

Srimad-Bhagavatam, Seventh Canto, "The Science of God"

Text and Translations by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

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Chapter One The Supreme Lord Is Equal to Everyone

In this chapter, in response to a question by Maharaja Pariksit, Sukadeva Gosvami gives his conclusions concerning how the Supreme Personality of Godhead, although the Supersoul, friend and protector of everyone, killed the Daityas, the demons, for the sake of Indra, the King of heaven. of partiality. Sukadeva Gosvami proves that because the body of the conditioned soul is infected by the three qualities of nature, dualities arise such as enmity and friendship, attachment and detachment. For the Supreme Personality of Godhead, however, there are no such dualities. Even eternal time cannot control the activities of the Lord. Eternal time is created by the Lord, and it acts under His control. The Supreme Personality of Godhead, therefore, is always transcendental to the influence of the modes of nature, maya, the Lord's external energy, which acts in creation and annihilation. Thus all the demons killed by the Supreme Lord attain salvation immediately.

The second question raised by Pariksit Maharaja concerns how Sisupala, although inimical toward Krsna from his very childhood and always blaspheming Krsna, attained salvation in oneness when Krsna killed him. Sukadeva Gosvami explains that because of their offenses at the feet of devotees, two attendants of the Lord in Vaikuntha named Jaya and Vijaya became Hiranyakasipu and Hiranyaksa in Satya-yuga, Ravana and Kumbhakarna in the next yuga, Treta-yuga, and Sisupala and Dantavakra at the end of Dvapara-yuga. Because of their fruitive acts, Jaya and Vijaya agreed to become the Lord's enemies, and when killed in that mentality, they attained salvation in oneness. Thus even if one thinks of the Supreme Personality of Godhead in envy, he attains salvation. What then is to be said of devotees who always engage in the Lord's service with love and faith?

TEXT 1, sri-rajovaca, samah priyah suhrd brahman, bhutanam bhagavan svayam, indrasyarthe katham daityan, avadhid visamo

TRANSLATION

King Pariksit inquired: My dear brahmana, the Supreme Personality of Godhead, Visnu, being everyone's well-wisher, is equal and extremely dear to everyone. How, then, did He become partial like a common man for the sake of Indra and thus kill Indra's enemies? How can a person equal to everyone be partial to some and inimical toward others?

TEXT 2, na hy asyarthah sura-ganaih, saksan nihsreyasatmanah, naivasurebhyo vidveso, nodvegas cagunasya hi

TRANSLATION

Lord Visnu Himself, the Supreme Personality of Godhead, is the reservoir of all pleasure. Therefore, what benefit would He derive from siding with the demigods? What interest would He fulfill in this way? Since the Lord is transcendental, why should He fear the asuras, and how could He be envious of them?

TEXT 3, iti nah sumaha-bhaga, narayana-gunan prati, samsayah sumahan jatas, tad bhavams chettum arhati

TRANSLATION

O greatly fortunate and learned brahmana, whether Narayana is partial or impartial has become a subject of great doubt. Kindly dispel my doubt with positive evidence that Narayana is always neutral and equal to everyone.

TEXTS 4-5, sri-rsir uvaca, sadhu prstam maharaja, hares caritam adbhutam, yad bhagavata-mahatmyam, bhagavad-bhakti-

vardhanamgiyate paramam punyam, rsibhir naradadibhiih, natva krsnaya munaye, kathayisye hareh katham

TRANSLATION

The great sage Sukadeva Gosvami said: My dear King, you have put before me an excellent question. Discourses concerning the activities of the Lord, in which the glories of His devotees are also found, are extremely pleasing

to devotees. Such wonderful topics always counteract the miseries of the materialistic way of life. Therefore great sages like Narada always speak upon Srimad-Bhagavatam because it gives one the facility to hear and chant about the wonderful activities of the Lord. Let me offer my respectful obeisances unto Srila Vyasadeva and then begin describing topics concerning the activities of Lord Hari.

TEXT 6, nirguno 'pi hy ajo 'vyakto, bhagavan prakrteh parah, sva-maya-gunam avisya, badhya-badhakatam gatah

TRANSLATION

The Supreme Personality of Godhead, Visnu, is always transcendental to material qualities, and therefore He is called nirguna, or without qualities. Because He is unborn, He does not have a material body to be subjected to attachment and hatred. Although the Lord is always above material existence, through His spiritual potency He appeared and acted like an ordinary human being, accepting duties and obligations, apparently like a conditioned soul.

TEXT 7, sattvam rajas tama iti, prakrter natmano gunah, na tesam yugapad rajan, hrasa ullasa eva va

TRANSLATION

My dear King Pariksit, the material qualities--sattva-guna, rajo-guna and tamo-guna--all belong to the material world and do not even touch the Supreme Personality of Godhead. These three gunas cannot act by increasing or decreasing simultaneously.

TEXT 8, jaya-kale tu sattvasya, devarsin rajaso 'suran, tamaso yaksa-raksamsi, tat-kalanuguno 'bhajat

TRANSLATION

When the quality of goodness is prominent, the sages and demigods flourish with the help of that quality, with which they are infused and surcharged by the Supreme Lord. Similarly, when the mode of passion is

prominent the demons flourish, and when ignorance is prominent the Yaksas and Raksasas flourish. The Supreme Personality of Godhead is present in everyone's heart, fostering the reactions of sattva-guna, rajo-guna and tamo-guna.

TEXT 9, jyotir-adir ivabhata, sanghatan na vivicyate, vidanty atmanam atma-stham, mathitva kavayo 'ntatah

TRANSLATION

The all-pervading Personality of Godhead exists within the heart of every living being, and an expert thinker can perceive how He is present there to a large or small extent. Just as one can understand the supply of fire in wood, the water in a waterpot, or the sky within a pot, one can understand whether a living entity is a demon or a demigod by understanding that living entity's devotional performances. A thoughtful man can understand how much a person is favored by the Supreme Lord by seeing his actions.

TEXT 10, yada sisrksuh pura atmanah paro, rajah srjaty esa prthak sva-mayaya, sattvam vicitrasu riramsur isvarah, sayisyamanas tama irayaty asau

TRANSLATION

When the Supreme Personality of Godhead creates different types of bodies, offering a particular body to each living entity according to his character and fruitive actions, the Lord revives all the qualities of material nature--sattva-guna, rajo-guna and tamo-guna. Then, as the Supersoul, He enters each body and influences the qualities of creation, maintenance and annihilation, using sattva-guna for maintenance, rajo-guna for creation and tamo-guna for annihilation.

TEXT 11, kalam carantam srjatisa asrayam, pradhana-pumbhyam nara-deva satya-krt

TRANSLATION

O great King, the Supreme Personality of Godhead, the controller of the material and spiritual energies, who is certainly the creator of the entire cosmos, creates the time factor to

allow the material energy and the living entity to act within the limits of time. Thus the Supreme Personality is never under the time factor nor under the material energy.

TEXT 12, ya esa rajann api kala isita, sattvam suranikam ivaidhayaty atah, tat-pratyanikan asuran sura-priyo, rajas-tamaskan praminoty urusravah

TRANSLATION

O King, this time factor enhances the sattva-guna. Thus although the Supreme Lord is the controller, He favors the demigods, who are mostly situated in sattva-guna. Then the demons, who are influenced by tamo-guna, are annihilated. The Supreme Lord induces the time factor to act in different ways, but He is never partial. Rather, His activities are glorious, therefore He is called Urusrava.

TEXT 13, atraivodahrtah purvam, itihisah surarsina, pritya maha-kratau rajan, prchate 'jata-satrave

TRANSLATION

Formerly, O King, when Maharaja Yudhisthira was performing the Rajasuya sacrifice, the great sage Narada, responding to his inquiry, recited historical facts showing how the Supreme Personality of Godhead is always impartial, even when killing demons. In this regard he gave a vivid example.

TEXTS 14-15, drstva mahadbhutam raja, rajasuye maha-kratau, vasudeve bhagavati, sayujyam cedibhu-bhujah tatraasinam sura-rsim, raja pandu-sutah kratau, papraccha vismita-mana, muninam srnvatam idam

TRANSLATION

O King, at the Rajasuya sacrifice, Maharaja Yudhisthira, the son of Maharaja Pandu, personally saw Sisupala merge into the body of the Supreme Lord, Krsna. Therefore, struck with wonder, he inquired about the reason for this from the great sage Narada, who was seated there. While he inquired, all the sages present also heard him ask his question.

TEXT 16, sri-yudhisthira uvaca, aho aty-adbhutam hy etad, durlabhaikantinam api, vasudeve pare tattve, praptis caidyasya vidvisah

TRANSLATION

Maharaja Yudhisthira inquired: It is very wonderful that the demon Sisupala merged into the body of the Supreme Personality of Godhead even though extremely envious. This sayujya-mukti is impossible to attain even for great transcendentalists. How then did the enemy of the Lord attain it?

TEXT 17, etad veditum icchamah, sarva eva vayam mune, bhagavan-nindaya veno, dvijais tamasi patitah

TRANSLATION

O great sage, we are all eager to know the cause for this mercy of the Lord. I have heard that formerly a king named Vena blasphemed the Supreme Personality of Godhead and that all the brahmanas consequently obliged him to go to hell. Sisupala should also have been sent to hell. How then did he merge into the Lord's existence?

TEXT 18, damaghosa-sutah papa, arabhya kala-bhasanat, sampraty amarsi govinde, dantavakras ca durmatih

TRANSLATION

From the very beginning of his childhood, when he could not even speak properly, Sisupala, the most sinful son of Damaghosa, began blaspheming the Lord, and he continued to be envious of Sri Krsna until death. Similarly, his brother Dantavakra continued the same habits.

TEXT 19, sapor asakrd visnum, yad brahma param avyayam, svitro na jato jihvayam, nandham vivisatus tamah

TRANSLATION

Although these two men--Sisupala and Dantavakra--repeatedly blasphemed the Supreme Personality of Godhead, Lord Visnu [Krsna], 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.

TEXT 20, katham tasmin bhagavati,
duravagrahya-dhamani, pasyatam sarva-lokanam,
layam iyatur anjasa

TRANSLATION

How was it possible for Sisupala and Dantavakra in the presence of many exalted persons, to enter very easily into the body of Krsna, whose nature is difficult to attain?.

TEXT 21, etad bhramyati me buddhir, diparcir
iva vayuna, bruhy etad adbhutatamam, bhagavan
hy atra karanam

TRANSLATION

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 Narada Muni, you know everything. Kindly let me know the cause of this wonderful event.

TEXT 22, sri-badarayanir uvaca, rajnas tad vaca
akarnya, narado bhagavan rsih, tustah praha tam
abhasya, srnvatyas tat-sadah kathah

TRANSLATION

Sri Sukadeva Gosvami said: After hearing the request of Maharaja Yudhisthira, Narada Muni, the most powerful spiritual master, who knew everything, was very pleased. Thus he replied in the presence of everyone taking part in the yajna.

TEXT 23, sri-narada uvaca, nindana-stava-
satkara-, nyakkarartham kalevaram, pradhana-
parayo rajann, avivekena kalpitam

TRANSLATION

The great sage Sri Naradaji said: O King, blasphemy and praise, chastisement and respect, are experienced because of ignorance. The body of the conditioned soul is planned by the Lord for suffering in the material world through the agency of the external energy.

TEXT 24, himsa tad-abhimanena, danda-
parusyayor yatha, vaisamyam iha bhutanam,
mamaham iti parthiva

TRANSLATION

My dear King, the conditioned soul, being in the bodily conception of life, considers his body to be his self and considers everything in relationship with the body to be his. Because he has this wrong conception of life, he is subjected to dualities like praise and chastisement.

TEXT 25, yan-nibaddho 'bhimano 'yam, tad-
vadhat praninam vadhah, tatha na yasya
kaivalyad, abhimanano 'khilatmanah, parasya dama-
kartur hi, himsa kenasya kalpyate

TRANSLATION

Because of the bodily conception of life, the conditioned soul thinks that when the body is annihilated the living being is annihilated. Lord Visnu, the Supreme Personality of Godhead, is the supreme controller, the Supersoul of all living entities. Because He has no material body, He has no false conception of "I and mine." It is therefore incorrect to think that He feels pleasure or pain when blasphemed or offered prayers. This is impossible for Him. Thus He has no enemy and no friend. When He chastises the demons it is for their good, and when He accepts the prayers of the devotees it is for their good. He is affected neither by prayers nor by blasphemy.

TEXT 26, tasmad vairanubandhena, nirvairena
bhayena va, snehat kamena va yunjyat, kathancin
neksate prthak

TRANSLATION

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.

TEXT 27, yatha vairanubandhena, martyas tan-
mayatam iyat, na tatha bhakti-yogena, iti me
niscita matih

TRANSLATION

Narada Muni continued: By devotional service one cannot achieve such intense absorption in thought of the Supreme Personality of Godhead as one can through enmity toward Him. That is my opinion.

TEXTS 28-29, kitah pesaskrta ruddhah,
kudyayam tam anusmaran, samrambha-bhaya-
yogena, vindate tat-svarupatam evam krsne
bhagavati, maya-manuja isvare, vairena puta-
papmanas, tam apur anucintaya

TRANSLATION

A grassworm confined in a hole of a wall by a bee always thinks of the bee in fear and enmity and later becomes a bee simply because of such remembrance. Similarly, if the conditioned souls somehow or other think of Krsna, who is sac-cid-ananda-vigraha, they will become free from their sins. Whether thinking of Him as their worshipable Lord or an enemy, because of constantly thinking of Him they will regain their spiritual bodies.

TEXT 30, kamad dvesad bhayat snehad, yatha
bhaktyesvare manah, avesya tad-agham hitva,
bahavas tad-gatim gatah

TRANSLATION

Many, many persons have attained liberation simply by thinking of Krsna with great attention and giving up sinful activities. This great attention may be due to lusty desires, inimical feelings, fear, affection or devotional service. I shall now explain how one receives Krsna's mercy simply by concentrating one's mind upon Him.

TEXT 31, gopyah kamad bhayat kamsa, dvesac
caidyadayo nrpah, sambandhad vrsnayah snehad,
yuyam bhaktya vayam vibho

TRANSLATION

My dear King Yudhisthira, the gopis by their lusty desires, Kamsa by his fear, Sisupala and

other kings by envy, the Yadus by their familial relationship with Krsna, you Pandavas by your great affection for Krsna, and we, the general devotees, by our devotional service, have obtained the mercy of Krsna.

TEXT 32, katamo 'pi na venah syat, pancanam
purusam prati, tasmad kenapy upayena, manah
krsne nivesayet

TRANSLATION

Somehow or other, one must consider the form of Krsna very seriously. Then, by one of the five different processes mentioned above, one can return home, back to Godhead. Atheists like King Vena, however, being unable to think of Krsna's form in any of these five ways, cannot attain salvation. Therefore, one must somehow think of Krsna, whether in a friendly way or inimically.

TEXT 33, matr-svasreyo vas caidyoy, dantavakras
ca pandava, parsada-pravarau visnor, vipra-sapat
pada-cyutau

TRANSLATION

Narada Muni continued: O best of the Pandavas, your two cousins Sisupala and Dantavakra, the sons of your maternal aunt, were formerly associates of Lord Visnu, but because they were cursed by brahmanas, they fell from Vaikuntha to this material world.

TEXT 34, sri-yudhisthira uvaca, kidrsah kasya va
sapo, hari-dasabhimarsanah, asraddheya ivabhati,
harer ekantinam bhavah

TRANSLATION

Maharaja Yudhisthira inquired: What kind of great curse could affect even liberated visnu-bhaktas, and what sort of person could curse even the Lord's associates? For unflinching devotees of the Lord to fall again to this material world is impossible. I cannot believe this.

TEXT 35, dehendriyasu-hinanam, vaikuntha-
pura-vasinam, deha-sambandha-sambaddham,
etad akhyatum arhasi

TRANSLATION

The bodies of the inhabitants of Vaikuntha are completely spiritual, having nothing to do with the material body, senses or life air. Therefore, kindly explain how associates of the Personality of Godhead were cursed to descend in material bodies like ordinary persons.

TEXT 36, sri-narada uvaca, ekada brahmanah putra, visnu-lokam yadrcchaya, sanandanadayo jagmus, caranto bhuvana-trayam

TRANSLATION

The great saint Narada said: Once upon a time when the four sons of Lord Brahma named Sanaka, Sanandana, Sanatana and Sanat-kumara were wandering throughout the three worlds, they came by chance to Visnuloka.

TEXT 37, panca-saddhayanarbhabhah, purvesam api purvajah, dig-vasasah sisun matva, dvah-sthau tan pratyasedhatam

TRANSLATION

Although these four great sages were older than Brahma's other sons like Marici, they appeared like small naked children only five or six years old. When Jaya and Vijaya saw them trying to enter Vaikunthaloka, these two gatekeepers, thinking them ordinary children, forbade them to enter.

TEXT 38, asapan kupita evam, yuvam vasam na carhathah, rajas-tamobhyam rahite, pada-mule madhudvisah, papistham asurim yonim, balisau yatam asv atah

TRANSLATION

Thus checked by the doorkeepers Jaya and Vijaya, Sanandana and the other great sages very angrily cursed them. "You two foolish doorkeepers, " they said. "Being agitated by the material qualities of passion and ignorance, you are unfit to live at the shelter of Madhudvisa's lotus feet, which are free from such modes. It would be better for you to go immediately to the material world and take your birth in a family of most sinful asuras."

TEXT 39, evam saptau sva-bhavanat, patantau tau krpalubhih, proktau punar janmabhir vam, tribhir lokaya kalpatam

TRANSLATION

While Jaya and Vijaya, thus cursed by the sages, were falling to the material world, they were addressed as follows by the same sages, who were very kind to them. "O doorkeepers, after three births you will be able to return to your positions in Vaikuntha, for then the duration of the curse will have ended."

TEXT 40, jajnate tau ditech putrau, daitya-danava-vanditau, hiranyakasipur jyestho, hiranyakso 'nujas tatah

TRANSLATION

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

TEXT 41, hato hiranyakasipur, harina simharupina, hiranyakso dharoddhare, bibhrata saukaram vapuh

TRANSLATION

Appearing as Nrsimhadeva, the Supreme Personality of Godhead, Sri Hari, killed Hiranyakasipu. When the Lord delivered the planet earth, which had fallen in the Garbhodaka Ocean, Hiranyaksa tried to hinder Him, and then the Lord, as Varaha, killed Hiranyaksa.

TEXT 42, hiranyakasipuh putram, prahladam kesava-priyam, jighamsur akaron nana, yatana mrtyu-hetave

TRANSLATION

Desiring to kill his son Prahlada, who was a great devotee of Lord Visnu, Hiranyakasipu tortured him in many ways.

TEXT 43, tam sarva-bhutatma-bhutam,

prasantam sama-darsanam, bhagavat-tejasa
sprstam, nasaknod dhantum udyamaih

TRANSLATION

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

TEXT 44, tatas tau raksasau jatau, kesinyam
visravah-sutau, ravanah kumbhakarnas ca, sarva-
lokopatanau

TRANSLATION

Thereafter the same Jaya and Vijaya, the two doorkeepers of Lord Visnu, took birth as Ravana and Kumbhakarna, begotten by Visrava in the womb of Kesini. They were extremely troublesome to all the people of the universe.

TEXT 45, tatrapi raghavo bhutva, nyahanac
chapa-muktaye, rama-viryam srosyasi tvam,
markandeya-mukhat prabho

TRANSLATION

Narada Muni continued: My dear King, just to relieve Jaya and Vijaya of the brahmanas' curse, Lord Ramacandra appeared in order to kill Ravana and Kumbhakarna. It will be better for you to hear narrations about Lord Ramacandra's activities from Markandeya.

TEXT 46, tav atra ksatriyau jatau, matr-
svasratmajau tava, adhuna sapa-nirmuktau, krsna-
cakra-hatamhasau

TRANSLATION

In their third birth, the same Jaya and Vijaya appeared in a family of ksatriyas as your cousins, the sons of your aunt. Because Lord Krsna has struck them with His disc, all their sinful reactions have been destroyed, and now they are free from the curse.

TEXT 47, vairanubandha-tivrena, dhyanenacyuta-
satmatam, nitau punar hareh parsvam, jagmatur
visnu-parsadau

TRANSLATION

These two associates of Lord Visnu--Jaya and Vijaya--maintained a feeling of enmity for a very long time. Because of always thinking of Krsna in this way, they regained the shelter of the Lord, having returned home, back to Godhead.

TEXT 48, sri-yudhisthira uvaca, vidveso dayite
putre, katham asin mahatmani, bruhi me
bhagavan yena, prahladasyacyutatmata

TRANSLATION

Maharaja Yudhisthira inquired: O my lord, Narada Muni, why was there such enmity between Hiranyakasipu and his beloved son Prahlada Maharaja? How did Prahlada Maharaja become such a great devotee of Lord Krsna? Kindly explain this to me.

Chapter Two Hiranyakasipu, King of the Demons

TEXT 1, sri-narada uvaca, bhratary evam
vinihate, harina kroda-murtina, hiranyakasipu
rajan, paryatapyad rusa suca

TRANSLATION

Sri Narada Muni said: My dear King Yudhisthira, when Lord Visnu, in the form of Varaha, the boar, killed Hiranyaksa, Hiranyaksa's brother Hiranyakasipu was extremely angry and began to lament.

TEXT 2, aha cedam rusa purnah, sandasta-
dasana-cchadah, kopojjvaladbhyam caksurbhyam,
niriksan dhumram ambaram

TRANSLATION

Filled with rage and biting his lips, Hiranyakasipu gazed at the sky with eyes that blazed in anger, making the whole sky smoky. Thus he began to speak.

TEXT 3, karala-damstrogra-drstya, duspreksya-
bhrukuti-mukhah, sulam udyamyasa
danavan idam abravat

TRANSLATION

Exhibiting his terrible teeth, fierce glance and frowning eyebrows, terrible to see, he took up his weapon, a trident, and thus began speaking to his associates, the assembled demons.

TEXTS 4-5, bho bho danava-daiteya,
dvmurdhams tryaksa sambara, satabaho
hayagriva, namuce paka ilvalavipracitte mama
vacah, puloman sakunadayah, srnutanantaram
sarve, kriyatam asu ma ciram

TRANSLATION

O Danavas and Daityas! O Dvimurdha, Tryaksa, Sambara and Satabahu ! O Hayagriva, Namuci, Paka and Ilvala! O Vipracitti, Puloman, Sakuna and other demons! All of you, kindly hear me attentively and then act according to my words without delay.

TEXT 6, sapatnair ghatitah ksudrair, bhrata me
dayitah suhrt, parsni-grahena harina, samenapy
upadhavanaih

TRANSLATION

My insignificant enemies the demigods have combined to kill my very dear and obedient well-wisher, my brother Hiranyaksa. Although the Supreme Lord, Visnu, is always equal to both of us--namely, the demigods and the demons--this time, being devoutly worshiped by the demigods, He has taken their side and helped them kill Hiranyaksa.

TEXTS 7-8, tasya tyakta-svabhavasya, ghrner
maya-vanaukasah, bhajantam bhajamanasya,
balasyevasthiratmanah mac-chula-bhinna-
grivasya, bhurina rudhirena vai, asrk-priyam
tarpayisye, bhrataram me gata-vyathah

TRANSLATION

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 maya, 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 Visnu's head from His trunk by my trident, and with the profuse blood from His body I shall please my brother Hiranyaksa, who was so fond of sucking blood. Thus shall I too be peaceful.

TEXT 9, tasmin kute 'hite naste, krta-mule
vanas-patau, vitapa iva susyanti, visnu-prana
divaukasah

TRANSLATION

When the root of a tree is cut and the tree falls down, its branches and twigs automatically dry up. Similarly, when I have killed this diplomatic Visnu, the demigods, for whom Lord Visnu is the life and soul, will lose the source of their life and wither away.

TEXT 10, tavad yata bhuvam yuyam, brahma-
ksatra-samedhitam, sudayadhvam tapo-yajna-
svadhyaya-vrata-daninah

TRANSLATION

While I am engaged in the business of killing Lord Visnu, go down to the planet earth, which is flourishing due to brahminical culture and a ksatriya government. These people engage in austerity, sacrifice, Vedic study, regulative vows, and charity. Destroy all the people thus engaged!

TEXT 11, visnur dvija-kriya-mulo, yajno
dharmamayah puman, devarsi-pitr-bhutanam,
dharmasya ca parayanam

TRANSLATION

The basic principle of brahminical culture is to satisfy Lord Visnu, the personification of sacrificial and ritualistic ceremonies. Lord Visnu is the personified reservoir of all religious principles, and He is the shelter of all the demigods, the great pitas, and the people in general. When the brahmanas are killed, no one will exist to encourage the ksatriyas to perform yajnas, and thus the demigods, not being appeased by yajna, will automatically die.

TEXT 12, yatra yatra dvija gavo, veda
varnasrama-kriyah, tam tam janapadam yata,

sandipayata vrsata

TRANSLATION

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

TEXT 13, iti te bhartr-nirdesam, adaya sirasadrta, tatha prajanam kadanam, vidadhuh kadana-priyah

TRANSLATION

Thus the demons, being fond of disastrous activities, took Hiranyakasipu's instructions on their heads with great respect and offered him obeisances. According to his directions, they engaged in envious activities directed against all living beings.

TEXT 14, pura-grama-vrajodyana-, ksetraramasramakaran, kheta-kharvata-ghosams ca, dadahuh pattanani ca

TRANSLATION

The demons set fire to the cities, villages, pasturing grounds, cowpens, gardens, agricultural fields and natural forests. They burned the hermitages of the saintly persons, the important mines that produced valuable metals, the residential quarters of the agriculturalists, the mountain villages, and the villages of the cow protectors, the cowherd men. They also burned the government capitals.

TEXT 15, kecit khanitraitr bibhiduh, setu-prakara-gopuran, ajivyams cicchidur vrksan, kecit parasu-panayah, pradahan saranany eke, prajanam jvalitolmukaih

TRANSLATION

Some of the demons took digging instruments and broke down the bridges, the protective walls and the gates [gopuras] of the cities. Some took axes and began cutting the important trees that produced mango, jackfruit and other sources of food. Some of

the demons took firebrands and set fire to the residential quarters of the citizens.

TEXT 16, evam vipakrte loke, daityendranucarair muhuh, divam devah parityajya, bhuvu cerur alaksitah

TRANSLATION

Thus disturbed again and again by the unnatural occurrences caused by the followers of Hiranyakasipu, all the people had to cease the activities of Vedic culture. Not receiving the results of yajna, the demigods also became disturbed. They left their residential quarters in the heavenly planets and, unobserved by the demons, began wandering on the planet earth to see the disasters.

TEXT 17, hiranyakasipur bhratuh, samparetasya dukkhitah, krtva katodakadini, bhratr-putran asantvayat

TRANSLATION

After performing the ritualistic observances for the death of his brother, Hiranyakasipu, being extremely unhappy, tried to pacify his nephews.

TEXTS 18-19, sakunim sambaram dhrstim, bhutasantapanam vrkam, kalanabham mahanabham, harismasrum athotkacamtan-mataram rusabhanum, ditim ca jananim gira, slaksnaya desa-kala-jna, idam aha janesvara

TRANSLATION

O King, Hiranyakasipu 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 began pacifying his nephews, whose names were Sakuni, Sambara, Dhrsti, Bhutasantapana, Vrka, Kalanabha, Mahanabha, Harismasru and Utkaca. He also consoled their mother, his sister-in-law, Rusabhanu, as well as his own mother, Diti. He spoke to them all as follows.

TEXT 20, sri-hiranyakasipur uvaca, ambamba he vaduh putra, viram marhatha socitum, ripor abhimukhe slaghyah, suranam vadha ipsitah

TRANSLATION

Hiranyakasipu said: My dear mother, sister-in-law and nephews, you should not lament for the death of the great hero, for a hero's death in front of his enemy is glorious and desirable.

TEXT 21, bhutanam iha samvasah, prapayam iva
suvrate, daivenaikatra nitanam, unnitanam sva-
karmabhih

TRANSLATION

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.

TEXT 22, nitya atmavyayah suddhah, sarvagah
sarva-vit parah, dhatte 'sav atmano lingam,
mayaya visrjan gunan

TRANSLATION

The spirit soul, the living entity, has no death, for he is eternal and inexhaustible. Being free from material contamination, he can go anywhere in the material or spiritual worlds. He is fully aware and completely different from the material body, but because of being misled by misuse of his slight independence, he is obliged to accept subtle and gross bodies created by the material energy and thus be subjected to so-called material happiness and distress. Therefore, no one should lament for the passing of the spirit soul from the body.

TEXT 23, yathambhasa pracalata, taravo 'pi cala
iva, caksusa bhramyamanena, drsyate calativa
bhuh

TRANSLATION

Because of the movements of the water, the trees on the bank of a river, when reflected on the water, seem to move. Similarly, when the eyes move because of some mental derangement, the land appears to move also.

TEXT 24, evam gunair bhramyamane, manasy

avikalah puman, yati tat-samyatam bhadre, hy
alingo lingavan iva

TRANSLATION

In the same way, O my gentle mother, when the mind is agitated by the movements of the modes of material nature, the living entity, although freed from all the different phases of the subtle and gross bodies, thinks that he has changed from one condition to another.

TEXTS 25-26, esa atma-viparyaso, hy alinge
linga-bhavana, esa priyapriyair yogo, viyogah
karma-samsrtih sambhavas ca vinasas ca,
sokas ca vividhah smrtah, avivekas ca cinta ca,
vivekasmrtir eva ca

TRANSLATION

In his bewildered state, the living entity, accepting the body and mind to be the self, considers some people to be his kinsmen and others to be outsiders. Because of this misconception, he suffers. Indeed, the accumulation of such concocted material ideas is the cause of suffering and so-called happiness in the material world. The conditioned soul thus situated must take birth in different species and work in various types of consciousness, thus creating new bodies. This continued material life is called samsara. Birth, death, lamentation, foolishness and anxiety are due to such material considerations. Thus we sometimes come to a proper understanding and sometimes fall again to a wrong conception of life.

TEXT 27, atrapy udaharantimam, itihagam
puratanam, yamasya preta-bandhunam,
samvadam tam nibodhata

TRANSLATION

In this regard, an example is given from an old history. This involves a discourse between Yamaraja and the friends of a dead person. Please hear it attentively.

TEXT 28, usinaresv abhud raja, suyajna iti
visrutah, sapatnair nihato yuddhe, jnatayas tam
upasata

TRANSLATION

In the state known as Usinara there was a celebrated King named Suyajna. When the King was killed in battle by his enemies, his kinsmen sat down around the dead body and began to lament the death of their friend.

TEXTS 29-31, visirna-ratna-kavacam,
vibrastabharana-srajam, sara-nirbhinna-
hrdayam, sayanam asrg-avilam prakirna-
kesam dhvastaksam, rabhasa dasta-dacchadam,
rajah-kuntha-mukhambhojam, chinnayudha-
bhujam mrdhe usinarendram vidhina tatha
krtam, patim mahisyah prasamiksyah dukkhitah,
hatah sma natheti karair uro bhrsam, ghnantyo
muhus tat-padayor upapatan

TRANSLATION

His golden, bejeweled armor smashed, his ornaments and garlands fallen from their places, his hair scattered and his eyes lusterless, the slain King lay on the battlefield, his entire body smeared with blood, his heart pierced by the arrows of the enemy. When he died he had wanted to show his prowess, and thus he had bitten his lips, and his teeth remained in that position. His beautiful lotuslike face was now black and covered with dust from the battlefield. His arms, with his sword and other weapons, were cut and broken. When the queens of the King of Usinara saw their husband lying in that position, they began crying, "O lord, now that you have been killed, we also have been killed." Repeating these words again and again, they fell down, pounding their breasts, at the feet of the dead King.

TEXT 32, rudatya uccair dayitanghri-pankajam,
sincantya asraih kuca-kunkumarunaih, visrasta-
kesabharanah sucam nram, srjantya akrandanaya
vilepire

TRANSLATION

As the queens loudly cried, their tears glided down their breasts, becoming reddened by kunkuma powder, and fell upon the lotus feet of their husband. Their hair became disarrayed, their ornaments fell, and in a way that evoked sympathy from the hearts of

others, the queens began lamenting their husband's death.

TEXT 33, aho vidhatrakarunena nah prabho,
bhavan pranito drg-agocaram dasam, usinaranam
asi vrttidah pura, krto 'dhuna yena sucam
vivardhanah

TRANSLATION

O lord, you have now been removed by cruel providence to a state beyond our sight. You had previously sustained the livelihood of the inhabitants of Usinara, and thus they were happy, but your condition now is the cause of their unhappiness.

TEXT 34, tvaya krtajnena vayam mahi-pate,
katham vina syama suhrttamenā te, tatranuyanam
tava vira padayoh, susrusatinam disa yatra yasyasi

TRANSLATION

O King, O hero, you were a very grateful husband and the most sincere friend of all of us. How shall we exist without you? O hero, wherever you are going, please direct us there so that we may follow in your footsteps and engage again in your service. Let us go along with you!

TEXT 35, evam vilapatinam vai, parigrhya mrtam
patim, anicchatinam nirharam, arko 'stam
sannyavartata

TRANSLATION

The time was appropriate for the body to be burned, but the queens, not allowing it to be taken away, continued lamenting for the dead body, which they kept on their laps. In the meantime, the sun completed its movements for setting in the west.

TEXT 36, tatra ha preta-bandhunam, asrutya
paridevitam, aha tan balako bhutva, yamah
svayam upagatah

TRANSLATION

While the queens were lamenting for the dead body of the King, their loud cries were heard even from the abode of Yamaraja. Assuming the body of a boy, Yamaraja

personally approached the relatives of the dead body and advised them as follows.

TEXT 37, sri-yama uvaca, aho amisam
vayasadhikanam, vipasyatam loka-vidhim
vimohah, yatragatas tatra gatam manusyam,
svayam sadharma api socanty apartham

TRANSLATION

Sri Yamaraja said: Alas, how amazing it is! These persons, who are older than me, have full experience that hundreds and thousands of living entities have taken birth and died. Thus they should understand that they also are apt to die, yet still they are bewildered. The conditioned soul comes from an unknown place and returns after death to that same unknown place. There is no exception to this rule, which is conducted by material nature. Knowing this, why do they uselessly lament?

TEXT 38, aho vayam dhanyatama yad atra,
tyaktah pitrbhyam na vicintayamah,
abhaksyamana abala vrkadibhih, sa raksita raksati
yo hi garbhe

TRANSLATION

It is wonderful that these elderly women do not have a higher sense of life than we do. Indeed, we are most fortunate, for although we are children and have been left to struggle in material life, unprotected by father and mother, and although we are very weak, we have not been vanquished or eaten by ferocious animals. Thus we have a firm belief that the Supreme Personality of Godhead, who has given us protection even in the womb of the mother, will protect us everywhere.

TEXT 39, ya icchayesah srjatidam avyayo, ya eva
raksaty avalumpate ca yah, tasyabalaha kridanam
ahur isitus, caracaram nigraha-sangrahe prabhuh

TRANSLATION

The boy addressed the women: O weak women! Only by the will of the Supreme Personality of Godhead, who is never diminished, is the entire world created, maintained and again annihilated. This is the verdict of the Vedic knowledge. This material

creation, consisting of the moving and nonmoving, is exactly like His plaything. Being the Supreme Lord, He is completely competent to destroy and protect.

TEXT 40, pathi cyutam tisthati dista-raksitam,
grhe sthitam tad-vihatam vinasyati, jivaty anatho
'pi tad-iksito vane, grhe 'bhigupto 'sya hato na
jivati

TRANSLATION

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.

TEXT 41, bhutani tais tair nija-yoni-karmabhir,
bhavanti kale na bhavanti sarvasah, na tatra hatma
prakrtav api sthitas, tasya gunair anyatamo hi
badhyate

TRANSLATION

Every conditioned soul receives a different type of body according to his work, and when the engagement is finished the body is finished. Although the spirit soul is situated in subtle and gross material bodies in different forms of life, he is not bound by them, for he is always understood to be completely different from the manifested body.

TEXT 42, idam sariram purusasya mohajam,
yatha prthag bhautikam iyate grham,
yathaudakaih parthiva-taijasair janah, kalena jato
vikrto vinasyati

TRANSLATION

Just as a householder, although different from the identity of his house, thinks his house to be identical with him, so the conditioned soul, due to ignorance, accepts the body to be himself, although the body is actually different

from the soul. This body is obtained through a combination of portions of earth, water and fire, and when the earth, water and fire are transformed in the course of time, the body is vanquished. The soul has nothing to do with this creation and dissolution of the body.

TEXT 43, yathanalo darusu bhinna iyate, yathanilo deha-gatah prthak sthitah, yatha nabhah sarva-gatam na sajjate, tatha puman sarva-gunasrayah parah

TRANSLATION

As fire, although situated in wood, is perceived to be different from the wood, as air, although situated within the mouth and nostrils, is perceived to be separate, and as the sky, although all-pervading, never mixes with anything, so the living entity, although now encaged within the material body, of which it is the source, is separate from it.

TEXT 44, suyajno nanv ayam sete, mudha yam anusocatha, yah srota yo 'nuvakteha, sa na drsyeta karhicit

TRANSLATION

Yamaraja continued: O lamenters, you are all fools! The person named Suyajna, for whom you lament, is still lying before you and has not gone anywhere. Then what is the cause for your lamentation? Previously he heard you and replied to you, but now, not finding him, you are lamenting. This is contradictory behavior, for you have never actually seen the person within the body who heard you and replied. There is no need for your lamentation, for the body you have always seen is lying here.

TEXT 45, na srota nanuvaktayam, mukhyo 'py atra mahan asuh, yas tv ihendriyavan atma, sa canyah prana-dehayoh

TRANSLATION

In the body the most important substance is the life air, but that also is neither the listener nor the speaker. Beyond even the life air, the soul also can do nothing, for the Supersoul is actually the director, in cooperation with the

individual soul. The Supersoul conducting the activities of the body is different from the body and living force.

TEXT 46, bhutendriya-mano-lingan, dehan uccavacan vibhuh, bhajaty utsrjati hy anyas, tac capi svena tejasa

TRANSLATION

The five material elements, the ten senses and the mind all combine to form the various parts of the gross and subtle bodies. The living entity comes in contact with his material bodies, whether high or low, and later gives them up by his personal prowess. This strength can be perceived in a living entity's personal power to possess different types of bodies.

TEXT 47, yaval lingavito hy atma, tavat karma-nibandhanam, tato viparyayah kleso, maya-yogo 'nuvartate

TRANSLATION

As long as the spirit soul is covered by the subtle body, consisting of the mind, intelligence and false ego, he is bound to the results of his fruitive activities. Because of this covering, the spirit soul is connected with the material energy and must accordingly suffer material conditions and reversals, continually, life after life.

TEXT 48, vitathabhiniveso 'yam, yad gunesv artha-drg-vacah, yatha manorathah svapnah, sarvam aindriyakam mrsa

TRANSLATION

It is fruitless to see and talk of the material modes of nature and their resultant so-called happiness and distress as if they were factual. When the mind wanders during the day and a man begins to think himself extremely important, or when he dreams at night and sees a beautiful woman enjoying with him, these are merely false dreams. Similarly, the happiness and distress caused by the material senses should be understood to be meaningless.

TEXT 49, atha nityam anityam va, neha socanti tad-vidah, nanyatha sakyate kartum, sva-bhavah

socatam iti

TRANSLATION

Those who have full knowledge of self-realization, who know very well that the spirit soul is eternal whereas the body is perishable, are not overwhelmed by lamentation. But persons who lack knowledge of self-realization certainly lament. Therefore it is difficult to educate a person in illusion.

TEXT 50, lubdhako vipine kascit, paksinam nirmito 'ntakah, vitatya jalam vidadhe, tatra tatra pralobhayan

TRANSLATION

There was once a hunter who lured birds with food and captured them after spreading a net. He lived as if appointed by death personified as the killer of the birds.

TEXT 51, kulinga-mithunam tatra, vicarat samadrasyata, tayoh kulingi sahasa, lubdhakena pralobhita

TRANSLATION

While wandering in the forest, the hunter saw a pair of kulinga birds. Of the two, the female was captivated by the hunter's lure.

TEXT 52, sasajjata sicas tantryam, mahisyah kala-yantrita, kulingas tam tathapannam, niriksyah bhrsa-dukhkhitah, snehad akalpah krpanah, krpanam paryadevayat

TRANSLATION

O queens of Suyajna, the male kulinga bird, seeing his wife put into the greatest danger in the grip of Providence, became very unhappy. Because of affection, the poor bird, being unable to release her, began to lament for his wife.

TEXT 53, aho akaruno devah, striyakarunaya vibhuh, krpanam mam anusocantya, dinaya kim karisyati

TRANSLATION

Alas, how merciless is Providence! My wife, unable to be helped by anyone, is in such an

awkward position and lamenting for me. What will Providence gain by taking away this poor bird? What will be the profit?

TEXT 54, kamam nayatu mam devah, kim ardhenatmano hi me, dinena jivata duhkham, anena vidhurayusa

TRANSLATION

If unkind Providence takes away my wife, who is half my body, why should He not take me also? What is the use of my living with half of my body, bereaved by loss of my wife? What shall I gain in this way?

TEXT 55, katham tv ajata-paksams tan, matrhinan bibharmy aham, manda-bhagyah pratiksante, nide me mataram prajah

TRANSLATION

The unfortunate baby birds, bereft of their mother, are waiting in the nest for her to feed them. They are still very small and have not yet grown their wings. How shall I be able to maintain them?

TEXT 56, evam kulingam vilapantam arat, priyaviyogaturam asru-kantham, sa eva tam sakunikah sarena, vivyadha kala-prahito vilinah

TRANSLATION

Because of the loss of his wife, the kulinga bird lamented with tears in his eyes. Meanwhile, following the dictations of mature time, the hunter, who was very carefully hidden in the distance, released his arrow, which pierced the body of the kulinga bird and killed him.

TEXT 57, evam yuyam apasyantya, atmapayam abuddhayah, nainam prapsyatha socantyah, patim varsa-satair api

TRANSLATION

Thus Yamaraja, in the guise of a small boy, told all the queens: You are all so foolish that you lament but do not see your own death. Afflicted by a poor fund of knowledge, you do not know that even if you lament for your dead husband for hundreds of years, you will never

get him back alive, and in the meantime your lives will be finished.

TEXT 58, sri-hiranyakasipur uvaca, bala evam pravadati, sarve vismita-cetasah, jnatayo menire sarvam, anityam ayathoththitam

TRANSLATION

Hiranyakasipu said: While Yamaraja, in the form of a small boy, was instructing all the relatives surrounding the dead body of Suyajna, everyone was struck with wonder by his philosophical words. They could understand that everything material is temporary, not continuing to exist.

TEXT 59, yama etad upakhyaya, tatraivantaradhiyata, jnatayo hi suyajnasya, cakrur yat samparayikam

TRANSLATION

After instructing all the foolish relatives of Suyajna, Yamaraja, in the form of a boy, disappeared from their vision. Then the relatives of King Suyajna performed the ritualistic funeral ceremonies.

TEXT 60, atah socata ma yuyam, param catmanam eva va, ka atma kah paro vatra, sviyah parakya eva va, sva-parabhinivesena, vinajnanena dehinam

TRANSLATION

Therefore none of you should be aggrieved for the loss of the body--whether your own or those of others. Only in ignorance does one make bodily distinctions, thinking "Who am I? Who are the others? What is mine? What is for others?"

TEXT 61, sri-narada uvaca, iti daitya-pater vakyam, ditir akarnya sasnusa, putra-sokam ksanat tyaktva, tattve cittam adharayat

TRANSLATION

Sri Narada Muni continued: Diti, the mother of Hiranyakasipu and Hiranyaksa, heard the instructions of Hiranyakasipu along with her daughter-in-law, Rusabhanu, Hiranyaksa's wife. She then forgot her grief over her son's

death and thus engaged her mind and attention in understanding the real philosophy of life.

Chapter Three Hiranyakasipu's Plan to Become Immortal

TEXT 1, sri-narada uvaca, hiranyakasipu rajann, ajeyam ajaramaram, atmanam apratidvandvam, eka-rajam vyadhitsata

TRANSLATION

Narada Muni said to Maharaja Yudhisthira: The demoniac king Hiranyakasipu wanted to be unconquerable and free from old age and dwindling of the body. He wanted to gain all the yogic perfections like anima and laghima, to be deathless, and to be the only king of the entire universe, including Brahmaloaka.

TEXT 2, sa tepe mandara-dronyam, tapah parama-darunam, urdhva-bahur nabho-drstih, padangusthasritavanih

TRANSLATION

In the valley of Mandara Hill, Hiranyakasipu began performing his austerities by standing with his toes on the ground, keeping his arms upward and looking toward the sky. This position was extremely difficult, but he accepted it as a means to attain perfection.

TEXT 3, jata-didhitibhi reje, samvartarka ivamsubhih, tasmims tapas tapyamane, devah sthanani bhejire

TRANSLATION

From the hair on Hiranyakasipu's head there emanated an effulgent light as brilliant and intolerable as the rays of the sun at the time of dissolution. Seeing the performance of such austere penances, the demigods, who had been wandering throughout the planets, now returned to their respective homes.

TEXT 4, tasya murdhnah samudbhutah, sadhumo 'gnis tapomayah, tiryag urdhvam adho lokan, pratapad visvag iritah

TRANSLATION

Because of Hiranyakasipu's severe austerities, fire came from his head, and this fire and its smoke spread throughout the sky, encompassing the upper and lower planets, which all became extremely hot.

TEXT 5, cuksubhur nady-udanvantah,
sadvipadris cacala bhuh, nipetuh sagrahas tara,
jajvalus ca diso dasa

TRANSLATION

Because of the power of his severe austerities, all the rivers and oceans were agitated, the surface of the globe, with its mountains and islands, began trembling, and the stars and planets fell. All directions were ablaze.

TEXT 6, tena tapta divam tyaktva, brahmalokam
yayuh surah, dhatre vijnapayam asur, deva-deva
jagat-pate, daityendra-tapasa tapta, divi sthatum
na saknumah

TRANSLATION

Scorched and extremely disturbed because of Hiranyakasipu's severe penances, all the demigods left the planets where they reside and went to the planet of Lord Brahma, where they informed the creator as follows: O lord of the demigods, O master of the universe, because of the fire emanating from Hiranyakasipu's head as a result of his severe austerities, we have become so disturbed that we could not stay in our planets but have come to you.

TEXT 7, tasya copasamam bhuman, vidhehi yadi
manyase, loka na yavan nanksyanti, bali-haras
tavabhibhuh

TRANSLATION

O great person, chief of the universe, if you think it proper, kindly stop these disturbances, meant to destroy everything, before all your obedient subjects are annihilated.

TEXT 8, tasyayam kila sankalpas, carato
duscaram tapah, sruyatam kim na viditas,
tavathapi niveditam

TRANSLATION

Hiranyakasipu has undertaken a most severe type of austerity. Although his plan is not unknown to you, kindly listen as we submit his intentions.

TEXTS 9-10, srstva caracaram idam, tapo-yoga-
samadhina, adhyaste sarva-dhisnyebhyah,
paramesthi nijasanamtad aham vardhamanena,
tapo-yoga-samadhina, kalatmanos ca nityatvat,
sadhayisye tathatmanah

TRANSLATION

"The supreme person within this universe, Lord Brahma, has gotten his exalted post by dint of severe austerities, mystic power and trance. Consequently, after creating the universe, he has become the most worshipable demigod within it. Since I am eternal and time is eternal, I shall endeavor for such austerity, mystic power and trance for many, many births, and thus I shall occupy the same post occupied by Lord Brahma.

TEXT 11, anyathedam vidhasye 'ham, ayatha
purvam ojasa, kim anyaih kala-nirdhutaih,
kalpante vaisnavadibhih

TRANSLATION

"By dint of my severe austerities, I shall reverse the results of pious and impious activities. I shall overturn all the established practices within this world. Even Dhruvaloka will be vanquished at the end of the millennium. Therefore, what is the use of it? I shall prefer to remain in the position of Brahma."

TEXT 12, iti susruma nirbandham, tapah
paramam asthitah, vidhatsvanantaram yuktam,
svayam tri-bhuvanesvara

TRANSLATION

O lord, we have heard from reliable sources that in order to obtain your post, Hiranyakasipu is now engaged in severe austerity. You are the master of the three worlds. Please, without delay, take whatever steps you deem appropriate.

TEXT 13, tavaśanam dvija-gavam, paramesthyam
jagat-pate, bhavaya sreyase bhutyai, ksemaya
vijayaya ca

TRANSLATION

O Lord Brahma, your position within this universe is certainly most auspicious for everyone, especially the cows and brahmanas. Brahminical culture and the protection of cows can be increasingly glorified, and thus all kinds of material happiness, opulence and good fortune will automatically increase. But unfortunately, if Hiranyakasipu occupies your seat, everything will be lost.

TEXT 14, iti vijnapito devair, bhagavan atmabhur
nrpa, parito bhr̥gu-daksadyair, yayau
daityesvarasramam

TRANSLATION

O King, being thus informed by the demigods, the most powerful Lord Brahma, accompanied by Bhr̥gu, Daksa and other great sages, immediately started for the place where Hiranyakasipu was performing his penances and austerities.

TEXTS 15-16, na dadarsa pracicchannam,
valmika-tr̥na-kicakaih, pipilikabhir acirnam,
medas-tvan-mamsa-sonitamtapantam tapasa
lokan, yathabhr̥p̥ihitam ravim, vilaksya vismitah
praha, hasams tam hamsa-vahanah

TRANSLATION

Lord Brahma, who is carried by a swan airplane, at first could not see where Hiranyakasipu was, for Hiranyakasipu's body was covered by an anthill and by grass and bamboo sticks. Because Hiranyakasipu had been there for a long time, the ants had devoured his skin, fat, flesh and blood. Then Lord Brahma and the demigods spotted him, resembling a cloud-covered sun, heating all the world by his austerity. Struck with wonder, Lord Brahma began to smile and then addressed him as follows.

TEXT 17, sri-brahmovaca, uttisthottistha
bhadram te, tapah-siddho 'si kasyapa, varado 'ham
anuprpto, vriyatam ipsito varah

TRANSLATION

Lord Brahma said: O son of Kasyapa 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.

TEXT 18, adraksam aham etam te, hrt-saram
mahad-adbhutam, damsā-bhaksita-dehasya, prana
hy asthisu serate

TRANSLATION

I have been very much astonished to see your endurance. In spite of being eaten and bitten by all kinds of worms and ants, you are keeping your life air circulating within your bones. Certainly this is wonderful.

TEXT 19, naitat purvarsayas cakrur, na karisyanti
capare, nirambur dharayet pranam, ko vai divya-
samah satam

TRANSLATION

Even saintly persons like Bhr̥gu, born previously, could not perform such severe austerities, nor will anyone in the future be able to do so. Who within these three worlds can sustain his life without even drinking water for one hundred celestial years?

TEXT 20, vyavasayena te 'nena, duskarena
manasvinam, tapo-nisthena bhavata, jito 'ham
diti-nandana

TRANSLATION

My dear son of Diti, with your great determination and austerity you have done what was impossible even for great saintly persons, and thus I have certainly been conquered by you.

TEXT 21, tatas ta asisah sarva, dadamy asura-
pungava, martasya te hy amartasya, darsanam
naphalam mama

TRANSLATION

O best of the asuras, for this reason I am now

prepared to give you all benedictions, according to your desire. I belong to the celestial world of demigods, who do not die like human beings. Therefore, although you are subject to death, your audience with me will not go in vain.

TEXT 22, sri-narada uvaca, ity uktvadi-bhavo devo, bhaksitangam pipilikaih, kamandalu-jalenauksad, divyenamogha-radhasa

TRANSLATION

Sri Narada Muni continued: After speaking these words to Hiranyakasipu, Lord Brahma, the original being of this universe, who is extremely powerful, sprinkled transcendental, infallible, spiritual water from his kamandalu upon Hiranyakasipu's body, which had been eaten away by ants and moths. Thus he enlivened Hiranyakasipu.

TEXT 23, sa tat kicaka-valmikat, saha-ojo-balanvitah, sarvavayava-sampanno, vajra-samhanano yuva, utthitas tapta-hemabho, vibhavasur ivaidhasah

TRANSLATION

As soon as he was sprinkled with the water from Lord Brahma's waterpot, Hiranyakasipu arose, endowed with a full body with limbs so strong that they could bear the striking of a thunderbolt. With physical strength and a bodily luster resembling molten gold, he emerged from the anthill a completely young man, just as fire springs from fuel wood.

TEXT 24, sa niriksyambare devam, hamsa-vaham upasthitam, nanama sirasa bhumau, tad-darsana-mahotsavah

TRANSLATION

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

TEXT 25, utthaya pranjalih prahva, iksamano drsa vibhum, harsasru-pulakodbhedo, gira

gadgadayagnat

TRANSLATION

Then, getting up from the ground and seeing Lord Brahma before him, the head of the Daityas was overwhelmed by jubilation. With tears in his eyes, his whole body shivering, he began praying in a humble mood, with folded hands and a faltering voice, to satisfy Lord Brahma.

TEXTS 26-27, sri-hiranyakasipur uvaca, kalpante kala-srstena, yo 'ndhena tamasavrtam, abhivyanag jagad idam, svayanjyotih sva-rocisaatmana tri-vrta cedam, srjaty avati lumpati, rajah-sattva-tamo-dhamne, paraya mahate namah

TRANSLATION

Let me offer my respectful obeisances unto the supreme lord within this universe. At the end of each day of his life, the universe is fully covered with dense darkness by the influence of time, and then again, during his next day, that self-effulgent lord, by his own effulgence, manifests, maintains and destroys the entire cosmic manifestation through the material energy, which is invested with the three modes of material nature. He, Lord Brahma, is the shelter of those modes of nature--sattva-guna, rajo-guna and tamo-guna.

TEXT 28, nama adyaya bijaya, jnana-vijnana-murtaye, pranendriya-mano-buddhi-, vikarair vyaktim iyuse

TRANSLATION

I offer my obeisances to the original personality within this universe, Lord Brahma, who is cognizant and who can apply his mind and realized intelligence in creating this cosmic manifestation. It is because of his activities that everything within the universe is visible. He is therefore the cause of all manifestations.

TEXT 29, tvam isise jagatas tasthusas ca, pranena mukhyena patih prajanam, cittasya cittair mana-indriyanam, patir mahan bhuta-gunasayesah

TRANSLATION

Your Lordship, being the origin of the life of

this material world, is the master and controller of the living entities, both moving and stationary, and you inspire their consciousness. You maintain the mind and the acting and knowledge-acquiring senses, and therefore you are the great controller of all the material elements and their qualities, and you are the controller of all desires.

TEXT 30, tvam sapta-tantun vitanosi tanva,
trayya catur-hotraka-vidyaya ca, tvam eka
atmatmavatam anadir, ananta-parah kavir
antaratma

TRANSLATION

My dear lord, by your form as the Vedas personified and through knowledge relating to the activities of all the yajnic brahmanas, you spread the Vedic ritualistic ceremonies of the seven kinds of sacrifices, headed by agnistoma. Indeed, you inspire the yajnic brahmanas to perform the rituals mentioned in the three Vedas. Being the Supreme Soul, the Supersoul of all living entities, you are beginningless, endless and omniscient, beyond the limits of time and space.

TEXT 31, tvam eva kalo 'nimiso jananam, ayur
lavady-avayavaih ksinosi, kuta-stha atma
paramesthy ajo mahams, tvam jiva-lokasya ca
jiva atma

TRANSLATION

O my lord, Your Lordship is eternally awake, seeing everything that happens. As eternal time, you reduce the duration of life for all living entities through your different parts, such as moments, seconds, minutes and hours. Nonetheless, you are unchanged, resting in one place as the Supersoul, witness and Supreme Lord, the birthless, all-pervading controller who is the cause of life for all living entities.

TEXT 32, tvattah param naparam apy anejad, ejac
ca kincid vyatiriktam asti, vidyah kalas te tanavas
ca sarva, hiranyagarbho 'si brhat tri-prsthah

TRANSLATION

There is nothing separate from you, whether it be better or lower, stationary or moving. The

knowledge derived from the Vedic literatures like the Upanisads, and from all the sub-limbs of the original Vedic knowledge, form your external body. You are Hiranyagarbha, the reservoir of the universe, but nonetheless, being situated as the supreme controller, you are transcendental to the material world, which consists of the three modes of material nature.

TEXT 33, vyaktam vibho sthulam idam sariram,
yenendriya-prana-mano-gunams tvam, bhunkse
sthito dhamani paramesthye, avyakta atma
purusah puranah

TRANSLATION

O my lord, being changelessly situated in your own abode, you expand your universal form within this cosmic manifestation, thus appearing to taste the material world. You are Brahman, the Supersoul, the oldest, the Personality of Godhead.

TEXT 34, anantavyakta-rupena, yenedam
akhilam tatam, cid-acic-chakti-yuktaya, tasmai
bhagavate namah

TRANSLATION

Let me offer my respectful obeisances unto the Supreme, who in his unlimited, unmanifested form has expanded the cosmic manifestation, the form of the totality of the universe. He possesses external and internal energies and the mixed energy called the marginal potency, which consists of all the living entities.

TEXT 35, yadi dasyasy abhimatan, varan me
varadottama, bhutebhyas tvad-visrstebhyo, mrtyur
ma bhun mama prabho

TRANSLATION

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.

TEXT 36, nantar bahir diva naktam, anyasmad
api cayudhah, na bhumau nambare mrtyur, na

narair na mrgair api

TRANSLATION

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.

TEXTS 37-38, vyasubhir vasumadbhir va, surasura-mahoragaih, apratidvandvatam yuddhe, aika-patyam ca dehinamsarvesam loka-palanam, mahimanam yathatmanah, tapo-yoga-prabhavanam, yan na risyati karhicit

TRANSLATION

Grant me that I not meet death from any entity, living or nonliving. Grant me, further, that I not be killed by any demigod or demon or by any great snake from the lower planets. Since no one can kill you in the battlefield, you have no competitor. Therefore, grant me the benediction that I too may have no rival. Give me sole lordship over all the living entities and presiding deities, and give me all the glories obtained by that position. Furthermore, give me all the mystic powers attained by long austerities and the practice of yoga, for these cannot be lost at any time.

Chapter Four Hiranyakasipu Terrorizes the Universe

This chapter fully describes how Hiranyakasipu obtained power from Lord Brahma and misused it by harassing all the living entities within this universe.

TEXT 1, sri-narada uvaca, evam vrtah sata-dhrtir, hiranyakasipor atha, pradat tat-tapasa prito, varam tasya sudurlabhan

TRANSLATION

Narada Muni continued: Lord Brahma was very much satisfied by Hiranyakasipu's austerities, which were difficult to perform. Therefore, when solicited for benedictions, he

indeed granted them, although they were rarely to be achieved.

TEXT 2, sri-brahmovaca, tateme durlabhah pumsam, yan vrnise varan mama, tathapi vitaramy anga, varan yadyapi durlabhan

TRANSLATION

Lord Brahma said: O Hiranyakasipu, 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.

TEXT 3, tato jagama bhagavan, amoghanugraho vibhuh, pujito 'sura-varyena, stuyamanah prajesvaraih

TRANSLATION

Then Lord Brahma, who awards infallible benedictions, departed, being worshiped by the best of the demons, Hiranyakasipu, and being praised by great sages and saintly persons.

TEXT 4, evam labdha-varo daityo, bibhrad dhemamayam vapuh, bhagavaty akarod dvesam, bhratur vadham anusmaran

TRANSLATION

The demon Hiranyakasipu, having thus been blessed by Lord Brahma and having acquired a lustrous golden body, continued to remember the death of his brother and therefore be envious of Lord Visnu.

TEXTS 5-7, sa vijitya disah sarva, lokams ca trin mahasurah, devasura-manusyendra-, gandharva-garudoragan

siddha-carana-vidyadhran, rsin pitr-patin manun, yaksa-raksah-pisacesan, preta-bhuta-patin api

sarva-sattva-patin jitva, vasam aniya visva-jit, jahara loka-palanam, sthanani saha tejasa

TRANSLATION

Hiranyakasipu became the conqueror of the entire universe. Indeed, that great demon conquered all the planets in the three worlds--upper, middle and lower--including the planets

of the human beings, the Gandharvas, the Garudaas, the great serpents, the Siddhas, Caranas and Vidyadharas, the great saints, Yamaraja, the Manus, the Yaksas, the Raksasas, the Pisacas and their masters, and the masters of the ghosts and Bhutas. He defeated the rulers of all the other planets where there are living entities and brought them under his control. Conquering the abodes of all, he seized their power and influence.

TEXT 8, devodyana-sriya justam, adhyaste smatri-pistapam, mahendra-bhavanam saksan, nirmitam visvakarmana, trailokya-laksmi-ayatanam, adhyuvasakhilarddhimat

TRANSLATION

Hiranyakasipu, who possessed all opulence, began residing in heaven, with its famous Nandana garden, which is enjoyed by the demigods. In fact, he resided in the most opulent palace of Indra, the King of heaven. The palace had been directly constructed by the demigod architect Visvakarma and was as beautifully made as if the goddess of fortune of the entire universe resided there.

TEXTS 9-12, yatra vidruma-sopana, mahamarakata bhuvah, yatra sphatika-kudyani, vaidurya-stambha-panktayah yatra citra-vitanani, padmaragasanani ca, payah-phena-nibhah sayya, muktadama-paricchadah kujadbhir nupurair devyah, sabda-yantya itas tatah, ratna-sthalisu pasyanti, sudatih sundaram mukham tasmin mahendra-bhavane maha-balo, maha-mana nirjita-loka eka-rat, reme 'bhivandyanghri-yugah suradibhih, pratapitair urjita-canda-sasanah

TRANSLATION

The steps of King Indra's residence were made of coral, the floor was bedecked with invaluable emeralds, the walls were of crystal, and the columns of vaidurya stone. The wonderful canopies were beautifully decorated, the seats were bedecked with rubies, and the silk bedding, as white as foam, was decorated with pearls. The ladies of the palace, who were blessed with beautiful teeth and the most wonderfully beautiful faces,

walked here and there in the palace, their ankle bells tinkling melodiously, and saw their own beautiful reflections in the gems. The demigods, however, being very much oppressed, had to bow down and offer obeisances at the feet of Hiranyakasipu, who chastised the demigods very severely and for no reason. Thus Hiranyakasipu lived in the palace and severely ruled everyone.

TEXT 13, tam anga mattam madhunorugandhina, vivrta-tamraksam asesa-dhisnya-pah, upasatopayana-panibhir vina, tribhis tapo-yogabalaujasam padam

TRANSLATION

O my dear King, Hiranyakasipu 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 Brahma, Lord Siva and Lord Visnu--personally worshiped him to please him by bringing him various presentations with their own hands.

TEXT 14, jagur mahendrasanam ojasa sthitam, visvavasus tumburur asmad-adayah, gandharvasiddha rsayo 'stuvan muhur, vidyadharas capsarasas ca pandava

TRANSLATION

O Maharaja Yudhishthira, descendant of Pandu, by dint of his personal power, Hiranyakasipu, being situated on the throne of King Indra, controlled the inhabitants of all the other planets. The two Gandharvas Visvvasu and Tumburu, I myself and the Vidyadharas, Apsaras and sages all offered prayers to him again and again just to glorify him.

TEXT 15, sa eva varnasramibhih, kratubhir bhuridaksinaih, ijjamano havir-bhagan, agrahit svena tejasa

TRANSLATION

Being worshiped by sacrifices offered with great gifts by those who strictly followed the

principles of varna and asrama, Hiranyakasipu, instead of offering shares of the oblations to the demigods, accepted them himself.

TEXT 16, akrsta-pacya tasyasit, sapta-dvipavati mahi, tatha kama-dugha gavo, nanascarya-padam nabhah

TRANSLATION

As if in fear of Hiranyakasipu, the planet earth, which consists of seven islands, delivered food grains without being plowed. Thus it resembled cows like the surabhi of the spiritual world or the kama-dugha of heaven. The earth yielded sufficient food grains, the cows supplied abundant milk, and outer space was beautifully decorated with wonderful phenomena.

TEXT 17, ratnakaras ca ratnaughams, tat-patnyas cohur urmibhih, ksara-sidhu-ghrta-ksaudra-, dadhi-ksiramrtodakah

TRANSLATION

By the flowing of their waves, the various oceans of the universe, along with their tributaries, the rivers, which are compared to their wives, supplied various kinds of gems and jewels for Hiranyakasipu's use. These oceans were the oceans of salt water, sugarcane juice, wine, clarified butter, milk, yogurt, and sweet water.

TEXT 18, saila dronibhir akridam, sarvartusu gunan drumah, dadhara loka-palanam, eka eva prthag gunan

TRANSLATION

The valleys between the mountains became fields of pleasure for Hiranyakasipu, by whose influence all the trees and plants produced fruits and flowers profusely in all seasons. The qualities of pouring water, drying and burning, which are all qualities of the three departmental heads of the universe--namely Indra, Vayu and Agni--were all directed by Hiranyakasipu alone, without assistance from the demigods.

TEXT 19, sa ittham nirjita-kakub, eka-rad visayan priyan, yathopajosam bhunjano, natrpyad ajitendriyah

TRANSLATION

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, Hiranyakasipu was dissatisfied because instead of controlling his senses he remained their servant.

TEXT 20, evam aisvarya-mattasya, drptasyocchastra-vartinah, kalo mahan vyatiyaya, brahma-sapam upeyusah

TRANSLATION

Hiranyakasipu thus passed a long time being very much proud of his opulences and transgressing the laws and regulations mentioned in the authoritative sastras. He was therefore subjected to a curse by the four Kumaras, who were great brahmanas.

TEXT 21, tasyogra-danda-samvignah, sarve lokah sapalakah, anyatralabdha-saranah, saranam yayur acyutam

TRANSLATION

Everyone, including the rulers of the various planets, was extremely distressed because of the severe punishment inflicted upon them by Hiranyakasipu. Fearful and disturbed, unable to find any other shelter, they at last surrendered to the Supreme Personality of Godhead, Visnu.

TEXTS 22-23, tasyai namo 'stu kashayai, yatratma harir isvarah, yad gatva na nivartante, santah sannyasino 'malah iti te samyatatmanah, samahita-dhiyo 'malah, upatasthur hrsikesam, vinidra vayu-bhojanah

TRANSLATION

"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." Without sleep, fully

controlling their minds, and living on only their breath, the predominating deities of the various planets began worshipping Hrsikesa with this meditation.

TEXT 24, tesam avirabhud vani, arupa megha-
nihsvana, sannadayanti kakubhah, sadhunam
abhayankari

TRANSLATION

Then there appeared before them a transcendental sound vibration, emanating from a personality not visible to material eyes. The voice was as grave as the sound of a cloud, and it was very encouraging, driving away all fear.

TEXTS 25-26, ma bhaista vibudha-sresthah,
sarvesam bhadram astu vah, mad-darsanam hi
bhutanam, sarva-sreyopapattaye jnatam etasya
dauratmyam, daiteyapasadasya yat, tasya santim
karisyami, kalam tavat pratiksata

TRANSLATION

The voice of the Lord vibrated as follows: O best of learned persons, do not fear! I wish all good fortune to you. Become My devotees by hearing and chanting about Me and offering Me prayers, for these are certainly meant to award benedictions to all living entities. I know all about the activities of Hiranyakasipu and shall surely stop them very soon. Please wait patiently until that time.

TEXT 27, yada devesu vedesu, gosu vipresu
sadhusu, dharme mayi ca vidvesah, sa va asu
vinasyati

TRANSLATION

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

TEXT 28, nirvairaya prasantaya, sva-sutaya
mahatmane, prahradaya yada druhyed, dhanisye

'pi varorjitam

TRANSLATION

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

TEXT 29, sri-narada uvaca, ity ukta loka-guruna,
tam pranamya divaukasah, nyavartanta
gatodvega, menire casuram hatam

TRANSLATION

The great saint Narada 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 Hiranyakasipu was now practically dead.

TEXT 30, tasya daitya-pateh putras, catvarah
paramadbhutih, prahrado 'bhun mahams tesam,
gunair mahad-upasakah

TRANSLATION

Hiranyakasipu had four wonderful, well-qualified sons, of whom the one named Prahlada was the best. Indeed, Prahlada was a reservoir of all transcendental qualities because he was an unalloyed devotee of the Personality of Godhead.

TEXTS 31-32, brahmanyah sila-sampannah,
satya-sandho jitendriyah, atmavat sarva-
bhutanam, eka-priya-suhrttamah

dasavat sannataryanghrih, pitrvad dina-vatsalah,
bhratrivat sadrse snigdho, gurusv isvara-bhavanah,
vidyartharupa-janmadhyo, mana-stambha-
vivarjitah

TRANSLATION

[The qualities of Maharaja Prahlada, the son of Hiranyakasipu, are described herewith.] He was completely cultured as a qualified brahmana, having very good character and being determined to understand the Absolute

Truth. He had full control of his senses and mind. Like the Supersoul, he was kind to every living entity and was the best friend of everyone. To respectable persons he acted exactly like a menial servant, to the poor he was like a father, to his equals he was attached like a sympathetic brother, and he considered his teachers, spiritual masters and older Godbrothers to be as good as the Supreme Personality of Godhead. He was completely free from unnatural pride that might have arisen from his good education, riches, beauty, aristocracy and so on.

TEXT 33, nodvigna-citto vyasanesu nihsprhah, srutesu drstesu gunesv avastu-drk, dantendriya-prana-sarira-dhih sada, prasanta-kamo rahitasuro
'surah

TRANSLATION

Although Prahlada Maharaja was born in a family of asuras, he himself was not an asura but a great devotee of Lord Visnu. Unlike the other asuras, he was never envious of Vaisnavas. 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.

TEXT 34, yasmin mahad-guna rajan, grhyante kavibhir muhuh, na te 'dhuna pidhiyante, yatha bhagavatisvare

TRANSLATION

O King, Prahlada Maharaja's good qualities are still glorified by learned saints and Vaisnavas. As all good qualities are always found existing in the Supreme Personality of Godhead, they also exist forever in His devotee Prahlada Maharaja.

TEXT 35, yam sadhu-gatha-sadasi, ripavo 'pi sura nrpa, pratimanam prakurvanti, kim utanye bhavadrsah

TRANSLATION

In any assembly where there are discourses about saints and devotees, O King Yudhishthira, even the enemies of the demons, namely the demigods, what to speak of you, would cite Prahlada Maharaja as an example of a great devotee.

TEXT 36, gunair alam asankhyeyair, mahatmyam tasya sucyate, vasudeve bhagavati, yasya naisargiki ratih

TRANSLATION

Who could list the innumerable transcendental qualities of Prahlada Maharaja? He had unflinching faith in Vasudeva, Lord Krsna [the son of Vasudeva], and unalloyed devotion to Him. His attachment to Lord Krsna was natural because of his previous devotional service. Although his good qualities cannot be enumerated, they prove that he was a great soul [mahatma].

TEXT 37, nyasta-kridanako balo, jadavat tan-manastaya, krsna-graha-grhitatma, na veda jagad idrsam

TRANSLATION

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

TEXT 38, asinah paryatann asnan, sayanah prapiban bruvan, nanusandhatta etani, govinda-parirambhitah

TRANSLATION

Prahlada Maharaja was always absorbed in thought of Krsna. 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.

TEXT 39, kvacid rudati vaikuntha-, cinta-sabala-
cetanah, kvacid dhasati tac-cinta-, hlada udgayati
kvacit

TRANSLATION

**Because of advancement in Krsna
consciousness, he sometimes cried, sometimes
laughed, sometimes expressed jubilation and
sometimes sang loudly.**

TEXT 40, nadati kvacid utkantho, vilajjo nrtyati
kvacit, kvacit tad-bhavana-yuktas, tanmayo
'nucakara ha

TRANSLATION

**Sometimes, upon seeing the Supreme
Personality of Godhead, Prahlada Maharaja
would loudly call in full anxiety. He sometimes
lost his shyness in jubilation and began
dancing in ecstasy, and sometimes, being fully
absorbed in thoughts of Krsna, he felt oneness
and imitated the pastimes of the Lord.**

TEXT 41, kvacid utpulakas tusnim, aste
samsparsa-nirvrtah, aspanda-pranayananda-,
salilamiliteksanah

TRANSLATION

**Sometimes, feeling the touch of the Lord's
lotus hands, he became spiritually jubilant and
remained silent, his hairs standing on end and
tears gliding down from his half-closed eyes
because of his love for the Lord.**

TEXT 42, sa uttama-sloka-padaravindayor,
nisevayakincana-sanga-labdhyaya, tanvan param
nirvrtim atmano muhur, duhsanga-dinasya manah
samam vyadhat

TRANSLATION

**Because of his association with perfect,
unalloyed devotees who had nothing to do with
anything material, Prahlada Maharaja
constantly engaged in the service of the Lord's
lotus feet. By seeing his bodily features when
he was in perfect ecstasy, persons very poor in
spiritual understanding became purified. In
other words, Prahlada Maharaja bestowed
upon them transcendental bliss.**

TEXT 43, tasmin maha-bhagavate, maha-bhage
mahatmani, hiranyakasipu rajann, akarod agham
atmajae

TRANSLATION

**My dear King Yudhisthira, the demon
Hiranyakasipu tormented this exalted,
fortunate devotee, although Prahlada was his
own son.**

TEXT 44, sri-yudhisthira uvaca, devarsa etad
icchamo, veditum tava suvrata, yad atmajaya
suddhaya, pitadat sadhave hy agham

TRANSLATION

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

TEXT 45, putran vipratikulan svan, pitarah putra-
vatsalah, upalabhante siksartham, naivagham
aparo yatha

TRANSLATION

**A father and mother are always affectionate
to their children. When the children are
disobedient the parents chastise them, not due
to enmity but only for the child's instruction
and welfare. How did Hiranyakasipu, the
father of Prahlada Maharaja, chastise such a
noble son? This is what I am eager to know.**

TEXT 46, kim utanuvasan sadhums, tadsran
guru-devatan, etat kautuhalam brahmann,
asmakam vidhama prabho, pituh putraya yad
dveso, maranaya prayojitah

TRANSLATION

**Maharaja Yudhisthira further inquired:
How was it possible for a father to be so violent
toward an exalted son who was obedient, well-
behaved and respectful to his father? O
brahmana, O master, I have never heard of
such a contradiction as an affectionate father's
punishing his noble son with the intention of**

killing him. Kindly dissipate our doubts in this regard.

Chapter Five Prahlada Maharaja, the Sainly Son of Hiranyakasipu

TEXT 1, sri-narada uvaca, paurohityaya bhagavan, vrtah kavyah kilasuraih, sandamarkau sutau tasya, daitya-rajagrhanthike

TRANSLATION

The great saint Narada Muni said: The demons, headed by Hiranyakasipu, accepted Sukracarya as their priest for ritualistic ceremonies. Sukracarya's two sons, Sanda and Amarka, lived near Hiranyakasipu's palace.

TEXT 2, tau rajna prapitam balam, prahladam naya-kovidam, pathayam asatuh pathyan, anyams casura-balakan

TRANSLATION

Prahlada Maharaja was already educated in devotional life, but when his father sent him to those two sons of Sukracarya to be educated, they accepted him at their school along with the other sons of the asuras.

TEXT 3, yat tatra guruna proktam, susruve 'nupapatha ca, na sadhu manasa mene, sva-parasad-grahasrayam

TRANSLATION

Prahlada certainly heard and recited the topics of politics and economics taught by the teachers, but he understood that political philosophy involves considering someone a friend and someone else an enemy, and thus he did not like it.

TEXT 4, ekadasura-rat putram, ankam aropya pandava, papraccha kathyatam vatsa, manyate sadhu yad bhavan

TRANSLATION

My dear King Yudhisthira, once upon a time the King of the demons, Hiranyakasipu, took his son Prahlada 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.

TEXT 5, sri-prahlada uvaca, tat sadhu manye 'sura-varya dehinam, sada samudvigna-dhiyam asad-grahat, hitvatma-patam grham andha-kupam, vanam gato yad dharim asrayeta

TRANSLATION

Prahlada Maharaja 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 [vana]. More clearly, one should go to Vrndavana, where only Krsna consciousness is prevalent, and should thus take shelter of the Supreme Personality of Godhead.

TEXT 6, sri-narada uvaca, srutva putra-giro daityah, para-paksa-samahitah, jahasa buddhir balanam, bhidyate para-buddhibhah

TRANSLATION

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

TEXT 7, samyag vidharyatam balo, guru-gehe dvi-jatibhah, visnu-paksaih praticchannair, na bhidyetasya dhir yatha

TRANSLATION

Hiranyakasipu 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 Vaisnavas who may go there in disguise.

TEXT 8, grham anitam ahuya, prahradam daitya-

yajakah, prasasya slaksnaya vaca, samaprcchanta
samabhih

TRANSLATION

When Hiranyakasipu's servants brought the boy Prahlada back to the guru-kula [the place where the brahmanas taught the boys], the priests of the demons, Sanda and Amarka, pacified him. With very mild voices and affectionate words, they inquired from him as follows.

TEXT 9, vatsa prahrada bhadram te, satyam
kathaya ma mrsa, balan ati kutas tubhyam, esa
buddhi-viparyayah

TRANSLATION

Dear son Prahlada, all peace and good fortune unto you. Kindly do not speak lies; just reply with the truth. These boys you see are not like you, for they do not speak in a deviant way. How have you learned these instructions? How has your intelligence been spoiled in this way?

TEXT 10, buddhi-bhedah para-krta, utaho te
svato 'bhavat, bhanyatam srotu-kamanam,
gurunam kula-nandana

TRANSLATION

O best of your family, has this pollution of your intelligence been brought about by you or by the enemies? We are all your teachers and are very eager to hear about this. Please tell us the truth.

TEXT 11, sri-prahrada uvaca, parah svas cety
asad-grahah, pumsam yan-mayaya krtah,
vimohita-dhiyam drstas, tasmai bhagavate namah

TRANSLATION

Prahlada Maharaja 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.

TEXT 12, sa yadanuvratah pumsam, pasu-
buddhir vibhidyate, anya esa tathanyo 'ham, iti
bheda-gatasati

TRANSLATION

When the Supreme Personality of Godhead is pleased with the living entity because of his devotional service, one becomes a pandita and does not make distinctions between enemies, friends and himself. Intelligently, he then thinks, "Every one of us is an eternal servant of God, and therefore we are not different from one another."

TEXT 13, sa esa atma sva-parety abuddhibhir,
duratyayanukramano nirupyate, muhyanti yad-
vartmani veda-vadino, brahmadayo hy esa
bhinatti me matim

TRANSLATION

Persons who always think in terms of "enemy" and "friend" are unable to ascertain the Supersoul within themselves. Not to speak of them, even such exalted persons as Lord Brahma, who are fully conversant with the Vedic literature, are sometimes bewildered in following the principles of devotional service. The same Supreme Personality of Godhead who has created this situation has certainly given me the intelligence to take the side of your so-called enemy.

TEXT 14, yatha bhramyaty ayo brahman, svayam
akarsa-sannidhau, tatha me bhidyate cetas, cakra-
paner yadrcchaya

TRANSLATION

O brahmanas [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 Visnu, who carries a disc in His hand. Thus I have no independence.

TEXT 15, sri-narada uvaca, etavad
brahmanayoktva, virarama maha-matih, tam
sannibhartsya kupitah, sudino raja-sevakah

TRANSLATION

The great saint Narada Muni continued: The

great soul Prahlada Maharaja became silent after saying this to his teachers, Sanda and Amarka, the seminal sons of Sukracarya. These so-called brahmanas then became angry at him. Because they were servants of Hiranyakasipu, they were very sorry, and to chastise Prahlada Maharaja they spoke as follows.

TEXT 16, aniyatam are vetram, asmakam ayasaskarah, kulangarasya durbuddhes, caturtho 'syodito damah

TRANSLATION

Oh, please bring me a stick! This Prahlada 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.

TEXT 17, daiteya-candana-vane, jato 'yam kantaka-drumah, yan-mulonmula-parasor, visnor nalayito 'rbhakah

TRANSLATION

This rascal Prahlada has appeared like a thorn tree in a forest of sandalwood. To cut down sandalwood trees, an axe is needed, and the wood of the thorn tree is very suitable for the handle of such an axe. Lord Visnu is the axe for cutting down the sandalwood forest of the family of demons, and this Prahlada is the handle for that axe.

TEXT 18, iti tam vividhopayair, bhisayams tarjanadibhiih, prahradam grahayam asa, tri-vargasyopapadanam

TRANSLATION

Sanda and Amarka, the teachers of Prahlada Maharaja, 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.

TEXT 19, tata enam gurur jnatva, jnata-jneya-catustayam, daityendram darsayam asa, matr-mrstam alankrtam

TRANSLATION

After some time, the teachers Sanda and Amarka thought that Prahlada Maharaja was sufficiently educated in the diplomatic affairs of pacifying public leaders, appeasing them by giving them lucrative posts, dividing and ruling over them, and punishing them in cases of disobedience. Then, one day, after Prahlada's mother had personally washed the boy and dressed him nicely with sufficient ornaments, they presented him before his father.

TEXT 20, padayoh patitam balam, pratinandyasisasurah, parisvajya ciram dorbhyam, paramam apa nirvrtim

TRANSLATION

When Hiranyakasipu saw that his child had fallen at his feet and was offering obeisances, as an affectionate father he immediately began showering blessings upon the child and embraced him with both arms. A father naturally feels happy to embrace his son, and Hiranyakasipu became very happy in this way.

TEXT 21, aropyankam avaghraya, murdhany asru-kalambubhiih, asincan vikasad-vaktram, idam aha yudhisthira

TRANSLATION

Narada Muni continued: My dear King Yudhisthira, Hiranyakasipu seated Prahlada Maharaja on his lap and began smelling his head. With affectionate tears gliding down from his eyes and moistening the child's smiling face, he spoke to his son as follows.

TEXT 22, hiranyakasipur uvaca, prahradanucyatam tata, svadhitam kincid uttamam, kalenaitavatayusman, yad asiksad guror bhavan

TRANSLATION

Hiranyakasipu said: My dear Prahlada, my dear son, O long-lived one, for so much time you have heard many things from your teachers. Now please repeat to me whatever you think is the best of that knowledge.

TEXTS 23-24, sri-prahrada uvaca, sravanam
kirtanam visnoh, smaranam pada-sevanam,
arcanam vandanam dasyam, sakhyam atma-
nivedanamiti pumsarpita visnau, bhaktis cen
nava-laksana, kriyeta bhagavatya addha, tan manye
'dhitam uttamam

TRANSLATION

Prahlada Maharaja said: Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Visnu, 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 Krsna through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.

TEXT 25, nisamyaitat suta-vaco, hiranyakasipus
tada, guru-putram uvacedam, rusa
prasphuritadharah

TRANSLATION

After hearing these words of devotional service from the mouth of his son Prahlada, Hiranyakasipu was extremely angry. His lips trembling, he spoke as follows to Sanda the son of his guru, Sukracarya.

TEXT 26, brahma-bandho kim etat te, vipaksam
srayatasata, asaram grahito balo, mam anadrtya
durmate

TRANSLATION

O unqualified, most heinous son of a brahmana, 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?

TEXT 27, santi hy asadhavo loke, durmaitras

chadma-vesinah, tesam udety agham kale, rogah
patakinam iva

TRANSLATION

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.

TEXT 28, sri-guru-putra uvaca, na mat-pranitam
na para-pranitam, suto vadaty esa tavendra-satro,
naisargikiyam matir asya rajan, niyaccha manyum
kad adah sma ma nah

TRANSLATION

The son of Sukracarya, Hiranyakasipu's spiritual master, said: O enemy of King Indra, O King! Whatever your son Prahlada 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 brahmana in this way.

TEXT 29, sri-narada uvaca, gurunaivam
pratiprokto, bhuya ahasurah sutam, na ced guru-
mukhiyam te, kuto 'bhadrasati matih

TRANSLATION

Sri Narada Muni continued: When Hiranyakasipu received this reply from the teacher, he again addressed his son Prahlada. Hiranyakasipu said: You rascal, most fallen of our family, if you have not received this education from your teachers, where have you gotten it?

TEXT 30, sri-prahrada uvaca, matir na krsne
paratah svato va, mitho 'bhipadyeta grha-
vratnam, adanta-gobhir visatam tamisram, punah
punas carvita-carvananam

TRANSLATION

Prahlada Maharaja 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 Krsna are never aroused, either by the instructions of others, by their own efforts, or by a combination of both.

TEXT 31, na te viduh svartha-gatim hi visnum,
durasaya ye bahir-artha-maninah, andha
yathandhair upaniyamanas, te 'pisa-tantryam uru-
damni baddhah

TRANSLATION

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 Visnu. 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.

TEXT 32, naisam matis tavad urukramanhrim,
sprsaty anarthapagamo yad-arthah, mahiyasam
pada-rajo-'bhisekam, niskincananam na vrnita
yavat

TRANSLATION

Unless they smear upon their bodies the dust of the lotus feet of a Vaisnava 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 Krsna conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination.

TEXT 33, ity uktvoparatam putram,
hiranyakasipu rusa, andhikrtatma svotsangan,
nirasyata mahi-tale

TRANSLATION

After Prahlada Maharaja had spoken in this way and become silent, Hiranyakasipu,

blinded by anger, threw him off his lap and onto the ground.

TEXT 34, ahamarsa-rusavistah, kasayi-bhuta-
locanah, vadhyyatam asv ayam vadhyo,
nihsarayata nairrtah

TRANSLATION

Indignant and angry, his reddish eyes like molten copper, Hiranyakasipu said to his servants: O demons, take this boy away from me! He deserves to be killed. Kill him as soon as possible!

TEXT 35, ayam me bhratr-ha so 'yam, hitva svan
suhrho 'dhamah, pitrvya-hantuh padau yo, visnor
dasavad arcati

TRANSLATION

This boy Prahlada is the killer of my brother, for he has given up his family to engage in the devotional service of the enemy, Lord Visnu, like a menial servant.

TEXT 36, visnor va sadhv asau kim nu, karisyaty
asamanjasah, sauhrdam dustyajam pitror, ahad
yah panca-hayanah

TRANSLATION

Although Prahlada is only five years old, even at this young age he has given up his affectionate relationship with his father and mother. Therefore, he is certainly untrustworthy. Indeed, it is not at all believable that he will behave well toward Visnu.

TEXT 37, paro 'py apatyam hita-krd
yathausadham, sva-dehajo 'py amayavat suto
'hitah, chindyat tad angam yad utatmano 'hitam,
sesam sukham jivati yad-vivarjanat

TRANSLATION

Although a medicinal herb, being born in the forest, does not belong to the same category as a man, if beneficial it is kept very carefully. Similarly, if someone outside one's family is favorable, he should be given protection like a son. On the other hand, if a limb of one's body is poisoned by disease, it must be amputated so

that the rest of the body may live happily. Similarly, even one's own son, if unfavorable, must be rejected, although born of one's own body.

TEXT 38, sarvair upayair hantavyah, sambhoja-sayanasanaih, suhrl-linga-dharah satrur, muner dustam ivendriyam

TRANSLATION

Just as uncontrolled senses are the enemies of all yogis engaged in advancing in spiritual life, this Prahlada, who appears to be a friend, is an enemy because I cannot control him. Therefore this enemy, whether eating, sitting or sleeping, must be killed by all means.

TEXTS 39-40, nairrtas te samadista, bhartra vai sula-panayah, tigma-damstra-karalasyas, tamra-smasru-siroruhah nadanto bhairavam nadam, chindhi bhindhiti vadinah, asinam cahanan sulaih, prahradam sarva-marmasu

TRANSLATION

The demons [Raksasas], the servants of Hiranyakasipu, thus began striking the tender parts of Prahlada Maharaja's body with their tridents. The demons all had fearful faces, sharp teeth and reddish, coppery beards and hair, and they appeared extremely threatening. Making a tumultuous sound, shouting, "Chop him up! Pierce him!" they began striking Prahlada Maharaja, who sat silently, meditating upon the Supreme Personality of Godhead.

TEXT 41, pare brahmany anirdesyeh, bhagavaty akhilatmani, yuktatmany aphala asann, apunyasyeva sat-kriyah

TRANSLATION

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 Prahlada Maharaja 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.

TEXT 42, prayase 'pahate tasmin, daityendrah parisankitah, cakara tad-vadhopyayan, nirbandhena yudhisthira

TRANSLATION

My dear King Yudhisthira, when all the attempts of the demons to kill Prahlada Maharaja were futile, the King of the demons, Hiranyakasipu, being most fearful, began contriving other means to kill him.

TEXTS 43-44, dig-gajair dandasukendrait, abhicaravapatanaih, mayabhiih sannirodhais ca, gara-danair abhojanaih hima-vayv-agnisalilaih, parvatakramanair api, na sasaka yada hantum, apapam asurah sutam, cintam dirghatamam praptas, tat-kartum nabhyapadyata

TRANSLATION

Hiranyakasipu could not kill his son by throwing him beneath the feet of big elephants, throwing him among huge, fearful snakes, employing destructive spells, hurling him from the top of a hill, conjuring up illusory tricks, administering poison, starving him, exposing him to severe cold, winds, fire and water, or throwing heavy stones to crush him. When Hiranyakasipu found that he could not in any way harm Prahlada, who was completely sinless, he was in great anxiety about what to do next.

TEXT 45, esa me bahv-asadhukto, vadhopyayas ca nirmिताh, tais tair drohair asad-dharmair, muktah svenaiva tejasā

TRANSLATION

Hiranyakasipu thought: I have used many ill names in chastising this boy Prahlada and have devised many means of killing him, but despite all my endeavors, he could not be killed. Indeed, he saved himself by his own powers, without being affected in the least by these treacheries and abominable actions.

TEXT 46, vartamano 'vidure vai, balo 'py ajada-dhir ayam, na vismarati me 'naryam, sunah sepa

iva prabhuh

TRANSLATION

Although he is very near to me and is merely a child, he is situated in complete fearlessness. He resembles a dog's curved tail, which can never be straightened, because he never forgets my misbehavior and his connection with his master, Lord Visnu.

TEXT 47, aprameyanubhavo 'yam, akutasid-bhayo 'marah, nunam etad-virodhena, mrtyur me bhavita na va

TRANSLATION

I can see that this boy's strength is unlimited, for he has not feared any of my punishments. He appears immortal. Therefore, because of my enmity toward him, I shall die. Or maybe this will not take place.

TEXT 48, iti tac-cintaya kincin, mlana-sriyam adho-mukham, sandamarkav ausanasau, vivikta iti hocatuh

TRANSLATION

Thinking in this way, the King of the Daityas, morose and bereft of bodily luster, remained silent with his face downward. Then Sanda and Amarka, the two sons of Sukracarya, spoke to him in secret.

TEXT 49, jitam tvayaikena jagat-trayam bhruvor, vijrmbhana-trasta-samasta-dhisnyapam, na tasya cintyam tava natha caksvahe, na vai sisunam guna-dosayoh padam

TRANSLATION

O lord, we know that when you simply move your eyebrows, all the commanders of the various planets are most afraid. Without the help of any assistant, you have conquered all the three worlds. Therefore, we do not find any reason for you to be morose and full of anxiety. As for Prahlada, he is nothing but a child and cannot be a cause of anxiety. After all, his bad or good qualities have no value.

TEXT 50, imam tu pasair varunasya baddhva, nidhehi bhito na palayate yatha, buddhis ca

pumso vayasarya-sevaya, yavad gurur bhargava agamisyati

TRANSLATION

Until the return of our spiritual master, Sukracarya, arrest this child with the ropes of Varuna so that he will not flee in fear. In any case, by the time he is somewhat grown up and has assimilated our instructions or served our spiritual master, he will change in his intelligence. Thus there need be no cause for anxiety.

TEXT 51, tatheti guru-putroktam, anujayedam abravit, dharmo hy asyopadestavyo, rajnam yo grha-medhinam

TRANSLATION

After hearing these instructions of Sanda and Amarka, the sons of his spiritual master, Hiranyakasipu agreed and requested them to instruct Prahlada in that system of occupational duty which is followed by royal householder families.

TEXT 52, dharmam artham ca kamam ca, nitaram canupurvasah, prahradayocatu rajan, prasritavanataya ca

TRANSLATION

Thereafter, Sanda and Amarka systematically and unceasingly taught Prahlada Maharaja, who was very submissive and humble, about mundane religion, economic development and sense gratification.

TEXT 53, yatha tri-vargam gurubhir, atmane upasiksitam, na sadhu mene tac-chiksam, dvandvaramopavarnitam

TRANSLATION

The teachers Sanda and Amarka instructed Prahlada Maharaja in the three kinds of material advancement called religion, economic development and sense gratification. Prahlada, however, being situated above such instructions, did not like them, for such instructions are based on the duality of worldly affairs, which involve one in a materialistic way of life marked by birth,

death, old age and disease.

TEXT 54, yadacaryah paravrtto, grhamedhiya-karmasu, vayasyair balakais tatra, sopahutah krta-ksanaih

TRANSLATION

When the teachers went home to attend to their household affairs, the students of the same age as Prahlada Maharaja would call him to take the opportunity of leisure hours for play.

TEXT 55, atha tan slaksnaya vaca, pratyahuya maha-budhah, uvaca vidvams tan-nistham, krpaya prahasann iva

TRANSLATION

Prahlada Maharaja, 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.

TEXTS 56-57, te tu tad-gauravat sarve, tyakta-krida-paricchadah, bala adusita-dhiyo, dvandvameritehitaih paryupasata rajendra, tan-nyasta-hrdayeksanah, tan aha karuno maitro, maha-bhagavato 'surah

TRANSLATION

My dear King Yudhisthira, all the children were very much affectionate and respectful to Prahlada Maharaja, and because of their tender age they were not so polluted by the instructions and actions of their teachers, who were attached to condemned duality and bodily comfort. Thus the boys surrounded Prahlada Maharaja, giving up their playthings, and sat down to hear him. Their hearts and eyes being fixed upon him, they looked at him with great earnestness. Prahlada Maharaja, although born in a demon family, was an exalted devotee, and he desired their welfare. Thus he began instructing them about the futility of materialistic life.

Chapter Six Prahlada Instructs His Demoniac Schoolmates

TEXT 1, sri-prahrada uvaca, kaumara acaret prajno, dharman bhagavatan iha, durlabham manusam janma, tad apy adhruvam arthadam

TRANSLATION

Prahlada Maharaja 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.

TEXT 2, yatha hi purusasyeha, visnoh padopasarpanam, yad esa sarva-bhutanam, priya atmesvarah suhrt

TRANSLATION

The human form of life affords one a chance to return home, back to Godhead. Therefore every living entity, especially in the human form of life, must engage in devotional service to the lotus feet of Lord Visnu. This devotional service is natural because Lord Visnu, the Supreme Personality of Godhead, is the most beloved, the master of the soul, and the well-wisher of all other living beings.

TEXT 3, sukham aindriyakam daitya, deha-yogena dehinam, sarvatra labhyate daivad, yatha dukkham ayatnatah

TRANSLATION

Prahlada Maharaja continued: My dear friends born of demoniac families, the happiness perceived with reference to the sense objects by contact with the body can be obtained in any form of life, according to one's past fruitive activities. Such happiness is automatically obtained without endeavor, just as we obtain distress.

TEXT 4, tat-prayaso na kartavyo, yata ayur-
vyayah param, na tatha vindate ksemam,
mukunda-caranambujam

TRANSLATION

Endeavors merely for sense gratification or material happiness through economic development are not to be performed, for they result only in a loss of time and energy, with no actual profit. If one's endeavors are directed toward Krsna consciousness, one can surely attain the spiritual platform of self-realization. There is no such benefit from engaging oneself in economic development.

TEXT 5, tato yateta kusalah, ksemaya bhavam
asritah, sariram paurusam yavan, na vipadyeta
puskalam

TRANSLATION

Therefore, while in material existence [bhavam asritah], a person fully competent to distinguish wrong from right must endeavor to achieve the highest goal of life as long as the body is stout and strong and is not embarrassed by dwindling.

TEXT 6, pumso varsa-satam hy ayus, tad-ardham
cajitatmanah, nisphalam yad asau ratryam, sete
'ndham prapitas tamah

TRANSLATION

Every human being has a maximum duration of life of one hundred years, but for one who cannot control his senses, half of those years are completely lost because at night he sleeps twelve hours, being covered by ignorance. Therefore such a person has a lifetime of only fifty years.

TEXT 7, mugdhasya balye kaisore, kridato yati
vimsatih, jaraya grasta-dehasya, yaty akalpasya
vimsatih

TRANSLATION

In the tender age of childhood, when everyone is bewildered, one passes ten years. Similarly, in boyhood, engaged in sporting and playing, one passes another ten years. In this

way, twenty years are wasted. Similarly, in old age, when one is an invalid, unable to perform even material activities, one passes another twenty years wastefully.

TEXT 8, durapurena kamena, mohena ca
baliyasa, sesam grhesu saktasya,
pramattasyapayati hi

TRANSLATION

One whose mind and senses are uncontrolled becomes increasingly attached to family life because of insatiable lusty desires and very strong illusion. In such a madman's life, the remaining years are also wasted because even during those years he cannot engage himself in devotional service.

TEXT 9, ko grhesu puman saktam, atmanam
ajitendriyah, sneha-pasair drdhair baddham,
utsaheta vimocitum

TRANSLATION

What person too attached to household life due to being unable to control his senses can liberate himself? An attached householder is bound very strongly by ropes of affection for his family [wife, children and other relatives].

TEXT 10, ko nv artha-trsnam visrjet, pranebhyo
'pi ya ipsitah, yam krinaty asubhih presthais,
taskarah sevako vanik

TRANSLATION

Money is so dear that one conceives of money as being sweeter than honey. Therefore, who can give up the desire to accumulate money, especially in household life? Thieves, professional servants [soldiers] and merchants try to acquire money even by risking their very dear lives.

TEXTS 11-13, katham priyaya anukampitayah,
sangam rahasyam rucirams ca mantran, suhrtsu
tat-sneha-sitah sisunam, kalaksaranam anurakta-
cittah putran smarams ta duhitr hridayya, bhratrn
svasrr va pitarau ca dinau, grhan manojnoru-
paricchadams ca, vrttis ca kulyah pasu-bhrtya-
vargan tyajeta kosas-krd ivehamanah, karmani
lobhad avitrpta-kamah, aupasthya-jaihvam bahu-

manyamanah, katham virajyeta duranta-mohah

TRANSLATION

How can a person who is most affectionate to his family, the core of his heart being always filled with their pictures, give up their association? Specifically, a wife is always very kind and sympathetic and always pleases her husband in a solitary place. Who could give up the association of such a dear and affectionate wife? Small children talk in broken language, very pleasing to hear, and their affectionate father always thinks of their sweet words. How could he give up their association? One's elderly parents and one's sons and daughters are also very dear. A daughter is especially dear to her father, and while living at her husband's house she is always in his mind. Who could give up that association? Aside from this, in household affairs there are many decorated items of household furniture, and there are also animals and servants. Who could give up such comforts? The attached householder is like a silkworm, which weaves a cocoon in which it becomes imprisoned, unable to get out. Simply for the satisfaction of two important senses--the genitals and the tongue--one is bound by material conditions. How can one escape?

TEXT 14, kutumba-posaya viyan nijayur, na budhyate 'rtham vihatam pramattah, sarvatra tapatraya-duhkhitatma, nirvidyate na sva-kutumbaramah

TRANSLATION

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.

TEXT 15, vittesu nityabhinivista-ceta, vidvams ca

dosam para-vitta-hartuh, pretyeha vathapy ajitendriyas tad, asanta-kamo harate kutumbi

TRANSLATION

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 Yamaraja after death, he continues cheating others to acquire money.

TEXT 16, vidvan apittham danujah kutumbam, pusnan sva-lokaya na kalpate vai, yah sviya-parakya-vibhinna-bhavas, tamah prapadyeta yatha vimudhah

TRANSLATION

O my friends, sons of demons! In this material world, even those who are apparently advanced in education have the propensity to consider, "This is mine, and that is for others." Thus they are always engaged in providing the necessities of life to their families in a limited conception of family life, just like uneducated cats and dogs. They are unable to take to spiritual knowledge; instead, they are bewildered and overcome by ignorance.

TEXTS 17-18, yato na kascit kva ca kutracid va, dinah svam atmanam alam samarthah, vimocitum kama-drsam vihara-, krida-mrgo yan-nigado visargah tato vidurat parihrtya daitya, daityesu sangam visayatmakesu, upeta narayanam adidevam, sa mukta-sangair isito 'pavargah

TRANSLATION

My dear friends, O sons of the demons, it is certain that no one bereft of knowledge of the Supreme Personality of Godhead has been able to liberate himself from material bondage at any time or in any country. Rather, those bereft of knowledge of the Lord are bound by the material laws. They are factually addicted to sense gratification, and their target is woman. Indeed, they are actually playthings in the hands of attractive women. Victimized by such a conception of life, they become surrounded by children, grandchildren and

great-grandchildren, and thus they are shackled to material bondage. Those who are very much addicted to this conception of life are called demons. Therefore, although you are sons of demons, keep aloof from such persons and take shelter of the Supreme Personality of Godhead, Narayana, the origin of all the demigods, because the ultimate goal for the devotees of Narayana is liberation from the bondage of material existence.

TEXT 19, na hy acyutam prinayato, bahv-ayaso 'suratmajah, atmatvat sarva-bhutanam, siddhatvad iha sarvatah

TRANSLATION

My dear sons of demons, the Supreme Personality of Godhead, Narayana, is the original Supersoul, the father of all living entities. Consequently there are no impediments to pleasing Him or worshiping Him under any conditions, whether one be a child or an old man. The relationship between the living entities and the Supreme Personality of Godhead is always a fact, and therefore there is no difficulty in pleasing the Lord.

TEXTS 20-23, paravaresu bhutesu, brahmantasthavaradis, bhautikesu vikaresu, bhutesv atha mahatsu ca gunesu guna-samyeh ca, guna-vyatikare tatha, eka eva paro hy atma, bhagavan isvaro 'vyayahpratyag-atma-svarupena, drsyarupena ca svayam, vyapya-vyapaka-nirdesyo, hy anirdesyo 'vikalpita kevalanubhavananda-, svarupah paramesvarah, mayantarhitaisvaryah, iyate guna-sargaya

TRANSLATION

The Supreme Personality of Godhead, the supreme controller, who is infallible and indefatigable, is present in different forms of life, from the inert living beings [sthavara], such as the plants, to Brahma, the foremost created living being. He is also present in the varieties of material creations and in the material elements, the total material energy and the modes of material nature [sattva-guna, rajo-guna and tamo-guna], as well as the unmanifested material nature and the false ego. Although He is one, He is present

everywhere, and He is also the transcendental Supersoul, the cause of all causes, who is present as the observer in the cores of the hearts of all living entities. He is indicated as that which is pervaded and as the all-pervading Supersoul, but actually He cannot be indicated. He is changeless and undivided. He is simply perceived as the supreme sac-cid-ananda [eternity, knowledge and bliss]. Being covered by the curtain of the external energy, to the atheist He appears nonexistent.

TEXT 24, tasmāt sarvesu bhutesu, dayam kuruta sauhrdam, bhavam asuram unmucya, yaya tusyaty adhoksajah

TRANSLATION

Therefore, my dear young friends born of demons, please act in such a way that the Supreme Lord, who is beyond the conception of material knowledge, will be satisfied. Give up your demoniac nature and act without enmity or duality. Show mercy to all living entities by enlightening them in devotional service, thus becoming their well-wishers.

TEXT 25, tuste ca tatra kim alabhyam ananta adye, kim tair guna-vyatikarad iha ye svasiddhah, dharmadayah kim agunena ca kanksitena, saram jusam caranayor upagayatam nah

TRANSLATION

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, kama, artha and moksa.

TEXT 26, dharmartha-kama iti yo 'bhihitas tri-

varga, ikṣa trayi naya-damau vividha ca varta,
manye tad etad akhilaṁ nigamasya satyam,
svatmarpanam sva-suhrdah paramasya pumsah

TRANSLATION

Religion, economic development and sense gratification--these are described in the Vedas as tri-varga, or three ways to salvation. Within these three categories are education and self-realization; ritualistic ceremonies performed according to Vedic injunction; logic; the science of law and order; and the various means of earning one's livelihood. These are the external subject matters of study in the Vedas, and therefore I consider them material. However, I consider surrender to the lotus feet of Lord Viṣṇu to be transcendental.

TEXT 27, jñanam tad etad amalam duravapam
aha, narayano nara-sakhah kila naradaya,
ekantinam bhagavatas tad akincanam,
padaravinda-rajasaṅpluta-dehinam syat

TRANSLATION

Narayana, the Supreme Personality of Godhead, the well-wisher and friend of all living entities, formerly explained this transcendental knowledge to the great saint Narada. Such knowledge is extremely difficult to understand without the mercy of a saintly person like Narada, but everyone who has taken shelter of Narada's disciplic succession can understand this confidential knowledge.

TEXT 28, śrutam etan maya purvam, jñanam
vijñāna-samyutam, dharmam bhagavatam
suddham, naradaḥ deva-darsanaḥ

TRANSLATION

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

TEXTS 29-30, śrī-dāitya-putra ucuh, prahraḍa
tvam vāyam capi, nartē 'nyam vidmahe gurum,
etaḥ bhāgavata-guru-putrabhāyam, balānam api hisvarau

balasyantahpura-sthasya, mahat-sango
duranvayah, chindhi nah samsayam saumya, syac
ced visrambha-karanam

TRANSLATION

The sons of the demons replied: Dear Prahlada, neither you nor we know any teacher or spiritual master other than Sanda and Amarka, the sons of Sukracarya. After all, we are children and they our controllers. For you especially, who always remain within the palace, it is very difficult to associate with a great personality. Dear friend, most gentle one, would you kindly explain how it was possible for you to hear Narada? Kindly dispel our doubts in this regard.

Chapter Seven What Prahlada Learned in the Womb

In this chapter, to dissipate the doubts of his class friends, the sons of the demons, Prahlada Maharaja states how, within the womb of his mother, he had heard from the mouth of Narada Muni, who had instructed him in bhagavata-dharma.

When Hiranyakasipu left his kingdom and went to the mountain known as Mandaracala to execute severe austerities, all the demons scattered. Hiranyakasipu's wife, Kayadhu, was pregnant at that time, and the demigods, mistakenly thinking that she carried another demon in her womb, arrested her. Their plan was that as soon as the child took birth they would kill him. While they were taking Kayadhu to the heavenly planets, they met Narada Muni, who stopped them from taking her away and took her to his asrama until Hiranyakasipu's return.

In Narada Muni's asrama, Kayadhu prayed for the protection of the baby in her womb, and Narada Muni reassured her and gave her instructions on spiritual knowledge. Taking advantage of those instructions, Prahlada Maharaja, although a small baby within the womb, listened very carefully. The spirit soul is always apart from the material body. There is no change in the spiritual form of

the living entity. Any person above the bodily conception of life is pure and can receive transcendental knowledge. This transcendental knowledge is devotional service, and Prahlada Maharaja, while living in the womb of his mother, received instructions in devotional service from Narada Muni. Any person engaged in the service of the Lord through the instructions of a bona fide spiritual master is immediately liberated, and being free from the clutches of maya, he is relieved of all ignorance and material desires. The duty of everyone is to take shelter of the Supreme Lord and thus become free from all material desires. Regardless of the material condition in which one is situated, one can achieve this perfection. Devotional service is not dependent on the material activities of austerity, penance, mystic yoga or piety. Even without such assets, one can achieve devotional service through the mercy of a pure devotee.

TEXT 1, sri-narada uvaca, evam daitya-sutaih prsto, maha-bhagavato 'surah, uvaca tan smayamanah, smaran mad-anubhasitam

TRANSLATION

Narada Muni said: Although Prahlada Maharaja was born in a family of asuras, he was the greatest of all devotees. Having thus been questioned by his class friends, the sons of the asuras, he remembered the words spoken to him by me and replied to his friends as follows.

TEXT 2, sri-prahrada uvaca, pitari prasthite 'smakam, tapase mandaracalam, yuddhodyamam param cakrur, vibudha danavan prati

TRANSLATION

Prahlada Maharaja said: When our father, Hiranyakasipu, went to Mandaracala Mountain to execute severe austerities, in his absence the demigods, headed by King Indra, made a severe attempt to subdue all the demons in warfare.

TEXT 3, pipilikair ahir iva, distya lokopatapanah, papena papo 'bhaksiti, vadanto vasavadayah

TRANSLATION

"Alas, as a serpent is eaten by small ants, so the troublesome Hiranyakasipu, who always inflicted miseries upon all types of people, has now been defeated by the reactions of his own sinful activities." Saying this, the demigods, headed by King Indra, arranged to fight the demons.

TEXTS 4-5, tesam atibalodyogam, nisamyasura-yuthapah, vadhyamanah surair bhita, dudruvuh sarvato disam kalatra-putra-vittaptan, grhan pasu-paricchadan, naveksyamanas tvaritah, sarve prana-paripsavah

TRANSLATION

When the great leaders of the demons, who were being killed one after another, saw the unprecedented exertion of the demigods in fighting, they began to flee, scattering themselves in all directions. Simply to protect their lives, they hastily fled from their homes, wives, children, animals and household paraphernalia. Paying no heed to all these, the demons simply fled.

TEXT 6, vyalumpam raja-sibiram, amara jaya-kanksinah, indras tu raja-mahisim, mataram mama cagrahit

TRANSLATION

The victorious demigods plundered the palace of Hiranyakasipu, the King of the demons, and destroyed everything within it. Then Indra, King of heaven, arrested my mother, the Queen.

TEXT 7, niyamanam bhayodvignam, rudatim kurarim iva, yadrechayagatas tatra, devarsir dadrse pathi

TRANSLATION

As she was being led away, crying in fear like a kurari captured by a vulture, the great sage Narada, who at that time had no engagement, appeared on the scene and saw her in that condition.

TEXT 8, praha nainam sura-pate, netum arhasy anagasam, munca munca maha-bhaga, satim para-parigraham

TRANSLATION

Narada 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.

TEXT 9, sri-indra uvaca, aste 'sya jathare viryam, avisahyam sura-dvisah, asyatam yavat prasavam, moksye 'rtha-padavim gatah

TRANSLATION

King Indra said: In the womb of this woman, the wife of the demon Hiranyakasipu, is the seed of that great demon. Therefore, let her remain in our custody until her child is delivered, and then we shall release her.

TEXT 10, sri-narada uvaca, ayam niskilbisah saksan, maha-bhagavato mahan, tvaya na prapsyate samstham, anantanucaro bali

TRANSLATION

Narada 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.

TEXT 11, ity uktas tam vihayendro, devarser manayan vacah, ananta-priya-bhaktyainam, parikramya divam yayau

TRANSLATION

When the great saint Narada Muni had thus spoken, King Indra, being respectful to Narada'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.

TEXT 12, tato me mataram rsih, samaniya nijasrame, asvasyehosyatam vatse, yavat te bhartur agamah

TRANSLATION

Prahlada Maharaja continued: The great saint Narada Muni brought my mother to his

asrama and assured her of all protection, saying, "My dear child, please remain at my asrama until the arrival of your husband."

TEXT 13, tathety avatsid devarser, antike sakuto-bhaya, yavad daitya-patir ghorat, tapaso na nyavartata

TRANSLATION

After accepting the instructions of Devarsi Narada, my mother stayed in his care, without fear from any direction, as long as my father, the King of the Daityas, had not become free from his severe austerities.

TEXT 14, rsim paryacarat tatra, bhaktya paramaya sati, antarvatni sva-garbhasya, ksemayeccha-prasutaye

TRANSLATION

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

TEXT 15, rsih karunikas tasyah, pradad ubhayam isvarah, dharmasya tattvam jnanam ca, mam apy uddisya nirmalam

TRANSLATION

Narada Muni delivered his instructions both to me, who was within the womb, and to my mother, who was engaged in rendering him service. Because he is naturally extremely kind to the fallen souls, being in a transcendental position, he gave instructions on religion and transcendental knowledge. These instructions were free from all material contamination.

TEXT 16, tat tu kalasya dirghatvat, stritvan matus tirodadhe, rsinanugrhitam mam, nadhunapy ajahat smrtih

TRANSLATION

Because of the long duration of time that has passed and because of her being a woman and therefore less intelligent, my mother has forgotten all those instructions; but the great sage Narada blessed me, and therefore I could

not forget them.

TEXT 17, bhavatam api bhuyan me, yadi
sraddadhate vacah, vaisaradi dhiih sraddhatah,
stri-balanam ca me yatha

TRANSLATION

Prahlada Maharaja 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.

TEXT 18, janmadyah sad ime bhava, drsta
dehasya natmanah, phalanam iva vrksasya,
kalenesvara-murtina

TRANSLATION

Just as the fruits and flowers of a tree in due course of time undergo six changes--birth, existence, growth, transformation, dwindling and then death--the material body, which is obtained by the spirit soul under different circumstances, undergoes similar changes. However, there are no such changes for the spirit soul.

TEXTS 19-20, atma nityo 'vyayah suddha, ekah
ksetra-jna asrayah, avikriyah sva-drg hetur,
vyapako 'sangy anavrtah etair dvadasabhir
vidvan, atmano laksanaih paraih, aham mamety
asad-bhavam, dehadau mohajam tyajet

TRANSLATION

"Atma" refers to the Supreme Lord or the living entities. Both of them are spiritual, free from birth and death, free from deterioration and free from material contamination. They are individual, they are the knowers of the external body, and they are the foundation or shelter of everything. They are free from material change, they are self-illuminated, they are the cause of all causes, and they are all-pervading. They have nothing to do with the material body, and therefore they are always uncovered. With these transcendental qualities, one who is actually learned must give

up the illusory conception of life, in which one thinks, "I am this material body, and everything in relationship with this body is mine."

TEXT 21, svarnam yatha gravasu hema-karah,
ksetresu yogais tad-abhijna apnuyat, ksetresu
dehesu tathatma-yogair, adhyatma-vid brahma-
gatim labheta

TRANSLATION

An expert geologist can understand where there is gold and by various processes can extract it from the gold ore. Similarly, a spiritually advanced person can understand how the spiritual particle exists within the body, and thus by cultivating spiritual knowledge he can attain perfection in spiritual life. However, as one who is not expert cannot understand where there is gold, a foolish person who has not cultivated spiritual knowledge cannot understand how the spirit exists within the body.

TEXT 22, astau prakrtayah proktas, traya eva hi
tad-gunah, vikarah sodasacaryaih, puman ekah
samanvayat

TRANSLATION

The Lord's eight separated material energies, the three modes of material nature and the sixteen transformations [the eleven senses and the five gross material elements like earth and water]--within all these, the one spiritual soul exists as the observer. Therefore all the great acaryas have concluded that the individual soul is conditioned by these material elements.

TEXT 23, dehas tu sarva-sanghato, jagat tasthur
iti dvidha, atraiva mrgyah puruso, neti netity atat
tyajan

TRANSLATION

There are two kinds of bodies for every individual soul--a gross body made of five gross elements and a subtle body made of three subtle elements. Within these bodies, however, is the spirit soul. One must find the soul by analysis, saying, "This is not it. This is not it." Thus one must separate spirit from matter.

TEXT 24, anvaya-vyatirekena,
vivekenosatmana, svarga-sthana-samamnayair,
vimrsadbhir asatvaraih

TRANSLATION

Sober and expert persons should search for the spirit soul with minds purified through analytical study in terms of the soul's connection with and distinction from all things that undergo creation, maintenance and destruction.

TEXT 25, buddher jagaranam svapnah, susuptir
iti vrttayah, ta yenaivanubhuyante, so 'dhyaksah
purusah parah

TRANSLATION

Intelligence can be perceived in three states of activity--wakefulness, dreaming and deep sleep. The person who perceives these three is to be considered the original master, the ruler, the Supreme Personality of Godhead.

TEXT 26, ebhis tri-varnaih paryastair, buddhi-
bhedaih kriyodbhavaih, svarupam atmano
budhyed, gandhair vayum ivanvayat

TRANSLATION

As one can understand the presence of the air by the aromas it carries, so, under the guidance of the Supreme Personality of Godhead, one can understand the living soul by these three divisions of intelligence. These three divisions, however, are not the soul; they are constituted of the three modes and are born of activities.

TEXT 27, etad dvaro hi samsaro, guna-karma-
nibandhanah, ajnana-mulo 'partho 'pi, pumsah
svapna ivarpyate

TRANSLATION

Through polluted intelligence one is subjected to the modes of nature, and thus one is conditioned by material existence. Like a dreaming state in which one falsely suffers, material existence, which is due to ignorance, must be considered unwanted and temporary.

TEXT 28, tasmad bhavadbhiih kartavyam,
karmanam tri-gunatmanam, bija-nirharanam
yogah, pravahoparamo dhiyah

TRANSLATION

Therefore, my dear friends, O sons of the demons, your duty is to take to Krsna consciousness, which can burn the seed of fruitive activities artificially created by the modes of material nature and stop the flow of the intelligence in wakefulness, dreaming and deep sleep. In other words, when one takes to Krsna consciousness, his ignorance is immediately dissipated.

TEXT 29, tatropaya-sahasranam, ayam
bhagavatoditah, yad isvare bhagavati, yatha yair
anjasa ratih

TRANSLATION

Of the different processes recommended for disentanglement from material life, the one personally explained and accepted by the Supreme Personality of Godhead should be considered all-perfect. That process is the performance of duties by which love for the Supreme Lord develops.

TEXTS 30-31, guru-susrusaya bhaktya, sarva-
labdharpanena ca, sangena sadhu-bhaktanam,
isvararadhanena ca sraddhaya tat-kathayam ca,
kirtanair guna-karmanam, tat-padamburuha-
dhyanat, tal-linge sarhanadibhiih

TRANSLATION

One must accept the bona fide spiritual master and render service unto him with great devotion and faith. Whatever one has in one's possession should be offered to the spiritual master, and in the association of saintly persons and devotees one should worship the Lord, hear the glories of the Lord with faith, glorify the transcendental qualities and activities of the Lord, always meditate on the Lord's lotus feet, and worship the Deity of the Lord strictly according to the injunctions of the sastra and guru.

TEXT 32, harih sarvesu bhutesu, bhagavan asta
isvarah, iti bhutani manasa, kamais taih sadhu

manayet

TRANSLATION

One should always remember the Supreme Personality of Godhead in His localized representation as the Paramatma, who is situated in the core of every living entity's heart. Thus one should offer respect to every living entity according to that living entity's position or manifestation.

TEXT 33, evam nirjita-sad-vargaih, kriyate bhaktir isvare, vasudeve bhagavati, yaya samlabhyate ratih

TRANSLATION

By these activities [as mentioned above] one is able to cut down the influence of the enemies, namely lust, anger, greed, illusion, madness and jealousy, and when thus situated, one can render service to the Lord. In this way one surely attains the platform of loving service to the Supreme Personality of Godhead.

TEXT 34, nisamya karmani gunan atulyan, viryani lila-tanubhih krtani, yadatiharsotpulakasru-gadgadam, protkantha udgayati rauti nrtyati

TRANSLATION

One who is situated in devotional service is certainly the controller of his senses, and thus he is a liberated person. When such a liberated person, the pure devotee, hears of the transcendental qualities and activities of the Lord's incarnations for the performance of various pastimes, his hair stands on end on his body, tears fall from his eyes, and in his spiritual realization his voice falters. Sometimes he very openly dances, sometimes he sings loudly, and sometimes he cries. Thus he expresses his transcendental jubilation.

TEXT 35, yada graha-grasta iva kvacid dhasaty, akrandate dhyayati vandate janam, muhuh svasan vakti hare jagat-pate, narayanety atma-matir gata-trapah

TRANSLATION

When a devotee becomes like a person haunted by a ghost, he laughs and very loudly chants about the qualities of the Lord. Sometimes he sits to perform meditation, and he offers respects to every living entity, considering him a devotee of the Lord. Constantly breathing very heavily, he becomes careless of social etiquette and loudly chants like a madman, "Hare Krsna, Hare Krsna! O my Lord, O master of the universe!"

TEXT 36, tada puman mukta-samasta-bandhanas, tad-bhava-bhavanukrtasayakrtih, nirdagdha-bijanusayo mahiyasa, bhakti-prayogena samety adhoksajam

TRANSLATION

The devotee is then freed from all material contamination because he constantly thinks of the Lord's pastimes and because his mind and body have been converted to spiritual qualities. Because of his intense devotional service, his ignorance, material consciousness and all kinds of material desires are completely burnt to ashes. This is the stage at which one can achieve the shelter of the Lord's lotus feet.

TEXT 37, adhoksajalambham ihasubhatmanah, saririnah samsrti-cakra-satanam, tad brahma-nirvana-sukham vidur budhas, tato bhajadhvam hrdaye hrd-isvaram

TRANSLATION

The real problem of life is the repetition of birth and death, which is like a wheel rolling repeatedly up and down. This wheel, however, completely stops when one is in touch with the Supreme Personality of Godhead. In other words, by the transcendental bliss realized from constant engagement in devotional service, one is completely liberated from material existence. All learned men know this. Therefore, my dear friends, O sons of the asuras, immediately begin meditating upon and worshipping the Supersoul within everyone's heart.

TEXT 38, ko 'ti-prayaso 'sura-balaka harer, upasane sve hrdis chidravat satah, svasyatmanah sakhyur asesadehinam, samanyatah kim

visayopapadanaih

TRANSLATION

O my friends, sons of the asuras, the Supreme Personality of Godhead in His Supersoul feature always exists within the cores of the hearts of all living entities. Indeed, He is the well-wisher and friend of all living entities, and there is no difficulty in worshipping the Lord. Why, then, should people not engage in His devotional service? Why are they so addicted to unnecessarily producing artificial paraphernalia for sense gratification?

TEXT 39, rayah kalatram pasavah sutadayo, grha mahi kunjara-kosa-bhutayah, sarve 'rtha-kamah ksana-bhangurayusah, kurvanti martyasya kiyat priyam calah

TRANSLATION

One's riches, beautiful wife and female friends, one's sons and daughters, one's residence, one's domestic animals like cows, elephants and horses, one's treasury, economic development and sense gratification--indeed, even the lifetime in which one can enjoy all these material opulences--are certainly temporary and flickering. Since the opportunity of human life is temporary, what benefit can these material opulences give to a sensible man who has understood himself to be eternal?

TEXT 40, evam hi lokah kratubhih krta ami, ksayisnavah satisaya na nirmalah, tasmad adrsta-sruta-dusanam param, bhaktyoktavesam bhajatatma-labdhaye

TRANSLATION

It is learned from Vedic literature that by performing great sacrifices one may elevate himself to the heavenly planets. However, although life on the heavenly planets is hundreds and thousands of times more comfortable than life on earth, the heavenly planets are not pure [nirmalam], or free from the taint of material existence. The heavenly planets are also temporary, and therefore they are not the goal of life. The Supreme Personality of Godhead, however, has never

been seen or heard to possess inebriety. Consequently, for your own benefit and self-realization, you must worship the Lord with great devotion, as described in the revealed scriptures.

TEXT 41, yad-artha iha karmani, vidvan-many asakrn narah, karoty ato viparyasam, amogham vindate phalam

TRANSLATION

A materialistic person, thinking himself very advanced in intelligence, continually acts for economic development. But again and again, as enunciated in the Vedas, he is frustrated by material activities, either in this life or in the next. Indeed, the results one obtains are inevitably the opposite of those one desires.

TEXT 42, sukhaya duhkha-moksaya, sankalpa iha karminah, sadapnotihaya duhkham, anihayah sukhavrtah

TRANSLATION

In this material world, every materialist desires to achieve happiness and diminish his distress, and therefore he acts accordingly. Actually, however, one is happy as long as one does not endeavor for happiness; as soon as one begins his activities for happiness, his conditions of distress begin.

TEXT 43, kaman kamayate kamyair, yad-artham iha purusah, sa vai dehas tu parakyo, bhanguro yaty upaiti ca

TRANSLATION

A living entity desires comfort for his body and makes many plans for this purpose, but actually the body is the property of others. Indeed, the perishable body embraces the living entity and then leaves him aside.

TEXT 44, kim u vyavahitapatya-, daragara-dhanadayah, rajya-kosa-gajamatya-, bhrtiyapta mamataspadah

TRANSLATION

Since the body itself is ultimately meant to become stool or earth, what is the meaning of

the paraphernalia related to the body, such as wives, residences, wealth, children, relatives, servants, friends, kingdoms, treasuries, animals and ministers? They are also temporary. What more can be said about this?

TEXT 45, kim etair atmanas tucchaih, saha dehana nasvaraih, anarthair artha-sankasair, nityananda-rasodadheh

TRANSLATION

All this paraphernalia is very near and dear as long as the body exists, but as soon as the body is destroyed, all things related to the body are also finished. Therefore, actually one has nothing to do with them, but because of ignorance one accepts them as valuable. Compared to the ocean of eternal happiness, they are most insignificant. What is the use of such insignificant relationships for the eternal living being?

TEXT 46, nirupyatam iha svarthah, kiyam deha-bhrto 'surah, nisekadisv avasthasu, klisyamanasya karmabhih

TRANSLATION

My dear friends, O sons of the asuras, the living entity receives different types of bodies according to his previous fruitive activities. Thus he is seen to suffer with reference to his particular body in all conditions of life, beginning with his infusion into the womb. Please tell me, therefore, after full consideration, what is the living entity's actual interest in fruitive activities, which result in hardship and misery?

TEXT 47, karmany arabhate dehi, dehenatmanuvartina, karmabhis tanute deham, ubhayam tv avivekatah

TRANSLATION

The living entity, who has received his present body because of his past fruitive activity, may end the results of his actions in this life, but this does not mean that he is liberated from bondage to material bodies. The living entity receives one type of body, and by performing actions with that body he creates

another. Thus he transmigrates from one body to another, through repeated birth and death, because of his gross ignorance.

TEXT 48, tasmad arthas ca kamas ca, dharmas ca yad-apasrayah, bhajatanihayatmanam, aniham harim isvaram

TRANSLATION

The four principles of advancement in spiritual life--dharma, artha, kama and moksa--all depend on the disposition of the Supreme Personality of Godhead. Therefore, my dear friends, follow in the footsteps of devotees. Without desire, fully depend upon the disposition of the Supreme Lord, worship Him, the Supersoul, in devotional service.

TEXT 49, sarvesam api bhutanam, harim atmesvarah priyah, bhutair mahadbhih sva-krtaih, krtanam jiva-samjnitah

TRANSLATION

The Supreme Personality of Godhead, Hari, is the soul and the Supersoul of all living entities. Every living entity is a manifestation of His energy in terms of the living soul and the material body. Therefore the Lord is the most dear, and He is the supreme controller.

TEXT 50, devo 'suro manusyo va, yakso gandharva eva va, bhajan mukunda-caranam, svastiman syad yatha vayam

TRANSLATION

If a demigod, demon, human being, Yaksa, 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 mahajanas, headed by Prahlada Maharaja].

TEXTS 51-52, nalam dvijatvam devatvam, rsitvam vasuratmajah, prinanaya mukundasya, na vrttam na bahu-jnatana danam na tapo nejya, na saucam na vratani ca, priyate 'malaya bhaktya, harim anyad vidambanam

TRANSLATION

My dear friends, O sons of the demons, you cannot please the Supreme Personality of Godhead by becoming perfect brahmanas, demigods or great saints or by becoming perfectly good in etiquette or vast learning. None of these qualifications can awaken the pleasure of the Lord. Nor by charity, austerity, sacrifice, cleanliness or vows can one satisfy the Lord. The Lord is pleased only if one has unflinching, unalloyed devotion to Him. Without sincere devotional service, everything is simply a show.

TEXT 53, tato harau bhagavati, bhaktim kuruta danavah, atmaupamyena sarvatra, sarva-bhutatmanisvare

TRANSLATION

My dear friends, O sons of the demons, in the same favorable way that one sees himself and takes care of himself, take to devotional service to satisfy the Supreme Personality of Godhead, who is present everywhere as the Supersoul of all living entities.

TEXT 54, daiteya yaksa-raksamsi, striyah sudra vrajaukasah, khaga mrgah papa-jivah, santi hy acyutam gatah

TRANSLATION

O my friends, O sons of demons, everyone, including you (the Yaksas and Raksasas), the unintelligent women, sudras and cowherd men, the birds, the lower animals and the sinful living entities, can revive his original, eternal spiritual life and exist forever simply by accepting the principles of bhakti-yoga.

TEXT 55, etavan eva loke 'smin, pumsah svarthah parah smrtah, ekanta-bhaktir govinde, yat sarvatra tad-iksanam

TRANSLATION

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.

Chapter Eight Lord Nrsimhadeva Slays the King of the Demons

TEXT 1, sri-narada uvaca, atha daitya-sutah sarve, srutva tad-anuvarnitam, jagrhur niravadyatvan, naiva gurv-anusiksitam

TRANSLATION

Narada Muni continued: All the sons of the demons appreciated the transcendental instructions of Prahlada Maharaja and took them very seriously. They rejected the materialistic instructions given by their teachers, Sanda and Amarka.

TEXT 2, athacarya-sutas tesam, buddhim ekanta-samsthitam, alaksa bhitas tvarito, rajna avedayad yatha

TRANSLATION

When Sanda and Amarka, the sons of Sukracarya, observed that all the students, the sons of the demons, were becoming advanced in Krsna consciousness because of the association of Prahlada Maharaja, they were afraid. They approached the King of the demons and described the situation as it was.

TEXTS 3-4, kopavesa-calad-gatrah, putram hantum mano dadhe, ksiptva parusaya vaca, prahradam atad-arhanam aheksamanah papena, tirascinena caksusa, prasrayavanatam dantam, baddhanjalim avasthitam, sarpah padahata iva, svasan prakrti-darunah

TRANSLATION

When Hiranyakasipu understood the entire situation, he was extremely angry, so much so that his body trembled. Thus he finally decided to kill his son Prahlada. Hiranyakasipu was by nature very cruel, and feeling insulted, he began hissing like a snake trampled upon by someone's foot. His son Prahlada was peaceful, mild and gentle, his senses were under control, and he stood before Hiranyakasipu with folded hands. According to Prahlada's age and behavior, he was not to be chastised. Yet with staring, crooked eyes, Hiranyakasipu rebuked him with the following harsh words.

TEXT 5, sri-hiranyakasipur uvaca, he durvinita mandatman, kula-bheda-karadhama, stabdham mac-chasanodvrttam, nesye tvadya yama-ksayam

TRANSLATION

Hiranyakasipu 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 Yamaraja.

TEXT 6, krudhdhasya yasya kampante, trayo lokah sahesvarah, tasya me 'bhitavan mudha, sasanam kim balo 'tyagah

TRANSLATION

My son Prahlada, 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?

TEXT 7, sri-prahrada uvaca, na kevalam me bhavatas ca rajan, sa vai balam balinam caparesam, pare 'vare 'mi sthira-jangama ye, brahmadayo yena vasam pranitah

TRANSLATION

Prahlada Maharaja said: My dear King, the source of my strength, of which you are asking, is also the source of yours. Indeed, the original source of all kinds of strength is one. He is not only your strength or mine, but the only strength for everyone. Without Him, no one can get any strength. Whether moving or not moving, superior or inferior, everyone, including Lord Brahma, is controlled by the strength of the Supreme Personality of Godhead.

TEXT 8, sa isvarah kala urukramo 'sav, ojah sahadh sattva-balendriyatma, sa eva visvam paramah sva-saktibhih, srjaty avaty atti guna-trayesa

TRANSLATION

The Supreme Personality of Godhead, who is

the supreme controller and time factor, is the power of the senses, the power of the mind, the power of the body, and the vital force of the senses. His influence is unlimited. He is the best of all living entities, the controller of the three modes of material nature. By His own power, He creates this cosmic manifestation, maintains it and annihilates it also.

TEXT 9, jahy asuram bhavam imam tvam atmanah, samam mano dhatsva na santi vidvisah, rte 'jitad atmana utpathe sthitat, tad dhi hy anantasya mahat samarhanam

TRANSLATION

Prahlada Maharaja continued: My dear father, please give up your demoniac mentality. Do not discriminate in your heart between enemies and friends; make your mind equipoised toward everyone. Except for the uncontrolled and misguided mind, there is no enemy within this world. When one sees everyone on the platform of equality, one then comes to the position of worshiping the Lord perfectly.

TEXT 10, dasyun pura san na vijitya lumpato, manyanta eke sva-jita diso dasa, jitatmano jnasya samasya dehinam, sadhoh sva-moha-prabhavah kutah pare

TRANSLATION

In former times there were many fools like you who did not conquer the six enemies that steal away the wealth of the body. These fools were very proud, thinking, "I have conquered all enemies in all the ten directions." But if a person is victorious over the six enemies and is equipoised toward all living entities, for him there are no enemies. Enemies are merely imagined by one in ignorance.

TEXT 11, sri-hiranyakasipur uvaca, vyaktam tvam martu-kamo 'si, yo 'timatram vikatthase, mumursunam hi mandatman, nanu syur viklava girah

TRANSLATION

Hiranyakasipu replied: You rascal, you are trying to minimize my value, as if you were

better than me at controlling the senses. This is over-intelligent. I can therefore understand that you desire to die at my hands, for this kind of nonsensical talk is indulged in by those about to die.

TEXT 12, yas tvaya manda-bhagyokto, mad-anyo jagad-isvarah, kvasau yadi sa sarvatra, kasmat stambhe na drsyate

TRANSLATION

O most unfortunate Prahlada, 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?

TEXT 13, so 'ham vikatthamanasya, sirah kayad dharami te, gopayeta haris tvadya, yas te saranam ipsitam

TRANSLATION

Because you are speaking so much nonsense, I shall now sever your head from your body. Now let me see your most worshipable God come to protect you. I want to see it.

TEXT 14, evam duruktair muhur ardayan rusa, sutam maha-bhagavatam mahasurah, khadgam pragrhyotpatito varasanat, stambham tatadatibalah sva-mustina

TRANSLATION

Being obsessed with anger, Hiranyakasipu, who was very great in bodily strength, thus chastised his exalted devotee-son Prahlada with harsh words. Cursing him again and again, Hiranyakasipu took up his sword, got up from his royal throne, and with great anger struck his fist against the column.

TEXT 15, tadaiva tasmin ninado 'tibhisano, babhuva yenanda-kataham asphutat, yam vai sva-dhisnyopagatam tv ajadayah, srutva sva-dhamatyayam anga menire

TRANSLATION

Then from within the pillar came a fearful

sound, which appeared to crack the covering of the universe. O my dear Yudhisthira, this sound reached even the abodes of the demigods like Lord Brahma, and when the demigods heard it, they thought, "Oh, now our planets are being destroyed!"

TEXT 16, sa vikraman putra-vadhepsur ojasa, nisamya nirhradam apurvam adbhutam, antah-sabhayam na dadarsa tat-padam, vitatrasur yena surari-yutha-pah

TRANSLATION

While showing his extraordinary prowess, Hiranyakasipu, who desired to kill his own son, heard that wonderful, tumultuous sound, which had never before been heard. Upon hearing the sound, the other leaders of the demons were afraid. None of them could find the origin of that sound in the assembly.

TEXT 17, satyam vidhatum nija-bhrtya-bhasitam, vyaptim ca bhutesv akhilesu catmanah, adrsyatatyadbhuta-rupam udvahan, stambhe sabhayam na mrgam na manusam

TRANSLATION

To prove that the statement of His servant Prahlada Maharaja 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.

TEXT 18, sa sattvam enam parito vipasyan, stambhasya madhyad anunirjihanam, nayam mrgo napi naro vicitram, aho kim etan nr-mrgendra-rupam

TRANSLATION

While Hiranyakasipu 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, Hiranyakasipu wondered, "What is this

creature that is half man and half lion?"

TEXTS 19-22, mimamsamanasya samutthito 'grato, nrsimha-rupas tad alam bhayanakam pratapta-camikara-canda-locanam, sphurat sata-kesara-jrmbhitananam, karala-damstram karavala-cancala-, ksuranta-jihvam bhrukuti-mukholbanam stabdhordhva-karnam giri-kandaradbhuta-, vyattasya-nasam hanu-bheda-bhisanam, divi-sprsat kayam adirgha-pivara-, grivoru-vaksahsthalam alpa-madhyamamcandramsu-gaurais churitam tanuruhair, visvag bhujanika-satam nakhayudham, durasadam sarva-nijetarayudha-, praveka-vidravita-daitya-danavam

TRANSLATION

Hiranyakasipu studied the form of the Lord, trying to decide who the form of Nrsimhadeva standing before him was. The Lord's form was extremely fearsome because of His angry eyes, which resembled molten gold; His shining mane, which expanded the dimensions of His fearful face; His deadly teeth; and His razor-sharp tongue, which moved about like a dueling sword. His ears were erect and motionless, and His nostrils and gaping mouth appeared like caves of a mountain. His jaws parted fearfully, and His entire body touched the sky. His neck was very short and thick, His chest broad, His waist thin, and the hairs on His body as white as the rays of the moon. His arms, which resembled flanks of soldiers, spread in all directions as He killed the demons, rogues and atheists with His conchshell, disc, club, lotus and other natural weapons.

TEXT 23, prayena me 'yam harinorumayina, vadha smrto 'nena samudyatena kim, evam bruvams tv abhyapatad gadayudho, nadan nrsimham prati daitya-kunjarah

TRANSLATION

Hiranyakasipu murmured to himself, "Lord Visnu, who possesses great mystic power, has made this plan to kill me, but what is the use of such an attempt? Who can fight with me?" Thinking like this and taking up his club, Hiranyakasipu attacked the Lord like an elephant.

TEXT 24, alaksito 'gnau patitah patangamo, yatha nrsimhaujasi so 'suras tada, na tad vicitram khalu sattva-dhamani, sva-tejasa yo nu purapibat tamah

TRANSLATION

Just as a small insect falls forcefully into a fire and the insignificant creature becomes invisible, when Hiranyakasipu attacked the Lord, who was full of effulgence, Hiranyakasipu became invisible. This is not at all astonishing, for the Lord is always situated in pure goodness. Formerly, during creation, He entered the dark universe and illuminated it by His spiritual effulgence.

TEXT 25, tato 'bhipadyabhyahanan mahasuro, rusa nrsimham gadayoruvegaya, tam vikramantam sagadam gadadharo, mahoragam tarksya-suto yathagrahit

TRANSLATION

Thereafter, the great demon Hiranyakasipu, who was extremely angry, swiftly attacked Nrsimhadeva with his club and began to beat Him. Lord Nrsimhadeva, however, captured the great demon, along with his club, just as Garuda might capture a great snake.

TEXT 26, sa tasya hastotkalitas tadasuro, vikridato yadvad ahir garutmatah, asadhv amanyanta hrtaukaso 'mara, ghana-cchada bharaata sarva-dhisnya-pah

TRANSLATION

O Yudhisthira, O great son of Bharata, when Lord Nrsimhadeva gave Hiranyakasipu a chance to slip from His hand, just as Garuda sometimes plays with a snake and lets it slip from his mouth, the demigods, who had lost their abodes and who were hiding behind the clouds for fear of the demon, did not consider that incident very good. Indeed, they were perturbed.

TEXT 27, tam manyamano nija-virya-sankitam, yad dhasta-mukto nrharim mahasurah, punas tam asajjata khadga-carmani, pragrhya vegena gata-sramo mrdhe

TRANSLATION

When Hiranyakasipu was freed from the hands of Nrsimhadeva, he falsely thought that the Lord was afraid of his prowess. Therefore, after taking a little rest from the fight, he took up his sword and shield and again attacked the Lord with great force.

TEXT 28, tam syena-vegam sata-candra-
vartmabhis, carantam acchidram upary-adho
harih, krtvatta-hasam kharam utsvanolbanam,
nimilitaksam jagrhe maha-javah

TRANSLATION

Making a loud, shrill sound of laughter, the Supreme Personality of Godhead, Narayana, who is extremely strong and powerful, captured Hiranyakasipu, who was protecting himself with his sword and shield, leaving no gaps open. With the speed of a hawk, Hiranyakasipu moved sometimes in the sky and sometimes on the earth, his eyes closed because of fear of Nrsimhadeva's laughter.

TEXT 29, visvak sphurantam grahanaturam harir,
vyalo yathakhum kulisaksata-tvacam, dvary urum
apatya dadara lilaya, nakhair yathahim garudo
maha-visam

TRANSLATION

As a snake captures a mouse or Garuda captures a very venomous snake, Lord Nrsimhadeva captured Hiranyakasipu, who could not be pierced even by the thunderbolt of King Indra. As Hiranyakasipu moved his limbs here, there and all around, very much afflicted at being captured, Lord Nrsimhadeva 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.

TEXT 30, samrambha-duspreksya-karala-locano,
vyattanantam vilihan sva-jihvaya, asrg-
lavaktaruna-kesaranano, yathantra-mali dvipa-
hatyaya harih

TRANSLATION

Lord Nrsimhadeva'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, Nrsimhadeva, decorated with a garland of intestines taken from Hiranyakasipu's abdomen, resembled a lion that has just killed an elephant.

TEXT 31, nakhankurotpatita-hrt-saroruham,
visrjya tasyanucaran udayudhan, ahan samastan
nakha-sastra-panibhir, dordanda-yutho 'nupathan
sahasrasah

TRANSLATION

The Supreme Personality of Godhead, who had many, many arms, first uprooted Hiranyakasipu'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 Hiranyakasipu, but Lord Nrsimhadeva killed all of them merely with the ends of His nails.

TEXT 32, satavadhuta jaladah parapatan, grahas
ca tad-drsti-vimusta-rocisah, ambhodhayah svasa-
hata vicuksubhur, nirhrada-bhita digibha
vicukrusuh

TRANSLATION

The hair on Nrsimhadeva's head shook the clouds and scattered them here and there, His glaring eyes stole the effulgence of the luminaries in the sky, and His breathing agitated the seas and oceans. Because of His roaring, all the elephants in the world began to cry in fear.

TEXT 33, dyaus tat-satotksipta-vimana-sankula,
protsarpata ksma ca padabhipidita, sailah
samutpetur amusya ramhasa, tat-tejasa kham
kakubho na rejire

TRANSLATION

Airplanes were thrown into outer space and the upper planetary system by the hair on Nrsimhadeva's head. Because of the pressure of the Lord's lotus feet, the earth appeared to slip from its position, and all the hills and mountains sprang up due to His intolerable

force. Because of the Lord's bodily effulgence, both the sky and all directions diminished in their natural illumination.

TEXT 34, tatah sabhayam upavistam uttame,
nrpasane sambhrta-tejasam vibhum, alaksita-
dvairatham atyamarsanam, pracanda-vaktram na
babhaja kascana

TRANSLATION

Manifesting a full effulgence and a fearsome countenance, Lord Nrsimha, 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.

TEXT 35, nisamya loka-traya-mastaka-jvaram,
tam adi-daityam harina hatam mrdhe, praharsa-
vegotkalitanana muhuh, prasuna-varsair vavrsuh
sura-striyah

TRANSLATION

Hiranyakasipu had been exactly like a fever of meningitis in the head of the three worlds. Thus when the wives of the demigods in the heavenly planets saw that the great demon had been killed by the personal hands of the Supreme Personality of Godhead, their faces blossomed in great joy. The wives of the demigods again and again showered flowers from heaven upon Lord Nrsimhadeva like rain.

TEXT 36, tada vimanavalibhir nabhastalam,
dirksatam sankulam asa nakinam, suranaka
dudubhaya 'tha jaghnire, gandharva-mukhya
nanrtur jaguh striyah

TRANSLATION

At that time, the airplanes of the demigods, who desired to see the activities of the Supreme Lord, Narayana, crowded the sky. The demigods began beating drums and kettledrums, and upon hearing them the angelic women began to dance, while the chiefs of the Gandharvas sang sweetly.

TEXTS 37-39, tatropavrajya vibudha,

brahmendra-girisadayah, rsayah pitarah siddha,
vidyadhara-mahoragah

manavah prajanam patayo, gandharvapsara-
caranah, yaksah kimpurusas tata, vetalah saha-
kinnarah

te visnu-parsadah sarve, sunanda-kumudadayah,
murdhni baddhanjali-puta, asinam tivra-tejasam,
idire nara-sardulam, natiduracarah prthak

TRANSLATION

My dear King Yudhisthira, the demigods then approached the Lord. They were headed by Lord Brahma, King Indra and Lord Siva and included great saintly persons and the residents of Pitrloka, Siddhaloka, Vidyadhara-loka and the planet of the snakes. The Manus approached, and so did the chiefs of various other planets. The angelic dancers approached, as did the Gandharvas, the Caranas, the Yaksas, the inhabitants of Kinnaraloka, the Vetalas, the inhabitants of Kimpurusa-loka, and the personal servants of Visnu like Sunanda and Kumuda. All of them came near the Lord, who glowed with intense light. They individually offered their obeisances and prayers, their hands folded at their heads.

TEXT 40, sri-brahmovaca, nato 'smy anantaya
duranta-saktaye, vicitra-viryaya pavitra-karmane,
visvasya sarga-sthiti-samyaman gunaih, sva-lilaya
sandadhate 'vyayatmane

TRANSLATION

Lord Brahma 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.

TEXT 41, sri-rudra uvaca, kopa-kalo yugantas te,
hato 'yam asuro 'lpakah, tat-sutam pahy upasrtam,

bhaktam te bhakta-vatsala

TRANSLATION

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

TEXT 42, sri-indra uvaca, pratyantah parama bhavata trayata nah sva-bhaga, daityakrantam hrdaya-kamalam tad-grham pratyabodhi, kalagrastam kiyad idam aho natha susrusatam te, muktis tesam na hi bahumata narasimhaparaih kim

TRANSLATION

King Indra said: O Supreme Lord, You are our deliverer and protector. Our shares of sacrifices, which are actually Yours, have been recovered from the demon by You. Because the demoniac king Hiranyakasipu was most fearsome, our hearts, which are Your permanent abode, were all overtaken by him. Now, by Your presence, the gloom and darkness in our hearts have been dissipated. O Lord, for those who always engage in Your service, which is more exalted than liberation, all material opulence is insignificant. They do not even care for liberation, not to speak of the benefits of kama, artha and dharma.

TEXT 43, sri-rsaya ucuh, tvam nas tapah paramam attha yad atma-tejo, yenedam adipurusatma-gatam sasarktha, tad vipraluptam amunadya saranya-pala, raksa-grhita-vapusa punar anvamamsthah

TRANSLATION

All the saintly persons present offered their prayers in this way: O Lord, O supreme maintainer of those sheltered at Your lotus feet, O original Personality of Godhead, the process of austerity and penance, in which You instructed us before, is the spiritual power of Your very self. It is by austerity that You create the material world, which lies dormant within You. This austerity was almost stopped

by the activities of this demon, but now, by Yourself appearing in the form of Nrsimhadeva, which is meant just to give us protection, and by killing this demon, You have again approved the process of austerity.

TEXT 44, sri-pitara ucuh, sraddhani no 'dhibubhuje prasabham tanujair, dattani tirtha-samaye 'py apibat tilambu, tasyodaran nakha-vidirna-vapad ya arcchat, tasmai namo nrharaye 'khila-dharma-goptre

TRANSLATION

The inhabitants of Pitrloka prayed: Let us offer our respectful obeisances unto Lord Nrsimhadeva, the maintainer of the religious principles of the universe. He has killed Hiranyakasipu, the demon who by force enjoyed all the offerings of the sraddha ceremonies performed by our sons and grandsons on the anniversaries of our death and who drank the water with sesame seeds offered in holy places of pilgrimage. By killing this demon, O Lord, You have taken back all this stolen property from his abdomen by piercing it with Your nails. We therefore wish to offer our respectful obeisances unto You.

TEXT 45, sri-siddha ucuh, yo no gatim yoga-siddham asadhur, aharsid yoga-tapo-balena, nana darpam tam nakhair vidadara, tasmai tubhyam pranatah smo nrsimha

TRANSLATION

The inhabitants of Siddhaloka prayed: O Lord Nrsimhadeva, because we belong to Siddhaloka, we automatically achieve perfection in all eight kinds of mystic power. Yet Hiranyakasipu was so dishonest that by the strength of his power and austerity, he took away our powers. Thus he became very proud of his mystic strength. Now, because this rogue has been killed by Your nails, we offer our respectful obeisances unto You.

TEXT 46, sri-vidyadhara ucuh, vidyam prthag dharanayanuraddham, nyasedhad ajno bala-viryadrptah, sa yena sankhye pasuvad dhatas tam, maya-nrsimham pranatah sma nityam

TRANSLATION

The inhabitants of Vidyadhara-loka prayed: Our acquired power to appear and disappear in various ways according to varieties of meditation was banned by that foolish Hiranyakasipu because of his pride in his superior bodily strength and his ability to conquer others. Now the Supreme Personality of Godhead has killed him just as if the demon were an animal. Unto that supreme pastime form of Lord Nrsimhadeva, we eternally offer our respectful obeisances.

TEXT 47, sri-naga ucuh, yena papena ratnani, stri-ratnani hrtani nah, tad-vaksah-patanenasam, dattananda namo 'stu te

TRANSLATION

The inhabitants of Nagaloka said: The most sinful Hiranyakasipu took away all the jewels on our hoods and all our beautiful wives. Now, since his chest has been pierced by Your nails, You are the source of all pleasure to our wives. Thus we together offer our respectful obeisances unto You.

TEXT 48, sri-manava ucuh, manavo vayam tava nidesa-karino, ditijena deva paribhuta-setavah, bhavata khalah sa upasamhrtah prabho, karavama te kim anusadhi kinkaran

TRANSLATION

All the Manus offered their prayers as follows: As Your order carriers, O Lord, we, the Manus, are the law-givers for human society, but because of the temporary supremacy of this great demon, Hiranyakasipu, our laws for maintaining varnasrama-dharma were destroyed. O Lord, now that You have killed this great demon, we are in our normal condition. Kindly order us, Your eternal servants, what to do now.

TEXT 49, sri-prajapataya ucuh, prajesa vayam te paresabhisrsta, na yena praja vai srjamo nisiddhah, sa esa tvaya bhinna-vaksa nu sete, jagan-mangalam sattva-murte 'vatarah

TRANSLATION

The prajapatis offered their prayers as

follows: O Supreme Lord, Lord of even Brahma and Siva, we, the prajapatis, were created by You to execute Your orders, but we were forbidden by Hiranyakasipu to create any more good progeny. Now the demon is lying dead before us, his chest pierced by You. Let us therefore offer our respectful obeisances unto You, whose incarnation in this form of pure goodness is meant for the welfare of the entire universe.

TEXT 50, sri-gandharva ucuh, vayam vibho te nata-natya-gayaka, yenatmasad virya-balaujasa krtah, sa esa nito bhavata dasam imam, kim utpathasthah kusalaya kalpate

TRANSLATION

The inhabitants of Gandharvaloka prayed: Your Lordship, we ever engage in Your service by dancing and singing in dramatic performances, but this Hiranyakasipu, by the influence of his bodily strength and valor, brought us under his subjugation. Now he has been brought to this low condition by Your Lordship. What benefit can result from the activities of such an upstart as Hiranyakasipu?

TEXT 51, sri-carana ucuh, hare tavanghri-pankajam, bhavapavargam asritah, yad esa sadhu-hrc-chayas, tvayasurah samapitah

TRANSLATION

The inhabitants of the Carana planet said: O Lord, because You have destroyed the demon Hiranyakasipu, who was always a stake in the hearts of all honest men, we are now relieved, and we eternally take shelter of Your lotus feet, which award the conditioned soul liberation from materialistic contamination.

TEXT 52, sri-yaksa ucuh, vayam anucara-mukhyah karmabhis te mano-jnais, ta iha diti-sutena prapita vahakatvam, sa tu jana-paritapam tat-krtam janata te, narahara upanitah pancatam panca-vimsa

TRANSLATION

The inhabitants of Yaksaloka prayed: O controller of the twenty-four elements, we are considered the best servants of Your Lordship

because of rendering services pleasing to You, yet we engaged as palanquin carriers by the order of Hiranyakasipu, the son of Diti. O Lord in the form of Nrsimhadeva, You know how this demon gave trouble to everyone, but now You have killed him, and his body is mixing with the five material elements.

TEXT 53, sri-kimpurusa ucuh, vayam kimpurusas tvam tu, maha-purusa isvarah, ayam kupuruso nasto, dhik-krtah sadhubhir yada

TRANSLATION

The inhabitants of Kimpurusa-loka said: We are insignificant living entities, and You are the Supreme Personality of Godhead, the supreme controller. Therefore how can we offer suitable prayers unto You? When this demon was condemned by devotees because they were disgusted with him, he was then killed by You.

TEXT 54, sri-vaitalika ucuh, sabhasu satresu tavamalam yaso, gitva saparyam mahatim labhamahe, yas tam anaisid vasam esa durjano, dvistyā hatas te bhagavan yathamayah

TRANSLATION

The inhabitants of Vaitalika-loka said: Dear Lord, because of chanting Your spotless glories in great assemblies and arenas of sacrifice, we were accustomed to great respect from everyone. This demon, however, usurped that position. Now, to our great fortune, You have killed this great demon, exactly as one cures a chronic disease.

TEXT 55, sri-kinnara ucuh, vayam isa kinnaraganas tavanuga, ditijena vistim amunanukaritah, bhavata hare sa vrjino 'vasadito, narasimha natha vibhavaya no bhava

TRANSLATION

The Kinnaras said: O supreme controller, we are ever-existing servants of Your Lordship, but instead of rendering service to You, we were engaged by this demon in his service, constantly and without remuneration. This sinful man has now been killed by You. Therefore, O Lord Nrsimhadeva, our master,

we offer our respectful obeisances unto You. Please continue to be our patron.

TEXT 56, sri-visnu-parsada ucuh, adyaitad dhari-nara-rupam adbhutam te, drstam nah saranada sarva-loka-sarma, so 'yam te vidhikara isa vipra-saptas, tasyedam nidhanam anugrahaya vidmah

TRANSLATION

The associates of Lord Visnu in Vaikuntha offered this prayer: O Lord, our supreme giver of shelter, today we have seen Your wonderful form as Lord Nrsimhadeva, meant for the good fortune of all the world. O Lord, we can understand that Hiranyakasipu was the same Jaya who engaged in Your service but was cursed by brahmanas and who thus received the body of a demon. We understand that his having now been killed is Your special mercy upon him.

Chapter Nine Prahlada Pacifies Lord Nrsimhadeva with Prayers

TEXT 1, sri-narada uvaca, evam suradayah sarve, brahma-rudra-purah sarah, nopaitum asakan manyu-, samrambham sudurasadam

TRANSLATION

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

TEXT 2, saksat srih presita devair, drstva tam mahad adbhutam, adrstasruta-purvatvat, sa nopeyaya sankita

TRANSLATION

The goddess of fortune, Laksmiji, was requested to go before the Lord by all the demigods present, who because of fear could not do so. But even she had never seen such a wonderful and extraordinary form of the Lord, and thus she could not approach Him.

TEXT 3, prahradam presayam asa, brahmavasthitam antike, tata prasamayopehi, sva-

pitre kupitam prabhum

TRANSLATION

Thereafter Lord Brahma requested Prahlada Maharaja, who was standing very near him: My dear son, Lord Nrsimhadeva is extremely angry at your demoniac father. Please go forward and appease the Lord.

TEXT 4, tatheti sanakai rajan, maha-bhagavato
'rbhakah, upetya bhuvu kayena, nanama
vidhrtanjalih

TRANSLATION

Narada Muni continued: O King, although the exalted devotee Prahlada Maharaja was only a little boy, he accepted Lord Brahma's words. He gradually proceeded toward Lord Nrsimhadeva and fell down to offer his respectful obeisances with folded hands.

TEXT 5, sva-pada-mule patitam tam arbhakam,
vilokya devah krpaya pariplutah, utthapya tac-
chirsny adadhat karambujam, kalahi-vitrasta-
dhiyam krtabhayam

TRANSLATION

When Lord Nrsimhadeva saw the small boy Prahlada Maharaja prostrated at the soles of His lotus feet, He became most ecstatic in affection toward His devotee. Raising Prahlada, 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.

TEXT 6, sa tat-kara-sparsa-dhutakhilasubhah,
sapady abhivyakta-paratma-darsanah, tat-pada-
padmam hrdis nirvrto dadhau, hrsyat-tanuh klinna-
hrd-asru-locanah

TRANSLATION

By the touch of Lord Nrsimhadeva's hand on Prahlada Maharaja's head, Prahlada 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.

TEXT 7, astausid dharim ekagra-, manasa
susamahitah, prema-gadgadaya vaca, tan-nyasta-
hrdayeksanah

TRANSLATION

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

TEXT 8, sri-prahrada uvaca, brahmadayah sura-
gana munayo 'tha siddhah, sattvaikatana-gatayo
vacasam pravahaih, naradhikum puru-gunair
adhunapi pipruh, kim tostum arhati sa me harir
ugra-jateh

TRANSLATION

Prahlada Maharaja 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 Brahma, 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.

TEXT 9, manye dhanabhijana-rupa-tapah-
srutaujas-, tejah-prabhava-bala-paurusa-buddhi-
yogah, naradhanaya hi bhavanti parasya pumso,
bhaktya tutosa bhagavan gaja-yutha-paya

TRANSLATION

Prahlada Maharaja 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.

TEXT 10, viprad dvi-sad-guna-yutad aravinda-
nabha-, padaravinda-vimukhat svapacam
varistham, manye tad-arpita-mano-
vacanehitartha-, pranam punati sa kulam na tu
bhurimanah

TRANSLATION

If a brahmana has all twelve of the brahminical qualifications [as they are stated in the book called Sanat-sujata] 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 brahmana because the devotee can purify his whole family, whereas the so-called brahmana in a position of false prestige cannot purify even himself.

TEXT 11, naivatmanah prabhur ayam nija-labha-
purno, manam janad avidusah karuno vrnite, yad
yaj jano bhagavate vidadhita manam, tac catmane
prati-mukhasya yatha mukha-srih

TRANSLATION

The Supreme Lord, the Supreme Personality of Godhead, is always fully satisfied in Himself. Therefore when something is offered to Him, the offering, by the Lord's mercy, is for the benefit of the devotee, for the Lord does not need service from anyone. To give an example, if one's face is decorated, the reflection of one's face in a mirror is also seen to be decorated.

TEXT 12, tasmad aham vigata-viklava isvarasya,
sarvatmana mahi grnami yatha manisam, nico
'jaya guna-visargam anupravistah, puyeta yena hi
puman anuvarnitena

TRANSLATION

Therefore, although I was born in a demoniac family, I may without a doubt offer prayers to the Lord with full endeavor, as far as my intelligence allows. Anyone who has been forced by ignorance to enter the material world may be purified of material life if he offers prayers to the Lord and hears the Lord's glories.

TEXT 13, sarve hy ami vidhi-karas tava sattva-
dhamno, brahmadayo vayam ivesa na
codvijantah, ksemaya bhutaya utatma-sukhaya
casya, vikriditam bhagavato ruciravataraih

TRANSLATION

O my Lord, all the demigods, headed by Lord Brahma, are sincere servants of Your Lordship, who are situated in a transcendental position. Therefore they are not like us [Prahlada and his father, the demon Hiranyakasipu]. Your appearance in this fearsome form is Your pastime for Your own pleasure. Such an incarnation is always meant for the protection and improvement of the universe.

TEXT 14, tad yaccha manyum asuras ca hatas
tvayadya, modeta sadhur api vrsicka-sarpa-hatyas,
lokas ca nirvrtim itah pratiyanti sarve, rupam
nrsimha vibhayaya janah smaranti

TRANSLATION

My Lord Nrsimhadeva, please, therefore, cease Your anger now that my father, the great demon Hiranyakasipu, has been killed. Since even saintly persons take pleasure in the killing of a scorpion or a snake, all the worlds have achieved great satisfaction because of the death of this demon. Now they are confident of their happiness, and they will always remember Your auspicious incarnation in order to be free from fear.

TEXT 15, naham bibhemy ajita te
'tibhayanakasya-, jihvarka-netra-bhrukuti-
rabhasogra-damstrat, antra-srajah-ksataja-kesara-
sanku-karnan, nirhrada-bhita-digibhad ari-bhin-
nakhagrat

TRANSLATION

My Lord, who are never conquered by anyone, I am certainly not afraid of Your ferocious mouth and tongue, Your eyes bright like the sun or Your frowning eyebrows. I do not fear Your sharp, pinching teeth, Your garland of intestines, Your mane soaked with blood, or Your high, wedgelike ears. Nor do I fear Your tumultuous roaring, which makes

elephants flee to distant places, or Your nails, which are meant to kill Your enemies.

TEXT 16, trasto 'smy aham krpana-vatsala duhsahogra-, samsara-cakra-kadanad grasatam pranitah, baddhah sva-karmabhir usattama te 'nghri-mulam, prito 'pavarga-saranam hvayase kada nu

TRANSLATION

O most powerful, insurmountable Lord, who are kind to the fallen souls, I have been put into the association of demons as a result of my activities, and therefore I am very much afraid of my condition of life within this material world. When will that moment come when You will call me to the shelter of Your lotus feet, which are the ultimate goal for liberation from conditional life?

TEXT 17, yasmat priyapriya-viyoga-samyogajanma-, sokagnina sakala-yonisu dahyamanah, dukkhausadham tad api dukkham atad-dhiyaham, bhuvan bhramami vada me tava dasya-yogam

TRANSLATION

O great one, O Supreme Lord, because of combination with pleasing and displeasing circumstances and because of separation from them, one is placed in a most regrettable position, within heavenly or hellish planets, as if burning in a fire of lamentation. Although there are many remedies by which to get out of miserable life, any such remedies in the material world are more miserable than the miseries themselves. Therefore I think that the only remedy is to engage in Your service. Kindly instruct me in such service.

TEXT 18, so 'ham priyasya suhrdah paradevataya, lila-kathas tava nrsimha virinca-gitah, anjas titarmy anugnan guna-vipramukto, durgani te pada-yugalaya-hamsa-sangah

TRANSLATION

O my Lord Nrsimhadeva, by engaging in Your transcendental loving service in the association of devotees who are liberated souls [hamsas], I shall become completely uncontaminated by the association of the three

modes of material nature and be able to chant the glories of Your Lordship, who are so dear to me. I shall chant Your glories, following exactly in the footsteps of Lord Brahma and his disciplic succession. In this way I shall undoubtedly be able to cross the ocean of nescience.

TEXT 19, balasya neha saranam pitarau nrsimha, nartasya cagadam udanvati majjato nauh, taptasya tat-pratividhir ya ihanjasestas, tavad vibho tanu-bhrtam tvad-upeksitanam

TRANSLATION

My Lord Nrsimhadeva, O Supreme, because of a bodily conception of life, embodied souls neglected and not cared for by You cannot do anything for their betterment. Whatever remedies they accept, although perhaps temporarily beneficial, are certainly impermanent. For example, a father and mother cannot protect their child, a physician and medicine cannot relieve a suffering patient, and a boat on the ocean cannot protect a drowning man.

TEXT 20, yasmin yato yarhi yena ca yasya yasmad, yasmai yatha yad uta yas tv aparah paro va, bhavah karoti vikaroti prthak svabhavah, sancoditas tad akhilam bhavatah svarupam

TRANSLATION

My dear Lord, everyone in this material world is under the modes of material nature, being influenced by goodness, passion and ignorance. Everyone--from the greatest personality, Lord Brahma, down to the small ant--works under the influence of these modes. Therefore everyone in this material world is influenced by Your energy. The cause for which they work, the place where they work, the time when they work, the matter due to which they work, the goal of life they have considered final, and the process for obtaining this goal--all are nothing but manifestations of Your energy. Indeed, since the energy and energetic are identical, all of them are but manifestations of You.

TEXT 21, maya manah srjati karmamayam

baliyah, kalena codita-gunanumatena pumsah,
chandomayam yad ajayarpita-sodasaram,
samsara-cakram aja ko 'titaret tvad-anya

TRANSLATION

O Lord, O supreme eternal, by expanding Your plenary portion You have created the subtle bodies of the living entities through the agency of Your external energy, which is agitated by time. Thus the mind entraps the living entity in unlimited varieties of desires to be fulfilled by the Vedic directions of karma-kanda [fruitive activity] and the sixteen elements. Who can get free from this entanglement unless he takes shelter at Your lotus feet?

TEXT 22, sa tvam hi nitya-vijitatma-gunah sva-dhamna, kalo vasi-krta-visrjya-visarga-saktih,
cakre visrstam ajayesvara sodasare,
nispidyamanam upakarsa vibho prapannam

TRANSLATION

My dear Lord, O supreme great, You have created this material world of sixteen constituents, but You are transcendental to their material qualities. In other words, these material qualities are under Your full control, and You are never conquered by them.

Therefore the time element is Your representation. My Lord, O Supreme, no one can conquer You. As for me, however, I am being crushed by the wheel of time, and therefore I surrender fully unto You. Now kindly take me under the protection of Your lotus feet.

TEXT 23, drsta maya divi vibho 'khila-dhisnya-panam, ayuh sriyo vibhava icchati yan jano 'yam,
ye 'smat pituh kupita-hasa-vijrmbhita-bhru-
visphurjitena lulitah sa tu te nirastah

TRANSLATION

My dear Lord, people in general want to be elevated to the higher planetary systems for a long duration of life, opulence and enjoyment, but I have seen all of these through the activities of my father. When my father was angry and he laughed sarcastically at the demigods, they were immediately vanquished

simply by seeing the movements of his eyebrows. Yet my father, who was so powerful, has now been vanquished by You within a moment.

TEXT 24, tasmad amus tanu-bhrtam aham asiso 'jna, ayuh sriyam vibhavam aindriyam avirincyat,
necchami te vilulitan uruvikramena,
kalatmanopanaya mam nija-bhrtya-parsvam

TRANSLATION

My dear Lord, now I have complete experience concerning the worldly opulence, mystic power, longevity and other material pleasures enjoyed by all living entities, from Lord Brahma down to the ant. As powerful time, You destroy them all. Therefore, because of my experience, I do not wish to possess them. My dear Lord, I request You to place me in touch with Your pure devotee and let me serve him as a sincere servant.

TEXT 25, kutrasisah sruti-sukha mrgatrsni-rupah,
kvedam kalevaram asesaruham virohah,
nirvidyate na tu jano yad apiti vidvan, kamanalam
madhu-lavaih samayan durapaih

TRANSLATION

In this material world, every living entity desires some future happiness, which is exactly like a mirage in the desert. Where is water in the desert, or, in other words, where is happiness in this material world? As for this body, what is its value? It is merely a source of various diseases. The so-called philosophers, scientists and politicians know this very well, but nonetheless they aspire for temporary happiness. Happiness is very difficult to obtain, but because they are unable to control their senses, they run after the so-called happiness of the material world and never come to the right conclusion.

TEXT 26, kvaham rajah-prabhava isa tamo 'dhike 'smin, jatah suretara-kule kva tavanukampa, na brahmano na tu bhavasya na vai ramaya, yan me 'rpitah sirasi padma-karah prasadah

TRANSLATION

O my Lord, O Supreme, because I was born

in a family full of the hellish material qualities of passion and ignorance, what is my position?

And what is to be said of Your causeless mercy, which was never offered even to Lord Brahma, Lord Siva or the goddess of fortune, Laksmi? You never put Your lotus hand upon their heads, but You have put it upon mine.

TEXT 27, naisa paravara-matir bhavato nanu syaj, jantor yathatma-suhrdo jagatas tathapi, samsevaya surataror iva te prasadah, sevanurupam udayo na paravaratvam

TRANSLATION

Unlike an ordinary living entity, my Lord, You do not discriminate between friends and enemies, the favorable and the unfavorable, because for You there is no conception of higher and lower. Nonetheless, You offer Your benedictions according to the level of one's service, exactly as a desire tree delivers fruits according to one's desires and makes no distinction between the lower and the higher.

TEXT 28, evam janam nipatitam prabhavahikupe, kamabhikamam anu yah prapatan prasangat, krtvatmasat surarsina bhagavan grhitah, so 'ham katham nu visrje tava bhrtya-sevam

TRANSLATION

My dear Lord, O Supreme Personality of Godhead, because of my association with material desires, one after another, I was gradually falling into a blind well full of snakes, following the general populace. But Your servant Narada Muni kindly accepted me as his disciple and instructed me how to achieve this transcendental position. Therefore, my first duty is to serve him. How could I leave his service?

TEXT 29, mat-prana-raksanam ananta pitur vadhas ca, manye sva-bhrtya-rsi-vakyam rtam vidhatum, khadgam pragrhya yad avocad asad-vidhitsus, tvam isvaro mad-aparo 'vatu kam harami

TRANSLATION

My Lord, O unlimited reservoir of

transcendental qualities, You have killed my father, Hiranyakasipu, and saved me from his sword. He had said very angrily, "If there is any supreme controller other than me, let Him save you. I shall now sever your head from your body." Therefore I think that both in saving me and in killing him, You have acted just to prove true the words of Your devotee. There is no other cause.

TEXT 30, ekas tvam eva jagad etam amusya yat tvam, ady-antayoh prthag avasyasi madhyatas ca, srstva guna-vyatikaram nija-mayayedam, naneva tair avasitas tad anupravistah

TRANSLATION

My dear Lord, You alone manifest Yourself as the entire cosmic manifestation, for You existed before the creation, You exist after the annihilation, and You are the maintainer between the beginning and the end. All this is done by Your external energy through actions and reactions of the three modes of material nature. Therefore whatever exists--externally and internally--is You alone.

TEXT 31, tvam va idam sadasad isa bhavams tato 'nyo, maya yad atma-para-buddhir iyam hy apartha, yad yasya janma nidhanam sthitir iksanam ca, tad vaitad eva vasukalavad asti-tarvoh

TRANSLATION

My dear Lord, O Supreme Personality of Godhead, the entire cosmic creation is caused by You, and the cosmic manifestation is an effect of Your energy. Although the entire cosmos is but You alone, You keep Yourself aloof from it. The conception of "mine and yours, " is certainly a type of illusion [maya] because everything is an emanation from You and is therefore not different from You.

Indeed, the cosmic manifestation is nondifferent from You, and the annihilation is also caused by You. This relationship between Your Lordship and the cosmos is illustrated by the example of the seed and the tree, or the subtle cause and the gross manifestation.

TEXT 32, nyasyedam atmani jagad vilayambu-

madhye, sesetmana nija-sukhanubhavo nirihah,
yogena milita-drg-atma-nipita-nidras, turye sthito
na tu tamo na gunams ca yunkse

TRANSLATION

O my Lord, O Supreme Personality of Godhead, after the annihilation the creative energy is kept in You, who appear to sleep with half-closed eyes. Actually, however, You do not sleep like an ordinary human being, for You are always in a transcendental stage, beyond the creation of the material world, and You always feel transcendental bliss. As Karanodakasayi Visnu, You thus remain in Your transcendental status, not touching material objects. Although You appear to sleep, this sleeping is distinct from sleeping in ignorance.

TEXT 33, tasyaiva te vapur idam nija-kala-saktya, sancodita-prakrti-dharmana atma-gudham, ambhasy ananta-sayanad viramat-samadher, nabher abhut sva-kanika-vatavan-mahabjam

TRANSLATION

This cosmic manifestation, the material world, is also Your body. This total lump of matter is agitated by Your potent energy known as kala-sakti, and thus the three modes of material nature are manifested. You awaken from the bed of Sesa, Ananta, and from Your navel a small transcendental seed is generated. It is from this seed that the lotus flower of the gigantic universe is manifested, exactly as a banyan tree grows from a small seed.

TEXT 34, tat-sambhavah kavir ato 'nyad apasyamanas, tvam bijam atmani tatam sa bahir vicintya, navindad abda-satam apsu nimajjamano, jate 'nkure katham uhopalabheta bijam

TRANSLATION

From that great lotus flower, Brahma was generated, but Brahma certainly could see nothing but the lotus. Therefore, thinking You to be outside, Lord Brahma dove into the water and attempted to find the source of the lotus for one hundred years. He could find no trace of You, however, for when a seed fructifies, the original seed cannot be seen.

TEXT 35, sa tv atma-yonir ativismita asrito 'bjam, kalena tivra-tapasa parisuddha-bhavah, tvam atmanisa bhuvi gandham ivatisuksmam, bhutendriyasayamaye vitatam dadarsa

TRANSLATION

Lord Brahma, who is celebrated as atma-yoni, having been born without a mother, was struck with wonder. Thus he took shelter of the lotus flower, and when he had been purified after undergoing severe austerities for many hundreds of years, he could see that the cause of all causes, the Supreme Personality of Godhead, was spread throughout his own body and senses, just as aroma, although very subtle, is perceived in the earth.

TEXT 36, evam sahasra-vadananghri-sirah-karoru-, nasadya-karna-nayanabharanayudhadhyam, mayamayam sad-upalaksita-sannivesam, drstva maha-purusam apa mudam virincah

TRANSLATION

Lord Brahma could then see You possessing thousands and thousands of faces, feet, heads, hands, thighs, noses, ears and eyes. You were very nicely dressed, being decorated and bedecked with varieties of ornaments and weapons. Seeing You in the form of Lord Visnu, Your symptoms and form being transcendental, Your legs extending from the lower planets, Lord Brahma achieved transcendental bliss.

TEXT 37, tasmai bhavan haya-siras tanuvam hi bibhrad, veda-druhav atibalau madhu-kaitabhakhyau, hatvanayac chruti-ganams ca rajas tamas ca, sattvam tava priyatamam tanum amananti

TRANSLATION

My dear Lord, when You appeared as Hayagriva, with the head of a horse, You killed two demons known as Madhu and Kaitabha, who were full of the modes of passion and ignorance. Then You delivered the Vedic knowledge to Lord Brahma. For this reason, all the great saints accept Your forms as

transcendental, untinged by material qualities.

TEXT 38, ittham nr-tiryag-rsi-deva-jhasavatarair,
lokan vibhavayasi hamsi jagat pratipan, dharmam
maha-purusa pasi yuganuvrttam, channah kalau
yad abhavas tri-yugo 'tha sa tvam

TRANSLATION

In this way, my Lord, You appear in various incarnations as a human being, an animal, a great saint, a demigod, a fish or a tortoise, thus maintaining the entire creation in different planetary systems and killing the demoniac principles. According to the age, O my Lord, You protect the principles of religion. In the age of Kali, however, You do not assert Yourself as the Supreme Personality of Godhead, and therefore You are known as Triyuga, or the Lord who appears in three yugas.

TEXT 39, naitan manas tava kathasu vikunthana-
natha, sampriyate durita-dustam asadhu tivram,
kamaturam harsa-soka-bhayaisanartam, tasmin
katham tava gatim vimrsami dinah

TRANSLATION

My dear Lord of the Vaikuntha planets, where there is no anxiety, my mind is extremely sinful and lusty, being sometimes so-called happy and sometimes so-called distressed. My mind is full of lamentation and fear, and it always seeks more and more money. Thus it has become most polluted and is never satisfied in topics concerning You. I am therefore most fallen and poor. In such a status of life, how shall I be able to discuss Your activities?

TEXT 40, jihvaikato 'cyuta vikarsati mavitrpta,
sisno 'nyatas tvag-udaram sravanam kutascit,
ghrano 'nyatas capala-drk kva ca karma-saktir,
bahvyah sapatnya iva geha-patim lunanti

TRANSLATION

My dear Lord, O infallible one, my position is like that of a person who has many wives, all trying to attract him in their own way. For example, the tongue is attracted to palatable dishes, the genitals to sex with an attractive

woman, and the sense of touch to contact with soft things. The belly, although filled, still wants to eat more, and the ear, not attempting to hear about You, is generally attracted to cinema songs. The sense of smell is attracted to yet another side, the restless eyes are attracted to scenes of sense gratification, and the active senses are attracted elsewhere. In this way I am certainly embarrassed.

TEXT 41, evam sva-karma-patitam bhava-
vaitaranyam, anyonya-janma-maranasana-bhita-
bhitam, pasyan janam sva-para-vigraha-vaira-
maitram, hanteti paracara piprhi mudham adya

TRANSLATION

My dear Lord, You are always transcendently situated on the other side of the river of death, but because of the reactions of our own activities, we are suffering on this side. Indeed, we have fallen into this river and are repeatedly suffering the pains of birth and death and eating horrible things. Now kindly look upon us--not only upon me but also upon all others who are suffering--and by Your causeless mercy and compassion, deliver us and maintain us.

TEXT 42, ko nv atra te 'khila-guro bhagavan
prayasa, uttarane 'sya bhava-sambhava-lopa-
hetoh, mudhesu vai mahad-anugraha arta-bandho,
kim tena te priya-janan anusevatam nah

TRANSLATION

O my Lord, O Supreme Personality of Godhead, original spiritual master of the entire world, what is the difficulty for You, who manage the affairs of the universe, in delivering the fallen souls engaged in Your devotional service? You are the friend of all suffering humanity, and for great personalities it is necessary to show mercy to the foolish. Therefore I think that You will show Your causeless mercy to persons like us, who engage in Your service.

TEXT 43, naivodvije para duratyaya-vaitaranyas,
tvad-virya-gayana-mahamrta-magna-cittah, soce
tato vimukha-cetasa indriyarthah-, maya-sukhaya
bharam udvahato vimudhan

TRANSLATION

O best of the great personalities, I am not at all afraid of material existence, for wherever I stay I am fully absorbed in thoughts of Your glories and activities. My concern is only for the fools and rascals who are making elaborate plans for material happiness and maintaining their families, societies and countries. I am simply concerned with love for them.

TEXT 44, prayena deva munayah sva-vimuktikama, maunam caranti vijane na parartha-nisthah, naitan vihaya krpanan vimumuksa eko, nanyam tvad asya saranam bhramato 'nupasye

TRANSLATION

My dear Lord Nrsimhadeva, I see that there are many saintly persons indeed, but they are interested only in their own deliverance. Not caring for the big cities and towns, they go to the Himalayas or the forest to meditate with vows of silence [mauna-vrata]. They are not interested in delivering others. As for me, however, I do not wish to be liberated alone, leaving aside all these poor fools and rascals. I know that without Krsna consciousness, without taking shelter of Your lotus feet, one cannot be happy. Therefore I wish to bring them back to shelter at Your lotus feet.

TEXT 45, yan maithunadi-grhamedhi-sukham hi tuccham, kanduyanena karayor iva duhkha-duhkham, trpyanti neha krpana bahu-duhkha-bhajah, kandutivan manasijam visaheta dhirah

TRANSLATION

Sex life is compared to the rubbing of two hands to relieve an itch. Grhamedhis, so-called grhasthas who have no spiritual knowledge, think that this itching is the greatest platform of happiness, although actually it is a source of distress. The krpanas, the fools who are just the opposite of brahmanas, are not satisfied by repeated sensuous enjoyment. Those who are dhira, however, who are sober and who tolerate this itching, are not subjected to the sufferings of fools and rascals.

TEXT 46, mauna-vrata-sruta-tapo-'dhyayana-sva-

dharma-, vyakhya-raho-japa-samadhaya apavargyah, prayah param purusa te tv ajitendriyanam, varta bhavanty uta na vatra tu dambhikanam

TRANSLATION

O Supreme Personality of Godhead, there are ten prescribed methods on the path to liberation--to remain silent, not to speak to anyone, to observe vows, to amass all kinds of Vedic knowledge, to undergo austerities, to study the Vedas and other Vedic literatures, to execute the duties of varnasrama-dharma, to explain the sastras, to stay in a solitary place, to chant mantras silently, and to be absorbed in trance. These different methods for liberation are generally only a professional practice and means of livelihood for those who have not conquered their senses. Because such persons are falsely proud, these procedures may not be successful.

TEXT 47, rupe ime sad-asati tava veda-srste, bijankurav iva na canyad arupakasya, yuktah samaksam ubhayatra vicaksante tvam, yogena vahnim iva darusu nanyatah syat

TRANSLATION

By authorized Vedic knowledge one can see that the forms of cause and effect in the cosmic manifestation belong to the Supreme Personality of Godhead, for the cosmic manifestation is His energy. Both cause and effect are nothing but energies of the Lord. Therefore, O my Lord, just as a wise man, by considering cause and effect, can see how fire pervades wood, those engaged in devotional service understand how You are both the cause and effect.

TEXT 48, tvam vayur agnir avanir viyad ambu matrah, pranendriyani hrdayam cid anugrahas ca, sarvam tvam eva saguno vigunas ca bhuman, nanyat tvad asty api mano-vacasa niruktam

TRANSLATION

O Supreme Lord, You are actually the air, the earth, fire, sky and water. You are the objects of sense perception, the life airs, the five senses, the mind, consciousness and false

ego. Indeed, You are everything, subtle and gross. The material elements and anything expressed, either by the words or by the mind, are nothing but You.

TEXT 49, naite guna na gunino mahad-adayo ye, sarve manah prabhrtayah sahadeva-martyah, adyantavanta urugaya vidanti hi tvam, evam vimrsya sudhiyo viramanti sabdat

TRANSLATION

Neither the three modes of material nature [sattva-guna, rajo-guna and tamo-guna], nor the predominating deities controlling these three modes, nor the five gross elements, nor the mind, nor the demigods nor the human beings can understand Your Lordship, for they are all subjected to birth and annihilation. Considering this, the spiritually advanced have taken to devotional service. Such wise men hardly bother with Vedic study. Instead, they engage themselves in practical devotional service.

TEXT 50, tat te 'rhattama namah stuti-karma-pujah, karma smrtis caranayoh sravanam kathayam, samsevaya tvayi vineti sad-angaya kim, bhaktim janah paramahamsa-gatau labheta

TRANSLATION

Therefore, O Supreme Personality of Godhead, the best of all persons to whom prayers are offered, I offer my respectful obeisances unto You because without rendering six kinds of devotional service unto You--offering prayers, dedicating all the results of activities, worshiping You, working on Your behalf, always remembering Your lotus feet and hearing about Your glories--who can achieve that which is meant for the paramahamsas?

TEXT 51, sri-narada uvaca, etavad varnita-guno, bhaktya bhaktena nirgunah, prahradam pranatam prito, yata-manyur abhasata

TRANSLATION

The great saint Narada said: Thus Lord Nrsimhadeva was pacified by the devotee Prahlada Maharaja with prayers offered from

the transcendental platform. The Lord gave up His anger, and being very kind to Prahlada, who was offering prostrated obeisances, He spoke as follows.

TEXT 52, sri-bhagavan uvaca, prahrada bhadra bhadrām te, prito 'ham te 'surottama, varam vrnisvabhimatam, kama-puro 'smy aham nram

TRANSLATION

The Supreme Personality of Godhead said: My dear Prahlada, 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.

TEXT 53, mam aprinata ayusman, darsanam durlabham hi me, drstva mam na punar jantur, atmanam taptum arhati

TRANSLATION

My dear Prahlada, may you live a long time. One cannot appreciate or understand Me without pleasing Me, but one who has seen or pleased Me has nothing more for which to lament for his own satisfaction.

TEXT 54, prinanti hy atha mam dhirah, sarva-bhavana sadhavaḥ, sreyas-kama maha-bhaga, sarvasam asisam patim

TRANSLATION

My dear Prahlada, 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.

TEXT 55, sri-narada uvaca, evam pralobhyamano 'pi, varair loka-pralobhanaih, ekantitvad bhagavati, naicchat tan asurottamah

TRANSLATION

Narada Muni said: Prahlada Maharaja was the best person in the family of asuras, who always aspire for material happiness. Nonetheless, although allured by the Supreme

Personality of Godhead, who offered him all benedictions for material happiness, because of his unalloyed Krsna consciousness he did not want to take any material benefit for sense gratification.

Chapter Ten Prahlada, the Best Among Exalted Devotees

TEXT 1, sri-narada uvaca, bhakti-yogasya tat sarvam, antarayatayarbhakah, manyamano hrsikesam, smayamana uvaca ha

TRANSLATION

The saint Narada Muni continued: Although Prahlada Maharaja was only a boy, when he heard the benedictions offered by Lord Nrsimhadeva he considered them impediments on the path of devotional service. Thus he smiled very mildly and spoke as follows.

TEXT 2, sri-prahrada uvaca, ma mam pralobhayotpattya, saktamkamesu tair varaih, tat-sanga-bhito nirvinno, mumuksus tvam upasritah

TRANSLATION

Prahlada Maharaja 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.

TEXT 3, bhrtya-laksana-jijnasur, bhaktam kamesv acodayat, bhavan samsara-bijesu, hrdaya-granthisu prabho

TRANSLATION

O my worshipable Lord, because the seed of lusty desires, which is the root cause of material existence, is within the core of everyone's heart, You have sent me to this material world to exhibit the symptoms of a pure devotee.

TEXT 4, nanyatha te 'khila-guro, ghateta

karunatmanah, yas ta asisa asaste, na sa bhrtyah sa vai vanik

TRANSLATION

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.

TEXT 5, asasano na vai bhrtyah, svaminy asisa atmanah, na svami bhrtyatah svamyam, icchan yo rati casisah

TRANSLATION

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.

TEXT 6, aham tv akamas tvad-bhaktas, tvam ca svamy anapasrayah, nanyathehavayor artho, raja-sevakayor iva

TRANSLATION

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.

TEXT 7, yadi dasyasi me kaman, varams tvam varadarsabha, kamanam hrday asamroham, bhavatas tu vrne varam

TRANSLATION

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.

TEXT 8, indriyani manah prana, atma dharmo

dhrtir matih, hrih sris tejah smrtih satyam, yasya
nasyanti janmana

TRANSLATION

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.

TEXT 9, vimuncati yada kaman, manavo manasi
sthitan, tarhy eva pundarikaksa, bhagavattvaya
kalpate

TRANSLATION

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.

TEXT 10, om namo bhagavate tubhyam,
purusaya mahatmane, haraye 'dbhuta-simhaya,
brahmane paramatmane

TRANSLATION

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.

TEXT 11, sri-bhagavan uvaca, naikantino me
mayi jatv ihasisa, asasate 'mutra ca ye bhavad-
vidhah, tathapi manvantaram etad atra,
daityesvaranam anubhunksva bhogan

TRANSLATION

The Supreme Personality of Godhead said: My dear Prahlada, a devotee like you never desires any kind of material opulences, either in this life or in the next. Nonetheless, I order you to enjoy the opulences of the demons in this material world, acting as their king until the end of the duration of time occupied by Manu.

TEXT 12, katha madiya jusamanah priyas tvam,
avesya mam atmani santam ekam, sarvesu
bhutesv adhiyajnam isam, yajasva yogena ca

karma hinvan

TRANSLATION

It does not matter that you are in the material world. You should always, continuously, hear the instructions and messages given by Me and always be absorbed in thought of Me, for I am the Supersoul existing in the core of everyone's heart. Therefore, give up fruitive activities and worship Me.

TEXT 13, bhogena punyam kusalena papam,
kalevaram kala-javena hitva, kirtim visuddham
sura-loka-gitam, vitaya mam esyasi mukta-
bandhah

TRANSLATION

My dear Prahlada, while you are in this material world you will exhaust all the reactions of pious activity by feeling happiness, and by acting piously you will neutralize impious activity. Because of the powerful time factor, you will give up your body, but the glories of your activities will be sung in the upper planetary systems, and being fully freed from all bondage, you will return home, back to Godhead.

TEXT 14, ya etat kirtayen mahyam, tvaya gitam
idam narah, tvam ca mam ca smaran kale, karma-
bandhat pramucyate

TRANSLATION

One who always remembers your activities and My activities also, and who chants the prayers you have offered, becomes free, in due course of time, from the reactions of material activities.

TEXTS 15-17, sri-prahrada uvaca, varam varaya
etat te, varadesan mahesvara, yad anindat pita me,
tvam avidvams teja aisvaram

viddhamarsasayah saksat, sarva-loka-gurum
prabhum, bhratr-heti mrsa-drstis, tvad-bhakte

mayi caghavantasmata pita me puyeta, durantad
dustarad aghat, putas te 'panga-samdrstas, tada
krpana-vatsala

TRANSLATION

Prahlada Maharaja said: O Supreme Lord, because You are so merciful to the fallen souls, I ask You for only one benediction. I know that my father, at the time of his death, had already been purified by Your glance upon him, but because of his ignorance of Your beautiful power and supremacy, he was unnecessarily angry at You, falsely thinking that You were the killer of his brother. Thus he directly blasphemed Your Lordship, the spiritual master of all living beings, and committed heavily sinful activities directed against me, Your devotee. I wish that he be excused for these sinful activities.

TEXT 18, sri-bhagavan uvaca, trih-saptabhih pita putah, pitrbhih saha te 'nagha, yat sadho 'sya kule jato, bhavan vai kula-pavanah

TRANSLATION

The Supreme Personality of Godhead said: My dear Prahlada, 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.

TEXT 19, yatra yatra ca mad-bhaktah, prasantah sama-darsinah, sadhavah samudacaras, te puyante 'pi kikatrah

TRANSLATION

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.

TEXT 20, sarvatmana na himsanti, bhuta-gramesu kincana, uccavacesu daityendra, mad-bhava-vigata-sprah

TRANSLATION

My dear Prahlada, King of the Daityas, because of being attached to devotional service to Me, My devotee does not distinguish between lower and higher living entities. In all respects, he is never jealous of anyone.

TEXT 21, bhavanti purusa loke, mad-bhaktas tvam anuvratah, bhavan me khalu bhaktanam, sarvesam pratirupa-dhrk

TRANSLATION

Those who follow your example will naturally become My pure devotees. You are the best example of My devotee, and others should follow in your footsteps.

TEXT 22, kuru tvam preta-krtyani, pituh putasya sarvasah, mad-anga-sparsanenanga, lokan yasyati suprajah

TRANSLATION

My dear child, your father has already been purified just by the touch of My body at the time of his death. Nonetheless, the duty of a son is to perform the sraddha ritualistic ceremony after his father's death so that his father may be promoted to a planetary system where he may become a good citizen and devotee.

TEXT 23, pitryam ca sthanam atistha, yathoktam brahmavadibhih, mayy avesya manas tata, kuru karmani mat-parah

TRANSLATION

After performing the ritualistic ceremonies, take charge of your father's kingdom. Sit upon the throne and do not be disturbed by materialistic activities. Please keep your mind fixed upon Me. Without transgressing the injunctions of the Vedas, as a matter of formality you may perform your particular duties.

TEXT 24, sri-narada uvaca, prahrado 'pi tatha cakre, pitur yat samparayikam, yathaha bhagavan rajann, abhisikto dvijatibhih

TRANSLATION

Sri Narada Muni continued: Thus, as the Supreme Personality of Godhead ordered, Prahlada Maharaja performed the ritualistic ceremonies for his father. O King Yudhisthira, he was then enthroned in the kingdom of Hiranyakasipu, as directed by the brahmanas.

TEXT 25, prasada-sumukham drstva, brahma naraharim harim, stutva vagbhih pavitrabhih, praha devadibhir vrtah

TRANSLATION

Lord Brahma, surrounded by the other demigods, was bright-faced because the Lord was pleased. Thus he offered prayers to the Lord with transcendental words.

TEXT 26, sri-brahmovaca, deva-devakhiladhyaksa, bhuta-bhavana purvaja, distya te nihatah papo, loka-santapano 'surah

TRANSLATION

Lord Brahma said: O Supreme Lord of all lords, proprietor of the entire universe, O benedictor of all living entities, O original person [adi-purusa], because of our good fortune You have now killed this sinful demon, who was giving trouble to the entire universe.

TEXT 27, yo 'sau labdha-varo matto, na vadhyo mama srstibhih, tapo-yoga-balonnaddhah, samasta-nigaman ahan

TRANSLATION

This demon, Hiranyakasipu, received from me the benediction that he would not be killed by any living being within my creation. With this assurance and with strength derived from austerities and mystic power, he became excessively proud and transgressed all the Vedic injunctions.

TEXT 28, distya tat-tanayah sadhur, maha-bhagavato 'rbhakah, tvaya vimocito mrtyor, distya tvam samito 'dhuna

TRANSLATION

By great fortune, Hiranyakasipu's son Prahlada Maharaja has now been released from death, for although he is a child, he is an exalted devotee. Now he is fully under the protection of Your lotus feet.

TEXT 29, etad vapus te bhagavan, dhyayatah paramatmanah, sarvato goptre santrasan, mrtyor api jighamsatah

TRANSLATION

My dear Lord, O Supreme Personality of Godhead, You are the Supreme Soul. If one meditates upon Your transcendental body, You naturally protect him from all sources of fear, even the imminent danger of death.

TEXT 30, sri-bhagavan uvaca, maivam vibho 'suranam te, pradeyah padma-sambhava, varah krura-nisarganam, ahinam amrtam yatha

TRANSLATION

The Personality of Godhead replied: My dear Lord Brahma, O great lord born from the lotus flower, just as it is dangerous to feed milk to a snake, so it is dangerous to give benedictions to demons, who are by nature ferocious and jealous. I warn you not to give such benedictions to any demon again.

TEXT 31, sri-narada uvaca, ity uktva bhagavan rajams, tatas cantardadhe harih, adrsyah sarva-bhutanam, pujitah paramesthina

TRANSLATION

Narada Muni continued: O King Yudhisthira, the Supreme Personality of Godhead, who is not visible to an ordinary human being, spoke in this way, instructing Lord Brahma. Then, being worshiped by Brahma, the Lord disappeared from that place.

TEXT 32, tatah sampujya sirasa, vavande paramesthinam, bhavam prajapatin devan, prahrado bhagavat-kalah

TRANSLATION

Prahlada Maharaja then worshiped and offered prayers to all the demigods, such as Brahma, Siva and the Prajapatis, who are all parts of the Lord.

TEXT 33, tatah kavyadibhih sardham, munibhih kamalasanah, daityanam danavanam ca, prahradam akarot patim

TRANSLATION

Thereafter, along with Sukracarya and other

great saints, Lord Brahma, whose seat is on the lotus flower, made Prahlada the king of all the demons and giants in the universe.

TEXT 34, pratinandya tato devah, prayujya paramasisah, sva-dhamani yayu rajan, brahmadyah pratipujitah

TRANSLATION

O King Yudhisthira, after all the demigods, headed by Lord Brahma, were properly worshiped by Prahlada Maharaja, they offered Prahlada their utmost benedictions and then returned to their respective abodes.

TEXT 35, evam ca parsadau visnoh, putratvam prapitau diteh, hrđi sthitenā harina, vaira-bhavana tau hatau

TRANSLATION

Thus the two associates of Lord Visnu who had become Hiranyaksa and Hiranyakasipu, the sons of Diti, were both killed. By illusion they had thought that the Supreme Lord, who is situated in everyone's heart, was their enemy.

TEXT 36, punas ca vipra-sapena, raksasau tau babhuvatuh, kumbhakarna-dasa-grivau, hatau tau rama-vikramaih

TRANSLATION

Being cursed by the brahmanas, the same two associates took birth again as Kumbhakarna and the ten-headed Ravana. These two Raksasas were killed by Lord Ramacandra's extraordinary power.

TEXT 37, sayanau yudhi nirbhinna-, hrdayau rama-sayakaih, tac-cittau jahatur deham, yatha praktana-janmani

TRANSLATION

Pierced by the arrows of Lord Ramacandra, both Kumbhakarna and Ravana lay on the ground and left their bodies, fully absorbed in thought of the Lord, just as they had in their previous births as Hiranyaksa and Hiranyakasipu.

TEXT 38, tav ihatha punar jatau, sisupala-karusa-jau, harau vairanubandhena, pasyatas te samiyatuh

TRANSLATION

They both took birth again in human society as Sisupala and Dantavakra and continued in the same enmity toward the Lord. It is they who merged into the body of the Lord in your presence.

TEXT 39, enah purva-krtam yat tad, rajanah krsna-vairinah, jahus te 'nte tad-atmanah, kitah pesaskrto yatha

TRANSLATION

Not only Sisupala and Dantavakra but also many, many other kings who acted as enemies of Krsna attained salvation at the time of death. Because they thought of the Lord, they received spiritual bodies and forms the same as His, just as worms captured by a black drone obtain the same type of body as the drone.

TEXT 40, yatha yatha bhagavato, bhaktya paramayabhida, nrpas caidyadayah satmyam, hares tac-cintaya yayuh

TRANSLATION

By devotional service, pure devotees who incessantly think of the Supreme Personality of Godhead receive bodies similar to His. This is known as sarupya-mukti. Although Sisupala, Dantavakra and other kings thought of Krsna as an enemy, they also achieved the same result.

TEXT 41, akhyatam sarvam etat te, yan mam tvam pariprstavan, damaghosa-sutadinam, hareh satmyam api dvisam

TRANSLATION

Everything you asked me about how Sisupala and others attained salvation although they were inimical has now been explained to you by me.

TEXT 42, esa brahmanya-devasya, krsnasya ca mahatmanah, avatara-katha punya, vadho yatradi-

daityayoh

TRANSLATION

In this narration about Krsna, the Supreme Personality of Godhead, various expansions or incarnations of the Lord have been described, and the killing of the two demons Hiranyaksa and Hiranyakasipu has also been described.

TEXTS 43-44, prahradasyanucaritam, maha-bhagavatasya ca, bhaktir jnanam viraktis ca, yathartham casya vai hareh sarga-sthity-apyayesasya, guna-karmanuvarnanam, paravaresam sthananam, kalena vyatyayo mahan

TRANSLATION

This narration describes the characteristics of the great and exalted devotee Prahlada Maharaja, his staunch devotional service, his perfect knowledge, and his perfect detachment from material contamination. It also describes the Supreme Personality of Godhead as the cause of creation, maintenance and annihilation. Prahlada Maharaja, in his prayers, has described the transcendental qualities of the Lord and has also described how the various abodes of the demigods and demons, regardless of how materially opulent, are destroyed by the mere direction of the Lord.

TEXT 45, dharmo bhagavatanam ca, bhagavan yena gamyate, akhyane 'smin samamnatam, adhyatmikam asesatah

TRANSLATION

The principles of religion by which one can actually understand the Supreme Personality of Godhead are called bhagavata-dharma. In this narration, therefore, which deals with these principles, actual transcendence is properly described.

TEXT 46, ya etat punyam akhyanam, visnor viryopabrmhitam, kirtayec chraddhaya srutva, karma-pasair vimucyate

TRANSLATION

One who hears and chants this narration about the omnipotence of the Supreme

Personality of Godhead, Visnu, is certainly liberated from material bondage without fail.

TEXT 47, etad ya adi-purusasya mrgendra-lilam, daityendra-yutha-pa-vadham prayatah patheta, daityatmajasya ca satam pravarasya punyam, srutvanubhavam akuto-bhayam eti lokam

TRANSLATION

Prahlada Maharaja was the best among exalted devotees. Anyone who with great attention hears this narration concerning the activities of Prahlada Maharaja, the killing of Hiranyakasipu, and the activities of the Supreme Personality of Godhead, Nrsimhadeva, surely reaches the spiritual world, where there is no anxiety.

TEXT 48, yuyam nr-loke bata bhuri-bhaga, lokam punana munayo 'bhiyanti, yesam grhan avasatiti saksad, gudham param brahma manusya-lingam

TRANSLATION

Narada Muni continued: My dear Maharaja Yudhisthira, all of you [the Pandavas] are extremely fortunate, for the Supreme Personality of Godhead, Krsna, lives in your palace just like a human being. Great saintly persons know this very well, and therefore they constantly visit this house.

TEXT 49, sa va ayam brahma mahad-vimrgya-, kaivalya-nirvana-sukhanubhutih, priyah suhrd vah khalu matuleya, atmarhaniyo vidhi-krd gurus ca

TRANSLATION

The impersonal Brahman is Krsna Himself because Krsna is the source of the impersonal Brahman. He is the origin of the transcendental bliss sought by great saintly persons, yet He, the Supreme Person, is your most dear friend and constant well-wisher and is intimately related to you as the son of your maternal uncle. Indeed, He is always like your body and soul. He is worshipable, yet He acts as your servant and sometimes as your spiritual master.

TEXT 50, na yasya saksad bhava-padmajadibhi,
rupam dhiya vastutayopavarnitam, maunena
bhaktyopasamena pujitah, prasidatam esa sa
satvatam patih

TRANSLATION

Exalted persons like Lord Siva and Lord Brahma could not properly describe the truth of the Supreme Personality of Godhead, Krsna. May the Lord, who is always worshiped as the protector of all devotees by great saints who observe vows of silence, meditation, devotional service and renunciation, be pleased with us.

TEXT 51, sa esa bhagavan rajan, vyatanod
vihatam yasah, pura rudrasya devasya,
mayenananta-mayina

TRANSLATION

My dear King Yudhisthira, long, long ago in history, a demon known as Maya Danava, who was very expert in technical knowledge, reduced the reputation of Lord Siva. In that situation, Krsna, the Supreme Personality of Godhead, saved Lord Siva.

TEXT 52, rajovaca, kasmin karmani devasya,
mayo 'han jagad-isituh, yatha copacita kirtih,
krsnenanena kathyatam

TRANSLATION

Maharaja Yudhisthira said: For what reason did the demon Maya Danava vanquish Lord Siva's reputation? How did Lord Krsna save Lord Siva and expand his reputation again? Kindly describe these incidents.

TEXT 53, sri-narada uvaca, nirjita asura devair,
yudhy anenopabrmhitaih, mayinam
paramacaryam, mayam saranam ayayuh

TRANSLATION

Narada Muni said: When the demigods, who are always powerful by the mercy of Lord Krsna, fought with the asuras, the asuras were defeated, and therefore they took shelter of Maya Danava, the greatest of the demons.

TEXTS 54-55, sa nirmaya puras tisro, haimi-

raupyayasir vibhuh, durlaksyapaya-samyoga,
durvitarkya-paricchadah

tabhis te 'sura-senanyo, lokams trin sesvaran nrpa,
smaranto nasayam cakruh, purva-vairam alaksitah

TRANSLATION

Maya Danava, the great leader of the demons, prepared three invisible residences and gave them to the demons. These dwellings resembled airplanes made of gold, silver and iron, and they contained uncommon paraphernalia. My dear King Yudhisthira, because of these three dwellings the commanders of the demons remained invisible to the demigods. Taking advantage of this opportunity, the demons, remembering their former enmity, began to vanquish the three worlds--the upper, middle and lower planetary systems.

TEXT 56, tatas te sesvara loka, upasadyesvaram
natah, trahi nas tavakan deva, vinastams
tripuralayaih

TRANSLATION

Thereafter, when the demons had begun to destroy the higher planetary systems, the rulers of those planets went to Lord Siva, fully surrendered unto him and said: Dear Lord, we demigods living in the three worlds are about to be vanquished. We are your followers. Kindly save us.

TEXT 57, athanugrhya bhagavan, ma bhaisteti
suran vibhuh, saram dhanusi sandhaya, puresv
astram vyamuncata

TRANSLATION

The most powerful and able Lord Siva reassured them and said, "Do not be afraid." He then fixed his arrows to his bow and released them toward the three residences occupied by the demons.

TEXT 58, tato 'gni-varna isava, utpetuh surya-
mandalat, yatha mayukha-sandoha, nadrsyanta
puro yatah

TRANSLATION

The arrows released by Lord Siva appeared like fiery beams emanating from the sun globe and covered the three residential airplanes, which could then no longer be seen.

TEXT 59, taih sprsta vvasavah sarve, nipetuh sma puraukasah, tan aniya maha-yogi, mayah kupa-rase 'ksipat

TRANSLATION

Attacked by Lord Siva's golden arrows, all the demoniac inhabitants of those three dwellings lost their lives and fell down. Then the great mystic Maya Danava dropped the demons into a nectarean well that he had created.

TEXT 60, siddhamrta-rasa-sprsta, vajra-sara mahaujasah, uttasthur megha-dalana, vaidyuta iva vahnayah

TRANSLATION

When the dead bodies of the demons came in touch with the nectar, their bodies became invincible to thunderbolts. Endowed with great strength, they got up like lightning penetrating clouds.

TEXT 61, vilokya bhagna-sankalpam, vimanaskam vrsa-dhvajam, tadayam bhagavan visnus, tatropayam akalpayat

TRANSLATION

Seeing Lord Siva very much aggrieved and disappointed, the Supreme Personality of Godhead, Lord Visnu, considered how to stop this nuisance created by Maya Danava.

TEXT 62, vatsas casit tada brahma, svayam visnur ayam hi gauh, pravisyat tripuram kale, rasa-kupamrtam papau

TRANSLATION

Then Lord Brahma became a calf and Lord Visnu a cow, and at noon they entered the residences and drank all the nectar in the well.

TEXT 63, te 'sura hy api pasyanto, na nyasedhan vimohitah, tad vijnaya maha-yogi, rasa-palan idam jagau, smayan visokah sokartan, smaran

daiva-gatim ca tam

TRANSLATION

The demons could see the calf and cow, but because of the illusion created by the energy of the Supreme Personality of Godhead, the demons could not forbid them. The great mystic Maya Danava became aware that the calf and cow were drinking the nectar, and he could understand this to be the unseen power of providence. Thus he spoke to the demons, who were grievously lamenting.

TEXT 64, devo 'suro naro 'nyo va, nesvaro 'stiha kascana, atmano 'nyasya va distam, daivenapohitum dvayoh

TRANSLATION

Maya Danava said: What has been destined by the Supreme Lord for oneself, for others, or for both oneself and others cannot be undone anywhere or by anyone, whether one be a demigod, a demon, a human being or anyone else.

TEXTS 65-66, athasau saktibhih svabhih, sambhoh pradhanikam vyadhat, dharma-jnana-virakty-rddhi-, tapo-vidya-kriyadibhih

ratham sutam dhvajam vahan, dhanur varma-saradi yat, sannaddho ratham asthaya, saram dhanur upadade

TRANSLATION

Narada Muni continued: Thereafter, Lord Krsna, by His own personal potency, consisting of religion, knowledge, renunciation, opulence, austerity, education and activities, equipped Lord Siva with all the necessary paraphernalia, such as a chariot, a charioteer, a flag, horses, elephants, a bow, a shield and arrows. When Lord Siva was fully equipped in this way, he sat down on the chariot with his arrows and bow to fight with the demons.

TEXT 67, saram dhanusi sandhaya, muhurte 'bhijitivarah, dadaha tena durbhedyat, haro 'tha tripuro nrpa

TRANSLATION

My dear King Yudhisthira, the most powerful Lord Siva joined the arrows to his bow, and at noon he set fire to all three residences of the demons and thus destroyed them.

TEXT 68, divi dundubhayo nedur, vimana-sata-sankulah, devarsi-pitr-siddhesa, jayeti kusumotkaraih, avakiran jagur hrsta, nanrtus capsaro-ganah

TRANSLATION

Seated in their airplanes in the sky, the inhabitants of the higher planetary systems beat many kettledrums. The demigods, saints, Pitas, Siddhas and various great personalities showered flowers on the head of Lord Siva, wishing him all victory, and the Apsaras began to chant and dance with great pleasure.

TEXT 69, evam dagdhva puras tisro, bhagavan pura-ha nrpa, brahmadibhih stuyamanah, svam dhama pratyapadyata

TRANSLATION

O King Yudhisthira, thus Lord Siva is known as Tripurari, the annihilator of the three dwellings of the demons, because he burnt these dwellings to ashes. Being worshiped by the demigods, headed by Lord Brahma, Lord Siva returned to his own abode.

TEXT 70, evam vidhany asya hareh sva-mayaya, vidambamanasya nr-lokam atmanah, viryani gitany rsibhir jagad-guror, lokam punanany aparam vadami kim

TRANSLATION

The Lord, Sri Krsna, appeared as a human being, yet He performed many uncommon and wonderful pastimes by His own potency. How can I say more about His activities than what has already been said by great saintly persons? Everyone can be purified by His activities, simply by hearing about them from the right source.

Chapter Eleven The Perfect Society: Four Social Classes

TEXT 1, sri-suka uvaca, srutvehitam sadhu sabha-sabhajitam, mahattamagranya urukramatmanah, yudhisthiro daitya-pater mudanvitah, papraccha bhuyas tanayam svayambhuvah

TRANSLATION

Sukadeva Gosvami continued: After hearing about the activities and character of Prahlada Maharaja, which are adored and discussed among great personalities like Lord Brahma and Lord Siva, Yudhisthira Maharaja, the most respectful king among exalted personalities, again inquired from the great saint Narada Muni in a mood of great pleasure.

TEXT 2, sri-yudhisthira uvaca, bhagavan srotum icchami, nram dharmam sanatanam, varnasramacara-yutam, yat puman vindate param

TRANSLATION

Maharaja Yudhisthira said: My dear lord, I wish to hear from you about the principles of religion by which one can attain the ultimate goal of life--devotional service. I wish to hear about the general occupational duties of human society and the system of social and spiritual advancement known as varnasramadharma.

TEXT 3, bhavan prajapateh saksad, atmajah paramesthinah, sutanam sammato brahmams, tapo-yoga-samadhibhih

TRANSLATION

O best of the brahmanas, you are directly the son of Prajapati [Lord Brahma]. Because of your austerities, mystic yoga and trance, you are considered the best of all of Lord Brahma's sons.

TEXT 4, narayana-para vipra, dharmam guhyam param viduh, karunah sadhavah santas, tvad-vidha na tathapare

TRANSLATION

No one is superior to you in peaceful life and mercy, and no one knows better than you how to execute devotional service or how to become the best of the brahmanas. Therefore, you know all the principles of confidential religious life, and no one knows them better than you.

TEXT 5, sri-narada uvaca, natva bhagavate 'jaya,
lokanam dharma-setave, vaksye sanatana
dharmam, narayana-mukhac chrutam

TRANSLATION

Sri Narada Muni said: After first offering my obeisances unto Lord Krsna, the protector of the religious principles of all living entities, let me explain the principles of the eternal religious system, of which I have heard from the mouth of Narayana.

TEXT 6, yo 'vatiryatmano 'msena, daksayanyam
tu dharmatah, lokanam svastaye 'dhyaste, tapo
badarikasrame

TRANSLATION

Lord Narayana, along with His partial manifestation Nara, appeared in this world through the daughter of Daksa Maharaja known as Murti. He was begotten by Dharma Maharaja for the benefit of all living entities. Even now, He is still engaged in executing great austerities near the place known as Badarikasrama.

TEXT 7, dharma-mulam hi bhagavan, sarva-
vedamayo harih, smrtam ca tad-vidam rajan, yena
catma prasidati

TRANSLATION

The Supreme Being, the Personality of Godhead, is the essence of all Vedic knowledge, the root of all religious principles, and the memory of great authorities. O King Yudhisthira, this principle of religion is to be understood as evidence. On the basis of this religious principle, everything is satisfied, including one's mind, soul and even one's body.

TEXTS 8-12, satyam daya tapah saucam,

titiksekha samo damah, ahimsa brahmacaryam ca,
tyagah svadhyaya arjavamsantosah samadrk-seva,
gramyehoparamah sanaih, nram viparyayeheksha,
maunam atma-vimarsanamannadyadeh

samvibhago, bhutebhyas ca yatharhatah, tesv
atma-devata-buddhih, sutaram nrsu pandava

sravanam kirtanam casya, smaranam mahatam
gateh, sevejyavanatir dasyam, sakhyam atma-
samarpanam

nram ayam paro dharmah, sarvesam
samudahrtah, trimsal-laksanavan rajan, sarvatma
yena tusyati

TRANSLATION

These are the general principles to be followed by all human beings: truthfulness, mercy, austerity (observing fasts on certain days of the month), bathing twice a day, tolerance, discrimination between right and wrong, control of the mind, control of the senses, nonviolence, celibacy, charity, reading of scripture, simplicity, satisfaction, rendering service to saintly persons, gradually taking leave of unnecessary engagements, observing the futility of the unnecessary activities of human society, remaining silent and grave and avoiding unnecessary talk, considering whether one is the body or the soul, distributing food equally to all living entities (both men and animals), seeing every soul (especially in the human form) as a part of the Supreme Lord, hearing about the activities and instructions given by the Supreme Personality of Godhead (who is the shelter of the saintly persons), chanting about these activities and instructions, always remembering these activities and instructions, trying to render service, performing worship, offering obeisances, becoming a servant, becoming a friend, and surrendering one's whole self. O King Yudhisthira, these thirty qualifications must be acquired in the human form of life. Simply by acquiring these qualifications, one can satisfy the Supreme Personality of Godhead.

TEXT 13, samskara yatravicchinnah, sa dvijo 'jo

jagada yam, ijjadhyayana-danani, vihitani
dvijanmanam, janma-karmavadatanam, kriyas
casrama-coditah

TRANSLATION

Those who have been reformed by the garbhadhana ceremony and other prescribed reformatory methods, performed with Vedic mantras and without interruption, and who have been approved by Lord Brahma, are dvijas, or twice-born. Such brahmanas, ksatriyas and vaisyas, purified by their family traditions and by their behavior, should worship the Lord, study the Vedas and give charity. In this system, they should follow the principles of the four asramas [brahmacarya, grhastha, vanaprastha and sannyasa].

TEXT 14, viprasyadhyayanadini, sad-
anyasyapratigraha, rajno vrttih praja-goptur,
aviprad va karadibhih

TRANSLATION

For a brahmana there are six occupational duties. A ksatriya should not accept charity, but he may perform the other five of these duties. A king or ksatriya is not allowed to levy taxes on brahmanas, but he may make his livelihood by levying minimal taxes, customs duties, and penalty fines upon his other subjects.

TEXT 15, vaisyas tu varta-vrttih syan, nityam
brahma-kulanugah, sudrasya dvija-susrusa, vrttis
ca svamino bhavet

TRANSLATION

The mercantile community should always follow the directions of the brahmanas and engage in such occupational duties as agriculture, trade, and protection of cows. For the sudras the only duty is to accept a master from a higher social order and engage in his service.

TEXT 16, varta vicitra salina-, yayavara-
silonchanam, vipra-vrttis caturdheyam, sreyasi
cottarottara

TRANSLATION

As an alternative, a brahmana may also take to the vaisya's occupational duty of agriculture, cow protection, or trade. He may depend on that which he has received without begging, he may beg in the paddy field every day, he may collect paddy left in a field by its proprietor, or he may collect food grains left here and there in the shops of grain dealers. These are four means of livelihood that may also be adopted by brahmanas. Among these four, each of them in succession is better than the one preceding it.

TEXT 17, jaghanyo nottamam vrttim, anapadi
bhajen narah, rte rajanyam apatsu, sarvesam api
sarvasah

TRANSLATION

Except in a time of emergency, lower persons should not accept the occupational duties of those who are higher. When there is such an emergency, of course, everyone but the ksatriya may accept the means of livelihood of others.

TEXTS 18-20, rtamrtabhyam jiveta, mrtena
pramrtena va, satyanrtabhyam api va, na sva-
vrttya kadacana

rtam unchasilam proktam, amrtam yad ayacitam,
mrtam tu nitya-yacna syat, pramrtam karsanam
smrtamsatyanrtam ca

vaniyam, sva-vrttir nica-sevanam, varjayet tam
sada vipro, rajanyas ca jugupsitam, sarva-
vedamayo viprah, sarva-devamayo nrpah

TRANSLATION

In time of emergency, one may accept any of the various types of professions known as rta, amrta, mrta, pramrta and satyanrta, but one should not at any time accept the profession of a dog. The profession of unchasila, collecting grains from the field, is called rta. Collecting without begging is called amrta, begging grains is called mrta, tilling the ground is called pramrta, and trade is called satyanrta. Engaging in the service of low-grade persons, however, is called sva-vrtti, the profession of the dogs. Specifically, brahmanas and

ksatriyas should not engage in the low and abominable service of sudras. Brahmanas should be well acquainted with all the Vedic knowledge, and ksatriyas should be well acquainted with the worship of demigods.

TEXT 21, samo damas tapah saucam, santosah ksantir arjavam, jnanam dayacyutatmatvam, satyam ca brahma-laksanam

TRANSLATION

The symptoms of a brahmana are control of the mind, control of the senses, austerity and penance, cleanliness, satisfaction, forgiveness, simplicity, knowledge, mercy, truthfulness, and complete surrender to the Supreme Personality of Godhead.

TEXT 22, sauryam viryam dhrtis tejas, tyagas catmajayah ksama, brahmanyata prasadas ca, satyam ca ksatra-laksanam

TRANSLATION

To be influential in battle, unconquerable, patient, challenging and charitable, to control the bodily necessities, to be forgiving, to be attached to the brahminical nature and to be always jolly and truthful--these are the symptoms of the ksatriya.

TEXT 23, deva-gurv-acyute bhaktis, tri-varga-pariposanam, astikyam udyamo nityam, naipunyam vaisya-laksanam

TRANSLATION

Being always devoted to the demigods, the spiritual master and the Supreme Lord, Visnu; endeavoring for advancement in religious principles, economic development and sense gratification [dharma, artha and kama]; believing in the words of the spiritual master and scripture; and always endeavoring with expertise in earning money--these are the symptoms of the vaisya.

TEXT 24, sudrasya sannatih saucam, seva svaminy amayaya, amantra-yajno hy asteyam, satyam go-vipra-raksanam

TRANSLATION

Offering obeisances to the higher sections of society [the brahmanas, ksatriyas and vaisyas], being always very clean, being free from duplicity, serving one's master, performing sacrifices without uttering mantras, not stealing, always speaking the truth and giving all protection to the cows and brahmanas--these are the symptoms of the sudra.

TEXT 25, strinam ca pati-devanam, tac-chusrusanukulata, tad-bandhusv anuvrttis ca, nityam tad-vrata-dharanam

TRANSLATION

To render service to the husband, to be always favorably disposed toward the husband, to be equally well disposed toward the husband's relatives and friends, and to follow the vows of the husband--these are the four principles to be followed by women described as chaste.

TEXTS 26-27, sammarjanopalepabhyam, grhamandana-vartanaih, svayam ca mandita nityam, parimrsta-paricchada

kamair uccavacaih sadhvi, prasrayena damena ca, vakyaih satyaih priyaih premna, kale kale bhajet patim

TRANSLATION

A chaste woman must dress nicely and decorate herself with golden ornaments for the pleasure of her husband. Always wearing clean and attractive garments, she should sweep and clean the household with water and other liquids so that the entire house is always pure and clean. She should collect the household paraphernalia and keep the house always aromatic with incense and flowers and must be ready to execute the desires of her husband. Being modest and truthful, controlling her senses, and speaking in sweet words, a chaste woman should engage in the service of her husband with love, according to time and circumstances.

TEXT 28, santustalolupa daksa, dharma-jna priya-satya-vak, apramatta sucih snigdha, patim tv apatitam bhajet

TRANSLATION

A chaste woman should not be greedy, but satisfied in all circumstances. She must be very expert in handling household affairs and should be fully conversant with religious principles. She should speak pleasingly and truthfully and should be very careful and always clean and pure. Thus a chaste woman should engage with affection in the service of a husband who is not fallen.

TEXT 29, ya patim hari-bhavana, bhajet srir iva
tat-para, hary-atmana harer loke, patya srir iva
modate

TRANSLATION

The woman who engages in the service of her husband, following strictly in the footsteps of the goddess of fortune, surely returns home, back to Godhead, with her devotee husband, and lives very happily in the Vaikuntha planets.

TEXT 30, vrttih sankara-jatinam, tat-tat-kula-kṛta
bhavet, acauranam apapanam,
antyajantevasayinam

TRANSLATION

Among the mixed classes known as sankara, those who are not thieves are known as antevasayi or candalas [dog-eaters], and they also have their hereditary customs.

TEXT 31, prayah sva-bhava-vihito, nṛnam
dharmo yuge yuge, veda-dṛgbhih smṛto rajan,
pretya ceha ca sarma-kṛt

TRANSLATION

My dear King, brahmanas well conversant in Vedic knowledge have given their verdict that in every age [yuga] the conduct of different sections of people according to their material modes of nature is auspicious both in this life and after death.

TEXT 32, vṛtṭya sva-bhava-kṛtaya, vartamanah
sva-karma-kṛt, hitva sva-bhava-jam karma, sanair
nirgunatam iyat

TRANSLATION

If one acts in his profession according to his position in the modes of nature and gradually gives up these activities, he attains the niskama stage.

TEXTS 33-34, upyamanam muhuh ksetram,
svayam nirviryatam iyat, na kalpate punah sutyai,
uptam bijam

ca nasyatievam kamasayam cittam, kamanam
atisevaya, virajyeta yatha rajann, agnivat kama-
bindubhih

TRANSLATION

My dear King, if an agricultural field is cultivated again and again, the power of its production decreases, and whatever seeds are sown there are lost. Just as drops of ghee on a fire never extinguish the fire but a flood of ghee will, similarly, overindulgence in lusty desires mitigates such desires entirely.

TEXT 35, yasya yal laksanam proktam, pumso
varnabhivyanjakam, yad anyatrapi drsyeta, tat
tenaiva vinirdiset

TRANSLATION

If one shows the symptoms of being a brahmana, ksatriya, vaisya or sudra, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification.

Chapter Twelve The Perfect Society: Four Spiritual Classes

TEXT 1, sri-narada uvaca, brahmacari guru-kule,
vasan danto guror hitam, acaran dasavan nico,
gurau sudrdha-sauhrdah

TRANSLATION

Narada Muni said: A student should practice completely controlling his senses. He should be submissive and should have an attitude of firm friendship for the spiritual master. With a great vow, the brahmacari should live at the guru-kula, only for the benefit of the guru.

TEXT 2, sayam pratar upasita, gurv-agny-arka-surottaman, sandhye ubhe ca yata-vag, japan brahma samahitah

TRANSLATION

At both junctions of day and night, namely, in the early morning and in the evening, he should be fully absorbed in thoughts of the spiritual master, fire, the sun-god and Lord Visnu and by chanting the Gayatri mantra he should worship them.

TEXT 3, chandamsy adhiyita guror, ahutas cet suyantritah, upakrame 'vasane ca, caranau sirasa namet

TRANSLATION

Being called by the spiritual master, the student should study the Vedic mantras regularly. Every day, before beginning his studies and at the end of his studies, the disciple should respectfully offer obeisances unto the spiritual master.

TEXT 4, mekhalajina-vasamsi, jata-danda-kamandalun, bibhryad upavitam ca, darbha-panir yathoditam

TRANSLATION

Carrying pure kusa grass in his hand, the brahmacari should dress regularly with a belt of straw and with deerskin garments. He should wear matted hair, carry a rod and waterpot and be decorated with a sacred thread, as recommended in the sastras.

TEXT 5, sayam pratas cared bhaiksyam, gurave tan nivedayet, bhunjita yady anujnato, no ced upavaset kvacit

TRANSLATION

The brahmacari should go out morning and evening to collect alms, and he should offer all that he collects to the spiritual master. He should eat only if ordered to take food by the spiritual master; otherwise, if the spiritual master does not give this order, he may sometimes have to fast.

TEXT 6, susilo mita-bhug daksah, sraddadhano

jitendriyah, yavad-artham vyavaharet, strisu stri-nirjitesu ca

TRANSLATION

A brahmacari should be quite well behaved and gentle and should not eat or collect more than necessary. He must always be active and expert, fully believing in the instructions of the spiritual master and the sastra. Fully controlling his senses, he should associate only as much as necessary with women or those controlled by women.

TEXT 7, varjayet pramada-gatham, agrhastho brhad-vratah, indriyani pramathini, haranty api yater manah

TRANSLATION

A brahmacari, or one who has not accepted the grhastha-asrama [family life], must rigidly avoid talking with women or about women, for the senses are so powerful that they may agitate even the mind of a sannyasi, a member of the renounced order of life.

TEXT 8, kesa-prasadhanonmarda-, snapanabhyadhanadikam, guru-stribhir yuvatibhih, karayen natmano yuva

TRANSLATION

If the wife of the spiritual master is young, a young brahmacari should not allow her to care for his hair, massage his body with oil, or bathe him with affection like a mother.

TEXT 9, nanv agnih pramada nama, ghrta-kumbha-samah puman, sutam api raho jahyad, anyada yavad-artha-krt

TRANSLATION

Woman is compared to fire, and man is compared to a butter pot. Therefore a man should avoid associating even with his own daughter in a secluded place. Similarly, he should also avoid association with other women. One should associate with women only for important business and not otherwise.

TEXT 10, kalpayitvatmana yavad, abhasam idam isvarah, dvaitam tavan na viramet, tato hy asya

viparyayah

TRANSLATION

As long as a living entity is not completely self-realized--as long as he is not independent of the misconception of identifying with his body, which is nothing but a reflection of the original body and senses--he cannot be relieved of the conception of duality, which is epitomized by the duality between man and woman. Thus there is every chance that he will fall down because his intelligence is bewildered.

TEXT 11, etat sarvam grhasthasya, samamnatam yater api, guru-vrttir vikalpena, grhasthasyartu-gaminah

TRANSLATION

All the rules and regulations apply equally to the householder and the sannyasi, the member of the renounced order of life. The grhastha, however, is given permission by the spiritual master to indulge in sex during the period favorable for procreation.

TEXT 12, anjanabhyanjanonmarda-, sry-avalekhamisam madhu, srag-gandha-lepalankarams, tyajeyur ye brhad-vratah

TRANSLATION

Brahmacaris or grhasthas who have taken the vow of celibacy as described above should not indulge in the following: applying powder or ointment to the eyes, massaging the head with oil, massaging the body with the hands, seeing a woman or painting a woman's picture, eating meat, drinking wine, decorating the body with flower garlands, smearing scented ointment on the body, or decorating the body with ornaments. These they should give up.

TEXTS 13-14, usitvaivam guru-kule, dvijo 'dhityavabudhya ca, trayim sangopanisadam, yavad-artham yatha-balamdattva varam anujnato, guroh kamam yadisvarah, grham vanam va praviset, pravrajat tatra va vaset

TRANSLATION

According to the rules and regulations

mentioned above, one who is twice-born, namely a brahmana, ksatriya or vaisya, should reside in the guru-kula under the care of the spiritual master. There he should study and learn all the Vedic literatures along with their supplements and the Upanisads, according to his ability and power to study. If possible, the student or disciple should reward the spiritual master with the remuneration the spiritual master requests, and then, following the master's order, the disciple should leave and accept one of the other asramas, namely the grhastha-asrama, vanaprastha-asrama or sannyasa-asrama, as he desires.

TEXT 15, agnau gurav atmani ca, sarva-bhutesv adhoksajam, bhutaih sva-dhamabhih pasyed, apravistam pravistavat

TRANSLATION

One should realize that in the fire, in the spiritual master, in one's self and in all living entities--in all circumstances and conditions--the Supreme Personality of Godhead, Visnu, has simultaneously entered and not entered. He is situated externally and internally as the full controller of everything.

TEXT 16, evam vidho brahmacari, vanaprastho yatir grhi, caran vidita-vijnanah, param brahmadhigacchati

TRANSLATION

By practicing in this way, whether one be in the brahmacari-asrama, grhastha-asrama, vanaprastha-asrama or sannyasa-asrama, one must always realize the all-pervading presence of the Supreme Lord, for in this way it is possible to understand the Absolute Truth.

TEXT 17, vanaprasthasya vaksyami, niyaman muni-sammatan, yan asthaya munir gacched, rsi-lokam uhanjasa

TRANSLATION

O King, I shall now describe the qualifications for a vanaprastha, one who has retired from family life. By rigidly following the rules and regulations for the vanaprastha, one can easily be elevated to the upper

planetary system known as Maharloka.

TEXT 18, na krsta-pacyam asniyad, akrstam capy
akalatah, agni-pakvam athamam va, arka-pakvam
utaharet

TRANSLATION

A person in vanaprastha life should not eat grains grown by tilling of the fields. He should also not eat grains that have grown without tilling of the field but are not fully ripe. Nor should a vanaprastha eat grains cooked in fire. Indeed, he should eat only fruit ripened by the sunshine.

TEXT 19, vanyais caru-purodasan, nirvapet kala-
coditan, labdhe nave nave 'nnadye, puranam ca
parityajet

TRANSLATION

A vanaprastha should prepare cakes to be offered in sacrifice from fruits and grains grown naturally in the forest. When he obtains some new grains, he should give up his old stock of grains.

TEXT 20, agny-artham eva saranam, utajam
vadri-kandaram, srayeta hima-vayv-agni-,
varsarkatapa-sat svayam

TRANSLATION

A vanaprastha should prepare a thatched cottage or take shelter of a cave in a mountain only to keep the sacred fire, but he should personally practice enduring snowfall, wind, fire, rain and the shining of the sun.

TEXT 21, kesa-roma-nakha-smasru-, malani
jatilo dadhat, kamandalv-ajine danda-, valkalagni-
paricchadan

TRANSLATION

The vanaprastha should wear matted locks of hair on his head and let his body hair, nails and moustache grow. He should not cleanse his body of dirt. He should keep a waterpot, deerskin and rod, wear the bark of a tree as a covering, and use garments colored like fire.

TEXT 22, cared vane dvadasabdan, astau va

caturo munih, dvav ekam va yatha buddhir, na
vipadyeta krcchratah

TRANSLATION

Being very thoughtful, a vanaprastha should remain in the forest for twelve years, eight years, four years, two years or at least one year. He should behave in such a way that he will not be disturbed or troubled by too much austerity.

TEXT 23, yadakalpah sva-kriyayam, vyadhibhir
jarayathava, anviksikyam va vidyayam, kuryad
anasanadikam

TRANSLATION

When because of disease or old age one is unable to perform his prescribed duties for advancement in spiritual consciousness or study of the Vedas, he should practice fasting, not taking any food.

TEXT 24, atmany agnin samaropya,
sannyasyaham mamatmatam, karanesu nyaset
samyak, sanghatam tu yatharhatah

TRANSLATION

He should properly place the fire element in his own self and in this way give up bodily affinity, by which one thinks the body to be one's self or one's own. One should gradually merge the material body into the five elements [earth, water, fire, air and sky].

TEXT 25, khe khani vayau nisvasams,
tejahsusmanam atmavan, apsv asrk-slesma-
puyani, ksitau sesam yathodbhavam

TRANSLATION

A sober, self-realized person who has full knowledge should merge the various parts of the body in their original sources. The holes in the body are caused by the sky, the process of breathing is caused by the air, the heat of the body is caused by fire, and semen, blood and mucus are caused by water. The hard substances, like skin, muscle and bone, are caused by earth. In this way all the constituents of the body are caused by various elements, and they should be merged again

into those elements.

TEXTS 26-28, vacam agnau savaktavyam, indre
silpam karav api, padani gatyā vayasi,
ratyopastham prajapatau

mrtyau payum visargam ca, yatha-sthanam
vinirdiset, diksu srotram sa-nadena,
sparsenadhyatmani tvacam

rupani caksusa rajan, jyotisy abhinivesayet, apsu
pracetasā jihvam, ghreyair ghranam ksitau nyaset

TRANSLATION

Thereafter, the object of speech, along with the sense of speech [the tongue], should be bestowed upon fire. Craftsmanship and the two hands should be given to the demigod Indra. The power of movement and the legs should be given to Lord Visnu. Sensual pleasure, along with the genitals, should be bestowed upon Prajapati. The rectum, with the power of evacuation, should be bestowed, in its proper place, unto Mrtyu. The aural instrument, along with sound vibration, should be given to the deities presiding over the directions. The instrument of touch, along with the sense objects of touch, should be given to Vayu. Form, with the power of sight, should be bestowed upon the sun. The tongue, along with the demigod Varuna, should be bestowed upon water, and the power of smell, along with the two Asvini-kumara demigods, should be bestowed upon the earth.

TEXTS 29-30, mano manorathais candre,
buddhim bodhyaih kavau pare, karmany
adhyatmana rudre, yad-aham mamata-kriya,
sattvena cittam ksetra-jne, gunair vaikarikam pare

apsu ksitim apo jyotisy, ado vayau nabhasy
amum, kutasthe tac ca mahati, tad avyakte 'ksare
ca tat

TRANSLATION

The mind, along with all material desires, should be merged in the moon demigod. All the subject matters of intelligence, along with the intelligence itself, should be placed in Lord Brahma. False ego, which is under the

influence of the material modes of nature and which induces one to think, "I am this body, and everything connected with this body is mine," should be merged, along with material activities, in Rudra, the predominating deity of false ego. Material consciousness, along with the goal of thought, should be merged in the individual living being, and the demigods acting under the modes of material nature should be merged, along with the perverted living being, into the Supreme Being. The earth should be merged in water, water in the brightness of the sun, this brightness into the air, the air into the sky, the sky into the false ego, the false ego into the total material energy, the total material energy into the unmanifested ingredients [the pradhana feature of the material energy], and at last the ingredient feature of material manifestation into the Supersoul.

TEXT 31, ity aksaratayatmanam, cin-matram
avasesitam, jnatvadvayo 'tha viramed, dagdha-
yonir ivanalah

TRANSLATION

When all the material designations have thus merged into their respective material elements, the living beings, who are all ultimately completely spiritual, being one in quality with the Supreme Being, should cease from material existence, as flames cease when the wood in which they are burning is consumed. When the material body is returned to its various material elements, only the spiritual being remains. This spiritual being is Brahman and is equal in quality with Parabrahman.

Chapter Thirteen The Behavior of a Perfect Person

This Thirteenth Chapter describes the regulative principles for sannyasis and also describes the history of an avadhuta. It concludes with a description of perfection for the student in spiritual advancement.

Sri Narada Muni has been describing the symptoms of various asramas and varnas. Now, in this chapter, he specifically describes the regulative principles to be followed by sannyasis. After retiring from family life, one should accept the status of vanaprastha, in which he must formally accept the body as his means of existence but gradually forget the bodily necessities of life. After vanaprastha life, having left home, one should travel to different places as a sannyasi. Without bodily comforts and free from dependence on anyone with respect to bodily necessities, one should travel everywhere, wearing almost nothing or actually walking naked. Without association with ordinary human society, one should beg alms and always be satisfied in himself. One should be a friend to every living entity and be very peaceful in Kṛṣṇa consciousness. A sannyasi should travel alone in this way, not caring for life or death, waiting for the time when he will leave his material body. He should not indulge in unnecessary books or adopt professions like astrology, nor should he try to become a great orator. He should also give up the path of unnecessary argument and should not depend on anyone under any circumstances. He should not try to allure people into becoming his disciples just so that the number of his disciples may increase. He should give up the habit of reading many books as a means of livelihood, and he should not attempt to increase the number of temples and mathas, or monasteries. When a sannyasi thus becomes completely independent, peaceful and equipoised, he can select the destination he desires after death and follow the principles by which to reach that destination. Although fully learned, he should always remain silent, like a dumb person, and travel like a restless child.

In this regard, Narada Muni described a meeting between Prahlada and a saintly person who had adopted the mode of life of a python. In this way he described the symptoms of a paramahansa. A person who has attained the paramahansa stage knows very well the distinction between matter and spirit. He is not at all interested in gratifying the material senses, for he is always deriving pleasure from devotional service to the Lord. He is not very anxious to protect his material body.

Being satisfied with whatever he attains by the grace of the Lord, he is completely independent of material happiness and distress, and thus he is transcendental to all regulative principles.

Sometimes he accepts severe austerities, and sometimes he accepts material opulence. His only concern is to satisfy Kṛṣṇa, and for that purpose he can do anything and everything, without reference to the regulative principles. He is never to be equated with materialistic men, nor is he subject to the judgments of such men.

TEXT 1, sri-narada uvaca, kalpas tv evam parivrajya, deha-matravasesitah, gramaika-ratra-vidhina, nirapeksas caren mahim

TRANSLATION

Sri Narada Muni said: A person able to cultivate spiritual knowledge should renounce all material connections, and merely keeping the body inhabitable, he should travel from one place to another, passing only one night in each village. In this way, without dependence in regard to the needs of the body, the sannyasi should travel all over the world.

TEXT 2, bibhryad yady asau vasah, kaupinacchadanam param, tyaktam na lingad dandader, anyat kincid anapadi

TRANSLATION

A person in the renounced order of life may try to avoid even a dress to cover himself. If he wears anything at all, it should be only a loincloth, and when there is no necessity, a sannyasi should not even accept a danda. A sannyasi should avoid carrying anything but a danda and kamandalu.

TEXT 3, eka eva cared bhiksur, atmaramo 'napasrayah, sarva-bhuta-suhrc-chanto, narayana-parayanah

TRANSLATION

The sannyasi, completely satisfied in the self, should live on alms begged from door to door. Not being dependent on any person or any place, he should always be a friendly well-wisher to all living beings and be a peaceful, unalloyed devotee of Narayana. In this way he

should move from one place to another.

TEXT 4, pasyed atmany ado visvam, pare sad-
asato 'vyaye, atmanam ca param brahma, sarvatra
sad-asan-maye

TRANSLATION

The sannyasi should always try to see the Supreme pervading everything and see everything, including this universe, resting on the Supreme.

TEXT 5, supti-prabodhayoh sandhav, atmano
gatim atma-drk, pasyan bandham ca moksham ca,
maya-matram na vastutah

TRANSLATION

During unconsciousness and consciousness, and between the two, he should try to understand the self and be fully situated in the self. In this way, he should realize that the conditional and liberated stages of life are only illusory and not actually factual. With such a higher understanding, he should see only the Absolute Truth pervading everything.

TEXT 6, nabhinanded dhruvam mrtyum,
adhruvam vasya jivitam, kalam param pratikseta,
bhutanam prabhavapyayam

TRANSLATION

Since the material body is sure to be vanquished and the duration of one's life is not fixed, neither death nor life is to be praised. Rather, one should observe the eternal time factor, in which the living entity manifests himself and disappears.

TEXT 7, nasac-chastresu sajjeta, nopajiveta
jivikam, vada-vadams tyajet tarkan, paksam
kamca na samsrayet

TRANSLATION

Literature that is a useless waste of time--in other words, literature without spiritual benefit--should be rejected. One should not become a professional teacher as a means of earning one's livelihood, nor should one indulge in arguments and counter-arguments. Nor should one take shelter of any cause or

faction.

TEXT 8, na sisyan anubadhrita, granthan
naivabhyased bahun, na vyakhyam upayunjita,
narambhan arabhet kvacit

TRANSLATION

A sannyasi must not present allurements of material benefits to gather many disciples, nor should he unnecessarily read many books or give discourses as a means of livelihood. He must never attempt to increase material opulences unnecessarily.

TEXT 9, na yater asramah prayo, dharma-hetur
mahatmanah, santasya sama-cittasya, bibhryad
uta va tyajet

TRANSLATION

A peaceful, equipoised person who is factually advanced in spiritual consciousness does not need to accept the symbols of a sannyasi, such as the tridanda and kamandalu. According to necessity, he may sometimes accept those symbols and sometimes reject them.

TEXT 10, avyakta-lingo vyaktartha, manisya
unmatta-balavat, kavir mukavad atmanam, sa
drstya darsayen nram

TRANSLATION

Although a saintly person may not expose himself to the vision of human society, by his behavior his purpose is disclosed. To human society he should present himself like a restless child, and although he is the greatest thoughtful orator, he should present himself like a dumb man.

TEXT 11, atrapy udaharantimam, itihhasam
puratanam, prahradasya ca samvadam, muner
ajagarasya ca

TRANSLATION

As a historical example of this, learned sages recite the story of an ancient discussion between Prahlada Maharaja and a great saintly person who was feeding himself like a python.

TEXTS 12-13, tam sayanam dharopasthe,
kaveryam sahya-sanuni, rajas-valais tanu-desair,
nigudhamala-tejasamdadarsa lokan vicaran, loka-
tattva-vivitsaya, vrto 'matyaih katipayaih,
prahrado bhagavat-priyah

TRANSLATION

Prahlada Maharaja, the most dear servitor of the Supreme Personality of Godhead, once went out touring the universe with some of his confidential associates just to study the nature of saintly persons. Thus he arrived at the bank of the Kaveri, where there was a mountain known as Sahya. There he found a great saintly person who was lying on the ground, covered with dirt and dust, but who was deeply spiritually advanced.

TEXT 14, karmanakrtibhir vaca, lingair
varnasramadibhiih, na vidanti jana yam vai, so
'sav iti na veti ca

TRANSLATION

Neither by that saintly person's activities, by his bodily features, by his words nor by the symptoms of his varnasrama status could people understand whether he was the same person they had known.

TEXT 15, tam natvabhyarcya vidhivat, padayoh
sirasa sprsan, vivitsur idam apraksin, maha-
bhagavato 'surah

TRANSLATION

The advanced devotee Prahlada Maharaja duly worshiped and offered obeisances to the saintly person who had adopted a python's means of livelihood. After thus worshiping the saintly person and touching his own head to the saint's lotus feet, Prahlada Maharaja, in order to understand him, inquired very submissively as follows.

TEXTS 16-17, bibharsi kayam pivanam, sodyamo
bhogavan yathavittam caivodyamavatam, bhogo
vittavatam iha, bhoginam khalu deho 'yam, piva
bhavati nanyatha

TRANSLATION

Seeing the saintly person to be quite fat, Prahlada Maharaja said: My dear sir, you undergo no endeavor to earn your livelihood, but you have a stout body, exactly like that of a materialistic enjoyer. I know that if one is very rich and has nothing to do, he becomes extremely fat by eating and sleeping and performing no work.

TEXT 18, na te sayanasya nirudyamasya,
brahman nu hartho yata eva bhogah, abhogino
'yam tava vipra dehah, piva yatas tad vada nah
ksamam cet

TRANSLATION

O brahmana, fully in knowledge of transcendence, you have nothing to do, and therefore you are lying down. It is also understood that you have no money for sense enjoyment. How then has your body become so fat? Under the circumstances, if you do not consider my question impudent, kindly explain how this has happened.

TEXT 19, kaviih kalpo nipuna-drk, citra-priya-
kathah samah, lokasya kurvatah karma, sese tad-
viksitapi va

TRANSLATION

Your Honor appears learned, expert and intelligent in every way. You can speak very well, saying things that are pleasing to the heart. You see that people in general are engaged in fruitive activities, yet you are lying here inactive.

TEXT 20, sri-narada uvaca, sa ittham daitya-
patina, pariprsto maha-munih, smayamanas tam
abhyaha, tad-vag-amrta-yantritah

TRANSLATION

Narada Muni continued: When the saintly person was thus questioned by Prahlada Maharaja, the King of the Daityas, he was captivated by this shower of nectarean words, and he replied to the inquisitiveness of Prahlada Maharaja with a smiling face.

TEXT 21, sri-brahmana uvaca, vededam asura-
srestha, bhavan nanv arya-sammatah,

ihoparamayor nram, padany adhyatma-caksusa

TRANSLATION

The saintly brahmana said: O best of the asuras, Prahlada Maharaja, who are recognized by advanced and civilized men, you are aware of the different stages of life because of your inherent transcendental eyes, with which you can see a man's character and thus know clearly the results of acceptance and rejection of things as they are.

TEXT 22, yasya narayano devo, bhagavan hrd-gatah sada, bhaktya kevalayajnanam, dhunoti dhvantam arkavat

TRANSLATION

Narayana, the Supreme Personality of Godhead, who is full of all opulences, is predominant within the core of your heart because of your being a pure devotee. He always drives away all the darkness of ignorance, as the sun drives away the darkness of the universe.

TEXT 23, tathapi brumahe prasnam, tava rajan yatha-srutam, sambhasaniyo hi bhavan, atmanah suddhim icchata

TRANSLATION

My dear King, although you know everything, you have posed some questions, which I shall try to answer according to what I have learned by hearing from authorities. I cannot remain silent in this regard, for a personality like you is just fit to be spoken to by one who desires self-purification.

TEXT 24, trsnaya bhava-vahinya, yogyaih kamair apuryaya, karmani karyamano 'ham, nana-yonisu yojitah

TRANSLATION

Because of insatiable material desires, I was being carried away by the waves of material nature's laws, and thus I was engaging in different activities, struggling for existence in various forms of life.

TEXT 25, yadrechaya lokam imam, prapitah

karmabhir bhraman, svargapavargayor dvaram, tirascam punar asya ca

TRANSLATION

In the course of the evolutionary process, which is caused by fruitive activities due to undesirable material sense gratification, I have received this human form of life, which can lead to the heavenly planets, to liberation, to the lower species, or to rebirth among human beings.

TEXT 26, tatrapa dam-patinam ca, sukhayanyapanuttaye, karmani kurvatam drstva, nivrto 'smi viparyayam

TRANSLATION

In this human form of life, a man and women unite for the sensual pleasure of sex, but by actual experience we have observed that none of them are happy. Therefore, seeing the contrary results, I have stopped taking part in materialistic activities.

TEXT 27, sukham asyatmano rupam, sarvehoparatis tanuh, manah-samsparsajan drstva, bhogan svapsyami samvisan

TRANSLATION

The actual form of life for the living entities is one of spiritual happiness, which is real happiness. This happiness can be achieved only when one stops all materialistic activities. Material sense enjoyment is simply imagination. Therefore, considering this subject matter, I have ceased from all material activities and am lying down here.

TEXT 28, ity etad atmanah svartham, santam vismrtya vai puman, vicitram asati dvaite, ghoram apnoti samsrtim

TRANSLATION

In this way the conditioned soul living within the body forgets his self-interest because he identifies himself with the body. Because the body is material, his natural tendency is to be attracted by the varieties of the material world. Thus the living entity suffers the miseries of material existence.

TEXT 29, jalam tad-udbhavais channam, hitvajno
jala-kamyaya, mrgatrsnam upadhavet,
tathanyatrartha-drk svatah

TRANSLATION

Just as a deer, because of ignorance, cannot see the water within a well covered by grass, but runs after water elsewhere, the living entity covered by the material body does not see the happiness within himself, but runs after happiness in the material world.

TEXT 30, dehadibhir daiva-tantrair, atmanah
sukham ihatah, dukhatyayam canisasya, kriya
moghah krtah krtah

TRANSLATION

The living entity tries to achieve happiness and rid himself of the causes of distress, but because the various bodies of the living entities are under the full control of material nature, all his plans in different bodies, one after another, are ultimately baffled.

TEXT 31, adhyatmikadibhir dukkhair,
avimuktasya karhicit, martyasya krcchropanatair,
arthaih kamaih kriyeta kim

TRANSLATION

Materialistic activities are always mixed with three kinds of miserable conditions-- adhyatmika, adhidaivika and adhibautika. Therefore, even if one achieves some success by performing such activities, what is the benefit of this success? One is still subjected to birth, death, old age, disease and the reactions of his fruitive activities.

TEXT 32, pasyami dhaninam klesam, lubdhanam
ajitatmanam, bhayad alabdha-nidranam, sarvato
'bhivisankinam

TRANSLATION

The brahmana continued: I am actually seeing how a rich man, who is a victim of his senses, is very greedy to accumulate wealth, and therefore suffers from insomnia due to fear from all sides, despite his wealth and opulence.

TEXT 33, rajatas cauratah satroh, sva-janat pasu-
paksitah, arthibhyah kalatah svasman, nityam
pranarthavad bhayam

TRANSLATION

Those who are considered materially powerful and rich are always full of anxieties because of governmental laws, thieves and rogues, enemies, family members, animals, birds, persons seeking charity, the inevitable time factor and even their own selves. Thus they are invariably afraid.

TEXT 34, soka-moha-bhaya-krodha-, raga-
klaibya-sramadayah, yan-mulah syur nrnam
jahyat, sprham pranarthayor budhah

TRANSLATION

Those in human society who are intelligent should give up the original cause of lamentation, illusion, fear, anger, attachment, poverty and unnecessary labor. The original cause of all of these is the desire for unnecessary prestige and money.

TEXT 35, madhukara-maha-sarpau, loke 'smin no
guruttamau, vairagyam paritosam ca, prapta yac-
chiksaya vayam

TRANSLATION

The bee and the python are two excellent spiritual masters who give us exemplary instructions regarding how to be satisfied by collecting only a little and how to stay in one place and not move.

TEXT 36, viragah sarva-kamebhyah, siksito me
madhu-vratat, krcchraptam madhuvad vittam,
hatvapy anyo haret patim

TRANSLATION

From the bumblebee I have learned to be unattached to accumulating money, for although money is as good as honey, anyone can kill its owner and take it away.

TEXT 37, anihah paritustatma, yadrcchopanata
dham, no cec chaye bahv-ahani, mahahir iva
sattvavan

TRANSLATION

I do not endeavor to get anything, but am satisfied with whatever is achieved in its own way. If I do not get anything, I am patient and unagitated like a python and lie down in this way for many days.

TEXT 38, kvacid alpam kvacid bhuri, bhunje 'nnam svadv asvadu va, kvacid bhuri gunopetam, guna-hinam uta kvacit, sraddhayopahrtam kvapi, kadacin mana-varjitam, bhunje bhuktvatha kasmims cid, diva naktam yadrechaya

TRANSLATION

Sometimes I eat a very small quantity and sometimes a great quantity. Sometimes the food is very palatable, and sometimes it is stale. Sometimes prasada is offered with great respect, and sometimes food is given neglectfully. Sometimes I eat during the day and sometimes at night. Thus I eat what is easily available.

TEXT 39, ksaumam dukulam ajinam, ciram valkalam eva va, vase 'nyad api sampraptam, dista-bhuk tusta-dhir aham

TRANSLATION

To cover my body I use whatever is available, whether it be linen, silk, cotton, bark or deerskin, according to my destiny, and I am fully satisfied and unagitated.

TEXT 40, kvacic chaye dharopasthe, trna-parnasma-bhasmasu, kvacit prasada-paryanke, kasipau va parecchaya

TRANSLATION

Sometimes I lie on the surface of the earth, sometimes on leaves, grass or stone, sometimes on a pile of ashes, or sometimes, by the will of others, in a palace on a first-class bed with pillows.

TEXT 41, kvacit snato 'nuliptangah, suvasah sragvy alankrtah, rathebhasvais care kvapi, dig-vasa grahavat vibho

TRANSLATION

O my lord, sometimes I bathe myself very nicely, smear sandalwood pulp all over my body, put on a flower garland, and dress in fine garments and ornaments. Then I travel like a king on the back of an elephant or on a chariot or horse. Sometimes, however, I travel naked, like a person haunted by a ghost.

TEXT 42, naham ninde na ca staumi, sva-bhava-visamam janam, etesam sreya asase, utaikatmyam mahatmani

TRANSLATION

Different people are of different mentalities. Therefore it is not my business either to praise them or to blaspheme them. I only desire their welfare, hoping that they will agree to become one with the Supersoul, the Supreme Personality of Godhead, Krsna.

TEXT 43, vikalpam juhuyac cittau, tam manasy artha-vibhrame, mano vaikarike hutva, tam mayayam juhoty anu

TRANSLATION

The mental concoction of discrimination between good and bad should be accepted as one unit and then invested in the mind, which should then be invested in the false ego. The false ego should be invested in the total material energy. This is the process of fighting false discrimination.

TEXT 44, atmanubhutau tam mayam, juhuyat satya-drn munih, tato niriho viramet, svanubhuty-atmani sthitah

TRANSLATION

A learned, thoughtful person must realize that material existence is illusion. This is possible only by self-realization. A self-realized person, who has actually seen the truth, should retire from all material activities, being situated in self-realization.

TEXT 45, svatma-vrttam mayettham te, suguptam api varnitam, vyapetam loka-sastrabhyam, bhavan hi bhagavat-parah

TRANSLATION

Prahlada Maharaja, you are certainly a self-realized soul and a devotee of the Supreme Lord. You do not care for public opinion or so-called scriptures. For this reason I have described to you without hesitation the history of my self-realization.

TEXT 46, sri-narada uvaca, dharmam paramahamsyam vai, muneh srutvasuresvarah, pujayitva tatah prita, amantrya prayayau grham

TRANSLATION

Narada Muni continued: After Prahlada Maharaja, the King of the demons, heard these instructions from the saint, he understood the occupational duties of a perfect person [paramahamsa]. Thus he duly worshiped the saint, took his permission and then left for his own home.

Chapter Fourteen Ideal Family Life

TEXT 1, sri-yudhisthira uvaca, grhashta etam padavim, vidhina yena canjasa, yayad deva-rse bruhi, madsro grha-mudha-dhih

TRANSLATION

Maharaja Yudhisthira inquired from Narada Muni: O my lord, O great sage, kindly explain how we who are staying at home without knowledge of the goal of life may also easily attain liberation, according to the instructions of the Vedas.

TEXT 2, sri-narada uvaca, grhesv avasthito rajan, kriyah kurvan yathocitah, vasudevarpanam saksad, upasita maha-munin

TRANSLATION

Narada Muni replied: My dear King, those who stay at home as householders must act to earn their livelihood, and instead of trying to enjoy the results of their work themselves, they should offer these results to Krsna, Vasudeva.

How to satisfy Vasudeva in this life can be perfectly understood through the association of great devotees of the Lord.

TEXTS 3-4, srnvan bhagavato 'bhiksnam, avatara-kathamrtam, sraddadhano yatha-kalam,

upasanta-janavrtah sat-sangac chanakaih sangam, atma-jayatmajadis, vimuncen mucyamanesu, svayam svapnavad utthitah

TRANSLATION

A grhashta must associate again and again with saintly persons, and with great respect he must hear the nectar of the activities of the Supreme Lord and His incarnations as these activities are described in Srimad-Bhagavatam and other Puranas. Thus one should gradually become detached from affection for his wife and children, exactly like a man awakening from a dream.

TEXT 5, yavad-artham upasino, dehe gehe ca panditah, virakto raktavat tatra, nr-loke naratam nyaset

TRANSLATION

While working to earn his livelihood as much as necessary to maintain body and soul together, one who is actually learned should live in human society unattached to family affairs, although externally appearing very much attached.

TEXT 6, jnatayah pitarau putra, bhratarah suhrdo 'pare, yad vadanti yad icchanti, canumodeta nirmamah

TRANSLATION

An intelligent man in human society should make his own program of activities very simple. If there are suggestions from his friends, children, parents, brothers or anyone else, he should externally agree, saying, "Yes, that is all right," but internally he should be determined not to create a cumbersome life in which the purpose of life will not be fulfilled.

TEXT 7, divyam bhaumam cantariksam, vittam acyuta-nirmitam, tat sarvam upayunjana, etat kuryat svato budhah

TRANSLATION

The natural products created by the Supreme Personality of Godhead should be utilized to maintain the bodies and souls of all living entities. The necessities of life are of

three types: those produced from the sky [from rainfall], from the earth [from the mines, the seas or the fields], and from the atmosphere [that which is obtained suddenly and unexpectedly].

TEXT 8, yavad bhriyeta jatharam, tavat svatvam hi dehinam, adhikam yo 'bhimanyeta, sa steno dandam arhati

TRANSLATION

One may claim proprietorship to as much wealth as required to maintain body and soul together, but one who desires proprietorship over more than that must be considered a thief, and he deserves to be punished by the laws of nature.

TEXT 9, mrgostrakhara-markakhu-, sarisrp khagamaksikah, atmanah putravat pasyet, tair esam antaram kiyat

TRANSLATION

One should treat animals such as deer, camels, asses, monkeys, mice, snakes, birds and flies exactly like one's own son. How little difference there actually is between children and these innocent animals.

TEXT 10, tri-vargam natikrcchrena, bhajeta grhamedhy api, yathadesam yathakalam, yavad-daiyopapaditam

TRANSLATION

Even if one is a householder rather than a brahmachari, a sannyasi or a vanaprastha, one should not endeavor very hard for religiosity, economic development or satisfaction of the senses. Even in householder life, one should be satisfied to maintain body and soul together with whatever is available with minimum endeavor, according to place and time, by the grace of the Lord. One should not engage oneself in ugra-karma.

TEXT 11, asvaghante 'vasayibhyah, kaman samvibhajed yatha, apy ekam atmano daram, nrnam svatvagraho yatah

TRANSLATION

Dogs, fallen persons and untouchables, including candalas [dog-eaters], should all be maintained with their proper necessities, which should be contributed by the householders. Even one's wife at home, with whom one is most intimately attached, should be offered for the reception of guests and people in general.

TEXT 12, jahyad yad-arthe svan pranam, hanyad va pitaram gurum, tasyam svatvam striyam jahyad, yas tena hy ajito jitah

TRANSLATION

One so seriously considers one's wife to be his own that he sometimes kills himself for her or kills others, including even his parents or his spiritual master or teacher. Therefore if one can give up his attachment to such a wife, he conquers the Supreme Personality of Godhead, who is never conquered by anyone.

TEXT 13, krmi-vid-bhasma-nisthantam, kvedam tuccham kalevaram, kva tadiya-ratir bharya, kvayam atma nabhaschadiah

TRANSLATION

Through proper deliberation, one should give up attraction to his wife's body because that body will ultimately be transformed into small insects, stool or ashes. What is the value of this insignificant body? How much greater is the Supreme Being, who is all-pervading like the sky?

TEXT 14, siddhair yajnavasistarhaih, kalpayed vrttim atmanah, sese svatvam tyajan prajnah, padavim mahatam iyat

TRANSLATION

An intelligent person should be satisfied with eating prasada [food offered to the Lord] or with performing the five different kinds of yajna [panca-suna]. By such activities, one can give up attachment for the body and so-called proprietorship with reference to the body. When one is able to do this, he is firmly fixed in the position of a mahatma.

TEXT 15, devan rsin nr-bhutani, pitrn atmanam

anvahan, sva-*vrtyagata-vittena*, yajeta purusam
prthak

TRANSLATION

Every day, one should worship the Supreme Being who is situated in everyone's heart, and on this basis one should separately worship the demigods, the saintly persons, ordinary human beings and living entities, one's forefathers and one's self. In this way one is able to worship the Supreme Being in the core of everyone's heart.

TEXT 16, yarhy atmano 'dhikaradyah, sarvah
syur yajna-sampadah, vaitanikena vidhina, agni-
hotradina yajet

TRANSLATION

When one is enriched with wealth and knowledge which are under his full control and by means of which he can perform yajna or please the Supreme Personality of Godhead, one must perform sacrifices, offering oblations to the fire according to the directions of the sastras. In this way one should worship the Supreme Personality of Godhead.

TEXT 17, na hy agni-mukhato 'yam vai,
bhagavan sarva-yajna-bhuk, ijjeta havisa rajan,
yatha vipra-mukhe hutaih

TRANSLATION

The Supreme Personality of Godhead, Sri Krsna, is the enjoyer of sacrificial offerings. Yet although His Lordship eats the oblations offered in the fire, my dear King, He is still more satisfied when nice food made of grains and ghee is offered to Him through the mouths of qualified brahmanas.

TEXT 18, tasmad brahmana-devesu, martyadisu
yatharhatah, tais taih kamair yajasvainam, ksetra-
jnam brahmanan anu

TRANSLATION

Therefore, my dear King, first offer prasada unto the brahmanas and the demigods, and after sumptuously feeding them you may distribute prasada to other living entities according to your ability. In this way you will

be able to worship all living entities--or, in other words, the supreme living entity within every living entity.

TEXT 19, kuryad apara-paksiyam, masi praustha-
pade dvijah, sraddham pitror yatha-vittam, tad-
bandhunam ca vittavan

TRANSLATION

A brahmana who is sufficiently rich must offer oblations to the forefathers during the dark-moon fortnight in the latter part of the month of Bhadra. Similarly, he should offer oblations to the relatives of the forefathers during the mahalaya ceremonies in the month of Asvina.*

TEXTS 20-23, ayane visuve kuryad, vyatipate
dina-ksaye, candradityoparage ca, dvadasyam
sravanesu catrtiyayam sukla-pakse, navamyam
atha kartike, catasrsv apy astakasu, hemante sisire
tatha

maghe ca sita-saptamyam, magha-raka-
samagame, rakaya canumatya ca, masarksani
yutany api

dvadasyam anuradha syac, chravanas tisra
uttarah, tisrsv ekadasi vasu, janmarksa-srona-
yoga-yuk

TRANSLATION

One should perform the sraddha ceremony on the Makara-sankranti [the day when the sun begins to move north] or on the Karkata-sankranti [the day when the sun begins to move south]. One should also perform this ceremony on the Mesa-sankranti day and the Tula-sankranti day, in the yoga named Vyatipata, on that day in which three lunar tithis are conjoined, during an eclipse of either the moon or the sun, on the twelfth lunar day, and in the Sravana-naksatra. One should perform this ceremony on the Aksaya-trtiya day, on the ninth lunar day of the bright fortnight of the month of Kartika, on the four astakas in the winter season and cool season, on the seventh lunar day of the bright fortnight of the month of Magha, during the conjunction of Magha-naksatra and the full-

moon day, and on the days when the moon is completely full, or not quite completely full, when these days are conjoined with the naksatras from which the names of certain months are derived. One should also perform the sraddha ceremony on the twelfth lunar day when it is in conjunction with any of the naksatras named Anuradha, Sravana, Uttara-phalguni, Uttarasadha or Uttara-bhadrapada. Again, one should perform this ceremony when the eleventh lunar day is in conjunction with either Uttara-phalguni, Uttarasadha or Uttara-bhadrapada. Finally, one should perform this ceremony on days conjoined with one's own birth star [janma-nakshatra] or with Sravana-nakshatra.

TEXT 24, ta ete sreyasah kala, nram sreyo-vivardhanah, kuryat sarvatmanaitesu, sreyo 'mogham tad-ayusah

TRANSLATION

All of these seasonal times are considered extremely auspicious for humanity. At such times, one should perform all auspicious activities, for by such activities a human being attains success in his short duration of life.

TEXT 25, esu snanam japo homo, vratam deva-dvijarcanam, pitr-deva-nr-bhutebhyo, yad dattam tad dhy anasvaram

TRANSLATION

During these periods of seasonal change, if one bathes in the Ganges, in the Yamuna or in another sacred place, if one chants, offers fire sacrifices or executes vows, or if one worships the Supreme Lord, the brahmanas, the forefathers, the demigods and the living entities in general, whatever he gives in charity yields a permanently beneficial result.

TEXT 26, samskara-kalo jayaya, apatyasyatmanas tatha, preta-samstha mrtahas ca, karmany abhyudaye nrpa

TRANSLATION

O King Yudhisthira, at the time prescribed for reformatory ritualistic ceremonies for one's self, one's wife or one's children, or during

funeral ceremonies and annual death ceremonies, one must perform the auspicious ceremonies mentioned above in order to flourish in fruitive activities.

TEXTS 27-28, atha desan pravaksyami, dharmadi-sreya-avahan, sa vai punyatamo desah, sat-patram yatra labhyatebimbam bhagavato yatra, sarvam etac caracaram, yatra ha brahmanakulam, tapo-vidya-dayanvitam

TRANSLATION

Narada Muni continued: Now I shall describe the places where religious performances may be well executed. Any place where a Vaisnava is available is an excellent place for all auspicious activities. The Supreme Personality of Godhead is the support of this entire cosmic manifestation, with all its moving and nonmoving living entities, and the temple where the Deity of the Lord is installed is a most sacred place. Furthermore, places where learned brahmanas observe Vedic principles by means of austerity, education and mercy are also most auspicious and sacred.

TEXT 29, yatra yatra harer arca, sa desah sreyasam padam, yatra gangadayo nadyah, puranesu ca visrutah

TRANSLATION

Auspicious indeed are the places where there is a temple of the Supreme Personality of Godhead, Krsna, in which He is duly worshiped, and also the places where there flow the celebrated sacred rivers mentioned in the Puranas, the supplementary Vedic literatures. Anything spiritual done there is certainly very effective.

TEXTS 30-33, saramsi puskaradini, ksetran arhasritany uta, kuruksetram gaya-sirah, prayagah pulahasramah

naimisam phalgunam setuh, prabhaso 'tha kusa-sthali, varanasi madhu-puri, pampa bindu-saras tatha narayanasramo nanda, sita-ramasramadayah, sarve kulacala rajan, mahendra-malayadayah

ete punyatama desa, harer arcasritas ca ye, etan
desan niseveta, sreya-kamo hy abhiksnasah,
dharmo hy atrehitah pumsam, sahasradhi-
phalodayah

TRANSLATION

The sacred lakes like Puskara and places where saintly persons live, like Kuruksetra, Gaya, Prayaga, Pulahasrama, Naimisaranya, the banks of the Phalgu River, Setubandha, Prabhasa, Dvaraka, Varanasi, Mathura, Pampa, Bindu-sarovara, Badarikasrama [Narayanasrama], the places where the Nanda River flows, the places where Lord Ramacandra and mother Sita took shelter, such as Citrakuta, and also the hilly tracts of land known as Mahendra and Malaya--all of these are to be considered most pious and sacred. Similarly, places outside India where there are centers of the Krsna consciousness movement and where Radha-Krsna Deities are worshiped must all be visited and worshiped by those who want to be spiritually advanced. One who intends to advance in spiritual life may visit all these places and perform ritualistic ceremonies to get results a thousand times better than the results of the same activities performed in any other place.

TEXT 34, patram tv atra niruktam vai, kavibhiih
patra-vittamaiah, harir evaika urvisa, yan-mayam
vai caracaram

TRANSLATION

O King of the earth, it has been decided by expert, learned scholars that only the Supreme Personality of Godhead, Krsna, in whom all that is moving or nonmoving within this universe is resting and from whom everything is coming, is the best person to whom everything must be given.

TEXT 35, devarsy-arhatsu vai satsu, tatra
brahmatmajadisu, rajan yad agra-pujayam, matah
patratayacyutah

TRANSLATION

O King Yudhisthira, the demigods, many great sages and saints including even the four sons of Lord Brahma, and I myself were

present at your Rajasuya sacrificial ceremony, but when there was a question of who should be the first person worshiped, everyone decided upon Lord Krsna, the Supreme Person.

TEXT 36, jiva-rasibhir akirna, anda-kosanghripo
mahan, tan-mulatvad acyutejya, sarva-jivatma-
tarpanam

TRANSLATION

The entire universe, which is full of living entities, is like a tree whose root is the Supreme Personality of Godhead, Acyuta [Krsna]. Therefore simply by worshiping Lord Krsna one can worship all living entities.

TEXT 37, purany anena srstani, nr-tiryag-rsi-
devatah, sete jivena rupena, puresu puruso hy
asau

TRANSLATION

The Supreme Personality of Godhead has created many residential places like the bodies of human beings, animals, birds, saints and demigods. In all of these innumerable bodily forms, the Lord resides with the living being as Paramatma. Thus He is known as the purusavatara.

TEXT 38, tesv eva bhagavan rajams, taratamyena
vartate, tasmad patram hi puruso, yavan atma
yatheyate

TRANSLATION

O King Yudhisthira, the Supersoul in every body gives intelligence to the individual soul according to his capacity for understanding. Therefore the Supersoul is the chief within the body. The Supersoul is manifested to the individual soul according to the individual's comparative development of knowledge, austerity, penance and so on.

TEXT 39, drstva tesam mitho nrnam,
avajnanatmatam nrpa, tretadisu harer arca,
kriyayai kavibhiih krta

TRANSLATION

My dear King, when great sages and saintly

persons saw mutually disrespectful dealings at the beginning of Treta-yuga, Deity worship in the temple was introduced with all paraphernalia.

TEXT 40, tato 'rcayam harim kecit, samsraddhaya saparyaya, upasata upastapi, narthada purusa-dvisam

TRANSLATION

Sometimes a neophyte devotee offers all the paraphernalia for worshipping the Lord, and he factually worships the Lord as the Deity, but because he is envious of the authorized devotees of Lord Visnu, the Lord is never satisfied with his devotional service.

TEXT 41, purusesv api rajendra, supatram brahmanam viduh, tapasa vidyaya tustya, dhatte vedam hares tanum

TRANSLATION

My dear King, of all persons a qualified brahmana must be accepted as the best within this material world because such a brahmana, by practicing austerity, Vedic studies and satisfaction, becomes the counterpart body of the Supreme Personality of Godhead.

TEXT 42, nanv asya brahmana rajan, krsnasya jagad-atmanah, punantah pada-rajasa, tri-lokim daivatam mahat

TRANSLATION

My dear King Yudhisthira, the brahmanas, especially those engaged in preaching the glories of the Lord throughout the entire world, are recognized and worshiped by the Supreme Personality of Godhead, who is the heart and soul of all creation. The brahmanas, by their preaching, sanctify the three worlds with the dust of their lotus feet, and thus they are worshipable even for Krsna.

Chapter Fifteen Instructions for Civilized Human Beings

TEXT 1, sri-narada uvaca, karma-nistha dvijah kecit, tapo-nistha nrpapare, svadhyaye 'nye

pravacane, kecana jnana-yogayoh

TRANSLATION

Narada Muni continued: My dear King, some brahmanas are very much attached to fruitive activities, some are attached to austerities and penances, and still others study the Vedic literature, whereas some, although very few, cultivate knowledge and practice different yogas, especially bhakti-yoga.

TEXT 2, jnana-nisthaya deyani, kavyany anantyam icchata, daive ca tad-abhave syad, itarebhyo yatharhatah

TRANSLATION

A person desiring liberation for his forefathers or himself should give charity to a brahmana who adheres to impersonal monism [jnana-nistha]. In the absence of such an advanced brahmana, charity may be given to a brahmana addicted to fruitive activities [karma-kanda].

TEXT 3, dvau daive pitr-karye trin, ekaikam ubhayatra va, bhojayet susamrddho 'pi, sraddhe kuryan na vistaram

TRANSLATION

During the period for offering oblations to the demigods, one should invite only two brahmanas, and while offering oblations to the forefathers, one may invite three brahmanas. Or, in either case, only one brahmana will suffice. Even though one is very opulent, he should not endeavor to invite more brahmanas or make various expensive arrangements on those occasions.

TEXT 4, desa-kalocita-sraddha-, dravya-patrarhanani ca, samyag bhavanti naitani, vistarat sva-janarpanat

TRANSLATION

If one arranges to feed many brahmanas or relatives during the sraddha ceremony, there will be discrepancies in the time, place, respectability and ingredients, the person to be worshiped, and the method of offering worship.

TEXT 5, dese kale ca samprapte, muny-annam hari-daivatam, sraddhaya vidhivat patre, nyastam kamadhug aksayam

TRANSLATION

When one gets the opportunity of a suitable auspicious time and place, one should, with love, offer food prepared with ghee to the Deity of the Supreme Personality of Godhead and then offer the prasada to a suitable person--a Vaisnava or brahmana. This will be the cause of everlasting prosperity.

TEXT 6, devarsi-pitr-bhutebhya, atmane sva-janaya ca, annam samvibhajan pasyet, sarvam tat purusatmakam

TRANSLATION

One should offer prasada to the demigods, the saintly persons, one's forefathers, the people in general, one's family members, one's relatives and one's friends, seeing them all as devotees of the Supreme Personality of Godhead.

TEXT 7, na dadyad amisam sraddhe, na cadyad dharma-tattvavit, muny-annaih syat para pristir, yatha na pasu-himsaya

TRANSLATION

A person fully aware of religious principles should never offer anything like meat, eggs or fish in the sraddha ceremony, and even if one is a ksatriya, he himself should not eat such things. When suitable food prepared with ghee is offered to saintly persons, the function is pleasing to the forefathers and the Supreme Lord, who are never pleased when animals are killed in the name of sacrifice.

TEXT 8, naitadsah paro dharmo, nram sad-dharmam icchatam, nyaso dandasya bhutesu, mano-vak-kayajasya yah

TRANSLATION

Persons who want to advance in superior religion are advised to give up all envy of other living entities, whether in relationship to the body, words or mind. There is no religion

superior to this.

TEXT 9, eke karmamayan yajnan, jnanino yajnavittamah, atma-samyamane 'niha, juhvati jnana-dipite

TRANSLATION

Because of an awakening of spiritual knowledge, those who are intelligent in regard to sacrifice, who are actually aware of religious principles and who are free from material desires, control the self in the fire of spiritual knowledge, or knowledge of the Absolute Truth. They may give up the process of ritualistic ceremonies.

TEXT 10, dravya-yajnaire yakshyamanam, drstva bhutani bibhyati, esa makaruno hanyad, ataj-jno hy asu-trp dhruvam

TRANSLATION

Upon seeing the person engaged in performing the sacrifice, animals meant to be sacrificed are extremely afraid, thinking, "This merciless performer of sacrifices, being ignorant of the purpose of sacrifice and being most satisfied by killing others, will surely kill us."

TEXT 11, tasmad daivopapannena, muny-anneni dharmavit, santusto 'har ahah kuryan, nitya-naimittikih kriyah

TRANSLATION

Therefore, day by day, one who is actually aware of religious principles and is not heinously envious of poor animals should happily perform daily sacrifices and those for certain occasions with whatever food is available easily by the grace of the Lord.

TEXT 12, vidharmah para-dharmas ca, abhasa upama chalah, adharmasakhah pancema, dharmajno 'dharmavat tyajet

TRANSLATION

There are five branches of irreligion, appropriately known as irreligion [vidharma], religious principles for which one is unfit [para-dharma], pretentious religion [abhasa],

analogical religion [upadharma] and cheating religion [chala-dharma]. One who is aware of real religious life must abandon these five as irreligious.

TEXT 13, dharma-badho vidharmah syat, para-dharmo 'nya-coditah, upadharman tu pakhando, dambho va sabda-bhic chalah

TRANSLATION

Religious principles that obstruct one from following his own religion are called vidharma. Religious principles introduced by others are called para-dharma. A new type of religion created by one who is falsely proud and who opposes the principles of the Vedas is called upadharma. And interpretation by one's jugglery of words is called chala-dharma.

TEXT 14, yas tv icchaya krtah pumbhir, abhaso hy asramat prthak, sva-bhava-vihito dharmah, kasya nestah prasantaye

TRANSLATION

A pretentious religious system manufactured by one who willfully neglects the prescribed duties of his order of life is called abhasa [a dim reflection or false similarity]. But if one performs the prescribed duties for his particular asrama or varna, why are they not sufficient to mitigate all material distresses?

TEXT 15, dharmartham api neheta, yatrartham vadhano dhanam, anihanihamanasya, mahaher iva vrttita

TRANSLATION

Even if a man is poor, he should not endeavor to improve his economic condition just to maintain his body and soul together or to become a famous religionist. Just as a great python, although lying in one place, not endeavoring for its livelihood, gets the food it needs to maintain body and soul, one who is desireless also obtains his livelihood without endeavor.

TEXT 16, santustasya nirihasya, svatmaramasya yat sukham, kutas tat kama-lobhena, dhavato 'rthehaya disah

TRANSLATION

One who is content and satisfied and who links his activities with the Supreme Personality of Godhead residing in everyone's heart enjoys transcendental happiness without endeavoring for his livelihood. Where is such happiness for a materialistic man who is impelled by lust and greed and who therefore wanders in all directions with a desire to accumulate wealth?

TEXT 17, sada santusta-manasah, sarvah sivamaya disah, sarkara-kantakadibhyo, yathopanat-padah sivam

TRANSLATION

For a person who has suitable shoes on his feet, there is no danger even when he walks on pebbles and thorns. For him, everything is auspicious. Similarly, for one who is always self-satisfied there is no distress; indeed, he feels happiness everywhere.

TEXT 18, santustah kena va rajan, na vartetapi varina, aupasthya-jaihvya-karpanyad, grha-palayate janah

TRANSLATION

My dear King, a self-satisfied person can be happy even with only drinking water. However, one who is driven by the senses, especially by the tongue and genitals, must accept the position of a household dog to satisfy his senses.

TEXT 19, asantustasya viprasya, tejo vidya tapo yasah, sravantindriya-laulyena, jnanam caivavakiryate

TRANSLATION

Because of greed for the sake of the senses, the spiritual strength, education, austerity and reputation of a devotee or brahmana who is not self-satisfied dwindle, and his knowledge gradually vanishes.

TEXT 20, kamasyantam hi ksut-trdbhyam, krodhasyaitat phalodayat, jano yati na lobhasya, jitva bhuktva diso bhuvah

TRANSLATION

The strong bodily desires and needs of a person disturbed by hunger and thirst are certainly satisfied when he eats. Similarly, if one becomes very angry, that anger is satisfied by chastisement and its reaction. But as for greed, even if a greedy person has conquered all the directions of the world or has enjoyed everything in the world, still he will not be satisfied.

TEXT 21, pandita bahavo rajan, bahu-jnah
samsaya-cchidah, sadasas patayo 'py eke,
asantosat patanty adhah

TRANSLATION

O King Yudhisthira, many persons with varied experience, many legal advisers, many learned scholars and many persons eligible to become presidents of learned assemblies fall down into hellish life because of not being satisfied with their positions.

TEXT 22, asankalpaj jayet kamam, krodham
kama-vivarjanat, arthanartheksaya lobham,
bhayam tattvavamarsanat

TRANSLATION

By making plans with determination, one should give up lusty desires for sense gratification. Similarly, by giving up envy one should conquer anger, by discussing the disadvantages of accumulating wealth one should give up greed, and by discussing the truth one should give up fear.

TEXT 23, anviksikya soka-mohau, dambham
mahad-upasaya, yogantarayan maunena, himsam
kamady-anihaya

TRANSLATION

By discussing spiritual knowledge one can conquer lamentation and illusion, by serving a great devotee one can become prideless, by keeping silent one can avoid obstacles on the path of mystic yoga, and simply by stopping sense gratification one can conquer envy.

TEXT 24, krpaya bhutajam duhkham, daivam

jahyat samadhina, atmajam yoga-viryena, nidram
sattva-nisevaya

TRANSLATION

By good behavior and freedom from envy one should counteract sufferings due to other living entities, by meditation in trance one should counteract sufferings due to providence, and by practicing hatha-yoga, pranayama and so forth one should counteract sufferings due to the body and mind. Similarly, by developing the mode of goodness, especially in regard to eating, one should conquer sleep.

TEXT 25, rajas tamasa ca sattvena, sattvam
copasamena ca, etat sarvam gurau bhaktya,
puruso hy anjasa jayet

TRANSLATION

One must conquer the modes of passion and ignorance by developing the mode of goodness, and then one must become detached from the mode of goodness by promoting oneself to the platform of suddha-sattva. All this can be automatically done if one engages in the service of the spiritual master with faith and devotion. In this way one can conquer the influence of the modes of nature.

TEXT 26, yasya saksad bhagavati, jnana-dipa-
prade gurau, martyasad-dhish srutam tasya, sarvam
kunjara-saucavat

TRANSLATION

The spiritual master should be considered to be directly the Supreme Lord because he gives transcendental knowledge for enlightenment. Consequently, for one who maintains the material conception that the spiritual master is an ordinary human being, everything is frustrated. His enlightenment and his Vedic studies and knowledge are like the bathing of an elephant.

TEXT 27, esa vai bhagavan saksat, pradhana-
purusesvarah, yogesvarair vimrgyanghrir, loko
yam manyate naram

TRANSLATION

The Supreme Personality of Godhead, Lord

Krsna, is the master of all other living entities and of the material nature. His lotus feet are sought and worshiped by great saintly persons like Vyasa. Nonetheless, there are fools who consider Lord Krsna an ordinary human being.

TEXT 28, sad-varga-samyamaikantah, sarva
niyama-codanah, tad-anta yadi no yogan,
avaheyuh sramavahah

TRANSLATION

Ritualistic ceremonies, regulative principles, austerities and the practice of yoga are all meant to control the senses and mind, but even after one is able to control the senses and mind, if he does not come to the point of meditation upon the Supreme Lord, all such activities are simply labor in frustration.

TEXT 29, yatha vartadayo hy artha,
yogasyartham na bibhrati, anarthaya bhaveyuh
sma, purtam istam tathasatah

TRANSLATION

As professional activities or business profits cannot help one in spiritual advancement but are a source of material entanglement, the Vedic ritualistic ceremonies cannot help anyone who is not a devotee of the Supreme Personality of Godhead.

TEXT 30, yas citta-vijaye yattah, syan nihsango
'parigrahaah, eko vivikta-sarano, bhiksus bhaiksyam
mitasanaah

TRANSLATION

One who desires to conquer the mind must leave the company of his family and live in a solitary place, free from contaminated association. To maintain the body and soul together, he should beg as much as he needs for the bare necessities of life.

TEXT 31, dese sucau same rajan,
samsthapyasanaam atmanah, sthiram sukham
samam tasminn, asitarjv-anga om iti

TRANSLATION

My dear King, in a sacred and holy place of

pilgrimage one should select a place in which to perform yoga. The place must be level and not too high or low. There one should sit very comfortably, being steady and equipoised, keeping his body straight, and thus begin chanting the Vedic pranava.

TEXTS 32-33, pranapanau sannirundhyat, pura-
kumbhaka-recakaih, yavan manas tyajet kaman,
sva-nasagra-niriksanah

yato yato nihsarati, manah kama-hatam bhramat,
tatas tata upahrtya, hrddi rundhyac chanair budhah

TRANSLATION

While continuously staring at the tip of the nose, a learned yogi practices the breathing exercises through the technical means known as puraka, kumbhaka and recaka--controlling inhalation and exhalation and then stopping them both. In this way the yogi restricts his mind from material attachments and gives up all mental desires. As soon as the mind, being defeated by lusty desires, drifts toward feelings of sense gratification, the yogi should immediately bring it back and arrest it within the core of his heart.

TEXT 34, evam abhyasyatas cittam,
kalenalpiyasa yateh, anisam tasya nirvanam, yat
anindhana-vahnivat

TRANSLATION

When the yogi regularly practices in this way, in a short time his heart becomes fixed and free from disturbance, like a fire without flames or smoke.

TEXT 35, kamadibhir anavidham,
prasantakhila-vrtti yat, cittam brahma-sukha-
sprstam, naivottistheta karhicit

TRANSLATION

When one's consciousness is uncontaminated by material lusty desires, it becomes calm and peaceful in all activities, for one is situated in eternal blissful life. Once situated on that platform, one does not return to materialistic activities.

TEXT 36, yah pravrajya grhat purvam, tri-
vargavapanat punah, yadi seveta tan bhiksuh, sa
vai vantasy apatrapah

TRANSLATION

One who accepts the sannyasa order gives up the three principles of materialistic activities in which one indulges in the field of household life--namely religion, economic development and sense gratification. One who first accepts sannyasa but then returns to such materialistic activities is to be called a vantasi, or one who eats his own vomit. He is indeed a shameless person.

TEXT 37, yaih sva-dehah smrto 'natma, martyo
vit-krmi-bhasmavat, ta enam atmasat krtva,
slaghayanti hy asattamah

TRANSLATION

Sannyasis who first consider that the body is subject to death, when it will be transformed into stool, worms or ashes, but who again give importance to the body and glorify it as the self, are to be considered the greatest rascals.

TEXTS 38-39, grhasthasya kriya-tyago, vrata-
tyago vatorapi, tapasvino grama-seva, bhiksor
indriya-lolata

asramapasada hy ete, khalv asrama-vidambanah,
deva-maya-vimudhams tan, upeksetanukampaya

TRANSLATION

It is abominable for a person living in the grhastha-asrama to give up the regulative principles, for a brahmachari not to follow the brahmachari vows while living under the care of the guru, for a vanaprastha to live in the village and engage in so-called social activities, or for a sannyasi to be addicted to sense gratification. One who acts in this way is to be considered the lowest renegade. Such a pretender is bewildered by the external energy of the Supreme Personality of Godhead, and one should either reject him from any position, or taking compassion upon him, teach him, if possible, to resume his original position.

TEXT 40, atmanam ced vijaniyat, param jnana-

dhutasayah, kim icchan kasya va hetor, deham
pusnati lampatah

TRANSLATION

The human form of body is meant for understanding the self and the Supreme Self, the Supreme Personality of Godhead, both of whom are transcendently situated. If both of them can be understood when one is purified by advanced knowledge, for what reason and for whom does a foolish, greedy person maintain the body for sense gratification?

TEXT 41, ahuh sariram ratham indriyani, hayan
abhisun mana indriyesam, vartmani matra
dhisanam ca sutam, sattvam brhad bandhuram
isa-srstam

TRANSLATION

Transcendentalists who are advanced in knowledge compare the body, which is made by the order of the Supreme Personality of Godhead, to a chariot. The senses are like the horses; the mind, the master of the senses, is like the reins; the objects of the senses are the destinations; intelligence is the chariot driver; and consciousness, which spreads throughout the body, is the cause of bondage in this material world.

TEXT 42, aksam dasa-pranam adharmadharmau,
cakre 'bhimanam rathinam ca jivam, dhanur hi
tasya pranavam pathanti, saram tu jivam param
eva laksyam

TRANSLATION

The ten kinds of air acting within the body are compared to the spokes of the chariot's wheels, and the top and bottom of the wheel itself are called religion and irreligion. The living entity in the bodily concept of life is the owner of the chariot. The Vedic mantra pranava is the bow, the pure living entity himself is the arrow, and the target is the Supreme Being.

TEXTS 43-44, rago dvesas ca lobhas ca, soka-
mohau bhayam madah, mano 'vmano 'suya ca,
maya himsa ca matsarah

rajaḥ pramadāḥ kṣun-nidra, satravas tv evam
adayaḥ, rajas-tamaḥ-prakṛtayaḥ, sattva-prakṛtayaḥ
kvacit

TRANSLATION

In the conditioned stage, one's conceptions of life are sometimes polluted by passion and ignorance, which are exhibited by attachment, hostility, greed, lamentation, illusion, fear, madness, false prestige, insults, fault-finding, deception, envy, intolerance, passion, bewilderment, hunger and sleep. All of these are enemies. Sometimes one's conceptions are also polluted by goodness.

TEXT 45, yavan nr-kaya-ratham atma-
vasopakalpam, dhatte garistha-caranarcanaya
nisatam, jnanasim acyuta-balo dadhad asta-satruḥ,
svananda-tusta upasanta idam vijahyat

TRANSLATION

As long as one has to accept a material body, with its different parts and paraphernalia, which are not fully under one's control, one must have the lotus feet of his superiors, namely his spiritual master and the spiritual master's predecessors. By their mercy, one can sharpen the sword of knowledge, and with the power of the Supreme Personality of Godhead's mercy one must then conquer the enemies mentioned above. In this way, the devotee should be able to merge into his own transcendental bliss, and then he may give up his body and resume his spiritual identity.

TEXT 46, nocet pramattam asad-indriya-vaji-
suta, nitvotpatham visaya-dasyusu niksipanti, te
dasyavah sahaya-sutam amum tamo 'ndhe,
samsara-kupa uru-mrtyu-bhaye ksipanti

TRANSLATION

Otherwise, if one does not take shelter of Acyuta and Baladeva, then the senses, acting as the horses, and the intelligence, acting as the driver, both being prone to material contamination, inattentively bring the body, which acts as the chariot, to the path of sense gratification. When one is thus attracted again by the rogues of visaya--eating, sleeping and mating--the horses and chariot driver are

thrown into the blinding dark well of material existence, and one is again put into a dangerous and extremely fearful situation of repeated birth and death.

TEXT 47, pravṛttam ca nivṛttam ca, dvi-vidham
karma vaidikam, avartate pravṛttena,
nivṛttenasnuṭe 'mṛtam

TRANSLATION

According to the Vedas, there are two kinds of activities--pravṛtti and nivṛtti. Pravṛtti activities involve raising oneself from a lower to a higher condition of materialistic life, whereas nivṛtti means the cessation of material desire. Through pravṛtti activities one suffers from material entanglement, but by nivṛtti activities one is purified and becomes fit to enjoy eternal, blissful life.

TEXTS 48-49, himsram dravyamayam kamyam,
agni-hotṛady-asantidam, darsas ca purnamasas ca,
caturmasyam pasuḥ sutah

etaḍ istam pravṛttakhyam, hutam prahutam eva
ca, purtam suralayarama-, kupajivyadi-laksanam

TRANSLATION

The ritualistic ceremonies and sacrifices known as agni-hotṛa-yajna, darsa-yajna, purnamasa-yajna, caturmasya-yajna, pasu-yajna and soma-yajna are all symptomized by the killing of animals and the burning of many valuables, especially food grains, all for the fulfillment of material desires and the creation of anxiety. Performing such sacrifices, worshiping Vaisvadeva, and performing the ceremony of Baliharana, which all supposedly constitute the goal of life, as well as constructing temples for demigods, building resting houses and gardens, digging wells for the distribution of water, establishing booths for the distribution of food, and performing activities for public welfare--these are all symptomized by attachment to material desires.

TEXTS 50-51, dravya-suksma-vipakas ca, dhumo
ratrir apaksayah, ayanam daksinam somo, darsa
osadhi-virudhahannam reta iti ksmesa, pitr-yanam

punar-bhavah, ekaikasyenanupurvam, bhutva
bhutveha jayate

TRANSLATION

My dear King Yudhishthira, when oblations of ghee and food grains like barley and sesame are offered in sacrifice, they turn into celestial smoke, which carries one to successively higher planetary systems like the kingdoms of Dhuma, Ratri, Krsnapaksa, Daksinam and ultimately the moon. Then, however, the performers of sacrifice descend again to earth to become herbs, creepers, vegetables and food grains. These are eaten by different living entities and turned to semen, which is injected into female bodies. Thus one takes birth again and again.

TEXT 52, nisekadi-smasanantaih, samskaraih
samskrto dvijah, indriyesu kriya-yajnan, jnana-
dipesu juhvati

TRANSLATION

A twice-born brahmana [dvija] gains his life by the grace of his parents through the process of purification known as garbhadhana. There are also other processes of purification, until the end of life, when the funeral ceremony [antyeshti-kriya] is performed. Thus in due course a qualified brahmana becomes uninterested in materialistic activities and sacrifices, but he offers the sensual sacrifices, in full knowledge, into the working senses, which are illuminated by the fire of knowledge.

TEXT 53, indriyani manasy urmau, vaci
vaikarikam manah, vacam varna-samamnaye, tam
omkare svare nyaset, omkaram bindau nade tam,
tam tu prane mahaty amum

TRANSLATION

The mind is always agitated by waves of acceptance and rejection. Therefore all the activities of the senses should be offered into the mind, which should be offered into one's words. Then one's words should be offered into the aggregate of all alphabets, which should be offered into the concise form omkara. Omkara should be offered into the point bindu, bindu into the vibration of sound,

and that vibration into the life air. Then the living entity, who is all that remains, should be placed in Brahman, the Supreme. This is the process of sacrifice.

TEXT 54, agnih suryo diva prahnah, suklo
rakottaram sva-rat, visvo 'tha taijasah prajnas,
turya atma samanvayat

TRANSLATION

On his path of ascent, the progressive living entity enters the different worlds of fire, the sun, the day, the end of the day, the bright fortnight, the full moon, and the passing of the sun in the north, along with their presiding demigods. When he enters Brahmaloaka, he enjoys life for many millions of years, and finally his material designation comes to an end. He then comes to a subtle designation, from which he attains the causal designation, witnessing all previous states. Upon the annihilation of this causal state, he attains his pure state, in which he identifies with the Supersoul. In this way the living entity becomes transcendental.

TEXT 55, deva-yanam idam prahur, bhutva
bhutvanupurvasah, atma-yajy upasantatma, hy
atma-stho na nivartate

TRANSLATION

This gradual process of elevation for self-realization is meant for those who are truly aware of the Absolute Truth. After repeated birth on this path, which is known as deva-yana, one attains these consecutive stages. One who is completely free from all material desires, being situated in the self, need not traverse the path of repeated birth and death.

TEXT 56, ya ete pitr-devanam, ayane veda-
nirmite, sastrena caksusa veda, jana-stho 'pi na
muhyati

TRANSLATION

Even though situated in a material body, one who is fully aware of the paths known as pitr-yana and deva-yana, and who thus opens his eyes in terms of Vedic knowledge, is never bewildered in this material world.

TEXT 57, adav ante jananam sad, bahir antah
paravaram, jnanam jneyam vaco vacyam, tamo
jyotis tv ayam svayam

TRANSLATION

He who exists internally and externally, at the beginning and end of everything and of all living beings, as that which is enjoyable and as the enjoyer of everything, superior and inferior, is the Supreme Truth. He always exists as knowledge and the object of knowledge, as expression and the object of understanding, as darkness and as light. Thus He, the Supreme Lord, is everything.

TEXT 58, abadhito 'pi hy abhaso, yatha vastutaya
smrtah, durghatatvad aindriyakam, tadvad artha-
vikalpitam

TRANSLATION

Although one may consider the reflection of the sun from a mirror to be false, it has its factual existence. Accordingly, to prove by speculative knowledge that there is no reality would be extremely difficult.

TEXT 59, ksity-adinam iharthanam, chaya na
katamapi hi, na sanghato vikaro 'pi, na prthan
navito mrsa

TRANSLATION

In this world there are five elements--namely earth, water, fire, air and ether--but the body is not a reflection of them, nor a combination or transformation of them. Because the body and its ingredients are neither distinct nor amalgamated, all such theories are insubstantial.

TEXT 60, dhatavo 'vayavitvac ca, tan-
matravayavair vina, na syur hy asaty avayaviny,
asann avayavo 'ntatah

TRANSLATION

Because the body is formed of the five elements, it cannot exist without the subtle sense objects. Therefore, since the body is false, the sense objects are also naturally false or temporary.

TEXT 61, syat sadrsya-bhramas tavad, vikalpe
sati vastunah, jagrat-svapau yatha svapne, tatha
vidhi-nisedhata

TRANSLATION

When a substance and its parts are separated, the acceptance of similarity between one and the other is called illusion. While dreaming, one creates a separation between the existences called wakefulness and sleep. It is in such a state of mind that the regulative principles of the scriptures, consisting of injunctions and prohibitions, are recommended.

TEXT 62, bhavadvaitam kriyadvaitam,
dravyadvaitam tathatmanah, vartayan
svanubhutyeha, trin svapnan dhunute munih

TRANSLATION

After considering the oneness of existence, activity and paraphernalia and after realizing the self to be different from all actions and reactions, the mental speculator [muni], according to his own realization, gives up the three states of wakefulness, dreaming and sleep.

TEXT 63, karya-karana-vastv-aikya-, darsanam
pata-tantuvat, avastutvad vikalpasya,
bhavadvaitam tad ucyate

TRANSLATION

When one understands that result and cause are one and that duality is ultimately unreal, like the idea that the threads of a cloth are different from the cloth itself, one reaches the conception of oneness called bhavadvaita.

TEXT 64, yad brahmani pare saksat, sarva-
karma-samarpanam, mano-vak-tanubhih partha,
kriyadvaitam tad ucyate

TRANSLATION

My dear Yudhisthira [Partha], when all the activities one performs with his mind, words and body are dedicated directly to the service of the Supreme Personality of Godhead, one reaches oneness of activities, called

kriyadvaita.

TEXT 65, atma-jaya-sutadinam, anyesam sarva-dehinam, yat svartha-kamayor aikyam, dravyadvaitam tad ucyate

TRANSLATION

When the ultimate goal and interest of one's self, one's wife, one's children, one's relatives and all other embodied living beings is one, this is called dravyadvaita, or oneness of interest.

TEXT 66, yad yasya vanisiddham syad, yena yatra yato nrpa, sa teneheta karyani, naro nanyair anapadi

TRANSLATION

In normal conditions, in the absence of danger, O King Yudhisthira, a man should perform his prescribed activities according to his status of life with the things, endeavors, process and living place that are not forbidden for him, and not by any other means.

TEXT 67, etair anyais ca vedoktair, vartamanah sva-karmabhiih, grhe 'py asya gatim yayad, rajams tad-bhakti-bhan narah

TRANSLATION

O King, one should perform his occupational duties according to these instructions, as well as other instructions given in the Vedic literature, just to remain a devotee of Lord Krsna. Thus, even while at home, one will be able to reach the destination.

TEXT 68, yatha hi yuyam nrpa-deva dustyajad, apad-ganad uttaratatmanah prabhoh, yat-pada-pankeruha-sevaya bhavan, aharasin nirjita-dig-gajah kratun

TRANSLATION

O King Yudhisthira, because of your service to the Supreme Lord, all of you Pandavas defeated the greatest dangers posed by numerous kings and demigods. By serving the lotus feet of Krsna, you conquered great enemies, who were like elephants, and thus you collected ingredients for sacrifice. By His

grace, may you be delivered from material involvement.

TEXT 69, aham purabhavam kascid, gandharva upabarhanah, namnatite maha-kalpe, gandharvanam susammatah

TRANSLATION

Long, long ago, in another maha-kalpa [millennium of Brahma], I existed as the Gandharva known as Upabarhana. I was very respected by the other Gandharvas.

TEXT 70, rupa-pesala-madhurya-, saugandhya-priya-darsanah, strinam priyatamo nityam, mattah sva-pura-lampatah

TRANSLATION

I had a beautiful face and a pleasing, attractive bodily structure. Decorated with flower garlands and sandalwood pulp, I was most pleasing to the women of my city. Thus I was bewildered, always feeling lusty desires.

TEXT 71, ekada deva-satre tu, gandharvapsarasam ganah, upahuta visva-srgbhir, hari-gathopagayane

TRANSLATION

Once there was a sankirtana festival to glorify the Supreme Lord in an assembly of the demigods, and the Gandharvas and Apsaras were invited by the prajapatis to take part in it.

TEXT 72, aham ca gayams tad-vidvan, sribhiih parivrtto gatah, jnatva visva-srjas tan me, helanam sepur ojasa, yahi tvam sudratam asu, nasta-srih krta-helanah

TRANSLATION

Narada Muni continued: Being invited to that festival, I also joined, and, surrounded by women, I began musically singing the glories of the demigods. Because of this, the prajapatis, the great demigods in charge of the affairs of the universe, forcefully cursed me with these words: "Because you have committed an offense, may you immediately become a sudra, devoid of beauty."

TEXT 73, tavad dasyam aham jajne, tatrapi
brahma-vadinam, susrusayanusangena, prapto
'ham brahma-putratam

TRANSLATION

Although I took birth as a sudra from the womb of a maidservant, I engaged in the service of Vaisnavas who were well-versed in Vedic knowledge. Consequently, in this life I got the opportunity to take birth as the son of Lord Brahma.

TEXT 74, dharmas te grha-medhiyo, varnitah
papa-nasanah, grhastho yena padavim, anjasa
nyasinam iyat

TRANSLATION

The process of chanting the holy name of the Lord is so powerful that by this chanting even householders [grhasthas] can very easily gain the ultimate result achieved by persons in the renounced order. Maharaja Yudhisthira, I have now explained to you that process of religion.

TEXT 75, yuyam nr-loke bata bhuri-bhaga,
lokam punana munayo 'bhiyanti, yesam grhan
avasatiti saksad, gudham param brahma manusya-
lingam

TRANSLATION

My dear Maharaja Yudhisthira, you Pandavas are so very fortunate in this world that many, many great saints, who can purify all the planets of the universe, come to your house just like ordinary visitors. Furthermore, the Supreme Personality of Godhead, Krsna, is living confidentially with you in your house, just like your brother.

TEXT 76, sa va ayam brahma mahad-vimrgya-,
kaivalya-nirvana-sukhanubhutih, priyah suhrd
vah khalu matuleya, atmarhaniyo vidhi-krd gurus
ca

TRANSLATION

How wonderful it is that the Supreme Personality of Godhead, the Parabrahman, Krsna, who is sought by great, great sages for

the sake of liberation and transcendental bliss, is acting as your best well-wisher, your friend, your cousin, your heart and soul, your worshipable director, and your spiritual master.

TEXT 77, na yasya saksad bhava-padmajadibhi,
rupam dhiya vastutayopavarnitam, maunena
bhaktyopasamena pujitah, prasidatam esa sa
satvatam patih

TRANSLATION

Present here now is the same Supreme Personality of Godhead whose true form cannot be understood even by such great personalities as Lord Brahma and Lord Siva. He is realized by devotees because of their unflinching surrender. May that same Personality of Godhead, who is the maintainer of His devotees and who is worshiped by silence, by devotional service and by cessation of material activities, be pleased with us.

TEXT 78, sri-suka uvaca, iti devarsina proktam,
nisamya bharatarsabhah, pujayam asa supritah,
krsnam ca prema-vihvalah

TRANSLATION

Sri Sukadeva Gosvami said: Maharaja Yudhisthira, the best member of the Bharata dynasty, thus learned everything from the descriptions of Narada Muni. After hearing these instructions, he felt great pleasure from within his heart, and in great ecstasy, love and affection, he worshiped Lord Krsna.

TEXT 79, krsna-parthav upamantrya, pujitah
prayayau munih, srutva krsnam param brahma,
parthah parama-vismisah

TRANSLATION

Narada Muni, being worshiped by Krsna and Maharaja Yudhisthira, bade them farewell and went away. Yudhisthira Maharaja, having heard that Krsna, his cousin, is the Supreme Personality of Godhead, was struck with wonder.

TEXT 80, iti daksyaninam te, prthag vamsah
prakrititah, devasura-manusyadya, loka yatra

caracarah

TRANSLATION

On all the planets within this universe, the varieties of living entities, moving and nonmoving, including the demigods, demons and human beings, were all generated from the daughters of Maharaja Daksa. I have now described them and their different dynasties.

Thus end the Bhaktivedanta purports of the Seventh Canto, Fifteenth Chapter, of the Srimad-Bhagavatam, entitled "Instructions for Civilized Human Beings.", --Completed on the night of Vaisakhi Sukla Ekadasi, the tenth of May, the mercy of sri-krsna-caitanya prabhu nityananda sri-advaita gadadhara srivasadi-gaura-bhaktavrndā. Thus we may happily chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare.

END OF THE SEVENTH CANTO