

Canto Seven - Chapter Five

Prahlāda Mahārāja, the
Saintly Son of Hiraṇyakaśipu

Section-I – Prahlada Maharaj studies under Sanda and Amarka (1-3)

॥ 7.5.1 ॥

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

Nārada said: The demons, headed by Hiraṇyakaśipu (asuraiḥ), accepted powerful (Śukrācārya) (vṛtaḥ bhāgavān kāvyah) as their priest for ritualistic ceremonies (paurohityāya). Śukrācārya's two sons (tasya sutau), Ṣaṇḍa and Amarka (ṣaṇḍa amarkau), lived in Hiraṇyakaśipu's palace (daitya rāja grha antike).

Verse Summary: The demons accepted Sukracarya as their priest, and his sons Ṣaṇḍa and Amarka lived in Hiraṇyakaśipu's palace.

Section-I – Prahlada Maharaj studies under Sanda and Amarka (1-3)

|| 7.5.2 ||

tau rājñā prāpitam bālam
prahlādam naya-kovidam
pāṭhayām āsatuh pāṭhyān
anyāms̄ cāsura-bālakān

Teaching (pāṭhayām āsatuh pāṭhyān) other boys born of the demons (anyān ca asura bālakān), they also taught (tau) Prahlāda, who was already (knowledgeable) of (politics) (bālam prahlādam naya kovidam) but was sent to them by the King (rājñā prāpitam).

Verse Summary: They taught, the already knowledgeable Prahlada, along with the other sons of the demons.

Section-I – Prahlada Maharaj studies under Sanda and Amarka (1-3)

|| 7.5.3 ||

yat tatra guruṇā proktaṁ
śuśruve 'nupapāṭha ca
na sādhu manasā mene
sva-parāśad-grahāśrayam

Prahlāda did not consider (na manasā mene) the political philosophy he heard and recited (śuśruve anupapāṭha ca), which was taught by the teachers (yat tatra guruṇā proktaṁ), to be proper (sādhu). It depended (āśrayam) on thinking in terms of the duality of oneself and others (sva-para āśad-graha).

Verse Summary: Prahlada did not consider what was taught by his teachers to be proper as it consisted of knowledge within the realm of duality.

Section-II – Prahlada’s first meeting with Hiraṇyakaśipu after joining the school (4-7)

|| 7.5.4 ||

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

O King Yudhiṣṭhira (pāṇḍava)! Once, the King of the demons (ekadā asura rāt) took his son Prahlāda on his lap (putram aṅkam āropya) and very affectionately inquired (papraccha): My dear son (vatsa)! Please let me know (kathyatām) what you consider (manyate yad bhavān) to be the best of all the subjects (sādhu).

Verse Summary: Once Hiraṇyakaśipu affectionately asked Prahlada: “What do you consider as the best of subjects?”

- The King thought that his son would be confused if asked about difficult subjects.
- Please speak about what you can speak in front of me, what you studied well and know. That was the intention of the question.

Section-II – Prahlāda’s first meeting with Hiraṇyakaśipu after joining the school (4-7)

|| 7.5.5 ||

śrī-prahlāda uvāca

tat sādhu manye 'sura-varya dehinām
sadā samudvigna-dhiyām asad-grahāt
hitvātma-pātaṁ grham andha-kūpaṁ
vanam gato yad dharim āśrayeta

Prahlāda said: O best of the demons (asura-varya) ! I think (manye) the best thing in life (sādhu) is that (tat) persons whose minds (dehinām dhiyām) are constantly disturbed by absorption (sadā samudvigna) in I and mine (asad-grahāt) should give up (hitvā) the blind well of household life (grham andha-kūpaṁ) which degrades the self (atma-pātaṁ), and that they should go to the forest (vanam gataḥ) and take shelter of the Lord (harim āśrayeta).

Verse Summary: The best thing in life is that, conditioned souls with disturbed minds should give up household life and take shelter of Hari in the forest

SVCT Commentary – Verse 5

- Prahlāda understood his intention, and, considering the question “What thing do you think is the best in the world among all those things learned” he gave his opinion.
- Since you ask me, please hear the correct answer.
- O best of the demons! I think it is best that those whose minds are disturbed by false absorption in me and mine (asad-grahāt) should give up their house, the cause of degradation of the self, and after going to the forest, I think the best thing is that they should take shelter of the Lord.
- While one is still in the house, one should give up attachment to the blind well, and then go to the forest.
- Otherwise even if one goes to the forest, one will still take shelter of the blind well.

Section-II – Prahlada’s first meeting with Hiraṇyakaśipu after joining the school (4-7)

|| 7.5.6 ||

śrī-nārada uvāca
śrutvā putra-giro daityaḥ
para-pakṣa-samāhitāḥ
jahāsa buddhir bālānām
bhidyate para-buddhibhiḥ

Nārada said: On hearing Prahlāda’s words (śrutvā putra-giraḥ), which sided with his enemy (para-pakṣa-samāhitāḥ), the demon laughed (daityaḥ jahāsa). “The intelligence of these children (bālānām buddhiḥ) has been spoiled (bhidyate) by the intelligence of the enemy (para-buddhibhiḥ).”

Verse Summary: Hearing these words, Hiraṇyakaśipu laughed and said: “The enemies have spoiled our children’s intelligence.”

- The words were completely dedicated to Viṣṇu, his enemy.
- He laughed, “This boy will learn whatever is taught to him. It is not his fault. From today, Nārada and other Vaiṣṇavas should not enter the school.”

Section-II – Prahlada’s first meeting with Hiraṇyakaśipu after joining the school (4-7)

॥ 7.5.7 ॥

samyag vidhāryatām bālo
guru-gehe dvi-jātibhiḥ
viṣṇu-pakṣaiḥ praticchannair
na bhidyetāsyā dhīr yathā

Let the boy be given protection (bālah samyak vidhāryatām) at the school (guru-gehe) so that his intelligence (yathā asya dhīh) will not be further influenced (na bhidyeta) by Vaiṣṇavas (viṣṇu-pakṣaiḥ) who may go there in disguise (praticchannaiḥ) as brāhmaṇas (dvi-jātibhiḥ).

Verse Summary: Let Prahlada be protected so that his intelligence will not be further influenced by the Vaisnavas disguised as Brahmanas.

- They have done this at school. The Vaiṣṇavas are responsible.

Section-III – Teachers try to rectify Prahlada (8-18)

|| 7.5.8 ||

gr̥ham ānītam āhūya
prahrādam daitya-yājakāḥ
praśasya ślakṣṇayā vācā
samapṛcchanta sāmabhiḥ

The demon priests (daitya-yājakāḥ), calling Prahlāda (prahrādam āhūya) when he was brought back to the school (gr̥ham ānītam), praised him (praśasya) with sweet, pacifying words (ślakṣṇayā sāmabhiḥ vācā) and then inquired from him (samapṛcchanta).

Verse Summary: When Prahlada came back to school, Sanda and Amarka praised him and inquired from him in sweet words.

- They praised him with sweet words.
- “We will speak to him so that out of fear he will not speak to the Vaiṣṇavas who have been instructing him.”

Section-III – Teachers try to rectify Prahlada (8-18)

॥ 7.5.9 ॥

vatsa prahrāda bhadraṁ te
satyaṁ kathaya mā mṛṣā
bālān ati kutas tubhyam
eṣa buddhi-viparyayaḥ

Dear boy (vatsa)! Good fortune you (bhadraṁ te)! Please speak the truth (satyaṁ kathaya). Do not lie (mā mṛṣā). How has your (kutah tubhyam) intelligence been changed (eṣa buddhi-viparyayaḥ) and become different from that of the other boys (bālān ati)?

Verse Summary: Please speak the truth. How has your intelligence been changed?

- Good fortune to you! We will give you some sweets if you tell the truth!

Section-III – Teachers try to rectify Prahlada (8-18)

॥ 7.5.10 ॥

buddhi-bhedah para-kṛta
utāho te svato 'bhavat
bhaṇyatām śrotu-kāmānām
gurūṇām kula-nandana

O best of your family (kula-nandana)! Have the enemies polluted your mind (para-kṛta buddhi-bhedah) or (utāho) did you do this yourself (te svato abhavat)? Please tell us (bhaṇyatām). We are all your teachers (gurūṇām) and are very eager to hear (śrotu-kāmānām).

Verse Summary: Have the enemies polluted your mind or did you do this yourself?

- They thought, “If he gives the name of some Vaiṣṇava, we will identify that person, bring him to the assembly of the King and beat him.”

Section-III – Teachers try to rectify Prahlāda (8-18)

|| 7.5.11 ||

śrī-prahrāda uvāca
paraḥ svaś cety asad-grāhaḥ
puṁsām yan-māyayā kṛtaḥ
vimohita-dhiyām dr̥ṣṭas
tasmai bhagavate namaḥ

Prahlāda said: Let me offer my respectful obeisances unto the Supreme Lord (tasmai bhagavate namaḥ), whose external energy has created (yat māyayā kṛtaḥ) the distinctions of "my friend" and "my enemy" (paraḥ svaḥ ca iti asat grāhaḥ) for men of deluded intelligence (puṁsām vimohita dhiyām), which I can see directly now (dr̥ṣṭah).

Verse Summary: It is only because of Lord's maya that one sees distinctions of friend and enemy. I can see the activity of maya directly now.

SVCT Commentary – Verse 11

- He thought, “These fools cooked in saṃsāra think I am a stupid boy.” Then he spoke.
- Asad-grāhaḥ means “thinking of friend and enemy.”
- The other meaning is a crocodile (graha), which devours persons who have fallen in saṃsāra (asat).
- That conception has been created by māyā and previously inferred (dr̥ṣṭaḥ).
- Now it is directly perceived by me.
- You are acting in this way all the time.

Section-III – Teachers try to rectify Prahlada (8-18)

॥ 7.5.12 ॥

sa yadānuvrataḥ puṁsām
paśu-buddhir vibhidiate
anya eṣa tathānyo 'ham
iti bheda-gatāsati

When the Lord (**yadā saḥ**) is favorable to a jīva (**puṁsām anuvrataḥ**), his animal intelligence is destroyed (**paśu-buddhir vibhidiate**). Conceptions of difference between me and others (**eṣaḥ anyah tathā anyah aham iti bheda-gata**) are wrong (**asati**).

Verse Summary: “Where does your difference in intelligence come from?”

When the Lord is favorable to a jiva, his animal intelligence is destroyed.

“What is animal intelligence?”

Animal intelligence is seeing in terms of friends and enemies.

SVCT Commentary – Verse 12

- He answers the question “Where does your difference in intelligence come from?”
- When the Lord is favorably inclined, animal intelligence is destroyed.
- What is that intelligence?
- “He (eṣaḥ) is my enemy (anyaḥ). I will kill him.” Making these distinctions (bheda) is wrong (asatī).
- There is no difference because, from the point of view of ātmā, all jīvas are similar, and from the point of view of the body, all bodies are made of the same five elements.

Section-III – Teachers try to rectify Prahlada (8-18)

|| 7.5.13 ||

sa eṣa ātmā sva-parety abuddhibhir
duratyayānukramaṇo nirūpyate
muhyanti yad-vartmani veda-vādinō
brahmādayo hy eṣa bhinatti me matim

People with faulty intelligence (**abuddhibhir**), thinking in terms of self and others (**sva-para iti**), cannot know Paramātmā (**sah eṣa ātmā duratyayah**). And even the followers of the Vedas (**veda vādinah**) such as Brahmā (**brahmā ādayah**) are bewildered (**muhyanti**) about the path to attain him (**yad anukramaṇah vartmani**). That Lord (**eṣa hi**) has made my intelligence different from yours (**bhinatti me matim**).

Verse Summary: People with such animal intelligence cannot understand the Lord.

“But we know the scriptures.”

What to speak of you, all the followers of Vedas including Brahma, are bewildered about the Lord. That Lord has made my intelligence different from yours.

SVCT Commentary – Verse 13

- The Lord is difficult to understand for people with animal intelligence.
- Paramātmā is defined as he who cannot be approached by persons with faulty intelligence who think in terms of self and others.
- But one cannot say that he is easily approached by those who know scriptures.
- The knowers of the Vedas are also bewildered about the path to attain him, bhakti-yoga. What to speak of you silly fellows!
- This Lord has diverted my intelligence. He has made my intelligence different from yours.

Section-III – Teachers try to rectify Prahlada (8-18)

|| 7.5.14 ||

yathā bhrāmyaty ayo brahman
svayam ākarṣa-sannidhau
tathā me bhidyate cetaś
caakra-pāṇer yadṛcchayā

O brāhmaṇa (brahman)! As iron moves (yathā ayah bhrāmyaty) automatically (svayam) towards the magnet (ākarṣa-sannidhau), my consciousness moves (tathā me cetaś) on its own (yadṛcchayā) towards Viṣṇu (caakra-pāṇeh) and moves away from your consciousness (bhidyate).

Verse Summary: How is your mind and intelligence different? My mind automatically gets attracted to Visnu, and moves away from your consciousness

SVCT Commentary – Verse 14

- What is this difference in intelligence?
- Just as iron moves on its own towards a magnet, my consciousness moves on its own towards Visnu and becomes spontaneously different (bhidyate) from your consciousness.
- It does so on its own, not caused by pious karmas, austerity or charities.
- The meaning is this.
- The magnet by its śakti attracts the iron and joins with it. There is no cause or goal in that action.
- Just as the magnet has its nature of attracting iron, Viṣṇu has his nature.
- The mind of the devotee becomes attracted to the Lord, controlled by his mercy. Where is my independence in that?

Section-III – Teachers try to rectify Prahlada (8-18)

॥ 7.5.15 ॥

śrī-nārada uvāca
etāvad brāhmaṇāyoktvā
virarāma mahā-matiḥ
taṁ sannibhartsya kupitaḥ
sudīno rāja-sevakah

Nārada said: The great soul Prahlāda (mahā-matiḥ) became silent (virarāma) after saying this (etāvad uktvā) to the brāhmaṇa (brāhmaṇāya). Angry (kupitaḥ), the King's servant (rāja-sevakah), in great distress (su-dīnah), chastised him and spoke (taṁ sannibhartsya).

Verse Summary: Hearing this, Sanda and Amarka became angry and distressed and thus chastised Prahlada.

Section-III – Teachers try to rectify Prahlada (8-18)

॥ 7.5.16 ॥

ānīyatām are vetram
asmākam ayaśaskarah
kulāṅgārasya durbuddheś
caturtho 'syodito damah

Oh (are), please bring me a stick (vetram ānīyatām)! This Prahlāda is damaging our fame (asmākam ayaśaskarah). For such bad intelligence (asya durbuddheh), a cinder in the dynasty of the demons (kula-aṅgārasya), the fourth method (caturthah), punishment (damah), is recommended in scriptures (uditah).

Verse Summary: He is damaging our fame. For such a bad intelligence, punishment is the only way. Bring me a stick.

Section-III – Teachers try to rectify Prahlada (8-18)

॥ 7.5.17 ॥

daiteya-candana-vane
jāto 'yaṁ kaṇṭaka-drumaḥ
yan-mūlonmūla-paraśor
viṣṇor nālāyito 'rbhakaḥ

A thorn tree (kaṇṭaka-drumaḥ) has been born (jātaḥ) in a forest of sandalwood (daiteya candana vane). This boy (ayaṁ arbhakaḥ) is the handle of the axe named Viṣṇu (viṣṇoḥ paraśoḥ nālāyitaḥ) who wants to cut down the sandalwood forest (yad-mūla unmūla).

Verse Summary: He is a thorn tree in the sandalwood forest of the demons. He is the handle of the axe named Visnu who wants to cut down this forest

Section-III – Teachers try to rectify Prahlada (8-18)

॥ 7.5.18 ॥

iti tam vividhopāyair
bhīṣayaṃs tarjanādibhiḥ
prahrādam grāhayām āsa
tri-vargasyopapādanam

The teachers of Prahlāda Mahārāja, threatening him (iti tam bhīṣayan) in various ways (tarjana-ādibhiḥ vividha-upāyair), tried to teach him (prahrādam grāhayām āsa) books which presented the paths of religion, economic development and sense gratification (tri-vargasya upapādanam).

Verse Summary: Thus threatening Prahlada, the teachers tried to teach him books which dealt with the tri-varga karma.

Section-IV – Prahlada’s second meeting with Hiraṇyakaśipu after joining the school (19-25)

|| 7.5.19 ||

tata enaṁ gurur jñātvā
jñāta-jñeya-catuṣṭayam
daityendram darśayām āsa
mātr-mrṣtam alaṅkṛtam

After some time (tatah), the teacher (guruh), understanding (jñātvā) that Prahlāda Mahārāja had learned (enaṁ jñātah) the subjects of pacifying public leaders, appeasing them by giving them lucrative posts, dividing and ruling over them, and punishing them in cases of disobedience (jñeya catuṣṭayam), brought him to Hiraṇyakaśipu (daitya-indram darśayām āsa) after he was bathed and decorated by his mother (mātr-mrṣtam alaṅkṛtam).

Verse Summary: After sometime, when the teachers were satisfied that he had learned the subjects of pacifying public leaders, they brought him to Hiraṇyakaśipu

Section-IV – Prahlada’s second meeting with Hiraṇyakaśipu after joining the school (19-25)

॥ 7.5.20 ॥

pādayoḥ patitaṁ bālaṁ
pratinandyāśiṣāsurah
pariṣvajya ciraṁ dorbhyāṁ
paramāṁ āpa nirvṛtim

Welcoming the boy (bālaṁ pratinandya) who fell at his feet (pādayoḥ patitaṁ) with blessings (āśiṣā), the demon father (asurah) embraced him for a long time with his arms (dorbhyāṁ ciraṁ pariṣvajya) and felt great happiness (paramāṁ nirvṛtim āpah).

Verse Summary: Hiraṇyakaśipu embraced Prahlada, blessed him, and felt great happiness.

Section-IV – Prahlada’s second meeting with Hiraṇyakaśipu after joining the school (19-25)

॥ 7.5.21 ॥

āropyāṅkam avaghrāya
mūrdhany aśru-kalāmbubhih
āsiñcan vikasad-vaktram
idam āha yudhiṣṭhira

O King Yudhiṣṭhira (yudhiṣṭhira)! Hiraṇyakaśipu, seating Prahlāda Mahārāja on his lap (aṅkam āropya) and smelling his head (mūrdhany avaghrāya) while moistening him with his tears (aśru kalā-ambubhih āsiñcat), spoke (idam āha) to smiling Prahlāda (vikasad-vaktram).

Verse Summary: Seating Prahlada on his lap, he spoke to him with great affection.

Section-IV – Prahlada’s second meeting with Hiraṇyakaśipu after joining the school (19-25)

॥ 7.5.22 ॥

hiraṇyakaśipur uvāca
prahrādānūcyatām tāta
svadhītaṁ kiñcid uttamam
kālenaitāvatāyusman
yad aśikṣad guror bhavān

Hiraṇyakaśipu said: My dear son Prahlāda (tāta prahrāda) with long life (āyusman)! You should favorably say (bhavān anūcyatām) the excellent knowledge (kiñcid svadhītaṁ uttamam) that you have learned (yad aśikṣat) for so much time (kālena etāvatā) from your teacher (guroh).

Verse Summary: Speak about the excellent knowledge that you have learnt from your teacher.

Section-IV – Prahlāda’s second meeting with Hiraṇyakaśipu after joining the school (19-25)

|| 7.5.23-24 ||

śrī-prahrāda uvāca
śravanam kīrtanam viṣṇoḥ
smaraṇam pāda-sevanam
arcanam vandanam dāsyam
sakhyam ātma-nivedanam

iti puṁsārpitā viṣṇau
bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā
tan manye 'dhītam uttamam

ny. mātaṅga
adhikārīta

Prahlāda said: If any of the nine processes of bhakti (bhaktih cet nava-lakṣaṇā) –hearing (śravanam), chanting (kīrtanam), remembering (smaraṇam), menial service (pāda-sevanam), deity worship (arcanam), offering prayers (vandanam), servitude (dāsyam), friendship (sakhyam), and offering body and soul (ātma-nivedanam)—is performed for the Lord (kriyeta bhagavaty addhā) by any human without prerequisites (puṁsā), after being offered to Viṣṇu (viṣṇau arpitā), that should be considered (tad manye) the highest learning (adhītam uttamam).

Verse Summary: Performance of any of the 9 limbs of bhakti for the pleasure of Visnu is the highest thing that I have learnt.

SVCT Commentary – Verse 23-24

- “These two lowest of brāhmanas are not my gurus. I have learned only bhakti from Śrī Nārada alone. I will speak about bhakti only.”
- In this way Prahlāda thought.
- Pāda-sevanam means menial service.
- Arcanam means deity worship.
- Dāsyam means thinking oneself a servant of the Lord.
- Sakhyam means thinking of oneself as a friend of the Lord, and having firm faith as well.
- Ātma-nivedanam means offering the ātmā and offering the body.
- Ātma-nivedanam can be accompanied by bhāva or without bhāva. Rukmiṇī is an example of the first type and Bali is an example of the second type.

SVCT Commentary – Verse 23-24

- Puṁsā arpitā means bhakti which is offered by man. This indicates that bhakti can be practiced by anyone, without the rules of varṇāśrama. It means any jīva, and thus includes women.
- Mention of nine processes means that when any among the nine is practiced it is called bhakti.
- Bhakti should be performed directly (addhā), not with any prerequisite jñāna or karma.
 → jñāna karṇāli arpitā
- Being offered to the Lord, it is then performed. It is not performed and then offered to the Lord. This is Srīdhara Svāmī's explanation.
 viśṇau arpitā → anyābhilāṣite śūnyam
- Or there is another meaning. If bhakti after being offered to the Lord is performed with the aim of giving Viṣṇu pleasure, without taking the results for one's own pleasure, which would not be anyābhilāṣa-śūnya, then I consider it is (uttama-bhakti) (uttamam adhītam).

Section-IV – Prahlada’s second meeting with Hiranyakaśipu after joining the school (19-25)

॥ 7.5.25 ॥

niśamyaitat suta-vaco
hiranyakaśipus tadā
guru-putram uvācedam
ruṣā prasphuritādharah

Hearing these words from his son (etat sutah vacah niśamya), Hiranyakaśipu (hiranyakaśipuh), his lips trembling (prasphurita adharah), spoke angrily (tadā idam ruṣā uvāca) to the son of Śukrācārya (guru-putram).

Verse Summary: Hearing these words, Hiranyakaśipu angrily spoke to Sanda and Amaraka.

Section-V – Hiraṇyakaśipu chastises the teachers (26-28)

॥ 7.5.26 ॥

brahma-bandho kim etat te
vipakṣam śrayatāsatā
asāram grāhito bālo
mām anādr̥tya durmate

O unqualified brāhmaṇa (brahma-bandhoh)! Fool (durmate)! What is this (kim etat)? Disrespecting me (mām anādr̥tya), you have deceptively taken shelter of the enemy (asatā te vipakṣam śrayatā), and taught nonsense (asāram grāhitah) to the boy (bālah).

Verse Summary: Oh fools! Disrespecting me, you have taken shelter of the enemy and taught nonsense to Prahlada.

- You have taught something which has no worth (asāram).
- However the other meaning is “you have taught something which has no comparison.”

Section-V – Hiraṇyakaśipu chastises the teachers (26-28)

॥ 7.5.27 ॥

santi hy asādhavo loke
durmaitrās chadma-veṣiṇaḥ
teṣām udety agham kāle
rogaḥ pātakinām iva

In this world (loke) there are (santi) dishonest (asādhavah), false friends (durmaitrāh), who disguise themselves (chadma-veṣiṇaḥ). Just as disease appears (udety rogaḥ iva) in sinful persons (pātakinām) with time (kāle), their hatred (teṣām agham) will also manifest in time (udeti kāle).

Verse Summary: Time will expose dishonest, false friends like you who support the enemy, just as disease appears in sinful persons with time.

SVCT Commentary – Verse 27

- By good fortune your partiality to the enemy has been revealed after so many days.
- Today I will give you a suitable gift.
- He makes a general statement with this specific intention.
- The hatred of those with false friendship will become evident by fate, just as disease becomes manifest in a sinner. It is said in the smṛti:

brahma-hā kṣaya-rogī syāt surā-paḥ śyāva-dantakaḥ
svarṇa-hārī tu kunakhī duścarmā guru-talpagah

The killer of a brāhmaṇa gets tuberculosis. The alcoholic gets discolored teeth. The gold thief gets diseased nails. He who violates the guru's wife gets leprosy. Yajñavalkya Smṛti

Section-V – Hiraṇyakaśipu chastises the teachers (26-28)

|| 7.5.28 ||

śrī-guru-putra uvāca
na mat-praṇītaṁ na para-praṇītaṁ
suto vadaty eṣa tavendra-śatro
naisargikīyaṁ matir asya rājan
niyaccha manyuṁ kad adāḥ sma mā naḥ

The son of Śukrācārya said: O enemy of Indra (indra-śatroḥ)! O King (rājan)! Whatever your son Prahlāda has said (eṣa tava sutaḥ vadaty) was not taught to him by me (na mat-praṇītaṁ) or anyone else (na para-praṇītaṁ). This is his natural tendency (iyam asya naisargiki matih). Give up your anger (niyaccha manyuṁ) and do not find fault in us (mā naḥ kad adāḥ sma).

Verse Summary: We didn't teach him all this. This is his natural tendency. Do not find fault in us.

- O enemy of Indra! This indicates “It is not proper for you to become angry at a poor brāhmaṇa.”

Section-VI – Prahlada instructs Hiranyakaṣipu further about real goal of life
(29-32)

|| 7.5.29 ||

śrī-nārada uvāca
guruṇaivam pratiprokto
bhuya ahasuraḥ sutam
na cet guru-mukhīyam te
kuto bhadrasatī matiḥ

Nārada said: When Hiranyakaṣipu received this reply (evam pratiproktaḥ) from the teacher (guruṇā), he again addressed his son Prāhlāda (asuraḥ bhūyah sutam āha). Inauspicious child (abhadra)! If you have not received this way of thinking (na cet te asatī matiḥ) from your teachers (guru-mukhīyam), from where have you receive it (kutaḥ)?

Verse Summary: Oh inauspicious child! Where did you get these teachings from?

- O inauspicious one! The hidden meaning is “From where did you get this mind which is not inauspicious (asatī)?”

Section-VI – Prahlada instructs Hiranyakaśipu further about real goal of life
(29-32)

|| 7.5.30 ||

śrī-prahrāda uvāca

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

Attached to
Materialistic
life

Prahlāda replied: For those attached to household life (gr̥ha-vratānām), who enter hell (tamisram viśatām) by uncontrolled senses (adānta-gobhir), and chew what has been chewed already (punaḥ punaś carvita carvaṇānām), inclination to the Lord (kṛṣṇe matih) does not arise (na abhipadyeta) either by others' influence (parataḥ), in one's own efforts (svataḥ vā) or by the combination of both (mithah).

Verse Summary: Kṛṣṇa mati does not arise in those with uncontrolled senses either by other's influence, or by one's own efforts or by the combination of both.

SVCT Commentary – Verse 30

- True, according to you, thinking of Kṛṣṇa is asat. It is non-existent at least in you. This mentality will never arise in persons like you.
- Prahlāda laughs at his father with these crooked words.
- From persons like your guru, from yourself or from combined effort, this inclination does not arise.
- Internally however Prahlāda understands that bhakti does not arise in his father because his father does not have the dust from the feet of the devotees. (SB 7.5.32)
- Grha-vratānām means persons attached to household life. That life is described.
- By uncontrolled senses they enter hell. “But the householders should go to Svarga sometimes.”
- They chew what others have already chewed.
- The prostitute house and Svarga are all the same.

Section-VI – Prahlada instructs Hiranyakaśipu further about real goal of life

(29-32)

|| 7.5.31 ||

na te viduh svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmnī baddhāḥ

Having evil hearts (durāśayāḥ) and thinking that sense enjoyment has value (bahir-artha-māninaḥ), they do not know (na te viduh) that the valuable goal (sva artha-gatiṁ) is Viṣṇu (hi viṣṇuṁ). Just as blind men (yathā andhāḥ) lead other blind men into a ditch (andhair upanīyamānāḥ), bound by the ropes of Vedic instructions on rituals (uru-dāmnī baddhāḥ) and binding others in the same way (te api īśa-tantryām), they fall into the dark well of material existence (implied).

Verse Summary: Do your exalted teachers not know the import of scriptures? Have they taught you something incorrect?

Having evil hearts, they do not know that the real goal of life is Visnu. In teaching others, these blind men are leading others and themselves into the dark well of material existence.

SVCT Commentary – Verse 31

- “O fool! You are criticizing me, your father, whose feet are worshipped by Indra.”
- Listen foolish boy! Do your teachers, greatly learned pupils of Śukrācārya, not know the import of scriptures? You do not think that what they have taught is correct.”
- Prahlāda replies. They do not know that Viṣṇu, who is one’s treasure, is the goal. They know only goals like Svarga, which are not valuable at all.
- They have evil hearts and consider sense enjoyment which is useless to be valuable.
- If they do not know what is valuable, how will their pupils know? An example is given.
- Blind men directed on the path by other blind men fall into a ditch.
- Similarly the teachers, bound up by the rituals, tied by the long ropes—names like brāhmaṇa—mentioned in the Vedas, fall along with their students.

Section-VI – Prahlada instructs Hiranyakaśipu further about real goal of life
(29-32)

|| 7.5.32 ||

naiṣām matis tāvad urukramāṅghrim
sprśaty anarthāpagamo yad-arthah
mahīyasām pāda-rajo-'bhiṣekam
niṣkiñcanānām na vṛṇīta yāvat

As long as their intelligence (yāvat eṣām matih) does not accept (na vṛṇīta) the dust from the feet (pāda-rajo-abhiṣekam) of devotees (mahīyasām) having no material desires (niṣkiñcanānām), the intelligence of these people (tāvad eṣām matih) will not realize the lotus feet of the Lord (na sprśaty urukrama aṅghrim), whose secondary goal (yad-arthah) is destruction of sāmsāra (anartha apagamah).

Verse Summary: “If the scriptures say that Viṣṇu is the valuable goal, then why your teachers, who know scriptures, have not become fixed on Viṣṇu?”

As long one does not accept the dust from the feet of devotees their intelligence will not realize the lotus feet of the Lord.

SVCT Commentary – Verse 32

- “If the scriptures say that Viṣṇu is the valuable goal, then your teachers, who know scriptures, would have become fixed on Viṣṇu. Since they do not think of Viṣṇu, bhakti to Viṣṇu must not be the instruction of scripture.”
- Niṣkiñcanānām means those who have given up karma, jñāna, and desires for material wealth, sons, and family, with a desire only for bhakti.

mayy ananyena bhāvena bhaktim kurvanti ye drdhām
mat-kr̥te tyakta-karmāṇas tyakta-svajana-bāndhavāh

They perform firm bhakti to me with exclusive devotion, giving up all actions to attain me, giving up friends and relatives. SB 3.25.22

- As long as the intelligence does not accept bathing in the dust from the feet of great devotees who have given up all material desires, bathing in his Vaiṣṇava behavior and knowledge, that intelligence will not touch the feet of the Lord.

SVCT Commentary – Verse 32

- Śruti says:

yasya deve parā bhaktir yathā deve tathā gurau
tasyaite kathitā hy artha prakasante mahātmanah

- He who has bhakti for the guru as much as he has for the Lord understands the meaning of the scriptures. Śvetāśvatara Upaniṣad

yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanuṁ svām

- The Lord reveals his form to he whom he chooses. Muṇḍaka Upaniṣad
- The goal of having the intelligence touch the Lord's feet (yad arthaḥ) is destruction of saṁsāra (anartha-apagamah).
- This is actually an accompanying result.
- The main goal is simply to touch the feet of the Lord.

Section-VII – Hiranyakaśipu orders Prahlada to be killed but the attempts are foiled (33-48)

॥ 7.5.33 ॥

ity uktvoparataṁ putraṁ
hiranyakaśipū ruṣā
andhīkṛtātmā svotsaṅgān
nirasyata mahī-tale

After Prahlāda had finished speaking (ity uktva uparataṁ putraṁ), Hiranyakaśipu (hiranyakaśipū), blinded by anger (ruṣā andhīkṛta atmā), threw him (nirasyata) off his lap onto the ground (sva utsaṅgān mahī-tale).

Verse Summary: Hearing this, Hiranyakaśipu, in great anger, threw Prahlada off his lap.

Section-VII – Hiraṇyakaśipu orders Prahlada to be killed but the attempts are foiled (33-48)

॥ 7.5.34 ॥

āhāmarṣa-ruṣāviṣṭaḥ
kaṣāyī-bhūta-locanaḥ
vadhyatām āśv ayam vadhyo
niḥsārayata nairṛtāḥ

Intolerant and angry (amarṣa ruṣā āviṣṭaḥ), his reddish eyes burning like molten copper (kaṣāyī bhūta locanaḥ), Hiraṇyakaśipu said (āha): O demons (nairṛtāḥ) ! Take this boy away (ayam niḥsārayata) ! He deserves to be killed (vadhyah). Kill him immediately (āśu vadhyatām)!

Verse Summary: In great anger, Hiraṇyakaśipu ordered his demons: “He deserves to be killed. Kill him immediately.”

Section-VII – Hiraṇyakaśipu orders Prahlada to be killed but the attempts are foiled (33-48)

॥ 7.5.35 ॥

ayaṁ me bhrātr-hā so 'yaṁ
hitvā svān suhr̥do 'dhamah
pitṛvya-hantuḥ pādau yo
viṣṇor dāsavad arcati

This low person (ayaṁ adhamah), giving up his family of well-wisher (hitvā svān suhr̥dah ayaṁ), is the killer of my brother (me bhrātr-hā), for he worships the feet of Viṣṇu (yah arcati viṣṇoh pādau), the killer of his uncle (pitṛvya-hantuḥ), as if he were his servant (dāsavad).

Verse Summary: Actually, he is the killer of my brother, for he, giving up his well wishing family, worships Visnu as if he were his servant.

SVCT Commentary – Verse 35

- He is the killer of my brother.
- “But it is well known that Viṣṇu killed your brother.”
- He is Viṣṇu. → PM
- How is that?
- He worships Viṣṇu like a servant, though he is the son of demon king.
- He is Viṣṇu because Viṣṇu gives a similar form to his servants.
- Therefore kill him.

Section-VII – Hiraṇyakaśipu orders Prahlāda to be killed but the attempts are foiled (33-48)

|| 7.5.36 ||

viṣṇor vā sādhu asau kim nu
kariṣyaty asamañjasah
sauhrdam dustyajam pitror
ahāt yaḥ pañca-hāyanah

Although Prahlāda is only five years old (yaḥ pañca-hāyanah), being unfit (asamañjasah), he has given up the affection (ahāt sauhrdam) of his father and mother (pitroh), difficult to reject (dustyajam). Will he put his faith (kim nu asau sādhu kariṣyaty) in Viṣṇu (viṣṇor vā) ?

Verse Summary: Even though he is only 5 years old, he has given up family affection. Will he put his faith in Visnu?

- Viṣṇu should not be believed. How could a person who is intelligent put faith in him?

|| 7.5.37 ||

paro 'py apatyam hita-kṛd yathauśadham
sva-dehajo 'py amayavat suto 'hitah
chindyāt tad aṅgam yad utātmano 'hitam
śeṣam sukham jīvati yad-vivarjanāt

Someone else's child (parah api), if beneficial (hita-kṛt) like a medicinal herb (yathā auśadham), is treated like a son (apatyam). A son who is unbeneficial (ahitah sutah), though coming from one's body (sva-deha-jah api), is like disease (āmaya vat). A limb which is unbeneficial (yad ātmanah ahitam aṅgam) should be cut off (chindyāt). By cutting it off (yad-vivarjanāt), one can finally live happily (śeṣam sukham jīvati).

Verse Summary: If unbeneficial, even one's son must be cut off, just like a defective limb is cut off.

- “How can we kill your son?”
- A person not of one's family, if beneficial like a medicinal herb, is treated like son. A limb, if unbeneficial for oneself, should be cut off.

Section-VII – Hiraṇyakaśipu orders Prahlada to be killed but the attempts are foiled (33-48)

॥ 7.5.38 ॥

sarvair upāyair hantavyaḥ
sambhoja-śayanāsanaiḥ
suhṛt-liṅga-dharaḥ śatrur
muner duṣṭam ivendriyam

This enemy (śatruḥ), disguised as friend (suhṛt-liṅga-dharaḥ), like uncontrolled senses for a sage (muneḥ duṣṭam indriyam iva), should be killed (hantavyaḥ) by some means (sarvair upāyair) while he eats, sits or sleeps (sambhoja śayana āsanaiḥ).

Verse Summary: This enemy disguised as a friend should be killed by some means while he eats, sits or sleeps.

- He should be killed by putting poison in his food and other means.

Section-VII – Hiraṇyakaśipu orders Prahlāda to be killed but the attempts are foiled (33-48)

॥ 7.5.39-40 ॥

nairṛtās te samādiṣṭā
bhartrā vai śūla-pāṇayah
tigma-damṣṭra-karālāsyās
tāmra-śmaśru-śiroruhāḥ

nadanto bhairavam nādam
chindhi bhindhīti vādinah
āsīnam cāhanañ śūlaiḥ
prahrādam sarva-marmasu

Ordered by their master (te bhartrā samādiṣṭāḥ), the demons (nairṛtāḥ), with fearful faces (karāla āsyāḥ), sharp teeth (tigma damṣṭra) and reddish, coppery beards and hair (tāmra-śmaśru śiroruhāḥ), making fearful sounds (nadantah bhairavam nādam), shouted, "Chop him up! Pierce him (chindhi bhindhīti vādinah)!" With tridents in their hands (śūla-pāṇayah) they began attacking (ahanañ) sitting Prahlāda (prahrādam āsīnam) at all the vital points on his body (sarva-marmasu).

Verse Summary: Thus ordered, the demons began to attack Prahlāda with lances.

Section-VII – Hiraṇyakaśipu orders Prahlāda to be killed but the attempts are foiled (33-48)

॥ 7.5.41 ॥

pare brahmaṇy anirdeśye
bhagavaty akhilātmani
yuktātmany aphaḷā āsann
apuṇyasyeva sat-kriyāḥ

Just as pious acts have no effect on a misfortunate person (apuṇyasya sat-kriyāḥ iva), the demons had no effect (aphalā āsan) on Prahlāda whose body was embraced (ātmani yuktah) by the Supreme Lord (bhagavati), the soul of all things (akhila ātmani), the supreme Brahman, who is spread everywhere without change (pare brahmaṇi) and possesses inconceivable powers (anirdeśye).

Verse Summary: But, the demons had no effect on Prahlada whose body was embraced by the Lord.

SVCT Commentary – Verse 41

- His body (ātmā) was connected with the Lord, since it was previously said that he was embraced by Govinda.
- He was like a child protected on the lap of his father.
- “Then did the weapons attack the limbs of the Lord?”
- No, that is impossible.
- The Lord is the supreme Brahman, spread everywhere, without change, with inconceivable powers (anirdeśye).
- He is the soul of everything, and thus the controller of all weapons. How could weapons strike him?

Section-VII – Hiranyakaśipu orders Prahlada to be killed but the attempts are foiled (33-48)

॥ 7.5.42 ॥

prayāse 'pahate tasmin
daityendraḥ pariśaṅkitaḥ
cakāra tad-vadhopāyān
nirbandhena yudhiṣṭhira

O King Yudhiṣṭhira (yudhiṣṭhira)! When all the attempts failed (prayāse apahate tasmin), the King of the demons, Hiranyakaśipu (daitya indraḥ), being most fearful (pariśaṅkitaḥ), stubbornly tried (nirbandhena cakāra) other means to kill him (tad-vadha upāyān).

Verse Summary: When all attempts failed, fearful Hiranyakaśipu stubbornly tried other means to kill him.

Section-VII – Hiranyakaśipu orders Prahlada to be killed but the attempts are foiled (33-48)

|| 7.5.43-44 ||

dig-gajair dandaśūkendrair
abhicārāvapatanaiḥ
māyābhiḥ sannirodhaiś ca
gara-dānair abhojanaiḥ

hima-vāyv-agni-salilaiḥ
parvatakramanair api
na śaśāka yadā hantum
apāpam asuraḥ sutam
cintām dīrghatamām prāptas
tat-kartum nābhyapadyata

When Hiranyakaśipu could not kill (yadā asuraḥ hantum na śaśāka) his innocent son (apāpam sutam) by throwing him beneath the feet of big elephants (dig-gajair), throwing him among huge snakes (danda-śūka-indraiḥ), employing destructive spells (abhicāra), hurling him from the tops of hills (avapātanaiḥ), conjuring up illusory tricks (māyābhiḥ), imprisoning him (sannirodhaiḥ), administering poison (gara-dānaiḥ), starving him (abhojanaiḥ), exposing him to severe cold, winds, fire and water (hima-vāyu-agni-salilaiḥ), or throwing heavy stones on him to crush him (parvata ākramanair api), he began to contemplate the situation deeply (cintām dīrghatamām prāptas). He did not succeed (na abhyapadyata) in killing him (tat-kartum).

Verse Summary: When Hiranyakaśipu could not kill Prahlada through all means at his disposal, he began to contemplate deeply.

Section-VII – Hiraṇyakaśipu orders Prahlada to be killed but the attempts are foiled (33-48)

॥ 7.5.45 ॥

eṣa me bahv-asādhūkto
vadhopāyāś ca nirmitāḥ
tais tair drohair asad-dharmair
muktah svenaiva tejasā

I have called him many ill names (eṣah me bahu asādhū uktah) and have devised many means of killing him (vadha upāyāḥ nirmitāḥ), but he was freed (muktah) from all these violent spells (taiḥ taiḥ drohaiḥ asad-dharmaiḥ) by his own powers (svena eva tejasā).

Verse Summary: By his own powers he has freed himself from the many plans that I devised to kill him.

- Three verses explain his thoughts.

Section-VII – Hiraṇyakaśipu orders Prahlada to be killed but the attempts are foiled (33-48)

॥ 7.5.46 ॥

vartamāno 'vidūre vai
bālo 'py ajaḍa-dhīr ayam
na vismarati me 'nāryam
śunaḥ śepa iva prabhuḥ

Though he is only a child (bālah api) and is not far from me (avidūre vartamānah), he remains energetic in mind (ayam ajaḍa-dhīh), never forgetting (na vismarati) my enemy Viṣṇu (me anāryam). He is capable of escaping death (prabhuḥ) like Śunaḥ-śepa (śunaḥ śepah iva)

Verse Summary: Though he is only a child, he remains energetic in mind, never forgetting Visnu. He is certainly capable of escaping death.

SVCT Commentary – Verse 46

- Though he is situated close, he never forgets my enemy (anāryam), Viṣṇu.
- Prahlāda's inability to give up his nature is explained through an example.
- He is resilient like a dog's tail.
- Śunaḥ-śepah is also the name of the middle son of Ajīgarta who was sold to Hariścandra by his parents as a sacrifice.
- He did not remember their harm to him, and took shelter of Viśvāmitra and became a member of his family. He was thus saved from being killed.
- Prahlāda was similarly able to escape death.

Section-VII – Hiraṇyakaśipu orders Prahlada to be killed but the attempts are foiled (33-48)

॥ 7.5.47 ॥

aprameyānubhāvo 'yam
akutaścid-bhayo 'maraḥ
nūnam etad-virodhena
mṛtyur me bhavitā na vā

He has unlimited power (ayam aprameya anubhāvah), is fearless (akutaścit bhayah) and deathless (amarah). Perhaps opposing him (nūnam etad-virodhena) will bring my death (mṛtyur me bhavitā na vā).

Verse Summary: He has unlimited power, is fearless and deathless. Perhaps opposing him will bring my death.

Section-VII – Hiraṇyakaśipu orders Prahlada to be killed but the attempts are foiled (33-48)

॥ 7.5.48 ॥

iti tac-cintayā kiñcin
mlāna-śriyam adho-mukham
śaṇḍāmarkāv auśanasau
vivikta iti hocatuḥ

While he was thinking in this way (iti tat-cintayā kiñcit), bereft of bodily luster (mlāna-śriyam), with downcast face (adhah-mukham), Śaṇḍa and Amarka (śaṇḍa-amarkāu auśanasau) spoke to him (iti ha ūcatuḥ) in private (vivikta).

Verse Summary: While Hiraṇyakaśipu was thinking in this way, Sanda and Amarka spoke to him in private.

Section-VIII – Following Sanda and Amarka's advise Prahlada is sent back to school (49-57)

|| 7.5.49 ||

jitaṁ tvayaikena jagat-trayaṁ bhruvor
vijṛmbhaṇa-trasta-samasta-dhiṣṇyapam
na tasya cintyaṁ tava nātha cakṣvahe
na vai śiśūnāṁ guṇa-doṣayoḥ padam

You have conquered (tvayā ekena jitaṁ) the three worlds by yourself (jagat-trayaṁ). The devatās (samasta-dhiṣṇyapam) are afraid of the mere movement of your brow (bhruvor vijṛmbhaṇa trastah). O master (nātha)! We do not see that it is worth while (na cakṣvahe) to think about unobtainable desires (tava tasya cintyaṁ). We do not take seriously (na cakṣvahe) the good and bad behavior of children (śiśūnāṁ guṇa-doṣayoḥ padam).

Verse Summary: You have conquered the three worlds and the devatas are afraid of you. Therefore, do not think about unobtainable desires and don't take children's behavior too seriously.

SVCT Commentary – Verse 49

- We do not see it suitable for you to think about desires you cannot attain.
- “But my son’s nature is to oppose me.”
- We do not see the behavior of children in terms of good and bad.
- We will understand the good or bad nature of his intelligence after his childhood.

Section-VIII – Following Sanda and Amarka’s advise Prahlada is sent back to school (49-57)

॥ 7.5.50 ॥

imam tu pāsair varuṇasya baddhvā
nidhehi bhīto na palāyate yathā
buddhiś ca puṁso vayasārya-sevayā
yāvad gurur bhārgava āgamiṣyati

Keep him bound (baddhvā nidhehi) with Varuṇa’s ropes (varuṇasya pāsaih) so that he does not run away (yathā na palāyate) in fear (bhītah). His intelligence will develop with age (puṁsah buddhih vayasā) and service to the ācārya (ārya-sevayā), when Śukrācārya arrives (yāvad guruh bhārgava āgamiṣyati).

Verse Summary: Keep him bound with Varuna’s rope. His intelligence will develop with age and by service to Śukrācārya.

SVCT Commentary – Verse 50

- “Let that be. What should I do right now?”
- They give their advice in this verse.
- Any man develops intelligence, by age, after passing childhood, and by service to the ācārya.
- “Who is the ācāryā? When will he serve the ācārya?”
- When Śukrācārya returns, he will become intelligent.

Section-VIII – Following Sanda and Amarka’s advise Prahlada is sent back to school (49-57)

॥ 7.5.51 ॥

tatheti guru-putroktam
anujñāyedam abravīt
dharmo hy asyopadeṣṭavyo
rājñām yo gr̥ha-medhinām

Accepting the instructions of Ṣaṇḍa and Amarka (tathā iti guru-putra-uktam anujñāya), Hiraṇyakaśipu said (idam abravīt), “Instruct Prahlāda (asya upadestavyah) on the duties of householder kings (yah rājñām gr̥ha-medhinām dharmah).”

Verse Summary: Accepting their instructions, Hiraṇyakaśipu said, “Instruct Prahlāda on the duties of householder kings”.

Section-VIII – Following Sanda and Amarka's advise Prahlada is sent back to school (49-57)

॥ 7.5.52 ॥

dharmam artham ca kāmam ca
nitarām cānupūrvaśah
prahrādāyocatū rājan
praśritāvanatāya ca

O King (rājan)! Thereafter, Sanda and Amarka systematically (anupūrvaśah) and unceasingly (nitarām ca) taught Prahlāda Mahārāja (prahrādāya ūcatah), who was submissive (avanatāya) and humble (praśritah ca), about mundane religion, economic development (dharmam artham ca) and sense gratification (kāmam).

Verse Summary: Thereafter, the teachers taught humble and submissive Prahlada about dharma, artha and kama.

Section-VIII – Following Sanda and Amarka’s advise Prahlada is sent back to school (49-57)

॥ 7.5.53 ॥

yathā tri-vargaṃ gurubhir
ātmane upaśikṣitam
na sādhu mene tac-chikṣāṃ
dvandvārāmapavarṇitām

Just as he considered (yathā mene) what was previously taught by the teachers to him (gurubhir ātmane upaśikṣitam) concerning artha, dharma, and kāma (tri-vargaṃ) to be wrong (na sādhu), he considered these teachings (tac-chikṣāṃ) concerning topics of material enjoyment to be wrong (dvandva ārama upavarṇitām).

Verse Summary: Just as he considered the teachings of tri-varga to be wrong, he considered this teaching wrong, since it described topics of material enjoyment and nothing spiritual.

Section-VIII – Following Sanda and Amarka’s advise Prahlada is sent back to school (49-57)

॥ 7.5.54 ॥

yadācāryaḥ parāvṛtto
gṛhamedhīya-karmasu
vayasyair bālakais tatra
sopahūtaḥ kṛta-kṣaṇaiḥ

When the teacher (yada ācāryaḥ) went home to attend (parāvṛttaḥ) to his household affairs (gṛha medhīya karmasu), the students of the same age as Prahlāda Mahārāja (vayasyaiḥ bālakaiḥ) would call him (sah tatra upahūtaḥ) for playing (kṛta-kṣaṇaiḥ).

Verse Summary: After the teachers went home, Prahlada’s friends would call him for playing.

- At that time Prahlāda was called by his friends for having a goodtime playing (kṛta-kṣaṇaiḥ). Or it can mean “with opportunities for teaching about bhakti.”

Section-VIII – Following Sanda and Amarka’s advise Prahlada is sent back to school (49-57)

|| 7.5.55 ||

atha tāñ ślakṣṇayā vācā
pratyāhūya mahā-budhaḥ
uvāca vidvāms tan-niṣṭhām
kṛpayā prahasann iva

Smiling with compassion (atha kṛpayā prahasann iva), Prahlāda, who was very intelligent (mahā-budhaḥ), knowing that the boys would accept him as a teacher (vidvān tan-niṣṭhām), responded to them (tāñ pratyāhūya) with a sweet voice (ślakṣṇayā vācā).

Verse Summary: Knowing that the boys would accept him as a teacher, Prahlada smilingly responded to them.

- Vidvān tan-niṣṭhām means “he knew that the boys had faith in him as their teacher.”
- He smiled slightly, thinking, “These boys have fallen into the net of the Lord’s mercy.”

Section-VIII – Following Sanda and Amarka's advise Prahlada is sent back to school (49-57)

|| 7.5.56-57 ||

te tu tad-gauravāt sarve
tyakta-kṛīḍā-paricchadāḥ
bālā adūṣita-dhiyo
dvandvārāmeritehitaiḥ

paryupāsata rājendra
tan-nyasta-hṛdayekṣaṇāḥ
tān āha karuṇo maitro
mahā-bhāgavato 'surah

Respectful to him (tat-gauravāt), all the boys (te sarve bālāḥ), whose minds were uncorrupted (adūṣita-dhiyah) by the actions and words of the brāhmaṇas teaching about material pleasure (dvandva ārāma īrita īhitaiḥ), gave up their toys (tyakta-kṛīḍā-paricchadāḥ) and sat around him (paryupāsata). O King (rājendra)! Being compassionate and friendly (karuṇah maitrah), the great devotee (mahā-bhāgavataḥ) born in a demonic family (asurah) spoke to the boys (tān āha), who had placed their minds and eyes upon him alone (tat-nyasta-hṛdaya ikṣaṇāḥ).

Verse Summary: Respecting Prahlada, the boys gave up their toys and sat around him. Prahlada then spoke to them with great compassion.