

Canto Seven - Chapter Six

**Prahlāda Instructs His
Demoniac Schoolmates**

Section-I – Prahlada Maharaj instructs his Classmates (1-28)

|| 7.6.1 ||

śrī-prahrāda uvāca
kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabham mānuṣam janma
tad apy adhruvam arthadam

Prahlāda said: The wise person (prājñah) should practice (ācaret) bhakti-yoga (bhāgavatān dharmān) in his life (iha) from youth (kaumāra). Human birth is rare (durlabham mānuṣam janma) and transient (adhruvam) but effective for bhakti (tad api arthadam).

Verse Summary: The wise person should practice bhagavata dharma in his life from kaumara age.

But, only at an older age does one become qualified to practice dharma.

But this dharma is characterized by hearing and chanting aimed towards the Lord. This can be practiced while young.

But still, why cant I start at an older age?

Because one may die young.

Ok. Let me start it in next life then.

Human life is rare. One may not get it to practice bhakti

“How can bhakti be perfected in such a short time?”

Human birth is effective (arthadam). One can perfect bhakti in one human life.

SVCT Commentary – Verse 1

- At the end of the last chapter it was mentioned that Prahlāda was compassionate and friendly.
- What did he tell the boys? That is explained now.
- At kaumāra age one should practice dharmas.
- “But in youth a person is unqualified for varṇāśrama-dharma.”
- This dharma is related to the Lord: hearing and chanting, in the land of Bhārata (iḥa).
- “But a person will be successful starting during yauvana?”
- The wise person (prajñah) understands that perhaps he will die at the end of kaumara age, and thus his life would be wasted.

SVCT Commentary – Verse 1

- “But why worry? In a future life one can practice bhakti.”
- Birth as a human is rare. One attains human form by good fortune, and it is transient.
- Though you exist today, it is not certain you will exist tomorrow.
- “How can bhakti be perfected in such a short time?”
- Human birth is effective (arthadam).
- One sees that Khātvāṅga and others achieved success by having bhakti for only a few moments.

Section-I – Prahlada Maharaj instructs his Classmates (1-28)

|| 7.6.2 ||

yathā hi puruṣasyeha
viṣṇoḥ pādopasarpaṇam
yad eṣa sarva-bhūtānām
priya ātmeśvaraḥ suhṛt

One should perform bhakti by the methods which allow one (yathā hi puruṣasya iha) to surrender to the lotus feet of the Lord (viṣṇoḥ pāda-upasarpaṇam), since the Lord is (yat eṣaḥ) a dear lover (priyaḥ), a son (ātmā), Brahman, the master (īśvaraḥ) and the friend of all beings (sarva-bhūtānām suhṛt).

Verse Summary: Ok. But how should one practice bhāgavata-dharma?

One should perform it by the method which enables one to attain surrender to the lotus feet of Viṣṇu. This is possible by worshipping the Lord in any one of the Rasas.

SVCT Commentary – Verse 2

- How should one practice bhāgavata-dharma?
- One should perform it by the method which enables one to attain surrender to the lotus feet of Viṣṇu.
- Viṣṇu is described in order to indicate four different methods.

na karhicin mat-parāḥ śānta-rūpe
nañkṣyanti no me 'nimiso ledhi hetih
yeṣām ahaṁ priya ātmā sutaś ca
sakhā guruḥ suhrdo daivam iṣṭam

- The devotees in the spiritual world are ^{not} deprived of any enjoyment. My wheel of time does not afflict those devotees, for whom I am a lover, the ātmā, son, friend, elder, companion or worshipable deity. SB 3.25.38

SVCT Commentary – Verse 2

- Thus, among the bhāvas of mādhyaya (priya), śānta-rati (ātmā), dāsya (isvara), or sakhya (suhṛt) one should surrender to the Lord by whichever bhāva one desires.
- Thus it is said that one should perform bhāgvatān dharmān— one should perform these dharmas.
- This is an order for performance of rāga-bhakti.
- Prahlāda has also taught the fifth bhāva called vātsalya by taking another meaning in the word ātmā since ātmā can mean son (one's own).

Section-I – Prahlada Maharaj instructs his Classmates (1-28)

|| 7.6.3 ||

sukham aindriyakam daityā
deha-yogena dehinām
sarvatra labhyate (daivād
yathā duḥkham ayatnataḥ

Dear demons (daityāh)! Just as all beings (yathā dehinām) attain (daivād labhyate) distress (without endeavor) (duḥkham ayatnataḥ), they attain happiness of the senses (aindriyakam sukham labhyate) in all species (sarvatra) just by connection with a body (deha-yogena).

Verse Summary: On the contrary, having attained a human form, one should not endeavor for material happiness. One anyway gets it according to ones karma.

- Having attained a human form one should not endeavor for material happiness.
- Happiness and distress are the qualities of the body.
- Thus by attaining a body one attains both of these.

5 factors govern success

a) Adhishṭāna → gross body / place

b) Kaṣṭhē → UPādhi

c) Kāraṇa → Sūkṣma Indriyēs

Ḍeṣṭā → endeavor

deṣṭā → karṇā / destiny

Sādhanā ✓
↓
Tolerance (absolute)
↓

→ progress ↑ → Tolerance
→ dependence on Ḍeṣṭā

Success w/o endeavor
failures despite endeavor

Material activities
↓
DeḌite

Anugraha

correlation b/w Ḍeṣṭā & Success

Progress & absorption & tolerance of Ḍeṣṭā → why should one endeavor?
to reduce that suffering

Section-I – Prahlada Maharaj instructs his Classmates (1-28)

|| 7.6.4 ||

tat-prayāso na kartavyo
yata āyur-vyayaḥ param
na tathā vindate kṣemaṁ
mukunda-caraṇāmbujam

One should not endeavor for material happiness (tat-prayāsaḥ na kartavyo) since it simply depletes one's life span (yataḥ āyur-vyayaḥ param). By that method (tathā) one gains no benefit (na vindate kṣemaṁ). One gains benefit from worshipping the lotus feet of Mukunda (mukunda-caraṇāmbujam).

Verse Summary: Further, material happiness simply depletes one's life span and one gains no benefit by it. Rather, one gains benefit from worshipping the lotus feet of Mukunda.

Section-I – Prahlada Maharaj instructs his Classmates (1-28)

|| 7.6.5 ||

tato yateta kuśalah
kṣemāya bhavam āśritah
śarīram pauruṣam yāvan
na vipadyeta puṣkalam

The skilful person (tatah kuśalah), fearful of falling from his position (bhavam āśritah), should endeavor (yateta) for his benefit (kṣemāya) as long as (yāvat) he remains capable (na vipadyeta puṣkalam) in the human form (pauruṣam śarīram).

Verse Summary: Thus a skilful person, fearful of falling from his position, should worship the Lord as long as he remains capable in the human form.

SVCT Commentary – Verse 5

- Hearing fearfully that one falls from one's position by not worshipping the Lord (sthānād bhraṣṭāḥ patanty adhaḥ, SB 11.5.3), one worships the Lord.
- That is the meaning of bhayam āśritaḥ.
- This is an injunction for vaidhi-bhakti.
- Puṣkalam means “well nourished because of absence of old age and disease.”
- Thus it indicates “as long as one is capable of endeavoring.”

Section-I – Prahlada Maharaj instructs his Classmates (1-28)

|| 7.6.6 ||

pumso varṣa-śataṁ hy āyus
tad-ardham cajitātmanaḥ
niṣphalaṁ yad asau rātryāṁ
sete 'ndham prāpitaṁ tamaḥ

Every human being (pumsah) has as his duration of life one hundred years (varṣa-śataṁ hi āyuh), but for one who cannot control his senses (ajita-ātmanaḥ), half of those years (tad-ardham) are completely useless (niṣphalam) because at night he sleeps (sete yad asau rātryāṁ), covered by ignorance (prāpitaḥ andham tamaḥ).

Verse Summary: But why do you say that a life of sense gratification depletes one's life span?

A person with uncontrolled senses wastes half of his life span of 100 years by sleeping.

- The way in which one wastes one's life is described.

Section-I – Prahlada Maharaj instructs his Classmates (1-28)

॥ 7.6.7 ॥

mugdhasya bālye kaiśora
krīḍato yāti vimśatiḥ
jarayā grasta-dehasya
yāty akalpasya vimśatiḥ

For the first ten years one is in ignorance (mugdhasya bālye).
From the age of ten to fifteen (kaiśore) one engages in playing
(krīḍatah yāti). One spends twenty years (vimśatiḥ) afflicted by
invalidity due to old age (jarayā grasta-dehasya), and another
twenty years (vimśatiḥ) incapable of doing anything (akalpasya
yāti).

Verse Summary: Further, such a person wastes his 1st 10 years in ignorance, next 5 in playing and later wastes 20 years in invalidity and another 20, incapable of doing anything.

Section-I – Prahlada Maharaj instructs his Classmates (1-28)

॥ 7.6.8 ॥

durāpūreṇa kāmēna
mohēna ca bālīyasā
śeṣam grheṣu saktasya
pramattasyāpayāti hi

The person, attached to family life (saktasya) and inattentive to his goal (pramattasya), wastes the remaining years (āpayāti śeṣam) in household life (grheṣu), bewildered by strong desires (bālīyasā kāmēna mohēna) that cannot be fulfilled (durāpūreṇa).

Verse Summary: In between, the remaining years of his household life he wastes in sense gratification, being attached to the family life.

Section-I – Prahlada Maharaj instructs his Classmates (1-28)

|| 7.6.9 ||

ko gr̥heṣu pumān saktam
ātmānam ajitendriyaḥ
sneha-pāśair dr̥dhair baddham
utsaheta vimocitum

What person (kaḥ pumān) with uncontrolled senses (ajita indriyaḥ) is able to free himself when (ātmānam vimocitum utsaheta), attached to the house (gr̥heṣu saktam), he is bound tightly (dr̥dhair baddham) by the strong ropes of affection (sneha-pāśair)?

Verse Summary: Even if such a person wants to worship the Lord and free himself, he cannot do so because he is tightly bound by the ropes of affection. Therefore, one should start bhakti while one is very young.

SVCT Commentary – Verse 9

- Even though the person may realize that he should worship Kṛṣṇa, he is unable to do so.
- Therefore from the kaumāra age one should begin worshipping the Lord.
- One can perfect one's worship only by producing attachment to worship and by being unattached to anything else.
- There is no other method.

Section-I – Prahlada Maharaj instructs his Classmates (1-28)

॥ 7.6.10 ॥

ko nv artha-trṣṇām visrjet
prāṇebhyo 'pi ya īpsitaḥ
yam krīṇāty asubhiḥ preṣṭhais
taskarah sevako vaṇik

Who can give up (kaḥ nu visrjet) the thirst for money (artha-trṣṇām) which is dearer than the life airs (yaḥ prāṇebhyaḥ api īpsitaḥ), and for which (yam krīṇāti) the thief, servants and merchant (taskarah sevakah vaṇik) risk their lives (preṣṭhais asubhiḥ).

Verse Summary: In fact, this material attachment is so strong that for acquiring a little wealth the thieves, servants and merchants risk their lives

SVCT Commentary – Verse 10

- This verse illustrates the strength of material attachment.
- Wealth is dearer than the life airs. That is explained.
- Thieves risk their lives by entering the house of a wealthy man at night to steal.
- Servants of the king risk their lives, by going to war for the king.
- Merchants risk their lives by going to difficult places across the ocean.

Section-I – Prahlada Maharaj instructs his Classmates (1-28)

॥ 7.6.11-13 ॥

katham priyāyā anukampitāyāḥ
saṅgam̐ rahasyam̐ rucirām̐ś ca mantrān
suhṛtsu tat-sneha-sitaḥ śiśūnām̐
kalākṣarāṇām̐ anurakta-cittaḥ

putrān smaram̐ś tā duhitṛḥ hṛdayyā
bhrātṛn̐ svasṛḥ vā pitarau ca dīnau
gṛhān̐ manojñoru-paricchadām̐ś ca
vṛttīś ca kulyāḥ paśu-bhṛtya-vargān̐

tyajeta kośas-kṛd̐ ivehamānaḥ
karmāṇi lobhād̐ avitr̐pta-kāmaḥ
aupasthya-jaihvam̐ bahu-manyamānaḥ
katham̐ virajyeta duranta-mohaḥ

How can a person (**katham**), remembering his private association (**rahasyam̐ saṅgam̐**) with his affectionate wife (**anukampitāyāḥ priyāyā**) and their pleasing conversations (**rucirām̐ś ca mantrān**), give her up (**tyajeta**)? Bound by affection to his children (**tat-sneha-sitaḥ**), attracted to their simple words (**kala-akṣarāṇām̐ anurakta-cittaḥ**), remembering his association with those children (**suhṛtsu śiśūnām̐**), remembering his sons (**tāḥ putrān smaran**), how can he give them up (**katham tyajeta**)? How can he give up (**katham tyajeta**) daughters who touch his heart (**duhitṛḥ hṛdayyāḥ**), or brothers, sisters (**bhrātṛn̐ svasṛḥ vā**), dependent father and mother (**pitarau ca dīnau**), houses (**gṛhān̐**) with furniture (**manojño uru-paricchadān̐ ca**), means of livelihood passed down in the family (**vṛttīś ca kulyāḥ**), domestic animals and servants (**paśu-bhṛtya-vargān̐**)? Just as silkworm builds a cocoon with no exit and thus perishes (**kośas-kṛt̐ iva**), the foolish person, acting out of lust (**lobhād̐ karmāṇi ihamānaḥ**) with unsatisfied desires (**avitr̐pta-kāmaḥ**), giving importance (**bahu-manyamānaḥ**) to the happiness of the genital and tongue (**aupasthya-jaihvam̐**), builds a trap with no escape (**implied**). How can this person (**katham**) under great illusion (**duranta-mohaḥ**) become detached (**virajyeta**) ?

Verse Summary: How can a person, remembering his association with his affectionate relatives, houses, etc., give them up? Just as silkworm builds a cocoon with no exit and thus perishes, this foolish person, acting out of lust, builds a trap with no escape. How can this person under great illusion become detached?

Section-I – Prahlada Maharaj instructs his Classmates (1-28)

॥ 7.6.14 ॥

kuṭumba-poṣāya viyan nijāyur
na budhyate 'rtham vihatam pramattaḥ
sarvatra tāpa-traya-duḥkhitātmā
nirvidyate na sva-kuṭumba-rāmaḥ

Inattentive (pramattaḥ), he does not understand (na budhyate) that his life span has dwindled away (viyat nija ayuh) and his real goal has been destroyed (vihatam artham) in maintaining his family (kuṭumba-poṣāya). Though always suffering the three miseries (sarvatra tāpa-traya-duḥkhita atmā), because he enjoys with his family (sva-kuṭumba-rāmaḥ), he does not regret this (na nirvidyate).

Verse Summary: Such a person does not realize that his life span has dwindled away and his real goal has been destroyed in maintaining his family. In spite of suffering the threefold miseries, he does not regret it because he enjoys with his family.

SVCT Commentary – Verse 14

- He does not understand that his lifespan is dwindling and the goal of human life is lost.
- He is only aware of running out of cakes and sweets.
- However he does not regret this.

Section-I – Prahlada Maharaj instructs his Classmates (1-28)

॥ 7.6.15 ॥

vittesu nityābhiniviṣṭa-cetā
vidvāṁś ca doṣaṁ para-vitta-hartuḥ
pretyeḥa vāthāpy ajitendriyas tad
aśānta-kāmo harate kuṭumbī

Since he is constantly absorbed in money (vittesu) nitya abhinivista (cetā), is attached to his family (kuṭumbī), and has unfulfilled desires (aśānta-kāmaḥ), unable to control his senses (ajitendriyah), he steals (para-vitta-hartuḥ), though he knows it is wrong to steal other's money (doṣaṁ vidvān), since (athāpi) there are consequences now (iha) and after death (pretya vā).

Verse Summary: Due to his family attachment and unfulfilled desires, he steals other's money though he knows it is wrong.

- Though he knows that after dying he will experience hell and in this life get punishment from the king, he still steals money.

Section-I – Prahlada Maharaj instructs his Classmates (1-28)

॥ 7.6.16 ॥

vidvān apītham danujāḥ kuṭumbam
puṣṇan sva-lokāya na kalpate vai
yaḥ svīya-parākya-vibhinna-bhāvas
tamaḥ prapadyeta yathā vimūḍhaḥ

O demons (danu-jāḥ)! Though he knows scripture (vidvān api), by maintaining his family (kuṭumbam puṣṇan) he becomes incapable of understanding his own benefit (na vai sva-lokāya kalpate). Absorbed in the concept self and other (svīya pārakya vibhinna bhāvah), he enters hell (yaḥ tamaḥ prapadyeta) like a fool (yathā vimūḍhaḥ).

Verse Summary: Though he knows scripture, he becomes incapable of understanding his own benefit due to absorption in family life. He thus enters hell like a fool.

Section-I – Prahlada Maharaj instructs his Classmates (1-28)

॥ 7.6.17-18 ॥

yato na kaścit kva ca kutracid vā
dīnaḥ svam ātmānam alaṁ samarthaḥ
vimocitum kāma-dṛśāṁ vihāra-
krīḍā-mṛgo yan-nigado visargaḥ

tato vidūrāt parihṛtya daityā
daityesu saṅgaṁ viṣayātmakeṣu
upeta nārāyaṇam ādi-devaṁ
sa mukta-saṅgair iṣito pavargaḥ

O demons (daityā) ! Since no one (yatah na kaścit), at any time (kva ca), in any place (kutracid vā), being helpless (svam dīnaḥ), has been able (alaṁ samarthaḥ) to free himself from family life (ātmānam vimocitum), this pet animal enjoyed by women (vihāra-krīḍā-mṛgaḥ) who are chains causing rebirth in this world (yan-nigadaḥ visargaḥ) should completely reject (vidūrāt parihṛtya) the association of demons (daityeṣu saṅgaṁ) who are absorbed in material pleasure (viṣaya-atma-keṣu) and surrender to Nārāyaṇa (upeta nārāyaṇam) the Supreme Lord (ādi-devaṁ). Persons desiring liberation (sa mukta-saṅgair iṣitah) seek that Lord who gives liberation (iṣitah sah apavargaḥ).

Verse Summary: Since no one, even knowing scripture, in any place or time, has been able to free himself from family life, one should surrender to Nārāyaṇa and reject the association of sense gratifiers. He is the one who gives liberation.

- The human being is the pet animal for pleasure (vihāra-krīḍa-mṛgaḥ) of women, who are chains which produce birth (yat nigadaḥ visargaḥ).

Section-I – Prahlada Maharaj instructs his Classmates (1-28)

॥ 7.6.19 ॥

na hy acyutaṁ prīṇayato
bahv-āyāso 'surātmajāḥ
ātmatvāt sarva-bhūtānām
siddhatvād iha sarvataḥ

O sons of demons (asura ātma jāḥ)! It takes no great endeavor (na hi bahu-āyāsaḥ) to please the Lord (prīṇayataḥ acyutaṁ) since he is within all beings (ātmatvāt sarva-bhūtānām) and since pleasing him is accomplished by many simple means (sarvataḥ siddhatvāt iha).

Verse Summary: And pleasing this Narayana is very simple since He is within the heart of all beings.

SVCT Commentary – Verse 19

- It is not a great endeavor to please the Lord by service.
- One also pleases the family by service.
- One does not become fatigued in searching for him, since he resides in the heart (ātmavāt).
- There is no fatigue in trying to please him, because this is accomplished by all methods (sarvataḥ siddhatvāt), by mental service or by offering physical objects, since the Lord is pleased just by the decision “I will please the Lord.”
- Or the Lord is pleased by just one of the devotional processes like hearing or chanting.

Section-I – Prahlada Maharaj instructs his Classmates (1-28)

॥ 7.6.20-23 ॥

parāvareṣu bhūteṣu brahmānta-sthāvarādiṣu
bhautikeṣu vikāreṣu bhūteṣv atha mahatsu ca ॥
guṇeṣu guṇa-sāmye ca guṇa-vyatikare tathā
eka eva paro hy ātmā bhagavān īśvaro 'vyayaḥ ॥
pratyag-ātma-svarūpeṇa dr̥śya-rūpeṇa ca svayam
vyāpya-vyāpaka-nirdeśyo hy anirdeśyo vikalpitaḥ ॥
kevalanubhavananda- svarūpaḥ parameśvaraḥ
māyayāntarhitaiśvarya īyate guṇa-sargayā ॥

The unchanging Lord (avyayaḥ), Brahman (ekah), Paramātmā (ātmā), and Bhagavān (bhagavān īśvaraḥ), different from prakṛti (paraḥ), is present in higher and lower beings (para avareṣu bhūteṣu) from Brahmā to the plants (brahma-anta-sthāvara-ādiṣu), in all gross objects (bhautikeṣu vikāreṣu), in the gross elements (bhūteṣu atha), in the guṇas (guṇeṣu), in pradhāna (guṇa-sāmye ca), and in its transformations such as mahat-tattva (guṇa-vyatikare tathā mahatsu ca). He is described as the pervader (vyāpyaḥ nirdeśyaḥ) in the form of Paramātmā (pratyag-ātma-svarūpeṇa), and is known as the pervaded (vyāpaka ca svayam) in the form of the universe (dr̥śya-rūpeṇa). Though he is beyond definition (anirdeśyaḥ), he is realized by various types of worshippers (avikalpitaḥ). This Supreme Lord (parama īśvaraḥ), though having a spiritual form of pure knowledge and bliss (kevala anubhava ananda-svarūpaḥ), is falsely seen as an entity without powers (īyate antarhita aiśvaryaḥ), because of māyā (māyaya), which creates material sense objects for the jīva (guṇa-sargayā).

Verse Summary: Not only is the Lord to be served within the heart, but he is present everywhere, and should be satisfied by giving him all respect. Only out of false knowledge is this Lord seen without powers.

SVCT Commentary – Verse 20-23

- Not only is the Lord to be served within the heart, but he is present everywhere, and should be satisfied by giving him all respect.
- ✓ To teach this, two verses show how the Lord pervades everything.
- ✓ He is present in all excellent and inferior jīvas from Brahmā to the plants.
- He is present in non-living objects such as pots (bhautikeṣu vikareṣu), in the five gross elements (mahatsu bhūteṣu), in pradhana (guṇa-samye), and in its transformations such as mahat-tattva (guṇa-vyatikare).
- He is different from prakṛti and its transformations.
- ✓ He is the one Lord called supreme Brahman (ekaḥ), Paramātmā (ātmā) and Bhagavān.
- He is without deterioration through all time (avyayaḥ).

SVCT Commentary – Verse 20-23

- “If the Lord is like this, then let this be defined.”
- He is the ātmā within all jīvas (pratyag-ātma), Paramātmā.
- He is the pervader in that form, and as the visible universe, he is pervaded.
- Thus he is specified as the pervader and the pervaded.
- But actually he cannot be specified.
- Though indefinable or invisible, by different worshippers he is manifested variously (vikalpitaḥ) as Brahman, Paramātmā and Bhagavān.
- Still he is one form, made of knowledge and bliss.
- Though he is manifest by the powers arising from his svarūpa everywhere, by his power of ignorance, māyā, he seems to be without power, since it is impossible for the jīva to see him.

SVCT Commentary – Verse 20-23

- What is māyā?
- Māyā creates (sargayā) sense objects (guṇa) like sound which are realized by the senses.
- Thus sound and other sense objects are perceived, but not the Lord, since the jīva's vision for seeing the Lord is concealed by avidyā, a transformation of māyā. The Lord says:

daivī hy eṣā guṇa-mayī mama māyā duratyayā |
mām eva ye prapadyante māyām etāṁ taranti te ||

My māyā made of the guṇas, fit for jīva's pleasure, is hard to surpass, but those who surrender to me alone can cross over māyā. BG 7.14

- Thus when māyā is overcome by bhakti to the Lord, the Lord becomes visible according to the degree of bhakti.

Section-I – Prahlada Maharaj instructs his Classmates (1-28)

॥ 7.6.24 ॥

tasmāt sarveṣu bhūteṣu
dayām kuruta sauhṛdam
bhāvam āsuram unmucya
yayā tuṣyati adhokṣajaḥ

Give up your demonic mentality (tasmāt āsuram bhāvam unmucya) and show mercy and affection (kuruta dayām sauhṛdam) to all beings (sarveṣu bhūteṣu), by which attitude (yayā) the Lord will be pleased (tuṣyati adhokṣajaḥ).

Verse Summary: Therefore, give up your demonic mentality and show mercy and affection to all beings, by which attitude the Lord will be pleased. This attitude removes the obstacles for bhakti by which one can understand the Supreme Lord.

SVCT Commentary – Verse 24

- Since the Lord can be realized by bhakti, bhakti should be made steady, without obstacles, by showing mercy and friendship to all beings.
- Sauhrdam also means affection.
- Because all beings are the śakti of the Lord, they are forms of the Lord, and my Lord also exists in his svarūpa within all these beings.
- Therefore I should show affection to them.
- Prahlāda thinks, “If Bhakti-devi, by the mercy of guru and Vaiṣṇavas, accepts me, then the Lord will also be directly visible.”
- By that compassion and affection (yayā), the Lord will be satisfied.

Section-I – Prahlada Maharaj instructs his Classmates (1-28)

॥ 7.6.25 ॥

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

What cannot be attained (tatra kim alabhyam) if the unlimited original Lord is satisfied (tuṣṭe ananta ādye)? Since we glorify (upagāyatām naḥ) and relish the lotus feet of the Lord (sāraṁ caraṇayoh juṣāṁ), what is the need (kim kāṅkṣitena) for dharma, artha and kāma (taih dharmādayaḥ) which are achieved automatically (ye sva-siddhāḥ) by the transformations of the guṇas (guṇa-vyatikarāt)? What is the need of liberation (kim aguṇena ca)?

Verse Summary: Everything, including the 4 purusarthas, can be attained if the Lord is satisfied. Since we are glorifying and relishing the lotus feet of the Lord, which is sweeter than the 4 purusarthas, we do not desire them.

SVCT Commentary – Verse 25

- If the Lord is satisfied, what is use of other goals of aspiration?
- They have no result.
- They are attained on their own (sva-siddhāḥ) in this world by transformation of the guṇas.
- What is the use of liberation (aguṇena)?
- We glorify profusely (upagāyatām) and serve (juṣām) the sweetness of the Lord's lotus feet.
- The Lord's feet are like lotuses with sweet fragrance and taste (sāram).
- The devotees are like bees, who by their nature do not desire other things.

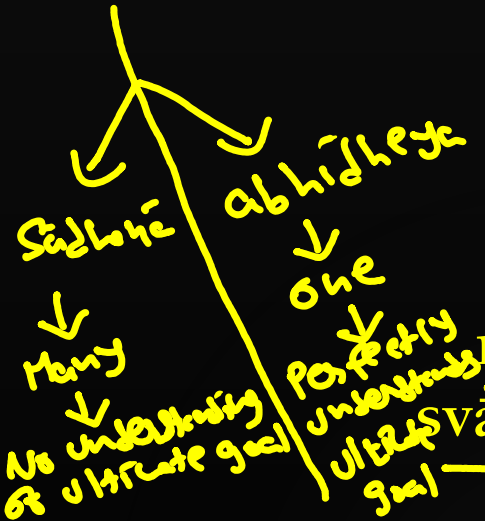
Section-I – Prahlada Maharaj instructs his Classmates (1-28)

|| 7.6.26 ||

dharmārtha-kāma iti yo 'bhihitas tri-varga
īkṣā trayī naya-damau vividhā ca vārtā

manye tad etad akhilaṁ nigamasya satyaṁ

svātmārpaṇaṁ sva-suhrdaḥ paramasya puṁsaḥ



I consider (manye) dharma, artha and kāma (dharmā artha-kāma iti yah abhihitah), knowledge of ātmā (īkṣā), knowledge of karma (trayī), argumentation, justice (naya-damau) and various occupations (ca vividhā vārtā) to be part of the Vedas recommended for some people (tri-varga). But I consider (manye) that surrender to the Supreme Lord (paramasya puṁsaḥ sva ātma arpaṇaṁ), who is one's friend (sva-suhrdah), is recommended in the Vedas for the saintly people (akhilaṁ nigamasya satyaṁ).

Verse Summary: “But the 4 purusarthas are recommended in the Vedas?”

Yes. That is true. But, those are recommendations for ordinary people. Surrender to the Supreme is the true recommendation of the vedas for saintly persons.

SVCT Commentary – Verse 26

Pūrva-paśā

- “If dharma, artha and kāma are not the goals of human life, why have the two sons of Śukrācārya said these are prescribed in the Vedas?”
- Knowledge of ātmā (īkṣā), knowledge of karma (trayī), argumentation and administering justice (naya-damau), and the various occupations (varta)—all of these I consider to be stated in the Vedas (nigamasya).
- I do not criticize them, since they are approved for suitable persons.
- What is beneficial for the saintly (satyam) is surrender to the Supreme Lord, offering the self as the possession of the Lord.

SVCT Commentary – Verse 26

vedas



karma, jñāna, yoga

triguna
mayi

triguna
ātita
surrender

- Śrīdhara Svāmī gives the following meaning.
- “I consider that all of these goals are factually proclaimed in the Vedas concerned with the three guṇas (nigamasya).
- And the Vedas beyond the guṇas proclaim surrender to the Lord.
- The Lord says traigunya-visayā vedā nistraigunyo bhavārjuna: O Arjuna, the Vedas deal with the three guṇas, but be transcendental to the three guṇas. (BG 2. 45)”

Section-I – Prahlada Maharaj instructs his Classmates (1-28)

|| 7.6.27 ||

jñānam tad etad amalām duravāpam āha
nārāyaṇo nara-sakhaḥ kila nārādāya
ekāntinām bhagavatas tad akiñcanānām
pādāravinda-rajasāpluta-dehinām syāt

Nārāyaṇa, the well-wisher and friend of all living entities (nārāyaṇah nara-sakhaḥ), formerly explained (āha) this pure knowledge (tad etad amalām jñānam), difficult to understand (duravāpam), to Nārada (nārādāya). This knowledge can be understood (tad kila syāt) by fully dedicated devotees (bhagavatah ekāntinām dehinām) with no material desire (akiñcanānām), who bathe their bodies (āpluta) in the dust from the Lord's lotus feet (pādāravinda rajasā).

Verse Summary: Narayana Himself explained this pure knowledge to Narada Muni.

Oh Narada Muni! But what is our qualification to receive this knowledge?

Anyone who bathes in the dust of the Lord's lotus feet, who are dedicated devotees, can understand this, not just the most exalted devotees.

SVCT Commentary – Verse 27

- To give the boys faith, Prahlāda explains the guru sampradāya.
- “If Nārada is the hearer, what hopes do low persons like us have to understand this?”
- All those who bathe in the dust of the Lord’s lotus feet, who are dedicated devotees, can understand this, not just the most exalted devotees.

Section-I – Prahlada Maharaj instructs his Classmates (1-28)

॥ 7.6.28 ॥

śrutam etan mayā pūrvaṁ
jñānam vijñāna-saṁyutam
dharmaṁ bhāgavataṁ śuddham
nāradād deva-darśanāt

I received (mayā pūrvaṁ śrutam) this pure knowledge (etad śuddham jñānam), bhakti-yoga (bhāgavataṁ dharmam), along with realization (vijñāna-saṁyutam), from Nārada Muni (nāradād), who always sees the Lord (deva-darśanāt).

Verse Summary: I received this knowledge and realization of bhakti yoga from Narada Muni.

Section-II – Prahlada's Classmates question him about his association with Narada Muni
(29-30)

|| 7.6.29-30 ||

śrī-daitya-putrā ūcuḥ
prahrāda tvam vyaṁ ca pi
naṁte nyam vidmahe gurum
etābhyāṁ guru-putrābhyāṁ
bālānam api hiśvarau

bālasyaṅtaḥpura-sthasya
māhat-saṅgo duranvayaḥ
chindhi naḥ saṁśayaṁ saumya
syāc ced visrambha-kāraṇam

The sons of the demons said : O Prahlāda (prahrāda) ! We and you (tvam vyaṁ ca pi) do not know any teacher (na anyam gurum vidmahe) other than Ṣaṇḍa and Amarka (rte etābhyāṁ), the sons of Śukrācārya (guru-putrābhyāṁ). They control us children (bālānam api hi iśvarau). Therefore you cannot see Nārada. Since you remain within the palace (bālasyaṅtaḥpura-sthasya), it is very difficult for Nārada to come to see you (māhat-saṅgaḥ duranvayaḥ). Dear friend (saumya), if we are to believe you (syāt visrambha-kāraṇam cet), please destroy our doubt (chindhi naḥ saṁśayaṁ).

Verse Summary: All of us have been staying within the same ashram and do not know any teacher other than Sanda and Amarka. How then could you meet Narada?