

Śrīmad-Bhāgavatam 7.6.29—7.7.9

—
March 15, 1971, Bombay

710315SB-BOMBAY [25:24 Minutes]

Audio

Prabhupada:

*prahrāda tvaṁ vyaṁ cāpi
narte 'nyam vidmahe gurum
etābhyāṁ guru-putrābhyāṁ
bālānām api hīśvarau*

*bālasyaṅtaḥpura-sthasya
mahat-saṅgo duranvayaḥ
chindhi naḥ saṁśayaṁ saumya
syāc ced visrambha-kāraṇam
[SB 7.6.29–30]*

[The sons of the demons replied: Dear Prahlāda, neither you nor we know any teacher or spiritual master other than Śaṅḍa and Amarka, the sons of Śukrācārya. 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 Nārada? Kindly dispel our doubts in this regard.]

So after hearing from Prahlāda Mahārāja the son's of the demons, they said that, "You have stated that your knowledge was received from Nārada. It appears to be little astonishing because, so far we are concerned, we do not

know any other teacher than Ṣaṇḍa and Amarka." Two teachers were appointed for instructing Prahāda Mahārāja, their names were Ṣaṇḍa and Amarka and these two teachers were strictly prohibited by Hiraṇyakaśipu not to talk anything about Kṛṣṇa.

When Prahāda Mahārāja was chanting Hare Kṛṣṇa the two teachers were called for, "Why you have taught all this nonsense to my son?" The teachers replied, "My dear Sir, we do not teach this boy Hare Kṛṣṇa but naturally he chants Hare Kṛṣṇa. We do not know what is the cause." And after that Hiraṇyakaśipu decided that some of the men of Hare Kṛṣṇa party must be stealthily coming to Prahāda and have had instructed him about this Kṛṣṇa consciousness. So he tried to chastise him in different ways even by putting him on the fire or dropping him from the top of the hill, throwing him underneath the legs of an elephant, putting him amongst the snakes, in so many ways he wanted to stop him, but he was unsuccessful.

Then Prahāda Mahārāja took the chance of preaching the Kṛṣṇa cult amongst the boy-class-friends. And the boys, they were astonished, "How is that, Prahāda was preaching so nicely about spiritual matters? Wherefrom he learned it?" So Prahāda Mahārāja replied that, "I have learned this from Śrī Nārada Mahārāja. Nārada Ṛṣi." Therefore they're inquiring astonishingly, "How is that you have learned this knowledge from Nārada?"

[coughs] "First thing is that your father has appointed only these two teachers and he is very strict not to allow you to meet any other one, neither it was possible for you to go from the palace anywhere to learn these transcendental subjects. So how can we believe that you have learned this transcendental Kṛṣṇa consciousness from Nārada Muni?" This was their question.

*evam daitya-sutaiḥ pṛṣṭo
mahā-bhāgavato 'surah
uvāca tān smayamānaḥ*

smaran mad-anubhāṣitam
[SB 7.7.1]

[Nārada Muni said: Although Prahlāda Mahārāja 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.]

This story of Prahlāda Mahārāja was being narrated by Nārada himself to Mahārāja Yudhiṣṭhira. So after hearing. So Nārada is a spiritual master of Prahlāda Mahārāja. Therefore Prahlāda Mahārāja, after hearing his class friends, the demoniac sons that, "How it is possible that you have learned it from Nārada?" To answer this question he first of all remembered the lotus feet of his spiritual master Nārada and smilingly began to reply as follows:

prahrāda uvāca—Prahlāda Mahārāja said;

pitari prasthite 'smākaṁ
tapase mandarācalam
yuddhodyamaṁ paraṁ cakrur
vibudhā dānavān prati
[SB 7.7.2]

[Prahlāda Mahārāja said: When our father, Hiraṇyakaśipu, went to Mandarācala 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.]

[coughs]

pitari prasthite 'smākaṁ
tapase mandarācalam
yuddhodyamaṁ paraṁ cakrur

vibudhā dānavān prati
[SB 7.7.2]

saptame mātṛ-garbha-sthe
svasmin nārada-bhāṣitam
prahrādo varṇayām āsa
śiṣya-pratyaya-siddhaye
[Bhāvārtha-dīpikā, 7.7, intro]

aśrāvi nāradaḍ etan
mayā garbha itīritum
tat prastāva-kathām āha
padyaiḥṣoḍaśabhiḥ sudhīḥ
[Bhāvārtha-dīpikā, 7.7.1]

In this chapter Prahlāda Mahārāja will describe how he learned from Nārada Ṛṣi spiritual instruction even from within the womb of his mother.

asmākaṁ pitari hiraṇyakaśīpau. sva-kṛtenaiva pāpena pāḩo 'sāva-bhakṣi bhakṣita
iti harṣeṇa vadanto yuddhodyamaṁ cakruḥ.
[Bhāvārtha-dīpikā, 7.7.2-5]

piḩilikair ahir iva
diṣṭyā lokopatāpanaḥ
pāpena pāḩo 'bhakṣīti
vadanto vāsavādayaḥ
[SB 7.7.3]

["Alas, as a serpent is eaten by small ants, so the troublesome Hiraṇyakaśīpu, 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.]

*teṣām atibalodyogaṁ
niśamyāsura-yūthapāḥ
vadhyamānāḥ surair bhītā
dudruvuḥ sarvato diśam*

*kalatra-putra-vittāptān
gṛhān paśu-paricchadān
nāvekṣyamāṇās tvaritāḥ
sarve prāṇa-parīpsavaḥ
[SB 7.7.4–5]*

[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.]

So Prahlāda Mahārāja describes that there was fight between the demons and the demigods. So his father was leading the demons party, he was the leader of the demons but this side, the demons, were defeated very heavily. So much so that being afraid of being killed they left their homes, left their wealth and everything and they fled away, *yudhā parām*.

*piṇḍikair ahir iva
diṣṭyā lokopatāpanaḥ
[SB 7.7.3]*

[Alas, as a serpent is eaten by small ants, so the troublesome Hiraṇyakaśipu, 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.]

This time the demigods defeated the demons exactly like a serpent eats the

ants. The serpent eats the ants. Just like a small ant is very insignificant before a venomous serpent similarly the demons were just like ants and the demigods were just like serpents and they swallowed up.

*pāpena pāṇo 'bhakṣīti
vadanto vāsavādayaḥ
[SB 7.7.3]*

*teṣām atibalodyogaṁ
niśamyāsura-yūthapāḥ
vadhyamānāḥ surair bhītā
dudruvuḥ sarvato diśam
[SB 7.7.4]*

[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.]

In this way, although they are very powerful, still they were scattered by the fighting of the demigods. So much so that they gave up their wives, children and wealth, house. *Paśu-paricchadān*—their animals and dresses. These are, for a family man, these are the objects of attraction. *Kalatra*—first, first attraction is wife, the second attraction is children, the third attraction is wealth and the fourth attraction is friends, the fifth attraction is house, the sixth attraction animals and seventh attraction is nice dresses.

Nāvekṣyamāṇās tvaritāḥ sarve prāṇa. All these paraphernalia are very attractive for a materialistic person but being afraid of their life they did not care for all these attractions, left home and fled away.

vyalumṇan rāja-śibiram

*amarā jaya-kāñkṣiṇaḥ
indras tu rāja-mahiṣīm
mātaram mama cāgrahīt*
[SB 7.7.6]

[The victorious demigods plundered the palace of Hiraṇyakaśipu, the king of the demons, and destroyed everything within it. Then Indra, king of heaven, arrested my mother, the Queen.]

Vyalumpan rāja-śibiram

[pause]

sarvasvāpahāreṇa nāśitavantah
[Bhāvārtha-dīpikā, 7.7.6–7].

*vyalumpan rāja-śibiram
amarā jaya-kāñkṣiṇaḥ*
[SB 7.7.6]

So the demon, kings, were practically lost of everything and the demigods, being too much encouraged by the defeat of the demons, they attacked all their camps and tents in the battlefield. That is the way after the battle, the victory is owed. The victorious party, they plunder the defeated party. I think this system is still going on in the modern age. That is called "booty".

Devotee: Plundering.

Prabhupada: Yes, plundering. So the soldiers are given freedom even to rape the women. The soldiers are very sexually that they do not get sex indulgence in the battlefield so after winning a country they are given freedom to rape the women. You know that?

Devotee: Yes.

Prabhupada: They do that. I have seen one picture during the war, of course that was a manipulated picture, the soldiers were raping. Not only that, I have seen, in my childhood. That the British soldiers were let loose and they used to go to the village and they used to rape the village woman as soon as they got some opportunity. The officers are supplied with the nurses. The so-called nurse means to satisfy the sex desires of the officers.

They take so many nurses in the battlefield, not for the purpose of giving nursing needs, wounded soldiers, but for satisfying the sex desires of the officers, that's all. And the general, ordinary soldiers, wherever they will have their camp, they will be allowed to go in the town and villages and capture any women and rape it. They're given. They're given wine and they are given flesh and facility for raping women just to keep them alive. This is the way of modern fighting.

So anyway the, that system was not at all absent in those days. So this... He says, Prahlāda Mahārāja says here:

*vyalumṇan rāja-śibiram
amarā jaya-kāṅkṣiṇaḥ
indras tu rāja-mahiṣīm
mātaram mama cāgrahīt*
[SB 7.7.6]

Indra, Indra was the leader of the demigods. Prahlāda Mahārāja says that, "Indra, the king of heaven, personally attacked my mother. Personally:"

*indras tu rāja-mahiṣīm
mātaram mama cāgrahīt*
[SB 7.7.6]

Cockled. "Where you are going?"

*nīyamānām bhayodvignām
rudatīm kurarīm iva
yadṛcchayāgatas tatra
devarṣir dadṛṣe pathi
[SB 7.7.7]*

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

So when Indra was forcibly taking away Prahlāda's mother, dragging her, and she was crying. At that time, all of sudden Nārada Ṛṣi was passing that way and he appeared on the scene.

*nīyamānām bhayodvignām
rudatīm kurarīm iva
yadṛcchayāgatas tatra
devarṣir dadṛṣe pathi
[SB 7.7.7]*

*prāha nainām sura-pate
netum arhasy anāgasam
muñca muñca mahā-bhāga
satīm para-parigraham
[SB 7.7.8]*

[Nārada 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.]

"Oh Indra, what you are doing? You are taking a woman who is already married?" Eh? The idea is that the *kṣatriyas* they can forcibly take away an unmarried girl, that is allowed. But they are forbidden to touch even, a married girl. So Nārada Ṛṣi, as soon as he saw that Indra was dragging Prahlāda's mother, so immediately he objected, "What is this?" *Nainām sura-pate netum arhasy anāgasam*. "Oh, this is not good for you because she is innocent, *anāgasam*. *Arhasy anāgasam*—without any fault. She is woman, married, without any fault and you are dragging. No, no, don't do this. Immediately release her, release her." *Mahā-bhāga*—"Oh you are so great, you should not do this." *Satīm mahā-bhāga*. *Satīm*—"And this woman is chaste, you can not touch."

[pause]

anāgasam niraparādhām enām netum mārhasīti
[*Bhāvārtha-dīpikā*, 7.7.8]

Then *śrī-indra uvāca*. After Indra being checked by Nārada he replied:

āste 'syā jaṭhare vīryam
aviśahyam sura-dviṣaḥ
āsyatām yāvat prasavam
mokṣye 'rtha-pādavīm gataḥ
[SB 7.7.9]

[King Indra said: In the womb of this woman, the wife of the demon Hiraṇyakaśipu, 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.]

Indra says, "So for arresting this woman there is no other purpose, don't think that I shall misbehave with her. No, that's not the point. But she has. She is pregnant." *Āste 'syā jaṭhare vīryam*—"The semena of the demon Hiraṇyakaśipu is there within her womb. *Vīryam aviśahyam sura-dviṣaḥ*—"And therefore the

child which is growing within her womb must be a great enemy of the demigods." *Āsyatām yāvat prasavaṁ*—"Therefore I want to keep under my vigilance. I want to keep her under my vigilance until she gives birth to the child. There is no other purpose. So I want to arrest her."

*āsyatām yāvat prasavaṁ
mokṣye 'rtha-padaṁ gataḥ*
[SB 7.7.9]

*aviśahyaṁ duḥsaham. ato 'nayā prasava-paryantamatrāsyatām. tataś cārthasya
padaṁ mārgaṁ gataḥ prāptaḥ san. jātaṁ putraṁ hatvā mokṣyāmīty arthaḥ.*
[Bhāvārtha-dīpikā, 7.7.9]

So his father has gone to Mandarācala Hill for undergoing severe austerities and penances. Hiraṇyakaśipu being defeated, he was not deserted, he left his wife, children, home, wealth. Everything and went to the forest to undergo austerities so that he may get power to kill the demigods. So in this case after severe austerities he got perfection so much so that Lord Brahma himself came to him. "What is your purpose of undergoing such severe austerities?" Then he asked that, "Make me immortal." That was not possible. That is different story.

So, *āste 'syā jaṭhare vīryam*. So Indra's reply was that, "I am just taking away this woman under my custody to see that the child-demon which is already in the womb of this woman. She is pregnant, as soon as the child-demon comes out I will kill and then let her go away anywhere she likes.

So the purpose of the—Kāmsa the demon was planning to kill Kṛṣṇa or the head of the demigods. Similarly Indra was also planning to kill the child of Hiraṇyakaśipu. That, "As soon as the child is born I shall kill. Then I'll let her go away." That's all.

[pause] [indistinct] [break]

And those who are opposite numbers, they are demons. And these two kinds of men in all the planets. All countries, all planets, everywhere.

Devotee: Even on upto Brahmaloaka?

Prabhupada: Eh?

Devotee: Even on upto Brahmaloaka?

Prabhupada: Yes. Why not? Maybe majority demigods. Just like India. Majority demigods, minority demons. In your country majority demons. So this is all everywhere you will find. *Viṣayaḥ khalu sarvataḥ syāt*, [SB 11.9.29]

[After many, many births and deaths one achieves the rare human form of life, which, although temporary, affords one the opportunity to attain the highest perfection. Thus a sober human being should quickly endeavor for the ultimate perfection of life as long as his body, which is always subject to death, has not fallen down and died. After all, sense gratification is available even in the most abominable species of life, whereas Kṛṣṇa consciousness is possible only for a human being.]

Viṣayaḥ—eating, sleeping, mating, defending and demons and demigods—*sarvataḥ*. [End]