

All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Nṛsimha Chaturdasi

Discourse given by

Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj
on 2nd May 1999, Śrī Nṛsimha Chaturdasi day,
at Sri Govinda Dham, Murwillumbah, Australia.

om̐ ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmilitaṁ yena
tasmai śrī-gurave namaḥ

vāñchā-kalpatarubhyas' ca
kṛpā-sindhubhya eva ca
patitānām pāvanebhyo
vaiṣṇavebhyo namo namaḥ

namas te narasiṁhāya
prahlādāhlāda-dāyine
hiraṇyakaśīpor vakṣaḥ-
śilā-ṭaṅka-nakhālaye

[I offer my obeisances to Lord Nṛsimha, who gives joy to Prahlād Mahārāj and whose nails are like chisels on the stonelike chest of the demon Hiraṇyakaśīpu.]

Jaya Nṛsiṁhadeva ki jay. Prahlād Mahārāj ki jay.

In a previous age, so long ago in Satya-yuga, this incident happened. At that time, the munis and the rishis could go everywhere. Four such rishis were known as the Chaturdana, the Four Kumāras: Sanaka, Sanandana, Sanātana and Sanata Kumāra. The four of them went to see Lord Viṣṇu in Vaikuṅṭha Dhām.

The gate-keepers of Vaikuṅṭha were Jaya and Vijaya. Upon arriving Jaya and Vijaya told them, "Now Lord Viṣṇu is resting with Lakṣmīdevī. Take seat and

later we shall arrange for you to see Him." The four rishis were very disappointed and said, "It is Vaikuṅṭha Dhām. When we come here we have a right to go and see Lord Viṣṇu. He is also ready to give his darśan (audience), otherwise why has He given us entrance to Vaikuṅṭha Dhām? We think there is no obstacle for us to see Him. Don't stop us like this." But Jaya and Vijaya said, "It is our duty, sir, what shall we do." Then the rishis were very angry and said, "You are behaving with us like demons, then go to *martya-dham*, the material world, and take birth there as demons in the plane of death." Then in the meantime, Viṣṇu, who knows everything, came out. When the rishis gave that curse, Viṣṇu said, "Tathāstu." *Tathāstu* means, "What you said, that will be." And when this divine vibration came out from Viṣṇu's mouth, the rishis were very surprised and Jaya and Vijaya were very disappointed.

They said, "Prabhu, You engaged us here as Your gate-keepers."

Viṣṇu said, "Yes, it is My wish, otherwise the rishis would not curse you."

"Your wish?"

"Yes, I want to fight. My muscles are 'crunching', then I need to fight, to get some exercise, and with whom I shall fight? You are the perfect fighters against Me. Then you go, and I shall go for saving My devotee. It is necessary to create some situation there. You will be My devotee's father and uncle, no problem." Then they were very unhappy and said, "Prabhu, we want to come back to our duty immediately. Give that opportunity to us."

And Bhagavān Viṣṇu said, "Yes, if you come immediately, then you will be My enemy there. And if you come a little later, by seven births, you will be My friend. What do you want?"

They said, "By Your wish we are going, then we want to come back quickly. So maybe we will be Your enemy, no problem."

Viṣṇu said, "That is My desire, otherwise why will you fight with Me?" And in that way Jaya and Vijaya took birth in the forms of Hiraṇyākṣa and Hiraṇyakaśipu. Both had a very demoniac mentality because they were against Lord Viṣṇu. Hiraṇyākṣa wanted to destroy the whole world. He took the world into the ocean and Bhagavān in the form of Varāhadeva dived into the ocean and saved the world and the whole universe. Then He killed that Hiraṇyākṣa the brother of Hiraṇyakaśipu.

Then Hiraṇyakaśipu was very angry and he thought, "Viṣṇu is so powerful." The brothers had forgotten their previous life history. They were thinking, "We are the rulers and controllers of all the universes. No-one can oppose us." Then

Hiraṇyakaśipu thought, "Viṣṇu is opposing us and my brother was very strong but Viṣṇu killed him. Then how much power does Viṣṇu have? I can guess something. Then I must be more powerful than Viṣṇu."

So he worshipped Brahmā, who was the creator of the whole universe. Brahmā was happy with his spiritual austerity, *tapasya*, and wanted to give him a boon. "You take a boon from me."

And Hiraṇyakaśipu said, "I want to be immortal. Please give me that."

Brahmā said, "It is not in my hand actually, I cannot give it to you. So how can I say 'Yes'?"

Then Hiraṇyakaśipu said, "Then you go."

Again he tried to satisfy Brahmā with his spiritual austerity. In this way, three times he tried to satisfy Brahmā. After three times he understood that Brahmā could not give immortality, for sure. Then he thought, "I shall take some diplomacy to be immortal." Then he said, "Okay, but this boon you can give: I shall not die by any animal you created within this universe — by any other man, human, animal or anything. They cannot kill me."

Brahmā said, "Yes it is, I agree."

"And in the night, and in the day, I shall not die."

Brahmā said, "Yes, I agree."

Then he said, "I shall not be killed by any weapon."

Then Brahmā said, "Yes, I agree."

In this way, Hiraṇyakaśipu, took boons to avoid the different types of causes of death. Then he was thinking, "Now I am immortal," and he came back to his kingdom. When he came back he gave the order, "Whoever is a devotee of Viṣṇu, kill all of them, beat all of them, oust all of them from my capital! No-one can do Viṣṇu-puja, etc." He ruled to the whole universe: "No-one can do that, no-one can keep connection with Viṣṇu!"

But when he went to the jungle for his spiritual austerity, his wife Kayādhu was pregnant. In the womb of Kayādhu, there was one son and Indra thought that this demon's son must be another demon and that the demon would get more power. Hiraṇyakaśipu had already taken the demigods' power and they were under his control. Indra thought, "If he will get a good son as a good demon then that will make it more difficult for us." Then Indra wanted to kill that son. He did not want to kill Kayādhu, the mother, but he wanted to kill the son. So

while Hiraṇyakaśipu was in the jungle, Indra took Kayādhu away. As Indra travelled with Kayādhu, Nārada appeared on their path.

Nārada said, "Oh Indra, where you are going with this lady? You are doing much wrong, I think."

Indra said, "I shall not do wrong with this lady but in her womb there is one demon, Hiraṇyakaśipu's son. When he comes out, I shall kill him."

And Nārada said, "No, no, no. Inside is living a devotee, and he is a devotee of Viṣṇu. Then it is not necessary to kill him. For him, Lord Viṣṇu will appear in this mundane world." Then after hearing from Nārada, Indra left Kayādhu and Nārada Goswāmī took her into his āśram. He wanted to keep Kayādhu in his āśram until delivery but Kayādhu asked, "I do not want to give birth to this child before my husband comes back. Please give me this boon."

Nārada said, "Yes. When Hiraṇyakaśipu comes back, at that time, you will get the son."

"And my son will be happy if he will hear *Hari-kathā* about Viṣṇu and His glories, that is, what you are chanting and singing in front of me. My son can hear it all and he will follow that. As you are Guru, please give him initiation in my womb." And Nārada gave that initiation. Kayādhu was also initiated and when the boy came out from the womb he was given the name Prahlād.

Nārada gave Kayādhu back to her husband and when Hiraṇyakaśipu heard it, he was more angry. He tried to oust Indra from heaven. Indra ran away and he conquered heaven also. Hiraṇyakaśipu fought with all the demigods and defeated every one of them. Then the demigods were very sad and they prayed to Brahmā, "When will our Lord appear?" Brahmā said, "Time is very short, He will come, but in the meantime, all of you pray to Lord Viṣṇu. He will come."

When Prahlād reached the age for learning, around four, Hiraṇyakaśipu gave him to his Guru's āśram. As he was the king's son, he was to be trained as a king. The Guru was Śukrāchāryya. In his house he had two sons, one was called Ṣaṇḍa and the other Amarka. Ṣaṇḍa and Amarka were taking care of Prahlād, as he lived in the Guru's house.

Prahlād was so qualified in the Kṛṣṇa conception that when he was there he was always thinking of Kṛṣṇa and preaching to his friends, the other boys, on the Kṛṣṇa conception. After one year, Hiraṇyakaśipu was thinking that his son had learnt something, maybe ABCD, etc. He then called Ṣaṇḍa and Amarka to bring his son into the assembly, "I want to see my son." They brought Prahlād, and Hiraṇyakaśipu took Prahlād on his lap and gave him much affection. He

then asked Prahlād, "Please tell me what you have learned in your Gurudeva's school. Maybe it is ABCD or anything." But Prahlād was thinking that his Guru was Nārada Goswāmī and he told Hiranyakaśipu the lesson that he learned from Nārada:

tat sādhu manye 'sura-varya dehinām
 sadā samudvigna-dhiyām asad-grahāt
 hitvātma-pātaṁ gṛham andha-kūpaṁ
 vanam gato yad dharim āśrayeta
 (Śrīmad-Bhāgavatam 7.5.5)

Prahlād said, "I learned from my Guru that it is very good for everyone to leave mundane attachment, go to the jungle and worship Lord Kṛṣṇa. That is very good, I think."

Hiranyakaśipu heard this and exclaimed, "What are you saying? You are telling us to worship Viṣṇu." Prahlād said, "Yes, father, this is the best. Be detached with this material world, and go to the jungle and worship Lord Viṣṇu." Hiranyakaśipu was very angry with Prahlād's teachers and chastised them very much.

"You taught this to my son! Take him back and give him perfect lessons with perfect teachings. I shall call again after one year and if I see anything wrong, then I shall punish you!" Prahlād went back and Ṣaṇḍa and Amarka asked him, "Oh Prahlād, what have you told your father? We did not teach that to you. We taught you general knowledge, politics, many things, but we did not teach you this. Where did you learn it?" Prahlād replied, "If I try to learn, I cannot learn without the mercy of Lord Viṣṇu. By His mercy and His devotees' mercy; that is the only cause for getting that consciousness."

naiṣām matis tāvad urukramāṅghriṁ
 sprṣaty anarthāpagamo yad-arthaḥ
 mahīyasām pāda-rajo-'bhiṣekaṁ
 niṣkiñcanānām na vṛṇīta yāvat
 (Śrīmad-Bhāgavatam 7.5.32)

"After leaving all mundane attachment, he who is always engaging his energy for the service to Lord Kṛṣṇa, is the real sādhu. Until one takes the feet dust of that sādhu on their head, they will not get this conception, this consciousness about Kṛṣṇa. So in some way I have got the mercy of a devotee and through that I have got this conception." Ṣaṇḍa and Amarka had not seen anyone and they did not know that in the womb of his mother he had heard this teaching, so how could Ṣaṇḍa and Amarka understand it?

Anyhow, they then tried their best to teach Prahlād but in the classes the other boys did not like to hear the teachings of Ṣaṇḍa and Amarka. When Ṣaṇḍa and Amarka left the classroom, Prahlād Mahārāj would teach the boys.

kaumāra ācāret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
(Śrīmad-Bhāgavatam 7.6.1)

"Oh boys, you do not know, but you have got this birth and it is not for spending time for mundane happiness. Actually it is necessary to worship Lord Viṣṇu for His satisfaction. It is necessary to hear the glories of Viṣṇu, to speak the glories of Viṣṇu, to do archan, vandana, etc."

Prahlād Mahārāj told the boys,

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyam
sakhyam ātma-nivedanam

"Give yourself to the lotus feet of Viṣṇu and worship Lord Viṣṇu. Then you will get the super-benefit of your life." They heard it from Prahlād and they were very happy. Then they were chanting the Holy Name of Lord Viṣṇu in the school and sometimes from afar, Ṣaṇḍa and Amarka heard it. They were very angry but Prahlād was the king's son so they could not beat him. They came and they told him in several ways, "Do not do this, it is very dangerous, you do not know. This whole school will be destroyed by Hiranyaśipu." Prahlād would not hear from them and the other boys would also not hear from them. Ṣaṇḍa and Amarka were very fearful. Then after two sittings of the assembly and their failure to teach Prahlād, they told Hiranyaśipu, "We are unable to teach him. His mind is completely crazy and he is only giving advice to everyone. He has taken the chair of teacher and is giving his teachings to the other demons' children. We cannot control him, sir. Please excuse our offences."

Hiranyaśipu was very angry to hear that. In the meantime he tried to give some teachings but it was not appropriate for Prahlād. Finally he wanted to kill Prahlād. He told his servants, "Take him and throw him from the mountain." They threw Prahlād from the mountain but Viṣṇu saved him. "Throw him in the ocean." They threw him in the ocean and again Viṣṇu saved him. They tried to kill him in many different ways. They threw him in a well, but he was saved.

They put him in front of a mad elephant, thinking that the mad elephant would smash him. But the elephant took Prahlād to his head and the elephant began to dance. In this way Hiranyaśipu was very disturbed as no-one could kill his son. He was so angry and he said to Ṣaṇḍa and Amarka, "Bring him in front of me and I shall kill him." Then Prahlād came with folded hands in front of his father. His father said, "Oh, you are so crazy. Indra, Chandra, Vāyu, Varuṇa, all the demigods are so fearful of me. Even that Yamarāja, he is cutting the grass for my horse, and you have no fear of me! Where have you got that power?" Prahlād said,

na kevalam me bhavataś ca rājan
sa vai balam balinām cāpareṣām
pare 'vare 'mī sthira-jaṅgamā ye
brahmādayo yena vaśam praṇītāḥ
(Śrīmad-Bhāgavatam 7.8.7)

"It is not only my power, it is your power also. What you are saying — you are doing those things by His power. By His power everything has happened. Why are you asking me this? Without His mercy, without His power, the jīva-soul cannot do anything. I have got power from Viṣṇu." In this way Hiranyaśipu and Prahlād discussed several topics in their conversation. When Hiranyaśipu could no longer tolerate, his body was shaking.

From that place I am reading something from Śrīmad-Bhāgavatam and explaining it....

Transcribed by Sadhupriya Prabhu, Australia.