

# *bhakta prahlAda caritram*

*(From SrImad bhAgavatam)*



*SrI nrusimha seva rasikan*

*Oppiliappan koil SrI varadAchAri SaThakopan*

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"SrI MAIOlan and other SrI MaTam deities inside the gold MaNTapam"





श्रीः

श्रीमते श्रीलक्ष्मीनृसिम्हप्रब्रह्मणे नमः

## भक्त प्रह्लाद चरित्रम्

### BHAKTA PRAHLADA CARITRAM

(from SrImad bhAgavatam)



prahlAda caritram removes fears about enemies and produces auspiciousness. In the seventh skandam of SrImad bhAgavatam, SrI prahlAda caritram and SrI nrisimha avatAram are housed. At the beginning, King parikshit asks sukha brahmam (the narrator of SrImad bhAgavatam) as to why the Lord assisted indran and destroyed the asurAs instead of treating both equally. Sukhar responds: "Yes, all are equal to the Lord. He does not discriminate against one or the other. He has no paksha-pAdam. The sentients (humans, asurAs and devAs) either hate or adore the Lord due to their pUrva samskArams (vAsanais/Residues of their karmAs). Our Lord destroys those who shows enmity towards Him directly or through indran and others but grants the same moksham to His enemies just as He does for those who display bhakti towards Him (Example: SiSupAlan).

The dveSam are due to bad pUrva vAsanais and arise from the curses that they received by offending the bhAgavathAs of the Lord. The bhakti to the Lord arises from auspicious pUrva vAsanais through the anugraham of the bhAgavatAs of the Lord. Both dveSam and bhakti for the Lord are seen in the

family (asura kulam) of prahlAdan.

The two asurAs, hiraNyAkshan and hiraNya kaSipu, were brothers. In their pUrva janmam, they held the exalted position of the gate keepers for the Lord at SrI vaikuNTham and their names then were jayan and vijayan. Once they rejected entrance to the brahma nishTars, sanakAdi munis, when they came with eagerness to SrI vaikuNTham to have the darSana soubhAgyam of SrI vaikunTha nAthan. jayan and vijayan thought the visitors were children because of their size and turned them away. The munis got offended and cursed the gate keepers to become the enemies of their Lord in three successive births and then return to their exalted sthAnams. The curse of the sanakAdhi munis created enmity in the minds of jayan and vijayan and they descended from SrI vaikuntham to bhU lokam and were born as brothers: hiraNyAkshan and hiraNya kaSipu in their first janmam, rAvaNan and kumbhakarNan in their second janmam and SisupAlan and dhantavakran in their third janmam.

In the same asura kulam of hiraNya kaSipu wedded to kayAthu, prahlAdan was born. While prahlAdan was still in his mother's womb, He had the good fortune to have the upadesam on bhakti tattvam and through Sage nAradA's anugraham developed auspicious vAsanai and as a result developed limitless bhakti to SrIman nArAyaNan. sukha brahmam comments in this context:

गोप्यः कामाद्भयात् कंसः द्वेषात् चैद्यादयो नृपाः

सम्बन्धात् वृष्णयः स्नेहात् यूयं भक्त्या वयं विभोः

श्रीमत् भागवतम् ७।१।३१

gopya: kAmAdbhayAt kamsa: dveshAt caidyAdayo nrpA:

sambandhAt vrshNaya: snehAt yUyam bhaktyA vayam vibho:

SrImat bhAgavatam 7.1.31

*Meaning:*

nAradar says: The gopis through their intense desire, kamsan through his

intense fear, SiSupAlan through his intense hatred, pANDavAs through their friendship, the yadavAs through their relationship and nAradar through His bhakti attained the Lord's svarUpam.

sukha brahmam indicates that moksha kAraNam is bhagavat smaraNam in any manner. Any one of the above ways from intense longing to hatred or fear or friendship is adequate to attain moksha siddhi. jayan and vijayan acquired bhagavat dvesha vAsanai for three janmAs and suffered. In their final janmA as SiSupAlan and dantavakran, Lord krishNa granted them the moksham. In the rAjasUya yAgam, the SiSupAlan poured invectives on Lord krishNa and the Lord cut off his head with His cakram and the tEjas of SiSupAlan united with the Lord. This story is told by sukhar to King parIkshit through twenty sLOkams and SrI nArAyaNa bhaTTAdiri summarizes it in twenty sLOkams of SrI nArAyaNIyam before Lord guruvAyUrappan and the Lord vouched for the authenticity of such happenings in hiraNyan's court by nodding His head in agreement.







SrI pAvana nrsimha - SrI ahobilam  
(Thanks: [www.navanarasimha.org](http://www.navanarasimha.org))



*SrImad nArAyaNIyam*  
*24th daSakam*



MangaLagiri SrI lakshmi nrsimha mUrti in SrImaTham svarNa maNTapam

## SLOKAM 1

हिरण्याक्षे पोत्रीप्रवरवपुषा देव भवता

हते शोक क्रोध ग्लपित धृतिरेतस्य सहजः ।

हिरण्य प्रारम्भः कशिपुरमराराति सदसि

प्रतिज्ञामातेने तव किल वधार्थं मधुरिपो ॥ १

hiraNyAkshe potriIpravaravapushA deva bhavatA

hate Soka krodha glapita dhritiretasya sahaja:|

hiraNya prArambha: kaSipuramarArAti sadasi

prati~nAmAtene tava kila vadhArtham madhuripo|| 1

*Word by Word Meaning:*

madhuripo! he deva! = Oh Lord, the enemy of the asuran Madhu!

potri pravara vapushA bhavatA = when you took on the form of the great wild Boar

hiraNyAkshe hate = and destroyed hiraNyAkshan

Soka-krodha-glapita dhruti: hiraNya prArambha: kaSipu: = The brother starting with hiraNya as prefix in his name (hiraNya kaSipu) was overcome with intense worries and was driven by uncontrollable anger over his brothers' (hiraNyAkshan's death) by hari.

amarArAdi sadasi = and in the court of the deva Satrs (i-e) of the asurAs

tava vadhArtham prati~nAm Atena kila? = he vowed to kill You. Isn't that so?



Lord guruvAyUrappan nodded His head to indicate that such a thing indeed happened in hiraNya kaSipu's court.

*Commentary:*

hiraNyAkshan caused terror to the world and its beings. For that reason, bhagavAn killed Him by taking varAha avatAram. hiraNyAkshan's brother (hiraNya kaSipu) got mad at bhagavan for killing his brother and developed deep enmity and rage towards the Lord. He did not have the vivEkam to know that his brother was punished for just reasons and therefore he was overtaken by anger and hatred and sought to avenge his brother's death. He vowed in public (asura sabhA) that he will kill the Lord for destroying his brother.

SrI nArAyaNa bhaTTAdiri described at length the killing of hiraNyAkshan in the 13th daSakam of SrI nArAyaNIyam already and now at the beginning of the 24th dASakam, SrI bhaTTAdiri refers to hiraNyAksha vadam. It has been said that the motive of bhaTTAdiri in mentioning hiranyAksha vadam at the beginning of prahlAda caritram in the 24th daSakam is for the destruction of the sins of simple folks like us by coming in to contact with the vaibhavam of prahlAdan right at the beginning of his narration.



## SLOKAM 2

विधातारं घोरं स खलु तपसित्वा नचिरतः

पुरः साक्षात्कुर्वन् सुरनरमृगाद्यैरनिधनम् ।

वरं लब्ध्वा दृप्तो जगदिह भवन्नायकमिदं

परिक्षुन्दन्निन्द्रादहरत दिवं त्वामगणयन् ॥ २

vidhAtAram ghoram sa khalu tapasitvA nacirata:

pura: sAkshAtkurvan sura nara mrgAdyairanidhanam |

varam labdhvA drpto jagadiha bhavannAyakamidam

parikshundannindrAdaharata divam tvAmagaNayan || 2

*Word by Word Meaning:*

sa: khalu = That hiraNya kaSipu

ghoram tapasitvA = performed fierce penance

na cirata: vidhAtAram puras-sAkshAth-kurvan = and brought brahma devan in front of him quickly

sura-nara-mrgAdyai: anidhanam varam labdhvA = he got the boon of nondestruction in this world by humans, devAs or animals from brahma devan

drpta: tvAm agaNayan = and got mighty satisfied with himself and did not respect You

bhavan-nAyakam idam parikshundan = and pulverized this world of which You are the Lord

indrAt divam aharata = and took away with force the svarga lokam from indran.

*Commentary:*

hiraNya kaSipu performed fierce penance to gain boons from brahmA. Thus it is clear that even the evil ones can attain divine powers. hiraNya kaSipu did not worship the Lord, who is superior in every way to brahmA in power and glory. He did not respect the Lord either. He pulverized the Lord's universe to display his hatred for the Lord of the universe and draw Him in to a battle with him. From hiraNya kaSipu's history, it is clear that the evil ones will abuse the boons and cause harm to the world and its beings. The hatred for the Lord destroys them ultimately.





### SLOKAM 3

निहन्तुंत्वां भूयस्तव पदमवाप्तस्य च रिपोः

बहिर्दृष्टेरन्तर्दधिथ हृदये सूक्ष्मवपुषा ।

नदन्नुच्चैस्तत्राप्यखिलभुवनान्ते च मृगयन्

भिया यातं मत्वा स खलु जितकाशी निववृते ॥ ३

nihantuntvAm bhUyastava padamavAptasya ca ripo:

bahirdrshTerantardadhitha hrdaye sUksh mavapushA |

nadannuccaistatrApyakhila bhuvanAnte ca mrgayan

bhiyA yAtam matvA sa khalu jitakASii nivavrte || 3

In this Slokam, the poet focuses on the wonder of hiraNya kaSipu searching for the Lord externally everywhere and to kill Him, while the Lord was sitting all the time in the subtlest of form in his heart lotus.

*Word-for-word Meaning:*

bhUya: tvAm nihantum nijapadam avAptasya ca = Further, to kill You, hiraNya kaSipu reached Your supreme abode of SrI vaikuNTham.

bahirdrushTe ripo: hrdaye sUkshma vapushA antardadhitha = Meanwhile, You were sitting/hiding in the subtlest of body inside the heart lotus of Your enemy (the asuran, who had only the skills to see external objects.)

tatrApi akhilabhuvanAnte ca mrgayan =hiraNya kaSipu searched for You in SrI vaikuNTham and every where in all the worlds.



SrIvainuNThanAthan

sa khalu uccai:nadan = (and not finding You externally anywhere), that asuran roared loud like a simham.

bhiyA yAtam matvA = concluding that BhagavAn ran away from him out of fear

jitakASii nivavrte = the asuran returned home from SrI vaikuNTham feeling victorious.

*Commentary:*

hiraNya kaSipu got angrier and angrier and travelled to SrI vaikuNTham to find the Lord and kill Him. bhagavAn took on the subtlest of forms and hid in the asuran's heart. The asuran who is used to only recognizing things that are located externally did not find the Lord at SrI vaikuNTham. Our Lord staying as antaryAmi brahmam can only be seen by j~nAnis and yogis. No wonder that the asuran was searching everywhere unsuccessfully, while the Lord was all the time inside his daharAkASam.

paramAtma svarUpam has been described as the subtlest of the subtle (sUkshmA+ sUkshmataram j~neyam). That antaryAmi brahmam has been described as the One and only One, who stays hidden in every cetanams' heart lotus (yeko deva: sarva bhUteshu gUDA:). The foolish asuran did not find the Lord in His supreme abode and concluded that the Lord ran away and felt victorious and made loud noises to celebrate his "victory" in "chasing" the Lord away. hiraNya kaSipu was an aj~nAni. The power of his penance however made it possible for him to reach SrI vaikuNTham from where no one returns back to the karma bhUmi.







## SLOKAM 4

ततोऽस्य प्रह्लादः समजनि सुतो गर्भवसतौ

मुनेर्वीणापाणेरधिगतभवद्भक्तिमहिमा ।

स वै जात्या दैत्यशिशुरपि समेत्य त्वयि रतिं

गतस्त्वद्भक्तानां वरद परमोदाहरणताम् ॥४

tatoasya prahlAda: samajani suto garbhavasatau

munervINApANeradhigatabhagavadbhaktimahimA |

sa vai jAtyA daityashSiSurapi sametya tvayi ratim

gatastvadbhaktAnAm varada paramodAharaNatAm || 4

In this slokam, the poet refers to the birth of prahlAda and his bhAgyam in receiving upaesam from nArada muni even when he was inside his mother's womb.

*Word-for-Word Meaning:*

varada! = Oh boon granting Lord!

tata:, garbhavasatau, vINApANe: adhigata bhavat bhakti mahimA prahlAda:  
suta: samajani = afterwards, while the infant was still inside the mother  
kayAtu's womb, prahlAdan received upadeSam about the glories of devotion to  
You (bhagavAn) from the sage (nAradar), who roams around the three worlds  
with His vINai, mahati in hand and performing harinAma sankIrtanam. That  
child with the precious upadeSam from You was born as the son of asuran  
hiraNya kaSipu.





sa vai jAtyA daitya: = That child was by jaati and asuran and yet

SiSurapi tvayi ratim sametya = even as a child, He developed supreme bhakti to You and

tvat bhaktAnAm paramodAharaNatAm = became the best example among Your bhaktAs.

*Commentary:*

hiraNya kaSipu went to mandara mountain for performing his penance. At that time, his wife kayAthu was pregnant. indran knew of kayathu carrying hiraNya kaSipu's child and dragged kayathu out of her home towards his abode. Sage nAradar met indran at that time and asked indran as to what he was doing. indran said that he is taking her to his capitol, wait until the child was born and then kill the heir to hiraNya kaSipu and thereafter return kayathu to her own palace. Sage nArAdA revealed to indran that the child in the womb has no asura tendencies and in fact the child is a parama bhAgavatan and that it would be impossible for indran to harm the child because of the Lord being on his side. The castened indran made a pradakshiNam around kayathu and brought her back to her home. kayathu was afraid of future troubles from indran and wished to stay in the ASramam of nArada muni. nAradar acceded to that request and granted her the boon of long life to prahlAda and the child to be born, when she desired. kayathu performed kaimkaryams for Sage nAradar and he instructed her on bhakti mArgam to her. The child inside her womb was listening to all these upadeSams and became a sreshTa hari bhaktan.

At the age of five, prahlAdan instructed the asuraa children about the power of bhakti. Those children were wonder struck and asked their classmate prahlAdan: "both you and us are studying under the same guru. We are of the same age. While it is so, who taught you about the glories of bhakti?" prahlAdan told them about the upadEsams of Sage nAradar.

bhagavat bhakti is not easily attainable by either older people because of their advanced age or by the scholars pouring over SAstrAs every minute of their lives. This rare-to-attain bhakti came within the grasp of the child prahlAda because of the satsangam of a sadAcAryan even while he was an infant.

The moral of this incident is that the pregnant women would benefit through the listening of the auspicious charitrams of the Lord and the satsangasm of mahAns can lead to great anugrahams.





## SLOKAM 5

सुरारीणां हास्यं तव चरणदास्यं निजसुते  
स दृष्ट्वा दुष्टात्मा गुरुभिरशिक्षच्चिरममुम् ।  
गुरुप्रोक्तं चासाविदमिदमभद्राय दृढमिति  
अपाकुर्वन् सर्वं तव चरण भक्त्यैव ववृधे ॥ ५

surAriiNAm hAsyam tava caraNadAsyam nijasute  
sa drshTvA dushTAtmA gurubhiraSiSikshacciramamum |  
guruproktam cAsAvidamidamabhadraAya drDhamiti  
apAkurvan sarvam tava caraNa bhaktyaiva vavrdhe || 5

In this sLOkam, the poet states that hiraNya kaSipu learnt about the bhagavat bhakti of his son and was not happy. He wanted the teachers to instruct the child on artha SAstram (rAj nIti) and the child rejected these instructions as useless for gaining moksham and rejected them.

*Word-For-Word Meaning:*

dushTAtmA sa: = That evil minded hiraNya kaSipu

surArINAm hAsyam tava caraNa dAsyam nija sute drshTvA = Finding as laughable that his own son having the intense desire for serving hari's sacred feet while forgetting that hari was the enemy of the asura kulam

gurubhi: amum ciram aSiSikshat = He commanded the asura gurus to instruct prahLadan on rAj nIti and other royal fields of study for an extended periods of time.

asou ca guru proktam idam idam drDham abhadrAya = prahlAdan listened intently to all the new instructions of his teachers on rAja nIti et al and concluded firmly that all of these subjects are totally irrelevant for curing the ills of samsAram (janana-maraNa dukkhams).

sarvam apakurvan, tava caraNa bhaktyaiva vavrdhe = and therefore rejected all these studies and got himself nourished by the bhakti for Your lotus feet alone.

*Commentary:*

One day, hiraNya kaSipu seated his son on his lap and asked him about what pleases him most. PrahlAdhA replied: "Material wealth, worldly pleasures for the embodied ones is like a spoilt dry well (pAzhum kiNaRu), which is covered with overgrowth and housing visha jantus like snakes. The cattle and humans coming near it lose their steps and fall in it and die. It would not be possible for anyone to come and help them. Similarly the body where the jeevan resides is like that well and it is better to go to a forest and engage in hari bhajanam. hiraNya kaSipu flew in to a rage and suspected that vishNu bhaktars are polluting "the mind of his son and ordered new teachers to teach his son about dharmam, artham, kAmam and rAja nIti. AcAryAs labored at this. prahlAdan assessed that such instructions are useless for gaining moksham and rejected them in favor of bhagavat bhakti. The moral is that one should not abandon one's dharmam for fear of others laughing at us for pursuing them.



## SLOKAM 6

अधीतेषु श्रेष्ठं किमिति परिपृष्टेऽथ तनये

भवद्भक्तिं वर्यामभिगदति पर्याकुलधृतिः ।

गुरुभ्यो रोषित्वा सहजमतिरस्येत्यभिविदन्

वधोपायानस्मिन् व्यतनुत भवत्पादशरणे ॥६॥

adhIteshu SreshTham kimiti pariprshTe atha tanaye

bhavat bhaktim varyAm abhigadati paryAkuladhrti: |

gurubhyo roshitvA sahajamatirasyetyabhividan

vadhopAyAnasmin vyatanuta bhavatpAdasharaNe || 6

*Word-For-Word Meaning:*

atha adhIteshu SreshTham kim iti pariprshTe tanaye = afterwards, hiraNya kaSipu asked his son prahlAdan about what was the best he learned that day among all the lessons the teachers taught him

bhavat bhaktim varyAm abhigadati = the son replied that hari bhakti is the best among all lessons

paryAkuladhrti: gurubhya: roshitvA = (hearing this), hiraNya kaSipu got disheartened and got angry at the teachers

asya sahaja matiriti abhividhan = He also recognized that the bhakti of prahlAdan is a result of pUrva janma vaasanai

bhavat pAda SaraNe asmin vadhOpAyAn vyatanuta = and began to think about





ways to kill prahlAdan, who sought the feet of hari as His sure protection.

*Commentary:*

In SrImat bhAgavatam 7.5.22, hiraNya kaSipu asks his son: "prahlAda! anUcyatAm tAta svadhItam kimcit uttamam?". Oh PrahlAdhA! Among all the things you learnt today at School from your teachers, what is the best?. PrahlAdhA responded that hari bhakti is the best among all he learnt. The 6th sLOkam of SrI Bahttadhiri is an echo of that passage from SrImad bhAgavatam.

Child prahlAdan's answer to his Father's question on what was the best (adhItam uttamam) he learnt that day was:

श्रवणं कीर्तनं विष्णोः स्मरणं पाद सेवनं

अर्चनां वन्दनं दास्यं सख्यं आत्म निवेदनम् ।

इति पुंसार्पिता विष्णो भक्तिश्चेन्नवलक्षणा

क्रियेत भगवत्यद्धा तन्मन्येऽधीतम् उत्तमम् ॥

श्रीमद्भागवतम् ७।५।२३-२४

SravaNam kIrtanam vishNo: smaraNam pAda sevanam

arcanAm vandanam dAsyam sakhyam Atma nivedanam

iti pumsArpitA vishNou bhakti: cen nava lakshaNA

kriyeta bhagavatyaddhA tan manye adhItam uttamam

-- SrImadbhAgavatam 7.5.23-24

prahlAdhan's answer was that the pursuit of one of the nine methods of expression of bhakti to hari is the best lesson that he learnt that day. These nine routes referred to by prahlAdhan with examples are:





(1) bhagavat kathASravaNam (Listening to the stories about the Lord, hari kathA like Emperor parIkshit

(2) Recital of those stories/kIrtanam like sukha brahmam

(3) Meditation and thinking about the Lord/smaraNam like prahlAdan and dhruvan

(4) worship of the Lord's sacred feet/pada sevanam like mahA lakshmi

(5) arcanam (moorthy pUjanam) like akrUrar

(6) vandanam/namaskaraNam of the Lord

(7) dAsyam or performing kaimakaryams as the servant of the Lord like Anajaneya

(8) sakhyam or expression of friendship to hari like arjuna and

(9) Aatma nivedanam or self-surrender like mahA bali, the grandson of prahlAdan.

None of the nine kinds of bhaktis are hard to follow. prahlAdan's bhagavat bhakti is the best lesson that he had learned. hiraNya kaSipu was angry at the teachers. He recognized that pUrva janma sukrtaams were the reason for his son's disposition and assessed that prahlAdan can not be swayed away from the adoration of his enemy. He decided therefore to get rid of his son, who held on to hari's (his enemy's) sacred feet as his salvation.

hiraNya kaSipu recognized that pUrva Janma sukrtaams, sAdhu satsangam and sadAcArya upadesam have been the causes for his son's extraordinary bhakti to his enemy, hari and decided to kill his son one way or the other. The next sLOkam covers the many ways he tried to kill his son.



## SLOKAM 7

स शूलैराविद्धः सुबहु मथितो दिग्गजगणैः

महासर्पैर्दण्डोऽप्यनशनगराहारविधुतः ।

गिरीन्द्रावक्षितोऽप्यहह् परमात्मन्नयि विभो

त्वयि न्यस्तात्मत्वात् किमपि न निपीडामभजत ॥ ७

sa SULai: Aviddha: subahu mathito diggajagaNai:

mahAsarpai: dashTo apyanaSana garAhAra vidhuta: |

giriindrAvakshipto apyahaha! paramAtmannayi vibho

tvayi nyastAtmatvAt kimapi na nipiiDAmabhajata || 7

*Word-For-Word Meaning:*

vibho: ayi paramAtman = Oh Lord guruvAyUrappa who is pervasively present everywhere! Oh Supreme Being!

sa: SULai: Aviddha = on Command from his father, prahlAdan was pierced with the tridents

dig-gaja-gaNai: subahumathita: = He was stampeded by the assembly of elephants guarding the directions and was pressed under their feet.

mahAsarpai: dhashTa: = He was bitten by virulently poisonous snakes.

anaSanagarAhAra vidhuta: api = even when he was starved or served with poisonous food,

tvayi nyastAtmatvAt nipiiDAm nAbhajata = bhakta prahlAdan focused his mind





on You and did not suffer any sorrows.

*Commentary:*

hiraNyan was so furious that his son was engaged in the meditation of his enemy, hari, that he tried number of violent ways to kill his son. He ordered his wife, kayathu to feed her son with poisonous food. She was a pativratai and with great sorrow she did as ordered. prahlAdan asked why his mother was crying while serving food for him and she said how she had to obey her husband's command much against her wish to feed him food that would kill him. prahlAdan consoled his Mother this way:

anukUle harou patyam visham syAt mama suvrate

anukUle jagannAthe visham patyam bhaven mama

Oh pativrataA SirOnmaNi! Since hari is on my side, even this food mixed with poison will become special medicine for me. He repeated this statement two times. He partook the tainted food. The relieved Mother was wonder-stuck to find her son being alive and asked her husband as to why both of them can not worship hari, who saved her son from such a difficult ordeal. This made hiraNyan even angrier at his son.



## SLOKAM 8

ततः शन्काविष्टः स पुनरति दुष्टोऽस्य जनकः

गुरुक्त्या तद्रेहे किल वरुणपाशैस्तमरुणत् ।

गुरोश्चासान्निध्ये स पुनरनुगान् दैत्यतनयान्

भवद्भक्तेस्तत्त्वं परममपि विज्ञानमशिषत् ॥ ८

tata: SankAvishTa: sa punarati dushTo asya janaka:

gurUktyA tadgehe kila varuNapASai: tam aruNat |

guroScAsAnnidhye sa punaranugAn daityatanayAn

bhavadbhaktestattvam paramamapi vij~nAnamaSishat || 8



*Word-For-Word Meaning:*

tata: SankhAvishTa: atidushYTa:, asya janaka: sa = Thereafter, the supremely evil hiraNyan, the father of prahLadan, got worried about what can happen to him as a result of his son being under the protection of his enemy, hari

gurUktyA tadgehe varuNa pAsai: tamm aruNath kila = Following the advice of his AcAryan, hiraNyan kept his son tied up withv pASam in his guru's house.

guroscAsAnnidhye sa: puna anugAn daitya tanayAn bhavat bhakte: tattvam paramam api vijn~anam aSishath = When guru, SukrAcchAr, was away, prahLadan taught his class mates, the children of other asurAs, about the glorious doctrines behind bhagavat (Your) svarUpam, stithi and vyApAram and the brhmAnandam gained by worshipping You.

All asura children became engaged thereafter in bhagavat bajanam and



hiraNyan was further enraged. He criticized prahlAdAn severely and the answer of prahlAdAn to his father's chiding is housed in the next Slokam.

*Commentary:*

prahlAdAn's sthira bhakti to SrI hari knew no bounds and could not be contained by the ropes of hiraNyan's hatred. As an example of how a good and sAttvIka person conquers even demon like qualities, prahlAdA was able to instill bhagavad bhakti in the other asura children that were at the gurukulam and ended up making them hari bhaktAs. This act made the arrogant hiraNyan extremely angry.







He is the balam behind all of the three worlds  
SrI catravata nrsimhar- SrI AhObila divya deSam

## SLOKAM 9

पिता शृण्वन् बालप्रकरमखिलं त्वत्स्तुतिपरं

रुषान्धः प्राहेनं कुलहतक कस्ते बलमिति ।

बलं मे वैकुण्ठस्तव च जगतां चापि स बलं

स एव त्रैलोक्यं सकलमिति धीरोऽयमगदीत् ॥ ९

pitA SrNvan bAlaprakaramakhilam tvatstutiparam

rushAndha: prAhainam kulahataka kaste balamiti |

balam me vaikuNThastava ca jagatAm cApi sa balam

sa eva trailokyam sakalamiti dhIro ayam agadIt || 9

*Word-For-Word Meaning:*

pitA akhilam bAlaprakaram tvat stuti param SrNvan = hiraNyan, the father heard all the asura children's eulogies of Yourself (hari).

rushAndha: he kulahataka! te ka: balam iti enam prAha = furious with rage, hiraNyan called his son as the destroyer of his kulam and asked him loudly as to who is the support behind him to engage in such bold acts.

dhIra: ayam me balam vaikuNTha: = The brave prahAdan replied that SrI vaikuNthanAthan is his sole strength.

tava ca, jagatAncapi sa: balam = Oh Father, For You as well as for the residents of the three worlds, that Lord is the balam.

sakalam trailokyamapi sa eva iti agadIt = prahAdA continued and said that hari

is indeed in the form of the three worlds. He is the cause for the creation of the world, its sustenance and dissolution.

*Commentary:*

The children of the asurAs who had been taught hari bhakti by bAla prahlAdan began eulogizing SrIman nArAyaNan and hearing their praises of his enemy made hiraNya kaSipu furious. Enraged at prahlAdan's devotion to bhagavAn hari, hiraNya kaSipu called the child the destroyer of the demon clan (kula drohi) and asked prahlAdan the reason for his enormous strength that made him defy the asura king without fear? Having been taught well by Sage nAradar, the child answered that SrI vaikuNthanAthan was his sole strength and added that not only was SrI hari his strength, but the same bhagavAn was the balam behind all things in the three worlds including hiraNya kaSipu, the asura king and prahlAdan's father. Reminiscent of the SrI VishNu sahasranaama verse "jagatprabhum deva devam anantam purushOTTamam!", prahlAdan answered that "SrI hari indeed was in the form of three worlds and was the cause of the creation, sustenance and dissolution of those worlds".





## SLOKAM 10

अरे क्वासौ क्वासौ सकलजगदात्मा हरिरिति

प्रभिन्ते स्म स्तंभं चलितकरवाळो दिति सुतः ।

अतः पश्चाद्विष्णो न हि वदितुमीशोऽस्मि सहसा

कृपात्मन् विश्वात्मन् पवनपुरवासिन् मृडय माम् ॥ १०

are kvAsau kvAsau sakalajagadAtmA haririti

prabhinte sma stambham chalitakaravALo diti suta: |

ata: paSchAdvishNo na hi vaditumISo asmi sahasA

krpAtman viSvAtman pavanapuravAsin mrDaya mAm || 10

*Word-For-Word Meaning:*

are kvAsou! sakala jagadAtmA asou hari: tva = he prahlAdA! where is this hari, who You say is present in all the worlds?

asou kvA = where is He?

calita karavALa: diti suta: stambham prabhintesma = Shouting at prahlAdan to reveal where his hari was, hiraNyan, the son of asura mAtA (diti devi) twirled his sword in his hand and hit at random a pillar in his court.

vishNo! ata: sahasA vaditum ISa: na hi asmi = Oh guruvAyUrappa! I am unable to describe what happened immediately after hiraNyan hit the pillar asking whether You are inside that pillar in his court.

krpAtman! viSvAtman! pavanapuravAsin! mAm mruDaya = Oh embodiment of



Mercy! Oh indweller of all beings of the world! Oh Lord who resides at guruvAyUr! Please protect me.

*Commentary:*

prahlAdan stated that hari is everywhere. hiraNyan challenged that statement and asked whether that hari was in a pillar of his court that he pointed out. prahlAdan answered and said that hari is there as well. hiraNyan got mad and hit that pillar with his sword. Immediately, hari did not want his true bhAgavatan's words to become false (**satyam vidhAtum nija bhrtya bhAshitam**) and jumped out of that pillar instantaneously and chased the frightened hiraNyan.

bhaTTadiri was tongue tied after seeing that scene in front of the garbhagrham of guruvAtha-pureesan and became motionless for a muhUrtam. He prayed for his own protection and in the next daSakam continued with the description of nrsimha avatAram.

**24th Dasakam completed**



*SrImad nArAyaNIyam*  
*25th daSakam*



SrI mAIOlan - SrI maTham



In the previous daSakam SrI nArAyaNabhaTTAdiri described the effect arising from hiraNyan hitting the pillar asking whether hari was there too. Our Lord jumped out of that pillar in a fierce form that has never been seen before. Now bhaTTAdiri is overwhelmed by the darsanam of SrI nrsimhan and was dumb founded. He was unable to proceed anymore with his narration. He prayed to Lord guruvAyUrappan to bless him to continue with the glories of His avatAram as nrsimhan. He was blessed to resume and he described in the first sLOkam the avatAram filled with roudhra rasam.

sukha brahmam, the narrator of SrImat bhAgavatam had a similar experience, when he arrived at the stage of describing to King pariIkshit the nrsimhAvatAram. sukhah had just described hiraNyan hitting the stambham in his court with his fist (mushTi):

एवं दुरुक्तैर्मुहुरर्दयन् रुषाः

सुतं महा-भागवतं महासुरः ।

खड्गं प्रगृह्योत्पतितो वरासनात्

स्तम्भं तताड अतिबलः स्व-मुष्टिना ॥

श्रीमद्भागवतम् ७ । ८ । १४

evam duruktairmuhurardayan rushA:

sutam mahA-bhAgavatam mahAsura:|

khaDgam pragrhyotpatito varAsanAt

sthambham tatADa atibala: sva-mushTinA||

SrImadbhAgavatam 7.8.14

*Meaning:*

Thus the evil hiraNyan insulted his son, the mahA bhagavatan with cruel words. I can not repeat what he said in a mood of anger that overpowered him. He ran



towards the stambham in his court and hit it with his fist asking if hari is in there. Immediately, a great succession of events happened and sukhara had to take a break from his narration before describing the avatAram and hiraNya Vadham scene.

Other purAnams describe the conversation between the son and the father, prior to the father hitting the pillar questioning whether hari was hiding inside that pillar:

सोऽहं विकत्थमानस्य शिरः कायाद्धरामि ते ।

गोपायेत हरिस्त्वाद्य यस्ते शरणम् ईप्सितम् ॥

श्रीमद्भागवतम् ७ । ८ । १३

so aham vikatthamAnasya Sira: kAyAddharAmi te |

gopAyeta haristvAdya yaste SaraNam Ipsitam ||

-- SrImadbhAgavatam 7.8.13

hiraNyan asks sarcastically: " Oh prahlAdhA! You keep blabbering that hari is inside this pillar. I am going to cut your head with my sword. Do You think your hari is going to appear and stitch back your severed head with your trunk? prahlAdan answered: " No it is not possible for my Lord". When asked by his father to explain why it is beyond the power of hari, prahlAdan said: "My Lord will not wait until you cut my head to begin with. He won't abandon me. If he waited until you cut my head, only then He would have to engage in stitching my head to bring me back to life. He will be there before you raise your sword". hiraNyan was challenged and went ahead and hit the pillar with his fist and got himself destroyed.



## SLOKAM 1

स्तम्भे घट्टयतो हिरण्यकशिपोः कर्णौ समाचूर्णयन्

आघूर्णज्जगदण्डकुण्ड कुहरो घोरस्तवाभूद्रवः ।

श्रुत्वा यं किल दैत्यराज हृदये पूर्वं कदाप्यश्रुतं

कम्पः कश्चन संपपात चलितोऽप्यम्भोजभूर्विष्टरात् ॥ १

stambhe ghaTTayato hiraNyakaSipo: karNau samAcUrNayan

AghUrNaJJagadaNDakuNDa kuharo ghorastavAbhUdrava: |

SrutvA yam kila daityarAja hrdaye pUrvam kadApyaSrutam

kampa: kaScana sampapAta calito api ambhojabhUrvishTarAt || 1

*Word-For-Word Meaning:*

stambhe ghaTTayato hiraNya kaSipo: karNou samAcUrNayan = pulverizing the ears of hiraNya kaSipu, who was hitting the pillar with his fist,

AaghURNat jagadaNDa KuNDa kuharo: ghora: tava rava: abhUt = Oh Lord! From You, a great and frightening roar the likes of which has never been heard before (pUrvam kathApi aSrutam) arose that shook up the universe and the space beyond.

yam SrutvA daityarAja hrdaye kascana kampa: sampAdakila = Hearing this sound, a great and indescribable shaking was generated in the heart of the unflappable king of the AsurAs, hiraNya kaSipu.

ambhojabhUrapi vishTarAt calita: = Oh gurutvayurappa! was it not so that even brahma devan fell from His seat in the far off satya lokam on hearing that ear

shattering sound?

gurvAyUrapan nodded in the affirmative to bhaTTAdiri's question.

*Commentary:*

From this slokam onwards SrI nrsimha Avirbhavam is described. The awesome roar of SrI nrsimha mUrti as hiraNya kaSipu hit the pillar, was incomparable to any sound heard before or thereafter in all the worlds. The terror caused by the sound, made even the mighty asurA king hiraNya kaSipu to tremble in his heart. bhaTTAdiri looked for confirmation from his swami SrI guvAyUrappan about whether the roar of the Majestic nrsimha avatAram was so powerful that even brahma fell off his seat in his abode of satya lokam. SrI guvAyUrappan nodded His head in affirmation and thus confirmed that the simha garjanai (roar of the lion) of SrI narasimha avatAram was very fearsome and terrible indeed!



## SLOKAM 2

दैत्ये दिक्षु विसृष्टचक्षुषि महासंरम्भिणि स्तम्भतः

सम्भूतं न मृगात्मकं न मनुजाकारं वपुस्ते विभो ।

किं किं भीषणमेतदद्भुतमिति व्युद्धान्तचित्तेऽसुरे

विस्फूर्जद्धवलोग्ररोमविकसद्वर्ष्मा समाजृम्भथाः ॥ २

daitye dikshu visrshTacakshushi mahAsamrambhiNi stambhata:

sambhUtam na mrgAtmakam na manujAkAram vapuste vibho |

kim kim bhIshaNametadadbhutamiti vyudbhrAntacitte asure

visphUrjaddhavalograromavikasadvarshmA samAjrmabhathA: || 2

*Word-For-Word Meaning:*

he vibho = Oh all pervasive Lord!

daitye dikshu visrshTa cakshushi mahAsamrambhiNi = When the King of asurAs got agitated from hearing this ear splitting roar, he got extremely excited and nervous and looked in every direction for the source of the sound,

na mrugAtmakam namanujAkAram te vapu: stambhe sambhUtam = and now, Your divine body, which was neither all human or all leonine jumped out of the pillar that was hit by the asuran's fist.

bhIshaNam adbhutam yetat kim kim iti asure vyutbhrAnta citte = asuran saw this frightening and mysterious form with a lion's head and human body and wondered what this form was and his mind was totally agitated.





SrI nrsimha Avirbhavam (Thanks: [www.glimpseofkrishna.com](http://www.glimpseofkrishna.com))

vispUrjaddhavalogra roma vikasat varshmA samAjrmbhathA: = As the frightened asura king racked his brain to comprehend what jumped in front of him, that lustrous form in white color with fierce looking hair (manes) began to grow.

*Commentary:*

The asura king's mind, which never knew fear began to shake with fear at the sight of Lord nrsimhan of frightening form. He tried to control his fear through anger. That anger could not do anything to SrI nrsimhan. hiraNyan made a sarcastic query to his son and asked whether hari was in the pillar of the court. prahlAdan answered and stated that the Lord is everywhere

including that pillar. hiraNyan hit the pillar and out jumped the Lord to make sure that His bhaktan's statement stays true:

सत्यं विधातुं निजभृत्यभाषितं

व्याप्तिं च भूतेषु अखिलेषु चात्मनः ।

अदृश्यतात्यद्भुतरूपं उद्वाहन्

स्तम्भे सभायां न मृगं न मानुषम् ॥

श्रीमद्भागवतम् ७।८।१७

satyam vidhAtum nijabhartyabhAshitam

vyAptim ca bhUteshu akhileshu cAtmana:|

adrSyatAtyadbhuta rUpam udvAhan

stambhe sabhAyAm na mrgam na mAnusham|| SrImadbhAgavatam 7.8.17

For protecting His true bhaktAs, the Lord is ready to rush to their side when called. He upholds satyam and never lets His true bhaktAs down. When prahlAda stated that hari is in that pillar, He obliged the bhakhtan by being there and jumped out of there, when hiraNyan struck that pillar. Swamy Desikan salutes the pervasive presence of the Lord in all the three worlds with his salutation: "trailokyametata narasimha garbham".





### SLOKAM 3

तप्तस्वर्णं सवर्णं घूर्णदतिरूक्षाक्षं सटाकेसर

प्रोत्कम्पप्रनिकुम्बितांबरमहो जीयात्तवेदं वपुः ।

व्यात्त व्याप्त महादरीसखमुखं खड्गोग्रवल्गन्महा-

जिह्वानिर्गम दृश्यमान सुमहादंष्ट्रायुगोड्डामरम् ॥ ३

taptasvarNa savarNa ghUrNadatirUkshAksham saTAkesara

protkampapranikumbitAmbaram aho jIyAttavedam vapu: |

vyAtta vyApta mahAdarIsakhamukham khaDgogravalganmahA-

jihvAnirgama drSyamAna sumahAdamshTrAyugoDDAmaram || 3

*Word-For-Word Meaning:*

ahol! = what a wonder!

tapta svarNa savarNa = with manes matching in hue and lustre, the molten gold

ghUrNad atirUksha aksha = with fearsome eyes that are rotating from one direction to the other,



saTAkEsara protkampa pranikumbita ambaram = with the movement of the manes (pidari mayir) on the neck shutting out the light from the sky

vyAtta vyApta mahAdarIsakha mukham = with an open mouth similar in dimension to a big cave

khaDga ugra valgat mahA jihvA = with a gigantic rotating tongue matching in sharpness to a powerful sword







(mahA jihvA) nirgama drSyamAna sumahA damshTrayuga uDDAmaram = with the display of two fierce cutting teeth (cannine teeth) when the tongue moves out

tava vapu: jIyAt = May Your divine body be victorious!

*Commentary:*

Here, bhaTTadiri visualizes guruvAyUrappan as ugra nrsimhan. prahlAdan has euologized thru 42 sLOkams this ugra mUrthi in SrImad bhAgavatam and a separate ebook authored by vaikuNThavAsi A.SrInivAsa Raghavan with commentaries in Tamil and English for these beautiful Slokams of prahlAdan, is being released on this SrI nrsimha jayanti day.

hiraNya kaSipu was a parama nAstikan and did not believe in the existence of God. prahlAdan on the other hand was a parama Aastikan. hiraNyan believed that there was no one superior to him in power and strength. prahlAdan believed that there is no one equal to or greater than SrIman nArAyaNan.

hiraNyan performed tapas to please brahmadevan and acquired boons not paying attention to the fact that SrIman nArAyaNan is the Creator of the "creator" (brahma devan) himself and thought that he was clever in protecting himself from any enemy by seeking and receiving a complicated boon vouchsafing him freedom from death by humans, devAs, animals and others. With his haughtiness and indifference to the Lord, hiraNyan asked such a boon that he could not be killed by anyone, any time or at any place. bhagavan outsmarted hiraNyan by taking a form which was neither man or animal and killed him with His nails alone (neither dead or alive) at sandhyA kaalam. bhagavAn chose place and conditions that were not covered by brahmA's boon domains for assuring "indestructibility" to hiraNyan.

SrIman nArAyaNan had already promised the devAs that He will kill hiraNyan to protect prahlAdan when hiraNyan harms his son (mahAtmane prahlAdAya



hanishye):

यदा देवेषु वेदेषु गोषु विप्रेषु साधुषु ।

धर्मे मयि च विद्वेषः स वा आशु विनाश्यति ॥ श्रीमद्भगवतम् ७।४।२७

yadA deveshu vedeshu goshu vipreshu sAdhushu|

dharme mayi ca vidvesha: sa vA ASu vinASyati|| SrImadbhagAvatam 7.4.27

निर्वैराय प्रशान्ताय स्वसुताय महात्मने ।

प्रहादाय यदा द्रुह्येदœ हनिष्ये ऽपि वरोर्जितम् ॥ श्रीमद्भगवतम् ७।४।२८

nirvairAya praSantAya svasutAya mahAtmane |

prahrAdAya yadA druhyed hanishhye api varorjitam||

SrImadbhAgavatam 7.4.28

*Meaning:*

When one displays lasting and deep hatred to vedams, devAs, Cows, vedavits, bhAgavatAs of sterling character, dharmam and Myself, he will perish on his own. When hiraNyan mistreats his own son prahlAdan, who is tranquil, free of hatred to any and filled with all Aatma guNams, then I will destroy him independent of the power he (hiraNyan) has obtained through the boons that he has received from brahma devan.

Our Lord appeared in a form outside the definition of the varams for hiraNyan and killed him at a time outside the scope of the boon and with a weapon which hiraNyan could not even have dreamt off to protect himself.



## SLOKAM 4

उत्सर्पद्वलिभन्ग भीषणहनुं ह्रस्वस्थवीयस्तर

ग्रीवम् पीवरदोःशतोद्गत नखक्रूराम्शुदूरोल्बणम् ।

व्योमोल्लङ्घि घनाघनोपमघन प्रध्वान निर्धावित-

स्पर्धालुप्रकरं नमामि भवतस्तं नारसिंहम् वपुः ॥ ४

utsarpadvalibhanga bhIshaNahanum hrasvasthavIyastara

grIvam pIvaradoSSatodgata nakhakrUrAmSudUrolbaNam |

vyomollanghi ghanAghanopamaghana pradhvAna nirdhAvita-

spardhAluprakaram namAmi bhavatastam nArasimham vapu: || 4

*Word-For-Word Meaning:*

Here nArAyaNa bhaTTAdiri offers his prostrations before SrI nrsimha mUrti.

utsarpat valibanga bhIshaNa hanum = provoking fear from the movement of the folded skin on the cheeks and under the chin, when the Lord sends out a roar

hrasva sthavIyastara grIvam = and with a short and broad neck

pIvara dhoSSata udhgata nakha krUrAmSu dUrolbaNam = with the frightening lustre of the sharp nails coming out of the fingers in hundreds of His hands

vymOllangi ghanAghanapama ghanapradhvAna nirdhAvita spardhAluprakaram = with the loud sound resembling that of the thunder from rainy season clouds and driving away the assembly of His enemies, the Lord appeared out of the stambham.

bhavata: tat nArasimham vapum namAmi = adiyen salutes that nAarasimha vapu (deham).



Lord appears out of the stambham

SrI vishNu sahasra nAmam salutes that nArasimha vapu as: "nArasimha vapu: SrImAn keSava: purushottama:" Here bhaTTAdiri describes the frighteningly beautiful form of Lord nrsimhan.

The simha nAdam of the Lord exceeded the sound of the pealing thunder from the rain-laden clouds and is described with great reverence and beauty by bhaTTAdiri: "ghanAghanopama-ghanapradvAna nirdhAvita spardhAluprakaram"



## SLOKAM 5

नूनं विष्णुरयं निहन्म्यमुमिति भ्राम्यद्गदाभीषणं

दैत्येन्द्रं समुपाद्रवन्तमधृथा दोभ्यां पृथुभ्याममुम् ।

वीरो निर्गळितोऽथ खड्गफलके गृह्णन् विचित्र श्रमान्

व्यावृण्वन् पुनरापपात भुवनग्रासोद्यतं त्वामहो ॥ ५

nUnam vishNurayam nihanmyamumiti bhrAmyadgadAbhIshaNam

daityendram samupAdravantamadhrthA dorbhyAm prthubhyAmamum |

vIro nirgaLito atha khaDgaphalake grhNan vicitra SramAn

vyAvrNvan punarApapAta bhuvanagrAsodyatam tvAmaho || 5

Here hiraNyan's reaction to the appearance of ugra nrsimhan is described. hiraNyan quickly comprehends that this vicitra mUrti that jumped out of the pillar was the kapaTa nATaka sUtradhAri, SrIman nArAyaNan making his incarnation to destroy him. Even then, his arrogance was rampant and his dvesham did not subside. He overcame his fear with anger and began to attack the nrsimham that was engaged in aTTahAsam before him. Our Lord caught hold of hiraNyan and he escaped however from the grip of the Lord and then rushed at the Lord with his sword and shield. Deprived of these weapons after a while, he and engaged the Lord in wrestling (mall yuddham). devAs in the sky watched this fight. Our Lord could swallow the world (bhuvanagrAsodyam) and hiraNyan was nothing to Him. He would have torn hiraNyan in one second but wanted to play with him and therefore let him escape from His grip for a few minutes. sandhyA kAlam had not arrived yet and that was the time, when He can kill hiraNyan so that the boons of brahmA would not be violated. hiraNyan had got the boon that death will not occur to him during day or night and forgot



to seek protection from death at the time when it would be neither day or night (sandhyA kAlam). Our Lord played with hiraNyan like a cat would play with a mouse before killing it.

*Word-For-Word Meaning: (hiraNyan's monologue)*

ayam nUnam vishNu = He is indeed the mAyAvi vishNu

amum nihanmi = I will kill Him.

The Lord catches the asura king, who was rushing towards Him.

bhrAmyat gadhA bhIshaNam samupAdhravantam daityendram amum prthubhyAm dorbhyAm adrthA = Oh Lord! You grabbed the asurA king who was rushing towards You swinging his mace (gadA) with Your stout and strong hands.

atha: vIra: nirgaLita: = then, the valiant hiraNyan slipped out of Your hold.

khadkaphalake grhNan vicitraSramAn vyAvrNvan = now, he held the sword and shield in his hands and rushed towards You. After losing the sword and shield, hiraNyan showed off his skills in wrestling in his continued fight with You.

bhuvanAgrasodyatam tvAm puna: ApapAta aho! = He rushed again at You; You were enraged and therefore ready to swallow all the worlds. What a wonder it is to see the mosquito rushing against a high fire!

*Commentary:*

hiraNyAkshan along with hiraNya kaSipu were bhAgavatottamAs in their pUrva janmam and were true servants of the Lord. Due to the power of the curse of the rishis, they were born as asurAs opposing the Lord. Our Lord wanted to give them satgati and therefore He came in person instead of sending some one else in His place.

## SLOKAM 6

भ्राम्यन्तं दितिजाधमं पुनरपि प्रोद्ध्व्य दोभ्यां जवात्

द्वारेऽथोरुयुगे निपात्य नखरान् व्युत्खाय वक्शोभुवि ।

निर्भिन्दन्नधिगर्भं निर्भरगळद्रक्ताम्बु बद्धोत्सवं

पायं पायमुदैरयो बहु जगत्संहारि सिंहारवान् ॥ ६

bhrAmyantam ditijAdhamam punarapi prodgrhya dorbhyAm javAt

dvAre atha: uruyuge nipAtya nakharAn vyutkhAya vakshobhuvi |

nirbhindannadhigarbha nirbharagaLadraktAmbu baddhotsavam

pAyam pAyam udairay: bahu jagatsamhAri simhAravAn || 6

hiraNya samhAram is described in this sLOkam.

*Word-For-Word Meaning:*

bhrAmyantam ditijAdhamam punarapi dorbhyAm javAt prodgrhya = Lord nrsimha caught hold of the lowly son of asura mAthA (diti) once again swiftly with His powerful hands and lifted him up

atha: dvAre uruyuge nipAtya nakharAn vakshobhuvi vyutkhAya nirbhindan adhigarbha nirbhara gaLatrAktAmbu baddhotsavam pAyam pAyam bahu jagatsamhAri udairaya: = and placed him thereafter on His thighs, while being seated at the door step of the sabhA and placed His sharp nails on the chest of hiraNyan and tore open his chest; copious flood of blood flowed from that destructive act and the Lord in His anger drank that flowing blood again and again with great glee and roared loud like He was engaged in the destruction of

many worlds.



asura samhAram (Thanks: [www.glimpseofkrishna.com](http://www.glimpseofkrishna.com))

brahma SrI sengAlipuram anantarAma dIkshitar observes that the Lord drank the blood of hiraNyan so that his blood does not have any prakrti sambhandam. His garjanais came out of the happiness of fulfilling that mission. Those garjanais spreading over all corners of the universe sounded like a challenge to anyone who would dare to committ such offenses towards His bhAgavatAs. Our Lord could have strangled hiraNyan but He tore open the asuran's heart to check whether there was by chance any bhAgavata SiSu like prahlAdan there. SAstrAs say that the SiSu stays in purusha garbham for a while before it moves on to strI garbham. It is said that Lord rAmacandra stayed in kousalyA's garbham for 12 months instead of the normal ten months because He could not stay in purusha garbham of daSarathar for a little time after putrakAmeshTi yAgam.

## SLOKAM 7

त्यक्त्वा तं हतमाशु रक्त लहरीसिक्तोन्नमद्वर्ष्मणि  
प्रत्युत्पत्य समस्तदैत्य पटलीं चाखाद्यमाने त्वयि ।  
भ्राम्यद्भूमि विकम्पिताम्बुधि कुलं व्यालोलशैलोत्करं  
प्रोत्सर्पत्खचरं चराचरमहो दुःस्थामवस्थांदधौ ॥ ७

tyaktvA tam hatamASu rakta laharIsiktonnamadvarshmaNi  
pratyutpatya samastadaitya paTalIm cAkhAdyamAne tvayi |  
bhrAmyadbhUmi vikampitAmbudhi kulam vyAlolaSailotkaram  
protsarpatkhacaram carAcaramaho du:sthAmavasthAmdadhau || 7

The after effects of the anger of ugra nrsimhan following hiraNya vadam and its effects on the world at large is described in this Slokam.

*Word-For-Word meaning:*

raktalaharI siktonnamadvarshmaNi = with Your limbs covered by the flood of blood of hiraNyan

tvayi hatam tam tyaktvA AaSu pratyutpatya samasta daitya paTalIm ca AdyamAne = You pushed aside the dead body of hiraNyan and quickly jumped on the entire army of the asuran, bit them and swallowed them all.

carAcaram bhrAmyat bhUmi vikampitAmbudhikulam vyAlola Sailotkaram protsarpatkhacaram duHsthAmavasthAm dadhou. aho! = during that time of great agitation resulting from the ugra tANDavam of the Lord, the carAcarams embedded in the aNDa koSams, the mountains (kula parvatams) and the oceans





there were badly shaken and got dislocated out of their normal positions. That was the wonderful and frightening result of the Lord's anger over the offense meted out to His parama bhAgavatan. He killed not only the principal offender but also all of his associates.



## SLOKAM 8

तावन् माम्सवपाकराळवपुषं घोरात्र मालाधरं

त्वां मध्येसभमिद्धकोपमुषितं दुर्वारगुर्वारवम् ।

अभ्येतुं न शशाक कोऽपि भुवने दूरे स्थिता भीरवः

सर्वे शर्वविरिञ्च वासव मुखाः प्रत्येकमस्तोषत ॥ ८

†Avan mAmsavapAkarALavapusham ghorAntra mAlAdharam

tvAm madhyesabhamiddhakopamushitam durvAragurvAravam |

abhyetum na SaSAka ko api bhuvane dUre sthitA bhIrava:

sarve Sarvavirinca vAsava mukhA: pratyekamastoshata || 8

*Word-For-Word meaning:*

†Avan mAmsa karALa vapusham ghorAntara mAlAdharam = at that time, seeing  
You adorned with the fat, flesh, intestine and body parts of the dead hiraNyan,

madhye sabham idha kopam ushitam durvAra gurvAravam tvAm = seeing You  
seated on the throne of hiraNyan in the middle of his sabhA with unquenchable  
anger and roaring loudly with ear-piercing sounds,

abhyEtum bhuvanE ko api na SaSAka = no one in the universe dared to approach  
You.

sarva virinci vAsava mukhA: sarve bhIrava: dhUrestithA: pratyekam astoshata  
= All the devAs from brahmA to indran were frightened and stood far away and  
eulogized You and Your matchless valour one by one.



SrImat bhAgavatham refers to this scene as:

ततः सभायां उपविष्टं उत्तमे नृपासने सम्भृत तेजसां विभुम् ।

अलक्षित द्वैरथं अत्यमर्षणं प्रचण्ड वक्त्रं न बभाज कश्चन ॥ श्रीमद्भागवतम् ७।८।३४

tata: sabhAyAm upavishTam uttame nrpAsane sambhrta tejasAm vibhum|

alakshita dvairatham atyamarshaNam pracaNDa vaktram na babhAja kaScana||

--SrImadbhAgavatam 7.8.34

*Commentary:*

The deva vandanams for ugra nrsimhan is covered in this Slokam. The devAs were frightened to come near this ugra mUrti, whose anger was reflected through the flames all around His siras (jwAlA nrsimhan). Only the five year old child prahlAdan standing near the Lord was totally unfrightened. Even mahA lakshmi hesitated to approach Her Lord.

During this time after hiraNya vadam, ugra nrsimhan adorned as jewelery the flesh, intestines, nerves and all other body parts of hiraNyan. Our Lord associated Himself with the flesh and fat, the indriyams that supported the dushTa hiraNyan to engage in impious acts and dared to cause harm to prahlAdan. By adorning the indriyams of hiraNyan, our Lord cleansed the body of hiraNyan. The jeevan inside also got sanctified by that act.

Our Lord sat on the vacated throne of hiraNyan (madhye sabhe ushitam). hiraNyan had sat on that throne and ruled with bhagavat dvesham. The next in line to sit on this throne would be bhagavAn's parama bhaktan, prahlAdan. SrI sengAlipuram dIkshitar observes that our parama pAvana mUrti wanted to purify that throne through His sambhandham prior to the prahlAdan's ascent to that throne.



## SLOKAM 9

भूयोऽप्यक्षत रोषधाम्नि भवति ब्रह्माज्ञया बालके  
प्रह्लादे पदयोर्नमत्यपभये कारुण्य भाराकुलः ।  
शान्तस्त्वं करमस्य मूर्ध्नि समधाः स्तोत्रैरथोद्गायतः  
तस्याकामधियोऽपि तेनिथ वरं लोकाय चानुग्रहम् ॥ ९

bhUyo api akshata roshadhAmni bhavati brahmAj~nayA bAlake  
prahlAde padayornamatyapabhaye kAruNya bhArAkula: |  
SAntastvam karamasya mUrdhni samadhA: stotrairathodgAyata:  
tasyAkAmadhiyo api tenitha varam lokAya cAnugraham || 9

The prahlAda varadan blessing His parama bhAgavatan is the theme of this Slokam.

*Word-For-Word Meaning:*

bhUyopi bhavati akshata-roshadhAmni = even after the hearing of the eulogies by the dEvAs, Your anger was undiminished.

brahmAjn~AyayA bAlake apabhaye prahlAde padayo: namati = At this time, the young and fearless child prahlAdan was asked by brahma devan to approach the Lord and offer his prostrations to reduce the Lord's anger.

kAruNya bhArAkula: tvAm Saanta: asya mUrdhni karam samadhA: = As the most compassionate Lord to all His bhaktAs, You became calm and placed Your sacred hand on the siras of prahlAdan.



atha: stotrai: udgAyata: akAmadhiyo api asya varam lokAya anugraham tenitha:  
 = after that, You heard the stotra gAnam of the dispassionate prahlAdan and  
 blessed him with the boons and extended Your anugraham to all beings of the  
 world.

The parama vairAgyaSAli, bhakta prahlAdan approached the Lord fearlessly.  
 The Lord's anger was quenched by seeing His bhaktan prostrating before Him  
 and eulogizing Him. Our Lord shed His anger and became tranquil thereafter.  
 This demonstrates the power of nishkAma bhakti. Our Lord is bound by the  
 display of such superior bhakti, whose goal is to serve the Lord without  
 expecting anything in return for the kaimkaryams. That nishkAma bhakti of the  
 child led to loka kshemam and anugraham for the entire world. When Lord  
 nrsimhan offered the child any boon that he desired, the parama bhaktan  
 prahlAdan asked for a boon not to have any desire to ask for any boon. He had  
 developed vairAgyam and wanted to engage in bhakti to the Lord for bhakti's  
 sake. prahlAdan was now afraid whether that his Lord will consider him an  
 ahankAri for rejecting His offer of boons; he asked therefore one boon for his  
 father, hiraNya kaSipu, to be blessed with satgati: "tasmAt pitA me pUyeta  
 durantAt dustarAt aghAt". Our Lord was so pleased with the unusual boon  
 requested that He told prahlAdan: "You are a mahA bhaktan and therefore  
 members of your kulam would attain satgati for 21 generations. I will not kill  
 any one born in asura kulam from here on." Keeping His word, during a later  
 avatAram as vAmanar, Our Lord did not kill bali cakravarti, the grandson of  
 prahlAdan.

When the Lord was in the state of immense anger after hiraNya vadam, even  
 mahA lakshmi was afraid to approach Her Lord and brahma had to come up with  
 the means of controlling the Lord's anger with the help of prahlAdan. Following  
 bhAoavata Slokam describes this scene:

साक्षात् श्रीः प्रेषिता देवैर्दृष्ट्वा तां महद्भुतम् ।

अदृष्टाश्रुत पूर्वत्वात् सा नोपेयाय शङ्किता ॥ श्रीमद्भागवतम् ७ । १ । २



SrI hari was pleased with prahlAdA's bhakti  
(thanks: [www.glimpseofkrishna.com](http://www.glimpseofkrishna.com))

sAkshAt SrI: preshitA devairdrshTvA tAm mahadadbhutam |

adrshTASruta pUrvatvAt sA nopeyAya SankitA|| SrImadbhAgavatam 7.9.2

प्रह्लादां प्रेक्ष्यामास ब्रह्मावस्थितमन्तिके ।

तात प्रशमयोपेहि स्वपित्रे कुपितं प्रभुम् ॥ श्रीमद्भागवतम् ७।९।३

prahlAdAm prekshyamAsa brahmAvasthitam antike|

tAta praSamayopehi sva-pitre kupitam prabhum || SrImadbhAgavatam 7.9.3

We are blessed with prahlAda stuti as a result of brahma devan's clever strategy. The great comentator of SrImat bhAgavam, SrIdharar has instructed us that the Lord even when His angry, He looks at His bhaktAs with compassionate eyes. It is like the lion that causes deep fear in the animals of the forest showing tenderness to its cub. Similarly, Lord nrsimhan stayed as parama kArUNya mUrti (kArUNya pArakula:) to prahlAdan even when He had uncontrolled anger towards his father. SrIdharar observes in this context:

ugropyanugra evAyam svabhaktAnAm nrkesari

kesarIva svapotAnAm anyeshAmugra vighraha:

The essence of prahlAdha stotram is: "rUpam nrsimha vibhayAya janA: smaranti". Here bhakta prahlAdan reveals that the people think of and meditate on nrsimha mUrti for removal of all fears including samsAra bhIti.



## SLOKAM 10

एवं नाटितरौद्रचेष्टित विभो श्रीतापनीयाभिध

श्रुत्यन्तस्फुटगीत सर्वमहिमन्नत्यन्त शुद्धाकृते ।

तत्तादृङ् निखिलोत्तरं पुनरहो कस्त्वां परोलन्घयेत्

प्रह्लादप्रिय हे मरुत्पुरपते सर्वमयात्पाहि माम् ॥ १०

evam nATitaraudraceshTita vibho SrItApanIyAbhidha

SrutyantasphuTagIta sarvamahimannatyanta SuddhAKrte |

tattAdrng nikhilottaram punarahho kastvAm parolanghayet

prahlAdapriya he marutpurapate sarvAmayAtpAhi mAm || 10

SrI nArAyaNa bhaTTAdiri's prayer to nrsimha mUrti is recorded in this Slokam.

*Word-For-Word Meaning:*

evam nATita roudra ceshTita: =The Lord who performed the abhinayam of the bhayankara Ilai through nrsimAvatAram

SrItApanIyAbhidha Srutyanta sphuTagIta sarva mahiman = He is the Lord of all vaibhavams celebrated in the SrI nrsimha tApanIya upanishad.

atyanta SuddhAKrute! prahlAda priya! vibho! he marutpura pate! = Oh Lord embodying absolute Purity! Oh One dear to prahlAdan! Oh all pervasive Lord! Oh resident of guruvAyUr!

tattAdrng nikhilOttaram tvAm ka: para:lamgayret? = Who indeed can surpass





You, the supreme Brahman of such auspicious attributes? None.

sarvAmayAt mAm pAhi = Oh guruvAyUrappa! Please protect adiyen from all rogams!



Parama Santa mUrti - SrI lakshmi nrsimhan  
(Thanks: sou.R.Chitrarekha)



*Commentary:*

SrI nrsimha tApanIya upanishad houses the mantra svarUpams of SrI nrsimhan. swAmi deSikan refers to the vaibhavam of SrI nrsimha tApanIya upanishad in His stotram revered as "SrI kAmAsIkAshTakam " (<http://www.sundarasimham ebook # 8>). swAmi deSikan describes this by identifying the adbhuta kesari as "tApanIya rahasyAnAm sAram " and "SrutInAm uttaram bhAgam".

swAmi deSikan lived 800 years before SrI nArAyaNa bhaTTAdiri and has performed dhIrGa SaraNAgati to SrI nrsimhan with a famous Slokam, the fourth line of which adiyEn has customized for guruvAyUr:

tvayi rakshati rakshakai: kimanyai:

tvayi cArakshati rakshakai: kimanyai:

iti niscchita dhI: SrayAmi nityam

nrhare pavanapuri taTASrayam tvAm

When SrI bhaTTAdiri concluded this daSakam and addressed the Lord of guruvAyUr as "prahlAda priya" and sought His anugraham, SrI guruvAyUrappan did not nod approval of the sLOkam and there was quiteness in garbhagrham. SrI bhaTTAdiri felt sad and thought that he had committed some apacAram. After few minutes, an aSarIri was heard inside the sannidhi: "I am affectionate not only to prahlAdan but all sAdhu janams also are dear to Me". SrI bhaTTAdiri was overwhelmed with the blessings from the Lord and became very happy.

The relationship between nrsimhan and krshNan (Lord of guruvAyUr) can be understood from a sLOkam from SrImad bhAgavatam:

yUyam nrloke bata bhUribhAgA lokam punAnAmunayoabhiyAnti

eshAm grhAnAvasatIti sAkshAt gUDam param brahma manushya lingam

Once Sage nAradar, the AcAryan for prahlAdan was telling about the vaibhavam of prahlAdan to dharmaputrar, the eldest of the pANDavAs. At the conclusion of the kAlakshepam, dharmaputrar regretted that he did not have the good fortune of prahlAdan in seeing the Lord with his own eyes. Sage nAradar responded and explained the special bhAgyam of the pANDavAs: "bhagavAn appeared before bhakta prahlAdan only for a short time (nAzhikai) as nrsimha mUrti. .In Your house however, the para brahmam is mingling with You in the human form. Therefore, all of Your family who have the blessings to see and converse with this Lord in Your own house at all times are far more fortunate than bhakta prahlAdan ".



SrI nrsimhAvatAra caritram sampUrNam

namo SrI nrsimhAya

SrImat azhagiya singar tiruvaDigaLe SaraNam

dAsan,

Oppiliappan Koil VaradAchAri Sadagopan