

Om Shree Krishnaaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - सप्तमस्कन्धः

**SREEMADH BHAAGAWATHAM - SAPTHAMASKANDDAH
MOOLAM (ORIGINAL)**

॥ सप्तमस्कन्धः ॥

SAPTHAMASKANDDAH (CANTO SEVEN)

॥ नवमोऽध्यायः - ९ ॥

NAVAMOADDHYAAYAH (CHAPTER NINE)

**PrehlaadhaCharithe BhagawathSthavo Naama [Prehlaadha Charitham
– PrehlaadhaSthuthi] (In The Story of Prehlaadha – Worship or
Prayers of Bhagawaan {by Prehlaadha} [Continuation of the Story of
Prehlaadha – Prehlaadha’s Worship or Prayers to Nara Simha Dheva])**

[In this chapter we can read the details of the prayers of Prehlaadha. As NaraSimha Moorththy was very angry even after killing Hiranyakasipu, nobody including Brahma, Siva, etc. did not go near or even dare to look at Him as His face was looking deadly fearful. Brahma then asked the boy,

Prehlaadha, to pacify NaraSimha with prayers. Prehlaadha was the most steadfast devotee of Lord Vishnu. He was not afraid of NaraSimha due to his realization of the Supreme Soul Lord Vishnu. He started worshipping NaraSimha Moorththy with glorifying prayers. The prayers are Vedhic and philosophical. We are going to read the prayers in detail. Lord Vishnu was very pleased with the prayers of Prehlaadha Kumaara. Therefore, He offered all benedictions to Prehlaadha. The chapter will conclude with NaraSimha Moorththy or Lord Vishnu alluring Prehlaadha to accept boons and benedictions. Please continue to read for details...]

नारद उवाच

Naaradha Uvaacha (Naaradha Maharshi Said):

एवं सुरादयः सर्वे ब्रह्मरुद्रपुरःसराः ।
नोपैतुमशकन् मन्युसंरम्भं सुदुरासदम् ॥ १ ॥

1

Evam Suraadhayah sarvve BrahmaRudhraPurahsaraah
Nopaithumasakanmanyusamrembham sudhuraasadham.

None of the Dhevaas like Brahmadheva, Rudhrabhagawaan, Dhevendhra and other Dheva Leaders, due to fear, dared not to come forward near NaraSimha Moorththy Who was in rage of anger. Due to fear, they did not have the power and brevery to come near NaraSimha Moorththy.

साक्षाच्छ्रीः प्रेषिता देवैर्दृष्ट्वा तन्महद्भुतम् ।
अदृष्टाश्रुतपूर्वत्वात्सा नोपेयाय शङ्किता ॥ २ ॥

2

Saakshaachchreeh preshithaa Dhevairdhrishtvaa
thanmahadhadhbhutham
Adhrishtaasruthapoorvathvaath saa nopeyaaya sankithaa.

Even after pleadingly requested by the Dhevaas, Sree Maha Lakshmi Dhevi or Sree Rema Dhevi who is the embodiment of prosperity and auspiciousness and the beloved consort of Supreme Soul Lord Sree

Vaasudheva Sree Maha Vishnu Bhagawaan did not dare to go near to Him as she was seeing this wonderful and amazing Majestic Form of NaraSimha first time. She has also her own reservation about how to approach the Form which she has not seen before.

प्रह्लादं प्रेषयामास ब्रह्मावस्थितमन्तिके ।
तात प्रशमयोपेहि स्वपित्रे कुपितं प्रभुम् ॥ ३॥

3

Prehlaadham preshayaamaasa Brahmaavastthithamanthike
“Thaatha! Presamayopehi svapithre kupitham Prebhum.”

Then Brahmadheva prompted Prehlaadha Kumara who was standing near NaraSimha Moorththy: “Oh, my dear son! Oh, young Prehlaadha Baalaka! Lord Nara Simha Dheva or NaraSimha Moorththy is extremely angry with your demonic father. You please go near to Him and sooth and appease and calm Him.”

तथेति शनकै राजन् महाभागवतोऽर्भकः ।
उपेत्य भुवि कायेन ननाम विधृताञ्जलिः ॥ ४॥

4

Thatthethi sanakai RaajanMahaaBhaagawathoarbhakah
Upethya bhuvi kaayena nanaama viddhrithaanjjalih.

Prehlaadha told Brahmadheva: “I will go.” Then he slowly and slowly with small steps approached very close in front of Nara Simha Dheva and with folded hands he fell flat at the feet of NaraSimhaDheva and prostrated and worshiped.

स्वपादमूले पतितं तमर्भकं
विलोक्य देवः कृपया परिप्लुतः ।
उत्थाप्य तच्छ्रीर्ण्यदधात्कराम्बुजं
कालाहिवित्रस्तधियां कृताभयम् ॥ ५॥

5

Svapaadhamoole pathitham thamarbhakam
Vilokya Dhevah kripayaa paripluthah
Uththaa pya thachccheershnyadheddhaath karaambujam
Kaalaahi vithresthaddhiyaam krithaabhayam.

When Lord Sree NaraSimha Moorththy saw the small boy, Prehlaadha Kumaara, prostrated devotionally at the sole of His lotus feet, He became most affectionate and merciful towards the young devotee. After raising Prehlaadha Kumaara, Lord NaraSimhaDheva placed His lotus hand upon the boy's head. Lord NaraSimhaDheva's or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan's lotus hands are always ready to create fearlessness by destroying or eliminating fearfulness in His devotees. And then He blessed the young boy.

स तत्करस्पर्शधुताखिलाशुभः
सपद्यभिव्यक्तपरात्मदर्शनः ।
तत्पादपद्मं हृदि निर्वृतो दधौ
हृष्यत्तनुः क्लिन्नहृदश्चुलोचनः ॥ ६ ॥

6

Sa thatha karasparsaddhuthaakhilaasubhah
Sapadhyabhivyeksthaparaathmadhersanah
Thathpaadhpadhmam hridhi nirvritho dheddhau
Hrishyaththanuh klinnahridhasrulochanah.

At the very moment when The Lord NaraSimhaDheva or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan touch His hand at Prehlaadha Kumaara all sins and evils he had has been destroyed and vanished. And Prehlaadha Kumaara was able to recognize and visualize Paramaathma or the Ultimate Brahma in his mind. His hairs on the body raised due to ecstasy of blissful happiness he derived with Aathma Saakshaathkaaram or Transcendental Realization. His mind and heart melted in the tears of blissful happiness. Ecstasy of blissful happiness was manifest in his body. His heart was filled with love and devotion to Lord NaraSimhaDheva or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. His eyes were filled with tears of joy. Thus, he was able to capture the Lotus Feet of Lord

NaraSimhaDheva or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan within the core of his heart and mind and conscience.

अस्तौषीद्धरिमेकाग्रमनसा सुसमाहितः ।
प्रेमगद्गदया वाचा तन्म्यस्तहृदयेक्षणः ॥ ७॥

7

Asthausheedhddharimekaagramanasaa susamaahithah
Premagedhgedhayaa vaachaa thanyasthahridhayekshanah.

Prehlaadha Kumaara fixed his eyes, heart, mind and conscience at Mukundha Bhagawaan or Lord NaraSimhaDheva or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and then very carefully and meditatively concentrated his mind and conscience and then with overflowing love and affection and devotion he started worshipping Mukundha Bhagawaan or Lord NaraSimhaDheva or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan:

प्रह्लाद उवाच

Prehlaadha Uvaacha (Prehlaadha Kumaara Said):

ब्रह्मादयः सुरगणा मुनयोऽथ सिद्धाः
सत्त्वैकतानमतयो वचसां प्रवाहैः ।
नाराधितुं पुरुगुणैरधुनापि पिप्रुः
किं तोष्टुमर्हति स मे हरिरुग्रजातेः ॥ ८॥

8

Brahmaadhayah Suragenaa Munayoattha Sidhddhaah
Saththwaikathanmathayo vachasaam prevaahaih
Naaraaddhithum purugunairaddhunaapi pipruh
Kim thoshtumarhathi sa me Harirugrajaatheh

How is it possible for a boy who is born in the Asura Vamsa or Demonic Family of Thamo-Guna Preddhaana or the dynasty mainly with ignorance and evil and sinful qualities be able to worship or proclaim the glories of Mukundha Bhagawaan or Lord NaraSimhaDheva or The Supreme Soul

Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan when even the Dhevaas led by Brahmadheva mainly of Sathwa Guna or virtuous qualities and other great scholastic Rishees are unable to properly glorify Him? [Meaning when even Brahmadheva and other great Rishees who have mastered Vedhaas and endowed with Vedhic knowledge and masterly language are finding it difficult to worship and glorify Vishnu Bhagawaan properly how Prehlaadha, the young boy, can do it?]

मन्ये धनाभिजनरूपतपःश्रुतौजः
तेजःप्रभावबलपौरुषबुद्धियोगाः ।
नाराधनाय हि भवन्ति परस्य पुंसो
भक्त्या तुतोष भगवान् गजयूथपाय ॥ ९॥

9

Manye ddhannbhijenaropathapahsruthauja-
Sthejahprebhaavabelapaurushabudhddhiyogaah
Naaraaddhanaaya hi bhavanthi parasya pumso
Bhakthya thuthosha Bhagawaan gejayootthapaaya.

Possession of wealth, aristocratic family, beauty, austerity, penance, intelligence, education, Vedhic knowledge, sensory expertise, scholarship, luster, influence, physical strength, diligence, mystic power, Yogic majesty, luster and other qualities are not sufficient to satisfy Mukundha Bhagawaan or Lord NaraSimhaDheva or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan without having steadfast devotion. I think devotional services are the only thing required to appease Mukundha Bhagawaan or Lord NaraSimhaDheva or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and obtain His blessings. Think of the incident that Mukundha Bhagawaan or Lord NaraSimhaDheva or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan has provided Aathmasaakshaathkaaram and ultimate salvation to the most devoted Gejendhra or the most exalted Elephant. [This reference is about Gejendhra Moksha. This Gejendhra was the Pandya king Indhradhyumna who was an ardent and steadfast devotee of Lord Vishnu Bhagawaan.]

विप्राद्विषड्गुणयुतादरविन्दनाभ-
पादारविन्दविमुखाच्छवपचं वरिष्ठम् ।

मन्ये तदर्पितमनोवचनेहितार्थ-
प्राणं पुनाति स कुलं न तु भूरिमानः ॥ १०॥

10

VipraadhhdhivishadgunayuthaadhAravindhanaabha-
Paadhaaravindhvimukhaachcchvapacham varishttam
Manye thadharppithamanovachanehithaarthththa-
Praanam punaathi sa kulam na thu bhoorimaanah.

Even if a Braahmana possess all the twelve qualities like 1) Saama = peacefulness, 2) Dhema = self-control, 3) Thapa = austerity, 4) Saucham = purity, 5) Kshema = tolerance, 6) Aarjjavam = honesty, 7) Jnjaanam = knowledge, 8) Vijnjaanam = wisdom, 9) Aasthikyam = religiousness, 10) Sneha = love (everyone equally), 11) Samabhaavana = seeing everyone as equal and 12) Audhaaryam = generosity according to the scriptures, if he does not possess undaunted devotion at the lotus feet of Sree Mukundha Bhagawaan or Sree NaraSimhaDheva or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan then he is considered to be lower and meaner than a Chandaala who is a dog-eater who has offered and dedicated his mind, words, activities, wealth and life with devotion at the lotus feet of Sree Mukundha Bhagawaan or Sree NaraSimhaDheva or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan who does not have any of the above qualities. Such Chandaalaas can purify and uplift his class or community to nobler and exalted position.

नैवात्मनः प्रभुरयं निजलाभपूर्णो
मानं जनादविदुषः करुणो वृणीते ।
यद्यज्जनो भगवते विदधीत मानं
तच्चात्मने प्रतिमुखस्य यथा मुखश्रीः ॥ ११॥

11

Naivaathmanah Prebhurayam nijalaabhapoornno
Maanam jenaadavidushah karuno vrineethe
Yedhyajjeno Bhagawathe vidhaddheetha maanam
Thachchaathmane prethimukhasya yetthaa mukhasreeh.

Sree Mukundha Bhagawaan or Sree NaraSimhaDheva or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan does not require any honors or recognitions or statuses or awards as He is fully satisfied in Himself. He is always with the perfect blissful happiness of Soul-Realization. Therefore, when the devotees offer something to appease Him it is only for His mercy and blessings for the benefit of the devotee as the Lord does not need any services or offerings from anyone. Whereas we ignorantly think that the offerings and services of the devotees are for His superiority or for Him to attain a superior position or status. Therefore, the offerings and services are only for the benefit and gain of the offeror or boon seeker and not for Sree Mukundha Bhagawaan or Sree NaraSimhaDheva or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. It is like the fact that the reflected image in the mirror does not have any benefit or impact and any benefit or gain of satisfaction is only for the object or the person whose image is reflected. [We look at the image to see how we look, and any satisfaction or benefit of satisfaction is only for us not for the image. The image does not derive any satisfaction and similarly Vishnu Bhagawaan also.]

तस्मादहं विगतविक्लव ईश्वरस्य
सर्वात्मना महि गृणामि यथा मनीषम् ।
नीचोऽजया गुणविसर्गमनुप्रविष्टः
पूयेत येन हि पुमाननुवर्णितेन ॥ १२॥

12

Thasmaadhaham vigethavikleva Eeswarasya
Sarvvaathmanaa mahi grinaami yetthaamaneesham
Neechoajeyaa gunavisarggamanuprevishtah
Pooyetha yena hi pumaananuvarnnithena.

Therefore, though I am born in a low demonic family, I would worship and offer obeisance to Sree Mukundha Bhagawaan or Sree NaraSimhaDheva or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan with full concentration of mind and wholeheartedly to the best of my intelligence. I am ignorant and not capable of glorifying the Omni-Potent Supreme Soul with any transcendental realization. Sree Mukundha Bhagawaan or Sree NaraSimhaDheva or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is so merciful that even when

the ignorant one worships with full heart and mind with best of his efficiency then He will liberate him from the miseries of material life and uplift with transcendental knowledge.

सर्वे ह्यमी विधिकरास्तव सत्त्वधाम्नो
ब्रह्मादयो वयमिवेश न चोद्विजन्तः ।
क्षेमाय भूतय उतात्मसुखाय चास्य
विक्रीडितं भगवतो रुचिरावतारैः ॥ १३ ॥

13

Sarvve hyamee viddhikaarasthava Saththwaddhaamno
Brahmaadhayo vayamivesa na chodhvaijanthah
Kshemaaya bhoothaya uthaathmasukhaaya chaasya
Vikreeditham Bhagawatho Ruchiraavatharaih.

By worshipping or by offering services to Sree Mukundha Bhagawaan or Sree NaraSimhaDheva or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan One who is suffering from the miseries of material world because of his past sinful fruitive activities would be washed off the material impurities and sinfulness and would be liberated with spiritual upliftment and would be purified. These Dhevaas led by Brahmadheva are all Sathwa Guna Preddhaanees or dominant with virtuous quality. They are ready to undertake any orders or commands from Sree Mukundha Bhagawaan or Sree NaraSimhaDheva or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and execute them properly. We, Asuraas or demons, are not like that, meaning that we are not your order takers. But the glorious activities You undertake with innumerable Incarnations are for the benefit of the whole universe including Asuraas. This means the playful deeds and or glorious activities of the innumerable Incarnations of Sree Mukundha Bhagawaan or Sree NaraSimhaDheva or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan are for the benefits of Dhevaas, Asuraas, Manushyaas and all other species of the universe without any discrimination.

तद्यच्छ मन्युमसुरश्च हतस्त्वयाद्य
मोदेत साधुरपि वृश्चिकसर्पहत्या ।
लोकाश्च निर्वृतिमिताः प्रतियन्ति सर्वे

रूपं नृसिंहं विभयाय जनाः स्मरन्ति ॥ १४॥

14

Thadhyechccha manyumasurascha hathasthvayaadhya
Modhathe saaddhurapi vrischikasarppahathyaa
Lokaascha nirvrithimithaah prethiyanthi sarvve
Roopam, Nrisimha, vibhayaaya jenaah smaranthi.

Oh, The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan! This Form of Yours in Nara-Simha is very fearsome. The most horrible Dheithya Raaja Hiranyakasipu has been killed. Please contain Your anger. You, The NaraSimha Moorththy, have killed all the Asura leaders and soldiers who were like poisonous scorpions and snakes. This action of destruction of the Dheithyaas by You has provided peace and happiness to Dhevaas and Rishees and other virtuous entities. The entire universe is now relieved. Oh, NriSimha Roopa! Oh, Sree Mukundha Bhagawaan! Oh, Sree NaraSimhaDheva! Oh, The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan! All the Saaddhoos and all of us will remember this Form of Yours as Nara-Simha to remove fear from our mind.

नाहं बिभेम्यजित तेऽतिभयानकास्य-
जिह्वार्कनेत्रभ्रुकुटीरभसोग्रदंष्ट्रात् ।
आन्त्रस्रजःक्षतजकेसरशङ्कुकर्णा-
न्निर्हादभीतदिगिभादरिभिन्नखाग्रात् ॥ १५॥

15

Naaham bibhemyajitha Theathibhayaanakaasya-
Jihvaarkkanethrabhrookuteerabhasogradhemshttraath
Aanthrasrejah kshethajakesarasangkukarnnaa-
Nnirhraadhabheethadhigibhaadharibhinnakhaagraath.

Oh, Bhagawan NaraSimhaAakrithe or One Who is in the Form of Man-Lion! I am not at all scared or not at all fearful of looking at and seeing this Form with horrible cave like mouth, ferocious snake like tongue, bright Sun like eyes, frowning eyebrows, chisel like sharp pinching teeth, garland of intestine of my father, blood-soaked mane, wedge like ears standing up on

the air, nails from which blood dripping out and of hearing the tumultuous roar like thunder which the wild elephant would run and hide to safety. Oh, Sree Mukundha Bhagawaan or Sree NaraSimhaDheva or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan! You can never be conquered by anyone and hence unconquerable. I am certainly not afraid of this Majestic Form of NaraSimha.

त्रस्तोऽस्म्यहं कृपणवत्सल दुःसहोग्र-
संसारचक्रकदनाद्भ्रसतां प्रणीतः ।
बद्धः स्वकर्मभिरुशत्तम तेऽङ्घ्रिमूलं
प्रीतोपवर्गशरणं ह्वयसे कदा नु ॥ १६॥

16

Thresthosmyaham Kripanavathsala! Dhuhsahogra-
Samsaarachakrakadhanaadh gresathaam preneethah
Bedhddhah svakarmmabhirusaththama! Theangghrimoolam
Preethoapavarggamaramam hvayase kadhaa nu?

Oh, Bhakthavathsala! Oh, Kripana Vathsala or the One Who is kind and merciful to the fallen souls! Due to my previous sinful fruitive activities I have been put into the violent and cruel Dheithya-Kula or Asura-Kula or demonic family. Now, I am very much afraid and very fearful of this material life with innumerable cycles of births and deaths into various species and groups. [What Prehlaadha says is that he is not scared of the fearful and ferocious Form of NaraSimha but fearful of the Bhava Saagara meaning the ocean of material miseries.] Oh, Bhagawan! You are the friend of those who suffer from pains and distresses. Oh, the Beauty of Mind! Oh, the provider of happiness to mind and soul! Would you call and allow me to offer devotional services at Your lotus feet? When would You please let me do that? Those who get a chance to offer devotional services at Your lotus feet would be liberated from the miseries of this material life and would be able to attain Nirvvaana or Aathmasaakshaathkaaram or Soul-Realization or ultimate salvation.

यस्मात्प्रियाप्रियवियोगसयोगजन्म-
शोकाग्निना सकलयोनिषु दह्यमानः ।
दुःखौषधं तदपि दुःखमतद्धियाहं

Yesmaath priyaapriyaviyogasamyogajenma-
Sokaagninaa sakalayonishu dhehyamaanah
Dhukhaushaddham thadhapi dhukhamathadddhiyaaham
Bhreman! Bhremaami vadha me thava dhaasyayogam.

We would be unhappy and distressed when we lose goods or depart with or separated from people we like and love as well as when we must associate with people we do not like and goods we do not need and like. Both times we will be burned in the fire of sorrow and displeasure. This is the law of nature applicable to any species one is born in, whether it is a man or demon or god or animal or bird or any other creature. And almost all the methods of solution to remove the sorrows and put out that fire are always cause for more pains and sorrows and miseries. That means the solutions to resolve the material miseries are cause for more miseries. The root cause for all the material miseries and pains are the false pride and ego. [I am the son of Asura Kula Naayaka Hiranyakasipu. I am the prince of Asura Kula.] I am unable to get rid of the false pride and ego or that false pride and ego do not leave or abandon me. Therefore, I humbly request you to be merciful to me and instruct me the Yoga, specifically Bhakthi Yoga, which would uplift and enable me to become a devoted servant of You. Please instruct me Bhakthi Yoga to become your servant or devotee or associate.

सोऽहं प्रियस्य सुहृदः परदेवताया
लीलाकथास्तव नृसिंह विरिञ्चगीताः ।
अञ्जस्तितर्म्यनुगृणन् गुणविप्रमुक्तो
दुर्गाणि ते पदयुगालयहंससङ्गः ॥ १८॥

Soaham priyasya suhridhah paradhevathaayaa
Leelaakatthaasthava NriSimha! Virinjchageethaah
Anjjasthitharmmyanugrinan gunavipramuktho
Dhurggaani The padhayugaalayahamsasangah

Oh, Bhagawan NaraSimha Moorththe! You are the most intimate friend of the whole universe and so You are the Universal Friend. You are the Lord and Protector of the whole universe and therefore You are Eeswara or Parameswara. Oh, the Most effulgent NaraSimhaAakrithe! The glories and amazing activities and valorous but playful deeds by which You take care and maintain the universe and the entities therein through innumerable incarnations have been prescribed in Vedhaas and are chanted daily by Brahmadheva. By singing and chanting those glories Brahmadheva offers devotional services at Your lotus feet. To do that daily he has made his residence and is staying on the ground where Your lotus feet are. I will also follow the footsteps of Brahmadheva and offer devotional services and obeisance at your lotus feet. Thus, I would also be able to get liberated from the miseries and contaminations of material life and attain transcendental realization like Brahmadheva and other Saaddhu Sajjenaas or the Hamsaas or Swans.

बालस्य नेह शरणं पितरौ नृसिंह
नार्तस्य चागदमुदन्वति मज्जतो नौः ।
तप्तस्य तत्प्रतिविधिर्य इहाञ्जसेष्ट-
स्तावद्विभो तनुभृतां त्वदुपेक्षितानाम् ॥ १९॥

19

Baalasya neha saranam pitharau NriSimha!
Naarthasya chaagedhamudhanvathi majjetho nauh
Thapthasya thathprethividdhirya ihaanjaseshta-
SthaavadhVibho! Thanubhrithaam thvadupekshithaanaam.

Oh, NriSimha Moorththe! Oh, The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan! If You neglect to take care and provide proper instructions, there is no way for any rescue for material beings from submerging within the ocean of miseries of contaminated material life. How can they be saved? You are the Only savior for them. It is better to provide medication and remedy to the one who is suffering at the time of suffering. [After the patient is dead, what is the use of providing treatment?] That will be helpful for betterment. Just like for young children their father, for patients the medication and for the One trapped in the middle of an ocean a ship or a boat is helpful for his safety. Similarly, for those who are trapped in the entanglements of material miseries You are

the only smart and useful source of help for betterment and protection. Therefore, kindly shower mercy and save me from this material miseries. Without Your merciful help how is it possible for those people like me to cross the ocean of material life?

यस्मिन् यतो यर्हि येन च यस्य यस्मा-
द्यस्मै यथा यदुत यस्त्वपरः परो वा ।
भावः करोति विकरोति पृथक्स्वभावः
सञ्चोदितस्तदखिलं भवतः स्वरूपम् ॥ २० ॥

20

Yesminyatho yerhi yena cha yesya yesmaa-
Dhyesmai yetthaa yedhutha yesthvaparah paro vaa
Bhaavah karothi vikarothi prithaksvabhaavah
Sanjchodhithasthadhakhilam Bhawathah Swaroopam.

We act differently and show different qualities and characters and behave differently but all these are at the instance and influence and the will of You as You induce the modes of nature in us. You are the Soul of everything and hence known as Sarvvaathmaka. There is nothing in this universe without You. Without You there is no matter, no element, no entity in this universe.

माया मनः सृजति कर्ममयं बलीयः
कालेन चोदितगुणानुमतेन पुंसः ।
छन्दोमयं यदजयार्पितषोडशारं
संसारचक्रमज कोऽतितरेत्त्वदन्यः ॥ २१ ॥

21

Maayaa manah srijathi karmmamayam beleeyah
Kalena chodhithagunaanumathena pumsah
Cchandhomayam yedhajeyaarppithashodasaaram
Samsaarachakramaja, koathithareth thvadhanyah.

Oh, NaraSimha Bhagawaan! One of Your Forms is Time and therefore You are called as Kaalaswaroopa. At the appropriate Time with the

influence the Three modes of nature, virtue, passion and ignorance, get agitated and the Maaya [Moola-Prekrithi] or Illusion has been manifested or formed by You. This universe is created with Your Illusion and hence the universe is covered by Illusory Power and held within Illusory Field. Therefore, everyone within this material universe is influenced by the Energy of Your Illusory Power. Then with the Power of Illusion You have manifested Avidhya or Ignorance in the form of mind with Ddharmma and Karmma in accordance with the stipulations of Vedhaas. That means everything in this universe is within Your power of Maaya. In that case who other than You are capable and can help to cross this Samsaara Chakra or the material ocean with cycles of innumerable births and deaths.

स त्वं हि नित्यविजितात्मगुणः स्वधाम्ना
कालो वशीकृतविसृज्यविसर्गशक्तिः ।
चक्रे विसृष्टमजयेश्वर षोडशारे
निष्पीड्यमानमुपकर्ष विभो प्रपन्नम् ॥ २२॥

22

Sa thvam hi nithyavijithaathmagunah svaddhaamnaa
Kaalo vaseekrithavisriyavisarggasakthih
Chakre visrishtamajeyeswara shodasaare
Nishpeedyamaanamupakarsha Vibho! Prepannam.

Oh, NaraSimha Moorththy Bhagawan! You are the embodiment of intelligence. You are the eternal winner of everything with your will and intelligence. You are the cause and effect of everything, and You know the cause and effect of everything. You are the Soul of Time and You are Time. Time is within You. Nobody can get rid of or conquer the influence of Your Maaya. The Maaya is with Sixteen spokes or leaves which are the spokes of Kaala Chakra or Wheel of Time. The Sixteen spokes of Kaala Chakra represent the Sixteen elements of the entity created within the field of Maaya. [The sixteen elements are: Earth, Water, Fire, Air, Space or Ether, Eye, Ear, Nose, Tongue, Skin, Mouth, Organ of Excretion, Reproductive Organ, Mind, Intelligence and Ego.] You have created this universe and all the three worlds within it along with all its entities and elements with above sixteen constituents.

दृष्टा मया दिवि विभोऽखिलधिष्ण्यपाना-

मायुः श्रियो विभव इच्छति यान् जनोज्यम् ।
येऽस्मत्पितुः कुपितहासविजृम्भितभू-
विस्फूर्जितेन लुलिताः स तु ते निरस्तः ॥ २३॥

23

Dhrishta mayaa dhivi vibhoakhilaaddhishnyapaanaa-
Maayuh sriyo vibhavah ichcchathi yaanjjenoayam
Yeasmath pithuh kupithahaasavijrimbhithabhroo-
Visphoorjjithena lulithaah sathu the nirasthah.

Oh, Lord NaraSimha Moorththe! You are the Supreme Being. You are Omni-Potent. You are an Omni-Protector. I understand that all the material possessions and pleasures like: heavenly comfort by staying in heaven and all their possessions and prosperities like: wealth, treasures, longevity and all other luxuries are perishable and negligible. My father possessed all these luxuries in abundance. As a matter of fact, he possessed all the three worlds in the universe. But just with the thunderous sound of the boisterous laugh within the move of an eyebrow he lost everything including his own life. [Does he see anything he possesses? He is no more in existence. He was the unchallengeable ruler of all the three worlds in the universe. He lost everything and himself in a moment.]

तस्मादमूस्तनुभृतामहमाशिषो ज्ञ
आयुः श्रियं विभवमैन्द्रियमाविरिञ्चयात् ।
नेच्छामि ते विलुलितानुरुविक्रमेण
कालात्मनोपनय मां निजभृत्यपार्श्वम् ॥ २४॥

24

Thasmaadhamoosthanubhrithaamahamaasishojnja
Aayuh sriyam vibhavamaindhriyamaavirinjchaath
Nechcchaami the vilulithaanuruvikremena
Kaalaathmanopanaya maam nijabhrithyapaarsvam.

Oh, Lord NaraSimha Moorththe! I am very certain that all the material possessions and luxuries enjoyable by the senses are perishable and negligible and insignificant. Besides, I am aware that even the nobilities, majesty, longevity, prosperity, grace, etc. possessed by Brahmadheva and

other Dhevaas and anything else which are perishable in due course of Time, there is no material possessions which is not perishable in due course of Time, are not desired by me. That means Prehlaadha does not desire to be in the position of Brahma or Siva or any other Dhevaas or Emperors, etc. What I desire is only for You to accept me as one of Your servants with permission to offer devotional services and obeisance at Your Lotus Feet. That is my only wish.

कुत्राशिषः श्रुतिसुखा मृगतृष्णिरूपाः
क्वेदं कलेवरमशेषरुजां विरोहः ।
निर्विद्यते न तु जनो यदपीति विद्वान्
कामानलं मधुलवैः शमयन् दुरापैः ॥ २५ ॥

25

Kuthraasishah sruthisukhaa mrigathrishnaroopaah
Kvedham kalebaramsesharujaam virohah
Nirvvidhyathe na thu jeno yedhapeethi vidhvaan
Kaamaanalam maddhulevaih samayandhuraapaih.

Every living entity of this world is working, not struggling hard, to fulfill the desires of some future happiness, comfort and luxury. But that is like the mirage in the desert which can never be reached or achieved. Where can you see or get real happiness in the material world? Nowhere. This material body is the source and abode of all types of diseases and distresses. Then, what is the value or what good is with this body? The so-called philosophers, scientists, politicians and all intelligent people know this but all of them and all of us aspire and struggle daily to get material happiness for this material body. We know that real happiness is difficult to obtain but as we are unable to control our senses, we are trying to attain sensual pleasure as they are very tempting. And in the effort to attain the sensual pleasure and satisfaction we fall deeper and deeper into the ocean of disappointments and distresses of this contaminated material world. We can never attain permanent and eternal pleasure ever in this material world.

क्वाहं रजःप्रभव ईश तमोऽधिकेऽस्मिन्
जातः सुरेतरकुले क्व तवानुकम्पा ।
न ब्रह्मणो न तु भवस्य न वै रमाया

Kvaaham rajahprebhava, Eesa, thamoaddhikeasmin
Jaathah Suretharakule? Kva Thavaanukampaa?
Na Brehmano na thu Bhawasya na vai Remaayaa
Yenmearppithah sirasi padhmakarah presaadhah.

I was born into Dheithya Kula, a family or dynasty or tribe of demons with the quality of Rejo-Guna but with dominance of Thamo-Guna. Oh, Lord of the Universe! Where am I? I am in the lower most world or at the bottom position. And You are at the Topmost of the world. You are beyond my reach. How can I even think of being a subject of your mercy and kindness? I cannot. Oh My God! I can NOT believe my eyes. You are so kind and affectionate and compassionate and merciful to me that You touched at the top of my head with the pair of your lotus hands which are source and reservoir of all virtues and holiness, or You placed Your hands on my head. I am so blessed. You are so kind and merciful. That too You touched at the top of my head when Brahmadheva, Umaavallabha Maheswara and Lakshmi Dhevi the Crown Jewel of Paalaazhi or Milky Ocean were looking on. What a great fulfilling moment. What else do I need? I do not need anything else. I am fully satisfied and completely fulfilled. My life is now complete.

नैषा परावरमतिर्भवतो ननु स्या-
ज्जन्तोर्यथाऽऽत्मसुहृदो जगतस्तथापि ।
संसेवया सुरतरोरिव ते प्रसादः
सेवानुरूपमुदयो न परावरत्वम् ॥ २७॥

Naishaa paraavaramathirBhawatho nanu syaa-
Jjanthoryetthaaaathmasuhridho jegathasthatthaapi
Samsevayaa Surtharoriva The presaadhah
Sevaanuroopamudhayo na paraavarathvam.

Oh, Lord Sree NaraSimha Moorththe! You are the soulful friend of the universe. You are Supreme Soul Lord Sree Vaasudheva Sree Maha

Vishnu Bhagawaan. Oh, Bhagawan I know that You do not keep, and You do not have any distinction between high and low or one who is born in Sura-Kula or Dheva-Kula and Asura-Kula or Dheithya-Kula unlike common people. You see everyone as equal. But proportional to the quality of devotional services offered to You the result attainable by the devotee would be directly proportional. That means if One offers unconditional and selfless service then the grace and blessings received by him will be greater than One who offers devotional services with the intention of attaining some specific result. Even though the degree of the result can be different it is not based on the class or status of the family in which One is born. You never maintain any class distinction.

एवं जनं निपतितं प्रभवाहिकूपे
कामाभिकाममनु यः प्रपतन् प्रसङ्गात् ।
कृत्वाऽऽत्मसात्सुरर्षिणा भगवन् गृहीतः
सोऽहं कथं नु विसृजे तव भृत्यसेवाम् ॥ २८॥

28

Evam jenam nipathitham prebhavaahikoope
Kaamaabhikaamamanu yah prepathan presanggaath
Krithvaaathmasaath Surarshinaa, Bhagawan, griheethah
Soaham Kattham nu visrije thava bhrithyasevaam?

Oh, Bhagawan NaraSimha Moorththe! In the ocean of miseries of the material world, the Serpent of Kaala-Swaroopa meaning the Time [god of death] in the form of a poisonous snake resides everywhere or the material ocean is engulfed by Kaala-Swaroopa. The Kaala-Swaroopa is filled with births and deaths meaning as the Time moves births and deaths take place. All material beings are fallen in that ocean struggling hard with various fruitive activities to satisfy or fulfill sensual desires as the material beings are slaves of the senses. They think the purpose of life is sense gratification. In that process of struggle, they associate and partner and befriend with other evil-minded beings thinking that they can gain some material benefits. But in that process, they would submerge deeper into the miseries. Fortunately, for me I was, and I am blessed to be associated with Dhevarshi Naaradha. He dragged me out of the material ocean. [Here, what Prehlaadha says is that with the advice and instructions of

Naaradha he was able to attain transcendental realization and became a liberated soul.] Having spiritual advancement. How can I be able to abandon serving Your lotus feet? Or my only interest now is to offer devotional services and obeisance unto Your lotus feet.

मत्प्राणरक्षणमनन्त पितुर्वधश्च
मन्ये स्वभृत्यऋषिवाक्यमृतं विधातुम् ।
खड्गं प्रगृह्य यदवोचदसद्विधित्सु-
स्त्वामीश्वरो मदपरोऽवतु कं हरामि ॥ २९॥

29

Mathpraanarekshanamanantha pithurvaddhascha
Manye svabhrihyaRishivaakyamritham viddhaathum
Khadgam pregrihya yedhavochedhasadhviddithsu-
“SthvaamEeswaro madhaparoavathu kam Haraami.”

When my father Hiranyakasipu bawled out in anger: “Let me see your Eeswara if he is superior or stronger and more powerful than me. I am now going to cut off your head. If he is superior to me then let him save you.” Thus, saying he came jumping with a sword in his hand to behead me. You came instantaneously and saved me. I think it is to make the words of Dhevarshi Naaradha’s, who is your associate and servant, words true that the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan would always be there to protect all His devotees.

एकस्त्वमेव जगदेतममुष्य यत्त्व-
माद्यन्तयोः पृथगवस्यसि मध्यतश्च ।
सृष्ट्वा गुणव्यतिकरं निजमाययेदं
नानेव तैरवसितस्तदनुप्रविष्टः ॥ ३०॥

30

Ekasthvameva jegadhethadhamushya yeth thva-
Maadhyanthayoh prithagavasyasi maddhyathascha
Srishtvaa gunavyethikaram nijamaayayedham
Naaneva thairavasithasthadhanuprevishtah.

Oh, NaraSimha Moorththy Bhagawan! This whole universe is a part of You alone. But You always stay beyond the universe at the beginning during manifestation and at the end during dissolution. But You are the maintainer in the middle between creation and destruction. That is the time the entities get or have the feeling of existence of the universe. You maintain the universe by Your External Energy by actions and reactions of Guna-Threya or the three modes of material nature which are Your creation within Your Illusory Power. Therefore, whatever exists externally and internally is You alone.

त्वं वा इदं सदसदीश भवांस्ततोऽन्यो
माया यदात्मपरबुद्धिरियं ह्यपार्था ।
यद्यस्य जन्म निधनं स्थितिरीक्षणं च
तद्वै तदेव वसुकालवदष्टितर्वोः ॥ ३१ ॥

31

Thvam vaa idham Sadhasadheesa Bhawaamsthathoanyo
Maayaa yedhaathmaparabudhddhirayam hyapaarththaa
Yedhyasya Jenma niddhanam sthithireekshanam cha
Thadhvai thadheva vasukaalavadhashmitharvvoh.

Hey, Bhagawan! This universe is Sathth or Real or True and at the same time Asathth or Unreal or False. As it is part of You it is Sathth because You are Sathth. As it is manifested in the Field of Illusion with Your Power of Illusion it is Asathth. You alone are the cause and effect of this universe. You are Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. The entire Cosmic Creation is caused by You. And the Cosmic Manifestation is the effect of Your energy. Although the entire cosmos is You alone, You always keep aloof from it. The conception of “Dhvaitha or mine and yours” is a type of Maaya or illusion because everything is an emanation from You and therefore is not different from You. Therefore, cosmic manifestation is non-different from You and the annihilation of the cosmos is caused by You. Oh, NaraSimha Moorththe! The relationship between Your Lordship and the Cosmos is illustrated by the relationship between the seed and the tree or the subtle cause and gross manifestation.

न्यस्येदमात्मनि जगद्विलयाम्बुमध्ये

शेषेऽऽत्मना निजसुखानुभवो निरीहः ।
योगेन मीलितदृगात्मनिपीतनिद्र-
स्तुर्ये स्थितो न तु तमो न गुणांश्च युङ्क्षे ॥ ३२॥

32

Nyesyedhamaathmani jegadhvilayaambumaddye
Sesheaathmanaa nijasukhaanubhvo nireehah
Yogena meelithadhrigaathmanipeethanidhra-
Sthurye sthitho na thu Thamo na gunaamscha yungkshe.

You manifested or constructed this cosmos within Your Soul with Your Soul-Power. You alone manifested this cosmos or universe. But You always remain as inactive as if You are not doing anything at any time. You enjoy soulful happiness by being inactive or as a non-doer of any actions. Without having any contact or not being actively involved in any material actions You will be in a transcendental stage. In the status of inactive or being transcendental Your eyes are half closed as You are under meditation or meditative Yoga. At that stage You have the blissful happiness of transcendentalism. Though You may appear to be in dormant status with Your eyes closed, You will never have a dormant or sleep stage as You are always under blissful happiness of transcendentalism being inactive to materialism. With the blissful happiness of transcendentalism, You lie in the Eternal Water of the Milky Ocean in Vaikuntha.

तस्यैव ते वपुरिदं निजकालशक्त्या
सञ्चोदितप्रकृतिधर्मण आत्मगूढम् ।
अम्भस्यनन्तशयनाद्विरमत्समाधे-
र्नाभेरभूत्स्वकणिकावटवन्महाब्जम् ॥ ३३॥

33

Thasyaiva the vapuridham nijakaalasakthya
Sanjchodhithaprekrihiddharmmana aathmagudam
AmbhasyaAnathasayanaadhviramathsamaaddhe-
Rnnaabherabhooth svakanikaa vatavanmahaabjam.

You lie in the Eternal Water on Your bed of Anantha. When you awake from the Yoga of meditation at the appropriate Time You will create waves

in the water and then You will create movements within that water with the influence of Yoga Maaya. With the influence of the movement of water or with the agitation due to the movements this universe or cosmos will be manifested or created from Your navel as a rising lotus flower or a lotus flower sprout up from Your navel. Therefore, this cosmos is Your Own body. It is just like how from a minute atom in the seed a huge banyan tree is manifested.

तत्सम्भवः कविरतोऽन्यदपश्यमान-
स्त्वां बीजमात्मनि ततं स्वबहिर्विचिन्त्य ।
नाविन्ददब्दशतमप्सु निमज्जमानो
जातेऽङ्कुरे कथमु होपलभेत बीजम् ॥ ३४॥

34

Thathsambhavah kavirethoanyadhapasyamaana-
Sthvaam beejamaathmani thatham svabehirvichinthya
Naavindhadhadhasathamapsu nimajjamaano
Jaatheaankure katthamu hopalebhetha beejam.

Then, from that lotus flower sprout from Your navel, Aja or Brahmadheva was generated or manifested. Aja, of course, could not see anyone or anything around other than the lotus flower and the water. Aja was very intelligent. He wanted to find out the source of his origin or who created him or where he was created. So, he dove inside through the stem of the lotus to find the origin of the lotus. He travelled for One Hundred Brahma-Varshaas or (4,320,000 x 365 x 100 = 157.68 Billion Human Years). As he could not reach the root or the origin of the lotus he came back. Thus, his effort was to find out You, the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan Who stands in front of me in the Majestic Form of NaraSimha Moorthy, Who is the origin of lotus flower outside or beyond him was futile. He was searching to find You outside or beyond him without knowing that You are already within him. That is why he could not find the result for his effort.

स त्वात्मयोनिरतिविस्मित आश्रितोऽब्जं
कालेन तीव्रतपसा परिशुद्धभावः ।
त्वामात्मनीश भुवि गन्धमिवातिसूक्ष्मं

Sa thvaathmayonirathivismitha aastthithoabjam
Kaalena theevrathapasaa parisudhddhabhaavah
ThvaamaathmanEesa bhuvi genddhamivaathisookshmam
BHoothendhriyaasayamaye vithatham dhedhersa.

Thereafter, Brahmadheva was wonder struck and stayed within the lotus flower for many years without knowing what to do. And then he performed severe austere penance for many years. Thus, his mind and intelligence were purified and clarified with concentrated meditative austerity. Then he was able to recognize and realize the presence of Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan within him just like how the smell is merged and combined within the earth as inseparable. That means he realized that the source of his origin, The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, within him as inseparable senses and he does not have to look outside. He could visualize and see the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan within him.

एवं सहस्रवदनाङ्घ्रिशिरःकरोरु-
नासास्यकर्णनयनाभरणायुधाढ्यं
मायामयं सदुपलक्षितसन्निवेशं
दृष्ट्वा महापुरुषमाप मुदं विरिञ्चः ॥ ३६ ॥

Evam sahasravadhanaagghrisirahkuroru-
Naasaasyakarnnanayanaabharanaayuddhaaddyam
Maayaamayam sadhupalekshithasannivesam
Dhrishtvaa mahaapurushamaapa mudham virinjchah.

Then, Aja or Brahma was able to see the Cosmic Form of Aadhi Purusha, the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, with thousands and thousands of faces, feet, heads, bodies, noses, eyes, ears, weapons, ornaments, adorations with effulgence of Eternal Energy and Illusory Power in the gross form. Brahmadheva was blissfully pleased

and happy with the sight of MahaaPurusha, The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

तस्मै भवान् हयशिरस्तनुवं हि विभ्रद्-
वेदद्रुहावतिबलौ मधुकैटभाख्यौ ।
हत्वाऽऽनयच्छ्रुतिगणांस्तु रजस्तमश्च
सत्त्वं तव प्रियतमां तनुमामनन्ति ॥ ३७॥

37

Thasmai Bhawaan Hayasirasthanuvam cha bibhra-
Dhvedhadhruhaavathibelau MaddhuKaitabhaakhyau
Hathvaanaanayachcchruthigenaamsthu RejasThamascha
Saththwam Thava priyathamaam thanumaamananthi.

You are with Eternal Power and Energy which has no comparison. You have been incarnated by Yourself as Hayagreeva Moorththy or the One in the Form with Horse-Neck or Horse-Head to kill the demons of Maddhu and Kaitabha. [Maddhu and Kaitabha are not the creations of Brahma. After the Mahaa Prelaya when Brahmadheva was getting ready to sleep, he thought very proudly in his mind that he had performed his duty of creation very efficiently and successfully. No one would be able to perform this so precisely. Therefore, in the next Yuga also he would be the Brahma with the same assignment of creation. Vishnu Bhagawaan decided to reduce his pride due to the dominance of Rejo-Guna or Passion. So, Vishnu Bhagawaan created Maddhu and Kaitabha to teach a lesson to Brahma and ultimately killed them as Hayagreeva Moorththy. That is the story.] And, in the same incarnation You recovered the Vedhaas stolen by the demon Hayagreeva after killing him and retrieved Brahmadheva. [This has also reference to Mathsya-Avathaara, the first incarnation of the Dhesaavathaara or the more Popular Ten Incarnations.]

इत्थं नृतिर्यगृषिदेवज्ञषावतारै-
लोकान् विभावयसि हंसि जगत्प्रतीपान् ।
धर्मं महापुरुष पासि युगानुवृत्तं
छन्नः कलौ यदभवस्त्रियुगोऽथ स त्वम् ॥ ३८॥

38

Ithttam nrithiryagrishidhevathjshaavathaarair-
Lokaan vibhaavayasi Hamsi jegathpretheepaan
Ddharmmam, Mahaapurusha, paasi yugaanuvriththam
Cchannah kalau yedhabhavasthriyugoattha sa thvam.

In this way, You will incarnate from time to time in Dheva or god, Manushya or human, Rishi or saint, aquatic like Mathsyas or fish, Koormma or tortoise, or in any other species appropriately and protect and maintain a balanced Ddhaarmmic status of the universe. That means neither positive or virtuous nor negative or evil forces will prevail in the universe. You will destroy all evil forces with appropriate and suitable incarnations. Thus, You will maintain suitable and appropriate Ddharmma befitting the time. You reside inside the Time as the Soul of Time without being seen by anyone. That means You remain covered or shielded by Time as the Past, Present and Future. Therefore, You are also known as Thri-Yugan meaning One Who was and is and will be there in and at all three times.

नैतन्मनस्तव कथासु विकुण्ठनाथ
सम्प्रीयते दुरितदुष्टमसाधु तीव्रम् ।
कामातुरं हर्षशोकभयैषणार्तं
तस्मिन् कथं तव गतिं विमृशामि दीनः ॥ ३९॥

39

Naithanmanasthava katthaasu, Vikunttanaattha,
Sampreeyathe dhurithadhushtamasaaddhu theeavram
Kaamaathuram harshasokabhayaishanaarththam
Thasmin Kattham thava gethim vimrisaami dheenah.

Hey, NaraSimha Moorththe! Hey, Dhaamodhara! My mind and intelligence are corrupted and polluted and maligned with evil deeds. My mind and intelligence would not seek to move in the path of Ddharmma and Nanma or virtue. I am very desirous and greedy for sensual pleasures and gratifications. My mind and intelligence are tormented and agitated daily with dualities like good and bad, happiness and sorrow, pain and pleasure, rich and poor, etc. Oh, Bhagawan! My mind and intelligence do not show interest in listening to the glorious stories about Your deeds and incarnations. In that case how can I imagine and visualize about You?

How can I be able to identify and understand Your principles with its proper meanings and senses?

जिह्वैकतोऽच्युत विकर्षति मावितृप्ता
शिश्नोऽन्यतस्त्वगुदरं श्रवणं कुतश्चित् ।
घ्राणोऽन्यतश्चपलदृक् क्व च कर्मशक्ति-
र्बह्व्यः सपत्न्य इव गेहपतिं लुनन्ति ॥ ४० ॥

40

JihvaikathoAchyutha! Vikarshathi maavithripthaa
Sisnoanyathathvagudharam srevanam kuthaschith
Ghraanoanyathaschapaladhrik kva cha karmmasakthir-
Behvyah sapatnya iva gehapathim lunanthi.

At one side I have a tongue which would never be satisfied to eat tasty food and at another side genital organs never contented with sensual gratifications and then the skin never satisfied with its beauty and agility and eyes which always moving around without allowing me to concentrate and meditate and then at another side there is a stomach which always wanted to be filled with food and drinks and then of course two ears on both sides which always listen to all the nonsense happening around me and there are organs of actions like hands, legs, etc. Like that I am a heap of organs and senses disturbing and tormenting me always. It is like a man with many wives all trying to attract and grab his attention in their own ways.

एवं स्वकर्मपतितं भववैतरण्या-
मन्योन्यजन्ममरणाशनभीतभीतम् ।
पश्यन् जनं स्वपरविग्रहवैरमैत्रं
हन्तेति पारचर पीपृहि मूढमद्य ॥ ४१ ॥

41

Evam svakarmmapathitham bhavavaitharanyaa-
Manyonyajenmamaranaasanabheethabheetham
Pasyanjanam svaparavigrehavairamaathram
Hanthethi paarachara peeprihi moodamadhya.

Hey Bhagawan! We have fallen into the hell of a material ocean with innumerable births and deaths as various species because of our own past actions. You are far beyond the other side of the ocean and unreachable by us. Having gone through the bodies of various species we have developed selfish affinity and liking to our own body and hatred and enmity to the body of others and other species. While we merge within the material ocean full of distresses and difficulties, Oh, Karunaaniddhe or Embodiment and Source of Mercy and Compassion, You are looking and providing a helping hand to pull us out of the hell. Oh, The Lord of the Universe! Kindly be compassionate and pull us out of this hell at the earliest.

को न्वत्र तेऽखिलगुरो भगवन् प्रयास
उत्तारणेऽस्य भवसम्भवलोपहेतोः ।
मूढेषु वै महदनुग्रह आर्तबन्धो
किं तेन ते प्रियजनाननुसेवतां नः ॥ ४२॥

42

Koanvathra theakhilaguro Bhagawan! Preyaasa
Uththaaraneasya bhavasambhavalopahethoh
Mooddeshu vai mahadhanugreha aarththabenddho
Kim thena the priyajenaananusevathaam nah.

Oh, Bhagawan! You are the cause and effect of Creation, Sustenance and Dissolution of the universe and all the entities therein. You are the architect of the universe. If You think, is there anything which is not doable? Is there anything which is beyond Your reach? Is there any difficulty for You to uplift the material entities from this ocean of distresses and difficulties, if You wish? There is none. Oh, Bhagawan! You are the savior and protector of the distressed and tormented. Fools and down-trodden and suffering entities always deserve to be saved and protected by the most exalted Personality like You. I am a servant of Your Associates and devotees. I am offering services to them. What is the use of my services to them while You protect the distressed ones? Therefore, I pray and request to place Your compassionate eyes on people like us who are offering devotional services at Your lotus feet. [What Prehlaadha means

here is not to discriminate him being a Dheithya or Asura and include him also as one of His devotees.]

नैवोद्विजे पर दुरत्ययवैतरण्या-
स्त्वद्वीर्यगायनमहामृतमग्नचित्तः ।
शोचे ततो विमुखचेतस इन्द्रियार्थ-
मायासुखाय भरमुद्धहतो विमूढान् ॥ ४३ ॥

43

Naivodhvije para dhurathyeyavaitharanyaa-
Sthvadhveeryagaayanamahaamrithamagnachiththah
Soche thatho vimukhachethasa indhriyaarthttha-
Maayaasukhaaya bharamudhvahatho vimoodaan.

Hey, Kripaaniddhe or Embodiment of Kindness and Compassion! My mind is always filled with and immersed within the ocean of ambrosia of glorifying and valorous stories of You, The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. Therefore, I do not worry or am concerned about the Bhava-Saagara or the hell of a contaminated material ocean which is very difficult to cross by materially corrupted beings. Oh, Achyutha Bhagawan! Mind is worried and getting melted when I think of those foolish and unintelligent beings who have aversion in listening to the glorifying stories of You because of their avarice as they are slaves to senses.

प्रायेण देव मुनयः स्वविमुक्तिकामाः
मौनं चरन्ति विजने न परार्थनिष्ठाः ।
नैतान्विहाय कृपणान्विमुमुक्षु एको
नान्यं त्वदस्य शरणं भ्रमतोऽनुपश्ये ॥ ४४ ॥

44

Praayena Dhevamunayah svavimukthikaamaa
Maunam charanthi vijene na paraarthtthanishttaah
Naithaanvihaaya kripanaanvimumukshu eko
Naanyam thvadhasya saranam bhremathoanupasye.

Oh, Bhagawan NaraSimha Moorththe! Most of the Dhevarshees or Heavenly Sages are performing severe austerity and observe silence at some remote isolated places to attain transcendental realization and for salvation. There is no use or benefit to the world by them. I do not wish to attain transcendental realization and salvation for myself alone as I am distressed and unhappy to see so many of my co-beings are suffering and getting submerged in an ocean of material distress without being able to find out any escape. Oh, Bhagawan! You are the only One Who can help to cross this contaminated and corrupted ocean of material distresses and sufferings. You are the only protector and savior for them. Please help them.

यन्मैथुनादिगृहमेधिसुखं हि तुच्छं
कण्डूयनेन करयोरिव दुःखदुःखम् ।
तृप्यन्ति नेह कृपणा बहुदुःखभाजः
कण्डूतिवन्मनसिजं विषहेत धीरः ॥ ४५ ॥

45

Yenmaitthunaadhi grihameddhisukham hi thuchccham
Kandooyanena karayoriva dhukhadhukham
Thripyanthi neha kripanaa behudhukhabhaajah
Kandoothivanmanasijam vishahetha ddheerah.

The sensual enjoyment of association with male and female counterparts are just like rubbing two hands to relieve an itch. For the Grihastthaasramees or Family-men those who have no spiritual knowledge, this itching or sensual pleasure is the highest platform of happiness in life without knowing that it is a source of distress. The Kripanaas or the fools who are un-Braahmanical are never satisfied with repeated sensual enjoyments as they are always being befooled that the next time the pleasure is going to be superior. However, those who are Dheera or intelligent personalities with spiritual knowledge would be able to tolerate this itching or desire for sensual enjoyment and would not be subjected to the sufferings like the so called Grihastthaas.

मौनव्रतश्रुततपोऽध्ययनस्वधर्म-
व्याख्यारहोजपसमाधय आपवर्ग्याः ।
प्रायः परं पुरुष ते त्वजितेन्द्रियाणां

वार्ता भवन्त्युत न वात्र तु दाम्भिकानाम् ॥ ४६॥

46

Maunavrathasruthathapoaddhyayanasvaddharma-
Vyaakhyaaarahojepasamaaddhaaya aapavarggyaah
Praayah parampurusha the thvajithendhriyaanaam
Vaarththaa bhavanthyutha na vaathra thu dhaambhikaanaam.

Observance of silence, austerity, listening to the glorifying divine stories, learning Vedhaas and Puraanaas, staying in isolated place, chanting Manthraas, explaining the stories of various incarnations of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan with commentaries, meditations, penance, etc. are all methods to attain Moksha or salvation. But these methods are limited and applicable only to those who can control their senses. For those who cannot and do not have control over their senses and sensual desires or greed these methods are means of livelihood. That means for them these are means to earn money and fulfill their sensual desires and greed.

रूपे इमे सदसती तव वेदसृष्टे
बीजाङ्कुराविव न चान्यदरूपकस्य ।
युक्ताः समक्षमुभयत्र विचिन्वते त्वां
योगेन वह्निमिव दारुषु नान्यतः स्यात् ॥ ४७॥

47

Roope ime sadhasathee thava vedhasrishte
Beejaankuraaviva na chaanyadharoopakasya
Yukthaah samakshamubhayathra vichinvathe thvaam
Yogena vahnimiva dhaarushu naanyathah syaath.

From the seed the tree is formed. And from the tree the seed is formed. Therefore, the cause of the tree is the seed and the effect of the seed is tree and the cause of seed is the tree and the effect of the tree is seed. Though this argument looks confusing and complex it is accurate and factual. Similarly, the universe is manifested from The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and the effect of the universe is also The Supreme Soul Lord Sree Vaasudheva Sree Maha

Vishnu Bhagawaan. Vedhaas has clearly established this fact about The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. But, Oh, Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan! You are formless. You are nameless. Neither form nor name belong to You. The great scholarly saints are constantly searching with Yogic methods to see the presence of You with form and with name but would not be able to see the fire hidden within fire-log without having any form or name and without being visible to anyone until it is kindled. Hey, NaraSimha Moorththy Bhagawan! You are within everything and everywhere. How can anyone be able to see You by any method other than like this by blissfully providing Your appearance or visibility to Your devotees with Your compassion and mercy? [What Prehlaadha says here is that he was able to see Lord Vishnu not because of any effort by him but with the compassion of Lord Vishnu and with His blessing.]

त्वं वायुरग्निरवनिर्वियदम्बुमात्राः
प्राणेन्द्रियाणि हृदयं चिदनुग्रहश्च ।
सर्वं त्वमेव सगुणो विगुणश्च भूमन्
नान्यत्त्वदस्त्यपि मनोवचसा निरुक्तम् ॥ ४८॥

48

Thvam VaayurAgnirAvaniyedhAmbumaathraah
Praanendhriyaani hridhayam chidhanugrehascha
Sarvvam thvameva saguno vigunascha, bhooman,
Naanyath thvadhasthyapi manovachasaa niruktham.

Water, fire, air, earth, sky, sound, senses, life-air, soul, mind, heart, ego and anything which can be either within the scope of words or to mind meaning imagination or visualization those which are either in the gross form or in subtle form are and everything and anything are all You and You are alone. There is nothing which is not You.

नैते गुणा न गुणिनो महदादयो ये
सर्वे मनः प्रभृतयः सहदेवमर्त्याः ।
आद्यन्तवन्त उरुगाय विदन्ति हि त्वा-
मेवं विमृश्य सुधियो विरमन्ति शब्दात् ॥ ४९॥

Naithe gunaa na gunino mahadhaadhayo ye
 Sarvve manahprebhrithayah sahadhevamarththyaah
 Aadhyinthavantha urugaaya vidhanthi hi thvaa-
 Mevam vimrisya suddhiyo viramanthi sabdhaath.

Oh, Bhagawan NaraSimha Moorththe! Oh, The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawan! Neither with the help of the three modes of material nature like Sathwa-Rejas-Thamas, nor with the Dhevaas or the deities who control these Gunaas, nor with other Dhevaas, nor with Maha Thatthhvaas or five gross elements, nor with the senses, nor with the Dhevaas controlling the senses, nor with mind, nor by Marththyaas or human beings, nor by Dhevaas nor by anyone by any means You can understand or recognize because You are without any beginning and without any end and You are within everything and beyond everything and because they are all subjected to birth and annihilation. Oh, The Supreme Lordship! You are worship-able by all and always. But nobody knows You. There is no means like Vedhaas or Puraanaas or Ithihaasaas to help them to understand You. Therefore, great scholarly sages who are advanced spiritually are not interested in studying about You from Vedhaas or Upanishathths or other scriptures. They are rather interested in engaging in devotional services to You at Your footsteps.

तत्तेर्हत्तम नमः स्तुतिकर्मपूजाः
 कर्म स्मृतिश्चरणयोः श्रवणं कथायाम् ।
 संसेवया त्वयि विनेति षडङ्गया किं
 भक्तिं जनः परमहंसगतौ लभेत ॥ ५० ॥

Thath therhaththama namasthuthikarmmapoojaah
 Karmma smrithischaranayoh srevanam katthaayaam
 Samsevayaa thvayi vinethi shadanggayaa kim
 Bhakthim jenah Paramahmsagethau lebhetha.

Oh, Bhagawan NaraSimha Moorththe! Oh, The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawan! You are the best of all Personalities to whom the prayers are offered. Therefore, I offer my

prayers, worships, respectful and devotional services and obeisance unto You because without offering six kinds of devotional services like: Offering Prayers to You, Dedicating the Results of all Activities to You, Worshiping You, Working on Your Behalf, Always Remembering Your Lotus Feet and Always Hearing and Listening to Your Glories who can achieve that which is meant for Paramahamsaas or one who has attained Aathmasaakshaathkaaram or Transcendental Realization?
[Paramahamsaas are those who realized the Supreme Soul Lord Sree Maha Vishnu and only Paramahamsaas can understand and visualize the Supreme Soul Lord Sree Maha Vishnu.]

नारद उवाच

Naaradha Uvaacha (Dhevarshi Naaradha Said):

एतावद्वर्णितगुणो भक्त्या भक्तेन निर्गुणः ।
प्रह्लादं प्रणतं प्रीतो यतमन्युरभाषत ॥ ५१ ॥

51

Ethaavadhvarnnithaguno bhakthyaa bhakthena nirggunah
Prehlaadham prenatham preetho yethamanyurabhaashatha.

When Prehlaadha worshipped Bhagawan NaraSimha Moorththy with steadfast devotion and respect like that by narrating his glories and glorious deeds and explaining supreme compassionate and merciful qualities, Lord NaraSimha Moorththy cooled down and abandoned the anger He has shown to Hiranyakasipu and his associates. NaraSimha Moorththy then sat there as Nirgguna or without any quality of dualities like anger and calm. NaraSimha Moorththy was very pleased with Prehlaadha Kumaara who was prostrating and offering prayers and devotional services at His lotus feet. And then He spoke to Prehlaadha Kumaara:

श्रीभगवानुवाच

SreeBhagawaanUvaacha (Sree Bhagawan NaraSimha Moorththy Said):

प्रह्लाद भद्र भद्रं ते प्रीतोऽहं तेऽसुरोत्तम ।

वरं वृणीष्वभिमतं कामपूरोऽस्म्यहं नृणाम् ॥ ५२॥

52

“Prehlaadha! Bhadra! Bhadhram the, preethoAham theAsuroththama!
Varam vrineeshvaabhimatham kaamapooroasmyaaham nrinaam.”

“Hey, Prehlaadha Kumaara! You have been provided and will have all prosperity and good fortune and auspiciousness! I am very pleased with you. Please accept or take boons from Me. You are the personification of love and affinity. You should know that I am there for fulfilling the desires of men and devotees like you. Therefore, please take whatever boon you wish to have.”

मामप्रीणत आयुष्मन् दर्शनं दुर्लभं हि मे ।
दृष्ट्वा मां न पुनर्जन्तुरात्मानं तमुमर्हति ॥ ५३॥

53

“Maamapreenatha aayushman dhersanam dhurlebham hi me
Dhrishtvaa Maam na punarjjenthuraathmaanam thapthumarhathi.”

“One cannot understand or appreciate Me without pleasing Me. You have pleased Me and that is why you are able to see Me. One who got the opportunity to see Me or to please Me has nothing more for him to lament for his own satisfaction. The soul of One who has seen Me would be liberated from the material world and he would be relieved of all material miseries and distresses. One who has seen would never have to undergo any difficulties and sorrows and miseries any longer. May you, Prehlaadha, live long.”

प्रीणन्ति ह्यथ मां धीराः सर्वभावेन साधवः ।
श्रेयस्कामा महाभाग सर्वासामाशिषां पतिम् ॥ ५४॥

54

“Preenanthi hyettha maam ddheeraah sarvvabhaavena saaddhavah
Sreyaskaamaa mahaabhaagaah sarvvaasaamaasishaam pathim.”

“My dear Prehlaadha! You are very fortunate. That is why you were able to see Me. Now, you please know from Me that those who are very wise and highly elevated and enlightened would always try to please Me by all different modes because I am the Only One Who can fulfill all the desires and wishes and needs of everyone as I am All-Pervade and All-Provider.”

एवं प्रलोभ्यमानोऽपि वरैर्लोकप्रलोभनैः ।
एकान्तित्वाद्भगवति नैच्छत्तानसुरोत्तमः ॥ ५५ ॥

55

Evam prelobhyamaanoapi varairlokaprelobhanaih
EkaanthithvaadhBhagawathi naichcchath thaanasuroththamah.

Dhevarshi Naaradha continued to Yuddhishtira that Prehlaadha was the best person of the Asura Kula. Asuraas always aspire for material happiness and sensual gratifications. Although he was allured and prompted and encouraged by Bhagawan NaraSimha Moorththy or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and offered him all benedictions for material happiness because of his unalloyed devotion to Lord Sree Vaasudheva Sree Krishna Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan he did not opt and did not want to accept any material benefit for sense gratification.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
सप्तमस्कन्धे प्रह्लादचरिते भगवत्स्तवो नाम नवमोऽध्यायः ॥ ९ ॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
SapthamaSkanddhe PrehlaadhaCharithe BhagawathSthavo Naama
[Prehlaadha Charitham – PrehlaadhaSthuthi] NavamoAddhyaayah

Thus, we conclude the Ninth Chapter Named as In The Story of Prehlaadha – Worship or Prayers of Bhagawaan {by Prehlaadha} [Continuation of the Story of Prehlaadha – Prehlaadha’s Worship or Prayers to Nara Simha Dheva] Of the Seventh Canto of the Most Divine and the Supreme Most and the Greatest Mythology Known as Sreemadh Bhaagawatham.

Om Shree Krishnaaya Param Brahmane Namah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!