

Om Shree Krishnaaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudhevaayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - सप्तमस्कन्धः

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

॥ सप्तमस्कन्धः ॥

SAPTHAMASKANDDHAH (CANTO SEVEN)

॥ तृतीयोऽध्यायः - ३ ॥

THRITHEEYOADDHYAAYAH (CHAPTER THREE)

**HiranyakasiporvVaraYaachanam [HiranyaThapas] (Boon Request of
Hiranyakasipu [Austerity and Penance of Hiranyakasipu and His
Request for Blessings and Boons])**

[In this chapter we can read the details of the severest austere penance performed by Hiranyakasipu and his requests of benedictions. When he was undertaking such severe penance, he attained supreme mystic power and accumulated infinite amount of energy. That energy started emitting out energy from him as burning fire. The entities of all the three worlds felt the heat of the fire emitted from him. At that time, Dhevaas of heaven

approached Brahmadheva and pleaded that all the three worlds will be burned to ashes if he continues his austere penance like that. Brahmadheva with Rishies and Dhevaas approached Hiranyakasipu who was under severe penance. They were surprised to see that the blood, flesh and fat of his body had been devoured by the fire within him and he was left only as a Skeleton of bones. Brahmadheva spoke to him that he is extremely pleased and ready to give any boons and fulfill his desires. Hiranyakasipu worshiped and offered obeisance to Brahmadheva and demanded many boons and benedictions which were difficult to be granted by anyone. Please continue to read for the details...]

नारद उवाच

Naaradha Uvaacha (Naaradha Brahmarshi Said):

हिरण्यकशिपू राजन्नजेयमजरामरम् ।
आत्मानमप्रतिद्वन्द्वमेकराजं व्यधित्सत ॥ १ ॥

1

Hiranyakasipoo rajannajeyamajaraamaram
Aathmaanamaprethidhvandhvamekaraajam vyeddhithsatha.

Hiranyakasipu wished to become the supreme authority and the topmost leader of all the Dheithyaas and wanted to defeat everyone and become unchallengeable to anyone. He wanted to be unconquerable to anyone. He wanted to see that he would never be affected by aging and dwindling of the body. He wished to be immortal. He desired to be supreme authority of all the three worlds. He deeply thought of how he can fulfill all his wishes.

स तेपे मन्दरद्रोण्यां तपः परमदारुणम् ।
ऊर्ध्वबाहूर्नभोदृष्टिः पादाङ्गुष्ठाश्रितावनिः ॥ २ ॥

2

Sa thepe Mandharadronyaam thapah paramadhaarunam
Oordhddhvabaahurnnabhodhrishtih paadhaangushttaasrithaavanih.

जटादीधितिभी रेजे संवर्तार्क इवांशुभिः ।
तस्मिंस्तपस्तप्यमाने देवाः स्थानानि भेजिरे ॥ ३॥

3

Jetaadheeddhibhee reje samvarththaarkka ivaamsubhih
Tahsmimsthapasthapyamaane dhevaah stthaanaani bhejire.

With the determination of fulfilling his desires, Hiranyakasipu went to the valleys of Mandhara Mountain. There, he started performing severe austerities and penance of the highest degree by standing with his toes on the ground and looking up in heaven and holding both hands up. From the matted hair on his head there emanated an effulgent light as brilliant as the Sun at the time of final dissolution. Seeing such severe austere penance of Hiranyakasipu, all the Dhevaas who were wandering throughout the planet were frightened and returned to their homes.

तस्य मूर्ध्नः समुद्भूतः सधूमोऽग्निस्तपोमयः ।
तीर्यगूर्ध्वमधो लोकानतपद्विष्वगीरितः ॥ ४॥

4

Thasya moordhddhnah samudhbhoothah saddhoomoagnisthapomayah
Thiryagurdhddhvamaddholokaanathapadhvishvageerathah.

With the power of Praanaavyaama or Praanaayaama, meaning the breath control or controlling the frequency of inhaling and exhaling, Hiranyakasipu was able to emit or release the accumulated Fire-Energy called Vaisvaanara through his head. This Vaisvaanara and its smoke spread throughout the sky, covering both the upper and lower planets of earth. Because of that all the three planets, Earth, Heaven and Hell, became extremely hot.

चुक्षुभुर्नद्युदन्वन्तः सद्दीपाद्रिश्चचाल भूः ।
निपेतुः सग्रहास्तारा जज्वलुश्च दिशो दश ॥ ५॥

5

Chukshubhurnnadyudhanvanthah sadhveepaadhrischachaala bhooch

Nipethuh sagrehaasthaaraa jejvaluscha dhiso dhesa.

Because of the power of his severe austerities, all the rivers and oceans were agitated and the surface of the globe with its mountains and islands started trembling like tremor or earthquake and all the stars and planets deviated from their orbits and fell. The whole universe was ablaze.

तेन तप्ता दिवं त्यक्त्वा ब्रह्मलोकं ययुः सुराः ।
धात्रे विज्ञापयामासुर्देवदेव जगत्पते ॥ ६॥

6

Thena thapthaa dhivam thyekthvaa Brahmalo kam yeyuh Suraah
Ddhaathre vijnapayamaasu, "rdhDhevadheva Jegathpathe."

दैत्येन्द्रतपसा तप्ता दिवि स्थातुं न शक्नुमः ।
तस्य चोपशमं भूमन् विधेहि यदि मन्यसे ।
लोका न यावन्नङ्क्ष्यन्ति बलिहारास्तवाभिभूः ॥ ७॥

7

"Dheithyendhrathapasaa thapthaa dhivi stthaathum na saknumah
Thasya chopasamam, bhooman, viddhehi yedhi manyase
Loko na Yaavannangkshyanthi beliharaasthavaabhibhooh"

Because of the unbearable heat released by the power of severe austerities of Hiranyakasipu, the Dhevaas abandoned the planet of Heaven and went to Sathyaloka or Brahmalo ka, the abode of Brahmadheva, for refuge. Then, they pleaded to Brahmadheva: "Oh, our Lord, Brahmadheva! Due to the fire energy released by the severe austerities of the king of Dheitheyaas, we are unable to bear the extreme heat in heaven and heaven has become uninhabitable and we cannot stay there. Oh, the most compassionate Lord! We are all your subordinates and servants. Please advise us or provide us some way out to get rid of these disturbances caused by him. You, please stop these horrible disturbances and save us before all of us are burned to ashes in the unbearable fire of Vaisvaanara. [See, these are the explanations of Dhevaas, as of what are the purpose and intention of the austere penance of Hiranyakasipu. The following also.]"

तस्यायं किल सङ्कल्पश्चरतो दुश्चरं तपः ।
श्रूयतां किं न विदितस्तवाथापि निवेदितः ॥ ८॥

8

“Thasyaayam kila sankalpascharatho dhuscharam thapah
Srooyathaam kim na vidithasthavaatthaapi nivedhithah.”

“You know what the intention and purpose of this Asura is, and why he is performing such extremely severe austere penance. But still then we will reiterate to you. Please listen to us compassionately and do whatever is needed immediately.”

सृष्ट्वा चराचरमिदं तपोयोगसमाधिना ।
अध्यास्ते सर्वधिष्येभ्यः परमेष्ठी निजासनम् ॥ ९॥

9

“Sreeshtvaa charaacharamidham thapoyogasamaaddhinaa
Addhyaasthe sarvaddhishnyebhhyah Parameshttee nijaasanam.’ “

“ ‘Brahmadheva, you created all these movable and immovable entities and elements of the universe with the mystic power and trace attained by severe and austere penance for a long time. And because of that you were able to attain the most exalted position as the creator of the universe and able to enjoy the most virtuous and divine life in Sathyaloka or Brahmaloaka.’ “

तदहं वर्धमानेन तपोयोगसमाधिना ।
कालात्मनोश्च नित्यत्वात्साधयिष्ये तथाऽऽत्मनः ॥ १०॥

10

“Thadhaham vardhddhamaanena thapoyogasamaaddhinaa
Kaalaathmanoscha nithyathvaatthaadhyishye thatthaaaathmanah.’ “

“ ‘I would also perform the same type of severe austere penance for however long is needed to obtain the same type of mystic power and trance and exalted position which Brahma has. I am going to do that and there is no doubt about it. As the Time and Soul are Eternal, I have no fear that I may be short of time and may not be able to accomplish it and reach my target. [See, here Hiranyakasipu shows that he has attained Aathmasaakshaathkaaram or Soul-Realization.]’ “

अन्यथेदं विधास्येऽहमयथापूर्वमोजसा ।
किमन्यैः कालनिर्धूतैः कल्पान्ते वैष्णवादिभिः ॥ ११ ॥

11

“Anyatthedham viddhaasyeahamayatthaapoorvvamojasaa
Kimanyaih kaalanirdhddhoothaihKalpaanthe Vaishnavaadhibih.’ “

“ ‘I will change all the traditions and customs followed in the world. I will introduce and ensure that modern civilizations beneficial to the universe are established and practiced throughout without any lapse by anyone. There is no need for a heaven and a king of Dhevaas like Dhevendhra surrounded by pretty Apsaraas or celestial beauties. I will demolish existing Ddharmma and Addharmma and define my way of Ddharmmaas and Addharmmaas and establish them. I will be the one to decide what are Ddharmmaas and what are Addharmmaas. Then, I will create a new Heaven with my mystic power. What is the use of Vishnupadham which will be destroyed at Kalpaanthakaala or at the time of great dissolution? Therefore, even Vaishnavapadha or Vishnupadha is also useless as it is not eternal. All such positions are mean and despicable to me. I do not wish for anything like that.’ “

इति शुश्रुम निर्बन्धं तपः परममास्थितः ।
विधत्स्वानन्तरं युक्तं स्वयं त्रिभुवनेश्वर ॥ १२ ॥

12

“Ithi susrooma nirbbendddham thapah paramamaastthithah
Viddhathsvaanantharam yuktham svayam Thribhuvaneswara!”

“We have heard, and we are sure that such thoughts are in his mind, and he started this severe austere penance for fulfillment of his wishes like them. You are the Lord and Protector of all the three worlds. Please do the needful and act quickly to stop his effort for fulfilling such horrible and harmful wishes.”

तवासनं द्विजगवां पारमेष्ठ्यं जगत्पते ।
भवाय श्रेयसे भूत्यै क्षेमाय विजयाय च ॥ १३॥

13

“Thavaasanam dhvijegavaam paameshttyam Jegathpathe!
Bhavaaya sreyase bhoothyai kshemaaya vijayaaya cha.”

“Oh, Naanmukha or the four faced Brahmadheva! This most exalted position of yours is for the upliftment and welfare of Braahmanaas and Cows and for establishment of comfort, prosperity, victory, welfare, auspiciousness and virtues for the universe.”

इति विज्ञापितो देवैर्भगवानात्मभूर्नृप ।
परीतो भृगुदक्षाद्यैर्ययौ दैत्येश्वराश्रमम् ॥ १४॥

14

Ithi vijnjaapitho DhevairBhagawaanaathmabhoornripa!
Pareetho BhriguDhekshaadhyairyeyau Dheithyesvaraasramam.

When the Dhevaas notified and pleaded like that, Brahmadheva accompanied by Bhrigu, Dheksha and others went directly to the place where Hiranyakasipu was performing the severe austere penance.

न ददर्श प्रतिच्छन्नं वल्मीकतृणकीचकैः ।
पिपीलिकाभिराचीर्णमेदस्त्वङ्मांसशोणितम् ॥ १५॥

15

Na dhedhera prethichcchannam Valmikathrinakeechakaih
Pipeelikaabhiraacheernnamedhasthvangmaamsasonitham.

तपन्तं तपसा लोकान् यथाभ्रापिहितं रविम् ।
विलक्ष्य विस्मितः प्राह प्रहसन् हंसवाहनः ॥ १६॥

16

Thapantham thapasaa lokaan yetthaabhraapihitham Revim
Vilekshya vismithah praaha prehasan Hamsavaahanah.

Brahmadheva who came by his vehicle of Swan and others who accompanied him could not see Hiranyakasipu, initially, because he was fully covered by anthill, grass, bamboo sticks, leaves, etc. and because he was there for a long time under severe penance without having any movements, his skin and fat and blood of the material body had been devoured by ants and worms. Then, Brahmadheva and others were able to spot him resembling a cloud-covered Sun heating up all the three worlds with mystic power attained by severe austerity. They were all wonder-struck and Brahmadheva started smiling and then addressed him as follows:

ब्रह्मोवाच

BrahmOvaacha (Brahmadheva Said):

उत्तिष्ठोत्तिष्ठ भद्रं ते तपःसिद्धोऽसि काश्यप ।
वरदोऽहमनुप्राप्तो व्रियतामीप्सितो वरः ॥ १७॥

17

Uththishttoththishtta, bhadram te, thapahsidhddhoasi Kaasyapa!
Vardhoahamanupraaptho vriyathaameepsitho varah.

Hey Kaasyapaa, meaning the son of Kasyapa or Hiranyakasipu! Please get up, please get up. May you have all fortune and prosperity. You have now attained perfection with the mystic power of severe austerities. I am the provider of benedictions and now I am here to bless and benedict you for your austerities. Please ask me the boon or boons you wish to have.

अद्राक्षमहमेतत्ते हृत्सारं महदद्भुतम् ।
दंशभक्षितदेहस्य प्राणा ह्यस्थिषु शेरते ॥ १८॥

Adhraakshamahamethaththe hrithsaaram mahadhadhbhutham
Dhemsabhakshithadhehasya praanaa hyastthishu serathe.

I am, and we are all extremely astonished at the power of your mind and endurance. Despite being bitten and eaten your entire body by ants and worms, you managed to continue your austerities without any break by keeping life-air circulating within your bones. It is amazing to see that you managed to survive with bones alone. [Now, your body consists of bones alone and nothing else.]

नैतत्पूर्वर्षयश्चक्रुर्न करिष्यन्ति चापरे ।
निरम्बुधरियेत्प्राणान् को वै दिव्यसमाः शतम् ॥ १९॥

Naithathpoorvvarshayaschakrurnna karishyanthi chaapare
Niramburdhddhaarayeth praanaan ko vai dhivyasamaah satham.

In the past none including the great Rishies had performed such severe austerities. I am sure none would be able to perform such severe austerity in the future also. Who could possibly survive for One Hundred Dhivya Varshaas or Divine Years [Billions of human years] without eating and without drinking even a drop of water? None could. You are the crest jewel of all the Dhaanavaas and Dheithyaas and Asuraas.

व्यवसायेन तेऽनेन दुष्करेण मनस्विनाम् ।
तपोनिष्ठेन भवता जितोऽहं दितिनन्दन ॥ २०॥

Vyevasaayena theanena dhushkarena manasvinaam
Thaponishttena bhavathaa jithoaham Dhithinandhana!

My dear son Dhithi! With great determination and will power of mental capacity you have performed extremely severe austerity which even great

saintly personalities of Rishesvaraas cannot perform and thus you have conquered me, or you have won over my mind.

ततस्त आशिषः सर्वा ददाम्यसुरपुङ्गव ।
मर्त्यस्य ते अमर्त्यस्य दर्शनं नाफलं मम ॥ २१ ॥

21

Thathastha aashishah Sarvvaah dhedhamyasurapunggava!
Marththyasya the amarththyasya dhersanam naaphalam mama.

I am very pleased with you. I am ready to fulfill all your wishes immediately. [Here, 'all' means all practical and feasible wishes.] It is never fruitless when a man meets a Dheva in fulfilling the desires and wishes of the man. [Means a Dheva is capable of fulfilling wishes of a man.]

नारद उवाच

Naaradha Uvaacha (Dhevarshi Naaradha Said):

इत्युक्त्वाऽऽदिभवो देवो भक्षिताङ्गं पिपीलिकैः ।
कमण्डलुजलेनौक्षद्दिव्येनामोघराधसा ॥ २२ ॥

22

Ithyukthvaaaadhibhavo Dhevo bhakshithaangam pipeelikaih
Kamandalujelenaukshadhdhivvenaamogharaaddhasaa.

Brahmadheva, who is the first and original creation of the universe and who is the most powerful in the universe, spoke to Hiranyakasipu like that and then sprinkled the transcendental and infallible water from his Kamandalu or water-pot or hydrocele on the entire body parts which were fully damaged because they were devoured by the ants and worms.

स तत्कीचकवल्मीकात्सहोजोबलान्वितः ।
सर्वावयवसम्पन्नो वज्रसंहननो युवा ।
उत्थितस्तप्तहेमाभो विभावसुरिवैधसः ॥ २३ ॥

Sa thath keechakavalmeekaath saha oajobelaanvithah
Sarvvaavayavasampanno vajrasamhanano yuvaa
Uththithasthaphahemaabho vibhaavasurivaiddhasah.

As soon as Brahmadheva sprinkled water from his water-pot, Hiranyakasipu arose and emerged from the anthill as a complete and perfect young man. He was endowed with a full body with all limbs so strong that they could bear the striking of Vajra or Thunderbolt. His physical strength and bodily luster were resembling that of molten gold just like how the fire springs out of Arani or fuel wood for the Yaaga.

स निरीक्ष्याम्बरे देवं हंसवाहमवस्थितम् ।
ननाम शिरसा भूमौ तद्दर्शनमहोत्सवः ॥ २४॥

Sa nireekshyaambare Dhevam Hamsavaahamavastthitham
Nanaama sirasaa bhoomau thadhdhersanamahothsavah.

Having emerged from the anthill, Hiranyakasipu noticed the appearance of Brahmadheva in the sky. He was sitting on the shoulder of his vehicle, the Hamsa or Swan. Hiranyakasipu was extremely happy and with horripilation he prostrated Brahmadheva with bowed down head and falling flat on the ground.

उत्थाय प्राञ्जलिः प्रह्व ईक्षमाणो दृशा विभुम् ।
हर्षाश्रुपुलकोद्धेदो गिरा गद्गदयागृणात् ॥ २५॥

Uthtthaaya praanjalih prehva eekshamaano dhrisaa Vibhum
Harshaasrupulakodhbhedho giraa gedhgedhayaaagrinaath.

Thereafter, he got up and worshiped Brahmadheva by keeping his folded hands above his head. He was overwhelmed with jubilation. With tears filled in his eyes, his whole-body shivering, he began praying with folded

hands up above his head and with a faltering voice to satisfy and please Brahmadheva. Because of faltering he could not speak up his mind.

हिरण्यकशिपुरुवाच

HiranyakasipuUvaacha (Hiranyakasipu Said):

कल्पान्ते कालसृष्टेन योऽन्धेन तमसाऽऽवृतम् ।
अभिव्यनग्जगदिदं स्वयञ्ज्योतिः स्वरोचिषा ॥ २६॥

26

Kalpaanthe kaalaSreeshtena yoanddhena thamasaaaavritham
Abhivyenagjagedhidham svayamjyothih svarochishaa.

Oh Brahmadheva! You are the one who cleared out the utter darkness befell on the universe at the time of final dissolution by your own self-effulgent luster. I offer devotional services and respectful obeisance unto you.

आत्मना त्रिवृता चेदं सृजत्यवति लुम्पति ।
रजःसत्त्वतमोधाम्ने पराय महते नमः ॥ २७॥

27

Aathmanaa thrivritjhaa chedham Sreejathyavathi lumpathi
Rejhsaththvathamoddhaamne paraaya mahathe Namah.

Oh Brahmadheva! You are the one who creates, maintains and dissolves all the universes and its entities and elements as personification of Thrigunaas or all the three modes of nature. You are present everywhere and hence you are Omni-Pervade. I offer devotional services and respectful obeisance unto you.

नम आद्याय बीजाय ज्ञानविज्ञानमूर्तये ।
प्राणेन्द्रियमनोबुद्धिविकारैर्व्यक्तिमीयुषे ॥ २८॥

28

Nama aadhyaaya beejaaya jnjaanavijnjaanamooththaye
Praanendhriyamanobudhddhivikaarairvyekthimeeyushe.

Oh Brahmadheva! You are Aadhya or the First, meaning the first creation of the universe or the first creation even before the creation of the universe. You are Beeja, meaning the cause of everything or the cause of all creations or you are the egg from which all creations are hatched. You are cognizant and can apply intelligence in creating cosmic manifestations because you are the embodiment of knowledge and intelligence. You are the self-lustrous effulgence with perfection of Life-Energy, Mind, Senses, Intelligence, Knowledge and Five Elements. I offer prayers, devotional services and respectful obeisance unto you.

त्वमीशिषे जगतस्तस्थुषश्च
प्राणेन मुख्येन पतिः प्रजानाम् ।
चित्तस्य चित्तेर्मन ऐन्द्रियाणां
पतिर्महान् भूतगुणाशयेशः ॥ २९॥

29

Thvameesishe jegathasthastthushascha
Praanena mukhyena pathih prejaanaam
Chiththasya chiththermmana indhriyaanaam
Pathirmahaan bhoothagunaasayesah.

Oh Brahmadheva! You are the creator and the life-energy of all these movables and immovables of the universe. You are the Primary and Primordial creation. You are the protector of the universe. You are the Lord and Leader of Mind, Senses, Intelligence, Conscience and all creations of the universe. You are the activator of modes of nature and inducer of life to the entities and elements of the universe. You are the perfect creation. You are the supreme Lord. I offer prayers, devotional services and respectful obeisance unto you.

त्वं सप्ततन्तून् वितनोषि तन्वा
त्रय्या चातुर्होत्रकविद्यया च ।
त्वमेक आत्माऽऽत्मवतामनादि-

Thvam saphathanthoon vithanoshi thanvaa
Threyiyaa chaathurhothrakavidhyayaa cha
Thvameva aathmaaaathmavathaamanaadhi-
RAnanthapaarah kavirantharaathmaa.

Oh Brahmadheva! You are the embodiment of knowledge and personification of Vedhaas. You can be recognized through the knowledge relating to the divine activities of Braahmanaas who are thorough with formal ceremonies and rituals of seven kinds of sacrifices. You inspire the Yaajnjjic Braahmanaas to perform the Yaagaas mentioned in three Vedhaas. You are the Supreme Soul. Being the Supreme Soul, you are beginning-less and end-less and omniscient and you are beyond the limits of Time and Space. I offer prayers, devotional services and respectful obeisance unto you.

त्वमेव कालोऽनिमिषो जनाना-
मायुर्लवाद्यावयवैः क्षिणोषि ।
कूटस्थ आत्मा परमेष्ठ्यजो महान्-
स्त्वं जीवलोकस्य च जीव आत्मा ॥ ३१ ॥

Thvameva kaaloanimisho jenaanaa-
Maayurllavaadhyavayavaih kshinoshi
Kootasttha aathmaa parameshttyajo mahaam-
Sthvam jeevalokasya cha Jeeva aathmaa.

Oh Brahmadheva! You are eternally awake without closing your eyes and because of that you see everything always. You remain as Lord and Protector by watching the universe always without even closing your eyes at any time. You, as eternal Time, reduce the duration of life of all living and nonliving entities through your different parts such as moments, seconds, minutes, hours, days, etc. But, you always remain as unchanged, resting at one place as the Super Soul, and as the soul of all the souls of all

entities, and as Supreme Lord, being birth-less and all-pervading controller who is the cause of life for all living entities. I offer prayers, devotional services and respectful obeisance unto you.

त्वत्तः परं नापरमप्यनेज-
देजच्च किञ्चिद्व्यतिरिक्तमस्ति ।
विद्याः कलास्ते तनवश्च सर्वा
हिरण्यगर्भोऽसि बृहत्त्रिपृष्ठः ॥ ३२ ॥

32

Thvaththah param naaparamapyanejadhejachcha
kinjchidhvyethirikthamasthi
Vidhyaah kalaasthe thanavascha sarvaa Hiranyagerbhoasi
brihaththriprishttah.

Oh Brahmadheva! You are the cause and the cause of everything. When we think deeply, we will understand that there is nothing separate from you whether it is moving or stationary, good or bad, virtue or evil and of anything. The Vedhaas, Upanishathths, Puraanaas, Saasthraas and Ithihaasaas are derived from you. You are Hiranyagerbha, meaning born from the golden embryo or golden womb which is the reservoir and source of creation or manifestation of the universe. You contain the universe within you. Though, the universe is a combination of all the three modes of material nature, you are transcendental. You are Parabrahma which contains everything including all the universes and the entities and elements therein. I offer prayers, devotional services and respectful obeisance unto you.

व्यक्तं विभो स्थूलमिदं शरीरं
येनेन्द्रियप्राणमनोगुणांस्त्वम् ।
भुङ्क्षे स्थितो धामनि पारमेष्ठ्ये
अव्यक्त आत्मा पुरुषः पुराणः ॥ ३३ ॥

33

Vyektham vibho stthoolamidham sareeram

Yenendhriyapraanamanogunaamsthvam
Bhungkshe stthitho ddhaamani paarameshttya
Avyektha aathmaa Purushah Puraanah.

Oh Lord, Brahmadheva! You are changelessly situated in the most exalted abode of Sathyaloka. You expand your part as a gross universal form of cosmic manifestation and appear to be experiencing and enjoying the Senses, Life, Mind and Material Modes of Nature. That gross form is what is visible to us. But your subtle form as Supreme Soul is invisible, and that form is the most Prime, Primary and Primordial. I offer prayers, devotional services and respectful obeisance unto you.

अनन्ताव्यक्तरूपेण येनेदमखिलं ततम् ।
चिदचिच्छक्तियुक्ताय तस्मै भगवते नमः ॥ ३४॥

34

Ananthaavyektharopena yenedhamakhilam thatham
Chidhachicchakthiyukthaaya thasmai Bhagawatha Namah.

Oh, The Supreme Lord, Brahmadheva! You are both internal and external energy and the mixed energy called the marginal potency which consists of all the living entities. You are unlimited and un-manifested, but your un-manifested form has expanded the cosmic manifestation, which is the form of the totality of the universe. I offer prayers, devotional services and respectful obeisance unto you.

यदि दास्यस्यभिमतान् वरान् मे वरदोत्तम ।
भूतेभ्यस्त्वद्विसृष्टेभ्यो मृत्युर्मा भून्मम प्रभो ॥ ३५॥

35

Yedhi dhaasasyabhimathaana varaanme varadhoththama!
BhoothebyasthvadhviSreeshtebhyo mrithyurmmaabhoonmama Prebho!

Oh Brahmadheva! You are the first and foremost and the chief among the Dhevaas or the gods, those who fulfill the wishes and desires of their devotees. If you are willing to bless and grant me boon, then I should not face my end from the hands of any of your creations or I should not be

killed by any creations of the universe. That is the boon I want you to grant me.

नान्तर्बहिर्दिवा नक्तमन्यस्मादपि चायुधैः ।
न भूमौ नाम्बरे मृत्युर्न नरैर्न मृगैरपि ॥ ३६॥

36

Naantharbbehirdhivaa nakthamanyasmaadhapi chaayuddhaih
Na bhoomau naambare mrithyurna narairna mrigairapi.

Oh Lord, Brahmadheva! Please grant me boon so that I will not be killed within the house or outside the house or in the sky or on the earth or during night or during daytime or with weapons or without weapons or by any human or by any animal or by any other living or non-living entities created by you, Brahmadheva or the creation of anyone else. That is the boon I wish to have. I offer prayers, devotional services and respectful obeisance unto you.

व्यसुभिर्वासुमद्भिर्वा सुरासुरमहोरगैः ।
अप्रतिद्वन्द्वतां युद्धे ऐकपत्यं च देहिनाम् ॥ ३७॥

37

Vyesubhirvvasumadhbhirvaa Suraasuramahoragaih
Aprethidhvandhvathaam yudhdde aikapathyam cha dhehinaam.

Oh Lord, Brahmadheva! Further to above, please also grant me boons so that I will not be killed by living or non-living Dhaanavaas or Dhevaas or Sarppaas. Let me have the boon to live without any challenger or rivals and let me become unconquerable by anyone, either living or non-living or moving or non-moving entities. Please grant me the boon to be the sole unchallengeable supreme authority of all the three worlds and of the universe.

सर्वेषां लोकपालानां महिमानं यथाऽऽत्मनः ।
तपोयोगप्रभावाणां यन्न रिष्यति कर्हिचित् ॥ ३८॥

38

Sarvveshaam lokapaalaanaam mahimaanam yetthaaaathmanah
Thapoyougaprebhaavaanaam yenna rishyathi karhichith.

Oh, the Four-Faced Brahmadheva! Please grant me the boon so that I will be equal to you with your exalted greatness, divinity, position as the protector of the universe, the supreme being of the universe, eternity, immortality, all the mystic powers you possess and all prosperities and auspiciousness. Let me be the supreme being of the universe.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
सप्तमस्कन्धे हिरण्यकशिपुवरयाचनं नाम तृतीयोऽध्यायः ॥ ३॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
SapthamaSkanddhe HiranyakasiporvVaraYaachanam Naama
ThritheeyoAddhyaayah

Thus, we conclude the Third Chapter Named as Request of Boon by Hiranyakasipu [Austerity and Penance of Hiranyakasipu and His Request for Blessings and Boons] 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 Namoh Bhagavathe Vaasudhevaayah!
Om Namoh Bhagavathe Vaasudhevaayah!
Om Namoh Bhagavathe Vaasudhevaayah!