



Nṛsiṃha-Caturdaśī

The Appearance Day of Lord Nṛsiṃhadeva

Śrī Śrīmad Gour Govinda Swami

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Śrī Śrīmad Gour Govinda Swami

A lecture delivered on 14 May, 1995, in Bhubaneswar

Translations and purports of *Śrīmad-Bhāgavatam* are

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Invocation

Śrī Daśavatāra-Stotra

Pralaya Payodhi Jāle
From *Gītā-govinda* by Jayadeva Gosvāmī

Text One

*pralaya-payodhi-jāle dhṛtavān asi vedam
vihita-vahitra-caritram akhedam
keśava dhṛta-mīna-sarīra jaya jagadīśa hare*

“O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of a fish! All glories to You! You easily acted as a boat in the form of a giant fish just to give protection to the Vedas, which had become immersed in the turbulent sea of devastation.”

Text Two

*kṣitir iha vipulatāre tiṣṭhati tava pṛṣṭhe
dharāṇi-dhāraṇa-kīṇa-cakra-gariṣṭhe
keśava dhṛta-kūrma-sarīra jaya jagadīśa hare*

O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of a tortoise! All glories to You! In this incarnation as a divine tortoise the great Mandara Mountain rests upon Your gigantic back as a pivot for churning the ocean of milk. From holding up the huge mountain a large

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scar-like depression is put in Your back, which has become most glorious.

Text Three

*vasati daśana-sikhare dharaṇi tava lagnā
śasini kalaṅka-kaleva nimagnā
keśava dhṛta-sūkara-rūpa jaya jagadīśa hare*

○ Keśava! ○ Lord of the universe! ○ Lord Hari, who have assumed the form of a boar! All glories to You! The earth, which had become immersed in the Garbhodaka Ocean at the bottom of the universe, sits fixed upon the tip of Your tusk like a spot upon the moon.

Text Four

*tava kara-kamala-vare nakham adbhuta-śṛṅgam
dalita-hiraṇyakaśipu-tanu-bhṛṅgam
keśava dhṛta-narahari-rūpa jaya jagadīśa hare*

“○ Keśava! ○ Lord of the universe! ○ Lord Hari, who have assumed the form of half-man, half-lion! All glories to You! Just as one can easily crush a wasp between one’s fingernails, so in the same way the body of the wasp-like demon Hiraṇyakaśipu has been ripped apart by the wonderful pointed nails on Your beautiful lotus hands.”

Text Five

*chalayasi vikramaṇe balim adbhuta-vāmana
pada-nakha-nīra-janita-jana-pāvana
keśava dhṛta-vāmana-rūpa jaya jagadīśa hare*

“○ Keśava! ○ Lord of the universe! ○ Lord Hari, who have assumed the form of a dwarf-brāhmaṇa! All glories to You! ○

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wonderful dwarf, by Your massive steps You deceive King Bali, and by the Ganges water that has emanated from the nails of Your lotus feet, You deliver all living beings within this world.”

Text Six

*kṣatriya-rudhira-maye jagad-apagata-pāpam
snaṇpayasi ṇayasi śamita-bhava-tāpam
keśava dhṛta-bhṛgupati-rūpa jaya jagadiśa hare*

“O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of Bhṛgupati [Paraśurāma]! All glories to You! At Kurukṣetra You bathe the earth in the rivers of blood from the bodies of the demoniac *kṣatriyas* that You have slain. The sins of the world are washed away by You and because of You, people are relieved from the blazing fire of material existence.”

Text Seven

*vitarsi dikṣu raṇe dik-pati-kamanīyam
daśa-mukha-mauli-balim ramaṇīyam
keśava dhṛta-rāma-śarīra jaya jagadiśa hare*

“O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of Rāmacandra! All glories to You! In the battle of Laṅkā You destroyed the ten-headed demon Rāvaṇa and distributed his heads as a delightful offering to the presiding deities of the ten directions, headed by Indra. This action was long desired by all of them, who were much harassed by this monster.”

Text Eight

*vahasi vapuṣi viśade vasaṇam jaladābham
hala-hati-bhīti-milita-yamunābham
keśava dhṛta-haladhara-rūpa jaya jagadiśa hare*

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“O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of Balarāma, the wielder of the plow! All glories to You! On Your brilliant white body You wear garments the color of a fresh blue rain cloud. These garments are colored like the beautiful dark hue of the River Yamunā, who feels great fear due to the striking of Your plowshare.”

Text Nine

*nindāsī yajña-vidher ahaha śruti-jātam
sadaya-hṛdaya darsita-paśu-ghātam
keśava dhṛta-buddha-śarīra jaya jagadīśa hare*

“O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of Buddha! All glories to You! O Buddha of compassionate heart, you decry the slaughtering of poor animals performed according to the rules of Vedic sacrifice.”

Text Ten

*mleccha-nivaha-nidhane kalayasi karavālam
dhūmaketum iva kim api karālam
keśava dhṛta-kalki-śarīra jaya jagadīśa hare*

“O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of Kalki! All glories to You! You appear like a comet and carry a terrifying sword for bringing about the annihilation of the wicked barbarian men at the end of the Kali-yuga.”

Text Eleven

*śrī-jayedeva-kaver idam uditam udāram
śṛṅgu sukha-dam śubha-dam bhava-sāram
keśava dhṛta-daśa-vidha-rūpa jaya jagadīśa hare*

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“O Keśava! O Lord of the universe! O Lord Hari, who have assumed these ten different forms of incarnation! All glories to You! O readers, please hear this hymn of the poet Jayadeva, which is most excellent, an awarder of happiness, a bestower of auspiciousness, and is the best thing in this dark world.”

*jaya nṛsimhadeva!
jaya narahari!
jaya prahlāda maharaja!
bhagavān nṛsimhadeva ki jaya!
bhagavān nṛsimhadeva ki śubha āvirbhāva tithi, ki jaya!
bhakta prahlāda ki jaya!
bhakta pravara prahlāda mahārāja ki jaya!
samavetā bhakta-vṛnda ki jaya!
gaura premānande hari haribol*

*om ajñāna-timirāndhasya
jñānāñjana-salākayā
cakṣur unmilitaṁ yena
tasmai śrī-gurave namaḥ*

*śrī-caitanya-mano-'bhīṣṭaṁ
sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam*

“I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him. When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?”



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*vande 'ham śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁs ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthāhṅvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhāhṅvitaṁs ca*

“I offer my respectful obeisances unto the lotus feet of my spiritual master and unto the feet of all Vaiṣṇavas. I offer my respectful obeisances unto the lotus feet of Śrīla Rūpa Gosvāmī along with his elder brother Sanātana Gosvāmī, as well as Raghunātha Dāsa and Raghunātha Bhaṭṭa, Gopāla Bhaṭṭa, and Śrīla Jīva Gosvāmī. I offer my respectful obeisances to Lord Kṛṣṇa Caitanya and Lord Nityānanda along with Advaita Ācārya, Gadādhara, Śrīvāsa, and other associates. I offer my respectful obeisances to Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa along with Their associates Śrī Lalitā and Viśākhā.”

*he kṛṣṇa karuṇā-sindho
dīna-bandho jagat-pate
gopeśa gopikā-kānta
rādhā-kānta namo 'stu te*

“O my dear Kṛṣṇa, You are the friend of the distressed and the source of creation. You are the master of the gopīs and the lover of Rādhārāṇī. I offer my respectful obeisances unto You.”

*taṭpa-kāñcana-gaurāṅgi
rādhē vṛndāvaneśvari
vṛṣabhānu-sute devi
praṇamāmi hari-priye*

“I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You

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are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.

*vāñchā-kalpatarubhyaś ca
kṛpā-sindhubhya eva ca
patitānām pāvanebhyo
vaiṣṇavebhyo namo namaḥ*

“I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen souls.”

*namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ*

“O most munificent incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden color of Śrīmatī Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You. (*Caitanya-caritāmṛta Madhya-līlā 19.54*)

*śrī-kṛṣṇa-caitanya
prabhu-nityānanda
śrī-advaita gadādhara
śrīvāsādi-gaura-bhakta-vṛnda*

“I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.”

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*hare kṛṣṇa hare kṛṣṇa
kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma
rāma rāma hare hare*

*vāg-īśā yasya vadane
lakṣmīr yasya ca vakṣasi
yasyāste hṛdaye saṁvit
taṁ nṛsimham ahaṁ bhaje*

“I worship Lord Nṛsimha, within whose mouth reside the great masters of eloquence, upon whose chest resides the goddess of fortune, and within whose heart resides the divine potency of consciousness.” (Prayer by Śrīla Śrīdhara Svāmī)

Recite this *praṇām-mantra*:

Śrī Nṛsimha Praṇāma

*namas te narasimhāya prahlādāhlāda-dāyine
hiraṇyakaśipuṛ vakṣaḥ-silā-ṭaṅka-nakhālaye*

“I offer my obeisances to Lord Narasimha who gives joy to Prahlāda Mahārāja and whose nails are like chisels on the stonelike chest of the demon Hiraṇyakaśipu.”

*ito nṛsimhaḥ parato nṛsimho yato yato yāmi tato nṛsimhaḥ
bahir nṛsimho hṛdaye nṛsimho nṛsimham ādim śaraṇaṁ praṇadye*

“Lord Nṛsimha is here and also there. Wherever I go Lord Nṛsimha is there. He is in the heart and is outside as well. I surrender to Lord Nṛsimha, the origin of all things and the supreme refuge.”

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*tava kara-kamala-vare nakham adbhuta-śṛṅgam
dalita-hiraṇyakasipu-tanu-bhṛṅgam
keśava dhṛta-narahari-rūpa jaya jagadīśa hare*

“O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of half-man, half-lion! All glories to You! Just as one can easily crush a wasp between one’s fingernails, so in the same way the body of the wasp-like demon Hiraṇyakasipu has been ripped apart by the wonderful pointed nails on Your beautiful lotus hands.”



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*vāg-īśā yasya vadane
lakṣmīr yasya ca vakṣasi
yasyāste hṛdaye samvit
taṁ nṛṣimham ahaṁ bhaje*

“I worship Lord Nṛsimha, within whose mouth reside the great masters of eloquence, upon whose chest resides the goddess of fortune, and within whose heart resides the divine potency of consciousness.” (Prayer by Śrīla Śrīdhara Svāmi)

jaya śrī nṛṣimhadeva bhagavāna ki jaya!

*avatārā hy asaṅkhyeyā
hareḥ sattva-nidher dvijāḥ
yathāvidāsināḥ kulyāḥ
sarasaḥ syuḥ sahasraśaḥ*

“O brāhmaṇas, the incarnations of the Lord are innumerable, like rivulets flowing from inexhaustible sources of water.” (Śrīmad-Bhāgavatam 1.3.26)

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*matsyāśva-kacchapa-nṛsimha-varāha-haṁsa-
rājanya-vīpra-vibudheṣu kṛtāvataṛaḥ
tvam̐ pāsi nas tri-bhuvanam̐ ca yathādhuneśa
bhāram̐ bhuvo hara yadūtama vandanam̐ te*

“O supreme controller, Your Lordship previously accepted incarnations as a fish, a horse, a tortoise, Nṛsimhadeva, a boar, a swan, Lord Rāmacandra, Paraśurāma and, among the demigods, Vāmanadeva, to protect the entire world by Your mercy. Now please protect us again by Your mercy by diminishing the disturbances in this world. O Kṛṣṇa, best of the Yadus, we respectfully offer our obeisances unto You.”
(Śrīmad-Bhāgavatam 10.2.40)

This is a prayer offered by the demigods to the Supreme Lord in the prison house of Kaṁsa when Kṛṣṇa was about to appear from the womb of Devakī. “O best of the Yadu dynasty, You have appeared in many, many incarnations: Matsya – the fish incarnation; Kūrma – the tortoise incarnation; Varāha – the boar incarnation; Hayagrīva – the horse incarnation; Nṛsimha, Haṁsa, Vāmana, Balarāma, Rāmacandra, Buddha, Kalki, etc. They are all *lilā-avatāras*. “You assume all these various *lilā-avatāras*, and appear here in this material world to annihilate the demons, those who are great burdens on Mother Earth. Thereby You lessen her burden. Therefore we all offer our obeisances to You repeatedly.”

The Three Parāvastha-Avatāras

In *Laghu-bhāgavatāmṛta* [5.16], Śrīla Rūpa Gosvāmī has said,

parāvastha avatāra śaḍ-guṇyam̐ pariṇīritam

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There are six types of opulence: all wealth, all strength, all fame, all beauty, all knowledge, and detachment and renunciation. In the three *parāvastha-avatāras* - Nṛsiṃha, Rāmacandra and Kṛṣṇa - these six types of opulence are completely full. Although these three are *parāvastha-avatāra*, still Kṛṣṇa is Bhagavān. In *Laghu-bhāgavatāmṛta*, quoting the statements of Bilvamaṅgala, Rūpa Gosvāmī Prabhu states:

*santv avatārā bahavaḥ
puṣkara-nābhasya sarvato-bhadraḥ
kṛṣṇād anyañ ko vā latāsv
apī premado bhavati
(Laghu-bhāgavatāmṛta 5.37)*

As there are many, many all-auspicious *avatāras*, still Kṛṣṇa is Bhagavān who even gives *prema* to a creeper. Out of the three *parāvastha-avatāras* only Kṛṣṇa gives *prema*. That is a special characteristic of *kṛṣṇa-avatāra*. Rāma and Nṛsiṃha killed many demons, but none of them obtained *mukti*. They were born again as demons or great *atheists*. However, those who were killed by Kṛṣṇa or those who were killed on the battlefield of Kurukṣetra; seeing Kṛṣṇa, they all obtained *mukti*. This is the special characteristic of Kṛṣṇa, though all three are *parāvastha-avatāra*. Kṛṣṇa is very beautiful, the source of all beauty. He is *mādhuryaka-nilaya*, a very sweet and magnanimous *mūrti*. He is beautiful and sweet, and simultaneously magnanimous.

Kāmsa Is Known as Bhaya-Avatāra

Somehow think of Kṛṣṇa; absorb your mind in Kṛṣṇa. Kṛṣṇa is the object of love. If someone develops love for Kṛṣṇa, then

he can always think of Him, because He is the only object of love, He is the most beloved. Otherwise how can the stupid mind think of someone, unless one is the most beloved? Kṛṣṇa is the most beloved, the only object of love, so develop love for Kṛṣṇa and then you will think of Kṛṣṇa constantly, day and night, for 24 hours. Some demons, especially Kaṁsa, were very much afraid of Kṛṣṇa. Kaṁsa was day and night thinking of Kṛṣṇa, but that was only because of fear. Therefore Kaṁsa is known as *bhaya-avatāra*, an incarnation of fear. However, somehow those who thought of Kṛṣṇa all obtained *mukti-patha*.

Hiraṇyakaśipu Declared Himself Bhagavān

Nṛsiṃha *avatāra* comes in *Cākṣuṣa-manvantara* after Kūrma *avatāra*. You will find this in the seventh Canto, *Bhāgavatam*, the section of Nṛsiṃha *avatāra*. We will read from that chapter.

*yas tvayā manda-bhāgyokto
mad-anyo jagad-īśvaraḥ
kvāsau yadi sa sarvatra
kasmāt stambhe na dṛśyate*

“O most unfortunate Prahlāda, you have always described a Supreme Being other than me, a Supreme Being who is above everything, who is the controller of everyone, and who is all-pervading. But where is He? If He is everywhere, then why is He not present before me in this pillar?” (*Śrīmad-Bhāgavatam* 7.8.12)

Hiraṇyakaśipu the father of Prahlāda publicly declared that he was Bhagavān. “Who is Bhagavān? I am Bhagavān. Is He Bhagavān and better than me?” Prahlāda said, “Bhagavān is Bhagavān. No

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one will be equal to Him, and no one will be greater than Him. He is all pervading.” Then he said, “Is He there?” His son Prahlāda Mahārāja was a Vaiṣṇava. Hiraṇyakaśipu employed Ṣaṇḍa and Amarka, two teachers, to teach Prahlāda politics, crookedness, all nasty things, how to debate and rule. *Sama, dāna, veda, and daṇḍa-nīteḥ* [law and order] are the principles of the ruling class. Sometimes they pass by someone and give some charity; thereby they bring him under their control. Sometimes they inflict some punishment, and subdue. Or sometimes they debate, and then two parties fight and the third party is the winning party. *Sama, dāna, veda, daṇḍa-nīteḥ* is politics of a political party. Thus Hiraṇyakaśipu appointed the two teachers Ṣaṇḍa and Amarka to teach this to his son Prahlāda Mahārāja, but Prahlāda Mahārāja was a Vaiṣṇava from birth. When he was in his mother’s womb he had the opportunity to hear from Nārada Muni, a *sādhu*, and therefore he was a Vaiṣṇava from his very birth.

When he was a mere boy he spoke about the Supreme Lord. He taught all his classmates, who were demon boys, *bhakti*. Then it was noticed that, “Oh, all demon boys are becoming Viṣṇu *bhaktas*. This is danger. What is this?” So these two teachers, Ṣaṇḍa and Amarka, reported it to Hiraṇyakaśipu, otherwise they would be beheaded. “We are teaching him, but this boy is not accepting our lessons. He is always thinking about Lord Viṣṇu, and by doing this all the demoniac boys are now becoming Viṣṇu-*bhaktas*.”

Hiraṇyakaśipu called his son, allowed him to sit on his lap, patted him, and asked, “What have you learned my boy?” When Prahlāda spoke about Lord Viṣṇu and Kṛṣṇa, Hiraṇyakaśipu became very angry, “What is this? Who is that Supreme Lord Viṣṇu? I am the Lord, is He greater than me?” Prahlāda replied, “The Supreme Lord is supreme, no one is greater than Him and no one is equal to Him. He is all-pervading. You’d better surrender

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unto Him.” Hiraṇyakaśipu became even angrier, “What is that? Is He greater than me? He is all-pervading? Is He everywhere? Is He here in this pillar?

Let Nṛsimhadeva Appear!

*so 'ham vikatthamānasya
śiraḥ kāyād dharāmi te
gopāyeta haris tvādya
yas te śaraṇam īpsitam*

“Because you are speaking so much nonsense, I shall now sever your head from your body. Now let me see your most worshipable God come to protect you. I want to see it.”
(Śrīmad-Bhāgavatam 7.8.14)

The time of devastation has come. These demoniac persons should be destroyed, killed. Definitely! Let Nṛsimhadeva appear and kill all these demoniac personalities! Then there will be peace in the world; otherwise there will not be peace. This time has come. This is Nṛsimhadeva’s mercy. Yes, all the demons should be killed now, devastated. Therefore it will rain unexpectedly and untimely for a long time. Such is a symptom of devastation. All crops will be destroyed, and then there will be no more food grains available.

The Lord Can Assume Any Form

*satyaṁ vidhātum nija-bhṛtya-bhāṣitam
vyāptim ca bhūteṣv akhileṣu cātmanah*

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*adṛśyatātyadbhuta-rūpam udvahan
stambhe sabhāyām na mṛgam na mānuṣam*

“To prove that the statement of His servant Prahlāda Mahārāja was substantial — in other words, to prove that the Supreme Lord is present everywhere, even within the pillar of an assembly hall — the Supreme Personality of Godhead, Hari, exhibited a wonderful form never before seen. The form was neither that of a man nor that of a lion. Thus the Lord appeared in His wonderful form in the assembly hall.” (*Śrīmad-Bhāgavatam* 7.8.17)

It was a wonderful form. How can one understand the Supreme Lord? He can assume any form, as He likes. His eyes were reddish; He was immense, effulgent, with fearful strong teeth, as sharp as a razor. His nostrils and mouth appeared as big as mountain caves. His body was touching the sky and the hairs on His body were as white as the moonshine. His arms were very long, appearing like swords of the soldiers. Hiraṇyakaśipu thought, “Who is this wonderful form? The Lord has appeared to kill me, but who can kill me? I am the Lord.” Thinking like that he lifted his club and started talking with the Lord. Then there was fierce fighting between Hiraṇyakaśipu and Nṛsimhadeva.

A Boon in a Roundabout Way

*viṣvak sphurantam grahaṇāturam harir
vyālo yathākhumṁ kulīśākṣata-tvacam
dvāry ūrum āpatya dadāra līlayā
nakhair yathāhiṁ garuḍo mahā-viṣam*

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“As a snake captures a mouse or Garuḍa captures a very venomous snake, Lord Nṛsimhadeva captured Hiraṇyakaśipu, who could not be pierced even by the thunderbolt of King Indra. As Hiraṇyakaśipu moved his limbs here, there and all around, very much afflicted at being captured, Lord Nṛsimhadeva placed the demon on His lap, supporting him with His thighs and in the doorway of the assembly hall the Lord very easily tore the demon to pieces with the nails of His hand.” (*Śrīmad-Bhāgavatam* 7.8.29)

Hiraṇyakaśipu had received a boon, because he had pleased Brahma. When he asked for immortality Lord Brahma said, “I am not immortal, I will die. So how can I grant you this boon?”

Then, finding a way around it, he said, “May I not be killed by any demigod, or human being, or by any weapon. I will not be killed during the day-time or at night, or in or out-side the room. I will not be killed on the land, in water, or in the sky.” Thus, in a roundabout way, immortality was granted to him. When Brahma granted him this boon Hiraṇyakaśipu thought, “Yes, now I am immortal!”

He Appeared in a Wonderful Form

However, what is impossible for the Supreme Lord? So He appeared in such a wonderful form. He was neither a human being, nor a lion. Wonderful! He killed him with His pointed nails, not with any weapon and He put him on His lap, not on land, water, or the sky; not inside or outside, but on the threshold. He did not kill him during day-time or night-time, but at the conjunction of day and night, *silā-taṅka-nakhālaye*. When He killed him, Nṛsimhadeva’s mane became stained with blood and Hiraṇyakaśipu’s intestines appeared like a flower garland on the

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chest of Nṛsimhadeva. It seemed as if a lion had killed an elephant. So many of Hiraṇyakaśipu’s soldiers came out to fight against the Lord, but the Lord, with His sharp nails, tore them apart.

“Lord Nṛsimhadeva’s mouth and mane were sprinkled with drops of blood, and His fierce eyes, full of anger, were impossible to look at. Licking the edge of His mouth with His tongue, the Supreme Personality of Godhead, Nṛsimhadeva, decorated with a garland of intestines taken from Hiraṇyakaśipu’s abdomen, resembled a lion that has just killed an elephant.” (*Śrīmad-Bhāgavatam* 7.8.30)

“The Supreme Personality of Godhead, who had many, many arms, first uprooted Hiraṇyakaśipu’s heart and then threw him aside and turned toward the demon’s soldiers. These soldiers had come in thousands to fight with Him with raised weapons and were very faithful followers of Hiraṇyakaśipu, but Lord Nṛsimhadeva killed all of them merely with the ends of His nails.” (*Śrīmad-Bhāgavatam* 7.8.31)

“The hair on Nṛsimhadeva’s head shook the clouds and scattered them here and there, His glaring eyes stole the effulgence of the luminaries in the sky, and His breathing agitated the seas and oceans. Because of His roaring, all the elephants in the world began to cry in fear.” (*Śrīmad-Bhāgavatam* 7.8.32)

“Airplanes were thrown into outer space and the upper planetary system by the hair on Nṛsimhadeva’s head. Because of the pressure of the Lord’s lotus feet, the earth appeared to slip from its position, and all the hills and mountains sprang up due to His intolerable force. Because of the Lord’s bodily effulgence, both the sky and all directions diminished in their natural illumination.” (*Śrīmad-Bhāgavatam* 7.8.33)

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“Manifesting a full effulgence and a fearsome countenance, Lord Nṛsīmha, being very angry and finding no contestant to face His power and opulence, then sat down in the assembly hall on the excellent throne of the king. Because of fear and obedience, no one could come forward to serve the Lord directly.” (*Śrīmad-Bhāgavatam* 7.8.34)

“Hiraṇyakaśipu had been exactly like a fever of meningitis in the head of the three worlds. Thus when the wives of the demigods in the heavenly planets saw that the great demon had been killed by the personal hands of the Supreme Personality of Godhead, their faces blossomed in great joy. The wives of the demigods again and again showered flowers from heaven upon Lord Nṛsīmhadeva like rain.” (*Śrīmad-Bhāgavatam* 7.8.35)

“At that time, the airplanes of the demigods, who desired to see the activities of the Supreme Lord, Nārāyaṇa, crowded the sky. The demigods began beating drums and kettledrums, and upon hearing them the angelic women began to dance, while the chiefs of the Gandharvas sang sweetly.” (*Śrīmad-Bhāgavatam* 7.8.36)

“My dear King Yudhiṣṭhira, the demigods then approached the Lord. They were headed by Lord Brahmā, King Indra and Lord Śiva and included great saintly persons and the residents of Pitṛloka, Siddhaloka, Vidyādhara-loka and the planet of the snakes. The Manus approached, and so did the chiefs of various other planets. The angelic dancers approached, as did the Gandharvas, the Cāraṇas, the Yakṣas, the inhabitants of Kinnaraloka, the Vetālas, the inhabitants of Kimpuruṣa-loka, and the personal servants of Viṣṇu like Sunanda and Kumuda. All of them came near the Lord, who glowed with intense light. They individually offered their obeisances and prayers, their hands folded at their heads.” (*Śrīmad-Bhāgavatam* 7.8.37-39)

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“Lord Brahmā prayed: My Lord, You are unlimited, and You possess unending potencies. No one can estimate or calculate Your prowess and wonderful influence, for Your actions are never polluted by the material energy. Through the material qualities, You very easily create the universe, maintain it and again annihilate it, yet You remain the same, without deterioration. I therefore offer my respectful obeisances unto You.” (*Śrīmad-Bhāgavatam* 7.8.40)

Prahlāda Received Transcendental Knowledge

Nṛsiṃhadeva was so angry that no one dared approach Him. Even Lakṣmīdevī could not approach Him. At last Brahmā persuaded Prahlāda Mahārāja to go and pacify Him. Then Prahlāda Mahārāja went there fearlessly. All were afraid but Prahlāda was not at all afraid of the Lord, because he is a dear devotee. He fell flat at the lotus feet of Nṛsiṃhadeva, and then Nṛsiṃhadeva put His lotus-like hand on Prahlāda Mahārāja’s head. Immediately Prahlāda Mahārāja received the mercy of transcendental knowledge. Then Prahlāda Mahārāja offered many prayers. We will read some of those prayers of Prahlāda, from the seventh canto, ninth chapter of *Śrīmad-Bhāgavatam*.

Prahlāda Mahārāja’s Prayers

Prahlāda Mahārāja prayed: “How is it possible for me, who has been born in a family of *asuras*, to offer suitable prayers to satisfy the Supreme Personality of Godhead? Even until now, all the demigods, headed by Lord Brahmā, and all the saintly persons could not satisfy the Lord by streams of excellent words, although such persons are very qualified, being in the mode of goodness. Then what is to be said of me? I am not at all qualified.” (*Śrīmad-Bhāgavatam* 7.9.8)

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Prahlāda Mahārāja continued: “One may possess wealth, an aristocratic family, beauty, austerity, education, sensory expertise, luster, influence, physical strength, diligence, intelligence and mystic yogic power, but I think that even by all these qualifications one cannot satisfy the Supreme Personality of Godhead. However, one can satisfy the Lord simply by devotional service. Gajendra did this, and thus the Lord was satisfied with him.” (*Śrīmad-Bhāgavatam* 7.9.9)

“If a *brāhmaṇa* has all twelve of the brahminical qualifications [as they are stated in the book called *Sanat-sujāta*] but is not a devotee and is averse to the lotus feet of the Lord, he is certainly lower than a devotee who is a dog-eater but who has dedicated everything—mind, words, activities, wealth and life—to the Supreme Lord. Such a devotee is better than such a *brāhmaṇa* because the devotee can purify his whole family, whereas the so-called *brāhmaṇa* in a position of false prestige cannot purify even himself.” (*Śrīmad-Bhāgavatam* 7.9.10)

“The Supreme Lord, the Supreme Personality of Godhead, is always fully satisfied in Himself. Therefore when something is offered to Him, the offering, by the Lord’s mercy, is for the benefit of the devotee, for the Lord does not need service from anyone. To give an example, if one’s face is decorated, the reflection of one’s face in a mirror is also seen to be decorated.” (*Śrīmad-Bhāgavatam* 7.9.11)

“Therefore, although I was born in a demoniac family, I may without a doubt offer prayers to the Lord with full endeavor, as far as my intelligence allows. Anyone who has been forced by ignorance to enter the material world may be purified of material life if he offers prayers to the Lord and hears the Lord’s glories.” (*Śrīmad-Bhāgavatam* 7.9.12)

A Bhakta Is Very Dear to Me

Even Lakṣmīdevī, who is sitting on the chest of the Lord, cannot get it. It is very difficult on Her part, but a dear devotee of the Lord very easily gets such mercy of the Lord. The Lord has equal vision *samaḥ sarveṣu bhūteṣu* [Bg 18.54] – He is equally disposed toward every living entity. *Na me dveṣyo 'sti na priyaḥ* [Bg 9.29] – “I envy no one, nor am I partial to anyone. I am equal to all, but a *bhakta* is very dear to Me.” *Ye bhajanti tu mām bhaktyā* [Bg 9.29] – “Those who do My *bhajana* with *bhakti*, are in Me, I am in them.” Though He is impartial, but He is very partial towards His devotees.

Offer Nṛsimha-Praṇāma to be Free from Fear

These are all prayers by Prahlāda Mahārāja and there is one specific prayer,

*tad yaccha manyum asuraś ca hatas tvayādya
modeta sādthur aṇi vṛścika-sarpa-hatyā
lokāś ca nirvṛtim itāḥ pratiyanti sarve
rūpaṁ nṛsimha vibhayāya janāḥ smaranti*

“My Lord Nṛsimhadeva, please, therefore, cease Your anger now that my father, the great demon Hiraṇyakaśipu, has been killed. Since even saintly persons take pleasure in the killing of a scorpion or a snake all the worlds have achieved great satisfaction because of the death of this demon. Now they are confident of their happiness, and they will always remember Your auspicious incarnation in order to be free from fear.”
(*Sṛmad-Bhāgavatam* 7.9.14)

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Scorpions and snakes should be killed. Saintly persons kill them and get pleasure. *Sadhus* never kill other living entities. This has been said in this verse. We should always offer this prayer, *namaste narasimhāya*, to be free from fear. Nṛsimhadeva kills all inauspiciousness that comes in the path of devotion, therefore we offer *Nṛsimha-praṇāma*. When we start a journey we also offer *Nṛsimha-praṇāma*, so that there will be no fear, no obstructions, and no fearful conditions. Nṛsimhadeva comes, and kills it. Therefore we always offer *Nṛsimha-praṇāma* and it has been said in this verse that devotees will always remember You, they will offer You prayers and will be free from all types of fear.

Place Me in Touch with Your Pure Devotee

*tasmād amūs tanu-bhṛtām aham āśiṣo 'jña
āyuh śriyam vibhavam aindriyam āviriñcyāt
necchāmi te vilulitān uruvikrameṇa
kālātmanopanaya mām nija-bhṛtya-pārśvam*

“My dear Lord, now I have complete experience concerning the worldly opulence, mystic power, longevity and other material pleasures enjoyed by all living entities, from Lord Brahmā down to the ant. As powerful time, You destroy them all. Therefore, because of my experience, I do not wish to possess them. My dear Lord, I request You to place me in touch with Your pure devotee and let me serve him as a sincere servant.” (Śrīmad-Bhāgavatam 7.9.24)

A Vaiṣṇava Has Love for All Living Entities

When Nṛsimhadeva offered Prahlāda *mukti*, he refused. Why he refused is stated in the following prayer,

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*prāyeṇa deva munayaḥ sva-vimukti-kāmā
maunaṁ caranti vijane na parārtha-niṣṭhāḥ
naitān vihāya kṛpaṇān vimumukṣa eko
nānyaṁ tvad asya śaraṇaṁ bhramato 'nupaśye*

“My dear Lord Nṛsimhadeva, I see that there are many saintly persons indeed, but they are interested only in their own deliverance. Not caring for the big cities and towns, they go to the Himālayas or the forest to meditate with vows of silence [*mauna-vrata*]. They are not interested in delivering others. As for me, however, I do not wish to be liberated alone, leaving aside all these poor fools and rascals. I know that without Kṛṣṇa consciousness, without taking shelter of Your lotus feet, one cannot be happy. Therefore I wish to bring them back to shelter at Your lotus feet.” (*Śrīmad-Bhāgavatam* 7.9.44)

The *munis* and sages are only interested in their own deliverance. They go to the Himālayan Mountains in search of a solitary place to do *sādhana*, and there they undergo so many severe austerities and penances. So, who thinks of delivering the living entities, the *mlecchas* and *yavanas*, those who are in the hellish planets? Western countries mean hellish planets. The *sādhu* thinks of the suffering conditioned souls and goes there to preach and inculcate Kṛṣṇa consciousness unto those *mlecchas*, *yavanas*, and demons. Only a Vaiṣṇava like Prahlāda Mahārāja can do this, otherwise no one can do it. A Vaiṣṇava, whose heart is so compassionate and so merciful, has love for all living entities, even for the worms in stool. He thinks even about their deliverance.

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I Offer My Respectful Obeisances Unto You

There is another prayer in *Śrīmad-Bhāgavatam*,

*tat te 'rhattama namaḥ stuti-karma-pūjāḥ
karma smṛtiś caraṇayoḥ śravaṇam kathāyām
saṁsevayā tvayi vineti ṣaḍ-aṅgayā kim
bhaktim janaḥ paramahaṁsa-gatau labheta*

“Therefore, O Supreme Personality of Godhead, the best of all persons to whom prayers are offered, I offer my respectful obeisances unto You because without rendering six kinds of devotional service unto You — offering prayers, dedicating all the results of activities, worshiping You, working on Your behalf, always remembering Your lotus feet and hearing about Your glories — who can achieve that which is meant for the *paramahaṁsas*?” (*Śrīmad-Bhāgavatam* 7.9.50)

No Better than a Merchant

Then Prahlāda Mahārāja said,

*nānyathā te 'khila-guro
ghaṭeta karuṇātmanaḥ
yas ta āśiṣa āśāste
na sa bhṛtyaḥ sa vai vaṇik*

“Otherwise, O my Lord, O supreme instructor of the entire world, You are so kind to Your devotee that You could not induce him to do something unbeneficial for him. On the other hand, one who desires some material benefit in exchange for

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devotional service cannot be Your pure devotee. Indeed, he is no better than a merchant who wants profit in exchange for service.” (Śrīmad-Bhāgavatam 7.10.4)

Yes, one who does business with the Lord, is no better than a merchant — “I give you this, if you give me that.”

*aham tv akāmas tvad-bhaktas
tvam ca svāmy anapāśrayaḥ
nānyathehāvayor artho
rāja-sevakayor iva*

“O my Lord, I am Your unmotivated servant, and You are my eternal master. There is no need of our being anything other than master and servant. You are naturally my master, and I am naturally Your servant. We have no other relationship.” (Śrīmad-Bhāgavatam 7.10.6)

The Only Prayer Everyone Should Offer

*yadi dāsyasi me kāmān
varāṁs tvam varadarṣabha
kāmānām hṛdy asanrohām
bhavatas tu vṛṇe varam*

“O my Lord, best of the givers of benediction, if You at all want to bestow a desirable benediction upon me, then I pray from Your Lordship that within the core of my heart there be no material desires.” (Śrīmad-Bhāgavatam 7.10.7)

Offer this prayer, and if the Lord grants this boon then material desires will be gone. This is the prayer that all should offer. We

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have so many lusty desires. Who will root them out? So everyone should offer prayers at the lotus feet of the Lord from the core of their heart. “If You want to give me a boon, please take away all lusty desire so that never at any time, in any condition, under any circumstance, material desires will crop up in my heart.” When Nṛsīmhadeva was ready to give him any boon he desired, Prahlāda Mahārāja asked for this boon.

I Wish that He Be Excused

Then Prahlāda offered the following three prayers,

*varam varaya etat te
varadeśān mahēśvara
yad anindat pitā me
tvām avidvāms teja aiśvaram*

*viddhāmarṣāsayaḥ sāksāt
sarva-loka-gurum prabhum
bhrātṛ-heti mṛṣā-dṛṣṭis
tvad-bhakte mayi cāghavān*

*tasmāt pitā me pūyeta
durantād dustarād aghāt
pūtas te ‘pāṅga-samdr̥ṣṭas
tadā kṛpāṇa-vatsala*

Prahlāda Mahārāja said: O Supreme Lord, because You are so merciful to the fallen souls, I ask You for only one benediction. I know that my father, at the time of his death, had already been purified by Your glance upon him, but because of his ignorance of Your beautiful power and supremacy, he

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was unnecessarily angry at You, falsely thinking that You were the killer of his brother. Thus he directly blasphemed Your Lordship, the spiritual master of all living beings, and committed heavily sinful activities directed against me, Your devotee. I wish that he be excused for these sinful activities. (*Śrīmad-Bhāgavatam* 7.10.15-17)

What a Vaiṣṇava in the Family Can Do

Prahlāda prays for his father, therefore his father was excused. Then what did the Lord say?

*triṅ-saptabhiḥ pitā pūtaḥ
pitybhiḥ saha te 'nagha
yat sādho 'sya kule jāto
bhavān vai kula-pāvanaḥ*

The Supreme Personality of Godhead said: “My dear Prahlāda, O most pure, O great saintly person, your father has been purified, along with twenty-one forefathers in your family. Because you were born in this family, the entire dynasty has been purified.” (*Śrīmad-Bhāgavatam* 7.10.18)

If a Vaiṣṇava like Prahlāda Mahārāja takes birth in some family, twenty-one generations will be delivered. If a son becomes a Vaiṣṇava, what he can do! If you want a son, then procreate a son like Prahlāda. Otherwise why will you procreate a child? The hogs procreate hundreds of children, and all eat stool. It is nonsense. If you want to have a son, procreate a son like Prahlāda, then his father is glorified, his mother is glorified. He is a real father and she is a real mother. Otherwise they are not a real father and mother; rather they are hog and she-hog, only engaged in sexual

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enjoyment, nothing else. Then you are procreating all nasty bastard children, hog-like children who eat stool. Why would you produce such children? There is no need of producing children. If you want to marry, then marry and produce a Vaiṣṇava son like Prahlāda. Then the father and mother will be glorified. Otherwise it is condemned.

These are some of the many prayers of Prahlāda Mahārāja. We should offer such prayers to the Supreme Lord. Especially on this auspicious day we should offer these prayers to Jagannātha, who has assumed the Nṛsimha form: “Please give me this boon, on this auspicious day of Your appearance, that no material desire, lusty desire will arise in my heart. Please take out these lusty desires from me.”

Observe it by Fasting and Offering Prayers

*vaiśākhasya caturdaśyām-śuklāyām śrī nṛkesarī-
jatas tad asyam tatpūjot-śavam kurvīta savrataṁ*

This is in *Hari-bhakti-vilāsa*, Sanātana Gosvāmi is quoting from the *Padma Purāṇa*.

This is the *tithi*, day, today, in the month of Vaiśākha. This is the 14th day of the bright fortnight, on this auspicious day, *tithi* Nṛsimha-deva appears. Therefore, on this auspicious *tithi* all the devotees observe it by fasting and offering prayers to Nṛsimhadeva.

Worship of His Devotee Is Superior

*prahlāda-kleśa nāśāyaya hi puṇya caturdaśī
pūjāyeta tatra yatnena hareḥ prahlādam agrataḥ*

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On this *tithi*, this day, before offering worship to Nṛsimhadeva, you should first offer worship to Prahlāda Mahārāja, His dear devotee. His devotee should be worshipped first. Worship of His devotee is superior to the direct worship of the Lord. The Lord appeared in order to protect His dear devotee from the persecution of his demoniac father Hiraṇyakaśipu. So first of all we should offer worship to Prahlāda, then we offer worship to Nṛsimhadeva. This is the process.

It is required that you fast on this day. This is the *vrata* — fasting. You may take a little *prasādam*, *anukalpa*, as on *ekādaśī*.

The Results of Observing Nṛsimha-Caturdaśī-Vrata

In the *Nṛsimha Purāṇa* is mentioned that Prahlāda Mahārāja asked Nṛsimhadeva how he could develop *bhakti* towards Him. In answer Nṛsimhadeva said: “In ancient days, in Avantī, there was a *brāhmaṇa* named Vasu Sharma, a *paṇḍit*. He knew Veda very well. He had a devoted and chaste wife named Sushila who was endowed with all good qualities. She was celebrated for her devotion towards her husband. Vasu Sharma and Sushila gave birth to five sons. Four sons were naturally well behaved, learned, and obedient to their father, but the youngest son named Vasudeva, was an exception.” Nṛsimhadeva pointed to Prahlāda, “Your name was Vasudeva. You had a bad character and were addicted to associating with prostitutes. One day you quarreled and fought with a prostitute. That night both of you fasted because of this quarrelling and fighting. Fortunately, the day that you both fasted was My appearance day. Therefore both of you received the auspicious result of fasting on My appearance day.” Therefore we should fast today. “You were born as the son of Hiraṇyakaśipu, my dear devotee Prahlāda, and that prostitute took birth as a

heavenly prostitute, an *aṃsarā*, an angel in a heavenly planet, and she obtained so much material enjoyment there. After that she became My devotee, and now, you are a very dear devotee of Mine also, though born in a demoniac family. Observing My *vṛata*, Brahmā is endowed with creative potency. Brahmā observes this *vṛata*, *nṛsiṃha-caturdaśī-vṛata*, and Śiva also observes this *vṛata*, *nṛsiṃha-caturdaśī-vṛata*. Observing this *vṛata*, on My appearance day, Śivajī obtained such strength and potency that he was able to kill the demon Tripurāsura. Those who observe My *vṛata* on My appearance day, whatever desire they have, they offer to Me, I immediately grant it to them.”

Never Let Material Desires Arise in My Heart

Nṛsiṃhadeva is very merciful today, so offer this prayer: “Please give me this boon, O all-merciful Nṛsiṃhadeva, on this auspicious day of Your appearance, that not at any time, in any condition, under any circumstance will material desires arise in my heart. Please grant me this boon. I ask only for this boon. As I develop pure devotion towards You, please grant me this.” This is the only prayer you offer. All of you should offer this prayer. So many lusty desires you have. Nṛsiṃhadeva is very merciful today so He will definitely grant that boon to you. The Lord is unlimited and His *kathā* is unlimited. I hope all of you develop pure devotion to the Lord, and let all obstacles and inauspiciousness on the path of devotion be annihilated by Lord Nṛsiṃhadeva.

Bhagavān Nṛsiṃhadeva ki jaya!
Bhakta Prahlāda Mahārāja ki jaya!
Gaura-premānande hari haribol!

The Special Characteristic of Lord Nṛsimhadeva

Devotee 1: Gurudeva, in the *Caitanya-caritāmṛta* there is the pastime of cleansing the Guṇḍicā-mandira, and that has an analogy of cleansing the heart. So, is there an analogy of the pastimes of Nṛsimhadeva killing Hiraṇyakaśipu, for the *sādhaka*?
Śrīla Gour Govinda Swami: Yes. Killing Hiraṇyakaśipu means killing demoniac attitude. Yes, that is the analogy.

Devotee 1: All the *avatāras* are within Kṛṣṇa, so what is the need for a separate meditation on the form of Nṛsimhadeva?

Śrīla Gour Govinda Swami: Because the Nṛsimha form specifically kills all demoniac attitudes. Therefore, specifically we offer *praṇāma* to Nṛsimhadeva. Because we have so many lusty desires. We are not devotees at all; we really are demons. So let Him kill all demoniac attitudes in us. The material world is full of demons, so that means there is much envy here. Demons are envious. Devotees are not envious at all. Nṛsimhadeva will kill all these things and make your path of devotion free from all inauspiciousness, free from obstacles, free from all these hindrances. He will make it clear, and then you can very easily tread this path. This is the special characteristic of Nṛsimhadeva. Therefore we offer prayers to Him.

Lord Nṛsimhadeva Is Kalpa-Avatāra

Devotee 2: Gurudeva, in today's class it has been told that Lord Nṛsimhadeva first killed the *ādidaitrya* Hiraṇyakaśipu. While preaching to Prahlāda Mahārāja, Lord Nṛsimhadeva first stated that in his previous birth, though unconsciously, he remained

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fasting while quarrelling with the prostitute, because that is the auspicious appearance day of Lord Nṛsimhadeva.

Śrīla Gour Govinda Swami: It was a strange coincidence.

Devotee 2: Yes, a strange coincidence, Gurudeva, and that is why he got the benefit and was born as Prahlāda Mahārāja. So does that mean that Lord Nṛsimhadeva had appeared before also?

Śrīla Gour Govinda Swami: Yes, He is *kalpa-avatāra*, in every *kalpa* He comes.

Devotee 2: Then, when Hiraṇyakaśipu was called *ādidaitya*, what are the *lilās* of Lord Nṛsimhadeva when He appeared before this?

Śrīla Gour Govinda Swami: Because in all *kalpas* the Lord manifests this *lilā*. As the two demons, Jaya and Vijaya come and the Lord appears to kill them. It is in all *kalpas*, not only in one *kalpa*.

There is also another point. In the *lilā* of Nṛsimhadeva, Prahlāda Mahārāja is His eternal associate. How is it possible that he was born as the youngest son of Vasu Sharma who was addicted to a prostitute, but he became Prahlāda, who is an eternal associate? This is a most important question. When this *lilā* comes to any universe, Prahlāda is there, His eternal associate who takes part in His *lilā*. Otherwise how will the *lilā* manifest without His devotee? Prahlāda comes as His eternal associate. What is this? This is a most important question and no one is thinking of this. It is mentioned in the *Nṛsimha Purāṇa*, where Nṛsimhadeva told this, “You are this and that and did this and that, but what did you get? You developed *bhakti* so you were born as My devotee as the son of Hiraṇyakaśipu.” That is a fact. This son of Vasu Sharma entered into the body of eternal Prahlāda. Because he fasted and did *vrata palana*, observance of *vrata*, though unconsciously he did it, by a strange coincidence . . .

Questions & Answers

Devotee 2: Also, Prahlāda Mahārāja was existing in that body.

Śrīla Gour Govinda Swami: Prahlāda Mahārāja is an eternal associate.

Devotee 2: So Prahlāda Mahārāja entered that body?

Śrīla Gour Govinda Swami: Yes, entered. That happens. Therefore Rāya Rāmānanda came — three are there in him, not one — Viśākha Sakhī, Arjunīyā Sakhī, and Arjuna. Three are there.

Devotee 1: How is that possible?

Śrīla Gour Govinda Swami: Yes, *bābā*. There is nothing impossible for the Lord. He can do and undo things. You cannot conceive of it, therefore it is inconceivable. How can you conceive of it?

Devotee 3: How often does Lord Nṛsiṃhadeva appear.

Śrīla Gour Govinda Swami: Once in a *kalpa*.

Devotee 3: Once every *kalpa*?

Śrīla Gour Govinda Swami: Yes, every *kalpa*.

Devotee 3: It doesn't seem like it would happen in every *kalpa* considering the reason He appears?

Śrīla Gour Govinda Swami: Yes! He is *kalpa-avatāra*.

Devotee 4: So every *kalpa* Hirāṇyakaśipu becomes. . .

Śrīla Gour Govinda Swami: Yes.

Devotee 3: What about Jaya and Vijaya, are they descending every *kalpa* in this way?

Śrīla Gour Govinda Swami: Yes, because how will Lord Rāma appear? So in one *kalpa*, in one Treta the Lord may appear, so

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rāma-lilā will appear, so *nṛsimha-lilā* will also appear. He is *kalpa-avatāra*, in every *kalpa* He comes.

Devotee 3: It is inconceivable how . . .

Śrīla Gour Govinda Swami: Yes, it is all inconceivable, we cannot conceive of it with a material mind. How can you conceive of it? The Lord's *lilā* is inconceivable.

Devotee 4: Does that mean the four Kumāras go to Vaikuṅṭha every *kalpa*, and first Jaya and Vijaya, every *kalpa* they are going?

Śrīla Gour Govinda Swami: Yes, yes, every *kalpa*. He is *kalpa-avatāra*. Nṛsimhadeva is *kalpa-avatāra* like Rāma, so these are *ṣaḍ-guṇa-parāvastha-avatāras*, Rāma, Nṛsimha. In *Laghu-bhāgavatāmṛta*, Rūpa Gosvāmī has mentioned this. I quoted it. Yes, they are *kalpa-avatāra*.

Devotee 1: How is it that in the *Śrīmad-Bhāgavatam*, in the stories, the different names of the personalities like Prahlāda, Hiraṇyakaśipu, the names have a meaning that fit the story. How is that? Like Hiraṇyakaśipu, demoniac qualities, soft bed, gold.

Śrīla Gour Govinda Swami: *Hiraṇya* and *kaśipu*; *hiraṇya* means gold; *kaśipu* means soft bed. Yes. That means he wants to enjoy everything here. He thinks he is the enjoyer. Kṛṣṇa is the only enjoyer. He says, "I am Bhagavān. Who is your Bhagavān?" The name is Hiraṇyakaśipu.

Devotee 1: And Prahlāda, what does that mean?

Śrīla Gour Govinda Swami: Prahlāda, *ahlāda* means gives pleasure to the Lord, that is *ahlāda*, *prahlādāhlāda-dāyine*.

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Offer this prayer, and if the Lord grants this boon then material desires will be gone. This is the prayer that all should offer. We have so many lusty desires. Who will root them out? So everyone should offer prayers at the lotus feet of the Lord from the core of their heart. “If You want to give me a boon, please take away all lusty desire so that never at any time, in any condition, under any circumstance, material desires will crop up in my heart.”

When Nṛsimhadeva was ready to give him any boon he desired, Prahāda Mahārāja asked for this boon.



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