



Prayers by Prahlad Maharaj

श्रीप्रह्लाद उवाच

ब्रह्मादयः सुरगणा मुनयोऽथ सिद्धाः

सत्त्वैकतानगतयो वचसां प्रवाहैः ।

नाराधितुं पुरुगुणैरधुनापि पिप्रुः

किं तोष्टुमर्हति स मे हरिरुग्रजातेः ॥ ८ ॥

śrī-prahrāda uvāca

brahmādayaḥ sura-gaṇā munayo 'tha siddhāḥ

sattvaikatāna-gatayo vacasāṁ pravāhaiḥ

nārādhituṁ puru-guṇair adhunāpi pipruḥ

kiṁ toṣṭum arhati sa me harir ugra-jāteḥ

Prahlāda Mahārāja prayed: How is it possible for me, who have 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. (ŚB 7.9.8)

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Prayers by Vṛtrāsura

मन्ये धनाभिजनरूपतपःश्रुतौज-
स्तेजःप्रभावबलपौरुषबुद्धियोगाः ।
नाराधनाय हि भवन्ति परस्य पुंसो
भक्त्या तुतोष भगवान्गजयूथपाय ॥ ९ ॥

manye dhanābhijana-rūpa-tapaḥ-śrutaujas-
tejaḥ-prabhāva-bala-pauruṣa-buddhi-yogāḥ
nārādhanaīya hi bhavanti parasya puṁso
bhaktyā tutoṣa bhagavān gaja-yūtha-pāya

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. (ŚB 7.9.9)

विप्राद् द्विषड्गुणयुतादरविन्दनाभ-
पादारविन्दविमुखात् श्वपचं वरिष्ठम् ।
मन्ये तदर्पितमनोवचनेहितार्थ-

प्राणं पुनाति स कुलं न तु भूरिमानः ॥ १० ॥
viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāt śvapacaṁ variṣṭham
manye tad-arpita-mano-vacanehitārtha-
prāṇaṁ punāti sa kulaṁ na tu bhūrimānaḥ

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. (ŚB 7.9.10)



Prayers by Vṛtrāsura

नैवात्मनः प्रभुरयं निजलाभपूर्णो
मानं जनादविदुषः करुणो वृणीते ।
यद् यज्जनो भगवते विदधीत मानं
तच्चात्मने प्रतिमुखस्य यथा मुखश्रीः ॥ ११ ॥
naivātmanaḥ prabhur ayaṁ nija-lābha-pūrṇo
mānaṁ janād aviduṣaḥ karuṇo vṛṇīte
yad yaj jano bhagavate vidadhīta mānaṁ
tac cātmane prati-mukhasya yathā mukha-śrīḥ

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. (ŚB 7.9.11)

तस्मादहं विगतविक्लव ईश्वरस्य
सर्वात्मना महि गृणामि यथा मनीषम् ।
नीचोऽजया गुणविसर्गमनुप्रविष्टः
पूयेत येन हि पुमाननुवर्णितेन ॥ १२ ॥
tasmād ahaṁ vigata-viklava īśvarasya
sarvātmanā mahi gṛṇāmi yathā manīṣam
nīco 'jayā guṇa-visargam anupraviṣṭaḥ
pūyeta yena hi pumān anuvarṇitena

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. (ŚB 7.9.12)

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



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sarve hy amī vidhi-karās tava sattva-dhāmno
brahmādayo vayam iveśa na codvijantaḥ
kṣemāya bhūtaya utātma-sukhāya cāsya
vikrīḍitaṁ bhagavato rucirāvatāraiḥ

O my Lord, all the demigods, headed by Lord Brahmā, are sincere servants of Your Lordship, who are situated in a transcendental position. Therefore they are not like us [Prahāda and his father, the demon Hiraṇyakaśipu]. Your appearance in this fearsome form is Your pastime for Your own pleasure. Such an incarnation is always meant for the protection and improvement of the universe. (ŚB 7.9.13)

तद्यच्छ मन्युमसुरश्च हतस्त्वयाद्य
मोदेत साधुरपि वृश्चिकसर्पहत्या ।
लोकाश्च निर्वृतिमिताः प्रतियन्ति सर्वे
रूपं नृसिंह विभयाय जनाः स्मरन्ति ॥ १४ ॥
tad yaccha manyum asuraś ca hatas tvayādya
modeta sādthur api 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. (ŚB 7.9.14)

नाहं बिभेम्यजित तेऽतिभयानकास्य-
जिह्वार्कनेत्रभ्रुकुटीरभसोग्रदंष्ट्रात् ।
आन्त्रस्रजः क्षतजकेशरशङ्कुकर्णा-
त्रिर्हादभीतदिगिभादरिभिन्नखाग्रात् ॥ १५ ॥
nāhaṁ bibhemy ajita te 'tibhayānakāsya-
jihvārka-netra-bhrukuṭī-rabhasogra-daṁṣṭrāt
āntra-srajaḥ-kṣataja-keśara-śaṅku-karṇān
nirhrāda-bhīta-digibhād ari-bhin-nakhāgrāt



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My Lord, who are never conquered by anyone, I am certainly not afraid of Your ferocious mouth and tongue, Your eyes bright like the sun or Your frowning eyebrows. I do not fear Your sharp, pinching teeth, Your garland of intestines, Your mane soaked with blood, or Your high, wedgelike ears. Nor do I fear Your tumultuous roaring, which makes elephants flee to distant places, or Your nails, which are meant to kill Your enemies. (ŚB 7.9.15)

त्रस्तोऽस्म्यहं कृपणवत्सल दुःसहोग्र-

संसारचक्रकदनाद् ग्रसतां प्रणीतः ।

बद्धः स्वकर्मभिरुशत्तम तेऽङ्घ्रिमूलं

प्रीतोऽपवर्गशरणं ह्वयसे कदा नु ॥ १६ ॥

trasto 'smy ahaṁ kṛpaṇa-vatsala duḥsahogra-

saṁsāra-cakra-kadanād grasatām praṇītaḥ

baddhaḥ sva-karmabhir uśattama te 'ṅghri-mūlaṁ

prīto 'pavarga-śaraṇaṁ hvayase kadā nu

O most powerful, insurmountable Lord, who are kind to the fallen souls, I have been put into the association of demons as a result of my activities, and therefore I am very much afraid of my condition of life within this material world. When will that moment come when You will call me to the shelter of Your lotus feet, which are the ultimate goal for liberation from conditional life? (ŚB 7.9.16)

यस्मात् प्रियाप्रियवियोगसंयोगजन्म-

शोकाग्निना सकलयोनिषु दह्यमानः ।

दुःखौषधं तदपि दुःखमतद्धियाहं

भूमन्भ्रमामि वद मे तव दास्ययोगम् ॥ १७ ॥

yasmāt priyāpriya-viyoga-saṁyoga-janma-

śokāgninā sakala-yoniṣu dahyamānaḥ

duḥkhauṣadhaṁ tad api duḥkham atad-dhiyāhaṁ

bhūman bhramāmi vada me tava dāsya-yogam

O great one, O Supreme Lord, because of combination with pleasing and displeasing circumstances and because of separation from them, one is placed in a most regrettable position, within heavenly or hellish planets, as if burning in a fire of lamentation. Although there are many remedies by which to get out of miserable life, any such remedies in the material world are more miserable than the miseries themselves. Therefore I think that the only remedy is to engage in Your service. Kindly instruct me in such service. (ŚB 7.9.17)



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सोऽहं प्रियस्य सुहृदः परदेवताया
लीलाकथास्तव नृसिंह विरिञ्चगीताः ।
अञ्जस्तितर्म्यनुगृणन्गुणविप्रमुक्तो
दुर्गाणि ते पदयुगलयहंससङ्गः ॥ १८ ॥

so 'haṁ priyasya suhṛdaḥ paradevatāyā
līlā-kathās tava nṛsimha viriñca-gītāḥ
añjas titarmy anugṛṇan guṇa-vipramukto
durgāṇi te pada-yugālaya-haṁsa-saṅgaḥ

O my Lord Nṛsimhadeva, by engaging in Your transcendental loving service in the association of devotees who are liberated souls [haṁsas], I shall become completely uncontaminated by the association of the three modes of material nature and be able to chant the glories of Your Lordship, who are so dear to me. I shall chant Your glories, following exactly in the footsteps of Lord Brahmā and his disciplic succession. In this way I shall undoubtedly be able to cross the ocean of nescience. (ŚB 7.9.18)

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

bālasya neha śaraṇaṁ pitarau nṛsimha
nārtasya cāgadam udanvati majjato nauḥ
taptasya tat-pratividhir ya ihāñjaseṣṭas
tāvad vibho tanu-bhṛtām tvad-upekṣitānām

My Lord Nṛsimhadeva, O Supreme, because of a bodily conception of life, embodied souls neglected and not cared for by You cannot do anything for their betterment. Whatever remedies they accept, although perhaps temporarily beneficial, are certainly impermanent. For example, a father and mother cannot protect their child, a physician and medicine cannot relieve a suffering patient, and a boat on the ocean cannot protect a drowning man. (ŚB 7.9.19)

यस्मिन्यतो यर्हि येन च यस्य यस्माद्
यस्मै यथा यदुत यस्त्वपरः परो वा ।
भावः करोति विकरोति पृथक्स्वभावः
सञ्चोदितस्तदखिलं भवतः स्वरूपम् ॥ २० ॥



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yasmin yato yarhi yena ca yasya yasmād
yasmai yathā yad uta yas tv aparahaḥ paro vā
bhāvaḥ karoti vikaroti pṛthak svabhāvaḥ
sañcoditas tad akhilaṁ bhavataḥ svarūpam

My dear Lord, everyone in this material world is under the modes of material nature, being influenced by goodness, passion and ignorance. Everyone — from the greatest personality, Lord Brahmā, down to the small ant — works under the influence of these modes. Therefore everyone in this material world is influenced by Your energy. The cause for which they work, the place where they work, the time when they work, the matter due to which they work, the goal of life they have considered final, and the process for obtaining this goal — all are nothing but manifestations of Your energy. Indeed, since the energy and energetic are identical, all of them are but manifestations of You. (ŚB 7.9.20)

माया मनः सृजति कर्ममयं बलीयः
कालेन चोदितगुणानुमतेन पुंसः ।
छन्दोमयं यदजयार्पितषोडशारं
संसारचक्रमज कोऽतितरेत् त्वदन्यः ॥ २१ ॥
māyā manaḥ sṛjati karmamayaṁ balīyaḥ
kālena codita-guṇānumatena puṁsaḥ
chandomayaṁ yad ajayārpita-ṣoḍaśāraṁ
saṁsāra-cakram aja ko 'titaret tvad-anyaḥ

O Lord, O supreme eternal, by expanding Your plenary portion You have created the subtle bodies of the living entities through the agency of Your external energy, which is agitated by time. Thus the mind entraps the living entity in unlimited varieties of desires to be fulfilled by the Vedic directions of karma-kāṇḍa [fruitive activity] and the sixteen elements. Who can get free from this entanglement unless he takes shelter at Your lotus feet? (ŚB 7.9.21)

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



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sa tvaṁ hi nitya-vijitātma-guṇaḥ sva-dhāmnā
kālo vaśī-kṛta-visrjya-visarga-śaktiḥ
cakre viśṛṣṭam ajayeśvara ṣoḍaśāre
niṣpīḍyamānam upakarṣa vibho prapannam

My dear Lord, O supreme great, You have created this material world of sixteen constituents, but You are transcendental to their material qualities. In other words, these material qualities are under Your full control, and You are never conquered by them. Therefore the time element is Your representation. My Lord, O Supreme, no one can conquer You. As for me, however, I am being crushed by the wheel of time, and therefore I surrender fully unto You. Now kindly take me under the protection of Your lotus feet. (ŚB 7.9.22)

दृष्टा मया दिवि विभोऽखिलधिष्यपाना-
मायुः श्रियो विभव इच्छति याञ्जनोऽयम् ।
येऽस्मत्पितुः कुपितहासविजृम्भितभ्रू-
विस्फूर्जितेन लुलिताः स तु ते निरस्तः ॥ २३ ॥
dṛṣṭā mayā divi vibho 'khila-dhiṣṇya-pānām
āyuh śriyo vibhava icchati yāñ jano 'yam
ye 'smat pituḥ kupita-hāsa-vijṛmbhita-bhrū-
visphūrjitena lulitāḥ sa tu te nirastah

My dear Lord, people in general want to be elevated to the higher planetary systems for a long duration of life, opulence and enjoyment, but I have seen all of these through the activities of my father. When my father was angry and he laughed sarcastically at the demigods, they were immediately vanquished simply by seeing the movements of his eyebrows. Yet my father, who was so powerful, has now been vanquished by You within a moment. (ŚB 7.9.23)

तस्मादमूस्तनुभृतामहमाशिषोऽङ्ग
आयुः श्रियं विभवमैन्द्रियमाविरिञ्च्यात् ।
नेच्छामि ते विलुलितानुरुविक्रमेण
कालात्मनोपनय मां निजभृत्यपार्श्वम् ॥ २४ ॥
tasmād amūstnubhṛtām ahamaśiṣoḥ
āyuh śriyaṁ vibhavamēन्द्रियमावiriñchyāt ।
neccchāmi te vilulitānuruvikrameṇ
kālatmnanopnaya māṁ nijabhṛtyapārśvam ॥ 24 ॥



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tasmād amūś tanu-bhṛtām aham āśiṣo 'jñā
āyuh śriyaṁ 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. (ŚB 7.9.24)

कुत्राशिषः श्रुतिसुखा मृगतृष्णिरूपाः
क्वेदं कलेवरमशेषरुजां विरोहः ।
निर्विद्यते न तु जनो यदपीति विद्वान्
कामानलं मधुलवैः शमयन्दुरापैः ॥ २५ ॥
kutrāśiṣaḥ śruti-sukhā mṛgatṛṣṇi-rūpāḥ
kvedaṁ kalevaram aśeṣa-rujām virohaḥ
nirvidyate na tu jano yad apīti vidvān
kāmānalaṁ madhu-lavaiḥ śamayan durāpaiḥ

In this material world, every living entity desires some future happiness, which is exactly like a mirage in the desert. Where is water in the desert, or, in other words, where is happiness in this material world? As for this body, what is its value? It is merely a source of various diseases. The so-called philosophers, scientists and politicians know this very well, but nonetheless they aspire for temporary happiness. Happiness is very difficult to obtain, but because they are unable to control their senses, they run after the so-called happiness of the material world and never come to the right conclusion. (ŚB 7.9.25)

काहं रजःप्रभव ईश तमोऽधिकेऽस्मिन्
जातः सुरेतरकुले क्व तवानुकम्पा ।
न ब्रह्मणो न तु भवस्य न वै रमाया
यन्मेऽर्पितः शिरसि पद्मकरः प्रसादः ॥ २६ ॥



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kvāhaṁ rajaḥ-prabhava īśa tamo 'dhike 'smin
jātaḥ suretara-kule kva tavānukampā
na brahmaṇo na tu bhavasya na vai ramāyā
yan me 'rpitaḥ śirasi padma-karaḥ prasādaḥ

O my Lord, O Supreme, because I was born in a family full of the hellish material qualities of passion and ignorance, what is my position? And what is to be said of Your causeless mercy, which was never offered even to Lord Brahmā, Lord Śiva or the goddess of fortune, Lakṣmī? You never put Your lotus hand upon their heads, but You have put it upon mine. (ŚB 7.9.26)

नैषा परावरमतिर्भवतो ननु स्या-
ज्जन्तोर्यथात्मसुहृदो जगतस्तथापि ।
संसेवया सुरतरोरिव ते प्रसादः
सेवानुरूपमुदयो न परावरत्वम् ॥ २७ ॥
naiṣā parāvara-matir bhavato nanu syāj
jantor yathātma-suhṛdo jagatas tathāpi
saṁsevayā surataror iva te prasādaḥ
sevānurūpam udayo na parāvaratvam

Unlike an ordinary living entity, my Lord, You do not discriminate between friends and enemies, the favorable and the unfavorable, because for You there is no conception of higher and lower. Nonetheless, You offer Your benedictions according to the level of one's service, exactly as a desire tree delivers fruits according to one's desires and makes no distinction between the lower and the higher. (ŚB 7.9.27)

एवं जनं निपतितं प्रभवाहिकूपे
कामाभिकाममनु यः प्रपतन्प्रसङ्गात् ।
कृत्वात्मसात् सुरर्षिणा भगवन्गृहीतः
सोऽहं कथं नु विसृजे तव भृत्यसेवाम् ॥ २८ ॥
evaṁ janam nipatitam prabhavāhi-kūpe
kāmbhikāmam anu yaḥ prapatan prasaṅgāt
kṛtvātmasāt surarṣiṇā bhagavan gṛhītaḥ
so 'haṁ katham nu visṛje tava bhṛtya-sevām



Prayers by Vṛtrāsura

My dear Lord, O Supreme Personality of Godhead, because of my association with material desires, one after another, I was gradually falling into a blind well full of snakes, following the general populace. But Your servant Nārada Muni kindly accepted me as his disciple and instructed me how to achieve this transcendental position. Therefore, my first duty is to serve him. How could I leave his service? (ŚB 7.9.28)

मत्प्राणरक्षणमनन्त पितुर्वधश्च
मन्ये स्वभृत्यऋषिवाक्यमृतं विधातुम् ।
खड्गं प्रगृह्य यदवोचदसद्विधित्सु-
स्वामीश्वरो मदपरोऽवतु कं हरामि ॥ २९ ॥
mat-prāṇa-rakṣaṇam ananta pitur vadhaś ca
manye sva-bhṛtya-ṛṣi-vākyam ṛtaṁ vidhātum
khaḍgaṁ pragṛhya yad avocad asad-vidhitsu
tvām īśvaro mad-aparo 'vatu kaṁ harāmi

My Lord, O unlimited reservoir of transcendental qualities, You have killed my father, Hiraṇyakaśipu, and saved me from his sword. He had said very angrily, “If there is any supreme controller other than me, let Him save you. I shall now sever your head from your body.” Therefore I think that both in saving me and in killing him, You have acted just to prove true the words of Your devotee. There is no other cause. (ŚB 7.9.29)

एकस्त्वमेव जगदेतममुष्य यत्त्व-
माद्यन्तयोः पृथगवस्यसि मध्यतश्च ।
सृष्ट्वा गुणव्यतिकरं निजमाययेदं
नानेव तैरवसितस्तदनुप्रविष्टः ॥ ३० ॥
ekas tvam eva jagad etam amuṣya yat tvam
ādy-antayoḥ pṛthag avasyasi madhyataś ca
sṛṣṭvā guṇa-vyatikaraṁ nija-māyayedaṁ
nāneva tair avasitas tad anupraviṣṭaḥ

My dear Lord, You alone manifest Yourself as the entire cosmic manifestation, for You existed before the creation, You exist after the annihilation, and You are the maintainer between the beginning and the end. All this is done by Your external energy through actions and reactions of the three modes of material nature. Therefore whatever exists — externally and internally — is You alone. (ŚB 7.9.30)



Prayers by Vṛtrāsura

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

tvaṁ vā idaṁ sadasad īśa bhavāṁs tato 'nyo
māyā yad ātma-para-buddhir iyāṁ hy apārthā
yad yasya janma nidhanaṁ sthitir īkṣaṇaṁ ca
tad vaitad eva vasukālavad aṣṭi-tarvoḥ

My dear Lord, O Supreme Personality of Godhead, the entire cosmic creation is caused by You, and the cosmic manifestation is an effect of Your energy. Although the entire cosmos is but You alone, You keep Yourself aloof from it. The conception of “mine and yours,” is certainly a type of illusion [māyā] because everything is an emanation from You and is therefore not different from You. Indeed, the cosmic manifestation is nondifferent from You, and the annihilation is also caused by You. This relationship between Your Lordship and the cosmos is illustrated by the example of the seed and the tree, or the subtle cause and the gross manifestation. (ŚB 7.9.31)

न्यस्येदमात्मनि जगद्विलयाम्बुमध्ये
शेषेत्मना निजसुखानुभवो निरीहः ।
योगेन मीलितदृग्मात्मनिपीतनिद्र-
स्तुर्ये स्थितो न तु तमो न गुणांश्च युङ्क्षे ॥ ३२ ॥

nyasyedam ātmani jagad vilayāmbu-madhye
śeṣetmanā nija-sukhānubhavo nirīhaḥ
yogena mīlita-dṛg-ātma-nipīta-nidras
turye sthito na tu tamo na guṇāṁś ca yuṅkṣe

O my Lord, O Supreme Personality of Godhead, after the annihilation the creative energy is kept in You, who appear to sleep with half-closed eyes. Actually, however, You do not sleep like an ordinary human being, for You are always in a transcendental stage, beyond the creation of the material world, and You always feel transcendental bliss. As Kāraṇodakaśāyī Viṣṇu, You thus remain in Your transcendental status, not touching material objects. Although You appear to sleep, this sleeping is distinct from sleeping in ignorance. (ŚB 7.9.32)



Prayers by Vṛtrāsura

तस्यैव ते वपुरिदं निजकालशक्त्या

सञ्चोदितप्रकृतिधर्मण आत्मगूढम् ।

अम्भस्यनन्तशयनाद्विरमत्समाधे-

र्नाभेरभूत् स्वकणिकावटवन्महाब्जम् ॥ ३३ ॥

tasyaiva te vapur idam̐ nija-kāla-śaktyā

sañcodita-prakṛti-dharmaṇa ātma-gūḍham

ambhasy ananta-śayanād viramat-samādhēr

nābher abhūt sva-kaṇikā-vaṭavan-mahābjam

This cosmic manifestation, the material world, is also Your body. This total lump of matter is agitated by Your potent energy known as kāla-śakti, and thus the three modes of material nature are manifested. You awaken from the bed of Śeṣa, Ananta, and from Your navel a small transcendental seed is generated. It is from this seed that the lotus flower of the gigantic universe is manifested, exactly as a banyan tree grows from a small seed. (ŚB 7.9.33)

तत्सम्भवः कविरतोऽन्यदपश्यमान-

स्त्वां बीजमात्मनि ततं स बहिर्विचिन्त्य ।

नाविन्ददब्दशतमप्सु निमज्जमानो

जातेऽङ्कुरे कथमुहोपलभेत बीजम् ॥ ३४ ॥

tat-sambhavaḥ kavir ato 'nyad apaśyamānas

tvām bījam ātmani tataṁ sa bahir vicintya

nāvindad abda-śatam apsu nimajjamāno

jāte 'ṅkure katham uhopalabheta bījam

From that great lotus flower, Brahmā was generated, but Brahmā certainly could see nothing but the lotus. Therefore, thinking You to be outside, Lord Brahmā dove into the water and attempted to find the source of the lotus for one hundred years. He could find no trace of You, however, for when a seed fructifies, the original seed cannot be seen. (ŚB 7.9.34)

स त्वात्मयोनिरतिविस्मित आश्रितोऽब्जं

कालेन तीव्रतपसा परिशुद्धभावः ।

त्वामात्मनीश भुवि गन्धमिवातिसूक्ष्मं

भूतेन्द्रियाशयमये विततं ददर्श ॥ ३५ ॥



Prayers by Vṛtrāsura

sa tv ātma-yonir ativismita āśrito 'bjaṁ
kālena tīvra-tapasā pariśuddha-bhāvaḥ
tvām ātmanīśa bhuvī gandham ivātisūkṣmaṁ
bhūtendriyāśayamaye vitataṁ dadarśa

Lord Brahmā, who is celebrated as ātma-yoni, having been born without a mother, was struck with wonder. Thus he took shelter of the lotus flower, and when he had been purified after undergoing severe austerities for many hundreds of years, he could see that the cause of all causes, the Supreme Personality of Godhead, was spread throughout his own body and senses, just as aroma, although very subtle, is perceived in the earth. (ŚB 7.9.35)

एवं सहस्रवदनाङ्घ्रिशिरःकरोरु-
नासाद्यकर्णनयनाभरणायुधाढ्यम् ।
मायामयं सदुपलक्षितसन्निवेशं
दृष्ट्वा महापुरुषमाप मुदं विरिञ्चः ॥ ३६ ॥
evaṁ sahasra-vadanāṅghri-śiraḥ-karoru-
nāsādyā-karṇa-nayanābharaṇāyudhāḍhyam
māyāmayam sad-upalakṣita-sanniveśam
dṛṣṭvā mahā-puruṣam āpa mudam viriñcaḥ

Lord Brahmā could then see You possessing thousands and thousands of faces, feet, heads, hands, thighs, noses, ears and eyes. You were very nicely dressed, being decorated and bedecked with varieties of ornaments and weapons. Seeing You in the form of Lord Viṣṇu, Your symptoms and form being transcendental, Your legs extending from the lower planets, Lord Brahmā achieved transcendental bliss. (ŚB 7.9.36)

तस्मै भवान्हयशिरस्तनुवं हि बिभ्रद्
वेदद्रुहावतिबलौ मधुकैटभाख्यौ ।
हत्वानयच्छ्रुतिगणांश्च रजस्तमश्च
सत्त्वं तव प्रियतमां तनुमामनन्ति ॥ ३७ ॥
tasmai bhavān haya-śiras tanuvarṁ hi bibhrad
veda-druhāv atibalau madhu-kaiṭabhākyau
hatvānayac chruti-gaṇāmś ca rajas tamaś ca
sattvarṁ tava priyatamām tanum āmananti



Prayers by Vṛtrāsura

My dear Lord, when You appeared as Hayagrīva, with the head of a horse, You killed two demons known as Madhu and Kaitābha, who were full of the modes of passion and ignorance. Then You delivered the Vedic knowledge to Lord Brahmā. For this reason, all the great saints accept Your forms as transcendental, untinged by material qualities. (ŚB 7.9.37)

इत्थं नृतिर्यगृषिदेवज्ञषावतारै-
लोकान् विभावयसि हंसि जगत्प्रतीपान् ।
धर्म महापुरुष पासि युगानुवृत्तं
छन्नः कलौ यदभवस्त्रियुगोऽथ स त्वम् ॥ ३८ ॥
itthaṁ nṛ-tiryag-ṛṣi-deva-jhaṣāvatārair
lokān vibhāvayasi haṁsi jagat pratīpān
dharmam mahā-puruṣa pāsi yugānuvṛttaṁ
channaḥ kalau yad abhavas tri-yugo 'tha sa tvam

In this way, my Lord, You appear in various incarnations as a human being, an animal, a great saint, a demigod, a fish or a tortoise, thus maintaining the entire creation in different planetary systems and killing the demoniac principles. According to the age, O my Lord, You protect the principles of religion. In the Age of Kali, however, You do not assert Yourself as the Supreme Personality of Godhead, and therefore You are known as Triyuga, or the Lord who appears in three yugas. (ŚB 7.9.38)

नैतन्मनस्तव कथासु विकुण्ठनाथ
सम्प्रीयते दुरितदुष्टमसाधु तीव्रम् ।
कामातुरं हर्षशोकभयैषणार्तं
तस्मिन्कथं तव गतिं विमृशामि दीनः ॥ ३९ ॥
naitan manas tava kathāsu vikuṅṭha-nātha
sampriyate durita-duṣṭam asādhu tīvram
kāmatūraṁ harṣa-śoka-bhayaiṣaṅārtam
tasmin katham tava gatiṁ vimṛśāmi dīnaḥ

My dear Lord of the Vaikuṅṭha planets, where there is no anxiety, my mind is extremely sinful and lusty, being sometimes so-called happy and sometimes so-called distressed. My mind is full of lamentation and fear, and it always seeks more and more money. Thus it has become most polluted and is never satisfied in topics concerning You. I am therefore most fallen and poor. In such a status of life, how shall I be able to discuss Your activities? (ŚB 7.9.39)



Prayers by Vṛtrāsura

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

jihvaikato 'cyuta vikarṣati māvitṛptā
śiśno 'nyatas tvag-udaraṁ śravaṇaṁ kutaścit
ghrāṇo 'nyataś capala-dṛk kva ca karma-śaktir
bahvyaḥ sapatnya iva geha-patiṁ lunanti

My dear Lord, O infallible one, my position is like that of a person who has many wives, all trying to attract him in their own way. For example, the tongue is attracted to palatable dishes, the genitals to sex with an attractive woman, and the sense of touch to contact with soft things. The belly, although filled, still wants to eat more, and the ear, not attempting to hear about You, is generally attracted to cinema songs. The sense of smell is attracted to yet another side, the restless eyes are attracted to scenes of sense gratification, and the active senses are attracted elsewhere. In this way I am certainly embarrassed. (ŚB 7.9.40)

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

evaṁ sva-karma-patitaṁ bhava-vaitaraṇyām
anyonya-janma-maraṇāśana-bhīta-bhītam
paśyañ janaṁ sva-para-vigraha-vaira-maitraṁ
hanteti pāracara pīpṛhi mūḍham adya

My dear Lord, You are always transcendently situated on the other side of the river of death, but because of the reactions of our own activities, we are suffering on this side. Indeed, we have fallen into this river and are repeatedly suffering the pains of birth and death and eating horrible things. Now kindly look upon us — not only upon me but also upon all others who are suffering — and by Your causeless mercy and compassion, deliver us and maintain us. (ŚB 7.9.41)



Prayers by Vṛtrāsura

को न्वत्र तेऽखिलगुरो भगवन्प्रयास

उत्तारणेऽस्य भवसम्भवलोपहेतोः ।

मूढेषु वै महदनुग्रह आर्तबन्धो

किं तेन ते प्रियजनाननुसेवतां नः ॥ ४२ ॥

ko nv atra te 'khila-guro bhagavan prayāsa

uttāraṇe 'sya bhava-sambhava-lopa-hetoḥ

mūḍheṣu vai mahad-anugraha ārta-bandho

kiṁ tena te priya-janān anusevatāṁ naḥ

O my Lord, O Supreme Personality of Godhead, original spiritual master of the entire world, what is the difficulty for You, who manage the affairs of the universe, in delivering the fallen souls engaged in Your devotional service? You are the friend of all suffering humanity, and for great personalities it is necessary to show mercy to the foolish. Therefore I think that You will show Your causeless mercy to persons like us, who engage in Your service. (ŚB 7.9.42)

नैवोद्विजे पर दुरत्ययवैतरण्या-

स्त्वद्वीर्यगायनमहामृतमग्नचित्तः ।

शोचे ततो विमुखचेतस इन्द्रियार्थ

मायासुखाय भरमुद्धहतो विमूढान् ॥ ४३ ॥

naivodvije para duratyaya-vaitaraṇyāś

tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ

śoce tato vimukha-cetasa indriyārtha-

māyā-sukhāya bharam udvahato vimūḍhān

O best of the great personalities, I am not at all afraid of material existence, for wherever I stay I am fully absorbed in thoughts of Your glories and activities. My concern is only for the fools and rascals who are making elaborate plans for material happiness and maintaining their families, societies and countries. I am simply concerned with love for them. (ŚB 7.9.43)

प्रायेण देव मुनयः स्वविमुक्तिकामा

मौनं चरन्ति विजने न परार्थनिष्ठाः ।

नैतान्विहाय कृपणान्विमुमुक्ष एको

नान्यं त्वदस्य शरणं भ्रमतोऽनुपश्ये ॥ ४४ ॥



Prayers by Vṛtrāsura

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 Nṛsiṁhadeva, 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. (ŚB 7.9.44)

यन्मैथुनादिगृहमेधिसुखं हि तुच्छं
कण्डूयनेन करयोरिव दुःखदुःखम् ।
तृप्यन्ति नेह कृपणा बहुदुःखभाजः
कण्डूतिवन्मनसिजं विषहेत धीरः ॥ ४५ ॥
yan maithunādi-gṛhamedhi-sukhaṁ hi tucchaṁ
kaṇḍūyanena karayor iva duḥkha-duḥkham
trpyanti neha kṛpaṇā bahu-duḥkha-bhājaḥ
kaṇḍūtivan manasijaṁ viṣaheta dhīraḥ

Sex life is compared to the rubbing of two hands to relieve an itch. Gṛhamedhis, so-called gṛhasthas who have no spiritual knowledge, think that this itching is the greatest platform of happiness, although actually it is a source of distress. The kṛpaṇas, the fools who are just the opposite of brāhmaṇas, are not satisfied by repeated sensuous enjoyment. Those who are dhīra, however, who are sober and who tolerate this itching, are not subjected to the sufferings of fools and rascals. (ŚB 7.9.45)

मौनव्रतश्रुततपोऽध्ययनस्वधर्म-
व्याख्यारहोजपसमाधय आपवर्ग्याः ।
प्रायः परं पुरुष ते त्वजितेन्द्रियाणां
वार्ता भवन्त्युत न वात्र तु दाम्भिकानाम् ॥ ४६ ॥



Prayers by Vṛtrāsura

mauna-vrata-śruta-tapo-'dhyayana-sva-dharma-
vyākhyā-raho-japa-samādhaya āpavargyāḥ
prāyaḥ paraṁ puruṣa te tv ajitendriyāṅgāṁ
vārtā bhavanty uta na vātra tu dāmbhikānām

O Supreme Personality of Godhead, there are ten prescribed methods on the path to liberation — to remain silent, not to speak to anyone, to observe vows, to amass all kinds of Vedic knowledge, to undergo austerities, to study the Vedas and other Vedic literatures, to execute the duties of varṇāśrama-dharma, to explain the śāstras, to stay in a solitary place, to chant mantras silently, and to be absorbed in trance. These different methods for liberation are generally only a professional practice and means of livelihood for those who have not conquered their senses. Because such persons are falsely proud, these procedures may not be successful. (ŚB 7.9.46)

रूपे इमे सदसती तव वेदसृष्टे
बीजाङ्कुराविव न चान्यदरूपकस्य ।
युक्ताः समक्षमुभयत्र विचक्षन्ते त्वां
योगेन वह्निमिव दारुषु नान्यतः स्यात् ॥ ४७ ॥
rūpe ime sad-asatī tava veda-sṛṣṭe
bījāṅkurāv iva na cānyad arūpakasya
yuktāḥ samakṣam ubhayatra vicakṣante tvāṁ
yogena vahnim iva dāruṣu nānyataḥ syāt

By authorized Vedic knowledge one can see that the forms of cause and effect in the cosmic manifestation belong to the Supreme Personality of Godhead, for the cosmic manifestation is His energy. Both cause and effect are nothing but energies of the Lord. Therefore, O my Lord, just as a wise man, by considering cause and effect, can see how fire pervades wood, those engaged in devotional service understand how You are both the cause and effect. (ŚB 7.9.47)

त्वं वायुरग्निरवनिर्वियदम्बु मात्राः
प्राणेन्द्रियाणि हृदयं चिदनुग्रहश्च ।
सर्वं त्वमेव सगुणो विगुणश्च भूमन्
नान्यत् त्वदस्त्यपि मनोवचसा निरुक्तम् ॥ ४८ ॥



Prayers by Vṛtrāsura

tvam vāyur agnir avanir viyad ambu mātṛāḥ
prāṇendriyāṇi hṛdayam cid anugrahaś ca
sarvaṁ tvam eva saḡuṇo viḡuṇaś ca bhūman
nānyat tvad asty api mano-vacasā niruktam

O Supreme Lord, You are actually the air, the earth, fire, sky and water. You are the objects of sense perception, the life airs, the five senses, the mind, consciousness and false ego. Indeed, You are everything, subtle and gross. The material elements and anything expressed, either by the words or by the mind, are nothing but You. (ŚB 7.9.48)

नैते गुणा न गुणिनो महदादयो ये
सर्वे मनः प्रभृतयः सहदेवमर्त्याः ।
आद्यन्तवन्त उरुगाय विदन्ति हि त्वा-
मेवं विमृश्य सुधियो विरमन्ति शब्दात् ॥ ४९ ॥
naite guṇā na guṇino mahad-ādayo ye
sarve manaḥ prabhṛtayaḥ sahadeva-martyāḥ
ādy-antavanta urugāya vidanti hi tvām
evaṁ vimṛśya sudhiyo viramanti śabdāt

Neither the three modes of material nature [sattva-guṇa, rajo-guṇa and tamo-guṇa], nor the predominating deities controlling these three modes, nor the five gross elements, nor the mind, nor the demigods nor the human beings can understand Your Lordship, for they are all subjected to birth and annihilation. Considering this, the spiritually advanced have taken to devotional service. Such wise men hardly bother with Vedic study. Instead, they engage themselves in practical devotional service. (ŚB 7.9.49)

तत्तेऽर्हत्तम नमः स्तुतिकर्मपूजाः
कर्म स्मृतिश्चरणयोः श्रवणं कथायाम् ।
संसेवया त्वयि विनेति षडङ्गया किं
भक्तिं जनः परमहंसगतौ लभेत ॥ ५० ॥
tat te 'rhattama namaḥ stuti-karma-pūjāḥ
karma smṛtiś caraṇayoḥ śravaṇam kathāyām
saṁsevayā tvayi vineti ṣaḍ-aṅgayā kiṁ
bhaktiṁ janaḥ paramahaṁsa-gatau labheta



Prayers by Vṛtrāsura

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? (ŚB 7.9.50)

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