CHAPTER – II

A. The Theme of the \textit{Nṛsiṁhacampū}:

The \textit{Nṛsiṁhacampū} contains five chapters. The chapters are called \textit{ucchvāsa}. The first Chapter comprises eulogy towards Lord Viṣṇu and his incarnation Lord Nṛsiṁha. There are ten verses and one prose passage in the first chapter of the \textit{Nṛsiṁhacampū}. The book opens with a verse of prayer to Lord Nṛsiṁha. cf.

\begin{quote}
\texttt{ānandam sa dadhātu dhāturapi yo dhātā yadaṅghrisravad-}
\texttt{divyāmbhāḥ suradhuryadhuraṭājaṭājuṭāvatamsāyate /}
\texttt{bhūyo dānavabhārhaṅguradharoddhāraikadhīrāh svayaṁ}
\texttt{līlāvaibhavanirmitasya jagato vaikuṇṭhakaṇṭhīravah} \texttt{1}/
\end{quote}

The author has used the word \textit{Vaikuṇṭhakaṇṭhīravah} to denote Lord Nṛsiṁha in many occasions. The word \textit{kaṇṭhīravah} stands for lion i.e. Siṁha as stated in the commentary. In the second verse too the Lion-God has been eulogized. Here lies a philosophical aspect that the Lord Nṛsiṁha is considered as the Supreme Being i.e. \textit{Parama Brahma}. This

\begin{footnote}
\texttt{1} \textit{Nṛsiṁhacampū}, 1.1
\end{footnote}
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has been seen in the other occasion also. The description of the Lord Nṛsiṁha cannot be done even by the orators like Śeṣanāga and Bṛhaspati. The author mere gives a try to narrate the qualities of the Lord Nṛsiṁha in various patterns. Like the great poet Kālidāsa, kva sūrya-prabhavavanśa kva cālpāviṣayāmatih, the author considers himself to be unfit for describing the story of the Lord and therefore he deserves forgiveness from the reader. Finally, the Lord Nṛsiṁha has been described in this chapter with all the possible where the spatiality reflects distinctly. The Lion God is mixture of man (i.e. nr) and lion

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2 yatsaṅkalpavikalpakalpitajagajjanmātyayādhīṣṭhita-prādānayau vidhiṣaṅkarau kimu pare tatramarendraḍayaḥ / antaḥsantamantaraṁyarahitaṁyro yogabhirdhīyayate
sāndrānandasudhodadhīṁ niravadhīṁ taṁ śrīṁśiṁhaṁ bhajez // {Ibid., I.2}

3 śeṣośeṣaviśeṣaṇoktinpunos pyāstetarāmaṣṭadhiḥ
yasyodayad-guṇavarṇane'pi na yayaṁ vāgīśavāgīśatām /
yad vedo'pi na veda tatvā vaiaye martayaḥ pravṛttō'smyahaṁ
yasmādarbhakabhāvaṁgarbhahitagīrā syādeva kautūhalaṁ // {Ibid., I.3}

4 Raghuvamśam, I-2

5 kuto rasanirūpaṁ triṣṭhākāvatāraḥ kutas
tato mama mātiḥ kva ca kva caritarī jagatsvāmina /
kutaḥ pravartitāṁavo lavanānirmātā nauḥ kutas
tathāpi mama cāpalaṁ kavijanāṁ kṣamadhvāṁ kṣaṇam // {Nṛsiṁhacampū, I.5}
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text

(i.e. sinha). He has not taken birth from any human being i.e. ayonija

The first chapter concludes with a reference to the mountain called
Nṛsiṁhacala. cf.

gīrvā, endragirergurorapi gururdhanyo nṛsiṁhacalo

yo viśvambharamudbibharti gahanastambho'nidhiḥ /

vāso yatra jagannivāsavihitaḥ prahlādamekaṁ jane

manyemānyatamam tamambarasadāṁ yo'ntardadhārācyutam

The second chapter holds the description of atrocities let loose by
Hiranyakaśipu to his scion Prahlāda. In this chapter there are nineteen
verses and seven prose passages. It is interesting to see that the author
has mentioned the name of the speaker like the play writers. While
Demon speaks out something, the word Daitya is written; while
Hiranyakaśipu speaks the word Hiranyakaśipu is written, while Prahlāda
speaks the word Prahlāda is written and so on. Hence, it can be staged

\[\text{garbhavirbhāvabhājaḥ katikati danujadveśīnonāvatīṁāḥ}
\]
\[\text{pūrṇātyaśīnaṁ api jagati tathā tena nāśināṃśiṁhāḥ} /\n\]
\[\text{yasyātmā naiti garbhāṁ sakṛdapi manujāstasya kiriṅ garbhavāṣaā} \]
\[\text{kiriṅ tātastasya yasya svayamayamudare hemagarbhosrbhako'bhūt} //\n\]

\[\text{Ibid., I.9}\]

\[\text{Ibid., I.10}\]

33
without editing the script. Probably Daivajñapāṇḍit Sūrya wrote this campū in a dramatic mood.

In the opening verse of the second chapter of the Nṛsimhacampū, the author explains the birth of Prahlāda and how his father Hiranyakāśipu tries to teach Prahlāda not to worship Lord Viṣṇu. But Prahlāda does not leave the name of the Lord Viṣṇu from his mouth\(^8\). cf.

\[
\begin{align*}
tacchrutvā kuptaḥ pitātiparṣairvākyaiḥ sutaṁ trāsayan \\
snehārdrairapi tatpralobhanaparaiḥ bhūyāḥ samāśvāsayan / \\
taṁ dṛṣṭvā dṛḍhanīścayam punarasau nirviṇṇacetāḥ paraṁ \\
bhṛtyānātmajayātanārthamamarārātirdideśāciram\(^9\) //
\end{align*}
\]

While Prahlāda does not obey his father king Hiranyakāśipu in respect of worshiping the God, the king ordered ferocious punishment to Prahlāda. But such punishment does no harm to the little boy Prahlāda .cf.

\[
\begin{align*}
kīlālaṁ sthalatāṁ sthalam ca jalaṁ vāiśvānaraḥ śītāṁ \\
pīyūṣatvamagād viṣam ca viśamaṁ bālasya tasyāpadi /
\end{align*}
\]

\(^8\) āsīḍ daitakule hiranyakāṣipuḥ prauḥpratāpoddhuras 
tasyabhūd bhagavatpriyo guṇanidhiḥ praḥlādanāmātmajah / 
dāityeśastamapāṭhayat svanigamaṁ nāṅgīcakārātha tam 
viṣññomāma vinetaranna kimapi prāyaḥ pratijñātavān //

\(^9\) Ibid., II.2
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nityaṁ saṁsmaratāṁ satāṁ hṛdi kṛpākūpāramiśaṁ harim
viśvavyāpinamūrjitaṁ ca kuśalaṁ kasmādasambhāvitaṁ //

Prahlāda addresses to the demons as Mūrkhaḥ (Dull headed one) and Martyāḥ (Mortaloc or earth living one) stating that one has no fear of any harm if one propitiates Lord Viṣṇu.

Even demon friends tried to console Prahlāda not to pray Lord Viṣṇu.cf.

piturvṛttam dhatte tadanu janakānandajanakaḥ
suśilo'pyādatte sapadi piturājṇāṁ svaśirasi /
sakhe ! putraā śrāghyāḥ samajani gu,ālaṅkaraṇatā .
na sanyevaṁ putrāā kimu paśutiraścāmitarathā //

But Prahlāda teaches his friends that his actual father is Lord Viṣṇu. Hiranyakāśipu holds a status of candle and Lord Viṣṇu is of Sun.

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10 Ibid., II.3
11 aho mūrkhaḥ martyāḥ śṛṇuta hṛdayasthe naraharau
tadudhūtaibhūtairbhūtairbhūtairmama kimapakṛtaḥ prabhavati /
hareścchātriḥbhūte śiraśi bhujagāniḥmadhipatau
bhujagairuttuṅgairmama kimu bhayaṁ sambhavati //
and
manmāturindirāyah kimu na jñātaṁ sahodaraṁ garalam /
mātutāmupāyātāt tasmādasmāsu kim bhayaṁ bhavati //

Ibid., II.4 & 5

12 Ibid., II.6
While there is Sunlight there is no use of candle to enlighten the earth\textsuperscript{13}. Prahlāda teaches his friends with examples of the great sage Agaśṭya\textsuperscript{14} and some philosophical ideas\textsuperscript{15}. Prahlāda does not listen to any of his friend and therefore Hīranyakaśipu himself finally tries to console his scion Prahlāda by several means. Even he advises Prahlāda to worship his own father Hīranyakaśipu in place of Lord Viśṇu\textsuperscript{16}. Prahlāda

\textsuperscript{13} tātāstāvadamī samīrā,acalasnehāḥ sutānāṁ sude
yāvaneha pīṭā pitāmahapitā samprāpyate bhāgyataḥ /
tāvat dīpaśikhāprakāśaṇaśaṇaṁ viśvaṁ kṣaṇaṁ modate
yāvallocaṇaśaṇaṁ bhavati prātarnidhistējasām //

\textit{Ibid.}, II.7

\textsuperscript{14} Agaśto’ybhūt kumbhāt kathayata kimambho vahati vā
na kim loke śrāghyaḥ tadana kalaśo’nena muninā /
abhūd rambhāgarbhādatisurabhikarpūrapaṭalāṇ
 tadādatte parṇānyathā ca kimu rambhārthi sthagayati //

\textit{Ibid.}, II.7

\textsuperscript{15} ātmānāṁ svāsaṁrāmeva manute muktiṁ suāuptiṁ parāṁ
ānandaṁ viṣayopabhogabhajanaṁ vijñānabhiḥ janaḥ //
dehaṁ mūtrapurīlapāritamasau no vetti nirdrāṁ punah
cittābhrāntimayaṁ virāmasamaye śokapradāṁ gocarāṁ //

\textit{Ibid.}, II.11

\textsuperscript{16} madityavasavartināstraśiṣayakaśarakaśogaṇāḥ
tathā bhujagabhūbujaḥ sakalāmānaṁ dānavāḥ /
abhīṣitaśapatralpaṇaḥ madanuvartināṁ vā nṛṇāṁ
ahaṁ hi jagadīśvaraḥ kimu na māṁ bhajasyātmaja //

\textit{Ibid.}, II.12

36
then explains the nature of his loving God Viṣṇu with the teaching of the Upaniṣad.cf.

*sāndrānandaṁ yadantaḥ sphurati yadudaye drṣyadhirastameti
svapno yadvatprabodhi vilasati ca yadajñānato viśvametat /
rajjvajñānādivāhirayadapi savitṛvat sākṣitāṁ yātameva
jyotirnārāyaṇākhyāṁ tadanu bhagavato nityamantaḥ smarāṁ\textsuperscript{17} //

Prahlāda also explains that his God is all pervading\textsuperscript{18}. Hiranyakasipu wants to know from his son if his God is there in the big pillar of the Royal court\textsuperscript{19}. The Lord finally appeared from that pillar and the second chapter concludes.

The third chapter narrates the Lord Narasimha kills Hiranyakasipu. This chapter contains seventeen verses and four prose passages. The ferocious description of man-lion god (Nṛsiṁhadeva) is

\textsuperscript{17} *Ibid.*, II.15
\textsuperscript{18} prthvyāṁ pāthisi pāvake ca pavane dikśvantarikṣe punar mārtanḍe śaśīmaṇḍale'sti sutale yaścetane'cetane / astyantarbhiraśtanantavibhavo bhāveśvabhāve'pi vā sarvatrāsti sadāsti kim bahugirā tvayyasti mayyāsti ca // *Ibid.*, II.17

\textsuperscript{19} yadi dehino'pi viṣṇoḥ sarvagatavāṁ mṛṣā brūse / tadasāvati jaḍabuddhe sadasaḥ stambhe na drṣyate kasmāt // *Ibid.*, II.18
depicted by the author in the beginning of this chapter. God comes out from a pillar.

cf.

bhṛāmyadbhrūbhāgabhīmaḥ kharatarakhadirāṅgāraghorāyatāksaḥ
kalpāntoddāmavidyuḥpracurarasanayā srkkiṃi lelihānaḥ
sphārodyatimsihanādasphuritapahanāphutκrtitrastāsatrur
damśtrādurḥarṣavaktro harirasasabḥāstambha āvibabhīva

The appearance of the God is also dangerous.

Even the roar of the lion is affectively depicted. The story of Hiranyākṣa, the elder brother of Hiranyakaśipu is also referred to

\[20 \text{ Ibid., III-1}\]
\[21 \text{ Ibid., III. 2 & 3}\]
\[22 \text{ Ibid., III.4}\]
there\textsuperscript{23}. The dialouges of Narasimha and Hiraṇyakaśipu are nicely presented by Daivajñapaṇḍit Sūrya\textsuperscript{24}. The war between the Man-Lion God Hiranyakasipu is also described\textsuperscript{25}. Finally God slays the demon. cf. 

krūrakrodhāṅgikundojjvalanayanamadibhrūkṣṭābhraduccaih
khādanaṁstrāstadutthaprakharatararadantadaśṭādhaṣṭhaḥ /
śvāsocchvāsogranāsaḥ kathamatha kimiti spaṭṭavāk svairnakāgraḥ
simhāṣyo daityabhurtbhṛśamudararāmuddārādeṣa\textsuperscript{26} //

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\textsuperscript{23} kiṁ nāsaṁ bhrātpūrṇavāstava danuṣa purā ye purāraśakyās
teṣāṁ dordandaśakaṇḍūrṇa kimu śamamitya matpratāpānalena /
tatra tvāṁ bhōj kiyān vā kathaya kathamatha prāṇanaṁ te'tigarva
sarvaṁ sabhāyāṁ prathamasi bhujayoḥ kiṁ mṛṣā bhūṣaṇa //

\textit{Ibid., III.7}

\textsuperscript{24} kiṁ bhūṣaṇena vauṣaṁ kimu garjitaṁ
kiṁ valgitaṁ kimanena bibheti vṛṇaḥ /
kiṁ āvāpadāṁ na vasanti girerdarśu
kiṁ tairgirīgurubhayam samupaiti simha //

\textit{Ibid., III.8}

\textsuperscript{25} yuddhāṭopacetaṇaṭitanamūnī trutyakirṣtasphuṭad-
ratnīkīrṣanaṁ gane nipatitaṁ mūrcchābhramalocanam /
haṅkārasphurītadharāṁ ślathakaraṁ keśagrahākārṣaṇād
daityāṁ jāṇuyuge dadhāraṁ nṛhariṁ sarpaṁ garutmāniva.. //

\textit{Ibid., III.11}

\textsuperscript{26} \textit{Ibid., III.12}
The dead body of the demon is also depicted by the author in a poetic manner how blood is oozing out\textsuperscript{27}.

In the fourth chapter, the gods are found to eulogies Nṛsiṁhadeva. There are twenty verses and three prose passages in this chapter. The first verse describes how the Gods from heaven have come down to earth to see the death of Hiraṇyakaśipu\textsuperscript{28}. The Gods started to propitiate the Goddess Lakṣmī, the wife of the Lord Viṣṇu to do something so that Lord Nṛsiṁha control His ire. Otherwise the whole world may be destroyed.cf.

\textit{mātarjagajagani? padmakṛtādhivāsē! kopamā nivāraya harermuramardanasya / no cecciraṁ racitacārucarācarasya sakrodhavikṣanavaśād bhavitā vināśaḥ\textsuperscript{29} //}

\textsuperscript{27} prakharanakharādhātoddāryatsurāntakavākṣasaḥ kṣataśatagaladriktoṅtairvasṣyaṅapalāsthibhiḥ / saha kaphamalaṁmaippaṅjaṅi maṁ kṣaṇamā paripaśyato janayatu satāṁ viṣṇorudyaṅjagupṣitaṁ ṛṣitaṁ // \textit{Ibid.}, III.15

\textsuperscript{28} hāhākāraṁ viditvā jagati diviṣado'nalpakaḷpāntakalpaṁ prodyaccha'kākala'kāvanimavayavah svairvimānairanānaiḥ / dūrādālokaṃ lokādbhutataravapuṣṭāṁ dīnādārayendradehaṁ, padmāṁ padmodbhadvādiprathitaguṇaṅguṇāṁ vismitāḥ procuruccaiḥ // \textit{Ibid.}, IV.1

\textsuperscript{29} \textit{Ibid.}, IV.2
The Goddess Lakṣmī has described that several surprising things happened all of a sudden. First of all a father (i.e. Hiraṇyaakaśipu) wants to kill his own son (i.e. Prahlāda). Secondly a creation occurs from a pillar (i.e. stambha). The form of the God is half man and half lion (i.e. Narasiṁha)\textsuperscript{30}. None of the Gods dare to approach the Man-lion God. Lord like Viṣṇu could not face the Lord Nṛsiṁha. The Lord Candra and Agni also refuse to go near to the Lord Nṛsiṁha\textsuperscript{31}. The Lord Candra and Agni also refuse to go near to the Lord Nṛsiṁha\textsuperscript{32}. Even Brahmā is also afraid of the Lord to console Hím.c.f.

\textsuperscript{30} pitṛā vā hananaṁ ṣīśoḥ prajananaṁ stambhāccha sambhāvitam
viṣṇorvā nṛśarīramasti ku hacit sīhāṅgasammīśritam /
ityāścaryaparamparā-paraṁti-vyādhūta-dhairyaṁ mano
nādyāpi sthitimeti me sumanasaḥ kiṁ tatra kṛtyāntaram.. //

\textit{Ibid., IV.4}

\textsuperscript{31} viṣṇo ? viṣṇoḥ samāpaṁ vraja yajanasaṁaiḥ prāptamindratvametad
devaḥ saṁyātu pāthaḥpatiriti maghavan ? meṁti kāntṛ navoḍhā /
citte vitteṣa ? dhairyam kuru mama āiśavo hanta paśyanti mārgaṁ
vāyo ? vāyo ! yajatrapriya uragapatiḥ prṣṭhataa kiṁ na drṣṭaḥ  //

\textit{Ibid., IV.7}

\textsuperscript{32} agre yāḥi śaśāṅka ? yannijavapuḥpīyūṣataḥ poṣītā-
etāvatsamanayaṁ mayā sumanasaḥ kiṁ tasya vaitatphalam /
agnē gaccha puro mukhāṁ mabhahujāṁ yuṣmakamevāsmyaṁ
mannaśe samupasthite kimānaṁ vaktramārāt setsyat //

\textit{Ibid., IV.8}
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dhātastāt tvamagre bhavasi bhagavatāmagra, īrdaivatānām
viṣṇoḥ kopānaloṇyaṁ jvalayati ca surāḥ ? kūrcapāṅkūṭīḥ sudīrghā /
itthāṁ girvā, avā, īmatikṛpa, atarīṁ praskhaladvar, avīkyā-
mīkarnyotphullaprahisitavadanāṁ śāṁrgiṇośmānpunātu33//

The Man-lion God started to show love and affection towards Prahlāda34. The God also offers His blessing to Prahlāda.cf.

dīrghāyurbhava vikramī bhava bhava kṣoṇīśacūnāmanir
lokān pālaya vatsa ! lālaya sutān saśvadyaśasvī bhava /
nityaṁ maccaraṇāravindyagalaḥyānāvadhānāksaṇa-
prodbhūte praśamopapanna-paramānde nimagno bhava35 //

33 Ibid., IV.9
34 prahlāda tāa kimadeyamihāsti tubhyam
ātmānaparīṭayaḥ pi mamāpi lajā /
uktvyasau rasanayā parilehyamāṇaḥ
śāntiṁ jagāma karuṇāvarṇālayena //

35 Ibid., IV.14
The Vidyādhara and all other heavenly Gods also bestowing shower of blessing to Prahlāda\textsuperscript{36}. All the Gods become happy for destruction of the demon\textsuperscript{37}.

So, they prayed to the Lord Nṛsimha\textsuperscript{38}. There ends the fourth ucchvāsa\textsuperscript{39}.

The fifth chapter contains the narration of the satisfaction of Lord Nṛsimha after slaying Hiranyakaśipu, the evil-doer. This chapter has ten

\textsuperscript{36} nedurdundubhayo divi pratiravirānandasāndram nabhaḥ
puṣpairnākanivāsino'pi vavṛṣurvidyādharāḥ sañjagaḥ /
prahlāde'dhikabhāgyabhājī nibhṛtaṁ préptaprasāde harer
astauśīt surasiddha-cāraṇagaṇaḥ śrīmannṛsimhaṁ prabhun //
\textit{Ibid.}, IV.15

\textsuperscript{37} sarve svarganivāsinaḥ suravarāḥ svasvādhikāraṣṭhirāḥ
tvatsevārasasādarāḥ sarabhasaṁ piyūṣapānādarāḥ /
svarcśyāṅkuca-kum-bhasambhiṣṭiparām-bhottavairmirbharaḥ
tatra śrīnera ! ciraṁ tava kṛpāṁgaḥ paraṁ kāraṇam //
\textit{Ibid.}, IV.18

\textsuperscript{38} tvaddordaṇḍapratipapracurahutavahāt samprataptō'yanagniḥ
magnobhodhāvagādhepratijātharamapriṅabhājāpraviṣṭaḥ /
yo sau na kvipy līnaḥ sa khalu narahare gādhhamūrchaṁ prapanno
jīvatiyāyīpi loke vyajanamukhamarudvijāyamānaḥ samantā //
\textit{Ibid.}, IV.19

\textsuperscript{39} sūtraprotavitavaraṇaṃanviṣad yasmin jagad vartate
yasminneva jale taraṅgavadaidāṁ sañjāyate liyate /
yastatkarmavivarjitaḥ salilavat sākṣi sahasrāṁśuṃvat
taṁ tvāṁ śrīnera purā, apuruṣaṁ kaḥ stotumīśo bhavet //
\textit{Ibid.}, IV.20

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poetry and one prose passages. The Goddess Lakṣmī also tries to show her love to his husband (i.e. Lord Nṛsiṁha)\textsuperscript{40}. Goddess Lakṣmī became able to pacify Nṛsiṁha's wrath. Both the God and Goddess are described to embrace each other\textsuperscript{41}. The union of the God and Goddess is identical with the human beings. The fifth \textit{ucchvāsa} ends with a nice prayer.\textit{cf.}

\begin{quote}
\begin{tabbing}
madvānī yadi śārṅgiṇo guṇagaṇavyākarṇanodyatsudhā-\textsuperscript{12} \tab\textit{svādāhādavivrddhibhūribharase nāthena hīnaṁ padam /} \\
kutrāpyuktavati svatā bhavati cet tatsādhvahā! śodhyatām gujja mauktikahārapuṣṣajapatī prājuairna kiṁ tyajyate \textsuperscript{42} //
\end{tabbing}
\end{quote}

B. Stories of the Nṛsiṁha in Various Purāṇas:

The name of the Nṛsiṁha is referred to in almost all the scriptures where there is a discussion of the incarnation of the Lord Viṣṇu. But the

\textsuperscript{40} saundaryena bhṛṣaṁ dṛṣomarahareḥ sīphalyamātanaṁ
sahṛūbhaṅgamarpaṅgavīkṣaṇavasādākaraśayanī manah /
sphūrijatkaṅkaṅkaṅkiṅgagauṇaṅvajanatkaṅraṁ kṛtarthe śrutī
kurvanī ṣaṅkajagāma jagatāmāścaryadayī rama //
\textsuperscript{41} \textit{Ibid.}, V.3

\textsuperscript{41} āśleśāvasare kareṇa na harerhāraḥ samuttāryate
yallakṣmyā na tu vakāaso'ntarabhavyājena yattanmrṣā /
sūtrālambitakaustubhpravikasonmuktasvakīyānuja-
prodhūtādhihkalajayetanudinaṁ śāṅke'staśāṅkeṣaṇam //||
\textsuperscript{42} \textit{Ibid.}, V.6

\textsuperscript{42} \textit{Ibid.}, V.10

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following Purāṇas have stated something more detail about the story of the Nṛsimha and Prahlāda.

1. Bhāgavatapurāṇa (VII.8.18)
2. Agnipurāṇa (4.2.3)
3. Brahmāṇḍapurāṇa (2.5.3.29)
4. Vāyupurāṇa (67.61.66)
5. Harivamlāsapurāṇa (41 & 3.41.47)
6. Brahmapurāṇa (213.41.79)
7. Viṣṇudharmottarapurāṇa (1.54)
8. Kūrmapurāṇa (1.15.18.72)
9. Mātrapurāṇa (161.163)
10. Padmapurāṇa (Uttarakhaṇḍa 5.42)
11. Śivapurāṇa (2.5.43)
12. Liṅgapurāṇa (1.95.96)
13. Skandaapurāṇa (2.18.60.130)
14. Viṣṇupurāṇa (1.16.20)
15. Narasimhapurāṇa (Ch. 44.120)

In the Bhāgavatapurāṇa states that Hiraṇyakaśipu was killed by the Man-lion God to prove the reality of God's devotee's word true that
the Lord Viṣṇu is the controller of all and source of all power. The Bhāgavatapurāṇa again describes that the previous avatāra of Viṣṇu was Varāha, who killed the Hiraṇyākṣa, the brother of Hiraṇyakaśipu. Therefore, Hiraṇyakaśipu wanted to revenge on Viṣṇu and his followers. He undertook many years of austere penance at deep forest. Lord Brahmā was very much satisfied by Hiraṇyakaśipu’s austerities and offered the demon a boon. Then Hiraṇyakaśipu ask for immortality. Brahmā tells him this is not possible, but he could bind the death of Hiraṇyakaśipu with conditions. Hiraṇyakaśipu agreed and expressed his desires that no any living entities become causes for his death and his death not be brought about by any weapons, or not inside of the residence nor outside, not even day time nor night, not on the ground nor in the sky. Hiraṇyakaśipu was happy and thinking that he had won over death. Prahlāda, the son of Hiraṇyakaśipu was disciple of Lord Viṣṇu. Knowing the activities of the son Hiraṇyakaśipu became furious. Finally, he decided to kill his son Prahlāda. Hiraṇyakaśipu was by nature very cruel, and he each time attempts to kill the boy. But Prahlāda is protected by Lord Viṣṇu’s mystical power. Prahlāda claims that Viṣṇu is the all-pervading and omnipresent. Then Hiraṇyakaśipu pointed out to a

43 Bhāgavatapurāṇa, VII.8.18
nearby pillar and asked if “his Viṣṇu” could be therein. Hiranyakaśipu, unable to control his anger, smashes the pillar with his mace. Lord Viṣṇu in the form of Narasiṁha appears from that pillar following a tumultuous sound. Here Viṣṇu is incarnated as a part of human and part of animal. Again he comes upon Hiraṇyakaśipu at twilight (sandhyā kāla or when it is neither day nor night) on the threshold (neither indoor nor out) and puts the demon on his thighs (neither earth nor sky). By using his fingernails (neither animate nor inanimate) as weapons He disembowels and kills the demon king Hiraṇyakaśipu.

The Bhāgavatapurāṇa further narrates that even after killing of Hiraṇyakaśipu, none of the present demigods are able to clam Narasiṁha’s fury. So all the gods and goddesses call His consort Lakṣmi, but she is also unable to do so and finally at the request of Brahmā, and prayers of his devotee it is come to control the fury of Narasiṁha. Then Narasiṁha rewards the wise Prahlāda by crowing him as the king⁴⁴.

The Viṣṇudharmottarapurāṇa holds the story of Lord Nṛsiṁha as follows:

⁴⁴ Ibid., 7.3.35-38 ; 7.9
After the death of the demon Hiranyaakash, his brother Hiranyakashipu observed a great penance. By his celibacy Brahma was pleased upon his devotee and came in person. Brahma told Hiranyakashipu to express his boon which he wishes. Hiranyakashipu addresses Brahma as the father of three worlds and wishes that he might not be killed by any men or animal; and he might not be killed with any weapons. Hiranyakashipu also wished to become the president of all the sun, moon, wind, fire etc. Then Brahma said to Hiranyakashipu that he may enjoy all the desirable boons. Then having heard that boon is given to demon, the gods, Nagas, Gandharvas and the sages came to the Brahma and said that by the boon demon Hiranyakashipu will kill them. Brahma then said that Lord Vishnu will once kill him. After hearing this all they went with joy to their divine places. The demon Hiranyakashipu begins arrogant by the boon he started to harass all people. At the end all the gods and sages went to Vishnu to protect them from the killing of Hiranyakashipu. Then Vishnu give the assurance of killing the demon. Lord Vishnu assumed the form of Nara-simha, the man lion which was like the sun having thousands of rays and the body like the rock of shining gold. Having assumed the form of Nrsimha, he went to the assembly of the demon Hiranyakashipu. The demons were passes various weapons upon Nrsimha’s body but all become ineffective. Then quickly
the Nṛsiṁha caught hold the demon king Hiraṇyakaśipu and placing him on the lap tore off the chest like a leaf of a banana tree. After that, all the gods and the sages worshipped Nṛsiṁha and back with joy⁴⁵.

The Padmapurāṇa states that Prahlāda was a Brāhmin in his previous life. He was born as a son of a demon called Hiraṇyakaśipu in his next birth. Hiraṇyakaśipu in his early life worshiped lord Brahmā and got a boon as not to be killed by man or beast either in the day or in the night and no weapons of any kind would hurt him. Hiraṇyakaśipu established his victory over the three worlds by virtue of this boon. He became naughty and tyrant over the creature. But his son Prahlāda could not leave his previous habit of worshiping lord Viṣṇu. But his father did not like his son to be the devout adorer of the Lord Viṣṇu. Various form of cruel treatment were tried upon Prahlāda with a view to cease him from praying the lord Viṣṇu. But Prahlāda remains unchanged. One day Hiraṇyakaśipu asked his son where about his lord Viṣṇu. Prahlāda replied that his lord is omnipresent, omniscient and omnipotent. According to another account the demon god Hiraṇyakaśipu kicked a pillar asking Prahlāda to show his omnipresent god Viṣṇu. All at once

Viṣṇu appeared from the pillar in the form of half man and half lion. Finally He killed Hiraṇyakaśipu with tooth and nail.

The Viṣṇupurāṇa alludes to the death of Hiraṇyakaśipu in a very customary manner after the reconciliation between Hiraṇyakaśipu and his son. According to Viṣṇupurāṇa, Hiraṇyakaśipu was the son of Diti. With the help of a boon bestowed upon him by the lord Brahmā, Hiraṇyakaśipu became the king of the three worlds. Having conquered the three worlds he was inflated with pride and enjoyed whatever he desired to get. Hiraṇyakaśipu had a son named Prahlāda, who was devout worshipper of lord Viṣṇu. This act of his was hated mostly by his father Hiraṇyakaśipu. He ordered for punishment of his son. But Prahlāda remained uninjured. After speaking reconciliation between the father and son, the Viṣṇupurāṇa described the killing of Hiraṇyakaśipu by the lord Viṣṇu in the form of the mon-lion. Prahlāda became the king of the daityas.

The Matsyapurāṇa describes the story of the Nṛsiṁha and Prahlāda as follows.

There was a well known demon king called Hiraṇyakaśipu. He was the younger brother of Hiraṇyākṣha. He has his younger sister

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46 Viṣṇupurāṇa, I.XX.29.31.32
47 Matsyapurāṇa, Ch.161.163
namely Siṁhikā. She was the mother queen of Rāhu. Hiranyakaśipu, took to austere penances for a hundred thousands of years. Being satisfied on the penance of, Hiranyakaśipu Lord Brahma granted a boon as wished by the devotee. Hiranyakaśipu wished his God Brahmā that he should remain invincible from the god, Asuras, Gandharvas, Yakṣas, Nagas, Rākṣasas, humans or the Piśācas. The weapons, the mountains, the trees, the dry elements, nor the wet elements should be the cause of his death, nor should he die during the day or night. No one should be able to cause his death, he should become the presiding Yakṣa of the sun, moon, wind, fire, water sky, constellations, ten directions, anger, desire, Varuna, Indra, Yama, Kubera- the lord of riches beside the Kimpurusas. Brahmā conferred to Hiranyakaśipu that he can conquer all Devas attaining deathlessness from all living beings. Then he can become the lord of all. Then He verily became out of sight. The king Hiranyakaśipu resorts to whichever direction, unto that very quarter the gods offered obeisance along with great sages. After that, Brahmā returned His realm Vairaja through the aerial track accompanied by the Brahmarsis. Then the Devas, the serpents, the Gandharvas, and the Rsis, etc. hearing the nature of the boons conferred on the demon by Brahms went to Him. Then Brahmā consoled the Gods with His nectar-like words that the Lord Viṣṇu would kill this demon. Hearing those words,
the Devas and the Brähmanás joyfully returned to their realms and Hiranyakashipu on getting those boons became proud and began to oppress the people. After conquering the Devas residing in heaven he brought the three worlds under his thumb and directed his engines of oppression towards living in the hermitages and persecuted those who led virtuous lives. He then began to interfere with the lights of the Devas by going to heaven and monopolizing their share of the sacrificial offerings.

The Ādityas, Sadhyas, Višvedevas, Vasus, Indra and other Devas, Yakṣas, Siddhas, Dvijas, Maharṣis went to Lord Viṣṇu and jointly offered their prayer to Him, the great Protector of the refugees. Hearing prayer from the Gods, Viṣṇu assured that He would kill this naughty demon with all his attendants and give the Kingdom of Heaven to You. With such words, Viṣṇu bade adieu to the Devas and resolved to kill that demon. Then the mighty armed undeceiving Viṣṇu took the assistance of ‘Oṃkāra’ and then with his assistance went to the demon's place. Shining like the Sun and the Moon, He assumed the form of the Narasimha (the lower half of human form with the upper half of the lion). At that instant, Narasimha chanced to see the most beautiful assembly of the valiant demon. It was full of every blessing, divinely beautiful, one hundred Yojanas in length and fifty in breath. It has all the
desires and wealth; it was aerial; it could go wherever it liked. It was free from the sufferings of infirmity, grief and decay. It was full of luster and prosperity and film. It was located amongst enchanting surrounding such as beautiful gardens, etc. There were beautiful pools of water within its precincts designed and executed by Viśvakarmā and the trees of gold studded with precious stones. Besides all that, there were hundreds of creepers loaded with clusters of blossoms that looked like the waving of rows of clouds of various colors. In that place, there was a total absence of grief, and it was full of comforts. There the sun, cold, hunger, thirst .and decay was not visible. The demons were sitting at such a place of beauty and comfort. It had various architectural forms and was supported on wonderfully extraordinary bright pillars. The self-luminous Sabhā eclipsed sun and the moon by its radiance. The Devas and the men were supplied in abundance with their objects or desires there, Nice and tasteful victuals were also in plenty there. Sweet scented garlands were in' abundance, It was full of trees bearing flowers and fruits. The water was nice and during the hot weather and warm during the cold weather. Various kinds of trees laden with sprouts, flowers, fruits, leaves: creepers and clusters were circling the wells and the tanks, Narasirinha saw many such scenes there. There were sweet-smelling flowers, juicy fruits and beautiful pools. He also beheld many reservoirs
smiling with nice smelling blue and red lotuses etc. and various kinds of other birds echoing with the notes of cranes. Besides those, He saw nice creepers with highly smelling blossoms embracing the mountain tops. He also noticed the following plants and flower trees there. Sweetly humming bees were there. Aśoka Tamāla, Madhuka, śaptaparna and various other trees were covered with shrubs and bushes and enhanced the beauty of the garden, tanks and wells. Besides, various other creepers and forest trees with leaves, flowers and fruits were on all sides. The branches of some trees laden with flowers and fruits were hanging on other trees and various birds Cakora, śatapatra, intoxicated cuckoos, Sarikas and other birds of red, yellow and various other colours were cooing sweetly there. The couples Jiva and Jivaka were looking at each other with great joy and satisfaction. The demon Hiranyakāśipu was enjoying there in the company of hundreds of women. His garments and ornaments were wonderful. He was seated on a seat covered with cloth shining like the sun measuring ten hands. He was wearing wonderful ornaments and his earring was sparkling with diamonds, etc. A gentle and soothing breeze laden with perfume was beating at the place where the demon was seated. Various Gandharvas attending on him were singing beautiful songs to him and he was adored by the several nymphs in singing and dancing. The sons of Diti who
were all famous were also waiting on Hiranyakaśipu. They were also wearing garlands; and they were great speakers and had attained boons. They were valiant and free from death. They were clothed in nice divine dresses and all of them had chariots blazing like fire; their bodies were like Mahendra; and their arms and bodies were ornamented with various armlets and ornaments. They looked like mountains, and were of golden colour. They adored Hiranyakāśipu. They, all seated in various kinds of Vimānas, looked splendid. They were gleaming like gold. The God Narasimha thus saw the great, Hiranyakāśipu the Lord of the Daityas who was shining with uncommon luster like mountain. His body was radiant like the sun. His like in wealth, in splendor, in everything else, has neither been heard of nor seen. His splendor was in keeping with his greatness. The valiant demon king was seated on a throne of gold with a necklace round his neck like a lion with perforated work of silver and gold all round him. The hall of assembly was decorated with variegated roads adorned with altars and studded with gems and nice windows. He was attended by thousands of demons shining like the sun and wearing garlands of gold. Prahlāda, the powerful son of Hiranyakāśipu, visualised the lion with his divine sight, understood that lord Viṣṇu had arrived. The lion had an unprecedented body bearing the luster of the Sumeru mountain, Hiranyakāśipu and all those present there were

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shaken and upset. Then Prahlāda said to Hiranyakāśipu the form of Narasimha is unheard of an unseen. He is the divine entity, born of unknown means. He is the divine personality that has arrived here. Thus listening to the words of Prahlāda, Hiraśyakaśipu the powerful lord of Dānavas spoke, commanding all the Dānavas to capture this animal with an astonishing body, or otherwise better to kill him. Hearing those words, those powerful Dānavas became ready to torment that Narasiṁha with their weapons. Then Narasiṁha after sending forth a loud roar, opened wide His mouth and began to break down that assembly. After the assembly was devastated, Hiranyakāśipu boiling with rage attacked Narasiṁha with his arms. As the sun overshadows the Mount Himācala by his rays during the hot season, similarly did the valiant demon Hiranyakāśipu overpower Narasiṁha with the weapons. The angry demons drowned Narasiṁha with their missiles as the Mount Maināka is buried in the sea. Viṣṇu-astra, Brahmāstra etc., were all different arrows that were used after reciting the prescribed mantras. The demons circled round Narasiṁha like an encircling fire, holding their noses and massive bolts, etc. Those demons looked like a multitude of big-winged white cranes with their gold and pearl garlands hanging on their handsome forms dressed in yellow robes. The armlets and earrings of those agile demons shone like the rays of the rising sun. All the demons
were inspired like Vāyu with vigor and energy. Narasimha covered with the dangerous burning missiles of the demons looked dark like a mountain covered with big trees and clouds showering incessant rains, and with dark caves; but like the mighty Himalaya. He did not move in spite of so many blows; He remained firm and steady.

At which, the demons began to shiver with fear of Narasimha blazing like fire; they were agitated as the waves of the ocean become by blast of wind. The faces of some of them were like the crescent while the others were like the fire flames. Some of them had half faces, while others had faces like the swans and the cocks. Faces of some of them were quite broad, which appeared frightening. Some of them having the iron like faces were rolling their tongues. The faces of some of them were like the crows and the vultures. Some of them had two tongues in their mouths; some of them had curved foreheads, while others appeared like the comets. The faces of some of them were like the great planets. Thus the Dānavas were filled with pride of their strength. They had the bodies like rocks. They could not wound the lion even by shooting many arrows on him. Then the lord of Dānavas, breathing heavily, started shooting terrific arrows. But the arrows shot by the lord of Dānavas disappeared in the sky as the fire flies disappear over the mountain. Then the Daityas, having been filled with anger, started shooting divine
arrows over Narasimha from all the sides. On the other hand with the falling of the cakras the sky looked as if the sun and the moon were shining at the end. All the cakras with rising fire flames were swallowed by Narasimha. At that point of time, the cakras entering in the body of Narasimha, appeared like the sun and the moon besides other planets entering in the clouds. Thereafter, Hiiraṇyakaśipu- the great Daitya shot a terrific Śakti at Narasimha, which was resplendent, extremely powerful and was shining like the lightening. Then finding the resplendent Śakti approaching him, Narasimha broke it into pieces with a single humkāra. The bright line of arrows appeared like the garland of blue lotus flowers, looking graceful. The sound hum (esp. expressive of menace or contempt etc.; also applied to the trumpeting of an elephant, to the roaring or grunting etc. Afterwards, Narasimha with a loud roar tore up the demons as wind does with the leaves; when the chief Daityas flew up to the sky and showered rocks from there and the whole space became full of them and they fell of the head of Narasimha and gleamed like so many fireflies. Then the demons covered Nṛsiṁha with the rocks as the mountains are covered with rain. But even then the demons could not move Nṛsiṁha as the violent ocean cannot move the Mandrācala Mountain. After the shower of rocks, rain poured in on all sides and from all quarters to kill Nṛsiṁha. The whole space pervaded with those
fearful torrents but they did not touch Nṛsiṁha. After the showers of rocks and rain proved ineffectual, Hiraṇyakaśipu let out fire conjoint with wind which Indra warded off by rain after which the demon created pitched darkness with his Māya. The universe pervaded with darkness under the cover of which the demons again began to array themselves with arms, when Nṛsiṁha shone forth like the Sun, and the demons saw the three wrinkles on the forehead of Nṛsiṁha which were the trident mark looking like the stream of the Gaṅgā flowing in three directions. When all Mayas raised up by the Daityas were annihilated, the demons went for shelter to Hiraṇyakaśipu with a heavy heart that burnt with rage and determined to destroy everything. At that hour, the whole universe was covered with darkness (*tamas*); and the following very strong, fearful winds began to blow as ominous signs and all the planets and asterisms visible at the time of the destruction of the world began to be seen in the sky. The Sun turned pale. The evil spirits began to haunt in the sky and the full moon along with the stars began to be eclipsed. The Sun went below the horizon and seemed to spread his rays and He was visible also frequently in the sky. Seven fearful suns of the smoke colour were visible in the firmament. The planets were seen to reside in the horns in the Moon. Śukra and Brhaspati were situated on the left and the right sides respectively there. Saturn and Mars and all the stars at the
time of dissolution of the universe arrived at their places in the horns respectively. The Moon also did not welcome the asterism Rohini, indicating, as it were, the destruction of the universe with planets and other stars. Rahu began to shadow the Moon and meteors began to fall on Him as well as on the Moon. Lord of gods began to shower blood and meteors began to descend from the heaven and there was a fearful clattering noise.

The trees blossomed and fructified out of their season. The creepers also did the same to contribute to the other inauspicious signs for the demons. Fruits were produced from fruits and flowers from flowers. The grave appearances of images of the Devas began sometimes to wink, sometimes to laugh, cry and shriek. Smoke came out of them and they began to burn. The wild deer and birds mingling with the tame ones started a fearful noise in that fight. The water of the foul rivers flowed upwards and the particles of blood were diffuse all around in the several quarters of the sky. The adorable trees were neglected and not worshipped. Huge trees were knocked to the ground by wind. In the afternoon, the shadows of persons did not change. In the store-rooms and arsenal of Hiranyakasipu, honey began to drop from the upper floors and at the same time many signs indicative of the victory of the Devas and the destruction of the demons were visible. Along with
that valiant demon, the whole universe trembled; the multitudes of the powerful serpents and high mountains began to tremble. The four, five and the seven- hooded serpents agitated and exhausted, hissed out their fiery venom. The luminous beings within the waters supporting the universe began to tremble with rage. Besides, the fiery serpents in the Pātāla regions trembled frequently. The Lord Nṛsiṁha jumped and tore the demon with His pointed nails.

At the time of the destruction of the demon, the Earth, the Time, the Moon, the sky, the stars, the Sun, the planets, the directions, the mountains, the rivers, the oceans were all delighted. Viṣṇu then went to the northern coast of the ocean Kṣīrabdhi, where after establishing His Narasiṁha form, He assumed His old form and returned to His realm riding on Garuda and seated in a magnificent illustrious chariot of eight wheels. Thus the story concludes in the Matshyapurāṇa.

The Nṛsiṁhapurāṇa\(^\text{48}\) states that the incarnation of Nṛsiṁha and his killing of Hīranyaśāpi. Hīranyaśāpi, the son of Diti performed penance as long as many thousand years without consumption any food. Having been pleased with the penance of Hīranyaśāpi, God Brahmā said to that monster to ask for anything that pleases him. Hīranyaśāpi

\(^{48}\) Nṛsiṁhapurāṇa, pp. 44 & 120.
at first bowed his head before god Brahma and requested to give all as he wishes. The cause for his death should not be the thing dry, wet, the water, the fire, the wood, the insect or reptile, the stone, the air, the weapon including the javelin, the mountain, the men, the gods, the monster, the gandharva or the demon, the kinnaras, the demi-gods, the vidyādharas, the snakes, the monkey including all other animals and it should not be through Durga etc., Matrganas. My death should neither occur inside house nor outside. Nor should it be during the day or at the night. God Brahma then replied to Hiranyakasipu that all would be true. With these words, god Brahma vanished for his holy abode. The demon by acquiring that mysterious boon started abusing his powers. He fought against the gods and dethroned them. He then captured the throne of heaven himself and started enjoying all luxuries there. Indra, the king all gods under threat of that barbarous monster, started strolling on the earth after leaving their respective positions in heaven. There are other gods like Rudra and all hermits. They were in disguise of men. Having established his command on the three-worlds, Hiranyakasipu called a general meeting of his entire subjects and declared that he is the only king of the three-worlds and they should immediately abandon all activities of worship made for the gods including offering, donations and arranging the holy activities. He commanded them to worship him
only and alone instead of the gods. Owing to the intimidation, the subjects started compliance with the order passed by that monster. Having ceased the worship of gods and likewise other holy deeds the graph of crime and offence spurted-up rapidly. After the lapse of a long passage of time, all gods including Indra asked lord Bṛhaspati to let them know the exact time for the death of Hiraṇyakaśipu. Lord Bṛhasapti said to the gods that the power which this great monster had acquired through penance has now near the end. The agony that he possesses on the death of his brother Hiraṇyākṣa has made him mad and his discretion has now lost its sanity. Guru Brhasapti further affirms that the gods shall shortly regain their position in heaven. He advised to the gods to pray Lord Viṣṇu who remained in snoring sleep. Then the gods immediately accepted the suggestion and made their mind to visit that place of Lord Viṣṇu. They went to the place of Lord Viṣṇu and started praying by uttering different holy names. The Lord Viṣṇu assured that Hiraṇyakaśipu will be slaughtered. This monster will shortly get a son Prahlāda by name, who will become a devotee to god Viṣṇu since birth. Therefore he will become an enemy like for Hiraṇyakaśipu. The day will come when such enmity will approach its climax and then I will appear in order to protect Prahlāda. Then murder the monster will be
done. The gods followed the advice so given by Viṣṇu return to their places.

Accordingly the birth of Prahlāda takes place. That son of Hiranyakāśipu, Prahlāda by name was a devotee to god Viṣṇu since birth. As the devotion for Śrīhari increases incessantly even in the harsh and mala-fides of Kali era, Prahlāda in that dynasty of monsters started growing up with the run of time. His devotion for god Viṣṇu was also increasing day by day. In spite of the child body, the heart of Prahlāda was so great as it became the source of inspiration for all as the fourth era (Kaliyuga) (in spite of least importance compared to the other three eras) renders the Dharma, Artha, Kama and Moksa to the devotees and extends the fame. Prahlāda used to discuss god Viṣṇu while playing, conversation, riddle saying and recreating with the dolls etc., with other boys of his age. His nature was godly and this has instilled his senses. Thus, Prahlāda, performer of excellent deeds in the childhood gradually developed with sipping the nectar of the holy names of the god. One day, Hiranyakāśipu saw his son who had just come from the school (gurukula). He was surrounded by a number of women at that time. He saw that Prahlāda had large eyes and a slate was in his hand. A mark of discuss was made at a. corner of that slate and the name of Sri Kṛṣṇa was written beautifully. He became glad and called Prahlāda near him.
He kissed him and said to tell him all that Prahlāda has learned from teacher. Prahlāda replied happily that he would explain the learned lesson after saluting god Govind, who was worshipped in the three-worlds. Having heard the obeisance for his enemy from the mouth of his son, Hiranyaakaśipu was annoyed. As it culminated Hiranyaakaśipu, condemned his son by saying that he has fell down from his status and ordered him to go away from that place at once. He then ordered his officials to go and bring the teacher in the court duly tied in shackles. The monsters soon went and brought the teacher of Prahlāda. Hiranyaakaśipu became furious and he looked with cross-eye at the teacher of Prahlāda. The teacher was shivering with fear. He ordered to arrange for a good education for his son hereinafter. The Brahmin teacher serving under that wicked king returned to his home considering it as graceful of the king and started worship of Hiranyaakaśipu instead of god Viṣṇu from that day.

While Prahlāda refused to obey Hiranyaakaśipu, he ordered to exercise of atrocities on Prahlāda. Complying with the order of Hiranyaakaśipu, the soldiers started slapping Prahlāda. They were threatening him also with the cruel words. Prahlāda also took in hand the thunderbolt in garb of the concentration on god Viṣṇu. Having seen his devotee Prahlāda in deep concentration, god Viṣṇu started giving
him a cover of protection. The weapons used by the monsters could not then touch the body of Prahlāda and split up into pieces like the petals of the blue lotus. The material weapons proved futile before Prahlāda who was under the cover of protection, which was given by god Viṣṇu himself. The weapons so used first turned into pieces and then got into the reverse direction and started spreading devastation among the soldiers assigned with that cruel task. The monsters ran away to and fro so as to save themselves from the injury and wounds. Only the stupid may be surprised at it but it is not a matter of surprise in the eyes of the scholars. Even the king Hiranyakāśipu too was threatened when he saw the phenomenon of a Vaiṣṇava i.e. Prahlāda. That wicked monster then called the snake charmers and ordered them that this fearless boy cannot be slaughtered by the blows of weapons. Hence, all of you should devise a plan to kill him. The snake charmers immediately complied with the order and left all poisonous snakes to bite Prahlāda. The most poisonous snakes with their jaws large and terrifying and many thousands of teeth ran fast by emanating hissing sounds from their hoods and gripped Prahlāda at once. His body became inscrutable and the snakes so dangerous could not even make a slight scratch on the skin of Prahlāda. This was not ended slightly but the snakes lost their teeth' as a result of bite on innocent Prahlāda. All their mouths (hoods) started oozing blood
and this position was then reported by the snake charmers to Hiranyaakaśipu. The monster king thereafter discussed with his counselors and ministers and assuming Prahlāda tough to punish called him quietly. He came and stood before him after duly saluting. He called all monsters and suggested them in a secret meeting that they should wait until Prahlāda snores at night and tie him with the snake cords (Nāgpāga). Then, throw him into the ocean. The monsters kept a vigil over Prahlāda at that night. The night was most favorite to Prahlāda (because being it noiseless, he felt it convenient for meditation). He was in meditation but all were awake; however, the meditation was as deep as physically he was seen as in snoring sleep. It confused the monsters and they tied him with the snake cords. Prahlāda was so great that he had cut all bondages of attachment and greed etc. Those fools tied Prahlāda, the devotee of Viṣṇu whose flag bears the living Garuḍa (the eagle). Thus, they took him to the shore and dropped him down into the waves of the ocean. They then put gigantic rocks on Prahlāda and reported to Hiranyaakaśipu immediately. Hiranyaakaśipu greeted them warmly for the success of their mission. Prahlāda looked like sea fire to the crocodiles and they did not dare to go near him. He himself being merged with the ocean of everlasting pleasure (the supreme God) could not understand that he has been thrown into the ocean. When the holy-
hearted Prahlāda got concentrated into his soul which was like an ocean
of. The pleasure of knowledge (Brahma), the ocean started leaping on
the waves so violently as if another Ocean is joined with her. The waves
took Prahlāda towards the shore the same way the holy words .of a
teacher enable a student to cross the ocean of this world with an easiness
and pleasure. As Prahlāda himself was in the form of Viṣṇu by virtue of
meditation, the ocean honoured him with the gift of several gem.
Prahlāda stayed there alone at that night and assuming perception of god
as an impossible task, began to pray Viṣṇu.

Hiraṇyakaśipu finally ordered to kill Prahlāda immediately by any
means. Prahlāda started with his divine sight at Hiraṇyakaśipu who was
enshrined on the throne. His death was near and his splendor was at the
peak. His ornaments were shining with the blue tint spreading from the
gems: This had made him blaze fire with smoke around. He was on a
high throne and surrounded by the strong and heavily built dark
complexioned, evil doer, dreadful and Yama's slave-like cruel monsters.

Prahlāda saluted his father at a distance and with clasped hands
and stood there. As his death was near, he rebuked him with fury saying
to listen to his final and firm statement. He took out his excellent sword
known as Candrahāsa at once. All the people present there saw it with
surprise. He blew the sword with saying where the Lord Viṣṇu is.
Having imagined the scene and bringing to mind the words once god had spoken, Prahlāda clasped his hands and saluted god. Just then he saw that the pole white as mirror blasted with the blow of sword and a gigantic dreadful and furious figure of Nṛsiṁha appeared there. His eyes were very large; he had vast mouth, large jaws and long arms. His nails and feet were very large and pointed. His mouth was glowing like the fire of Kāla, jaws spread to the ears length and he looked dreadful. Thus, god Viṣṇu in the form of Nṛsiṁha came out from the pole and he started roaring with a loud voice. The monsters covered god Nṛsimha but all were killed by Nṛsiṁha. He then destroyed the auditorium of Hiranyakasaśipu. All warriors who came to fight were all slaughtered by god. The soldiers then began showering arrows rid other weapons on Nṛsiṁha. God Nṛsiṁha killed the whole army within moments and began roaring so loud as the directions shivered. Hiranyakasaśipu again engaged an army of eighty five thousand soldiers to fight against Nṛsiṁha. These monsters also entrapped god Nṛsiṁha but all of them like the first army, were killed by god Nrsimha within moments. He then destroyed another auditorium also. When Hiranyakasaśipu saw the complete destruction of his army, he himself came out and ordered the gallant monster to catch Nṛsiṁha. Nṛsiṁha again roared. The monster anyhow escaped, ran out wherever they found the way. God Nṛsiṁha
kept himself busy on the project of killing thousands of soldiers who came forward for making an attack on him. The god then caught Hiranyakasipu forcibly and by suppressing his armory and all physical powers. He then took him at the threshold of the palace and as he started piercing his body by keeping the same on his thighs and finally Nrsirnha killed the demon king.

Brahma then enthroned Prahlada on the throne of monsters. All creatures of this universe became religion abiding. God Visnu enthroned Indra on the heavenly throne in the presence of all gods. God Nrsirnha too reached the peak of mountain in order to do well for all creatures. He was worshipped by the gods. He began to live there permanently to safeguard the interests of the devotees and to punish the wicked. Thus God Hari for the protection of the interests of the world, took the form of dreadful Nrsirnha and killed with nail blows Hiranyakasipu, whose atrocity had made all to suffer.

C. Deviations from the Sources and Innovation of the Author in the

Nrsinhacampu:

Lord Visnu is incarnated as a semi-man and semi-lion in this world. The demon king Hiranyakasipu was the brother of Hiranyaksha. He wanted to become immortal and young forever. Therefore he
meditated for Lord Brahmā. Lord Brahmā was impressed by the severe penance of the demon and granted him a wish. Hiranyakaśipu wished that he be neither killed by a man or beast, nor in daylight or at night and neither inside or outside of a building. Hiranyakaśipu's son Prahlāda was a devotee of the Lord Viṣṇu. Therefore Hiranyakaśipu wanted to kill his scion by different means. But he could not kill Prahlāda. This enraged Hiranyakaśipu very much. Then he asked Prahlāda to show his God. Prahlāda said God is everywhere. Hiranyakaśipu again asked Prahlāda if the God is there in the pillar. Then Lord Viṣṇu emerged as the Nṛsiṁha (semi-man and semi-lion) from the pillar and killed the demon in the doorstep i.e. neither inside nor outside of the house. The time of killing was neither day nor night. Thus Hiranyakaśipu was annihilated by the God and Prahlāda was made the king. This is the main story of which the other Purāṇas also have described with a little variation.

It is stated in the introduction of the Nṛsimhacampū⁴⁹ that the story of the Nṛsimhacampū is mostly based on the narration of the Padmapurāṇa. In the chapter sixtyfive of the 6th part of the Padmapurāṇa, the story of Lord Nṛsiṁha is described. A comparative

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⁴⁹ *Ibid.*, Introduction, p. 27
study proves that most of the episodes of the Āṇḍāvatā are derived from the Kadmapurāṇa. Even the language of the Āṇḍāvatā is also found similar with that of the Kadmapurāṇa in certain portions. It is Kadmapurāṇa that discusses that the incarnation of Lord Viṣṇu as Nṛṣimha is for the sake of Prahlāda only. Lord wants to kill Hiraṇyakaśipu to release Prahlāda from the punishment made by father. But all other Prahlāda are somewhat different in this point that Lord Viṣṇu appears as Nṛṣimha to save His other devotees and the three worlds along with Prahlāda from the torture of Hiraṇyakaśipu's. Again, it can also be noted that the Āṇḍāvatā has some similarity with the Brahmapurāṇa in respect of story and language as observed by Sūryakanta 50.

Daivyajñapāṇḍitasūrya has skipped some portion of the sated in the different Purāṇas and added new light for his poetical essence. However, different Purāṇas holds the story with certain variation. Hence it is difficult to show how the author of the Āṇḍāvatā has made his deviations. In the Āṇḍāvatā, things like Hiraṇyakaśipu's meditation to Lord Brahmā and Brahmā's blessing is not there. Again the Lord Nṛṣimha expressed love and kindness to His devotee Prahlāda in the

50 Ibid., Introduction, p. 19
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Nṛsiṁhacampū. But certain Purāṇas have made Prahlāda the king of the
demon region. The Nṛsiṁhacampū does not describe such episode. His
innovation can be noticed in the fifth chapter while the Goddess Lakṣmī
tries to pacify the Lord Nṛsiṁha. It is described there that Lord Nṛsiṁha
and Goddess Lakṣmī has embraced each other signifying the ultimate
happiness. It is to be recorded here that such deviations and innovations
are befitting to the poetic sense of the Nṛsiṁhacampū.

D. Adherence of the Nṛsiṁhacampū to the Norms of a Campūkāvya:

It has been already discussed that there is lack of certain
definition covering all the salient features of a campū. Scholars like Dr.
S.K. De⁵¹ expresses that hardly definite norm is maintained by the campū
works. So, there is a variety among various campūs in respect of the
selection of the theme as well as the delineation of the Principal
sentiment, characterisation like the hero and the heroine of the plot.
Again there are no such manuals about the actual proportions of the
prose and verse to be presented. However, a study on the class of this

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⁵¹ The campū scarcely follows a fixed Principle and its formlessness, or rather
disregard of a Strict form, shows that the campū developed quite naturally, but
haphazardly, out of prose kāvya itself.....

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campū, make us with a knowledge of few features about the campū works, which are, of course, not same to all the campū works.

(i) The campū is a mixed type of literature wherein there is a continuous story without any pause. But, in some campūs a complete theme is not found. The story may be based on a particular theme or may be a continuous theme. The story of a campū may be belongs to either epic or Purāṇas. There are philosophy based theme also found available in the campū, whice deals the philosophical views like Jainism, Saivism and Vaisnavism. Some works deals the stories of local deities. There are biographical type of campū also available.

(ii) In shape and size, the campū works may available from small to large. For instance the Āṇanda-vṛndāvanacampū is the most voluminous of all the campū treatises. It is a the biggest in size and divided into twenty two chapters called Stavakas.

(iii) The divisions of the campū in various interesting names viz. Stavaka, Āśvasa, Ucchvāsa, Ullāsa, Tarāṅga, Kāṇḍa, Lambaka, Kallola, Vilāsa, Aṃka, Manoratha etc.
(iv) The verses at the end of each chapter contain not only an introduction of the author, but also, sometimes, they indicate that the main theme or of that particular chapter.

(v) There are no certain regulations regarding the choice of the hero or heroine too. All the divine, semi-divine creatures like Gandharva, Lord, incarnations, merchant, may be hero in the campū. In a lot of campūs there is even no heroine.

(vi) About the Principal sentiments, almost all the campū works are found to be either śṛṅgāra or vīra, and other sentiments are depicted as a secondary value. On the other hand in the devotional type of the campūs the śānta is found to be as Principal sentiments

(vii) There is no certain measures about the proportions of the verse and the prose to be the campū works and it depends on the tendency of the poet.

(viii) The prose portion of the campū works is more ornamented than the verse portion and all the four types namely the vṛttagandhi etc. of prose feature comes into full fill in the campū.
(ix) In the field of the uses of metres, although the large number of \textit{campū} designed with various types of \textit{vṛtta} type of metres, but \textit{mātrā} Type of metre also is employed in may \textit{campū} works

(x) The large number of \textit{campū} preceded the main story through a number introduction Verses containing eulogy towards gods and incarnation or god like people and blaming the wicked or demons. At the same time, the poet takes an opportunity of introducing his identity.

In the light of the above discussion, we may now make an estimate on the adherence of the \textit{Nṛsiṁhacampū} to the norms of a \textit{campūkāvya}.

The story of the \textit{Nṛsiṁhacampū} deals with the famous story of Lord Nṛsiṁha, the incarnation of Lord Viṣṇu. The story of this incarnation of Lord Narasimha (half-man half- lion god) is stated almost in all Purāṇas but the story of the \textit{Nṛsiṁhacampū} is mainly based on the \textit{Padmapurāṇa}.

The divisions or chapters of the \textit{Nṛsiṁhacampū} called ucchvāsas and the work contains five ucchvāsas. Again at the end of the ucchvāsas the author of the \textit{Nṛsiṁhacampū} is also found to be mentioned as- \textit{iti srimadadaivajñapanḍitasaũrya viracite nṛsiṁhacampū kāvye…} Lord
Nṛsiṁha, the incarnation of Viṣṇu, is the hero of the *Nṛsiṁhacampū* and his wife Lakṣmī is a heroine.

Regarding the delineation of rasa, the vīra is the principle sentiment of the *Nṛsiṁhacampū*, and abdhuta, bhayānaka, raudra śṛngāra śānta are also well delineated by the author. The poet freely uses both prose and Verse in the *Nṛsiṁhacampū* along with varieties of attractive alāmākras both śabdālaṁkāras and arthālaṁkāras. On the other hand Daivajñapaṇḍitsūrya is found to have composed the verses of his work both the classes of metres i.e. the vṛtta and jāti. The poet used large number of vṛtta type of metres and he starts his campū with a benedictory Verse designed by sārdūlavikridita and ends also with the same metre. The *Nṛsiṁhacampū* begins with a benedictory Verse eulogy towards Lord Viṣṇu in his incarnation as Nṛsiṁha.

In the same way the poet tries to introduce his identity within a very short sentence as the beginning of the campū. In the *Nṛsiṁhacampū* the author successfully exhibits the results of the evil followers by the death of the demon king Hiraṇyakaśipu and god’s blessings towards his devotee like Prahlāda.

Now almost all the norms gathered from the destination and also the features discussed by the scholars regarding campū type of kāvya, are, thus, found to be fulfilled in the *Nṛsiṁhacampū*. Even if any
shortage of a few attributes, it does not do any wrong to the genuine nature of the campū. It is stated by Daṇḍin⁵² that even at the absence of some of features, there is no loss to a kāvyā. Therefore, it can be said, without hesitation, that the Nṛsimhacampū is an excellence work of campūkāvya.

⁵² nyūnāmāyastra yaiḥ kaiścidaṅgaiḥ kavyam na dusyati
yadyupattesa sampattiradhayati tadvidah.

Kāvyādarśa, 1.20.