

SWAMI DESIKAN'S KAAMAASIKASHTAKAM

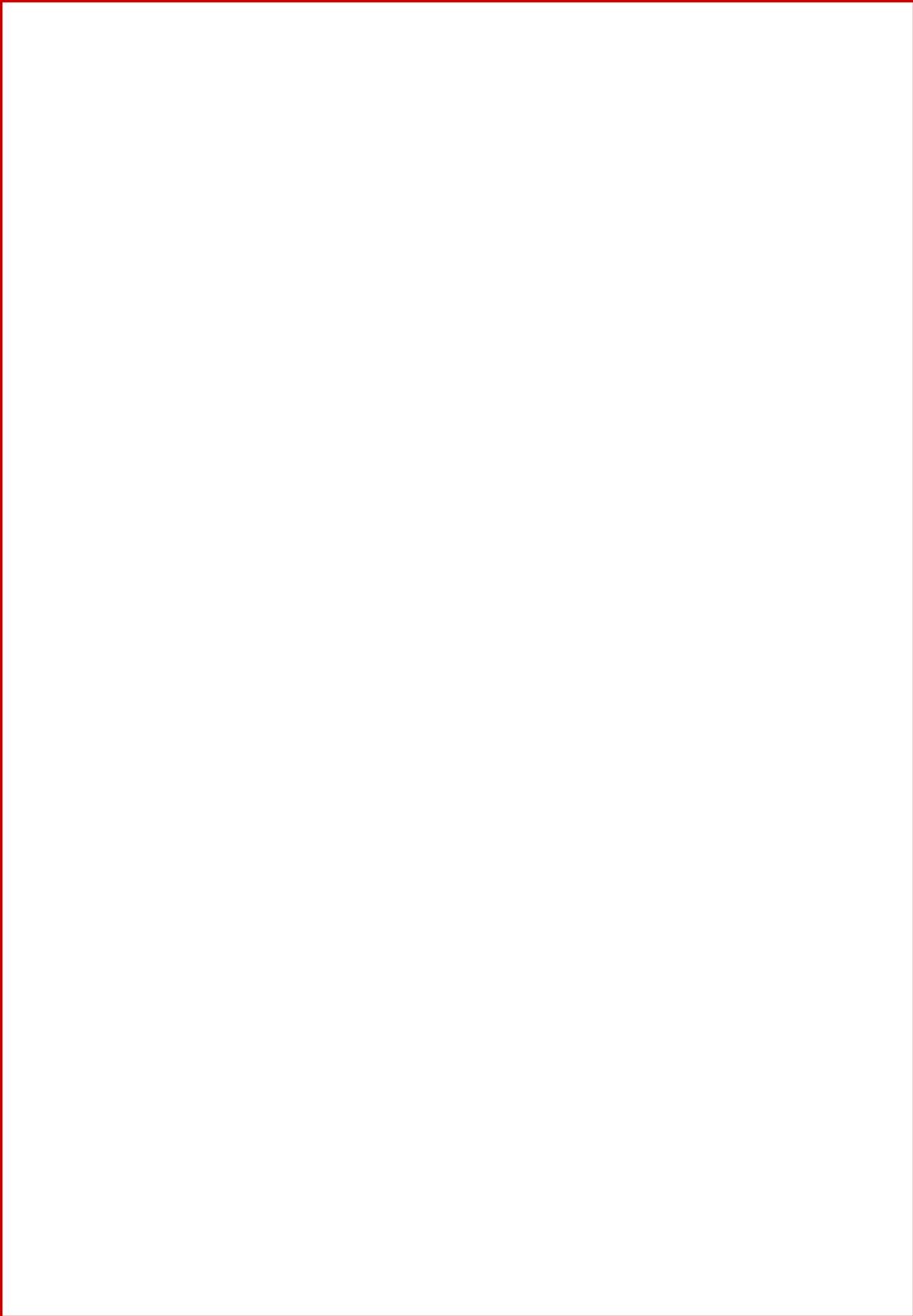
WITH
SRI MANTHRA RAAJA PADHA STHOTHRAM AS ANNEXURE



ANNOTATED COMMENTARY IN ENGLISH BY:
OPPILIAPPAN KOIL
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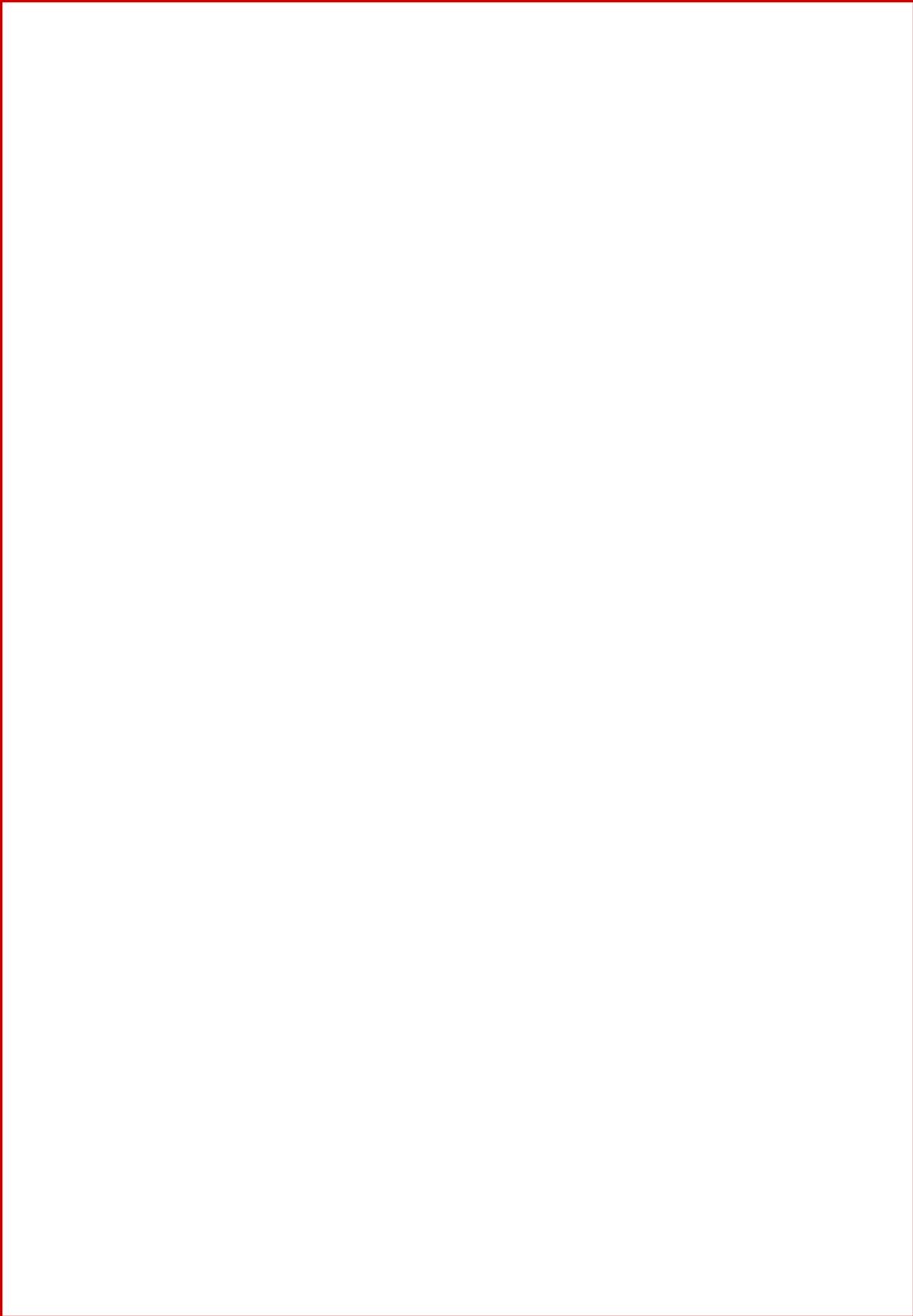
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॥ श्रीः ॥

श्रीमते रामानुजाय नमः

श्रीमते निगमान्त महादेशिकाय नमः

कामासिकाष्टकम्

KAAMAASIKAASHTAKAM OF SWAMI DESIKAN

श्रीमान् वेङ्कट नाथार्यः कवितार्किक केसरी ।

वेदान्ताचार्य वर्योमे सन्निधत्तां सदाहृदि ॥

A half mile away in the South Easterly direction of Thuppul (the birth place of Swami Desikan), lies the Divya Desam of ThiruvELukkai, where Kama Aasikaa Narasimhan is the presiding deity. He is also known as Mukunda Nayakan.

Swami Desikan composed a beautiful Ashtakam in honor of this Narasimhan, who is sitting in a Yogic posture on the southern side of Vegavathi River. This Archa Murthy has been the object of earlier Mangalasaasanam by Pey Azhwaar through three pasurams of the Third Thiruvanthadhi and one pasuram line of Thirumangai in his

“Sri Kaamaasika Nrusimhan – ThiruvELukkai”



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Periya Thirumadal.

At ThiruvELukkai, the Moolavar sits in the middle of the temple tank known as Kanaka Pushkarini. He is not easily approachable for worship. The Uthsavar and His Piratti (ThiruvELukkai Valli) are standing under the Kanaka Vimanam. The Moolavar (Kaamaasikaa Narasimhan) is seated in the Yoga Pose known as Paryanga Bhandham. The Lord of this Divya Desam got his name Kamaasikaa Narasimhan because he chose the banks of Vegavathi out of his own desire/sankalpam (Kama) to be seated (Aasikaa) on the banks of the Vegavathi river. The Tamil name of ThiruvELukkai follows this Sanskritic nomenclature. The shorter name of vELukkai stands for vEL Veeru Irukkai. The word VeL relates to the Kama or svath Sankalpam aspect of the Lord's own desire to sit (Veeru Irukkai) at this Divya Desam. Swami Desikan says that Narasimhan left Sri Vaikuntam out of His own will and chose to sit on the sandy banks of Vegavathi at ThiruvELukkai Kshetram.





**VERSE 1: PLACE OF RESIDENCE OF THE WONDOROUS
NARASIMHAN**

श्रुतीनाम् उत्तरं भागं वेगवत्याश्च दक्षिणम् ।
कामाद् अधिवसन् जीयात् कश्चिद् अद्भुत केसरी ॥ १ ॥

SRUTEENAAM UTTARAM BHAGAM VEGAVATHYAASCCHA DAKSHINAM I
KAAMAATH ADHIVASAN JEEYAATH KASCCHITH ADHBHUTA KESAREE II



“Adbhuta Kesari – Ahobilam”





Here Swami Desikan describes the Bhagavaan as “Kascchit Adhbhuta Kesari”. This incomparable form of the Lord with a Lion's face and human body is indeed awesome and full of wonders. Hence it is a Adbhuta Kesari (Lion). It is neither Lion nor man. This Adhbhuta Kesari is celebrated in the last section of the Vedas (i.e) in the Upanishads as suggested by Swami Desikan through the Choice of Words, “Srutheenaam Uttaram Bhagam”. He chose out of his own volition the site of ThiruvELukkai and resides there on the southern bank of Vegavathi river as indicated by the stotra Vaakyams (Kaamaath Vegavathyaa: Dakshinam cha Adhivasan). Swami offers his Mangalaasaasanam to this Adbhuta Kesari and hails him to thrive there (Jeeyaath) in His supreme glory. May this Kamaasika Narasimhan known for his infallibility in protecting his devotees thrive at ThiruvELukkai is the prayer of the Acharya.





VERSE 2: PRAYER FOR THE REMOVAL OF THE THREE KINDS OF AFFLICTIONS

तपनेन्दि अग्नि नयनः तापान् अपचिनोतु नः ।
तापनीय रहस्यानां सारः कामासिका हरिः ॥ २ ॥

TAPANENDHI AGNI NAYANA: TAAPAN APACHINOTHU NA: I

TAAPANEEYA RAHASYAANAAM SAARA: KAAMAASIKAA HARI: II

Swami Desikan reveals to us that Kaamaasikaa Narasimhan has three eyes, which are in the form of the Sun, Moon and Agni.



“mukkaNNappan..”

He says that the Lord of this Divya Desam is the essence of the secrets revealed by Nrusimha Taapaneeya Upanishad. Swami prays for the Lord to banish the three kinds of Taapas (afflictions) of all of us with His three eyes. The three afflictions are Aadhyaatmikam (physical ills, fear, anger, desire et al), Aadhi Bhowdikham (Ills caused by animals and humans) and Aadhi Daivikam (Cold, heat, storms, rains et al).





VERSE 3 : SALUTATIONS TO KANTIRAVAN

आकण्ठं आदि पुरुषं कण्ठीरवम्
उपरि कुण्ठित आरातीम् ।
वेगा उपकण्ठ सङ्गात्
विमुक्त वैकुण्ठ बहुमतिम् उपासे ॥ ३ ॥

AAKANTAM AADHI PURUSHAM KANTIRAVAM

UPARI KUNTITHA AARADHITAM I

VEGAA UPAKANTA SANGHATH

VIMUKTHA VAIKUNTA BAHUMATHIM UPAASEH II



“Nara-singam, after HiraNya vadham”





The Lord of ThiruvELukkai has the face of the Lion above his neck and the form of the ancient Purusha below the neck. I salute that extraordinary form of Kaamaasikaaa Narasimhan, who destroyed Hiranyan and chose the region on the banks of Vegavathi for his permanent residence and in that process skipped over the established glories of Sri Vaikuntam.





VERSE 4: EULOGY TO NARASIMHAN

बन्धुम् अखिलस्य जन्तोः
बन्धुर पर्यङ्क बन्ध रमणीयम् ।
विषम विलोचन मीडे
वेगवती पुलिन केळि नरसिंहम् ॥ ४ ॥

BHANTHUM AKILASYA JANTHOH:

BHANDHURA PARYANKA BHANDHA RAMANEEYAM I

VISHAMA VILOCHANAM EDEEH

VEGAVATHEE PULINA KELI NARASIMHAM II



“Paryanga bhandam – akkArakkani Emperumaan of Sholingur”





Swami Desikan praises Narasimhan of this Kshethram, who loves to play on the sand banks of the river Vegavathi. He recognizes the Lord as the kith and kin of all living beings. He visualizes the Lord as sitting firmly in the Yoga Posture known as Parynga Bhandham. He also pays his tribute to the Vishama Vilochanam of the Lord. Vishama Vilochanam can mean both odd numbered eyes (Three here) and the eyes, which are distinctly different in their attributes (Hot Sun, Cool Moon and resplendent Agni).





VERSE 5: PRAYER FOR BLESSINGS TO THE WORLD

स्वस्थानेषु मरुद्गणान् नियमयन् स्वाधीन सर्वेन्द्रियः
पर्यङ्क स्थिर धारणा प्रकटित प्रत्यङ्मुखावस्थितिः ।
प्रायेण प्रणिपेदुषांः प्रभुरसौ योगं निजं शिक्षयन् ।
कामा नातनुतात् अशेष जगतां कामासिका केसरी ॥ ५ ॥

SVASTHAANESHU MARUT GANAAN NIYAMAYAN SVAADHINA SARVENDRIYA:
PARYANGA STIRA DHARANAA PRAKATITHA PRATYANGH MUKHAAVASTHITHI:
PRAAYENA PRANIPEDHUSHAAM PRABHURASAOU YOGAM NIJAM SIKSHAYAN
KAAMAA NATHANUTAAT ARESHAA JAGATHAAM KAAMAASIKAA KESARI:

In this verse set in the majestic Sarthoola Vikriditham meter to remind one of the powerful movements of the fast lion chasing Hiranya, Swami Desikan prays to Kaamaasikaa Narasimhan to bless the people of the world and grant them all their desired boons (Asaou. Kaamaasikaa Kesari: Aasha Jagathaam kaaman aatanuthaath). Swami describes the Lord facing west. He sits in Paryangaasanam at ThiruvELukkai and appears in his Yogic posture giving the impression that He is ready to teach His devotees the secrets of Yoga that require knowledge about the firm control of the five vayus (Praanan, Apaanam, Samaanam, Udhaanam and Vyaanam). He also appears to indicate to them the firm way to control the five Karmendriyaas and the five Jnanendriyaas as the prerequisite to meditate on Him. One of the names for Lord Narasimhan is Hrishikesan or the one who has full control over his Indriyaas. Kamasikaa Narasimhan's Paryangaasanam (Yoga Pattai with a belt over his crossed legs and knees) reminds of His Yogaacharya role in teaching his disciples such as Prahlaada the secrets of Yoga to attain His blessings.





“His Paryangaasanam reminds His role as yOgAchAryA – Melkote wall painting”





VERSE 6: PRAYER TO THE LORD'S HANDS FOR PROTECTION

विकस्वर नख स्वरुक्षत हिरण्य वक्षः स्थली
निरर्गल विनिर्गलत् ऋधिर सिन्धु सन्ध्यायिताः ।
अवन्तु मद नासिका मनुज पञ्च वक्रस्य माम्
अहम्प्रथमिका मिथः प्रकटिताहवा बाहवः ॥ ६ ॥

VIKASWARA NAKA SVARUKSHATHA HIRANYA VAKSHASTHALEE--
NIRARGALA VINIRGALATH RUDIRA SINDHU SANDHYAAYITAA: I
AVANTHU MADA NAASIKAA MANUJA PANCH VAKTHRASYA MAAM
AHAMPRATAMIKAA MITA: PRATITAAHAVAA BAAHAVA: II

May the Kaamaasikaa Narasimhan's hands having the red lustre of the dusk protect me. Those hands compete with one another to protect the devotee and to destroy the enemies of the devotee. The shining fingernails of those hands tore apart the chest of Hiranyan like the ferocious Vajra weapon. At that time, the blood from the heart of Hiranyan gushed forth and covered the hands of the Lord and gave them the red hue of the sun at dusk. Those hands were competing with one another to destroy Hiranyan as well as to comfort the child Bhagavatha Prahlada. May those powerful hands protect me always!





**“His hands compete with one another to protect devotees-
Pomona Sri Lakshminrusimhar”**

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VERSE 7: MERCY OF THE LORD EVEN DURING HIS FEROCIOUS STATE

सटा पटल भीषणे सरभसाट्टहासोद्धटे
स्फुरत्क्वुधि परिस्फुटद् भृकुटिकेऽपि वक्त्रे कृते ।
कृपा कपट केसरिन् दनुज डिम्भ दत्त स्तना
सरोज सदृशा दृशा व्यतिभिषज्य ते व्यज्यते ॥ ७ ॥

SATAA PATALA BHEESHANEH SARABHASAATTAHAASOTHBHATEH
SPURATH KRUTHI PARISPUTATH BRUGUTIKEPI VAKTREH KRTEH I
KRUPAA KAPATA KESARIN DHANUJA DIMBHA DHATTA STHANAA
SAROJA SADHRUSAA DRUSAA VYATHIBISHAJYA TEH VYAJYATEH II



“ugra Sthambham of Ahobilam”





Oh Kapata Narasimha! Oh Lord, who did not swerve away from the boons given to Hiranya and yet hoodwinked him through your avatara features! When You appeared out of the Pillar in his palace with the frightening swirl of your manes and ear-shattering roars, your brows were twittering with your mighty anger at Hiranya for the injustices that he did to your devotee. Even in that state of fury, your lotus eyes fell with mercy on Prahlaada. Those merciful glances were like the feedings of divine and invigorating milk to the child Prahlaada. Your limitless compassion to your devotees became evident then.





VERSE 8: SARANAGATHI AT THE FEET OF NARASIMHAN

त्वयि रक्षति रक्षकैः किमन्यैः
त्वयि चारक्षति रक्षकैः किमन्यैः ।
इति निश्चित धीः श्रयामि नित्यं
नृहरे वेगवती तटाश्रयं त्वाम् ॥ ८ ॥

TVAYI RAKSHATHI RAKSHAKAI: KIM ANYAI:

TVAYI CHAARAKSHATI RAKSHAKAI: KIM ANYAI: I

ITHI NISCHITA DHEE: SRAYAAMI NITYAM

NRUHAREH: VEGAVATHEE TATAASRAYAM TVAAM II

O kaamaasikaa Narasimhaa! You are sarva sakthan. When You are resolved to protect some one, where is the need to seek the protection of other Gods? When You are resolved NOT to protect some one, which other God is capable of protecting us? There is no one. Knowing this fundamental truth, I have resolved to offer my saranaagathi at your lotus feet alone that rest at the banks of Vegavathi river.





SrI prahalAdha varadhan - ahObilam

“TVAYI RAKSHATHI RAKSHAKAI: KIM ANYAI?”

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VERSE 9: PHALA SRUTHI OF THIS ASHTAKAM

इत्थं स्तुतः सकृदिहाष्टभिरेष पद्यैः
श्री वेङ्कटेश रचितैः त्रिदशेन्द्र वन्ध्यः ।
दुर्दान्त घोर दुरित द्विरदेन्द्र भेदी
कामासिका नरहरिर् वितनोतु कामान् ॥ ९ ॥

ITTAM STHUTHA: SAKRUTHIHAASHTABHIRESHA PADHYAI:

SRI VENKATESA RACHITHAI: TRIDHASENDRA VANDHYA: I

DHURDHAANTA GORA DHURITA DVIRADHENDRA BHEDEE

KAAMAASIKAA NARAHARI: VITANOTHU KAAMAAN II

May Kaamaasikaa Narasimhan, who is worshipped by the Devaas and who tears apart the gigantic heap of sins, as if they are opposing elephants, grant all the desired boons to devotees, who recite these eight slokas on Him composed by Venkatesa Kavi!

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In this concluding section, let us focus on the tributes of Peyaazhwaar and Thirumangai Azhwaar to the Kaamaasikaa Narasimhan of ThiruvELukkai Divya Desam.

Pey Azhwaar, who poured out his Joyous experiences of the Darsanam of the Lord and Sri Devi at Thirukkoyalur through the many verses of the third Thiruvandhaathi. The 26th, 34th and the sixty-second verses of this illustrious AruLiccheyal of the Azhwaar offer Mangalaasasanam to the Adbhuta Kesari worshipped as Kaamaasikaa Narasimhan at ThiruvELukkai.

TWENTY SIXTH VERSE OF PEY AZHWAAR

SIRANDAVEN CHINTAIYUM SENKANARAVUM

NIRAINDHA SEER NEEL KACCHIYULLUM--URAINDHATHUVUM

VENKATAMUM VEHAAVUM VELUKKAIPAATYUMEH

TAANKATAVAAR TANDHUZHAAYAAR

Here Pey Azhwaar continues to describe his supremely delectable experience of Paripurna Saakshatkaram of the divine couple, which blossomed forth from his supreme Para Jnanam and focuses on his anubhavam of the Archa Murthys.





He identifies the three divya desams -- Attigiri (Kanchi), ThiruvENkatam and ThiruvELukkai-- as the sacred places, which the Lord wearing the cool Tulasi garlands blesses by His presence. The Azhwaar says that the Archa Murthys of these three divya desams have not moved away from his mind or from the proximity of the red-eyed Adishesha even for a moment. The azhwaar says my mind like the bed of Adishesha is an eternal place of residence for the Lord of ThiruvELukkai Paadi. The word Paadi that we see at the end of ThirukkavaLampaadi and ThiruvELukkai Paadi as in this pasuram refers to a town.

THIRTY FOURTH VERSE OF PEY AZHWAAR

ANRRU IVVULAGAM ALANDHA ASAIVEH KOL
NINRU IRUNDHU VELUKKAI NEENAGARVAAI
KIDANTHAANAI KEDIL SEERANAI MUN KANJAI
KADANTHAANAI NENJAMEH KAAAN

Here Pey Azhwaar engages in a dialog with his mind. He appeals to it to meditate on the lord of eternal auspicious qualities and bring him forth in the mind's eye (Saakshathkaaram). He says: "Oh My mind! The Lord, who destroyed Kamsan during the time of Incarnation as Krishna and who measured the universes with His feet during the time of incarnation as Vamana seems to be resting from these tiring efforts through sitting at Vegavathi bank as Kaamaasikaa Narasimhan and lying down on Adishesha at Thiru Vekhaa. Oh my Mind! Please meditate on Him and bring Him before you like we saw him at Thirukkoyalur on a rainy night.

SIXTY SECOND VERSE OF PEY AZHWAAR

VINNAGARAM VEHHAA VIRI TIRAI NEER VENKATAM
MANNAGARAM MAAMAADA VELUKKAI--MANNAHATTHA
TENKUDANTHAI TENAAR THIRUVARANGAM TENKOTTI
TAN KUDANGAI NEER YERRAN THAAZHVU

Here, Pey Azhwaar pays tribute to the sowlabhyam and Sowseelyam, two of the Lord's Anantha Kalyana Gunas. The Azhwaar reveals that the Lord of infinite accessibility to the lowliest and the highest (Sowlabhyam) and limitless virtuous qualities (Sowseelyam) is resident in the Archa form at Thiru Vinnagar, Thiru





Vekhaa, Thiru Venkatam known for its beautiful waterfalls and springs, ThiruvELukkai famous for its tall spires, beautiful Thirukkudanthai, Srirangam with its honey-laden flowers abundant in the groves and Thirukkotiur. The key words in this pasuram are “Tan Kudangai Neererran Thazhvu”. The Lord is the owner of everything because of His Paratvam.



“He begged 3 steps of Land from Maha Bali”

Inspite of it, He begged for three steps of Land from Maha Bali and received the Daanam water on His hands to seal the transaction. Such is His Sowseelyam and Sowlabhyam says the Azhwaar here.

THIRUMANGAI AZHWAAR'S MANGALAASAASANAM OF THIRUVELUKKAI

In his Periya Thirumadal, Parakaala Nayaki in her ardent love of the Lord threatens to shame Him into submission through the invocation of the act of Madal as a route to gain Him back. Overtaken by passion and being unable to stand the thought of separation from her object of love, Parakala Nayaki appeals indirectly to the Lord's





Rakshatva and Sowlabhya. She appeals to Him frantically “to come down from His transcendental kingdom and Height to accept the purest flower of love offering (Kaamaa Pushpam) even though the love is coming from a being unfit in every sense to receive such a grace”. Parakala Nayaki offers the KaamAa Pushpam to Kaamaasikaa Narasimhan and calls Him as VELukkai AaL Lion. She threatens to mount the Madal, if He does not pay attention to her frantic appeal. The performance of Madal has been compard to one of the limbs of Saranagathi known as Kaarpanyam or prostration at the feet of the Lord in a state of utter helplessness and seeking union with Him.

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MAHAA PRABHAAVA SRI NARAYANA NARASIMHA, NARAYANA VIRA SIMHA,
 NARAYANA KRURA SIMHA, NARAYANA DIVYA SIMHA, NARAYANA VYAAGRA
 SIMHA, NARAYAN PUCCHA SIMHA, NARAYANA POORNA SIMHA,--
 ABHAYANKARA RUPA SIMHA, -- PRAHLAADA VARADA
 SIMHA, BHAKTHAABHISHTA DHAAYEE SIMHA, LAKSHMI NARASIMHA SIMHA,
 ADHYATBHUTA RUPA SIMHA, --- PAAHI MAAM
 -- EXCERPTS FROM NRUSIMHA GADHYAM

SARVA VEDAANTHA VEDHYAAYA KAARANAAYA MAHATMANEH
 SARVALOKA SARANYAYA SRI NRSIMHAAYA MANGALAM
 ADIVAN SATAKOPAAYAIR YATIVARYAIR MAHATMABHI:
 SAMARCHITAAYA NITYAAYA SRI NRSIMHAAYA MANGALAM
 ---EXCERPTS FROM THE SRI NRUSIMHA MANGALAM BY THE TWENTY FIFTH
 JEEYAR OF AHOBILA MUTT: SRI VAN SATAKOPAN





SRI NRUSIMHA PARABRAHMANEH NAMA:

कवितार्किक सिंहाय कल्याणगुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥



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ANNEXURE : MANTHRA RAJA PADA STHOTHRAM

This sthOthram has been composed by Rudran, who is a great Bhakthan of Sri Nrusimha BhagavAn . In Ahirbudhnya Samhithai, one comes across this beautiful and moving eulogy of Rudran as SaraNAgathan at the sacred feet of Lord Narasimhan.

There are many manthrams that are associated with Sri Nrusimhan. The NrusimhAm anushtup manthram derived from this SthOthram, makes this eulogy one of the most auspicious and powerful. The words or padhams from the individual sLOkams are integrated together to give us the Manthra Raajam or the King among the MantrAs .

The Manthram has to be recieved through a SadAchAryan like Srimath Azhagiya Singar, who is considered as the walking Narasimhan in our midst. Without that upadEsam from a SadAchAryan the NrusimhAnushtup manthram will not yield the desired phalans .

Let us now study the individual sLOkams and their simple meanings. Extensive commentary has been provided by Vaikunta Vaasi GhanapADi Sri MukkUr Lakshmi NarasimhAcchAr Swamy, which have appeared in Sri Nrusimha PriyA journal issues. The written Text and the MP3 Recording of this sthOthram are available at: <http://www.prapatti.com> web site.





SRI MANTHRA RAAJA PADHA STHOTHRAM

वृत्तोत्फुल्ल विशालाक्षम् विपक्ष क्षय दीक्षिताम्
निनाध त्रस्त विश्वाण्डम् विष्णुम् उग्रम् नमाम्यहम्

vrutthOthphulla viSAIAksham vipaksha kshaya dheekshitham
ninAdha thrastha viSvANDam VishNum ugram namAmyaham (1)

This sLOkam has to be recited twice in PaarAyaNam.

(Meaning): AdiyEn salutes the fierce form of VishNu, which has fully blossomed and round eyes, firmly determined to destroy the enemies of His bhakthAs and who frightened the world with His huge roaring sound.

सर्वैरवध्यतां प्राप्तं सबलौघम् दितेः सुतम्
नखाग्रै शकलीचक्रे यस्तम् वीरम् नमाम्यहम्

sarvairavadyathAm prAptham saBaloukam DhithE: sutham
nakhAgrai: SakaleechakrE yastham Veeram namAmyaham (2)

(Meaning): adiyEn salutes the great Veeran, Narasimhan, who tore into shreds the body of HiraNyakasipu, the son of Dhithy and Kasyapa Muni, with the tip of His nails. Prior to his destruction at the hands of Lord Narasimhan, HiraNyakasipu had recieved boons from gods to possess all kinds of powers to assure his indestructibility (and that could not save him from the wrath of the Lord).

पदावष्टब्ध पाताळम् मूर्धविष्ट त्रिविष्टपम्
भुज प्रविष्टाष्ट दिशम् महाविष्णुम् नमाम्यहम्

padhAvashtabhdha PaathALam murdhAvishDa thri vishDapam
bhuja PravishtADa disam MahA VishNum namAmyaham (3)





(Meaning): adiyEn salutes MahA VishNu, who incarnated as the dwarf Vaamanan, grew into the gigantic Trivikraman and used His three steps to measure and control the space all the way down to the nether world (PaatALam); afterwards, that Trivikraman butted into IndhralOkam with His upward shooting head and took control of the eight directions with His powerful arms.

ज्योतींष्यर्केन्दु नक्षत्र ज्वलनादीन्यनुक्रमात्
ज्वलन्ति तेजसा यस्य तं ज्वलन्तम् नमाम्यहम्

JyOtheemshyarkEndhu nakshathra jwalanAdheenyanukramAth
jwalanthy tEjasA yasya tamm Jwalantham namAmyaham (4)

(Meaning): adiyEn salutes that Supreme effulgence through the power of whose lustre all the radiant bodies like the Sun, Moon, Stars and Agni shine.

सर्वेन्द्रियैरपि विना सर्वम् सर्वत्र सर्वदा
यो जानाति नमाम्याद्यं तमहम् सर्वतोमुखम्

sarvEndhriyairapi vinA sarvam sarvathra sarvadhA
yO jAnAthy namAmyAdhyam tamaham sarvathOmukham (5)

(Meaning): adiyEn salutes (MahA VishNu), who comprehends always all the entities every where even if He has no indhriyams of the kind we are familiar with (He has suddha sathvamaya ThirumEni). adiyEn salutes that Narasimhan, who has the power to see in all directions (everywhere).

नरवत् सिंहवच्चैव यस्य रूपम् महात्मनः
महासटम् महादंष्ट्रम् तं नृसिंहं नमाम्यहम्

naravath simhavaicchaiva Yasya roopam mahAthmana:
mahA saDam mahA dhanshtram Tamm Nrusimham namAmyaham (6)





(Meaning): adiyEn salutes Lord Narasimhan with the body like a human and the head like a Lion with JaDai and manes along with gigantic canine teeth (for HiraNya Vadham).



“Veeranrusimhar – Thanjai maamaNikkOil”

यन्नामस्मरणात् भीताः भूत वेताळ राक्षसाः
रोगाद्यास्च प्रणश्यन्ति भीषणं तं नमाम्यहम्

YannAma smaraNAth bheethA: bhUtha vEtALa rAkshasA:
rOgAthyAscha praNaSyanty bheeshaNam Tamm namAmyaham (7)

(Meaning): adiyEn salutes Sri Narasimhan of fierce form who drives away the apasmArams (inauspicious beings) like bhUthams, paisAsams, VethALams and raakshasAs. They run away the moment one thinks about the name of Narasimhan of bhayankara roopam. All kinds of diseases are also destroyed by the mere thought of Lord Narasimhan's name.

सर्वोऽपि यं समाश्रित्य सकलम् भद्रम् अश्नुते
श्रिया च भद्रया जुष्टो यस्तं भद्रम् नमाम्यहम्





sarvOapi yamm samAsrithya skalam bhadhram asnuthE

SriyA cha BhadhrayA jushtO Yastamm Bhadhram namamyaham (8)

(Meaning): adiyEn prostrates before the auspicious Narasimha BhagavAn who showers us with all kinds of MangaLams including different kinds of wealth on those who seek His rakshaNam and surrender themselves unto His sacred feet .

साक्षात् स्वकाले सम्प्राप्तम् मृत्युम् शत्रु गणान्वितम्

भक्तानाम् नाशयेद्यस्तु मृत्यु मृत्युम् नमाम्यहम्

saakshAth svakAlE samprAptham mruthyum Sathru gaNAnvitham

bhakthAnAm naaSayEthyasthu Mruthyu Mruthyum namAmyaham (9)

(Meaning): adiyEn salutes Lord Narasimhan , who chases away the troubles caused by the enemies of His bhakthAs, removes the fear about death that is ordained and rules even over Yama Dharma Raajan in this regard .

नमस्कारात्मकम् यस्मै विधाय आत्म निवेदनम्

त्यक्त दुःखोखिलान् कामान् अश्नन्तम् तं नमाम्यहम्

namaskArAthmakam yasmai vidhAya aathma-nivEdhanam

thyaktha dukkhOkilAn kAmAn aSnantham Tamm namAmyaham (10)

(Meaning): adiyEn salutes Lord Narasimhan worshipping of whom through self-surrender frees one from all sufferings and fulfills all wants.

दासभूताः स्वतः सर्वे ह्यात्मानः परमात्मनः

अतोऽहमपि ते दास इति मत्वा नमाम्यहम्

DhAsabhUthA: svatha: sarvE hyAthmaana: ParamAthmana:

athOahamapi tE dhAsa: ithi mathvA namAmyaham (11)





“abhayahastham - Srimatam Mangalagiri nrusimhan”

(Meaning): All bhakthAs surrender to Lord Narasimhan out of their own will. Similarly, Oh Lord NarasimhA, adiyEn prostrates before You to surrender my Aathma to acknowledge that adiyEn is Your servant.

शङ्करेण आदरात् प्रोक्तम् पदानाम् तत्त्व निर्णयम्
त्रिसन्ध्याम् यः पठेत् तस्य श्रीर्विद्याऽयुश्च वर्धते

SankarENa AadharAth prOktham padhAnAm tatthva nirNayam
thrisandhyAm ya; paDEth tasya SrIvidhyAyusccha vardhatE (12)





(Meaning): This sthOthram composed by ParamEswaran (Sankaran) with ardour will yield wealth, sadh-VidhyA and long life for those who recite this sthOthram containing lofty doctrines at the three sandhyAs of the day.

adiyEn concludes this brief write up with sLOkams from Sri Nrusimha ruNa vimOchana sthOthram and Sri Maangalya Sthavam, which have echoes of Sri Manthra Raaja Padha SthOthram :

वेद वेदान्त यज्ञेसम् ब्रह्म रुद्रादि वन्दितम्
श्री नृसिम्हं महा वीरम् नमामि ऋण मुक्तये

Veda VedAnthA Yaj~nEsam Brahma RudhrAdhi vanditham

Sri Nrusimham mahA veeram namaami ruNa mukthayE

--- Sri Nrusimha RuNa vimOchana SthOthram: sLOkam 8

द्रवन्ति दैत्या प्रणमन्ति देवताः
नश्यन्ति रक्षाम्सि अपायान्ति सारयः
यत् कीर्तनात् सोऽद्भुत रूप केसरी
ममास्तु मान्गल्य विव्रुत्तये हरिः

dhraivanthy dhaithyA: praNamanthy dEvathA:

nasyanthy rakshAmsi apAyAnthy sAraya:

yath keerthanAth sOadhbhutha roopa kEsaree

mamAsthu Maangalya vivrutthayE Hari:

--- Sri Maangalya Sthava SthOthram : SLOkam 8

Let us do the Roopa DhyAnam of Sri Lakshmi Nrusimhan as visualized by Aadhi Sankara, an avathAram of ParamEswaran Himself :





“SrI mAIOlan”

एकेन चक्रम् अपरेणकरेण शङ्खम्
अन्येन सिन्धु तनयाम् अवलम्प्य तिष्ठन्
वामेतरेण वरधाभय पद्म चिह्न
लक्ष्मी नृसिंहदेहि करावलम्बम

yEkEna chakram aparENa karENa Sankham
anyEna Sindhu tanayAm avalampya thishtan
VaamEtarENa VaradhAbhaya padhma chihna
Lakshmi Nrusimha mama dEhi karAvalampam

Sri Lakshmi Nrusimha Para BrahmaNE Nama:

Daasan,
Oppiliappan Koil VaradAchAri Sadagopan

