

# Sri lakshmi nrsimha karAvalamba stotram

(Composed by HH, the 44th paTTam MukkUr SriMad Azhagiya singar)



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HH the 44th paTTam SrImadazhagiya singar - SrI Ahobila MaTham





॥ श्रीः ॥

॥ श्रीमते श्रीलक्ष्मीनृसिंह परब्रह्मणे नमः ॥

‘ श्रीमद्भिः श्रीवणशठकोप श्रीवेदान्तदेशिक यतीन्द्रमहादेशिकैरनुगृहीतम्’

॥ श्री लक्ष्मीनृसिंहकरावलम्बस्तोत्रम् ॥

**SrI lakshminrsimha karAvalamba stotram**

(Composed by HH, the 44<sup>th</sup> paTTam MukkUr SrImad azhagiya singar)

ॐ ✪ ॐ

*Introduction by Sri. V. Sadagopan*

SrImad SrIvaN SaThakopa SrI VedAnta Desika yatIndra MahA Desikan's (HH 44<sup>th</sup> paTTam, MukkUr Azhagiya Singar) intense devotion to his nityAradhana mUrthi, Maalolan has been captured beautifully in the moving SrI Lakshmi nrsimha Prapatti and SrI Lakshmi nrsimha karAvalamba stotram. SrImad Azhagiya Singar's choice words for eulogizing Maalolan reveal his adoration for Bhakta sulabha Prabhu who incarnated from the pillar in the darbhar of VishNu -dveshi HiraNyakaSipu to protect His SreshTa bhaktan, PrahlAdan and to punish the offending HiraNyakaSipu decisively. Lord Narasimhan's main aim in jumping out of the pillar at the court of asura king HiraNyakaSipu was to prove that His bhaktAs words cannot become untrue (*satyam vidhAtum nija bhrtya bhAshitam*). In Srimad BhAgavatam, the bhakta priya SrI nrsimha mUrthi is said to reside in Harivarsha kaNDam, where He is worshipped by PrahlAdan.

The mantram with which Bhakta PrahlAdan worships Lord Narasimhan is revealed to us by Srimad BhAgavatam (5.18.8):

ओं नमो भगवते नरसिंहाय नमस्तेजस्तेजसे आविराविर्भव वज्रनख

वज्रदंष्ट्र कर्माशयात्रन्धय रन्धय तमो ग्रस ग्रस ओं स्वाहा ।

अभयमभयमात्मनि भूयिष्ठा ओं क्षौम् ।





Omkara svarUpan - tONDanUr SrI yOga Narasimhar  
(Thanks: SrI L Sridhar)



om namo bhagavate narasimhAya namastejastejase AvirAvirbhava  
vajranakha vajradamshTra karmASayAnrandhaya randhaya tamO  
grasa grasa om svAhA |

abhayamabhayamAtmani bhUyishThA om kshraum ||

*Meaning:*

aDiyEn's many namaskArans to Lord Narasimhan, who is the meaning of PraNavam and who illumines many jyotis like sUryan! Oh Lord with nails like vajram (adamantine)! Oh Lord with cutting teeth (damshTra) like vajram! May Thou present Yourself to us in a splendid form! May Thou chase away all karma vAsanA-s of ours! May Thou destroy our aj~nAnam! May Thou generate freedom from fear and grant us moksha sAmrAjjyam! May Thou of the rUpam of Your bhIjAksharam, kshraum, reside in our heart lotus !

In the next Srimad BhAgavata Slokam, PrahlAdan eulogizes SrI nrsimhan with a stotram:

स्वस्त्यस्तु विश्वस्य खलः प्रसीदतां ध्यायन्तु भूतानि शिवं मिथो धिया ।

मनश्च भद्रं भजतादधोक्षजे आवेश्यतां नो मतिरप्यहैतुकी ॥

svastyastu viSvasya khala: prasIdatAm dhyAyantu

bhUtAni Sivam mitho dhiyA |

manaSca bhadram bhajatAdadhokshaje AveSyatAm no matirapyahaitukI ||

*Meaning:*

Oh Lord NarasimhA! May there be auspiciousness in the world! May the doshams in the mind of a dushTan be erased! May the people of this world wish auspiciousness to each other (paraspara hitaishiNa:). May the minds of people seek tranquility! May our buddhi engage in worshipping adhocshajan devoid of kAmam (desire for non-lasting things)! You are the One who grants us nirmala j~nAnam and therefore are saluted as "eka Suddha j~nAna pradan". No one who





eulogizes You will be subjected to any fears (nrsimha vibhayAya janA: samranti).

To remove the fear of one who is afraid, it is loka rIti to hold on to a strong person's hand. If it is so in case of simple fears, seeking the hand of the Protector of the world (jagat Rakshaka Swamy) to free oneself from tApa trayam and to gain sadgati through karAvalambam is a surely winning strategy. Srimad Azhagiya Singar adopts this strategy and eulogizes the Lord who is dear to PrahlAdan and prays for the Lord to extend His hand to lift him up from the whirlpool of samsAram and land him in the Lord's supreme abode.

dAsan,

Oppiliappan Koil VaradAchAri Sadagopan

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# Slokams and Commentaries



Ocean of auspicious qualities! - SrI lakshminrsimhar - Pomona, New York  
(Thanks: SrI Shreekrishna Akilesh)



॥ श्रीः ॥

## Slokam 1

तुष्ट्यै सदा भगवतश्चरणारविन्द-

द्वंदावलम्बविभवं तव मेऽद्य देहि ।

स्तुत्यै मुकुन्द सुगुणार्णवसर्वभोग्य

लक्ष्मीनृसिंह ममदेहि करावलम्बम् ॥

tushTyai sadA bhagavataScaraNAravinda

dvandvAvalambavibhavam tava me adya dehi |

stutyai mukunda suguNArNava sarvabhogya

lakshminrsimha! mama dehi karAvalambam ||

*Meaning:*

Oh Lord, Lakshminrsimha! Extend Your hand for support and give me now the joy of holding Your feet always and to sing Your glory. hE Mukunda, Who is the ocean of auspicious qualities and enjoyed by all! Please extend to me your (strong) arm for protection !

lakshminrsimha - Oh Lord Lakshminrsimha

dehi mama - give me

karAvalambam - Your hand in support

adya dehi - and give me now

tushTyai - for my joy

vibhavam - the good fortune

avalamba - of holding





dvandva - the pair of

caraNAravinda - the Lotus Feet

bhagavata: - of my Lord, You,

sadA - always

stutyai - and for praising You

mukunda - who is Mukunda, One who gives mukti (muktim dadAti iti mukunda:)

guNArNava - and ocean of auspicious attributes

sarva bhogya - which are enjoyed by all

### Additional Comments by Srl. V. Sadagopan (Srl. VS)

Right at the outset, Srimad Azhagiya Singar comes out with his request for the extension of the Lord's sacred and powerful hand to lift him out of the samsAric worries so that he can hold on to the lotus feet of the Lord:

"suguNArNava sarvabhogya mukunda! mama dehi karAvalambam" is the prayer.

Oh Lord whose Vaibhavam is enjoyed by PaNDitAs and pAmarAs! Oh Ocean of ananta kalyANa guNams! For enjoying Anandam (tushTi) and for my pushTi (succour/nourishment), please lift me up from the whirlpool of samsAram and place my hands at your sacred feet to hold on to them for moksha Sukham that only You as Mukundan can confer. The "mukunda" Sabdam is invoked to remind us that the Lord is the sole moksha dAyakan. He is "bhava luNThana kovitan" as celebrated by KulaSekhara AzhvAr in His Mukunda mAla stotram (the 3<sup>rd</sup> e-book in the Ahobilavalli series at <http://www.ahobilavalli.org>). The prayer to Mukundan is to have ceaseless remembrance (maRappinmai) of His sacred feet in all births (avismrtistvat caranAravinde bhava bhava me astu bhavatprasAdAt).





The reason why aDiyEn is asking for holding on to Your lotus feet is that as acyutan, You will not cast aside or abandon anyone who holds Your pAvaNa pAdam as protection the acyuta tattvam, where the Lord stays as "nata satyan" (meyyavarrku aDiyan) and rushes to the rescue of bhaktAs in distress like PrahlAdan is reminded here. For additional details on acyuta tattvam, please refer to the 18<sup>th</sup> e-book on acyuta Satakam in Ahobilavalli e-book series at <http://www.ahobilavalli.org>.

"tushTyartham karAvalambam mama dehi" is the prayer. "tushTi" means pleasure, gratification and contentment. The word santosham comes from the root "tush". The AcAryan seeks the karAvalambam for his pleasure and freedom from samsArIC worries (kleSams). Oh Lord NarasimhA! Your nAmAs are gauNAs or the sound forms of Your suguNams. They are sarvabhogyam for sankIrtanam. Please bless aDiyEn to hold Your lotus feet firmly to sing about the infinite, auspicious nAmAs of Yours.





The Glorious One! - SrI pAvana nrsimhar - SrI Ahobilam  
(Thanks: SrI Shreekrishna Akilesh)



## Slokam 2

श्रीतापनीयविदितात्ममहाप्रभाव

लक्ष्मीसमेत चतुराननरुद्रमुख्यैः ।

संसेव्यमानचरणांबुज भक्तभोग्य

लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

SrItApanIya viditAtma mahA prabhAval

lakshmiSameta! caturAnana rudramukhyai: |

samsevyamAna caraNAmbuja! bhakta bhogya!

lakshminrsimha! mama dehi karAvalambam ||

*Meaning:*

Oh Lord Lakshminrsimha! Whose Lotus Feet the devotees adore and the devAs like Brahma and Siva worship, and Who is with Lakshmi and Whose glory is well known from the tApanIya Upanishad, extend Your hand for support.

lakshminrsimha - Oh Lakshminrsimha

caranAmbuja - whose lotus Feet

samsevyamAna - is worshipped

caturAnana rudramukhyai: - by Brahma, the fourfaced and Rudra and others

bhakta bhogya - and adored by the devotees

lakshmiSameta - Who is with Lakshmi

viditAtma mahAprabhAval - Whose own glory is known through

SrItApanIya - the tApanIya Upanishad,





dehi mama - give me

karAvalambam - Your hand in support

## Additional Comments by Sri. VS

The anvaya kramam reveals the bhAKti bhAvam of the Maalola divya pAduka sevakar:

bhakta bhogya! †ApanIya viditAtma mahA prabhAva! lakshmiSameta  
caturAnana rudra mukhyai: samsevyamAna caraNAmbuja! mama dehi  
karAvalambam

Lord Narasimhan is Bhakta sulabhan as well as bhakta bhogyan (adored/enjoyed by His bhaktAs like PrahlAdan). He is easily satisfied by the eulogy of His bhaktAs (bhaktyA tutosha bhagavAn). For those bhaktAs, who eulogize Him with single-minded concentration (astaushIt harim yegAgra manasA), He blesses them with "dAsya योग्यम्" and the bhAgyam of "nija bhrtya pArSvam" (satsangam of His true bhaktAs) besides mokshAnandam.

PrahlAdan is the greatest among the Lord's bhaktAs. The PrahlAda stuti enshrined in Srimad BhAgavatam (Ahobilavalli series e-book # 74, at <http://www.ahobilavalli.org>) has the moving prayer of the five year old bAla yogi, PrahlAdan. One of the Slokams of this prayer is:

सर्वं त्वमेव सुगुणा विगुणाश्च भूमन्नान्यत्त्वदस्त्यपि मनोवचसा

सकल योनिषु दह्यमानः वद मे तव दास्य योगम्

sarvam tvameva suguNA viguNASca bhUman nAnyat

tvadastyapi mano vacasA,

sakala yonishu dahyamAna: vada me tava dAsya yogam

PrahlAdan seeks the bliss of eternal service to the Lord here and points out that He alone is the world of the gross and the subtle and that there is nothing that is comprehended by the mind or speech that is not Him.





Lord Narasimhan's glories (Vaibhavam) are sung by Brahma, Rudran and others (caturAnana rudra mukhyai: samsevyamAna caraNambhuja) and PrahlAdan makes reference to this in his stuti (nrsimha virinci gItA:).

He is lakshmi sameta mAlolan. His greatness is "tApanIya rahasyANAm sAra:". Our AcAryan refers to this with the Sloka vAkyam: "tApanIya viditAtma mahA prabhAva". The celebrated MantrarAja pada stotram is housed in this Upanishad. Ahobilavalli series e-book # 46 elaborates on this special Upanishad dear to SrI nrsimha upAsakAs. The detailed meanings of SrI MantrarAja pada stotram by Ahirbudhnyan, another dearest devotee of SrI nrsimhan is covered by e-book # 42 in the Ahobilavalli e-book series.

Srimad MukkUr Azhagiya Singar's ASrama tirunAmam is SrI VedAnta deSika yatIndra mahA deSikan. He was a great believer in the upadesam of Swamy VedAnta deSikan in His kAmAsIkAshTaka Slokam passage:

tvayi rakshati rakshakai: kimanyai:? tvayicArakshati rakshakai: kimanyai:?

Knowing this, aDiyEn seeks Your caraNambujam with a firm mind. asmat AcAryan seeks the KarAvalambaNam of Maalolan for his rakshaNam.





### Slokam 3

यद्वत्स साधु पठितं कथयेति पुत्रं

पृच्छत्यहो पितरि नामगुणानुवादः ।

विष्णोरिति प्रतिवदन्तमपालयस्त्वं

लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

yat vatsa sAdhu paThitam kathaya iti putram

prcchatyaho pitari nAma guNAnuvAda: |

vishNo: iti prativadantam apAlaya: tvam

lakshminrsimha! mama dehi karAvalambam ||

*Meaning:*

Oh Lakshminrsimha! You protected the son (Prahlada) who when asked by his father "My son, tell me what good learning you had today?", he replied that it was the recounting of the nAmAs and attributes of VishNu. Oh Lord Nrsimha! Extend Your hand to me for support.

lakshminrsimha - Oh Lord Lakshminrsimha

dehi mama - give me

karAvalambam - Your hand in support

tvam - You

apAlaya: - protected

prativadantam - (Prahlada) who replied

nAma guNAnuvAda: - (the good I have learnt is) the recounting of nAma and the attributes of





vishNo: iti - of Lord VishNu

pitari prcchati - when his father asked

putram - the son

vatsa - dear son

yat - which

sAdhu - good

paThitam - you have learned

kathaya - tell (me)

The rest of the SlokAs describe the story of NarsimhAvatAram in brief.

### Additional Comments by Srl. VS:

In Srimad BhAgavatam, HiraNyakaSipu asks his son about the best among the lessons that he learnt about that day: "prahlAda anUcyatAm tAta svadhItam kincit uttamam". The child PrahlAdan replied: "Amongst the best that I learnt today is the uttama j~nAnam of worshipping Hari with nine kinds of Bhakti":

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।

अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥

--- तन्मन्येऽधीतमुत्तमम् ॥

SravaNam kIrtanam vishNo: smaraNam pAda sevanam |

arcanam vandanam dAsyam sakhyam Atma nivedanam ||

.... tanmanyehadhItam uttamam ||

The great bhaktan enumerated the nine kinds of bhakti that pleases the Lord as:





Hari bhakti is uttama j~nAnam! - SrI MAIOlan

1. Hearing about the stories of the vaibhavam of the Lord practiced by Emperor ParIkshit (kathA SravaNam),
2. Singing about the Lord's glories as demonstrated by Sukha Brahmam (kIrtanam),





3. Bhagavat smaraNam as demonstrated by him (PrahlaDan),
4. Bhagavat pAda sevanam as shown by MahA Lakshmi,
5. Bhagavat arcanam by Emperor Brrtu, a descendant of dhruvan,
6. Bhagavat vandanam as practiced by AkrUrar
7. Bhagavat dAsyam as shown by Anjaneyar,
8. Bhagavat sakhyam, friendship to BhagavAn as revealed by Arjuna and
9. Atma nivedanam as demonstrated by MahA Bali through his samarpaNam of himself and all that belonged to him (mAm ca madIyam ca) as Atma nivedanam.

The child PrahlaDan summed up the BhagavannAma guNAnuvAdam as the best that he had learnt (sAdhu paThitam) that day at school.





## Slokam 4

संदीपिताग्निविनिपातितदैत्यडिम्भ-

संरक्षणाय विनिवर्तितवह्निशक्ते ।

भक्ताय दारुपरिकल्पितपद्मतल्प

लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

sandIpitAgni vinipAtita daityaDimbha

samrakshaNAya vinivartita vahniSakte |

bhaktAya dAruparikalpita padma talpa

lakshminrsimha! mama dehi karAvalambam ||

*Meaning:*

hE Lakshminrsimha! Who created a couch of lotus for Your devotee, the son of asura, who was thrown into the flaming fire, and deactivated the power of fire to protect him, extend Your hand to me for support.

lakshminrsimha - hE Lakshminrsimha

dAruparikalpita - Who created

padma talpa - lotus couch

bhaktAya - for Your devotee

samrakshaNAya - to protect

daitya Dimbha - him, who was the son of the asura

vinipAtita - who was thrown

sandIpitAgni - into a flaming fire

vinivartita - and turned down





vahniSakte - the power of fire.

dehi mama - give me

karAvalambam - Your hand in support

## Additional Comments by Srl. VS

PrahlAdan declared that Hari bhakti is the most important for one's ujjIvanam. Even as a growing embryo in his mother's womb, PrahlAdan was blessed to hear the upadesams of Sage Naarada. He developed Bhagavat bhakti through that sAdhu satsangam. After birth, his bhakti grew further and developed asancala bhakti for Hari. It was the janmAntara vAsanA that caused such intense bhakti in PrahlAdan. His angry father did not understand this and flew in to a rage over the answer given by his son to his question and decided to kill his son, who praised and declared loyalty to his his (HiraNyan's) enemy Hari. HiraNyan ordered his servants to throw PrahlAdan in to a raging fire (sandIpitAgni). The Lord who is always near His dear bhaktAs created a soft and cool lotus couch in the middle of the fire to receive the bhaktan. The fire did not harm PrahlAdan meditating on his Lord; he walked out of the agni KuNDam unscorched due to the Lord's intervention by warding off the power of the agni (daiya Dimba samrakshaNaya vinivartita vahni Sakte). The fire had no power over PrahlAdan. It was like the times when the fire set by the rakshasAs on the tail of HanumAn did not harm him due to the power of SitA PirATTi's anugraham.





## Slokam 5

प्रह्लादनाशपरिचोदितसर्पजात-

चूडामणिप्रवरदन्तविनाशहेतो ।

स्मृत्या तवैव न विवेद तनुं सुभक्तः

लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

prahlAda nASa paricodita sarpa jAta

cUDAmaNi pravaradanta vinASa heto |

smrtyA tavaiva na viveda tanum subhakta:

lakshInrsimha! mama dehi karAvalambam ||

*Meaning:*

hE LakshInrsimha! Who destroyed the crest jewel and the fangs of the serpent which was directed to kill PrahlAda, who was not aware of the snake bites on his body at all through constant remembrance of You, extend Your hand to me for support.

lakshInrsimha - hE LakshInrsimha

vinASa heto - Who was the cause of destroying

cUDAmaNi pravaradanta - the crest jewel and the fangs

sarpa jAta - that were born out of the serpent

paricodita - which was directed

prahlAda nASa - to destroy PrahlAda

subhakta: - who was a very good devotee

na viveda - who was not aware





tanum - of his body

smrtyA - due to the remembrance

tavaiva - of You alone,

dehi mama - give me

karAvalambam - Your hand in support

### Additional Comments by Sri. VS

HiraNyakaSipu vented his anger at his son in other ways and tried to destroy him by stabbing him with tridents (SULairAviddha:). That did not work since they could not harm PrahlAdan. They felt like blunt and soft instruments. Next the angry father commanded the elephants of the directions to crush his son (diggajai: subahu mathita:). They pushed PrahlAdan down and stomped over him. The feet of the powerful elephants did not affect PrahlAdan. Enraged asuran sent very poisonous snakes to bite his son to kill him. The serpents attacked him with their poisonous fangs (mahA sarpairdashTa:). PrahlAdan did not even feel their bites because his mind was totally involved with dhyAnam of his Lord (tvayi nyastAtmatvAt kimapi na nipIDAmabhajata).





## Sloka 6

सूदादिदत्तविषपानसमानकाल-

नामामृतेन परिपालितदैत्यपुत्र ।

प्रह्लाददेहपरिरक्षणजागरूक

लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

sUdAdidatta vishapAna samAna kAla-

nAmAmrtena paripAlita daitya putra |

prahlAda deha parirakshaNa jAgarUka!

lakshInrsimha! mama dehi karAvalambam ||

*Meaning:*

hE LakshInrsimha! Who was intent on protecting the body of PrahLAda, the son of the asura who was protected by the nectar of Your nAmA while he was drinking the poison given by the attendants of his father. Please extend Your hand to me in protection.

lakshInrsimha - hE LakshInrsimha

jAgarUka - Who was attentive

parirakshaNa - in the protection of

prahlAda deha - the body of PrahLAda

daitya putra - the son of the asura,

paripAlita - who was protected

nAmAmrtena - by the nectar of your nAmA

samAna kAla - which was recited simultaneously





vishapAna - with the drinking of poison

sUdAdidatta - given by the attendants of his father

dehi mama - (Oh Lord !) give me

karAvalambam - Your hand in support

### Additional Comments by Srl. VS

Next, HiraNyakaSipu commanded his wife, the great pativratai, KhayAtu, to give food mixed with poison to her son. She cried uncontrollably over her husband's cruel order and yet obeyed her husband's command. PrahAdan who was devoted to his mother asked why she was crying. She revealed the command of her husband to her son. The concerned PrahAdan comforted his mother and pointed out that Hari is on his side and no harm would come his way and the poison will turn in to medicine:

anukUle harau patyam visham syAt mama suvrate

anukUle jagannAthe visham patyam bhaven mama

PrahAdan consumed the food mixed with poison and the poison had no effect on him. Our AcAryan describes the body of PrahAdan protected by the ever wakeful Lord as: "jAgarUka parirakshaNa prahAda deha:". The power of the recitation of BhagavannAmAs neutralized the destructive power of the poison.





## Slokam 7

संरुष्टदैत्यपतिचोदितदिग्गजादि-

दन्तादिनाशपरितोषितभक्तडिंभ ।

भक्ताभिपालनविचित्रविशेषदीक्ष

लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

samrushTa daitya pati codita diggajAdi-

dantAdi nASa paritoshita bhaktaDimbha |

bhaktAbhipAlana vicitra viSesha dIksha

lakshInrsimha! mama dehi karAvalambam ||

*Meaning:*

hE LakshInrsimha! Who has a special and wonderful vow of protecting Your devotees, Who made the son of the asura, PrahlAda, happy by destroying the elephants of the directions which were directed by the angry asura-king HiranyakaSipu along with their tusks, extend Your hand to me in protection.

lakshInrsimha - hE LakshInrsimha

vicitra viSesha dIksha - who has a special and wonderful vow

bhaktAbhipAlana - of protecting Your devotees,

paritoshita - and who made happy

bhaktaDimbha - the son asura (PrahlAda)

diggajAdi dantAdi nASa - by destroying the elephants of the directions along with their tusks

codita - which were set on him





samrushi daitya pati - by the angry king of asuras, Hiranya kaSipu

mama dehi karavalambam - extend Your hand to me in protection

### Additional Comments by Sri. VS

The elephants from the eight directions were commanded by HiraNyakaSipu to attack and destroy PrahlaDa next. They bleated and rushed at the boy in great anger. He was run over but nothing ever happened due to the protection of the Lord with His vicitra viSesha bhakta paripAlana dIksha. PrahlaDan bounced back as if nothing ever happened to him. The dik-gajams saluted PrahlaDan and went on their way home.



SrI Hari protects HIS devotees from every danger!  
(Thanks: [www.glimpseofkrishna.com](http://www.glimpseofkrishna.com))

sadagopan.org





## Slokam 8

शैलाग्रभागपतमानहिरण्यडिम्भ-

संरक्षणाय मृदुभूतधराधिनाथ ।

दैत्येन्द्रपुत्रहृदयासनमङ्गलाङ्ग

लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

SailAgrabhAga patamAna hiraNyaDimbha

samrakshaNAya mrdubhUta dharAdhinAtha |

daityendraputra hrdayAsana mangaLAnga!

lakshminrsimha! mama dehi karAvalambam ||

*Meaning:*

hE Lakshminrsimha! Whose auspicious form reclined in the heart of the son of HiranyakaSipu, the king of asurAs, and whose consort is BhUdevi who became soft for protecting the son of HiranyakaSipu, who was falling being thrown from the top of the mountain, extend Your hand to me in protection.

lakshminrsimha - hE Lakshminrsimha

mangaLAnga - whose auspicious form

hrdayAsana - reclined in the heart

daityendraputra - the son of HiranyakaSipu, the king of asurAs,

dharAdhinAtha - and whose consort is the BhUdevi

mrdubhUta - who became soft

samrakshaNAya - in order to protect

hiraNyaDimbha - the son of HiraNya





patamAna - who was falling

SailAgrabhAga - from the top of the mountain

mama dehi karAvalambam - extend Your hand to me in protection

### Additional Comments by Sri. VS



The increasingly frustrated HiraNyakaSipu decided now to take his son to the top of a mountain and had him (PrahAdan) thrown from top of that mountain to the ground. Lord commanded His divine consort, BhUmi devi to become soft and protect His bhaktan from any harm. PrahAdan had a soft landing and was unharmed again.

SrI Amrtavalli tAyAr - SrI Ahobilam

sadagopan.org





## Slokam 9

विष्णुप्रभावपरिकीर्तनबद्धवैर-

दैत्येन्द्रबद्धशिशुबन्धनमोक्षहेतो ।

क्षिप्तोऽण्वि तटमगात्कृपया तवैव

लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

vishNuprabhAva parikIrtana baddhavaira-  
daityendra baddha SiSubandhana mokshaheto |  
kshipto arNave taTam agAt krpayA tavaiva  
lakshminrsimha! mama dehi karAvalambam ||

*Meaning:*

hE Lakshminrsimha! Who was the cause of freeing the child Prahlada when he was bound by the king of asuras due to his proclaimed enmity towards the glory of Lord Vishnu, extend Your hand to me in protection. By Your mercy, the bound Prahadan came ashore when thrown in to the sea.

lakshminrsimha - hE Lakshminrsimha

mokshaheto - who is the cause of freeing

SiSubandhana - the tying of the child Prahlada

daityendra baddha - who was bound by the king of asuras, Hiranyakasipu

baddhavaira - whose close enmity

vishNuprabhAva - of the glory of Vishnu

parikIrtana - was well proclaimed

mama dehi karAvalambam - extend Your hand to me in protection





krpayA tavaiva - by Your mercy

taTam agAt - he (PrahLAda) came ashore.

kshipto arNava - when thrown in to the sea

### Additional Comments by Srl. VS

The enraged HiraNyakaSipu was not giving up his attempts to have his son killed. This time, he tied PrahLadan with ropes and threw him in to the ocean. VaruNa removed all the ropes and PrahLadan floated back safely to the shore.





The Infinite Being! - SrI nrsimhar with bhakta prahladan  
(Thanks: SrI Shreekrishna Akilesh)



## Slokam 10

सर्वेष्वसौ वसति सर्वशरीरविष्णुः

पृष्ठस्त्वया विदित एव पुराप्यनन्तः ।

इत्युक्तवन्तमसुरात् परिरक्षसि स्म

लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

sarveshu asau vasati sarvaSarIra vishNu:

prshTastvayA vidita eva purApyananta: |

ityuktavantam asurAt parirakshasi sma

lakshmiNrsimha! mama dehi karAvalambam ||

*Meaning:*

hE LakshmiNrsimha! Who protected him (PrahlaDan), who responded to his father's question as to whether Hari was in the pillar of his court:

"Yes, Hari, Who is infinite, is present in all bodies, known by you also from long time ago", from the asurA, extend Your hand to me in protection.

lakshmiNrsimha - hE LakshmiNrsimha

parirakshasi sma -You protected

asurAt - from the asurA HiranyakaSipu,

iti uktavantam - him who said thus

prshTa: - when asked

asau vishNu: - this VishNu

ananta: - the infinite being





sarvaSarIra - to whom everything is the body

vasati - abides

sarveshu - in all

vidita: - is known

tvayA api - even by you

purA - earlier

mama dehi karAvalambam - extend Your hand to me in protection

### Additional Comments by Srl. VS

The troubled HiraNyakaSipu now began to worry that he may be killed by Hari, whom PrahlAdan was identifying as his protector. The angry HiraNyan asked his son: "Where is this Hari you are talking about as pervading this entire universe (are kvAsau kvAsau sakala jagadAtmA haririti). Is Hari in this pillar in my darbhAr hall"? PrahlAdan responded:

"Yes, my Hari is everywhere including this pillar that you point out - asau hari: sarva SarIra: sarveshu vasati". Maddened HiraNyakaSipu hit the pillar with his fist and in that instant, Lord Narasimha jumped out of that pillar to fulfill His avatAra kAryam.





## Slokam 11

भक्तस्य दानवशिशोर्वचनञ्च सत्यं  
कर्तुं तदा मुनिगणस्य समक्षमेव ।

स्तम्भावतीर्णं दितिपुत्रविनाशकारिन्  
लक्ष्मीनृसिंहं मम देहि करावलम्बम् ॥

bhaktasya dAnavaSiSo: vacanam ca satyam  
kartum tadA munigaNasya samaksham eva |  
stambhAvatIrNa ditiputra vinASakArin!  
lakshminrsimha! mama dehi karAvalambam ||

*Meaning:*

hE Lakshminrsimha! Who came out of the pillar in front of all sages in order to prove the words of Your devotee are true and killed the son of diti, HiranyakaSipu, extend Your hand to me in protection.

lakshminrsimha - hE Lakshminrsimha  
stambhAvatIrNa - who came out of the pillar  
samaksham eva - in front  
munigaNasya - of all sages who were looking  
satyam kartum tadA - to make true as such  
vacanam ca - the words of  
dAnavaSiSo: - the son of asura, PrahlAda,  
bhaktasya - who is Your devotee





ditiputra vinASakArin - and killed the son of diti, HiranyakaSipu

mama dehi karAvalambam - extend Your hand to me in protection



The Lord appeared out of the pillar!  
Thanks: [www.glimpseofkrishna.com](http://www.glimpseofkrishna.com)

### Additional Comments by Srl. VS

Sri NarasimhAvatAram is celebrated now. An extraordinary form of the Lord, which was neither fully man or animal jumped out of the pillar once it was hit by the asuran (na mrgAtmakam na manujAkAram te vapu: stambhe sambhUtam). It was wondrous and at the same time frightening (bhIshaNam, adbhutam) to watch that fast moving mUrtam sending out deafening roars and chasing the asuran. This sacred mUrtam with shining while mane began to grow further (vispUrjaddhavaLogra romavikasa dvarshmA samAjrmhathA:) and made the asuran thoroughly agitated (kim kim iti vyudbhrAnta asura citte).





## Slokam 12

सन्दीपिताग्निपरिवेष्टितकाष्ठमध्यं

संप्रापितां यतितनुं त्वयसापि बद्धाम् ।

संरक्षसि स्म शरणागतशङ्करस्त्वं

लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

sandIpitAgni pariveshTita kAshTha madhyam

samprApitAm yatitanum tvayasApi baddhAm |

samrakshasi sma SaraNAgata Sankarastvam

lakshminrsimha! mama dehi karAvalambam ||

*Meaning:*

hE Lakshminrsimha! You, who always look after the welfare of those who take refuge in You, saved the body of the sannyAsin bound by iron and placed in the middle of burning logs of fire. Extend Your hand in support to me.

lakshminrsimha - hE lakshminrsimha

tvam - You

Sankara: - always do good

SaraNAgata - to those who take refuge in You,

samrakshasi sma - who saved

yatitanum - the body of the sannyAsin

ayasApi baddhAm tu - even though bound by iron

samprApitam - got into





kAshTha madhyam - the middle of logs

pariveshTita - surrounded by

sandIpitAgni - burning fire

mama dehi karAvalambam - extend Your hand in support.

*Comments:*

The allusion here is to the body of a sannyAsi revered as Adi Sankara. An incident in the life of Adi SankaracArya when he left his body to enter into that of a king in order to answer the question of the wife of MaNDanamiSra whom he defeated in argument. Her question was on various aspects of grahastASrama which as a sannyAsi he could not answer and so he entered into the body of a king to learn about the grahastAsrama dharmAs. The king with the soul of Sankara inside returned to the kingdom and the wives of the king along with the citizens of the country were very happy about the many auspicious changes in the kingdom since the king returned from the forest. The king's minister surmised that a great soul must have entered the dead body of the king, They tried to burn the body of Adi Sankara so that his soul can not re-enter the body which was hidden in a cave waiting for the return of Adi SankarA's soul, which had transmigrated to the king's body for a short while to learn about the life as a grahastA. The minister gave the order for Adi Sankara's body to be burnt so that his soul can not reenter his body. When the fire was beginning to reach his limbs from the pyre, the SishyAs rushed to the scene and reminded the AcArya about the danger. Adi Sankara composed a stotram named SrI Lakshmi nrsimha karAvalamba stotram and begged Lord Narasimha to give him His hand and lift him out of the samsAric ocean. Lord Narasimhan responded quickly and quenched the enveloping fire and saved Adi Sankara's body. For meaning and comments on Sri Adi Sankara's SrI Lakshmi nrsimha karAvalamba stotram, please see Srihayagrivan series e-book that is soon to be released at [www.srihayagrivan.org](http://www.srihayagrivan.org).





## Slokam 13

उत्तारणं कलियुगे त्विति तापनीय-

श्रुत्युक्त एव गरुडाद्रिबिले नृसिंह ।

आविर्बभूविथ जगद्भरणाय यस्त्वं

लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

uttAraNam kaliyuge tviti tApanIya

Srutyukta eva garuDAdribile nrsimha |

AvirbabhUvitha jagadbharaNAya yastvam

lakshminrsimha! mama dehi karAvalambam ||

*Meaning:*

hE Lakshminrsimha! You have incarnated in the cave of Ahobilam to hold and uplift the world in kaliyuga as declared in the tApanIya Upanishad. Please extend Your hand in support to me.

lakshminrsimha - hE Lakshminrsimha

ya: - who

AvirbabhUvitha - manifested

garuDAdribile - in the cave of Ahobilam

jagat bharaNAya - to hold and uplift the world

iti tApanIya Srutyukta eva - just as it was said in the tApanIya Upanishad

nrsimha - Narasimha

uttAraNam - the rescuer





Kaliyuge - in Kaliyuga

mama dehi karAvalambam - extend Your hand in support of me



SrI MAIOla nrsimhar (mUlavar and utsavar) accepting aaraadanam from SrI MAIOla pAduka sevakar prakrtam SrImad azhagiya singar - SrI Ahobilam (Thanks SrI AMR Kannan)

**Additional Comments by Srl. VS :**

Here Lord Narasimhan's avatAram in the caves of Ahobilam for the holding and protection of the world and its beings is described along the lines of SrI nrsimha tApanIya Upanishad and the Lord is requested by SrImad Azhagiya Singar to bless him with KarAvalambam.





## Slokam 14

काले कलौ तु जगतां परिपालनाय

स्वाराधकान् यतिवरान् परिगृह्य भक्तान् ।

ग्रामेषु सञ्चरसि भक्तिपराशयज्ञैः

लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

kAle kalau tu jagatAm paripAlanAya

svArAdhakAn yativarAn parigrhya bhaktAn |

grAmeshu sancarasi bhaktiparASayaj~nai:

lakshInrsimha! mama dehi karAvalambam ||

*Meaning:*

To protect the beings of the world in kaliyuga, You travel to the villages and cities with the AcAryAs selected by You; they are known for their parabhakti to You. LakshInrsimha! Extend Your hand in support to me.

kAle kalau - in the age of kali

paripAlanAya - to save

jagatAm - the worlds

sancarasi - You move around

grAmeshu - the villages

bhaktiparASayaj~nai: - along with the AcAryAs (as their ArAdhana mUrti)

parigrhya - taking with You

bhaktAn - devotees





yativarAn - sannyaSi-s

svArAdhakAn - who worship You.

lakshmiInrsimha - hE LakshmiInrsimha

mama dehi karAvalambam - give me Your hand in support.



The revered yatIvarA-s of SrImad Ahobila maTham  
(Thanks: SrI Mukund Srinivasan)

### Additional Comments by Sri. VS

The tradition of SrI maTham, where Maalolan travels from village to village with His ArAdhakAs and divya pAduka sevakAs (Azhagiya Singar-s) in this Kali yugam is referred to. The Lord is taken on sancArams across the length and breadth of India to visit multitudes of villages and cities to bless His devotees with samAsrayaNa-bharanyAsa anugrahams. The Lord is requested to extend His hand to get a lift away from the samsAric ocean.





## Slokam 15

शन्नो भवत्विति नृसिंहकरावलम्ब-

स्तोत्रञ्चकार निगमान्तगुरुर्यतीन्द्रः ।

सर्वस्य पुत्रधनधान्यसमृद्धिसिद्धयै

दद्याद्रामानरहरिस्वकरावलम्बम् ॥

Sanno bhavatviti nrsimha karAvalamba-

stotram cakAra nigamAntagururyatIndra: |

sarvasya putra dhandhAnyā samrddhisiddhyai

dadyAt ramAnarahari: svakarAvalambam ||

*Meaning:*

The nrsimha karAvalamba stotram was composed by the AcArya nigamAnta yatIndra for the welfare of us all, and for us to be blessed with progeny, prosperity in this world and other blessings in the life after for all.

May Lord Lakshminrsimha extend His hand in support to all.

nigamAntagururyatIndra: - The AcAryA, SrI mukkuur Azhagiasingar

cakAra - composed

nrsimha karAvalamba stotram - this nrsimha karAvalamba stotram

Sam no bhavatu iti - so that we will be benefited

samrddhisiddhyai - and for the attainment of

putra dhandhAnyā - progeny, and prosperity

sarvasya - of all.





SrI AhobileSar and SrImad azhagiya singar (44th paTTam)  
(Thanks: SrI Diwakar Kannan)



ramAnarahari: - LakshmiInrsimha

dadyAt - shall give

svakarAvalambam - the support with His hand.

### Additional Comments by Sri. VS

This is a Slokam containing the mudrA of the Kavi (nAmAngitam) and Phala sruti. The composer of this stotram is SrI VedAnta deSika yatIndra mahA deSikan, the 44<sup>th</sup> PaTTam MukkUr Srimad Azhagiya Singar, who would go on later to build the Srirangam southern Raaja gopuram for Lord RanganAthan. He prays to Maalolan to bless his devotees reciting this stotram with His KarAvalambam and to bless them wealth and prosperity.



SrI laskhmiInrsimha karAvalamba stotram sampUrNam

Srimate SrIvaN SaThakopa SrI vedAnta deSika yatIndra mahAdeSikAya nama:

