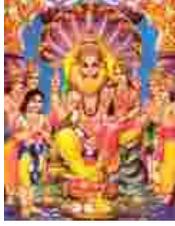




Narasimha pUrva tApini upanishat

Annotated Commentaries In English By

SrI V.Varadarajan



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श्रीः

॥ श्रीमते नारायणाय नमः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीमते निगमान्तमहादेशिकाय नमः ॥

॥ SrImate nArAyaNAya nama: ॥

॥ SrImate ramAnujAya nama: ॥

॥ SrImate nigamAnta mahA deSikAya nama: ॥



MANTRARAJAPADA STOTRAM

according to

NARASIMHA PURVA TAPINI UPANISHAT

by

SRI V.VARADARAJAN



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SrI lakshmi nrsimha swamy





श्रीः

INVOCATORY SLOKAS

श्री गोविन्द केशव जनार्दन वासुदेव
विश्वेस विश्व मधुसूदन विश्वरूप ।
श्री पद्मनाभ पुरुषोत्तम पुष्कराक्ष
नारायणाच्युत नृसिंह नमो नमस्ते ॥

SrI govinda keSava janArdana vAsudeva

viSvesa viSva madhusUdana viSvarUpa |

SrI padmanAbha purushottama pushkarAksha

nArAyanAcuta nrsimha namo namaste ||

(प्रणवम्) भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवाँ स्तनूभिः । व्यशेम देवहितं यदायुः ।

स्वस्ति न इन्द्रो वृद्धश्रवाः । स्वस्ति न पूषा विश्ववेदाः ।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातु ॥

(PraNavam) bhadram karNebhi: SruNuyAma devA: |

bhadram paSyemAkshabhiryajatrA: |

stiraurangaistushTuvAm stanUbhi: | vyaSema devahitam yadAyu: |

svasti na indro vrddhaSravA: | svasti na: pUshA viSvavedA: |

svasti nastArkhsyo arishTanemi: | svasti no brhaspatirdadhAtu ||

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1. INTRODUCTION

Many bhaktas would be familiar with the mantra rAjA pada slokam:

उग्रं वीरं महाविष्णुं ज्वलन्तं सर्वतोमुखम् ।

नृसिंहं भीषणं भद्रं मृत्युमृत्युं नमाम्यहम् ॥

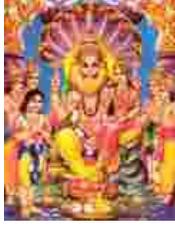
ugram vIram mahAvishNum jvalantam sarvatomukham |

nrsimham bhIshaNam bhadram mrtyumrtyum namAmyaham ||

This is known as the rAjAtirAjA of all the Mantras set in anushtup meter. Thus it is Mantra Raja. This mantra along with the gAyatrI mantram and the verses of the rahasyatraya sAram would provide immense joy and salvation to the bhaktas. We can say that the mantra rAjA extols the rAjAtirAjA who incarnated as the mruga rAjA. The bhaktas who would like to recite this mantram regularly are advised to seek this from a sadAcaryan in order to obtain the right benefit.

The nrsimha pUrva tApini upanishat provides the condensation of various vedic and upanishatic thinking in just ten words in Mantra Raja and explains all the words using short commentaries. Then the upanishat goes on to explain other things like the other upanishats by comparing Atma, etc. with Him. This upanishat is considered as a vaishNava upanishat and forms a basis of bhakti mArgam with Sri nrsimha avatAram as the object of worship. This couplet from the upanishat and its commentary discussed below have provided the inspiration also for the Mantra Raja Pada Stotram found in the ahirbudhnya samhita, where Ahirbudhnyan (Rudran) performs Prapatti at the sacred feet of His Master, SrI Nrisimha BhagavAn.

Swami DeSika does not miss the opportunity to mention this upanishat in his Sri KAmAsikAshTakam. He would say:



तपनेन्द्रग्निनयनः तापानपचिनोतु नः ।

तापनीयरहस्यानां सारः कामासिकाहरिः ॥

tapana indu agni nayana: tApAn apacinotu na: |

tApanIya rahasyAnAm sAra: kAmAsikAhari: ||

Meaning:

May Sri KAmAsika nrsimhan having tapana (sUryan), indu (moon) and agni as his three eyes and being a sArArtham of Nrsimha tApaneeya upanishats remove our three tApAms (Adhyatmikam, Adhibautikam, Adhidaivikam.)

Now we can surmise the meaning of tApini in the name of the upanishat.

SrI Nrsimha is the remover of the tApams. Hence He and this upanishat extolling Him are the tApinis.



2. MEANING OF PADAMS IN MANTRARAJAPADA SLOKAM

First SrI nrsimha is portrayed in this upanishat as:

(प्रणवम्) ऋतं सत्यं परं ब्रह्म पुरुषं नृकेशरि विग्रहम् ।

कृष्णपिङ्गलमूर्ध्वरेतं विरूपाक्षं शङ्करं नीललोहितम् ।

(PraNavam) rtam satyam param brahma purusham nrkeSari vighram |

krshNapingalam Urdhvaretam virUpAksham sankaram nIlalOhitam |

Compare this slokam with the famous mantram:

(प्रणवम्) ऋतं सत्यं परं ब्रह्म पुरुषं कृष्णपिङ्गळम् ।

ऊर्ध्वरेतं विरूपाक्षं विश्वरूपाय वै नमो नमः ॥

(PraNavam) rtam satyam param brahma purusham krishNapingaLam |

Urdvaretam virUpAksham visvarUpAya vai namO nama: ||

Then the upanishat quickly states the Mantra Raja and provides a commentary on **each word** of the mantram. Each word in the mantra can also be considered to highlight a verse in the main portion of the vedas. Hence you will see in each of the following subsections, an explanation followed by a familiar Vedic verse in its original form or with a small variation and a concluding phrase 'tasmAdyucAte...'



" He is ugram" - SrI ugra nrsimha swAmy - NAMakkal

2.1 - MEANING OF UGRAM

यस्मात् स्वमहिम्ना सर्वान् लोकान् सर्वान् देवान् सर्वानात्मनः सर्वाणि भूतानि उद्गृह्णाति अजस्रं
सृजति विसृजति विवासयति उद्ग्राह्यते ।

स्तुहि श्रुतं गर्तसदं युवानं मृगन्न भीममुपहत्नुमुग्रम् ।

मृडा जरित्रे सिंहः स्तवा नो अन्यं ते अस्मन्निवपन्तु सेनाः ।

तस्मादुच्यते उग्रमिति ॥

yasmAt svamahimnA sarvAn lokAn sarvAn devAn sarvAnAtmana: sarvANi
bhUtAni udgrhaNAti ajasram srjati visrjati vivAsayati udgrAhyate |

stuhi Srutam gartasadam yuvAnam mrgam na bhImam upahatnum ugram |

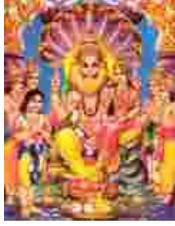
mrDA jaritre simha: stavA no anyam te asmin nivapantu senA: |

tasmAducyate ugramiti ||

Meaning:

Because of his lofty actions, He absorbs all worlds, all devas, all jIvas, all bhUtas, and He creates, grows, destroys, and elevates them to a higher status. Hence it is said that He is **ugram**. Nrsimha! even as you are praised by me now, please grant me endless joy as I live in this life. Let your gaNAs be with me and destroy my enemies.

Here a famous verse from rudram is enhanced to portray SrI Nrsimha - a nice word play revealed to the rishi. The vedic verse describes the Lord as '**upahatnum ugram**' - He is ugram, very hot, in destroying the enemies.



Also see Bhagavad gIta verse 11-20 which mentions Him as ugram:

दृष्ट्वाद्भुतं रूपमुग्रं तवेदं

लोकत्रयं प्रव्यथितं महात्मन् ॥

drshTvAadbhutam rUpamugram tavedam

lokatrayam pravyathitam mahAtman ||

Meaning:

Beholding Your marvelous and terrible form, Oh MahAtman, the three worlds are greatly overwhelmed with fear.

The taittrIya bhruguvalli verse 10.4 would echo His power to destroy the enemies by saying

तद्ब्रह्मणः परिमर इत्युपासीत ।

पर्येणं म्रियन्ते द्विषन्तः सपत्नाः ।

परि येऽप्रिया भ्रातृव्याः ॥

tat brahmaNa: parimara iti upAsIta |

paryeNam mriyante dvishanta: sapatnA: |

pari ye apriyA bhrAtrvyA: ||

Meaning:

We should (also) worship Him as the destroying force. The person doing so would conquer and destroy all His enemies, haters, and evil persons.





Another meaning of ugram can be seen through a veda bhAshyam:

virOdhInA nAsayidum krOdayukta ugraha:

Since the ancient times this ugra swarUpi is also worshipped for His healing herbs and fertilizing rain. Thus He is also SrI Danvantri who nourishes all the plants including the medicinal Oshadis (moolikais) with his beneficial rain. So He is worshipped for removing fears, diseases, and other ailments. Thus mantra rAja pada stotram would portray Him as ugram and Danvantri (vipaksha-kshaya-dIkshitam):

वृत्तोत्फुल्ल विसालाक्षं विपक्षक्षय दीक्षितम् ।

निनादत्रस्तविश्वाण्डं विष्णुं उग्रं नमाम्यहम् ॥

vruttOtphulla visAlAksham vipaksha-kshaya-dIkshitam |

ninAda-trasta-viSvANDam vishNum ugram namAmyaham ||

Since He is busy taking care of the dynamic aspects of the universe, He is portrayed as a highly-charged fiery Presence, ugram. Such an exalted One should also be bold. Hence the next word in the mantram, vIram.





பாலசாத்திரி நரசிம்ம ஸ்வாமி
சிங்கபெருமாள் கோயில்

"He is vIram"

SrI PAtalAdri nrsimha swAmy - SingaperumAl Koil

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2.2 - MEANING OF VIRAM

यस्मात् स्वमहिम्ना सर्वान् लोकान् सर्वान् देवान् सर्वानात्मानः सर्वाणि भूतानि विरमति विरामय-
त्यजस्रं सृजति विसृजयति वासयति ।

यतो वीरः कर्मण्यः सुदक्षो युक्त ग्रावा जायते देवकामः ।

तस्मादुच्यते वीरमिति ॥

yasmAt svamahimnA sarvAn lokAn sarvAn devAn sarvAnAtmana: sarvANi
bhUtAni viramati virAmayati ajasram srjati visrjayati vAsayati |

yato vIra: karmaNya: sudaksho yukta grAvA jAyate devakAma: |

tasmAducyate vIramiti ||

Meaning:

From His lofty self mahima He provides rest, creates incessantly, grows, and absorbs all worlds, all devAs, all jIvatmAs and all bhUtAs. Hence it is said that He is vIram. He is a vIrA, creator of all works. He is skilled, mountain-like, and satisfies the desires of the devAs.

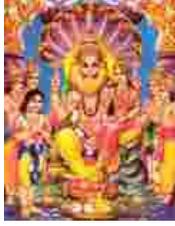
Compare 'vishNornukam vIryANi' verse recited at the beginning of VishNu sUktam with this one.

विष्णोर्नुकं वीर्याणि प्रवोचम् यः पार्थिवानि विममे रजांसि ।

यो अस्कभायदुत्तरँ सधस्थं विचक्रमाणस्त्रेधोरुगायः ॥

vishNornukam vIryANi pravocam ya: pArthivAni vimame rajAgumsi |

ya: askabhAyaduttaragum sadhastham vicakramANas tredhorugAya: ||



Compare how Swamy DeSika would describe Sri Rama in RaghuvIra gadyam: 'jaya jaya mahA vIra mahA vIra daureya'.

As Swamy Desika would point out in Sri daSAvatAra stotram that the Lord has a lot of weapons and possesses powers that can never be wasted -'purAtana praharaNa grAma:... akuNTha mahimA vaikuNTha kaNThIraVa:'

Thus we can establish He is vIram.



2.3 - MEANING OF MAHAVISHNU

यः सर्वान् लोकान् व्याप्नोति व्यापयति स्नेहो यथा पल्लपिण्डमोत प्रोद-मनुप्राप्तं व्यतिषक्तो व्याप्यते व्यापयते ।

यस्मान्न जातः परोऽन्योऽस्ति य आविवेश भुवनानि विश्वा ।

प्रजापतिः प्रजया संविदान स्त्रीणि ज्योतीषि सचते स षोडशीति ।

तस्मादुच्यते महाविष्णुमिति ॥

ya: sarvan lokAn vyApnoti vyApayati sneho yatha pallapiNDa mota protam anuprAptam vyatishakto vyApyate vyApayate |

yasmAt na jAta: paro anyo asti ya AviveSa bhuvanAni viSvA |

prajApati: prajayA samvidAna strIni jyotImshi sacate sa shoDaSIIti |

tasmAducyate mahAvishNumiti ||

Meaning:

He makes all worlds manifest. He makes them all manifest themselves. Just like fat is found through the length and breadth of meat, He permeates everywhere. Hence it is said He is mahAvishNu (exists in everything). Nothing exists or manifests without him. He exists as viSvA through all the bhutAs. He is prajapAti. Respecting and worshipping all the life forms is equivalent to worshipping Him. He is in all the three jyotis (sUrya, chandra, agni). He is the master of all the sixteen arts.

The permeation is taken as the reason for Him being known as VishNu. The permeation is exemplified in a mechanical manner and more beautifully in taittrIya upanishat Ananda valli verse 6.3. It would say:



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"He is mahAvishNu"

SrI Yoga nrsimha swAmy - ThoNdanur, Karnataka





तत्सृष्ट्वा तदेवानुप्राविशत् ।

tat srshTvA tadevAnuprAviSat |

Meaning:

It creates and then enters what it creates.

It enters its creation because it is the life principle. The most intrinsic characteristic of all objects is Him. We wonder how the Universe holds up or was created irrespective of what we immediately observe. Who dictates the precise mass of objects and who calculated and put in place the precise forces between all the possible pairs of all particles in this Universe? The person responsible for this precision design is Him.

The taittrIya upanishat says in Ananda valli 6.3

तदनुप्रविश्य सच्च त्यच्चाभवत् ।

tadanupraviSya sacca tyaccAbhavat|

Meaning:

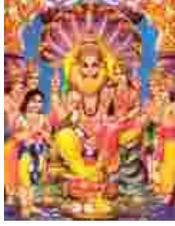
After performing anupraveSam, He remains as what is explicitly seen and what is not explicitly seen. He covers all the bases. Thus He is mahAvishNu.

Rk 1.156.3 would invite us all to sing His name as follows:

तमु स्तोतारः पूर्व्यं यथा विद् ऋतस्य गर्भं जनुषा पिपर्तन ।

आस्य जानन्तो नाम चिद् विवक्तन महस्ते विष्णो सुमतिं भजामहे ॥

tamu stotAra: pUrvyam yatha vida rtasya garbham janushA pipartana |



Asya jAnanto nAma cidvivaKtana mahaste vishNo sumatim bhajamahe ||

Meaning:

Oh stotArAs! Put an end to your recurring births by attaining the real knowledge of that Ancient Being who is Eternal and True. Understanding these names of Vishnu, repeat them always. Oh Vishnu! Let other people also repeat Your Holy names. We shall adore your charming effulgence.

The permeation is described in Vishnu purANam 3.1.45 as

यस्माद्विष्टमिदं विश्वं यस्य शक्त्या महात्मनः ।

तस्मात्स प्रोच्यते विष्णुर्विशेषार्तोः प्रवेशनात् ॥

yasmat vishTam idam viSvam yasya Saktya mahAtmana: |

tasmAtsa prOcyate vishNurviSerdhAto: praveSanAt ||

ISOpanishad would start as

ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

ISA vAsyam idam sarvam yat kin ca jagatyAm jagat |

and reinforce this permeation.

While elaborating all the creation by and from Him, tripAd vibhuti mahAnArayaNopanishat 2.4 would state:

कारणात्मकं सर्वं कार्यात्मकं सकलं नारायणः ।

kAraNAtmakam sarvam kAryAtmakam sakalam nArAyaNa: |





Meaning:

Sriman nArAyaNa alone is the rUpam in all the creation and the reason for all this creation.

Thus MahAvishNu impresses all with His radiance (jwalantam).





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"He is jwalantam" - SrI ugra nrsimha swAmy - Mayapur

2.4 - MEANING OF JVALANTAM

यस्मात् स्वमहिम्ना सर्वान् लोकान् सर्वान् देवान् सर्वानात्मनः सर्वाणि भूतानि स्वतेजसा ज्वलति
ज्वालयति ज्वाल्यते ज्वालयते ।

सविता प्रसविता दीप्तो दीपयन् दीप्यमानः ।

ज्वलन् ज्वलिता तपन् वितपन् सन्तपन् रोचनो रोचमानः शोभनः शोभमानः कल्याणः ।

तस्मादुच्यते ज्वलन्तमिति ॥

yasmAt svamahimnA sarvAn lokAn sarvAn devAn sarvAnAtmana: sarvANi
bhUtAni svatejasa jvalati jvAlayati jvAlyate jvAlayate |

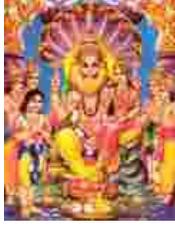
savitA prasavitA dIpto dIpayan dIpyamAna: |

jvalan jvalitA tapan vitapan santapan rocano rocamAna: Sobhana: SobhamAna:
kalyANa: |

tasmAducyate jvalantamiti ||

Meaning:

Because of His self mahima and His self prakASa (svayam jyOthi), He makes all worlds, devAs, all jIvAs, all bhUtAs shine and be brilliant. He makes the worlds and makes them multiply. He shines, and He makes everything shine. He is brilliance and makes everything brilliant. He is dIpam, is in the dIpam, and causes the dIpam to shine. He spreads the heat and makes the worlds 'suffer'. He spreads the rays and makes the rays spread. He is managala svarUpI. He is the cause of all mangalams. He is the kalyANa purushan. Hence it is said that He is 'jvalantam'.



This mantram emphasizes the bright and visible aspects of the bhagavAn. The upanishats contain Aditya upAsana and jyoti upAsana as madhu vidyA. Thus the Lord is jyoti. SkandOpanishat even states that 'sa eva jyotishamjyOti' - He is light within the light, and BrhadAraNyaka upanishat 4.4.16 also agrees with it. So various bright and heat- and light-giving aspects of the Lord are emphasized through the word jvalantam. Sri Nrsimha is also combined with Sri SudarSana through the tattvam portrayed here.

Sri Ramanuja would echo all His auspicious and awe-inspiring kalyaana guNaas throughout his bhAshyAs. His choicest phrases would resonate in many places as follows:

kalyANa guNagaNA...jn~Ana bala aisvarya vIrya Sakti tejas...

This is also an axiom in Sri vaishNava siddhAntam. BhagavAn has many auspicious properties; among them balam, aisvaryam, vIryam, sakti, and tEjas are most noteworthy.

Thus all His radiant qualities provide an inspiring basis for Sri vaishNava siddhAntam through Sri Ramanuja's bold expressions in Sri bhAshyam, especially in his extended commentary on the first sUtra, and through his bhakti rasAnubhavam that has poured into all his gadyams.

The commentary also highlights a verse from yajur Vedam that is also used as an ASirvAda mantram in Sri vaishNava tradition even to this day.

In this visible Universe, we have to meditate on the sUrya to realize Him fully as jvalantam. Thus the Chandogya upanishat elaborates on madhu vidyA. And that is also why we perform sandhyAvandanam and why some even perform dIpa pUja.

Upanishatic seer would declare this rUpam as kalyANam in ISOpanishad 16 as follows:



---व्यूह रश्मीन्समूह तेजः ।

यत्ते रूपं कल्याणतमं तत्ते पश्यामि ।

---vyUha raSmIn samUha teja: |

yatte rUpam kalyANatamam tatte paSyAmi |

ChAndogya upanishat would elaborate this jyOti further and declare in verse 3.13.7 that it shines in the midst of all as

अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु सर्वतः

पृष्ठेष्वनुत्तमेषूत्तमेषु लोकेष्विदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे ज्योतिः ॥

atha yadata: paro divo jyoti: dIpyate viSvata: prshTheshu sarvata:

prshTheshvanuttameshUttameshu lokeshvidam vAva

tadyadidamasminnanta: purushe jyoti: ||

Meaning:

Beyond all the lokAs this svayam jyOti shines lording over everything else...

This jvalantam exists everywhere as reinforced by mahAnArAyanopanishat 1.2.2 and similarly by SvetASvatara upanishat 4.2:

तदेवाग्निस्तदादित्यस्तद्वायुस्तद् चन्द्रमाः ।

तदेव शुक्रं तद् ब्रह्म तदापस्तत्प्रजापतिः ॥

tadeva agni: tadAditya: tat vAyu: tadu candramA: |



tadeva Sukram tad brahma tat Apa: tat prajApati: ||

Meaning:

It alone is agni, sUrya, vAyu, candrA, the whitish stars, the brahmA, the water, and the prajApati.

AzhvArs would second these Vedic thoughts in many places in the divya Prabandham. For example tiruvAymozhi 3-3-4 and 3-4-5 would end and start as follows:

என் கண் பாசம் வைத்த பரஞ்சுடர் சோதிக்கே

en kaN pAsam vaitta param sudar cOtiKKE

சோதியாகி எல்லா உலகும் தொழும் ஆதி மூர்த்தி

cOti Aki eLLA ulakum tOzhum Adi mUrtti

And tiruvAymozhi 10-10-10 would say:

சூழ்ந்ததனில் பெரிய பரநன் மலர்ச்சோதியோ

sUzhtatanil periya para nanmalar cOtiyO

He is Govindan - Go also means Jyoti or flame - Hence He is the seed within the flame, i.e. He is what is in jyOti.

This shining light is also multifaceted and that takes us to His next name: sarvatO mukham.



2.5 - MEANING OF SARVATO MUKHAM

यस्मादनिन्द्रियाऽपि सर्वतः पश्यति सर्वतः शृणोति

सर्वतो गच्छति सर्वत आदत्ते स सर्वगः सर्वतस्तिष्ठति ।

एकः पुरस्ताद्य इदं बभूव यतो बभूव भुवनस्य गोपाः ।

यमध्येति भुवनं सांपराये नमामि तमहं सर्वतो मुखम् ।

तस्मादुच्यते सर्वतोमुखमिति ॥

yasmAt anindriyo api sarvata: paSyati sarvata: SruNoti

sarvato gacchati sarvata Adatte sa sarvaga: sarvata: tishThati |

eka: purastAdya idam babhUva yato babhUva bhuvanasya gopA: |

yamadhyeti bhuvanam sAmparAyo namAmi tamaham sarvatomukham |

tasmAducyate sarvato mukhamiti ||

Meaning:

He sees and also hears everything and everywhere without indriyAs, goes everywhere, absorbs everything in Himself, manifests in everything and is in everything. Hence it is said that He is sarvatomukham. In the beginning He was the only One. Later He became everything. Those protecting the worlds originated from Him. Everything rests in Him finally. I salute Him who has faces everywhere.

The concept exhibited here is a very big one indeed. This can be considered as a condensation of the vaiSvAnara vidyA.



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"He is sarvato mukhan!" (SrI lakshmi nrsimha Swamy - Yadagirigutta)





The Universe is considered as a grand composite object consisting of the mula purusha and prAkrti, stars, moon, earth, human beings, and everything else figuratively glued together through His will and mahimA. Hence the Purusha sUktam starts as

सहस्रशीर्षा पुरुषः । सहस्राक्षः सहस्रपात् ।

स भूमिं विश्वतो वृत्वा ।

sahasra SIrsha purusha: | sahasrAksha: sahasra pAt |

sa bhUmim viSvato vrtva |

And the nArAyanA sUktam starts as

सहस्रशीर्षं देवं विश्वाक्षं विश्वशम्भुवम् ।

sahasra SIrsham devam viSvAksham viSva Sambhuvam |

When we see He sees. When we hear He hears. When we breath He breaths. When we speak He speaks. When we act He acts. Even while He exists, He has no indriyas of His own as we know them. All our indriyas are His and whatever action we perform is His action.

SvetASvatara upanishat 2.16 would state this tattvam as follows:

एषो ह देवः प्रदिशोऽनु सर्वाः पूर्वो ह जातः स उ गर्भे अन्तः ।

स एव जातः स जनिष्यमाणः प्रत्यङ्जनांस्तिष्ठति सर्वतोमुखः ॥

esho ha deva: pradiSoanu sarvA: pUrvo ha jAta: sa u garbhe anta: |

sa eva jAta: sa janishyamANa: pratyang janAmstishThati sarvatOmukha: ||



Meaning:

This devA alone exists in all directions. It is He who originated in the beginning (as HiraNyagarbhan). He is alone in all the seeds. He is the born, yet to be born, and exists in all those that are born and as the one with faces everywhere.

SvetASvatara upanishat 3.3 and taittrIya upanishat nArAyaNavalli and a viSvedeva rk would again state this tattvam more elaborately as follows:

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतो बाहुरुत विश्वतस्पात् ।

सं बाहुभ्यां धमति संपतत्रैर्घावा भूमी जनयन्देव एकः ॥

viSvada: cakshuruta viSvatomukho viSvato bAhuruta viSvataspAt |

sam bAhubhyAm dhamati sampatatrai:dyAvA bhUmI janayan deva eka: ||

Meaning:

He exists with eyes everywhere, mouths everywhere, hands everywhere, and legs everywhere. He is the Only one and He has also given the men their hands and the birds their wings and has created even all that is in the sky.

That is why the Bhagavad gIta preaches selfless actions since we should not think that we are performing these acts. Whenever we do something, it is His action, and we are doing it on behalf of Him.

That is also why we perform Atma samarpaNam and kArya samarpaNam at the end of vedic rituals and pUjAs in order to remind ourselves that we are a part of Him and that He guides our actions.

Sri Desika would mention that all our indriyas are used by Him by saying in SriI kAmAsikAshTakam verse 5 'svAtina sarvendriya:' meaning that He uses whatever indriyam (from us) as He pleases.





The Bhagavad gIta devotes a whole chapter, adhyAyA 11, to explain this concept of His divine rUpam.

Despite His presence in everywhere and everything, he remains untouched by all this and enjoys the best rasAs in everything - so Sri nArAyana BhattAtiri would utter in nArAyaNeeyam verse 99-8:

देहेन्द्रियादिष्वाविष्टो ह्युद्गतत्वादमृतमुखरसं चानुभुङ्क्षे त्वमेव

dehendriyAdishu AvishTo hi udgatAtvAt amrta mukha rasam

ca anubhumkshe tvameva

Meaning:

Even though you reside in all our bodies and indriyAs, you still remain to stay away from us even as you drink the amrta raSam from all the best we can offer.

The Mantra rAja pada Stotram would echo the same tatvam:

सर्वेन्द्रियैरपि विना सर्वं सर्वत्र सर्वदा ।

यो जानाति नमाम्याद्यं तमहं सर्वतोमुखम् ॥

sarvendriyairapi vinA sarvam sarvatra sarvadA |

yo jAnAti namAmyAdyam tamaham sarvatomukham ||

Since He is vaiSvAnara, He exhibited this concept in a small way by incarnating as the nrsimha avatAram when the situation called for His mahima. Hence the next word in the mantram, **nrsimham**.





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"He is nrsimham!"



2.6 - MEANING OF NRSIMHAM

यस्मात् सर्वेषां भूतानां वीर्यतमः श्रेष्ठतमश्च सिंहमो वीर्यतमः श्रेष्ठतमश्च तस्मान्नृसिंह आसीत्
परमेश्वरो जगद्धितं वा एतद्रूपमक्षरं भवति ।

प्रतद्विष्णुः स्तवते वीर्याय मृगो न भीमः कुचरो गिरिष्ठाः ।

यस्योरुषु त्रिषु विक्रमणेष्वधि क्षियन्ति भुवनानि विश्वा ।

तस्मादुच्यते नृसिंहमिति ॥

yasmAt sarveshAm bhUtAnAm vIryatama: SreshThatamaSca simhamo
vIryatama: SreshThatamaSca tasmAt nrsimha AsIt parameSvaro jagat hitam
vA etat rUpam aksharam bhavati |

pratadvishNu: stavate vIryAya mrgo na bIma: kucarO girishThA: |

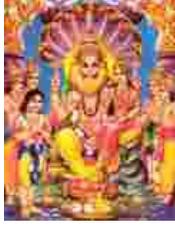
yasyorushu trishu vikramaNeshvadhi Kshiyanti bhuvanAni viSva |

tasmAducyate nrsimhamiti ||

Meaning:

Of all beings the lion is the most powerful and loftiest (considering power and loftiness together). So the Lord took the (man) lion avatAr. This endless rUpam come to perform good deeds to the worlds. Hence it is said that He is **Nrsimham**. This mahAvishNu having a lot of vIryam and coming in the mruga rUpam is not a source of fear for the bhaktas. He is instead worshipped by them. He is the one who exists as one who performs sancAram in this world and lives (even) in the mountains. In His **trivikrama** avatAr He covered all the worlds in three steps.

Thus this verse connects the lines from the VishNu sUktam with the nrsimha



tattvam. It interprets the word 'mrga' as lion. Compare gIta verse 10.30 - 'mrgANAm ca mrgendro(a)ham'. Also compare a verse from AsIrvAda panchati 'paSavo vIro mrga:'. Vedic seer saw this bold person as a diamond among the lions.

This commentary also highlights a verse in VishNu PurANam. In this verse it is said that the bhaktas are not afraid of Him. This portrays the situation where Sri PrahlAda calms the Lord after HiraNyakasipu vadam while all the devas watching Him were shivering with fear after having taken a look at His rUpam. The Lord even touched the bAlA's head and stroked his hair and blessed him with His AsIrvAdam.

However, in a humorous way perhaps, many acetanas in this Universe and even early Vedic gods are said to follow His orders with 'fear' and respect. Without such fear, chaos will prevail owing to aberrations in intended paths and actions or His precise intentions behind the inner working of this universe will not be strictly followed. Such a situation leads to the next word in the mantra rAjA, BhIshaNam.



2.7 - MEANING OF BHISHANAM

यस्माद्यस्य रूपं दृष्ट्वा सर्वलोकाः सर्वे देवाः सर्वाणि भूतानि भीत्या पलायन्ते स्वयं यतः

कुतश्चिन्न बिभेति ।

भीषास्माद्वातः पवते भीषोदेति सूर्यः ।

भीषास्मादग्निश्चेन्द्रश्च मृत्युर्धावति पञ्चमः ।

तस्मादुच्यते भीषणमिति ॥

yasmAt asya rUpam drshTva sarve loka: sarve devA: sarvANi bhutAni bhItya
palAyante svayam yata: kutaScinna bibheti |

bhIshAsmAdvAta: pavate: bhIshodeti sUrya: |

bhIshAsmAt agni: ca indra: ca mrtyurdhAvati pancama: |

tasmAducyate bhIshaNamiti ||

Meaning:

His rupAm causing fear in the all the worlds, all devAs, all bhutAs and making them run with fear, yet He being not afraid of anything, is called **bhIshaNam**, One who causes fear. The air swirls around because it is afraid of Him (and hence follows His orders); the sUrya is afraid of Him and does his job out of fear. And even agni and Indra and as the fifth enumerated here, the yama, are afraid of Him and do their duties.

This description can also be considered as a commentary on taittrIya upanishat Ananda valli verse 8.0. This upanishat exhorts that the way to live without fear is to have Him in our minds all the time.



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"He is bhIshaNam"





In one sense this explanation enforces the fact that He rules all the worlds through His careful design - a design with precision far beyond our imagination.

He appears in the terrorizing form because He is also vaiSvAnara and chose to exhibit this tattvam in a small way through this Nrsimha rUpam. However the bhaktas who know Him and hold Him dearly in their hearts will have no fear.

Per taittrIya upanishat Anandavalli verse 4.0,

आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।

Anandam brAhmano vidvAn | na bibheti kadAcaneti |

A veda bhAshyam would say:

darSana mAtrENa virodInAm bhayahetu |

Meaning:

The enemies will get very fearful once they get a glance at him - He stirs fears in the enemies of the righteous.

In general His intention is not to cause fear. His intention is to perform good deeds. He considers all our welfare, because He is sat and mahAvishNu. To emphasize this fact, the next word in the mantra is put in carefully. This word leads the bhaktAs to feel safe by telling them that He is looking after our welfare since He is all auspiciousness - He is Mangalam or Bhadram.





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"He is bhadram"

SrI lakshmiNrsimha swamy - Kikere, Karnataka



2.8 - MEANING OF BHADRAM

यस्मात् भद्रो भूत्वा सर्वदा भद्रं ददाति रोचनो रोचमानः शोभनः शोभमानः कल्याणः ।

भद्रं कर्णेभिः श्रुणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवाँस्तनूभिः व्यशेम देवहितं यदायुः ।

तस्मादुच्यते भद्रमिति ॥

yasmAt bhadro bUtva sarvada bhadram dadAti rocano rocamAna: Sobhana:
SobhamAna: kalyANa: |

bhadram karNebhi: SruNuyAma devA: bhadram paSyemAkshabhiryajatrA: |

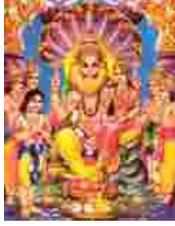
sthirairangai: tushTuvAgum-stanUbhi: vyaSema devahitam yadAyu: |

tasmAducyate bhadramiti ||

Meaning:

Since He is all bhadram (all good things and all mangalam) and since he provides for all the good things and since He shines and makes everything shine and since He is Sobhana and the cause of Sobhanam in everything and since He is also all auspiciousness in the sense of kalyANa guNa svarUpi, it is said that He is **bhadram**. DevAs! We should hear (that) bhadram with our ears. Oh the worshipped! We should see that bhadram with our eyes. With bodies having healthy angams let us keep worshipping You and live forever worshipping You.

This verse says how to achieve dharma in our lives - by hearing, speaking and worshipping the bhadram. This also amplifies the meaning of the Rg and atharva veda sAnti Mantras by associating the concept of bhadram with Sri Nrsimha nArAyaNa himself.



It should also be noted that MahA nArAayNopanishat mantram refers to "bhadram":

विश्वानि देव सवितर्दुरितानि परासुव । यद्भद्रं तन्म आसुव ।

viSvAni deva savitur duritAni parAsuva | yadbhadram tanma Asuva|

Oh savitur (sUrya) devA! Please bless us by removing our sins. Whatever is bhadram or lofty shall reach us (from all directions) and bless us.

The term bhadram is highlighted in rk 1.89.8 embedded in the commentary above and in the entire AnO bhadrA sUktam and in many other rks.

We do not know what this bhadram is well ahead of its time. So we pray in time that we should attain (only) good things (bhadram) in our lives. The most superior bhadram is Him, and He makes other bhadrams possible.

His power to grant sarva mangalam and bhadram to those who surrender to him is also echoed in the mantra rAja pada stotram:

सर्वोऽपि यं समाश्रित्य सकलं भद्रमश्नुते ।

श्रिया च भद्रया जुष्टो यस्तं भद्रं नमाम्यहम् ॥

sarvoapi yam samASritya sakalam bhadramaSnute |

SriyA ca bhadrayA jushTo yastam bhadram namAmyaham ||

The power of this Lord is such that He removes the mrtyu and apamrtyu of his bhaktAs as soon as they sincerely think and worship Him. Thus He is mrtyu of mrtyu for His bhaktAs. This concept is indicated by the next word in the mantra rAjA, mrtyum-mrtyum.



2.9 - MEANING OF MRTYUM-MRITYUM

यस्मात् स्वमहिम्ना स्वभक्तानां स्मृत एव मृत्यु-मपमृत्युं च मारयति ।

य आत्मदा बलदा यस्य विश्व उपासते प्रविशं यस्य देवाः ।

यस्य छायामृतं यो मृत्युमृत्युः कस्मै देवाय हविषा विधेम ।

तस्मादुच्यते मृत्युमृत्युमिति ॥

yasmAt svamahimnA svabhaktAnAm smrta eva mrtyu-mapamrtyum ca mArayati|

ya AtmadA baladA yasya viSva upAsate praviSam yasya devA: |

yasya chAyAmrtam yo mrtyumrtyu: kasmai devAya havishA vidhema |

tasmAducyate mrtyumrtyumiti ||

Meaning:

Just by His svamahima He eliminates the mrtyu (death) and apamrtyu (untimely death) of His baktAs just as soon as they think about him, it is said that He is **mrtyum-mrtyum**. He provides us the Atma. He provides us strength. All devas surrender unto Him and worship Him. Let us satisfy Him whose shadow itself is amrutam and who is the mrtyu of mrtyu through the havis of our yajn~As.

The result of His worship is the liberation and the moksha that His bhaktAs direly want. This concept is portrayed by the term mrtyum-mrtyum. The commentary highlights rk 10.8.121.2 and perhaps the entire HiraNyagarbha sUktam.

The fact that not only the baktAs but also the mumukshus and the devAs worship Him is indicated by the next and the final term of the mantra rAjA.



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"He is mrtyum-mrtyum"

SrI jwAlansimha swAmy, Ahobilam



Upanishats uniformly declare that realizing Him as the AtmA in all of us is the only way to liberation from mrtyu.

Thus He is mrtyu-mrtyu.



Hiranyavadam sculpture found in Belur Temple





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"He is namAmi"
SrI gunjanrsimha swAmy - Narsipur, Karnataka



2.10 - MEANING OF NAMAMI

यस्माद्यं सर्वेदेवा नमन्ति मुमुक्षवो ब्रह्मवादिनश्च ।

प्र नूनं ब्रह्मणस्पतिर्मन्त्रं वदत्युक्तम् ।

यस्मिन्निन्द्रो वरुणो मित्रो अर्यमा देवा ओकांसि चक्रिरे ।

तस्मादुच्यते नमामीति ॥

yasmAdyam sarve devA namanti mumukshavo brahmavAdinaSca |

pra nunam brahmaNaspatir mantram vadatyuktam |

yasmin indro varuNo mitro aryamA devA okAmsi cakrيره |

tasmAducyate namAmIti ||

Meaning:

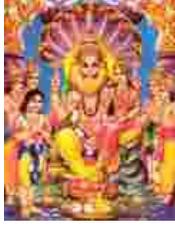
All devAs, mumukshus, and brahmavAdis worship Him suitably using various mantras according to their style. Hence it is said that He is namAmi. Even Indra, varunA, mitra, and aryamA dwell in Him only.

It can be considered that this explanation unites the polytheistic approach of the early vedAs into the Sri Nrsimha nArAyanA worship by saying that He is the indweller of even the famous gods of the early vedAs.

He is also namAmi in the sense He is the most eligible for our salutation and worship. The commentary here highlights the brahmaNaspati rk 1.40.

BrhadAraNyaka Upanishat 4.4.16 declares that

देवा ज्योतिषां ज्योतिरायुर्होपासतेऽमृतम् ।



devA jyotishAm jyotir Ayu: upAsate amrtam |

Meaning:

devAs worship this jyoti within jyoti as AtmA and amrtam or parabrahmam.

Sri SampradAyam would instruct us to salute Him as (PraNavam) namO nArAyanAya

He is also Govindan - Go means Vedas or Salutations - He is the seed and the real recipient of the Vedic salutations, yagnyas and stothrams irrespective of the immediate object or devatha of worship.

Sri nrsimha pancAmrta stotram by Sri Rama would say in verse 3:

देवास्समस्ताः खलु योगिमुख्याः

गन्धर्व विद्याधर किन्नराश्च ।

यत्पादमूलं सततं नमन्ति तं

नारसिंहं शरणं गतोऽस्मि ॥

devAsamastA: khalu yogi mukhyaA:

gandharva vidyAdhara kinnarASca |

yatpAdamUlam sadatam namanti

tam nArasimham Saranam gatoasmi ||

Sri yAmucArya would declare He and His pAdAravindam are only the rightful objects of worship in stotraratnam verse 6 as follows:

यन्मूर्ध्नि मे श्रुतिशिरस्सु च भाति यस्मिन्





अस्मन्मनोरथपथः सकलः समेति ।

स्तोष्यामि नः कुलधनं कुलदैवतं तत्

पादारविन्दमरविन्दविलोचनस्य ॥

yan mUrdhni me Sruti-Sirassu ca bhAti yasmin

asmat manorathapatha: sakala: sameti |

stoshyAmi na: kuladhanam kuladaivatam tat

pAdAravindam aravinda vilocanasya ||

That He is incessantly thought about and worshipped is portrayed by the famous rk and mangala slokam:

तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः दिवीव चक्षुराततम् ।

तद्विप्रासो विपन्यवो जागृवाँ सस्समिन्धते ।

विष्णो र्यत् परमं पदम् ॥

पर्याप्त्या अनन्तरायाय सर्वस्तोमोति रात्र उत्तममह भवति सर्वस्यास्यै सर्वस्य जित्यै सर्वमेव तेनाप्नोति सर्वं जयति ॥

tadvishNo: paramam padam sadA paSyanti sUraya: divIva cakshurAtatam |

tadviprAso vipanyavo jAgrvAgum sassamindhate |

vishNor yat paramam padam ||



paryApyA anantarAyA sarvastomoti rAtra uttama mahar bhavati
sarvasyApyai sarvasya jityai sarvameva tenApynoti sarvam jayati ||

Thus He is namAmi.

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3. NIGAMAGAMA RASAMALAYAM

The upanishatic commentary and adiyEns' interpretation largely derive from rg, yajur and atharva vedams. The rishi might have felt that sAma vedam seems to have been left out. So he concludes his exposition in the first adhyAya of this Upanishat by reciting the taittrIya upanishat rendering of a famous sAman:

अहमस्मि प्रथमजा ऋता ३ स्य । पूर्व देवेभ्या अमृतस्य ना ३ भायि ।

योमा ददाति स इदेव मा ३ वाः । अहमन्नमन्नमदन्तमा ३ द्वि ।

अहं विश्वं भुवनमभ्यभाह्वा ३ म् । सुवर्न ज्योतीः । य एवं वेद ।

इत्युपनिषत् ।

ahamasmi prathamajA rutA 3 sya | pUrvam devebhyo amrtasya nA 3 bhAyi |

yomA dadAti sa ideva mA 3 vA: | ahamannamanna madantamA 3 dmi |

aham viSvam bhuvanamabhya baahvA 3 m | suvarna jyotI: | ya evam veda |

ityupanishat |

Thus mantra rAja and the upanishat commentary portray Sri nrsimhA as sarva nigama rasAm through mantra rAjA. If we include ahirbudhnya samhita and the famous mantra rAja pada stotram in it and all other sath AgamAs, we can verily enjoy Sri Nrsimha as sarva nigamAgama rasAmAlayam. This is indeed the anubhavam one obtains from all the vedAs, Srimad BhAgavatam, divya prabandham and all other sath sampradAya Sri sUktis.

So let us summarize this tattvam paraphrasing a famous sLOkam in Srimad Bhagavatam verse 1.1.3:



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Hedathale, Karnataka





निगमागम कल्पतरो गळितं फलं मन्त्र राजम् ।

पिबत हे रसिकः श्रीनृसिम्ह तापणीय रसमालयम् ॥

nigamAgama kalpataro gaLitam phalam mantra rAjam |

pibata he rasika: SrInrsimha tApaNIya rasamAlayam: ||

The original sLOkam of Srimad BhAgavatam is:

निगमकल्पतरोर्गळितं फलं शुकमुखादमृतद्रवसंयुतम् ।

पिबत भागवतं रसमालयं मुहुरहोरसिका भुवि भावुकाः ॥

nigamAgama kalpataro gaLitam phalam SukamukAd mrtadrava samyutam |

pibata bhAgavatam rasamAlayam muhurahOrasika bhuvi bhAvuka: ||

Meaning of the paraphrased sLOkam :

mantra rAjA is the ripened fruit of vedAgama kalpataru. It is (and describes) the sweet nectar (Sriman nArAyanA). Oh rasikas! Always drink and relish this amruta rasam.





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SrI MAIolan - SrI MaTham



4. SRI LAKSHMINRSIMHA TATTVAM

The pUrva tApini Upanishat describes elaborately other esoteric aspects of the Mantra Raja set to anushTup meter. Especially it mentions that there are four angams to this mantram. They are:

1. PraNavam,
2. SavitrI (grNi: sUrya Aditya),
3. Yajur Maha Lakshmi GAyatrI (Mantram), and
4. Sri nrsimha GAyatrI (Mantram).

Thus the Sri Lakshmi is carried by Sri Lakshmi nrsimhan symbolically. The Yajur Maha Lakshmi GAyatrI is

(प्रणवम्) भूर्लक्ष्मीः भुवर्लक्ष्मीः सुवः कालकर्णि ।

तन्नो लक्ष्मीः प्रचोदयात् ॥

(PraNavam) bhurlakshmi: bhuvarkshmi: suva: kAlakarNi |

tanno lakshmi: pracodayAt ||

The Narasimha GAyatrI is

(प्रणवम्) नरसिंहाय विद्महे वज्रनखाय दीमहि ।

तन्नो नरसिंहः प्रचोदयात् ॥

(PraNavam) narsimhAya vidmahe vajranakhAya dImahi |

tanno narasimha: pracodayAt ||



This upanishat also asserts:

gAyatri vA itam sarvam yatitam kincha |

tasmAdya etAm mahAlaksmIm yajuShIm veda mahatIm sriyamaSnute |

ityeshA vai nrsimha gAyatrI vedAnAm devAnAm nidAnam bhavati |

ya evam veda |

Meaning:

All this world is the gAyatrI rUpam only. So he who realizes this yajur lakshmi gAyatrI will attain the greatest pride and wealth. Nrsimha gAyatrI is also the home of all vedAs and devAs. So says the vedam.

The sath sAmpradAyam asserts that SrI is an indivisible part of the Purushottaman. Thus wherever there is nrsimha nArAyanA there is also SrI MahAlakshmi.

Moreover the upanishat instructs that the cakrAs of this mode of worship are Sri Sudarsana cakra and SrI cakra, and the devis of this upAsana include all the devis especially SrI Lakshmi devi. Thus SrI Lakshmi nrsimha tattvam can be traced back to its roots.

Let all the gAyatrIs along with the Mantra Raja and other potent Vedic slokAs help us realize our divine powers and attain eternal salvation. Let us meditate on Sriman nArAyaNA and Sri Lakshmi nrsimhA and offer our sincere prayers.

॥ देवो नः शुभमातनोतु । यद्भद्रं तन्म आसुवः ॥

॥ (प्रणवम्) शान्तिः शान्तिः शान्तिः ॥

|| devo na: SubhamAtanotu | yadbhadram tanma Asuva: ||

|| (PraNavam) Saanti: Saanti: Saanti: ||





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