

Sri Lakshmi Narasimha PancASat

(Composed by vaikuNTha vAsi Sri u.Ve. sevA Swamy)



Annotated Commentaries

By

Sri nrsimha sevA rasikan

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Oppiliappan Koil Sri VaradAcAri SaThakopan**

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Nava Narasimha-s of SrI Ahobila divya kshetram with SrI adivaNN SaThakopa Jeeyar

॥ श्रीलक्ष्मीनरसिंह पञ्चाशत् ॥

SrI lakshminarasimha pancASat

(Composed by vaikuNTha vAsi SrI u.Ve. sevA swAmi)

Dear SrI Narasimha BhaktAs:

It is aDiyEn's bhAgyam to share my blissful anubhavam of studying SrI Lakshmi Narasimha PancASat blessed to us by VaikuNThavAsi u.Ve. Nallur SrinivAsarAghavAchAr (sevA) swAmi. There are 51 Slokams including the Phala Sruti Slokam. The PancASat starts with AcArya Vandanam and devatA vandanam.

AcArya, devatA vandanam

नृसिंहसूरिं आचार्यं नृसिंहं परदैवतम् ।

प्राप्यप्रापकभावेन प्रपद्ये परवानहम् ॥

nrsimhasUrim AcAryam nrsimham paradaivatam |

prApya-prApaka-bhAvena prapadye paravAnaham ||

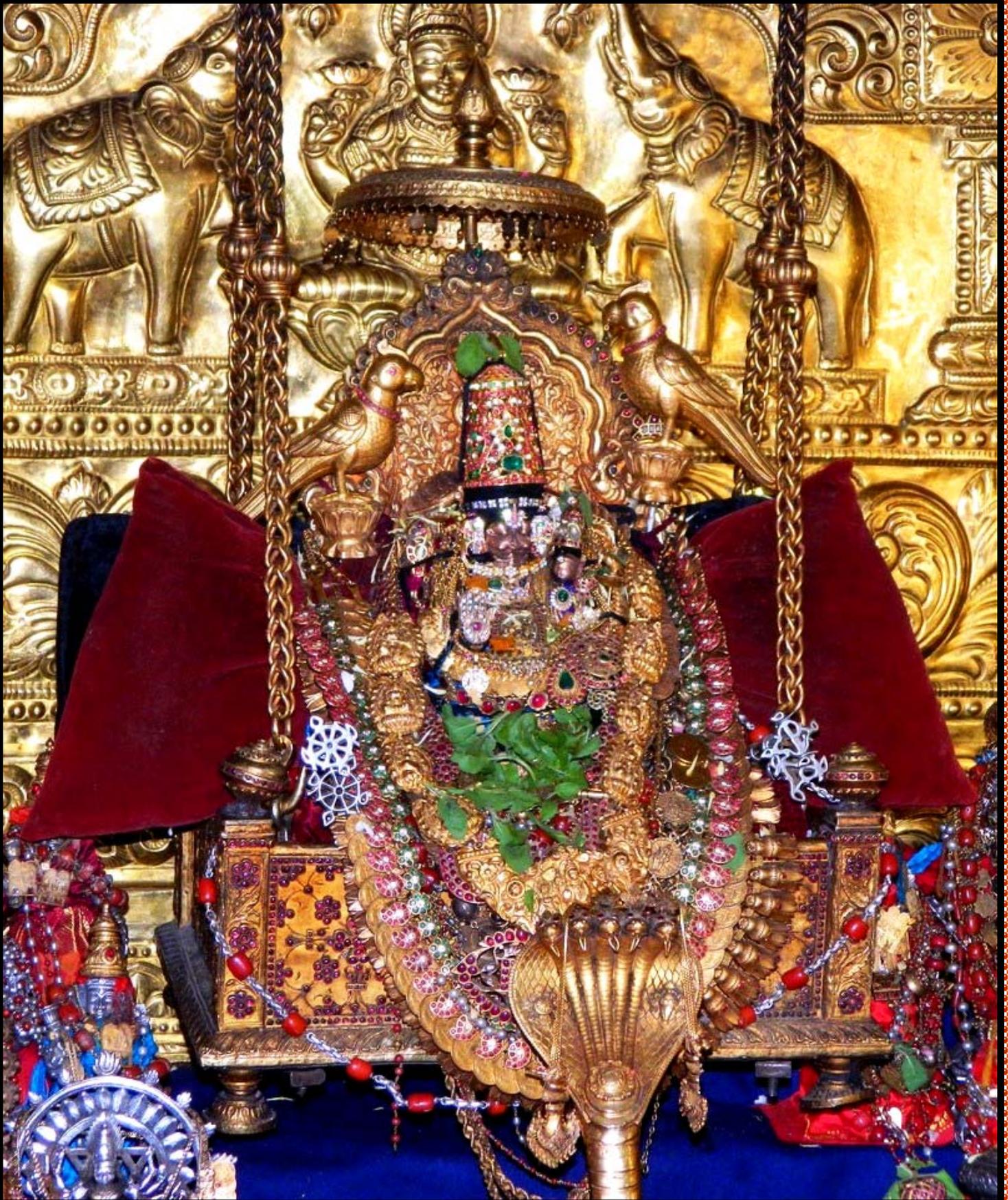
Meaning:

aDiyEn seeks the refuge of AcArya sArvabhauman, SrI Nrsimha tAtayArya MahA deSikan and my Paradaivam, SrI Lakshmi Narasimhan as both the means (upAyam) and the goal (Phalan) and perform SaraNagati at Their sacred feet.

Comments:

SrI Nrsimha tAtayArya MahA deSikan is an illustrious AcAryan from the Srotriya agrahAram of Naavalpakkam populated by many Parama VaidikAs hailing from the shaDamarshaNa tAta deSika vamSam of swAmi Naathamuni and His grandson, swAmi ALavantAr. The temple for Lord SrInivAsan there is approximately 350 years old and the Veda sARRumuRai at this temple is famous. Naavalpakkam has close links with Kaanci Lord VaradarAjan's temple and it is easily reachable from Chennai within 3 hours via the towns of UttiramErur and VandavAsi. The web site with lot of information about the AcAryAs who have hailed from there, the temple, utsavams, audio clips from Veda sARRumuRai, ghanam rendering, adhikAra sangraham recital by the great scholars of this reputed village can be experienced at: <http://navalpakam.tripod.com/>

You can also access the entire set of 28 stotrams of swAmi DeSikan recited by a youngster belonging to an AcArya family at this web site.



SrI MAIOlan - SrI MaTham (Thanks: www.ahobilamutt.org)

Slokams and Comments



"May SrI MAIOlan with Vijaya SrI reside in aDiyEn's heart lotus always!"
Thanks: www.ahobilamutt.org

Sloka 1:

भक्तत्राणपरायणत्वं अतुलं भक्तेषु सन्दर्शयन्

स्थूणाभेदनकर्मणापि घटयन् दिव्यां दयां अर्भके ।

व्याप्तिं च स्वयमेव साधुनिवहे सर्वत्र सन्नादयन्

देवः श्रीनृहरिः मदीयहृदये जेजीयतां सन्ततम् ॥

bhaktatrANa parAyaNatvam atulam bhakteshu sandarSayan
sthUNAbhedana karmaNApi ghaTayan divyAm dayAm arbhake |
vyAptimca svayameva sAdhunivahe sarvatra sannAdayan
devaH SrInrhariH madIyahrdaye jeJIyatAm santatam ||

Meaning:

May Maalolan reside with Vijaya SrI in aDiyEn's heart lotus always (deva: SrInrhari: madIyahrdaye santatam jeJIyatAm)! He reveals clearly to His Bhakta janams that He is always there to protect them (bhakta samrakshaNam) particularly, when they are exposed to danger of any kind (bhakta-trANa-parAyaNatvam atulam bhakteshu sandarSayan). Although, He jumped out of the pillar in HiraNyan's sabhA with great anger, He displayed His tender dayA to His bAla bhakta SikhAmaNi, PrahlAdan (sthUNA bhedana karmaNApi divyAm dayAm arbhake ghaTayan). He has as His occupation the sport of saving His bhaktAs and destroys their enemies (vyAptimca svayameva sAdhunivahe sarvatra sannAdayan). He broadcasts on His own, the message that He is pervasively present among the ghoshThI of His bhakta janams always.

Comments:

There are a lot of e-books on the Vaibhavam of SrI Lakshmi Narasimhan as Bhakta priyan and SaraNagata rakshakan at <http://sadagopan.org/> on Prapatti and the greatness of PrahlAdan and His Bhakti. These are:

- 1) SrI Lakshmi Nrsimha Prapatti: e-books #SH102 and #SH103 in SrI HayagrIvan series
- 2) SrI Lakshmi Nrsimha karAvalampam: e-books #SH99 and #SH100 in SrI HayagrIvan series
- 3) PrahlAda caritram: e-book #SH75 in SrI HayagrIvan series
- 4) PrahlAda Bhakta Vijayam: e-book #SH110 in the SrI HayagrIvan series
- 5) SrI Nrsimha stuti: e-book #SH74 in SrI HayagrIvan series
- 6) MantrarAjapada stotram: e-book # SH53 in SrI HayagrIvan e-book series
- 7) Nrsimha pUrvatApini: e-book # SH46 in SrI HayagrIvan series
- 8) SrI Lakshmi Nrsimha SuprabhAtam: e-book # SH83 in SrI HayagrIvan e-book series
- 9) Ahobila MahAtmyam: e-book # SH53 in SrI HayagrIvan series

Sloka 2

वेदानामपि गोचरो न भगवान् वेदैर्हि वेद्यो हरिः

भेदेनासुरवेश्मनि प्रमुदितः स्तंभस्य साक्षात् अभूत् ।

दृष्ट्वा तृप्तिम् अवापुः अद्भुतवपुं कोपेन सौम्यं क्षणात्

प्राप्तुं तं प्रयतस्व मम प्रीत्या समीच्या सदा ॥

vedAnAmapi gocarO na bhagavAn vedairhi vedyo hariH

bhedenaSuraveSmani pramuditaH stambhasya sAkshAt abhUt |

drshTvA trptim avApuH adbhutavapum kopena saumyam kshaNAt

prAptum tam prayatasva mama prItya samIcyA sadA ||

Meaning and Comments:

This is a mAnasa sambodhana Sloka in the spirit of the upadesam of AzhvArs and AcAryAs to their roaming minds, which have sancala svabhAvam. SrI sevA swAmi says:

"Oh My Mind! Our Lord Narasimhan is a divine Being beyond the Veda's power to describe Him (vedAnAmapi na gocarAH). The loftiness of His vaibhAvams is such that the VedAs fail to describe them adequately. Yet, He has to be understood through the Veda Mantrams (bhagavAn hariH vedairhi vedyaH). He appeared directly from the pillar in the asuran's house after splitting it wide open (stambhasya bhedena asura veSmani pramuditaH sAkshAt abhUt). His joy in coming to the rescue of His ill treated Parama bhaktan is indeed His supreme joy. Bhakta RakshaNam and dushTa nASanam are His sworn, joyous duties (dharma samsthApanArthAya sambhavAmi yuge yuge). All those in that court during His avatAra samayam had the bhAgyam of enjoying His matchless beauty that was enhanced by the anger that lasted for a second and felt happy. Oh my mind! Please attempt with joy to attain this Lord Narasimhan always (tam prAptum mAnasa prayatasva, mama prItya samIcyA sadA)!".



Sloka 3

प्रह्लादः परभक्तियोगमहितः प्रह्लादयन् मानसं

सर्वेषूत्तमतामवाप्य नृहरिं साक्षाच्च कुर्वन् स्वयम् ।

पूर्णास्मिन् परमं प्रपद्य धरणावानन्दमत्युज्ज्वलं

त्वं चाश्वाश्रय तादृशं नरहरिं हे मानसाद्य स्थिरम् ॥

prahlAdaH parabhaktiyogamahitaH prahlAdayan mAnasam
sarveshUttamatAm avApya nrharim sAkshAt ca kurvan svayam |
pUrNasmin paramam prapadya dharaNAvAnandam atyujjvalam
tvam cASvASraya tAdruSam naraharim he mAnasAdya sthiram ||

Meaning:

PrahlAdan became elated through the acquisition and experience of his Parabhakti to the Lord. The mind develops joy by the mere mention of His name. PrahlAdan attained the loftiest position among the Lord's bhaktAs (sarveshUttamam avApya). He had the saubhAgyam of seeing the Lord directly (nrharim sAkshAt ca kurvan svayam). He was resplendent with pUrNAnandam from that intense anubhavam (pUrNASmin paramam prapadya dhArANAvAnandam atyujjvalam). Oh my Mind! May You rush to the sacred feet of that Lord Narahari! He is the ever present, ever enduring eternal One!

Comments:

Bhakti yogam has three stages of increasing intensity culminating in the bliss of direct visualization of the divya dampatis such as those experienced by the Mudhal AzhvArs --- Poygai, BhUtam and pEy AzhvArs. These three stages of Bhakti are: 1) Para Bhakti, 2) Para j~nAnam and 3) Parama Bhakti

In PrahlAdan, Para Bhakti matured in to Parama Bhakti that led to the direct visualization of Lord Lakshmi Narasimhan. The e-book SH023 in Srihayagrivan series in (<http://www.sadagopan.org>) on PrahlAda Bhakta vijayam by SrI ThyAga Brahmam and the magnificent krtis in there attest to the blossoming of the Para Bhakti of PrahlAdan in to Parama Bhakti through the intermediate stage of Para j~nAnam.



Sloka 4

साधूनां परिरक्षणाय दुरितध्वंसाय सद्धर्मिणां

धर्मस्य स्थितये च जन्म लभते यद्यद्यदाऽपेक्षितम् ।

सत्यं ज्ञानमनन्तमुज्ज्वलतरानन्दं सदा निर्मलं

तद् ब्रह्म स्वयम् उद्वभूव जगतां क्षेमाय सिंहाननम् ॥

sAdhUnAm parirakshaNAya durita-dhvamsAya saddharmiNAAm

dharmasya sthitaye ca janma labhate yadyadyadApekshitam |

satyam j~nAnam-ananatam-ujjvalatarAnandam sadA nirmalam

tad brahma svayam udbabhUva jagatAm kshemAya simhAnanam ||

Meaning:

Lord Narahari incarnates in this world for protecting His bhakta janams (sAdhus), to destroy the sins of righteous ones and to protect as well as stabilize sanAtana dharmam. He appears on those occasions in forms appropriate to the occasion. He is the eternal truth (satyam). He is indeed the true j~nAnam. He is the embodiment of the bliss principle (anandam). He is the blemishless One with countless auspicious attributes. He has adorned the face of a Lion and incarnated out of His own will as Nrsimhan for the well being (kshemam) of the universe.

Comments:

Lord Narasimhan is the Supreme Brahman defined by the Vedic passage: "satyam j~nAnam anantam brahma". He is the saccitAnanda Para Brahman. His avatAra kAraNAms are three fold:

- 1) Protection of His BhagavatAs, when are in distress like PrahlAdan
- 2) Removal of the sins of those, who perform SaraNAgati at His sacred feet and grant them the boon of Moksham and
- 3) Stabilization of the sanAtana dharmam, when it is endangered.

He takes on the countless (asankhyeyAH) and appropriate avatArams, the most celebrated of which are the ten avatArams eulogized by swAmi DeSikan in His daSAvatAra stotram (e-book # 15 in the Sundarasimham series in <http://www.sadagopan.org>). In the 4th chapter of Bhagavad Gita, our Lord reveals His avatAra rahsyam (4.6, 4.7 and 4.8). The most famous Sloka in this context is:

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥

yadA yadA hi dharmasya glAnir-bhavati bhArata |

abhyutthAnam adharmasya tadA AtmAnam srjAmyaham || --- GitA 4.7

Here the Lord says: "Oh Arjuna! Whenever there is a decline of dharma, and uprising of adharmam I incarnate Myself".

One of the key words in this 4th Slokam is "kshemam". The key Slokam of GitAcAryan has to be remembered here:

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

ananyAScintayanto mAm ye janAH paryupAsate |

teshAm nityAbhiyuktAnAm yogakshemam vahAmyaham || ---GitA 9.22

Meaning:

Those devotees who take refuge in Me, think of none but Me and always are united in Me, to them I take the responsibility of granting everything needed and preserving everything granted. Their prosperity and welfare (Yoga and kshemam) are looked after by Me.

PrahlAda was one such MahAtmA, who was unable to sustain himself without the Lord and longed for eternal unity with the Lord. AcArya RaamAnuja comments on this passage relating to "yoga-kshemam" thus:

"There are MahAtmAs who, excluding everything else and having no other purpose, meditate on Me as their only purpose, because without Me, they are unable to sustain themselves. They think of Me and worship Me with all My auspicious attributes and with all my glories. In the case of such devotees aspiring after eternal union with Me, I myself undertake the responsibility of bringing them to Myself (Yoga/prosperity), and of preserving them in that state forever (kshemam/welfare)." The meaning is that they do not return to samsAram.





'nArasimha vapuH SrImAn!' (SrIMAIolan, - SrI MaTham)

Sloka 5

भृत्यं रक्षितुं उद्यतो बहुविधां रीतिं वरस्य स्मरन्

दिव्यं चापि सुदर्शनं पिहितवान् ब्रह्मोक्तिसंमाननः ।

भक्तं भृत्यं अनन्तशोभनगुणारामं किशोरं परं

गाढाश्लेषविधानसौभगमिदं सौदर्शनं ते वपुः ॥

bhrtyam rakshitum udyato bahavidhAm rItim varasya smaran

divyam cApi sudarSanam pihitavAn brahmokti-sammAnanaH |

bhaktam bhrtyam ananta-SobhanaguNArAmam kiSoram param

gADhASlesha-vidhAna-saubhagamidam saudarSanam te vapuH ||

Meaning and Comments:

Oh Lord NarasimhA! You think of many ways (bahavidhAm rItim smaran) to come to the rescue (rakshitum) of Your bhaktAs. At one time during the great war at Kuru Kshetram, You hid the Sun with Your beautiful sudarSanam (sudarSanam pihitavAn). Once You had to respect BrahmA's boons to HiraNyan (brahmokti sammAnanaH) and for that reason You took a form, which was neither man nor an animal and killed HiraNyan with your nails, which falls outside the category of weapons from which Brahma offered protection to HiraNyan from death. You embraced tightly Your bAla bhaktan and servant (kiSoram bhaktam bhrtyam), PrahlAdan, who is an abode of all sattva guNams and made him a most fortunate one. Wondrous indeed is such a tirumEni of Yours (te vapuH saudarSanam)! That auspicious body (tirumEni) as an avatAram of SrIman nArAyaNan is celebrated by SrI VishNu sahasra nAmam as "nArasimha vapuH SrImAn keSavam purushottamam".



SlokaM 6

प्रह्लादावनसंभृतेन वपुषा दिव्येन सेवां दिशन्

श्रीलक्ष्मीनरकेसरी वितनुतात् श्रेयांसि भूयांसि मे ।

येन व्याप्तमिदं समस्तभुवनं यस्सन्निधत्ते सदा

तस्मादन्यमहो श्रयेय शरणं क्वा कथं वा मनः ॥

prahlAdAvanasambhrtena vapushA divyena sevAm diSan

SrIlakshmiNarakesarI vitanutAt SreyAmsi bhUyAmsi me |

yena vyAptamidam samastabhuvanam yassannidhatte sadA

tasmAdanyamahO Srayeya SaraNam kvA katham vA manaH ||

Meaning:

Oh Narasimha! The auspicious Narasimha body of Yours assumed to protect PrahlAdan during the ancient time is divine. Such divinity is seen in Your sacred body even today. May this tirumEni of Lakshmi Narasimhan confer all kinds of MangaLams on me (SrI lakshmi narakesarI SreyAmsi bhUyAmsi vitanutAt)! He is the One who is everywhere. The entire universe is pervaded by Him (antar-bahiSca yat sarvam vyApya nrsimhaH sthitaH). Oh My Mind! Please reflect on the mystery of His sarva-antaryAmitvam (indwellership every where) and sarva vyApakatvam (pervasive presence in all entities both inside and outside)!



Sloka 7

वैकुण्ठे बहुशोभने मणिमयैस्तभैस्सहस्रैर्युते

सच्चोन्मेषसमिद्धयमानसुभगे पर्यङ्कवर्ये सदा ।

राजद्भास्करकोटितुल्यरुचिना सकाशमानः प्रभुः

दुष्टे तामसदानवस्य सद्ने जातो हि मां रक्षितुम् ॥

vaikuNThe bahuSobhane maNimayaistambhais-sahasrairyute
sacvonmeshasamiddhyamAna subhage paryankavarye sada |
rAjadbhAskarakoTitulya rucina sakASamAnaH prabhuH
dushTe tAmasa dAnavasya sadane jAto hi mAm rakshitum ||

Meaning:

SrI VaikuNTham is most beautiful. The beautiful gem-studded MaNDapam is there. The pillars of that MaNDapam are enmeshed with multicolored gems. Inside that MaNDapam is the Suddha-sattvamaya simhAsanam (throne). Oh Lord, who shines forever with the lustre of crores of sUryan-s while sitting on that radiant throne at the Suddha-sattvamaya world of SrI VaikuNTham! You incarnated in the house of the evil HiraNyan, the abode of tamo guNam. Why? It is because You incarnated to offer protection to me from the terrors of samsAram.

Comments:

For splendid descriptions of SrI VaikuNTha lokam as the Lord's matchless abode, please refer to AcArya RaamAnuja's SrI VaikuNTha gadyam (e-book # SH29, SrI HayagrIvan series, <http://www.sadagopan.org>) and swAmi KUrE Sar's SrI VaikuNTha stavam (61st e-book in the Sundarasimham e-book series, <http://www.sadagopan.org>). SrI sevA swAmi asks the Lord of SrI VaikuNTham about His reasons to leave the comfort of His Supreme abode and appear in the Vibhava and arcA avatArams in this prakrti maNDalam and concludes that the Lord arrived here to destroy his tApa trayams and to accept his Prapatti to enjoy the bliss of Moksham (mokshArtha prapatti) and to facilitate his nitya niravadya kaimkaryam to Him at SrI VaikuNTham after the shaking of his mortal coils (dehAvasAnam).



SlokaM 8

स्तंभः किन्नु चकार भव्यसुकृतं यः चेतनावाञ्छितः

तिष्ठन्नेव समस्तलोकशरणं योऽसूत सिंहाननम् ।

नायं दारुमयो न चोपलमयः स्तंभो न वा मृन्मयः

नूनं श्रीनरसिंहजन्मनिलयो वैदूर्यवर्यात्मकः ॥

stambhaH kinnu cakAra bhavya sukrtam yaH cetanAvAncitaH

tishThanneva samastaloka SaraNam yo asUta simhAnanam |

nAyam dArumayo na copalamayaH stambho na vA mrnmayaH

nUnam SrInarasimhajanmanilayo vaidUryavaryAtmakaH ||

Meaning:

It is indeed a great bhAgyam (sukrtam) that the insentient pillar in HiraNyan's court acquired. Without moving even an inch, while standing firmly in its place (tishThanneva), this pillar gave birth to the lion faced Lord (simhAnanam asUta), whom the entire universe of sentient seek as refuge (cetana vAncita sukrtam). Yes indeed! This pillar is no ordinary pillar. It is neither made of stone nor wood (dArumayam) or mud (mrunmayam). The pillar from which Lord Narasimhan arose (SrI narasimha janma nilayam) was certainly an incomparable adamantine/vaidUrya (vaidUryavaryAtmkaH) pillar.



Sloka 9

जातः स्तंभवरं बभञ्ज नृहरिः चिच्छेद वक्षःस्थलं

भक्तत्राणकृतक्षणस्य निखिलं क्रूरत्वदं चेष्टितम् ।

उत्संगे पितरं निधाय हृदयं निर्भिद्य । पुत्रं परं

शान्तेन स्वयं आलिलिङ्ग सुभगं वक्षःस्थलेनाद्भुतम् ॥

jAtaH stambhavaram babhanja nrhariH ciccheda vakshaHsthalam

bhakta-trANa-krtA-kshaNasya nikhilam krUratvidam ceshTitam |

utsange pitaram nidhAya hrdayam nirbhidya putram param

SAntena svayam Alilinga subhagam vakshaHstalenAdbhutam ||

Meaning:

He split the stambham (pillar) into two as He incarnated/took birth (jAtaH stambha varam babhanja). Moments after His avatAram from the split pillar, He tore (split) open the chest of HiraNyan (ciccheda vakshaHsthalam). These are the fearsome acts (krUra ceshTitam) of the Lord performed in quick sequence in His rush to protect His devout bhaktan (bhakta-trANa-krtA-ceshTitam). He placed the father of His bhaktan on his lap (pitaram utsange nidhAya) and tore open his chest (hrdayam nirbhidya). He embraced the son next (putram Alilinga) to that very same auspicious chest (subhagam vakshaHsthalam) after transforming His tirumEni into a most tranquil form (SANTA rUpam). This transformation is indeed a wonder!



Slokam 10

प्रह्लादे नरतां निरीक्ष्य नरतां तत्याज नैव स्वयं

तत्ताते मृगतामुदीक्ष्य मृगतां अङ्गीचकारानाने ।

रूपव्याकरणं समस्तजगतां यत्कृत्यमाहुर्बुधाः

तद्रूपं न तृगस्य नैव मनुजस्येत्यद्भुतं दृश्यते ॥

prahlAde naratAm nirIkshya naratAm tatyAja naiva svayam

tat tAte mrgatAm udIkshya mrgatAm angIcakAra AnAne |

rUpa-vyAkaraNam samastajagatAm yatkrtyamAhurbudhAH

tadrUpam na trgasya naiva manujasyetyadbhutam drSyate ||



"The Lord took on a fierce form to destroy HiraNyakaSipu!"

(Thanks: glimpseofkrishna.com)

Meaning:

It is indeed a matter of wonder that the Lord's sacred body as **Narasimhan** does not relate to that of either an animal or a human entirely. We witness this mystery. The knowledgeable ones say that it is His deliberate act to differentiate between all the objects of His creation and determine which is which and how to relate to them. PrahlAdan had human qualities (**naratAm**). Therefore, the Lord did not abandon the attributes of the human being and assumed a human form below his neck (**prahlAde naratAm nirIkshya naratAm svayam tatyAja naiva**). PrahlAda's father exhibited the qualities of an animal (**mrgatAm**). Hence, the Lord took on a fierce animal face to relate to HiraNyan and to frighten him out of his wits and destroy him (**tat tAte mrgatAm udIkshya mrgatAm Anane angIcakAra**).



Slokam 11

नास्तीत्याह पिता तदस्ति भुवने सर्वत्र पुत्रोऽवदत्

स्याच्चेत् दृष्टिपथं न याति भगवान् प्रपच्छ कस्मादिति ।

एतावद्विरते हिरण्यकशिपौ नैव प्रभुस्संभवेत्

पुत्रं हन्तुं अथोद्यतो दनुसुतः तस्माद्धि जज्ञे हरिः ।

nAstItyAha pitA, tadasti bhuvane sarvatra putro avadat

syAccet drshtipatham na yAti bhagavAn prapaccha kasmAditi |

etAvadvirate hiraNyakaSipau naiva prabhussambhavet

putram hantum athodyato danusutaH tasmAddhi jaj~ne hariH |

Meaning and Comments:

The Father (HiraNyakaSipu) said that there is no God named SrIman nArAyaNan (nAsti iti Aha pitA). His son (PrahAdan) responded:

"You are not correct. He is everywhere in this world (bhuvane sarvatra tadasti iti putro avadat). He is in a blade of grass and in the pillar in Your darbhAr hall".

The Father retorted: "If He is everywhere as you say, how come He does not become visible to my eyes (syAccet bhagavAn drshTipatham na yAti ito prapaccha pitA)?".

If this argument had stopped just there, Lord Narasimha avatAram would not have taken place (etAvadvirate hiraNyakaSipau naiva prabhuH sambhavet). The Lord would have concluded that here is another nAstikan like many others and would have ignored HiraNyakaSipu. At the end of this heated argument, the father got infuriated and raised his sword to kill his son, who is very dear to the Lord. How can the Lord stand still then watching this? He incarnated therefore in a fraction of a second and destroyed HiraNyakaSipu, the offender of His dear Bhaktan.



Sloka 12

सर्वव्याप्तिं उशन्ति दैवतवरे नारायणे पण्डिताः

सर्वान्तमयेन तादृशमिति प्राज्ञा हि निश्चिन्वते ।

स्थाणौ ज्ञानयुते तथैव हि जडे द्रव्ये च सत्तां हरेः

व्यक्तिं दर्शयति स्म साधु तनवै तस्मै नमस्या इमाः ॥

sarvavyAptim uSanti daivatavare nArAyaNe paNDitAH

sarvAntarmayena tAdrSamiti prAj~nA hi niScinvate |

sthANau j~nAnayute tathaiva hi jaDe dravye ca sattAm hareH

vyaktim darSayati sma sAdhu tanavai tasmai namasyA imAH ||

Meaning and Comments:

The VedAs assert that SrIman nArAyaNan is the Supreme Lord among all gods (ParadevatA); the VedAs also declare that He is everywhere as vibhu and sarvagatan (nArAyaNe sarva-vyAptim vedAH uSanti). Great AcAryAs have established these two doctrines on a firm foundation through their SrI sUktis and kAlakshepams. The Upanishad bhAgam of brhadAraNyakam (antaryAmi brAhmaNam section) instructs us on the pervasive presence of the Supreme Brahman inside us and this is known by everyone. May aDiyEn's crores of praNAMams reach SrI Nrsimhan, who clearly demonstrated His presence in the j~nAna vastu, the sentient being Rudran (sthANu) as well as inside the insentient pillar, the jaDa vastu (sthANau j~nAna-yute tathaiva hi jaDe dravye ca hareH vyaktim darSayati). "sthANu" is an epithet for Lord Siva as well as for a pillar. The poet uses the word "sthANu" in a clever way to remind us about the presence (vyApti) of the Lord in both the sentient, j~nAna vastu (Siva) and in the insentient jaDa vastu, the pillar in the court of HiraNyan.



Slokam 13

कोपः कञ्चन धिक्कराति करुणा चोरीकरोतीतरां

नेत्रं तामसरक्तमांसलमतो दिव्यारविन्दोज्ज्वलम् ।

हस्तौ पाटनसंगिनौ पटुतरावाश्लेषसुव्यापृतौ

ताते तत्तनये विहारसरणिः दिव्या नृसिंहस्य नः ॥

kopaH kancana dhikkarAti karuNA corIkarotItarAm

netram tAmasa rakta mAmsalam ato divyAravindojjvalam |

hastau pATana sanginau paTutarAvASlesha suvyAprtau

tAte tat tanaye vihArasaraNiH divyA nrsimhasya naH ||

Meaning and Comments:

Our Lord's anger destroys an individual (kopaH kancana dhikkarAti). At the same time His KaruNai (compassion/dayA) embraces another individual (karuNA itarAm corI-karoti). For one, the eyes appear in a frightening red color as agni jvAlai (kancana, netram tAmasarakta mAmsalam). For the other, the eyes appear as the soft and beautiful lotus flower (itarAm, netram divyAravindojjvalam). Both hands tear someone's chest (kancana, hastau pATAnasanginau). The hands for others embrace the other with tenderness (paTutarAvASlesha suvyAprtau). These kinds of opposite states (dvandvams) are not seen anywhere else except in the case of Lord Narasimhan, the divine Father and the son, Bhakta PrahlAdan (tAte tat tanaye vihArasaraNiH divyA nrsimhasya naH). Towards HiraNyakaSipu, the errant father of PrahlAdan, the Lord's anger was directed and that destroyed him; at the same time, our Lord's dayA embraced and blessed the son of the asuran. For HiraNyakan, the Lord's eyes appeared like the intense red flames of fire, while they presented themselves like the most beautiful red lotus to PrahlAdan. The hands of the angry Lord tore into two parts the steely chest of HiraNyakan, while the very same hands gently lifted up and embraced the son of HiraNyakan. Such altered states are not seen anywhere else at one place in the world except in the case of Lord Narasimhan.



Sloka 14

पुत्रं नाशयितुं यदा प्रववृत्ते स्वकं दैत्यराट्

धूर्तं तं निजघान दैवतवरः श्रीमान् नृसिंहो हरिः ।

भेतव्यं न कदाऽपि साधुभिरिदं विश्वस्य तच्छासनं

स्थातव्यं परभक्तियोगभरितैः क्षेमाय योगाय च ॥

putram nASayitum yadA pravavrtte svakam daityarAT

dhUrtam tam nijaghAna daivatavaraH SrImAn nrsimho hariH |

bhetavyam na kadAapi sAdhubhiridam viSvasya tat SAsanam

sthAtavyam parabhaktiyogabharitaiH kshemAya yogAya ca ||

Meaning and Comments:

The child PrahlAdan was a righteous one (putraH santaH). His furious father attempted to kill his saintly son (svakam, santam putram daityarAT nASayitum pravavrtte) for insisting that SrIman nArAyaNan is the Supreme Lord instead of himself as the Lord of all gods. Could there be anyone crueller than HiraNyan, who directed his fury at a parama bhAgavatan like PrahlAdan? Because of the arrogance-generated offense to His SreshTha bhaktan, SrIman nArAyaNan incarnated as Narahari and destroyed that ill-willed ahambhAvi HiraNyan in a fraction of a second (dhUrtam tam daivatavaraH SrImAn nrsimho hariH nijaghAna). The lesson that we learn from the Lord's avatAram as SrI Narasimhan is that the sAdhu janams do not need to fear about any harm to them (bhetavyam sAdhubhiH na kadAapi) and that the Lord will always protect them without fail. Those practitioners of the highest order of Bhakti (para bhakti nishThA-s) should therefore place their full faith in the Lord's protection and there will no diminution of Yogam and kshemam for them to conduct their deha yAtrai without doubt or fear. (parabhakti yogabharitaiH kshemAya yogAya ca tat Saasanam sthAtavyam). This is the Lord's oral pledge and commitment to the world (viSva Saasanam).



Sloka 15

दिव्य जन्म तथैव कर्म मनुजा जानीथ यूयं ममे-

त्याह श्रीयदुपुंगवः करुणया तत्सत्यं ईक्षामहे ।

स्थूणातः कथम् उद्भवः ! दितिसुतध्वंसः कथं वा द्रुतं !

सौम्यक्रौर्यसमन्वय कथमिवैकस्मिन् क्षणे जायताम् ॥

divya janma tathaiva karma manujA jAnItha yUyam mame-

tyAha SrIyadupungavaH karuNayA tatsatyam IkshAmahe |

sthUNAtaH katham udbhavaH! ditisutadhvamsaH katham vA drutam!

saumya kraurya samanvayaH kathamivaikasmin kshaNe jAyatAm? ||

Meaning:

In His Gitopanishad, our Lord taught us that His avatAram (descent down to the earth) and His deeds during those avatArams are divine. We see these statements of the Lord are true in His NarasimhAvatAram as well. It is indeed amAnusham (divine) that in Narasimha avatAram, He took birth in an instant from a pillar and destroyed the offending asuran, HiraNyan in the next second. Thus, at the same time, He exhibited His Saanta state and fearsome state. These two states were intertwined. What else can be more divine than this display of agaDitagaTanam (coexistence of polar opposites).



Slokam 16

स्तंभं स्वेन विनिर्मितं मणिमयं निश्चित्य तेनोज्झितं

गर्वात् यर्वपितामहादिविनृतं गूढं न वेत्तुं क्षमः ।

धिकुर्वन् तनयं च भीषणवचोगुंफैर्बलाददयन्

दुर्दर्शं हि ददर्श दिव्यपुरुषं यादृच्छिकं दैवतम् ॥

stambham svena vinirmitam maNimayam niScitya tenojjhitam

garvAt yarvam pitAmahAdivinutam gUDham na vettum kshamaH |

dhikkurvan tanayam ca bhIshaNavacogumphairbalAdardayan

durdarSam hi dadarSa divyapurusham yAdrcchikam daivatam ||

Meaning:

HiraNyan was convinced that the Lord can not be in the pillar that he hit with his fist. He was mighty haughty and displayed utter contempt for his son through the hitting of the pillar in his court with hate. He failed to comprehend the Supreme tattvam worshipped by Brahma and Sivan. His obfuscating arrogance clouded his mind and made it impossible for him to understand the Paradevata aspect of SrIman nArAyaNan. He got angry at his son and shouted at him. HiraNyan tried in so many ways to harm his son and tried to get rid of him for not accepting him (HiraNyan) as the Supreme Lord of the universe instead of SrIman nArAyaNan. What a wonder that happened next! HiraNyan had the rarest opportunity to see the Lord with his eyes, a bhAgyam not realized even by the sages.



Slokam 17

किन्ते सद्म हरे ! हिरण्यकशिपोः स्तंभो न जानासि किं !

भग्नः किं न पुनः सुरारिपि तत्याज स्वयं जीवितम् ।

तस्मात् पुण्यतमे वसामि सदने तस्यैव किं नोचितं !

प्रह्लादः परमाप्रयो हि वसति श्रेष्ठं ततः किं गृहम् ! ॥

kim te sadma hare ! hiraNyakaSipoH stambho na jAnAsi kim!

bhagnaH kim na, punaH surAriapi tatyAja svayam jIvitam |

tasmAt puNyatame vasAmi sadane tasyaiva kim nocitam!

prahlAdaH paramAprayo hi vasati SreshTham tataH kim grham! ||



Ugra stambham at SrI Ahobilam (Thanks:www.navanarasimha.org)

Meaning:

Oh Narasimha! Do You know which Your place of residence is? It is indeed the pillar in the court of HiraNyakaSipu. Now, the pillar is broken to pieces. HiraNyan is also dead. How can You then live there and treat it as a place of residence? It is possible because PrahlAdan is very dear to You and the house of HiraNyan has now attained the highest state of sacredness because of his (PrahlAdan's) sambandham. Can there be any abode more sacred for You to reside than this one? I doubt it.

Slokam 18

विश्वं रक्षितुं उद्यतेन विधिना दत्ते वरे दानवः

विश्वं सच्चविवर्जितं विहितवान् धर्मं जघान स्वयम् ।

धर्मो भागवतापराधनिचयो रूपं नृसिंहात्मना

धृत्वा तं निजघान भूरियशसे धर्माय तस्मै नमः ॥

viSvam rakshitum udyatena vidhinA datte vare dAnavaH

viSvam sacvavivarjitam vihitavAn dharmam jaghAna svayam |

dharmo bhAgavatAparAdha nicayo rUpam nrsimhAtmanA

dhrtvA tam nijaghaAna bhUriyaSase dharmAya tasmai namaH ||

Meaning:

Brahma devan wants to protect the world and bless those who seek his protection. The asuran, HiraNyan pleased Brahma devan with his austere penance and obtained powerful boons that would protect him against all kinds of enemies. The acquisition of those boons made him arrogant and he thought that he was indestructible by anyone. He fought with the devAs, subdued them and made the world devoid of sattva guNam. He destroyed the dharmams that protect the word through the observance of Bhagavat Saastrams. He committed however the unforgivable bhAgavata apacArams. Ultimately dharmam and the bhAgavata apacAram joined together, appeared in the form of Narasimham and destroyed HiraNyan. aDiyEn bows before that Supreme dharmam, Lord Narasimhan!



Slokam 19

दूरीकर्तुमना हिरण्यकशिपुं दूरिचकार श्रियं

सा त्वज्ञातविनिग्रहा सकरुणा गुप्त्यै कदाचित् भवेत् ।

तन्नाम्न्येव हिरण्यमस्त्यभिमतस्तस्या अपि स्यादिति

नूनं योगनृसिंहरूपं अभजत् वन्देऽद्भुतं दैवतम् ॥

dUrIkartumanA hiraNyakaSipum dUricakAra Sriyam

sA tvaj~nAtavinigrahA sakaruNA guptyai kadAcit bhavet |

tannAmnyeva hiraNyamastyabhimatistasyA api syAditi

nUnam yoganrsimharUpam abhajat vande adbhutam daivatam ||

Meaning and Comments:

Oh Lord! You wished to eliminate the offending HiraNyakaSipu. You also wanted to remove any obstacles to his destruction. With this in mind, You removed from the scene of action, MahA Lakshmi, who does not leave You even for a fraction of a second. aDiyEn guesses that your reasoning behind this unusual act of being separated from Your divine consort (loss of Lakshmi Yogam) was Your concern about Her as the embodiment of karuNai. You worried whether Her accidental glances falling on HiraNyan will make it difficult for You to destroy HiraNyan. She does not have the attributes of nigraham and is a total anugraha mUrti even in the case of heinous sinners like HiraNyan. You worried that She will pardon HiraNyan because of Her being a KaruNAmayi. Another reason for your unusual behavior of being without MahA Lakshmi at the time of his destruction might be the reason that the offending asuran had a name containing the word "hiraNyan". That name of "HiraNyan" might also gain the attention (abhimati) of Your Devi. Hence You decided to lose Lakshmi Yogam and bless us with Your sevA as Yoga Narasimhan without Your divine consort (nUnam yoganrsimha rUpam abhajat).



Slokam 20

वृत्तिं कल्पितवान् क्षणेन जगतां धर्मस्य चोन्मूलकं

हत्वा त्वं नृहरे नभश्चरगणान् भूयोऽपि सुस्थान् व्यधाः ।

स्वं स्वं भागम् अवाप्य शोभनधियो भूयस्तरां खेचराः

निर्भिकास्सुखमाप्नुवन् मम विभो शान्तिं विधत्स्वादरात् ॥

vrttim kalpitavAn kshaNena jagatAm dharmasya conmUlakam

hatvA tvam nrhare nabhaScaragaNAn bhUyo'pi susthAn vyadhAH |

svam svam bhAgam avApya Sobhanadhiyo bhUyastarAm khecarAH

nirbhIkAssukhamApnuvan mama vibho SAntim vidhatsvAdarAt ||

Meaning:

Oh Lord Lakshmi Narasimha! At just a moment's intervention through Your avatAram at HiraNyan's court, You gave life to the world and its beings and protected them. The one who attempted to destroy the sanAtana dharmam was killed by You. The devAs sat at their abodes in the sky without fear. They received their assigned havis (sacred offerings at yaj~nams) and moved around peacefully. Oh Lord! Please bless aDiyEn also with that type of Saanti!



SlokaM 21

वेधा निर्वृतिमाप पाकदमनो भूतिं परां योगिनः

सिद्धिं सत्तपसां प्रसूतिं अभजन् पुष्टिं तपस्याधनाः ।

सर्वे किंपुरुषा महापुरुषतां विद्याश्च विद्याधराः

गन्धर्वाश्शुभगाननैपुणमहो किं किं न साध्यं हरे ॥

vedhA nirvrtimApa pAkadamano bhUtim parAm yoginaH
siddhim sattapasAm prasUtim abhajan pushTim tapasyAdhanAH |
sarve kimpurushA mahApurushatAm vidyASca vidyAdharAH
gandharvAH SubhagAna naipuNamaho kim kim na sAdhyam hare ||

Meaning:

Oh Lord NarasimhA! When You bless one, nothing that they wish is not beyond their reach. There is nothing that You can not give to Your BhaktAs (hare! aho! kim kim na sAdhyam?). By worshipping You, Brahma became tranquil (vedhA nirvrttim Apa). Indran acquired unimaginable wealth (pAkadamano parAm bhUtim Apa). Yogis attained many kinds of siddhis that they sought (yoginaH siddhim Apa). Those sages, who consider tapas as their wealth, they were blessed with the strength to enhance their penance (sattapasAm prasUtim abhajan pushTim tapasyAdhanaH). Ordinary men or kim purushAs became mahA purushAs (sarve kimpurushAH mahA purushatAm ApaH). VidyAdharars became experts in vidyAs (vidyAdharAH vidyASca ApaH). GandharvAs acquired great skills in deva gAnam (gandharvAH SubhagAna naipuNam ApaH). Every one thrived by Your benevolence as the mighty boon-granting Lord, VaradarAjan!



Sloka 22

कोपशान्तिमयो रवः श्रुतिमयो देहोऽनुकंपामयः

वीक्षा धर्ममयी मनः प्रियमयं श्रोत्रे विवित्सामये ।

श्वासास्तोषमयाः करौ सुममयौ जिह्वा सुधामय्यपि

ज्ञानानन्दमयं भजामि नृहरि रक्षामयं दैवतम् ॥

kopaH SAntimayo ravaH Srutimayo deho anumkampaMayaH

vIkshA dharmamayI manaH priyamayam Srotre vivitsAmaye |

SvAsAstoshamayAH karau sumamayau jihvA sudhAmayyapi

j~nAnAnandamayam bhajAmi nrharim rakshAmayam daivatam ||

Meaning:

Your anger is inlaid with Saanti (kopaH SAntimayam). Your speech is filled with Veda dhvani (ravaH Srutimayam). Your body is made up of dayA (deho anumkampaMayam). Your glances are the embodiment of dayA (vIkshA dharmamayI). Your manas is filled with pleasantness (manaH priyamayam). Your breaths are full of happiness (SvAsAH toshamayam). Your ears are full of desire to hear the eulogies of Your devotees like PrahlAdA (Srotre vivitsAmaye). Your hands are soft like they are made up of lotus flowers (karau suma mayau). Your mouth and tongue are filled with nectar (jihvA sudhAmayi). When aDiyEn looks at You at a macro level, You are the embodiment of protection to all sentient (rakshAmayam). You bless aDiyEn with Your sevA as the embodiment of j~nAnam and Anandam. aDiyEn worships You therefore as the Lord of bliss and divine knowledge (j~nAnAnandmayan).



Slokam 23

येन त्वं सुरवैरिणं निहतवान् शिश्लेष येनार्भकं

येनैवाभयं आश्रितेषु निदधे दध्रे च येनाचलः ।

पद्मं येन धृतं धृता च हरिणी पद्मा सुभूत्यै सतां

सोऽयं रक्षणदीक्षितस्तव करो मां रक्षतादन्वहम् ॥

yena tvam suravairiNam nihatavan SiSlesha yenArbhakam

yenaivAbhayam ASriteshu nidadhe dadhre ca yenAcalaH |

padmam yena dhrtam dhrtA ca hariNI padmA subhUtyai satAm

saH ayam rakshaNadIkshitastava karo mAm rakshatAdanvaham ||



"Govardhana giridhAri!"

(Thanks:www.glimpseofkrishna.com)

Meaning:

Oh NarasimhA! May the hands of Yours intent on protecting Your devotees provide rakshaNam for aDiyEn too! With those hands, You destroyed the enemies of the devAs (*yena tvam sura vairiNam nihataVan*). Those hands were engaged in embracing the child bhAgavatan, PrahlAdan to assure him protection from the ill willed father, HiraNyan. You offer abhaya pradAnam with those hands for SaraNagatAs (*yenaiva ASriteshu abhayam nidadhe*). The very same hands protected the people of Gokulam against the wrath of Indran by lifting and holding Govardhana Giri as an umbrella against the destructive rain let loose by Indran. These are the hands that hold the beautiful lotus flower in Your rUpam as SrIman nArAyaNan. The lotus held in Your right lower hand is perhaps to symbolize auspiciousness coming the way of Your bhaktAs. Thou art indeed rakshaNa dIkshitan and may Your hands protect aDiyEn always!



Sloka 24

दुःखं दुर्घरं अन्वभावि शिशुना भूयस्तरां दुर्वचं

तत्रोदासि कुतः¹ त्वदीयनिधने किं नानुतापस्तव् ।

स्वीयेनैव बलेन दानवसुतः संरक्षितश्चेत् वयं

कां शक्तिं परभक्तिरूपमहितां श्रद्धधमहे कथ्यताम् ॥

duHkham durdharam anvabhAvi SiSunA bhUyastarAm durvacam

tatrodAsi kutaH? tvadIyanidhane kim nAnutApastava! |

svIyenaiva balena dAnavasutaH samrakshitaScet vayam

kAm Saktim parabhaktirUpamahitAm Sraddhadhmahe kathyatAm! ||

Meaning:

The child devotee of Yours experienced unbearable sorrows (SiSunA durdharam duHkham anvabhAvi). Those are beyond description. The devotee who depended entirely on You went through those sufferings. Why were You indifferent to him as he underwent those sufferings (tatrodAsi kutaH kim nAnutApastava?). Did not You have compassion for those dear to You? The child used his own strength to protect himself (svIyenaiva balena dAnavasutaH samrakshitaH). If this were to be true, what is to become of us? Can You expect simple people like us to have the shield of Parabhakti that PrahlAdan possessed to fend for himself?



Slokam 25

सिंहस्त्वं गिरिकन्दरेषु वसति संप्राप्य संमोदसे

स्तम्भे तामससद्मनि स्थिरतरं स्थातुं कथं प्राभवः ।

स्तम्भं तं तरसा प्रपीड्यदनुजप्राणांश्च कोलाहलात्

मोदं साधुजने तनोषि भगवन् संरक्ष माम् अर्भकम् ॥

simhastvam girikandareshu vasati samprApya sammodase

stambhe tAmasa sadmani sthirataram sthAtum katham prAbhavaH |

stambham tam tarasA prapIDya danujaprANAmSca kolAhalAt

modam sAdhujane tanoshi bhagavan samraksha mAm arbhakam ||

Meaning:

Thou art the Lion (simhaH tvam)! You delight in residing at the forests and inside the caves (girikandareshu vasati). While it is so, it is surprising to know that You bypassed these laws of nature and decided to stay at the house of an asuran and that too inside a pillar at his house. How did You firmly establish Yourself inside that pillar (stambhe tAmasa sadmani sthirataram sthAtum katham prAbhavaH?) Is that why You broke the pillar destroyed the asuran, blessed the assembled and enjoyed Your presence amidst those bhAgavatAs? aDiyEn is a small person without any virtues to speak of. Please protect aDiyEn (samraksha mAm arbhakam)!



Slokam 26

सिंहास्सन्ति वने गिरौ च गहने तुङ्गे स्वतन्वा मृगाः

गुल्मे शैलपदे जनिस्तु विदिता तेषां निसर्गोचिता ।

जातस्त्वं नरकेसरी मणिमयस्तंभात् गृहेऽरेः प्रभो

सर्वेष्वेव ततोऽचलेषु ददृशे नारायणः केसरी ॥

simhAssanti vane girau ca gahane tunge svatanvA mrgAH

gulme Sailapade janistu viditA teshAm nisargocitA |

jAtastvam narakesarI maNimayastambhAt grhe'reH prabho

sarveshveva tataH acaleshu dadrSe nArAyaNaH kesarI ||

Meaning:

The lions roam freely in the forests and mountains. Their birth in bushes and the on the sheets of rocks is natural to them (gulme Sailapade janistu viditA). You however took birth from the pillar adorned with gems in the court of HiraNyakaSipu (prabho! jAtastvam narakesarI maNimayastambhAt grheareH). At that time You were not a mere lion but a simham with the body below Your neck resplendent as a human being. This explains why You are present as nArAyaNa simham (nArAyaNaH kesarI) on top of all the hills.



Slokam 27

वैकुण्ठे प्रलये च नीरभरिते क्षीरोबुधौ वा सतां

स्वान्ते पर्वतमूर्धसु श्रुतिगिरां चूडापदे भूतले ।

सन्ध्यायां शरणागतार्तिदलने प्रह्लादनामोद्धृतौ

भक्तानां परितो विभासि भगवन् श्रीमन् नृसिंह प्रभो ॥

vaikuNThe pralaye ca nIrabharite kshIrobudhau vA satAm

svAnte parvatamUrdhasu SrutigirAm cUDApade bhUtale |

sandhyAyAm SaraNAgatArtidalane prahlAdanAmoddhrtau

bhaktAnAm parito vibhAsi bhagavan SrIman nrsimha prabho ||

Meaning:

Oh Lord NarasimhA! Is there a place where You are not? You are at SrI VaikuNTham! You are in the middle of the gigantic waters during deluge/PraLayam. You are present at the Milky Ocean. You reside in the heart lotuses of the righteous ones! You have Your sannidhis on top of the mountains! You are on the Siras of the VedAs! You are on this earth! You preside over sandhyaA kAlam! You are manifest in the acts that protect those, who have surrendered to You! The instant You hear the name of bAla bhAgavatan, PrahlAdan amidst the ghoshThI-s of Your devotees, You make Your presence as SrImat simham (bhaktAnAm parito vibhAsi bhagavan SrIman nrsimha prabho)!



Slokam 28

एकं त्वं व्यहनो हिरण्यकशिपुं प्रह्लादहिंसोल्बणं

संख्यातुं च न पारयेर्मम कृते जानीहि न त्वं क्षमः ।

तावन्तीह वसन्ति पुष्कलतया पापान्यसंख्यानि मे

प्राज्ञानां परिभावकानि भवतो भीषाकराण्यप्यहो ॥

ekam tvam vyahano hiraNyakaSipum prahlAda-himsolbaNam

sankhyAtum ca na pArayermama krte, jAnIhi na tvam kshamaH |

tAvantIha vasanti pushkalatayA pApAnyasankhyAni me

prAj~nAnAm paribhAvakAni bhavato bhIshAKarANyapyaho ||

Meaning:

Oh Lord NarasimhA! You destroyed the MahA aparAdi/pApi, who tortured PrahlAdan (prahlAda himsolbaNam hiraNyakaSipum ekam tvam vyahano). My sins compared to HiraNyakaSipu are countless (sankhyAtum ca na pArayeH mama krte). Please understand that You might have limitations in comprehending their magnitude. They are so vast! aDiyEn has heaps and heaps of sins in ripe stages (paribhAvakAni) and defy count. They are linked to my asahyApacArams relating to my offenses towards the righteous ones and bhAgavatAs of Yours. These sins of mine will make you shudder (bhIshAKarANi). Please see if You can destroy my sins (hiraNyakaSipu-s) and claim victory over them! It would be a challenge to Your power!



SlokaM 29

दृष्टं नैव च विश्रुतं भगवतस्ते रूपं अत्यद्भुतं

जाया ते निजगाद् नैव निकटे याति स्म या भीतितः ।

तद् भव्यं वपुरातनोतु जगतां भद्राणि नित्यार्नि नो

ब्रह्मेशानमुखैर्यदेव बहुधा संसेवितं शाश्वतम् ॥

drshTam naiva ca viSrutam bhagavataste rUpam atyadbhutam

jAyA te nijagAda naiva nikaTe yAti sma yA bhItitaH |

tad bhavyam vapurAtanotu jagatAm bhadraNi nityArni no

brahmeSAnamukhairyadeva bahudhA samsevitam SASvatam ||

Meaning:

We have never heard about or seen Your mysterious, wonderful rUpam (bhagavataste atyadbhutam rUpam naiva drshTam, naiva viSrutam) before. Even Your PirATTi, who never leaves Your side even for a second was wonder struck. She was afraid to see Your fierce form. She went away. That form of Yours became the lofty and powerful one to destroy HiraNyan and stayed as the source of lasting protection (nitya kshema karam). This is the beautiful tirumEni of Yours that Brahma and Siva delight in worshipping eternally (bramheSAna-mukhair-yadeva bahudhA samsevitam SASvatam).



Slokam 30

पश्येमाद्भुतरूपं अञ्जलिभरा जीवेम भूयस्तरां

नन्दामाद्भुतचेष्टितेन नृहरेर्मोदाम दिव्यास्समाः ।

दासास्तस्य भवाम साधु श्रणवामानन्दवृत्तादिकं

प्रब्रूमश्शरदः शतं भगवतोऽजीता वयं स्याम च ॥

paSyemAdbhutarUpam anjalibharA jIvema bhUyastarAm
nandAmAdbhuta ceshTitena nrharermodAma divyAssamAH |
dAsAstasya bhavAma sAdhu SrNavAmAnandavrttAdikam
prabrUmaSSaradaH Satam bhagavato ajItA vayam syAma ca ||

Meaning:

May we be blessed to this wondrous form of Yours always! May we be fortunate to live our lives with anjali bhaddha hastam (folded palms) offering our salutations to You! May we delight in seeing the leelAs of Yours and spend our lives on this earth! May we thrive for hundreds of years in contemplation of Your vaibhavam! May we be blessed to be Your eternal dAsA-s! May we hear Your Subha caritam with concentration (SravaNam)! May we recite Your mangaLa caritam always (Keertanam)! May we live victoriously displaying all these bhakta lakshaNams (nava vidha bhaktis)!

Comments:

In an exquisite mode of prayer modeled after the mAdhyAhnika sandhya upAsana, the poet invokes the prayers to Lord Narasimhan inside the sUrya maNDalam and surrenders (Atma nivedanam):

paSyeme SaradaH Satam, jIvema, nandAma, modAma, dAsAstasya bhavAma, SrNavAma, prabrUvAma SaradaH Satam, ajItA syAma ca SaradaH Satam!



Slokam 31

दिव्यायाद्भुतकर्मणे दितिमुतध्वंसोद्यतायानिशं
भव्याय प्रियकारिणे भगवते शान्तोदितायात्मने ।

वैकुण्ठाय नृसिंहरूपवहनायानन्दसन्दायिने

प्रह्लादप्रियसंभवाय महसे तुभ्यं नमस्या इमाः ॥

divyAyAdbhutakarmaNe ditimutadhvamsodyatAyAniSam

bhavyAya priyakAriNe bhagavate SAntoditAyAtmane |

vaikuNThAya nrsimharUpavahanAya-AnandasandAyine

prahlAdapriya-sambhavAya mahase tubhyam namasyA imAH ||



'aDiyEn's namaskAra-s to the wondrous gigantic jyoti!'
SrI Narasimhar - NAMakkal

Meaning:

aDiyEn's profound namaskArams to the gigantic jyoti, divine Lord Narasimhan of wondrous deeds, who incarnated to destroy HiraNyakaSipu for his trespasses against His Parama bhAgavatan, bhakta PrahlAdan. He blesses one with bliss and is very dear to PrahlAdan. He took on the Narasimha rUpam (lion's face above His neck and the human body below) to fulfill His avatAra kAryam. He stays in the Saantodita state at SrI VaikuNTham and is the Priyamkaran.



Slokam 32

स्तोत्रं तु किं यते मया चपलतः किं तेन दुष्टोऽस्म्यहं

तुष्टश्चेत् कथमपि अनन्तविभवो धन्यो भवेयं ध्रुवम् ।

ज्ञानं संकुचित ममेति विदितं क्षोदक्षमं नेति चेत्

हन्ताहं परितोषमेमि भगवन् काचिन्न हानिर्मम ॥

stotram tu kim yate mayA capalataH kim tena dushTaH asmi aham

tushTaScet kathamapi anantavibhavo dhanyo bhaveyam dhruvam |

j~nAnam sankucita mameti viditam kshodakshamam neti cet

hantAham paritoshamemi bhagavan kAcinna hAnirmama ||

Meaning:

aDiyEn has a small desire. It is to eulogize Lord Narasimhan. aDiyEn is not evil minded. It is sufficient for me if the Lord is pleased in some form or the other. aDiyEn knows that His joyous response to my poor effort to eulogize Him will certainly make me a dhanyan/bhAgyasAli (dhanyo bhaveyam dhruvam). My j~nAnam about the tattvams of ISvaran is shallow and closed (mama j~nAnam sankucitam). Every one is aware of this. aDiyEn does not mind if all join together and declare that my j~nAnam is neither deep nor broad. As far as aDiyEn is concerned, I have no feeling of inadequacy. No harm will come to me by these poor efforts (kAcinna hAnirmama).



Sloka 33

बाह्याडंबरलोकनेन बहवो भ्राम्यन्ति विज्ञानिनः

बाह्याडंबरमप्यनन्दमहिम ! त्वं स्वीकरोषि ध्रुवम् ।

तेनैवासुरनायकोऽपि निधनं संप्रापितस्तत्क्षणात्

हित्वाऽऽडंबरजालमाशु नृहरे वात्सल्यतो रक्ष माम् ॥

bAhyADambaralokanena bahavo bhrAmyanti vij~nAninaH

bAhyADambaramapyanandamahima! tvam svIkaroshi dhruvam |

tenaivAsuranAyako api nidhanam samprApitaH tat kshaNAat

hitvA ADambarajAlamASu nrhare vAtsalyato raksha mAm ||

Meaning:

Oh Lord! There is none, who is not overcome by the display of external pomp and splendour (bAhyADambaram). The common folks as well as the great scholars react the same way and are mesmerized by the external pomp and circumstances. Even the scientists wonder at this phenomenon, when they get overcome by such bAhyADambaram (vij~nAninaH bhrAmyanti). Oh NarasimhA! No one can outstrip You in Your pomp and heroic acts (ADambaram and aTTahAsam). HiraNyan lost all his strength on seeing Your fierce movements and lost the will to fight You. Oh Lord! Please set aside Your fierce features (aTTahAsams) and out of Your affection for aDiyEn protect me (nrhare! vAtsalyato raksha mAm).



SlokaM 34

क्वाहं मन्दमतिः नृसिंहविभवः क्वेतीव चिन्ता न मे

भीत्या चैव लिखामि नैव परितो वाचा स्पृशामीश्वरम् ।

धूर्तत्वं मम जागरूकमनिशं स्यान्मूर्खता बालता

रत्नेभयोऽपि यथाऽऽदरो भवति तत्पेट्यां तथा मत्स्तुतौ ॥

kvAham mandamatiH nrsimhavibhavaH kvetIva cintA na me

bhItYA caiva likhami naiva parito vAcA sprSAmISvaram |

dhUrtatvam mama jAgarUkamaniSam syAnmUrkhata bAlata

ratnebhayaH api yathA Adaro bhavati tat peTyAm tathA matstutau ||

Meaning:

Oh Lord! aDiyEn is a dullard (mandamatiH) and ignoramus. Your keerti (nrsimha vibhavaH) is limitless. aDiyEn loses sight of the greatness of Your vaibhavam and boldly engage in writing about Your loftiness in spite of aDiyEn's deficiencies to grasp them. Yes, aDiyEn tries to touch Him with my speech (vAcA sprSAmi ISvaram). aDiyEn is a daring one, full of inauspiciousness. In these efforts, aDiyEn has the traits of a child or a helpless One. Be that as it may! May aDiyEn's stuti be the jewelry box for holding precious gems, if it cannot reach the status of the gems themselves. aDiyEn will be comforted by that thought (Adaro bhavati).



SlokaM 35

अस्माकं तु सुदर्शनं दितिसुतस्यादर्शनं तत्त्वतः

प्रह्लादेन विशिष्टता नरहरेरेतद्धि संभिद्यते ।

प्रायस्ते पुरतस्सुदर्शनमयं रूपं ततो दृश्यते

तावत्कं महदुल्बणं कथमिव प्राप्यं रथाङ्गेन ते ॥

asmAkam tu sudarSanam ditisutasyAdarSanam tattvataH

prahlAdena viSishTatA narahareretaddhi sambhidyate |

prAyaste puratassudarSanamayam rUpam tato drSyate

tAvatkam mahadulbaNam kathamiva prApyam rathAngena te ||

Meaning:

For us Your beautiful sevai as nrsimha-sudarSanam is mind filling (asmAkam tu sudarSanam). For the asuran, HiraNyakaSipu, it is a distorted sevai with no connection to the truth (ditisutasya AdarSanam tattvataH); also Your sevai together with PrahlAdan is an uplifting One (prahlAdena viSishTatA narahareH etat hi sambhidyate). In Your nrsimha - sudarSana arcA-s, You give us the sevai as Lord Narasimhan on one side and as sudarSanam on the opposite side (purataH sudarSanamayam rUpam tato drSyate). What are you hiding and for whom is this adbhuta sevai? What doctrines are You invoking though this amalgamated sevai? Why indeed is sudarSanam (rathAngan) staying in Your back side?



Slokam 36

किं ब्रूयां तव वैभवं नरहरे ! कां वा सपर्यां हितां

कर्तुं सम्प्रति सर्वदेव सुभगां त्वत्तोषिणीं सन्मताम् ।

सर्वत्र त्वमसीति रूपितमिदं तत्तत्त्वं यदि स्वीकुरु

प्रायः प्रेष्ठतमं तथाऽन्यदपि वा प्रीत्या कृतार्थं कुरु ॥

kim brUyAm tava vaibhavam narahare ! kAm vA saparyAm hitAm

kartum samprati sarvadeva subhagAm tvattoshiNIIm sanmatAm |

sarvatra tvamasIti rUpitamidam tattatvam yadi svIkuru

prAyaH preshThatamam tathA anyadapi vA prItyA krtArtham kuru ||

Meaning:

How can aDiyEn describe Your vaibhavam adequately (narahare! kim brUyAm tava vaibhavam)? How can aDiyEn perform the right kind of kaimkaryam to You? What can I choose as kaimkaryam that will please Your noble tiruvuLLam ? How would I know which is the right one to please You? That You pervade everywhere is the doctrine established by the Saastrams. Please accept aDiyEn's kaimkaryam even if they are not perfect. Remember that there is one (aDiyEn) who exists whether aDiyEn pleases You or not and accept my kaimkaryams with all their doshams and raise me to the status as a krtArthan (svIkuru prAyaH preshThatamam tathA anyadapi vA prItyA krtArtham kuru).





"Lord Narasimha is Veda svarUpi!"
SrI Yoga Nrsimha svAmi - ToNDanur (Thanks: SrI Lakshminarasimhan Sridhar)

Sloka 37

वेदात्मन् नृहरे विभासि कतमं रूपं प्रपद्य श्रुतौ
किं रूपं नमकस्य जातु चमकस्येत्येव सशीयते ।

नेतिप्रत्ययवान् हिरण्यकशिपुः भावेतरं भावयन्
नास्तिप्रत्ययगोचरश्च चमकं त्वामाश्रये भूतये ॥

vedAtman nrhare vibhAsi katamam rUpam prapadya Srutau
kim rUpam namakasya jAtu camakasyetyeva saSIyate |
netipratyayavAn hiraNyakaSipuH bhAvetaram bhAvayan
nAstipratyayagocaraSca camakam tvAm ASraye bhUtaye ||

Meaning:

Oh Lord NarasimhA! You shine as the Veda svarUpi (nrhare! vedAtman vibhAsi). In which svarUpam of the Lord are You? There are namakam and camakam in Yajur Vedam. I am asking You whether You have taken the form of namakam or camakam in the Srutis (Srutau kim rUpam namakasya jAtu camakasyetyeva saSIyate). HiraNyakaSipu had the predisposition to say that this does not exist and that does not exist because of his abhAva buddhi. For Him driven by that defective buddhi, You were neither an animal nor a human. That is how he understood You and dismissed you as a nonexistent, impossible chimera (abhAvam). For me, You are very real and aDiyEn finds Your nara-hari svarUpam as the amalgamation of naram and singham (naram kalanta singham) in one form. aDiyEn longs to attain You (camakam tvAm ASraye bhUtaye).



Slokam 38

स्तम्भोऽभिद्यत दानवस्य हृदयं तीक्ष्णैर्नखैरञ्जसा

ब्रह्माद्वैतविदां विचारसरणिः तूर्णं तु चूर्णीकृता ।

ध्वस्ताहम्मतिराशु पामरजने नादेन निर्यापितो

गर्वस्तेन विभेदयाद्य नृहरे मत्पापराशिं क्षणात् ॥

stambho-abhidyata dAnavasya hrdayam tIkshNairnakhairanjasA

brahmAdvaita vidAm vicArasaraNiH tUrNam tu cUrNIkrtA |

dhvastAhammatirASu pAmarajane nAdena niryApito

garvastena vibhedayAdya nrhare matpAparASim kshaNA+ ||

Meaning:

The pillar split apart (stambho-abhidyata) at the time of the incarnation of the Lord. HiraNyan's heart and chest were also split into two by the sharp nails (dAnavasya hrdayam tIkshNairnakhairanjasA). The power of the adamant sharp nails of the Lord split apart the assertions of paramata vAdins, who shout that Brahman and prapancam (Prakrti) are one and the same got shattered into shreds (brahmAdvaita vidAm vicArasaraNiH tUrNam tu cUrNIkrtA). Whatever that got split does not matter to aDiyEn. Should not You tear apart and pulverize the heaps of my sins? Why are you hesitating in this matter?



Slokam 39

माता त्वं नृहरिः नचैव विदितो भेदः पुमान् स्त्रीति वा

वक्षोभेदनकर्मणा दृढतया जाने पुमांसं परम् ।

साक्षीं ताकिंककेसरी मम गुरुः त्वामाह सिंहीं परां

न स्त्री नैव पुमानिति प्रथयितुं स्याच्चेष्टितं तेऽद्भुतम् ॥

mAtA tvam nrhariH nacaiva vidito bhedaH pumAn strIti vA
vakshobhedanakarmaNA drDhatayA jAne pumAmsam param |
sAkshIm tAkimkakesarI mama guruH tvAmAha simhIm parAm
na strI naiva pumAniti prathayitum syAcceshTitam te adbhutam ||

Meaning:

Thou art indeed the Mother (mAtA tvam nrhariH). We are not sure at times whether You are a male or female based on Your vicitra leelais (na caiva vidito bhedaH pumAn strIti vA). Your destruction of HiraNyakaSipu by tearing apart his mighty chest surely marks You the most powerful male (periya AL/ PerumAL). My AcAryan is also a simham. He visualized You as a lioness (tvAmAha simhIm parAm). I am now confused. Yes, You are neither male nor female. You have become both and at the same time, You are outside the gender classification as a male or a female. This is indeed a divine expression of Your vaibhavam (ceshTitam te adbhutam).



SlokaM 40

माता त्वं नहि मेयतामुपगतः स्मृत्या हि मेयं जगुः

स्थूणा मानं अभूत् मितो हि भवनस्तभैकदेशे ध्रुवम् ।

मातृत्वं व्यवृनोः निजाभककृते वात्सल्यसन्धुक्षितः

तत्तातस्य तु मापको भवसि चेत् क्लिष्टं समस्तं प्रभो ॥

mAtA tvam nahi meyatAmupagataH smrtyA hi meyam jaguH
sthUNA mAnam abhUt mito hi bhavana stambhaikadeSe dhruvam |
mAtrtvam vyavrnoH nijArbhaka krte vAtsalya sandhukshitaH
tat tAtasya tu mApako bhavasi cet klishTam samastam prabho ||

Meaning:

Oh Lord Narasimha! Many sUkshma-m-s about Your vaibhavam are baffling. You are the Measurer and You, the aprameyan can never be measured. Only with the help of Srutis (Veda mantrams), Your vaibhavam can be assessed (smrtyA hi meyam jaguH). A pillar became helpful to measure You (sthUNA mAnam abhUt). It became the measuring rod (mAna daNDam) since it housed You during nrsimhAvatAram. You, who is immeasurable and limitless (aprimeyan) circumscribed Yourself in the pillar in the asuran's house. In the case of Your dear child, You were driven by the vAtsalyam for him (nijArbhaka krte vAtsalya sandhukshitaH). Your vAtsalyam will not limit You regarding anything You have to do. One thing however is true. In the case of PrahlAdan's father, You became his mApakan or finisher (tat tAtasya tu mApako bhavasi). It is indeed a complicated relationship (klishTam samastam prabho!). The pillar with limited dimensions became mAtA for You, who is limitless; You became mataA for the child (PrahlAdan) and for his father, You became the mrtyu/samhAra mUrti (mApakan).



Slokam 41

प्राज्ञस्त्वां परिचिन्वते नरहरिं वैकुण्ठकण्ठीरवं

मन्ये ते नरतां कदाचिदपि ते नेच्छन्त्यकस्मादपि ।

वैकुण्ठो हरिरेव तस्य निलयो लोकोऽथ देशोऽपि वा

वैकुण्ठीयहरिभवेदपि कथं ज्ञातुं प्रगल्भा वयम् ॥

prAjn~astvAm paricinvate naraharim vaikuNTha kaNThIravam

manye te naratAm kadAcidapi te necchantyakasmAdapi |

vaikuNTho harireva tasya nilayo lokaH atha deSopi vA

vaikuNThIya harir bhavedapi katham j~nAtum pragalbha vayam ||

Meaning and Comments:

swAmi DeSikan salutes Lord Narasimhan in His daSAvatAra stotram as "akuNTha mahimA vaikuNTha-kaNThIravaH". SrI sevA swAmi reflects on this apUrva prayogam of swAmi DeSikan. He says:

The great scholars (prAj~nAH) saluted You, Lord NarasimhA as VaikuNTha kaNTIraVan, the VaikuNThanAthAn, who took the body of simham above the neck and human below to respect the boons of Brahma that HiraNyakaSipu cannot be killed by a human being (manushyan) or by an animal (mrgam). There may be many other reasons for this special salutation of Lord Narasimhan as VaikuNTha kaNThIraVan:

- 1) To indicate that you have no human attributes in this avatAram even by accident (akasmAthapi). They wanted here to focus solely on Your divinity.
- 2) They might have thought that SrI VaikuNThanAthAn Himself had turned into a simham.
- 3) The place where He resides or presides like Ahobilam has been transformed into SrI VaikuNTham
- 4) This simham will not be like the ordinary simhams in the zoos or belong to the brand that roams wildly in the forests and therefore Lord Narasmihan is an unique and rare kind of simham with its permanent abode in SrI VaikuNnTham.

The fertile imagination of the poet has to be admired.

Slokam 42

स्तंभात् उद्भव आशु नाशनमरेर्बालस्य संलालानं

योगः पङ्कजया विशिष्टहसनं चकदिभिर्दर्शनम् ।

सद्वन्यध्वनि मानसे सुमनसां सद्वर्तनं सर्वदा

स्मर्तृणां परमाद्भुतं च निखिलं वृत्तं नृसिंहं प्रभो ॥

stambhAt udbhava ASu nASanamareH bAlasya samlAlAnam

yogaH pankajayA viSishTahasanam cakadibhirdarSanam |

sadmanyadhvani mAnase sumanasAm sadvartanam sarvadA

smartrNAm paramAdbhutam ca nikhilam vrttam nrsimham prabho ||

Meaning:



Oh Lord! Your appearance/incarnation was from the pillar (stambhAt udbhava). Immediately after jumping out of the pillar, Your enemy, HiraNyakaSipu was destroyed (ASu nASanamare). Thereafter, You consoled the child PrahAdan and blessed it (bAlasya samlAlAnam). That was followed in rapid succession with Your embracing of Your divine consort (yogaH pankajayA). Next, You had a beautiful sevai with the sudarSana cakram in Your hand, which You had set aside in favor of Your adamantine nails for killing HiraNyan. You entered next the hearts of all devotees and are staying there since then (sadmanyadhvani mAnase sumanasAm sadvartanam sarvadA). When one reflects on all these happenings, one's mind is filled with the rapturous thoughts of all these events that took place in such a rapid succession.

Slokam 43

सन्ध्यां त्वां परिचिन्वते सुकृतिनः सन्ध्योदितं दैवतं

सन्धानं जगतां नृसिंहवपुषा सम्यक् त्वया सूचितम् ।

सन्ध्या त्वं समभूर्हिरण्यकशिपोस्सायन्तनी तत्सुते

प्राची मद्विषये विभासि भगवन् माध्यन्दिनीति ध्रुवम् ॥

sandhyAm tvAm paricinvate sukratinaH sandhyoditam daivatam

sandhAnam jagatAm nrsimhavapushA samyak tvayA sUcitam |

sandhyaA tvam samabhUH hiraNyakaSipoH sAyantanI tatsute

prAcI, madvishaye vibhAsi bhagavan mAdhyandinIti dhruvam ||

Meaning:

Oh NarasimhA! They salute You as "sandhyA" to commemorate the time in which You incarnated. You are the One, who unites polar opposites with Your *agaDitagaTanA sAmarthyam*. This skill to unite the opposites into a coherent whole is seen in Your body itself. Above the neck, You display a lion's face; below, You carry the trunk of a human. You symbolize sandhyA kAlam. For HiraNyakaSipu, You became sAyam sandhyA. For his son, You became the prathaH sandhyA. For aDiyEn, You stand as the mAdhyAhnika sandhyA (*mat vishaye vibhAsi bhagavan mAdhyandinIti*). This is for sure (*dhruvam*).



SlokaM 44

सिंहत्वं नरतोभयं त्वयि वयं प्रेक्षामहे भाग्यतः

कान्तारे नरगन्धमात्ररहिते शैले गुहाभिर्युते ।

स्वैरं सञ्चरणं तव प्रियतमं जानामि सिंहोचितं

किं ते न स्वदते नरत्वसुभगं मच्चित्तसंशीलनम् ॥

simhatvam naratobhayam tvayi vayam prekshAmahe bhAgyataH

kAntAre naragandhamAtrarahite Saile guhAbhiryute |

svairam sancaraNam tava priyatamam jAnAmi simhocitam

kim te na svadate naratva-subhagam mat citta samSIlanam ||

Meaning:

We are fortunate to see in You the quality of Yourself being both a lion and a human being (simhatvam narataH ubhayam tvayi vayam bhAgyataH prekshAmahe). We experience the aggressiveness and power associated with a lion as the king of the jungle and the dayA guNam unique to a human being. You desire to roam in the sparsely populated areas like the forests and the high peaks of mountains (kAntAre nara gandhamAtra rahite Saile guhAbhiryute svairam sancaraNam). This goes with Your attributes of displaying the svabhAvams of a simham. I am tempted to ask You about Your dayA quality as a human being. Befitting the human aspects of Your svabhAvam, why don't You roam in my mind as well and consecrate it (kim te na svadate naratva-subhagam mat citta samSIlanam)? How come this does not appeal to You?



Slokam 45

दोषाणां निलयो हिरण्यकशिपुर्दोषान् गुणानां निधौ

दध्यौ स्वीयसुतेऽपि हन्त भवतीवात्यन्तहिंस्रोऽभवत् ।

दोषं तं परिकल्प्य कारणतया जातः प्रदोषे स्वयं

दुष्टं ध्वंसितवान् तयैव वृजिनध्वंसं विधत्स्वाद्य मे ॥

doshANAm nilayo hiraNyakaSipur-doshAn guNAnAm nidhau

dadhyau svIyasute api hanta bhavatIvAtyantahimsraH abhavat |

dosham tam parikalpya kAraNatayA jAtaH pradoshe svayam

dushTam dhvamsitavAn tayaiva vrjina dhvamsam vidhatsvAdya me ||

Meaning:

HiraNyakaSipu is the abode of all blemishes (doshams). He saw doshams in You, who is the abode of all auspiciousness (nirdoshan). He attributed doshams in his son, who is the veritable ocean of all virtues (guNAnAm nidhau). With his ill will towards his son and the hatred towards You, HiraNyakaSipu became the worst dushTan. You took that as an unpardonable dosham in HiraNyakaSipu and incarnated during the pradosha kAlam to destroy him (dosham tam parikalpya kAraNatayA jAtaH pradoshe svayam dushTam dhvamsitavAn). As a result, HiraNyan was no more. Oh Lord, You pulverized all the sins of HiraNyan. How come You have not decided to destroy my sins as well? Please have the sankalpam to intervene in my case as well and uplift me (tayaiva vrjina -dhvamsam vidhatsvAdya me).



SlokaM 46

रामे रञ्जितमानसे रतिकरे दिव्यात्मनामन्वह

साक्षान्मन्मथमन्मथे रसमये कृष्णे च दृग्गोचरे ।

रूपं तं परमं सटादिसहितं सैम्हं सदा भीषकं

कस्मात् वीक्षितुम् उत्सुकाः प्रतिदिनं जाने न ते वैभवम् ॥

rAme ranjitamAnase ratikare divyAtmanAmanvaha

sAkshAnmanmatha manmathe rasamaye krshNe ca drggocare |

rUpam tam paramam saTAdisahitam saimham sadA bhIshakam

kasmAt vIkshitum utsukaH pratidinam jAne na te vaibhavam ||

Meaning:

SrI rAman enchants every one with His guNAdisayam and makes all happy (rAme ranjitamAnase ratikare divyAtmanAmanvaha).

The rasa svarUpam, KaNNan stands before our eyes with His beauty as Manmatha Manmathan (sAkshAnmanmatha manmathe rasamaye krshNe ca drk gocare). While both rAmA and KaNNan appear as saumya mUrtis, Your form, Lord Narasimha, is frightening (bhIshakam). Your fast moving piDari mayir (hair around the neck) alone is sufficient to cause terror to the onlookers. Yet, Your bhaktAs enjoy immensely Your fear-causing rUpam. This phenomenon is not clear to me. Wondrous indeed is Your vaibhavam!



"HE is adored by His devotees!"
Baala Prahlada with Lord SrIHari
Thanks: www.glimpseofkrishna.com

Slokam 47

सिंहस्त्वं नहि सेव्यसे वनचरैस्सिंहैस्तथाऽन्यैर्मृगैः

त्वां अत्यन्तविलक्षणं विसदृशं ज्ञात्वा द्रवन्त्येव ते ।

सेवन्ते मुनयस्तथैव यतयो ज्ञात्वा परं पूरुषं

तस्मादादरमातनोषि नृहरे सवविने सांप्रतम् ॥

simhastvam nahi sevyase vanacarais-simhais-tathA anyairmrgaiH

tvAm atyantavilakshaNam visadrSam j~nAtvA dravantyeva te |

sevante munayas-tathaiva yatayo j~nAtvA param pUrusham

tasmAt AdaramAtanoshi nrhare savavine sAmpratam ||

Meaning:

You are indeed the simham. The lions and the animals of the forest hesitate to come near You. They recognize You as different from them and run away from You, who shines most splendidly amidst them. The sages and the esteemed yatis worship You as Parama Purushan (*sevante munayaH tathaiva yatayo j~nAtvA param pUrusham*). You have got therefore great affection for them (*tasmAt Adaram Atanoshi*). Thou art the Jagat Rakshakan. This is very uplifting.



Slokam 48

चिन्तातीतविभूतिकस्य भवतः तत्त्वं महान्तो जगुः

चिन्त्य साधु विचित्ररूपगुणकर्माद्यैर्वरिष्ठैरपि ।

निश्चिन्ता इह सञ्चरेम बहुधा संसेवमानाः प्रभो

त्वां अत्यद्भुतमूर्तिभिर्नवनवाभिर्भ्राजमानं गिरौ ॥

cintAtIta-vibhUtikasya bhavataH tattvam mahAnto jaguH

cintya sAdhu vicitra rUpaGuna karmAdyair-varishThairapi |

niScintA iha sancarema bahudhA samsevamaNAH prabho

tvAm atyadhbhuta-mUrtibhir-navanavAbhir-bhrAjamAnam girau ||

Meaning:

Oh Lord NarasimhA! Your vaibhavam is beyond the reach of my mind (cintAtIta VibhUtiH). MahAns have described however Your glories very well (bhavataH tattvam mahAnto jaguH). It is an offense to examine Your vaibhavam at this stage. You took on so many forms. You have innumerable auspicious attributes. Your extraordinary actions are beyond descriptions. Your wondrous actions will be fresher and fresher in their beauty for those, who reflect on them. You present Yourself on the top of a hill with nine kinds of rUpams. We enjoy the sevai of these nava Narasimha rUpams at Ahobilam and pass our time here on Your leela VibhUti without any worries!



SlokaM 49

प्राह्लादी परमा नचास्ति भगवन् भक्तिस्त्वयि स्थेयसी

प्राज्ञानां अनुवर्तनं च नहि मे संपद्यतां किं नु मे ।

देवी सा करुणा न चास्ति यदि ते का वा गतिस्सम्भवेत्

मामारादव मन्दमप्यतितरां श्रीमन्नृसिंहार्भकम् ॥

prAhIAdI paramA nacAsti bhagavan bhaktistvayi stheyasI

prAj~nAnAm anuvartanam ca nahi me sampadyatAm kim nu me |

devI sA karuNA na cAsti yadi te kA vA gatis-sambhavet

mAmArAdava mandamapyatitarAm SrIman nrsimha arbhakam ||

Meaning:

PrahlAdan's bhakti is matchless. aDiyEn does not possess that level of Bhakti. aDiyEn's bhakti is of the wavering kind. One could follow the devotional path travelled by the great ones. Even that approach is beyond my capability. aDiyEn wonders as to what is going to happen to me. Oh Lord NarasimhA! Your dayA is divine. If that were not to be there, what would my lot be? Where would I have landed? aDiyEn is a dullard. It is You, who must therefore protect aDiyEn and lift me up out of samsAram with Your infinite compassion.





"aDiyEn is incompetent to sing Your praises, Oh Lord Narasimha!"
SrI Malolan Moolavar - SrI Ahobila diya kshetram
Thanks: www.navanarasimha.org

SlokaM 50

स्तोतुं न प्रभवामि मन्दधीक्षणो जानामि चैतत् ध्रुवं

नुन्नः सार्थकतां कडोमि वचसां द्वित्राक्षराम्रेडनात् ।

वाचा त्वं परितुष्यसीति विदितं मज्जल्पनं स्वीकुरु

श्रेयस्सन्ततिमादरेण पठतां एतं स्तवं श्रीहरेः ॥

stotum na prabhavAmi mandadhIkshaNo jAnAmi caitat dhruvam

nunnaH sArthakatAm kaDomi vacasAm dvitrAksharAmreDanAt |

vAcA tvam paritushyasIti viditam majjalpanam svIkuru

SreyassantatimAdareNa paThatAm etam stavam SrIhareH ||

Meaning:

Oh Lord Narasimha! aDiyEn is incompetent to eulogize You adequately (stotum na prabhavAmi). aDiyEn does not have the perfection of intellect to accomplish such a task (mandadhIkshaNo jAnAmi caitat dhruvam). aDiyEn is aware of these limitations; but something stimulates me to compose this stotram. aDiyEn is making my tongue and speech fruitful by uniting the words by the counts of two and three. aDiyEn knows that You are pleased by stutis about Your kalyANa guNams. Please accept aDiyEn's blabbering also (majjalpanam svIkuru). Please grant auspicious boons to those who read this stuti with ardor and devotion towards You (SreyassantatimAdareNa paThatAm etam stavam SrIhare!). Oh Lord NarasimhA! Here is an anjali to You!



SlokaM 51

आत्रेयः कविवासिंहगुरुराट्सेवारतो भूतये

भक्त्या श्रीनिधिराघवस्सुमनसां सेवात्मिकां आतनोत् ।

मालोलो मधुसूदनो मधुमयी माता तथा भार्गवी

मान्यो वेदशिरो गुरुश्च मुदिताः प्रीताभ वन्त्वन्वहम् ॥

AtreyaH kavivAdisimhagurUrAT-sevArato bhUtaye

bhaktyA SrInidhirAghavas-sumanasAm sevAtmikAm Atanot |

mAlolo madhusUdano madhumayI mAtA tayA bhArgavI

mAnyo vedaSiro guruSca muditAH prItAbha vantvanvaham ||

Meaning:

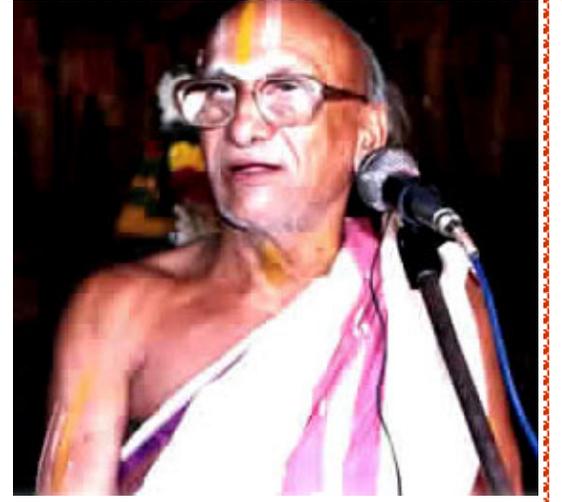
aDiyEn belonging to the Atreya gotram deeply devoted to the kaimkaryam for KavitaRkika simham (swAmi DeSikan) has composed this stotram with bhakti in the spirit of ArAdhanam to great MahAns (AcAryans). May this kaimkaryam of aDiyEn delight the heart of swAmi DeSikan regarded highly by Maalolan, MadhusUdanan (Lord HayagrIvan) and MahA Lakshmi, the embodiment of bliss (madhumayI)!



||namo SrI nrsimhAya||

dAsan

Oppiliappan Koil V. Sadagopan



U.Ve. SrI Sevaa SvAmigal

Transliteration scheme for ITRANS notations used in this e-book

Vowels

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ
a	A	i	I	u	U	r*	R	lr	lR
ए	ऐ	ओ	औ						
e	ai	o	au						

अं anusvaram - 'm' (like मां , त्वं etc)

अः visargam -'H'

Note: * as in rshi (ऋषि)

Consonants

Gutturals	क	ख	ग	घ	ङ
	ka	kha	ga	gha	~Na
Palatals	च	छ	ज	झ	ञ
	ca	cha	ja	jha	~na
Cerebrals	ट	ठ	ड	ढ	ण
	T	Tha	Da	Dha	Na
Dentals	त	थ	द	ध	न
	ta	tha	da	dha	na
Labials	प	फ	ब	भ	म
	pa	pha	ba	bha	ma
Semi vowels	य	र	ल	व	
	ya	ra	la	va	
Sibilants	श	ष	स		
	Sa	sha	sa		

(S soft palatal sibilant pronounced between 'sa' as in सूर्य sUrya and 'sha (ष)' - eg., शान्ति SAnti)

Aspirate

ह ha

ळ La This one is in modern Sanskrit only. In many Slokams etc, this is ल la only

In addition to the above --- ज्ञ j~na क्ष ksha

For ka vargam, ca vargam etc - Translit: ka, kA, ki, kI, ku, kU, ke, kai, ko, kau etc.

कृ kr (eg. krshNa) वृ vr (eg. vrksham) and so on; दृ or दृ dr as in drshTi (not drushTi)