

SrImat apAmArjana stotram

(Part of Sri VishNudharmOttaraA puraaNam)



Annotated Commentary In English By

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Oppilappan kOil Sri VaradAchAri SaThakOpan



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kanchi varadan
(Thanks: Sri VCGovindarajan)





॥ श्रीः ॥

॥ श्रीमत् अपामार्जनस्तोत्रम् ॥

(श्रीविष्णुधर्मोत्तरात् उद्धृतम्)

SrImat apAmArjana stotram

(Part of SrI VishNudharmOttarA puraaNam)



INTRODUCTION:

Apaamaarjana stotram is found in Vishnu dharmOttara puraaNam along with the other famous stotrams like "SrI Mangalya Stavam" and "Jitante stotram". Complete meaning and commentaries of "SrI Mangalya Stavam" are available in the following URL. <http://www.sundarasimham.org/ebooks/MangalyaSthavam.pdf>

Apaamaarjana stotram is a prayer to SrIman nArAyaNa for good health. Those who are ailing from incurable diseases get effective remedy by reciting this stotram. By the grace of SrIman naarayana, as per the saying, वैद्यो नारायणो हरिः

- vaidhyO nArAyaNO hari: one's health will improve. The PerumAL at ThiruvelLLUr dhivya Desam is known for this reason as Sri Vaidhya VeerarAghavan.

This stotram is in the form of conversation between sage DhAlbha and Sage Pulasthya. In this stotram, Varaha, Nrusimha, Vaamana, VishNu and Sudarsana moortis are invoked to confer blessings and are saluted with appropriate

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mantrams.

THE NAME APAAMAARJANAM

apaamarjanam means cleansing and purification. In the context of this sthOthram, it is a focused prayer to SrIman Narayana for the chasing away of all diseases and amangalams caused by the evil grahams during their sanchArams. Just as SrI VaasudEva PuNyAhavAchanam for Suddhi (purification) of the Temple, the vessels used in the Yaagam and the place where such a yaagam is performed, apAmArjana sthOthram is about Purification of the body as well as mind and cleansing them off from the various ills that it is exposed to. If one follows the logic of PeriyAzhwaAr, where he identifies the body as the "PattiNam" (city), where the Lord resides, then it has to be a clean and sacred place fit for His residence. Vaidhya Naryanan is invoked here in His forms as VarAhan, Nrusimhan, Vaamanan, VishNu and Sudarsanan to chase away these bodily and mental ills. The proverb is: "Sareeram Aadhyam khalu dharma saadhanam" (The body is indeed the fundamental unit for practicing of one's dharmam). A happy mind in a healthy body is the basic reminder for all SaadhakAs.

One can hear the echoes of SrI VaasudEva PuNyAha VAchanam (e-book 37 in the Ahobilavalli series (<http://www.ahobilavalli.org>) in this sthOthram revered as ApAmArjana sthOthram. First, the aavAhanam (invocation) of Nrusimha, Vaamana, VarAha and Sudarsana Moorthys in the Kumbham are made according to Saasthram. At the end of recitation, as in the case of the Kumbha theertham of Sri VaasudEva PuNyAha vAchanam, prokshaNam is done on the head and body of the person suffering from physical or mental illness to chase away those amangalams (diseases).

SrI VaasudEva PuNyAha VAchanam recognizes the Lord as "Sarva (vidha) rakshaNa dheekshithan" and salutes Him as ParamAthmaa and Sanaathanan; it prays for long life for the YajamAnan through sprinkling of the consecrated water:





"dheergamAyushyam-asthu vai yEthan-mantra jalairEva
prOkshaNam suddhiruchyathE".

The PuNyAhavachanam uses interchangeably the word "Pavithram" with "Suddhi" or apAmArjanam (cleansing or purification) resulting from that Suddhi. Pavithram stands for cleansing and purification as well. The very same Vibhava Moorthys of Hari (VarAha, Vaamana, Nrusingha) invoked for Suddhi in SrI Vaasudeva PuNyAha VAchanam are prayed to in apAmArjana sthOthram as well. Sri VaasudEva PuNyAha VAchanam prays: "SuddhayEasthu VaraahAthmA, nrusimhAthmAsthU suddhayE, suddhayEasthu sadhaa Hari:". The Moola Purushan is Sriman NarayaNaN in both the apaamArjana sthOthram and PuNyAha Vaachanam (NaarAyaNO - asthu VisvEsa: suddhayE sarva karmasu). If one is freed from physical illness or mana kLEsam, then peace and auspiciousness prevail as declared by the concluding portions of both the PuNyAha Vaachanam and apAmArjana sthOthram: "svasthirasthu Sivamchaasthu Saanthirasthu puna: puna:" (May there be auspicious , MangaLam and peace all around).

ATARVA VEDAM AND APAMARJANA STOTHRAM

The apAmArjana sthOthram starts with Sage dhAlbhya's prayerful request to Sage Pulasthya to instruct him on ways to be freed from various rOgams (diseases of all kinds caused by infections, poisonous bites) and the effect of dushta grahams as well as magic spells (AabhichArikam). This request for instructions on the way to cleanse the body and mind of the janthus is housed in the first three sLOkams of the apAmArjana sthOthram.

It is instructive to invoke the contextual relevance of Atarva Veda Mantrams, which also have prayOgams (injunctions) to cleanse the body and mind of SaadhakAs from all ills caused by diseases as well as by ills caused by the practitioners of black magic.





SELECTED ATHARVA VEDA MANTRAMS ECHOED BY APAMARJANA SLOKAMS

It was observed earlier that the apAmarjana sthOthram is all about prayer to Sri Vaidhya NaarAyaNan to cleanse the body and mind of all diseases and inauspiciousness. Here is an essential Atharva Veda Mantram (# 3,330). It refers to DheergAyus and Suddhi through the Lord's anugraham:

अस्मिन् वयं सङ्कसुके अग्नौ रिप्राणि मृज्महे ।

अभूम यज्ञियाः शुद्धाः प्र ण आयूषि तारिषत् ॥

asmin vayam sankasukE agnau riprANi mrujmahE |

abhUma yajn~iyA: suddhA: pra Na aayUshi tArishath ||

Meaning:

We wipe out and cleanse ourselves of all impurities with the guidance and anugraham of the Omniscient God. In His company and by serving Him, we have become pure and fit to perform noble deeds. May He give us long life to serve Him!

Atharva Veda Mantram 5655 prays movingly to be unharmed by all kinds of ills and seeks long life in service to the Lord.

दिवस्पृष्टे दावमानं सुपर्णामदित्याः

पुत्रं नाथकाम उप यामि भीतः ।

स नः सूर्य प्र तिर दीर्घमायुर्मा

रिषाम सुमतौ ते स्याम ॥

divasprushThE dAvamAnam suparNamadityA:

putram naathakaama upa yaami bheeta: |

sa na: Soorya pra tira deerghamAyurmA





rishAma sumatau tE syAma ||

Meaning:

"Longing for God, being afraid of death, I approach Him, the controller of heaven, the mighty nourisher, the devisor of the VedAs. Oh God, grant us LONG LIFE (free from diseases). May we, unharmed, enjoy Thy gracious favor"

The purpose of long life is to serve the Lord, the AchAryans anointed by Him and His BhaagavathAs (Tadheeyaas). In one of the Atharva Veda MantrAs, the Lord reveals why He gives shelter to His devotees (Mantram 4336):

ददाम्यस्मा अवसानमेदद्य एष आगन्मम चेदभूदिह ।

यमश्चिकित्वान्प्रत्येतदाह ममैष राय उप तिष्ठतामिह ॥

dadAmyasmaA avasAnamEdadya yEsha Aagan mama cEdabhUdiha |

yamaScikitvAn pratyEtadAha mamaisha rAya upa tishThatAmiha ||

Meaning:

"I give this shelter to him, who hath come hither and is my devotee in this world". The Omniscient God explicitly says unto him, "May Thou My votary serve in this world to acquire the wealth of salvation".

Elsewhere, in another Atharva Veda mantram, the omnipotence and grace of the Lord in protecting us from the forces of nature is referred to. It points out that the man is totally helpless without the redeeming grace of the Lord.

brahma dEvou anu kshiyathi brahma dhaivajaneerviSa:

brahmEdhamanyannakshathram brahma sath kshathramuchyathE

Meaning:

"Through God's grace doth man control the forces of nature. Through God's grace doth man make animate and inanimate creation subservient to Him. Bereft of His grace, man is powerless. Equipped with it He is full of strength





and consciousness".

God, the Master of limitless power, all pervading is saluted elsewhere in Atharva Vedam as the grantor of a blissful body to the noble soul and thereby stretching the thread of His vast Universe (bhadram dhAthrE YajamAnAya Sikshan bhArhasopathya usthriyastanthumAthAn).

The most insightful mantras relating the body as the house, shelter and the sacred place for holding all precious things to serve the Lord is found in AnuvAka 2, Hymn III (31 Mantrams) .

PERIAZHWAAR THIRUMOZHI AND APAMARJANA STHOTHRAM

The visualization to keep this house (body) free of all ills inspired PeriyAzhwaAr to salute then the Lord as the PattiNam KaappAan (PeriyAzhwaAr Thirumozhi: 5.2). AzhwaAr recognized that the body is the sweet mansion of the sacred Lord and the Jeevan was in a miserable state due to the control by the diseases that flocked to it like the assembly of ants covering the pot of ghee used in a Yajnam. AzhwaAr commands the diseases and the ills to run away now from the sacred abode of the Lord (5.2.1). AzhwaAr points out that His Atmaa is now protected well by the Lord from all ravages of invading amangalams. In the third paasuram in this series, PeriyAzhwaAr salutes VarAha PerumAn as in the apAmArjana SthOthram for chasing away the ills and the VaasanAs and made him subservient to Him:

எயிற்றிடை மண்கொண்ட எந்தை

இராப்பகல் ஒதுவித்து, என்னைப்

பயிற்றிப் பணிசெய்யக்கொண்டான்

பண்டன்று பட்டினங் காப்பே.

yeyiRRidai maNN koNDa yenthai irAppahal Othuvitthu, yennaip-

payiRRip-paNi seyakkoNDAn paNDanRu pattinam kAppE.

The Lord BhU VarAhan, who bore BhUmi Devi on His tusk corrected adiyEn day and night to perform nitya kaimkaryam to Him and took control of adiyEn.





Therefore, this body which is the abode of the Lord is no more in its former pitiable state.

In the next Paasuram, PeriyAzhwaR screams at the powerful diseases that gripped and polluted his body (**mangiya vall vinai nOykAL!**) and commands them to get out. He declares that their day is over now through the Singapira's choice to stay inside him.

மங்கிய வல்வினை நோய்காள் ஸ்ரீ உமக்கும் ஓர்வல்வினைகண்டர்
இங்கு புகேன்மின் புகேன்மின், எளிதன்று கண்டர் புகேன்மின்
சிங்கப்பிரான் அவன் எம்மான் சேரும் திருக்கோயில் கண்டர்
பங்கப்படாது உய்யப்போமின் பண்டன்றுபட்டினம்காப்பே.

mangiya vallvinai nOykAL! umakkum ohr vall Vinai kaNDeer
ingu puhEnmin puhEnmin yeLithanRu kaNDeer ! puhEnmin !
Singappira avan Emperuman sErum ThirukkOI kaNDeer
bhangappadAthu uyyap-pOmin paNdaenRu Pattinam kaappE.

Meaning:

Oh Terrible and formless diseases arising from your clinging so tightly to the Aathma! Please get out of harms' way before it is too late! Please do not enter into my body, the abode of Lord Narasimhan. Do not humiliate yourself and become an object of His fury through your invasion of His Residence. This house is now protected by Him and is no more in its helpless state.

The subsequent verses refer to the protection offered by Vaamana Moorthy, Lord Krishna and the last verse concludes with the visualization of Lord KsheerAbdhiNathan and MahA Lakshmi residing on Their bed of AadhisEshan in the heart cavity of AzhwaR to drive away any kind of inauspiciousness, diseases and sorrows caused by Grahams.

This then is the context of SrI aparmArjana SthOthram. Let us now proceed to the main text of the SthOthram.





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madurantakam karunakaran
(Thanks: Sri VCGovindarajan)



Slokams & Commentaries



॥ श्रीः ॥

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदाहृदि ॥

SrImAn venkaTa nAthArya: kavitArkikakeSarI |
vedAntAcAryavaryO me sannidhattAm sadAhrudi ||

शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।

प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥

suklAmbaradharam vishNum SaSivarNam caturbhujam |
prasannavadanam dhyAyet sarvavighnopaSantaye ||





श्रीदाल्भ्य उवाच- SrI dAlpya uvAca

SLOKAM 1

भगवन् प्राणिनः सर्वे विषरोगाद्युपद्रवैः ।

दुष्टग्रहाभिघातैश्च सर्वकालमुपद्रुताः ॥

bhagavan praaNina: sarve visharOgAdupadravai: |

dushTagrahAibhighatai: ca sarvakAlamupadrutA: ||

Meaning:

Dhalbya said: Oh revered Pulasthya Muni! The praNis (Janthus) are constantly being afflicted by poison bites and fevers, dushta grahams (Yezharai Naatu Sani etc) and suffer from them constantly.

SLOKAM 2

आभिचारिककृत्याभिः स्पर्शरोगैश्च दारुणैः ।

सदा संपीड्यमानास्तु तिष्ठन्ति मुनिसत्तम ॥

AbhicArikakrtyAbhi: sparSarOgai: ca dAruNai: |

sadA sampeeDyamAnAstu tishThanti munisattama ! ||

Meaning:

Oh revered Sage Pulasthya! The people stay possessed by evil acts of black





magic and prayOgams (AabichArikam) aimed at them and some suffer from dreadful infectious diseases linked to the skin. They stay in a state of suffering.

SLOKAM 3

केन कर्मविपाकेन विषरोगाद्युपद्रवाः ।

न भवन्ति नृणां तन्मे यथावद्वक्तुमर्हसि ॥

kena karmavipAkena visharOgAt upadravA: |

na bhavanti nrNaam tanme yathAvat vaktumarhasi ||

Meaning:

Which karma has to be enacted to free these suffering people from the poison bites, diseases and other afflictions? Please instruct as to what one should do so that these sufferings will not be experienced again.

श्रीपुलस्त्य उवाच - SrI Pulastya uvAca

SLOKAM 4

व्रतोपवासैर्यैर्विष्णुर्नान्यजन्मनि तोषितः ।

ते नराः मुनिशार्दूल विषरोगादिभागिनः ॥

vrata upavAsai: yai: vishNurnAnyajanmani tOshita: |





te narA: muniSaardUla! visharOgAdibhAgina: ||

Meaning:

Oh Tiger among Rishis! Oh Dhalbhya! Those who have made VishNu happy through their vrathams, fastings in previous births will not be afflicted by the poisons and diseases.

SLOKAM 5

यैर्न तत्प्रवणं चित्तं सर्वदैव नरैः कृतम् ।

विषज्वरग्रहाणां ते मनुष्याः दाल्भ्य भागिनः ॥

yairna tatpravaNam cittam sarvadaiva narai: krtam |

vishajvaragrahaaNaam te manushyA: dAlbhya! bhAgina:||

Meaning:

Oh Dhalbya! Those who are not mentally inclined to observe such vrathams and fastings are prone to be afflicted with the stings and bites by poisonous animals and fevers as well as the ill effects caused by the planetary bodies.

SLOKAM 6

आरोग्यं परमामृद्धिं मनसा यद्यदिच्छति ।

तत्तदाप्नोत्यसंदिग्धं परत्राऽच्युततोषकृत् ॥

ArOgyam paramAm rddhim manasA yadyat icchati |





tattat ApnOtyasandigdham paratrA acyuta tOshakrt ||

Meaning:

Whatever one wishes in his mind such as good health, state of supreme prosperity (rddhi-ऋद्धि) is attained by one who pleases Achyuthan through the observance of the Vratams (DhvAdasi PaaraNais) and upavAsams (Fasting as on EkAdsi days).

SLOKAM 7

नाऽऽधीन् प्राप्नोति न व्याधीन् विषग्रहनिबन्धनम् ।

कृत्यास्पर्शभयं वाऽपि तोषिते मधुसूदने ॥

nA aadhin prApnOti na vyAdeen vishagrha nibandhanam |

krtyAsparSabhayam vA api tOshite madhusoodane ||

Meaning:

When Madhusoodhanan is pleased, no anuguish (mental agony), disease, ills from poison bites, fear from leprosy and infectious disease will be experienced by the devout person.

SLOKAM 8

सर्वदुःखसमस्तस्य सौम्यास्तस्य सदा ग्रहाः ।

देवानामपि तुष्ट्यै स (ष्ट्यासौ) तुष्टो यस्य जनार्दनः ॥





sarvadu:kha samastasya saumyAstasya sadA grahA: |
devAnAmapi tushTyai sa (shTyAsau) tushTo yasya janArdana: ||

Meaning:

When Janardhanan is pleased with a chEthanAn, the dEvAs are pleased with him as well and the whole assembly of trouble bearing grahams become benevolent.

SLOKAM 9

यः समः सर्वभूतेषु यथाऽऽत्मनि तथा परे ।

उपवासादिदानेन तोषिते मधुसूदने ॥

ya: sama: saravbhUteshu yathA Atmani tathA pare |
upavAsAdidAnena tOshitE madhusoodane ||

Meaning:

When one makes Madhusoodhanan happy through fasting (upavAsam) and charity (dhAnam) and has the equanimity towards all and treats every one as he would like to be treated, then he has no fear from any inauspiciousness and suffering from diseases.

SLOKAM 10

तोषकास्तस्य जायन्ते नराः पूर्णमनोरथाः ।

अरोगाः सुखिनो भोगान् भोक्तारो मुनिसत्तम ॥





tOshakAstasya jAyante narA: poorNamanOrathA: |
arOgA: sukhinO bhOgAn bhOktArO munisattama! ||

Meaning:

Oh Lofty one among Munis! Making the Lord happy, the humans are blessed with all they wish for and they are rid of diseases and become enjoyers of all kinds of pleasures.

SLOKAM 11

न तेषां शत्रवो नैव स्पर्शरोगादिभागिनः ।

ग्रहरोगादिकं वापि पापकार्यं न जायते ॥

na teshAm SatravO na yEva sparSarOgadibhAgina: |
graharOgAdikam vApi pAPakAryam na jAyate ||

Meaning:

For those, who please the Lord through the observance of vrathams and upavAsams prescribed by Bhagavath Saasthrams, there are no enemies; they are not affected by skin diseases or seizures.

SLOKAM 12

अव्याहतानि कृष्णस्य चक्रादीन्यायुधानि च ।

रक्षन्ति सकलापद्मयो येन विष्णुरुपासितः ॥





avyAhatAni krshNasya cakrAdeenAyudhAni ca |
rakshanti sakalApadbhyO yena vishNu: upAsita: ||

Meaning:

Those who meditate on VishNu are protected from all types of dangers; the uninterrupted (avyAhatAni) weapons of KrishNa like His Chakram et al protect that devotee.

श्रीदाल्भ्य उवाच- SrI dAlpya uvAca - Sage DhAlbya asks:

SLOKAM 13

अनाराधितगोविन्दाः ये नराः दुःखभागिनः ।

तेषां दुःखाभिभूतानां यत् कर्तव्यं दयालुभिः ॥

anArAdhita gOvindA: ye narA: du:khabhAgina: |

teshAm du:khabhibhUtAnAm yat kartavyam dayAlubhi: ||

Meaning:

Oh Sage Pulasthya! For the uplift of those who have not worshipped Govindha and are therefore steeped in misery and sorrow, what should be done by the compassionate ones?

SLOKAM 14

पश्यद्भिः सर्वभूतस्थं वासुदेवं महामुने ।





समदृष्टिभिरीशेशं तन्मम ब्रूह्यशेषतः ॥

paSyadbhi: saravabhUtastham vAsudevam mahAmune! |

samadhrshTibhirISeSam tanmama bhrUhyaSeshata: ||

Meaning:

Oh great Muni! Please describe to me completely the vaibhavam of Lord of Lords, VaasudEvan, who is the indweller of all chETanams and who looks at every one with equanimity.

श्रीपुलस्त्य उवाच - SrI Pulastya uvAca

SLOKAM 15

श्रोतुकामोऽसि वै दाल्भ्य शृणुष्व सुसमाहितः ।

अपामार्जनकं वक्ष्ये न्यासपूर्वमिदं परम् ॥

चप्रणवम् फ नमो भगवते वासुदेवाय - सर्वक्लोशापहन्त्रे नमः

SrOtukAmOasi vai dAlbhya! Srnushva susamAhita: |

apAmArjanakam vakshye nyAsa poorvamidam param ||

(praNvam) namO bhagavate vAsudevAya - sarva kleSaapahantre nama:

Meaning:

Oh Sage DhAlbhya desirous of learning about the Lord of Lords! Please listen with full composure. I will speak about the purification and cleansing from all amangaLams starting with the nyAsam (assignment of the various parts of the body to different deities that is usually accompanied by a prayer/dhyAnam).





अथ न्यासः

अस्य श्रीमदपामार्जनस्तोत्रमहामन्त्रस्य - श्रीपुलस्त्यो भगवान् ऋषिः - अनुष्टुप् छन्दः - श्रीवाराहनारसिंहवामनविष्णु सुदर्शनाः देवताः । हराऽमुकस्य दुरितमिति बीजम् । अच्युतानन्तगोविन्देति शक्तिः । ज्वलत्पावकलोचनेति कीलकम् । वज्रायुधनखस्पर्शेति कवचम् । श्रीवाराहनारसिंहवामनविष्णुसुदर्शन- प्रसादसिद्धयर्थे जप विनियोगः ।

वराहाय अङ्गुष्ठाभ्यां नमः । नारसिंहाय तर्जनीभ्यां स्वाहा । वामनाय मध्यमाभ्यां वषट् । विष्णवे अनामिकाभ्यां हुम् । सुदर्शनाय कनिष्ठिकाभ्यां वौष्टट् । पाञ्चजन्याय करतलकरपृष्ठाभ्यां नमः । इति करन्यासः ॥

atha nyAsam

asya SrImat apAmArjanastotramahAmantrasya - SrI pulastyo bhagavAn rshi:- anushTup chanda: - SrI vArAha nArasimha vAmana vishNu sudarsanA: devatA: | harAmukasya duritamiti bheejam | acyutAnanta govindeti Sakti: | jvalat pAvakalocaneti keelakam | vajrayudhanakhasparSeti kavacam | SrI vArAha nArasimha vAmana vishNu sudarsanA prasAdasiddhyarte japa viniyoga: |

varAhAya angushThabhyAm nama:| (Touch thumb with index finger and move from the bottom of the finger to the tip - both hands)

nArasimhAya tarjaneebhyAm svAhA:| (Touch index finger with thumb and move from the bottom to the tip)

vAmanAya madhyMAbhyAm vashAT| (touch middle finger with thumb and move





from the bottom to the tip)

vishNave anAbikAbhyAm hum| (Touch ring finger with thumb and move from the bottom to the tip)

sudarSanAya kanishshThikAbhyAm vaushaT| (Touch small finger with thumb and move from the bottom to the tip)

pAncajanyAya karatalakara prshThabhyAm nama:| (Touch both hands with palms and move down inside and outside of the hands as if cleaning)

iti kara nyAsa:|

अथाङ्गन्यासः

वराहनरसिंहाय वामनाय महात्मने ।

ज्ञानाय हृदाय नमः (हृदये) ।

नमः कमलकिंजल्कपीतनिर्मलवाससे ।

ऐश्वर्याय शिरसे स्वाहा (शिरसि) ।

नमः पुष्करनेत्राय केशवायाऽऽदिचक्रिणे ॥

शक्त्यै शिखायै वषट् (शिखायां)

दामोदराय देवाय अनन्ताय महात्मने ।

बलाय कवचाय हुम् (पार्श्वयोः)

काश्यपायाऽतिह्रस्वाय ऋग्यजुःसाममूर्त्ये ॥

तेजसे नेत्राभ्यां वौषट् (नेत्रयोः) ।





(प्रणवम्) नमःपरमार्थाय पुरुषाय महात्मने ।

वीर्यायास्त्राय फट् (करतालः)

(प्रणवम्) भूर्भुवःसुवरोमिति दिग्बन्धः ॥

atha anganyAsam

varAha narasimhAya vAmaNaya mahAtmane |

jn~nAya hrdAya nama: (touch heart)

nama: kamalakinjalaka peetanirmala vAsase |

aiSvaryAya Sirase svAha (Head)

nama: pushkaranetrAya keSavAyAdicakriNe |

Saktyai SikhAya vashaT (Sikhai - Hair)

damodarAya devAya anantAya mahAtmane |

balAya kavacAya hum (like a shield covering from hip to neck, touch with both hands crossed)

kaaSyapAyAti hrsvAya rgyaju:sAma mUrtaye |

tejase netrAbhyAm vaushaT (Eyes)

(PraNavam) nama: paramArthAya purushAya mahAtmane |

veeryAya astrAya phaT (clap the left palm with right hand index finger)

(PraNavam) buUrbhuvasvarOm iti digbandha: || (with right hand index finger and thumb from right to left in all 8 directions make noise- Soddakal in Tamil)





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therazhundhur amaruviyappan
(Thanks sri shreyas)





SLOKAM 16

अथ ध्यानं प्रवक्ष्यामि सर्वपापप्रणाशनम् ।

वराहरूपिणं देवं संस्मरन् अचयेज्जपेत् ॥

atha dhyAnam pravaksyAmi sarvapApa praNaaSanam |

varAharUpiNam devam samsmaran arcayet japet||

Meaning:

I will now speak about the dhyAnam, which destroys all kinds of sins. May Thou meditate on the Lord with Varaaha roopam and perform archanAs and Japams for Him.

SLOKAM 17

जलौघधाम्नः सचराचरा धरा विषाणकोट्याऽखिलविश्वरूपिणा ।

समुद्धृता येन वराहरूपिणा स मे स्वयंभूर्भगवान् प्रसीदतु ॥

jalaughadhamna: sacarAcarA dharA

vishaaNakOTyA akhila visvarUpiNaa |

samuddhrtA yena varAharUpiNaa

sa me svayambhu: bhagavAn prasIdatu ||

Meaning:

May the self-manifested Lord of universal Varaaha form lifting His consort, BhUmi Devi housing all sentient and insentient on the curling end of His horn,





confer His grace on me.



SrI LakshmivarAhar - SrI Matam

SLOKAM 18

चञ्चच्चन्द्रार्धदंष्ट्रं स्फुरदुरुरदनं विद्युदुद्योतजिह्वं

गर्जत्पर्जन्यनादं स्फुरितरविरुचिं चक्षुरक्षुद्ररौद्रम् ।

त्रस्ताशाहस्तियूथं ज्वलदनलसटाकेसरोद्भासमानं ।

रक्षोरक्ताभिषिक्तं प्रहरति दुरितं ध्यायतां नारसिंहम् ॥

cancat candrArdha damshTram sphuradururadanam

vidyududyOta jihvam |

garjat parjanya nAdam sphurita ravi rucim

cashu rashudraraudram ||





trastASaa hastiyUtham jvaladanala saTa-
kesarOdbhAsamAnam |
rakshO raktAbhishiktam praharati duritam
dhyAyatAm nArasimham ||

Notes:

This is the dhyAna sLOkam for Lord Narasimhan. His frightening form is saluted as He set out to destroy the enemy of His BhAgavathan, PrahlAdhan. Swamy Desikan's visualization of SrI NrusimhAvathAram in His DasAvathAra SthOthram is equally evocative.

SLOKAM 19

अतिविपुलसुगात्रं रुक्मपात्रस्थमन्नं
सललितदधिखण्डं पाणिणा दक्षिणेन ।
कलशममृतपूर्णं वामहस्ते दधानं
तरति सकलदुःखं वामनं भावयेत् यः ॥

ativipula sugAtram rukmapAtrasthamannam
salalita dadhikhaNDam paaNiNaa dakshiNena |
kalaSam amrtapoorNam vAmahaste dadhAnam
tarati sakaladu:kham vAmanam bhAvayet ya: ||

Notes:

This is the non-traditional dhyAna sLOkam for Vaamana Moorthy. This one visualizes Him as the One of beautiful body holding the amrutha Kalasam on





His left hand and a pot of curded milk on His right hand. The dhyAna sLOkam states that meditation of Vaamanan of this form will help us to cross over all sorrows linked to various diseases. Normally, He is visualized with KamaNDalu, munji belt and Umbrella. This visualization has the overtones of Dhanvantri BhagavAn in it.



vAmanar at vAmana kshETram thirukAtkarai
(Thanks: Sri Padmanabhan)

SLOKAM 20

विष्णुं भास्वत्किरीटाङ्गदवलयगळाकल्पहारोज्ज्वलाङ्गं
श्रोणीभूषासुवक्षोमणिमकुटमहाकुण्डलैर्मण्डिताङ्गम् ।
हस्तोद्यच्छङ्खचक्रांबुजगदममलं पीतकौशेयमाशा-
विद्योतद्भासमुद्यद्दिनकरसदृशं पद्मसंस्थं नमामि ॥





vishNum bhAsvat kreeTaangada valayagaLaa

kalpa hArOt jvalAngam

SroNee bhUshAsu vakshO maNimakuTa mahA-

kuNDalai: maNDitAngam |

hastOdyat Sankha cakrAmbujagadamamalam

peetakauseya maaSaa-

vidyOtat bhAsam udyayat dinakarasadrSam

padmasamstham namAmi ||

Notes:

Here is a beautiful dhyAna sLOkam for VishNu with shining crown, aabharaNams of every kind and holding the disc, the conch, the mace and the lotus. He is adorned with a shining PeethAmbharam and looks like the arising Sun in lustre.

SLOKAM 21

कल्पान्तार्कप्रकाशं त्रिभूवनमखिलं तेजसा पूरयन्तं

रक्ताक्षं पिङ्गकेशं रिपुकुलदमनं भीमदंष्ट्राट्टहासम् ।

शङ्खं चक्रं गदाब्जं पृथुतरमुसलं शूलपाशाङ्कुशाग्नीन्

बिभ्राणं दोर्भिराद्यं मनसि मुररिपुं भावये चक्रसंज्ञम् ॥

kalpAntArkaprakaaSam tribhuvanamakhilam

tejasA pUrayantam

raktAksham pingakeSam ripukuladamanam

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bhImadamshTraaTTakAsam |

Sankham cakram gadAbjam

prthutaramusalam SoolapaaSaankuSaagneen

bibhraaNaa dhOrbhirAdyam manasi muraripum

bhAvaye cakrasamjn~am ||



SrI Sudarshanar

Notes:

Here is a DhyAna sLOkam for Chakra roopi, Sudarsana VishNu Who shines like the fierce Sun at the time of PraLayam and fills all the three worlds with His tEjas; he has red eyes and tawny colored hair. He is the destroyer of the kulam of His enemies and has frightening big incisors. He carries the disc,





conch, trident, noose and other weapons described in the ShOdasAyudha sthOthrram of Swamy Desikan.

SLOKAM 22

प्रणवम् – नमः परमार्थाय पुरुषाय महात्मने ।

अरूपबहुरूपाय व्यापिने परमात्मने ॥

(praNavam) nama: paramArthAya purushAya mahAtmane |

aroopa bahuroopAya vyApine paramAtmane ||

Notes:

This is the mantram for the Supreme Pursuhan, who blesses us with Parama PurushArtham of Moksham. He is aroopi and has also of many forms (Bahu Roopi) as celebrated in the JitantiE SthOthram.

SLOKAM 23

निष्कल्मषाय शुद्धाय ध्यानयोगरताय च ।

नमस्कृत्य प्रवक्ष्यामि यत्र सिद्धयतु मे वचः ॥

nishkalmashAya SuddhAya dhyAnayOgaratAya ca |

namaskrtya pravakshyAmi yatra siddhyatu me vaca: ||





Meaning:

I will now prostrate before the blemishless, sin free, pure Lord, Who is engaged in DhyAna yOgam and then instruct you, Oh DhAlbya, so that my words will have unfailing power in revealing the path to the cleansing of all amangaLams.

Notes:

The Lord is saluted as "Nishkalmashan", the One devoid of any wickedness or sin. He is Parisuddhan. DhyAna Yoga Rata: means that He is engaged in the pleasing activity of DhyAna yOgam on how He can help the sentient to overcome the sorrows of the world (Yoga Nidhrai). May my utterances be not falsified is the prayer of Sage Pulastya! He offers his salutations to the nishkalmasha, Suddha, dhyAna Yoga rathi, Sriman Narayanan first for an unfailing vaak (utterance/UpadEsam). The meanings of the individual NaamAs in this and the subsequent sLOkams are available in the Ahobilavalli e-books on SrI VishNu Sahasra Naamam.

SLOKAM 24

नारायणाय शुद्धाय विश्वेशायेश्वराय च ।

अच्युतानन्तगोविन्दपद्मनाभाय सौहृते ॥

nArAyaNaaya SuddhAya visveSaayeSvarAya ca |

acyutAnanta govinda padmanAbhAya sauhrte ||

Meaning:

The good hearted Lord is saluted here with eight NaamAs: NaarAyaNan, Suddhan, VisvESan, Iswaran, Achyuthan, Ananathan, Govindhan and





PadmanAbhan.

SLOKAM 25

हृषीकेशाय कूर्माय माधवायाच्युताय च ।

दामोदराय देवाय अनन्ताय महात्मने ॥

hrsheekeSaaya koormAya mAdhavAya acutAya ca |

dAmOdarAya devAya anantAya mahAtmane ||

Meaning:

Here the Lord is saluted with another set of eight NaamAs: HrusheekEsan, KoormAvathAran, Maadhavan, Achyuthan, DhAmOdharan, DevarAjan, Ananthan and ParamAthman.

SLOKAM 26

जनार्दनाय कृष्णाय उपेन्द्रश्रीधराय च ।

त्रिविक्रमाय रामाय वैकुण्ठाय हराय च ॥

janArdanAya krshNaaya upendra SrIdharAya ca |

trivikramAya rAmAya vaikuNThAya harAya ca ||

Meaning:

In this sLOkam, the Lord, Vaidhya NarayaNa Hari is saluted with another set of nine names: JanArdhanan, KrishNan, UpEndhran, SrIdharan, Trivikraman,

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Raaman, VaikuntanAtan and Haran.

SLOKAM 27

प्रद्युम्नायानिरुद्धाय पुरुषोत्तम ते नमः ।

योगीश्वराय गुह्याया गूढाय परमात्मने ॥

pradyumnAya aniruddhAya purushOttama! te nama: |

yOgeeSvarAya guhyAya gooDhAya paramAtmane ||

Meaning:

In this sLOkam, Sage Pulasthyar salutes the Lord as VyUha Moorthys, Pradhyumna and Aniruddhan. He also salutes the Lord with Five more nAmAs celebrated in SrI VishNu Sahasra Naamam and Bhagavath Gita: PurushOtthaman, Yogeesvaran, Guhyan, Paramaathman and GooDan.

SLOKAM 28

भक्तप्रियाय देवाय विष्वक्सेनाय शार्ङ्गिणे ।

अधोक्षजाय दक्षाय मत्स्याय मधुहारिणे ॥

bhaktapriyAya devAya vishvakseNAya SaarngiNe |

adhokshajAya dakshAya matsyAya madhuhAriNe ||





Meaning:

Here the Lord is saluted as:

- ☆ Bhaktha Priyan (very fond of His BhakthAs and ever ready to protect them),
- ☆ DEvarAJan (imayOr talaivan) VishvaksEna Roopi,
- ☆ SaarngapANi (Saarngam yenum VillANDAn),
- ☆ AdhOkshajan (One who does not ever get diminished),
- ☆ Dakshan (One who moves quickly: Gajendhra SamrakshaNam and NrusimhAvathAram),
- ☆ MatsyAvathAran and
- ☆ Madhusoonan (Madhuhaari).

SLOKAM 29

वराहाय नृसिंहाय वामनाय महात्मने ।

वराहेश नृसिंहेश वामनेश त्रिविक्रम ॥

varAhAya nrsimhAya vAmanAya mahAtmane |

varAheSa! nrsimheSa! vAmaneSa! trivikrama! ||

Meaning:

Salutations to the avathArams of ParamAthman as VarAhan, Nrusimhan, Vaamanan and Trivikraman!





His Iswarathvam is recognized with the salutations: VaraahEsan, NrusimhEsan and VaamanEsan.

SLOKAM 30

हयग्रीवेश सर्वेश हृषीकेश हराऽशुभम् ।

अपराजितचक्राद्यैश्चतुर्भिः परमाद्भुतैः ॥

hayagrIveSa! sarveSa! hrsheekeSa! harAaSubham |

aparAjita cakrAdyai: caturbhi: parama adbhutai: ||

Meaning:

Oh Lord HayagrIvA! Oh Lord of all Gods! Oh HrusheekEsaA! Oh Invincible One! Oh Kesava with four wonderful chakrams as Upa vyUha Moorthy! Please destroy all inauspiciousness!





hayagrivan - toopul
(thanks sri VCGovindarajan)

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SLOKAM 31

अखण्डितानुभावैस्त्वं सर्वदुष्टहरो भव ।

हराऽमुकस्य दुरितं दुष्कृतं दुरुपोषितम् ॥

akhaNDitAnubhAvai: tvam sarvadhustaharo bhava |

harA amukasya duritam dushkrtam durupOshitam ||

Meaning:

This is a prayer/appeal to the Lord for the quick destruction of all inauspiciousness created by evil (eyed) minded ones.

SLOKAM 32

मृत्युबन्धार्तिभयदमरिष्टस्य च यत्फलम् ।

परमध्वानसहितं प्रयुक्तं चाऽऽभिचारिकम् ॥

mrttyubandhArtibhayadamarishTasya ca yatphalam |

paramadvhAnasahitam prayuktam cA AbicArikam ||

Meaning:

Portentous and fear-causing phenomenon that forebode misfortunes such as akAla (untimely) death and frightening sounding black magic prayOgams (AabhichArikam) are referred to here and the Lord's intervention is sought. These AabhichArikams are like the ones practiced by Indhrajith against Lord Ramachandra that was interrupted. **Billisoonyam is one category of AabhichArikam.** Another is the one performed by an evil minded and jealous





one, who made Swamy Desikan's stomach swell up with water from a pond empowered by AabichArika mantras. Swamy Desikan diagnosed the evil act and made a mark on a pillar nearby with His nail and all the water associated with that Aabhicharikam flowed out and the magician recognized the power of Swami Desikan and sought the forgiveness of Swamy Desikan.

SLOKAM 33

गरस्पर्शमहारोगान् प्रयुक्तान् त्वरया हर ।

चप्रणवमूफ नमो वासुदेवाय नमः कृष्णाय शार्ङ्गिणे ॥

garasparSamahArOgAn prayuktAn tvarayA hara |

(praNavam) namO vAsudevAya nama: krshNaaya SaarngiNe ||

Notes:

Here prayer is for the destruction of mighty infectious diseases through a MahA mantram addressed to VaasudEvan, KrishNan and SaarngapANi. The prayer is for the rain of arrows from the Lord's Bow to destroy these diseases.

SLOKAM 34

नमः पुष्करनेत्राय केशवायाऽऽदिचक्रिणे ।

नमः कमलकिञ्जल्कपीतनिर्मलवाससे ॥

nama: pushkaranetrAya keSavayA AdicakriNe |

nama: kamalakinjalka peetanirmalavAsase ||





Notes:

Pushkara means that which causes benevolent soubhAgyams. The Lord's eyes/ glances belong to this category of MangaLa dhrushti. Therefore the Lord is saluted here as "Pushkara NEthran". He as Upa vyUha Moorthy, Kesavan holds four chakrams in His Four hands. Therefore, He is eulogized as "kesavAya AadicaKriNE".

SLOKAM 35

महाहवरिपुस्कन्धघृष्टचक्राय चक्रिणे ।

दंष्ट्राग्रेण क्षितिधृते त्रयिमूर्तिमते नमः ॥

mahAhavaripuskandhaghrshTacakrAya cakriNe |

damshTragrena kshitidhrte trayimUrtimate nama: ||

Notes:

This salutation is to BhU VarAha Moorthy lifting His divine consort out of the praLaya kaala waters on His mighty horn (tusk) and arising out of the Ocean after destroying HiraNyAkshan.

SLOKAM 36

महायज्ञवराहाय शेषभोगोपशायिने ।

तप्तहाटककेशान्तज्वलत्पावकलोचन ॥

mahAyajn~avarAhAya SeshabhOgOpaSaayine |





taptahATaka keSaanta jvalat pAvakalOcana! ||

Notes:

Here the salutation is to Yajñā Varaaha Murthy, who enjoys resting on AdhIsEshan. His radiant luster and purifying glances (Paavaka lOcanan). Srimath BhAgavatham has a rapturous description of the Lord Yajñā Varaahan housing all the saamagriyais (utensils and material) used in the Yajñam in the various limbs of His body and shining with extraordinary lustre.

SLOKAM 37

वज्रायुधनखस्पर्श दिव्यसिंह नमोऽस्तु ते ।

काश्यपायाऽतिह्रस्वाय ऋग्यजुस्साममूर्तये ॥

vajrAyudha nakhasparSa! divyasimha! namO astu te |

kaaSyapAyA atihrsvAya rgyajussAmamUrtaye ||

Meaning:

The first Paadham salutes the Lord Narasimhan with adamantite nails that tore HiraNya Kasipu's chest apart. The short (dwarfish) Moorthy, who incarnated as the son of Kaasyapa Rishi and went to Bali's Yaaga Saala as the embodiment of the three Vedams is saluted next.

SLOKAM 38

तुभ्यं वामनरूपाय क्रमते गां नमो नमः ।





वराहाशेषदुष्टानि सर्वपापफलानि वै ॥

tubhyam vAmanaroopAya kramate gAm namO nama: |

varAhaaSeshadushTani sarvapApa phalani vai ||

Notes:

The salutations here are to Vaamana Moorthy and to Varaaha Moorthy for the destruction of the evil minded persons and all sins.

SLOKAM 39

मर्द मर्द महादंष्ट्रं मर्द मर्द च तत्फलम् ।

नरसिंह कराळास्य दन्तप्रान्तोज्ज्वलानन ॥

marda marda mahAdamshTra! marda marda ca tatphalam |

narasimha! karaaLaasya! dantaprAntOt jvalAnana ||

Notes:

This is a PrayOgam requesting the Mahaa Damshtri (VarAhan with a huge tusk) and to Nrusimhan of terrifying form (KarALa Narasimhan) to destroy the evil minded ones engaged in AabhichArikam. This mardhanam (destruction) rhymes with the nardhanam (dancing) done by Bala KrishNan on the heads of KaaLingan (the poisonous serpent), who poisoned the waters of Yamuna waters and made it inhospitable for people and animals.





SLOKAM 40

भञ्ज भञ्ज निनादेन दुष्टान्यस्याऽऽर्तिनाशन ।

ऋग्यजुस्सामरूपाभिर्वाग्भिर्वामनरूपधृक् ॥

bhanja bhanja ninAdena dushTanyasyaa ArtinAsana! |

rgyajussAmarUpAbhi: vAgbhi: vAmanarUpadhrk ||

Meaning:

Oh Lord who removes the sufferings of Your devotees! Please shatter or break down (bhanja bhanja) all the evil ones! Oh Lord embodying the Three VedAs in Your form as Vaamanan! Please pulverize them!

SLOKAM 41

प्रशमं सर्वदुष्टानां नयत्वस्य जनार्दनः ।

कौबेरं ते मुखं रात्रौ रौद्रं सौम्यं मुखं दिवा ॥

praSamam sarvadushTanAm nayatvasya janArdana: |

kauberam te mukham rAtrau raudram saumyam mukham diva||

Meaning:

Oh Janaardhana! Pacify all the evil minded ones with Your face looking fiercely angry at night and beautiful in its tranquility during the day time. Swamy ParAsara Bhattar describes JanArdhanan as the destroyer of antagonistic persons without expecting any outside help. He is the tEjas or power to overcome enemies (Dasyu: / the demons: dasyu thrANAth JanArdhana:).





SLOKAM 42

ज्वरान्मृत्युभयं घोरं विषं नाशयते ज्वरम् ।

त्रिपाद्भस्मप्रहरणस्त्रिशिराः रक्तलोचनः ॥

jvarAn mrtyubhayam ghOram visham naaSayate jvaram |

tripAdbhasmapraharaNa: triSirA: raktalOcana: ||

Meaning:

Oh JanArdhana! Please protect us from wild fevers, fear of death and powerful poisons! Please protect us from abhasmArams (prEtha, piSAsa, RaakshasAs) with frightening red eyes and multiple limbs.

SLOKAM 43

स मे प्रीतः सुखं दद्यात् सर्वामयपतिर्ज्वरः ।

आद्यन्तवन्तः कवयः पुराणाः सन्मार्गवन्तो ह्यनुशासितारः ।

सर्वज्वरान् घ्नन्तु ममानिरुद्धप्रद्युम्नसंकर्षणवासुदेवाः ॥

sa me preeta: sukham dadyAt sarvAmayapatirjvara: |

Adyantavanta: kavaya: puraaNaa:

sanmArgavantO hi anuSaasitAra: |

sarvajvarAn ghnantu mama aniruddha-

pradyumna sankarshaNa vAsudevA: ||





Meaning:

The prayer here is to the Chathur VyUha Moorthys to be pleased with the supplicant and free him from the ravages of all kinds of fever and confer sukham. "mama sarva jvarAn ghnantu" refers to all types of Taapams (taapa thrayam) and debilitating physical fevers .

SLOKAM 44

ऐकाहिकं द्वयाहिकं च तथा त्रिदिवसज्वरम् ।

चातुर्थिकं तथाऽत्युग्रं तथैव सततज्वरम् ॥

yEkAhikam dvyAhikam ca tathA tridivasajvaram

cAturthikam tathA atyugram tathaiva satatajvaram ||

Meaning:

Oh Lord! Please free me from the fevers that last one day, two days, three days and four days! Please cure me of intense fever as well as the one that stays always and does not leave me!

SLOKAM 45

दोषोत्थं सन्निपातोत्थं तथैवाऽऽगन्तुकं ज्वरम् ।

शमं नयाऽऽशु गोविन्द छिन्धि छिन्ध्यस्य वेदनाम् ॥

dOshOttham sannipAtOttham tataivA Agantukam jvaram |

Samam nayA aaSu govinda! chindhi chindhyasya vedanAm ||





Meaning:

Oh GovindhA! Cut asunder the sufferings from the fevers linked to different dhOshAs (imbalances in the three dhOshams: Kapa-Pittha-Vaatham), due to confluence of different forces (**sannipAtOttham**) and future fevers (**Aagnatukam**). The PrArabdha, Sanchitha and Aagami fevers are implicated here and freedom from them are sought to lead a tranquil life.

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tanjamamani koil
(Thanks: Sri VCGovindarajan)





SLOKAM 46

नेत्रदुःखं शिरोदुःखं दुःखं चोदरसंभवम् ।

अतिश्वासमनुच्छ्वासं परितापं सवेपथुम् ॥

netradu:kham SirOdu:kham du:kham cOdarasambhavam |

atiSvAsam anu: svAsam paritApam savepathum ||

Meaning:

Oh Lord! Please chase away the sorrows linked to the diseases related to the eyes, Head (Siras), lips and lungs (rapid and shallow breathing) that make me a trembling (savEpathum) and pitiable being.

SLOKAM 47

गुदघ्राणाङ्घ्रिरोगांश्च कुक्षिरोगं तथा क्षयम् ।

कामालादींस्तथा रोगान् प्रेमहांश्चातिदारुणान् ॥

gudaghraaNaanghrirOgAmSca kukshirOgam tathA kshayam |

kAmAlAdeemstathA rogAn premahAmScAtidAruNaan ||

Meaning:

Here, the prayer is from a long list of diseases linked to ankles, nose, stomach, tuberculosis, jaundice that are very frightening (ati-dAruNAn).





SLOKAM 48

भगन्धरातिसारांश्च मुखरोगांसवल्गुलिम् ।

अश्मरीं मूत्रकृच्छ्रं च रोगानन्यांश्च दारुणान् ॥

bhagandharAtisArAmSca mukharOgAmsavalgulim |

aSmarIm mUtrakrcchram ca rOgAnanyAmSca dAruNaan ||

Meaning:

The prayer here is to be freed from diseases like bhagandhara (flatulence in the anus or pudendum), facial diseases and wild pulse (Fast and slow)! Oh Lord! Cure me of the disease known as aSmari, bladder related and other diseases!

SLOKAM 49

ये वातप्रभवाः रोगाः ये च पित्तसमुद्भवाः ।

कफोद्भवाश्च ये रोगाः ये चान्ये सान्निपातिकाः ॥

yE vAtaprabhavA: rOgA: yE ca pittasamudbhavA: |

kaphOt bhavaaSca yE rOgA: yE ca anyE sAnnipAtika: ||

Meaning:

Oh Lord! Please cure me of the diseases linked to Vaatham, Pitttham and Kapham as well as those arising from the interplay of these three dhOshams!





SLOKAM 50

आगन्तुकाश्च ये रोगाः लूतादिस्फोटकादयः ।

सर्वे ते प्रशमं यान्तु वासुदेवापमार्जनात् ॥

Agantukaa: ca yE rOgA: lU+AdisphoTakAdaya: |

sarve te praSamam yAntu vAsudevApamArjanAt ||

Meaning:

Oh Lord! Please chase away all future rOgAs that may arise from spider bites (lU+A:) and tumors, boils! May all be subsumed and quenched by the cleansing power of Lord VaasudEvan (VAasudEva apAmArjanam)!

SLOKAM 51

विलयं यान्तु ते सर्वे विष्णोरुच्चारणेन च ।

क्षयं गच्छन्तु चाशेषाश्चक्रेणाऽभिहताः हरेः ॥

vilayam yAntu te sarve vishNo: uccAraNena ca |

kshayam gacchantu ca aSeshaa: cakreNaa abhihata: hare: ||

Meaning:

May the recitation of the Name VishNu (Sahasra nAmams) empower me to step over all these diseases! May these diseases without exception be destroyed by the chakram wielded by Lord Hari!





SLOKAM 52

अच्युतानन्त गोविन्द विष्णो नारायणामृत ।

रोगान् मे नाशयाऽशेषान् आशु धन्वन्तरे हरे ॥

acyutAnanda gOvinda! vishNo! nArAyaNaamrta! |

rOgAn me naSayA aSeshAn aaSu dhanvatare! hare! ||

Meaning:

May the repeated recitation of the names of the Lord, Achyutha, Anantha, Govindha, VishNu, naarAyaNa, rejuvenating nectar destroy every one of my diseases and gain the benedictions of Lord Dhanvanthri!

SLOKAM 53

अच्युतानन्तगोविन्दनामोच्चारणभेषजात् ।

नश्यन्ति सकलाः रोगाः सत्यं सत्यं वदाम्यहम् ॥

acyutAnanda gOvindaNa uccAraNa bheshajAt |

naSyanti sakalA: rOgA: satyam satyam vadAmyaham ||

Meaning:

By reciting the medicine of the names of Achyuthya, Ananta and Govindha, all the ills and diseases are destroyed. I state it as the unassailable truth and nothing but the truth. This reminds one of The Phalasruthi sthOthram of SrI VishNu Sahasra Naamam:





रोगार्तो मुच्यते रोगाद्धद्वो मुच्येत बन्धनात् ।

भयान्मुच्येत भीतस्तु मुच्येतापन्न आपदः ॥

rOgArto mucyatE rOgAt bhaddhO mucyEta bandhanAt |

bayAn mucyEta bheetasthu mucyEtApanna Aapada: ||

Such is the power of the Naama sankeethanam !

SLOKAM 54

सत्यं सत्यं पुनः सत्यमुद्धृत्य भुजमुच्यते ।

वेदाच्छास्त्रं परं नास्ति न दैवं केशवात्परम् ॥

satyam satyam puna: satyam uddhrtya bhujam ucyate |

vedAt Saastram param nAsti na daivam keSavAtparam ||

Meaning:

I raise my hand and state that this is Truth, This is Truth: There is no Saasthram that surpasses in its glory, the Vedams and there is no God other than Kesavan.

SLOKAM 55

स्थावरं जङ्गमं चापि कृत्रिमं चापि यद्विषम् ।

दन्तोद्भवं नखोद्भूतमाकाशप्रभवं विषम् ॥

sthAvaram jangamam ca api krtrimam ca api yat visham |





dantOdbhavam nakhOdbhutam AkaaSaprabhavam visham ||

Meaning:

May all the sentient, insentient, mischiefs caused by poisons arising from the bite (teeth) or nail (scratching) or falling from the sky (cancerous pollutants) be neutralized by the recitation of the Lord's names.

SLOKAM 56

लूतादिस्फोटकं चैव विषमत्यन्तदुःसहम् ।

शमं नयतु तत् सर्वं कीर्तितोऽस्य जनार्दनः ॥

lUtAdisphoTakam ca yEva vishamatyantadu:saham |

Samam nayatu tat sarvam keertita: asya janArdana: ||

Meaning:

May the painful and grief-producing swellings and pains from the bite of poisonous spider be neutralized by the keerthanam of JanArdhanan's Vaibhavam!

SLOKAM 57

ग्रहान् प्रेतग्रहांश्चैव तथा वैनायिकग्रहान् ।

वेतालांश्च पिशाचांश्च गन्धर्वान् यक्षराक्षसान् ॥

grahAn pretagrahAn ca yEva tatha vainAyikagrahAn |





vetAlAmSca piSaacAmSca gandarvAn yaksharAkshasAn ||

Meaning:

May the power of all the ghosts, ghouls with faces of elephants, vEthALams, Gandharvaas, YakshAs and RaakshasAs be neutralized by the singing of the Vaibhavam of the Lord's name!

SLOKAM 58

शाकिनीपूतनाद्यांश्च तथा वैनायिकग्रहान् ।

मुखमण्डलिकान् क्रूरान् रेवतीन् वृद्धरेवतीन् ॥

SaakinIpUtanAdyAmSca tathA vainAyikagrahAn |

mukhamaNDalikAn krUrAn revatIn vrddharevatIn ||

Meaning:

May the power of Saakini, Daakini, PuthanAs (hostile elements causing sorrow), bhUtha gaNams with elephantine faces and other entities like Baala and Vruddha Revathis with fierce faces be destroyed through the recitation of the Lord's naamAs!

SLOKAM 59

वृश्चिकाख्यान् ग्रहांश्चोग्रान् तथा मातृगणानपि ।

बालस्य विष्णोश्चरितं हन्तु बालग्रहानिमान् ॥

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vrScikAkhyAn grahAmScOgrAn tathA matrGaNaanapi |
bAlasya vishNo: caritam hantu bAlagrahAn imAn ||

Meaning:

May the recitation of the Vaibhavam of Baala GopAlan destroy the poison of the scorpions, dushta grahAs and female evil spirits!

SLOKAM 60

वृद्धानां ये ग्रहाः केचित् ये च बालग्रहाः क्वचित् ।

नरसिंहस्य ते दृष्ट्या दग्धाः ये चापि यौवने ॥

vrddhAnAm ye grahA: kecit yE ca bAlagrahA: kvacit |
narasimhasya te drshTyA dagdhA: yE ca api yauvane ||

Meaning:

There may be some Vruddha graham in some homes and some young grahams in other houses. Lord Narasimhan's glances will burn them alike be they old or young.





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SLOKAM 61

सटाकराळवदनो नरसिंहो महारवः ।

ग्रहानशेषान्निःशेषान् करोतु जगतो हितः ॥

saTaakaraaLavadanO narasimhO mahArava: |

grahAn aSeshAn niSeshAn karOtu jagatO hita: ||

Meaning:

May Lord Narasimha with terrifying manes and frightening roar make all the grahams without exception benevolent for the benefit of the denizens of the universe!

SLOKAM 62

नरसिंह महासिंह ज्वालामालोज्ज्वलानन

ग्रहानशेषान् निश्शेषान् खाद खादाऽग्निलोचन ॥

narasimha! mahAsimha! jvAlAmAlOjjvalAnana! |

grahAn aSeshAn niSSeshAn khAda khAdA agnilOcana ||

Meaning:

Oh Narasimha! Oh the great Lion! Oh Lord surrounded by radiant arrays of flames around Your face! Oh Lord with Agni as Your eyes! Please devour and destroy every one of the dushta grahams causing us misery through their activities!





SLOKAM 63

ये रोगाः ये महोत्पाताः यद्विषं ये महोरगाः ।

यानि च क्रूरभूतानि ग्रहपीडाश्च दारुणः ॥

yE rOgA: yE mahOtpAtA: yat visham yE mahOragA: |

yAni ca krUrabhUtAni grahapeeDa: ca dAruNa: ||

Meaning:

Oh Lord! Please destroy all the ruthless diseases, great afflictions (utpAtam), the harmful poisons, giant diseases, cruel graham's causing terrible harms (dAruNa:)!

SLOKAM 64

शस्त्रक्षते च ये दोषाः ज्वालाकर्दमकादयः ।

यानि चान्यानि दुष्टानि प्राणिपीडाकराणि च ॥

Sastrakshate ca ye dOshA: jvAlAkardamakAdaya: |

yAni ca anyAni dushTani prANipeeDaakarAni ca ||

Meaning:

May the Lord remove the terrible sufferings caused by injury from weapons or by the burns caused by fire!





SLOKAM 65

तानि सर्वाणि सर्वात्मन् परमात्मन् जनार्दन ॥

किञ्चित् रूपं समास्थाय वासुदेवाऽस्य नाशय ॥

tAni sarvaaNi sarvAtman! paramAtman! janArdana! |

kincit roopam samAsthAya vAsudevA asya naaSaya ||

Meaning:

Oh Lord VaasudEva! Please take the appropriate form of Yours (Narasimha, Vaamana, Varaaha et al) to destroy all these sufferings! Oh Parabrahmam! Oh Indweller of all! Oh VaasudEva! Please destroy all these diseases and trouble - causing grahams!

SLOKAM 66

क्षिप्त्वा सुदर्शनं चक्रं ज्वालामालातिभीषणम् ।

सर्वदुष्टोपशमनं कुरु देववराच्युत ॥

kshiptvA sudarSanam cakram jvAlAmAlAtibheeshaNam |

sarvadushTopaSamanam kuru devavarAcyuta! ||

Meaning:

Oh Lord of Gods! Oh Achyutha! Please send Your terrifying Sudarsana chakram radiating rows and rows of flames to destroy all evil forces!





SLOKAM 67

सुदर्शन महाचक्र गोविन्दस्य करायुध ।

तीक्ष्णपावकसंकाश कोटिसूर्यसपप्रभ ॥

sudarSana! mahAcakra! govindasya karAyudha! |

teekshaNapAvasamkaaSa! koTisooryasamaprabhava! ||

Meaning:

Oh great rotating disk of the Lord adorning His hand! Oh Sudarsana with the luster of crores of Suns! Oh Sudarsana with fiery and cleansing tEjas! Please destroy our diseases!

SLOKAM 68

त्रैलोक्यकर्ता त्वं दुष्टदत्तदानवदारण

तीक्ष्णधार महावेग छिन्धि छिन्धि महाज्वरम् ॥

trailokyakartA tvam dushTadrpta dAnava dAraNa |

teeshNadhAra! mahAvega! chindhi chindhi mahAjvaram ||

Meaning:

Oh Sudarsana! You are the creator of the three worlds! You are the destroyer of wicked, asurAs and evil ones! Oh Lord holding limitless lustre and speed! Please cut asunder the powerful fevers.





Notes:

Swamy Desikan recited Sudarsana Ashtakam and ShOdasAyudha SthOthram to drive away the fierce fever that held the people of Thirupputtkuzhi in its grip.

SLOKAM 69

छिन्धि पातं च लूतं च छिन्धि घोरं महद्भयम् ।

कृमिं दाहं च शूलं च विषज्वालां च कर्दमान् ॥

chindhi pAtam ca lootam ca chindhi ghoram mahat bhayam |

krumim dAham ca Soolam ca vishajvAlAm ca kardamAn ||

Meaning:

Oh Lord! please destroy the poison from the falling spider and all that causes great fear, the germs, the fierce thirst caused by intense fever, pain caused by colic and rheumatic diseases!

SLOKAM 70

सर्वदुष्टानि रक्षांसि क्षपयाऽरिविभीक्षण ।

प्राच्यां प्रतीच्यां दिशि च दक्षिणोत्तरयोस्तथा ॥

sarvaduhsTani rakshAmsi kshapayaA arivibheeshaNa! |

prAcyAm praticyAm diSi ca dakshiNa uttarayO: tathA ||





Meaning:

Oh Lord! Protect me from East, West, North and South from all frightening enemies and evil ones!

SLOKAM 71

रक्षां करोतु भगवान् बहुरूपी जनार्दनः ।

परमात्मा यथा विष्णुर्वेदान्तेष्वभिधीयते ॥

rakshAm karotu bhagavAn bahuroopee janArdana: |

paramAtmA yathA vishnu: vedAnteshvabhidheeyate ||

Meaning:

May the many formed Lord JanArdhana, the Supreme One give us His protection as celebrated in the Upanishads!

SLOKAM 72

तेन सत्येन सकलं दुष्टमस्य प्रशाम्यतु ।

यथा विष्णुर्जगत्सर्वं सदेवासुरमानुषम् ॥

tena satyena sakalam dushTamasya praSaamyatu |

yathA vishnu: jagatsarvam sadevAsuramAnusham ||

Meaning

May You the Lord neutralize through satyam just as VishNu protects the entire universe inhabited by the devAs, asurAs and humans!





SLOKAM 73

तेन सत्येन सकलं दुष्टमस्य प्रशाम्यतु ।

यथा विष्णौ स्मृते सद्यः संक्षयं यान्ति पातकाः ॥

tena satyena sakalam dushTamasya praSaamyatu |

yathA vishnau smrte sadya: samkshayam yAnti pAtakA: ||

Meaning:

May the Lord through rtam-ऋतम् (satyam) neutralize all dushtAs just as the thoughts about VishNu destroys instantly the most sinful deeds!

SLOKAM 74

तेन सत्येन सकलं दुष्टमस्य प्रशाम्यतु ।

यथा यज्ञेश्वरो विष्णुर्वेदान्तेष्वभिधीयते ॥

tena satyena sakalam dushTamasya praSaamyatu |

yathA yajn~eSvaro vishNu: vedAnteshvabhidheeyate ||

Meaning:

May the Lord through satyam (rtam) neutralize the dushtAs just as the Lord of Yaj~nams sung by Upanishads destroy them!





SLOKAM 75

तेन सत्येन सकलं यन्मयोक्तं तथाऽस्तु तत् ।

शान्तिरस्तु शिवं चास्तु हृषीकेशस्य कीर्तनात् ॥

tena satyena sakalam yanmayoktam tathA astu tat |

Saanti: astu Sivam ca astu hrsheekeSasya keertanAt ||

Meaning:

May the keerthanam about HrisheekESa result in peace and MangaLam! May all that spoken by me with satyam become true!

SLOKAM 76

वासुदेवशरीरोत्थैः कुशैः संमार्जितं मया ।

अपामार्जतु गोविन्दो नरो नारायणस्तथा ॥

vAsudeva Sareera utthai: kuSai: sammArjitam mayA |

apAmArjatu govindo nArAyaNa: tathA ||

Meaning:

May these Dharbhams arising from the body of the Lord and assembled by me (Pulastya) cleanse one free of the diseases with the anugraham of VaasudEva, Govindan and Nara-NarayaNan!





vilakkoli perumal (Thanks: Sri VC Govindarajan)



SLOKAM 77

ममाऽस्तु सर्वदुःखानां प्रशमो याचनाद्धरेः ।

शान्ताः समस्ताः रोगास्ते ग्रहाः सर्वविषाणि च ॥

mamA astu saravadu:khAnAm praSamo yAcanAddhare: |

SaantA: samastA: rogAste grahA: sarvavishaaNi ca ||

Meaning:

May my prayer to Hari neutralize all of my sorrows from the rOgams! May my prayer to Hari quell all the ill effects of Grahams and poisons!

SLOKAM 78

भूतानि च प्रशाम्यन्तु संस्मृते मधुसूदने ।

एतत् समस्तरोगेषु भूतग्रहभयेषु च ॥

bhUtAni ca praSaamyantu samsmrte madhusUdane |

yetat samastarogeshu bhUtagrahabhayeshu ca ||

Meaning:

May the meditation of MadhusUdhana bring tranquility to the beings! May they be freed from the horrors of diseases and fear caused by dushta grahams!





SLOKAM 79

अपामार्जनकं शस्त्रं विष्णुनामाभिमन्त्रितम् ।

एतेकुशाः विष्णुशरीरसंभवाः जनार्दनोऽहं स्वयमेव चाऽऽगतः ।

हतं मया दुष्टमशेषमस्य स्वस्थो भवत्वेष यथा वचो हरेः ॥

apAmArjanakam Sastram vishNunAmAbhimantritam |

yEte kuSaa: vishNuSareera sambhavA:

janArdana: aham svayameva cA Agata: |

hatam mayA dushTamaSeshamasya

svastho bhavatvesha yathA vaco hare: ||

Meaning:

This apAmArjana sthOthram is a weapon empowered by the names of VishNu and these dharbhams arising from the Lord's body are like the arrival of JanArdhana Himself. All the inauspiciousness have been destroyed without let by the Vaak of Hari Himself! May there be Svasthi!

Notes:

The sthOthram with its name of apAmArjanam is viewed as a Sastram (weapon) to cleanse and purify one (apAmArjanakam). Why is it so? It is because the sthOthram is having the power of VishNu nAmam as its aadhAra sakthi (VishNu nAmAbhimantritam).

SLOKAM 80

शान्तिरस्तु शिवं चाऽस्तु प्रणश्यत्वसुखं च तत् ।





स्वास्थ्यमस्तु शिवं चाऽस्तु दुष्टमस्य प्रशाम्यतु ॥

Saantirastu Sivam cA astu praNaSyatvasukham ca tat |
svAsthyamastu Sivam cA astu dushTamasya praSaamyatu ||

Meaning:

May there be peace, tranquility and auspiciousness and may all discomfort and suffering be destroyed as a result of the recitation of this sthOthram! May there be sarva mangaLams along with peace and may all wicked and evil be destroyed (VyAdhi Prasamanam).

SLOKAM 81

यदस्य दुरितं किञ्चित् तत् क्षिप्तं लवणाणवि ।

स्वास्थ्यमस्तु शिवं चाऽस्तु हृषीकेशस्य कीर्तनात् ॥

yadasya duritam kincit tat kshiptam lavaNaarNave |
svAsthyamastu Sivam cA astu hrsheekeSasya keertanAt ||

Meaning:

May the sankeerthanam of the name of HrshIkEsa cast away whatever left quickly into the salty ocean! May there be Svasthi and (Mangalams), Sivam (prosperity, happiness and beatitude) as the phalan for the reciting of this HrishIkESa Naama abhimantritha sthOthram!





SLOKAM 81

एतद्रोगादिपीडासु जन्तूनां हितमिच्छता ।

विष्णुभक्तेन कर्तव्यमपामार्जनकं परम् ॥

yEtat rogAdipeeDaasu jantoonAm hitam icchatA |

vishNubhaktena kartavyam apAmArjanakam param ||

Meaning:

For gaining hitham (well being) and freedom from the harms caused by diseases, this supreme cleansing through this sthOthram should be recited by a VishNu bhakthan.

Notes:

Emphasis is placed on VishNu Bhakthi as a precedent to acquire the desired siddhi.

SLOKAM 82

अनेन सर्वदुष्टानि प्रशमं यान्त्यसंशयः ।

सर्वभूतहितार्थाय कुर्यात् तस्मात् सदैव हि ॥

anena sarvadushTaani praSamam yAnti asamSaya: |

sarvabhUta hitArthAya kuryAt tasmAt sadaiva hi ||

Meaning:

It is for sure that the recitation of this sthOthram will provide freedom from





harm caused by all types of wicked and evil happenings (ravages by the fearful diseases, the effects of grahams, poison bites). Therefore this sthOthram should be recited always for the well being of all.

Notes:

This sthOthram is not only for chasing away amangalams at a personal level but it is for the hitham of one and all (the community). It is for **Sarva BhUtha Hitham** (two footed, four footed and all the janthus).

SLOKAM 83

कुर्यात् तस्मात् सदैव ह्यो नम इति -

इदं स्तोत्रं परं पुण्यं सर्वव्याधिविनाशनम् ।

विनाशाय च रोगाणामपमृत्युजयाय च ॥

kuryAt tasmAt sadaiva hi Om nama iti -

idam stotram param puNyam sarvavyAdhi vinaaSanam |

vinaaSaaya ca rogaaNaam apamrutyu jayAya ca ||

Meaning:

This sthOthram should be recited always with the inclusion of PraNavam and nama: sabdham to gain conquest over all diseases and victory over untimely death.

SLOKAM 84

इदं स्तात्रं जपेच्छान्तः कुशैः संमार्जयेच्छुचिः ।





व्याध्यपस्मारकुष्ठादि पिशाचोरगराक्षसाः ॥

idam stotram japet Saanta: kusai: sammArjayet Suci: |

vyAdhyapasmAra kushThadi piSaacOraga rAkshasA: ||

Meaning:

This sthOthram should be recited (Japam) with a peaceful mind and at the end prOkshaNam (sprinkling of consecrated water from kalasam) should be done to chase away diseases like leprosy and, evil spirits (apasmAram, Ghosts and RaakshasAs).

SLOKAM 85

तस्य पार्श्वं न गच्छन्ति स्तोत्रमेतत्तु यः पठेत् ।

वाराहं नारसिंहं च वामनं विष्णुमेव च ॥

स्मरन् जपेदिदं स्तोत्रं सर्वदुःखोपशान्तये ॥

tasya pArSvam na gacchanti stotrametat tu ya: paThet |

vArAham nArasimham ca vAmanam vishNum yEva ca ||

smaran japei idam stotram saravadu:khOpaSaantaye ||

Meaning:

The diseases, bhUtha-prEtha-piSaasa-apasmArams and all amangaLams do not go near those who do this sthOthra PaarAyaNam. Meditation on VarAha, Narasimha, Vaamana and VishNu Moorthys during the PaarAyaNams will grant the boon of freedom from all kinds of sorrows.





Notes:

Thus comes the assertive conclusion about the Phalans of reciting this sthOthram with VishNu bhakthi imbued by VarAha-Vaamana-Narasimha dhyAnam.



prahaladavaradan - swathi peetam
(Thanks SrI Murali Desikachari)

कवितार्किकसिंहाय कल्याणगुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥

kavitArkikasimhAya kalyaaNaguNaSaaline |
SrImate venkaTeSaaya vedAntagurave nama: ||

॥ इति श्रीविष्णुधर्मोत्तरपुराणे दाल्भ्यपुलस्त्यसंवादे अपामार्जनस्तोत्रं संपूर्णम् ॥

Sri vishNudharmottarapuraaaNe dAlbhya pulastya samvAde

❀ apAmArjana stotram sampoorNam ❀

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