

# HanUmath PrabhAvam



A devotional anubhavam of Namagiri kshetram by  
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sadagopan.org



nAmakkal perumAL and ubhaya nAcchiyArs - Utsavar



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All images pertaining to the NAmagiri kshetram, Kumbakonam RAmar temple murals and the temple murals of NAmagiri found in this e-book have been lovingly provided by Sri.Lakshminarasimhan Sridhar, the author himself.

Pl. check the following site for additional pictures of the NAmakkal kshetram - [http://www.pbase.com/svami/namakal\\_narasimhar](http://www.pbase.com/svami/namakal_narasimhar)

The HanUmatah SahasranAmam included in this e-book is from ParAsara Samhitai. The entire samhitai can be accessed at:

[www.archive.org/details/SriParasaraSamhitaHanumaCharitramVol1](http://www.archive.org/details/SriParasaraSamhitaHanumaCharitramVol1)

[www.archive.org/details/SriParasaraSamhitaHanumaCharitramVol2](http://www.archive.org/details/SriParasaraSamhitaHanumaCharitramVol2)



Utsava mUrthys of NAMakkal kOil

## FOREWORD

By

**SrI nrusimha SEva Rasikan**

**Oppiliappan kOil Sri.VaradAchAri SaThakOpan svAmi**

(Editor-in-Chief of Sundarasimham-ahObilavalli E-Books series)



Sundara KaaNDam of Srimath Vaalmiki RaamAyaNam has 2,885 sLOkams. The two key personalities who dominate the above sLOkams of Sundara KaaNDam are our Jaanaki MaathA and Dheera HanumAn.

As the scout for Lord Raamachandra to locate SithA PirAtti, Veera HanumAn jumped over the ocean, arrived at Lanka and found Her in the middle of AsOKa Vanam. As Raama Daasan, HanumAn delivered the message of Lord Raamachandra and assured SithA PirAtti that the Raghu Veeran will arrive very soon at Lanka to kill RaavaNa and rescue Her from the prison in which RaavaNa had confined Her. Next, HanumAn's upadEsam to RaavaNa to surrender SitA PirAtti to Her husband, RaamA and seek His forgiveness as an ambassador of Raama (Raama DhUthan) was not accepted by the power intoxicated RaavaNa, who in turn ordered his servants to set fire to HanumAn's tail. Thanks to the power of SithA PirAtti's chastity, Agni did not cause any harm to HanumAn's tail that was set ablaze. HanumAn used that fire to burn down the city of Lanka. At the end, HanumAn quenched the fire on his tail in the sea water, returned to AsOKa Vanam and took leave of Jaanaki MaathA, reassured Her and returned to RaamA's side on the other side of the Ocean to convey the Joyous news of finding SitA PirAtti in Lanka nagaram.

The heroism displayed by HanumAn as Raama Daasan are brilliantly described by Sri Valmiki Maha Rishi in Sundara KaaNDam: <http://www.ahobilavalli.org> (E-



book # 19)

Sundara KaNDam deals with the Vaibhavam of Yeka Mukha AnjanEya (HanumAn). In another version of RaamAyaNam, there is an incident dealing with Mayil/Mahi RaavaNan, another Raakshasan with the name of RaavaNan, where we hear for the first time the exploits of HanumAn with Pancha Mukhams (Five Faces). That Pancha Mukha HanumAn killed the Mahi or Mayil RaavaNan at his place of residence in PaathALam and retrieved the kidnapped Raama and LakshMaNa. The PurANAs state that the disillusioned and battle weary RaavaNan, the king of LankA requested the help of his name sake to use black magic (necromancy) to kidnap the princes of AyOdhyA, who were proving invulnerable in the battle field. HanumAn was defending Raama and LakshmaNa out of his sense of duty at that time by forming a fort around them with his tail. Mayil RavaNan got past the defenses by taking on the form of VibhIshaNa and abducted Raama and LakshmaNa right under the nose of HanumAn. Once the real VibhIshaNa brought HanumAn to speed on what had happened and briefed HanumAn on the sure way to kill Mahi RaavaNan, HanumAn rushed to PaathALa IOkam, found Mahi RaavaNan and killed him by taking on the Pancha Mukha Svaroopam. HanumAn had to take the Five-faced form to blow out simultaneously the lamp lit with five wicks (Pancha Mukha dheepam). This was the marma sthAnam (secret spot of weakness) for Mahi RaavaNan. Once the five faced dheepam was blown out simultaneously through the blowing of the air from the five faces of Pancha Mukha HanumAn, the life of Mahi RaavaNan was extinguished. The victorious HanumAn placed Raama and LakshmaNa on His two shoulders and emerged out of the nether world and returned to the battle field. The next day, RaavaNa was killed by Lord Raamachnadra to complete His avathAra Kaaryam.

The worship of Pancha Mukha HanumAn started from then on by His devotees.

*What are the five Mukhams of HanumAn ?*

1. The east facing one is HanumAn Himself, who is celebrated in the Sundara

KaaNDam.

2. The South facing fierce Mukham is that of KarALa Narasimhan, who destroyed HiraNya Kasipu for his offenses against the Baala BhAgavathan, PrahlAdhan. Bhaktha RakshaNam is emphasized here.

3. The West facing Mukham is that of Mahaa Veera Garudan, who is Thrayee Mayee (Veda Svaroopan). He fought with Indhran and brought nectar from Svarga lOkam to release His mother from bondage.

4. The North facing Mukham is that of SrI Lakshmi VarAhan, who blessed us with the VarAha Charama sIOkam as Laghu upAyam to gain Moksham.

5. The Urdhva Mukham (Upward looking) is that of the VidhyA Murthy, Sri HayagrIvan (Jn~Anandha Maya dEvan).

All these tatthvams are invoked when one has the darsanam of Pancha Mukha HanumAn.

Each of the five Mukhams has its own Moola Mantram and Gaayathri. Each of the Mukhams receive specific naivEdhyam. For instance:

1. The east facing HanumAn is offered sundal Kadalai;
2. Narasimhan prefers Paanakam;
3. Garudan likes Honey;
4. Lakshmi VarAhan wishes to have sugar rice and Vadai.
5. Lord HayagrIvan receives the naivEdhyam of horse gram (KoLLu).

There are sIOkams for dhyAnam for Panchamukha HanumAn:

<http://www.panchamuka.org/slokas.htm>

There are few well known temples for Pancha Mukha HanumAn in Tamil Naadu

and Karanataka. This form of HanumAn was worshipped by Sage ParAsara, who blessed us with VishNu PurANam. Sage ParAsara, the Father of Veda VyAsa and grandfather of Sukha Braham is associated with two more Sri Sookthis: Poorva ParAsaryam and ParAsara Samhithai. The first one deals with the mysteries of JyOthisham, an angam of the VedAs; the second one houses the Panjaram, Kavacham, DhyAna sLOkams, AshtOtharam, Hanumath Geetha, Hanumath Hrudhayam, HanUmath Maala Mantram, Nithya dhyAna PrakAram and SanthAna Hanumath Mantram and BheejAksharams for Pancha Mukha Hanumath AarAdhanam.

ParAsara Samhithai is a treasure house for Pancha Mukha HanumAn worship. This samhithai created by Sage ParAsara has 50 chapters extolling the life history, greatness, intelligence, strength, fame, courage, fearlessness, agility and skill in speech (Vaak PaDuthvam) of HanumAn, who is slated to become the next Brahma Devan.

ParAsara Smhithi is thus an encyclopedia on the Vaibhavam of Yeka and Pancha Mukha HanumAn, who is the embodiment of Daasya Bhakthi. He is recognized as the SaakAra Murthy (Vigrahavaan/embodiment) for Bhakthi just as HanumAn's Lord is saluted as the embodiment of Dharma (DharmO VighravAn). The best place for worship of HanumAn has been pointed out by the Samhithai to be the plantain fields.

The oldest known sannidhi for the UpAsanaa Moorthy (Pancha Mukha HanumAn) is at MantrAlayam (Pancha Mukhi) at KarnAtaka on the south bank of river TungabhadhrA. Here Sri RaaghavEndhra SwamigaL (1601-1671 C.E) performed AarAdhanam for Lord Raamachandra and His Daasan, Pancha Mukha AanjanEyan. There is a temple for Pancha Mukha HanumAn at KumbakONam, the birth place of SrI RaghavEndhra Swamy. There is another famous temple for Pancha Mukha HanumAn at East Tank Street, Mylapore inside a Battar's house. More recent temples are at the village of Periya Kuppam near ThiruveLLUr (Viswa Roopa Pancha Mukha HanumAn, who is 40 feet tall and has 10 hands and resplendent faces carved



out of monolithic green granite from Hassan, KaranAtaka). The other recent shrine for Pancha Mukha HanumAn is at Paappan ChAvadi near PondicchEry. The monolithic form of Pancha Mukha HanumAn is carved out of a 150 ton granite piece from the Pazhya Seevaram village on the bank of PaalAr (Garuda Nadhi) near Kaanchipuram. It is interesting to note that Pazhaya Seevaram (SrI Varam) village is an ancient Nrusimha KshEthram, where SrI Devi worshipped Lord Narasimhan.

My dear friend, Sri Sridhar Lakshmi Narasimhan visited Naamakkal recently, where the threads of SrI Devi's tapas to see SrI Narasimhan as the HiraNya SamhAra Moorthy, the sojourn of HanumAn at Naamakkal during His flight to HimAlayAs to bring the Sanjeevini oushadham come together beautifully. Sri Sridhar tells us in his inimitable way the Sthala PurANam with outstanding murals from Naamakkal (Naama Giri) and presents us the beautiful images of the towering HanumAn (SanjeevirAyan) standing majestically without a roof over His head. After TrethA Yugam, when His UpAsanaa Moorthy, Lord Raamachandran ascended to Sri Vaikuntam after His avathAra Kaaryam was over, HanumAn accepted the invitation of SrI Narasimhan to stay at Naamakkal to engage in performing Kaimkaryams to the ArchA Moorthys at Naamakkal with the NaamAnkitham of Raama Daasan. adiyEn wishes all the readers the darsana soubhAgyam of Naama Giri ThAyAr SamEtha Veera Narasimhan's sevai at Naamakkal in Salem district of Tamil Naadu.

SeegramEva Darsana SoubhAgya PrApthirasthu

- Oppiliappn Koil VaradAchAri Sadagopan



Pancha Mukha Anjaneyar - NAMakkal KOil Mural

श्रीः

# HanUmAth PrabhAvam



There are few stories in this world that can compare to the divya caritram of Sri RAmachandramoorthy and His beloved sishyan, HanumAn, in bringing instant joy and intense devotion to one and all. (Annotated commentaries of Sundara Kandam can be found at [http://www.ahobilavalli.org/ebooks\\_s3.htm](http://www.ahobilavalli.org/ebooks_s3.htm) ). It is the story that qualifies as auspicious at all three levels:

1. Reading the RAmAyaNam
2. Listening to the recitation or discourses on RAmAyaNam
3. Thinking of the RAmA kathA as well as seeing the divya mangaLa moorthy's of the divya kshetrams that have been eulogized by our great aazhvArs and aachaaryaas.

It is often said that where the story of RAmA is being recited, there the vAyu Putran (Hanuman) makes his presence with folded hands and tears of joy in his eyes:

"yatra yatra raghunAtha kIrtanam

tatra tatra kruthumhastkAnjalim

bhAshpavAri paripoorNa locanam

mArutIm namata rAkShasAntakam"



*In the footsteps of SrI RAmA:*

So before we travel to the sacred stalam of nAmagiri and have a darshan of the nruhari bhagavaan, nAmagiri thAyar and Their ever devoted shishyan, Hanuman, let us for a moment travel back in Time to trEta yugA.





Sri RAmAn - Thirupathi



It was the era of RAMAchandra Murthy. Dasaratha, the King of Ayodhya wanted to coronate his eldest son, Prince RAMA as the King of Ayodhya. Evil Mandara (Kuni), servant maid of Kaikeyi (RAMA's step-mother), who resented RAMA, poisoned Kaikeyi's mind by reminding her mistress of the boons granted by King Dasaratha. Kaikeyi was persuaded and pressed her husband to fulfill the promises made to her by him earlier.

Her request was:

- (1) her own son Bharatha should be crowned instead of RAMA and
- (2) RAMA should be exiled to the forest for 14 years (Vana Vaasam).

The king had no choice except to fulfill his earlier promises to Kaikeyi and as a result Lord RAMA abandoned the throne out of respect for his father and following the command of his father (**Pithruvakya Paripalanam**) left for the forest; Sita Devi and Lakshmana joined him on this vana vaasam. The heart broken Dasaratha died. Bharatha had no interest in being the king and hated his mother for scheming to deprive Raama from becoming the rightful inheritor of the kingdom. Bharatha, his mother and step mothers went to meet RAMA in the forest to persuade RAMA to return to Ayodhya to be coronated as per his father's heart-felt desire. RAMA was against breaking the promise made to his father and declined Bharatha's and His mothers' requests to return to Ayodhya. He blessed Bharata to rule the kingdom in his absence with the protection of His Paadhuka. A dejected Bharatha returned to Nandigram and placed the Paadhukas of his brother on the hereditary throne and ruled as a servant of the Raama Paadhuka.

RAMA proceeded with His avathara kaaryam and destroyed the ogres, who were causing harm to the sages of DandakAranya. On the way, Ravana's sister, Surpanaka showed up and invited RAMA to abandon Sita and marry her. RAMA had her disfigured through Lakshmana for the insults that she made to Sita. Angry Surpanaka minus ears and nose ran to her brother Ravana's court in Lanka and wanted her brother to destroy RAMA and make Sita his own wife.





**Bharata performs RAMa PADUKA PattAbhishekam  
(Kumbakonam RAmA koil murals)**

Ravana was overwhelmed by the description of the beauty of Sita by Surpanaka and went to the hut in the forest, where RAMA was residing with His wife. He used stealth to abduct Sita Devi, when RAMA-Lakshmanas were away from the hut and took her to Lanka and imprisoned her at the Asoka Vanam. RAMA was heart broken, when He found out that Sita Devi was abducted.

RAMA went in search of Sita devi. Jatayu, the old eagle king told RAMA about the abduction of Sita Devi by Ravana with whom he had engaged in fight and yet had failed to protect Sita Devi, the daughter in law of his dear friend, King Dasaratha.



## RAMA MEETS HANUMAN

During their wanderings in the forest in search of Sita Devi, RAMA and Lakshmana met Hanuman (SiRiya thiruvadi) and his king, Sugriva. RAMA vowed to help Sugriva, for the offenses committed by his brother Vaali and after killing Vaali, crowned Sugriva as the king of Monkeys. Sugriva sent Hanuman and a band of VANARAAS in search of Sita Devi down south.

On learning from Sampathi, the brother of Jatayu that Sita is at Lanka (present day Sri Lanka), Hanuman flew across the sea and reached Lanka. He met Sita Devi and gave Her the ring given by RAMA and also collected Sita Devi's Choodamini and assured Her that RAMA will invade Lanka and kill evil Ravana and then take Sita Devi back to Ayodhya.



**Hanuman gives ring to Sita (NAMakkal Temple Mural)**

While at Lanka, as an emissary of RAMA, Hanuman tested the enemy so as to report their strengths and weaknesses to RAMA. Fighting with the raakshasaas of Ravana, Hanuman set fire to the city. But when challenged by the BrahmAstram deployed by Indrajit, the powerful son of Ravana, Hanuman



Sri RAmAn hears good news from HanuMAn - ChUDAMaNi pradAnam



let himself be captured, in deference to the power of BrahmAstram. He reached Ravana's court and advised Ravana to surrender before Lord RAmAchandra and return Sita Devi to RAmA inciting the wrath of Ravana, who decided to kill HanumAn. But the good counsel of VibhishaN, the pious brother of Ravana, prevailed against Ravana's rage and secured HanumAn's release. So Ravana ordered his servants to set HanumAn's tail on fire as punishment. But SitA mAtA's piety and purity protected HanumAn against the power of Agni and instead the fire burnt down the palaces and mansions of Lanka.



**HanumAn in the court of Ravana**

Then crossing the ocean once again Hanuman bore the happy news of finding Sita at the Asoka Vanam in Lanka to Sri RAmA. Sri Rama then decided to invade Lanka and retrieve Sita from Her prison there.

On their way to Lanka, RAmA and his entourage reached the sea shore (Present day Dhanushkodi-Sethu). On obtaining permission from the samudra rajan to build a dam (Sethu) across the ocean to reach Lanka, the army of RAmA made up of monkeys and bears built a Sethu/bridge to Lanka. The nAmA



mahima of RAMA made the heavy boulders with His name written on them float like cork on the sea.



**Bridge across ocean and a divine pat for a squirrel**

RAMA along with His Vaanara Senai reached Lanka on top of that bridge and waged a battle with the mighty army of Ravana. In the battle almost all of Ravana's soldiers and most of his kith and kin's were killed.

Lakshmana hit by a powerful arrow aimed at him by Indrajit, well-versed in magical arts fell down faint. Hanuman got deputed to get the Sanjeevani Herb from the Sanjeevi Mountain in HimAlayas within a stipulated time as suggested by the vaithiyar. Upon reaching the mountain after flying at incredible speed, Hanuman found it hard to identify the required herbs.

So mindful of the shortage of Time, he uprooted the entire Sanjeevi Parvatham and flew back to Lanka! There the Mrutha Sanjeevani herb was identified and then Lakshmana and all Vanaras were brought back to life. There was much rejoicing and applauding (karaghosham) in Lord RAMA's camp.

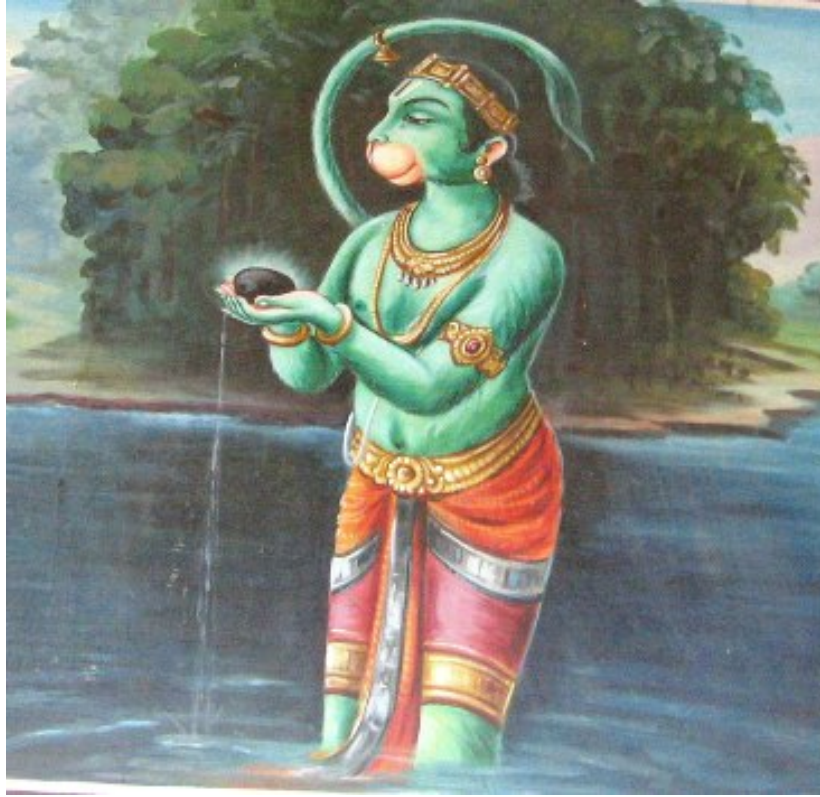


HanumAn brings the Sanjeevini parvatham



## THE ORIGIN OF NAMAGIRI KSHETRAM

HanumAn then safely returned the Sanjeevini Parvatham back in its original place at Himalayas near Gantaki River. After placing the Sanjiveeni Parvatham back, HanumAn refreshed himself by taking a bath in Gantaki River (Present Day Divya Kshetra of SaligrAmA where you find SaligrAmA for your day to day worship in house). As he got out of the water, he found a SaligrAmA Moorthy in his hand, He thought it as Bhagavath sankalpam and wanted to keep the moorthy for his personal worship,



### HanumAn finds a SaaligrAmA shila in the Gantaki river

He then flew back to Lanka and it was close to Sandhya Kaalam. He was then near present day Naamakal. Seeing the Kamala Theertham there, he decided to alight and perform the Sandhyavadhanam at the Theertham. But He was faced with a predicament! As a rule SaligrAmA moorthys should not be placed on the ground, so he searched for a person to whom he could hand over the saaligrAmAm and proceed to do the Sandhyavadhanam.





ThAyAr doing penance on the banks of Kamala Theertham

Thanks to his good luck, he found a Divine lady in the banks of the Kamala Theertham doing prayer. He approached her and explained his situation to Her. Then he requested if she would help him by taking care of the Saligrama while he performed his sandhyavandanam. The divine lady told Hanuman that she will help him, but he should come back soon. Hanuman went and performed Sandhyavadhanam and then started doing Raama Naama Sankirthanam, he got so deeply involved in the Naama sankeertanam that he forget about the SaalagrAmA Moorthy and also the words of the Divine lady.



### **Hanuman hands over the saalagramam for safe-keeping**

So when at last he came back to self from Raama naama japam it was too late and he saw a huge mountain in front of him. He was astonished to find such a big mountain in front of him and asked the divine lady what had happened to the SaalagrAmA he gave. She responded that since Hanuman did not come soon and she had to place the SaalagrAmAa in the ground and it had become a huge Mountain.





### **ThAyAr places the saaligrama on the ground**

Hanuman was very unhappy and tried to lift the mountain thinking that since he has lifted a huge mountain like Sanjeevi Parvatham before and it would be an easy task to lift this comparatively small mountain in front of him. He tried lifting it but found it to be of no avail. Next he tried pulling it off the ground by his tail and did not succeed.



### **HanumAn tries in vain to lift the rock**





ThAyAr wished to witness PerumAL's Narasimha avatAram at NAMakkal

He then began to wonder about this strange situation in which his every effort to lift the hill was failing. He wondered also about the identity of the divine lady.

Immediately an asariri (a divine voice) told that the divine lady was none other than Goddess Mahalakshmi Herself. The Lord stayed as a mountain to fulfill the promise to His divine consort, who wanted to witness Lord Narayana's Narasimha Avatharam there. The Mountain is the manifestation of Lord Narasimha and Lord Ranganatha. Then BhagavAn told that He wished to remain there and bless His devotees. Since Mahalakshmi performed Naama japam at this SalagrAmA Shila Kshetram, this Sri Kshetra came to be known as Naamagiri Kshetra and the Thayar/ Mahalakshmi is known as Naamagiri Valli.



**ThAyAr and HanumAn worshipping Sri Nrusimha PerumAL at NAmagiri**

Then the Asriri also announced that to appreciate HanumAn's untiring service and his great devotion to Lord Sri RAmA, he had been bestowed with a boon from Lord Narasimha. The boon was that when Lord Sri RAmA returned back to His heavenly abode of Sri Vaikuntham, HanumAn would come and serve Lord



Sri Narasimha at Naamagiri Kshetra. On hearing this, SiRiya thiruvadi's heart was filled with joy. HanumAn thanked Lord Sri Narasimha and Goddess Sri Namagiri Lakshmi for the blessings.

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## AHI-MAHI RAVANA AND BHAGAVAN'S VATSALYAM

After paying his respects to Lord Narasimha and Goddess NAMagirivalli he returned back to Lanka and joined the War. HanumAn played a vital role in RAmA - Ravana Yuddha. With the blessings of Lord Narasimha, HanumAn won over the Ahi Mahi Ravana. The story goes like this: another demon King named Ahi Mahi Ravana, the ruler of paathala on the request of Ravana, the king of Lanka, kidnapped RAmA and Lakshmana right under the nose of HanumAn, when HanumAn was guarding them. Ahi Mahi RavanAn took Lord RAmA and Lakshmana to Paathaala Loka. On the advice of Vibhishana, HanumAn descended into the Paathaala Loka, located RAmA and Lakshmana and killed Ahi Mahi Ravana, having learned the secret of his life force. This episode goes to prove as to how BhagavAn uses various vyAjyams to show the greatness of His devotees to the world. Being the avathAram of SrIman nArAyaNan, Lord RAmA, had He so wished could have killed the demon Ahi Mahi Ravana in a second, by Himself. Yet He chose to eclipse His own powers so that HanumAn's dedication may be highlighted in this world. Such is His dayaa and karuNa towards His loved ones!

*RAvaNa vadam, RAmA pattabhishekam and His ascension to Sri VaikuNTham:*

Lord Sri RAmA killed Ravana the demon King and he installed Ravana's younger brother Vibhishana as the king of Lanka. Then everyone traveled back to Ayodhya, where RAmA's Pattabhishekam took place. Many years later, Sita Maathaa was sent to the forest by Lord Raama, again as part of His leela to establish dharmam and equal justice for all in this world. His sons, Lava and Kusha's birth took place in Sage Vaalmiki aasrAmAm. Few years later, Lord Raama performed Ashwamedha Yaagam; Lava and Kusha captured the royal horse and a fight ensued with Raama's army; Raama Himself joined the battle and recognized that Lava and Kusha were his sons. At this time, SitA Devi invoked Bhoo Devi, Her Mother and returned to Her abode. Some time



Hanuman carries Sri Rama and Lakshmana on his shoulders from pAthala loka

afterwards RAMA performed the coronation for Lava and Kusha and Himself returned back to His supreme abode of Sri Vaikuntham. HanumAn chose to stay on this earth and devote his time for Raama Kathaa sravaNam and dhyAnam on His Lord. HanumAn returned to Naamagiri Kshetra to serve Lord Narasimha. When he arrived there, he could not see the Lord who was in the middle of Cave Mountain, so he started increasing his height till he reached the level where he could see the Lord's Feet. Even today, it can be seen that Siriya Thiruvadi's eyes and Lord Sri Narasimha feet are in a straight line.



**The colossal HanumAn at NAMakkal**





## NAMAGIRI KSHETRAM-VIRTUAL TOUR

So after the brief encapsulation of the RAmA kathA and the origin of the nAmagiri sthalaM, let us look at the virtual tour of the temple and also understand the Kshetra Mahima.



**NAmagiri ThAyar**

Namagiri Thaayar's sannidhi is found as one enters the temple and then takes a turn to the left. It is an extraordinary visual treat to see Her majestically seated there. Here no photography is allowed in Moola Sthanam. Her kaarunya katAksham captivates one such that it is impossible to take one's eyes away from Her. Coming out of the Sannidhi, there is a big Portrait of Namagiri Valli



thAyAr. (adiyEn tried photographing it but much to adiyEn's dismay, could not capture it. But Sri Raaja Bhattar after coming back from Sevai gave adiyEn a big picture of ThAyAr, the same portrait which was near the Thayar Sannidhi! adiyEn came to know that Sri K S Elongovan spent Rs.17,000/- to get this Portrait drawn, a great Kaimkaryam. Later adiyEn also got a gift from Sri K S Elongovan in the form of original pictures taken by him of Thayar, Perumal and SiRiya Thiruvadi.)

### *nAmagiri thAyAr*

Let us know some more details on our divine Mother. Her eyes are the most merciful and she is seated on a huge Lotus; She has chaturbhujA. In the two upper hands, she holds beautiful Lotus/Padmam. Through the two lowers hands, she displays Abhaya and varadha mudhrAs. She also has a Silver staff in her hand. Her glory is spread throughout the world. Here all devotees come and pray with full heart and they put forward their problems to her: whether it be longing for progeny or cure the disease or request for job etc.

1. Bhattar informed adiyEn that Sri Adhi Shankaracharya has presented Our Thayar with Gold Oddiyaanam (Golden belt).
2. The King of Mysore gave a Golden Statue of Namagiri Thayar and also the Sri / Lakshmi yantra drawn on gold.
3. She is Vara Prasadhi. The Bhattar informed that she blesses Her children by appearing in their dreams and instruct them on ways to solve their problems. adiyEn was also informed that She showered her fullest blessings on great mathematician Sri Srinivasa RAmAnujam of Thirukudanthai aka Kumbakonam. She taught the crucial Mathematical problems and also the answers for them to him in dreams. He has openly admitted in a conference that Namagiri Thayar has showered Her full krupa on him.
4. A great musician Sri Pallavi Narasimhachari is also a blessed person in that

Mother Goddess Herself taught lot of new Pallavis to Him in his dreams.

5. There were many devotees in the Temple that adiyEn met and who shared their own personal accounts of the many blessings they had received from the thAyAr.
6. It is said the touch of ThAyAr's silver staff on the head of any person with mental illness removes the inauspiciousness.



**Naamakal utsava mUrthys**

### *Adbhuta kEsari*

After paying obeisance to ThAyAr and receiving Her blessings, it is Time to bow low at the feet of the adhbudha kesari Sri Narasimha swAmy in the Cave Temple. For that one has to walk a little further from ThAyAr's sannidhi and climb a few steps. Inside the Temple the gambhIram and ferocious beauty of the splendid mUrthy of Nruhari Perumal takes one's breath away.





NAmakkal Sri Narasimha swAmy

He is a very big Moorthy and it is said that He is seated on a rathna Simhasanam (A divine seat studded with Precious stones). He appears in the yogic posture of Veera Asana facing the West. Veera Asana is one of the Yoga posture, in which body remains stiff and straight and mind remains strong and brave. The West facing posture is in itself considered a rarity. According to vAsthu Science if one sits in east direction facing west it will give immense courage and powers. So by the darshan of the veera simham who is seated facing the West direction, the devotees are renewed with the immense energy and courage flowing from Him.



**utsavar - NAmakkal**

He is wearing a Makutam or crown known as Varadha; he has swarna Kundalam, wearing beautiful malai and his body is smeared with sandal paste. He also has chaturbhuja like Thayar. In the upper right hand he is holding the Chakra and it is rare posture to have prayoga Chakram, not the regular Chakram. In the left upper hand he holds the Shanku. His lower right hand is in Aaswasna Mudhra again, a rare posture. Then his lower left hand is placed on his left



knees. Our Thayar stays in his right chest (Vakshathalam), he is adorned with a SaligrAmA Maalai containing 108 SaligrAmAams, he holds a silver brahma dhandam (a silver staff); this is to nullify the evil and black magic. As desired by Mahalakshmi, here lord is sitting after the Hiranya Samharam, same angry expression is seen in His eyes.

In the dark cave, His eyes glow in the light of ghee lamp. One can also see here the images of Sanakan, Sanathan, Suryan, Chandran, Brahma and Rudhran. It is said that Sanakan and Sanathan are conveying to the Lord the happenings in the world in both the ears. Suryan and Chandran are doing the Kainkaryam of VeNN Saamaram. Brahma and Rudhran have come down to earth to worship our Adbutha Nara Kesari. It is one of the very few temples, where one can see all the three Moorthys at one site. Lord is giving the darshan after slaying Hiranyan and one can still see some blood stains in His right palm.



**PerumAL in Garuda vAhanam - NAMakkal**

This Cave temple is one of the best example of the architecture and sculpture



of Pallava Kingdom. This cave is very big in size and has been designed by carving as roof, floor and pillars. We can say that this is one of the special cave temples of Lord Narasimha with lot of unique features. It reminds adiyEn of Baadaami Cave temples of Karnataka. There is a huge Ugranarasimhar Perumal in these caves known for their splendid period architecture linked to the Chalukya King, Pulakeshi.

sadagopan.org



aswa vAhanam

## NAMAKKAL ANJANEYAR

Next, after the darshana sowbhAgyam of thAyAr and perumAL, it is now time for the grand finale. Walking out of the main temple one arrives at the place of our beloved SiRiya Thiruvadi. Here HanumAn manifests himself as a gigantic mUrthy, which is a rare sight. Let us pay our respect with a small dhayana Sloka composed especially for SiRiya Thiruvadi of Naamakkal:

**"Chandraabham charanaravindha yugalam kowpeenam mouncheedharam**

**Baalam soNitha tharam thrikooda vadhanam yagnOpa-veethaanchanam!**

**Hasthaabhyaam anjalisputam aaravali kundalam pasyath**

**Lamba sikham Sri Vaayu puthram bajeth!! "**

It means:

"Sri HanumAn's face is shining like moon! His feet are just like fresh lotus. He is wearing a short golden dress - kaupeena (loin cloth) and deer's skin in hip (resembles his scared divinity)! He wears Yagnopaveetham (Holy thread) circling left shoulder and hip which looks like a cross belt (This is a symbol scared to Sri Vaishnavaas)! The BrahmachAri aspect of HanumAn is emphasized here (Kaupeenam, Mounchi, YajnOpaveetham, Kundalam etc) He wears big golden ear rings which are moving east to west! He has a long Sikhai (Hair is properly brushed and neatly combed and tied at the back side. This is also one of the symbols scared to Sri Vaishnava)! Raama Daasa bhAvam is expressed thru Anjali Hastham and with all the above mentioned attributes, Sri HanumAn stands on sacred lotus! I pray to this HanumAn who is the son of Vaayu."

We can also say Lord Sri HanumAn is the Leader of the entire kulam of Sri Vaishnavas; He is the greatest devotee of Lord Sri Ram, he is the powerful Knight and Commander of the army of Monkeys, and he is one of the key people of the greatest epic RAmAyana.





**NAmakkal Anjaneyar**





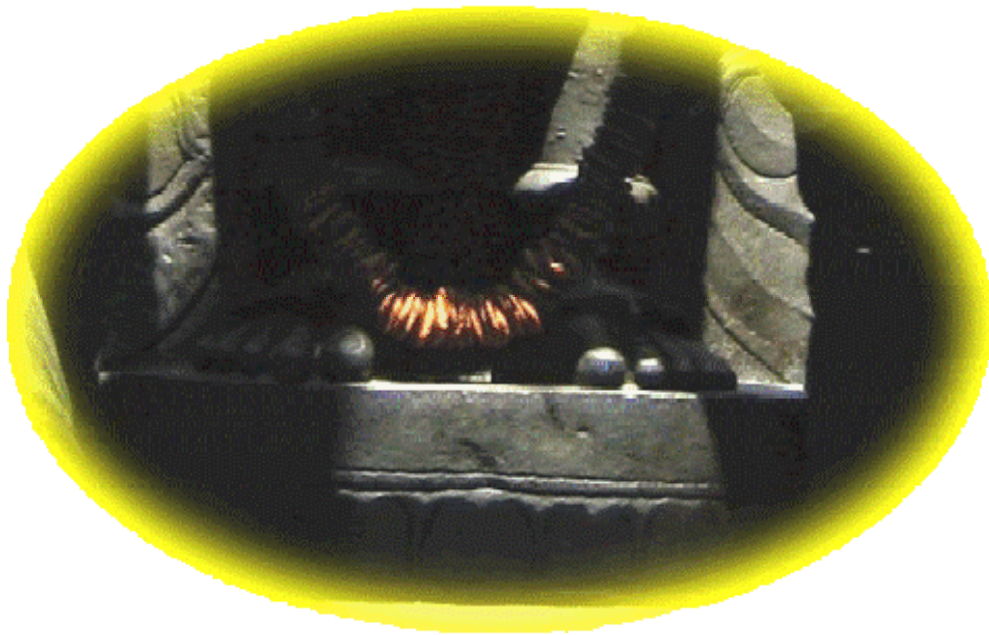
A radiant face with kundalams



yagnopaveetam



kaupenam, deer skin and knife



Standing on a lotus pedestal





### **RAma dAsa bhAvam expressed thru anjali hastam**

When Lord Sri Ram decided to go back to his divine abode, Sri Vaikuntham, He asked Sri HanumAn also to join him. But Sri HanumAn wanted to live in this Bhoolokam and do RAma nAma Japam for ever and ever. Lord Sri Ram had blessed Sri HanumAn to be "Chiranjeevi" (unlimited life). Also, he ordered Sri HanumAn to guide this world towards spiritual thoughts, save Dharma and devotees, help the living beings and mankind from all the problems. Then RAma, Lakshmana, Bharatha and Shatruguna left for Sri Vaikuntham. Then HanumAn left Ayodhya and remembered the Divine Command of Lord Sri Narasimha Swami (refer the above mentioned story of Naamakkal Narasimha). He reached Naamagiri kshetram (divine place, and present day it is called as Naamakkal).

Like Lord Brahma hosting the Brahmotsavam of Lord Sri Srinivasa at Thirupathi, Here in Naamakkal temple, Sri HanumAn hosts all the festivals.



Being a sacred Sri Vaishnava, Sri HanumAn receives the first maryAdhai in all the festivals. Look at Sri HanumAn and enjoy his wonderful gigantic figure with Big and beautiful eyes, Curved eyebrows and Lengthy ears, Wide mouth and Bulged chin, Broad Chest and Muscular Shoulders. That is the divine look of Sri HanumAn standing on a big sacred lotus at Naamakal.

Naamakal SthalapurANam sampoorNam.



The contact details of Raja Bhattar:

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Kottai, Namakal 001.  
Tel: 0 94429 57143.

Sri Elangovan, the official photographer of Kumudam Josiyam can be reached at the above address. He is the one, who created the big and beautiful painting of SrI Naama Giri Devi.

**NOTE:**

☆ HanumAn chAlisA composed by GoswAmi Tulsidas and rendered by the sweet voice of Late Smt. M.S.Subbhalakshmi can be accessed at:

<http://www.musicindiaonline.com/music/devotional/album.417/language.10>

☆ The text for HanumAn chAlisA can be found at:

<http://www.prapatti.com/slokas/sanskrit/hanumaanchalisa>

A scenic view of a large, reddish-brown rock formation, likely a natural rock shelter or cave entrance, situated on a hillside. The rock face is textured and shows signs of weathering. In the foreground, a small boat with a canopy is on the water, and there are some green plants and bushes. The sky is clear and blue. The text "HanUmath" and "SahasranAmam" is overlaid in yellow on the image.

# HanUmath

# SahasranAmam



ksheera thirumanjanam



SRI PARASARA SAMHITA - HANUMATH SAHASRANAMAM

श्री पराशर संहिता

अष्टाशीतितमः पटलः

— श्रीराम प्रोक्त मुख्य सहस्रनाम स्तोत्रम् :-

श्री मंत्रेयः ।

श्लो॥ दुःखसङ्घो निवृत्यर्थं - ब्रूहि मे कषणानिघे!  
भूयोऽपि कृपया श्रद्धान् - किञ्चित्सावन मुत्तमम् ॥ १

श्री पराशरः :- ऋषयः ऊचुः ।

श्लो॥ ऋषे लोहगिरिं प्राप्तः सीता विरहकातरः  
भगवन् किथिधा द्रामः - तत्सर्वं ब्रूहि सत्वरम् ॥ २

वाल्मीकि उवाच :-

श्लो॥ मायामानुष देहोऽयं - ददर्शान्ने कपीश्वरम्  
हनुमत्तं जगत्स्वामि - बालार्कसम तेजसम् ॥ ३  
स सत्वरं समानय - साष्टांगं - प्रणिपत्य च  
कृताञ्जलि पुटो भूत्वा - हनुमा जाममश्रवीत् ॥ ४

श्री हनुमा तुवाच :-

श्लो॥ धन्योऽस्मि कृतकृत्योऽस्मि - दृष्ट्वा त्व त्पादपङ्कजम्  
योगिनाम ध्यगम्यं च - संसारभय नाशनम्  
पुरुषोत्तमं च देवेशं - कर्तव्यं तं श्लिवेद्यताम् ॥ ५

श्री रामवम्भ उवाच :-

श्लो॥ जनस्थानं कपिश्रेष्ठ! - कोऽप्यागत्य विदेहजाम्  
हृतवान् विप्रसंवेषो - मारीचानुगते मयि ॥ ६  
श्लो॥ गवेष्य साम्प्रतं वीर! - जानकी हरणे तमः  
त्वया गम्यो न को देश - स्त्वंच ज्ञानवतावर!  
सप्तकोटि महामन्त्र - मन्त्रितादयवः प्रभुः ॥ ७

गृह्यमः :-

श्लो॥ को मन्त्रः किञ्च तद्धानं - तन्नो ब्रूहि यथार्थता  
कथा सुधारसं पीत्वा - तृप्यामः परंतप ॥ ८

वाल्मीकिः :-

मन्त्रं हनुमतो विद्धि - भुक्तिमुक्ति प्रदायकम्  
महारिष्ट महापाप - महादुःख निवारणम् ॥ ९

मन्त्रम् :

ओं ऐं ह्रीं श्रीं हनुमते । रामदूताय । लङ्का विध्वंसनाय । अञ्जनी  
गर्भ सम्भूताय । शाकिनी ङाकिनी विध्वसनाय । किलिकिलि वू श्रु कारेण  
विभीषणाय । हनुमद्देवाय । ओं ह्रीं श्रीं ह्रीं हां हुं फट् स्वाहा ।

श्लो॥ अन्यं हनुमतो मन्त्रं - सहस्रनाम संज्ञितम्  
जानस्तु ऋषय स्सर्वे - महादुरितनाशनम् ॥ १०  
यस्य संस्मरणात् सीता - लब्ध्वा राज्य मकण्ठकम्  
विभीषणाय च ददा - वात्मानं लब्ध्वा न्यथा ॥ ११  
सहस्रनाम सन्मन्त्रं - दुःखाद्योष निवारणम्  
वाल्मीके! ब्रूहि न स्तूर्ण - शुभूपामः कथापराम् ॥ १२

वाल्मीकि वचनम् :-

श्लो॥ ऋषवस्तु ऋषय स्सर्वे - सहस्रनामकं स्तवम्  
स्तवाना मुत्सवं दिव्यं - सदर्थस्य प्रदायकम् ॥ १३  
ष॥ अस्यथी हनुमत्सहस्रनामस्तोत्र मन्त्रस्य श्रीराम चन्द्रशुभि-  
अनुष्ठुप्छन्दः । श्री हनुमान् रदो देवता । ह्रीं श्रीं हूं हां  
शीषं । श्रीं इति शक्तिः । किलिकिलि वू श्रु कारेण इति कीलकं ।  
लङ्काविध्वंसनेति कवचं । मम सर्वोद्भव शान्त्यर्थे मम सर्वकार्य  
सिद्ध्यर्थे जपे विनियोगः ॥ ऋष्यःदिकं विन्यस्य ॥ १४

ओं ऐं हनुमते रामदूताय - अंगुष्ठाभ्यां नमः । लङ्का विध्वंसनाय -  
सर्जनीभ्यां नमः । अञ्जनीगर्भ सम्भूताय - मध्यमाभ्यां नमः । शाकिनी  
ङाकिनी विध्वसनाय - अनामिकाभ्यां नमः । किलिकिलि वू श्रु कारेण  
विभीषणाय हनुमद्देवाय - कनिष्ठिकाभ्यां नमः । ओं ह्रीं श्रीं ह्रीं हां  
हुं फट् स्वाहा - करतल करपृष्ठाभ्यां नमः ॥ ओं ऐं हनुमते रामदूताय-  
हृदयाय नमः । लङ्का विध्वंसनाय - शिरसि स्वाहा । अञ्जनीगर्भ सम्भूताय-  
शिखायैवपद् । शाकिनी ङाकिनी विध्वसनाय कवचाय हुं । किलिकिलि  
वू श्रु कारेण विभीषणाय हनुमद्देवताय - नेत्रत्रयाय वीषद् ।



ओं ह्रीं श्रीं ह्रीं हां हूं फट् स्वाहा - अस्वाव फट् । भूर्भुवः स्वः  
मिति दिग्बन्धाः :- १५

ध्यानम् :

श्लो॥ प्रतप्ता स्वर्णवर्णाभिं संरक्तादण लोचनम्  
सुप्रीवादि युतं ध्याये - सीताम्बर समावृतम् ॥ १६  
गोष्पदीकृतधारीणां - पुच्छ मस्तक मीश्वरम्  
ज्ञानमुद्रां च विभ्राणं - सर्वालङ्कार भूषितम् ॥ १७

श्रीरामश्च उवाच :-

श्रीं हनुमत् सहस्रनाम स्तोत्रम्

श्लो॥ हनुमान् श्रीप्रथो वायु - पुत्रो सन्नोऽनघोऽजरः  
अमृत्यु र्बीरवीरश्च - ग्रामघातो जनाश्रयः ॥ १८  
धनदो निर्गुणेशूरो - बीरो निधिपतिर्भुनिः  
पिङ्गाक्षो बरदो वाम्भी - सीताशोक विनाशकः ॥ १९  
शिववर्षः परोऽव्यक्तो - व्यक्ताऽव्यक्तो धराधरः  
पिङ्गकेशः पिङ्गरोमा - श्रुतिगम्य स्तनातनः ॥ २०  
अनादिर्भगवान् देवो - विश्व हेतुर्जनाश्रयः  
आरोग्यकर्ता विश्वेशो - विश्वनाथो हरीश्वरः ॥ २१  
भर्गो रामो रामभक्तः - कल्याणः प्रकृतिस्थिरः  
विश्वम्भरो विश्वमूर्ति - विश्वाकारश्च विश्वनः ॥ २२  
विश्वात्मा विश्वसेव्योऽथ - विश्वो विश्वहरो रविः  
विश्वचेष्टो विश्वगम्यो - विश्वध्वजः कलाधरः ॥ २३  
ऽलवङ्गमः कपिश्रेष्ठो - ज्येष्ठो विद्या वनेचरः  
बालो वृद्धोयुवा सत्त्वं - तत्सगम्य स्तुतोऽह्वयः ॥ २४  
अञ्जनासूक्तु रव्यग्रोः - ग्रामघातो धराधरः  
भूर्भुवस्स्व भंहलोको - जनोलोक स्तपोऽव्ययः ॥ २५

सत्यमोक्षारगम्यश्च - प्रणवो व्यापकोऽमलः शिवोधर्मप्रतिष्ठाता - रामेष्टः फल्गुनप्रियः ॥	२६
गोव्यदीकृत वाराशिः - पूर्णकामो धरापतिः रक्षोघ्नः पुण्डरीकाक्ष इशरणागत वत्सलः ॥	२७
जानकी प्राणदाता च - रक्षः प्राणायहारकः पूर्णसर्वः पीतवासा - दिवाकर सप्तप्रभः ॥	२८
द्रोणहर्ता शक्तिनेता - शक्ति राक्षस मारकः रक्षोघ्नो रामदूतश्च शाकिनी जीवहारकः ॥	२९
भुभुक्कारहताराति - गर्वः पर्वतभेदनः हेतुमान् प्रायुबीजं च - विश्वभर्ता जगद्गुरुः ॥	३०
जगत्प्राता जनन्नाथो - जगदीशो जनेश्वरः जगत्पिता हरिश्श्रीशो - गरुडस्य भञ्जनः ॥	३१
पार्श्वध्वजो वायुवृत्रोऽमित पुच्छोऽमितप्रभः त्रय्यपुच्छः परब्रह्मा - पुच्छो रामेष्ट एव च ॥	३२
सुग्रीवादिगुप्तो ज्ञानी - वानरो वानरेश्वरः कल्पस्थायी चिरञ्जीवी - प्रसन्नश्च सदाशिवः ॥	३३
सन्नृति स्सद्गतिर्भुक्ति - मुक्तिदः कीर्तिदायकः कीर्तिः कीर्तिप्रवर्धकश्च - समुद्रेश्वीप्रद दिशवः ॥	३४
उदधिक्रमणो देव - संसार भवनाशनः वाग्निदग्धनकृद्दिव - जेता विश्वप्रतिष्ठितः ॥	३५
लङ्कारिः कालपुरुषो - लङ्केश गृहभञ्जनः भूतावासो वासुदेवो - वसुस्त्रिभुवनेश्वरः ॥	३६
श्रीरामदूतः कृष्णश्च - लङ्काप्रासाद भञ्जनः कृष्णः कृष्णस्तुत इशान्त - इशान्तिदो विश्वपावनः ॥	३७
विश्वभोक्ता च मारीघ्नो - ब्रह्मचारी जितेन्द्रियः उर्ध्वगोलगुलीमाली - लाङ्गूल हृत्तराक्षसः ॥	३८



समीर तनुजो वीरो - वीरमारो जयप्रदः	
जगन्मङ्गलदः पुण्यः - पुण्य श्रवण कीर्तनः ॥	४९
पुण्यकीर्तिः पुण्यगतिः - जगत्पावन पावनः	
देवेशो जितरोधश्च रामभक्ति विधायकः ॥	४०
व्याता ध्येयो भगस्साक्षी - चेतश्चैतन्य विग्रहः	
ज्ञानदः प्राणदः प्राणो - जगत्प्राण स्समीरणः ॥	४१
विभीषण प्रियवचुरः - पिप्पलाश्रय सिद्धिदः	
सुहृत्सिद्धाश्रयः कालः - कालभक्षक भर्जितः ॥	४२
लङ्केश निधनस्थायी - लङ्का दाहक ईश्वरः	
चन्द्रसूर्याग्नि नेत्रश्च - कालाग्निः प्रलयान्तकः ॥	४३
कपिलः कपीशः पुण्य - राक्षि द्विदशराशिगः	
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श्मशानस्थान तिलयः प्रेत विद्वावणक्षमः पञ्चाक्षर परः पञ्च मातृको रञ्जन ध्वजः ॥	१२७
योगिनी बृन्ध वन्द्यश्च - शत्रुघ्नोऽनन्त विक्रमः ब्रह्मचारीन्द्रिय रिपु धृतवण्डो दशात्मकः ॥	१२८
अप्रपञ्च स्तदावार - शूरसेन विदारकः बृद्धप्रमोदश्चानन्द - सप्त जिह्वापतिर्धरः ॥	१२९

नवहार पुराधारः - प्रत्यगस्वाम नायकः षट्चक्रधामा स्वर्लोको - भयहृन्मानदोऽमदः ॥	११०
सर्वं वक्ष्यकरशक्ति - नेताचानन्त मङ्गलः अष्टमूर्ति धरोनेता - विरूपस्वर सुन्दरः ॥	१११
धूमकेतु मंडाकेतु - सप्तत्यकेतु मंदारथः तन्दिप्रियः स्वतन्त्रश्च - मेखली समर प्रियः ॥	११२
लोहाङ्गः सर्वविद्वन्धी - षट्कलदशर्व ईश्वरः फलभुवफलहस्तश्च - सर्वकर्म फलप्रदः ॥	११३
धर्माध्यक्षो धर्मफलो - धर्मोद्धर्त प्रदोऽर्धदः पञ्चविंशति तत्त्वज्ञ - स्तारक श्रद्धातस्परः ॥	११४
त्रिमासदसतिभीमः - सर्वदुःखनिवर्हणः ऊर्जस्वान् निर्गलशुली - माली गर्भोनिशाघरः ॥	११५
रक्ताश्वरधरो रक्तो - रक्तमाला विभूषणः वतमाली शुभाङ्गश्च - श्वेतः श्वेताम्बरो युवा ॥	११६
जयो जयपरीवारः - सहस्रवदनः कविः शाकिनी डाकिनी यक्ष रक्षो भूर्ताघ भञ्जवः ॥	११७
सद्योजातः कामगति - शीतमूर्ति यशस्करः शम्भुतेजाः सार्वभौमो - विष्णुभक्तः ढलवङ्गवः ॥	११८
चतुर्नवति मन्त्रज्ञः - पौलस्त्य बलदर्पहा सर्वलक्ष्मी प्रदक्षीमानङ्गद प्रिय ईडितः ॥	११९
स्मृतिर्वीजं सुरेशानः - संसार भय नाशनः उत्तमश्रीपरीधार - श्शीभूदुर्गा च कामदूक् ॥	१२०
सदागतिर्मातरिखा - रामपादाब्ज षट्पदः नीलप्रियो नीलवर्णो - नीलवर्ण प्रियस्सुहृत् ॥	१२१
रामदूतो लोकवन्धु - रन्तरात्मा मनोरमा श्रीराम ध्यानकृद्दीर - स्वर्वाकिपुदणस्तुतः ॥	१२२

रामकार्यातिरङ्गश्च - शुद्धिर्गति रत्नामयः पुष्पश्लोकः परानन्दः - परेशः प्रियसारथिः ॥	१४२
लोकस्वामी मुक्तिदाता - सर्वकारण कारणः महाबलो महावीरः - पारावार गतिगुहः ॥	१४३
समस्त लोलसाक्षी च - समस्त सुरवन्दितः सीतासमेत श्रीराम पाद सेवाधुरन्धरः ॥	१४४

श्री सीतासमेत श्रीरामपाद सेवाधुरन्धरः  
श्री धाम्जनेय सहजनाश्लोका स्वमाप्ताः

बाल्मीकि स्थाप :-

श्लो॥ इति नाम्नां सहस्रेण - स्तुतो रामेण वायुभूः उवाच तं प्रसन्नः प्रसन्नः - संघ्वा वात्मान मव्ययम् ॥	१४५
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श्री हनुमा उवाच :-

श्लो॥ ध्यानास्पद मिदं ब्रह्म - मत्पुर त्वमुपस्थितम् स्वामिन् कृपानिधे! राम! - ज्ञातोऽसि कपिता मया ॥	१४६
त्वध्यान निरता लोकाः - किं मां जपसि सादरम् त आगमनहेतु श्र - ज्ञातो ह्यत्र मयानघ ॥	१४७
कर्तव्यं मम किं राम - तथा ब्रूहि च राघव इति प्रचोदितो रामः - प्रहृष्टा स्मेद मज्जबोत् ॥	१४८

श्री रामः :-

श्लो॥ दुर्जयः खलु वैदेहीं - गृहीत्वा कोऽपि निर्गतः हृत्था तं निर्घृणं वीर! - आनयस्व कपीश्वर ॥	१४९
मम दास्यं कुरु सखे! - भव! विश्वसुखकर! तथाकृते त्वया वीर! - मम कार्यं भविष्यति ॥	१५०



ओ मित्याज्ञां तु शिरसा - गृहीत्वा च कपीश्वरः विधेयं विधित्तत्र - चकार स शिव स्वयम् ॥	१५१
इदं नाम्नां सहस्रं तु - योऽधीते प्रत्यहं नरः दुःखीषो नश्यते तस्य - सम्पत्तिं वर्धते धिरम् ॥	१५२
वश्यं चतुर्विधं तस्य - भक्ष्येन न संशयः राजानो राजपुत्रा इव - राजकार्या इव मन्त्रिणः त्रिकालपठना दस्य - दृश्यन्तेऽत्र त्रिपक्षतः ॥	१५३
अश्वत्थमूले जपतां - नास्ति वैरिकृतं भयम् त्रिकाल पठनात्तस्य - सिद्धिं स्यात्करसंस्थिता ॥	१५४
ब्राह्मीमुहूर्ते चोत्थाय - प्रस्यह्यं यह पठेन्नरः ऐहिकामुष्मिकं सोऽपि - लभते नात्र संशयः ॥	१५५
संग्रामे सन्निविष्टानां - वैरिविद्रावणं परम् ज्वरापस्मार शमनं - गुह्यमादीनां निवारणम् ॥	१५६
साम्राज्य सुख सम्पत्ति - दायकं जगतां शृणु स्वर्गं मोक्षं समाप्नोति - रामचन्द्र प्रसादात् ॥	१५७
य इदं पठते निरयं - श्रावणे द्वा समाहितः सर्वां कामां नवाप्नोति - वायुवृत्र प्रसादात् ॥	१५८

इति श्री पराशर संहितायां श्री पराशर भैत्रेय संवादे  
श्री रामप्रोक्तं मुख्यं सहस्रनाम स्तोत्रं नाम  
अष्टाधीतितमः पटलः

श्री पराशर संहिता  
एकोनव्यतितमः पटलः



अनुपलब्धः