

Sri lakshmi nrsimha karavalamba stotram

(Composed by Sri Adi Sankara)



'Sri nrsimha sevA rasikan'
Sri Oppiliappan Koil VaradAcAri SaThakopan



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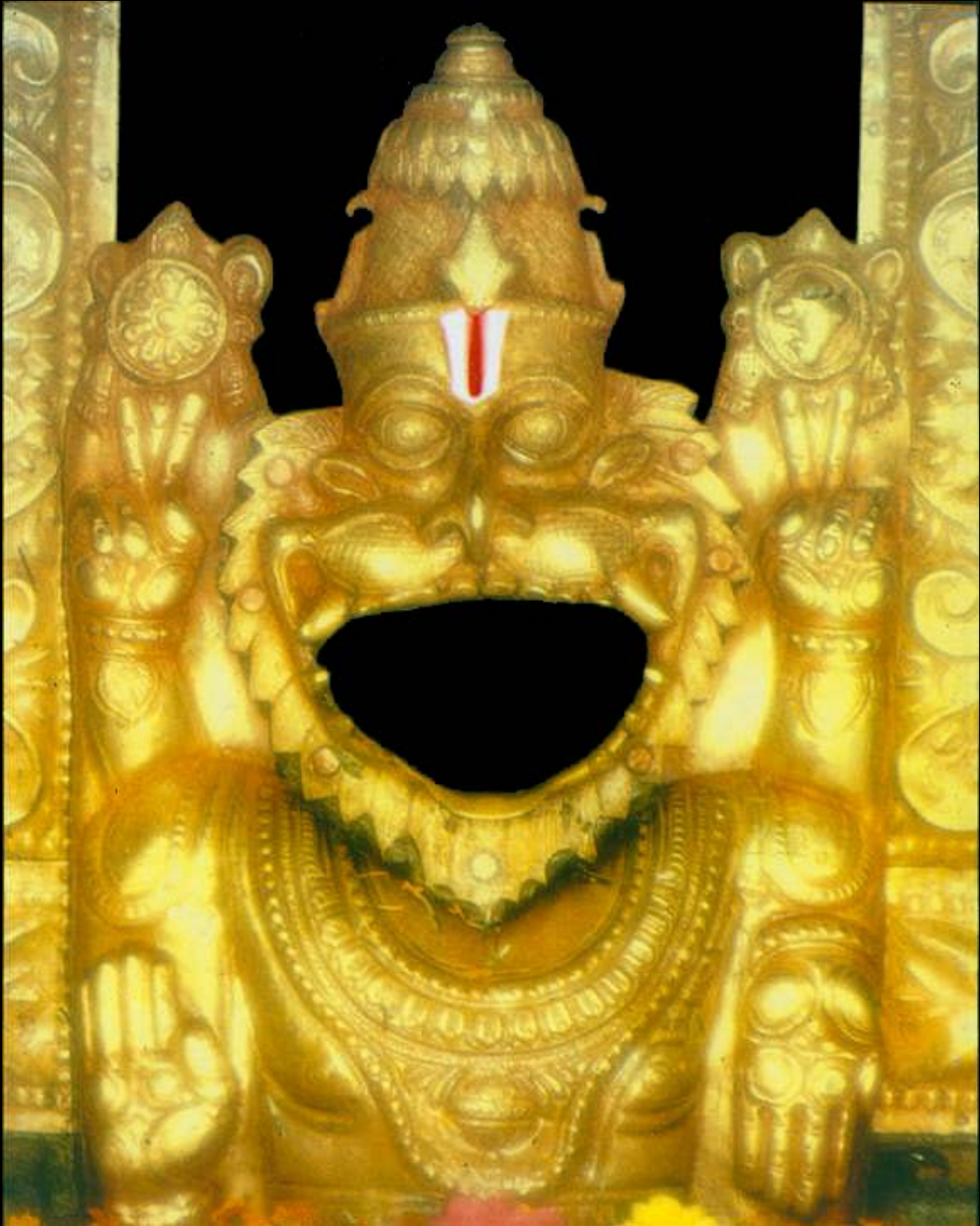
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SrI pAnaka nrsimhar - Mangalagiri
Thanks: SrI Stephen Knapp





॥ श्रीः ॥

॥ श्री लक्ष्मीनृसिंहकरावलम्बस्तोत्रम् ॥

(श्री अदिशङ्कराचार्य विरचितम्)

SRI LAKSHMINRSIMHA KARAVALAMBA STOTRAM

(COMPOSED BY SRI ADI SANKARACARYA)



Introduction

Before ascending the sarvaj~na pITham, SrI Adi Sankara Bhagavad PaatAL had to win in debates the leading contemporary scholars of the six darSanams (orthodox schools of philosophy). In this context, he debated the superiority of advaita VedAnta with SrI MaNDana MiSrar of Mithila, identified as modern day Janakapuri in Nepal. They debated on all SAstrams and VedAnta for many days. When MaNDana MiSra was about to be defeated by Adi Sankara, his wife, Ubhaya Bharati, the arbiter of this debate had to decide on who is the winner advised Adi Sankara that a man cannot win over the other unless his wife is also defeated in debate. Bharati was a very learned woman and a very shrewd woman. She knew Adi Sankara was a bAla sanyAsi and would not therefore know about "conjugal relationships and marital obligations". She asked Sankara a few questions on these subject matters and Sankara, the sanyAsi, could not answer these questions. The bAla sanyAsi asked for some time and went on a travel via a forest with his SisHyAs to reflect on the meanings for those questions. At that time, a local king by the name Amarukan who was at the same forest for hunting purposes suddenly collapsed and died. The king's retinue were shocked and fell at the sacred feet of Adi Sanakra and begged the sanyAsi to restore

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the life of the king by whatever means possible. Adi Sankara recognized this was the opportune moment to get his answers for the questions of Bharati and entered into the body of the dead king through His yoga sakti. The sishyAs hid Sankara's body in a cave and waited for the time for their AchAryan to re-enter his body.

The dead king got up now with Sankara's soul inside and returned to the palace and the queens. He stayed in the palace and ruled the kingdom. Adi Sankara inside the body of the erstwhile king learnt all that he needed to know on conjugal relationships to answer the questions of Bharati. A month had passed. The ladies of the antaHpuram had a great sense of bliss and the kingdom grew in prosperity many fold. The intelligent ministers of the king surmised that a great yogi must have entered into the body of their ex-king and that it was the bhAgyam for the citizens of the kingdom. They wanted to extend the stay of the soul of the yogi in the king's body as long as possible and gave their orders to burn any unattended body that was lifeless in the kingdom. The servants searched wide and found the body of Adi Sankara in a deep cave and began to burn it.

The SishyAs of Adi Sankara like Padma pAdar rushed to the scene and reminded their AcAryan about something that He alone can relate to and reminded Him about His pUrva sthiti. By that time, the fire has started to burn one limb of Adi Sankara's body and the AcAryan commenced the stotram on SrI Lakshmi Narasimhan, who is known to come to the rescue of His devotees at any time and at any place. That is why Adi Sankara chose SrI Lakshmi Narasimhan as the target of His stuti. Immediately on hearing the appeal for the protection by Adi Sankara, the Lord appeared before the advaita AcAryan and put down the advancing fire on the limbs of his earnest devotee. Once before, Lord Narasimhan saved Adi Sankara from a kApAlikan, who was intent on cutting his (Sankara's) head to offer to a dushTa devatA. Lord Narasimhan became the ishTa deivam of SrI SankarAcAryA-s since then. In Sringeri, the place of stay of the AcAryAs of SaaradA pITham on the banks





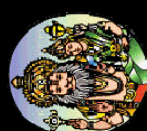
of Tungabhadra river is known as Narasimha Vanam and all SankarAcAryAs conclude their SrImukhams with nArayaNa smrti.

There are 17 Slokams in this KarAvalamba stotram. Adi Sankara does not pray here expressly for the quenching of the fire on his limbs but describes samsAram as a raging wild fire, an impenetrable forest, a fallow well, deep ocean, a poisonous snake and an ensnaring net and prays for release from that fierce samsAram that overpowered Him in many forms and tormented Him. samsAra bandham is the root cause for all sorrows and hence Adi Sankara prayed for the destruction of the samsAric sufferings.

This stotram is a lilting and moving stotram eulogizing the all powerful Lord Narasimhan, who rushed in a trice to protect Bhakta PrahlAdan at the darbAr of VishNu-dveshi, HiraNyakaSipu. This is an auspicious stotram that blesses one with aihika (worldly) phalans and understanding of the meanings of this stotram would be beneficial to AstikAs. Some 45 years ago, Brahma SrI MutthukrishNa Saastri, the editor of HitabhAshini, Tanjavur released a monograph on this stotram about SrI Lakshmi Nrsimhan and we will be following his commentaries and add a few more observations on the sarva loka SaraNyan, Malolan.

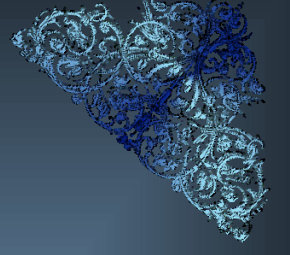
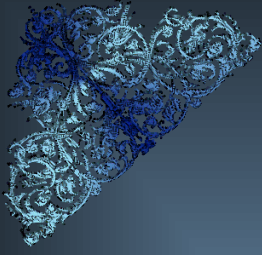
The meaning and comments on another SrI Lakshmi nrsimha karAvalamba stotram, composed by HH, the 44th paTTam, Srimad Azhagiya Singar (MukkUrsvAmi) has been released in SrI HayagrIvan series as eBook # 99. The same can be accessed at <http://www.srihayagrivan.org/html/ebook099.htm>



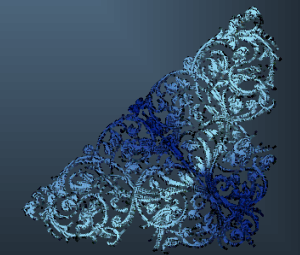
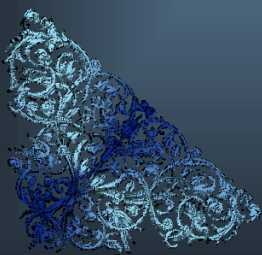


SrI nrsimhar - MaTTappaLLI





Slokams and Commentaries





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'Lord of the yogi-s!' - SrI yoga nrsimhar - Santigrama, Karnataka
Thanks: SrI L Sridhar





॥ श्रीः ॥

Slokam 1

श्रीमत्पयोनिधिनिकेतन चक्रपाणे

भोगीन्द्रभोगमणिरञ्जितपुण्यमूर्ते ।

योगीश शाश्वत शरण्य भवाब्धिपोत

लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

Srimat-payonidhi-niketana cakrapANe

bhogIndra-bhogamaNi-ranjita puNya mUrte |

yogISa SAsvata SaraNya bhavAbdhipota

lakshminrsimha mama dehi karAvalambam ||

Word by word meaning:

Srimatpayonidhiniketana! - Oh Lord with His abode in the Milky Ocean!

cakrapANe - Oh Lord sporting the cakrAyudham in Your hand!

bhogIndra-bhogamaNI-ranjita puNyamUrte - Oh lord of the auspicious form, whose body is luminescent with the red rays from the rubies on the hoods of AdiSeshan !

yogISa - Oh Lord of the Yogis!

SAsvata - Oh eternal One!

SaraNya - Oh expert in protecting those, who seek your rakshaNam!





bhavAbdhipota - Oh Lord serving as the boat to cross the fierce samsAric ocean!

lakshmiInrsimha! - Oh Lord Narasimha with MahA Lakshmi seated on Your left thigh!

mama karAvalambam dehi - Please give me your hand and lift me up from the whirlpool of samsAram!

Comments:

It is natural in the world for one sinking in a whirl pool to be lifted up by a strong man through his hand grip. Here, the situation is about Adi Sankara being swirled around in the mighty ocean (**mahArNavam**) of samsAram and losing his strength and who is about to drown. The prayer is for Lakshmi Narasimhan to give a hand and lift him up out of his danger.

The choice of words by Adi Sankara fit very well in this context of a drowning man. The Lord is resting in the nectarine, Milky Ocean and therefore He as "**Srimat payonidhi nicketanan**" can bless the jIvan with life giving nectar and rejuvenate him. As "**cakrapANi**", he can wield His cakram and drive away the enemies of the suffering jIvan. As the One resting on the body of AdiSeshan, "**bhogIndra bhogamaNi ranjita puNya mUrti**", he can remove the fears about the poisonous bite of the snake of samsAram. He is "**yogISan**" and hence can defeat yoga mAyai. He is Adi-madhyAnta rahita "**SAsvatan**" and is eternally there to protect those, who seek His protection as "**SaraNyan**". He ferries the SaraNagatAs across the samsAric sea as "**bhavAbdhi potan**". To this Lord of limitless attributes, Adi Sankarar appeals for rescuing him through a hand lift as SaraNagata rakshakan.





Slokam 2

ब्रह्मेन्द्ररुद्रमरुदर्ककिरीटकोटि-

सङ्घट्टिताङ्घ्रिकमलामलकान्तिकान्त ।

लक्ष्मीलसत्कुचसरोरुहराजहंस

लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

brahmendra-rudra-marud-arka-kirITakoTi-

sanghaTTitAnghri-kamalAmalakAntikAnta |

lakshmiIasat-kuca-saroruha-rAjahamsa

lakshmiInrsimha mama dehi karAvalambam ||

Word by word meaning:

brahmendra-rudra-marut-arka-kirITakoTi-sanghaTTitAnghri kamala - Oh Lord with the pair of lotus feet on which the tips of the crowns of Brahma, Siva, Indran, sUryan and Marut-s come in to contact during their prostrations and shine there from profoundly!

amalakAntikAnta - Oh Lord who is radiant with Suddha (sattva) maya deha kAnti (Pure non-material bodily lustre)!

lakshmiI-asat-kuca saroruha-rAjahamsa - Oh Lord who is like the king Swan sporting amidst the two lotus soft breasts of MahA Lakshmi!

lakshmiInrsimha mama dehi karAvalambam - Oh Lord LakshmiInrsimhA! Please lift me up from the ocean of samsArAm with Your powerful hand.





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'The Indweller of All!' - SrI kATTazhagiya singar, SrIrangam





Comments:

SrI Laskhmi Nrsimhan is SrIman nArAyaNAvataran. SrIman nArAyaNan has been agreed upon by the SAstrAs as the Paradevatai or Supreme Lord by the Vedam (nArAyaNAnuvAkam) and Upanishads (MahA nArAyaNa Upanishad). mUla mantram asserts this doctrine too. Ahirbudhnya samhithai salutes this doctrine too. BrahmA performed ArAdhanam for EmperumAn thousands of crores of yugams to gain his position as the "creator" of the Universe and its beings, while being guided by SrIman nArAyaNan. BrahmA and other devAs gain their j~nAnam with the anugraham of the Lord and perform kaimkaryam to EmperumAn thereafter. These devatAs are SarIram for the Lord (**angAnyanyaA devatA:**) and He is their indweller, who commands them to engage in their assigned duties. He is samAdhika daridran (One who has no equal or superior). The devatAs prostrate before Him with their crowned heads to demonstrate His Lordship over them.





Slokam 3

संसारघोरगहने चरतो मुरारे

मारोग्रभीकरमृगप्रवरार्दितस्य ।

आर्तस्य मत्सरनिदाघनिपीडितस्य

लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

samsAraghoragahane carato murAre

mArograbhIkaramrgaprarArditasya |

Artasya matsaranidAghanipIDitasya

lakshminrsimha mama dehi karAvalambam ||

Word by word meaning:

murAre! - Oh Lord who killed the asuran by the name of Muran !

lakshminrsimha - Oh Lord Lakshmi Nrsimha!

samsAraghoragahane - in this frightening and huge forest of samsAram

carata: mArogra-bhIkara mrga pravarArditasya - I stay attacked by the fierce and frightening lord of animals roaming there with the name of Manmathan

Artasya matsara-nidAgha-nipIDitasya mama karAvalambam dehi - Oh Lord! please give Your saving hand to this jantu, who is suffering from the intense heat of form the fire of mAtsaryam (asUyai).

Comments:

In the forest of samsAram, a wild fire named asUyai is burning fiercely. The





wild beast named kAmam (Manmathan) is swallowing every thing with its wide open mouth. samsAri is running as fast as he can to escape both the fire and the wild beast and is appealing to SrI Lakshmi Nrsimhan to come to his rescue.



SrI lakshmiNrsimhar - Satyagalam, Karnataka
Thanks: SrI Malolan Cadambi

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Slokam 4

संसारकूपमतिघोरमगाधमूलं

संप्राप्य दुःखशतसर्पसमाकुलस्य ।

दीनस्य देव कृपणापदमागतस्य

लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

samsArakUpamatighoramagAdhamUlam

samprApya duHkhaSatasarpasamAkulasya |

dInasya deva krpaNAPadamAgatasya

lakshInrsimha mama dehi karAvalambam ||

Word by word meaning :

deva lakshInrisimha! - Oh self-luminous Lord Lakshmi Nrsimha!

atighoram agAdhamUlam samsAra kUpam samprApya - after landing in the most frightening and deep well of samsAram

du:kha Sata sarpa samAkulasya - and as one who is intimidated by hundreds of poisonous snakes that reside there

dInasya krpaNa padam Agatasya mama karAvalambam dehi - Please rescue me by giving Your hand to this pitiable one without any refuge and experiencing a dangerous state of existence.

Comments:

samsAram is equated to a dysfunctional well. No one knows how deep it is.





Inside, there reside many serpents (AdhyAtmikam et al), which frighten those, who fall in to that well. The person who has stumbled into that well is totally helpless. VaidhyAs, VaidikAs and prAyaScittams have abandoned this unfortunate samsAri. The only Doctor who can pull the samsAri out of this well is SrI Lakshmi Nrsimhan (vaidhyo nArAyaNo hari:).



'vaidhyo nArAyaNo hariH!'
SrI ugra nrsimhar - Mayapur

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Slokam 5

संसारसागरविशालकरालकाल-

नक्रग्रहग्रसननिग्रहविग्रहस्य ।

व्यग्रस्य रागरसनोर्मिनिपीडितस्य

लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

samsArasAgaraviSAlakarAlakAla

nakragrahagrasananigravigrahasya |

vyagrasya rAgarasanorminipIDitasya

lakshminrsimha mama dehi karAvalambam ||

Word by word meaning:

lakshminrsimha - Oh Lord Lakshmi nrsimhA!

samsAra-sAgara-viSAla-karAla-kAla nakragrahagrāsana-nigraha-vigrahasya - my body has been caught and swallowed by the fearsome crocodile in the form of time swimming in the broad ocean of samsAram and I am being tormented by this painful experience

vyagrasya - buffeted by the many streams of worries about my survival

rAga-rasanormi-nipIDitasya mama karAvalambam dehi - Oh Lord Please extend your hand to me, who is buffeted by the various waves of sensory temptations like the speedy waves in the ocean of samsAram.

Comments:

The ocean is equated to samsAram here. In that ocean is the gigantic crocodile





named Kaalan, which bites and swallows all that crosses its path. Like the tAzhampoo, where the thorns are curved both inward and the outward, this crocodile's sharp teeth are also like that. It is painful to enter the mouth of this crocodile named Kaalan and is equally painful to exit. Even then the frog (samsAri) that is caught by the snake (crocodile) and held in its mouth lashes his tongue out to catch a passing fly, the samsAri held in the mouth of the crocodile lusts after aaSA pAsams. The samsAri prays for protection from SrI Lakshmi Nrsimhan from the crocodile like he saved Gajendran before.





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'Please save aDiyEn from samsaric sorrows!
SrI yoga nrsimhar - AanaI Malai, Madurai





Sloka 6

संसारवृक्षमघबीजमनन्तकर्म-

शाखाशतं करणपत्रमनङ्गपुष्पम् ।

आरुह्य दुःखफलितं पततो दयाळो

लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

samsAravrKshamaghBIjamanantakarMa-

SAkhASatam karaNapatramanangapushpam |

Aruhya duHkhaphalitam patato dayALo

lakshminrsimha mama dehi karAvalambam ||

Word by word meaning:

dayALo (hey) laskhmInrsimha - Oh most compassionate SrI LaskhmI nrsimhA!

agha bIjam - having sprouted from the seed of sins

ananta-karMa-SAKhA Satam - having limitless branches that are various karmas

karaNa patram - having indriyams as its (the tree's) leaves

ananga pushpam- having kAmam inducing Manmathan as its (the tree's) flowers

du:khaphalitam - Having sorrowful fruits as its (tree's) produce

samsAra vrksham Aruhya patata: - I have climbed this tree of samsAram and falling from it upside down

mama karAvalambam dehi - Oh Lord Narasimha! Please extend your hand and





save me from the free fall from this despicable samsAra vrksham!

Comments:

It is customary to describe samsAram as a huge tree. The AraNyam refers to it as UrdhvamUlamavAkSAkham. KaThopanishad describes this tree as "UrdhvamUloavAkSAkha:". Geetopanishad describes samsAram in the same way (UrdhvamUlamagha: SAKhAmaSvattham prAhuravyayam). Srimad BhAgavatam describes this tree as: "ekAyanoasau-dviphalas-trimUla:". samsAric tree is a poisonous fruit producing tree that grew from the seed of pApam. PuNyam and pApam are the two fruits (phalams) of this tree. All the laukIka and Vaidika karmAs are the many branches of this tree. The eleven indriyams are like its tender leaves. The desire (kAmam) is the flower of this tree. All the sorrows are the hanging fruits. The samsAri climbs this dangerous tree, falters and falls down and descends towards the pit of narakam. The prayer is therefore for the Parama dayALu, SrI Lakshmi Nrsimhan to come to his rescue.

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Slokam 7

संसारसर्पघनवक्रभयोग्रतीव्र-

दंष्ट्राकरालविषदग्धविनष्टमूर्तेः ।

नागारिवाहन सुधाब्धिनिवास शौरे

लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

samsArasarpaghanavaktrabhayogratIvra-

damshTrAkarAlavishadagdhavinashTamUrte: |

nAgArivAhana sudhAbdhinivAsa Saure

lakshmInrsimha mama dehi karAvalambam ||

Word by word meaning:

nAgArivAhana - Oh GaruDa VaahanA!

sudhAbdhi nivAsa - Oh Lord who resides in the nectarine ocean!

Saure - Oh Lord who incarnated as the son of Vasudevan!

(hey) lakshmInrsimha - Oh Lord LakshmInrsimhA!

samsAra-sarpa-ghanavaktra-bhayogratIvra-damshTrAkarAla-visha-dagdha
vinashTamUrte: - my body is burnt out from the bites of poisonous serpent
named samsAram; the fearsome and intense heat from the poisonous fangs of
that serpent has scorched me.

mama karAvalambam dehi - For such a tortured one, myself, please give Your
cool and comforting hand and pull me away from this fearsome serpent!





Comments:



It is customary to describe samsAram as a poisonous snake. Our Lord is saluted as GaruDa Vaahanan. GaruDan, the mount of the Lord is the enemy of the snakes and hence the salutation chosen here is "garuDa/ nAgAri vAhana". The jantu in the YamunA backwaters was the fiercely poisonous snake named KaaLingan. He scorched every thing around him with his poisonous breaths. VasudevA's young son

garuDa vAhanan! - SrI ahobileSar - SrI ahobilam (Sauri) danced on the hoods (Kaalinga nardhanam) and quelled the power of the arrogant snake. After his defeat, Kaalingan was chased away to another place to continue his life without harming anyone. Adi Sankara chose the word "Sauri" in this context to salute the valourous One who tamed the KaaLingan, the fierce, muktihooded snake. This Lord is requested to conquer and drive away the snake of samsAram.





Slokam 8

संसारदावदहनातुरभीकरोरु-

ज्वालावलीभिरतिदग्धतनूरुहस्य ।

त्वत्पादपद्मसरसीशरणागतस्य

लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

samsAradAvadhanAturabhIkaroru-

jvAlAvalIbhir-atidagdhatanUruhasya |

tvatpAdapadmasarasISaraNAgatasya

lakshminrsimha mama dehi karAvalambam ||

Word by word meaning:

samsAra-dAva-dahanAturabhIkaroru jvAlA-valIbhi: - with the wild fire of
samsAram frightening more the already frightened jIvans with its assembly of
jvAlais

atidagdha-tanUruhasya - and causing the hair to be scorched from that intense
heat

tvatpAdapadma-sarasI-SaraNAgatasya - for myself who has performed
SaraNAgati at the cool pond of Your sacred feet

lakshminrsimha mama karAvalambam dehi - Oh Lakshminrsimha! Please grant
me your hand and uplift me!

Comments:

The wild fire of samsAram is burning with huge tongues of flame and burning





every thing on its path. The samsAri is scorched by this fierce fire. The samsAri runs to the cool pond of the Lord's feet to quench the flames and gain permanent relief from the sprawling tongues of samsAric fire. He seeks the anugraham of SrI Narasimhan to be spared from that fierce fire.



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The purifying waters of the bhavanAsini river - SrI ahobilam
Thanks: www.navanarasimha.org





Slokam 9

संसारजालपतितस्य जगन्निवास

सर्वेन्द्रियार्थबडिशार्थझषोपमस्य ।

प्रोत्खण्डितप्रचुरतालुकमस्तकस्य

लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

samsArajAlapatitasya jagannivAsa

sarvendriyArthabaDiSArthajhashopamasya |

protkhaNDitapracuratAlukamastakasya

lakshminrsimha mama dehi karAvalambam ||

Word by word meaning:

jagannivAsa - Oh Lord who is the abode of all vastus!

lakshminrsimha - Oh Lakshminrsimha mUrti!

samsArajAlapatitasya - myself caught ensnarled in the net of samsAram

sarvendriyArtha baDiSArthajhashopamasya- and resembling the fish that is tempted by the fleshy food (Sabda-rasa-gandhams) spread on the hook.

protkhaNDitapracuratAlukamastakasya - and (like that fish) with the tongue and head cut off after going for the bait

mama karAvalambam dehi - Please grant me the uplift of Your hand!

Comments:

SamsAram is like a strong net used to catch fish. Manmathan has the fish hook





and at the tip of this hook, he spreads the tempting food for the fish to go for. The food spread over the hook is the assembly of sensory organs (karmendriyams:- Sabda-sparSa-rUpa-rasa-gandham). The fish (samsAri or the baddha jIvan) goes for the food on the hook and gets hooked. He suffers from his temptation and feels like the fish, whose neck has been cut.





Slokam 10

संसारभीकरकरीन्द्रकराभिघात-

निष्पिष्टमर्मवपुषः सकलार्तिनाश ।

प्राणप्रयाणभवभीतिसमाकुलस्य

लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

samsArabhIkarakarIndrakarbhighAta

nishpishTamarmavapusha: sakalArtinASa |

prANaprayANabhavabhItisamAkulasya

lakshminrsimha mama dehi karAvalambam ||

Word by word meaning:

sakalArtinASa lakshminrisimhA - Oh Lord NarasimhA, who chases away the sorrows of all kinds !

samsAra-bhIkara-karIndra-karAbhighAta-nishpishTa-marma vapusha: - I stay as one whose body has been crushed by the tusk of a fearsome rogue elephant

prANa prayANa bhavabhIti samAkulasya - I am shaking from fear characteristic of One who is at the life's last moments

mama karAvalambam dehi - For such a frightened one, please give me Your hand and uplift me from this terrible samsAram.

Comments:

SamsAram is compared to a rogue elephant here. The elephant is in rut and





destroys every thing in its path. SamsAri is crushed by that wild elephant. Only a lion can chase away an elephant. Hence, SrI Sankara prays for the intervention of the Man-Lion, SrI Nrsimhan to protect him.



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'May SrI narahari protect aDiyEn!'
SrI lakshminrsimhar - marehalli, Karnataka
Thanks: SrI L Sridhar





Slokam 11

अन्धस्य मे हृतविवेकमहाधनस्य

चौरैः प्रभो बलिभिरिन्द्रियनामधेयैः ।

मोहान्धकूपकुहरे विनिपातितस्य

लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

andhasya me hrtavivekamahAdhanasya

corai: prabho balibhirindriynAmadheyai: |

mohAndhakUpakuhare vinipAtitasya

lakshminrsimha mama dehi karAvalambam ||

Meaning:

The thieves (indriyams) have forcefully entered my heart and have stolen vivekam (discriminative intellect/pakuttaRivu) and then pushed me in to the wayside abandoned well to rot. My eyes are closed with the curtain of nescience (aj~nAnam). Oh Lord NarasimhA! Please remove this curtain across my eyes and lift me out of the well named desire (moham).

Word by word meaning:

lakshminrsimha - Oh LakshminrsimhA!

andhasya - staying helpless as a blind one

balibhi: indriyanAmadheyai: corai: hrta-viveka-mahAdhanasya - being robbed by the thieves with the name of indriyams of the great wealth of vivekam (discriminative intelligence)





mohAndhakUpakuhare vinipAtitasya mama - of me who has been pushed in to the way side, abandoned well with the name of moham (desire)

lakshmiInrisimha! mama karAvalambam dehi - Please give me Your firm hand and bless me!

Comments:

In the 14th section of the sixth chapter of ChAndogya Upanishad, there is reference to GandhAra Purushan, who was brought from GandhAra country blind folded and left in the trackless forest to fend for himself. There are no human beings there to listen to his cry for help. Some one (an AcAryan) passes by, hears the pleas of the purushan, unfolds the blinds and points the direction to GandhAra country. The AcAryan here is the Lord Himself and He liberates the jIvan from his karmAs and assures moksham.



SrI nrsimhar grants moksham
SrI yoga nrsimhar - tirukkaDikai





Slokam 12

बद्ध्वा गळे यमभटा बहुतर्जयन्तः

कर्षन्ति यत्र भवपाशशतैर्युतं माम् ।

एकाकिनं परवशं चकितं दयाळो

लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

baddhvA gaLe yamabhaTA bahu tarjayanta:

karshanti yatra bhavapASa-Satair-yutam mAm |

ekAKinam paravaSam cakitam dayALo

lakshminrsimha mama dehi karAvalambam ||

Meaning:

Oh LakshminrsimhA! The servants of Yamadharma rAjan are attaching their ropes around my neck and dragging me towards narakam. I am already bound by my own desires and attachments (aaSA pAsams). I have no one to protect me and am trembling about what is going to happen to me. Oh Lord of Infinite Mercy! Please extend your protective hand towards me and rescue me from this calamity.

Word by word meaning:

yamabhaTA: bhavapASa Satai: yutam - the servants of Yama rAjan approach me bound already by thousands of nooses in the form of desires and attachments (ASA pAsams)

ekAKinam paravaSam cakitam mAm - I am all alone and under the influence of others and am standing frightened, shaking and not knowing what is going to





happen next

yamabhaTA: mAm gaLe baddhvA bahu tarjanya: yatra karshanti - The servants of the Yama dharman tie my neck with their own nooses, loudly shout at me and dragging me somewhere.

dayALo! lakshmInrsimha! mama karAvalambam dehi - Oh Most merciful LakshmInrsimhA! Please extend your powerful hand to me and lift me out of this misery.

Comments:

Here Adi Sankara describes the status of the baddha jIvan precisely. He describes how the jIvan is bound already by the many worldly desires relating to its family and property. To add insult to this injury, the servants of Yamadharman are attaching additional ropes around the neck of the baddha jIvan to drag it to Narakam for punishment against its many sins. The jIvan is being tugged along in different directions and falls down. The impatient servants of Yamadharman shout at the jIvan and command it to walk briskly. The jIvan feels all alone and repents. In its desperation, it cries aloud to SrI LakshmI Nrsimhan to come to its rescue and free it from the grip of the Yama bhaTA-s.





Slokam 13

लक्ष्मीपते कमलनाभ सुरेश विष्णो

वैकुण्ठ कृष्ण मधुसूदन पुष्कराक्ष ।

ब्रह्मण्य केशव जनार्दन वासुदेव

देवेश देहि कृपणस्य करावलम्बम् ॥

lakshmiIate kamalanAbha sureSa vishNo

vaiikuNTha krshNa madhusUdana pushkarAksha |

brahmaNya keSava janArdana vAsudeva

deveSa dehi krpaNasya karAvalambam ||

Word by Word Meaning:

lakshmiIate - Oh Lord of MahA Lakshmi!

kamalanAbha! sureSa! - Oh Lord with a lotus in His navel! Oh Lord of the devAs!

vishNo! krshNa! madhusUdana! - Oh Lord pervades inside and outside of all vastus! Oh KrshNAvatArA! Oh the destroyer of the asuran by the name of Madhu!

pushkarAksha! brahmaNya! keSava! janArdana! vAsudeva! deveSa! - Oh Lord with the beautiful, lotus soft eyes! Oh Lord who is the friend of BrAhmaNAs and devAs! Oh Lord who killed the asuran by the name of KeSi! Oh Lord sought after by the cetanams for their sadgati! Oh Lord who is the abode of all sentient and insentient! Oh Lord who has entered in to all indriyams!

krpaNasya karAvalambam dehi - Oh Lord! Please give me Your hand to this





feeble one!

Comments::

This Slokam is set in the form of a beautiful nAmAvali blended with the prayer for protection from the Lord with sahasra nAmams. The 34th e-book in Srihayagrivan series (<http://www.srihayagrivan.org>) provides commentary on the 108 nAmAs (ashTottara Sata nAmAs) elaborating on the Vaibhavam of SrI LakshmI Nrsimhan. The choice of the word, **krpaNan** for the jIvan suffering from the ill effects of samsAram refers to the jIvan without tattva traya j~nAnam (**yovA avidhitvA asmAllokaTpraiti sa krpaNa:**). Adi Sankara suggests that the Lord has the power to uplift the jIvan by all means. As Lakshmi kAntan, He protects and rules. As KamalanAbhan, He creates (jagat kAraNatvam). As sureSan and VishNu, He commands. As KrshNan, He releases us from the bondage with sins (**aham tvA sarva pApebhyo mokshayishyAmi mA Suca:**). As MadhusUdanan, He showers auspiciousness on Veda Vedyars. As Vaasudevan, He stays as sarva antaryAmi and guides and protects. As deveSan, He guides the indriyams from traveling on inauspicious paths. This Slokam along with the first Slokam and the next Slokam alone are sufficient for nitya pArAyaNam to seek SrI LakshmI Nrsimhan's anugraham.

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SrI lakshmi kAntan - SrI viSvarUpa nrsimhar - kaTTavAkkam





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'Sarva loka rakshakan!'
SrI ahobileSar - SrI ahobilam (Thanks: SrI Diwakar Kannan)





Slokam 14

एकेन चक्रमपरेण करेण शङ्ख -

मन्येन सिन्धुतनयामवलम्ब्य तिष्ठन् ।

वामेतरेण वरदाभयपद्मचिह्नं

लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

ekena cakramapareNa kareNa Sankham

anyena sindhutanayAvalambya tishThan |

vAmetareNa varadAbhayapadmacihnam

lakshminrsimha mama dehi karAvalambam ||

Meaning:

Bhagavan has four arms. The two upper hands carry the disc (sudarshanam) and conch (Paanajanyam). The third hand is embracing Cencu Lakshmi, while displaying abhaya mudra. The fourth arm is presenting Varada mudra. The poet prays for the right hand displaying abhaya mudrai to come to His rescue.

Word by word meaning:

varadAbhaya-padma cihna! - Oh Lord who has the insignia of Varada, abhaya mudras and the lotus in your hands

lakshminrsimha! - Oh Lakshminrisimha deva!

ekena kareNa Sankham - with one of Your hands, You are holding the conch representing divya jnanam





anyena sindhutanayAm avalambya tishThan - with another hand, You stay in the pose of embracing the daughter of the Oceans, MahA Lakshmi

vAmetareNa mama karAvalambam dehi - Please extend Your right hand to uplift me from this frightening samsAram! vAmetareNa stands for the hand other than the left hand, namely, the right hand!





Slokam 15

संसारसागरनिमज्जनमुह्यमानं

दीनं विलोकय विभो करुणानिधे माम् ।

प्रह्लादखेदपरिहारपरावतार

लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

samsArasAgaranimajjanamuhyamAnam

dInam vilokaya vibho karuNAnidhe mAm |

prahlAdakhedaparihAraparAvatAra

lakshminrsimha mama dehi karAvalambam ||

Word by word meaning:

karuNAnidhe - Oh Ocean of Mercy!

prahlAdakheda-parihAra parAvatAra - Oh Lord who incarnated to destroy the sufferings of PrahAdan!

vibho - Oh Lord of mighty powers and Lord!

samsAra-sAgara-nimajjana-muhyamAnam dInam mAm vilokaya - Please cast your glances at this unfortunate one, who has been unconscious after sinking in the ocean of samsAram

lakshminrsimha mama karAvalambam dehi - Oh Lord LakshminrsimhA! Please extend Your mighty hand and pull me out of this frightening ocean of samsAram.





prahlAda varadhan

Comments:

Adi Sankara prays for the merciful glances of SrI Lakshmi Nrsimhan to fall on him and protect him as He protected PrahlAdhan and salutes the PrahlAdha Varadan as "prahlAda kheda parihAra parAvatAran".





Slokam 16

प्रह्लादनारदपराशरपुण्डरीक-

व्यासादिभागवतपुङ्गवहृन्निवास ।

भक्तानुरक्तपरिपालनपारिजात

लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

prahlAda-nArada-parASara-puNDarIka

vyAsAdi-bhAgavatapungava-hrnnivAsa |

bhaktAnurakta-paripAlana-pArijAta

lakshminrsimha mama dehi karAvalambam ||

Word by word meaning:

prahlAda nArada parASara puNDarIka vyAsAdi bhAgavatapungava hrnnivAsa! - Oh Lord who resides in the heart lotuses of BhAgavatottamAs like Prahladan, Naarada, ParASarar (author of Sri VishNu purANam) and Sage VyAsA!

bhaktAnurakta paripAlana pArijAta - Oh Lord who is like a divine flower of PaarijAtam for Your devotees and those who are inseparably attached to You

lakshminrsimha mama dehi karAvalambam - Oh LakshminrsimhA! Please bless me through union with Your hand and get uplifted!

Comments:

The prayer here is to the antaryAmi Brahman, SrI Lakshmi Nrsimhan, who blesses the four kinds of devotees of His: Arta, jij~nAsu, arthArthI and j~nAni. The first three are BhaktAs and the fourth one is anuraktar. The Lord





inquires about the well being of both His bhaktAs and anuraktAs (teshAm yogakshemam vahAmyaham). The Lord's special attachment to BhagavatottamAs (j~nAnis) is celebrated here.

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'The Lord is specially attached to HIS bhaktA-s'
 prakrtam SrImad azhagiya singar with SrI MAIOlan in svarNa maNTapam
 SrI ahobila maTham





Slokam 17

लक्ष्मीनृसिंहचरणाब्जमधुव्रतेन

स्तोत्रं कृतं शुभकरं भुवि शंकरेण ।

ये तत्पठन्ति मनुजा हरिभक्तियुक्ताः

ते यान्ति तत्पदसरोजमखण्डरूपम् ॥

lakshminrsimha-caraNAbjamadhuvratena

stotram krtam Subhakaram bhuvi SankareNa |

ye tat paThanti manujA haribhaktiyuktA:

te yAnti tatpadasarojamakhaNDarUpam ||

Meaning:

This stotram on SrI Lakshmi Nrsimhan has been composed by Adi Sankara for the well being of the world (loka KshemArtham). Those who recite it with devotion will unfailingly attain BrahmAnanda sAyujyam.

Word by word meaning:

lakshminrsimha caraNAbja-madhuvratena SankareNa - The AcArya with the name of Sankara, who is like the bee hovering around the lotus feet of SrI Lakshminrsimhan

bhuvi Subakaram stotram krtam - composed this stotram for enhancing the kshemam in this world

haribhaktiyuktA: ye tat paThanti - Those who recite this stotram filled with high devotion to Hari





te akhaNDarUpam tatpadasarojam yAnti - They attain the lotus feet of the Lord, which are of the form of paripUrNa Anandam.



namo SrI nrsimhAya,

Oppiliappan Koil Varadachari V.Sadagopan

SrI laskhsmInrsimha karAvalamba stotram sampUrNam

