

# Sri lakshmi nrsimha prapatti

(Composed by HH 24th paTTam SrImad azhagiya singar)



'Sri nrsimha sevA rasikan'

Sri Oppiliappan Koil VaradAcAri SaThakopan

and

Srirangam Sri R. TirunArAyaNan



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SrI MAIOLan - SrI MaTham





॥ श्रीः ॥

॥ श्रीमते श्रीलक्ष्मीनृसिंह परब्रह्मणे नमः ॥

## ॥ श्री लक्ष्मीनृसिंहप्रपत्ति ॥

( श्रीमद्भिः श्रीवणशठकोप पराङ्कुशयतीन्द्र महादेशिकैरनुगृहीतम् )

### SrI lakshmiInrsimha prapatti

(Composed by HH 24<sup>th</sup> paTTam SrImat Azhagiya singar)

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#### Introduction by Sri. V. Sadagopan

In the history of SrI Ahobila MaTham, there are two Prapattis for Malolan which have been composed by the 24<sup>th</sup> paTTam jIyar (SrI ParAnkuSa mahA deSikan) and the 44<sup>th</sup> paTTam jIyar (SrI VedAnta deSika yatIndra mahA deSikan, popularly known as MukkUr SrImat Azhagiya Singar). The one composed by the 44<sup>th</sup> paTTam, SrImat Azhagiya Singar is recited daily at SrI MaTham and the earlier one composed some 250 years ago by the 24<sup>th</sup> paTTam SrImat Azhagiya Singar is recited on special occasions. We will be providing the meanings and commentaries on both the Malolan Prapattis, which are moving SrI KoSams. aDiyEn will start with the coverage of the Malolan Prapatti by SrImat ParAnkuSa YatIndra MahA deSikan first.

#### *tiru avatAram and ASrama svIkAram of 24<sup>th</sup> paTTam SrImat Azhagiya Singar:*

The 24<sup>th</sup> paTTam SrImat Azhagiya Singar hailed from the tranquil village of KalyANapuram on the banks of Cauvery river in ChOzha desam. He belonged to the Cakravarti vamsam. He was born when Punarvasu nakshatram, the birth star of Lord Ramacandra was in ascendance during a Chittirai month. This great scholar from a reputed vamsam was commanded by Malolan to reign as the 24<sup>th</sup> paTTam SrImat Azhagiya Singar. He had paTTAbhishekam in February, 1763

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C.E (SvabhAnu year, tai month). He entered in to sanyAsASramam at Srirangapattinam, where His AcAryan (HH, the 23<sup>rd</sup> paTTam SrImat Azhagiya Singar) attained His AcAryan's (HH, the 22<sup>nd</sup> paTTam SrImat Azhagiya Singar) tiruvaDi.

### ***The first sancAram***

From Srirangapattinam in KarnAtaka, this great sanyAsi travelled to TirunArAyaNapuram, the avatAra sthAlam of Adi VaN SaThakopa jIyar to perform His MangaLASAsanam for Seluva nArAyaNan and AcArya RaamAnuja. From there, He travelled to Srirangam to enjoy the sevai of Lord RanganAtha for few months and started His sancAram to VaDa nADu thereafter to have the darSana saubhAgyam of the nava Narasimhars of Ahobilam. He had daily snaAnam and anushThAnam at Bhava nASini river, where Lord Narasimhan had initiated the first jIyar of SrI MaTham some 365 years before in a BahudAnya samvatsaram (September 1398 C.E).

### ***KaddhavAl samasthAna chieftain's kaimkaryams***

While the jIyar was at Ahobilam, the samasthAnAdhipati of KaddhavAl by the name of SomabhUpAlan arrived at Ahobilam and made the vij~nApanam to the jIyar to visit his samasthAnam and bless his people. At KaddhavAl, the jIyar performed panca samskArAm for the chieftain and received few villages as gift for the tiruvArAdhanam of MaloLan. The chieftain also presented the silver maNTapam for Malolan, specific AbharaNams, catra-cAmarangal as well as special mangaLa vAdhyams for the Lord. After spending few months at KaddhavAl, the jIyar left for Tirumala en route to TirunArAyaNapuram for extensive stay there

### ***Kaalakshepams and grantha nirmANams at Tiru nArAyaNapuram***

At TirunArAyaNapuram, the jIyar performed daily mangaLASAsanams for





Seluva PiLLai, Yadugiri NaacciyAr and AcArya RaamAnujA and performed Kaalakshepams on SrI BhAshyam, SrImat rahasya traya sAram, gItA bhAshyam and bhagavat vishayam. Here, the jIyar also constructed number of SrI koSams such as SrI nrsimha mangaLASAsanam, SrI Prapatti, SrI nrsimha pancASat, and Yatsarikai. At the end of his TirunArAyaNapuram stay, He was returning to Srirangam. On the way, he felt ill and attained his AcAryan tiruvaDi at KokkarAyanpettai during March of the year 1776 C.E. The year was Manmatha and the day was a KrshNa paksha trtIyai dinam. This jIyar has reigned for 13 years and one month as the pIThAdipati of SrI Nrsimha divyAsthanam.

### *taniyan of 24<sup>th</sup> paTTam jIyar*

श्री वीरराघवमुनिश्रुतिमौलिसूरि

श्रीमत्पदांबुज समाश्रय लब्धबोधम् ।

शी वीरराघव मुनीन्द्रकृपावलंबं

श्रीमत्पराङ्कुश यतीन्द्रगुरुं भजामः ॥

SrI vIrarAghavamuniSrutimauLisUri

SrImatpadAmbuja samASraya labdhabodham |

SrI vIrarAghava munIndra krpAvalambam

SrImatparAnkuSa yatIndra gurum bhajAma: ||

*Meaning:*

We eulogize SrImat ParAnkuSa yatIndra MahA guru, who was blessed with ubhaya vedAnta sampat by the TiruveLLiyankuDi jIyar, HH, the 23<sup>rd</sup> paTTam Azhagiya Singar, SrI VeerarAghava yatIndra mahA deSikan. SrI ParAnkuSa yatIndra mahA deSikan became the object of compassion of HH the 23<sup>rd</sup> paTTam Azhagiya Singar, who initiated former into sanyAsASramam.





## *His mangaLa Slokam*

चैत्रे पुनर्वसुयुते दिने जाताय योगिने

पराङ्कुशरघूत्तंसावरजाय महात्मने ।

स्वभानुपौषधवलपञ्चम्यां श्रीहरेर्मठे

अभिषिक्ताय वैराग्यसागरायास्तु मङ्गळम् ॥

caitre punarvasuyute dine jAtAya yogine

parAnkuSaraghUttamsAvarajAya mahAtmane |

svabhAnu pausha dhavala pancamyAm SrIharermaThe

abhishiktAya vairAgya sAgarAyAstu mangaLam ||

*Meaning:*

Hail to the ocean of VairAgyam, SrI ParAnkuSa yatIndra mahA deSikan, who was born on a Cittirai month, when the birth star (Punarvasu) of Lord Raamacandra was in ascendance. He was a great soul. During the SvabhAnu samvatsaram, tai mAsam, Sukla pancami, he had the paTTAbhishekam as the 24<sup>th</sup> paTTam SrImat Azhagiya Singar of the SrI MaTham.

There are seventeen Slokams in this SrI Lakshmi nrsimha Prapatti SrI koSam by HH, the 24<sup>th</sup> paTTam SrImat Azhagiya Singar. The second and the fifth Slokams of this Prapatti starting with "ahobile gAruDaSaila madhye" and "yasyAbhavat bhakta janArtihantu:" are incorporated as the fourteenth and the first Slokams of HH, the 44<sup>th</sup> paTTam MukkUr SrImat Azhagiya Singar's SrI Lakshminrsimha Prapatti. The two Slokams are thus common to both the Prapattis.

Let us now study each of the seventeen Slokams of the Lakshminrsimha Prapatti by SrI ParAnkuSa yatIndra mahA Desikan, the 24<sup>th</sup> paTTam SrImat Azhagiya Singar.





# *Sloka-s and Commentaries*



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SrI MAIOlan - SrI MaTham (Thanks: SrI R Giridharan)





॥ श्रीः ॥

## Sloka 1

श्री श्रीनिवासाह्वय योगिवर्यं

नारायणं योगिवरं तथैव ।

श्री योगिवर्यं रघुवीर वेद-

कोटीरसंज्ञं गुरुमाश्रयामि ॥

SrI SrInivAsAhvaya yogivaryam

nArAyaNam yogivaram tathaiva |

SrI yogivarya raghuvIra veda-

koTIrasamj~nam gurumASrayAmi ||

*Meaning:*

aDiyEn seeks refuge at the sacred feet of the three AcAryans:

1. the mahA Yogi named SrInivAsa yatIndra mahA deSikan
2. the best among the Yogis with the name of nArAyaNa yatIndra mahA deSikan and
3. the other MahA Yogi, the diadem of the VedAs (Veda-koTIra samj~nAm) known as the RaghuvIra (vIrarAghava) yatIndra mahA deSikan.

*Comments:*

Sri ParAnkuSa yatIndra mahA deSikan pays tribute to the three SrI MaTham AcAryans, who played a key role in His vidyA grahaNam and divya j~nAnam. samASrayaNa-bharanyAsam, vedAnta kAlakshepam and preksha mantra upadesams; these are the many blessings referred to here. The first Azhagiya Singar mentioned here is the 20<sup>th</sup> paTTam jIyar, SrI VaN SaThakopa SrI





VeerarAghava yatIndra mahA deSikan who reigned from February 1746 C.E. for two years and one month. The second Azhagiya Singar referred to is the 22<sup>nd</sup> paTTam jIyar who sat on the throne of SrI MaTham for nine years and eight months starting from March 1748 C.E. The third Azhagiya Singar was instrumental in the selection of SrI ParAnkuSa yatIndra mahA deSikan as His successor; He is the 23<sup>rd</sup> paTTam SrImat Azhagiya Singar with the ASrama tirunAmam of SrI VaN SaThakopa SrI VeerarAghava yatIndra mahA deSikan.

"veda-koTIra-samj~nA" means synonymous to the crown of VedAs. The vedic, brahma sUtra scholarship of HH the 23<sup>rd</sup> paTTam SrImat Azhagiya Singar is hailed here with the veda koTIra link.

## Sloka 2

अहोबिले गारुडशैलमध्ये

कृपावशात् कल्पित सन्निधानम् ।

लक्ष्म्या समालिङ्गित वामभागं

लक्ष्मीनृसिंहं शरणं प्रपद्ये ॥

ahobile gAruDaSailamadhye

krpAvaSA+ kalpita sannidhAnam |

lakshmyA samAlingita vAmabhAgam

lakshmInrsimham SaraNam prapadye ||

*Meaning:*

Oh LakshmInrsimha! Out of Your compassion, You have made Your sacred presence felt (kalpita sannidhAnam) in GaaruDa Sailam, the mountain where GaruDan performed penance to have Your darSanam right in the middle of Ahobilam hills. Oh LakshmInrsimha, whose left side is embraced by MahA Lakshmi! I seek refuge at Your sacred feet.





garuDAtri - SrI ahobilam

*Comments:*

The supremacy of GaruDAtri at Ahobila divya desam over all the mountains of the world is summed up in a Slokam of SrI Ahobila mahAtmyam:

न नारसिंहाधिकश्च देवो न तीर्थमन्यद्भवनाशहेतोः ।

न गारुड्रेरपरोऽस्ति शैलः न भक्तजन्तोरपरोऽस्ति योगी ॥

na nArasimhAdhikaSca devo na tIrthamanyadbhavanASaheto: |

na gAruDadreraparosti Saila: na bhaktajantoraparosti yogI ||

Vara prasAdi SrI Lakshmi Nrsimhan took nine forms in the Nallamalai forest range and presented Himself to please GaruDan, who performed severe penance to have the darsanam of Lord VishNu in the form of Nrsimhan. These nine





sannidhis are present in the lower and upper Ahobilam hills. The nine temples are in the middle of GaruDAtri or GaaruDa Sailam. The primordial Guru, Lord Narasimhan incarnating in rare form with a lion's head and human body (AkaNTham Adi purusham KaNThIraVa vapu) on GaruDAtri is saluted as "Adi maRai uruvAna AdippuL veRpu tanil sOTiyena ulakellAm sukham peRavE vandutitta Adi guru narasingan". The sAnnidhyam of Lord Narasimhan at these temples and His incarnations there as celebrated by Tirumangai AzhvAr are described in the following two e-books:- Ahobila divya desam - 50<sup>th</sup> e-book in <http://www.ahobilavalli.org> and in the 67<sup>th</sup> e-book in the Sundarasimham series (<http://www.sundarasimham.org>).

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'sOTiyena ulakellAm sukham peravE vandutittAr!'





Monthly svAti tirumanjanams at the Nava Narasimha temples, nityArAdhanams there and the Maasi brahmotsavam are conducted by the great jIyars of the Ahobila MaTham over centuries, the sAnnidhyam of the Nava Narasimhars at their mountain temples increases day by day (gAruDa Saila madhye krpAvaSAAt kalpita sannidhAnam). There, He sits as Malolan embraced by MahA Lakshmi on His left side. The sevArti-s meditate on His vIryam and ParAkramam and salute the mighty cave that He resides in and praise His balam and remember with adoration His sAnnidhyam in he middle of the GaaruDa Sailam:

अहो वीर्यमहो शौर्यमहो बाहुपराक्रमः ।

नारसिंहः परं दैवमहोबिलमहोबिलम् ॥

aho vIryam! aho Sauryam! aho bAhu parAkrama:! |

nArasimham param daivam aho bilam! aho bilam! ||

As Malolan, He enjoys the tender and loving embrace of MahA Lakshmi and succumbs to Her vaSIkaraNam (lakshmyA samAlingita vAma bhAgam lakshmi nrsimham SaraNam prapadye)

### Sloka 3

श्रीवण् शठाराति यतीन्द्रमाद्यं

प्रेम्ना स्वयं प्रेषमनुं प्रदाय ।

स्वाराधने प्रेरयति स्म यस्तं

लक्ष्मीनृसिंहं शरणं प्रपद्ये ॥

SrIvaN SaThArAti yatIndramAdyam

premnA svayam prekshamanum pradAya ||

svArAdhane prerayati sma yastam

lakshmi nrsimham SaraNam prapadye ||





SrI LakshmiNarasimhan blessing SrImad AdivaNN SaThakopa Jeeyar  
SrI Ahobila MaTham (Thanks: SrI Mukund Srinivasan)

*Meaning:*

aDiyEn places the AtmarakshA bharam of myself at the sacred feet of SrI LakshmiNarasimhan, who Himself performed the preksha mantra upadesam for the first jIyar of SrI MaTham with affection and commanded him to perform ArAdhanams for Him.

*Comments:*

The reference here is to the initiation of the twenty year old young scholar, SrI SrInivAsan, the talented student of GaDikAsatam AmMAL of Kaancipuram, in to sanyAsa ASramam by Lord LakshmiNarasimhan Himself on the banks of BhavanASini river and to elevate him as the first jIyar of SrI Ahobila MaTham. Lord Narasimhan appeared in the form of an old sanyAsi, gave the tridaNDam and kAshAyams for SrI SrInivAsan, uttered the preksha mantram in his ears







and initiated him in to the fourth ASramam. This, the Lord did out of His great affection for SrI SrInivAsan to bless the samsAris of the world with samASrayaNa-bharanyAsams as the AcAryan selected by Him for that purpose.

### Sloka 4

सर्वस्य लोकस्य समीहितानां

प्रदान दीक्षा वशतस्सदैव ।

श्रिया समेतं श्रितदोषहन्तया

लक्ष्मीनृसिंहं शरणं प्रपद्ये ॥

sarvasya lokasya samIhitAnAm

pradAna dIkshA vaSatassadaiva |

SriyA sametam SritadoshahantayA

lakshminrsimham SaraNam prapadye ||



SrI MAIOla pAduka-i-s - SrI MaTham  
Thanks: Nedumtheru SrI Mukund Srinivasan





### Meaning:

aDiyEn seeks the shelter of the sacred feet of SrI LakshmiNrsimhan, who is with MahA Lakshmi, the remover of all of the doshams (blemishes) of ours as the aparAdhis and thereby prepares us for the completion of the successful prapatti. The granting of the protection by the Lord is the constant desire of all the jantus of the world. aDiyEn is happy over benefiting from His dIkshA as the SaraNAgata rakshakan.

### Comments:

The importance of MahA Lakshmi being with Lord Narasimhan during the upAya and upeya kAlam (time) is celebrated here. When the Lord sees the sinners, who have repeatedly violated His SAstrams, He is very angry at them and turns His face away from them. His dear consort pleads successfully for Her children with Her Lord and He decides to overlook their transgressions and decides to grant them the protection that they sought all the time. At the time of prapatti by the jIvan, She joins Her Lord and displays ekaSeshitvam and accepts their Atma nivedanam and both grant them moksham as divya dampatis. MahA Lakshmi serves both as means and goal and through Her vaSIkaraNa Sakti over Her Lord and She persuades Him to overlook the aparAdhams of Their children.

### Sloka 5

यस्याभवत् भक्तजनार्तिहन्तुः

पितृत्वमन्येष्वविचार्य तूर्णम् ।

स्तम्भेऽवतारस्तमनन्यलभ्यं

लक्ष्मीनृसिंहं शरणं प्रपद्ये ॥

yasyAbhavat baktajanArtihantu:

pitrत्वamanyeshva vicArya tUrNam |





stambheavatArastamananyalabhyam  
lakshminrsimham SaraNam prapadye ||

*Meaning:*

I surrender to Lakshminarasimhan, the destroyer of all miseries of His devotees, whose speedy incarnation was from the pillar, after investigating all objects for fatherhood, which is hard to get by anyone else.

*Comments:*

He is PraNatArthiharan. He is nata jana satyan (meyyavarkku aDiyavan). Therefore there is no surprise that He rushes to destroy the miseries of His devotees (bhakta-jana-artihantu:), when they cry out to Him like the Gajendran. When His dear devotee, Prahladan was in grave danger from the threats of his father, HiraNyakaASipu, our Lord jumped out of the pillar in the asura king's court to prove that His devotees' word will not prove false. The 23<sup>rd</sup> Slokam of SrI VaradarAja PancASat refers to this stambhAvatAram by SrI Nrsimhan and His being inside all the vastus of the world now except that pillar in the darbhAr of HiraNyakaSipu (nUnam trailokyam etat akhilam narasimha garbham). As HiraNyan kept threatening his son Prahladan, You were sitting in Narasimha rUpam in all the objects of the world to jump out of it in case HiraNyan pointed out that particular object and asked whether it was the place



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where you were present. You did not want to take any chances. You were ever ready to address all possibilities and rush to protect Your dear devotee. You are today inside all objects of the world except in that particular pillar out of which You incarnated then.

## Sloka 6

यदीक्षितुं देवगणोऽतिरुष्टं

शत्रौ न शक्नोति चतुर्मुखादिः ।

प्रसादितो भक्तजनेन यस्तं

लक्ष्मीनृसिंहं शरणं प्रपद्ये ॥

yadIkshitum devagaNa atirushTam

Satrau na Saknoti caturmukhAdi: |

prasAdito bhaktajanena yastam

lakshminrsimham SaraNam prapadye ||

*Meaning:*

aDiyEn performs prapatti to You, SrI Lakshminrsimha. Your furious form (jvAlA narasimha form) could not be seen without raising terror in the minds of Your enemies like HiraNyakaSipu and others. It is Thou who blessed the assembly of devAs headed by Brahma devan and other devotees to see You with comfort as SAnTa Narasimhan.

*Comments:*

Lord Narasimhan is sarva Satrujit (conqueror of all enemies of His). He is the destroyer of the MahAsuran, HiraNyakaSipu (hiraNyaka-nishUdana:). He is of mighty valour (mahA Sauri). He is ugrasimhan. His furious form is saluted as "jvAlAmukho jvAlAmAli mahAjvAla mahA prabhu:" and as "caNDakopi surArighnas-sadArtighna:". He is thus a terror to His enemies. When it comes





to His bhaktAs, He is SaraNagata Vatsalan, bhava hrt, loka guru, paramjyoti and ParamAnandan.



SrI jvAlA narasimhar - SrI Ahobilam  
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## Sloka 7

वामत्वमद्य त्यज संश्रितेषु

नास्तीह कश्चित्किल नापराधी ।

लक्ष्म्येति वामाङ्कगयोच्यमानं

लक्ष्मीनृसिंहं शरणं प्रपद्ये ॥

vAmatvam adya tyaja samSriteshu

nAstIha kaScitkila nAparAdhI |

lakshmyeti vAmAnkagayocyamAnam

lakshminrsimham SaraNam prapade ||

*Meaning:*

aDiyEn surrenders to SrI Lakshminrsimhan, who was spoken to by Cenju Lakshmi thus as She sat on His left lap: "Oh Lord! Please give up Your indifference to the ones who surrender unto You with great fear about their mahAparAdhams by transgressing Your SAstrams. Please do not look away from them in disgust. Is it not true that there is none here, who is not an aparAdhi? Please overlook their sins and bless them with the boon of moksham".

*Comments:*

The play on the words, "vAmatvam and vAmAnkam" are skillful. She is seated on His left lap (vAmAnkam/samAlingita VaamabAgam) and therefore perhaps He has vAmatvam (blind, indifferent). The most compassionate and beautiful (VaamAngA) daughter of the Queen of the Hunter tribe of Ahobilam (Cenju Lakshmi) pleads on behalf of Her erring children with her Lord . She has total vaSIkaraNam power over Her Lord and He cannot decline Her appeal. The Cenju Lakshmi vivAham with the doting Lord Narasimhan is covered in the e-book # 4 of Ahobilavalli series (<http://www.ahobilavalli.org>). The author is the 7<sup>th</sup> paTTam SrImad Azhagiya Singar and the exact title is "vAsantika pariNayam"





and the drama is constructed in Sanskrit and prAkrtam.



"SrI lakshmi samAlingita vAmabhAgam"  
SrI pAvana Narasimhar - SrI Ahobilam  
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## Sloka 8

श्री वीरवद्राघव वेदमौलिं

योगीन्द्रक्लृप्तैश्शुभतापपुण्ड्रैः ।

नामादिभिर्मा युतमातनोद्य-

स्तं श्रीनृसिंहं शरणं प्रपद्ये ॥

SrI vIravadrAghava vedamaulim

yogIndraklptai: SubatApapuNDrai: |

nAmAdibhir-mAm yutamAtanodya-

stam SrInrsimham SaraNam prapadye ||

*Meaning:*

Oh Lakshminrsimha! aDiyEn seeks the protection of Your sacred feet. Today, You have linked me to You by giving me the auspicious name to adorn during my entry into the fourth ASramam (sanyAsa ASramam) as ParAnkuSa yatIndra mahA deSikan, blessed me with samASrayaNam (tApa mudrA relating to panca samskAram) and the urdhva puNDrams (twelve plus one puNDram starting from the forehead) through the leader among the Yogis and asmat AcAryan, SrI VeerarAghava vedamauli (SrI VeerarAghava yatIndra mahA deSikan).

*Comments:*

SrI KalyANapuram SrImat Azhagiya Singar is recalling all the blessings that He has received from SrI Lakshminrsimhan through AcArya mukham. He reigned as the 24<sup>th</sup> paTTam SrImat Azhagiya Singar for 13 years and one month.

The detailed write up on the Panniru tirunAmams (twelve Urdhva puNDrams) has been assembled as the 18<sup>th</sup> e-book in the Sundarasimham series (<http://www.sundarasimham.org>).







## Sloka 9

श्रीमद्रहस्यत्रयसारपाठ-

प्रारंभकाले तव सर्वसिद्धिः ।

स्यादित्युपश्रुत्यभिधायकं मे

लक्ष्मीनृसिंहं शरणं प्रपद्ये ॥

SrImadrasahasyatrayasArapATha-  
prArambakAle tava sarvasiddhi: |  
syAdityupaSrutyabhidhAyakam me  
lakshminrsimham SaraNam prapadye ||

*Meaning:*

aDiyEn seeks the protection and shelter from SrI Lakshminrsimhan, who at the very beginning of my kAlakshepam on SrImat rahasya traya sAram blessed me with His vedokta ASIrVAdam: "May You have all success in your vidyA grahaNam!"

*Comments:*

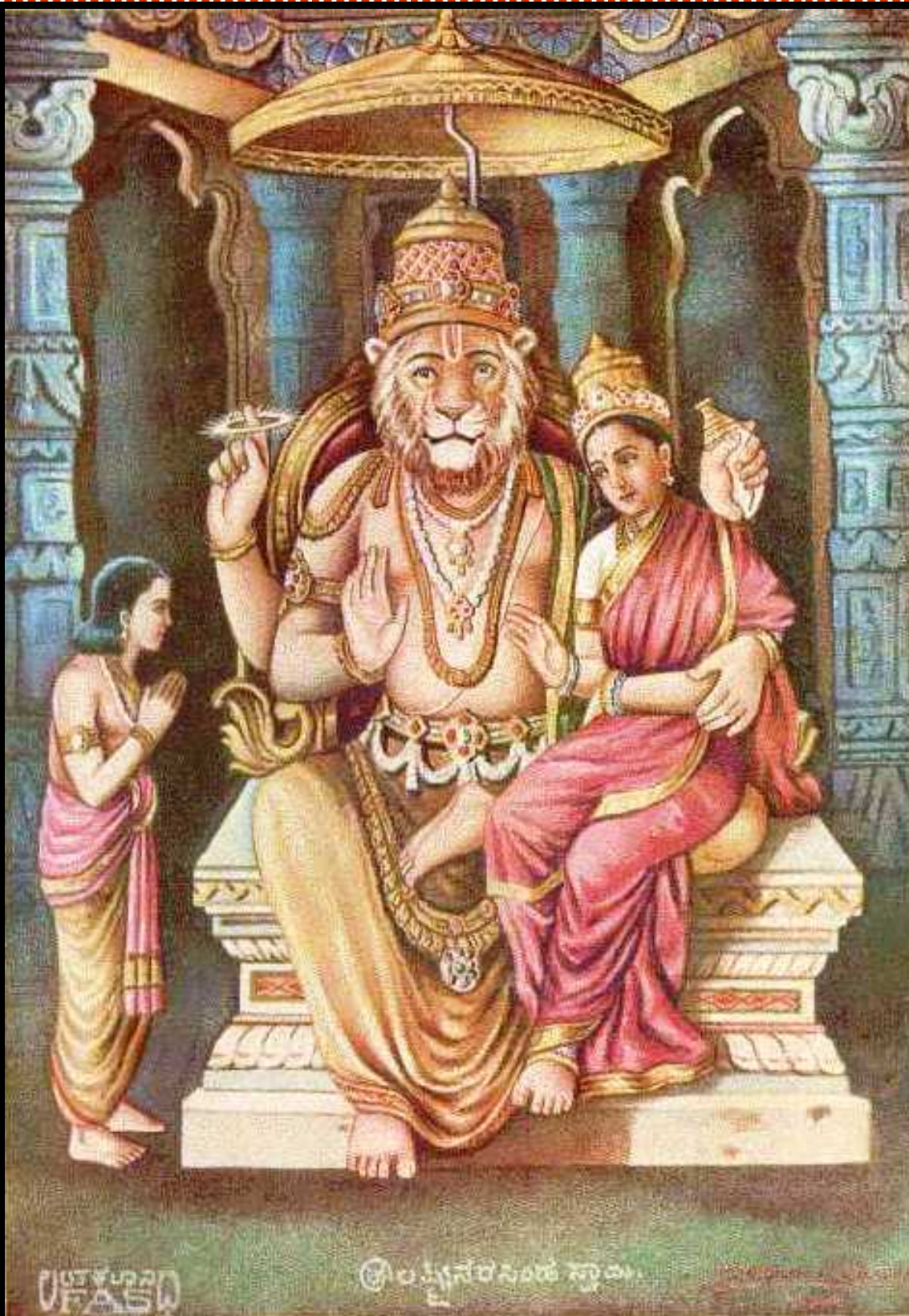
Out of His abundant kArUNyam, SrI Lakshmi Nrsimhan blessed the future SrImat Azhagiya Singar with vedokta ASIrVAdam (SrutyabhidAyakam): "tava sarva siddhi: syAt". SrI Malolan blessed the AcArya-to-be to acquire the deep understanding of SrImat rahasya traya sAram of Swamy Desikan to perform his duties as a SreshTAcAryan of SrI MaTham.

The detailed descriptions on SrImat rahasya traya sAram have been housed in e-books in Sri Ahobilavalli and Sri Hayagrivan series: SrImat rahasya traya sAram (e-books 91-93 in <http://www.ahobilavalli.org>) and in the Srihayagrivan series (8<sup>th</sup> e-book in <http://www.srihayagrivan.org>) and the 40-41<sup>st</sup> e-books (citrasAram, a pictorial essay in <http://www.srihayagrivan.org>).





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SrI lakshmiNarasimhar!





## Sloka 10

भाष्यप्रदानावसरे तु वीर-

रघूद्वहाम्नायशिखाय रूपी ।

स्वप्नागतो भाष्यमदत्त यो मे

तं श्रीनृसिंहं शरणं प्रपद्ये ॥

bhAshyapradAnAvasare tu vIra-

raghUdvahAmnAyaSikhArya rUpi |

svapnAgato bhAshyamadatta yo me

tam SrInrisimham SaraNam prapadye ||

*Meaning:*

Oh Lakshminrsimha! I seek Your protection as the One who appeared in my dream and blessed me with the auspicious commentary of AcArya Raamanuja on Vedanta sutrams (SrI bhAshyam) as aDiyEn started my kAlakshepams on SrI BhAshyam from my AcAryan, SrI Veeraraghava mahA deSikan, the very embodiment of Veda Siras (Upanishads).

*Comments:*

SrI ParAnkuSa yatIndra mahA deSikan refers here to the occasion, when he started the kAlakshepam on SrI BhAshyam under his AcAryan, SrI TiruveLLiyankuDi Azhagiya Singar known for His extraordinary scholarship on Vedam and Upanishads on which SrI BhAshyam is founded.

Detailed coverage of Sri BhAshyam is available through four volumes in Sri Ahobilavalli and Sri Hayagrivan series: 59<sup>th</sup> and the 60<sup>th</sup> e-books in Sri Ahobilavalli series (<http://www.ahobilavalli.org>), the 20<sup>th</sup> and the 21<sup>st</sup> ebooks in Sri Hayagrivan series (<http://www.srihayagrivan.org>). SrI ParAnkuSa yatIndra mahA deSikan acknowledges that SrI Lakshmi Nrsimhan blessed him through





svapna mukham (through the means of dream) just before he started the kAlakshepam on SrI BhAshyam at the sacred feet of his AcAryan. The Adi Guru, sarveSvaran, SrI Lakshmi Nrsimhan blessed thus the next AcAryan in the illustrious AcArya paramparai of SrI MaTham.



SrI AhobileSar - SrI Ahobilam  
Thanks: SrI Mukund Srinivasan

### Sloka 11

यत् श्रीनिवासाख्य मुनीन्द्रतो मां  
संप्राप्त वेदान्तयुगं व्यतानीत् ।





तदर्पितं स्वीकृतमद्भरं तं

लक्ष्मीनृसिंहं शरणं प्रपद्ये ॥

yat SrInivAsAkhyā munIndrato mAm  
samprApta vedAntayugam vyatAnIt |  
tadarpitam svIkṛta-madbharam tam  
lakshminrsimham SaraNam prapadye ||

*Meaning:*

aDiyEn surrenders the self to SrI Lakshmi Nrsimhan. This Lord has accepted the burden of protection of myself (jIvan), which was presented to Him by aDiyEn's AcAryan, SrInivasa yatIndra mahA deSikan, who taught aDiyEn the ubhaya vedAntam that has been learnt well by aDiyEn.

*Comments:*

SrI SrInivasa yatIndra mahA deSikan referred to here appears to be HH, the 19<sup>th</sup> paTTam SrImat Azhagiya Singar, who reigned from 1735- 1746 C.E. He might have been the AcAryan that is being referred to as the bharanyasa AcAryan for HH, the future 24<sup>th</sup> paTTam Azhagiya Singar. There were a succession of SrImat Azhagiya Singar-s until the paTTAbhishekam of HH, the 24<sup>th</sup> PaTTam SrI ParAnkuSa yatIndra mahA deSikan in February 1764. Some 28 years had gone by between SrI ParAnkuSa yatIndra mahA deSikan's bharanyasam and ASrama svIkAram. The paTTAbhishekam and the reigning period of the 19<sup>th</sup>, 20<sup>th</sup>, 21<sup>st</sup>, 22<sup>nd</sup> and the 23<sup>rd</sup> paTTam Azhagiya Singar-s are:

- HH, the 19<sup>th</sup> paTTam jIyar: 10 years and 7 months from July 1735 C.E (SrI SrInivasa yatIndra mahA deSikan)
- HH, the 20<sup>th</sup> paTTam jIyar: 2 years and 1 month from Feb. 1746 C.E (SrI VeerarAghava yatIndra mahA deSikan)





- HH, the 21<sup>st</sup> paTTam jIyar: 9 years and 8 months from March 1748 C.E. (SrI ParAnkuSa yatIndra mahA deSikan)
- HH, the 22<sup>nd</sup> paTTam jIyar: 7 months from January 1758 C.E. (SrI SaThakopa nArAyaNa yatIndra mahA deSikan)
- HH, the 23<sup>rd</sup> paTTam jIyar: 5 years and 6 Months from August 1758 C.E. (SrI VeerarAghava yatIndra mahA deSikan)
- HH, the 24<sup>th</sup> paTTam jIyar: 13 years and 1 Month from Feb 1764 C.E. (1764 -1776 C.E. / SrI ParAnkuSa yatIndra mahA deSikan).

## Sloka 12

स्वप्ने रमावासमुनीन्द्ररूपी

स्वयं समागत्य ममापि देवः ।

त्रिदण्डकाषायमदान्मुदा य-

स्तं श्रीनृसिंहं शरणं प्रपद्ये ॥

svapne ramAvAsamunIndra rUpi

svayam samAgatya mamApi deva: |

tridaNDa-kAshAyamadAnmudA ya-

stam SrInrsimham SaraNam prapadye ||

*Meaning:*

Oh LakshmiInrsimha! aDiyEn performs prapatti unto You, who came in the form of SrI SrInivAsa yatIndra mahA deSikan in my dream and blessed aDiyEn joyfully with tridaNDam and saffron robes for initiation in to sanyASramam.





*Comments:*

The Lord of Ahobilam came in the form of ramAvAsa munIndra rUpi (SrI SrInivAsa yatIndra mahA deSikan) in the would-be-jIyar's dream and blessed him with the consecrated tridaNDam and the saffron robes as though He Himself was initiating the new jIyar to ascend to the Lord's divyAsthanam.

### Sloka 13

आराधनं स्वस्य कथं मयेति

भीतं सदा पद्मलता मुखेन ।

आश्वस्य मामप्यकरोत् कृतार्थं

लक्ष्मीनृसिंहं शरणं प्रपद्ये ॥

ArAdhanam svasya katham mayeti

bhItam sadA padmalatA mukhena |

ASvAsya mAmapyakarot krtArtham

lakshmiNrsimham SaraNam prapadye ||

*Meaning:*

aDiyEn seeks the protection from SrI LakshmiNrsimhan, who comforted aDiyEn when I was uneasy about my qualifications to perform nityArAdhanam for Him. He sent word through His devi (padmalatA/the lotus creeper) and consoled aDiyEn and removed my inadequacies and made me a krtArthan.

*Comments:*

aDiyEn's doubts were: Great Azhagiya Singars before aDiyEn of impeccable j~nAnam, bhakti and vairAgyam have performed SAstroкта ArAdhanam for MaloLan. How can aDiyEn of limited Sakti dare to follow them in anushThAnam and tapas to qualify for performing nityArAdhanam to the Lord without





mistakes and lapses. Malolan understood the jIyar's predicament and asked His queen, MahA Lakshmi to free His pAduka sevakan from all his doubts and to bless him to cast aside His inadequacies and feel comfortable to perform the nityArAdhanams.

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SrI Ahobilavalli tAyAr -SrI Ahobilam  
Thanks: SrI Mukund Srinivasan







## Sloka 14

शठारि नारायणयोगिवर्य

पराङ्कुशस्वामि पराङ्कुशाद्यैः ।

यः पूजितः श्रीनिधि योगि मुख्यैः

तं श्रीनृसिंहं शरणं प्रपद्ये ॥

SaThAri nArAyaNa yogivarya

parAnkuSasvAmi parankuSAdyai: |

ya: pUjita: SrInidhi yogi mukhyai:

tam SrInrsimham SaraNam prapadye ||

*Meaning:*

I seek succour from You, SrI Lakshmi Nrsimha, who has been worshipped by SrI SaThAri nArAyaNa Yogi, (HH, the 18<sup>th</sup> paTTam jIyar), SrI VeerarAghava yatIndra mahA deSikan (HH, the 20<sup>th</sup> paTTam jIyar), SrI ParAnkuSa yatIndra mahA deSikan (HH, the 21<sup>st</sup> paTTam jIyar), SrInidhi svAmy (SrInivAsa yatIndra mahA deSikan, HH, the 19<sup>th</sup> paTTam jIyar) and svAmy NammAzhvAr (ParAnkuSAdyai).

*Comments:*

Here the salutations are to the avicchinna AcArya Paramparai of this Azhagiya Singar going all the way back to Swamy NammAzhvAr, who was rescued from a mountain lake near AzhvAr tirunagari by Adi VaN SaThakopa jIyar.

## Sloka 15

नारायण श्रीरघुवीर वेद-

कोटीर नारायण मानिवासैः ।





योगीश्वरै रन्वह मर्चितो य-

स्तं श्रीनृसिंहं शरणं प्रपद्ये ॥

nArAyaNa SrIraghuvIra veda-

koTIra nArAyaNa mAnivAsai: |

yogISvarai: anvaham arcito ya-

stam SrInrsimham SaraNam prapadye ||



'pUrvAcArya!' - SrImad AdivaNN SaThakopa Jeeyar

*Meaning:*

aDiyEn seeks the comforting shelter of the sacred feet of SrI LakshmiInrsimhan worshipped before by my pUrvAcAryAs, who adorned the Ahobila maTha pITHam like SrI nArAyaNa yatIndra mahA deSikan, veda SironmaNi SrI VeerarAghava yatIndra mahA deSikan and SrI SrInivAsa YatIndra mahA deSikan (HH-s, the 19<sup>th</sup>, 20<sup>th</sup> and 22<sup>nd</sup> paTTams SrImat Azhagiya Singars).





*Comments:*

Guru ParamparA vandanam is an important part of one's ArAdhanam. The 24<sup>th</sup> paTTam SrImat Azhagiya Singar offers here his salutations to some of His pUrvAcAryALs.

### Sloka 16

त्वदत्तवाचा तव किंकरेण

त्वत्प्रीति कामेन मया कृतेन ।

स्तोत्रेण लक्ष्मी नृहरेः स विष्णुः

प्रीतो भव त्वं करुणार्द्रदृष्टिः ॥

tvat datta vAcA tava kimkareNa

tvat prIti kAmena mayA krtena |

stotreNa lakshmi nrhare: sa vishNu:

prIto bhava tvam karuNAradrshTi: ||

*Meaning:*

Oh LakshmiInrsimha with eyes moistened by the display of your kAruNya guNam towards Your devotees in VishNu avatArams (vibhava and arcA forms) ! This servant of Yours desirous of pleasing You has composed this stotram with the vAk balam given by You. This kaimkaryam is for Your prIti. The words have been given by You for constructing this SrI KoSam. May Thou be pleased (lakshmi nrhare! prIto bhava)!

*Comments:*

The stotram is now offered as sAtvIka samarpaNam by SrI ParAnkuSa yatIndra mahA deSikan to SrI LakshmiInrsimhan.





## Sloka 17

पराङ्कुशाख्येन तपोधनेन

भक्त्या नृसिंहस्य कृता प्रपत्तिः ।

पापठ्यते येन भवेत् स तस्य

पूर्णं कृपापूर्णकटाक्षपात्रम् ॥

parankuSAkhyena tapodhanena

bhaktyA nrsimhasya krtA: prapatti: |

pApaThyate yena bhavet sa tasya

pUrNam krpApUrNa kaTAshapAtram ||

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SrI lakshminrusimhar - SrI Ahobilam





*Meaning:*

This stotram named "lakshmiNrsimha prapatti" was created with bhakti by the AcAryan of meritorious penance (tapas) with the name of SrI ParAnkuSa yatIndra mahA deSikan. One who recites this stotram with bhakti would become the object of the krpA flowing from the merciful glances of SrI Lakshmi Nrsimhan.

*Comments:*

The nAmAnkitam of the creator of this stotram is included here as well as the Phala sruti outlining the benefits that one can gain from the recitation of this prapatti stotram to SrI Malolan.



***SrImat parAnkuSa yatIndra mahA deSikairanugrahIta  
SrI lakshmiNrsimha prapatti sampUrNa:***

dAsan

Oppiliappan koil VaradAchAri Sadagopan

