



Sri lakshmi nrsimha prapatti

(Composed by HH 44th paTTam SrImad azhagiya singar)



'Sri nrsimha seva rasikan'
Sri Oppiliappan Koil VaradAcAri SaThakopan
and
Dr (Smt.) Saroja Ramanujam





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1. SrI Srinivasan Narayanan for Sanskrit/Itrans text and proof reading
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HH the 44th paTTam SrImadazhagiya singar - SrI Ahobila MaTham





॥ श्रीः ॥

॥ श्रीमते श्रीलक्ष्मीनृसिंह परब्रह्मणे नमः ॥

॥ श्री लक्ष्मीनृसिंहप्रपत्तिः ॥

(श्रीमद्भिः श्रीवणशठकोप श्रीवेदान्तदेशिक यतीन्द्रमहादेशिकैरनुगृहीतम्)

SrI lakshmiNrsimha prapattiH

(Composed by HH 44th paTTam MukkUr SrImad azhagiya singar)



Introduction by Sri. V. Sadagopan

The revered AcAryan of SrI MaTham, MukkUr SrI VedAnta Desika YatIndra MahA Desikan is the author of this SrI sUkti, SrI Lakshmi nrsimha prapatti. The 24th PaTTam SrImat KalyANapuram Azhagiya Singar blessed us earlier with another prapatti SrI Kosam for Maalolan. We will be covering the Prapatti to Maalolan by MukkUr Azhagiya Singar here.

Please see Sri HayagrIvan series e-book # 102 for the meaning and comments on this prapatti composed by 24th paTTam at <http://www.srihayagriyavn.org>.

MukkUr Azhagiya Singar adorned SrI nrsimha divyAsthanam for thirty five years from 1957 to 1992. He was the 44th PaTTam SrImat Azhagiya Singar; His accomplishments are substantive, many and varied. His vaibhavam is saluted in the 44th e-book of the Sundarasimham series (<http://www.sundarasimham.org>).

One of the greatest Kaimkaryam performed by this Azhagiya Singar is the nirmANam of the Southern gopuram of Lord RanganAtha at Srirangam. For hundreds of years, this gopuram was standing incomplete at the height of forty four (44) feet from the ground as Mottai gopuram. What the kings could not dare to complete, was finished by this AcArya sArvabhauman at an advanced





age, when he was in His mid-eighties and the samprokshaNa utsavam was concluded with pomp and circumstance few years later. The historical events relating to the completion of the Southern gopuram is summarized in the 44th e-book of Sri HayagrIvan series (<http://www.srihayagrivan.org>).

He was born as the first son of Mukkur SrI U.Ve. RangAcchAr Swamy during Manmatha samvatsara AvaNi Hastam (August 1895). His pUrvAsrama tirunAmam was SrI RaajagopAlan. He completed His VedAdhyayanam at MannArgudi pATHasAlai and continued his studies in VyAkaraNa SAstram thereafter with HH, the 39th paTTam MannArgudi Azhagiya Singar, recognized by his contemporaries as an authority in VyAkaraNa SAstram. Next, under the MahA VidvAn, Tillaiyampur ChakravartyAcchAr Swamy, this future Azhagiya Singar studied tarkam, grantha cAtushThyam and developed his own upanyAsa Saili that would be enjoyed by the PaNDitar-s and pAmarar-s alike later. His extraordinary skills in explaining intricate meanings of SAstrams and his vyAsam contributions on a brilliant array of items in SrI Nrsimha PriyA are remembered by all.

SrI MukkUr Azhagiya Singar's history of association with SrI MaTham in various capacities is a long one. He was performing antaranga kaimkaryam to HH, the 40th paTTam Azhagiya Singar (1913-1923 C.E). When the 40th paTTam Azhagiya Singar attained His AcAryan's tiruvaDi, the future MukkUr Azhagiya Singar was instrumental in persuading the next Azhagiya Singar (HH, the 41st paTTam Kaaraikkuricchi Azhagiya Singar) to ascend the SrI NrsimhAsthanam (1923-1941). For 44 years (1913-1957), the future MukkUr Azhagiya Singar served the 40th, 41st, 42nd and 43rd paTTam Azhagiya Singar-s in many roles. During this long period of time, the future MukkUr Azhagiya Singar attended all the Kaalakshepams of His AcAryans and acquired a wealth of information and strengthened His unique style of upadesams through upanyAsams. When SrImat DevanArviLAGam Azhagiya Singar ascended Paramapadam at NaimiSaraNyam in 1957, AsthAna VidvAn, SrI U.Ve. RajagopAlAcchAr Swamy was commanded by Maalolan to reign as the 44th paTTam SrImat Azhagiya





Singar. He observed 35 cAturmAsyams and He has His BrndAvanam at Srirangam next to the daSaavatAra Sannidhi.

The atyanta bhakti that the 44th paTTam (MukkUr) SrImat Azhagiya Singar had for Maalolan and all His pUrvAcAryAs is seen in the many SrI KoSams that he has blessed us with. Some of these SrI sUktis are:

- SrI Lakshmi nrsimha prapatti,
- pancAmrta stotram,
- dayAsAgara Satakam,
- sadupadesam,
- mangaLa mAlikai-s on Azhagiya Singars and
- SrI Lakshmi nrsimha karAvalamba stotram.

He has also blessed us with scholarly works on our siddhAntam such as VisishTAdvaita siddhAnta tattva sangraham, Brahama sUtrArtha padya mAlikA, SArIrikAdhikaraNa krama bodhini.

In this e-book, we will focus on the moving prapatti of MukkUr SrImat Azhagiya Singar to Maalolan.

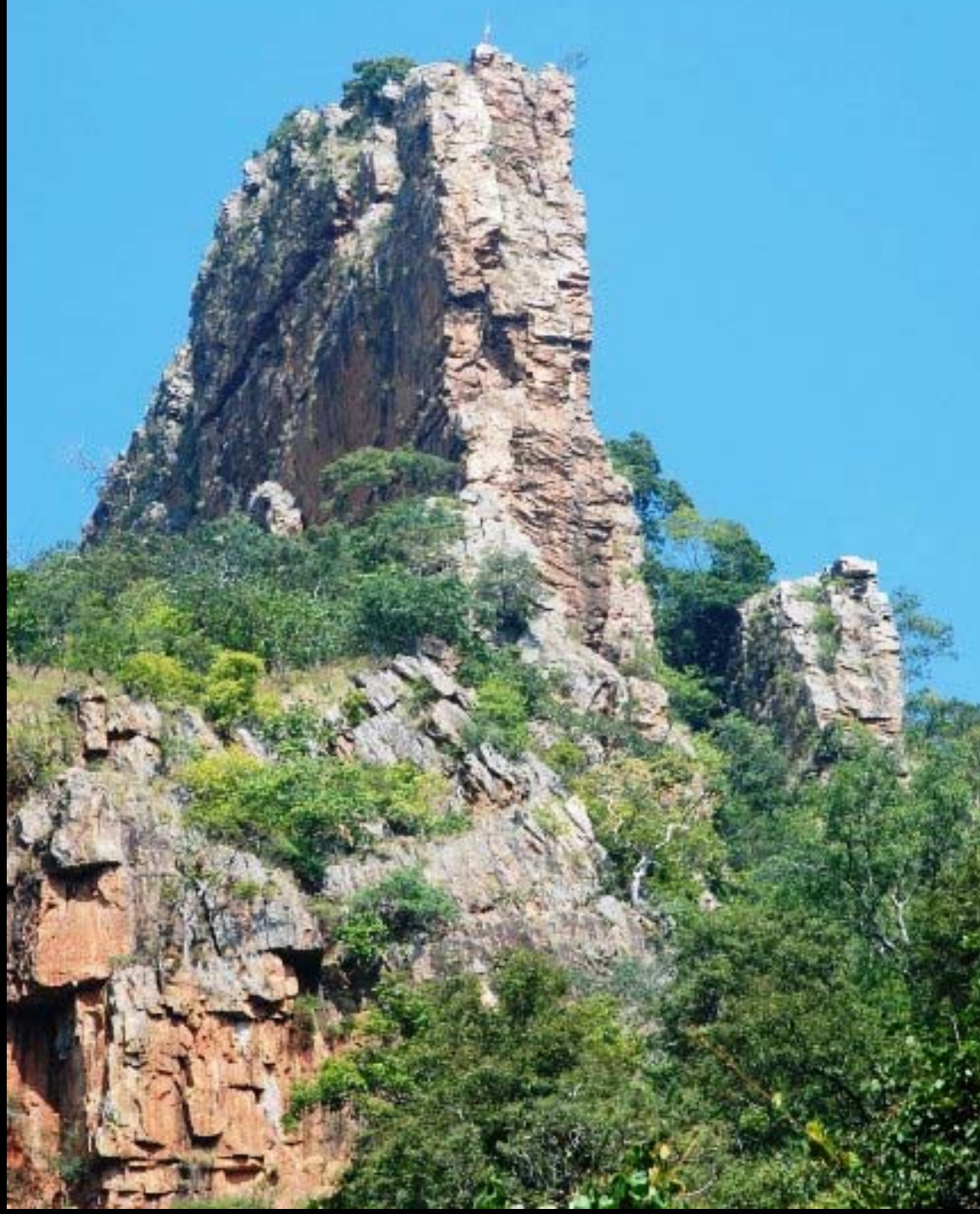
dAsan,

Oppiliappan Koil VaradAchAri Sadagopan





ugra stambham - SrI Ahobilam
(Thanks: www.navanarasimha.org)



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Sloka-s and Commentaries





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'bhakta janArti hantu!' - SrI jvAlA narasimhar (utsavar)
Thanks: www.navanarasimha.org





॥ श्रीः ॥

Sloka 1

यस्याभवद्भक्तजनार्तिहन्तुः

पितृत्वमन्येष्वविचार्य तूर्णम् ।

स्तम्भेऽवतारस्तमनन्यलभ्यं

लक्ष्मीनृसिंहं शरणं प्रपद्ये ॥

yasyAbhavat bhakta janAartihantuH

pitrtvam anyeshvavicArya tUrNam |

stambhe avatAraH tam ananyalabhyam

lakshminrsimham SaraNam prapadye ||

Meaning:

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

SaraNam (aham) prapadye - I surrender

lakshminrsimham - to Lord Lakshminrsimha

bhakta janArti hantuH - who is the destroyer of the miseries of His devotees

avatAraH - incarnation

yasya - of whom

ananyalabhyam - being impossible to have anywhere else





tUrNam abhavat - happened very quickly

stambhe - in the pillar,

avicArya anyeshu - on examination and finding the unfitness of any other

pitrtvam - fit places (other than the pillar) for claiming the fatherhood

(avatAra: stambhe abhavat - this avatAram took place in a pillar).

Additional comments by Sri VS (Sri VS):

It was all so sudden! The Lord jumped out of the pillar in the court of the asuran. This location for the avatAram cannot be at any other place. No site could claim the honor of being the place of occurrence of this avatAram (ananya labhyam). When HiraNyan challenged his son by asking whether his Lord was in that particular pillar and hit it with His fist, then the Lord known for the guNam to remove the sufferings of His devotees (bhakta janArtihantu:) had to appear instantaneously (tUrNam) from that pillar and could not grant parenthood to any others (anyeshu pitrtvam avicArya stambhe abhavat) even if He considered others.

Sloka 2

श्रीतापनीयेऽप्रतिमप्रभावम्

श्रीतैत्तिरीयेकुचरोगिरीष्ठः ।

इतीव पक्षीन्द्रधराधरस्त्वं

लक्ष्मीनृसिंहं शरणं प्रपद्ये ॥

SrItApanIye apratima prabhAvam

SrItaittirIye kucarO girIshThaH |





itIva pakshIndradharAdharastvam

lakshminrsimham SaraNam prapadye ||

Meaning:

I surrender to Lakshminarasimhan residing in the Ahobilam hills and who appears as a being of unparalleled glory in the nrsimha tApanIya upanishad and shines in the taittiriya upanishad as a wild mountain lion.

SaraNam prapadye - I surrender

lakshminrsimham - to Lord Lakshminrsimha

SrItApanIye - who, in Nrsimha tApanIya Upanishad

apratima prabhavam - appears as being of unparalleled glory

SrItaittiriye - in taittiriya Upanishad

kucaro girishThaH - as a wild mountain lion

itIva - likewise

pakshIndradharAdhara: tvam - You are in the Ahobila hill.

Additional comments by Sri VS:

The Lord is saluted as "ahobile gAruDa Saila madhye krpAvaSAth kalpita sannidhanam"; He has established His holy presence in the middle of the mountain known as GaruDAadri. This Slokam salutes Him for that reason as "pakshIndradharAdhara: tvam". PakshIndran is GaruDan, the Lord's vAhanam. One can see under the Maalolan arcA inside the tanga (Golden) MaNDapam, GaruDan holding the mighty Lord on his shoulders. The mahAtmyam (greatness) of Ahobilam as SrI nrsimha avatAra sthalam is saluted in the 53rd e-book of the SrI HayagrIvan series (<http://www.srihayagrivan.org>).





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'HE is limitless and unmatched!'



The nrsimha tApanIya Upanishad celebrates the limitless, unmatched vaibhavam of the Lord (e-book # 46, SrI HayagrIvan series, <http://www.srihayagrivan.org>). Swamy Desikan salutes Lord Narasimhan as the essence of nrsimha tApanIya Upanishad in His KaamAsIkAshTakam (tApanIya rahasyAnAm sAra:) <http://www.sundarasimham.org>, 8th e-book in this series.

The valour of Lord Narasimhan is praised by SrI mantrarAjapada stotram in the e-book # 42 of the Sundrasimham series and also in the nrsimha ashTottaram, the 34th e-book in this series (<http://www.srihayagrivan.org>).

Sloka 3

संवर्ग विद्या विलसत्स्वरूपं

स्तम्भैकडिम्भात्मलसत्प्रभावम् ।

त्रैलोक्यसम्पूर्णनृसिंहमूर्तिं

लक्ष्मीनृसिंहं शरणं प्रपद्ये ॥

samvarga vidyA vilasat svarUpam

stambhaika DimbhAtmalasat prabhAvam |

trailokyasampUrNa nrsimhamUrtim

lakshmiNrsimham SaraNam prapadye ||

Meaning:

I surrender to LakshmiNarasimhan whose form is the illustration of the knowledge of unity and whose glory is present in the heart of the child PrahlAda and in the pillar. I surrender to that Narasimhan, who is present in all the three worlds in complete form.





SrI MAIOlan with HH SrImad AdivaNN SaThakopa jIyar and bhakta prahlAda
(Sculpture from the entrance to SrI MAIOlan sannidhi - SrI Ahobilam)

Thanks: www.navanarasimha.org

SaraNam prapadye - I surrender

lakshmiInrsimham - to Lord LakshmiInrsimha

svarUpam - whose form

vilasat - makes explicit

samvarga vidyA - the knowledge of unity

prabhAvam - whose glory

lasat - is shining





DimbhAtma - in the mind of the child PrahlAda

stambhaika - and in the one pillar (of the palace of HiranyakaSipu)

nrsimhamUrtim - the form of Nrsimha

sampUrNa - which fills completely

trailokya - all the three worlds.

Comments:

The Lord pervades all the universe in His form of Narasimhan as declared by Swamy VedAnta Desika in varadarAja pancASat (Slokam 23).

स्तम्भैक वर्जमधुनाऽपि करीश नूनं

त्रैलोक्यमेतदाखिलं नरसिंह गर्भम् ॥

stambhaika varjam adhuna api karISa nUnam |

trailokyam etat akhila narasimha garbham ||

Meaning:

Lord VaradarAja, all the three worlds except the pillar where you manifested, is the abode of you even today. That is, the Lord pervaded all places in His form of Nrsimhan not knowing where HiranyakaSipu was going to point out.

And He therefore shines in the heart of PrahlAda as well as the pillar. Bhakta PrahlAdan's stuti of the Lord immediately after HiraNya vadam is covered in e-book # 75 of <http://www.srihayagrivan.org> series. This is a moving prayer of an unafraid child in whose heart the glories of the Lord was shining (prabhAvam lasat DimbhAtmA).





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Giver of wealth and Slayer of the wicked! - SrI nrsimha aavirbhavam
Thanks: www.navanarasimha.org





Sloka 4

हिरण्यदातारमपीन्द्रहेतोः

हिरण्यहन्तारमथाष्टबाहुम् ।

शान्तं सताम् उग्रम् असत्समाजे

लक्ष्मीनृसिंहं शरणं प्रपद्ये ॥

hiraNyadAtAram api indrahetoH

hiraNyahantAram athAshTabAhum |

SAntam satAm ugram asatsamAje

lakshmInrsimham SaraNam prapadye ||

Meaning:

I surrender to LakshmInarasimhan, who although giver of wealth (hiraNyam meaning gold) became the killer of HiraNyakaSipu on account of Indra (to protect Indra). He is calm but fierce in the assembly of the wicked.

lakshmInrsimham SaraNam prapadye - I surrender to LakshmInarasimhan

hiraNyadAtAram api - who, although the giver of wealth (hiraNya means gold and here it can be taken to mean wealth in general)

indrahetoH - because of Indra (to protect Indra and the devAs)

hiraNyahantAram - (became) the killer of HiraNyakaSipu (There is pun on the word 'hiraNya')

SAntam - calm by nature





ugram - but fierce

asat samAje - in the assembly of the wicked.

Additional comments by Sri VS:

Lord Narasimhan has the capacity to be fierce to those who offend His BhAgavtAs while being full of mercy to His devotees. One of His eyes is therefore compared to the scorching Sun, when it comes to the enemies of His BhAgavatAs while the other eye is cool like a Moon, when it comes to His BhAgavatAs. He is therefore called Vishama locanan. The 24th daSakam of Srimad NaarAyaNeeyam is a rich stuti of Lord Narasimhan - (e-book # 74 in <http://www.srihayagrivan.org>).

Sloka 5

सन्तोषहासेन सदरमायां

व्यान्ताननं स्वर्णं सटाभिरामम् ।

जिह्वाधरन्यस्त रमेक्षणान्तं

लक्ष्मीनृसिंहं शरणं प्रपद्ये ॥

santoshahAsena sadA ramAyAm

vyAntAnanam svarNa saTAbhirAmam |

jihvAdharanyasta ramekshaNAntam

lakshmInrsimham SaraNam prapadye ||

Meaning:

I surrender to Lakshminarasimhan, who has wide mouth always smiling at





Lakshmi, and who is beautiful with His golden mane; the glance of Lakshmi is directed (with wonder) towards Her Lord's (quivering) lips and (fast moving) tongue.



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'santoshahAsena sadA ramAyAm!'

SrI MAIOlan (Thanks: SrI V Sadagopan swami)

lakshmiInrsimham SaraNam prapadye - I surrender to LakshmiInarasimhan

vyAntAnanam - who has wide mouth

santoshahAsena - with laughter out of joy





ramAyAm - while looking at His Devi, Lakshmi

sadA - always

svarNa saTAbhirAmam - and who is beautiful with His golden mane

ramekshaNAntam - the glance of Lakshmi

jihvAdharanyasta - is directed towards His lips and tongue.

Additional comments by Sri VS:

Lord Narasimhan is rAmAlolan, Maalolan. He is always looking with great joy at MahA Lakshmi seated on His left lap (santoshahAsena sadA ramAyAm). His mouth is huge and a sword like tongue is moving rapidly inside from side to side in that cave like mouth. The glance of MahA Lakshmi falls on Her Lord's lips and tongue as She approaches Him to cool His anger after HiraNya samhAram.

Sloka 6

सञ्चारयोग्यां च पदावहन्तं

श्रीपादुकां चेषुसुतां रमां च ।

सव्येन हस्तेन परिष्वजन्तं

लक्ष्मीनृसिंहं शरणं प्रपद्ये ॥

sancArayogyAm ca padAvahantam

SrIpAdukAm cencusutAm ramAm ca |

savyena hastena parishvajantam

lakshmiNrsimham SaraNam prapadye ||





SrI mAIOla pAdukaI-s (SrI Ahobila MaTham)
Thanks: SrI Mukund Srinivasan

Meaning:

I surrender to LakshmiNarasimhan, who is wearing His sandals, fit for moving immediately to come to the rescue of His devotees and who has His left arm placed around His dear consort, Cenculakshmi.

lakshmiNrsimham SaraNam prapadye - I surrender to LakshmiNarasimhan

padAvahantam - who is wearing

SrIpAdukaM - His divine sandals

sancAra yogyaM ca - which are fit and ready for moving right away





parishvajantam ca - and who is embracing

cencusutAm ramAm - cenculakshmi

savyena hastena - with His left hand

Additional comments by Sri VS:

SrI Nrsimhan is always ready to travel from village to village to bless His devotees with samASrayaNa-bharanyAsa anugraham. For that purpose, He is always wearing His divya pAduka-s. The sixty Slokams of the sancAra paddhati of SrI pAduka sahasram of Swamy Desikan describe how the Lord's pAdukais support the Lord in His sancArams for bhakta rakshaNam through anugrahams like samASrayaNa-bharanyAsams (the 25th e-book of Sundara Simham series, <http://www.sundarasimham.org>).

The hundred Slokams of the nAda paddhati enjoy the sunAdam created by the movement of the Lord's pAdukais. Swamy Desikan experiences the mangala dhvani raised by the nUpuram (ankle AbharaNams) of MahA Lakshmi being answered by the auspicious nAdam arising from the sancAram of the Lord's pAdukais (kamalA nUpura manju SinjitAnAm pratisallapasI iva).

Sloka 7

श्रीमद् द्वयार्थो ह्यहमेव सत्यम्

इतीव सर्वान् प्रतिबोधयन्तम् ।

रमानृसिंहन्त्वविभक्तरूपं

लक्ष्मीनृसिंहं शरणं प्रपद्ये ॥

SrImad dvayArthaH hi ahameva satyam

itIva sarvAn pratibodhayantam |





ramAnrsimham tu avibhaktarUpam

lakshminrsimham SaraNam prapadye ||

Meaning:

I surrender to Lakshminarasimhan, who is non-different from Lakshmi as though declaring to all "I am the truth of the dvaya mantra".

lakshminrsimham SaraNam prapadye - I surrender to Lakshminarasimhan

avibhaktarUpam - who is of non-different form

ramAnrsimham - as Lakshmi nrsimha

iva - as though

pratibodhayantam - enlightening

sarvAn - all

iti - that

ahameva satyam - "I am the reality

SrImad dvayaArthaH - of the dvaya mantra".

Additional comments by Sri VS: :

"ahameva satyam iti SrImad dvayaArtha sarvAn bodhayantam lakshminrsimham SaraNam prapadye" is a profound passage of this Slokam/stotram. The deep and myriad meanings of SrImad dvaya mantram needs contemplation here as covered in Swamy VedAnta Desikan's many SrI sUktis on dvayam:

- dvaya curukku, 13th e-book in <http://www.sundarasimham.org>
- citra saaram, 40th ebook in <http://www.srihayagrivan.org>





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"dvayArtha satyam" - SrI pAvaNa nrsimhar - SrI Ahobilam
Thanks: SrI Diwakar Kannan





- Srimad rahasya traya sAram, e-books 91-93 on Srimad rahasya traya sAram in <http://www.ahobilavalli.org>
- dvayaAdhikaram and dyavyam vivaraNam as e-books 87 and 88 in <http://www.srihayagrivan.org>

SrI Lakshmi Nrsimhan is the embodiment of dvaya mantram; as ekaSeshis, the divya dampatis serve as upAyam (means) and upeyam (phalan) for our prapatti.

Sloka 8

श्रीवेङ्कटेशेन विवाहकाले

सम्पूजितं सर्वविधोपचारैः ।

श्रीशङ्खचक्राभयबाहुदीप्तं

लक्ष्मीनृसिंहं शरणं प्रपद्ये ॥

SrIvenkaTeSena vivAha kAle

sampUjitam sarvavidhopacAraiH |

SrISankhacakraAbhayabAhudIptam

lakshmiNrsimham SaraNam prapadye ||

Meaning:

I surrender to LakshmiNarasimhan, who was worshipped by Lord Venkatesa at the time of His marriage with all formalities, and whose arms shine with the conch, the disc and the abhaya mudra.

lakshmiNrsimham SaraNam prapadye - I surrender to LakshmiNarasimhan

sampUjitam - well worshiped





SrI venkaTeSena - By Venkatesa

vivAha kAle - at the time of His marriage

sarvavidhopacAraiH - with all formalities

SrISankhacakrAbhayabAhudIptam - and whose arms shine with the conch, the disc and the abhaya mudra.

Additional comments by Sri VS: :

The reference here is to the time, when Lord Venkatesa conducted a gigantic tadIyArAdhanam at Ahobilam and sought the blessings of Lord Narasimhan at the time of His vivAham with SrI PadmAvati tAyAr (SrI venkaTeSena vivAha kAle sarva vidha upacArai: sampUjitam). SrI Lakshmi Nrsimhan has been worshipped by Lord Ramacandra at Ahobilam prior to His expedition to Lanka to destroy RaavaNan. Later in Kali Yugam, Lord VenkateSan arrived at Ahobila kshetram to offer the many upacArams for Lord Lakshmi Nrsimhan and conducted His tadIyArAdhanam there. SrI Lakshmi Nrsimhan can therefore be rightfully called Periya Periya PerumAL for having been worshipped by Lord Raamacandra in Vibhavam, who in turn has performed ArAdhanam for Lord Ranganatha (Periya PerumAL) at Ayoddi as the Kula deivam



SrI SrInivAsar - SrI MaTham





of the ikshvAku kulam.

Sloka 9

अहोबिलं सानुज एत्य रामः

रमाहरेर्यस्य चकार पूजाम् ।

पद्यैश्च पञ्चामृत भोग्यशब्दैः

लक्ष्मीनृसिंहं शरणं प्रपद्ये ॥

ahobilam sAnuja etya rAmaH

ramAharer yasya cakAra pUjAm |

padyaiSca pancAmrta bhogya SabdaiH

lakshMInrsimham SaraNam prapadye ||



SrI rAma parivAr - SrI MaTham





Meaning:

I surrender to LakshmiNarasimhan, who was worshipped by Sri Rama along with his brother Lakshmana coming to Ahobilam with delectable five verses, which were like the offering of pancAmrtam as naivedhyam.

lakshmiNrsimham SaraNam prapadye - I surrender to LakshmiNarasimhan

ramAhareH - the LakshmiNarasimhan

yasya - whose

pUjAm - worship

rAmaH - SrI Raama

etya - coming to

ahobilam - Ahobilam

sAnujaH - with His brother Lakshmana

caKara - performed

padyaiSca pancAmrta bhogya SabdaiH - with hymns and pancAmrta and other chants.

Additional comments by Sri VS:

In the additional comments on the previous Slokam, we referred to Lord Ramacandra performing ArAdhanam for SrI Lakshmi Nrsimhan at Ahobilam and eulogizing Him with a stotram named SrI nrsimha pancAmrtam because of its most delectable sounds. This stotram has been covered as the 35th ebook in the Sundarasimham series: <http://www.sundarasimham.org>





Sloka 10

समाश्रयार्थन्त्वपराधिवर्गे

समागते तत्र निवृत्तवक्त्रम् ।

श्रीवाक्यसन्तुष्ट कृपाद्रनेत्रं

लक्ष्मीनृसिंहं शरणं प्रपद्ये ॥

samASrayArtham tu aparAdhivarge

samAgate tatra nivrtta vaktram |

SrIvAkyasantushTa krpArdranetram

lakshminrsimham SaraNam prapadye ||

Meaning:

I surrender to Lakshminarasimhan, whose eyes are full of mercy on hearing the pleading words of Lakshmi, while His face was turned away from the sinners who gathered in order to surrender to Him.

lakshminrsimham SaraNam prapadye - I surrender to Lakshminarasimhan

krpArdranetram - whose eyes are full of mercy

SrI-vAkyasantushTa - happy on hearing the words of Lakshmi (who recommends the case of those who resort to Him)

nivrtta vaktram tu - but while His face was turned away

aparAdhivarge - from the sinners

samAgate tatra - who gathered there





samASrayArtham - to surrender to Him

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SrI Ahobilavalli tAyAr -SrI Ahobilam

Additional comments by Sri VS:

Our Lord is normally very angry at those who transgress His SAstrams and is ready to punish them for their trespasses. His PirATTi uses Her vAlabhyam and vaSIkaraNa Sakti and successfully pleads for the pardon of the jIvans. The three SrI sUktis celebrating Her PurushakAram are:

- catusloki of Swamy ALavantAr, e-book # 7 in www.srihayagrivan.org
- SrI stavam of Swamy KureSar, e-book # 53 in www.sundarasimham.org





- SrI guNaratnakoSam of Swamy ParASara BhaTTar, 38th e-book
www.sundarasimham.org

Sloka 11

सञ्चारयोग्यं प्रसमीक्ष्यकालं

काले कलौ यस्त्वरयाऽभ्यषिञ्चत् ।

श्रीवासनामानमहो मुनीन्द्रं

लक्ष्मीनृसिंहं शरणं प्रपद्ये ॥

sancArayogyam prasamIkshya kAlam

kAle kalau yaH tvarayA abhyashincat |

SrIvAsanAmAnam aho munIndram

lakshminrsimham SaraNam prapadye ||

Meaning:

I surrender to Lakshminarasimhan, who made the jIyar of the name SrI SrInivAsa to choose his successor, knowing that his end was near.

lakshminrsimham SaraNam prapadye - I surrender to Lakshminarasimha

yaH - who

abhyashincat - caused the ascension to the piTham

munIndram - of the next jIyar

prasamIkshya - on seeing





sancArayogyam kAlam - the time of the departure

SrIvAsanAmAnam - of SrInivAsa yatIndra

kalau kAle aho - in this kaliyuga which is a wonder.

Comments:

The reference here is to the appearance of the Lord Narasimha in the dream of the fourth jIyar SrI SrInivAsa yatindra mahAdeSikan and asking him to choose the one who will come to him shortly, as his successor. Soon after the next jIyar was chosen and took charge, the fourth jIyar attained paramapadam. The one who was chosen by the Lord Himself as the fifth jIyar for His ArAdhanam was sarvatantra svatantra SaThakopa yatIndra MahAdeSikan. The author expresses his wonder that this happened in the time of kali.

Sloka 12

समाश्रितानामिह सेवनार्थम्

अहोबिलेद्यद्यमठे ज्वलन्तम् ।

सुवर्णडोलाविलसत्स्वरूपं

लक्ष्मीनृसिंहं शरणं प्रपद्ये ॥

samASritAnAm iha sevanArtham

ahobile hyadya maThe jvalantam |

suvarNa DolAvilasatsvarUpam

lakshminrsimham SaraNam prapadye ||





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SrI MAIOlan in swarna oonjal - SrI Ahobila MaTham
Thanks: SrI R Giridharan





Meaning:

I surrender to LakshmiNarasimhan, who adorns this Sri Ahobila MaTham, shining in His golden swing, so that who resort to Him may get His sacred darSanam

lakshmiNarasimham SaraNam prapadye - I surrender to LakshmiNarasimhan

jvalantam - who is luminous

maThe - in the Sri maTham

ahobila- in Ahobilam

svarUpam - in His form

suvarNa DolAvilasat - shining on the golden swing

sevanArtham - for the purpose of giving darSan

samASritAnAm - to those who resort to Him here

iha - in Ahobilam.

Additional comments by Sri VS:

The word, "jvalantam" used here is from Sri mantrarAjapada stotram presented by a Prapannan, Ahirbudhnyan (e-book # 42 at <http://www.srihayagrivan.org>).

Sloka 13

श्रीवणशठारतियतीन्द्र पूर्वैः

स्थानेऽभिषिक्तैर्यतिराजचन्द्रैः ।





सम्पूजितं ह्यात्मदमात्मदानां

लक्ष्मीनृसिंहं शरणं प्रपद्ये ॥

SrIvaN SaThArAti yatIndra pUrvaiH

sthAne abhishiktaiH yatirAja candraiH |

sampUjitam hi Atmadam AtmadAnAm

lakshMInrsimham SaraNam prapadye ||



The most revered yati-s of SrI Ahobila MaTham
Prakrtam HH SrImad azhagiya singar performing aaraadanam
Thanks: www.ahobilamutt.org

sadagopan.org





Meaning:

I surrender to Lakshminarasimhan, who gives Himself to those who give themselves to Him, who was well worshipped by the jIyars starting from SrivaN SaThAra yatIndra who were all chosen for the title as the best of all yatIndrAs to occupy the throne of SrI maTham.

lakshminrsimham SaraNam prapadye - I surrender to Lakshminarasimhan

Atmadam - who gives Himself

AtmadAnAm - to those who give themselves to Him,

sampUjitam - who was well worshipped

SrivaN SaThArAti yatIndra pUrvaiH - by the jIyars starting from SrivaN SaThAra yatIndra

yatirAja candraiH - all the best yatIndrAs

sthAne abhishiktaiH - who were all chosen for the divya AsthAnam

Sloka 14

अहोबिले गारुडशैलमध्ये

कृपावशात् कल्पित सन्निधानम् ।

लक्ष्म्या समालिङ्गितवामभागं

लक्ष्मीनृसिंहं शरणं प्रपद्ये ॥

ahobile gAruDaSailamadhye

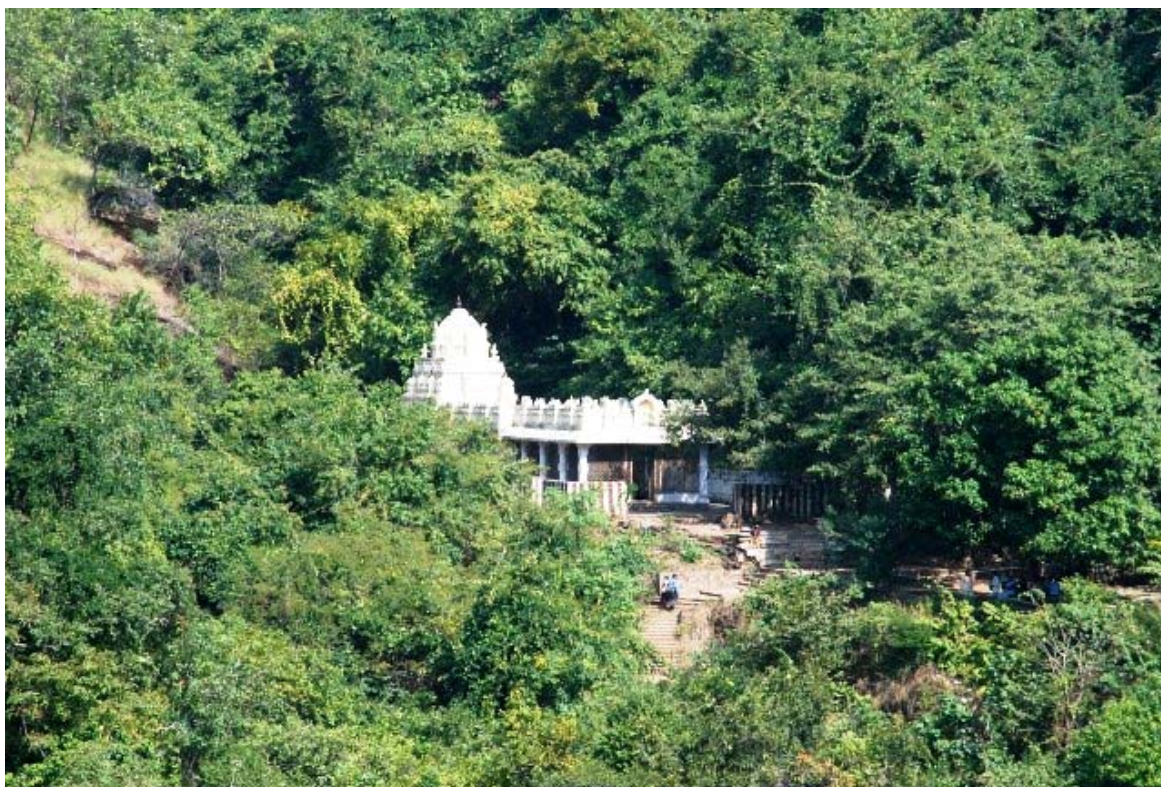
krpAvaSA+ kalpita sannidhAnam |





lakshmyA samAlingita vAmabhAgam

lakshminrsimham SaraNam prapadye ||



"ahobile gAruDa Saila madhye!" - SrI AhobileSar koil - SrI Ahobilam
Thanks: www.navanarasimha.org

Meaning:

I surrender to Lakshminarasimhan, who is present in Ahobilam, in the middle of the GaruDaSaila, out of His mercy for us and who is embraced by Lakshmi on His left.

lakshminrsimham SaraNam prapadye - I surrender to Lakshminarasimha

kalpita sannidhanam - who is present in

ahobile - Ahobilam

gAruDaSailamadhye - in the middle of the GaruDaSaila,

sadagopan.org





krpAvaSA+ - out of mercy

samAlingita - and who is embraced

vAmabhAgam - on His left.

lakshmyA -by Lakshmi

Slokam 15

लक्ष्मीनृसिंहार्चन हृष्टचित्तः

भक्त्यैव वेदान्तगुरुर्यतीन्द्रः ।

लक्ष्मीनृसिंहस्य शुभां प्रपत्तिं

चक्रे जनानां निखिलार्थसिद्धयै ॥

lakshmiNrsimhArcana hrshTacittaH

bhaktyaiva vedAntagururyatIndraH |

lakshmiNrsimhasya SubhAm prapattim

cakre janAnAm nikhilArthasiddhyai ||

Meaning:

This auspicious prapatti to Lord Narasimhan has been composed by SrIvaN SaThakopa SrI VedAntadeSika yatIndra MahAdeSikan, the 44th jIyar of SrI Ahobila maTham due to His devotion to Maalolan and joy in worshipping LakshmiNrsimhan, for the purpose of the fulfillment of wishes of all.

vedAntagururyatIndra: - SrIvaN SaThakopa SrI VedAntadeSika yatIndra MahA deSikan



HH SrImad mukkuUr jIyar
SrI Ahobila MaTham





lakshminrsimhArcana hrshTacitta: - out of the joy of worshipping
lakshminrsimhan

cakre - composed

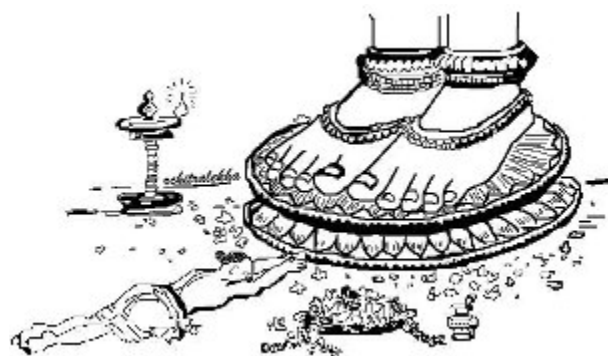
bhaktyA eva - due to devotion

Subham prapattim - this auspicious prapatti

lakshminrsimhasya - to Lord Narasimha

nikhilArthasiddhyai - for the purpose of the fulfillment of all wishes

janAnAm - of people



SaraNam aham prapadye

SrI lakshminrsimha prapatti sampUrNam

Srimate SrIvan SaThakopa SrI vedAnta deSika yatIndra mahAdeSikAya
namaH

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