

SrI lakshmi nrsimha Adi suprabhAtam

*(Composed by HH 30th paTTam SrImad azhagiya singar
SrImad SrIvaN SaThakopa SrI SrInivAsa nigamAnta yatIndramahAdeSikan)*



Translated into English by

"SrI nrsimha seva rasikan"

Oppiliappan Koil SrI VaradAchAri SaThakopan



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SrI MAIOlan (Artwork : Chi. V.Saketharaman)



॥ श्रीः ॥



॥ श्रीमते श्रीलक्ष्मीनृसिंह परब्रह्मणे नमः ॥

॥ श्रीमते श्रीवकुलभूषणमहागुरवे नमः ॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीमते निगमान्तगुरवे नमः ॥

॥ श्रीमदादिवण्शठकोप यतीन्द्र महादेशिकाय नमः ॥

॥ श्रीमते श्रीवण्शठकोप श्री वेदान्तदेशिक यतीन्द्र महादेशिकाय नमः ॥

॥ श्रीमते श्रीलक्ष्मीनृसिंह दिव्यपातुकासेवक श्रीवण्शठकोप श्री नारायणयतीन्द्रमहादेशिकाय नमः ॥

॥ श्रीमते श्रीवण्शठकोप श्री रङ्गनाथ यतीन्द्र महादेशिकाय नमः ॥



॥ श्री लक्ष्मीनृसिंहादिसुप्रभातम् ॥

(श्रीमद्भिः श्रीवण्शठकोप श्री श्रीनिवास निगमान्त यतीन्द्रमहादेशिकैरनुगृहीतम्)

SrI lakshmiInrsimhAdi suprabhAtam

(Composed HH 30th paTTam SrImat Azhagiya Singar)

Translated into English by Oppiliappan Koil SrI VaradAcAri SaThakopan





SrI rAma parivAram - SrI Ahobila maTham



SrI:

SLOKAM 1

कौसल्यासुप्रजा राम पूर्वा संध्या प्रवर्तते ।

उत्तिष्ठ नरशार्दूल कर्तव्यं दैवमाह्निकम् ॥

kausalyAsuprajA! rAma! pUrvA sandhyA pravartate|

uttishTha naraSArdUla! kartavyam daivamAhnika||

Meaning:

Oh splendid son of Queen Kausalya! The dawn is advancing. Oh tiger among men! Please awaken from Your night's rest. Your daily observances for the morning have to be completed.

Comments:

This was the Slokam recited by sage ViSvamitra (Srimat RaamayaNam bAla kANDam 1.23.2) to awaken the sleeping Raama. The sage reminded Raama that the sandhya kAlam (dawn) was approaching and that He should wake up to perform the prescribed morning rituals. At VaishNavite temples, the arca mUrthi is awakened in the morning with this Slokam (TiruppaLLiyeczuchi). The Lord is awakened from His yoga nidrA to protect the world and its beings. Each of the temples has their own suprabhAtam rituals. For instance, the Lord is awakened at Tirumala with the SrI Venkatesa suprabhAtam (e-book 94 in the Sundara simham series, <http://www.sundarasimham.org>). Lord VaradarAja of Kaanci is awakened by 37th PaTTam, PiLLaippAkkam Srimat Azhagiya Singar with a moving SArIraka suprabhAtam (108th e-book in the Ahobilavalli series, <http://www.ahobilavalli.org>).

All of these suprabhAtams start with the Slokam used by Sage ViSvamitra to awaken Lord Raamacandran from His sleep.

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SLOKAM 2

श्रीमान् रामानुजार्यो यतिपतिरखिलान् त्रातुकामः स्वशिष्यान्

भाष्यं शारीरकार्थप्रकटनमकरोत् बाह्यसिद्धान्तभेत्ता ।

यस्तस्मिन् क्षुभ्यमाणे कथककुलवचो वज्रपातैस्सभूयः

साक्षादुत्प्रेक्ष्यमाणोऽभवदिति जयतात् श्रीनिवासो यतीन्द्रः ॥

SrImAn rAmAnujAryo yatipati: akhilAn trAtukAma: svasishyAn

bhAshyam SArIrakArthaprakaTanam akarot bAhyasiddhAntabhettA|

ya: tasmin kshubhyamANe kathakakulavaca: vajrapAtai: sa bhUya:

sAkshAt utprekshyamANa: abhavat iti jayatAt SrInivAso yatIndra:||

Meaning:

The revered AcArya RaamAnuja created and expounded the commentary on Sage BadarAyaNa's Brahma sUtrams with the wish to protect his sisHyAs. That commentary on the Brahma sUtrams is celebrated as SrI BhAshyam and deals with SArIraka SAstram. It demolished the arguments of paramata vAdins of his time. When this SAstram was attacked after AcArya RaamAnuja's time by the jolting thunderbolts of the words of the disputants, BhAshyakArar (AcArya RaamAnuja) incarnated as SrInivAso yatIndra MahA Desikan, the 25th PaTTam Azhagiya Singar to defeat once again all of these egotistic and avidika para mata vAdins. May this apara avatArar of AcArya RaamAnuja be victorious!

Comments:

This is a MangaLa Slokam, where the 30th PaTTam Srimat Azhagiya Singar (AsthAna kAlam 1837-1842 C.E) pays tribute to His AcAryan, the 25th PaTTam Srimat Azhagiya Singar (AsthAna kAlam 1776-1811 C.E) with the ASrama



tirunAmam of SrI SrinivAsa yatIndra mahA Desikan. The Slokam states that the Yatipati RaamAnuja was eager to protect his sisHyAs from the sway of aavidika, kudrshTi and kumati matams and created his commentary on Brahma sUtrAs (SrI BhAshyam) to help them from being misled by the Para matams. His divine commentary glorified the true meanings of SARIraka SAstram and served as a hand lamp for those who sought the refuge of His sacred feet to gain release from the cycles of births and deaths.

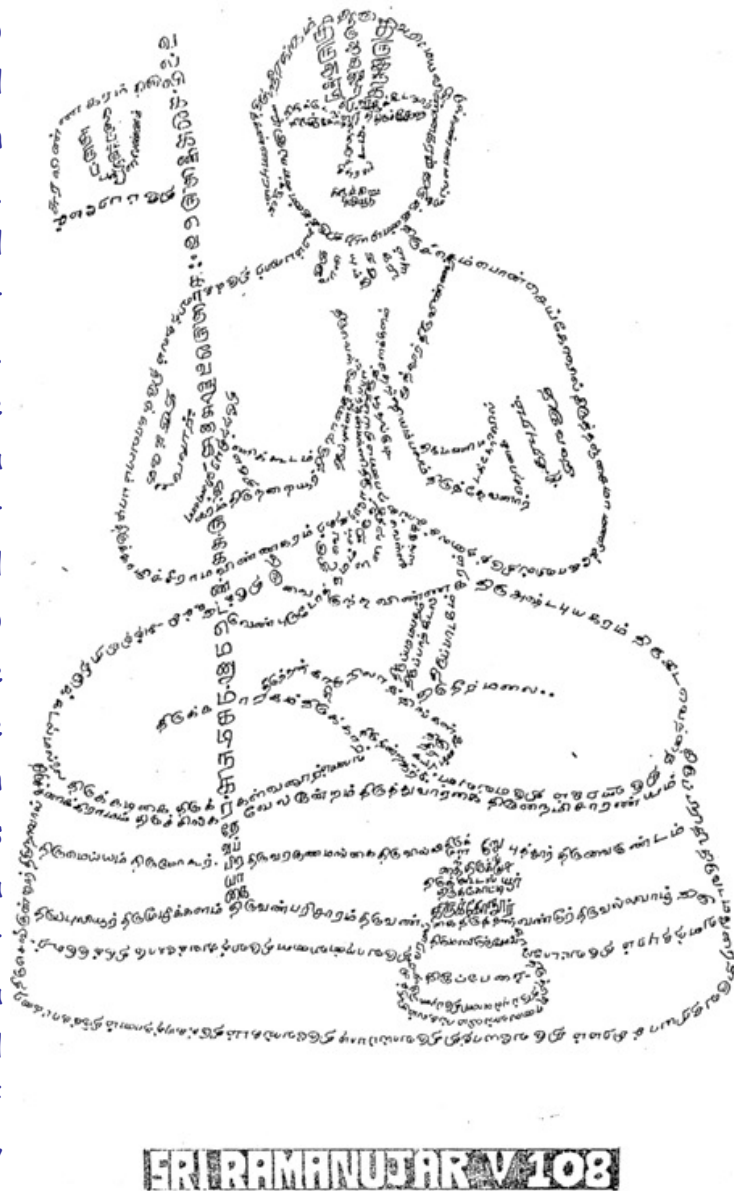


SwAmi deSikan with SrI bhAshyakArar - Sr Ahobilam
(Thanks: Nedumtheru SrI Mukund Srinivasan)

The Emperor among the SanyAsis, AcArya RaamAnuja (1017-1137 C.E)

incarnated with the wish to save all cetanams and lead them to the path of liberation from the samsAric afflictions. He wished to instruct and correct those, who sought refuge at His sacred feet. AcArya RaamAnuja taught the deep meanings of SArIraka SAstram, the SAstram about the SArIrakan/ParmAtma and broadcast that SAstram to one and all so that the people from the city to the village (PaNDitAs and PaamarAs) can gain knowledge about this nivrtti mArga upadesa (moksha) SAstram and benefit from it. AcArya RaamAnuja pulverized the conflicting and misleading interpretations of Brahma sUtrAs advanced by haitukAs (those who question every thing), kumatis (those with minds that distort the truths) and kutarka vAdis (those who engage in illogical debates) and protected the original and correct meanings of these Brahma sUtrAs provided by pUrvAcAryAs.

Through His sharp intellect and compassion, AcArya RaamAnuja made His SrI sUkti of SrI BhAshyam available as delectable object of enjoyment for the intelligent people of the world (bhUsurAs). As the kali yugam advanced and the



SrI rAmAnujar - Artwork made up of the
tirunAmam of 108 divya deSam



sanAtana dharmam got weakened, AcArya RaamAnuja incarnated once again on this earth as SrI SrinivAsa YatIndra MahA Desikan in March 1776 C.E to destroy the injurious weeds that grew among the good crops and chased away the deluding nIca mata vAdams not rooted in VedAs (Veda bAhya matams). He protected His sishyAs from sinking in the mud of saiva matam and from being caught in the net of Kapila (sAnkhya) matam. He chased away the yoga SAstra matam advanced by Brahma devan and spared his sishyAs from the snares of mAyA vAdins (advaita darSanam). The 25th PaTTam, Srimat Azhagiya Singar, SrI SrinivAsa YatIndra MahA Desikan was born few hundred years later as the incarnation of AcArya RaamAnuja to teach SrI BhAshyam for the protection of His sishyAs. Hail to SrI SrinivAsa yatIndra MahA Desikan!

Deeper insights on the individual word and vAkyams of this MangaLa Slokam have been provided by U.Ve. Isaiyanur Sridhara SaThakopAcAr Swamy, the sannidhi ArAdhakar of SrI MaTham in SrI Nrisimha Priya issues. These words and vAkyams of the first and second pAdams of this MangaLa Slokam are eight in number:

1. SrImAn
2. rAmAnujArya:
3. yatipati
4. akhilAn trAtu kAma:
5. sva-sishyAn
6. bhAshyam
7. prakaTanam akarot
8. bAhya siddhAnta bhetTA

The 3rd and the 4th pAdams of this Slokam have seven more words and vAkyams:





1. ya:
2. tasmin
3. kshubhyamANe
4. kathaka kula vaca
5. vajrapAtai:
6. sa: bhUya: sAkshAt utprekshyamANe abhavat and
7. jayatAt SrInivAso yatNndra:



SLOKAM 3

तव सुप्रभातमरुणाब्जलोचने

तरुणेन्दुबिम्बवदनेऽघमोचने ।

शरणागतार्तिहरणाय दीक्षिते

करुणारसौघवरुणालयेक्षिते ॥

tava suprabhAtam aruNABjalocane

taruNendu bimbavadane aghamocane|

SaraNAgatArtiharaNaya dIkshite

karuNArasaugha varuNALaya Ikshite||

Meaning:

Oh Goddess with lotus soft eyes! Oh

Nrsimha patni with the beauty of the full Moon! Oh merciful One, who chases away all of our sins! Oh generous One, who destroys all of our sorrows through Your lofty sankalpam! Oh Devi whose karuNA kaTAKsham (compassion filled glances) flow ceaselessly like the flood! May this be an auspicious dawn to You!

Comments:

MahA Lakshmi sitting on the lap of SrI Nrsimhan is visualized and saluted as "aruNABja locane" (One who has eyes lie the beautiful red lotus), "taruNendu bimba vadane" (One who has a face like the young and beautiful Moon), "aghamocane" (One who frees Her devotees from sins), "SaraNAgatArti haraNaya dIkshite" (One who is an expert in removing the sufferings of those who seek refuge at Her sacred feet), "karuNArasauka varuNALaya Ikshite" (One who has the eyes filled with floods from the ocean of mercy). Oh Devi embraced by the left arm of Your Lord! May this be an auspicious dawn to You!



SrI Chenchulakshmi +AyAr - SrI Ahobilam



SrI Amrtavalli tAyAr - SrI Ahobilam



SLOKAM 4

तव सुप्रभातममरेन्द्रसुन्दरि

करपल्लवान्तकलितोरुमालिनि ।

क्षणरुक्सहस्रतुलिताङ्गसौभगे

कनकाञ्चितोरुमणिकुण्डलाञ्छिते ॥

tava suprabhAtam amarendra sundari!

karapallavAnta kalitoru mAlini|

kshaNaruk sahasratulita anga saubhage

kanakAncitorumaNi kuNDalAnchite||

Meaning:

Oh enchanting Devi of the Lord of all devAs (amarendra sundari)! Oh Devi who is beautiful and full of lustre (saubhage)! Oh Devi of matchless form and beauty possessing all sAmudrika lakshaNams (atulitAnga)! Oh Devi shining like thousand lightning (kshaNa ruk sahasra)! Oh MahA Lakshmi with the AbharaNam of golden KuNDalams (ear ornament) enmeshed with various gems (kanakAncita UrumaNi kuNDalAnchite)! Oh Devi who supports big flowers with Your tender fingers (karapallavAnta kalitoru mAlini)! May this be an auspicious dawn to You!



Dear Consort of the Lord! - SrI PrahlAda Varadar with pirATTi
SrI Ahobila



SLOKAM 5

तव सुप्रभातमसुरारिवल्लभे

निजवल्लभाङ्क सरसीसरोरुहे ।

करपल्लवात्तजलजातकुड्मले

रविकोटिभासिकुरुविन्दमौलिके ॥

tava suprabhAtam asurAri vallabhe!

nija vallabhAnka sarasI saroruhe|

kara pallavAtta jalajAta kuDmale

ravi koTi bhAsi kuruvinda mauLike||

Meaning 1:

Oh dear consort of Your Lord, who is the enemy of those, who harm His BhAgavatAs! May this be an auspicious dawn to You (tava suprabhAtam)! You are sitting joyously on the lap of Your Lord, which is like a lotus pond (saroruhe sarasI nija vallabhAnka)! He is holding You with His hand like holding a soft lotus bud (kara pallavAtta asurAri vallabhe)! His crown is shining like a million Suns (mauLike ravi koTi bhAsi).

Meaning 2:

Oh PirATTi very dear to SrI Narasimhan, the enemy of the asurAs! Oh Devi dear to the stambhAvatAran (One who incarnated from the pillar in HiraNyan's darbAr hall and tore HiraNyan apart with His sharp nails alone for the offenses that he committed towards his parama bhAgavata son, PrahlAdhan! Oh lotus that is residing on the lap (lotus pond) of Your dear Lord! Oh the tender lotus bud lifted up and embraced by the soft hands of Your doting Lord! Oh Devi



adorning the gem with the name of Maalolan of lustre beyond crores of sUryans on Your Siras using the vyAjam (excuse) of serving as Your Lord's pAdukai. May this be an auspicious dawn for You!

Comments:

In the two previous Slokams, Srimat Azhagiya Singar celebrated the vaibhavam of the name "SrI" for MahA Lakshmi and pointed out that She was equal to Her Lord in svarUpam, rUpam, guNam, aiSvaryam and other multitude of auspicious attributes. Her vibhutvam (pervasive presence) was also celebrated.

The VishNu purANam says in this context that She is present everywhere just like Her Lord (yathA sarvagato vishNu: tataiveyam). In the two previous Slokams, Srimat Azhagiya Singar eulogized the original tirumEni of PirATTi sending waves of bliss to create the various avatAra tirumEnis during the occasion of Her Lord's many avatArams (yasyAm gacchanti udyavilayai: nityam Ananda sindo: icchAvega ullasita laharI vibramam vyaktayaste). With Her sankalpam, the avatAra mUrtis arise from Her Adi mUrti at SrI VaikuNTham (Paramapada nAyaki) during Her Lord's avatArams. In the case of the avatAram of "nArasimha vapu: SrImAn" (nammudaiya namperumAn), She takes the avatAram of Ahobilavalli and lets Her Lord become known as Maalolan.





SLOKAM 6

तव सुप्रभातमखिलार्तिभञ्जनि

प्रणतार्तभक्तजनचित्तरञ्जनि ।

वरतापनीयविदितात्मवैभव-

प्रियवक्त्रचन्द्रसुचकोरलोचने ॥

tava suprabhAtam akhilArti bhanjani!

praNatArta bhaktajana cittaranjani|

varatApanIya viditAtma vaibhava

priya vaktra candra sucakora locane||

Meaning :

Oh Devi with well celebrated vaibhavams (viditAtma vaibhava)! Oh compassionate ISvari, who destroys all the sorrows of all of Your devotees (akhila arti banjani)! Oh Devi who charms/pleases the minds of all the suffering cetanams, who pray to You (praNatArta bhakta jana citta ranjani)! Oh Devi with the eyes reminding us of the cakora bird looking at the beautiful Moon-like face of Your beloved Lord (priya vaktra candra sucakora locane)! Oh Devi whose Vaibhavam is spread all over the universe by the best of Upanishads, SrI tApanIya Upanishad! Oh PirATTi with the eyes looking with love at the beautiful Moon like tirumukha MaNDalam of Your enchanting husband Maalolan! May this be an auspicious dawn for You!

Comments:

In the previous Slokam, the 30th PaTTam Srimat Azhagiya Singar, the creator of this suprabhAtam reflected on the elegance with which PirATTi is sitting on



the lap of Her Lord as well as the noble way in which She serves as His pAdukai. In this Slokam, the phalans arising from the divya darSanam of PirATTi and Maalolan are described.

In the last four suprabhAta Slokams (3-6), exclusive attention was given to PirATTi and She was awakened with suprabhAtam. One may wonder, why She the dharmam was being hailed instead of Her Lord, nAraNan the kAraNan standing as dharmi. AcAryA RaamAnuja explains the reason for this observance. AcAryA points out that wherever EmperumAn is mentioned, it also covers PirATTi (etat antarbhAvAt tvAm na prthak abhidatte Srutirapi). Even VedAs do not consider the Lord to be without His PirATTi ever due to this antarbhAvam. The dharmam is never separated from dharmi just like the Sun and His Prabhai.

In the next eight Slokams (seventh to the fourteenth), the Lord is awakened with the salutation: "lakshmi nrkesari vibho! tava suprabhAtam". The next three Slokams after the fourteenth awaken the other mUrtis residing in the golden MaNTapam with Maalolan (SrI RanganAtha, Lord SrinivAsan and Dolai KaNNan). The final eighteenth Slokam, the phala Sruti Slokam has the mudrai of the composer of this suprabhAtam recited every day before Maalolan for the last 173 years without interruption.





SrI MAIOlan - SrI Ahobila maTham

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Oh Lord Lakshmi Nrsimha! - SrI MAIOlan

SLOKAM 7

देवाश्चतुर्मुखपुरन्दरशङ्कराद्याः

सिद्धाः सनातनसनन्दनारदाद्याः ।

त्वामर्चितुं विविधपुष्पकराश्चरन्ति

लक्ष्मीनृकेसरिविभो तव सुप्रभातम् ॥

devA: caturmukha purandara SankarAdyA:

siddhA: sanAtana sanandana nAradAdyA:|

tvAm arcitum vividha pushpakarA: caranti

lakshmInrkesarivibho! tava suprabhAtam||

Meaning:

Oh Lord Lakshmi Nrsimha! The devAs like Brahma, Indra and Rudra as well as sages like Sanaka -SanAntana-Naarada and siddhAs are moving in front of Your golden MaNThapam with flower offerings in their hands to worship You at this early morning hour. May this be an auspicious dawn for You!

The caturmukha Brahma, Purandaran (Indran) and Sankara the sarvaj~nan, Brahma putrAs like Sanaka, SanAtana, sanatkumArar and NaaradA, the siddhAs are all here to worship You (tvAm arcitum) with a variety of fragrant flowers in their hands (vividha pushpa karA:). Oh Lord nrukesari! Auspicious dawn to You! (tava suprabhAtam)!

Comments:

The echoes of ToNDaraDippoDi AzhvArs' tiruppaLLiyezucchi pAsura vAKyams and PrativAdi Bhayankaram Annan's SrI SrinivAsa suprabhAta Sloka vAKyams are echoed here. The sixth Slokam of SrI VenkateSa suprabhAtam refers to



the arrival of sages like Atri (progenitor of Atreya vamSam) and gods like Paramasivan arriving at the Lord's sannidhi for suprabhAta darSanam. In the 9th Slokam, Sage Naarada playing on his Mahati vINA with fast moving hands and singing along with His own voice before Lord VenkateSa during the suprabhAtam is described. It is pointed out that Sage Naarada does not stay in one place for too long and yet He is staying at Lord VenkateSA's sannidhi for a long time enjoying the suprabhAta sevai. The 16th Slokam describes the arrival the eight digpAlakAs (Lords of directions) at the sannidhi and waiting with folded hands and bent heads to perform the kaimkaryams desired by their Lord.



SLOKAM 8

देवो दिवाकर इह प्रथितप्रकाशो

दिव्यैः करैस्त्वदनघाडिघ्नयुगं सहस्रैः ।

संवाहितुं भृशमुदेति हरेर्दिशायां

लक्ष्मीनृकेसरिविभो तव सुप्रभातम् ॥

deva: divAkara iha prathitaprakASa:

divyai: karai: tvadanaghAnghriyugam sahasrai:|

samvAhitum bhrSam udeti hare: diSAyAm

lakshmInrkesarivibho! tava suprabhAtam||

Meaning:

Oh Lakshmi NrsimhA! The Sun (deva divAkara:) has risen swiftly (bhrSam udeti) in the eastern direction (hare: diSAyAm - Indran's direction). The Sun is spreading light (prathita prakASa:) all around with His thousand rays/hands. The Sun God with His thousand hands (divyai: karai:) is touching Your sacred feet of immaculate glory (samvAhitum tvat anagha anghri yugam) to receive Your anugraham. May this dawn be auspicious to You!

Comments:

One is reminded here of the pAsura vAkyams of ToNDaradippoDi Azhvar's TiruppaLLiyezucchi, when one reads about the sun reaching the eastern heights at the time of dawn: "katiravan guNa disai sikharam vantaNaintAn, ghana-virul akanRatu kAlaiyampoZHutAi". ToNDaradippoDi was rushing at that time to Lord RanganAthan's sannidhi, when the dawn was breaking (kAlaiyam poZHutU) with His flower basket filled with freshly strung tuLasI and other garlands for Lord



RanganAtha. In this pAsuram line, the AzhvAr requests the Lord of Srirangam to awaken: "arangattamma paLLI ezhuntaruLAyE!". The Sun has reached the eastern summit, the dark night has given way to the spreading light as the day advances. Please awaken! AzhvAr goes on to describe the fragrance-laden morning breeze, the sages completing their sandhya vandana and rushing to join the suprabhAta sevai and finding themselves in the middle of a huge ghoshThi of "antarattu amararkaL, arum tava munivar", divine minstrels like tumburu and Naaradar, Maruts, Vasus and many other fortunate ones .



SLOKAM 9

वेदाश्च सामयजुरादय आविभान्ति

शब्दैरलक्षितगुणैः स्वगुणं स्तुवन्तः ।

त्वल्लिङ्गनामगुणकीर्तनलब्धभावाः

लक्ष्मीनृकेसरिविभो तव सुप्रभातम् ॥

vedAsca sAmayaJurAdaya AvibhAnti

Sabdai: alakshitaguNai: svaguNam stuvanta:|

tvallinganAma guNakIrtana labdhabhAvA:

lakshmInrkesarivibho! tava suprabhAtam||

Meaning:

Oh Lakshmi NrsimhA! The three VedAs (Rg, Yajus, sAma) do not attain any sacredness or lofty status, when they eulogize themselves; it is only when they sing about Your holy names and infinite auspicious guNAs (tvallinga-nAma-guNa kIrtanam), they gain stature and Sobhai (labdha bhAvA:). Only by engaging in your nAma-guNa sankIrtanam, they attain sattA (purpose for their existence) and shine (AvibhAnti); when they eulogize their own greatness (Sabdai: svaguNam stuvanta:), the three Vedams create however no perceptible effects on others (alakshita guNai: bhavanti). No one notices them, when they beat their drums about their greatness. When the VedAs make their viNNappam to the Lord to accept their stutis, they get fulfilled and gain their sattA.



SrI mAloIa - after thirumanjanam

SLOKAM 10

विप्राः स्वनुष्ठितगरिष्ठगुणक्रियाद्याः

स्नाता विशुद्धमनसो विमलैर्वचोभिः ।

त्वां स्तोतुमद्य विविधैः प्रणताश्चरन्ति

लक्ष्मीनृकेसरिविभो तव सुप्रभातम् ॥

viprA: svanushThita garishTha guNakriyAdyA:

snAtA viSuddhamanaso vimalai: vacobhi:|

tvAm stotum adya vividhai: praNatAScaranti

lakshmInrkesarivibho! tava suprabhAtam||

Meaning:

Oh Lakshmi NrsimhA! The Brahmins with the highest degree of austerity (AcAram and anushThAnam) have bathed in the sacred Bhava Naasini river, performed their morning Ahnikams and with a mind purified by thoughts about You are making their way to Your sannidhi to eulogize You with Veda Mantrams. The austere Brahmins are saluted as: "svanushThita garishTha guNa-kriyAdyA:". Their noble qualities and Vaidika activities are praised here. Their purity of minds without any kalmashams (blemishes) is recognized through the description, "viSuddha manasa:". They are moving about (caranti) eagerly to eulogize You with various divine stotrams and Veda Mantrams (tvAm vacobhi: vimalai: vividhai: stotum praNatA: caranti). Oh Lakshmi NrsimhA! May this be an auspicious dawn to You!



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Oh Emperor of the Universe! - SrI MAIOlan





SLOKAM 11

उच्चैश्रवस्तुलित एष विभाति तेऽश्वः

स्तम्बेरमा मदजलाप्लुतगण्डदेशाः ।

भृत्याश्च ते करयुगोद्धृतचामराद्याः

लक्ष्मीनृकेसरिविभो तव सुप्रभातम् ॥

uccaiSravastulita esha vibhAti te aSva:

stamberamA madajalAplutagaNDadeSA:|

bhrtyA: ca te karayugod-dhrtA cAmarAdyA:

lakshmiNrkesarivibho! tava suprabhAtam||

Meaning:

Oh Lakshmi NrsimhA! The horse awaiting kaimkaryam during Your suprabhAta sevai shines like the divine horse of Indra, UccaiSrava. Your temple elephant shines with its cheeks marked by the mada jalam. Your servants shine with eagerness and devotion while they hold the upacAra sAmagriyAs like umbrella and cAmaram (fan) in their hands. The umbrella is to signify Your Emperorship over the universe and the fan is for tiruvAlavaTTa Kaimkaryam. May this dawn be an auspicious One for You!

Comments:

As the time nears for awakening the Lord with all the maryAdais befitting His status as the RaajAdi Raajan and the Lord of devAs, there is brisk activity all around the muRRam (court yard) of the Lord. The horse bearing the drums shines like the horse UccaiSravas, which arose out of the milky ocean during the churning for the amrtam. Your sannidhi paricArakAs are in place awaiting their turns for the various kaimkaryams.



SLOKAM 12

धेनुः पुरन्दरपुरान्तरभूषणं सा

त्वत्किङ्करत्वकरणाय धरामवाप्य ।

त्वद्दृष्टिभावितसुधामसुधासुधारां

आकाङ्क्षते नरहरे तव सुप्रभातम् ॥

dhenu: purandara purAntara bhUshaNam sA

tvat kinkaratva karaNAya dhAram avApya|

tvat drshTibhAvita sudhAma sudhA sudhArAm

AkAnkshate narahare! tava suprabhAtam||

Meaning:



Oh Lakshmi NrsimhA! The divine cow Kaamadhenu which arose also from the milky ocean during amrta mathanam and which is the precious resident of IndrA's inner chambers has now arrived at Your sannidhi to be one of the mangaLa vastus to be seen and blessed by You during Your suprabhAtam. This divine cow is yearning to be the beneficiary of the nectar that flows from Your eyes that sustains life. May this dawn be an auspicious one for You!

Comments:

During the suprabhAta sevai, a cow is presented before the Lord to look at, when the curtain is opened and MangaLAratti is performed. MahA Lakshmi resides in the back portion of the cow and hence a cow is placed in front of the Lord for enhancing the auspiciousness of the occasion.

Kaamadhenu is the bhUshaNam (ornament, priceless possession) inside the apartment of Indran (sA dhenu: purandara purAntara bhUshaNam). She has





come down to Ahobilam, the divya desam on earth, to offer Her kaimkaryam to You during Your suprabhAta sevai and longs for this kaimkaryam (tvat kinkaratva karaNAya dharAm avApya kaimkarya saubhAgyam AkAnkshate). She awaits Your nectarine glances to fall on Her during this suprabhAta sevai.



"SrI MAIOla pAduka sevakarkaLI"

LEFT: HH SrImad 44th paTTam SrImadazhagiya Singar. CENTER: HH 45th paTTam SrImadazhagiya Singar.
RIGHT: HH 46th paTTam SrImadazhagiya Singar

SLOKAM 13

भृत्योऽहमद्य यतिरूपमुपेयिवांस्ते

पादाम्बुजद्वयपरीचरणाय यत्तः ।

जागर्मि विश्वगुणनिर्मितनर्मशील

लक्ष्मीनृकेसरिविभो तव सुप्रभातम् ॥

bhrtya: aham adya yatirUpam upeyivAm te

pAdAmbuja dvaya parIcaraNAya yatta:|

jAgarmi viSvaguNa nirmita narmaSIla

lakshmInrkesarivibho! tava suprabhAtam||

Meaning:

Oh Lakshmi NrsimhA! I am Your servant (aham te bhrtya:). Having taken sanyAsam (yatirUpam upeyivAn), aDiyEn is striving to perform kaimkaryam for Your lotus feet (aham te padAmbuja dvaya paricaraNAya yatta:). Oh Lord who created this world and its cetanAcetanams in a sportive manner (as a leelA)! Please awaken! May this be an auspicious dawn for You!



BhagavAn NrsimhA! - SrI MAIOlan



SLOKAM 14

वाराशिराजतनयानयनाम्बुजात-

माध्वीरसज्ञनयनाख्यमिळिन्दयुग्मम् ।

सञ्चारयाद्य विनतेषु तदीयभक्ति-

सारग्रहाय नृहरे तव सुप्रभातम् ॥

vArASirAjatanayA nayanAmbujAta-

mAdhvIrasaj~na nayanAkhya miLindayugmam|

sancArayAdya vinateshu tadIyabhakti-

sAragrahAya nrhare! tava suprabhAtam||

Meaning:

Oh BhagavAn NrsimhA! Please move now the pair of bees (your pair of eyes), which are the rasikAs of the honey that originates from the lotus eyes of the daughter of the Milky ocean and turn them towards Your devotees so that they can imbibe their devotion to You.

Comments:

Here, "vArASi rAja tanayA" is MahA Lakshmi, the daughter of the King of Oceans. She arose from the Milky Ocean, when the Lord churned that Ocean to bring out the nectar and the "PeNNamudu" (feminine nectar), MahA Lakshmi. He distributed the nectar to the devAs and kept the feminine nectar of MahA Lakshmi all for Himself. She chose as Her Lord, Sriman nArAyaNan as Her husband in the svayamvaram that took place on the banks of the Milky Ocean in front of all sages and devAs, who had assembled there. In SrImat BhAgavatam (8.8.23) sage VyAsa describes the svayamvaram scene this way: "evam vimrsya-



avyabhicAri sadguNai: varam nijaikASrayatayAguNASrayam". MahA Lakshmi chose as Her Lord Mukundan of unchanging auspicious attributes and who is not dependent on any one; He is a ParipUrNa svatantran. He is the abode of the guNams like aNimA; He is liked by all the kalyANa guNams and they seek therefore their residence in Him. Lord's eyes are compared to the roving pair of bees (miLinda yugmam) searching for honey. Those eyes (bees) of the Lord are connoisseurs (rasaj~na) of the divya soundaryam (honey/mAdhvI) of PirATTi. That flow of honey originates from the lotus eyes (nayanAmbhujam) of PirATTi, the daughter of the Ocean (vArASi rAja tanayA). Srimat Azhagiya Singar prays that the eyes of the Lord which are experts in the enjoyment of the beauty of His divine consort should redirect themselves from MahA Lakshmi to the ghoshTi of the assembled bhaktAs to enhance their bhakti.



SLOKAM 15

सह्यापगोत्तरतरङ्गविभङ्गसङ्ग-

तुङ्गाङ्गशीतिममरुज्जडिमोत्तरङ्गे ।

रङ्गे विहाय रुचिमत्र विराजसे त्वं

श्रीरङ्गनायकविभो तव सुप्रभातम् ॥

sahyApagottara taranga vibhangasanga-

tungAngaSItima marujjaDimottarange|

range vihAya rucimatra virAjase tvam

SrIranganAyakavibho! tava suprabhAtam||

Introduction:

After hailing suprabhAtam to Maalolan, the attention of the 30th PaTTam, SrImat SrIvaN SaThakopa SrI SrinivAsa yatIndhra MahA Desikan shifts now to the other arcA mUrtis inside the sacred koil AzhvAr. These arcA mUrtis are saluted by His successor, Srimat SrI VaN SrI VedAnta deSika yatIndra MahA Desikan (MukkUr Azhagiya Singar) in His PancAmrta stotram this way:

मालोलं प्रणिपत्याहं स्वर्णश्रीनृहरिं तथा ।

मङ्गळाद्रिरमासिम्हं कृष्णं नर्तनकोविदम् ॥

mAlolam praNipatyAham svarNa SrInrharim tathA |

mangaLAdri ramA simham krshNam nartanakOvidam ||

श्रीरङ्गनाथं हस्तीशं लक्ष्मभूमिसमन्वितम् ।



शेषाचलेशं श्रीवासं यादवाद्रिरमासखम् ॥

SrIranganAtham hastISam lakshmi-bhUmi samanvitam |

SeshAcaleSam SrIvAsam yAdavAdri-ramAsakham ||

श्रीभूसुरभिरङ्गेशं श्रीवराहौ हयाननम् ।

भूमादिकेशवं चक्रं गोदां वटदलेशयम् ॥

SrIbhUsurabhirangeSam SrIvarAhau hayAnanam |

bhUmAdikeSavam cakram godAm vaTadaLeESayam ||

ससीतालक्ष्मणं रामम् अपर्याप्तामृतं हरिम् ।

श्रीमूर्तिः श्रीशठारि च सेनेशं शठमाथिनम् ॥

sa sItA lakshmaNam rAmam aparyAptAmrtam harim |

SrImUrti: SrISaThAri ca seneSam SaThamAthinam ||

परकालं यतीन्द्रं च वेदचूडागुरुत्तमम् ।

आदिवणशठकोपादीन् यतिवर्यान् भजेऽनिशम् ॥

parakAlam yatIndram ca vedacUDAgurUttamam |

AdivaNSaThakopAdIn yativaryAn bhaje aniSam ||

पञ्चामृतमिदं पुण्यं यः पठेत् सततं मुदा ।

रमानरहरिस्तस्य दद्यादीप्सितमादरात् ॥



pancAmrtamidam puNyam ya: paThet satatam mudA |

ramAnaraharistasya dadyAdIpsitamAdarAt ||

Inside the tanga (golden) maNTapam, Maalolan, svarNa Narasimhan, MangaLAdri Narasimhan, nartana KrshNan (Dolai KaNNan), SrI RanganAthan, SrI Bhumi devi lakshmi sameta SrI VaradarAjan, TiruvenkaTamuDaiyAn of SeshAcalam, TirunArAyaNan of YadavAdri, SrI VarAhan, SrI HayagrIvan, SrI Adi KeSavan, sudarSanar, GodA with VaTapatraSAyI, sItA lakshmaNa sameta rAmacandran, ArAvamudan, Swamy NammAzhvAr, Vishvaksenar, Kaliyan, Swamy Desikan, Adi VaN SaThakopar and other yatis of SrI maTham paramparai. The suprabhAtam is extended to all these sacred mUrtis with emphasis on SrI Lakshmi Nrsimhan.



SrI ranganaAtha - SrI MaTham

This fifteenth suprabhAta Slokam is addressed to Lord RanganAtha arcai residing in the tanga MaNTapam. There the Lord of Srirangam rests with the waves of sahya kanya (Cauveri) pressing His sacred tiruvaDi gently.



Meaning:

Oh SrIranga nAyakA! You have now left Your favorite abode under PraNavAkAra VimAnam, where you were resting in Yoga nidrA; there, the high waves of sahya kanyA (daughter of the sahyA mountains, Cauvery) were breaking and uniting gently at Your sacred feet (**sahyapagottara taranga vibhanga sanga**). You were lulled to a most enjoyable nidrA under PraNavAkAra VimAnam through this endearing pAda sevanam by Cauvery. Now You have arrived graciously at Ahobilam, where at dawn the chilly mountain wind is blowing and that makes Your tall body tremble (**tungAnga SItima marujjaDimottarange**). Oh SrIranganAyaka Vibho! May this be an auspicious dawn to You!



SLOKAM 16

नारायणाद्रिविसरद्विपुलस्रवन्ती

निष्क्रान्तनिर्झरझलज्झलगाढशब्दैः ।

अस्पृष्टमानस इवात्र विहारकाङ्क्षी

त्वं भासि वेङ्कटपते तव सुप्रभातम् ॥

nArAyaNAdri visarat vipulasravantI

nishkrAnta nirjhara jhalanjhala gADhaSabdai:|

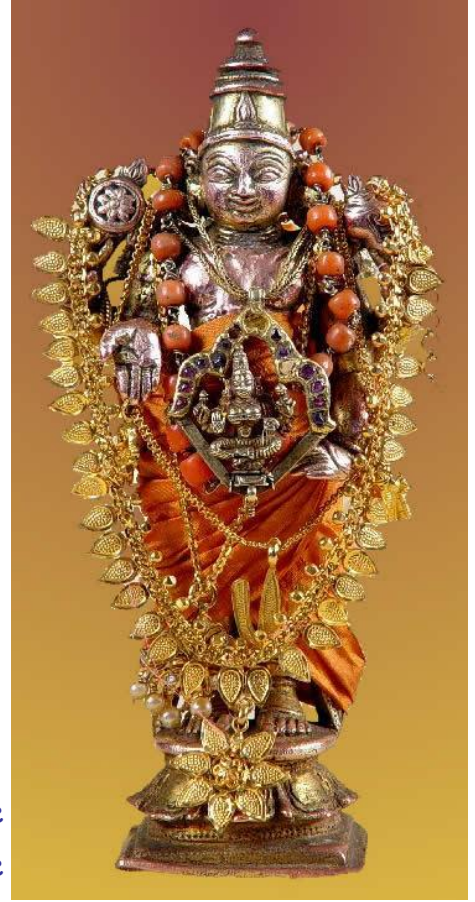
asprshTamAnasa ivAtra vihArakAnkshI

tvam bhAsi VenkaTapate! tava suprabhAtam||

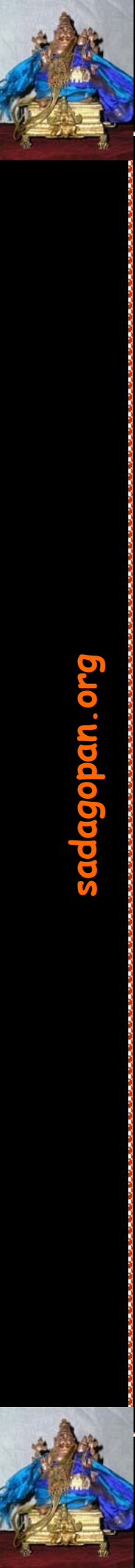
This suprabhAta Slokam is dedicated to the arcA of Lord SrinivAsan residing inside the tanga maNTapam. The bewitching scenery at nArAyaNAdri with its murmuring brooks is recalled as the abode of choice of Lord of TiruvEnkaDam.

Meaning:

Oh sapta giri VenkaTeSA! You have now arrived from Your abode at nArAyaNAdri hills, where the wide mountain cataracts rush down making most pleasant and joyous sounds. You have arrived now to the GaruDAdri hills of Ahobilam indicating that Your mind is not nostalgic about the rapidly rushing water falls of nArAyaNAdri and You are keen on sporting at Your new abode at Ahobilam, where Your wedding tadIyArAdhanam was celebrated many centuries ago. Oh VenkaTeESA! May this be an auspicious dawn for You!



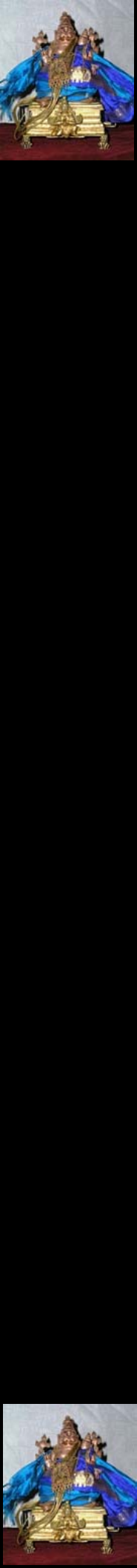
SrI SrInivAsar
SrI MaTham



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Dolai SrI KrishNar - SrI MaTham





SLOKAM 17

गोपीगृहान्तरूपकल्पितमन्थनात्त-

हैयङ्गवीनहृतिकल्पितनृत्तजातम् ।

अद्यापि तथ्यमिह कर्तुमिवासि तादृक्

रूपो यदूत्तमविभो तव सुप्रभातम् ॥

gopIgrhAntarupakalpita manthanAtta-

haiyangavInahrsti kalpita nr ttajAtam|

adyApi tathyamiha kartumivAsi tAdrk

rUpo yatUttamavibho! tava suprabhAtam||

In this Slokam, the wondrous deeds of the Yadukula tilakan (navanIta nATyan, KaNNan) dancing for VeNNai before His Mother YaSodA is recalled. This Slokam is addressed to Dolai KaNNan, who has the dancing pose with a ball of butter in His right hand.

Meaning:

Oh Lord of the uttama kulam of the Yadu vamSam! You are blessing us with Your sevai as nartana kovitan (expert in dance), when you stole balls of freshly churned VeNNai at a gopi's house during Your avatAram as KuTTti KaNNan in Gokulam. You broke in to that Gopi's house and when You were caught in the act of stealing, You danced for her to extricate Yourself. With the dancing form You posed at the time of "stealing" VeNNai, at a Gopi's house, You stole the heart of that Gopi as well. You danced there to the sound of the rotating churning rod as it was pulled back and forth by the rope attached to it. Even now, You are striking the same dancing pose (navanIta nATyam) to prove to us that it was the same form that You chose, when You begged for VeNNai in Gokulam. We are blessed to have that special sevai. Oh Yadu nAthA! May this be an auspicious dawn for You!



SrI MAIOlan and other deities in swarna maNThapam - SrI MaTham



SLOKAM 18

इत्थं रमानृहरिरङ्गधुरीणशेष-

शैलेश यादवकुलाधिपसुप्रभातम् ।

भक्त्या परं व्यतनुताखिलसाधुभाव्यं

श्री श्रीनिवासनिगमान्तयतिर्विशुद्धः ॥

ittham ramAnrhari rangadhurINa Sesha-

SaileSa yAdavakulAdhipa suprabhAtam|

bhaktyA param vyatanutAkhilasAdhubhAvyam

SrI SrInivAsa nigamAnta yatir viSuddha:||

This Slokam is the phalasruti Slokam.

Meaning:

Thus, the Yati with the ASrama tirunAmam of SrInivAsa yatIndra MahA deSikan well versed in VedAs and free from any blemishes composed with great bhakti (parama bhaktyA) this suprabhAtam for Maalolan, RanganAtha, VenkaTeSa and KaNNan, the yAdavaka kula tilakan. May this suprabhAtam be enjoyed by the sAdhu janams of the world (akhila sAdhu-bhAvyAm).

aDiyEn concludes this suprabhAtam with the prayer of Lord Raamacandra to the Periya Periya perumAL, SrI Ahobila Maalola Narasimhan from His SrI Nrsimha pancAmrta storam <http://www.sundarasimham.org/ebooks/ebook35.htm>):

गोविन्द केशव जनार्दन वासुदेव

विश्वेश विश्व मधुसूदन विश्वरूप ।



श्री पद्मनाभ पुरुषोत्तम पुष्कराक्ष

नारायणाच्युत नृसिंह नमो नमस्ते ॥

govinda keSava janArdana vAsudeva

viSveSa viSva madhusUdana viSvarUpa |

SrI padmanAbha purushottama pushkarAksha

nArAyaNAcyuta nrsimha namo namaste ||

Srimat Azhagiya Singar tiruvaDigaLE SaraNam

dAsan,

Oppiliappan Koil VaradAcAri SaThakOpan

॥ इति श्री लक्ष्मीनृसिंहादिसुप्रभातम् ॥

iti SrI lakshmiNrsimhAdi suprabhAtam

Please listen to the beautiful rendition of SrI lakshmi Narasimha
SuprabhAtam in MPEG 4 Audio Format by clicking the link below:

<http://www.srihayagrivan.org/audio-video/slms.m4a>

