

PULASTHYA MAHARISHI'S  
**MANGALYA STHAVAM**  
*(PART OF VISHNU DHARMOTTHARAM)*



Annotated Commentary In English By  
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SrI MAIOlan-AhObila Matam





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Sri Lakshmi HayagrIvar—ParakAla MaTam





श्रीः

॥ श्रीविष्णुधर्मोत्तरान्तर्गतः ॥

॥ श्रीमाङ्गल्यस्तवः ॥

## SRI MANGALYA STHAVAM



Rare Photo of Kanchi Sri Atthi Varadhar Standing



### INTRODUCTION

*MangaLya Sthavam is part of VishNu DharmOthara IthihAsa BhAgam. It is found there in the 43rd Chapter. It has been recited and quoted by AchArya SaarvabhoulAs like ParAsara Bhattar, SwAmy DEsikan and others. It is customary to recite this slokam for kaarya siddhi and removal of all amangaLams (inauspiciousness) including bad dreams (dussvapnams) and other aniShTams.*

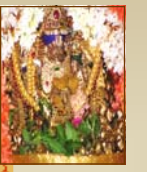
### STRUCTURE OF MAANGALYA STHAVAM

*This is a prayer to Lord VishNu for ever-increasing MangaLams. Sage DhAlabhya asks*

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two questions at the beginning and Sage Pulasthya provides the answers to these two questions thru 48 sLOkams to follow. The answers of Sage Pulasthyar end with the prayerful refrain:

***MamAstu MangaLya vivruddhayE Hari:***

There is thus a total of 50 sLOkams in this sthavam.



**Sage Pulasthyar answering Sage Dhalabhyar**

In these sLOkams Sage Pulasthyar describes:

- ✿ the sarvOnnathathvam (Supremacy over every one) of Hari,
- ✿ His Jagath KaaraNathvam (Cause behind the universe, its creation, sustenance and dissolution),
- ✿ MOkshapradhathvam (unique power to grant MOksham),
- ✿ antharyAmithvam (presence as the indweller in all) and
- ✿ Parathvam (Supremacy).







In the first set of 8 sLOkams (from sLOkam 4 onwards), the greatness of **NrusimhAvathAram** is celebrated by the Sage; this in turn is followed up with a description of the uniqueness of **VarAhAvathAram** in the next 7 sLOkams. These two avathArams are especially about Bhaktha RakshaNam and removal of amangaLams (the two RaakshasAs who tormented the Lord's BhakthAs). So far we have reached a count of 27 among the 50 sLOkams of Maangalya Sthavam.

After the celebration of VarAha avathAram, **VaamanAvathAram** comes into focus. Sage Pulasthyar salutes this avathAram with 7 sLOkams. This is followed by salutations to **Sri HayagrIva**, **Sri ParasurAma**, **Sri Ramachandra** and **Sri KrishNa** avathArams with one sLOkam each. Now we have reached the count of 39 sLOkams.

Now, Sage Pulasthyar moves away from salutations to the individual avathArams and devotes one sLOkam each to the Moorthys, which are to be meditated upon in the morning, afternoon, evening and at all times by us. Two phala sruthi sLOkams flow next about these Four Moorthys to be worshipped at different times of the day or throughout the whole day. That Hari is the sakala Phala- pradhan is proved with reference to some of His leelais in the next sLOkam.

This Sthavam ends with three more sLOkams linked to the celebration of the uniqueness of Hari Naama Sankeethanam and Hari Naama Japam for removal of all amangaLams and the realization of all MangaLams.

#### **SUMMARY:**

The recitation of this precious sthOthram reminds one of the Para Tattvam of Lord -- SrIman NaarAyaNan. It acknowledges that this Supreme Lord (Hari NaarAyaNan) is responsible for the Creation-Sustenance and Destruction of the Universes and celebrates the many avathArams of this Hari (VarAha, Narasimha, Vaamana, HayagrIva, Raama, KrishNa avathArams) to bless the chEthanams for Saadhu SamrakshaNam and dushta nigrham.

For young women, recitation of this sthOthram is recognised to result in marriage to a good husband (Soumangalyathvam), and all anishta nivrutthi for the married ones (restoration of husband's health if he is ill: soumangalyathvam).





*More than all these abheeshta siddhi, there are deeper structures in meaning in this ManagaLa sthothram*

*Sri VisishtAdhvaitha PrachariNi SabhA released few years back a small pamphlet on this SthOthram with Tamil meanings by Srirangam M.S.RajagOpALAcchAr Swamy. It may be still available there, if it is not out of print now. adiyEn will expand on this booklet .*





## SLOKAMS AND COMMENTARY

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*The first two sLOkams contain the questions of Sage DAlabhyar:*

कार्यारम्भेषु सर्वेषु दुस्स्वप्नेषु च सत्तम ।

अमङ्गल्येषु दृष्टेषु यज्जप्तव्यं तदुच्यताम् ॥ १

*kAyArambhEShu sarvEShu dussvapnEShu ca sattam  
amangaLyEShu druShTEShu yajjaptavyam taducyatAm ॥ (1)*

येनारम्भाश्च सिद्धयन्ति दुस्स्वप्नश्चोपशान्तये ।

अमङ्गलानां दृष्टानां परिहारश्च जायते ॥ २

*yEnArambhAscca siddhayanti du:svapnasccOpasaantayE /  
amangaLAnAm druShTAnAm parihArascca jaayatE ॥ (2)*

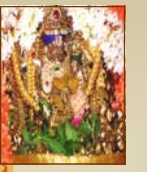
**MEANING**

*Sage Dhaalabhya asks:*

*Oh Sage Pulastya! The great one among those who comprehend the Supreme Brahman! What should one recite, when one commences initiatives? What should one recite when one has bad dreams? What should one recite, when one wishes to ward off inauspiciousness? Please enlighten us. How do the tasks started reach auspicious endings without disruptions? How do the bad dreams fail from delivering their inauspicious effects? Which is the force behind the banishment of amangaLams (inauspiciousness)?*

*Sage DhAlabhya's concern is for us as well. We would like to start a task with a Phalan in mind and would like to speed towards its realization without any hindrance. We wish*





*to have vigna upasAnthy through parihAram for those amangaLams that stand in the way of fulfilment. Hence, Sage DhAlabhya's question has a universal ring to it. He wants to know about a sthOthram/Mantra Japam that will be an antidote for the amangaLams that one may come across in the execution of tasks initiated or SaadhanAs attempted. Which powerful sthOthram would help us is the question!*





*Sage Pulasthyar agrees to respond to the question of Sage DhAlabhyar.*

जनार्दनं भूतपतिं जगद्गुरुं स्मरन् मनुष्यस्सततं महामुने ।

दुष्टान्यशेषाण्यपहन्ति साधयति अशेषकार्याणि च यान्यभीप्सति ॥ ३

*JanArdanam bhUtapatim Jagadgurum  
smaran manuShya: satatam MahAmunE /  
dushTAnyashEShANyapahanti sAdhayati  
ashESha-kAryANi ca yAnyabheepsati || (3)*

**MEANING:**

*Sage Pulasthyar says:*

Oh great Rishi DhAlabhya! I will reveal to you as to how one chases away all these amangaLams and gains the auspicious fruits that one wishes. He does it by meditating on the Supreme Being of the Universe, who is the owner of all chEthanams and achEthanams (Sentient and insentient) of the universe and who has the unique power to eliminate future births in this samsaaric world subject to the amangaLams of the tApa thrayams . The name of that Supreme Being is JanArdhanan. Meditation on Him confers all MangaLams and destroys all amangaLams. The key words in this sLOkam are (1) *Janardanan* (2) *BhUtha Pathi* and (3) *Jagath Guru*. Let us study these three significant nAmAs chosen by Sage Pulasthyar:

1. *JanArdana*: - “*Bhakta vidvEShaNAm tUrNam mardanAt sa JanArdana:*” He is called JanArdhana because He protects His devotees (Bhaktha RakshaNam) from their enemies and destroys (Mardanam) latter without any external help (anAvaraNa guNam) He is endless and boundless and stands Supreme at His temple on the beach at Varkala in KeraLA and everywhere for that matter.





2. He is **BhUta Pati**:  
Vedam salutes: "**Patim visvasya aatmEswaram shivam acyutam**. He is the Master of all **bhUthams** (beings). The following VishNu Sahasra NaamAs will help appreciate the significance of **BhU sabdham** and the many NaamAs containing that **BhU sabdham**. Here is a brief comment from Bhagavadh GuNa DarpaNam of Swamy ParAsara Bhattar:

❁ **BhU**: (438th NaamA):  
The All-Supporter

❁ **BhU Garbha**: (72nd Naamaa): He for who Earth is the object of protection.

❁ **BhUthakruth** (5th NaamA) : He creates all beings without any external help and protects them.

❁ **BhUtha Bhavya Bhavath Prabhu** (4th Naama for JanArdhana Prabhu) : He is the Master of all things in the past, present and future .

3. **Jagath Guru**: He is the AchAryan for us all. Through his avathArams as Varaha (Jn~AnappirAn), Raama and KrishNa (GeethAchAryan), He blessed us with the three Charama sOkams as the Jagath Guru.



**BhUthapathim & Jagath Guru**





#### ESSENCE OF THE FOURTH SLOKAM

The fourth sLOkam is in the form of an assurance by Pulasthyar that he will initiate Sage DhAlabhyar in to the Japam of a Sthuthi, which would produce subham, remove all obstacles that stand in the way of desired fruits and destroy all amangaLams. The benefits accruing from meditation of JanArdhana Hari is indicated as the remedy for the ills associated with amangaLams.

Sage Pulasthyar addresses Sage DhAlabhyar as the srEshtar among Brahmins (Dhvija-varya:) and asks latter to listen attentively to what he (Pulasthyar) is going to say:

शृणुष्व चान्यद् गदतो ममाखिलं वदामि यत्ते द्विजवर्य मङ्गलम् ।

सर्वार्थसिद्धिं प्रददाति यत्सदा निहन्त्यशेषाणि च पातकानि ॥ ४

*shrunuShva cAnyat gadatO mamAkhilam  
vadAmi yattE dvijavarya MangaLam /  
sarvArthasiddhim pradadAti yat sada  
nihantyashEShANi ca PaatakAni || (4)*

#### MEANING

Oh the exalted one among BrahmaNAs! I will describe the sthuthi that will be auspicious to you and will grant you all that you desire. It will destroy all inauspiciousness for those, who recite it. Please listen to this discourse by me fully.

#### COMMENTS:

Sage Pulasthyar points out that *Maangalya Sthavam* has the power to do two things:

❁ It yields *SarvArtha-Siddhi* /pradadAti SarvArtha-siddhim





✿ *PaatakAni ca ashEShANi nihanti; it destroys all sins down to their roots*

Whatever is desired by you that are auspicious, the recitation of this sthavam makes it possible for you to attain it; further, it destroys utterly all the bad karmAs down to their roots. Paathakams (greatest of sins) are *BrahmahathyAdhi Pancha Paathakams*. Those paathakams are all destroyed. The recitation of the Maangalya sthavam also yields the fruits of “SarvArTa Siddhi” or the realization of all Isvoryam.

#### *THE SIGNIFICANCE OF THE NAME “SARVARTTA SIDDHI”*

The choice of SwAmy DEsikan to name his commentary on Tatthva Muktha KalApa as “SarvArTa Siddhi” is intriguing in this context adiyEn wonders whether SwAmy DEsikan received his inspiration from this sLOkam, where this boon of “SarvArTa Siddhi” is specially mentioned. SarvArTa siddhi of Swamy Desikan is a terse SrI Sookthi. It is a wonderful summary of the uniqueness of Bhakthi and SaraNAgathi maargams based on the VisishtAdvaidhic fundamentals dealing with the special relationship between Isvaran and Jeevan. Swamy Desikan implied that full comprehension of his SrI Sookthi, SarvArTa Siddhi will help to understand the central doctrines of VedAnthA as established by AchArya RaamAnujA in his SrI BhAshyam:

- ✿ *Brahman has attributes and is identical with Sriman NaarAyaNa,*
- ✿ *world and souls are real,*
- ✿ *the relation between Brahman on one hand and the world of animate and inanimate objects on the other is that between soul and body.*
- ✿ *Brahman is the only One having the world as its (His) attribute, thus giving the name of *VishiShtAdvaitam* to this school and*
- ✿ *Bhakti and Prapatti are the means of getting liberation from bondage*

Among all the Isvoryams (ArTA), the Parama PurushArTam is MOksham and hence it is the SarvArTa Siddhi. In the 48th sLOkam of Saptharathna MaalikA, the SrI sookthi of SarvArTa siddhi is defined as being essential for one's protection/SvarakshA (MangaLam)





*and the Satha-dhUshaNi SrI Sookthi is identified with PrathyarTi Bhangam (Para matha Bhangam or destruction of vEda Baahya mathams and kudrushti mathams):*

***sarvArthasiddhi: satadUShaNi ca dvE khEda-shAstrE***

***katakAgragANAm aadyEna tatra kriyatE svarakShA***

***PratyarthIbhanga:kriyatE parENa.***

*That SarvArTa sidhdi is what Sage Pulasthyar seems to be referring to in his upadEsam.*





प्रतिष्ठितं यत्र जगच्चाचरं जगत्त्रये यो जगतश्च हेतुः ।

जगच्च पात्यत्ति च यस्य सर्वदा ममास्तु माङ्गल्यविवृद्धये हरिः ॥ ५

*pratiShThitam yatra jagaccarAcaram*

*jagat-trayE yO jagatascca hEtu: |*

*jagacca paatyatti ca ya: ya sarvada*

*mamAstu MaangaLya-vivruddhayE Hari: || (5)*

#### MEANING

*May that Hari NaarAyaNan:*

- ✿ *who is the KaaraNam for the creation of the Universe with its chEthanams and achEthanams,*
- ✿ *who bears it to be without instability,*
- ✿ *who protects it and who consumes it during mahA praLayam as if it were His food by getting the entire charAcharams to stay inside His stomach,*

*May that Hari, who destroys all the sins cause all of my mangaLams to grow further and further!*

#### COMMENTS

*Sage Pulasthya defines Brahman here along the lines of the Brahma Soothram 1.1.2: JanmAtyasya Yata: (Brahman is that Omniscient, Omnipotent, all-merciful Being) from who precede the origin etc. (i.e. origin, sustenance and dissolution) of this varied and wonderfully fashioned world". Pulasthyar states along the line of Upanishadic*







proclamations that Hari is the One

✿ in whom Jagath has PrathiShtai (*PratiShThitam JagaccarAcaram Yatra*);

✿ He is the hEthu (cause) for the three worlds (*Jagat trayE yO Jagatasccha hEtu:*).

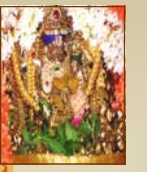
May That same One, who sustains the three worlds and protects them (*Jagasccha paathyathi Ya: Sa: Hari:*) grow my Mangalams further and further !



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kAraNan nAraNan - - tcourtesy: GlimpseOfKrishna.com





### SLOKAM 6

व्योमाम्बुवाय्वग्निमहीस्वरूपैः विस्तारवान् योऽणुतरोऽणुभावात् ।

अस्थूलसूक्ष्मस्सततं परेश्वरो ममास्तु माङ्गळ्यविवृद्धये हरिः ॥ ६

*vyOmAmbu Vaayvagni MahI svaroopai:  
vistAravAn yO-aNutarO-aNUbhAvaat |  
asthUla sookShma: satatam ParEshvarO  
mamaastu mAngaLya vivruddhayE Hari: || (6)*



**MEANING**

**VyOmapurIsan**

*May that Hari:*

\* who has expanded Himself through pancha BhUthams like *AakAsham* (vyOmapurIshan/ThiruviNNagarappan), *Vaayu*, *Ambu* (water), *Agni* and





**BhUmi (PruthvI)** enhance my MangaLams.

❁ He is smaller than the smallest (**aNOOr-aNIyAn**) and larger than the largest (**MahatOr MahIyAn**) and yet is different from both in His attributes.

May that Hari at all times bless me with ever growing MangaLams!

### COMMENTS

Here Sage Pulasthyar continues with the vision of the creation of the Universe as saluted in the ATarva Vedam's PaarshNi Sooktham (X.2.25):

**BrahmaNA bhUmor-vihitA Brahma dhyaou uttarA hitA  
BrahmEdamUrdhvam tiryak cAntarikSham vyacO hitam**

### MEANING

1. By God (Brahman/Hari) was this earth disposed.
2. By Him, it is configured above (vyOma).
3. By Him is this air (Vaayu) lifted on high and stretched across mid space.

The creation by Hari with five parameters across space and time is visualized here. AzhwArs in their Tamil MaRais salute this expansion of the Lord to create this universe (**CarAcaram**). The HiraNya Garbha Sookthams of Rg Vedam (X.121), the Sthambha Sooktham of Atharva Vedam (X.7.1-44) marvel at this cosmic creation and the divine laws that sustain it. Our Lord is the **JyEShTa Brahman** (Supreme Lord) and **SarvAdAran** (Support of All) as saluted by the Vedic hymns. Lord's great art of creation can only be glimpsed by the Vedic hymns and one example of such attempt to visualize and describe that marvelous and vast creation is housed in Rg Vedam X.121.5:

*“By Him, the heavens are strong and the earth is steadfast; By Him, the light's realm and sky vault are supported; By Him, the region in the midair are measured. To that Lord alone, May we offer our adorations”.*

The expansion of Brahman thru the pancha bhUthams (AakAsam, Ambu, Agni, Vaayu and Pruthvee) is visualized by Sage Pulasthyar and His difference from CEtanam and acEtanam are hinted here in the classical Vedic way.





यस्मात्परस्मात्पुरुषादनन्तात् अनादिमध्यादधिकं न किञ्चित् ।

स हेतुहेतुः परमेश्वरेश्वरो ममास्तु माङ्गल्यविवृद्धये हरिः ॥ ७

*yasmAt ParasmAt PuruShAd anantAt  
anAdimadhyAt adhikam na kimcit |  
sa hEtuhEtu: ParamEshwarEshwarO  
mamaastu MaangaLya vivruddhayE Hari : || (7)*

#### MEANING

May Lord Hari:

- \* who has no one greater than Himself,
- \* who is the protector of all created beings,
- \* who is the Lord of DevAs,
- \* who is beyond measurement through time, place or GuNams, who has neither beginning nor end,

May that Hari grow continuously adiyEn's MangaLams (auspiciousness)!

#### COMMENTS

1. "TasmAtadhikam na kimcit" : Hari has no equal or superior (SamAdhika daridran, oppAr mikkAr illAtha Maayan).
2. "hEtu hEtu/ KaaraNattiRkku KaaraNa" : He is the KaaraNa bhUthan behind all kaaraNams, such as creation, protection and dissolution of the world and its beings. It is because of Him the wind blows, the fire burns; the entire world of







sentient and insentient (charAcharam) functions.

3. *"Anantan" : He is limitless in size (Thrivikraman, Ongi ulahaLantha Utthaman), anugraha sakthi and power. He has limitless auspicious attributes (ananta kalyANa guNams ) as well.*
4. *"anAdi " : No one knows His time of origin/birth; He is eternal in existence.*
5. *"ParamEshwarEshwaran/Ahirbudhnyan" : He is the Lord of ParamEswaran as well . He is PumpradhAnEshwaran like His Devi, who is PumpradhAnEshwari.*



ParmEshvarEshwaran–ThiruchErai

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हिरण्यगर्भाच्युतरुद्ररूपि सृजत्यशेषं परिपाति हन्ति ।

गुणाग्रणीर्यो भगवान् स सर्वदा ममास्तु माङ्गल्यविवृद्धये हरिः ॥ ८

*HiraNya garbhAcyuta Rudraroopi  
srujatyashESham paripAti hanti |  
guNAgraNee: yO: BhagavAn sa sarvada  
mamAstu MaangaLya vivruddhayE Hari: || (8)*

#### MEANING

*Hari is the indweller of Brahma dEvan and is the power behind him to create the world and its beings. He manifests directly as Achyuthan and protects the created beings of the world. He stays as the antharAthmA of Rudran and empowers him to dissolve the world. BhagavAn Hari is the first among those with auspicious guNams (GuNAgraNee: yO sarvadhA Sa: Bhagavaan). He is the agrEsarar (Leader/sitting in the front line) in the ghOshti of GuNasaalees. In His Jn~Anam, power to rule over the created beings , ability to support all, tirelessness in carrying out His dhArmic duties, empowering others to carry out His sankalpam, prowess, supreme luster, there is no one to excel Hari. May that Hari of all these auspicious attributes grow adiyEn's MangaLams always!*





परस्सुराणां परमोऽसुराणां परो यतीनां परमो मुनीनाम् ।

परस्समस्तस्य च यस्स सर्वदा ममास्तु माङ्गळ्यविवृद्धये हरिः ॥ ९

*Para: surANAm paramOasurANAm  
parO yateenAm paramO muneenAm /  
para: samastasya ca ya: sa sarvadA  
mamAstu maangaLya vivruddhayE Hari: || (9)*

#### MEANING

Lord Hari is the loftiest One for DEvAs, AsurAs, SanyAsis and Sages (SurANAm AsurANAm YateenAm MuneenAm Hari: Para :). He is recognized and revered by them all as the Para Tatthvam (Supreme Being without equal). May this Hari of the loftiest guNams amongst all confer on me the boon of increasing MangaLams!

#### COMMENTS

This sLOkam deals with the ParadEvathA PaaramArthyam (establishment of who is the Supreme among DevathAs, AsurAs, SanyAsis and Sages) and concludes that Hari NaarAYaNan is that Supreme Being. All the others like Brahma, Rudran are karma vasyALs (influenced by their KarmAs) and acquire their power and position due to the anugraham of Hari. They cannot grant MOksham. Brahma, Rudran and DEvAs are His servants. They are His Sareeram and He is their indwelling soul (Saareeri), who controls them and energizes them to perform their assigned duties. Any one who is not clear about the Supremacy of Hari NaarAyaNan as the Most Supreme Being and seeks other devAs for protection will fail in his efforts to receive MOkshAnugraham. Hari NaarAyaNan is the power behind all dEvAs as indicated by the MahA BHAratha SLOkam (Saanthi







Parvam) :

***“sa BrahmaA: sarudrascca sEndrA dEvA MaharShaya:  
arcayanti sura-shrEShTham dEvam naarAyaNam Harim”***

This sLOkam explains that Brahma, Rudran, Indhran and all dEvAs perform AarAdhanam and seek the anugraham of Deva SrEshtan, Hari NaarAyaNan.

Rudran performed the SarvamEdha Yaj~nam, offered all bhUthams and Himself in that Yaj~nam to Hari and was blessed to become MahEswaran. He is yet under the influence of VishNu Maaya (Karma Vasyan). Hari NaarAyaNan has limitless svatanthram and is not affected by KarmAs. He is beyond the influence of the three guNams (Prakruthi/Maaya). All dEvAs are Hari NaarAyaNan's vibhUthis (Sotthu/property) and VisEshaNams. Because they are Karma VasyALs, they are amangaLams (with blemishes), where as Hari is the Supreme MangaLam and is free of any hEya guNams



**Hari-The indweller and Power in everyone**

(Blemish less). The overriding prayer of MaangaLYa Sthavam is to chase away the amangaLams and grow the MangaLams.







ध्यातो मुनीनामपकल्मषैर्यो ददाति मुक्तिं परमेश्वरेश्वरः ।

मनोऽभिरामः पुरुषस्य सर्वदा ममास्तु माङ्गल्यविवृद्धये हरिः ॥ १०

*dhyAtO muneenAm apakalmaShair- yO  
dadAti muktim ParamEshwarEshwara: /  
manObhirAma: PuruSha: sa sarvadA  
mamAstu mAngaLya vivruddhayE Hari: || (10)*

#### MEANING

Hari is the One, who is the sole object of dhyAnam of chEthanams with blemish less minds ( object of *akalmaSha Muni dhyAnam*). For such noble souls (*ParamaikAntis*), Hari grants MOksham. The matchless beauty of Hari is captivating in its sweep (*PumsAm CittApahAri*). Besides MOksham, Hari can grant all the other boons desired as well. May that Hari bless adiyEn with the anugraham of the growth of MangaLams for me!

#### COMMENTS

There is no MangaLam above VaasudEvan (Hari). There is no one more powerful to chase away the sins of human beings and purify them than Hari VaasudEvan. There is no dEvathai who is loftier in status than Hari VaasudEvan. No one is disappointed after seeking Hari VaasudEvan's protection. He never lets them down. He is Achyutha Hari VaasudEvan in this regard. The sLOkam that outlines this thought is:

*na vAsudEvAt paramasti mangaLam; na vAudEvAt paramasti pAvanam  
na vAsudEvAt paramasti daivatam; na vAsudEvam praNipatya seedati*





सुरेन्द्रवैवस्वतवित्तपाम्बुप स्वरूपरूपी परिपाति यो जगत् ।

स शुद्धशुद्धः परमेश्वरेश्वरो ममास्तु माङ्गल्यविवृद्धये हरिः ॥ ११

*surEndra vaivasvata vittapAmbupa*

*svarooparooopi paripaati yO Jagat |*

*sa shuddhashuddha: ParamEshwarEshvarO:  
mamaastu maangaLya vivruddhayE Hari: || (11)*

#### MEANING

May the Suddha-suddha (One who confers sacredness to all sacred objects and Tatthvams), ParamEswarEwara (Iswaran of ParamEswaran) and who protects the world, while having Indhran, KubhEran, VaruNan and other dEvAs as His sareeram grow always MangaLams for adiyEn.

#### COMMENTS

Hari does Jagath rakshaNam as antharyAmi Brahman inside Indhran, Dharma Raaja, KubhEran, VaruNan et al. He is the Supreme authority (*svata PramANam*) behind the dEvAs, who have been empowered by Him to perform their assigned duties. Agni is assigned the duty as the divine ministrant (*PurOhita*) of the Yaj~nams and the Havis offered there. Agni takes part in Hari's Jagath RakshaNam this way following His order. VaruNA is associated with all that is vast and pure in the Lord and MithrA is linked to all that is shining and He embodies harmony. At the Lord's scheme of Jagath protection, Mithra-VaruNa dyad (among dEvAs) create in human beings a supernal force full of divine knowledge and protects the humans. Indra sends down the rains and nourishes the world and "breaks down the things least established to make way for new movements and



*new formations". The Asvins, Maruths and VisvadEvAs have their assigned roles by Hari in this Jagath RakshaNa VyApAram, which Rg Veda manthrams describe in detail.*



**Suddha-Suddha in Pullamboothankudi**

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यन्नामसङ्कीर्तनतो विमुच्यते हि अनेक जन्मार्जितपापसञ्चयात् ।  
पापेन्धनाग्निस्स सदैव निर्मलो ममास्तु माङ्गळ्यविवृद्धये हरिः ॥ १२

*yannAma-sankeertanatO vimucyateE  
hi anEka-janmArjita pApasancayAt /  
pApEndhanAgni: sa sadaiva nirmalo  
MamAstu MaangaLya vivruddhayE Hari: || (12)*

#### MEANING

May Hari, whose naama sankeerthanam destroys the gigantic bundles of Sins from multitudes of births and who is like the fire that consumes the firewood, (May that blemishless Hari) grant me the boon of ever increasing, abundant MangaLams!

#### COMMENTS

In Kali Yugam, BhagavannAma sankeerthanam has been cited as the most efficacious route to destroy the accumulated sins from many births. Like a blazing wild fire that consumes the wood in the forests, Hari destroys the sins, when He hears the sankeerthanam of His Sahasra Naamams. He is nirmalan (blemishless) and the KarmAs (Paapa-PuNyams) do not touch Him. BhagavAn's naamAs are “Paamara-PaNDita Paavanakara NaamadEyams”. They sanctify the ordinary folks as well as the learned Scholars. NaamAs of the Lord are a portrait of His KalyANa GuNAs (Yaani NaamAni GouNAni as per VishNu Sahasra Naamam). KalisantharaNa Upanishad reveals the power of BhagavAn's dhivya NaamAs:







***“Bhagavata: AadipuruShasya naarAyaNasya  
nAmOccaaraNa-mAtrENa nirdUta Kalir-bhavati”.***

Therefore, Kali Yuga dharmam is identified by VishNu PurANam as “*Kalou Sankeertya esavam*”. Meditation is for Krutha Yugam, Yaj~nams for TrEthA yugam, worship in DhvAparam and what all these give, that one attains in Kali yugam by mere singing of the Lord's names. That develops Bhakthi and guides one to an AchAryan to perform SaraNagathy and thereby gain MOksham. *Rama RahasyOpanishd reveals that one escapes from all sins by repeating the sacred Raama Naamam ninety six crores of times. BhagavAn's Naama is hence saluted as “the foremost MangaLam in the world (Jagat Prathama MangaLam)”.*

Saint ThyagarAjA revealed the srEyas of the human being, who worships the Lord with the flowers of His glorious names:

***“Naama KusumamulacE poojincE nara janmamE janmamu”.***

Such is the glory of the Naama Sankeerthanam of Hari to gain the boon of sarva MangaLams.



**HarinAma sankeertanam**





येनोद्धृतेयं धरणी रसातलात् अशेषसृष्टिस्थिति कारणादिकम् ।

बिभर्ति विश्वं जगतस्स मूलं ममास्तु माङ्गल्यविवृद्धये हरिः ॥ १३

*yEnOddhrutEyam dharaNee rasAtalAt*

*ashESha-sruShTi-sthiti-kaaraNAdikam /*

*Bibharti vishwam Jagata: sa Moolam*

*MamAstu MaangaLya vivruddhayE Hari: || (13)*



Adi kAraNan -Raajasthani style painting

#### MEANING

May the aadhi kaaraNam for this world, who lifted and brought up the moss-covered BhUmi Devi from the depths of the Ocean (*RasAtaLam*) with His powerful arms, May this Lord who creates, protects and dissolves all the world and its entities, May that Hari NaarAyaNan grow all auspiciousness for adiyEn!

#### COMMENTS

Vedam says that the Lord took VarAhAvathAram, dived into the ocean and found





BhUmi DEvi and lifted her up with His 100 hands (*Sata BaahunA*) and placed her on His tusk and brought her to the surface of the PraLaya waters. She held on To His damShTram (Canine tooth) firmly as She made the ascent with Her Lord with the gigantic rope of a wild Boar. After reaching the surface, she begged Her Lord to reveal an easy way for her children to escape the cycles of births and deaths. The ever merciful Jn~AnappirAn responded with the VaRaha Charama Slokam for our benefit. One can enjoy the darshanam of Jn~AnappirAn at the dhivya dEsam of Thiruvidadventhai holding BhUmi Devi affectionately on His tusk and performing the UpadEsam on the VarAha Charam sLOkam.



**Sri VarAhar at Azhwar Thrunagari**

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*BhU DEvi's sthOthram of the Lord is at BhAgavatham: 5.18.39.*

*BhU VarAha Moorrthy's manthram is at Bhaagavatham: 5.18.35.*

*VarAha Moorthy is present in three forms: Aathi, Bhu and Yaj~na Varaaha forms.*

- ✿ *Adhi Varahan* is at Thirumala (Adhi VarAha KshEthram) on the banks of Swamy PushkaraNi.
- ✿ *BhU VarAhan* is at SrimushNam as Moolavar in SaaLagrAma silaa form.
- ✿ *Yaj~na Varahar* is at SrimushNam as Uthsavar. VishNu Shasra NaamAs (971-982) describe the Yaj~na svaroopam of Sriman NaarAyaNa.







पादेषु वेदा जठरे चराचरं रोमस्वशेषा मुनयो मुखे मखाः ।

यस्येश्वरेशस्य स सर्वदा प्रभुः ममास्तु माङ्गविवृद्धये हरिः ॥ १४

*PaadhEShu Veda jaTharE carAcaram*

*rOmAsvashEShA munayO mukhE makhA: |*

*YasyEshwarEshasya sa sarvadA Prabhu:*

*MamAstu MaangaLYa vivruddhayE Hari: || (14)*

#### MEANING

*May the powerful Hari with the four Veda MaathAs at His sacred Thiruvadi, the entire charAcharam inside His stomach as VaDapathra- Saayee, all the Sages on His hair ends and the entire Yaagams on His face as Yaj~na VarAhan confer ever growing MangaLams on adiyEn!*

#### COMMENTS

*Srimath BhAgavatham describes the Yaj~nams and the vessels as well as Havis used in various Yaj~nams found in the different angams of Yaj~na VarAha Moorthy. The seven Soma Yaj~nams :*

1. AgnishtOmam
2. AtyagnistOmam
3. Ukthyam
4. ShOdasi







5. *VaajabhEyam*

6. *AthirAthram and*

7. *AbthOryAmam*

*are recognized as:*

1. *Skin*

2. *Flesh*

3. *Medas*

4. *Bones*

5. *Majjai*

6. *Blood and*

7. *Suklam*

*of the Lord respectively.*



vaTapaThra sAyee thirukkOlam-ThiruchErai

*In the form of Yaj~na VarAha Moorthy, He is seen as these seven Soma Yaj~nams without the affiliation of the Soma lathA (Creeper and its sacred juice).*

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समस्त यज्ञाङ्गमयं वपुः प्रभोः यस्याङ्गमीशेश्वरसंस्तुतस्य ।

वराहरूपी भगवान् स सर्वदा ममास्तु माङ्गल्यविवृद्धये हरिः ॥ १५

*samasta- yaj~nAngamayam vapu: PrabhO:*

*yasyAngam IshEshwara-samstutasya /*

*VarAharoopi Bhagavaan sa sarvada*

*MamAstu MaangaLya vivruddhayE Hari: || (15)*

#### MEANING

May VarAha BhagavAn with all the Yaj~nams and their Utensils as well as the Havis used in the Yaj~nams present in His various limbs and who is well eulogized by the dEvAs grow all MangaLams for me in increasing measures!

#### COMMENTS

The third canto of Srimath BhAgavatham (SLOkams 13-35) describe the body of the Lord being made up of various utensils and Havis as *PurOdAsam* (the Havis in His stomach), *PrAccitya* (Brahma's havis) in His mouth of this Yaj~napathi. Jaya Deva salutes Him as: “Keshava dhruta sookara roopan” holding BhU Devi between His tusks.



**BhuVarAha Moorthy–ThiruvidavEnthai**





विक्षोभ्य सर्वोदधितोय संभवं दधार धात्रीं जगतश्च यो भुवम् ।

यज्ञेश्वरो यज्ञपुमान् स सर्वदा ममास्तु माङ्गल्यविवृद्धये हरिः ॥ १६

vikShObhya sarvOdadhItOya-sambhavam  
dadhAra dhAtreem Jagatascca yO bhuvam /  
Yaj~nEshwarO Yaj~napumAn sa sarvadA  
MamAstu MaangaLya vivruddhayE Hari: || (16)

#### MEANING

May the PraLaya VarAha Moorthy, who shook up the waters of RasAtaLam ocean in His search for His Devi and who agitated the denizens of that Ocean during that process and lifted His Devi from the depths, where HiraNyAkShan had incarcerated Her and who is of the form of Yaj~nams (Yaj~na VarAha Moorthy) grow adiyEn's auspiciousness more and more!

#### COMMENTS

The description of the Lord entering the PraLaya waters as Kapata VarAhan and His noisy search for His Devi under the ocean waters of RasAtaLam is described beautifully by Swamy Desikan in the fourth SLOkam of SrI DasAvathAra SthOthram. Sri NaarayaNeeyam describes the fight between the Lord and the asuran, who stole BhUmi Devi and the Lord's destruction of that asuran.





पाताळमूलेश्वरभोगिसंहतो विन्यस्य पादौ पृथिवीं च बिभ्रतः ।

यस्योपमानं न बभूव सोऽच्युतो ममास्तु माङ्गल्यविवृद्धये हरिः ॥ १७

*PaatALa-moolEshwara-bhOgi-samhatO*

*vinyasya pAdou Pruthiveem ca Bibhrata: |*

*yasyOpamAnam na BabhUva sOacyutO*

*MamAstu MaangaLya vivruddhayE Hari: || (17)*

**MEANING**

*May the Lord (VarAhan, the Samastha JagadhAdhAran), who pushed His foot against the hoods of AdhishEShan for counterbalance and lifted BhUmi Devi out of the depths of the ocean and the Lord, who is matchless in His strength and Vaibhavam confer on adiyEn the boon of ever-increasing MangaLams!*







सघर्घरं यस्य च बृंहितं मुहुः सनन्दनाद्यैर्जनलोकसंश्रितैः ।

श्रुतं जयेत्युक्तिपरैस्स सर्वदा ममास्तु माङ्गल्यविवृद्धये हरिः ॥ १८

*sagargaram Yasya ca brumhitam muhu:*

*sanandanAdyai: janalOka-samshritai:*

*shrutam jayEtyuktiparai: sa sarvadA*

*MamAstu MaangaLya vivruddhayE Hari: (18)*

#### MEANING

May Hari NaarAyaNan taking the form of the gigantic VarAha Moorthy and generating loud snorting noises as Jaya GhOsham at the end of His victory over HriraNyAkshan and which were heard by Sages Sanantha, Sanath KumArAls at Jana lOkam and reciprocated by them through their PallANDu for the PraLaya VarAhan, grow MangaLams for adiyEn further and further!

#### COMMENTS

Swamy Desikan captures the divine Jaya ghOshams of PraLaya Varadhan beautifully in His DasAvathAra SthOthram:

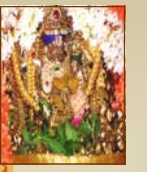
*gOpAyEt anisham jaganti Kuhana pOtree pavitree kruta-*

*BrahmANDa : PraLayOrmi ghOSha gurubhir-ghONAravair-gurgurai:*

#### MEANING

May the Kapata VarAha Murthy, who consecrated the entire world with the His Loud “Gur Gur” sounds arising from His nostrils and which were drowning the sound of the waves of the deluge waters, protect the worlds always!





एकार्णवाद्यस्य महीयसो महीम् आदाय वेगेन खमुत्पतिष्यतः ।

नतं वपुर्योगिवरैस्स सर्वदा ममास्तु माङ्गल्यविवृद्धये हरिः ॥ १९

*yEkArNavAd Yasya maheeyasO maheem*

*AadAya vEgEna khamutpatiShyata: |*

*natam vapur-yOgivarai: sa sarvada*

*MamAstu MaangaLya vivruddhayE Hari: || (19)*

#### MEANING

May the Kola VarAha Moorthy (Beautiful Lord holding BhU Devi) arising swiftly out of the immense waters of PraLayam after lifting BhU Devi from RasAtaLam oceans and worshipped by the four sons of Brahma Devan (Sanaka et al) at Jana Lokam, grow further and further adiyEn's MangaLams !



ThiruvalavEnthai JnAnapirAn





हतो हिरण्याक्षमहासुरः पुराणपुंसा परमेण येन ।

वराहरूपस्स पतिः प्रजापतिः ममास्तु माङ्गल्यविवृद्धये हरिः ॥ २०

*hatO HiraNyAkSha-mahAsura:*

*purANa-pumsA ParamENa yEna |*

*VarAharoopa: sa Pati: PrajApati:*

*MamAstu MaangaLya vivruddhayE Hari: || (20)*



**KOla VarAhar-SrI MushNam**

**MEANING**

*May the ancient Lord (PurANa Purushan), Sri Jn~AnappirAn who destroyed HiraNyAkshan in the battle at RasAtaLam grow adiyEn's MangaLam more and more!*







## COMMENTS

Our Lord, VarAha PerumAn is saluted here as Parama Purushan and PurANa Purushan celebrated by the PuruSha Sookthams in all the Four VedAs. He is Purushan (Vishnu Sahasra Naamams of 14 and 407). He is the PurushOtthaman of Bhagavath GitA's 15th chapter.

He is PurANa or PurAtana Purushan. "**PurAtana**" is the 500th naama of Sri VishNu Sahasra Naamam. It fits with the recognition of Lord VarAhan as Jn~AnappirAn. His Charama sLOkam lights our way not only now but in every kalpam (aeon). He is therefore PurAtanan.



PurANa PuruShan





दंष्ट्राकरालं सुरभीतिनाशकं कृतं वपुर्दिव्यनृसिंहरूपिणा ।

त्रातुं जगद्येन स सर्वदा प्रभुः ममास्तु माङ्गल्यविवृद्धये हरिः ॥ २१

*damShTrA-karALam surabheeti-nAshakam*

*krutam vapur-dhivya nrusimha-roopiNA /*

*trAtum jagat yEna sa sarvada Prabhu:*

*MamAstu MaangaLya VivruddhayE Hari: || (21)*

#### MEANING

May Lord Hari, who removes the fears of dEvAs, who had fearsome canine teeth during His NrusimhAvathAram and who incarnated to save the world from the terrors of HiraNyaksipu grow adiyEn's MangaLams more and more!

#### COMMENTS

Let us reflect on the Sri Nrusimha AshtOtthara Satha NaamAs which are close to the meanings of this Slokam.

✿ (Pranavam) MahA BalAya nama:

✿ (PraNavam) Ugra simhAya nama:

✿ (PraNavam) agni lOcanAya nama:

✿ (PraNavam) MahA VeerAya nama:

✿ (PraNavam) MahA damShTrAyudAya nama:







❁ (PraNavam) Vajra nakhAya nama:

❁ (PraNavam) Bheema ParAkramAya nama:

❁ (PraNavam) Deva PriyAya nama:

❁ (PraNavam) BhaktAtivatsalAyai nama:



**Hari who removes fears of dEvAs**







दैत्येन्द्रवक्षस्स्थलदारदारुणैः करेरुहैर्यः क्रकचानुकारिभिः ।

चिच्छेद लोकस्य भयानि सोऽच्युतो ममास्तु माङ्गळ्यविवृद्धये हरिः ॥ २२

*daitEndra VakShasthala dAra dAruNai:*

*karEruhair Ya: krakacAnukAribhi: /*

*ciChEda lOkasya bhayAni sOcyutO*

*MamAstu MaangaLya vivruddhayE Hari: || (22)*

#### MEANING

May Hari Narasimhan with the saw-like (Rambham) nails that had the power to tear apart the chest of HiraNyan and removed the fear of the beings of the universe grow adiyEn's auspiciousness further and further !

Recall of the sLOkams from Sri Nrusimha MangaLa Navarathna Maalikaa are appropriate here:

*MangaLam sthambha DimbAya MangaLam Mrutyu-MrutyavE*

*MangaLam roudra roopAya NarasimhAya MangaLam*

*HiraNyakashipum hatvA daityEndram dEva khaNdakam*

*Jagat-rakShaNa duryAya Jagat BheejAya MangaLam*

*Nara-KhaNDeeravAkAra vyaktAtugra vapUtayE*

*MrugEndrAya NarEndrAya daivatEndrAya MangaLam*





*sarva bheejAya satyAya sarvAdhiShThAna MoortayE  
sarvEshwarAya sarvasmai sattva simhAya MangaLam*

*Let us recite Swamy Desikan's wondrous description of NrusimhAvathAram from the pillar in the dharbhAr of HiraNyakasipu (DasAvathAra SthOthram: 5th sLOkam):*

*pratyAdiShTa purAtana praharaNa grAma: kShaNam paaNijai:  
avyAt treeNi jagantyaakuNTha mahimA VaikunTha kaNTheerava: |  
Yat-prAdurbhavanAt avandya jaThara yAdruccikAt VedasAm  
Yaa Kaacit sahasA MahAsura-gruha-sthUNA pitAmahyabhUth||*

#### **MEANING**

*May the Lord with undefeatable power and unmatched Vaibhavam incarnating as Narasimha BhagavAn protect the beings of all the three worlds! In this avathAram, His weapon -- the nails of His hands -- became all-powerful and rejected in a second, all the other traditional weapons (Chakram, Nandhakam, and Mace et al) to tear the chest of HiraNyan apart. Through this sudden and unexpected appearance of the Lord from the pillar at the great king's (HiraNyan's) sabhA, He removed the infertility of that stone pillar and made it claim the title of the Mother of all Brahma dEvaas (BrahmA is known as PithAmahan . The Pillar by giving*



**Power to tear the chest of HiraNyan**

*birth to Lord Narasimha became the Mother of the PithAmahan).*





दन्तान्तदीप्तद्युतिनिर्मलानि यः चकार सर्वाणि दिशां मुखानि ।

निनाद् वित्रासितदानवो ह्यसौ ममास्तु माङ्गल्यविवृद्धये हरिः ॥ २३

*dantAnta-deepta-dyuti-nirmalAni ya:*

*cakAra sarvANi dishAm mukhAni |*

*ninAda-vitrAsita-danavO hyasou*

*MamAstu MaangaLya VivruddhayE Hari: || (23)*

#### MEANING

May the Hari Narasimhan spreading to the end of the directions the lustre of His teeth and who created fear in the hearts of asurAs and made them falter enhance adiyEn's MangaLams forever!

The 4th sLOkam of *Sri Manthra Raaja Padha SthOthram* celebrates the JyOthirmaya Narasimhan this way:

*JyOteemShu arkEndu nakShatra jwalanAdeen anukramAt |*

*Jwalanti tEjasA Yasya tamm Jwalantam namAmyaham ||*

#### MEANING

adiyEn salutes that Narasimha avathArAm of MahA Vishnu, the power of whose JyOthi lights up the Sun, Chandran, Stars and Agni. They derive their lustre from His JyOthi.







यन्नामसङ्कीर्तनतो महाभयात् विमोक्षमाप्नोति न संशयं नरः ।

स सर्वलोकार्तिहरो नृकेसरी ममास्तु माङ्गल्यविवृद्धये हरिः ॥ २४

*YannAma-sankeertanatO mahA bhayAt  
vimOkSham aapnOti na samshayam nara: |  
sa sarvalOkArti-harO NrukEsaree  
MamAstu MaangaLya vivruddhayE Hari: || (24)*

#### MEANING

The human beings are freed from their great fears through the singing of the many NaamAs of the Lord. There is no doubt about this. The Lord in the avathAram as Naram kalantha (admixed) Singam destroys the dangers of the beings of all the world. May that Narasimha Hari grow adiyEn's auspiciousness further and further!

The 7th sLOkam of *Sri Mantra Raaja Padha SthOthram* refers to the power of His Naama Sankeertthanam and Naama dhyAnam:

*YannAma smaraNAt bheetA: bhUta VEtALa RaakShasA: |  
rOgAdyaasca praNasyanti bheeShaNam tamm namAmyaham ||*

#### MEANING

The very thought of the name Narasimha of the fierce form destroys instantly fears about all inauspiciousness (BhUthams, ghosts, VethALams and RaakshasAs).





सटाकराळभ्रमणानिलाहताः स्फुटन्ति यस्याम्बुधराः समन्ततः ।

स दिव्यसिंहो स्पुरितानलेक्षणो ममास्तु माङ्गळ्यविवृद्धये हरिः ॥ २५

*saTA-karALa-bhramaNAnilAhatA:*

*sphuTanti YasyAmbudharA: samantata: |*

*sa divya simhO sphuritAnalEkShaNO*

*MamAstu MaangaLya VivruddhayE Hari: || (25)*

#### MEANING

May SingappirAn with moving manes (*Pidari Mayir*) scattering the assembly of clouds to far corners and with eyes like balls of fire grant adiyEn the boon of increasing auspiciousness!

The sixth sLOkam of *Sri Mantra Raaja Padha SthOthram* brings before us the fierce form of the Lord Narasimhan with spreading manes (*PidAri kEsam*), *JaDai* and four Canine teeth:

*naravat simhavaccaiva Yasya  
roopam MahAtmana: |*

*mahA saTam MahA damShThram  
tamm nrusimham namAmyaham ||*



Chatravada Narasimhar





यदीक्षणज्योतिषि रश्मिमण्डलं प्रलीनमीषन्न रराज भास्वतः ।

कुतः शशाङ्कस्य स दिव्यरूपधृक् ममास्तु माङ्गल्यविवृद्धये हरिः ॥ २६

*YadeekShaNajyOtiShi rashmi maNDalam*

*praleenameeShan nararAja bhAsvata: |*

*kuta: shashaankasya sa divyaroopa dhruk*

*MamAstu MaangaLya VivruddhayE Hari: || (26)*

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Pavana Narasimhan







### MEANING

*The Bright rays of the Sun lose their JyOthi as Lord Narasimhan's glances fall on them. If that were to be so for the rays of the Sun, there is no need to dwell upon the fate of Moon's rays. May Lord Narasimha adorning the beautiful form of half lion and half man grow further and further adiyEn's auspiciousness!*

*The second sLOkam of **Sri KaamAseekAShtakam** is important to recall here:*

**tapanEndvagni nayana: tApaan apacinOtu na: |**

**taapaneeya rahasyAnAm saara: Kaamasika Hari: ||**

### MEANING

*May KaamAsikaa Hari at ThiruvELUkkai dhivya dEsam having the Sun, Chandran and Agni as His three eyes and being the essence of Nrusimha Taapaneeya Upanishad destroy our Thaapams!*





अशेषदेवेशनरेश्वरेश्वरैः सदा स्तुतं यच्चरितं महाद्भुतम् ।

स सर्वलोकार्तिहरो महाहरिः ममास्तु माङ्गल्यविवृद्धये हरिः ॥ २७

*ashESha dEvEsha-narEshwarEshwarai:*

*sadA stutam yaccaritam mahAdbhutam |*

*sa sarvalOkArtiharO MahAhari:*

*MamAstu MaangaLya vivruddhayE Hari: || (27)*

#### MEANING

The adbhutha charithram of Lord Narasimhan is celebrated with rapture by the DEvAs and the Kings of this Earth. They recite this charithram with reverence and get freed from their sorrows and sins. May that Hari, who wipes out the aarthi of the world, grow further and further adiyEn's MangaLams!

The fourth sLOkam of *Sri KaamAsikaaShtakam* is anusandEyam here:

*Bandum akhilasya JantO: Bandura-paryanka Banda ramaNeeyam |*

*ViShama vilOcanameeDE Vegavatee puLina kELi Narasimham ||*

#### MEANING

adiyEn eulogizes Lord Narasimhan sporting on the sand banks of river Vegavathee with three eyes. He sits on the Yogic posture of Paryanka Bhandham and is the dear friend of all Janthus.



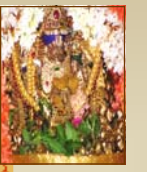


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YOgAnanda Narasimhan







द्रवन्ति दैत्याः प्रणमन्ति देवताः नश्यन्ति रक्षांस्यपयान्ति चारयः ।

यत्कीर्तनात् सोऽद्भुतरूपकेसरि ममास्तु माङ्गल्यविवृद्धये हरिः ॥ २८

*dravanti daityA: praNamanti dEvatA:*

*nashyanti rakShAmsi apayAnti cAraya: |*

*Yat keertanAt sO adbhuta roopa Kesaree*

*MamAstu MaangaLya vivruddhayE Hari: || (28)*

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### MEANING

*AsurAs run away the moment they hear Lord NarasimhA's sacred name. DevAs prostrate on ground the second they hear the Lord's Parama Paavana Naamam. The asurAs who oppose the Lord get destroyed. The enemies ran away from the battle fields. May that Hari Narasimhan bless me with ever-growing MangaLams!*

*The ninth sLOkam of Sri Mantra Raja Padha SthOthram is anusandhEyam here:*

***saakShAt svakAlE samprAptam Mrutyum shatru gaNAnvitam |  
bhaktAnAm naashayEt Yastu Mrutyu Mrutyum namAmyaham ||***

### MEANING

*adiyEn prostrates before Narasimha BhagavAn, who removes the fears of the bhakthAs about one's enemies and the bheethi about the fear of ordained death. AdiyEn's salutations to Narasimhan, who rules over Yama dharma rAjan as well.*





*SlOkams 29-35 speaks about the VamanAvathAram of SrI Hari*

ऋक्पावितं यो यजुषा हि श्रीमत् सामध्वनिध्वस्तसमस्तपातकम् ।

चक्रे जगद्वामनकस्स सर्वदा ममास्तु माङ्गल्यविवृद्धये हरिः ॥ २९

*Rk-paavitam yO YajuShA hi shrImat  
saama-dhvanidhvasta samasta pAtakam /*

*cakrE jagat Vaamanaka: sa sarvadA*

*MamAstu MaangaLya vivruddhayE Hari : || (29)*

#### MEANING

May the MaayAvi (KapaTa) Vaamana Moorthy, who purified the world with the recitation of Rg Veda Rks, who enlivened the world and made it bloom with the uccharaNam of Yajur Veda Manthrams and who removed all the ills of the world with the singing of Saamans of the Saama vEdham grow my MangaLams further and further.

#### COMMENTS

As the Lord walked towards the Yaaga Saalai of Bali Chakravarthy in the form of a dwarf BrahmachAri, He was reciting Rg, Yajur and Saama Veda manthrams alternatively. Through His blessing of the world with these manthrams, there was mangaLam all around. The inauspiciousness was chased away. Lord Vaamana incarnated on a SravaNa dhvAsai day to restore the wealth of Indhra, which was taken away by the asurA king, MahA Bali. He appeared with Sanka-Chakrams at birth, but quickly changed into the body of a bright and active dwarf BrahmachAri (PaDutamam VaDuroopam aadhA:). Adorned with Munji waistband, PalAsa twig, KamaNдалu and Yajn~opaveetham, Vaamanar proceeded towards the Yaj~na Saalai of







*MahA Bali to seek the alms of three feet of Earth from MahA Bali. When the Lord walked on the Earth, His weight made the earth bend under His step.*

*He arrived at the YaagasAlai of MahA Bali reciting the four VedAs. He is Veda ShaDhanga Paarakan (expert in the VedAs with six angams). The powerful Veda Manthrams recited by the Lord caused auspiciousness all around.*



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### SLOKAM 30

यत्पादविन्यासपवित्रतां मही ययौ वियच्चर्ग्यजुषामुदीरणात् ।

स वामनो दिव्यशरीररूपधृक् ममास्तु माङ्गल्यविवृद्धये हरिः ॥ ३०

*Yat-paada-vinyAsa pavitratAm Mahee*

*yayaou viyacca Rg-yajuSham-udeeraNAt |*

*sa VaamanO divya shareera roopa dhruk*

*MamAstu MaangaLya vivruddhayE Hari : || (30)*

#### MEANING

*Parama Paavana Vaamana Moorthy's foot steps purified the earth under; His recitation of the Veda manthrams purified the aakAsam and the space between heaven and earth (anthariksham). May that most sacred Vaamana Moorthy enhance further and further adiyEn's auspiciousness!*





यस्मिन् प्रयातेऽसुरभूभृतोऽध्वरात् ननाम खेदादवनिस्ससागरा ।

स वामनस्सर्वजगन्मयस्सदा ममास्तु माङ्गल्यविवृद्धये हरिः ॥ ३१

*Yasmin prayAtEasura-bhUbhrutOadhvarAt*

*nanAma khEdAd avani: sasAgarA |*

*sa Vaamana: sarvajaganmaya: sadA*

*MamAstu MaangaLya vivruddhayE Hari: || (31)*

#### MEANING

*When the Lord as Vaamanan walked towards the Yaaga saalai of the King of asuraas (MahA Bali), BhUmi Devi bent her head down thinking about the Yaachakam (Begging of the Lord) for three steps of land. May that mysterious Lord of all Iswaryam, who contains in Himself all the worlds, increase further and further adiyEn's mangaLams!*

#### COMMENTS

*The weight of the Lord even though He had the form of a dwarf made the Earth bend under each of His step. That made it look like BhUmi DEvi was bending Her head out of reverence for Her Lord, who was about to engage in Yaachakam of what was His own property.*







महाद्भुते दैत्यपतेर्महाध्वरे यस्मिन् प्रविष्टे क्षुभितं महासुरैः ।

स वामनोऽन्तस्स्थित सप्तलोकधृक् ममास्तु माङ्गल्यविवृद्धये हरिः ॥ ३२

*MahAdbhutE daityapatE : MahAdhvarE*

*Yasmin praviShTE kShubhitam MahAsurai: |*

*sa VaamanOantassthita saptalOkadhruk*

*MamAstu MaangaLya vivruddhayE Hari: || (32)*

#### MEANING

When the dwarf BrahmachAri (Vaamana BrahmachAri) entered the grand Yaaga Saalai of MahA Bali, all the brahmaNAs assembled there were dumbfounded by His tEjas and adhbhutha roopam of the Lord. May that Hari, who holds all the seven worlds in His stomach for protection during the time of deluge, enhance adiyEn's MangaLams further and further!

#### COMMENTS

Maha Bali was a descendant of Bhaktha PrahlAdhan. He was pious. He had Veda Viths all around him at the YaagasAla under the leadership of his Guru, SukrAchArya. When Vaamana BhagavAn reached the Yaaga Saala on the banks of Narmadha River, His tEjas blinded the assembly of Rthviks. They wondered as to whether the dwarf in front of them is Sooryan or Agni or the Yogi SanathkumArar.





सङ्गैस्सुराणां दिवि भूतलस्थितैः तथा मनुष्यैर्गगने च खेचरैः ।

स्तुतः क्रमाद्यः प्रचचार सर्वदा ममास्तु माङ्गळ्यविवृद्धये हरिः ॥ ३३

*sangai: surANAm divi bhUtalasthitai:*

*tathA manuShyairgaganE ca khEcarai: |*

*stuta: kramAt Ya: pracacAra sarvadA*

*MamAstu MaangaLya vivruddhayE Hari: || (33)*

#### MEANING

May the Lord who was eulogized by dEvAs in Svargam, by the humans on Earth and by the celestials in heaven as He measured the Universe with His ever-growing gigantic feet bless me with the soubhAgyam of increasing MangaLams!

#### COMMENTS

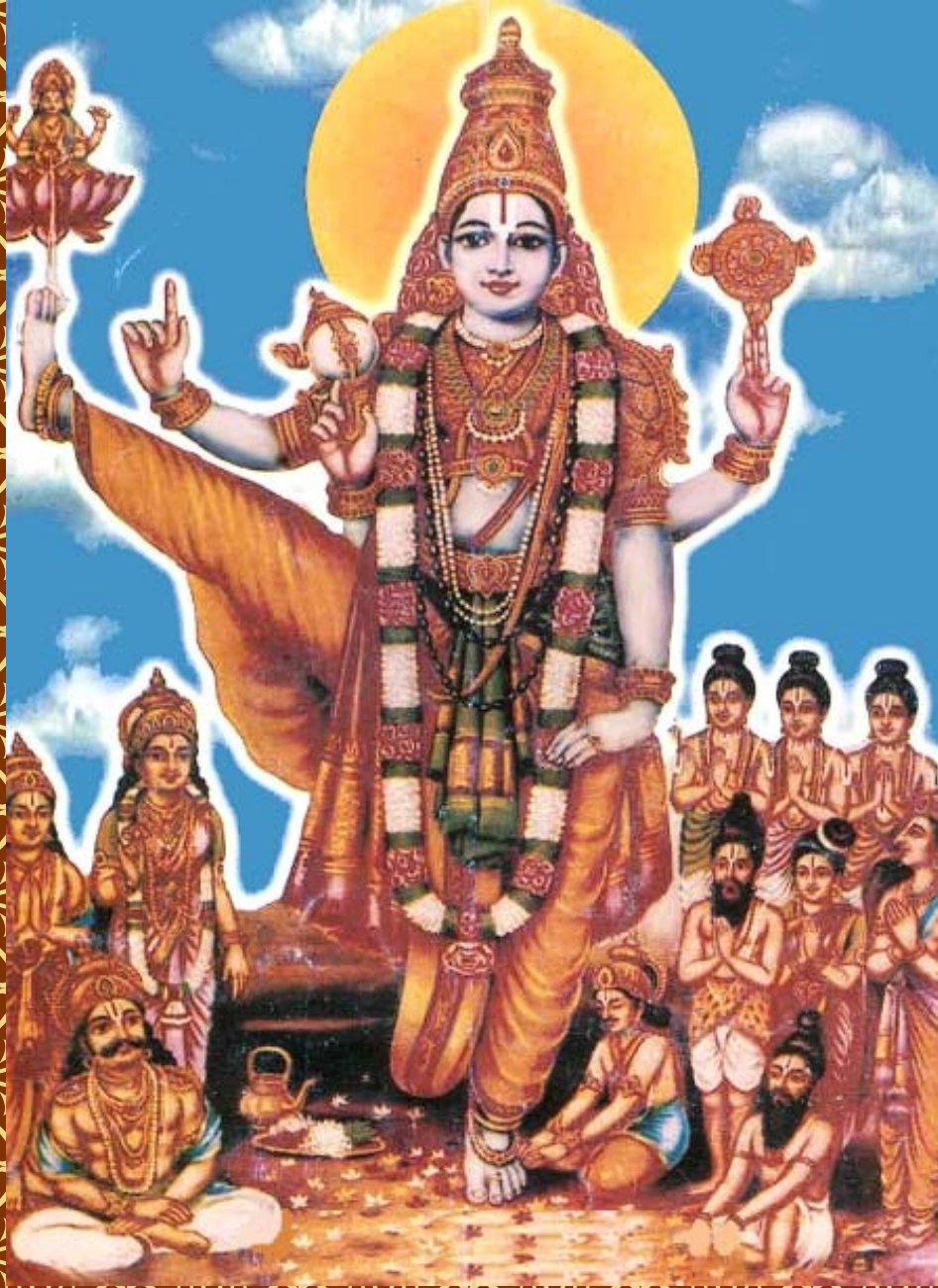
When MahA Bali completed the dhAnam, Vaamanar grew into a gigantic form and DevAs, SaaraNas, Siddhars and all celestials showered a rain of flowers. Brahma Devan washed the Lord's Thiruvadi with waters from His Kamandalu. MahA Bali saw the whole Prapancham in the body of the Lord Thrivikraman. Lord placed His sacred feet on the head of MahA Bali and placed him in a puNya lOkam named Sutalam to live auspiciously with his family and friends,







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The ever growing feet







क्रान्त्वा धरित्रीं गगनं तथा दिवं मरुत्पतेर्यः प्रददौ त्रिविष्टपम् ।

स देवदेवो भुवनेश्वरेश्वरो ममास्तु माङ्गल्यविवृद्धये हरिः ॥ ३४

*krAntvA dharitreem gaganam tathA divam*

*MarutpatErya: pradadou triviShTapam /*

*sa dEvadEvO bhuvanEshwarEshwarO*

*MamAstu MaangaLya vivruddhayE Hari: || (34)*

#### MEANING

May Hari, the Lord of the Universe, who measured the Earth, Heaven and the Svarga lOkam with His two steps and blessed Indhran with the rulership of the three lOkams enhance my MangaLams further and further!



Measured with two steps





अनुग्रहं चापि बलेरनुत्तमं चकार यश्चेन्द्रपदोपमं क्षणात् ।

सुरांश्च यज्ञांशभुजस्स सर्वदा ममास्तु माङ्गल्यविवृद्धये हरिः ॥ ३५

*anugraham cApi balEranuttamam*

*cakAra Ya: sa IndrapadOpamam kShaNAAt |*

*surAmscca yaj~nAmshabhuja: sa sarvada*

*MamAstu MaangaLya vivrudhayE Hari: || (35)*

#### MEANING

Bali is granted a  
Superior Post



May Hari, Who granted a superior post to MahA Bali equal to the one He gave to Indhran and who blessed the dEvAs with the Havis portions of the Yaagam of MahA Bali bless adiyEn with ever increasing MangaLams!





*This sLOkam is about Sri HayagrIva avathAram*

रसातलाद्येन पुरा समाहृताः समस्तवेदा जलचाररूपिणा ।

स कैटभारिर्मधुहाम्बुशायी ममास्तु माङ्गळ्यविवृद्धये हरिः ॥ ३६

*rasAtaLAt yEna purA samAhrutA:*

*samasta VedA: JalacAra roopiNA /*

*sa KaiTabhAri: MadhuhAmbu shaayee*

*MamAstu MaangaLya vivruddhayE Hari: || (36)*

#### *MEANING*

*May Hari who incarnated as Lord HayagrIvan and descended to RasAtaLam to destroy Madhu and KaiTaban and to bring back the VedAs stolen by them and who engaged in Yoga NidhrA thereafter bless adiyEn with ever expanding circle of MangaLams!*



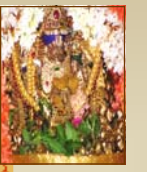
**SrI HayagrIvar**

#### *COMMENTS*

*When VedAs were stolen by the two asurAs and Brahma lost his powers of creation as a result, BhagavAn HayagrIvan (as AniruddhAmsam) incarnated, went to RasAtaLam where the Asuraas (Madhu and KaiTapan) had hidden*







*the VedAs, raised praNavAkAra udhgeetham, frightened the asurAs, brought back the VedAs and taught Brahma dEvan again and made it possible for the creation to continue. The asurAs looked for the Lord and found Him engaged in Yoga NidhrA. They made a lot of noise and invited the Lord for a battle. Hayagriva BhagavAn caught hold of them and pressed them between His thighs and destroyed them and became known thereafter as Madhusoodhanan.*





*This sLOkam speaks about Sri ParasurAma avathAram*

निःक्षत्रियां यश्च चकार मेदिनीं अनेकशो बाहुवनं तथाऽच्छिनत् ।

यः कार्तवीर्यस्य स भार्गवोत्तमो ममास्तु माङ्गल्यविवृद्धये हरिः ॥ ३७

*ni:kShatriyAm Ya: cakAra mEdineem*

*anEkashO bAhuvanam tathAaccinat /*

*Ya: kaartaveeryasya sa BhArgavOttamO*

*MamAstu MaangaLya vivruddhayE Hari: || (37)*

#### MEANING



*May Hari who incarnated as ParasurAman, who cut all the thousand arms of KaarthaveeryArjunan and destroyed many generations of Kshathriyans on this earth bless adiyEn with ever growing MangaLams!*

#### COMMENTS

*ParasurAma was the son of Sage Jamadhagni. King KaarthaveeryArjunan offended the Sage Jamadagni and latter removed the king's powers and destroyed him ultimately. The sons of the king came to the Aasramam of Jamadagni, when ParasurAmar was not there and killed Sage Jamadagni. Angered by this dastardly act of the sons of the King, ParasurAmar cut the heads of all of them with His axe and followed it up with the destruction of 21 generations of kings. Swamy Desikan in the DasAvathAra SthOthram celebrates the anger and valor of ParasurAmar this way:*

*KrOdhAgnim Jamadagni peeDana-bhavam santarpayiShyan kramAt /*

*akShatramiha samtatakSha Ya imAm trisaptakrutva: KShitim ||*





SLOKAM 38

*This sLOkam speaks about SrI RaamAvathAram*

निहत्य यो वालिनमुग्रविक्रमं निबध्य सेतुं जलधौ दशाननम् ।

जघान चान्यान् रजनीचरानसौ ममास्तु माङ्गल्यविवृद्धये हरिः ॥ ३८

*nihatya yO Vaalinamugra-vikramam*

*nibadhya sEtum jaladhau dashAnanam /*

*jaghAna cAnyAn rajaneecarAn asou*

*MamAstu MaangaLya vivruddhayE Hari: || (38)*

**MEANING**

*May Hari, who incarnated as Dasaratha Raaman and killed the mighty Vaali and built the bridge across the ocean to reach the island of LankA to destroy RaavaNan and his army of asurAs enhance adiyEn's mangaLams!*

**COMMENTS**

*The valor of Raghuveeran celebrated in Swamy Desikan's Raghuveera Gadhyam is the focus of this sLOkam. His arrows had the power to dry up the ocean and they were like the JwAlais of PraLaya Kaala Agni:*



*“PaarAvAra PayO vishOShaNa kalaa PaareeNa kAlAnala*

*JwALA jaala vihAra haari vishikha vyApAra ghOra krama:” -*

*---swAmy dEshikan's dashAvatAra stOtram, shLOkam 8*







*This sLOkam speaks about SrI KrishNAvathAram.*

चिक्षेप बालश्शकटं बभञ्ज यो यमार्जुनं कंसमरिं जघान च ।

ममर्द चाणूरमुखान् स सर्वदा ममास्तु माङ्गल्यविवृद्धये हरिः ॥ ३९

*cikShEpa baala: shakaTam babhanja*

*yO yamArjunam Kamsamarim jaghAna ca /*

*mamarda cANUramukhAn sa sarvada*

*MamAstu MaangaLya vivruddhayE Hari: || (39)*

#### MEANING

May Hari who incarnated as KrishNa and pulverized the SakadAsuran with a kick, pulled down the twin YamaLarjuna trees, killed the wrestlers of the court of Kamsa and finally destroyed Kamsa (who showed enmity to Him) increase further and further adiyEn's MangaLams!

#### COMMENTS

From the infant days to youth stage, KrishNan displayed His mighty power to destroy evil-minded enemies. As an infant resting in cradle, he kicked with His tiny foot the mighty asuran who had approached Him as a wheel and reduced him to splinters. As a crawling infant, he went between the two arjuna trees with a





*mortar tied to His waist and brought the trees down and freed the two gandharvAs, who had become the two trees out of a sage's curse. As a teenager, He went to His uncle Kamsan's capitol and destroyed the court wrestlers and ultimately put an end to His uncle, who had committed so many atrocities. These heroic deeds of KrishNaavathAra Hari are saluted in this sLOkam.*





*SLOkams 40 to 43 focuses on the svaroopam of the Lord as Hari NaarAyaNan and on the different sLOkams to worship Him at different SandhyAs - the times of the day.*

*This sLOkam is to be recited in the Mornings.*

प्रातस्सहस्रांशुमरीचि निर्मलं करेण बिभ्रद्भगवान् सुदर्शनम् ।  
कौमोदकीं चापि गदामनन्तो ममास्तु माङ्गळ्यविवृद्धये हरिः ॥ ४०

*prAta: sahasrAmshumareeci-nirmalam  
karENa bibhrat BhagavAn sudarshanam /  
koumOdakeem cApi gadamanantO  
mamAstu mAngaLya vivruddhayE Hari : || (40)*

#### MEANING

*May Hari NaarAyaNan holding the lustrous Sudarsana chakram with the tEjas similar to the thousand rays of the Sun and the mace named KoumOdhaki in His hands grant me the boon of ever-increasing MangaLams!*

#### COMMENTS

*The first quarter of this sLOkam has Vedic connotations. It has the distant echo of the Gaayathri Manthram:*

*“Let us adore the Supreme Being, the Godhead,  
who illuminates all,  
who recreates all,  
from whom all proceed,*







*to whom all must return,  
whom we invoke to direct our misunderstandings  
that arise in our progress towards His holy seat”.*

*There is no MangaLam left out in this prayer in the form of Gaayathri Manthram, which can be considered as the powerful Maangalya Sthvam that we meditate upon at all the three sandhyAs.*

*“SahasrAmshu Mareeci nirmalam” here refers to Sri Hari NaarAyaNan, the blemish less tEjo Maya Moorthy, radiating thousands of rays; these rays support and uphold firmly this earth and heaven. “You created the sacrifices (Yaj~nams) and brought into being the Sun, the Dawn (Ushas) and Agni (Rg Vedam VII.99.3 and 99.4)”. The Ushas Sooktham of Rg Vedam is again relevant to celebrate the SahasrAmsu Mareechi nirmala tatthvam. The study of Ushas Sooktham is a study by itself and hence adiyEn will resist the temptation to elaborate on them here.*

*The PrAtha UpasthAna Mantram from Yajur Vedam is also pertinent to reflect upon here (Mitrasya----na doorAt).*

*The meaning of this Manthram as given by Vaikunta Vaasi ThillaisthAnam Swamy is:*

*“AdiyEn desires redemption from SamsAram by the Lord (Hari), the sole sustainer of the worlds and the universal saviour: The all knowing God guides the individual souls along the predetermined course. The Supreme Lord sustains the earth and svargam (heavens). The Lord keeps watching all the subjects and unto Him - the eternal truth - let us offer our soul in the sacrificial fire fed by the ghee of God-Love. Oh Soorya NaarAyaNa! Let that man who feels inspired and reassured by your response to his call, enjoy in ample measure. Your devotee cannot be tormented by any one or conquerable by any one. Sins dare not approach him from near or far”.*

*The showering of all MangaLams for one, who performs Prapatthi at the Lord's feet, is referred to here.*





*This sLOkam has to be recited at mid-day*

हिमेन्दुकुन्दस्फटिकाभनिर्मलं मुखानिलापूरितमीश्वरेश्वरः ।

मध्याह्नकालेपि स शङ्खमुद्रहन् ममास्तु माङ्गल्यविवृद्धये हरिः ॥ ४१

*HimEndu-kunda-sphaTikAbha-nirmalam*

*mukhAnilApUritam IshvarEshwara : |*

*madhyAhna-kaalEpi sa shankhamudvahan*

*MamAstu MaangaLya vivruddhayE Hari: || (41)*

#### *MEANING*

*May Hari NaarAyaNan adorning the white conch, Paanchajanyam filled with the breath from His mouth and resembling in its white hue, the water from freshly melted snow, the disc of the Moon, Kundha pushpam and the rock crystal gem (sphaTika MaNi) grow adiyEn's MangaLams during the midday!*

#### *COMMENTS*

*Another nirmala tatthvam is taken up here. This is of aural instead of visual form. The sacredness of the sound of Paanchajanyam with close sambhandham with the Lord's mouth has been celebrated by ANDAL in Her NaacchiAr Thirumozhi paasurams.*

*Our Lord moving to the height of the horizon during noon is celebrated by the Yajur Veda Manthram as MaadhyAhnika UpasthAnam: "AasatyEna rajasA---- ManasA PunAtu".*

*Here, the Lord's conferral of the Supreme MangaLam of MOksham to those who surrender to Him is referred to; His splendor in heaven, His extension of benovolent*





*protection to the DevAs and PrapannAs are saluted. Prayer is extended to behold Him and enjoy Him for hundred years filled with MangaLams marked by kaimkaryam to Him and His BhAgavathAs.*

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**dEvAdhi rAjan**







*This sLOkam is to be recited in the Evening.*

तथाऽपराह्णे प्रविकासि पङ्कजं वक्षस्स्थलेन श्रियमुद्वहन् हरिः ।

विस्तारिपद्मायत पत्रलोचनो ममास्तु माङ्गळ्यविवृद्धये हरिः ॥ ४२

*tathAaparAhNE pravikAsi pankajam*

*VakShasthalEna shriyamudvahan Hari: |*

*vistAripadmAyata-patralOcanO*

*MamAstu MaanLya vivruddhayE Hari: || (42)*

#### MEANING

*May the Hari NaarAyaNan adorning a fully blossomed lotus in one of His hands, adoring MahA Lakshmi seated on His chest and having the eyes beautiful as the blossomed lotus enhances adiyEn's MangaLams during the evening!*

#### COMMENTS

*The sLOkam to serve as the evening prayer is a beautiful visualization of Soorya NaarAyaNan. Lord NaarAyaNan has the disc and conch on His upper hands, MahA Lakshmi on His chest, a blossomed lotus and Gadhai on the lower hands. You can see this celebrated NaarAyaNa Moorthy at Gurusvayam with the above insignias: [www.gurusvayam.com/templehome.htm](http://www.gurusvayam.com/templehome.htm)*





*This Prayer is for all times and at all Places.*

सर्वेषु कालेषु समस्तदेशेषु अशेषकार्येषु तथेश्वरेश्वरः ।

सर्वैस्स्वरूपैर्भगवाननादिमान् ममास्तु माङ्गल्यविवृद्धये हरिः ॥ ४३

*sarvEShu kaalEShu samasta-dEshEShu  
asheSha-kAryEShu tathEshwarEshwara: |  
sarvai: svaroopai: BhagavAn anAdimAn  
MamAstu MaangaLya VivruddhayE Hari: || (43)*

#### MEANING

*May BhagavAn Hari appearing in all forms enhance adiyEn's MangaLams at all times, places and occupations. Hari is without beginning or end (anAdimAn).*

*adiyEn will conclude on the ViswAntharyAmi, Sri Lakshmi Nrusimhan with a portion from His dhyAna sLOkam:*

*“upAsmahE nrusimhAkhyam  
brahma VEdAnta kOcaram  
bhUyO lAlita samsArac-cEda  
hEtum Jagat Gurum”.*



**ViswAntharyAmi**





*The Phala Sruthi SLOkams (the benefits and MangaLams) between sLOkams 44 to 50 reveal the MangaLams arising from the recitation of this Sthavam eulogizing Nara Hari BhagavAn.*

एतत्पठन् दालभ्य समस्तपापैः विमुच्यते विष्णुपरो मनुष्यः ।

सिद्ध्यन्ति कार्याणि तथास्य सर्वान् अर्थानवाप्नोति यथेच्छते तान् ॥ ४४

*yEtat paThan dAlabhya samasta-pApai:*

*vimucyate ViShNuparO ManuShya: |*

*siddhyanti kAryANi tathAsya sarvAn*

*arthAn avApnOti yathEcChatE tAnn || (44)*

#### MEANING

*Oh Sage DhAlabhya! The enlightened one, who knows VishNu is ParadEvathai to perform SaraNAgathy recites this Sthavam and is freed from all sins. All his activities bear auspicious results. He gains all the wealth that he desires.*







### SLOKAM 45

दुःस्वप्नः प्रशममुपैति पठ्यमाने स्तोत्रेऽस्मिन् श्रवणविधौ सदोद्यतस्य ।

प्रारम्भो द्रुतमुपयाति सिद्धिमीशः पापानि क्षपयति चास्य देवदेवः ॥ ४५

*dussvapna: prashamam upaiti paThyamAnE  
stOtrEasmin shravaNavidhou sadOdyatasya /  
prArambhO drutamupayAti siddhimIsha:  
pApAni kShapayati cAsya dEvadEva: || (45)*

#### MEANING

*For the one, who has vowed to hear the recitation of this SthOthram of (Nara) Hari, the inauspicious dreams will become powerless. Whatever activities he starts will yield quickly auspicious fruits. DevadEvan Nara Hari banishes all the sins that he accumulated.*





माङ्गल्यं परमपदं सदर्थसिद्धिं निर्विघ्नमधिकफलां श्रियं ददाति ।

किं लोके तदिह परत्र चापि पुंसां यद्विष्णुप्रवणधियां न दालभ्य साध्यम् ॥ ४६

*MaangaLyam Paramapadam sadArthasiddhim*

*nirvighnAmadhikaphalAm shriyam dadAti /*

*kim lOkE tadiha paratra cApi pumsAm*

*yat ViShNu-pravaNa-dhiyAm na dAlabhya! sAdhyam || (46)*

**MEANING**

Oh Sage DhAlabhya! There is nothing that is beyond the reach for the servants of the Lord both in this and the other world. BhagavAn Nara Hari will bless His devotees with great wealth and auspiciousness in this world and grant them permanent Residence at His Supreme abode at the end of their earthly life.



Lord of KubEran





देवेन्द्रस्त्रिभुवनमर्थमेकपिङ्गः संसिद्धिं त्रिभुवनगां च कार्तवीर्यः ।

वैदेहः परमपदं प्रसाद्य विष्णुं संप्राप्तस्सकलफलप्रदो हि विष्णुः ॥ ४७

*dEvEndras-tribhuvanamarthamEkapinga:*

*samsiddhim tribhuvanagAm ca Kaartaveerya: |*

*VaidEha: Paramapadam prasAdya ViShNum*

*samprAptA: sakalaphalapradO hi ViShNu: || (47)*

#### MEANING

*KaarthaveeryaArjunan gained the dharma sakthi that enabled him to prevent adharmam rising in the three worlds through worshipping Hari. KubhEran became the Lord of Iswaryam the same way. Indhran got the boon of enjoying the pleasures present in the three words by following the same route of AarAdhanam of Hari. The VidEha king attained Parama Padham through such dedicated worship of Hari. They were all blessed as such because Hari alone can grant His devotees all the Phalans that they seek including MOksham.*







सर्वारम्भेषु दालभ्यैतद् दुस्स्वप्नेषु च पण्डितः ।

जपेदेकमना विष्णौ तथाऽमाङ्गल्यदर्शने ॥ ४८

*sarvArambhEShu dAlabhyaitad dussvapnEShu ca PaNDita: |  
japEdEkamanA ViShNou tathA-amangaLyadarshanE || (48)*

**MEANING**

*Oh Sage DhAlabhya! The knowledgeable human being should recite MaangaLyA Sthavam, whenever he commences any activity; he should recite it whenever he experiences bad dreams; at the times in which he meets with inauspiciousness, he should recite this Sthavam about (Nara) Hari. He should recite this Sthavam with unaltered Bhakthi to Hari.*

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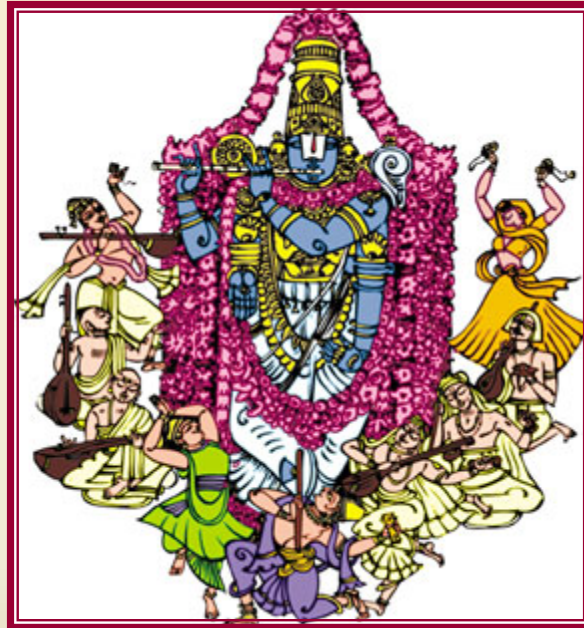
शमं प्रयान्ति दुष्टानि ग्रहपीडाश्च दारुणाः ।

कर्मारम्भाश्च सिद्ध्यन्ति पुण्यमाप्नोति चोत्तमम् ॥ ४९

*shamam prayAnti duShTAni grahapeeDAscca dAruNA: |  
karmArambhAscca siddhayanti puNyam aapnOti cOttamam || (49)*

**MEANING**

Oh DhAlabhya! When an intelligent man recites Maangalya Sthavam with Bhakthi and ViswAsam in Hari as the Supreme Being, his inauspiciousness vanishes. The ill effects of fearsome grahams do not touch him anymore. The ill effects are transformed into beneficial effects. All activities bear auspicious fruits. The bad dreams have no lasting effects; they become powerless. Such an adhikAri reaps the fruits of auspiciousness.



Recite with bhakthi and vishwasam





हरिर्ददाति भद्राणि माङ्गल्यस्तुति संस्तुतः ।

करोत्यखिलरूपैस्तु रक्षामक्षतशक्तिभृत् ॥ ५०

*Harir-dadhAti bhadraNI Mangalyastuti samstuta: |  
karOtyakhilaroopaistu rakShamakShata shaktibhrut || (50)*

#### MEANING

*Hari eulogized with MaangaLya Sthavam becomes immensely pleased and grants all MangaLams sought. The omnipotent Hari taking all types of forms during His many avathArams protects His devotee with great care (SurakShAm dhadhAthi).*

#### COMMENTS

*Sage Pulasthya reminds Sage DhAlabhya that Hari pleased with the devotee's salutations through Maangalya Sthavam grants those three boons :*

✿ *Bhadhram,*

✿ *MangaLam and*

✿ *SurakShaNam*

*These three boons granted by the Lord reveal once again the Lord eulogized in Maangalya Sthavam is none other than Narasimha BhagavAn (Nara Hari). Let us look at each of these boons:*

#### *Bhadhram:*

*The 8th sLOkam of the powerful ManthrarAja Padha SthOthram points out that Lord*







(Mangala) Narasimhan grants “Bhadhram” (wealth of every kind as well as all KShEma Laabhams):

**sarvOapi Yamm samAshritya sakalam, bhadram aShnutE |  
shriyA ca BhadrayA JuShTa: yass-tamm BHADHRAM NAMAAMYAHAM |**

BhagavAn Narasimhan is SarvathO Bhadhran. That is why Veda Manthram prays as one of the Saanthi Paatams:

**Bhadram KarNEbhi: shruNuyAma dEvA bhadram pashyEma akShibhir-  
yajatrA|**

**sthiraairangais-tuShTuvAmsas-tanUbhir-vyaShEma dEvahitam  
yadAyu: ||**

*MangaLam:*

The tenth sOkam of *Sri Mantra Raaja Padha SthOthram* of Ahirbudhnyan spells out what these MangaLams are for those who surrender at the sacred feet of Lord (MangaLagiri) Narasimhan:

**NamaskArAtmakam yasmai vidhAya Aatma nivEdanam |  
tyakta dhukkhOkhilAn kaamAn ashnantam tamm namAmyaham ||**

Such a Prapannan is freed from all inauspiciousness and sufferings caused by them. He gets all his prayers fulfilled. He gains all MangaLams from the SarvathO MangaLa Moorthy.

Sri Lakshmi Nrusimha MangaLa Navarathna Maalika sOkams bring further the Mangalam aspects of the Lord saluted in Maangalya Sthavam:

**MangaLam sthambha DimbhAya MangaLam MrutyumrutyavE |  
MangaLam roudraroopAya NarasimhAya MangaLam ||  
sarvabheejAya satyAya sarvAdhiShThAna MoortayE |  
sarvEshwarAya sarvasmai sattvasimhAya MangaLam ||**

*surakShaNam:*

The most celebrated aspect of Lord Narasimhan is His instantaneous rush to protect





*Bhaktha PrahlAdhan. He has extended His strong and protective hands to Adhi SankarA twice. On one occasion, Lord Narasimhan, the SurakShaNa Moorthy responded to the Lakshmi Nrusimha KarAvalambana SthOthram of Aadhi Sankara:*

*samsAra sAgara nimanjana muhyamAnam  
deenam vilOkaya VibhO KaruNA nidhE Maamm /  
PrahlAda khEda parihAra parAvatAra  
Lakshminrusimha Mama dEhi karAvalambam //*

*adiyEn concludes MangaLya Sthavam with a Paasuram of Swamy NammAzhwAr describing ParAnkusa Naayaki's anubhavam of Nara Hari:*



**ஆடியாடி அகம் கறைந்து, இசை  
பாடி பாடி கண்ணீர் மல்கி, எங்கும்  
நாடி நாடி நரசிங்கா என்று  
வாடி வாடும் இவ்வாணுதலே  
– திருவாய்மொழி: 2.4.1**

*Aadi Aadi aham karainthu, isai  
paadi paadi kaNNeer malhi , yengum  
naadi naadi NARASINGHAA yenRu  
vaadi vaadum ivvANuthalE  
---ThiruvAimozhi: 2.4.1*

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