Srl lakshmi Inrsimha prapatti
(Composed by HH 24th paTTam Srimad azhagiya singar)

'Srl nrsimha sevA rasikan'
Srl Oppiliappan Koil VaradAcAri SaThakopan
and
Srlrangam Srl R. TirunArAyaNan
Sincere Thanks To:

1. Sri Srinivasan Narayanan for Sanskrit/Itrans text and proof reading
2. Nedumtheru Sri Mukund Srinivasan, Nedumtheru Sri Diwakar Kannan and Sri R Giridharan for images
3. Smt Jayashree Muralidharan for eBook assembly
CONTENTS

Introduction .................................................. 1

Slokams and Commentaries ................................. 5 - 33
Introduction by SrI. V. Sadagopan

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

tiru avatAram and ASrama svIkAram of 24th paTTam SrImat Azhagiya Singar:

The 24th paTTam SrImat Azhagiya Singar hailed from the tranquil village of KalyANapuram on the banks of Cauvery river in ChOzha desam. He belonged to the Cakravarti vamsam. He was born when Punarvasu nakshatram, the birth star of Lord Ramacandra was in ascendance during a Chittirai month. This great scholar from a reputed vamsam was commanded by Malolan to reign as the 24th paTTam SrImat Azhagiya Singar. He had paTTAbhishekom in February, 1763
C.E (SvabhAnu year, tai month). He entered in to sanyAsAsramam at Srirangapattinam, where His AcAryan (HH, the 23rd paTTam SrImat Azhagiya Singar) attained His AcAryan’s (HH, the 22nd paTTam SrImat Azhagiya Singar) tiruvaDi.

**The first sancAram**

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

**KaddhavAl samasthAna chieftain’s kaimkaryams**

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

**Kaalakshepams and grantha nirmANams at Tiru nArAyaNapuram**

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

taniyan of 24th paTTam jIyar

SrI vIrARaghavamuniSrutimauLisUri
SrImatpadAmbuja samASraya labdhabodham |
SrI vIrARaghava munIndra krpAvalambam
SrImatparAnkuSa yatIndra gurum bhajAma: ||

Meaning:

We eulogize SrImat ParAnkuSa yatIndra MahA guru, who was blessed with ubhaya vedAnta sampat by the TiruvelLiyankuDi jIyar, HH, the 23rd paTTam Azhagiya Singar, SrI VeerARaghava yatIndra mahA deSikan. SrI ParAnkuSa yatIndra mahA deSikan became the object of compassion of HH the 23rd paTTam Azhagiya Singar, who initiated former into sanyAsASramam.
**His mangaLa Slokam**

चेत्रे पुनर्वसुयुते दिने जाताय योगिने

पराङ्गुरचूर्तसावरजय महात्मने।

र्वभानुपौषधवलपथ्मयः श्रीहरेमठः

अभिषिक्ताय वैराग्यसागरायास्तु महत्तम्॥

caitre punarvasuyute dine jAtAy yawine
parAnkuSaaragUttamsAvarajAya mahAtmane |

svabhAnu pausha dhavala pancamyAm SrIharermaThe

abhishiktAya vairAgya sAgarAyAstu mangaLam ||

**Meaning:**

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

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

Let us now study each of the seventeen Slokams of the LakshmInrsimha Prapatti by SrI ParAnkuSa yatIndra mahA Desikan, the 24th paTTam SrImat Azhagiya Singar.
Sloka-s and Commentaries
Sloka 1

SrI SrInivAsAhvaya yogivaryam
nArAyaNam yogivaram tathaiva |
SrI yogivarya raghuvIra veda-
koTIrasamj~nam gurumASrayAmi ||

Meaning:

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

1. the mahA Yogi named SrInivAsa yatIndra mahA deSikan

2. the best among the Yogis with the name of nArAyaNa yatIndra mahA deSikan and

3. the other MahA Yogi, the diadem of the VedAs (Veda-koTIra samj~nAm) known as the RaghuvIra (vIrarAghava) yatIndra mahA deSikan.

Comments:

Sri ParAnkuSa yatIndra mahA deSikan pays tribute to the three SrI MaTham AcAryans, who played a key role in His vidyA grahaNam and divya j~nAnam, samASrayaNa-bharanyAsam, vedAnta kAlakshepam and preksha mantra upadesams; these are the many blessings referred to here. The first Azhagiya Singar mentioned here is the 20th paTTam jIyar, SrI VaN SaThakopa SrI
VeerarAghava yatIndra mahA deSikan who reigned from February 1746 C.E. for two years and one month. The second Azhagiya Singar referred to is the 22nd paTTam jIyar who sat on the throne of SrI MaTham for nine years and eight months starting from March 1748 C.E. The third Azhagiya Singar was instrumental in the selection of SrI ParAnkuSa yatIndra mahA deSikan as His successor; He is the 23rd paTTam SrImat Azhagiya Singar with the ASrama tirunAmam of SrI VaN SaThakopa SrI VeerarAghava yatIndra mahA deSikan.

“veda-kOTira-samj~nA” means synonymous to the crown of VedAs. The vedic, brahma sUtra scholarship of HH the 23rd paTTam SrImat Azhagiya Singar is hailed here with the veda kOTira link.

**Sloka 2**

अहोबिले गारुडशेषंलये

कृपावशातू कल्पित सन्निधानम्।

लक्ष्म्या समाधिलित वामवंगां

लक्ष्मीनृसिंहं शरण प्रपधे॥

ahobile gAruDaSailamadhye

krpAvaSAt kalpita sannidhAnam |

lakshmyA samAlingita vAmabhAgam

lakshmInrsimham SaraNam prapadye ||

**Meaning:**

Oh LakshmInrsimha! Out of Your compassion, You have made Your sacred presence felt (kalpita sannidhAnam) in GaaruDa Sailam, the mountain where GaruDan performed penance to have Your darSanam right in the middle of Ahobilam hills. Oh LakshmInrsimha, whose left side is embraced by MahA Lakshmi! I seek refuge at Your sacred feet.
The supremacy of GaruDaAdri at A Hobila divya desam over all the mountains of the world is summed up in a Slokam of SrI Ahobila mahAtmyam:

न नारसिंहाधिकश्च देवो न तीर्थस्यद्वनाशाहेतोः ||
न गारुडद्र्परोपस्ति शैलः न भक्तज्ञोपरोपस्ति योगी ||

Vara prasAdi SrI Lakshmi Nrsimhan took nine forms in the Nallamalai forest range and presented Himself to please GaruDan, who performed severe penance to have the darsanam of Lord VishNu in the form of Nrsimhan. These nine
Sannidhis are present in the lower and upper Ahobilam hills. The nine temples are in the middle of GaruDA dri or GaaruDa Sailam. The primordial Guru, Lord Narasimhan incarnating in rare form with a lion’s head and human body (AkaNTham Adi purusham KaNThIrava vapu) on GaruDA dri is saluted as “Adi maRai uruvAna AdippuL veRpu tanil sOtiyena ulakellAm sukham peRavE vandutitta Adi guru narasingan”. The sAnnidhyam of Lord Narasimhan at these temples and His incarnations there as celebrated by Tirumangai AzhvAr are described in the following two e-books:- Ahobila divya desam - 50th e-book in http://www.ahobilavalli.org and in the 67th e-book in the Sundarasimham series (http://www.sundarasimham.org).

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

अहो वीर्यमहो शौर्यमहो बाहुपराक्रमः ।

नारसिंहः परं दैवमहोविलमहोविलम् ॥

aho vIryam! aho Sauryam! aho bAhu parAkrama:! ।

nArasimham param daivam aho bilam! aho bilam! ॥

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

SrIvaN SaThArAti yatIndramAdyam

premnA svayam prekshamanum pradAya ॥

svArAdhane prerayati sma yastam

lakshmInrsimham SaraNam prapadye ॥

Sloka 3
SrI LakshmInarasimhan blessing SrImad AdivaNN SaThakopa Jeeyar
SrI Ahobila MaTham (Thanks: SrI Mukund Srinivasan)

Meaning:

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

Comments:

The reference here is to the initiation of the twenty year old young scholar, SrI SrInivAsan, the talented student of GaDikAsatam AmmAL of Kaancipuram, in to sanyAsa ASramam by Lord LakshmInarasimhan Himself on the banks of BhavanASini river and to elevate him as the first jIyar of SrI Ahobila MaTham. Lord Narasimhan appeared in the form of an old sanyAsi, gave the tridaNDam and kAshAyams for SrI SrInivAsan, uttered the preksha mantram in his ears
and initiated him in to the fourth ASramam. This, the Lord did out of His great affection for SrI SrInivAsan to bless the samsAris of the world with samASrayaNa-bharanyAsams as the AcAryan selected by Him for that purpose.

Sloka 4

सर्वस्य लोकस्य समीहितानां

प्रदानं दीक्षा वशतस्देव ।

श्रियं समेतं श्रितदोषहन्त्या

लक्ष्मीनृसिंहं शरणं प्रपधे ॥

sarvasya lokasya samIhitAnAm

pradAna dIkshA vaSatassadaiva |

SriyA sametam SritadoshahantayA

lakshmInrsimham SaraNam prapadye ||

SrI MALola pAdukai-s - SrI MaTham
Thanks: Nedumtheru SrI Mukund Srinivasan
Meaning:

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

Comments:

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

Sloka 5

yasyābhavat bhaktajñāntarhitāt
pitrātmayayēvādītāt
stāmaśekātvartārastamanāt
lakṣmīnāṁśāṁ sharer prapāde
yasyābhavat baktajñāntarhitāt
pitrātmayayēvādītāt
vicaśyāṁśāṁ sharer prapāde

14
stambheavat Arastamananyalabhyam

lakshmInrsimham SaraNam prapadye ||

Meaning:

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

Comments:

He is PraNatArthihran. He is natha jana satyan (meyyavarkku aDiyan). Therefore there is no surprise that He rushes to destroy the miseries of His devotees (bhakta-jana-arti hantu:), when they cry out to Him like the Gajendran. When His dear devotee, PrahlAdan was in grave danger from the threats of his father, HiraNyakaASipu, our Lord jumped out of the pillar in the asura king's court to prove that His devotees' word will not prove false. The 23rd Slokam of SrI VaradarAja PancASat refers to this stambhaAvatAram by SrI Nrsimhan and His being inside all the vastus of the world now except that pillar in the darbhAr of HiraNyakaSipu (nUnam trailokyam etat akhilam narasimha garbham). As HiraNyan kept threatening his son PrahlAdan, You were sitting in Narasimha rUpam in all the objects of the world to jump out of it in case HiraNyan pointed out that particular object and asked whether it was the place...
where you were present. You did not want to take any chances. You were ever ready to address all possibilities and rush to protect Your dear devotee. You are today inside all objects of the world except in that particular pillar out of which You incarnated then.

**Sloka 6**

यदीक्षित्व देवगणोपसितस्य
शत्रु न शकोति चतुसंख्यादिः
प्रसादितो भक्तजनेन यस्तं
लक्ष्मीनर्सिंहं शरण प्रपधे ॥

yadIkshitum devagaNa atirushTam
Satrau na Saknoti caturmukhAdi: |
prasAdito bhaktajanena yastam
lakshmInrsimham SaraNam prapadye ॥

*Meaning:*

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

*Comments:*

Lord Narasimhan is sarva Satrujit (conqueror of all enemies of His). He is the destroyer of the MahAsuran, HiraNyakaSipu (*hiraNyaka-nishUdana:*)*. He is of mighty valour (*mahA Sauri*). He is ugrasimhan. His furious form is saluted as “jvAlAmukho jvAlAmAli mahAjvAlo mahA prabhu:” and as “caNDakopi surArighnas-sadArtighna:”. He is thus a terror to His enemies. When it comes
to His bhaktas, He is SaraNAgata Vatsalan, bhava hrt, loka guru, paramjyoti and ParamAnandan.

Sri Jvala Narasimha - Sri Ahobilam
Thanks: www.navanarasimha.org
Sloka 7

वामत्वमच्छ त्यज संधितेषु

नास्तीह कथितिकल नापराधी ।

लक्ष्मीदत्त वामाङ्गोद्योच्चमानं

लक्ष्मीनृसिंहं शरण प्रपधे ॥

vAmatvam adya tyaja samSriteshu

nAstIha kaScitkila nAparAdhI |

lakshmyeti vAmAgnagocytamAnaam

lakshmAInrsimham SaraNam prapade ||

Meaning:

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

Comments:

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

“SrI lakshmi samAlingita vAmaBhAgam”
SrI pAvana Narasimhar - SrI Ahobilam
Thanks:www.navanarasimha.org
Sloka 8

SrI vIravadrAghava vedamauli

yogIndraklptai: SubatApapuNDrai: |
nAmAdibhir-mAm yutamAtanodya-
stam SrInrsimham SaraNam prapadye ||

Meaning:

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

Comments:

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

The detailed write up on the Panniru tirunAmams (twelve Urdhva puNDrams) has been assembled as the 18th e-book in the Sundarasimham series (http://www.sundarasimham.org).
**Sloka 9**

श्रीमद्रहस्यत्रयसारपाठ—

प्रारंभकाले तव सर्वसिद्धि: \\
स्वादिश्यथृत्यभिध्यायमेन

लक्ष्मीनृसिंह शरण प्रपधे \\

SrImadrahasyatrayasArapATha- 
prArambakAle tava sarvasiddhi: |
syAdityupaSrutyabhidAyakam me
lakshmInrsimham SaraNam prapadye ||

*Meaning:*

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

*Comments:*

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

The detailed descriptions on SrImat rahasya traya sArAam have been housed in e-books in Sri Ahobilavalli and Sri Hayagrivan series: SrImat rahasya traya sArAam (e-books 91-93 in [http://www.ahobilavalli.org](http://www.ahobilavalli.org)) and in the Srihayagrivan series (8th e-book in [http://www.srihayagrivan.org](http://www.srihayagrivan.org)) and the 40-41st e-books (citrAram, a pictorial essay in [http://www.srihayagrivan.org](http://www.srihayagrivan.org)).
Sri Lakshminarasimhar!
**Sloka 10**

भाष्यप्रदानादेवसे तु वीर-

रघुवद्वारायणशिक्षार्य रूपी ।

रघुभागते भाष्यमद्दत यो मे

तं श्रीनृसिंह शरण प्रपये ॥

bhAshyapradAnAvasare tu vIra-
raghUdvahAmnAyaSikhArya rUpi ।
svapnAgato bhAshyamadatta yo me
tam SrInrisimham SaraNam prapadye ॥

**Meaning:**

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

**Comments:**

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

Detailed coverage of Sri BhAshyam is available through four volumes in Sri Ahobilavalli and Sri Hayagrivan series: 59th and the 60th e-books in Sri Ahobilavalli series (http://www.ahobilavalli.org), the 20th and the 21st ebooks in Sri Hayagrivan series (http://www.srihayagrivan.org). SrI ParAnkuSa yatIndra mahA deSikan acknowledges that SrI Lakshmi Nrsimhan blessed him through
svapna mukham (through the means of dream) just before he started the kAlakshepam on SrI BhAshyam at the sacred feet of his AcAryan. The Adi Guru, sarveSvaran, SrI LakshmI Nrsimhan blessed thus the next AcAryan in the illustrious AcArya paramparai of SrI MaTham.

SrI AhobileSar - SrI Ahobilam
Thanks: SrI Mukund Srinivasan

Sloka 11

 yat śrīnivāsāralāy mūrīndrātō mā
dvārtāh vedaṁtasyaṃ vṛtānīteḥ.
yat SrInivAsAkhya munIndrato mAm
samprApta vedAntayugam vyatAnIt |
tadarpitam svIkrta-madbharam tam
lakshmInrsimham SaraNam prapadye ||

Meaning:

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

Comments:

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

- HH, the 19th paTTam jIyar: 10 years and 7 months from JuLY 1735 C.E (SrI SrInivAsa yatIndra mahA deSikan)
- HH, the 20th paTTam jIyar: 2 years and 1 month from Feb. 1746 C.E (SrI VeerarAghava yatIndra mahA deSikan)
• HH, the 21st paTTam jIyar: 9 years and 8 months from March 1748 C.E. (SrI ParAnkuSa yatIndra mahA deSikan)

• HH, the 22nd paTTam jIyar: 7 months from January 1758 C.E. (SrI SaThakopa nArAyaNa yatIndra mahA deSikan)

• HH, the 23rd paTTam jIyar: 5 years and 6 Months from August 1758 C.E. (SrI VeerarAghava yatIndra mahA deSikan)

• HH, the 24th paTTam jIyar: 13 years and 1 Month from Feb 1764 C.E. (1764 -1776 C.E. / SrI ParAnkuSa yatIndra mahA deSikan).

Sloka 12

svapne ramAvAsamunIndra rUpi
svayam samAgatya mamApi deva: |
tridaNDa-kAshAyamadAnmudA ya-
stam SrInrsimham SaraNam prapadye ||

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

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

Sloka 13

आराधन स्वस्य कथ्य मयेति
भीतं सदा पद्मलता मुखेन ।
आश्वास्य माम्प्यकरोतु कृतार्थः
लक्ष्मीनृसिंहं शरण प्रपये ॥

ArAdhanam svasya katham mayeti
bhItam sadA padmalatA mukhena |
ASvAsya mAmapyakarot krtArtham
lakshmInrsimham SaraNam prapadye ||

Meaning:

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

Comments:

aDiyEn's doubts were: Great Azhagiya Singars before aDiyEn of impeccable j~nAnam, bhakti and vairAgyam have performed SAstrokta ArAdhanam for MaloLan. How can aDiyEn of limited Sakti dare to follow them in anushThAnam and tapas to qualify for performing nityArAdhanam to the Lord without
mists and lapses. Malolan understood the jIyar’s predicament and asked His queen, MahA Lakshmi to free His pAduKA sevakan from all his doubts and to bless him to cast aside His inadequacies and feel comfortable to perform the nityArAdhanams.

Sri Ahobilavalli tAyAr - Sri Ahobilam
Thanks: Sri Mukund Srinivasan
Sloka 14

शाठारि नारायणयोगिवर्षः
पराक्रुशस्वामि पराक्रुशायेः।
यः पूजितः श्रीनिधि योगि मुख्येः
तं श्रीनृसिंहं शारण प्रपधे॥

SaThAri nArAyaNa yogivarya
parAnkuSaSvAmi parankuSAdyai:|
y: pUjita: SrInidhi yogi mukhyai:
tam SrInrsimham SaraNam prapadye ||

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

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

Sloka 15

नारायण श्रीरुवीर वेद-
कौटिर नारायण मानिवासे:॥
Meaning:

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

Guru Parampara vandanam is an important part of one’s ArAdhanam. The 24th paTTam SrImat Azhagiya Singar offers here his salutations to some of His pUrvAcAryALs.

Sloka 16

त्वद्दत्तवाचा तव किंकरेण

tvam daTta vAcA tava kimkareNa

tvam prIti kAmena mayA krtena |

स्तोत्रेण लक्ष्मी नुहरे: स विष्णु:

stotreNa lakshmi nrhare: sa vishNu:

प्रीतो भव त्वं करुणाद्रव्द्यितः ||

prIto bhava tvam karuNArdradrshTi: ||

Meaning:

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

Comments:

The stotram is now offered as sAtvIka samarpaNam by SrI ParAnkuSa yatIndra mahA deSikan to SrI LakshmInrsimhan.
पराक्रमशाल्येन तपोधनेन
भवतः नृसिंहस्य कुला प्रपतिः ।
पापठवते चेन भवेत् स तस्य ।
पूर्ण कृपापूर्णंकटाक्षपात्रम् ॥
पराकर्मु साक्षयेता तपोधनेन
भक्त्या नृसिंहस्य कृतं प्रपत्ति: ।
पापथीते चेन भवेत् स तस्य
पूर्णा कृपापूर्णकटाक्षपात्रम् ॥

SrI lakshmiNrsimhar - SrI Ahobilam
Meaning:

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

Comments:

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

SrImat parAnkuSa yatIndra mahA deSikairanugrahIta SrI lakshmInrsimha prapatti sampUrNa:

dAsan

Oppiliappan koil VaradAchAri Sadagopan