

Sri nrusimha ashtottara sata nAmAvali



Sri nrusimha seva rasikan

Oppiliappan Koil Sri VaradAccAri SaThakopan

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"SrI MAIOlan and other SrI MaTam deities inside the gold MaNTapam"



श्रीः

श्रीमते श्रीलक्ष्मीनृसिम्ह परब्रह्मणे नमः

श्रीमते वकुळभूषण महागुरवे नमः श्रीमते रामानुजाय नमः

श्रीमते निगमान्तमहादेशिकाय नमः

श्रीमते श्रीआदिवणशठकोपयतीन्द्रमहादेशिकाय नमः

श्रीमते श्रीवणशठकोप श्रीवेदान्तदेशिकयतीन्द्रमहादेशिकाय नमः

श्रीमते श्रीलक्ष्मीनृसिम्ह दिव्यपादुकासेवक श्रीवणशठकोप श्रीनारायणयतीन्द्रमहादेशिकाय नमः

श्री नृसिम्हाष्टोत्तरसत नामावलि

SRI NARASIMHA ASHTOTTARA SATA NAAMAAVALI



Dear SrI Nrusimha BhakthAs:

Back in 1909 C.E, SrI ParaankuSa Yatheendhra Mahaa Desikan was the 39th PeetAdhipati of SrI Matam. He was from UruppattUr Chakravarti Vamsam serving Sri RaajagOpAlan at the abhimAna sthalam of Raaja MannArgudi. He was initiated into SanyAsAsramam by HH the 38th Pattam Azhagiya Singar revered as Thirukkudanthai Azhagiya Singar. Aasrama SweekAram for the 39th Pattam Srimad Azhagiya Singar took place in May 1909 at Nrusimhapuram, where five Azhagiya Singars have their BrundhAvanams today (vide 101st ebook of ahobilavalli series, <http://www.ahobilavalli.org>)

HH the 39th Pattam Srimad Azhagiya Singar had only six years of AastAna NirvAhaka Kaalam. Number of Kaimkaryams during His reign stand out such as the building the MannArgudi SrI Matam, construction of the northern rampart of ThiruveLLUr Temple and most importantly, the construction of the Silver Mantapam for Maalolan, where we have the darsanam even today of MaalOlan, Dolai KaNNan and many Murthys worshipped there by all other poorvAchAryAs of SrI Matam.

HH the 45th Pattam Azhagiya Singar, the current PeetAdhipati, SrI Narayana



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Yatheendhra Maha Desikan has taken the sankalpam to present Malolan, Dolai KaNNan and all the Murthys with a Golden Mantapam in response to the niyamanam of MaalOlan. This Kaimkaryam like all other Kaimkaryams initiated by this AzhagiyaSingar concluded rapidly and MaalOlan enjoyed His Gruha PravEsam at His Nootana Mantapam during Srimad Azhagiya Singar's 82nd Thiru Nakshatra Utsavam celebrated in SelayUr during December 7, 2008.



The previous rajata maNTapam for SrI MAIOlan - Ahobila Mutt



Let us focus now on the importance of Gold in worship of the Lord. Let us start with Pushpams used in AarAdhanam. Bhagavan is immensely pleased with PushpAnjali. Vidvan Sri U.Ve. PerukkaraNai ChakravartAchArya Swamy observes in this context: "There are ofcourse gradations of sacredness in the flowers that we use in daily worship. It is said that Utpala, a type of Lotus, has a special significance and Padmam, red Lotus, ranks higher. Then there are Lotuses with hundred petals and those with thousand petals. White Lotus and TuLasi are said to be far superior to all of these. Gold Flowers (SvarNa Pushpams) are considered to be even more superior to all of the above flowers and TuLasi as the Lord Himself has declared:

sarvEshAmEva PushpANAm

sahasraguNamuttamam

tasmAt Padhmam tathA

raajan PadhmAt tu Satapatrakam

tasmAt sahasrapatram tu

tuLasee guNatodhika

bakapushpam tatastu syAt

sauvarNam tathOdhikam

sauvarnaaccha parasoonAt tu

matpriyam nAsti PaaNdava

--BhagavAn KrishNa

Lord states here that PushpAnjali/Archana with golden (Kaanchana) pushpams is the most pleasing to Him. Tapta Kaanchanam (Molten Gold) is the color of Mahaa Lakshmi. No wonder that the Lord is reminded of Her as the bhakthan worships with Golden Flowers.



swarna pushpam at SrImaTam

When the bhaktan has at his disposal eight different kinds of flowers (Spiritual Flowers) as well and worships on top with the golden flowers, there is nothing more superior that pleases the Lord.



What are these Eight Spiritual Flowers? These are:

1. Ahimsaa (non violence),
2. Indhriya nigraham (control of senses),
3. sarvabhUta Dayaa (Compassion towards all),
4. Kshamaa (patience & Forbearance),
5. Jn~Ana (Knowledge of Bhagavath sAstrams),
6. Tapas (Penance and Austerity),
7. DhyAnam (Meditation on the Lord) and
8. Satyam (adherence to the truth at all times).

Srimad Azhagiya Singar as a pioneering example of SadAchAryans has all these eight spiritual flowers as His wealth. He uses in addition 108 svarNa Pushpams in His daily abhigamana AarAdhanam of MalOla Narasimhan seated on His golden swing with all His gem studded Golden AabharaNams.

For almost 100 years, the Silver Mantapam presented by HH the 39th Pattam Srimad Azhagiya Singar has been the site of AarAdhanam of MalOlan. In front of this Silver Mantapam is laid out on DhvAdasi days, the silver Paadhukais of the 44 Jeeyars that have adorned the Peetam of Ahobila Matam. Paadhuka Tirumanjanam is performed and Sri Paadha Teertam is distributed then to





sisHyAs (www.youtube.com/ramaswamy43). At the end of the abhigamana AarAdhanam, the MaalOla Paadhukaa Sevakar, SrImad Azhagiya Singar goes around the golden Mantapam (PradakshiNam) and then prostrates in front of Maalolan seated inside the golden Mantapam. Today, the golden Mantapam has become the home for the residents of the former Silver Mantapam.

Every thing, every activity revolved around the Silver Mantapam at SrI Matam for the past 100 years. During early December 2008, the focus has shifted to the new Golden Mantapam. Let us now review the connection between Gold as a dhravyam (material) and link it to Bhagavath AarAdhanam and BhagavAn Himself.

1. HiraNya Garbha (71st and 412th NaamAs): It literally means the One who has a lovely abode (HiraNyagarbha: Sa: prOkta: tasmin vasati ya: sadhA). HiraNya (Golden) is the Supreme abode and the dhravyam that goes into the construction of that abode (Kaanchana Mantapam) is nirdhOsha (faultless), eternal (nitya) and Parama Suddha Satvamayam (free of rajO & tamO guNamS). It (HiraNyam as dhravyam) is recognized as agreeable (hitam) and lovely (ramaNeeyam). This svarNam (HiraNyam) is said to be pregnant with Him because He is there (inside that kaanchana Mantapam) always: "tasya garbhayUta: tatra nityavAsAth" says Swamy ParAsara Bhattar.

In this context, MuNdaka Upanishad (2.2.10) visualizes the Golden and lovely abode of the Lord as Supreme in stature. The Upanishad salutes the Brahman residing in that world as free from any blemishes (nishkaLam and niravadhyam) and shining as the most sparkling luminary among all luminaries. That Supreme Brahman is our dear Lord MalOla Narasimhan. The text of the Upanishad is:

HiraNmayE ParE IOkE virajam Brahma nishkaLam

tat Subram jyOthishAm jyOthi: tadhyath AatmavidhO vidhu:

MalOlan with golden limbs (HemAngan: Sahasra Naamam 744) is the resident of that golden treasure (HiraNmaya kOSam). YajurvEda AarNayakam passage

identified by Swamy ParAsara Battar in this context for us is: "tasyAm hiraNmaya kOSa: Puram HiraNmayeem Brahma, vivavESa AparAjitA". Here Sruti says: "There exists in it (Golden KoSam) the creator, whose golden city (dhivya MaNtapam) is known as AaprAjitA (unconquerable)".

ChAndhOgya Upanishad (1.6.6) celebrates this Parabrahmam residing in that AparAjitaa abode as the dhivya, nitya, satvamayamangaLa HemAngan: The Supreme Devan of golden hue with limbs of His body that are eternal, divine, and Suddha Satvamayam is seen inside this Hema kOSam. The abode and the divine resident blend thus together in dazzling golden jyOthi.

This then is the Tattvam of having a Golden Mantapam for MalOlan after 100 years of residence in the Rajata Mantapam.

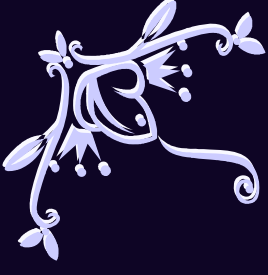
In the following sections, we shall recite the 108 NaamAs of MalOlan and comment on their meanings in the context of many echos of Sri VishNu Sahasra Naamams, Srimath BhAgavatam, Srimath NaarAYaNeeyam and various Upanishadic passages.

(PraNavam) Tapta Kaanchana MaNtapa VaasinE Nama:

SrImatE Sundara SimhAya Nama:

dAsan,

Oppiliappan Koil VaradAchAri Sadagopan



SrI nrusimhaashtottarasata nAmAvaLi





SrI Yoga Narasimhar embossed in the Golden MaNTapam for SrI MAIOlan



श्री:

श्री नृसिम्हाष्टोत्तरसत नामावलि

SRI NRUSIMHA ASHTOTTARA SATA NAAMAAVALI

१ मालोलाय नमः

1. मालोलाय नमः

1) mAlolAya nama:

२ मङ्गलाद्रि रमासिंहाय नमः

2. मङ्गलाद्रि रमासिंहाय नमः

2) mangalAdri ramAsimhAya nama:

३ सुगुणार्णव लक्ष्मीनृसिंहाय नमः

3. सुगुणार्णव लक्ष्मीनृसिंहाय नमः

3) suguNArNava lakshmInrisimhAya nama:

४ सर्व भोग्य नृसिंहाय नमः

4. सर्व भोग्य नृसिंहाय नमः

4) sarva bhogya nrisimhAya nama:

५ भक्त भोग्य नृसिंहाय नमः

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5. பக்த போக்ய ந்ருஸிம்ஹாய நம:

5) bhaktha bhogya nrisimhAya nama:

६ श्री तापनीय विधित महा प्रभावाय नमः

6. ஸ்ரீ தாபனீய விதித மஹா ப்ரபாவாய நம:

6) SrI tApaniiya vidhita mahA prabhAvAya nama:

७ चतुरानन रुद्र मुख्यैःसंसेव्यमान चरणांभुजाय नमः

7. சதுரானன ருத்ர முக்யை:ஸம்ஸேவ்யமான சரணாம்புஜாய நம:

7) caturAnana rudra mukhyai: samsevyamAna caraNAmbhujAya nama:

८ प्रह्लाद देह परिरक्षण जागरूकाय नमः

8. ப்ரஹ்லாத தேஹ பரிரக்ஷண ஜாக்ருகாய நம:

8) prahlAda deha parirakshaNa jAgarUkAya nama

९ भक्त-पालन विचित्र विशेष दीक्षाय नमः

9. பக்த பாலந விசித்ர விசேஷ தீக்ஷாய நம:

9) bhakta-pAlana vicitra viSesha diikshAya nama:

१० स्थंभावतीर्णाय नमः

10. ஸ்தம்பாவதீர்ணாய நம:

10) stambhAvatiirNaaya nama:

११ दिति पुत्र विनाश कारणाय नमः

11. திதி புத்ர விநாச காரணாய நம:

11) diti putra vinASa kAraNAya nama:

१२ गरुडाद्रि बिल वासिने नमः

12. கருடாத்ரி பில வாஸினே நம:

12) garuDAdri bila vaasine nama:

१३ चञ्चुसुता मनोहराय नमः

13. செஞ்சுஸுதா மனோஹராய நம:

13) cencusutA manoharAya nama:

१४ वेङ्कटेशेन संपूजिताय नमः

14. வேங்கடேசேன ஸம்பூஜிதாய நம:

14) venkaTeSena sampUjitAya nama:

१५ श्री शङ्खचक्र अभय बाहु दीप्ताय नमः

15.ஸ்ரீ சங்கசக்ர அபய பாஹு தீப்தாய நம:

15) SrI Sankha-cakra-abhaya baahu diiptAya nama:

१६ स्वर्ण डोला विलसत्स्वरूपाय नमः

16. ஸ்வர்ண டோலா விலஸத் ஸ்வரூபாய நம:

16) svarNa dola vilasat svarUpAya nama:

१७ लक्ष्म्या समालिङ्गित वामभागाय नमः

17. லக்ஷ்ம்யா ஸமாலிங்கித வாமபாக நம:

17) lakshmyA samAlingita vAmabhAgAya nama:

१८ अकुण्ठ महिमाय नमः

18. அகுந்த மஹிமாய நம:

18) akuNTha mahimAya nama:

१९ श्री वैकुण्ठ कण्ठीरवाय नमः

19. ஸ்ரீவைகுந்த கண்டீரவாய நம:

19) SrI vaikunTha kaNThiiravAya nama:

२० महासिंहाय नमः

20. மஹா ஸிம்ஹாய நம:

20) mahA simhAya nama:

२१ दिव्यसिंहाय नमः

21. திவ்ய ஸிம்ஹாய நம:

21) divya simhAya nama:



२२ महाबलाय नमः

22.மஹா பலாய நம:

22) mahA balAya nama:

२३ उग्रसिंहाय नमः

23. உக்ர ஸிம்ஹாய நம:

23) ugra simhAya nama:

२४ अग्नि लोचनाय नमः

24. அக்னி லோசநாய நம:

24) agni locanAya nama:

२५ सुविक्रम पराक्रमाय नमः

25. ஸுவிக்ரமாய நம:

25) suvikrama parAkramAya nama:

२६ निटिलाक्षाय नमः

26. நிடிலாக்ஷாய நம:

26) niTilAkshAya nama:

२७ हिरण्यक निषूदनाय नमः

27. ஹிரண்யக நிஷுதனாய நம:

27) hiraNyaka nishUdanAya nama:

२८ कराळाय नमः

28. கராளாய நம:

28) karALaya nama:

२९ विकराळाय नमः

29. விகரளாய நம:

29) vikarALaya nama:

३० सुरेश्वराय नमः

30. ஸுரேச்வராய நம:

30) sureswarAya nama:

३१ वज्र-नखाय नमः

31. வஜ்ர நகாய நம:

31) vajra-nakhAya nama:

३२ अनन्ताय नमः

32. அநந்தாய நம:

32) anantAya nama:

३३ परावराय नमः

33. பராவராய நம:

33) parAvarAya nama:

३४ अव्ययाय नमः

34. அவ்யயாய நம:

34) avyayAya nama:

३५ सर्वमंत्र रूपाय नमः

35. ஸர்வ மந்த்ர ரூபாய நம:

35) sarvamantra rUpAya nama:

३६ खग वाहनाय नमः

36. கக வாஹநாய நம:

36) khaga vAhanAya nama:

३७ अव्यक्ताय नमः

37. அவ்யக்தாய நம:

37) avyakṭAya nama:

३८ सुव्यक्ताय नमः

38. ஸுவ்யக்தாய நம:

38) suvyaktAya nama:

३९ सुलभाय नमः

39. ஸுலபாய நம:

39) sulabhAya nama:

४० शुचिने नमः

40. சுசிநே நம:

40) Suchine nama:

४१ शरणागत वत्सलाय नमः

41. சரணாகத வத்ஸலாய நம:

41) SaraNAgata vatsalAya nama:

४२ सर्वाय नमः

42. ஸர்வாய நம:

42) sarvAya nama:

४३ सर्वज्ञाय नमः

43. ஸர்வஞாய நம:

43) sarvaj~nAya nama:

४४ भीम पराक्रमाय नमः

44. பீம பராக்ரமாய நம:

44) bhiima parAkramAya nama:

४५ श्रीवासाय नमः

45. ஸ்ரீவாஸாய நம:

45) SrIvAsAya nama:

४६ सङ्कर्षणाय नमः

46. ஸங்கர்ஷணாய நம:

46) sankarshaNAya nama:

४७ प्रभवे नम

47. ப்ரபவே நம:

47) prabhava nama:

४८ सर्वेश्वरेश्वराय नमः

48. ஸர்வேச்வரேச்வராய நம:

48) sarveswareswarAya nama:

४९ विश्वम्भराय नमः

49. விச்வம்பராய நம:

49) viswambharAya nama:

५० अच्युताय नमः

50. அச்யுதாய நம:

50) acyutAya nama:

५१ पुरुषोत्तमाय नमः

51. புருஷோத்தமாய நம:

51) purushottamAya nama:

५२ अधोक्षजाय नमः

52. அதோக்ஷஜாய நம:

52) adhokshajAya nama:

५३ लोक गुरवे नमः

53. லோக குரவே நம:

53) loka gurave nama:

५४ परंज्योतिने नमः

54. பரஞ்ஜ்யோதிநே நம:

54) paramjyotine nama:

५५ ज्वाला-अहोबिल-मालोल-कारञ्ज-भार्गव-योगानन्द-चत्रवट-पावन नव नरसिंह मूर्तये नमः

55. ஜ்வாலா-அஹோபில-மாலோல-காரஞ்ஜ-பார்கவ-யோகாநந்த-சத்ரவட-பாவந நவ
ந்ருஸிம்ஹ மூர்த்தயே நம:

55) jwAlA-ahobila-mAlola-kAranja-bhArgava-yogAnanda-catravaTa-pAvana nava
nrusimha mUrtaye nama:

५६ सदाक्षराय नमः

56. ஸதாக்ஷராய நம:

56) sadAaksharAya nama:

५७ अपार करुणा सिंधवे नमः

57. அபார கருணா ஸிந்தவே நம:

57) apAra karuNA sindhave nama:

५८ नखायुधाय नमः

58. நகாயுதாய நம:

58) nakhAyudhAya nama:

५९ सर्व वेदांत वेद्याय नमः

59. ஸர்வ வேதாந்த வேத்யாய நம:

59) sarva vedAnta vedyAya nama:

६० सर्वलोक शरण्याय नमः

60.ஸ்ர்வ லோக சரண்யாய நம:

60) sarvaloka SaraNyAya nama:

६१ वाञ्छितार्थ प्रदायिने नमः

61. வாஞ்சிதார்த்த ப்ரதாயிநே நம:

61) vAncitArtha pradAyine nama:

६२ पवित्राणाम् पवित्राय नमः

62. பவித்ராணாம் பவித்ராய நம:

62) pavitrANAm pavitrAya nama:

६३ भद्राणामपि भद्राय नमः

63. பத்ராணாமபி பத்ராய நம:

63) bhadrANAmapi bhadrAya nama:

६४ आदिवण्ण् शठकोपादि मुनिवरैराराधित दिव्य चरणाय नमः

64. ஆதிவண் சடகோபாதி முநிவரைர் ஆராதித திவ்ய சரணாய நம:

64) AdivaNN SaThakopAdi munivaryair ArAdhita divya caraNAya nama:

६५ नित्याय नमः



65. நித்யாய நம:

65) nityAya nama:

६६ स्वेच्छा स्वीकृत मूर्तये नमः

66. ஸ்வேச்சா ஸ்வீக்ருத மூர்த்தயே நம:

66) svecchA sviikruta mUrtaye nama:

६७ ज्ञानानन्द स्वरूपाय नमः

67. ஞானாநந்த ஸ்வரூபாய நம:

67) j~nAnAnanda svarUpAya nama:

६८ ज्ञान शक्त्यादि सिंधवे नमः

68. ஞான சக்த்யாதி ஸிந்தவே நம:

68) j~nAna SaktyAdi sindhave nama:

६९ सर्वलोक बन्धवे नमः

69. ஸர்வலோக பந்தவே நம:

69) sarvaloka bandhave nama:

७० ब्रह्मैन्द्रादि स्तुताय नमः

70.ப்ரஹ்மேந்த்ராதி ஸ்துதாய நம:

70) brahmendrAdi stutAya nama:



७१ जगदानन्द हेतवे नमः

71. ஜகதாநந்த ஹேதவே நம:

71) jagadAnanda hetave nama:

७२ महिताय महोदार मालोलाय नमः

72. மஹிதா மஹோதராய நம:

72) mahitAya mahodhAra mAlolAya nama:

७३ चित्रभानु स्वरूपाय योगानन्द नृसिंहाय नमः

73. சித்ரபாநு ஸ்வரூபாய யோகாநந்த ந்ருஸிம்ஹாய நம:

73) citra bhAnu svarUpAya yogAnanda nrisimhAya nama:

७४ भव-हन्तृतट-चत्रवट सिंहाय नमः

74. பவ-ஹந்த்ருதட-சத்ரவட ஸிம்ஹாய நம:

74) bhava-hantruTa-catra vaTa simhAya nama:

७५ तापनीय रहस्यार्थ पावन नृसिंहाय नमः

75. தாபனீய ரஹஸ்யார்த்த பாவந ந்ருஸிம்ஹாய நம:

75) tApaniiya rahasyArtha paavana nrisimhAya nama:

७६ सर्वत्र परिपूर्णाय अहोविलेशाय नमः



76. ஸர்வத்ர பரிபூர்ணாய அஹோபிலேசாய நம:

76) sarvatra paripUrNAya ahobileSAya nama:

७७ यदृच्छा हरये नमः

77. யத்ருச்சா ஹரயே நம:

77) yadrucchA haraye nama:

७८ प्रह्लाद मुख्य भक्तैः परिसेव्यमानाय नमः

78. ப்ரஹ்லாத முக்ய பக்தை:பரிஸேவ்யமாநாய நம:

78) prahlAda mukhya bhaktai: parisevyamAnAya nama:

७९ भगवते नरसिंहाय नमः

79. பகவதே ந்ருஸிம்ஹாய நம:

79) bhagavate narasimhAya nama:

८० वज्र दंष्ट्राय नमः

80. வஜ்ர தம்ஷ்ட்ராய நம:

80) vajra damshtrAya nama:

८१ एक शुद्ध ज्ञान प्रदाय नमः

81. ஏக சுத்த ஞானப்ரதாய நம:

81) eka Suddha j~nAna pradAya nama:



८२ विरूपाक्षाय नमः

82. விருபாக்ஷாய நம:

82) virUpAkshAya nama:

८३ भीषण नरहरि रूपाय नमः

83. பீஷண நரஹரி ரூபாய நம:

83) bhiishaNa narahari rUpAya nama:

८४ अद्भुत नृकेसरि रूपाय नमः

84. அத்புத ந்ருகேஸரி ரூபாய நம:

84) adbhuta nrukEsari rUpAya nama:

८५ उत्तुङ्ग शान्त धवलाकृति रूपाय हरिवर्षवर्षे स्थिताय नमः

85. உத்துங்க சாந்த தவளாக்ருதி ரூபாய ஹரிவர்ஷவர்ஷே ஸ்திதாய நம:

85) uttunga Saanta dhavaLaakruti rUpAya, harivarshavarshe sthitAya nama:

८६ तप्त स्वर्ण सवर्ण वपुषे नमः

86. தப்த ஸ்வர்ண ஸவர்ண வபுஷே நம:

86) tapta svarNa savarNa vapushe nama:

८७ विस्पूर्ज्यधवलोग्र रोमविकसत्वर्ष्म समाजृम्भथ वपुषे नमः



87. விஸ்பூர்ஜித்தவளோக்ர ரோமவிகஸத்வர்ஷ்ம ஸமாஜ்ரும்பத வபுஷே நம:

87) vispUrjathdhavaLogra romavikasatvarshma samAjrumbhatha vapushe nama:

८८ खङ्गोय वल्कत्-महा जिह्वाय नमः

88. கட்கோக்ர வல்கத்-மஹா ஜிஹ்வாய நம:

88) khaDgogra valkat-mahA jihvAya nama:

८९ मांस-वपा-कराल वपुषे नमः

89. மாம்ஸ-வபா-கராள வபுஷே நம:

89) mAmsa-vapA-karALa vapushe nama:

९० ह्रस्वस्थवीयस्तर ग्रीवाय नमः

90. ஹ்ருஸ்வஸ்தவீயஸ்தர க்ரீவாய நம:

90) hrasvasthaviiyastara griivAya nama:

९१ प्रह्लाद प्रियाय नमः

91. ப்ரஹ்லாத ப்ரியாய நம:

91) prahlAda priyAya nama:

९२ अत्यंत शुद्धाकृतये नमः

92. அத்யந்த சுத்தாக்ருதயே நம:

92) atyanta SuddhAkrutaye nama:



९३ विभयाय ध्यानित मूर्तये नमः

93. விபயாய த்யானித மூர்த்தயே நம:

93) vibhayAya dhyanita mUrtaye nama:

९४ नाडित रौद्र चेष्टिताय नमः

94. நாடித ரௌத்ர சேஷ்டிதாய நம:

94) nADita roudra ceshtitAya nama:

९५ परमात्मने नमः

95. பரமாத்மநே நம:

95) paramAtmane nama:

९६ सत्यस्य सत्याय नमः

96. ஸத்யஸ்ய ஸத்யாய நம:

96) satyasya satyAya nama:

९७ प्रज्ञाने प्रतिष्ठिताय नमः

97. ப்ரஞானே ப்ரதிஷ்டிதாய நம:

97) praj~nAne pratishTitAya nama:

९८ सत्-चित्-आनन्द रूपाय नमः

98. ஸத்-சித்-ஆநந்த ரூபாய நம:



98) sat-cit-Ananda rUpAya nama:

९९ हेयगुण रहिताय नमः

99. ஹேயகுண ரஹிதாய நம:

99) heyaguNa rahitAya nama:

१०० सर्वान्तर्यामिने नमः

100. ஸர்வாந்தர்யாமிநே நம:

100) sarvAntaryAmine nama:

१०१ स्तोत्र प्रियाय नमः

101. ஸ்தோத்ர ப்ரியாய நம:

101) stotra priyAya nama:

१०२ वैश्वानराय नमः

102. வைச்வாநராய நம:

102) vaisvAnarAya nama:

१०३ कल्याणात्म रूपाय नमः

103. கல்யாணாத்ம ரூபாய நம:

103) kalyANAtma rUpAya nama:

१०४ रुक्म वर्णाय नमः

104. ருக்ம வர்ணாய நம:

104) rukma varNAya nama:

१०५ सत्य सङ्कल्पाय नमः

105. ஸத்ய ஸங்கல்பாய நம:

105) satya sankalpAya nama:

१०६ मायिने नमः

106. மாயிநே நம:

106) mAyine nama:

१०७ स्वभावतो निरस्त निखिल दोषः अनवधिकातिशय असङ्ख्येय कल्याण गुण सम्पूर्ण नृसिंहाय नमः

107. ஸ்வபாவதோ நிரஸ்த நிகில தோஷ:அநவதிகாதிசய அஸங்க்யேய கல்யாண
குண ஸம்பூர்ண ந்ருஸிம்ஹாய நம:

107) svabhAvato nirasta nikhila dosha: anavadhikAtiSaya asankhyeya kalyANa
guNa sampUrNa nrusimhAya nama:

१०८ आनन्दमय नृसिंह पर-ब्रह्मणे नमः

108. ஆநந்தமய ந்ருஸிம்ஹ பர-ப்ரஹ்மணே நம:

108) Anandamaya nrusimha para-brahmaNe nama:



श्री मालोल निगमन वंदनम्

ஸ்ரீ மாலோல நிகமன வந்தனம்

Nigamana Vandhanam for MalOlan

ज्योतीषि नृसिंहः

भुवनानि नृसिंहः

वनानि नृसिंहः

गिरयो दिशश्च नृसिंहः

नद्यः समुद्रश्च नृसिंहः

स एव सर्वं नृसिंहः

यदस्ति यन्नास्ति च नृसिंहः

ஜ்யோதீம்ஷி ந்ருஸிம்ஹ:

புவனானி ந்ருஸிம்ஹ:

வனானி ந்ருஸிம்ஹ:

கிரயோ திசச்ச ந்ருஸிம்ஹ:

நத்ய: ஸமுத்ரச்ச ந்ருஸிம்ஹ:

ஸ ஏவ ஸர்வம் ந்ருஸிம்ஹ:

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யதஸ்தி யந்நாஸ்தி ச ந்ருஸிம்ஹ:

jyOtiimshi nrusimha:

bhuvanAni nrusimha:

vanAni nrusimha:

girayo diSasca nrusimha:

nadya: samudrasca nrusimha:

sa yeva sarvam, nrusimha:

yadasti yannAsti ca nrusimha:

(Modeled after SrI VishNu PurANam)





Meanings and Commentaries





SrI MAIOlan - SrI MaTam



श्रीः

श्री नृसिंह वन्दन स्लोकम्

SRI NRUSIMHA VANDANA SLOKAM

माताः नृसिंहश्च पिता नृसिंहः

भ्राताः नृसिंहश्च सखा नृसिंहः

विद्या नृसिंहो द्रविणं नृसिंहः

स्वामी नृसिंहः सकलं नृसिंहः

इतो नृसिंहः परतो नृसिंहः

यतो यतो वाऽपि ततो नृसिंहः

नृसिंह देवान्नपरं न किञ्चित्

तस्मान्नृसिंहम् शरणं प्रपद्ये ।

mAtA: nrusimhasca pitA nrusimha:

bhrAtA: nrusimhasca sakha nrusimha:

vidyaa nrusimho draviNam nrusimha:

swAmI nrusimha: sakalam nrusimha:

ito nrusimha: parato nrusimha:

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yato yato vA(a)pi tato nrusimha:

nrusimha devAnnaparam na kincit

tasmAnnrusimham sharaNam prapadye |

Meaning:

Srimath Azhagiya Singar's devotion and PrEmai for MalOlan flows as upachArams and namskaraNams (UpachAra-Kaimkarya pareevAham) during every moment of His life. Srimath Azhagiya Singar sees MalOlan every where all the time and relates to MalOlan as His Sarva vidha Bhandhu.



MaatA Nrisimha: PitA Nrisimha: MalOlan is the nourishing and caring Mother (Jananee iva stanandhayam) for Him; MalOlan is His Father, who guides Him in Veda-mArga pratishtApanam and dharma samrakshaNam as His anointed PaadhukA Sevakar.

BrAthA Nrisimha: MalOlan is His protective brother like Raamachandran was to LakshmaNan (RaamAnujan) and receiver of His kaimkaryam. Here, the reference to BrAthA can also be linked to the reverential relationship that Prakrutham Srimath Azhagiya Singar has for His poorvAsrama brother, Sri VedAnthA VaavadhUKa NaarAyaNAcchArya Swami.

SakhA Nrisimha: Malolan is also the most trusted friend for Srimath Azhagiya Singar; the relationship of the Lord as a friend is similar to that of Arjuna with GeethAchAryan. The TridhaNDam has also its place for Yatis as a constant friend (SakhA); MalOlan is that TridhaNDam that Srimath Azhagiya singar carries in His hand and plays the role of His friend in establishing Bhagavath RaamAnuja siddhAntam (Svamata sthApanam) and driving away Veda Viruddha matams (para Mata khaNDanam).

VidhyA Nrusimha: Lord MaaloLan is the highest of the VidhyAs. He is satyasya satyam. He is bhadrasya bhadram. He is MangaLAnAm MangaLam as the loftiest of Vidhyais. There is no one equal to or superior to Lord Nrisimhan.





DraviNam Nrisimha: For the helpless and destitute, Nrisimhan stands as the medium of worship and therefore He is the "draviNam". It is interesting to see the occurrence together of Vidhya and draviNam in AchArya RaamAnuja's SaraNagati Gadhyam as well:

त्वमेव माता च पिता त्वमेव बंधुश्च गुरुःत्वमेव

त्वमेव विद्या द्रविणं त्वमेव सर्वं मम देवदेव

tvameva mAtA ca pitA tvameva bandhusca gurustvameva

tvameva vidyAdraviNam tvameva sarvam mama devadeva

Swami Nrisimha: Sakalam Nrisimha: MalOlan is the sarva Swami for Srimath Azhagiya Singar. MalOlan is Srimath Azhagiya Singar's Para Devathai. Rest of them like Brahma, Rudraas do not have SubhASrayam and they are His Iswaryam (VibhUthi) and Sareeram. He is the AadhippirAn. All are Seshams to Him as He is their Swami. He is the PrApyan and Sarva IOka SaraNya Swami. He is Jagath KaaraNan, Jagath Rakshakan and Jagath SamhArakan. He is therefore saluted as Sakalam Nrisimha:

itO Nrisimha: paratO Nrisimha: YatO TatOvaapi tatO Nrisimha: Malolan is near to us and accepts Srimath Azhagiya Singar's AarAdhanam from His svarNa mantapam; He is also Far in SrI VaikunTham as **VaikunTha Kanteeravan**. In whatever avatAram He takes, He is present in the Universe as Nrisimha Garbham and antaryAmi Brahmam.

Nrisimha DevAnnaparam na kinchith tasmAnnrisimham SaraNam PrapadhyE: There is no Para Devatai other than Nrisimhan ever and therefore adiyEn performs SaraNagathi at His lotus feet and place the burden of adiyEn's protection with Him.

||sarvato bhadra swAmine nama:||



SrI MAIOlan in swarna maNTapam!

श्री:

श्री नृसिम्हाष्टोत्तरसत नामावलि

SRI NRUSIMHA ASHTOTTARA SATA NAAMAAVALI

(Please add praNavam in front of every nama)

१ मालोलाय नमः

1. mAlolaaya nama:

Meaning:

Salutations Lord Narasimhan, who is totally under the spell of His divine consort, Mahaa Lakshmi. MaalOlan is indeed a Ramaa Lolan.



serthi sevai of SrI MAIOlan utsavar and mUlavar and SrImad Azhagiya Singar at Ahobilam

Comments:

MalOlan is SrI Lakshmi Nrisimhan, the AarAdhya devan of Sri Matam. He is the utsava Murthy of one of the nava Narasimha sannidhis of Ahobila Kshetram . He is a Parama Soumya Moorthy. He landed on the hands of the First Jeeyar of Ahobila Matam, Sri Adhi VaNN SaThakOpa Jeeyar, who was initiated into SanyAsAsramam by BhagavAn Narasimhan Himself. This archaa of MalOlan has Mahaa Lakshmi sitting on the left thigh of the Lord to gladden His heart and blesses us with Her Purushakaaram (Pleading for us with Her Lord). Because of Her presence with Her Lord, He is known as Indiraa RamaNan and Sriya: Pathi. Ma means MahA Lakshmi and Lolan stands for One who is very much in love (infatuated) with Her in His role as Her dear Consort and is enchanted by Her. The VassekaraNam of Mahaa Lakshmi is so overpowering that He accepts totally all Her sipArsu (pleading/intercession) to forgive the bundles of aparAdhams of Their children. Sri AhobilEswaran is Lakshmi Visishtan. She is the ViseshaNam for the EmperumAn, who is the Vaachyan for Iswara Sabdham. The LakshaNam for the Lord is Lakshmi Patitvam and therefore MalOlan is SrI Visishtan. As She sits embracing Her Lord MalOlan, She reminds us of Her AakAra Trayam:

आकारत्रयसम्पन्नाम् अरविन्दनिवासिनीम्

अशेषजगदीशित्रीम् वन्दे वरदवल्लभाम् -- प्रपन्न पारिजातम्

AkAratrayasampannam aravindanivAsiniim

aSeshajagadiiSitriim vande varadavallabhAm -- prapanna pArijAtam

The three AkArams of PirAtti in the context of our Prapatti as revealed to us by NadAdhUr AmMAL in his Prapanna PaarijAtam are:

(1) Her staying as a Mediatrix (PurushakAram) before the observance of our Prapatti



SrI MALOLan



SrI MangaLagiri LakshmiInarsimhar - SrI MaTam



(2) enhancing the Jn~Ana Sakti of Her Lord during the prapatti anushtAna kaalam and

(3) enhancing the Para Bhakti, Para Jn~Ana, Parama Bhakti of us during the state of stay as Mukta Jeevan. That is the power of relationship (anyOnyam, Yeka Seshitvam) of Maa (Lakshmi) and MaalOlan (the Lord, who is enchanted by Her),

२ मङ्गलाद्रि रमासिंहाय नमः

2) mangalAdri ramAsimhAya nama:

Comments:

MaalOlan is also saluted as Ramaa Simhan Or Lakshmi Nrisimhan. MangaLAdhri is one of the five famous Nrisimha KshEtram in Andhra PradEsh. MangaLAdhri or MangaLa Giri is the kshetram, where Ramaa (Mahaa Lakshmi) worshipped Lord Narasimha. There are two shrines there, One on top of the hill for Paanaka Narasimhan and the other at the bottom of the hill is for Lakshmi Nrisimhan. The archai of MangaLa Giri Nrisimhan adorns the golden mantapam of Sri Matam (<http://www.samasya.com/religion/vishnu/andhra/mangalagiri/index.html>). The evening Paanaka AarAdhanam for Malolan can be extended to MangaLas Giri Nrisimhan as well.

३ सुगुणार्णव लक्ष्मीनृसिंहाय नमः

3) suguNArNava lakshmInrisimhAya nama:

Comments:

Sri Lakshmi Nrisimhan is endowed with the ocean of kalyANa guNams. He is SuguNa Brahman. All the anantha KalyANa guNams can not be recalled even by the thousand tongued AadhisEshan. Swamy NammAzhwAr's ThiruvAimozhi is a vast Bhagavath GuNAnubhavam and is captured by Swamy Desikan in His



Taatparya RatnAvali. Swamy ParAsara Bhattar's Bhagavath GuNa DarpaNam is another great Sri Sookti extolling the SuguNArNava Lakshmi Nrisimhan. Beause He is a Bhakta Sulabhan and displays His avyAja udhAra BhAvam, devotees of SrI Lakshmi Nrisimhan seek His Karaavalampam during their times of samsAric distress. He responds with alacrity.

४ सर्व भोग्य नृसिंहाय नमः

4) sarva bhogya nrisimhAya nama:

Comments:

He is Sarva Vidha bhOgyan. His dhivyArchai, dhivya guNams are delectable to enjoy. Among Archaa Murthys, Those who give their Sevai with Their Pirattis like Lakshmi Nrisimhan are considered PradhAna Archais. Because PirAtti and EmperumAn present Themselves on yEka Peetam, the enormity of the anugrahams from them are matchless. Her Dayaa has been celebrated in Dayaa Satakam thru the famous sLOkam pointing out that the six guNams of Iswaran will become dhOshams, when He is unaccompanied by His Dayaa Devi: "dhOshA bhavEyurEtE yadhi naama DayE Thvayaa vinAbhUtaa:". He is Periya Periya PerumAl, whose guNAdhisayams and Dhivya Soundharyam have been praised by Lord Raamachandra at Ahobilam, Ahirbudhnyan of MallikArjuna KshEtram and Sri Venkatanathan of Thirumala during the occasion of His ThirukkalyANam with PadmAvathi ThAyaar.

५ भक्त भोग्य नृसिंहाय नमः

5) bhaktha bhogya nrisimhAya nama:

Meaning:

Salutations to the Lord, who is delectable as amrutam for His bhakta kOTis.



Comments:

Besides being Sarva bhOgyan as indicated by the previous Naamam, special reference is made to the Bhakta sulabhatvam of Sri Nrisimhan, the sthambhAvatAran. To prove that His bhaktan's word is true, He appeared instantly from the pillar in the court of HiraNya Kasipu and punished the offender of His bhaktan. All the Azhagiya Singars belong to this special category of "Bhakta bhOgyAs" thru their MalOla dhivya Paadhukaa AarAdhana bhAgyam. They enjoy Him every moment of their lives and make us all Nrismha SevA Rasikaas.

६ श्री तापनीय विधित महा प्रभावाय नमः

6) SrI tApaniiya vidhita mahA prabhAvAya nama:

Meaning:

Salutations to the Lord, whose grandness is understood through the mantrams of Sri Nrisimha Taapaneeya Upanishad!

Comments:

His great glory is revealed thru the Nrisimha Taapaneeya Upanishad. Swamy Desikan referred to the eulogy of Sri Lakshmi Nrisimhan by SrI Nrisimha Taapaneeya Upanishad:

तपनेन्द्रग्नि नयनः तापानपचिनोतु नः ।

तापनीय रहस्यानां सारः कामासिका हरिः ॥

--कामासिकाष्टकम् २

tapanendvagni nayanaH: tApAnapacinotu na:|

tApaniiya rahasyAnAm sAra: kAmAsika hari:|| -- kAmAsikAshTakam 2

The Upanishad reveals Lord Narasimhan has three eyes: Sooryan, Chandran and

Agni. In this Upanishad serving as the essence of the Vaibhavam of Sri Nrisimhan, it is revealed that He banishes the Taapa Trayam (AadhyAtmkam, Aadhibhouthikam and Aadhidhaivatam) with His three eyes. He is thus celebrated by the SrutheenAm uttaram Bhaagam (the TaapaneeyOpanishad). His Vaibhavams are understood (Vidhitam) by this Upanishad.

७ चतुरानन रुद्र मुख्यैःसंसेव्यमान चरणांभुजाय नमः

7) caturAnana rudra mukhyai: samsevyamAna caraNAmbhujAya nama:

Meaning:

Salutations to the Lord, whose lotus feet are worshipped with ardour by Brahma, Rudra and other key DevatAs!

Comments:

His lotus feet are worshipped by Brahma Devan and Rudran (Ahirbudhnyan thru His MantrarAja Padha StOtram). During NrisimhAvatAram, Brahma Devan appealed to reduce His fierce anger as JwAlaa Nrisimhan and did not succeed. He requested Mahaa Lakshmi to approach Him to pacify His anger and that did not work either. When Bhakta PrahlAdhan was sent near the Lord by Brahma Devan, the Lord's mighty anger got quenched and transformed into Vaatsalyam and He came to be known as PrahlAdha Varadhan. Ahirbudhnyan in his turn gave us the NrisimhAnushtup mantram and performed SaraNAGathi at the sacred feet of His Lord.

८ प्रह्लाद देह परिरक्षण जागरूकाय नमः

8) prahlAda deha parirakshaNa jAgarUkAya nama:

Meaning:

Salutations to the Lord, who was ever alert in protecting the body of His baala bhaktan, PrahlAdhan, from the cruelties inflicted by his evil father!



Comments:

He is always interested in protecting the well being of His bhaktAs. In the case of Bhaagavata SriOmaNi, PrahlAdhan, He intervened many times before His avatAram from the Pillar at the Raaja Sabhai to protect His dear Bhaktan. When the cruel HiraNYa Kasipu tried to kill his son for not accepting him as his Lord instead of Sriman NarAyaNan, SrI Nrisimhan protected His Baala Bhaagavatan. Poisonous serpents, mighty elephants could not harm PrahlAdhan's body because of the Lord's vigilant protection (PrahLAda dEha samrkshaNa jaagarukatvam).

९ भक्त-पालन विचित्र विशेष दीक्षाय नमः

9) bhakta-pAlana vicitra viSesha diikshAya nama:

Meaning:

Salutations to the Lord, who displays special and mysterious skills in protecting His bhakthAs from harm's way!

Comments:

Our Lord's Bhakta rakshaNam is matchless. With His sankalpa sakti, He is "Bandhum akhilasya JanthO:" He is the Bhandhu (close relative) to all Janthus (chEtanams). He responded to the king Elephant and came to his rescue, when it screamed for help and addressed Him as "AadhimoolamE". He sent His sudarsanam to punish Sage DhurvAsaa, when he offended His Bhaktan, King Ambhareeshan. He protects without fail all those who seek the protection of His sacred feet and displays special ways and skills (vichitra viSeshams) and He has taken the dheekshaa (vow) to shine as the SaraNAgata Rakshakan. If he does not have the sankalpam to save us, no one else can stand in His place and save us. When He decides to come to our protection, we do not need any one else as Swamy Desikan pointed out this Bhakta Paalana Tattvam:

त्वयि रक्षति रक्षकैः किमन्यैः

त्वयि चारक्षति रक्षकैः किमन्यैः।

इति निश्चित धीः श्रयामि नित्यं

नृहरेः वेगवती तटास्त्रयं त्वाम्॥

--कामासिकाष्टकम् ८

tvayi rakshati rakshakai: kimanyai:

tvayi cArakshati rakshakai: kimanyai:

iti niscchita dhii: SrayAmi nityam

nruhare: vegavatii taTAsrayam tvAm

--kAmAsikAshtakam 8

१० स्थंभावतीर्णाय नमः

10) sthambhAvatiirNaaya nama:

Meaning:

Salutations to the Lord, who incarnated from the pillar at the royal court of HiraNyan!

Comments:

Lord's avatAram from the Pillar (Mahaasura gruha-sthUNaath PrAthurbhavanam) in the court of HiraNya Kasipu is saluted here. The power of the Lord (VaikunTha KaNTheeravan) with His nail as His sole weapon is praised by Swamy Desikan in His DasAvatAra stOtram:

प्रत्यादिष्ट पुरातन प्रहरण ग्रामः क्षणं पाणिजैः

अव्यात् त्रीणि जगन्त्यकुन्ठमहिमा वैकुन्ठ कण्ठीरवः।

यत्प्रादुर्भवनादवन्ध्य जठरा याद्रुच्छिकाद् वेधसां

या काचित् सहसा महासुर गृह स्थूणा पितामह्यभूत्॥

-- दशावतार स्तोत्रम् ५

pratyAdishTa purAtana praharaNa grAma: kshaNam pANijai:

avyAt triiNi jagantyakunThamahimA vaikunTha kaNThiirava:|

yatprAdurbhavanAdavandhya jaTharA yAdrucChikAd vedhasAm

yA kAcit sahasA mahAsura gruha sthUNA pitAmahyabhUt||

-- dasAvatAra stotram 5

११ दिति पुत्र विनाश कारणाय नमः

11) diti putra vinASa kArANaya nama:

Meaning:

Salutations to the Lord, who was responsible for the death of the son of Dhiti!

Comments:

He is the person responsible for the destruction of the son of Dhiti, HiraNyakasipu. He assumed the Narasimha ThirumEni, where His body up to His neck was that of a Purushan (Naran) and the portion above the neck is that of a Lion (Simham). Swamy Desikan salutes this Nara-simha ThirumEni this way:

आकण्ठमादिपुरुषं कण्ठीरवमुपरि कुण्ठितारातिम्।

वेगोपकण्ठ सङ्गात् विमुक्त वैकुण्ठ बहुमतिमुपासे ॥

-- कामासिकाष्टकम् ३



AkaNThamAdipurusham kaNThiiravamupari kuNThitArAtim|

vegopakaNThasangAt vimukta vaikuNTha bahumatimupAse ||

--kAmAsikAshTakam 3

१२ गरुडाद्रि बिल वासिने नमः

12) garuDAdri bila vaasine nama:

Meaning:

Salutations to Lord Narasimhan, who resides in the cave inside GarudhAdhri.

१३ चेच्चुसुता मनोहराय नमः

13) cencusutA manoharAya nama:

Meaning:

Salutations to the Lord, who stole the heart of Chenchu Lakshmi, Who had incarnated as the daughter of the king of the hunting tribesman of Ahobilam hills.

Comments:

The AchArya SrI Sookti of Vaasantika PariNayam by the 7th Pattam Srimath Azhagiya Singar describes the Lord's courtship of Chenchu Lakshmi and His wedding with Her (e-book#4, www.ahobilavalli.org).

१४ वेङ्कटेशेन संपूजिताय नमः

14) venkaTeSena sampUjitAya nama:

Meaning:

Salutations to the Lord of Ahobilam, who was worshipped in a grand manner in





Kali Yugam by Sri VenkatEsa BhagavAn of Tirumalai.

Comments:

During PadmAvati KalyANam, Lord SrinivAsan of the seven hills had to perform a TadhiyArAdhanam for BhaagavthAs and all other guests, who were invited to attend His marriage. Lord SrinivAsan chose Ahobila Narasimhan's sannidhi for that TadheeyArAdhanam and worshipped Lord Lakshmi Narasimhan at that time and sought His anugraham.

१५ श्री शङ्खचक्र अभय बाहु दीप्ताय नमः

15) SrI Sankha-cakra-abhaya baahu diiptAya nama:

Meaning:

Salutations to Lord Narasimhan, who shines in a radiant manner with Sanka-Chakram and abhaya mudhrai in His hands.

१६ स्वर्ण डोला विलसत्स्वरूपाय नमः

16) svarNa dolA vilasat svarUpAya nama:

Meaning:

Salutations to MalOlan seated on the golden swing inside the golden Mantapam at SrI Matam.

१७ लक्ष्म्या समालिङ्गित वामभागाय नमः

17) lakshmyA samAlingita vAmabhAgAya nama:

Meaning:

Salutations to the Lord whose left side is embraced by MahA Lakshmi!



Comments:

She is seated on His left thigh and is embracing Him with Her right arm. She listens first to the jeevan's Purushakaara Prapatti and then recommends the jeevan to Her Lord to forgive the apachArams of the jeevan.

१८ अकुण्ठ महिमाय नमः

18) akuNTha mahimAya nama:

Meaning:

Salutations to Lord Narasimhan, whose sakti is never wasted!

१९ श्री वैकुण्ठ कण्ठीरवाय नमः

19) SrI vaikunTha kaNThiiravAya nama:

Meaning:

Salutations to the Lord of SrI VaikunTham incarnating as Narasimham (with the face of a Lion and the body of a Purushan).

२० महासिंहाय नमः

20) mahA simhAya nama:

Meaning:

Salutations to the great Lion of matchless prowess!

Comments:

The Lions from the forests of Ahobilam come to His sannidhi with their own naivEdhyams (elephant tusks) to their Lord, the Mahaa Simham as we learn from one of the Ahobila dhivya desa Paasurams of Thirumangai AzhwAr (ebook





#50, <http://www.ahobilavalli.org>)

२१ दिव्यसिंहाय नमः

21) divya simhAya nama:

Meaning:

Salutations to the divine Narasimhan!

Comments:

He is no ordinary Simham (Lion) but is the divine Lion, who incarnated on this earth for Bhaktha RakshaNam and dushta nigraham.

२२ महाबलाय नमः

22) mahA balAya nama:

Meaning:

Salutations to the Lord whose strength is unsurpassed!

Comments:

Enemies of any level of strength could not win over Him and fall defeated at His sacred feet announcing "jitantE PuNDareekAksha". His Balam is not confined to physical power but it extends as well to His vaSeekaraNa Balam. The valour of Mahaa Bali (during TrivikramaavatAram) was no match for this Mahaa Balan, the fourth of the ten avatArams of Mahaa VishNu.

Balam is one of the six defining Mahaa guNams of the Lord) (Iswaran/ BhagavAn). In His transcendent form (Para form), the six guNams associated with Him are Knowledge (Jn~Ana), Strength (Bala), Lordship (Iswarya), potency (Sakti), Virility (Veerya) and Splendor (tEjas).



SrI Ugra Narsimhar - MAyApur

२३ उग्रसिंहाय नमः

23) ugra simhAya nama:

Meaning:

Salutations to that fierce Lion faced Lord! As JwAlaa Narasimhan, He was fierce to look at and all around Him were frightened to approach Him. It was His devotee, Bhakta PrahlAdhan, who transformed the Lord to a Saanta Moorthy. "Ugram" is the first word of the NrusimhAnushtup mantram. "Ugram" here reminds us of the Lord - the Ugra Simha/Nrisimha roopam of the-Lord. His mantram visualizes Him as the formidable SamhAra Moorthy, "the very embodiment of destruction" similar to the death-yielding VaisvAnara Agni ("SamhAra MoortayE kaala-vaisvaanara archishE").

२४ अग्नि लोचनाय नमः

24) agni locanAya nama:

Meaning:

Salutations to the Lord with Agni as one of His three eyes.

Comments:

With the Sun, Moon and Agni as His three eyes, He is saluted by the Vedam as "trayambakan".

२५ सुविक्रम पराक्रमाय नमः

25) suvikrama parAkramAya nama:

Meaning:

Salutations to the Lord celebrated for His auspicious stride from the pillar to

the floor of the court of the asura king and revealing His overpowering valour to tear the offending asura king!

Comments:

VikramaNam is the stride. If Trivikraman took three steps to measure the Earth, Heavens and beyond, the ParAkramam of the Suvikrama Narasimhan took one step from the pillar and destroyed the mighty asura King with out any traditional weapons. Lord Narasimhan is the performer of many heroic deeds (**vikrama Karmaa**). The most celebrated auspicious deed (**suvikrama karma**) in this category revealing his **adhbhuta ParAkramam** is the destruction of the asura King, HiraNya Kasipu.

२६ निटिलाक्षाय नमः

26) niTilAkshAya nama:

Meaning:

Salutations to the Lord, who has the third eye on His forehead!

Comments:

He is known as VirUpAkshan or Vishama IOchanan or NiDilAkshan because of the third eye representing Agni. The other two eyes are made up of Sun and Moon.

२७ हिरण्यक निषूदनाय नमः

27) hiraNyaka nishUdanAya nama:

Meaning:

Salutations to the Lord, who is the destroyer of HiraNya Kasipu!



Comments:

NishUdhanam means more than killing; it means slaughter. Our Lord was so angry at HiraNyan that He tore him apart with His nails.

२८ कराळाय नमः

28) karALaya nama:

Meaning:

Salutations to the fearsome form of Lord Narasimhan as He chased the king of Asuras and destroyed him!

Comments:

KarALa means frightful and terror-causing form. It also means gaping, wide open. At the time of NrisimhAvatAram, our Lord's mouth was wide open as the inside of a cave and the tongue was moving from side to side like a dynamic sword. KarALa means one with such terrific features. He Is KarALa vadhanan.

२९ विकराळाय नमः

29) vikarALaya nama:

Meaning:

Salutations to the Lord, who is the Saantha Moorthy and is easily approachable by His devotees like PrahlAdhA.

Comments:

The prefix "Vi" added to verbs or nouns reverses the meaning of what follows. For instance, KarALa means fearsome. VikarALa means the opposite, the delightful, peaceful.

३० सुरेश्वराय नमः

30) sureswarAya nama:

Meaning:

Salutations to the Lord, who is the Iswaran of the DevAs!

Comments:

The PurANAs are replete with the instances, when our Lord in His role as the Emperor of the DEvAs (DevanAthan) came to their rescue and protected them from the atrocities of evil minded and haughty ones like HiraNya Kasipu. Divya Desams like ThirukkOshtiyUr (<http://www.srihayagrivan.org/html/ebook019.htm>) and Thiru DevanAr Thogai (http://www.ahobilavalli.org/thiru_thevanar_thogai.pdf) take their name from the DEvaas getting together there to seek the Lord's help in removing the scourges like HiraNya Kasipu.

३१ वज्र-नखाय नमः



31) vajra-nakhAya nama:

Meaning:

Salutations to the Lord with adamantine nails that served as His unfailing weapon to tear HiraNyan apart.

Comments:

Sri MaadhvAchAryAs has composed a stOtram on the Vajra Naham of the Lord (Nakha: stuti) associated with His incarnation as Lord Narasimha and destruction of the asuran with His sharp nails alone. There are four sLOkams in Nakha: stuti, which is recited before and after Vaayu stuti with 41 sLOkams. Vaayu stuti is about MaadhvAchArya composed by a disciple. Lord Narasimhan chose His nails as a weapon to circumvent the boons of Brahma to HiraNya



Kasipu assuring "indestructibility" from dead/inanimate or live Weapons. Nail that grows has features of life but it has no life of its own. Therefore the protection from the Lord's nail was outside the protections guaranteed by Brahma Devan.

३२ अनन्ताय नमः

32) anantAya nama:

Meaning:

Salutations to the Lord, whose Vaibhavam is eternal, infinite and boundless!

Comments:

He is not limited by desam (space), Kaalam (time) or object (vastu) and therefore He is saluted as Ananta (Limitless).

३३ परावराय नमः

33) parAvarAya nama:

Meaning:

Salutations to Bhagavaan Narasimhan, who is "both distant and near, who is ancient and contemporary, who is prior and subsequent, who is cause and effect, who is motive and consequence" and in short He is the totality as conceived by MuNdaka Upanishad. This is ParAvara tattvam.

३४ अव्ययाय नमः

34) avyayAya nama:

Meaning:

Salutations to the Lord, who does not send the Mukta Jeevan back to earth



("na cha punaraavartatE, na cha punaraavartatE").

Comments:

The Lord does not return the Mukta Jeevan that has arrived at His sacred feet in SrivaikunTham back to the samsAric world (na hi Bhagavaan kathamchith samsAra MahaarNavAth uttheerNam, sva-charaNAravindham prAptavantam Punaraavartayati).

३५ सर्वमंत्र रूपाय नमः

35) sarvamantra rUpAya nama:

Meaning:

Salutations to Lord Narasimhan, who is of the form of all (Veda) mantras.

Comments:

Niruktam defines Mantram as: "tanmantAram trAyatE iti Mantra:" (Mantra is that which protects one who meditates on it). Lord Narasimha anushtup is one such mantram that lifts us across the vast and frightening sea of samsAram and gets us to His Supreme abode.

३६ खग वाहनाय नमः

36) khaga vAhanAya nama:



Meaning:

Salutations to the Lord, whose vaahanam is Garudan!

Comments:

Mounted on Garudan, He rushes to the pond side to liberate His suffering bhaktan, GajEndran from the clutches of the jaws of the crocodile and gains





the name of GajEndra Varadhan. He appears on Garudan to give His dhivya sevai to PeriyAzhwaR at Thirukkoodal and gains the dhivya prabhandham of PallANDu (<http://www.sundarasimham.org/ebooks/ebook80.htm>)

३७ अव्यक्ताय नमः

37) avyakṭAya nama:

Meaning and comments:

Salutations to Bhagavaan Narasimhan, who is not manifest as the Supreme Lord, as He resided inside the pillar. Once that pillar was hit by HiraNya Kasipu to challenge PrahlAdhan's word (Yengum uLan Yenn KaNNan), He changed from avyakta to Vyakta (manifest form) and fulfilled His avatAra Kaaryam. Niruktam defines this tattvam as ("Bhudai: avyakta iti cha kathitastattvapAragai:").

३८ सुव्यक्ताय नमः

38) suvyakṭAya nama:

Meaning:

Salutations to the Lord, who is clearly discernible or manifest to His devotees as the Supreme Deity.

३९ सुलभाय नमः

39) sulabhAya Nama:

Meaning:

Salutations to the Lord, who can be easily attained by all thru the SaraNAgati mArgam. ("SarvEsham sukha labhyatvAth Sulabha: parikeertita:").



Comments:

This is the 823rd Naamam of Sri VishNu Sahasra Naamam. This section of VishNu sahasra Naama starts this way: "Sulabha: Suvrata: Siddha: Satrujith SatrutApana:"

४० शुचिने नमः

40) Suchine nama:

Meaning:

Salutations to the purest One!

Comments:

SrI VishNu sahasra Naamams 157 and 252 cover this "Suchi" nAmam. "asparSaSccha MahAn SuchI:" (Unsullied as He is, the Lord is Pure). He has a unique and svAbhAvika JyOthi that makes Him pure (anAdhEya Mahaa dheepa: Suchi: iti uchyatE).

४१ शरणागत वत्सलाय नमः

41) SaraNAgata vatsalAya nama:

Meaning:

Salutations to the Lord, who is very fond of those, who performed SaraNAgathi at His sacred feet!

४२ सर्वाय नमः

42) sarvAya nama:

Meaning:

He pervades everything! He is their creator, sustainer and destroyer and is





Omniscient. Thus He is Sarvan.

Comments:

He is the kaaraNam for the creation of the world and its beings (srushti of sentients and insentients), sustenance (sthiti) and dissolution (samhAram) and He has total knowledge of all things at all times. Hence He is saluted as "Sarvan".

४३ सर्वज्ञाय नमः

43) sarvaj~nAya nama:

Meaning:

Salutations to the Omniscient One!

Comments:

The 454th and the 828th Sri VishNu Sahasra Naamam is "Sarvajn~an". The definition is: "sarvAtmanA AatmAnam jaanAti iti Sarvajn~a:" ("Bhagavan Narasimhan is Sarvajn~an since He knows His Self in all its aspects"). His name of "Sarvajn~an" has also been interpreted as "the all knower", who knows the limits of power and reach of His devotees.

४४ भीम पराक्रमाय नमः

44) bhiima parAkramAya nama:

Meaning:

Salutations to the Lord of mighty valour!

Comments:

This is the 949th VishNu Shasra Naamam suggesting that He shows His



matchless and frightening valour to Bhaagavata dhvEshis like HiraNyan (HiraNYaadheeshu Bheema Paraakrama:).

४५ श्रीवासाय नमः

45) SrIvAsAya nama:

Meaning:

He is the abode and play ground of Mahaa Lakshmi.

Comments:

This is the 609th Naamam of SrIVishNu Sahasra Naamam. He is the Kalpaka Nandhavanam (play garden) for Mahaa Lakshmi, where She is sporting forever joyously ("SriyO nitya svaira-vihAra KalpadhrumOdhyAnam").

४६ सङ्कर्षणाय नमः

46) sankarshaNAya nama:

Meaning:

Salutations to the Lord, who is in the VyUha form of SankarshaNa!

Comments:

The VyUha forms are Vaasudevan, SankarshaNan, Pradhyumnan and Aniruddhan. According to Thirucchnada Viruttam, there are only 3 three vyUhaa forms: SankarshaNan, Pradhyumnan and Aniruddhan sharing two of the Six GuNams of Para VaasudEvan. SankarshaNan is linked to Jn~Anam and Balam among the six guNams of the Lord.

४७ प्रभवे नम

47) prabhava nama:





Meaning and comments:

Salutations to SrI Narasimhan, who is the Lord of all and is all powerful to attract the minds of all chEtanams towards Himself thru His dhivya soundharyam and ananta KalyANa guNams. This is the 34th, 35th and the 300th name of Sri VishNu sahasra Naamam.

४८ सर्वेश्वरेश्वराय नमः

48)sarveswareswarAya nama:

Meaning:

Salutations to the DEvAtidEvan, God of all Gods!

Comments:

He is SarvEswarEswaran because of He is Sarvajn~an, Sarva dhruk (He who sees all), Sarva PraharANaayudhan (He who has all divine weapons) , Sarva LakshaNa LakshaNyan (He who is distinguished by all the symbols, which define Him as the Supreme deity), Sarva VaagheeSvarESwaran (The Lord of all words, who have a Mastery over all Words) and SarvadarSee (The All-seer, sarvam darSayati iti). The 97th VishNu Sahasra Naamam is "SarvEswara:" and it has been described by ParAsara Bhattar as the Lord, who reaches quickly all of those, who sought refuge at His sacred feet like VibhIshaNa. It does not matter to Him whether the SaraNaagatan is a qualified adhikAri or not. He banishes their fear quickly and offers them His protection as SarvEswaran.

४९ विश्वम्भराय नमः

49) viswambharAya nama:

Meaning and comments:

Salutations to the Lord, who stands bearing the earth (BhUmi DevI) on His head through Sesha Roopam demonstrating His Balam and Veeryam. Our Lord

carries Mahaa Lakshmi on His chest, where as He carries BhUmi Devi (Viswambhari) on His head to demonstrate His special affection as Viswambaran.

५० अच्युताय नमः

50) acyutAya nama:

Meaning:

Salutations to the Lord, who never ever lets go of those, who sought His sacred feet as rakshaNam.

Comments:

The entire 100 sLOkams of Sri Achyuta Sataka, of Swamy Desikan is a tribute to the Achyuta Tattvam of the Lord. The 3rd ebook of Ahobilavalli series covers Swamy Desikan's tribute to the Achyutan of Thriuvaheendhrapuram (<http://www.ahobilavalli.org>).

५१ पुरुषोत्तमाय नमः

51) purushottamAya nama:

Meaning:

Salutations to the Supreme One known as PurushOttaman!

Comments:

In the 15th chapter of Srimath Bhagavath Gita, Lord defines two kinds of Purushaa (i-e) Kshara (the perishable or bound selves) and akshara (the imperishable or the freed selves). In the 18th sLOkam of the 15th chapter, the Lord reveals: "Because I transcend the perishable person (Kshara) and am also higher than the imperishable (askhara), therefore I am styled in the VedAs and smrithis as the Supreme Person (PurushOttaman)".

५२ अधोक्षजाय नमः

52) adhokshajAya nama:

Meaning:

Salutations to the One, who never gets diminished!

Comments:

This is the 416th Naama of SrI VishNu Sahasra Naamam. Bhagavan is compared here to an ocean of nectar, which even after consumption by many never gets diminished. "adhO na ksheeyatE jAthu yasmAth tasmAth Adhokshaja:" is the definition (Since He or His fame never gets diminished, He is adhokshajan).

५३ लोक गुरवे नमः

53) loka gurave nama:

Meaning:

Salutations to the Lord, who is the AchAryan for all!

५४ परंज्योतिने नमः

54) paramjyotine nama:

Meaning:

Salutations to Lord Narasimhan, who is the supreme effulgence!

Comments:

Mundaka Upanishad II.2.10 comments in this context: "tamEva bhAntam anubhAti sarvam tasya bhAsA sarvam idham vibhAti" (Him the shining One, everything shines after, by this light all is lighted).



jwAlA-ahobila-mAlola-kAranja-bhArgava-yogAnanda-catravaTa-pAvana nava
Narasimha mUrthys with SrImad AdivaNN SaThakopan jeeyar

५५ ज्वाला-अहोबिल-मालोल-कारञ्ज-भार्गव-योगानन्द-चत्रवट-पावन नव नरसिंह मूर्तये नमः

55) jwAlA-ahobila-mAlola-kAranja-bhArgava-yogAnanda-catravaTa-pAvana nava narasimha mUrtaye nama:

Meaning:

Salutations to Lord Narasimha, who blesses us with His Sevai in nine forms at Ahobila KshEtram.

Comments:

At lower and upper AhoBilam, there are a total of nine sannidhis that gives rise to the title of this KshEtram as Nava Narasimha KshEtram. There sannidhis are for JwAla, AhoBila, MaalOla, Kaaranja, YogAnandha, Chatravada and Paavana Narasimhans. In addition to the above nine sannidhis, there is a separate sannidhi for PrahlAdha Varadhan at lower AhOBilam. The ebook on Ahobila Kshetram covers in detail the Nava Narasimha Vaibhavams (<http://www.ahobilavalli.org>)

५६ सदाक्षराय नमः

56) sadAaksharAya nama:

Meaning:

Salutations to the eternal, ever present Lord Narasimhan, who does not exhibit any vikArams (decrease, destruction and modification).

५७ अपार करुणा सिंधवे नमः

57) apAra karuNA sindhave nama:

Meaning:

Salutations to Lord Narasimha, who is an incomparable ocean of compassion



(Dayaa).

५८ नखायुधाय नमः

58) nakhAyudhAya nama:

Meaning:

Salutations to the Lord, who has His nails alone as His weapon!

५९ सर्व वेदांत वेद्याय नमः

59) sarva vedAnta vedyAya nama:

Meaning:

Salutations to the Lord, who is known thru the Upanishads like SrI Nrismha Taapaneeya Upanishad.

६० सर्वलोक शरण्याय नमः

60) sarvaloka SaraNyAya nama:

Meaning:

Salutations to Lord Narasimhan, who is the object of Prapatti for every one in this world!

६१ वाञ्छितार्थ प्रदायिने नमः

61) vAncitArtha pradAyine nama:

Meaning:

Salutations to the Lord who blesses one with the phalans that one desires be it Dharmam, artham, kaamam or Moksham.



६२ पवित्राणाम् पवित्राय नमः

62) pavitrANAm pavitrAya nama:

Meaning:

Salutations the Lord, who is the most sacred Tattvam among all those that are sacred. Pavitram means "Purity incarnate".

६३ भद्राणामपि भद्राय नमः

63) bhadrANAmapi bhadrAya nama:

Meaning:

Salutation to the Lord, who is the embodiment of Supreme auspiciousness (MangaLam = Bhadram). Our Lord is recognized as MangaLAnAm MangaLam. Bhadran is another name for BhagavAn Narasimhan. The Veda Mantram is "Bhadram karNEbhi: SruNAyaama:".

६४ आदिवण्ण शठकोपादि मुनिवरैराराधित दिव्य चरणाय नमः

64) AdivaNN SaThakopAdi munivaryair ArAdhita divya caraNAya nama:

Meaning:

Salutations to the divine feet of Lord Lakshmi Narasimhan (MaloLan) worshipped by the great sage and the founding Jeeyar of Ahobila Matam, SrI Adhi VaNN SaThakOpa Jeeyar!

६५ नित्याय नमः

65) nityAya nama:

Meaning:

Salutations to the Lord, Who is eternal, ever-present!

६६ स्वेच्छा स्वीकृत मूर्तये नमः

66) svecchA sviikruta mUrtaye nama:

Meaning:

Salutations to the Lord, who incarnated as Narasimham out of His own Sankalpam!

६७ ज्ञानानन्द स्वरूपाय नमः

67) j~nAnAnanda svarUpAya nama:

Meaning:

Salutations to the Yoganandha Narasimhan, who is the embodiment of the true knowledge-Bliss principles!

६८ ज्ञान शक्त्यादि सिंधवे नमः

68) j~nAna SaktyAdi sindhave nama:

Meaning:

Salutations to the Lord, who is an ocean of Jn~Anam and Sakti, the two guNams among the six defining Him as BhagavAn!

६९ सर्वलोक बन्धवे नमः

69) sarvaloka bandhave nama:

Meaning:

Salutations to the Lord, who is the Sarva vidha Bhandhu (Father, Mother, AchAryan et al) for all the chEtanams (Devaas, Humans, Mukta Jeevans and nitya Sooris).



YogAnanda narasimhar - Ahobilam

७० ब्रह्मेन्द्रादि स्तुताय नमः

70) brahmendrAdi stutAya nama:

Meaning:

Salutations to the Lord, who is eulogized by Brahma, Indhra and the devAs for His MahOpakArams!

७१ जगदानन्द हेतवे नमः

71) jagadAnanda hetave nama:

Meaning:

Salutations to the Lord, who is not only Jagath KaaraNan but is also the cause for the happiness and joy of the beings of the world that He created!

७२ महिताय महोदार मालोलाय नमः

72) mahitAya mahodhAra mAlolAya nama:

Meaning:

Salutations to the grand and most generous MaalOlan!

७३ चित्रभानु स्वरूपाय योगानन्द नृसिंहाय नमः

73) citra bhAnu svarUpAya yogAnanda nrisimhAya nama:

Meaning:

Salutations to the YogAnandha Nrisimhan radiating Yogic bliss like the beautiful and warm (nourishing) rays of the Sun!

७४ भव-हन्तुतट-चत्रवट सिंहाय नमः

74) bhava-hantruTa-catra vaTa simhAya nama:

Meaning:

Salutations to ChatravaTa Nrisimhan, who destroys the ills of SamsAric sufferings!

७५ तापनीय रहस्यार्थ पावन नृसिंहाय नमः

75) tApaniia rahasyArtha paavana nrisimhAya nama:

Meaning:

Salutations to Paavana Nrisimhan, who shines as the essence of the esoteric truths taught by Taapaneeya Upanishad!

७६ सर्वत्र परिपूर्णाय अहोबिलेशाय नमः

76) sarvatra paripUrNAya ahobileSAya nama:

Meaning:

Salutations to the AhOBila Nrisimhan, who is perfect and full in all aspects as revealed by the IsavAsyOpanishad Mantram!

७७ यदृच्छा हरये नमः

77) yadrucchA haraye nama:

Meaning:

Salutations to the Lord, who incarnated unexpectedly from a pillar in an instant!



SrI Catravata narasimhar - ahObilam



SrI PAvana narasimhar - ahobilam



SrI Ahobila Narasimhar



"HE incarnated in the glorious form of Nara-Simha from the pillar!"



SrI prahalAdha varadhan - ahObilam

SrI PrahlAda Varadan with ubhaya nAccimArs - ahobilam

७८ प्रह्लाद मुख्य भक्तैः परिसेव्यमानाय नमः

78) prahlAda mukhya bhaktai: parisevyamAnAya nama:

Meaning:

Salutations to Lord Nrisimha, who is worshipped by Bhakta PrahlAdhan and other key devotees!

७९ भगवते नरसिंहाय नमः

79) bhagavate narasimhAya nama:

Meaning:

Salutations to BhagavAn Nrisimhan, the ShADguNya SampoorNan!

८० वज्र दंष्ट्राय नमः

80) vajra damshtrAya nama:

Meaning:

Salutations to the Lord with adamant teeth is like the one made of Vajram (strong Backbone of Sage Dadheechi used for making the VajrAyudham of Indhran) !

८१ एक शुद्ध ज्ञान प्रदाय नमः

81) eka Suddha j~nAna pradAya nama:

Meaning:

Salutations to Lord Narasimhan, who blesses us with the one and only true Jn~Anam that liberates us from SamsAric terrors and rebirth in many wombs (nirmala Jn~Anam). When one meditates on Sri Lakshmi Nrisimhan, he wins over

all fears (Nrisimha vibhayAya smarati).

८२ विरूपाक्षाय नमः

82) virUpAkshAya nama:

Meaning:

Salutations to the Lord having unusual number of eyes!

Comments:

Typically Rudran having three eyes is called VirUpAkshan. Lord Narasimhan has also three eyes: Suryan, Chandran and Agni. Therefore, He is also saluted as VirUpAkshan. Normally, VirUpAshan means one with deformed or fierce eye.

८३ भीषण नरहरि रूपाय नमः

83) bhiishaNa narahari rUpAya nama:

Meaning:

Salutation to the Lord, who has a terrifying appearance (soon after the destruction of HiraNyan). His anger was uncontrollable.

८४ अद्भुत नृकेसरि रूपाय नमः

84) adbhuta nrukEsari rUpAya nama:

Meaning:

Salutation to Lord Narasimhan of wonderous form with the head of a Lion and the body of a Purushan.

८५ उत्तुङ्ग शान्त धवळाकृति रूपाय हरिवर्षवर्षे स्थिताय नमः

85) uttunga Saanta dhavaLaakruti rUpAya, harivarshavarshe sthitAya nama:

Meaning:

Salutations to SrI Nrisimhan residing in Harivarsha kantam (south of ILAvruta Kantam) with lofty, peaceful and spatika (white) roopam.

Comments:

Here at the Harivarsha Varsham, PrahlAdhan performs AarAdhana for His Lord, SrI Narasimhan. PrhalAdha Varadhan confers yEka suddha Jn~Anam on His worshippers reciting His mantram (abhayam-abhayam- Atmani bhUyishDaa Om kshroum is the mantram). PrahlAdhan's stOtram and Mantram are given in Srimath BhAgavatam: 5.18.8

ओं नमो भगवते नृसिंहाय

नमस्तेजस्तेजसे आविराविर्भव

वज्रनख वज्रदंष्ट्र कर्माशयान्रंधय

तमो ग्रस ग्रस ओं स्वाहा

अभयं-अभयं-आत्मनि भूयिष्ठा ओं क्षौम्

om namo bhagavate nrusimhAya

namastejastejase AvirAvirbhava

vajranakha vajradamshTra karmASayAnrandhaya

tamo grasa grasa om svAhA

abhayam-abhayam-Atmani bhUyishTA om kshroum



८६ तप्त स्वर्ण सवर्ण वपुषे नमः

86) tapta svarNa savarNa vapushe nama:

Meaning:

Salutations to the Lord, whose body has the hue of the molten gold as Mahaa Lakshmi's golden hue is reflected on His spatika ThirumEni!

८७ विस्पूर्जध्वलोग्र रोमविकसत्वर्ष्म समाजृम्भथ वपुषे नमः

87) vispUrjathdhavaLogra romavikasatvarshma samAjrumbhatha vapushe nama:

Meaning:

Salutation to the Lord's ThirumEni, which was lustrous with spotlessly white hue and abundant with fierce looking hair (of the mane) as our Lord grew into a gigantic size during the time of His avatAram !

Comments:

As HiraNyan screamed at his son PrahlAdhan about revealing where that sakala JagatAtma, Hari, is present and hit the pillar asking whether Hari is there, BhagavAn Narasimhan jumped out of the split pillar to prove that His bhaktan's statement of being everywhere will not become untrue (satyam vidhAtum nija brutya bhAshitam). His huge, white form was fierce looking with swininging hair around His neck and He appeared neither human or leonine. It was an adhbuta roopam never seen before by anyone:

सत्यं विधातुं निज भृत्य भाषितं

व्याप्तिं च भूतेश्वखिलेषु चात्मनः

अदृश्यतात्यद्भुत रूपमुद्वहं



स्तम्भे सभायां न मृगं न मानुषम्

--श्रीमद् भागवतम् ७.८.१७

satyam vidhAtum nija bhrutya bhAshitam

vyAptim ca bhUteSvakhileshu cAtmana:

adruSyatAtyadbhuta rUpamudvahan

stambhe sabhAyAm na mrugam na mAnusham

--SrImad BhAgavatam 7.8.17

८८ खड्गोग्र वल्कत्-महा जिह्वाय नमः

88) khaDgogra valkat-mahA jihvAya nama:

Meaning:

Salutations to the Lord with the huge, rotating tongue with the sharpness of a sword inside the cave like mouth of SrI Nrisimhan (vyAtta vyApta mahAdhareesa mukham)!

Comments:

The frightening appearance of Ugra Narasimhan at His avatAra time is described here: His penetrating eyes were rotating from side to side watching every movement of HiraNyan. His mane swung in all directions hiding the light from the sky. His sharp tongue was rotating from side to side rapidly inside His gigantic open mouth looking like a deep cave.

८९ मांस-वपा-कराल वपुषे नमः

89) mAmsa-vapA-karALa vapushe nama:



Meaning:

Salutations to the huge body of Ugra Nrisimhan with huge amounts of muscle, flesh and fat adorning it.

९० ह्रस्वस्थवीयस्तर ग्रीवाय नमः

90) hrasvasthaviistara griivAya nama:

Meaning:

Salutations to the Ugra Narasimhan with a short and stout neck!

Comments:

Sri NaarAyaNa Bhattadhiri describes with reverence the appearance of Ugra Narasimhan as he stood in front of GuruvAyUrappan. The simha naadham came out of the throat of the Lord positioned in a short and broad muscular neck. The mouth was open and resembled a deep cave, which provided the resonance to the garjanam. The chin and the folds on the cheeks moved violently as Ugra Narasimhan let out those roars.

९१ प्रह्लाद प्रियाय नमः

91) prahlAda priyAya nama:

Meaning:

Salutations to the Lord, who was very fond of PrahlAdhan!

Comments:

After the destruction of HiraNyan, no one could come near the Jwaala Narasimhan. When the Lord's eyes fell on PrahlAdhan, He asked the child to approach Him and placed His auspicious hands on PrahlAdhan's head. Our compassionate Lord asked PrahlAdhan then to choose boons of his choice.



PrahlAdhan declined to seek boons and asked only for the blessings of utter devotion to the Lord.



"PrahlAda priya!"

९२ अत्यंत शुद्धाकृतये नमः

92) atyanta SuddhAkrutaye nama:

Meaning:

Salutations to the Lord of utmost pristine ThirumEni!

९३ विभयाय ध्यानित मूर्तये नमः

93) vibhayAya dhyanita mUrtaye nama:



Meaning:

Salutations to the Lord, whose ThirumRni can be meditated upon without fear!

Comments:

"Roopam Nrisimha vibhayAya janaa: smaranti". People meditate on Lord Narasimhan for freedom from fears of every kind.

९४ नाडित रौद्र चेष्टिताय नमः

94) nADita roudra ceshtitAya nama:

Meaning:

Salutations to the Lord who performed the abhinayam of fierce act of HiraNya SamhAram to remind His bhakthAs about His dhushta nigraha vow!

९५ परमात्मने नमः

95) paramAtmane nama:

Meaning:

Salutations to the Supreme Soul, SrI Nrisimha NaarAyanan!

Comments:

This is the 11th name of SrI VishNu Sahasra Naamam. He has no one superior or equal to Him (Para: maa asya iti). He is the ruler of His own Atma (AatmEswaran). Svetaswataara Upanishad salutes this ParamAtman as: "na tatsamasccha abhyadhikasccha dhruSyatE". In His own words, GeeeethAchAryan points out this truth: "Matta: Parataram naanyath kinchitasti". VishNu PurANa sLOkam sums this tattvam grandly: "He is greater than the great. He is Superior; and He is the Supreme Soul" (Para: ParANAm Parama: ParamAtmA).





"paramAtmA!"

९६ सत्यस्य सत्याय नमः

96) satyasya satyAya nama:

Meaning:

Salutation to the Lord, who is the truth of truths!

Comments:

The Naama of "Satya:" is invoked thrice (107, 213, 873rd naamAs) in SrI VishNu Sahasra Naamam. He is true to those, who seek His refuge. Nrisimhan is rooted in Truth and He is Truth itself.

In the Upanishadic context, "satyasya satyam" is the code name for ParamAtman (satyasya satyam iti prANaavai satyam tEshAm yEsha satyam). This means: "The secret nature of that ParamAtman is the Truth of the Truths (satyasya satyam); Truths here means the jeevans (PrANaas) and the truth of the PrANaas is Satya or PramAtman." Satya stands for the unchanging nirvikAra svaroopA of Brahman and its distinguishing attribute.

९७ प्रज्ञाने प्रतिष्ठिताय नमः

97) praj~nAne pratishTitAya nama:

Meaning:

Salutations to the One rooted in Prajn~Anam (Knowledge, wisdom).

Comments:

"Prajn~Anam Brahma" is the Mahaa Vaakyam of aitrEya Upanishad of the Rg Vedam and refers to Consciousness being the Absolute Brahman.

९८ सत्-चित्-आनन्द रूपाय नमः

98) sat-cit-Ananda rUpAya nama:

Meaning:

Salutations to the Lord, who is the embodiment of "the Truth-knowledge-Bliss" principles. This is Brahma LakshaNam: "Satyam Jn~Anam anantam Brahma".

९९ हेयगुण रहिताय नमः

99) heyaguNa rahitAya nama:

Meaning:

Salutations to the Lord, who is devoid of any blemishes or inauspicious guNams!

Comments:

Subaala Upanishad points out that the Supreme Being is the indweller of all beings and is free from all evil (apahatapaapmaa): "Yesha sarvabhUta antraatmA apahatapApmA dhivyo ekO NaarAyaNa:"



"apahatapaapmaa!"

१०० सर्वान्तर्यामिने नमः

100) sarvAntaryAmine nama:

Meaning:

Salutations to the Lord, who is the indweller of all as revealed in the AnataryAmi BrahmaaNa section of BruhadhAraNyaka Upanishad.



Comments:

AntaryAmitvam means there is inner controllership; the hEya guNa rahitatvam assures that the Supreme Soul (ParamAtmA) as the indweller is free from all evil. In Brahma sUtra, BaadarAyaNa refers to this as ubhayalinga (III.2.11): "na sthAnatOapi parasyObhaya ubhayalingam sarvatra hi". Brahman has a two fold nature: being free from all blemishes and possessing infinite auspicious guNams.

१०१ स्तोत्र प्रियाय नमः

101) stotra priyAya nama:

Meaning:

Salutations to the Lord, who is pleased by those who praise His vaibhavam!

Comments:

If Sivan's pleasure is for abhishEkam, Sriman NaarAyaNan's pleasure is for alankAram and stOtram (alankAra Priyan and stOtra priyan). The string of Sri VishNu Sahasra Naams starting from "Stavya:" relate to this NaamA: "stavya stava-priya: stOtram stuta: stOtaa --- PoorNa: Poorayitaa PuNya: PuNya-keerti: Anaamaya:" elaborate on the stOtra priya aspects of Sriman NaraayaNan.

१०२ वैश्वानराय नमः

102) vaisvAnarAya nama:

Meaning:

Salutations to the Supreme Being, who resides as the indweller of the chEtanms as the Fire of Digestion (aham VaiSvAnarO bhUtva prANinAm dEham AaSrita: Bhagavdh GitA: 15.14; this is SaamAnAdhikaraNam for Parama





Purushan's VibhUti).

१०३ कल्याणात्म रूपाय नमः

103) kalyANAtma rUpAya nama:

Meaning:

Salutations to the One with the most auspicious divine Form and ananta KalyANa guNams.

Comments:

Some of the KalyANa guNams are covered by the IsaavAsya Upanishad 8th mantram: "He is pure (Suddham), self luminous (sukram), bodiless (akAyaM), free from defects common to physical body (avaraNam, asnaaviram), untouched by karma such as puNya and papa (apApaviddham), Omniscinet (Kavi:), and can manifest Himself in different forms out of His sankalpam (SvayambhU)".

१०४ रुक्म वर्णाय नमः

104) rukma varNAya nama:

Meaning:

Salutations to the One who is golden in color!

१०५ सत्य सङ्कल्पाय नमः

105) satya sankalpAya nama:

Meaning:

Salutations to the Lord, whose promises are always carried out. If He wills to protect some one, no one can stop Him. He is thus satyasandhan, Satya-dharman noted for His uprightness.

१०६ मायिने नमः

106) mAyine nama:

Meaning:

Salutations to the wielder of Maaya, the creative power of Iswaran (SvEtaasvatara Upanishad).

Comments:

The Meanings of the SvEtaasvatara Upanishad mantrams (IV.9) pertaining to Maaya and Maayin (the wielder of Maaya/Prakruti) are:

(1) "The VedAs, the sacrifices, the rituals (**kratu**), the observances (**vrata**), the past, the future and what the VedAs declare, all these the wielder of Maaya (**Maayin**) creates out of this; in this the other (**jivaa**) is bound by Maayaa ".

(2) "Know that prakruti is Mayaa and the wielder of Maayaa is the great Lord".

१०७ स्वभावतो निरस्त निखिल दोषः अनवधिकातिशय असङ्ख्येय कल्याण गुण सम्पूर्ण नृसिंहाय नमः

107) svabhAvato nirasta nikhila dosha: anavadhikAtiSaya asankhyeya kalyANa guNa sampUrNa nrusimhAya nama:

Meaning:

Salutations to Lord Narasimhan as per SrI Bhashyam's definition of BhagavAn as the PurushOttaman "who is free from all imperfections and endowed with infinite auspicious attributes par excellence".

Comments:

This is another instance of the Ubhaya Lingam of the Supreme Being. PurushOttama lakshaNam itself is defined extensively by BhagavAn in His GitOpadEsam (15th Chapter).

१०८ आनन्दमय नृसिंह पर-ब्रह्मणे नमः

108) Anandamaya nrusimha para-brahmaNe nama:



"Anandamaya nrusimha para-brahmam"
(swarna narasimhar - SrI Matam)

Meaning:

Salutations to the Supreme Soul, Nrisimhan brimming with bliss!

Meaning:

He is overflowing with Aanandham at the sight of His devotees like PrahlAdha. He is Aanandhamayan because of PirAtti is staying right next to Him and comforting Him with Her loving embrace. He is Aanandhamayan because His PaadhukA Sevakar is engaged in SanchArams with Him across the length and breadth of BhAratha dEsam to homes of His devotees for blessing them with SamAsrayaNa -BharanyAsa anugrahams.

As Para Brahman,Aanandham is an essential distinguishing aspect of Lord Nrisimhan; the others are satyam and Jn~Anam. The Aanandha of Brahman referred to in Taittireeyam is infinite. AchArya RaamAnuja's VedAnta sUtra states it this way: "**AanandhamayO abhyAsAt**". Aananda is the very svarUpam (intrinsic nature) of Brahman. BrahadhAraNyakam and ChAndhOgyam also have references to Brahman being of Aanandha mayam.

NIGAMANA VANDHANAM FOR MALOLAN

ज्योतीषि नृसिंहः

भुवनानि नृसिंहः

वनानि नृसिंहः

गिरयो दिशश्च नृसिंहः

नद्यः समुद्रश्च नृसिंहः

स एव सर्वं नृसिंहः

यदस्ति यन्नास्ति च नृसिंहः

jyotiimshi nrusimha:



bhuvanAni nrusimha:

vanAni nrusimha:

girayo diSasca nrusimha:

nadya: samudrasca nrusimha:

sa eva sarvam, nrusimha:

yadasti yannAsti ca nrusimha: (Modeled after SrI VishNu PurANam)

Meaning:

Among the JyOthis (radiances, lustres), Lord Nrisimhan is the Supreme JyOthi. All the other JyOthis derive their luster from Him and they pale into insignificance before His JyOthi.

Among the worlds, He is the Supreme world or abode. There is nothing to match His Supreme abode of SrivaikunTham.

Among the Forests, He is the Supreme Forest. He is the Vana roopi at NaimisAraNyam, where Sage VaikhAnasa, VyAsa and others did penance. Among the Mountains and Directions, Lord Narasimhan is the loftiest One. The ashta dhig PaalakAs (Guards of Directions) take directions from Him. He is the grandest and most sacred among mountains. At the mountainous BadareekASrama dhivya dEsam, He gives us His auspicious darsanam and towers over HimAlayAs, which has been saluted as the Measuring rod of this earth (Maana DhaNDam for Pruthvee).

Among the rivers (nadhis) and oceans (samudhra:), Lord Narasimhan is the grandest. On the bank of the VirajA river and the Milky Ocean, He stays supreme in Vaibhavam. "Sa yEva sarvam Nrisimha:" He is indeed the One who pervades as VishNu both inside and outside all the beings and objects of this universe (antar-Bahisccha tathsarvam VyApya Nrisimha stitha:). "Jagath trayamidham Nrisimha Garbham".

"Sa yEva sarvam Nrisimha:" This covers all aspects of His sarvatvam. Swamy ParAsara Bhattar comments: "They call BhagavAn Sarvan as He is the cause of creation and destruction of all things that are known as "asat" (achEtanam) and "Sat" (ChEtanam) and has the knowledge of all things at all times (Sarvagathan, SarvAntaryAmi, Sarvajn~an). He is "Sarvan" because He sees every thing (sarvatasccchakshu, sarvathOmukhan, SarvadhruG, sarvadarsee). He is Sarvan because He is "Sarva LakshaNa lakshaNyan" (He is distinguished by all the symbols that define Him)". He is Sarvavith (Omniscient), Sarva SastrabhrutAm Varan (the best among warriors equipped with all types of weapons), Sarvamsahan (One who forgives the aparAdhams of the devotees as SahishNu), and SarvEswaran.

The concluding line of "Yadasti yannAsti cha Nrisimha:" is the distillation of Upanishadic wisdom. The vyaktAvyakta manifestations of Nrisimhan is being saluted here. In his SrI BhAshyam commentary on a Taittireeya Upanishad mantram, AchArya RaamAnuja observes: "This universe becomes united with Him in un-manifest form during dissolution and after creation, the same is made manifest with name and form. In Him all the deities find their support".

Srimath Azhagiya Singar ThiruvadigaLE SaraNam

Daasan,

Oppiliappan Koil Varadachari Sadagopan