

SRI NRUSIMHA PANCHAMRUTAM



ANNOTATED COMMENTARY IN ENGLISH BY
OPPILIAPPAN KOIL
SRI VARADACHARI SATHAKOPAN



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॥ श्रीः ॥

॥ श्री नृसिंह पञ्चामृत स्तोत्रम् ॥

(श्री रामेण विरचितम्)

SRI NRUSIMHA PANCHAMRUTHA STHOTHRAM

INTRODUCTION:

adiyEn will cover a beautiful eulogy attributed traditionally to Sri RamachandrA. This sthothram is delectable to listen. Hence it has been described as equivalent in rasanai to the tasting of PanchAmrutham, which is made up of many fruits, honey, and sugar. The DevAs, who enjoyed listening to the most delectable sthuthi described it as “**PanchAmrutham Anutthamam**”. The DevAs felt that the experience of listening to this sthuthi composed by Sri RamA was unsurpassed (AnutthamAm) in taste, better than any PanchAmrutham made up of the usual ingredients. Hence they described it as “PanchAmrutham Anutthamam” or invincible PanchAmrutham from the point of view of its “taste” to the ears.

Sri RamachandrA with Sowmithri stopped at Ahobilam on his southward trek towards LankhA to fulfill his avathAra Kaaryam. He worshipped Sri Narasimhan of Ahobila Kshethram and received His blessings and with the power of those blessings destroyed the evil RavaNA and returned home victorious with His consort. Hari vamsam in the section on Sesa Dharmam (chapter 47) describes Sri RamA’s sojourn at Ahobilam. The sthothram composed by Sri RamA in front of PrahlAdha Varadan is known as “**Sri Nrusimha PanchAmrutham**”. There are five slokas that Sri RamA used to offer His salutation to BhagavAn Narasimhan.

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॥ श्री नृसिंहाय नमः ॥

SRI NRUSIMHAAYA NAMA:

INTRODUCTORY SLOKAM

अहोबिलं नारसिंहं गत्वा रामः प्रतापवान् ।

नमस्कृत्वा श्रीनृसिंहं अस्तौषीत् कमलापतिम् ॥



“Ahobila Narasimhan”





**AhObilam Naarasimham gathvA Rama: PrathApavAn |
NamaskruthvA SrI Nrusimham asthousheeth KamalApathim | |**

In this slokam, Sri Nrusimhan is described as KamalApathi or the consort of MahA Lakshmi, who does not leave Him even for a second. Hence, the ArchA murthy worshipped by Sri RamA could very well be MaalOlan or Lakshmi Narasimhan, who is the Aaradhana Murthy of Ahobila Mutt Jeeyars today.

The slokam indicates that Sri RamA prostrated first before the Lord of Ahobilam (Kaayika namaskaraNam) and then offered His vaachika salutation (Asthousheeth).

The first line of this slokam states that the valorous Sri RamA (PrathApavAn) made a deliberate journey to Ahobilam (gathvA) and offered his homage to Lord Narasimhan.





SLOKAM 1

गोविन्द केशव जनार्दन वासुदेव
 विश्वेश विश्व मधुसूदन विश्वरूप ।
 श्री पद्मनाभ पुरुषोत्तम पुष्कराक्ष
 नारायणाच्युत नृसिंह नमो नमस्ते ॥

Govindha Kesava JanArdhana Vaasudeva
 Visvesa Visva Madhusoodhana Visvaroopo |
 Sri PadmanAbha Purushotthama PushkarAksha
 NaarAyaNAchyutha Nrusimha NamO NamasthE ||

This verse is a testament to the “Madhura Vaak” of Sri RamA described by HanumAn in Sundara Khaandha Slokam section: “SatyavAdhee Madhura Vaak dEvO VaachaspathiryathA” (Sundara KhAndham 34.29). HanumAn describes Sri RamA to Sri SitA as the one with “Madhura Vaak” and as a competitor to Brahaspathi, the Deva Guru, in His meaning-laden speech (Artha Pushti).

In this sLOkam, Sri RamA uses 12 NamaskArams (if one counts the Naamam, NaarAyaNAchyutha, as one Naamam). These NaamAs chosen by Daasarathi are the ones celebrated in VishNu Sahasra nAmam. RaamA chose these celebrated names to eulogize “Naarasimha Vapu: SrimAn KESAVA: PURUSHOTTHAMA”. One can hear the echoes of Vishnu Sahasra Naamam (VSN) again and again here. For instance, when RamA salutes Narasimhan as PadmanAbhan, we hear the echo of the sixth verse of Vishnu Sahasranaamam:

“ApramEyO Hrishikesa: PADMANAABHO amara Prabhu;”

When RamA addresses BhagavAn Narasimhan as “SRI PADMANAABHAN”, one is reminded of the DwAdasa Naama Panjara Sthothra section saluting Padmanaabhan:

हृत्पद्मे पद्मनाभो मे सहस्रार्क समप्रभः ।

सर्वायुधः सर्वशक्तिः सर्वज्ञः सर्वतोमुखः ॥

Hrudh padmE PadmanAbhO mE sahasrArka samaprabha: |

SarvAyudha: Sarvasakthi: Sarvajn~a: sarvathOmukha: ||





“Malolan Sannidhi -Ahobilam”

Sri RamA reached Ahobilam to seek the blessings of the Lord, who used just His nails as a weapon, even though He is served by SarvAyudhams and is the embodiment of Sarva Sakthi. BhagavAn Narasimhan gave the boon of his sarva sakthi to RamA to complete successfully His avathAra Kaaryam.

Sri RamA's choice of the naamam “**SRI PADMANAABHA**” reminds one of the prefix, Lakshmi, which goes before the name of the Lord of Ahobilam (Lakshmi Narasimhan). One is also reminded of the consort of the ArchAmurthy of Thiruvananthapuram (PadmanAbhan) revered as “**Hari Lakshmi**”.

The twelve names (Dwaadasa Naama) chosen by RamA to construct the golden cage/house (Panjaram) for BhagavAn of AhObilam are:

1. **Govindha** (190th VSN; The protector of those, who know the words)
2. **Kesava** (23rd VSN; one who has lovely locks of hair/Pidari)
3. **JanArdhana** (128th VSN; the destroyer of persons who are antagonistic)
4. **Vaasudeva** (334th VSN; He who pervades and sports)





5. **Visvesa** (Close to VSN 118th : Om Visva YonayEa nama:)
6. **Visva** (full in all aspects, 1st naamam of VSN)
7. **Madhusoodhana** (an epithet for VishNu and is also the name for honey bee; RamA's sancharam as a Bhramaram (bee) around Bhagavan NarasimhA can also be the reference).
8. **Visvaroop**a (close to VSN 89; Om VisvarEthasE Nama:)
9. **Sri PadmanAbha** (48th VSN; One who has a lotus in His navel)
10. **PurushOthama** (24th VSN)
11. **PushkarAksha** (40th VSN; the lotus eyed one)
12. **NaarAyaNAchyutha** (AchyuthAnandha Govindha NaarayaNa namOsthu tEh).

The remaining four slokams end with the line, “Tham Naarasimham SaraNam gathOsmi” or “Tvaam Nrusimham sathatham NathOsmi”.

**BhagavAn Sriya: Pathi: Sriman NaarAyaNa:
BhakthAnAm Abhaya^nkara: Dushta Nigraha
Sishta paripAlana Kshama: saraNAgatha
Vathsala: NaarAyaNAchyutha Nrusimha,
Thubhyam NamO Nama:**

I referred earlier to the splendid way in which Chakravathi Thirumahan used 12 names to seat Sri MaalOlan in his heart cage in the spirit of DvAdasa Naama Panjara Sthuthi.

One of the unusual combinations of two NaamAs, into one name “NaarAyaNAchyutha” is a thought provoking usage by Sri Rama. This is the 12th and the last naamA of the first slokam.

The greatness of the name “NaarAyaNa” is celebrated as the elaboration of the first part of PraNavam (A). The various slokAs of Naaradheeya Kalpam (AshtAkshara Brahma Vidhya) reveal to us the greatness and the profound significance of NaarayaNa sabdham. It is part of Moola Manthram. Indeed, it is the most significant part of Moola Manthram. That is why it is considered as **Dharaka -Poshaka - Bhogy**a Sabdham as the resident of the golden cage of AshtAkshari. Further, the central doctrines of Sri VaishNavAs are the three rahasyams: AshtAkshari, Dhvayam and Charama Slokam. Our Acharyas and Sri Ramachandra's Achaarya (Sage VasishtA) have instructed us that one is born in Thirumanthiram, grows in Dhvayam and ends with Charama Slokam. All of them have at their core Sriman NaarAyaNan. That is why Sage Naaradha states that NaarAyaNA is AshtAkshara Svarupi:





vyaktham hi BhagavAn Deva: SakshAnnArAyaNa: Svayam |
AshtAkshara svarupENa mukhEshu parivarthatEh | |

(MEANING):

It is very clear and unquestionable. Sriman NaarAyaNan, the treasure house of the six guNAs such as Jn~anam, Balam, Isvaryam et. al roams in the faces of the reciter of moola manthram made up of eight aksharAs. This is the glory of NaarAyaNa parAyaNA:

Elsewhere, Sage NaradhA reveals that he has taken refuge in the Manthram celebrating NaarAyaNa sabdham this way:

AaseenA vaa sayanaa vaa thishtanthO yathra kuthra vaa |
NamO NaarAyaNAyEthi mantraika saraNA vayam | |

(MEANING):

Whether we are seated, resting or standing, whether we are here or there, we have taken refuge in the manthram, “NamO NaarAyaNAya”.

Sri RamA saluted Sri Lakshmi Narasimhan in the Vaidhika Taantric way at Ahobilam through the invocation of the NaarAyaNa sabdham in the very first slokam of his eulogy.

The word Achyutha was attached by Him to the naamA, “NaarAyaNA” to salute Sri Narasimhan of Ahobilam as “NaarAyaNAChyuthan”. The Achyutha naamam is a reminder of Sriman NaarAyaNA’ ancient tattvam stated in the charama slokam. He will not abandon anyone, who truly surrenders to Him and seek refuge at His lotus feet. He is therefore, Natha Sathyan (true to those, who bow before Him). He is the protector of those, who do kaimkaryam to Him (Kinkara sathyan). He never lets them down. He is the SaraNAgatha Sathyan.

Many millenniums later, Swami Desikan composed a hundred verses on the Achyuthan of Thiruvaheendhrapuram and celebrated the NaarAyaNAChyutha Tattvam. One of the verses of this magnificent poem (Achyutha Sathakam) of Swami Desikan sums up brilliantly and assertively the reasons behind the usage of this compound name, “NaarAyaNAChyuthan”:

na kalu tava sadhrusAbhyadhikA: Naatha tvameva Sarvaloka SaraNya: |
yehtAvath Jna~nasaaramithi jn~aathum tridasanaathEtara vichinthA | |

(MEANING):

Oh DevanAyakA! Oh Achyutha! Oh SaraNAgatha SathyA! There is no one in all the worlds, who is equal to or superior to you. You are the sole protector of SaraNAgathAs. This is the essence of all SaasthrAs. Research on and study (vichinhtA) of all the SaasthrAs is to arrive at this discovery.





SLOKAM 2

देवास्समस्ताः खलु योगिमुख्याः
गन्धर्वं विद्याधर किन्नराश्च ।
यत्पादमूलं सततं नमन्ति
तं नारसिंहं शरणं गतोऽस्मि ॥

devaassamasthA: kalu yogi mukhyA :
Gandharva VidhyAdhara kinnarAsccha |
Yath paadhamoolam sathatham namanthi
tham Naarasimham saraNam gathOsmi ||



“Prahlaada Varadan– Swati Purappaadu”





(MEANING):

I have taken refuge (performed SaraNAgathi) to that Narasimhan, whose lotus feet are constantly saluted indeed by all the DEvAs, Parama Yogis, GandharvAs and KinnarAs.

The use of the word “Kalu” in this slokam by Sri RamabhadhrA is very meaningful. The word “Kalu” is used in poetry to lay stress on the word by which it is preceded. Here the preceding word is “SamasthA:” Sri Rama uses “Kalu” here to assert that all --DevAs, Parama Yogis, GandharvAs, KinnarAs and all who are not even listed -- are assembled at the lotus feet (Paadha moolam) and are offering their salutations. “Kalu” is used as a particle in syllogistic speech and means, “indeed, verily, certainly”.





SLOKAM 3

वेदान् समस्तान् खलु शास्त्रगर्भान्
विद्याबले कीर्तिमतीं च लक्ष्मीम् ।
यस्य प्रसादात् सततं लभन्ते
तं नारसिंहं शरणं गतोऽस्मि ॥

vEdhAn samasthAn KALU saasthragarbhAn
vidhyApalEh keerthimatheemcha Lakshmeem |
Yasya PrasAdhAth sathatham labhanthE
tham Naarasimham saraNam gathOsmi ||

(MEANING):

I have taken refuge (performed SaraNAgathi) to that Narasimhan by whose grace one obtains without fail the fruits of Brahma VidyA elaborated in the VedAs and in heart of the saasthrAs. I have chosen that Narasimhan, who blesses one with keerthi and permanent wealth, as the means for my saraNAgathi.



“Prahlaadavaradan ready for Thirumanjanam”





SLOKAM 4

ब्रह्मा शिवस्त्वं पुरुषोत्तमश्च
नारायणोऽसौ मरुतां पतिश्च ।
चन्द्रार्क वाय्वग्नि मरुद्गणाश्च
त्वमेव तं त्वां सततं नतोऽस्मि ॥

BrahmA Sivasthvam PurushOtthamasccha
NaarAyaNOsow maruthAm Pathisccha |
ChandhrArka vaayvAgni MaruthgaNAsccha
TvamEvatham tvaam Sathatham NathOsmi ||



“Prahlaadavaradan Thirumanjanam”





This slokam is the essence of the Vedic Principle, “Ucchishta” or “Ut-sista Brahman” that reveals the Lord as the final reality or the one that exists as the undecaying self, when all else is gone. He takes the form of all the Gods of many attributes and functions. Sri Rama recognizes Sri Narasimha BhagavAn as indweller of Brahma, SivA, Maruth DevAs, Vaayu, Moon, Sun, Agni and every divine principle. Sri RamaA says that He salutes that grandest of Grand principles, Sri NarasimhA as Ucchishta Brahman and Aadhi Murthy (Moolam).

This slOkam is of the essence of many passages of the VedAs. The echoes of this slOkam are heard in these illustrative Veda Manthrams:

sarvE asmin dEvA eka vruthO bhavanthi (Atharva Vedam XII.4.21)

(MEANING):

The entire DevAs merge out and become one in Him alone.

Rg Vedic Passages (RV .II .1.4, 1.6 and 1.7):

(MEANING):

You are the One known as Agni , King VaruNA , MitrA , AAryamaan or amsA.--- You are the Dravinodha (giver of wealth), deva, savithru, ratnadhaa (the store of gems), bhaga (the effulgent) and nrupathi (the Lord of men) - You are the one, whom seers call by various names, such as IndrA, MitrA, VaruNA, Agni, DivyA, SuparNA, GaruthmAn, YamA and Matarisvan.

Yajur vedam salutes the supreme Lord as the one everlasting principle, even if He is saluted with different names:

“He alone is Agni, the same He is AdityA, the same one is known as Vaayu, and Chandramaa. He again is the same one known as SukrA, Brahman, Apaah or Prajaapathi”. (Yajur Vedam: XXXII .1).





SLOKAM 5

स्वप्नेऽपि नित्यं जगतां त्रयाणाम्
स्रष्टा च हन्ता विभुरप्रमेयः ।
त्राता त्वमेक स्त्रिविधो विभिन्नः
तं त्वां नृसिंहं सततं नतोऽस्मि ॥

svapnEapi nityam jagathAm trayANAm
srashtA cha hanthA vibhurapramEya: |
traathA tvamevakasthrividhO vibhinna:
tham tvAm nrusimham sathatham nathOsmi | |

(MEANING):

I salute forever that Nrusimhan, who creates, protects and destroys the three worlds and their beings. He is indeed the supreme Lord and matchless in attributes and glory. He is the creator, protector and destroyer in all states of existence and is divided in three forms to perform these functions for loka Kshemam and for his play. I salute that Parabrahmam, Sri Lakshmi Narasimhan of Ahobilam always.



“Nrusimhan”





The rest of the verses of this Sthothram deal with Sri RamA's AarAdhanam of Malolan, the celebration of that worship by the Devaas through the showering of flowers (Pushpa Vrushti) and the acclamation of the assembled sages and the phala sruthi. These are the verses covering the above happenings at Ahobilam:

इति स्तुत्वा रघुश्रेष्ठः पूजयामास तं विभुम् ।
पुष्पवृष्टिः पपाताशु तस्य देवस्य मूर्धनि ॥
साधु साध्विति तं प्रोचुः देवा ऋषिगणैस्सह ॥

ithi sthuthvA Raghu Sreshta : PoojayaamAsa Tham Vibhum |
Pushpa Vrushti: papaathAsu tasya devasya Moordhani ||
Saadhu saadhvidhi tham prOchu: devA rishigaNaissaha ||

देवाः उचुः

राघवेण कृतं स्तोत्रं पञ्चामृतमनुत्तमम् ।
पठन्ति ये द्विजवराः तेषां स्वर्गस्तु शाश्वतः ॥

DevA oochu:

RaaghavENa krutham Sthothram Panchaamruthamanutthamam |
patanthiyE dhvija varA : teshAm svargasthu saasvatha: ||

श्री नृसिंह पञ्चामृत स्तोत्रम् संपूर्णम्

Sri Nrusimha PanchAmrutha Sthothram SampoorNam



SRI NRUSIMHA NAAMAVALI

(All NaamAvaLis are preceded by PraNavam "Om" and end with nama:)

MahA PrabhAva:

NaarayaNa Veerasimha:

NaarayaNa divyasimha:

NaarayaNa pucchasimha:

NaarAyaNa Roudhrasimha:

BheeshaNa bhadra simha:

Brumhitha bhooth asimha:

Nirjitha Kaala Simha:

Kaamatha kaama simha:

KaalAgni Rudra Simha:

Jaya Simha Roopa Simha:

RaNa Simha Roopa Simha:

HiraNyakasipu Haari Simha:

BhakthAbheeshtadhAyee Simha:

Adhyadhuhtha Roopa Simha:

Sri NaarayaNa Naarasimha:

NaarayaNa Krurasimha:

NaarayaNa Vyaagrasimha:

NaarAyaNa poorNasimha:

Vihvala nEthra simha:

Nirmala chithra simha:

Kalpitha kalpa Simha:

Bhuvanaika PoorNa simha:

Anantha Simha Raaja Simha:

Narsimha Roopa Simha:

Abhayankara Roopa Simha:

PrahlAdha Varada Simha:

Lakshmi Nrusimha Roopa Simha:

Sri Nrusimha Deva: Aathmana:

sakala bhootha vyApthim - nija bhruthya bhaashitham cha Satyam vidhAthum

Prapanna RakshaNAya parispotitha than MahAsthambhE Paryadhrusyatha

Paryadhrusyatha



“Prahlaadavaradan in full Alankaram”

Satyam VidhAthum nija bhruthya bhaashitham vyaapthimcha
bhoothEshvakhilEshuchAthmana: adhrusyathAdhadhbutha roopamudhvahan
sthambEh sabhAyAm na Mrugam na Maanusham.

The above passages are a combination used as Nrusimha Gadhya by MahA VidvAn, Sri SanthAna GopalaacchAr Swami in his upanyAsams. They are a mixture of Sri PommEri Pothanna's Telugu Bhagavatham and Sri Nrusimha Sahasra Naamams.

I will conclude this posting with a slokam from Sri Nrusimha MangaLam composed by SrivaN SatakOpa Srinivasa Yatheendhra MahA Desikan of Ahobila Mutt (25th Pattam):

सर्व वेदान्त वेद्याय करणाय महात्मने

सर्वलोक शरण्याय श्रीनृसिंहाय मंगळम्

Sarva Vedaantha vEdhyAya karaNAya MahaathmanE |

Sarvaloka SaraNyAya Sri NrusimhAya MangaLam | |

SrImathe Lakshmi Nrusimha ParabrahmaNe Nama:

Daasan, Oppiliappan Koil VaradAchAri Sadagopan

