

20.श्रीलक्ष्मीनृसिंह-पञ्चरत्नम् /

Sri Lakshminrisimha Pancharatnam

Introduction:

Lakshmi Narasimha is connected with Sudarshana Chakra though Lakshmi Narasimha is not holding Sudarshana Chakra in his hand. As per Puranas, Sudarshana Chakra follows in every avatara of Mahavishnu. For example, in Varaha Avatara, Sudarshana Chakra came as his tusk; in Parasurama Avatara, he came as axe. Similarly in Narasimha Avatara, he came as his nails.

This is because, nails do not have life, as well as they have life. Hiranya Kashipu asked for a boon that whatever weapon should be used in killing him, should have no life. He imposed all contradictory conditions like lifeless weapon and with life, neither day nor night etc. Sudarshana Chakra took the form of Nails according to purana.

In Vishnu temple, in Sudarshana Vighraha, we see Sudarshana is in front and Lakshmi Narasimha at the back. There is a philosophy behind this in tantra literature which says that chakra is actually Mahalakshmi having Kriya Shakti and Lakshmi Narasimha is none other than Mahavishnu. So, Mahavishnu and Mahalakshmi together are only performing all activities in this world. Without Narasimha, Lakshmi cannot perform anything and vice versa, similar to Parvati – Parameswara.

1.त्वत्प्रभुजीवप्रियमिच्छसि चेन्नरहरिपूजां कुरु सततंप्रतिबिम्बालङ्कृतिधृतिकुशलो

बिम्बालङ्कृतिमातनुते ।

चेतोभृङ्ग भ्रमसि वृथा भवमरुभूमौ विरसायांभज भज लक्ष्मीनरसिंहानघपदसरसिजमकरन्दम् ॥

tvatprabhujīvapriyamicchasi cennaraharipūjāṃ kuru satataṃ

pratibimbālaṅkṛtidhṛtikusālo bimbālaṅkṛtimātanute ;

cetobhṛṅga bhramasi vṛthā bhavamarubhūmau virasāyāṃ

bhaja bhajalakṣmīnarasiṃhānaghapadasarasijamakarandam

Meaning & Explanation:

Here Adi Shankara is addressing his mind.

**त्वत्प्रभुजीवप्रियमिच्छसि चेन्नरहरिपूजां कुरु सततं/ tvatprabhujīvapriyamichhasi
cennaraharipūjāṃ kuru satataṃ**

त्वत्प्रभु – tvatprabhu – your lord; जीवप्रियम् – jīvapriyam – live affection; इच्छसि - icchasi– if you desire; चेत् – chet–if; नरहरि – narahari – Man lion; (here refers to Narasimha); पूजां–pūjāṃ - pooja ; कुरु - kuru - do ; सततं- satataṃ - always;

If you are interested in getting the living affection of your lord, then always worship and do Pooja to Narasimha.

**प्रतिबिम्बालङ्कृतिधृतिकुशलो बिम्बालङ्कृतिमातनुते/ pratibimbālaṅkṛtidhṛtikūśalo
bimbālaṅkṛtimātanute ;**

प्रतिबिम्ब–pratibimbā– reflection of image; अलङ्कृति – ālaṅkṛti – adorning ; धृति –dhṛti - keeping; कुशलः- kūśalo - expert ; बिम्ब–bimbā - object; ; अलङ्कृति – ālaṅkṛtim – adorning; आतनुते – ātanute - performs (alankara)

A person who sees the reflection first decorates the image (entity) outside the mirror.

Notes:

In this shloka, he is explaining Vedantic concept of why we should do Pooja. By doing Pooja, our sins are washed off and heart becomes pure. Only after we purify ourselves, we can visualize Narasimha in the heart. He further compares it to a mirror, that only if we decorate the outside object in front of mirror, and only if the mirror is clean, we can see a clear reflection. Similarly, our heart should be pure, to visualize him. So, we have to purify our heart and the heart should be like Spatika (pure) for him to appear there.

**चेतोभृङ्ग भ्रमसि वृथा भवमरुभूमौ विरसायां / cetobhṛṅga bhramasi vṛthā bhavamarubhūmau
virasāyāṃ**

चेतस् – cetas - mind; भृङ्ग- bhṛṅga - honey bee; भ्रमसि– bhramasi - wandering ; वृथा - vṛthā – unnecessarily / in vain ; भव – bhava – samsara (cycle of birth and death)मरुभूमौ– marubhūmau –desert area; विरसायां - virasāyāṃ - without essence (no water);

Oh mind, honeybee, you are wandering unnecessarily in the desert of samsara, which has no essence.

Notes:

Desert area of samsara, does not give any vegetation / food for heart / mind. In this cycle of repeated appearance on earth which is a desert, where there is no water / essence / sweetness / taste.

**भज भज लक्ष्मीनरसिंहानघपदसरसिजमकरन्दम् / bhaja
bhajalakṣmīnarasimhānaghapadasarasijamakaramdam**

भज - bhaja - worship ; भज - bhaja - worship (again and again); लक्ष्मीनरसिंह- lakṣmīnarasimhā – Lakshmi Narasimha ; अनघ – ānagha - very pure (agha - sin); पद – pada - feet; सरसिज – sarasija - lotus; मकरन्दम् - makaramdam - honey ;

Worship Lakshmi Narasimha again and again and taste the honey, which is in his very pure lotus feet. He has Lakshmi with him and hence whatever one desires will be blessed with immediately.

Summary:

If one wants lively affection, he needs to worship Lakshmi Narasimha again and again, and purify oneself; only then he will appear in the pure heart. One should not waste time in wandering in the desert of samsara where there is no water (essence). Oh mind-honeybee, taste the honey at the lotus feet of Lakshmi Narasimha

2.शुक्तौ रजतप्रतिभा जाता कटकाद्यर्थसमर्था चेद्दुःखमयी ते संसृतिरेषा निर्वृतिदाने निपुणा स्यात्।

चेतोभृङ्ग भ्रमसि वृथा भवमरुभूमौ विरसायांभज भज लक्ष्मीनरसिंहानघपदसरसिजमकरन्दम् ॥

śuktau rajatapatibhā jātā kaṭakādyarthasamarthā ce-

dduḥkhamayī te saṁsṛtiresā nirvṛtidāne nipuṇā syāt ;

cetobhṛṅga bhramasi vṛthā bhavamarubhūmau virasāyāṃ

bhaja bhaja lakṣmīnarasimhānaghapadasarasijamakaramdam

Meaning & Explanation:

शुक्तौ रजतप्रतिभा जाता कटकाद्यर्थसमर्था चेत्- / śuktau rajatapatibhā jātā

kaṭakādyarthasamarthā ce-

शुक्तौ – śuktau –sea shell ; रजत – rajata – silver; प्रतिभा- pratibhā - radiance / shine ; जाता – jātā – born / happens ; कटकादि – kaṭakādy - bangles, bracelet etc; अर्थ - artha - materials; समर्था - samarthā - capability; चेत्-chet – if this happens,

दुःखमयी ते संसृतिरेषा निर्वृतिदाने निपुणा स्यात् / duḥkhamayī te saṃsṛtiresā nirvṛtidāne nipuṇā syāt

दुःखमयी –duḥkhamayī -full of misery; ते संसृतिः - saṃsṛti: - your samsara ; एषा- eṣā– this ; निर्वृति- nirvṛithi – withdrawal from samsara and attaining bliss; दाने- dāne – in bestowing; निपुणा - nipuṇā - master; स्यात् – syāt–this will happen;

Seashell is shining like silver. If the seashell is capable of producing ornaments like bangles, bracelets etc and if this happens, then one will be able to get eternal bliss out of the samsara, which is full of misery.

चेतोभृङ्ग भ्रमसि वृथा भवमरुभूमौ विरसायां / cetobhṛṅga bhramasi vṛthā bhavamarubhūmau virasāyāṃ

चेतस् – cetas - mind; भृङ्ग- bhṛṅga - honey bee; भ्रमसि– bhramasi - wandering ; वृथा - vṛthā – unnecessarily / in vain ; भव – bhava – samsara (cycle of birth and death) मरुभूमौ– marubhūmau –desert area; विरसायां - virasāyāṃ - without essence (no water);

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Notes:

Desert area of samsara, does not give any vegetation / food for heart / mind. In this cycle of repeated appearance on earth which is a desert, where there is no water / essence / sweetness / taste.

भज भज लक्ष्मीनरसिंहानघपदसरसिजमकरन्दम् / bhaja bhajalakṣmīnarasimhānaghapadasarasijamakarandam

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Worship Lakshmi Narasimha again and again and taste the honey, which is in his very pure lotus feet. He has Lakshmi with him and hence whatever one desires will be blessed with immediately.

Notes:

This looks like portraying an impossibility, in order to generate virakti / vairagya (dispassion in us)

A very famous similar example comes in Shvetashvatara Upanishad (Verse 19) says

*यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः।
तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति॥*

*yadā carmavadākāśam veṣṭayiṣyanti mānavāḥ |
tadā devamavijñāya duḥkhasyānto bhaviṣyati ||*

When humans are able to roll the space (Akasha) like animal skin, then, without knowledge of of Bhagawan, one can reach the end of misery. If that is impossible this is also impossible. Hence, Knowledge / Sakshatkara of Bhagawan is important.

3. आकृतिसाम्याच्छाल्मलिकुसुमे स्थलनलिनत्वभ्रममकरोःगन्धरसाविह किमु विद्येते विफलं भ्राम्यसि भृशविरसेऽस्मिन् ।

चेतोभृङ्ग भ्रमसि वृथा भवमरुभूमौ विरसायांभज भज लक्ष्मीनरसिंहानघपदसरसिजमकरन्दम् ॥

**3.ākṛtisāmyācchālmalikusume sthalanalinatvabhramamakaroh
gandharasāviha kimu vidyete viphalam bhrāmyasi bhṛśavirase'smin ;
cetobhṛṅga bhramasi vṛthā bhavamarubhūmau virasāyām
bhaja bhaja lakṣmīnarasiṃhānaghapadasarasijamakarandam**

Meaning & Explanation:

Again, same line of thought continues, to produce vairagya (dispassion) in us.

आकृतिसाम्याच्छाल्मलिकुसुमे स्थलनलिनत्वभ्रममकरोः / ākṛtisāmyācchālmalikusume sthalanalinatvabhramamakaroh

आकृति –ākṛti - appearance (form that one sees) ;साम्यात्– sāmyāt - similarity (samam); शाल्मली– shalmali - cotton (silk cotton); कुसुमे – kusume- flower; स्थल- sthala- on soil; नलिनत्व- nalinatva- being lotus ; भ्रमं - bhramam - delusion;अकारोः - akaroh - performed ;

Because of similarity in appearance, silk cotton flower is mistaken as lotus growing on the soil on the ground. Delusion of lotus growing in soil is generated in the mind.

गन्धरसाविह किमु विद्येते विफलं भ्राम्यसि भृशविरसेऽस्मिन् / gandharasāviha kimu vidyete viphalam bhrāmyasi bhṛśavirase'smin

गन्ध-gandha - fragrance; रसा- rasā- sweetnessइह - iha-in this (silk cotton flower) ;किमु विद्येते- are they present? ;विफलं- viphalam - without any fruit ;भ्राम्यसि- bhrāmyas - wandering;भृश - bhṛśa - extremely; विरसे- virase-without essence (useless);अस्मिन् – asmin – in this.

In the essenceless silk cotton flower (samsara), are there fragrance and sweetness present? Without any fruit one is wandering from one silk cotton flower to another which is extremely useless.

In this samsara, we see lot of silk cotton flowers, which do not have any essence and are extremely dull. But still, without waking up to the reality that it is not lotus but just a silk cotton flower, we are wandering around, moving from one silk cotton flower to another, which is a wasted effort.

चेतोभृङ्ग भ्रमसि वृथा भवमरुभूमौ विरसायां / cetobhṛṅga bhramasi vṛthā bhavamarubhūmau virasāyām

चेतस् – cetas - mind; भृङ्ग- bhṛṅga - honey bee; भ्रमसि- bhramasi - wandering ; वृथा - vṛthā – unnecessarily / in vain ; भव – bhava – samsara (cycle of birth and death)मरुभूमौ- marubhūmau –desert area; विरसायां - virasāyām - without essence (no water);

Oh mind, honeybee, you are wandering unnecessarily in the desert of samsara, which has no essence.

Notes:

Desert area of samsara, does not give any vegetation / food for heart / mind. In this cycle of repeated appearance on earth which is a desert, where there is no water / essence / sweetness / taste.

भज भज लक्ष्मीनरसिंहानघपदसरसिजमकरन्दम् / bhaja bhajalakṣmīnarasimhānaghapadasarasijamakarandam

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Worship Lakshmi Narasimha again and again and taste the honey, which is in his very pure lotus feet. He has Lakshmi with him and hence whatever one desires will be blessed with immediately.

4.स्रक्चन्दनवनितादीन्विषयान्सुखदान्मत्वा तत्र विहरसे
गन्धफलीसदृशा ननु तेऽमी भोगानन्तरदुःखकृतः स्युः ।
चेतोभृङ्ग भ्रमसि वृथा भवमरुभूमौ विरसायां
भज भज लक्ष्मीनरसिंहानघपदसरसिजमकरन्दम् ॥

4.srakcandanavanitādīnviṣayānsukhadānmatvā tatra viharase

gandhaphalīsadr̥śā nanu te'mī bhogānantaraduḥkhakṛtaḥ syuḥ ;

cetobhṛṅga bhramasi vṛthā bhavamarubhūmau virasāyāṃ

bhaja bhaja lakṣmīnarasiṃhānaghapadasarasijamakarandam

Meaning & Explanation:

स्रक्चन्दनवनितादीन्विषयान्सुखदान्मत्वा तत्र विहरसे /
srakcandanavanitādīnviṣayānsukhadānmatvā tatra viharase

स्रक् - srak— garland;चन्दन – chandana - sandal paste;वनिताआदीन् – vanitānādīwomen etc;विषयान् - viṣayān- objects;सुखदान् - sukhadān - enjoyment; मत्वा – matvā - you consider;तत्र - tatra – there; विहरसे– viharase - sporting around;

He is giving similar examples in order to generate dispassion.

We are sporting around, considering that objects like garland, sandal paste and women etc are objects of enjoyment giving happiness.

गन्धफलीसदृशा ननु तेऽमी भोगानन्तरदुःखकृतः स्युः /
gandhaphalīsadr̥śā nanu te'mī bhogānantaraduḥkhakṛtaḥ syuḥ ;

गन्धफली - gandhaphalī - flower; सदृशा - sadṛśā – similar to ; ननु – nanu – certainly; तेअमी - te amī - these objects of ; भोग – bhoga – enjoyment; अनन्तर – anantara-after; दुःख - duḥkha – misery; कृतः स्युः- kṛtaḥ syuḥ - give;

The objects of enjoyment will certainly give misery after enjoyment similar to Gandhapali flower (champak or ketaki) which will give enjoyment but will have to face thorns.

Similarly, in Bhagavad Gita, - the same concept is explained in chapter 5 – 22

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥5.22॥

Ye hi samsparshajaa bhogaa duhkkhayonaya eva te
aadyantavantaha kaunteyane teshu ramate budhaha.

All enjoymentson earth, which we consider as enjoyment are all, born out of contact of the sense organs with the objects of enjoyment. If we close the sense organs (eyes, ears, nose, tongue, sense of touch (body)etc., we will not be able to enjoy any of them. The objects give happiness, but they are source of sorrow eventually. We cannot continue to enjoy once they cease to be with us as they have a beginning and end. Therefore, wise men will not be seeking these objects of enjoyment as he does not derive happiness.

चेतोभृङ्ग भ्रमसि वृथा भवमरुभूमौ विरसायां / cetobhṛṅga bhramasi vṛthā bhavamarubhūmau virasāyāṃ

चेतस् – cetas - mind; भृङ्ग- bhṛṅga - honey bee; भ्रमसि– bhramasi - wandering ; वृथा - vṛthā – unnecessarily / in vain ; भव – bhava – samsara (cycle of birth and death)मरुभूमौ– marubhūmau –desert area; विरसायां - virasāyāṃ - without essence (no water);

Oh mind, honeybee, you are wandering unnecessarily in the desert of samsara, which has no essence.

Notes:

Desert area of samsara, does not give any vegetation / food for heart / mind. In this cycle of repeated appearance on earth which is a desert, where there is no water / essence / sweetness / taste.

भज भज लक्ष्मीनरसिंहानघपदसरसिजमकरन्दम् / bhaja bhajalakṣmīnarasimhānaghapadasarasijamakarandam

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Worship Lakshmi Narasimha again and again and taste the honey, which is in his very pure lotus feet. He has Lakshmi with him and hence whatever one desires will be blessed with immediately.

5.तव हितमेकं वचनं वक्ष्ये शृणु सुखकामो यदि सततं स्वप्ने दृष्टं सकलं हि मृषा जाग्रति च स्मर तद्वदिति ।

चेतोभृङ्ग भ्रमसि वृथा भवमरुभूमौ विरसायांभज भज लक्ष्मीनरसिंहानघपदसरसिजमकरन्दम् ॥

5.tava hitamekaṃ vacanaṃ vakṣye śṛṇu sukhakāmo yadi satataṃ

svapne dṛṣṭaṃ sakalaṃ hi mṛṣā jāgrati ca smara tadvaditi ;

cetobhṛṅga bhramasi vṛthā bhavamarubhūmau virasāyāṃ

bhaja bhaja lakṣmīnarasiṃhānaghapadasarasijamakarandam

Meaning & Explanation:

तव हितमेकं वचनं वक्ष्ये शृणु सुखकामो यदि सततं / tava hitamekaṃ vacanaṃ vakṣye śṛṇu sukhakāmo yadi satataṃ

तव – tava - for you ; हितं – hitam - beneficial ; एकं - ekaṃ - one; वचनं - vacanaṃ - word; वक्ष्ये - vakṣye – I am telling you ; शृणु - śṛṇu - listen ; सुखकामो - sukhakāmo – desirous of happiness ; यदि – yadi – if ; सततं - satataṃ - always / eternal ;

If you are really desirous of eternal happiness, I will give you advice in one word which is good for you.

स्वप्ने दृष्टं सकलं हि मृषा जाग्रति च स्मर तद्वदिति / svapne dṛṣṭaṃ sakalaṃ hi mṛṣā jāgrati ca smara tadvaditi ;

स्वप्ने – svapne—in the dream; दृष्टं - dr̥ṣṭam -seen; सकलं - sakalam - allobjects ; हि मृषा - hi mṛṣā - false ; जाग्रति – jāgrati - waking state ; च – cha – and ; स्मर - smara - think ; तद्वत् इति- tadvath iti– similar to that (same as dream)

Just as all objects we see in dream are unreal, there is no element of truth in whatever objects we see and enjoy using our sense organs in the waking state, we need to attribute same falsity to these which are unreal as these are created out of Maya (imagination) of Paramatma.

Whatever we see in waking state and whatever enjoyment we get with our sense organs are also delusions as they will all die one day, along with our body. If one comes to this conclusion, one will get eternal happiness by worshipping Lakshmi Narasimha.

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Notes:

Desert area of samsara, does not give any vegetation / food for heart / mind. In this cycle of repeated appearance on earth which is a desert, where there is no water / essence / sweetness / taste.

भज भज लक्ष्मीनरसिंहानघपदसरसिजमकरन्दम् / bhaja bhajalakṣmīnarasiṃhānaghapadasarasijamakarandam

भज - bhaja - worship ; भज - bhaja - worship (again and again); लक्ष्मीनरसिंह - lakṣmīnarasiṃhā – Lakshmi Narasimha ; अनघ - ānagha— very pure (agha - sin);पद –pada - feet; सरसिज – sarasija - lotus; मकरन्दम् - makarandam - honey ;

Worship Lakshmi Narasimha again and again and taste the honey, which is in his very pure lotus feet. He has Lakshmi with him and hence whatever one desires will be blessed with immediately.

॥ श्रीलक्ष्मीनृसिंहपञ्चरत्नं सम्पूर्णम् ॥

SriLakṣmīnṛsiṃhapañcaratnaṃ sampūrṇam .