

## श्रीनृसिंहस्तोत्रम् श्रीरामचन्द्र प्रणीतम्

{॥ श्रीनृसिंहस्तोत्रम् श्रीरामचन्द्र प्रणीतम् ॥}

Introduction:-

Ahobilam is a pilgrimage centre situated in Andhra pradesh, India.

It has temples dedicated to Lord Narasimha. The Lord is said to have appeared here from a pillar, destroyed the famous demon Hiranyakasipu and given darsan to Prahlada. The temples are very old, over 1000 years old.

It has attracted many saints and devotees who had sung in praise of the Lord who is an avatar or incarnation of Vishnu

It is said in Harivamsa (Seshadharmam) that Sri Rama visited Ahobilam during His wanderings in search of Sita and prayed to Lord Narasimha for success of His endeavour. These verses form His prayer.

In the last verse it is said that these verses are known as Panchamritam.

Hari (हरिः) is one of the names of Vishnu – (No.360 in the Vishnu Sahasranama Stotram).

हरिः – स्मृति मात्रेण पुंसां पापं संसारं वा हरतीति।

He removes the sins and ignorance that is the cause of the cycle of repeated birth and death just by being thought of. But the word Hari also means a lion. So, some ascribe this meaning to the name Hari and also add that the form of the Lord available in Vaikunta is that of Narasimha only.

Nrisimhapurvatapaniya

Upanishad talks about meditating on the Lord. It advises one to meditate on the form of Narasimha as reclining on the snake-bed of Adisesha in the ocean of milk.

ক্ষীরোদার্ণবশায়িনং নৃকেসরিং যোগিবদাসীনং শেষভোগমূৰ্ধাবৃতম্।

Sri Sankaracharya repeats this idea in the opening verse of his Lakshminrisimha Stotram and addresses Lord Narasimha as श्रीमत्पयोनिधिनिकेतन = One who has the ocean of milk as His residence and

ভোগীন্দ্রভোগমণিরাজিতপুণ্যমূর্তে = whose form is shining with the light

emanating from the gems in the hoods of the serpent king Adisesha. He opines that the same Narasimha came down and appeared from a pillar in order to remove

the sufferings of His devotee Prahlada. In the tenth verse of the same

Stotra he addresses the Lord as প্রহ্লাদখেদপরিহারপরাবতার।

In keeping with this thought, a Tamil saint – Nammalvar, in one of his verses, had praised the Lord Narasimha and said that his heart yearns to go to Vaikuntam to have His darsan .

The Vishnu Sahasranama Stotram (VS) refers to Narasimha more than once.

নারসিম্হবপুঃ VS(21), সিংহঃ VS(488), বীরহা VS(741) and

সর্বপ্রহরণায়ুধঃ VS(1000) are examples.

অহোবিলং নারসিংহং গত্বা রামঃ প্রতাপবান্ ।

নমস্কৃত্বা শ্রীন্সিংহ-মস্তৌষীত্ কমলাপতিম্ ॥

গোবিন্দ কেশব জনার্দন বাসুদেব বিশ্বেশ বিশ্ব মধুসূদন বিশ্বরূপ ।

শ্রীপদ্মনাভ পুরুষোত্তম পুষ্করাক্ষ নারায়ণাচ্যুত নৃসিংহ নমো নমস্তে ॥ ১ ॥

দেবাঃ সমস্তাঃ খলু যোগিমুখ্যাঃ গন্ধর্ব-বিদ্যাধর-কিন্নরাশ্চ ।

যৎপাদমূলং সততং নমস্তি তং নারসিংহং শরণং গতোহস্মি ॥ ২ ॥

বেদান্ সমস্তান্ খলু শাস্ত্রগভান্ বিদ্যাং বলং কীর্তিমতীং চ লক্ষ্মীম্ ।

যস্য প্রসাদাত্ পুরুষা লভন্তে তং নারসিংহং শরণং গতোহস্মি ॥ ৩ ॥

ব্রহ্মা শিবস্ত্বং পুরুষোত্তমশ্চ নারায়ণোহসৌ মরুতাং পতিশ্চ ।

চন্দ্রার্কবায়ুগ্নিমরুদাশ্চ ত্বমেব তং ত্বাং সততং নতোহস্মি ॥ ৪ ॥

স্বপ্নেহপি নিত্যং জগতামশেষং স্রষ্টা চ হস্তা বিভূরপ্রমেযঃ ।

ত্রাতা ত্বমেকস্মিবিধো বিভিন্নঃ তং ত্বাং নৃসিংহং সততং নতোহস্মি ॥ ৫ ॥

ইতি স্তুত্বা রঘুশ্রেষ্ঠঃ পূজয়ামাস তং হরিম্ ।

পুষ্পবৃষ্টিঃ পপাতাশু তস্য দেবস্য মূর্ধনি ॥

সাধু সাধ্বিতি তং প্রোচুঃ দেবা ঋষিগণৈঃ সহ ॥ ৬ ॥

দেবাঃ:-

রাঘবেণ কৃতং স্তোত্রং পঞ্চামৃতমনুত্তমম্ ।

পঠন্তি যে দ্বিজবরাঃ তেষাং স্বৰ্গন্তু শাস্বতঃ ॥ ৭ ॥

॥ ৐ তৎসত্ ॥

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