



॥ Sri Chandramouleeswaraya Nama: ॥
Sri Sankara Bhagavadpadacharya Paramparagatha Moolamnaya Sarvajnapeeta

His Holiness Sri Kanchi Kamakoti Peetadhipathi

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सुरक्षार्था वैदिकी श्री-नरसिंह-उपासना

महासन्निधानानां श्री-काञ्ची-कामकोटि-मूलाम्नाय-सर्वज्ञ-पीठाधिपति-जगद्गुरु-शङ्कराचार्य-स्वामिनाम् आज्ञया विज्ञप्यते -

अस्माकं सनातनं वैदिकं धर्मम् अवलम्बमानानाम् अत्यन्त-दुःखदाः काश्च घटनाः अचिरात् काश्मीर-वज्रादिषु देशेषु सञ्जाताः । तद् मनसि निधाय इदं सूच्यते यत् अस्माकं जनानां सुरक्षार्थं प्रार्थयमानैः आगामिन्यां नरसिंह-जयन्त्यां (२०२५ मै ११, भाद्रुवासरे) वेदं विद्वांसः अध्यापयन्तः अधीयानाश्च इत्थं कुर्युः -

1. तद्-दिने प्रातः शीघ्रमेव स्नानं सन्ध्यावन्दनम् इत्यादीनि नित्य-कर्माणि समाप्य, श्री-नरसिंह-गायत्री-मन्त्रस्य १०८-वारं जपः कार्यः ।
2. “उग्रं वीरम्” इति श्री-नरसिंह-महामन्त्रस्य १००८-वारम् अथवा ३३६-वारम् अथवा यावच्छक्ति जपः कार्यः ।
3. यत्र सम्भवति अनेनैव मन्त्रेण होमः कर्तव्यः ।
4. सर्वस्माद् आहारात् प्राग् इदं कार्यम् । अपेक्षायां सत्यां वृद्धाः बालाः च लवण-रहितं द्रव-आहारं (तक्रं यवागूं) प्राश्नीयुः ।

अन्ये विशेषतः स्त्रियश्च तद्-दिने सायं श्री-शङ्कर-भगवत्पादैः अनुगृहीतस्य श्री-नरसिंह-करुणारस- (करावलम्ब-)स्तोत्रस्य अवरतः त्रि-वारं पारायणं कुर्युः ।

For Sri Kanchi Kamakoti Peetam
Srimatam Samsthanam


MANAGER

यात्रा-स्थानम् - काञ्चीपुरम्

शङ्कराब्दः २५३४ विश्वावसु-वत्सरः, श्री-शङ्कर-जयन्ती (२०२५ मै २) भृगु-वासरः

सूचना - पानकं (गुडं सार्धद्विगुणेन जलेन मिश्रयित्वा तत्र शुण्ठीचूर्णम् एलाचूर्णं च योजयित्वा निर्मितं) भगवते नरसिंहाय निवेदितं कृत्वा भक्तेभ्यो वितरणीयम् ।

(Translation of letter from Shrimatam)
Shri Narasimha Upasana in Vaidika form for protection

By the orders of the Mahasannidhanam Jagadguru Shankaracharya Shri Kanchi Kamakoti Moolamnaya Sarvajna Peetadhipatis, it is notified that –

In view of recent events giving severe grief to those following our Sanatana Vaidika Hindu Dharma, it is advised that, with a prarthana for protection of our people, on the upcoming **Narasimha Jayanti** (Vaishakha Shukla Chaturdashi, **2025 May 11**), **Vedic scholars, adhyapakas and vidyarthi**s may do the following:

1. After completing snanam, sandhyavandanam and other nitya karmanushthanam early that day, the **Shri Narasimha Gayatri** should be chanted **108 times**.
2. The **Shri Narasimha Mahamantra “ugram veeram”** should be chanted **1008 times** or 336 times or as much possible.
3. Wherever possible **homa with the same mantra** should be done.
4. This should be done before any food. Senior citizens and children may take liquid food (buttermilk, kanji) without salt if needed.

Others and particularly women should do parayanam of Shri Narasimha Karunarasa (Karavalamba) Stotram by Shri Shankara Bhagavatpada **at least three times** in the evening on that day.

Yatra Sthanam – Kanchipuram

Shankarabda #2534 **Vishvavasuvu year, Shri Shankara Jayanti**, Bhargava vasara
(2025 May 02)

Note – Panakam (one part of jaggery dissolved into two and a half parts of water, with powders of dried ginger and elaichi added) is to be done naivedyam unto Bhagavan and distributed to devotees

Need to use a proper script for Samskritam

Even though Bhagavan understands all languages, the power of our Bharatiya languages cannot be matched in expressing our cultural values especially when rising to the plane of conversing with Bhagavan. Of them, the Samskrita bhasha is special in that it is pan-Bharatiya. Hence **our scriptures, anushtana paddhati-s and a lot of bhakti sahitya texts are in Samskrita only.**

We know that in Samskritam, especially for **anushtanam, sound/pronunciation is important.** Therefore one should **write and read sankalpa shloka-s etc for anushtanam in an appropriate script** which is capable of distinguishing all the sounds of Samskritam.

Now the Latin (English) script was evolved for other languages, and we all know the difficulty of correlating spelling and pronunciation even in English. Further, **more letters are required to write Samskritam** than English as there are more sounds in it. However, since Latin script is widely known, scholars felt it useful to create a **Latin-based transliteration system for Samskritam.**

In such a system, Latin letters which may be casually applied to different sounds need to be **differentiated.** For instance in Rama the first or second “a” may denote a long sound. This is differentiated as Rāma or Ramā. Similarly, other marks called diacritics are used to differentiate sounds as in āā īī ūū ṛṛ ḷḷ ṁṁ ḥḥ ṇṇ ṭṭ ḍḍ ṣṣ. Aspirated (mahāprāna) sounds are denoted with an additional h as in k/kh, g/gh, c/ch, j/jh, ṭ/ṭh, ḍ/ḍh, t/th, d/dh, p/ph, b/bh.

However, a system is useful only if followed correctly. **If diacritics or added h-s are ignored and we do not read with the intended pronunciation, then the transliteration is no longer useful for its intended purpose.** It is very easy to ignore diacritics as they are not in daily use. It would then have altogether been better to use a script which actually has different symbols for the sounds.

Therefore **it is strongly recommended to learn a Bharatiya script** like Devanagari, Grantha, Telugu, Kannada etc **which has clearly different letters to denote the various sounds.** Our documents are published in many such scripts.

However, with a view to help people who are not able to immediately learn such scripts, we are now publishing documents in Latin transliteration as well as per the system called International Alphabet of Sanskrit Transliteration (IAST). For the above reasons, people should use these as a temporary measure till they learn a Bharatiya script.

The Samskrita varnamala in IAST is given below with Devanagari equivalents:

a अ, ā आ, i इ, ī ई, u उ, ū ऊ, ṛ ॠ, ṝ ॡ, ḷ ॢ, ḹ ॣ

e ए, ai ऐ, o ओ, au औ, am अं, aḥ अः

ka क, kha ख, ga ग, gha घ, ṇa ङ

ca च, cha छ, ja ज, jha झ, ṇa ञ

ṭa ट, ṭha ठ, ḍa ड, ḍha ढ, ṇa ण

ta त, tha थ, da द, dha ध, na न

pa प, pha फ, ba ब, bha भ, ma म

ya य, ra र, la ल, va व, śa श, ṣa ष, sa स, ha ह

om



śrīmad-ādyā-śaṅkara-bhagavatpāda-
paramparāgata-mūlāmnāya-sarvajña-pīṭham
śrī-kāñcī-kāmakōṭi-pīṭham
jagadguru-śrī-śaṅkarācārya-svāmi-śrīmaṭha-
samsthānam

||narasiṃha-jayantī-japa-pārāyaṇam|| saṅkalpaḥ

mamopātta-samasta-durita-kṣaya-dvārā śrī-parameśvaraprītyartham
śubhe śobhane muhūrte adya brahmaṇaḥ dvitīya-parārdhe śvetavarāha-
kalpe vaivasvata-manvantare aṣṭāviṃśatitame kali-yuge prathame
pāde jambū-dvīpe bhārata-varṣe bharatakhāṇḍe meroḥ dakṣiṇe pārśve
asmin vartamāne vyāvahārikāṇaṁ prabhavādināṁ ṣaṣṭyāḥ samvat-
sarāṇaṁ madhye viśvāvasu-nāma-samvatsare uttarāyaṇe vasanta-ṛtau
meṣa-vaiśākha-māse śukla-pakṣe caturdaśyāṁ śubhatithau bhānuvāsara-
yuktāyāṁ svātī-nakṣatrayuktāyāṁ vyatīpāta-yogayuktāyāṁ garajā-karaṇa
(06:47; vaṇijā-karaṇa)yuktāyāṁ evaṁ-guṇa-viśeṣaṇa-viśiṣṭāyāṁ asyāṁ
caturdaśyāṁ śubha-tithau bhagavataḥ śrī-narasimhasya prasādena -

- akhaṇḍa-bhārate anyatra ca sanātana-dharma-avalambināṁ surakṣā-
siddhaye

- viśeṣataḥ tad-rakṣaṇe udyatānām adhikāriṇām sainikānām anyeṣām ca tadartha-apekṣita-śraddhā-sāmarthyā-dhairya-viśvāsa-puṣṭaye
- adhikāriṇām deśa-rakṣaṇārtha-āntara-bāhya-ānukūlyasya siddhaye
- dharma-virodhinām dūrataḥ utsāraṇāya, tat-protsāhakānām prati-bandhanāya, teṣām sarveṣām durvicāra-parityāga-pūrvaka-sadbuddhi-prāptaye
- dharma-virodha-vaśād vyāpāditānām jīvānām sad-gati-prāptaye, tad-bandhūnām manaḥ-śāntaye
- dharma-virodha-pīḍiteṣu pradeśeṣu śīghrameva surakṣā-pūrvaka-śānta-svābhāvika-sthiteḥ punarāgamanāya
- janānām dhārmikatayā santoṣeṇa jīvanasya siddhaye

narasiṃha-gāyatrīḥ aṣṭottaraśata-saṅkhyayā narasiṃha-mantrarājasya ca aṣṭottarasahasra-saṅkhyayā japam kariṣye |

||śrī-narasiṃha-gāyatrī||

oṃ vajranakhāya vidmahe tīkṣṇadaṃṣṭrāya dhīmahi |
tanno nārasimhaḥ pracodayāt||

||śrī-narasiṃha-mahāmantraḥ||

asya śrī-narasiṃha-mahāmantrasya nārada ṛṣiḥ, anuṣṭup chandaḥ,
śrī-narasiṃho devatā |
śrī-narasiṃha-prasāda-sidhyarthe jape viniyogaḥ ||

ugraṃ vīraṃ mahāviṣṇuṃ jvalantaṃ sarvatomukham |
nṛsiṃhaṃ bhīṣaṇaṃ bhadraṃ mṛtyumṛtyuṃ namāmyaham ||



kāyena vācā manasendriyairvā
buddhyā”tmanā vā prakṛteḥ svabhāvāt|
karomi yad yat sakalam parasmai
nārāyaṇāyeti samarpayāmi||



||lakṣmī-nṛsimha-karuṇā-rasa-stotram||

śrīmat-payonidhi-niketana cakra-pāṇe
 bhogīndra-bhoga-maṇi-rājita-puṇya-mūrte |
 yogīśa śāśvata śaraṇya bhavābdhi-pota
 lakṣmī-nṛsimha mama dehi karāvalambam ||1||

brahmendra-rudra-marudarka-kirīṭa-koṭi-
 saṅghaṭṭitāṅghri-kamalāmala-kānti-kānta |
 lakṣmī-lasat-kuca-saroruha-rājahaṃsa
 lakṣmī-nṛsimha mama dehi karāvalambam ||2||

saṃsāra-dāva-dahanākara-bhī-karoru-
 jvālāvalibhiratidagdha-tanūruhasya |
 tvat-pāda-padma-sarasī śaraṇāgatasya
 lakṣmī-nṛsimha mama dehi karāvalambam ||3||

saṃsāra-jāla-patitasya jagannivāsa
 sarvendriyārtha-baḍiśāgra-jhaṣopamasya |
 protkampita-pracura-tāluka-mastakasya
 lakṣmī-nṛsimha mama dehi karāvalambam ||4||

saṃsāra-kūpamatighoramagādha-mūlaṃ
 samprāpya duḥkha-śata-sarpa-samākulasya |
 dīnasya deva kṛpayā padamāgatasya
 lakṣmī-nṛsimha mama dehi karāvalambam ||5||

saṃsāra-bhī-kara-karīndra-karābhighāta-
 niṣpīḍyamāna-vapuṣaḥ sakalārti-nāśa |
 prāṇa-prayāṇa-bhava-bhīti-samākulasya
 lakṣmī-nṛsimha mama dehi karāvalambam ||6||

saṃsāra-sarpa-viṣa-digdha-mahogra-tīvra-
 daṃṣṭrāgra-koṭi-paridaṣṭa-vinaṣṭa-mūrteḥ |
 nāgāri-vāhana sudhābdhi-nivāsa śaure
 lakṣmī-nṛsimha mama dehi karāvalambam ||7||

saṁsāra-vṛkṣamagha-bījamananta-karma-
 śākhā-yutaṁ karaṇa-patramanaṅga-puṣpam|
 āruhya duḥkha-phaliṭaṁ patato dayālo
 lakṣmī-nṛsiṁha mama dehi karāvalambam||8||

saṁsāra-sāgara-viśāla-karāla-kāla-
 nakra-graha-grasita-nigraha-vigrahasya |
 vyagrasya rāga-nicayormi-nipīḍitasya
 lakṣmī-nṛsiṁha mama dehi karāvalambam||9||

saṁsāra-sāgara-nimajjana-muhyamānaṁ
 dīnaṁ vilokaya vibho karuṇā-nidhe mām|
 prahlāda-kheda-parihāra-parāvatāra
 lakṣmī-nṛsiṁha mama dehi karāvalambam||10||

saṁsāra-ghora-gahane carato murāre
 mārōgra-bhīkara-mṛga-pracurārditasya |
 ārtasya matsara-nidāgha-suduḥkhitasya
 lakṣmī-nṛsiṁha mama dehi karāvalambam||11||

baddhvā gale yama-bhaṭā bahu tarjayantaḥ
 karṣanti yatra bhava-pāśa-śatairyutaṁ mām|
 ekākinam para-vaśam cakitaṁ dayālo
 lakṣmī-nṛsiṁha mama dehi karāvalambam||12||

lakṣmī-pate kamala-nābha sureśa viṣṇo
 yajñeśa yajña madhusūdana viśva-rūpa|
 brahmaṇya keśava janārdana vāsudeva
 lakṣmī-nṛsiṁha mama dehi karāvalambam||13||

ekena cakramapareṇa kareṇa śaṅkham
 anyena sindhu-tanayāmavalambya tiṣṭhan|
 vāmetareṇa varadābhaya-padma-cihnaṁ
 lakṣmī-nṛsiṁha mama dehi karāvalambam||14||

andhasya me hr̥ta-viveka-mahādhanasya
 corairmahā-balibhirindriya-nāmadheyaiḥ |
 mohāndhakāra-kuhare vinipātitya
 lakṣmī-nṛsiṃha mama dehi karāvalambam||15||
 prahlāda-nārada-parāśara-puṇḍarīka-
 vyāsādi-bhāgavata-puṅgava-hṛnnivāsa |
 bhaktānurakta-paripālana-pārijāta
 lakṣmī-nṛsiṃha mama dehi karāvalambam||16||
 lakṣmī-nṛsiṃha-caraṇābja-madhu-vratena
 stotraṃ kṛtaṃ śubha-karaṃ bhuvi śaṅkareṇa|
 ye tat paṭhanti manuḥ hari-bhakti-yuktā:
 te yānti tat-pada-sarojamakhaṇḍa-rūpam||17||
 ||iti śrīmacchaṅkara-bhagavatpāda-viracitaṃ
 śrī-lakṣmī-nṛsiṃha-karuṇā-rasa-stotraṃ sampūrṇam||

