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Narasimha Chintana

Collection of articles about Narasimha
conforming to Tattvavada



नरसिंहोखिलाज्ञानमतर्ध्वांतदिवाकरः । जयत्यमितसज्ञानसुखशक्तिपयोनिधिः ॥

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1. The need to know about Narasimha

Why spend any time thinking about an avatar that hardly spans an adhyaya in Srimad Bhagavat? Why not instead only know about say Krishna, to whom the largest skanda in Srimad Bhagavat is devoted?

Sri Madhvacharya says in Mahabharata Tatparya Nirnaya

अवतारान हरे ज्ञात्वानावतारा हरेश्चये ।

ततावेशांस्तथा सम्यग ज्ञात्वा मुक्तिर्न चान्यथा ॥ (1-81)

Along many other aspects of God's as-is (yathartha) knowledge, the knowledge of his avatars stands out as one of few important ones so much so that Sri Madhvacharya mentioned it by devoting one entire shloka to this aspect. One should understand well, the avatars of Lord, non-avatars of Lord, aveshas (different types) without which there is no liberation. There is no other way. Narasimha being the fourth avatar among the popular 10, is special. Everybody knows the story of Narasimha avatar. So what else is there to know and why?

Krishna says in Gita

जन्मकर्म च मे दिव्यं एवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोर्जुन ॥ (4-9)

Here Janma-Karma implies his avatar and his activities therein. The usage of word **tattvatah** indicates that mere knowing the story isn't enough. One should correctly understand the underlying principles, philosophy and God's attributes as-is (yathartha) to the best of our ability. In other words one should also understand what is not evident on the surface. There is also impetus on not misunderstanding. All of this cannot be achieved by independent thought, but by only relying on the works of Sri Madhvacharya using his philosophy as the bedrock.

From our perspective, Narasimha is

- Destroyer of our sins and resulting obstacles (Papa naashaka)
- Destroyer of our fear (Bhaya naashaka)
- Giver of knowledge (Jnana dayaka)

Narasimha as destroyer of sins and obstacles

It is well known that the liberation is obtained by the worship of the bimbarupa of Lord present within oneself. The 61st sutra in 3rd section (paada) of the 3rd chapter (adhyaya) of Brahmasutra (3-3-61) delves into the aspect of whether it is helpful or not to worship other forms. Both the Bhashya by Sri Madhvacharya and explanation in TattvaPrakashika by Sri Jayateertha address this by saying that one can

do an intense upasana of Lord's bimbarupa for elimination of obstacles. However worshipping special forms like Narasimha also helps to achieve this goal. While these two options exist for an aparoxa-jnani, the rest (like us) are left with no option but to go with Narasimha as fast track for the elimination of our sins and resulting obstacles as we don't know the Lord's bimba-rupa within us. It is in this context that Sri Madhvacharya says

नृसिंहादिकं अन्यच्च दुरितादिनिवृत्तये

Narasimha as destroyer of fear

The name bhayakrut and Bhayanashana specially applies to Narasimha. This is also clear in Prahlada's prayer to Narasimha

एतद् वपुस्ते भगवन ध्यायतः प्रयतात्मनः ।

सर्वतो गोप्तृ संत्रासान्मृत्योरपि जिघांसतः ॥ (Srimad Bhagavata 7-10-30)

Lord may you give protection from all fear and even death to those who pray to you with single minded devotion.

The devata of Narayana Kavacha (Varma) itself is Narasimha! He provides us the kavacha.

Narasimha as giver of knowledge

Narasimha is not only giver of correct knowledge, but also remover of all incorrect knowledge (Mithya-Jnana, Viparita-Jnana)

Sri Madhvacharya's mangalcharana in Mayavada Khandanam summarizes this well with Narasimha as provider of as-is knowledge (yathartha jnana) and remover of ajnana. And we need both these aspects in our sadhana, adhyayana chintana-manthana and manana.

नरसिंहोखिलाज्ञानमतध्वांतदिवाकरः ।

जयत्यमितसुज्ञानसुखशक्तिपयोनिधिः ॥

As we know, Narasimha tore the heart of Hiranyakashipu and threw it away. An indirect but interesting connection can be made to the following Atharvana Upanishad statement

भिद्यते हृदयग्रंथिः छिद्यंते सर्वसंशयाः । क्षीयंते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥

When a person sees God (bimba aparoxa), he loses his ahankara granthi (hrudaya granthi) and the ajnana resulting from it. The word Naarasimha (नारसिंह) also opens up in this way:

नराणां इदं अज्ञानसंदेहादि नारं । तां हिनस्ति सिंहः यस्य सः नारसिंहः ।

Hence we have many selfish reasons to know about Narasimha and do his upasana as taught by sadagamas.

Many Narasimhas in many places

There are many places in the sadagama with reference to Narasimha

- 4th avatar Narasimha in the Dashavatar
- 19th among Keshavadi 24 forms
- 7th among Sankarshanadi 12 forms
- Ksha-kaara (ꣳ) pratipadya form (Prakasha Samhita and quoted in Tantrasara Sangraha)
- Ma-kaara (ꣳ) pratipadya in ॐ when split into 8 constituents अ-उ-म bindu, nada, ghosha, shanta and atishanta respectively. (Sri Madhvacharya in Aitareya Bhashya quoting Tattvasaara)
- Varaha-Vamana-Narasimha forms of the Lord are respectively present in prior-posterior and junction of any two words. (Sri Madhvacharya in Aitareya Bhashya describing the upasana of Mandukeya Rishi)
- Akasha-Narasimha in our body. Just like the space (akasha) has akasha-abhimani Vinayaka and Narasimha named aakasha, and they are present in the body as well in the space that exists within. Frankly these concepts of Aitareya Upanishat are beyond my reach and I have not even dared to mention them anywhere in the span of this chintana.
- Narasimha chintana in Chandogya and Bruhadaranayaka Upanishats is also something I am incapable at the moment. And so they are left out.
- Many more Narasimha in many more places are wonderfully illustrated in Harikathamrutasaara and that is a stand alone chintana by itself. It is placed at the end of this chintana as all other background about Narasimha helps its understanding. Indeed as Jagannathadasa says in Harkathamrutasaara, Narsimha keeps coming as waves in an ocean!

This hastily put together collection of 11 articles (chintana) interspersed with smaller snippets (chintana bindu) cannot be claimed to be written independently by the author. They are only collected, translated when needed, collated, compiled, edited, abridged to the best of my understanding from many sources conforming to the tenets in sadagama and presented in this fashion. The timing is auspicious. Narasimha Jayanti of Manmatha Naama Samvatsara! If any of these chintana serve in improving the understanding of Narasimha in any way, then the purpose of this chintana collection is served.

2. Narasimha Praadurbhava

The appearance of Narasimha was to kill Hiranyakashipu and save his devotee Prahlada. Important details are lost when the original Srimad Bhagavat shlokas are not read. Even when seen, they are sometimes overlooked as kavya or poetic language. There is more to it than merely being metaphors, superlatives and figures of speech. Vedavyasa was no loose canon but an avatar of Lord himself and no word and sentence is wasteful, repetitive. Each word carries meaning. It is upto us to understand it that way. Srimad Bhagavat itself says that those who listen, read (study), deliberate and meditate to the entire story of Prahlada (which also includes the manifestation of Narasimha) will be liberated from the bindings of karma.

य एतत्पुण्यमाख्यानं विष्णोर्वीर्योपबृंहितम् ।

कीर्तयेच्छृद्धया श्रुत्वा कर्मपाशैर्विमुच्यते ॥

Here is an attempt to capture only the manifestation and the killing of Hiranyakashipu by the Narasimha avatar as per Srimad Bhagavat. The format used to narrate is also not accidental, as a notes like format helps in understanding and remembering easily what was previously studied.

Narasimha appears from pillar

Narasimha was undoubtedly terrifying.

- Tall as a skyscraper touching the heavens. (दिविस्पृशत काय)
- Eyes shining like molten gold and impossible to gaze whose brilliance filled all directions and paled all the celestial bodies (it was sandhya kaala)
- Manes shimmered. Clouds scattered due to the staggering blow from his manes (he was as tall as a skyscraper so this is no exaggeration)
- Mouth and nostrils wide open like a cave
- Ferocious canines
- tongue looked as slender as a knife and sharp as a sword
- Eyebrows knit together
- Ears erect and still (Exactly the body language of a lion getting ready to attack and finish its prey)
- Small Neck
- Wide chest. Thin waist
- Body covered with white hair as bright as moonlight (It was shukla paksha chaturdashi after all. The moon would have already just risen on the east at sunset)
- Hundreds of arms spreading in all directions each with different weapons and also with sharp nails.(As Nakhasuti says – each was like a Vajrayudha by itself – pratyeka vajraayitaah – actually much stronger)

- Panic struck as his breath (prakruta – just in time created) caused seas turn violent with huge waves

The above description of Narasimha is from Srimad Bhagavat. Narasimha Puran adds something interesting. As soon as Hiranyakashipu decided to kill Prahlad, he bangs the pillar asking if Prahlada's Vishnu is there and then starts pacing towards Prahlad with sword in his hand. At this point, Narasimha emerges from the pillar, but Hiranyakashipu has his back towards Narasimha and only sees a flash of brilliance reflecting from his sword held out and knows something big has happened. As soon as he turns around, he realizes what he sees is beyond the proportions of his imagination than seen from the reflection in the sword.

Hiranyakashipu attacks Narasimha

Four metaphors are given at various points to describe Hiranyakashipu attacking Narasimha and convey the futility of such attack

- Moth falling into fire
 - An elephant attempting to fight a lion (only the lion here is sky high)
 - Eagle playing with a snake before feeding on it
 - Snake catching a rat
- Hiranyakashipu marches towards Narasimha with a club (gadaa) in his hand. Narasimha plays with the demon like an eagle playing with a snake (Its prey).
 - He drops the demon from his hands. But Hiranyakashipu funnily thinks that Narasimha is now getting scared of him! Such is the sheer volume of his mithya jnana!
 - He then attacks Narasimha with a sword and shield. But Narasimha catches him with a loud roar. Hiranyakashipu struggles but to no avail.

Narasimha kills Hiranyakashipu

- Narasimha catches Hiranyakashipu and takes him to such a place – neither inside nor outside but on the threshold and puts him on his thighs.
- Then he tears Hiranyakashipu's stomach with ease with his nails. The same Hiranyakashipu's body that was unharmed by even Vajrayudha seems so vulnerable. Such is the power of Narasimha.
- Narasimha licks both sides of his mouth with his tongue. It is a terrifying scene.
- Then Narasimha wears Hiranyakashipu's intestine as garland. His manes were wet and red with blood oozing out of Hiranyakashipu's body
- Narasimha, then tore apart Hiranyakashipu's heart and threw it away.

Prahlada pacifies Narasimha

- After the killing, Narasimha was still angry. Chaturmukha, Rudra, Indra, Rishis, Siddhas, Vidyadharas, Nagas, Gandharavas, Charanas, Yakshas, Kimpurushas, Betalas, Kinnaras and even Vishnu's servants (parshada) tried to pacify him. But he won't budge
- Everybody requested Goddess Laxmi. But she refused to approach out of fear
- Finally Prahlada goes and pacifies Narasimha and he is pleased.

Two questions might arise here

- How could Prahlada (being Shankukarna and lower in taratamya compared to Laxmi, Brahma, Rudra etc.) pacify Narasimha when others higher in taratamya were unable to do so?
- Why would Laxmi be afraid seeing Narasimha? Srimad Bhagavat says it is a form that is never seen before by Laxmi. How is it so?

Understanding it as it appears will only result in incorrect understanding of devata taratamya, their knowledge and Vishnu's grace. Consider the following

- It is not as if Laxmi, Brahma and Rudra have not seen this Narasimha before.
- Narasimha avatar happens every day in the 100 years life of Brahma.
- Laxmi has been seeing the avatar since times immemorial (anadi as in time = minus infinity).
- Also she is the one that knows Vishnu's wish all the times. As she is inseparable from Vishnu, she is with Vishnu even during the Narasimha avatar. So where is the scope for fear?

How do all these add up? The answer is provided by Sri Madhvacharya in Bhagavata Tatparya Nirnaya by citing Brahmanda Purana. Brahmanda Purana says :

- All that is done for asura mohana i.e. to mislead ineligible people from correctly interpreting the shastra and thus end up with incorrect knowledge of God and devatas.
- It is not as if Laxmi, Brahma and Rudra have not seen this Narasimha before. It is only common people that have not seen this before.
- Hence the apparent display of fear (apart from being for asura mohana) is to make a worthy devotee like Prahlad (lower in taratamya nonetheless) get the credit. This is Hari-iccha. Laxmi and others understood this hari-iccha and acted accordingly by displaying fear.
- In reality Vishnu's affection showered on souls (jeevatma) is merely as per the taratamya simply because the soul higher in taratamya always have higher devotion to Lord Vishnu owing to their higher knowledge associated with their level itself.

Mantra given to Prahlada by Narada

The mantra that Prahlada meditated on was given to him while in Kayadu's womb by none other than Narada. He cites this at the end of his prayer to Narasimha.

ॐ नमो भगवते तुभ्यं पुरुषाय महात्मने ।

हरयेऽद्भुतसिंहाय ब्रह्मणे परमात्मने ॥

3. Visualizing Narasimha

Narasimha Rupa Chintana can be done in two ways – Ugra rupa and Prasanna rupa.

As stated in Narasimha astottara shatanamaam, the Narasimha is viewed as Prasanna-Vadana and shanta. This happens after Prahalada's prayer to him.

In the form that came out of the pillar, anger is clearly seen with a roar, a open mouth as big as a cave, karaala-damstra (terrifying teeth) and eyebrows knit together. With these exceptions, the form is same in both.

Narasimha in TantrasaraSangraha

Sri Madhvacharya describes the form of Narasimha to be meditated as :

ध्यायेत नृसिंहं उरुवृत्त रवित्रिनेत्रं जानुप्रसक्त करयुग्मं अथा पराभ्याम ।

चक्र दरं च दधतं प्रियया समेतं तिग्मांशु कोट्यधिकतेजसं अग्र्य शक्तिम ॥

Big round three eyes like shining sun. Four arms in total. Lower two arms on knees. Chakra and Shankha in right and left arm respectively. Laxmi on the side. Brighness exceeding that of crores of suns. One should meditate on such Narasimha of great power.

It also goes on to add the following. All mantra pratipadya God's forms have from two arms to infinite. Infinte forms spanning from the subtle form within jeevatma to the all pervading form. One can meditate on the form as indicated by one's Guru and as per one's eligibility. Such form can be thought of with all body parts and all weapons and ornaments. A whole lot of weapons are cited.

1. Chakra
2. Shankha
3. Gadaa
4. Padma
5. Khadga (Sword)
6. Kheta (Shield. ಗುರಗಣಿ in Kannada)
7. Bow
8. Arrow
9. Musala (Pestle. ಒನೆರೆ in kannada)
10. Vajrayudha
11. Hala (Plough)
12. pAsha
13. Ankusha

14. Shula
15. BhinDipaala and PaTTasa (Two types of spears)
16. Agni
17. Jnana-Vara-Abhaya mudra
18. Japamala
19. Book
20. Tearing apart the enemy with nails

Accordingly Narasimha is visualized as four, eight, sixteen armed most of the times. Other weapons cited elsewhere are axe, iron club etc.

Narasimha in stotras

Sri Narayana Panditacharya perhaps has taken cue from the above description of weapons by Sri Madhvacharya in his popular Narasimha stuthi while writing the shloka

अरिधरमसिखेटौ बाणचापे गदां सन्मुसलमपि दधानः पाशवर्याकुशौ च ।
करयुगलधृतांतसृग विभिन्नारिवक्षो दहदह नरसिंहासहयवीर्याहितं मे ॥

and

अरिधधर जान्वासक्तहस्तद्वयाहो ...

Vijayindra Teertha describes the same in his Narasimha astaka as

शंखं चक्रं च चापं परशुमशमिषं शूलपाशांकुशास्त्रं ।
भिभ्रंतं वज्रखेटं हलमुसलगदा कुंतमत्युग्रदंष्ट्रं ।

Narasimha's voice

His voice is also terrifying. In VijayindraTeertha's Astaka, the voice is described as "bheema attahasam" "Om iti daityanaadam". Narayana Panditacharya describes as "atyutkata attahaasin". Narayana varma in Bhagavata describes such laughter/roar was so loud and terrifying that it caused miscarriage for the asura stri. Also Bhagavata states his mouth opened wide as big as a cave. His teeth induce absolute fear – karaala damstra.

Narasimha's manes

He is called vyomakesha and jvalakesha in Narasimha astottara shatanama and Vijayindra Teertha Astaka respectively. His manes are like fire and they have spread across the space. Narayana Panditacharya

describes this poetically as his manes in the sky are stopping the clouds. Such is the huge form of Narasimha.

Narasimha's ornaments

Elsewhere a smiling pleasing form of Lord is thought of.

But here with three big round eyes that are sometimes equated to three suns and sometimes to sun moon and fir, the look is not benevolent at the first sight however. Narayana Panditacharya calls the gaze of Narasimha to the brilliance of thousands of rising suns. The knit-eyebrows further accentuate the look of anger. The manes are red dripping with the blood oozing from Hiranyakashipu's body as a result of tearing apart his torso and his intestine hangs around the neck of Narasimha as a garland. Other forms of Vishnu wear Vaijayanti mala – a five colored necklace of ornaments and Vanamala - a garland of flowers of all seasons and lotus that are in ever-blossomed state. Such form is called srug-vi. Here the srug-vi form has the intestine of the demon himself as garland. Such is the terrifying nature of Narasimha.

Ornaments for Narasimha are same as for any other form of Vishnu – A crown (kirita – a glorious one befitting the emperor of the world embedded with jewels and precious stones), lalaata pattika (forehead band), kundala, Srivatsa, Kaustubha, Angada (shoulder band), keyura (upper arm bands), wrist bands, rings, anklets (legs), ring (in the feet) a gem studded belt (mekhala) with bells, uttariya, peetambara.

Narasimha's yajnopavita

A special aspect of Narasimha different from other Vishnu forms is the Yajnopavita. As described in the Padmapurana Srushitkhanda with reference to Narasimha avatar, he is called

नागयज्ञोपवीताढ्यं पंचाननसुशोभितम् ।

In other words Narasimha wears Shesha himself as yajnopavita. God, definitely above samskara does not need Upavita. However Sri Madhvacharya has told in Tantrasarasangraha that God has to be visualized with yajnopavita itself. Here the presence of the shesha that holds the brahmada itself being the yajnopavita brings out the terrific nature of Narasimha. Interestingly, Rudra whose antaryami is Narasimha also has snakes. But he has Vasuki on him.

Narasimha's asana

As stated in Narasimha astottara shatanamaam, which Shesha himself got in his dream, his Asana is described as Veerasana.

Narasimha's parivar

Laxmi is always with Vishnu in all forms meditated. Abhinna from Vishnu, Narasimha is also sa-parivar. However additionally the following is considered. Mantra mahodadhi also adds Shesha, Rudra (and hence Garuda also) and Chaturmukha (and hence Vayu) to the puja peeta. This is in accordance with Madhva Siddhanta only as the Narasimha beejaxara (kSha) includes ka and sha that happen to be beejas for Chaturmukha and Shesha respectively. With Shesha being purva-rudra, he is also considered. Idols with Shesha spreading over Narasimha are also available. This is also valid as the Laxmi Narasimha/Yoga Narasimha shlokas says – chatribhuta-phanindram indudhavalam Laxmi-Nrusimham bhaje.

Why does the all capable Lord need any weapons at all?

While addressing this question we need to keep in mind that neither the Lord nor his weapons or the ornaments are different from one another. And furthermore each of the weapon and ornament is the Lord itself in his complete splendour and capable of manifesting the Lord completely and infinitely beyond comprehension.

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते

This assumes significance because in case of mere mortals like us or even the devatas, their weapons and ornaments are not part of svarupa. But they are worn as appendage. But in case of Lord they are not appendage. They are part and parcel of his personality of infinite dimension. They are inseparable. Just like the six faces of six colors in a rubik cube is inseparable from it and infact defines the six-folded aspect/perspective of the cube, so does all the forms of the Lord holding one to infinite weapons and wearing ornaments are infinite perspectives of a single Lord. (This is called vishesha and well described in Dvaita by Sri Madhvacharya.)

भूषणायुधलिङ्गाख्या धत्ते शक्तिः स्वमायया । (Srimad Bhagavata 6-8-32)

Also he is capable of achieving anything just by his wish, he still dons the weapons by his mere leela. Sri Madhvacharya says this in Bhagavat Tatparya Nirnaya quoting Varaha Purana.

यथेच्चयैव सर्वं तु मनसा देहतोपि वा ।

कर्तुं शक्तोपि च अस्त्राद्या लीलैवा अनंतशक्तिनः ॥ (Bhagavat Tatparya Nirnaya 3-20-5)

Why this leela? It is just to show his infinite capability to his devotees. Sri Madhvacharya clarifies this in Brahmasutra Bhashya 2-1-19

साधनानां साधनत्वं यदात्माधीनं इष्यते ।

तदा साधनसंपत्तिः ऐश्वर्यद्योतिका भवेत् ॥

Lest the devotees not think he is not capable to protect them due to lack of weapons. Hence he wears all weapons. Hence he is aptly called Sarvapraharanaayudha in Vishnu Sahasra Nama. Interestingly it is the last name in Vishnu Sahasra Nama subtly and aptly indicating this protective nature of God to all his devotees and the Narasimha avatar with all the weapons in his hands has definitely shown that !!

4. Did Narasimha get angry?

It is common knowledge that anger is a defect (dosha). Even among humans it is considered one of the six enemies within (ari-shad-varga). So

- Did(does) Narasimha get angry?
- If yes, wasn't that a defect in him?
- If not, why not?

Anger is real, not drama

Narayana Panditacharya says in Narasimha Stuthi that Narasimha's high roar out of anger is extremely fearful.

प्रतिभयतम **कोपात** उत्कटोच्छाटसिन । दहदह नरसिंहासहयवीर्याहितं मे ।

Sri Madhvacharya himself says in Nakha stuti

यद्रोषोत्करदक्षनेत्रकुटिलप्रांतोत्थिताग्निस्फुरत । खद्योतोपमविष्फुलिंगभसिता ब्रह्मेशशक्रोत्कराः ॥

This anger cited here is shown at the time of pralaya. Nonetheless it is anger itself. And it is real, not a drama.

Furthermore the body language of Narasimha during killing Narasimha indicates he was angry. And he still was angry after killing Hiranyakashipu. To which Rudra says : "kOpakAlO yugAntastE... (Bhagavata 7-8-42). The time for anger is at the end of yuga and not now. Furthermore Narada saysthat Narasimha is so angry that nobody is brave enough to go closer to him and ask him to calm down.

Anger arising from Triguna?

Krishna says in Gita that kama and krodha arise of rajoguna

काम एष क्रोध एष रजोगुणसमुद्भवः ।

And so, Is narasimha anger born out of rajo guna?

Anger can arise out of any triguna (as there is no such thing as shuddha satva in the creation). The classic example is the incident involving Parikshit, Shamika and his son Shrungi.

- Tamasa krodha: When the thirsty Parikshit hung a dead snake on the shoulders of Shameeka's who was meditating and not responding to Parikshit's calls
- Rajasa Krodha: When Shameeka's son Shrungi cursed Parikshit to be killed by Taxaka's bite
- Satvika Krodha: When Shameeka scolded his son Shrungi for having cursed a good king like Parikshit for his momentary lapse of thinking straight.

Anger (Krodha) is a defect when it arises out of kAma, i.e. a desire for a particular object which is not within reach. It is not a defect for a common man when it arises out of gurubhakti etc. [Gitabhashya 3.37] While such anger arising out of gurubhakti, is a guNa in a sAdhaka, it is a defect if it comes in God

1. anger, that is resultant of desire for out-of-reach object : Does not exist in Lord
2. anger, that upsets the person : Does not exist in Lord.
3. anger, that is the sankalpa to kill : Exists in Lord. This is not drama. Is this anger 'manyu', 'kopa', 'krodha' shabdavAchya? The answer is yes, as mentioned by vedamantras, bhagavata etc.

Two questions arise at this point

1. Since God is beyond the realms of three gunas (trigunatita), can his anger ever be within the boundaries of triguna?
2. Another question is since God is aprakruta and can create prakruta entities just in time, was the anger created like that too?

Apraakruta Krodha

With anger arising out of triguna ruled out, there is one more potential source of anger. As an example, at the time of killing Hiranyakashipu, Narasimha's breath was causing mayhem in oceans causing huge waves. A aprakruta God does not need breath to sustain. Thus it is concluded that he created just-in-time prakruta breath to show his ferocity. Could it be that the aprakruta God created just-in-time aprakruta anger?

In Bhagavata, after the Govardhanagiri incident, Indra comes to Krishna and says that as Lord doesn't have trigunatmaka body, he does not have the krodha that is the laxana of ajnanis.

कुतो न तदेतव ईश मन्युलोभादयो ये अबुधलिंगभावा (Srimad Bhagavat 10.25.5)

This is only to show his krodha is not prakruta. Hence His anger is not because he desired something out of his reach. Neither has his anger upset his infinite blissfulness.

God's anger is always a blessing (anugraha rupa krodha) - How?

During Krishnavatar, in the kAliya episode, the nagapatnis tell Krishna while praying that his anger is anugraha rupa. (Bhagavata 10.14.34)

अनुग्रहोयं क्रोधोपि ते अनुग्रह एव सम्मतः ।

So, here too kaliya and nagapatni inherently being sajjanas, it is recognized that such krodha is anugraha rupi for them. But what about durjanas?

Next, In Bruhadaranyaka Upanishad Bhashya (4th chapter), Srimadacharya says quoting Maha mimamsa

क्रोधः क्षमात्मको यस्य चिदानंदात्मकः तता । अन्यक्रोधसमः क्रोधः तस्य विष्णो कथं भवेत ॥

So this tells us God's krodha is always kshama and ananda rupa. While it doesn't tell whether this kshama rupa krodha is only for sajjanas, the Bhagavata Tatparya Nirnaya on the nagapatni episode makes it clear by quoting Mahakurma

Since God's nigraha (and the inherent krodha) is anugraha rupa for everybody. But the anugraha rupi krodha and nigraha should then be papa nashaka for persons like jarasandha also. This does not happen because whenever God does krodha and nigraha, if it is accepted as anugraha with devotion, then it will give shubha phala to the recipient. For those that hate God due to this anugraha rupi krodha and nigraha, it will get them tamas.

Thus we can conclude that Narasimha's anger being real, not drama, aprakruta and chidanandatmaka is definitely sankalpa to kill the demon. Surprisingly it is also kshamatmaka and anugraha rupi at the same time, even for the demon. But it is only that Hiranyakashipu (being inherently Vishnu hater) messed it up by hating him for such krodha based nigraha and ended up in tamas. So its all upto the recipient.

Narasimha Saligrams

The primary feature of all Nrusimha saligram is a "mouth". A broad classification of Narasimha Saligrams puts them under 2 categories

- a. Those exhibiting Dashavatara Laxana. There are two sub types underneath this
- b. Those under Chaturvimshati category. There are roughly 24 to 27 subtypes here.
 1. Shuddha Nrusimha
 2. Laxmi Nrusimha – This further has 2-3 sub types fulfilling material, luck and desires
 3. Bala Nrusimha
 4. Kapila Nrusimha
 5. Yoga (Yogananda) Nrusimha
 6. Sarvatomukha Nrusimha
 7. Patala Nrusimha
 8. Akasha Nrusimha
 9. Vidujjihwa Nrusimha
 10. Adhomukha Nrusimha
 11. Vibhishana Nrusimha
 12. Vidara(u)na Nrusimha - To be worshipped only by Brahmachari or Yati.
 13. Kukshi Narasimha
 14. Jvala Nrusimha
 15. Mahajvala Nrusimha
 16. Rakshasa (Rakshasantaka) Nrusimha
 17. Vijaya Nrusimha
 18. Bhatti Nrusimha
 19. Baddhachakra Nrusimha
 20. Damstri Karala-Nrusimha
 21. Vakradamstra Nrusimha
 22. Aghora Nrusimha
 23. Maha Nrusimha
 24. Vivrutaasya Nrusimha

Other types such as Chatuschakra Laxmi Nrusimha, Mahabala Nrusimha, Maha Nrusimha exist. Whether these account for separate types or variations of one of the above names is unclear.

The laxanas of a vast majority of Narasimha Saligrams are in Brahmanda Purana. The rest are described in Brahma Purana, Garuda Purana, Padma Purana, Vaikanasa Samhita, Agni Purana and Vishnu Rahasya.

Source : Saligrama Samputa

5. Narasimha and destruction (Pralaya)

It is generally popular that Brahma creates, Vishnu sustains and Shiva destroys. But Krishna says in Gita

अहं कृत्स्नस्य जगतः प्रभवः प्रलयः तथा ।

I do the creation and destruction (in addition to the obvious sustenance).

The very second Brahmasutra - Janmaadasya yatah attributes all of the 8 fold doership including creation, sustenance and destruction to Vishnu. How does all this add up?

Vishnu does creation, sustenance and destruction

In the commentary on Bhagavata 1.2.24 "स्थित्यादये हरिविरिंचहरेति संज्ञां धत्ते", Sri Madhvacharya quotes Vamana Purana to this effect

ब्रह्मा विष्णु ईश रूपाणि त्रीणि विष्णुः महात्मनः ।

ब्रह्मणि ब्रह्मरूपः असौ शिवरूपी शिवे स्थितः ॥

प्रथक एवा स्थितो देवो विष्णुरूपि जनार्दनः ॥

In other words Vishnu himself is present in Brahma and Rudra and performs creation and destruction respectively. Though it seems on the surface that Brahma and Rudra are doing those respective tasks, it is Vishnu's presence in them that gives the strength to do their part. Moreover Vishnu is the independent doer of all these actions. Thus Vishnu himself does the destruction (in addition to creation and sustenance among his 8 folded doership - astakartrutva).

Delegation in destruction

Sometimes Vishnu does this destruction by himself and sometimes he does it through others. Sri Madhvacharya quotes Mahopanishat in Brahmasutra Bhashya 2.3.13

सा रुद्रेण विलालयति सः अनुत्पत्तिः लया एक एव हरिः परः परानंदः ।

Even the destruction done by Rudra is actually done by his antaryami Vishnu. The bimarupa of Rudra is Sankarshana. The antaryami of Rudra known very well is Narasimha. Infact the very fact that Rudra got his rudra name is because of Narasimha being his antaryami. Sometimes it is also done through Yama. This order of destruction is very clear in Bhagavata Tatparya Nirnaya (BTN). In BTN 3.12.29, Sri Madhvacharya says the following

यमः कालो मानुषाणां तस्य कालः सुदर्शनः । तस्यापि रुद्रः तत्कालो ब्रह्मा दुर्गापि तस्य तु ॥

सा ब्रह्मप्रलये देवी वर्तते चक्ररूपिणी । संहरंती सदा लोकान सैवा ब्रह्मादिषु स्थिता ।

तस्या नियमको विष्णुः परः कालः सा उच्यते ॥

कालाभिमानिनी सैवा प्रभुः ना जगदीशितुः । तस्याः प्रभुः स एवेशो विष्णुः सर्वेश्वरेश्वरः ॥

Yama is the destroyer for humans. Sudarshana chakrabhimani Kaama is the destroyer for Yama. Rudra is the destroyer of Kaama. Brahma is the destroyer for Rudra. Durgadevi destroys Brahma. She is in the form of Chakra during pralaya. In fact she is the one Brahma Rudra etc. and performs the destruction. Vishnu is her niyamaka and hence the main destructor. Durga cannot perform niyamana of Vishnu. Vishnu being sarva-ishwara-ishvara is also her niyamaka.

The destruction of humans inside the world is by Yama. The rest of the destruction mentioned above is the svottama-laya happening outside the world, where each entity dissolves in its higher entity until it reaches Vishnu and Laxmi.

Destruction by Sankarshana and Narasimha forms

At the time of pralaya, he uses his Sankarshana and Narasimha form to perform the destruction inside the world. The 12th skanda of Srimalad Bhagavata describes the destruction of the world. 12.4.9 says as follows:

ततः सांवर्तको वह्निः संकर्षणमुखोत्थितः ।

दहति अनिलवेगोत्थः शून्यान भुविवरानथ ॥

The great fire of annihilation will flare up from the mouth of Lord Sankarsana. Carried by the mighty force of the wind, this fire will burn throughout the universe, scorching the lifeless cosmic shell.

In Nakha stuthi, Sri Madhvacharya says

यद्रोषोत्कर दक्षनेत्रकुटिलप्रांतोत्थिताग्नि स्फुरत ।

खद्योतोपम विष्फुलिंगभसिता ब्रह्मेशशक्रोत्कराः ॥

Here it is said that Brahma, Rudra Indra burn away like fireflies from the mere spark emanating from the sides of the right eye of Narasimha. There seems to be apparent conflict between this and the earlier statement of destruction by Narasimha. Both of these definitely seem to refer to the destruction within the universe. Vishwapathi Teertha vykhyana clarifies that devatas have several forms within the universe and some of them are destroyed by Sankarshana form of the Lord while others are destroyed by Narasimha form of the Lord.

1. In KarmaNirnaya Sri Madhvacharya quotes Vaihaaya Samhita as follows

भूतादिभूतो अंबुनिधानमध्ये भूत्वा हरिः सर्वहरो अतिधाम्ना ।

अगाधमंभो विदधाति भस्मयो वाडवाग्निः हरिः विचिंत्यः ॥

Narasimha who is engaged in complete destruction of all things with his terrible power is in the sea and reduces the sea itself to ashes. Thus he is to be meditated as vADavAgni (वाडवाग्नि).

2. Sim means the ocean (sindhu). The one that destroys this ocean is Narasimha

सिं प्रलयकाले सिंधुं हिनस्ति इति सिंहः

3. Sri Madhvacharya quotes Tantra Bhagavata in 11-31-6 that at the time of destruction, Narasimha breaks the linga deha of all and dances.

नृसिंहरूपि सर्वेषां भित्वा ताभिः अलंकृतः ।

नृत्यते प्रलये देवः स्वयं कृष्णादि रूपवान् ॥

During stithi or sustenance, God punishes the bad to protect the good. His punishment is in line with the bad deeds. This he does not do with anger or discontent on the bad ones, but solely for the betterment of his devotees. This God, who destroys the evil in the time of stithi, however, destroys everyone at the time of pralaya. Could this be considered a dosha in the Lord?

VTVN Teeka says that he does this to rest the tired souls roaming in the world.

स्वापं प्रापयति श्रमापहतये कल्पावसाने च यः

For instance, if the students do not sleep at night, they cannot continue their studies the next day with renewed vigor. Same is the case here. By ending the creation by means of destruction he bestows rest to the tired souls.

This is in line with Brahatsamhita that says

विरजास्नानतो लिंगं सिक्तं द्विगुणतोच्छ्रितम् । तं दृष्ट्वा देवदेवसौ लिंगं सत्त्वगुणां वितम् ॥

विदारयति सर्वेशो स्वखदगेनांतरात्मवान् । नृसिंहरूपि भगवान् क्रीडते भगवान् हरिः ॥

आनन्दोद्रेककार्यत्वात् नारसिंहो ह्यभीष्टदः । तस्मादभीष्टनामासौ सर्वस्मात् प्रेर्य ईरितः ॥

Although capable of creation without any aid, he uses achit-prakruti as material cause (upaadaana kaarana) and creates. At the time of destruction he makes the world lose its macro form and go back to subtle achit-prakruti form.

Many meanings of the term Nija bhrutya bhashitam (निजभृत्यभाषितं)

The appearance of Narasimha from the pillar is indicated in Srimadbhagavat with the shloka

सत्यं विधातुं निजभृत्यभाषितं व्याप्तिं च भूतेश्वखिलेषु चात्मनः ।

अदृश्यतात्यद्भुतरूपमुद्वहन स्तम्भे सभायां ना मृगं ना मानुषम् ॥

Here the Nijabhrutyabhashitam word opens up in many ways

- Primarily it means that his nija bhrutya = devotee Prahlada told Hiranyakashipu that Vishnu is everywhere and even in the pillar. Naraimha appeared to show it is true
- Nija bhrutya = Jaya Vijaya. Vishnu had told them that he would kill them in all the three births. Naraimha appeared to keep his word
- Nija bhrutya = Chaturmukha. When Hiranyakashipu asked the complicated boon to ensure his longevity, Brahma had said tathastu. Naraimha appeared the way he did and acted the way he did to keep Brahma's word.
- Nija = self. His bhrutya (devotees) cite Krishna saying "na me bhakta pranashyati". Naraimha appeared to show it is true

6. Narasimha Anushtup Mantra

The Narasimha Anushtup Mantra (32 syllables) in Tantrasarasangraha is as follows

उग्रं वीरं महाविष्णुं ज्वलंतं सर्वतोमुखम् । नृसिंहं भीषणं भद्रं मृत्युमृत्युं नमाम्यहम् ॥

Anushtup Chandas contains 32 syllables. This mantra however contains 31 syllables (one less than standard anushtup) and 11 words. There is a Narasimha stotra in Brahma Vaivarta Purana told by Rudra to Parvati which is surprisingly a word to word explanation of the above mantra. With 16 shlokas in total, the first 3 shlokas are introductory conversation and the last two are phalashruti, the middle 11 shlokas each explain one word each of the total 11 words of Narasimha Anushtup Mantra. Each word of the 11 word mantra is as follows.

Ugram

This name indicates the terrifying nature of Narasimha

रक्तोत्फुल्लविरूपाक्षं विपक्षक्षयदीक्षितम् । निनादत्रस्तविश्वाङ्गं विष्णुं उग्रं नमाम्यहम् ॥

I bow to Narasimha, with red wide open unnatural eyes, the one who is dedicated to destruction of the enemy, the one whose roaring noise causes fear in the entire universe.

Veeram

This word indicates the unassailable nature of Narasimha

सर्वैः अवध्यतां प्राप्तं समलं दितिनन्दनम् । नखाग्रैः शकलीचक्रे यस्तं वीरं नमाम्यहम् ॥

I bow to Narasimha, who destroyed Hiranyakashipu with the tip of his nails, the Hiranyakashipu who was impregnable with all his powers due to boons.

MahaVishnum

This word indicates the pervasive nature (vyaapti), mainly omnipresence (deshavyapti) of Vishnu. vishati sarvatra iti vishnuH

पदावष्टब्धपातालं मूर्धाविष्टत्रिविष्टपम् । भुजप्रविष्टाष्टदिशं महाविष्णुं नमाम्यहम् ॥

I bow to Narasimha, who pervades patala with his legs, svarga with his head and eight directions with his shoulders.

Jvalantam

This word indicates the blazing brightness of Narasimha

ज्योतीष्यर्केन्दुनक्षत्र ज्वलनादीन्यनेकशः । ज्वलन्ति तेजसा यस्य तं ज्वलन्तं नमाम्यहम् ॥

I bow to Narasimha, the one who shines independently, from whose splendour the sun moon stars and other bright bodies shine.

Saravtomukham

This word indicates the omniscience (all knowership) and extraordinarily aprakraka nature of Narasimha.

सर्वेन्द्रियैः विहीनोपि सर्व सर्वत्र सर्वदा । जानाति यो नमामीशं तमहं सर्वतोमुखम् ॥

I bow to Narasimha, who, without any prakraka organs of action or sense, has faces always everywhere and knows everything everywhere all the time.

nRusimham

This word indicates the form of Narasimha

नरवत्सिंहवच्चास्ति वपुर्यस्य महात्मनः । महासटं महादंष्ट्रं तं नृसिंहं नमाम्यहम् ॥

I bow to Narasimha, whose body is human and head with mane and canines resembling a lion.

Bheeshanam

This word indicates Narasimha's capability to destroy obstacles.

यन्नामस्मरणाद्भीताः भूतपेताळराक्षसाः । रोगाद्यानि प्रणश्यन्ति भीषणं तं नमाम्यहम् ॥

I bow to Narasimha, by whose name's remembrance itself makes the evil spirits (bhuta, bhetala rakshasa) afraid and whose name's remembrance itself destroys the diseases.

Bhadram

This word indicates the auspicious nature of Narasimha.

सर्वोपि यं समाश्रित्य सकलं भद्रमश्नुते । श्रिया चा भद्रया युक्तो यस्तं भद्रं नमाम्यहम् ॥

I bow to Narasimha, who is always accompanied by the auspicious Laxmidevi and by surrendering to whom one can acquire all auspiciousness.

Mrityu-Mrityum

This word indicates Narasimha's nature of controller of death.

प्राप्तं कालसंप्राप्तं मृत्युं शत्रुशतान्यपि । भक्तानां नाशयेत् अस्मान् मृत्युमृत्युं नमाम्यहम् ॥

I bow to Narasimha, who destroys the death and hundreds of enemies that enable the death (also destroys yama itself during pralaya)

Namami

नमस्कारात्मकं यस्मै विधायात्मनिवेदनम् । मुक्तदुःखः अखिलान् कामान् अश्नुते तं नमाम्यहम् ॥

I bow to Narasimha who resolves all our suffering and provides all our desires and by bowing I indicate my atma samarpana.

aham

This word indicates aham as name of Narasimha and secondarily aham as rudra who is ahankara abhimani.

दासभूतास्ततः सर्वे हि आत्मनः परमात्मनः । अतः अहमापि ते दासा इति मत्वा नमाम्यहम् ॥

I bow to Narasimha also known by the aham name and by knowing that he is paramatma and I am atma (Rudra and all of us included) who is his dasa.

Narasimha Anushtup in Aitareya Upanishad Bhashya

Aitareya Upanishad Bhashya by Sri Madhvacharya says that Rishis saw God in the form of swan (hamsa rupi paramatma) describing Narasimha Anushtup again and again to Brahma-Vayu-Rudra etc in the clouds (megha mandala). And they also saw Vayu in the form of swan (hamsa rupi vayu) telling it to Rudra etc. Rishis chanted Narasimha Anushtup and saw Vishnu and Vayu in the form of swan in their divine vision.

7. Narasimha in Vedic Literature

Here we look at references to Narasimha in Upanishats and in Veda Samhita and references via some works of Sri Madhvacharya.

Narasimha in Upanishat

References to Narasimha are explicitly found in the following places

- Narasimha Gayatri in MahaNarayana Upanishat

ॐ वज्रनखाय विद्महे तीक्ष्णदंष्ट्राय धीमहि । तन्नो नारसिंहः प्रचोदयात् ॥

- 2 upanishats dedicated to Narasimha - Nrusimha Purva and Uttara Tapini Upanishats
 - Nrusimha Purva Tapini Upanishat provides a description of Narasimha Anushtup Mantra just like the Brahma Vaivarta Purana.
 - Apart from that it also provides another form of Narasimha Gayatri

ॐ नरसिंहाय विद्महे वज्रनासाय धीमहि । तन्नो सिंहः प्रचोदयात् ॥

Narasimha in samhita

The following suktas seem to be dedicated to Narasimha

- Two Manyu Suktas (one in Rigveda and another in Atharva veda)
- Saptnaghna Sukta in Rigveda

But they don't themselves contain the name Narasimha.

Manyu Sukta

Anukramanika says the Rishi is Tapasa Manyu and the devata of this sukta is Manyu. The name of this sukta in Rigveda is not Manyu Sukta. It is Senaa-Samyojanaa Sukta. Something to do with war and destroying enemies. But the sukta is famous as Manyu Sukta due to following reasons:

- Name of its associated devata ie. Manyu
- Sukta starts with "yaste manyo..."

Meaning of Manyu

- Manyu means anger. The abhimani of anger is popularly Rudra. But as we have seen several times earlier, Rudra's antaryami and the real devata of anger is Narasimha himself.
- Manyu also means knowledge.

So who is this devata called Manyu as anger and also knowledge?

Narasimha is devata for Manyu Sukta

Rudra's anger is not non-different from his knowledge (In other words his anger is different from his knowledge). That only Vishnu is svagata bheda vivarjita is well known and expounded by shastras.

- The Vishnu form is not different from Narasimha avatar.
- Vishnu/Narasimha's anger is not different from knowledge and further not different from himself.
- The two (anger and knowledge) are perfectly interchangeable (due to Gunantara Vishesha).

Thus Manyu as anger and knowledge comes together perfectly only in Vishnu.

Meaning of Manyu Sukta

How to interpret this sukta that deals with some kind of war and struggle and destruction of enemies from the point of the rishi named Ta[asa Manyu? We may never find a satisfying answer. But the answer is provided by Sri Madhvacharya.

He says (In Mahabharata Tatparya Nirnaya 27-148,149) this sukta was seen by Bheema himself while killing Dusshashana. During the game of dice, Bheema had vowed to drink Dusshasana's blood. In the battlefield on the 17th day, Bheema fights with Dusshasana, rips his arm apart, hits his head with a club and stabs his heart with a sword and takes the pool of blood (straight from Dusshasana's heart) into his hands and offers it as soma (aahuti - offering) to Lord Narasimha. Then he pretends to drink it himself. In olden days, the following would be done in a soma yaga

- Soma plant was crushed and its juice would be offered to selected devatas
- Then one would also consume themselves in a yajna.

Here Bheema's thought process (anusandhana) is that the war itself is a yajna. Dusshasana's heart is soma plant. It was crushed and the resulting juice (blood) is offered as aahuti.

When the sukta is viewed with this background info, every vague thing in the sukta fits together perfectly. A brief meaning of the sukta is given with corresponding meaning from Bheema's context in brackets.

Bheema says :

"Oh God of anger Narasimha. Those who worship you become strong, unassailable and undefeatable. Come with us. With you on our side (Krishna is infact on Pandavas' side), we can defeat the anti-social, criminal and sinners (Kauravas led by Durodhana). You, the cause of birth-sustenance-death, protect us. Oh Narasimha, the stronger among all, come with us and kill our foes and their armies that surround us with your natural strength. Oh Narasimha, you are the one that can kill all my enemies. You are the one who can manifest yourself (In Narasimha avatar from a pillar without parents). Give us strength to destroy the enemies. Oh Narasimha, we didn't get what we were entitled to (half kingdom after in exile as per the pre-conditions of the game of dice). I am your reflection (Indeed Bheema is the first reflection – pratibimba of Vishnu – aabhaaskosya pavanah). I am your first partner in enemy destruction (Bheema was infact the main helper to Krishna in bhu-bhaara harana). Oh destroyer of enemies, be on my front, back

and all sides and be my protective armor. Let us finish these criminals. Come stand by my side. Here, I am offering you this soma rasa. Please take it and also let us drink it together".

Interestingly, the word "madhwa" is used to describe soma, a reference to Bheema's future avatar as Sri Madhvacharya.

Rishabha Sukta (Sa-patnaghna Sukta)

Anukramanika provides only chandas and rishi, but it is stated that the purpose of this sukta for destruction of enemies. And the destructor of enemies is none other than Narasimha. Here too, Sri Madhvacharya provides key information to interpret this sukta. He says (In Mahabharata Nirnaya) that the sukta was seen by Bheema when stepping on Duryodhana's head after breaking his thighs and back. The sukta indeed talks about stepping on frog heads!! The meaning is roughly as follows:

Oh Narasimha, Make me the best among the rest. Make me defeat my foes. Let me finish those who talk ill of you and me.. I have come to destroy along with Narasimha and take away the victory (The fall of Duryodhana was the official defeat of Kauravas in the battle). I am going to take away all that you (Duryodhana) gained and saved by stepping on your (Duryodhana's) head. May you cry like the toads crushed in torrential rain when I crush under my foot.

Relevance of destruction of enemies

For common people like us, it is not much about winning wars by destroying external enemies and army. But it is more about internal enemies. Duryodhana, who was Kali himself personified is in everybody in subtle form as it is his yuga. By being inside he makes us commit mistakes – small and big and effectively turn us away from God. The ill-effects due to his presence are too well known and described in detail in Srimad Bhagavat.

Thus the two suktas become our prayer to fight Duryodhana and Dussahasana inside us (and Kalanemi and Viprachitti.. The list of daityas inside us goes on and on) and gain victory. And the one who helps in gaining this victory is none other than Narasimha!

8. Narasimha in Gayatri

Gayatri or any other mantra meditation is all about guna-anusandhana. The primary meaning of Gayatri during dhyana is given by Sri Madhvacharya in Rigbhashya. But the beauty of Gayatri mantra is such that it is flexible enough to accommodate any other anusandhana that is not opposed to the core principles. Here Narasimha guNa-upasana in each word of Gayatri is presented. (Source: Gayatri Darshana and Narasimha Yajna – Both authored by Sagri Raghavendra Upadhyaya)

1. Tat

- a. desha vyApti - Narayana Varma says "vidikShu dikShUrdhwaM..." - That Narasimha is present in all 10 directions and protects the chanter. Thus he is omnipresent
- b. kAla vyApti - As Narasimha is the destroyer of everybody, he exists after everybody ceases to exist and hence is present at all times
- c. guNa vyApti - nRusimhAdikam duritAdi-nivRuttayE - Hindrances in the path to moksha are removed by Narasimha. In spite of the sins committed by the sadhaka, this shows his attribute of pardoning such acts

2. savituH – Creator

- a. Created (Manifested) himself from the pillar
- b. Created the prAyaschittas through which the sins will be washed away

3. varENyaM - The top one due to attributes. The one prayed by Prahlada as the possessor of attributes whose description by himself, Brahma devata Rishi etc. would never end

4. bharga (bhA-rati-jnAna)

- a. bha - svatEjasA grasta samasta tEjAH - is how Narasimha is described in Narayana Varma. The one whose brilliance eclipses everybody else's brightness
- b. rati (sukha) and jnana - Mayavada Khandan mangala shloka describes him as amita sajjnAna sukha shakti
- c. payOnidhiH - the one with infinite bliss and knowledge

Traditional meaning of bharga word also applies – destroyer

- a. Destroyer of the world
- b. Destroyer of Hiranya Kashipu
- c. Destroyer of sins of devotees (Classic reference Nrisimha Stuthi - daha daha narasimhAsahya viryahitam mE and nRusimhAdikam duritAdi-nivRuttayE - BSB 3.3.61)
- d. Destroyer of even Brahma Vayu at the end - yadrOshOtkara viShpulinga bhasitA - (Nakha Stuthi)
- e. Destroyer of ajnAna - akhila ajnAna mata dvAnta divakara (Mayavada Khandana)

5. dEvasya

- a. div - stutau - The one praised by prahlada
- b. div - moda - The one that removes obstacles and destroys sins and gives happiness to devotees

6. dhImahi (dhyEyaH)

- a. As antaryAmi of manObhimAni Rudra, Narasimha instigates his devotees to pray him through Rudra himself
- b. The one prayed by Indra after killing of Vritra for removal of Brahma Hatya
- c. The one prayed by Prahlada
- d. The one prayed through Vishnu Sahsra nama by names nArasimha-vapuh, pApanAshanaH, bhayakRut-bhayanAshanaH, jitamanyu, vidAraNah
- e. The one prayed by Bheemasena after killing of Dushyasana through Manyu Sukta
- f. The one invoked and prayed in kara-nyAsa "astrAya phaT"

7. dhiyO yO naH prachOdayAt

The one that stimulates our minds thru Rudra to pray him and get rid of obstacles for yathartha-jana, aparoksha and moksha and destruction of the sins by stimulating our mind to perform the penance (prAyaschitta)

The origin of Gayatri dhyana shloka

"Dhyeya Sada savitru mandala madhyavarti..." is the dhyana shloka for Gayatri Mantra. This mantra clearly establishes that Gayatri pratipadya God is Vishnu himself and nobody else. This mantra is from Narasimha Purana – one among the 18 satvika upa-puanas.

Bharga word and Narasimha

Gayatri has 24 syllables and 10 words. The syllables are assigned 24 Keshavadi forms and the 10 words are assigned 10 avatars of the Lord starting from Matsya. In this mechanism, Bharga, the 4th word is assigned to Narasimha, the 4th avatar and it very well fits the meaning of the word Bharga as destroyer.

Narasimha Gayatri from Tantrasara Sangraha

While MahaNarayana Upanishat and Nrusimha Purva Tapini Upanishat have two versions of Nrusimha Gayatri, Sri madhvacharya has provided a third one. As the entire Tantra Sara Sangraha derives from tantrasara which itself is part of Pancharatra, this is a good one

ॐ नरसिंहाय विद्महे महाबलाया धीमहि । तन्नो नंतः प्रचोदयात् ॥

9. Narasimha in Sandhyavandana

Most would scoff at the idea of Narasimha in Sandhyavandana. But it can be found in two places.

1. Directly as manyu in apah-prashana (also known as Mantra-achamana/Jala-abhimantrana/Atmahuti).
2. Indirectly referenced based on the attribute and cited result in Papa purusha Visarjana (This step only in Rigvedi Sandhyavandana)

Mantra-achamana/Jala-abhimantrana/Apah-prashana/Atmahuti

The mantra for Apah-prashana is as follows:

Suryascha ma manyuscha manyupatayascha, manyukritebhyah. Papebhyo raksantam.Yadratrya papamakarsam. Manasa vacha Hastabhyam, Padbhyam udarena sisna. Ratris-tadavalumpatu. Yatkancha duritam mayi. Idam aham mamamarita yonau. Surye jyotisi juhomisvaha

This mantra is present in

- Mahanarayanopanishat
- Taittiriya Aranyaka 10.23

Location in Rigveda Samhita unknown)

This has

- Rishi: Narayana/Hiranyagarbha
- Devata: Surya (and his antaryami Narayana), Manyu (Rudra and Narasimha being Manyu and also Indraaadi devatas being Manyupatayah) and ratri-abhimanini Durga

This is a mandatory step in Sandhyavandana as subtly indicated by Madhvacharya in Sadachara Smriti as प्रोक्षाचम्य चा मंत्रतः

The meaning of this mantra is as follows:

Oh Surya (and his antaryami Narayana), Manyu (Rudra and Narasimha being Manyu and also Indraaadi devatas being Manyupatayah) and ratri-abhimanini Durga . Protect me from sins committed by me due to kaama and krodha. Sins done at (day/night) from mind, body and speech – be it thinking bad about others, saying bad about others or doing bad to others, all sins done with my hands, legs and stomach (abhaksha bhakshanaadi), all sins done with genitals, let ratri abhimani Durga (and her antaryami narasimha) clear all those sins of mine. If there is any other sins by me , let them also be cleared. Thus, me being cleared of sins, give ahuti (juhomi) to God who is in the form of jyothi, and inside Sun and also responsible for liberation. May he accept my oblations.

With clear reference to the word Manyu here, it is pretty evident that the prayer is primarily directed to Narayana who is also in the form of Narasimha, known as Manyu. Manyu means anger. It also means knowledge. Narasimha is also popular as the destroyer of sins. The Rigvedic Manyusukta is dedicated to him. He arouses kaama and krodha in us as per our prarabda and makes us commit sins. This prayer is asking him to get rid of them for (from) us. Interestingly it is Narasimha being referred in Vishnu Sahasra nama as dushkrutihaa, uttarana and papanashana. Madhvacharya's words "Nrusimhadikam annyattu

duritaaadi nivrutttaye" is also worth pondering over here in the context of the meaning of this apah-prashana mantra.

Papa Purusha Visarjana

ऋतं च सत्यं चाभीद्धात्तपसो ऽ ध्यजायत

This mantra Ritam cha satyam is the 190th sukta in 10th mandala of Rigveda and widely used for papa parihara. This is also cited in the Rigvidhanam for the same purpose. Another form of papa purusha nirasana is used in Sandhyavandana with a different mantra. But the idea is same i.e. getting rid of the papa purusha, the root cause of sins - the asuras having taken support in us – make us commit the sins. The chanting of this mantra is supposed to get rid of this very root cause.

This has

- Rishi is aghamarshana (whose meaning is agha = paapa marshana= destroy)
- Devata is bhava-vrutta (bhava = existence of jada chetana in the world vrutta = reason for existence. Interestingly it is Vishnu called bhava in Vishnu sahsranama and Rigveda says how he rotates in vrutta all the great devatas too)

The meaning of this sukta is roughly as follows:

This satya jagat came into existence because of God's wish (sankalpa). The night and the sea came into existence because of the same omnipresent all pervading Lord. From the sea of pralaya, samvatsara abhimani Chaturmukha was born. This God who supports everything (dhata) created day and night, sun and moon, space, sky, earth and heaven just like he created them in previous kalpas.

Here the direct link of papa purusha visarjana is to the creation of God. Our sins with their root cause gets destroyed Just by the thought of his creation. In other words the glory of bahu chitra jagat should bring about devotion in us. However here the indirect link to Narasimha is on the same idea as earlier - Madhvacharya's words "Nrusimhadikam annyattu duritaaadi nivrutttaye".

Hopefully these links between Sandhyavandana and Narasimha will help us to revisit our anusandhana during these two steps and make the ritual that much fruitful.

10. Narasimha is Mrityunjaya

It is quite popular that Shiva is Mrityunjaya. The Mrityunjaya mantra and the havana are done for his blessings.

But in its main purport, the term Mrityunjaya refers to Vishnu and specifically his Narasimha avatar. It can be shown that Mrityunjaya refers to Narasimha using the Mrityunjaya mantra itself.

ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।

उर्वारुकमिव बन्धनान् मृत्योर्मुक्षीय मामृतात् ॥

om tryambakam yajāmahe sugandhim puṣṭi-varadhanam |

urvārukam-iva bandhanān mṛtyormukṣīya māmṛtāt ||

tryambakam

The word tryambakam refers to the three eyed one. Rudra is three eyed. But it is Narasimha that is more importantly three eyed. Since his vibhuti is present in Rudra, he becomes three eyed as well. As specified in Bhagavata 6th skanda, when Indra loses Brihaspati, they pray to Vishnu as trinayana (6-9-39). The Narasimha dhyana shloka in Tantra sara sangraha provided by Sri Madhvacharya refers to Narasimha as the three eyed one.

yajaamahe

Yajaamahe is agnimukha upasana i.e through homa. Who is the main recipient of ahutis in a agnimukha prayoga? Apart from the generally known fact that it is agnyantargata Parashurama, the Braahmana, the part of vedas dealing with karmaanga are unequivocal in saying that "yajno vai vishnuH" In particular, several variants of this equivocal and unambiguous statement are found in multiple places of shatapatha braahmana, taittiriya braahmana etc

sugandhim

Generally gandha means smell. Gandha also means strength. The one with the strength to remove everyone's obstacles is Narasimha. Nobody else.

nRusimhadikam anyattu duritaadi nivRuttaye

pushtivardhana

pusti is development. vardhana is growth. The apparent repetition of the same meaning refers to the abhi-vruddhi in laukika and paramarthika. The complete giver of this two faceted vruddhi is Vishnu himself

Urvaruka

Urvaruka is melon or cucumber. A creeper by nature, it never grows in a defined way. It just crawls indecisively, climbing up and down and twisting and turning in face of obstacles totally out of its control. Our birth and life are pretty much the same. We are not the controllers of the place and time of our birth.

One introspection of our life is enough to prove that we just go with the flow and nothing is in our control, although sometimes we wish and hallucinate it to be so. All this is due to prarabda and they manifest as tapatrya, sukha etc. Among the tapatrayas, Rudra perhaps is capable of dealing and solving most Adibhautika, Adidavika but not Adhyatamika taapa of the life. Such a taapa can be addressed by Vishnu alone. By "nRusimhadikam anyattu duritaadi nivRuttaye" it is clear that dhyana japa of Narasimha addresses the taapa of the life.

mrutyOr mukshiya amrutaat

Here release from two bonds are mentioned. One is mrityu. Another is perennial liberation i.e. Moksha. While Rudra is a abhimaani of kaala and death is in his control, it is Narasimha that is referred as "mrityu-mrityur namamyaham" in Narasimha anustup. Brahma Rudra etc burn away like fireflies in the face of Narasimha's wrath is the example given by Sri Madhvacharya himself.

Most importantly the moksha is given by Vishnu alone. When Muchukunda prays to Indra etal (Bhagavata), they say they can bestow anything upon him except moksha as Vishnu is the sole giver of this.

Rigveda says Tad-vishnor paramam sadaa pashyanti surayah

Literally it means The wise men always see the abode of Vishnu, it means the abode of Vishnu (vaikunta) is the only one always existent even during pralaya and by implication, Vishnu is the sole entity existing during pralaya (for all practical purposes) as clearly said by "AtmA vA idam eka Evagra asit.." in Aitareya Upanishat.

Narasimha in Hare Rama Hare Krishna mantra

The popular mantra seems to invoke three forms of God – Hari, Rama and Krishna.

Hare Ram Hare Ram Ram Ram Hare Hare

Hare Krishna Hare Krishna Krishna Krishna Hare Hare

But it might have prayers to 9 forms of God. Four Haris, Two Ramas, Three Krishnas – all different forms.

There are 4 Haris.

- One Hari is Vishnu himself
- The form that saved Gajendra called Tapasa is also called Hari
- One of the four sons of Dharma and MurthiDevi is Hari. (Others are Nara, Narayana and Krishna)
- As Hari also Simha – Narahari or Narasimha is another form here from Hari

There are two Ramas – Dasahrati-Rama and Bhargava-Rama.

There are three Krishnas too – Yadava-Krishna and Vasista-Krishna(Vyasa) and another son of Dharma-Murthidevi

11. Narasimha in Vishnu Sahasra Nama

The following names in Vishnu sahasra namas strongly convey one or more meanings closely related to the acts and attributes of the Lords great Narasimha Avatar.

Chaturdamstra

Chaturdamstra means the one with four canines (in Varaha and Narasimha avatars) four incisors (in human avatars).

Srimad Bhagavat describes him as karala-damstram karavaala-chanchalam (7-8-21)

Question: Can such a fear instilling Narasimha rupa be considered auspicious?

Ofcourse. It instils the fear in evil while gives the feeling of safety to believers.

svayambhu

The one who is born by himself.

In Varaha nobody except a very few saw varaha being born by himself.

In Parashuram, Rama and Krishna avatar he pretended as if he was born to parents.

But in Narasimhavatar a whole lot of people including asuras saw how he takes his avatars and all by himself without the need for anybody else

sambhava

In each of his avatars - be it Rama, Krishna or Varaha or Narasimha he is born well sam-bhava i.e. born as is in every avatar without any difference. He remains purna in every avatar unlike claimed by some. And he is svagata bheda vivarjita in all of them. Hence sam-bhava

Paapanaashana, UttaraNa, Dushkritihaa, Bhayakrut, Bhayanaashana, Paryavastitha

Sri Madhvacharya has said in sarvamula that Narasimha is the mainly the remover of obstacles. Obstacles essentially arise out of our own bad deeds. Such paapa is destroyed by him (Paapanaashana).

He lifts us from the problems created by our own bad deeds (UttaraNa).

And he destroys our bad deeds (Dushkrutihaa).

And also conversely he primarily causes the fear even among sajjanas in response to their own sins (Bhayakrut) in addition to instilling fear among evil.

And then being generous, helps the sajjanas overcome and get rid of it (Bhayanaashana).

The Narayanavarma in Bhagavata declares that Narasimha with his roar and aura and by being in all directions and inside and outside gets rid of the fear of his devotees (Bhayanaashana and paryavastitha)

Naarasimhavapuh

nara means human. nAra means "related to human". The thing related to all human beings

The thing related to all human beings is fear and ajnana

simha as an animal is killer or eliminator

Bestower of Knowledge

The one who eliminates ignorance in humans and bestows knowledge

nara means human. nAra means "related to human". The thing related to all human beings is ignorance or lack of "yathArtha" knowledge.

simha as an animal is killer or eliminator. va means pure and it implies Jnana

puH means bestower. Hence the meaning here is: The one who eliminates ignorance in humans and bestows knowledge.

Doshavarjita – One who lacks defects

The one who has no dosha inspite of eliminating all our doshas and bestowing knowledge upon us

nAra = nA + ara = No Dosha

simha means the one who eliminates (doshas)

As before, va means pure and it implies Jnana puH means bestower

Hence the meaning here is: the one who has no dosha inspite of eliminating all of our doshas and bestowing knowledge upon us.

Eliminator of Defects

The one who eliminates others doshas and has nirdosha body.

nAra = nA + ara = No Dosha

simha means the one who eliminates (doshas)

vapu means body

Hence the meaning is The one who eliminates others doshas and has nirdosha body.

Destroyer of Fear

The one with the capability to destroy the fear and problems

When we take nAra means "related to human". Another thing related to all human beings is fear and problems (tapatraya).

simha means the destroyer

vapuH means body

Hence the meaning is: The one with a body capable of destroying the fear and problems of humans

In this context, it is apt to mention that Purandara dasaru said

Narasimha mantra ondiralu saaku | durita kOTiya taridu bhAgyavanu koDuva ||

ನರಸಿಂಹ ಮಂತ್ರ ಒಂದಿರಲು ಸಾಕು | ದುರಿತಕೋಟಿಯ ತರಿದು ಭಾಗ್ಯವನು ಕೊಡುವ ||

Srugvi

Srugvi means one who wears maala.

Sri Madhvacharya has described and in Bhagavata also Vishnu is described as wearing vanamaala and vajrayanti.

Even the Gayatri dhyana shloka "dhyeya sadaa..." cites him as "kiriti haari" as wearing maala. The vanamala is special kind and stretches until the knee and is known to be flowers available in all seasons and lotus that always remain in bloom. (By the way such flowers available to us are our karmas. Our karmas occur day in day out and in all seasons and never fade away. We should offer our karma pushpas to Lord in addition to other flowers)

For Narasimha however, sragvi takes on a totally new meaning

After killing Hiranyakashipu, he drags out the intestine of the demon and puts it on as a garland. Such is his fierce nature of Narasimha on evil!

Vikarta Vidarana

The one who tore off the heart of Hiranyakashipu.

Jitamanyu Jitakrodha

This anger displayed by Narasimha has been a topic of entire post earlier.

Surarihaa

The destroyer of the enemy of devatas. While this applies to all forms of Vishnu, it also applies to Narasimha as he killed Hiranyakashipu.

Antaka, Anadinidhana, amitashana, vishwabhuk, pratardhana, sampramardana

This refers to his leela at the end of worlds. Narasimha destroys all including muktivyogya at pralaya. And he displays anger too. Again it has been discussed in chintana 3 earlier on what it means. As Tantras Bhagavata says, he dances around by breaking their linga deha. He burns away the sea itself (Vaiḥaya samhita in Karma Nirṇaya). Even the great devatas like Brahma, Rudra burn away like fireflies at the instant of one spark of fire emanating from the eye of Narasimha (Narasimha Nakha Stuthi by Madhvacharya)

Rudra

Rudra is Shiva in everyday literature. Aitareya Upanishat Bhashya says Nrisimho rudranamakah. The raudra nature of Rudra (Shiva) is displayed by Narasimha being the indweller. And naturally Narasimha is called Rudra because he is bhayanakara.

Mahabharata Shantiparva says Narasimha is holding the shula, has three eyes and bhayankara as the antaryami of Rudra-namaka Shiva.

Shuline tridasheshaya tryambakaya mahamtane |
bhamsmdighordhwlingaya tasmai rudratmane namaha ||

Sarva-praharana-ayudha

This name and its applicability is discussed in 3rd chintana about visualizing Narasimha.

12. Narasimha in Harikathamrutasaara

Harikathamrutasaara, written by JagannathaDasa is a treasure chest of various forms of Vishnu pervading time, actions and places (outside and inside us – be it food we partake, naadis, body parts etc) and reference-in-chief for shastriya anusandhana towards it. Presenting a perspective of Narasimha from this magnum opus will not do justice to Harikathamruta saara itself as all forms of Vishnu are undifferentiable (abhinna) from each other. However this is only an attempt to look at Narasimha's illustration in Harikathamrutasaara.

Remembering Narasimha

For eliminating obstacles

1. The very first stanza of the work (Mangalacharana Sandhi – Chapter 1) starts with a prayer to Narasimha himself. This is completely in accordance with the fact that not all obstacles (vighnas) can be eliminated by Ganesha, popular as the destroyer of obstacles. The prayer "shuklamabaradharam vishnum.....vighnopashantaye" is indeed a prayer to Narasimha himself. Also, with Jagannathadasa (being Sahlada amsha) has Narasimha very close to his heart.
2. Narasimha is called Jvarahara. The Jvara has 27 forms of Narasimha and Hara (Rudra) has 28 forms of narasimha and Jvarahara has 2827 forms of Narasimha, by whose remembrance all bad prarabda melt away lie ice melting when sun shines. (On a lighter note – this jvarahara nature makes the name Nursing home very appropriate for hospitals as it is "Nara-singh" that eliminates sickness - Prabhanjanacharya)

In daily activities

The first stanza of Namasmarana sandhi (Chapter 13) explains the mode of seeing various forms of God while performing various worldly activities such as playing with children, laughing with wife, wearing clothes etc. Here one may allude to references in Pancharatra stating Narasimha is to be thought in evening time (sandhyaa kaala) and while in fear [Ref: Nityasmaranavidhanam from Pancharatra Pujakanda – from Stotramalika by Sri Prabhanjanacharya]. Also Narasimha is to be remembered when in forests [Chapter 13, Stanza 26]. This is also vindicated by Vishnu Rakhsa Stotra [ATavyAm nArasimhascha sarvatra pAtu kEshava]

In fact, the entire Namasmarana sandhi serves as a methodical way of thinking of Vishnu as mandated by Sri Madhvacharya in MBTN 2.72 as "Smartavyam Satatam Vishnurvismartavyo na jatuchit". Srimad Bhagavat and Garuda Purana also attest to this remembrance of God in various activities. Only Narasimha specific remembrance are highlighted above.

Result of remembering

When Narasimha is remembered (like for instance through narasimha Anushtup) for a month continuously, with complete focus and asana siddhi (veerasana, padmasana, svastikasana) without laziness, all our desires will be fulfilled and liberation will be achieved in due course. [13-33]

Narasimha in food and eating

Continuing the aspect of seeing God in objects and activities, Narasimha is seen in eatables and the eating activity as follows.

1. The six fundamental tastes of perception for the tongue while eating are Lavana (Salt), Madhura (Sweet), Tikta (Bitter), Amla (Sour), Katu (Pungent/Hot) and Kasaya (Astringent). Taste emanating from all food items is only a combination of one or more of this fundamental tastes. Among these, Narasimha resides in Katu rasa [Bhojana Sandhi Chapter 4-3]. Such shadrasa when spread in the 72,000 naadi, the consequential Narasimha form has presence there too, among other forms in the naadis [4-4]
2. When a food is consumed, it is seen by the Kapila rupa in the eye, smelt by the Narasimha rupa in the nostrils and consumed by Bhargava rupa in the mouth/tongue [4-7]. The order specified in the stanza might tie Narasimha to the eyes and Sankarshana Odeyar vykhyana says likewise, but the reconciliation with Aitareya Bhashya [vishnoh vak bhargava ramo pranosya narakesari chakshustu kapilo].
3. Similar description occurs in Panchamahayajna Sandhi (Chapter 6 – 34) where apparent ordering associates Narasimha with tasting but Sankshana Odeyar vyakhyana correctly associates Narasimha with smelling aspect itself. Here the Narasimha considered is one of the Keshavadi 24 forms. However by the very presence of Narasimha in nostrils, it isn't incorrect that the smelling aspect associated with the narasimha of Keshavadi 24 forms is tied to the Narasimha of Dashavatar (not in form, but in attributes arising out of the name nirvachana).
4. The description of offering Naivedya to God is described here and is also in line with Pancharatra description for the same (nRusimhatmakarupEna divyaghranendriyena tu) in that the offered Naivedya is seen by Kapila, smelt by Narasimha, tasted by Kurma and praised (vaak) by Parashurama.
5. The same Panchamahayajna Sandhi associates Narasimha with the gandha (smell) aspect of Pancha-tanmatra [6-20] further confirming the reordering needed for reconciliation.
6. Among food items, Narasimha's form is specifically thought in Panaka [13-1, nityasmarana vidhanam in Pancharatra]
7. Similarly Narasimha's presence is thought of in items made of pumpkin (ಕುಂಬಳಕಾಯಿ in kannada), sesame seeds (ಎಳ್ಳು in Kannada) and black gram (ಉದ್ದು in kannada) as stated in Naivedya Prakarana Sandhi [Chapter 31-19]. Hence all pumpkin pie, kushmanda halva, ellunde, idli, dosa, uddina vada are all outright Narasimha!!!

Narasimha in Aitareya Upanishat Bhashya

There is a reference to Narasimha in Aitareya Upanishat Bhashya by Sri Madhvacharya while discussing pervasion (vyapti) of Lord in everybody's body. As the Lord is prevailing our body, his mouth is in those mouth, his nostrils in those nostrils and his eyes in those eyes. Also Vishnu by being present in jiva svarupa, he has similar presence there. Vishnu, by his own leela is present with Kapila form in eyes, Narasimha in nostrils and Parashurama in Vak.

विष्णोर्वाग भार्गवो रामः प्राणोस्य नरकेसरी । चक्षुस्तु कपिलो

All-pervasive (Omnipresent) nature of Narasimha

Narasimha in varna and varna-vikara

1. All varnas starting from a (अ) to ksha (क्ष) have devatas associated with them [Prakasha Samhita quoted in Tantrasara Sangraha]. Narasimha is the devata for ksha-kaara. There is a rather unique nature of ksha. It is a compound letter made of ka and sha unlike other letters. Similarly Narasimha is a compound form – combination of human and lion.
2. Manovangmaya – The 51 varnas being the basis for all literature especially all literature associated with God – such as Veda, Purana, Itihassa, vyakarana etc. And hence they are nothing but expressions of 51 letters. Consequently they are expression of 51 forms of God, who by this virtue has filled all the vedas, itihassa purana etc and also filled everything until the avyakruta akasha (as all shabda is stored) [Pancha-tanmatra sandhi Chapter 7-11]. With Narasimha form being a part of it, he also fills these vangmaya and aptly called manovangmaya.

Narasimha Inside

1. Each varna pratipadya forms of God have been assigned a place like eyes, ears, bones and joints etc. The ksha-kaara pratipadya Narasimha is the abhimani form for the Jivatma itself
2. Narasimha is in the svarupadeha with the name sharira as stated in Varna Prakriya Sandhi [Chapter 9-26]
3. Narasimha is present in svarupa deha in 80725 (Nrusimha) forms as stated in Pancha Tanmatra Sandhi [Chapter 7-15]. By being there, he protects us from the ever approaching death [implies he destroys the causes of apamraty for those that think of Nrusimha this way].
4. The body has 72000 nADis of which 101 are considered more important. They have the same forms of God as the 101 forms in kalasha puja [Matruka Sandhi- Chapter 8-18]. Anyone familiar with this Kalasha puja avahana method knows that the forms of God here are
 - a. 51 forms of Lord from a to ksha [One Narasimha form here]
 - b. 4 forms Vishwa –Taijasa etc.
 - c. 4 forms Atma-antaratma etc.
 - d. 4 forms Vasudeva-Sankarshana etc.
 - e. 10 forms Dashavatar [One Narasimha here]
 - f. 24 forms Keshava-Narayana etc.
 - g. Dattatreya
 - h. Vedavyasa
 - i. Shimshumara

When these forms occupy the 101 important nADis, Narasimha enters in 3 forms there. (Narasimha in ksha-kaara, Narasimha in Dashavatara, Narasimha in Keshavadi 24 forms)

5. The Narasimha that forms the part of shadrassa (as explained earlier in the eating process) enters the 72,000 nADis and is present there in addition [Bhojana Sandhi Chapter 4-4]
6. While the hamsa form of the Lord is assigned to the asti (bones), there is another assignment of forms of God to sapta dhatu [Varna Prakriya Sandhi – Chapter 9-27] and by reference to

Adhyatma mala [astishupadravo nama NRushimhO hamsa eva cha], there is form of Narasimha called upadrava in the bones (along with hamsa).

Narasimha outside

1. Narasimha in Panchabhuta - With the 51 varnas occupying Pancha-bhuta and Pancha-tanmatra, [Panchatanmatra Sandhi Chapter 7-1], Narasimha in ksha-kaara also has special presence in Panchabhuta and Panchatanmatra by implication.
2. The Naarasimha form of the Keshavadi 24 forms (along with Madahva) forms the maasa niyamaka for the Jyesta maasa.
3. As illustrated above Narasimha and all other Vishnu's forms are within everybody and also outside everybody. This presence of Vishnu outside is amply demonstrated by the emergence of Narasimha from the pillar when Prahlada was threatened by Hiranyakashipu [This also illustrates Narasimha's kaarunya – Karuna Sandhi]. In addition this is an illustration of two aspects of Vishnu – One is omni-presence and the second is presence of apparently opposing attributes, both amply demonstrated by Narasimha avatar. When Narasimha emerged from the pillar, it demonstrated he is present everywhere (as in the pillar). The Srimad Bhagavat shloka describing emergence of Narasimha is

Satyam vidhatum nijabratyabhasitum vyaptim cha bhuteshu akhileshu cha atmanaH |

.... Stambhe sabhayam na mrugam, na maanusham | |

This shloka uses the word vyapti – all-pervasion to describe this event. Seen from another sense – being inside and being outside of any entity at the same time are impossible for anybody else – which Vishnu showed and demonstrated to the world through Narasimha avatar.

Anoraniyaan Mahato mahiyan

says Katopanishat describing his opposing attributes. He also houses two opposing features – a human and lion feature. Sri Vadiraja swami says in Teertha Prabandha that Narasimha rupa is the demonstration of the presence of opposing features (virrudha dharma) in Vishnu

viruddha dharma dharmitvam sarvataryamitaam tathaa |

narasimhah adbhuta stambha sambhutaH spastayati ayam | |

Narasimha Upasana

Jagannathadasa explains the upasana process of Narasimha and Sankarashana residing in Vayu. Shwasa Sandhi [Chapter 15-14]

A sAdhaka aiming at mOxa should concentrate of the feet of vAyu with vAk and manas. The vAgIMdriya helps us to express the thoughts of our manas at his feet. One must meditate upon Narasimha while concentrating on the vAngmaya rUpa left feet of Vayu and upon Sankarashana while concentrating upon the manOmaya rUpa right feet of Vayu. Thus Vayu resides at the feet of Narasimha and Sankarashana and says and makes us say the Vedas, Pancharatra agama & other shAstras, purANas through our vAgIMdriya-s and the Lord will ultimately give us happiness.

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