

Thirumangai Azhwar's pAsurams on  
**Ahobila Divya Desam**

Annotated Commentary In English By  
**Sri nrusimha seva rasikan**

Oppiliappan Koil Sri.VaradAchAri SaThakOpan



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Thirumangai Mannam - Ahobilam





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malola nrusimhan sannidhi



ஸ்ரீ:

ஸ்ரீமதே ராமாநுஜாய நம:

ஸ்ரீமதே ஸ்ரீலக்ஷ்மிந்ருஸிம்ஹ பரப்ரஹ்மணே நம:

திருமங்கையாழ்வார் அருளிச்செய்த  
திருஅஹோபில திவ்ய தேச பாசுரங்கள்

Thirumangai AzhwAr's PAsurams on  
Ahobila Divya Desam



Dear Sri Nrusimha BhakthAs:

Thirumangai Mannan's Thirunakshathram (Karthigai Krutthikai) will be celebrated soon. adiyEn would like to pay a tribute to Thirumangai, the heroic chieftain from Thirumangai kingdom. adiyEn would also focus in this tribute on the ten moving paasurams of Thirumangai AzhwAr on Ahobila Narasimhan. It is appropriate to observe that the AhObila dhivya dEsa Paasurams like the NaimichAraNya Paasurams are used in the daily SaathumuRai at the Sannidhi of MalOlan.

### **THIRUMANGAI MANNAN'S VAIBHAVAM**

Thirumangai AzhwAr, the last of the AzhwArs in a chronological sense was following Saiva SampradhAyam as a chieftain of Aali Naadu. When he wanted to marry Kumudhavalli NaacchiyAr, she rejected him as an "avaishNavan". Thirumangai Mannan pointed out that he was born in a Saiva Paramparai and yet through Saasthra Jn~Anam, he is a VishNu Bhakthan. He offered to adorn VaishNava lakshaNam (ThirumaNN Kaappu) and Kumudhavalli relented to take his hand in marriage. She put one more condition. She wanted Thirumangai to conduct TadiyArAdhanam every day for MahA BhAgavathAs of Sriman NaarAyaNan for a year. Thirumangai agreed and used his wealth to perform

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such TadhyaArAdhanams daily. After he expended his wealth, he accumulated wealth in many other ways including waylaying people and using their wealth to continue with the Bhagavadh-BhAgavatha AarAdhanams.





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**kaliyan-srihayavadanaperumal temple-nanganallur**

BhagavAn Sriman NaarAyaNan was immensely pleased with the Bhakthi of Thirumangai for His BhAgavathAs and decided to intervene actively to bless Thirumangai. Our Lord took on the appearance of a rich Brahmin adorning costly jewelry on His person and was accompanied by His divine consort with abundant jewelry. They appeared as a newly married couple travelling on the road where Kaliyan and his cohorts were waiting for victims to come their way. Kaliyan was very pleased with the prospect of the rich couple as a source of







revenue for feeding the BhagavathAs for the next few days. Kaliyan took up his spear and robbed the Lord, tied up all the jewelry in a neat little bundle and put it down. He turned his attention to a beautiful diamond ring that the Brahmin (our Lord) was wearing and tried to pull that ring out of the finger of the victim. Kaliyan experienced difficulty in completing the task of robbing the Lord of His ring (Mothiram). Now, He tried to lift the bundle containing the jewelery and found to his dismay that it was impossible to lift that bundle. It was too heavy. Kaliyan got angry at his victim and accused Him of using a manthram to frustrate him. Our Lord answered: "Yes, There is a most auspicious Manthram holding its sway but I can not reveal it". Kaliyan got angrier and tried to use his teeth to remove the ring from the Lord's finger.

Our Lord responded in an exclamatory mood: "Is not this our dear Kaliyan?"



vALvaliyAl mandirankoL kaliyan  
(Courtesy: SrI Thirumanancheri Krishnan)

Thirumangai was now blessed with the sambhandham of the Lord's body



through his teeth and got elevated immediately. Our Lord transformed Himself now into His Own Svaroopam with MahA Lakshmi at His side and with great affection performed the UpadEsam of AshtAksharam into the ear of Thirumangai. That adhbhutha anugraha visEsham of the Lord made Thirumangai a PoorNa VaishNavar and the blessed Kaliyan travelled with his Devi Kumudhavalli to many dhivya dEsams and performed MangaLAsAsanam on the various ArchA Moorthys with delectable Paasurams with deep TathvArthams. Thirumangai blessed us with six dhivya prabhandhams as the six angams for Swamy NammAzhwAr's four Dhivya Prabhandhams (Four Vedams).

### SEQUENCE OF PAASURAMS BEFORE AHOBILA PAASURAMS

Elated by the mahA bhAgyam of recieving AshtAkshara ManthrOpadEsam directly from Sriman NaarAyaNan, in the first Paasuram of his Periya Thirumozhi, Thirumangai expresses his gratefulness to the Lord for blessing him, who was unfit in every way with the Ujjevana Manthram of AshtAksharam revealing the sambhandham between JeevAthmA and ParamAthmA: "NaadinEn naaDi naann kaNDu koNDEn NaarAyaNA yennum naamam". In the 8th paasuram of the First Pathikam of Periya Thirumozhi, Kaliyan assured us that if he could acquire AshtAkshara manthram even if he was not fit to receive it, that people like us should have no doubt in being blessed with such anugraham. He was pointing out in the mood of NaicchyAnusandhAnam that paramAthma dhAsyam is svabhAvikam for the Jeevans. In the 9th Paasuram, Thirumangai revealed to us that the name of NaarAyaNa will bless us with every kind of Iswaryam (Kulam, Selvam, Neel visumbu, valam, perunilam). He concluded this Paasuram with a celebratory statement about the power of AshtAksharam:

பெற்ற தாயினும் ஆயின செய்யும்

நலம் தரும் சொல்லை நான் கண்டு கொண்டேன்

நாராயணா என்னும் நாமம்





"PeRRa thAyinum aayina seyyum,  
nalam tarum sollai nAnn kaNDu koNDEn  
NaarAyaNA yenum nAmam"

That NaarAYaNa nAmam will bless us with the hitham, which is even more than what one's own Mother could confer. Kaliyan concluded that in the land populated by AshtAkshara (Thirumanthira) nishtars (who are deeply immersed in it) there will be no diseases or deficiencies (VyAdhi and dhurbhiksham).

In the second decad, Thirumangai celebrates NaarAyaNa Naama PrabhAvam and arrives at the dhivya dEsam of Thiruppirithi (JyOthir Matam) on the banks of river GangA. Thirumangai was on his way to BadrikAsramam where NaarAyaNan performed UpadEsam for Naran on AshtAksharam. Sriman NaarAyaNan is also the devathai for AshtAkshara Manthram. Therefore, Thirumangai decided to travel to BadrikAsramam and stopped on the way at Thirupparithi, a dhivya dEsam at the foot hills of HimAlaya.

In the third and the fourth decads, Thirumangai performs MangaLAsAsanam for the EmperumAn of BadrikAsramam. After the visit to Thiruppirithi and Badari, Thirumangai arrives at the dhivya dEsam of SaaLagrAmam on the banks of Gandaki River in the snow bound territory of HimAlayAs.

Here, he performs MangaLAsAsanam for Sri Moorthy of SaaLagrAmam thru the paasurams of the 1.5 decad of Periya Thirumozhi.

After SaaLagramam, Thirumangai descends to the plains and arrives at NaimichArANyam, where the Lord is in the form of a forest. Here, Thirumangai performs SaraNagathy to the EmperumAn of NaimichAraNyam:

"NaathanE vanthunn Thiruvadi adainthEn NaimichAraNyatthuLLa YenthAi".





NaimichAraNyam is the sacred place, where Maharishis assemble to perform sathkarmAs and removes all sins thru dharmAchAram. Here Thirumangai confessed that he is the possessor of many sins and he performed SaraNAgathy at the Lord's sacred feet there to destroy those sins. After that moving SaraNAgathy to the Lord, who is in the form of forest (AaraNyam) at NaimichAraNyam, Thirumangai thought of another dhivya dEsam known for its dense forests and tall mountains (Viz.), AhObilam. Thirumangai was pulled towards that dhivya dEsam of AhObilam by Narasimha BhagavAn. Thirumangai performed MangaLAsAsanam for the Lord of SingavEzh KunRam (AhObilam), which will be the focus of this series of postings. From AhObilam, Thirumangai sought another mountainous dhivya dEsam (ThiruvEngadam) and performed MangaLAsAsanam of ThiruvEngadamudayAn with 40 paasurams.

Thus, the ten paasurams on AhObila Naathan are in between those of NaimichAraNya paasurams and the ThiruvEngada Paasurams. adiyEn will cover the individual paasurams of AhObilam in the subsequent postings.

### AHOBILA PASURAMS: TEXT & AUDIO RENDERING

adiyEn has split the sandhis for an easier understanding of the meanings of this majestic Paasuram, where Thirumangai AzhwAr provides a graphic description of the HiraNya SamhAram of the Parisuddha Para Brahman, Sri Ugra Narasimhan at AhObila Dhivya Desam.

The audio/wave files (862 Kb) of the Paasuram texts rendered in the SampradhAyic manner can be accessed at:

<http://www.ahobilamutt.org/temples/ahobil/apas.html>

Please enjoy the Text and sound of these majestic Paasurams capturing the extraordinary anubhavam of Thirumangai AzhwAr.





### THREE INTERPRETATIONS FOR THE NAME OF THIS DHIVYA DĒSAM:

1. The name of this dhivya Desam can be recited as "SingavEL Kunram" or "SingavEzh Kunram". Both are correct usages. When we salute this dhivya dĒsam as "Singa vEL KunRam", the emphasis is on "vEL", the One who is most desirable (Virumpa Tahunthavan). "Singa vEL" then translates in to Azhagiya Singar (Sundara Simham), who is the most majestic, unusual and captivating "naram kalantha Singam" to look at. The hill that He presides over is the KunRam (hill) of "Singa vEL".
2. When we use the other Paatam, "Singa vEzh KunRam", we refer to the seven (yEzhu) hills at Ahobila KshĒthram just as at Thriumala. The nine Narasimha Temples are positioned in a 5 Kilo Meter Circle marked by the seven hills around the PrahlAdha Varadhan Temple at the foot hills. He is in the middle of Gaaruda Sailam (AhObilE Gaaruda saila madhyE krupAvasAth kalpitha sannidhAnam). These nine temples in the middle of Gaaruda Sailam (at Upper and lower Ahobilam are those for Jwaala, MalOla, KrODa, Kaaranja, BhArgava, YogAnandha, KashathravaDa, Paavana and PrahlAdha Narasimhans.
3. The third interpretation according to Commentators is that these hills are ascendant in glory because of the rare and divine singham (Lion) that rules over these hills (SingatthAlE yEzh/yezhucci peRRa kunRam).



-singavEzh kundram- 7 hills.

# *Paasurams and Commentaries*



## திருமங்கையாழ்வார் தனியன்கள்

வாழிபரகாலன் வாழிகலிகன்றி\*

வாழிகுறையலூர் வாழ்வேந்தன்\*

வாழியரோ மாயோனை வாழ்வலியால் மந்திரங்கொள்\*

மங்கையர்க்கோன் தூயோன் சுடர்மானவேல்.

நெஞ்சக்கிருள்கடிதீபம் அடங்கா நெடும்பிறவி\*

நஞ்சக்கு நல்லவமுதம் தமிழ் நன்னூல் துறைகள்\*

அஞ்சக்கிலக்கியம் ஆரணசாரம் பரசமயப்\*

பஞ்சக்கனலின் பொறி பரகாலன் பனுவல்களே.

எங்கள்கதியே! இராமானுசமுனியே!\*

சங்கைகெடுத்தாண்ட தவராசா\*

பொங்குபுகழ் மங்கையர்க்கோனீந்த மறையாயிரமனைத்தும்\*

தங்குமனம் நீயெனக்குத் தா.

## திருமங்கையாழ்வார் திருவடிகளே சரணம்





## PASURAM 1

அங்கண்ஞாலமஞ்ச அங்கோர் ஆளரியாய், அவுணன்

பொங்க வாகம் வள்ளுகிரால் போழ்ந்த புனிதனிடம்

பைங்கணானைக் கொம்புகொண்டு பத்திமையால், அடிக்கீழ்

செங்கணாளியிட்டிறைஞ்சும் சிங்கவேள்குன்றமே(1)

angkaN nyaalamanja angkOr aaLariyaay avuNan

ponnga aagam vaLLugiraal pOzhndha punidhanidam,

paingkaNaanaik kombu koNdu patthimaiyaal, adikkeezhch

chengkaNaaLi ittiRaincum SingkavEL kunRamE.(1)

### MEANING:

The first Two lines

"angkaN nyaalamanja angkOr aaLariyaay avuNan

ponnga aagam vaLLugiraal pOzhndha punidhanidam,"

NarasimhAvathAra samayam is invoked here. The VishNu (Hari) dhvEshi, HiraNya Kasipu has been tormenting his son, Bhaktha PrahlAdhan and subjecting him to all kinds of torture so that PrahlAdhan can reject Hari as the Supreme Being and accept him (HiraNya Kasipu) as the one superior to Hari in ParAkramam and Vaibhavam. PrahlAdhan rejected his father's foolish statements and held on resolutely that there is no one, who is equal or Superior to Hari. That statement made HiraNya Kasipu fly into rage. He asked his son as to where that Hari is hiding. PrahlAdhan replied: "Hari is everywhere".

This enraged HiraNyan further; out of that blinding rage, Hiranyan hit a pillar in his darbar hall and taunted his son as to whether that Hari is in that pillar.



Vaikunta KaNDeeravan (Hari in the form of Narasimham) jumped in a flash out of that pillar and used His own nails to to tear HiraNyan apart and destroyed the asuran, who had tormented His BhAgavathan, Bhaktha PrahlAdhan. This "adhbhutha Kesari" (Unique and Mysterious Lord with the head of a lion and the body of a Man).

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adhbhutha Kesari - Ahobila Narasimha





Swamy Desikan salutes this adbhutha Kesari as "AakaNDam Aadhipurusham, KaNDeerava Vapum upari". Down to the neck, our Lord had the face of a lion and below the neck, He had the body of the Parama Purushan. He destroyed the enemy of His devotee (KuNDithArAathi) for BhAgavathApachArm.

The whole world shuddered at the sight of this rare and frightening Narasimham chasing HiraNyan down the royal hall during that Sandhya Kaalam. This reaction of the citizens of the earth, who were terror stricken at the intensity of the Lord's rage at HiraNyan's offenses is described by Thirumangai as: "amm kaNN Jn~Alam anja". All the people of the world known for its beautiful sites were filled with fear at the sight of the Lord's Ugra form. He appeared out of the very same pillar that HiraNyan hit with cynicism as a matchless Narasinga Roopan ("angu ohr AaLariyAi").

HiraNyan was mad with rage over this unexpected happening ("avuNan ponga"). The mighty Lord chased HiraNyan down, dragged him to the steps of the palace, spread him on His expansive lap and used His nails as the weapon to tear the chest of HiraNyan and destroyed the asuran during the sandhyaA kaalam.

Thirumangai describes all these happenings in an abridged manner and salutes Lord Narasimhan as a Parisuddhan, who fulfilled His avathAra Kaaryam at the dhivya dEsam of Ahobilam: "AaL ariyAi avuNan ponga aaham vaLL uhirAl pOzhnthA Punithan idam".

### **DESTRUCTION OF HIRANYAN AND THE ANUGRAHAM TO PRAHLADHAN**

The two powerful sLOkams of Swamy Desikan's SrI Sookthi of KaamAseeka ashtakam bring out vividly both the HiraNya SamhAram and the compassion of the Narasimha Moorthy to His Bhakthan as PrahlAdha Varadhan at that time.

विकस्वर नख स्वरुक्षत हिरण्य वक्षः स्थली

निर्गल विनिर्गलत् ऋधिर सिन्धु सन्ध्यायिताः ।





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hiraNya vadam - BhArgava Narasimhan





अवन्तु मद् नासिका मनुज पञ्च वक्रस्य माम्

अहमप्रथमिका मिथः प्रकटिताहवा बाहवः ॥ ६ ॥

Vikaswara makha svaru kshatha HiraNya vakshasTalee

nirargaLa vinirgaLadh rudhira sindhusandhyAyithA:

avanthu madana aasika manuja pancha-vakthrasya

aham pratamika miTa: prakaditha aahavA: Baahava:

-- -- SIOkam 6 of SrI KaamAseekAshtakam

**Meaning:**

This Lord Narasimhan's finger nails extended impatiently to tear apart Hiranyan's chest. They were hard and powerful like the VajrAyudham. Our Lord used those nails and split into two the broad chest of HiraNythe. HiraNyan's blood gushed out as a torrent without let and reddened the hands of our Lord. The redness of the hands made them resemble the hue of SandhyA Kaalam. Those powerful hands of the Lord were intent on protecting His devotees and destroying their enemies. They competed with each other to engage in these twin tasks. May those hands of Sri KaamAseekA Narasimhan protect adiyEn!

सटा पटल भीषणे सरभसाट्टहासोद्भटे

स्फुरत्क्वुधि परिस्फुटद् भृकुटिकेऽपि वक्रे कृते ।

कृपा कपट केसरिन् दनुज डिम्भ दत्त स्तना

सरोज सदृशा दृशा व्यतिभिषज्य ते व्यज्यते ॥ ७ ॥

saDA paDala bheeshaNE sarabhasa attahAsaudhbhaDE

sphurath krudhi parisphuDadh bhrukuDiKE api vakthrE kruthE





KrupA KapaDa-Kesarin dhanuja Dimbhadattha stanA

SarOja sadhrusA dhrusA vyathibhishajya tE vyajyathE

- - - SIOkam 7: Sri KaamAseekAshtakam



**Meaning:**

Oh MaayAvi, who took the mischevous appearance of Nara Simham! Your sacred face was looking frightening with its dense flock of manes (Pidari Mayir KaRRaikaL) and a powerful and loud laughter emanated out of that face. Your brows were moving rapidly with anger over HiraNyan. Even in the context of this frightening appearance, Your lotus like eyes revealed Your matchless compassion for the BhagavathOtthaman PrahlAdhan and nourished him like mother's milk. Simultaneously, Your eyes were able to project anger over HiraNyan and compassion towards PrahlAdhan. This was indeed a very unusual act of operation. Your compassion stood as the nourishing breast feeding milk for the child PrahlAdhan. The quality of Your DayA is revealed through Your mysterious eyes.

We studied the first two lines of the above Paasuram so far. Now, we will enjoy the wonderful imagination of Kaliyan as he brings before his minds' eye a scene that takes place at AhObila KshEthram.

Ahobilam is a place known for its dense forests, tall hills and many kinds of wild animals such as Lions and elephants roam there. The elephants have Paim KaNN (Green colored eyes); the Lions (AaLi); they hunt the elephants to extract their priceless tusks (Kompu) as trophies (SamarpaNams) to be presented to their Master, Narasimhan. The Lions have eyes that are red (Semm KaNN AaLi) because of their anger at the elephants. The Lions want to bring these valuable tusks as Paadha KaaNikkai to the Lord out of their devotion and reverence to Narasimhan, who is One of them and as such their ruler. They wish to demonstrate their servitude to Lord Narasimhan. Kaliyan draws the picture of this moving scene:





"paingkaNaanaik kombu koNdu patthimaiyaal, adikkeezhch  
chengkaNaaLi ittiRaincum SingkavEL kunRamE"

The lions leave the flesh of the elephant out in the forest, where they killed the elephants, and bring just the tusks that they pulled out. They arrive at the Sannidhi of their Lord, place the tusks before Him with utter reverence and worship Him at this AhObila KshEthram. "ittu irainjum" refers to their own way of worship of their Lord to hail their Jaathi sambhandham. For a wild animal like the Lion, the thought that it should bring some valuable thing with respect to the Lord arises according to Kaliyan because of the Mahimai of the AhObila KshEthram. Their Bhagavath Bhakthi propels them to engage in such endearing acts. Due to Poorva Janma puNyam, they are born in the forests of AhObilam and enhance their Bhakthi through kaimkaryam appropriate to their nature as wild animals.

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## PASURAM 2

அலைத்தபேழ்வாய் வாளெயிற்றோர் கோளரியாய், அவுணன்

கொலைக்கையாளன் நெஞ்சிடந்த கூருகிராளனிடம்

மலத்தசெல்சாத்தெறிந்த பூசல் வந்துடிவாய்கடுப்பச்

சிலைக்கைவேடர்தெழிப்பறாத சிங்கவேள்குன்றமே (2)

alaittha pEzh vaay vALL yeyiRu ohr KOLL ari aay , avuNan

kolaik-kayyALan nenju idantha koor uhirALan idam

malaittha selsAtthu yeRintha poosal vann-tuDi vaay kaduppa

silaiikkai vEdar thezhippu aRatha SingavEL KunRamE (2)

-- Periya Thirumozhi:1.7.2

### MEANING:

In the previous Paasuram, the sanchAram of the Lions to Sri Narasimhan's sannidhi to present their SamarpaNams of the danthams (tusks) of elephants for use in ivory cots and palanquins for the Lord were described. In this paasuram, another type of noisy activity at SingavEL KunRam is described by the SevArTee, Thirumangai Mannan. Here Thirumangai sees the bhakthAs of Lord Narasimhan struggling to find their way amidst the fierce and inhospitable terrain of Ahobilaam to have the darsanam of their Lord and putting up with the stones and arrows of the native hunters (Chenchus).

### THE FIRST TWO LINES OF THE PASURAM

"alaittha pEzh vaay vALL yeyiRu ohr KOLL ari aay , avuNan

kolaik-kayyALan nenju idantha koor uhirALan idam"

First, salutation is made to the Thiruppathy of the Lord. It is identified as the





place of residence of the majestic, matchless Lion (ohr kOLL ari) with the sharp outstretched tongue that is roaming from side to side inside the cave like mouth (alaittha pEzh vaay) and revealing the radiant white teeth (VaaLL yeiRu) over and below that tongue. That Simha roopa Moorthy pulled out the heart of the asuran HiraNyan (avuNan) with His fierce and powerful nails (koor uhirAl nenju piLanthAn) and punished him (HiraNyan) decisively for his many trespasses.



Cave like mouth - Swarna Narasimhar - Ahobila Mutt



This angry Simham tore apart the chest walls of HiraNyan to check if the heart of HiraNyan had any fear about Him and respect for Him as well as affection for his son, PrahlAdhan. Finding none of the above in the heart of HiraNyan, Narasimha BhagavAn tore out that heart of HiraNyan and threw it out. Thus, Lord Narasimha put an end to HiraNyan, whose sole activity was destroying others for disobeying him (Kolai Kai AaLan). Kaliyan salutes Ahobilam as the dhivya dEsam, where Lord became the HiraNya SamhAra Moorthy as well as Bhaktha PrahlAdha anugraha Moorthy.

While HiraNyan went on a rampage of killing all those, who did not recognize him as the Supreme Being, his young child with extraordinary vivEkam displayed the highest form of VishNu Bhakthi and provided upadEsam for all about the nine kinds of VishNu Bhakthi that they should observe for their salvation:

॥ श्रवणं कीर्तनं विष्णोः स्मरणं पाद सेवनं

अर्चनं वंदनं दास्यं सख्यं आत्म निवेदनं



इति पुम्सार्पिता विष्णौ भक्तिःचेत् नव लक्षणा ॥

"SravaNam Keertthanam VishNOr smaraNam Paadha sEvanam  
archanam vandhanam dhAsyam Sakhyam aathma nivEdhanam  
ithi pumsArpithA VishNou Bhakthi: chETh nava lakshaNA"

When HiraNyan challenged his son and asked him whether his Hari was inside a pillar that he hit with his hand, PrahlAdhan answered that Hari is everywhere including that pillar. Hari jumped immediately out of that pillar so that His parama bhakthan's words do not become untrue and destroyed the mighty asuran in a trice with His nails alone.

HiraNyan had done fierce penance once and had received a set of boons from Brahma Devan that



- 
- 
- (1) he should not experience death from a human or an animal;
  - (2) he should not meet death during day time or night time;
  - (3) he should not meet death inside the house or outside the house;
  - (4) he will not be killed on earth or in the sky;
  - (5) he should not be killed by a living entity or one without life.

HiraNyan thought that he was very clever in seeking such boons to gain freedom from death. Bhagavaan is certainly far cleverer in scheming than the ego-filled HiraNyan.

As He tore out of the Sthampam, our Lord took on the Narasimha Roopam. In that state, He was neither a full human being nor a full animal. He became naram kalantha Singham. His time of appearance was neither day nor night. It was sandhya kaalam that was in between the two. Our Lord did not kill HiraNyan either inside or outside the house (palace); He killed the asuran on the door step, which is in between the inside and the outside. HiraNyan met his



He tore out of the Sthampam



death on the lap of the Lord, which was in between the earth and aakAsam. HiraNyan was destroyed with the weapon of nakham (nail) of the Lord, which is neither living nor dead. When it grows, it has life. When it is cut and thrown away, it has no life. Thus the Lord outsmarted HiraNyan, while not violating the boons granted by His other bhaktan, Brahma Devan.

After HiraNyan was destroyed, Bhagavan invited PrahlAdhan to come near and asked him to choose the boons that he wished to have. PrahlAdhan responded: "Oh My Lord! You can not distract me by granting me boons. I seek only the boon of freedom from attachment to any thing other than Your sacred feet. Lord Narasimhan was immensely pleased with the VairAghyam and Bhakthi of PrahlAdhan. PrahlAdha Sthuthi of Lord Narasimhan with 42 sLOkams is one of the most sacred sthuthis. This sthuthi was a favorite of HH InjimEttu Azhagiya Singar. PrahlAdhA's immense bliss on having the sevai of Narasimha BhagavAn is beautifully expressed by Saint ThyagarAjA in his PrahlAdha Bhakthi vijaya Naatakam. Through a Gandha Padhyam, the Saint of ThiruvayyARu describes:

ithadE JeevAdhArudu,  
ithadE nAnOmuphalamu IndhrAdhinudhuNDu  
ithadE mununanau brOchina-  
thithadE SarvEswaruNDuni ithaDE ithaDe

**Meaning:**

"He alone is the foundation of my life; He alone is the fruit (Phalan) of my vrathams; He alone is the object of the worship of Indhran; He alone is the One, who protected me from time immemorail; He alone is the SarvEswaran. He is the One; He is the Supreme One."

In an Uthpala MaalA meter gadhyam, ThyAga Brahmam describes the blissful mental state of PrahlAdhan after the darsanam of the Lord:

"tallini joosu Bittavala,





tAmara vairiki kalvasanthamE Pallava PaaNi jAruvela,  
bhAnudu lEvaka viprureethithA ullamunAsajenthi,  
nikilOttama dEvuni kanna yanthanE jallani bhAshpamulva  
- tala saakenu paadhamulayanthu mrOkkagAn "

**Meaning:**

When PrahlAdhan had the bhAgyam of seeing the Lord of the Universe, his eyes were flooded with tears of joy and he fell at the sacred feet of the Lord. His mind was filled with joy. His joyous status was like that of an infant, which saw its mother, like the Lilly flower that experienced the Moon rise, like the young woman, who met her lover and like the Brahmins who saw the Sun rise (SooryOdhayam).

Such is the glory of Lord Narasimhan, who was eulogized by PrahlAdhan through 42 exquisite sLOkams in Srimad BhAgavatham. Ahobilam is the dhivya dEsam, where HiraNya SamhAram and PrahlAdha anugraham happened at the same time. Let us conclude this section with reflection on the first two lines of Kaliyan's second Paasuram with the description of Sri NaarAyaNa Bhattadhiri in SrI NaaraayaNeeyam, which in turn captures the essence of the first two lines of Thirumangai Mannan's second paasuram:

तप्तस्वर्णं सवर्णं घूर्णदतिरूक्शाकशं सटाकेसर

प्रोत्कम्पप्रनिकुम्बिताम्बरमहो जीयात्तवेदं वपुः ।

व्यात्त व्याप्त महादरीसखमुखं खड्गोग्रवल्गन्महा-

जिह्वानिर्गमं दृश्यमानं सुमहादन्ष्ट्रायुगोड्डामरम् ॥ ३





taptha-svarNa savarNa ghUrNadh athirooksha aksham saDAkEsara  
prOthkampa pranikumBitha amBaram ahO jeeyAtthataVEdham vapu:  
vyAttha vyApthamahAdarIsakha mukham khaDgOgra valkanmAha  
jihvA nirgama dhruSyamaNa sumaha dhamshtAyuga uttAmaram

--Sri NArAyaNIyam 25.3

### Meaning:

What a Wonder! His fast moving (rotating) manes around His neck had the hue of molten gold. His face had the most frightening eyes. The movement of the assembly of His pidari mayir (saDAkEsara) hid the sky as it were with their hugeness. The open mouth had the appearance of a huge cave. His rapidly moving tongue from side to side of His mouth was like a sharp and rotating sword. When the tongue was projected outward, the huge canine teeth became visible and were frightening to look at. Oh Lord Narasimha! May this firece form of Yours shine radiantly forever! We will cover the next two lines of the second paasuram next.



### THE LAST TWO LINES OF THE PAASURAM

malaittha selsAtthu yeRintha poosal vann-tuDi vaay kaduppa  
silakkai vEdar thezhippu aRAtha SingavEL KunRamE (2)

Let us focus study on the last two lines of the paasuram.

"Silakkai Vedar" (the Chenchus) are the natives of Ahobilam. They are the hunters with a tight sense of Community. Senu Lakshmi was born as the daughter of the king of hunters here and She married the Lord here. Therefore, they consider Lord Narasimhan, who married Chenchu Lakshmi as their kulam's son-in-law (Maappillai Swamy). They have a sense of ownership of the hills and dales of Ahobilam. Now comes a band of devotees, who brave the dangers of the travel in Ahobilam hills and try to chase their fears away





by talking loud and being noisy. This makes the natives unhappy. They want to assemble their clan by blowing on their trumpets and drums to fight "the intruders". The hunters have their bows in hand and do not hesitate to throw stones at the band of travellers rushing towards the Lord's Sannidhi before the Sun sets and the wild animals come out. The mutual distrust and the noisy quarrels between the two groups fill the air and there is commotion all around. That noise never subsides in the hills of SingavEL KunRam.

Out of their deep devotion for Narasimha BahgavAn, which at times appear to exceed even that of PrahlAdhAzhwAn, these BhaagavathAs climb the hills huddled together to overcome their anxieties arising from travel in the dangerous foot paths of Ahobilam hills populated by hostile tribes and wild animals.

Such is the inaccessibility of Ahobila Dhivya dEsam! The ardour of the devotees of the Lord overcomes their discomfort and fears as they march bravely up the hills to have the darsana soubhAgyam of the Narasimha BhagavAn. Today, thanks to the KaaruNyam of Prakrutham Azhagiya Singar, the travel to and stay at Ahobila KshETram has become most comfortable.



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Chenchu Lakshmi





## PASURAM 3

ஏய்ந்தபேழ்வாய் வாளெயிற்றோர் கோளரியாய், அவுணன்

வாய்ந்தவாகம்வள்ளுகிரால் வகிர்ந்தவம்மானதிடம்

ஓய்ந்தமாவுமுடைந்தகுன்றும் அன்றியும்நின்றழலால்

தேய்ந்தவேயுமல்லதில்லாச் சிங்கவேள்குன்றமே (3)

yEntha pEzhvaay vaaLL yeyiRROr kOLariyAy avuNan

vaayntha aaham vaLLuhirAl vahirnthA Ammaanathu idam

Oyntha maavum udayntha kunRum anRiyum ninRazhalAl

tEyntha vEyum allathilla SingavEL kunRamE (3)

- - - Periya Thirumozhi: 1.7.3

### MEANING

AhObilam is the dhivya dEsam of Veda Prasiddha EmperumAn, who became a matchless and majestic Lion with the lustrous canine teeth fitting ideally with the huge cavern sized mouth. Here Narasimhan tore apart the hard chest of HiraNyan --gained from his severe penance-- with His sharp, adamant nails.

At this Hill of the matchless Simham (Narasimham), wild animals like lion, tiger, and elephants are unable to roam freely due to the wounds in their legs. Why is their free roaming thwarted? Why are they immobilized by the road side? It is because of the intensity of the forest fires that heat up the rocks to the point of the rocks cracking and shooting out in all directions. Treading over these splintered hot rocks and pebbles burns their feet and makes it difficult for them to move about freely. They have to wait for the forest fire to stop and for the floor to cool before they can resume their free movement deep inside the forests instead of hanging around in places, where the sevArtthees travel along narrow foot paths to the



Sannidhi of the Lord. These sharp hot splinters present dangers to the pilgrims as well in addition to the dangers posed to them from the wild animals.

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**vEdaprasiddha emperumAn-chatravadha narasimhan**

The forest is full of thorny bamboo bushes. When lightning strikes and the forest fire grows, the bamboo bushes catch fire and explode throwing thorns





like shooting stars on to the foot paths used by the pilgrims and the trails used by the wild animals in their natural habitats. The hot thorns inhibit further the progress of the pilgrims and cause consternation to the wild animals. Hot rocky splinters from overheated stones, forest fire and flying hot thorn shreds from the bamboo forests make AhObila dhivya dEsam not an easy place to travel for the sEvai of Narasimhan. It is not a place for the faint hearted and the weak-limbed to travel. It is not an easily accessible dhivya dEsam like Srirangam, where nightingales sing, the peacocks dance and the region is abundant with pleasing lotus ponds and green rice paddy fields. Only the hardy and determined pilgrims can make their way up the wilderness of Ahobila dhivya dEsam taking their life in their own hands to have the bhAgyam of the SEvai of the Lord in this HiraNya SamhAra KshEthrAm (AmmAn Idam).

#### **ADDITIONAL COMMENTS:**

Thanks to the foresight and DayA of Prakrutham Azhagiya Singar, clear pathways have been constructed to climb the hills of Ahobilam comfortably. Svathi Thirumanjanam takes place at every one of the nine sannidhis at Ahobilam today. People travel comfortably to this dhivya dEsam now to take part in these Thirumanjanams.

In Thirumangai Mannan's time, Ahobila KshEthrAdanam was the most dangerous one. It was hazardous. There was the wild forest full of ferocious animals. The frequent forest fires from lightning forced the wild animals to escape the deep forest to halt near the pathways used by the YaathrikAs. Even there, both the animals and the pilgrims could not escape from the dangers of flying bamboo thorns and sharp pieces of hot rocks set in motion by the intense forest fires. **Oyntha Maa** (immobilized animals), **Udaintha KunRu** (Splintered rock pieces) and **azhalAI tEyntha vEy** (bamboo thorns left over from the forest fire) all joined together to cause havoc for the ardent pilgrims intent on visiting the Sannidhi of the Lord of AhObilam.





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The hills and forests enroute to Jwala Narasimhan Shrine - Ahobilam



Easy access now made possible by the efforts of Prakrutham Srimad Azhagiya Singar





Easily accessible now thanks to prakrutam azhagiyasingar



Prakrutham Srimad Azhagiya Singar during Sahasra Kalasa Thirumanjanam at Ahobilam

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## PASURAM 4

எவ்வும்வெவ்வேல்பொன்பெயரோன் ஏதலனின்னுயிரை

வவ்வி, ஆகம்வள்ளுகிரால் வகிர்ந்தவம்மானதிடம்

கவ்வுநாயும் கழுகும் உச்சிப்போதொடு கால்கழன்று

தெய்வமல்லால் செல்லவொண்ணாச் சிங்கவேள்குன்றமே (4)

yevvam vevvEl Ponn peyarOn yEthalan inn uyirai

vavvi aahamvaLLUhirAl vahirntha ammAn idam

kavvu-nAyum kazhuhum ucchippOthodu kaal suzhanRu

DhaivamallAl sella oNNA SingavEL KunRamE (4)

--Periya Thirumozhi: 1.7.4



### MEANING:

The AhObila KshEthram is the place of residence of Lord Narasimhan, who stole the dear prANan of the asuran with the name denoting gold (HiraNyan) through His powerful nails of the fingers. The asuran carrying a sharp spear in his hand and caused sorrow to the people of the world was destroyed by Lord Narasimhan with His sharp nails. HiraNyan's chest was torn apart by the Matchless power of His nails. This dhivya dESam of Ahobilam (SingavEL KunRam) is not of easy access to human beings; it is readily accessible to dEvAs alone. The hardships faced by the humans are hinted by Kaliyan:

(1) The intense heat of the mid day Sun and the fast moving hot winds from the forest fires slow down the pilgrims. Those adverse factors weaken the steps of the pilgrims

(2) There is also mortal danger that they experience: The wild dogs attack the weary pilgrims, who are in a weakened state and if they fall down, then the





eagles sweep down to go for their flesh as their food. Under these circumstances, even the hardest pilgrims find it extremely difficult to climb up the hills for Bhagavath darsanam. Thirumangai wonders whether this dhivya dEsam is accessible to dEvAs alone (Dhaivam allAI sella oNNA SingavEL KunramE).

Lord Narasimha and His hard-to-access dhivya dEsam of Ahobilam are dear to VaishNavAs, Sankara and Dhvaita SampradhAyins as well. There are many sthOthrams about Lord Narasimhan, who destroyed adharmic HiraNyan with His nails alone. One of them is by MadhvAchArya named "Nrusimha Nakha Stuthi", a tribute to the finger nails of Lord NarasimhA, the instrument of destruction of HiraNyan. There are two beautiful sLOkams in this Stuthi by MadhvAchArya: [http://www.dvaita.org/stotra/nakha\\_stuti.html](http://www.dvaita.org/stotra/nakha_stuti.html)



The 44thpattam azhagiyasingar blessed us with many stotrams on nrusimhan

Sri Mantra Raaja Padha sthOthram of Ahirbudhnyan (Lord Sivan), KaamAseeka ashtakam of Swamy Desikan, Sri Lakshmi Nrusimha KarAvalampana sthOthram



of Adhi Sankara are some of the sthOthrams that salute the power and Mahimai of Lord Narasimha. The 44<sup>th</sup> Pattam Srimath Azhagiya Singar has blessed us with many sthOthrams on SrI Lakshmi Narasimhan following the foot steps of His AchAryAs. The most important one in this category is the Nrusimha Kavacham known for its mantric potency: [http://sanskritdocuments.org/doc\\_vishhnu/nkavacam.pdf](http://sanskritdocuments.org/doc_vishhnu/nkavacam.pdf)

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adhivansatakopa jeer with malolan - malolanrusimha sannidhi

This URL with 21 pages has both the Sanskrit text and the meanings of the individual sLOkams of Sri Nrusimha Kavacham with many BheejAksharams that extol the valour of the victorious Lord displayed during the samhAram of HiraNyan. The powerful prayer in one of the sLOkams is:







"(PraNavam) namO BhagavatE NarasimhaAya, manas tEjasE aavirbhava,  
-- vajra nakha, vajra dhamsotra karmaasayan randhaya randhaya,tamO graasa "

**Meaning:**

"Oh my Lord Narasimha, who possesses nails and teeth like thunderbolt! Kindly appear before my mind with Your (matchless) tEjas as JwAlA Narasimhan! Please vanquish our demon like desires and grant us fruitful activity in this materialistic world!"

In another sLOkam, the Kavacham begs the Lord of the Universe, Sri Narasimhan to remove the Taapa thrayams because He is the all encompassing Manthram, unfailing protection and the sure medicine.

"ThvamEva Mantram ThvamEva RakshA

Thvam Oushadham anutthamam

ThrividhAdh api dukkhAn maam

prachOdhaya Jagath-PathE"



## PASURAM 5

மென்றபேழ்வாய் வாளெயிற்றோர் கோளரியாய், அவுணன்

பொன்றவாகம் வள்ளுகிரால் போழ்ந்தபுனிதனிடம்

நின்ற செந்தீ மொண்டு துறை நீள்விசம்பூடியிசு

சென்று காண்டற்கரியகோயில் சிங்கவேள்குன்றமே (5)

menRa pEzhvaay vaaLL yeyiRROr kOLariyAy avuNan

ponRa vAham vaLLuhirAl pOzhntha Punithanidam

ninRa senthee moNDu sooRai neeLL visumbUdu yeriya

senRu kaaNDaRkkariya Koil SingavEL KUnRamE (5)

---Periya Thirumozhi: 1.7.5

### MEANING:

The inapproachability of the Nrusimha KshEthram of SingavEL KunRam is described by Kaliyan in this Paasuram.

In the First two lines, Kaliyan describes the intimidating appearance of the HiraNya SamhAra Moorthy: He is in the middle of tearing apart the chest of HiraNyan laid on His wide lap. His nails resembling VajrAyudham in power are at work on HiraNyan's chest. Sri JwAlA Narasimhan is mighty angry and intense in His samhAra kaaryam (avuNan pOnRa). He has a folded, gigantic mouth (menRa pEzh Vaay). His Vajra-like, lustrous teeth are chewing His upper and lower lips (menRa vaaLL yeiRu) in uncontrollable rage over the asuran's Bhaagavatha apachAram. With His mighty nails, Sri Nrusimhan is destroying HiraNyan (avuNan ponRa vaLL uhirAl pOzhntha Punithan).

Kaliyan salutes the HiraNya SamhAra Moorthy as "Punithan", the most sacred One (Pavithran, Paavanan). The rapidity with which He came to His Bhakthan's



rescue and His unmatched protective grace propels Kaliyan to salute Him as Punithan. This avathAram was exclusively for His Bhakthan, PrahlAdhan.



naarasimha vapu: sreemAn - paavana narasimhan



If PrahlAdhan is the Premier Bhakthan, the Lord who came to his rescue at the most critical time has to be the Premier God as attested by Swamy NammAzhwAr: "Yenn SingapirAn perumai aarAyum seermaitthE". In aapath Kaalams, His bhakthAs appeal to Him for rescuing them and He responds to His true BhakthAs immediately as evidenced by RukmiNi DEvi's address to KrishNa as Narasimhan: "Kaale Nrusimha". This is true advocacy of Lord Narasimhan's mahimai as "Punithan". This "Naarasimha Vapu: SrImaan" is Paavana Narasimhan at one of the nine sannidhis. He is saluted by Sri VishNu Sahasra Naamams as: "Pavithram MangaLam Param". He is also recognized as: "PavithrANAm pavithram yO MangaLAnam cha MangaLam".

The First of the PrahlAdha Sthuthi (Srimad BhAgavatham: 7.9.1) salutes His Pavithra Karmaa, which got Him the NaamA of Pavithran:

nathOasmy-AnanthAya dhurantha-sakthyE  
vichithra-veeryAya PAVITHRA KARMANE  
Viswasya sarga-sTithi-samyamAn guNai:  
svaleelayA samdhatE avyayAthmanE

**Meaning:**


"Salutations to the Lord of Limitless, indefatigable power, multiple valor and Parisuddha Kaaryams! He performs the acts of creation, protection and destruction playfully with His guNAs. adiyEn's salutation is to that One, who undergoes no changes (VikArams)."

### THE MEANING OF THE 3RD AND THE 4TH LINES

ninRa senthee moNDu sooRai neeLL visumbhuDeriya  
senRu kaaNDaRkariya kOil SingavEL KunRamE

To match the JwAlais of JwAlA Narasimhan, the whole side of Ahobilam hills is ablaze with the steady red fire (ninRa semthee), which fills itself with





(MoNDU) the strong, rotating winds and sets the new trees on fire and maintains the intensity of the heat all around up to the skies (neeLL visumbhodu sooRai iriya). This makes it extremely difficult for the pilgrims to climb the hills and offer their salutations to Lord Narasimhan.

The pilgrims think that they found a break in the enveloping flames and think of using that pathway to climb upstairs. The rotating wind stirs up the fire and the pilgrims beat a retreat to safety and stay at the foot hills. These wild fires and their intensity as well as frequency make the Ahobilam hills hard to climb to have the darsanam of BhagavAn Narasimhan (SenRu kaaNDathaRkku ariya koil).



ahobila hills from atop ugrasthambham - senru kAndarku ariya koil



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jwalaal narasimhan



## PASURAM 6

எரிந்த பைங்கணிலங்குபேழ்வாய் எயிற்றொடி. தெவ்வுருவென்று

இரிந்து வானோர் கலங்கியோட இருந்தவம்மானதிடம்

நெரிந்த வேயின் முழையுள் நின்று நீணெறிவாய்உழுவை

திரிந்த ஆனைச்சுவடுபார்க்கும் சிங்கவேள்குன்றமே (6)

yerintha paimkaNN ilangu pEzhvAi yeyiRRoDu ithu yevvuru venRu

irinthu vaanOr kalangi Oda iruntha AmmAn idam

nerintha vEyin muDayuL ninRu neeNeRivAi uzhuvai

tirintha vaanaic-chuvadu paarkkum SingavEL KUnRamE (6)

### MEANING:

The Scene at avathAra Kaalam is depicted here. Sri JwAlA Narasimhan's appearance is described here as witnessed by the DevAs, who were some of the groups tormented by HiraNya. Kaliyan identifies through his arul Vakku, the avathAra Sthalam of HiraNya SamhAra Moorthy:

"VaanOr ithu yevvuru venRu irinthu kalangiODa

iruntha AmmAnIdam, SingavEL KunRamE"

The celestials (VaanOr) could not figure out what kind of form is the Moortham (ithu yevvuru?) that jumped out of the Pillar in HiraNya's sabhA. They wondered and after one more look got frightened by the fierce appearance of the Moorthy with the deafening roar of a lion and with the rapidly moving hair around the head (Pidari Mayir). They were dismayed and ran for fear for their lives (Ithu yevvuru venRu irinthu kalangi ODa). This gigantic Moortham reaching up to the sky had red eyes spitting fire in its huge face (yerintha paimkaNN ilangu pEzh vAi) and adamant, lustrous teeth in its mouth (pEzh Vaai yeyiRRodu ithu yevvuru?).



An oft quoted Srimad BhAgavtha SIOkam describes this extraordinary Moortham jumping out of the pillar in the assembly hall of HiraNyan this way:

सत्यं विधातुं निज-भृत्य-भाषितं

व्याप्तिं च भूतेष्वखिलेषु चात्मनः

अदृष्यतात्यद्भुत-रूपम् उद्वहन्

स्तम्भे सभायां न मृगं न मानुषम्

sathyam vidhAthum nija bhruthya bhAshitham

vyApthimcha bhUthEshvakhilEshu chAthmana:

adhruSyathAth adhbhutha roopam udhvahan

stambhE sabhAyAm na mrugam na maanusham

-- Srimad BhAgavatham: 7.8.17

Sriman NaarAyaNan, who pervades all chEtanams and achEtanams at all times jumped out of the gem-studded pillar in the SabhA of HiraNyan, when latter hit it with his palm. He appeared that way to show that His devotees' statement that the Lord is everywhere including that pillar will not become false. He jumped out bearing a most wondrous roopam, which was neither an animal nor a human. It was a Nara simham with lion's head and human body that incarnated and grew right in front of the terrorized HiraNyan's eyes. Even the fearless heart of HiraNyan was shaken to its roots. He could not comprehend as to how this Narasimham was "hiding" in the pillar of his sabhA. He could not figure out that the Lord, who has all the world in Himself was ready to appear before His dearest bhakthan in a time of crisis at a moment's notice. Swamy Desikan salutes this grace of Lord Narasimhan as: "ThrailOkyamEthath Narasimha garbham". Our Lord appeared with a dazzling white beard and firey red eyes. His Moortham grew and grew. In that blinding





light, HiraNyan could not determine as to which direction the Lord was coming at him.

Sri NaarAyaNa Bhattadhiri salutes this adbhutha roopam as: "na mrugAthmakam na manujAkAram tE vapu:" (it was neither the body of an animal nor that of a human).



adhbhuta sareeram -KarAnja narasimhan



It was a mighty miracle (adhbhutham). It was frightening and made people wonder as to what it was (kim kim ithi bheeshaNam). HiraNyan's mind was agitated and terror stricken (vyudhbrAntha chitthE asurE). That form expanded (samAjrumbhaTA:) with blinding white manes and terror creating head full of lion's hair (vispoorjadh dhavaLOgra rOma-vikasath varshmA).

Sri Bhattadhiri goes on to describe the adhbhutha roopam of the Lord:

- ☆ Taptha svarNa savarNam = it matched the color of the molten gold.
- ☆ ghUrNath athirooksha aksham = with rapidly rotating, intimidating eyes that do not miss even the minutest
- ☆ saDAkEsara prOthkambha pranikumBitha amBaram = with the sky hidden by the gigantic and rapidly moving pidari mayir (manes).
- ☆ vyAttha vyAptha mahA dhareeskhA mukham = with a huge open mouth that looked like a deep cave in dimensions.
- ☆ khaDgOgra valgath mahA jihvA = a huge rotating tongue with the sharpness of a sword.
- ☆ nirgama sumahA dhamshtAyuga uDDAram = the protruding, huge canine teeth becoming visible in that open mouth.

Sri Bhattadhiri ends this description with a prayer: "Tava vapu: jeeyAth" (May this adhubhutha sareeram of Yours be victorious).

### THIRD & THE FOURTH LINES OF THE PAASURAM

At SingavEL KunRam, Kaliyan witnesses another sight, which frightened travelers of his days to climb the hills of AhObilam:

nerintha vEyin mudayul ninRu neeNeRi Vaayuzhavai  
tirintha vaanaic-chuvadu paarkkum SingavEL KunRamE



At this dhivya dEsam of the Lord (ammAn idam), the tigers (Uzhuvai) are hiding in dense bamboo bushes (nerintha vEyin muzhayuL ninRu) tracking some thing of particualr interest to them that has passed by leaving their foot prints on the mountainous trails (MuzhayuL ninRu neeL neRivAi tirintha aanai suvadu paarkkum uzhavai). These tigers are moving stealthily from one dense bambhoo bush to the other to follow the footprints of the elephants that have travelled earlier along the paths of the hills to attack them for food. A pilgrim may stumble on these hungry tigers at the SellavoNa SingavEL KunRam and endanger themselves. The inapproachability of these hills is described once more with all the lurking dangers from wild weather, forst fire and wild animals looming large there.



Dense bushes of Ahobilam



## PASURAM 7

முனைத்த சீற்றம் விண்கடப்போய், மூவுலகும்பிறவும்

அனைத்துமஞ்ச ஆளரியாய் இருந்தவம்மானதிடம்

கனைத்த தீயும் கல்லுமல்லா வில்லுடை வேடருமாய்த்

தினைத்தனையும் செல்லவொண்ணாச் சிங்கவேள்குன்றமே (7)

munaittha seeRRam viNN sudappOy moovulahum piravum

anaitthum anja AaLariyAi iruntha AmmAn idam

kaittha theyum kallum allA villudai vEdarumAy

tinaittanayum sella oNNA SingavEL KUnRamE (7)

### MEANING:

When Lord Narasimhan engaged in destroying the Asuran, HiraNyan, the fire of anger of the Lord, rose sky high; next, it climbed upwards to the three IOkams above and spread beyond that to the Sathya IOkam, where Brahma resides. There even anukoolars, who are totally obedient to the Lord also got impacted by the intensity of the heat just as the Prathikoolars like HiraNyan and other asurAs, who hated the Lord. Kaliyan describes the ascending jwAlai of anger of the ferocious Lord climbing up and up this way:

"Munaittha SeeRRam" (the flame of anger that arose out of the Lord); "ViNN Suda pOy" (spread up and made the sky burnt); It continued to climb upward to the three worlds above the anthariksham and the worlds above ("ViNN sudap-pOy, moovulahum, piRavum" paraviyathu). These worlds were populated by Bhagavath BhakthAs and His servants like Indhra, Brahma and the keepers of Directions. These were anukoolars, who obeyed the Lord and worshipped Him. Even those people were beginning to wither under the intense heat from the flames of anger of the Lord. They got frightened (Moovulahum, piRavum, anaitthum anja) and did not know what to do. As these flames spread



everywhere, our Lord who has taken the Narasimha avathAram chased HiraNyan, got hold of him, laid him on His lap while seating Himself on the door step and destroyed HiraNyan. His avathAra kaaryam was completed. Now, He sat still (irunthAn). This place which served as HiraNya SamhAra kshEthram is indeed Ahobilam (AaLariyAi irundha AmmAnathu idam).



"Munaittha SeeRRam"

### THE THIRD AND THE FOURTH LINES OF THE PAASURAM

"Kanaittha theyum kallum allA villudai vEdarumAi  
tinaitthanayum sellavoNNA SingavEL KUnRamE "

In this fierce kshEthram, where Jwaala Narasimhan's anger burst out in to



giant flames and leapt across higher universes during the time of the destruction of HiraNyan, other things were happening at the time of Kaliyan's pilgrimage.

There were bursts of fire from the burning bamboo bushes that shot out and set fire to other objects around. The heat on ground from the burning objects made the stone red hot and they cracked and exploded (Kanaittha theyyum, kallum).

Besides the burning objects and exploding rocks (kanaittha theyyum kallum allaa), there were other matters to worry about. There were the hunter tribes with bows in hand making deafening noises, while chasing after the animals running helter-skelter from the rapidly spreading wild fires all around (villudai Kanaittha vEdarumAi). All these frightening events made it impossible to advance in pilgrimage even by the smallest measure at SingavEL Kunram (tinaitthanayum sellavoNNaa SingavEL KunRamE).

### THE INTENSITY OF THE LORD'S ANGER THAT AFFECTED ALL THE WORLDS

In SrI NaarayaNeeyam, Sri Bhattadhiri captures the frightening scene at Ahobilam, while he is standing before Lord GuruvaayUrappan:

त्यक्त्वा तं हतमाशु रक्तलहरीसिक्तोन्नमद्वर्ष्मणि

प्रत्युत्पत्य समस्त दैत्यपटलीं चाखाद्यमाने त्वयि ।

भ्राम्यद्भूमि विकम्पिताम्बुधिकुलं व्यालोलशैलोत्करं

प्रोत्सर्पत्क्वचरं चराचरमहो दुःस्थामवस्थां दधौ ॥ ७

thyakthvA tamm hathamAsu rakthalaharee sikthOnnamadhvarshmaNi

prathyuthpathya samasta dhaitnya paDaleem chAdhyamAnE Thvayi





brAhmyath bhUmi vikampithAmBudhikulam vyAlOla-sailOthkaram  
prOthsarpathkhacharam charAcharamahO dhu:sTAmavasTAm dhadhou  
--Sri NaarANeeyam: Dasakam 26.7

**Meaning:**

Here, Bhatthadhiri describes the scene after HiraNya SamhAram. The frightening Narasimhan tore the chest of HiraNyan, killed him and cast him away and ran towards the other evil minded asurAs, who meant ill to PrahlAdhan, His intimate devotee. He tore them also apart with His adamant teeth this time. While the Lord was engaged in these samhAra activities, the flames of anger shot out from the Lord in all directions. The world with all its charAcharams rotated with the fast movements of the Lord's mighty feet (CharAcharam bhrAmyath bhUmi:). The waters of the oceans got agitated and formed whirlpools (VikampithAmBhukulam). The assemblies of mountains shook as if they were engaged in a dance movement (vyAlOla SailOthkaram). The skies got loosened and shed their stars (prOthsarpathkhacharam). The whole world stayed in a fearful state (dhu:sTAmavasTAm dadhou). As the Lord engaged in His frightening taaNDavam, the aNDa kOsams with their CharAcharams, mountains and oceans shook every where.

After that rapid movement, Lord Narasimhan sat majestically on the throne of HiraNyan according to Srimad BhAgavatham:

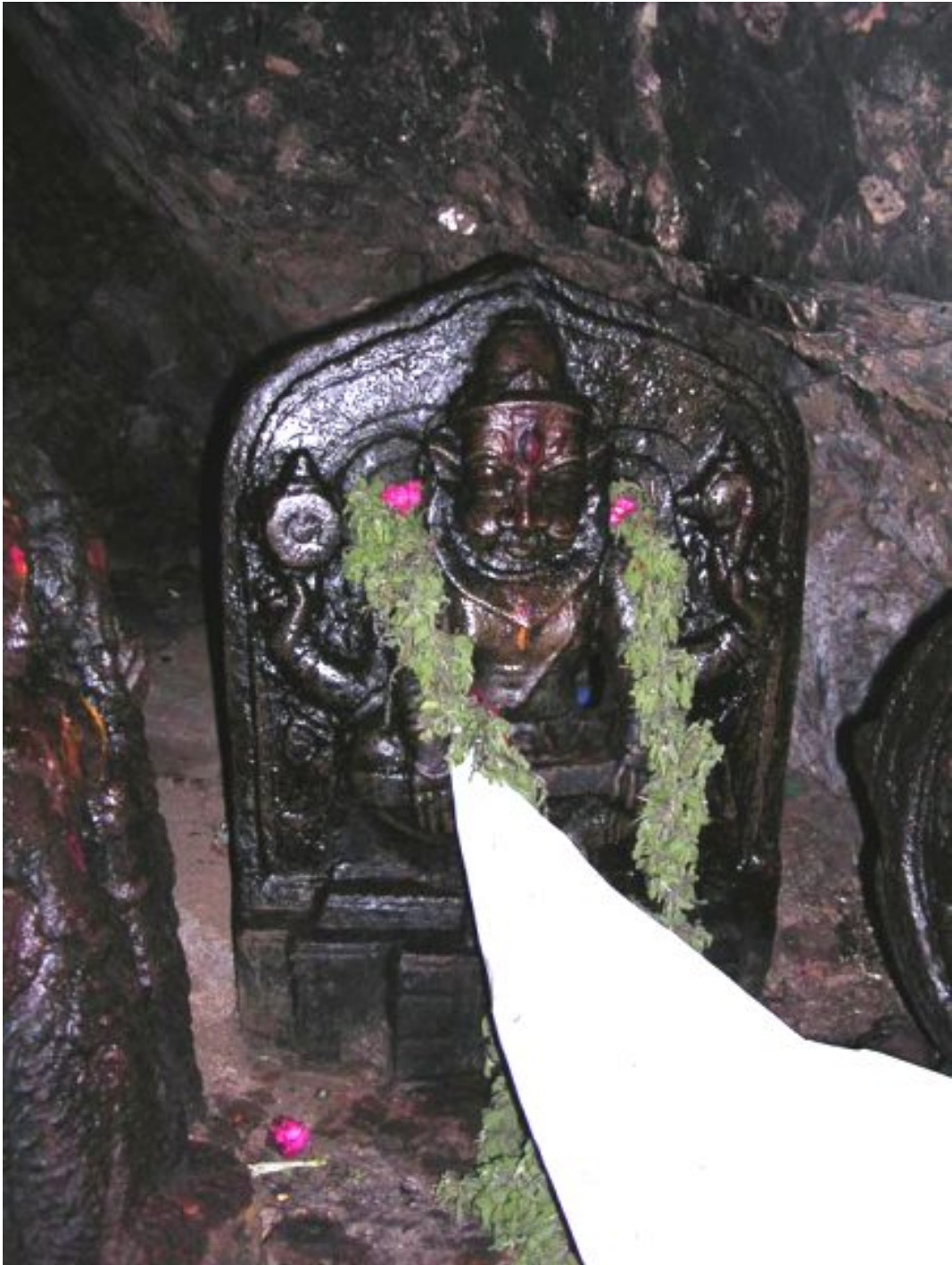
"tatha: sabhAyAm upavishtamutthamE nrupAsanE  
sambhrutha tEjasam vibhum"

It appeared as though the Lord wanted to sanctify that throne through His sitting on it to make it auspicious for Bhaktha PrahlAdhan, who would sit next on that throne of his father.





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The Lord in Prahlada padi





## PASURAM 8

நாத்தழும்ப நான்முகனும் ஈசனுமாய் முறையால்

ஏத்த, அங்கோராளரியாய் இருந்த வம்மானதிடம்

காய்த்தவாகைநெற்றொலிப்பக் கல்லதர்வேயங்கழைபோய்த்

தேய்த்தீயால்விண்சிவக்கும் சிங்கவேள்குன்றமே (8)

Naatthazhumbha Naanmuhanaum Isanum-Aay muRayAl

yEttha angOr AaLariyAi iruntha AmmAn idam

kaayttha vaahai neRRu olippak-kall athar vEynkazhai pOy

TEyttha theyAl ViNN sivakkum SingavEL KunRamE (8)

### MEANING:

The transformations in Brahma Devan, Indhran and all the other DevAs after HiraNya samhAram are described here. The stage is set for PrahlAdha Sthuthi of the Lord and the embrace of the Lord by MahA Lakshmi to make Him Lakshmi Narasimhan (MaalOlan).

"Naanmukhanum IsanumAi muRayAl naat-tazhumbha yEttha"

When HiraNyan got the boons of "indestructibility" from Brahma Devan, he terrorized the world and its beings; Brahma and Siva transformed themselves into human forms to praise HiraNyan for fear of their lives; some times, they praised HiraNyan in their own forms.

They forgot who their real Lord was. Brahma was afraid of the HiraNyan that he had created. Brahma slipped from the worship of the Lord prescribed in SaasthrAs and lost his satthu and SvaroopA Jn~Anam. This went on for a considerable time, when HiraNyan strutted around hailing his supermacy and invincibility.




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### NAtthazhumba yeththum devargal

When NrusimhAvathAram took place and they (BrahmAdhi DEvAs) had the darsana soubhAgyam of the adhbhutha Kesari (wondrous form as Naram Kalantha singam), Brahma, Siva and other celestials snapped back into the true awareness of their status of eternal SeshabhUthars to the Sarva Seshi, the Lord. Their dormant and temporarily immobilized SvaroopA Jn~Anam blossomed forth to its full dimensions. They regained their satthu (aay) and engaged in the sthuthi of their Lord (yEttha) at a level much higher than that





before. Their tongues developed welts (tazhumpu) from the repeated utterance of the Lord's thousand names.

Brahma, Siva, Indhran and the thirty three crores of DevAs, Maha Lakshmi and the Baala bhakthan, PrahlAdhan had the paramAnandham of the Lord's sevai seated on HiraNyan's throne (angu ohr AaLariyAi IRUNDHA AMMAAN). The Lord at Ahobilam was in the seated pose (VeeRRirundha ThirukkOlam). This then is the seated Jwaala Narasimha Moorthy uthsavar that we have the bhAgyam of worshipping inside PrahlAdha Varadhan Sannidhi today and at other sannidhis, where He is blessing us in Iruntha ThirukkOlam.

The nine sannidhis of Sri Narasimha avatAra Moorthy can be enjoyed at the Ahobila Matam home pages: <http://www.ahobilamutt.org> (Note: Additional write-up by adiyEn on Ahobila Kshetram, nine Nrusimha Sannidhis that are found there (JwAlA, Ahobila, MaalOla, KrODa, Kaarancha, BhArgava, YogAnandha, ChatravaDa and Paavana Narasimhans) and the majesty of the Divya Moorthys that adorn the Silver Mantapam of the Ahobila Mutt ashramam can be accessed under the title "Reflections of Narasimhaavataram" at the following site: <http://www.sundarasimham.org/ebooks/ebook67.htm>)

The stuthi by Lord SivA (Ahirbhudhnyan) came out in the form of Mantra Raaja Padha SthOthram. Sri Muralidharan Rangaswamy has written an excellent article on the sacred Manthra Raaja Padha SthOthram, which you can access at: <http://www.sundarasimham.org/ebooks/8SKS.pdf>

Sri Rangaswamy has written another informative article on the mahimai of the Sudarsanam in the upper right hand of the Lord (Naarasimha Vapu: SrimAn Kesava: PurushOthhama:), which became the adamantine nail that bypassed BrahmA's boons and destroyed HiraNyan: <http://www.Ramanuja.org/sv/bhakti/archives/aug97/0051.html>

### THE THIRD AND THE FOURTH LINES OF THE PASURAM

"Kaayttha vaahai neRRu olippa kall athar vEynkazhai pOy





tEyttha theyyAl viNN sivakkum SingavEL KUnRamE"

AzhwAr says that this is the SingavEL KunRam, where even today one has to climb the hills with difficulty due to its challenging terrain. Here, the dry bamboo plants rub against one another as a result of the strong winds at Ahobilam and generate forest fires that reach sky high. The dried up fruits hanging on the many Vaahai trees burst open in the encompassing fire and shoot out their seeds noisily all around. The fire spreading from the dense bamboo bushes reminds one of the fires that shot up to the skies during the time of destruction of HiraNyan by Lord Narasimhan.

"ViNN sivakkum" sandhyA Kaalams must be wonderful to experience at the Ahobilam hills (SingavEL KunRam) as described by Thirumangai Mannan many hundreds of years ago.

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ahobilam at uchikkaalam



## PASURAM 9

நல்லை நெஞ்சே நாம் தொழுதும் நம்முடை நம்பெருமான்

அல்லிமாதர்புல்கநின்ற ஆயிரந்தோளனிடம்

நெல்லிமல்கிக்கல்லுடைப்பப் புல்லிலையார்த்து, அதர்வாய்

சில்லுசில்லென்றொல்லறாத சிங்கவேள்குன்றமே (9)

nallai nenjE naamm thozhuthum nammudaya namperumAn

alli mAthar pulha ninRa aayiram thOLan-idam

nelli malhik-kalludaippap-pul ilai aarntu atharvaay

silli sill yenRu oll aRatha SingavEL KunramE (9)

### INTRODUCTORY COMMENTS

This is a moving one!

Lord Narasimhan has completed His avathAra Kaaryam. He sat on the throne of HiraNyan to cleanse it of its dhOshams and to consecrate it for the coronation of PrahlAdhan as the next asura king. Brahma and Siva concluded their sthuthis of the Lord. Our Lord's anger had still not subsided. DevAs requested MahA Laskshmi to appear before the Lord to calm Him down.

She saw Her Lord in a form that She had not heard about or seen before and wondered what this gigantic form with the head of a lion and the body of a human was. Out of wonderment and fear, She did not choose to go near the angry Narasimham sitting on the throne. Srimad BhAgavatham (7.9.2) describes this scene as:

SaakshAth SrI: prEKshithA dEvai: dhrushtvA tanmahadhadhbhutham

adhrushta-asrutha poorvathvAth Saa nOpEyAya sankithA - (Sri. BhA - 7.9.2)



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prahlAda-varadan





Brahma was now at his wit's end. He thought of an idea. PrahlAdhan was standing next to him and told PrahlAdhan: "Oh dear Child! Go near and appease the Lord, who is still mighty angry at your deceased father". The child PrahlAdhan responded positively and slowly came close to the Lord and prostrated before the Lord with folded hands.

The most compassionate Lord lifted the child that was prostrating before Him and embraced the dear one and placed His lotus soft hands on the child's head in benediction. PrahlAdhan was now rid of all his sins from the Lord's kara sparsam and shed tears of happiness. He meditated on the sacred feet of the Lord in his heart lotus. With a trembling voice choked with emotions, PrahlAdhan began to praise the Lord.

Here are some sLOkAs from Srimath BhAgavatham (Translations are from Sri P.N.Krishnaswamy Iyengar of Coimbatore):

Srimath BhAgavatham: 7.9.9 " Oh Lord Narasimha! I think that mere riches (dhanam), family (abhijanam), beauty (roopam), penance (Tapas), skills (Srutha), strong will (Ojas) and bodily appearance (dEha Kaanthi), fame (PrabhAvam), strength of body (Pourusham), Balam, bravery, intelligence (Buddhi) and yoga practise -- all these twelve are not useful for the worship of You,the Lord, if wanting in Bhakti. Was it not You, the Lord, pleased with the worship offered by a wild elephant (GajEndhra) which was devoid of all these?

SLOkam 7.9.10: "Oh Lord! I think that a chandaLa, with Bhakti, is far superior to a Brahmin, who is possessed of all of the above 12 attributes but wanting in Bhakthi. For that ChaNdaLa with Bhakti, he purifies himself and his whole clan; whereas that proud Brahmin does not purify even his own self ".

Portion of SLOkam 7.9.14: "Oh Lord! Please control Your anger! Let this avathAra of Yours be hereafter the object of meditation for men to get rid of all fears in their lives (roopam Nrusimha vibhayAya janA: smaranthy)."





Portion of SLOkam 7.9.15: "Oh Lord! You are invincible. I am not afraid of Your appearnace.... These Brahma and other gods may be afraid of seeing You in this form after samhAram of my father. But, I am not afraid ".

SLOkam 7.9.24: "Oh Lord! Knowing as I do that all the long life, wealth and prosperity that are enjoyable from Brahma downwards are transient and fleeting. Those worldly pleasures are all subject to You. Hence, please take me in the assembly of Your servants (*nijabhruthya paarsvam maamm upanaya*)".

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Performing AarAdhanam to you

SLOkam 7.9.50: "Oh Lord! There are six ways to attain that Bhakti towards You. They are:

1. Prostration
2. Praising You
3. performing aarAdhanam for You
4. keeping dharmAs







5. Meditation of Your sacred feet
6. Hearing stories about You.

These are the ways of real devotees or BhaktAs or SanyAsis. Except by such sevA, it is not possible to reach the path of such sanyAsis or to become Your BhakthA."

Lord Narasimha was immensely pleased with the delightful and yet humble eulogy of PrahlAdhan and spoke to the child with bent knees in front of Him:

Vathsa PrahlAdha bhadhram tE preethOham tE asurOtthama  
varam vruNeeshva abhimatham kaamapUrOasya aham nruNAM

"Oh Child PrahlAdha! All auspiciousness to You! Ask me of any boons. I am immensely pleased with thee. I am the fulfiller of all the prayers of the devotees of Mine".

PrahlAdha Sthuthi concludes with Sukha Brahm's statement that PrahlAdha, even though tempted by the Lord Himself with the choicest of boons, which would have naturally enticed common folk did not desire any such boons even from the Lord Himself, since all his concentration and dhyAnam was on Lord Bhagavaan Himself and not on any other.

Lord Narasimhan was touched by the great bhakthi displayed by PrahlAdhan and became completely tranquil and approachable to MahA Lakshmi and the Deva samooam.

Thus after giving us a ring side seat to enjoy the happenings after HiraNya SamhAram viz. the fear of the DevAs, BrahmA's astute act to request BhakthA SirOnmani, PrahlAdhan to approach the Lord first, to nullify the residual anger of the Lord and transform Him from the state of Ugra Narasimhan into the most compassionate DayALu and Soumya Moorthy, PrahlAdha Varadhan, Thirumangai next covers what happened thereafter at Ahobilam in this ninth Paasuram.





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yogAnandha narasimhan

This signature Paasuram of Thirumangai Mannan is a nithyAnusandhAna Paasuram at Sri Matam. On hearing this Paasuram from the ThiruvAkku of Srimath Azhagiya Singar, "nammudaya NamperumAL, alli Maathar pulha ninRa aayiram thOLan" moves a little forward on His svarNa dOlai and blesses His





PadhukA Sevakar, SrivaNN SaThakOpa Sri NaarAyaNa Yathindhra MahA Desikan. Empowered by that Kusala Pracchnam, our NadamAdum Narasimhar places the SaThAri on the heads of AdhyApAKa GhOshti. (Note: A very moving write-up on the daily routines of the SrI Matam AchAryAs written by Sri. Dileepan Parthasarathy Swami, interspersed with beautiful pictures can be found at: <http://www.sundarasimham.org/ebooks/ebook79.htm>)

Here is the Paasuram dear to Sri Nrusimha BhakthAs since the time of RasOkthi Saarvabhoulmar, Kaliyan's time:

### THE FIRST TWO LINES OF THE NINTH PAASURAM: INTRODUCTION

nallai nenjE naamm thozhuthum nammudaya namperumAL  
alli mAthar pulha ninRa aayiram thOLan-idam

Azhwars in general and Thirumangai in particular are fond of Maanasa SambhOdhanams (Conversations with their minds). Some times, they will give instructions to it and other times the topic of conversation will be different as seen from the examples below:

1. "Sengkayal tiLaikkum Sunait-ThiruvEngadam adai nenjamE". Kaliyan: PTM 1.8.1
2. "Pilimaamayil nadam cheyyum taDam sunai Pirithi adai nEnjE". Kaliyan: PTM 1.2.1
3. "Salavan salam sooznthazhahAya SaaLakkirAmam adai nenjE" Kaliyan: PTM 1.5.3
4. Some times, the AzhwAr will tell his mind about what he saw that day: "TeLLiya SingamAhiya dEvai ThiruvallikkENi kaNDEnE " Kaliyan: PTM 2.3.8
5. Some times, AzhwAr will reveal to us what is inside his nenju: "minnAr muhil sEr ThiruvEgaDam mEya yenn aanai, yennappan yen nenjil uLAnE" PTM: Kaliyan 1.10.6





6. Some times, AzhwaR's message to his nenjam will be congratulatory: "vaNDu vaazh Vada Venkatamalai kOil koNDu athanODum, meemisai aNDam aaNDiruppARkku adimai thozhil PooNDAY" ---Kaliyan: PTM 2.1.3 Here Kaliyan says: "AhO BhAgyam! AhO BhAgyam! Oh My mind! How fortunate indeed that You have been to be blessed to perform Kaimkaryam for the Lord, who has not only ThiruvEnkatam but also the SarvOnnatha dhivya dESam of Sri Vaikuntam as His place of residence!"
7. Some times, the message to his discouraged mind will be to console it and to lift it out of its melancholic mood:

thuNivu unakkuc-cholluvEn MANAME !

thozhthu yezhu, thoNDarkaL tamakku

piNi ozhitthu amarar peruvisumpu aruLum pEraruLALan EmperumAn

aNi malar kuzhalAr Arambayar tihilum aaramum vaari vanthu

aNi neer maNi kozhitthu izhintha Gangayin karai mEl Vadariaasramatthu  
uLLAnE



-- Kaliyan: PTM 1.4.4

Here, AzhwaR asks his mind to become resolute. He asks his mind to worship the Lord on the banks of Ganga River at BadrikAsramam and to overcome its despondency. AzhwaR says that it is a firm and unassailable message from him. AzhwaR asks his mind to join with the ghOshti of BhagavathAs who are worshipping the Lord at BadrikAsramam with MahA VisvAsam that He will remove all of our aarTi (sufferings) and grant us the boon of residence in His Supreme abode. Thus, AzhwaR's communications with his mind will be multi-faceted.

### CONVERSATION WITH HIS MIND AT AHOBILAM

In the ninth Paasuram on Ahobila NaaTan, the message of Kaliyan to his nenjam is a congratulatory one. Azhwar addresses his nenjam in a mood of





gratefulness: "nallai nenjE!" He has asked his mind before to enjoy the ArchA Moorthys of many Dhivya Desams (SaaLagrAmam, Pirithi, ThriuvEkadam et al). At Ahobilam, Kaliyan finds that he does not need to give any pep talk to his mind or invite its attention to enjoy the dhivya dEsam of Ahobilam. His mind was ahead of the AzhwAr and had fallen in love with the Lord of this dhivya dEsam. AzhwAr is very pleased and seems to say, "sabhAsh". He starts this paasuram with "nallai nenjE!" Oh my mind! You have become possessed now with all auspicious attributes (NaRguNam udayavanAi uLLAy). AzhwAr praises his nenjam for its predisposition of being deeply engaged in the worship of the Lord of AhObilam.

AzhwAr goes on to pin point the special reasons why he is hailing his mind by addressing it as "nallai nenjE!" -



**namperumal uhanda idam - paavana narasimhan sannidh**

"Oh my trustworthy and pious mind! You have clearly comprehended



that Ahobila KshEthram is the dhivya desam very dear to our Lord (Nammudai NamperumAL uhantha idam). Oh my mind! You not only recognized Him as "namm PerumAL" (Our Sarva Swamy, NaarAyaNan, the Para DEvathai) but you went one step ahead by recognizing Him especially as Sriman NaarAyaNan, who stays here embracing Mahaa Lakshmi (alli Maathar, the Lotus born lady) with His left hand (savyEna hasthEna chenchu suthAm RamAm parishvajantham, Lakshmi Nrusimham SaraNam prapadhyE). Oh my mind! You recognized the Lord of this dhivya dEsam not just as Narasimhan but as Lakshmi Narsimhan. It is well known that He is not easily accessible to those, who do not comprehend the equal place that His divine consort holds in granting MOksha Phalan besides being PurushakAra BhUthai. It is because of Her, His glories are hailed with the Naamams of "Sriya: Pathi, IndhirA Kaanthan, MaalOlan, and Ramaa Nruhari. Therefore, my mind, it is for these reasons that I address you as "nallai nenjE!"

In this Paasuram, Kaliyan uses the VisEsha padha prayOgam of "Nammudai NamperumAL". Nammudai means at one level the One who blesses us with His VisEsha darsanam at Ahobilam. "Nammudai" is a short for Nammudaya (Our). This is a way of celebrating VisEsha BhAndhavyam (Special relationship). He is our Mother, Father, Master and every thing. We are Mumukshus (Those desiring Moksham) and He is the Moksha DhAyaka Mukundhan.

Nammudaya PerumAL has to be comprehended as Lakshmi SamEtha Narasimhan and not Just as Narasimhan. MahA Lakshmi takes on the appropriate roopams befitting the appropriate avathArams and does not leave His side even for a second (NithyaivaishA JaganmAthA VishNO: SriranapAyini). Even in the Vamana avathAram, where He had to appear as a bachelor, He hid Her under the deer skin attached to His Yajn~Opaveetham. "Nammudai" PerumAL (Our PerumAL) is thus a special PerumAL, who can only be understood through His PradhAna VisEshaNam (vIz). PirAtti as per AruLALa PerumAL EmperumAnAr's Sri Sookthi:

aakAriNasthu vijn~Anam aakaara Jn~Ana pooravkam





tEnAkArm Sriyam Jn~AthvA Jn~AthavyO BhagavAn Hari:

Here, the AchAryan states that a vasthu's visEshaNam has to be understood first before one can comprehend the vasthu. Therefore, BhagavAn's tatthvam can be understood only after comprehending the Tatthvam of PirAtti, His chief / primary VisEshaNam.

Swamy ParAsara Bhattar focuses on this unique sambhandham of MahA Lakshmi with Hari NaarAyaNan this way in one of the sLOkams of GuNa Rathna KOsam:

----- Bhavathee sambhandha-dhrushDyA Harim,  
paSyEma prathiyAma yaama cha paricharAn prahrushyEma

**Meaning:**

"Oh MahA Lakshmi! It is only through Your sambhandham, we enjoy Him (Your Lord); it is why we worship Him, perform kaimkaryams to Him and derive bliss by such kaimkaryams. He thus becomes "Nammudai NampperumAL" because of Your Sambhandham".

**(Note:** adiyEn's meanings and commentaries for Swamy Alavandar's Guna Ratna Kosam can be accessed at: <http://www.sundarasimham.org/ebooks/ebook38.htm>)

Oh Lakshmi! Because of yourself being His PradhAna VisEshaNam, He is saluted in Sri VishNu Sahsra Naamam as:

Sridha: SriSa: SrInivAsa: Srinidhi: SrivibhAvana:

Sridhara: SrIkara: SrEya: SrImAn lOkathrayAsraya:

**(Note:** Elaborate meanings and commentaries written by Sri. Narasimhan Krishnamachari Swamy in five volumes for the individual nAmas of Sri VishNu Sahasranamam can be accessed at: [http://www.ahobilavalli.org/ebooks\\_s4.htm](http://www.ahobilavalli.org/ebooks_s4.htm))



Because of this VisEshaNam, Kaliyan introduces Ramaa Nruhari (MaalOlan) as "Nammudai Namm PerumAl".

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**NamperumAL**

**(Courtesy:Sri.Murali Bhattar)**

Lord RanganAtha is generally referred to as Namm PerumAL. He was presented by Brahma DEvan to the Kings of IshvAku dynasty in which Lord Ramachandra was born. At AyOdhyA, Lord Raamachandra worshipped Lord RanganAtha during His Vibhava avathAram as the son of King DasaraTa.





NrusimhAvathAram is however earlier than RaamAvathAram and Lord Raamachandran worshipped Ahobila Narasimhan and blessed us with the Sthuthi of Nrusimha PanchAmrutham. From this extraordinarily beautiful SthOthram composed by none other than Lord Raamachandra in front of MalOlan, we can conclude why Kaliyan's visEsha Padha PrayOgam of "Nammudai Namm PerumAL" belongs to Lakshmi Narasimhan alone. The detailed write ups on Nrusimha PanchAmrutha SthOthram of Lord Raamachandran can be accessed at: <http://www.sundarasimham.org/ebooks/ebook35.htm>

### ALLI-MATHAR PULHA NINRA AAYIRAM THOLAN

Ahobila KshEthram is saluted by Kaliyan as "Alli-maathar pulha ninRa Aayiram thOLan idam". Sarva Swamy Narasimhan was praised by PrahlAdhan and was pleased by that moving sthuthi; He banished then His anger and became a Saantha, Soumya Moorthy. Now MahA Lakshmi approached and embraced Him. Out of the joy from that embrace, Lord Narasimhan grew thousand arms to return that embrace and placed Senju Lakshmi on His lap and became MaalOlan. BhagavAn did not have thousand arms when a joyous SithA Piraatti embraced Him during RaamAvathAram, when he returned victorious from the battle with 14,000 rAkshasAs. In NrusimhAvathAram,

When MahA Lakshmi (AllimAthar)



Sri RAma at ahobila  
yogAnanda nrusimhan sannidhi



embraced (pulha) Him, He developed thousand arms to hold Her tight and became aasritha vathsalan (Pulha ninRa Aayiram thOLan) and stayed at Ahobilam (Aayiram thOLan idam ithuvAm).

This Aayiram ThOludayAn became Nammudai Namm PerumAl, when He jumped in to the cupped palms of AdhivaNN SaThakOpa Jeeyar to travel from village to village to bless us with Pancha SamskAram and Bhara NyAsam. Thus He has become Nammudaya Namm PerumAL. He comes to us even if we can not get to AhObilam. He comes with His Paaduka SEvakar. That is why He is our (Nammudai) VisEsha PerumAL.

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SrI bhAshyakarar kalakshepa mandapam at ahobilam

### THIRD AND THE FOURTH LINES OF THE NINTH PAASURAM

nelli malhik-kalludaippa pullilai aarntu atharvAy  
silli sillenRu oll aRatha SingavEL KunRamE





In previous Pasurams, Kaliyan described the frightening sights at the Ahobila dhivya dEsam, which made it inaccessible to all but hardy. From sights, Kaliyan shifts now to the sounds as an accomplished multimedia artist (Poet). It is a windy, sandhyaA kaalam at AhObilam hills. There are the palm, Coconut, Bamboo and Plantain trees with the kind of finger-like leaves that are easily agitated by the winds to make a loud noise. Added to this almost non-stop noise of the wind driven, violent movements of these lafy trees, there are two more frightening sounds that a pilgrim experiences, which makes him fearful and agitated: First is the sound of the shattering of the rocks under one's feet from the upward growth of the strong roots of hardy trees like goose berry. Those sounds are infrequent, unexpected and loud. That makes the pilgrim jump with fear. Second is the persistent and rhythmic sound of the suvar Kozhis (crickets) chirping their wings to create a loud mating noise. That makes the pilgrims fear that they have intruded into an eerie land and makes them want to retreat to a safer place. The combination of the three, Kall udaippu oli - Pull ilai oli - silli pakshi's sill oli, join together to give an other worldly experience to the pilgrim as he seeks a safe shelter for the night against the sound and sights that he experiences as he climbs up the hills of Ahobilam.



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mangaiyALan kaliyan



## PASURAM 10

### PHALA SRUTI

செங்கணாளியிட்டிறைஞ்சும் சிங்கவேள்குன்றுடைய

எங்களிசனெம்பிரானை இருந்தமிழ்நூற்புலவன்

மங்கையாளன்மன்னுதொல்சீர் வண்டறைதார்க்கலியன்

செங்கையாளன்செஞ்சொல்மாலை வல்லவர் தீதிலரே (10)

SengaNALi ittu irainjum SingavEL KunRudaya

YengaLeesan EmpirAnai irum-tamizh nooRp-Pulavan

MangayALan mannu tholseer vaNDu aRai thArk-Kaliyan

SenkaiALan senjol-mAlai valavar theethilarE (10)

### MEANING:

In this Phala sruthi Paasuram, we hear the echo of the ninth paasuram passage: "nammuday NamperumAL". This echo is heard in the form of "YengaLeesan EmperumAnai". "YengaLeesan Emperuman" is an exact match with "Nammudai NamperumAL". Like a devotee dedicated to his or her Kula dhaivam, Kaliyan identifies with AhObila Narasimhan through the invocation, "YengaL Yeesan EmperumAn". "YengaL" and "Nammudaiya" are synonymous. "Yeesan" is SarvEswaran, SarvalOka SaraNyan - AhObilEsan whose strength and prowess as SaraNagatha Rakshakan is admired as "AhObalam, AhObalam". Before Kaliyan starts on his pilgrimage to the next dhivya Desam, ThiruvEnkatam, his mind (nallai nenju) wants to stay right there at AhObilam. Kaliyan tells his "nallai nenju" that the Lord of Ahobilam will always be "Nammudai NamperumAl" and advises his nenju that MaalOlan is their undisputed Yeesan and will stay like that forever. The sounds of Kaliyan's MangaLAsAnams of MaalOlan as "Nammuday NamperumAl and YengaL



Yeesan EmperumAn" ring forth today from all the hills and valleys of AhObila KshEthram, when the BhakthAs of MaalOlan make their treks to offer their worship at the nine sannidhis of Sri Lakshmi Nrusimhan.

Kaliyan has used again the special Padha PrayOgam of "YengaLeesan EmperumAn" to convey a personalized depth of Vaathsalyam for AhObilEsan.

### **NATURE OF THIS DHIVYA DESAM**

Kaliyan selects the fourth line of the First Ahobila Paasuram to pay his parting tribute in this tenth Paasuram to this dhivya dEsam and its EmperumAn:

"SenkaNN AaLi ittu irainjum, SingavEL KunRudaya  
YengaL Yeesan EmperumAn"

At this Dhivya Desam of SingavEzh KunRam, the red eyed lions bring as Paadha KaaNikkai the ivory tusks of the elephants that they have killed and cleansed for use as material to construct throne, bed used in Lord's kaimkaryam. The Lions of Ahobilam are devout worshippers of their Lord and show their vivEkam by bringing the most valuable ivory tusks as nivEdhanam for SarvEswaran. They place the ivory tusks in front of the Lord and then lie low before Him to offer their worship (ittu iRainjum AaLi).

### **KALIYAN'S SAMARPA NAM**

Kaliyan presented to the Lord of AhObilam "a Semsoll Maalai", a garland made of precious and chaste Tamil words. He introduces himself as "Iru Tamizh nool Pulavar" (Expert in the profound grammar of Tamizh language). Kaliyan identifies himself as the chieftain from Thirumangai Naadu (Mangai AaLan) adorning himself especially for the MangaLAsAsanam of the Lord with a flower garland frequented by the honey bees (VaNDu aRai thAar Kaliyan). That flower garland was adorned earlier by the Lord and presented to him by



archakAs in recognition of the Kaimkarya SrI of Kaliyan (One who nulls the terrors of Kali yugam). He also introduces himself as the possessor of enduring and ancient Kaimkarya SrI (Mannu thol seer) gained from from Bhagavath-BhAgavatha kaimkaryam and as one who is engaged in performing extensive dhAna dharmam (Semmm kai aaLan).

Kaliyan instructs us that those who recite and study the deeper menings of his MangaLAsAsana Paasurams on Ahobila Narasimhan will not encounter any inauspiciousness and will be blessed like PrahlAdhAzhwAn (SEmsoll mAlai vallavar theethu ilar).

Ahobila dhivya dEsa Paasura vyAkhyAnam sampoorNam



Paavana Nrusimhan

Sri Lakshmi Nrusimha ParabrahmaNE Nama:

Srimath Azhagiya Singar Thiruvadi

Daasan, Oppiliappan Koil VaradAchAri SaThakOpan