



Sri Navaneetha Krishna ParabrahmaNe Nama:

Srimate Sri Ramanujaya Nama: Srimate Sri Nigamantha Maha Desikaya Nama:

Srimate Sri Adivan Satakopa Yattheendra Maha Desikaya Nama:

Srimate Sri Lakshmi Nrisima Divya Paduka Sevaka Srivan Satakopa Sri Narayana

Yattheendra Maha Desikaya Nama:

Srimate Srivan Satakopa Sri Ranganatha Yattheendra Maha Desikaya Nama:

Azhwargal Kanda ThirumAlin Dasa Avatharangal

Part 1

Thirumalin Thiruavatharangal

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Azhwargal Kanda ThirumAlin Dasa AvathArangal

Part 1

Maha Vishnu's Dasavataram



Sri Lakshmi Nrusimha ParabrahmaNe Nama:



1. Thirumalin Thiru Avatarams

Introduction

Sanatana Dharma scriptures reiterate many times Sri Maha Vishnu incarnated in many forms to annihilate evil and establish righteousness.

Srimad Bhagavatham 1.3.26

avatārā hy asaṅkhyeyā hareḥ sattva-nidher dvijāḥ

yathāvidāsinaḥ kulyāḥ sarasaḥ syuḥ sahasraśaḥ

अवतारा ह्यसङ्ख्येया हरेः सत्त्वनिधेर्द्विजाः ।

यथाविदासिनः कुल्याः सरसः स्युः सहस्रशः ॥

अवतारा (Avatārāḥ) – incarnations, manifestations

हि (hi) – indeed, certainly

असङ्ख्येया (asaṅkhyeyāḥ) – innumerable, countless

हरेः (hareḥ) – of Hari (Lord Vishnu)

सत्त्वनिधेः (sattvanidheḥ) – the repository or treasure of virtues and qualities

द्विजाः (dvijāḥ) – twice-born, referring to learned sages or Brahmins

यथा (yathā) – just as, like

विदासिनः (vidāsinaḥ) – a kind of water bird (a duck or teal)

कुल्या (kulyāḥ) – a kind of water bird (small duck species)

सरसः (sarasaḥ) – a kind of water bird (crane or goose)

स्युः (syuḥ) – may be, are

सहस्रशः (sahasraśaḥ) – in thousands, by thousands



The incarnations of Hari (Vishnu), who is the embodiment of all virtues and goodness, are indeed countless. Just as there are thousands upon thousands of varieties of ducks, teal, and cranes, similarly, the Lord manifests Himself in innumerable forms."

The Divine Lord Sri Maha Vishnu's incarnations (avatars) are innumerable and cannot be confined to a limited number. Just as water birds like **vidasina, kulya, and sarasa** exist in countless varieties and numbers, the Lord's manifestations too are infinite. Each incarnation serves a divine purpose, arising to restore cosmic order (dharma), protect the virtuous, and vanquish evil. The term "**sattvanidhi**" (treasure of qualities) reminds us that all virtues are present in the Lord, who assumes these incarnations for the welfare of the world.

Lord Sri Krishna himself says in **Sri Mahabharatham** when he is preaching **Bhagavad Gita** to Arjuna during the Kurukshetra war between the Pandavas and the Kauravas –





Bhagavad Gita Chapter 4 Verse 7- 8

yadā yadā hi dharmasya glānir bhavati bhārata
abhyutthānam adharmasya tadAtmanam sṛijāmyaham

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ 7॥

Whenever there is a decline in righteousness and a rise in unrighteousness, O descendant of Bharata (Arjuna), I manifest Myself on earth in every eon.

paritrāṇāya sādhūnām vināśhāya cha duṣhkṛitām
dharma-sansthāpanārthāya sambhavāmi yuge yuge

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ 8॥

To protect My devotees and to destroy the wicked who engage in evil actions, I will manifest Myself again and again in every Yuga — Krita Yuga, Treta Yuga, Dwapara Yuga, and Kali Yuga.

The 10 Avatars – Dasa avataram of Sri Maha Vishnu replicate the evolution of mankind starting from water beings as fish and eventually take the human form.



Dasavathara of Sri Maha Vishnu - Thirumal



1. **Matsya Avatar** – First incarnation of the Dasavatharams of Bhagavan Sri Maha Vishnu - **Chaitra Shukla Paksha, Tritiya**

Lord Vishnu took the form of a **Matsya** (fish) to save the world from a great deluge (pralaya) and to protect the sacred scriptures (Vedas) and the sage Manu.

In ancient times, a pious king named **Satyavrata**, who later became **Vaivasvata Manu**, was performing penance and rituals on the banks of a river. One day, while offering water in his hands, he found a tiny fish begging for protection.

Moved by compassion, the king placed the fish in a jar, but overnight, the fish grew too large for it. He transferred it to a bigger container, then to a pond, then a lake, and finally to the ocean, but the fish kept growing. Realizing this was no ordinary creature, the king prayed with folded hands.

The fish then revealed itself as **Lord Vishnu**, and said:

"A great deluge will come in seven days. Build a sturdy boat and carry with you the seven sages (Saptarishis), seeds of all plants, and a pair of each animal species. When the flood comes, I shall return. Tie the boat to my horn, and I shall guide you to safety."

As foretold, the deluge came. The king's boat was tied to the horn of the giant **Matsya**, and Lord Vishnu safely guided them across the turbulent waters. During this journey, he also retrieved the stolen **Vedas** from the demon **Hayagriva** and restored them.

After the waters receded, life on Earth resumed under Manu's guidance—he became the progenitor of mankind for the current age.



Matsya Avatar

Matsya avatar in scriptures

1. Matsya Purana

Matsya Purana is one of the eighteen Maha Puranas, ancient Hindu texts that encompass a wide range of topics including cosmology, mythology, genealogy, and temple architecture and pilgrimage sites. Named after the Matsya (fish) avatar of Lord Vishnu, this Purana contains 291 chapters and approximately 14,000 verses.



1. Srimad Bhagavatham 8.24

Matsya avatar is described in Canto 8, Chapter 24 in 61 slokas

Sloka 1

śrī-rājovāca

bhagavañ chrotum icchāmi harer adbhuta-karmaṇaḥ
avatara-kathāṁ ādyāṁ maya-matsya-vidāmbanam

श्रीराजोवाच

भगवञ्छ्रोतुमिच्छामि हरेरद्भुतकर्मणः ।

अवतारकथामाद्यां मायामत्स्यविडम्बनम् ॥ १ ॥

Raja Parikshit said The Supreme Personality of Godhead, **Lord Hari**, though eternally residing in His **transcendental abode**, mercifully descends into this material world, assuming various **divine incarnations** to protect dharma and uplift the souls. His **first incarnation** was in the extraordinary form of a **great fish—Matsya Avatar**.

O most exalted Swami I am eager to hear from you the divine **pastimes and glories** of this fish incarnation. Please narrate them for the benefit of all.

Sloka 61

pralaya-payasi dhātuḥ supta-śakter mukhebhyaḥ ||

śruti-gaṇam apanītaṁ pratyupādatta hatvā |

ditijam akathayad yo brahma satyavratānām |

tam aham akhila-hetuṁ jihma-mīnaṁ nato 'smi ||

प्रलयपयसि धातुः सुप्तशक्तेर्मुखेभ्यः

श्रुतिगणमपनीतं प्रत्युपादत्त हत्वा ।



दितिजमकथयद् यो ब्रह्म सत्यव्रतानां

तमहमखिलहेतुं जिहममीनं नतोऽस्मि ॥ ६१ ॥

During the great cosmic deluge, when the energies of the creator Brahma lay dormant, the demon stole the Vedas from his mouths. Lord Hari, assuming the form of a wondrous fish, Slayed that demon, recovered the sacred Vedas, and imparted them to the truthful sages like Satyavrata Manu. To that **Supreme Cause of all causes**, who appeared as a **mystical fish**, I bow down in reverence.

2. Swami Vedanta Desikan – Dasavathara Stotra 2

Nirmagna sruthi jala margana dasa datha kshanair veekshanai,
Anthasthanvadhivaravinda gahananyouthanwathi namapam,
Nish prathyootha ranga ringana midha prathyooda pada schata,
Dolaroha sadohalam bhagavatho, maathsyam padu na.

निर्मग्नश्रुतिजलमार्गणदशादत्तक्षणैर्वीक्षणैः

अन्तःस्थान्वधिवरविन्दगहनोद्योतान्वितीनामपाम्।

निष्प्रत्यूहरण्गरङ्गणमृदः प्रत्युद्धतपादश्चटा

डोलारोहमसदोहमभगवतो मात्स्यं पाटु नः॥

May the **Matsya form of the Lord** protect us! Whose glances swiftly searched the waters, rescuing the Vedas lost in the deluge, Who illumined the deep and secret interiors of the cosmic ocean like blooming lotuses, Whose feet danced delightfully in the oceanic arena, scattering radiant splashes— May that Supreme Lord, ever leaping and gliding in the form of a fish, be our eternal protector.



3. Jayadevar Dasavathara Stotra 1

pralaya-payodhi-jale dhrtavan asi vedam
vihita-vahitra-caritram akhedam kesava
dhrta-mina-sarira jaya jagadisa hare

प्रलयपयोधिजले धृतवानसि वेदं

विहितवहित्रचरित्रमखेदम्।

केशव धृतमीनशरीर जय जगदीश हरे॥

"O Keshava! You assumed the form of a fish in the waters of the great deluge and saved the Vedas. You effortlessly played the role of a boatman to guide the sages— All glories to You, O Lord of the universe, who appeared in the form of a fish!

Matsya Avatar Temples



Matsya Narayana Temple – Built by Chinmaya Tarangini – Uthandi Chennai – Open air temple



Veda Narayanaswamy Temple Nagalapuram Chittoor Dt. Andhra Pradesh





2. **Koorma Avatar– Vaikasi – Poornima** – The divine second incarnation of Lord Maha Vishnu in the form of a Tortoise.

Once, due to the curse of Sage Durvasa and the arrogance of Indra, the **Devas (gods)** lost their strength and began to be defeated by the **Asuras (demons)**. Seeking a solution, they approached **Lord Vishnu**, who advised them to **churn the Ocean of Milk (Kshira Sagara)** to obtain **Amruta** the nectar of immortality.

But churning such a cosmic ocean was no easy task—it required cooperation between Devas and Asuras, a mighty churning rod, a rope, and a stable base.

Samudra Manthana

- **Mount Mandara** was chosen as the churning rod.
- The divine serpent **Vasuki** was used as the rope.
- The Devas and Asuras pulled alternately, causing the mountain to spin.

But soon, the **mountain began to sink** into the ocean due to its immense weight. The demigods were helpless.

Lord Vishnu's Intervention: The Koorma Avatar

To save the effort, **Lord Vishnu took the form of a giant tortoise (Koorma)**—His back spanned the ocean floor, and He **supported Mount Mandara** on His shell like a pivot.

"धृतवान् असि कुर्मतनुं — You held up the mountain in the form of a tortoise."

As the mountain spun atop His back, **He felt great bliss**, as if receiving a soothing massage from the friction of the mountain and the churning rope.



The Divine Treasures Emerged

As the ocean was churned, many **celestial treasures** and beings emerged:

1. **Hala Hala** – a deadly poison, consumed by Lord Shiva (becoming **Nilakanta**).
2. **Kamadhenu** – the wish-fulfilling cow.
3. **Airavata** – the divine elephant.
4. **Uccaihsarava** – the celestial horse.
5. **Kaustubha jewel** – later worn by Vishnu.
6. **Goddess Lakshmi** – who chose Lord Vishnu as Her eternal consort.
7. **Dhanvantari** – the divine physician, emerged carrying the pot of **Amrita**

Sri Maha Vishnu's Mohini Avatar

When the **asuras seized the nectar**, Lord Vishnu took the form of the **enchantress Mohini** to beguile them. He **tricked them** and distributed the nectar to the Devas. One asura, **Rahu**, disguised himself and drank a few drops before being discovered. Lord Vishnu **decapitated him**—his head and body became **Rahu and Ketu**, celestial shadow planets.

Significance of Koorma Avatar

- The **tortoise (Koorma)** represents **steadiness, patience, and silent support**.
- Lord Vishnu didn't fight—He served **silently and powerfully**, upholding the entire mountain so that divine efforts could succeed.
- This teaches us the importance of **humble, unseen service** in great undertakings.
- The churning of the ocean symbolizes the **spiritual quest**.



- The mountain represents **spiritual effort**, and Lord Vishnu as the tortoise is the **divine support** needed for progress.



Koorma Avatar

Koorma avatar from scriptures

1. **Srimad Bhagavatham** Canto 5 Chapters – 5-12 describes the Koorma Avatar

Sloka 8.7.8 specifically deliberates Sri Maha Vishnu's Koorma Avatar – Tortoise form

vilokya vighneśa-vidhiṁ tadeśvaro

duranta-vīryo 'vitathābhisandhiḥ |



kṛtvā vapuḥ kacchapam adbhutam mahat

praviśya toyaṁ girim ujjahāra || 8 ||

विलोक्य विघ्नेशविधिं तदेश्वरो

दुरन्तवीर्योऽवितथाभिसन्धिः ।

कृत्वा वपुः कच्छपमद्भुतं महत्

प्रविश्य तोयं गिरिमुज्जहार ॥ ८ ॥

Seeing the great difficulty and obstruction in the task, the Supreme Lord, whose power is boundless and whose intentions never fail, assumed a **wondrous and immense form of a tortoise**, entered the ocean, and **lifted up the mountain**.

2. Vishnu Purana Book 1 Chapter 9 sloka

tataḥ Sagaraṁ mathitum manthānam mandaraṁ girim niyojayāmāsuḥ |

atha sa giriḥ patati — na spardhate Sagaram upayātum —

tatra bhagavān Vishnuḥ kūrma-rūpeṇa samudraṁ praviśya

taṁ giriśvaraṁ mahātma adhiśāya dhāraṇāyāsaṁ chakre |

ततः सागरं मथितुं मन्थानं मन्दरं गिरिं नियोजयामासुः ।

अथ स गिरिः पतति — न स्पर्धते सागरमुपयातुं —

तत्र भगवान् विष्णुः कूर्मरूपेण समुद्रं प्रविश्य

तं गिरीश्वरं महात्मा अधिशाय धारणायासं चक्रे ।

Then, to churn the ocean, Mount Mandara was appointed as the churning rod.

But that mountain began to sink—unable to stay afloat in the ocean.



Thereupon, **the Supreme Lord Vishnu**, assuming the **form of a tortoise**, entered the ocean, and the **great soul** laid Himself beneath the mountain to **support it on His back**. This sloka beautifully portrays Lord Vishnu's **humility, strength, and divine service**—taking even the form of a **tortoise – Koorma** to uphold cosmic balance.

3. Jayadevar Dasavathara Stotra 2

kshitir iha vipulatare tishthati tava prishthe
dharani-dharana-kina-cakra-garishthe
kesava dhrita-Koorma-sarira jaya jagadisa hare

क्षितिः विपुलतरे तिष्ठति तव पृष्ठे

धरणि-धरण-किण-चक्र-गरिष्ठे।

केशव धृत-कूर्म-शरीर जय जगदीश हरे॥

“O Kesava! O Lord of the Universe! In this Koorma incarnation, the **Earth rests upon Your broad back**— You appeared as the **mighty tortoise**, whose shell is marked with the **scar of the Mandara mountain**, which served as the churning rod during the ocean's churning. All glories to You, O Hari, who assumed the form of a **tortoise Koorma!**”

4. Swami Vedanta Desika – Dasavathara Stotra

Avayasur bhuvana thrayee manibrutham kanduyanai rathrina
Nidranasya parasya Koorma vapusho nishvasavathormaya |
Yad vikshepana samskrudho dadhi paya prengola paryangika
Nithyarohana nirvrutho viharathe deva sahaiva sriya ||



अवयासुर्भुवनत्रयीमणिभृतां कण्डूयनैरात्रिणा
निद्रानस्य परस्य कूर्मवपुषो निष्श्वासवातोर्मयः।
यद्विक्षेपणसंस्कृतो दधिपयःप्रेङ्गोलपर्यङ्गिका
नित्यारोहणनिर्वृतो विहरते देवः सहैव श्रिया॥

When the **Supreme Lord**, in the form of a **Koorma** (tortoise), **slept beneath the ocean**. The **waves**, stirred by His **breath**, gently moved over Him like **cool breezes**. The **three worlds**, resting on the jeweled mountain placed on His back, were **relieved of their itches**, as if being **scratched by the Mandara mountain** (used as a churning rod). As He lay there, with **the waves swaying like a swing** made of curds and milk (symbolizing the ocean), the Lord joyfully **reclined with Lakshmi**, ever pleased with this divine pastime.

Koorma Avatar temples



Sri Koormam
Temple,
Srikakulam, AP



Sri Gavi Ranganatha Swamy
Temple, Chitra Durga, Karnataka



Sri Koorma
Varadaraja Swamy
Temple, Chittor, AP





3. Varaha Avatar – Purattasi month Shukla Paksha Tritiya Tithi

Varaha Avatara is the **third** of the **Dasavataras** (ten primary incarnations) of **Lord Vishnu**, where He takes the form of a **boar (Varaha)** to rescue the **Earth (Bhoomi Devi)** from the depths of the cosmic ocean in the Sathya Yuga.

Once, during a cosmic cycle (kalpa), **Hiranyaksha**, a powerful demon (asura) and devotee of Brahma, performed intense austerities and gained great boons. Drunk with power, he terrorized the universe and eventually **carried off the Earth (Bhoomi Devi)** and **submerged her into the depths of the Garbha Ocean** (cosmic ocean at the base of the universe).

This threw the natural order into chaos, and the **gods and sages prayed to Lord Vishnu** for help.

Hearing the cries of distress, **Lord Vishnu** appeared from the **nostril of Brahma** in the form of a **tiny boar** and soon grew into a **gigantic cosmic form** that shone with divine radiance. As He roared with power, the gods chanted His glories.

He **plunged into the ocean** in search of Bhoomi Devi. At the ocean floor, He found the Earth sunk deep in the waters. As He lifted her gently on His **mighty tusks**, **Hiranyaksha** appeared and challenged Him.

A fierce battle ensued between Lord Varaha and Hiranyaksha. It lasted for a long time, shaking the heavens.

In the end, **Lord Varaha slew Hiranyaksha** with His tusks and **lifted the Earth out of the ocean**, placing her back in her rightful place in the universe. After



rescuing Bhoomi Devi, Lord Varaha was **worshipped by the gods and sages**, and He consoled Bhoomi, who expressed her gratitude.

He restored **cosmic order (dharma)** and withdrew from the physical world, having completed His mission.



Varaha Avatar

Significance of Varaha Avatar

Restoration of Dharma

- **Bhoomi Devi (Mother Earth)** being submerged in the **cosmic ocean** represents the world being overwhelmed by **adharma (unrighteousness)** and **chaos**.
- Varaha, by **lifting the Earth**, symbolizes the **restoration of righteousness**, balance, and **universal stability**.

Divinity in Humble Forms

- Varaha, a **boar**, is typically seen as a humble animal.
- This teaches that **divinity is not limited by form**, and the **Supreme Lord can manifest in any shape** to accomplish a divine task.



- It breaks stereotypes about purity, showing that **intention and action define divinity**, not appearance.

Victory of Good over Evil

- As always defeat of the **demonic Hiranyaksha**, who symbolizes **ego, arrogance, and ignorance**, shows the inevitable triumph of **truth and humility**.
- This battle is an allegory of the **inner struggle** between **spiritual wisdom** and **material pride**.

Symbol of Protection and Rescue

- Varaha's act of rescuing the Earth is symbolic of how **God lifts us from the depths** of suffering and confusion.
- His **tusks**, lifting the Earth gently and with care, reflect how divine intervention is both **mighty and compassionate**.

Mythology and Ecology

- On a more modern note, this avatara is often seen as a reminder of the **sanctity of the Earth**.
- It encourages **environmental responsibility** and reverence for **Bhoomi Devi** as a living being, not just a planet.
- In Vedanta, the ocean represents **maya** (illusion) and the drowning Earth is the **soul (Jiva)** overwhelmed by it.
- Varaha symbolizes the **Supreme Consciousness** that descends to **rescue the soul** and establish it in **truth (Satya)**.



Varaha Avatar in scriptures

1. Varaha Purana

Varaha Purana is one of the eighteen revered **Maha puranas**,. Centered primarily on **Lord Vishnu**, particularly in His **Varaha (boar) incarnation**. The Purana weaves together a profound collection of **mythological tales, cosmic theories, ritual practices**, and **moral teachings**, reflecting the spiritual and philosophical depth of Hindu tradition. The purana with 2 parts with 217 chapters and 24,000 slokas is a conversation between Varaha Murthy and Bhoomi Devi. Bhoomi Devi, though SHE knows everything – Sarvjnai, asks Sri Maha Vishnu questions so that Bhagavan's detailed explanation would benefit **US - HER** children.

Varaha Charama Sloka

sthithE manasi susvasthE sarIrE sathi yO nara:

dhAthusAmyE sthithE smarthA visvarUpam cha maamajam (1)

स्थिते मनसि सुस्वस्थे शरीरे सति यो नरः।

धातुसाम्ये स्थिते स्मर्ता विश्वरूपं च मामजम्॥ (१)

When a person, with a calm mind and sound body, remembers Me—the unborn, all-pervading Lord of the universe—while his physical and mental faculties are in harmony, that act of remembrance holds immense spiritual significance.

tathastham mriyamANam thu kAshtA paashaNa sannibham

aham smarAmi madh bhaktham nayAmi paramAm gathim (2)



ततस्तं म्रियमानं तु काष्ठपाषाणसन्निभम्।

अहं स्मरामि मद्भक्तं नयामि परमां गतिम्॥ (२)

Even if that devotee is unable to remember Me at the moment of death, lying unconscious like a lifeless log or stone, I Myself will remember him—and I will personally guide My devotee to the Supreme Abode of liberation (moksha).

2. Vishnu Purana Book1 Chapter 4 Sloka

vedapādo yūpadaṁṣṭraḥ kratudantaś citīmukhaḥ
agnijihvo darbharomā brahmaśīrṣo mahātapāḥ

वेदपादो यूपदंष्ट्रः क्रतुदन्तश्चित्तीमुखः।

अग्निजिह्वो दर्भरोमा ब्रह्मशीर्षो महातपाः॥

3. Upanishad

“Oh Bhoomi (earth) you have been brought out by Bhagavan Sriman Narayana during his Varaha avatharam”.

4. Srimad Bhagavatham Canto 3 Chapter 13 Sloka 25 and 31

niśamya te ghargharitaṁ sva-kheda-
kṣayiṣṇu mayamaya-sūkarasya
janas-tapaḥ-satya-nivāsinas te
tribhiḥ pavitrair munayo 'gṛṇan sma

निशम्य ते घरघरितं स्वखेद-

क्षयिष्णु मायामय सूकरस्य



जनस्तपःसत्यनिवासिनस्ते

त्रिभिः पवित्रैर्मुनयोऽगृणन् स्म ॥ 25 ॥

When the exalted sages and seers dwelling in Jana Loka, Tapo Loka, and Satya Loka heard the resounding roar of the divine Boar—an auspicious, thunderous echo of the all-compassionate Lord—they responded with sacred hymns from the three Vedas, glorifying His transcendental presence.

sva-daṁṣṭrayoddhṛtya mahīm nimagnām

sa utthitaḥ saṁruruce rasāyāḥ

tatrāpi daityaṁ gadayāpatantam

sunābha-sandīpita-tīvra-manyuḥ

स्वदंष्ट्रयोद्धृत्य महीं निमग्नां

स उत्थितः संरुरुचे रसायाः ।

तत्रापि दैत्यं गदयापतन्तं

सुनाभसन्दीपिततीव्रमन्युः ॥ 31 ॥

Lord Varaha in the form of the **Boar** effortlessly lifted the Earth upon His tusks and raised her (Bhooma Devi) from the depths of the cosmic waters, radiating divine splendor. With fury blazing like the Sudarshana chakra, He swiftly vanquished the demon Hiranyakshan, who had dared to challenge Him in battle.

5. Swami Vedanta Desikan – Dasavathara Stotram -4

Gopayedanisam jaganthi kuhanapothri pavithri krutha

Brahmanda pralayormi gosha gurubhirgonaravavair gurgurai |



Yad damshturangura koti ghada ghatana nishkamba nithya sthithi
Brahma sthambhamasodasou bhagavathi mustheva viswambhara ||

गोपायदानिशं जगन्ति कुहनापोत्री पवित्रीकृत

ब्रह्माण्डप्रलयोर्मिघोषगुरुभिर्गोणारवैर्गुरैः।

यद्दंष्ट्राङ्कुरकोटिघटघटननिष्कम्पनित्यस्थितिः

ब्रह्मस्थम्भमसौदसौ भगवती मुष्टेव विश्वम्भरः॥

The Supreme Lord (as the Boar incarnation – Varaha) **Protects the worlds day and night** (gopayad anisham jaganti), **Purifies them with His sacred snout**, diving into the cosmic waters. As He lifts the Earth from the **great flood of cosmic dissolution**. The **roaring sounds** from His mighty form, like **bellowing bulls**, **Drown out even the sounds of the deluge's waves**. The Earth, **firmly held at the tip of His tusk**, remains steady and unmoving, though the **entire cosmos rests securely like a ball held in His fist**, with Him – Sri Maha Vishnu as the **immovable foundation** (Visvambharaḥ) upholding **Brahma and the cosmic structure** itself.

6. Jayadevar – Dasavathara Stotra 3

vasati dasana-sikhare dharani tava lagna

sasini kalanka-kaleva nimagna

kesava **dhrita-sukara-rupa** jaya jagadisa hare

वसति दशनशिखरे धरणी तव लग्न

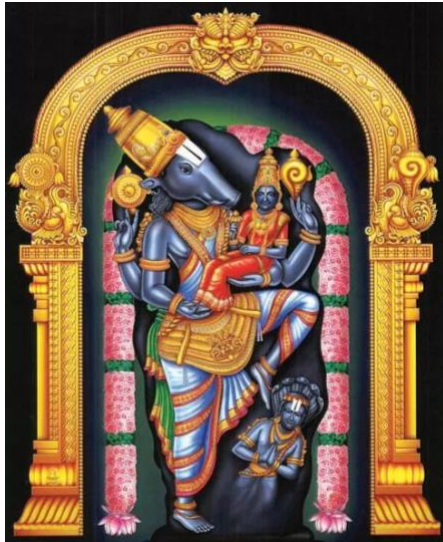
शशिनि कलङ्ककलेव निमग्ना ।

केशव धृतशूकररूप जय जगदीश हरे ॥



The Earth rests **stuck to the tip of Your tusk**, Just like the **dark blemish on the moon**, appearing as if submerged. O **Kesava**, who assumed the **form of a boar (Sukara)**, Victory to You, O Jagadisa (Lord of the universe), **Hari!**

Some Varaha Avatara Kshetrams



Thirumala – Adhi Varaha Perumal



Simhachalam – Perumal roopam is seen only once a year



Thiru Idavendhai – Adhi Varaha Perumal



Srimushnam – BhU Varahaswamy



4. Nrusimha Avatar – Vaishaka masa Shukla Paksha Chaturdashi

Nrusimha is Lord Vishnu's 4th incarnation, where He appeared as **half-man, half-lion** to protect His devotee **Prahlada** and destroy the tyrant **Hiranyakashipu**.

Hiranyakashipu and Hiranyaksha were powerful demon brothers born to sage **Kashyapa** and his wife **Diti**. They were reborn from the **gatekeepers of Vaikuntha, Jaya and Vijaya**, who were cursed to take demonic births due to offending the four Kumaras. As part of their curse, they were destined to be killed by Lord Vishnu in three lifetimes.

Hiranyaksha, the younger brother, was killed by **Varaha**, Vishnu's boar incarnation. Enraged by this, **Hiranyakashipu** vowed to take revenge on Vishnu.

Hiranyakashipu performed severe penance and pleased Lord Brahma, asking for a boon to become **virtually immortal**. He requested that he not be killed:

- by man or beast
- inside or outside
- during day or night
- by any weapon
- on earth or in the sky
- by any living or non-living entity

Feeling invincible, he declared himself God and began persecuting Vishnu's devotees. However, his own son **Prahlada** was a staunch devotee of Lord Vishnu. Despite the father's threats and torture, Prahlada continued chanting the Lord's name.



Hiranyakashipu tried numerous times to kill Pahlada:

- Threw him into a pit of snakes
- Tried to crush him with elephants
- Threw him off a cliff
- Ordered him to be burned alive with Holika (who was immune to fire)

But each time, **Lord Vishnu protected Pahlada**. In a final confrontation, Hiranyakashipu angrily asked Pahlada:

“Where is your God? Is He in this pillar?”

Pahlada replied: “He is everywhere. He will be in a pillar and also in the smallest of small things”

In a fit of rage, Hiranyakashipu struck the pillar with his mace.

Suddenly, the pillar cracked open, and **Lord Vishnu emerged as Nrusimha**, a terrifying form with the **body of a man and the head of a lion**.

To keep Brahma’s boon intact:

- Nrusimha appeared **at twilight** (not day or night)
- Killed him **on the threshold** (not inside or outside)
- Placed him on **His lap** (not on earth or sky)
- Tore him apart using **His claws** (not a weapon)
- The Lord was **neither man nor animal**, but a fusion of both

Thus, **Lord Vishnu kept the boon unbroken and still destroyed the demon**.

- Nrusimha was so furious that even the gods feared approaching Him.



- Only **Prahlada**, with pure love, approached and pacified Him through prayer.
- The Lord then blessed Prahlada and reinstated peace.

Significance of Nrusimha Avatar

- Bhagavan comes instantaneously at the call of his little Bhaktha proving true devotion towards him is his only consideration and not age or stature.
- Symbol of **divine justice** and the **power of devotion**.
- Shows that **God is always present**, everywhere, - omnipresent even in unexpected forms.
- Demonstrates that **true bhakti (devotion)** surpasses fear, power, and ego.





Nrusimha Avatar

References of Nrusimha Avatar from scriptures

1. Vishnu Purana – Amsa 1 – Nrusimha Avatar is described.
2. Srimad Bhagavatham – Canto 7, Chapters 8–10 describe Nrusimha avatar in great detail – a few slokas from the 7th chapter 7.8.15, 7.8.17, 7.8.18

tadaiva tasmin ninado 'tibhīṣaṇo
babhūva yenāṇḍa-kaṭāham asphuṭat |
yaṁ vai sva-dhiṣṇyopagataṁ tv ajādayaḥ
śrutvā sva-dhāmātyayam aṅga menire ||

तदैव तस्मिन्निनदोऽतिभीषणो
बभूव येनाण्डकटाहमस्फुटत् ।



यं वै स्वधिष्ण्योपगतं त्वजादयः
श्रुत्वा स्वधामात्ययमङ्ग मेनिरे ॥ 15 ॥

At that very moment, a terrible roar was heard, which clearly shattered the cosmic shell. Hearing that sound, the great sages residing in their own heavenly abodes feared the destruction of their realms.

Satyam vidhātum nijabhṛtyabhāṣitaṁ
Vyāptiṁ ca bhūteṣvakhileṣu cātmanah |
Adṛśyatātyadbhutarūpamudvahan
Stambhe sabhāyām na mṛgaṁ na mānuṣam ||

सत्यं विधातुं निजभृत्यभाषितं
व्याप्तिं च भूतेष्वखिलेषु चात्मनः ।
अदृश्यतात्यद्भुतरूपमुद्वहन्
स्तम्भे सभायां न मृगं न मानुषम् ॥ 17॥

To demonstrate the truthfulness of His devotee Prahlada's claim — that the Supreme Lord is present everywhere, even inside the pillar of the assembly hall — the Supreme Godhead, Sri Maha Vishnu, revealed a marvelous form never seen before. In this form the Lord was neither human nor lion, but a unique and wondrous manifestation. Thus, the Lord appeared in this extraordinary form within the assembly hall.

sa sattvam enaṁ parito vipaśyan
stambhasya madhyād anunirjihānam
nāyaṁ mṛgo nāpi naro vicitram
aho kim etan nṛ-mṛgendra-rūpam



स सत्त्वमेनं परितो विपश्यन्
स्तम्भस्य मध्यादनुनिर्जिहानम्।
नायं मृगो नापि नरो विचित्रं
अहो किमेतन्नृमृगेन्द्ररूपम्॥ 18 ||

As Hiranyakashipu looked all around, he saw a form emerging from the middle of the pillar — a being that was neither a man nor an animal. Struck with wonder, he exclaimed: "**What is this extraordinary creature — a man-lion form?!**"

3. **Mahabharata** has philosophical references to Nrusimha avatar
4. **Upanishad** has an esoteric focusing on Nrusimha as Supreme Being.
5. **Swami Vedanta Desikan Dasavathara Stotra 5**

Prathyadishta purathana praharana grama kshanam panijai
AAvyath threeni jaganthya kunta mahima vaikunta kanteerava |
Yad pradur bhuvana davanthya jatarayadruchikkath vedasam
Ya kachith sahasa maha sura grahsdhoonapithamayabotth ||

प्रत्यादिष्टपुरातनप्रहरणग्रामक्षणं पाणिजैः

आव्यादत्रीणि जगन्त्यकुण्ठमहिमा वैकुण्ठकान्तीरवः।

यत् प्रादुर्भवने दावानलजटारायदृक्चक्रवातं वपुः

स प्रागेव सहस्रशोऽसुरगणं निःशेषतः संक्षिपत्॥

May the **roaring Lion of Vaikunta**, whose **glory is unfathomable**, protect all the **three worlds**. With His divine hands, He instantly summoned forth **ancient weapons**, ever ready for use. When He appeared, His blazing form shone like a cosmic wildfire, with His mane (fiery radiant hair of the lion) glowing like a



whirlwind of flames. Even **before fully manifesting**, He had already destroyed countless mighty demons.

6. Swami Vedanta Desikan – Kamasikashtakam – 9 verses on Kamasika

Nrusimha in Thiruvelukkai bear Kanchipuram

śata-pātāla-bhīṣaṇe sarpa-sāhasa-hāsādbhute
sphurat-kṛti-parisphuṭa-bhrukuṭi-kampa-vaktrākṛte |
kṛpā-kapaṭa-kesarīn dānuja-dimba-datta-stanaṁ
saroja-dṛśam-adṛśam vyathi-bhīṣajya te vyajyate ||

शतपातालभीषणे सर्पसाहसहासाद्भुते
स्फुरत्कृतिपरिस्फुटभ्रुकुटिकम्पवक्त्राकृते।
कृपाकपटकेसरीन दानुजदिम्बदत्तस्तनं
सरोजदृशमदृशं व्यथिभिषज्य ते व्यज्यते॥

O Lord! Though Your **terrifying form** frightens even the **hundred netherworlds**, with a **roar more dreadful than serpents**, and a face fierce with **flaring brows**, You are truly a **lion only in disguise** — a **deceptive lion of compassion**. Just as a **lioness gently feeds her cubs**, You nurse and protect **Your devotee Prahlada**, healing the **suffering** of Your bhaktas with the mere **glance of Your lotus eyes**, though You remain **invisible** to the unworthy.

7. Jayadevar Dasavathara Stotra 4

tava kara-kamala-vare nakham adbhuta-sringam
dalita-hiranyakasipu-tanu-bhringam
kesava dhrita-narahari-rupa jaya jagadisa hare



तव करकमलवरे नखमद्भुतशृङ्गं

दलितहिरण्यकशिपुतनु भृङ्गम्।

केशव धृतनरहरिरूप जय जगदीश हरे॥

O **Keshava**, You assumed the **form of Nrusimha** — half-man and half-lion. With the **wonderful nails on Your lotus hands**, You tore apart the body of **Hiranyakashipu**, just like a wasp splits open a soft insect. **Victory to You, O Lord of the Universe!**

Nrusimha Kshetra – There are many **Nrusimha Kshetrams** a few are here seen below



Ahobilam

Sholingur

Thiruvelukkai

Singaperumal Kovil

Nava Nrusimha

Yoga Nrusimha

Kamasika

Nrusimha

Padalathri Nrusimha

For detailed Nrusimha Darshanam, Stotras

1. <https://brindhavanjapam.org>

2. <https://www.youtube.com/watch?v=rgsYpfqT6uM&list=PLaAfJ12FXDZ9WZVfMptBz7oF3YCYVJP8Z>





5. Vamana Avatar – Purattasi – Shukla Paksha Dwadashi

Vamana Avatar is the **fifth incarnation (avatara)** of **Lord Vishnu** among the **Dashavatara** (ten principal avatars). This form is unique because Vishnu appears as a **dwarf Brahmachari (student)** to subdue the pride of the demon king **Mahabali**. This is first full human manifestation of Sri Maha Vishnu.

Mahabali, the grandson of **Prahlada** (the great devotee of Lord Vishnu), was an Asura (demon by birth, not necessarily by nature). He was known for his **virtue, generosity, and devotion**. However, as he grew in power, he conquered **the three worlds**: the Earth (Bhooloka), the Heavens (Svarga), and the Netherworld (Patala).

This alarmed the Devas, who lost their heavenly abode. Though Mahabali was a righteous king, his **ego began to grow**, and the Devas turned to **Lord Vishnu** to restore balance.

To uphold Dharma, Sri Maha **Vishnu incarnated as Vamana**, a **dwarf Brahmachari (celibate student)**. He was born to **Sage Kashyapa** and **Aditi** (the mother of Devas). Aditi had prayed to Vishnu to restore her sons' lost glory, and He agreed to take birth through her.

Vamana had **radiant skin**, carried a **wooden umbrella**, a **kamandalu (water pot)**, and wore a **sacred thread (yajnopavita)**.

Mahabali was performing the **Ashvamedha Yajna** (a grand horse-sacrifice ritual), after which a king could declare himself emperor of the world.

As per tradition, **Brahmins could ask for gifts (dakshina)** at the conclusion of the



yajna. Vamana entered the ritual hall, mesmerizing everyone with his divine presence.

Mahabali welcomed the young Brahmachari and said:

“O noble Brahmana, I am blessed by your presence. Ask whatever you wish, and I shall give it.”

Vamana smiled and replied:

“O King, grant me three paces of land, as measured by my own small feet.”

Shukracharya, Mahabali's guru, realized the trick. He warned the king that the boy was no ordinary Brahmana—**He was Vishnu in disguise!**

But Mahabali, bound by his vow and dharma of giving, said:

“Even if Lord Vishnu himself asks me, I shall not refuse. What I give once, I will not take back.”

He **poured water** on Vamana's hands to finalize the vow.

Instantaneously, Vamana began to grow—**colossal and cosmic** in size, becoming the majestic **Trivikrama (Three-Steps Form)**.

1. **With the first step**, he **covered the entire Earth** (Bhooloka).
2. **With the second**, he **covered the heavens** (Svarga).
3. There was **no space left** for the third step.

Vishnu asked:

“O King, where shall I place my third step?”

Mahabali, now humbled and full of devotion, **bowed his head** and said:



“Place your final step on my head, O Lord.”

Vishnu gently placed his foot on Mahabali’s head, **pushing him down to Suthala**, a realm in the netherworld.

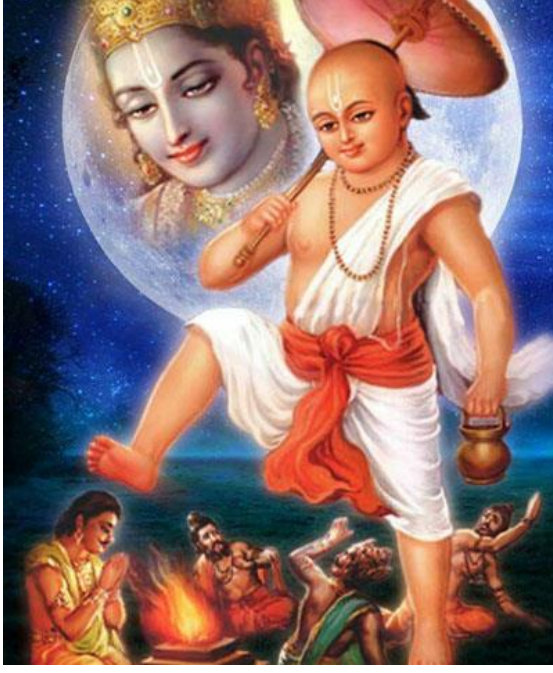
But Lord Vishnu was pleased with Mahabali’s **truthfulness, humility, and bhakti (devotion)**.

He granted Mahabali several boons:

1. To **rule Suthala** peacefully with prosperity greater than the heavens.
2. That **Vishnu Himself would stand guard** at the gates of Suthala (as per Bhagavata Purana).
3. That once a year, Mahabali could **visit his people on Earth** — celebrated in Kerala as **Onam**.
4. Eternal fame as the most **generous king ever**.

Significance of Vamana Avatar

1. **Vamana** represents the **subtle, inner divine** who enters humbly.
2. **Trivikrama** symbolizes **cosmic power** and the **spiritual conquest** over ego and pride.
3. Mahabali’s story shows that even **Asuras** can attain **moksha (liberation)** through **bhakti and surrender**.
4. **The three steps signify:**
 1. The physical world
 2. The spiritual realm
 3. The soul's surrender



Vamana Avatar



Trivikrama Avatar

References of Vamana Avatar from scriptures

1.Srimad Bhagavatham Canto 8 Chapter 19 Sloka 27 - Vamana Avatar

tasmāt trīṇi padāny eva vṛṇe tvad varadarṣabhāt

etāvataiva siddho 'haṁ vittaṁ yāvat prayojanam

तस्मात् त्रीणि पदान्येव वृणे त्वद् वरदर्षभात् ।

एतावतैव सिद्धोऽहं वित्तं यावत्प्रयोजनम् ॥

O King, renowned for your generosity, I ask only for three steps of land— nothing more. Such a simple gift will bring me great contentment, for true joy is found in being satisfied with just what is necessary.

2.Srimad Bhagavatham Canto 8 Chapter 20 Slokas 21-34 Describes Sri Maha Vishnu's Vamana Avatar transformation to Trivikrama Avatar

tad Vamaṇaṁ rūpam avardhatādbhutaṁ

harer anantasya guṇa-trayātmakam



bhūḥ khaṁ diśo dyaur vivarāḥ payodhayas

tiryaṅ-nṛ-devā ṛṣayo yad-āsata

तद् वामनं रूपमवर्धताद्भुतं

हरेरनन्तस्य गुणत्रयात्मकम् ।

भूः खं दिशो द्यौर्विवराः पयोधय-

स्तिर्यङ्मृदेवा ऋषयो यदासत ॥ २१ ॥

That wonderful form of Vamana then began to grow miraculously. It was the transcendental form of **Lord Hari**, who is **Ananta** (the infinite one) and embodies the three **gunas (modes of nature)**. As He expanded, **the Earth, sky, directions, heavens, planetary systems, oceans, beasts, humans, gods, and sages**—everything and everyone—were situated **within that cosmic form**.

3. Srimad Bhagavatham 8.20.34 – Trivikrama Avatar 2nd step

padam dvitīyaṁ kramatas triviṣṭapaṁ

na vai tṛtīyāya tadīyam aṇv api

urukramasyāṅghrir upary upary atho

mahar-janābhyāṁ tapasaḥ param gataḥ

पदं द्वितीयं क्रमतस्त्रिविष्टपं

न वै तृतीयाय तदीयमण्वपि ।

उरुक्रमस्याङ्घ्रिरुपर्युपर्यथो

महर्जनाभ्यां तपसः परं गतः ॥

As Lord Vamana took His **second step**, He **covered Trivistapa** (the heavenly region). There **remained not even the smallest space** for His **third step**.

The **great foot of the Supreme Lord**, Urukrama (He of mighty stride), **rose**



higher and higher, surpassing **Mahar-loka, Jana-loka**, and even the realm of **tapas (austerity)**.

5. Swami Vedanta Desikar – Dasavathara Stotram

vrīḍā-vidhava-dānya-dānava-yaśo-nāsīva-ghaṭī-bhataḥ
traiviṣṭapa-makuṇṭha-vikrama-padaḥ traivikramaḥ avyāt naḥ
yat-prastāva-samucchrita-dhvajapaṭa-vṛttānta-siddhāntibhī
strotasv adru sura-sindhu-rāṣṭra-subhṛṣaṁ saudeśikaḥ śuśruve
ब्रीडाविधवदान्यदानवयशो नासीवघटीभवः

त्रैविष्टपमकुण्ठविक्रमपदः त्रैविक्रमोऽव्यादनः।

यत्प्रस्तावसमुच्चितध्वजपटावृत्तान्तसिद्धान्तरः

स्त्रोतस्वदुरसिन्धुराष्टसुभृशं सौदेशिकः शुश्रुवे॥

May Lord Trivikrama protect us - He who crushed the pride and fame of the arrogant and generous demon (Bali), like a hammer shattering a pot.

His foot extended without obstruction to the heavens, and the banner of the gods rose high, proclaiming the victory of dharma. His glorious stride was celebrated by the sages who documented its greatness, and the story of this divine act echoed far and wide across the oceans and divine realms like a noble ambassador."

6. Jayadevar Dasavathara Stotra 5

chalayasi vikrameṇa balim adbhuta-Vamana |

padanakha-nīrajanita-jana-pāvana |

Kesava dhṛta-Vamana-rūpa jaya jagadīśa hare ||

छलयसि विक्रमेण बलिमद्भुतवामन।

पदनखनीरजनितजनपावन।

केशव धृतवामनरूप जय जगदीश हरे॥ ५॥



You tricked King Bali through your cosmic stride, O wondrous Vamana! The water from your toenails sanctified the world. O Kesava, who assumed the form of Vamana — victory to you, O Lord of the universe!

Vamana and Thrivikrama Kshetras



Thirukkatkarai – Vamana Moorthy Thirukovaloor – Ulagandha Perumal



Seerkazhi - Thadalan

Kanchipuram - Ooragathan





6. **Parasurama Avatar – Vaikasi Shukla Paksha Tritiya – Akshaya Tritiya – The**

6th Avatar of the Dasavathara of Sri maha Vishnu is seen as a sage with an axe in his hand. He killed Sahasrarjun.

Parasurama was born to the sage **Jamadagni** and his wife **Renuka**, as an incarnation of **Lord Sri Maha Vishnu**. From a young age, he was trained in **scripture, asceticism, and martial arts**.

He received the **Parasu (axe)** as a boon from **Lord Śiva**, along with immense martial Karthaveerarjuna (a mighty Kshatriya king with 1000 arms) once visited Jamadagni's hermitage. Jamadagni fed him with the help of **Kamadhenu**, the wish-fulfilling cow. The king, greedy and arrogant, **seized the cow** by force. Parasurama, enraged by the injustice, **killed Karthaveerarjuna** and retrieved Kamadhenu. In retaliation, Kartavirya's sons **killed Jamadagni** in Parasurama's absence. Renuka, wailing and striking her chest 21 times, triggered Parasurama's fury. He **vowed to annihilate all Kshatriyas** on earth **21 times** to avenge the murder.

Annihilation of the Kshatriyas

He waged war **across the earth**, defeating kings and destroying dynasties who had deviated from dharma. He **filled five lakes with their blood** in **Kurukshetra**, known as **Samanta-panchaka**. He **donated all conquered land** to **Kashyapa Muni** and **retired to the Mahendra mountains** for penance.

Appearance in the Ramayana

When Lord Rama broke **Śiva's bow** during Sita's swayamvara, **Parasurama appeared** furious, as the bow was a legacy of Lord Śiva. He **challenged Rama**,



but upon realizing Rama's divinity, **he surrendered** his weapons and **left the earthly realm**.

Parasurama is said to have **taught martial arts** to:

Bhishma (Mahabharata)

Drona (teacher of the Kauravas and Pandavas)

Karna (who lied about his caste to learn from Parasurama; later cursed by him)

Significance of Parasurama Avatar

Represents **righteous anger** and **destruction of adharma**. Though born a **Brahmana**, he wielded weapons like a **Kshatriya**, showing that **dharma transcends varna** when necessary.

Unlike other avatars, **Parasurama is Chiranjeevi** – he **still lives** on Earth, meditating in the **Mahendra mountains**, awaiting the arrival of **Kalki**.



Parasurama Avatar



Parasurama Killing Karthaveerarjuna



References of Parasurama Avatar in Scriptures

Srimad Bhagavatham 9.5.14

yam āhur vāsudevāmśaṁ haihayānāṁ kulāntakam

triḥ-sapta-kṛtvo ya imāṁ cakre niḥkṣatriyāṁ mahīm

यमाहुर्वासुदेवांशं हैहयानां कुलान्तकम् ।

त्रिःसप्तकृत्वो य इमां चक्रे निःक्षत्रियां महीम् ॥

Esteemed scholars recognize Parasurama as the renowned incarnation of Lord Vāsudeva, who destroyed the dynasty of the mighty Kartavirya. In his righteous fury, he annihilated the Kshatriya race across the earth twenty-one times, restoring balance and dharma.

Srimad Bhagavatham 9.16.26

āste 'dyāpi mahendrādraunyasta-daṇḍaḥ praśānta-dhīḥ

upagīyamāna-caritaḥsiddha-gandharva-cāraṇaiḥ

आस्तेऽद्यापि महेन्द्राद्रौ न्यस्तदण्डः प्रशान्तधीः ।

उपगीयमानचरितः सिद्धगन्धर्वचारणैः ॥

Even today, Parasurama resides on Mount Mahendra, having renounced his weapons and with a mind at peace. His glorious deeds are sung by the Siddhas, Gandharvas, and Charanas.

Srimad Ramayana Bala Kanda 1-76-24

ramaṁ dāśarathim rāmo jāmadagnyaḥ praśasya ca |

tataḥ pradakṣiṇīkṛtya jagāmātmagatim prabhuḥ ||



रामं दाशरथिं रामो जामदग्न्यः प्रशस्य च ।

ततः प्रदक्षिणीकृत्य जगामात्मगतिं प्रभुः

Parasurama, the son of Jamadagni, praised Rama, the son of Dasharatha, and after circumambulating him, the mighty one departed on his own path (of withdrawal or spiritual journey).

Swami Vedanta Desikan Dasavathara Stotra 7

krodhāgniṁ jamadagni-pīḍana-bhavaṁ santarpayiṣyan kramāt
ākṣatram iha santatakṣa ya imāṁ triḥ-sapta-kṛtvah kṣitīm ||
dattvā karmaṇi dakshinaṁ kacana tamaḥ skandhya-sindhurṁ vasan
ābrahmaṇyam apākarot bhagavān brahmakīṭaṁ munih ||

क्रोधाग्निं जमदग्नि-पीडन-भवं सन्तर्पयिष्यन्क्रमात् ।
आक्षत्रं इह सन्ततक्ष य इमां त्रिःसप्तकृत्वः क्षितीम् ॥
दत्त्वा कर्मणि दक्षिणां कचन तमः स्कन्ध्य-सिन्धुं वसन् ।
आब्रह्मण्यम् अपाकरोत् भगवाँल्ल ब्रह्मकीटं मुनिः ॥

In order to appease the fire of wrath born of his father Jamadagni's murder, Parasurama gradually wiped out the kshatriyas from the earth 21 times. He gave away the earth in charity, withdrew to the Mahendra mountain by the ocean, and, having become one with Brahman, removed the last traces of impiety from the world.

Jayadevar Dasavathara Stotra 6

kshatriya-rudhira-maye jagad-apagata-papam



snapayasi payasi samita-bhava-tapam
kesava dhrita-bhrigupati-rupa jaya jagadisa hare

क्षत्रिय-रुधिर-मये जगदपगत-पापं
स्नपयसि पयसि समित-भव-तापम् ।
केशव धृत-भृगुपति-रूप जय जगदीश हरे ॥

O Kesava! You assumed the form of **Parasurama**, the lord of the Bhrigu dynasty. You bathed the world—cleansed of sin by the blood of the kshatriyas—in sacred waters, thereby soothing the burning miseries of worldly existence. Victory to you, O Hari, Lord of the Universe!

Parasu Rama temples

Thiruvallam Thrimurthy temple – Parasu Rama Temple – Kerala near

Thiruvananthapuram The temple is located at the Triveni Sangama of rivers Karamana, Killi and Parvathiputhanar.





7. **Rama Avatar** – **Rama** assumes an earthly form (**avatar**) to defeat the wicked and protect his devotees. He killed Ravana.

Rama Avatara is the 7th incarnation of **Lord Vishnu**, described most famously in the **Valmiki Ramayana**, and praised in texts like the **Bhagavata Purana**, **Vishnu Purana**, and the **Adhyātmā Ramayana**. **Rama Avatar** and **Krishna Avatar** are unique as Bhagavan Sri Maha Vishnu descended on earth being born as a human due to his abundant karuna and lived as one amongst the people of the then Bhooloka and went through life as normal humans despite his being the Paramathma – the superior most Bhagavan. A very brief introduction of Ramas descent and life is given herein.

The earth, burdened by the rise of adharmic beings (especially Ravana), prays to Lord Vishnu for relief. Lord Vishnu promises to incarnate as **Rama**, a human prince, to destroy evil and establish dharma.

He was born as the **eldest son of King Dasharatha** and Queen **Kausalya** of **Ayodhya**, after a special yagna the Putra Kameshti Yagam. His brothers—**Bharata**, **Lakshmana**, and **Shatrugna**—are born to Dasharatha's other queens Kaikeyi and Sumitra.

Rama grew up as a noble, disciplined prince. At age 16, he protected the sage Vishwamitra's yagna by slaying demons like **Tataka** and **Subahu**. As a reward, he is taken to **Mithila**, where he breaks **Śiva's bow** and wins the hand of **Sita**, the daughter of King Janaka.

Rama marries Sita. His brothers also marry: Bharata weds Mandavi, Lakshmana weds Urmila, and Shatrugna weds Srutakirti.



Rama's exile to the forest

Dasharatha plans to crown Rama as **Yuvaraja** (heir-apparent), but Queen **Kaikeyi**, misled by her maid Manthara, demands that her son Bharata be made king and Rama be exiled for **14 years**. Bound by his word, Dasharatha reluctantly agrees.

Rama **willingly accepts exile**, as true son of His father. He leaves for the forest accompanied by **Sita** and **Lakshmana**. The people of Ayodhya weep in utter sadness and Dasharatha died of grief.

Forest Life and Ravana's abduction of Sita

Rama lived in hermitages across the forest, meeting sages and demons. In **Panchavati**, the demoness **Soorpanaka** tries to seduce him and is humiliated by Lakshmana. She calls her brothers **Khara** and **Dhushana**, whom Rama kills. Angered, she tells **Ravana**, the ten-headed king of **Lanka**, who devises a plan. With the help of **Maricha**, who becomes a golden deer, Ravana distracts Rama and **kidnaped Sita**, taking her to Lanka.

Search for Sita, Jatayu moksham, friendship with Guhan and Sabari Moksham and Alliance with the Vanaras

When **Ravana** abducted **Sita** from Panchavati and flew toward **Lanka** in his flying chariot (Pushpaka Vimana), **Jatayu**, though old and frail, saw this and **rushed to stop him**.

Jatayu **fought valiantly** in mid-air to save Sita. Despite his age, he wounded Ravana and damaged his chariot. But Ravana, in rage, **cut off Jatayu's wings**, and the noble bird **fell to the ground**, mortally wounded.



Later, when Rama and Lakshmana were searching for Sita, they **came across the dying Jatayu**. Rama was deeply moved by the vulture's **sacrifice and loyalty**.

Rama cried out:

"You are like a father to me. You gave your life for Sita. I could not do this for my own wife, but you did."

Before dying, Jatayu tells Rama about Sita's abduction. As he breathes his last, **Rama places Jatayu's head on his lap** and gently **performs his last rites** with the dignity of a son.

Then, Rama **grants moksha** to Jatayu by saying:

"You will attain the supreme abode, because you gave your life for dharma."

Thus, Jatayu is **liberated**, attaining the **highest state**, typically granted only to great sages and yogis.

Jatayu symbolizes how **pure devotion and selfless action** lead to liberation, even without rituals or knowledge. Rama's actions show that he is not just a king, but **God Himself**—capable of granting moksha. Even a bird, through **noble action and love**, can attain the supreme goal as Lord Rama treats everyone with equality.

Srimad Ramayana 3.68.37

sa grdhrarājaḥ kṛtavān yaśaskaram
suduskaram karma raṇe nipātitaḥ |
maharṣikalpena ca saṁskṛtas tadā
jagāma puṇyāṁ gatim ātmanaḥ śubhām ||



स गृध्र राजः कृतवान् यशस्करम्

सु दुष्करम् कर्म रणे निपातितः ।

महर्षि कल्पेन च संस्कृतः तदा

जगाम पुण्याम् गतिम् आत्मनः शुभाम्

That king of vultures, having performed a glorious and supremely difficult deed in battle, and consecrated by Rama, who resembled a great sage, attained a most auspicious and meritorious state – moksha padham.

Hanuman and **Sugriva**, the monkey king of Kishkindha. Rama kills **Vali**, Sugriva's rival, and in return, Sugriva pledges help.

Hanuman leaps to Lanka, finds Sita in Aśoka-Vana, gives her Rama's ring, and sets fire to Lanka after delivering Rama's message.

Rama - Ravana war in Sri Lanka

Rama builds a **bridge (Setu)** across the ocean to Lanka with the help of the Vanaras and the bear king **Jambavan**. A terrible war ensues:

- Rama slays Ravana's brothers **Kumbha Karna** and **Indrajit**.
- Finally, **Rama kills Ravana** in battle with the Brahmastra.

Sita is freed but undergoes a **trial by fire** (Agni Pariksha) to prove her chastity, which she comes out as she is Bhoomi matha.

After completing his exile, Rama returns to Ayodhya in the **Pushpaka Vimana** with Sita and his companions. He is **crowned king**, and his rule is



marked by peace, prosperity, and righteousness—this is the famed **Rama Rajya**.

Later, the people gossip about Sita's stay in Lanka. To uphold public opinion, Rama **sends a pregnant Sita to the forest**, where she takes refuge with sage **Valmiki** and gives birth to **Lava and Kusa**.

The twins grow up to be brave and righteous, and eventually, Rama accepts them and acknowledges Sita. She returns to **Mother Earth**, her divine origin.

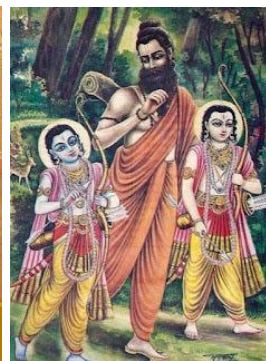
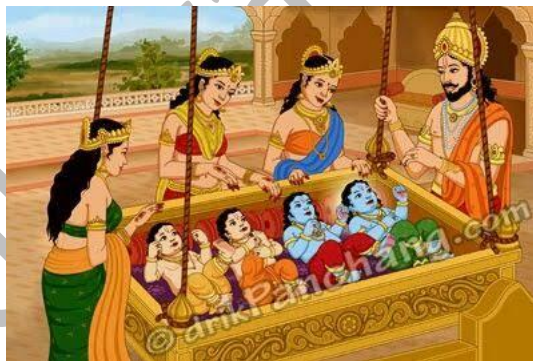
Having completed his avatar's purpose, Rama walks into the **Sarayu River** and merges with **Vishnu**. His story lives on as the **ideal of dharma, devotion, and righteous rule**.

Other names by which Lord Rama is known are

Name	Meaning
Rama (राम)	The one who gives joy; charming; source of bliss.
Raghunandana	Joy of the Raghu dynasty.
Raghunatha	Lord of the Raghu dynasty.
Raghupati	King of the Raghus.
Raghava	Descendant of the Raghu lineage.
Dasharathi	Son of King Dasharatha.
Sitapati	Husband of Sita.
Janaki Vallabha	Beloved of Janaki (Sita).
Kodandapani	Wielder of the bow "Kodanda."
Srirama	The glorious (Sri) Rama; used in reverence.



Maryada-	The perfect man; supreme among men in
Purushothama	righteousness.
Ajanubahu	The one with arms that reach the knees (a sign of divinity).
Dhanurdhara	The great archer.
Purushottama	Supreme being among men.
Vishnu Rupa	The one who is the form of Vishnu.
Ramabhadr	Auspicious Rama; gracious protector.
Gudakesi-Sakha	Friend of Lakshmana (Gudakesi means 'conqueror of sleep').
Bhaktavatsala	Lover and protector of devotees.
Sudarsanatmaka	The one who dwells in the pure mind (like the discus).



Ramayana – Bala Kanda



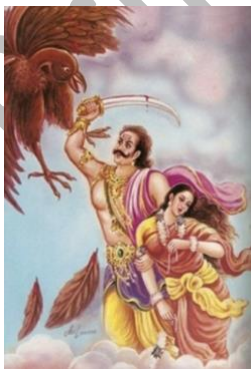
Rama breaking the Shiva Dhanush and Seetha Kalyanam



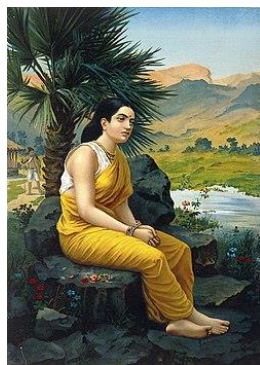
Ayodhya Kandam



Aranya Kandam - Soorpanaka Mariicha – the Golden deer



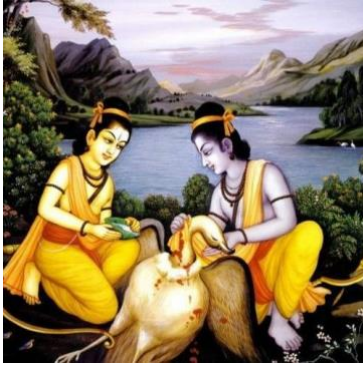
**Ravana abducting
Seetha**



**Seetha in Asoka
Vana in Lanka**



**Rama searching for
Seetha**



Jatayu Moksham



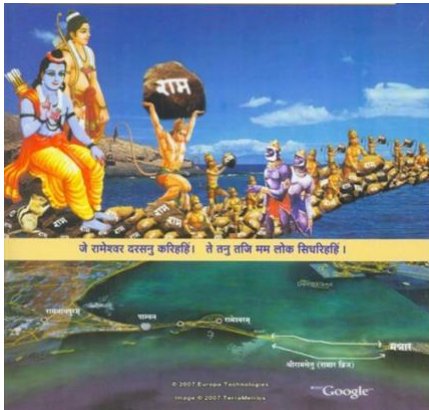
**Rama meets Hanuman
and Vanaras**



Vali vadham

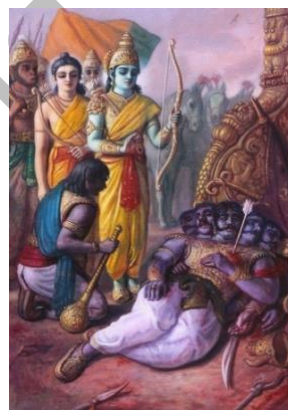


Sundara Kanda Hanuman in Lanka meeting with Seetha and Ravana

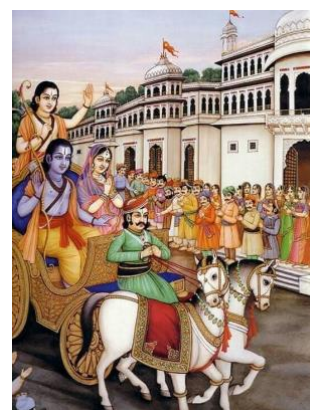


Yudha Kanda

Sethu Bandhanam



Ravana vadham



Coming back to Ayodhya

with Seetha Matha



Seetha Rama Pattabhishekam

Rama Avatar from scriptures

1.Srimad Ramayana – Valmiki – Language - Sanskrit

Composed by Sage **Valmiki**, on Rama's life, from birth to coronation, consisting of **7 Kandas**: Bala, Ayodhya, Aranya, Kishkindha, Sundara, Yuddha, and Uttara. Has approximately 24,000 slokas.

Srimad Ramayana 1.4.2

śloka-saṅkhyā tu tasyāsīd dvāviṁśatir ihāyusām |
catuṣṣaṣṭi-sahasrāṇi ślokānām uttamāṅgakān || 1.4.2

चतुर्विंशत्सहस्राणि श्लोकानामुक्तवानृषिः ।

तथा सर्गशतान् पञ्च षट् काण्डानि तथोत्तरम्



2. Ramcharitha manas – Tulsidas – Language - Awadhi

Tulsidas Ramcharitmanas (रामचरितमानस) is a revered **retelling of the Ramayana** in **Awadhi**, composed by **Goswami Tulsidas** in the 16th century CE. It is one of the most beloved and widely read scriptures in **North Indian bhakti tradition**, and a spiritual cornerstone for millions of devotees of **Lord Rama**. Ramcharitmanas has approximately 10,902 verses (slokas / chaupāīs, dohas, sorathās) compiled as 7 Kands just as Valmiki Ramayana.

3. Ramayana – Kambar – Language – Thamizh

Kamba Ramayanam is the **Thamizh retelling of the Sanskrit Valmiki Ramayana**, composed by the great poet **Kambar** in the **12th century CE**. It is one of the crown jewels of Tamil literature and devotional poetry written in Viruttam a Thamizh poetic meter contained in approximately 10,569 verses.

4. Chakravarthi Thiumagan – C. Rajagopalachari – Rajaji

Written in **simple, elegant prose** using modern Tamil that is **accessible**, yet **deeply respectful** of the epic's grandeur. **Devotional yet rational** and balances **bhakti (devotion)** with **ethical and moral insights**. Brings the story of **Valmiki's Ramayana** to Tamil readers in a **digestible narrative form**. Emphasizes **dharma (righteousness)** and the **ideal life** through Rama's actions.

5. Srimad Bhagavatham - Canto 9 – Skanda 9, Chapters 10–11

Gives a summary of Rama's life as an **avatara of Vishnu** and highlights his ideal character and divine qualities.



Srimad Bhagavatham 9.10.2

śrī-śuka uvāca

bhagavān ātmanAtmanam rama uttama-kalpakaiḥ
sarva-devamayam devam ije 'thācāryavān makhaiḥ

श्रीशुक उवाच

भगवानात्मनात्मानं राम उत्तमकल्पकैः ।

सर्वदेवमयं देवमीजेऽथाचार्यवान् मखैः ॥ १ ॥

Sri Suka said: The Supreme Lord Rama, who is the God of the God, endowed with the highest divine qualities and embodying all gods, was worshiped by the wise and learned sages

6. Swami Desikan Dasavatara Stotra 8

Paravara payo visoshana kala paareena kalaanala
Jwala jala vihara hari vishika vyapara ghora karma |
Sarvastha sakruth prapanna janatha samrakshanaika vrathee
Dharmo vigrahavaan aadharma viratheem dhanvee cha thanveetha na

परवरपयः विसोषणकलापारेण कलानल

ज्वलजलविहार हरिविषिकव्यापारघोरकर्म ।

सर्वस्थसकृत्प्रपन्नजनतासंरक्षणैकव्रथे

धर्मविग्रहवानाधर्मविरतं धन्वी च तनेथा न ॥

Lord Rama, absorbs the best essence like fire consuming water, cuts fiercely with the intensity of fire and water, protects all those who surrender to him, is



the embodiment of righteousness (Dharma), rejects unrighteousness (Adharma), wields the bow and is swift in executing divine actions.

7. Jaya Devar Dasavatara Stotra 7

vitarsi dikshu rane dik-pati-kamaniyam |
dasa-mukha-mauli-balim ramaniyam | |
kesava dhrita-rama-sarira jaya jagadisa hare | |

वितरसी दिशु रणे दिक्पति-कामनीयम् ।

दशमुखमौलीबालिं रमणीयम् ॥

केशव धृत-राम-शरीर जय जगदीश हरे ॥

You who shine brilliantly across all directions in battle, the beloved Lord and ruler of the universe, the mighty one with ten faces like the fierce Ravana, the charming and delightful Lord, Kesava who took the form of Rama, victory to you, Lord of the world, Hari!

Rama Avatar Kshetrams



Ayodhya Ram Temple



Bhadrachalam Rama



Thiruvelliyangudi Sri Kolavilli Ramar (Moolavar) Sri Sheerabdhinadhan



Kolavilli Ramar – Thriuvelliyangudi Valvil Ramar - Pullambhoothangudi



Vaduvur Ramar



Ramaswamy Temple Kumbakonam



Dharba Sayana Ramar – Thiruppullani Kalaram – Nashik





8. Bala Rama Avatar – Shravana month Pournami

Balarama is the **eighth** incarnation of Vishnu, of the Dasavathara. He is the **elder brother of Lord Krishna** and is a big part in the **Mahabharata** and **Bhagavata Purana**.

Balarama was born to **Vasudeva** and **Devaki**, but by divine arrangement, he was **transferred from Devaki's womb to Rohini's womb**, who was also a wife of Vasudeva. Therefore, he is also called **Rohini-Nandana** (son of Rohini). Thus, **Rohini gave birth to Balarama in Gokul**, where he grew up alongside **Krishna**, the eighth child, who was secretly taken there after his birth. This miraculous transfer was done by **Yogamaya**, the divine power of the Lord, to protect Balarama from **Kamsa**, the tyrant king who was trying to kill all of Devaki's children. King **Kamsa**, the tyrant of Mathura, was told by a divine prophecy that the **eighth child** of his sister **Devaki** and her husband Vasudeva would cause his death. He imprisoned them and killed six of their children one by one.

Balarama is believed to be an **incarnation of Adi Shesha**, the divine serpent on whom Vishnu rests. This connects him directly to Vishnu's divine presence and mission.

Balarama and Krishna were inseparable. Known for his **extraordinary strength**, Balarama would help protect cows and villagers. As children, they performed many **leelas (divine plays)** together as killing the demon **Pralambasura**, who tried to abduct Balarama and playing with cowherd boys, performing superhuman feats.



Balarama killed **Dhenuka**, a demon in donkey form, who was guarding the **Talavana forest**. By doing so, he made the forest accessible to people.

Balarama assisted Krishna in many battles; defeated the demon **Balvala** who was disturbing sages during yajnas.



Krishna and Balarama

Neutral Role in Mahabharata

Balarama taught both **Duryodhana** and **Bhima** the art of **mace fighting (gada-Yudha)**. He **remained neutral** during the Kurukshetra war because both sides were dear to him. He was deeply **displeased when Bhima broke rules** to kill Duryodhana, though Krishna justified it as dharma.

Balarama married **Revati**, the daughter of King Kakudmi. The story says he traveled far into time (to Brahma Loka) and when they returned, the world had changed. Balarama **reduced Revati's size** (since humans had shrunk) to marry her — a symbol of divine adjustment and timeless love.



Balarama and Revathi

After Krishna's departure from the earth (end of Dvapara Yuga), Balarama sat in deep **yoga on the seashore**. A **great white serpent (Ananta Shesha)** emerged from his mouth — signifying **his return to his original divine form**. He then **vanished into the sea**, completing his avatar on earth.

Significance of Balarama Avatar

Embodiment of Strength (Bala): Both physical and moral.

Symbol of Agriculture: His plough (Hala) is revered in agrarian communities.

Balarama avatar represents **Dharma, devotion, and righteous action without attachment**.



Balarama Avatar with Plough



He is seen as the **Adi Guru (original teacher)** in some Vaishnava traditions. In some traditions like **Gaudiya Vaishnavism**, Balarama is regarded as the first expansion of Krishna Himself.

Balaram Avatar - Srimad Bhagavatham 10.2.4-5

hateṣu ṣaṭsu bāleṣu devakyā augraseninā || 4

saptamo vaiṣṇavaṁ dhāma yam anantaṁ pracakṣate
garbho babhūva devakyā harṣa-śoka-vivardhanaḥ || 5

हतेषु षट्सु बालेषु देवक्या औग्रसेनिना ॥

सप्तमो वैष्णवं धाम यमनन्तं प्रचक्षते ।

गर्भो बभूव देवक्या हर्षशोकविवर्धनः ॥

After Kamsa, the son of Ugrasena, killed Devaki's first six sons, a plenary expansion of Lord Krishna entered her womb as the seventh child. This divine presence filled her heart with both joy and sorrow. That expansion is glorified by great sages as Ananta, the eternal serpent, who belongs to the second quadruple manifestation of Krishna.

Srimad Bhagavatham 10.2.7

gaccha devi vrajaṁ bhadre gopa-gobhir alaṅkṛtam

Rohini vasudevasya bhāryāste nanda-gokule

anyāś ca Kamsa-saṁvignā vivareṣu vasanti hi

गच्छ देवि व्रजं भद्रे गोपगोभिरलङ्कृतम् ।

रोहिणी वसुदेवस्य भार्यास्ते नन्दगोकुले ॥

अन्याश्च कंससंविग्ना विवरेषु वसन्ति हि ॥



O auspicious one(Yoga Maya Devi), please go to **Vraja**, which is beautifully adorned with **cows and cowherds**. There, in the household of **Nanda Mahārāja**, resides **Rohini**, the wife of **Vasudeva**. Other wives of Vasudeva, fearful of Kamsa, are also living in hiding in various places. This divine act was part of the Lord's plan to protect His expansion (**Balarama**) from **Kamsa's violence** and ensure His proper appearance.

Srimad Bhagavatham 10.2.8

devakyā jaṭhare garbhaṁ śeṣākhyam dhāma māmakam |

tat sannikṛṣya rohiṇyā udare sanniveśaya ||

देवक्या जठरे गभन शेषाख्यं धाम मामकम् ।

तत् सन्निकृष्य रोहिण्या उदरे सन्निवेशय ॥

The embryo in the womb of Devaki is My personal expansion known as Sesa. Transfer that embryo and place it into the womb of Rohini. This refers to **Balarama's mystical transfer** by **Yoga maya** from Devaki to Rohini in **Gokula**, to protect Him from **Kamsa**. This miraculous event is why Balarama is also known as **Sankarshana** – "He who was drawn out".

Srimad Bhagavatham 10.2.13

garbha-saṅkarṣaṇāt tam vai pRahuḥ saṅkarṣaṇam bhuvi

rāmeti loka-ramaṇād balabhadram balocchrayāt ||

गर्भसङ्कर्षणात् तं वै प्राहुः सङ्कर्षणं भुवि ।

रामेति लोकरमणाद् बलभद्रं बलोच्छ्रयात् ॥



"Because He was drawn from the womb (of Devaki), people on earth call Him Sankarshana. Since He brings delight to the world, He is also known as Rama. He is the abode of strength and therefore He is called Balabhadra."

Srimad Bhagavatham 10.2.15

garbhe praṇīte devakyā Rohiniṁ yoga-nidrayā
aho visraṁsito Garbha iti paurā vicukruśuḥ

गर्भे प्रणीते देवक्या रोहिणीं योगनिद्रया ।

अहो विस्रंसितो गर्भ इति पौरा विचुकुशुः ॥

"When the embryo was transferred from Devaki to Rohini by Yoga maya, the townspeople exclaimed, 'Oh! The child in Devaki's womb has been lost!'"

Swami Vedanta Desikan Dasvathara Stotra 9

Pakkath Kourava-pattana-prabr̥thayaḥ prastha-pralambhādayaḥ

Tālāṅgasya tathāvidha-vihṛtyā yās tanvantu bhadraṇi naḥ ।

Kshiram sakāryeva yābhir ābhṛta-kabhūta-prabhūtair guṇaiḥ

Ākaumāram asvādayanta jagateḥ Krishnasya tāḥ kelayaḥ ॥

पक्कथ कौरवपत्तन प्रभृतयः प्रस्थ प्रलम्भदायः ।

थालाङ्गस्य तथा विधा विहृत्या यस्तन्बन्तु भद्राणि नः ।

क्षीरं सकार्येव याभिरब्रूदक भूता प्रभूतैर् गुणैः ।

आकौमारक अस्वादन्थ जगते कृष्णस्य ता केलयः ॥



May the divine pastimes (Lilas) of Balarama — such as His playful destruction of demons like Pralamba, and journeys toward cities like the capital of the Kauravas — bestow auspiciousness upon us. Just as sugar enhances the taste of milk, so too did these pastimes, rich with abundant and wondrous qualities, sweeten the childhood of Krishna and bring joy to the world."

Jayadevar Dasavathara Stotra 8

Vahasi vapusi visade vasanam jaladabham

Hala-hati-bhiti-milita-yamunabham

Keshava dhruta-haladhara-rupa jaya jagadisa hare ||

वाहसि वपुषि विसद वसनं जलदाभं

हलहतिभीतिमिलित यमुनाभं

केशव धृत हलधर रूप जय जगदीश हरे ||

You wear a pure garment like a dark rain cloud; the Yamunā retreats in fear of Your plough and pestle. O Keshava, in the form of Haladhara (Balarama), victory to You, O Lord of the universe, O Hari!"



Puri Jagannath – Krishna Balarama and Subadhra

Balram temple Jammu



Iskcon - Krishna and Balarama



Mazhooor – Kerala Balarama Temple





9. Krishna Avatar

Lord's Promise to Bhooma Devi's cry

Once, the Earth (Bhu Devi) burdened by wicked kings and tyrants, approached Lord Brahma and pleaded for relief. Brahma, along with the gods, prayed to **Lord Narayana**, who assured them:

"I shall descend as **Krishna**, the son of **Vasudeva** and **Devaki**, to restore dharma and destroy the wicked."



Sri Maha Vishnu and Bhooma Devi

He instructed the gods to incarnate as the **Yadavas**, **Pandavas**, and other supporting characters.

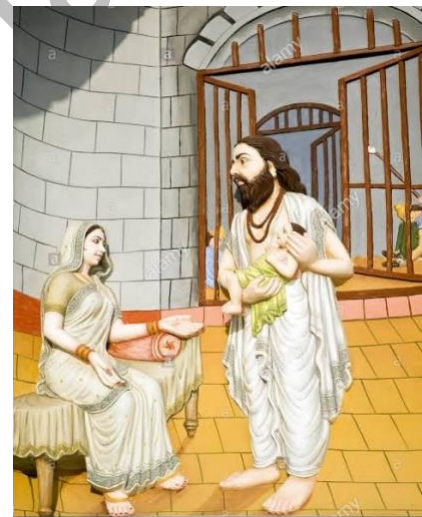


Devaki and Kamsa – Brothers Tyranny and hatred for his sister and her children

Devaki, the mother of **Lord Krishna**, was the **daughter of Devaka**, a **Yadava king**. **Devaka was the brother of Ugrasena who was Kamsa's father.**

Therefore, Kamsa was Devaki's brother. Devaki was married to **Vasudeva**. A divine prophecy warned Kamsa: **"The eighth child of Devaki will kill you!"**

Enraged, Kamsa imprisoned both Vasudeva and Devaki and killed six of their newborns. The **seventh** child, **Balarama**, was mystically transferred to **Rohini's womb**. The eighth, **Krishna** was born under divine circumstances.



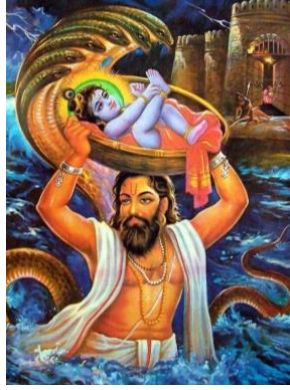
Enraged Kamsa making a vow to kill Devaki and imprisoning Devaki and Vasudeva

Divine Birth and Escape to Gokula

On a stormy night, **Krishna** appeared in a prison cell as **Vishnu** Himself. He instructed Vasudeva to carry Him across the Yamuna to **Gokula**. The river parted, the guards slept, and Vasudeva exchanged the child with Yashoda's baby girl. Thus began Krishna's leelas.



Krishna Jananam



**Vasudeva carrying
Krishna to Gokul**



**Vishnu Maya born to
Yashodha predicting the
end of Kamsa**

Krishna's Childhood Leelas in Vrindavan

Krishna grew up in **Gokula and Vrindavan**, among cowherds, cows, and the loving **Gopas and Gopis**. His playful and miraculous deeds included:

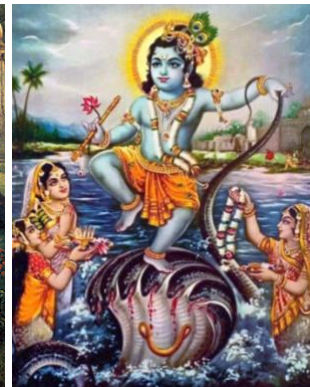
- Killing **Putana**, the demoness who tried to poison Him
- Breaking the **Sakata (cart)** demon
- Dancing on **Kaliya**, the venomous serpent
- Stealing butter and charming the **Gopīs**
- Lifting **Govardhana Hill** for seven days to protect Vrajavāsīs from Indra's storm



Krishna - Putana



Krishna - Sakatasuran



Krishna – Kaliya



Krishna the protector lifting Govardhana Giri to protect everyone in Gokulam

His love for **Radha** and the **Rasa Lila** are the highest expressions of divine love.

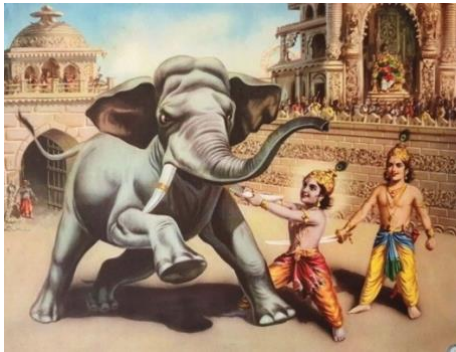


Rasa Leela Krishna and Gopikas - banks of river Yamuna–Yamundheera vihari



Killing Kamsa and Reclaiming Mathura

After revealing His divinity, Krishna went to Mathura. There, He killed **Kuvalayapiḍa**, the royal elephant, Defeated wrestlers **Chanura** and **Mustika**
Killed Kamsa, fulfilling the prophecy



Krishna killing **Kuvalayāpiḍa**



Cāṇūra and **Muṣṭika** – wrestlers



Krishna – Kamsa Vadha



He freed **Devaki** and **Vasudeva**, restored Ugrasena to the throne, and became protector of the Yadava dynasty.

Establishing Dwaraka and Leelas There

Seeing threats from Jarasandan, Krishna moved His people to a fortified city: **Dwaraka**, in the ocean. There, He:

- Married **Rukmini**, who eloped with Him
- Defeated many demons and kings
- Married **Satyabhama**, **Jambavati**, and others
- Retrieved the **Pārijāta Tree** from Indra
- Brought the **Sanctified Syamantaka jewel**



Krishna's - Rukmini



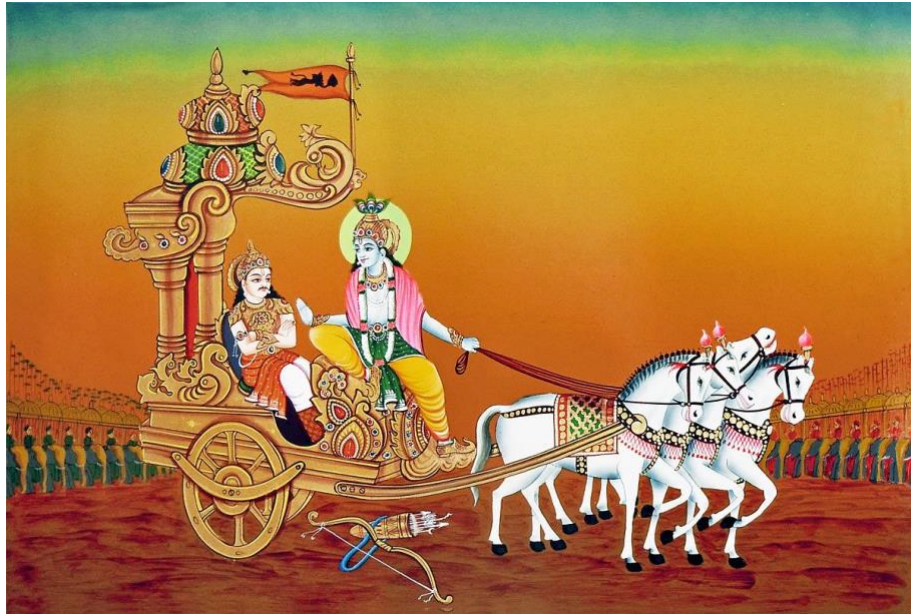
Satyabhama



Jambavati

Krishna and the Mahabharata

Krishna became the friend and guide of the **Pandavas**. In the **Kurukshetra War**, He did not take any weapons but became **Arjuna's charioteer**. On the battlefield, He revealed the **Bhagavad Gita**, the eternal message of dharma, devotion, and yoga.



Geethopadesham to Arjuna during the Mahabharatha war

Last Days and Departure

After years, due to internal conflict and curses, the **Yadava clan** destroyed itself. Krishna, knowing the end of His avatara had come, retired to the forest. A hunter named **Jara**, mistaking His foot for a deer, accidentally shot Him.

But Krishna was not slain — He simply **returned to His eternal abode**, Goloka.



Jara a hunter, mistaking His foot for a deer, accidentally shot Him



Sri Maha Vishnu in Paramapadham

Significance of Krishna Avatara

- Krishna showed that God can be both **Majestic (Paramatma)** and **Intimate (Sakha, Lalita)**.
- He upheld **Dharma**, revealed **Jnana** (Gita), and showed **Prema Bhakti** as the highest path.
- His life was a perfect balance of **Leela (divine play)** and **dharma (divine duty)**.

Krishna Avatar in scriptures

1. Srimad Bhagavatham – 10th Canto Chapter 1-90 is completely about Krishna Avatar

2. Vishnu Purana

Gives a comprehensive account of Krishna's life similar to Bhagavata, with a balance of **history and theology** and explains **Krishna as Param Brahma**, not just a partial incarnation.



3. **Harivaṁśa Purana** (Appendix to Mahabharata)

Focuses extensively on **Krishna's early life**, before His Mahabharata role. Describes **pastimes in Vrindavan**, battles, and His divine birth. Contains the **Harivamsa Lila**, often seen as a “prequel” to the Mahabharata.

4. **Mahabharata (Bhishma Parva and others)**

Krishna is portrayed as the **Supreme Being, Yogeshvara**, and **friend of Arjuna**.

In **Bhagavad Gita (Chapter 4.7–8)**, Krishna declares His avatara purpose:

**Yadā yadā hi dharmasya glānir bhavati bhārata
Abhyutthānam adharmasya tadAtmanam sṛjāmy aham**

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानम् अधर्मस्य तदात्मानं सृजाम्यहम् ॥

Whenever and wherever there is a decline in righteousness (dharma), O Bharata (Arjuna), and a rise of unrighteousness (adharma), at that time I manifest Myself.

5. **Padma Purana & Brahma Vaivarta Purana**

Present Krishna as the **original** and **complete** form of God (Svayam Bhagavan). Emphasize **Radha-Krishna tattva** (the divine union of love). Describes spiritual Vṛndāvana and Goloka beyond material existence.

6. **Garga Saṁhitā**

Dialogue between **Nārada** and **Garga Muni** about Krishna's divine activities.



Highly esoteric and rich in rasa (devotional emotion), mentions Rasa Lila, **Yogamaya**, and divine sports in Go Loka.

7. Swami Vedanta Desikan – Dasavatara Sloka 10

Nadhamaiva nama padam bhavathu naaschithrai scharitha kramai
Bhooyobhirbhuvananyamooni kuhana gopaaya gopaayathe |
Kalandee rasikaya kaliya phanisphara sphatavatika
Rango th sanga visanga sangrama duraa parayaya charyo yathe ||

नाधमैव नमपदं भवतु नाश्चित्रैश्चरितक्रमैः।
भूयोभिर्भुवनान्यमूनि कुहना गोपाय गोपायते।
कालिन्दीरसिकाय कालिय फणिस्फर स्फटवाटिका-
रङ्गोऽस्यङ्गविसङ्गसङ्गमदुरापाराय चार्यो यते॥

Let not the holy name of the Lord be limited only to the fallen or be glorified merely by fanciful narratives. Again and again, the Lord conceals His divinity to protect the worlds in mysterious ways. To the connoisseur of the Yamuna's waters — in the courtyard of Kaliya's hoods that shone like crystal — He made the arena of His limbs a playground of battle, where His divine sports surpass all comprehension." This verse is a beautiful poetic reference to **Krishna's Lila** of dancing on **Kaliya's hoods** in the **Yamuna**, one of His many enchanting pastimes as a divine child.

8. Swami Vedanta Desikan – Gopala Vimsati 21 verses on Lord Krishna

9. Jayadevar Dasavathara Stotra 8

Vahasi vapuṣi viśade vasanaṁ jaladābhaṁ



Hala-hati-bhīti-milita-yamunābham

Kesava dhṛta-haladhara-rūpa jaya jagadīśa hare ||

वहसि वपुषि विशदे वसनं जलदाभं

हलहतिभीतिमिलितयमुनाभम् ।

केशव धृत हलधर रूप जय जगदीश हरे ।।

"O Kesava! O Jagadisa(Lord of the Universe)! You wear bright garments of the color of rainclouds and move beside the Yamuna river, feared by those struck by the plough (symbolizing Balarama). Victory to You who assumed the form of **Krishna**, the **bearer of the plough** (i.e., accompanied by or manifesting as Balarama)!"

Some Krishna Kshetrams

1.Pancha Krishna Kshetrams

1.Kavisthalam 2.Thirukannangudi 3.Thirukannamangai 4Thirukkannapuram 5.Thirukoviloor



Thirukannangudi

Kavithalam



Thirukoviloor



Thirukkannamangai

Thiukkannapuram





6. Dwaraka 7. Mathura & Vrindavan 8. Thiruaaipadi – Nava Mohana Krishna



9. Thiru Kavalampaadi - Sri Gopala Krishna Perumal Temple, Seergazhi

10. Guruvayur – Guruvayurappan 11. Sri Krishna Udipi Krishna





10. Kalki Avatar -Kalki Avatara is the **tenth and final** incarnation of **Lord**

Vishnu in the **Daśāvatāra** (Ten 10Avatars). This avatara is **yet to appear** and is prophesied to come at the **end of the Kali Yuga**, the present age of decline and unrighteousness.

Kalki (कल्कि) means "Destroyer of darkness", "Annihilator of evil", or "The one born in the time of ruin (kala)". He is the warrior form of Vishnu who will come to **restore dharma, punish the wicked, and usher in Satya Yuga** (the age of truth).

Kalki Avatara in scriptures

1. Srimad Bhagavatham 12.2.18-20 Kalki Avatar

śambhala-grama-mukhyasya brāhmaṇasya mahātmanaḥ ||
bhavane Vishnuyaśasaḥkalkiḥ prādurbhaviṣyati ||

शम्भलग्राममुख्यस्य ब्राह्मणस्य महात्मनः ।

भवने विष्णुयशसः कल्किः प्रादुर्भविष्यति ॥

In the home of Vishnu Yasas, a noble-hearted brahmana who is the chief of the village Sambhala, the Supreme Lord will appear in the form of Kalki."

Srimad Bhagavatham 12.2.18-22

aśvam āśu-gam āruhya devadattam jagat-patiḥ
asināsādhu-damanam ashtaishwarya-guṇānvitaḥ
vicarann āśunā kṣauṇyām hayenāpratima-dyutiḥ



nrpa-liṅga-cchado dasyūn koṭiśo nihaniṣyati

अश्वमाशुगमारुह्य देवदत्तं जगत्पतिः ।
असिनासाधुदमनमष्टैश्वर्यगुणान्वितः ॥ १९ ॥
विचरन्नाशुना क्षौण्यां हयेनाप्रतिमद्युतिः ।
नृपलिङ्गच्छदो दस्यून्कोटिशो निहनिष्यति ॥ २० ॥

The **Lord of the Universe** will mount His **swift horse named Devadatta** and, **armed with a sword**, will roam the earth with unmatched speed and brilliance.

Empowered with **eight divine opulences (ashtaishwarya-gunanvitah)**, He will **destroy the wicked** who wear the guise of kings (but are in truth thieves). He will **slay millions of such impostors**, restoring dharma on earth.



Kalki Avatar

2. **Vishnu Purana** – Book 4, Chapter 24

kalkir nāma bhaved yaś ca viśvasya jagatām patih
aśvam āruhya devadattaṁ tarasvinam
asitūṇakaro divyaḥ kṣatra-dūṣaṇa-nāśanaḥ



कल्किर्नाम भवेद्यश्च विश्वस्य जगतां पतिः।

अश्वमारुह्य देवदत्तं तरस्विनम्।

असितूणकरो दिव्यः क्षत्रदूषणनाशनः ॥

He who will bear the name **Kalki**, the **Lord of the universe**, will appear riding the **swift horse Devadatta**, holding a **celestial sword and bow**, will destroy the **corrupt kshatriyas** (warrior class) who are unworthy of their position and have brought ruin upon the earth."

After destroying evil, **Kalki** will restore **righteousness**, and a new **Satya Yuga** (age of truth) will begin. Sages will re-establish the Vedic path, and all beings will return to their natural, virtuous way of life.





Azhwargal Kanda Thirumalin Avataram - 2

Thiruvaimozhyil Thirumalin Thiru Avatarangal Part 1

Thiruvaimozhi composed by **Nammazhwar**, is a monumental work of 1,102 devotional verses forming a part of the **Nalayira Divya Prabandham**, the sacred Tamil Veda of the **Sri Vaishnava** tradition. Thiruvaimozhi is considered equivalent to sama Vedam.

"Thiruvaimozhi" means "sacred words expressed by mouth," and the text expresses the soul's intense yearning for union with **Lord Narayana (Vishnu)** through deep **bhakti (devotion)** and philosophical insight rooted in **Visishtadwaitha Vedanta**. Structured into ten hundreds (centums), each comprising ten decades, the work moves through a spiritual journey—beginning with surrender and realization of the Lord as the only refuge, progressing through emotional longing, separation, and mystical union. Nammazhwar often adopts the voice of a devoted woman (Nayika) separated from her divine lover, highlighting the intimate love between the Jiva (soul) and the Paramatma (God). The Lord's divine qualities, His temple forms (archa), incarnations, and accessibility are celebrated throughout. The later portions of Thiruvaimozhi reflect blissful union, fulfillment, and complete surrender. Rich in poetic beauty and theological depth, it is recited with reverence in temples, especially during festivals, and remains a central text for Sri Vaishnavas. Throughout Nammazhwar sings several songs on Sriman Narayana's Dasavataram. We will now enjoy the pasurams as sung by Nammazhwar on Dasavataram in the same order of the Avatharams.

Matsya Avatara (3 pasurams 1.88, 2.8.5, 5.1.10)

1. 1.8.8

AnAn An Ayan **mInOdu** Enamum

thAn AnAn ennil thAnAya sangE



ஆனான் ஆன் ஆயன் மீனோடு ஏனமும்
தான் ஆனான் என்னில் தான் ஆய சங்கே

Emperuman, who descended as Krishna—a cowherd naturally inclined to protect cows—also took divine forms such as the fish, boar, and many others. These incarnations reveal the countless and most distinct ways in which he manifests himself. The **conch (śaṅkha)** symbolizes both **infinity** and **deep attachment**. When understood as a symbol of attachment, Azhwar is expressing that **out of his boundless love and attachment toward me**, the Lord assumed various forms like the fish and the boar, solely for my protection and upliftment.

2. 2.8.5

OvAth thuyar piRavi utpada maRRu evvevaiyum
mUvAth thani mudhalAy mUvalgum kAvalOn
mAvAgi AmaiyAy **mInAgi** mAnidamAm
dhEvAdhi dhEva perumAn en thirththanE

ஓவாத் துயர் பிறவி உத்பாத மற்றும் எவ்வெய்வையும்
மூவாத் தனி முதலாய் மூவுலகும் காவலோன்
மாவாகி ஆமையாய் **மீனாகி** மானிடமாம்
தேவாதி தேவை பெருமான் என் தீர்த்தனே

Azhwar praises the Lord who takes countless incarnations—like the fish (Matsya), the tortoise (Koorma), the boar (Varaha), the man (Krishna, Rama)—all out of compassion and attachment to protect the worlds and relieve the souls from the endless cycle of sorrowful births.



3. 5.1.10

AnAn ALudaiyAn enRu ahdhE koNdugandhu vandhu

thAnE in aruL seydhU ennai muRRavum thAn AnAn

mInAy AmaiyumAy narasingamumAyk kuRaLAy

kAnAr EnamumAyk kaRkiyAm innam kArvaNNanE

ஆனான் ஆளுடையான் என்று அதே கொண்டு கண்டு வந்து
தானே இன்அருள் செய்து என்னை முற்றவும் தான் ஆனான்
மீனாய் ஆமையுமாய் நரசிங்கமுமாய் குறளாய்
கானார் ஏனமுமாய் கற்கியாம் இன்னம் கார்வண்ணனே

Empruman, upon recognizing me as "his servant," accepted me on that very basis, came on his own accord, showered his special grace, and completely made me his. He has taken many forms—as a fish, as a tortoise, as

Nrusimha, as the dwarf Vamana, as the boar, and as Kalki—and yet, he is still the dark-hued (kar-vannan) Krishna, ever eager to protect and uplift his devotees.

2. Koorma Avatar (15 Pasurams 1.6.6, 1.7.9, 3.4.9, 3.8.1, 4.7.5, 4.91, 5.1.10, 5.6.5, 5.10.10, 6.2.3, 7.2.5, 7.4.2, 8.1.1, 9.2.11,)

1. 1.6.6

amudham amaragatku Indha

nimir sudar Azhi **nedumAl**

amudhilum ARRa iniyan

nimir thirai nIL kadalAnE

அமுதம் அமரர்கட்கு ஈந்த
நிமிர் சுடர் ஆழி நெடுமால்
அமுதிலும் ஆற்ற இனியன்
நிமிர் திரை நீள் கடலானே

<https://brindhavanjapam.org>

Jayanthi Parthasarathy



He who gave nectar (amrutham) to the celestial beings (Amarar), He, the tall, radiant, chakra-bearing supreme Lord (Nedumal, Even sweeter than that nectar is, He who is the vast, deep ocean with rising waves.

2. 1.7.9

amarar muzhu mudhal Agiya Adhiyai

amararkku amudhu Indha Ayar kozhundhai

amara azhumbath thuzhAvi en Avi

amarath thazhuviRRu ini agalumO?

அமரர் முழு முதல் ஆகிய ஆதியை

அமரர்க்கு அமுது ஈந்த ஆயர் கொழுந்தை

அமர அழும்பத் துழாவி என் ஆவி

அமரத் தழுவிற்று இனி அகலும்மோ?

Once my Atma, having examined various truths, became firmly resolved to exist solely for Emperuman and embraced him—he who is the sustainer, controller, and refuge of the eternal Nithyasuris, their revered leader, the **one who bestowed nectar upon the devas**, and who stands as the head of the cowherd clan—can there ever be a question of separation from him? Having united with such a supreme and all-sustaining Lord, separation is not just impossible—it is inconceivable.

3. 3.4.9

kaNNanai mAyan thannai **kadal kadaindhu amudham koNda**

aNNalai achchudhanai ananthanai ananthan than mEl

naNNi nanguRaiginRAnai gyAlam uNdumizhndha mAlai

eNNumARu aRiya mAttEn yAvaiyum yavarumthane

கண்ணனை மாயன் தன்னை கடல் கடைந்து அமுதம் கொண்ட



அண்ணலை அச்சுதனை அனந்தனை அனந்தன் தன் மேல்
நண்ணி நன்கு உறைகின்றானை ஞாலம் உண்டு உமிழ்ந்த மாலை
எண்ணுமாறு அறிய மாட்டேன் யாவையும் யவரும் தானே

I am unable to comprehend the true nature of **Kannan (Krishna)**, the wondrous Emperuman, **the one who churned the ocean and retrieved the nectar**, the Supreme who never lets go (Achyuta), who rests on **Ananta (Adhishesha)**,

Who has firmly and gloriously settled upon him, who swallowed the worlds and then brought them forth again— He is everything, and He is everyone, beyond all estimation or grasp.

4. 3.8.1

mudiyAnE! mUvulagum thozhudhEththum slr
adiyanE! **Azhkadalaik kadaindhAy!** puLLUr
kodiyAnE! koNdal vaNNA! aNdatthumbaril
nediyAnE! enRu kidakkum en nenjame

முடியானே! மூவுலகம் தொழுதேத்தும் சீர்

அடியானே! ஆழ்கடலைக் கடைந்தாய்! புள்ளூர்

கொடியானே! கொண்டல் வண்ணா! அண்டத்தும்பரில்

நெடியானே! என்று கிடக்கும் என் நெஞ்சமே

O Lord crowned in majesty, whose crown signifies your supreme rule over both the spiritual and material realms! O one whose divine feet, possessing all the ideal qualities of a perfect refuge, are sought after and praised by all the worlds! O you who came to the aid of the devas by churning the deep ocean! O Lord who bears **Periya Thiruvadi (Garudazhwar)** as both your vehicle and your banner—so that your devotees may behold you from afar and rejoice! O one



whose form is like a dark, rain-laden cloud! O exalted leader of the **Nithyasuris**, the eternal residents of **Paramapadham**! My heart, overwhelmed and weakened by longing, remains still, absorbed in constant meditation on these divine qualities.

5. 4.7.5

appanE adal AzhiyAnE **Azh kadalaik kadaindha**

thuppanE un thOLgaL nAngum kaNdidak kUDungol enRu

eppozhudhum kaNNA nlr koNdu Avi thuvarendhu thuvarendhu

ipposhudhE vandhidAy enRu EzhaiyEn nOkkuvanE

அப்பனே! அடலாழியானே! ஆழ்கடலைக் கடைந்த

துப்பனே! உன் தோள்கள் நான்கும் காண்டிற்கக் கூடுங்கொல் என்று

எப்பொழுதும் கண்ண நீர் கொண்டு ஆவி துவைந்து துவைந்து

இப்பொழுதே வந்திடாய் என்று ஏழையேன் நோக்குவனே

Oh, mighty one who wields the fierce discus! O pure one **who churned the deep ocean**! I constantly long, wondering, “Will I ever get to behold your four divine shoulders?” Tears flow from my eyes without end, and my life dries up, again and again, in separation. Helplessly, I gaze in desperation, pleading, “Please come to me now, at this very moment!”

6. 4.9.1

naNNAdhAr muRuvalippa nalluRRAr karaindhEnga

eNNArAth thuyar viLaikkum ivai enna ulagiyaRkai

kaNNALA! kadal kadaindhAy! un kazhaRkE varum parisu?

thaNNAvAdhadiyEnaip paNi kaNdAy sAmARE

நண்ணாதார் முருவலிப்ப நல்உற்றார் கரைந்தேங்க

எண்ணாராத் துயர் விளைக்கும் இவை என்ன உலகியற்கை



கண்ணாளா! கடல் கடைந்தாய்! உன் கழற்கே வரும் பரிசு?

தண்ணாவாதடியேனைப் பணிகண்டாய் சாமாநே

Those who are distant (from you) smile in pride, While those who are devoted to you melt in sorrow and anguish. What kind of worldly justice is this, that produces such immeasurable suffering? Oh Lord with beautiful eyes! Oh, the one who churned the ocean! Is this the reward given to one who has surrendered at your feet? O eternal Lord! Please accept me—this lowly, unworthy self—as your servant and grant me the service of your cool, divine feet.

7. 5.1.10

AnAn ALudaiyAn enRu ahdhE koNdugandhu vandhu

thAnE in aruL seydhU ennai muRRavum thAn AnAn

mInAy AmaiyumAy narasingamumAyk kuRaLAy

kAnAr EnamumAyk kaRkiyAm innam kArvaNNanE

ஆனான் ஆளுடையான் என்று அதே கொண்டு கண்டு வந்து

தானே இன்அருள் செய்து என்னை முற்றவும் தான் ஆனான்

மீனாய் ஆமையும்ாய் நரசிங்கமுமாய் குறளாய்

கானார் ஏனமுமாய் கற்கியாம் இன்னம் கார்வண்ணனே

Empruman, upon recognizing me as "his servant," accepted me on that very basis, came on his own accord, showered his special grace, and completely made me his. He has taken many forms—as a fish, as a tortoise, as

Nrusimha, as the dwarf Vamana, as the boar, and as Kalki—and yet, he is still the dark-hued (kar-vannan) Krishna, ever eager to protect and uplift his devotees.



8. 5.6.5

thiRambAmal maN kAkkinREn yAnE ennum

thiRambAmal malai eduththEnE ennum

thiRambAmal asuraraik konREnE ennum

thiRam kAtti anRu aivaraik kAththEnE ennum

thiRambAmal kadal kadaindhEnE ennum

thiRambAdha kadal vaNNan ERak kolO?

thiRambAdha ulagaththIrkken sollugEn?

thiRambAdhen thirumagaL eydhinavE

திரம்பாமல் மண் காக்கினேன் யானே எனும்

திரம்பாமல் மலை எடுத்தேன் எனும்

திரம்பாமல் அசுரரைக் கொன்றேன் எனும்

திரம் காட்டி அன்று ஐவரைக் காத்தேன் எனும்

திரம்பாமல் கடல் கடைந்தேன் எனும்

திரம்பாத கடல்வண்ணன் ஏறக்கொலோ?

திரம்பாத உலகத்தீர்க்கள்கென் சொல்கேன்?

திரம்பாதென் திருமகள் ஏதினவே

The Lord declares with firm conviction, “I unwaveringly protected the earth,” “I steadily lifted the mountain,” “I fearlessly destroyed the asuras,” “I saved the five Pandavas without hesitation,” and “**I churned the ocean tirelessly**”—revealing his resolute and compassionate nature through each divine act. Yet now, this very same Lord, the one of deep ocean-hued complexion and unshakable will, seems unmoved by my suffering. How strange it is that he who never wavers appears indifferent! What can I even say to the people of this world who believe in his steadfastness? After all, it is this very quality—his unwavering nature—that won him the eternal companionship of **Thirumaga! (Laksmi)** herself.



9. 5.10.10

kUdi nIraik kadaindha ARum amudham dhEvar uNNa

asurarai vIdum vaNNangaLE seydhU pOna viththagamum

Udu pukkenadhAviyai urukki uNdiduginRa nin thannai

nAdum vaNNam sollAy nachchu nAgaNaiyAnE

கூடி நீரைக் கடைந்த ஆரும் அமுதம் தேவர் உண்ண

அசுரரை வீடும் வண்ணங்களே செய்து போன வித்தகமும்

ஊடு புகுந்த என் ஆவியை உருக்கி உண்டுகின்ற நின் தன்னை

நாடும் வண்ணம் சொல்லாய் நச்சு நாகணையானே

You, the wondrous one reclining on the serpent bed, once churned the vast ocean with great effort and cunningly ensured that the nectar was consumed by the **Devas**, while skillfully deceiving and discarding the **Asuras**. Such was your cleverness and divine play. But now, having entered into the depths of my soul, you melt it with your presence and consume it entirely, enjoying it as your own. O Lord! Won't you reveal to me the way to truly know and speak of your glories? You, who reside upon **Adhishesha**, have captivated my very being—how can I possibly describe the way you have taken hold of me?

10. 6.2.3

pOy irundhu nin puLLuvam aRiyAdhavarkku urai nambI! nin seyYa

vAy irum kaniyum kaNgALum viparIdham in nAL

vEy irum thadam thOLinAr iththiruvArUL peRuvAr yavar kol?

mA irum kadalaik kadaindha perumAnAIE

போயிருந்து நின் புள்ளுவம் அறியாதவர்க்கு உரை நம்பீ! நின் செவ்வ

வாய் இரும் கனியும் கண்களும் விபரீதம் இன்னாள்

வேய் இரும் தடம் தோளினார் இத்திருவருள் பெறுவார் யவர் கொல்?

மா இரும் கடலைக் கடைந்த பெருமானாலே



You who are complete should leave and stay where those who don't know your mischief exist and tell them those words; your reddish fruit like best lips and eyes are causing pain nowadays [to us]. Who are those having shoulders which are like tall, well rounded bamboo shoots, who have the mercy of you to make your heart go crazy and praise you who churned the deep, vast ocean?

11. 7.2.5

sindhikkum thisaikkum thERum kai kUppum thiruvarangaththuLLAy ennum
vandhikkum AngE mazhaik kaN nlr malga vandhidAy enRenRE mayangum
andhip pOdhavuNan udal idandhAnE! alai **kadal kadaindha AramudhE!**
sandhiththun charaNam sArvadhE valiththa thaiyalai maiyal seydhAnE

சிந்திக்கும் திசைக்கும் தேரும் கைகூப்பும் திருவரங்கத்துள்ளாய் என்னும்
வந்திக்கும் அங்கே மழைக்கண் நீர் மல்க வந்திடாய் என்றென்றே மயங்கும்
அந்திப் போது அவுணன் உடல் இடந்தானே! **அலைக்கடல் கடைந்த ஆரமுதே!**
சந்தித்துன் சரணம் சார்வதே வலித்த தையலை மையல் செய்தானே

At all times—when thinking deeply, in every direction, even while riding in a chariot—my hands naturally come together in prayer, uttering, "Oh Lord who resides in Srirangam!" I yearn and call out for you to come before me, with tears welling up like rainfall in my eyes, completely overwhelmed by longing. You are the One who, at dusk, tore open the body of the asura (Hiranyakashipu), and **who churned the boundless ocean to yield the divine nectar!** You are the Supreme Nectar Yourself! You caused such overpowering love and confusion in the virtuous lady who became attached to you, just by seeking refuge at your divine feet.



12. 7.4.2

ARu malaikku edhirndhOdum oli ara
vURusulAy malai thEykkum oli kadal
mARu suzhanRu azhaikkinRa oli appan
sARu pada amudham koNda nAnRE

ஆறு மலைக்கு எதிர்த்து ஓடும் ஒலி அற
ஊறுசலாய் மலைத் தேக்கும் ஒலி – கடல்
மாறு சுழன்று அழைக்கின்ற ஒலி – அப்பன்
சாறு பட அமுதம் கொண்ட நான்தே!

When the rivers flowed swiftly, crashing noiselessly against the mountains, and the streams from the hills rushed down with a roaring sound, when the ocean too was stirred and roared in turmoil as it was churned—on that very day, the compassionate **Lord obtained the divine nectar (amrutham) by churning the ocean**, purely for the benefit of the world.

13. 8.1.1

dhEvimAr AvAr thirumagaL Bhoomi Eva maRRamarar AtcheyvAr
mEviya ulavam mUnRavai Atchi vEnduvENDuruvam nin uruvam
pAviyEn unnai aduginRa kamalakkaNNadhu Or pavaLa vAy maNiyE!
AviyE! amudhE! **alai kadal kadaindha appanE!** kANumARaruLAY

தேவிமார் ஆவார் திருமகள் பூமி ஏவ மற்றமரர் ஆட்செய்வார்
மேவிய உலகம் மூன்றைவை ஆட்சி வேண்டுவேன்துருவம் நின் உருவம்
பாவியேன் உன்னை அடுகின்ற கமலக்கண்ணது ஓர் பவள வாய்மணியே!
ஆவியே! அமுதே! அலை கடல் கடைந்த அப்பனே! காணுமாறருளாய்



Your divine consorts include Sri Mahalakshmi, Bhoomi Devi, and the other celestial beings who serve you. The form that rules over all three worlds—the heavens, earth, and the netherworld—is indeed your divine form. I, a sinner, surrender unto you. You are the one with lotus-like eyes and coral-like lips, the radiant gem! You are my very life, the nectar of immortality, and the Lord who compassionately **churned the turbulent ocean**. Please bless me with your divine vision.

14. 9.2.11

kUvudhal varudhal seydhidAy enRu **kurai kadal kadaindhavan thannai**
mEvi nangamarndha viyan punal porunal vazhudhinAdan satakOpan
nAviyal pAdal AyiraththuLLum ivaiyum Or paththum vallArgaL
Ovudhal inRi ulaga mUnRaLandhAn adiyiNai uLLaththOrvArE

கூவுதல் வருதல் செய்திடாய் என்று குறை கடல் கடைந்தவன் தன்னை
மேவி நன்கமர்ந்த வியன் புனல் பொருநல் வழுதிநாதன் சடகோபன்
நாவியல் பாடல் ஆயிரத்துள்ளும் இவையும் ஓர் பத்தும் வல்லார்கள்
ஓவுதல் இன்றி உலக மூன்றளந்தான் அடியினை உள்ளத்தோர் வாறே

Azhwār, addressing SarvESvara **who churned the roaring ocean**, pleaded,
“Either summon me to your presence or come to me,” yearning deeply for His
grace and sustaining himself through that longing. Azhwār, the revered leader
of Thiruvazhudhinādu—richly nourished by the sacred Porunal
(ThAmirabharaNi) river—composed a thousand pāsuras flowing from his
divine tongue. Among them, those who master this particular decad will be
blessed to eternally relish, within their hearts, the divine feet of SarvESvara,
the Lord who majestically measured the three worlds.



15. 10.10.7

kOla malarp pAvaikku anbAgiya en anbEyO neela varai iraNdu piRai kavvi
nimirndhadhoppa kOla varAgam onRAy nilam kOttidaik koNda endhAy! neelak
kadal kadaindhAy! unnaip peRRu inip pOkkuvanO tamil

கோல மலர்ப் பாவைக்கு அன்பாகிய என் அன்பேயோ!

நீல வரை இரண்டு பிறை கவ்வி நிமிர்ந்ததொப்ப

கோல வராகம் ஒன்றாய் நிலம் கோட்டிடைக் கொண்ட எந்தாய்!

நீலக் கடல் கடைந்தாய்! உன்னைப் பெற்றே இனிப் போக்குவனோ?

O my beloved, who is dearly loved by the beautiful Lakshmi seated on a lovely flower!. O my Lord! You assumed the charming form of a Varaha (boar), Whose appearance was like two crescent moons biting into a dark blue mountain and rising high, to lift the Earth (Bhoomi Devi) that had sunk into the netherworld. You also **churned the deep, blue ocean!** Now that I have attained you, will I ever lose you again?

3. Varaha Avatar (10 Pasurams 1.8.8, 1.9.2, 2.3.5, 5.1.10, 5.7.6, 6.6.5, 7.4.3, 7.5.5, 8.1.2, 10.10.7)

1. 1.8.8

1. AnAn An Ayan mInOdu Enamum

thAn AnAn ennil thAnAya sangE

ஆனான் ஆன் ஆயன் மீனோடு ஏனமும்

தான் ஆனான் என்னில் தான் ஆய சங்கே

Emperumān, who descended as Krishna—a cowherd naturally inclined to protect cows—also took divine forms such as the fish, boar, and many others.



These incarnations reveal the countless and most distinct ways in which he manifests himself. The **conch (śaṅkha)** symbolizes both **infinity** and **deep attachment**. When understood as a symbol of attachment, Azhwar is expressing that **out of his boundless love and attachment toward me**, the Lord assumed various forms like the fish and the boar, solely for my protection and upliftment.

2. 1.9.2

sUzhal palapala vallAn thollai am kAlaththu ulagai
kEzhal onRu Agi idandha kEsavan ennudai amman
vEzha maruppai osiththAn viNNavarkku eNNal ariyAn
Azha nedum kadal sErndhAn avan en arugalilAnE

சூழல் பலபல வல்லான் தொல்லை அம் காலத்து உலகைக்
கேழல் ஒன்று ஆகி இடந்த கேசவன் என்னுடை அம்மான்
வேழ மருப்பை ஒசித்தான் விண்ணவர்க்கு எண்ணல் அரியான்
ஆழ நெடுங் கடல் சேர்ந்தான் அவன் என் அருகவிலானே

My Lord, Keshava, who is capable of performing many divine deeds, once **assumed the form of a boar and lifted the ancient, beautiful Earth**. He broke the tusk of an elephant (in another incarnation) and is beyond the comprehension of even the celestial beings. He has now merged into the vast deep ocean — but, alas, He is not near me!

3. 2.3.5

ini yAr gyAnangaLAI edukkal ezhAdha endhAy!
kanivAr vlttu inbamE! en kadal padaA amudhE!



thaniyEn vAzh mudhalE! pozhil Ezhum **Enam** onRAy
nuni Ar kOttil vaiththAy un pAdham sErndhEnE

இனி யார் ஞானங்களால் எடுக்கல் எழாத் எந்தாய்!
கனிவார் வீட்டு இன்பமே! என் கடல் படா அமுதே!
தனியேன் வாழ் முதலே! பொழில் ஏழும் ஏனம் ஒன்றாய்
நுனி ஆர் கோட்டில் வைத்தாய் உன் பாதம் சேர்ந்தேனே

O my Lord! Who else can attain You through mere knowledge, since You are beyond even the grasp of wisdom? You are the very bliss of the divine abode where compassion flows endlessly. You are the immeasurable nectar I long for, the source and sustenance of my lonely life. You once **took the form of a mighty boar and retrieved the seven worlds on your gleaming tusk**. And now — I have reached Your lotus feet.

4. 5.1.10

AnAn ALudaiyAn enRu ahdhE koNdugandhu vandhu
thAnE in aruL seydhU ennai muRRavum thAn AnAn
mInAy AmaiyumAy narasingamumAyk kuRaLAy
kAnAr **EnamumAyk** kaRkiyAm innam kArvaNNanE

அனான் ஆளுடையான் என்று அதுதே கொண்டு கந்து வந்து
தானே இன் அருள் செய்து என்னை முற்றவும் தான் ஆனான்
மீனாய் அமையுமாய் நரசிங்கமுமாய் குறளாய்
காணார் ஏனமுமாய் கற்கியாம் இன்னம் கார்வண்ணனே

Empruman, upon recognizing me as "his servant," accepted me on that very basis, came on his own accord, showered his special grace, and completely made me his. He has taken many forms—as a fish, as a tortoise, as



Nrusimha, as the dwarf Vamana, as the boar, and as Kalki—and yet, he is still the dark-hued (kār-vaṇṇaṇ) Krishna, ever eager to protect and uplift his devotees.

5. 5.7.6

EnamAy nilam kINda en appanE kaNNA! enRum ennai ALudai
vAna nAyaganE maNi mANikkach chudarE!
thEnamAm pozhil thaN sirIvaramangalaththavar kai thozha uRai
vAnamAmalaiyE adiyEn thozha vandharuLE

எனமாய் நிலம் கீண்ட என் அப்பனே கண்ணா!

என்றும் என்னை ஆளுடைய வான நாயகனே மணிமாணிக்கச் சுடரே!
தேன் அமாம் பொழில் தண் திருவண்மங்களத்தவர் கைதொழ உரை
வானமாமலையே! அடியேன் தொழ வந்தருளே.

O my Lord! You, who once assumed the form of a mighty boar (Varaha) and lifted the Earth to save her, and later appeared as Krishna, accepting my service and sustaining me through Your grace, Your divine words, as sweet and fulfilling as the bliss of Paramapadham, nourish my soul. You shine with the brilliance of a flawless ruby, eternally dwelling in the sacred city of Srivaramangala Nagar, adorned with cool mango groves dripping with honey, where devoted residents lovingly worship You. You, who manifest in a firm and boundless form like a great mountain—an abode of joy for the dwellers of Paramavyoma. Please, out of compassion, set aside that majestic, unreachable stance, and come near—so that I, Your humble servant, may lovingly serve You.



6. 6.6.5

paNbudai vEdham payandha paranukku
maNpurai **vaiyam idandha varAgarku**
theNpunaRpalli em dhEva pirAnukku en
kaNpunai kOdhai izhandhadhu kaRpE

பண்புடைய வேதம் பயந்த பரனுக்கு,
மண்புரை வையம் இடந்த வராகற்கு,
தென்புனற்பள்ளி எம் தேவபிரானுக்கு, என்
கண்புனை கோதை இழந்தது கற்பே.

The Supreme Lord—who revealed the Vedas, those noble scriptures that truthfully shine light on His divine nature and attributes, who assumed the form of Varaha and uplifted the vast, earth-laden world— now reclines in the clear waters of the causal ocean, ever contemplating the protection of the universe. To that Lord, who is the eternal benefactor not only to us but also to Brahma and all beings, my daughter—adorned with a garland that enchants the eyes of all who behold her—has lost her worldly discernment, consumed by her love and surrender to Him.

7. 7.4.3

nAnRila Ezh maNNum thAnaththavE pinnum
nAnRila Ezh malai thAnaththavE pinnum
nAnRila Ezh kadal thAnaththavE **appan**
UnRi idandhu eyiRRil koNda nALE

நான்றில ஏழ் மண்ணும் தானத்தவே பின்னும்
நான்றில ஏழ் மலை தானத்தவே பின்னும்



நான்றில ஏழ் கடல் தானத்தவே அப்பன்
ஊன்றி இடந்து எயிற்றில் கொண்ட நாளே

During the great deluge, when the earth was submerged, the Supreme Lord—the gracious benefactor—entered the cosmic shell, dug the earth out, and lifted it upon His divine tusk. By His divine act, the seven continents were firmly re-established in their rightful places, without shifting. The seven great mountains became deeply rooted, unshaken in their original locations. The seven vast oceans returned to their boundaries, remaining still, without overflowing their shores.

8. 7.5.5

sUzhalgaL sindhikkil mAyan kazhal anRich chUzhvarO?
Azhap perum punal thannuL azhundhiya gyAlaththai
thAzhap padAmal than pAl oru kOttidaith thAn koNda
kEzhal thiru uru AyiRRuk kEttum uNarndhumE

சூழல்கள் சிந்திக்கில் மாயன் கழல் அன்றிச் சூழ்வரோ?
ஆழப் பெரும் புனல் தன்னுள் அழுந்திய ஞாலத்தை
தாழப் படாமல் தன் பால் ஒரு கோட்டிடைத்தான் கொண்ட
கேழல் திரு உரு ஆயிற்றுக் கேட்டும் உணர்ந்துமே

If we deeply reflect on all strategies and means (to be saved), can there be any path apart from surrendering at the feet of the wondrous Māyan (Supreme Lord)? When this vast earth sank into the deep, wide waters of the deluge, without letting it sink further or be destroyed, He assumed the divine form of a **wild boar (Varaha)** and **gently placed the earth within a corner of His body**, rescuing it. **Even after hearing and knowing all this**, is there any doubt? Should we not surrender to **His divine feet** alone?



9. 8.1.2

kANumARaruLAY enRenRE kalangik kaNNa nlr alamara vinaiyEn
 pENumAREllAm pENi nin peyarE pidhaRRumaRaruLenakkandhO!
 kANumARaruLAY kAguththA! kaNNA! thoNdanEn kaRpagak kaniyE!
 pENuvAramudhE! periya thadam punal sUzh **perunilam eduththa pErALA!**

காணுமாறு அருளாய் என்றென்றே கலங்கி கண்ணீர் அலமர வினையேன்
 பேணுமாறு எல்லாம் பேணி நின் பெயரேபிதற்றும் மாறு எனக்கெந்தோ!
 காணுமாறு அருளாய் காருத்தா! கண்ணா! தொண்டனேன் கற்பகக் கனியே!
 பேணுவாரமுதே! பெரிய தடம் புனல் சூழ் பெருநிலம் எடுத்த பேராளா!

Always crying out, “Please show yourself to me!” in anguish, with tears streaming down my eyes, I, a sinner, am suffering. Desiring every means to reach you, I end up madly muttering only your name again and again! O Kaaguththā (KaNNā, Lord who drove Arjuna’s chariot)! O KaNNā! I am your humble servant, O wish-fulfilling Kalpaka fruit! O Nectar to those who seek you! O Great One who lifted the vast earth surrounded by mighty oceans!

10. 10.7

kOla malarp pAvaikku anbAgiya en anbEyO
 neela varai iraNdu piRai kavvi nimirndhadhoppa
kOla varAgam onRAY nilam kOttidaik koNda endhAy!
 neelak kadal kadaindhAy! unnaip peRRu inip pOkkuvanO

கோல மலர்ப் பாவைக்கு அன்பாகிய என் அன்பேயோ!
 நீல வரை இரண்டு பிறை கவ்வி நிமிர்ந்ததொப்ப
 கோல வராகம் ஒன்றாய் நிலம் கோட்டிடைக் கொண்ட எந்தாய்!
 நீலக் கடல் கடைந்தாய்! உன்னைப் பெற்றே இனிப் போக்குவனோ?



O my beloved, who is dearly loved by the beautiful Lakshmi seated on a lovely flower!. O my Lord! You assumed the charming form of a Varaha (boar), Whose appearance was like two crescent moons biting into a dark blue mountain and rising high, to lift the Earth (Bhoomi Devi) that had sunk into the netherworld. You also **churned the deep, blue ocean!** Now that I have attained you, will I ever lose you again?

4. Nrusimha Avatar

1	2.4.1	Narasinga
2	2.6.6	Iranyanin Agal Marv Keendavan
3	2.8.9	Ingillaiya Enru Iraniyan Thun Pudaippa Angappozhudhe Avan Viyath Thonriya En – Singap Piran Perumai Arayum Sirmaithe
4	2.9.8	Akkarakani
5	3.6.6	Murththiyaych Chirratthodarul Perravan
6	4.8.7	Ari Uruvai Kilarndhu Ezhundhu
7	5.1.10	Narsingan
8	5.6.5	Asurarai Konren
9	5.8.6	Ariyere
10	5.8.7	Ariyere
11	7.2.3	Asurar Ellam Uyir Unda
12	7.2.5	Andhi Podhu Avunan Udal Idanthane
13	7.4.6	Keezhndhu Pilandha Singam
14	7.5.8	Iranian Agathai Mallal Ari Uruvai
15	7.6.11	Ari Uruvagi Avunanudal Keenda
16	7.8.11	Arivadiya Arayai
17	7.10.3	Kolari
18	8.1.3	Avunan Udal Iru Pilavakkai Ugirunda Venkadale
19	8.2.7	Mal Ari
20	8.6.10	Ari
21	9.3.7	Singamadhagi , Vallugiral Pilandhan



22	9.4.4	Arivadhari Ariyagiya
23	9.4.5	Ariyaya Ammanai
24	9.4.7	Marvagalam Iru Koorai Nagarndhai, Narasingamadhaya Uruve
25	9.9.1	Ariye
26	9.10.6	Avunan Udal Keendavan
27	10.6.4	Iraniyanai Marvidanrha Vattattran
28	10.6.10	Ariyagi Iraniyanai Angkeendan

1. 2.4.1

Adi Adi agam karaindhu
isai pAdip pAdik kaNNIr malgi
engum nAdi nAdi **narasingA** enRu
vAdi vAdum iv vAL nudhale

ஆடி ஆடி அகம் கரைந்து,
இசை பாடிப் பாடிக் கண்ணீர் மல்கி,
எங்கும் நாடி நாடி நரசிங்கா என்று,
வாடி வாடும் இவ் வாள் நுதலே

My daughter, with her radiant, shining forehead, roams about restlessly again and again— like a graceful dancer whose every move captivates the eyes, yet now driven by sorrow, unable to stay still. Her heart shattered in longing, she laments in many tunes, her eyes brimming and overflowing with tears.

Calling out "Nrusimha!"—the Lord who pervades all—she searches everywhere for Him. But as He does not appear, she grows weary, worn, and pale from the weight of her longing.



2. 2.6.6

unnaich chindhai seydhun seydhun un nedu mA mozhi isai pAdi Adi – en
munnaith thlvinaigal muzhu vEr arindhanan yAn
unnaich chindhainAl igazhdha **iraNiyan agal mArvam kINda – en**
munnaik kOL ariyE! mudiyAdhadhen enakkE

உன்னைச் சிந்தை செய்து செய்து உன் நெடு மா மொழி இசை பாடி ஆடி – என்
முன்னைத் தீவினைகள் முழு வேர் அறிந்தனன் யான்
உன்னைச் சிந்தையினால் இகழ்ந்த இரணியன் அகல் மார்வம் கீண்ட – என்
முன்னைக் கோளரியே முடியாதது என் எனக்கே

O Lord Nrusimha! You, who surpassed even the imagination of your devotee Prahlada, You appeared in an awe-inspiring form and effortlessly tore apart the broad chest of Hiranyakashipu, who had dared to blaspheme you with his wicked heart. Immersed in constant meditation on your divine attributes, I was drawn to sing the magnificent **Thiruvaimozhi**— rich in words that proclaim your glory, set to melodies that reflect your greatness, and danced with devotion that moved my entire being. Thus, with **my mind absorbed in contemplation, my speech filled with your praises, and my body expressing joy through dance**, I engaged all three faculties in your service. In doing so, the countless sins I had carried for ages—were destroyed, entirely uprooted and now, with such grace having entered my life—**what remains that I cannot attain?**

3. 2.8.9

engum uLan kaNNan enRa maganaik kAyndhu
ingillaiyA enRu iraNiyan thUN pudaippa



angappozhudhE avan vlyath thOnRiya en –
singap pirAn perumai ArAyum slrmaiththE

எங்கும் உளன் கண்ணன் என்ற மகனைக் காய்ந்து
இங்கில்லையா என்று இரணியன் தூண் புடைப்ப,
அங்கப்பொழுதே அவன் வீயத் தோன்றிய என் –
சிங்கப் பிரான் பெருமை ஆராயும் சீர் மைத்தே.

When the asura Hiranyakashipu, burning with rage at his son Prahlada for saying

“Kaṇṇan (the Lord) is present everywhere,” challenged him and struck a pillar to test that claim, **at that very moment**, the Lord appeared in the form of **Nrusimha**, tore apart the asura, and proved His omnipresence. The greatness of my majestic Lord, who manifested in such a manner, is indeed a treasure trove of divine auspicious qualities, worthy of deep contemplation.

4. 2.9.8

ekkAlaththu endhaiyAy ennuL mannil – maRRu
ekkAlaththilum yAdhonRum vENdEn
mikkAr vEdha vimalar vizhungum – en
akkArak kaniyE ! unnai yAnE

எக்காலத்து எந்தையாய் என்னுள் மன்னில் – மற்று
எக்காலத்திலும் யாதொன்றும் வேண்டேன்
மிக்கார் வேத விமலர் விழுங்கும் – என்
அக்காரக் கனியே! உன்னை யானே.



You, who have become my eternal father and taken firm residence within me at all times — because of that, I do **not desire anything else at any time**. You are the sweet fruit (like pure sugar) that even the greatest and most pure sages — who have mastered and live by the Vedas — constantly meditate upon and immerse themselves in. **O Lord! It is only You that I long for.**

5. 3.6.6

thORRak kEdavai illavan udaiyAn avan oru mUrththiyAych
chIRRaththOdaruL peRRavan adik klzhp puga ninRa sengaNmAl
nARRath thORRach chuvai oli uRal Agi ninRa em vAnavar
ERRaiyE anRi maRRoruvarai yAn ilEn ezhumaikkumE

தோற்றக் கேடவை இல்லவன் உடையான்
அவன் ஒரு மூர்த்தியாய்ச் சீர்த்தொடருள் பெற்றவன்
அடிக்கீழ்ப் புக நின்ற செங்கண்மால்
நாற்றத் தோற்றச் சுவை ஒலி உறலாகி நின்ற எம் வானவர்
ஏற்றையே அன்றி மற்றொருவரை யான் இலேன் எழுமைக்குமே

The Supreme Lord (Emperuman) is unique — He appears and disappears at will, purely to uplift His devotees, yet remains untouched by birth and death like other beings. He is firmly established in the pramanas, the sacred and authentic scriptures. To bless Prahlada, He manifested in a most exceptional and awe-inspiring form — as **Nrusimha**, with **reddish eyes blazing with divine fury** toward Hiranyakashipu, and overflowing **with tender affection** toward His devotee. In this glorious form, He stood ready, allowing Prahlada to seek refuge beneath His lotus feet. Apart from this Lord — the one who governs all beings and who is the very essence behind **fragrance (Gandha), form (Rupa), taste (Rasa), sound (Sabda), and touch (Sparsha)**, the one who is enjoyed in



the same unsurpassed manner by both us and the Nithyasuris in the eternal realm — **there is no one else for me, now or in all of eternity.**

6. 4.8.7

kiLaroLiyAl kuRaivilla **ari uruvAyk kiLarndhezhundhu**
kiLaroLiya iraNiyanadhu agal mArbam kizhiththugandha
vaLaroLiya kanal Azhi valampuriyan maNi neela
vaLaroLiyAn kavarAdha vari vaLaiyAl kuRaivilamE

கிளரொளியால் குறைவில்லா அரி உருவாய்க் கிளர்ந்தெழுந்து
கிளரொளிய இரணியனது அகல் மார்பம் கிழித்துகந்த
வளரொளிய கனலாழி வளம்புரியன் மணி நீல
வளரொளியான் கவராத வரி வளையால் குறைவிலமே.

He (the Lord) rose up in the form of **Nrusimha**, whose radiant brilliance was flawless, with that same blazing brilliance, He tore open the broad chest of the arrogant Hiranyakashipu and rejoiced. He holds the fiery chakra (disc) and the conch with spiraling beauty, and His dark blue form shines gloriously. Due to the divine bangles (bracelets) which He does not let slip away (symbolising His unwavering grip on devotees), we are without any deficiency — we are fully protected and fulfilled.

7. 5.1.10

AnAn ALudaiyAn enRu ahdhE koNdugandhu vandhu
thAnE in aruL seydhU ennai muRRavum thAn AnAn
mInAy AmaiyumAy narasingamumAyk kuRaLAy
kAnAr EnamumAyk kaRkiyAm innam kArvaNNanE



ஆனான் ஆளுடையான் என்று அதே கொண்டு கண்டு வந்து
தானே இன்அருள் செய்து என்னை முற்றவும் தான் ஆனான்
மீனாய் ஆமையும் ாய் நரசிங்கமுமாய் குறளாய்
கானார் ஏனமுமாய் கற்கியாம் இன்னம் கார்வண்ணனே

Empruman, upon recognizing me as "his servant," accepted me on that very basis, came on his own accord, showered his special grace, and completely made me his. He has taken many forms—as a fish, as a tortoise, as **Nrusimha**, as the dwarf Vamana, as the boar, and as Kalki—and yet, he is still the dark-hued (kar-vannan) Krishna, ever eager to protect and uplift his devotees.

8. 5.6.5

thiRambAmal maN kAkinREn yAnE ennum
thiRambAmal malai eduththEnE ennum
thiRambAmal **asuraraik konREnE** ennum
thiRam kAtti anRu aivaraik kAththEnE ennum
thiRambAmal kadal kadaindhEnE ennum
thiRambAdha kadal vaNNan ERak kolO?
thiRambAdha ulagaththIrkken sollugEn?
thiRambAdhen thirumagaL eydhinavE
திரம்பாமல் மண் காக்கினேன் யானே எனும்
திரம்பாமல் மலை எடுத்தேன் எனும்
திரம்பாமல் அசுரரைக் கொன்றேன் எனும்
திறம் காட்டி அன்று ஐவரைக் காத்தேன் எனும்
திரம்பாமல் கடல் கடைந்தேன் எனும்
திரம்பாத கடல்வண்ணன் ஏறக்கொலோ?
திரம்பாத உலகத்தீர்களுக்கென் சொல்கேன்?
திரம்பாதென் திருமகள் ஏதினவே



The Lord declares with firm conviction, “I unwaveringly protected the earth,” “I steadily lifted the mountain,” “**I fearlessly destroyed the asuras**,” “I saved the five Pandavas without hesitation,” and “I churned the ocean tirelessly” — revealing his resolute and compassionate nature through each divine act. Yet now, this very same Lord, the one of deep ocean-hued complexion and unshakable will, seems unmoved by my suffering. How strange it is that he who never wavers appears indifferent! What can I even say to the people of this world who believe in his steadfastness? After all, it is this very quality—his unwavering nature—that won him the eternal companionship of Thirumaga! (Lakṣmī) herself.

9. 5.8.6

sUzh kaNdAy en thollai vinaiyai aRuththu un adi sErum
Uzh kaNdirundhE thUrAk kuzhi thUrththu enai nAL aganRiruppan
vAzh thol pugazhAr kudandhaik kidandhAy vAnOr kOmAnE!
yAzhin isaiyE amudhE aRivin payanE **ariyERE**

சூழ் கண்டாய் என் தொல்லை வினையை அறுத்து உன் அடி சேர்ந்தும்
உழ் கண்டிருந்தே தூரக் குழி தூர்த்து எனை நாள் அகன்றிருப்பன்
வாழ் தோல் புகழார் குடந்தைக் கிடந்தாய் வானோர் கோமானே!
யாழின் இசையே அமுதே அறிவின் பயனே **அறியேறே**.

You saw my entangling troubles and removed my sins by your feet’s grace.
Even while watching from afar, You pierced through the deep pit and granted
me life’s expansion. O Lord of the skies, the beloved of those who sing your
praises, You rested on the chest of Prahlada! The music of the lute is like
nectar, and the fruit of true wisdom — truly know this.



10. 5.8.7

ariyERE ennam poRchudarE sengatkarumugilE
eriyE pavaLak kunRE nAl thOL endhAy unadharuLE
piriyA adimai ennaik koNdAy kudandhaith thirumAlE
thariyEn ini un saraNam thandhu en sanmam kaLaiyAyE

அறியேறே என்னம் பொற்சுடரே செங்கட்கருமுகிலே
எரியே பவளக் குன்றே நால் தோல் என்றாய் உந்தருளே
பிரிய அடிமை என்னைக் கொண்டாய் குடந்தைத் திருமாலே
தரியேன் இனி உன் சரணம் தந்து என் சன்மம் களையாயே

The Supreme Lord shines with unmatched freedom, His fiery red eyes glowing intensely. His form, like a dark cloud, radiates the divine brilliance already described. Towering like a majestic ruby mountain with four broad shoulders, He graciously accepted me as His servant. Through my devoted words and actions, He bound me forever to His mercy. O Lord of Thirukkudandhai, who appears alongside Lakshmi, receiving my humble service, I cannot find peace apart from You. Seeing You as the ultimate protector together with Your divine consort fills me with unwavering devotion. Please grant me the shelter of Your holy feet and remove all ties to this physical body along with its lingering attachments.

11. 7.2.3

vatkilaL iRaiyum maNivaNNA! ennum vAnamE nOkkum maiyAkkum
utkudai asurar uyir eIlAm uNda oruvanE! ennum uLLurugum
katkilee unnaik kaNumARaruLAY kaGuththA! kaNNanE! ennum
thitkodi madhiL sUzh thiruvarangaththAy! ivaL thiRaththen seydhittAyE?



வட்கிலள் இறையும் மணிவண்ணா! என்னும்

வானமே நோக்கும் மையாக்கும்

உட்குடை அசுரர் உயிர் எல்லாம் உண்ட ஒருவனே! என்னும் உள்ளருகும்

கட்கிலீ உன்னை காணுமாறருளாய் காகுத்தா! கண்ணனே! என்னும்

திட்கொடி மதில் சூழ் திருவரங்கத்தாய்! இவள் திறத்தேன் செய்திட்டாயே?

My daughter looks up at the sky and exclaims, O gem-hued Lord who swallowed even the smallest of beings like a vatkil fish!' —Her eyes are fixed, and she's dazed with love. She melts within saying, 'O Lord who devoured all the lives of the arrogant asuras in one act!' She cries out, 'O Kakusta (Rama)! O Krishna! Please bless me to see You!' O Lord of Srirangam, surrounded by mighty, firm ramparts! What have You done to this delicate girl of mine?"

12. 7.2.5

sindhikkum thisaikkum thERum kai kUppum thiruvarangaththuLLAy ennum
vandhikkum AngE mazhaik kaN nlr malga vandhidAy enRenRE mayangum
andhip pOdhavuNan udal idandhAnE! alai kadal kadaindha AramudhE!
sandhiththun charaNam sArvadhE valiththa thaiyalai maiyal seydhAnE

சிந்திக்கும் திசைக்கும் தேரும் கை கூப்பும் திருவரங்கத்துள்ளாய் என்னும்
வந்திக்கும் அங்கே மழைக் கண் நீர் மல்க வந்திடாய் என்றென்றே மயங்கும்
அந்திப் போதவுணன் உடல் இடந்தானே! அலைக் கடல் கடைந்த ஆரமுதே!
சந்தித்தும் சரணம் சார்வதே வளித்த தய்யலை மயல் செய்தானே!

"To whatever direction I turn my thoughts, wherever I look, I fold my hands and call out, 'O Lord of Thiruvarangam!' She keeps pleading tearfully, 'Please come to me with your cloud-like eyes shedding mercy!' O Lord who tore apart the body of the demon at dusk! O Nectar that emerged from the churning of the deep ocean! Though You have been encountered and worshipped, You



have captivated this gentle woman, making her long only to take refuge at
Your divine feet!"

13. 7.4.6

pOzhdhu melindha pun sekkaril vAn thisai
sUzhum ezhundhu udhirap punalA malai
klzhdhu piLandha singam oththadhAl appan
Azh thuyar seydhru asuraraik kollumARE

பொழுது மெலிந்த புன் செக்கரில் வான் திசை
சூழும் எழுந்து உதிரப்புனலா மலை
கீழ்த் து பிளந்த சிங்கம் ஒத்ததால் அப்பன்
ஆழ்துயர் செய்து அசுரைக் கொல்லுமாறே

Just like when the morning sun weakens and the reddish hue spreads across
the sky, the mountain appears to rise and shed blood-like streams (in that red
light), similarly, the Lord (Appan), in the form of a lion (singam), **tore apart the
mountain-like body of Hiranyakashipu (the asura)**, and inflicted deep distress
to destroy the asuras.

14. 7.5.8

sella uNarndhavar selvan than slr anRik kaRparO?
ellai ilAdha perum thavaththAl pala seymiRai
allal amararaich cheyyum **iraNiyan Agaththai**
mallal ari uruvAych cheydha mAyam aRindhume

செல்ல உணர்ந்தவர் செல்வன் தன் சீரன்று இக் கற்பரோ?
எல்லையிலாத பெரும் தவத்தால் பல செய்மிறை



அல்லல் அமரரைச் செய்யும் இரணியன் ஆகத்தை
மல்லல் அரி உருவாய் செய்த மாயம் அறிந்துமே

Can those who have gained true knowledge (sages and wise ones) glorify anything other than the qualities of the Supreme Lord (Selvan)? Even after performing limitless great penances and many noble deeds, Hiranyakashipu, who tormented the celestial beings, was finally destroyed — **his chest torn apart — by the Lord who took the fierce form of Nrusimha**. Even knowing this amazing divine act (mayam), can the wise praise anyone else?

15. 7.6.11

pukka ari uruvAy avuNan udal kINdugandha
sakkarach chelvan thannaik kurugUrch chatakOpan sonna
mikka Or AyiraththuL ivai paththum vallAravaraith
thokkup pallANdisaiththuk kavari seyvar EzhaiyarE

புக்க அரி உருவாய் அவுணன் உடல் கீண்டுதந்த
சக்கரச் செல்வன் தன்னைக் குறுகூர்ச் சடகோபன் சொன்ன
மிக்க ஓர் ஆயிரத்துள் இவை பத்தும் வல்லார் அவரைத்
தொக்குப் பல்லாண்டிசைத்துக் கவரி செய்வர் ஏழையரே

The One who entered in the form of a ferocious lion and joyfully tore apart the body of the demon (Hiranyakashipu), That Lord with the divine discus (Chakra), praised by Kurugur Satakopan (Nammazhwar), These ten verses among the glorious thousand, those who are able to recite them — Will be grouped among those who sing eternal praise (Pallandu) for Him and serve Him with victory fans (kavari). Those who do not — are indeed pitiable and lowly.



16. 7.8.11

Am vaNNam innadhonRenRu **aRivadhariya ariyai**
Am vaNNaththAl kurugUrch chatakOpan aRindhuraiththa
Am vaNNa oN thamizhgaL ivai AyiraththuL ippaththum
Am vaNNaththAl uraippAr amaindhAr thamakkenRaikkumE

ஆம் வண்ணம் இன்னதொன்றென்று அறிவதறிய அரியை
ஆம் வண்ணத்தால் குறுகூர்ச் சடகோபன் அறிந்துரைத்த
ஆம் வண்ண ஒண் தமிழ்கள் இவை ஆயிரத்துள் இப்பத்தும்
ஆம் வண்ணத்தால் உரைப்பார் அமைந்தார் தமக்கென்றைக்குமே

The Lord, who is of a majestic (limitless) nature, is impossible to know by declaring "this is exactly how He is." Yet, with that same divine nature, Kurugur Satakopan (Nammazhwar) understood and spoke about Him. These beautiful Tamil verses (these ten) are from among that glorious thousand. Those who recite them in the same spirit and essence— They are indeed forever well-settled and blessed (in His eternal service).

17. 7.10.3

kUdungol? vaigalum gOvindhanai madhusUdhanaik **kOLariyai**
Adu paRavai misaik kaNdu kaithozhudhanRi avan uRaiyum
pAdum perum pugazh nAnmaRai vELviyaindhu ARangam panninar vAzh
nIdu pozhil thiruvARan viLai thozha vAykkungol? nichchalumE

கூடுங்கொல்? வைகலும் கோவிந்தனை மதுசூதனைக் கோளரியை
ஆடு பறவை மிசைக் கண்டு கைதொழுதன்றி அவன் உறையும்
பாடும் பெரும் புகழ் நான்மறை வேள்வியைந்து ஆரங்கம் பண்ணினர் வாழ்
நீடு பொழில் திருவாறன் விளை தொழ வாய்க்குங்கொல்? நிச்சலுமே



Will I always have the fortune (Is it destined for me?) to worship continuously in **Thiruvananthapuram**, the beautiful sacred place where: – The great Govindan, Madhusudhanan, the enemy of the demon horse (Kesi), – Is seen seated on Garuda (the king of birds), – And the people there, instead of doing anything else, bow down with folded hands to Him alone, – Where His glory is sung through the Vedas and five great sacrifices are offered, – And noble sages live performing rituals (Arangam) in praise of Him—
– Will I have the fortune to serve that land forever?

18. 8.1.3

eduththa pErALan nandhagOpanthan innuyirch chiruvanE! asOdhaikku
aduththa pErinbak kula viLangaLiRE! adiyenEn periya ammanE!
kaduththa pOr **avuNan udal iru piLavAk kai ugir ANda engadale!**
aduththadhOr uruvAy inRu nI vArAy enganE thERuvar umarE?

எடுத்த பேராளன் நந்தகோபந்தன் இன்னுயிர் சிசுவனே!

அசோதைக்கு அடுத்த பெரியன்பக் குல விளங்களிரே!

அடியனேன் பெரிய அம்மானே! கடுத்த போர் அவன் உடல் இரு பிளவாக கை உகிர்

ஆண்ட எங்கடலே! அடுத்ததோர் உருவாய் இன்று நீ வாராய் எங்கேன தெருவர்

உமரே?

O Nandagopa, the great lord who holds the **Nandaka sword**, O youthful divine child of life! You are the shining glory of the noble clan closest to the Almighty!
I am Your humble servant, O great lord! In the fierce battle, Your body was split into two parts and Your hands trembled, O Lord of the battlefield! As the second form (incarnation), today You have come;
O Lord, where will You appear on the streets?



19. 8.2.7

mAl ari kEsavan nAraNan slmAdhavan gOvindhan vaigundhan enRenRu
Olamida ennaip paNNi vittittu onRum uruvum suvadum kAttAn
Ela malark kuzhal annaimIrgAL! ennudaith thOzhiyargAL! en seygeEn?
kalam pala senRum kANbadhANai ungaLOdu engaL idaiyillaiyE

மால் அரி கேசவன் நாரணன் சீமாதவன் கோவிந்தன் வைகுந்தன் என்றென்று
ஒளமிட என்னைப் பண்ணி விட்டிட்டு ஒன்றும் உருவும் சுவடும் காட்டான்
ஏல மலர் குழல் அண்ணைமீர்கள்! என்னுடையத் தோழியர்கள்! என் செய்கேன்?
கலம் பல சென்று காண்பதானை உங்களோடு எங்கள் இடையில்லையே

O Lord Kesava, Narayana, the supreme lord, Govinda, Vaikuntha-natha — You
created me shining forth in various names, yet you show no form or taste to
me. O beloved friends adorned with tender flower-like locks! My companions!
What can I do? Having traveled many ages, I find no distance or separation
between you and us.

20. 8.6.10

aRpudhan nArAyaNan ari vAmanan
niRpadhu mEvi iruppadhen nenjagam
naRpugazh vEdhiyar nAnmaRai ninRadhir
kaRpagach chOlaith thirukkadiththAnameE

அற்புதன் நாராயணன் அரி வாமனன்
நிறபது மேவி இருப்பதென் நெஞ்சகம்
நற்புகழ் வேதியர் நான்மறை நின்றதிர்
கற்பகச் சொலைத்த திருக்கடித்தானமே



Wonderful Narayana, the **fierce** Vamana, Dwelling in my heart with unmatched greatness, praised by the noble Vedic scholars standing firm, the sacred holy place where the wish-fulfilling tree's word is revealed.

21. 9.3.7

Agam sEr **narasingam adhAgi** Or
Agam vaLLugirAl piLandhAn uRai
mAga vaigundham kANbadhaRku en manam
Egam eNNum irAp pagal inRiyE

அகம் சேர் நரசிங்கம் அதாகி ஓர்
அகம் வள்ளுங்களால் பிளந்தான் உறை
மாக வைகுந்தம் காண்பதற்கு என் மனம்
ஏகம் எண்ணும் இராப்பகல் இன்றியே

The Lord who took the form of fierce Nrusimha and resides within the hearts of devotees, the one who tore open the demon's chest with His powerful claws— My mind longs only for the vision of His great abode, Vaikuntam, and thinks of nothing else, day and night, ceaselessly.

This beautiful verse expresses intense devotion and yearning. Azhwar's heart is fully fixed on attaining the divine vision of **Vaikuntam**, the supreme abode of Lord Vishnu. The Lord, as **Nrusimha**, who manifested in a fierce yet protective form to save Prahlada, now dwells within the devotee's own heart. The longing is so profound that the devotee's thoughts are one-pointed, without any distraction, day or night.



22. 9.4.4

uRuvadhu idhu enRu unakkAtpattu nin kaN
peRuvadhedhukol enRu pEdhaiyEn nenjam
maRugal seyyum vAnavar thAnavarkkenRum
aRivadhariya **ariyAya** ammAnE!

உறுவது இது என்று உனக்காட்சிப்பட்டு நின் கண்
பெறுவது எதுகொல் என்று பேதையேன் நெஞ்சம்
மறுகல் செய்யும் வானவர் தானவர்க்கென்றும்
அறிவதறிய **அரியாய** அம்மானே!

"This is the truth" — it becomes clearly visible to You, O Lord! But my foolish heart still wonders, "What will I gain from it?" You remain beyond comprehension, not only for me, But even for gods and demons who try to grasp You with wavering minds.

This verse is a **humble confession** of Azhwar posing as a devotee with spiritual immaturity. Although the **Lord reveals Himself clearly**, the devotee's **mind remains confused**, still asking "What is the benefit?" The Lord, **mysterious and beyond logic**, cannot be easily grasped even by **celestial beings or mighty demons**. Yet, out of His grace, He makes Himself known — not through intellect, but through **devotion**.

23. 9.4.5

ariyAya ammAnai amarar pirAnaip
periyAnaip piramanai mun padaiththAnai
varivAL aravin aNaip paLLikoLginRa
kariyAn kazhal kANak karudhum karuththE



அரியாய அம்மானை அமரர் பிராணைப்
பெரியானைப் பிரமனை முன்படைத்தானை
வரிவாள் அரவின் அணைப் பள்ளிகொள்ளின்ற
கரியான்கழல் காணக் கருதும் கருத்தே!

Emperuman, the Supreme Lord, is the one who **destroys the enemies** of His devotees and at the same time **delights the Nithyasuris**, the eternal beings who have no enemies at all. He is the **Primordial Creator**—it was He who first brought **Brahma into existence**. He now **mercifully reclines on the radiant, multi-striped serpent bed**, Adhishesha, full of divine splendor and might. My **intellect (karuththu)** is constantly and solely engaged in the **desire to behold His divine feet**.

24. 9.4.7

ugandhE unnai uLlum en uLLaththu agampAl
agandhAn amarndhE idangoNda amalA!
migundhAnavan mArvagalam iru kURA
nagandhAy narasingam adhAya uruvE

உகந்தே உன்னை உள்ளும் என் உள்ளத்து அகம் பால்
அகந்தான் அமர்ந்தே இடம் கொண்ட அமலா!
மிகந்தானவன் மார்வகலம் இருகூர
நகந்தாய் நரசிங்கம் அதாய உருவே!

O blemishless One (Amalā)! With joy I meditate upon You, and You entered my heart's inner space and lovingly stayed there. You, who delightfully took the fierce Nrusimha form,
To tear apart the vast chest of the overbearing demon — Such is Your glorious form!



This verse expresses the Azwar's **deeply personal relationship** with **Nrusimha**, the Lord who fearlessly protects. Though He is mighty enough to split a demon's chest, He gently **enters and dwells in the devotee's heart**, delighting in their love. The Azwar marvels at this **juxtaposition of ferocity and intimacy**, of being both the **destroyer of evil** and the **gentle indweller** of the soul.

25. 9.9.1

malligai kamazh thenRal IrumAlO!
vaN kuRinji isai thavarumAlO!
sel kadhira mAlaiyum mayakkumAlO!
sekkar nan mEgangaL sidhaikkumAlO!
alliyam thAmaraik kaNNan emmAn
AyargaLERariyERu emmAyOn
pulliya mulaigaLum thOLum koNdu
pugalidam aRigilam thamiyamAlO!

மல்லிகை கமழ் தென்றல் ஈருமாலோ!
வண் குறிஞ்சி இசை தவறும் ஆலோ!
செல் கதிர் மாலையும் மயக்கும் ஆலோ!
செக்கர் நன் மேகங்கள் சிதைக்கும் ஆலோ!
அல்லியம் தாமரைக் கண்ணன் எம்மான்
ஆயர்கள் ஏறு அரி ஏறு எம்மாயோன்
புல்லிய முலைகளும் தோளும் கொண்டு
புகலிடம் அறிகிலம் தமிழமாலோ!

The jasmine-scented breeze touches us — how stirring it is! The melodious sounds of the lush **kurinji** hills haunt us. The rays of the setting sun daze us crimson-tinged beautiful clouds confuse and scatter our hearts. Our Lord, with lotus-like eyes, the beloved of us all,



The noble bull among cowherds, and the majestic Nrusimha. After enjoying our budding breasts and shoulders, now leaves us lonely, without shelter — we know not where to turn!

26. 9.10.6

anbanAgum thana thAL adaindhArkkellAm
sembon Agaththu avuNan udal kINdavan
nanpon Eyndha madhiL sUzh thirukkaNNapuraththu
anban nALum thana meyyarkku meyyanE

அன்பனாகும் தனத் தாள் அடைந்தார்க்கெல்லாம்
செம்பொன் ஆகத்து அவுணன் உடல் கீண்டவன்
நன்பொன் ஏய்ந்த மதில் சூழ் திருக்கண்ணபுரத்து
அன்பன் நாளும் தன மெய்யர்க்கு மெய்யனே

He becomes a loving friend to all who surrender at His divine feet. He, who tore apart the demon's body, as if cleaving pure gold, dwells in the golden-fortified Thirukkannapuram.

For those who are truly devoted to Him, He is forever true and loving.

This verse beautifully blends the **fierce aspect of Nrusimha**, who destroyed the evil asura **Hiranyakashipu**, with His **tender love for His devotees**. The Lord is fearsome to the wicked but **deeply affectionate and dependable** to those who seek refuge in Him. He resides in **Thirukkannapuram**, a sacred place full of spiritual power, as the **abiding protector and beloved of His true devotees**.

27. 10.6.4

en enjaththu uL irundhu ingu irum thamizh nUl ivai mozhindhu
val nenjaththu **iraNiyanaI mArvu idandha vAttARRAn**



man anja pAradhaththup pANdavarckAp padai thottAn
nal nenjE! nam perumAn namakku aruL thAn seyvAnE

என் நெஞ்சத்து உள் இருந்து இங்கு இரும் தமிழ் நூல் இவை மொழிந்து
வல் நெஞ்சத்து இரணியனை மார்வு இடந்த வாட்டாற்றான்
மன் அஞ்ச பாரதத்துப் பாண்டவர்க்காப் படை தொட்டான்
நல் நெஞ்சே! நம் பெருமான் நமக்கு அருள் தான் செய்வானே

Oh, heart which has attachment for Bhagavath vishayam! Emperuman, who plucked the heart of the hard-hearted Hiranya where his mind is present, is present in **ThiruvattAru**; He is our lord who created fear in all the kings by showing his partiality to take up arms during the **Mahabharatha** battle. Such Emperuman, remaining fixed in staying inside my heart and attracting it, as the propagator, mercifully spoke this **Thiruvaimozhi**, which is having imperceivable enjoyability, which is in the form of a great sastra in Tamil language, and was eager to do great favors for us.

This verse serves as both a **praise of the Lord** and a **glorification of Thiruvaimozhi** itself. **The Lord's deeds:** He is both **fierce** (ripping apart Hiranya's chest in Nrusimha avatara) and **gracious** (taking a radiant form to protect the Pandavas in Mahabharata).

- **His presence:** He resides in **ThiruvAttARu**, a beautiful Divya desam near the banks of rivers.
- **His speech through the Azwar:** Nammazhwar emphasizes that **this Thiruvaimozhi is not merely poetry**—it is a **divine sastra** in Tamil, **full of bliss**, and a **result of the Lord inspiring the heart**.
- **Call to the seekers:** The verse ends with a **call to action** — pursue this knowledge and experience as your **true wealth**, by **devotion and discipline**.



28. 10.6.10

piriyAdhu Atchey enRu piRappu aRaththu AL aRak koNdAn

ari Agi iraNiyanaI Agam kiNdAn anRu

periyArkku AtpattakAl peRAdha payan peRumARu

vari vAL vAy aravu aNai mEl vAttARRAn kAttinanE

பிரியாது ஆட்செய் என்று பிறப்பு அறுத்து ஆள் அறக் கொண்டான்
அரி ஆகி இரணியனை ஆகம் கீண்டான் அன்று
பெரியார்க்கு ஆட்பட்டக்கால் பெறாத பயன் பெறுமாறு
வரி வான் வாய் அரவு அனை மேல் வாட்டாற்றான் காட்டினனே

The Lord told His devotee (Prahlada), “Rule without ever being separated from me,” and He accepted him completely, cutting off all future births (granting moksha). To fulfill this, He assumed the form of **Nrusimha** and tore open the body of Hiranyakashipu that day.

Even those who serve great kings wouldn’t attain the reward that Prahlada received! The Lord who rests gloriously on the serpent couch with radiant, striped hoods in **ThiruvAttARu** **showed this to the world** — the greatness of surrender and His boundless compassion. This verse celebrates how **the Lord goes to any extent to protect His devotees**. For the sake of Prahlada:

- He **assured unbroken sovereignty** (spiritual kingship) to him.
- He **destroyed the powerful asura**, demonstrating **bhakta Rakshana** (protection of devotees).
- He **granted moksha**, something not even accessible to those who serve worldly kings.
- He resides in **ThiruvAttARu**, radiating grace, still showing the glory of such divine protection.