



Azhwargal Kanda Thirumalin Dasa Avatarangal
Part 2
Nrusimha Avataram



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**Sri Lakshmi Nrusimha ParabrahmaNe Nama:
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Srimate Sri Adivan Satakopa Yatheendra Maha Desikaya Nama:

Srimate Sri Lakshmi Nrusimha Divya Paduka Sevaka

Srivan Satakopa Sri Narayana Yatheendra Maha Desikaya Nama:

Srimate Srivan Satakopa Sri Ranganatha Yatheendra Maha Desikaya Nama:

Azhwargal Kanda Thirumalin Dasa Avatarangal

Part 2

Nrusimha Avatar

This document is prepared by Dr. Jayanthi Parthasarathy with

Asmad Acharyans Paripoorna Anugraham



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4. Nrusimha Avatar

4. Nrusimha Avatar - Fourth incarnation of the Vaishaka masa Shukla Paksha Chaturdashi

Nrusimha Avatar is the 4th incarnation of Lord Sri Maha Vishnu. He appeared as **half-man, half-lion** to protect His little devotee **Prahlada** and destroy the tyrant **Hiranyakashipu his father**.

Hiranyakashipu and Hiranyaksha were the **gatekeepers of Vaikuntha, Jaya and Vijaya**, who were cursed to take demonic births due to offending the four Sanath Kumaras (Described in detail in Varaha Avatar). They were reborn to destined to be killed by Lord Sri Maha Vishnu in three lifetimes. They were powerful born demon brothers to sage **Kashyapa** and his wife **Diti**.

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

Hiranyakashipu performed severe penance during his lifetime. Pleased with his Lord Brahma blessed him with a boon and he literally asked to become **virtually immortal as seen below**. 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 Prahlada.

- Threw him into a pit of snakes
- Tried to crush him with elephants
- Threw him off a cliff
- Ordered him to be burned alive

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

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

Prahlada 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 and 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 Hiranyakashipu.**

- Lord 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



Nrusimha Avatar in scriptures

1. Azhwargal Kanda Thirumalin Avataram – Nrusimha Avatar 163 Pasurams sung by 9 Azhwars in 16 Prabandhams

S.No	Azhar	Prabandham	Pasuram No	Phrase
1	Periyazhwar	Periyazhwar Thirumozhi	1.1.6	ThiruvONa Thiruvizhavil andhiyam podhu ari uruvagi
2			1.3.5	maRangkoL iraNiyAn * mArvai mun kiNDAn *
3			1.6.2	kOL ariyin uruvam koNDu
4			1.7.11	Ari
5			1.7.9	Singa uruvai
6			2.1.7	Kolari
7			2.7.7	Iranian nenjai iru pilavaaga mun keendai
8			3.2.5	Singaththai
9			3.3.5	Singame
10			3.6.5	Narasingamadhagi
11			4.1.1	iraNiyAnAgam piLanThu ariyAi
12			4.4.6	naadhanai narasinganai
13			4.4.9	nambanai narasinganai
14			4.8.8	Cheeyamumai
15			4.9.8	urampaRRi iraNiyanaI ukirnudhiyaal, oLLiyamaar puRaikkavoonRi, sirampaRRi mudiyidiyak kaNpidhungavaay alarath thezhiththaan
16			4.9.9	ariyaay
17			5.1.9	Singamadhanai



S.No	Azhwar	Prabandham	Pasuram No	Phrase
18			5.2.4	Singapiranai
19	Andal	Thriuppavai		Mari Malai Muzhanjil, Seeriya singam
20		NAchiyAr Thirumozhi	6.2	Kolari
21			6.9	Ari
22			8.5	Iraniyanai udal indandhan
23	Thirumazhisai Azhwar	Thiruchandhaviruttham	23	SeeyamAi
24			24	Singamaya Deva
25			25	uraththinil karaththai vaiththu * ugirththalaththai UnRinAy
26			62	singgam enbadhu unnaiyE
27	Thiruppanazhwar	Amalanadhipiran	8	pariyanAgi vandha * avuNan uDal kINDa
28	Thirumangai Azhwar	Periya Thirumozhi	1.2.4	ALari uruvena
29			1.4.8	ponniRaththu uravOn Un munindhu avanadhudal irupiLavA ugir nudhi maduththu ayan aranaith thAn mnindhitta vendhiRal sAbam thavirththavan
30			1.5.7	ariyAy
31			1.7.1	Singavel kundram
32			1.7.2	Singavel kundram
33			1.7.3	Singavel kundram



S.No	Azhwar	Prabandham	Pasuram No	Phrase
34			1.7.4	Singavel kundram
35			1.7.5	Singavel kundram
36			1.7.6	Singavel kundram
37			1.7.7	Singavel kundram
38			1.7.8	Singavel kundram
39			1.7.9	Singavel kundram
40			1.7.10	Singavel kundram
41			1.8.6	avuNan uraththugir vaiththavan
42			1.9.7	ariyE!
43			1.10.5	thUNAy adhanUdu ariyAy vandhu thOnRi pENA avuNan udalam piLandhittAy!
44			2.3.8	theLLiya singamAgiya dhEvu
45			2.4.2	ariyAy
46			2.4.4	ALari avunan
47			2.4.7	Avunan pagaradhavan aiyiram nanam
48			2.5.7	avuNar kOnai pUNAgam piLaveduththa pOr vallOn
49			2.5.8	ALariyAy
50			2.5.10	anRu avuNar kOnaip * paDa veguNDu marudhiDai
51			2.7.10	Arium
52			2.8.1	iraNiyan Agam iraNdu kURA ari uruvAm



S.No	Azhwar	Prabandham	Pasuram No	Phrase
53			2.9.6	Kolariyin uruvAy
54			3.1.4	avuNan than mArbagam irupiLavA kURu koNdavan
55			3.3.8	nINda eyiRRodu pEzhvAy singa uruvil varuvAn
56			3.4.4	ponnan paimbUN nenjidandhu kurudhiyuga ugir vElANda ninmalan
57			3.9.1	salangoNda iraNiyanaidhu agal mArvam kINdu
58			3.9.2	thiNNiyadhOr ari uruvAyth thisai anaiththum nadungath
59			3.10.4	ariyin uruvamadhu koNdu anRu ulappil migu peruvaraththa iraNiyanaip paRRi
60			4.1.7	OdAdha vALariyin uruvAgi iraNiyanaid vAdAdha vaLLugirAl piLandhu aLaindha mAl
61			4.2.7	thiRal ponpeyarOn thanadhu uram piLandhu udhiraththai aLaiyum venjinaththu ari pari kIRiya appan
62			4.5.6	Ari
63			4.10.8	ariyAy madi idai vaitththu mArvai mun kINda mAyanAr
64			5.3.3	veyyanAy ulagEzhudan nalindhavan udalagam iru piLavAk kaiyil nIL ugirp padaiyadhu vAyththavan
65			5.4.8	Ari
66			5.6.4	anRu iraNiyanaip piLandhavan



S.No	Azhwar	Prabandham	Pasuram No	Phrase
67			5.7.5	viNNuRak kanal vizhiththu ezhundhadhu anganE okka ari uruvAnAn
68			5.9.5	nakkari uruvamAgi nagam kiLarndhu idandhu ugandha sakkarach chelvan
69			6.5.2	slyamAgi avuNan muraN mArvam punai vAL ugirAl pOzhpada Irndha punidhan
70			6.6.4	AL ari uruvAy veruva nOkkip paruvath thOL iraNiyanaip paRRi vAngi angai vAL ugir nudhiyAl avanadhu Agam angurudhi ponguviththAn adik klzh niRplr
71			6.6.5	ari uruvAy iraNiyanaidhu Agam kINdu
72			6.8.4	ariyAy iraNiyanaidhu Un idandha
73			7.1.8	aththA! ariyE!
74			7.2.2	OdA ALari
75			7.3.5	ariyai
76			7.3.9	ponpeyarOn * nenjcham anRu iDandhavanai
77			7.4.5	ari uruvAy iraNiyanaidhu * muraN azhiththa mudhalvar
78			7.6.1	singgam adhAy avuNan * thiRal Agam mun kINDugandha * sanggam iDaththAn
79			7.7.5	ariyAyp * pariyOn mArvagam paRRip piLandhu
80			7.8.5	sina mEvum aDal ariyin uruvam Agith * thiRal mEvum iraNiyanaidhu Agam kINdu



S.No	Azhwar	Prabandham	Pasuram No	Phrase
81			7.8.10	Ari yagi
82			7.10.7	Ariyai
83			8.3.6	aDal aDarththu anRu iraNiyanaI * muraN azhiya aNi ugirAI * uDal eDuththa perumAnukku
84			8.4.4	singga uruvAgi
85			8.6.5	Ariyagi
86			8.8.4	Ariyum
87			8.8.10	ari
88			8.9.4	thaDangkunRin misai irundha * akkArak kaniyai
89			8.10.8	vAL avuNan pUN Agam kINDadhuvum
90			9.4.4	ari uruvAyk kINDAn
91			9.9.4	singgam adhAy avuNan * thiRal Agam mun kINDugandha *
92			10.1.4	avuNan uDal piLakkum maindhanai
93			10.6.3	vuNan uDal vaLLugirAI * aLaindhiTTavan
94			10.6.4	ugirAI piLandhiTTu amararkku aruL seydhru
95			10.9.8	vaL ugirAI piLandhu
96			11.1.5	anggu Or AL ariyAy * avuNanai * panggamA * iru kURu seydhavan
97			11.4.4	vemmai mikka ariyAgi
98			11.7.4	kUDA iraNiyanaik * kUr ugirAI mArviDandha * ODA aDal ariyai * umbarAr kOmAn



S.No	Azhwar	Prabandham	Pasuram No	Phrase
99	Thirumangai Azhwar	Thirukkurunthandakam	2	avuNan Ar uyirai uNDa kURRinai
100	Poigai Azhwar	Mudhal ThiruvandhAdhi	17	Iranya dhagam
101			23	Pon peyaron Marbidandha
102			31	Ari uruvay
103			36	Thane Iranyanai
104			51	Ariyairundhan
105			74	mArviDandhAn
106			90	Or ariyay
107			93	Ponnazhikkai
108	Bhoothathazhwar	Irاندam ThiruvandhAdhi	18	Kol ari
109			47	Malai ari uruvan
110			84	Singamai
111			94	Maarbidandha
112			95	dhAnavanai vannenjcham kINDa maNivaNNan
113	Peyazhwar	Moondram Thiruvandhadhi	31	AriuruVAmanan
114			42	Ariuruvamagi
115			49	iraNiyanaI * senRERRup peRRadhuvum
116			65	Ari uruvamai
117			95	Ariyay igazhdha Inraniya dhagam
118	Thirumazhisai Azhwar	Nanmugan Thiruvandhadhi	5	Toladhan Marvam vagirtha male



S.No	Azhwar	Prabandham	Pasuram No	Phrase
119			18	Kolari
120			21	Ari
121			22	Ari uruvam thane
122			47	Kolari
123	Nammazhwar	Thiruviruttham	46	Pon peyaron
124	Nammazhwar	Periya Thiruvandhadhi	35	Pon peyaron
125			57	Marvidantha mal
126	Thirumangai Azhwar	Siriya Thirumadal	19	pon peyarOn
127			20	ArA ezhundhAn ari uruvAy
128		Periya Thirumadal	55	ari uruvam
129			56	tannuḍaiya tāl mēl kiḍātti
130			65	Ariuruvai
131			69	Ariyai
132	Nammazhwar	Thiruvaimozhi	2.4.1	Narasinga
133			2.6.6	iranyanin agal marv keendavan
134			2.8.1	aṅgappozudē, avan vīya ttōnriya★en śiṅga ppirān
135			2.9.8	Akkara kani
136			3.6.6	mUrththiyAych chIRRaththOdaruL peRRavan
137			4.5.1	Vemmanai pilandhan thannai
138			4.8.7	Ari uruvai kilarndhu ezhundhu
139			5.1.10	Narsingan



S.No	Azhwar	Prabandham	Pasuram No	Phrase
140			5.6.5	Asurarai konren
141			5.8.6	Ariyere
142			5.8.7	Ariyere
143			6.9.4	asurar uDal vERA * piLandhu vlyath * thiruk kAl ANDa perumAnE
144			7.2.3	Asurar ellam uyir unda
145			7.2.5	Andhi podhu avunan udal idanthane
146			7.4.6	Keezhndhu pilandha singam
147			7.5.8	Iranian agathai mallal ari uruvai
148			7.6.11	Ari uruvagi avunanudal keenda
149			7.8.11	arivadiyiya arayai
150			7.10.3	Kolari
151			8.1.3	Avunan udal iru pilavakkai ugirunda venkadale
152			8.2.7	Mal ari
153			8.6.10	Ari
154			9.3.3	Ariyai vanangi
155			9.3.7	Singamadhagi , Vallugiral pilandhan
156			9.4.4	Arivadhari ariyagiya
157			9.4.5	Ariyaya ammanai
158			9.4.7	Marvagalam iru koorai nagarndhai, Narasingamadhaya uruve
159			9.9.1	Ariye
160			9.10.6	Avunan udal keendavan



S.No	Azhwar	Prabandham	Pasuram No	Phrase
161			10.6.4	Iraniyanai marvidanrha vattatran
162			10.6.10	Ariyagi Iraniyanai angeendan
163	thiruvarangatthu Amudhanar	Ramanusa Nootrandhadhi	103	vAL avuNan kiLarndha * pon Agam kizhiththavan

Brindhavan Japam



We will now see each Azhwars anubhavam – experience of Sriman
Narayana’s Fourth of the Dasa Avatar - Nrusimha Avatar –

1. Periyazhwar – Periyazhwar Thirumozhi 16 Pasurams

S.No	Prabandham	Pasuram No	Phrase
1	Periyazhwar Thirumozhi	1.1.6	ThiruvONa Thiruvizhivil andhiyam podhu ari uruvagi
2		1.3.5	maRangkoL iraNiyam * mArvai mun kINDAn *
3		1.6.2	kOL ariyin uruvam koNDu
4		1.6.11	ALari
5		1.7.9	Singa uruvai
6		2.1.7	Kolari
7		2.7.7	Iranian nenjai iru pilavaaga mun keeNdAi
8		3.6.5	Narasingamadhagi
9		4.1.1	iraNiyamAgam piLanThu ariyAi
10		4.4.6	naadhanai narasinganai
11		4.4.9	nambanai narasinganai
12		4.8.8	Cheeyamumai
13		4.9.8	urampaRRi iraNiyamai ukirnudhiyaal, oLLiyamaar puRaikkavoonRi, sirampaRRi mudiyidiyak kaNpidhungavaay alarath thezhiththaan
14		4.9.9	ariyaay
15		5.1.9	Singamadhanai
16		5.2.4	Singapiranai

1. 1.1.6

endhai thandhai thandhai thandhai tham mUththappan * EzhpaDikAl
thoDanggi *
vandhu vazhi vazhi ATcheyginROm ** **thiruvONath thiruvizhivil**
andhi ampOdhil ari uruvAgi * ariyai azhiththavanai *
pandhanai thirap pallANDu * pallAyiraththANDu enRu pADudhume



எந்தைதந்தைதந்தைதந்தைதந்தைதந்தைமூத்தப்பன் ஏழ்படிக்கால்தொடங்கி
வந்துவழிவழிஆட்செய்கின்றோம் திருவோணத்திருவிழவில்
அந்தியம்போதிலரியுருவாகி அரியையழித்தவனை
பந்தனைதீர்ப்பல்லாண்டு பல்லாயிரத்தாண்டென்றுபாடுதமே

Let us sing, “**Pallandu! Pallandu!**” —long life to our Lord! My father, his father, and his forefathers before him— for seven generations—have worshipped and served the One who, on the sacred evening of **Sravana Nakshatra - star**, took the fierce form of **Nrusimha** and destroyed the demon **Hiranya**. Let us join in their path and joyfully praise Him!

2. 1.3.5

piRanggiya pEychchi * mulai suvaitththu uNDiTTu *
uRanguvAn pOIE * kiDandha ippiLLai **
maRangkoL iraNIyan * mArvai mun kINDAn *
kuRangukaLai vandhu kANiRE * kuvimulaiyIr! vandhu kANiRE

பிறங்கிய பேய்ச்சி முலை சுவைத்து உண்டிட்டு
உறங்குவான் போலே கிடந்த இப் பிள்ளை
மறங்கொளி இரணியன் மார்பை முன் கீண்டான்
குறங்குவளை வந்து காணீரே
குவிமுலையீர், வந்து காணீரே!

After drinking the poisoned milk from the breasts of the fierce demoness Poothana, and annihilating her with ease, he lay in calm repose upon Adhishesha, **his serpent bed**. Come and behold the mighty thighs of the **One who split open the chest of the valiant Hiranya** young women, come— come and witness this wonder!

3. 1.6.2



kOL ariyin uruvam koNDu avuNan uDalam *

kurudhi kuzhambi ezhak kUrugirAl kuDaivAy! *

mILa avan maganai meymmai koLak karudhi *

mElai amarar padhi mikku veguNDu vara **

kALa nanmEgam avai kalloDu kAr pozhiyak *

karudhi varaik kuDaiyAk kAligaL kAppavanE! *

ALa! enakku orukAl ADuga senggirai *

AyargaL pOrERE! ADuga ADugavE

கோளரியின் உருவம் கொண்டு அவுணன் உடலம்

கருதி குழம்பி எழக் கூருகிரால் குடைவாய்!

மீள அவன் மகனை மெய்ம்மை கொலக் கருதித்

தூளி அவனுடைய ஊனமெலாஞ் சோர நிழல் செய்தாய்!

காளநன்மேகம் அவை கல்லொடு கார்பொழியக்

கருதி வரைக்குடையாக் கால்கள் காப்பவனே!

ஆளா, எனக்கு ஒருகால் ஆடுக செங்கீரை!

ஆயர்கள் போரேறே! ஆடுக, ஆடுகவே!

You wished to prove that what Hiranya's noble son Prahlada spoke was true — and so, you took the fierce form of **man and lion - Nrusimha**, ripping open the body of the demon king with your sharp claws, as torrents of blood spilled and spread across the earth. Later, when Indra, king of the gods, grew angry because you ate the offerings meant for him — he sent dark clouds to hurl down stones as rain, and wild winds to strike the land. But you, lifting mighty Govardhana like an umbrella, shielded the cows and the cowherds from harm. Now, my little one, shake your head and dance for me—just once! You are the brave bull (man) of the cowherds—come, dance for me, dance now!



4. 1.6.11

annamum mInuruvum **ALariyum** kuRaLum *

Amaiyum AnavanE! AyargaL nAyaganE! *

en avalam kaLaivAy! ADuga senggIrai *

Ezhulagum uDaiyAy! ADuga ADuga enRu **

anna naDai maDavAL asOdai ugandha parisu *

Ana pugazhp pudhuvaip paTTan uraiththa thamizh *

innisai mAlaigaL ippaththum vallAr *

ulagil eNthisaiyum pugazh mikku inbam adheydhuvarE

அன்னமும் மீனூருவும் ஆளரியும் குறளும்
ஆமையும் ஆனவனே! ஆயர்கள் நாயகனே!
என் அவலம் களைவாய்! ஆடுக செங்கீரை!
ஏழலகும் உடையாய்! ஆடுக ஆடுக என்று
அன்னநடை மடவாள் அசோதை உகந்த பரிசு
ஆன புகழ்ப் புதுவைப் பட்டன் உரைத்த தமிழ்ச்
சொன்ன இசைமாலைகள் இப்பத்தும் வல்லார்
உலகின் எந்திசையும் புகழ்மிக்கு இன்பம் அடைவர்.

O Lord who took forms such as the swan, fish, **lion**, dwarf, and tortoise,
O Krishna, chief of cowherds, remove my sorrows and dance, O red-robed one!
You who own all the seven worlds, dance again and again as mother Yashoda
lovingly watches you! These sweet Tamil verses, the garland of praise
composed by the famed poet from Pudukottai (Periyazhwar)—Those who recite
these ten verses will be blessed with fame and joy in all directions of the world.
This is the Phala Shruti (fruit of chanting) of the decade where Periyazhwar
celebrates Krishna's divine dance, witnessed by Yashoda. He recalls



Krishna's various Avatars and pleads joyfully for the Lord to dance and remove his sorrows. The Pasuram concludes with a blessing: whoever recites these 10 verses will gain universal fame and happiness.

5. 1.7.9

aLandhiTTa thUNai * avan thaTTa * AnggE

vaLarndhiTTu * vAL ugirch singga uruvAy **

uLanthoTTu iraNiyan * oN mArvagalam *

piLandhiTTa kaigaLAI chappANi * pEy mulai uNDAnE! chappANi

அளந்திட்டதூணை அவந்தட்ட ஆங்கே

வளர்ந்திட்டு வாளுகிர்ச்சிங்கவுருவாய்

உளந்தொட்டிரணியன் ஒண்மார்வகலம்

பிளந்திட்டகைகளால்சப்பாணி

பேய்முலையுண்டானே. சப்பாணி.

You burst forth from a tall, stone pillar, taking the fierce form of a mighty man-lion, when the demon Hiranya struck it in rage. With gleaming claws, you tore open his powerful chest and ended his cruelty. You drank the poisoned milk from the breast of the demoness Poothana—and destroyed her with ease. Clap your hands, little one! Clap your hands with joy!

6. 2.1.7

thathtuk kondALkoIO? thAnE peRRAL koIO?

chiththa manaiyAL asOdhaiyiLanjchingam

koththAr karunguzhal gOpAla **kOLari**

aththan vandhappoochi kaattukindraan

ammanE! appoochchi kaattukindraan



தத்துக்கொண்டாள்கொலோ? தானேபெற்றாள்கொலோ?

சித்தமனையாள் அசோதையிளஞ்சிங்கம்

கொத்தார்கருங்குழல் கோபாலகோளரி

அத்தன்வந்து அப்பூச்சிகாட்டுகின்றான்

அம்மனே. அப்பூச்சிகாட்டுகின்றான்.

Everyone stood amazed— was Krishna truly Yashoda's own child, or was He lovingly adopted by her? **Like a lion's cub (Nrusimha)**, He moved with her in perfect harmony, her heart always beating in tune with His. With fragrant flower clusters adorning. His thick, dark, beautiful hair, He ruled the cowherd clan like a young lion— bold, fearless, and proud. Now, this divine child plays a terrifying game, and with a playful roar—**He frightens all!**

7. 2.7.7

kudangaLeduthERa vittuk kooththAda valla yemkOvE

madangoL maThimugath thArai mAlseyyavalla yen mainThA

idanThittu iraNiyan nenjai irupiLavAga mun kIndAy

kudanThaik kidanTha yemkOvE kurukkaththip poo chootta vArAy

குடங்களெடுத்தேறவிட்டுக் கூத்தாட வல்ல எம்கோவே.

மடங்கொள் மதிமுகத்தாரை மால்செய்ய வல்ல என் மைந்தா.

இடந்திட்டு இரணியன் நெஞ்சை இருபிளவாக முன்கீண்டாய்.

குடந்தைக்கிடந்தஎம்கோவே. குருக்கத்திப்பூச்சூட்டவாராய்

O my radiant prince, so skilled in tossing pots and dancing with grace— you enchant the moon-faced maidens with your every move! My dear child, **long ago, with nothing but your fingernails, you split the chest of the asura Hiranyakashipu** into two fierce halves! Now you rest in



divine Thirukkudandhai, reclining in majesty among the sacred groves. Come, my Lord— let the fragrant **Kurukkathi** flowers adorn your shining form!

8. 3.6.5

mun **nara singamaThAgi** yavuNan
mukkiya ththai mudippAn, moovulagil
mannar anjum maThu sooThanan vAyir
kuzhali nOsaiseviyaip patri vAnga
nan naramb udaiya Thumburu vOdu
nAraTha nun thantham veeNai maRanThu
kinnara mithunan galun thanthang
kinnaram thodugilOm endranarE

முன்நரசிங்கமதாகி அவுணன்
முக்கியத்தைமுடிப்பான், மூவுலகில்
மன்னரஞ்சும் மதுசூதனன்வாயில்
குழலினோசை செவியைப்பற்றிவாங்க
நன்னரம்புடையதும்புருவோடு
நாரதனும் தம்தம்வீணைமறந்து
கின்னரமிதுனங்களும் தம்தம்
கின்னரம்தொடுகிலோமென்றனரே

Once, in a previously, the Lord took the fierce form of **Nrusimha to destroy the wicked rule of Hiranyakashipu, putting an end to his tyranny**. That same divine being, known as Madhusudana, the one whom all three worlds fear and revere, later played enchanting music on His flute. The melody was so divine and captivating that the great sages Narada and Thumburu, absorbed in its beauty, forgot their own veenas, letting them fall silent. Even the celestial



musicians, the Kinnaras and Mithunas, who were once proud of their skill with their instruments, were so overwhelmed by the Lord's music that they took a vow never to play again.

9. 4.1.1

kaThirAyira miravi kalanTheRiththA loththa nINmudiyan
yeThiril perumai yirAmanai irukkumidam nAduThirEl
aThirunkazhaR poruthOL iraNiyanAgam piLanThu ariyAi
uThira maLainTha kaiyOdirunThAnai uLLavA kaNdAruLar.

கதிராயிரமிரவி கலந்தெரித்தாலொத்தநீள்முடியன்
எதிரில்பெருமைஇராமனை இருக்குமிடம்நாடுதிரேல்
அதிரும்புழற்பொருதோள் இரணியனாகம்பிளந்துஅரியாய்
உதிரமளைந்தகையோடிருந்தானை உள்ளவாகண்டாருளர்

His tall crown shone with the brilliance of a thousand suns. If you are in search of Rama, the glorious and righteous One, then turn your thoughts to **Nrusimha**, another of His mighty forms. It was He who **tore open the powerful chest of Hiranyakashipu with His bare claws**. Many beheld Him in that terrifying moment—His hands drenched in blood—as He brought justice in its most awe-inspiring form.

10. 4.4.6

boodham aindhodu vELviyaindhu pulankaL aindhu poRikaLaal
EdhamonRum ilaadha vaNkaiyinaarkaL vaazh thirukkOttiyoor
naadhanai narasinganai navinREththuvaarkaL uzhakkiya
paadhathooli paduThalaal ivvulagam baakkiyam seydhadhE.



பூதமைந்தொடுவேள்வியைந்து புலன்களைந்துபொறிகளால்
ஏதமொன்றுமிலாத வண்கையினார்கள்வாழ்திருக்கோட்டியூர்
நாதனைநரசிங்கனை நவின்றேத்துவார்களுழக்கிய
பாததூளிபடுதலால் இவ்வுலகம்பாக்கியம்செய்ததே

Those who live righteously, without offending the five great elements—earth, water, fire, wind, and sky—without neglecting the five types of sacrifices owed to Brahma, the gods, ancestors, beings, and fellow humans, and without misusing the five senses—sight, hearing, taste, smell, and touch—along with their respective organs such as the eyes, ears, mouth, nose, and skin, such noble ones constantly worship **Lord Nrusimha** at **Thirukkottiyur**. Their devotion is unwavering, and their lives are guided by purity and selflessness. The dust of their feet is a blessing to this world—indeed, this earth has been sanctified many times over by the mere presence of such pious souls.

11. 4.4.9

kombinaar pozhilvaay kuyilinam gOvindhan guNam paaduseer
semponaar madhiLsoozh sezhun kazhaniyudaith thirukkOttiyoor
nambanai narasinganai navindrEththuvaarkaLaik kaNdakkaal
empiraan dhana chinnangaL ivar ivarenRu aasaikaL theervanE.

கொம்பினார்பொழில்வாய் குயிலினம்கோவிந்தன்குணம்பாடுசீர்
செம்பொனார்மதிள்குழ் செழுங்கழனியுடைத்திருக்கோட்டியூர்
நம்பனைநரசிங்கனை நவின்றேத்துவார்களைக்கண்டக்கால்
எம்பிரான்தனசின்னங்கள் இவரிவரென்றுஆசைகள்தீர்வனே

In the flourishing groves of **Thirukottiyur**, cuckoos gather on the branches and sing sweet praises of **Govinda**. This sacred place, enclosed by majestic walls and rich fields, radiates divine grace. When I witness the unwavering devotion



of those who constantly worship **Lord Nrusimha** with heartfelt prayers, never growing weary, I see in them the very reflection of the Lord Himself. Honoring them as embodiments of the divine, I find that even my long-held desires are fulfilled, simply through their presence and devotion.

12. 4.8.8

Vallayitru kezhalumai vAleyitru **chhyuyamumai**
EllaiyillAta taraṇiyaiyum avuṇaṇaiyum idanṭhAṇUr
Elliyampōdu iruñciraivaṇḍu emperumAṇ guṇam pAṭi
Mallikai veṇ saṅkUdum maṭi la raṅgam eṇpatuvE.

வல்லெயிற்றுக்கேழலுமாய் வாளெயிற்றுச்சீயமுமாய்
எல்லையில்லாத் தரணியையும் அவுணனையும் இடந்தானூர்
எல்லியம்போது இருஞ்சிறைவண்டு எம்பெருமான் குணம்பாடி
மல்லிகைவண்சங்கூதும் மதிலரங்கமென்பதுவே.

The sacred seat of the Lord— who took the mighty form of a boar with fierce tusks to uproot the boundless earth, and the lion with gleaming teeth to tear apart the demon Hiranyakashipu— is Srirangam, the walled sanctuary, where dark-winged bees gather around jasmine blooms, humming praises of our Lord, their buzzing like the sound of pure white conches.

13. 4.9.8

urampaRRi iraNiyanaī ukirnudhiyaal
oLLiyamaar puRaikkavoonRi
sirampaRRi mudiyidiyak kaNpidhunga
vaay alarath thezhithhaan kOyil
urampeRRa malark kamalam ulakaLandha



sEvadipOl uyarndhu kaatta
varambuRRa kadhirsch chennel thaaLsaayththuth
thalai vaNakkum thaNNarangamE.

உரம்பற்றிஇரணியனை

உகிர்நுதியால்ஒள்ளியமார்புறைக்கவூன்றி

சிரம்பற்றிமுடியிடியக்கண்பிதுங்க

வாயலரத்தெழித்தான்கோயில்

உரம்பெற்றமலர்க்கமலம்

உலகளந்தசேவடிபோல்உயர்ந்துகாட்ட

வரம்புற்றகதிர்ச்செந்நெல்

தாள்சாய்த்துத்தலைவணக்கும்தண்ணரங்கமே

Hiranyakashipu, arrogant from the boons he had received, met a terrible end. His body was torn apart by sharp claws, his chest ripped open, his head and crown shattered, and his eyes gouged as he screamed in rage and fear. He was utterly destroyed by the fierce form of the Lord—**Nrusimha**. That same Lord now resides in the cool, serene surroundings of **Srirangam**, where the fertile paddy fields bend low in reverence, and the lotus blossoms stand tall and proud—just like His divine feet that once measured the earth itself.

14. 4.9.9

thEvudaiya meenamaay aamaiyaay

Enamaay ariyaayk kuRaLaay

moovuruviniraamanaayk kaNNanaayk

kaRkiyaay mudippaan kOyil

sEvalodu pedaiyannam

sengamala malar ERi oosalaadip



poovaNaimEl thudhaindh ezhu sem
podiyaadi viLaiyaadum punalarangamE.

தேவுடையமீனமாய் ஆமையாய்
ஏனமாய் அரியாய்க்குறளாய்
மூவுருவினிராமனாய்க் கண்ணனாய்க்
கற்கியாய் முடிப்பாங் கோயில்
சேவலொடுபெடையன்னம்
செங்கமலமலரேறிண்சலாடி
பூவணைமேல்துதைந்தெழு செம்
பொடியாடி விளையாடும் புனலரங்கமே

O Lord who appeared as a fish, tortoise, boar, **lion**, and dwarf! Who later incarnated as Raman three forms- Parasurama, Rama and Balarama, as Krishna, and Kalki, to bring dharma to completion! Now You sit playfully on a swing decorated with red lotus petals, surrounded by hens, peacocks, and graceful swans, and joyfully swing like a little child!

This Pasuram marvelously blends the **majesty of the Lord's cosmic Avatars** with the **intimate tenderness of His childhood pastime** as little Krishna. It reflects Periyazhwar's unique **Managalsasana bhakti**—offering blessings and praises for the Lord, especially as a child whom he sees as both **divine** and **adorable**.

15. 5.1.9

nambanE navinREththa vallaargaL
naadhanE **narasinga madhaanaay**
umbar kOn ulakEzhum aLandhaay
oozhiyaayinaay aazhi munnEndhi



kamba maakari kOL viduththaanE
kaaraNaa kadalaik kadaindhaanE
empiraan ennai yaaLudaith thEnE
EzhaiyEn idaraik kaLaiyaayE.

நம்பனே. நவின்றேத்தவல்லார்கள்

நாதனே. நரசிங்கமதானாய்.

உம்பர்கோனாலகேழும்அளந்தாய்

ஊழியாயினாய். ஆழிமுன்னேந்தி

கம்பமாகரிகோள்விடுத்தானே.

காரணா. கடலைக்கடைந்தானே.

எம்பிரான். என்னையாளுடைத்தேனே.

ஏழையேனிடரைக்களையாயே.

You are my dearest friend— the cherished God of those who praise You with love. Lord of all celestial beings, You came as the **man-lion to uphold dharma – Nrusimha avatar**, measured the vast seven worlds with ease, and stand as the force behind creation and destruction. You—who are the cause of all things—rescued the elephant Gajendra from the deadly grip of the crocodile and churned the milky ocean with the gods to bless the world – Koorma Avatar, make me Your servant, O Lord, and shield me. I am frail and weary—please take away my sorrow.

16. 5.2.4

mangiya valvinai nOykaaL! umakkum Orvalvinai kaNdeer
ingup pukEnmin pukEnmin eLidhanRu kaNdeer pukEnmin
singap piraanavan emmaan sErumthiruk kOyil kaNdeer
pangap padaadhu uyyappOmin paNdanRu pattinam kaappE.



மங்கியவல்வினைநோய்காள். உமக்கும்ஓர்வல்வினைகண்டீர்
இங்குப்புக்கேன்மின்புகேன்மின் எளிதன்றுகண்டீர்புகேன்மின்
சிங்கப்பிரானவன்எம்மான் சேரும்திருக்கோயில்கண்டீர்
பங்கப்படாதுஉய்யப்போமின் பண்டன்றுபட்டினம்காப்பே

O diseases, born of accumulated sins—your time is up. This is not a place where you can easily take hold. If you value your existence, turn away now, before it's too late. Understand this clearly: **my Lord**, the **Lion-God Nrusimha**, has made His home within me. He dwells within this aging body of mine and protects it with His fierce grace. If you have even a trace of shame, flee now—because you stand no chance against Him.

2. Andal Thiruppavai and NAchiyAr Thirumozhi 4 Pasurams

S.No	Prabandham	Pasuram No	Phrase
1	Thiruppavai	23	mAri malai muzhainjil, slriya singam
2	NAchiyAr Thirumozhi	6.2	Kolari
3		6.9	Ari
4		8.5	

1. Thriuppavai 23

mAri malai muzhainjil mannik kidandhu uRangum
slriya singam aRivuRRuth thI vizhiththu
vEri mayir ponga eppAdum pErndhu udhaRi
mUri nimirndhu muzhangip puRappattu
pOdharumA pOIE nI pUvaip pUvaNNA
un kOyil ninRu inganE pOndhu aruLk kOppu udaiya
slriya singAsanaththu irundhu yAm vandha
kAriyam ArAyndhu aruL EIOr embAvAy



மாரி மலை முழைஞ்சில் மன்னிக் கிடந்து உறங்கும்

சீரிய சிங்கம் அறிவுற்றுத் தீ விழித்து

வேரி மயிர் பொங்க எப்பாடும் பேர்ந்து உதறி

மூரி நிமிர்ந்து முழங்கிப் புறப்பட்டுப்

போதருமா போலே நீ பூவைப்பூ வண்ணா உன்

கோயில் நின்று இங்ஙனே போந்தருளிக் கோப்புடைய

சீரிய சிங்காசனத்து இருந்து யாம் வந்த

காரியம் ஆராய்ந்து அருளேலோர் எம்பாவாய்

Thiruppavai primarily celebrates Lord Krishna but the **23rd Pasuram** ("mArimalai muzhainjil") is widely considered by scholars and Acharyas to be an esoteric reference to **Lord Nrusimha**.

Specific references and reasons why this Pasuram is linked to the Lion-Man avatar:

1. The Imagery of the Lion (Seeriy Singam)

The entire Pasuram is a vivid description of a "majestic lion" (Seeriy Singam). While it is a simile for Krishna's gait, commentators point out that Nrusimha is the only avatar where the Lord literally took the form of a lion (Hari).

- **"Thee vizhiththu" (Fiery Eyes):** This is a hallmark of Nrusimha's Ugra (ferocious) form. His eyes were said to be like blazing suns when He emerged from the pillar.
- **"Veri mayir ponga" (Bristling Mane):** "Veri" refers to fragrance. In Vaishnava tradition, Nrusimha's mane is described as having a natural divine fragrance, and the way it bristles during His emergence matches this description perfectly.



- **"Muzhangi" (Roaring):** Nrusimha's roar upon emerging from the pillar was so powerful it shook the universe and struck terror into Hiranyakashipu.

2. Numerical and Astrological Symbolism

- **The Number 23:** This is the 23rd Pasuram. In some numerological

interpretations of the text, **2 + 3 = 5**.

- **Mrigashirsha Nakshatra:** The 5th star (Nakshatra) in the zodiac is Mrigashirsha. The name literally means **"Animal-Headed"** (Mriga = Animal, Shirsha = Head), which is a direct nod to Nrusimha.

Tradition suggests that the "mountain cave" (malai muzhainjil) mentioned in the Pasuram refers to the **caves of Ahobilam**(the birthplace of Nrusimha). The phrase **"mannik kidandhu"** (lying firmly/permanently) is seen as a reference to the Lord being "embedded" in the pillar or the cave, waiting for the call of His devotee, Prahlada.

The "Cave" of the Heart: Acharyas explain that the cave represents the Hridaya-Guha (cave of the heart) where the Lord resides as the Antharyami (In-dweller).

"ArivuRRU" (Waking into Wisdom): Just as the lion wakes up, the devotee asks the Lord to "wake up" the wisdom within them.

2. NAchiyAr Thirumozhi 6.2

"NAchiyAr" means **Divine Consort of Lord Sriman Narayana**, and **"Thirumozhi"** means **sacred words or verses**.



nALai vadhuvai maNam enRu nALittu
pALai kamugu parisudaip pandhaRklzh
kOLari mAdhavan gOvindhan enbAn Or
kALai pugudhak kanAk kaNdEn thOzh! nAn

நாளை மதுவை மணம் என்று நாளிட்டு
பாளை கமுகு பரிசுடைப் பந்தற்கீழ்
கோளரி மாதவன் கோவிந்தன் என்பான் ஓர்
காளை புகுதக் கனாக் கண்டேன் தோழி நான்

O dear friend! I had a dream... A wedding was arranged for tomorrow, and an auspicious time was fixed. In that dream, I saw a decorated wedding pavilion (pandal) adorned with fragrant camphor and betel leaves, set up in a sacred grove. There, beneath that canopy, came a **majestic young bull-like man** — a radiant youth — He was none other than **Nrusimha**, Madhava, Govinda, the **valiant lion among men**. He entered the wedding hall... and I saw it all clearly — in my dream.

In this Pasuram, Andal begins the most famous section of her **NAchiyAr Thirumozhi**, where she recounts her **divine wedding dream** with Lord Krishna.

1. The scene is set: an auspicious time is fixed for the marriage the next day.
2. A pandal is beautifully decorated for the occasion.
3. Then enters the bridegroom — Krishna, described as **Kolari** (a powerful lion-like being), the beloved of Andal, known as **Madhava** and **Govinda**.
4. She is overwhelmed and joyfully tells her **friend** about the dream she had.

This “**Varaṇam Ayiram**” set of 10 verses is traditionally recited during **Vaishnava weddings** even today, as it beautifully describes the divine marriage rituals in dream form.



3. NAchiyAr Thirumozhi 6.9

varisilai vANmugaththu ennaimAr thAm vandhitt(u)
erimugam pAriththu ennai munnE niRuththi
arimugan achchuthan kaimmEl en kai vaiththup
porimugandhu attak kanAk kaNdEn thOzhi! nAn

வரிசிலை வாள்முகத்து என்னைமார் தாம்வந்திட்டு
எரிமுகம் பாரித்து என்னை முன்னே நிறுத்தி
அரிமுகன் அச்சுதன் கைம்மேல் என் கைவைத்துப்
பொரிமுகம் தட்டக் கனாக் கண்டேன் தோழீ நான்!

"O my dear friend, listen to my dream! My brothers, their brows arched like mighty bows and their faces glowing with radiance, arrived at the wedding pavilion. They prepared the sacred sacrificial fire, making it blaze with golden light, and placed me before it.

Then, they took my hand and rested it upon the palm of **Achyuta**, the Lord with the majestic face of a lion (**Arimugan** - Nrusimha Avatar). Together, we offered the puffed paddy grains into the holy fire. I dreamt, this my friend, about our union."

4. NAchiyAr Thirumozhi 8.5

vAn koNdu kiLarndhu ezhundha mAmugilgAL! vEngadaththuth
thEnkoNda malar sidhaRath thiraNdERip pozhivIrgAL!
UnkoNda vaLLugirAl iraNiyanaI udal idandhAn
thAnkoNda sarivaLaigAL tharumAgil sARRuminE



வான் கொண்டு கிளர்ந்து எழுந்த மாமுகில்காள்! வேங்கடத்துத்
தேன் கொண்ட மலர் சிதறத் திரண்டேறிப் பொழிவீர்காள்!
ஊன் கொண்ட வள்ளுகிரால் இரணியனை உடல் இடந்தான்
தான் கொண்ட சரிவளைகள் தருமாகில் சாற்றாமினே

O majestic monsoon clouds! You who swallow the vast sky and rise with a thunderous roar, showering heavy rains upon the sacred peaks of Thirumalai to make the honey-dripping flowers bloom in abundance—hear my plea! Go to my Lord, the Supreme Emperuman, who **once with claws as sharp as diamonds tore asunder the chest of the demon Hiranyakashipu to protect His devotee Prahladha**. He has stolen the bangles from my wasting wrists and left me in shadows. If He intends to return my jewels and my honor, I implore you: go to Him and describe the depths of this agony I endure due to His absence. Tell Him how His devotee waits for the Grace that once saved Prahlada.

By referencing the slaying of **Hiranyakashipu**, **Andal NAchiyAr** reminds the Lord of His role as the Saranagata Rakshaka (The Protector of those who seek refuge). She is subtly asking: "**If You could rush from a pillar to save a child, why do You delay in coming to me?**"

3. Thirumazhisai Azhwar – Thiruchandhviruttham 4 pasurams

S.No	Prabandham	Pasuram No	Phrase
1	Thiruchandhviruttham	23	SeeyamAi
2		24	Singamaya Deva
3		25	uraththinil karaththai vaiththu ugirththalaththai UnRinAy
4		62	singgam enbadhu unnaiyE



1. 23

vAniRaththor slyamAy vaLaindha vAL eyiRRavan
UniRaththu ugirththalam azhuththinAy ulAya slr
nAl niRaththa vEdha nAvar nalla yOginAl vaNangu
pAl niRak kadal kidandha paRpanAban allaiyE

வானிறத்தோர் சீயமாய் வளைந்தவாள் எயிற்றவன்
ஊனிறத்து உகிர்த்தலம் அழுத்தினாய் உலாயசீர்
நால்நிறத்த வேதநாவர் நல்லயோகினால் வணங்கு
பால்நிறக் கடல்கிடந்த பற்பநாபன் அல்லையே!

"O Supreme Lord, who manifested as a **peerless, celestial Lion - Nrusimha!**
With a form as radiant as the heavens and a soft heart for infinite protection.
You pressed Your diamond-sharp claws deep into the chest of the demon
Hiranyakashipu - he whose curved fangs flashed like wicked swords. You are
the Eternal Truth sought by the great seers, those whose tongues are
sanctified by the Four Vedas, chanting the sacred rhythms of Udatta and
Anudatta that echo across the worlds. Your glory is the bedrock of all that is
authentic and holy. Tell me, O Lord, are You not that same Padmanabha? The
serene one with the lotus-navel, reclining in blissful slumber upon the waves of
the Milky White Ocean - Thiruparkadal, watching over all of creation with a
mother's grace?"

2. 24

gangai nlr payandha pAdha pangayaththu em aNNaIE
angai Azhi sangu thaNdu villum vALum EndhinAy



singamAya dhEva dhEva thEnulAvu menmalar
mangai manni vAzhu mArba vAzhi mEni mAyanE

கங்கை நீர் பயந்த பாத பங்கயத்து எம் அண்ணலே!
அங்கை ஆழி சங்கு தண்டு வில்லும் வாளும் ஏந்தினாய்!
சிங்கமாய தேவ தேவ! தேன் உலாவும் மென்மலர்
மங்கை மன்னி வாழும் மார்ப! வாழி மேனி மாயனே!

O my Lord! Your lotus feet are the divine source from which the holy waters of the Ganges were born. In Your beautiful hands, You carry the five mighty weapons: Panchayutham, the Discus (Sudarshana), the Conch (Panchajanya), the Mace (Kaumodhaki), the Bow (Sharanga), and the Sword (Nandaka)! **O God of Gods (Deva Deva), who took the form of the majestic Lion (Nrusimha)!** Your chest is the eternal dwelling place of the Goddess Mahalakshmi, who resides upon a soft, honey-dripping lotus. O wondrous Lord (MAyan), may Your divine, radiant form live and flourish forever!"

3. 25

varaththinil siraththai mikka vALeyiRRu maRRavan
uraththinil karaththai vaiththu ugirththalaththai UnRinAy
iraththi ni idhenna poy irandha maN vayiRRuLE
karaththi un karuththai yAvar kANa vallar kaNNanE

வரத்தினில் சிரத்தை மிக்க வாள் எயிற்று மற்றவன்
உரத்தினில் கரத்தை வைத்து உகிர்த்தலத்தை ஊன்றினாய்!
இரத்தி நீ இதென்ன பொய்? இரந்த மண் வயிற்றுளே
கரத்தி! உன் கருத்தை யாவர் காண வல்லர் கண்ணனே?



O Krishna! You are the one who pressed Your **divine hands and sharp claws deep into the chest of that demon (Hiranyakashipu)**, who possessed sword-like fangs and placed absolute, arrogant faith in the boons he had received. You also went as a beggar (VAmana) to ask for three paces of land! What a grand deception this is! After 'begging' for the earth, You then hid that very earth within Your own stomach (during the Pralaya). O Lord, who can truly fathom Your mysterious intentions or the depths of Your divine will?

4. 62

karaNda mAdu poygaiyuL karum perum panaip pazham
puraNdu vIya vALai pAy kuRungudi nedum thagAy
thiraNda thOL iraNIyan sinam koL Agam onRaiyum
iraNdu kURu seydhU ugandha singam enbadhu unnaiyE

கரண்ட மாடு பொய்கையுள் கரும்பெரும் பனைப்பழம்
புரண்டு வீய வாளை பாய் குறுங்குடி நெடுந்தகாய்!
திரண்ட தோள் இரணியன் சினம் கொள் ஆகம் ஒன்றையும்
இரண்டு கூறு செய்து உகந்த சிங்கம் என்பது உன்னையே!

O Great Lord of Thirukkurungudi, where the silver Valai fish leap in the ponds, startled by the heavy, black fruits of the palm trees falling into the water where waterfowl (Karandai) swim! You are the one they call the **Exultant Lion – Nrusimha** ! When the demon Hiranyakashipu, with his massive, mountain-like shoulders and a heart filled with boiling rage, stood against You, **You took that single body and tore it into two distinct pieces. O Lord, it is You alone who manifested as that glorious Nrusimha!**



4. Thiruppanazhwar – Amalanadhipiran 8 – 1 Pasuram

pariyan Agi vandha avuNan udal kiNda amararkku
ariya Adhip pirAn arangaththu amalan mugaththuk
kariyavAgip pudai parandhu miLirndhu sevvariyoDi niNda ap
periya Aya kaNgaL ennaip pEdhaimai seydhanaVe

பரியனாகி வந்த அவுணன் உடல் கீண்ட அமரர்க்கு
அரிய ஆதிப் பிரான் அரங்கத்து அமலன் முகத்துக்
கரியவாகிப் புடை பரந்து மிளிர்ந்து செவ்வரி ஓடி நீண்ட
அப் பெரிய ஆய கண்கள் என்னைப் பேதைமை செய்தனவே!

The Supreme Emperuman, the Primordial One who is a mystery even to the celestials (Amara), **once manifested to tear asunder the massive, mountain-like body of the demon (Hiranyakashipu)** who came with such pride and strength. That same Pure Lord now reclines in Srirangam. And oh, the eyes upon His divine face! They are vast and dark, stretching wide toward His ears, shimmering with light and streaked with delicate red lines. Those grand, compassionate eyes have completely mesmerized me; they have robbed me of my senses and filled me with a divine madness!

5. Thirumangai Azwar Periya Thirumozhi 68 Pasurams

S.No	Pasuram No	Phrase
1	1.2.4	ALari uruvena
2	1.4.8	ponniRaththu uravOn Un munindhu avanadhudal irupiLavA ugir nudhi maduththu ayan aranaith thAn munindhitta vendhiRal sAbam thavirththavan
3	1.5.7	ariyAy
4	1.7.1	Singavel kundram



S.No	Pasuram No	Phrase
5	1.7.2	Singavel kundram
6	1.7.3	Singavel kundram
7	1.7.4	Singavel kundram
8	1.7.5	Singavel kundram
9	1.7.6	Singavel kundram
10	1.7.7	Singavel kundram
11	1.7.8	Singavel kundram
12	1.7.9	Singavel kundram
13	1.7.10	Singavel kundram
14	1.8.6	avuNan uraththugir vaiththavan
15	1.9.7	ariyE!
16	1.10.5	thUNAy adhanUdu ariyAy vandhu thOnRi pENA avuNan udalam piLandhittAy!
17	2.3.8	theLLiya singamAgiya dhEvu
18	2.4.2	ariyAy
19	2.4.4	ALari avuNan
20	2.5.7	avuNar kOnai pUNAgam piLaveduththa pOr vallOn
21	2.5.8	ALariyAy
22	2.5.10	avuNar kOnaip pada veguNdu marudhidai
23	2.7.10	Ariyum
24	2.8.1	iraNiyAn Agam iraNdu kURA ari uruvAm
25	2.9.6	ariyin uruvAy
26	3.1.4	avuNan than mArbagam irupiLavA kURu koNdavan
27	3.3.8	nINda eyiRRodu pEzhvAy singa uruvil varuvAn
28	3.4.4	ponnan paimbUN nenjidandhu kurudhiyuga ugir vElANda ninmalan
29	3.9.1	salangoNda iraNiyanaidhu agal mArvam kINdu
30	3.9.2	thiNNiyadhOr ari uruvAyth thisai anaiththum nadungath
31	3.10.4	ariyin uruvamadhu koNdu anRu ulappil migu peruvaraththa iraNiyanaip paRRi
32	4.1.7	OdAdha vALariyin uruvAgi iraNiyanaid vAdAdha vaLLugirAl piLandhu aLaindha mAl



S.No	Pasuram No	Phrase
33	4.2.7	thiRal ponpeyarOn thanadhu uram piLandhu udhiraththai aLaiyum venjinaththu ari pari kiRiya appan
34	4.5.6	Ari
35	4.10.8	ariyAy madi idai vaiththu mArvai mun kiNda mAyanAr
36	5.3.3	veyyanAy ulagEzhudan nalindhavan udalagam iru piLavAk kaiyil nIL ugirp padaiyadhu vAyththavan
37	5.4.8	Ari
38	5.6.4	anRu iraNiyanaip piLandhavan
39	5.7.5	viNNuRak kanal vizhiththu ezhundhadhu anganE okka ari uruvAnAn
40	5.9.5	nakkari uruvamAgi nagam kiLarndhu idandhu ugandha sakkarach chelvan
41	6.5.2	slyamAgi avuNan muraN mArvam punai vAL ugirAl pOzhpada Irndha punidhan
42	6.6.4	AL ari uruvAy veruva nOkkip paruvath thOL iraNiyanaip paRRi vAngi angai vAL ugir nudhiyAl avanadhu Agam angurudhi ponguviththAn adik klzh niRplr
43	6.6.5	ari uruvAy iraNiyanaidhu Agam kiNdu
44	6.8.4	ariyAy iraNiyana Un idandha
45	7.1.8	aththA! ariyE!
46	7.2.2	OdA ALari
47	7.3.5	Ariyai
48	7.3.9	ponpeyarOn * nenjcham anRu iDandhavanai
49	7.4.5	ari uruvAy iraNiyana * muraN azhiththa mudhalvar
50	7.6.1	singgam adhAy avuNan * thiRal Agam mun kiNDugandha * sanggam iDaththAn
51	7.7.5	ariyAyp * pariyOn mArvagam paRRip piLandhu
52	7.8.5	sina mEvum aDal ariyin uruvam Agith * thiRal mEvum iraNiyanaidhu Agam kiNdu
53	7.8.10	Ari yagi
54	7.10.7	Ariyai
55	8.3.6	aDal aDarththu anRu iraNiyana * muraN azhiya aNi ugirAl * uDal eDuththa perumanukku
56	8.4.4	singga uruvAgi



S.No	Pasuram No	Phrase
57	8.8.4	Ariyum
58	8.8.10	ari
59	8.9.4	thaDangkunRin misai irundha * akkAraK kaniyai
60	8.10.8	vAL avuNan pUN Agam kINDadhuvum
61	9.4.4	ari uruvAyk kINDAn
62	9.9.4	singgam adhAy avuNan * thiRal Agam mun kINDugandha *
63	10.1.4	avuNan uDal piLakkum maindhanai
64	10.6.3	vuNan uDal vaLLugirAl * aLaindhiTTavan
65	10.9.8	vaL ugirAl piLandhu
66	11.1.5	anggu Or AL ariyAy * avuNanai * panggama * iru kURu seydhavan
67	11.4.4	vemmai mikka ariyAgi
68	11.7.4	kUDA iraNiyanaik * kUr ugirAl mArviDandha * ODA aDal ariyai * umbarAr kOMAn

In **Periya Thirumozhi**, **Thirumangai Azhwar** crafts a devotional narrative that is as much a confession as it is a celebration, marking the profound shift from a life of material pursuit to one of absolute unconditional surrender (Prapatti). His writing is uniquely "visceral"—he does not merely speak of God in the abstract but anchors his devotion in the physical reality of the **Divya Desams** (sacred shrines). When he describes the **fierce Nrusimha at Singavelkundram** or the **reclining Ranganatha at Srirangam**, he uses the landscape—the heat of the hills, the smell of the groves, and the roar of the ocean—to mirror the intensity of his own internal longing.

This devotional style is defined by its **honesty and sensory richness**. The Azhwar openly acknowledges his past "path of error," making his **eventual discovery of the "Narayana" mantra feel like a parched traveler finally finding a spring of water**. For him, devotion is not a quiet meditation but a vibrant, multisensory experience where the divine presence is felt in the very grip of



the lion's claws and the architecture of the temple walls. It is a "spiritual odyssey" that invites the reader to see the sacred not just in the heavens but rooted firmly in the earth and the heart. We will now experience each Pasuram on Nrusimha Avatar and have the Divya desa anubhavam as well.

1. 1.2.4 – Thiruppirudhi – Joshimath Parimalavalli NAchiyAr sametha Paramapurushan



maRangkoL ALari uruvena veruvara * oruvanadhu agal mArvam

thiRandhu * vAnavar maNimuDi paNi thara * irundha nal imayaththuL **

iRanggi EnanggaL vaLai maruppu iDandhiDak * kiDandhu arugeri vIsum *

piRanggu mAmaNi aruviyoDu izhitharu * piridhi senRaDai nenjchE!

மறங்கொள் ஆளரி உருவென வெருவர * ஒருவனது அகல் மார்வம்

திறந்து * வானவர் மணிமுடி பணிதர * இருந்த நல் இமயத்துள் **

இறங்கி ஏனங்கள் வளைமருப்பு இடந்திடக் * கிடந்து அருகெரி வீசும் *

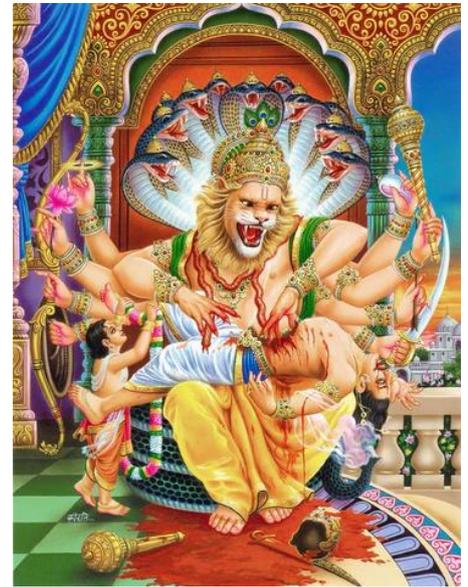
பிறங்கு மாமணி அருவியொடு இழிதரு * பிரிதி சென்றடை நெஞ்சே!

Thirumangai Azhwar in this Pasuram commands his own heart to seek refuge in **Thiruppiridhi**, a sacred Himalayan abode where the Supreme Lord dwells in serene majesty. Azhwar recalls the **Lord's terrifying incarnation as Nrusimha**



(the Man-Lion), who assumed a form so fierce it struck fear into all who beheld it as He tore open the massive chest of the incomparable demon **Hiranyakashipu**. This act of divine protection was so awe-inspiring that the celestial deities (Devas) hastened to bow before Him, their gem-encrusted crowns clashing as they touched His divine feet in total surrender. Even in the rugged Himalayan terrain of Thiruppiridhi, the Azhwar sees signs of this divine wealth; he describes wild boars digging into the mountainside with their curved tusks, dislodging precious stones that glow like fire. These magnificent gems, loosened from the earth, are swept up by the heavy rains and sent tumbling down the slopes alongside roaring waterfalls, creating a landscape of glittering, natural worship that mirrors the splendor of the Lord Himself.

2. 1.4.8 Thiru VadhariyAchchiramam – Badrinath – Aravindavalli sametha Badrinarayanan



mAn munindhu orukAl varisilai vaLaitththa

mannavan * **ponniRaththu uravOn** *

Un munindhu avanadhu uDal irupiLavA *

ugir nudhi maDuththu ** ayan aranaith



thAn munindhITTa * venthiRal sAbam thavirththavan *

thavam purindhu uyarndha

mAmuni koNarndha ganggaiyin karai mEl *

vadhariyAchchirAmaththuLLAnE

மான்முனிந்து ஒருகால் வரிசிலை வளைத்த

மன்னவன் * பொன்னிறத்து உரவோன் *

ஊன்முனிந்து அவனது உடல் இருபிளவா *

உகிருந்தி மடுத்து ** அயன் அரனைத்

தான்முனிந்திட்ட * வெந்திறல் சாபம்

தவிர்த்தவன் * தவம் புரிந்து உயர்ந்த

மாமுனி கொணர்ந்த கங்கையின் கரைமேல் *

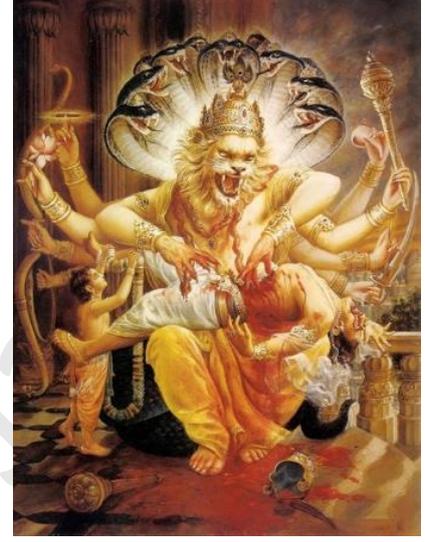
வதரியாச்சிராமத்துள்ளானே!

In this Pasuram, Thirumangai Azhwar celebrates the Lord residing at **Thiru VadhariyAchchiramam (Badrinath)**, the sacred site on the banks of the Ganges brought down by the rigorous penance of the great sage Bhagiratha. The Azhwar identifies the Lord of Badrinath through two iconic acts of divine intervention: His manifestation as the warrior-king Rama and the fierce protector Nrusimha. First, he recalls the Lord as the sovereign who once bent His majestic bow in anger to pursue the deceptive golden deer. Then, he shifts to the Nrusimha avatar, describing how the Lord—with skin glowing like molten gold—was filled with a righteous loathing for the demon Hiranyakashipu's fleshly ego, using His sharp claws to tear the body into two distinct pieces. Finally, the Azhwar highlights the Lord's role as the supreme redeemer who removed the terrible, fiery curse of Shiva (who had incurred it



by plucking Brahma's head), proving that the dweller of Badrinath is the ultimate source of purification and grace for both humans and gods.

3. 1.5.7 – SALagrAmam – MukthinAth - Nepal - Sri Devi sametha MukthiNarayanan



EnOr anja venjamaththuL ariyAyp pariya iraNiyanaI

UnAr agalam piLaveduththa oruvan thAnE iru sudarAy

vAnAyth thiyAy mArudhamAy malaiyAy alai nlr ulaganaiththum

thAnAy thAnumAnAn than sALakkirAmam adai nenjE!

ஏனோர் அஞ்ச வெஞ்சமத்துள் அரியாய்ப் பரிய இரணியனை

ஊனார் அகலம் பிளவெடுத்த ஒருவன் தானே இரு சுடராய்

வானாய்த் தீயாய் மாருதமாய் மலையாய் அலைநீர் உலகனைத்தும்

தானாய்த் தானுமானான் தன் சாளக்கிராமம் அடை நெஞ்சே!

In this Pasuram Thirumangai Azhwar guides his heart to take refuge in

SALagrAmam (the sacred site of Muktinath in Nepal), where the Supreme Lord resides as the source of all existence.

He begins by recalling the terrifying majesty of the **Nrusimha** avatar: in the



midst of a fierce battle that made all other beings tremble in fear, **the Lord appeared as the unique Man-Lion to tear asunder the massive, flesh-filled chest of the demon Hiranyakashipu**. Azhwar then reveals a profound philosophical truth: the same Lord who manifested with sharp claws to protect His devotee is also the Antharyami (the inner soul) of the entire universe. He is the two great lights (the Sun and the Moon), the expansive sky, the leaping fire, the wandering wind, the unmoving mountains, and the restless waters of the ocean. He has become the five elements and the very world itself yet remains distinct as the Supreme Ruler of it all. Oh, my mind! Reach out to this Almighty Lord who dwells in the sacred stones of **SAIagrAmam**.

4. 1.7.1 - 1.7.10 10 SinggavElkunRam – Ahobilam – Nava Nrusimha Temples





In this powerful decade in Periya Thirumozhi (1.7.1–1.7.10), **Thirumangai Azhwar** celebrates the awe-inspiring presence of Lord Nrusimha at **SinggavElkunRam** (Ahobilam). The verses are renowned for their vivid, high-energy imagery, contrasting the Lord's terrifying ferocity as he destroys the demon Hiranyakashipu with the rugged, inaccessible beauty of the mountain terrain. By weaving together descriptions of sharp divine nails, burning bamboo forests, and wild lions performing worship, the Azhwar emphasizes that the Lord of Singavelkundram is a fierce protector who is easily accessible to his devotees but remains a daunting mystery to the world. There are 9 nava Nrusimha temples – in Singavelkundram-Ahobilam –**Ahobila, Jwala, Malola, Krodha (Varaha), Karanja, Bhargava, Yogananda, Chatravata, and Pavana Nrusimha**

4. 1.7.1

angkaN njAlam anjcha * anggOr ALariyAy * avuNan

ponnga Agam vaLLugirAl * pOzhndha punidhan iDam **

painggaN Anaik kombu koNDu * paththimaiyAl *

aDik klzhch sengkaN ALi iTTiRainjchum * SingavElkunramE **

அங்கண் ஞாலம் அஞ்ச * அங்கோர் ஆளரியாய் * அவுணன்

பொங்க ஆகம் வள்ளுகிரால் * போழ்ந்த புனிதன் இடம் **

பைங்கண் ஆனைக் கொம்பு கொண்டு * பத்திமையால் *

அடிக் கீழ்ச் செங்கண் ஆளி இட்டிறஞ்சும் * சிங்கவேள் குன்றமே **



Thirumangai Azhwar describes the sacred abode of **Singavelkundram**, where the Lord dwells as the "Purifier" (Punidhan). He recalls the moment when the entire world, with all its beautiful expanses, trembled in absolute terror as the Lord emerged as a "Unique Man-Lion" (**ALari**). With His sharp, divine nails (**vaLLugir**), He tore open the massive, arrogant chest of the demon Hiranyakashipu to protect His child-devotee, Prahlada. Azhwar then paints a startling and beautiful picture of the mountain's wilderness: he describes **red-eyed lions** usually known only for their ferocity—acting as humble devotees. Out of pure love and " devotion, these lions slay great elephants, take their tusks, and place them as offerings at the divine feet of Lord Nrusimha. This imagery suggests that in the presence of the Lord of Ahobilam, even the wildest instincts are transformed into acts of sacred worship.

5. 1.7.2

alaiththa pEzh vAy * **vAL eyiRROR kOL ariyAy** * avuNan

kolaik kaiyALan nenjchu iDandha * **kUr ugirALan iDam** **

malaiththa sel sAththeRindha pUsal * vanthuDivAy kaDuppa *

silaik kai vEDar thezhippaRADha * singgavELkunRame



அழைத்த பேழ் வாய்* வாள் எயிற்றோர் கோள் அரியாய்* அவுணன்

கொலைக் கையாளன் நெஞ்சு இடந்த *கூர் உகிராளன் இடம்*

மலைத்த செல் சாத்து எறிந்த பூசல்* வந்துடி வாய் கடுப்ப*

சிலைக் கை வேடர் தெழிப்பறாத* சிங்கவேள்குன்றமே**



Thirumangai Azhwar vividly captures the dual nature of **Ahobilam (SinggavElkunRam)**—the terrifying ferocity of Lord Nrusimha and the rugged, wild landscape of the mountain itself. He describes the **Lord as a "mighty lion" with a wide, gaping mouth and sword-like fangs, emphasizing the divine fury required to protect his devotee.** With razor-sharp claws, the Lord ripped open the chest of the murderous demon Hiranyakasipu, putting an end to his cruelty. Azhwar then shifts to the atmosphere of the temple's location, depicting it as a dense, formidable forest where the silence is constantly broken by the shouting of hunters carrying bows and the rhythmic, thunderous beat of their drums. By juxtaposing the Lord's violent act of liberation with the



chaotic, wild energy of the hills, the Azhwar portrays Ahobilam as a place of raw, primordial power where God dwells in His most intense form.

6. 1.7.3

Eyndha pEzh vAy * vAL eyiRROr kOL ariyAy * avuNan

vAyndha Agam vaLLugirAI * vagirndha ammAnadhiDam **

Oyndha mAvum uDaindha kunRum * anRiyum ninRazhalAI *

thEyndha vEyum alladhillAch * singgavEL kunRamE

ஏய்ந்த பேழ் வாய்* வாள் எயிற்றோர் கோள் அரியாய்* அவுணன்

வாய்ந்த ஆகம் வள்ளுகிரால் * வகிர்ந்த அம்மானதிடம்*

ஓய்ந்த மாவும் உடைந்த குன்றும்* அன்றியும் நின்றழலால்*

தேய்ந்த வேயும் அல்லதில்லாச்* சிங்கவேள்குன்றமே**





Thirumangai Azhwar continues to describe the awe-inspiring and formidable nature of **Lord Nrusimha** and His dwelling place in this pasuram. He characterizes the Lord as a magnificent and powerful Lion with a perfectly formed, wide-gaping mouth and lethal, sword-like fangs. With His long, sharp, and curved divine claws, the Lord effortlessly tore asunder the broad chest of the demon Hiranyakasipu, who had grown arrogant in his strength.

Azhwar then describes the harsh, ascetic terrain of the **Ahobilam** hills to emphasize the "Ugra" (fierce) nature of the deity. He paints a picture of a desolate landscape where the heat is so intense that the bamboos have withered and charred into dust. The environment is so rugged and scorching that one sees only exhausted animals (**Oyndha mAvu**) seeking shade and broken, jagged rocks. By describing such an extreme and inhospitable environment, the Azhwar suggests that only the most fervent devotion can lead a seeker to this sacred hill, where the Lord resides in His most fiery and protective form to guard the righteous.

7. 1.7.4

evvam vevvEl **pon peyarOn** * **Edhalan innuyirai**

vavvi * **Agam vaLLugirAl** * **vagirndha ammAnadhiDam** **

kavvu nAyum kazhugum * uchchip pOdhoDu kAl suzhanRu *

dheyvam allAl sella oNNAch * singgavEL kunRamE **

எவ்வம் வெவ்வேல் பொன் பெயரோன்* ஏதலன் இன்னுயிரை*

வவ்வி ஆகம் வள்ளுகிரால் வகிர்ந்த அம்மானதிடம்**

கவ்வு நாயும் கழுகும் உச்சிப் போதொடு கால் சுழன்று*

தெய்வம் அல்லால் செல்ல ஒண்ணாச்* சிங்கவேள்குன்றமே**



Azhwar emphasizes the absolute exclusivity and formidable sanctity of SinggavElkunRam. He begins by describing the Lord's intervention against the demon Hiranyakashipu (referred to here as Pon Peyaron, "the one with the name of gold"). The demon, an enemy of the virtuous who brandished a cruel and scorching spear, had his precious life snatched away as the Lord used His divine, sharp claws to split open his chest. This act established the Lord as the ultimate protector who removes the distress or sins of His devotees.

Azhwar then describes the physical reality of the Ahobilam forest as a place of terrifying isolation. He portrays a landscape where, under the scorching midday sun, the only sounds and sights are scavenging dogs and vultures circling in the whirling mountain winds. The terrain is so steep, the heat so intense, and the atmosphere so daunting that the Azhwar declares it a place where "none but the Divine can enter". By framing the mountain as inaccessible to ordinary mortals, the Azhwar suggests that reaching this shrine is not merely a physical journey, but a spiritual transition that requires divine grace to endure the overwhelming power of the Lord's presence.



8. 1.7.5

menRa pEzh vAy * vAL eyiRROR kOL ariyAy * avuNan

ponRa Agam vaLLugirAI * pOzhndha punidhan iDam **

ninRa senthl moNDu sURai * nIL visumbu UDiriya *

senRu kANDaRku ariya kOyil * singgavEL kunRame **

மென்ற பேழ்வாய்* வாள் எயிற்றோர் கோள் அரியாய்* அவுணன்

பொன்ற ஆகம் வள்ளுகிரால்* போழ்ந்த புனிதன் இடம்**

நின்ற செந்தீ மொண்டு சூறை* நீள் விசம்பு ஊ டிறிய*

சென்று காண்டற்கு அரிய கோயில்* சிங்கவேள் குன்றமே**



Gnashing His wide mouth with sword-like teeth, appearing as the matchless and mighty **Nrusimha** to destroy the demon **Hiranyakashipu**, the Pure-Minded Lord (Sarveshvaran) tore the demon's body asunder with His sharp, divine claws. The sacred abode where this Supreme Lord resides is **SinggavElkunRam** (Ahobilam)—a place nearly impossible for anyone to reach or behold. There, fierce tornadoes scoop up the glowing red embers of mountain fires, scattering them relentlessly across the vast, endless sky



9. 1.7.6

erindha painggaN ilanggu pEzh vAy * eyiRRoDu idhu evvuru enRu *

irindhu vAnOr kalanggi ODa * irundha ammAnadhiDam **

nerindha vEyin muzhaiyuL ninRu * nIL neRivAy uzhuvai *

thirindha Anaich chuvaDu pArkum * singgavELkunRamE**

எரிந்த பைங்கண் இலங்கு பேழ்வாய்* எயிற்றோடு இது எவ்வுரு என்று *

இரிந்து வானோர் கலங்கி ஓட இருந்த அம்மானதிடம் **

நெரிந்த வேயின் முழையுள் நின்று நீள் நெறிவாய் உழுவை

திரிந்த ஆனைச் சுவடு பார்க்கும் சிங்கவேள் குன்றமே **



Seeing the Lord with His **burning, emerald-green eyes**, His radiant wide mouth, and those terrifying fangs, the celestial **Devas** were struck with sudden fear.

Crying out, '**What strange and wondrous form is this?**', they scattered in all directions and fled in sheer confusion. The sacred abode where this Supreme Emperuman sits in all His majesty is **SinggavElkunRam**. It is a wild and dense land where, from the dark gaps of the thick, intertwined bamboo thickets, tigers crouch in silence. They watch with predatory intent, tracking



the deep footprints left by mighty elephants that roam along the long, winding mountain paths.

10. 1.7.7

munaithta sIRRam viN suDap pOy * mUvulagum piRavum *

anaiththum anjcha ALariyAy * irundha ammAnadhiDam **

kanaiththa thlyum kallum allA * villuDai vEDarumAy *

thinaiththanaiyum sella oNNAch * singgavEL kunRame

முனைத்த சீற்றம் விண் சுடப் போய்* மூவுலகும் பிறவும் *

அனைத்தும் அஞ்ச ஆளரியாய் * இருந்த அம்மானதிடம்**

கனைத்த தீயும் கல்லும் அல்லா* வில் உடை வேடருமாய் *

தினைத்தனையும் செல்ல* ஒண்ணாச் சிங்கவேள் குன்றமே**



The Lord's fierce, surging anger rose so high it seemed to scorch the very heavens. Appearing as the Man-Lion (Alari), He struck terror into the hearts of those in the three worlds and beyond. All of creation trembled at His presence.



The sacred place where this Supreme Lord resides is SinggavElkunRam. It is a land of such formidable peril that one cannot advance even the size of a tiny millet seed (thinaitthanaiyum). Not only is the path blocked by roaring forest fires and jagged, treacherous rocks, but it is also guarded by fierce hunters armed with bows, making it a place truly impossible for the uninvited to enter.

11. 1.7.8

nAth thazhumba nAnmuganum * IsanumAy muRaiyAl

Eththa * **anggOr ALariyAy * irundha ammAnadhiDam ****

kAyththa vAgai neRRolippak * kal adhar vEyngkazhai pOy *

thEyththa thlyAl viN sivakkum * singgavELkunRame

நாத் தழும்ப நான்முகனும்* ஈசனுமாய் முறையால்*

ஏத்த அங்கோர் ஆளரியாய் இருந்த* அம்மானதிடம்*

காய்த்த வாகை நெற்றொலிப்பக்* கல் அதர் வேயங்கழை போய் *

தேய்த்த தீயால் விண் சிவக்கும்* சிங்கவேள்குன்றமே **



The Lord Nrusimha resides in the sacred abode of **SingavelKunram**, where the four-faced **Brahma** and the mighty **Lord Shiva** stand in systemic order,



chanting His praises until their tongues are literally scarred by the constant repetition of His holy names. There, He remains seated in His majestic Man-Lion (**Nrusimha**) form as the Supreme Master of all. The landscape of this holy hill is awe-inspiring and fierce; the dried pods of the Vaagai trees rattle loudly in the wind like rhythmic instruments, while the swaying bamboo stalks atop the rocky paths rub against one another. This friction creates a primal forest fire that blazes so intensely, it turns the entire sky into a deep, glowing crimson.

12. 1.7.9

nallai nenjche! nAm thozhudhum * nammuDai namperumAn *

alli mAdhar pulga ninRa * Ayiram thOLan iDam **

nelli malgik kal uDaippap * pul ilai Arththu *

adharvAych sillu sil enRu ollaRAdha * singgavELkunRamE

நல்லாய் நெஞ்சே! நாம் தொழுதும்* நம்முடை நம்பெருமான்*

அல்லி மாதர் புல்க நின்ற* ஆயிரம் தோளன் இடம்**

நெல்லி மல்கிக் கல் உடைப்பப் * புல் இலை ஆர்த்து*

அதர்வாய்ச் சில்லு சில் என்று ஒல்லறாத சிங்கவேள்குன்றமே**





"O my good heart! Let us go and worship our Supreme Lord, who stands with a **thousand mighty arms**, eternally embraced by **Goddess Lakshmi** (Alli Madhar). His divine abode is **SinggavElkunRam**, a place where the landscape is alive with sound and nature's quiet strength. Here, the abundant **gooseberry (Nelli) trees** grow so vigorously that their roots split the very rocks apart. The sparse blades of grass rustle together in the breeze, and the constant, high-pitched **chirping of crickets** echoes incessantly along the forest paths, filling the air with a never-ending sound of life."

13. 1.7.10

sengkaN ALi iTTiRainjchum * **singgavELkunRuDaiya** *

enggaL Isan empirAnai * irunthamizh nURpulavan **

manggaiyALan mannu thol slr * vaNDaRai thArk kaliyan *

sengkaiyALan senjchol mAlai * vallavar thldhilarE

செங்கண் ஆளி இட்டு இறைஞ்சும்* சிங்கவேள்குன்றுடைய*

எங்கள் ஈசன் எம்பிரானை* இருந்தமிழ் நூற்புலவன் **

மங்கையாளன் மன்னு தொல் சீர்* வண்டறை தார்க் கலியன் *

செங்கையாளன் செஞ்சொல் மாலை* வல்லவர் தீதிலரே**





The Supreme Lord, our Master and Sovereign, resides eternally upon the sacred hills of **SinggavElkunRam**, where even the fierce, red-eyed lions bow down in humble worship at His feet. These verses, a garland of exquisite and righteous words, were composed by **Kaliyan** (Thirumangai Azhwar), the chieftain of Mangai and a master of the profound Tamil scriptures. He is a noble leader of immense bounteousness, adorned with a garland of flowers around which bees hum. Those who master and recite this sacred hymn with devotion will be completely purified; they shall be **freed from all sins, faults, and the miseries of life**, attaining the eternal grace of the Lord."

Azhwar then takes us from Ahobilam to Thiruvengadam in the next 3 Pasurams

14. 1.8.6, 1.9.7, 1.10.5 Thiruvengadam–Alarmelmanga Sametha

Thiruvengadamudayan



Thiruvengadamdayan



Yoga Nrusimhar - Thirumala



1.8.6

eN dhisaigaLum Ezhulagamum vAngip ponvayiRRil peydhu
paNdu Or Alilaip paLLi koNdavan pAnmadhikkidar thIrththavan
oNthiRal avuNan uraththugir vaiththavan oLleyiRRodu
thiN thiRal ariAyavan thiruvEngadam adai nenjamE!

எண் திசைகளும் ஏழுலகமும் வாங்கிப் பொன்வயிற்றில் பெய்து
பண்டு ஓர் ஆலிலைப் பள்ளி கொண்டவன் பான்மதிக்க இடர் தீர்த்தவன்
ஒண்திறல் அவுணன் உரத்து உகிர் வைத்தவன் ஒள் எயிற்றோடு
திண் திறல் அரி ஆயவன் திருவேங்கடம் அடை நெஞ்சமே!

Sriman Narayana, the Supreme Sovereign of all, is the Divine Protector who, during the Great Deluge - Pralayam, gathered the eight directions and all seven worlds within His praiseworthy, golden stomach, reclining in serene simplicity as a babe upon a tiny banyan leaf. He is the compassionate healer who removed the affliction of the milk-white moon, restoring its waning luster and ending its decay. With radiant fangs and unyielding might, He manifested as the formidable **Nrusimha**, using His divine nails to tear through the chest of the powerful demon Hiranyakashipu to protect His devotee. O my heart! Hasten to **Thiruvengadam**, the sacred hills that serve as the glorious abode of this All-Powerful Lord and find your eternal refuge at His fee

15. 1.9.7

theriyEn pAlaganAyp pala thImaigaL seydhumittEn
periyEn Ayina pin pirarkkE uzhaiththu Ezhaiy AnEn
kari sEr pUmpozhil sUzh kanamAmalai vEngadavA!
ariyE! vandhadaindhEn adiyEnai AtkoNdaruLE



தெரியேன் பாலகனாய்ப் பல தீமைகள் செய்தும் இட்டேன்

பெரியேன் ஆயின பின் பிறர்க்கே உழைத்து ஏழைய் ஆனேன்

கரி சேர் பூம்பொழில் சூழ் கனமாமலை வேங்கடவா!

அரியே! வந்து அடைந்தேன் அடியேனை ஆட்கொண்டருளே.

O Lord of **Tirumala**, the vast and unshakable mountain throne surrounded by blossoming gardens and roaming herds of majestic elephants! Oh Divine Lion, **Nrusimha**! In the innocence of my childhood, I lived in ignorance and committed many wrongful acts. As I grew into my youth, I spent my strength toiling only to satisfy the fleeting needs of others, leaving my soul weary and destitute. Having realized the vanity of the world, I, Your humble servant, have finally come to Your feet to surrender. I plead for Your mercy—kindly accept my service and take me under Your eternal protection.

16.1.10.5

thUNAy adhanUdu ariyAy vandhu thOnRi

pENA avuNan udalam piLandhittAy!

sENAr thiruvEngada mAmalai mEya

kONAgaNaiyAy! kuRikkoL enai nlyE

தூணாய் அதனூடு அரியாய் வந்து தோன்றி

பேணா அவுணன் உடலம் பிளந்திட்டாய்!

சேணார் திருவேங்கட மாமலை மேய

கோணாகணையாய்! குறிக்கொள் எனை நீயே.

O **Nrusimha**, the Supreme Protector who dwelt within the solid pillar and emerged with divine ferocity to split the chest of the irreverent



Hiranyakashipu, casting him down for his lack of devotion! O Lord, who rests upon the mighty serpent **Adhishesha** as Your divine mattress, residing eternally upon the soaring and immensely glorious peaks of **Thirumala**! I humbly pray that Your Highness should keep me, Your devoted servant, within Your divine heart and never let me go. We can have Darshan of Lord Sri Nrusimha in sayana thirukkolam in Thiruvadhigai



17. 2.3.8 – Thiruvallikkeni – Vedavalli Sametha Parthasarathy – Thelliya singar – Azhagiyasingar





paLLiyil Odhi vandha than siRuvan vAyil OrAyira nAmam
oLLiyavAgip pOdha Angu adhanukku onRumOr poRuppilanAgi
piLLaiyaich chIRi veguNdu thUN pudaippap piRai eyiRRu anal vizhip pEzhvAy
theLLiya singamAgiya dhEvaith thiruvallikkENik kaNdEnE

பள்ளியில் ஒதி வந்த தன் சிறுவன் வாயில் ஓராயிர நாமம்
ஒள்ளியவாகிப் போத ஆங்கு அதற்கு ஒன்றுமோர் பொறுப்பிலனாகி
பிள்ளையைச் சீறி வெகுண்டு தூண் புடைப்பப் பிறை எயிற்று அனல் விழிப்
பேழ்வாய்

தெள்ளிய சிங்கமாகிய தேவைத் திருவல்லிக்கேணிக் கண்டேனே.

Thirumangai Azhwar says he beheld the Supreme Lord, the Pure Divine Lion, within the sacred precincts of **Thiruvallikkeni** (Triplicane)! He is the One who manifested when the young boy Prahlada returned from school, his mouth radiantly chanting the thousand names of the Lord. Unable to endure the brilliance of those names, his father (Hiranyakashipu) was consumed by a senseless rage. When the king struck the pillar in fury, the Lord emerged with crescent-shaped fangs, eyes blazing like fire, and a wide, gaping mouth— appearing as the **Clear and Resplendent Lion**. I saw that very same primordial deity residing peacefully now in this holy pond-surrounded town

18. 2.4.2, 2.4.4 – Thiruneermalai – Nrusimhar – Irundha Thirukkolam





kANdA vanam enbadhOr kAdu amararkkaraiyan adhu kaNdavan niRka munE
mUNdAr azhal uNNa munindhadhuvum adhuvanRiyum munnulagam poRai
thIrthu

ANdAn avuNan avan mArbagalam ugirAl vagirAga munindhu ariyAy

nINdAn kuRaLAgI nimirndhavanukku idam mAmalaiyAvadhu nIrmalaiyE

காண்டா வனம் என்பது ஓர் காடு அமரர்க்கு அரையன் அது கண்டவன் நிற்க
முன்னே மூண்டார் அழல் உண்ண முனிந்ததும் அதுவன்றியும் முன்னுலகம்
பொறை தீர்த்து ஆண்டான் அவுணன் அவன் மார்பகலம் உகிரால் வகிராக முனிந்து
அரியாய்

நீண்டான் குறளாகி நிமிர்ந்தவனுக்கு இடம் மாமலையாவது நீர்மலையே.

19. 2.4.4 – Thiruneermalai Nrusimha

thAngAdhadhOr ALariyAy avuNan thanai vIda munindhu avanAlamarum

pUngOdhaiyar pongeri mUzhgaviLaitththu adhuvanRiyum venRikoL vAlamaril

pAngAga mun aivarodu anbaLavip padhiRRaindhirattip padai vEndhar pada

nIngAch cheruvil niRai kAththavanukku idam mAmalaiyAvadhu nIrmalaiyE

தாங்காததோர் ஆளரியாய் அவுணன் தனை வீட முனிந்து அவனால் அமரும்
பூங்கோதையர் பொங்கெரி மூழ்க விளைத்து அதுவன்றியும் வெற்றிகொள் வாள்
அமரில் பாங்காக முன் ஐவரோடு அன்பளவிப் பதிற்றைந்து இரட்டிப் படை
வேந்தர் பட நீங்காச் செருவில் நிறை காத்தவன் உக்கு இடம் மாமலையாவது
நீர்மலையே.

The Supreme Lord, appearing as the unstoppable and matchless **Nrusimha**, was consumed by divine fury to end the life of the demon Hiranyakashipu. So total was the demon's downfall that his consorts—who had thrived under his protection and were adorned with fragrant flower garlands—were left to enter the rising funeral flames. Beyond this, in the storied and victorious battle of the **Mahabharata**, this same Lord moved as a devoted friend to the



five **Pandavas**. Out of His boundless affection, He orchestrated the destruction of the hundred Kauravas and their vast, well-armed forces, thereby shielding the honor and virtue of **Draupadi**. The eternal residence of this great Protector is **Thiruneermalai**, the most glorious and sacred of hills.

20. 2.5.7 , 2.5.8 – Thirukkadalmallai – Nila Mangai sametha Sthalayasayana Perumal - Mahabalipuram



pENAdha valiYarakkar meliya anRu peruvaraith thOLiRa neriththu anRu
avuNar kOnai
pUNAgam piLaveduththa pOr vallOnaip poru kadalul thuyil amarndha
puLLUrdhiyai

UNAgap pEymulai nanju uNdAn thannai uLLuvAr uLLaththE uRaiginRAnaik
KANAdhu thiridharuvEn kaNdu koNden kadipozhil sUzh kadalmallaith
thalasayanaththE

பேணாத வலியரக்கர் மெலிய அன்று பெருவரைத் தோள் இற நெரித்து

அன்றுஅவுணர் கோனை

பூணாகம் பிளவு எடுத்த போர் வல்லோனைப் பொருகடலுள் துயில் அமர்ந்த

புள்ளூர்தியை

ஊணாகப் பேய்முலை நஞ்சு உண்டான் தன்னை உள்ளூவார் உள்ளத்தே

உறைகின்றானைக்



காணாது திரிதருவேன் கண்டு கொண்டேன் கடிபொழில் சூழ் கடல்மல்லைத்
தலசயனத்தே

I have finally beheld the Supreme Sovereign, the one I sought so long without sight, resting at **Sthala Sayanam** in **Thirukkadalmallai**, a sacred land embraced by the scent of blossoming gardens. He is the very same Sri Ramawho, when Ravana defied His divinity, crushed the mountain-like shoulders of the unyielding Rakshasas. He is the **all-powerful Savior who, moved by the suffering of His devotee Prahlada, tore asunder the jewel-adorned chest of the demon-leader Hiranyakashipu in the heat of battle.** I see Him now—the Lord who reclines upon the surging waves of the Milk Ocean and soars upon the wings of **Garuda**. He is the wondrous child who drained the poison from Putana's breast as if it were life-sustaining milk, and who dwells eternally in the hearts of those who lose themselves in meditation upon His triumphs. That hidden Lord of the soul is now revealed to me, resting peacefully by the shore of the sea."

21.2.5.8

peNNAgI innamudham vanjchiththAnaip *

piRai eyiRRu **anRu aDal ariyAyp peruginAnai ***

thaNNArndha vArpunal sUzh meyyam ennum *

thaDavarai mEl kiDandhAnaip paNanggaL mEvi **

eNNAnai eNNiRandha pugazhinAnai *

ilanggoLi sEr aravindham pOnRu nINDa

kaNNAnai * kaNNArak kaNDu koNDEn *

kaDipozhil sUzh kaDalmallaith thalasayanaththE**



**பெண்ணாகி இன்னமுதம் வஞ்சித்தானைப் *
பிறை எயிற்று அன்று அடல் அரியாய்ப் பெருகினானை *
தண்ணாரந்த வாற்புனல் சூழ் மெய்யம் என்னும் *
தடவரை மேல் கிடந்தானைப் பணங்கள் மேவி **
எண்ணானை எண்ணிறந்த புகழினானை *
இளங்கொளி சேர அரவிந்தம் போன்று நீண்ட
கண்ணானை * கண்ணாறக் கண்டு கொண்டேன் *
கடிபொழில் சூழ் கடல்மல்லைத் தலசயனத்தே**

Emperuman once assumed a lovely feminine form and, with supreme compassion and unfailing wisdom, protected the devas by keeping the asuras from tasting the sweet nectar meant for the righteous. **When Prahlada was tormented by the cruel Hiranyakashipu, the Lord manifested as mighty Nrusimha, His crescent-moon teeth gleaming, and rose forth in boundless fury to uphold dharma and shelter His devotee.**

This same Lord, overflowing with immeasurable auspicious qualities and contemplated by all, reclined in serenity upon the divine serpent Adishesha—Thiru Ananthazhwan—on the lofty hill of Thirumeyyam, a place encircled by cool, gently flowing waters.

With eyes wide and wondrous like radiant lotus petals, He is the refuge for every soul. Such a Sarveshwara is a treasure to quench the thirst of my own eyes, I beheld in the sacred Sthalasayanam at Thirukkadalmallai, surrounded by fragrant, blossoming groves.



22.2.5.10

pada nAgaththaNaik kidandhu anRu **avuNar kOnaip pada veguNdu**

marudhidai pOyp pazhanavElith

thadamArndha kadal mallaith thalasayanaththuth thAmaraik kaN thuyil

amarndha thalaivar thannaik

kadamArum karungaLiRu vallAn vel pOrk kalikanRi oli seydhā inbap pAdal

thidamAga ivai aindhū aindhū vallAr thlvinaiyai mudhalariya vallAr thAmE

படநாகத்து அணைக்கிடந்து அன்று அவுணர் கோனைப் பட வெகுண்டு மருதிடைப்
போய் பழனவேலித்

தடம் ஆர்ந்த கடல்மலைத் தலசயனத்துத் தாமரைக் கண் துயில் அமர்ந்த தலைவர்
தன்னை

கடமாருங் கருங்களிறு வல்லான் வெல் போர்க் கலிகன்றி ஒலி செய்த இன்பப்
பாடல்

திடமாக இவை ஐந்தும் ஐந்தும் வல்லார் தீவினையை முதலறிய வல்லார் தாமே.

The Supreme **Sarveshvaran**, reclines in divine repose upon the hooded serpent **Adhishesha**, who serves as His living mattress. When His devotee **Prahlada** made his vow of faith, the Lord erupted **Nrusimha Avatar** in righteous fury to slay the demon-king **Hiranyakashipu**. He is the same playful child who crawled between the twin Marutha trees to liberate them, and the Lotus-Eyed Lord who now rests mercifully upon the very earth at Thirukkadalmallai, a sacred land embraced by shimmering ponds and vibrant waterbodies. These ten verses of joy were composed by the valiant Thirumangai Azhwar—the master of the majestic war-elephant and the vanquisher of the defects of the Kali Yuga. Those who master this decade and embrace its profound meaning will surely be empowered to uproot their sins, destroying even the lingering traces of their past karmas."



23. 2.7.10 Thiru idavendhai Akilavalli sametha Adhi Varahar



annamum mInum Amaiyum **ariyum** Aya * em mAyanE! aruLAy *
ennum inthoNDarkku innaruL puriyum * iDavendhai endhai pirAnai **
mannu mAmADa manggaiyar thalaivan * mAnavEl kaliyan vAy oligal *
panniya panuval pADuvAr * nALum pazhavinai paRRaRuppArE**

அன்னமும் மீனும் ஆமையும் அரியும் ஆய * எம் மாயனே! அருளாய் *
என்னும் இன்தொண்டர்க்கு இன்னருள் புரியும் * இடவெந்தை எந்தை பிரானை**
மண்ணு மாமாட மங்கையர் தலைவன் * மானவேல் கலியன் வாயொலிகள்*
பன்னிய பனுவல் பாடுவார் * நாளும் பழவினை பற்றருப்பாரே **

O my Lord of wondrous powers—You who incarnated as the sublime Hamsa, as the mighty Matsya, as the steadfast Koorma, and as the **fierce Nrusimha—** shower Your boundless mercy upon us,” for those noble servants who beseech you. The eternally auspicious Emperuman abiding in sacred Thiru idavendhai grants His unmatched grace without reserve.



The chieftain of the ancient Thirumangai region renowned for its lofty, enduring mansions, and wielder of the broad-bladed spear—poured forth these divine Pasurams to the Emperuman in Thiru idavendhai. From his blessed lips flowed verses radiant with bhakti, composed so that their glory may resound forever. Those who recite these Pasurams with hearts stirred by love will be freed eternally from the bonds of their former karmas - every trace, every remnant falling away like darkness before the rising sun.

24. 2.8.1 – Attabhuyakaram – Alarmelanga sametha Attabhuyakarathan Kanchipuram



thiripuram mUnRu eriththAnum*maRRai malar misai mEl ayanum viyappa
muri thirai mAkadai pOl muzhangi* mUvulagum muRaiyAl vaNanga
eriyana kEsara vAL eyiRROdu* iraNiyAn Agam iraNdu kURA
ari uruvAm ivarAr kol? Enna* attabuyakaraththEn enRARe



திரிபுரம் மூன்று எரித்தானும் மற்றை மலர்மிசை மேல் அயனும் வியப்ப
முரி திரை மாகடல் போல் முழங்கி மூவுலகும் முறையால் வணங்க
எரியன கேசர வான் எயிற்றோடு இரணியன் ஆகம் இரண்டு கூறா
அரி உருவாம் இவர் ஆர் கொல்? என்ன அட்டபுயகரத்தேன் என்றாரே.

"Who is this magnificent Being? Even **Shiva**, who burnt the three metal cities (Tripura), and **Brahma**, seated upon the divine lotus, look on in utter amazement! With a roar that thunders like the crashing waves of the great ocean, causing all the three worlds to bow down in systematic worship, He manifested with hair like blazing fire and sword-like fangs. As the fierce **Nrusimha** (Ari), He tore the body of Hiranyakashipu into two distinct pieces. When Azhwar asked in wonder, 'Who is this formidable form?' the Lord replied with supreme grace: '**I am the one with eight powerful arms, residing in Attabhuyakaram.**'"

25. 2.9.6 Paramechchura Vinnagaram – Kanchipuram - Vaikuntavalli sametha Vaikuntanathan, Paramapadhanathan



thiN padaik kOLariyin uruvAyth* thiRalOn agalam seruvil muna nAL*
puN padap pOzhndha pirAnadhu idam* poru mAdangaL sUzhndhu azhagAya
kachchi



veNkudai nIzhal sengOl nadappa* vidai velkodi vERpadai mun uyarththa
paNbudaip pallavar kOn paNindha*paramEchchura viNNagaram adhuve

திண் படைக் கோளரியின் உருவாய்த் திறலோன் அகலம் செருவில் முன நாள்
புண் படப் போழ்ந்த பிரானது இடம் பொரு மாடங்கள் சூழ்ந்து அழகாய கச்சி
வெண்குடை நிழல் செங்கோல் நடப்ப விடை வெல்கொடி வேற்படை முன்
உயர்த்த பண்புடைப் பல்லவர் கோன் பணிந்த பரமேச்சுர விண்ணகரம் அதுவே.

In ancient time the Lord assumed the form of a mighty, well-armed, and fierce Lion (Kolari) to slay the powerful demon Hiranyakashipu. In that intense battle, He tore through the demon's broad chest, leaving it wounded and rent asunder. The sacred abode of that Supreme Benefactor is none other than **Paramechchura Vinnagaram** (Vaikuntha Perumal Temple) in the beautiful city of Kanchi, a place surrounded by magnificent, towering mansions. It is here that the noble and virtuous Pallava King, who rules justly under the shade of the royal white umbrella and raises the victorious banner of the bull (Vidai) alongside his spear-wielding armies, bows down in humble worship to the King of the Universe."

26.3.1.4 Thiruvahindrapuram – Hemambhujavalli sametha Deivanayagan





mARu koNDu uDanRu edhirndha vallavuNan than*mArbagam iru piLavA *

kURu koNDu avan kula magaRku * innaruL koDuththavan iDam **

miDaindhu sARu koNDa menkarumbu iLangkazhai * thagai visumbuRa maNi
nlzhal *

sERu koNDa thaNpazhanamadhu ezhil thigazh * thiruvayindhirapuramE**

மாறு கொண்டு உடன்று எதிரந்த வல்லவுணன் தன்* மார்பகம் இரு பிளவா *

சூறு கொண்டு அவன் குல மகற்கு* இன்னருள் கொடுத்தவன் இடம்**

மிடைந்து சாறு கொண்ட மென்கரும்பு இளங்கழ* தகை விசம்புற மணி நீழல் *

சேறு கொண்ட தண்பழனமது எழில் திகழ் திருவயிந்திரபுரமே.

Behold the Lord of the enchanting **Thiruvahindrapuram**, the Divine Warrior who answered the defiance of the demon Hiranyakashipu by cleaving his chest asunder in a moment of cosmic justice. Yet, in that same breath of fury, He poured forth a river of mercy upon the young Prahlada, proving that His protection is the ultimate inheritance for the faithful. This Lord now dwells in a paradise where the earth itself reflects His sweetness; a land where the sugarcane grows so lush and heavy with nectar that its stalks pierce the canopy of the sky, casting cool shadows over the vibrant, dew-drenched fields. O soul, seek the beauty and the bounty of the Lord in this resplendent sacred site."

27.3.3.8 ThiruchchithirakUDam – Pundarikavalli sametha Govindarajan





ponggi amaril oru kAl * **pon peyarOnai veruva ***
anggavan Agam aLaindhiTTu * Ayiram thOL ezhundhADa **
paingkaN iraNDu eri kAnRa * **nINDa eyiRRoDu pEzhvAy ***
singga uruvin varuvAn * chiththirakUDaththu uLLAnE **

பொங்கி அமரில் ஒரு கால் பொன் பெயரோனை வெருவ
அங்கவன் ஆகம் அலைந்திட்டு ஆயிரம் தோள் எழுந்தாட
பைங்கண் இரண்டு எரி கான்ற நீண்ட எயிற்றொடு பேழ்வாய்
சிங்க உருவின் வருவான் சித்திரகூடத்து உள்ளானே.

The Lord of **ThiruchchithirakUDam** (Chidambaram), who once **rose like a surging tide in a singular, monumental battle! He manifested to strike terror into the heart of the one named after gold (Hiranyakashipu), plunging His divine hands into the demon's body to tear it asunder.** As He performed this fierce act of justice, His thousand shoulders moved in a rhythmic, cosmic dance of triumph. With two greenish-tinged eyes spitting sparks of living fire, and with elongated, sword-like fangs set in a wide, majestic maw, He appeared in that terrifyingly beautiful form of **Nrusimha**. This very same Supreme Being now resides peacefully within the sacred precincts of ChitrakUdam

28. 3.4.4 Kazhi SriRamaVinnagaram – Lokanayaki sametha Thrivikraman Thadalan





panjchiya mellaDip pinnai thiRaththu * munnal pAy viDaigal Ezh aDarththu
ponnan paimpUN *

nenjchu iDandhu kurudhi uga ugir vEl ANDa * ninmalan thAL aNaikiRplr! **
nlla mAlaith

thanjchuDaiya iruL thazhaipathath tharaLa AnggE * thaNmathiyin nilAk
kATTap pavaLam thannAl *

senjchuDar veyil virikkum azhagAr * kAzhich siRamaviNNagarE sErminIrE**

பஞ்சிய மெல்லடிப் பின்னை திறத்து* முன்னால் பாய் விடைகள் ஏழ் அடர்த்து
பொன்னன் பைம்பூண்*

நெஞ்ச இடந்து குருதி உக உகிர் வேல் ஆண்ட* நின்மலன் தாள் அணைகிற்பீர்!
**நீல மாலைத்

தஞ்சுடைய இருள் தழைப்பத் தரள ஆங்கே* தண்மதியின் நிலாக் காட்டப் பவளம்
தன்னால்*

செஞ்சுடர் வெயில் விரிக்கும் அழகார் காழிச் சீராம விண்ணகரே சேர்மினீரே**

For those who yearn to take refuge at the lotus feet of the Spotless Lord, set your hearts toward **Seerkazhi Sri RamaVinnagaram**. He is the valiant hero who conquered seven wild bulls to win the hand of the soft-footed Nappinnai, proving that His strength is ever at the service of love. **He is the fierce Nrusimha whose nails, sharp as divine spears, tore through the golden armor and the chest of the demon Hiranyakashipu to restore the light of Truth.** Journey to this sacred city, where the landscape is a tapestry of divine splendor—where the blue shadows of the trees, the moon-like shimmer of pearls, and the sun-red glow of corals create a perpetual festival of light. There, the Lord who is both the tender lover and the mighty protector awaits to grant you eternal peace



29.3.9.1 and 3.9.2 Vaikunta Vinnagaram ThirunAngur – Vaikunta Nayaki sametha Vaikuntanathan – 2 Pasurams



salangkoNDa iraNIyanadhu agal mArvam kiNDu *

thaDangkaDalaik kaDaindhu amudham koNDu ugandha kALai *

nalangkoNDa karumugil pOl thirumEni ammAn *

nALthORum magizhndhu inidhu maruvi uRai kOyil **

salangkoNDu malar soriyum malligai oNserundhi *

saNbaganggaL maNa nARum vaNpozhilin UDE *

valangloNDu kayal ODi viLaiyADu nAnggUr *

vaikundha viNNagaram vaNanggu maDa nenjchE!

ஸலங்கொண்ட இரணியனது அகல் மார்வம் கீண்டு *

தடங்கடலைக் கடைந்து அமுதம் கொண்டு உகந்த காளை *

நலங்கொண்ட கருமுகில் போல் திருமேனி அம்மான் *

நாள் தோறும் மகிழ்ந்து இனிதும் மருவி உறை கோயில் **

ஸலங்கொண்டு மலர் சொரியும் மல்லிகை ஒன்செருந்தி *

சண்பகங்கள் மண நாறும் வண் பொழிலின் ஊடே *



வலங்கொண்டு கயல் ஓடி விளையாடும் நாங்கூர்*

வைகுந்த விண்ணகரம் வணங்கு மட நெஞ்சே!

Emperuman, with strength, tore open the broad chest of the powerful Hiranyakashipu and, as a youth, churned the mighty ocean and gladly retrieved the Amrutham (nectar of immortality). The Lord's divine form (thirumeni) is beautiful, resembling a dark, beneficial rain cloud. He resides eternally and joyfully in the temple of Vaikunta Vinnagaram in Nangur. This temple is surrounded by rich groves where fragrant jasmine, and magnolia/ champak trees shed their flowers and spread their aroma. Through the streams in these groves, Kayal fish swim and play, circling the area. Azhwar concludes by addressing his simple mind "O innocent mind, go and worship Vaikunta Vinnagaram in Nangur!"

30. 3.9.2 Vaikunta Vinnagaram ThirunAngur

thiNNiyadhOr ari uruvAyth thisai anaiththum nadungath
thEvarodu thAnavargaL thisaippa iraNiyanai
naNNi avan mArvagalththu ugir maduththa nAdhan
nAL dhORum magizhndhu inidhu maruvi uRai kOyil
eNNil migu perunjelvaththu ezhil viLangu maRaiyum
Ezhisaiyum kELvigaLum iyanRa perunguNaththOr
maNNil migu maRaiyavargaL maliveydhu nAngUr
vaigundha viNNagaram vaNangu mada nenjE!

திண்ணியதோர் அரி உருவாய்த் திசை அனைத்தும் நடுங்கத்

தேவரோடு தானவர்கள் திசைப்ப இரணியனை

நண்ணி அவன் மார்வகலத்து உகிர் மடுத்த நாதன்

நாள் தோறும் மகிழ்ந்து இனிது மருவி உறை கோயில்



எண்ணில் மிகு பெருஞ்செல்வத்து எழில் விளங்கு மறையும்
ஏழிசையும் கேள்விகளும் இயன்ற பெருங்குணத்தோர்
மண்ணில் மிகு மறையவர்கள் மலிவெய்து நாங்கூர்
வைகுந்த விண்ணகரம் வணங்கு மட நெஞ்சே!

O humble heart! Set your sights upon **Vaikunta Vinnagaram** in the sacred town of **ThirunAngur** and offer your worship. Behold the dwelling of the **Lord who manifested as the indomitable and distinguished Nrusimha, a form so formidable it sent tremors through every direction and left both celestial beings and demons bewildered in awe.** With divine purpose, He confronted the demon Hiranyakashipu, sinking His sharp claws into that defiant chest to tear it asunder. Now, seeking nothing but the love of His devotees, He resides there eternally and joyfully, manifesting His sweetness day after day.

Surrender to this holy abode, where the air is thick with the presence of noble Vedic scholars. These best among men are masters of the radiantly beautiful Vedas—scriptures of infinite spiritual wealth—and are steeped in the wisdom of the seven musical scales (ragas) and the profound hearing of sacred truths.

31. 3.10.4 Thiru Arimeya Vinnagaram Amruthagatvalli sametha Kudamdu Kuthan





OdAdha vAL ariyin uruvamadhu koNdu anRu
ulappil migu peruvaraththa iraNiyanaip paRRi
vAdAdha vaLLugirAl piLandhu avan than maganukku
aruL seydhAn vAzhum idam malligai sengazhunlr
sEdERu malar serundhi sezhungamugam pALai
seNbagangaL maNam nARum vaNpozhilin UdE
AdERu vayalAlaip pugai kamazhum nAngUr
arimEya viNNagaram vaNangu mada nenjE!

ஓடாத வாய் அரியின் உருவமது கொண்டு அன்று
உலப்பில் மிகு பெருவரத்த இரணியனைப் பற்றி
வாடாத வள்ளுகிரால் பிளந்து அவன் தன் மகனுக்கு
அருள் செய்தான் வாழும் இடம் மல்லிகை செங்கழுநீர்
சேடேறு மலர் செருந்தி செழுங்கமுகு பாளை
செண்பகங்கள் மணம் நாறும் வண்பொழிலின் ஊடே
ஆடேறு வயலாலைப் புகை கமழும் நாங்கூர்
அரிமேய விண்ணகரம் வணங்கு மட நெஞ்சே!

Azhwar sings Oh, my simple heart, seek the blessings of the Lord at **Nangur Arimeya Vinnagaram. He is the courageous Savior who took the form of a relentless Lion to confront Hiranyakashipu, a tyrant shielded** by seemingly endless boons. With His unyielding and powerful claws, He shattered the demon's ego and body yet simultaneously poured His tender mercy upon the young Prahlada. This glorious Lord has chosen to dwell in the breathtaking gardens of Nangur, where the perfume of jasmine, lilies, and champaka flowers fills the sky. In this fertile land, the sweet aroma of bubbling sugarcane mills drifts through the groves, creating a paradise on earth. Offer your



salutations to the Lord of the 'Lion's Abode' and be redeemed

32. 4.1.7 ThiruthThevanAr Thogai –ThirunAngur KaDal magaL NAchiyAr sametha Deivanayagan



OdAdha vALariyin uruvAgi iraNiyanaI
vAdAdha vaLLugirAl piLandhu aLaindha mAladhidaM
EdERu perunjelvaththu ezhil maRaiyOr nAngai thannuL
sEdERu pozhil thazhuvu thiruththEvanAr thogaiyE

ஓடாத வாளரியின் உருவாகி இரணியனை
வாடாத வள்ளுகிரால் பிளந்து அலைந்த மாலதிடம்
ஏடேறு பெருஞ்செல்வத்து எழில் மறையோர் நங்கை தன்னுள்
சேடேறு பொழில் தழுவு திருத்தேவனார் தொகையே.

The Supreme Bhagavan, **Maal** (Vishnu), assumed the form of an unflinching, sword-like Lion (**Nrusimha**) to confront the demon Hiranyakashipu. With His ever-strong, sharp claws, He tore the demon's chest asunder and churned his very life-force to restore order. The sacred abode of this magnificent Lord is **ThiruththEvanAr Thogai** (also known as Madhava Perumal Temple) in the town



of **ThirunAngur**. This holy site is inhabited by beautiful Vedic scholars who possess the immense wealth of scriptural knowledge recorded on ancient palm leaves. It is a place where the Lord resides, embraced by the shadows of soaring, lush groves that reach for the sky."

33. 4.2.7 Thiru vaN purudOththamam – ThirunAngur – PurushOthama Nayaki sametha PurushOthaman



uLaiya oN thiRal ponpeyarOn thanadhu uram piLandhu udhiraththai
aLaiyum venjinaththu ari pari kiRiya appan vandhuRai kOyil
iLaiya mangaiyar iNaiyadich chilambinOdu ezhilkoL pandhadippOr kai
vaLaiyil ninRoli malgiya nAngUr vaNpurudOththamamE

உலைய ஒண் திறல் பொன்பெயரோன் தனது உரம் பிளந்து உதிரத்தை
அளையும் வெஞ்சினத்து அரி பரிசீறிய அப்பன் வந்துறை கோயில்
இளைய மங்கையர் இணையடிச் சிலம்பினோடு எழில்கொள் பந்தடிப்போர் கை
வளையில் நின்றொலி மல்கிய நாங்கூர் வண்புருடோத்தமமே.

The Supreme Emperuman (**Appan**), who once took the form of the fierce Lion (**Nrusimha**) to crush the immense strength of the one named after gold (**Hiranyakashipu**), resides here. In a state of righteous fury, He split open the



demon's chest and churned the spilled blood with His divine hands. He is the same Lord who, as Krishna, tore apart the demon horse **Kesi**. This magnificent Lord has come to dwell in **Van Purudoththamam** in the town of **ThirunAngur**. It is a place filled with life and joy, where the rhythmic tinkling of the anklets worn by young maidens and the clashing sound of their golden bangles as they play ball create a constant, musical celebration.

34.4.5.6 ThirumanikkUdam – ThirunAngur ThirumAmagaL sametha MaNikUda Nayakan – Varadaraja Perumal



keNDaiyum kuRaLum puLLum * kEzhalum **ariyum** mAvum *

aNDamum suDarum * allA ARRalum Aya endhai **

oNthiRal thennan Oda * vaDavarasu OTTam kaNDa *

thiNthiRalALar nAnggUrth * thirumaNikkUDaththAnE**

கெண்டையும் குறளும் புள்ளும் * கேழலும் அரியும் மாவும் *

அண்டமும் சுடரும் * அல்லா ஆற்றலும் ஆய எந்தை **

ஒண் திறல் தென்னன் ஓட * வட அரசு ஓட்டம் கண்ட *

திண் திறல் ஆளர் நாங்கூர்த் * திருமணிக் கூடத்தானே!**



My compassionate Sarveshwara, who manifested in divine forms as Matsya, VAmana, Hamsa, Varaha, and **Nrusimha**, now graciously resides here, holding within Himself Brahma's vast, oval-shaped universe — with the radiant sun, the cool moon, and all glorious creations forming His divine enclosure. That supreme Bhagavan, the very refuge of all the worlds, has chosen to dwell in the sacred ThirumanikkUdam of ThirunAngur as Varadaraja Perumal — a holy abode of mighty and learned Brahmanas. The divine strength once made the valiant Pandya ruler of the south retreat in defeat when confronted by the proud Chola kings of the northern lands.

35. 4.10.8 [Thriuvelliyangudi – Maragadhavalli sametha KOLavilli Raman](#)



mudi udai amararkku idar seyum asurar tham perumAnai anRu ariyAy
madi idai vaiththu mArvai mun kINda mAyanAr manniya kOyil
padi idai mAdaththu adiyidaith thUNil padhiththa pan maNigaLin oLiyAl
vidi pagal iravenRu aRivaridhAya thiruveLLiyangudi adhuvE



முடி உடை அமரர்க்கு இடர் செய்யும் அசுரர் தம் பெருமானை அன்று அரியாய்
மடி இடை வைத்து மார்வை முன் கீண்ட மாயனார் மன்னிய கோயில்
படி இடை மாடத்து அடியிடைத் தூணில் பதித்த பன் மணிகளின் ஒளியால்
விடி பகல் இரவு என்று அறிவரிதாய திருவெள்ளியங்குடி அதுவே.

The king of the demons (Hiranyakashipu) caused immense suffering to the crowned celestial beings (Devas). To end this tyranny, the mysterious and wondrous Lord (**Mayan**) assumed the form of **Nrusimha**. He placed the demon upon His lap and tore open his chest with His divine claws. The sacred temple where this magnificent Lord has chosen to reside eternally is **Thriuvelliyangudi**. This place is so filled with splendor that the light radiating from the countless precious gems embedded in the pillars of its towering mansions is so brilliant that people find it impossible to distinguish between the break of dawn, the bright day, and the dark night.

36. 5.3.3 [ThiruveLLaRai Pangayavalli Sametha PuNdarikAkshan](#)



veyyanAy ulagEzhudan nalindhavan udalagam iru piLavAk
kaiyil nIL ugirp padaiyadhu vAyththavanE! enakku aruL puriyE
maiyinAr tharuvarAlinam pAya vaN thadaththidaik kamalangaL
dheyva nARum oN poygaigaL sUzh thiruveLLaRai ninRAnE



வெய்யனாய் உலகு ஏழுடன் நலிந்தவன் உடலகம் இரு பிளவாக்
கையில் நீள் உகிர்ப் படையது வாய்த்தவனே! எனக்கு அருள் புரியே
மையினார் தருவாலினம் பாய வண் தடத்திடைக் கமலங்கள்
தெய்வ நாறும் ஒண் பொய்கைகள் சூழ் திருவெள்ளறை நின்றானே

O Supreme Lord, who stands in eternal majesty at **ThiruveLLaRai**, I seek Your divine compassion. You reside in a land of shimmering beauty, surrounded by sacred ponds where schools of jet-black fish leap through the waters and the lotus blossoms exhale a fragrance so pure it feels celestial. I call upon You, **the Great Protector**, who once faced the cruelty of the demon Hiranyakashipu. When his tyranny tormented all seven worlds, You turned Your own long, divine nails into the ultimate weapon, cleaving his chest and splitting his very core into two – **Nrusimha avatar**. O Wielder of such fierce justice and tender love, I pray to You: reach out with those same hands and kindly grant Your mercy unto me.

37. 5.4.8, 5.6.4 and 5.7.5 [Thiruvarangam – Ranganayaki sametha Aranganathan – Periya PirAtti and Periya Perumal](#) – 3 Pasurams





37. 5.4.8

Enam MIIn **AmaiyoOdu** ariyum siRu kuRaLumAyth*
thAnumAya tharaNith thalaivan idam enbarAl**
vAnum maNNum niRaiyap pugundhu Indi vaNangum* nal
thEnum pAlum kalandhu annavar sEr thennarangamE**

ஏனம் மீன் ஆமையோடு அரியும் சிறு குறளுமாய்*

தானுமாயத் தரணித் தலைவனிடம் என்பரால்**

வானும் மண்ணும் நிறையப் புகுந்தீண்டி வணங்கும்* நல்

தேனும் பாலும் கலந்து அன்னவர் சேர்த் தென்னரங்கமே*

The divine abode of **Srirangam** is that sacred Divya desam where the Nithyasuris from Paramapadham and the samsaris on earth have gathered together in joyous union, filling the entire realm with their presence. It is the blessed place where devotees dwell as one soul — their hearts united in sweetness, like the mingling of honey and milk. This holy kshetra is verily the abode of **SarvEshvara**, the Supreme Lord who incarnated as Chakravarthi Thirumagan -Lord Rama—the divine ruler of the earth. The same Emperuman who, out of boundless compassion, had previously taken sacred forms as MahA Varaha, Matsya, Koorma, **Nrusimha**, VAmama, and finally revealed Himself in His fullest, most complete form.

38. 5.6.4 Thiruvarangam

vaLarndhavanaith thadangadaluL valiyuruvil thirisagadam
thaLarndhu adhira udhaitthavanaith thariyAdhu anRu iraNiyanai
piLandhavanai perunilam Iradi nIttip paNdu oru nAL
aLandhavanai yAn kaNdadhu aNinIrth thennarangaththE

வளர்ந்தவனைத் தடங்கடலுள் வலியுருவில் திரிசகடம்

தளர்ந்து அதிர உதைத்தவனைத் தரியாது அன்று இரணியனைப்

பிளந்தவனைப் பெருநிலம் ஈரடி நீட்டிப் பண்டு ஒரு நாள்

அளந்தவனை யான் கண்டது அணிநீர்த் தென்னரங்கத்தே



Azhwar says “I have discovered the source of all wonders reclining at **Srirangam**, the beautiful city embraced by the Kaveri. I behold the One who, as a tender babe, shattered the powerful wheel-demon with a single kick of His tiny foot, sending tremors through the forces of evil. He is the same **Nrusimha** who, moved by an intolerable urge to protect His own, cleaving the chest of the demon Hiranyakashipu in a display of divine fury. He is the ancient VAmāna who transformed into the giant Trivikrama, stretching His feet to claim the entire earth in just two strides. This Master of all avatars, who encompasses the small and the infinite, is the one I have now gazed upon in the cool, watered groves of the South.”

39. 5.7.5 Thiruvarangam

enganE uyvar? thAnavar ninaindhAl iraNiyān ilangu pUN agalam
pongu vengurudhi pon malai piLandhu pozhi tharum aruvi oththizhiya
vengaN vALeyiRROR veLLimA vilangal viNNuRak kanal vizhiththu ezhundhadhu
anganE okka ari uruvAnAn arangamA nagar amarndhAnE

எங்ஙனே உய்வர்? தானவர் நினைந்தால் இரணியன் இலங்கு பூண் அகலம்
பொங்கு வெங்கருதி பொன் மலை பிளந்து பொழி தரும் அருவி ஒத்திழிய
வெங்கண் வாளெயிற்றோர் வெள்ளிமா விலங்கல் விண்ணுறக் கனல் விழித்து
எழுந்தது அங்ஙனே ஒக்க அரி உருவானான் அரங்கமா நகர் அமர்ந்தானே.

How can the enemies of the Lord ever hope to survive? Just think of it: when the Lord assumed the form of **Nrusimha**, He appeared like a massive mountain of silver rising to touch the very sky. With eyes spitting fire and fangs as sharp as swords, He tore open the broad, jewel-adorned chest of Hiranyakashipu. As He did, the warm, crimson blood gushed forth and flowed down the demon’s body, looking exactly like a red waterfall cascading down the sides of a golden mountain. This terrifying and magnificent Being, who manifested in that



singular moment of justice, is the very same Lord who now resides peacefully in the great city of **Srirangam**.

40. 5.9.5 ThiruppErnagar KOyiladi – Kamalavalli sametha AppakkudaththAn



vakkaran vAy mun kiNda mAyanE! enRu vAnOr
pukku araN thandhu aruLAY ennap pon AgaththAnai
nakkari uruvamAgi nagam kiLarndhu idandhu ugandha
sakkarach chelvan thenpErth thalaivan thAL adaindhu uyndhEnE

வக்கரன் வாய் முன் கீண்ட மாயனே! என்று வானோர் பு
க்கு அரண் தந்து அருளாய் என்னப் பொன் ஆகத்தானை
நக்கரி உருவமாகி நகம் கிளர்ந்து இடந்து உகந்த
சக்கரச் செல்வன் தென்பேர்த் தலைவன் தாள் அடைந்து உய்ந்தேனே.

The celestial beings gathered in desperation, crying out, 'O Wondrous Lord, who once shattered the power of Vakrasura! Grant us Your fortress of protection!' In response to their plea, the Supreme Being manifested



as **Nrusimha**. With a triumphant, thunderous laugh, He grew to a towering stature and used His divine nails to tear through the demon Hiranyakashipu, finding joy in the restoration of justice. I have now reached the lotus feet of the Sovereign of **ThiruppEr**, the glorious Sriman who is eternally united with Lakshmi. In surrendering to Him, my soul has been uplifted and truly redeemed

41. 6.5.2, 6.6.4, 6.6.5, 6.8.4, 7.1.8, 7.2.2, 7.3.5, 7.3.9 [Thirunaraiyur – NAchiyAr Koil Vanjulavalli sametha NaraiyUr Nambi Srinivasan](#) – 8 Pasurams



Thirunaraiyur is unique because it is where Thirumangai Azhwar received **Pancha Samskaram** (the formal initiation into Vaishnavism).

- According to tradition, the Lord of Thirunaraiyur (Srinivasa Perumal) appeared as a **Preceptor (Acharya)** to initiate the Azhwar.
- Because the Lord Himself acted as his Guru here, Thirumangai Azhwar holds this temple in extremely high regard, dedicating over **110 verses** (Pasurams) to this single shrine out of which 7 refers to NaraiyUr Nambi as Nrusimha



41. 6.5.2

munaiaAr slyamAgi avuNan muraN mArvam
punai vAL ugiRAl pOzhpada Irndha punidhanUr
sinaiyaAr thEmAm sendhaLir kOdhik kuyil kUvum
nanaiaAr sOlai sUzhndhu azhagAya naRaiyUrE

முனையார் சீயமாகி அவுணன் முரண் மார்பம்

புனை வான் உகிரால் போழ்பட ஈர்ந்த புனிதனூர்

சினையார் தேமாம் செந்தளிர் கோதிக் குயில் கூவும்

நனையார் சோலை சூழ்ந்து அழகாய நறையூரே.

The Supreme Lord, the **Holy One** (Punidhan), manifested as the fierce and foremost Lion (**Nrusimha**) to confront the demon (Hiranyakashipu). With His divine, sharp, sword-like nails—which He wears as ornaments of war—He split the defiant and stubborn chest of the demon into pieces. The sacred town where this glorious Lord resides is **ThirunaraiyUr NAchiyAr Koil** that is filled with breathtaking beauty, surrounded by lush groves dripping with honey-nectar. There, amidst the reddish tender shoots of the mango trees, the cuckoos happily peck at the buds and sing their melodious songs.

42.6.6.4

paingaNAL ari uruvAy veruva nOkkip
paruvarath thOL iraNiyanaip paRRi vAngi
angai vAL ugiR nudhiyaI avanadhu Agam
angurudhi ponguviththAn adik klzh niRpI!
vengaN mA kaLiRu undhi viNNiyERRa
viRal mannar thiRal azhiya vemma uyththa



sengaNAn kOchchOzhan sErndha kOyil
thirunaRaiyUr maNimAdam sErmingaLE

பைங்கணாள் அரி உருவாய் வெருவ நோக்கிப்

பருவரத் தோள் இரணியனைப் பற்றி வாங்கி

அங்கை வாய் உகிர் நுதியால் அவனது ஆகம்

அங்குருதி பொங்குவித்தான் அடிக் கீழ் நிற்பீர்!

வெங்கண் மா களிறு உந்தி விண் இயேற்ற

விறல் மன்னர் திறல் அழிய வெம்மா உய்த்த

செங்கணான் கோச்சோழன் சேர்ந்த கோயில்

திருநறையூர் மணிமாடம் சேர்மின்களே.

O you who yearn to dwell beneath the divine feet of **Nrusimha Bhagavan!**
Behold the Lord of the piercing, greenish eyes, whose very gaze struck terror into the heart of Hiranyakashipu. With irresistible power, He seized the demon—whose shoulders had grown massive with the pride of countless boons—and with the radiant, sword-like nails of His beautiful hands, He tore into that defiant chest, causing a crimson flood of blood to surge forth. Make your way to the sacred **Divya Desam of Thirunaraiyur**, the chosen abode of the great Chola King, **Sembiyan**(Kochengat Cholan). He is the red-eyed monarch who commanded fierce, swift-striding horses to shatter the might of rival kings and drove his formidable, red-eyed elephants into the heat of battle to crush the arrogance of his foes. Surrender now at this jewel-like mansion where the Lord of Valor and the King of Devotion meet.

43.6.6.5



anRu ulaga mUnRinaiyum aLandhu vEROr
ari uruvAy iraNiyanaDhu Agam kiNDu
venRu avanai viNNulagil sela uyththARku
virundhAvIr! mElezhundhu vilangal pAyndhu
pon sidhaRi maNi koNarndhu karai mEl sindhip
pulam parandhu nilam parakkum ponni nAdan
then thamizhan vadapulak kOn sOzhan sErndha
thirunaRaiyUr maNimAdam sErmingaLE

அன்று உலக மூன்றினையும் அளந்து வேறோர்
அரி உருவாய் இரணியனது ஆகம் கீண்டு
வென்று அவனை விண்ணுலகில் செல உய்த்தார்க்கு
விருந்தாவீர்! மேலேழுந்து விலங்கல் பாய்ந்து
பொன் சிதறி மணி கொணர்ந்து கரை மேல் சிந்திப்
புலம் பரந்து நிலம் பரக்கும் பொன்னி நாடன்
தென் தமிழன் வடபுலக் கோன் சோழன் சேர்ந்த
திருநறையூர் மணிமாடம் சேர்மின்களே.

Those who desire to be 'guests' in the eternal kingdom of the Lord! Come, join the company of the One who:

- **Measured and Mauled:** In ancient times, He took the form of VAmāna to measure the three worlds in three strides. Then, He assumed the unique and formidable form of a Lion (**Nrusimha**) to rip open the chest of Hiranyakashipu, conquering him and sending his soul to the heavens.
- **The Land of Gold and Water:** This Lord resides in Thirunaraiyur Manimadam, located in the prosperous land of the River Ponni (Kaveri). Here, the river surges with such force that it leaps over mountains, carrying



gold dust and precious gems, scattering them across the fertile banks and sprawling fields.

- The Royal Patron: This is the temple cherished by the great Chola King (Kochengat Cholan), who is a master of the sweet Southern Tamil language and the sovereign of the Northern lands.

O heart! Hasten to this jewel-like mansion in Naraiyur to secure your place in the Lord's grace!

44. 6.8.4

OdA ariyAy iraNiyanaI Un idandha

sEdAr pozhil sUzh thiruneermalaiyAnai
vAdA malarth thuzhAy mAlai mudiyAnai
nAL thORum nAdi naRaiyUrIl kaNdEnE

ஓடா அரியாய் இரணியனை ஊன் இடந்த
சேடார் பொழில் சூழ் திருநீர்மலையானை
வாடா மலர்த் துழாய் மாலை முடியானை
நாள் தோறும் நாடி நறையூரில் கண்டேனே.

Through constant longing and daily search, my eyes have finally found their rest in **Thirunaraiyur**. Here stands the indomitable **Nrusimha**, the **Lion who never turned back, whose claws once delved deep to dismantle the darkness of Hiranyakashipu**. He is the same Master who dwells upon the emerald heights of **Thiruneermalai**, cradled by towering trees. Wearing the divine, ever-fresh crown of sacred Tulsi, the Lord of all beauty has revealed Himself to me in this holy town. The seeker's journey has ended; the Lord of the



mountains and the Lord of the Lion-heart are one and the same, and He is here.

45. 7.1.8

aththA! ariyE! enRu unnai azhaikkap
piththA enRu pEsuginRAR piRar ennai
muththE! maNimANikkamE! muLaikkinRa
viththE! unnai enganam nAn vidugEnE?

அத்தா! அரியே! என்று உன்னை அழைக்கப்
பித்தா என்று பேசுகின்றார் பிறர் என்னை
முத்தே! மணிமாணிக்கமே! முளைக்கின்ற
வித்தே! உன்னை எங்ஙனம் நான் விடுகேனே?

When I cry out to You as my Father and my **Protector Lion Nrusimha avatar**, the world looks on and brands me a madman. They hear my pleas and laugh, calling my devotion a form of insanity. But how can I explain to them that You are the priceless Pearl of my soul and the glowing Ruby of my heart? You are the sacred Seed from which every life and every joy begins to bloom. Let the world call me what it will; for one who has tasted Your sweetness, there is no turning back. O source of all existence, how could I ever let go of Your hand.

46.7.2.2

OdA ALariyin uruvAy maruvi endhan
mAdE vandhu adiyEn manam koLLa valla maindhA!
pAdEn thoNdar thammaik kavidhaip panuval koNdu
nAdEn unnai allAI naRaiyUr ninRa namblyO!



ஓடா ஆளரியின் உருவாய் மருவி எந்தன்

மாதே வந்து அடியேன் மனம் கொள்ள வல்ல மைந்தா!

பாடேன் தொண்டர் தம்மைக் கவிதைப் பனுவல் கொண்டு

நாடேன் உன்னை அல்லால் நறையூர் நிற்ற நம்பியோ!

O Perfect Lord (Naraiyur **Nambi**), who dwells in eternal mercy at **Thirunaraiyur!**

O eternally youthful One, who **manifested as the relentless Nrusimha - a form unseen by the world**—simply to mingle with me and claim me as Your own.

You have skillfully won over my heart, making it entirely Your own. I make this vow: I will never use the sacred art of poetry, as prescribed by the scriptures, to sing the praises of those bound by worldly pleasures. My mind shall not even dwell upon, nor seek to understand, anyone other than You. You alone are the beginning and the end of my thoughts.

47. 7.3.5

Angu vennaragaththu azhundhum pOdhu
anjEl enRu adiyEnai angE vandhu
thAngu thAmarai anna ponnAr adi
empirAnai umbarkku aNiyAy ninRa
vEngadaththu **ariyaip** parikIRiyai
veNNey uNdu uralinidai AppuNda
thIngarumbinai thEnai nanpAlinai anRi
en manam sindhai seyyAdhE

அங்கு வெந்நரகத்து அழுந்தும் போது
அஞ்சேல் என்று அடியேனை அங்கே வந்து
தாங்கு தாமரை அன்ன பொன்னார் அடி
எம்பிரானை உம்பர்க்கு அணியாய் நிற்ற



வேங்கடத்து அரியைப் பரிகீறியை
வெண்ணெய் உண்டு உரலினிடை ஆப்புண்ட
தீங்கரும்பினைத் தேனை நன்பாலினை அன்றி
என் மனம் சிந்தை செய்யாதே.

When I, your humble servitor, was drowning in the dark depths of cruel hells within the realms of Pathala, He descended into those very pits to find me, standing by my side to whisper 'Do not fear' while shielding me with His grace. This Divine Being, whose lotus-like feet are the ultimate object of desire and who serves as the crowning jewel for the Nithyasuris, is the same Supreme Lord who resides mercifully upon the sacred Thiruvengada mountain with the majesty of a **Lion**. He is both the Valiant Protector who shattered the jaws of the horse-demon Kesi and the Simple Child who allowed Himself to be bound to a stone mortar for stealing butter, proving His deep love for His devotees. Because of this, my heart has no room to contemplate anyone else; He is the Purushottama—the Supreme Person—who is as refreshing as sugarcane juice, as rich as honey, and as nourishing as sweet milk, remaining the singular, incomparable sweetness of my life."

48. 7.3.9 Thirunaraiyur and Thanjai Manimada Koil





en seygeEn adiyEn? uraiyIr idhaRku
enRum en manaththE irukkum pugazh
thanjaiyALiyaip **ponpeyarOn nenjam**
anRu idandhavanaith thazhalE purai
minsey vALarakkan nagar pAzh padach
chUzhkadal siRai vaiththu imaiyOr thozhum
ponsey mAl varaiyai maNik kunRinai
anRi en manam pORRiyennAdhE

என் செய்கேன் அடியேன்? உரையீர் இதற்கு
என்றும் என் மனத்தே இருக்கும் புகழ்
தஞ்சையாளியைப் பொன்பெயரோன் நெஞ்சம்
அன்று இடந்தவனைத் தழுவே புரை
மின்செய் வாளரக்கன் நகர் பாழ் படச்
சூழ்கடல் சிறை வைத்து இமையோர் தொழும்
பொன்செய் மால் வரையை மணிக் குன்றினை
அன்றி என் மனம் போற்றியென்னாதே.

What possible return favor can I offer, I who am a Parathantra (entirely dependent on Him), for the immense grace He has showered upon me? He has attained His greatest fame not from His cosmic acts, but simply by choosing to reside forever within my humble heart. He is the Sovereign Ruler of **Thanjai Maamani Koil**; the one who, in ages past, **tore asunder the chest of Hiranyakashipu**. He is the one who, fierce and unapproachable as fire, bridged the vast ocean to lay waste to the stronghold of the sword-wielding Ravana. Though He is the Supreme Lord surrendered to by **the Devathas**, standing tall like a magnificent mountain of gold, He is also as soothing and cool as a peak



of shimmering blue gems. My heart has become so singular in its devotion that it refuses to perform **ManagalAsasanam** or cry 'Long Live!' to anyone but this glorious Lord.

49. 7.4.5 Thirucherai – Sara Nayaki sametha SARanathan



vandhikkum maRRavarkkum mAsudambil vallamaNar thamakkum allEn
mundhich chenRu ari uruvAy iraNIyanai muraN azhiththa mudhalvarkkallAI
sandhappU malarch chOlaitH thaN sERai emperumAn thALai nALum
sindhippArkku en uLLam thEnURi eppozhudhum thiththikkumE

வந்திக்கும் மற்றவர்க்கும் மாசுடம்பில் வல்லமணர் தமக்கும் அல்லேன்
முந்திச் சென்று அரி உருவாய் இரணியனை முரண் அழித்த முதல்வர்க்கல்லால்
சந்தப்பூ மலர்ச்சோலைத் தண் சேறை எம்பெருமான் தானை நானும்
சிந்திப்பார்க்கு என் உள்ளம் தேனூறி எப்பொழுதும் தித்திக்குமே.



I have no connection to those who offer their worship to lesser deities, nor to the misguided ascetics who neglect the sanctity of the body; my loyalty belongs solely to the Supreme Primal Lord. He is the one who took the initiative, **manifesting as the formidable Nrusimha to crush the defiance of Hiranyakashipu**. My heart finds its ultimate joy not just in Him, but in those blessed souls who spend their days meditating on the feet of the Lord of **Thirucherai**, where the groves are forever cool and fragrant. For such devotees, my heart wells up with a sweetness like flowing honey, turning every moment of my life into an eternal experience of divine bliss

50. 7.6.1. 7.7.5, 7.8.5, 7.8.10 Thiruazhundur/Ther Azhundhur – Sengamalavalli sametha DevAdirAjan – GOsakan 4 Pasurams



7.6.1

singamadhAy avuNan thiRalAgam mun kiNdu ugandha

sangam idaththAnaith thazhal Azhi valaththAnaich

sengamalaththu ayan anaiyAr thennazhundhaiyil manni ninRa

angamalak kaNNanai adiyEn kaNdu koNdEnE



சிங்கமதாய் அவுணன் திறலாகம் முன் கீண்டு உகந்த

சங்கம் இடத்தானைத் தழல் ஆழி வலத்தானைச்

செங்கமலத்து அயன் அனையார் தென்னமுந்தையில்

மன்னி நின்ற அங்கமலக் கண்ணனை அடியேன் கண்டு கொண்டேனே.

My long search has ended, for I the humble servant have finally beheld the Lord with my own eyes! I have found the **Great Lion who once took fierce delight in cleaving the chest of the arrogant demon to restore peace to the worlds**. He stands before me, wielding the pure white conch in His left hand and the blazing, fire-edged discus in His right. In the sacred town of Southern Azhundhur—where the inhabitants mirror the wisdom and purity of Brahma—He dwells eternally. With eyes that bloom like exquisite lotuses, the Master of all has revealed Himself to me. My soul is at rest, for I have seen the Lotus-Eyed King of Thiruazhundhur.

51. 7.7.5

viNdAn viN puga venjamaththu ariyAyp pariyOn mArvagam paRRip piLandhu

paNdu Anuyya Or mAlvarai Endhum paNbALA! paranE! paviththiranE!

kaNdEn nAn kali yugaththadhan thanmai karumam Avadhum endhanakku

aRindhEn

aNdA! ninnadi anRi maRRaRiyEn azhundhUr mEl thisai ninRa ammAnE!

விண்டான் விண் புக வெஞ்சமத்து அரியாய்ப் பரியோன் மார்வகம் பற்றிப் பிளந்து

பண்டு ஆனாய் ஓர் மால்வரை ஏந்தும் பண்பாளா! பரனே! பவித்திரனே!

கண்டேன் நான் கலி யுகத்ததன் தன்மை கருமம் ஆவதும் எந்தனக்கு அறிந்தேன்

அண்டா! நின்னடி அன்றி மற்றறியேன் அமுந்தூர் மேல் திசை நின்ற அம்மானே!

O Supreme Lord! O Pure One! O Noble Charactered One who once lifted the massive Govardhana mountain to save the cows! In ancient times, in a fierce



battle, You manifested as the terrifying **Nrusimha**. You seized the chest of the powerful Hiranyakashipu (who had rebelled against You) and tore it asunder, sending him to the heavens. I have now understood the true nature of this **Kali Yuga**. I have realized what my true duty (Karma) is—it is nothing but serving You. O Lord of the Universe! I know no other refuge but Your divine feet. O Master who stands gracefully in the western direction of **ThiruvazhundhUr!**

52. 7.8.5

sinamEvum adal ariyin uruvamAgith
thiRal mEvum iraNiyanaadhu Agam kINdu
manamEvu vanjanaiyAl vandha pEychchi
mALa uyir vavviya em mAyOn kANmin
inamEvu varivaLaikkai Endhum kOvai
EyvAya maragadham pOl kiLiyin insol
anamEvu nadai madavAr payilum selvaththu
aNiyazhundhUr ninRugandha amarar kOvE

சினமேவும் அடல் அரியின் உருவமாகித்
திறல்மேவும் இரணியனது ஆகம் கீண்டு
மனமேவு வஞ்சனையால் வந்த பேய்ச்சி
மாள உயிர் வவ்விய எம் மாயோன் காண்மின்
இனமேவு வரிவளைக்கை ஏந்தும் கோவை
ஏயாய மரகதம் போல் கிளியின் இன்சொல்
அனமேவு நடை மடவார் பயிலும் செல்வத்து
அணியமுந்தூர் நின்றுகந்த அமரர் கோவே

In the sacred realm of **ThiruvazhundhUr**, which serves as a crowning jewel for this earthly world (Leela Vibhuthi), the air is filled with the sweet, parrot-like



speech of women whose radiance mirrors the deep green of emeralds and whose graceful gait matches that of a swan. Here, the Supreme Lord of the **Nithyasuris** has chosen to reside with great joy. Behold this amazing Lord, who once assumed the fierce and powerful form of **Nrusimha** to tear through the iron-strong body of the arrogant Hiranyakashipu. Witness the same **Mayon** who, as a divine child, drew out the very life-breath of the deceitful Putana to end her treachery. This Master of wondrous acts, who has revealed His greatness to me, stands now in ThiruvazhundhUr for all to see. Look upon Him and be redeemed.

53. 7.8.10

panRiyAy mInAgi **ariyAyp** * pAraip

paDaiththuk kAththu uNDumizhndha paraman thannai *

anRu amararkku adhipadhiyum ayanum sEyum *

aDi paNiya aNi azhundhUr ninRa kOvai **

kanRi neDuvEl valavan Ali nADan *

kalikanRi oli seidha inbappADal *

onRinoDu nAnkum Oraindhum vallAr *

olikaDal sUzh ulagALum umbar thAmE

பன்றியாய் மீனாகி **அரியாய்ப்** * பாரைப்

படைத்துக் காத்து உண்டுமிழ்ந்த பரமன் தன்னை*

அன்று அமரர்க் கதிபதியும் அயனும் சேயும் *

அடிபணிய அணியமுந்தூர் நின்ற கோவை**

கன்றிநெடு வேல்வலவன் ஆலி நாடன் *

கலிகன்றி ஒலிசெய்த இன்பப் பாடல்*



ஒன்றினொடு நான்கும் ஓரைந்தும் வல்லார் *
ஒலிகடல் சூழ் உலகாளும் உம்பர் தாமே**

He, the Supreme Lord -Paraman, once assumed the form of a boar (VarAha), then as a **fish (Matsya)**, and later as a lion (Nrusimha) — creating, protecting, swallowing, and then releasing the worlds from His own divine being. He is the Lord of the immortals - Devas and even Brahma, their chief, bows down at His holy feet. That radiant Lord Sriman Narayana now stands majestically in the beautiful kshetram **Thiruazhundhur (Azhundhur) as Devadirajan Moolavar and Amaruviyappan** – Uthsavar.

54. 7.10.7 Thirukkannamangai – Kannamangai NAYaki, AbhishEkavalli sametha Bhakthavathsalan , PattharAvi Perumal



thiruththanaith thisai nAnmugan thandhaiyaith * dhEva dhEvanai mUvaril
munniya

viruththanai * viLanggum suDarch sOdhiyai * viNNai maNNinaik kaNNudhal
kUDiya

aruththanai ** **ariyaip pari kIRiya appanai** * appil Ar azhalAy ninRa

karuththanai * kaLi vaNDaRaiyum pozhil * kaNNamanggaiyuL kaNDu koNDEnE



திருத்தனைத் திசை நான்முகன் தந்தையைத் * தேவ தேவனை மூவரில் முன்னிய
விருத்தனை * விளங்கும் சுடர்ச் சோதியை * விண்ணை மண்ணினைக் கண்ணுதல்
கூடிய

அருத்தனை ** அரியைப் பரி கீறிய அப்பனை * அப்பில் ஆர் அழலாய் நின்ற
கருத்தனை * களி வண்டறையும் பொழில் * கண்ணமங்கையுள் கண்டு
கொண்டேனே**

I have finally found Him within the sacred precincts of **Thirukkannamangai**, where bees hum in joyful intoxication amidst the lush, flowering groves! He is the beloved Consort of Lakshmi and the primordial Father of the four-faced Brahma. He is the God of Gods, the Ancient One who stands supreme among the Trinity, and the radiant, all-encompassing Light that illuminates the cosmos. He is the vast sky, the solid earth, and the inner meaning sought by the three-eyed Lord Shiva. He is my Father—the **fierce Lion (Nrusimha) who manifested to protect**, and the Valiant One who tore asunder the jaws of the demon-horse Kesi. Like a hidden fire dwelling within the deep waters (Vadavagni), He is the indwelling Will who sustains all of creation. This Supreme Master, the goal of all meditation, I have now seen with my very own eyes at Thirukkannamangai."

55. 8.3.6, 8.4.4, 8.6.5, 8.8.4, 8.8.10, 8.10.8 Thirukkannapuram Kannapura
Nayaki sametha NeelamEga perumal 4 pasurams





maDal eDuththa neDunthAzhai * marunggeIlAm vaLar pavaLam *
thiDal eDuththuch suDar imaikkum * thirukkaNNapuraththu uRaiyum **
aDal aDarththu anRu iraNIyanai * muraN azhiya aNi ugiRAI *
uDal eDuththa perumAnukku * izhandhEn en oLivaLaiyE **

மடல் எடுத்த நெடுந்தாழை * மருங்கெல்லாம் வளர்ப்பவளம் *

திடல் எடுத்துச் சுடர் இமைக்கும் * திருக்கண்ணபுரத்து உறையும் **

அடல் அடர்த்து அன்று இரணியனை * முரண் அழிய அணி உகிரால் *

உடல் எடுத்த பெருமானுக்கு * இழந்தேன் என் ஒளிவளையே**

In the sacred town of **Thirukkannapuram**, where the tall screw-pine trees spread their broad leaves and the vibrant red coral-like creepers glow brilliantly across the mounds, dwells the Supreme Lord. He is the mighty hero who, in days of old, crushed the defiance of the arrogant Hiranyakashipu by using His beautiful, sharp claws as weapons to tear open the demon's body and destroy his strength. Captivated by the sheer power and divine beauty of this Lord of Kannapuram, my heart has been completely stolen; I have become so thin and lost in meditation of Him that my bright, glowing bangles have slipped from my wrists. For the sake of this Great One, who wielded His nails to protect the world, I have surrendered my very self and all that I possess.

56. 8.4.4

nIr maliginRadhOr * mInAy Or AmaiyumAy *
sIr maliginRadhOr * **singga uruvAgi** **
kAr mali vaNNan * kaNNapuraththu emperumAn *
thAr mali thaNthuzhAy * thAzhndhUdhAy kOI thumbI**



நீர்மலிகின்றதோர்* மீனாய் ஓர் ஆமையுமாய்**

சீர்மலிகின்றதோர்* சிங்க உருவாகி**

கார்மலி வண்ணன்* கண்ணபுரத்து எம்பெருமான்*

தார்மலி தண்டுழாய்* தாழ்ந்தூதாய் கோல்தும்பீ**

“O graceful bumblebee! Go as my messenger and bow before the dark-hued Lord of **Thirukannapuram**, who once took the form of a fish (Matsya) in the surging waters, and later as a tortoise(Koorma), **and then as the mighty Lion (Nrusimha) of incomparable glory**. He is adorned with garlands of fragrant Tulasi overflowing with beauty and honey — O bumblebee, humbly carry my message to Him!”

57. 8.6.5

Amai Agi ari Agi *annam Agi * andhaNar tham

Omam Agi Uzhi Agi *uvari sUzhndha neDum puNari **

sEma madhiL sUzh ilanggaik kOn * siramum karamum thuNiththu * mun

kAmaR payandhAn karudhum Ur * kaNNapuram nAm thozhudhumE

ஆமையாகி அரியாகி* அன்னமாகி* அந்தணர் தம் *

ஓமமாகி ஊழியாகி* உவரி சூழ்ந்த நெடு நீர்ப் புணரி*

சேம மதில்கூழ் இலங் கைக் கோன் ** சிரமும் கரமும் துணித்து *

முன் காமற் பயந்தான் கருதும் ஊர்* கண்ணபுரம் நாம் தொழுதுமே *

Let us worship at Thirukkannapuram, the cherished abode of the Lord who is the Father of Kama - Manmatha, the God of Love, and who embodies the totality of existence! **He is the one who manifested as the Tortoise - Koorma, the Man-Lion (Hari/Nrusimha), and the Swan (Annam/Hamsa)**. He is the very Vedic Sacrifice of the Brahmins and the endless Cosmic Age (Oozhi) itself.



It is this supreme Lord who, long ago, severed the heads and arms of the King of Lanka -Ravana the fortress surrounded by the protective walls and encircled by the vast, deep ocean. Let us bow down to this all-powerful, all-encompassing, and compassionate Lord enshrined in Thirukkannapuram.

58. 8.8.4

uLaindha ariyum mAniDamum * uDanAyth thOnRa onRuviththu *
viLaindha sIRRam viN vedhumba * vERROn agalam venjchamaththu **
piLandhu vaLaindha ugirAnaip * perunthaN sennel kulai thaDindhu *
kaLanjchey puRavil kaNNapuraththu * aDiyEn kaNDu koNDEnE **
உளைந்த அரியும் மானிடமும் * உடனாய்த் தோன்ற ஒன்றுவித்து *
விளைந்த சீற்றம் விண் வெதும்ப * வேற்றோன் அகலம் வெஞ்சமத்து **
பிளந்து வளைந்த உகீரானைப் * பெருந்தண் செந்நெல் குலை தடிந்து *
களஞ்செய் புறவில் கண்ணபுரத்து * அடியேன் கண்டு கொண்டேனே**

I, the humble servant of the Lord, have finally found Him Sriman Narayana in **Thirukkannapuram**, a sacred place where the outskirts are filled with harvesting fields and heaps of cool, red paddy. He is the one **who manifested a wondrous form by fusing together a majestic, maned Lion and a Human frame, causing them to appear as a single, seamless being. During that fierce encounter, His righteous anger was so intense that the very heavens scorched with the heat of His fury. With His curved and powerful claws, He seized the chest of the "Other One"—the arrogant Hiranyakashipu—and tore it asunder in the heat of battle. This magnificent Nrusimha, the protector of the universe, is the one I have now seen with my own eyes in this beautiful town.**



59. 8.8.10

mInODu Amai kEzhal ari kuRaLAy *
munnum irAmanAyth thAnAy *
pinnum irAmanAyth thAmOdharanAyk*
kaRkiyum AnAn thannai **
kaNNapuraththu aDiyAn *
kaliyan oli seydha *
thEnAr insol thamizh mAlai *
seppap pAvam nillAvE **

மீனோடு ஆமை கேழல் அரி குறளாய்ப்*
முன்னும் இராமனாய்த் தானாய்*
பின்னும் இராமனாய்த் தாமோதரன் ஆய்க்*
கற்கியும் ஆனான் தன்னை**
கண்ணபுரத்து அடியான்*
கலியன் ஒலி செய்த*
தேன் ஆர் இன்சொல் தமிழ் மாலை *
செப்பப் பாவம் நில்லாவே**

Behold the Supreme Sriman Narayana , who willingly took form as the Fish (Matsya), the Tortoise (Koorma), the Boar (Kezhal/Varaha), **the Man-Lion (Hari/Nrusimha)**, and the Dwarf (Kural/VAmama). He then appeared first as RamaParasurama, followed by Himself becoming the next RamaDasarathi Rama, and then the beloved Damodara Krishna. Finally, He is the One who will also become the Kalki Avatara. This Lord, whose infinite forms are celebrated, is enshrined in Thirukkannapuram. The devotee of this shrine, Kaliyan (Thirumangai Azhwar), has composed this Tamil garland—a sweet garland of words dripping with the essence of devotion. If one recites or



renders this glorious composition, all their sins shall utterly vanish and cease to exist.

60. 8.10.8

mANAgI * vaiyam aLandhadhuvum * **vAL avuNan**
pUN Agam kINDadhuvum * INDu ninaindhu irundhEn **
pENAdha valvinaiyEn * iDar eththanaiyum*
kANEn nAn * kaNNapuraththu uRai ammAnE! **

மாணாகி * வையம் அளந்ததுவும் * **வாள் அவுணன் அவாவ்வும்**

புண் ஆகம் கீண்டதுவும் * ஈண்டு நினைந்து இருந்தேன் **

பேணாத வல்வினையேன் * இடர் எத்தனையும் *

காணேன் நான் * கண்ணபுரத்து உறை அம்மானே! **

O Lord who resides eternally in **Thirukkannapuram!** I sat here meditating deeply upon Your glorious deeds: how You once manifested as a young celibate student (**VAmāna**) to measure the entire universe with Your strides, and how **You tore open the jewel-adorned chest of the demon (Hiranyakashipu) who wielded a cruel sword.** As I remained immersed in these thoughts, I, a person of stubborn and neglected past karmas, found that all my miseries and afflictions have vanished without a trace. I can no longer see even a shadow of my sorrows, for Your grace has completely overshadowed them!

61. 9.4.4 ThiruppullANI – Kalyanavalli sametha Kalyana Jagannathan and Dharba sayana Ramar



pariya iraNiyanadhu Agam * aNi ugirAl *

ari uruvAyk kINDAn * aruL thandhavA! namakku **

poru thiraigaL pOndhulavu * pullANi kai thozhudhEn *

ari malark kaN nlr thadhumba * anthugilum nillAvE **

பரிய இரணியனது ஆகம் * அணி உகிரால் *

அரி உருவாய்க் கீண்டான் * அருள் தந்தவா! நமக்கு **

பொரு திரைகள் போந்து உலவு * புல்லாணி கை தொழுதேன் *

அரி மலர்க் கண் நீர் ததும்ப * அந்துயிலும் நிலலாவே**

Look at the wondrous way Bhagavan has bestowed His grace upon us! He is the one who manifested in the form of a majestic **Lion (Nrusimha)** to tear apart the massive, powerful chest of Hiranyakashipu using nothing but His beautiful, sharp claws. Now, as I stand in **ThiruppullANi**, where the restless waves of the ocean crawl upon the shore and play at the Lord's feet, I offer my humble salutations with folded hands. Yet, as I worship Him, my heart is so overcome with emotion that my lotus-like eyes brim and overflow with tears



of devotion. I have lost all sense of my physical self; even my fine garments do not stay in place as I am completely dissolved in the overwhelming experience of His presence."

62. 9.9.4 ThirumAlirunchOlai – Sundaravalli sametha Sundarajan, Kallazhagar



singgamadhAy avuNan * thiRalAgam mun kINDugandha *

panggaya mAmalark kaN * paranai em paranjchuDarai **

thinggaL nanmAmugil sEr * thirumAlirunjchOlai ninRa *

nanggaL pirAnai inRu * naNugungkol? en nannudhale **

சிங்கமதாய் அவுணன் * திறலாகம் முன் கீண்டுதந்த *

பங்கய மாமலர்க்கண் * பரனை எம் பரஞ்சுடரை **

திங்கள் நன்மாழுகில் சேர் * திருமாலிருஞ்சோலை நின்ற *

நங்கள் பிரானை இன்று * நணுகுங்கொல்? என் நன்னுதலே.



Will my beautiful-browed daughter (my heart) finally reach the Lord today? He is the Supreme Being, our Eternal Radiant Light, who once manifested as a majestic **Lion** and took divine delight in tearing open the powerful chest of the demon Hiranyakashipu. He is the Lotus-Eyed Master who now stands gracefully at **ThirumAlirunchOlai**, where the cool moon touches the dark, passing clouds atop the lush hills. My mind yearns to approach this Great Benefactor, our Sovereign, who resides in that mountain paradise. Will my devotion finally lead me to settle at the feet of this glorious Lord today?

63.10.1.4 [Thirukkudandai – Kumbakonam Komalavalli sametha Aravamudhan, Koiladi Appakkudathan ThiruveLLaRai Pangayavalli Sametha PuNdarikAkshan](#)





thuLakkamil suDarai * avuNan uDal*

piLakkum maindhanaip * pEril vaNanggip pOy **

aLappil Aramudhai * amararkku aruL

viLakkinaai * senRu veLLaRaik kANDumE **

துளக்கமில் சுடரை* அவுணன் உடல்*

பிளக்கும் மைந்தனைப் * பேரில் வணங்கிப் போய்**

அளப்பில் ஆரமுதை* அமரர்க்கு அருள்

விளக்கினைச் * சென்று வெள்ளறைக் காண்டுமே**

The **unwavering, radiant Light** (the Lord) who took the form of the mighty youth (Nrusimha) to tear apart the body of the demon Hiranyakashipu. After worshipping that powerful Aravamudhan at the holy site of **Thirukkudandhai** Azhwar moves forward to Koviladi Appakkudathan seeking the Lord who acted as a guiding lamp for the celestial gods (Devas), granting them the boundless, nectar-like grace that knows no measure. Azhwar concludes the Pasuram with the soulful intent: "Let us go and behold that luminous Supreme Being at **Thiruvellarai**."

64. 10.6.3 – Nrusimha and Emperuman Kannan Kaniyamudham





uLaindhiTTu ezhundha madhu kaiDavargaL *

ulappil valiyAl avar pAl * vayiram

viLaindhiTTadhu enRu eNNi viNNOOr parava *

avar nAL ozhiththa perumAn muna nAL **

vaLaindhiTTa villALi valvAL eyiRRu *

malai pOl avuNan uDal vaLLugirAl *

aLaindhiTTavan kANmin inRu AychchiarAl *

aLaiveNNey uNDu AppuNDirundhavanE **

உளைந்திட்டு எழுந்த மதுகைடபர்கள் *

உலப்பில் வலியால் அவர்பால் *

வயிரம் விளைந்திட்டது எண்ணி விண்ணோர் பரவ *

அவர் நாள் ஒழித்த பெருமான் முன நாள்*

வளைந்திட்ட வில்லாளி வல்வாள் எயிற்று *

மலைபோல் அவுணன் உடல் வள்ளுகிரால் *

அளைந்திட்டவன் காண்மின் இன்று ஆய்ச்சியரால் *

அலைவெண்ணெய் உண்டு ஆப்புண்டிருந்தவனே**

Thirumangai Azhwar marvels at the incredible contrast between the Lord's supreme majesty (**Paratvam**) and His extreme accessibility (**Sowlabhyam**). He begins by recalling the Lord's terrifying power: the one who rose up to destroy the ancient demons **Madhu and Kaitapa** with such force that the impact felt like striking diamond, and the one who **manifested as Nrusimha to tear through the mountain-like chest of Hiranyakashipu with nothing but His sharp claws**. Yet, Azhwar's heart is truly captured by the "helplessness" the Lord displays in the Krishna avatar. He points out with wonder that this same



cosmic warrior, who once effortlessly annihilated the most powerful forces of evil, now sits submissively bound **to a wooden mortar** by the ropes of simple cowherd women (Aychchiyar) as punishment for stealing butter. The paragraph serves as a profound meditation on how the Almighty willingly surrenders His power to be controlled by the pure love and discipline of His devotees.

65.10.9.8

porundhalan Agam puL uvandhu ERa * vaL ugiRAl piLandhu * anRu
perunthagaikku iranggi vAliyai munindha * perumai kolo? seydhadhu inRu **
perunthaDangkaNNi surumbuRu kOdhai * perumaiyai ninaindhilai pEsil *
karungkaDal vaNNA! kavuL koNDa nIRAm * ivaL enak karudhuginRAYE **

பெருந்தலன் ஆகம் புள் உவந்து ஏற * வள் உகிரால் பிளந்து * அன்று

பெருந்தகைக்கு இரங்கி வாலியை முனிந்த* பெருமை கொலோ? செய்தது இன்று**

பெருந்தடங்கண்ணி சுரும்புறு கோதை * பெருமையை நினைந்திலை பேசில் *

கருங்கடல் வண்ணா! கவுள் கொண்ட நீர ஆம் * இவள் எனக் கருதுகின்றாயே.

Azhwar sings this Pasuram as a mother confronts the Bhagavan, contrasting His past acts of great heroism with His current "indifference" toward her daughter. She reminds Him of how He once took the form of **Nrusimha** and used His sharp, powerful claws to tear open the chest of the enemy Hiranyakashipu, so that the birds of prey could joyfully feast upon him. She also recalls how He felt compassion for the noble Sugriva and, out of that mercy, struck down the mighty Vali. The mother asks biting, "Is it because of the 'greatness' of those past deeds that You now act this way?" She chides the Lord—who is the color of the dark ocean—for not considering the dignity and



the suffering of her daughter, whose large eyes are filled with tears and whose hair is adorned with honey-filled flowers. She concludes by asking, "Do You merely think of her as a mouthful of water to be swallowed or spat out at Your whim, without any regard for her soul?"

66. 11.1.5

anggu Or AL ariyAy * avuNanai *

panggamA * iru kURu seydhavan **

manggul mAmadhi * vAnggavE koLO? *

ponggu mAkaDal * pulambuginRadhE

அங்கு ஓர் ஆள் அரியாய் * அவுணனை *

பங்கமா * இரு கூறு செய்தவன் **

மங்குல் மாமதி * வாங்கவே கொலோ? *

பொங்கு மாகடல் * புலம்புகின்றதே**

In this Pasuram of Thirumangai Azhwar beautifully blends the Sri Maha ViShNu's historic valor with a poignant observation of nature. **He recalls the divine intervention of the Lord who manifested as the unique Man-Lion, Nrusimha, to tear the demon Hiranyakashipu into two distinct pieces, ending his reign of terror and protecting his Bhakta - Prahladha.** Shifting from this mighty feat to a scene of cosmic melancholy, Azhwar gazes at the restless, surging ocean and wonders about the cause of its constant, roaring sound. Azhwar asks if the vast sea is wailing in distress because the dark clouds have snatched away the bright moon, or if its "crying" is actually a deep, soul-stirring longing for the Lord who performed those great deeds in the past. The



Pasuram serves as a metaphor for the devotee's own heart, which feels as turbulent and vocal as the ocean when separated from the Divine.

67. 11.4.4

thaLai avizh kOdhai mAlai iru pAl

thayangga * eri kAnRa iraNDu thaRukaN *

aLavezha vemmai mikka ariyAgi

anRu * pariyOn sinanggaL avizha **

vaLai ugir ALi moymbin maRavOnadhu Agam *

madhiyAdhu senRu oru ugirAl *

piLavezha iTTa kuTTam adhu vaiya mUDu *

peru nlrin mummai peridhE **

தளையவிழ் கோதை மாலை இரு பால்

தயங்க * எரிகான்ற இரண்டு தறுகண் *

அளவெழ வெம்மை மிக்க அரியாகி

அன்று * பரியோன் சினங்கள் அவிழ **

வளையுகிர் ஆளி மொய்ம்பின் மறவோனது ஆகம் *

மதியாது சென்று ஒரு உகிரால் *

பிளவெழ இட்ட குட்டம் அது வைய முடு *

பெருநீரின் மும்மை பெரிதே**

Thirumangai Azhwar vividly describes the **transformation of the Lord into the Man-Lion. The Lord appeared with a garland of blooming flowers swaying on both sides of His form, while His two fierce eyes emitted sparks of fire, radiating an immeasurable and intense heat. He manifested as the great Lion**



(Nrusimha) to dismantle the arrogance and unyielding anger of the powerful demon, Hiranyakashipu. With the sheer strength of a predatory lion and a courage that disregarded the demon's might, the Lord approached him. Without the need for weapons, He used a single, sharp, curved claw to pierce the demon's chest, creating a deep wound that split him open. Azhwar concludes stating that the blood which gushed out from that wound was so immense that it surpassed the volume of the great oceans surrounding the earth three times over.

68. 11.7.4

kUDA iraNiyanaik * kUr ugirAl mArviDandha *

ODA aDal ariyai * umbarAr kOmAnai **

thODAr naRunthuzhAy * mArvanai ArvaththAl *

pADAdhAr pATTenRum * pATTalla kETTAmE

கூடா இரணியனைக் * கூர் உகிரால் மார்விடந்த *

ஓடா அடல் அரியை * உம்பரார் கோமாளை **

தோடார் நறுந்துழாய் * மார்பனை ஆர்வத்தால் *

பாடாதார் பாட்டென்றும் * பாட்டல்ல கேட்டாமே**

Sriman Narayana is the **invincible Warrior-Lion (Nrusimha) who, with his sharp and powerful claws, tore open the chest of the defiant Hiranyakashipu who refused to acknowledge Bhagavan's supremacy.** He describes the Lord as the Sovereign King of the celestial beings and the one whose chest is adorned with the fragrant, honey-dripping Tulasi garland. Thirumangai Azhwar declares a profound spiritual conviction: those who do not sing with deep love and devotion about such a magnificent and merciful Lord are not truly singing



at all. He concludes that any song or poem that fails to praise the Lord is devoid of merit and cannot be considered "true music" in the ears of the enlightened; it is merely noise compared to the divine melody of devotion.

6. Thirumangai Azhwar Thirukkurunthandakam 2 – 1 Pasuram

kARRinaip punalaith thlyaik * kaDi madhiL ilanggai seRRa

ERRinai * imayam mEya * ezhil maNith thiraLai ** inba

ARRinai amudham thannai * **avuNan Ar uyirai uNDa**

kURRinai * guNam koNDu uLLam! * kURu ni kURumARE

காற்றினைப் புனலைத் தீயைக் * கடி மதில் இலங்கை செற்ற

ஏற்றினை * இமயம் மேய * எழில் மணித் திரளையை ** இன்ப

ஆற்றினை அமுதம் தன்னை * **அவுணன் ஆர் உயிரை உண்ட**

கூற்றினை * குணம் கொண்டு உள்ளம்! * கூறு நீ கூறுமாறே.

Azhwar addresses his own heart (**Ullam**), instructing it on how to rightfully praise the Divine Emperuman. He identifies the Lord as the very essence of the elements—the wind (**KARRu**), the water (**Punal**), and the fire (**Thi**)—signifying His omnipresence in nature. He glorifies HIM as the "Supreme Bull" the heroic leader, who destroyed the well-fortified city of Lanka as Rama. Azhwar envisions Bhagavan as a beautiful cluster of gems residing in the snowy Himalayas referring to Badrinath/VadhariAchiramam, describing Him as an endless river of bliss and the sweet nectar of immortality. **Finally, he recalls the Lord's fierce aspect as the God of Death who consumed the life-breath of the demon Hiranyakashipu.** The Azhwar concludes by urging his heart to fixate on these auspicious qualities and to speak of them in the most fitting and devoted way possible.



7. Poigai Azhwar Mudhal Thiruvandhadhi 8 Pasurams

S.No	Pasram No	Phrase
1	17	Iranya dhAgam
2	23	Pon peyaron Marvidandha
3	31	Ari uruvay
4	36	Thane Iranyanai
5	51	Ariyairundhan
6	74	mArviDandhAn
7	90	Or ariyay
8	93	Ponnazhikkai

1. 17

aDiyum paDi kaDappath * thOL thisai mEl sella *

muDiyum visumbu aLandhadhu enbar ** **vaDi ugirAl**

IrndhAn * iraNiyanadhu Agam * irunjchiRaip puL

UrndhAn ulagaLandha nAnRu **

** அடியும் படி கடப்பத் * தோள் திசை மேல் செல்ல *

முடியும் விசம்பு அளந்தது என்பர் ** **வடி உகிரால்**

ஈர்ந்தான் * இரணியனது ஆகம் * இருஞ்சிறைப் புள்

ஊர்ந்தான் உலகளந்த ஞான்று**

In this seventeenth Pasuram of the **Mudhal ThiruvandhAdhi**, Poigai Azhwar captures the breathtaking scale of the Lord's **TrivikRamaavatar**. He explains that on the day the Lord measured the worlds, His **divine feet Thiruvadi** stepped beyond the limits of the earth, His massive shoulders reached out to encompass all the cardinal directions, and **His crown Thirumudi** rose so high that it touched the very roof of the universe, measuring the vastness of the sky. Azhwar emphasizes the paradox of the Divine: the same Lord who manifested this immeasurable cosmic form is also the one who rides upon the



great wings of Garuda and the one who, in a display of ferocious attribute , used His sharp nails (**vaDi ugiRAI**) to tear through the chest of the demon **Hiranyakashipu**. By linking these two acts - measuring the world and slaying the demon—Azhwar shows that the Lord's power is always used to claim and protect His creation.

2. 23

thazhumbirundha sArngga nAN * thOyndhavAm angkai *

thazhumbirundha thAL sagaDam sADi ** - thazhumbirundha

pUngkOdhaiyAL veruvap * **ponpeyarOn mArbu iDandha** *

vInggOdha vaNNar viral**

தழும்பிருந்த சார்ங்க நாண் * தோய்ந்தவாம் அங்கை *

தழும்பிருந்த தாள் சகடம் சாடி ** - தழும்பிருந்த

பூங்கோதையாள் வெருவப் * **பொன்பெயரோன் மார்பு இடந்த** *

வீங்கோத வண்ணர் வரில்**

Poigai Azhwar meditates on the sacred scars or marks found on the Lord's divine form, each serving as a testament to His heroic deeds and accessibility.

He describes how the Lord's beautiful palms bear the impressions of the bowstring of His mighty bow, Sarnga, from constant use in protecting the virtuous. Similarly, His divine feet Thiruvadi carry marks from the time He

kicked and shattered the demon-possessed cart Sakatasura as an infant. The

Pasuram reaches a powerful climax by describing the fingers of the Lord—who is the color of the swelling, dark ocean vInggodha vaNNar - which still **carry the traces of having torn open the chest of the gold-named demon,**

Hiranyakashipu ponpeyarOn (Hirnya – Gold, PeyarOn one with the name).



These marks were made with such fierce intensity that even the beautiful, flower-adorned Goddess Lakshmi trembled in fear upon witnessing His **wrathful Nrusimha form**. Thus, Azhwar highlights how the Lord willingly "wears" the physical signs of His battles and His love for His devotees.

3. 31

puriyuru kai paRRi Or ponnAzhivEndhi
ariyuruvum ALuruvumAgi eriuuva
vaNNaththAn mArbidandha mAladiyai allAl maR
ReNNaththAmO imai

புரியொரு கை பற்றி ஓர் பொன்னாழி ஏந்தி *

அரியுருவும் ஆளுருவு மாகி - எரியுருவ

வண்ணத்தான் மார்விடந்த மாலடியை அல்லால் *

மற் றெண்ணத்தாமோ இமை.

Azhwar emphasizes that only worthy focus for our thoughts is the divine feet of the Supreme Lord. He describes the Lord as the one who holds the spiraling white conch **Panchajanya** in one hand and the radiant, golden discus **Sudarshana** in the other. Azhwar marvels at the Lord's manifestation as **Nrusimha**, where He assumed a form that was simultaneously a lion **Ari** and a man **AL**. In this terrifying yet protective form, He tore apart the chest of the demon Hiranyakashipu, who possessed a glowing, fire-like complexion. Azhwar concludes with a rhetorical question, asking if it is even possible—or worthwhile—for our minds to dwell on anything else for even the blink of an eye, other than the lotus feet of this great Lord who exerts such effort to save His devotees.



4. 36

muraNai vali tholaidhaRkAm enRE munnam*
tharaNi thanadhu AgaththAnE **iraNiyanaip****
puNNirandha vaL ugirAl pon AzhikkaiyAl n*I
maNNirandhu koNda vagai**

முரணையை வலி தொலைதற்காம் என்றே முன்னம் *

தரணி தனது ஆகத்தானே - இரணியனைப் *

புண்ணிரந்த வள் உகிரால் பொன்னாழிக் கையால் நீ *

மண்ணிரந்து கொண்ட வகை**

Azhwar, marvels at the contrasting ways He protects the Earth. He recalls how the Emperuman once manifested as **Nrusimha** specifically to destroy the arrogance and physical strength of the demon Hiranyakashipu. With His powerful, sharp nails the Lord tore through the demon's body, creating deep wounds to save the Earth which He holds as His own body. Azhwar then highlights a beautiful irony: the very same hand that possesses the radiant golden discus and the power to destroy demons was also the hand stretched out in humility as the dwarf-brahmin **VAmāna**. The Azhwar is struck by the Lord's "way" of acting—where in **one instance He uses fierce violence to protect the world, and in another**, He stands as a poor brahman VAmāna to gracefully reclaim the Earth from King Bali.

5. 51

eLidhil iraNdadiyum kANbadhaRku ennuLLam*
theLiyath theLindhozhium sevvE kaLiyil**
porundhAdhavanaip poraluRRu ariyAy*
irundhAn thirunAmam eN**



எளிதில் இரண்டடியும் காண்பதற்கு என் உள்ளம் *
தெளியத் தெளிந்தொழியும் செவ்வே * - களியில்
பொருந்தாதவனைப் பொரலுற்று அரியாய் *
இருந்தான் திருநாமம் எண்**

Azhwar advises his own heart, and all the devotees to constantly meditate upon and chant the sacred names of the Lord. He refers to the Lord as **the one who manifested as the fierce Lion (ariyAy) to wage war against the demon Hiranyakashipu, who was blinded by the intoxication of his own power and refused to acknowledge the Truth.** He then explains that by fixing the mind on the Lord's names, the consciousness becomes perfectly clear and free from confusion. This mental clarity makes it exceptionally easy to visualize and attain the Lord's two divine feet Thiruvadi, which once measured the entire universe and says further that the "easy way" to the highest spiritual goal moksha is not through complex rituals, but through straight forward and joyful remembrance of the Lord who destroys our inner arrogance just as He destroyed the demon.

6. 74

ERRAn puLLUrndhAn eyil eriththAn **mArvidandhAn***
nIRRAn nizhalmaNi vaNNaththAn** kURRorupAl
mangaiyAn pUmagaLAn vArsadaiyAn nINmudiyAn*
gangaiyAn nIlkazhalAn kAppu**

ஏற்றான் புள்ளூர்ந்தான் எயிலெரித்தான் **மார்விடந்தான் ***
நீற்றான் நிழல்மணி வண்ணத்தான் ** கூற்றொருபால்
மங்கையான் பூமகளான் வார்சடையான் நீண்முடியான் *
கங்கையான் நீள்கழலான் காப்பு



This Pasuram presents a "Hari-Hara" perspective, describing the distinct yet interconnected glories of Lord Shiva and Lord Vishnu, ultimately highlighting Lord Vishnu as the supreme protector. He contrasts their attributes side-by-side:

Shiva rides the bull , while Vishnu rides the bird Garuda

Shiva burnt the three hanging cities, while Lord Vishnu tore open the demon's chest as Nrusimha.

Shiva as covered in white sacred ash and Sri Maha Vishnu as having the hue of a dark, radiant gem.

Shiva shares His body with Parvati – Ardha nAreeswarar and Sri Maha Vishnu holds Sri Maha Lakshmi on His chest. He is Lakshmi Pathi and Thayar Sri Mahalakshmi is Vishnu Vakshasthala Vasini.

Shiva has long, matted locks that hold the river Ganga, while Sri Maha Vishnu wears a tall, majestic crown Kireetam and has the long divine feet Thiruvadi from which the Ganga actually originated.

These descriptions together by Azhwar illustrate that the protection of the entire universe rests in this unified divine presence.

7. 90

varaththAl vali ninaindhu mAdhava nin pAdham*

siraththAl vaNangAnAm enRE* uraththinAl

IrariyAy nEr valiyOnAna iraNIyanai*

Or ariyAl nI idandhadhu Un



வரத்தால் வலி நினைந்து மாதவநின் பாதம் *

சிரத்தால் வணங்கானாம் என்றே ** உரத்தினால்

ஈரரியாய் நேர் வலியோன் ஆன இரணியனை *

ஓர் அரியாய் நீ இடந்தது ஊன்**

Poigai Azhwar addresses the Emperuman as **Madhava**, reflecting on the downfall of Hiranyakashipu due to his overwhelming ego. The demon, convinced of his own invincibility because of the extraordinary boons he had received, arrogantly refused to bow his head at the Lord's divine feet. Seeing this stubborn pride and the demon's immense physical strength, the Lord decided to intervene. To overcome the conditions of the demon's boons which protected him from both man and beast, the Lord **manifested as the unique Nrusimha—a form that was part-lion and part-human. In this singular, incomparable lion-form (Or ariyAl), the Lord met the powerful demon head-on and tore through his flesh and body, proving that no amount of worldly power or "boon" can protect one who defies the Divine.**

8. 93

vayiRu azhala vALuruvi vandhAnai anja*

eyiRu ilaga vAy maduththadhu en nI poRi** ugirAl

pU vadivai Idu azhiththa pon Azhik kaiyA nin*

sEvadimEl Idazhiyach cheRRu**

வயிறு அழல வாளுருவி வந்தானை அஞ்ச *

எயிறு இலங்க வாய்மடுத்தது என்நீ ** பொறியுகிரால்

பூவடிவை ஈடழித்த பொன்னாழிக் கையா ! நின் *

சேவடிமேல் ஈடழியச் செற்று **



The Lord with the Golden Discus **pon Azhik kaiyAn**, marveling at **His fierce encounter with Hiranyakashipu**. Azhwar describes the demon charging toward the Lord with a drawn sword, his heart burning with intense rage and envy. **To strike terror into such a formidable foe, the Lord manifested as Nrusimha, baring His radiant, lightning-like teeth and letting out a roar from His wide-open mouth. With His spark-emitting, powerful nails, the Lord easily destroyed the demon's beautiful, flower-like physical form.** Azhwar asks the Bhagavan why He chose to exert such fierce energy to crush the demon's pride right at His own red lotus-like divine feet. It highlights the irony that the demon, who came to attack the Lord, ended up meeting his end exactly where he should have surrendered—at the Lord's feet.

8. BhoothathAzhwar IrandAm ThiruvandhAdhi 4 Pasurams

S.No	Pasuram No	Phrase
1	18	KoLari
2	47	Malai ari uruvan
3	84	Singamai
4	94	MArbidandha

1. 18

koNdadhu ulagam* kuRaL uruvAyk **kOL ariyAy**
oNdiRaOn mArvaththu ugir vaiththadhu** uNdadhuvum
thAn kadandha EzhulagE* thAmaraikkaN mAl orunAL*
vAn kadandhAn seydhA vazhakku**

கொண்டது உலகம்* குறளுருவாய்க் கோளரியாய் *

ஒண்திறலோன் மார்வத்து உகிர்வைத்தது** உண்டதுவும்

தான்கடந்த ஏழுலகே தாமரைக்கண் மால்* ஒருநாள் *



வான்கடந்தான் செய்த வழக்கு**

In this Pasuram, **BhoothathAzhwar** meditates on the unique and marvelous "conduct" or "method" of the lotus-eyed Lord Vishnu. He highlights three distinct cosmic acts: first, how the Lord took the miniature form of a dwarf to gracefully reclaim the Earth; **second, how He manifested as a powerful, predatory lion (kOL ariyAy) to plant His sharp nails into the chest of the mighty and radiant demon Hiranyakashipu;** and third, how He swallowed the very same seven worlds He had previously stepped over, keeping them safe within Himself during the great deluge. The Azhwar marvels at how this Supreme Being, who once grew so vast that He transcended the boundaries of the physical sky, effortlessly balances such terrifying power with the gentle protection of His creations

2. 47

mAlai ariyuruvan* pAdhamalar aNindhu*
kAlai thozhudhezhumin kaikOli** gyAlam
aLandhu idandhu uNdu umizhndha *aNalalai maRRallAI
uLam kidandhavARRAI uNarndhu

மாலை அரியுருவன் பாதமலர் அணிந்து *

காலை தொழுதெழுமின் கைகோலி** ஞாலம்

அளந்து இடந்து உண்டு உமிழ்ந்த * அண்ணலை மற்றல்லால் *

உளம் கிடந்தவாற்றால் உணர்ந்து

BhoothathAzhwar calls everyone to worship the Supreme Lord, **Madhava**, who took the form of the **half-man, half-lion Nrusimha**. He urges us to wake up early in the morning and worship by placing the Lord's lotus-like feet upon



our heads with folded hands. Azhwar describes the Lord as the Supreme Master who performed four great cosmic acts for the sake of the world: He measured it as Trivikrama, rescued it from the depths of the ocean as Varaha, swallowed it to protect it during the deluge – Pralaya Murthy, and then brought it forth again during creation. He concludes by stating that our hearts, by their very nature, should realize that there is no other refuge or object of meditation worthy of our love other than this great Protector.

3. 84

varam karudhith thannai* vaNangAdha vanmai*
uram karudhi mUrkkaththavanai naram kalandha**
singamAyk kINda* thiruvan adiyiNaiyE*
angaNmA gyAlaththu Amudhu

வரம் கருதித் தன்னை வணங்காத வன்மை *

உரம் கருதி மூர்க்கத்தவனை ** நரம் கலந்த *

சிங்கமாய்க் கீண்ட* திருவன் அடியினையே*

அங்கண்மா ஞாலத்து அமுது.

BhoothathAzhwar highlights the supreme grace of the Lord's feet by recalling the downfall of Hiranyakashipu. He describes the demon as a foolish and obstinate person who, blinded by the perceived power of the boons he had received, possessed a hardened heart and a stubborn nature that refused to bow down or worship the Divine. **To address this arrogance, Emperuman manifested in a form where the human and lion were uniquely blended (naram kalandha singam) and tore the demon Hiranyakashipu apart.** Azhwar then declares that the twin divine feet Thiruvadi of this glorious Lord are the true nectar for everyone living in this wide, beautiful world. Just as nectar



provides immortality and sweetness, the feet of the Lord who destroyed the "hard-hearted" demon provide the ultimate spiritual sustenance and liberation for the devotee.

4. 94

uRRu vaNangith* thozhumin ulagEzhum*
muRRum vizhungum mugilvaNNan** paRRip
porundhAdhAn mArvidandhu* pUmpAdagaththuL
irundhAnai* Eththumen nenju

உற்று வணங்கித்* தொழுமின் உலகேழும்*

முற்றும் விழுங்கும் முகில்வண்ணன்** பற்றிப்*

பொருந்தாதான் மார்பிடந்து* பூம்பாதகத்துள்

இருந்தானை* ஏத்துமென் நெஞ்சு

Azhwar invites all of humanity to join him in deep, focused worship. He urges us to approach and bow down with total devotion to the Lord whose complexion is like a dark, rain-bearing cloud. He says this is the same Supreme Being who, during the great deluge, swallowed all the seven worlds (**ulagEzhum muRRum vizhungum Pralaya Murthy**) to keep them safe within Himself. **Azhwar** recalls how the **Lord once caught hold of the defiant demon Hiranyakashipu (porundhAdhAn) and tore open his chest to protect the world**. Finally, he reveals that this mighty, cosmic Lord has now graciously made the sacred shrine of **ThiruppAdagam in Kanchipuram** His residence and concludes by joyfully declaring that his own heart is forever engaged in praising the Lord who sits so majestically in that flowery, beautiful abode.



9. PeyAzhwar MoondrAm ThiruvandhAdhi 5 Pasurams

S.No	Pasuram No	Phrase
1	31	AriuruVAmanan
2	42	Ariuruvamagi
3	49	iraNiyantai * senRERRup peRRadhuvum
4	65	Ari uruvamai
5	95	Ariyay igazhdha Inraniya dhagam

1. 31

ivai avan kOyil * iraNiyanadhu Agam *

avai seydhari uruvam AnAn ** - sevi theriyA

nAgaththAn * nAl vEdhatthuLLAn * naRavERRAn

pAgaththAn pARkaDal uLAn

இவை அவன் கோயில் * இரணியனது ஆகம் *

அவை செய்தரி உருவம் ஆனான் ** - செவி தெரியா

நாகத்தான் * நால் வேதத்துள்ளான் * நறவேற்றான்

பாகத்தான் பாற்கடல் உளான்.

Peyazhwar lists the various sacred abodes and forms of the Supreme Lord to emphasize His omnipresence and supremacy. He begins by identifying the **Lord as the one who manifested as the fierce Nrusimha (ari uruvam AnAn) to tear apart the chest and body of the demon Hiranyakashipu**. Azhwar then declares that the Lord resides in the heart of the Vedas, and in the vast Milky Ocean, reclining on the serpent Adhishesha, who is described as having no visible external ears. Azhwar goes on to say that the Lord even grants a place in His own body to Lord Shiva, the one who rides the bull and is adorned with honey-dripping flowers. By saying "**ivai avan kOyil**" - these are His temples,



Peyazhwar suggests that the Lord's "temple" is not just a physical building, but includes His heroic incarnations, the sacred scriptures, the cosmic elements, and even the bodies of other deities.

2. 42

kOvalanAy * Aniraigal mEyththuk kuzhal Udhi *

mA valanAyk kINDa maNivaNNan ** - mEvi

ari uruvam Agi * iraNiyanadhu Agam *

theri ugiAl kINDAn sinam

கோவலனாய் * ஆநிரைகள் மேய்த்துக் குழல் ஊதி *

மாவலனாய்க் கீண்ட மணிவண்ணன் ** - மேவி

அரியுருவம் ஆகி * இரணியனது ஆகம் *

தெரியுகிரால் கீண்டான் சினம்.

Peyazhwar beautifully weaves together the contrasting roles of the Lord as the gentle Cowherd and the fierce Protector. He describes the gem-hued Lord as **Krishna**, who lived as a simple cowherd, tenderly grazing the herds of cows and playing melodious tunes on His flute. Yet, this same gentle flute-player possessed the immense strength to tear apart the demon Kesi, who came in the form of a horse. **Azhwar then shifts to the Lord's manifestation as Nrusimha (ari uruvam Agi), where driven by divine indignation and anger at the suffering of His devotee, approached and tore open the chest of the demon Hiranyakashipu. Using His sharp, clearly visible nails, the Lord split the demon apart, demonstrating that whether He is playing a flute or baring His claws, His every action is intended to destroy evil and bring peace to the world.**



3. 49

seRRadhuvum * sErA iraNiyanaI * senRERRup

peRRadhuvum * mAnilam pinnaikkAy ** - muRRal

muri ERRin * mun ninRu moymbozhiththAy! * mUrich

suri ERu sangginAy! sUzhndhu

செற்றதுவும் * சேரா இரணியனை * சென்றேற்றுப்

பெற்றதுவும் * மாநிலம் பின்னைக்காய் ** முற்றல்

முரி ஏற்றின் * முன் நின்று மொய்ம்பொழித்தாய்! * மூரிச்

சுரி ஏறு சங்கினாய்! சூழ்ந்து.

In this Pasuram, **Peyazhwar** celebrates the diverse ways the Lord displays His valor and love for His devotees. He addresses the Lord who holds the mighty, spiraling white conch, recalling His great feats. **First, he mentions how the Lord sought out and destroyed the unyielding demon Hiranyakashipu by taking the Nrusimha form.** Next, Azhwar speaks of how the Lord reclaimed the vast Earth as Trivikrama and Varaha, and specifically how He conquered seven fierce, mature bulls to win the hand of Nappinnai Piratti. By standing before those powerful bulls and draining them of their strength, the Lord proved that He would go to any length - whether fighting a cosmic demon or taming wild beasts - to protect and unite with those He loves. The Azhwar marvels at this protective grace that surrounds everything.

4. 65

anggaRkiDar inRi * andhip pozhudhaththu *

mangga iraNiyanaadhu Agaththai ** - ponggi

ari uruvamAyp piLandha * ammAn avanE *

kari uruvam kombosiththAn kAyndhu



அங்ஙற்கிதார் இன்றி அந்திப் பொழுதத்து *

மங்க இரணியனது ஆகத்தை ** - பொங்கி

அரி உருவமாய் பிளந்த அம்மான் அவனே *

கரி உருவம் கொம்பொசித்தான் காய்ந்து.

This Pasuram vividly depicts the moment Lord Vishnu took the form of **Nrusimha** (the half-man, half-lion incarnation) to protect his devotee Prahlada. It states that at the precise moment of **twilight** (neither day nor night), the Lord appeared in a form that had no equal to destroy the demon king **Hiranyakashipu**. With overwhelming power and fury, he emerged as a majestic lion-man and tore open the chest of the demon with his claws. Azhwar identifies this supreme deity as the same "Amman" (Lord) who, in his Krishna avatar, furiously broke the tusks of the demonic elephant **Kuvalayapida**, proving that whether as a lion or a man, his strength is unmatched in destroying evil.

5. 95

pugundhu ilanggum * andhip pozhudhaththu * ariyAy

igazhdha * iraNiyanaadhu Agam ** - sugirndhenggam

sindhap piLandha * thirumAl thiruvadiyE *

vandhiththu en nenjamE! vAzhththu

புகுந்து இலங்கும் அந்திப் பொழுதத்து * அரியாய்

இகழ்ந்த * இரணியனது ஆகம் ** - சுகிரந்தெங்கும்

சிந்தப் பிளந்த * திருமால் திருவடியே *

வந்தித்து என் நெஞ்சமே! வாழ்த்து.



Azhwar addresses his own heart, urging it to worship the Supreme Lord. He describes the fierce and miraculous act of Lord Vishnu during his **Nrusimha Avatara**. At the arrival of the **twilight hour**, the Lord manifested in a unique form to confront the arrogant demon **Hiranyakashipu**, who had dared to mock and despise the Divine. The Pasuram explains how the Lord tore through the demon's body with his sharp claws, scattering the remains everywhere to end his reign of terror. Poigai Azhwar concludes by telling his heart: "O my heart! Bow down to the sacred **Lotus Feet** of this great Lord (Thirumal) and offer your eternal praises and worship to Him."

10.Thirumazhisai Azhwar Nanmugan ThiruvandhAdhi 5 pasurams

S.No	Pasuram No.	Phrase
1	5	Toladhan Marvam vagirtha male
2	18	Kolari
3	21	Ari
4	22	Ari uruvam thane
5	47	Kolari

1. 5

thoguththa varaththanAyth * thOIAdhAn mArvam *

vagirththa vaLaiyugir thOL mAIE! ** - ugaththil

oru nAnRu nI uyarththi * uL vAnggi nIyE *

aru nAnkum AnAy aRi

தொகுத்த வரத்தனாய்த் தோலாதார் மார்வம் *

வகிர்ந்த வளையுகிர் தோள் மாலே! **

உகத்தில் ஒருநான்று நீ உயர்த்தி உள்வாங்கி நீயே *

அருநான்கும் ஆனாய் அறி**



Emperuman with mighty shoulders, **You split open the chest of the 'unconquered' Hiranyakashipu (who was protected by a multitude of boons) using your curved nails.** During the dissolution of the Yuga, it was You who raised the worlds and then withdrew them back into Yourself for protection. Realize that You are also the essence of the four rare Vedas."

2. 18

mARaya dhAnavanai * vaLLugirAI *

mArviraNDu kURAgak * kIRiya kOL ariyai ** - vERAgA

Eththi iruppArai * vellumE * maRRavaich

sArththi iruppAr thavam

மாறாய தானவனை வாளுயிரால் *

மார்விரண்டு கூறாகக் கீறிய கோளரியை **

வேறாக ஏத்தி இருப்பாரை வெல்லுமே *

மற்றவரைச் சார்த்தி இருப்பார் தவம்**

The majestic Lord Narasimha tore the chest of the hostile demon

Hiranyakashipu into two using His sharp nails. There are great devotees who praise this Lord with total focus. However, the spiritual merit of those who serve and depend upon those devotees is even greater and more powerful."

3. 21

ivaiyA! pila vAy * thiRandheri kAnRa *

ivaiyA! eri vaTTak kaNgaL ** ivaiyA!

eri ponggik kATTum * imaiyOr perumAn *

ari ponggik kATTum azhagu**



இவையா! பிலவாய் திறந்தெரி கான்ற *
இவையா! எரிவட்டக் கண்கள் ** இவையா!
எரி பொங்கிக் காட்டும் இமையோர் பெருமான் *
அரி பொங்கிக் காட்டும் அழகு **

4. 22

azhagiyAn thAnE * ari uruvan thAnE *
pazhagiyAn thALE paNimin ** kuzhaviyAyth
thAn Ezh ulagukkum * thanmaikkum thanmaiyane *
mInAy uyir aLikkum viththu

அழகியான் தானே* அரியுருவன் தானே*
பழகியான் தானே பணிமின் ** குழவியாய்த்
தான் ஏழலகுக்கும்* தன்மைக்கும் தன்மையனே *
மீனாய் உயிரளிக்கும் வித்து **

Thirumazhisai Azhwar emphasizes the Lord's dual nature of being both terrifyingly powerful and exquisitely beautiful. He declares that the Lord is the "Beautiful One" and also the one who assumed the fierce form of a lion (**ari uruvan**). He is our "Ancient Friend" who has been with us through every birth, and therefore, Azhwar commands us to bow only at Emperuman's feet. He describes the Lord as the primordial "Seed" of the universe, who, as an infant on a banyan leaf, contained all seven worlds within Himself. To protect life and the Vedas, He adapted His nature to become a Fish (mInAy—the Matsya avatar). By highlighting these forms, Azhwar shows that the Lord is the ultimate cause and sustainer who changes His form according to the needs of His creation.



5. 47

nanmaNi vaNNan Ur * **ALiyum kOL ariyum** *
pon maNiyum muththamum pU maramum ** - panmaNi nlr
ODu porudhuruLum * kAnamum vAnaramum *
vEDum uDai vEngkaDam

நன்மணி வண்ணன் ஊர் * ஆளியும் கோளரியும் *
பொன்மணியும் முத்தமும் பூமரமும் ** - பன்மணி நீர்
ஓடு பொருதுருளும் * கானமும் வானரமும் *
வேடும் உடை வேங்கடம்.

In this evocative Pasuram, **Thirumazhisai Azhwar** describes the majestic landscape of **Thirumala** the sacred abode of the Lord who has the hue of a precious blue gem. He paints a picture of a vibrant and powerful wilderness where mythical **YALI's** (half-lion, half-elephant creatures) and fierce, predatory lions roam freely. The sacred hill is so rich that its streams wash down gold, precious gems, and pearls from the heights, while the land is lush with flowering trees. Azhwar describes the dynamic nature of the mountain where waterfalls carry various jewels that roll and clash against the rocks. This holy territory is shared by the dense forest, playful monkeys, and the local hunters, all living under the shadow of the Lord. By detailing the raw beauty and power of VEngadam, Azhwar suggests that the Lord with the blue-gem hue resides in a place where nature itself offers its finest treasures and fiercest strengths at His feet.

11. Nammazhwar Thiruviruttham – 46

maDa nenjcham enRum thamadhu enRum * Or karumam karudhi
viDa nenjchai uRRAr viDavO amaiyum ** appon peyarOn



thaDa nenjcham kINDa pirAnAr thamadhu aDikkIzh viDap * pOyth

thiDa nenjchamAy * emmai nlththu inRu thARum thiriginRadhE

மட நெஞ்சம் என்றும் தமது என்றும் * ஓர் கருமம் கருதி

விட நெஞ்சை உற்றார் விடவோ அமையும் ** அப்பொன் பெயரோன்

தட நெஞ்சம் கீண்ட பிரானார் தமது அடக்கீழ் விடப் * போய்த்

திட நெஞ்சமாய் * எம்மை நீத்து இன்று தாறும் திரிகின்றதே.

This is journey of the Azhwar's own heart (mind) were he explains that his heart, which he once thought belonged to him ("mine"), has now been completely captivated by the Grace of the Lord—the one who tore open the mighty chest of the gold-named demon (Hiranyakashipu). Azhwar reflects that his heart has abandoned him to seek refuge at the divine feet of the Lord. It has become "firm-willed" (*thida nenjam*) in its devotion, leaving Azhwar behind as it wanders in eternal service and contemplation of the Divine. Essentially, Nammazhwar is saying that his heart no longer obeys his worldly desires because it has been "stolen" by the beauty and power of God, finding its true home at His feet.

12.Nammazhwar Periya ThiruvandhAdhi 3 Pasurams

S.No	Pasuram No	Phrase
1	35	Pon peyaron
2	51	<i>punamEya thaN thuzhAyAn</i>
3	57	Marvidantha mal

1. 35

ninRum irundhum kidandhum thiridhandhum

onRumOvARRAn ennenjagalAn anRangai



vanpudaiyAl pon peyarOn vAy thagarndhu mArvidandhAn

anbudaiyananRE avan

நின்றும் இருந்தும் கிடந்தும் திரிதந்தும் *

ஒன்றும்ஒர் ஆற்றான் என்னெஞ்சு அகலான் * - அன்றங்கை

வன்புடையால் பொன்பெயரோன் வாய்தகர்ந்து மார்பிடந்தான் *

அன்புடையன் அன்றே அவன்.

Nammazhwar marvels at how the Lord refuses to leave his heart, in all postures - whether he is standing, sitting, lying down, or walking around. Emperuman remains inseparable from Azhwar in every state of being and through every action. Azhwar then recalls the **Lord's fierce act of protection as Nrusimha: with the sheer power of His divine hands, He crushed the mouth and tore open the chest of the "gold-named" demon Hiranyakashipu (Hiranya – Gold)**. By juxtaposing this terrifying destruction of the demon with the Lord's constant, gentle presence in his own heart, Azhwar concludes that the Lord is indeed the very embodiment of love. He realizes that the same ferocity used to destroy the demon was actually an act of supreme love and compassion to protect His devotee, Prahlada, and now that same love keeps Him forever bound to Azhwar's heart.

2. 51

manamALum Oraivar van kuRumbar thammaich*

chinamALviththu OridaththE sErththup** punamEya

thaN thuzhAyAn adiyE thAm kANum ahdhanRE*

vaNthuzhAm slrArkku mANbu



மனமாளும் ஓரைவர் வன்குறும்பர் தம்மைச் *
சினமாள்வித்து ஓரிடத்தே சேர்த்துப் ** புனமேய
தண்துழாயான் அடியே தாம்காணும் அஃதன்றே *
வண்துழாம் சீரார்க்கு மாண்பு.

Nammazhwar provides a profound teaching on spiritual discipline and the path to liberation. He describes the five senses as "cruel rebels" who rule over the mind and constantly pull it in different directions. He states that the true greatness of a devotee lies in subduing the anger and restless energy of these five senses and focusing them entirely on a single point - the divine feet of the Lord. Emperuman is described here as the one adorned with fresh, cool Tulasi garlands from the lush fields. For those who are deeply immersed in the glorious attributes of the Lord, the ultimate honor and goal is the direct vision and experience of those sacred feet. Essentially, Azhwar argues that once the senses are conquered and directed toward God, the devotee attains the supreme state of spiritual clarity – **the best example to follow is Prahladha for whom Emperuman manifested as Nrusimha.**

3. 57

vazhiththangu valvinaiyai mARRAnO nenjE*
thazhIkkoNdu pOravuNan thannai suzhiththengum**
thAzhvidangaL paRRip pulAI veLLam thAnugaLa
vAzhvadanga mArvidandha mAi

வழித்தங்கு வல்வினையை மாற்றானோ நெஞ்சே *
தழீக்கொண்டு போரவுணன் தன்னைச் ** சுழித்தெங்கும்
தாழ்விடங்கள் பற்றிப் புலால் வெள்ளம் தானுகள் *
வாழ்வதங்க மார்விடந்த மால்.



Nammazhwar offers a powerful reassurance to his own heart (and to us), asking, "O my heart! Will the Great Lord not remove the powerful karmas that block our spiritual path?" He reminds us of the Lord's supreme protective power by recalling the **Nrusimha** avatar. He describes how the Lord grabbed the asura Hiranyakashipu who came to fight Him, swirling him around and pinning him down. With His sharp nails, the Lord tore open the demon's vast chest, causing the blood and flesh to spill out and jump across the floor. Emperuman specifically targeted the vital organs and deep-seated points where the demon's life force and arrogance resided, utterly destroying his physical existence. Azhwar argues that the Lord (**mAl**) who was fierce enough to tear apart such a formidable enemy for the sake of His devotee will surely be compassionate enough to destroy the stubborn sins that cling to our souls.

13.Thirumangai Azhwar Siriya Thirumadal

S.No	Pasuram No	Phrase
1	19	pon peyarOn
2	20	ArA ezhundhAn ari uruvAy

1. & 2 19 and 20

pOrAr neDu vElOn **pon peyarOn Agaththai ***

kUrArndha vaLLugirAl kINDu * - kuDal mAlai

sIrAr thiru mArbin mEl kaTTi * sengkurudhi

sOrAk kiDandhAnaik kungumath thOL koTTi *

ArA ezhundhAn ari uruvAy *

போரார் நெடுவேலோன் பொன்பெயரோன் ஆகத்தை *

கூரார்ந்த வள்ளுகிரால் கீண்டு **குடல் மாலை

சீரார் திருமார்பின் மேல் கட்டி *



செங்குருதி சோராக் கிடந்தானைக் குங்குமத் தோள் கொட்டி *

ஆரா எழுந்தான் அரியுருவாய்**

Thirumangai Azhwar describes the terrifying and majestic fury of Lord Nrusimha. He depicts the demon Hiranyakashipu (pon peyarOn) as a warrior armed with a long, battle-hardened spear. The Lord, manifesting in His lion-form (ari uruvay), used His sharp, well-formed nails to tear open the demon's chest. In a display of extreme righteous indignation, the Lord took the intestines of the demon and wore them as a garland across His own beautiful, divine chest. As the demon lay there with his red blood spilling out, the Lord, still unsatiated in His mission to protect Dharma, triumphantly patted His shoulders - which were smeared with the demon's blood like red vermilion - and rose with a thunderous roar.

14. Thirumangai Azhwar Periya Thirumadal 4 Pasurams

S.No	S.No	Phrase
1	55	ari uruvam
2	56	tannudaiya tAL mEl kiDATThi
3	65	Ariuruvai
4	69	Ariyai

1. And 2 55 and 56

thannudaiya thOL valiyAl kaik koNDa dhAnavanai *

pin Or **ari uruvam Agi** eri vizhiththu *

kol navilum venjchamatthuk kollAdhe * - vallALan

mannu maNik kunjchi paRRi vara Irththu *

thannudaiya thAL mEl kiDAtthi * - avanudaiya

pon agalam vaL ugiAl pOzhndhu pugazh paDaiththa *

min ilangum Azhip paDaith thaDak kai vIraNai *



தன்னுடைய தோள் வலியால் கைக்கொண்ட தானவனை *

பின் ஓர் அரி உருவம் ஆகி எரி விழித்து *

கொல் நவிலும் வெஞ்சமத்துக் கொல்லாதே **

வல்லாளன் மன்னு மணிக் குஞ்சி பற்றி வர ஈர்த்து *

தன்னுடைய தாள் மேல் கிடத்தி **

அவனுடைய பொன் அகலம் வள் உகிரால் போழ்ந்து புகழ் படைத்த *

மின் இலங்கும் ஆழிப் படைத் தடக்கை வீரனை

3. 65

vAnavar tham

senni maNich suDaraith thaNkAl thiRal valiyai *

thannaip piRar aRiyAth thaththuvaththai muththinai *

annaththai mInai ariyai arumaRaiyai *

mun ivvulaguNDa mUrththiyai

வானவர் தம்

சென்னி மணிச் சுடரைத் தண்கால் திறல் வலியை *

தன்னைப் பிறர் அறியாத் தத்துவத்தை முத்தினை *

அன்னத்தை மீனை அரியை அருமறையை *

முன் இவ்வுலகுண்ட மூர்த்தியை.

Thirumangai Azhwar lists several divine attributes and incarnations of the Supreme Lord to emphasize His incomprehensible nature. He describes the Lord as the radiant light emanating from the gems on the crowns of the Devas, signifying His supremacy over all celestial beings. He is the life-force and strength within the cool wind. Azhwar calls Him the "Ultimate Truth" that cannot be fully understood by others through mere logic and likens His purity to a flawless pearl. The Pasuram then highlights His specific avatars: the swan



(annaththai – Hamsa Avatar) who revealed the Vedas, the fish (mlnai – Matsya Avatar) who rescued them, and the fierce lion-man **Nrusimha** Avatar (**ariyai**). He is the very essence of the rare Vedas and the great Being who once swallowed and protected this entire world within Himself during the great deluge.

2. 69

kOTTiyUr

anna uruvin ariyai * thirumeyyaththu

innamudha veLLaththai indhaLUr andhaNanai *

mannu madhiL kachchi **vELukkai ALariyai** *

manniya pADagaththu em maindhanai *

கோட்டியூர்

அன்ன உருவின் அரியை * திருமெய்யத்து

இன்னமுத வெள்ளத்தை இந்தூர் அந்தணனை *

மன்னு மதின் கச்சி வேளுக்கை ஆளரியை *

மன்னிய பாடகத்து எம் மைந்தனை*

Thirumangai Azhwar takes us on a spiritual journey through several sacred shrines, highlighting the diverse forms of the Lord. He first praises the Lord at **Thirukkottiyur** as the rare and **precious Lion-man (ariyai)** who is also as graceful as a swan. At **Thirumeyyam**, he envisions the Lord as a boundless flood of sweet nectar. He then greets the "Divine Brahmin" residing in **ThiruIndhalur – Parimalarangan**. Moving to the fortified city of **Kanchipuram**, he celebrates the fierce and majestic Man-Lion, **Nrusimha (ALariyai)**, who **resides in the Thiruvelukkai** temple. Finally, he adores the youthful and strong Lord of **Thiruppadagam** - Pandava Thoothar. By naming these specific



Archavatharam of Bhagavan in the Divya Desams, the Azhwar shows that the same Supreme Being manifests in different ways—**sometimes fierce as a lion** and **sometimes sweet as nectar—to bless His devotees** in various holy places.

15. Nammazhwar Thiruvaimozhi 28 Pasurams

S.No	Pasuram No	Phrase
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 Sirmaitthe
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	Asururai 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 chindhaiyinAl 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 அரிந்தனன் 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 slrmaitthE



எங்கும் உள்ள 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 kavaraAdha vari vaLaiyAl kuRaivilamE

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

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

Emperuman, 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 VAmāna, as the boar, and as Kalki—and yet, he is still the dark-hued (kar-vannaṅ) 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 உலகத்தீர்க்கென் 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 Thirumagal (Laksmi) 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 thirumAIE
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 thirubarangaththAy! ivaL thiRaththen seydhittAyE?

வட்கிலள் இறையும் மணிவண்ணா! என்னும்
வானமே நோக்கும் மையாக்கும்
உட்குடை அசுரர் உயிர் எல்லாம் உண்ட ஒருவனே! என்னும் உள்ளருகும்



கட்கிலீ உன்னை காணுமாறருளாய் காசுத்தா! 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 Thiruvarangam

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 seydhū asuraraik kollumARE

பொழுது மெலிந்த புன் செக்கரில் வான் திசை
சூழும் எழுந்து உதிரப்புனலா மலை
கீழ்த் து பிளந்த சிங்கம் ஒத்ததால் அப்பன்
ஆழ்துயர் செய்து அசுரரைக் 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 **iraNiyān Agaththai**
mallal ari uruvAych cheydha mAyam aRindhūmE

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 கீண்டுகந்த
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 **ThiruvaranviLai**, 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, HiraNyakashipu's 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 sImAdhavan gOvindhan vaigundhan enRenRu
Olamida ennaip paNNi vittittu onRum uruvum suvadum kAttAn
Ela malark kuzhal annaimIrgAL! ennudaith thOzhiyargAL! en seyEn?
kalam pala senRum kANbadhANai ungaLOdu engaL idaiyillaiyE

மால் அரி கேசவன் நாரானன் 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 Nrusimha Kesava, Narayana, the supreme Lord, Govinda,
Vaikuntanatha — 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 thirukkadiththAnamE

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

Wonderful Narayana, the **fierce Nrusimha and** VAmana, are Dwelling in my
heart with unmatched greatness, praised by the noble Vedic scholars standing
firm, in 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 Pasuram 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 nenjame
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 Pasuram 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 அம்மாணை அமரர் பிராணைப்
பெரியாணைப் பிரமனை முன்படைத்தாணை
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 (A mala)! 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!

Azhwar's expresses his **deep 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 IrumAIO!
vaN kuRinji isai thavarumAIO!
sel kadhira mAlaiyum mayakkumAIO!
sekkar nan mEgangaL sidhaikkumAIO!
alliyam thAmaraik kaNNan emmAn
AyargaLERu **ariyERu** emmAyOn
pulliya mulaigaLum thOLum koNdu
pugalidam aRigilam thamiyamAIO!

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 – Thirukkannapuram – KaNNapura Nayaki sametha Neelamegha Perumal



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 Pasuram 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 pANdavarkkAp 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 Pasuram 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 Pasuram ends with a **call to action** — pursue this knowledge and experience as your **true wealth**, by **devotion and discipline**.

28. 10.6.10 ThiruvAttARu – Maragadhavalli sametha – Adikesava Perumal



piriyAdhu Atchey enRu piRappu aRaththu AL aRak koNdAn
ari Agi iraNiyanaI Agam kINdAn anRu
periyArkku AtpattakkAl 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 அணை 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 Pasuram 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.

16. Thiruvaranagathu Amudhanar RAmAnusa NootrandhAdhi 103

vaLarndha vengKOpa maDangkal onRAy * anRu vAL avuNan

kiLarndha * pon Agam kizhiththavan ** klrththip payir ezhundhu

viLaindhiDum sindhai irAmAnusan * endhan mey vinai nOy

kaLaindhu nan njAnam aLiththanan * kaiyil kani ennavE **

வளர்ந்த வெங்கோப மடங்கல் ஒன்றாய் * அன்று வான் அவுணன்

கிளர்ந்த * பொன் ஆகம் கிழித்தவன் ** கீர்த்திப் பயிர் எழுந்து

விளைந்திடும் சிந்தை இராமானுசன் * எந்தன் மெய் வினை நோய்

களைந்து நன் ஞானம் அளித்தனன் * கையில் கனி என்னவே**

On that ancient day, **Sriman Narayana manifested with surging anger as a unique Lion to tear apart the golden chest of the sword-wielding demon**. The fame and glories of that Lord grow like a lush crop within the heart of Ramanuja. That Ramanuja has now uprooted the 'disease' of my past karmas and handed me the fruit of pure divine knowledge, making it as clear as a fruit held in my own palm



Nrusimha Avatar in other scriptures

1. Nrusimha Avatar in Ramayanam Epic within and Epic – Kamba Ramayanam 6.3.1 – 6.3.176 – Kamba NAttazhwar

Kamba Ramayanam is Ramayana written in Tamil by poet Kambar in the 12th century and is unique in certain ways. It is a retelling of Valmiki Ramayana and not a translation or transliteration. Kamba Ramayanam has 6 Kandams - Bala, Ayodhya, Aranya, Kishkindha, Sundara, Yuddha 123 padalams (sections) and 10,000-12,000 slokas.

The inclusion of **Nrusimha Avatar** in his Ramayana is one of Kambar's most celebrated and strategic literary departures from Valmiki's original Sanskrit Ramayana.

Known as the **Iraniyan Vathai Padalam** (The section on the Slaying of Hiranya), this episode is uniquely woven into the **Yuddha Kandam** (Book of War) as a story narrated by **Vibhishana** to his brother **Ravana**.

Why Kambar Included the Narasimha Story (Adiyen's understanding)

Kambar didn't just add this story for religious merit; he used it as a powerful psychological and narrative tool:

- **A Mirror for Ravana:** Vibhishana being a good brother does his duty and uses the story of Hiranyakashipu to warn Ravana about the great power of Hiranyakashipu and his being overcome by Lord Nrusimha. Both kings were incredibly powerful, had conquered the gods, and possessed boons making them "invincible." By showing how Hiranya fell despite his boons, Vibhishana tries to convince Ravana that Rama (an incarnation of the same Lord) will inevitably destroy him.



- **The Concept of "Avatar":** In Kambar's time (12th century), Ramawas widely worshiped as the form Vishnu. While Valmiki portrays Ramaprimarily as a "perfect man" (Maryada Purushottama), Kambar emphasizes Rama's divinity. Including the Nrusimha story reinforces the theme that **the same Supreme Power that appeared from a pillar is now standing before Lanka as Rama.**
- **Epic Within an Epic:** This section is often called "an epic within an epic." It allows Kambar to showcase his poetic genius through a different rasa (emotion)—**Raudra** (fury). The terrifying description of Nrusimha serves as a foreshadowing of the destruction that is about to come to Lanka.
- **The Local Influence:** Kambar was born in **Therazhundur**, a region rich with Nrusimha temples. His personal devotion to the "Lion-Man" form Nrusimha avatar likely inspired him to dedicate a significant portion of his masterpiece to this Nrusimha avatar.

The "Approval" Legend

There is a famous tradition that when Kambar first presented his Ramayana at the **Srirangam Temple**, the scholars objected to the inclusion of the Narasimha story because it wasn't in Valmiki's original. According to the legend Kambar read the verses describing the Lord's roar, a **deafening roar** emerged from the nearby Narasimha shrine (**MEttu Azhagiya Singar**), signaling divine approval of Kambar's addition. **MEttu Azhagiya Singar** sannidhi is located on the northern side of Srirangam Ranganatha temple near thayar sannidhi one has to climb a few steps to the sannidhi.



We will now see a few slokas from Kamba Ramayana relating to Nrusimha Avatar

1. Vibhishana advising his brother Ravana

பின்னும் வீடணன், 'ஐய! நின் தரம் அலாப் பெரியோர்,
முன்னை நாள், இவன் முனிந்திடக் கிளையொடும் முடிந்தார்;
இன்னம் உண்டு, யான் இயம்புவது; இரணியன் என்பான் –
தன்னை உள்ளவா கேட்டி' என்று உரைசெயச் சமைந்தான்.

Pinum VeedaNan, 'Aiya! Nin tharam alaap periyOr,
munnai naaL, ivan muninthidak kilaiyodum mudinthAr;
innam undu, yaan iyambuvathu; IraNiyen enbAn –
thannai uLLava ketti' enRu uraiseyach samainthaan.

When Ravana dismisses Rama as a mere mortal, Vibhishana intervenes once more (*Pinum Veedanana*), driven by a desperate desire to save his brother and their kingdom. He delivers a chilling warning, asserting that countless beings—whose power and cosmic standing far surpassed Ravana's own—had been utterly annihilated, along with their entire lineages, for provoking the wrath of



the Supreme Being. To illustrate the futility of ego against divine will, Vibhishana invokes the history of the ancient demon-king Hiranyakashipu. He implores Ravana to set aside his arrogance and listen carefully to the true account of Hiranya's rise and inevitable fall, presenting it as a direct mirror to Ravana's own impending fate if he refuses to surrender.

This verse is a pivotal moment because it leads into the **Iraniyan Vathai Padalam** (the story of the slaying of Hiranya **6.3.1 – 6.3.176 - 176 slokas**), which Kambar uniquely inserted into the Ramayana. Vibhishana uses the fall of the seemingly invincible demon king Hiranyakashipu as a mirror to show Ravana his own potential end if he does not change his ways.

2. Vibheeshana's description of the power of Hiranyakashipu

1. 6.3.1

Vedam kanniya porul elaam virinjane eendhaan;

Podham kanniya varam elaam tharak kondu poandhaan;

Kaadhum kannudhal, malar ayan, kadai murai kaannaa

Bhootham kanniya vali elaam oru thani poruththaan.

வேதம் கன்னிய பொருள் எலாம் விரிஞ்சனே ஈந்தான்;

போதம் கண்ணிய வரம் எலாம் தரக் கொண்டு போந்தான்;

காதும் கண்ணுதல், மலர் அயன், கடை முறை காணா

பூதம் கன்னிய வலி எலாம் ஒரு தனி பொறுத்தான்.

In this verse Kambar illustrates how Hiranyakashipu systematically acquired absolute power from the Creator, Brahma (**Virinjan**). He did not merely ask for a few favors; he extracted every possible boon and intellectual secret that the Vedas encompass, carrying them away as his own strength. He became the



sole bearer of a collective might so immense that it surpassed the comprehension of the Three Great Gods—the fire-eyed Shiva, the lotus-seated Brahma, and Vishnu, who resides on the ocean. By absorbing the elemental power of the five great spirits and the combined essence of the deities, Hiranya transformed into a singular, unparalleled force capable of enduring and wielding the entire weight of the universe's power, effectively leaving the gods powerless in his wake.

6. 3.16

Neerin saagilan; neruppinum saagilan; nimirndha
Maaruthaththinum maNNin matru evatrinum maaLLaan;
Oarum, devarum, munivarum, pirarkallum uraippach
ChArum sAbamum annavan-thanai sArA.

நீரின் சாகிலன்; நெருப்பினும் சாகிலன்; நிமிர்ந்த

மாருதத்தினும் மண்ணின் மற்று எவற்றினும் மாளான்;

ஓரும், தேவரும், முனிவரும், பிறர்களும் உரைப்பச்

சாரும் சாபமும் அன்னவன்தனைச் சாரா

Vibhishana describes the absolute "fortress of immortality" that Hiranyakashipu constructed through his terrifying penance. He secured divine promises that he would never perish by the drowning depths of water nor be consumed by the scorching fury of fire. He extended this protection to the mighty, soaring winds and the very earth beneath his feet, ensuring that no natural element or physical realm could claim his life. Most remarkably, he neutralized the spiritual laws of the universe; even the most potent curses envisioned or uttered by the pondering gods, the enlightened sages, or any



other powerful being would fail to touch him. By listing these specific exclusions, Kambar illustrates Hiranya's belief that he had bypassed every possible cause of death, making his eventual destruction by Narasimha—who used none of these means—a supreme display of divine wit and power.

6. 3.17

ULLil sAgilan; puraththinum ulakkilan; ulavAk

KoLLai deiva vAn padaikkalam yAvaiyum kolla;

NaLLin sAigilan; pagalidaich saagilan; namanAr

KoLLach sAigilan; Ar ini avan uyir koLLvAr?

உள்ளில் சாகிலன்; புறத்தினும் உலக்கிலன்; உலவாக்

கொள்ளை தெய்வ வான் படைக்கலம் யாவையும் கொல்லா;

நள்ளின் சாகிலன்; பகலிடைச் சாகிலன்; நமனார்

கொள்ளச் சாகிலன்; ஆர் இனி அவன் உயிர் கொள்வார்?

In this verse, Kambar outlines the final layers of Hiranyakashipu's invincibility. Having excluded all physical spaces—neither **inside** nor **outside**—and all forms of technology—neither by **divine** nor **celestial weapons**—he turns his attention to the dimension of time. He decreed that he could not be killed during the **dead of night** nor during the **brightness of day**. Most daringly, he declared himself immune to the power of **Yama**, the Lord of Death himself, asserting that even the cosmic harvester of souls had no authority over him. The verse ends with the haunting question: "**Who, then, is left to take his life?**" This sets the stage for the arrival of the Supreme Being, who must transcend the limits of day, night, space, and species to deliver justice.



This above 2 verses are some that represent the absolute "legal seal" Hiranyakashipu placed on his life. By adding the conditions of **Time** (Day and Night) and **Death's Authority** (Yama), he believed he had completely deleted the possibility of dying from the cosmic calendar. This made him very arrogant and trouble the devas and everything in the universe.

In another verse Kambar says Hiranyakashipu's strength was such that he took the Mandhara mountain that was used by the Devas and asuras to churn the cosmic ocean to get amrutham as a stick but felt it was too light and threw it away. Demon Hiranyakashipu became so heavy headed and treacherous that he started saying everyone should worship only him and not utter the name Narayana and went to the extent of killing his own son Prahladha who finds ways to educate his father speaking about the greatness Ashtakshara mantra and Sriman Narayana is the origin of everything in this – sentient and non sentient. He is the sole protector and the only one who sustains the entire universe and all other things are under his control.

6.3.43

Mannin nindru mEl, malar ayan ulagu ura vAzhum
ENN il mEl bhoothangaL, niRpana thirivana, ivattRin
uLL nirainduLa, karaNaththin oongu uLa uNarvum
Ennuginradhu **ivvezhuththE andrip piridhu illai.**

மண்ணின் நின்று மேல் மலர் அயன் உலகு உற வாழும்
எண் இல் மேல் பூதங்கள், நிற்பன திரிவன, இவற்றின்
உள் நிறைந்துள, கரணத்தின் ஊங்கு உள உணர்வும்
எண்ணுகின்றது இவ்வெழுத்தே அன்றிப் பிறிது இல்லை.'



Prahlada explains the absolute omnipresence of the Divine Name to his arrogant father. He asserts that from the very ground we stand upon to the highest celestial realm where the lotus-seated Brahma resides, everything is permeated by the Lord. Whether it be the countless primordial elements, things that are stationary like mountains, or beings that move like animals and humans—the Lord is filled within them all. Furthermore, Prahlada identifies the Lord as the "Supreme Consciousness" that exists far beyond the reach of the physical senses. He concludes that even the very act of thinking or the capacity for thought is driven by nothing other than these Eight Letters the sacred **Ashtakshara** mantra "**OM NaMO NARAYANA**"—and there is absolutely no reality or existence separate from it.



The conversation between Prahlada and his demon father Hiranyakashipu continues 6.3.43 – 6.3.126 and eventually says

En uyir ninnaal kORaRku elliyadhu anRu; YAn mun
sonnavan thotta thotta iDam thorium thOndRAn Ayin,
en uyar yAne mAyppan pinnum vAzhu ugappal ennin,
annavarkku adiyen allEn enRanan arivil mikkAAAn



என் உயிர் நின்னால் கோறற்கு எளியது அன்று; யான் முன்
சொன்னவன் தொட்ட தொட்ட இடம் தோறும் தோன்றான் ஆயின்,
என் உயிர் யானே மாய்ப்பன்; பின்னும் வாழ உகப்பல் என்னின்,
அன்னவற்கு அடியேன் அல்லேன்' என்றனன், அறிவில் மிக்கான்.

In this powerful verse, Prahlada, the one of supreme wisdom (as described by Kambar), stands firm against his father's threats. He boldly declares that his life is not something that can be easily taken by Hiranyakashipu. He places a monumental wager on his faith, stating that if the Supreme Lord - whom he had described earlier does not manifest in every single place his father might touch or strike, then he will end his own life himself. Furthermore, he adds a condition of ultimate integrity: if he were to continue living after his God failed to appear, it would mean he was no longer a true devotee. By saying this, Prahlada asserts that a life without the truth of the Lord's omnipresence is not a life worth living, effectively forcing the Divine to manifest to protect both the devotee's life and the truth of His own word.

The Turning Point towards eventuality in Nrusimha Avatar

This verse is the "point of no return." Immediately after this, Hiranyakashipu, blinded by rage and wanting to prove his son wrong, strikes the palace pillar with his sword (or kicks it), leading to the **thunderous appearance of Lord narasimha**.

6.3.127

Nasai thirandhu ilangap pongi, "Nandru, nandru!" enna nakku,
Visai thirandhu urumu veezhndhathenna, oar thoonin, venRi



Isai thirandhu uyarndha kaiyAl etRRinAn; **etrralodum,**
thisai thirandhu, andam keerach siriththadhu, sengan seeyam

நசை திறந்து இலங்கப் பொங்கி, “நன்று, நன்று!” என்ன நக்கு,
விசை திறந்து உருமு வீழ்ந்ததென்ன, ஓர் தூணின், வென்றி
இசை திறந்து உயர்ந்த கையால் எற்றினான்; எற்றலோடும்,
திசை திறந்து, அண்டம் கீறச் சிரித்தது, செங்கண் சீயம்.



With a heart overflowing with murderous rage and a mocking laugh, Hiranyakashipu sneered, "Fine, very fine!" and struck a massive stone pillar with his powerful, victorious hand, hitting it with the devastating force of a falling thunderbolt. The moment his hand made contact, the red-eyed Lion erupted from the pillar with a roar that shattered the very boundaries of the eight directions and tore through the protective layers of the universe. The Lord did not just emerge; He let out a triumphant, world-shaking laugh that signaled the end of the demon's tyranny. This "laugh" was so immense that it split the sky open, announcing the arrival of a force that transcended all of Hiranya's carefully calculated boons.



6.3.128

On seeing Lord Nrusimha appear from the pillar Prahlada's Joy knew no bounds

"Naadi naan tharuven" endra nal arivaalan, nALum
Thedi NANmuganum kANAch chEyavan siriththalOdum,
AdinAn; azhudhAn; pAdi aratrinAn; siraththil sengai
SoodinAn; thozhudhAn; Odi, ulagu elAm thugaitthAn, thuLLi.

"நாடி நான் தருவென்" என்ற நல் அறிவாளன், நாளும்
தேடி நான்முகனும் காணாச் சேயவன் சிரித்தலோடும்,
ஆடினான்; அழுதான்; பாடி அரற்றினான்; சிரத்தில் செங்கை
சூடினான்; தொழுதான்; ஓடி, உலகு எலாம் துகைத்தான், துள்ளி

When the Supreme Lord who remains hidden even from the constant searching of the four-faced Creator Brahma erupted from the pillar with a thunderous laugh as **Lord Nrusimha half man and half lion (ari uruvay)** , Prahlada's reaction was a whirlwind of pure devotion. This "wise one", who had promised his father he would "seek and show" the Lord, was completely consumed by the Divine presence. In a state of total ecstasy, he began to **dance** wildly and **weep** tears of joy. He **sang** praises and **cried out** in wonder, placing his hands together in worship above his **head** He **prostrated** in surrender, and in his exuberant joy, he **leapt** and ran about, his feet metaphorically treading upon the entire world as he celebrated the victory of Truth over tyranny.

Despite this Hiranyakashipu does not bow down and challenges Lord Nrusimha - Kambar describes very beautifully (6.3.130 – 6.3.153) how Lord Nrusimha grows to humongous proportions and overpowers Hiranyakashipu puts him on



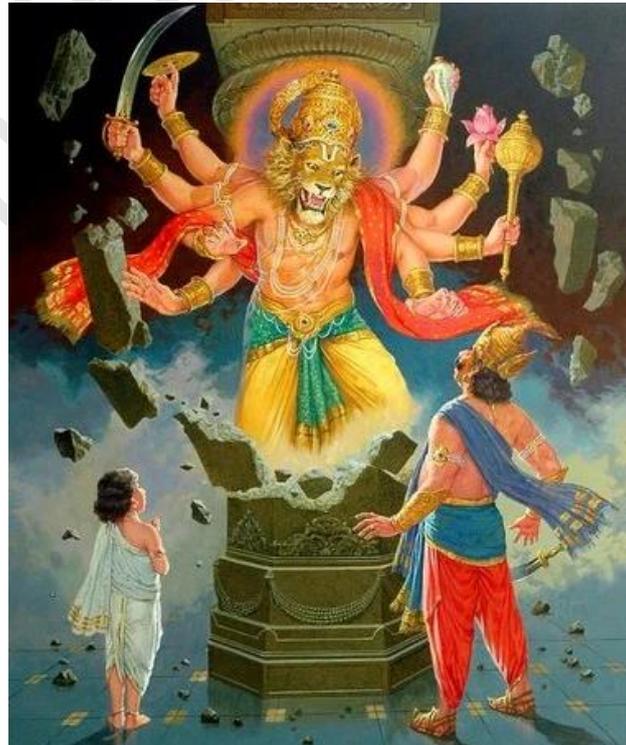
his lap with his sharp claws. Emperuman does all this to keep up all the promises that Brahma had made to the demon that prevented from him being killed. We will see 1 verse about the growth and the last 2verses describing fierce act Lord Nrusimha splitting Hiranyakashipu's chest.

6.3.130

PiLandhadhu thoonum; AngE pirandhadhu, SEEYAM; pinnai vaLarndhadhu,
ThisaigaL ettum; bagiraNdam mudhala matRum aLandhadhu;
ap puraththuch seigai yAr arindhu araiyagirpAr?

KiLarndhadhu; gagana muttai kizhindhadhu, kIlzhum mElum

பிளந்தது தூணும்; ஆங்கே பிறந்தது, சீயம்; பின்னை வளர்ந்தது,
திசைகள் எட்டும்; பகிரண்டம் முதல மற்றும் அளந்தது;
அப் புறத்துச் செய்கை யார் அறிந்து அறையகிற்பார்?
கிளர்ந்தது; ககன முட்டை கிழிந்தது, கீழும் மேலும்





The moment the pillar was struck, it split asunder, and from within it, the Lion was born. Instantly, His form began to grow with such terrifying speed that it encompassed all eight directions of the compass. He expanded to measure the very boundaries of the external universe and beyond; indeed, who possesses the wisdom to know or describe the divine actions that took place in those outer realms? As He surged upward with immense power, the "cosmic egg" of the sky was ripped apart, both above and below. Kambar illustrates that the Lord's appearance was so massive that the physical universe itself—the sky and the earth—could not contain Him, causing the very fabric of space to tear as He manifested His true, infinite glory.

6.3.152

“Pōntrana inaiya thanmai; poruviyadhu inaiyathu” endRu

ThAn thani oruvan thannai uraiseyum tharaththinAnO?

VAn tharu vaLLai veLLai vaL ugir vayira mArbin

Ondralum, udhira veLLam paranthuLadhu, ulagam engum.

“போன்றன இனைய தன்மை; பொருவியது இனையது” என்று

தான் தனி ஒருவன் தன்னை உரைசெயும் தரத்தினானோ?

வான் தரு வள்ளல் வெள்ளை வள் உகிர் வயிர மார்பின்

ஊன்றலும், உதிர வெள்ளம் பரந்துளது, உலகம் எங்கும்

Kambar begins by questioning if it is even possible for anyone to describe the Supreme Lord by saying, "He is like this," or "His nature is such-and-such." The Lord is a peerless, solitary being whose true form is beyond the capacity of words to define or comparisons to capture. Yet, this infinite Being took a definite form to fulfill His devotee's word. As the celestial benefactor pressed His sharp, white, diamond-like fingernails into the diamond-hard chest of the



demon king, the impact was so massive that a flood of blood erupted, spreading as if to cover the entire world. This vivid imagery contrasts the "indescribable" nature of God with the very "physical" reality of His intervention to destroy evil.

6.3.153

Ayavan thannai, MAyan, andhiyin, avan pon

Koyil vAyilil, mANNikkavAn-mEl, vayiravALL uginVaayin,

mee ezhu kurudhi ponga, veyil viri vayira mArbu

Thl ezha piLandhu nIlkki, Devartham idukkaN thlrththAn.

ஆயவன் தன்னை, மாயன், அந்தியின், அவன் பொன்

கோயில் வாயிலில், மணிக்கவான்மேல், வயிரவாள் உகிரின் வாயின்,

மீ எழு குருதி பொங்க, வெயில் விரி வயிர மார்பு

தீ எழப் பிளந்து நீக்கி, தேவர்தம் இடுக்கண் தீர்த்தான்.

In this decisive moment, the Lord, the Supreme Enchanter, brought an end to the demon king during the twilight hour, a time that is neither day nor night. He placed Hiranyakashipu upon His own lap, which served as a space that was neither the earth nor the sky, situated precisely at the threshold of the golden palace—neither inside nor outside. Using His diamond-sharp, sword-like fingernails, which were not manufactured weapons, the Lord ripped open the demon's diamond-hard chest with such ferocity that sparks of fire flew and a torrent of blood gushed forth. By splitting him asunder, the Lord finally extinguished the long-standing suffering and distress of the Gods, restoring cosmic balance through a form and method that bypassed every layer of the demon's perceived invincibility.



Though Nrusimha avatar is not part of the original Valmiki Ramayana, has been added by Kambar as we saw earlier and is unique to Kamba Ramayana.

Vibhishana tells this story to Ravana to emphasize that God is not limited by the objects He inhabits. He was "inside" the pillar, but He was also "larger" than the palace. By saying "**Ap puraththuch seigai yaar arindhu**

araiyakirpaar?"(Who can know the actions beyond?), Kambar humbles the listener, suggesting that even our best descriptions of God are only the tip of the iceberg. Vibheeshana explains to him that **the Lord Rama whose wife Seetha devi whom he has abducted is none other the same Sriman Narayana who manifested as Lord nrusimha to kill the very powerful Hiranyakashipu and establish righteousness over evil. he pleads with Ravana realize his folly surrender to Lord Rama and give back Seetha matha and end the war which would be the right thing. he goes on to say that Ravana will surely be meeting his end at the hands of Bhagavan Lord Rama and leaves Lanka**

6.4.8

IDhu Agum, mun nigazhndhadhu; EmperumAn!

En mAtram yAdhAnum Aga ninaiyAdhu, igazhdhiyEl,

ThIdhu Ay viLLaidhal nani thiNNam' enach chePPinAn—

MEdhAvigatku ellAm melAna mEnmaiyAn

ஈது ஆகும், முன் நிகழ்ந்தது; எம்பெருமான்!

என் மாற்றம் யாதானும் ஆக நினையாது, இகழ்தியேல்,

தீது ஆய் விளைதல் நனி திண்ணம்' எனச் செப்பினான்-

மேதாவிடக்கு எல்லாம் மேலான மேன்மையான்



Vibhishana, who is hailed as the most noble among all wise men, concluded his speech by addressing Ravana with deep respect and concern. He stated, "This is exactly what occurred in the past I have told you the history of Hiranyakashipu as a mirror for your own actions. Oh, my Lord! Do not dismiss my words as mere talk or look down upon them with contempt. If you choose to ignore this warning and persist in your ways, it is absolutely certain that the outcome will be disastrous and evil will befall you." By citing the fate of a demon king far more powerful than Ravana, Vibhishana attempted to shatter his brother's ego, making it clear that no amount of boons can protect a person from the consequences of opposing the Divine.

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
babhUva yenAṇḍa-kaṭAham asphuṭat |
yaṁ vai sva-dhiṣṇyopagataṁ tv ajAdayaḥ
śrutvA sva-dhAmAtyayam 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 vidhAtum nijabhṛtyabhAṣitam

VyAptim ca bhUteṣvakhileṣu cAtmanah |

AdṛsyatAtyadbhutarUpamudvahan

Stambhe sabhAyAm na mṛgam na mAnuṣam ||

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 enam parito vipaśyan

stambhasya madhyAd anunirjihAnam



nAyaṁ mṛgo nApi naro vicitram
aho kim etan nṛ-mṛgendra-rUpam

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. **Narayaneeyam** – 25th Dasakam(10 slokas) Narayana Bhattathri describes Nrusimha avatar. We will see the 1st and 6th slokas that exquisitely describe Nrusimha avatar

Dasakam 25 Sloka 1

stambhe ghaTTayathO hiraNyakashipOH: karNau samAchuurNaya
naaghUrNajjagadaNDakuNDa kuharO ghOrastavaabhuudravaH: |
shrutvA yaM kila daityarAja hRudhayE pUrvaM kadhApyashrutaM
kampaH: kashchana sampapAtha chalithO(a)pyambhOjabhUrviShTarAth | | 1

स्तंभे घट्टयतो हिरण्यकशिपोः कर्णौ समाचूर्णय-

न्नाघूर्णज्जगदण्डकुण्डकुहरो घोरस्तवाभूद्रवः ।



श्रुत्वा यं किल दैत्यराजहृदये पूर्वं कदाप्यश्रुतं

कम्पः कश्चन संपपात चलितोऽप्यम्भोजभूर्विष्टरात् ॥१॥

When Hiranyakashipu struck the massive stone pillar with his formidable strength, the impact unleashed a deafening, cataclysmic roar that seemed capable of shattering the very ears of the world. This sound was so profound and resonant that it possessed the power to rotate the vast vessel of the universe itself, vibrating through every layer of existence. Having never encountered such a terrifying frequency in all his ages of conquest, even the arrogant Hiranyakashipu was gripped by a sudden, unknown fear that shook him to his core. The tremor of this cosmic sound was so absolute that it reached the highest heavens, causing Lord Brahma, the Creator, to be jolted from his celestial seat, signaling that the laws of nature were being rewritten by a power far greater than any boon.

Dasakam: 25 - Sloka 6

bhraamyantaM ditijaadhamaM punarapi prOdgr^ihya dOrbhyaM javaat
dvaare(a)thOruyuge nipaaty nakharaan vyutkhaaya vakshObhuvi |
nirbhindannadhigarbha nirbharagaladraktaambu baddhOtsavaM
paayaM paayamudairayO bahu jagatsanhaari sinhaaravaan ||

भ्राम्यन्तं दितिजाधमं पुनरपि प्रोद्गृह्य दोर्भ्यां जवात्

द्वारेऽथोरुयुगे निपात्य नखरान् व्युत्खाय वक्षोभुवि ।

निर्भिन्दन्नधिगर्भनिर्भरगलद्रक्ताम्बु बद्धोत्सवं

पायं पायमुदैरयो बहु जगत्संहारिसिंहारवान् ॥६॥



As Hiranyakashipu realized the beast before him was his death, he attempted to rotate and dodge with the speed of a whirlwind, hoping to find a blind spot in the creature's vision. But you, the Supreme Enchanter, caught him effortlessly with your mighty hands, pinning his struggling form across your thighs. Seated precisely upon the **threshold of the palace**, you fulfilled the conditions of his boons by being neither inside nor outside, neither on earth nor in the sky. With your diamond-sharp nails—weapons that were neither dry nor wet, neither wood nor stone—you ripped open his diamond-hard chest. As the warm blood gushed forth, you drank it with a sense of divine satisfaction, finally quenching the fire of justice. You let out a roar so powerful and primal that it seemed as though the entire universe was being torn asunder, signaling to all worlds that the era of the tyrant had ended and the law of the Divine had been restored..

4. Swami Vedanta Desikan Dasavathara Stotra 5

Prathyadishta purathana praharana gRamakshanam 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 प्रादुर्भवे 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.

5. Swami Vedanta Desikan – Kamasikashtakam – 9 verses are on Kamasika Nrusimha in Thiruvelukkai near Kanchipuram

śata-pAtAla-bhīṣaṇe sarpa-sAhasa-hAsAdbhute
sphurat-kṛti-parisphuṭa-bhrukuṭi-kampa-vaktrAkṛte |
kṛpA-kapaṭa-kesarīn dAnuja-dimba-datta-stanaṁ
saroja-drśam-adrśam vyathi-bhiṣajya te vyajyate ||

शतपातालभीषणे सर्पसाहसहासाद्भुते
स्फुरत्कृतिपरिस्फुटभ्रुकुटिकम्पवक्त्राकृते।
कृपाकपटकेसरीन दानुजदिम्बदत्तस्तनं
सरोजदृशमदृशं व्यथिभिषज्य ते व्यज्यते॥

O Lord! Though Your **terrifying form** frightens even the **hundred nether-worlds**, 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.



6. 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!

7. **Vishnu Purana** – Amsa 1 – Chapter 20 Nrusimha Avatar is described.

8. **Mahabharata** has philosophical references to Nrusimha avatar

9. **Upanishad** has an esoteric focusing on Nrusimha as Supreme Being



Nrusimha Kshetrams – 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, and Nrusimha Stotras

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





Brindhavan Japam