

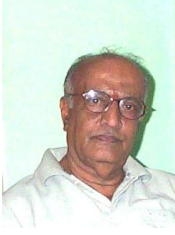
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Pilgrimage
to
Narasimhaswami
Shetrams



By

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About the Author:

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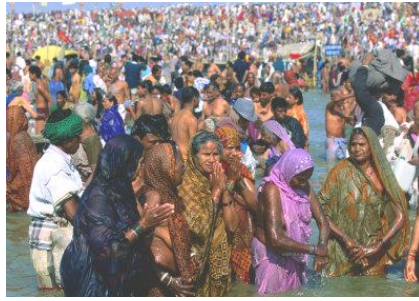
His articles are popular in “The Young World section” of THE HINDU. His e-books on nature, environment and different cultures of people around the world are educative and of special interest to the young.

His e-books – Guide to 108 Divya Desams, Guide to 275 Siva Sthalams, The Path of Ramanuja, Guide to Kancheepuram and Hinduism in a nutshell have been well received in the religious circle. He was associated in the renovation and production of two Documentary films on Nava Tirupathi Temples, and Tirukkurungudi Temple in Tamilnadu.



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Preface:

Tirth Yatras or pilgrimages have been an integral part of Hinduism. Pilgrimages are considered quite important by the ritualistic followers of “Sanathana dharma”. There are a few centers of Sacredness, which are held at high esteem by the ardent devotees who dream to travel and worship God in these holy places. All these holy sites have some mythological significance attached to them. When people go to a temple, they say they go for “*Darsan*” – of the image of the presiding deity. The pinnacle act of Hindu worship is to stand in the presence of the deity and to look upon the image so as to see and be seen by the deity and to gain the blessings.



There are thousands of Narasimha sthalams- pilgrimage sites - renowned for their divine images. And it is for the Darsan of these divine images as well the pilgrimage places themselves - which are believed to be the natural places where Gods have dwelled - the pilgrimage is made. Though there are quite a number of temples dedicated to Lord Narasimha, some of the important shetrams have been covered in this book as a reference guide to the devotee to visit these places.

The information is compiled from several authentic sources, as well from learned scholars, and priests at each shetram. Since several authors have translated the original text, a certain degree of coincidence is likely to occur in my presentation with regard to the choice of words and phrases, which is not intentional.

As a garland is made by gathering flowers from several plants, I have compiled this book collecting information from several texts and scholars. Since some of the historical and archaeological evidences are debatable, I humbly state that I accept no responsibility for such references.

Tamarapu Sampath Kumaran



Dasa Avatarams.

In *Vaishnava* philosophy the Sanskrit word *Avatara* means "the descent of God" or simply "incarnation." When the Lord, from the highest realms of the heavens, chooses to come “down to earth”, this descent is called an “*Avataara*”. Lord Vishnu descended to earth and took on various forms to fight catastrophes and wars to save humanity. The ten most famous incarnations of Vishnu are collectively known as the “*Dashavatara*”. The “*Garuda Purana*” (1.86.10-11) denotes these avatars in terms of their influence on human society



Lord Krishna has thus clarified the incarnations in the "*Bhagavad Gita*"

*“Yadhaa yadhaa hi Dharmasya Glaanir bhavathi Bhaaratha
Abhyuthaanam Adharmasya Tad Aatmaanam srujaamyaham”*

"Whenever there is a decline in the natural order of the Universe, whenever there is a rise in evil beyond certain limits, I manifest myself"

and

*“Paritranaaya Saadhoonaam Vinaasaaya cha Dushkritaam
Dharma Samsthapanarthaya Sambhavami yuge yuge”*

"To protect the virtuous, to destroy evil and to establish Dharma, I recreate myself in every Yuga".

The ten incarnations of Lord Vishnu are: Matsya, Kurma, Varaha, Narasimha, Vamana, Parasurama, Rama, Balarama, Krishna and Kalki avatarams.



Matsya Avatara (The Fish)

In this incarnation, the primary purpose was the recovery of the Vedas. Once upon a time a demon called *Hayagriva* with the face of a horse stole all the Vedas and sasthanas from *Brahma*, the creator, when there was the deluge and hid them deep in the sea. When Vishnu learnt about this he took the *Matsya avatara* - incarnation as a fish, which in time grew in size. When the deluge ended Vishnu in the form of a huge fish like a whale killed *Hayagriva* and retrieved the scriptures and returned them to *Brahma*. This symbolizes the restoration of true knowledge, subverted by egoism.



Kurma Avatara (The Tortoise)

The second incarnation is the Tortoise. Many years ago there was a war between the devas (gods) and the daityas (demons). When they lost the war, the devas prayed to Vishnu to rescue them from the oppression of the demons. Vishnu told Brahma and the devas that they should have a temporary truce with the demons, and the two sides should get together to churn the ocean. Vishnu ensured devas that they

would benefit more from this churning. The truce was agreed upon and the two sides got ready to churn the ocean. The mountain *Mandara* was used as a churning rod and great snake *Vasuki* as the rope for churning. The devas grasped Vasuki's tail and the daityas grasped Vasuki's head. As the churning began, the mountain Mandara which had no base started to get immersed in the ocean. Lord Vishnu came to the rescue. He adopted the form of a turtle and the peak was balanced on the turtle's back. This again symbolises that when we proceed to churn the ocean of experience in search of reality we find that knowledge itself requires a base to prove its validity. The attempt to find an ultimate base on which to erect our structure of reasoning can end in an infinite regress, unless it rests on the immovable, all-sufficient, all sustaining basis of self evident truth symbolized by the Tortoise form of God.



Varaha Avatara (The Boar)

The third is the Boar. God incarnated this time to lift up the Earth which had been taken away into the regions of darkness, under the Water by *Hiranyaksha*, a Demon. In the *Bhagavatham* and *Vishnu Puranam* the story of this avatara is as follows:

The sage Kashyapa and his wife Diti had a son named Hiranyaksha, who became the king of the asuras. Hiranyaksha meditated Brahma and sought a boon that he would be invincible in the battle. Thus armed Hiranyaksha comprehensively defeated the gods and became the king of the heaven, the earth and the underworld. He himself had begun to live in Varuna's palace under the ocean. As the asura was not particularly fond of the earth he hurled the earth into the depths of the ocean. The gods prayed that they be restored to heaven and the earth be brought back from the depths of the ocean. In response to these prayers, Vishnu adopted the form of a boar and entered the ocean. Hiranyaksha was gored to death by the boar's tusks. The boar raised the earth up once again with its tusks.

Vishnu thus saved the gods and the principles of righteousness or dharma.



Narasimha Avatara (The Man-lion)

In this Man-Lion incarnation, the emphasis is on devotion. Lord Vishnu guarded the child devotee *Prahlada*, who was put to endless torture by his father *Hirayanakshapu*, a Demon, for repeating God's name instead of his own. But *Prahlada* withstood all these tortures with steadfast devotion. Finally God appeared in the terrible form as Man-Lion, and killed the demon.

* (Details of this Avatara is given in the main Text.)



Vaamana Avatara (The Dwarf)

The Dwarf incarnation shows us that valour finds its fulfilment only in complete surrender to God. *King Bali*, vanquished all gods including *Indra*, the Lord of Heaven. But he found his true fulfillment when he surrendered himself to God.

Emperor *Mahabali* who ruled over the Pathala-loka captured the other lokas. To the appeal of the devas, Lord Vishnu assured them of his help to control *Mahabali*. Once *Mahabali* was performing a big "yaga"(sacrificial fire) and at the end of the yaga was giving away gold and other things in charity.

Whoever went to the palace on that day could ask whatever they wished and the king would certainly oblige them. God seized this opportunity and came to *Mahabali's* palace as a *dwarf-mendicant*. The dwarf asked the King for just 3 foot measure of land for himself. The king was perplexed and wondering why the dwarf was asking for only a 3 foot-measure of land when he could ask for acres and acres of land. However the king agreed and asked the dwarf to measure the land with his feet. Suddenly God assumed gigantic proportions, his head reaching up to the sky - the highest world above, and his feet down at Pathala-loka - the lowest of the worlds below the earth. God took one step and that covered all the worlds above the second step covered all the worlds below and there was no place left for his third foot measure. God asked king *Mahabali*, "I have taken two steps and have covered all the

lokas tell me where to keep my foot for the third foot-measure." *Mahabali* realising that the dwarf was none other than God himself bowed before the dwarf and said "Please my lord you may keep your foot over my head as the third measure." Accordingly God put his foot on *Mahabali's* head and pressed hard to push the King to '*Pathala'loka*' and told him "O king! this is where you belong and you should confine your self to this loka only." *Mahabali* realized his folly and ruled long over Pathala-loka. It is believed that *Mahabali* comes to earth once a year, which is being celebrated as "*Onam*" festival.

This is to show the people that they should live in their own places and should not be greedy to occupy the other lands.



Parasurama Avatara

When the power conferred for protection, grown mighty and degenerated into an oppressive tyranny, it had to be crushed ruthlessly. The terrible *Parasurama* was the appropriate form for this need. *Parasurama* was the fourth son of sage *Jamadhagni* and *Vasugi*. The sage was a highly learned person and used to teach vedas and sastras to a number of disciples. Those days young princes and children of humble parents used to stay together without any distinction with the master. *Parasurama* was one of the disciples and was extremely obedient to his father besides being a very diligent student. He learnt all the sastras taught by his father in earnestness. Sage *Jamadhagni's* wife, *Vasugi* was very devoted to her husband and her children and looked after all the students with kindness and great care. Everyday she used to go to the river close by to bathe. After taking bath she would make an earthen pot and fetch water for the family. One day as she was making the pot a '*gandharva*' (celestial beings) passed over-head in the sky. She saw the reflection of the *gandharva* in the river water and was struck by the handsome features just for a moment. That wavering of the mind was considered being untrue to her husband. As a result that day however much she tried she could not make the pot. It broke every time she shaped it. *Vasugi* was unnerved by this and was afraid to go home. Sage *Jamadhagni* sensed this through his mental powers and became incensed that his wife admired the beauty of some one other than her husband. Wanting to punish her he ordered *Parasurama* to behead his mother. Being an obedient son he immediately carried out his father's order.

However *Parasurama* was overcome with grief and also felt very angry towards his father. To his appeal *Jamadagni* brought back his wife to life.



Rama Avatara

This incarnation demonstrates how a man can rise to divinity by unswerving adherence to the law of his being, his Dharma in all its details. He assumed this avatara to crush the demon king *Ravana*. *Sri Rama* was perfect in his general dharma as man and in his particular dharma as King. *Rama avathar* is called *Dharma Avathar*. He not only overcame 'adharmā' (evil forces) but also taught mankind how to lead a perfect life of truthfulness, kindness, obeisance to parents.



Balarama Avatara

Balaram is the elder brother of *Lord Krishna*, and generally he is acknowledged as being the manifestation of *Adishesha*, the serpent on whom Vishnu rests. *Balarama* was born to *Vasudeva* and his first wife *Rohini*. Thus he becomes the elder brother of *Lord Krishna*.

There is not much significance in this avathar. From the evolutionary angle this avathar marks the period when humans started a settled way of life taking to agriculture- *Balarama* is pictured as carrying a plough on his shoulders. Being a contemporary of *Krishna* the spot light is more on *Krishna* than on *Balarama*.



Krishna Avatara

Vishnu appeared as *Krishna* to rid the world of a tyrannical king named

Kamsa, a demon king. In *Mahabharata*, Krishna acts as the charioteer of *Arjuna*, and delivers the celebrated discourse on duty and life known as the "*Bhagavad-Gita*". Lord Krishna gave Bhagavat Gita to mankind - a compilation that is a religious classic with profound philosophical thoughts. *Sri Krishna* avathar is completely Divine.



Kalki Avatar

The last incarnation is believed to be as *Kalki*, the mighty warrior born in a pious family to rid the world of the oppression of its unrighteous rulers.
(*Avathar is believe d yet to take place*)



SRI NARASIMHA AVATHARA

The specific purpose of this avathara was for protection of his devotee,

Prahlada, from his demon father *Hiranyakasipa*, and to prove a point to make true the words of his devotee that God is in existence every where. *Prahlada*'s episode proves that God will always come to the rescue of his devotees who prays Him with sincere devotion.

The story of *Narasimha* as described in the *Bhagavata Purana* is as follows: The legend behind this goes back to the days of Krita Yuga.

Once sage *Durwasa* went to worship Lord Vishnu. The guards *Jayan* and *Vijayan* didn't allow the saint inside to see the lord since the Lord was fast asleep. The sage got very angry and cast a curse that the two should leave the heaven and be born in "*bhooloka*" - the earth - as *rakshasas* (cruel and violent human beings). The two guards were shocked and worried, and rushed to Lord Vishnu seeking his support to save them from the curse of the sage. Since the Lord could not reverse the curse, He said that He can give them a new boon that they can come back to heaven as His attendant, after being the Lord's enemy in 3 births or His devotee after 30 births. *Jaya* and *Vijaya* opted to be Lord's enemies in 3 births since they were eager to serve the Lord at the earliest. Lord Vishnu agreed to this. So in that order their first birth was as *Hiranyaksha* and *Hiranyakasipu*.

In his previous avatara of *Varaha*, Vishnu killed *Hiranyaksha*. His brother *Hiranyakasipu* greatly angered by this, started to abhor Vishnu and his followers. *Hiranyakasipu* underwent many years of great austerity and penance to *Lord Brahma* to gain mystical powers in his attempt to kill Vishnu. Pleased by *Hiranyakashipu's* austerities, *Brahma* appeared before him and offers a boon of his wishes. *Hiranyakashipu* requests *Brahma* to grant him, that his death is not brought about by any weapon, nor by any human being or animal, and that he should not meet death from any of the living entities, by any demigod or demon or by any great snake from the lower planets, and should not die within or outside any residence, during the daytime or at night, nor on the ground or in the sky. Accordingly *Brahma* granted him the boon.

As *Hiranyakashipu* was performing austerities at *Mandaracala* Mountain, his home was attacked by *Indra* and other *devas*. At this point sage *Narada*

intervened to protect *Hiranyakasipu*'s wife *Kayadu*, who was in the family way. Following this event *Narada* took *Kayadu* into his care. While under the guidance of *Narada*, her unborn child (*Hiranyakashipu's* son) *Prahlada*,

became affected by the transcendental instructions of the sage even at such a young stage of development in mother's womb. In view of this *Prahlada*, as he started growing began to show symptoms of this earlier training by *Narada*, turning a devoted follower of Vishnu, much to his father's disappointment.

Hiranyakashipu eventually becomes so angry and upset at his son's devotion to Vishnu (whom he sees as his mortal enemy) that he decides to kill his son. But each time he attempts to kill the boy, *Prahlada* is protected by Vishnu's mystical power. When asked, *Prahlada* refuses to acknowledge his father as the supreme lord of the universe and claims that Vishnu is all-pervading and omnipresent. One day *Hiranyakashipu* points to a nearby pillar and asks if his Vishnu is in it. *Prahlada* then answers, “*He was, He is and He will be, He is in pillars, and he is in the smallest twig*”. *Hiranyakashipu*, unable to control his anger, smashes the pillar with his mace, and then following a tumultuous sound, Vishnu in the form of *Narasimha* appears from it and in defence of *Prahlada*, moves to attack his father. In order to kill *Hiranyakashipu* and not upset the boon given by Brahma, the form of *Narasimha*, as a part-human, part-animal was chosen, as *Hiranyakashipu* could not be killed by human, *deva* or animal. He comes upon *Hiranyakashipu* at twilight (when it is neither day nor night) on the threshold of a courtyard (neither indoors nor out), and puts the demon on his thighs (neither earth nor space). Using his sharp nails (neither animate nor inanimate) as weapons, he disembowels and kills the demon king *Hiranyakashipu*.

The *Bhagavata Purana* further narrates, that even after killing *Hiranyakashipu*, the Lord's anger did not diminish. The universe could not bear the *ugram* (anger) of the Lord. Goddess *Lakshmi* was called to soothe Him. But even she feared his roused form. To make Him cool down *Devathas* had to request *Prahlada* to pray him. The little boy *Prahlada* in deep devotion touched the feet of *Narasimha* with his head. At the tender touch of *Prahlada* the Lord was pleased, grew calm, and the anger gave way to kindness, and *Narasimha* kissed the boy softly and raised him gently. *Prahlada* was in tears and asked *Narasimha* about the fate of his father. Vishnu assured *Prahlada* that since He had killed the father; the latter would surely go to heaven. Vishnu also gave a blessing to *Prahlada* that now onwards none of his race would die by the hands of Vishnu. *Prahlada* was crowned as the emperor of the kingdom which he ruled for several thousands of years.

There is another version of the puranas which mention that after the *Asura samharam* was over, *Narasimha*'s anger didn't abate. The Universe couldn't bear His anger. The *devas* appealed to Lord *Shiva*. To appease *Narasimha*'s anger, Lord *Shiva* assumed the form of a bird *Sarabha*. This form comprises the forms of an animal, human and bird - the face of a *yali*, human body and the form of a bird. *Kaali* and *Durga* became the wings of *Sarabha*. Lord *Sarabheswara* lifted *Narasimha* to space, drew out the *asura* blood (*Hiranyan*'s) and pacified him. He took him to space because even if a drop of *asura* blood fell on the earth, it would lead to the emergence of many *asuras*. So, Lord *Sarabbeswara* took *Narasimha* above the gravitational sphere to prevent his blood falling on earth. The form of *Sarabheswara* comprises four Gods – *Shiva*, *Kaali*, *Durga* and *Vishnu*.

In his angry form he is called *Ugra Narasimhar* and once he had cooled down he was referred as *Lakshmi Narasimhar*. He is seen in yet another meditative posture, when he is called *Yoga Narasimhar*

In the *Shiva Purana* there is a distinctly a *Shivite* version of a traditional avatar myth: *Shiva* brings forth “*Virabhadra*” one of his terrifying forms, in order to calm *Narasimha*. When that fails, *Shiva* manifests as the human-lion-bird *Sharabha*. The story concludes with *Narasimha* becoming a devotee of *Shiva* after being bound by *Sharabha*. The *Sharabha* story is also retold in the *Linga Purana*. However, this view of *Narasimha* is considered not true by followers of *Vaishnavism*.

Lakshmi Narasimha Worship:

A number of prayers have been written in dedication to *Narasimha avatara*.

It is believed and said that *Narasimhaavathara* has occurred on the 14th day of Lunar Month called *Sukla Chaturdasi* in the lunar month *Vaisakha* in the star constellation of *Swathi*, and this day is called *Nrusimha Jayanthi*. *Lakshmi Narasimha* incarnated during *Pradosham* time. *Pradosham*s on Fridays are very special to a form of Lord *Vishnu* by name *Lakshmi Narasimha*, and praying to him on *Pradosham* days provides one with blessings for Happiness and prosperity.

If you are subject to other's jealousy, hatred and enmity, then Lord *Narasimha* will offer special relief to you. When you pray to him with butter balls, he is appeased and protects you from evil eye and malicious acts of others. You will be blessed with prosperity and also recover lost assets. A

special drink of jaggery - *Panakam* is offered and distributed to the worshippers at the temple so that Lord *Narasimha* eliminates the evil effects due to enmity.

Based on this story, it is believed by followers that *Narasimha* protects his sincere devotees when they are in extreme danger. He saved *Adi Sankara* from being sacrificed to the goddess *Kali* by a *Kapalika*. Thus *Adi Sankara* composed the powerful *Lakshmi Narasimha Karavalamba*.

Sri Lakshmi Narasimha Karavalamba Stotram:

*Srimat Payonidhi Nikethana Chakra Pane,
Bhogeendra Bhoga Mani Rajitha Punya Moorthie,
Yogeesa Saswatha Saranya Bhabdhi Potha,
Lakshmi Nrsimha Mama Dehi Karavalambam - 1*

*Oh Great God Lakshmi Nrsimha, Who lives in the ocean of milk,
Who holds the holy wheel as weapon, Who wears the gems of the head,
Of Adhishesha as ornaments, Who has the form of good and holy deeds,
Who is the permanent protection of sages, And who is the boat which helps
us cross,
This ocean of misery called life, Please give me the protection of your hands.*

*Brahmendra, Rudra Arka Kireeta Koti,
Sangattithangri Kamala Mala Kanthi Kantha,
Lakshmi Lasath Kucha Saroruha Raja Hamsa,
Lakshmi Nrsimha Mama Dehi Karavalambam - 2*

*Oh Great God Lakshmi Nrsimha, Whose feet is touched by the crowns,
Of Brahma, Indra, Shiva and Sun, Whose shining feet adds to his effulgence,
And who is the royal swan playing, Near the breasts of Goddess Lakshmi,
Please give me the protection of your hands.*

*Samsara Gora Gahane Charathe Murare,
Marogra Bheekara Mruga Pravardhithasya,
Aarthasya Mathsara Nidha Chain Peedithasya,
Lakshmi Nrsimha Mama Dehi Karavalambam - 3*

*Oh Great God Lakshmi Narsimha, Oh Lord who killed the Asura called
Mura,
I have been traveling in the dark forests of day to day life,*

Where I have been terrified by the lion called desire, And scorched by the heat called competition, and so, Please give me the protection of your hands.

*Samsara Koopam Adhi Ghora Magadha Moolam,
Samprapya Dukha Satha Sarpa Samakulasya,
Dheenasya Deva Krupana Padamagadasya,
Lakshmi Nrsimha Mama Dehi Karavalambam - 4*

*Oh Great God Lakshmi Narasimha, I have reached the very dangerous and deep,
Bottom of the well of day to day life, And also being troubled by hundreds,
Of miseries which are like serpents, And am really miserable and have,
Reached the state of wretchedness and so, Please give me the protection of your hands.*

*Samsara Sagara Vishala Karala Kala,
Nakra Graham Grasana Nigraha Vighrasya,
Vyagrasya Raga Rasanormini Peedithasya,
Lakshmi Nrsimha Mama Dehi Karavalambam - 5*

*Oh Great God Lakshmi Nrsimha, I have reached this wide unfathomable ocean of day to day life,
And I have been caught by black deadly, Crocodiles called time which are killing me
And I am also afflicted by waves of passion, And attachments to pleasures like taste and so, Please give me the protection of your hands.*

*Samasra Vrukshamagha Bheeja Manantha Karma,
Sakha Satham Karana Pathramananga Pushpam,
Aroohasya Dukha Phalitham Pathatho Dayalo,
Lakshmi Nrsimha Mama Dehi Karavalambam - 6*

*Oh Great God Lakshmi Nrsimha, I have climbed the tree of worldly life,
Which grew from the seed of great sin, Which has hundreds of branches of past karmas,*

*Which has leaves which are parts of my body, Which has flowers which
are the result of Venus,
And which has fruits called sorrow, But I am falling down from it fast and
so, Please give me the protection of your hands.*

*Samsara Sarpa Ghana Vakthra Bhyogra Theevra,
Damshttra Karala Visha Daghdha Vinashta Murthe,
Naagari Vahana Sudhabhdhi Nivasa Soure,
Lakshmi Nrsimha Mama Dehi Karavalambam - 7*

*Oh Great God Lakshmi Nrsimha, Oh, Lord who rides on the enemy of
snakes, Oh, Lord who lives in the ocean of nectar,
The serpent of family life has opened, Its fearful mouth with very dangerous,
Fangs filled with terrible venom, Which has destroyed me and so,
Please give me the protection of your hands.*

*Samsara Dava Dahanathura Bheekaroru,
Jwala Valee Birathi Dhighdha Nooruhasya,
Thwat Pada Padma Sarasi Saranagathasya,
Lakshmi Nrsimha Mama Dehi Karavalambam - 8*

*Oh Great God Lakshmi Nrsimha, I have been scarred badly by the fire of
daily life, And even every single hair of my body,
Has been singed by its fearful flames, And I have taken refuge in the lake of
your lotus feet, and so, Please give me the protection of your hands.*

*Samsara Jala Pathithasya Jagan Nivasa,
Sarvendriyarthas Badisarthas Jashopamasya,
Proth Ganditha Prachooras Thaluka Masthakasya,
Lakshmi Nrsimha Mama Dehi Karavalambam - 9*

*Oh Great God Lakshmi Nrsimha, I have been caught in this net of daily life,
And all my organs are caught in that web, And the five senses which is the
hook, Tears apart my head from me, and so, Please give me the protection of
your hands.*

*Samsara Bheekara Kareeendra Karabhigatha,
Nishpishta Marmma Vapusha Sakalarthi Nasa,
Prana Prayana Bhava Bhhethi Samakulasya,
Lakshmi Nrsimha Mama Dehi Karavalambam - 10*

*Oh Great God Lakshmi Nrsimha, I have been struck by the fearful king of
elephants, Which is the worldly illusion, and my vital parts,
Have been completely crushed, and I suffer, From thoughts of life and
death, and so, Please give me the protection of your hands.*

*Andhasya Me Viveka Maha Danasya,
Chorai Prabho Bhalibhi Rindriya Nama Deyai,
Mohanda Koopa Kuhare Vinipathathasya,
Lakshmi Nrsimha Mama Dehi Karavalambam - 11*

*Oh Great God Lakshmi Nrsimha, I have become blind because, the sense of
discrimination, Has been stolen from me by the thieves of 'senses',
And I who am blind, have fallen in to the deep well of passion, and so,
Please give me the protection of your hands.*

*Baddhvaa Gale Yamabhataa Bahutarjayantah,
Karshhanti Yatra Bhavapaashashatairyutam Maam.
Ekaakinam Paravasham Chakitam Dayaalo
Lakshmi Nrsimha Mama Dehi Karavalambam - 12*

*Oh Great God Lakshmi Nrsimha, I have been tied by the soldiers of the God
of death, By numerous ropes of worldly attachments,
And they are dragging me along by the noose around the neck,
And I am alone, tired and afraid, and so Oh merciful one,
Please give me the protection of your hands.*

*Lakshmi Pathe Kamala Nabha Suresa Vishno,
Vaikunta Krishna Madhu Soodhana Vishwaroopa,
Brahmanya Kesava Janardhana Chakrapane,
Devesa Dehi Krupanasya Karavalambam - 13*

*Oh King of Devas, Who is the Lord of Lakshmi, who has a lotus on his belly,
Who is Vishnu, the lord of all heavenly beings, who is Vaikunta,
Who is Krishna , who is the slayer of Madhu, Who is one with lotus eyes,
Who is the knower of Brahman, Who is Kesava, Janardhana, Vasudeva,
Please give me the protection of your hands.*

*Ekena Chakramaparena Karena Shamkha-
Manyena Sindhutanyaaamavalambya Tishhthan,
Vaame Karena Varadaabhayapadmachihnam,
Lakshmi Nrsimha Mama Dehi Karavalambam - 14*

*Oh Great God Lakshmi Nrsimha, Who holds Sudarshana, the holy wheel in
one hand, Who holds the conch in the other hand,
Who embraces the daughter of ocean by one hand,
And the fourth hand signifies protection and boons, and so,
Please give me the protection of your hands.*

*Samsaara Saagara Nimajjana Muhyamaanam
Diinam Vilokaya Vibho Karunaanidhe Maam,
Prahlaada Kheda Parihaara Paraavataara
Lakshmi Nrsimha Mama Dehi Karavalambam - 15*

*Oh Great God Lakshmi Nrsimha, I am drowned in the ocean of day to day
life, Please protect this poor one, oh, Lord, Oh treasure of compassion,
Just as you took a form to remove the sorrows of Prahlada, and so,
Please give me the protection of your hands.*

*Prahlaada Naarada Paraashara Pundariika-
Vyaasaadi Bhaagavata Pungavah Rinnivaasa ,
Bhaktaanurakta Paripaalana Paarijaata,
Lakshmi Nrsimha Mama Dehi Karavalambam - 16*

*Oh Great God Lakshmi Nrsimha, Who dwells in the hearts of great sages
like Prahlada, Narada, Parashara, Pundarika and Vyasa,
Who loves his devotees and is the wish giving tree, That protects them, and
so, Please give me the protection of your hands.*

*Lakshminrisimha Charana Abja Madhuvratena
Stotram Kritam Shubhakaram Bhuvi Shankarena
Ye Tatpathanti Manujaa Haribhakti Yuktaa-
Ste Yaanti Tatpada Saroja Makhandaruupam - 17*

This prayer which blesses earth with good things,
Is composed by Sankara who is a bee,
Drinking deeply the honey from the lotus feet of Lakshmi Nrsimha,
And those humans who are blessed with devotion to Hari,
Will attain the lotus feet of the Brahman.

Worshipping Lord *Narasimha* is believed to ward off the evil effect of planets Mars and Saturn. In general for *Navagraha Doshas*, “*Apamrityu dosha*”, sufferings from ill health, debts, enemies, obstacles in life, Lord *Narasimha* worship is a suggested remedy.

Nrusimha Mantra Rajam : a very powerful mantra when recited with sincere devotion, will come to the rescue of the person in times of need, sudden aberrations and obstacles in life

*Om Sahasrara Hoombhat Shroum Om Eemham
Ugram Veeram Maha Vishnum Jwalantham Sarvathomukham!
Nrusimham Bheeshanam Bhadram Mruthyu Mruthyum Namaamyaham
Hm Eem Shrow Sahasrara Hoombhat Swaha*

I surrender and bow to Lord *Narasimha* “who is ferocious and heroic, who is Maha Vishnu, radiant and glowing from all sides, who is omnipresent, who is terrific, who is adorable, who bestows auspiciousness and who is the death of death personified.”

Runa Vimochana Sri Nrusimha Sthothram from Sri Nrusimha Purana:
Reciting this sthothram, daily, will ward off evils and sufferings from ill
health, debts and enemies

Devata karya sidhyartham sabhasthambha samudbhavam!
Sri Nrusimham mahaveeram namami runa mukthaye!!
Lakshmyaalingitha vamangam bhakthanaam varadayakam!
Sri Nrusimham mahaveeram namami runa mukthaye!!
Aantramaladharam, sankhachakrabjaayudha dhaarinam!
Sri Nrusimham mahaveeram namami runamukthaye!!
Smaranath sarvapapagnam khadruja vishanasanam!
Sri Nrusimham mahaveeram namami runamukthaye!!
Simhanadena mahatha digdhanthi bhayanasanam!
Sri Nrusimham mahaveeram namami runamukthaye!!
Prahlada varadam Srisam daithyeswaravidharanam!
Sri Nrusimham mahaveeram namami runamukthaye!!
Krooragrahaih peedithanam bhakthanamabhaya pratham!
Sri Nrusimham mahaveeram namami runamukthaye!!
Vedavedanthayajnesam BrahmaRudradhivandhitham!
Sri Nrusimham mahaveeram namami runamukthaye!!
Ya idham patathe nithyam runamochana samjnitham
Anruni jaayathe sadhyo, dhanam seegramavapnuyath

Surrender to Lord Narasimha:

*Maata Nrusimhascha Pitaa Nrusimha
Bhrataa Nrusimhascha Sakha Nrusimha!!
VidyaaNrusimho Dravinam Nrusimha
Swami Nrusimha Sakalam Nrusimha!!
Itho Nrusimha Paratho Nrusimha
Yatho Yatho Yaamithatho Nrusimha!!
Nrusimhadevaadaparam Na Kinchittasmat
Nrusimham Saranam Prapadye*

Narasimha Pranama Mantram

*ito nrsimhah parato nrsimho,
yato yato yami tato nrsimhah,
bahir nrsimho hrdaye nrsimho,
nrsimham adim saranam prapadye*

Lord Nrsimha is here and also there. Wherever I go Lord Narasimha is there.
He is in the heart and is outside as well. I surrender to Lord Narasimha, the
origin of all things and the supreme refuge.

From the Dasavatara-stotra composed by Jayadeva.

*ava kara-kamala-vare nakham adbhuta-srngam,
dalita-hiranyakasipu-tanu-bhrngam,
kesava dhrta-narahari-rupa jaya jagadisa hare*

O Kesava! O Lord of the universe. O Lord Hari, who have assumed the form
of half-man, half-lion! All glories to You! Just as one can easily crush a
wasp between one's fingernails, so in the same way the body of the wasplike
demon Hiranyakasipu has been ripped apart by the wonderful pointed nails
on your beautiful lotus hands.

Kamasika Ashtakam by Vedanta Desika

*Tvayi Rakshathi Rakshakai: Kim Anyai:,
Tvayi Cha Arakshati Rakshakai: Kim Anyai:,
Ithi Nischita Dhee: Srayaami Nityam,
Nruhareh: Vegavathee Tataasrayam Tvam*

O kamasikha Narasimha! you are *sarva sakthan*. When you are resolved to
protect some one, where is the need to seek the protection of anyone else?
When you are resolved not to protect some one, which other person is

capable of protecting us?. There is no one. Knowing this fundamental truth, I have resolved to offer my saranagati at your lotus feet alone that rest at the banks of Vegavathi river.

Divya Prabandham - 2954

*ADi ADi agam Karaindhu isai
PADip PADik KaNNIr Malgi engum
' nADi nADi narasingA endru,
VADi VADum ivvAL nuthalE!*

I will dance and melt for you, within my heart, to see you, I will sing in praise of you with tears in joy, I will search for Narasimha and I am a householder who still searches to reach you(to attain Salvation

Dhyana Slokam:

*Simha mukE roWdra roobinyaam abhaya hastankita karuNamoothE sarva
vyaabitham loka rakshanyam papa vamOchanam thurita nivaaranam
lakshmi kataksham sarvaabeestam anEham thEhi lakshmi narasimha*



There are many temples in our country dedicated to Lord Narasimha out of

which majority are in South India and more so in Andhra Pradesh. Some of the major temples of Lord Narasimha are Ahobilam, Yadagirigutta, Mangalagiri, Simhachalam, Dharmapuri, Antharvedi, Mattapalli, and Kadiri which are all in Andhra Pradesh, Namakkal, Ghatikachala (Sholingar), Singa Perumal Koil, Parikkal and Chintalvadi in Tamil Nadu, Melukote, Saligrama, and Mulabagalu in Karnataka State, Sri Edappurathu Lakshmi Narasimha Murthi temple, in Puthuruthy, Kerala.



Ahobilam:

Out of all the temples of Lord Narasimha the one at Ahobilam has attained lot of significance and importance and it is said to be the geographical location where the Nrusimhaavathara and the story of Bhaktha Prahlada had taken place. There are two popular legends for the derivation of the name ' *Ahobilam*. ' It is stated that the devaas while witnessing the terryfying aspect (*Ugra Kaala*) of the Lord sang His praise as ' *Aho Bala* ' which beans ”Behold the mighty strength”. Hence, this place came to be known as *Ahobalam*.

This is seen in the following verse -

Ahoveeryam Ahosauryam Ahobaahu: Paraakramah

Naarasimham Param Daivam Ahobilam Ahobalam

The other version is that because of the great cave, the *Aho-Bhila*, where Garuda worshipped and realised the Lord, the place itself has been come to be called as *Ahobhila*. “*Aho*” means spectacular, surprising, awesome, and “*Bilam*” means cave. Ahobilam means the Lord appeared in a cave suddenly in a spectacular and astonishing form.

Here the Lord Narasimha got manifested (*Swayambhu*) in a cave after killing the demon Hiranyakasipa and is called as Ugra Narasimha. This place is called as *Upper Ahobilam* (Eguva Ahobilam). There is a temple for Goddess Lakshmi besides the main temple, where Goddess Lakshmi is called as Chenchu Lakshmi. It is believed that during *Thretha Yuga*, Lord Sri Rama had visited Ahobilam and worshipped Lord Narasimha during his search for Goddess Seetha Devi. As per *Srimad bhagavatham*, it is said that Pandavas also had visited and worshipped Lord Narasimha at Ahobilam.

As per *Venkatachala Mahatyam* it is said that Lord Venkateswara had visited Ahobilam at the time of his marriage with Goddess Padmavati and worshipped Lord Narasimha by installing the idol along with Goddess Lakshmi. This temple is in *Lower Ahobilam* (Diguva Ahobilam) in the down hills. It is also said that at the time of Lord Venkateswara's marriage the offerings (Nivedana) of the preparations were given to Lord Narasimha at Ahobilam as per the directions of Lord Brahma. Ahobilam is also called as *Nava Narasimha Kshetram* where Lord Narasimha is said to have manifested in nine different forms within Ahobilam. The *Sthala Puraana* of

Ahobilam in Sanskrit, describes nine forms of Narasimhas which are situated at various places along the different hills and vales here.

Jvaala Ahobila Maalola Kroda Kaarancha Bhaargavah

Yogaananda Chatravata Paavanah Nava Moortayah

The nine forms of Narasimha seen here are: Jvaalaa Nrusimha, Ahobila Nrusimha, Maalola Nrusimha, Kroda Nrusimha, Kaarancha Nrusimha, Bhaargava Nrusimha, Yogaananda Nrusimha, Chatravata Nrusimha and Paavana Nrusimha.

The *Sthala Puraanam* of the temple is said to be an extract from the *Bramhaanda Puraanam* with 10 chapters enclosing 1046 verses composed by *Maharshi Veda Vyasa*. Ahobilam is also mentioned in the *Mahabhaarata*, *Raamaayana*, *Koorma Puraana*, *Padma Puraana* and the *Visnu Puraana*.

Ahobila Narasimha is praised as " *Periya Periya Perumal* " in Tamil.



Garuda commenced silent penance to obtain a vision of Lord Narasimha. The Lord in His grace, after long years of penance of Garuda, manifested Himself in the cave of a mountain, a vision of His manifestation was then granted to Garuda

Description of the nine shetrams in Ahobilam:



Bhaargava Narasimha shrine

This temple is situated at a distance of two kilo metres from Lower Ahobilam, on a hill near a sacred pond known as Bhaargava Theertham where Bhaargava Maharishi performed His penance. Hence the Lord of the temple is called Bhaargava Narasimha Swaamy.



Yogaananda Narasimha shrine :

This temple is to the south-east of Lower Ahobilam at a distance of two

kilometres. The popular legend is that after killing Hiranyakasipu, Lord Narasimha taught Prahlada several yogic postures. Therefore, the Lord in this aspect is called Yogaananda Narasimha.



[Chathravata Narasimha shrine](#) :

About three kilometres from Lower Ahobilam, the image of the deity is installed under a peepal tree, surrounded by thorny bushes. Hence the Lord is called Chathravata (peepal tree) Narasimha Swaamy.



[Ahobila Narasimha shrine](#) :

The temple, situated on the Upper Ahobilam at a distance of 8 km from Lower Ahobilam, is the main temple and the earliest of all the nine temples here. The Lord here appears in his fierce aspect, called *Ugra Narasimha*, who is the presiding deity and is known as Ahobila Narasimha. It is firmly believed that the Lord was self-manifest or Svayanbhu here.



[Kroda Narasimha shrine](#) :

This temple is 1km away from the main temple of of Ahobila Narasimha on Upper Ahobilam. The deity has the face of a boar called *Kroda* or Varaha and is seen along with His consort Lakshmi. Hence the Lord is called Krodakara Narasimha.



[Kaaraancha Narasimha shrine](#) :

This shrine is situated at a distance of 1km from Upper Ahobilam and one furlong from the road leading to Lower Ahobilam. The image of the deity is installed under a tree, called *Kaarancha Vriksham*. Hence the Lord is called Kaarancha Narasimha.



[Maalola Narasimha shrine](#) :

Nearly 2km from the main temple of Upper Ahobilam, is the famous shrine of Maalola Narasimha. The deity appears here in *soumya* or graceful form. As the Lord is seen with His consort here, He is called *Maalola*. *Maa* means Lakshmi and *Lola* means beloved



The Utsava murti of this temple is said to have appeared to “*Srimad Aadivan Satakopa Yatheendra Maha Desikan*”, the founder pontiff of *Sri Ahobila Mutt*.



[Jvaalaa Narasimha shrine](#) :

The temple of Jvaalaa Narasimha Swamy lies higher up the above temple on a hill called *Achalachalaya Meru*. This is about 4km from the Upper Ahobilam temple. This place is said to be the actual spot, where the fierce anger of the Lord reached its culmination when he tore Hiranyakasipu.



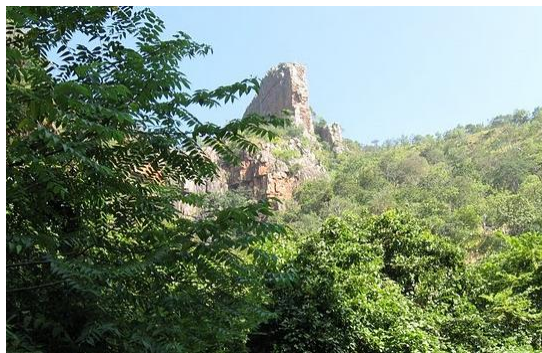
Paavana Narasimha shrine :

Nearby the above temple is the shrine of Paavana Narasimha, on the bank of the river Pavana and is about six kilometres from the Upper Ahobilam temple. Hence the Lord of the shrine is known as Paavana Narasimha Swaamy.



Lower Ahobila shrine :

In addition to the shrines mentioned above, there is a famous shrine dedicated to the Lord Narasimha Swaamy in Lower Ahobilam known as Prahlada Varada sannidhi, - the Lord whose grace bestows on Prahlada.



Ugra Sthambham :

At a distance of 8 km from the Upper Ahobilam temple, we can see a cleft of the mountain dividing it into two visible parts. It is a long held view that

from the cleft, the Lord appeared in the form of Narasimha and this cleft is known as *Ugra Sthambham*.



[Prahlaada Mettu](#) :

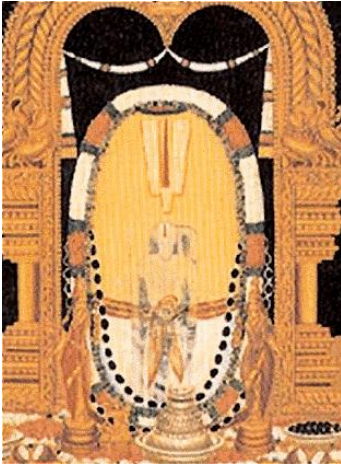
The small shrine, situated in a cave on the hill is in between Ugra Sthambham and Upper Ahobilam. It is dedicated to Prahlaada Narasimha Swaamy. The image of Prahlaada is installed in a small cave.

The whole complex is in two parts - one called *Yeguvu* (in Telugu called Upper) Ahobilam with the Nava Narasimha shrines and the other called *Diguvu* (in Telugu called Lower) Ahobilam with a single shrine for Lakshmi Narasimha, connected by a road stretching a distance of about 12.8km from Lower Ahobilam to Upper Ahobilam. From there, the other shrines are to be reached only by trekking and managing a difficult terrain, flowing streams and slippery rocks

Ahobilam is located about 24 Km from Arlagadda in Kurnool District of Andhra Pradesh on the banks of sacred river called Bhavanasini. The place is located in Nallamala forests of Andhra Pradesh. The temple is on the top of Vedadri hills about 2800 ft. above the sea level.

It is recommended to plan a two to three days visit to Ahobilam, to cover all shetrams. There is good accommodation as well guides available through the Ahobila mutt.





[SIMHACHALAM](#)

Simhachalam, near Visakhapatnam, is one of the most important Vaishnavite shrines of South India. It has Sri Varahalakshmi Narasimha Swamy as the presiding deity.

The deity at Simhachalam, the lion-man incarnation of Lord Mahavishnu appears like a Sivalinga when covered with sandalwood paste. It is only once a year, during the *Chandana Visarjana* that the sandal paste is removed, and the image is seen by pilgrims

The original shape of the deity in the *tribhanga* posture has two hands with the head of a lion on a human torso. The Simhachalam temple faces the West unlike so many others which face the East. An east-facing entrance, according to religious belief, brings prosperity while the west - facing one brings victory.

According to the Sthalapurana, Prahlada was the first person to construct a temple around the Deity. He accomplished this after his father's death at the hands of Narasimha. But at the end of that life-cycle (Krita Yuga), the temple was neglected and began to decay. Even the Deity was not taken care of and crests of earth slowly gathered round the image. But, at the beginning of another life cycle, the Lord once again was discovered by *Pururava* of the Lunar Dynasty.

Pururava, with his spouse Urvasi, riding on an aerial chariot over the hill of the South was drawn to Simhachalam by a mysterious power. He discovered the Lord on the hill lying imbedded in crests of earth. He cleared the earth among the image of the Lord. At that time he heard a divine voice not to

expose the image but to cover it with sandal paste. It also added that the Lord should be worshipped in this form, and only once in a year, on the third day in the month of Vysakaha his *Nijaswarupa* can be revealed. Acting under the instructions the king applied over the image of an amount of sandal wood paste, equal to the earth he removed and worshipped the deity as well built the temple once again around the image. The temple continued to flourish since then. Thus Sri Varaha Lakshmi Narasimha Swamy is the presiding Deity of Simhachalam.



Mangalagiri - The Auspicious Hill

Mangalagiri means *The Auspicious Hill*. Since Lakshmi Devi is believed to have done penance on this hill, it got this name.

Mangalagiri has two temples, one at the foothills dedicated to Lakshmi Narasimha and the other on the Mangalagiri hill dedicated to Pankala Narasimha.

Pankala (*Paanakam* in tamil) - a solution of jaggery (unrefined sugar) in water, is the offering made to the presiding deity Narasimha - Panakala Narasimha Swamy - God Who Drinks Panakam

It is said that, here god is self-existent. Accordingly in the temple, there are no statues of the god, but only a mouth, widely opened to 15 cms. The mouth is covered by a metal face of God. The temple will be opened till afternoon only, with the belief that *devatas* will perform *pujas* in the night. The God takes jaggery water as offering by a conch. When the Jaggery water is actually poured into the mouth of the Lord, a gargling sound is clearly audible as if the Lord is actually drinking it and the sound becomes

shriller and shriller as and when the Lord is drinking. The sound will come to a stop after sometime and the balance of the jaggery water is thrown out. This phenomenon happens not once in a day but is a recurring feature during the course of the day as and when devotees offer panakam. It will be interesting to note that even a single ant is not traceable near the Lord nor around the temple in spite of the offering of so much jaggery water. As the offering of the panakam to the Lord is peculiar, the Lord here is called panakala Narasimhaswamy.

The Mangalagiri hill is in the shape of an elephant. Legend has it that a certain prince by name *Hrusva Sringi* who was born with a number of bodily deformities, dedicated himself to a life of prayer, assuming a form of a huge elephant, at the mouth of which Narasimha took abode.

The temple tank is known as the Lakshmi Pushkarini. Legend has it that this pushkarini was created by the Gods, combining the waters from several holy rivers of the land, and that Mahalakshmi (who came out of the milky ocean when it was churned by the gods and the asuras), bathed in this pushkarini and married Vishnu thereafter.

At the foot of the hill, there is another temple whose origin is traced to the time of Yudhishtira, the eldest of the pandavas.



[Sholinghur: \(Kadigachalam\)](#)

The name Kadigachalam came as the Lord gave darsan to the Saptharishi to a kadigai time – around 24 minutes - and gave salvation. . It is a belief that, one, would attain Moksham simply by staying in this shekthram for one Kadigai (period of time). It is believed that Saint Vishvaamitrar meditated for one kadigai on Lord Narasimhar and obtained his title "Brimha Maharishi" here . Among all the other avathaarams this as well the vaamana avathaaram are the most significant ones, because of the fact that they both accomplished the mission instantly.

It is believed that Sri Lakshmi Narasimhar came to this palce after “Hiranya vatham” and changing his figure in the yoga stage, stayed here forever giving Darsan to Prahlada. It is well kown that Sri Narasimha avathaaram took place at "Sri Ahobilam". However, since His bhakthas requested the presence of Sri Narasimha here on an endless timescale, Lord Narasimha chose to stay here for ever. This is also confirmed by thirumangai aazhwaar's reference to "thakkkaanai" in his paasuram.

After Sri Rama avathara, Anjaneya wanted to go back to *Sri vaikundam*, and serve the Lord there. The Lord instructed Anjaneya to go to this place and protect the rishis performing penance, from the two demons by name "kaalan and keyan". Lord Rama offered Hanuman his Sangu and Chakram with the help of which Hanuman killed the demons. In the temple on the small hill Hanuman is found in the yoga posture with saligrama mala and adorning Sangu Chakram



Sage Durvaasa once sought the” thiruth thuzhaay maalai” (thulasi garland) of Narasimha at this perumal and danced with great joy by sporting this "maalai" on his own shoulder and head.



The Big Mountain (Periyamalai) is about 400 feet high where Moolavar - Sri Yoga Narasimar is found in *Irundha kolam* (sitting posture) facing East. The

Other names of the Perumal are "Thakaan" and "Akkarakani". Akkaram means Money and Wealth. This shetram is also called as Kadikachalam. The Thaayar of the Sthalam is Sri Amirtha Valli and she is found in a separate sannadhi.

Yoga Aanjaneyar's temple is also found on the top of the chinna malai, facing, the Yoga Narasimhar sannadhi.

This sthalam is also called as "Chola Lingapuram" "Sholingapuram". after Karikaala Cholan. In Karthigai sundays people pray Lord after taking bath in the *Chakra Theertham* and by lying down on its steps. People believe that Lord will come and fulfill the wishes of the devotees in their dreams.



Mattapalli

Is situated on the banks of river Krishna, in Nalgonda District in Andhra Pradesh.

The Maha Kshetram is in the midst of a dense and lovely forest, in one of the caves adjoining the pilgrim town and the image of the Lord is found to be radiating glory from times immemorial.

Legend had it that Sri Bharadwaaja Maharshi worshipped this deity. And it is believed that during that time only sages and gods could worship the self revealed images of Narasimha in the cave. Later the sages decided to throw open this holy place to the common man. An auspicious time for it came in Kali Yuga. The deity was revealed in a dream to the devotee Sri Anumala Machireddi, the ruler of Thangeda which is on the opposite bank of the Krishna river, and wished Machireddi to reveal His image for the good of the mankind. The ruler searched all the caves on the banks of river Krishna, as ordained by the Lord, but could not trace the location of the deity. Sad and depressed, he fell asleep in the forest. Again the Lord appeared in his

dream and ordained him to search further, in a designated area near an "Aare" tree hidden behind the foliage in a cave. Waking up, the ruler found the cave and the image of the Lord in a seated posture, fully adorned with Shankha, Chakra, Gadha, with the well spread hood of Adi Sesha over his head, and with flowers, sacred leaves, fruits etc as if the Lord was being worshipped regularly,. Overjoyed, the ruler revealed the Maha Kshetram to the general public and constructed a Mukhaalaya (temple).

Singaperumal Koil

This shetram is located near Chengalpattu, on Chennai Tiruchi Highway.

Singaperumal Koil is is over 1,500 years old. It is also known as the *Pataladri* Temple, because here Narasimha is in his Ugra Roopa. According to "*Brahmanda Puranam*" the temple was surrounded by a big forest where Sage *Jabali* was doing penance praying to the Lord to appear before him. The legend has it that at the request of Sage Jabali, Lord Narasimha, , manifested himself at this place.



The Lord even now gives darshan to the devotees in the same form with four hands, two of them holding *Sudarsana* and *Panchajanya* and the third in "*Abaya Hastha*" pose with the fourth pointing towards the earth. Found in sitting posture the Lord has *three eyes*, and wears the *Salagrama* and *Sahasranama* garlands. The Goddess here is known as *Ahobilavalli*.

What is so unique about this Lord in Singaperumal Koil? Here he proves to the Universe that both *Hari* and *Hara* is one and the same and not separate. Here the Lord has a *Third Eye*, like *Rudramoorthy*. Every time the temple priests perform the *Arathi*, the *Namam* of *Narasimhaswamy* is lifted up for the devotees to have a darshan of the Third Eye.

In the Narasimha Avatara, Mahavishnu destroyed evil, and it is believed by both the Vaishnavaites and the Saivites that if one gets the darshan of the Third Eye, all misery in their life would be removed.

It is a beautiful temple, on a hillock, with the fairly large idol carved out of a single red coloured boulder. The Pataladri Narasimha-swamy is almost 8 feet tall, and red faced. Since the idol is part of a boulder and the hillock, if one needs to circumambulate one need to do the *girivalam* meaning go around the hillock.

[Yadagirigutta Nrsimhadev Shrine](#)



Another famous temple of Lord Narasimha in Andhra Pradesh's is found in the Nalgonda region, in the town of Yadagirigutta, 70 kms from Hyderabad. Because the sage Yadarishi is said to have been granted his wish to see the Lord here, the place became known by the name Yadagiri (giri means hill in Sanskrit), and gutta, which means hillock in Telugu. (The "gutta" seems to have been a latter-day suffix.) Being reputed as a place of worship for the sages, Yadagirigutta is also known as *Rushi Aradhana Kshetram*.

The sanctum is a natural cave on the Yadagiri hill. Jwala Narasimha (the Lord of flame), Ghandabheranda Narasimha (without an image) and Yoga

Narasimha are all worshipped here, in addition to a silver Deity of Lakshmi-Narasimha and a shrine to Aandaalamma.

Two rock formations in the sanctum wall are revered as Jwala Narasimha and Yoga Narasimha respectively. The Jwala Narasimha resembles a serpent, while the Yoga Narasimha image is Lord Narasimha's Form in meditation. In His form of Yoga Narasimha, it is understood that the Lord grants healing, both physical and of spiritual benefit, to His sincere aspirants.

The temple is at a height of 300 feet on Yadagiri hill. It is said that the sacred Vedas took the form of this hill so as to bear upon its head the *Yogananda Narasimhaswamy*. On the foothill there is Vaikuntha Dwara entrance, which features a shrine to Sri Hanuman. There is also a gap in the rock representing *Ghandabheranda Narasimha*.

At Yadagiri hill, the Lord appeared first as Jwala Narasimha. When Yadarishi was unable to face the intensity of this manifestation, the Lord appeared in a peaceful form as Yoganarasimha (in a padmasana posture with open palms on His knees). Not satisfied with the Lord appearing alone, Yadarishi desired to see Him with His consort, so the Lord is said to have appeared with Lakshmi on his lap, thus He is known as Lakshmi Narasimha Swamy.

To see these three forms, pilgrims go through an entrance that narrows down into a dark cave. The cave is under a large rock which forms a sloping roof, about five feet high in the middle. Pilgrims must duck their heads to get through the formation, thus involuntarily bowing to the Lord.

At the end of the cave are the actual images of the Lord. Two rocks are fastened to each other and form a vertical cup. On the other side of the rock is found an image in the shape of a serpent head, ending like its tail. This is said to be the aspect of God known as Jwala Narasimha. It is said that a divine serpent still moves about the temple image.

On the opposite rock, is the Yogananda Narasimha image of the Lord, along with the third manifestation as Lakshmi Narasimha, which appears on the same rock. The fourth form, Ugra Narasimha, reveals His Fierce Mouth at the wide entrance to the cave, because it was beyond the strength of the sage to see that Form.

Gandabherunda (the garuda pakshi) is the fifth Form of the Lord, which is

said to have been found sculpted in rock underneath the Anjaneya, known as 'Kshetrapalaka', or the One Who ruled over that hill). This form is known only by the presence of an eternal lamp that burns within a crevice beneath Sri Anjaneya sannidhi. All these forms are known as swayambhu or self-emanated.

As these rupams of the Lord are sometimes difficult to see in the small crevices inside the cavern that serves as His sannidhi, Lord Narasimha and Lakshmi also stand together as large silver utsava murthis as Sri Lakshmi-Narasimha. It is this Form of the Lord that is best known and most often worshipped by devotees at the temple. The Lord's hand is raised in the abhaya dana mudra, granting fearlessness.

Standing brilliantly atop the sikharam of garbha griha (sanctum sanctorum) of the temple is a golden Sudarshana chakra of the Lord. It measures about 3 ft. x 3ft., and can be seen up to 6 km. Away. It is said that many years ago, the chakra moved in the direction from which the devotees came as if it were a compass guiding them towards the Lord.

With respect to Sri Yogananda Narasimhaswamy's great mercy on the devotees, it is said that the Lord comes in the dream to heal them from chronic or terminal illnesses, and even mental or emotional problems. Often times, the Lord Himself has imparted *mantropadesham* to select devotees in their dreams. Those visiting the temple have often come out of an overwhelming desire to be there, and just as mysteriously, those leaving the temple leave with the knowledge and satisfaction that their illnesses have been cured; a feeling that is often proved true upon their next visit to their family physician. It is for this reason that the Lord has come to be known as “*Sri Vaidya Lakshmi-Narasimhan*.”

[Pancha Narasimha Kshetram: Tiruvali Tirunagai](#)

Ugra Narasimha, Veera Narasimha, Yoga Narasimha, Hiranya Narasimha and Lakshmi Narasimha.

Two temples north of ThiruNangur, and within a km of each other, Thiruvaali and Thirunagari, make up one Divya Desam. This is a Pancha Narasimha Shetram. There are five Narasimha temples in and around Thiruvaali and Thirunagari, near Nagapattinam.



Accepting the prayers of the Devas, who wanted Goddess Lakshmi to help protect the world from any further destruction after the Lord had slain Hiranyakashipu, the Goddess came here and sat on the Lord's right thigh. Hence, this place came to be called 'Thiru'Vali.

At Thirunagari, there are two Narasimha idols- Yoga Narasimha and Hiranya Narasimha and here at Thiruvali, one sees Lakshmi Narasimha with the Goddess on his right lap. Legend has it that Tirumangai Azhwar was a decoit king and once he tried to rob the jewels of Perumal and Thayar, who were in kalyana kolam in these shetrams. When he touched the Perumal he was transformed and initiated into the religious way, and from then on he started composing and singing verses in praise of the lord. His pasurams constitute a sizeable portion of Nalayira divya prabhandam. Tirumangai azhwar's transformation is enacted during the vedupari utsavam in the temple. Being the place where Lord Vishnu appeared to share the *Thiru Manthiram*, Thiruvaali is said to be equivalent to Badri.



[Bidar Narasimha Jhara Temple](#)

Near Bidar in Karnataka, enshrines the powerful deity Lord Narasimha on the wall at the end of a cave. There is a natural spring within the cave. One has to wade for at least a furlong inside the cave with waist deep water to

seek the view of Lord Narasimha. It will be an exciting experience with bats and owls sitting on the roof top of the cave. It is also known as Jharani Narasimha Temple. The cave is now air conditioned and electrified for the convenience of the devotees.



[Namakkal](#)

Near Salem in Tamil Nadu, God Lakshminarashimha is surrounded in the temple by Sanakan, Sanathanan, Suryan, Chandran, Bramha and Siva. Sanakan and Sanathanan (sons of Bramha) are always said to be conveying the happenings in the world in a secrete manner. Suryan and Chandran are found doing *Chamara Samarpanai* (fanning) to reduce his angriness. Lord Bramha and Siva came down to Namakkal as Devotees to have Dharsan of

There are some blood stains found on the right hand palms of the presiding deity, which is believed to be the blood of King Hiranya. This is very rare to have a Dharsan of this blood stains on Lord Narashimha hands.



[Parikkal Narasimha Temple](#)

Is an ancient temple located at Parikkal near Villipuram. is situated between two rivers, Thenpennai and Garuda. The Lord is also found with His left hand around the Goddess.

According to a legend, Lord Vishnu killed here a demon known as Parakalasuran to save his devotees and hence the place came to be known as Parikkal. It is also said that in order to appease the Lord Narasimha, Goddess Lakshmi embraced him and thus Parikkal gained its name.

Shri Ugra Narasimha Swamy Devasthanana at Maddur,Karnataka



Legend has it that arjuna once wanted to see the lord's Narasimha Avatara, so to fulfil this request of his devotee - the lord manifested at this spot. It is said to be the only place where the statue of the lord in his ugra rupa is intact without damage. Maddur, is the only place in the whole of karnataka where the aradhana of narasimha swamy in ugra rupa has continued till date.,

Ahobila Mutt:



Ahobila Mutt (also called Ahobila Matam) is a Sri Vaishnava sect religious institution established 600 years ago at Ahobilam by Srimad Athivan

Satakopan the first Jeeyar (pontiff). Since then a succession of forty-five Jeeyars or ascetics known as "*Azhagiya Singar*" have headed the Mutt or monastery.



**Based on the response from the readers, of their views and suggestions additional shetrams of Lord Narasimha will be included in Vol. II*