

MANGALASASANA ON AHOBILA DIVYA DESAM

PAASURAM 1-5

Sri ThiruMangai Azhwar



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PERIYA THIRUMOZHI (1008-1017)

Total of 10 songs sung by Sri Thirumangai Azhwar on this Kshetram starting from 1008-1017 in Periya Thirumozhi.

First Paasuram:

1008:##

அங்கண் ஞாலமஞ்ச* அங்கோராளரியாய்*
அவுணன் பொங்கவாகம் வள்ளுகிரால்* போழ்ந்த புனிதனிடம்*
பைங்கணைக் கொம்புகொண்டு* பத்திமையால்*
அடக்கீழ்ச் செங்கணுளியிட்டிறைஞ்சம்* சிங்கவேள்குன்றமே. 1.7.1

1008:##

angkaN NYaalamaNYcha* angkOraaLariyaay*
avuNan pongkavaagam vaLLugiraal* pOzhnNdha punidhanidam*
paingkaNaanaik kombukoNdu* patthimaiyaal*
adikkeezhch chengkaNaaLiyittiRaiNYchum* singkavELkunRamE. 1.7.1

Three interpretations for the name of this dhivya dEsam:

(1) The name of this dhivya Desam can be recited as "SingavEL Kunram"
Or SingavEzh Kunram". Both are correct usages. When we salute this
dhivya dEsam as "Singa vEL KunRam " , the emphasis is on "vEL" ,
the One who is most desirable (Virumpa Tahunthavan). "Singa vEL"
then translates in to Azhagiya Singar (Sundara Simham) , who is
the most majestic, unusual and captivating "naram kalantha Singam"
to look at . The hill that He presides over is the KunRam (hill) of
"Singa vEL" .

(2) When we use the other Paatam, "Singa vEzh KunRam", we refer to
the seven (yEzhu) hills at Ahobila KshEthram just as at Thriumala .
The nine Narasimha Temples are positioned in a 5 Kilo Meter Circle
marked by the seven hills around the PrahlAdha Varadhan Temple
at the foot hills. He is in the middle of Gaaruda Sailam (AhObilE Gaaruda saila mdhyE
krupAvasAth kalpitha sannidhAnam).

These nine temples in the middle of Gaaruda Sailam (at Upper and lower Ahobilam are those for Jwaala , Malola , KrODa , Kaaranja , BhArgava, YogAnandha , KashathravaDa , Paavana and PrahlAdha Narasimhans .

(3) The third interpretation according to Commentators is that these hills are ascendant in glory because of the rare and divine singham (Lion) that rules over these hills (SingatthAlE yEzh/yezhuuchi peRRa kunRam) .

Commentary on the First Paasuram (The first two lines):

" amm kaNN jn~Alam anja , angu ohr AaLL ariyAyai avuNan
ponga , aaham vaLL uhirAl pOzhntha Punithan idam "

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

This enraged HiraNyan further; out of that blinding rage, Hiranyan hit a pillar in his darbar hall and taunted his son as to whether that Hari is in that pillar . Vaikunta KaNDeeravan (Hari in the form of Narasimham)jumped in a flash out of that pillar and used His own nails to tear HiraNyan apart and destroyed the asuran, who had tormented His BhAgavathan, Bhaktha PrahlAdhan .This "adhbhutha Kesari" (Unique and Mysterious Lord with the head of a lion and the body of a Man) . Swamy Desikan salute this adhbhutha Kesari as " AakaNDam Aadhipurusham , KaNDeerava Vapum upari " . Down to the neck, our Lord had the face of a lion and below the neck , He had the body of the Parama Purushan . He destroyed the enemy of His devotee (KuNDithArAathi) for BhAgavatha apachArm .

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

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

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

Destruction of HiraNyan and the anugraham to PrahlAdhan

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

Vikaswara makha svaru kshatha HiraNya vakshasTalee
nirargaLa vinirgaLadh rudhira sindhusandhyAyithA:
avanthu madana aasikA manuja pancha-vakthrasya
aham pratamikA miTa: prakaditha aahavA: Baahava:

-- -- SLOkam 6 of SrI KaamAseekAshtakam

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

saDA paDala bheeshaNE sarabhasa attahAsaudhbhaDE
sphurath krudhi parisphuDadh bhrukuDike api vakthrE kruthE
krupA KapaDa-Kesarin dhanuja Dimbhadattha stanA
SarOja sadhrusA dhrusA vyathibhishajya tE vyajyathE

- - - SLOkam 7 : Sri KaamAseekAshtakam

(Meaning): Oh MaayAvi , who took the mischevous appearance of Nara Simham ! Your sacred face was looking frightening with its dense flock of manes (Pidari Mayir KaRRaikaL) and a powerful and loud laughter emanated out of that face.Your brows were moving rapidly with anger over HiraNyan . Even in the context of

these frightening appearance , Your lotus like eyes revealed
Your matchless compassion for the BhagavathOtthaman,
PrahAdhan and nourished him like mother's milk. Simultaneously,
Your eyes were able to project anger over HiraNyan and compassion
towards PrahAdhan. This was indeed a very unusual act of operation.
Your compassion stood as the nourishing breast feeding milk for
the child PrahAdhan . The quality of Your DayA is revealed through
Your mysterious eyes.

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

Commentary on the First Paasuram (The second two lines):

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

[Paim kaNN aanaik-kompu koNDu patthimayAl adik-keezh
semm kaNN AaLi ittu irainjum SingavEL KunRamE](#)

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



Second Paasuram:

1009:

அலைத்தபேழ்வாய்* வாளெயிற்றேரர்க் கோளரியாய்*
அவுணன் கொலைக்கையாளன் நெஞ்சிடந்த* கூருகிருளனிடம்*
மலைத்தசெல்சாத்தெறிந்தபூசல்* வந்துடிவாய்கடுப்ப*
சிலைக்கைவேடர் தெழிப்பருத* சிங்கவேள்குன்றமே. 1.7.2

1009:

alaitthapEzhvaay* vaaLeyiRRork kOLariyaay*
avuNan kolaikkaiyaaLan neNYchidanNdha* koorugiraaLanidam*
malaitthaselsaattheRinNdhapoosal* van_thudivaaykaduppa*
silaikkaivEdar thezhippaRaadha* singkavELkunRamE. 1.7.2

Commentary on the Second Paasuram (The first two lines):

In the previous Paasuram, the sanchAram of the Lions
to Sri Narasimhan's sannidhi to present their SamarpaNams of
the danthams (tusks) of elephants for use in ivory cots and
palanquins for the Lord were described .

In this paasuram, another type of noisy activity at SingavEL
KunRam is described by the SevArTee, Thirumangai Mannan .

Here Thirumangai sees the bhakthAs of Lord Narasimhan
struggling to find their way amidst the fierce and inhospitable
terrain of Ahobilam to have the darsanam of their Lord and
put up with the stones and arrows of the native hunters .

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

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

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

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

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

HiraNyan had done fierce penance once and had recieved a set of boons from Brahma Devan that (1) he should not experience death from a human or an animal ; (2) he should not meet death during day time or night time ; (3) he should not meet death inside the house or outside the house ; (4) he will not be killed on earth or in the sky ; (5) he should not be killed by a living entity or one without life . HiraNyan thought that he was very clever in seeking such boons to gain freedom from death . Bhagavaan is cleverer in scheming than HiraNyan. As He tore out of the Sthampam, our Lord took on the Narasimha Roopam. In that state,He was neither a full human being nor a full animal.

He became naram kalantha Singham . His time of appearance was neither day or night.It was sandhyaA kaalam that was in between the two . Our Lord did not kill HiraNyan either inside or outside the house (palace) ; He killed the asuran on the door step , which is in between the inside and the outside . HiraNyan met his death on the lap of the Lord , which was in between the earth and aakAsam. HiraNyan was destroyed with the weapon of nakham (nail) of the Lord, which is neither living nor dead . When it grows, it has life. When it is cut and thrown away , it has no life. Thus the Lord outsmarted HiraNyan, while not violating the boons granted by the careless Brahma Devan.

After HiraNyan was destroyed, Bhagavan invited PrahlAdhan to come near and asked him to choose the boons that he wished to have. PrahlAdhan responded : " My Lord ! You can not distract me by granting me boons.I seek only the boon of freedom from attachment to any thing other than Your sacred feet. Lord Narasimhan was immensely pleased with the VairAghyam and Bhakthi of PrahlAdhan . PrahlAdha Sthuthi of Lord Narasimhan with 42 slokams is one of the most sacred sthuthis . This sthuthi was a favorite of HH InjimEttu Azhagiya Singar .

PrahlAdha's immense bliss on having the sevai of Narasimha BhagavAn is beautifully expressed by Saint ThyagarAjA in his PrahlAdha Bhakthi vijaya Naatakam .Through a Gandha Padhyam , the Saint of ThiruvayyARU describes :

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

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

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

" tallini joosu Bittavala , tAmara vairiki kalvasanthamE
Pallava PaaNi jAruvela , bhAnudu lEvaka viprureethithA
ullamunAsajenthi , nikilOtthama dEvuni kannu yanthanE
jallani bhAshpamulva- tala saakenu paadhamulayanthu
mrOkkagAn "

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

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

taptha-svarNa svarNa ghUrNadh athirooksha aksham saDAkEsara
prOthkampa pranikumBitha amBaram ahO jeeyAtthatavEdham vapu:
vyAttha vyApthamahAdarIsakha mukham khaDgOgra valkanmAha
jihvA nirgama dhruSyamAna sumahA dhamshtAyuga uttAmaram

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

Commentary on the Second Paasuram (The second two lines):

malaitthaselsaattheRinNdhapoosal* van_thudivaaykaduppa*
silaikkaivEdar thezhippaRaadha* singkavELkunRamE. 1.7.2

There are the natives of Ahobilam . They are the hunters with a tight sense of Community . Senju Lakshmi is one of them .Therefore, they consider Lord Narasimhan, who married Her as their kulam's son-in-law (MaappiLLai Swamy) . They have a sense of ownership of the hills and dales of Ahobilam . Now comes a band of devotees, who brave the dangers of the travel in Ahobilam hills and try to chase their fears away by talking loud and being noisy . This makes the natives unhappy. They want to assemble their clan by blowing on their trumpets and drums to fight " the intruders " .The hunters have their bows in hand and do not hesitate to throw stones at the band of travellers rushing towards the Lord's Sannidhi before the Sun sets and the wild animals come out . The mutual distrust and the noisy quarrels between the two groups fill the air and there is commotion all around . That noise never subsides in the hills of SingavEL KunRam .

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

Such is the inaccessibility of Ahobila Dhivya dEsam ! The ardour of the devotees of the Lord overcomes their discomfort and fears as they march bravely up the hills to have the darsana soubhAgyam of the Narasimha BhagavAn .



Third Paasuram:

1010:

ஏய்ந்தபேழ்வாய்* வாளெயிற்றேர்க்கோளரியாய்*
 அவுண் வாய்ந்தவாகம் வள்ளுகிரால்* வகிர்ந்தவம்மானதனிடம்*
 ஓய்ந்தமாவும் உடைந்தகுன்றும்* அன்றியும் நின்றழலால்*
 தேய்ந்தவேயுமல்லதில்லாச்* சிங்கவேள்குன்றமே. 1.7.3

1010:

EynNdhapEzhvaay* vaaLeyiRROrkOLariyaay*
 avuNan vaayNdhavaagam vaLLugiraal* vagirnNdhavammaanadhanidam*
 OynNdhamaavum udainNdhakunRum* anRiyum nNinRazhalaal*
 thEynNdhavEyumalladhillAch* ching kavELkunRamE. 1.7.3

Commentary on the Third Paasuram:

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

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

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

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

In Thirumangai Mannan's time, Ahobila KshEthradanam was the most dangerous one . It was hazardous. There was the wild forest full of ferocious animals . The frequent forest fires from lightning forced the wild animals to escape the deep forest to halt near the pathways used by the YaathrikAs . Even there, both the animals and the pilgrims could not escape from the dangers of flying bamboo

thorns and sharp pieces of hot rocks set in motion by the intense forest fires ."Oyntha Maa (immobilized animals) , Udaintha KunRu (Splintered rock pieces) and azhalAl tEyntha vEy (bamboo thorns left over from the forest fire) all joined together to cause havoc for the ardent pilgrims intent on visiting the Sannidhi of the Lord of AhObilam.

Fourth Paasuram:

1011:

எவ்வும் வெவ்வேல் பொன்பெயரோன்& ஏதலினினுயிரை வவ்வி*
ஆகம்வள்ளுகிரால்* வகிர்ந்தவம்மானதிடம்*
கவ்வுநாயும்கழுகும்* உச்சிபோதொடுகால்சுழன்று*
தெய்வமல்லால் செல்லவொண்ணாச்* சிங்கவேள்குன்றமே. 1.7.4

1011:

evvum vevvEl ponpeyarOn& Edhalininnuyirai vavvi*
aagamvaLLugiraal* vagirnNdhavammaanadhidam*
kavvunNaayumkazhugum* ucchipOdhodukaalsuzhanRu*
dheyvamallaal sellavoNNaach* chingkaVELkunRamE. 1.7.4

(Meaning): The AhObila KshEthram is the place of residence of Lord Narasimhan, who stole the dear prANan of the asuran with the name denoting gold (HiraNyan) through His powerful nails of the fingers . The asuran carrying a sharp spear in his hand and caused sorrow to the people of the world was destroyed by Lord Narasimhan with His sharp nails. HiraNyan's chest was torn apart by the Matchless power of His nails .This dhivya dEsam of Ahobilam (SingavEL KunRam) is not of easy access to human beings ; it is readily accessible to dEvAs alone. The hardships faced by the humans are hinted by Kaliyan : (1) The intense heat of the mid day Sun and the fast moving hot winds from the forest fires slow down the pilgrims . Those adverse factors weaken the steps of the pilgrims (2) There is also mortal danger that they experience : The wild dogs attack the weary pilgrims, who are in a weakened state and if they fall down , then the eagles sweep down to go for their flesh as their food . Under these circumstances, even the most hardy pilgrims find it extremely difficult to climb up the hills for Bhagavath darsanam. Thirumangai wonders that this dhivya dEsam is accessible to dEvAs alone (Dhaivam allAl sella oNNA SingavEL KunramE) .

Lord Narasimha and His hard-to-access dhivya dEsam of Ahobilam is dear to VaishNavAs , Sankara and Dhvaitha SampradhAyins . There are many sthOthrams about Lord Narasimhan , who destroyed adharmic HiraNyan with His nails alone . One of them is by MadhvAchArya named " Nrusmha Nakha Stuthi " , a tribute to the finger nails of Lord

NarasimhA , the instrument of destruction of HiraNyan . There are two beautiful sLOkams in this Stuthi by MadhvAchArya :

http://www.dvaita.org/stotra/nakha_stuti.html

Sri Mantra Raaja Padha sthOthram of Ahirbudhnyan , KaamAseekAshtakam of Swamy Desikan , Sri Lakshmi Nrusimha KarAvalampana sthOthram of Adhi Sankara are some of the sthOthrams that salute the power and Mahimai of Lord Narasimha . The most important one in this category is the Nrusimha Kavacham known for its mantric potency :

<http://sanskrit.gde.to/>

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

The powerful prayer in one of the sLOkams is:

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

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

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

"ThvamEva Manhtram ThvamEva RakshA
Thvam Oushadham anutthamam
ThrividhAdh api dukkhAn maam
prachOdhaya Jagath-PathE " .

Fifth Paasuram:

1012:

மென்றபேழ்வாய்* வாளெயிற்றேர்க்கோளரியாய்*
அவுண்ன் பொன்றவாகம்வள்ளுகிரால்* போழ்ந்த புனிதனிடம்*
நின்றசெந்தீ மொண்டுகுறை* நீள்விசும்பூழரிய*
சென்றுகாண்டற்கரியகோயில்* சிங்கவேள்குன்றமே. 1.7.5

1012:

menRapEzhvaay* vaaLeyiRROrkOLariyaay*
avuNan ponRavaagamvaLLugiraal* pOzhnNdha punidhanidam*
nNinRasenNdhee moNdusooRai* nNeeLvisumboodiriya*
senRukaaNdaRkariyakOyil* singkavELkunRamE. 1.7.5

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

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

Kaliyan salutes the HiraNya SamhAra Moorthy as " Punithan " , the most sacred One (Pavithran , Paavanan). The rapidity with which He came to His Bhakthan's rescue and His unmatched protective grace propels Kaliyan to salute Him as Punithan . This avathAram was exclusively for His Bhakthan , PrahlAdhan . If PrahlAdhan is the Premier Bhakthan , the Lord who came to his rescue at the most critical time has to be the Premier God as attested by Swamy NammAzhwAr : " Yenn SingapirAn perumai aarAyum seermaitthE " . In aapath Kaalams, His bhakthAs appeal to Him for rescuing them and He responds to His true BhakthAs immediately as evidenced by RukmiNi DEvi's address to KrishNa as Narasimhan : " KaalE Nrusimha " . The advocacy of Lord Narasimhan's mahimai as "Punithan " . This "Naarasimha Vapu: SrImaan " is Paavana Narasimhan at one of the nine sannidhis . He is saluted by Sri VishNu Sahasra Naamams as: " Pavithram MangaLam Param " .He is also recognized as: " PavithrANAm pavithram yO MangaLANam cha MangaLam .

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

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

svaleelayA samdhatE avyayAthmanE

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

The Meaning of the 3rd and the 4th Lines

ninRa senthee moNDu sooRai neeLL visumbhuDeriya
senRu kaaNDaRkariya kOil SingavEL KunRamE

To match the JwAlais of JwAlA Narasimhan, the whole side of Ahobilam hills is ablaze with the steady red fire (ninRa semthee), which fills itself with (MoNDU) the strong , rotating winds and sets the new trees on fire and maintains the intensity of the heat all around up to the skies (neeLL visumbhodu sooRai iriya) . This makes it extremely difficult for the pilgrims to climb the hills and offer their salutations to Lord Narasimhan .

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