

MANGALASASANA ON AHOBILA DIVYA DESAM

PAASURAM 6-10

Sri ThiruMangai Azhwar



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Sixth Paasuram:

1013:

எரிந்தபைங்கணிலங்குபேழ்வாய்* எயிற்றொடுஇதுளவ்வுருவென்று*
இரிந்துவாரேர் கலங்கியோட* இருந்தவம்மானதிடம்*
நெரிந்தவேயின் முழையுள்நின்று* நீணெறிவாயுமுவை*
திரிந்தவாணச்சுவடுபார்க்கும்* சிங்கவேள்குன்றமே. 1.7.6

1013:

erinNdhapaingkaNi_langkupEzhvaay* eyiRRodu_idhu_evvuruvenRu*
irinNdhuvaanOr_kalangkiyOda* irunNdhavammaanadhidam*
nNerinNdhavEyin_muzhaiyuLnNinRu* nNeeNeRivaayuzhuvai*
thirinNdhavaanaicchuvadupaarkkum* singkavELkunRamE. 1.7.6

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

munaitthaseeRRam_viNsudappOy* moovulagum_piRavum*
anaiththumaNYcha_aaLariyaay* irunNdhavammaanadhidam*

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

"VaanOr ithu yevvuruvu yenRu irinthu kalangiOda iruntha AmmAn
Idam, SingavEL KunRamE "

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

An oft-quoted Srimad BhAgaavtha SlOkam describes this extraordinary Moortham jumping out of the pillar in the assembly hall of HiraNyan this way :

sathyam vidhAthum nija bhruthya bhAshitham
vyApthimcha bhUthEshvakhilEshu chAthmana:
adhruSyathAth adhbhutha roopam udhvahan
stambhE sabhAyAm na mrugam na maanusham

--- Srimad BhAgavatham: 7.8.18

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

Sri NaarAyaNa Bhattadhiri salutes this adhbhutha roopam as :
 " na mrugAthmakam na manujAkAram tE vapu: " (it was neither the body of an animal nor that of a human) . It was a mighty miracle (adhbhutham) . It was frightening and made people wonder as to what it was (kim kim ithi bheeshaNam) .HiraNyan's mind was agitated and terror stricken (vyudhbrAntha chitthE asurE) . That form expanded (samAjrumbhaTA:) with blinding white manes and terror creating head full of lion's hair (vispoorjadh dhavaLOgra rOma-vikasath varshmA) .

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

Taptha svarNa savarNam = it matched the color of the molten gold.

ghUrNath athirooksha aksham= with rapidly rotating , intimidating eyes that do not miss even the minutest

saDAkEsara prOthkambha pranikumBitha amBaram = with the sky hidden by the gigantic and rapidly moving pidari mayir (manes) .

vyAttha vyAptha mahA dhareeskha mukham = with a huge open mouth that looked like a deep cave in dimensions .

khaDgOgra valgath mahA jihva = a huge rotating tongue with the sharpness of a sword .

nirgama sumahA dhamshtrAyuga uDDaram = the protruding , huge canine teeth becoming visible in that open mouth .

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

Commentary on the Sixth Paasuram (The last two lines):

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

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

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

Seventh Paasuram :

1014:

முனைத்தசீற்றம் விண்கடப்போய்* முவுலகும் பிறவும்*
அனைத்துமஞ்ச ஆளரியாய்* இருந்தவம்மானதிடம்*
கனைத்ததீயும் கல்லுமல்லா* வில்லுடைவேடருமாய்*
தீனைத்தீனயும் செல்லவொண்ணாச* சிங்கவேள்குன்றமே. 1.7.7

1014:

munaitthaseeRRam viNsudappOy* moovulagum piRavum*
anaitthumaNYcha_aaLariyaay* irunNdhavammaanadhidam*
kanaitthatheeyum kallumallaa* villudaivEdarumaay*
thinaitthanaiyum sellavoNNaach* chingkavELkunRamE. 1.7.7

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

(Meaning): When Lord Narasimhan engaged in destroying the Asuran , HiraNyan , the fire of anger of the Lord rose sky high ; next, it climbed upwards to the three lOkams above and spread beyond that to the Sathya lOkam , where BrahmA resides . There

even anukoolars , who are totally obedient to the Lord also got impacted by the intensity of the heat just as the Prathikoolars like HiraNyan and othe rasurAs , who hated the Lord . Kaliyan describes the ascending jwAlai of anger of the ferocious Lord climbing up and up this way :

" Munaittha SeeRRam (the flame of anger that arose out of the Lord) ViNN Suda pOy (spread up and made the sky burnt); It continued to climb upward to the three worlds above the anthariksham and the worlds above (" ViNN sudap-pOy , moovulahum , piRavum " paraviyathu) . These worlds were populated by Bhagavath BhakthAs and His servants like Indhra , BrahmA and the keepers of Directions . These were anukoolars, who obeyed the Lord and worshipped Him . Even those people were beginning to wither under the intense heat from the flames of anger of the Lord .They got frightened (Moovulahum , piRavum , anaitthum anja) and did not know what to do. As these flames spread everywhere, our Lord who has taken the Narasimha avathAram chased HiraNyan , got hold of him , laid him on His lap while seating Himself on the door step and destroyed HiraNyan . His avathAra kaaryam was completed. Now, He sat still (irunthAn) . This place which served as HiraNya SamhAra kshEthram is indeed Ahobilam (AaLariyAi irundha AmmAnathu idam) .

Commentary on the Seventh Paasuram (The last two lines):

**" Kanaittha theyum kallum allA villudai vEdarumAi
tinaitthanayum sellavONNA SingavEL KUnRamE "**

In this fierce kshEthram, where JwaalA Narasimhan's anger burst out in to giant flames and leapt across higher universes during the time of the destruction of HiraNyan , other things were happening at the time of Kaliyan's pilgrimage .

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

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

**The intensity of the Lord's anger that affected all the worlds

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

**thyakthvA tamm hathamAsu rakthalaharee sikthOnnamadhvarshmaNi
prathyuthpathya samasta dhaithya paDaleem chAdhyamAnE Thvayi
brAhmyath bhUmi vikampithAmBudhikulam vyAlOla-sailOthkaram
prOthsarpathkhacharam charAcharamahO dhu:sTAmavasTAm dhadhou**

Sri NaarANEeyam: Dasakam 26.7

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

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

**" tatha: sabhAyAm upavishtamutthamE nrupAsanE sambhrutha
tEjasam vibhum " .**

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



Eigth Paasuram:

1015:

நாத்தமும்ப நான்முகனும்* ஈசனுமாய் முறையால் ஏத்த*
அங்கோராளரியாய்* இருந்தவம்மானதிடம்*
காய்த்தவாகை நெற்று ஒலிப்பக்* கல்லதர்வேயங்கழைபோய்*
தேய்த்ததீயால் விண்சிவக்கும்* சிங்கவேள்குன்றமே. 1.7.8

1015:

nNaatthazhumba nNaanmuganum* eesanumaay muRaiyaal Ettha*
angkOraaLariyaay* irunNdhavammaanadhidam*
kaayttavaagai neRRu olippak* kalladharvEyngkazhaipOy*
thEytthatheeyaal viNsivakkum* singkavELkunRamE. 1.7.8

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

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

" Naanmukhanum IsanumAi muRayAl naat-tazhumbha yEttha "

When HiraNyan got the boons of "indestructibility" from Brahma Devan, he terrorized the world and its beings ; BrahmA and Siva transfromed themselves into human forms to praise HiraNyan for fear of their lives ; some times , they praised HiraNyan in their own forms . They forgot who their real Lord was . Brahma was afraid of the HiraNyan that he had created . Brahma slipped from the worship of the Lord prescribed in SaasthrAs and lost his satthu and SvaroopA Jn~Anam . This went on for a considerable time, when HiraNyan strutted around hailing his supermacy and invincibility .

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

Brahma , Siva , Indhran and the thirty three crores of DevAs , MahA Lakshmi and the Baala bhakthan , PrahlAdhan had the paramAnandham of the Lord's sevai seated on HiraNyan's throne (angu ohr AaLariyAi IRUNDHA AMMAAN) . The Lord at Ahobilam was in the seated pose (VeeRRirundha ThirukkOlam) .

This then is the seated Jwaala Narasimha Moorthy uthsavar that we have the bhAgyam of worshipping inside PrahlAdha Varadhan Sannidhi today and at other sannidhis , where He is blessing us in Iruntha THirukkOlam .

The nine sannidhis of Sri Narasimha avatAra Moorthy can be enjoyed at the Ahobila Matam home pages : <http://www.ahobilamutt.org>

Additional postings on the nine Nrusimha Sannidhis at Ahobila KshEthram (JwAlA , Ahobila , MaalOla , KrODa , Kaarancha , BhArgava , YogAnandha , ChatravaDa and Paavana Narasimhans) can be accessed at the archives in the series entitled " A SanyAsi ascends to the Throne " by adiyEn :

<http://www.Ramanuja.org/sv/bhakti/arcives/jul97/0017.html>

This posting covers the spreading of the resplendent JyOthi from JwAlA Narasimhan to reside at nine sannidhis around the JwAlA Sthambham .

<http://www.ibiblio.org/sripedia/oppiliappan/archives/1998/msg00116.html>

The shtuthi by Lord SivA (Ahirbhudhnyan) came out in the form of Mantra Raaja Padha SthOthram . Sri Muralidharan Rangaswamy has written an excellent article on the sacred Manthra Raaja Padha SthOthram , which you can access at :

<http://www.Ramanuja.org/sv/bhakti/archives/may98/0093.html>

Sri Rangaswamy has written another informative article on the mahimai of the Sudarsanam in the upper right hand of the Lord (Naarasimha Vapu: SrimAn Kesava: PurushOththama:) , which became the adamantine nail that bypassed Brahma's boons and destroyed HiraNyAn :

<http://www.Ramanuja.org/sv/bhakti/archives/aug97/0051.html>

Commentary on the Eighth Paasuram (The last two lines):

**"Kaayttha vaahai neRRu olippa kall athar vEynkazhai pOy
tEyttha theyAL viNN sivakkum SingavEL KUNRamE "**

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

The fire spreading from the dense bamboo bushes reminds one of the fire that shot up to the skies during the time of destruction of HiraNyan by Lord Narasimhan.

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

Ninth Paasuram:

1016:

நல்லெருஞ்சே! நாம் தொழுதும்* நம்முடை நம்பெருமான்*
அல்லிமாதர் புல்கநின்ற* ஆயிரம் தோளனிடம்,
நெல்லிமல்கிக் கல்லுடைப்பம்* புல்லிலையார்த்து*
அதர்வாய்ச் சில்லிசில்லென்று ஒல்லறத* சிங்கவேள்குன்றமே. 1.7.9

1016:

nNallainNeNYchE! nNaam thozhudhum* nNammudai nNamperumaan*
allimaadhar pulganNinRa* aayiram thOLanidam,
nNellimalgik kalludaippap* pullilaiyaartthu*
adharvaaych chillichillenRu ollaRaadha* singkavELkunRamE. 1.7.9

Introductory Comments

Lord Narasimhan has completed His avathAra Kaaryam.
He sat on the throne of HiraNyan to cleanse it of its dhOshams
and to consecrate it for the coronation of PrahlAdhan as the next
asura king . Brahma and Siva concluded their sthuthis of the Lord.
Our Lord's anger had still not subsided. DevAs requested
MahA Laskshmi to appear before the Lord to calm Him down.
She saw Her Lord in a form that She had not heard about or seen
before and wondered what this gigantic form with the head of
a lion and the body of a human was . Out of wonderment and fear,
She did not choose to go near the angry Narasimham sitting on
the throne . Srimad BhAgavatham describes this scene as:

**SaakshAth SrI: prEkshithA dEvai: dhRushtvA tanmahadhadhbhutham
adhRushta-asrutha poorvathvAth Saa nOpEyAya sankithA**

Srimath BhAgavatham: 7.9.2

Brahma was now at his wit's end. He thought of an idea. PrahlAdhan
was standing next to him and told PrahlAdhan : " Oh dear Child ! Go near
and appease the Lord , who is still mighty angry at your deceased father " .

The child PrahlAdhan responded positively and slowly came close to

the Lord and prostrated before the Lord with folded hands .

The most compassionate Lord lifted the child that was prostrating before Him and embraced the dear one and placed His lotus soft hands on the child's head in benediction . PrahlAdhan was now rid of all his sins from the Lord's kara sparsam and shed tears of happiness . He meditated on the sacred feet of the Lord in his heart lotus. With a trembling voice choked with emotions, PrahlAdhan began to praise the Lord . Here are some sLOkAs from Srimath BhAgavatham (Translations are from Sri P.N.Krishnaswamy Iyengar of Coimbatore) :

Srimath BhAgavatham 7.9.9:

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

SLOkam 7.9.10:

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

Portion of SLOkam 7.9.14:

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

Portion of SLOkam 7.9.15:

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

SLOkam 7.9.24:

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

SLOkam 7.9.50:

"Oh Lord! There are six ways to attain that Bhakti towards You , (Viz)., (1) Prostration (2) Praising You (3) performing

aarAdhanam for You (4) keeping dharmAs (5) Meditation of Your sacred feet (6)Hearing stories about You . These are the ways of real devotees or BhaktAs or SanyAsis . Except by such sevA , it is not possible to reach the path of such sanyAsis or to become Your BhakthA ."

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

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

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

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

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

Thirumangai covers what happened thereafter at Ahobilam in this ninth Paasuram .

Let us continue our enjoyment of the NINTH Paasuram of Kaliyan on AhobilaKshEthra Naathan , Sri Lakshmi Narsimhan . Kaliyan gave us a ring side seat to enjoy the happenings after HiraNya SamhAram :

The fear of the DevAs , Brahma's astute act to request Bhaktha SirOnmani , PrahlAdhan to approach the Lord first to nullify the residual anger of the Lord and transform Him from the state of Ugra Narasimhan in to the most compassionate DayALu and Soumya Moorthy , PrahlAdha Varadhan.

This signature Paasuram of Thirumangai Mannan is a nithyAnusandhAna Paasuram at Sri Matam . On hearing this Paasuram from the ThiruvAkku of Srimath Azhagiya Singar , " nammudaya NamperumAL , alli Maathar pulha ninRa aayiram thOLan " moves a little forward on His svarNa dOlai and blesses His PadhukA Sevakar, SrivaNN SaThakOpa Sri NaarAyaNa Yathindhra MahA Desikan. Empowered by that Kusala Pracchnam, our NadamAdum Narasimhar places the SaThAri on the heads of AdhyApAka GhOshti. Here is the Paasuram dear to Sri Nrusimha

BhakthAs since the time of RasOkthi Saarvabhoulmar, Kaliyan's time:

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

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

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

"Sengkayal tiLaikkum Sunait-ThiruvEngadam adai nenjamE".

Kaliyan: PTM 1.8.1

"Pilimaamayil nadam cheyyum taDam sunai Pirithi adai nEnjE"

Kaliyan: PTM 1.2.1

"Salavan salam sooznthazhahAya SaaLakkirAmam adai nenjE"

Kaliyan: PTM 1.5.3

Some times, the AzhwAr will tell his mind about what he saw that day:

"TeLLiya SingamAhiya dEvai ThiruvallikkENi kanDEnE "

Kaliyan: PTM 2.3.8

Some times, AzhwAr will reveal to us what is inside his nenju :

**" minnAr muhil sEr ThiruvEgaDam mEya
yenn aanai , yennappan yen nenjil uLAnE "**

Kaliyan: PTM 1.10.6

Some times, AzhwAr's message to his nenjam will be congratulatory:

**vaNDu vaazh Vada Venkatamalai kOil koNDu athanODum , meemisai
aNDam aaNDiruppARkku adimai thozhil PoNDAY ---**

Kaliyan: PTM 2.1.3

Here Kaliyan says! AhO BhAgyam!AhO BhAgyam ! Oh my mind! How fortunate indeed that You have been to be blessed to perform Kaimkaryam for the Lord , who has not only ThiruvEnkatam but also the SarvOnnatha dhivya dEsam of Sri Vaikuntam as His place of residence !

Some times, the message to his discouraged mind will be to console it and to lift it out of its melancholic mood :

**thuNivu unakkuc-cholluvEn MANAME ! thozhthu yezhu , thoNDarkaL tamakku
piNi ozhitthu amarar peruvissumpu aruLum pEraruLALan EmperumAn
aNi malar kuzhalAr Arambayar tuhilum aaramum vaari vanthu aNi neer
maNi kozhitthu izhintha Gangayin karai mEl Vadariaasramatthu uLLAnE**

--- Kaliyan: PTM 1.4.4

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

Thus, AzhwAr's communications with his mind will be multi-faceted.

Conversation with his mind at AhObilam

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

Azhwar addresses his nenjam in a mood of gratefulness : **"nallai nenjE ! "**.

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

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

Oh my trustworthy and pious mind! You have clearly comprehended that Ahobila KshEthram is the dhivya desam very dear to our Lord (Nammudai NamperumAL uhantha idam). Oh my mind! You not only recognized Him as "namm PerumAL " (Our Sarva Swamy , NaarAyaNan , the Para DEvathai) but you went one step ahead by recognizing Him especially as Sriman NaarAyaNan, who stays here embracing Mahaa Lakshmi (alli Maathar , the Lotus born lady) with His left hand (savyEna hasthEna chenchu suthAm

RamAm parishvajantham, Lakshmi Nrusimham SaraNam prapadhyE).
 Oh My mind! You recognized the Lord of this dhivya dEsam not just as
 Narasimhan but as Lakshmi Narsimhan. It is well known that
 He is not easily accessible to those, who do not comprehend
 the equal place that His divine consort holds in granting MOksha Phalan
 besides being PurushakAra BhUthai . It is because of Her, His glories are
 hailed with the Naamams of "Sriya: Pathi , IndhirA Kaanthan , MaalOlan ,
 and Ramaa Nruhari . Therefore, my mind, it is for these reasons that
 I address you as "nallai nenjE!".

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

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

**aakAriNasthu vijn~Anam aakaara Jn~Ana pooravkam
 tEnAkArm Sriyam Jn~AthvA Jn~AthavyO BhagavAn Hari:**

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

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

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

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

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

**Sridha: SriSa: SrInivAsa: Srinidhi: SrivibhAvana:
Sridhara : SrIkara: SrEya: SrImAn lOkathrayAsraya:**

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

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

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

<http://ww.Ramanuja.org/sv/bhakti/archives/apr97/0007.html>

<http://www.Ramanuja.org/sv/bhakti/archives/apr97/0008.html>

Alli-mAthar pulha ninRa Aayiram thOLan

Ahobila KshEthram is saluted by Kaliyan as "Alli-maathar pulha ninRa Aayiram thOLan idam " .

Sarva Swamy Narasimhan was praised by PrahlAdhan and was pleased by that moving sthuthi ; He banished then His anger and became a Saantha, Soumya Moorthy . Now MahA Lakshmi approached and embraced Him . Out of the joy from that embrace, Lord Narasimhan grew thousand arms to return that embrace and placed Senju Lakshmi on His lap and became MaalOlan . BhagavAn did not have thousand arms when a joyous SithA Piraatti embraced Him during RaamAvathAram ,when he returned victorious from the battle with 14,000 rAkshasAs .

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

This Aayiram ThOludayAn became Nammudai Namm PerumAl ,
when He jumped in to the cupped palms of AdhivaNN SaThakOpa
Jeeyar to travel from village to village to bless us with Pancha SamskAram
and Bhara NyAsam . Thus He has become Nammudaya Namm PerumAL.

He comes to us even if we can not get to AhObilam . He comes with His
PaadukA SEvakar . That is why He is our (Nammudai) VisEsha PerumAL .

Commentary on the Ninth Paasuram (The last two lines):

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

In previous Pasurams , Kaliyan described the frightening sights
at the Ahobila dhivya dEsam , which made it inaccessible to all
but hardy . From sights, Kaliyan shifts now to the sounds as an accomplished
multimedia artist (Poet) .

It is a windy , sandhyA kaalam at AhObilam hills .There are the palm , Coconut , Bamboo
and Plantain trees with the kind of finger-like leaves that are easily agitated by the
winds to make a loud noise . Added to these almost non-stop noise of the wind driven ,
violent movements of these lafy trees , there are two more frightening sounds that a
pilgrim experiences , which makes him fearful and agitated : First is the sound of the
shattering of the rocks under one's feet from the upward growth of the strong roots
of hardy trees like goose berry . Those sounds are infrequent, unexpected
and loud.That makes the pilgrim jump with fear.

Second is the persistent and rhythmic sound of the suvar Kozhis (crickets) chirping
their wings to create a loud mating noise .That makes the pilgrims fear that they have
intruded into an eerie land and makes them want to retreat to a safer place .

The combination of the three, Kall udaippu oli - Pull ilai oli - silli
pakshi's sill oli, join together to give an other worldly experience to the pilgrim
as he seeks a safe shelter for the night against the sound and sights
that he experiences as he climbs up the hills of Ahobilam .

Tenth Paasuram :

1017:##

செங்கணளி இட்டிறைஞ்சம்* சிங்கவேள்குன்றுடைய*
எங்களீசன் எம்பிரானீ* இருந்தமிழ் நூற்புலவன்*
மங்கையாளன் மன்னுதொல்சீர்* வண்டறைதார்க் கலியன்*
செங்கையாளன் செஞ்சொல்மாலை* வல்லவர் தீதிலரே. 1.7.10

1017:##

sengkaNaaLi ittiRaiNYchum* singkavELkunRudaiya*
engkaLeesan embiraanai* irunNdhamizh nNooRpulavan*
mangkaiyaaLan mannutholseer* vaNdaRaithaark kaliyan*
sengkaiyaaLan seNYcholmaalai* vallavar theedhilarE. 1.7.10

(Meaning & Comments): In this Phala sruthi Paasuram, we hear the echo of the ninth paasuram passage: " nammuday NamperumAL " . This echo is heard in the form of " YengaLeesan EmperumAnai " . " YengaLeesan Emperuman " is an exact match with " Nammudai NamperumAL " . Like a devotee dedicated to his or her Kula dhaivam , Kaliyan identifies with AhObila Narasimhan through the invocation , "YengaL Yeesan EmperumAn " . " YengaL "and "Nammudaiya " are synonymous . " Yeesan " is SarvEswaran , SarvalOka SaraNyan , AhObilEsan whose strength and prowess as SaraNagatha Rakshakan is admired as "AhObalam , AhObalam " . Before Kaliyan starts on his pilgrimage to the next dhivya Desam , ThiruvEkatom , his mind (nallai nenju) wants to stay right there at AhObilam .

Kaliyan tells his "nallai nenju " that the Lord of Ahobilam will always be " Nammudai NamperumAl " and advises his nenju that MaalOlan is their undisputed Yeesan and will stay like that forever . The sounds of Kaliyan's MangaLAsAsanams of MaalOlan as " Nammuday NamperumAl and YengaL Yeesan EmperumAn " ring forth today from all the hills and valleys of AhObila KshEthram , when the BhakthAs of MaalOlan make their treks to offer their worship at the nine sannidhis of Sri Lakshmi Nrusimhan .

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

Nature of this dhivya dEsam

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

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

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

Kaliyan's SamarpaNam

Kaliyan presented to the Lord of AhObilam "a Semsoll Maalai " , a garland made of precious and chaste Tamil words . He introduces himself as " Iru Tamizh nool Pulavar " (Expert in the profound grammar of Tamizh language). Kaliyan identifies himself as the chieftain from Thirumangai Naadu (Mangai AaLan) adorning himself especially for the MangaLAsAsanam of the Lord with a flower garland frequented by the honey bees (VaNDu aRai thAar Kaliyan) . That flower garland was adorned earlier by the Lord and presented to him by archakAs in recognition of the Kaimkarya SrI of Kaliyan (One who nulls the terrors of Kali yugam) . He also introduces himself as the possessor of enduring and ancient Kaimkarya SrI (Mannu thol seer) gained from from Bhagavath-BhAgavatha kaimkaryam and as one who is engaged in performing extensive dhAna dharmam (Semm kai aaLan) .

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

Ahobila dhivya dEsa Paasura vyAkhyAnam sampoorNam!

Srimate Sri Lakshminrisimha Divya Paduka Sevaka
Srivan Satakopa Sri Narayana Yatindra Mahadesikaya Nama:
Daasan , Oppiliappan Koil VaradAchAri Sadagopan