



## sri aparyaptamṛta dhyanasopanasya vimarsaha श्री अपर्याप्तामृत – ध्यानसोपानस्य विमर्शः

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## KEYWORDS :

श्रीकुम्भघोणपतिशाङ्गिगुणेश्वर वैश्वदेवाग्निनिर्णयत आगममौलिसुरैः ।  
नाम्नां सहस्रकृतितः कृदास-भाग्यं गोपालदेशिकमहं शरणं प्रपद्ये ॥

कवेरदुहितुः उत्तरेतदे विराजमाने रायम्पैठे इति प्रख्यातग्रामे त्रिशतसम्बत्सरात् पूर्वं विक्रमाब्दे कन्यमासीये पुवांषाटाक्षत्रयते शुभदिने शुभमहूर्ते, श्रीमत्कृष्णदेशिकनाम्नः महात्मनः सुपुत्ररूपेण कथितं दिव्यसूरिः महात्मा भवततार। तस्य मातापितरौ तश्छिशोः जातादिसंस्कारं कृत्वा तस्मै “गोपालदेशिकशर्मा” इति नामचकार। तथातः गौक्षीरादिभिः परिशुद्ध अभ्यवहारैरेव परिपोशयन्नवतत।

एवं नाम बलक्षपक्षविधुरिव वर्धमानोअयं महान् स्वपितृपादैः एव उपनीतः वेददिव्य प्रबन्धव्याकरणालङ्कार-तर्कमीमांसादी प्रकरणग्रन्थान् अधीतवान्-ततः श्रीभाष्यग्रीता भाष्यसारभगवद्विज्ञानाम्काचतुष्टयस्य सत्संप्रदायरीत्या कालक्षेपं कर्तुं स्वपित्रप्रेशितः सन् तत्काले श्रीरङ्गक्षेत्रे विराजमानां साक्षात्त्वामीति प्रथितवतां ज्ञानवैराग्यगुणानुष्ठानशोधिभूतानां श्रीमत्परमहंसपरिव्राजकाचार्याणां श्री श्रीवेदान्तरामानुजमुनीनां चरणारविन्दं प्राप। ततः तत्त्वामिसन्निधावेव सकलवेदान्तशास्त्रग्रन्थान् अधीत्य, संप्रदायबद्धसकलरहस्यार्थानिपति तैः आचार्यवर्यैरेव अन्वयाह। ततः “आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः” इति विधिविहितरीत्यैव स्वचार्याणां अनुज्ञां प्राप्य गृहस्थाश्रमं प्रविश्य, द्रमिडदेशीय दिव्य-क्षेत्रस्थानं सर्वान् अर्चामूर्तिनां संदृश्य मधुक्षलाशासनं कृत्वा, अन्ततः कुम्भघोणक्षेत्रे न्यवसन्। अहरहः सन्ध्यावन्दनोपास नवैश्वदेवपञ्चमहायज्ञादीन् नित्यनैमित्तिककर्मगुणान् कुर्वन् पञ्चकालपरायणः भूत्वा सन्च्छिष्यैः अन्याय वेदान्तग्रन्थकालक्षेपादिभिरपि गृहस्थाश्रमस्यसदाचार्यजीवनं निनाय। तस्मिन्नेव समये प्रधानतया तत्पादावरिन्दसविधे एव अभिनवश्रीमन्नाथमुनि-श्रीमद्भामुनमुनि-श्रीमद्भामुनमुनिरिव-भासमानाः श्रीनिवासमुनि-रङ्गनाथमुनि-वेदान्तरामानुजमहादेशिकाः इति प्रथितवन्तः त्रयः मुनयः वेदान्तग्रन्थकालक्षेपं कृतवन्तः। श्रीमद्गोपालदेशिकमहादेशिकाः श्रीमन्नाथमुनि-श्रीमद्भामुनमुनि – श्रीमद्भामुनमुनिभिः उपदेशपरंपरया तथा ग्रन्थमुखेन च उपदिष्टं, स्वाचार्यपरम्परया प्राप्तसिद्धान्तं संप्रदायं च तैरेव मुनित्रयैः स्वशिष्यमुखैः प्राचीकशत। तत्संप्रदाय एव अध्यापि मुनित्रयसंप्रदायः मुनित्रय सिद्धान्तः इति नाम्ना प्रसिद्धः अस्ति।

एवं नाम केवलं भगवत्कृपापामूलकवर्धमानः अयं महान् लौकिकविषयकव्यासङ्घिवरहितः भगवत्पादावरिन्दमधुरीभूत-मानसः ज्ञानवैराग्यशोभधिः कुम्भकोणक्षेत्रे अर्चामूर्तिस्वरूपेण विराजमानं (आराद-अमुद-इति) अपर्याप्तामृतः – इति नाम्ना प्रसिद्धं भगवन्तं संदृश्य – “अपर्याप्तामृत ध्यानसोपानम्” – नामपरमाद्भुतं स्तोत्रभेकं विरचय्य, तद्भार तदचामूर्ति परमाद्भुततया वर्णितवान्।

पाणसूरिः श्रीपराशरभट्टार्याः तथा श्रीमन्निगमन्तमहादेशिकाः अपि भगवन्तं रङ्गनाथं पादादिकेशपर्यन्तं अमलनादिपिरान्-श्रीरङ्गाजस्तवम्-भगवद्भयानसोपानाख्येषु स्तोत्रेषु वर्णितवन्तः। तदेव मनसि निधाय तदाचार्याणां सरणिमेवानुसृत्य श्रीमद्गोपालदेशिकवर्यैः अपि अपर्याप्तामृतध्यानसोपानं विरचितमिति प्रतिभाति। अपर्याप्तमृतस्य भगवतः पादादिनेत्रान्त कतिपयदिव्यावसोन्दर्यानुभव- परिवाहरूपेणावतीर्णां यं दिव्यस्त्वः परमभक्तानां नित्यानुसन्धेयस्तुतिषु अग्निमस्थानमलङ्कारो- इत्यनुभवरासिकाः विजानन्ति।

वक्तुं वैलक्षण्यं - विषयवैलक्षण्यं तथा प्रबन्धवैलक्षण्यमिति त्रिविधवैलक्षण्यम् प्रतिप्रबन्धेषु आवश्यकमस्ति। तदृश-वैलक्षण्यत्रयमपि अस्मदाचार्याणां तथा दिव्यसूरीणां प्रबन्धेषु द्रष्टुं शक्यते। “मातवन् पाल शङ्गोपन् तीदवामिन्स उरैत एदमिल आचिरम्” – इति पराङ्कुशसूरिभिः स्वयमेव उक्तम्। पाणनाथस्य अमलनादिपिरान् प्रबन्धः अतिविस्तरत्व-अतिसंकीर्णत्व- अनधिकारत्व- दुर्ग्रहत्व- दुरवबोधार्थत्व- संशयादिजनकत्व-विरहक्लेशत्व-दूतप्रेषणत्व- परंप्रदेशत्व-परमतिरिसनादि- रूपात्पु- अध्यात्मा प्रबन्धेष्विव नास्ति। “यथा सैन्धवघनः कृत्स्नो रस घनः एव” – इत्युक्तिवत् केवलानुभवघनरस एव। तादृशरीत्यैव श्रीपराशरभट्टार्याः अनुगृहीतं श्रीरङ्गाजस्तवम्, श्रीमद्भट्टचूडार्याः अनुगृहीतं भगवद्भयानसोपानं तथा श्रीमद्गोपालदेशिकैः अनुगृहीतं श्रीअपर्याप्तामृतध्यानसोपानम् अपि विराजन्ते।

श्रीमन्निगमन्तमहादेशिकाः-“आराद-अरुळमुदं पोदिन्द-कोयिल्” इतिअधिकारसंग्रहाख्ये प्रबन्धे श्रीरङ्गनाथमपि (आरावमुदन्) अपर्याप्तामृतरूपेणावन्वभूत्। एतन्मनसि निधायेव श्रीमन्निगमन्तमहादेशिकपदानुसारिणः एते आचार्याः अपि अपर्याप्तामृतरूपिणः

भगवन्तं वर्णितवन्तः इति प्रतिभाति। स्तोत्रे स्मिन् शीर्षिकायाः प्रत्याभिज्ञापकशब्दाः अपि एतद्विषयमेव समर्थयन्ति। “अडिञ्चोदियायु उनदमुहञ्चोदि मलरन्दुवो” इति शठकोपसूरिवर्याणां सूत्रानुसारेण भगवतः पादादिकेशपर्यन्तं दिव्यावयवसोन्दर्यमत्र आचार्येण वर्णितमस्मिन् स्तोत्रे।

“अग्रये जुष्टं निर्वपाम इत्यादि श्रुतिवाक्यस्य शब्दान् तत्तद्भागानुसारेण – सूर्याय जुष्टं निर्वपामि, विष्णवे जुष्टं निर्वपामि इति रूपेण उहनीयमेव मीमांसकाः उहन्यायः” इति वदन्ति।

आचार्यवर्याणां अपर्याप्तामृते भगवतिस्थिते, अतिशयामिनिवेशादपि, मीमांसकैः परिगृहीत उहन्याय-मनुसूत्य, “रङ्गि- शब्दस्थाने शाङ्गि” – शब्द उह्य शब्दार्थ एकिकृत्यानुसन्धानं आचार्यैः कृतमित्यापि भाति।

अपूर्वस्तुतेकं हृद्य, तं स्वस्य प्रियाय भगवते समर्प्य, तमलङ्कृत्य, तेन प्रीतं भगवन्तं अनुभवनीयं इत्याशा तावत् सामान्येष्वपि दूरीदृश्यन्ते। (तिरुमल्लिश्शे आळ्वार) भक्तिसारमुनिः तावत् नान्मुहन् तिरुवन्दाति प्रबन्धे – वैष्णवं मणिवल्लिकां मामदियै मालुकु एन्नु एण्योळुदुं केनीदुं याने इत्युत्तवान्नु। वेङ्कटाद्रौ स्थितगजस्तावत् स्वस्वामिः वेङ्कटनाथस्य विधुं तारकानाथं मणिदीप इव स्थापनीयमित्याशाया चन्द्रं स्वहस्तेन कलयितुं विस्तृतं हस्तं, निशापतिं नाकलयन्नपि नाकुञ्चन् विस्तृतमेव सन् तिष्ठति इति। यदि तिर्यक्ष्वपि ईहशीरीतिश्चर्यं, आचार्यतमानां गोपालदेशिकानां मनसि एतादृशीरीतिः स्वभावत एव उदीयाय इति चेत् नैतदार्थ्यं, तत्साधुरेव। अत एव आचार्यवर्यैः निगमान्तगुरुभिः रङ्गनाथस्य विषये अनुसन्धीतगुणाविभवान् अपर्याप्तामृते भगवति अनुसन्दधाति। योगदेशायां भगवद्भयान-सोपानस्य अनुसन्धानं अवश्यमिति आह्वीकगन्थे तैरेवोक्तोक्तिरपि अत्योपलक्षणम्। तत्तत् क्षेत्राधीशं मनसः विषयीकर्तुं तथा सुलभतया ध्यातुं तत्तन्मूर्तिविषयकभगवद्भयानसोपानं विरचय्य अनुसन्दधीत। भगवतः आराधनस्य प्रारम्भे पि तत्तत्क्षेत्राधीशं श्रीरङ्गनाथादिरूपिणं भगवन्तं ध्यातुं सुकरं भवितुं आचार्यैः एव स्तोत्रं विरचय्य दत्तमस्ति ननु योगदेशायामपि तत्तुल्यमेव। एतद्रीत्यैव अस्मिन् स्तोत्रे विषयवैलक्षण्यं तथा आचार्य श्रीसूचित्योजनारूपेण प्रबन्धवैलक्षण्यमपि दूरीदृश्यते।

एते आचार्यवर्याः स्वजन्मविध्यासंततिषु अत्रिमुनिवंश - कूटस्याः सन्तः अपि त्रिमुनि (मुनित्रय) वंशकूटस्थाः भवन्ति। अत्रिनेत्रसम्बन्धात् आत्रेयः चन्द्र इव द्विराजः कलानिधिः सन् परमैकान्ती भूत्वा त्रिनेत्रसम्बन्धात् सकललोकचन्द्रादपि अतिशयतया विराजते। गोत्रद्वयः आत्रेय इव अनसूयाधितः ऋष्यशृङ्ग इव शान्तैककृतुहल्लिः, वसिष्ठ इव विश्वमित्रशास्त्रोल्लासिनिरासकः भूत्वा, आचार्यवैलक्षण्यानां प्रथमोदाहरणबोधः सन् त्रय यन्तदेशिकयतीन्द्रशठारिमुनिं गोपालदेशिक- शिखामणि- माश्रयामः इत्युक्तिवत् श्रीमत्पराङ्कुशदिव्यसूरिः भगवद्भामुनः तथा निगमान्तगुरुक्तिरि प्रसिद्धानां त्रयाणां अर्चामावस्वरूपमिव आचार्यैः विराजते स्म। अत एव हि अस्य प्रबन्धस्य वक्तव्यवैलक्षण्यं तावत् पूर्णतया प्रतिभाति। एतदेव प्रतिपाध्यवस्तुरिव अपर्याप्तामृतरसः भूत्वा, निरवध्यहृद्य अध्वरूपेण सहृदयानां श्रवणरसास्वदनीयः सन् अतिशयेण राराजति। स्वनामानि तथा तस्य नाम्नः महिमानमपि भक्तादिभ्योः दिव्यसूरिः श्रीमाला (तिरुमल्लै) दिव्यप्रबन्धे – “निन्नामंकट्टु आवलिण्णु उडमै कण्डाय अरङ्गमानरुहळाने” (हे रङ्गनाथ! नृत्तकुर्वं त्वदीय शुभनाम कथावलेपात्) – इत्युत्तवान् ननु?

एतद्रीत्यैव भगवतः पादादिकेशान्तं वर्णनानुभवरूप पाणनाथकृतिः अमलनादिपिरान् तावत् दशभिः पद्यैरेव युक्ता। तथैव आचार्यैः वेदचूडगुरुभिः विरचितं भगवद्भयानसोपानं द्वादशपद्यैः संयुक्तामस्ति प्रत्येकानुभवने फलश्रुत्या सह। किन्तु गोपालदेशिकानां स्तोत्रे तावत् भगवतः दिव्यकटिप्रदेशवर्णना सहितं त्रयोदशपद्यानि सन्ति। शठकोपदिव्यसूरिस्तावत् “पडिञ्चोदि आडैयोडुं पल्कलनायु निन् पम्बोन् कडिञ्चोदि कलरन्दुवो इत्युत्तया भगवतः दिव्यमकलरन्दुवो” इत्युत्तया भगवतः दिव्यङ्गलविग्रहे तावत् कटिप्रदेशस्य सौन्दर्यं विशेषतः तल्लीनः अभवन्नतु? तादृशरीत्यैव श्रीमद्गोपालगुरुपरि अपर्याप्तामृतस्य कटिप्रदेशस्य सौन्दर्यानुभवं कुर्वन् तमेव पृथगेव एकस्मिन् श्लोके वर्णितत्वात् एतत्स्तोत्रं त्रयोदशपद्यात्मकमेव अवततार।

श्रीपराशरभट्टार्यां पि श्रीरङ्गाजस्तवे – पूर्वशतके 225 तमे श्लोके - “कटीकान्ति संवा दिचातुर्यनीवीलसद्वलकाञ्चीकलापानुलेपम्। महाभ्रल्लिहन् मेरुमाणिक्वसानूरिवाभाति पीताम्बरं रङ्गबन्धोः ॥ - इति वर्णितमनुसूत्यैव श्रीमद्गोपालसूरिपरि भगवतः कटिप्रदेशस्य

अनुभव – “स्फुरत काञ्ची नद्ध” - इति पृथगेव एकस्मिन् श्लोके वर्णितवान् । अत एव द्वादश श्लोकानि अनुभवपरिवाहरूपाणि फलश्रुति रूपेणैकं - त्रयोदशपध्यात्मकरूपेण इदं स्तोत्रं विराजते । आचार्यैः भगवन्तं अनुभूय - दृष्ट्वा दृष्ट्वा भजति न च मे लोचनं तृप्तिलेशम्” इति यदुक्तम्, तथा दण्डिकविनापि - इक्षुक्षीरगुडादीनां माधुर्यं महदन्तस्म । तथापि न तदाख्यातुं सरस्वत्यापि शक्यते - इति यदुक्तं - रसिकानां अनुभवमेव प्रमाणम् ।

तादृशोत्तमोत्तमस्तोत्रस्य सारं पीत्वा रसमनुभूय सन्तुष्टान्तरङ्गाः सन्तः भगवन्तं अनुभवामः-

तत्र प्रथमश्लोके - “यतो वाचो निवर्तन्ते अप्राप्य मनसा सह” इति श्रुत्यां तथा देशिकवर्यैः - “निगमान्तेरधुनापि मृग्यमाणम्” - इत्युपत्तीत्या श्रुतिपरिषदापि इत्यमेवेति वचुमसाध्यं - अप्रमेयम्, “सत्यं ज्ञानमनन्तं ब्रह्म” इत्युपनिषद्वाच्येण सत्यस्वरूपं, “तस्य भासा सर्वमिदं विभाति” - इतिवत् ज्योतिः स्वरूपं, कल्याणगुणानां सर्वेषामपि स्थिरावासस्थानं, पवित्राणां पवित्रं इति भीष्मस्योक्तिरिव पावनानां सर्वेषामपि पावनत्वकारणभूतं परं ब्रह्म कावेरी नद्याः दक्षिणे तटे विराजमाने कुम्भघोणक्षेत्रे सर्वेषां प्रमेयरूपेण अचामूर्ति स्वरूपेणाविभूतं शाङ्गपाणिनाम्ना प्रसिद्धं, विनतानां सर्वेषां शरणं मे मनसि सदा प्रकाशयतु इति आचार्याः प्रार्थयन्ति ।

अस्मिन् लोके परब्रह्मणः श्रुतेः अपि अप्रमेयत्वस्वरूपं सत्यत्वं निर्विकारत्वं, तेजोरूपेण स्थित्वा जगद्भासमानत्वं, कल्याणगुणात्मकरत्वं, पावत्वं, विनतशरणत्वं, अचामूर्ति स्वरूपेणावतरणत्वं प्रमेयत्वं, तथा मनसि भासमानत्वात् अन्तर्यामिस्वरूपत्वमपि आचार्यवर्यैः वर्णितम् ।

२. द्विधिव्ये श्लोके तावत् - आचार्यवर्याः शाङ्गपाणेः चरणारविन्दं अनुभूय, तादृशानुभवं सर्वदा मे अस्तु इति प्रार्थयन्ति । श्रीपराशारभट्टार्यैः पार्श्वयोश्च श्रीभूमिभ्यां अतुत्या नयनचुलकनैः सेव्यमानामृतौघम् “इति वर्णितरीत्यैव, महालक्ष्म्याः तथा भूदेव्याः दृष्ट्वा एव पीयमानमपि, तयोः तुभेः अवधिरहितं पेयं, योगिनां मनसि स्थितं, अनघं हेययुगरहितं सकलकल्याणगुणपूर्णं स्वर्णभोजप्रतिमं, दीनानां अनाथानां च सर्वविधिव्यसनानां शमनाहं सर्वविधिचेतनानां हृदयानन्दमूलं शाङ्गपाणेः पादयुग्मं मम मनसि सदा प्रकाशयतु इति प्रार्थयन्ति ।

३. तृतीये श्लोके - धर्मपुत्रस्य युधिष्ठिरस्य दूतभावेन गमितसमये, गोपस्त्रीणां वस्त्रापहरणसमये तथा कसेन प्रेरितानां दैत्यानां विनाशकर्तुं गमितसमये पि, स्वापादयोः धृतस्वर्णकटकस्थितेः अनर्घमणिभिः त्रिःसरद्भिः कान्तिभिः अनेकवर्णरञ्जितचित्राकारैः शोभितं, सौन्दर्यविषये प्रसिद्धस्य मन्मथस्य अतिप्रियतममतिसुन्दरं काहलवाध्यमिव भासमानं शाङ्गपाणेः जङ्गाद्वन्द्वं मम हृदये लसतु इति प्रार्थयन्ति ।

४. चतुर्थश्लोके शाङ्गपाणेः ऊरूयुग्मं अनुभवति - स्वर्लोकस्थदेवानामुद्धानवने अथवा नित्यसूरिणां श्रीवेङ्कण्डलोकस्य उद्धानवने वर्तमानरम्भातस्तम्भवत् शोभायमानं, श्रीभूदेविप्रभृतिभिः दिव्यमहिषिभिः उपधानीकर्तुं प्रार्थयमानं, स्वोपरिधृतपीताम्बरेण शोभितं, कटितटधृतकाञ्चीगुणनिर्यत्किरणैः भासमानं, शाङ्गपाणेः ऊरूयुग्मं - मम चित्ते स्थिरतया वसतु - इति प्रार्थयति ।

५. प्रकाशतया भासमानकाञ्चीगुणेन बद्धं, स्वर्णकटिसूत्रेणावृतं, विशालं मृदसत्वादि श्रेष्ठवस्त्रगुणैः संयुक्तेण विस्तीर्णन पीताम्बरेणालङ्कृतं शंखनिभश्रेष्ठधनुष्याणेः कटीदेशं दृष्ट्वा मम लोचनयुग्मं आलोकनेन जनितप्रेम्णा दिव्यलोकं नित्यसूरिभिः अनुभूयमानमनवधिकमानन्दमभजतु इति वदति ।

६. प्रलयसमये स्वान्तर्निहितचित्तत्वविततिः, सुष्टिसमये उत्पाद्यमानानां बहूनां धातुणामुत्पत्तेः कारणीभूतकमलयुता, क्षीराब्धेः अपि गभीरा, क्षीराब्धेः गुर्वावर्तादपि गुरूतरेण महावर्तेनानिसुभगतया शोभमाना, शाङ्गपाणेः इयं मङ्गलरूपा नाभी मम हृदि सम्यग्लसतु ।।

७. सप्तमे श्लोके अपर्याप्तामृतस्य वक्षःस्थलं - भगवतः वक्षःस्थलं तु महालक्ष्म्याः निवासस्थानम् । तच्च महाहारेण वैजयन्तिमालङ्कृतमस्ति । तत्तु महालक्ष्म्य मणिमयप्रकारमिव भाति - इति मुनिवाहन भोगे श्रीमन्निगमान्तमहादेशिकैः वर्णितमिव प्रतिभाति । कौस्तुभमणैः कान्त्या प्रकाशितमस्ति । दोषरहितं, अखिलजगत्सृष्टेः कारणभूतायाः मूलप्रकृतेरपि तदेवोत्पत्तिस्थानम् । यज्ञोपवीतसूत्रेणालङ्कृतमस्ति । आप्रणखात् सर्व एव सुवर्णः इत्युक्तीत्या भगवतः कनकसमानवर्णवपुषा द्रवीभूतकनककान्त्या प्रकाशयति । शाङ्गपाणेः तादृशवक्षः सर्वदा मम मनसि लसतु - इति प्रार्थयति ।

८. शरणागतानां सर्वेषामपि परमहितरूपमुक्तिफलवितरणे एव निरतं सुन्दरं स्वदक्षिणभुजं उपधानीकृत्य, भुजगसदृशं दीर्घं वामबाहुं जानुनिहितं विधाय अस्मिन्नन्तरूपपश्यने शयितं निर्दुष्टं प्रकर्षणमुदितं शाङ्गपाणिं भगवन्तमहं भजे - इति वदन् भगवतः शयनरूपं वर्णयत्याचार्यः अस्मिन् श्लोके ।

९. आह्लाददायकेन कलानाथेन सह स्पर्धितुं सिद्धमिव भासमानं लावण्यगेहं शाङ्गपाणिः मोहकरूपं वक्रं, प्रातः सध्याविकसितारविन्दप्रणयिनमिव भासमानं कर्णसीमान्तं विस्तीर्णं नयनं, अनुपमं ओष्ठद्वन्द्वं तथा दीर्घकेशपाशाच्च पश्यन् पश्यन् मे लोचनयुग्मलं

तुप्तिलेशमपि न भजति- इत्युक्त्वा भगवतः शाङ्गपाणेः वदनारविन्दं वर्णयन् स्वानुभवञ्च प्रकटयत्याचार्यः ।

१०. दशमे श्लोके भगवतः किरिटी वर्णयति - वैदिकनाम्ना प्रथिते विमानमध्ये शाङ्गपाणिः शोते । तेन शिरसि धृतः किरिटीयस्तु अनुपमस्वर्णेन निर्मितः नानाविधरत्नैः नद्धः प्रथितमहिमानः भगवताधृत-वैजयन्ती- तुलसिकामालिकादिभिः संसर्गेण स्थिरतया सुभितः सन् भगवतः सर्वेश्वरत्वं उभयविभूति-नायकत्वञ्च प्रकटयन् विराजति । तादृशः किरिटीः शाङ्गपाणेः वासस्थाने वैदिकाख्ये विमाने तथा मम हृदये पि सदा लसतु इति प्रार्थयत्याचार्यः ।।

११. एकादशे पद्ये भगवतः पादादिवदनपर्यन्तान् सर्वानवयवान् आकलय्य समासेनानुभवति । शाङ्गपाणेः पादारविन्दं जङ्गानुद्वयं ऊर्वोर्धुगं नाभिदेशं द्वौभुजौ वक्षः वक्रं, एतैः दिव्यावयवैर्युक्तं दिव्याभरणैर्दिभिर्युक्तं अखिलं सुन्दरं दिव्यमङ्गलविग्रहं परिपूर्णतया प्रतिक्षणम् स्म्बरयम् - इति स्वाभिप्रायं प्रकटयति ।

१२. मूलविम्बरूपेण विराजमानः शाङ्गपाणिः, स्वस्य पुरतः एव विराजमानं अपयप्राप्तमिति अन्वर्थनामानं सुन्दरं स्वस्यैव उत्सवमूर्तिरूपं तथा, तद्विम्बस्य उभयपार्श्वयोः वर्तमान-श्रीभूदेव्यावपि स्वचक्षुभ्यां वीक्षमाणः सन् स्वनाभिकमलोत्पन्न चतुर्मुखमुखादुत्थितं वेदघोषं श्रुत्वा वैदिकाख्ये विमाने तथा मम हृदि सदा समास्ते इति वदति । अनेन आचार्याः सदा भगवतः ध्याने एव मग्नाः आसन् इति स्पष्टं ज्ञायते ।

१३. त्रयोदशे निगमनश्लोके अस्य स्तोत्रस्यानुसन्धानेन यत्फलं लभते - तद्विद्वृणोति । देवानां तथा सूर्यगामपि मान्येश्रीमद्वैदिकसंज्ञिके विमाने प्रकाशतया विराजमानस्य शाङ्गपाणेः श्रीमद्गोपालसूरिणा विरच्य भगवते समर्पिता इयं स्तुतिः नित्यं संपठतां जनानां शाङ्गपाणौ भक्तिं यच्छति, भगवतः कैङ्कर्यसिद्धिं च कुरुते । अरोगदृढगात्रतापूर्वक सकलविधिसौख्यसन्मङ्गलं च यच्छति - इत्युक्त्वा स्तोत्रं समापयत्याचार्यः ।

अनेन प्रबन्धलेखनेन अपर्याप्तामृतः प्रीयताम् ।।

।। इति शम् ।।

**For accomodations, Please contact the Guest House via Phone listed here.**

### Visiting Ahobilam



Jwala



Ahobila



Kroda



Bhargava



Yogananda



Malolan Serthi

### Details

Perumal (Lord) : Ahobila Nrisimha - Sitting posture in Chakrasana facing East (Main temple)  
Thayar (Consort) : Lakhmi, Senulakshmi  
Other shrines : Jwala Nrisimha, Malola Nrisimha, Kroda Nrisimha, Karanja Nrisimha, Bhargava Nrisimha, Yaogananda Nrisimha, Kshatravata Nrisimha, Pavana Nrisimha

Pushkarani : Pavanasini, Bhargava, Indra, Nrisimha, Gaja  
Theerthams  
Vimanam : Guhai (Cave)  
Pratyaksham : Prahalada, Adivan Satakopan

Ahobilam is located in Karnool district of Andhra Pradesh in the hills of the eastern ghats, about 400 KM northwest of Chennai.

The temple consists of nine shrines to Lord Nrisimha located around a

5 KM circle. In addition to the nine shrines, there is a temple for Prah-ladavarada Varadhan in the foothills of the mountain. Due to security reasons and the difficulty in performing daily worship, many of the utsava vigrahas of the nine shrines are kept in this temple.



### Lower Ahobilam Temple

Garuda wished for a vision of Lord Nrisimha in the form of the Avathara. To fulfill his wish, the Lord settled in the hills around Ahobilam in the midst of dense forests in nine different forms. For this reason this hill came to be known as Garudadri, Garudachalam, and Garudasailam.

Ahobilam is the place where the Lord killed Hiranyakasipu and saved Prahlada. Mahalakshmi took avathar as Senjulakshmi among the Senju, tribal hunters of the hills, and married the Lord.

Sri Ahobila Muth, one of the most important Sri Vaishnava religious institutions in India, was established by Sri Athivan Satakopan at the instructions of Lord Lakshmi Nrisimha of Ahobilam. In fact, the utsava moorthy of the Malola Nrisimha temple, one of the nine shrines of Ahobilam, is the presiding deity of Sri Ahobila Mutham. Sri Malolan accompanies Srimalad Azhagiy Singar, the spiritual and titular head of Sri Ahobila Mutham, on his travels.

Thirumangai Azhvaar has sung ten verses about this temple in Periya Thirumozhi.

### Sthala Puranam

The Himalayas rise high to the Everest in the north while the far south of India shows the deep sea - rather communion of the three oceans. The western region and the eastern region of the Peninsular India, on the other hand, while tapering towards Kanyakumari, exhibit a wide range of mountains known as Western Ghats present wholesome sceneries and adventurous travel both by rail and road, the Eastern Ghats display not only picturesque view but demonstrate divinity as well. The Eastern Ghats are likened to the great serpent Adhiseshha basking in the sun with its head (or hood) at Thirumala, its middle at Ahobilam and its tail- end portion at Srisailem - all the three with famous temples on them.

The subject we have before us is Ahobilam. Of course, Thirupathi and Srisailem are also frequented pilgrimage centres. Ahobilam because of this special issue. Not only Mahabharata; but also ancient puranas like Koorma Purana, Padma Purana and Vishnu Purana mention about Ahobilam and its presiding deity Narasimha. In fact, Brahmanda Purana says that this place was once the palace of Hiranyakasipu who was slain by Sriman Narayana manifesting as Narasimha from a pillar there for the sake of his staunch devotee Prahlada. Vagaries of time brought about the destruction of the then existing structures yielding place to nature's creation of the mountain range that preserved the site of incarnation as "Svayam Vyakta Kshetram" of Lord Narasimha.

According to Stala Purana, there are two popular legends for the derivation of the word 'Ahobilam'. It is stated that the Devas (Gods), while witnessing the terrific aspect (Ugra Kala), the lord took on in order to tear to pieces Hiranyakasipu sung in His praise as 'Ahobala' (Lo: the strength). Hence this place has come to be known as Ahobilam. In support of this, there is a prapatthi sloka about-Ahobilam that reads:-

"Aho Veeryam Aho Souryarn Aho Bahuparakramah  
Naarasimham Param Daivam Ahobilam Aho Balam.

The other version is that because of the great cave, the Ahobila, where Garuda worshipped, did penance and realised the lord, the place itself has come to be called Ahobilam. The Ahobilam 'Kaifiyat' gives support to this legend. (The Ahobilam Kaifiyat forming part of Mackenzie collections gives very valuable information regarding the Ahobilam temples. Kaifiyats - the digests from 'Kaviles' or village registers containing information on the political, social, religious and other conditions of the villages in Deccan were prepared by Pandits and Mussadis working under Col. Mackenzie.) The Ahobilam Kaifiyat is in Telugu and available in the State Archives at Hyderabad (vide "Ahobila Narasimhaswamy temple" - Monograph by P. Sitapati, Commissioner of Archives).

As per this record, "On one of the mountains in the Nallamalai hills range, eight amadas from Srisaile Kshetra, Garuda commenced silent penance to obtain a vision of Lord Narasimha who destroyed Hiranyakasipu. The Lord in his grace, after long years of the tapas of Garuda, manifested Himself in the cave of a mountain".

"Ten 'Paruvus' to the north-east of the mountain, where Garuda was doing penance, a vision of His manifestation was then granted to Garuda, who after obtaining a sign of the location of the mountain-cave, gladly traveled thither and saw the embodiment of the Sathsvaroopa, Mahapurusha, Lord Jwalanarasimha - not easily accessible to common people. Garuda then worshipped the Lord and praised him that 'Ahobilam is Mahabalam' (Ahobilam is a great sustainer with strength). The Lord's Divya Mangala Vighraha was worshipped by him with several sthotras- Garuda then considered himself as blessed after a vision of the Lord. This divine place thereafter obtained the deserving name of Ahobilam".

"The mountain on which Garuda performed tapas became famous as Garudachala. In the days of yore when truth and dharma prevailed, great heat was observable near the mountain- cave of Ahobila; according to legend when green grass was put in the cave, it would catch fire and smoke would be emitted. Several great Rishis lived there for a time; after sometime with the knowledge that great places would become common Janapadas in the Kali age, they left for northern lands, covering up the Narasimha cave with boulders. Traditionally therefore this place is being called the Narasimha Kshetra. There are thus nine Narasimha places, Nava-Narasimhas; Rishi- installed and worshipping areas:

Jwala Ahobila Malola Kroda Karanja Bhargava  
Yogananda Kshatravata Pavana Nava Moorthayahya.

The Nine Narasimhasthalas are :- 1. Jwala Narasimha 2. Ahobila Narasimha 3. Malola Narasimha 4. Kroda Narasimha 5. Karanja Narasimha 6. Bhargava Narasimha 7. Yogananda Narasimha 8. Kshatravata Narasimha and 9. Pavana or holy Narasimha.

Before visiting these nine shrines, let us see how we approach the place. Situated in the Nallamalai Hills, Ahobilam is about 24 Kms. from Allagadda Taluk Headquarters, 112 Kms. from Cudappah and 65 Kms. from Nandyal in Andhra Pradesh and can be reached by bus from Hyderabad and also by rail via Kurnool and then by bus from there. Long ago, the Tamil mystic bard, Thirumangai Azhwar sang that Singavel Kunram (Ahobilam) was accessible to none but Gods.

Due to the efforts of the current 45th Srimalad Azhagiyasingar, the access routes to several of the shrines have been greatly simplified such that people of different age groups are now able to visit the places easily. The whole complex is in two parts - one called Eguvu Ahobilam (Upper Ahobilam) with Nava Narasimha shrines and the other called Diguvu Ahobilam (Lower Ahobilam) with a single shrine for Lakshmee Narasimha connected by a road, stretching a distance of about 12.8 Kms. from Lower Ahobilam to Upper Ahobilam.

The Sthalapurana of Ahobilam in Sanskrit gives an account of nine forms of Narasimha, worshipped here. They are: -

### 1. BHARGAVA NARASIMHA SWAMY

The Bhargava Narasimha Swamy is situated at a distance of two kilo-

metres from the Lower Ahobilam, on a hill, near the sacred pond, known as 'Bhargava Theertham', where Bhargava Rama performed his penance. Hence the Lord of the temple is known as Bhargava Narasimha Swamy.

## 2. YOGANANDA NARASIMHA SWAMY

This temple is to the south-east of Lower Ahobilam at a distance of 2 kilometres. The popular legend is that after killing Hiranyakasipu, Lord Narasimha taught Prahlada several yogic postures. Therefore, the Lord in this aspect is called Yogananda Narasimha.

## 3. CHATRAVATA NARASIMHA SWAMY

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 as Chatravata Narasimha Swamy.

## 4. AHOBILA NARASIMHA SWAMY

The temple, situated on the Upper Ahobilam, at a distance of eight kilometres from the Lower Ahobilam, is the main temple and the earliest of all the nine temples there. The Lord here appears in his fierce aspect, called Ugra Narasimha, who is the presiding deity of the temple and is known as Ahobila Nrisimha Swamy. It is firmly believed the Lord Narasimha was 'Svayambhu' (self-manifest) here.

## 5. KRODAKARA (VARAHA) NARASIMHA SWAMY

The temple of this Lord is one kilometre away from the main temple of Ahobila Nrisimha Swamy on the Upper Ahobilam. The image of the deity has the face of a boar (varaha or kroda) and the Lord is seen along with his Consort, Lakshmi. Hence the Lord of the temple is known as Krodakara (Varaha) Narasimha Swamy here.

## 6. KARANJA NARASIMHA SWAMY

This shrine is situated at a distance of one kilometre from the Upper Ahobilam and one furlong from the road leading to Lower Ahobilam. The image of the deity is installed under a tree, called 'Karanja Vruksham'. Hence this Lord is called Karanja Narasimha Swamy.

## 7. MALOLA NARASIMHA SWAMY

Nearly two kilometres from the main temple of Upper Ahobilam, is the famous shrine of Malola Narasimha Swamy. The deity here appears in 'soumya' (graceful) form. As Lord Narasimha is seen with his consort, Lakshmi, He is known as Malola Narasimha Swamy. The word 'Malola' means beloved to Lakshmi (Ma=Lakshmi, Lola= beloved). It is said that the 'utsavamoorthi' of the Lord appeared to Srimateh Adivan Satakopa Jeeyar, the first Jeeyar of Ahobila Mutt. Right from the founder, i.e., the first Jeeyar of Ahobila Mutt down to the 44th pontiff, Srivan Satakopa Sri Vedanta Desika Yatheendra Mahadesika, the present jeeyar, the utsavamoorthi of Malola Narasimha Swamy is worshipped and it is taken by them whenever they are on religious tours, visiting the villages every year. Recently, the 45th Jeeyar Srivan Satakopa Sri Narayana Yatheendra Mahadesikan has taken over the worship.

## 8. JWALA NARASIMHA SWAMY

The temple of Jwala Nrisimha Swamy, lies higher up the above temple, on a hill called, 'Achalachaya Meru'. This is about four kilometres 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.

## 9. PAVANA NARASIMHA SWAMY

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

In addition to the shrines mentioned above, there is a famous shrine dedicated to God Narasimha Swamy in the Lower Ahobilam, which is popularly known as Prahlada Varada Sannidhi. The other objects of this place are 'Ugra Sthambham' and 'Prahlada Mettu'.

### (a) UGRA STHAMBHAM

At a distance of eight kilometres 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'.

### (b) PRAHALADA METTU

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

There are a number of holy 'theerthas' (water ponds) round this place. Of these, Raktakundam is the most important. It is stated that Lord Narasimha after killing the demon Hiranyakasipu, washed his hands in this 'theertham' and hence the water is still reddish in appearance. (History of the cult of Narasimha in Andhra Pradesh by Dr. M. Na asimhacharya).

### LOWER AHOBILAM

The temple surrounded by three prakaras in the Lower Ahobilam is dedicated to Prahlada Varada i.e., the Lord whose grace bestows on Prahlada. With Vijayanagar style noticeable in the structure, there are a number of mandapas outside the temple. A shrine dedicated to Sri Venkateswara exists to the south west of this Narasimha temple and lends view to the episode that Lord Venkateswara obtained the blessings of Narasimha just before his marriage with Padmavathi. The Mukha Mandapa there, is now used as the Kalyana Mandapa of Narasimha Swamy. With Lakshmeenarasimha as the presiding Deity, the main temple consists of a sanctum, Mukhamandapam and Rangamandapam with numerous pillars intricately carved and carrying rich sculptures. There are also three smaller shrines for Lakshmi, Andal and Azhwars. In the sanctum are also kept the Utsava idols of Prahlada Varada, Pavana Narasimha and the processional idols of Jwala Narasimha endowed with ten hands and with Sreedevi and Bhoodevi on His either side. A small idol of the first Jeeyar, Sri Adivan Satakopa Swami is also kept before them.

What is apparent and observable is Lord Narasimha's posture in three places including the one in a polar of a divine ascetic presenting ascetic order to the first Jeeyar of Ahobila Mutt. Both in the Upper and Lower Ahobilam, it is a common sight on the pillars of Lord Narasimha wooing His consort Chenchulakshmi. The Lord chasing Hiranyakasipu in one pillar and bursting forth from another pillar to tear him are very realistic. Thanks to the 44th Jeeyar's efforts as also that of the Endowments Department of A.P. Government, the complex has been renovated, though a lot is desired to be done. It would not be out of place to mention that good resting places, free or paid boarding arrangements (as is done in Thirupathi), provision of enough drinking water and Devasthanam canteens would go a long way to attract more number of pilgrims. The annual utsavam (Brahmotsava) performed in February every year is a great attraction that lure both the common folk and the religious Pandits to participate in them. Though under the care of the Ahobila Mutt whose Jeeyars are hereditary trustees, co-operation from the public and the government would help improve Ahobilam further.

There is a tall Jayasthambham erected in the spacious ground outside the temple walls to mark the victory of Krishnadeva Raya. The Kakath-eeya Kings especially Prathapa Rudra had also contributed towards additional structures and maintenance of this Ahobilam complex.

Sri Thirumangai Azhwar describes the place as very hard to visit (sendru kandarkku ariya kovil, kavvu naayum kazhugum, deivamallalla sellavonna), but due to the efforts of the 45th Azhagiyasingar, this place has transformed into "sendru kaandarku eliya (easy) kovil. Many devotees visit ahobilam frequently and the place is well connected with a guest house and access to trains from Chennai, Bangalore and Bombay. In addition, several tourist operators also frequently arrange religious trips to Ahobilam from major cities.

### Travel Info

Manager, Malola Guest House  
Ahobilam 518 545, Kurnool District, A.P.  
Phone: 08519 – 252 025/0252 045  
094905 15284/094407 9273

### Questions?

1. How do I get to Ahobilam from Chennai?
2. How do I get to Ahobilam from Hyderabad?
3. How do I get to Ahobilam from Bangalore?
4. What sort of accommodation is available at Ahobilam?
5. What about food? Are there any restaurants in Ahobilam?



6. Will I be able to see all the temples in Ahobilam in one day?
7. Do I need to hire a guide? What will be the cost?
8. Is there any special day for visiting Ahobilam?

### Traveling to Ahobilam from Chennai

Ahobilam is about 400 KM west and slightly north of Chennai. To get to Ahobila by road you will have to pass through Renigunta, Kadappa, and Allagadda. Since Thirumalai Tiruppati is on the way one might cover both Thiruppati and Ahobilam in one trip. However, the drive can be quite hectic and tiresome. The recommended mode of travel is by Train to Kadappa and by road from there. Each mode of transportation is further explained below.

### By Train from Chennai to Ahobilam

Bombay mail leaves Chennai at about 9:55 p.m. and reaches Kadappa at about 3:15 a.m. You can take Bombay mail going to Chennai for the return journey. Chennai bound Bombay mail arrives Kadappa at 10:25 p.m. and leaves at 10:30. It reaches Chennai at about 5:40 a.m. Reservations may be made for round trip from Chennai to Kadappa and back. Quota for Kadappa is available in Bombay mail.

From Kadappa, Ahobilam is about 100 KM. If you can afford it you can hire a taxi for the day to go to Ahobilam and return. The approximate cost would be Rs. 1000 for the round trip. If you are a group you can hire a van for a day. In either of these two cases, you will be able to finish all the Dharshan and return to Kadappa at night in time to catch Bombay mail back to Chennai.

If you are in a position to hire a taxi, you can take a bus to Ahobilam. There may be direct bus to Ahobilam, but frequency may be limited. In stead, take a bus to Allagadda, and then from Allagadda you can take another bus to Ahobilam. If you have to travel bus you may have difficulty covering all the temples in one day.

### By bus from Chennai to Ahobilam

There is an overnight bus from Madras to Nandiyal leaving at about 8:00 p.m. Nandiyal is a big town past Allagadda. Buy your ticket to Allagadda. The bus will reach Allagadda at about 6 a.m. Get down at Allagadda. From Allagadda, Ahobilam is about 30 KM. Town busses ply between Allagadda and Ahobilam every 45 minutes. The last bus leaves Ahobilam to Allagadda at 9:45 p.m. You may also hire a taxi from Allagadda. The same bus returns to Chennai. It leaves Allagadda at about 7:00 a.m. Check locally for exact time. By car from Chennai to Ahobilam

The drive from Chennai is through Renigunta, Kadappa, and Allagadda. It will take about 9 to 10 hours of hard driving. Avoid night driving if you can.

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### Traveling to Ahobilam from Hyderabad

The distance between Hyderabad and Ahobilam is about 380 KM. By train, take Thungabhadra Express from Hyderabad (Kacheguda) to Kurnool. This train leaves Hyderabad (Kacheguda) at 7:00 p.m. and reaches Kurnool 10:30 p.m. From Kurnool, Ahobilam is about 150 KM. You may hire a taxi or take a bus for this part of the journey. The approximate cost would be Rs. 1400 for the round trip. The return train arrives Kurnool at 1:15 a.m. and reaches Hyderabad at 5:20 a.m.

You may also take a bus from Hyderabad to Allagadda. From Allagadda, Ahobilam is about 30 KM. Town busses ply between Allagadda and Ahobilam every 45 minutes. The last bus leaves Ahobilam to Allagadda at 9:45 p.m. You may also hire a taxi from Allagadda.

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### Traveling to Ahobilam from Bangalore

From Bangalore, Ahobilam is about 350 K.m. The train timing is not very convenient from Bangalore. Prasant Express leaves Bangalore at 2:00 p.m. and reaches Nandiyal at about 11:50 p.m. From Nandiyal, Ahobilam is about 60 KM via Allagadda. The return train to Bangalore leaves Nandiyal at about 11:10 p.m. and reaches Bangalore at 10 a.m.

By road, the travel is via Madanapalli, Cuddapah, and Allagadda. The drive is about 7:30 hours.

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What sort of accommodation is available at Ahobilam?

Sri Ahobila Mutt maintains a Guest House called Malola Guest House. There are a total of 14 rooms, 4 single rooms, 6 double rooms, and 4 triple rooms. Of these, two double rooms and two triple rooms are air conditioned. In addition, there are 10 dormitory type rooms.

At this point we are unable to take online reservations. For reservations please call Badri Narayanan

PH:-08519-252045/252024  
9490515284

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### What about food? Are there any restaurants in Ahobilam?

A privately run canteen is located adjacent to Malola Guest House. Vegetarian food is sold at this canteen.

In addition, Sri Ahobila Matam has established a trust called Annamacharya Nitya Annadanam Trust. The goal of this trust is to provide free food to devotees of Sri Lakshmi Nrisimha. Free prasadam is offered three time a day. Dadiyannam (Curd rice) is offered morning and evening. At noon time Tadiyaradhanam (full course meals) is offered.

The monthly expense for this exceeds Rs. 20,000. Contributions to the trust is welcome. Please contact the Malola Guest House manager at 8519-232045 for details.

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### Will I be able to see all the temples in Ahobilam in one day?

Yes you can, if you are physically strong and focused on covering all the temples. If you do not want to rush you need a day and a half; you still need to be physically fit. There are 12 shrines in total. There are the celebrated nine shrines called Nava Nrisimha. They are Jwala, Ahobila, Malola, Kroda, Karanja, Bharaghava, Yogananda, Chatravata, and Paavana. Then, we have Ugra Stambam, which is a column of rock. This rock itself is considered Lord Nrisimha. The eleventh one is called Prahlada Padi. These eleven are in the hills in one sense or another. The twelfth one is Prahlada Varadan temple located at Lower Ahobilam near the Malola Guest House.

Normally, devotees want to cover the nine Nrisimhas and Prahlada Varadan. Only the brave (or foolhardy) attempt Ugra Stambam. Of the nine, Jwala, and Pavana are most difficult. The starting point for both is Ahobila Nrisimha temple at Upper Ahobilam, which can be reached by road, and a climb of about 50 steps.

From Ahoilba temple, going to Jwala involves climbing through rocks on a river bed and up a narrow path way for about an hour. Kroda is right on the way to Jwala. Malola is about 100 steps to a side from Kroda. So, in about three hours one can climb to Jwala and be back, covering Kroda and Malola on the way up or down.

The starting point for Pavana is also Ahobila Nrisimha temple, but the route is on the opposite side of Jwala Temple. First, one has to climb some 250 very steep steps, and then walk for about 4 KM on fairly plain ground. The round trip may take about three hours. Recently, a path has been made for Jeeps to go to Pavana. It is a very rough 2 hour drive from Lower Ahobilam.

With the above two trips you would have covered 5 temples, Jwala, Ahobilam, Malola, Kroda, and Pavana. The remaining temples are very easy. Karanja is on the way to Upper Ahobilam from Lower Ahobilam, just on the road side. Yogananda and Chatravata are on plain ground about a couple of KM from Lower Ahobilam. You can drive on paved road for these two temples.

Finally Bhargava. This temple is also on plain ground about 2 KM from Lower Ahobilam. But there is no paved road. You have to hire a Jeep or Autorickshaw.

If you are interested in Ugra Stambam, it is another hour's climb from Jwala. Prahlada Padi may also be visited on the way back from Ugra

Stambam. Or, Prahlada Padi may be visited from Malola Temple also.

For a fee you can hire a guide to take you around all the temples. If you wish to visit Ugra Stambam, a guide is highly recommended.

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**Do I need to hire a guide? What will be cost?**

Jwala and Ugra Sthambam are the two sannidees for which you need to hire a guide. All other sannidees are relatively easily accessible. Even between Jwala and Ugra Sthambam, the way to Jwala is marked. You have to look for it carefully.

To hire a guide contact the manager of the Guest house. Contact details are given below. The cost to hire a guide will vary. The estimate is about Rs. 200.

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**Is there any special day for visiting Ahobilam?**

Every month on Swathi Nakshatram (star)Thirumanjanam (Abhishekam) is performed for all the nine Nrisimhas (Nava Nrisimhas) of Ahobilam. A full contingent of devotees travel from Chennai, Hyderabad, and Bangalore for this occasion. This is a special day to visit Ahobilam. You may also sponsor the Thirumanjanam. The cost is Rs. 5,000 for all nine temples. The amount is deposited in a trust called Swati Trust and used for the Thirumanjanam expenses. If you wish to sponsor a Thirumanjanam please contact the manager of Malola Guest House at 8519-232045. If you plan to attend Swati Thirumanjanam please make advance reservation for a room to stay at Ahobilam.

Further, Brahmotsavam is celebrated in Ahobilam in the month of Masi, sometime between mid February to mid March. During this time, entire Ahobilam takes on a festive appearance. The celebrations last 10 days. Lord Prahlada Varadhan enjoys riding in various Vahanas during this time. This is a great time to visit Ahobilam to have grand Dharshan of Lord Nrisimha. Be prepared for heat and big crowds.

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