History of the Cult of Narasimha in Telangana (Andhra Pradesh) (From Ancient to the Modern Period)

Dr. MADABHUSHINI NARASIMHACHARYA
M.A. (Pol), M.A. (His), B.Ed, M.Phil, Ph.D
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To
My wife
Smt M. Kamala
(1942 - 1986 A.D.)
There are numerous centres of Narasimha Worship in Telangâna region of Andhra Pradesh. The space devoted to this cult in general religious histories of India and Andhra Pradesh is very meagre. As such, there is a need for a detailed work on the cult of Narasimha in Telangâna. The author has earlier published a comprehensive work on the cult of Narasimha in Andhra Pradesh. This book, therefore, supplies a long felt need,

The author deals comprehensively with the general history of the centres of Narasimha worship from ancient to the modern period, tapped from archaeology and literature, including the Stalapurânas, traditions, oral and recorded interviews held with the experts in the field to elicit information about this cult. A general survey is made about the spread of the cult of god Narasimha throughout the country. The book gives an analysis of different types of images and sculptures of god Narasimha, found at various places. The history of the select centres of Narasimha Worship is useful not only to the scholars in the field, but also to the devotees and to the general public. These centres of worship have been the centres of our culture. Thus, this study of culture paves the way for integration among the three regions i.e. Rayalasimha, Coastal Andhra and Telangâna of Andhra Pradesh.

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PUBLISHERS
<table>
<thead>
<tr>
<th>CONTENTS</th>
<th>Page No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fore word</td>
<td>I</td>
</tr>
<tr>
<td>Acknowledgements</td>
<td>II</td>
</tr>
<tr>
<td>Map</td>
<td>III</td>
</tr>
<tr>
<td>I. Introduction</td>
<td>1</td>
</tr>
<tr>
<td>II. The cult of Narasimha</td>
<td>26</td>
</tr>
<tr>
<td>III. History of the cult of Narasimha in Telangana (A.P.)</td>
<td>41</td>
</tr>
<tr>
<td>IV. Select Centres of Narasimha worship in Telangana</td>
<td>58</td>
</tr>
<tr>
<td>V. Rituals and Festivals</td>
<td>313</td>
</tr>
<tr>
<td>VI. Iconography</td>
<td>346</td>
</tr>
<tr>
<td>Conclusion</td>
<td>370</td>
</tr>
<tr>
<td>Glossary of select terms</td>
<td>375</td>
</tr>
<tr>
<td>Bibliography</td>
<td>381</td>
</tr>
<tr>
<td>Description of the Plates</td>
<td>397</td>
</tr>
<tr>
<td>Plates</td>
<td>398</td>
</tr>
</tbody>
</table>
The present publication "History of the Cult of Narasimha in Telangâna," is originally the thesis of Dr. M. Narasimhâchârya, for which he was awarded the degree of M. Phil. in Ancient Indian History, Culture and Archaeology by the Osmania University. The topic was suggested by me and the candidate worked under my supervision. My choice of the topic and the candidate turned out to be happy, since Śrī M. Narasimhâchârya carried on the research work under the Faculty Improvement Programme with the utmost sincerity and devotion. While this work in itself is a good contribution to the studies in Religious History of Telangâna, the scholar continued his studies on History of the Cult of Narasimha in Andhra Pradesh (From 11th century A.D. to 17th century A.D.) for the Ph.D. degree and the Ph.D. thesis has been published by Śrī Mâlîkâ Grantha Mâla, Śrî Ahotâla Math, Hyderabad. The Telugu University has also given for the publication financial assistance, just as for the present publication T.T.D. Tirumâni is financially assisting.

If the Cult of Jagannâtha reigns supreme in Orissa, the Cult of Narasimha tremendous influences Telangâna. The M. Ph. thesis of Dr. M. Narasimhâchârya contains all the source material collected by him on the topic and will be helpful to scholars, who wish to pursue deeply aspects relating to this subject. Chronological limits have not been set, since the idea was to investigate into a live cult and gather the relevant source material for it.

At a time when the uniqueness of Indian Culture is thoroughly being probed, Dr. M. Narasimhâchârya’s work, with the source material will be highly valuable.

Dr. M. Radhakrishna Sarma
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Osmania University,
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Date: 12-8-1989.

Dr. M. Radhakrishna Sarma
M.A., Ph.D.
FOREWORD

The present publication "History of the Cult of Narasimha in Telangāna" is originally the thesis of Dr. M. Narasimhāchārya, for which he was awarded the degree of M. Phil. in Ancient Indian History, Culture and Archaeology by the Osmania University. The topic was suggested by me and he worked under my supervision. My choice of the topic and the candidate turned out to be happy, since Śrī M. Narasimhāchārya carried on the research work under the Faculty Improvement Programme with the utmost sincerity and devotion. While this work in itself is a good contribution to the studies in Religious History of Telengāna, the scholar continued his studies on History of the Cult of Narasimha in Andhra Pradesh (From 11th century A.D. to 17th century A.D.) for the Ph.D. degree and the Ph.D. thesis has been published by Śrī Mālāla Grantha Māla. Śrī Ahobila Māṭh, Hyderābād. The Telugu University has also given for the publication financial assistance, just as for the present publication T.T.D. Tirupati is financially assisting.

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Professor & Head, Department of Ancient Indian History Culture & Archaeology.
Acknowledgement

It is my pleasant duty to express my profound gratitude to several individuals and institutions for their help and encouragement in the completion of this study. In the first place, I ever remain deeply indebted to Prof. M. Rādha Krishna Śarma, Head Department of Ancient Indian History, Culture and Archaeology, Osmania University, Hyderabad, under whose supervision I completed the study. I am also thankful to him for his learned foreword to this work.

I take this opportunity to express my deep sense of gratitude to my teacher, colleague and friend Śrī M. Sanjeeva Rao, former Principal, K.D.C. Hanmakonda, Warangal who kindled in me an aptitude for research. I am highly grateful to the Osmania University for enabling me to undertake this research work. I am greatly obliged to the U.G.C. for awarding me a fellowship under F.I.P. Scheme.

I gratefully acknowledge the help I received from Śrī Kandālai (Chikkalugāya) Raṅgā Chārya of Hyderabad, a well known scholar and philosopher. My thanks are also due to Śrī Sanganabhaṭṭia Narahari of Dharmapuri, Karimnagar district, who has been kind enough to permit me to utilise the manuscripts collected by him, for my work.

I will be failing in my duty if I don't express my deep sense of gratitude to my parents, Rāghavāchārya and Smt. Āγamma of Sircilla, Karimnagar district. I am thankful to my wife for her encouragement and help in completing this work. I am also thankful to my son, M.K.S. Murty for attending the printing work carefully. I owe a debt of gratitude to the T.T.D. Tirupati for their financial assistance of Rs. 10,000 for the publication of this book.

I am highly grateful to the scholars in the field, executive officers of the temples, priests and the devotees of god Narasimha for their opinions, when they were interviewed for collecting data for this work. I express my deep sense of indebtedness to all the scholars, whose works and opinions in the field have benefited me immensely. Finally, it is with great pleasure that I acknowledge my obligation to Śrī P. Suṅbhāsh, Tirumala Printing works, Hyderabad for bringing out this book in a short period.

Dr. MADABHUSHINI NARASIMHACHARYA
CHAPTER I
INTRODUCTION

Religious cults played a significant role in moulding the life and institutions of India from the early historic times. Etymologically the word ‘cult’ means an act of worship and an organized system of religious worship. The word ‘cult’ is French and ‘cultus’ is Latin. It means action and honour with worship. Another interpretation is that from the Latin word ‘cultus’, came cult. It means worship and an organised system of religious worship. The other meaning for the word ‘cult’ is cultivation, homage or worship and a system of religious belief and the ceremonies or ritual of a system of religious belief.

Von Wiese and Howard Becker critically analysing cult say that ‘while’ this term has been less clearly defined, it has been most generally used in scholarly literature to designate a more loosely organized and more individualistic group. This usage must be distinguished from the scholarly use of the word ‘cult’ to refer to the ritual act of worship. According to G. H. Mead “the cult has a mysterious value which is attached to it that we cannot fully rationalize and therefore preserve it in the form which it always has had and its social setting.” Dr. Irving King, Prof. E. S. Ames, Dr. F. G. Heuke and Roborston Simth state that “the various ceremonies of the cult grow out of social activities, performed by the group in unison or co-operation, these social activities themselves having their origin in practical needs and fundamental instincts.” Right Reverend Henry White Head says that “the cult is consisted of shrines, symbols or images, ministrants (priests) and the festivals.”

The above derivations and definitions of the term ‘cult’ help us to state the factors that make a cult. The following
may be identified as the principal ingredients, which go to make a cult.

(a) Belief
(b) Symbol worship and
(c) Rituals and festivals.

a) Belief

Faith and cult are mutually inter-active. The particulars forms of every cult in general are largely dependent upon explicit religious beliefs. It is the 'emotion of belief' which inspires the heart of a devotee rather than mere intellectual assent. Belief dominates the individual more than anything supported by the accumulated traditions of the past. Thus for example faith in particular gods gave rise to many cults in Hinduism. Growth in popular belief in a cult helps for its development. Belief forms as the bed rock of a cult.

b) Symbol worship:

Vishnudharmottara Purāṇa states that 'the gods were visible in their physical forms in the Satya, Treta and Dwāpāra Yugas; but with the advent of Kali, they can be seen only in images'8 Hindu devotees worship the Lord to attain material prosperity and spiritual merit. The idolatry form strikingly utilizes the support of the sense of man. It helps to concentrate his attention on it. He finds reinforce-
ment for his faith in the presence of a physical object, which he has been trained by force of habit from his infancy, to associate with the Divine. Thus, the symbol or idol is useful in aiding visualization and concentration. A religious symbol can also gain a power over the mind, which can defy the forces of reason and doubt. The concept of faith on the image of a deity is based on its unique sublimation to the very position of god-head, which is the object of the adoration of the
devotee. The images of the Hindu gods and goddesses are representations of the various conceptions of divine attributes.  

**c) Rituals and Festivals**

Any ritual observance designed to bring man into nearest relation with the unseen powers of nature is prayer. In this broad sense, prayer includes not merely the spoken or enacted word, but also dramatic and symbolic ceremonies. The word 'rite' came from 'ritus' a Latin word, which means probe. The Latin word 'ritus' means a custom especially a religious custom and the word ritual came from French. The dictionaries give us various meanings to the word 'ritual'. It means pertaining or relating to, connected with rites, prescribed order of performing religious or other devotional service and the performance of ritual acts. The plural number of the word means ritual observences and ceremonial acts. The other dictionary gives meaning to the word 'ritual' as of relating to or employed in rites or a ritual, forming a ritual, ceremonial, the forms of conducting a devotional service especially as established by tradition or by sacerdotal prescription, a code or system of rites, a book containing the rites or ceremonial forms to be observed by an orgnaization and an act of ritual. Rituals are the ceremonies performed by the priest in a temple. During the performance of the rituals, the priest recites some sacred formulae to invoke the god and worships Him in accordance with the 'mantras'. The way of worship is prescribed in the 'mantras'. These 'mantras' are said to have intrinsic value not only to the priest who utters them, but also to the devotees who attentively hear them. The devotees believe that certain seed words have unmeasurable value when uttered in the presence of god and they appeal to the hearts of the people when they hear them in the temple. Generally the 'mantras' are for the purification of God and His blessings for the welfare of the humanity in general. In certain temples rituals are performed by the
devotees on payment to the temple authorities with a view to gain the favour of the Lord.

Festivals are the special occasions for performing special rituals to the Lord. During the performance of these rituals, there is a large congregation of the devotees who witness the ceremony. The devotees arely believe that if they visit the Lord on these days, they will attain material prosperity and spiritual merit. Men and Women attend these functions at the temples. These functions impress on the mind of the devotees, poor and rich alike and promote for the development of belief on a particular cult. The fairs, which are conducted generally on the occasion of annual festival of the Lord, bring people closer together. Fairs and the festivals are the occasions for the social gathering of the people. These provide an opportunity to the people to understand, see and spread the importance of their chosen god and feel pleasure with the spiritual atmosphere that pervades in and surrounding the temple. The rituals in temple proceeding from morning to the night, attract and impress the large gathering of the devotees on special occasions like festivals. The rituals performed in a temple may be divided into six categories.

a) Nityotsavās (daily rituals).

b) Pakshotsavās (fortnightly rituals).

c) Māsotsavās (monthly rituals).

d) Samvatsarotsavār (annual ceremony).

e) General Hindu festivals and Tirunakshas of Ālvārs and Āchāryās.

f) Special rituals on demand by the devotees on payment.

During performance of the rituals, which present a feast
to the eyes and the ears of the devotees. Men and women con-
gregate in the temple to witness them. Some devotees patronise the rituals by payment to the temple even in ordinary days in fulfilment of their vows. The other rituals mentioned above, are celebrated by the temple committees in general. The temple becomes a focal point for different people, local and surrounding people, to witness the ceremonies and on festive occasions, a number of people visit the temple to pay their respect to the Lord and gain His favour. The rituals and festivals promote for the popularity of the temples dedicated to the different gods and help for the growth and spread of the cults.

Among the several religious cults in India, the cult of Narasimha is an important and powerful one. There are numerous centres of worship of Narasimha spread in different parts of our country. But this cult is more wide spread in South India and a number of temples of Narasimha are concentrated in the South. In Áṇḍhra Pradēsh there are sizeable number of temples dedicated to this deity. Particularly in the region of Telaṅgāna, this deity and cult are popular. There are more than two hundred temples on record in this region.

As per the survey made by the author in Telaṅgāna area, there are 176 known centres, where Narasimha worship is going on today.

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<tr>
<th>S.No.</th>
<th>Name of the District</th>
<th>Number of Centres of worship</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Ādilabād.</td>
<td>7</td>
</tr>
<tr>
<td>2.</td>
<td>Hyderābād.</td>
<td>14</td>
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<tr>
<td>3.</td>
<td>Karimnagar.</td>
<td>35</td>
</tr>
<tr>
<td>4.</td>
<td>Khammam.</td>
<td>11</td>
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<tr>
<td>5.</td>
<td>Mahabūbnagar</td>
<td>19</td>
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<tr>
<td>6</td>
<td>Modak.</td>
<td>17</td>
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<tr>
<td>7</td>
<td>Naigaṇṭha.</td>
<td>27</td>
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<tr>
<td>8</td>
<td>Nizāmābād.</td>
<td>14</td>
</tr>
<tr>
<td>9</td>
<td>Rāṅgā Reḍḍy.</td>
<td>5</td>
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<tr>
<td>10</td>
<td>Warangal.</td>
<td>27</td>
</tr>
</tbody>
</table>

Many of these are pilgrim centres, where people go in thousands to redeem their vows. Many persons and places bear the name of Narasimha.

The space devoted to Narasimha cult in general religious histories of India, is very meagre. Even in specialised works of religious development in India, such as "Development of Religion in South India," the space given to this subject is very little. There are separate works on religious sects, such as "The origin and development of Vaisnavism," "Evolution of Hindu Sects" and "The Vaisnava Sects. The Śaiva Sects-Mother worship". There is a solitary work on religious life with historical perspective entitled "Studies in the Religious life of Ancient and Medieval India". But these also contain very little material on this important cult. There are some specialised works of late on cults such as "The Cult of Viṣṇu" "The Cult of Śiva" "The Cult of Śaiva-Kārtikēya in Ancient India" "The cult of Jagannātha" and "Śakti cult in Ancient India". But so far there has been no comprehensive volume on Narasimha cult. Coming to the religious studies in Andhra Pradesh, there are a few works on temples in A. P. Such as "Temples and Legends of Andhra Pradesh" and "The Simhāchalam Temple". Studies devoted to a cult are very few. "Religious institutions and cults in the Deccan" does not devote space to Narasimha cult. The work pertaining to Andhra Pradesh entitled "Religion in Andhra" deals with different aspect of Hinduism, Buddhism and Jainism in Andhra in a general way. There is only a single book on the temples of Tulajñāna with the same title, dealing comprehensively on
art and architecture of the temples, devoted to the different deities during the reigns of Chālukyas and Kāsaśiyas of Waraṇgāl.

As such, no comprehensive work, till now, has been done on the cult of Narasimha in Āndhra Pradēsh or in the region of Telanāṭana. I have chosen this subject for my research work limiting it to the region of Telanāṭana in A. P. An attempt is made to study comprehensively different aspects of Narasimha i.e., origin, growth and development of the cult in this region through historical times to the present day with the help of literary and archaeological sources together with popular beliefs. The interviews held with some devotees and their religious experiences which are taken with utmost caution, being no less significant in interpreting the devotional aspect of the cult of Narasimha, are taken into account.

Sources

Following are the various sources tapped for tracing and constructing the history of the cult of Narasimha in Telanāṭana area.

a) Archaeological sources

b) Literary sources and

c) Traditions, oral and recorded experiences of the devotees.

a) Archaeological Sources

Archaeological sources include inscriptions, monuments, coins, art, architecture, iconography and sculpture. Inscriptions are veins in the body of history. These are engraved on rocks and incised on copper plates, which show the name of the king, year and the contents of what the donor intended to do. Sometimes the 'donative certificates' were issued to the temples and the individuals by their names for the merit of
their nearest and dearest relatives by the ruling classes. We have a rich treasure of epigraphy pertaining to the history of Telangana in general, the number of epigraphs being over 2000, only twenty four inscriptions including an unpublished inscription, contain some information of history of the temples dedicated to Narasimha. Out of twenty four inscriptions, only one inscription refers to the establishment of a temple at Iguṭi in Warangal district by a certain Mañḍriṣāju Timmamāju in the year Mamatha, S 1337 (—A D. 1415). There are seven undated inscriptions, which mention mainly consecration of the deities of images in temples, construction of steps to the temples and gifts to the Lord. The remaining inscriptions throw light on the renovation of the old temple, installation of the images in the temples, donation of cash and kind, gift of lands, gardens and wells, allotting a part of the income through the taxes and charitable contributions to the temple on the eve of solstices and eclipses and for the perpetual maintenance of the temples by the kings, nobles, and others. Political history of the dynasties that ruled this area, speak of the munificent measures undertaken by the kings and queens, land-lords, merchants and guilds for the development of the temples. Temples, withstanding the ravages of time, still speak of their past glory. The nature of sanctum, antarāla and mukhamantapa, central four pillars and other pillars carved with rich sculpture, inner and outer walls, art and architecture of the temple, are important aspects which throw light on the religious and cultural aspects of cult history.

The icons of Nārasimha found in the area throw light on the cult. The presiding deities of the images of the Lord either carved on the rocks or made of stone and 'utsava' idols of the Lord, made of metal, are generally in Telangana area. There are a number of temples dedicated to Lord Nārasimha in this area, but they contain no historical data to help interpretation. Out of twenty four inscriptions, three refer to the consecration of the deities of the images of lord Nārasimha. The earliest consecration of the image of the Lord is found at Vardhamāna puram Vajjemānu in Mahabubnagar district on 1st February 1224, by Bhimadeva.93
The second inscription, dated 16th June 1521, states that the god Narasimha was enshrined on the bank of the river Tungaşabhadra at Alampura in Mahabubnagar district. But there was already a temple in existence, to which a gift of land by Chākamma was made and she also renovated the old temple of Narasimha in 1093 AD. The last inscription is undated. It states the pratishtha (consecration) of Narasimha by Śrīdhara Yōgi in Hanumakonda City in the month of Āsvayuja.

There may be temples earlier than the consecration of the images of the Lord for consecration forms a second aspect after the construction of the temple. When an image is broken, in course of time, in a temple, another image is reinstalled in that place and the ceremony of consecration takes place sooner or later. We cannot, therefore, determine the antiquity of the temples on the basis of the installation of the images, which throw light on ritual aspects and on functioning of the temples. Another noteworthy feature of this cult is that there is a sculpture of Pañchamukha Narasimha with sixteen hands, carved on a big rock at Narasimlapalli in Karimnagar district. This is a very rare and significant sculpture, which brings to light certain unknown aspects of Narasimha. The other significant feature is the rock-cut temple at Mallur in Warangal district, on a hillock, surrounded by a thick forest, where there is a life-size standing image of Narasimha with lion’s head and human body having fierce eyes and puffed up cheeks He is in Ugrarupā (awful form). This is also a very rare sculpture. There is a scope to look into these matters and bring out the growth and the development of the cult of Narasimha in Telangāna.

b) Literary Sources.

Literary works, right from the Vedas to the modern times, including the Śthala purāṇas on record, constitute the second source. The earliest-reference to Narasimha is in an invocation to Him in the Taṭṭṭirīya Āranyaka, where He is
described as "possessing sharp claws and fangs". A passage of the late Nārāyanīya section of the Mahābharata mentions the four avatārās of Varāha, Narasimha, Vamana and Mānusha. Philosophy, religious beliefs and practices, modes of worship and many other matters of social and political thought are preserved in the extant puranic texts. We have a reference of Narasimha in the following puranas.

1) Vāyu purāṇa
2) Brahmāṇḍa purāṇa
3) Viṣṇu purāṇa
4) Matsya purāṇa
5) Harivamśa
6) Viṣṇu dharmottara purāṇa
7) Narasimha purāṇa
8) Kūrma purāṇa
9) Saura purāṇa
10) Bhāgavata purāṇa
11) Agni purāṇa
12) Nāradīya purāṇa
13) Liṅga purāṇa and
14) Padma purāṇa

"Śrī Narasimha Maṇtra" is given in the Agni purāṇa. The Viṣṇu dharmottara Purāṇa prescribes the worship of Narasimha for removing all hindrances.

Next to the puranas, the works of the poets occupy an important position in preserving and perpetuating the cult of Narasimha. In Abhiguṇāṇa Sakuntala, Kālidāsa speaks of Narasimha as "Purusha Kēsari".
The Bhāgavata movement including the cult of Nārasimha took shape in the Tamil land, because of the Ālvārs, who were simple-hearted devotees and god-intoxicated people. The Ālvār movement attached importance only to the love of God as the means of salvation without any distinction of caste or sex. Their teachings spread like a wildfire in the nook and corner of Tamil country in general and to the north of Tamil nādu in particular. Consequently religion became a simple, but intense human experience. The movement of the Ālvārs is given in detail elsewhere.⁴⁰ Their simple devotion and dedication afforded a great amount of consolation to the most depressed and disappointed people. The Ālvārs, it is believed, were the ‘amsavatārās’ (partial incarnations) of the Lord’s servants, ornaments and weapons. The Ālvārs left in indelible impression on the minds of the millions of people through their simple, but flawless devotion to the God.

The great Advaita preacher and philosopher, Saṅkarāchārya, impressed millions of people particularly, the Smārtās with his “Lakshmi Nrisimha Stōtram”, written in twenty two slokās, invoking the help of Nārasimha, when he was in serious trouble.⁴¹ The impact of Saṅkara on the Smarta Brahmins and on others that the tradition of worship of Nārasimha is still continued by the Brahmins in particular and others in general with a notion that He comes out to their rescue, when they are critically in danger.

Following are the Telugu literary sources directly giving information about the cult in Telangaṇa.

1. Srimad Bhagavatam

Bammera Pōtana had translated Sanskrit Srimad Bhāgavatam into Telugu. He lived during 1400-1470 A.D. and he hailed from Waraṅgal district.⁴² The story of Prahlāda is given in Saptama Skaṇḍa of the book with reference to Naresimha.
2. Narayana Satakamu

It is believed that Pōtana also wrote Narayana Satakamu in which he implored the god ‘Dharma Puri Lakshmīnātha Narayana’⁴³, who is no other than Narasimha, the incarnation of Vishnu.

3. Narasimha Purana (Uttara bhagam):

Haribhattu wrote Narasimha Purāṇa (Uttara bhāgam) in champu Kavya style. As Errana wrote the first part of Narasimha purāṇa, he took up Uttara bhāgam. The poet lived about 1530 A.D.⁴⁴ He dedicated his Varāha purāṇa, which is unpublished, to the village karanam. Kolipaka Erranāmātya of Kambhammet (Khammam).⁴⁵

4. Padma Puranottara Khandam

Maṇiki Singana translated the Sanskrit Padma purāṇott at a khandam into Telugu in 1420 A.D. as he mentioned in his book.⁴⁶ He dedicated it to Veligaṇḍala Kandana, who was the brother of Kēsana. Kēsana was a minister of Muppa Bhupāla, the Lord of Sabhimandala of Telangāna. In it, the poet described the gifts made by Kēsana to the god Narasimha at Dharmapuri.⁴⁷

5. Simhasanadwātrimsika

Koravi Goparaju, who flourished during early period of 45th century A.D, wrote ‘Simhāsanadwātrimsika’ a collection of thirty two stories. He belonged to Telangāna area.⁴⁸ There is a mention of ‘Limbādri Narasimha’ in avatārika (preface) of his book. Limbādri Narasimha is on the hill near Bheemgal, in Nāzāmābād district. Nambi Limbādri, a priest of the temple of Narasimha, says that Koravigoparaju belonged to Bheemgal.⁴⁹

6. Works of Seshappa or Seshachaladasu

Seshappa or Seshachaladasu belonged to the village Dharmapuri of Karimnagar district. He was a great devotee
of Narasimha. He wrote Nrikësari Satakamu Narasimha Satakamu and Dharmapuri Rāmāyanamu Narasimha Satakamu was published in 1868. The line ending with every verse i.e. "Bhushana vikāsa Sri dharma puranivāsa, dushṭa samhāra Narasimha durita dura" is very famous throughout Andhra Pradesh. The poet dedicated his two Satakas i.e. Nrikësari Satakamu and Narasimha Satakamu to the god Narasimha of Dharmapuri. It is possible to think that the poet lived about 1800 A.D. Prof K. Lakhmīranjanam assigns him to the early period of 19th c. AD.

7. Rohilala pata:

In the year 1858 AD, the Rōhillās plundered the village, Dharmapuri in Karimnagar district. Nrisimhadāsa wrote a song about 'Rōhillās' known as 'Rōhilāla pāta'. He belonged to Dharamapuri. In it, he mentions the social conditions of the village and also the miserable plight of the victims of the depredation of the Rōhillās. Their Vandalism did not leave any thing in the village, including the temple of Narasimha. This song written by Narsimhadāsa, is in a manuscript, which is dated 1858 A.D. The manuscript is at present with S. Narahari, a resident of Dharmapuri in Karimnagar district.

8. Yadagirindra Satakamu:

Tiruvāi Vēnkaṭa Kavi belonged to Kolanupāka in Nalgonḍa district. He lived about 1840. He wrote 'Yādagiriṇḍra Satakamu', about Narasimha of Yadagirigūṭṭa of Nalgonḍa district.

9. Nrisimha Vilasamu

Krishṇamā chārya was a great scholar and a poet. He wrote 'Nrisimha vilāsamu', a poetical work in Telugu describing the greatness of Narasimha and dedicated it to Rāja Surabhi Vēnkaṭa Jagannatha Rāo of Jāṭa prōlu Samsrthāna, in the present Mahabubnagar district. The poet received an 'aghrāhāra' from the Rāja. He lived circa 1875 A.D.
10. Srimannimbagiri Nrisimha Satakamu

Nambi Sridhar Rao, a Madhwa brahmin of Bheemgal, wrote 'Srimannimbagiri Nrisimha Satakamu' in honour of Limbādri Narasimha Swāmy of Bheemgal, Nizāmābād district, in 1968. There are 108 verses in it praying Lord Narasimhā.

11. Srimad bhagavatanu Seelanaamu

Dr. Dhulipāli Śrī Rama Murti, a scholar in Telugu, wrote a book entitled "Śrimad bhāgavatānu śeelanamu". which was published in 1972 by the author himself. He has given in it, the story of Prahlāda and the birth of Narasimha.

12. Sri Yadagirisa Stotraratnamu

Śīṅgabhaṭṭu Narasimha Rāju wrote a Satakamu by name "Śrī Yadagirīśa Ṣṭōṭraratnamu". He was a resident of Dhulimiṭṭa of Chērayāl taluk in Warangal district. He described the incarnation of Viśṇu, as Narasimha in brief.

13. Mattapalli Nrisimha Satakamu

The author of the book is not known. As the very name of the book indicates, it is written in honour of Nara- simha Swāmy of Maṭṭapalli in Nalgonda district.

14. Mas

Apart from literary references, there are several anonymous writers, who sang devotional songs in praise of Lord Narasimha. Some of the devotional songs are now preserved in the manuscripts of the oriental Manuscripts library in Madrās.

15. Sthala purānas

Dr. V.G. Krishnāmāchāryulu, who worked on Sthala purānas of the Telugu country, observes that "most of the
Sthala purānas of the Telugu country were composed after the attempted establishment of Islam in Andra during the 14th century. The Islam offered a threat to the religious life of the Hindus and a number of efforts were made for reviving and strengthening the Brahmanical religion. The composition of the Sthala purāṇa was one such effort. It is common to find in all the Sthala purāṇas a vivid description of the Kṣhētra and the sanctity of its waters. Dr. Krishnāmāchāryulu points out that the writers of the Sthalapurāṇas, written in honour of the shrines dedicated to Narasimha, tried to associate the stories written long ago in the purāṇas to places they were writing about. The sthala purāṇas forming a part and parcel of the tradition, have become powerful instruments for propagating faith in a particular god among the people and the cult develops and will continue for centuries together. The following are the Sthala purāṇas of different places and they are dealt with elaborately in a separate chapter while describing the centres of Narasimha worship.

1. Dharmapuri kṣhētra Mahātmyam, a Saṃskrit palm-leaf manuscript with 105 chapters (Brahmāṇḍa purāṇāntargatam), dated, Ś. 850. (—A.D. 928).

2. Dharmapuri kṣhētra Mahātmyam, a Saṃskrit manuscript (Śrāvaka purāṇāntargatam), dated 1767 A.D.


10. Sri Maṭṭa Palli Mahatmyam, by Sri Keshava Teertha Swāmy, Maṭṭapalli, Nalgonda district.


14. Sthala purāṇa of Nāchāram of Medak district.60.

15. Sthala purāṇa of Nambulādri Narsimha Swāmy, Nimmanapali, Karimnagar district61.

Thus, the above Sthala purāṇās, which are on record, are helpful in tracing the history of the cult of Narsimha in Telaṅgāna.

c. Traditions oral & recorded and Experiences

Traditions oral and recorded experiences of the devotees recorded through personal interviews, form the third source for
material on the subject. We cannot outright reject the tradi-
tional aspect of the cult of Narasimha, just because it lacks
valid reason. But it has immense power to instil faith in a
particular god among the people. The tradition plays a very
important role in spreading the cult moulding the behaviour
of educated and uneducated people alike in accordance with
the principles and practices established by their predecessors.

The traditional story of any place, where there is a
temple for Lord Narasimha, is that it was the birth place of
Narasimha. This is in order to create a sense of faith and
devotion among the people around and also a sense of
belonging.

The account of the oral tradition given in the Sthala
purānas and by the priests, gives an idea about how the cult
had spread in the past, which history could not record.

The traditional account of certain centres of Narasimha
worship is given in Chapter IV. The following are the temples
of Narasimha, which have the traditional account transmitted
orally from generation to generation.

1. Bhaisa—Adilābād district.
2. Koorella—Karīmnagar district.
3. Nāmpalli—Karīmnagar district.
4. Ratnagiri—Karīmnagar district.
5. Narsimlapalle (Kōṭla)—Karīmnagar district.
7. Dītalpūr—Medak district.
8. Kōṇudurg—Mahabūbnagar district.
11. Peddireddigūdem—Nalgonḍa district.
12. Chukkapur—Nizamabad district.
13. Kommala—Waraagal district.
15. Velupukonda (Zafargadh)—Waraagal district.
17. Ingurti—Waraagal district and
18. Kaṇḍikonda—Waraagal district.

Lord Narsimha is worshipped at the following places also. The deity has no fixed form. Yet people worship him following a hoary tradition, as per the survey made by the author.

(a) Siṅgawatnam (Singotham)—Mahabubnagar district.
(b) Wanaparti—Mahabubnagar district.
(b) Geesugonda—Warangal district and
(d) Sangareddi—Medak district.

Faith transcends reason. Even though it is a formless image, people believe it as the deity of Lord Narsimha. This kind of deity is found in the Narsing bhānu temple at Sipliganj, in Hyderābād city. The stone is decorated with “Siṅdūram” (red lead). It is firmly believed that this stone is the form of Lord Narasimha Swāmy.

At the following places also Lord Narasimha is worshipped and the deity is identified with “three nāmās” on a loose stone or on the rock of a hillock or a hill. There are no well-defined images carved in stone as at other places.

1. Mustākpara—Hyderābād district.
2. Yelgandal—Karimnagar district.
3. Cnērlapūr—Karimnagar district.
4. Taṅgalapalli—Karimnagar district.
5. **Khammam** (hill)—Khammam district.

6. **Maganur**—Mahabubnagar district.

7. **Armoor**—Nizamabad district and

8. **Pallakurtti**—Warangal district.

Tradition, being accumulated through the centuries, has a strong hold on the people. The common man, who is unable to go through the scriptures of Hinduism, has faith in his “Āchāryās” or gurus, who preach the ‘Dharma’ and he believes them without a word of protest.

**Experiences of the devotees:**

The experiences of the devotees have much to do with growth of the cult of Narasimha. The experience of some devotees have an impact on other devotees, whether those experiences are reasonable or not. It is faith that counts more than reason. It is the impulse that creates a favourable and devotional sentiment in the heart of a devotee.

Information has been gathered from interviewing the devotees at the following centres of Narasimha worship in Telangana, regarding their experiences.

1. **Yadagirigutta**—Nalgonda district.

2. **Nāchāram**—Medak district.

3. **Dharmapuri**—Karimnagar district.

4. **Maṭṭapalli**—Nalgonda district.

5. **Kodavaṭaṇcha**—Warangal district.

6. **Chukkapur**—Nizamabad district.

7. **Bheemgal**—Nizamabad district.

8. **Malluru**—Warangal district and

9. **Arvapalli**—Nalgonda district.
The interviews held with different devotees at the above centres, reveal the following features.

1. It is a general belief that the desires of the devotees after the 'darsan' of the Lord are fulfilled. Again they pay their respects to the Lord and fulfil their vows to the Lord. There is a tradition at Nacharam temple of Medak district that grief stricken people hang a cocoanut after performing 'puja', tie it to the roof of iron-bars in the 'maṇṭapa' on the back side of the temple. When their desires are fulfilled, they visit the temple and break that cocoanut and fulfil their vows to the Lord in cash and kind.

2. It is a belief prevalent among the local and the distant people that incurable diseases will be cured here and evil-spirits, which haunt the people are driven out by the grace of the Lord, if they stay here for some time praying the Lord.

3. The devotees visit the temple as their family God as tradition goes to say once in a year at least and fulfil their vows to the Lord, though they visit other temples, which are more popular.

4. People visit the temple for performing the important functions of their sons or daughters, in the presence of the Lord in the hope that He removes all obstacles and bestows peace and prosperity upon those people.

5. Childless people visit the temple and obtain children by the grace of Lord Narasimha, if they eat the sandal paste from the navel of the Lord at Mulluru, Warangal district.

Smt. Komaramma is a staunch devotee of Lord Narsimha at Yadagirigutta of Nalgonda district. She recovered from some serious illness by the grace of the Lord in the year 1954. Since then, she has been residing there at the temple site worshipping the Lord. Today she has a large number of followers, who respect her as their spiritual mother. She has much influence on her followers. Every day a number of
people after visiting the Lord, approach her to gain her favour to succeed in their endeavours as she was blessed by the Lord.64

Thus the experiences of the devotees are valuable in spreading the cult of Lord Narasimha. The very popularity of the shrines from time to time reflects the greatness of the Lord in fulfilling the desires of the devotees and in turn, it increases the flow of the devotees visiting the temples. If we want to know the pulse of the people visiting the shrines and to assess the impact of the cult on the devotees, personal interviews with the devotees are necessary. The experiences of the devotees help to shape, inspire and sustain the cult of Narasimha and they form one of the important sources for tracing and constructing the history of the cult of Narasimha in Telangāna.

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62. Interviewed M. Simnāchārīya, of Waraṅgal proper.

63. Interview held with Smt. Komaramma at Yādagirigutṭa of Nālgoṇḍa district and her followers.

64. Interviewed Smt. V. Anasuya of Hyderābād, who is suffering from a disease.
CHAPTER-II

THE CULT OF NARASIMHA

It is firmly believed that Vēdas are divine revelation, not composed by any individual. They are the spring of faith and source of strength to all Hindus. In the Rigvēda Vishnu was only one aspect of the sun-god,¹ who occupied a subordinate position in the Rigvēda, but was destined to achieve great importance later on. The Maitrāyani Samhitā of the Yajurvēda mentions gāyatṛis of Vishnu and Nārāyaṇa.²

It was only in the age of the Brāhmaṇās, that Vishnu came to occupy an exalted position. The greatness of Vishnu is fully brought out in Aitarēya Brāhmaṇa, which declares that “he occupies the highest place among the gods”.³

The worship of the Avatāras of Vishnu is an important feature of Hinduism. The well known term, incarnation, or ‘avatāra’ literally means ‘descent’ or ‘coming down’. The germ of the avatāra concept is to be traced back to the later Vēdic literature. The earliest reference to Narasimha is given in the Taittirīya Āranyaka. In it, the earth is said to have been raised from the waters by a black boar with a hundred arms.⁴ This work also alludes to Nrisimha or Man-lion. He is invoked and described as “possessing sharp claws and fangs”.⁵ Similarly the Śatapatha Brāhmaṇa mentions that Prajāpati took the form of a tortoise.⁶ In the Mahā Nārāyaṇa Upanishad, assigned by competent scholars to the third centurv B.C.,⁷ the Gāyatri mantra of Narasimha is given.⁸ We have also a mantra of Narasimha in Nrisimha pūrvatāpīṇyupanīṣadatu⁹ and Nrisimhottara tāpīṇyupanīṣadatu.¹⁰

The theory of ‘Avatara’ presents a stage of development
in the Mahābhārata. The earlier sections of the epic do not contain any list of the incarnations. A passage of the late Nārāyana section of the Mahābhārata mentions only four Avatāras i.e., Varāha, Nrisimha, Vāmana and Mānusha (Vāsudeva Kṛṣṇa) to protect the world.\(^{11}\)

Another passage of the same section adds to the list the names of the deified heroes, Rāma-Bhārgava and Rāma-Dāśaratha,\(^{12}\) while in the third passage, a list of ten incarnations is offered by adding Hamsa, Kūrma, Matsya and Kalki (Kalkin).\(^{13}\) There is a brief story of Narasimha in the Moksha Dharma of Mahābhārata. Bhagavadgītā, which contains an early exposition of this theory, clearly states the purpose of incarnation of Viṣṇu, like this.\(^{14}\) "For the protection of the virtuous and the destruction of the wicked and for the re-establishment of dharma, I appear age after age."

Traditions regarding the number of 'Avatāras' vary and the later lists of the ten 'avatāras', sometimes adhered to 19, 22 and 39 'Vibhavās' or manifestations of the Supreme Being. But Viṣṇu is usually said to have ten major incarnations. They are:

1. Matsya (Fish)
2. Kūrma (Tortoise)
3. Varāha (Boar)
4. Narasimhā (Man-lion)
5. Vāmana (Dwarf)
6. Parāśu-Rāma (Rāma with axe)
7. Rāma (Ramachandra)
8. Kṛṣṇa
9. Buddha and
10. Kaliki (yet to come)

It is held that the standard list of the ten incarnations did not find general acceptance before the eighth century AD.\(^{15}\)
According to tradition, there are four yugas (ages). They are Kṛtayuga, Trētāyuga, Dwăpāra yuga and Kaliyuga. The first yuga i.e., Kṛta yuga witnessed the five incarnations of Viṣṇu. They were Matsya (Fish), Kurma (Tortoise), Varāha (Boar), Narasimha (Man-lion) and Vāmana (Dwarf).

We have a reference to the incarnations of Lord Viṣṇu in ‘Gāthā Saptasati,’ attributed to Hāla, a king of the Śatavāhanas, who compiled it. Varāha, Śrīhari and Krishṇa are mentioned in it. Although, the number of primary incarnations of Viṣṇu appears to have been fixed quite at ten, their names vary in the list given in the early purāṇas.

Tae Vāyu purāṇa mentions three divine avatāras viz: Nātāyaṇa, Narasimha and Vāmana and Seven human avatāras i.e., Dattātreya, Māndhata, Jamadagnya (Rāma), Rāma (Dāsaratī), Vēda Vyāsa, Krishṇa and Kalki. Matsya purāṇa is one of the three oldest purāṇas, the other two being Brahmāṇḍa and Vāyu. It also gives a list of ten incarnations. It describes the first three as ‘divya Sambhūtis’ (divine incarnations) and the rest as human incarnations. The name of Buddha replaces that of Krishṇa. In the list given in the Brahmāṇḍa purāṇa figure Narasimha, Vāmana and the others. In the Viṣṇu Purāṇa, the horse is placed in the list of ‘Avatāras’ of Viṣṇu in the place of Dwarf. It is Aśvāvatāra (Avatāra of Horse). The Harivamśa quotes another list of ten incarnations omitting Matsya, Kurma, one of the Rāmas and Buddha, to make room for Pauṣkaraka, Datta, Kēśava and Vyāsa.

The Viṣṇu dharmōttara purāṇa mentions an interesting thing. It places the Man-lion incarnation in the Madra country. Raychaudhuri says that the Mādrakās were a people living in the Central Pūnjāb with their capital as Siālkoṭ. Till now the worship of Narasimha is very popular in Pūnjāb, especially in the kāṅgra district, Men and Women worship this god in the form of a sacred cocoanut on every sunday. This Purāṇa is assigned to the period of 400-500 AD. There are no less
than four lists of the ‘Avatāras’ in Bhāgavata purāṇa. One of these lists mentions twenty two incarnations of Vishnu, including Narasimha and Varāha. The agni purāṇa describes only ten Avatāras including Narasimha, Buddha and Kalki.

The Varāha purāṇa also gives a list of ten incarnations of Lord Vishnu. Further the Garuda purāṇa mentions nineteen Avatāras (called mūrtis), Narasimha, being the fourth in the list. The number of incarnations is increased in the Pancarātra work. Ahirbādhnyā Samhita, which mentions thirty nine ‘Vibhavas’ or manifestations of the Supreme Being, includes almost all the well-known Avatāras. But Jayādeva of Eastern India (C-1200 AD) in his book entitled ‘Gītā Gūvīnda’ eulogizes Krishṇa as Vishnu himself and sings in praise of his ten Avatāras.

Later Vishnava literature recognised three kinds of Avatāras: Viz;

a) Pūrṇāvatāra (complete incarnation)

b) Aṁsāvatāra (incarnation of a portion of the power of a divine being) and

c) Āvēsa (Partial incarnation of a more or less temporary character)

The popularity of the worship of several ‘Avatāras’ is attested to by the Indian epigraphic records of the period between the 4th and 8th centuries AD.

With the increasing popularity of incarnations, the Vyūha concept receded more into the background. Ahirodhya Samhita which is one of the earliest Pancarātra work, assignable to a date earlier than the eighth century AD, recognises to the five fold forms of the God. They are:

a) Para (Transcendent)
b) Vyāha (Emanatory i.e., Vāsudēva, Saṁkaraśaṇa, Pradyumna and Aniruddha)

c) Viśhava (Incarnatory)

d) Aṁtaryāmin (Immanent) and

e) Arca (That which resides in idols and images in the temples and houses like Svayaṁ vyakta, Divya, Saiddha, Ārṣa, Mānuṣa and Grihārca).

It is clear from the Mahābhārata itself that Vāsudēva was a hero of the Vṛṣṇi race. He must have been deified later on and was worshipped together with his brother and sons, forming originally a group of five.⁴⁰ Vāsudēva, Samkarshaṇa, Aniruddha Pradyumna and Śāmba were heroes of the Vṛṣṇi race, later on deified. This proposition has been justified by the archaeological evidences. The most interesting of all is the Mōra well inscription, which stands as an evidence for the prevalence of the worship of the images of the Pañchavīras (five heroes), installed in a temple as early as the first century B.C.

"Bhagavatam Vṛṣṇīnām
Pañcha viṛānām Pratimaha".⁴¹

This type of worship of Pañchavīras along with Viśnu in the form of Nrisimha became popular in coastal Āṇdhra during the early period of the 4th century.⁴² As such, this sculptured form showing Viṣṇu in the form of Narasimha in an anthropomorphic form, combining human and animal features, is perhaps the first and the earliest of its kind.

The cult prevailed in the early period of the Christian Era. It is attested by the epigraphical evidence. We have in early inscriptions names like Sīhadatta (Sīma datta ‘dedicated to the lion or man-lion forms of Viṣṇu’) and Sīha rakhita (Sīma rakṣita, protected by the Simha or Narasimha incarnation) in the prakrit inscriptions of the first and second centuries AD, from Sāṇchi, Mathura and other places.⁴³ In the South, most
of the early pāllavas were devotees of Vishnu as indicated by their very names. Names like Simha Varman (one whose protector is the lion or Man-lion), Simha Vishnu (Vishnu in the form of the lion or Man-lion) and Narasimha Varman (one whose protector is the Man-lion) were popular kings in the pāllava dynasty of South India. The earliest such name in the family of the pāllava kings is that of Siha Vamma (Simha Varman) of the Maṇḍikallu (Guṇṭur district A.P.) inscription, assigned to the fourth century AD.

There is a pāneml containing the image of Narasimha, which was discovered at Pedamūḍiyam in Cuddapah district, belonging to the 6th c. AD.

Narasimha Varman I, also called Narasimha Vishnu, was the greatest of the Pāllava kings, who flourished in C.630-668 AD. Sewell enumerates no less than forty kings of the early and medieval periods, who bore the name of Narasimha. Most of these rulers flourished in South India. One distinguished king from the North in the said list was Narasimha Gupta Bālāditya of Gupta dynasty of Magadha, who reigned in the later part of the 5th or first quarter of 6th C. AD. The seals of the Gupta period attest that the Gupta kings patronised Narasimha worship. The early representation of Narasimha incarnation is executed on a seal found at Bāsarh, datable to the Gupta period. Further we have reference to Narasimha on the coins if Kumāra Gupta. The legend read:

"Sākṣhādiva Narasimho
Simha Mahēndrō Jayatyanīśam"

"The lion (among men) - Mahēndra is, as it were, Narasimha incarnate".

The exaltation of the king as an incarnation of the god, Narasimha, is obvious. An image hailing from Paṭhlejpur, about a half mile from the present Eran village, is lying in a shrine dedicated to Nrisimha. The Gwalior Museum has
also a similar Narasimha image found at Besnagar, belonging to the Gupta period. It is also a two handed image, supporting a thickly maned lion-head on a standing human body. The number of Nrisimha images found from the Gupta period is itself a testimony to the prevalence of Narasimha cult in that period. The sculptural representations of Narasimha are also found in different periods of history. Some early images of Narasimha together with the Varāha (Boar) and Vāmana (Dwarf) forms of Vishnu are found in the rock-cut temples at Udayagiri, Bādāmi and Mamallapuram belonging to the Gupta, Early Chālukya and Pallava periods respectively.

Among the medieval kings of the other parts of the country, who were devoted to Narasimha, was king Lakshmana Sēna of Eastern India. He is described in the epigraphic records of the Sēna dynasty particularly as 'parama Nara-simha.'

Thus, this cult was popular, patronised by the kings in ancient and medieval periods alike.

After the purāṇas, the works of the poets occupy a predominant position in preserving and perpetuating the cult of Narasimha.

The next important stage in the development of the cult of Narasimha is due to Bhāgavata movement by the Ālvārs and Āchāryās.

Movement of the Ālvārs

The Vaishnava Ālvārs were simple hearted devotees. They played a very important role in shaping the religious life of the people of the South. They describe the exploits of God in His several incarnations. Religion became for them a simple, but profound human experience.

The word 'Ālvār' has been explained as 'one in deep wisdom'. The Ālvārs were wise sages, who exercised a spi-
ritual sovereignty over the hearts of men. The movement of
the Ālvārs attached importance only to the love of God as the
means of salvation, irrespective of caste or sex.

There is a controversy over the chronology of the Ālvārs.
They belonged to the Pallava period in the main and have to be
assigned to the period from the 7th Century to the close of the
8th and the first years of ninth century.57 But Prof.
K.R. Sṛṇivās Iyeṅgār slightly differing with their period, says
that the Ālvārs in all probability flourished in the period
marked by the extreme limits of AD 500–800.58 Out of twelve
Ālvārs, only eight praised and worshipped Lord Narasimha.
They are:

1. Pōygai (Sāra yōgi)
2. Pūtattār (Bhūta yōgin)
3. Pēy Āḷvār (Mahad yōgin)
4. Tirumāḷisai (Bhakti sāra)
5. Nammaḷvār (Saṭha kōpa, Parāṅkuṣar)
6. Periyāḷvār (Vishnū chitta)
7. Tiruppān (Yōgi vāhana) and
8. Tirumaṅgai (Parakāla)

It is believed that the first three Ālvārs lived in the first
half of the eighth century.59 But according to D.C. Sircar,
the ālvārs may be roughly placed between the 6th and 9th
centuries AD.60

1. Poygai Alvar

He hails from Kaṅchi in Tamilnādu and is known as
Kāsarayōgi, Sarōmunṭādrar and Poykār. We have a reference
to Narasimha in ‘Mutal Tiru Vāndādi,’ which was written by
Pōygai Āḷvār. It is a part of ‘Iyarpa’, which is a collection of
a thousand pasurās by Āḷvārs.

“Iraniyanaippun nirandavallu kirār”62

“One who is capable of making the ulcer full of Hiranya
Kasipu”.

2. Putattar

He belonged to Toṇḍaṇḍalam. He praises the Man-lion (Narasimha), the incarnation of Vishnu in his book, “Iṛṇḍam Tiruvanḍādi” as “Śingamāye”.

3. Pey Alvar

‘Munār Tiruvanḍādi’ of Pey Āḻvār records the story of the destuction of Hiranāya Kasipu along with other stories of God. He refers to Narasimha as “Śingamāye”.

“Being made himself of the body of the lion”.

4. Tirumalisai Alvar

He was born at a village, by name Tirumāḷisai in Toṇḍaṇḍalam. He was, therefore, known as the Āḻvār of Tirumāḷisai. He was the disciple of Pey Āḻvār. He wrote two books. They are “Nammukhan Tiruvanḍādi” and “Tiruchchanda Viruttam”. He is regarded by some as a contemporary of Pallava Mahēndra Varma I (C.600–630 AD).

We find the reference to Narasimha in Namukhan Tiruvanḍādi in the verses of 5 and 18.

“Thou, who destroyest Hiranāya Kasipu in a day, art also has been the Being, who created gods, men animals and plants”. (V.5). In the same book the Āḻvār called Narasimha as “Ariy-ūru Vomāi”. “One who bore the body of a lion”.

We have some references to Narasimha in “Tiruchchanda Viruttam,” in the verses of 23-25 and 63. The Āḻvār called Narasimha as “Śingamāya Dēvadēva”.

5. Namalvar

The next Āḻvār, who is affectionately called so is Nammalvār (our Saint). He was recognised as the Kulapati (Founder Seer) of Śrīvaiśnava theology. He was also a great mystic and god-intoxicated man. Nammalvār was a maid reared in devotion to her beloved, Lord Vishnu. Failing to get a glimpse of her Lord any where, the Nāyaki prays aloud to ‘Narasimha’. Why should the Nāyaki call the Narasimha? It is He, the Narasimha, who
remained unchanged with Lakshmi, ever by the side, wondrous in His beauty. He wrote "Tiruvörmozhi" and other poems. The great Vedanta Desika calls the "Tiruvörmozhi," as the "Dravidopanishad. He wrote eleven pāsūrās in honour of Narasimha and he called him "Narasiṅga" which also means 'man-lion'.

6. Periyalvar

He hails from Śrī Villi Puttūr. His most famous song is Tiruppallāṇḍu (Blessed for many years). This song is sung individually or collectively by the Vaiṣṇavās every day in the temples.

In it, he says, "Myself, my father, his father and his grand father for seven generations have been doing all services continuously to Him, who in the hour (star of) Tiruvōnam (Sravaṇam) when the Āsuras were strong, slew the foe in the form of Man-lion and we shall sing to our hearts content, 'Eternal life for thousand years to God'."

We have a reference in his Tirumōli of Narasimha as "Narasaiṅganai". Here he praised Narasimha, who rushed to rescue His devotee, Prahlada, from the demon Hiranyakasipu. The Ālvār also praised those who saluted God Narasimha and sang the glory of Him. It is believed that he was rewarded by the Pāndyan king Śrīmāra Srivallabha (815-862 A.D.) for establishing the supremacy of Nārāyaṇa in his court.

7. Tiruppan Alvar

He was known as Yōgivāhana. He was a member of the so-called untouchable caste. But his devotion to God was so great that he asked the priest of the temple to bring Tiruppān on his shoulders to his presence. Then he broke into song song only ten pāsūrās (verses).

"Amalanādippiran" was the result of his culminating devotion to the Lord. He speaks of Narasimha as "Parianāgīvanda vavuṇa nudal koṇaṇa".
“One who killed his enemy, Hiranya kaśipu”. In his book the Ālvār says, “The dark broad eyes, shining with red lines and with long eye lashes, have entranced me truely. O, Lord! Thou tore the body of the great aśura (Hiranya Kaśipu), being the of the immortals, O ‘Primal cause of all’.”

8. Tirumangai Ālvār

The last of the Ālvārs was Tirumaṅgai Ālvār who belonged to the fourth caste. He was a king of Travancore. He was considered to be the bow of the celestial God-head or its incarnation. The Tamil scholars fixed his period as the 8th century AD. He wrote six poems, which form a logical supplement to the four prabandhās Nammālvār.

In “peria-tirumadal,” one of the six poems composed by him, the Ālvār called Narasimha “Singa vēlkunnamē”; which means “One who bears the form of a lion”. He wrote ten verses about Narasimha and the greatness of the Kshētra of Ahōbila.

The Ālvārs worshipped Vishnu and his forms only. The great feature of the Ālvār movement is that it was emotional and it extends the fruits of religion to all sorts of people. Their path is the path of self-surrender (prapatti). It is believed that Ālvārs were the ‘amsāvatārās’ (partial incarnations) of the Lord’s servants, ornaments and weapons. Their teachings were not limited to Tamilnādu, where they are born, but spread to other parts of India. There is a tradition among the Vaishnavaśats that they should not receive “teertham” (Sacred water) from the priest of a temple, where there is no worship of the Ālvārs. Even to this day, this tradition is scrupulously followed in the templeless of Vishnu. There is an increasing trend in visiting the templeless by the people, enlightened by the sense of devotion, which the Ālvārs enunciated and preached.

Lord Narasimha occupied a pre-eminent position in the hearts of the Tamil people in particular and in other parts of the country in general, for He is known as “periya perumāḷ” or the God of gods, in Tamil language.
Sankara Charya (788-820 AD)

Sankaracharya was a great preacher and philosopher. The date of this great teacher is a matter of controversy. McCandless and Keith think that he lived about 750 AD. But K.A. Nilakantha Sastri assigns him to the period of 788-820 AD. It is said that 'Lakshmi Nrisimha Stotram' was written by Srip Sankara Bhagavat pada in twenty two verses (stotrams) in Sanskrit, when he was in serious trouble. Sankaracharya was not averse to the worship of Vishnu. This tradition of his worship of Narasimha is still continued by the Smartha's, though they normally worship Siva.

Ramanuja Charya (1017-1137) AD

After Sankaracharya, Ramanujacharya propagated this cult along with Vaishnavism.

It is traditionally believed that the great Vaishnava Acharya, Ramanujacharya, lived for a full span of 120 years. His contribution to the Indian Philosophy is 'Visishtadvaitam'. In his worship of Narasimha, he refers to Narasimha as "one who assassinated Hiranaya kasipu". When Ramanuja was on tour to spread the gospel of Srivaishnavism, he went to Mithila (Sala grama) and there he visited the temple of Yogananda Narasimha Swamy. There he performed a 'homa' (fire-sacrifice) for Narasimha Swamy.

Ramanuja is worshipped as an incarnation of 'seshar' in all the Vishnu temples along with the Alvars.

The successors of Ramanuja Charya, like Kurukesh, Vishnuchitta (Engal Alvar), Varadacharya, (Nadiyur Ammal), Atrya Ramanuja (Apsaar), Vedaanta Desika (1290-1370), Varadacharya (Nainar), Brahma taatra Svatantra, Prativadi bhayaankaara Anna, Adyant Satha kopa Swamy, the founder of Ahobilam Math in 1398 A.D. Srinivasa, Ranganatha and Vedanta Ramanuja (the munitraya Sampradaya, technically called Svayamacharyas), Embar, Parassara Bhatta, Naljival.
Nāmpilai, Krishṇapāda (Vadakku tiruvidi pillai), Pillai Lādhāhippu, Srīsaileśa, Vara vara Muni (Āgālyammannavāla), and Manavāla, who died in 1456 AD, spread Vaishņavism in the South India. It was a movement based upon the language of the people, which flourished quickly far and wide. Along with Vaishņavism, the cult of Narasimha, also spread in the South.

Historically we find that king Gaṇapati-deva of Kākatīyās patronised this cult, along with the other sects of Hinduism. After the fall of the Kākatīyās, the Muslim rule lasted for a short period. Then after, this area went under the control of Musunūrī and Rēcherla Chiefs. It was during this period that the restoration and revival of Hinduism started. The cult of Narasimha also spread accordingly. We have a record of its existence in the first part of the 15th century AD. The reign of Krishna dēvarāya is famous for the revival of Hinduism and for patronising art and letters in the South. He encouraged all faiths, including Vaishņavism, which he professed. We have a reference to this cult during his reign. After Krishnadēva-Rāya, the Velama chiefs also patronised his cult. Some of the Qutb Shāhi Sultans of Gōlkonda, viz. Mohd. Quli Qutb Shāh, Abdulla Qutb Shāh and Abul Hasan (Tānāsha) were not averse to encouraging this cult, though they professed ‘Islam’ as their religion. After the fall of Gōlkonda in 1687, Amraṅgēb followed vigorously the policy of religious aggression against the Hindus. His subordinate Rustumdilkhān, the Subēdār of Hyderabad, had converted the temple of Lakshmi Narasimha Swāmy at Dharmapuri, in Karīmnagār district into a mosque in 1693 AD. After the defeat of Mubārīkhān by Nizāmu’lmulk in 1724, the Deccan was under the rule of Āsaft Jahi dynasty from 1724-1948 AD. There was no development of Hindu religion during this period and there was no initiative on the part of the Nawābs to develop the temples or to establish new ones. After the dawn of independence, there is a tremendous growth of Hinduism; Com-
communications and transport to religious places and with the increase of literature relating to religious matters, the cult of Narasimha is increasingly becoming popular in the Telangana, Andhra and Rayalseema regions of Andhra Pradesh.

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87. MS with S. Narahari of Dharmapuri, Karimnagar district.

CHAPTER-III

HISTORY OF THE CULT OF NARASIMHA IN TELANGANA

The earliest temple of Narasimha in Telangana, according to my survey, is at Vadapalli in Nalgonda district. It is assignable to circa 7th Century A.D.¹ There is a short inscription in Kannada, engraved on a stone pillar in the maṇṭapa of the Narasimha temple. This is the earliest available inscription relating to the cult of Narasimha in Telangana. We have no information regarding the temples of Narasimha during 8-9th Century A.D., except a relief sculpture of Narasimha and Hiranaya Kasipu on the Southern wall of the Visva Brahma temple at Anamur, which is built by the Chāluṇyās as Bāḍami during 7-8th Century A.D. But there was a temple dedicated to Narasimha at Dharmapuri in Karimnagar district, constructed in the first part of the 10th Century A.D., as attested by a palm-leaf manuscript in Sanskrit, known as Dharmapuri Kshetra Maharmyam in 3,500 slōkās, which is at present with Jagannathā Chāryulu.² At the end of the MS, is found the year S.850, which is equal to 928 AD. There is no available evidence for cultus activity after that, till the last decade of the eleventh century. In S.1015 (= 1093 AD) Chākamma, the daughter of Talari Brahmayya Nāyaka, renovated the old temple of Narasimha Swāmy at Alampur in Mahabubnagar district. An inscription, dated S 1015 on the maṇṭapapillar beside the Narasimha temple,³ records a gift of land by this Chākamma to Mādhava Devara (present Narasimha Swāmy) in the presence of Nāga dēva Nāyaka, a Pratiharī of Mahāmāndalēshwara Halla Varasu king of Puḍur and vassal of Tribhuvanamalla. After a short span of 22 years, there is a reference to Narasimha in an inscription engraved on four sides of a black granite, found in front of the temple of Brahmeshwara in the village Peddakadumuru of
Mahabubnagar district, belonging to Gökarna Maharaja, dated C.V.E.40, corresponding to AD 1115; It begins with prayers to Devas and Dasāvatārās, the ten incarnations of God. It registers Charities made by Saudhara Bollaya Nāyaka to different gods, including Narasimha, during the reign of Gökarna. Belonging to the same century is an inscription dated S.1100 (AD 1178) on a stone pillar in the Hanuman Shrine, facing Lord Narasimha. It records the gift of two villages Mamiḍapalli and Maṅchikuṇṭa to Nrisimha by two brothers, Bhīma and Gökarna, sons of Udayāditya and grand sons of Gökarna I of the dynasty of Karikāla Chōda. Gifts of lands or villages to the temples was a common tradition in those days, which is attested by an unpublished inscription on a slab of stone, dated S.1124 (1202 AD) which was found at Chiṅtāmaṇitank near the village Yelgaṇḍal in Karīmnagar district. It records the gift of lands to Veligaṇḍula Lakṣmī Narasimha dēva for His aṅga-raṅga bhōgās and to the temple orchestra (Sonṇāvāru) by the Subordinate of Kākati Gaṇapati dēva, Chauṇḍa preggada, son of Kāṭayāmātya of Malayāla dynasty and general of Kākati Gaṇapati dēva. When Kākatīya Gaṇapatiṇḍēva Mahārāja was ruling from Orugallu as his capital. Gōna Gaṇapaya, son of Buddhiriṇḍī of the Caturtha Kula, was stated to have obtained by the grace of his sovereign Kāṇḍuriṇḍu, which he was governing from Vardhamānapuram in Mahabubnagar district. An inscription in Telugu from Vardhamānapuram records the consecration of Śrī Lakṣmī Narasimha Nārāyanā dēva by Bhīmadēva Preggada, the Śrī Karna of Gaṇapaya, and son of Gōna Buddhī Reddi in the year Svābhānu, Saka year 1145 (1223 AD). He also gave 3 ma measured by a pole of twenty two spans behind Surasamudramu to the east of Vaddamānu to god Narasimha dēva. After this, the progress of the cult of Narasimha appears to have been affected owing to several causes, the chief of them being Muslim invasion. The Muslims spread their barbarous and cruel activities by massacring the people regardless of age and sex and by converting the captured soldiers and the people forcibly into Islam and destroying the Hindu temples and defacing the images of the Hindu pantheon. After the fall of the
Kākatīyās, the Muslim rule lasted for a short spell of thirteen years. Thereafter this area went under the control of Musunuri and Rācherla chiefs. It was during these periods that the revival of Hinduism started. So was the cult of Narasimha.

But during 13-14th century, we have a reference to the cult of Narasimha in Telugu literature. Krishnamā Chārya wrote "Simha giri Vachanamulu" in prose, who lived in the last part of the thirteenth century. In it, he described the qualities and the greatness of Simhādri Nrisimha. Eri-pragada, one of the three famous poets (Kavitrayam), who translated Mahābhārata in to Telugu, flourished during 1324 49. He wrote "Narasimha purāna" and dedicated it to Lord Ahōbila Nrisimha Swamy.

Again we have a copule of epigraphic evidences of the cult during the 15th Century. There is an inscription on a pillar in Laksmand Narasimha Swamy's temple at Inguirty in warangal district. It states that a certain Maṇṭrīraju Timmarāju nad the temple (nagaru) and maṇṭapam constructed for Śrī Narasimha the Lord of Lakṣmī of (Inguerti) on Thursday, Śu.10 of Śrāvana in the year Maṇmatha,S. 1337 (A.D.1415). The other epigraphic evidence is from the hillock of Narasimla pēṭa in warangal district, known as Dēvuni gutta. It records that a certain Krishnā Charyā excavated a tank at ‘Nrisimhā Chala’ in Taṭtipalli for the ablutions of the Brāhmins in S,1359 Pīṅga’a (AD 1437-38). There is only Narasimha Swāmy’s temple on the hillock near the village. The hillock, known as Dēvuni guţṭa, (the gods hill) is therefore called (Nrisimhāchala (Nrisimha’s hill), which is mentioned in the inscription. Hence Narsimla-pēṭa with its hillock may be identified with Nrisimhachala of the inscription.

Besides the epigraphic evidences, we have a few literary works, which speak of the cult of Narasimha in the 15th century.

One of the famous poets, Bamma Pōtana, who translated Sanskrit Mahā bhāgavatam into Telugu, lived during 1400-
1400 A.D) in Warnañgal district. The village Bammera is about three kilometers from Palakutti, a well-known centre of Hari-Hara in the Warnañgal district. The story of Prahlāda, where Lord Narasimha appears, is given in Saptama Skanda of the book. The other poet, Mañjiki Sīngana translated the Sanskrit ‘padma Purāṇottara khaṇḍam’ into Telugu in 1420 A.D., as he mentioned in his book. He dedicated it to Veligañdala Kandaṇa, who was the brother of Kesana who was a minister of Muppa Bhupāla, the Lord of Sabbimañdala of Telanga. The other great author, Koravi Goparaju, who flourished during the early period of 15th C., wrote “Simhasanadhwātrimsika” a collection of thirty two stories. He belonged to Telanga area. There is a mention of “Limbādri Narasimha” in the avatārika (preface) of his book. Limbadri Narasimha Śwāmy is on a hillock near Bheemgal in Nizamabad district. Srīnātha, a contemporary of Pōtana describes a festive gathering at Simhāchalam, in his book, “Simhadri Tirunāḷu”. He served peda Kōmaṭi Vema (1402-1420 A.D) of Koṇḍa vidu kingdom and later on Vīrabhadrā Reddy (1423-34 A.D.) of Rāja Mahendrā kingdom. He lived during 1385-1455 A.D. Tallapaka Annama Charya (1424-1503), a famous composer, was the first man who wrote devotional songs in Telugu. He described the birth of Śrī Narasimha Śwāmy in his ‘Sańkeertanās’ (devotional songs).

There are two 16th century inscriptions regarding the temples of Narasimha. The first one is on the mañṭapa-pillar, beside the Narasimha temple at Ālampur in Mahabubnagar district. It refers to the reign of the Vijayanagara king Vīra Krishna rāya. It is dated Saka 1443, which corresponds to A.D. 1521. The Charter registers the endowment of the village Bayarapura to Lord Yōgānaṇḍa Narasimha by Gaurāḍa Nāyaḷa Basavapayya for the spiritual prosperity of the king and the merit of Gauravada nāyaka. Following this gift, the village was renamed ‘Narasimha pura’. It is stated that the Ālampur Sima was granted as ‘nāyankara’ to Gaurāḍa nāyaka Basavapayya after the king Krishnaḍevarāya had victoriously subdued the northern ‘digvijaya’ and captured Rāichur.
The inscription is on a pillar of the śrikrṣṇapīṭha of Narasimha Śvām in the Brahma Pushkarasi, belonging to the period of Velama chief, Jupalli Dharmarāya. It is dated 1567 A. D. 19. It records the construction by certain Virmaliya of the compound wall around the Pushkarasi and the mandapa on the Vēdika (Platform), which was formerly constructed by Jupalli Dharmarāya. The latter is also stated to have built the steps around the Brahmapiushkarana at Dharmapuri.

The sixteenth century witnessed a good deal of literary activity. Many great poets of this period have immortalised Lord Narasimha in their literary works. Sṛf Krishṇa dēvarāya (1509–1529 A. D.), the great king and poet of Vijayanagara, mentions his visit to Simhādri and describes Lord Narasimha as "dāmbha kēsari" (the angry lion) in his 'Āmuktamālyada.' Next, Haribhaṭṭu translated the uttarā bhāgam of Saṅskrit Nrisimha purāṇa into Telugu. He lived about 1530 A. D. Another poet of no mean fame, Vennelaṅkṛti Surana, translated the first part of Saṅskrit Vīṣṇu purāṇa into Telugu, in which he described the incarnations of Vīṣṇu including Narasimha. It is said that he lived in the first part of 16th century. Another renowned poet, Piṅgali Surana, wrote "Kalāpurṇādayam" and dedicated it to Naḍyāla Krishnarāju, who was a feudatory to the Vijayanagar king. Vīrēsaliṅga paṅtulu thinks that as Krishnarāju belonged to about 1560 A. D., Piṅgali Surana also belonged to the same date. In it, he mentions Narasimha as 'Simhāchaladhīsa, while describing the pilgrimages of Manikāndara. Further he also mentions Dharmapuri, where the temple of Narasimha existed. Tenālī Rāmakrishṇa, who lived about the last quarter of the 16th century, wrote Sṛf Ghatikāchala Mahātmam, in which he described the birth of Narasimha at Ghatikāchala, which is one of the 108 centres of Vaṣṇuava pilgrimage in India.

We have four inscriptions and a manuscript of the seventeenth century A.D. Of them, three inscriptions are in the Narāsimha temple at Vādapalli. One of these, records the gifts of certain levies to Lord Narasimha. This is dated...
S. 1529, Phālguna, Phālguna (February, 1608 A.D). The bhaṭṣes, who came to attend the marriages in the kōmaṭi houses at Vādapalli, assembled in the temple of Narasimhādēva, where Janumaila Vṝppa submitted that they should give phanji-paikalū, which they were getting from the Kōmaṭi house-holds during marriages, to god Lākṣmī Narasimha for daily offerings and lighting.²⁸ There is also another inscription in the temple of Narasimha, dated Ś 1530, Jyēṣṭha (=1608 A.D; May). It records that when Mohammad Quli Qutbshah was ruling at Gōlkonda, Amiran Mālik was appointed as Moksha (Governor) of Vazfrābd region and that his ministers Telupunuri konapa and Malaya Kholapu Samgoji, gifted the village Koṭhapalli as ‘agrahāra’ to Lord Narasimha Swāmy at the request of some elderly persons of Vādapalli.²⁹ The third inscription in the same temple dated Ś’ 1541, Siddhārthi (A.D. 1619), records that Bhaṭṭā chārya visited Vādapalli and established some custom in the temple administration.³⁰

There is an inscription on a stone pillar on the tank bund of Śanigaram in Karīmnagar district belonging to the reign of Abdullah Qutb Shāh of Gōlkonda (1627-1672 AD). The inscription states that according to the farman of the Sultan, his officer, named Syed Muzafar Sarkha, granted a sum of 540 honnus of gold coins to the Havaldār, Menavi Bėg, for constructing a big tank and 107 honnus for patronising the Brāhmīns of Narasimha kshētra as usual.³¹ There is a temple of Narasimha Swāmy on the hillock and one in the village even now. There are manuscripts of Mādanna (Mādhōbhānuji Surya Prākāsh Rāo), the famous minister of Abul Hasan (Tānāśhā) of Gōlkonda, who granted gift of lands to the Brāhmāns of Dharmapuri in Karīmnagar district, for the conduct of daily worship, offerings, and ceremonial rituals to Lord Narasimha. These documents are known today as Munīgāla Chidrupayya’s documents, Panatulavāri Patramulu (documents) and Vajjala vāri Patramulu. They bear the official stamp of Mādanna and are dated 1676 A.D. They are still with Sanganabhaṭṭa Narahari, a resident of Dharmapuri,³²
Abul Hasan continued the policy of toleration, patronising the temples till the conquest of Golkonda by Aurangzeb in 1687 A.D.

There is a solitary literary work, which we find, during the 17th century pertaining to this cult. The well known poet, Dhurjati mentions the visit of Krishnadevaraya to Simhadri in his book entitled 'Krishnaraya Vijayam'. The poet lived about 1650. A.D.

After the fall of Bahamanis and Qutb Shahis, the next phase of anti-Hinduism started under Aurangzeb. He was an uncompromising emperor, who followed vigorously the policy of religious aggrandisement against the Hindus. His subordinates also followed in his foot-steps. Rustumdilkhān, the Subēdār of Hyderabad, converted the temple of Lakshmi Narasimha Swamy at Dharmapuri in Karimnagar district into a mosque on 5th Rabbilavval. 35th Julus of Aurangzeb (1693 A.D.) and appointed Abdul Hasan Faras as Moujan and granted lands for its maintenance. He issued a farman to this effect. This document is known today as Syed Fathe Ali's document. This is a manuscript. This was the last known act of vandalism of the Mughals in Telangāna. In the early part of the 18th century, Mubārijkhān, the Subēdār of Hyderabad, during the reign of Farooq Shiyar (1713-1719) of Mughal dynasty, bestowed the title of 'Dēshmukh' on Juvvādi Chōkka Rao with the right to enjoy the parganas of Polasa and Deevakonda. Later on, Chōkka Rao granted manysifts to Lord Narasimha Swamy of Dharmapuri in Karimnagar district. With the defeat of Mubarizkhan at Shakkarkhēd by Nizamulmulk in 1724, the Deccan was under the rule of Āsaf Jahi dynasty from 1724-1948. Mfr Osman Ali Khan was the Seventh and the last Nawab of Āsaf Jahi dynasty of Hyderabad. These Nawabs followed in general the policy of religious toleration and conciliation. Though there was no development of Hindu religion during this period, there was no repression of Hinduism. The Hindus were free to worship
their gods in their temples. But there was no initiative on the part of the Nawabs to develop the existing temples or to establish new ones.

Undated Inscriptions

There are three undated inscriptions found at Koravi, in the Warangal district and at Alamgir of Mahabubnagar district. There is an inscription on one of the pillars in the mantapa of Narasimha swamy temple at Koravi. It is a Telugu stanza describing the fierce appearance of Lord Narasimha taken from the Prahlada charitra of Potesana's Andhra Mahabhagavatam. Prabhadra says that he is not so much terrified with the fierce appearance of the god as of the wild fire of 'samsara'. There is another inscription in Telugu carved on one of the stone-slabs used for paving the floor of Rama Mandiram in Hanamkoonda. It records the Pratishtha (consecration) of Narasimha by Srifdarayogi in Auuma Konda city. There is another inscription engraved on a stone-step beside the shrine of Hanuman in the temple of Narasimha at Alamgir in Mahabubnagar district. This inscription is kept in the museum at Alamgir. It registers a gift to Narasimha devara by a certain Mahamanadalaswara Rayi Deva Maharaaja for his own merit. The last portion of the inscription is damaged.

Cult in the 19th and 20th Centuries:

There is a vast amount of literature with reference to the cult of Narasimha in Telugu during the 19th and 20th centuries. Tyaga Raja Swami was a great devotee of Vishnu. He was a great scholar in vocal music, who flourished during 1767-1847. He wrote Prahlada Bhakta Vijayamu. In it the legend of Prahlada is described. The next renowned poet is Seshappa or Seshachaladasa. He belonged to the village Dharmapuri of Karimnagar district. He wrote Nrikosari and Narasimha Satakam. Narasimha Satakam was published in 1868 AD. Dr. K. Gopala Krishnara says that he lived about 1800.
A.O.K. Lakshmīraṇjanam assigns him to the early period of the 19th century. The poet dedicated his two Śatakams to Lord Narasimha. The other great poet, Narasimhadāsa wrote a song entitled 'Rōhilālapāṭa', when the Rōhilās plundered the village Dharmapuri in 1858. It is a manuscript, dated 1896 A.D. Another poet who hailed from Kolanupāka of Nalgonda district was Tiruvāivēṅkaṭa kavi. He wrote Yādagiri Satakamu on Lord Narasimha of Yādagiri. He lived about 1840. Jaṭapurōḷusamsthāna in Telaṅgāna is very famous as a patron of literature. Kṛishṇamāchārya, a great scholar and poet lived about 1875 A.D. He wrote ‘Nīsimha Vilāsamu’, a poetical work in Telugu, and dedicated it to Rājā Surabhi Venkaṭa Jagannātha Rāo of Jaṭapurōḷu samsthānamu. The poet received an ‘agrahāra’ from the Rāja.

Pertaining to the last part of the 19th century, we have two books. One is the Sthalā purāṇa of Limbāḍri Narasimha Swāmy of Bheemgal, in Nizāmābād district, which was published in 1884. It is said that it was a part of Brahmadevarta Purāṇa of Vyāsa Maharshi. The second is S maṇḍri Narasimha Satakamu in Telugu, written by Gōgulapāṭi Kuṇmanāthe Kavi, who lived in the last part of the 19th century.

There is a considerable amount of literature that has come up during the 20th century on the cult of Narasimha. Mention may be made here of Srimadbhāgavata Śāramu of Vāvilāla Venkaṭa Sivāva- dhānulu in 1918, Brahmadeva purāṇa of Vyāsa into Telugu by Janamaṇchi Śārma in 1922, Dvāvatāra Charitramu of Dhara-needēvulu Rāmaiah Mānītai in 1926. Mahābhakta Vijayamu of Sripāda Subramanya Sāstri in 1953. Sampūrṇa Bhakta Vijayamu of Jannalagaḍda Satyarāya muryū,1962, Sriśannimbagiri Nīsimha Satakamu of Namī Sīdhar Rāo (Telaṅgāna) 1968, Aṇḍhra Bhāgavatopāṇyāsamulu of Vēdāla Truvēṅgaḷā Chārāya (Telaṅgāna) in 1969, Sriśadabhagvatānum Śeelanamu of Dr.Dhu- lipāḷi Sri Rāma Murty in 1972, Sri Yādaṅgiḷa Stōtraratnamu of Śiṅgabhaṭṭu Narasimharāju (Telaṅgāna), Nārāyaṇīyam of Vidwāṅ kallur Venkaṭa Subramanya Deekshītuḷu in 1977,
Yldagirindra Satakamu of Tiruvayipati Vēnkaṭa kavi (Telangāna), Mattapalli Nrisimha satakamu and manuscripts bearing R.Nos. 221 and 527 of the catalogue of Telugu of Madras Oriental MSS Library.\(^{49}\) Apart from such literary works, there are several anonymous writers who sang devotional songs in praise of Lord Narasimha.

Though the temple became the targets of vandalism during the Muslim rule and suffered damage, the spiritual vigour of Hindu religion and philosophy survived. When the Mughal storm had passed, noble and generous people came forward to revive the temples and gave gift of lands for maintaining them. After the dawn of independence, there is a tremendous revival and reinforcement of the religious spirit. The cult grows up and spreads among other things, by the rich amount of the ancient tradition. The devotional songs preserved in literature and tradition, Harikathās, discourses, and literary works on God, in simple and sweet language, be it satakas, sthalapurāṇās of the temples, booklets and pamphlets, instil confidence and devotion into the hearts of the devotees. Thus, the cult continues to develop among the people with a depth of feeling and devotion, specially for a particular god, known as ‘Ilavēlupu’ or ‘Ishṭa daivam’ (family god). Lord Narasimha is such a family god to the countless people in this part of the country, fulfilling the cherished desires of His devotees and making them visit His temple again and again with renewed hope and strength.

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CHAPTER IV

SELECT CENTRES OF NARASIMHA WORSHIP IN TELANGANA

Numerous centres of Narasimha worship are found all over the region of Telāṅgāṇa, testifying the popularity of the cult of Narasimha in the area. Reviewing the historical times and the present, some of these centres continue to be carrying on worship even today, while some others contain only ruins testifying the worship of Narasimha there in the past or referred to in inscriptions only.

Thus, the centres of Narāsimha worship in Telaṅgāṇa may be classified into two categories.

1. Centres where regular worship is being conducted even to-day.

2. Centres referred to in inscriptions or are in ruins.

Now the centres where regular worship is being conducted and among them having historical records are given. The centres have been arranged district and taluk-wise.

1. ĀDILĀBĀD DISTRICT
   Nirmal Taluk
   1. Kālwa
   Mudhōl Taluk
   1. Bhaisa (Bhaiṅsa)
   Lakṣhaṭṭipēt Taluk
   1. Dwāraka
2. Kāśipet
3. Maṇḍapalle
2. Dildārnagar

Khānāpur Taluk

1. Khānāpur

2. HYDERABAD DISTRICT
   Hyderābād Area

1. Śrī Ahōbilam Mutt, Bāgh Amberpet.
2. Śrī Narasimha Mandir, Sultān bazār.
3. Lakshmī Narasimha Swāmy Temple, Mārwadi basti, Bēgum bazār.
10. Narasimha Temple; Chilakala guda, Hyderābad.

   Secunderābād Area

1. Narasimha Temple, Kings way, Secunderābād.
3. Narasimha Maṇḍir, Mahāṅkāli Street, Secunderābād.

3. KARIMNAGAR DISTRICT
   Kaṁmnagar Taluk

1. Narasimlapalle (Kōṭla)
2. Nāgula malyāl.
3. Yelgāndal
4. Bejjanka
5. Shanigaram
6. Chérlapur
7. Cherlabooth kur
8. Koorella
9. Rāmaṅcha
10. Nallagoṇḍa
11. Gannērvaram

Sircilla Taluk

1. Nallagoṇḍa
2. Nāmpalli
3. Taṅgalapalli

Metpalle Taluk

1. Mēdipalle
2. Vellulla
3. Peggerla
4. Dumpeṭa

Jagtial Taluk

1. Tutgur
2. Beerpur
3. Charlakoṇḍapur (hamlet of Rāikal)
4. Gōpālpur
5. Chinnāpuram
6. Liṅgāpuram
7. Gourāpuram
8. Namilakoṇḍa
9. Dharmapuri

Sultānābād Taluk

1. Rāghavāpuram
2. Kodurupāka
Peddapalli Taluk

1. Sundilla.
2. Peddāpuram.

Huzurābād Taluk

1. Bijgir sharif.
2. Ratnagiri.

4. KHAMMAM DISTRICT
Khammam Taluk

1. Khammam.
2. Nāgulawāñcha.
3. Pātarla pādu.
4. Mudigonda,
5. Yaḍavalli.

Yellaṇdu Taluk

1. Kambala palle.
2. Rompaid.
3. Pulluru.

Bhadrachālam Taluk

1. Kāchavaram.

Madhira Taluk

1. Meena vōlu.
5 MAHABUB NAGAR DISTRICT
Mahabubnagar Taluk

1. Mahabubnagar Town.
2. Ippatur.

Shādnagar Taluk

1. Kōnudurg.
2. Kamsānī palle.
4. Santhapur.

Kalvakurти Taluk

1. Thāla koṇḍa palli.
2. Bhairam palle.

Achampēt Taluk

1. Māmilla palli.

Kollāpur Taluk

1. Siṅga watnam.

Nāgarkarnool Taluk

1. Vaṭṭam.
2. Yeṅḍabetla.
3. Vallabham palle.
4. Pedda palle.

Wanaparti Taluk

1. Wanaparti.
2. Kātavaram.
Álampur Taluk

1. Álampur.

Maktal Taluk

1. Maganur.

6 MEDAK DISTRICT

Saṅgāre ḫi Taluk

1. Saṅgāre ḫi.
2. Rāmeśwar ban la.

Narsāpur Taluk

1. Ooṭla.
2. Shērkhan palle.
3. Pedda chiṅta kuṅta.
4. Sikandlapur.

Rāmāyampēṭ Taluk

1. Rāmāyampēṭ.

Medak Taluk

1. Koṅṭāpur.
2. Hastālpur.

Gajwel Taluk

1. Dilālpur
2. Ángaḍi kistāpur
3. Vellur.
4. Kuchāram,
Siddipēt Taluk

1. Ghanpur.
2; Gurralagondi.
3. Pulluru.

7. NALGONDA DISTRICT
Nalgonḍa Taluk

1. Kompalle.
2. Shāpalle.
3. Melladuppal palle.

Suryapēt Taluk

1. Naṇḍāpur.
2. Gōṭṭiparti.
3. Kukkadam,
4. Tūṅgaturthi.
5. Arvapalli.
7. Uṅgoṇḍa:
8. Sirikoṇḍa.
9. Chandu bhaṭṭa (near—Nakrekal)
10. Rēpāla (near Munagala)

Huzurnanar Taluk

1. Mattapalli.

Miryalaguda Taluk

1. Salknoor.
2. Vādapalle (Wazfrābād).
Dēvarakoṇḍa Taluk

1. Sārampēt.
2. Yarugonḍlapalle.
4. Tuṅgapāti gowrāram.

Bhōngir Taluk

1. Ibrāhimpur.
2. Yadagiripalle (Yadagirigutta).
3. Peddi reḍi guḍa (hamlet of Datar palle)
4. Maqdoom palle.

Rāmannapet Taluk

1. Bijilāpur,
2. Venkapatāpur.

8. NIZAMABAD DISTRICT

Nizāmābād Taluk

1. Nizāmābād Town,
2. Dhari palle.
4. Manik baṇḍār.

Ārmoor Taluk

1. Ārmoor.
2. Jalāl pur.
4. Chout palle,
5. Bheemgal.
Kamareddi Taluk

1. Chukkapur.

Madnur Taluk

1. Madnur.

Bodhan Taluk

1. Kopperga.
2. Janakampet.

9. Rangareddy District
   Rajeondranagar Taluk

1. Shamshabad.
2. Moosapet.

Ibrahimpatnam Taluk

1. Ibrahimpatnam.

Maheshwaram Taluk

1. Raviryal.
2. Kongara kalan.

10. Warangal District
    Warangal Taluk

1. Urugonda,
2. Kommala.
3. Geesugonda.
4. Velupukoonda (Zafargadh).
5. Chilpur.
6. Varadannapet.
8. Chinna pendyala.
11. Illanda.
Parakāl Taluk

1. Kodavaṭaṇcha.

Eturi nāgāram Taluk

1. Gaṅgāram.
2. Malluru.

Narsampet Taluk

1. Timmāpet.
2. Paṅikara.

Mahabūbābād Taluk

1. Ingurti.
2. Narsimlapēt.
5. Kommagudā.
7. Nēraḷa.
8. Kāndikoḷḍa.

Jangām Taluk

1. Liṅgālaghana puram.
3. Pālakurti.

Under the second category, following are the centres of Narasimha worship known from inscriptions,

1. Koravi (Mahabūbābād Taluk, Warangal District)

The inscription is undated and is on one of the pillars in the maṇḍapa of Narasimha Swāmy Temple. It is a Telugu Verse describing the fierce appearance of the god Narasimha Prahlāda Charitra of Pōtana’s Āndhra Mahabhāgavaṭamu, when Prahlāda says that he is not so much terrified by the fierce appearance of the god, as by the wild fire of samsāra.(1)
2. Hanamkonda (Warangal District)

There is an undated inscription in Telugu prose, carved on one of the stone slabs used for paving the floor of Rāma maṇḍiram in Hanamkonda. It records the prātiṣṭha of Narasimha by Śrīdharā Yōgi in Anumakonda City in A-2, Āśvayuja Śuddha 5, Thursday. ²

3. Vardhamanapuram (Vaddemānu, Mahabubnagar District)

This Telugu inscription records the consecration of a number of deities on Thursday, Šu. 10 of the month of Māgha in the Year Svābhānu, Śaka Year 1145 (=Thursday, 1 February, AD. 1224) by Bhīma dēva peggada, the Srikarna of Ganapayya, son of Gōna Buddhi Reddi. This event occurred while śrīmān Maha Mandalēśvara (Kākatiya Ganapatī dēva Mahārāja) was ruling from Orumagallu as his capital. Gōna Ganapayya, son of Buddhi Reddy is stated to have obtained by the grace of his sovereign, Kaṇḍurunāḍu, which he was governing from Vardhamānapura. Bhīmadēva consecrated Śrī Lakshmī Narasimha Nārāyaṇa dēvara in the name of his father. ³

4. Pedda kadumuru (Mahabubnagar District)

The inscription is on a black stone pillar before the temple of Brahmēshwara in the village. It is dated C. V. E. 40 (=Ad. 1115). It records the prayers to Dēvatās and Daśavātārās and registers charities made by Saudhara Bollaya Nāyaka to gods, Nrisimha and others during the reign of Gōkarna. ⁴

Coming under the second category, is the temple at Kaṭṭiyapālem, Mahabubābad Taluk of Warangal District, which is in a dilapidated condition and with no worship being performed for the Lord. It is an abandoned temple.
4. Kalwa

The village is situated at a distance of twelve kilometres from Nirmal, the headquarters of the taluk.

There is a small temple, dedicated to Lakshmi Narasimha swâmy on a hillock, which is two kilometers off the village. At the foot of the hillock, nearly 200 yards away, there are two more temples, one is of Narasimha and the other is of Dharmapuri Narasimha swâmy.

There are no historical records relating to the temple. Some information relating to the tradition has been gathered from interviewing the local persons and in particular from the priest of the temple.

Temple on the Hillock

The temple on the hillock facing east has only a sanctum, 1 1/2' x 2' x 2 1/2'.

The image of the deity, carved of black stone, has four hands. The upper right hand has chakra and the upper left hand, sankha. The lower right hand is in 'abhyaya posture' and the left hand is taken round the waist of Lakshmi from behind. The right leg is hanging and the left leg is folded. On his left lap, Lakshmi is seated. The image has makuta and haras. The mouth is open and eyes are bulging.

The Lord's image is 8'' high and his consort's is 3'' high.

Near the foot of the hillock, there are two temples, dedicated to Lakshmi Narasimha Swâmy and Dharmapuri Narasimha Swâmy respectively. There are a few choultries for the pilgrims here. There is also a 'konaru' to the east of the temple.
Lakshmi Narasimha Swamy Temple

The temple consists of a sanctum and mukha maṇṭapa. The sanctum is of 6' X 6'. The mukha maṇṭapa was added to the sanctum in 1972. It consists of 16 pillars with an area of 16 1/2 X 18 feet.

At the back wall of the sanctum, there are ten wooden sticks, each 1' in height and two more sticks each 2' in height. They are kept standing by the wall on a small raised platform. They are decorated with three caste marks of Srivaishnavas.

In front of them, there is a small pedestal on which stands a circular brass plate. In the middle of this plate, there are three caste marks and on either side of the 'namas' are chakra and shankha. It is believed that they are the form of Lord Narasimha Swāmy.

The Temple of Dharmapuri Narasimha Swamy

This temple, which is 200 yards away, is to the north-east of the Narasimha temple. It has only a room in which on a small platform, there are three wooden sticks, each 1' in height, decorated with 'namas', on them. There is a pair of wooden sandals (Padukas) in front of them. Here the people believe that the three 'namas' are the form of Dharmapuri Narasimha Swāmy. Dharmapuri is in Karimnagar district where there is a famous temple of Narasimha.5

Pancharatra Agama is followed here. The priest is a chattani Vaishnava. Everay day 'aradhana' and 'naivēdyam' are performed to the Lord. The Brahmotsavam of the Lord is celebrated from vaisākha purṇima to Bahula chaviti (May-Jun) for five days at the hillock. The utsava idols of the Lord are brought here from the house of the priest in the village on vaisākha sudha Daśami and they are taken back to the village temple on vaisākha bahula panchami. On the day
of pournami (full moon), about 2000 people, local and from
the surrounding villages, congregate and on the remaining
days of the annual festival nearly 1000 people assemble.

The priest is hereditary and runs the temple with contribu-
tions from the devotees. On every Saturday nearly 200
people, local and from the neighbouring villages visit the
temple with their families. During the month of Srāvana
(August), the number of pilgrims goes upto 300. On an
average every day about 30 people visit the temple.

There is an ‘Are’ tree in front of the temple of
Dharmapuri Narasimha Swamy. The pilgrims embrace the
trunk of the tree, which, they believe, bestows favours upon
them.

MUDHOL TALUK

1. Bhaisa (Bhainsa)

It is situated at a distance of 30 kilometres, from Bāsar
Railway Station, on the Kāchiguda-Manmād section of the
South Central Railway and 16 kilometres from Mudhol, the
head quarters of the taluk.

Ugra Narasimha Swamy Temple

The temple of Ugra Narasimha Swāmy is on the small
hillock near the bus-stand, in the village. There are no
archaeological or historical evidences relating to the temple.
Some information relating to the tradition has been gathered
from interviewing the local persons and in particulars from
the priest of the temple. The traditional account relating to
the origin of the temple is as follows: 8

About 150 years ago, Lord Narsimha had appeared in
the dream of a village head-man. The Lord ordained him
to construct a temple for Himself, on the rock, where he had
manifested himself. Accordingly the temple was constructed. Later in 1965, the mukhamaṇṭapa was constructed with liberal donations from the local people.

The temple is on a hillock. The rock on which Lord Narasimha Swāmy had manifested Himself forms the rear wall of the sanctum. The mukhamaṇṭapa was constructed with cement roof which is 54 X 55 1/2 feet approximately. The temple faces the north.

The image of the Lord on the is 1 1/2 'x 1 1/2' seated on a small pedestal, with the legs hanging down. The deity has four hands. In the upper right hand is a chakra and in the left hand is a śankha. He holds lotusbuds in his lower hands. He wears a makuta and a few ‘haras’. He looks fierce with tongue protruding. His mouth remains open and eyes bulging. He has “kōrāmeesalu”. At the lower left hand of the Lord, his consort, Lakshmi is standing, wearing a makuta. She is one foot in height. At the lower right hand of the Lord, Garuḍa is standing with folded hands facing the Lord.

Smarta tradition is followed here in the worship of the Lord. There are nine Maharastra brahmins who worship the Lord in turn. Besides daily worship to the Lord, there is a special worship on every Saturday,

Nrisimha Jayanti is celebrated in a befitting manner. It is known as ‘utsava’ there. About 600, local Hindus, irrespective of caste or creed congregate on that day to witness the ceremony of the Lord. Dasara and other Hindu festivals are celebrated in this temple. On the day of Dasara, the Lord goes out of the temple on a vehicle, for what is known as ‘Jammiseva’.

The temple is run by a committee with donations from the local people. Every day nearly ten people visit the temple. On Saturday, about 200 people visit the Lord.
LUXETTIPET TALUK

1. Dwaraka

It is situated at a distance of 21 kilometres from Luxettipet, the taluk head quarters. There is a temple dedicated to Narasimha Swâmy in the village.

2. Kasipet

It is situated at a distance of 19 kms from Luxettipet, the taluk head quarters. There is a temple of Narasimha in the village.

3. Mandapalle

It is situated at a distance of 28 kms from Nirmal town. There is a temple of Narasimha Swâmy in the village.

4. Dildarnagar

It is situated at a distance of 16 KMS from Khânâpur, taluk head quarters. There is a temple of Narasimha Swâmy in the forest, near the village. The Lord is known here as Akka Konda Narasimha Swamy.

The priests here are Srivaishnavas who follow pancha-ratra Agama in the worship of the Lord. The annual festival is celebrated for three days in the month of Mâgham (February-March). This festival has been celebrated for the past 70 years. The devotees take bath in the river Gôdâvari and observe fast on this occasion. This festival is confined to this and the neighbouring villages. There are some choultries also for the pilgrims.

KHânâPUR TALUK

1. Khanapur

Khânâpur is the Taluk head quarters of the same name. There is a temple dedicated to Narasimha Swâmy.
HYDERABAD DISTRICT

1. Ahobila Mutt

This temple is situated in Bāgh Amberpēt, Hyderābād. This Mutt was constructed and consecrated on 25th September, 1979, by Śrī Vedānta Yatindra Mahā Deśikulu, the 44th Jiya of Ahōbila Muth. The temple consists of sanctum, antarala, and mukhamāṇṭapa. In the mukhamāṇṭapa, on the east, there are two small shrines of Hanumān and Garuḍāyār, facing each other. There is a Rāmānuja Kutam, (Kitchen of the Lord). The entrance and the temple face the east. The sanctum and the antarala are six square feet each. The mukhamantapa is 36 x 27 feet. The temple was constructed with cement only.

The presiding deity is a block stone image of Lākṣmī Narasimha Swāmy. He is in the form of man-lion. The Lord is sitting on a pedestal, with the right leg hanging down and the left leg folding at the knee. Lākshmi, his consort, is seated on his left lap. The Lord has four hands. He holds Chakra in the upper right hand and the Shankha is in his upper left hand. His lower right hand is in abhaya posture and his left hand is on the waist of his consort, Lākshmi. He has three ‘namas’ on his forehead. The Lord wears ‘hārās’ and a pointed makuṭa Above the makuta, there is a five-hooded serpent. The god has protruding eyes, open mouth, bulging cheeks and thick mane which give him a fierce look. The Lord is 2' in height. Lākshmi, seated on the left lap of the Lord, hands down her legs. She wears a makuta. She holds a lotus in her left hand and her right hand is on the back of the Lord. The image of Lākshmi is 1' high. The pedestal of the Lord, is 1 1/2' in height.

In front of the presiding deity are the utsava (Procession) idols of Prahladā varadan, Śrī Dēvi and Bhudēvi. They face the east. To the left of the presiding deity and the utsava
idols, the idols of Rāmānujāchārya, Vedanta Mahā Dēśikulu and Śrī Ādivan Shaṭhagopā Yatindra Mahā Dēshikar, the first Jiyar, are installed. They face the South. There is a Circumambulatory passage around the sanctum.

Pancharātra Āgama is being followed here. The priests are Śrī Vaishnavas. The daily programme is as given below.

1. Suprabhātam — 6.30 A. M.
2. Abhigamanarādhaṇa — 7.30 – 8.15 A. M.
3. Šātmurai — 8 15 – 8.30 A. M.
4. Gōshti (Naivēdyā) — 8-30 A. m.
5. Ijya Ārādhana — 10 00 – 10-45 A. m.
   Morning Puja ends.
6. Temple is opened again at 4-15 P. M.
7. Sahasranāma Archana — 5-30 – 6-30 P. M.
8. Pānaka (Jaggery water) Ārādhana 6-30 – 7-30 P. M.
9. Kōti Archana — 7-30 – 8-30 P. M.
   The Kōti Archana is consisted of
   a) Śrī Vishṇu Sahasra Nāmarchana
   b) Nrisimha Ashṭottaram
   c) Lakshmī Ashṭottaram
   d) Vainatēya Ashṭottaram and
   e) Ānjanēya Ashṭottaram
10. Šātmurai — 8-30 – 9-00 P. M.
11. The temple remains closed at 9-30 P. M.

Šātmurai is forbidden nearly for a month from Krittika Nakshtram of Vrishchika māsam to Hastami Nakshtram of Makara māsam (December-January) at this temple. The Tiru nakshatra (natal constellations obtaining at the time of birth) of Narasimha, Swāti, is celebrated once in every month. Abhishēkam is performed to the Lord on this day and on payment by the devotees on other days.
The following festivals are celebrated:

1. Ugadi, the Telugu New year Day, (April).

2. Nrisimha Jayanti on Vishākha Sudha Chaturdāsī (May)

3. The Tiru nakshatram of Rāmānujācharya on Ārudra of Mēsha māsam (April-May).

4. Tiru nakshatram of Vedānta Yatīndra Mahā Dēshikulu, the 44th Jeer of Ahōbila Mutt on Hastami of Simha māsam (August)

5. Vijaya Dashami (October),

6. Tiru nakshatram of Śrī Vēdānta Mahā Deśikulu, on Śravaṇam of Tulā māsam (October).

7. Tiru nakshatram of Ādivan Shathagopā yatīndra Mahā dēśikar, the first Jeer and founder of the Ahōbila Mutt, at Ahōbilam, on Jyeshta of Kanyā māsam (September-October).

8. Deepavali (October-November).


10. Tiru nakshatram of Śrī Ranganatha Shathagopā yatīndra Mahā dēśikulu, the 40th Jeer, on Vishākha of Dhanur māsam (December-January),


12. Śrī Śrī Raṅga Yateendra Mahā Dēśika Tiru nakshatrām on Purvābhādra of Makara māsam (January-February).

The temple is run by Śrī Vēdānta Yateendra Mahādēśikulu, the 44th and the present Jeer of Ahōbila Mutt of Ahōbilam.
The manager appointed by the Jeer, runs the temple with two priests and an attendant. The liberal contribution from the devotees is the main source of income to the temple.

Every day nearly 50 people visit the temple. On festival days, about 200 people visit the temple.

2. Sri Narasimha Mandir

This temple is situated in Sultan bazar, Hyderabad. It is stated that the temple was established three hundred years ago. There are two choultries in the premises of the temple for the pilgrims.

The temple consists of a sanctum, antarala and mukha mantapa. The sanctum and antarala are six square feet each. The mukhamantapa is approximately 21 x 24 feet. In the sanctum, on a raised platform, the metal images of Narasimha and his two consorts are installed.

The Lord wears a makuta. He is standing. On his either side are his two consorts. He has four hands. The disc is in his upper rights hand and the conch is in his upper left hand. His lower right hand is in abhaya posture and the left is in varada posture. The height of the idol of the Lord is 1' in height. There is a silver prabha over the idol of the Lord. The other images in the Sanctum are of Rāma, Lakshmana, Sīta and Krishṇa. There is a circumambulatory passage around the Sanctum.

Pāncharātra Āgama is followed here. The priest is a Śrīvaishnava. Every day worship and naivedyam are performed to the Lord. In the night, milk and fruits are offered to the Lord as naivedya. The Brahmotsavam of the Lord Narasimha is celebrated for five days from Vaishākha Šudha Ekādaši to Purnima (May).

The programme is as follows;
1. Kumbhābhishēkam to the Lord and Naivedya - Ekādaśī

2. Kumbhābhishēkam to the Lord and Naivedya - Dwādaśī

3. Kumbhābhishēkam to the Lord and Naivedya - Trayōdaśī

4. Kumbhābhishēkam to the Lord and Naivedya - Chaturdaśī

Chaturdaśī is celebrated as the Nrisimha Jayanti. There is a separate idol for the celebration of Nrisimha Jayanti. A 'Burrakatha' is presented to the gathering on Narasimha and his birth. Later on, the birth day of the Lord is celebrated.

5. Rathotsavam (car festival) - Pournima

The Lord and his two consorts are taken out of the temple and are installed on a wooden car. The wooden car, with the procession of the devotees, goes through the streets of Sultan bazar at 5.30 P.M., on pournami, the last day of the annual festival. About 5,000 people local and from distant places like Karimaagar and Vijayawada, congregate irrespective of caste and creed.

The other festivals are

1. Ugādi (April)
2. Śṛf Rāma Navami (April)
3. Gōkulashtami (August)
4. Dasara (October)
5. Kārtika māsam - full month (November) During the month of Kartikam (November), every day nearly 300 people visit the temple.

6. Dhanurmāsam (15th December-14th January) During this period, about 500 people visit the temple daily.
The temple is run by a committee. The main source of income to the temple is house rent from the thirteen shops, before the temple. Daily, about 200 local people visit the temple.

3. Lakshmi Narasimha Mandir

This temple is in the Marwadi basti of Begam bazar. It is stated that this was built by Khyāli Bāba, three hundred years above. There are twelve tombs of the Byrāgis on the premises of the temple. There is a small Śiva temple, to the east of the temple. There is also a small shrine of Hanumān. There are many other rooms in the premises. It is also known as Byrāgi mutt here.

The temple consists of a sanctum and mukha mantapa with an area 6 x 6 feet and 30 x 18 feet respectively. The image of Lord Lakshmi Narasimha Swāmy in marble is installed on a raised plat form attached to the back wall of the sanctum. The Lord is seated on Garuḍa (Kite-vehicle), the vehicle of the Lord. He hangs down his legs. His consort, Lakshmi, is seated on his left lap. The Lord has four hands. He holds 'Gada' in his upper right hand and chakra in his upper left hand. His lower right hand is in 'Varadahastā' and his left hand holding the conch is on the waist of Lakshmi.

The other idols in the sanctum are of Sudarshana perumāndu, Vishnu and his two consorts, Raḍhakrishna and Balaji and his two consorts. There is a circumambulatory passage around the sanctum.

The priest is a vaishnava, who follows the vaishnava tradition in the worship of the Lord. Every day 'Puja and Naivedyam' are performed to the Lord.

There is no 'Kalyanotsavam' to the Lord here. The other festivals which are celebrated in this temple are
1. Ugādi (April)
2. Śrī Rāma Navami (April)
3. Nrisimha Jayanti (May)
4. Hanuman Jayanti (May)
5. Janmashtami (August)
6. Dhanurmaṇs (December-January)

The temple is run by the hereditary priest with the income of Rs. 600 per month from the rent of the shops. About 300 devotees congregate on the eve of Nrisimha Jayanti festival. Nearly 50 people visit the temple daily.

4. Narsing Mandir

The temple is situated in Begam bazar, Hyderābād. The temple of Lakshmi Narasimha Swamy was constructed by Murlidhar, a Marwāri Vaishnava in 1946. A.D. There is a choultry constructed by Sri Kishan, son of Murlidhar.

The temple consists of a sanctum and mukha mantapa, the sanctum and the mukha mantapa are 40 x 3 and 21 x 18 feet respectively. There is a raised platform attached to the back wall of the sanctum, where the copper idol of Narasimha and other idols are installed. The presiding deity is Naraśimha Swamy. The idol is 6" in height. The Lord has four hands. He has chakra in his upper right hand and the conch is in his upper left hand. His lower right hand is in ‘abhaya posture’ and the left hand is on the waist of his consort, Lakshmi, who is seated on his left cap. The Lord is in padmasana. The other images in the sanctum are of Bṛhadṛj, Bhudēvi, Lakshmi, and Gopāla Krishṇa.

Pancharatra Agama is being followed here. The priest is a Śrīvaishnava, who is hereditary. Every day worship and naivedya are performed to the god.

The following festivals are celebrated in this temple.

1. Ugādi (April)
2. Śrī Rāma Navami (April)
3. Nrisimha Jayanti (May). On this day, Kātyānāt-savam is performed to the Lord Narasimha.


5. Dasara-Sēva (October)

6. Jal Dhul Ekādaśi–Bhādrapada (September)

The Lord goes out to the river and abhisheka is performed to him there.

7. Anukut (November)

Different kinds of dishes are offered to the Lord on a day during the period of Sudda Kartikam.

8. Dhanurmaṣaṃ (15th December to 14th January)

The temple is run by a hereditary priest. The main source of the income to the temple is from the rent of some quarters which belong to the temple. The approximate income is Rs. 700/- per month. Every day nearly 100 devotees visit the temple. During the month of Dhanurmasam, about 200 devotees pay their respects to the Lord every day.

5. Parik Mandir.

This temple is situated in Kōḷśewāḍī, Begum bazar, Hyderabad. It is stated that this temple of Lakṣmi Narasimha Swāmy was founded by Bankat Lāl Vyas and Jamna Lāl Khatar, Mārwari. 150 years ago. The temple consisting of a sanctum and spacious mukha mantapa faces the east. The Hanumān temple faces Lord Lakṣmi Narasimha Swāmy temple. The sanctum is 6 x 6 feet. There are other rooms in the temple. There is a platform attached to the back wall of the sanctum. It is highly raised with 3' in height.

The marble image of Narasimha Swāmy along with his consort Lakshmi, is installed in the sanctum. The image is 1’ high. The Lord is standing on a pedestal. The Lord has four
hands. He holds Śankha and Chakra in his upper right hand and left hand respectively. His lower right hand is in ‘abhaya-posture’ and the left is on the waist of Lakshmi. Lakshmi is seated on the waist of the Lord. She appears as if, she came out of the waist of the Lord. Her legs are not visible. There are copper idols of Krishṇa, Śrī Dēvi and Bhūdēvi, and Vishnu together with his two consorts, in the sanctum.

The priest is a sārta Brahmin. Sārta tradition is being followed here. Every day worship is done and ‘naivedyam’ is offered to the Lord. The following festivals are celebrated in the temple.

1. Nrisimha Jayanti (May) A drama of Narasimha and his birth is enacted on this day.
2. Śrāvana māsam (August), Nearly 50 people visit the temple and they perform ‘Bhajana’ in the temple every day.
3. Jñānīṣṭhāmi (August)
4. Dasara (October)
5. Deepvali (November)
6. Anukūt (Anu=food, kut=bhandar)

It is celebrated for a day during the period of Kārtika Sudha (November). Different dishes are prepared and offered to the Lord. Later on, they will be distributed to the devotees. There is a committee which runs the temple with the income from the rent of the shops. It is about Rs.500/- per month.

On the day of Nrisimha Jayanti about 400 people congregate to witness the ceremony of Lord Narasimha. During the month of Kartikām (November), nearly 30 people pay their respects to the Lord, every day. Daily about 10 people take the ‘darśan’ of the Lord in the temple.

There is a temple of Nārasimha known as ‘Narsing Mandir’ in chowk kāsarhaṭṭa, Chārmīnār, Hyderābād. It is stated that it is 100 years old.¹² The temple consists of a sanctum and mukha maṇṭapa. Opposite to the sanctum of the Lord, at some distance, there is a small temple of Hanuman. To the left of the sanctum there is another temple of Hanumān. Behind it, there is a small Śiva temple. The sanctum is 7 1/2x4 1/2 feet and the mukha maṇṭapa is 18x15 feet.

The Lord, carved on a black stone slab, has four hands. He holds chakra in his upper right hand and the shankha is in his upper left hand. His lower hands are in action, tilting open the bosom of the demon-king, Hiranyakaṣīpi. The Lord is seated on a raised platform in Padmāsana. The demon is stretched across his lap. The Lord has open mouth, lolling tongue and rolling eyes. He has silver moustache, ears and a mukuta which is in a pointed shape. The Lord is in ugra (aweful) form. He is 2' in height. Over the image of the Lord, there is a brass prabha. To his right side, there is a black stone standing image of prahlada which is 1' in height. To the left of the Lord, there is a one foot black stone image of Lakshmi standing. The other idols are of Viṣṇu, Lakshmi, Bālāji, Rāma, Lakshmana, Bharata, and Sīta. There are 26 sālagrāmas in the sanctum.

The priest is a Smārta Marwadi Brahmin. Smārta tradition is followed here in the worship of the Lord. On every Suddha Chaturdasi, the abhishekaṃ is performed to the Lord. But daily abhishekaṃ is done to the sālagrāmas and to the silver idol of Narasimha along with Lakshmi. The Silver idol is 1' in height. Every day worship is done twice and naivedya is offered to the Lord.

Kālyānōstavam of the Lord is celebrated on the day of Narsimha Jayanti (April). On this day ‘abhishekaṃ’ and
special worship are performed to the Lord. The Lord is
decorated with various ornaments. The incarnation of the
Lord is celebrated at 6:00 P.M. on that day. About 500
local people congregate. The other festivals celebrated in this
temple are:

1. Ugadi, the Telugu New Year day (April)
2. Śri Rāma Navami (April)
3. Hanumān Jayanti (May)
4. Rākhi Pournima (August)
5. Vināyaka Chaviti (September)
6. Dasara (October)
7. Sharat Pournima (October)
8. Deepavali (November)
9. Dhanurmasam (15th December to 14th January)
10. Ankut on Kartika Śuddha Chaturdaśi (November)
11. Vasanta Panchami (Hōji) - March.

The priest runs the temple. The source of the income
to the temple is from the liberal contribution of the devotees.
On Aśviniya Sharat Purnima, at midnight when special
worship is done to the Lord, about 200 people congregate.
During the month of Dhanurmasam, nearly 100 people visit
the temple daily. During the month of Kārtika, everyday
about fifty people visit the Lord. On other days of the remain-
ning months, daily 20 people pay their respects to the Lord.

7. Narsing Bhanu Temple

This temple is in Sipliganj, Hussainī Ālam' Hyderābād.
It is stated that Lakshmandas, a Sādhu, constructed this
temple about 350 years ago.\textsuperscript{18}

There are Narasimha, Paṇḍarīnāth, Śiva, Rama, Dattā-
trēya, Annapurna, Hanumān, Navagraha and Santōsh māta
temples in the premises of the temple. Of these, the temple
of Narasimha is the earliest one.\textsuperscript{14}
There is a peepal tree in the premises. Infront of that tree, attaching to the trunk of the tree, there is stone which faces the east. To the south and the north of the stone, two stone walls have been constructed. The eastern side is open. The sanctum is 1 1/2 square feet and the height inside the sanctum of the temple is 3'. It is a small shrine. The stone-image of the Lord is installed on a pedestal, on which the walls of the temple (sanctum) are built. The height of the pedestal is 1 1/2'. The stone attached to the trunk of the tree decorated with sindūram (red lead), is believed to be the form of Lord Narasimha Swamy.

The priest, who is known as 'Mahant' here, is a vaishnava. Everyday abhishēkam is performed and worship is done to Lord Narasimha. The Kalyāṇotsavam of the Lord is celebrated on Ugādi, the Telugu New yearday (April). About 200 local people congregate. The other important festival is Nṛsimha Jayanti (May). About 400 local people visit the temple on this day. The priest runs the temple from the liberal contributions of the devotees.

Everyday nearly 60 local people visit the temple.

8. Narasimha Swamy Temple

This temple is situated in old Kabūtar Khāna street, Chārmīnār, Hyderābād. It was written on the wall of the mukhamanṭapa that a certain Narsing Rao had constructed this temple in 1345 Fasli ( = 1935 AD). In the premises, the other temples are of Śiva. Nāvagrah, Hanumān and Tulaṭa Bhavāni. It is stated that Narasimha temple is the earliest of all the temples.15

The temple consists of sanctum, and mukhamanṭapa. The sanctum is 6 x 7 1/2 feet and the mukhamanṭapa is 12 x 9 feet. Opposite to the sanctum, there is a small temple of Garuḍa. Above the door of the sanctum, there is a sculpture
of Narasimha, carved on a stone. He hangs down his legs. Hiranya Kasipu is laid across the lap of the Lord. The Lord has rolling eyes and lolling tongue. His thick mane is spread over his shoulders. The Lord has four hands. He holds Chakra in his upper right hand and Śankha in his upper left hand. His lower hands are in action opening the bosom of the demonking Hiranyakasipu. The sculpture is 1 1/4 in height. It touches the roof of the mukhamantapa.

The copper idol of Narasimha is the presiding deity, installed on a raised platform attached to the back wall of the sanctum. The idol is 6" in height. The Lord has rolling eyes and Puffed up cheeks. He wears a pointed 'makuta'. He has four hands. He holds chakra in his upper right hand and śankha in his upper left hand. His lower right hand is in abhaya posture and the left in 'varada posture'. The Lord is standing. Beside the Lord, to the left, the standing idol of Lakshmi is there. She is 3" in height. The other small copper Idols are of Krishna, Veṅkatēswara and his two consorts.

The priest is a Smārta Brahmin. Smārta tradition is being followed here. Everyday worship is done and 'naivedyam' is offered to the Lord. Jaggery water is offered as naivēdyam to the Lord.

Nrisimha Jayanti (May) is celebrated in the temple. About 100 local people congregate. Dhanurmāsam, is celebrated from 15th December to 14th January. During this period, every day, about 30 people visit the temple. The hereditary priestess runs the temple with the help of a brahmin, who worships the Lord every day. The source of income to the temple is from the rent of the shops attached to the temple and from the contribution of the devotees. The income from the shops is Rs. 130/- per month. Every day, about 15 people visit the Lord.
9. **Lakshmi Narasimha Swamy Temple**

The temple of Lakshmi Narasimha Śvāmy is on the top of the small hillock in Kummarī wādí street, Mustak Pura, Hyderābād. The sanctum (temple) is a cave formed by a big rock falling on another big rock. It is in the shape of a triangle. There are 11 stone-steps to reach the temple. On the top of the hillock, on a rock, the image of Narasimha together with Lakshmi was constructed with cement in 1980 A.D.¹⁶

It is widely believed that Lord Lakshmi Narasimha Swamy had manifested on another rock in the cave. The rock facing east is decorated with three caste marks of Śrivaishnavas. Infront of the rock, there is a wooden pair of sandals. There is a small black stone image of Hāyagrīva in the sanctum.

The priest is a brahmin who performs worship to the Lord on Fridays and Saturdays and also on certain festivals. Nrisimha Jayanti is the main festival which is celebrated here on a grand scale. About 200 people congregate. The temple is run by the priest with the help of the devotees. On every Friday nearly 10 people visit the temple and on Saturdays, about 20 people pay their respects to the Lord. Every day nearly five people take the ‘daršan’ of the Lord.

40. **Narasimha Swamy Temple**

This temple is situated on Kings way, Secunderābād. The image of the Lord is installed in a niche on the back wall of the sanctum, which is formed with iron-bars on three sides. It is in the mantapa. There is an open place before the mantapa. The area of the sanctum is six square feet. The remaining portion of the mantapa is 12 x 9 feet. The niche is 2 x 1 x 3 feet.

The presiding deity of the Lord is of white marble, one foot high, installed on the pedestal in the niche in Padmasana. has rolling eyes, puffed up cheeks, prominent canine teeth
and lolling tongue. He wears a makutam and has four hands. He holds chakra in his upper right hand and sankha in his upper left hand. His two lower hands are in action opening the entrails of the demon, Hiranya Kaśipu who is lying across the lap of the Lord. Infront of the presiding deity, there are the images of Rāma, Lakshmana and Sīta.

The priest is a brahmin, who worships the Lord daily. The sankranti festival (January) is celebrated for twelve days. It is known as the "Utsavam" here. About 300 local people congregate everyday during this festival. The hereditary priest who is a Brahmin, runs the temple from the liberal contribution of the devotees.

Every saturday 'bhajana' (reciting the name of the Lord with music) is performed by nearly 15 people from 8.00 P.M. to 12.00 mid night. Every day about 20 local people visit the temple, morning and evening.

11. Narasimha Swamy Temple

The temple is situated in Nala bazar of Secunderābād. It is stated that Gampa Shāyana had constructed this temple 200 years ago. The entrance to the temple faces the east. There is another temple of "Āṇḍāl" which is in the side-mukha mantapa of the temple. There is also a front mukha mantapa before the sanctum. A standing image of Hanumān faces the Lord in the mukha mantapa. There is a Rāmānujakutam (Kitchen of the Lord) behind the sanctum and a circumambulatory passage around. The sanctum is 7 1/2 x 4 1/2 feet. The area of the front mukhamantapa and of the side mukhamantapa, are 6 x 7 1/2 and 19 1/2 x 28 1/2 feet respectively.

The image of the Lord 2 feet high, is of black stone, standing on a pedestal in the sanctum. He has rolling eyes, lolling tongue, and puffed up cheeks. He has open mouth and his teeth are visible prominently. He wears a makutam and
has three caste-marks of vaishnavas on his fore head. The Lord has four hands. He holds chakra in his upper right hand and śankha in his upper left hand. His two lower hands are in ‘varada posture’. On the left side of the Lord, is a black stone image of Lakṣmī, 1 1/2' in height. She has two hands, holding a lotus in her right hand and hanging down her left hand. She has a straight silver ‘namam’ on her fore head. Over these two images of the Lord and of his consort, Lakṣmī, there is a silver prabha,

There is a black stone image of Garuda Alvar on the right side of the Lord. Infront of the presiding deity, there are copper utsava idols. The other idols in the sanctum are of Narasimha and Chakra perumāndīḻu.

Pāncharātra Āgama is being followed here. The priest is a śrivaishnava. The daily programme is as follows:

1. Suprabhātam 6-30 A. M.
2. Abhigamanarādhanaamu 7 30 – 8-15 A. M.
3. Śātmurai 8 15 – 8-30 A. M.
4. Ijiya Āradhana 10-00 – 10-45 A. M,
5. Sahasrānamārchna 5-30 – 6-30 P. M.
6. Pānaka (jaggery water) Āradhana 6-30 – 7-30 P. M.
7. Kōṭi Archana 7-30 – 8-30 P. M.
8. Śāturmurai 8-30 – 9-00 P. M.

Śāturmurai is forbidden nearly for a month from krittika Nakshatram of Vishāṅka māsām, to Hastami Nakshatram of Makara masam (December–January) at this temple. Abhishekam the Lord is performed on every ‘Swāti’ Nakshtram. The annual Brahmoṭsavam is celebrated from Ādra to Swāti Nakshatram in phālguna māsām for ten days.

The programme is as given below:

<table>
<thead>
<tr>
<th>Morning</th>
<th>Evening</th>
<th>Day</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Ankurārpanam</td>
<td>Chaitra Śudha Navami</td>
</tr>
<tr>
<td>2. Dhwajārōhaṇam</td>
<td>Bhēri Puja</td>
<td>Chaitra Śuddha Desami</td>
</tr>
</tbody>
</table>
3. Surya Prabha
   Chandra Prabha
   Chaitra Śūdra Ekādasi

4. Garuḍa Sēva
   Shēsha Vāhanam
   Chaitra Śuddha Dwādaśi

5. Venna tali
   Hanumanta Sēva
   Chaitra Śuddha Trayodasi

6. Mōhinī Avatāram
   Kalyāṇotsavam
   Chaitra Śuddha Chaturdasi

7. Vēnu Gōpala
   Avataram
   Gajavāhanam
   Chaitra Śuddha Pournima

8. —
   Rathōtsavam
   (car festival)
   Chaitra Śuddha Bahula Padyami

9. Totti Tiruman Janam (Abhishēkam)
   Hayavāhanam
   Chaitra Śuddha Vidiya

10. Avabritam
    Dwādaśa Aradhana Chaitra Śuddha Tadiya
    and
    Dhwaḷajavāhanaṃ.

About 500 local people congregate on the day of car festival. The other festivals celebrated in this temple are:

1. Ugādi, the Telugu New Year day (April)

2. Tirunakshatraṃ of Rāmānuja on Ārdra of Mesha māsam
   (April - May).

3. Nrisimha Jayanti (May)

4. Tiru nakshatraṃ of Śrī Vēdanta Yatindra maha Dēśikulu,
   the 44th Jeer of Ahōbila maṭham on Hastami in Simha-
   māsam (August)

5. Tiru nakshatraṃ of Śrī Ādivan Śatha gōpa Yateendra Mahā
   deśikan, the first Jeer of Ahōbila maṭham, on Jyesthā in
   Kanya māsam (September - October)

6. Vijaya Dashami (October)

7. Tiru nakshatraṃ of Śrī Vedanta Maha Dešikuḷu, on Srava-
   ṇam in Tulā māsam (October-November)

8. Deepavāli (November)
9. Kartika Pournami (November)

10. Tiru nakshatram of Veera Raghava Satha gopa Yateendra Mahâ Desikulu on Purvabhadra in Kartikamâsam (November)

11. Tiru nakshatram of Sri Raçganātha Satha gopa Yateendra Mahâ Desikulu, the 40th Jeer, on Vishâkha in Mârgaḷi māsam (December-January)

12. Tiru nakshatram of Lakshmi Nrisimha Sathagopa Yateendra Mahâ Deśikar, on Purvabhâdra in Mârgaḷi māsam (December-January)

13. Tiru nakshatram of Sri Sri Raṅga Sathagopa Yateendra Mahâ Deśikulu, on Purvâbhâdra in Makara māsam (January-February)

The patron of the temple is Śrīman Sathagopa Vedanta Mahâ Desikulu, the present and the 44th Jeer of Ahobila Matham. The main source of the income to the temple is from the contribution of the devotees. The priest and his assistant, appointed by the Ahobilamath perform worship to the Lord under the supervision of the Chairman, appointed by the Mutt.

Daily, nearly 50 people visit the temple and on Saturdays and festivals, about 100 people, visit temple.

12. Narasimha Mandir

The temple is situated opposite to the Kāli temple, in the Mahankâli Street, Secunderabad. It is stated that nearly 200 years ago, this temple was constructed by Giridhāri Dâs. There are two other small temples of Śiva and Hanumān in the same compound. Besides, a small temple of Hanumān faces the Lord. There is a gopuram on the sanctum of the temple, with different images of gods. This is a mutt founded by Giridhâri Dâs.
The temple consists of a sanctum and mukha mantapa. The sanctum is 6 x 6 feet and the area of the mukha mantapa is 21 x 21 feet. The Lord is in stalled on a raised platform which is 3' in height, attached to the back wall of the sanctum. He has open mouth, lolling tongue and protruding eyes. He wears silver 'Kora meesālu' and has three caste marks (nāmās) on his fore head. He hangs down his right leg. He folds the left and Lakshmi is seated on it. The Lord has four hands, holding chakra in his upper right hand and śaṅkha in his upper left hand. His lower right hand is in abhaya mudra and the left, going round the waist of Lakshmi, is in varada hasta. The Lord is seated on a pedestal. This is a copper idol. The Lord and his consort, Lakshmi, are 1 1/4' and 6'' in height, respectively. To the left of Lord Narasimha, there are marble stone images of Krishna and Rādha. To the right side of the Lord, there is an image of Rādha in marble. To her right, there is a black stone image of Krishna. The other idols are of Bālāji and Krishna. There are also Sālagrāmas there.

Nimbārg tradition is being followed here. The priest is a Śrivaishnava. The principles of Jagadguru Śrī Ji Mahārāj of Kishan gāḍ, the fourth Nimbārg Jagad guru, are followed here in the worship of the Lord.

Every day 'abhishekam' is performed to the Sālagrāmas and worship is done to the Lord twice in a day, morning and evening. The following festivals are celebrated in the temple. They are:

1. Ugádi (Telugu New Year day - April)
2. Śrī Rāma Navami (April)
3. Nrisimha Jayanti (May)
4. Hanuman Jayanti

The special feature of Nrisimha Jayanti is that a person, decorated with ornaments like Narasimha, goes round the temple.
A new flag with the emblem of Hanuman is hoisted up on the Dhwaja Stambha (Flag staff).

5. Śrī Krishna'Jayanti on Rōhini Nakṣtram in Simha māsām (August)

6. Vināyaka Chaviti in Bhādrapada māsām (September)
   The Lord, in his incarnations, is decorated profusely.

7. Dhanur māsām (15th December to 14th January). This festival is celebrated for a month worshipping the Lord in early morning and offering ‘Pongali’ as ‘naivedya’ to the Lord, every day.

During this festival, every day, nearly 30 devotees take the 'darsan' of the Lord in the temple.

The temple is run by the priest. The source of income to the temple is from the house-rent. The temple owns some shops and buildings and gets monthly rent. Daily, nearly 20 people visit the temple and on Saturdays the number of devotees goes up to about 100 approximately.

13. Narsing Mandir

It is situated in Jeera Street, Secunderabad. It is also a math. It is stated that this was founded by Mahant Bāba Hari Dāsji of Rājasthān 200 years ago.20 The temple has a sanctum with an open place before. The sanctum is 3 x 3 feet. There are tombs of ‘gurus’ also.

The idol of Lord Narasimha is of copper metal, installed on the pedestal in the sanctum. He is 2' in height. The Lord is standing. He has rolling eyes, and lolling tongue. He wears a makuta. The Lord has two hands only. His right hand is in abhaya posture and the left is in “Varada hasta.” The other images in the sanctum are of Krishna and Hanuman. There is a circumambulatory passage around the sanctum.
Nimbar tradition is being followed here. The priest is a Śrīvaishnava. Every day worship is done to the Lord in the morning. The following festivals are celebrated in the temple.

1. Ugādi (April)
2. Śrī Rāma Navami (April)
3. Nrisimha Jayanti (May)
4. Hanumān Jayanti (May)
5. Śrī Krishna Jayanti (August)
6. Vināyaka Chaviti (September)
7. Dhanurmāsam (December-January)

The temple is run by the priest with a monthly rent from the shops attached to the temple. Every day nearly five people visit the temple. On Saturdays, about 10 people pay their respects to the Lord. On festival days, about 20 people take the 'darsan' of the Lord.

KARIMNAGAR DISTRICT
Karimnagar Taluk

1. Narsimlapalle (Nandagiri-Kōṭla)

The village is situated at a distance of 27 KMS from Karimnagar, the head quarters of the district. The most interesting and exciting feature is the the rare sculpture of Panchamukha Ugra Narasimha with sixteen hands opening the entrails of Hiranyakaśipu, carved on a boulder.

Lakshmi Narasimha Swamy Temple

The temple is on mid-way to the hill near the village.

There are no historical or literary evidence relating to the temple except the ruined walls of a fort on the hill. Some information has been gathered relating to the temple from the local people and in particular from the priest of the temple.
Traditional origin of the temple is as follows.\textsuperscript{21}

"In ancient days, it was a thick forest. At that time, a ruling king, by name, Nanda constructed this temple and worshipped the Lord on the hill. Years passed by. Once the Lord appeared in the dream of Kaluvakōta Krishnaiah, Dēshpāṇḍya of Rāmajugu and revealed His existence on the hill. Then the Dēśapāṇḍya cleared off the forest and constructed the mukhamaṇṭapa of the temple. It happened nearly a hundred years ago."

The hill is situated at a distance of two hundred years from the village. The temples of Lākshmi Narasimha Śvāmy and Sīta Rāma Śvāmi are on mid-way to the hill. There is a simha dwara on the hill, which faces the south. There is also a twelve pillared kalyana mantapa with an area of 101/2 square feet, where the marriage ceremony of Lord Narasimha takes place. There are ruins of the walls of 'Dharmaśālas (choultries) in the premises of the temple. There is a 'kōnēru' on the hill to the east of the temple.

The temple consists of a sanctum and the mukhamaṇṭapa. The sanctum is a cave formed by a big rock which is, it self, the roof of it. The door of the garbhagriha faces the west. The garbha griha is divided into two parts, the first part containing Lord Narasimha swāmy and the second part, to the right of the Lord, containing the nine Āḻvārs of stone installed on a raised platform. To the right side of the Āḻvārs, there is a trench, it is stated, which leads one to the kōnēru. The black stone images of the Āḻvārs are Pōygai, Pudattār, Pēy Āḻvār, Tirumālisai, Nammālvar, Kulaśekara, Periāḻvār, Toñ'ālara-dippodi Āḻvār, and Tirumaṅgai Āḻvār.

The first part of the garbhagriha is exclusively for Lord Narasimha Swamy. It is believed that Lord Narasimha had manifested on a rock. Straight from the image of the Lord, upwards, is the roof of rock, where the mouth of the Lord is sculptured. To the left of it is a sankha and to the right, is a
chakra. These figures are believed to be the manifestation of Narasimha. This sculpture faces the ground.

The Lord is installed on a raised platform in the sanctum. This is a black stone image. Around the image of the Lord, is ‘śilā prabha’ which is carved on the stone slab. The height of the prabha including the sculpture of the Lord is 4’ in height. The ten incarnations of the Lord are carved on the stone-prabha from right to left. They are Matsya, Kurma, Varāha, Narasimha, Vāmana, Rāma, Bala Rāma, Parashu Rāma, Buddha and Kalki. The image of the Lord is 3’ in height. The Lord has four hands. He holds chakra in his upper right-hand and the conch is in his upper left hand. His lower right hand is in abhaya posture and the lower left hand going behind the waist of Lakshmi, is on her left breast. The Lord is seated. On his left lap, Lakshmi is seated. The right leg of the Lord is on the ‘Peeṭham’ bending from the knee. He wears a makuta, haras and rings to his hands and legs. His mouth is open and his ears came ahead. The Lord is decorated with silver eyes and moustache. Lakshmi’s right hand is in ‘abhaya posture’, holding a lotus with fingers. She holds probably a Kalaśam in her left hand. She bends her left leg and rests her hand on the knee. She wears a makuta, ‘haras’, ear rings, armlets and anklets, and a girdle around the waist. The height of the image is 1 1/2’. A brass prabha covering is placed over the stone prabha of the Lord. The utsava idols of copper are installed in front of the presiding deity. The other idol is chakra teertha swāmi. A big conch and sālagramas are also there.

The sculpture of Pancha Mukha Ugra Narasimha

A rare sculpture of pancha mukha Narasimha with sixteen hands opening the entrails of Hiranyakasipu is carved
on a big boulder, which is on the roof-rock of Garbha Griha. One can approach this sculpture through the roof of the Mukha mantapa and enjoy the beauty of the sculpture. The Lord sits on a pedestal. It appears that Narasimha has five heads and sixteen hands. The middle head (central head) is broken, but it can be seen. The two heads, on the right, have open mouths. The other two on the left are broken and abraded.

**Right side of the hands from top to the bottom.**

1st hand holds chakra
2nd hand holds something, which is not visible properly.
3rd hand 'abhaya' posture
4th hand is not visible
5th hand is not visible
6th hand holds the head of the demon
7th hand is on the head of the Hiranyakashipu
8th hand is opening the entrails of Hiranyakashipu.

To the right of the Lord, Prahlada stands wearing a crown and behind him is Hanumān standing.

**Left hands from the top to the bottom**

1st hand holds some thing which is not visible
2nd hand holds śankha
3rd hand holds probably 'Áṅkuśa' weapon
4th hand is in Varada posture
5th hand is broken
6th hand is broken
7th hand is broken
8th hand is on the stomach of Hiranyakashipu

There are three sculptures of different persons under the left hands. Hiranyakashipu is laid on the lap of the Lord. The
left leg of the Lord bending from the knee is on the stomach of the demon, who, it appears, unable to tolerate the pain, raised up one of his legs. The Lord wears ‘hārās’, and rings to the wrist and arm. The height of the sculpture is 6′ and the breadth is 4′. This awe-inspiring sculpture is known as Panchamukha ugra Narasimha Swamy.

Pāncharātra Āgama is followed here. Daily abhishēkam is performed to the Śālagramas. On the days of the festivals and annual celebration of the Lord, Abhishekam is done to the Lord. The priest is a Śrīvaishnava.

The Brahmotsava of the Lord takes place from Chaitra Śudha Ekādaśi to Bahuḷa vidīya (April). The special features of Brahmōtsvam are ‘Dōpu’ on pūrṇima and the car-festival on the night of Pādyami. Local and neighbouring Hindu people attend these special functions. The congregation of the devotees is 500 and more. The general Hindu festivals are also celebrated at this temple.

The temple is run by the temple committee, with a few lands attached to the temple.

Generally 10 to 15 people visit this temple daily, who belong to the local and neighbouring villages. They offer silver “Nāmās”, (three caste-marks) eyes, moustache (kōra Meesalu) to the Lord in fulfilment of their vows. There is a stream of the devotees particularly in the month of śrāvaṇa on Saturdays and Mondays in the second half of the month. During these days, the number of visitors to the temple, exceeds one hundred daily.

2. Nagula Malayala

It is situated at a distance of 16 Kms from Karfmnagar, the district head quarters. There is a temple of Narasimha swāmy, on a hillock, near the village. The priest is a sātani-Vaishnava. Pāncharātra ágama is followed here. The annual
festival of the Lord is celebrated for five days from Vaiśākha śudha Ekāḍaśi to pūrṇima (May). Local Hindus take part in it.

3. Yelgandal

It is situated at a distance of 9 kms from Karimnagar, the district headquarters. It was the district headquarters till 1905.

There is an inscription and some information has been gathered from interviewing the local persons and in particular from the priests. There is an inscription on a stone slab found at chintāmāni tank, at Yelgandal, which belongs to Chaunda preggaḍa of Malyāla dynasty, who was a subordinate of Gaṇapatiḍēva of kākatīyas. The inscription is dated as Ś.1124, Dunidib (A D. 1202). It refers to the gift of land to conduct the 'aṅga raṅga bhōgas' for Narasimha dēvara of Yelgandula. The latter portion of the inscription is abraded. This is an un Published inscription.

Lakshmi Narasimha Swamy Temple

The hill is near the village. There is a fort on the hill, which is in a ruined condition. There is a mosque on the top of the hill. After the mosque, at a lower level, there is a Na- rasimha temple on the hill, facing east. There are two hundred forty one steps to approach the temple on the hill. The premises of the temple is 12 x 13 1/2 feet. The garbha griha is built with stones. There are three separate rooms in the garbha griha. The central one is 3' x 3'.

There is a rock, which forms the back wall of the central room. There is nothing to be seen on the rock except the "three namas", the three caite marks of the Vaishṇavas. It is the firm belief of the local devotees that "the rock with Nāmās" is the form of Lakshmi Narasimha Swāmy.
There are two Satani vaishnava priests who worship the Lord on the hill. The priests worship Lord Narasimha Swamy on Saturdays and Mondays of ‘Srāvaṇa’ month of Telugu year (August). The devotees, particularly of the local area, visit the temple on Saturdays and Mondays of ‘Srāvaṇa’ (August) of Telugu year. During the month of sravana, the local people go for picnic on the hill and pay their respects to the Lord.

4. Bejanki

It is situated at a distance of 35 km from Karimnagar, the district headquarters.

The temple of Lakshmi Narasimha Swamy

The temple of Lakshmi Narasimha Swamy is on a hillock, which is at a distance of three furlongs from the village. The hill is called ‘Bejanki Baṇḍa’. The area of the curved surface on the hill is estimated to be about ten acres which affords accommodation to a huge crowd of devotees during the car festival. The temple is on the southern edge of the hill.

There is no archaeological or literary evidence relating to the temple. Some information relating to the temple has been gathered from interviewing the local people and in particular from the priest of the temple. There are two temples on the hillock. One is of Śrī Lakshmi Narasimha Swamy and the other of Śiva, which is in a ruined condition. There is a kōnēru (water pond) on the hill.

To the north-west of the temple, at some distance, there is a stone-pillar, 39 feet high, called ‘Anḍalu Stambham’. The devotees, after bathing in the ‘kōnēru,’ go round the pillar for some time believing that it fulfills their desires. Near this pillar is a choultry, which is of recent construction with cement
roof. There is also an old choultry near the temple, constructed with stones. To the east of the temple, there is a Simhadwāram, which is the main entrance to the temple. There are one hundred and eighteen rock-cut steps to approach the temple from the simhadwāra, which was constructed in the year 1973, as it was written on it, with the image of Lakshmi Narasimha Swāmy. There is a car-shed (Rathasala) on the right side of the simhadwaram. The car is very big having five storeys.

The main temple on the hill is of Śrī Lakshmi Narasimha Swāmy consisting of sanctum, anatarala and mukhamantapa. There are rock-cut steps from the Simhadwāram on the ground to the temple on the hill. The Simhadwāram faces the east. There are three entrance-gates to the temple from the east, south and the west. The main entrance to the temple is from the south. There is a rich sculpture on the pillars of the mukhamantapa in the temple.

There is a big rock, the end of which, forms like a cave, which is in the garbha griha of the Lord. It is in the corner behind the consecrated image of the Lord, to his left side. The area of the cave is 3 square feet with a depth of 1 1/2' into the rock. It is believed that Lord Narasimha Swāmy manifested Himself on the rock, which is the back side of the cave, facing the south-west. On it, the three 'Nāmās' are clearly visible. At a distance of 1 1/2' from the rock where the Lord had manifested, there are two foot prints of the Lord, sculptured on a rock, and are worshipped by devotees.

The black stone image of Lakshmi Narasimha Swāmy with Lakshmi on his left, lap, is installed. It was consecrated in the temple in the month of April 1974.²³ Over the head of the Lord, is a five hooded-serpent. The prabha around the image is sculptured on the same slab of stone. The image is
2 1/2' in height. The Lord has four hands. He holds chakra and śankha in his upper right and left hands respectively. His lower right hand is in abhaya posture. His lower left hand is on the waist of Lakshmi. He bends his left leg at the knee and Lakshmi is seated on his lap. His right leg, bending from the knee, is on the tail of the serpent. The Lord is seated with Lakshmi. He is in the form of man-lion. He has long mane and wears a makuta on his head, two 'hāras' and 'Dhōti'. There are three 'nāmās' on the face of the Lord. The Lord has silver "kōraneesalu" (silver moustache). Lakshmi holds a Lotus in each of her two hands. She is sitting on the left lap of the Lord and rests her two legs on a flower. Lakshmi wears a makuta and a 'hāra'. Infront of the Lord, to his right side, is the black stone idol of 'udayavarulu' and to the left of the Lord, is the black stone idol of Nammālvār.

Worship is done to the Lord according to Pāncharātra Āgama. Every day "ābhishēkam" is performed to the "Sāla-grāmas". There are five vaiṣṇava priests, who worship the Lord by rotation.

Adhyana Utsavam is celebrated to the Lord from chaitra śuddha saptami to Navami (April). The annual celebrations of the Lord commence from chaitra śuddha saptami to bahula vidiya, (April) for the period of eleven days. "Baṅḍla Seva" (Shaktōtsava) and the car-festival attract the attention not only of the local people, but also of people from other districts. The 'Shaktōtsavam' or 'Baṅḍla sēva' is celebrated on chaitra pūrṇima. Decorated carts drawn by decorated bullocks, are taken round the hill. On pūrṇima night a big car of the Lord is taken round the hill in a big procession. The devotees hold flaming torches, known as "Divities" during that night. When the Lord is seated with his consort on the car, the devotees offer their gifts to the Lord in fulfilment of their vows. Gene-
rally the devotees throw coins on the car. Before and after the car procession, the devotees visit the Lord climbing through the wooden ladder. Though it is a bit difficult, yet the "Darśhan" of the Lord fills the hearts of the devotees with peace and pleasure. About twenty thousand devotees local and from distant places congregate without distinction of caste or creed. A fair is held near the hillock. The temple is run by the temple committee, with a few lands attached to it.

The devotees, in great number, visit the temple on the hill during the month of Śrāvaṇa (August) of Telugu calendar. Particularly, on Saturdays of Śrāvaṇa, the number of visitors goes up to fifty. On other days of Śrāvaṇa, nearly thirty people visit the temple. On other days, except Śrāvaṇa month and utṣava days, nearly ten people visit the temple daily. Local and other people from distant places visit the temple with a view to celebrating the hair-cutting ceremony of their sons or daughters and offer "Silver Kāmēesalu", cash and kind as their offerings to the Lord in fulfilment of their vows. They give the name of "Narasimha" and Narasamamma to their sons and daughter respectively, if they are born with the blessings of Lord Narasimha.

5. Sanigaram

Sanigaram is situated at a distance of 29 KMS from Karimnagar, the head quarters of the district.

The temple of Narasimha swāmy is on the hill at a distance of one kilometre from the village. There is a temple of Narasimha Swāmy in the village also.

There is an inscription and some information has been gathered from interviewing the local people and the priest of the temple. The inscription is on a stone pillar on the tank bund of Shanigaram. The name of king, mentioned in the
inscription was sultan Abdulla Qutb Shah (1626-1672). It states that according to the farman of the sultan, his officer, named Syed Muzafar Sarkha, granted a sum of 107 honnus gold coins to the Havaldar Meravi Beg for patronising the Brahmins of Narasimha Kshetra as usual.25

The temple on the Hill

The temple of Lord Narasimha Swamy is on the hill. There are eight stairs of stone to reach the temple. Under a big rock, the garbha griha of the temple is formed, which is a cave. The area of the cave is 18 x 9 feet and 4 1/2' in height. The Lord is sculptured on a big boulder, which is 4 1/2' high. The Lord is 3' in height. The Lord has four hands. He holds chakra and sankha in his upper right hand and left hand respectively. His lower hands are not clearly visible. He is standing on a pedestal.

The black stone image of Nammalvar is to the left of the Lord on a separate peetham (platform) at a distance of 3 feet from the Lord. The cave faces the north.

The Temple of Lakshmi Narasimha Swamy in the village

The temple consists of a sanctum, antarala and mukhamantapa. The image of the Lord is the black stone with Silaprabha around it. This is a single slab of stone. Over the stone prabha, there is a bronze prabha. The image of the Lord is 3' in height. He has four hands. He holds the conch in his upper right hand, and the disc is in his upper left hand. His lower right hand is in "abhaya mudra" holding a lotus with his fingers. His lower left hand holds the club. He is standing on a pedestal.

In front of the Lord are the utsava idols of Râma, Sîta and Lakshmana, and in front of them, are those of Andâl, Narasimha Swâmy along with Lakshmi, Krishnâ, Udayavara
and Manavāla maha muni. There are six black stone Ālvāra.
The six Ālvārs are Nammālvār, Tirumalaisa, Kulaśekara, Periālvār, Tondaradippodi and Tirumangai Ālvār.

The garbha griha is 6 x 6 feet and the antarala is 6 x 4 1/2 feet. There are twelve pillars in the mukha mantapa of the temple. The area of the mantapa is 15 x 9 feet. The front two pillars of the mukha mantapa have rich sculpture.

The priest is a satani vaishnava. Pāncharātra Agama is followed here. The Lord on the hill is worshipped on Saturdays only. But there is daily worship for the Lord in the temple of the village. The same Priest attends at both places. The annual festival of the Lord is celebrated on 'vaisāka pournima' (May). 'Dola utsavam' is celebrated on kāma dahana pūrṇima. The Lord comes out of the temple, on the horse-vehicle on Dasara evening. During 'utsavam of the Lord', He comes out of the temple on a vehicle for the 'Darshana' of the local people.

The priest is a hereditary trustee. He runs the temple with donations from the local people. The villagers visit the hill during the month of Śrāvana (August) particularly on Saturdays and on Mondays and offer 'cocoants' in fulfilment of their vows. During these days, the number of devotees, particularly local people, is about twenty. During the annual festival, about 100 local people congregate. The temple on the hill presents a pleasant and peaceful atmosphere to the visitors with a large view of green fields before the temple and a big tank on the left of the temple with abundant water. All these things make the place lively and holy to the visitors.

6. Chelapur.

It is situated at a distance of 8 KMS from Karimnagar.

There is a rock decorated with “three namas,” worshi-
pped as Narasimha Swamy. It is at the foot of the hillock, and is known as "Tapāla gutta," which is at a distance of three furlongs from the village. The Lord is known as "Tapāla Narasimha Swamy." A satāni vaishnava is the priest, who worships the Lord. Local people visit this hill on Saturdays of Śrāvaṇa of Telugu calendar year (August).

There a tradition about this Lord Narasimha²⁶, which is widely popular among the local and neighbouring villagers.

"Five years ago, when the stone-cutters went to the hill to cut the stones for the lower Māner dam, which is under construction, at Karimnagar, two of them died immediately, when they attempted to cut. The hillock is near the site of the dam. Consequently the plan was abandoned and another hill though it is far from the site of construction, was chosen for their purpose”.

7. Cherla Boothkur.

It is situated at a distance of 9 Kms. from Karimnagar.

There is a temple of Narasimha Swāmy on the outskirts of the village. A satāni vaishnava is the priest of the temple. Pāncharātra Āgama is followed here. The annual festival of the Lord is celebrated from chaitra śudha vidiya to pūrṇima (April) for 14 days.

8. Koorella.

It is situated at a distance of 38 Kilometres from Karimnagar town. There is a cave temple on the outskirts of the village. The image of Pratāparudra Singaraiah in the form of Lord Narasimha Swamy is on a hillock in a cave. It is belived locally that Lord Narasimha Swāmy appeared in a dream to Emperor Pratāpa Rudra Dēva of Kākatīya dynasty during the latter’s expeditions in these areas and ordained him to instal His image in the cave here. The deity is there-
fore, called after him. It is also said that once a seer called 
Gundobaba visited this place and blessed it with divine 
powers.27

There is a temple of Narasimha Swamy in a cave on 
the hollock near the village. The priest is a brahmin. The 
annual festival is celebrated for a day on Pushya Bahula 
Amavasya (January). It is confined to this and the neighbour-
ing villages. About 5000 people, of all communities, 
congregate.


It is situated at a distance of 26 KMS from Karimnagar.
There is a temple of Narasimha in the village. Narasimha 
Swamy carved in human form on a huge boulder, is worshi-
pped here.

The priest is a srivaisnava. Pancharatra Agama is 
followed here. The annual festival is celebrated for one day 
on Chaitra Sudha Purṇima (April). It is confined to this 
village only. About 200, Hindu devotees congregate.

10. Nallagonda

It is situated at a distance of 16 Kms from Karimnagar.
There is a temple on the small hillock, in the village, which 
is dedicated to the god Narasimha Swamy. Pancharatra 
Agama is followed here. A satāni is the priest of the temple. 
The annual festival is celebrated for eight days from Phalguṇa 
Sudha Ekādaśi to Bahula Tadiya (March). It is confined to 
this village.

11. Gannervaram

It is situated at a distance of 17 Kms from Karim-
nagar. There is a temple of Lord Narasimha Swamy, in the 
village. The priest is a brahmin. The annual festival is 
celebrated for seven days from Chaitra Sudha Navami to 
Purṇima (April). Carts and bulls are decorated on the day
of procession and are taken round the temple. It is of local significance.

SIRCILLA TALUK

1. Nallagonda

Nallagonda is situated at a distance of 16 KMS from Sircilla, the taluk headquarters. There is a temple of Lakshmi Narasimha Swamy on the hill, which is at a distance of one kilometre from the village.

There is no archaeological or literary evidence relating to the temple. Some information is gathered from interviewing the local people and the priest of the temple in particular. There is a tradition relating to the origin of the temple. It says that the temple priest, Kanjerla Rama chaity's great grand father consecrated the stone image of Narasimha and Lakshmi on the hill about 150 years ago and the temple was built by Rāmāchārya, the priest, at the behest of the Lord in a dream.28

The main temple of Lakshmī Narasimha Swāmy is on the hill. The utsava idols are installed in a room at the foot of the hill, which was built recently. There is a mukha mantapa which is built recently. It is 24' x 18'. Before the mukha mantapa, there are a koneru, a car and a car-shed. There are also some choultries for the pilgrims.

The temple of Lakshmī Narasimha Swāmy is on the hill. There are three hundred sixty steps leading to the temple.

Manifested Cave of the Lord

It is said29 that the Lord had manifested Himself on a rock, which is like a cave. The cave is 4 1/2' in height. There is some sculpture on the rock, which forms the back wall of the small cave. The area in the cave is 3 x 4 1/2 feet. The
sculpture of the Lord is not properly visible. There are three ‘nāmās’. The sculpture and the door of the cave face the south. Near this rock cave, there is a kalyāṇa mantapa with sixteen pillars, where the marriage ceremony of the Lord takes place.

The Temple of Lakshmi Narasimha Swamy

After the Kalyana mantapa, on a rock at some height, is built the temple with sanctum and mukha mantapa. The area of the mantapa is 12 x 18 feet. The garbha griha is built with stones. It is 6 x 4 1/2 feet.

The black stone image of Lord Narasimha Swamy is installed on a platform at the back wall of the temple, along with the black stone image of Lakshmi. The Lord holds chakra and Shankha in his upper hands. The two lower hands have a lotus each. The image of the Lord is 2' in height and that of Lakshmi 11/2'. The Lord and His consort are standing on a “Pitham.” Before image of Lord Narasimha Swamy. Chennakēshava Swāmy is installed on a separate platform. The temple faces the east. There are nine Āḻwārs, five of them face the south and the remaining face the north in the sanctum. The nine Āḻwārs are Pōygaṉ, Pudattār, Pēy Āḻwār, Tirumāḷisai, Nammāḷvar, Kulaśēkhar, Periaḻwār, Toṇḍara ḍippodi and Tirumaṅgai Āḻwār,

There are two vaishnava priests, who follow Pāncharātra Āgama in the worship of the Lord here. The annual celebrations of the Lord proceed from Māgha purṇima to Bahula chaviti, for a period of five days (February). Before the annual celebrations, the Adhyayana utsavam is celebrated for three days, from Māgha Šuddha Saptami to Navami (February). The special features of the annual celebrations are the procession of the Lord on the big elephant vehicle and the car-festival.
The temple is run by a committee. There is no land for the temple. The liberal contributions of the devotees are the main source of the income to the temple. Admission to the temple is on payment of ten paise per head. Every day 20 to 30 devotees visit the temple. But during the annual celebrations, about five thousand devotees local and from neighbouring villages, congregate. Generally the devotees come to perform the haircutting and the marriage of their sons or daughters. They offer rice, coconuts, silver namās, silver rings and Bāśingālu to the Lord in fulfilment of their vows. The devotees pay for the vehicle of horse on which the Lord takes joyful riding, which is inf fulfilment of their cherished desire. This temple is famous among the neighbouring villages.

2. Nampally

The village is eight kilometres from Sircilla, the headquarters of the taluk.

The temple on the hill is at a distance of two furlongs from the village, Nāmpally. There is neither archaeological nor literary evidence to support the view, which is widely spread, that this is an ancient temple. There is yet a tradition, which says that the stone image of Lord Narasimha Swamy on the hill was installed by the Nava-Nātha Siddhas (nine ascetics)\(^8\). There is an other tradition according to which the place was connected with the tragic legend of Sāranga dharā, the son of Rāja Rāja Narēndra.\(^9\) But it is difficult to accept this, as Rāja Raja Nārēndra reigned at Rājamahēndravaram, which is far away from this place. The local people generally believe that this temple was improved during the reign of King Rāja Rāja Narēndra.

There is a ‘Siva’ temple at the foot of the hill which is in a dilapidated condition. There are two ‘Dhāra
gundams’ on the hill, one near the Hanumān temple and
other near a boulder, known as sārangadhara boulder, which
was supposed to have been thrown on him. On the top of
the hill is the temple of Lakshmi Narasimha Swamy. To
the left of the temple, at a distance of 50’, there is a cave,
which is known as ‘Navanātha Siddhula guha.’ There is a
tradition32 that the nine ascetics (Navanātha Siddhas)
were the brothers-in-law of Rāja Rāja Narēndra, who constructed
the temple of Narasimha and the cave of the Navanatha
Siddhas. There are nine black stone images in it. There is
a boulder to the south-east of the temple, which is locally
known as ‘Pacheesugunāl’ where the local people believe33.
Rāja Rāja Narēndra played ‘Pachheesu,’ a favourite game of
Telugu women. At present there are two “chadarangams”
iscribed on a rock. There is a trench to the south of Nava-
natha Siddha’s cave, which, it is believed, leads to Vēmulawāla.

The bath in lower koneru is considered auspicious. So
the devotees take bath in it before visiting the Lord.

There are 497 steps to approach the temple of the Lord,
which is on the top of the hill. The temple consists of a
sanctum, antarala and the mukha mantapa. The mukha
mantapa of the temple consists of ten stone pillars with an
area 13 1/2 x 15 feet. Garbhagriha is 7 1/2 x 4 1/2 feet. The
back side of the Garbhagriha is formed by a rock. There
are two stone pillars in it. The roof was built on the two
pillars.

**Sculpture of Lord Narasimha Swamy**

It is believed that Lord Narasimha manifested Him-
selves on a rock at a distance of 1 1/2’ to the left of the
consecrated deity. The depth and the area of the rock where
the Lord is supposed to have manifested are 2” x 2” x 3.”
The scripture is not visible. The priest said that there was a rift to the rock, and the Lord manifested Himself in the rift itself. This Lord, is considered to be the main deity. Daily 'abhishēkam' is performed first to this deity and later on to the consacrated deity.

Consecrated stone image of Śrī Lakshmi Narasimha Swamy

The black stone image of Śrī Lakshmi Narasimha Swāmy is installed on a raised platform. The height of the image is 1 1/2'. He holds disc and conch in his upper right and left hands respectively. He holds a lotus in his lower left hand and his right hand is in varada posture. The Lord is standing on a 'peetham', The brass 'Makara Torana' is above the deity. On the lower part of the 'peetham.' are the utsava idols of Narasimha with Lakshmi on his left thigh and Āndāl to the left of Narasimha, which are made of copper. On a wooden table, below the peetham of the Lord, are installed the stone images of Nammalvār, Śrī Vēnkatēshwara Swāmi, and Sālāgrāmas.

The priest is a Śrīvaishṇava. The pāncharātra Āgama is being followed here. Everyday 'abhishēkam' is performed to the Lord. The general festivals are being performed as in the case of other temples. Adhyayana utsavam is celebrated in Dhanurmāsam for three days from the day of marriage ceremony of Gōdadēvi (December-January). The annual festival of the Lord is celebrated on the hill for nine days from vaiśhakha śuddha Trayodaśi to Bahula shasti (May).

There is a temple committee which runs the temple from the income through the lands attached to the temple and from the liberal contribution of the devotees.

Generally there is a stream of visitors to this temple, throughout the year, as the devotees, who visit Śrī Rajā Rājēshwarā temple at Vēmulawāda, generally pay their visit to this
temple on the hill. The devotees offer silver moustache and “Nāmās” to the Lord in fulfilment of their vows. There is a heavy rush of the visitors during the months of Chaitram (April), Vaishākham (May), Śrāvanam (August), Mārgaśīra (December), Pushyam (January) and Māgham (February). Particularly during the month of Māgham (February), there is a flow of visitors not only from the neighbouring villages and districts, but also from other states like Mahārashtra and Madhya pradēsh. On all Saturdays there is a rush of visitors, particularly in the month of Śrāvana (August). The people who get children by the grace of the Lord, name their sons after the sacred place of the Lord, Nampally. The influence of the Lord is not restricted to the district of Karimnagar, but it spreads to the other districts of Telangana area. The name of the persons and of the place can be found in Hyderabad city as well. The names of Nāmpally can be found almost in all the districts of Telangāna. This speaks of the influence of the place in Telangāna in general.

3. Tangallapalli

Tangallapalli is situated at a distance of one kilometre from Sircilla, the head quarters of the taluk. Mānēru, a tributary of river Gōdāvari, flows by. The temple is on a hillock on the western side of the village at a distance of four furlongs.

The temple of Lakshmi Narasimha Swamy

The temple facing east is very small, constructed over the self manifested Lord Narasimha on a rock in 1959. The rock is 6’ x 4’ and the garbha griha is 9’ x 6’.

Nothing is visible on the rock, except the “Three Nāmās”, of the Vaishṇavas.

The priest is a srivaishnava who is hereditary. Pāncharātra Āgama is followed here. The priest conducts the worship to the Lord in the month of Śrāvana, (August).
On every Saturday of 'Sravana' (August) about 50 devotees visit Lord Narasimha Swamy. During the month of Sravana, the devotees pay their respects to the Lord Narasimha Swamy. During the month of Sravana, the devotees along with their families come to the hill to visit the temple and enjoy the picnic there. The number of devotees, who visit the temple during the month of Sravana is 50 or more every day. The local and neighbouring villagers rarely visit this temple in other months and they worship the Lord in the absence of priest.

METPALLE TALUK

4. Medipalle

Medipalle is situated at a distance of 19 Kms. from Metpalli, the taluk headquarters. There is no historical or literary evidence in relating to the temple. Some information is gathered from interviewing the local persons and from the priest of the temple in particular.

The Temple of Lord Yogamanda Lakshmi Narasimha Swamy

The temple, 1/2 Km. from the village, consists of sanctum, antarala and mukha mantapa facing north. The area of the garbha griha is 6 sq. ft. The Lord is seated on a 'peetham of stone which is 2 1/2' in height.

The black stone image of the Lord is 2 1/2' in height. There is a śila 'prabha' around the image of the Lord which is carved on a single slab of stone along with the Lord. The Lord has four hands. He holds chakra in his upper right hand and sankha is in his upper left hand. His lower right hand is on his right knee and the left hand on his left knee. He sits crossed legged with the Yōga-paṭṭa going round his knees. The mouth is open. He has puffed-up cheeks. There is a makuta
on his head and a 'halo' over his head. The Lord is known as Yogananda Lakshmi Narasimha Swamy.

The front room before the garbha griha known as antarala is 4 1/2' x 6'. On a raised platform attached to the walls, black stone images of Alvars, one foot high, are installed. Five of them face the east and the remaining five face the west. The five Alvars, who face the east, are Poyagai, Puddatar, Pey Alvar, Tirumalaisai and Nammalvar. The five Alvars, who face the west, are Kulisekhara, Perialvar, Tondara dipodi Alvar, Tiruppun Alvar and Tirumangai Alvar. The area of the mukha mantapa is 15 square feet. It has sixteen pillars. The priest is a satani vaishnava. Pancharatra Agama is followed here.

Abhishekham is performed daily by the priest. The annual festival of the Lord is performed for a day on suddha Ekadasi of Aśviyuja (October). Nearly five hundred local people congregate on the eve of the festival. The four priests of the temple are hereditary. They worship the Lord and enjoy the lands that are attached to the temple.

The devotees perform 'Hair cutting ceremony' of their sons before the Lord. During the month of Śrāvana (August) the number of visitors daily is more than twenty and on saturday of Śrāvana, the number is approximately thirty.

2. Vellulla

Vellulla is situated at a distance of 3 Kms to the south of Mātpalli, the head quarters of the taluk. There is a temple of Narasimha Swamy here. The pūjari is a Brahmin. The annual festival is celebrated for 10 days from Aśviyuja suddha pādyami to Daśami (October). Hindus congregate.

3. Peggerla

Peggerla is situated at a distance of about 15 Kms from Mātpalli. There is a temple of Narasimha Swamy at a distance
of two furlongs from the village. The annual festival is celebrated for one day on Chaitra pāḍyami i.e. Ugādi, the Telugu New Year day (April). Decorated Carts are taken round the temple five times.

4. Dumpeta

Dumpeta is situated at a distance of 19 kms. from Metpalli. The temple of Lahšmi Narasimha Śvāmy is on a hillock near the village.

Lord Narasimha is depicted in the form of man-lion killing Hiranya Kasipu. He has four hands, A śmārta brahmin is the priest of the temple. The annual festival is celebrated for six days from vai hāka śuddha Dāsami to Purnima (April). About 4000 people, local and from the neighbouring villages congregate. A fair is held for seven days in this connection.

JAGTIAL TALUK

1. Tungur

Tungur is situated at a distance of 26 Kms from Jagtial, the headquarters of the taluk. There is a temple in the village, where there is an utsava idol of Narasimha Śvāmy in the form of man-lion.

The priest is a Sṛīvaishnava. Pāṇcharātra Āgama is followed here. The annual festival of the Lord is celebrated on the Beerpur hillock which is near the village from Māgha śuddha Ekādaśi to Bahula ṣaṣṭi for eleven days (February). About 20,000 devotees, local and from the nearby villages congregate.

2. Beerpur

Beerpur in situated at a distance of 45 Kms from Jagtial.
Beerpur (Lakshmi) Narasimha Swamy Temple

The temple of Narasimha Swamy is on the hillock, outside the village. It is believed that Lord Narasimha Swamy had manifested Himself on a rock along with Lakshmi seated on his lap. The sanctum is a cave. In front of this sculpture of the Lord, there is an idol of Narasimha Swamy along with consort, Lakshmi. There is a mukha mantapa before the sanctum. Before it, there is a kōnēru. The utsava idol of the Lord is installed in the temple at Tungur village.

The priest is a Śrīvaishnava. Pāncharātra Āgama is followed here. The annual festival is celebrated for ten days from Māgha Shuddha Ekādasī to Bahula Panchami (February). About 20,000 devotees, local and from the neighbouring places congregate irrespective of caste or creed. The chief patrons are Śrīnivaishnāvas, who run the temple.

3. Charlakondapur (Hamlet of Rāikal)

The village is situated at a distance of 19 Kms from Jāgtiāl. There is a temple of Narasimha Swāmy in the village. It is known as Nūllāgoṇḍa Narasimha swāmy temple, which is a popular hill temple in Sircilla taluk.

The pujari is a Gouda with hereditary rights. The annual festival of the Lord is celebrated for three days from Phālguna Bahula Vidiya to Chaviti (March). About 600 devotees, local and from the surrounding villages congregate.

4. Gopalpur

Gōpālpur is situated at a distance of 22 kms from Jagtial. There is a temple of Narasimha Swāmy in the village. The priest is a Śrīvaishnava, Pāncharātra Āgama is followed here.

5. Chinnapuram

Chinnapuram is situated at a distance of 16 kms from Jagtial.
There is a temple of Narasimha Swāmy on the hillock, nearby the village. The priest is a Dāsari.

6. Lingapuram

Lingapurām is situated at a distance of 17 1/2 kms. from Jagtiāl. There is a temple of Narasimha Swāmy in the village. The annual festival is celebrated for five days from Māgha Śuddha Dwādasi to Bahula Pāḍyami (February). About 2,000 people, local and from the neighbouring villages congregate.

7. Gourapuram

Gourāpuram is situated at a distance of 21 kms from Jagtiāl. Narasimha Swāmy in the form of a stone-image on a rock, is worshipped with no temple. The priest is a sātani-vaiṣṇava. Pāncharātra Āgama is followed here. The people worship the Lord during the month of Śrāvana (August).

8. Namila Konda

Namilakonda is situated at a distance of 26 kms. from Jagtiāl. There is a stone-image of Lord Narasimha Swāmy on the hillock near the village. The procession images are in the house of the priest in the village. Daily worship is performed and “Naivēdyam” is offered to the Lord. Local people visit the Lord, in particular, during the month of Śrāvana (August).

9. Dharmapuri

Dharmapuri is situated at a distance of 30 kilometres from Jagtiāl town and 65 kms from Karimnagar. It is on the western bank of the river Gōdāvari, which flows by the village from North to South forming a natural boundary between Karimnagar and Ādilābād districts. There are two temples of Narasimha in the village known as pāta (old) Lakṣmī Narasimha Swāmy temple and kotta (new) Lakṣmī Narasimha Swāmy temple. The other temples in or on the outskirts of the
village, are of Śrī Vēṅkaṭeshwara Śvāmī, Gaṇumēṣhwara, Satyāvati, Rājēśhwara Śvāmī, Śrī sitā Rāmachandra Śvāmī, Śrī Dattātreyā, Śrī Mahālakshmi and Hanumān. There are a number of Śiva Paṁchāyatanas, consisting of Śiva, Pārvati, Gaṇapati, Nāgēśhwara and Ānjanēya, in the village. There are Brahma pushkarāṇi, Chintāmaṇi Sarovaramu, (tank), Varāha teertham (tank), Vimala Sarovaram (a tank), which are holy and pilgrims take bath in them. There are other holy places (ghats) for bath on the bank of the river Godavari. They are Brahma Guṇḍam. Chakra teertham, Yamaguṇḍam, Vaśishṭha Guṇḍam, Sātyāvati Guṇḍam, and Gōpikāteertham (Gollamaţiugu).

We have archaeological and literary sources which help us to know about Dharmapuri and the temple of Narasimha.

The following are the archaeological sources,

a. Inscription of kurkyāla (Karīmnagar district) by Ari-kēsari II of Chālukyas of Vēmulavāda.

b. Inscription of the Rāmēśhwara temple of Dharmapuri relating to Vikramaditya VI of Kalyāṇichālukyas and the inscription of Kākatīya Gaṇapatiḍēva on the same stone.

c. Inscription at Brahmapushkarāṇi of Dharmapuri by Jūppalli Dharmarāya.

LITERARY SOURCES

The following are the literary sources.

Sthala Puranas

1. Dharmapuri Kshētra Mahatmyam, a sanskrit palm leaf Manuscript with 195 chapters (Brahmāṇḍa purāṇāntargatam), dated Ś.850 (=AD 928).

2. Dharmapuri Kshētra Mahatmyam, a Sanskrit Manuscript (Skaṇḍa purāṇāntargatam, dated 1767 AD.)
Secondary sources

1. Dharmapuri kshētra Mahātmyamu in Telugu by K. Sadēśiva Śāstri 1956 & 1979, and

Literary works

1. Padma puranottara khandam of Māḍiki singana
2. Chitra Bharatamu of Chaligonda Dharmanna
3. Simhasana dwātrinisika of Koravi Göparāju
4. Nārāyaṇa satakamu of Pōtana
5. Kaḷāpurṇodayamu of Pīṅgali Surana
7. Rōhilāla pāṭa and Myrāvāna Charitra of Narasimha Dāsu and
8. Mss. with S. Narahari of Dharmapuri

History of the Place

Dhārmapuri is one of the famous centres of pilgrimage in Telangāna. It was known earlier as Dharmārya, Dharmapuram, Dhamman puram, Dhammanvura, Dharmavura and Dharmapuram.

We have literary evidence indicating the name of this place as Dharmapuri and Dharma puram in the two sthala purāṇas both entitled “Dharmapuri kshētra Mahatmyam”. one dated 928 A.D.34 and the other dated 1767 AD.35 It is stated that the former is Brahmanda purāṇāntargatam and the latter Skanda purāṇāntargatam. Historically we find the name of this place in an inscription of Arikēsari II (930-955 AD) of Chālukyas of Vēmulavāda, at Kurikyala of Karimnagar taluk and district. This place was known as Dhammanvura36 and
Dhammampuram.\textsuperscript{87} Further we are able to see the name of this place as Dharmapuri and Dharmapura in an inscription of Vikram\textadittya VI (1076-1126) of Chālukyas of Kalyāṇi on a stone in the Rāmēshwara temple at Dharmapuri. It records the gifts to the god Rāmēshwara.\textsuperscript{88} Besides this, mention is made of this place as "Dharmapuram" in his Uttara khanda of Padmapurāṇa by Maliki Singana.\textsuperscript{39} who wrote it in 1420 AD.\textsuperscript{40} The great Telugu poet Bammēra Pōtana (1400-1470) mentioned this place as Dharmapuri in his Nārāyaṇa śatakam.\textsuperscript{41} It is believed that this śatakam was written by Pōtana\textsuperscript{42} who flourished during 1400-1470 AD\textsuperscript{43}. Again this place is also mentioned by Koravi Gōparāju (1430-1490) in his Simhāsana-dwātrinshika,\textsuperscript{44} who lived during 1430-1490 AD.\textsuperscript{45} Pingalī Surana, a renowned Telugu poet mentioned this place as Dharmpuri in his "Kalāpurṇodayam."\textsuperscript{46} Veereshalingam pantulu says that he lived about 1560.\textsuperscript{47} In 19th century Shēshappa\textsuperscript{48} wrote a śatakam on Narasimha of Dharmapuri, who lived about 1800.\textsuperscript{49} Another poet, Narasimhadāsu wrote 'Rōhilāla pāta' in 1858,\textsuperscript{50} where in the sorrows of the victims of Rohillas at Dharmapuri are described. Thus, the name of the place was mentioned by Shēshappa and Narasimhadāsu in 19th century A.D. In modern period this place is mentioned among others, by Puri Nārāyana Rāju, who lived when P. Vijayarāma Gajapati Rāju was ruling the Samsthana of Vijayanagaram. He wrote "Dharmāṅgadachaitra", which is also known as "Pāmu-pāṭa," where in the importance of river Gōdāvari at Dharmapuri is given mentioning Dharmapuri, a sacred place.\textsuperscript{51} During the present century, the name of Dharmapuri is popular as a centre of pilgrimage and Vedic learning in Telāṅgāna area.

According to the inscription of Kurikyāḷa of Karimnagar district, during the period of Arikēsari II of Chālukya of
Vēmulavāda (930-955), Arikeśārī II granted Dharmapuri as an agrahāra to Pampa, who was his court-poet, and it was described as "Dvijāvasadha grama."\(^{82}\)

A political change took place with the defeat of Dommarāja of Bhadrachalam and Mailigidēva of Polavāsa by Rudradēva of Kākatiyas. This was confirmed by his inscription on a pillar in the thousand-pillard temple at Hanumakonda. dated 1163 AD. Dharmapuri came under the fold of the Kākatiyas. Ganapatidēva gave certain gifts to the god Rāmeśwara. It is attested by his inscription in the Śiva temple, which is dated Ś-1158 (=1246 AD.)\(^{20}\) By this time, there are many inscriptions of the names of pilgrims on the rock in the river Gōḍāvari at Dharmapuri.\(^{21}\) The pilgrims, who visited Dharmapuri, engraved their names on the rocks. Thus, we may presume that by that time, Dharmapuri, was more or less a centre of pilgrimage in Telangāna.

The Kākatiya sculpture on the four pillared mantapa in old Narasimha Śvāmy temple is an unperishable evidence of the Kākatiya rule at Dharmapuri. After the fall of Kākatiya in 1323 AD. this area was under the control of the Muslims from 1323 to 1336 AD for a short period. Musūnūrī Kāpayya became the king of Warangal after defeating the Muslims in 1336 AD.\(^{22}\) He then appointed his kith and kin to the important posts.

Among them was Muppa Bhupāla, son of Gurajāla Telugu Nripala, as the head of the Sabbinādu, to the south of river Godāvari, with Rāmagiri (Karimnagar district) as his capital.\(^{56}\) Kēsana was his minister. His brother was Kaṇḍanāmātya. To him, Maṭikisingana dedicated his ‘Uttarā Khanda’ of Padmapurāṇa’ (Padmapuranottara khandam).\(^{67}\) In it, the poet described the gifts made by Kēsana to the god Narasimha and a choultry was constructed at Dharmapuri by him.
"Atulita kēsa sachivagrani Dharmapurambu nandunan Chitamuga nanna satramidi Śṛf Narasimhunn Kutsvambulan"’

‘The noble minister, kēsana, had given gifts for maintaining ‘anna satram’ (feeding house) and conducting the utsavas (celebrations) to the god, Śṛf Narasimha at Dharmapuri.’

It was said by Maaiki Singana in his book that he completed that work in 1420 AD. During this period, Paramahamsa Parivrājakāchāryya Nārayanashramulu, a saint, came to this place and reconstructed the village and a ‘Maṭh’ after his name, Nārayanapuram and built some houses for the brahmīns, who settled there. The Māndalika Gande Dharmāraya repaired the temple and consecrated the image of Narasimha in the temple. Consequent to the Muslim invasions in the 14th and 15th centuries, in 1448 AD, a new temple consisting of sixty pillars was constructed and Narasimha was consecrated in it. During the Qutb Shah dynasty of Golkonda, Dharmapuri attained its glory. Jupalli Dharmāraya of Velama chiefs constructed a vēdika (platform) in the middle of Brahma pushkarani and built the stepts around it, according to an inscription on a pillar of the mandapa in the Brahmapushkarani at Dharmapuri, dated 1567 A.D. (63) It also records the construction by certain Tirumalaya, son of chintala Narusabōyi, of the compound wall around the pushkarani and the mandapa on the vedika (platform) of pushkarani. Abul Hasan Qutb Shāh of Gōlkonda was liberal to the Hindus and appointed them to the highest posts also. Mādanna, (Madhō bhānuji surya prakash Rāo) the well-known minister of Abul Hasan had gifted lands to the brahmīns of Dharmapuri village for the conduct of daily worship and ceremonial rituals to the god Narasimha Swāmi of Dharmapuri. These documents are now known as ‘Munagāla Chidrupayya panatulavari and Vajjalavāri patra-
mulu (documents). They bear the official stamp of Mādanna and the date of issue of these documents is 1676. Abul Hasan continued his liberal policy towards Hindus till the conquest of Golkonda by the Mughals in 1687. After the fall of the Qurb Shahis of Golrkonda, the era of anti-Hinduism was aided by the Mughal emperor, Aurangzeb. He was an uncompromising and oppressive emperor, who followed vigorously the policy of religious aggrandisement against the Hindus. His subordinates also followed in his footsteps. Rustumdilkhām, the Subēdār of Hyderābād converted the temple of Narasimha of Dharmapuri into a mosque on 5th Rabbi'āvval, 35th Julus of Aurangzeb (=1693 AD) and appointed Abul Hasan Faras as 'Moujan' and granted lands to it. Even now it is a mosque. The Subēdār issued a 'farmān' to this effect. This document is known as Syed Fate Ali’s document. This is a manuscript. The scales became upset in the early part of the 18th C. Mubārizkhan, the Subēdār of Hyderābād, during the reign of Farooq Shiyyar (1713 – 1719) of Mughal dynasty, bestowed the title of ‘Dēsmukh’ on Juvvāi Chokkā Rāo, with the right to enjoy the pargāns of Polāsa and Deevakoṇṭa. Later on, Chokkārāo granted many gifts to the temple and worshipped Narasimha of Dharmapuri.

With the defeat of Mubāriz Khān at Shakkar Khēd by Nizamulmulk in 1724 AD, that Deccan came under the rule of Āsaf Jāhi dynasty from 1724–1948 AD. The Nawabs in general followed the policy of religious toleration. During 1724–1750 the people of Dharmapuri constructed a temple which was known as pata (old) Nrisimha temple in the village. In 1794 AD. Chennamanēni Jōgarāya, a great land Lord, made gift of silver ornaments to Lord Narasimha and made flooring with stones inside of the enclosure of the
The Gande dynasty known as Gandevaru of Veli-
gandula and Rāmagiri circars and Juvvādivaru (the dynasty of
Juvvāḍi), who were the Dēshmukhs of Polāsa and Deeva-
konda Parganas, made hereditary arrangements for the cele-
bration of the marriage ceremony of Lord Narasimha every
year. This process of patronising the temple by the noble
and the landlords went on unabated. Panatula Nārāyaṇa
Deekshitulu, a well-known charitable person, built a new
(kotta) temple at Dārmapuri in 1725 (=1803 AD.) and
consecrated the image of Yōgānanda Lakṣmī Narasimha in
it. Juvvāḍi Dharma Jagannath Rao, a Dēshmukh arranged
all the facilities for celebrating all the rituals and festivals
throughout the year and he worshipped Lord Narasimha of
the new temple. During the period of Afzaluddaula, the
Nawab of Hyderabad, the Rohillas plundered the people of
Dharmapuri in 1838 (kāla yuktī, kartika bahula Daśami,
Mangala Vāramu). The miserable condition of the people
of Dharmapuri was aptly described by the poet, Narasimha-
dāsu in his work entitled "Rōhilāla pāta." In the same
year on puḥcchuhula Ekādaśī, the ritual of samprōkshana
(cleansing ceremony) was performed in old and new temples
of Narasimha at Dārmapuri. After some time in 1890 AD.
(Vikriti) Nāmīle Kishan Rao, a Dēshapāndya had erected a
silver pandiri (Pandal) in the sanctum of the temple of old
Narasimha Swāmy, under which the Lord is seated on a
pedestal. This we can now see in the temple. He also gifted
utensils to the kitchen (Rāmānuja kutamu) of the Lord.

The works of Shēshappa, made Dharmapuri popular th-
roughout Andhra Pradesh in the 19th century. He belonged
to Dharmapuri of Karimnagar district. He was a great de-
votee and dedicated his life to the cause of Lord Narasimha of
Dharmapuri. He lived about 1780 AD. K. Gopala Krishna
Rao supports the view with slight difference. He says that he
lived about 1800 AD. The poet wrote 'Narasimha Śatakamu', 'Nriṅkēsari Śatakamu', 'Narahari Śatakamu', 'Dharmapuri Rāmayaṇamu', 'Avanija charitramu' and bhajana keertanas (devotional songs). 'Narasimha Śatakamu' was first published in 1868 AD. The line ending with each verse in this śatakam is very famous through out Āndhra Pradēsh,

"Bhushaṇa vikāsa Śrī Dharma Pura nivāsa, Dushṭa saṃhāra Narasimha durita dura."

Dharmapuri is not only a centre of pilgrimage, but also a centre of Vedic studies and renowned Sanskrit scholars came from this place during 18th and 19th centuries. Thus, Dharmapuri is one of the oldest villages flourishing as a centre of pilgrimage and Vedic studies in Telangana. There are many temples of Śiva and Viṣṇu including a number of panchāyatanaś in the village. However, Lord Narasimha, the main deity of this place, occupies a predominant position in the hearts of the people.

**Sthalapurana of the place**

The sthala puraṇa of Dharmapuri can be known from the literary source mentioned earlier.

There is an unpublished palm leaf manuscript in sanskrit with the title 'Dharmapuri Kṣhētra Mahātmyamu-Brahmanda Purāṇāntargatamu' describing the puranic story and the greatness of Lord Narasimha Śvāmy in detail. The story runs like this.

"The Avtara of Narasimha is very famous and important one. Hiranyaka Śīśīputu, having obtained protection from death by the grace of Brahma, invaded on 'swarga' of Indra and became the sovereign of it. He enjoyed what he wanted there. After some time, he had a son, who was a stannch devotee of
Lord Vishn̄u, from his birth. His son, pråhlāda, was always uttering the name of Vishn̄u, but it was displeasing to him. He pursued his son not to speak of Vishn̄u, who was his enemy. In his endeavour, he put his son untold hardships and tortures. The barbariuous and cruel atrocities committed by his father, Hiranya Kaśipu, on him knew no bounds. The Lord Vishn̄u therefore, took on the incarnation of Narasimha (Man-Lion) and killed the demor king, Hiranyakāśipu, who was an ardent devotee of Lord Śiva. He prayed to the Lord Śiva to come to his rescue in the last moment. Lord Śiva, who was famous for his kindness to his devotees, responded forthwith to the call in the crisis of hour on the part of his devotee and took the shape of a śarabha and fought with Lord Vishn̄u in the form of Narasimha (Man-lion). Then Lord Narasimha exerted his self the full wrath and fury which he was capable of and killed the śarabha. Even after killing the śarabha, the Lord could not control himself and was wandering with that fearful aspect in the forest of Dāndakāranya. All the gods became very much frightened at his terrific aspect (ugrarupa) and they approached Lord Brahma to suggest some means to pacify the ugra Swarupa (aceful form) of Lord Narasimha. Lord Brahma did penance for a long time in the Dāndakāranya. At that time, a king by name Dharmvarma, son of Balavarma, who was ruling that part of land, on the advice of Vishn̄u sharma, a picus brahmin, set out for doing penance there with intense devotion to pacify Lord Brahma. After some time, Dharmvarma pacified Lord Brahma with his penance, Brahma appeared before him and asked him to continue his meditation to pacify Lord Narasimha, who was fierce to look at Him. Brahma, along with Dharmavarma and other gods, began to meditate on Vishn̄u, He did sacrifices to Lord Vishn̄u. At last 'Ākāśavāni' (celestial vice) told Brahma that Prahlāda
and Nārāda would pacify Śrī Hari. When Brahma called them, the
great devotees, prahlada and Narada in ‘anjali mudra’ appeared
before him and they asked him what to do for him. Brahma
said that there were none dearer to the Lord than them. He
asked them to go to Svētadvīpa, pacify, Lord Vishnu, and bring
Him to this world in the interest of the people. They saluted
Brahma and went to Svētadvīpa accordingly. Then they
praised Narasimha in various ways. At last Narasimha became
peaceful. Pleased with the penance of Brahma and Dharma-
varma, Lord Narasimha came to Dharmapuri to the west of
pushkarani and permanently settled there in his ‘Soumya rupa’
(peaceful form).

There is group of four temples inside the enclosure. They are pāta (old) Narasimha Swāmy, kotta (new) Narasimha Swāmy, Vēnu Gōpala Swāmy and Vēṅkatēshwara Swāmy temples. To all these temples, there is only one simhādwāram (main entrance), with a ‘gōpuram’, which was recently built with figures of different gods on it. It faces east.

Kotta (New) Narasimha Swamy Temple

This temple is new, because there is an old temple, dedi-
cated to the god Narasimha.82 This new temple is also
dedicated to the same Lord. It was built by Panatula Nārāyana
Deekshitulu in Ś.1725 (=A.D. 1803) and the image of Yōgā-
nanda Lakṣmī Nrisimha was consecrated in it,83 and it is
extremely popular with the pilgrims.

There is a tradition, which is widely current among the
local people.84 It states that Lord Narasimha appeared in the
dream of certain Gande Velama doras and revealed them that,
He was in a cave of ‘Gandevāri guṭṭalu’ (Gande hills), near
Vengalapuram of Jagitial taluk, twenty miles from Dharmapuri.
The image of the Lord was brought to Dharmapuri in accor-
dance with the principles of Āgamaśāstra and consecrated it in
a new shrine. Hence it is called kotta (Nutana or new) Narasimha Swāmy of Dharmapuri.

Facing Lord Narasimha, at the dhwaja stambha, Jamba-vanta is standing. Vināyaka, Indra, Agni and Garuḍa are standing to the north-east, west, south-east and to the north respectively. The sanctum is partitioned by a wall, which is 3' high. The front portion is ‘antarāla’ and the back portion is the sanctum of the Lord.

The presiding deity of this temple is Yōgānanda Lakshmi Narasimha Swāmy. The Lord is seated on a pedestal in Yogic Posture. Below the ‘āsana’ of the Lord, Ananta, Viśwaksēna and Garuḍa are sculptured. There is a very famous śloka (verse) in Sanskrit, traditionally transmitted, that reveals that the ‘ā-sana’ of the Lord is Ādiśesha and that the Lord is residing near Gautami i.e. Godavari at Dharmapuri. The śloka is:

“Pavanāsina Peetaya,
Gautami teera vāsini
Śrīmad Dharma Pureeshāya
Śrī Nrisimha Yastu maṅgaḷam”

There is no source for it, which is orally and traditionally transmitted from generation to generation.

Lord Narasimha is carved on a black stone with ‘śilā prabha’ around him. On it, the incarnations of Viṣṇu and the figures of Narasimha are worked out. He is seated cross-legged and has four hands. He holds chakra and śankha in his upper right and left hands and his lower two hands are stretched forward resting on the knees. His face is that of a lion and is in an awful form. He wears a makuta and hārās. The Lord has an open mouth and long canine teeth. Under the left arm of the Lord, on the śilā prabha, Cheńchu Lakshmi is sculptured. On the śilā prabha of the Lord, there is a silver prabha. The
image of the Lord is 4' in height. On the lower part of the pedestal of the Lord, Nammalvar is sculptured.

To the left of Lord Narasimha at some distance, Lakshmi is seated on a separate pedestal, holding chakra and śankha in her upper hands and lotus buds in her lower hands. Lakshmi is also sculptured on a black stone with 'śīlā prabha' surrounding her. There is a brass prabha on the śīlā prabha. She hangs her right leg and folds the left at the knee sitting on a pedestal. The image of Lakshmi is 2 1/2' in height. Before the Dhruvakāra of Lord Narasimhā, there is an utsava idol of Lord Narasimha Swāmy with Lakshmi seated on his left thing. Over it, there is a silver prabha.

The sanctum and antarala are equal in size. The inside roof of the sanctum is star-shaped. There is a circumambulatory passage around the sanctum of the Lord in the temple. On either side of 'antarala', Ānjanēya in 'anjali mudra' is standing face to face. The front portion of mukhamaṇṭapa has sixteen stone pillars and nine pillars on other sides of the sanctum. The area of the mukha mandapa is 16 1/2 x 3 1/2'. The inside roof over the central four pillars is star-shaped and a flower is engraved in the centre. The rituals and festivals are similar to those of the old (pata) Narasimha Swamy temple and twelve hereditary priests, in turn, perform worship in the two temples of Narasimha.

Old (Pata) Temple of Yogananda Lakshmi Narasimha Swamy

The most important and famous temple in Dharmapuri is the old temple of Śrī Lakshmi Narasimha Swāmy, the in carnation of Lord Vishnu. The village Dharmapuri is said to be one of the oldest villages in the state. Among the images of Vishnu, the Nrisimha is considered to be ugra-mūrti (awful form).
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The most important and famous temple in Dharmapuri is the old temple of Śrī Lakshmi Narasimha Swāmy, the incarnation of Lord Vishnu. The village Dharmapuri is said to be one of the oldest villages in the state. Among the images of Vishnu, the Nrisimha is considered to be ugra-mūrti (awful form).
The terrific images must always have their temples invariably out side the village and the yōga-form of Vishnu must be enshrined in a temple built far away from the village on the banks of the rivers, on hill tops and in forests recesses. The worshipper of the yoga-image, certainly desires to have a calm place for concentrating his thoughts on the object, which he intends to worship. Hence he desires that temple to be away from human habitation and vibration.

In accordance with the Ágama Šāstra, the temple of Dharmapuri was constructed on the bank of the river Gódāvari. This region in olden days was known as Dañḍa kārāṇya. So in the fitness of things, the temple of Narasimha was constructed here. According to the Ágama šāstra, the setting up of an 'ugramūrti' in the midst of the village is strictly prohibited. If it happens, a sānti mūrti (peaceful image) should be set up before it to counteract its evil effects or at least a tank must be dug in front of the temple, so as to pacify the terrific god. As the present temple is in the village, not only an image of Bhakta Anjaneya was set up before the god, Narasimha, but also seven images of Anjanēya were established on the other seven sides of the temple, inside the prakara (compound) wall. This is known as 'Hanmadāshṭādigbandhana (establishment of the Hanuman images to the eight sides) so as to pacify the ugra aspect of god Narasimha.

The present temple, was built by the villagers of Dharmapuri during 1724-1750 A.D.)

The presiding deity of this temple is Yōgānanda Lakshmi Narasimha wāmsy. The Lord sits on a pedestal. He has
four hands, holding chakra and śanka in his upper hands, and stretching his lower hands forward resting on his knees. He sits cross-legged with his left leg on the right. His mouth remains open widely. He has rolling eyes, lolling tongue and puffed up cheeks, which give him a fierce look. The god wears a hāra of sālagrāmas, kaṇṭhābharāṇa and hārās of Sālagrāmas to the wrists, shoulders, and arms. He also wears a U-shaped kīrṣṭa on his head. The deity is 3' in height. Ghenchu Lakshmi is standing on his left thigh. She is 3/4' high.

The story of Ghenchu Lakshmi is nowhere mentioned in any Purāṇa except in folk-lore. But we find the story in a Sanskrit drama, 'Vāsaṇṭikā Parinayamu' written by vain Śāthagōpa Yatīndra, the seventh head of Ahobila maṭh, who lived in the last part of 16 the A.D.

The legend of Ghenchu Lakshmi is current among the tribal people even now.

Ghenchu Lakshmi is believed to be an incarnation of Lakshmi, the consort of Lord Viṣṇu. When Lord Narasimha Swāmy killed the demon-King, Hiranyakasipu, His wrath could not be controlled. The god was wending with terrific looks in the Daṇḍakāraṇya, a thick forest. She, therefore, took birth in a chechu family and later on married Narasimha. Thus, she appeased His wrath. When the tribes realised that their child was no other than Lākṣmi herself, they adopted her as their tribal goddess. The image of the Lord is carved on a slab of black stone, making room for 'Prabha' which is known as 'śilā prabha' On the ‘śūlā prabha, from the right to the left are worked out the ten in carnations of Viṣṇu, i.e. Matsya, Kurma, Varāha, Narasimha, Vāmana, Paraśurama, Śrī Rama, Balarāma-Krishṇa, Buddha and Kalki. In the sanctum, under a silver Pandiri, with the roof of silver bars, supported by four silver pillars. Lord
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The present temple, was built by the villagers of Dharmapuri during 1724-1750 A.D. It appears that this temple was constructed in three phases. The sanctum is of 7 1/2 x 12 feet. The four pillars supporting the roof of the sanctum are not similar to each other. The inside roof of the sanctum is star-shaped.

The presiding deity of this temple is Yogānanda Lakshmi Narasimha vāṃsy. The Lord sits on a pedestal. He has
four hands, holding chakra and śanka in his upper hands, and stretching his lower hands forward resting on his knees. He sits cross-legged with his left leg on the right. His mouth remains open widely. He has rolling eyes, lolling tongue and puffed up cheeks, which give him a fierce look. The god wears a hāra of sālagrāmas, kanṭhābharanā and hārās of Sālagrāmas to the wrists, shoulders, and arms. He also wears a U-shaped kirfta on his head. The deity is 3' in height. Ghenchu Lakshmi is standing on his left thigh. She is 3/4' high.

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Yoganananda Narasimha Swamy is seated on a pedestal. At a distance of 1 1/2' from the image of Lord Narasimha to the left, the image of Lakshmi is seated on a separate pedestal, Lakshmi is carved on a block stone together with Prabha around her. She has four hands. She holds lotus-flowers in her upper hands and two fruits (round shape) are in two other hands. Under her arms, on either side, the figure of woman is sculptured. They are 3/4' high. Lakshmi is 2 1/4' in height. Prahlada is sculptured on the pillar which faces the goddess. He is 1' high. The other idols of metal in the sanctum are the utsava idols, Chakraperumandlu, Sita, Rama, Lakshmana, Venkateshwara, Venugopala Swami and Andal. There are black stone images of Alvar in the garbhagriha, installed on a raised platform, attached to the wall. The eight Alvars, who face the south are Poykai, Putatwar, Pey, Tirumalisai, Namalvar, Kulasekara, Periyalvar, and Tonalaradippodi. The other two are Tiruppan Alvar and Tiru Mangai Alvar, who face the east.

The Mukhamantapa is approximately 31 1/2 x 25 1/2', consisting of forty five stone pillars. The inside roof of the central four pillars, in the second row, facing the Lord is star shaped and the pillars have no sculpture at all. The interesting feature of this temple is the installation of the image of Brahma in the mukhamantapa, to the right, which is a very rare occurrence in the temples. He faces the south, of which he is the Lord. He has three faces and four hands. The upper hands have a book and a 'mala' in each hand and one of his lower hands supported on gada and 'Daandamun' is in other hand. He is 6' in height. The sthala purana of Dharmapuri mentions the importance of Brahma at this place. The Brahma Pu hkarani of this place is named after him. The story runs like this. 'Even after killing the demon-king, Hirayakaśipu, Lord Narasimha became so furious, that He was unable to control Himself.'
All the gods became frightened at his terrific aspect. In order to appease him, Brahma dug a koneru (water pond) and did penance for a longtime in the Daňjakā forest.

After the death of Balivarman, who was ruling Ándhra dēśa, his son Dharmavarman succeeded him. Disgusted with worldly life, he went to a pious Brahmin, named Vishnu Šarma. He advised the King to pacify Brahma at first with his heart-felt devotion. Accordingly Dharmavarman did a great penance. Brahma, pleased with his devotion, asked him what he wanted. He desired, that Lord Narasimha be invited to settle at this kṣētra of Dharmapuri in his soumya rupa (peaceful form). Brahma asked him to continue his penance to pacify Lord Narasimha. Brahma and other gods began to meditate on vishnu. Atlast Narasimha was pleased with Brahma. He asked Brahma to name a boon from him. Brahma implored Lord Narasimha that he should settle here permanently. The Lord consented to this and asked Brahma to remain with him in his temple. The Lord said that the Kōnēru, where Brahma took bath and did penance, would be known as Brahmapushkarani and it would become a sacred one.

There was king Balivarman, similar to the name of Balavarma of the Sthalapurāna of Dharmapuri, in Ándhra Dēśa. The historical figure Mahāraja Balavarman made some gifts when he constructed the western Mahādwarā at Álampur of mahabubnagar disrict, in the regnal year 1 of Dhāravarsha. Dhāravarsha Druva of Rāshtrakūṭas ruled his kingdom from 780–793 AD. His first regnal year is 780 AD. His feudatory Balavarma was ruling in Ándhra dēśa at that time. But we cannot identify historical Balavarma with that of puranic Balavarma of sthalapurāna. As the date of sthalapurana of Brahmanda purāṇōntargatam is ±850 (=A.D. 928), and Balavarma of Álampur inscription belongs to eighth century A.D.
It is probable that the Sthalapurāṇa was written after a considerable time had elapsed from some source of history. Thus, the sthalapurāṇa speaks of the importance of Brahma, who was installed in the mukha maṇṭapa of the temple of Narasimha at the Dharmapuri. There is an image of Balarama together with 'gopikas' by the side of Brahma facing south, with his weapon 'Halāyudha'.

After the mukha mantapa, there is four-pillared kalyāṇa maṇḍapam. The sculpture on the pillars is a feast to the students of art and history. The incarnations of Vishnu, Gaṇapatī and his vehicle, Mūshika, dancing women in different postures, reflect the highly developed sculpture of the Kākatiyas.

There is a "Hōma maṇṭapam" (Hall of sacrifice) to the south-east of the temple. On the walls of the Hōmamaṇṭapam, the poems of Narasimha śatakam, translated into Sanskrit were inscribed on 25th July, 1974 by Śrīman Guḍimella Varadāchāry.

At the entrance (Simhadwāram) of the temple, to the right, there is an image of Yama, which is about 6' in height facing the east. He has four hands. He holds chakra and Śankha in his upper hands. He stretched forward his lower hand and supported on the 'Gada' and the other lower hand is an abhaya mudra. There is a puranic story which states the importance of yama at Dharmapuri. The story is like this.

"In order to get virtue, Yama travelled from place to place to at one his sins. At last he came to Dharmapuri and took bath in a kōnēru. No sooner did he bathe in it than he was liberated from his sins. Then he went to the temple of Narasimha and worshipped him in a befitting way. Lord Narasimha was pleased with him and named the kōnēru after him. Hence it is known as 'yamaguṇḍam' Lord Narasimha said that who ever had a dip in that water-pond, would be free from all trouble by Yama in other world."
**Satyavatī Temple**

This temple is to the south of Nūtana (new) Narasimha Swāmy temple, in the village. Though the presiding deity of this temple is Śrī Lakshmī Narasimha Swamy, yet the temple is known as Satyāvati temple. There is an earthen pillar, which is about 20' in height in this temple. The Lord is, therefore, known as Stambha Narasimha Swāmy. The utsava idols are Satyāvati and Chitrāṅgada, who were a legendary couple. The husband of Satyāvati was a Śēsha (cobra). When Satyāvati and her husband came to Dharmapuri, and took bath in the river Gōdāvari, Śēsha was converted into a handsome man, by name Chitrāṅgada. It is believed that Satyāvati built this pillar in this temple to prove her modesty. The place, where Satyavati and her husband took bath in the river Godavari, is known as ‘Satyāvatīgūḍām’.

There are twelve hereditary vaishnava priests for both the old and new Narasimha temples. Pāncarātra Āgama is being followed here in the worship of the god, Lakshmī Narasimha Swāmy.

A Ghanāpāṭi (Vedic pandit) appointed by the government, recites four pannas of Yujur veda Sagumhita from 9.00 AM to 11.00 AM and Pancha suktas during Abhisēkam of the god in the temple.

The daily programme at this temple is as follows:

1. **Suprabhātām** ...
   
2. **Ārādhana** ...
   
3. **Prabōdhaki** ...
   and
   
   **Dharma darśanam**

4. **Abhisēkam** ...
   10 AM to 11 AM

**Darśanam on a ticket of 0.10 paise per head from 8.00 AM to 11.00 AM**
5. Nivedana ... 12.00 Noon
5. Recess ... 1.00 PM to 4.00 PM

4.00 PM to 7.00 PM Dharmadarsanamu

7. Archana 7.00 PM to 8.00 PM
Ashtottara Satanāma and Kum Kumārchna

8. Bhogam 8.00 PM to 8.30 PM
and
Distribution of Prasadam 8.30 PM to 9.00 PM

9. Seva on certain days 9.00 PM to 10.00 PM
Otherwise the door is closed at 9.00 PM

The Kalyanotsavam (marriage ceremony) of Śrī Lakshmi Narasimha Swāmi is celebrated from Phalguna suddha Ekadaśi to Phalguna bahula panchami (March) in a befitting manner. The daily programme of the annual festival is as given below.

1. Ankurārpaṇam and Varaha teertham-Ekadaśi
2. Dhwajarohaṇam and Kalyanotsavam-Dwādaśī
3. Uṛēgimpu (Procession) - Trayodaśi
4. Hōmam and Balihaṇa-Chaturdaśī
5. Teppotsavam and Dolotsavam of old Narasimha Swāmy in Brahma pushkarini Pūrṇima
6. Teppotsavam and Dolotsavam of new Narasimha Swāmy in Brahma pushkarani-Phalguna Bahula padyamī
7. Dakshinēna digyātra - Vidiya
8. Uttara digyātra and Vēda Sadassu-Tadiya
9. Bhoga mantapam and Dopotsavam-Chaviti
10. Rathōsvam and pushpayāgam-Panchami
11. Ekāntotsavam-Shaṭī
12. Pushpayāgam of new Narasimhaswāmy-Saptami
13. Ekāntotsavam of new Narasimha Swāmy-Ashtami
The important items of the annual festival of the Lord are *kaiyanotsavam* and *Dölotsavam* of old and new *Narasimha Swamy* and also *Rathōtsavam* (Car-festival). Nearly fifty thousand people of Andhra Pradesh and other states, particularly Maharashtra and Karnataka congregate on the eve of *Dölotsavas* of both old and new *Narasimha* and *Rathotsavam*. A big fair is held during the annual festival. In addition to these rituals, literary and cultural activities are organised throughout the festival. The other festivals, celebrated during the year are.

1. **Ugadi (April)**

   This is Telugu new year day. On this day Lord *Narasimha* sitting on horse-vehicle goes round the village for the *darśan* of the people.

2. **Sri Rama Navami (April)**

   It falls on chaitra śuddha Navami and Punarvasu Nakshtram. The e is a Dölōtsava (cradle ceremony) of the Lord in the temple on this day.

3. **Nrisimha Jayanti (May)**

   It is celebrated as the birth day of Lord Narasimha on Vaishākha śuddha chaturdaśi with Svāti Nakshatram. Dolotsavam is celebrated on this day in the temple. Most of the people on this day observe fast and visit the temple at dusk for the *‘darśan’ of the god.*

4. **Hanumajjayanti (May)**

   The birth day of Ānjaneya is celebrated on Vaishākha bahula Dasami with Purvabhādra Nakshatram. Then most of the local people without any distinction of caste or creed observe fast and visit the temples of Narasimha and Hanuman.
5. **Toli Ekadasi (July)**

   It falls on Ekādaśi in the bright fortnight of Āshādam. Many local people go on fast and pay their respects to the god in the temple.

6. **Srikrishna Jayanti (August)**

   This is the festival of the birth day of Krishna, the incarnation of Vishnu, which is celebrated on Śrāvaṇa śuddha Ashtami with Rōhini Nakshatram. The special feature of the festival is the ‘uṭlasēva’ in the temple, which is enjoyed by one and all.

7. **Vijaya Dasami (October)**

   It is celebrated on Āshvi jā śuddha Daśami. The lord goes out to ‘Śami yātra’. This festival is continued for nine days, known as ‘Dasaśa Naśa Rāśrulu’. Every day a ‘sēvā’ is performed. The people gather round the temple and pay their respects to the Lord.

8. **Vaikuntha (Mukkoti) Ekadasi (January)**

   This day is celebrated on pushya śuddha Ekādaśi. On this day, the people take the ‘darśhan’ of Lord Narasimha in the early morning. The Lord comes out of the temple on a vehicle for the ‘darsan’ of the people.

9. **Dharmurmasam (December-January)**

   The Lord is worshipped in early morning for a month during the winter.

10. **Vamsantotsavamu (February)**

    On Māgha śuddha panchami (February), the god Nara-simha starts for “Vasanta Utsavamu” from the temple. All people without any distinction of caste or creed participate in it and enjoy the festival.
Every day nearly 100 people visit the temple coming from all over Andhra Pradesh and from other states. On Saturdays, the number goes up to 200 nearly. During the months of Sravana (August), Kārtikam (November) and Dhanurmāsam (December - January) every day nearly 300 people visit the temple. On the eve of Dolotsavas and Rathotsava, nearly 50,000 people congregate. Some people celebrate Kēśa Khandana, and the marriages of their sons and daughters in the temple. It is believed that incurable diseases are cured here. One M. Nārayana, who came from Nizāmabād along with his son, who was suffering from stomach-ache said that he had visited a number of hospitals, but in vain. At last he came to this temple and stayed here for forty days. In his dream a monkey appeared and gave him a fruit and asked him to leave the place. Surprisingly the body recovered his health following the day of his dream. Bašeti Vajramma, a resident of Jagtiāl, Karimnagar district, who was suffering form fits stayed here for forty days and recovered her health.

An interesting tradition here is that the devotees of Narasimha give the name of this sacred place to their sons as 'Dharmapuri' and Dharmapuri Narasimha. The extent of influence of Dharamapuri may be traced from Matcherla Dharmapuri of Warangal district. He was a staunch devotee living at Ingurti of Warangal district. Every year he used to go to Dharmapuri. Owing to old age he could not go there after some time and he prayed Lord Narasimha to settle there. The Lord manifested Himself on the hillock, near the village. This is the sthalapurana of the temple of Narasimha of Ingurti. Further there is a temple of Narasimha at Kalwa, Nirmal taluk, Adilabad district, known as Dharmapuri Narasimha Swami temple. Thus the temple of Narasimha of Dharmapuri is famous throught Telangana from medieval to the modern period.
1. Raghavapuram

Rāghavāpuram is situated at a distance of 13 Kms from sultānabād, the taluk head quarters. The village is also known as Dēvunipalle as Lord Narasimha swamy, it is believed, had manifested on the hillock. There is a temple of Narasimha swamy in the village. The priest is a Vaiṣṇava. Pānch-rātra Āgama is followed here. The annual festival of the Lord is celebrated from Kārtika Śuddha chaturdaṣi to Bahula Panchami (November) for seven days. Rathōtsavam (car-festival) is the special feature of the festival. About 5,000 devotees, local and from the neighbouring villages, congregate irrespective of caste or creed.

2. Kodurupaka

Kodurupāka is situated at a distance of about 8 Kms. from Sultānābād.

There is a temple of Narasimha Swāmy on a hillock, near the village. The image is in the form of man-lion. The priest is a Śrīvaishṇava. Pānchārātra Āgama is followed here. Adhyayenōtsavam is celebrated for five days from Pushya Bahula Ekādaṣi to Amavāśya (January). The kalyāṇōtsavam of the Lord is celebrated for eight days from Māgha śuddha Ekādaṣi to Bahula Tadiya (February). About 3,000 devotees of all communities, local and from the neighbouring villages, congregate.

PEDDAPALLI TALUK

1. Sundilla.

Sundilla is situated at a distance of three kilometres from Gōḍāvarikhani on Rāmagundam - Jangaon bus route. There is a temple of Narasimha swamy in the village. The priest is a Brahmin. The annual festival is celebrated for a
day on Ugādi. The Jayanti of the Lord is celebrated on
Vaishākha chaturdaśi (May).

2. Peddapuram

Peddāpuram is situated at a distance of 18 Kms from
Peddapalli Railway Station. There is a temple of Yógánada
Lakshmi Narasimha Swāmy on a hillock. The priest is a Vai-
shnava with hereditary right. Pāncharātra Āgama is followed
here. The annual festival is celebrated for nine days from
chaitra sūdha Navami to Bahuḷa vidiya (April). The villagers
are the patrons.

3. Moolasala

Moolasāla is situated at a distance of 13 Kms from Ped-
dapalli. There is a temple of Narasimha Swāmy in the village.
The Pujāri is a Sātani Vaiṣṇava. Pāncharātra Āgama is fol-
lowed here. Aradhana is performed to the Lord every day.

4. Nimmanapalli

Nimmanapalli is situated at a distance of four kilo-
metres from Peddapalli, the head quarters of the Taluk.

Nambuladri Narasimha swamy temple

It is situated on a hillock to the west of the village at a
distance of 250 metres. The temple facing east, can be reached
through the Simhadwāra (main entrance) and through the
stone-steps, eighteen in number on the north, which was per-
haps an earlier route.

There is no archaeological evidence to support the exis-
tence of the temple and its antiquity though the tradition says
that it was from immemorial times. There are only a couple
of modern literary sources which speak some thing of the
temple. They are:

b. ‘Nambuladri Nrisimha suprabhātam in Sanskrit by the same author mentioned above’ in 1978.

The former describes the car-festival of the Lord on Māgha bahuḷa vidiya (February) and the fair connected with it. The latter, praising the unusual qualities of the Lord, wakes Him up early morning every day. The author in his preface mentions that the Lord derived the name of Nambuladri Narasimha Swamy, because in the distant past sixty to hundred families of Nambulu (Priests or Archakas) worshipped Lord Narasimha on the hill. Nambulu is the name of the profession of priest-hood. They are now known as Archakas or priests. Even today, by the name of family, Nambi, the Nambulu or priests are worshipping Lord Narasimha Swamy at Dharmapuri, Karimnagar district in Andhra Pradesh. There is a tradition which says\(^{94}\) that ‘two hundred years ago, there were a hundred families of Nambulus, who worshipped Lord Narasimha on the hill. As the god belonged to Nambulu, it is known as Nabulādri Narasimha Swāmy.

In front of the temple, there is a kōṇēru (water pond), which is considered auspicious if one takes bath with its water outside of it, particularly on the hill. There is a maṇṭapa leading to the Simhadvāram. At a distance of 7 1/2 feet from the garbhagriha on the left, there are images of Lakshmi, twelve Ālvārs, Rāmānuja and Nāthamuni in a room, in two separate portions. To the left of the Sannidhi of Ālvārs, are the Sannidhis of Kurattālvār and Manavāla Mahāmuni, side by side. Before them, there is a Mukha Maṇṭapa with sixteen pillars, of which the central four pillars are endowed with rich sculpture. To the right side of the main entrance of the temple, there is a “Ratha Śāla” (Car shed), which was built in 1975. The Ratha (car) is quite big with five storeys.
On the upper side of the door leading to the mukha mantapa, there is a sculpture of Gajalakshmi carved on a rock, laid horizontally on the door of the mantapa and two elephants standing on either side with trunks raised over the head of Lakshmi. There are sixteen pillars, on which stands the roof of the mantapa. It is about 19 x 16 feet. Garbhagriha is 6 x 7 1/2 feet. The sculpture of Lord Lakshmi Narasimha swāmy is carved on a rock, which is the backside of the garbhagriha.

There is a tradition that the Lord, in the beginning had manifested Himself on a boulder to the west of the garbhagriha. The boulder with three 'Nāmas' can be seen on the hill. Every day worship is done here. As the place is not convenient for worship to the devotees, in the sense that it is very difficult to construct a temple on the boulder, the devotees prayed to the Lord to manifest Himself on a rock, which is congenial for worship. The Lord granted their prayer and manifested Himself on a rock, on which the present garbhagriha is built up.

The height of the Lord as sculptured on the rock is about 4' in height and 3' in breadth. There is stone prabha around the Lord. He is in the form of man-lion. He has four hands, holding disc and conch in his upper right hand and upper left hand respectively. He kept his lower right hand on his club and his left hand on the waist of Lakshmi. He kept his right leg and sat in the posture of 'Ācharya peṭham'. Lakshmi, his consort is seated on his left lap. She wears necklaces. The crown of the Lord is in a pointed shape. The Lord is decorated with silver Nāmas, eyes, ears, nose and Kōrāmeesalu. At a distance of 1 1/2', in front of the Lord, the utsava idols of Lakshmana, Rāma and Sīta are installed. Before them, are chakra perumāndlu, and Sālagrāmas. The temple faces the east.
The mode of worship is in accordance with the principles of Pāncharātra Āgama. Daily ‘abhishekam’ for the ‘Śālagramas’ is performed and “abhishekam” to the Lord is done on every Saturday and also on the day, on which the devotees pay for it. There are seven priests, who worship the Lord in turn. The general Hindu festivals and the birthdays of the Āḻvārs and of some Āchāryas, which are being performed in other temples, are performed in this temple. Besides, the annual festival of the Lord is befittingly celebrated from Māgha Śuddha Ekādaśī to bahuḷa Vidiya (February). The programme of the Brahmōtsavam is as follows.

1. Kalyāṇōtsavam - Ekādaśī
2. Hōmam - Dwādaśī
3. Garuḍa Vehicle - Trayōdaśī
4. Sadasyam - Chaturdaśī
5. Homam & Balihaṇaṇa - Pūṛṇima
6. Hōmam & Balihaṇaṇa - Bahuḷa pāḍyami
7. Rathōtsavam - (Car - festival)– Vidiya.

Nearly ten thousand people congregate on the eve of the car festival. Krishnamacharya has described the car festival in vivid manner in his unpublished book and brought out its importance.⁹⁶

The temple is run by a committee with the income from the lands attached to the temple and donations from the devotees, are an other source of income to the temple.

Daily twenty five to thirty people visit the temple, who belong to the neighbouring villages for the fulfilment of their vows. The number of devotees exceeds during the months of Chaitra (April) Vaiśākha (May), Śrāvaṇa (August) Māgha
(February) and Phālguna (March). The number of devotees goes upto 200 and above. It is believed by the people that the childless will get a child within a year after visiting this temple. Such people give the name of the place to their sons and daughters as Nambu, Nambaiah, Nambuladri and Nāmakka respectively. Generally, every day about 30 visitors come to pay their respects to the Lord.

HUZURABAD TALUK

1. Bijagir Sharif.

Bijagir Sharif is situated a distance of 22 Kms from Huzurabad, the head quarters of the taluk. There is a temple of Narasimha Swamy on a hillock, nearby the village. The image is in the form of man-lion. The priest is a brahmin. The people specially worship Lord Narasimha on Saturdays and Mondays in the month of Śrāvana (August).

2. Ratnagiri.

Ratnagiri is situated at a distance of 11 Kms from Huzurabad.

Lord Narasimha Swamy is worshipped in the village. But there is no temple. There is a huge boulder on a hillock, near the village, bearing the image of the deity. They boulder is broken into two parts with a rift of 2 1/2 inches between them.

The priest is a brahmin. The Lord is worshipped on Saturdays and Mondays during the month of Śrāvana (August) and Jātara (fair) is celebrated on the last Saturday of the month. About 1000 Hindus, local and from the neighbouring villages, participate in it. At the foot of the hillock, there are two banyan trees which are the abodes for thousands of bees. The devotees first perform “pradakshina” (circumambulation) to these trees five times and then worship the deity on the hillock.
1. Khammam.

Khammam is the head quarters of the district of the same name from 1953 AD. It is situated at a distance of 192 kilometres by bus from Hyderabad. It is also a Railway Station on the Kazerpet - Vijayawada line of the South Central Railway. Historically Khammam is famous from the medieval times." There are two temples dedicated to Lord Narasimha Swamy, one on the hill and the other in the town.

Stambhadri Lakshmi Narasimha Swamy Temple.

This temple is on the hill, which is known as stambhadri in the town. It is a cave temple. There is no historical evidence of the temple. But there are a few literary works. There is an unpublished Varaha purana of Haribhattu. There is also a modern work in Telugu entitled ‘Stambhadri’ by Kodama Simha Satyanarayana Charya. Besides, the interviews with the priest and the devotees and others, are important sources of information.

It is believed by the local people that there is a sthalapurana on the basis of a sloka (verse), which was transmitted orally from generation to generation."

"Kritetu sālagramādrihi
Trētāyām Nriharērgirihi
Dvāpare Stambha Śikhari
Kalāvēta ttribhihi paraihi"

According to this verse, this kšetra (place) is known as sālagramādri in kritāyuga, Nruharērgiri (Narahari giri) in
Trīṭāyuga and Stambha Śhikhari in Dwaparayuga. Now in Kaliyuga it goes by the three names, mentioned above.

This place is attributed to the birth place of Nara-simha. Here Lord Nṛsimha came out of a pillar and killed the demoning Hiranyakaśipu. The Lord is here, therefore, known as Stambhādri Lakṣmī Narasimha Swāmy.

We find a reference to Khammam and Nṛsimha, in a medieval literary work. Haribhaṭṭu was a great poet, who lived about 1530 AD. He wrote Nṛsimha purana (uttāra bhāgam) in champu kāvya style in Telugu. He dedicated his ‘Varāhapurāṇa’ to the village karanam, kolipāka Erānā-mātya.

There is a tradition, which is widely popular among the local people. It says that “at a distance of 32 Kms from khammam, there is a village, by name Ashtakurti, where Bhupati Venkamma, the wife of the land-Lord of Ashvarāopēt, was residing. One night Lord Nṛsimha appeared in her dream and revealed His presence on the hill, in a cave. The Lord ordained her to make proper arrangements for conducting His daily worship. The village Ashtakurti was given as Aghara to Lord Nṛsimha for maintaining the temple”. It is stated that it is 150 years old.

There is an entrance to the temple on the hill, which was recently constructed with figures of gods on it. There is another main entrance as we go up. On the top it, a Gōpuram is constructed with various figures of God. There are two water ponds (Konērulu), one at the foot of the hill and the other on the hill. The latter is locally believed to have formed when Lord Nṛsimha stamped the rock with one of His feet in his enraged mood. The print of the other foot on the rock nearby, testifies the legendary belief. There is an ant-hill, near the konēru' to the back side of the temple. This ant-hill is known as “Nigārājuputṭa”. There is also an image of Viṣṇu with
Brahma, who came up from the navel of the former. There is a kitchen (Rāmānuja Kuṭam) in the premises of the temple to prepare 'naiveda' (food offering) for the Lord. There is also a four-pillared kalyāna maṇṭapa for the celebration of the marriage ceremony of the Lord during the annual festival. It was constructed in the year 1968.

The temple of Narasimha is on the hill in a cave. It consists of a sanctum, ‘antarāla’ and mukha maṇṭapa. The abode of the Lord is in the cave, which is formed by a big rock, constituting itself as the roof of the cave. The rock of the cave is slope from the door of the sanctum to the abode of the Lord. The entrance to the garbhagriha is 2 1/2' in height. The Lord, it is believed, manifested himself on the lower part of the rock, which touches the ground, forming itself as the back wall of the cave. There are three separate red lines, near one another on the lower part of the rock. It is said that the central red line is that of the form of the Lord, the left to the centre is that of Lakshmi and the last line to the right side of the central line, is that of the hand of the Lord in abhayaposture.\(^{105}\) The curved rock on the abode of the Lord, where He was manifested, is like ‘śhēsha talpa’ (serpent hood) to Lord Narasimha. The speciality of the Lord is, owing the rainy season, when the kōṅēru is full of water, comes out of the navel of the Lord in the cave. The cave faces the south. The Lord is here known as Stambobhava Lakṣmi Narasimha Swamy.

The area of the sanctum is 18 x 8 feet and that of ‘antarāla’ is 45 x 12 feet. To the right side of the antarāla, the utsava idols are installed on a raised platform attached to the wall. The idol of Narasimha with Lakshmi on his left lap, is installed there. To his right side, the idol of Bhudēvi and to his left, the idol of Neeladēvi, are consecrated. The other idols are of Chakra Perumāndu, Āṇḍāl and Vighanasa
Ācharya, who was the propounder of the Vaikhānasa sutras, The area of the mukhamantapa is 21' x 24' nearly, consisting of 29 stone pillars. There is a small platform for Lord Satyanārāyaṇa Swāmy, where the devotees worship Him now and then.

The mode of worship to the Lord is in accordance with the principles of Vaikhanasa sutras. The Lord is worshipped three times daily. Abhisēkam to the Lord is performed on every pournami day. The priest is a Śrī Vaiṣṇava of Vaikhānasa sect.

Adhyayanōtsavam precedes the annual festival. It is celebrated from Vaiśākha śuddha Ekādaśi to Trayōdaśi (May-June), Paramapada utsavam is celebrated on the last day. There is a legend about and annual celebration of the Lord on the hill.¹⁰⁶ It says that “nearly eighty years ago, the utsava idols of the Lord were found in a well at Tālakunţa. Lord Narasimha revealed his whereabouts to Gōpāla Charya in his dream. The utsava idols were brought from the well to the temple of the hill. From that time on wards, the annual festival of the Lord is being celebrated on the hill.” The Brahmostavam or the annual festival of Lord Narasimha is celebrated for five days from Vaiśakha śuddha chaturdaśi to Bahula Tadiya (May-June). The annual programme of the temple is as follows.

1. Dhwajārōhaṇa and the celebration of Nrisimha Jaya- nti - Chaturdaśi.
2. Kalyōtsavam (marriage) of the Lord-Pourṇami.
3. Hōmam & Baliharaṇam-Padyami.
5. Purṇāhuti and twelve sevas of the Lord-Tadiya.

The following festivals are being celebrated throughout the year in the temple.
1. Ugâdi (April).
3. Jyēṣṭha Pournîma (June).
4. Śrī Krishna Jayanti (August).
5. Tirunakshatras (birthdays) of the twelve Āḷvārs,

The temple is run by the temple committee. The main source of the income to the temples is from the devotees, who visit it.

I interviewed some devotees in the temple to know the trend of visitors. Generally the devotees visit the temple on particular days like Friday, Saturday and a festive day and others on their convenient days. There are a few pilgrims, who visit the temple in fulfilment of their vows and offer cocoanuts. Some people perform the hair cutting and marriage ceremonies at this temple with the presumption that they celebrate them in the very presence of the Lord.

Every day nearly forty people visit the temple. Particularly on Sunday evening, nearly 300 to 400 people visit the temple. During the annual festival of the Lord, about 1500 to 2000 Hindus, local and the surrounding villages, congregate. A fair is held on the eve of this festival.

Lakshmi Narasimha Swamy Temple in the Town.

There is a temple dedicated to Lakshmi Narasimha Swāmy in the town, opposite to the hill-fort. It is stated that “it was constructed two hundred years ago by the local Vaisnāvas of Vaikhanasa sect. Chandulāl, a minister of Nawab Sikandar Ja Bahadur, the third Asafjā of Hyderabad (1808–1843 AD), gifted ten acres of wet land to the priests of the temples for offering ‘naivedya’ etc. to the Lord. The
Lord also has a few lands at Gollapalli, Teldarpalli and Kishtapuram villages, which are near Khammam.”

There is a main entrance to the temple to the east, in the Brahman street of Khammam. The temple consists of sanctum, antarala, Álvar sannidhi, Rājya Lakshmi Sannidhi and mukha maṇṭapa. There is a kalyāṇamaṇṭapa to the west of the temple. The sanctum is of two parts. The front room is antarala and the other is sanctum. The sanctum is 6' x 6' and so is the antarala.

The presiding deity is Lakṣmī Narasimha Swāmy, which was consecrated. He holds Chakra in his upper right hand and Śhankha in his upper left hand. His lower right hand is in abhaya posture and the left is on the waist of Lakshmi, who is seated on the left lap of the Lord. The Lord is seated hanging his right leg down and the left is folded at the knee. The Lord wears a makutam, three casts marks on his fore-head and kora meesalu. He faces the east. The height of the Lord and his consort is 2' and 3/4' respectively. To the right of the Lord, Bhudēvi and to the left, Neelādēvi are installed. Every image has its own brass prabha on it. There is an image of Rājya Lakshmi to the right of ‘antarala’ Before the presiding deity, the utsava idols of the Lord are there. They are Narasimha along with Lakshmi and Ándāl.

To the left side of antarala, there is an Álwar sannidhi, where Rāmānuja and ten idols of Álwar are installed. It is 4 1/2 x 6 feet. The area of the mukhamantapa is 18 x 16 1/2' feet. Vaikhānasā Āgama is followed here. The Lord is worshipped twice a day. Abhishekam is performed on every pournami day, but ‘abhisekam’ is done to the ‘sālagrāmas’ everyday. There are the priests, who are Śrīvaishnavaś to worship the Lord.

Everyday in the morning about 8-00 A.M. the recitation of Vedas is done by Yaṣavalli Rādhā Krishna Śharma and his
pupils under the auspices of T. T. D. Tirupati. The following
festivals are observed in this Temple. They are;

a) Ugadi (April)
b) Nrisimha Jayanti (May)
c) Sri Krishna Jayanti (August)
d) Dasara (October) and
e) Mukkoti Ekadasi and Dhanummasam (December–January)

The temple is looked after by the temple committee
with the income accrued from the lands. Every day in the
evening from 4 to 6 P.M., nearly 15 devotees perform un-
broken recitation of the names of the Lord. About 300 people
pay their respects to the Lord on the day of Mukkoti Ekadasi.
During Dhanummasam on average about 25 people visit the
temple every day.

2. Nagulavancha

Nagulavancha is a Railway Station on Khammam –
Vijayawada lines of South Central Railway. The village is
three kilometres from the railway station.

Panakala (Narasimha) Swamy Temple.

There is a temple, dedicated to Panakala Narasimha
swami on a hillock about three kilometres from the village.
The hillock is in between Nagulavancha, Sheethampeta and
Timmaneni palem villages. There are no archaeological or
historical evidences relating to the temple. Some information
relating to the tradition, has been gathered from interviewing
local persons and in particular from the priest of the temple.

The tradition relating to the temple is as follows.108

About two hundred years ago, it was a big village with
a hundred families of Vaishnavas and Smartas. It was then
known as Vanandulapatnam. One day, Lord Narasimha appeared in the dream of a Muslim and revealed that He manifested on a hillock, near sheetampet village. The sāheb approached the land-Lord, whose family was known as “Gaddamvāru” and revealed the whereabouts of the Lord. Then the land-lord constructed a temple.” A Muslim made a gift of 200 acres of land for offering pānākam (Jaggery water) as Naivedya (food offering) to the god Narasimha”.

On the lower part of the hillock, the god, it is believed, had manifested Himself on a small round rock under a cave. There is a kōnēru to the north, in front of the temple, The Kalyāṇa maṇṭapa is on the top of the hillock.

The sanctum is a cave, the roof of which is a big rock. There is a hole on the top of a small round rock in the sanctum, which is believed to be the mouth of Lord Narasimha. Above the mouth, there are three caste marks of Śrivaisnavas, which the devotees believe as the form of Narasimha, who is known here as Pānakāla Narasimha Swamy. Opposite to Him, there is a sculpture of Ranganayaka on the rock of the cave.

In the cave, to the south, opposite to the entrance, there is a black stone image of Varāha Lakshmi Narasimha Swāmy, with Lakshmi seated on his left lap. The Lord has four hands. He holds Chakra in his upper right hand and Śankha in his upper left hand. He holds the two legs of his consort, Lakshmi, together with his lower right hand and keeps his left hand round her waist. He has wide ears. He has the mouth of a boar. The Lord and his consort wear makutas, and anklets. He is 2′ in height and his consort is about 3/4′. To the left of the image of Varāha Lakshmi Narasimha Swamy at some distance, there is a black stone image of Rāmānuja, in sitting posture with hands in ‘anjali’ mudra.

The utsava idols of Lord Narasimha Swamy are installed in the temple of kōḍanda Rāmaswamy, in the village,
Nāgulawancha. They are brought to the hillock during the annual festival of the Lord. Pāncharātra Āgama is followed here. The priest is a Śrīvaṇṇa tradition in the worship of the ord. The Adhyayanōtsavam is celebrated for three days from phālguṇa suddha Ekādaśi to Trayōdaśi (March-April), being paramapada utsavam on the last day.

The special feature of the Lord of this place is that He is offered Pānakam (Jaggery water) as “Naivēdyā” (offering). The Lord is, therefore, called Pānakala Narasimha Swamy. One can observe such a phenomenon at Maṅgalagiri also, where the Lord is known as Pānakāla Narasimha Swāmy.

The annual festival of Lord Narasimha commences from phālguṇa suddha chaturdasi to Bahuḷa panchami. (March-April). The day-wise programme of the festival is as follows.

1. Dhwajārōhaṇam-Chaturdaśi.
2. Kalyāṇōtsavam of the Lord-Pournima.
4. Garuḍa Vahanam-Vidiya
5. Chakravari-Tadiya.
6. Dōpu and Śrī Pushpayāgam-Chaviti.
7. Ekāntasēva-Panchami.

The utsava idols of the Lord are brought back to the village temple, Nagulawancha and Ekanta sēva in the night is performed in the temple.

The temple is run by the temple committee with the income from the lands attached to the temple. During the annual festival of the Lord, at the hillock, about 3000 to 4000 people, local and from the surrounding villages, congregate. The devotees generally offer “pānakam” (Jaggery water) to Lord Narasimha in fulfilment of their vows. The priest
pours “pānakam” into the mouth of the Lord, offered by the devotees. When it is poured into the mouth, half the quantity is ejected, whatever might be the quantity offered. This tradition is followed by the devotees irrespective of caste or creed.

There is a story current in the village. A Tahsilda of the Taluk once visited the temple of Narasimha and put his finger inside the mouth of the image deliberately. At once the finger was bitten. The Tahasildar realising the Power of Lord Narasimha, passed orders assigning hundred acres of land as “Inam” to the temple for its perpetual maintenance.

In the month of ‘Śrāvana (August–September), the pilgrims of the surrounding villages particularly visit the temple.

3. Patarlapadu

Patarlapadu is situated at a distance of 26 KMS from Khammam, the head quarters of the taluk. There is a temple of Yōgānanda Lakṣhmī Narasimha Swāmy in the village. The pūjārī is a śrīvaishnava. The annual festival of the Lord is celebrated on vaisākha śuddha purnima (May).

4. Mudigonda

Mudigonda is situated at a distance of 13 KMS from Khammam Railway station. There is a temple of Lakṣhmī Narasimha Swāmy in the village.

The annual festival of the Lord is celebrated for seven days from vaisākha śuddha Ekādaśi to Bahuła vidiya (May). It is confined to this village only.

5. Yadavalli

Yaḍavalli is situated at a distance of 13 KMS from Khammam. There are two temples of Yōgānanda Lakshmi
Narasimha Swâmy, one in the village and the other on a hillock at a distance of 1 1/2 KMS from the village. The pujâri is a śrīvaishnava of Vaikhâna sect. The annual festival is celebrated at the temple of the Lord on the hillock for eleven days from Vaiśākha śuddha Ekādaśi to Bahuḷa shaśṭi (May).

6. Lachagudem

Lachagudem is situated at a distance of 16 KMS from Khammam. There is a temple of Narasimha Swamy in the village. The pujâri is a śrīvaishnava. The annual festival is celebrated on vaiśākha śuddha purṇima (May). It is of local significance.

YELLANDU TALUK

1. Kambalapalle

Kambālapalle is situated at a distance of 19 KMS from Yellandu, the headquarters of the taluk.

Lord Narasimha Swamy in the form of an image on a stone slab is worshipped in the village.

2. Rompaid

Rompaid is situated at a distance of six kilometres from Yellandu. There is a temple of Lakshmi Narasimha Swâmy in the village. During the festival days, a pujâri is called for from Khammam. The annual festival is celebrated on vaiśākha śuddha purṇima (May). It is of local significance.

3. Pulluru

Pulluru is situated at a distance of 24 KMS from Yellandu. There is a temple of Lakshmi Narasimha Swâmy in the village. The pujâri is a śrīvaishnava. The annual festival of the Lord
is celebrated for three days from vaisākha sūdha Trayōdaśi (May). It is of local significance.

BHADRACHALM TALUK

Kachavaram

Kāchavaram is situated at a distance of 35 KMS from Bhadrachalam, the taluk head quarters. There is a temple of Narasimha Swamy in the village. The Kalyanōtsavam of the Lord is celebrated on vaisākha sūdha chaturdaśi (May). The devotees take bath in the river Gōdāvari and some devotees observe fasting and "Jāgaraṇam" also. The local people participate in the festival.

MADHIRA TALUK

Meenavolu

Meenavolu is situated at a distance of 11 KMS from Madhira, the head quarters of the taluk. There is a temple of Narasimha in the village,

MAHABUBNAGAR DISTRICT

MAHABUBNAGAR TALUK

1. Mahabubnagar Town

Mahabubnagar is the district head quarters of the same name. It is 85 KMS from Hyderabad.

Lakshmi Narasimha Swamy Temple

There is a temple of Narasimha, on a small hillock, in the town. It has only a sanctum. This temple was constructed in the year 1977 with contributions from the local people. The image of the Lord was consecrated on Nrisimha Jayanti of
Kālayukti (=1978). Narasimha, Gopalam and others took keen interest to construct the temple for Lord Narasimha.110

The Lord is installed in a room, built recently. The image is of black stone. There are five hoods of “Śesha” on the head of the Lord. The Lord has open mouth and silver “Kōrameesalu”, eyes and ‘Nāmālu’. He has four hands. He holds chakra in his upper right hand and śankha in his left hand. His lower right hand is in ‘abhaya hasta’. His left hand is around the waist of Lakkshmi. Narasimha is seated on the coil of Shesha with the right leg hanging down and left folded at the knee. Lakkshmi is seated on his left lap. She is hanging down her legs. Her right hand is not visible. She is holding a lotus, in her left, hand, which is hanging down. The image of the Lord is 3 1/2′ in height and the height of Lakkshmi is 1 1/2′. There is a brass “Makara Tōraṇa” on the image of the Lord. The temple faces the east,

Madhwa tradition is followed here. The priest is a Madhwa. Every day “abhishēkam is performed and “naivē-dyam” is offered. Sahasraṇāma Archana also takes place daily. The annual festival of the Lord is celebrated from vaisākha śuddha Trayōdaśi to pournima (May), for three days only. The programme is given below:

Ankūrārpana - Trayōdaśi
Kalyāṇam - Chaturdaśi
Rathōtsavam - Pournima
(Car-festival)

About 1000, people, local, congregate on the eve of the car-festival. The following festivals are celebrated at this temple.

1. Ugādi. Ārādhana and Pānchānga Śravaṇam (April)
2. Sṛf Rāma Navami, Bhajana. (April)

3. Nrushimha Jayanti, Beginning of the annual festival. (April)

4. Toli Ekādaśī (July)

5. Vijaya Daśami, Śaṁti Puja (October)

6. Dasara Navarātrulu, Panchāmrita abhishēkam and special naivēdyam (October)

7. Kārtiḳa Ekadaśī, Bhajana and ‘Pallaki sēva’ (November)


9. Sankrānti. Tailābhishēkam to the Lord, Nearly 100 bullock–carts go round the hillock on this day (January)

There is a temple committee to look after the temple. The main source of income to the temple is the contribution of the devotees. Every day 20 to 30 local people visit the temple. On Saturdays the number exceeds 50. On Saturdays of ‘Srāvana’ month, (August) about 100 people have the ‘darśan’ of the Lord.

2. Ippatur

Ippatūr is situated at a distance of 19 KMS from Mahabūbnagar town, the head quarters of the taluk and the district.

There is a temple of Narasimha Swamy in the village. The name of the Lord is Yādagiri Narasimha Swamy, taken from the famous Yagadigiri Narasimha Swāmy temple in Nalgonda district.

3. Kōyila Konda

Kōyila Koṇḍa village is situated at a distance of 21 kilo- metres from Mahabūbnagar town. There is a temple in the
fort on the hill. There is also a temple of Ugra Narasimha Swámy in the village. There is a ruined fort on the hill to the south of the village, at a distance of two furlongs. This is a place of some historical importance. "Kōilkoṇḍa was under the rule of Kōya Doras. The fort on the hill was constructed by kōyadoras". The stone wall relics around the fort on the hill can be seen now. During the 16th century, Sultan Quli Qutbul Mulk occupied it and strengthened the fort. As it was the strong hold of kōyas, surrounded by hills, the village was called Kōilkoṇḍa (Koil meaning Kōyas and the Koṇḍa meaning, hill in Telugu).

It is stated that when it was under the rule of Kōya Doras, who ruled this place with Pomp and splendour, the temple of Narasimha was in the fort on the hill. After the occupation of the fort by the Muslims, a temple was constructed in the village and the images were brought from the hill and installed in the village temple.

Old temple in the Hill-fort.

There is an old temple in the fort on the hill. It is under a big rock. The rock was cut into a depth of 4, leaving the upper side of it untouched, which forms the roof.

The rock, which has three caste marks on it, at present, is 6' x 6'. This is the form of the Lord, the people now believe. Infront of the rock, there are two pillars, 3' in height, which are built with stones and mortar. It is an open place. The rock faces the west. There are two water ponds (Kōnērulu) on the hill to the east and the north of this temple. There is a mosque to the east of the temple, which is known as "Bibika Maqbara Mosque." It is said that after breaking cocoanuts at the temple on the first and the last days of Moharrum, the Muslims celebrate their festival (Peerila pañjuga) on the hill.
Account of the temple in the Village.

The sanctum is six square feet. In the sanctum, there is a raised platform, on which the block stone images are installed. This platform is in the middle of the sanctum. The Lord and the entrance to the sanctum face the east.

Nṛsimha is seated on a pedestal with legs hanging down. Hiranya Kaśipu is stretched across his lap. The Lord has four hands. His upper right hand holds ‘Chakra’ and the ‘Śankha’ (conch) is in his left hand. The belly of the demon is being ripped open by the lower hands of the god. The Lord is 2 1/2' in height. The Lord wears ‘hārās’ and anklets. The Lord has open mouth. He has protruding eyes and wide face. He wears a makūṭa on his head. The head of Hiranya Kasipu is on the left lap of the Lord and his legs are on the right of the Lord. The image of the Lord is in black stone, with a brass prabha over it. The Lord wears “Narasimha Śālagramā Māla” in his neck.

There is a separate block stone image of Lakshmi, which is to the left of Lord Narasimha. She holds a lotus in her right hand and her left hand is hanging down. She wears ‘hārās’ and anklets. She holds a lotus-bud in her right little finger. She wears a makūṭa on her head. This image is 2' in height. Lakshmi is in standing posture. To the right side of the presiding deity, there are three utsava idols. Lord is in the middle, having on either side his two consorts. There is a brass Prabha over the utsava idols, which are made of copper. In front of the presiding deity of the Lord, there is a brass idol of Tirumangai Āḻvār, riding on horse.

The mukhamantapa is 7 1/2 square feet in area. To the north of the mukha mantapa, there is a temple of Ānjanēya.

Every day ‘abhishēkam’ is performed to the Lord and ‘naivēdyam’ is offered at noon. The priest is a Madhwa.
Madhwa tradition is followed here. The Lord and his consort are decorated with the sandal paste instead of "Tirumāṇi" and "Tiru churṇa". The annual festival of the Lord will commence from Vaiśākha śuddha Trayōdaśi to Bahuṇa Pāḍyami. (May).

The programme is as follows:

1) Nrisimha Jayanti. At night Pallaki Sēva-'Trayōdaśi'.

2) Prabha Utsavam. The Lord comes out of the temple on a vehicle and goes round the village with a procession of the devotees, which helps the aged and sick to take the darśan of the Lord-Chaturḍaśi.


4) Amritā Snānam to the Lord-Bahula Pāḍyami.

On the day of Pournami, to witness the "car-festival" about 600 people, local and from the surrounding villages, congregate. The following festivals are being celebrated in this temple.

1. Ugādi – (April) At night 'bhajana' by the devotees
2. Nrisimha Jayanti At night, pallaki sēva in the premises (April) of the temple.
3. Śrāvanamāsam Akhanda Deepārādhana during the (August) night every day through out the month and Bhajana at night.

4. Dasarā Navarātrulu (October)
5. Vijayadaśami Jambisēva in the evening (October)
6. Dhanurmasam  Special worship to the Lord for a month in the early morning (December-January)

The temple has three acres of wet land, with which the priest maintains the temple. Every day 15 to 20 local people visit the temple. During the month of Śrāvana (August) 20 to 30 people visit the Lord and they will do ‘Bhajana’ in the night. On the day of Vijaya Dashmi (October) nearly 300 people, local, visit the Lord. It is a popular temple among the neighbouring villages.

SHADNAGAR TALUK

1. Konudurg.

Konudurg is situated at a distance of 19 KMS from the Shādnagar Railway Station. There is an old temple of Narasimha Swamy at a distance of one kilometre to the north of the village.

There is a traditional story relating to the temple.¹¹5 The tradition is that ‘Śrī Narasimha Swāmy went to the village headman, Mādhava Rao, on an Ekādaśi day in the guise of a Brāhmin and asked for food. When informed that the day was Ekadasi, a day of fasting, the Lord asked to be served at least some milk and said that. He would be sitting on a small hillock to the north of the village. When Mādhava Rao actually went to the hill with milk, he heard a voice from a rock saying that he was Narasimha Swāmy. A merchant passing that way slept at that spot and was told by the Lord in a dream to construct a temple for Him and a temple was constructed accordingly.’’

Nrisimha Jayanti is celebrated for three days from Vaiśākha śuddha chaturdaśi to Bahuḍa Pāḍyami (May). It is of local significance.
2. Kamsani Pallie

Kamsani Pallie is situated at a distance of 16 KMS from the Shādnagar Railway Station. There is a temple of Lakshmi Narasimha Swāmy in the village. The annual festival of the Lord is celebrated for three days in the month of Pashyaṁ (January). About 1,000 Hindus, local and from the neighbouring villages, congregate.

3. Byrukhan Palli

Byrukhan Palli is situated at a distance 19 KMS from the Shādnagar Railway Station. There is a temple of Narasimha Swāmy in the village.

The pujari is a smārta brāhmin. Smārta tradition is being followed here. The annual festival is celebrated for six days from chaitra śuddha purṇima to Bahuḷa panchami (April). About 300 devotees of the village, congregate.

4. Santhapur

Santhāpur is situated at a distance of 24 KMS from the Shādnagar Railway Station. There is a temple of Narasimha Swāmy on the hillock near the village. The priest is a Brāhmin. Smārta tradition is followed here. The annual festival of the Lord is celebrated for a day in the dark fortnight of Śrāvaṇam (August). It is of local significance. The local Hindus participate in it.

KALVAKURTI TALUK

1. Tallakondapalli

Tāllakoṇḍapalli is situated at a distance of 29 KMS from Kalvakurti, the taluk head quarters. There is a temple of Lakshmi Narasimha Swāmy on the hillock, which is 1 1/2
KMS from the village. The priest is a kammari. The annual festival is celebrated for ten days from Asvijuya Suddha Pāiyami to Daśami (October). Free feeding is arranged during the festival. It is of local significance.

2. Bhairampalli

Bhairampalli is situated at a distance of 57 KMS from the Jaddcherla Railway Station on the Secunderabad-Dronachalam section of the South Central Railway. There is a temple of Narasimha Swamy in the village. The annual festival of the Lord is celebrated for four days in the month of vaisākha (April). About 700 devotees of all castes of Hindus congregate.

ACHAMPET TALUK

1. Mamilla Palli

The village is situated at a distance of 4 1/2 kilometres from Rākoṇḍa, which is on the Achampet-Nāgar Kurnool road. The temple is in the village.

There is an inscription engraved on the stone pillar lying in the Hanumān shrine, which is dated Ś.1100 (=1178 A.D.). It records the gifts of the village Māmilappalli and Manchikunṭa to Nṛśimha by the brothers, Bhīma and Gōkaṇa, sons of Udayāditya and the grandsons of Gokarna I of the dynasty of Karikāla Chōḍa.116

On the other side of the same stone, the next portion records the gift of some lands to Nṛśimha by Khēyidēva dān-ḍanāyaka, a servant of Harihara and officer of Kanduri Gōkaṇa Chōḍa dēva.117

There is a big simhadvāra, on which stands the five-storied gōpuram with different images gods on the four sides of it. It faces the east. Above the door, on a stone horizon-
tally laid, there is Gaja Lakshmi with elephants on either side, At the back of the elephant, there is a lion. On the five rows of the gopuram. The images of the incarnations of Vishnu and other gods were constructed. On the third story of the gopuram facing the east, the images of Varaha Lakshmi Narasimha Swamy and Lakshmi Narasimha Swamy were constructed. There are steps to reach the first story of the gopuram. There is an enclosure to the temple connecting the simhadwara. There is a fine “kōnēru” with steps before the entrance to the temple, and on the right side of the car-shed. There is a kalyana maṇṭapa in front of the simhadwara of the temple.

There is a temple of Hanumān, behind the Dhwajastambha, in the enclosure of the temple, facing the Lord.

The sanctum consists of two rooms, one is garbhagriha and the other “antarāla”. Above the door of the ‘antarāla’, on a brass metal sheet, “Gaja Lakshmi” is carved, and on either side of the entrance on stone pillar, the figures of the entrance on stone pillars, the figures of Keertimakuṭa (head of the lion) are sculptured. To the right side of antarāla, after the pillar of Keertimakuṭa, there is a figure of “Śesha” with four hoods constructed on the wall, which faces the north. Garbhagriha and ‘antarāla’ are six square feet each, in area and the inside roofs are star-shaped with flowers at the centre.

The Lord is sculptured on a black stone. The Lord is in a sitting posture on a Pedestal. He has four hands. His disc and conch in his upper hands and his lower hands are in action opening the bosom of Hiranya Kāśipa, laid on the lap of the Lord. The Lord is seated hanging down his right leg, and keeping his left leg on the right. The head of the demon is on the left thigh of the Lord. The demon also wers
a makuṭam. The Lord has three caste marks (nāmās) on his forehead and he wears a makuṭam on his head. He is 2' in height. Around śilāprabha (Stone prabha), there is a brass prabha to the Lord. The Lord faces the north. In front of the presiding deity of the Lord, there are utsava idols, chakra perumandu and the block stone image of Lakshmi, installed on a lower platform. Lakshmi is in pādmāsana. She holds chakra and śankha in her upper right and left hands respectively. Her lower right hand is in ‘abhaya mudra’ and there is a lotus in her left hand. She wears a makuṭam. She has red ‘nama’ on her forehead. She is 1 1/2' in height.

To the right side of the sanctum, there is an ‘Āndāḷ Sannidhi.’ The image is of copper metal, 1 1/4' in height. To her left, there are stone and copper idols of udayavarulu, Nammālvar and Vēdānta Dēśikulu. The sannidhi is 3 x 4 1/2 feet. It faces the north. The mukha mantapa 18 x 16 1/2' consists of 18 stone pillers.

Pāncharātra Āgama is followed in the worship of the Lord. The priest is a Śrīvaishṇava. Every day worship is done and naivedya is offered to the Lord. On festive occasions ‘abhiṣekham’ is performed, Adhyayanōtsavam is celebrated from Mukkoti Ekādaśī to Pournima. (December-January). The annual festival is celebrated from phālguna Śuddha Daśam to Bahula Tadiya. (March). The programme is given here under.

1. Aukurāpaṇa - Daśamī,
2. Dhvajāraṇam - Ekādaśī
dh
3. Hamsa (Swān) Vāhanam - Dwādaśī.
4. Tīru Kalyāṇam and Garuḍa sēva - Trayodāśī.
5. Gaja Vāhanam and small chariot - Chaturdāsi.
6. Rathōtsavam (car-festival) - Poorūṣīma.

The utsava idol of the Lord is known as Phrahlāda varada (Nrisimha) Swāmy. About 2000 people, local and from neighbouring villages, congregate on the eve of the car-festival.

The temple is run by the temple committee with a few lands attached to the temple. Every day nearly 10 people visit the temple. On Fridays and Saturdays, the number of visitors goes up to 20. On festival days nearly 100 people pay their respects to the Lord. A few marriages and "Kēśa Khandana" ceremonies take place in the temple every year. It is a well-known temple in the surrounding villages.

KOLLAPUR TALUK

Singawatnam (Singōtam)

This village is situated at a distance of 19 KMS from Kollapur, the head quarters of the taluk. The temple of Lakshmī Narasimha Swāmy is to the east of the village at a distance of half a kilometre. To the south of the temple, there is a "kōṅēru" and to the north of the temple, there is a tank known as "Singamacharuvu".

There is a local tradition, which is current among the local people.118 It says that Lord Narasimha appeared in the dream of Singam Nāyaka Bhupala of Jatprōle samsthānam and revealed His whereabouts to him. The Lord ordered him that he should be worshipped. Accordingly Singama Nāyaka found the image of the Lord in a dry field, which was converted into a tank later on after his name. He built a 'maṇṭapa' and consecrated the image of the Lord in it. The tank is still known as Singamachenu and the Lord is here known as
Siṅgamurti (Narasimha Swāmy). The village also derived its name from him. Siṅgama Nāyaka built this village, and so it was called Siṅgapaṭnam. But in course of time, it came to be known as Siṅgawaṭnan ā.

Raja Chandulāl Bahadur, the Prime Minister of Nawab Sikinder Jā Bahadur Asafjā, the third, of Hyderābād (Nizām) visited the temple and gave away an agraharam to Lord Lakṣmi Narasimha Swamy. This temple consists of a sanctum, mantapa and mukhamantapa.

The sanctum is 3 x 1 1/2 feet. There is a small gōpuram on the roof of the sanctum. Above the 'gōpuram' is the roof of the maṇṭapa, which is perhaps a later addition. In other words, the sanctum of the Lord is in the mantapa, which is 13 1/2 x 9 feet. The garbhagriha is a small one, which was constructed in the mantapa. The mantapa consists of four pillars. The roof of the sanctum is of polished stone. The temple faces the east.

The image of Lord Narasimha is round and is of black stone. It is like a Śiva Linga. There is an outline of the Lord on the stone. His two hands are visible and they are in abahyā posture. The head and the mouth of the Lord are visible on it. The Lord has 'Kōrāmeesalu', mouth, eyes, and two 'abhaya hastas in silver. There is a line under the left hand of the Lord, which, it is stated, is that of Lakshmi. But it is not properly visible. There is a stone image of Hanumān to the left of the sanctum in the front side.

To the right side of the sanctum, there is a 'Lingam' in the same mantapam, in the south-west corner. Before the mantapa of the sanctum, there is a mukhamanṭapa with an area of 9 x 12 feet, consisting of 12 stone pillars.
The sannidhi of Embērumāṇāru is to the north of the temple, in the same premises. It is a black stone image, which is installed on a raised platform to the backside of the temple. The area of this sannidhi is 4 x 6 feet. The image is one foot in height. On it, there is a ‘Makara Tōraṇa’ of brass metal. In front of it, there is a copper image of Ācharya Embēru, which is 8″ high. The priest for this sannidhi is a Śrīvaishnava. Everyday worship is performed and naivēdyam is offered.

There is a Rāmānujakuṭam (kitchen), where the food-offerings to the Lord are prepared. It is to the west of the Sanctum of the Lord. There are a few choultries to the north of the mantapā of the temple. There is a choultry to the left of the ‘Simhadwāra’, which was built by Chāraiah in S 1819 (1897 A.D.) as it was written there.

The gōpuram on Simhadwaram was built in S 1854 Śrīmukha (A.D. 1933) by Sri Ṛāṇi Surabhi Vēnkaṭa Ratnamāmbe of Jataprōla Samsthāna. She also constructed a temple on the hillock, which is to the east of the temple at the some distance and consecrated the image of Lakshmī in 1935. This hill is known as “Ratna Lakshmī guṭṭa” after her name. The Lord is, therefore, known here as Lakshmī Narasimha Swamy. Everyday ārāḍhana and naivēdyam are offered to the image of Lakshmī by a brahmin of the village.

Every day abhiṣekam is performed to the Lord and naivēdyam is offered. Akhandā deepam (perpetual) lamp is burnt in the sanctum. The priests are śmārta Brāhmins. Śmārta tradition of worship is followed here.

The annual festival of the Lord commences from the day of Sankrānti. The programme commences from Sankranti, January 14 and comes to a close on 22nd January.

1. Ārādhana and Ankurārpana – January 14.
2. Śvēkatōtsavam (procession of the bullock carts around the temple) - January 15.


4. Rathaotsavam (Car-festival) - January 15,


6. Gaja and Garuḍa Vāhana (Janatā sēvalu) - January 19

7. Dōpu (Pāruvēṭa) - January 20,


During the days of the annual festival of the Lord, free poor-feeding is arranged. The following festivals are celebrated in the temple.

1. Ugādi-Panchāṅga śravaṇam and sēva of the Lord (April).

2. Śri Rāma Navarāṭrulu - Bhajana by the devotees (April)

3. Nrisimha Jayanti-sēva of the Lord (May)

4. Toli Ekādaśī - sēva of the Lord (July)

5. Śrāvaṇa Māsam-Tulasī Archana to the Lord is performed throughout the month (August). Every Saturday of Śrāvaṇa, there is a sēva of the Lord.

6. Gōkulashtami-Uṭṭa programme and sēva of the Lord (August)

7. Vijaya Daśamī - Jambi sēva of the Lord (October)
   Nearly 500 - 600 local people visit the temple on this day.

8. Deepāvali - sēva of the Lord (November)

9. Dhanurmasam - special worship to the Lord in the early morning for a month (December-January).
During the sēva, the Lord is taken out of the temple in a procession round the village, and at every house Hindu women offer ‘Mangala Harati’ to the Lord and it is considered to be a blessing to the married women.

The temple has 245 acres of dry land and 12 acres of wet land. For every three years, there is an auction. The highest bidder is given the lands of the temple for three years to cultivate. The income from the lands and the pilgrims is spent for the maintenance of the temple, for daily worship and for celebrating the annual and other festivals to the Lord. The priests are hereditary trustees of the temple.

A few marriages and ‘kēshakhandanas’ are celebrated every year in the temple. Every day nearly ten people visit the temple. On Saturdays the number of people goes upto twenty and more. For every two years, 70 to 80 business men from Kurnool and Rajasthan visit the temple in fulfilment of their vows to the Lord. About 2000 people, local and from other districts, congregate, on the day of the car-festival.

NAGAR KURNOOL TALUK

1. Vattam.

Vattam is situated at a distance of 16 KMS from Nāgar-kurnool, the head quarters of the taluk. There is a temple of Narasimha Swāmy in the village. There is a choultry also for the pilgrims.

2. Yendabetla

Yendabeṭla is situated at a distance of Two kilometres from Nāgar-Kurnool. There is a temple of Lakshmi Narasimha Swāmy in the village. The priest is a vaishnava. The annual festival is celebrated for six days from
3. Vallabhampalli.

Vallabhampalli is situated at a distance of 16 KMS from Nāgar Kurnool. There is a temple of Narasimha Swāmy in the village. The annual festival of the Lord is celebrated for one day on Sankrānti (January). The festival is confined to the neighbouring village only.

4. Peddapalli

Peddapalli is situated at a distance of 16 KMS from Nāgar Kurnool. There is a temple of Guṭṭīrla Narasimha in the village.

WANAPARTI TALUK

1. Wanaparti.

Wanaparti, the headquarters of the taluka of the same name, is situated at a distance of 19 KMS from Wanaparti road Railway Station on the Secunderābād Dōṇāchalam Station of the South Central Railway and 125 KMS from Hydēbad. The place of worship in the town is the Gajjeladāsu Narasimha Swamy temple at Šankārgunj street.

Wanaparti was under the Kanduru chiefs about 600 years ago and later on passed into the hands of Mannem Doras (tribal chiefs), who held it for fifty years. The ruler of Wanaparti enjoyed it paying a tribute to the Nizam of Hyderabad. The last ruler of this state was Rāja Rāmēshwar Rao. It was integrated in the erstwhile Hyderabad state after the police action on the Nizam territory. Rāma-kriṃḍhā Rao I had transferred his capital from Siagur to Wanaparti.
There is a tradition which is popular among the local business people. "Gajjaladásu was a businessman. He was living at the village, Gopálpeṭa. One day Lord Naraśimha Swamy appeared in his dream and ordained him to construct a temple at Wanaparti for Him. Thereupon Gajjeladas took the help of the rules of Wanaparti samsthana and others. He constructed the temple for the Lord in the first decade of the 20th Century. He did selfless service to the Lord till the end of his life foregoing all the pleasure of Life. He died and his tomb and be seen here now." The temple is known here as 'Gajjala Maṭham.' As Gajjeladasu constructed this temple, the Lord is known as Gajjeladasa Naraśimha Swamy.

The sanctum of the Lord is five square feet. There is a raised platform, attached to the back wall of the sanctum. On this, there is another platform. There is a stone which is one foot high 8" wide. On this stone, there is a black stone which is 3" in height. It is like a Śivalingam on this black stone, two eyes and the three 'nāmās' are sculptured. The silver eyes and nāmās fixed with wax on them. A silver makuṭa is kept on the stone. The head is only visible after decorating the Lord with silver ornaments. The body, below the head is covered with clothes. Above the head of the Lord, the brass prabha is installed. This is the form of Naraśimha in this temple, represented by a small round stone. The Lord faces the west.

In front of the Lord, on the lower step, there are three utsava idols of the Lord. To the right of the utsava idols, there is a copper image of Hanumān. There are two 'Naraśimha Sālagrāmas' and a big conch before Lord Narasimha. There is a 'gōpuram' on the roof of the Sanctum with different image of gods.

In front of the sanctum, to the right, there is a temple of Hanumān in the same premises. There is mukhamāṇṭapa
before the sanctum. The area of the mantapa is 15 x 18 feet. There is a 'Simhadwāra' to the temple, which faces the road. Above the 'Simhadwāra', the image Gajalakshmi and two elephants raising their trunks upwards above her head are constructed on the wall. On the back of this figure, the figure of the head of a lion was constructed.

The priest is a smārta brahmin. Therefore Smarta tradition is being followed here. Everyday 'Ārādhana' and 'naivādyam' are performed and 'abhishēkam' is done on Saturdays only. There is no annual festival for the Lord here. The festivals of Ugādi and Vijayadaśami are celebrated in this temple.

On the day of 'Ugādi' (April), Panchānga śravaṇam is done. Dasara Navarātras (October) are celebrated for nine days in the temple. During these days nearly fifty people visit the Lord everyday.

As Gajjelādāsu belonged to the vaiśya community, the vaiśya community, in particular, shoulders the responsibility to run the temple constituting a temple committee. The liberal contribution of the business community is the only source of income to maintain the temple. Everyday nearly ten devotees visit the temple. On Saturday, 15 to 20 people visit the Lord. A few marriages are celebrated in this temple every year. After the local name of the Lord, some people name their children as Gajjelādās and Gajjalaiah. This is the impact of the Lord on his devotees here.¹²⁸

2. Katavaram

Katavaram is situated at a distance of 30 KMS from Wanaparti, the headquarters of the taluk. There is a temple of Lord Narasimha Swāmi in the cave on a hillock near the village. The priest is a lingāyat. The annual festival of the Lord is celebrated for one day in the last week of Śravaṇam
(August). The villagers decorate their cart and take them round the hillock. About 200 local Hindus congregate.

ALAMPUR TALUK

Alampur

Alampur, the head quarters of the taluk of the same name, is situated at a distance of 10 kilometres from Alampur Road Railway Station on the Secunderabad, Dronachalam Station of the South Central Railway. It is situated on the western bank of the Tungabhadra river. The river flows here from south to north, which is a rare occurrence and consequently Alampur attained a special religious importance.

Several inscriptions and many temples, found in this village and its surroundings, bear an eloquent testimony to the antiquity and the historical importance of the place. The local museum has several interesting and thought-provoking sculptures. Alampur was known in historical times as Hatampura, Alampura, Anampura, Alampuri. Alampur and Alampuri sfma 126 In the sthala purāṇa, Alampur is called Hēmalā puri and it is connected to kāśi.127 It is also referred to as Dakshina Kāśi and the western gate way of Śrīsālām. It is also known as Bhāskara Kṣetra, where there are separate temples for śaiva, vaishnava, śāktēya, saura, gaṇāpatya and kaumāra Seets of Hinauism. Thus, Alampur came into prominence on account of the existence of various temples dedicated to different gods. It is not only a place of religious importance, but also a place of tourist interest in Southern India.

There is a separate temple for yōgānanda Nrisimha Swāmy in the village. Besides, there are images of Jwāla Nrisimha Swāmy in stalled in the Brahmeśwara temple and the last one is in "Trimurti Ālayam" of the same temple. There
is a sculpture of Nrisimha killing Hiranyaksha Katyipu on the outer side of the southern wall of Vishwa Brahmeshwara temple. Nine incarnations of Vishnu, excluding Kalki, are sculptured on the ceilings of the mantapa of Suryanarayana temple and of Papannashi group of temples. On the mantapa of Brahma Narayana temple also, on the bank of the river, to the south of the village, the nine incarnations of Lord Vishnu are sculptured like a "Torana".

The temple of Yogananda Nrisimha Swamy

There are four inscriptions regarding this temple, two on two stone slabs, one on the image of Chakamama and the last one on a pillar in the mantapa to the left of the temple. The last one is the earliest inscription of the temple. It records a gift of land by Chakamama, daughter of Talari Brahmaya Nayaka, to Madhava Devara (present Narasimha Swamy) in the present of Nagadeva Nayaka, a pratihari of Mahamanadaleshwara Halla varasu (king of Pudur), a vassal of Tribhuvana Malla. She renovated the old temple of Narasimha Swamy. It is dated S'1015 (1093 A.D.). There is an inscription on a red stone slab, which is dated S'-1443 (1521 A.D.). The inscription refers itself to the regin of the Vijayanagara king, Vira Krishnaddevaraya. It registers the endowment of the village Bayarapura made to Yogananada Narasimha of Alampur by Gauradanayaka at the instance of Gauradanayaka Basavapayya for the spiritual prosperity of the king and the religious merit of Gaurava Danayanka. After its endowment, the village was renamed Narasimhapura. It is stated that Alampur sima was granted as nayankara to Gauradanayaka Basavayya after the king Krishnaddevaraya had victoriously completed the norther 'digvijaya' and captured Raisalur.

The temple is in a stone prakara. The simhadwara is beautiful to look at and faces the west. There is a small tem-
ple of Ānjanēya facing the Lord. He is carved on a stone. He is 6' high. There is a Kalyāṇa maṇṭapa to the north–east of the temple. Behind the sanctum, there is a peepal tree, under which a "shēsha" sculptured on a stone, is kept for worshered. There is a mukhamanṭapa to the temple. Beside it, there is another maṇṭapa, which is now used as Kitchen (Rāmanuja kuṭam) preparing food for naivēdyā of the Lord. After crossing three rooms (three antarālas), there is garbhagriha of the Lord. To the left of the sanctum, there is sannidhi of Chākamma. To the right of garbhagriha, there is a room, where "Ashṭabhuja Mādhavi" is installed. In the first ‘antarāla’ after crossing the mukha maṇṭapa there are ten stone image of Ālwarās and Rāganāyaka lying on the serpent with his two consorts at his feet. all carved on a stone. They face west and east respectively. The first two ‘antaralas’ are 15 x 4 1/2 feet and the last one is 15 x 9 feet.

Garbhagriha is 4 1/2 square feet in area. The Lord is seated on a pedestal, carved on a black stone slab. He is 1 1/2 high. He has four hands, holding chakra and śankha in his upper hands. The lower hands are stretched forward and supported on the knees. He sits crossing his legs. There is yōgapatā going round the knees. The Lord has an open mouth and a tongue protruding and curled up. His ears are bulging. He has "udara bandha" on his stomach. The Lord keeps his feet on a flower. The deity wears a makuta, hārās, armlets, kaṅkanas and anklets. Under the left lap of the Lord, on śilā prabha, Lakṣmī is sculptured. She is 6" high and wears a makutam. She holds chakra and śankha in her upper hands. Her lower right hand is in ‘abhaya hasta’ and she holds a round thing in her lower left hand. She is seated on ‘Padmāsana’, Under the right foot of the Lord, on śilā prabha. Prahlāda is sculptured with folded hands. He wears a makutam. He is
6' in height. On either side of the Lord, there are two women, each one side, holding vinjāmaras and standing in the service of the Lord.

There are ten incarnations of Vishnu, sculptured on the 'śilā prabha'. Over it, there is a brass prabha. The temple and mukha mantapa face the north.

There are 25 stone pillars in the mantapa. It is 24 x 18 feet. Beside this mantapa, to the left, there is another mantapa. Madhwa tradition is followed in the worship of the Lord here. The prist is a Madhwa. The Lord is worshipped morning and evening at 7 O' clock.

The annual festival is celebrated on vaiśākha śuddha chaturdaśi, the day of Nrisimha jayanti (May). On that night, kalyānam is performed to the Lord. On pournīma, the next day, there is Garuḍa Sēva of the Lord, when He is taken out of the temple in a procession. Toli Ekādaśi (July) and Dasara navarātras (October) are celebrated in a fitting manner.

About 600 people, local and from neighbouring villages, congregate on the eve of kalyanam on Nrisimha Jayanti. The temple is maintained by a temple committee. Every day nearly ten pilgrims visit the temple. A few people celebrate the marriages of their sons or daughters at this temple.

Images of Nārasimha in other Temples of Alampur.

There are two black stone images of Harihara Jwālā Nrisimha and Ashtabhuja Nārasimha, to the north-east, in the circumambulatory passage of Brahmēśwara temple. They are side by side.
Harihara Jwala Nrisimha Murti.

The Lord is standing. He is 1 1/2' high. His right leg is in ‘Agni gundam’. He has four hands. He holds chakra in his upper right hand and Trisula in his upper left hand. His lower right hand is in ‘Janana Mudra’ and the left hand is in ‘abhaya posture’ holding ‘Bilvadaja’. On the right side of the Lord is Surya and below him is Vighneshwara. Mahishasura Mardani is to his left and below her is Ambika. He wears makara kundala and Nagakundala on his right and left ears respectively. Nrisimha has ‘Phalanetra’ on his forehead. He is in man-lion form. He has open mouth and eyes. He wears ‘haraas.’

Shodasha Bhuja Ugra Narasimha Swamy.

To the left of Harihara Jwala Nrisimha image, there is black stone image of Narasimha in ugra form with sixteen hands. He has open mouth and protruding eyes. He were ‘haraas.’ Hiranyakashipu is laid on the lord, keeping his head on the right thigh of the Lord. The demon also wears a makuṭa and ‘haraas.’ The god raises his uppermost right hand and holds an intestine of the demon, Hiranya Kaśipu. He has chakra, Khadga, Gada and Ankuśa in his second third, fourth, fifth and sixth hands. His seventh hand holds the makuṭa of the demon. His last hand is in action opening the bosom of the demon. Similarly, the Lord raises his upper most left hand holding an intestine of the demon and holds šankha, Dhanus, Dālu, some thing round (Ghaṇṭa), and pāśha in his second, third, fourth and sixth hands. He holds the legs of the demon together with his seventh hand. His last hand is in action ripping open the bosom of the demon. The Lord is seated with the legs reaching the ground. The height of the sculpture is 3' and the bredth is 2 1/2'.

To the right, below the head of the demon there is
Prahlāda, with folded hands. To the left, below the legs of the demon, Hiranya kaśipu, there is Garuḍa kneeling.

These two images were brought from Pāpavināśini temples, as they became ruined. We donot know the exact location of the temples were the two images were installed. On the basis of image making, it is believed by G. Rama-krishna Sarma, that they belonged to 11th century AD.\textsuperscript{180}

**Yogananda Nrisimha Swamy.**

This is a black stone image, which was brought from outside and was installed in “Trimurti Sannidhi” to the north east of the first hall in the Brahmēśwaia temple. To his left, Neenādhara Dakshninā Murti and to his right, Brahma are there. That is why, this sannidhi is known as “Trimurti Sannidhi”.

Here the Lord is Yogānada Nrisimha Swāmy. He has no makuṭa on his head. He has lion’s face. The Lord is seated in Yōgāsana with Yōgapatṭa going round his knees. He crossed his legs. He kept his right leg on the left. He has four hands. He holds chakra and śankha in his upper right and left hands respectively. His lower right hand, supported on the knee, is holding a “Japamāla.” His lower left hand is similar to the right hand with “Japagnāna Mudra” (counting fingers of the hand). The image is 2 1/2′ in height.

Thus, Ālampur is very famous for its temples and their art and architecture. The collections of the local museum and rich sculpture of the temples and the monuments support the view that it was a flourishing centre of worship, attracting pilgrims from far and wide in the medieval period. In short, Ālampur is not only a place of religious importance to the different devotees, but also a place of tourist interest and a source of great delight to the students of art and history in Southern India.
MAKTAL TALUK

Maganur.

Maganur is situated at a distance of 9 KMS from Makthal, the quarters of the taluk. There is a temple of Lakshmi Narasimha Swamy in the village. It is situated on the bank of a small rivulet with a formless stone. The pujari is of Muṣṭi caste. The annual festival is celebrated for three days from Vaiśākha Šuddha Chaturdaśi to Vaiśākha Bahula Pāḍyami (April). The programme is as follows:

1. Prabha festival
2. Rathōtsavam
3. Climbing of Pālutla Stam-bham by the devotees

— Chaturdaśi
— Pournima
— Bahula Pāḍyami.

The special attraction of the festival is the climbing of pālutla stambham by the devotees, which is known as “utla stambham”. Some devotees carry ‘Jyōti’ and ‘gaṇḍā deepās’. About 4000, devotees from distant place, like Shōlapur, Bombay and the neighbouring villages, congregate.

MEDAK DISTRICT
SANGAREDDY TALUK

1. Sangareddy

Sangāreddy, the head quarters of Medak District, is situated at a distance of 59 KMS from Hyderabad. There is a temple of Narasimha Swamy in the town, which is in a dilapidated condition. The town seems to be an ancient one. It is surrounded by a wall, which was built about 200 years ago by Sadāśivareṇḍi, who named it after his favourite son, Sangāreddy.131
The temple is in a ruined condition. After crossing the entrance to the temple, there is a small temple, where there are footprints of Lord Narasimha. This is known as 'Pādālagūḍa', which is three square feet in area. After crossing the third entrance, there is the Sanctum of Lord Narasimha, which is 4 1/2 x 4 1/2 x 6 feet.

There is a raised platform attached to the back wall of the sanctum. There is a picture of Lord Lakshmi Narasimha Swāmy, is wooden frame with glass on it. In front of this picture, on a lower step of the platform, there is a small stone, on which the eyes and the mouth are only visible. The eyes are in awful form. This form is taken as the image of Lord Narasimha Swāmy by the local people. It is 6'' in height. Above the platform, there are Chakra, 'Simha Lalatam and śankha constructed on the back wall of the sanctum.

On every saturday N. Basavarāju, K. Ramesh and other students worship the Lord. At night nearly 20 youth people perform "bhajana" there on every Saturday. There is no regular worship to the Lord here.

The festivals are celebrated at this temple with the donations from the local people. The annual festival of the Lord is celebrated on the day of Ugādi, the Telugu New year day (April). About 600, local people congregate. Nrisimha Jayanti is also celebrated here and Vinayaka Navarātrulu are celebrated in this temple for nine days. The temple has some lands, but they are under dispute in the court of law. Some students and local people run the temple from the liberal contributions of the local people.

About 10 local people visit the temple daily. During the month of Śrāvaṇa (August), 30 local people visit the temple.
2. **Rameshwar Banda**

The village is situated at a distance of 26 KMS from Sangareddi, the head quarters of the taluk and the district. There is a temple of Ugra Narasimha Swamy in the village.

**NARSAPUR TALUK**

1. **Ootla**

The village is situated at a distance of eight Kilometres from Narasapur, the head quarters of the taluk. There is a temple of Narasimha Swamy in the village. Pujari is a Golla.

2. **Sherkhan Palle**

Sherkhān Palle is situated at a distance of 9 KMS from Narasāpur. There is a temple of Narasimha Swāmy in the village. The priest is a Muthāracha. The annual festival of the Lord is celebrated for three days from Vaiśākha Śuddha Ekādaśi to Trayōdaśi (May). The villagers patronise this festival. This festival is being celebrated for the past 30 years. About 300 Hindus, local and from the near by villages, participate in the festival.

3. **Pedda Chinta Kunta**

Pedda Chintn Kunta is six Kilometres from Narasāpur, There is a temple of Narasimha Swāmy in the village.

4. **Sikandlapur**

Sikandlāpur is situated at a distance of 3 KMS from the Manoharābād Railway Station on Kacheegudā–Manmād section of South Central Railway.

There is a temple of Lakshmi Narasimha Swamy on the
hillock, which is near the village. Pujāri is a Śrīvaishnava. Panchārātra Āgama is followed here. The annual festival of the Lord is celebrated in the month of Dhanurmāsa (December–January). About 5000 devotees, local and from the neighbouring villages, congregate, irrespective of caste or creed. There are three choultries for the pilgrims here.

RAMAYAMPET TALUK

Ramayampet

Ramayampet is situated at a distance of 22 KMS from Medak on the Hyderabad–Kāmareddi bus route. The temple of Lakshmi Narasimha Swāmy on the hillock is to the west of the village at a distance of one kilometre. There is no archaeological or historical evidence relating to the temple. Information has been gathered from interviewing the local people and the priest of the temple.

The temple of Lakshmi Narasimha Swamy on the hillock

The temple of the Lord on the hill is in a cave, which is formed by two big boulders. The roof of the cave is formed by small boulders and stones. The black stone image, 1 1/2' in height, is installed at the back wall of the cave. The image of the Lord and stone “Prabha” around it, are sculptured on a single slab stone. The Lord has four hands. He holds conch in his upper right hand and the disc is in his upper left hand. His lower right hand is in “abhaya” posture. His lower left hand is on the club. The Lord is Standing on a Pedestal. The length of the cave from the east to the west is 9 feet and breadth 4 1/2 feet.

The Priest is a Śrīvaishnava, who worships the Lord on the hill once in a year on pushyā Bāhuḷa Amāvāsyā (January), the day on which annual festival of the Lord is celebrated.
This festival is confined to this village and its neighbouring villages. Hindu devotees, nearly two thousand, participate in the celebration of this festival and they visit the Lord on that day only. A fair is held on that occasion also.

MEDAK TALUK

1. Kondapur

Koṇḍapur is situated of 19 KMS from Chēgunta, which is on the Hyderābād-Kāmāreddī road. There is a Lakshmi Narasimha Swamī temple on the hillock near the village. The hillock is known as “Śīṅgarāyamugutta”. The Pujārī is a Vaishnava. Panchrātra Agama is being followed here. The annual festival of the Lord is celebrated for three days from Māgha Bahuṇa Tadiya to Panchami (February). It is of local significance. The villagers are the patrons.

2. Hastalpur.

Hastālpur is situated at a distance of twenty six kilometres from Medak, the head quarters of taluk. There is a temple of Narasimha Swamy in the village. The annual festival takes place, for a day in the month of Śrāvaṇa (August). About 500 local people congregate irrespective of caste or creed.

GAJWEL TALUK

1. Dilalpur

Dilalpur is situated at a situated at a distance of 16 KMS from Gajwel, the head quarters of the taluk. There is a Lakshmi Narasimha Swāmy in the village. The image is in the form of man–lion.

There is a local tradition relating the installation of Lord Narasimha. "To the west of the village was found a
huge stone with broken lines in the middle. From the broken lines, comes the scented odor of incense sticks. Some people found coins belonging to the reign of Nizam in the crevices. When the villagers had gone to observe the stone, the stone spalled off revealing the image of Narasimha Swamy. The villagers constructed a temple and installed the Lord on Chaitra Suddha Navami, Šārvari” (15th April 1960 A. D.),

The Pujāri is a śātāni Vaishṅava. Pāncharātra Āgama is followed here. The annual festival is celebrated for two days from chaitra śuddha Navami to Daśami (April). About 2,000 devotees, local and from the neighbouring villages, participate.

2. Angadi Kistapur.

Angadi Kistapur is situatād at a distance of one kilometre from the Gajwel – Jagadevpur road. There is a temple of Narasimha Swamy in the village. The temple committee runs the temple.

3. Vellur.

Vellur is 19 KMS from Gajwel, the head quarters of the taluk. There is temple of Lakṣmi Narasimha Swamy in the village. The priest is a Śrīvaishṅava. Pāncharātra Āgama is followed here. The annual festival is celebrated for five days in the month of Vaiśāka (May). About 200 people, local and from neighbouring villages, congregate.


Kucharam is situated at a distance of 29 KMS from Gājwel. There is a temple of Narasimha Swamy in the village. The annual festival of the Lord is celebrated for three days in the month of Phālgunām (March). About 12,000 people, local and from other taluks of Medak district, congregate.
5. Nacharam

Nacharam is situated at a distance of 12 KMS. from Tooprān on the Hyderabad - Kamareddy road.

Narasimha Swamy Temple

The temple of Narasimha Swamy, known as Nacham Narasimha Swamy temple, is on the hillock, which is two kilometres from the village. There is no archaeological evidence relating to the temple. There is a local tradition, which is recorded in the almanac of Siddharthi of Telugu year by Appam Kandadai Shrīnivāsāchārya. Besides, some information has been gathered from the interviews with local people and the priest in particulars.

The local tradition as recorded by Śrīnivāsāchārya, says¹³³ “that Nachagiri is one of the holy places in South India. The Navaṇātha Siddhas (nine great ascetics) started on pilgrimage to visit the holy places in south India. They halted at Śvetagiri, which is on the bank of the rivulet, Haridra for the night. In their dream, Narasimha Swamy appeared in nine forms before them. Then they woke up immediately and praised Him profusely. Moving to the name of God, they began penance on the hills, near the rivulet Haridra. Pleased with deep devotion, Lord Narasimha gave ‘darśan’ to the eight ascetics. The Lord along with his consort, Lakshmi made his form known to the ninth Siddha (sage). The Lord is, since then, in the cave to fulfill the vows of his devotees. This place is known as Śvetagiri or Nachagiri.”

The main temple dedicated to Lakshmi Narasimha is on the hillock. The other temples are:

a) Śrī Rāma temple
b) Śiva Temple
c) Navagraha temple

d) Hanumān temple

e) Tāyāru (Lakshmi) temple and

f) Āṇḍal temple with 12 Āḷvārs and two Āchāryās of Rāmānuja and Manavāja Māhāmuni.

There is a kōnēru on the hillock. There is a Hanumān temple near the Sabhā manṭapam (the meeting place) of the Lord. The Simhadwāra was constructed by a devotee, named, Sāmala Peṇṭaiāh of Secunderābād on 20th March, 1939, as it was written there. There are various images of gods on it. Kalyana mantapa is to the east of the temple. There are some choultries also for the pilgrims.

MAIN TEMPLE OF LAKSHMI NARASIMHA SWAMY

The temple of Lakshmi Narasimha Swamy consists of a sanctum and mukhamantapa. The sanctum is a cave. The Tāyāru (Lakshmi) temple is to the right side of the sanctum. The Āṇḍal temple is to the left of the sanctum. Before the sanctum, there is a spacious mukha mantapa, which was recently constructed. It was inaugurated by the then Chief Minister, Jalagam Venkaj Rao on 2nd February 1977.

It is believed that Lord Narasimha revealed Him self on a rock, which is the back side of the cave. He holds Chakra an dīsankha in his upper right and left hands respectively. If we carefully observe the sculpture, we can see the other two hands also. He is in sitting posture. The face of the god is fierce-looking with rolling eyes and the tongue stretched out and curled up. He has bulging ears. The demon-king Hiraṇya Kaśipu is not visible on the lap of the Lord. But it is believed that the Lord is ripping open the bosom of the demon-king. It is only an attribute to the ugra rupa of Lord Narasimha. The
Lord is decorated with a silver plate on the chest. A silver prabha is erected over it. The height of the sculpture is 1 1/2 feet in height. There is a black stone image of Lakshmi to the left of the Lord. It is decorated with silver cover and has silver prabha on it. The image of Lakshmi was installed in recent past.

There are utsava idols of the Lord with Ādi Lakshmi and Chenchu Lakshmi on either side of the utsava vīgraha of the Lord. The other idols in the sanctum are of Āṇḍāha, Rāmānuja, Nammālvār, Manavāla, Śrī chakra Swāmy, Lakshmi and Śrī Krishna.

Pāncharātra Āgama is being followed here. The priests are Śrīvaishnavas. The head priest, Parāmkusham Rāmānuja Chārya, is a trained pujari in Kapinjala type of worship at the temple of Yādagirigutta of Nalgonda district. There is a Vedic Pandit (Ghanāpāti), who recites the vedic hymns during ‘Abhishekam’ of the Lord. The daily programme of the temple is as follows.

1. Opening the door of the temple and Ārādhana – 6.00 A.M.
2. Bala Bhūgam - 8.00 A.M.
3. Abhishekam to the Lord and his consort - 9.00 A.M. to 10.30 A.M.
4. Kumkumārcharana and Sahasranāmārcharana by the devotees - 10.30 A.M. to 11.30 A.M.
5. Ārādhana and Naivēdyam - 11.30 A.M. to 12.00 Noon.
6. The doors remain closed - 12.00 Noon.
7. Opening the door of the temple - 4.00 P.M.
8. Archanas by the devotees as in the morning - 5.00 P.M. to 6.30 P.M.
9. The Lord on vahanas (Sevas) with a procession of the devotees - 6.30 P.M. to 7.30 P.M.
10. Āradhana and Naivēdyam - 7:30 P.M, to 8.30 P.M.
11. Śayamōtsavam of the Lord - 8.30 P.M. This utsava is performed with the idol of Krishṇa in the Sanctum.
12. The temple doors closed - 9.00 P.M.
The following festivals are performed at this temple.
1. Ugādi, Telugu New Yearday (April).
2. Tiru nakshatram of uḍayavar Embēr Mānār-Vaiśākha Śuddha Chaviti (May).
3. Śankara Jayanti, vaiśāka Śuddha Panchami (May).
7. Tiru Nakshtram of Manavāḷa Mahā muni, Kārtīka Śuddha panchami (November)
8. Dhanurmāsam (December-January)
9. Mukkōṭi Ekādaśi-Pushya Śuddha Ekādaśi (January)

Adhyayanōtsavam is celebrated for five days from pushya śuddha Ekādaśi to purṇima (January). Recitation of Drāvida Prabandhas is done in the morning and evening. The programme is as follows.

1. Adhyayanōtsavam—Toḷakkam-Ekādaśi
2. Adhyayanōtsavam—Toḷakkam-Dwādaśi
3. Adhyayanōtsavam—Toḷakkam-Trayōdaśi
4. Adhyayanōtsavam—Toḷakkam-Chaturdaśi and
5. Adhyayanōtsavam—Toḷakkam - Parampada utsavam-Purṇima.
The annual festival is celebrated from phālguna Bahuja panchami to Amāvāsyā for eleven days (April). The progra-
mme is given below.

1. Ankurārpana - Panchami
2. Dhwajārōhaṇam and Bhērīpuja - Shasti
3. Tīru kalyāṇam of the Lord - Saptami
4. Hamsa vāhanōtsavam (The Lord sits on the vehicle of swan)-Ashtami
5. Gajavāhanam (vehicle of elephant) - Navami
6. Śēsha vāhanam (Vehicle of seven hooded serpent)-Daśami.
7. Garuḍōtsavam (Kite vehicle)-Ekādaśī
8. Hanumanta Sēva (Hanuman vehicle)-Dwādaśī
9. Ponna vāhanōtsavam-Trayōdaśī
10. Car-festival (Rathōtsavam) at night-chaturdaśī
11. Chakra Teertham and Dōpōtsavam-Amāvāsyā.

On car-festival day, about 10,000 devotees, local and from other districts of the state also, congregate. This festival is being celebrated for the past 120 years.¹⁸⁸

There is a temple committee. The income from the devotees is the only source of income to the temple. It is a ‘B’ class temple under the Department of Endowments, Government of Andhra Pradesh. The income from the devotees is more than Rs. 20,000 per year. Every day nearly 100 people, from local and surrounding areas and from other districts of the state, particularly from Hyderabad and Nizāmābād, visit the temple. On Saturdays, about 200 people visit the Lord, During the month of Śrāvāṇa (August) on Saturdays, about 300 people visit the temple and on other days nearly 250 visit the Lord.
The devotees, most of them are villagers, take a dip in the "kōnēru" and then pay their respects to the Lord. When some devotees were interviewed, it is gathered from them, that incurable diseases were cured and ghosts were driven out of them. The devotees suffering from a disease take a dip in the "kōnēru" and go drenched to the temple to pray to the Lord to fulfil their desires. They stay there for some time.

There is a tradition that grief stricken people hang, a cocoanut, after performing 'puja', from the roof of iron bars in the mantapa of Śrī Rama temple. When their grief is turned into happiness, again, they visit the temple and break that cocoanut and fulfil their vows to the Lord in cash.

SIDDIPET TALUK

1. Ghanpur

Ghanpur is situated at a distance of 64 KMS from the Akanapēt Railway Station on the Section of Kāchīguḷa-Manmāḍ Railway line. There is a temple of Lakṣmī Nara-simha Swāmy in the village. The annual festival is celebrated for two days from Māgha Śuddha Purnima to Bahula Pāḍyami (February). About 1500 local people participate in the festival.

2. Gurralagondi.

Gurralagondi is situated at a distance of 11 KMS from Siddipēt, the headquarters of the taluk. The black stone image of Narasimha Swāmy, in human form, is in the temple on a hillock, which is at a distance of two kilometres from the village. It is in between Jakkāpur and Gurralagondi.
villages. There is no historical or literary evidence relating to the temple. Some information has been gathered from interviewing the local people and the priest. It is an ancient temple, which is 200 years old. 187

The temple of Narasimha Swamy on the hill

There is a big rock which stretches sloping from the east to the west, at the end of which the face, and the mouth of the Lord, are sculptured. The garbhagriha or the temple is built on this rock with stones. There is a rock in the garbhagriha which forms the back of it. There is a stone platform attached to the back wall of the garbhagriha, on which a one-foot high black stone image of Narasimha Swamy is installed. The Lord is in human form with two hands folded together. He is in the posture of ‘Ācharya peetham’. It seems that this image belongs to an Āḻvar. The Lord has silver moustache. To the left side of the image of the Lord, the image of Lakṣmi is installed. The Lord and his consort are in the centre. On either side of them, Nāmāḻvar and uḻayavarulu, are seated with folded hands together. The area of the garbhagriha is six square feet.

Before the garbhagriha, there is a mukha maṇṭapa with four pillars without roof. To the north-west of the temple, there is a ‘kōnēru’ at a distance of two hundred yards from the temple. Every day ‘abhisekham’ is performed to the Lord on the rock and to the block stone images of Narasimha Swāmy and Lakshmi. There are two priests, who are sātani śrivaishnavas. They worship the Lord in turn. They follow the Tamil Prabandhas, in the worship of the Lord.

Adhyayana utsavam is celebrated on chaitra śuddha Ekādaśi (April). The annual festival of the Lord is celebrated from chaitra śuddha Ekādaśi to Purṇima, (April), for
five days. The villagers are the chief patrons to celebrate this festival. This is confined to this and near by villages. About 2,000 villagers congregate. A fair is held for two days in this connection. The devotees offer silver moustache to the Lord in fulfilment of their vows.

3. Pulluru.

Pulluru is situated at a distance of 11 KMS from Siddipēt. Lord Narasimha temple is on the hillock, which is one kilometre from Pulluru and two kilometres from Malyāl. The hillock is in between the two villages. The temple was constructed on the spacious rock, which is one furlong in length. There is no historical evidence relating to the temple. Information is gathered from the interviews with the local people and the priest in particular. The predecessors of the priest’s family have worshipped Lord Narasimha Swāmy for the past two hundred years.¹³⁸

There are two entrances to the temple of Narasimha, one from the east, which is main entrance and the other from the west.

There are some temples on the hillock, which are in a ruined condition.

Above the door, on the horizontal pillar, Gaja Lakshmi and two elephants raising their trunks on the head of Lakṣhmi on either size, are sculptured. After crossing the door, there is a mukha mantapa of the Lord with sixteen pillars. The area of this mantapa is 18 x 16 1/2 feet. There is a door to this mantapa from the north. The sanctum is divided into three parts. The first room is antarāla, in which the Gandā deepam is burnt. The door to the antarala faces the north. From the back wall of the antarala, to the right, there is an entrance to the garbhagriha.
There is a rock which is round and slanting from the top to the bottom with a surface on the top. The rock is 2' in height with a radius of one feet. On this rock, a mouth and two feet are sculptured. These are considered to be the mouth and the feet of Lord Nārasimha Śwāmy. Further, the people believe that Lord Nārasimha Śwāmy manifested here with these symbols. The sculpture on the rock faces the west.

The area of the garbhagriha is nine square feet. On a small platform of the sculpture of the Lord on the rock, there is a black stone image of Lakshmi Nārasimha Śwāmy, with Lakshmi seated on his left lap. It faces the north. The Lord keeps his right leg on the peetham. The Lord holds Chakra and Śankha in his upper hands. His lower right hand is in “abhaya hasta” and the left is on the waist of his consort, Lakshmi. The image is 1 1/2' in height.

There is a black stone image of Āndāl, 2' in height, which faces the north. There are six Ālvārs to the right of the sculpture on the rock of the Lord, each one foot in height. They face the south. They are Nammālvār, Kulaśekhara, Periālvār, Tondāradippodi Ālvār, Tiruppān Ālvār and Tirumangai Ālvār.

Daily “abhishēkam” is performed to the Lord, sculptured on the rock. Pāncharātra Āgama is followed here. There are two priests, who are śrīvaishnavaś. They have some “inām” lands gifted for the worship of the Lord. The Adhyayana utsavam and the annual festival are celebrated on Pushya Bahula Amāvāsyā (January). About 3,000 people, local and from the neighbouring villages, congregate on the eve of the festival. The utsava idols of the Lord are installed in the house of the priest at the village.

During the month of Śrāvana (August), the local and neighbouring villagers, along with their families, visit the
temple. Particularly on saturdays of Śrāvaṇa (August), the number of visitors to the temple is more than fifty and on other days more than thirty.

NALGONDA DISTRICT
NALGONDA TALUK

1. Kompalle.

Kompalle is situated at a distance of 32 KMS from Nalgoṇḍa, the headquarers of the taluk and the district. There is a temple of Lord Narasimha Swāmy in the village. The annual festival is celebrated for two days from Māgha Bahula Amāvāsyā to phālguna śuddha pāṭyami (March). About 200 local Hidus congregate.

2. Shapalle

Shāpalle is situated at a distance of 26 KMS from Nalgoṇḍa. There is a temple of Narasimha Swāmy in the village. The annual festival of the Lord is celebrated for 10 days in the month of Pushyam (January). About 1500 local people congregate.

3. Melladuppalpalle.

Melladuppalpalle is situated at a distance of 8 kms from Nalgoṇḍa. There is a temple of Narasimha Swāmy in the village. The annual festival is celebrated in the month of chaitram (April). Local Hindus congregate.

SURYAPET TALUK

1. Nandapoor

Nandāpoor is situated at a distance of 45 Kms from Jagāon. There is a temple of Narasimha in the village, which
is in a dilapidated condition without any worship. A strange account for this neglected condition of the temple is given below.\textsuperscript{189}

"The Narasimha Swamy temple to the north of the village is said to have been constructed about five centuries back by two dēvadāsi sisters. Pujas and festivals were performed for some time with much pomp. As the two sisters, however, estimated, one day, the money spent towards the expenditure on construction of the temple while they were answering calls of nature. Lord Narsimha was said to have been angered at the unceremonious way, in which the sisters discussed the cost of the construction and after delivering a blow to the stone pillar of sabhā maṅṭapa (court) with His sword. He left the place and merged Himself in the Archāpalle temple. The scarred blood marks on the pillar are claimed as proof that stones too had life in those days. The sabhā maṅṭapa is a beautiful hall with thirty six pillars.

2. Gotti Parti

Gotti Parti is situated at a distance of about 40 Kms from Suryāpēṭ, the head quarters of the taluk. There is a temple of Lakshmi Narasimha Swāmy on the hillock, to the north of the village. The priest is a Śrīvaishnava. The annual festival of the Lord is celebrated for two days on Vaiśākha sudha chaturdaśi and Pūrṇima (May). The Local Hindus, irrespective of caste or creed, congregate.

3. Kukkudam

Kukkudam is situated at a distance of 19 Kms from Phanigiri on the Suryāpēṭ–Jangām bus route. There is a temple of Lakshmi Narasimha Swāmy on the hillock, to the north of the village. The priest is a Śrīvaishnava. The annual festival of the Lord is celebrated for two days on Vaiśākha Sudhā Chā-
turdasi and Purnima (May). The local Hindus, irrespective of caste or creed, congregate.

4. Tungaturti

Tungaturti is situated at a distance of 42 Kms. from Suryapet. There is a temple of Narasimha Swamy in the village. On Ugadi day (Telugu New Year day), special worship is performed to the Lord.

5. Arvapalli

Arvapalli is situated at a distance of about 24 Kms from Suryapet by road. It was an ancient place which was famous in those days. Sri Krishnadeva Raya in his invasion on Telangana came to "Arvapalli" and captured it. 140

There is a tradition which is on record. 141 Although it is written in recent past, it gives the history of the temple. The tradition goes like this.

"Long ago Lord Narasimha manifested Himself on a hill near this village. An old Brahmin was worshipping the Lord. Owing to old age he was unable to climb the hill. He expressed his helplessness to the Lord. The Lord appeared in his dream and revealed that he came down from the hill and settled on a small hill. The old Brahmin along with the villagers searched for the Lord. Atleast they found the Lord on a small hill in the Yoga posture. There was also a "koni" on the hill. Years passed away. The Lord was displeased with the unbearable noise coming from the village. One day a shepherd grazing his sheep sat under the shade of a tree. He heard the Lord saying from behind that he was reluctant to stay there. When the shepherd turned back, there was nobody. He got frightened and ran away. The Lord appeared in the guise of an old Brahmin to him and asked him to show a peaceful place."
for him. Accordingly the shepherd showed him the present place of the temple. Then the Old Brahmin turned into Adiśēśa. It was dusk. Night fell. The shepherd went away to his house. That night the Lord appeared in the dream of Annaparāya, a resident of Jājireddī palle and asked him to construct a temple for him. Annaparāya and the villagers searched for the abode of the Lord and they constructed a temple there. They arranged food offerings to the Lord every day. But there were no festivals celebrated for the Lord. Therefore they brought utsava idols of Lakṣmi Narasimha from Kaṇḍagiri and began to celebrate the festivals in accordance with Vaiśhṇava Āgama principles. From that time onwards, the Lord is known as yōgānanda Lakṣmi Narasimha Swāmy”.

Simhadwara was built by Mallāreddī. In 1941, the Deputy Collector, by name Syed Ali, made arrangements for building the prākāra, to the temple and daily rituals to the Lord. The department of Endowments of the Government of Andhra Pradesh took it under its control during 1962–63 and arranged daily worship and naivedya to the Lord.

Even today we can see the temple of Lord Narasimha on a hill, which is one kilometre from the village. But the temple is in a dilapidated condition. By the side of the temple, there is a “kōnēru” also. Now there is neither an image of the Lord nor the daily worship.

The presiding deity of Yōgānanda Nrisimha Swāmy is installed in the temple of Arvapalli and the utsava idols of Lakṣmi Nrisimha Swāmy are adorned in the temple of Jājireddī guḍem, which is three kilometres from Arvapalli. The annual festival takes place at Arvapalli and the other festivals at Jājireddigudem. The priests of Narasimha at Arvapalli are the priests of the Lord at Jājireddigudem. There is no presiding deity of Narasimha at Jājireddigudem.
The sanctum is 7 1/2 square feet. The Lord is carved on a black stone. He is 1 1/2' in height. There is a brass Makara Tōrāṇa over the stone image of the Lord. The Lord has chakra in his upper right hand and conch in his left hand. He kept his lower hands on his knees. He sat cross legged. The Lord wears a makuta and Kōrameesalu. He has three "nāmās" on his fore head. The Lord faces the east. Infront of the presiding deity, there are three copper utsava idols of Narasimha, with Chenchu Lakshmi and Ādi Lakshmi on either side.

To the right side of Antarala, the image of Āndāḷ is installed. It faces the east. To the left side of antarala, there are twelve black stone images of Āḻwārs, who face the south. The mukha mantapa consists of sixteen stone pillars. The simhadwāra is to the east. Next to that is a Kalyāṇa mantapa with four pillars.

Vaikhānasa Āgama is followed here. Abhiṣekam is performed to the Lord every day and cooked rice with curd is offered as "naivēdyā" daily. There are five priests, who are Vaishānavas. They worship the Lord in turn at Arvapalli and Jájireddigudām.

Adhyayana utsavam is celebrated for three days, from Māgha Šuddha Ekadaśi to Trayodaśi (February).

1. Toḷakkam – Ekādaśi.
2. Recitation of Tamil Divya prabandha – Dwādaśi.

The utsava idols are brought from Jájireddigudem to this temple on the day of Sankrānti and they are taken back to Jájireddigudem on Māgha Bahula Trayodaśi (February). The Lord comes out on a vehicle on every Friday and goes round the temple.
The annual festival is celebrated for a fortnight. During these days the Lord is taken round in a procession on the vehicles of Ratham, Ponna sēva, Garuḍa sēva, Hanumān, Śēsha, Hamsa, Elephant, Dēvarāja, Palanquin and Aśva. Every day the Lord, during this festival, rides on a vehicle. A fair is held during this period. About 1,000 devotees from local and from neighbouring villages, congregate at this festival.

The festivals, other than the annual festival of the Lord, that are celebrated in the temple of Jajireddigudem, are:

2. Śrī Rāma Navami (April).
4. Toli Ekādaśi (July).
5. Āṇḍāḷ Tirunakshatram (August).
6. Śrī Krishna Jayanti, Uṭṭa and sēva (August).
7. Viḷayā Daśami, Sēva (October).
8. Deepavaḷi, Sēva (November).

Generally pilgrims visit the temple of Narasimha at Arvapalli. Some people visit the temple with a view to celebrating hair-cutting and marriage ceremonies of their sons and daughters in the presence of the Lord. Some people offer bullocks in fulfilment of their vows to the Lord. Every day nearly ten people visit the temple and on Saturdays of Śrāvana, the number goes up to 40 to 50. On Tuesday, because of the
The sanctum is 7 1/2 square feet. The Lord is carved on a black stone. He is 1 1/2 in height. There is a brass Makara Tōrāṇa over the stone image of the Lord. The Lord has chakra in his upper right hand and conch in his left hand. He kept his lower hands on his knees. He sat cross legged. The Lord wears a makuta and Kōrameesalu. He has three “nāmās” on his forehead. The Lord faces the east. In front of the presiding deity, there are three copper utsava idols of Narasimha, with Chenchu Lakshmi and Ādi Lakshmi on either side.

To the right side of Antarala, the image of Āndāl is installed. It faces the east. To the left side of antarala, there are twelve black stone images of Ālvarṣ, who face the south. The mukha mantapa consists of sixteen stone pillars. The simhadwāra is to the east. Next to that is a Kalyāṇa mantapa with four pillars.

Vaikhānasa Āgama is followed here. Abhiṣēkam is performed to the Lord every day and cooked rice with curd is offered as “naivēdya” daily. There are five priests, who are Vaishnavaś. They worship the Lord in turn at Arvapalli and Jājireddigudām.

Adhyayana utsavam is celebrated for three days, from Māgha Śuddha Ekādaśī to Trayodaśī (February).

1. Telakkam – Ekādaśī.
2. Recitation of Tamil Divya prabandha – Dwādaśī.

The utsava idols are brought from Jājireddigudām to this temple on the day of Sankrānti and they are taken back to Jājireddigudām on Māgha Babula Trayodaśī (February). The Lord comes out on a vehicle on every Friday and goes round the temple.
The annual festival is celebrated for a fortnight. During these days the Lord is taken round in a procession on the vehicles of Ratham, Ponna sēva, Garuḍa sēva, Hanumān, Śēsha, Hamsa, Elephant, Dēvarāja, Palanquin and Áśva. Every day the Lord, during this festival, rides on a vehicle. A fair is held during this period. About 1,000 devotees from local and from neighbouring villages, congregate at this festival.

The festivals, other than the annual festival of the Lord, that are celebrated in the temple of Jajireddigudem, are:

2. Śrī Rāma Navami (April).
4. Toli Ekādaśī (July).
5. Āṇḍāl Tirunakshatram (August).
6. Śrī Krishna Jayanti, Uṭla and sēva (August)
7. Viḷai Daśami, Sēva (October).
8. Deepāvali, Sēva (November).
10. Dhanurmāsam. One month special worship to the Lord (December - January).

Generally pilgrims visit the temple of Narasimha at Arvapalli. Some people visit the temple with a view to celebrating hair-cutting and marriage ceremonies of their sons and daughters in the presence of the Lord. Some people offer bullocks in fulfilment of their vows to the Lord. Every day nearly ten people visit the temple and on Saturdays of Śrāvana, the number goes upto 40 to 50. On Tuesday, because of the
fair, about hundred people visit the temple. It is a belief prevalent among the people that incurable diseases will be cured by the grace of the Lord, if they stay here for some time worshipping the god, as is known from the interviews with some persons there. Thus, this place is famous in the neighbouring villages.


Kandaghatla is situated at a distance of 5 Kms from Jangaon – Suryapet bus route and 14 Kms from Suryapet. There is a temple of Lakshmi Narasimha Swamy in the village. The priest is a vaishnava. Brahmotsavam is celebrated from vaiśākha Ādi Purnima to Bahula Saptami (May). It is of local significance.

7. Urlugonda.

Urlugonda is situated at a distance of 26 Kms from Suryapet. There is a temple of Lakshmi Narasimha Swamy on a hillock to the south of the village. The image of the Lord is in the form of man-lion. The pujañi is a Brahmin. The kalyanotsavam of the Lord is celebrated for six days from Phalgunu śuddha purnima to chaitra śuddha panchami (April). About 1,000 Hindus, local and from the neighbouring villages, congregate. There is a temple committee, which runs the temple through the income of the lands attached to the temple.

8. Sirikonda

Sirikonda is situated at a distance of about 3 Kms from the road of Suryapet–Khammam bus route. There is a temple of Lakshmi Narasimha Swamy in the village. The annual fes-
tival of the Lord is celebrated for three days from Vaishakha Purnima to Bahula Vidiya (May). About 500 local Hindus congregate.
Mattapalli

Mattapalli is situated at a distance of 28 Kms from Huzurnagar. The temple of Yogānanda Narasimha Swāmy is two furlongs from the village. This holy place is on the bank of the river Krishna in a thick but lovely forest. The modern Telugu works of Mattapalli Mahatmyam and a book-let by His Holiness Śrī Kēśava Tīrtha Swāmy, President, Renovation Committee, Mattapalli Śrī Lakṣhmi Nrisimha Kshētra, Mattapalli, interviews with the priest, chairman of the temple committee and other devotees, give some information regarding this temple. An article in Arādhana, a monthly magazine of the Endowments Department of Andhra Pradesh also provides some information.¹⁴³

Mattapalli Narasimha Swāmy is one of the Pancha Narasimhas on the banks of Krishna. The five famous pilgrim centres are Vāḷapalli, Maṭṭapalli, Kēṭavaram, Vēḍādri and Mangalagiri. Mangalagiri is not exactly on the bank of the river, but it is about 10 Kilometers from the river, Krishna.

The traditional account as given in his book entitled Śrī Maṭṭapalli Mahātmyam, and a book-let of his Holiness Śrī Kēśava Tīrtha Swāmi, Published by the Mattapalli Śrī Lakṣhmi Nrisimha Kshētra, Mattapalli, is as follows.¹⁴⁴

"In the days of yore, at this holy place of Maṭṭapalli, grant sages like Bhāradwāja and others worshipped Lord Nrisimha. In those unknown times, only sages and gods could worship the self revealed images of Lord Nrisimha in the cave. Later, the sages who had the welfare of this world at their heart, decided to throw open this holy place to the common people. An auspicious time for it came in Kātiyuga. The Lord appeared in a dream to Anumula Māchirukti, who was
then ruling Taṅgeda, which is three kilometres off Maṭṭapalli, on the opposite bank of Krishna river. He was an ardent devotee. The Lord told him, "Son, nearby in the forest on the banks of the river Krishna, I have manifested myself in the form of Lord Nrisimha in a cave, where unknown to the outside world, gods and sages offer me their prayers. My sacred image has to be revealed new for the salvation of the people of kaliyuga. So, go there this very morning and reveal my image and you shall be blessed." The great devotee Machireddi woke up the next morning and accompanied by learned Brahmans and others searched all the caves on the banks of the river, Krishna, as ordained by the Lord. Sad and depressed Māchireddy, who was completely tired, fell down to sleep in the forest. Once again the Lord appeared in his dream and said, "Son, don't feel sorry, get up and behold, near by there is an "Āre" tree on which, you will find a sacred eagle, called Garutmān. Go straight from that tree and you will find the cave, hidden behind foliage, where in, you will find my image". Machireddi woke up immediately and proceeded as he was told. There he beheld in the cave, the sacred image of the Lord in a seated posture with the well spread hood of 'Śēsha' over the head, fully adorned with śankha, chakra, gada etc. He also saw the flowers, sacred leaves and fruits that were lying there at the feet of the Lord, which were offered by the sages. Overjoyed, he revealed the holy place, ordered the construction of the mukhālaya etc and attained salvation.

Even today pūja (worship) is done with Āre leaves only.

"The name and the fame of Māchireddi have lived down to this day and we still see his benevolence and benefaction on the golden "kālaśas" in the temple of Lord Śiva in Śrīsaipālam. The fort of Taṅgenda is now is ruins. After Māchireddi, several devotees, like Chennuri Giramma, attained salvation by their ardent worship at the feet of the Lord".146
Chennuru Narasimha Rao, Chairman of the temple committee on interview said that “Chennuru Giramma” belonged to his great grand fore fathers. She lived during the period of Aurangzeb. When Moghul forces were to attack this place, she prayed to the God to dispel the danger. Then the Lord created countless bees, and they attacked and drove the Moghul soldiers. Their attempt to capture this temple proved a futile exercise”. But historically we have no record to support it.

On the rock above the door of the sanctum, the motif of Gaja Lakshmi with two elephants raising their trunks upwards on either side, is sculptured. The sanctum is a cave. The roof of the garageha is a big rock.

The Lord manifested himself on a rock, which is the back side of the garageha. Another rock spread like the hood of sesha on it. The Lord is 1’ in height. Seated in Padmasana, he holds ‘cnakra’ in his upper right hand and Shankha in his left hand. He kept his lower left hand on his left knee and his right hand is not visible. On the left side of the Lord, there are decorated three ‘namas’ and two eyes which are considered as the form of Prahlada, the ardent devotee of the Lord. To the left of the manifested Lord, there is a black stone image of Lakshmi, which is 1 1/2’ in height, in a sitting posture on a lotus. She holds lotus-flowers in her upper hands. Her lower right hand is in abhaya posture and the left hand is in ‘Suchi posture’.

Below the Lakshmi image, there is an image of Rajya Lakshmi, which is carved on a rock. As Lakshmi is not visible to the visitors, the image of Rajya Lakshmi is installed for the ‘darshan’ of the public. It was consecrated in 1975. She holds chakra in her upper right hand and Shankha is in her left hand. She holds
in her lower hands. She is in sitting posture. She is 1 1/4' in height. She wears a makuta on her head.

Before the presiding deity, at a lower level, the utsava idols of the Lord are installed. There are also copper images of Chakra Perumāṇḍiu, Nammāḻvār and of two Āḻvār.

To the right side of the sanctum leading to the north door, which remains open only on "Mukkōṭi Ekādaśi", there are black stone images of eleven Āḻvārs, seven of which face the west and the remaining four face east.

There is a trench on the left side of the Lord at some distance in the cave, which, it is believed, leads to the river, Krishna. The sanctum faces the west. The mukhamantapa has 21 pillars with a cement roof. Before the vaikunṭha dwāra (North door) there is a maṇṭapa with five pillars with cement roof. It was built in 1973-75. It is 21 x 18 feet. The mukhamantapa before the sanctum is 24 x 45 feet. The height of the mukha mantapa is about 20'. As there is no convenience to go round the sanctum, the pilgrims perform 'pradakshinas' around the Dhwajastambha and the stone image of Hanumān, which faces the Lord. There is a Ramanuja kutam (Kitchen of the Lord) to the north of the temple in the same premises, where in, the naivēdyā of the Lord is prepared.

There are some choultries for the pilgrims which were constructed by the devotees consequent in the fulfilment of their desires by the Lord.

There is an entrance to the temple which faces the south. There is also a four pillared kalyanamanṭapa near the eastern choultries.

'Vaikhanasa āgama' is followed here. The priest of the temple is a Śrīvaishnava, who is a hereditary priest.
is a Vedic pandit, who recites Vedaas and other mantras on appropriate occasions. The daily programme of the temple is given below:

1. Suprabhatam — 5-00 A. M.
2. Abhishekam — 6-00 A. M.
3. Sahasranama archana — 7-00 A. M.
4. Balabhogam and Viniyogam — 7-45 A. M.
5. Darshanam — 8-00 to 9-00 A. M.
6. Archana Programme by the devotees — 9-00 to 11-00 A. M.
7. Aradhana — 11-30 A. M.
8. Rajabhogam (Mahatvvedyam) and Viniyogam to the public — 12 00 Noon.
10. Re-opening the doors of the temple and Archana — 4-30 P. M.
11. Archana by the devotees — 5-00 to 7-00 p. m.
12. Naivedyam and Viniyogam — 8 30 P. M.
13. Temple doors remain closed — 9-00 P. M.

On every Friday there is a Sева of Anila at 8.00 P.M. with the procession of the devotees in the temple premises. Adhyayana utsavas preceds the annual festival of the Lord, for three days from Chaitra Suddha Daśami to Dwādaśi (April). The annual festival is celebrated from Chaitra Suddha Trayodaśi to Bahula Tadiya. The programme of the Brahmotsavas is as follows

1. Dhwajārōhaṇam, Trayodaśi.
2. Kalyāṇam at night, Chaturdaśi.
3. Ponna and Garuḍa Sēvās, Purṇima.
4. Sadasyam, Pājyami.

6. Dwādaśa sēvalu (12 sevas), Ekānta sēva (Pavalimpu sēva) at night - Tadiya
   The following festivals are celebrated in the temple.

1. Chaitra Śuddha Paḷiyami-Ugāḍī, Panchāṅga Śrāvaṇam (April)
2. Chaitra Śuddha Navami-Śrī Rāma Navami (April)
3. Āshadha Śuddha Ekādaśi (Toli Ekādesi or Pedda Ekādaśi)—Harikatha and Bhōgam (July)
5. Āsvīyuja Śuddha Daśami-Vijaya Daśami-Sēva (October).
7. Dhanurmaṣam-Special worship to the Lord for a month (December-January).
8. Sankrānti Sēva, Bhōgam and viniyōgam (January).

The temple committee runs the temple, with liberal contributions from the pilgrims. On the occasion of the Brāhma-motsavas of the Lord, about 5000 devotees from local and from other districts of the state congregate. During these days one-act plays, dramas, dances, Harikathas, Bhajans and songs afford entertainment to the pilgrims. The special feature of this temple is free feeding to all the pilgrims on the eve of Brahma-motsavas and Mukkōti Ekādaśi for three and two days respectively. Nearly 4000 people visit the temple, on the day of Mukkōti Ekādaśi.

There is a belief that incurable diseases will be cured and the evil spirits, which make the people suffer, will be
driven out by the grace of the Lord, if one stays here for some period, as stated by some devotees.\textsuperscript{147}

The importance of the temple lies in the possession of a big conch, which is known as 'Dakshinā wita Śankhamu', with which the 'abhisēkam' of the Lord is performed. If one keeps it near the ears, a sound like 'Om' comes out of it. It is a very rare Śankha. This type of rare Śankha is in the temple of Viśveśvara at kāsi only. There are many stories of greatness of the Lord, which are widely current here.\textsuperscript{148}

MIRYALA GUDA TALUK

1. Salknoor

Salknoor is situated at a distance of 19 KMS from Miryālaguḍa, the headquarters of the taluk. There is a temple of Lakshmi Narsimha Swāmy in the village. The Pujārī is a vaishnava. The annual festival is celebrated for eight days from Phālguna Śuddha Ekādaśi to Bahula Tadiya. The local Hindus congregate.

2. Vadapalli (Wazirābād)

Vāḍapalli is situated at a distance of 25 KMS from Miryālaguḍem, the taluk head quarters.

Lakshmi Narasimha Swamy Temple

The temple is three furlongs to the north of the village. The river Musi flows by on the west of the temple at a distance of one furlong, and the river, Krishna on the east at a distance of two furlongs. There is a ruined fort by the side of the temple, which was constructed by the Kakatiya king, Pratapa-rudra.\textsuperscript{149} There are a few mantapas with out roof, which are in a dilapidated condition, in front of the temple. It appears that it was a famous temple in ancient days.
There are four inscriptions, three inside the temple and the fourth outside the Simhadwara of the temple. There is a short inscription in Kannada engraved on a stone pillar, built in the mantapa of the Narasimha temple. It is written in archaic characters of about 7th century AD. It speaks of one Mulkanjaya Akshara Subhaga, who came to the place for a short rest and departed.

The second inscription is on a stone, in the right side of the Simhadwara. Written in Telugu, it is dated S'1528, plavanga (=1608 AD). It is a donative inscription. The bhats of Devarakonda, Koondavdalu, Bellakonda and so on, who came to attend the marriages in the komati houses at Vajapalli, as embled in the temple of Narasimha, where Janumatalu Vrrappa, submitted that they should give phanjiparkalu, which they were getting from the komati house—hold during the marriage, to god Lakshmi Narasimha for daily offerings and lighting.

The third inscription is on a stone in the premises of the Narasimha temple, which is dated S'1530 (=A.D. 1608) and written in Telugu. It records that when Mohammad Quli Qutb Shah was ruling at Golconda, Amiran Malik was appointed as Mokhasa (Governor) of Vazirabad region and that his ministers, Telupunuri Konna and Malaya Kholapu Samoji gifted the village, Kothapalli, as "agrahara" to god Narasimha Swami at the request of some elderly persons of Vajapalli.

The last inscription on a red stone in the temple, dated S'1541 (=A.D. 1619). It records that Venkata Bhattacharya, son of Parasa Bhattacharya had visited Vajapalli and made some custom in the temple administration.

The inner sanctum is six square feet.

Inside the sanctum, Lord Narasimha is seated on a pedestal. He keeps his right leg on the ground and he folds his leg
The mukha mantapa is 18 square feet in dimension. To the left of the 'antarala', in the corner, the image of Chêncchu Lakshmi, is installed on a raised platform. It is 1 1/2' in height. Her right hand is in abhaya posture, while her left hand is hanging. To the right side of 'antarala' in the corner, there are twelve black stone images of Āḻvārs and six images of Vaishnava Āchāryās. There is also a stone image of Ānjaneya beside them. In the mukha mantapa, to the right, in the middle there are ten Āḻvārs in black stone on a raised platform attached to the north wall of the makha mantapa. There is a four-pillared Kalyāṇa māntapa to the left of the mukha mantapa and the 'yagña śāla' is to the right of the mukha mantapa. There is an enclosure to the temple with stone-wall.

Pāncharātra Āgama is followed here. The priest is a vaishñava. Every day worship is done and "naivēdyā" is offered. The annual festival commences from Māgha Śuddha Ekādaśi (February) and is celebrated for five days. The programme is given below.

1. Garuḍa mudda-Ekādaśi
2. Talambrāлу-Horse vehicle-Dwādaśi
3. Śēṣha Vāhanam-Trayōdaśi
4. Ananta Vāhanam-Chaturdaśi
5. Chakra Tirtham, and Cultural programmes - Pourâṇami.

About 2000 devotees from local and neighbouring villages, congregate on the last day of the festival. The cultural programmes afford entertainment to the pilgrims. Every day nearly ten people visit the temple.

This Narasimha Swamy's temple is one of the Pancha Nasasimha Kshetras on the banks of Krishna. An interesting feature in the temple is that there are two “deepâs” on a lamp-stand before the idol of Narasimha Swâmi: The upper deepam always twinkles, whereas the lower one remains steady. It is firmly believed by the devotees that the twinkling is due to the respiration of the Lord as the ‘deepam’ is right below the nose of the Lord.

DEVARAKONDA TALUK

1. Sarampet

Sârampêt is situated at a distance of 26 Kms to the east of Hyderabad-Dèvarakonda road.

There is a temple of Stambhagiri Lakshmi Narasimha Swâmy in the village. The stone image of the Lord is in the form of man-lion. The priest is a Śrîvaishnava. Pâñcharâtra Agama is being followed here. The annual festival of the Lord is celebrated for ten days from Mâgha Pâñchami to Daśami (February). The special feature of the festival is Rathôtsavam (Car-festival) on Saptami. About 3,000 Hindus, Local and from the neighbouring villages, congregate.

2. Yarugandla Palle

Yarugandla palle is situated at a distance of 59 Kms from Dèvarakonda, the headquarters of the taluk. Bugga Narasimha
Swāmy temple is on a hillock at a distance of 5 KMS from the village. The priest is a vaishnava. The annual festival of the Lord is celebrated for 8 days from Phalguna Bahula Tadiya to Daśamā (March). About 3,000 Hindus, local and neighbouring villages, congregate without any distinction of caste or creed. The devotees take bath in the 'guṇḍam' on the hillock and they visit the temple.

3. Madnapur.

Madnāpur is situated at a distance of 42 KMS from Dēvarakoṇṭa. There is a temple of Narasimha Swāmy in the village. There are also two choultries here. The priest is a Brahmin. The annual festival of the Lord is celebrated for six days from Chaitra Šuddha chaturdaśi to Bahula Chaviti (April). About 1500 Hindus, Local and from the nearby villages, congregate.

4. Tungapati Gowraram.

Tungapati Gowrāram is situated at a distance of 29 Kms from Dēvarakoṇṭa. There is a temple of Narasimha Swāmy, in a cave at a distance of 2 Kms from the village. The image of the lord here is known as ‘Chalidona Narasimha Swāmy’. The pujārī is a Vaishnava. Special worship is performed to the god on every saturday.

BHONGIR TALUK

1. Ibrahimpur

Ibrahimpur is situated at a distance of 16 Kms from the Rāigiri Railway Station. There is a temple of Lakshmaṇ Narasimha Swāmy in the village. The annual festival is celebrated for 3 days from Māgha Šuddha vidiya to Chaviti (February). About 200 Hindus, local and from the neighbouring villages, congregate.
2. **Yadagirigutta. (Yadagiripalle)**

The temple at Yadagirigutta is one of the most important temples in the state of Andhra Pradesh. It is situated at a distance of 13 Kilometres from Bhongir Railway Station and 4 Kilometres from Rāigir Railway Station on the Secunderabad–Kājipet line of the South Central Railway. There is a hill near the village, which is known as Yadagirigutta on which the famous shrine of Śrī Lakshmī Narasimha Swāmy stands at a height of about 300 feet. From the foot of the hill, there are two ways to the top of the hill.

"Śrī Yadagiri Mahātmyam", a modern work quotes a verse from Skanda Purāṇa, which says that Vyāsa Maharshi worshipped Narasimha at this place.¹⁵⁴

It speaks of the antiquity of the place in terms of the puranas. But historically there is no recorded evidence to support this view.

There are three kinds of sources from which we can get information regarding this holy shrine. They are Puranic sources, literary sources and historical sources.

**Puranic Sources**

Our main source of the study of this temple is ‘Śrī Yadagiri Mahātmyam’, compiled by the Dēvastāna Sthana chārya, Śrī Gōvārdhanam Narasimhāchārya, with quotations from Narasimha Purana, Skanda purana, Brahmanda purana and Padma purana.

**Story of Manifestation of Narasimha**

It is believed that Hiranya Kasipu was killed at Ahōbilam, where even now 'Stambhaḥdhhuta Narasimha (Narasimha
manifested from pillar) can be seen. Lord Narasimha became very furious. Brahma, Śiva, Lakṣmī and Prahlāda prayed for His saumya (peaceful) form. Then He became “saumya” and granted boons to Prahlāda, who, in turn requested the Lord to stay there permanently. To this, Lord Narasimha said that He would manifest in a cave at Yadagiri on a hill. All the gods and others were pleased with the Lord and they began to worship him here.

The water with which Brahma washed his feet, reached a Kuṇḍam (pond) which is known as Vishṇu Kundam and the water is known as “Vishṇu teertham.” The importance of this kundam, given the Skandapurana, is that the water makes the devotees wealthy and virtuous.

“Yada Śaile maha Punyam
Vishṇu Kunda miti Khyatam,
Teertha maishwarya dāyakam”
(Skanda Purāṇam)

From that time on words, the sages and the dēvatās (gods) began to worship Lord Narasimha after taking bath in it. As the sages worship the Lord, it is known here as Rishi Ārādhana (worship by the sages).

Derivation of the name of Yadagiri.

In the Trētāyuga there was a seer (rishi) named Vibhandaka, whose son was the famous Rishya Śrīṅga. He had a son by name Yādava, who was a staunch devotee of Vishṇu. He wanted to have “the sākshātkarā” of the Lord in the form of Narasimha. He came to this place to select a suitable and secluded place for doing penance to fulfill his heart’s-desire. One day as Yādava was sleeping under a banyan tree, Hanumān appeared in his dream and told him that Lord Narasimha was in a cave on the hill in icon-form (Archāva-
Yadav's pleasure knew no bounds. Next day he started his journey in search of the holy place. He took bath in the Vishnu pushkarini and began to search the place of the Lord. It was a wild and dark forest. At last he found the cave and began his penance there with deep devotion. The Lord was pleased with his intense devotion and the sincerity of his purpose and appeared before Yadava. He then begged the Lord to show him the three supernal forms of the Lord, which had captivated his heart. These Swarupas of Lord Vishnu are: Jwala Narasimha, Gandha bhurुṇḍa Narasimha and Yogananda Narasimha. Accordingly Lord Vishnu appeared in the three forms of Narasimha to Yadava. But Yadava was not satisfied with this fleeting view of the Lord. His spiritual hunger required that he should constantly remain in the presence of the Lord himself. He, therefore, begged the Lord to remain permanently on the hill in those three forms. The Lord, who was pleased with his profuse devotion, acceded to his request and began to live in the cave permanently in three forms.

Thus, the hill got its name "Yadavagiri", the corrupted form of which is yadagirigutta or yadagiri palle. The three forms of Lord Narasimha can be seen at three places in the premises of the present temple, Anjaneya, who appeared and guided Yadava, was there as a sentry protecting this place (kshetrapala). The 'guṇjam' where he took bath, can be seen to day. There is a tradition, which is popular among the local and the distant people.

There is a traditional story of this place. It was originally a thick forest area, where wild animals used to wander. Even the rays of the sun could not penetrate into the wild forest. One day the Lord appeared to the village officer in his dream and revealed the place of. His divine abode in the forest and disappeared. Next day the village officer and the elite
of the village started in search of the sacred place. They too
bath in the vishnu pushkarini and worshipped Anjaynēya, who
was near by. Afterwards they searched on the hill, which
was surrounded by dense forests and furious animals. Atlast
they were happy to find the image of the Lord with caste-
marks between two rocks with the help of a flaming torch and
every one of them became happy.

The village officer called on a Vedic Brahman by name
Gundla palli Rāma Bhāṭṭu, who was well versed in Vedas and
was also a rich person and entrusted to him was the responsi-
bility of worshipping the Lord and maintaining the temple.
Rāma bhāṭṭa accepted this responsibility with pleasure and
devotion. He appointed sincere Śrīvaishnavas to worship the
Lord with devotion and dedication. The geneology of
Gundlapalli Rama bhattu Is given below

Gundla palli Rāma Bhāṭṭu
    |                      |
Venkata bhāṭṭu       |
    |                      |
Sōmaiah             |
    |                      |
Rāmaiah             |
    |                      |
Rādha bāī = married to Bhāskarāyini Śīta Rāmaiah.
    |                      |
Kamala bāī = Anantha Rāmaiah

Now Smt. B. Kamala bāī is the hereditary trustee and
chairman of the temple committee of Śrī Lakshmi Narasimha
Swāmy of Yādagirigutta.

Literary Sources.

The following books give some information about Śrī
Lakshmi Narasimha Swāmy of Yādagirigutta.
1. Sri Yadagirindra Satakamu.

It was written by Tiruvai Vēṅkata Kavi. He was a resident of Kolanupāka. He wrote hundred poems in praise of Śrī Lakshmī Narasimha Swāmy of Yādagirigutta. He lived in 1840.158

2. Sri Yadagiri Kaḥetra Mahatmyamū.

It is a small book consisting of 15 pages, written by Śādhu Vēṅkata Nārāyaṇa Swāmi. The story of Yadagirigutta runs like thus.

A maharshi by name Ugra tapaswi was meditating on Himalaya mountain. An eight year old boy of yādava community, who wanted to see the god, came to the maharshi and became disciple. When the boy attained the age of 16, the maharshi came to know the end of his life. By that time, he taught him all the "dharmas." He told him that his end was very near and he could not live there alone after his death. So the maharshi advised him to go to the South, were he could find a small hill and do penance there for Śākhātkāra of God. He blessed him that his desire would be fulfilled and the hill would be named after Yādava. After the death of his "guru", the disciple went on a pilgrimage to the South and came to Yādagiri for doing penance to fulfil his heart's desire of the "darśan" of the Lord. He began his penance in a cave. After many long years, Vishnu, pleased with his intense devotion and dedication, appeared before him and conferred a boon on him. Yādava praised the Lord in many ways and prayed the god to reside there permanently along with his consort Lakshmi. Then the Lord consented to reside there permanently.169

As this maharshi was born in the caste of Yādava, the hill is known as Yādagiri. In course of time it came to be known as Yadagirigutta (hill of yādagiri).

It is written by Kappa Venkata Ramana Raju of Kurnool district in 1978. It is a book of nearly hundred poems in praise of Lord Narasimha. It is stated in the chapter of Kshetra Mahatmyam that the Lord appeared before Yadava rishi as Narasimha in the form of a flame. Later on, he appeared in the forms of Ugra, Yoganananda, Gandabherunda and Lakshmi Narasimha. Yadava prayed the god to reside there permanently with his five forms (pancha Nrusimha rupas).\(^{160}\)

4. Yadagiri Kshetra Darsini

It is written by Govardhanam Narasimhacharya, Sthana-Charya of the Devasthanam of Sri Lakshmi Narasimha Swamy of Yadagirigutta. In this book, the stories of Hiranya Kasipu, Prahlada and the birth of Narasimha are given in Part I. In part II of this book, the history of the fulfillment of the desires of the devotees is given with "Swapna nidanomalu" as the name of the chapter and curing the incurable diseases of the devotees.\(^{161}\)

5. Sri Yadagiri Lakshmi Narasimha Suprabhatham

It is written in Sanskrit by Vangeepuram Nrisimha Charya, who was a sthanacharya of the Devasthanam of Yadagiri Gujta. He praises the Lord in deep devotion and brings out the greatness of the Lord.\(^{162}\)

6. Sri Lakshmi Narasimha Sahaaranamam

Narasimha is also known as Jwala (126), Phanitalpa (226) and Takshaka (238)
Historical Tradition of the temple

Tradition records that Yādagiri, which is also known as Yādagiri gutta because of the temple of Lord Narasimha on the hill, is connected with the Yādava Chiefs, who constructed the temple of Lord Narasimha. The Yādava kings ruled the area as vassals of the Kākatīyas of Warangal. Bhuvangiri fort is about 7 miles from Yādagiri gutta. As Yādava Kings are said to have constructed the temple of Lord Narasimha on the hill, it was known as Yādavagiri, which became Yādagiri.

Sri Lakshmi Narasimha Swamy Temple

It is the chief shrine on the hill. A small Hanumān temple is in the compound of the shrine. The “Simha dwaṃsamu”, built recently, has an imposing tower, studded with many puranic images.

After crossing the entrance, one finds on the right, a temple of panchamukha Ānjaneyaswāmi, who is a sentinel, watching this kshetra. (Kṣетrapāla)

Gandabherunda Narasimha Swamy

There is a big rock behind the Hanumān temple. A figure symbolising the aspect of Gandabhērunda Narasimha is believed to be at the bottom of the rock, where there is a horizontal opening, about 10 inches wide. This is said to be the place, where Narasimha Swamy appeared in the form of Gandabhērunda, which is one of the three forms of Narasimha, before Yādava. There is a “Nandā deepam” burning day and night at this place.

After getting down the steps, we enter the mukha mantapa on the left, which is a big hall for congregations. The pillars of the mantapa reveals the sculpture of recent times.
The actual shrine of the god is situated in a natural cave. It is evidently clear that the garbha gudi is a cave. The walls around it and the mukha mantapa were built in recent times.

It is stated that Śrī Rāja Mōtīlāl Pīthi, father of Pannālāl Pīthi, of Hyderābād, who was the first president of the temple committee in 1954, visited the temple and stayed there for some time. He built gopuram, prākara, old Simha dwāra and old mukhamanṭapa, sixty or seventy years back. The temple faces the west. In front of the doors of the main shrine, there stands a Dhwaja Stambha. By the side of the Dhwaja Stamba, there is a very small shrine of garuḍa, who faces the Lord with folded hands.

After passing around the dhwaja sthamba, one enters the Garbha gudi, which is a natural cave of about 30 feet length and 12 feet width cut out a rock. The cave is formed under a huge rock which forms a sloping roof 5 feet in height in the middle of its passage inside. One has to bow his head and stood in humility as a mark of respect to the Lord, as the formation of the cave itself makes the devotees so involuntarily. At the end of the passage, there is a chest. Here the pilgrims drop in their cash and other costly offerings in fulfilment of their vows. Beyond that is the Holy of the Holies.

2. Jwala Narasimha Swamy

At the other end of the cave, there are the actual images of Lord Jwālā Narasimha Swāmy. We see there two rocks one behind the other with a cap like opening between the two. On the front face of the second rock is the image of a serpent, which is believed to be the aspect of the god, 'Jwāla Nrisimha'. There is a popular tradition that a divine serpent still moves about the image. The image of Jwāla Narasimha faces the west.
3. Yogananda Nrishimha Swamy

On the opposite rock, outside of it, facing us obliquely is another image seated in 'yogic' meditation, which is said to be the image of Yogananda Nrishimha, who faces the south-east. He holds chakra and sankha in his upper hands and the lower hands are stretched forward and supported on the knees. He sits in Padmasana. He wears a makuta. The image is 1 1/2' in height.

These two rocks form an integral part of the cave. So there is no scope of having any modern structure in between them with out dismantling the natural cave,

4. Sri Lakshmi Narasimha Swamy

Apart from Jwala Nrusimha Swamy and Yogananda Nrusimha Swamy, there is an image of Nrishimha on a rock with Lakshmi seated on his left lap facing the south-west. He hangs down his right leg and folds his left leg. He holds chakra and Sankha is his upper hands. His right hand is in 'abhaya posture' and the left is on the waist of his consort, Lakshmi. The image is 3' in height.

On the same rock, on the left side of Sri Lakshmi Narasimha Swamy, we can see the images of Nammāḷvāi and Udāyavar (Rāmānuju) separately side by side.

As these images of the Lord are not visible normally to the worshippers, the silver images of Lakshmi and Nrishimha, in standing posture, are placed in front of the rock for the purpose of general visit and routine worship. The Lord has rolling eyes, lolling tongue, puffed up cheeks and prominent canine teeth. His thick mane is spread over his shoulders. All these features give him a fierce look. He holds chakra and sānka in his upper hands. His right hand is in 'abhaya mudra' and the left is in 'varada hasta'. He wears a makuta and 'hārās'.
He is about 3' in height. There is Lakshmi, standing on his left side.

The super structure of the temple is based on the huge rock which forms the cave.

**Andal Sannidhi**

A small sanctum of Gōdādēvi stands to the left of the main shrine facing the north. There are two idols of Gōdādēvi or Ānṭāḷ. One is mūlavigraha and the other utsava vigraha, made of copper. Kum kum archana is done by the devotees daily here only. It is believed that Ānṭāḷ is the incarnation of Lakshmi.

**Alvarula Sannidhi**

To the left side of Ānṭāḷ Sannidhi, in a separate room there are black stone and metal images of Nammāḻvār, Tiruppān and Tirummangai Āḻvār and the images of Rāmānuja and Manavāla Mahāmuni.

**Other temples on the hill**

**The temple of Panchamukha Anjaneya**

The temple is in the premises of the main shrine. After going down a few steps from the old Simhadwārām, we find a temple of Hanumān, who has been watching this kshetra as a sentinel. This Hanuman is known as Panchamukha Ānjanēya with the aspects of Vānara, Narasimha, Khaga, krōḍha and Aśwa (Hayagreeva).

**Hanuman Temple on the bank of Pushkarini**

It is believed that before this kshetra, which came into prominence, Ānjanēya was doing penance there. He used to take bath in this pushkariṇī and worship god. The devotees
generally take bath in this pushkārini, which is also known as viṣṇu pushkārini and worship the Hanumān there. It is the starting point of worshipping by the devotees.

Siva Temple

The only other temple is that of Śiva, who is consecrated in a small building of modern type.

Pāncharātra Āgama is being followed here. The Sthānā Chārya supervises the daily programme in the temple so far as worship is concerned. There are six Śrī Vaishnava priests, who are trained in pāncharātrāgama and in Drāvida system. Now this temple has a centre to train the Archakas and it conducts examinations after training. Ārādhana is performed to the god three times every day at 5.00 A.M. early morning 12.00 Noon and at 7.30 P.M.

Every day ‘abhishēkham’ is performed with the milk of cows. The Vedic pandit recites panchasuktas, panchāpā nishads and other Vedic hymns during the ‘abhishēkam’. One may have clear and complete ‘darśan’ of the god at this time only. After abhishēkam, Tulasī Archana is done.

Daily Programme

1. Suprabhātām - 4.30 A.M.
2. Ārādhana - 5.00 A.M.
3. Naivēdyam - 6.00 A.M.
4. Sarva Darsanam - 6.30 A.M.
5. Archana (Tulasī sahasranāmārthana & kumkuma archana at Āndal') - 10.00 A.M.
6. Ārādhana, Naivēdyam & Sarvadarśanam - 12.00 Noon
7. Temple doors remain closed - 2.00 P.M. to 4.00 P.M.
8. Sarva Darśanam - 4.00 P.M.
9. Sēvas - 5.30 P.M.
10. Ārādhana - 7.00 P.M.
11. Archana (Tulasi Sahasranāmārchna & Kumkumārchna at Āndāl) - 7.30 P. M.
12. Naivēdyamu - 8.30 P. M.
13. Śayanōtsavamu - 9.00 P. M.
14. Doors of the temple closed - 10.00 P. M.

The following festivals are celebrated during the year.
They are:

1. Ugādi - Chaitra Śuddha Pādyami (April).
2. Śrī Rāma Navami, Navarātras. - Chaitra Śuddha Navami (April).
3. Tiru nakshatram of uḍayavar - Vaiśakha Śuddha Panchami (May).
4. Śrī Nṛisimha Jayanti - 3 days worship. Vaiśakha Śuddha Chaturdaśi (May).
6. Āndāl Tiru Nakhatram - Śrāvāṇa Śuddha Tadiya (August).
7. Dasara, Śarṇavarātras - Āshveeyuja Śuddha Daśami (October).
8. Tiru nakshatram of Manavāḷa māmunīgāl - Kārttika Śuddha Panchami (November).
9. Dhanumāsam - worship (before dawn for 15 days and early worship after dawn for 15 days) - Dece- mber-January.

12. Śāttumarai of Rāmānuja — Poushya bahuja Pāḍyami (January).


Adhyayanotsavam (Adhyayanotsavam, from Margasira Sudha Ekadasi to Purnima (December)

This annual festival is celebrated for five days. Every day in the morning, there is a sēva. Recitation of Nālayira Prabhandham and conference of the Drāviḍa scholars, who are well versed in the Drāvida Prabandhas, take place every day. The sēvas of the Lord, take place in full decoration. In the night of purṇima, parama padōtsavam is celebrated in a befitting manner, attended by a large congregation of the devotees.

Brahmotsavam of the Lord

The brahmotsavam of the Lord is celebrated from Phālguṇa Śuddha vidiya to Dwādaśi (March) for nine days.

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<th>S. No.</th>
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<td>1.</td>
<td>Swasti vāchakam</td>
<td>Ankurārpanamu</td>
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<td>Bhēripuja-Dēvata</td>
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<td>invitation-Havanam</td>
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<td>Alankāra Śēva</td>
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4. **Havanam, Vēda-pārayānamu & Alankāra Sēva**

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5. **Hamsavāhanamu** — **Panchami**

6. **Ponnavāhanamu** — **Shaṣṭi**

7. **Simha Vāhanamu** — **Saptami**

8. **Edurukōlu-Aśwa vahanamu** — **Ashatami**

9. **Hanmanta Sēva**

   - Gajavāhanam.
   - Kalyāṇamu

10. **Šiva Garuḍa Seva**

    - Rathōtsavam (Car - festival)

11. **Poornāhuti - Chakra teerthām**

    - Dōpu Śrīpushpa-
    - yāgamu-Śringāra
    - Dōlōtsavamu. — **Ekādaśi**

12. **Ashtōttara Śata**

    - Ghaṭābhi Śhēkamu — ** Dwādaśi**

Nearly one Lakh devotees attend this annual function from far and wide.

The procession of idols (utsava vigrahās), is taken from the third day of Brahmōtsavas on Šesha (serpent), Hamsa (Swan), Ponna (a tree which is dear to the Lord), Simha (Lion), Aśwa (horse) and Gaja (elephant) vāhanas (vehicles). The car-festival is on the evening of the ninth day. The Rathām, well decorated with the utsava vigrahās, it taken around the office room and is brought back to the shed (Ratha-śala). The Rathōtsavam of the Lord is worth visiting. There is a belief that one who visits the Lord on the chariot, does not have rebirth. The following verse in Sanskrit is referred to in support of the view.

"Rathōtsavam Mādhavan drushtva
Punarjanmā na vidyate"
It is stated that Brahmôtsavam is a 400 year old celebration, drawing devotees from the entire state. The offerings are made by the devotees in cash and kind in fulfilment of their vows. During the Brahmôtsava, literary and cultural programmes are also organised, in a separate hall known as "Saraswati kaḷā Mandiram", morning and evening for five days.

The Executive Officer, appointed by the Endowments department assists the temple committee with his staff in the smooth functioning of the temple. The contribution of the devotees who visit the temple is the main source of income to temple. It is 'A' class temple in Telangana area.

A Sanskrit school, known as Sanskrit Vidyāpīṭh, is run here for students preparing to appear for the entrance examination, conducted by the Osmania University, Hyderabad. The temple provides free coaching, boarding and lodging to the students of all communities.

A school of Āgama is also established to coach the priests in the pāncharātra system with free boarding and lodging. It conducts two examinations for the priests every year. This temple contributes a considerable amount of money for the renovation of the old temples and for the maintenance of other institutions in the district of Nalgonda.

It is a general belief that the desires of the devotees after worshipping the Lord do not go unfulfilled. Incurable diseases are cured by the Lord himself. Generally the devotees, particularly the sick, who are suffering from chronic diseases, take bath in the Viṣṇu pusukarini on the hill and go to the temple to worship the Lord in wet clothes. They resides there for a mandalam (forty days).

There are so many persons residing on the hill to cure
their incurable diseases by the Lord, who acts not only as a physician but also as a surgeon as well. Komaramma is a staunch devotee of the Lord, who recovered her health by the grace of Lord Narasimha in the year 1954 A.D. She is still residing there in the worship of God. There is a separate chapter entitled "Swapna nidarshanalu" in Yadagiri Kshetra Darsini, a book describing the importance and the mythological history of the temple, written by the Devasthanam Sthan Charya, Sri Govardhanam Narasimha Charya of Yadagiriguttta who collected material regarding those who were blessed by the Lord, specially in curing the incurable diseases.

This temple has been very famous for the past forty or fifty years attracting devotees and fulfilling their desires. This is one of the ancient and famous temples in the Telangana. It attracts the rich and poor from far and wide of all castes of Hinduism. It is stated that Bellam Konda Sita Ramaiah established an 'Yantra' here about 50 years back. Since then, the temple has become famous and there is an ever ending flow of people to this sacred place from nock and corner of the state throughout the year. During Brahmotsavas of the Lord, the congregation of the devotees exceeds one lakh.

Another interesting and noteworthy feature of the temple is that it has immeasurable influence on Hindus. Some of them have the name of this place and they name their children after the place according to their social hierarchy. The names of the persons, who have their names initially as Yadagiri, which is the abode of the Lord in Archa form (Icon form), are Yadagiri, Yadagiri Reddy, Yadagirirao, Yadagiri Swami, Yadagiri Acharya, Yadaiya, Yadadri, Yadanna, Yadamma, Yadavva and Yadi (a shortened name of Yadagiri).

It is very clear from the names of the persons mentioned above that the Lord impressed the minds of his devotees with
the name of the places, where He dwells now in the icon from. As the place is very famous in the state as Narasimha Kshêtra, the people like to give the name of the place to their children rather than the name of the Lord, in view of the importance of the place. This is one way of giving the name of the place to their children.

The other practice widely spread is the name of Lord Narasimha Swamy, which the devotees like to have for their children. This practice is an ancient one, which goes back to the Gupta age in ancient Indian History. A Gupta king bore the name of Narasimha, which is a well known name of Lord Narasimha. He was Narasimha Gupta. He died some time before A.D. 473.¹⁸⁹

Thus, the names of Yādagiri and Narasimha Swamy are generally found in and out side Andhra Pradesh. The temple of Lord Narasimha of Yādagiri guṭṭa in Telangana region is next to the temple of Śrī Venkatēswara Swāmy of Tirupati (Tirummalai) in its pomp and glory, attracting devotees not only from Andhra Pradesh, but also from all other states of India.

3. Peddireddigudem

Peddireddigudem is situated at a distance of two kilometres from Yādagiri gutta and eight kilometres from Bhõngir. At the foot of the hillock, there is a temple of Narasimha, known as pāta (old) Lakshmi Narasimha Swāmy.

There is a local tradition relating to the temple. It says¹⁷⁰ that “Yādava Maharshi did penance here. When Lord Narasimha left this place and settled on the hill of Yādagiri Palle, the maharshi followed the Lord, through the crevice of the sanctum, which can be seen now. Therefore the Lord is
here known as pāta (old) Narasimha Swāmy, whereas the Lord on the hill of Yadagir Palle, which is two kilometres from this temple, is known as “Yādagiri Lakṣmī Narasimha Swāmy”.

There is Śiva temple beside a kōnēru “on the hillock. There are also a few choultries and a Kālyāna mantapa.

The Simhadwāra of the temple faces the north. Next to it, there is a mukhamantapa, with an Āṇḍāḷ Sannidhi in it. There are two doors to the sanctum, one faces the east and the other to the south. The pilgrims enter into the sanctum through the east door, which faces the Hanumān temple, in the mukhamantapa after crossing the steps. After the ‘darśan’ of the Lord, they leave the sanctum through the other door, which leads them to the mukhamantapa, where there is an “Āṇḍāḷ Sannidhi” in it.

There is a big rock, on which the roof of the temple is built up with stones. The area of the sanctum is 7 1/2 x 6 feet. The rock, which forms the back side of the garbhagriha, is cut in depth so as to form the roof of the rock, on which the Lord manifested Himself. The rock is 3 x 2 1/2 feet. The Lord facing east 2' in height. He is standing. His face, eyes legs are visible. The Lord has kōrameesalu, two canine teeth and three “nāmās” in silver. To the left of the head of the Lord, there is the head of Lakshmi with two silver eyes and “nāmās”. The Lord holds ‘Chakra’ in his upper right hand and the ‘śankha’ is in his left hand. His lower hands are not visible. To the right side of the Lord, there are two metal images of Narasimha Swāmy and Lakṣmī dēvi, standing, 2' and 1 1/2 in height respectively and they are installed on a pedestal.

The area of the mukhamantapa is 21 x 19 1/2 feet. There are two temples in it, one is Hanuman temple and the other is “Āṇḍāḷ Sanniddhi.”
Pāncharātra Āgama is being flowed here. The priests of the temple are Śrīvaishñavas. The daily programme of the Lord is given below:

1. Ārādhana — 7-00 A. M.
2. Bālabhōgam and Viniyōgam — 8-00 A. M.
3. Abhishēkam — 9-00 A. M.
4. Rājabhōgam and Viniyōgam — 12-00 Noon.
5. Doors remain closed — 1-00 P. M.
6. Darśanam — 2-00 to 8-00 P. M.
7. Bhōgam — 8-30 P. M.
8. Doors remain closed — 9-00 P. M.

The annual festival of the Lord is celebrated for five days from Māgha Śuddha Dwādaśi to Bahuja pāḍyami (February). The programme is as follows:

1. At evening Swasti Vāchakam and Ankurārpana — Dwādaśi.
3. Sadasyam and Seva — Chaturdāsi.
5. Morning — Chakra teertham — Bahuja Pāḍyami.

Nrisimha Jayanti, Āndāl Tiru Nakhatram, Dasara, Deepāvali and other festivals are celebrated here. On the day of Dasara (October), the Lord goes out of the temple on a vehicle for "Samāpuja".

Every day nearly 150 pilgrims, from the surrounding and other districts visit the temple. On Saturdays and Sundays
the number of pilgrims goes up to 400-500. There is a heavy rush to the temple during the months of Śrāvana (August) and Kārttika (November). Some people worship “Satyanārāyana” (Satyanārāyaṇa vratam) at this temple. They visit the temple for the celebration of ‘Keśa khandana’ and marriages in this temple. About 5000 devotees, local and from the neighbouring villages, congregate on the eve of the car-festival during the Brahmotsavas. It is a general phenomenon the the pilgrims, after taking the ‘darśan’ of Yadagiri Lakshmi Narasimha Swāmy visit this temple with the notion that the Lord here is pāta (old) Narasimha Swamy.

4. Maqdoompalle.

Maqdoom palle is situated at a distance of 6 KMS from Bhōngir, the head quarters of the taluk.

There is a temple of Narasimha Swamy in the village. The priest is a Golla. The annual festival of the Lord is celebrated for three days from Māgha Šuddha Chaviti to Shasti (February). About 1000 Hindus, local and from the neighbouring villages, congregate. There are five choultries for the pilgrims.

RAMANAPET TALUK

4. Bijilapur

Bijalapur is situated at a distance of 48 KMS from Bhōngir Railway Station. There is a temple of Lakshmi Narasimha Swāmy in the village. The annual festival is celebrated for a day on Māgha Šuddha Ekādaśi (February). Local Hindus participate in the celebration.

2. Venkatapur

Vēnkatapur is situated at a distance of 64 KMS from the Bhōngir Railway Station. There is a temple of Matsyagiri
Lakshmi Narasimha Swamy on a hillock at a distance of two kilometers from the village. There are five big “gundams” (pools) of water on the hillock.

There is a local tradition which says\textsuperscript{171} that “One night Lord Narasimha Swamy appeared in a dream to one of the saints and directed him to worship Him in the month of Pushyam (January). Accordingly, the saints worshipped the foot-prints of Lord Narasimha Swamy.”

“There are block fish in the gundams and it is said that any one trying to catch them, would die on the spot. About 50 years back, some policemen tried to catch the fish, but five of them lost their lives immediately and others fell unconscious. They could regain their consciousness only when their fellows promised to drop silver fish in the gundam” As there are fish in the gundam, the Lord is called Mastsyagiri Lakshmi Narasimha Swamy (Mastyam-fish, gir-hill).

The annual festival is celebrated on all Mondays and Saturdays in the month of Pushyam (January). About 3000 Hindus, local and from nearby villages, congregate. The devotees take bath in the “gundam” (water pond) and go round the temple in wet clothes and offer cocoanuts to the Lord.


Kakkirenii is situated at a distance of 16 KMS from Rammannapet, the head quarters of the taluk. There is a temple of Lakshmi Narasimha Swamy in the village. The Pujari is a Brahmin. The annual festival is celebrated for five days from Chaitra Sudha Chaturdsai to Bauula Tadiya (April.) The local Hindus congregate. It is of local significance.
NIZAMABAD DISTRICT
NIZAMABAD TALUK

1. Nizamabad Town.

Nizāmābād is the district head quarters of the same name. There is a small temple at Thānāgali in the town. It is accomodated in the house of Narasimhadās.

There is a sanctum for the Lord. The Lord is carved on a slab of stone. He holds chakra in his upper right hand and the śankha in his lower hand. His lower right hand is in abhaya posture and his left hand is embracing Lakshmi. The Lord is in sitting posture. He hangs down his right leg and folds his left leg at the knee, on which Lakshmi is seated. The Lord wears a makutam, which is in a pointed shape. He has also silver “mesālu”, ears, and a makuta on his is head. The Lord is 1 1/2‘ in height and his consort, Lakshmi 1‘ in height.

To the right side of the sanctum, there is a black stone image of Nammāṭvar in the mukha maṇṭapa. There are two Āḻvārs of black stone images to the left of the sanctum, in the mukha mantapa. To their left is the black stone image of Ranganāyaka lying on śēsha. There are utsava idols of the Lord in the sanctum before the presiding deity. Madhwa tradition of worship is followed here. Every day “naivēdyam” is offered. The Pujārī is a Madhwa.

The annual festival is celebrated from Vaiśākha śuddha shashti to pournima (May). It starts with ‘abhishekam’ to the Lord on shashti. On Vaiśāka śuddha Trayōḍaśi (May), Narasimha Jayanti is celebrated. The birth of Narasimha is revealed to the devotees on that day by a learned vedic pandit. Kalyanam is also celebrated for the Lord.

The temple is the private hereditary property of Narasimhadās. He runs the temple and performs rituals and
festivals with donations from the devotees. About 100 devotees, local and from other places, congregate during the kalyāṇotsavam. Every day nearly ten local people visit the temple.

2. Dharipalle.

Dharipalle is situated at a distance of 16 KMS from the Sirnapalle Railway Station on Secunderābād-Manmād line. Narasimha Swāmy in the form of a stone-sāligram is worshipped here. Narasimha Navarātra utsavas are celebrated from Āśviyuja śuddha Pādyami to Daśami (October) for ten days. Local Hindus congregate.


Binōla is situated at a distance of 24 KMS from Nizamabad.

There is a temple of Narasimha Swamy in the village. The image of the Lord is in the form of man-lion. The annual festival is celebrated from Vaiśaka śuddha shasti to Purnīma (May). The local Hindus congregate. It is of local significance.


The village is 9 KMS from Nizamabad. The temple of Aghōra Lakshmi Narasimha Swāmy is on a hillock, 1/2 KM to the west of the village. The temple is formed by a big rock. It is a cave, in which the Lord was consecrated on 21-2-1969.

There are 67 stone-steps to reach the temple on the hillock. The sanctum is under a big rock. It is a cave. The back side of the sanctum is a wall. The roof of the sanctum is a big rock. The Lord and his consort, Lakshmi and Āndāl are installed on a small raised platform.
The Lord is 1 1/2' in height. He holds 'Chakra' in his upper right hand and 'Śankha' is in his left hand. His lower right hand is in 'abhaya' posture and his left hand is on 'Gada'. The Lord wears a makutam. Above the makuta of the Lord, there is a serpent with five hoods. The Lord has long beard. He is standing on a lotus flower. The pedestal, lotus, Lord, śesha phani and prabha are carved on a single black stone. The Lord wears hārās. He appears to be cheerful. To the left of the Lord, his consort, Lakṣmī, in black stone is installed. She is standing on a lotus-flower. The pedestal, lotus, and the goddess are carved on a single slab of black stone, which is 1 1/2' in height. Her two lower hands seem to show some thing on her sides. She holds lotus-flowers in her upper hands. She wears a makuṭa and hārās. Behind her legs, a Swan is standing. To the left of Lakṣmī, is a black stone image of Āṇḍāl. It is about 1' in height. She holds a lotus flower in her right hand and her left hand hangs down. The cave is 6 x 15 feet. The Lord and the entrance to the cave face the south. In front of the cave, in the open space on the hillock, there are images of Ānjaneyā, Saraswati, Śesha, Nandi, a Lingam and Vināyaka.

The priest is a padmaśāli of Mārkandēya Gōtram. He worships the Lord every day. The annual festival of the Lord takes place on the day of Nrisimha Jayanti (May). On that day, the kalyanōtsavam and fire-sacrifice are performed. About 100 devotees, local and from the neighbouring villages, congregate on that occasion. The other festival is śāmi pūja (Dasara) performed at this temple. On this day nearly 300 people, local and from neighbouring villages, assemble at the temple to pay their respects to the Lord. Every day nearly ten pilgrims visit the temple. This number exceeds on Saturdays, particularly in the month of Śrāvana (August).

2. ARMUR TALUK

1. Armur

Ārmūr, the head quarters of the taluks of the same name,
is situated at a distance of 25 KMS from Nizāmābād. There is a very small temple of Lakshmi Narasimha Swamy near the mosque and it is very near the burial ground of Muslims in the town. There is a broken image of Narasimha, carved on a stone, lying in the burial ground.

The temple facing east is in a dilapidated condition, built with bricks on a raised platform with stone and mud, with four rows of steps, some of which fell down. The raised platform is 3' high from the ground level. The height of the walls of the three sides of the temple is about 4'. The plinth area of the temple is 3 square feet. The mosque is to the north of the temple.

On the wall of the temple facing the east, there is an image of Śrī Lakṣmī Narasimha Swamy which is not clearly visible. The marks of worship by the devotees with turmeric and saffron on the image, are visible. It is stated that there is a tradition to worship the image only during the month of Śrāvana (August) by the devotees. Most of the “paṭkāris’’ worship this Lord during that period in particular and others in general.

2. Jalalpur

Jalālpur is situated at a distance of 18 kilometres from Armur, the headquarters of the taluk and 43 KMS from the Nizāmābād Railway Station. There is a temple of Narasimha Swāmy in the village.

3. Nagapur

Nāgapur is situated at a distance of 16 KMS from Armur. There is a temple of Narasimha Swāmy in the village.
4. Chout Palle

Chout Palle is situated at a distance of 48 KMS from the Indalvāi Railway Station. There is a temple of Lakshmī Narasimha Swāmy in the village. The annual festival is celebrated for one day on Vaiśākha śuddha Ekādāśi (May). About 5,000 people, local and from the nearby villages, of all communities, congregate.

5. Bheemgal

The village is situated at a distance of 35 kilometres from Ārmur, the taluk head quarters. Śrī Lakshmī Narasimha Swāmy temple is now at Pedda Vēmugallu or Bada Bheemgal. ‘Kasava’ is the name of the village which is known to the ordinary people, which is one kilometre from Beemgal. The temple of the Lord on the hillock is situated at a distance of 2 1/2 KMS from Kasava.

There are no archaeological or historical evidences relating to the temple. A few modern works give some information about this temple. They are:

a) Nimbāchala Mahātmyam.
b) Koravi Goparaju’s Simhāsanadwātrimśika and
c) Sreemannimbagiri Narasimha Śatakam.

Nimbachala Mahatmyam

It is the sthala purāṇa of this place. It is said that it is Brahma Kaivarta purāṇānthargatam. It is written in Sanskrit, and as published in 1884 A.D. Nambi Śrīdhar Rao, a resident of the village is translating is in to Telugu language. In Sthala purana, no where is the authorship mentioned. Brahma Kaivarta purana was written by Vyāsa Maharshi. But there is no mention of him in the present Brahma Kaivartha purana.
Story of sthala mahatmyam

The traditional legend is as follows.³⁷³

"To atone his sin, Brahma, who saw Pārvati on the eve of her marriage with an ulterior motive, attracted by her matchless beauty, selected this place for his penance. Pleased with his intense devotion, Lord Vishnu appeared in the form of Narasimha and atoned his sin. Brahma prayed to the Lord to settle here permanently. To this, Narasimha accepted and fulfilled his desire.

After a long time Dharmapāla came hunting to this place. Here he saw the Lord and was pleased with the calm and quiet atmosphere prevailing at that area. Then he arranged for the smooth functioning of the temple and conducted the utsavas and the festivals".

The remaining stories are the puranic stories. They are:

(i) They story of the incarnation of Narasimha
(ii) Prahlada Charitra
(iii) The story of Dharmapāla and
(iv) The story of Hiranya kaśipu etc,

Koravi Gopa raju wrote 'Kathā Prabandham' entitled 'Simhasana–dwātrimśika'. His paternal uncles were ministers of Rācherla Kumāra Singama of Rāchakońda Kumāra Singama Nāyadu came to the throne after 1387 A.D. Hence Koravi Goparaju lived in the first part of the 15th century A.D.³⁷⁴

Dr. Diwākarla Vēṅkatāvadhāni, states that Koravi Gōparāju lived in the first part of the fifteenth century.³⁷⁵ Nāmbi Limbādri, a resident and teacher of Bheemgal, states that Koravi Gōpa Rāju belongs to Bheemgal only.³⁷⁶ In the
Avatarika, Koravi Goparaju mentioned the name of Vēmugallu in his book entitled “Simhāsanadwātrimśika.”

In view of these facts, we may say that though this temple is an ancient one by tradition, on the literary evidence of Simhāsananddwātrimśika, it may not be wrong to state that this temple existed in the early part of 15th century A.D.

There are two shrines dedicated to Lakshmi Narasimha Swamy. The presiding deity of Śrī Lakshmi Narasimha Swamy is in a cave on the hill, known as Limbādri guṭṭa (Limbadri hill), which is at a distance of 3 1/2 kilometres from Bhemgal. There is a separate temple for utsava vigrahas in the village, Bheemgal. The annual festival is celebrated on the hill. The utsava Vigrahās are taken to the hill for that purpose and after the festival, they are taken back to the temple, in the village. All the festivals, except the utsavas, are celebrated in this temple, which is in the middle of the village.

Sri Limbadri Lakshmi Narasimha Swamy

The temple is on the hill. There are two ways to reach the temple, one for vehicles and the other for the pedestrians. On the hill, there is a well constructed ‘kōnēru’ near the kalyāṇa maṇṭapa. In front of the ‘kōnēru’, there is an image of Hanumān. There is a choultry also for the devotees near the kalyāṇa maṇṭapa. From Kalyana maṇṭapa, there are nearly (90) steps to reach the temple on the hill. From the entrance, there are five steps leading into the cave. Here one may stand erect. Here on the right and left, there are two colourful newly made images of Yama standing as Dwārapalakās. From these images, one has to go lowering his head and half bending to a distance of 50 feet to reach the Garbhagriha, taking three turns. The height of the passage is one metre.

The garbha gudi 9’ x 18’ is in a small cave. Śrī Lakshmi Narasimha Swamy with Lakshmi seated on his left lap is in
yogic posture. He is sitting comfortably crossing his legs. He is in Saumya (peaceful) form. He holds śankha in his upper left hand and chakra in his upper right hand. The lower right hand is in abhaya posture. His left hand is embracing Lakshmi. A linen cloth is carved as if a belt going through his knees. He has open mouth and lolling tongue. He wears a crown on his head. The image of the Lord is carved on the rock with a stone prabha around it. All this is carved on a slab of stone. The height of the image is about 3'.

The other black stone images are of Krishṇa, Arjuna, Hanumān and Prahlāda. Near Śrī Lakṣmī Narasimha Swāmy's image, there is a small stone image of Prahlāda, who faces the south. There are two small stone idols of Āḻvārs. There are some black Salagrāmas in the the sanctum, before the idol of Śrī Lakṣmī Narasimha Swāmy, which are meant for "Abhishekām".

Pancharatra Agama is followed in celebrating the utsavas and the festivals. But in worshipping the god, Madhava tradition of Tantrasāra of Mudhvāchārya is followed. They use sandal paste for caste marks on the forehead of the Lord. Every day 'abhishēkām' to the Lord is performed at 10.00 A.M. The Tulasi Archana is done by the Pujari every day.

Except the annual festival (utsavam), all other festivals are celebrated at the temple of the utsava vigrahās in the village of Bheemgal.

During the abhisheka of the Lord on the hill, the priest recites the Vedic hymns like 'Lakshmi Suktam' and 'Purusha Suktam'. The traditional Madhva mantras are also chanted during the sacred bath of the Lord. The programme of worship to the Lord is of the duration of 3 to 4 hours from 10.00 A.M. onwards. After this programme, the door of the temple re-
mains closed. The temple remains open from 10-00 A.M. to 2r00 P.M. only every day.

The following festivals are celebrated at the temple of the utsava vigrahwas in the village.

1. Ugādi–Chaitra Śuddha Pāḍyami (April).
2. Śreec Rāma Navami–Chaitra Śuddha Navami (April).
4. Śrī Krishṇa Jayanti–Śrāvaṇa Śuddha Ashtami (August).
5. Vijaya Daśami–Āśviyuja Śuddha Daśami (October).
7. Vasantōtsavam–Phālguṇa Bahula pāḍyami (March).

The Annual festival of the Lord is celebrated from Kartika

Śuddha Shaṣṭi to Bahula vidiya (November),

1. Utsava vigrahwas are taken to the hill-Shaṣṭi.
2. Ankurārpana–Saptami
3. Dhwajārōhaṇam–Ashtami,
4. Hōmam (Fire sacrifice)- Navami.
5. Kalyānōtsavam-Daśami.
6. Hōmam and bali-Ekādaśi.
7. Chakra perumāndla sēva-Dwādaśi.
8. Hōmam and bali-Trayōdaśi,
10. Car-festival (Rathōtsavam) at 4.00 P.M. Purṇima.
11. Śēṣha Hōmam and Chakra teertham- Bahula pāḍyami.
The utsava vigrahās are brought back from the hill to the temple in the village on Pādyami.

12 Puśpayāgam (Nāgavalli), koṇḍabali and Edurukōlu - Vidiya.

The priests are hereditary. They have lands to run the temple and the liberal contributions from the devotees is the main source of income to the temple.

Generally during the utsavam of the Lord, there is a large congregation of about 6000 devotees, from local and other districts. During the month of Śrāvana (August), about 50 people visit the hill to pay their respects to the Lord. This month is supposed to be a sacred one to worship the god. Every day about 10 people visit the Lord.

The Lord of the hill is known as Limbādri Lakshmī Narasimha Śwāmy. So the people have the name of Limbādri from the sacred name of the hill, where Lord Narasimha with Lakshmi resides in Archā form (iconform). The Hindus, rich and poor, like to name their children as Limbādri, but in different way to meet their social status. They are Limbādri, Limbanna, Limbi, Limbaḍu, Limbā Reḍdi and Limbāchārya. Very often we come across these names, particularly in Nizāmābād district and rarely in other districts.178

The tradition is that after taking bath in the "kōnēru" the devotees go in wet clothes to the temple bending their waists completely to reach the garbhagriha and pray to Lord to fulfil their cherished desires.


This village is 12 KMS from Ārmur, the head quarters of the taluk. The temple of Mudgala Lakshmī Narasimha Śwāmy is accommodated in the house of Harāchārya Vēṅkatā Chārya. There is a "kōnēru" to the west of the temple. It
is said that it was established 200 years back. As the images of Narasimha and Lakshmi are brought from the village, Mudgala, the Lord here is known as Mudgala Lakshmi Narasimha Swâmy.

The garbha griha is a small room 4 x 2 1/4 feet. There are three marble images of Narasimha, Lakshmi and Prahlada. The Lord has four hands. He has chakra in his upper right hand and the Śankha is in his left hand. His lower right hand is in abhaya posture and the left is stretched forward and supported on his left knee, holding a lotus with his fingers. The Lord is sitting on a lotus in padmasana. The Lord has Silver makuta, köramesālu and eyes. He has 'Silver Kavacham' on his body. There is a hood of sēshā on his hand. The Lord is 1 1/4' in height.

To the left of the Lord, the image of Lakshmi is installed. Her lower right hand is in abhaya hasta and the left hand is hanging down. She is standing. She is 1' in height. To the right side of the Lord is the image of Prahlāda, folding his hands together. It is 1' in height. He is standing.

Madhwa traditions is followed here. The priest is a Madhwa. He is a hereditary priest, who is the owner the temple, and Vēṅkaṭa Ramaṇā Chārya, is the present priest of the temple. Every day he worships the Lord. The annual festival of the Lord takes place from Vaiṣākha śuddha ṣashti to pournima (May). "Abhishēkham" to the Lord, Sahasranāmārchna, discourses on Bhāgavata purāna and poor feeding are the features of the annual festival. During these days nearly a hundred pilgrims and on pournami day, about 500 people, local and from distant places, like Soan, Nizāmābād, Armoor, Renjerla, Yerugaṭla, Bhaiṣa and Vēmulwāḍa, congregate and food is served to them free of cost. Dasara
Navarātras and other festivals are celebrated in the temple, which have local importance. There is a choultry for the pilgrims. The main source of the income to the temple is from the liberal contributions of the pilgrims only. Vēukata Ramaṇā Chārya is the hereditary owner of the temple. Every day nearly ten people visit the temple.

KAMAREDDI TALUK

1. Chukkapur.

Chukkāpur is situated at a distance of 17 1/2 KMS from the Kāmāreddi Railway Station. The Lakshmi Narasimha Swāmy temple is 3 Kilometres away from the village. There is neither historical nor literary evidence regarding the temple. Some information has been gathered from interviewing the local people and the priest in particular. There is a tradition which speaks about the temple.¹⁸⁰

"At a distance of one furlong from the present temple, there was the original temple. In course of time, the original temple became old and ruined. As it was unfit to the Lord, He chose a well, by name "Mangābāi bāvi" in place of the temple. The Lord went on without worship for many days. The Lord appeared in the dream of the head man of the village and revealed His presence and ordained that man to worship Him daily."

As mentioned above, still there is an old temple, which is in a ruined condition. But it is very small.

The Temple of Lakshmi Narasimha Swamy.

On a single slab of stone, Lakshmi Narasimha Swāmy with Lakshmi on his lap is sculptured along with a prabha around the image of the Lord. The Lord has fourhands. He holds 'chakra' in his upper right hand and Śankha in his left
hand. He has a lotus in his lower right hand. His left hand is on the waist of Lakshmi. She is seated on the left lap of the Lord. The Lord stretches his knees and keeps his feet on the peetham. The image of the Lord is 2' in height. Lakshmi, the consort of the Lord, holds a lotus in her left hand and her right hand is on the back side of the Lord. The prabha, the image of the Lord with Lakshmi and peetham are sculptured on a single slab of stone, which is 2 1/2' x 1 1/2'. The image of the Lord is installed in the middle of the sanctum. He faces the east.

To the left of Lakshmi, there is a stone image of Venka-
tēśwarā Śvāmy. To his back side, near that image is a black stone idol of Nammāḻvār, facing east. Madhura Kavi Alvar, Tiruppan Āḻvār and Periāḻvār face the south. To the right of the Lord, is a black stone image of Rāmānuja. On his right side are Tirumāḻisai Āḻvār and Tonḍaradipodi Āḻvārs. By them are Kulaśekara and Tirumangai Āḻvārs. All these Alvars face the north.

There are eight pillars in the garbhagriha, on which the cement roof was built. The area of the garbha griha is 12 x 13 feet. It has an iron gate to the east. The room before the garbhagriha, is a vacant room with an area 3 1/2 x 13 feet, which has also an iron gate as the entrance to the east. The utsava idols of copper are installed in a temple, in the village. The mukha mantapa of the temple was constructed in the year 1976, as it was written on the western wall of the mantapa. It is 12 x 18 feet. There is a well to the east of the temple. There are two choultries to the north of the temple.

Here pancharatra Agama is followed. The priests are Satani Śrīvaishṇavas. Abhishēkam to the Lord is performed on Friday, Saturday and on Monday, every week. Every day the priest offers “white rice” to the Lord as “naivēdya.”
On the evening of Ugadi, the first day of the Telugu new year (April), “Panchânga Śravanam” (hearing of Almanac) is done in the temple of utsava idols in the village. On the same day, carts decorated with bullocks, go round the temple, in the forest.

The Adhyayana utsavam and the annual festival of the Lord are celebrated for a period of five days from Vaiṣākha Śuddha Ekādaśi to purṇima (May). The programme of the festival is as follows.

1. Toṭakkam — Ekādaśi.
2. Study of Drāviḍa prabhandas — Dwādaśi.

Nearly five hundred devotees, local and from the nearby villages, congregate on the day of Kalyāṇam. There is heavy rush to the temple during the months of Chaitra (April), Vaiṣākha (May), Śrāvana (August), Māgha (February) and phālguna (March). During this period, every day nearly more than fifty people visit the temple with their families. Except on Sunday and Tuesday, on other weekdays, the number of visitors to the temple exceed thirty and above during the remaining seven months. The temple remains open from 10.00 A.M. to 4.00 P.M. for the darṣan of the Lord every day.

The pujāri marks black “Tilakam” of the “Nanda deepam” on the forehead of the visitors. The peculiar feature of the temple is that the temple remains closed, after 6.00 P.M. every day. The priest opens the doors of the temple next day at 9.00 A.M. As the temple is in the thick forest, even today, nobody dares to stay there during the night.
The influence of the Lord is immensely felt on the devotees, who have complete confidence in him. Some persons have the name of the place of the Lord as Chukkaiah and Chukkamma for male and female persons respectively and people from other districts also visit this temple.\textsuperscript{181}

MADNUR TALUK

1. Madnur

Madnur, the taluk head quarters of the same name, is situated about 26 KMS from the Bödhan Railway Station and 48 KMS from Nizämabäd. There is a temple of Lakhmî Narasimha Swâmy in the village. The annual festival is celebrated for a day in the month of Vaisâkam (May). The local Hindus participate.

BODHAN TALUK

1. Kopperga

Kopperga is situated at a distance of about 13 KMS from Bödhan, the head quarters of the taluk. There is a temple of Narasimha Swâmy in the village. The annual festival of the Lord is celebrated for one day in the month of Āśviyujam (October). About 500 local Hindus congregate.

2. Janakampet

Jânakampêt is a Railway Station on the KâchIguda–Manmâl metre gauge of the South Central Railway. The village is at a distance of 13 KMS from Nizämabäd.

Yogananda Lakshmi Narasimha Swamy Temple

The temple is to the north of the village at a distance of two kilometres on a hillock. There is a beautiful "bönëvu"
with plenty of water, to the South of the temple. There is a small Śiva temple to the west of the temple on the hillock.

Simhādvara is to the north of the temple. There is a small Hanumān temple at the foot of the hillock.

The garbhagriha is 7 1/2 square feet in area. The inside roof is star shaped with stones. The black stone image of Yōgānanda Narasimha Swāmy, 3 feet high, is on a pedestal. The importance of the Lord is that a ‘Sālagrāma’ is in his navel, to which every day ‘abhishēkam’ is performed. The Lord is in sitting posture with crossed-legs. He stretches his hands and supports on his knees. He holds ‘chakra’ in his upper right hand and ‘Śankha’ in his left hand. He keeps his mouth open widely. He wears a ‘makuta’ on his head. He has silver ‘kōra meesalu’, eyes and “three nāmās”, The Lord is carved on a black stone with a Prabha around him. There is also a brass Prabha around the image of the Lord. To the left of the Lord, there is a separate black stone image of Lakshmi with a prabha. She holds a lotus-bud in her right hand and her left hand is hanging down. She wears a makuta on her head. She has two silver eyes. The height of the goddess is 1 1/2’. The is a brass prabha also over the image of goddess. To the right side of the Lord, on the same pedestal, the black stone image of Periāḻvār, one foot high, is installed in a sitting posture.

Infornt of the Lord, at a lower level, there are three copper utsava idols of the Lord. The Lord has mane like a lion. To his left, the image of Lakshmi is installed. To his is right, Chakra Perumāndīlu. There is an antarala in front of the garbha grihā of the Lord. It is 7 1/2 square feet in area.

The mukha mantapa consists of 16 pillars. The area of the mantapa is 22 1/2 x 19 1/2 feet. At the entrance of the mukha mantapa, there are two figures of an elephant and a lion, carved on the front two pillars. There two figures can be seen
on the two pillars, which face the east, to the right of the Kalyana mantapa after crossing the Simhadwaram. The kalyana mantapa is to the north of the mukha mantapa of the Lord, consisting of twenty pillars. It is 24 x 34 1/2 feet, with considerable height.

The entrance to the temple is to the north. On the horizontal stone pillar, above the simhadwara, the motif of Gaja-lakshmi in sitting posture, with two standing elephants on either side, raising their trunks upwards, are sculptured. There is a Ratha-Śāla to the right side of the Simhadwāra.

Pāncharātra Āgama is being followed here. The priest is a Śrīvaishnava. Every day “abhishekam” is done to the “sālagrāma” of the Lord and on every Saturday to the Lord, Adhyayanōtsavam is celebrated for three days preceding the annual festival of the Lord. The annual festival is celebrated for six days. The utsavam is from Māgha Śuddha Ashtami to Bahula Pādyami (February).

The programme is as follows:

2. Recitation of Tamil Divya Prabandhas - Navami.
3. Paramapada Utsavam - Daśami,
5. Dhwajārōhanaṃ - Dwādaśi.
6. Tiru Kalyāṇam - Trayodaśi.
7. Dōpu utsavam - Chaturdaśi,
8. Rathōtsavam, (car-festival) - Pournima.

On the eve of the car festival on pournima, about two thousand peoples from local and neighbouring villages, congregate. A fair is also held in this connection.
Nrisimha Jayanti, Vijayadaśami and other festivals are celebrated in the temple. On the day of Vijaya Daśami, the Lord goes out of the temple on a vehicle in procession for "Śamī puja",

There is a temple committee with six members to look after the temple. The main source of the income to the temple is from the liberal contributions of the devotees. Every day a few people visit the temple. But on Saturdays nearly 10–20 people visit the Lord. Local and neighbouring people, a few, celebrate tonsure ceremony (kēśa khandana) and marriage of their sons and daughters at this temple. This temple is very popular in the surrounding villages. The pilgrims from the surrounding villages visit the temple throughout the year, though their number is less than ten and more than six every day.

RANGAREDDY DISTRICT
RAJENDRANAGAR TALUK

1. Samshabad

Śamshābād is a Railway Station, known as umdanagar on the Secunderabad–Kurnool line of the South Central Railway.

Lakshmi Narasimha Swamy Temple

The temple, which is one kilometre from the Railway Station, is in the village. There is no archaeological or historical evidence relating to the temple. Some information relating to the tradition has been gathered from interviewing the local people and in particular from the priest of the temple. It is said 182 that the temple was constructed 100 year ago. In olden days it was a "Muṭṭ" known as "Krishṇā bāī Muṭṭ".

The temple consists of a sanctum and mukha mantapa. Above the door of the garbha griha, the figure of Gaja
Lakshmi is carved on a stone with two elephants raising their trunks. On their side of the door of the sanctum, two figures of the head of a lion with mouths open are sculptured.

In the sanctum, on a raised plat form, attached to the back wall, the copper idol of Lakshmi Narasimha Swamy is installed. The Lord, seated on a pedestal, has four hands. He holds 'chakra' in his upper right hand and Sankha in his left hand. His lower right hand is in abhaya posture, and his left hand is at the back of Lakshmi. His right leg is hanging down. He bends his left leg at the knee with foot touching his right thigh. Lakshmi is seated on his left thigh hanging down her leg. She holds a lotus a lotus-bud in her left hand and keeps her right hand on the back of the Lord. The Lord keeps his mouth open. He wears amakuta and hārās. The image of the Lord is 1' in height and that of his consort 6'".

Madhwa tradition is followed here. The priest is a Madhwa. Shōḍasā upachāras are performed to the Lord. The annual festival takes place on Nrisimha Jayanti day, when the deity is taken out of the temple in a procession on a vehicle. About 100 local people, congregate. Śri Krishna Jayanti and Vināyaka navarātras are celebrated for nine days.

The temple committee looks after the maintenance of the temple, collecting donations from the local people. Every day about 10 persons visit the temple.

2. Moosapet.

Moosāpēt is situated at a distance of seven kilometres from Hyderabad. There is a temple of Narasimha Swāmy here.

IBRAHIMPATNAM TALUK

I. Ibrahimpatnam.

IbrāhImpatnam is the taluk head quarters of the same
name. It is situated at a distance of 32 kilometres from Hyderabad city. There are two temples here, one in the village and the other on the hillock, near the village.

There is a temple on the hillock dedicated to Lakshmi Narasimha Swamy. The other temple is in the village, where the utsava idols of the Lord are installed. This temple consists of a sanctum and mukha mantapa only.

Some information relating to the tradition has been gathered from interviewing the local people and in particular from the priest of the temple. It is related that when Ibrāhīm Qutb Shāh heard that the artificial tank, the Hussain sagar, was not popularly known after his name, he was touched to the quick and constructed the tank and the town of Ibrahimpatnam. Ibrahim ruled from 1550-1580 AD.

Besides the Lakshmi Narasimha Swamy temple on the hillock, there are two other temples, one is of Śiva and the other of the ‘Ālvārs’. At the foot of the hillock, there is a “kōnēru.”

**Lakshmi Narasimha Swamy Temple.**

The temple consisting of a sanctum, ‘antarala’ and the mukha mantapa, faces the east. It is believed that here Lord Lakshmi Narasimha Swamy revealed Himself on a rock, which forms the back of the sanctum. The roof and the walls are built in such a way that the rock, where the Lord had manifested, became the back wall of the sanctum. The sanctum is 4 1/2 square feet and the ‘antarala’ is 3’ x 6’. The mukha mantapa, consisting of eight stone pillars is 6’ x 12’.

The sculpture of the Lord on the rock is 2 1/2’ high. Nrisimha is seated with the right leg hanging down. The left is folded with the foot resting at the right knee. On the left
thigh of the Lord, Lakshmi wearing a makuta and 'hāra' is seated hanging her legs down. The Lord has four hands. In his upper right hand is chakra and in the left is sankha. His lower right hand is in 'abhaya posture' and the lower left hand, which is not visible, is presumably taken behind the waist of Lakshmi. The god has a fierce looking face with eyes and cheeks puffed up. He wears a makuta and a 'hāra.' His mouth, nose and a little mane are clearly visible. He has three 'Nāmās' on his forehead. Lakshmi is seated on his left lap hanging her legs down. She is 1 1/2' in height. She also wears a makuṭa and a 'hāra.' She kept her left hand on the left knee of Lord Narasimha.

In the worship of the Lord, Śmārta tradition is followed here. The priest is a Śmārta brahmin. The same priest is in charge of worship at the temple on the hillock and the temple in the village. The annual festival of the Lord, that is Brahmōtsavam, is celebrated for five days from Vaiśāka śuddha Ekādaśī to Pūrṇima (May). It takes place at the temple of the Lord on the hillock only. The utsava idols of the Lord are brought from the village temple to the hillock on Vaiśāka śuddha Ekādaśī and they are brought back to the village temple on Vaiśāka purṇima by evening. The programme of Brahmōtsava is as follows:

1. The utsava idols are brought from the village temple to the hillock — Ekādaśī.

2. Ankurārpaṇa and Dhwjārōhaṇam in the morning — Dwādaśī.

3. Hōmam and Baliharana in the morning — Trayōdaśī. Kalyanōtsavam in the evening — Garuḍa Sēva in the night.

4. Chakravari and pushpayāgam in the morning — Chaturdaśī. Rathōtsavam (car-festival) in the night.
5. Nāgavalli in the morning — Purṇima.
In the evening, the utsava idols are brought back to the village temple.

Nrisimha Jayanti (May–June) and Dasara are celebrated on the hillock, at this temple. The following festivals are celebrated in the village temple.

a) Ugādi (April).

b) Śri Krishṇa Jayanti (August).

c) Vināyaka Navarātrulu (September).

d) Dasara (October).

e) Kārtika māsam (November–December).

The temple is illuminated with rows of lamps during the month of kārtīkam (November) and ‘bhajana’ is done in the night.

f) Dhanurmāsam (December–January).

A special worship to the Lord early in the morning, offering ‘pengali’ is performed for the whole month.

The temple has 4 1/2 acres of wet land. From the income of the land, the temple is run by the temple committee. The annual festival of the Lord is celebrated from the donations from the local people. About 300 local people congregate on the day of kalyāṇotsavam of the Lord. Every Friday, nearly 20 women visit the temple and on Saturdays, about 30 people visit the temple on the hillock. Every day, nearly ten devotees visit the temple. The people visit the temple of Nārāsimha on the hillock to fulfil their vows to the Lord. Every day nearly 20 people visit the temple of the Lord in the village. On Saturdays, at night, about 30 people visit the temple and they do ‘bhajana’ in the mantapa of the temple.
MAHESHWARAM TALUK

1. Raviryal

Raviryal is situated at a distance of 19 Kms. from Hyderabad. The temple of Narasimha Swamy is on the hillock, which is three furlongs from the village. There is a black stone image of the Lord which is 2' in height. The pujari is a brahmin. The Brahmothsavam of the Lord is celebrated for eleven days from Vaisakha sudha shaasti to Bahuula padyami (May). The car-festival (Rathotsavam) attract people from nearby villages. About 5000 people (of all Hindu commities) congregate.

2. Kongarakalam

Kongarakalam is situated at a distance of 32 Kms from Hyderabad. There is a temple, dedicated to Lakshmi Narasimha Swamy in the village. The pujari is a brahmin. The annual festival takes place for five days from Vaisakha sudha chaturdashi to Bahuula Tadiya (May). About 4500 devotees, local and from the neighbouring villages, congregate.

WARANGAL DISTRICT
WARANGAL TALUK

1. Urugonda

The village is situated at a distance 19 Kms from the Warangal Railway Station and two furlongs from the road of Warangal-Mulug bus route. The temple of Lord Narasimha Swamy at the foot of the small hillock, is situated at a distance of one kilometre from the village. There is also a temple in the village for the utsava idols of the Lord,
The temple of Lord Narasimha Swamy on the hillock.

On the lower part of the hillock, there is a big rock facing the ground, which is like the roof of the sanctum. It is a cave. To the east in the sanctum, below the roof-rock, there is another rock, on which Narasimha Swamy is sculptured, who is 2 feet high. The people believe that Lord Narasimha Swamy manifested on the rock, facing southeast. The Lord has four hands. He holds disc and conch in his upper hands. He stretched his lower right hand and supported on his right knee and his left hand is invisible. He sits in Padmasana posture.

In front of the Lord, at a distance of 4 1/2 feet, there is a rock on which Sīta, Rāma and Lakṣmanā are sculptured. To the opposite side of the sanctum of the Lord, at a distance of 30 feet, there is a ruined temple. On the two rocks in the mukha mantapa of this ruined temple, Pōygai, Pudattār and Pēy Āḷvārs are sculptured, who face the South and the nine Āḷvārs are sculptured on another rock. All the Āḷvārs are in sitting posture with folded hands. Probably the ruined temple is of Rāmānuja, as there is a room, which is now vacant.

The temple of Narasimha Swamy in the village

The sanctum of the temple was constructed 60–70 years back. The mukha mantapa, in front of the sanctum, was constructed in 1962 by Gampa kēdarī, a resident of the village, as was written there.

On the back wall of the sanctum there are many caste marks of the Vaishnavas. These ‘Nāmās’ are taken to be the form of Lord Narasimha Swamy by the people. The sanctum is of 6 x 7 1/2 feet. Before the wall, a black stone image of Rāmānuja is installed on a ‘Peetham’. Below this image, the
copper idols of Vēnu Gōpala Swāmi and His two consorts are there. The copper idols of Chakrabēra, uḍayavarulu, Nam-māḷvār, Āṇḍāḷ and Kannan are also there.

The Priests are Śrīvaishnavas. The worship to the Lord is done in accordance with pānchrātra Āgama by the priests of the temple. Abhishēkam is performed to the "Śālagrāmas" every day. On special occasions like the festivals, and the annual festival of the Lord, abhiṣekam is performed to Lord Narasimha Swamy.

Śrī Narasimhā Swāmy annual festival is celebrated in 'Dhanurmāsam' from 7th January to 22nd January. Adhyayanōtsavam for the first three days and marriage ceremony of the Lord for thirteen days are celebrated here.

The Programme of the annual festival is as follows:

1. Adhyayana utsavam - Toḷakkam. January - 7
2. Adhyayana utsavam - Sēvākālam. January - 8
3. Adhyayana utsavam - Paramapada Utsavam January - 9
4. Marriage Ceremony - Ankurārpana - January - 10
5. Marriage of the Lord - January 11
6. Hōmam & Balihaṇam - January 12
7. Sadasīyam - January 13
8. Pūrnahuti - Morning - January 14
   Evening-The Lord goes to the hillock.
9. Jātara - January 15
10. Evening - The Lord returns to the village temple - January 16
11. Grāmasēva - January 17
12. Nāgavalli - January 18
13. Durgampēṭa Sēva  —  January 19
14. Mahad Āṣṭivrachanam  —  January 20
15. Grama Sēvalu  —  January 21
16. Grama Sēvalu  —  January 22

The special function of the annual celebration of the Lord is on Sankrānti day. On this day, the Lord goes out to the hillock and the village go round theē ‘Dhwaja Stamba’ with their decorated bullock-carts. The next day is Jatara (fair). Nearly five hundred local people congregate there.

The temple is run by the priests, who enjoy some lands attached to the temple. There are four priests, who participate in the conduct of worship to the Lord, in turn. The patrons of the annual festival are the villagers. Nearly five people visit the temple of the Lord in the village daily and on Saturdays nearly ten people visit the temple.

2. Kommala.

The village is situated at a distance of 26 KMS from Warangal. The temple of Lakshmi Narasimha Swāmy is on a small hillock at a distance of one Km from the village.

There is no archaeological evidence relating to the temple. There is a traditional legend, which is current among the local people. The legend says¹⁸⁵ that “The Pandavas performed penance on a hill, known as ‘pāṇḍavula guṭṭa’”, which is near this hillock. This hillock is known as “Pāṇḍavula Bōḍu”, where the Lord manifested Himself on a rock. The Pāṇḍavās used to worship Lord Lakshmi Narasimha Swāmy on this hillock.” There is a story regarding the manifestation of the Lord, which is widely spread among the local and the neighbouring villagers.¹⁸⁶ “One day in the distant past, the Lord cut the crop of maize in eight acres of land and came there. As a mark of this event, Dupa buddi (a vessel), choppa kattā (bundle of dried maize plants) and Kodavali (a
sickle) are sculptured on the rock, to the east, below the temple, which is at the foot of the hill, near a tamarind tree particularly, the villagers have reverence for the rock bearing the above marks."

The temple of Lakshmi Narasimha Swamy is on the hillock. There are forty seven stairs to approach the temple. The main entrance facing the north was constructed in 1977, as it was writted there. Above the Simhadwāra, the image of Narasimha Swāmy was constructed. There are seventeen pillars on which the mukha mantapa is built up with stones and it is 25 1/2 x 12 feet. There is no sculpture on the pillars. There are two temples in the mukha mantapa. They are the temples of udhayavarulu and Lakshmi, which face the north and east respectively.

There are "Kōnēru" and Kalyāṇa maṇḍapa with four pillars to the north of the temple.

The inner sanctum is a cave formed by two rocks in a triangular shape from west to east. The Lord had manifested Himself, the devotees believe, on a rock which faces the south-east. The sculpture is one inche in height and on his either side are sculptured Lakshmi (Bhudēvi), and Neelādēvi.

The black stone image of Lakshmi Narasimha Swāmy is installed in the corner to the west of the sanctum on a ‘stone pedestal.’ The stone image of the Lord is 3’ high with awe in spring looks. The Lord is seated with his two legs resting on a ‘peetham.’ Lakshmi is seated on his left lap, who is one foot in height. The Lord has open mouth and four hands. He holds disc and conch in his upper right and left hands respectively. His lower right hand is in ‘abhaya’ posture and his left hand is on the stomach of his consort, Lakshmi. The Lord face the east. The cave is 9 x 4 1/2’ feet. In front of the image of the Lord, the utsava idols, made of copper, are
installed. They are of Bhudēvi, Narasimha Swāmy and Neeja dēvi. To the left of the e idols, there is a black stone image of Andāl. The idol of “chakra peermāndlu” is of Lakshmi Narasimha Swāmy along with Lakshmi. To the left, is a black stone image of Krishṇa.

Before the door of the ‘antarala’ on a rock, there is a pair of foot−prints of the Lord, sculptured. The devotees wash these feet, which are on the “pādāla kaḍapa.”

To the left of sanctum of the Lord, there is a sannidhi of Chenchu Lakshmi. The inner area is one square. The stone image is 4 1/2’ high. Around it, is a stone prabha, sculptured together with the image of Lakshmi. She has four hands. She holds a lotus in her upper hands. She keeps her lower right hand on her stomach and her left is in ‘abhaya’ mudra. The temple faces the east. As the nose of Lakshmi is slightly broken, it has become unfit for worship.

The priests are Śrīvaishnavaś. The worship is done here according to the Pāncharātra Āgama. Daily ‘abhishēkam’ is performed to the Śalagrāmas and during the festivals, abhishekam is done to the Mulaswāmi. The general festivals and the “Dhanur Māsam” are observed. Śrī Narasimha Jayanti (birth day of the Lord) is performed on Vaiśākha Śuddha Trayodaśi (May). The Adhyayana utsavam and the Brahmoṣtsavam of the Lord are celebrated for a fort night from phalguna śuddha saptami to Bahula Saptami (March). The programme is given below:

1. Tiruvanjanam at 10-00 A. M. Adhyayanōtsavam 8-00 P. M. Saptami.
2. Adhyayanōtsavam – Aṣṭami.
5. Dhwajährohana & Bali puja, Kalyānōtsavam. 12-00 P. M. – Ekādaśi.
10. Sadasyam – Chaturdaśī
11. Decorated Bullock carts & their procession – Bhūla pāḍyami.
13. Sēvas on payment by the devotees – Tadiya.
14. Sēvas on payment by the the devotees – Chaviti.
16. Śrī pushpaṇgam – Shaśṭi.
17. Ṣataghaṭa Abhiśekam & pavaḷimpoṭsavam – Saptami.

On Phālguṇa pūrṇima, a procession of decorated carts is the eye-feast to the visitors. The decorated “Hanuma vāhanā”, “Elephant vehicle”, chakram bandhlu, prabha bandhlu, and other carts go in a procession. On the days of pūrṇima and bāhula panchāmi and of the car-festival, about seventy five thousand devotees, local and from other districts congregate. A fair is held in connection with the festival for sixteen days.

The temple is run by the temple committee. The main source of the income to the temple is the liberal contributions from the devotees. On Saturday and Monday ten to fifteen people visit the temple throughout the year. During the month of Śrāvaṇa (August), Particularly on Saturdays and Mondays, there is a rush of the visitors. Nearly fifty people visit the temple on these days. From Māgham (February) to Vaiśāka (May) the people along with their families visit the Lord. During the month of Śrāvaṇa, people come for picnic and visit the Lord,
The devotees wash the “pāḍāla kaḷapa” with water and offer a pumpkin, a cocoanut and some quantity of rice and cash in fulfilment of their vows to the Lord. The people come for sleep at the temple. They give the name of the place of the Lord to their sons and daughters as Kommālu, Kommālaiah and Kommālamma respectively.

3. Geesugonda

Geesugonja is situated at a distance of 19 Kms from Warangal and two kilometers from the road of Hanamkonda–Narsampet. The temple of Lakshmi Narasimha Swāmy on the hill is to the west of the village, at a distance of one kilometre. The utsavai idols of the Lord are installed in a temple in the village.

The Lord is on the hill. There is a “Kōnēru” on the hill. There are three hundred and twelve steps to approach the temple. It is believed that Lord Lakshmi Narasimha Swāmy manifested Himself on a big rock on the hill. It is stated that it was the belief of the people that the Lord was in the rock and manifested his small form. The head and the eyes of the Lord are visible on the rock. Beside him, the head and the eyes of Lakshmi are visible. Both wear three “Nāmāś” of the vaishnavas. They are 1 1/2′ and 1′ in height respectively and they face the south.

The sanctum is a cave formed by the rocks. It has no doors. It is 4 1/2’ x 7 1/2’ feet. Before the garbha griha, there is mukha mantapa of the Lord with sixteen pillars and the area of the mantapa is 10 x 10 feet. The roof of the mantapa was constructed with stones. There is no sculpture on the pillars of the mantapa.

Vaikhānasa Āgama is being followed here. Every day worship is done and ‘naivēdyā’ is offered to the Lord.
Apart from the Hindu festivals, the Vardhanti (death anniversary) of Vighanasāchārya is performed on Śrāvaṇa pourniṁa (August). The annual festival of the Lord is celebrated on the hill for a period of five days from pushya śuddha Ekādaşi to Pournima (January). The utsava idols of the Lord are brought from the temple of the village to the temple on the hill. The temple is run by a hereditary priest. During the Brahmotsavam (annual festival of the Lord) for five days, about two thousand local devotees congregate. They visit the Lord during the months of Chaitram (April), Śrāvaṇam (August), Pushyam (January) and Māgham (February). During these months, everyday about 10 to 15 people visit the Lord on the hill.

4. Velupukonda (Zafargadh).

Velupukoṇḍa is situated at a distance of 13 Kms from Varadannapet on the Warangal - Khammam bus route and twenty four miles from Warangal. Probably it is the highest hill temple, known in Telangāna. The village is between two hills. To the back of the village, there is a hill on which in a cave Lord Yogananda Lakshmi Narasimha Swamy manifested. The temple of the Lord is in the fort on the hill. This hill is known as Velupukoṇḍa (Vēlpū-Lord; Koṇḍa—hill). This place is also known as Zafargadh.

There is an archeological evidence of the existence of a ruined fort on the hill. The remnants of the walls of the fort are still there. Certain Śankaragāṇḍa of the Rashtra Kūṭa lineage of Chiefs is said to have constructed the tank on the hill of Velupugonda.188 In accordance with the inscription of Miriyāla Kāmasāni, which is dated as 1606 A.D., Velupukoṇḍa was once the capital of the Kākatiyas.189 During the reign of Nawab Nizam Alikhan of the Deccan, Zafaruddaula was the Tahasildār of Khammam area in 1767 AD. After his
death in 1768 A.D., Zafaruddaula II was the Tahsildar who was known as 'Zafaruddaula Dhwamsi. There is a village near Khammam by name 'Dhwamsalapuram' which is named after him.190

There is a local tradition and a legend relating to the temple.191 The legend says that 'this was the hermitage of sage Agastya, who did penance to know the importance of Drávida language, before his 'ishqadévata' (chosen God) Yógānanda Lakshmī Narasimha Swāmy'.

Many years passed after this. 'In distant past Zafaruddaula was the rules of this place, who constructed at impregnable bastile for defence. It goes by his name as Zafargaçh' (gaçh means fort). After Zafaruddaula, Dhansa came to power, who had great devotion for Lord Narasimha Swamy.'

There is a 'Kõñēru' on the hill to the South-east of the temple. This is the Aanch Narasimha Kshētra. They are:

a) Konkane golla Narasimha Swāmy to the north of the hill.
b) Koñḍa Singaraiah on the hill.
c) Gañtalagudi Narasimha Swāmy to the west of the hill.
d) Suprasanna Lakshmī Narasimha Swāmy to the north-west of the hill and
e) Yógānanda Lakshmī Narasimha Swamy on the hill.

There is a 'Ranga Nāyaka' temple to the west on the hill.

The temple of Lakshmi Narasimha Swamy on the hill.

The sanctum of the Lord is a cave, which is formed by a big rock. The Lord is sculptured on a rock which is in the
back wall of the sanctum. The rock is 4 1/2 square feet in area. The sculpture of the Lord on the rock is 2 1/2' in height and its breadth is 1 1/2'. The Lord has four hands. He holds disc in his upper right hand and conch in his upper left hand. His lower right hand is in abhay posture and his left had, going around the waist of Lakshmi, is in varada posture. The Lord has a 'makuta' on his head, which is in pointed shape. He stretched his long ears and has open mouth. He has hārās in his neck. Lakshmi is seated on his left lap. He is in Padmasana posture. The Lord is called yogānanda Lakṣmī Narasimha Śvāmy.

It is believed that Lord Narasimha manifested on a big rock, which is the roof of the sanctum. The Lord faces the ground. It is at a distance of 3 feet from the Mulaswāmy, sculptured on the rock of the back wall of the sanctum. The mouth of the Lord alone is visible. Above the mouth, there are three silver 'Nāmās'. He has also silver eyes and silver moustache.

On a rock in the sanctum, at a height of 2 1/2' from the ground level, the twelve Āḻvārs are sculptured, who are 2 1/2' in height. They face the east. Ānjaneya is sculptured on a rock, who faces the north, towards the Lord. On either side of the door of the sanctum, two Dwārapālakas with conch and disc are seen.

The utsavg idols of the Lord are in a temple in the village, constructed in the year 1971. The mukha mantapa of the Lord was constructed in 1964 as it was written there with an area of 24 x 24 feet. It has sixteen pillars, over which the roof was built, which is ordinary. To the right side of mukha mantapa, there is Ramānuja Kuṭam (kitchen of the Lord).

The Priests are Śrīvaishnavas. Abhishēkam is performed to the Lord every day. The Pāncharātra Āgama is being
followed here. Cooked rice with curd and tamarind juice are offered to the Lord as naivēdyā.

Narsimha Jayanti, the birth day of Lord Narasimha, is performed on the hill on Vaiśākha śuddha Chaturdaśi (May). Adhyayanōtsavam and the annual festival of the Lord are celebrated in the village of utsava idols of the Lord. General Hindu festivals are followed here.

The temple committee looks after the temple. There are eight priests, who have nominal lands to worship the Lord. The main source of income is from the devotees, local and from surrounding villages.

Daily 15 people, local and from the neighbouring village, after taking bath in the ‘pushkarani’, visit the temple. The number of people during the month of Śrāvana, visiting the temple exceeds fifty. About 3,000 people, local and from surroundings villages congregate, on the occasion of the annual festival. The devotees offer silver moustache, wooden sundals (pākōḷḷu), silver umbrella, ‘nāmās’ and a cocoanut to the Lord in fulfilment of their vows. The people for tonsure ceremony to their sons and also for the celebration of the marriages of their sons or daughters. Many devotees particularly, issuless and sick, local and from neighbouring villages visit the Lord on the hill for fulfilment for their desires.¹⁰³

5. Chilupur

Chilupur is situated at a distance of 29 KMS from Hānāmkonda, There is a temple of Narasimha Swāmy in the village. The annual festival is celebrated for three days in the month of phālguna (March). About 3,000 Hindus, local and from the nearby villages, congregate.
6. Varadannapet

The village is situated at a distance of 27 kms from Warangal on the Warangal-Khammam bus route. There are two temples of Narasimha here. At a distance of 3 Kms to the west, from the village, there is a boulder on which the mouth of the Lord is visible. The people here, believe that Lord Narasimha Swamy manifested Himself on the boulder. The boulder is 2 1/2 in height. It has three caste marks on it. The temple is built over the boulder of the lord and has an enclosure. There are ten black stone images of the Āḻvārs on either side of the lord on the rock.

Lord Narasimha Swamy on the boulder is known as 'Pāṭi banda Narasimha Swamy. On Saturdays 10 to 15 people visit this temple. There is a stone pillar to the north of the temple to which the devotees tie the bulls in fulfilment of their vows to Lord Narasimha.

Lakshmi Narasimha Swamy temple in the village.

The temple is in the village. There is a stream by name Ākhēru a tributary of Godavari, flowing to the north of the temple. The presiding deity is Lakshmi Narasimha Swāmy, which is 2 1/2 in height. The Lord has four hands. He holds disc in his upper right hand and conch in his upper left hand. His lower right hand is in "abhaya posture" and his left hand is on the waist of Lakshmi. The Lord is seated with his right leg resting on a peetham. On his left lap, Lakshmi is seated. Lakshmi is 1 1/2' high. Both the Lord and his consort wear makutas on their heads. The eyes of the Lord are awe-inspiring.

In front of Lord Lakshmi Narasimhaswāmy, there are copper utsava idols of Sītu, Rāma and Lakshmana. Below the
utsava idols, there are stone images of Tirumaṅgai Āḻvār, Nammāḻvār and Udayavarulu. To the right of Udayavarulu, there are idols of Chakra bēra and three Āḻvārs, who face the south in the Sanctum, which is 7 1/2 x 7 1/2 feet. On the stone pillar laid horizontally over the door of the garbhagriha, Gaja Lakshmi, with two elephants on either side raising their trunks over her head, is sculptured. The Lord faces the east.

There are sixteen pillars on which the mukha mantapa is built up. The area of the mantapa is 15 x 15 feet. To the left of the sanctum, there is the sannidhi of Āṇḍāl. Āṇḍāl is of black stone. The udayavarula Sannidhi is to the right of the sanctum.

The priests are Srivaishnavas. There are four hereditary priests to worship the Lord in turns. Pāñcharātra Āgama is being followed here. The general Hindu festivals are performed here. The annual festival of the Lord is celebrated for five days from Chaitra Sudha Navami to Trayodashi (April). The Priests are hereditary. They have some lands to worship the Lord and they perform ritual and festivals to the Lord in turn.

The special function of the annual festival is the car-festival, which is celebrated on Chaitra Sudha Trayodashi (April). About 2,000 devotees, local and from the surrounding villages congregate. Daily 10 people visit the temple.

7. Hanamkonda

Hanamkoṇḍa is situated at a distance of 150 Kilometres from Hyderabad. There is a temple of Lord Lakshmi Narasimha Swamy here on a hill, five kilometres from the Warangal Railway Station.

There is an undated inscription on a pavement slab in
Rāma Mandir, at Hanamkoṇḍa, which is in Telugu lan-
guage. It records the consecration (Pratistha) of Narasimha
by Śridhara yōgi in Anumakoṇḍa city, in A 2, Asvayuja, Ṣu. 5,
Thursday. Some information has been gathered from inter-
viewing the priest and the local persons.

The sanctum is a cave under a big rock, which forms the
roof of the sanctum. Lord Lakshmi Narasimha Swamy is
sculptured on a rock on the western wall of the sanctum. The
sanctum is 21 x 10 1/2 feet. There is a kōnēru to the north–
east in the sanctum. It is believed that Lord Lakshmi Nara-
simha Swamy manifested on the rock of the hill. The Lord has
four hands. He holds chak'a in his upper right hand and
Śankha in his upper left hand. His lower right hand is in
“abhaya hasta” and his lower left hand is on the waist of Lak-
shmi, who is seated on his left lap. The Lord wears a makutam
and has open mouth. The sculpture of the Lord on the rock
is 1 1/2 in height. The Lord is in sitting posture. He faces
the east. To the left of the lord, on a stone in the north wall
of the sanctum. Udayavarulu and Nammāḻvār are sculptured
facing the south.

The mukha mantapa has sixteen stone pillars, on which
the roof is built up with stones. It is 18 x 18 feet. There is
an image of Lakshmi Narasimha Swāmy along with Lakshmi
on his left lap, constructed inside on the western wall of the
mukha mantapa. To the east of the temple, there are 12 stone
pillars on which the roof is built up with stones. Probably
it is Kalyāṇa maṇṭapa of the Lord, which is 7 1/2 x 21 feet.
The door of the temple faces the east. Infront of the door, at
some distance, there are two foot prints of the Lord.

The Priests are Śrivaishnava. Here Pāncharatra Āgama
is followed. On every Saturday, and on demand by the devo-
tees on any day, the priest of the temple performs abhisheka
am to the Lord and worships him, Adhyayana utsavam and the
annual festival of the Lord are celebrated on Mārgasheersha Śuddha Ekādaśi (December), which is known as Vaikuṇṭha or Mukkoti Ekādaśi, by the priests of the temple only. There are three hereditary priests, running the temple.

General local devotees arrange "naivēdyā" to the Lord on Saturdays and visit the Lord infūliment of their vows. On Saturdays, during the month of Śrāvaṇa (August), nearly 30 people visit the temple and on other Saturdays, about 15 people visit.

PARKAL TALUK

Kodavatancha.

Kodavaṇcha is situated at a distance of 13 Kms from Parkāl, the taluk head quarters. The temple is on the outskirts of the village. There are no archaeological or historical evidences relating to the temple. Information has been gathered from interviewing the priests in particular and the local persons, in general. There is a local tradition, which is popular among the villagers around.195

The tradition is that "about a thousand and five hundred years ago, where the village now stands, there was a thick forest. There the hill tribes lived and were exposed to various diseases and wild animals. There was a mendicant Śrī Vaiśīhāva, who was a devotee of Lord Lakshmi Narasimha Swāmy. Chenchu Lakshmi, the goddess of the forest tribes, appeared in his dream and told him of the existence of the Lord in the forest. He saw a path in the forest and followed it. There he found the stone image of the Lord. He cleared the forest around with sickles and axes and installed the Lord there. Later on, a temple was constructed."
There is a traditional legend about Chenchu Lakshmi.¹⁹⁶ It says that “Chen chu Lakshmi, is an incarnation of Lakshmi, the consort of Lord Vishnu. When Hiran ya Kaśipu was killed by the Lord, his wrath could be controlled only by Lakshmi. Therefore she took birth in a chen chu family and married Lord Narasimha Swamy, who was wandering in the forest and appeased His wrath. When the tribes realised that the child of their family was none other than Lakshmi Herself, they adopted Her as the tribal goddess. This Lakshmi is known as Chen chu Lakshmi.”

It is stated¹⁹⁷ that as the people worked with the sickles far clearing off the dense forest for the construction of the temple, it came to be regarded as Kodavali Vancha. In course of time, it came to be known as ‘Koṇḍavaṭāṇcha’ and ‘Kōṭaṇcha’.

The Lakshmi Narasimha Swamy temple faces the east. There is a kōnēru to the south - east of the temple. There is also a tank near the temple. There are some choultries for the pilgrims here. The area of the mukha mantapa is 19' x 16'

The antarala is 4 1/2 x 7 1/2 feet, built with stones. The inner sanctum is 7 1/2 x 4 1/2 feet.

The presiding deity’s is a block stone image. The Lord has a lion’s head with mane and human body with awe inspiring looks. He has open mouth and wears a ‘makutam’. He is sitting in padāsana on a peṭam which is 1 1/2' high. The Lord is 1 1/2' in height. Lakshmi is seated on his left lap. The Lord has four hands. He holds chakra in his upper right hand is supported on his right knee and his lower left hand is on the waist of Lakshmi, who is 1/2' in height. Behind the image of the Lord, on a lower edge of the back wall of the inner sanctum, black stone images of twelve Ālvārs are installed, facing the east. To the right side of the Lord, there is
block stone image of Nammāḻvār and to his left is Uḍayavaṟulu. Below the potham of the Lord, copper utsava idols of Lakshmi Narasimha Śwāmy along with Lakshmi and Āndāḷ, are installed on a plātform.

The Pāncharātra Āgama is followed here. ‘Abhiśekam’ is performed to the Sālagrāmas ever day and to the Lord on every Ekādaśi and on festival days. The priests are Śrīvaishṇaṇvālas, who are trained ‘Archakas, holding certificates from Yādagirigūṭṭa.

Daily Programme of the temple

1. Suprabhātam — 6-00 to 6-30 A. M.
2. Dharma Darśanam — 6-30 to 7-00 A. M.
3. Ārārādhana and prābōdha — 7 00 to 7-30 A. M.
4. Archanas and distribution of food to the devotees — 7-30 to 8-30 A. M.
5. Śēvas and Dharma Darśanam — 8-30 to 11-00 A. M.
6. Ārādhana and food offering to the Lord and distribution to devotees — 11-00 to 12-00 Noon.
7. The door remains closed — 12-00 to 4-00 P. M.
8. Śēvas and Dharmā Darśanam — 4-00 to 6-30 P. M.
9. Ārādhana — 6-30 to 7-00 P. M.
10. Archanas — 7 00 to 7-30 P. M.
11. Dharma Darśanam — 7-30 to 8-30 P. M.
12. Food offering to the Lord and its distribution to the devotees — 8-30 to 9-00 P. M.
13. Ekānta (Pavālimpu) sēva 9-00 P. M.
14. The door of the temple is closed — 9-30 P. M.

Nrisimha Jayanti is celebrated on Vaiśaka Śuddha Trayodaśi (May) with Śvāti Nakshatram’ for two days. On
Trayodaśi, at evening, Tiruvārādhana is performed in the evening and the devotees sing devotional songs. On Chaturdaśi, abhishekam and Archanas are performed. In the evening a ‘harikatha’ on the birth of Narasimha Swamy is recited and it is enacted by the devotees. Above thousand devotees, local and from the distant places, congregate on this occasion. The other Hindu festivals are also celebrated at this temple. Lakṣmi Narasimha Swāmy’s annual festival is celebrated for eleven days from Phālguna śuddha Saptami to Bahuļa vidīya (March). Adhyayanōtsavam for the first three days and Kalyānōtsavam for the next eight days are performed. During these days discourses by eminent people are arranged in the evening.

Programme of the Annual Festival

1. Abhishēkam and Adhyayanōtsavam - Saptami.
2. Adhyayana of Tamil Divya Prabhandaś - Ashtami,
3. Paramapadōtsavam - Navami-
4. Ankurārpaṇa - Daśami.
6. Hōmam and Baliharaṇa; Gajavāhana - Dwādaśi.
7. Sadasyam and Garudōtsavam - Trayōdaśi.
8. Car-festival (Rathōtsavam) - Chaturdasi.
10. Šakatōtsavam and Jātara (Fair) - Bahuļa pāḍyami.
11. Chakravari and Pushpāyāgam - Vidiya,

About six thousand people, local and from other districts, attend the festival. The three hereditary priests under the supervision of the executive officer of Endowments Department of A.P, run the temple. The source of the income to the
temple is from the liberal contribution of the devotees. It is one of the 'B' class temples in the Telangana area,

The pilgrims offer the following types of gifts to the Lord in fulfilment of their vows and they pay money for the procession of the Lord on certain vehicles.

(a) Bullocks
(b) procession of the Lord on certain vehicles and
(c) To tie a cocoanut.

The devotees visit the temple for the celebration of the following items.

1. Nāma karaṇam (giving a name to the child)
2. Annaprāśana (giving food to the child)
3. Chevulu kuṭṭuta (tie some thing to the ears)
4. Kēśa khanḍana (Tonsure ceremony)
5. Akshara Sweekaram (initiation of education)
6. Upanayana (wearing ceremony of three threads)
7. Marriage and
8. Meditation.

Some devotees, who suffer from chronic diseases or from mental or psychological diseases, visit the temple with a desire to cure their diseases by the grace of God. Every day about 20 people visit the temple and on Saturdays nearly 50 people from local and surrounding villages, visit the temple. During the month of Śrāvana (August), there is a heavy rush of the devotees. During that period particularly on Saturdays, nearly 100 people visit the temple.

ETURI NAGARAM TALUK

1. Gangaram

Gangaram is situated at a distance of 21 Kms. from
Eturi Nagaram, head quarters of the taluk.

There is a temple of Ratnagiri Lakshmi Narasimha Swamy on a hill at a distance 3 Kms. from the village. There is a rivulet near the hill. The blackstone image of the Lord is in awe-in spiring form.

The annual festival is celebrated according to the convenience of the villagers.

2. Malluru

The village is seven kilometres from Mangapet on the Hanamkonda - Mangapet road. The temple of Ugra Narasimha Swamy is situated on a hill at a distance of four kilometres from the village. There is a seven feet high stone image of Narasimha Swamy with a lion’s head and human body, in an awe-inspiring form carved on a rock cut temple. This is a lovely standing image of Kevala Narasimha Swamy.

The main source of information is Sri Hema Chala Lakshmi Nrisimha Kshetra Mahatmyam, a modern Telugu work, by Ambati Venkatappaiya, a retired Telugu Pandit. Further sources are the interviews held with the priest of the temple, local persons and some devotees, who visited the Lord at that time. The local traditional account of the temple, recorded in the book reveals the following story.199

"At the end of the Dwaparyuga, there was a small village near the hill, by name Hema Chala, where there were some shepherds. Sitarama was one of them. Though he was un-schooled and untutored, he was always chanting the name of God, while grazing his cows in the forest. Some times he was in deep thoughts of the Lord, sitting on a rock or under the shade of a tree and forgot every thing. In this way three scores of years passed. He lost his wife and his sons grew up.
So he began to devote all his time to the Lord. One day he saw a drama of Prahlāda. When he came home, he began to recollect his thoughts of the drama and slept. The Lord appeared in his dream and revealed his existence in a cave on the hill and showed him the way to reach the spot. Then he woke up and spent the remaining night by singing the glory of the Lord. After the dawn, he lonely began his search for the cave. At last he recognised it and entered into it with intense and sincere devotion. To his surprise, he saw nine golden thrones there and on eight thrones he witnessed the forms of Śań- simha profusely shining. He folded his hands and praised the Lord. When he was unable to raise his pious doubt, the Lord knew it and told him that he had nine forms to look after the welfare of the people in the kaliage and one of His nine forms was in another cave, to the west of this cave and his other forms would be manifested in different places in the country. With these words, the Lord disappeared. Sītārāma made up his mind to settle there and spent the rest of his life there by worshipping the Lord."

"Countless years passed on unnoticed after the dawn of Kaliage. Deepakarni was a great king of the Śatavāhanas, who ruled Southern India with matchless royal power and prestige. He was a great devotee of the Lord and was ruling the kingdom with piety and nobility winning the hearts of the people. One day Lord Narasimha appeared in his dream and revealed. His existence in a cave on the hill and ordained him to remove the entrance rock out of the cave. The king, following by his ministers, dignitaries and soldiers, came to the hill in accordance with the command of the Lord, but he could not recognise the cave of the Lord. He was displeased with this and went on fast imploring the Lord to make known His existence on the hill. Next day a servant of the king came cheerfully to the king and narrated briefly that a red line was
there on a rock. In no time the king along with his men and materials came to the spot to break the rock at the entrance of the cave. Unfortunately while breaking the stumbling-block, a soldier struck the navel of the Lord with his crow-bar. Thereupon the blood of the Lord spilt out from the navel. Then the king begged the pardon of the Lord and with the permission of the holy saints, the navel was filled up with the sandal paste. Immediately the flow of the blood was stopped. The king offered delicious dishes to the Lord and distributed them to the people, who gathered there. The king took leave of the Lord and appointed Mallanna, one of his important generals, to look after the temple for some time. He arranged daily worship and the “āṅga ranga bhōgas” for the Lord and appointed suitable persons in the service of the god. He also constructed a village there and named it “Mallūru” after his name”.

“Lāter on, a Deshmukh, by name Rangā Rao, constructed a village and a tank, giving the name of of Narasimha them. They were given to the Lord. He appointed servants in the service of the Lord. The village was damaged by fire every year. Vēnkaṭa Lakshmi Narasimhāchārya of Siddipet in Medak district, observed that the sight of the Lord was the cause of the burning of the village. In order to divert the attention of the Lord from the village, the Āchārya consecrated Lakshmi on the chest of the Lord, who was able to pacify the Lord. The figure of Lakshmi, inscribed on a small silver plate, was tied to the Lord. Since them, the Lord was known as “Lakshmi Narasimha Swāmy” and there was no more havoc caused to the village, Narasimha Sāgara.”

There is Kōnēru to the west of the temple. The temple of Vēṅugopāla Swāmy is to the west of the temple. It is on the foot of the hillock. There is a Kalyāṇa maṇṭapam to the
east, There is a sculpture of Gaja Lakshmi', carved in relief on a stone near the steps of 'Dhwaja Stamba'. The kōnēru and the kitchen of the Lord are behind the temple of Vēṇugopāla Swāmy. To the north of the kōnēru there is a small stream of water coming from the hill which is known as 'chintāmani tōgu' which flows ceaselessly in every season. It is similar to the "Papanasini Teertha" on the hill of Tirumala-Tirupati. There are four figures of Hanumān 7' high, sculptured on big rocks on the four sides of the temple on the hill, which are believed to be the kshētra pālakas.

The Temple of Narasimha Swāmy

There are seventy five steps constructed in recent past to approach the temple on the hill. The temple of garbha griha is a cave. The roof of the cave is a big rock. The cave is 8 x 10 feet. There is another rock which forms the back wall of the inner sanctum. On this rock, it is believed, the Lord had manifested Himself.

The lonely standing image of Narasimha Swāmy with a lion's head and human body, and with awe inspiring form, is carved on a rock. The Lord is 7' in height. The Lord has a lion's head, which is very big. It is 2 1/2' in height and the breadth is 2'. He wears a 'makuṭa' on his head. He has protruding eyes, which are big and terrible to look at. His open mouth, rolling eyes and lolling tongue give him a fierce look. The breadth of the mouth is 6'. The Lord has big ears, which are stretched forward. His waist is thin and 8'' wide. The legs are 3 1/2' in length. He is standing on a pedestal. The Lord has four hands. He holds chakra in his upper left hand. He has lotus in his lower right hand and conch is in his lower left hand. Lakshmi, inscribed on a silver plate, is hanging on the chest of the Lord. The form of the Lord is fearful and He faces the south.
The procession images, made of copper, are installed on a pedestal. Ādi Lakshmi is on the right side of the Lord and Chenchu Lakshmi is on the left. To the left of these images, in the front line, black stone images of Nammāḻvār, Periāḻvār and Tirumangai Āḻvār are installed. There is a ‘Chakra bēra’, which is used for the celebration of “Chakra teertham” during the annual festival of the Lord.

At a distance of three feet from the right Dwāra pālaka, there is a stone image of Hanumān folding his hands and standing, facing the door of the temple. To the left side of the door of the cave, the stone image of Gauruḍa with folded hands is standing, facing south. The Mukha māṇḍapa of the Lord is of recent construction with wooden pillars and palm-leaves as the roof.

The Priest is a Śrīvaishṇava. The worship of the Lord is performed in accordance with the Pāncharātra Ágama. Daily ‘abhisheka’ is performed to the ‘Śālagrāmas’ and on Saturdays ‘Tailābhishēka’ is performed to Lord Narasimha Swamy. Food particularly, cooked rice and ‘Sāmbar’ are offered to the Lord as ‘naivēda’. everyday, in addition to the bhogas (food offerings) given by the devotees to the Lord.

On Mārgaśira Śuddha Ekādaśi (December) people, local and from distant places and from other districts, visit the Lord and have His darshan at the entrance of the temple. All important Hindu festivals are being followed here. The annual festival of the Lord commences from the birth day of the Lord, i.e., from Vaishākha Śuddha Chaturdaśi to Bahuḷa Panchami (May). The Programme of the annual festival is as follows:

2. Kalyāṇotsavam of the Lord (Talambrāl)—Pourṇami.
4. Sadasyam - Vidiya
5. Teppōtsavam and Dōpu sēva - Tadiya.
7. Vasantōtsavam - Panchami.

The temple committee, the Executive Officer of the Endowments Department of the State and the priest, run the temple. The source of income to the temple is from the liberal contributions of the devotees only. The priests is paid by the Endowments Department for his service to the god.

During the annual festival of the Lord, there is a big congregation of the devotees, who come from far and wide. About ten thousand people, local and from other districts, congregate on the eve of the car-festival of the Lord. There is a heavy rush to the temple during the months of Vaiśākha (May) and Srāvaṇa (August). During these months, every day, nearly fifty pilgrims attend the temple and on other days of the year about ten people attend the temple to pay their respects and to fulfil their vows to the Lord. The people visit the temple to celebrate the “hair cutting” and marriage ceremonies here. Some devotees tie the bullocks to the Dhwajastamba in fulfilment of their vows and celebrate “Satyanārāyaṇa vratam”. The sandal-wood paste filled in the navel of the Lord, is removed once in a week, particularly on Saturday. It is stated that the childless people would take the sandal paste and eat it. The people, suffering from evil spirits, take the sandal paste and swallow it. It is widely believed that the sandal paste, if taken orally by the devotees, would fulfil the desires of the devotees.302

The Religious experience of Ramamurti Pantulu.

About ten years back, as the priest of the temple
narrated... "Sri Rama Murti Pantulu, a resident of Rajapet, Telu, Eturnagaram, was sailing in a launch across the flooded Godavari river along with many other passengers. As the inflated launch came to the middle of the river, water started entering into it, owing to some unknown defect. Every one of them knew that their end was approaching fast. Then Rama Murti prayed to Lord Narasimha Swamy of Malluru and promised that, if he escaped from this catastrophe by the grace of the Lord, he would construct a flight of steps from the top to the bottom of the temple. A large quantity of water entered into the launch by then and it was drowned. But fortunately, he held on to a wooden plank and reached the shore. After some time, he visited the temple of Malluru and constructed the steps, fulfilling his vow to the Lord".

NARSAMPET TALUK

1. Timmampet

Timmampet is situated at a distance of 8 KMS from Narsampet, the head quarters of the taluk. There is a temple of Lakshmi Narasimha Swamy in the village. The annual festival is celebrated for a day on chaitra suddha palyami (April). About 200, local Hindus congregate. It is of local significance.

2. Panikara

Panikara is situated at a distance of 30 KMS from Narsampet. There is a temple of Narasimha Swamy in a cave on the hillock, near the village. The pujari is Brahmin. The annual festival is celebrated for a day on Jyeshta siddha Purnima (June). This festival is confined to this and surrounding villages.
MAHABUBABAD TALUKA

1. Ingurti.

Ingurti is situated at a distance of 11 KMS from the Kesamdrum Railway Station and 19 KMS from Torrur on the Warangal-Khammam bus route. This is an ancient village of historical significance. There is a temple of Lakshmi Narasimha Swamy on the hillock at a distance of four furlongs from the village. The other place of worship in the village is the temple of Lakshmi Narasimha Swamy.

There are some inscriptions relating to the temple and information is gathered from interviewing the priest and the local persons. There is an inscription on a pillar in the temple of Lakshmi Narasimha Swamy in the village, dated Ś–1337, Manmatha (A. D. 1415). It states that a certain Mantrirāju Timmarāju had the temple (nagaru) and maṇṭapa constructed for Śri Narasimha, the Lord of Lakshmi of Inguriki (Inugurti).204

There is a local tradition, which is current among the people relating to the two temples, one in the village and the other on the hillock to the north-west of the village.205

Traditional Account of the Temple in the village.

' Long long ago, there was a temple of a thousand pillars here, now believed to have been under the place where the village stands. When ever the villagers dig the earth, a number of sculptures of stones, black stone images of Nandi and other temple stones are found. Here in the forest village, ‘Mētrā-sipalle’, there was a bitter fight between the forces of king Ganapatidēva of Kākatyas one side and on the otherside his feudatories. The feudatories dismantled the temple and con-
structed a big building (Gadi') with the stones of the temple. Still there are many stones and pillars bearing sculptures in the stone walls of the building (Gadi) and outside. Now there is a school running in that Gadi. There are many stone sculptures, collected from different places of the village, in the temple premises of Rama Lingeshwara Swamy.

Traditional account of the temple on the Hillock.

"The present trustee of the temple, Machcharla Pattabhi Ramaiah's great grand ancestor, Machcharla Dharmapuri was a staunch devotee of Lord Lakshmi Narasimha Swamy of Dharmapuri, a renowned pilgrimage centre in Karimnagar district. Every year, on the eve of the Brahmotsavas of the Lord, he used to go to Dharmapuri. But in his old age he could not move anywhere and his heart was burning to see the Lord of Dharmapuri. The very sacred idea of visiting the Lord of Dharmapuri was eating his flesh and blood. He gave up his food and drink. Pleased with his intense and incessant devotion, the Lord appeared in his dream and said that he would manifest on the hillock nearby to enable him to worship him. Soon the Lord did so and the villagers constructed a temple with a mantapa".

The Temple in the Village.

On either side of the Simhatwara of the temple, there are two figures of lions, sculptured on stones. Infront of it, there is an inscription on a stone-pillar relating to the reign of Kakahta Ganapatideva (Ś-1128, Kshya, A.D. 1206). It gives the genealogy of the Natavadi Chiefs. To the right side of the temple at some distance, there is a separate temple for the pious Vaishnavite saint, Ramanuja, who is believed to be the incarnation of Adisesha. It was constructed by Beddiraju Tirumala Rao, fifty years ago. Opposite to this
temple, there is a four-pillared Kalyāṇa Mantapa, where the marriage ceremony of the Lord takes place. The temple has boundary walls. To the east of the temple, there is “yagna śāla”, where hōmam is performed during the annual festival of the Lord.

The temple of Lakṣhmi Narasimha Swāmy.

The garbha griha has two parts. One is sanctum, and the other is antarala, where the images of the Ālvārs are installed. The Mulabēra is Lakṣhmi Narasimha Swāmy, who has Four hands. He holds disc and conch in his upper right and left hands respectively. His lower right hand is in ‘abhaya hasta’ and the left one is in embrace of goddess Lakṣhmi, who is seated on the left lap of the Lord. He hangs down his right leg on an ‘āsana bending from the knee. On his folded left leg, Lakṣhmi is seated. There is a ‘śilā prabha’ surrounding the image of the Lord, on which the ten incarnations of the Lord are sculptured. The Lord has open mouth and his tongue is protruding and curled up. The Lord is in sitting posture with Lakṣhmi on his left lap. The height of the god and the goddess is 3' and 2' respectively. Lakṣhmi holds a lotus–bud in her right hand and she is hanging down her left hand. She wears hārās. In front of the Mulabēra of the Lord, there ara procession images (Utsava Vigrahas) of Śita, Rāma and Lakṣhmanā, which are made of copper. Over these idols, there is a silver prabha. Below these idols, there is an idol of Lakṣhmi Narasimha Swāmy along with Lakṣhmi, which is surrounded with silver prabha.

In the ‘antarala’, to the left of the sanctum the procession image of Āndāl, and the black stone images of the twelve Ālvārs to the left of the sanctum, are installed.

On either side of the door, dwārapālakas are sculptured
and two bronze images of Jaya and Vijaya are also installed, on each side. The area of the mukha mantapa is 18 x 15 feet. There is an inscription on a stone pillar in the mukha mantapa of the temple of the Lord. The pillars have no sculpture at all.

Lord Narasimha Swamy on the Hillock

The temple is on the lower part of the hillock. It is believed that Lord Narasimha Swamy manifested Himself on a big rock. This rock is in the sanctum, which is built up with stones with the help of four stone pillars, and has a small mouth. On either side of the small mouth, conch and disc are sculptured on the rock. Above the mouth, which is 2" high, a hood of the serpent is visible. All these have been taken to be of Lord Narasimha Swamy. The rock is decorated with the three "nāmās". There are black stone images of Ujāyavarūtu, Nammālvār and Tirumangai Ālvār in the sanctum of the Lord. The area of the sanctum is 7 1/2 x 7 1/2 feet. The antarala is 7 1/2 x 7 1/2 feet, which is built up with stones. Above the door of 'antarala', 'Gaja Lakshmi' is sculptured on the stone. There are twelve stone pillars in the mukha mantapa of the Lord, on which the roof is built up.

The priest is a Śrivaishnava. Vaikhanasa Āgama, particularly Vaikhanasa grihya Sūtras are being followed here, Abhishekam with oil is performed to the Lord on Saturday and on festival days, but every day the Lord is worshipped and offered 'naivēdyā' (food offering).

All festivals, including Nrisimha Jayanthi, are celebrated in the village temple only. Adhyayanotsavam is celebrated in the last three days of Dhanurmāsam (December-January) and the annual festival of the Lord is celebrated for six days, from phālguṇa Śuddha Ekādaśi to Bahuja Pādyaṃ (March). The programme is as follows:
1. Dhwajárohaṇa - Ekādaśī,
2. Eduru kōlu, Kalyāṇam and Gaja Vahana Dwādaśī.
3. Hōmam & Hanumān Sēva - Trayōdaśī.
4. Sadasyam & Garuḍa Sēva - Chaturdaśī.
5. Purṇāhutī & Aśva Vāhanam - Purṇima.
6. Pushpa yagam & Sheshavataram - Bahula padyaṃ, 

The marriage ceremony of the Lord, Pushpayāgam and Chakravari ceremonies are celebrated on the hillock and the remaining ceremonies are performed in the temple of the village. About one thousand people, local and from the neighbouring villages, congregate on this occasion,

The temple committee and the priests run the temple. A few local people visit the temple of the Lord on the hillock on the day of “Nagulachaviti” to pour milk into the two ant-hills which are in the sanctum of Lord Narasimha Swāmy. About a hundred people visit the temple for this purpose. During the month of Śrāvaṇa (August) and on Saturdays, nearly 20–30 people visit the Lord every day. The Local people go for picnic to the hillock and they visit the Lord during the month of Śrāvaṇa.

2. Narasimlapet

Narasimlapet is situated at a distance of forty kilometres from the Mahābūbābād Railway Station and eight Kilometres from Warangal-Khammam bus route. There are two temples of Narasimha here, one in the village and the other on the hill near the village. Some inscriptions and oral interviews with the priest and the local people are the main sources of information relating to the temple.

There is an inscription on a hillock called Dēvunigutta, which records that a certain Krishṇāchārya excavated a tank
at Nrisimhāchala in Tattipalli for the abulations of the brahmins in Ś-1359, piṅgala (A.D. 1437-8). There is a traditional legend about the origin of the sacred Kṣētram.

It says that "this Kṣētram was formerly the hermitage of Kapila Maharshi. He did penance and prayed to the Lord to manifest Himself on this hill. The Lord did so fulfilling the cherished desire of the Maharshi, in Archarupa. This image is known as Yōgānanda Narasimha Swāmy. Beside this image, another larger image of the Lord was consecrated. The Lord is known as Kapila Yōgānanda Narasimha Swāmy. During the nights, sages sang the devotional songs of the Lord. One night the village head heard the melodious songs from the hill. He went to the hill immediately and saw nothing except a small stone-image there. Next night, the Lord appeared in his dream and ordered him to construct a temple for Him, as he had disturbed Him the previous night. Accordingly the village head man had constructed a temple and arranged daily worship for the Lord."

There are three hills to the west of the village. To the west of the hill of the Lord, there is another hill, on which the ruined walls of the forts are seen. There is a two storeyed kalyāṇa Maṇṭapa to the west of the temple and in front of the main entrance of the temple. There is a "kōneru" on the hill to the north-west of the temple and also five more water ponds on the hill. The temple of Yōgānanda Lakshmī Narasimha Swāmy is on the hill to the west of the village at a distance of one kilometre from the village. The roof and the walls of the inner sanctum are built with stones. The area of the sanctum is 12 square feet.

The presiding deity is Yōgānanda Lakshmī Narasimha Swāmy. The Lord has four hands. He holds Chakra in his upper right hand and Sankha in his upper hand. His lower
hands are stretched forward and supported on the knees. He sits crossing his legs. There is a stone "Yoga Pāṭṭa" around his knees. He wears hārās. The Lord keeps his feet on an "asanam". The Lord has moustache, eyes and three "Nāmās", which are made of silver. There is a stone prabha over the image of the Lord, on which the ten incarnations of Vishnu are worked out. There is a bronze Makaratōrana on the "Śilā prabha" of the Lord. The Lord is 1 1/2' in height. There is a black stone image of Lākṣmī along with prabha, sculptured on a single slab of stone, which is kept to the left of the Lord. This image is 1' in height. She holds a lotus in her right hand and keeps her left hand on her left knee. She hangs down her right leg bending from the knee and she folds her left leg bending at the right knee. The Lord and his consort wear bracelets and anklets.

By the side of the presiding deity (Mūla Swāmi), there is a black stone image of the Lord, which is 9' in height, with an open mouth. He has four hands. He holds disc and conch in his upper hands. The lower left hand is supported on his left knee and his lower right hand is broken. There is a separate temple in the village for the utsava idols.

In front of the sanctum to the right, in the mukha mantapa, in a separate room on the raised edges of the walls, twelve Āḻvārs are installed, seven of them facing east, and the remaining five facing south. There are eight stone pillars in the mukha mantapa. The mukha mantapa and the temple have boundary walls.

The priests are Srivaishnavas. Pāncharātra Āgama is followed here. 'Abhisēkam' is performed to the sālagramas every day. On Saturdays and on festival days, "abhisēkam" (Ghitābhi Shēkam) is performed with ghee.
Nrisimha Jayanti is celebrated on Vaiśāka Śuddha Trayodaśī (May). On Kāṛtika purṇima (November), villagers take bath in the kōṅēru of the Lord, which is considered to be holy one and brings merit to those who dip in the kōṅēru on that day. The annual festival of the Lord is celebrated from Vaiśākha Śuddha Pournima to Bahuḷa Chaviti (May). The marriage ceremony of the Lord is celebrated on the hill. The utsava idols of the Lord are brought from the village temple to the hill for this purpose. The programme is given below:

2. Hōmam and balihaṇām — Pāḍyami.
3. Hōmam and balihaṇām — Vidiya.
4. The decorated billock-carts go round the hill — Tadiya.
5. Ekānta sēva — Chaviti.

About one thousand, local and neighbouring villagers, attend this festival. There are two priests enjoying the lands attached to the temple. They are hereditary and run the temple in turn.

During the month of Vaiśākha (May), the villagers visit the Lord on the hill. Every day during this month, 10–20 people pay their respects to the Lord. On kārtīka Pournima (November) the local people take the ‘darśana’ of the Lord on the hill. The devotees offer their gifts in cash and kind to the Lord in fulfilment of their vows. Local and the neighbouring villagers visit the temple on certain occasions only.


Kantāyapālem is situated at a distance of 29 KMS from the Kēsamudram Railway Station. There is a temple of Nara-
simha Swamy in the village. It is in ruined condition. There is no worship to the lord here.


Kesamudram is situated at a distance of 16 KMS from Mahabubabad, the head quarters of the taluk and 46 KMS from Warangal. There is a temple of Narasimha Swamy on the Golla Guṭṭa, near the village. The temple is now in ruined condition. There is no worship to the Lord here.

5. Kommaguda (Hamlet of Lakshmi Puram)

Kommaguda is situated at a distance of 8 KMS from the Māhabubābād Railway Station on the Kājipāt-Vijayawāda Section of the South central Railway. There is a temple of Lakshmi Narasimha Swamy in the village. The annual festival is performed for one day on Kartika Śuddha Panchami (November). About 500, Hindu devotees congregate. This festival is confined to this village only.


Narasimlagudem is situated at a distance of 19 KMS from the Kesamudram Railway Station by bus. There is a temple of Lakṣmī Narasimha Swāmy in a cave (doni) on Komaragiri hillock, near the village. It is believed that the Lord had manifested Himself there. The festival of the Lord is celebrated twice a year on Chaitra Śuddha Paṭṭiyami (April) and on Vaiśāka Bahuṭa Paṭṭiyami (May). It is of local significance.

7. Nerada.

Nerada is situated at a distance of 24 KMS from the Mahabubabad Railway Station. There is a stone image of Narasimha Swāmy on the hillock, near the village. It is wor-
shipped by the villagers. There is no temple for the Lord here. The annual festival is celebrated for a day on Magha Śuddha Purnima (February).

8. Kandikonda.

Kandikonda is situated at a distance of 19 KMS from the Mahabubābād Railway Station by bus. There is a temple of Narasimha Swāmy on the hillock. It is in dilapidated condition. The Lord is known here as Kaṇḍagiri Narasimha Swāmy. There is no image except a gigantic ant-hill, which grows every year. It is believed that the Lord resides in the ant-hill. There is also a temple in the village with the image of Narasimha Swamy.

There is a kōnēru on the hillock. The annual festival of kaṇḍagiri Narasimha Swāmy is celebrated on Kārtika Purnima (November) for a day. About 10,000 devotees, local and from other parts of the district, congregate. Free feeding is arranged for the pilgrims on that day.

Tonsure and marriage ceremonies are conducted by some devotees at this temple.

JANGAM TALUK

1. Lingala Ghanapuram.

Lingāla Ghanapurām is situated at a distance of 9 KMS from Jangām, the head quarters of the taluk. There is a temple of Narasimha Swāmi on the hillock, at a distance of 1 1/2 KMS from the village. The priest is a Śrīvaishnava. The festival is performed for a day on Śrāvāna Bahula Ashtami (August). It is of local significance.

2. Kadavendi.

Kadavendi is situated at a distance of 30 KMS from the
Jangam Railway Station. There is a temple of Vanakoında Lakshmi Narasimha Swāmy in a cave on the hillock at a distance of five kilometres from the village. The image of the Lord is in the form of man-lion. The pujāri is a Śrīvaiṣṇava. The annual festival is celebrated for seven days from Phālguna Śuddha Purṇima to Bahuḷa Shaṣṭi (March).

3. Palakuriti.

The village is situated at a distance of 28 kilometres from Jangam. The temple of Lord Narasimha Swāmy is in a cave on the hill, which is 1/2 a kilometre to the west of the village. It is believed that Pālakuriki Sōmanātha, the great śaiva poet in Telugu, belonged to this village and he was a contemporary of Kākatīya Pratāparudra.210

The temple of the Lord is in a cave in the middle of the hill. There are 316 steps to reach the temple. After crossing the steps, there is Sōmeśwara temple under a big rock. Beside it, the temple of Narasimha is in the cave. The cave is straight, 3' wide, 3' high and 18' long. It faces the north. At the end of the cave, there is a turning to the right. At this place, it is believed, Lord Narasimha had manifested Himself on the side rock of the cave. The area of this cave is 1 1/2 x 1 1/2 x 1 1/2 feet. If one observes, there is some thing like the head on the rock, which is 6" in height. It faces the north-east. The head is taken to be the form of Lord Narasimha. There is an ant-hill, the people believe, Ādiśeṣha resides. This is the sacred abode of Lord Narasimha Swamy.

It appears that the big rock is incised round and made it as a cave to reach the abode of the Lord, which is also a cave by cutting the rock. There is a black stone image of an Āḷvār with folded hands and it is 1' in height. There is some crevice in the cave, which goes upward from this place. The utsava idols of the Lord are installed in the temple of Satyanarayanā Swāmy, at the foot of the hill.
Before the cave, there is a mukha maṇṭapa with 12 stone pillars. The inside roof of the central four pillars is star-shaped and a flower is carved in the centre. The maṇṭapa is 13 1/2 x 10 1/2 feet. There is an open place before the maṇṭapa with a stone wall at the edge of it. The wall was built in 1942 (Chitrabānu), as was written there.

The priest of this temple is a Śmārtta brahmin. He follows the Śmārtta tradition in the worship of the Lord. Everyday “abhisēkam” is performed to the Lord and naivē-dyam” is offered. The annual festival of the Lord is celebrated from Māgha Bahuja Trayōdaśi to Phālguṇa Śuddha Vidiya (February). The programme is given below:


2. Rathōtsawam (Car-festival) at night and bhajana. śakatōtsawam at evening. The bullock-carts go round the hill-Chaturdaśi.

3. Cultural programmes, Sadasyam and sēva at night — Amāvasya.


The following festivals are celebrated.

Nrisimha Jayanti (May) and Dhanurmāsam (December-January), a special worship to the Lord, in the early morning for a month are celebrated on the hill and in the temple of Satyanārayana Śwāmy, as utsava idols of the Lord are installed there. Gōkulashtami and Śamīpuja on the day of Dasara are celebrated in the temple of Satyanārayana Śwāmy.
The annual festivals of the Lord Someshwara and Lord Narasimha Swamy go together on Sivaratri (February-March). During the annual festival about 25,000 people, local and from other districts, congregate.

The temple is run by a committee known as Śrī Śomeśwara Lakshmī Narasimha Dēvasthānam committee. Every day nearly 15 people visit the Lord and on Saturdays, nearly fifty people pay their respects to the Lord. During the months of Śrāvana (August), Kārttikā (November) and Māghaṁ, (February) 100 to 150 people visit the temple.

The pilgrims go round the two temples of Sōmanna and Narasimha through a crevice in between the two big rocks. It is firmly believed that if the pilgrims have evil intentions in their heart and are not pure physically, bees bite them, which are countless in number there. There are nearly thirty honeycombs on the hill. The temple on the hill is known as Śomeśwara Lakshmī Narasimha Swamy. People believe that there is no difference between Hari and Hara.

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4. Śrīnivāsā Charya, Puttaparti, ( Edi ), Telanāgana Sāsansamulu. Part II, Lakshmanarāyana Parishodhaka Maṇḍali, Hyderabad; S.No.36.
5. See the temple of Dharmapuri in Karimnagar district in Chapter IV.

6. Gathered from an interview with the priest of the temple.

7. Interviewed the manager of the temple.

8. Information gathered from interviewing the Priest, Rameshkumar, of the temple.

9. Interviewed the priest of the temple, Mahant Gopaladas, who is a hereditary priest.

10. Information has been gathered from interviewing the priest of the temple, Srikishan, son of Murlidhar.

11. Gathered from interviewing the Priest of the temple, Pandit Ramachandra Sarma.

12. Interviewed the Priest of the temple, Govardhana Sarma, a Marwadi Brahmin.

13. Gathered from interviewing Mangaldas, the mahant (Priest) of the temple.

14. Ibid.

15. Interviewed the hereditary priestess, Smt. Kalavati.

16. Interview with the priest of the temple.

17. Gathered from interviewing R. Venkata Varadachary, the Priest of the temple.

18. Interviewed Mahant Om Prakash Das, the Priest of the temple.

19. –Ibid–

20. Interviewed Surya Prakash Das, the priest of the temple.
21. Gathered from an interview with Ch. Madhusudhanacharya, the Priest of the temple.

22. Naradiya Mahapurna (Purva Khanda, Adh, 71. 51–55) portrays a fierce aspect of Lakshmi Narasimha. According to it, Lakshmi, holding a lotus in her hand, is embraced by Nrisimha. He wears a garland of entrails and the Yajnopavita made of a serpent. He has five faces adorned with the moon-crest, one of them being green. Each face has three eyes. Ten hands forming a circle hold rosary, mace, lotus, conch-shell, bow, pestle, discus, sword and arrow. (Kalpana Desai, Iconography of Vishnu p.94)

23. Gathered from an interview with S. Varadâchâry, a priest of the temple.


25. Ibid.


28. Interview with the Priest of the temple, Kenjerla Râma-chârya.

29. Interview with the priest, Kenjerla Râma-chârya.

30. Gathered from interviewing the priest of the temple, Suraiah gâru.

31. Gathered from interviewing Râma Chârya, a local Vaiśṇava.
32. Information has been gathered from interviewing Śmati Tayaru, a local learned women.

33. —Ibid—

34. Unpublished palm leaf sanskrit MS with 105 chapters. It is a palm-leaf M.S. which is with Jagannāthāchārya of Chāliganti village, of Jagtial taluk, Karimnagar dist.


36. P.V. Parabrahma Śāstry, Inscriptions of A.P. Karimnagar district, p.10,

37. Ibid. p.11.

38. This is an unpublished inscription found on a stone in the Ramēshwara temple at Dharmapuri of Karimnagar district. On the same stone of this inscription, there is an other inscription of kakatiya Ganapati dēva, dated Ś-1168 (=1246 AD), which was published. Much is abraded of the two inscriptions.


40. Lakṣhmi Ranjanam, K., Āndhra Sāhitya Charitra Sangraham. p.84.


42. Swāmi Śiva Shankara Swāmi (Edi) shataka samputam. part II. Nārāyana Shatakam p.1.

43. Dr. Khandavalli Lakshmi Ranjanam, Āndhra Sāhitya Charitra Sangraham p.69.

44. Koravi gōparāju, Srmhāsana dwātrinshika.21 st, story (8–177).
45. शेषायय, चागांति, आंध्र कवितरंगिनी, Part IV, p. 147.


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49. Ibid.

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54. Names of pilgrims found on the rocks in the river Gōdāvari at Dharmapuri, of Karimnagar district. We can see them now. These are unpublished inscriptions.


57. Eswara Dutt, K., Prācheenāndhra Chārirakha Bhugōlam, pp. 319–320.

58. Swāmi Śiva Shankara Swāmy (Edi), Shataka sampatham, Part–II, Narasimha Shatakamu, p.2.

59. Lakshmi Ranjanam, Kandavalli, Āndhra Sāhitya Charitra Sangraham, p.84.
60. MS. dated 1439, AD. This is with S. Narahari of Dharmapuri, Karimnagar district.

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64. MSS. These are with S. Narahari of Dharmapuri.

65. MS. This is with S. Narahari, of Dharmapuri in Karimnagar district.

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69. MS of Chennamanēni Jōgarāyuḍu, It is with S. Narahari of Dharmapuri.

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75. MS is with S. Narahari, a resident of Dharma puri.


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85. Āndhra Pradēsha District Gazetters–Karīmnagar.

86. MS of construction of pāta (old) Narasimha Swāmy temple during 1724-1750 AD. This is with S. Narahari of Dharma puri.

88. Telangāna Śāsanamulu, Part II, Lakshmanarāya Parishodhaka mandali, Hyderabad, p. 175.


91. See the temple of Ingurti, Mahabubabad taluk and Warangal district.


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103. Interview with Narahari Gopala Krishnam Charya, the priest of the temple.
Interview with Narahari Gōpāla Krishnamāchārya, the priest of the temple.

Interview held with the priest of the temple.

Interview with Narahari Gōpāla Krishnamāchārya, the priest of the temple.

Interview held with the priest of the temple.

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The original 'sanad of Chandulāl (1804–1843) granting an agrahāra and his visit to the temple, is with Dr. Sreekumar Śarma, a priest of the temple of this village.
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125. Gathered from interviewing the local people, Chandraiah and Nārāyana.


130. An interview held with Gadiyāram Rāma Krishna Šarma, a noted scholar of Álampur.

131. Information has been gathered from interviewing K. Ramesh, a resident of the town.


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135. Gathered from interviewing the priest of the temple.

136. Interviews with Nārāyana, Rāmulu, Nāgabhushanam of Nizamād district and with Shāmayya and Sattemma of Hyderabad and Medak districts respectively.
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people.

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173. Information has been gathered from interviewing Nambi Limbadri, a research scholar in Telugu and a Priest of the temple.


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210. Lakshmī Ranjanam, Khandavalli; Āndhra Sāhitya Charitra Sangraham, p.43.
CHAPTER V

RITUALS AND FESTIVALS

Rituals and the festivals in Vogue in the Narasimha Centres in Telangana are dealt with in this chapter. General Hindu festivals are performed in all the temples. These rituals and festivals help to promote the development of the cult of Narasimha. Temples are the important places, where people gather to witness the ceremonies performed during the festivals. These festivals and rituals strengthen the sense of devotion among the people and they help for the growth and popularity of the cult.

The image of Nrisimha is described in the Harivamśa1 and the Viśuddharmottara.2 One of the most interesting early representations of the Man-lion incarnation is executed on a seal found at Basarh, datable to the early Gupta period.3

Forms of God:

Ahirbdhnya Samhita, one of the earliest Pancharatra works, recognises the five fold forms of the deity.4

1. Para (Vasudeva in paramapada).
2. Vyuha (the four fold manifestation)
   (a) Vasudeva
   (b) Samkarṣaṇa
   (c) Pradyumna and
   (d) Aniruddha
3. Vibhava (incarnatory)
4. Aṁtaryāmi (immanent)
5. Acay (the images)
Vishnu dharmottara purana states that the gods were visible in their physical forms in the Satya, Treta and Dvapara yugas, but with the advent of Kali, they can be seen only in images.6

Krishnamacharya, Satavadhani, an eminent scholar in sanskrit and Vaishnavism, of kuruja in Karimnagar district, A.P. on enquiry revealed the eight forms of Narasimha (Ashta Nrisimha) from a Sanskrit sloka, which was transmitted orally by his fore-fathers. They are eight in number. They are

1. Nara-simha (Man-lion)
2. Gandabhruṇa
3. Vyāghra Vaktraya
4. Vānara rupa
5. Varāha rupa (Varāha form)
6. Ashwa Vaktrya
7. Garuda rupa and
8. Bhalluka vaktrya

According to him, the Pańcha mukha Narasimha forms are:

(a) Narasimha (Man-lion)
(b) Garuda
(c) Varāha
(d) Ashwa mukha and
(e) Bhallukam

Mode of worship

The Vedaṅgas are ancillary Vedic texts, which are instruments in understanding the Vedas. There are six Vedangas which are post Vedic works, which are not ārūtis. Kalpa, the
science of rituals, is one of them. There are two types of texts dealing with the science of rituals.

(a) Śrauta sūtras (A Manual of large public sacrifices and public festivals) and

(b) Grihya sūtras (A Manual of simple private rituals)

There were also Dharma sūtras, which covered the code of conduct. The prominent authors were Aśvalāyana, Baudhayana and Āpastamba and so on.⁶

Worship is one of the ways to propitiate God. The mode of worship is of five kinds in Telangāna area.

a) Pañcarātra
b) Vaikhānasa
c) Madhwa
d) Smārta and
e) Nimbārg

a) Pancarātra:

It is stated that God Viṣṇu had stated in five nights to five saints the ‘pañcharātra Āgāma’ in the following manner.⁷

First night to Anaṅta
Second night to Gaṅgāda
Third night to Viśwaksena
Fourth night to Brahma and
Fifth night to Indra.

The pāncharātra samhitās came to compromise, according to tradition, a set of 108 works, but as a matter of fact they number at least 225 works.⁸
Pancharatra Agama is regarded as superior to the Vedas by the Vaiṣṇavas, who consider it as Mula-vēda, the holy teaching of Nārāyaṇa to Nara and to a succession of teachers. The Vyāha doctrine finds a place in this system. Nārāyaṇa is the only desired deity of worship. This system is said to be prevalent from very ancient time, even before the date of Mahābhārata.  

The Pancharatra texts repeatedly mention that the Pancharātrin should be a performer of the Pañca Kalas, which are explained as five acts of worship performed during a day, divided into five parts. The five acts are stated to be.

a) Abhigamana (Approaching the temple with one's mind, speech and body concentrated on the deity)

b) Upādana (Obtaining the materials for worship)

c) Ijya (The performance of worship)

d) Svādhyāya (Hearing, meditating, discoursing and studying the sacred scriptures) and

e) Finally, the performance of Yōga.

The pāñcharātra Samhitās recommend the branding of Vishnu's weapons, the Chakra (discus) and Śaṅkha (conch) on the arms of the initiate. The marking of the forehead and various parts of the body with the sectarian puṇḍra mark is an old practice, which is still followed by the Vaiṣṇavas.

The Jayākhya Samhita speaks of two kinds of worship.

a) Bāhya Yōga. (The external, which consists of the worship of the icons and rituals connected with it)
b) Mānasā Yāga. (The internal which requires the visualisation of a mental image of the deity and worshipping him with the help of mantra (sacred formulae), mudra, (Symbolic hand gestures) and nyāsa (Placing the sacred letters or mantras in different parts of the body)

It also involves the performance of the mānasajapa or mental recitation of the sectarian formula, Mula maṅtapa i.e., "Om namō Nārāyaṇāya."

Viṣṇudharmottara states that the dedication of a dance, song or musical instrument, is far more meritorious than of flowers and food (naivēdyā). It fulfills all desires and equals in virtue the performance of a sacrifice. The pañcharātra text prescribes "Pañcha Saṁskārās" to its followers, They are

1. Tapah (branding of disc and conch)
2. Puṇḍrāh (the three caste marks on the fore head)
3. Nāmam (Tirunāmas etc-recitation)
4. Maṅtrah (Aṣṭākṣari mantra) and
5. Yāgah (recitation of formula)

Shad beras:

Generally there are five images and Salagṛmās of Vishnu, which are installed in the temples. They are

1. Mulabēra (presiding deity)
2. Kautuka Archa (utsava idols)
3. Karmārcha (yāga bēram)
4. Bali Archa (Daily Sacrifice-image)
5. Šayana Archa and
6. Salagṛmā (Teerth Archa)
b) The Vaikhānasa Agama:

Vaikhānasa is said to be the incarnation of Brahma in Naimiṣāranya, where God Viṣṇu initiated him in to the mysteries of worship. It is also said that he came to the earth to organise the worship of the Lord. They do not worship the Ālvaṃs and Āchāryās, nor brand their bodies with the emblems of Chakra and Śankha. They do not recite the Tamiḻ Prabaṇḍhās during worship. But they follow all the Hindu festivals in general. The vandhaṇī of Vikhanasāchārya is celebrated on Śrāvaṇa Pournima (August).

<table>
<thead>
<tr>
<th>Pāṇcharātra</th>
<th>Vaikhānasa</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Samāśrayanam (branding of Chakra and Śankha)</td>
<td>1. Garbha samāskāra</td>
</tr>
<tr>
<td>2. The priest takes the sacred water after distributing it among the devotees.</td>
<td>2. The priest takes the scared water after worshipping the God</td>
</tr>
<tr>
<td>3. It is known as Āgneyam</td>
<td>3. It is known as Saumyam</td>
</tr>
<tr>
<td>4. It has Shadbērās</td>
<td>4. It has five bēras. They are Viṣṇu, Purusha, Satya, Achyuta and Aniruddha.</td>
</tr>
</tbody>
</table>

Vaikhānasaṃ has Tāntram, Kāṇḍam, Samveda and Adhikāram. Atri, Kāśyapa Maharshi, Māreechi and Bhrigu are the heads respectively. It is believed by the Viṣṇavas of the Vaikhānasa sect that it is an ancient one and he is an Ādi Viṣṇava. Vaikhānasa Grihya Sutramu is the basis of this sect. The other important books of this sect are
319

1. Uttama Brahma Vidya Sāramu.
2. Vighanasa mahima mañjari.
3. Daśa vidha hētu nirupanamu and

c) Madhwa Tradition:

The Madhwa tradition is being followed in accordance with the principles of Taṅtra sāra of Madhvwāchārya, the founder of ‘Madhwa’ religion. They worship Viśnū, Lakṣmi, Brahma and Vāyu respectively. The other books of this sect with considerable importance are Krishnāchāra Smriti and Madhwa Bhāshyam.

According to this traditions. Abhishēkaṃ is performed, preceded by ‘Nirmālyavisayanaum’, (removal of previous day’s flowers). The bath of the Lord is performed with milk, curd, sugar, ghee and honey. This type of bath is known as ‘Pañchā- mrita Abhishēkaṃ’. Arghyam and Pādyam are known as ‘Hastōdakam’ in this tradition. There is no ‘naivedyam’ to the Lord on every Ekādaśī, twice in a month.

The following festivals are celebrated by the Madhwa people along with other Hindu festivals.

1. Vyāsa pournīma-Vaishākha pournīma (May).
3. Anaṁta Padmanābha Vratam-Bhadra Pada Śuddha Chaturdaśi (September).
4. Tulasī Vivāham-Kārtīka Śuddha Dwādaśi (November).
5. Dhāṭrī Havanam (under the tree of usiri) – Kārtīka Śuddha Chturdaśī (November).
7. Dhanurmāsam (15th December to 14th January).
8. Madhwa Navami (Māgha Śuddha Navami—February) on this day, Madhwāchārya left for Badarīkāśramam and disappeared and


The following birth days of the Dāsās (Dāsaru) are celebrated.

1. Puranādara dāsa—Pushya Bahuḷa Amāvasya (January)
2. Vijaya dāsa—Kārtikeya Śuddha Dāsāmi (November).
3. Gōpala dāsa—Pushya Bahuḷa Ashṭami (January) and
4. Jagannātha dāsa—Bhādra Pada śuddha Navami (September).

The Madhwas have Samaśrayanam of Taptamudra dhāraṇa (branding ceremony). They use the Śrīgandham (Sandal paste) for decorating the Lord on his forehead instead of ‘Tirumāṇi’ and ‘Śrīchūrna’. They decorate their foreheads with Akshta (mixture of lime and turmeric) and Aṅgāra, a black tilakam on the vertical line.

d) Smarta Tradition:

The priests, who belong to Śmaṛta Brāhmins, worship the Lord with Vedic mantras and they perform ‘Śhōdaśa upa-chārās’ (sixteen types of service) to the Lord and they follow else, except the Vedās.

This type of worship is known as Śmaṛta tradition, They follow all the Hindu festivals in general,

e) Nimbarg Tradition

The last type of worship to the Lord is Nimbarg tradi-
tion. The principles of Jagadguru Śrī Jī Mahārāj of Kishangaḍ,
the fourth Nimbārg Jagad guru are being followed in the two temples at Mahaṅkāli street and Jeera of Secunderābād. All the Hindu festivals are celebrated by the followers of Nimbārg Tradition.

Thus, Pāṅcharātra, Vaikhānasa, Madhwa, Śmārta and Nimbārg systems of worship are being followed in Telaṅgāṇa area. Of these, the Pāṅcharātra mode of worship is widely popular in Telaṅgāṇa.

Vaishn̄avas (Pāṅcharātra, Vaikhānasa and Sātāni), Śmārta Brāhmīns, Madhwas and other castes like Kamari, Gouḍa, Dāsari, Golla, Padmaśāli, at a few centres, worship the Lord as the priests in the temples of Narasimha in Telaṅgāṇa area. Vaishnavs are more in number than others as the priests in the temples of Telaṅgāṇa.

**Archaka (priest) and his importance**

There are four factors determining the greatness of a temple. They are.¹⁴

a) The power of meditation of the founder.

b) The nobility of the priest gained by controlling his soul.

c) Worship and

d) The form of the image.

A god, who is thus enshrined, bestows blessings upon the devotees and fulfills their cherished desires. The Mastya purāṇa states that the priests should be faultless, righteous persons, well-versed in the Vēdas and purāṇas and should be "dvajas" of high decent (kulina).¹⁵

**RITUALS AND THEIR OBSERVANCE**

It is firmly believed even now that the Vēdic gods, who
were invoked in the Vedic sacrifices, partook of the offerings made into fire in their own physical forms. They are worshipped now in the form of images. This caused a synthesis in the rituals of worship, with the result that the idolatrous rites were harmonised with Vedic traditions and practices.

There are two types of worship, Vedic and Tāntric, sometimes a combination of the two, which is known as the "miśrita type" is followed in the temples. The Vedic worship of the images requires the recitation, of various maṇtrās (hymns) on the occasion of conducting different acts of worship. The introduction of sāktī worship in the pāncarātra is a late feature, of which the worship of Lakshmi is a part. It is aptly remarked that the "Tāntric rituals and practices were evolved in a very old age and they belong to a type of thought that is primitive."16

The Viṣṇu-Smṛiti gives one of the earliest descriptions of the ritual of worship. It consists of the invocation or welcome of the deity, the offering of arghya or water for washing hands and feet, for sipping and bathing, offering the deity Incense, garments, ornaments, flowers and so on and worshipping with lamp, which is perpetually burnt in the temple.17 The Baudhāyana Grihya Sutras18 and Vaiśhānasā Smārtasūtras19 also contain similar accounts. The rites related with the daily worship of the image were systematised in these works and were later standardised into the sixteen acts of worship, (Shuddhaṣaṇa upachārās) of modern times.

The non-Vedic or Tāntric form of worship was open to all irrespective of caste, sex and age.

The emphasis on the efficacy of the mantras is found both in the Vedic and the Tāntric traditions. The Dharma śāstraś prescribe the muttering of Vedic maṇtrās for absolving
such sins as stealing and adultery. The shifting emphasis from costly rituals to simple ‘Japa’ must have contributed a good deal to the popularisation of this cult of Narasimha and the Practice must have received impetus from the sentiment of “bhakti,” which made it a thing of great merit to utter the name of Narasimha on all possible occasions. To this day “nāma Saṅkṛtana (continuous recitation of god’s name) is a very popular religious practice. Viṣṇu-Smriti states that the “Japa yajna” is ten times more meritorious than ritualistic sacrifice.

Another popular practice adopted by the devotees and which is widely spread is the observation of “Vratās” (vows), particularly on all Saturdays and on Nrisimha Jayaṇṭi, which require limited abstinence from food and the performance of certain acts of worship.

THE DAILY WORSHIP

Credit for systematisation of the ritual in shrines dedicated to Vishnū, is traditionally given to Rāmānuja and his immediate followers. Sādhu Subrahmanya Śāstri in his T.T.E. Report summarises the work of Rāmānuja thus, “Briefly the influence of Rāmānuja’s life-long activities continued in later times in the formulation and systematisation of a detailed code of temple procedure, in the establishment of Rāmānuja’s disciples and their descendants in the various Vaiṣṇava centres for the propagation of his faith under the appellation of Āchārya purushās.”

Rāmānuja is believed to have not only laid certain procedures of ritual, like the reading of the Drāviḍa prabandha, but also installed his own followers to guide the temple ritual all over South India. Even today the reading of Drāviḍa prabandhās like the Tiruvāimorri and the Tiruppavai,
the worship of the twelve Ālvāris, the celebration of Adhyaya-
nōtsava and Tirunakshtrās of the Ālvārs and Āchāryās are
quite common in the shrines dedicated to Vishnū. Inspite of
minor differences between the Vaikharasa and the pañchātra
systems of worship, they agree on the basic tenet that "Archa"
(icon; form) is the most important form of the Lord, since it
facilitates the process of "Prapatti" (surrender) to the devo-
tees. The Iśwara Samhita is considered to be a commentary
of the Śātvata Samhita, which governs the conduct of wor-
ship of the Lord on all festival days. Sometimes the priests,
pressed for time, resort to the mode of procedure followed
it Bhārdwaaja Samhita, which takes a shorter period to
finish. In certain matters, the conduct of worship is based on
the modes of conduct evolved by Śiśṭāchāra (custom or tradi-
tion). The development of worship started with the beginning
of the Saguṇopāsana. (Saguna = good qualities, upāsana =
worship).

The ritual or rite is the constant reiteration of senti-
ments towards first and last things The priest renders his
service to invoke the Cosmic Purusha. By chanting the mantra
ostensibly to invoke the material form of a particular god, in
fact, he invokes the cosmic principle behind the form. It is
believed by the orthodox priests that the performance of
systematic rites in the temple purifies the performer and
creates a cosmic force at a particular centre, which, by diffu-
sion, can bring out happiness to the residents of that area in
particular and to the world in general.

Programme-The Early morning session:

"After bathing and oblation rites, well before the
sun-rise, the priest should present himself at the doors of
the temple. His daily work starts with the opening of the
doors and comes to an end with the closure of the doors. The
priest wears a ‘dhōti’ and ties a piece of cloth around his waist. He comes with all materials for worshipping the Lord to the door of Gōpura (main entrance to the temple). There he washes his hands and feet and takes some water into his mouth. After saluting the Dwāra pālakās, ringing the bell and causing music to be produced with other instruments by others, he opens the doors of the temple, chanting some formalae. After entering into the temple, he takes circumambulation of the temple and reaches the doors of the inner sanctum. There he stands and does ‘Aṅgayāsa’ (Shad Aṅgayāsa) before the doors of the temple. Ringing the bell three times (Tāḷa trayam) and chanting the maṇtras he opens the doors of the sanctum and enters in, putting forward his right leg first and saluting the Lord. He takes care of the perpetual lamp burnt, day and night, in the inner sanctum and apart from it, he burns another lamp with oil. He removes all dried flowers and dirty things from the Lord and cleans the Lord with a clean piece of cloth. Then he wakes up the Lord who is on the bed in the previous night and takes him to the inner sanctum and places him on the appropriate seat. He keeps the accumulated dirt at the image of Vishwaksēna, if not, by smelling it, he keeps it off the north of the temple. Then he sweeps the sanctum with broom-stick and cleans the sacred vessels and other things which are used in the ritual. He washes the clothes of the images which were worn previously. He sprinkles water on the ground in the temple chanting some ‘maṇṭrās.’

All this should be done including the services to other deities in the temple one hour and twelve minutes before dawn. Then he should fetch water from the water-pond (kōnēru), accompanied by the musical concert, for the use of the Lord through out the day.
The Suprabhatam:

The Suprabhātam is an anthology of verses, designed to coax the deity to wake up, so that he may shower his blessings on the waiting devotees. While chanting these verses, the priests do their routine work. The chanting of the suprabhātām is accompanied by instrumental music, outside the frontal porch, played by the ‘Sannāyi Mēlam’.

The sleeping images are then made to stand erect by the formula (uttisṭhāti) and then they are worshipped in a preliminary fashion (lāghvārchna). The Lord’s presence is first invoked. He is given water for washing hands and feet and for taking in (Āchamanīyam) with suitable mantrās. The incense (dhūpa), dīpa (lamp) and the ‘naivēdyam’ (food offering) are then offered to the Lord. While these are offered, music is played once again by the Sannāyi Mēlam. This naivēdyam is known as ‘Balabhōgam’ or ‘Prābōdhaki’ which consists of cooked rice and curd pudding which we call ‘Dadhhyōdanam’ which is generally offered to the Lord in the morning. Then incense is offered to the Lord. This is followed by the recitation of Tamil Divya Prabaṇdhās. It is noteworthy to mention that the chorus recitation of Tamil Prabaṇdhās by the priests, starts with the poem entitled ‘Tiruppallāṅṭu’ of Periāḻvār.

The early morning ‘darśan’ is given to the devotees, who assemble in front of the frontal porch. They are given the holy water (teertha) and allowed to see the Lord for a few minutes. The teertha consists of water mixed with different spices. This is used for the services of the Lord.

Preliminaries for the Ārādhana

The mode of actual worship consists of 64-38-16-10-7-5. But the Shōdaśa (sixteen) and paṇcha (five) upa-chārās are widely popular.27
SHODASA UPACHARAS

The following sixteen upacharas are followed in the temples.

1. AVAHANAM
   The Lord’s presence is first invoked.

2. ASANAM
   He is then offered a seat (āsana).

3. PADYAM
   He is given water for washing feet.

4. ARGHYAM
   He is given water for washing hands.

5. ACHAMANIYAM
   He is given water for taking in.

6. PANCHAMRITAM AND SNANAM
   The pāñchāmrita consists of the following ingredients.
   a) Milk of the cow with Sugar.
   b) Curd of the cow.
   c) Clarified butter of the cow.
   d) Honey and
   e) Small quantity of water.

   After presenting Madhuparkam, Śuddha Āchamaniyam is given to him. Next comes the offering of water with Panchamrita for the sacred bath of the Lord.

7. VASTRADWAYAM
   The presentation of dress is followed by Śuddha Āchamaniyam.
8. **YAJnopavitam**

The sacred thread is given to him. After it, Śuddha Āchamanīyam is given to him.

9. **Gandham and Alamkaranam**

The sandal paste is given to the Lord. Ornaments are presented to the Lord for decoration.

10. **Pushpam**

Flowers and basil leaves are put on the Lord.

11. **Dhupam**

Incense is given to the Lord.

12. **Dipam**

The lamp of the wicks (lighted lamp) is offered.

13. **Naivedya**

Cooked food is offered to the Lord.

14. **Tambulam**

Betel leaves are given.

15. **Neerajanam**

The lighted lamp is shown (Harati) to the Lord.

16. **Atma Pradakshina Namaskaram**

Finally with the performance of obeisance (namaskāra), the Shōdasa upachārās are completed.

**THE CONDUCT**

All the services offered to the Lord are performed by the priests by uttering the relevant formulae. The Lord is invoked by the chanting of Murti mantra and in a similar way, the other services are rendered one after the other. As the deity is bathed, the pancha suktās are chanted. The pañcha-suktās are five in number. They are
a. Purusha suktam.
b. Vishnu (Nārāyaṇa) suktam.
c. Śrī suktam.
d. Bhusuktam and
e. Nīlāsuktam.

In great temples, there are Vedic scholars (pañjīits), who chant the Vedic maṇḍras. These suktas praise the manifold qualities of the cosmic being (purusha) Vishnu and his consorts Śrī Bhu and Neeḷā dēvi. The sacred bath (Tīrumanjana) is followed up by offering of flowers and basil leaves. This is performed by the chanting of the thousand sacred names (Sahasra nāmas) of the lord.

BALIHARANA

The last phase of the ‘archana’ is characterised by a ceremony, called ‘Baliharana’. The offering of a portion of the consecrated food to the spirits is called ‘baliharana’. This ceremony is performed twice a day, that is at the close of the rituals in the morning as well as in the evening.

THE MIDDAY WORSHIP

The pilgrims have access to the Lord till about 11.30 A.M. Then it is time for ‘āṭadhana’ and midday food-offering, which is known as ‘Rājabhōga.’ This consists of pulihōra (seasoned tamarind rice) and other things. The food offering is distributed to the devotees, who are present there. Then the Lord is coaxed to take his after noon siesta.

About 2.00 PM, the deity once again is made to wake up by uttering the waking up formula. After this, the pilgrims are free to see the deity.
THE EVENING SERVICE

The priests commence the evening ritual by lighting the lamps. It is essentially the same as the morning ritual except the ablution of the Lord. The night food-offering consists of pulihora, fried gram, rice cakes, cooked rice with ghee and sugar and other things.

The evening worship is followed by the ceremony of putting the Lord to bed, which is known as ‘śayanōtsava’. While the priests are busy with this ceremony, the lay devotees assembled infront of the frontal porch, sing songs in praise of the Lord. Finally the sacred ‘teertham’ and “prasādam” are distributed to the devotees, who assemble there. With this, the day’s proceedings are finished and silence descends over the temple premises.

**Special Services:**

The visiting Pilgrims can institute a special service in their name and ‘gōtra’ by paying the prescribed fees. Thus, one often finds the services like the ‘sahasranāmārchana’, (the chanting of the thousand names of the Lord), Ashtōttaram (the chanting of the hundred and eight names of the Lord) and Tulasi and Kumkum Puja (worship by basil leaves and saffron). These services to the Lord are accompanied by utterances of the requisite formulae. The devotees can also ask for special services in the evening only like ‘Aśwavāhanam’ (riding on horse-vehicle by the Lord), Garuda vāhana, Hanumaṇta vāhana, and so on on payment of the prescribed fees. These vehicles (vāhanas) are dear to the Lord. The devotees, therefore, take pleasure to see the Lord sitting on these vehicles. (vahanās).

**The festivals of the Lord**

The conduct of the daily proceedings differs naturally
from the festivals (utsavas) of the Lord. It is firmly believed that the festivals are invigorating as strengthening the power of the God for bestowing the blessings upon the devotees. The sanskrit-word ‘utsava’ means removal of sorrow by the grace of the God. (savah = sorrow; utu = (udhrutah) is removed). In order to prevent the sorrow of the man, the Āgama śāstrās prescribe the following utsavas.²⁹

a. Nityōtsava (daily ceremony).
b. Pakshōtsava (Fortnightly ceremony).
c. Masōtsava (Monthly ceremony) and
d. Varshōtsava (Annual festival).

**Annual festival of the Lord**

According to Pāñcharātra Āgamās, particularly in terms of Padmasamhitā, which is widely current in Telāṅgāna area, the Pāñcharātra kalyanōtsava (celebration of the marriage of the Lord for five successive nights) is followed.²⁰

**First day:**

1. Svastivāchanam in the morning.
2. Aṅkurārpana (the sowing of seeds) in the evening

**Second day**

1. Dhwajārōhana (the hoisting of the flag with Garuda as emblem in the morning)

2. Bhṛtipuja (worship of the instruments of music in the evening).
3. Dēvatāhvānam (Invitation to the gods).

Here thirty two gods are invited with maṇtrās, Rāgās, and Tāḷās.
4. Mahā kumbha sthāpana
   (Invoking the God into a sacred vessel)

5. Agni pratishtā (consecration of fire)

According to the Agni Pratishtā, pañchāḥnikam (five nights), saptāḥnikam (seven nights), Navāḥnikam (nine nights) and Dwādaśāḥnikam (twelve nights) are followed.


Third day

Hōmam, Bāliharana and sēvās.

Fourth day

Ratha bali - Rathaotsavam (Car festival)
(The pleasure ride of the Lord on the chariot)

Fifth day

MORNING
Purṇāhuti (the end of the fire sacrifice)
Avabhrita snānam
(the purification ceremony)

EVENING
Śrī śrī pushpayāgam
Dēvatā utsarjana (sending off of the gods)
Ekānta sēva (Paramapada sēva)

Adhyayanotsavam

The Adhyayanūtsavam is generally celebrated for three days before the commencement of the "brahmotsavās" (annual festival) of the Lord. It is celebrated in Dhanurmāsām in most of the temples. The recitation of Tamil Divya prabaṇdās takes place for the three days. On the third day, at night, the
paramapada utsava of Nammāḷvār, the celebrated saint of Vaishnava, takes place with pomp and pleasure. There is hardly any temple without an Āḻvār and the recitation of Tamil prabandhās.

The birthdays of the twelve Āḻvārs (Tirunakhatrās) are also celebrated in the temples, which follow pāñcharātra Āgamās.

PRAYER TO LORD NARASIMHASWAMY

The devotees pray to Lord Narasimha in different ways.

The Ashtāśya Nrisimha Mantra, which is being orally transmitted from person to person, is as follows.

"‘Namastē Nārasimhāya Gaṇṭabhēruda ṛupinē,
Namastē Vyāghra ṛupāya Sarva duhkha nivārinē,
Namō Vānara ṛupāya Sarva śatru nivārinē,
Nīmō Vārāha ṛupāya Sarva Sampatpradāyinē,
Namastē Aśwa Vaktrāya Sarva Vidyā Pradāyinē,
Namō Garuḍa ṛupāya dushta Pannaga hārinē,
Nīmō Bhalluka Vaktrāya Śatru Stambhana Kārinē,
Ashtāśya Gaṇḍa bhērunda ṛupāya agni Prabhāyachā,
Kalpānta kāla nirghōsha garjitā Yōgra ṛupinē,
Dwātrimśat Kōṭihastāya dwātrimśāyudha dhārinē.’"

If this ‘mantra’ is recited by a devotee after taking bath, daily, all his physical desires are fulfilled by the grace of Lord Narasimha,

There is another ‘mantra’ which is known as “Śrī Nrisimha Dwādaśa nāma Stōtram”, which is as given below.\(^3\)
"Prathamantu mahā Jwālo,
Dvetteeyam tugra kēsaree,
Tritteeyam Vajra darśhtrasēha,
Chaturtham tu Viśāradah,
Pañchamam Nārasimhāshcha,
Shashtāh Kāshyapa mardanah,
Saptamō Yātu hamtā scha,
Ashtamō Dēva Vallabhah.
Navāh Prahlāda Varadō,
Dashamōgnānta hastakah,
Ekādaśō mahā rudrō
dwādaśō dāruna stathā,
dwādašaitāni nāmāni Nrisimhāsya mahātmanah,
Maṇṭra rāja iti gnātam Sarva pāpa vināshanam."

If a devotee recites this mantra of the twelve names of the Lord, all his sins will be destroyed.

It is firmly believed that Prahlāda, an ardent devotee of the Lord, prayed to God with the following 'mantra', which is known as "Śrī Nrisimha Kavacham.'"

1. "Nrisimha Kavacham Vakshyē
Prahlādē nōditam purā
Sarva rakṣā karam punyam
Sarvō Padrava nāśanam.

2. Sarva sampat karam chaiva
Swarga mōksha Pradāyakam
Dhyātva Nrisimha dēvēsam
Hēma Simhāsana sthitim.
3. Vivrutāsyam trinayanam
   Śara diṅdu sama Prabham
   Lakshmyā liṅgita Vāmāṅgam
   Vibhutībhi rupāsritam.

4. Chatur bhujam Kōmalāṅgam
   Swarna Kuṇḍala Šōbhitam
   Urōja Šōbhitō raskam
   Ratna Kēyura mudritam.

   Šatairdivya Simham namāmi”.

There are 31 ślokās (verses) in this Kavacham. If one recites this Kavacham after taking bath, daily, all his desires are fulfilled by the grace of the Lord.

It is widely believed that Ādi Śaṅkarācharya, the great prophet of Advaita Philosophy, prayed to Lord Narasimha with twenty two verses in Sanskrit, entitled ‘Lakshmi Narasimha Stōtram’ when he was in trouble. These verses are being recited by the devotees, irrespective of caste or creed, even now to obtain the favour of the Lord. The first verse is as follows.

“Śrī matpayōnidhī nikētana chakra pāne,
Bhōgeśvīndra bhōga maṇi raṅjita punya murtē,
Yōgeeśa śāśvata śaranya bhavābdhi pōta,
Lakṣmi Nrisimha mama dēhi Karāvalāṃbam.”

Besides chanting these ślokas in praise of Lord Narasimha, describing him in various ways, there is also an another way of worshipping the Lord by chanting the 108 and the 1000 names of Lord Narasimha, which are known as ‘Ashtottara Śata nāma Stōtram’ and ‘Sahasra nāma Stōtram’ respectively. This type of worship of the Lord is generally followed in all the temples of Narasimha in Telangāna.
### List of the Tirunakshatras of Alvars and Vaishnava Acharyas

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Āḻvār</th>
<th>Nakshatram</th>
<th>Tamil month</th>
<th>Telugu month</th>
<th>English month</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Pōygaī</td>
<td>Sravaṇam</td>
<td>Tulā saṁkramaṇa</td>
<td>Kārtīkam</td>
<td>November</td>
</tr>
<tr>
<td>2.</td>
<td>Pudattār</td>
<td>Dhanishṭa</td>
<td>Tulā saṁkramaṇa</td>
<td>Kārtīkam</td>
<td>November</td>
</tr>
<tr>
<td>3.</td>
<td>Pēy Āḻvār</td>
<td>Śatabhisṭam</td>
<td>Tulā saṁkramaṇa</td>
<td>Kārtīkam</td>
<td>November</td>
</tr>
<tr>
<td>4.</td>
<td>Tirumāḷiśai</td>
<td>Magha</td>
<td>Makara māsam</td>
<td>Pushyaṃ</td>
<td>January</td>
</tr>
<tr>
<td>5.</td>
<td>Nammāḻvār</td>
<td>Viśākha</td>
<td>Vrishabha māsam</td>
<td>Vaiśākha</td>
<td>May</td>
</tr>
<tr>
<td>6.</td>
<td>Madhurakavi</td>
<td>Chittā</td>
<td>Mēsha māsam</td>
<td>Vaiśākha</td>
<td>May</td>
</tr>
<tr>
<td>7.</td>
<td>Kulaśekhara</td>
<td>Punarvasu</td>
<td>Kumbha saṁkramaṇa</td>
<td>Phālguṇa</td>
<td>March</td>
</tr>
<tr>
<td>8.</td>
<td>Periḻvār</td>
<td>Swāțī</td>
<td>Mithuna saṁkramaṇa</td>
<td>Jyēṣṭha</td>
<td>June</td>
</tr>
<tr>
<td>9.</td>
<td>Āṇḍāḷ</td>
<td>Pubba</td>
<td>Karkāṭaka saṁkramaṇa</td>
<td>Śrāvana</td>
<td>August</td>
</tr>
<tr>
<td>10.</td>
<td>Toṇḍaraḍippodi</td>
<td>Jyēṣṭha</td>
<td>Dhanus saṁkramaṇa</td>
<td>Mārgaśīraṃ</td>
<td>December</td>
</tr>
<tr>
<td>11.</td>
<td>Tiruppāṇi</td>
<td>Rōhini</td>
<td>Vrishchika saṁkramaṇa</td>
<td>Kārtīka</td>
<td>November</td>
</tr>
<tr>
<td>12.</td>
<td>Tirumaṅgaī</td>
<td>Krittika</td>
<td>Vrishchika saṁkramaṇa</td>
<td>Kārtīka</td>
<td>November</td>
</tr>
</tbody>
</table>
The birthdays of the following *Acharyas* are celebrated in the temples, of Višnu.

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Āḻvār</th>
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<th>Tamil month</th>
<th>Telugu month</th>
<th>English month</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Kurattāḻvār</td>
<td>Hastami</td>
<td>Makara māsam</td>
<td>Pushya māsam</td>
<td>January</td>
</tr>
<tr>
<td>2.</td>
<td>Manavāla mahāmuni</td>
<td>Mula</td>
<td>Tulā samkramanam</td>
<td>Kārtiṅkam</td>
<td>November</td>
</tr>
<tr>
<td>3.</td>
<td>Udayavaruḷu (Rāmānuja)</td>
<td>Ārdra</td>
<td>Mesha māsam</td>
<td>Vaiśākham</td>
<td>May</td>
</tr>
<tr>
<td>4.</td>
<td>Āḻvandar (Yāmanāchārya)</td>
<td>Uttarāshāda</td>
<td>Karkāṭaka samkramana</td>
<td>Āshādham</td>
<td>July</td>
</tr>
<tr>
<td>5.</td>
<td>Nāṭhamuni</td>
<td>Anurādha</td>
<td>Mithuna samkramaṇa</td>
<td>Jyēṣṭha</td>
<td>June</td>
</tr>
<tr>
<td>6.</td>
<td>Parāśara bhaṭṭar</td>
<td>Anurādha</td>
<td>Vrshabha samkramaṇa</td>
<td>Jyēṣṭha</td>
<td>June</td>
</tr>
<tr>
<td>7.</td>
<td>Vēdānta Mahā Deśika.</td>
<td>Ṣravaṇam</td>
<td>Tulāmāsam</td>
<td>Āsvayuja</td>
<td>October</td>
</tr>
</tbody>
</table>
GENERAL FESTIVALS OBSERVED IN NRISIMHA TEMPLES THROUGHOUT THE TELUGU CALENDER YEAR (APRIL-MARCH) IN TELANGANA

The following festivals are celebrated during the Telugu Calender year from ugadi, the first day of Telugu Calender year onwards.

1. **UGADI (April)**

   It is the first day of Telugu new year. The devotees visit the Lord in the evening. The Almanac is read out loudly predicting the future of the country and the impact of the movement of planets on the individuals. Men and women wearing new clothes, visit the temple along with their families. Some of them present coconuts and fruits etc to the priest for offering to the God. Then the sacred water, 'Teertha', 'ṣaṭha-kōpam' (the symbols of Vishnu's feet) and 'prasāda' (food) are offered to the devotees.

2. **SRI RAMA NAVAMI (APRIL)**

   It falls on Chaitra śuddha Navami with Punarvasu nakshatram. This festival is of much importance to the temples of Rāma. It is usually celebrated in the temples of Narasimha also.

3. **NRASIMHA JAYANTI (MAY)**

   The Narasimha Jayaṇti festival is the most important festival in Narasimha temples, which occurs on the 14th day of the first half of the month of Vaiśākha with Svāti nakshtram (natal constellation obtaining at the time of birth of Lord Narasimha swāmy). The special feature of this festival is the conduct of the evening ritual of the Lord. The proceedings of the morning are as usual, but the 'Rājabhōga' is postponed to the night. The evening ritual starts with dusk. The offering of
'dhupa', 'dīpa' and 'naivēdyā' takes place. In some temples recitation of purāṇa and Harikatha of the birth of Narasimha take place. The devotees are on fast till they take sacred water, and food, after the 'naivēdyā' to the Lord. The low and high, rich and poor, and men and women visit the temple to attend the special function arranged on that occasion.

4. HANUMAN JAYANTI (MAY)

The birth day of Hauumān, who is a well known devotee of Rama and Narasimha, is celebrated on Vaiśākha bahuḍa Daśami with purvā-bhādra nakshtram.

5. TOLI EKADASI (JULY)

It falls on Āshāḍha Śuddha Ekādaśī, on which most of the people are on fast and visit the temple to take the 'darśan' of the Lord.

6. SRI KRISHNA JAYANTI (KRISHNASHTAMI) AUGUST

This festival, which celebrates the birth day of Lord Krishṇa, falls on Ashtami with Rōhiṇī nakshtram of the first part of the month of Śrāvaṇa. This festival is befittingly celebrated particularly in the Krishṇa temples. However, this festival is also celebrated in all the temples of Narasimha. As the festival of Nrisimha Jayanti, Śrī Krishṇa Jayanti is celebrated when night falls. The night ritual starts at 7.00 P.M. The devotees are on fast till they receive "Teertham" and "Prasādam" from the temple in the night. Special worship is done to the Lord on that day: On the next day, to glorify Lord Śrī Krishna's child hood pranks, a festival called 'uṭḷōtsava' is celebrated. This is the festival in which almost all the people of the village participate with éclat and enthusiasm. After this carnival, milk is offered to the Lord and then it is distributed among the participants.
7. VIJAYADASHAMI AND NAVARATROTSAVAS (October)

The festival of Śami puja occurs on the Vijayadaśami, the tenth day of the first half of the month of Āśvayuja. The importance of the festival is known all over India. This day is considered to be the most auspicious, on which many ancient Hindu kings launched their victorious campaigns (Digvijayātra). It is the day which is reckoned with the pandavas, who got back their weapons from the 'śami' tree, where they hid them before they went incognito and worshipped their weapons praying for success in their efforts. Since then, this day has been marked for the worship of weapons (Āyudha pūja) and the śami tree. On this day the utsava image of the Lord along with his consorts with regal attire is conducted on a chosen vehicle to the śami tree, which is often planted outside of the village in an open place. Then the śami tree is worshipped and the leaves of the tree are showered over the Lord and then distributed among the devotees, who assemble there. The Lord on the vehicle is taken around the village, so that all the people have the access to have the 'daršan' of the Lord. All the Hindus wearing new clothes pay their respects to the Lord either in the temple, before or after the procession of the Lord or during the procession of the Lord through the streets of the village or town.

The Navarātra utsavas commencing from Vijayadaśami, are conducted for the glory of Lakshmi (or Ādiśakti) for nine days in the month of Āśvayuja. These Navarātra utsavas are being celebrated in some temples only.

8. DEEPĀVALI (November)

This is the festival of lights and crackers, which is celebrated on Āśvayuja Bahula chaturdāśi. It is believed that Śrī kṛṣṇa and his consort, Satyabhāma had killed Naraka, a powerful demon, in the battle in the early hours of this day. The temple and all the houses are decorated with oil-lamps or
with candles some times. Electricity adds its luster in illuminating the temple and its premises attracting the devotees to pay a visit to the temple. After wearing the new clothes, the devotees along with members of their family, visit the temple and pay their respects to the Lord.

9. VAIKUNTHA EKĀDAŚI (Mukkōti Ekādaśi) - January

This holy festival of great merit occurs on pushya śuddha Ekādaśi. The devotees after bathing in ‘kōneru’ or river early in the morning take the ‘darśan’ of the Lord sitting on a vehicle (Vāhana) at the entrance of the temple. There is no second thought to the believers and the devotees that the visit to the Lord on that day is spiritually auspicious and it brings spiritual merit to them. If one enters the temple through a particular door, which is exclusively opened on that day for the devotees and visiting pilgrims and takes the ‘darśan’ of the Lord, it is like entering into paramapada (permanent abode) of the Lord. It is intensely believed that one goes to paramada after his death as the result of his visit the Lord through a particular entrance of the temple. On all other days, the doors of the particular entrance, will remain closed in the temple.

10. KĀRTIKA POURNIMA (November)

This festival of holy bath early in the morning in a kōneru or a sacred river and worshipping the Lord occurs on the full moon day of the month of Kārtika. On that day the Hindus take bath with the substance of ‘usiri kāya’.

11. DHANURMĀSAM (15th December-14th January)

The Dhanurmāsōtsava celebrates the famous meditition of Āṇḍāl, who was the consort of Lord. The Dhanurmāsa
is a Saurāyana (Solar movement), which is followed still in Tamilnadu. This Tamil month occurs during the months of Mārgaśīra and Pushya. The thirty days of the meditation of Āṇṭāl are celebrated by a special ritual in early morning every day. On each day a pāśura (a verse) from the 'Tiruppāvu' which is the work of Āṇṭāl Herself, is recited by the priests.

12. NARASIMHA DWADASI (March)

This festival is celebrated on phālguṇa śuddha dwādaśi.

People visit the temple for the 'darśan' of the Lord on this day.

13. HOLI (Kāma dahanā) – March

This festival occurs on the full moon day in the month of Phālguṇa. According to the tradition, this ceremony is connected with the purānic story of the burning of cupid (kāma dahanā) by Lord Śiva. On this day also people visit the temple.

Generally the people visit the temple on Fridays and Saturdays, irrespective of months, to worship the Lord. After the eclipse, a special rite is performed in the temple for purification.

Temples are the important centres, where different people get together to witness the ceremonies on the eve of the festivals without any distinction of caste or creed. These promote for the growth of the cult and help for the spread and popularity of the cult genaral.

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CHAPTER VI

ICONOGRAPHY

Generally the iconographic forms of god Narasimha popular in Telangāna are Girija, Yōga, Sthauna and Lakshmi Narasimha, which have the sanction of the Āgama Śāstras. They may be divided as Sthanaka (standing), Āsana (seated), Yānaka (riding) and Nṛtta (dancing). The various forms of Narasimha are not mentioned clearly in his book “Elements of Hindu Iconography” by T. A. Gōpīnātha Rao. He mentions only three types of images namely Girija, Sthauna and Yānaka and does not bring out the difference between Girija Narasimha and Yōga Narasimha. He states that there are few other varieties, whose descriptions are not found in the Sanskrit authorities available to us. All the forms of Narasimha, as mentioned above, have been found in the sculptures under study. Besides, other forms of Narasimha can be seen in the sculptures during the period of study in Telangāna. They are:

a. Kēvalā Lakshmi Narasimha
   (Standing Narasimha along with his consort, Lakshmi, seated on his waist),

b. Yōgānanda Lakshmi Narasimha
   (Narasimha in yōga with Lakshmi).

c. Varāha Lakshmi Narasimha and

d. Narasimha in Hari – Hara aspects.

The forms of Narasimha, as mentioned above, have no sanction of the Āgama Śāstras. A general noteworthy feature of the sculptures of Nārasimha is that in early medieval repre-
sentation the lion-face is natural and later on it is stylized. According to the examples available, the forms of Narasimha are given below and in some instances, the texts are quoted.

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Type of Sculpture</th>
<th>Total No. of available Sculptures</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Kēvala Narasimha (Standing)</td>
<td>...</td>
</tr>
<tr>
<td>2.</td>
<td>Girija Narasimha (Seated)</td>
<td>...</td>
</tr>
<tr>
<td>3.</td>
<td>Yōga Narasimha</td>
<td>...</td>
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<tr>
<td>4.</td>
<td>Sthauna Narasimha</td>
<td>...</td>
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<tr>
<td>5.</td>
<td>Lakshmi Narasimha</td>
<td>...</td>
</tr>
<tr>
<td>6.</td>
<td>Ugra Narasimha</td>
<td>...</td>
</tr>
<tr>
<td>7.</td>
<td>Kēvala Lakshmi Narasimha</td>
<td>...</td>
</tr>
<tr>
<td>8.</td>
<td>Yōgānanda Lakshmi Narasimha</td>
<td>...</td>
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<tr>
<td>9.</td>
<td>Varāha Lakshmi Narasimha</td>
<td>...</td>
</tr>
<tr>
<td>10.</td>
<td>Yānaka Lakshmi Narasimha</td>
<td>...</td>
</tr>
<tr>
<td>11.</td>
<td>Narasimha in Hari-Hara aspects</td>
<td>...</td>
</tr>
<tr>
<td>12.</td>
<td>Panchamukha Narasimha</td>
<td>...</td>
</tr>
<tr>
<td>13.</td>
<td>Tāndava (Nritta) Narasimha</td>
<td>...</td>
</tr>
<tr>
<td>14.</td>
<td>Formless or No fixed form images</td>
<td>...</td>
</tr>
</tbody>
</table>

It is known from the survey of select temples of Narasimha in Telangāna region that there are eighty seven images and sculptures of Narasimha, belonging to the types mentioned above.

An interesting feature of iconography of Narasimha is that during the period of study, the Lord is known by various names in Telangāna. They are:

1. Aghōra Narasimḥa Swāmy
2. Gajagiri Lakshmi Narsimha Swāmy
3. Gaṇḍabhērunda Narasimha Swāmy
4. Hari-Hara Jvāla Narasimha Swāmy
5. Jvāla Narasimha Swāmy
6. Kapila Narasimha Swāmy
7. Lakshmi Narasimha Nārāyana Dēvara
8. Lakshmi Narasimha Swāmy
9. Limādri Narasimha Swāmy
10. Matsayagiri Narasimha Swāmy
11. Nambulādri Narasimha Swāmy
12. Narasimha Swāmy
13. Panchamūkha Narasimha Swāmy
14. Prasanna Lakshmi Narasimha Swāmy
15. Ugra Nrasimha Swāmy
16. Varāha Lakshmi Narasimha Swāmy
17. Yōgānanda Lakshmi Narasimha Swāmy and
18. Yōgānanda Narasimha Swāmy

The different names of god Narasimha, as mentioned above, are even now popular in Telangāna. The description of the select centres of Narasimha worship is given is Chapter IV of this book.

1. Kevala Narasimha

The Vaikhānasa Āgama describes the single images of of Narasimha, who has two or four arms.² Regarding the number of hands Kalpana S. Dēsai says³ that “the early images of Nrisimha are two handed, but as the cult expanded the iconography became complex, growing into multiple hands”.

The single standing image of Narasimha is called Kevala Narasimha:
This type of images are found at the following places.

1. Śanigaram - Karimnagar district.
   a. Temple on the hill
   b. Temple in the village
2. Nallagoṇḍa, Tq. Sircilla, Karimnagar district.
3. Nāmpalli, Tq. Sircilla, Karimnagar district.
4. Rāmāyampēṭ, Medak district.
5. Peddireṇḍigūḍa, Nalgonda district.
   a. Sculpture on the rock
   b. Metal image
6. Mānikbandār, Nizāmābād district.
7. Sultānbazar, Hyderabad.
8. Old Kabītarkhana, Hyderabad.
10. Yādagiriguṭṭa Nalgonda District.

Out of the ten images mentioned above, the first six are of black granite and the remaining are of copper. The first five are sculptured on the rocks in the temples in bold relief and the remaining are separate images consecrated and installed inside the sanctum sanctorum of the temples. The last one is made of silver. All the images are in standing posture. All the images have makutas and they have four hands, except S. No. 1, 5 and 9, which have two hands only. The images at S. No 5 (b), 7, 8, and 9 are of copper metal and the remaining, including at S. No. 5 (a), are of black stone.

2. Girija Narasimha

The word "girija" means one born out of a mountain. The conception underlying the name of Girija Narasimha is
that the lion comes out of a mountain-cave.4 The Śilparatna says that “the seated image of Narasimha may have either two or four hands.5 The Padma Samhita describes the Lord of this type.6 “His face is that of a lion and the body of a human being. He has three eyes and a kirāṭa makuṭa. He has four hands. His face looks fierce.” The Vishnudharmottaram says7 that “the Lord should be represented as seated on a Simhāsana with his feet resting on the ground. He should hold Śankha, Chakra, gada and Padma in his hands. His hair is flamboyant.” This type of images may be found at the following places.

1. Dharmapuri, Karimnagar district.
   a. Old (pāta) Narasimha Swāmy temple
   b. New (kotta) Narasimha Swāmy temple

2. Gurralagondi, Medak district
3. Arvapalli, Nalgonda district.
4. Mattapalli, Nālgonda district
5. Yādagirigūṭṭa, Nalgonda district
6. Bālkonda, Nizāmābād district
7. Jānakampēt, Nizāmābād district
8. Urugonda (on the hill), Warangal district

All these images mentioned above, are of black stone. The images at S.No. 4, 5 and 8 are carved on the rocks in the temples and the remaining are loose images, installed in the sanctum of the temples. All these images are in sitting posture. The images at S.No. 2, 4, 5, 6 and 8 are seated in Padmāsana and the remaining images sitting on a pedestal, hang their legs down. All the images except at S.No. 2 and 4 have “makutas” on their heads. All the images have four hands except at S.No. 2, which has only two hands, folded together in “anjali mudra”. All the images except at S.No. 2 hold “chakras” in their upper right hands and the “śankhas” are in the upper left
hands and the lower right and left hands are stretched forward and supported on the knees, except at S.No. 2 and 6. The right hands of the latter are in “abhaya mudra” and the left hands are stretched forward and supported on the left knees.

3. Yoga Narasimha

The Vaikhānasa Āgama describes the single images of Narasimha as the Kēvala Narasimha, who has either two or four arms. Girija Narasimha, another variety of the single image Narasimha, should be shown as seated on a Padmāsana in the “utkuṭika” posture, the four legs being supported in the position by the Yōga paṭṭa. There is no clear-cut description of Yōga Narasimha in any available Āgamasaras. The Lord, when maintaining his legs in the required position by yōga-paṭṭa belt with two or four hands, is generally known as Yōga Narasimha. T.A. Gōpinātha Rao states that Narasimha seated with yoga-paṭṭa around his legs is commonly found in the South rather than in the North. This type of sculptures are found at the following places in Telangāna during the period of study.

1. Mēḍipalli, Karīmnagar district.
2. Ālampur, Mahabubnagar district.
   a. Narasimha Swāmy temple
   b. Trimurti Sannidhi (Bāla Brahmēśvara Temple)
3. Vaḍdemānu (Vardhamānapuram), Mahabubnagar district.

All the images are of black stone and they are independent images, installed in the sanctum of the temples. The image at S.No. 3 is kept in the local museum at Vardhamānapuram of
Mahabubnagar district. All these images are in sitting posture and they have Yogapattala belts going round the knees. All the images have four hands and they hold "chakras" in their upper right hands and the "sankhas" are in the upper left hands and the lower right hands and left hands are stretched forward and supported on the knees. The images at S.No. 2(a) 3 and 5 wear rings to the wrists and arms and armlets to the legs. The image at S.No. 1 has a "halo" round the head. The accessory images are found at the images of S.No. 1 and 3. The former has Prahlada and the latter has two lady-attendants, each one side standing. The last image at S.No. 5 is known as Doppa Narasimha Swamy.

4. Sthauna Narasimha

The conception underlying the name of Sthauna Narasimha is that the lion in this case comes out of a pillar. The word 'Sthauna' came from the word 'Sthuna', which means a column. As the god came out of a column, when it was broken in anger, he is known as Sthauna Narasimha. The image may have twelve or sixteen hands and there should be three bends in the body (Tribhanga). On the left thigh there of, Hiranyakasipu should stretched out with the belly being ripped open by the two of the hands of Narasimha. One of the right hands should be in the "abhaya mudra" and the another has to carry a sword. One of the left hands of Narasimha should hold the "makuṭa" of Hiranyakasipu and another should be shown as lifted up for administering a blow to the demon. The legs of the 'asura' (demon) are to be taken hold of by a right hand and two other hands, one right and one left should be lifted up to the ears of the image and be holding the drawnout entrails of Hiranyakasipu in the form of a garland. The figure of Hiranyakasipu should be sculptured to kill his opponent. As if to appease the highly excited wrath of Narasimha while engaged in destroying this demon, Śrīdēvi, Bhudēvi, Nārada and Prahlāda with his hands in the 'anjali' pose, should all be shown.
as standing on his right and left. Above these, should be sculptured Indra and the other lōkapalas with their hands in the 'anjali' pose. If the figure of Hiranyakasipu is sculptured with only eight hands, two of them should be employed in tearing open the belly of Hiranyakasipu, while four others should carry Śankha, the gada, the chakra and the Padma. The remaining two should be holding the drawn out entrails of Hiranyakasipu garland-wise.¹¹

When Narasimha is depicted in the action of tearing out the entrails of Hiranyakasipu, he is called Śthauna Narasimha. This type of images can be found at the following places.

1. Kōyilkoṇḍa, Mahabubnagar District.
2. Māmillapalle, "
4. Old Kabutarkhaṇa, Chārmīnar, Hyderabad,

There is a sculpture on a stone, which is above the door leading to the sanctum of the temple.

5. Kingsway, Secunderābād.
6. Dūmpēṭa, Kārīmnagar district
7. Ālampur, Mahabubnagar district.

There is a loose sculpture in the Bāla Brahmaśvara temple (Trimurti Sannidhi).

Among the images, except at S.No. 5, which is of white marble stone, are of black stone. The last sculpture has sixteen hands and it is 3 feet in height. In all the images, the demon is stretched across the lap of the Lord. The Lord at S.No. 1, 2, 3 and 5 is seated in Padmāsana and the Lord at S.No. 4 and 7 is seated on a pedestal, hanging down his legs freely. All the images, except the last, have four hads. The
last image has sixteen arms. The Lord holds Chakra in his upper right hand and the Śankha in his upper left hand. The lower hands, left and right, are in action ripping open the bosom of the demon. The images at S.No. 1,2,3,5 and 7 are loose sculptures, installed in the sanctum of the temples. The last image is installed in the circumambulatory passage to the north-east of Bālā Brahmēśvara temple at Alampur of Mahabubnagar district. All these images have "makutas." The image at S No. 5 has thick mane, lolling tongue, sharp curved teeth, Puffed up cheeks and rolling eyes. The images at S.No. 1,3,6 and 7 have open mouths and the images at S.No. 1,3, and 4 have lolling tongues and rolling eyes. The image at S.No. 6 is on a hillock at Dumpeṭa, Metpalli Taluk in Karimnagar district. The image at S.No. 3 has prominent canine teeth. The Lord at S.No. 1 and 7 has open eyes and he wears "hāras" and rings to the wrists and arms. At S No. 7, the accessory images of Prahlāda with folded hands in "anjalimudra" and Garuḍa, seated on his Knee, are on either side of the Lord.

5. Lakshmi Narasimha

The fifth variety of Narasimha is called Lakshmi Narasimha, because goddess Lakshmi is found on the lap of god Narasimha. Skanda Purāṇa, Nāradiya Mahāpurāṇa and Rupadhyāna Ratnāvali describe god Narasimha seated with Lakshmi in his lap. The Skanda Purāṇa says that "Narasimha has a calm appearance when he is embracing his consort, Lakshmi. He holds "Chakra" and "dhanas". His eyes are like the Sun and the Moon. His hands are extended to the knees. He is seated on a lotus of thirty two petals."  

On the other hand Naradiya Mahapurana portrays rather fierce aspect of Lakshmi Narasimha. "Lakshmi, holding a lotus in her hand, is embraced by Narasimha. The god wears a garland of entrails and Yagnopavita, made of a serpent. He has five faces and each face has three eyes."
Country to the Naradiya Mahapurana, Rupadhayana Ratnavali gives a beautiful account of Lakshmi Narasimha. It says that "god Lakshmi Narasimha, is white like the Moon. He has the face of a lion, great body and eyes like the Lotus-flowers. He is embraced by his consort, Lakshmi. The Lord has four hands. He holds Chakra and Sankha in his upper right hand and upper left hand respectively, while his lower right hand is in "abhaya mudra" and the left is "Varada" posture.\footnote{14} T. A. Gopinatha Rao gives a beautiful account of Lakshmi Narasimha. He says\footnote{15} that "in this aspect Narasimha is seated upon a Padmāsana with his left leg hanging down and the left leg bent and made to rest flat upon the seat. On the lap so formed by the bent leg, Lakshmi is seated with both her legs hanging down and each of the feet of Lakshmi is seen to be supported as a lotus. The upper right hand of Narasimnā holds the Chakra, while the lower right hand is in the "abhaya pose". The upper left carries the Sankha and the lower left hand embraces the goddess. The right hand of Lakshmi is taken round the body of Narasimha in embrace and her left hand holds a lotus in it."

This is the most popular from of Narasimha in Telangana. This type of images are found at the following places:

1. Kālva, Ādilābād district
2. Šamshābaād, Rangā Reddy district.
3. Ibrahimpatnam
4. Khammam town, Khammam district
5. Narasimlapalle (Nandagiri - kōṭla), Karimnagar district.
7. Nimmanapalle ,
8. Pulluru, Medak district.
10. Vāḍapalli (Wazfrābād), Nalgonda district.
11. Yāḍagiri gāṭa, Nalgonda district
12. Thānagali, Nizāmābād town, Nizāmābād district
13. Chukkāpur, Nizāmābād district.
15. Koḍavaṭancha (Kōtancha), Warangal district.
16. Varadannapēt, Warangal district
17. On a hillock near Bhadrakali temple, Hanmakonṭa town, Warangal district.
18. Ingurti (Village temple), Warangal district.
19. Vēlupukoṇḍa (Zafargāh), Warangal district
22. Narsimha Mandir, Mahankāṭi Street, Secunderābād, Hyderabad district.

According to the list mentioned above the images at S. No. 2, 21 and 22 are of copper metal and the remaining images are of black stone. The images at S. No. 3, 7, 11, 17 and 19 are carved on the rocks in the sanctum of the temples and the remaining images are loose sculptures. All the images are in sitting posture. The images at 7, 15, 19, 21 are seated in Padmāsana Pose and the remaining images hang their right legs down and fold their left legs, where Lakshmi is seated. It is general Phenomena that Lakshmi is seated on the left lap of the Lord. All the images have “makuta”, and four hands. The images at S. No. 3, 6, 7, 15 and 20 have mane, spread on their shoulders. The Lord at S. No. 9 is seated on the coil of śesha and the Lord at S. No. 6 and 20 has serpent’s hood on his head. The description of these images is given in detail in the fourth chapter of the book.

6. Ugra Narasimha

Besides the five forms of Narasimha, described so far,
there is an other form, which is called Ugra Narasimha. It is also a popular form of Narasimha in Telangāna. The description of the Lord in this form is given in the Matsya Purāṇa, Narsimha Purāṇa, Nāradīya Mahā Purāṇa, Nārāyaṇīya and Śrīmadāndhra Bhāgavatam of Bammara Pōtana.

Matsya Purāṇa says\(^{16}\) that “shining like the Sun and the Moon, the Lord assumed the form of Narasimha”

According to Narasimha Purāṇa,\(^{17}\) “when the king of demons Hiranya kaśipu hit the Pillar with his sword, it broke and fell down. Narasimha (Man-lion) came out of it and spread for many yōjanas. He was extremely furious and he had a great body, which was fearful to look at. He had big eyes, wide face and mouth, sharp curved teeth and broad shoulders. His claws were very big and the legs were wide. His face was shining like the flame of a volcano. His appearance was fierce.”

The Nāradīya Mahā Purāṇa also portrays a fierce aspect of Lakshmi Narasimha. According to it,\(^{18}\) “the Lord wears a garland of entrails and a Yagnopavita, made of a serpent. Ten hands forming a circle hold rosary, mace, lotus, conch-shell, bow, pestle, discus, sword and arrow.’’

Besides, Nārāyanīya gives an account of the fearful aspect of Narasimha.\(^{19}\) The Lord had red rolling eyes and his thick mane stood straight. He stretched out and curled up his tongue and his prominent canine teeth came out. His mouth was a like terrible cave and he shone with supernatural fearful aspects.’’

Bammara Pōtana, a famous Telugu Poet, describes the fearful aspect of Narasimha thus,\(^{20}\) “the flames coming out of the five faces of the Lord surrounded the earth and the heaven. His claws shone like a flash and he has terrible prominent canine teeth’’.
When the Lord is in awful form, he is called Ugra Narasimha. The images of this kind are found at the following places.

a. Bhaisa (Bhainsa), Ādilābād district.
b. Nāchāram, Medak district.
c. Malluru, Warangal district, and
d. Nālābazār Secunderabad, Hyderabad district.

The four images, mentioned above, are of black stone. The last image is a loose sculpture and the remaining are sculptured on the rocks in the sanctum of the temples. The first two images are in sitting pose, (Girija Narasimha) and the last two in standing pose (Kēvala Narasimha). The height of the images, according to the serial order of the list, mentioned above, is 1 1/2', 1 1/2', 7' and 2' respectively. All the four images have four arms and pointed makutas. In all the four images, Śankha and Chakra are in the upper hands of the Lord. All these images have protruding eyes, open mouths and lolling tongues and the last two images have puffed up cheeks and prominent teeth. The image of the Lord at S. No. 3 is the known tallest image not only in Telangana, but also in Andhra Pradesh. It has thick mane, spread on the shoulders and bulging ears. The head is disproportionately large compared to the body of the image. The waist of the Lord is 8 inches in breadth and the mouth is widely opened. The length of the legs is about 3 feet each.

All these features, mentioned above, give him a fierce look. Hence the Lord is known as Ugra Narasimha Swamy. The prayer to this Lord, is in awful form, is given in “Narasimhottara tāpinyupanishat”21 and Mahā Nārāyaṇa Upanishat.22

It is widely believed that if ugra form of Narasimha is
worshipped. one will get victory over his opponent either in a war or in a personal conflict. We find a reference to this effect in Agnipurāṇa. Thus, the ugra form of Narasimha, if properly worshipped, bestows blessings on His devotees and fulfills their desires.

7. Kevala Lakshmi Narasimha

This image, which is of white marble stone, is installed in the sanctum of Pārik Mandir, Kölsewādi, Begum bazar, Hyderabad. The Lord is in standing posture along with his consort, Lakshmi, who is seated on the waist of the Lord. This is a rare image of Narasimha available to us.

8. Yoganānda Lakshmi Narasimha

The combination of "Yōga" and "Bhōga" (seated Lakshmi on the lap) is very rare. We find a number of sculptures depicting god Narasimha in Yōga posture and with goddess Lakshmi separately. But we have a rare sculpture of god Narasimha, seated with his consort, Lakshmi, is in Yōga posture. This is a very rare combination of the image of Narasimha available to us.

This type of image of Yōganānda Lakshmi Narasimha is in the cave of a hillock, near Bheemgal village of Nizāmābād district. This image is of block stone. The Lord is in Yōga posture along with Lakshmi, who is seated on his lap. The Lord has four arms, open mouth and lolling tongue. He wears a "makuta." He is in sitting posture. This type of sculpture may be seen on a pillar in the Raṅgamaṇḍapa of the Lower Ahōbilam temple, Kurnool district.

9. Varāha Lakshmi Narasimha

According to the available examples, god Narasimha in this aspect has the mouth of a Varāha (boar) and Lakshmi is seated on his left lap. This type of images of Narasimha are rare. In
the texts of iconography, it is known as Bhuvarāha. But the following sculpture is popularly known as Varāha Lakshmi Narasimha Swāmy.

This type of image of the Lord is in the garbhagriha (cave) of the temple on a hillock, near Nāgulavancha village of Khammam district. A similar sculpture of Varāha Lakshmi Narasimha can be seen on a pillar in the Raṇiga maṇḍapa of Narasimha temple at Lower Ahōbilam Kurnool district.

10. Yanaka Lakshmi Narasimha

Vaikhānasagama describes the images of this type as. “Narasimha in this aspect be seated upon the shoulders of Garuḍa (the divine vehicle of Lord Viṣṇu) or upon the coils of Adisesha. He should have four arms and carry Śankha and Chakra. He should be fully ornamented. Over the head of Narasimha, there should be the five-headed hood of Adisesha, held like an umbrella.”

This is a rare sculpture, which is a presiding deity, installed in the sanctum of the temple (Lakshmi Narasimha Mandir) at Mārwāṭi basti, Bēgambazār, Hyderābād city. The image of the Lord is of marble stone. The Lord is seated on Garuḍa (Kite vehicle of Lord Viṣṇu). He hangs down his legs freely. His consort, Lakshmi is seated on his left lap, The Lord has four arms. He holds ‘gada’ in his upper right hand and ‘chakra’ in his upper left hand. His lower right hand is in ‘Varada hasta’ and his lower left hand holding the conch, is around the waist of his consort, Lakshmi. The Lord looks graceful.

Similarly, a sculpture of Yānaka Narasimha may be seen on a pillar in the Western Tiruchuttumāla (cloister) of the Simhāchalam temple, Viṣākhapataṭam district.

11. Narasimha in Hari-Hara Aspects

God Narasimha has certain aspects of Hari and Hara
(Vīśṇu and Śiva). No text of iconography mentions this type of images of Nārāśimha. But we have the epigraphic evidence about Hari-Hara aspects. The first Śloka about the Hari-Hara form of Vīśṇu and Śiva comes from the Maṇḍasor inscription from the time Kumāra Guṇta I.28

This is a very rare sculpture with composite features of Hari and Hara. This image is to the north-east in the circumambulatory passage of Bāla Brahmēśvara temple at Ālampur in Mahabubnagar district. It is 1 1/2 ft, in height, facing south. This is a syncretic image combining the Vaiṣṇavite and Śaivite symbols. This is an unique image. The image of deity is carved on a black stone. The Lord is standing on a Pedestal. He has the head of a lion and a human body. His right leg raising up, is in "Agni guṇdām". He stands on his left leg firmly, which is straight. He has four hands. He holds "Chakra" in his upper right hand and "Triśula" in his upper left hand. His lower right hand is in "Jnānamudrā" and the left hand is in "abhaya mudrā", holding "Bilvadaḷa". He has thick mane around his neck, falling on the chest. He is in man-lion (Narasimha) form. The striking feature of the Lord is the absence of "Kīrīṭa-makuṭa" on his head. He has a phālanētra on his fore head. He has rolling eyes, puffed up cheeks and an open mouth with prominent teeth. His ears stand erect. All these aspects give a fierce look. He wears "Makara Kuṇḍala" and "Nāga Kuṇḍala" on his right and left ears respectively. Besides, the Lord wears several ornaments. He wears "hāras", "kankaṇas", anklets and certain ornaments on his shoulders. He wears certain ornaments and a piece of cloth to his waist. There are four figures below his arms. On the right side of the Lord is "Surya" (Sun) and below him is Vighnēśvara (Vīnāyaka). Mahishāsura Mardini is to his left and below her is Ambika (Pārvati).

12. Panchamukha Narasimha

Nārādiya Mahāpurāṇa, Rupadhyāna Ratnāvali, Andhra
Mahābhāgavatam and Narasimha Stavarājah describe the god Narasimha. According to Nāradiya Mahāpurāṇa, the Lord has five faces adorned with the moon-crest and each face has three eyes. The Lord has ten arms.

Rupadhyana Ratnāvali portrays rather a fierce aspect of the form of Narasimha. It describes that “the god is very furious with five faces. He wears a garland of the Kapālas (skulls) and other ‘hāras’, made of a serpent. He has five faces adorned with the moon-crest and each face has three eyes. His eastern face is red, southern black, western white, northern yellow and his upper face has different colours. The Lord has ten hands.

Bammera Pōtana, a famous poet, who wrote Bhāgavatam in Telugu, describes the fearful aspect of Narasimha thus: “the flames, coming out of the five faces of the Lord, surrounded the earth and the heaven.”

According to Narasimha Stavarājah, the god in this form has five faces and wears a “Sarpa Yagnōpavīta” and a “munḍa-māla” (small beads).

This type of sculpture (Sthauna Narasimha) is on a big boulder, standing on the roof of the cave-temple of Lakshmi Narasimha at Narasimlapalle (Nandagiri-kōṭla) in Karimnagar district. It is 6 feet in height. It has five heads, side by side and sixteen hands. The demon, Hiranyakasipu is stretched across the lap of the Lord. He has open mouth and wears a makuta, hāras and rings to the wrists and arms. The Lower hands, left and right, are in action ripping open the bosom of the demon. The accessory images of Ānjanēya and Prahlāda are standing with folded hands near the Lord. The description of the image is given in detail elsewhere.

A similar sculpture with ten hands and five faces can be seen on a pillar in the south cloister of the Simhāchalam.
temple, Viṣākhapatnam district. Here the Lord stands on a padmapīṭham, having five faces, of these four are visible. The three faces of the Lord are side by side in a row. Of these heads, the fourth head is exactly above the middle head. Though the four heads of the Lord are distinct from outside, there is a presumption that the Lord has five faces, as mentioned above in the Rupalhyana Ratnavli. The Narasimha Stavarāja calls this figure "Vira Narasimha." 34

13. Tandava (NRITTA) Narasimha

The last type of available images of Narasimha is Tāndava (Nritta) Narasimha, which has no sanction of the Āgamaśāstras. This type of sculpture is very rare and it is not found in the Narasimha temples, under study.

This sculpture is on the lintel of the entrance leading to the antarala of Vishnu temple of "Trikūṭa", popularly known as thousand pillared temple at Hanmakonda proper of Warngal district. It is about 2 feet in height, facing the North. Under a makara torana, devotees and musicians are attending to the Lord, on either side. Narasimha, in dancing posture, is standing on a flower-pedestal with his right leg bent at the knee and the left leg is lifted up, bent at the knee towards the right and toes resting on the calf muscle of the right leg. The god slightly bends his head to the right. The Lord has eight arms. From the top, his hands hold "Chakra" sword and "gada" and the front hand is raised up in "abhaya mudra." Similarly "śankhā" and a shield are in the first two left hands from the top and the third hand is hanging across. The lower left hand, bending at the arm, is holding a round-object. The Lord has a stylised mane, bulging eyes, puffedup cheeks, erected ears and an open mouth with the tongue curled up. He wears a round and tall makuta,
‘nāmam’, ‘Yagnopavītā’, necklace, ‘nāras’, armlets, wristlets, “udarabandha” and anklets. He is clad from the waist to the knees. Below his right hand, Garuda is kneeling with folded hands. To his back, two women devotees are standing with hands in “ajali mudra” and a standing woman in dancing posture is seen, who is probably playing on certain instrument. Below his left arm, two devotees with folded hands are standing. Behind them is a woman, who is playing on “Maddela”, whitt her two hands. On either side of the Lord, to the extreme left and right, two chauri bearers, each one side, are standing in the service of the former

Similarly there is a sculpture of Nṛtta Murti (Tandava Narasimha) on a pillar in the mukhamandapa of the main shrine of Kalyana Venkatēswara temple at Nārāyaṇavānam of Chittōre.

14. Formless or no Fixed form Images of Narasimha

Besides the above varieties, Lord Narasimha is worshipped at the following places. The deity has no fixed form. The mouth, eyes, head, Śankha, chakra, goddess Lakshmi, “three nāmas” of Śrīvaiśnavite caste-marks and other symbols partially or wholly are believed to be the form of Lakshmi Narasimha or Narasimha Śwāmy. The deity is identified with one or more of these symbols on a loose stone or on the rock of a hillock or a hill,

1. Kālva (temple at the foot of the hillock), Ādilabad.
2. Sipligaṇj, Hussain Ālam, Chārmīnar, Hyderabad City.
3. Mustakpura (Kummarivādi), Hyderabad City.
4. Chaitanyapuri Golony (on the hillock), Hyderabad City.
5. Yelgandal; Karimnagar district.
6. Taagcjjapalli, Karimnagar district.
7. Chērlāpur, Karīmnagar district.
8. Khammam town (on the hill), Khammam district.
10. Kōyilkoṇḍa (on the hill), Mahabubnagar district.
11. Maganur, Mahabubnagar district.
12. Singavatnam, Mahabubnagar district.
13. Wanapartī, Mahabubnagar district.
14. Saṅgāreḍī, Medak district.
15. Pullur, Medak district.
16. Ārmoor, Nizāmābād District.
17. Urugonḍa (temple in the village), Waraṅgal district.
18. Geesugonḍa, Waraṅgal district.
19. Ingurti (on the hillock), Waraṅgal district.
20. Palakurti (on the hill), Waraṅgal district.

The survey of eighty seven Narasimha images and sculptures shows that god Narasimha is regarded as one of the most favourite incarnations of God Viśṇu in almost all the parts of Telangāna. The early images of Narasimha are two handed, but as the cult expanded, the iconography of Narasimha became complex, growing into multiple hands. Narasimha worship, as is evident from his iconography, is influenced by Tantrism. Lord Narasimha occupies the position of a cult-deity rather than remaining merely an incarnation of Viṣṇu. The five varieties of Narasimha images i.e. Kēvala, Girija, Yōga, Sthāuna and Lakshmi Narasimha are popular in Telangāna under study. Lakshmi Narasimha occupies a prominent place and then follows the other varieties, such as Kēvala Narasimha, Girija Narasimha, Sthāuna Narasimha and Yōga Narasimha. Surprisingly next to Lakshmi Narasimha images are the formless or no fixed form images of Narasimha, which, as a matter of fact, occupy the second position in the list of the popular forms of god Narasimha.
As per the survey of the presiding deities of the temples, dedicated to god Narasimha, made by the author, chronologically the earliest presiding deity is Yōga Narasimha (1093 A.D.), which is from the temple of Narasimha at Ālampur of Mahabubnagar district. This form of Narasimha. Under the category of the popular forms of Narasimha, as mentioned above, stands last in the list. But the priority list of popular forms is determined by the availability of extant images and sculptures. Then follows Sthauna Narasimha (1114 A.D.) from Māmilapalli of Mahabubnagar district. But this form of Narasimha occupies fourth place in the list of the popular forms of Narasimha in Telangāna. The third is Lakshmi Narasimha (1415 A.D.) from Ingurti of Waraṅgal district. But this form of Narasimha occupies pre-eminent position in the list of the popular forms of Narasimha. The fourth, according to chronology, is Girija Narasimha (1567 A.D.) from Dharmapuri of Karīmnagar district, but this form is the third in the list of popular forms of Narasimha. The last type in chronological order is Kēvala Narasimha (1664 A.D.) from Śanigaram of Karīmnagar district. But this form is second in the list of the popular forms of Narasimha in Telangāna.

There is a temple of Narasimha on the hill of Yelgandal village in Karīmnagar district. Where the deity of image is identified with “three nāmas” (Śrīvaishṇava caste-marks). According to an unpublished inscription found at Yelagandal, the temple was in existence in the year 1202 A.D. But it is difficult to establish that at that time also, the deity was identified with three caste-marks.

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REFERENCES AND NOTES

2. Vaṅkaṇasāgama, Patala 58, p. 198.
3. Dēśai, S. Kalpana, Iconography of Viṣṇu, p. 94.


7. Vishnudharmottaram, III, 78 (2).

8. Vaikhānasagama, Patala 58; p. 198.


"Ugram vrīram Mahā Vishṇum
Jvalantam Sarvatō mukham
Nrisimha Bhīsañam bhadram
Mrityu mrityum namāmyaham."

"I salute the god of deaths. He isferocious and valiant
Mahā Vishṇu and Nrisimha"

In the Mahā Nārāyaṇa upanishat, the Gāyatrimantra of
the Lord is as follows.

"Vajra nakhāya vidmahe
Tikshṇa damśtrāya dhīmahi,
Tannō Nārasimhra prachōdayāt."

"May Nrisimha, whom we meditate as having sharp
claws and keen fangs, inspire us."

23. Agnipurāṇa, Chapter 306.

24. See the temple of Pārik Mandir, Bēgum Bazar, Hyderābād
in Chapter IV of this book.

25. See the temple of Bheemgal in Nizāmābād district IV of
this book.

26. See the temple of Nagulavancha, Khammam district in
Chapter IV of the book.

27. Quoted, Gōpinātha Rao, T.A., Elements of Hindu Icono-
graphy, Vol. I, Part I, MS of Vaikhānasāgama, pp. 152-
153.


32. Quoted, Sundaram, K., *The Simhāchalam Temple*, p. 200

33. See the temple of Narasimlapalle (Nandagiri-kōṭla) in Karimnagar district, in Chapter IV of this book.


35. Dēśai, Kalpana., *Iconography of Viṣṇu*; P. 94.

36. Unpublished inscription on a slab at Chintāmani tank at Yelgandal village of Karimnagar district and taluk, which is dated ₹-1124 (=A.D. 1202) during the reign of Ganapatidēva of Kākatīyas of Warangal.

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CONCLUSION

Religious cults played a significant role in moulding the life and institutions of India from the early historic times. The principal ingredients, which go to make a cult, are belief, symbol—worship and rituals and festivals. Among the several cults in India, the cult of god Narasimha is an important and powerful one. In Andhra Pradesh, there are more than three hundred temples dedicated to this deity, where the worship is being done today. Particularly in the region of Telangâna, this deity and cult are popular. There are more than two hundred temples, dedicated to this deity, on record in this region: As per the survey made by the author in Telangâna region, there are one hundred and seventy six known centres, where worship is going on today. Many of these are pilgrim centres, where people go in thousands to redeem their vows. Many persons and places bear the name of Lord Narasimha. Lord Narasimha occupies the position of a cult deity rather than remaining merely as an incarnation of God Vishnu. The following table gives an account of the extent of the cult of Narasimha in the ten districts of the Telangâna area.

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Name of the district</th>
<th>Number of centres of worship</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Karimnagar</td>
<td>35</td>
</tr>
<tr>
<td>2.</td>
<td>Nalgonda</td>
<td>27</td>
</tr>
<tr>
<td>3.</td>
<td>Warangal</td>
<td>27</td>
</tr>
<tr>
<td>4.</td>
<td>Mahabubnagar</td>
<td>19</td>
</tr>
<tr>
<td>5.</td>
<td>Medak</td>
<td>17</td>
</tr>
<tr>
<td>6.</td>
<td>Nizamabad</td>
<td>14</td>
</tr>
</tbody>
</table>
(1)       (2)       (3)
7. Hyderābād   14
8. Khammam    11
9. Ādilābād   7
10. Raṅgā Reddy  5

Total 176

It shows that the Karīmnagar district has more number of Narasimha centres than other districts. Then follow Nāgoṅḷa, Warāṅgal, Mahabubnagar, Medak, Nizāmābād, Hyderābād, Khammam and other districts.

The various sources tapped for tracing and constructing the history of the cult of Narasimha in Telangāna area are mainly archaeological and literary ones. Traditions, oral and recorded, and experiences of the devotees supplement the sources.

The earliest temple of Lord Narasimha in Telangāna region is at Vādapalli (Wazīrābād) of Nāgoṅḷa district, which is assignable to Circa 7th century A.D. We have no historical evidence of the existence of this cult, though there is a literary source, which shows the existence of a temple, dedicated to god Narasimha, at Dharmapuri in Karīmnagar district in 928 A.D. Since then, there are evidences for the growth and spread of Narasimha Cult in 12th, 13th, 15th, 16th, 17th, 19th and 20th centuries. The cult flourished during 15th-17th centuries in Telangāna region. Though the temples became the targets of Vandalism during the Muslim rule for sometime and suffered damage, the spiritual vigour of Hindu religion and Philosophy survived.

After the dawn of independence, there is a tremendous revival and reinforcement of the religious spirit. The cult grows
up and spreads, among other things, by the rich amount of the ancient traditions. The experiences of the devotees have much to do with the growth of the cult of Narasimha. It is faith that counts more than reason. The devotees visit the temples to pay their respects to the Lord and fulfil their vows to Him. It is a firm belief prevalent among the people that the Lord will cure the incurable diseases and bless them with children. Besides, the devotees visit the temples of Narasimha yearly as their family-god (Iavlēlupu) and fulfil their vows to Him, though they also visit other temples, which are more popular.

A great contributory factor to the development and sustenance of the Narasimha Cult has been the various rituals and festivals which are being performed and celebrated in the temples and are the focal points of social gatherings of different walks of life, irrespective of caste or creed. The modes of worship of god Narasimha in vogue are Pāncharatra, Vaikhānasa, Smārta, Madhwa and Nimbārg. But the Pāncharātra type of worship is the most predominant. Most of the priests belong to the Śrīvaiśṇava community and a few priests belong to other communities, like Smārtas, Gouḍa, Dāsari, Kamma, Liṅgāyat, Mushiṭi, Muthārcha and Golla. The inscriptions of Telangāna make occasional references to the celebration of festivals in the temples of Narasimha. A general reference to the celebration of “utsavas”, however, is found in some literary records.

There is an interesting and significant piece of information available about the iconography of Narasimha, who is being worshipped all over the region. A general noteworthy feature of the iconography of Narasimha is that ten forms of Narasimha are found in Telangāna area. From the survey of select centres of Narasimha worship in Telangāna region under study, there are eighty seven images and sculptures. From the available examples, the highest number of the images and sculptures belong to Lakshmī Narasimha. Then follow Kēvala Narasimha, Giriḍā Narasimha, Sthauna Narasimha, and Yōga
Besides, there are twenty formless or no fixed form images, where worship is being done now. The following are the most note-worthy images and sculptures for their special features.

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Name of the image/Sculpture</th>
<th>Place &amp; District</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Kēvala Narasimha</td>
<td>Yādagiri guṭṭa, Nalgonda district.</td>
</tr>
<tr>
<td>5.</td>
<td>Girijā Narasimha (Ugra Narasimha)</td>
<td>Bhainśa, Ādilābād district.</td>
</tr>
<tr>
<td>6.</td>
<td>Yōga Narasimha</td>
<td>Ālampur, Mahabubnagar district.</td>
</tr>
<tr>
<td>7.</td>
<td>Sthauna Narasimha</td>
<td>Ālampur, Mahabubnagar district.</td>
</tr>
<tr>
<td>8.</td>
<td>Lakshmi Narasimha</td>
<td>Vādapalli, (Wazfrābād), Nalgonda district.</td>
</tr>
<tr>
<td>12.</td>
<td>Panchamukha Narasimha</td>
<td>Narasimlapalle (Nandagiri - kōṭla), Kārīmāgar district.</td>
</tr>
<tr>
<td>14.</td>
<td>Hari-Hara Narasimha</td>
<td>Ālampur (Trimurti Sannidhi), Mahabubnagar district.</td>
</tr>
<tr>
<td>15.</td>
<td>Tānḍaya (Nritta) Narasimha</td>
<td>Trikuṭa (Thousand Pillars temple), Hanmakonda, Warangal district.</td>
</tr>
</tbody>
</table>
A remarkable iconographic representation of the cult of Narasimha is that there is a rare sculpture of Pancha Mukha Narasimha with sixteen hands, carved on a big boulder at Narasimlapalle in Karimnagar district, which brings to light certain new aspects of Lord Narasimha.

During the period of study, the Lord is known by various names. These names continue to be popular in Telangāna region to this day. An interesting thing regarding the images and sculptures of Lakshmi Narasimha is that all the images and sculptures found here, have only four arms. There is an interesting tradition of associating Lord Narasimha with Cheńchita, a tribal woman. The former had married the latter.

Faith transcends reason. It is the bed-rock of the cult. As the faith is developing among the devotees day by day, so is the cult of Lord Narasimha progressing in Telangāna region of Andhra Pradesh.
Glossary of Select Terms

Abhayanātsavam = Reciting Tamil Prabandhās
Agnihotra Stāpana = Invocation of the God of Fire
Agrahāram = Village getting away to Brāhmīns
Agnihotra Udvāsana = Fare well to fire God
Akhaṇḍadeepam = Burning light continuously
Akshata = Rice smeered with vermilion or turmeric powder
Amrita Snānam = Bath with a mixture of honey, curd, ghee, cocoanut water and sugar.
Aṅgaraṅgabhōgas = Processions and rituals with pomp.
Aṅkurārpanām = Inauguration ceremony
Ankuṭ = Delicious dishes of different types
Aṅṭarāla = Ante-chamber
Ārādhanā = Special worship
Archaka = Priest
Archana = Worship
Arghya = Oblation
Ashtadigbandhanām = Establishing a talisman at each of the eight corners, lest an evil spirit should enter the enclosed space.
Ashtottarasatapuja = Worship, chanting the hundred and eight names of the deity.
Avabhṛtсанānam = Purification bath after a sacrifice
Avatāram = Incarnation
Bāla Bhogam = Offering of naivēdyam in the early hours of the day.
Balihaṇa = Offering of cooked rice coloured red, cooked rice thrown round the temple deity
Beejāksharas = Seed words
Bhajan = Singing in chorus in praise of God
Bhūrpuja = worship of the drums
Bhōgam = Food offering given to the deity
Bīndesēva = Bringing water from the pond for worshipping the deity.

Brahmōtsavam = Grand festival, annual festival.
Bugga = Water spring
Chakram = Discus, the weapon of Lord Vishnu
Chāturmāsa vratam = Four months vratam
Daddhōjanam = A preparation of cooked rice with curds.
Darśan = Audience
Deepāsthdhana = Burning oil lamp
Deepōtsavam = Festival of burning of oil lamps
Dhanurmāsōtsavam = Month during which early worship to God is celebrated.

Dhruvabērapresiding deity
Dhupam = The wave of incense smoke
Dhwajārōhana = Inauguration of the festival (flag hoisting)
Dhwajāvārohana = Conclusion of the festival (removing the flag)

Dhwaja Stambham = Pillar in front of the temple
Dālāsohanōtsavam = Procession of a deity on a swing
Dōpōtsavam = A ritual during a festival where the deity is robbed.

Dwāra Darśanam = Visiting the Lord at the main gate of a temple.

Edurukōlu = A ritual observed during marriage ceremony of the God and his consort. The Lord is welcomed as a bride-groom.

Ekāntasēva = Worship involving placing the Lord and his consort in a swing.
Garḍādeepam = The lamp being a big hollow earthen plate filled with oil with thickly twisted wicks of cotton thread; the wicks burning before the image of the deity.

Garbhālayam = Sanctum, innershrine.

Garuḍasēva = Procession on a vehicle depicting the sacred kite.

Gnāṇam = Pool

Hārati = Wave offering generally with lighted camphor or wick dipped in the ghee

Havanam = Rituals connected with offerings to the god of fire

Hōmam = Sacrifice, offerings made to the god of fire

Huṇḍi = receptacle placed in a temple for collecting the cash paid by the devotees for liquidating their vows.

Ishtadēvaṭa = Chosen deity.

Jāgaraṇa or Jāgāram = Keeping awake throughout the night in meditation.

Jammipuja = Worship of a kind of tree (prosopis spicigera) associated with the epics.

Japam = Repeating the maṇṭram initiated by the guru

Jātara = Fair

Jayaṇṭī = Birthday

Kalyaṇōtsavam = Marriage ceremony

Kalyāṇamaṇṭapam = Wedding hall

Koṇḍabati = Sacrifice in the name of the hills

Kōnēru = Pond

Kōramesālu = Sharp moustaches

Kshēṭram = A holy place

Kumbhābhishēkam = Holy bath with posts full of water

Kumbha Puja = Worship with vermilion

Maṭmyam = Power or greatness

Makuta = A crown, cap

Makara Saṅkramaṇa = The time when the sun returns to the North.
**Mangalasnamam** = Bath of deity in a river or pond
**Moolavigraham** = Presiding deity
**Mudra** = Gesture with fingers
**Mukhamaantapam** = Entrance Hall, front hall.

**Naga** = Cobra
**Naivedyam** = Offering in kind made to God.
**Namam** = Vaishnavite caste mark represented by three vertical lines on the fore head

**Nama Sangeetana** = Sing in praise of God
**Niluvudopidi** = Giving away all the ornaments on the person
**Nyasa** = Touching parts of the body while chanting

**Padma** = Lotus flower
**PallakIsava** = Procession of a deity in a palanquin
**Panakam** = Jaggery solution tastefully spiced
**Pancharoha** = An alloy of five metals viz. copper, brass (or gold); tin (or silver), lead and iron

**Pancharatam** = Preparation made of milk, sugar, honey and curds.

**Pancharaya** = A place where there are five deities i.e. Siva, Vishnu, Gana, Surya, Parvati and Nageendra.

**Pavaliympu Utsavam/Panupu Sева/or Priyanka Sева** = Putting the Lord to bed with soft music etc.

**Parama Padotsavam** = Festival invoking the blessings of heaven

**Paruvesha** = Puru means run and ‘vēta’ means hunt.

**Pasupu** = Turmeric powder

**Poongali** = A preparation with rice and green gram dhal

**Prabha** = A long stand with a conical tip and covered with a designed cloth.

**Prabhamaandalam** = Nimbus
**Pradakshina** = Going round the deity or the temple.
Prasādam = Eatable distributed after offering to deity.
Pratishtha = Installation
Puḷihōra = A preparation with rice and tamarind Juice etc
Puṇyaḥavāchanam = Sprinkling of sanctified water
Pushkarini = Sacred pond

Rathōtsavam = Temple car-festival,
Sahasranāma puja = Worship chanting thousand names of the deity.

Śakatōtsavam = Cart-festival
Śakata Pradakshiṇa = Carts being taken round a temple
Śālagrāma = A kind of sacred stone, a species of black ammonite worshipped by Vaishṇavites.

Śami = A kind of tree (Prosopis spicigera)
Samprōkṣhaṇa = Cleansing, Lustration
Śaṅkha = Conch
Śatakam = Book of 100 poems

Shathagōpam = The silver crown to touch the devotees on their heads as a mars of blessing

Ślōka = Couplet or quatrain in Sanskrit
Smārta = The sect of non-vaishṇavite Brāhmīns.
Soumya rupa = Graceful appearance
Sthalā purāṇam = History of the place
Stōtram = Praising, utterings in praise of God

Talambrālu = Main function connected with the marriage
Teertham = Sacred or sanctified water
Teppōtsavam = Boat Procession
Tirumāṉjanam = Bathing

Tirunakshatram = Natal constellations obtaining at the time of birth

Tiruppāvai Utsavam = Festival celebrated in Dhanurmāsam
Tulasi = The holy basil (ocymum sanctum)

Ugrarupa = Awe inspiring posture
Usirikāya = Phyllanthus emblica
Utsava Vigrahas = Procession images
Vāhanam = Vehicle
Varadahastam = A pose of hand of deities signifying the attitude of conferring a boon or bestowing favours.
Viśwarupadarśanam = Showing of the original form of Śrī Mahā Viṣṇu
Yagña = Sacrifice.
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Description of the Plates

PLATE I: Kēvala Narasimha - Panchavetras.
(Koṇḍamōtu, Guṇṭūr District)

This sculpture is found on a hillock at Koṇḍamōtu village of Palanadu taluk in Guṇṭūr District. It is now preserved in the office of the Director of Archaeology and Museums, Govt. of Āndhra Prādēsh, Hyderābād. This is the earliest known sculpture of Lord Narasimha in animal representation. It belongs to the fourth century A.D.

PLATE II: Girijā Narasimha - Pāta (old) Narasimha Swāmy.
(Dharmapuri, Karīmnnagar District).

This image is in the garbhagriha of the temple of pāta (old) Narasimha Swāmy at Dharmapuri of Karīmnnagar District, which belongs to the 16th century A. D.

PLATE III: Yōga Narasimha.
(Vāḍḍemānu, Mahabubnagar District)

This image is installed in the local museum at Vāḍḍemānu (Vardhamānapuram) in Mahabubnagar District. It belongs to the 12th century A.D.

PLATE IV: Narasimha in Hari-Hara aspects.
(Ālampur, Mahabubnagar District)

This image is in one of the Pāpanāśa group of the temples, which are at a distance of about two kilometres from the South of Ālampur town: It is said that the temple belongs to the 13th–14th century A.D. The image of god Narasimha in Hari-Hara aspects, which is rare, was shifted to the Bāla Brahmēśvara temple. It is now on the circumambulatory passage of the sanctum of Bāla Brahmēśvara temple.

PLATE V: Yōga Narasimha.
(Brāhmaṇvāḍa, Hanmakoṇḍa, Warangal District)

This image is in the sanctum of the temple which, it is stated, was built about seventy years ago. It belongs to the 12th century A.D.
PLATE I: Kēvala Narasimha - Panchavīras.
(Koṇḍamōṭu, Guntūr District)

PLATE II: Gīrtjā Narasimha - Pāta (old) Narasimha Swāmy.
(Dharmapuri, Karīmnaagar District).
PLATE III:  Yōga Narasimha.
(Vaddingānu, Mahabubnagar District)

PLATE IV:  Narasimha in Hari-Hara aspect.
(Alampur, Mahabubnagar District)
PLATE V: Yōga Narasimha.
(Brāhmaṇvāda, Hanmakonda, Warangal District)