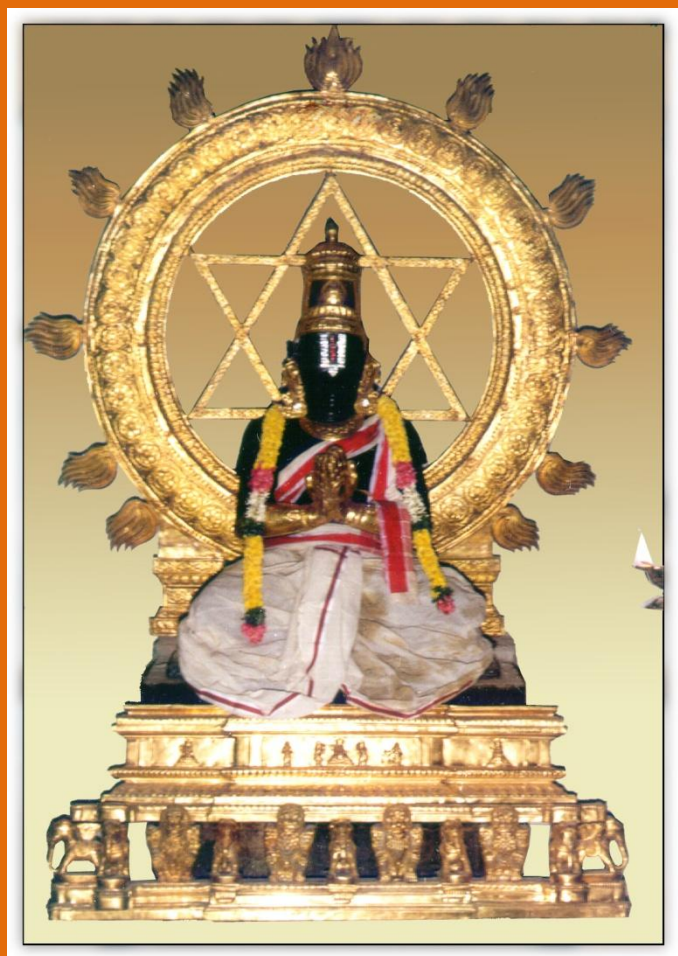


ஸ்ரீ திருமழிசைபிரான்  
அருளிச்செய்த  
திருச்சந்தவிருத்தம்  
**Sri Thirumazhisai Piran's**  
**Thirucchanda Viruttam**  
(Text with translation and Commentary)



by  
adiyén (Dr). N. Ranganathan



ஸ்ரீ திருமழிசைபிரான்  
அருளிச்செய்த  
திருச்சந்தவிருத்தம்

# **Sri Thirumazhisai Piran's Thirucchanda Viruttam**

(Text with translation and Commentary)

by  
**Adiyén (Dr). N. Ranganathan**

**Published by**

**Sri. N. Rajagopalan  
' Sri Nidhi ', 12 (Old # 19) 1<sup>st</sup> Floor  
First Cross Street, Customs Colony,  
Besant Nagar, Chennai- 600 090**

**Front Cover:**

**Sri Saarngapaani Perumal with Ubhaya  
Naachiaar at Thirukkudanthai**

**Back Cover :**

**Sri Thirumazhisai Piran at Thirumazhisai**

**Inside Covers:**

**Sri Thirumazhisai Piran at Thirumazhisai  
Azhwar in Moolavar Perumal sannidhi  
Richmond Hill Hindu Temple Toronto,  
Canada**

**First Edn - 2003**

**Printed and Processed By:  
Universal Print Systems Ltd.,  
Chennai-600 008**

**Second Edition with Readable Roman text  
2021 \_E-Version**

**All Rights Reserved with the Author**

**DEDICATION**

**THIS BOOK IS DEDICATED TO THE**

**MEMORY**

**OF**

**MY MOTHER SMT. N. JAYALAKSHMI**

**FATHER SRI. T. R. NARASIMHA CHARI**

**AND MY**

**ELDEST BROTHER**

**SRI . N. GOPALAKRISHNAN**

## Scheme Followed For Transliteration of Tamil Script

அ, ஆ, இ, ஈ, உ, ஊ, எ, ஏ, ஐ, ஒ, ஓ, ஔ  
a, aa, i, ee, u, oo, e, é, ai, o, ô, au,

cha - ச ja - ஜ

ஸ ஷ ஸ ஹ sa, sha, śa, ha

ஞ jna, zha ழ ng, ங

No distinction made between three types of ந, ன ண

No distinction made between two types of ல and ள

ன்ற - ndra,

ற்ற - tra,

Examples:

நின்றான் - nindraan

மற்றவன் – matraavan

தேன் - thén

ஓர் - ōr

## **Foreword**

The Azhwars who were saints of Vaishnava faith were twelve in number, Poigai Azhwar, Bhutat Azhwar, PeiAzhwar, Thirumazhisai Azhwar, Nammazhwar, Periazhwar, ThondaradippodiAzhwar, KulasekharaAzhwar, Thiruppaanaazhwar, Sri Andal, Madhurakavi Azhwar and Thirumangai Azhwar.

The Azhwars probably lived between the sixth and eighth century A.D. in and around the regions fed by major rivers of the South namely Cauvery, Palar, Vaigai and Tamrabharani. They were the product of the halcyon Tamil culture and their soulful poetry singing the glory of Sriman Narayana in all His pra'ka'ra's or modes namely, param, Vyuham, Vibhava, Antarya'mi, and Arca', is known as Divya Prabhandam. To them God was a living presence experienced in the totality of His Being and manifestation in His myriad creation. They laid the foundation for the spread of the bhakthi movement in the South on the substratum of truths contained in Sruti, Smrithi and Pura'na's in a medium that common people of the land could understand namely Tamil. Hence the Divya Prabhandam is hailed as 'Dravida Veda'm'. Poigai, Bhutat and Pei Azhwars who were contemporaries are known as Mudhal Azhwars since they were the pioneers of the Azhwar tradition. Sri Thirumazhisai Azhwar was the fourth in order and lived around the same time as the Mudhal Azhwars. To start with he is believed to have tried out many faiths and schools of thought like Sa'kya, Nya'ya, Vaisesika` and others and later became a staunch Saivite. All this was before he received the special grace of his mentor and master Pei Azhwar and turned into a Vaishnavite. His devotion to Narayana was total such that it elicited the praise of Lord Siva who named him "Bhakthi sa`rar".

What sets Sri Bhakthisa`rar apart and distinct from the Mudhal Azhwars is his versatility as a yogi, a siddha`, a seasoned thinker and philosopher. As a yogi he is said to have practised ashta`nga yoga (yoga of eight accessories). Presumably, all three Mudhal Azhwars were practitioners

of yoga as their other names indicate namely Sarayogi (Poigai), Bhutayogi (Bhutat), and Bhrantayogi (Pei), as was Swami Nammazhwar who came later. Sri Nathamuni the first of the Vaishnava acharya's and the compiler of Divya Prabhandam is believed to have been a great yogin who practised the ashtanga yoga. He had even authored a treatise called "yoga-rahasya". Bhakthisa'rar's practices towards realization of Narayana as Para tattva were so complete that he could say authoritatively that he knew Him better than anyone else. Azhwar's assertion in Naanmukan Thiruvandhaadhi that no one could possibly have known as he did, the Lord who slept on the banyan leaf during the pralaya, as the primordial Cause of the cosmos is evocative of the parallel experience of sage Ma'rkandeya narrated in Srimad Bha'gavatha purana. This speaks about how the sage Markandeya` was blessed by Narayana by the spectacle of the "pralaya" or the dissolution or rather the involution of the universes and Narayana as a child floating on the water on a "vatapatra" leaf. When the Child opened its mouth, the sage saw all the worlds and himself too in the Lord's mouth. By a strange, yet meaningful coincidence, both the Azhwar and this sage had more than this experience in common between them. It is interesting to note that both were saivites to begin with who became Narayana devotees at a later point. They both sprang from the same family root, Sage Bhrigu. As a siddha, the Azhwar had a dynamic relationship with the living deities in the temples like "the attraction between the needle and the magnet", to borrow sage Ramakrishna Paramahansa's phrase to describe the relationship between a true devotee and the Lord. Only it was difficult to tell at times who was the needle and who the magnet. Such was the love of the Azhwar that the Lord could not but follow him at his call - as the various anecdotes at Thiruvehka`, Thirukkudanthai and Perumbuliyur shrines would show and his life was marked by several instances of occult and devotional experiences. The intimacy of his relationship with God was such that God lived and moved and enjoyed with him. The Azhwar was a seasoned thinker of his time who had delved deep into Saiva and Vaishnava lore. He became the philosophical exponent of Sri Vaishnava doctrines through his Thirucchanda viruttam wherein we find for the first time in the Azhwar literature, several



strands of thought like the Pancara`tra` doctrine of five-foldness of Divinity, the Upanisadic pronouncement of Sriyahpathi Narayana as the Divine Para, and the Gita affirmation of the "avata`r" or descent. Thirucchanda viruttam captures the direct experience of the Azhwar of the simultaneous reality of the five-fold Divinity.

The core thought contained in both Prabhandams of the Azhwar namely Naanmukan Thiruvandhaadhi and Thirucchandaviruttam is the same. In essence they both affirm the supreme causality of Narayana and both enunciate the central mystical principle that the Supreme Cause alone can be the Path, the God and the Means for men, for liberation or for work or weal.

Thirucchanda viruttam as the name indicates is rhythmic poetry set in sing- song musical cadences, much of which is of esoteric nature and can be understood only with the help of commentaries of scholars. Using several numerological constructs in pleasing symphony, the first five verses describe the categories of life that have their source in Brahman, God as repository of beneficence and object of meditation, His transcendence and immanence, in short that He is All. Verse 10 sums up all this stating the thought that even as the ocean which contains within it the foamy waves which billow and settle within it, the Lord contains within Himself the entire order of worlds and entities. The sixth verse adopts a mythological construct to state the unity of the material, efficient and teleological causality of God- upa`dana, nimitta and purusa`rtha ka`ranatva. The key statement of the five-foldness of the Divine Para is set out by the Azhwar in the luminous verse 17 of Thirucchanda viruttam which runs like this.

" O Lord the One Form, the Three-fold Form, The four-fold Form, the Benevolent and blissful Form, The Form realized through righteous life and Many a manifestational Form, reclining on the good Ocean of milk and beyond all, Thou art also The Form desired by devotees, O Primordial Cause".

"One Form" is Para Vasudeva, the "three-fold Form" is the Vyuha or cosmic deities of Sankarshana, Pradyumna and

Aniruddha who are 'adishta`na' devata`s into which the Divine incarnates for functional purposes of creation, sustenance and destruction. The "four-fold Form" is counting the Para and Vyuha states, or as the embodiment of the entities of primordial matter, purusha, primal nature and time. The "blissful Form" is arca` and "Form realized through righteous life" is Antarya`min. Many a "manifestational Form" is Vibhava`. The concept of Vyuha` is a unique contribution of A`gamic theory of Theism and envisages one Supreme God operating in several planes of existence, manifestational as well as qualitative. To borrow a definition of a learned scholar, "it is a process which while bringing products into existence leaves the source of product unchanged". This doctrine is best expressed by the Isa Upanisad text, "Purnamadah", meaning "That is full. This is full. From fullness, fullness comes out. Taking fullness from fullness, what remains is fullness".

Both Naanmukan Thiruvandha`dhi and Thirucchanda viruttam are two master-pieces through which the Azhwar has articulated most forcefully the the tattva, hita and purusartha of human life. Azhwar's appeal is simple and direct. That man's endeavour should be to seek the highest reality (tattva) or Causal Source and not any tattva. Religion becomes a meaningful tool for the faithful only as an integral synthesis in and through the awareness of the unity of the many forms of the Divine as well as of nature and the souls who are in varying degrees of bondage and liberation. The hita or the means to this experience of the integral Oneness or self-realization known to the Azhwars is God alone even as the Goal (purusa`rtha) to be realized, is again God alone. The process through which this experience can be realized is yoga. The Bhagavad Gita expounds the principles of the three paths, karma, jnana and bhakthi, and reconciles the first two in bhakthi for bhakthi includes God-devotion and God-service exclusively for the sake of God-realization alone. All Azhwars' literature essentially follows the path shown by the Gita. Thus, the karma yoga practice for this Azhwar was spelt out by him as "spending all his time meditating, writing, reading, listening and worshipping". (Nannmukan Thiruvandhaadhi - 63). His reflection over what constitutes spiritual knowledge, (tattva-jnana-artha-darsana), is

summed up by him in his last line of pasuram 118 of Thiruchanda viruttam in the words "When the heart is set on Him, there is no return-to on this earth".

True to his honorific Bhakthisa`rar, Azhwar exemplifies total undivided devotion to the Lord. His prayer to the Lord contained in verses 100 and 101 of Thirucchanda viruttam is "to be blessed with His grace endowing him with unceasing inundation of devotion and single-pointed convergence of all thoughts on the Lord's feet ". Thus, Azhwar shows that devotion to the Supreme Being becomes right devotion only when it is suffused with the knowledge of the relationship of dependence which one exclusively has to the Divine (seshataikasvarupam).

A shorter route open to all people who have neither the knowledge nor the fitness nor the ability nor the time to pursue any of the above paths is the path of total surrender or "Prapatti" at the feet of God without any holding back. This is possible thanks to God's infinite compassion (karuna` and daya`). Even if one followed one of the other paths of individual effort, ultimately such effort has to culminate in total surrender to the Divine to be fruitful. The Azhwar refers to the fearless state of the Prapannas in verse 49 of Thirucchanda viruttam (நீலமே அண்ணைக் கொண்டு கெண்டை மேயும் அந்தநீர் அரங்கமே neelame andai kondu kendai meyum antaneer arangkame - the Kendai fish gently swim fearlessly under the shade of the blue lilies). All Azhwars were followers of the Prapatti ma`rga in this sense although only some have sung about doing Sarana`gathi expressly. Sri Thirumazhisai Piran's life indicates how he found special grace of his master Pei Azhwar. In verse 18 of Naanmukan Thiruvandhaadhi, he says that devotion to an acha`rya` excels in its effect devotion to the Lord himself. Azhwar's Sarana`gathi to the Lord is phrased in a simple appeal in verse 92 of Thirucchanda viruttam where he says, "I seek refuge in You alone, assure my protection and say 'Do not fear". The fulfillment of his Sarana`gathi is described with palpable feeling by him in verse 115, "Like father, like mother the Lord who fills the soul cuts the cords of countless births and takes us into His fold. Why wallow then in the ocean

of misery?". That is Azhwar's promise and benediction. That is also the parama-purusa`rtha as the Azhwar so beautifully rounds off in the concluding line of his work, "The soul has found its haven of joy ". Sri Thirumazhisai Piran is believed to have composed other works besides these two hymns, but at some point in his life when he threw them all into the river Cauvery at Thirukkudanthai, only these two beautiful hymns floated back to him in the current and have endured defying time and nature.

My younger brother and author Dr. N. Ranganathan following on his earlier brilliant translation and commentary on Naanmukan Thiruvandhaadhi has accomplished this magnificent task of rendering a free translation of, and commentary on this title. I can only describe it as a prodigious effort in the background of his exacting work schedule as a busy cardiologist. His devotion to this Azhwar is something special- and I must admit a notch or two above his attachment to other Azhwars - as evident from his emotive reference to his personal journey of discovery of this beautiful Prabhandam and his emotional attachment to this Azhwar. His infectious zeal has touched everyone of us in our family in learning to sing - rather than recite - these two Prabhandams and certain others too to the music set by him which I must say is, more often than not, spontaneous and not planned beforehand. Apart from rendering a translation which closely follows the tenor and spirit of the text of the Prabhandam, he has furnished lucid notes and annotations based on the commentary of Swami Peria Achan Pillai and Sri Krishnaswami Iyengar. In view of the paucity of Divya Prabhandam literature in English and the often-expressed frustration of interested readers not endowed with language skills to read and understand the Tamil Vya`kya`nams, this work should certainly go some distance in fulfilling this need. I feel blessed to have been asked to write this Foreword. I pray for Azhwars' blessings on Dr. Ranganathan and his family, and his continued grace for their well-being and happiness and to inspire and guide him in his absorbing passion for Divya Prabhandam.

N.Rajagopalan

No 12, First Cross Street,

Customs Colony,

Besant Nagar, Chennai-600090

30 July, 2003

## Preface

The devotional poetry of the Azhwar Saints of Tamil Nadu is a literary and philosophic treasure quite unsurpassed in our heritage. They form the four thousand verses called the Naalaayira Divya Prabandham, considered equivalent to the four Vedas. Sri Védanta Desika states in Sri Guruparamparaasaaram (ஸ்ரீ குருபரம்பராஸாரம்) that these garlands of verses, born out of the divine ecstatic experience of the Azhwars, make us understand clearly the Vedas and the Upanishads.

பொய்கைமுனி பூத்தார் பேயாழ்வார் தண்  
பொருநல்வருங் குருகேசன் விட்டு சித்தன்  
துய்யகுல சேகரன் நம் பாணநாதன்  
தொண்டரடிப்பொடி மழிசைவந்த சோதி  
வையமெல்லாம்மறைவிளங்க வாள்வேலேந்தும்  
மங்கையர்கோன் என்றிவர்கள் மகிழ்ந்து பாடுஞ்  
செய்ய தமிழ் மாலைகள் நாம் தெளியவோதி  
தெளியாத மறைநிலங்கள் தெளிகின்றோமே.  
poikaimuni bhoodattaar peyazhwar tan  
porunalvarung kurukésan vittu chittan  
tuyyakula śékanam paananaathan  
thondaradippodi mazhisaivanthaa chōthi  
vaiyamellaam maraivilangka vaalveléndum  
mangaiyarkōn endrivargal maghizhndu paadum  
cheyya tamizh maalaigal naam teliyavōdhi  
teliyaatha marai nilangkal telikindrōmé

In fact, they formed the basis of the Vishtaadvaita (Qualified Non-dualism) Philosophy expounded by Sri Ramanuja. Among the Azhwars, Sri Thirumazhisai Piraan was a beacon of light (மழிசை வந்த சோதி mazhisaivanthaa chōthi) as pointed out by Sri Védanta Desika). He was a contemporary of the First Azhwars (முதலாழ்வார்கள் mudhal azhwargal) and hailed from திருமழிசை(Thirumazhisai) the village which is located very near Poovirunda Valli (also known as Poondamalli) in the metropolitan city of Chennai. It is recorded in Divya-suri-charita that the Azhwar was born in Magha

Asterism (மகம் நக்ஷத்திரம்) in the pleasant month of Taishya (தை மாதம்) (January-February) of the year Siddharthi in Dwapara Age. He is considered to be the amsa (incarnation) of the Sudarshana Chakra (Discus) of Lord Narayana. The legend has it that the Azhwar was born to the sage Bhrigu and his wife when they were in the Mahisara Kshetra in the previous Yuga (Dwapara). The fetus was undeveloped at birth and was abandoned by the sage and his wife. The Lord however instilled life and the child began to grow. When it became a fully mature infant and opened its eyes, the Lord favored it with the vision of His resplendent Form removing its thirst and hunger. A wood -cutter who found the child, took it home and began to rear the child. Azhwar states referring to his own birth that he was not born into any of the four classes.

குலங்களாய விரிரண்டில் ஒன்றிலும் பிறந்திலேன்

kulangkalaaya veerirandil ondrilum piranthilén -

The Acharyas interpret this to mean that the Azhwar was not raised among the high classes. The Azhwar identified himself to the lowly family of the woodcutter who actually raised him. Being born in the lineage of a sage however, Azhwar became a great Yōgi and a great Siddha. He learnt and tested for himself several systems of thought, both Vedic and non-Vedic. He took to the path of Bhakti in later years under the influence of ஸ்ரீ பேயாழ்வார்(Sri Pey Azhwar). His love of the Lord was so total and transparent that he was known as பக்திஸாரர் (Bhaktisaarar), a title conferred on him by Lord Siva. Even the Lord in His *archa* form (icon of the Lord enshrined in the temple) had responded to his bidding. The famous incidence was in திரு வெ.கா(Thiru Vekha) where the Lord came to be known as சொன்ன வண்ணம் செய்த பெருமாள் sonna vannam cheitha perumaal (Yadhoktakaari) since He acceded to Azhwar's request and left with the Azhwar and his disciple Kani Kannan, who had been banished from the kingdom. When the Lord returned at the behest of the Azhwar, He laid down in a direction opposite to the usual way on the Aadhi Sésha — namely the head of the Lord is on our right, as we face Him. Even today, only in this shrine, the Lord reclines this way.

The Azhwar apparently spent many years in meditation at Thirukkudanthai where one can see a shrine and a nandavanam (flower garden) even today for the Azhwar. Sri Nammaazhwar refers to Thirumazhisai Piraan in the most famous decad of verses "ஆராவமுதே அடியனுடலம் நின்பாலன்பாயே aaraavamudhé adiyenudalam ninpaalanbhayé"

(5-8-1Thiruvaimozhi) glorifying the Lord Aaraavamudan of Thirukkudanthaai. In the the 8<sup>th</sup> verse of this decad, the 3<sup>rd</sup> line reads,

"திசைவில் வீசும் செழுமாமணிகள் சேரும் திருக்குடந்தை thisaivil veesum chezhumaamanikal chérum thirukkudanthai", meaning " Thirukkudanthai where beautiful gems with radiating brilliance abound". The commentators interpret "the gems" referred by Sri Nammaazhwar as the great sages like Sri Thirumazhisai Piraan who lived in Thirukkudanthai.

He must have created many works during his long earthly life of four thousand seven hundred years. The benedictory verse on the Azhwar tells us that his works floated upstream of the bulging river Cauvery. "முழுப்பெருக்கில் பொன்னியெதிர் மிதந்த சொல்லோன் muzhupperukkil ponniedhir midantha chollōn". Only two of his great works are available to us to this day. One is நான்முகன் திருவந்தாதி (Naanmukan Thiruvandhaadhi) and the other work of the Azhwar is திருச்சந்த விருத்தம் (Thirucchanda viruttam).

NaanmukanThiruvandhadhi is set in andhadhi style where the end word or syllable of a verse becomes the beginning word or syllable of the next verse. The last verse in the work in turn is thus connected to the first verse thus making the whole poetry a true garland of verses. Naanmukan Thiruvandhadhi is quite melodious to sing or recite. In Azhwar's own words, " கவிக்கு நிறை பொருளாய் நின்றானை நேர்பட்டேன் kavikku nirai porulaay nindraanai nérpattén", he found the proper and apt material for his poetry namely the Lord Himself who is full. He further says,

"----- விதையாக

நற்றமிழைவித்தியென்னுள்ளத்தைநீவிளைத்தாய்  
கற்றமொழியாகிக் கலந்து. Vithaiyaaka natramizhai  
vitthiyennullatthai nee vilaitthaay katramozhiyaakik  
kalanthu", meaning that the Lord himself brought forth  
this garland of verses from his heart, seeding his mind with  
the faultless and beautiful Tamil language, by being the  
meaning of the words that he had learnt from his birth and  
becoming one with him.

In NaanmukanThiruvandhadhi, the Azhwar establishes the  
transcendental nature of Srīman Narayana and indicates  
fully His Nirhetuka Kripa (unconditional compassion) for  
the jeevas. Clear spiritual knowledge bestowed by the  
grace of the Lord, allows a clear and proper understanding  
of the relationship of the Paramaatma and the Jeeva.. The  
Azhwar expresses this in one of the verses.

அன்பாவாய் ஆரமுதமாவாய் அடியேனாக்  
கின்பாவாய் எல்லாமும் நீயாவாய்- பொன்பாவை  
கேள்வா கிளரொளியென் கேசவனே கேடின்றி  
ஆள்வாய்க்கடியேன்நானாள்.  
anbaavaay aaramudham aavaay adiyénukku  
inbaavaay ellaamum neeyaavaay- ponpaavai  
kélvaa kilaroli en késhavané kédindri  
aalvaaykkadiyén naan aal.

59

*You are Love sublime, the unsatiating nectar. You are  
my, your servant's, Bliss and every kind of happiness. O'  
the Lord of Sri Lakshmi, whose halo adds lustre to Thee.  
O' my Lord Sri Késhava, I am your servant, Thy eternal  
possession.*

The second work of the Azhwar is திருச்சந்த விருத்தம்  
(Thirucchanda viruttam). The word சந்தம் – chandam-  
refers to beautiful rhythm. Vedic meters are referred to by  
this term. Thus Thirucchanda viruttam means a beautiful  
rhythmic poetry. It is a unique composition among the  
verses of the Divya Prabandham. Through these verses,  
Azhwar sings the glories of the "ஆதிதேவன் (aadhi



dévan" the Ancient Lord, the primordial cause. Azhwar himself states the reason for his beautiful poetry.

" செருக்குவார்கள்தீக்குணங்கள்

தீர்த்ததேவதேவனென்றுஇருக்குவாய்

முனிக்கணங்களேத்த யானுமேத்தினேன

cherukkuvaarhal theekgunangkaL theerththa déva  
dévanendru irukkuvaay munikkanangkal éththa yaanum  
éththinén " (verse 109).

He was inspired and stimulated by the wondrous gunas (attributes) and deeds of the Lord, like the Vedas and the Vedic sages. The Azhwar expresses wonderment at the easy accessible nature of the Lord who is the ultimate controller of the causes and their effects, the evidencial scriptures, the Reality that is to be understood by those scriptures and yet He took birth among the cowherds.

"ஆதி யாதியாதிநீ ஓரண்டமாதியாதலால் aadhiyaadhi  
aadhi nee orandamaadhiyaathalaal ", (verse 34).

The following work presents a free translation of Thirucchanda viruttam based on Sri Periya Vaacchaan Pillai's commentary. I have followed the Vyaakkhyaanam of Sri Periya Vaacchaan Pillai as well as the very useful explanatory notes given by the author Swami Sri. S. Krishnaswamy Iyengar M.A.B.L., in his book published by Sri Vaishnava Sudarsanam in 1995 printed by Srinivasam Press, Trichy.

The four thousand verses of Divya Prabandham have been extensively commented upon by Acharyas who came after Sri Ramanuja. Sri Periya Vaacchaan Pillai who lived between 1167- 1262 A.D. in particular had graced us with commentaries in all of the works of the Azhwars. He had also authored many original philosophic works in addition to these commentaries. All of his commentaries excepting the one on the works of Sri Periyaazhwar, have been preserved. Periya Vacchaan Pillai means "Venerated Great Teacher". He was also known as Vyaakhyaana Chakravarthi meaning "The Emperor among commentators". Born in Singanallur (Senganoor) near the holy place (Divya Desam) of Thiruvelliangudi, he became a disciple of Sri Nampillai in Srirangam and eventually became a great Acharya. himself. The works of Sri Thirumazhisai Piran in particular the Thirucchanda

viruttam will be very hard to follow but for the elegant and enlightening commentary of Sri Periya Vaacchaan Pillai.

I would like to share my own experience here about learning Thirucchanda viruttam. During one of my routine visits with my children to our family in India in 1975, we had been to Lord Sri Aaraamudan's sannidhi in Thirukkudanthai. The Bhattar who performed the archana as usual recited the mangalaashaasana pasurams of the shrine at the end. I heard for the first time, Sri Thrumazhisai Piran's verse, நடந்தகால்கள்நொந்தவோ நடுங்கஞாலமேனமாய். nadantha kaalgaL nonthaavō nadungka jnyaalam énamaay.

I was naturally captivated by Azhwar's love of the Lord. I made a mental note to learn these verses when I got back to Toronto. I found them in Azhwar's Thirucchanda viruttam of course. I read the entire work and tried a few times to memorize the six verses pertaining to Thirukkudanthai. I often had problem memorizing textual passages whereas I could memorize verses set in music. Many years after this visit, once I tried to sing these six verses in music on my own and felt that it came out quite well even though I was not formally trained in music. Encouraged by this, one day I decided to sing and record myself all of the verses of Thirucchanda viruttam.

My fervent prayer to the Lord however was that He should ensure that the music was of reasonable quality. To my delightful surprise, the very first session ended in recording of 36 verses in as many minutes, each verse following the other spontaneously. The verse beginning ஆதி யாதியாதிநீ ஓரண்டமாதியாதலால் aathiyadhi aathi nee orandamaadhiyaathalaal, which happened to flow in ரேவதி (Révathi) raga, gave me an emotional thrill at the time of my first singing that evening. The remaining verses also got recorded in three more sessions in a similar fashion almost effortlessly. I finished the whole recording just before Azhwar's Thirunakshatram (Thai Magham) in the month of January - February in 1989. The rest of the month was spent in listening daily and learning to sing by heart the verses. Within a month of recording this, I had to take an urgent trip to Chennai on a personal matter of concern. The most pleasant outcome of that was that I was

at Azhwar's shrine on Magha Nakshtram in the month of Maasi (the very next month) and had the opportunity to sing the newly learnt Thirucchanda viruttam at Azhwar's sannidhi. It was a fulfilling delightful experience due to Azhwar's grace. All of the Utsava moorthies including Sri Jagannatha Perumaal, Thaayaar, Sri Andal as well as the Azhwar were all together in a Baalaalayam due to renovations at the time.

Although I learnt Thirucchanda viruttam completely in a few months and began reciting it daily, the meaning of all the verses was still quite difficult to follow. Some verses were relatively easy but the majority were not. A copy of an old edition of the book by Sri.S.Krishnaswamy Iyengar somehow reached my hands in July 1992 quite unexpectedly. But I was told that a revised edition was to be published but that was to be at least two years away. While I enjoyed reading the Vyaakhyaanam of Sri Periya Vaachchan Pillai, it was somewhat difficult without some explanatory notes. The most recent edition published by the same author when it became available was most helpful for my own understanding.

A few years later, I was able to go to Sri Aaraamudan's Sannidhi in Thirukkudanthai and recite both NaanmukanThiruvandhadhi and Thirucchanda viruttam with great delight. The beautiful outcome of that trip was that I learnt of the Azhwar's Nandavanam in Thirukkudanthai for the first time that day. Since then I became quite attracted to this holy shrine, visiting the same whenever possible.

While one can write about many beautiful aspects of this work of the Azhwar, one theme seems to stand out from others. The Azhwar clearly indicates that the transcendental Lord is ever so easily accessible in His ancient Archa form enshrined in Srirangam. This seems to play out through Azhwar's own experience reflected in the verses. Azhwar requests the Lord to show him the place where he can seek Him with understanding.

"சேர்விடத்தை நாயினேன் தெரிந்து இறைஞ்சுமா சொலே sérvidaththai naayinén therinthu iraijnchu maa cholé " (verse 47).

To this request of the Azhwar, the Lord reveals His beautiful reclining form as He appears in Srirangam.

கொண்டைகொண்டகோதைமீது தேனுலாவுகூனிசூன் அண்டைகொண்டுகெண்டைமேயும் அந்தணீரரங்கமே. kondai konda kothai meethu thenulaavu kooni koon,\* andai kondu kendai méyum anthaaneer arangkamé (verse 49).

Azhwar himself seeks shelter at the holy feet of the Lord there. "அடைக்கலம்புகுந்தவென்னை அஞ்சலென்ன வேண்டு மே adaikkalam pukunthaa ennai anjalenna vendu mé " (verse 92).

Azhwar's love of the Lord is total and he indicates clearly that he desires nothing else except பரமப<sup>4</sup>க்தி paramabhakthi (Supreme devotion).

" கேடில்சீர்வரத்தனாய்க்கெடும்வரத்தயனரன், ----- கூடுமாசையல்லதொன்றுகொள்வனோகுறிப்பிலே kedil seer varaththanaayk kedum varaththayanaran --- koodum aasai alladhondru kolvanō?kurippilē? " (verse 108).

Azhwar grants freedom from fear to his mind and indirectly to all of us.

"அச்சநோயொடல்லல் பல்பிறப்பவாயமூப்பிவை வைத்தசிந்தைவைத்தவாக்கைமாற்றி வானிலேற்றுவான் achcham nōyōdu allal palpirappa aaya mooppivai vaiththa chinthai vaiththa vaakkai maatri vaanil étruvaan " (verse 117).

At the end, the Azhwar describes his own final state of release from all burden and the attainment of the eternal service to the Lord along with the full divine experience with the grace of the Lord.

"பொன்னிதழரங்கமேய பூவைவண்ணமாயகேள் ponni choozh arangka méya poovai vanna! Maayakél, " (verse 119).

"இயக்கெலாமறுத்து அறாதவின்பவீடுபெற்றதே  
iyakkelaamaruththu araatha inba vedu petrathé " (verse  
120).

The idea that a free translation of the Azhwar's pasurams into English based on the traditional Acharya's Vyaakhyaanam would be not only welcome but in fact quite appropriate, was suggested to me some years ago by my son who has been pursuing studies in Philosophy. I took his suggestion seriously as an opportunity to try it out hoping the attempt itself would be a satisfying experience. In fact, it turned out to be a lovely learning experience. A free translation of the Azhwar's Naanmukan Thiruvandhadhi based on Sri Periya Vaacchaan Pillai's Vyaakhyaanam was published in 1999. The current work is similar in its concept.

Languages differ in intrinsic expressions. It is therefore sometimes difficult to get exact equivalent terms in English for the original Tamil. I request the forgiveness of the readers for any inadequacies which may be present. No work can adequately replace the beautiful original commentary of the great Achaarya Sri Periya Vaacchaan Pillai. My sole aim is to provide a free translation in English to those who have difficulty understanding the original Vyaakhyaanam for reason of lack of skills in Tamil language or due to the unfamiliarity of the phraseology of the commentators. I hope that it will be of value to younger generations as well as to others who want to study Azhwar's works.

I would like to express my sincere appreciation to my brother, Sri .N. Rajagopalan for his kind review and suggestions as well as the foreword, to Sri Balu Srinivasan of Toronto for his kind help in preparation of the pictures, to Sarvasri B.G.Kukillaya, Sri.P.S.Vasu and the staff at the Universal Print Systems, Chennai for their help in the design of the cover and processing of the print.

I wish to dedicate this work to the memory of my beloved father, (late) Sri Thiruvalliangudi Ramanuja Narasimha Chari and mother (late) Srimathi Jayalakshmi Ammal, who

following their return to Bharat from Burma during war years, brought us up in the heart of Tamil Nadu in Kodavasal, a village only twelve miles from Thirukkudanthai , thereby giving us the exposure to our tradition during our growing years. In addition I would also like to dedicate this work to the memory of my oldest brother (late) Sri. N.Gopalakrishnan, who was a great source of inspiration and strength and whose wisdom and knowledge remained always as our guide.

N.Ranganathan.  
32 Cobblestone Drive  
Willowdale, Ontario  
Canada. M2J 2X7  
June 27, 2003.

**ஸ்ரீ:**  
**ஸ்ரீமதே ராமானுஜாய நம:**  
**ஆழ்வார்கள் திருவடிகளே சரணம்**  
**ஸ்ரீதிருமழிசைபிரான்திருவாய்மலர்ந்தருளிய**  
**திருச்சந்தவிருத்தம்**

**Sri Thirumazhisai Piran's**  
**Thirucchanda Viruttam**

The text with a free translation based on Sri  
Periyavaachaan Pillai's Vyaakhyaanam

திருக்கச்சிநம்பி அருளிச்செய்த தனியன்கள்.

தருச்சந்தப் பொழில்தழுவ தாரணியின் துயர்தீரத்  
திருச்சந்தவிருத்தஞ்செய்திருமழிசைப் பரன்வருமூர்  
கருச்சந்துங் காரகிலுங் கமழ்கோங்கு மணநாறும்  
திருச்சந்தத்துடன்மருவுதிருமழிசைவளம்பதியே 1.  
tharuchchandha pozhil thazhuvu thaaraniyin thuyar theera  
thiruchchanda viruththam chey thirumazhisai paranvarum oor,  
karuchchandhum kaarahilum kamazh kōṅggum mana naarum,  
thiruchchandaththudan maruvu thirumazhisai valam pathiyé.

உலகுமழிசையும் உள்ளுணர்ந்து தம்மிற் புலவர்  
புகழ்கோலால் தூக்க உலகுதன்னை  
வைத்தெடுத்த பக்கத்தும் மாநீர் மழிசையே  
வைத்தெடுத்தபக்கம்வலிது 2.

ulakum mazhisaiyum ullunarntu, thammil pulavar  
pukazhk kōlaal thookka,- ulakuthannai  
vaiththeduththa pakkaththum, maaneer mazhisaiyé  
vaiththeduththa pakkam valithu.

**Single Invocatory Verses by Sri Thirukkacchi Nambi:**

The birthplace of Sri Thirumazhisai Piran who graciously  
gifted the hymns of Thirucchanda Viruttam in order to  
eliminate the distress of the people of the world, full of groves  
of karpaka and sandal trees, is the fertile holy place of

Thirumazhisai, where the air is filled with the rich fragrance of the great sandal trees, the dark eagle woods, and the sweet Kongu trees and where Sri Periya Piraattiar Lakshmi lovingly resides 1.

The sages well versed in the Vedas, analyzing separately all the rest of the world excepting Thirumazhisai and Thirumazhisai alone, placing them on the opposite scales of the balance of fame and glory, found that compared to the scale on which the rest of the world had been placed, the scale with the fertile Thirumazhisai alone stood heavier. 2.

Sri Thirukkacchi Nambi was one of the Acharyas of Sri Ramanuja (1017 to 1137 A.D). He was also known as KanchiPurna. He had composed two invocatory verses on Thirucchanda Viruttam.

In the first verse, he describes his adoration of Thirumazhisai, the holy birthplace of Sri Thirumazhisai Piran who had graciously gifted the beautiful hymns of Thirucchanda Viruttam bringing the Lord back to those of the world who had lost touch with the Divine.

துயர் தீர thuyar theera – to eliminate the distress of the people of the தழுவ தாரணியின் thazhuvu thaaraniyin – world, full of  
தருச்சந்தப் பொழில் tharuchchanda pozhil – groves of karpaka and sandal trees

The distress comes from indulgence in material things being lost to the Divine. Another type of loss is due to the fact that people coming under the influence of non-vedic paths, become slaves of others and fall prey to material things.

திருச்சந்த விருத்தஞ்செய் thiruchchanda viruththam chey – in order to eliminate their distress and bring them back to the Divine, Azhwar sang Thirucchanda Viruttam. புண்டரீக பாத புண்யகீர்த்தி நும்செவிமடுத்து உண்டு நும் உறுவினைத்துயருள் நீங்கி உய்ம்மினோ pundareeka paatha punya keerththi numchevimaduththu undu num uruvinaï thuyarul neengki uymminō (verse 67) நன் மாலை வாழ்த்தி



வாழ்மினோ nan maalai vaazhthi vaazhminō (verse 68)  
போதில்மங்கை pōthil mangkai (verse 72)

திருச்சந்தத்துடன்மருவுதிருமழிசை thiruchchandaththudan  
maruvu thirumazhisai – Thirumazhisai where "Sri" (Divine  
Mother Periyapiraattiar) lovingly resides.

The second verse, describes the greatness of the holy place of  
Thirumazhisai which has been acclaimed and known as "  
Maheesaaram" (மஹீஸாரம்).

உள்ளுணர்ந்து ullunarntu – analyzing in their mind  
புலவர் pulavar – refers to Vedic Seers namely the sages or  
"Rishis".  
புகழ்கோலால் தூக்க pukazhk kolaal thookka – measuring  
with the balance scale of fame and glory.

மாதீர் மழிசையே, maaneer mazhisaiyé - the fertile land of  
Thirumazhisai alone

This verse also indicates one detail given in the "Sthala  
Purana" of Thirumazhisai. Sages including Bharagava,  
Vasishta and others apparently, aeons ago, went and enquired  
Brahma to indicate to them the most suitable place on the  
Earth where they could observe their penances. Brahma then  
had made a balance scale with the help of the divine architect  
Viśvakarma on which he placed all of the world excepting  
Thirumazhisai on the one side and Thirumazhisai on the other  
and found the scale carrying Thirumazhisai to be heavier and  
showed thereby that the most glorious spot on the Earth in fact  
was the  
"Maheesaara Kshétram, Thirumazhisai".

சிந்தயேத் ஸ ஜக<sup>3</sup>ந்நாத<sup>2</sup>ம் விஷ்ணும் ஜிஷ்ணும்  
ஸநாதநம் chintayét sa Jagannaatham vishnum jishnum  
sanaatanam

(Thirumazhisai SthalaPuranam) – "He shall think of the  
ancient, the all pervasive, the victorious Jagannatha" Since  
Sri Jagannatha is eternally resident there and is glorified  
always by the sages there, the scale carrying Thirumazhisai  
remained heavier.

As described by the Azhwar, பத்தியான பாசனம் pattiyaana paasanam(Verse 100), the holy Thirumazhisai became the right place for the Azhwar who was known as "ப<sup>4</sup>க்தி ஸாரர் (Bhaktisaarar)" to take his birth there.

### **Sri Desikan's Verse dedicated to Sri Thirumazhisai Piran:**

Swami Desikan has a special verse dedicated to Sri Thirumazhisai Piran in the Prabandha Saram. Sri Desikan was born in 1268 A.D. in Tooppul ( in Kanchipuram ).He was one of the most famous Acharyas of the Sri Vaishnava tradition. He was a teacher and a scholar par excellence. He wrote close to 112 literary pieces both in Sanskrit and in Tamil. Divya Prabandha saram is one of his Tamil works. The verses in the Prabandha saram are dedicated to each one of the twelve Azhwars giving details of their birth place, the month and the star on which they were born, their poetic works, their names, the number of verses they contain, and the essence of their meanings.

தை மகத்தில் வருமழிசைப்பரனே மற்றைச்  
சமயங்கள் பலதெரிந்து மாயோனல்லாற்  
தெய்வம் மற்றில்லையென உரைத்த வேதச்  
செழும்பொருள்நான்முகன்தொண்ணூற்றாறு பாட்டு  
மெய்மிருந்த திருச்சந்த விருத்தப்பாடல்  
விளங்கிய நூற்றிருபதும் தப்பாமல் மெய்யே  
வையகத்து மறவாமல் உரைத்து வாழும்  
வகையடியேனுக்கு அருள்செய் மகிழ்ந்து நீயே  
thai makatthil varumazisai parané! matrai-  
chamayankal pala therinthu maayōn allaal-  
deivam matrillai ena uraittha vedha-  
chezhum porul naanmukan thonnootraaru paattum  
meymmikuntha thirucchanda virutthap paadal  
vilangkiya nootrirupathum thappaamal meyyé-  
vaiyakatthil maravaamal uraitthu vaazhum-  
vakai adiyénukkarul chei mahizhnthu neeyé .

O' Sri Piran of Thirumazhisai.You took your incarnation in the month of Thai on Makha Nakshatram.day. After acquiring full

knowledge of all other faiths, you declared that there is no other God except Sriman Narayana, the Lord with the most wondrous deeds. You imparted this quintessence of the Vedas, through the ninety six verses of Nanmukan Thiruvandadhi and the shining hundred and twenty verses of Thirucchanda Viruttam rich in philosophic content. Please bless me, your servant so that I will keep reciting and remembering these verses and their true meaning without fail and without forgetting as I live in this world.

பு நிலாய ஐந்துமாய் புனற்கண் நின்ற நான்குமாய்  
 தீ நிலாய மூன்றுமாய் சிறந்த கால் இரண்டுமாய்  
 மீ நிலாயது ஒன்றும் ஆகி வேறு வேறு தன்மையாய்  
 நீ நிலாய வண்ணம் நினை யார் நினைக்க வல்லரே ? 1.  
 poo nilaaya ainthumaay punarkan\_nindra naangumaay  
 thee nilaaya moondrumaay siranthaa kaal irandumaay,  
 mee nilaayathondrumaaki veru veru thanmaiyaay,  
 nee nilaaya vanna ninnai yaar ninaikka vallahé? (1)

**O' Lord, Thou art the five gunas inherent in the earth,  
 the four subtle essences in water, the three inherent in fire,  
 the two in the mighty wind and the one in the great space;  
 Thou art the soul of all the sentient entities.  
 Who can understand Thee as Thou art?**

பு<sup>4</sup>தே<sup>4</sup>ப்<sup>4</sup> யோ<sup>3</sup>அண்ட<sup>3</sup>ம் மஹா பு<sup>3</sup>த்<sup>3</sup>தே<sup>4</sup> மஹத்  
 தது<sup>3</sup>த்<sup>3</sup>கே<sup>3</sup>ஸயம் ப்ராக்குதம் ப்<sup>3</sup>ரஹ்மரூபஸ்ய விஷ்ணோ:  
 ஸ்தா<sup>2</sup>நமநுத்தமம் bhootébhya andam mahaa buddhé mahat  
 tadudakéśayam praakrutam brahmaroopasya vishnoh  
 sthaanam anutthamam  
 (Vishnu Puranam 1-2-55)

"This huge cosmic sphere (universe) is formed from the five great elements with their five subtle essences. It forms the material residence for the transcendental divine Lord ".

Sri Thirumazhisai Piran in this first verse points out that the Lord is the material cause of the manifest universe and is the inner controller of the five great elements and indicates that the meaning of this can not be understood except through Vedanta.

pañcāy \_ nīlāyā fpoo nilaaya ainthumaay - The five inherent qualities or subtle essences (gunas) in the Earth (one of the five great elements (பஞ்ச பு<sup>4</sup>தங்கள் pancha bhootangkal) are ஸ்ப<sup>3</sup>த்<sup>3</sup>ம், ஸ்பர்ஸம், ரூபம், ரஸம் , க<sup>3</sup>ந்த<sup>4</sup>ம் (śabdām, sparśam, roopam, rasam, gandham - sound, touch, form , taste and smell respectively )

க<sup>3</sup>ந்த<sup>4</sup>வதீ ப்ருதி<sup>2</sup>வீ gandhavatee pruthivee - The special attribute of earth is its odor (smell). It is considered to be its

subtle essence (தந்மாத்திரை tanmatthirai) from which it is derived.

ஸப்<sup>2</sup>தா<sup>3</sup>தி<sup>3</sup>பி<sup>4</sup>ர் கு<sup>3</sup>ணைர் ப்<sup>3</sup>ரஹமந்  
ஸம்யுதாந்யுத்தரோத்தரை śabdaadibhir gunair brahman  
samyutaanyuttarottarai (Vishnu Puranam 1-2-50)

Although the special attribute of the earth is its odor, since earth has its cause in space, wind, fire and water, all the other four qualities are also included in it.

புனல் கண் நின்ற நான்குமாய் punal kan nindra  
naangumaay -

ஸம்ப்<sup>4</sup>வந்தி ததோம்பா<sup>4</sup>ம்ஸி ரஸாதா<sup>4</sup>ராணி தாநிது  
- sambhavanthi tatombhaamsi rasaataaraani taanitu (Vishnu  
Puranam 1-2-42 ) Water forms from its subtle essence "taste".  
Since it also contains the other subtle essences of space, wind,  
and fire, all the four qualities of sound, touch, form and taste  
are mentioned.

தீ நிலாய மூன்றுமாய் thee nilaaya moondrumaay -  
ஜ்யோதிருதப்<sup>3</sup>யதே வாயோஸ் தத்<sup>3</sup>ரபகு<sup>3</sup>ணமுச்சயதே  
jyothirutpadyaté vaayos tadrapagumamuchyaté (Vishnu  
Puranam 1-2-40)

"Fire has its origin in wind and its subtle essence is its form."  
For similar reason it is described to include all the three  
qualities of sound, touch and form.

சிறந்த கால் இரண்டுமாய் sirantha kaal irandumaay -  
ப்<sup>3</sup>லவாநப்<sup>4</sup>வத்<sup>3</sup>வாயுஸ் தஸ்ய ஸ்பர்ஸோ கு<sup>3</sup>ணோ மத:  
balavaanabhavat vaayus tasya sparśo guno mataha (Vishnu  
Puranam 1-2-39)

"The mighty wind is formed from the subtle essence of touch "  
Since it provides for the respiration of living entities by its  
natural tendency of motion it is described as mighty. Since  
wind has its source in space, it includes the two subtle  
qualities namely touch and sound.

மீ நிலாயது ஒன்றும் ஆகி mee nilaayathondrumaahi  
ஆகாஸம் ஸப்<sup>3</sup>த<sup>3</sup>லக்ஷணம் aakaasam śabdalakshanam  
(Vishnu Puranam 1-2-37)  
"Space has its origin in sound which is its subtle essence"

மீ mee - is short for மிக்கது mikkathu -meaning "great". This is because, space is the subtlest of the five elements and forms the basis of the other four physical elements and in addition provides place for the other four elements.

நீராய் நிலனாய் தீயாய் காலாய் நெடுவானாய் neeraay nilanaay theeyaay kaalaay neduvaanaay (திருவாய் மொழி Thiruvaimozhi 6-9-1)

The universe is formed of the five basic elements. The reason for describing the Lord in the same case as the five physical elements is that they form His body Sri rāśāreeram - and He is their soul ஆத்மா aatma. The subtle essences on the other hand are part of the Lord. Although Mahat (the cosmic aspect of intellect) and ahankaram (ego) are also part of the cause of the cosmos, the reason for mentioning the five elements alone is seen in Sruti.

தஸ்மாத்<sup>3</sup> வா ஏதஸ்மாதா<sup>3</sup>த்மந ஆகாஸஸ் ஸம்பூ<sup>4</sup>த:  
tasmaadvaa éasmaadaatmana aakaasas sambhootaha  
(Taittiriya Upanishad Anandavalli 1)

"From that Paramatma, space (ether) came to be"

வேறு வேறு தன்மையாய் veru veru tanmaiyaay -

"being the soul of the different sentient entities or the living forms"

Differences mentioned here are in terms of the forms of the bodies of the living entities such as dévas, humans, the animals (திரியக் thiryak) and the plants (nonmoving ஸ்தா2வர sthaavara).

நீ நிலாய வண்ணம் nee nilaaya vannam -

meaning the way, the Lord as the inner controller pervades both the insentient matter and the sentient beings forming them as His body and yet remaining unaffected by their deficiencies.

நின்னை -

சேதநாசேதநங்களோடு கூடிய உலகிற்கு உபாதா<sup>3</sup>ன  
காரணமான உன்னை- chetanaachetangkalodu koodiya  
ulakirku upaadaana kaaranamaana unna- Thou who art the  
material cause of this cosmos containing both the sentient

beings and the insentient matter " (ie: in both the causal and the manifest states)

யார் நினைக்கவல்லரே yaar ninaikka vallaré

"Who can understand properly?"

Sri PeriyaVaachaan Pillai expands the implied meaning here. Can the Vaisheshikas who consider the subatomic particle as the material cause of the cosmos understand? Can the Sankhyas who consider the universe to arise from the interaction of the insentient matter and the conscious entity, understand? Will the Saivas who differentiate between the நிமித்த nimitta - efficient cause and the உபாதா<sup>3</sup>ந upaadaana - material cause, understand? He concludes that only those who have proper knowledge of Vedanta can understand this truth.

ஆறும் ஆறும் ஆறுமாய் ஓர் ஐந்தும் ஐந்தும் ஐந்துமாய்  
ஏறு சீர் இரண்டும் மூன்றும் ஏழும் ஆறும் எட்டுமாய்  
வேறு வேறு ஞானம் ஆகி மெய்யினோடு பொய்யுமாய்  
ஊறொடு ஓசையாய் ஐந்தும் ஆய ஆய மாயனே 2.  
aarum aarum aarumaay or ainthum ainthumainthumaay,  
éru seer irandu moondrum ézhum aarum ettumaay,  
veru veru jnaanamaaki meyyinodu poyyumaay  
oorodosaiaaya ainthum aaya aaya maayané! (2)

**Thou art the six types of actions, their six seasons and their six respective Vedic sacrifices. Thou art the five great sacrifices, the five vital airs and the five fires. Thou art the two great wealths, three types of devotion, the seven mental qualities helpful for devotion, the six desirable things, and the eight attributes of the liberated soul. Thou art the different paths of knowledge. Thou art real and unreal. Thy grace sanctions things with all of the five subtle essences to thy devotees, O' wondrous Lord, born as a cowherd !.**

In this verse, Azhwar refers to how the Lord who is the cause of the entire cosmos, helps the created beings to attain everything through actions and devotion and how He helps directly in the development of devotion. His avataara as Sri

Krishna, the cowherd exemplifies the protection He offers to His devotees. The question as to who can really understand the Lord's ways, is also implied in this verse.

ஸஹயஜ்ஞா: ப்ரஜா: ஸ்ரு<sup>4</sup>ஷ்ட்வா புரோவாச ப்ரஜாபதி: .  
அநேந்ரபஸவிஷ்யத்<sup>4</sup> வமேஷ வோ அஸ்து இஷ்டகாமது<sup>4</sup>க்  
sahayajnyaah prajaaha srushtvaa purovaacha prajaapatih' .  
anéna prasavishyadhvamésha vo astu ishtakaamadruk  
(Geetha 3-10)

"In the ancient time, the Lord having created the beings along with the sacrifices said, 'You shall grow by this. Let this be yielder of all your desired objects.'"

ஆறும் ஆறும் ஆறுமாய் aarum aarum aarumaay -  
The six types of actions namely அத்<sup>4</sup>யயனம் learning the Vedas,  
அத்<sup>4</sup>யாபனம் fadhyaapanam - make others learn Vedas,  
யஜனம் yajanam performing the sacrifices for oneself  
யாஜனம் yaajanam - performing the sacrifices for others,  
தா<sup>3</sup>னம் daanam - giving gifts and ப்ரதிக்<sup>3</sup>ரஹம் pratigraham  
accepting gifts ,  
the six seasons suited for these Vedic sacrifices namely  
வஸந்தம் vasantham, க்<sup>3</sup>ரீஷ்மம் greeshmam, வர்ஷம்  
varsham, ஸரத் śarat, ஹேமந்தம் hémantham, ஸிஸிரம்  
śīśiram, spring, summer, rainy season, autumn, cloudy season  
and winter,

the six sacrifices namely ஆக்<sup>3</sup>நேயம் aagnéyam,  
அக்னீஹோமீயம் agneeshomeeyam, உபாம்சுயாஜம்  
upaamsuyaajam, ஐந்த்<sup>3</sup>ரம் த்<sup>3</sup>தி<sup>4</sup> aindram dadhi, ஐந்த்<sup>3</sup>ரம்  
பய: aindram payaha .ஐந்த்<sup>3</sup>ராக்<sup>3</sup>நம் aindraagnam  
These six actions stand as an example of all actions. The Lord  
is described in the same case as these six actions to indicate  
that He induces the "jeevas" into action.

தேஹாம் ஸதத யுக்தாநாம் ப்<sup>4</sup>ஜதாம் ப்ரீதிபூர்வகம்  
த்<sup>3</sup>தா<sup>3</sup>மி புத்<sup>3</sup>தி<sup>4</sup>யோகம்<sup>3</sup> தம் யேந மாமுபயாந்தி தே  
téshaam satatayuktaanaam bhajataam preetipoorvakam .



dadaami buddhiyogam tam yéna maamupayaanti té ..  
(Geetha 10-10)

"To them who are ever devoted and worship Me with love, I grant that wisdom by which they reach Me".

ஓர் ஐந்தும் ஐந்தும் ஐந்துமாய் or ainthum  
ainthumainthumaay -refer to

பஞ்ச மஹாயஜ்ஞங்கள் -the five great sacrifices

(தே<sup>3</sup>வ, பித்ரு, பூ<sup>4</sup>த, மநுஷ்ய déva, pitru, bhoota, manushya,  
and ப்<sup>3</sup>ரஹ்ம யஜ்ஞங்கள் brahma yajnanakal) which are  
respectively deity worship, ancestor worship, gratification of  
living beings such as animals and plants, honoring and  
respecting humans and revering the sages by studying,  
teaching and meditating,

பஞ்சாஹூதி panchaahoothi - the offerings to the five vital  
airs namely ப்ராண, அபான, வ்யாந, உதான, ஸமாந praana,  
apaana, vyaana, udaana, samaana (the air rising upwards, the  
air which moves downwards, the air by which these two are  
held, that which carries the ingested food, and the air which  
carries the gross food and brings the subtler material to each  
limb) and

பஞ்சாக்<sup>3</sup>நி -panchaagni - the five fires namely  
கா<sup>3</sup>ர்ஹபத்யம், ஆஹவநீயம், த<sup>3</sup>க்ஷிணாக்<sup>3</sup>நி, ஸப்<sup>4</sup>யம், and  
ஆவஸ்த<sup>2</sup>யம் gaarhapatyam, aavahaneeyam, dakshinaagni,  
sabhyam, aavastyam

The Lord is described in the same case as the five sacrifices  
and the offerings to the five vital airs for He is the one Who is  
worshipped by these acts and He is described as the five fires  
since He is their inner controller (அந்தர்யாமி antaryaami).

ஏறு சீர் இரண்டும் éru seer irandum -

Two great qualities described as two types of wealth namely  
i.knowledge of the Lord உபாஸநரூப<sup>4</sup>க<sup>3</sup>வத்<sup>3</sup>ஜ்ஞாநம்  
upaasana roopabhagavadjnanam and

ii.detachment from sense gratification விஷய வைராக்<sup>3</sup>யம்  
vishaya vairagyam.

மாற்பால் மனஞ்சுழிப்ப மங்கையர் தோள் கைவிடுகையும்  
maarpaal mananchuzhippa mangkaiyar thol kaividukaiyum  
(மூன்றாம் திருவந்தாதி Moondraam Thiruvandhaadhi-  
பேயாழ்வார் Peyazhwar -14)

மூன்றும் moondrum -

the three types of supreme devotion which refer to three different states of mind of the devotee.

பரப<sup>4</sup>க்தி parabhakthi- - mentally visualizing the Lord

பரஜ்ஞாநப<sup>4</sup>க்தி parajnana bhakthi- mentally mingling with the Lord

பரம ப<sup>4</sup>க்தி parama bhakthi - inability to bear separation from the Lord

ஏழும் ézhum-

the seven special qualities which help to establish devotion in one's mind for the Lord. These are mentioned in Sri Bhashyam

- விவேக விமோக அப<sup>4</sup>யாஸ க்ரியா கல்யாண  
அநவஸாத<sup>3</sup>ம், அநுத்<sup>3</sup>த<sup>3</sup>ர்ஷேப்<sup>4</sup>ய: (வாக்யகார வாக்யம்)  
vivéka vimoha abhyaasa, kriyaa, kalyaana,  
anavasaadam, anuddarshebhya (Vaakyakaara vaakyam)

i. wisdom

ii. dispassion

iii .practice of meditation

iv. performing the five great sacrifices to one's capacity

v. the good qualities of observing truthfulness, compassion, generosity and non-violence vi. absence of mental anguish and

vii. not indulging in excess pleasures.

All these are obtained by His grace alone.

ஆறும் aarum -

the six desirable things namely ஜ்ஞானம், ப<sup>3</sup>லம், ஐஸ்வர்யம்,  
வீர்யம், ஸக்தி, தேஜஸ் jnanam, balam, aiśwaryam, veeryam,  
śakthi, téjas - wisdom, strength, wealth, courage, power, and  
brilliance

எட்டுமாய் ettumaay -

the eight attributes of the liberated soul

ய ஆத்மாபஹதபாப்மா விஜரோ விம்ரு த்யுர்விஸோகோ

விஜிக்<sup>4</sup>த்ஸோ(அ)பிபாஸ: ஸத்யகாம: ஸத்யஸங்கல்ப:  
ஸோ(அ)ன்வேஷ்டவ்ய:

ya aatmaapahatapaapmaa vijaro vimrutyurviśoko  
vijighatso'pīpaasaha satyakaamaha satyasankalpaha  
so'nvéshṭavyaha  
(Chandogya Upanishad 8-7-1)

"The Self which has no sin, no decrepitude, no death, no sorrow, no hunger, no thirst, has unfailing desires, and unfailing will, That has to be known."

பரம்'ஜ்யோதிருபஸம்பத்<sup>3</sup>ய  
ஸ்வேனருபேணாபி<sup>4</sup>நிஷ்பத்<sup>3</sup>யந்தே

param jyotirupasampadya  
svena roopénaabhinishpadyanté  
(Chandogya Upanishad 8-12-2)

"This Self after leaving the body having attained the supreme light (Narayana) becomes established in His real form"

வேறு வேறு ஞானம் ஆகி veru veru jnaanamaaki -  
for others who have not obtained His grace and therefore do not have wisdom, He becomes the different paths of knowledge

மெய்யினோடு பொய்யுமாய் meyyinodu poyyumaay  
மெய்யர்க்கே மெய்யனாகும் பொய்யர்க்கே பொய்யனாகும்  
meyyarké meyyanaakum poyyarké poyyanaakum(Thirumaalai 15)

மெய்யனாகும்விரும்பித்தொழுவார்க்கெல்லாம்  
பொய்யனாகும் புறமே தொழுவார்க்கெல்லாம்  
meyyanaakum virumbitthozhuvaarkkellaam  
poyyanaakum puramé thozhuvaarkkellaam (திருவாய்மொழி  
Thiruvaimzhi 9-10-7)

He is "real" and true to those true devotees who want Him alone and for those who have other desires He grants their desires but He stays aloof and remains unobtainable (therefore, "unreal" and untrue)

ஊறொடு ஓசையாய் ஐந்தும் ஆய oorodu osai aaya  
ainthum aaya -

For those with supreme devotion He himself becomes everything that they desire.

ஊறு oorū- touch ஓசை osai - sound

These two stand for all things with all the five subtle essences.

"உண்ணுஞ்சோறு பருகுநீர் தின்னும் வெற்றிலையும்  
எல்லாம் கண்ணன் " unnum choru parukuneer thinnum  
vetrilaiyum ellaam kannan (Thiruvaimozhi 6-7-1).

ஆய மாயனே aaya maayané! -

The Wondrous Lord who was born as a cowherd. This shows His easy accessibility. He takes the avataara for the protection of the devotees and establishment of the righteousness.

காணவாராய் என்றென்று கண்ணும் வாயும் துவர்ந்து

kaanavaaraay endrendru kannum vaayum

thuvarnthu(திருவாய்மொழி Thiruvaimozhi - 8-5-2)

ஐந்தும் ஐந்தும் ஐந்தும் ஆகி அல்லவற்று உளாயுமாய்

ஐந்து மூன்றும் ஒன்றும் ஆகி நின்ற ஆதிதேவனே

ஐந்தும் ஐந்தும் ஐந்தும் ஆகி அந்தரத்து அணைந்து நின்று

ஐந்தும் ஐந்தும் ஆய நினை யாவர் காணவல்லரே? 3.

ainthum ainthum ainthumaaki allavatrulaayumaay,

ainthu moondrum ondrumaaki nindra aadhi dévane,

ainthum ainthum ainthumaaki anthaaraththanainthu nindru

ainthum ainthu maaya ninnai yaavar kaana vallaré? (3)

**O' the ancient cause, the sporting Lord remaining at the end of dissolution! In the cosmic realm, Thou art the five elements, the five sense organs, the five organs of action. Thou art the inner controller of the sentient beings, the five subtle essences, the three causative principles (the ego, the intellect and the primordial nature) as well as the mind.**

**In the eternal realm, Thou art the inner controller of the five divine powers, and its five organs of knowledge and five organs of action. Thou form the abode of enjoyment, the five types of experience, their instrumental means, the eternal attendants, the sages as well as the liberated beings. Who can see Thee in Thy two fold realms by their own effort?**

Azhwar stated in the first verse that the Lord is the ancient cause of all the cosmic play, described the means to attain Him in the second verse. In this verse Azhwar states that one can not understand the Lord as He is in His cosmic sport or in His eternal form by one's own effort except through His unconditional grace.

In the first half of the verse Azhwar describes the Lord as revealed to him in His cosmic manifestation or aspect  
(லீலாவிபூ<sup>4</sup>தி leelaa vibhoothi)

ஐந்தும் ஐந்தும் ஐந்தும் ஆகி ainthum ainthum ainthum aaki -

பஞ்ச பூ<sup>4</sup>தங்கள் panchabhootangkal -  
the five elements ( space, wind, fire, water and earth )

ஜ்ஞானேந்த<sup>3</sup>ரியங்கள் jnaanéndriyangkal -  
The five senses of knowledge. These are the organs of hearing, touch, sight, taste, and smell

கர்மேந்த<sup>3</sup>ரியங்கள் fkarméndriyangkal - The five organs of action namely, speech, prehension, movement, excretion and generation.

ஐந்து மூன்றும் ainthu moondrum -

The five subtle essences of the five great elements and the three principles behind the five elements and their subtle essences namely

அஹம் காரம் ahamkaaram

the cosmic ego , மஹானம் mahaan - the cosmic intellect and

மூலப்ரக்ருதி moolaprakruthi- the primordial nature

ஒன்றும் ஆகி ondrumaaki - and also the mind

மந ஏவ மநுஷ்யாணாம் காரணம் ப<sup>3</sup>ந்த<sup>4</sup>மோக்ஷயோ:

ப<sup>3</sup>ந்த<sup>4</sup>ய விஷயாஸங்கி<sup>3</sup> முக்த்யை நிர்விஷயம் மந:  
mana eva manushyaanaam kaaranam bandha mokshayoha  
bandhaaya vishayaasangi mukthyai nirvishayam manaha  
(Vishnu Puranam 6-7-28)

" For humans, mind is the reason for both bondage and liberation. Mind indulged in senses becomes the cause of bondage. Mind unattached to the senses becomes the means of liberation"

The Lord is the inner controller of the above twenty three (23) insentient principles (tattva) as well as the 24<sup>th</sup> principle namely the mind.

அல்லவற்று உளாயுமாய் allavatru ulaayumaay,  
-

The sentient beings who are different from the previously mentioned 24 insentient materials comprising the Prakriti or primal nature.

நின்ற ஆதிதேவனே nindra aadhi dévané - the ancient cause and the sporting Lord who stands as the inner controller of both the sentient and the insentient in creation as well as after dissolution.

In the second half of the verse, Azhwar describes the Lord as revealed to him in His நித்ய விபூ<sup>4</sup>தி nitya vibhoothi (eternal manifestation or aspect).

ஐந்தும் ஐந்தும் ஐந்தும் ஆகி ainthum ainthum ainthumaaki  
-

In the supreme abode of the Lord, the nonmaterial resplendent self-luminous divine form of the Lord characterized by suddhasattva which has only purity (sattva) with

பஞ்ச ஸக்தி<sup>1</sup>panchaśakthi - five powers, together with its five senses of knowledge and five organs of action.

பரமேஷ்டி<sup>2</sup> புமாந் விஸ்வோ நிவ்ருத்தி ஸர்வ ஏவ ஹி  
பரமேஷ்டி<sup>2</sup> ஸ்ம்ருத: ஸப்<sup>3</sup>தே<sup>3</sup> ஸ்பர்ஸேதுபருஷ: ஸ்ம்ருத:  
விஸ்வாத்மாதேஜஸிப்ரோக்தோ நிவ்ருத்தயாத்மா ரஸே  
ஸ்ம்ருத:

ஸர்வாத்மாகதி<sup>3</sup>தோக<sup>3</sup>ந்தே<sup>4</sup> விஷயே புருஷஸ் ஸ்ம்ருத:  
paraméshti pumaan viśvo nivrutthi sarva éva hi  
paraméshtismrutaha śabdé sparsetu purushaha smrutaha  
viśvaatmaatejasiproktho nivrutthyaatmaa rasé smrutaha  
sarvaatmaakathitogandhé vishayé purusha smrutaha  
(Pancharatram)

"Paraméshti, Pumaan, Visva, Nivritti, and Sarva are said to be five upanishads. Paraméshti is said to have sound, Pumaan, the touch, Visva, the form, Nivritti, the taste, Sarva, the smell, and Purusha the vishaya"

அந்தரத்து அணைந்து நின்று anthaaraththu anainthu nindru -  
 In His supreme abode, the Lord stands as  
 ஐந்தும் ஐந்தும் ஆய ainthum ainthu aaya -  
 the non-material form of five types of experience (ஸப்<sup>3</sup>தா<sup>3</sup>தி  
 போ<sup>4</sup>க்<sup>3</sup>யங்கள் sabdhaathi bhogyangkal) of bliss and also as  
 the five others including the abode of enjoyment  
 (போ<sup>4</sup>கஸ்தா<sup>2</sup>நம் bhogasthaanam), the instruments of  
 enjoyment (போ<sup>4</sup>கோ<sup>3</sup>பகரணம் bhogopakaranam), the eternal  
 attendants and the sages of Vaikunta (வைகுந்தத்தமரும்  
 முனிவரும் vaikunthatthamararum munivarum  
 -Thiruvaimozhi 10-9-9) and the liberated beings.

ஆய நினை aaya ninnai - being thus present in both the  
 cosmic and the eternal manifestation

யாவர் காண வல்லரே? yaavar kaana vallaré? –  
 who can see the Lord as He is in His cosmic and the eternal  
 manifestation by self effort alone? Neither the dévas, Brahma  
 nor sages like Sanaka can see Him by self- effort alone.

மூன்றுமூப்பது ஆறினோடு ஓர் ஐந்தும் ஐந்தும் ஐந்துமாய்  
 மூன்று மூர்த்தி ஆகி மூன்று மூன்று மூன்று மூன்றுமாய்  
 தோன்று சோதி மூன்றுமாய் துளக்கம் இல் விளக்கமாய்  
 ஏன்றென் ஆவியுள்புகுந்தது என் கொலோ? எம் ஈசனே 4.  
 moondru muppadhu aarinodu ōr ainthum ainthum ainthumaay  
 moondrumoorthi aaki moondru moondru moondru  
 moondrumaay  
 thōndru jōthi moondrumaay thulakkamil vilakkamaay,  
 éndren aaviyul puhunthaadhen kolō? em eesané! (4)

**O' Lord, Thou art the source of the fifty four alphabets -  
 the thirty three consonants, the sixteen vowels and the five  
 letters beginning with 'lhakaara', forming the basis of all  
 the Vedas. Thou art the very form of the Vedas formed by  
 these three categories of letters. Thou art the substratum  
 of the Vedas as enshrined in the holy twelve letter mantra.  
 Thou art the light of the Pranava. Thou art the meaning of**

**the "akaara". Great is Thy grace for Thou had revealed Thy real self by entering my mind on Thy own accord.**

In this verse, Azhwar marvels at the grace of the Lord who had revealed Himself to him on His own accord even though he did not worship him through the Vedas and the mantras which were created by the Lord.

மூன்றுமுப்பது moondru muppadhu -thirty three consonants  
க க<sup>2</sup> க<sup>3</sup> க<sup>4</sup> ங, ச ச<sup>2</sup> ஜ ஜ<sup>2</sup> ஞ, ட ட<sup>2</sup> ட<sup>3</sup> ட<sup>4</sup> ண, த த<sup>2</sup> த<sup>3</sup> த<sup>4</sup> ந,  
ப ப<sup>2</sup> ப<sup>3</sup> ப<sup>4</sup> ம, ய ர ல வ ள ஷ ஸ ஹ  
ஆறினோடு ஓர் ஐந்தும் aarinōdu ōr ainthum - (six plus two  
fives) sixteen vowels,  
அ ஆ இ ஈ உ ஊ ரு ரூ லு லூ ஏ ஐ ஒ ஓள அம் அ :  
ஐந்துமாய் -the five special letters not belonging to either  
category namely " எ, லha, கூsha, ஜ்ஞ Jna, : க, :ப " (all  
together making the 54 "aksharas")

மூன்று மூர்த்தி ஆகி moondru moorththi aaki -The Lord is the form of the Vedas which are formed by the three category of letters indicated earlier.

மூன்று மூன்று மூன்று மூன்றுமாய் moondru moondru  
moondru moondrumaay -

The Lord is the substratum and substantive meaning of the Vedas as enshrined in the holy mantra of twelve "aksharas" or letters(திருத்<sup>3</sup>வாத்<sup>3</sup>ஸாக்ஷர மந்திரம் Thiru dwaadaśaakshara mantram) namely

"ஓம் நமோ ப<sup>4</sup>க<sup>3</sup>வதே வாஸுதே<sup>3</sup>வாய"

"Om Namō Bhagavatē Vaasudēvaaya" .

Sage Narada taught this mantra to child Dhruva on his way to the forest to do penance.

ஜப்யஸ்ச பரமோ கு<sup>3</sup>ஹ்ய: ஸ்ருயதாம் மே ந்ருபாத்மஜ

யம் ஸப்தராத்ரம் ப்ரபட<sup>2</sup>ந் புமாந் பஸ்யதி கே<sup>2</sup>சராத்

"ஓம் நமோ ப<sup>4</sup>க<sup>3</sup>வதே வாஸுதே<sup>3</sup>வாய "

Japyascha paramō guhyaha srooyataam mé nrupaatmajā yam  
saptaraatram prapatan pumaan paśyathi kécharaan "Om Namō  
Bhagavatē Vaasudēvaaya"



"Also hear from me, O' prince, the most secret formula (which should be muttered along with the meditation and) by repeating which for seven days and night a man is able to behold the Siddhas moving in the air. The mantra is "ஓம் நமோ ப<sup>4</sup>கவதே வாஸுதே<sup>3</sup>வாய" (Obesistance to Lord Vaasudéva)".

(Srimad Bhagavata, Skaandha IV –8-53).

தோன்று சோதி மூன்றுமாய் thōndru jōthi moondrumaay -  
The Lord is the light and the effulgence of the "Pranava"

ப்ரணவ or ஓங்காரம்

"ஓங்காரோ ப<sup>4</sup>க<sup>3</sup>வாந் விஷ்ணு: " -The Lord Vishnu is indicated by the Ōmkaara.

துளக்கம் இல் விளக்கமாய் -The letter " அ " (akaara) forms the basis of the Pranava which itself is the basis of all Vedas. The Supreme Lord is indicated by this akaara since it remains causeless and steady and still.

யத்<sup>3</sup> வேதா<sup>3</sup>தெ<sup>3</sup>ள ஸ்வர ப்ரோக்த: வேதா<sup>3</sup>ந்தே ச  
ப்ரதிஷ்டி<sup>2</sup>த:

தஸ்ய ப்ரக்ருதி லீநஸ்ய ய: பர: ஸ மஹேஸ்வர:

yad védaadau swara prōktaha védaanté cha prathishtitaha  
tasya prakruthi leenasya yah parah sa mahéswaraha

"The Supreme Lord is the meaning of the akaara which is the basis of the Ōmkaara sung at the beginning and the end of the Vedas" (Taittiriya Upanishad)

அகர முதலேழுத்தெல்லாம் ஆதிபகவன் முதற்றே உலகு  
akara mutalézhutthellaam aadhi bhagavan mutatré ulaku-

திருவள்ளுவர் - திருக்குறள்

"அக்ஷராணாம் அகாரோஸ்மி " "akshraanaam akaarosmi -  
Bhagavat Geetha.(10-33)

"Of the letters I am the letter 'a' ".

ஏன்று என் ஆவியுள்புகுந்தது என் கொலோ? endren  
aaviyul puhunthaadhen kolō? - On Thy own accord (taking up  
as Thine work), entering my mind and revealing Thyself as  
Thou art..

How great is Thy grace !."

எம் ஈசனே em eesané - **O' my Lord.** Azhwar indicates by this, the part of the illumination was the true relationship between himself and the Lord, namely **that he is the eternal possession of the Lord.**

நின்றுயங்கும்மொன்றலா உருக்கடோறும் ஆவியாய்  
ஒன்றியுள்கலந்து நின்ற நின்ன தன்மை இன்னதென்று  
என்றும் யார்க்கும் எண்ணிறந்த ஆதியாய் நின் உந்திவாய்  
அன்று நான்முகற்பயந்த ஆதிதேவனல்லையே? 5.

nindriyanggum ondralaa urukkal thōrum aaviyaay,  
ondri ul kalanthau nindra ninna thanmai innathendru,  
endrum yaarkkum ennirantha aathiyaay! ninnunthaivaay  
andru naanmukar payantha aathi dévan allaiyé? (5)

**What is the wondrous nature of Thine by which Thou remain as the inner soul permeating all physical bodies of both the non-moving and moving kind, forever unfathomable even to the most knowledgeable ones. O' Primordial Cause! Art not Thou the only cause of the cosmos, the sporting Lord that brought forth the four - faced Brahma from Thy navel at the end of the dissolution? Who can comprehend Thee by their own effort?**

Azhwar in this verse indicates that the Lord's nature of being the inner controller and the support of all entities in the cosmos and being its only cause, could be grossly understood but to experience as is, is impossible without the grace of the Lord.

நின்று இயங்கும் nindru iyanggum - ஸ்தா<sup>2</sup>வர  
the stationary or non-moving entities (like stones, shrubs,  
trees and creepers) and ஜங்க<sup>3</sup>ம் jangkama - the moving  
entities (humans, animals and celestials)  
ஒன்றலா உருக்கள் தோறும் ondralaa urukkal thōrum -in  
all different physical bodies  
ஆவியாய் aaviyaay

ஒன்றி உள் கலந்து நின்ற ondri ul kalanthau nindra -as the inner soul pervading all entities  
நின்ன தன்மை ninna thanmai  
-thy wondrous nature – " the infinite permeating into the limited entities and yet remaining unaffected by their defects and faults despite pervading all of them"

இன்னது என்று innathu endru -is similar to this by stating an example

என்றும் யார்க்கும் endrum yaarkkum -at all times (past, present and future) for even the most knowledgeable beings including Brahma and other dévas,

எண்ணிறந்த ennirantha -beyond their comprehension.

ஆதியாய் aathiyaay -the primordial cause remaining as the substantive principle behind all entities

"நிற்கின்றதெல்லாம் நெடுமால் "nirkindrathellaam

nedumaal- நான்முகன் திருவந்தாதி

(Naanmukan Thiruvandadhi- 54)

வசஸாம் வாச்யமுத்தமம் vachasaam vaachyamuttamam

(ஜிதந்தே- 1-7) - being the superior meaning of all words

நின் உந்திவாய் nin unthaivaay

அன்று நான்முகற்பயந்த ஆதிதேவனல்லையே? andru naanmukar payantha aathi dévan allaiyé?

"ஒன்றும் தேவும் உலகும் உயிரும் மற்றும் யாதும்

இல்லா அன்று " ondrum dévum ulakum uyirum matrum

yaathum illaa andru - ( Thiruvaimozhi 4-10-1)

"At that time when nothing existed including the dévas, the world and all life, Narayana brought forth from His navel Brahma showing thereby that He is the primordial cause of the cosmos".

யோ ப்<sup>3</sup>ரஹ்மாணம்<sup>3</sup> வித<sup>3</sup>தா<sup>4</sup>தி பூர்வம்<sup>3</sup>

யோ வை வேதா<sup>3</sup>ம்<sup>3</sup>ஸ்<sup>3</sup> ப்ரஹிணோதி தஸ்மை .

தம்<sup>3</sup> ஹ தே<sup>3</sup>வம்<sup>3</sup> ஆத்மபு<sup>3</sup>த்<sup>3</sup>தி<sup>4</sup>ப்ரகாஸம்<sup>3</sup>

முமுகூர்வை ஸரணமஹம்' ப்ரபத்<sup>3</sup>யே (ஸ்வே- 6-18)

"yo brahmaanam vidadhaati poorvam  
yo vai vedaamsha prahinōti tasmai .  
tam ha dévam aatmabuddhiprakaasham  
mumukshurvai śaranamaham prapadye"  
(Svetaasvatara Upanishad 6-18)

"He who created Brahma in the beginning and who indeed delivered Vedas to him,- in that very Deity (Lord), who is the revealer of knowledge regarding the Self, I being very desirous of liberation seek refuge."

Being the material cause (உபாதா<sup>3</sup>ன upaadaana) of Brahma, the navel of the Lord can not be described அப்ராக்ருதம் apraakrutam or non-material, at the same time the way Brahma arose from the navel of the Lord as opposed to from a mother's womb like all other beings, that navel can not be described as ப்ராக்ருதம் praakrutam or material. Thus this wondrous nature of the Lord is beyond all understanding of even the most intelligent beings.

நாகமேந்து மேருவெற்பை நாகமேந்து மண்ணினை  
நாகமேந்து மாகமாக மாகமேந்து வார்புனல்  
மாகமேந்து மங்குல் தீயோர் வாயுவந்தமைந்து காத்து  
ஏகமேந்தி நின்ற நீர்மை நின்கணே இயன்றதே 6.  
naagaménthau méruverpai naagam énthau manninai,  
naagaménthau maakamaakam maakam énthau vaar punal,  
maagam énthau manggul theeyōr vaayu ainthu amainthu  
kaaththu,  
ékam énthai nindra neermai, nin kané iyandradhé. (6)

**O' Lord with the beautiful form borne by the serpent AadhiSesha! The heavens held above by the peak of mount Meru, the earth supported by the elephants of the eight directions, the supreme abode full of bliss and devoid of any trace of sorrow, the ever flowing Ganga held by the great space, the clouds borne by the sky, the incomparable fire and the five vital airs borne by Thy protective dharma -, O' Lord, the underlying support of all these stems from Thee alone.**

Azhwar in this verse, points out, although in this world there is an apparent inter -twining relation of support of various things to each other, the ultimate singular support of all things in the cosmos stems from the Lord alone. He further states that this is hard to comprehend in its true form without the grace of the Lord.

நாகம் ஏந்து மேரு வெற்பை naagaménthau méruverpai -the ability to hold the heavens above is ascribed to the brilliance arising from the peak of the mount Meru.

நாகம் ஏந்து மண்ணினை naagam énthau manninai -the elephants of the eight directions (தி<sup>3</sup>க<sup>3</sup>க<sup>3</sup>ஜங்கள் dig gajangkal) support the earth. Another meaning here for நாகம் naagam is AadiSesha. The earth is supported by the dig gajaas and AadiSesha as declared in the Puraanas.

நாகம் ஏந்து மாகம் naagaménthau maakam- கம் kam -in sanskrit means सङ्ग (happiness). அகம்f akam means து<sup>3</sup>க்க<sup>2</sup>ம<sup>f</sup>(sorrow) ந அகம் na akam - devoid of any trace of sorrow, ஏந்தல் énthaal -full of - implies the supreme abode full of bliss

மாகமேந்து வார்புனல் maakam énthau vaar punal - Ganga with the uninterrupted flow borne by the sky

மாகம் ஏந்து மங்குல் maagam énthau manggul -the clouds borne by the sky

தீ ஓர் thee ōr -refers to வைஸ்வாநராக்3னி (vaiśvaanaraagni)

வாயு ஐந்து vaayu ainthu -the five vital airs ப்ராண prana, அபாந apana, உதாந udana, வ்யாந vyana ஸமாந- Samana அமைந்துகாத்து-amaithukaaththu, -supporting through the protective dharma

அஹம்வைஸ்வானரோ பூ<sup>4</sup>த்வாப்ராணிநாம்

தே<sup>3</sup>ஹமாஸ்ரித: .

ப்ராணாபானஸமாயுக்த: பசாம்யன்னம் சதுர்வித<sup>4</sup>ம்  
aham vaiśvaanaro bhootvaa praaninaam dehamaāsritaha .

praanaapaanasamaayuktah' pachaamyannam chaturvidham  
(Geetha 15-14)

"Taking the form of Vaishvaanara and residing in the bodies of creatures, I, in association with Prana and Apana digest the four kinds of food"

"This fire that is within man and digests the food is Vaiśvaanara" ( Br.Upanishad 5-9-1)

அமேகோ<sup>4</sup>த<sup>3</sup>ய ஸ் ஸாக<sup>3</sup>ரஸந்நிவ்ருத்திர்  
வித்<sup>3</sup>யுத்<sup>3</sup>விப<sup>4</sup>ங்க<sup>3</sup>ஸ்புரிதாநி வாயோ:  
இந்தோ<sup>3</sup>ர் விபா<sup>4</sup>கோ<sup>3</sup>க3தமுஷ்ணாஸமேர்  
விஷ்ணோர் விசித்ரா: ப்ரப<sup>4</sup>வந்தி மாயா:

améghodaya s saagarasannivrutti  
vid yud vibhanga spuritaani vaayoh  
indōr vibhaago gatamushnaaasāmér  
vishnōr vichitraah prabhavanthi maayaah

"The appearance of the clouds, the rise and the fall of the waves of the ocean, the sudden appearance and disappearance of the lightning, the movement of the air, the waxing and waning of the moon and the movement of the sun are all the results of the spell of the wondrous power of Vishnu"

யதா<sup>2</sup>காஸஸ்தி<sup>2</sup>தோ நித்யம்வாயு: ஸர்வத்ரகோ<sup>3</sup>மஹான்  
ததா<sup>2</sup>ஸர்வாணி பூ<sup>4</sup>தானி மத்ஸ்தா<sup>2</sup>னீத்யுபதா<sup>4</sup>ரய .  
yathaakaashasthitō nityam vaayuh' sarvatragō mahaan .  
tathaa sarvaani bhootaani matsthaaneetyupadhaaraya  
(Geetha 9-6)

"Understand thus that just as the wide wind moving everywhere is ever present in space, similarly all beings abide in Me "

ஏகமேந்தி நின்ற நீர்மை ékam énthai nindra neermai -

"That One alone supports everything"

நின்கணே இயன்றதே nin\_kané iyandradhé.

" Is seen to rest in Thee"

தா<sup>4</sup>தா விதா<sup>4</sup>தா நாராயண: dhaataa vidhaata narayanaha  
(Subala Upanishad ஸுபா<sup>3</sup>ல)

" The one that creates and protects everything is Narayana"

விஸ்வம் பி<sup>3</sup>ப<sup>4</sup>ர்த்தி பு<sup>4</sup>வநஸ்ய நாபி<sup>4</sup> viśwam bibhartthi  
bhuvanasya naabhi  
(Taittiriya – Maha Narayanopanishad)  
"Remaining as the axle as it were of the wheel of the world,  
He supports everything"

ஒன்றிரண்டு மூர்த்தியாய் உறக்கமோடுணர்ச்சியாய்  
ஒன்றிரண்டு காலமாகி வேலை ஞாலம் ஆயினாய்  
ஒன்றிரண்டு தீயுமாகி ஆயனாய் மாயனே  
ஒன்றிரண்டு கண்ணினானும் உன்னை ஏத்த வல்லனே. 7.  
ondrirandu moorththiyaay urakkamōdu unarchchiyaay  
ondrirandu kaalamaaki vélai jnaalam aayinaay,  
ondrirandu theeyumaaki aayanaaya maayané  
ondrirandu kanninaanum unnaiyéththa vallané? (7)

**O' Lord, Thou art the prime form of Vishnu as well as the other two forms of Brahma and Siva. Thou art the controller of both the waking and the sleeping states of knowledge and ignorance and the time formed by the three gunas of satva, rajas and tamas. Thou art the ruler of the earth surrounded by the oceans and Thou art the inner controller of the three types of fire. O' Wondrous Lord, born in the cowherd's family! Can even Rudra who bestows knowledge, sing Thy glories adequately?**

In the previous verse, Azhwar said that the ultimate support of everything is the Lord since He is the "antaryami". In this verse Azhwar further says that it is impossible to truly appreciate the supporting wondrous Lord born as a cowherd in everything by one's own effort however powerful or knowledgeable one may be.

ஒன்றிரண்டு மூர்த்தியாய் ondirandu moorththiyaay –  
Taking the form of Brahma and Rudra, the Lord carries out the acts of creation and destruction.. Taking the prime form of Vishnu, He fulfills everyone's desires and offers his protective fold to everyone including Brahma and Siva.

உறக்கமோடு உணர்ச்சியாய் urakkamōdu unarchchiyaay

அநாதி<sup>3</sup> மாயயா ஸுப்தோ யதா<sup>3</sup> ஜீவ: ப்ரபு<sup>3</sup>த்<sup>4</sup>யதே  
Anaadhi maayayaa sooptō yadaa jeevaha prabudhyatē  
(Maandookya Karika- Agama Prakarana 16)-  
(When the Jeeva who is asleep under the spell of the maya of  
Samsaara, wakes up-)

உறக்கம் urakkam- state of ignorance similar to being asleep  
உணர்ச்சி unarchchi- state of knowledge as with being awake  
ஒன்றிரண்டு காலமாகி ondirandu kaalamaaki -  
Being the controller of both the time conducive to true  
knowledge driven by "satva guna", as well as the time which  
results in lack of such true knowledge caused by the gunas  
"rajas and tamas"

த்ரேதாயாம் ஜ்ஞாநமுச்யதே trétaayaam jnaanamuchyātē-  
The Lord allows true knowledge about Himself to exist in  
Tréta Yuga.

கலௌ ஜக<sup>3</sup>த்பதிம் விஷ்ணும் ஸர்வஸ்ரஷ்டாரமீஸ்வரம்  
நார்ச்சயிஷ்யந்தி மைத்ரேய, பாஷண்டோ<sup>3</sup> பஹதா ஜநா:  
kalau jagatpathim vishnum sarvasrashaarameeswaram  
naarchchayishyanthi maitréya, bashandōpahataa janaaha  
(Vishnu Puranam 6-1-50)

"Maitreya, in Kali Yuga, people will not worship the  
transcendental Lord Vishnu."

வேலை ஞாலமாயினாய் வ்லை jnaalam aayinaay - Being  
the ruler of the earth surrounded by the oceans.

அயம் து நவமஸ்தேஷாம் த்<sup>3</sup>வீப: ஸாக3ர ஸம்வ்ருத:  
ayam to navamastéshaam dweepaha saagara samvrutaha  
(Vishnu Puranam- 2-3-7)

"This ninth Dweepa, BharataVarsham is also surrounded by  
the oceans"

ஒன்று இரண்டு தீயுமாகி ondirandu theeyumaaki -

கர்மாண்ய ஸங்கல்பித தத்ப<sup>2</sup>லாநி  
ஸந்யஸ்ய விஷ்ணௌ பரமாத்மரூபே



அவாப்ய தாம் கர்மமஹீமநந்தே  
தஸ்மிந் லயம் யே த்வமலா:ப்ரயாந்தி  
karmaanya samkalpita tatphalaani  
sanyasya vishnau paramaatmaroopé  
avaapya taam karmamaheemananté  
tasmin layam yé tvamalaah prayaanthi  
(Vishnu Puranam 2-3-25)

"A few who are pure, having reached this karma Bhoomi, without any desire for results surrender sacrificial and other actions totally to the Paramatma Vishnu and merge with Him, the eternal"

The Lord is the controller of the three types of fire important for sacrificial rituals, the householder's fire (ka<sup>3</sup> rñ pt ý garha-patyā), the fire to be offered into (~ h v nly Aahavaneeya), the southern fire த<sup>3</sup>க்ஷிணா (dakshina ).

ஆயனாய மாயனே aayanaaya maayané -  
The Lord who was born in the cowherd family as the wondrous child Krishna

அஹம் ஹி ஸர்வயஜ்ஞானாம் போ<sup>4</sup>க்தா ச ப்ரபு<sup>4</sup>ரேவ ச  
ந து மாமபி<sup>4</sup>ஜானந்தி தத்தவேனாதஸ்ச்யவந்தி தே .  
aham hi sarvayajnyaanaam bhoktaa cha prabhuréva cha .  
na tu maamabhijaananti tattvénaatashchyavanti té  
(Geetha 9-24)

" I am indeed the enjoyer as also the Lord of all sacrifices: but they do not know Me in reality. Therefore they fall"

ஸர்வே யஜ்ஞாஸஸர்வ இஜ்யாஸ்சக்ருஷ்ண sarvé yajñaassarvé ijyaaścha Krishna -All sacrifices and all the deities worshipped by such sacrifices are truly the Lord Krishna.

பரித்ராணாய ஸாதா<sup>4</sup>னாம் விநாஸாய ச து<sup>3</sup>ஷ்க்ருதாம் .  
த<sup>4</sup>ர்மஸம்ஸ்தா<sup>2</sup>பனார்தாய ஸம்ப<sup>4</sup>வாமி யுகே<sup>3</sup> யுகே<sup>3</sup> ..  
paritraanaaya saadhoonaam vinaaśaaya cha dushkri'taam .  
dharmaśamsthaapanaarthaaya sambhavaami yugé yugé

(Geetha 4-8)

"For the protection of the pious, the destruction of the evil doers and establishing righteousness, I manifest Myself in every age"

ஒன்றிரண்டு கண்ணினானும் ondirandu kanninaanum –  
Lord Siva with three eyes one of them indicating his shakti or power.

ஈஸ்வராத்ஜ்ஞாநமந்விச்சே<sup>2</sup>த்  
மோக்ஷமிச்சே<sup>2</sup>த் ஜநார்தத<sup>3</sup>நாத்  
eeshwaraat jnaanamavichchéth  
mōkshamichchét janaardhdhanaath  
(Matsya-puranam 67-41)

"One obtains knowledge from Lord Siva and liberation from Lord Narayana"

ஆதியான வானவர்க்கும் அண்டமாயவப்புறத்து  
ஆதியான வானவர்க்கும் ஆதியானவாதி நீ  
ஆதியான வானவாணர் அந்தகாலநீயுரைத்தி  
ஆதியான காலநின்னை யாவர் காண வல்லரே 8.  
aathiyaana vaanavarkkum andamaaya appuraththu  
aathiyaana vaanavarkkum aadhiyaana aadhi nee  
aathiyaana vaana vaanar andhakaalamneeyuraiththi,  
aathiyaana kaalaninnai yaavar kaana vallaré? (8)

**Thou art the ruler and the primordial cause of all the dévas involved in the acts of creation, sustenance and the dissolution of the universe as well as those eternal attendants of the supreme abode beyond the cosmic sphere, with a causative role for the universe. Thou predetermined the time for the end of the rulers of the higher worlds including Brahma. Who can understand Thee who is the controller of the time of dissolution?**

Azhwar says in this verse that there is no one either in the manifested world or the eternal realm who can truly understand the glory of the Lord.

ஆதியான வானவர்க்கும் aathiyaana vaanavarkkum -

The dévas that are involved in the acts of creation like Brahma, the ten "Prajapatis", the seven "rishis" (sages), and the twelve Aadityas, the dévas involved in the act of sustenance such as Indra and the fourteen Manus and the dévas involved in the act of dissolution such as Rudra, Agni and Yama.

அண்டமாய அப்புறத்து ஆதியான வானவர்க்கும்

andamaaya appuraththu aathiyaana vaanavarkkum

—  
the eternal attendants of the Lord ( Nitya Suris) residing in the supreme abode beyond the realm of the cosmic sphere.

தே ஹ நாகம் மஹிமான: ஸசந்தே யத்ர பூர்வே  
ஸாத்<sup>4</sup>யா: ஸந்தி தே<sup>3</sup>வா: -

te ha naakam mahimaanah' sachante . yatra poorvé saadhyaah'  
santi dévaah' (Purusha Sooktam -18)

"Where resides the earliest dévas (nitya suris, the eternal attendants) called Saadhyas, they enter that highest realm of bliss in glory".

ஆதியான ஆதி நீ aadhiyaana aadhi nee -

You are the primordial cause of all those “dévas” involved in both the cosmic physical sphere and the realm beyond the physical plane.

ஆதியான வானவாணர் அந்தகாலம் நீ உரைத்தி  
aathiyaana vaana vaanar andhakaalamneeyuraiththi -

"You predetermined the length of Brahma's span of control"

ஸஹஸ்ரயுக<sup>3</sup>பர்யந்தம் மஹர் யத்<sup>3</sup>ப்<sup>3</sup>ரஹ்மணோ விது<sup>3</sup>:.  
ராத்ரிம்<sup>3</sup>யுக<sup>3</sup>ஸஹஸ்ரராந்தாம் தே(அ)ஹோராத்ரவிதோ<sup>3</sup>

ஜனா:

Sahasrayugaparyantam mahar yad brahmanō viduh' .

raatrim yugasahasraantaam té ahōraatravidō janaaha

(Geetha 8-17).

"Those people who are knowers of what day and night are, know the day of Brahma which ends in thousand Chatur-Yugas and his night which ends in a thousand Chatur-Yugas".

The Chatur (four) Yugas namely Satya, Treta, Dwapara and Kali are made up of 4,320,000 years. This period multiplied by one thousand constitutes one day of Brahma. His night extends over an equal period.

ஆதியான காலநினை aathiyaana kaalaninnai –

"ஸதே<sup>3</sup>வஸோம்யேத<sup>3</sup>மக்<sup>3</sup>ர ஆஸ்தே<sup>3</sup>கமேவாத்<sup>3</sup>விதியம்"

sadéva somyedamagra aaseedékamévaadviteeyam -

(Chaandogya Upanishad 6-2-1)

"O' Child, In the beginning, this (the Universe with names and forms ) was Existence (Sat) alone, One only without a second."

தாதுலாவு கொன்றை மாலை துன்னு செஞ்சடைச் சிவன்

நீதியால் வணங்குபாத நின்மலா நிலாய சீர்

வேதவாணர் கீதவேள்வி நீதியான கேள்வியார்

நீதியால்வணங்குகின்றநீர்மைநின்கண்நின்றதே 9.

thaadhulaavu kondrai maalai thunnu chenjadai sivan

neethiyaal vanangu paadha! ninmalaa! nilaaya seer

védha vaanar geetha vélvi neethiyaana kélviyaar

neethiyaal vanangukindra neermai nin kan nindradhé (9)

**O' immaculate Lord, Thy holy feet are propitiated with all Vedic rites by Siva with red matted locks and adorned with garlands of Kondrai flowers laden with pollen. Thou art the One who is worshipped, according to scriptural rules by righteous, and desire-less exponents of the Vedas, practitioners of vedic fire rituals full of musical hymns of Sama as well as by the learned.**

Azhwar in this verse, says that the transcendental Lord is the ultimate refuge for all since He is sought after by desire motivated beings as well as by the wise and the righteous ones whose only goal is to reach Him.

The first part of the verse, refers to Siva who is the foremost among dévas, who obtained the status of Maha Déva by performing Sarvamédha Yaga in which he offered himself.

மஹாதே<sup>3</sup>வ ஸர்வமேதே<sup>4</sup> மஹாத்மா ஹுத்வாத்மாநம்  
தே<sup>3</sup>வதே<sup>3</sup>வோ ப<sup>3</sup>பூ<sup>4</sup>வ

Mahaadéva sarvamédhamahaatmaa hootvaatmaanam  
dévadévo babhoova (Bharatham- Raja Dharmam)

தாதுலாவு கொன்றை மாலை thaadhulaavu kondrai maalai

—

garland of pollen laden freshly blossomed Kondrai flowers  
favourite of Siva.

துன்னு செஞ்சடைச் சிவன fthunnu chenjchadai sivan –

Siva with red matted locks- here symbolic of hard penance  
and repeated holy baths.

நீதியால் வணங்குபாத neethiyaal vananggu paadha –  
the holy feet worshipped according to Vedic rites.

நின்மலா ninmalaa! - the pure (immaculate).

வேதவாணர் கீதவேள்வி védha vaanar geetha vélvi –  
exponents of Vedas who understand Vedic rites properly and  
perform them with த்ரிவித<sup>4</sup> பரித்யாக<sup>3</sup>ம் trividha parityaagam  
(namely renouncing the ownership of the action, its result as  
well as the sense of ego accompanying the action) and  
performing it as an act of worship of the Supreme.

கீத வேள்வி geetha vélvi – The Yaaga where musical hymns  
of Saama Véda are recited

நீதியான கேள்வியார் neethiyaana kélviyaar

—

those virtuous beings who having analysed the results of  
karma, seeking out those who are constantly immersed in the  
Lord as their teacher, learn about the Supreme Brahman  
which is to be heard, thought about and meditated upon.

பரீக்ஷய லோகான் கர்மசிதான் ப்<sup>3</sup>ராஹ்மணோ  
நிர்வேத<sup>3</sup>ம் ஆயாத்

pareekshya lokaan karmachitaan braahmanō nirvédam aayaat  
(Mundakopanishad 1-2-12)

"After examining worlds of experiences gained by Karma, a  
Brahmin (aspirant) acquires freedom from all desires  
reflecting that nothing eternal can be gained by Karma. Let  
him in order to obtain the knowledge of the eternal, approach

that preceptor alone who is well versed in the Vedas and is established in Brahman"

ஆத்மா வா அரே த்<sup>3</sup>ரஷ்டவ்ய: ஸ்ரோதவ்ய: மந்தவ்யோ  
நிதி<sup>3</sup>த்<sup>4</sup>யாஸிதவ்ய:

atmaa vaa aré drashtavayaha śrōtavyaha mantavyō  
nididhyaasitavyaha

(Brhadaaranyaka Upanishad 6-5-6)

"The Self is to be heard, thought about and meditated upon and to be seen"

தன்னுளே திரைத்து எழும் தரங்க வெண் தடங்கடல்  
தன்னுளே திரைத்து எழுந்து அடங்குகின்ற தன்மைபோல்  
நின்னுளே பிறந்து இறந்து நிற்பவும் திரிபவும்  
நின்னுளே அடங்குகின்ற நீர்மை நின்கண் நின்றதே 10.  
thannulē thiraiththezhum tharanga ven thadang kadal  
thannulē thiraiththezhunthau adangguhindra thanmai pōl  
ninnulē piranthairanthau nirpavum thiribavum,  
ninnulē adangguhindra neermai nin kan nindradhé. (10)

**Similar to the nature of the large ocean containing within itself the whiteness and the waves which surge from and settles into itself, all the non-moving and the moving entities and their worlds which rise and die, rise from Thee and ultimately rest in Thee alone.**

In the previous verse, Azhwar pointed out that the transcendental Lord is the ultimate refuge for all. In this verse, he further points out that the Lord is also the material cause (upaadaana kaaranam), for “that which is the material cause of the universe, should be sought after and meditated upon” says the Sruti. காரணம் து த்<sup>4</sup>யேய: kaaranam tu dhyéyaha (Atharva Sikha).

Azhwar by giving the example of the ocean proves that the material cause of the universe is also the Lord. Just as the waves of the ocean and their rise and fall are innate to the ocean, all ‘the sentient’ and ‘the insentient’ entities which form the body of the Lord and the activities of creation and destruction are contained in the Lord’s nature. The still ocean gives rise to surges of large white waves due to the sea winds.

The whiteness does not move whereas the waves do. Similarly the Lord gives rise to both the non-moving insentient matter and the moving sentient jeevas by His will or sankalpa and absorbs them back to Himself at the time of dissolution.

Brahman with the insentient matter and the sentient jeevas without names and forms is the material cause and the same Brahman is the efficient cause when by His will the insentient matter and the sentient jeevas take the names and forms.

ந கர்மவிபா<sup>4</sup>கா<sup>3</sup>தி<sup>3</sup>தி சேந்ந அநாதி<sup>3</sup>த்வாத் உபபத்<sup>3</sup>யதே  
சாப்யுபலப்<sup>4</sup>யதே ச

karmaavibhaagaaditi chénna anaaditvaat upapadyatē  
chaapyupalabhyatē cha

(Brahma Sootram 2-1-35)

"If it be said (that is) not (possible) for want of any distinction in work (before creation),(we say) no, because (the trans-migratory state) is beginning-less; this is logical and is also seen in (the scriptures)".

ஸதே<sup>3</sup>வ அக்<sup>3</sup>ர ஆஸீத் - sadéva agra aaseed

(Chaandogya 6-2-1)- "In the beginning this was One only without a second " must be interpreted to mean that the individual souls existed in a subtle state non-distinguishable from Brahman since the jeevas are eternal.

நித்யோ நித்யானாம் சேதனஸ்சேதனானா-

மேகோ ப<sup>3</sup>ஹூனாம் யோ வித<sup>3</sup>தா<sup>4</sup>தி காமான்

nityo nityaanaam chétanashchétanaanaa-  
mekō bahoonaam yō vidadhaati kaamaan

(Svetaasvatara 6-13)

"Being the eternal among the eternal, the consciousness among the conscious, who dispenses the desired objects to the many"

To indicate that Brahman with the insentient matter and the sentient jeevas in a subtle state is the material cause has also been similarly explained by citing similar example of one substance.

யதா<sup>2</sup>ஸோம்யைகேன ம்ரு<sup>2</sup>த்பிண்டே<sup>3</sup>ன ஸர்வம்<sup>2</sup>

ம்ரு<sup>2</sup>ன்மயம்<sup>2</sup> விஜ்ஞாதம் ஸ்யாத்<sup>3</sup>

yathaa somyaikéna mri'tpindéna sarvam mri'nmayam  
vijñyaatam syaad

"As by knowing one lump of clay, all things made of clay become known"

கடகமகுடகர்ணிகாதி<sup>3</sup> பே<sup>4</sup>தை<sup>3</sup>: கநகம்  
அபே<sup>4</sup>த<sup>3</sup>மபீஷ்யதே யதை<sup>2</sup>கம்  
ஸுரபஸுமநுஜாதி<sup>3</sup> கல்பநாபி<sup>4</sup>ர்  
ஹிரிகி<sup>2</sup>லாபி<sup>4</sup>ருதி<sup>3</sup>ர்யதே ததை<sup>2</sup>க:  
katakamakutakarnikaadi bhedaihi kanakam  
abhedamapeeshyaté yadaikam  
surapaśumanujadi kalpanabhir  
harirakilaabhirudeeryaté tadaikaha  
(Vishnu Puranam 3-7-16)

"Although the various ornaments made of gold look different due to names and forms, the substance underlying all of them is recognized as one, namely gold, similarly Hari is One although He manifests in different names and forms as dévas, humans and animals"

தம: பரே தே<sup>3</sup>வ ஏகீப<sup>4</sup>வதி  
tamah paré déva ékeebhavati  
(Subala upanishad 2)

"The primordial matter Tamas becomes one with the Paramaatma" meaning that all worlds that arise from the transcendental Lord at the time of creation merge with the same Lord at the time of dissolution.

தன்னுளே திரைத்து எழும் thannulé thiraiththezhum - In itself containing (the white waves) that are in a state before rising

தடம்கடல்- thadam kadal

தரங்க வெண் tharanga ven - the large ocean with the white waves

தன்மை போல் தன்னுளே திரைத்து எழுந்து thanmai pōl  
thannulé thiraiththezhunthau –  
the nature by which it surges from itself



அடங்குகின்ற adangguhindra –  
and settles (into itself )

நிற்பவும் திரிபவும் nirpavum thiribavum,

–  
the non-moving insentient matter and the moving sentient  
jeevas

நின்னுளே பிறந்து இறந்து ninnulé piranthairanthau –  
From Thee (they) take birth and die

நின்னுளே அடங்குகின்ற ninnulé adangguhindra –  
In Thee (they) rest  
நீர்மை நின்கணே நின்றது neermai nin kané nindradhu  
–this nature is seen in Thee alone.

சொல்லினால்தொடர்ச்சிநீ சொலப்படும் பொருளுநீ  
சொல்லினால்சொலப்படாது தோன்றுகின்றசோதி நீ  
சொல்லினால் படைக்க நீபடைக்க வந்துதோன்றினார்  
சொல்லினால்கருங்க நின்குணங்கள் சொல்லவல்லரே? 11.  
sollinaal thodarchchi nee solappadum porulum nee  
sollinaal solappadaadhu thōndruguhindra jōthi nee  
sollinaal padaikka nee padaikka vanthau thōndrinaar  
sollinaal surungka nin gunangkal solla vallaré? (11)

**Thou stimulate the interest in humans in all goals of life obtainable through the scriptures. Thou art the inner controller of all the dévas mentioned in Sruti and Smrithi . Thou art the light unfathomable even by the Vedas. Are the dévas including Brahma who had originated from Thee for the purposes of creating the world using the Vedas (given by Thee), ever capable of even describing in brief, Thine auspicious qualities?**

In this verse, Azhwar emphasizes that Sriman Narayana is the ultimate cause and therefore is to be sought after. He is the inner controller of all the dévas including those mentioned as causal entities in certain Vedic hymns.

யதா<sup>3</sup>தமஸ்தந் தி<sup>3</sup>வா ந ராத்ரி:

ந ஸந்ந சாஸச்சி<sup>2</sup>வ ஏவ கேவல:

yadaa'tamastanna divaa na raatrihi

na sanna chaasachchiva éva kevalaha

(Svetaasvatara Upanishad 4-18)

"Where there is no darkness, then there is neither day or night, neither existence nor non-existence. There remains only Siva"

In answer to the question of possible causality attributed to the other dévas by such Vedic texts, Azhwar points out that even such texts only refer to Sriman Narayana on account of He being the "Antaryami" (the inner controller).

சொல்லினால் தொடர்ச்சி நீ sollinaal thodarchchi nee –

The Lord stimulates the interest in humans in all goals of life obtainable by the Vedas namely, அறம் aram, பொருள் porul, இன்பம் inbam, வீடு veedu (ethical values, material wealth, pleasures of life and liberation)

சொலப்படும் பொருளும் நீ solappadum porulum nee –

Thou art the "Aatma" of all dévas mentioned in Sruti and Smrithi.

சொல்லினால் சொலப்படாது தோன்றுகின்ற சோதி நீ

sollinaal solappadaadhu thōndrughindra jōthi nee

யதோ வாசோ நிவர்தந்தே . அப்ராப்ய மன்ஸா ஸஹ .

ஆனந்த<sup>3</sup>ம் ப்<sup>3</sup>ரஹ்மணோ வித்<sup>3</sup>வான் ந பி<sup>3</sup>பே<sup>4</sup>தி

குதம்<sup>3</sup>சநேதி

yato vaachō nivartanté apraapya manasaa saha .

aanandam brahmanō vidvaan . na bibheti kudaschanéti

(Taittiriya Upanishad – Aanandavalli-9-1)

"That from which all speech with the mind turns away, not having reached It, knowing the bliss of that Brahman, man fears nothing"

யஸ்யாமதம் தஸ்ய மதம் மதம் யஸ்ய ந வேத<sup>3</sup>ஸ: .

அவிஜ்ஞாதம் விஜாநதாம் விஜ்ஞாதமவிஜாநதாம்

yasyaamatam tasya matam matam yasya na véda saha

avijnyaatam vijaanataam vijnyaatamavijaanataam

(Kena Upanishad 2-3)

" Brahman becomes known to him who is unable to fully understand It. Who ever thinks that he fully knows Brahman,

he really does not know It. It is unknown to those who "know well", and known to those who "do not know."

நாராயண பரம் ப்<sup>3</sup>ரஹ்ம தத்த்வம் நாராயண: பர: .  
நாராயணப்ரோ ஜ்யோதிராத்மா நாராயண: பர: .  
naaraayana param brahma tattvam naaraayanah' paraha  
naaraayanaparo jyōtiraatmaa naaraayanah' paraha .  
(Taittiriya – Narayanopanishad 11)

"Narayana alone is the supreme Brahman, Narayana alone is the ultimate Reality, Narayana alone is the supreme light, Narayana alone is the supreme Self (Paramaatma)".

eca f i| a fpA dkk sollinaal padaikka -

யோ ப்<sup>3</sup>ரஹ்மாணம் வித<sup>3</sup>தா<sup>4</sup>தி பூர்வம்'

யோ வை வேதா<sup>3</sup>ம்'ஸ்ச ப்ரஹ்ணோதி தஸ்மை .

தம்' ஹ தே<sup>3</sup>வம்' ஆத்மபு<sup>3</sup>த்<sup>3</sup>தி<sup>4</sup>ப்ரகாஸம்'

முமுகூர்வை ஸரணமஹம் ப்ரபத்<sup>3</sup>யே

yo brahmaanam vidadhaati poorvam

yo vai vedaamscha prahinōti tasmai .

tam ha dēvam aatmabuddhiprakaasham

mumukshurvai śaranamaham prapadyē

(Svetaasvatara Upanishad 6-18)

"He who created Brahma in the beginning and who indeed, delivered Vedas to him,-

in that very Deity, who is the revealer of the knowledge regarding the Self, I , being verily desirous of Liberation, seek refuge."

உலகுதன்னை நீ படைத்தி உள்ளொடுக்கி வைத்தி மீண்

டுலகுதன்னுளே பிறத்தி ஓரிடத்தையல்லையால்

உலகுநின்னொடொன்றி நிற்க வேறு நிற்றியாதலால்

உலகில்நின்னையுள்ளதுழல்யாவருள்ள வல்லரே? 12.

ulagu thannai nee padaiththi ullodukki vaiththi, meen

dulagu thannulē piraththi ōridaththaiyallaiyaal

ulagu ninnōdu ondri nirka véru nitri yaathalaal,

ulagil ninnai ulla soozhal yaavar ulla vallaré? (12)

**Thou create all the worlds, all "jeevas" and all "matter" and protect them during deluge and dissolution by absorbing them into Thyself and yet Thou take birth in this world like ordinary humans, thus making it difficult to**

**determine Thy real nature. Although the entire universe stays inseparable from Thee forming Thy body, Thou stand yet separated with the most divine and beautiful form. Who in this world can actually comprehend Thy immeasurable and wondrous nature?**

In this verse, Azhwar says that it is extremely difficult to comprehend the wondrous nature of the Lord. As the causal entity for the whole cosmos and its life forms, He carries out all of the activities of creation, sustenance and destruction providing His protective fold throughout. In addition, He takes birth (like ordinary humans) assuming His most beautiful and extraordinary form for the sake of protection of the world.

உலகுதன்னை நீ படைத்தி ulagu thannai nee padaiththi -

ததை<sup>3</sup>சுடதப<sup>3</sup>ஹுஸ்யாம்

ப்ரஜாயேயேதிதத்தேஜோ(அ)ஸ்ருஜத

tadaikshata bahu syaam prajaayéyēti tattéjōsrujata

(Chandogya Upanishad 6-2-3)

"That Brahman saw , ' I shall become many. I shall be born'. That created fire". The Upanishadic statement highlights that the Lord is the material cause of the universe.

ஓரிடத்தையல்லையால் ōridaththaiyallaiyaal –

not of one's state

Difficult to discern the real nature of the Lord (for He is the causal entity and yet He takes birth like ordinary humans).

நின்னொடு ஒன்றி நிற்க ninnōdu ondri nirka –

remaining inseparable from Thee forming Thy body (Srīrām)

வேறு நிறிநி véru nitri -

and yet remain separate in Thy divine form being their 'Aatma' (inner soul) and protecting them.

உலகில் யாவர் உள்ள வல்லரே? ulagil yaavar ulla vallaré?

– who in this world can comprehend

தூழல்உள்ள நின்னை - soozhal ulla ninnai

the unfathomable wondrous nature of Thine?

இன்னையென்றுசொல்லலாவதுஇல்லையாதுமிட்டிடை  
 பின்னையேள்வனென்பர் உன்பிணக்குஉணர்ந்தபெற்றியோர்  
 பின்னையாய கோலமோடு பேருமூருமாதியும்  
 நின்னையார்நினைக்கவல்லநீர்மையால்நினைக்கிலே? 13.  
 innai yendru sollalaavadhu illaiyaadhum ittidai  
 pinnai kélvan enbar un pinakkunarntaa petriyōr  
 pinnai aaya kōlamōdu pērum oorūm aadhiyum,  
 ninnai yaar ninaikka vallaṇṇe nērmāyaal ninaikkilē! (13)

**To state that Thou art of such and such nature is not possible. The enlightened sages who understand the argument between Thy devotees and the non-devotees would state that Thou art the beloved of Nappinnai with the slender waist. When Thou do take birth along with the rest and yet remain different with the most beautiful and divine form, it will be impossible to understand Thee, Thy auspicious names, the glories of Thy birth place and the underlying transcendental form, by any self effort unless revealed by Thy accessible nature.**

Azhwar states in this verse that the Lord's greatness and the secret of His Avataara (special incarnations) can be understood only if He chooses to reveal them to us. It is not achievable with any amount of self- effort.

இட்டிடை பின்னை கேள்வன் என்பர் ittidai pinnai kélvan enbar –  
 slender waisted Nappinnai Piraatti's beloved. (Nappinnai was Sri Neela Devi's incarnation during Sri Krishna's Avataara. She was the daughter of Kumban, brother-in-law of Sri Nanda Gopa, the chieftain of the cowherds)

அஜாய்மானோ ப<sup>3</sup>ஹுதா<sup>4</sup> விஜாயதே  
 தஸ்ய தீ<sup>4</sup>ரா: பரிஜானந்தி யோநிம்  
 ajaayamaanō bahudhaa vijaayatē .  
 tasya dheeraah' parijaananti yōnim .

(Purusha Sooktam- uttaranuvaakam -3)

"Although birthless, He takes many births. Only the enlightened ones understand His incarnations well."

அங்கு<sup>3</sup> ஷ்ட<sup>2</sup> மாத்ர: புருஷோ மத்<sup>4</sup>ய ஆத்மனி திஷ்ட<sup>2</sup>தி

angushtamaatraha purushō madhya aatmani tishtati

(Katha Upanishad 2-1-12)

"The Being (Purusha) of the size of the thumb resides in the body."

அங்கு<sup>3</sup> ஷ்ட<sup>2</sup> மாத்ர: புருஷோ ஜ்யோதிரிவாதூ<sup>4</sup>மக:

angushtamaatraha purushō jyotirivaadhoomakaha

(Katha Upanishad 2-1-13)

"The Purusha, who is of the size of the thumb, is like a light without smoke"

அக்<sup>3</sup>நீர்மூர்தா<sup>4</sup> சக்ஷுஷீ சந்த்<sup>3</sup>ரஸூர்யௌ

தி<sup>3</sup>ஸ: ஸ்ரோத்ரே வாக்<sup>3</sup> விவ்ருதாஸ்ச வேதா<sup>3</sup>:

வாயு: ப்ராணோ ஹ்ருத<sup>3</sup>யம் விஸ்வமஸ்ய பத்<sup>3</sup>ப<sup>4</sup>யாம்

ப்ருதி<sup>2</sup>வீ ஹ்யேஷ ஸர்வபூ<sup>4</sup>தாந்தராத்மா

agneermoordhaa chakshushee chandrasooryau

diśaha śrotre vaag vivritaascha vēdaaha .

vaayah' praano hrudayam viśvamasya padbhyaam

prithivee hyēsha sarvabhootaantaraatmaa

(Mundaka Upanishad 2-1-4)

"For Him the heaven is the head, the moon and the sun are the two eyes, the directions are the two ears, the revealed Vedas are the speech, air is the vital force, the whole Universe is the heart and the earth is His feet. He is the indwelling Self of all"

Leaving all these, the wise point to Him who was born as a cowherd and the beloved of Nappinnai to be the shelter to be sought.

தே<sup>3</sup>வத்வே தே<sup>3</sup>வதே<sup>3</sup>ஹ்யம் மநுஷ்யத்வே ச மாநுஷீ

விஷ்ணோர்தே<sup>3</sup>ஹாநுரூபாம் வை

கரோத்யேஷாத்மநஸ்தநும்

dēvatvé dēva dēhēyam manushyatvé cha manushee Vishnōr

dēhaanuproopaam vai karōtyēshaatmanastanum

(Vishnu Puranam 1-9-145)

"When the Lord takes avataara as dēva, She takes form of the dēvas, when He takes the human form She takes that of the

human. She makes her physical form suited to the avataara of Vishnu"

உன் பிணக்கு உணர்ந்த பெற்றியோர் un pinakkunarntaa petriyōr -

"Those who are knowledgeable about the eternal argument between the devotees of the Lord and the non-devotees"

பேருமோராயிரம் பிறபல உடைய எம்பெருமான் pérumōr

aayiram pira pala udaiya emperumaan- (Thiruvaimozhi 1-3-4)

"You have innumerable names and forms"

பேருமோர் உருவமும் உளதிலை இலதில்லை பிணக்கே  
Perumōr uruvamum ualathillai ilathillai pinakké  
(Thiruvaimozhi 1-3-4)

"You have neither name nor form"

The wise know that the basis of this argument is the Lord Himself. Knowledge and the lack of it, arises in humans according to their nature and karma.

பின்னை ஆய pinnai aaya -

When Thou do take birth along with the rest and yet remain different

கோலமோடு பேரும் ஊரும் ஆதியும் kōlamōdu pérum  
oorum aadhiyum -

the most beautiful and divine form, Thy auspicious names, the glories of Thy birth place and the underlying transcendental form

நீர்மையால் நினைக்கிலே ஆர்நினைக்கவல்லர் நின்னை  
neermaiyaal ninaikkilē yaar ninaikka vallar ninnai -

"Unless revealed by Himself due to His auspicious qualities of accessibility, graciousness, and loving compassion, who can understand Him by one's self effort?"

ப<sup>3</sup>ஹூனி மே வ்யதீதானி ஜன்மானி தவ சார்ஜுன

bahooni mé vyateetaani janmaani tava chaarjuna

"Many births of Mine have passed O' Arjuna, and so it is with you also" (Geetha- 4-5)

ஜன்ம கர்ம ச மே தி<sup>3</sup>வ்யமேவம் யோ வேத்தி தத்த்வத: .

த்யக்த்வாதே<sup>3</sup> ஹம்புனர்ஜன்மநைதிமாமேதிஸோ(அ)ர்ஜுன  
janma karma cha mé divyamévam yō vetti tattvataha .  
tyaktvaa déham punarjanma naiti maameti so'ryuna  
(Geetha 4-9)

"He who thus knows in truth My divine birth and actions, does not get rebirth after leaving the body; he will come to Me, O'Arjuna"

தூய்மையோகமாயினாய் துழாயலங்கல் மாலையாய்  
ஆமையாகி ஆழ்கடல் துயின்ற ஆதிதேவ நின்  
நாமதேயமின்னதென்ன வல்லமல்லவாகிலும்  
சாமவேத கீதனாய சக்ரபாணி அல்லையே? 14.  
thoymai yōgam aayinaay thuzhaayalangal maalaiyaay,  
aamaiyaaki aazhkadal thuyindra aadhi déva, nin-  
naamathéyam innathenna vallamallavaakilum  
saama véda geetanaaya chakra paani allaiyé? (14)

**Thou bring forth the purified state (to the embodied souls),  
O' Lord adorned by the garland of the tender Tulasi  
leaves. As the ancient cause, Thou took the form of the  
divine turtle and stayed under the deep ocean (at the time  
of the churning of the ocean of milk). I do not have the  
capacity to delineate the glorious attributes of Thy divine  
incarnations. However I know Thee to be the Lord with  
the discus, glorified in Sama Veda (Chaandogyam).**

Azhwar in this verse, replies to the Lord who happened to question him as to how he came to know of the secret behind His incarnations. Azhwar says that he may be unable to fully describe the glorious attributes of the Lord who once took the form of the divine turtle (Koorma avataara) for the sake of the dévas who were interested in getting the nectar from the ocean of milk. He knows however, that the resplendent form is that of the discus carrying Lord seated in the solar system glorified in the Chaandogyam.

தூய்மை யோகம் ஆயினாய் thoymai yōgam aayinaay –



The embodied soul has been in an impure state due to its association with the physical body and the Lord delivers it back to its pure state. Thus He is the means for liberation from the shackles of the embodied worldly life.

கூழீரோத<sup>3</sup> மத்<sup>4</sup>யே ப4க3வாந் கூர்மருபீ ஸ்வயம் ஹரி:  
மந்த<sup>3</sup>ராத்<sup>3</sup>ரேரதி<sup>4</sup>ஷ்டா<sup>2</sup>நம் ப்<sup>4</sup>ரமதோபூ<sup>4</sup>ந் மஹாமுநே  
Ksheeroda madhye bhagavan Koormaroopee svayam Harih  
mandaraadreradhishtaanam bhramatobhoon mahaamuné  
(Vishnu Puraanam 1-9-88)

"In the center of the ocean of milk, Lord Hari who assumed the form of the divine turtle Koorma became the support of the Mandara mountain (during the churning)"

ஆதி தேவ aadhi déva –

The ancient Lord (who is the ancient cause of the cosmos).

நின் நாமதேயம் இன்னதென்ன வல்லமல்ல ஆகிலும்  
nin-

naamathéyam innathenna vallamalla aakilum -

here the word " நாமதேயம் naamathéyam" refers to the glories of the name and the deeds associated with the avataara.

சாம வேத கீதனாய சக்ரபாணி அல்லையே saama véda  
geetanaaya chakra paani allaiyé -

ய ஏஷோ(அ)ந்தராதி<sup>3</sup>த்யே ஹிரண்மய: புருஷோ

த்<sup>3</sup>ருஸ்யதே

ஹிரண்யஸ்மஸ்ருர் ஹிரண்யகேஸ ஆப்ரணஸ்வாத்ஸர்வ  
ஏவ ஸுவர்ண:

ya ésho'ntaraadityé hiranmayaha purushō druśyaté  
hiranyaśmaśrur hiranyakéśa aapranasvaatsarva éva  
suvarnaha (Chandogyam 1-6)

தஸ்ய யதா<sup>2</sup>கப்யாஸம் புண்ட<sup>3</sup>ரீகமேவமகூஷிணி  
tasya yathaa kapyasam pundareekamévamakshinee  
(Chandogyam 1-7)

"The Person seen seated in the center of the sun, who is beautiful like gold, who has a golden beard and golden hair, every part of whose body from the nail upward is golden. That

Person has two eyes that are like the lotus blossomed by the sunrays"

த்<sup>4</sup>யேயஸ்ஸதா<sup>3</sup> ஸவித்ருமண்ட<sup>3</sup>ல மத்<sup>4</sup>யவர்த்தீ  
நாராயணஸ் ஸரஸிஜாஸந ஸந்நிவிஷ்ட:  
கேபூரவாந் மகரகுண்ட<sup>3</sup>லவாந் கிரீட  
ஹாரீ ஹிரண்மயவபுர் த்<sup>4</sup>ருதஸங்க<sup>3</sup> சக்ர:  
dhyéyassadaa savitrumandala madhyavartthee  
naaraayaaas sarasijaasana sannivishtaha  
kéyooravaan makarakundalavaan kireetee  
haaree hiranyavapur dhrutaśanga chakraha  
(Naarasimha Puraanam)

"Narayana who is in the center of the sun, seated on the lotus, adorned by beautiful armlets, ear rings, crown and garland, who has a golden physical form, who carries the conch and the discus, is to be meditated upon always"

அங்கமாறும் வேதநான்கும் ஆகி நின்றவற்றுளே  
தங்குகின்றதன்மையாய் தடங்கடல் பணத்தலை  
செங்கணாகணைக் கிடந்த செல்வமல்கு சீரினாய்  
சங்கவண்ணமன்னமேனிசார்ங்கபாணியல்லையே? 15.  
anngam aarum véda naankum aaki nindravatrulé,  
thanggugindra thanmaiyaay! thadangkadal panaththalai  
sengkanaakanaik kidantha selva malgu seerinaay  
shanka vannamanna méni saarngekapaani allaiyé? (15)

**Having brought forth the four Vedas and their six limbs, Thou stand as their substantive meaning. In the wide ocean of milk, reposing on the serpent with red eyes on top of its hood, Thou remain as the treasure house of all the wealth and all the auspicious qualities. Did Thou not take the divine form white as the conch (in Krita age) and (in Treta age) come as Sri Rama with the Saarnga bow in his arms?**

Azhwar in this verse, further elaborates how it is not possible for anyone to fathom fully the true nature of the transcendental

Lord who can only be known through the Vedas, who reposes on the serpent bed in the ocean of milk in the form- which becomes the basis of all His divine incarnations, so that He becomes easily accessible to His devotees.

அங்கம் ஆறும் anngam aarum –

The six limbs of the Vedas are ஸீக்ஷை Seeksha (phonetics), வ்யாகரணம் Vyaakaranam (Grammar), நிருக்தம் Niruktam (etymology), ஜ்யோதிஷம் Jyōtisham (astronomy), கல்பஸூத்ரம் Kalpasootram (ceremonial) and ச<sup>2</sup>ந்தஸ் Chandas (prosody or science of speech-rhythms).

வேத நான்கும் véda naankum –

the four Vedas namely the ருக் Rg, யஜுஸ் fYajus, ஸாமம் Saamam and அதர்வணம் Atharvanam ,

ஆகி நின்றவற்றுளே aaki nindravatrulé –

in Vedas which stand as flawless means of valid knowledge of truth (Pramaanam பிரமாணம்)

தன்மையாய் thanmaiyaay –

the nature of

தங்குகின்ற thanggugindra –

remaining as the substantive meaning

The glories of the Lord as spoken in the Védas are:

ஸத்யம் ஜ்ஞானம்னந்தம் ப்<sup>3</sup>ரஹ்ம் .

யோ வேத<sup>3</sup> நிஹிதம் கு<sup>3</sup>ஹாயாம் பரமே வ்யோமன் .

ஸோ (அ)ஸ்நுதே ஸர்வான் காமாந் ஸஹ ப்<sup>3</sup>ரஹ்ம்ணா விபுஸ்சிதேதி

satyam jnaanam anantam brahma .

yo véda nihitam guhaayaam paramé vyōman .

sō'snuté sarvaan kaamaan saha brahmanaa vipaśchitéti @

(Taittiriya Upanishad –Anandavalli-1-2)

"Brahman is Existence, Intelligence, Infinitude; he who realizes Him treasured in the cave (of his heart) together with the Omniscient Brahman fulfills all wants (experiences all auspicious gunas)"

His "kalyana gunas" are glorified in the upanishadic statements such as the following.

ய: ஸர்வஜ்ஞ: ஸர்வவித்<sup>3</sup> யஸ்ய ஜ்ஞானமயம் தாப: .

yah' sarvajnaha' sarvavidyasya jnayaanamayam taapaha  
(Mundakopanishad 1-1-9)

"He Who is (totally) aware of all things and their nature,  
Whose very thought is of the nature of Knowledge"

யச்ச கிஞ்சித்ஜக<sup>3</sup>த்ஸர்வம் த்<sup>3</sup>ருஸ்யதே ஸ்ருயதே(அ)பிவா  
அந்தர்ப்<sup>3</sup>ஹிஸ்ச தத்ஸர்வம் வ்யாப்ய நாராயண: ஸ்தி<sup>2</sup>த: .  
yachcha kinchit jagatsarvam druśyaté śrooyaté'pi vaa ..  
antarbahiścha tatsarvam vyaapya naaraayanah sthitaha .  
(Taittiriya- Narayana Sooktam 11)

"Narayana pervades both inside and outside of everything,  
whatever may be, whether seen or heard in this world."

தத்<sup>3</sup>விஷ்ணோ: பரமம் புத்<sup>3</sup>ம் ஸதா<sup>3</sup> பஸ்யந்தி ஸூரய:  
தி<sup>3</sup>வீவ சக்ஷராததம். தத்<sup>3</sup>விப்ராஸோ விபன்யவோ  
ஜாக்<sup>3</sup>ருவாம் ஸஸ்ஸமிந்த<sup>4</sup>தே விஷ்ணோர்யத்பரமம்  
பத்<sup>3</sup>ம்.

tadvishnōh' paramam padagum sadaa paśyanti soorayah'.  
diveeva  
chakshuraatatam. tadvipraasō vipanyavō jaagruvaagum  
sassamindhate. vishnōryatparamam padam.  
(Rg- Vishnu Sooktam)

"The eternal stars (Nitya suris) see always the supreme abode  
of Vishnu. That supreme abode is effulgent like the sun in the  
skies, which illuminates everything and is like the eye of all  
the worlds. In that supreme abode of Vishnu, the wise, the  
ever devoted and the ever wakeful (j ak3 R kr) eternal stars  
shine."

தடம் கடல் thadam kadal –  
wide ocean of milk  
பணத்தலை panaththalai -  
on top of (its) hood

செம் கண் நாகணைக் கிடந்த sem kan naakanaik kidantha

—

lying on the serpent with red eyes

செல்வம் மல்கு சீரினாய் selvam malgu seerinaay

—

one who has immense wealth and all the "kalyana gunas"

சங்க வண்ணமன்ன மேனி shanka vannamanna méni –  
conch like white divine form

சார்ங்க பாணி saarngkapaani -

refers to Sri Rama with Saarnga bow in his arm

அப்<sup>3</sup>ரவீத் த்ரித<sup>3</sup>ஸ ஸ்ரேஷ்ட்டா<sup>2</sup>ந் ராமோ த<sup>4</sup>ர்மப்<sup>4</sup>ருதாம்  
வர:

ஆத்மாநம் மாநுஷம் மந்யே ராமம் த<sup>3</sup>ஸரதாத்மஜம்  
abravit tridaśaśreṣṭhaan ramō dharmabhṛtaam varaḥ  
aatmaanaṁmaanushaṁ manyé raamaṁ daśarathaatmajam  
(Ramayanam –Yuddhakaandam 117-11)

" Sri Rama, the foremost of those upholding the cause of  
righteousness replied

(as follows to the aforesaid jewels among the gods)," I account  
myself a human being , Rama the son of (Emperor)  
Dasaratha".

Thus it is extremely hard to comprehend fully the greatness of  
the Lord.

தலைக்கணத்துக்குழம்பு சாதி சோதி தோற்றமாய்  
நிலைக்கணங்கள் காணவந்து நின்றியேலும் நீடரும்  
கலைக்கணங்கள்சொற்பொருள்கருத்தினால்

நினைக்கொணா

மலைக்கணங்கள்போலுணர்த்தும்மாட்சிநின்றன்மாட்சியே

16.

thalaik kanaththukat kuzhambu saathi sōthi thōtramaay,  
nilaik kanangkal kaana vanthau nitriyēlum needirum  
kalaik kanangkal sor porul karuththinaal ninaikkonaa,  
malaik kanangkal pōl unarththum maatchi nindran maatchiyé

**Thou had taken incarnations in Thy resplendent form among the higher beings like the dévas, among the lowly entities like the plants and among the mixed order of humans and animals such that even the nonmoving entities could experience Thee. However, the eternal Vedas and its limbs cannot fully fathom Thy divine incarnations by either direct meaning of words or by the implied purport or significance. The beauty of Thy avataaras is like the mountain (hard to scale) and they essentially reflect Thy greatness.**

Azhwar says that although the Lord has taken His incarnations in all four kinds of living forms so that everyone could experience Him, the greatness of the divine incarnations of the Lord remain yet immeasurable even for the Vedas and its limbs which form the Pramaanas (the valid means of knowledge).

**தலைக்கணம் thalaik kanam –**

the foremost among the four types of forms namely the déva gana -

**துகள் thukal-** the lowly forms namely the plant (the nonmoving ஸ்தா<sup>2</sup>வர "sthaavara" group)

**குழம்பு சாதி kuzhambu saathi -**

refers to mixed groups namely the humans and the animal forms ( they are considered to be formed by mixture of both " பாப paapa and புண்ய punya"

**நிலைக்கணங்கள் nilaik kanangkal –**

the non-moving forms (Sthaavaras)

In Puraanas, the Lord is described to have been born as a dwarf mango tree (கூப்<sup>3</sup> ஜாம்ரம் - kubjaamram).

**காணவந்து kaana vanthau -**come to experience

**நீடு இரும் கலை needirum kalai**

-

the eternal Vedas and the Veda angaas.

Vedas are eternal by their particular order (ஆநுபூர்வி  
aanupoorvi.)

அங்கா<sup>3</sup>நி சதுரோ வேதா<sup>3</sup>: மீமாம்ஸா ந்யாயவிஸ்தர:  
புராணம் த<sup>4</sup>ர்ம ஸாஸ்த்ரஞ்ச வித்<sup>3</sup>யா ஹ்யேதா  
ஸ்சதுர்த்<sup>3</sup>ஸ: angaani chaturō védaaha meemaamsaa  
nyaayavistaraha puraanam dharma śaastranjcha vidyaa hyétaa  
śchaturdaśaha (Vishnu Puraanam 3-6-28).

The six divisions (limbs) of Vedas, the four Vedas,  
Meemaamsaa (which investigates Vedic rites and their uses) ,  
Tarkashastra (logic), Puraanaas, and Dharmashastra (the  
Law books) which forms part of Smritis, are the fourteen  
Vidyas. They are referred to as கலைக்கணங்கள்  
kalaik kanangkal.

சொற்பொருள் கருத்தினால் நினைக்கொணா sor porul  
karuththinaal ninaikkonaa,

—  
by either direct meaning of words or by the implied purport or  
significance, can not fully fathom

மலைக்கணங்கள் போல் உணர்த்தும் மாட்சி நின்றன்  
மாட்சியே malaik kanangkal pōl unarththum maatchi nindran  
maatchiyé –

Thy avataaras and their beauty, like the mountains are hard to  
scale and essentially reflect Thy greatness.

மாட்சி maatchi–  
beauty

ஏக மூர்த்தி மூன்று மூர்த்தி நாலு மூர்த்தி நன்மை சேர்  
போகமூர்த்திபுண்ணியத்தின்மூர்த்திஎண்ணில்மூர்த்தியாய்  
நாக மூர்த்தி சயனமாய் நலங்கடற்கிடந்து மேல்  
ஆக மூர்த்தி ஆய வண்ணம் என் கொல்? ஆதிதேவனே 17.  
éka moorththi moondrumoorththi naalu moorththi nanmai sér  
bōga moorththi punniyaththin moorththiennil moorththiyaay  
naagamooorththi sayanamaay nalang kadal kidanthau, mél-  
aaga moorththi yaaya vannam en kol? aadhi dévané! (17)

**O' Lord the ancient cause! Thou art the form of Vasudéva in the supreme abode. Thou take the three forms of Sankarshana, Pradyumna and Aniruddha in the Vyooaha mode. Thou art the basis of the four entities namely the pradhaana (primordial matter), the purusha (the jeeva), avyakta (the unmanifest primal nature) and kaala (the time). In the Vibhava mode, Thou take unlimited incarnations to bring Thy good grace to embodied souls and become the ultimate fruit of the righteous actions of Thy devotees. Further more, Thou take the reclining form reposing on the serpent AadhiSesha in the good ocean of milk (awaiting the return of all the jeevas to Thee). In addition to all these, Thou also become the Archa moorthies in the forms desired by Thy devotees. What a wonder this is?**

In the previous verse, Azhwar stated the inadequacy of the Vedas and other "pramaanas" to fully describe the glory of the Lord's divine incarnations. In this verse, Azhwar expresses his amazement at the wonderful nature of the Lord whereby He becomes so easily accessible to all His devotees by becoming their desired archa forms and icons of worship.

**ஏக மூர்த்தி éka moorththi -**

**வாஸுதே<sup>3</sup> வோஸி பூர்ண: Vaasuévōsi poornaha**

As the divine form of Vasudéva, full of all six gunas  
ஜ்ஞானம் jnaanam ஸக்தி śakthi பாலம் balam, ஜய்வரயம்  
aiswaryam, வீரயம் veeryam, தேஜஸ் téjas

(knowledge, potency, strength, lordship, virility and splendour) the Lord remains in the supreme abode, available for the experience of the eternal stars and the liberated souls.

**மூன்று மூர்த்தி moondrumoorththi -**

In the Vyooaha mode, each expressing respectively two of the above gunas predominantly, the Lord carries out the acts of creation, sustenance and destruction in the three forms of f  
ஸங்கர்ஷணன் Sankarshanan, ப்ரத்யும்நன் Pradyumnan  
and அநிருத்<sup>3</sup> த<sup>4</sup>ன் Aniruddhan.



நாலு மூர்த்தி naalu moorththi -

for the purposes of the above three acts, the Lord becomes also the basis

of the four entities of primordial matter, the purusha, the primal nature and time.

நன்மை சேர் போகமூர்த்தி nanmai sér

bōga moorththi-

refers to the unlimited Vibhava avataaras of the Lord. His respendent form becomes available for all to experience in their life time. However, only His devotees recognize Him. He becomes the fruit of their righteous actions  
புண்ணியத்தின் மூர்த்தி punniyaththin moorththi

அவஜானந்தி மாம் மூடா<sup>4</sup> மானுஷீம் தனுமாஸ்ரிதம் .

பரம் பா<sup>4</sup>வமஜானந்தோ மம பூ<sup>4</sup>தமஹேஸ்வரம்

avajaananti maam moodaa maanusheem tanumaaśritam

param bhaavamajaananté mama bhootamahéśwaram

(Geetha 9-11)

"Fools disregard Me who have assumed a human body for they are unaware of

My transcendent status as the Supreme Lord of all beings"

எண்ணில் மூர்த்தியாய் ennil moorththiyaay

—

அஜாயமானோ ப<sup>3</sup>ஹுதா<sup>4</sup> விஜாயதே ajaaya maanō

bahudhaa vijaayaté (Purusha Sooktam)

"Although birthless, He takes many births"

ப<sup>3</sup>ஹூனி மே வ்யதீதானி ஜன்மானி தவ சார்ஜுன

bahooni mé vyateetaani janmaani tava chaarjuna

"Many births of Mine have passed O' Arjuna, and so it is with you also" (Geetha- 4-5)

"சன்மம் பலபல" janmam pala pala (Thiruvaimozhi 3-10-1)

நாக மூர்த்தி சயனமாய் நலங்கடல் கிடந்து

naagamoorththi sayanamaay nalangkadal kidanthau - The ocean of milk is described here as good ocean for- the Lord out of His desire to protect all the jeevas for all time to come until final dissolution rests on His serpent bed waiting for all the jeevas to return to Him.

ஆக மூர்த்தி ஆய வண்ணம் என் கொல்? aaga moorththi  
yaaya vannam en kol? –

பாபம் ஹரதி யத் பும்ஸாம் ஸ்ம்ருதம் ஸங்கல்பநாமயம்  
தத் புண்ட<sup>3</sup>ரீகநயநம் விஷ்ணோர் த்<sup>3</sup>ரக்ஷ்யாமயஹம்  
முக<sup>2</sup>ம்

Paapam harati yat pumsaam smrutam samkalpanaamayam  
Tat pundareeka nayanam Vishnōr drakshyaamyaham  
mukham

(Vishnu Puranam 5-17-4)

"That form desired by the devotees, which destroys effects of  
all unrighteous actions, that lotus eyed Lord's divine face I am  
going to see today"

யே யதா<sup>2</sup> மாம் ப்ரபத்<sup>3</sup>யந்தே தாம் ஸ்ததை<sup>2</sup>வ

ப<sup>4</sup>ஜாமயஹம் யே yathaa maam prapadyanté taam stathaiva  
bhajaamyaham

"Whoever resort to Me in any manner, in the same manner do  
I favour them"

(Geetha 4-11)

விடத்த வாய் ஓராயிரம் இராயிரம் கண் வெந்தழல்  
விடுத்து வீழ்விலாத போகம் மிக்க சோதி தொக்க சீர்  
தொடுத்து மேல் விதானமாய பௌவநீர் அராவணைப்  
படுத்தபாயல்பள்ளிகொள்வது என்கொல்வேலைவண்ணனே

18.

vidaththa vaay ōraayiram eeraayiram kan venthazhal  
viduththu veezhvilaatha bhōgam mikka sōthi thokka seer  
thoduththu mé! vidhaanamaaya pawva neer aravanai  
paduththapaayal palli kolvathu en kol?vélaivannané! (18)

**O'Lord with the hue of the blue ocean! AadiSesha who has  
thousand mouths full of poison, two thousand eyes capable  
of emitting hot poisonous fire, shines with brilliance  
emanating out of uninterrupted divine enjoyment being  
with Thee. What a wonder that Thou repose on this  
serpent with hoods full of beauty in the ocean of milk !**

Azhwar's thoughts center on the way the Lord reposes on the serpent bed AadiSesha in the ocean of milk. Azhwar feels that this is because of the Lord's ever readiness to be available to everyone in this worldly life (including all the dévas from Brahma onwards) to protect them from all harm.

ஸ ஹரிதே<sup>3</sup> வை ருதீ<sup>2</sup>ர்ணஸ்ய ராவணஸ்யவதா<sup>4</sup>ர்த்தி<sup>2</sup>பி<sup>4</sup>:  
 அர்த்தி<sup>2</sup>தோ மாநுஷே லோகே ஜஜ்ஞே விஷ்ணு: ஸநாதந:  
 sa hi dévai rudiirnasya raavanasya vadhaarthibhih |  
 arthito maanushé loké jajñé vishhnuh sanaatanaha ||.  
 (Ramayanam –Ayodhya kanda 1-7)

"Entreated by the dévas, seeking the destruction of the haughty Ravana, the eternal Lord Vishnu (Himself) was born on the mortal plane as Sri Rama".

தயா ஸஹாஸீனமனந்தபோ<sup>4</sup>கி<sup>3</sup>நி  
 ப்ரக்ருஷ்டவிஜ்ஞானப<sup>3</sup>லைகதா<sup>4</sup>மநி .  
 ப<sup>2</sup>ணாமணித்ராதமயுக<sup>2</sup>மண்ட<sup>3</sup>ல  
 ப்ரகாஸமானோத<sup>3</sup>ர தி<sup>3</sup>வ்யதா<sup>4</sup>மநி  
 tayaa sahaaseenamanantabhogini  
 prakrisht'a vijnaana balaikadhaamani .  
 phanaamanitraatamayookha mandala  
 prakaasamaanodara divyadhaamani  
 (Stotra Ratnam 39)

"Who art seated with Sri—on the great serpent Ananta, who is the sole seat of knowledge and strength, within the supreme abode which is illuminated by the rays emanating from the clustered gems on his hoods"

AadiSesha has enormous love towards the Lord and is ever vigilant to protect his master against all evil in this cosmic plane. The enormous anger that he has against all evil is expressed by the poisonous mouths and eyes.

வேலைவண்ணனே vélaivannané -  
 O'Lord with the hue of the blue ocean !  
 மிக்க சோதி mikka sōthi –  
 (because of his eternal service to the Lord) He shone with  
 brilliance.  
 வீழ்விலாத போகம் veezhvilaatha bhōgam –

the uninterrupted divine experience  
 விடத்த வாய் ஓராயிரம் vidaththa vaay ōraayiram -  
 poison containing thousand mouths  
 இராயிரம் கணர் விடுத்து வெந்தழல் eeraayiram kan  
 viduththu venthazhal -  
 two thousand eyes emitting hot poisonous fire  
 மேல் விதானமாய தொக்க சீர்தொடுத்து mél  
 vidhaanamaaya thokka seer thoduththu -  
 the overlying hoods filled with overflowing beauty  
 பள்ளிகொள்வது palli kolvathu -  
 reposing  
 பெளவ நீர்ப்பாவா neer -  
 in the ocean of milk  
 படுத்த பாயல் paduththa paayal -  
 on the spread bed  
 அராவணை aravanai -  
 (formed by) the serpent

புள்ளதாகி வேதநான்கும் ஓதினாய் அதன்றியும்  
 புள்ளின்வாய் பிளந்து புட்கொடிப் பிடித்த பின்னரும்  
 புள்ளையூர்தி ஆதலால் அதென்கொல்மின் கொள்நேமியாய்  
 புள்ளின் மெய்ப் பகைக்கடல் கிடத்தல் காதலித்ததே? 19.  
 pullaathaaki véda naankum othinaay adhandriyum,  
 pullin vaay pilanthu putkodip pidiththa pinnarum  
 pullai yoordhi aathalaal athen kol? min kol némiyaay,!  
 pullin meyp pagaikkadal kidaththal kaathaliththathé? (19)

**O'Lord with the shining discus! Thou taught the four Vedas assuming the form of a swan. Thou tore the mouth of the demon who came in the form of a crane. Thou not only accepted the eagle Garuda as Thy flag but also as Thy vehicle. And yet Thou love to repose on the serpent which is a natural enemy of the eagle. What a wonder this is?**

ந ஹி பாலநஸாமர்த்<sup>2</sup>யம்ருதே ஸர்வேஸ்வரம் ஹரிம்

ஸ்தி<sup>2</sup>தெள ஸ்தி<sup>2</sup>தம் மஹாப்ராஜ்ஞ ப<sup>4</sup>வத்யந்யஸ்ய  
கஸ்யசித்

na hi paalanasaamarthyamruté sarvéśvaram harim sthithau  
sthitam mahaapraajna bhavatyanyasya kasyachit (Vishnu  
Puranam 1-22-21)

"O' possessor of great knowledge! No one has the capacity to  
protect except Sri Hari the supreme Lord who is steadfast in  
providing His protective fold".

Azhwar in this verse, expresses his wonder at the Lord who  
reposes on Ananta, the serpent and yet has Garuda the eagle as  
His vehicle, for in the world, the eagle is after all a natural  
enemy of the serpent.

புளந்ரீபுல means "bird"

புள்ளதாகி வேத நான்கும் ஓதினாய்

pullaathaaki veda naankum othinaay –

The Lord took the form of a swan and taught Brahma all the  
four Vedas ("Hamsa" avataara).

ஹர்த்தும் தமஸ் ஸத<sup>3</sup>ஸதீ ச விவேக்துமீஸோ

மாநம் ப்ரதீ<sup>3</sup>பமிவ காருணிகோ த<sup>3</sup>தா<sup>3</sup>தி

தேநாவலோக்ய க்ருதிந: பரிபு<sup>4</sup>ஞ்ஜதே தம்

தத்திரைவ கேஅபி சபலா: ஸலபீ<sup>4</sup>ப<sup>4</sup>வந்தி(Sri Rangaraja  
stavam 2-1)

hartum tamas sada satee cha vivektumeśo

maanam pradee pamiva kaarunikō dadaati

tenaavalokya krutinaha paribhunjatē tam

tatraiva ké api chapalaaha śalabhee bhavanti

(by Sri Parasara Bhattar)

"The merciful Lord, in order to eliminate ignorance and to  
develop ability to discriminate between truth and falsehood,  
provides the Vedas which is like a lamp. The blessed ones  
with that divine lamp see and experience the Lord. Some  
"doubters" fall into the same lamp like the flies and die"

அதன்றியும் adhandriyum –

Not only this alone (removing "ignorance" which is the inborn  
enemy of all living beings)

புள்ளின்வாய் பிளந்து pullin vaay pilanthu –

ப<sup>3</sup>காஸூரன் Bakaasuran- The demon "Baka" comes in the  
form of a crane to swallow Lord Krishna and the Lord in turn  
kills him, thereby giving Himself for His devotees. The Vedas

are the "Pramaana" ("means of valid knowledge") and the Lord is the "Prameya" ("the object of knowledge"). Destroying inborn ignorance by instructing the Vedas is like destroying the demon "Baka". The Vedas reveal the "Prameya" which is the Lord.

புன் கொடிப் பிடித்த பின்னரும் pul kodip pidiththa pinnarum -

புள்ளை ஊர்தி pullai oordhi -

The Lord has Garuda the eagle on His flag to indicate to all sufferers that "He is the protector- rX k[ f. Aside from this, He also assumes Garuda as His vehicle so that He can reach the devotees when they need Him.

மின் கொள்நேமியாய் min kol némiyaay -

"எப்போதும் கைகழலா நேமியான் eppozhutum kai kazhalaa némiaan" (Periya Thiruvandadhi 87) The Lord carries the discus all the time again to show His protective nature.

கூசம் ஒன்றும் இன்றி மாசுணம் படுத்து வேலை-நீர்

பேசு நின்ற தேவர் வந்து பாட முன் கிடந்ததும்

பாசு நின்ற நீரில் வாழும் ஆமையான கேசவா

ஏசு அன்று நீ கிடந்தவாறு கூறு தேறவே

20.

koosam ondrum indri maasunam paduththu vélai neer  
pésa nindra dévar vanthau paada mun kidanthaadhun,  
paasam nindra neeril vaazhum aamaiyaana kéśavaa,  
ésa anru nee kidanthaavaaru kooru theravé (20)

**O' the ancient Lord Késhava, Thou took the form of a turtle living in the pleasing waters of the ocean. Please explain so I can understand Thy nature. Without concern for Thyself, Thou have been lying on the serpent bed in the waters of the ocean, from the beginning of creation so that all the dévas including Brahma could approach Thee and sing Thy praises. Also, at the time of churning of the ocean of milk (when the dévas needed Thy help), Thou chose to rest (under the ocean) allowing the "mandara" mountain to rotate on Thy back, even becoming subject to ridicule by those who were ignorant of Thy greatness.**

Azhwar entreats the Lord to explain to him which of the two attributes of His namely "Greatness" or "Easy and equal accessibility" shines most among the two of His deeds namely reposing on the serpent bed from the time of creation and taking the form of the divine turtle during the "amrutha mathana" (churning of the milky ocean for nectar).

ஆமையான கேசவா aamaiyaana kēsavaa

-

The Lord took the form of a turtle at the time of churning of the ocean of milk at the request of Brahma and Rudra so that the mandara mountain could be held stable in the waters from underneath. Even during this avataara, He shines as Kēshava, the cause of even Brahma and Rudra.

மாசுணம் படுத்து maasunam paduththu -

spreading the serpent as a bed and reposing on it

தேவர் வந்து பாட முன் கிடந்ததும் dévar vanthau paada mun kidanthaadhum -

From the time of creation, the Lord has been reposing on the serpent bed on the ocean of milk, so that He is "equally accessible" to those with desires as well as those without. Since all the dévas including Brahma fulfill their wishes by approaching Him and singing His glories, His greatness is also revealed by this act of the Lord.

பாச நின்ற நீர் paasa nindra neer-

The waters of the ocean containing the deity Varuna's weapons, alternatively the ocean that was very pleasing to the Lord.

ஏச அன்று ysa anru -

The devotees of the Lord being ridiculed by those who do not know His true Greatness saying that "your Lord became a turtle".

அரங்கனே தரங்க நீர் கலங்க அன்று குன்று தூழ்

மரங்கள் தேய மாநிலம் குலுங்க மாசுணம் சுலாய்

நெருங்க நீ கடைந்தபோது நின்ற சூரர் என் செய்தார்?

குரங்கைஆள்கந்தஎந்தைக்கூறுதேறவேறிதே

21.

arangkané! tharangka neer kalangka andru kundru soozh,

marangkal théya maanilam kulungka maasunaam sulaay,

nerungka nee kadainthaa pōdhu nindra soorar enseythaar?  
kurangkaiyaal ugantha enthaai! kooru théra vérithé(21)

**O' Sri Ranganatha, the Lord Who were gracious towards the monkey army! At that time, when Thou churned with the mandara mountain tying the serpent Vasuki as a rope around it tightly, for the purpose of obtaining the nectar, agitating the ocean with the great waves, thinning the trees around the mountain and shaking the surrounding big island, what did the dévas and asuras who were present there actually do? Pray tell me this in detail so that I can understand clearly.**

Azhwar in this verse, expresses his wonder at the Lord's special partiality towards His devotees. He not only fulfills their desires but also brings glories to them. Azhwar refers to the incident of "amrutha mathana (the churning for the nectar) by the dévas" and points out that the Lord by Himself carried out this whole process and yet He bestowed the credit on the dévas similar to what He did to the monkey army ("Vaanara séna") after He himself as Sri Rama destroyed Ravana.

அரங்கனே கூறு தேற வேறிதே arangkane! kooru théra vérithé -

In this world of mundane life, where God consciousness (ஈஸ்வரன் ஒருவன் உளன் - eeswaran oruvan ulan) is scarce, the Lord has chosen to lie in His Archa form as Sri Ranganatha in Sri Rangam awaiting His devotees. So Azhwar addresses Sri Ranganatha in this regard.

தரங்க நீர் கலங்க tharanka neer kalangka

கா<sup>2</sup>நிதஸ் ஸக<sup>3</sup>ரேணாயமப்ரமேயோ மஹோத<sup>3</sup>தி<sup>4</sup>:  
கர்த்துமர்ஹதி ராமஸ்ய ஜ்ஞாத்வா கார்யம் மஹாமதி:  
khaanitah sagarēna ayam apramēyo mahōdadhih  
kartumarhati raamasya gnyaatvaa kaaryam mahaamatih  
(Ramayanam Yuddhakandam 19-31)

"This immeasurable ocean was caused to be excavated by King Sagara. This wise ocean ought (certainly) to accomplish this work of Sri Rama"



அன்று andru

—

That time when all the dévas approached and prayed to the Lord wanting to regain all of their "wealth" which had been lost because of the curse of the sage Durvaasa,

குன்று தும் மரங்கள் தேய kundru soozh marangkal théya -  
the trees surrounding the mandara mountain thinned down by  
the pressure from the body of the serpent Vasuki which was  
being used as a rope.

மாநிலம் குலுங்க maanilam kulungka –  
the big land mass forming the island of "pushkara" in the  
ocean of milk shaking

கூழீரோத<sup>3</sup> மத்யே<sup>4</sup> பக<sup>3</sup> வாந் கூர்மரூபீ ஸ்வயம் ஹரி:  
மந்த<sup>3</sup> ராத்<sup>3</sup> ரேரதி<sup>54</sup> ஷ்டா<sup>2</sup> நம் ப<sup>4</sup> ரமதோ அபு<sup>4</sup> ந் மஹாமுநே  
Ksheeroda madhyé bhagavaan koorma roopi svayam Harih  
mandaraadrerathishtaanam pramatō abhoon mahaamuné  
(Vishnu Puraanam 1-9-88)

"In the center of the ocean of milk, Lord Hari who assumed  
the form of the divine turtle Koorma became the support of the  
Mandara mountain (during the churning)"

தேஜஸா நாக<sup>3</sup> ராஜாநம் ததா<sup>2</sup> ப்யாயிதவாந் ஹரி:  
அந்யேந தேஜஸா தே<sup>3</sup> வாந் உபப்<sup>3</sup> ரும்ஹிதவாந் ப்ரபு4:  
tejasaa naagaraajaanam tathaapyaayitavaan Harih  
anyéna téjasaa dévaan upabrumhitavaan prabhuh  
(Vishnu Puraanam 1-9-91)

"Lord Hari by one part of His brilliance supported the serpent  
king Vasuki. By another part He gave strength to the dévas"

மாசணம் சுலாய் நெருங்க maasuaam sulaay nerungka-  
(tying) the serpent (Vasuki as a rope) around it tightly,

நீ கடைந்தபோது nee kadainthaa pōdhu - At that time when  
you churned  
ததோ மதி<sup>2</sup> துமாரப்<sup>3</sup> தா<sup>4</sup> மைத்ரேய தரஸாம்ருதம்

tato mathitumaarabdhā maitréya tarasaamrutam (Vishnu Puranam 1-9-84)

"Maitréya, then the dévas began to churn the ocean"

ஆயிரம் தோளால் அலைகடல் கடைந்தான் aayiram tholaal alai kadal kadainthaan (Periya Thirumozhi 5-7-4)

The dévas just began the task, but in truth only the Lord did all the work

தூரர் soorar

- "Soorar" refers to both the dévas and asuras

உபர்யாக்ராந்தவாந் ஸைலம் ப்ருஹத்ருபேண கேஸவ :

uparyaakraantavaan śailam bruhatroopena kéśavaha

(Vishnu Puranam 1-9-90)

"Lord Késhava by taking a big form held that mountain steady from atop"

ப்<sup>4</sup>ருகோ<sup>3</sup>:க்<sup>2</sup>யாத்யாம் ஸமுத்பந்நா ஸ்ரீஆர்வமுத<sup>3</sup>தே<sup>4</sup> புந:

தே<sup>3</sup>வதா<sup>3</sup>நவயத்நேந ப்ரஸூதா அம்ருதமந்த<sup>2</sup>நே

bhruḡōhkhyātyaam samutpannaa srih poorvamudadhe punah

dévanavayatnéna prasootaa amrutamanthané

(Vishnu Puranam 1-9-141)

" First Sri was born to sage Brigu and his wife Khyaati. Again at the time of the churning of the ocean for the nectar by the efforts of both the dévas and asuras Sri Devi appeared again from the ocean"

Thus although both the dévas and asuras participated, the Lord was not only partial in giving the "amrutha" to the dévas, He also gave the credit to the dévas for the effort while carrying the whole task Himself. This was because the dévas sought His shelter.

ப்ரணாம ப்ரவணா நாத<sup>2</sup>தை<sup>3</sup>த்ய ஸைந்ய பராஜிதா:

ஸரணம் த்வாமநுப்ராப்தா:ஸமஸ்தா தே<sup>3</sup>வதா க<sup>3</sup>ணா@

"pranaama pravanaa naatha daitya sainya paraajitaaha

śaranam tvaamanupraaptaaha samastaa dévataa ganaaha"

(Vishnu Puranam 1-9-65)

"O' Lord, all of us dévas who have been vanquished by the asuras, take to Thee as our only refuge, engrossed as we are in praying to Thee only"

பண்டுமின்றும் மேலுமாயோர் பாலனாகி ஞாலமேழும்  
 உண்டு மண்டி ஆலிலைத் துயின்ற ஆதிதேவனே  
 வண்டு கிண்டு தண் துழாய் அலங்கலாய் கலந்தசீர்ப்  
 புண்டரீக பாவை சேருமாற்ப பூமிநாதனே 22.  
 pandum indrum mēlumaayōr baalanaaki nyaalamēzhum,  
 undumandi aalilai thuyindra aadhi dévané,!  
 vandu kindu than thuzhaay alangkalaay! kalanthaaseer  
 pundareeka paavai sérumaarbha!bhoomi naathané! (22)

**O' the ancient Lord! Being the controller of all the three periods of past, present and future, during the deluge of dissolution, in the form of an incomparable child, Thou protected the seven worlds, swallowing them with zest and reposing on the waters over a tender banyan leaf. Thou art adorned by the garland of cool Tulasi flowers swarming with honey seeking bees, Thy holy chest forming the eternal residence of the lotus born divine Mother (Piraattiyar) with all auspicious qualities. O' Lord of the Mother Earth, "To say to Thee that Thou art fond of Thy devotees is hardly a compliment to Thy greatness".**

Azhwar expresses the view here that to say " that the Lord has special love for His devotees" does not add to His glory for the Lord's inherent nature is to protect . Thus, the partiality of the Lord towards His devotees mentioned in the previous verse is His true nature. Azhwar draws our attention to the Lord's deed at the time of the "pralaya" (deluge of dissolution) where He in the form of a child reposing on the banyan leaf, averted the danger to all life forms by keeping them all safe in His stomach.

பண்டும் pandum –

The period before creation

இன்றும் indrum-

During the present period

மேலும் mēlum–

the future period of dissolution

ஆய் aay-

since during all periods, all the sentient beings and the insentient matter rest in the Lord

"ஸதே<sup>3</sup> வ ஸோம்யேத<sup>3</sup> மக்<sup>3</sup> ர ஆஸ்தே<sup>3</sup> கமேவாத்<sup>3</sup> விதீயம்  
 "-sadéva sōmyédamagra aaseedékamévaadviteeyam  
 (Chaandogya Upanishad 6-2-1)  
 "O' Child, In the beginning, this (the Universe with names and  
 forms ) was Existence (sat) alone, One only without a second"

தம: பரே தே<sup>3</sup> வ ஏகீப<sup>4</sup> வதி tamah paré déva ékeebhavati  
 (Subala upanishad 2)  
 "The primordial matter Tamas becomes one with the  
 Paramaatma" meaning that all worlds that arise from the  
 transcendental Lord at the time of creation merge with the  
 same Lord at the time of dissolution.  
 ஆலிலைத் துயின்ற ஆதிதேவனே aalilai thuyindra aadhi  
 dévané -  
 reposing on the tender banyan leaf and showing that Thou art  
 the cause of all the worlds

புண்டரீக பாவை pundareeka paavai –  
 The lotus born divine mother Lakshmi who is  
 கலந்த kalanthaa-  
 eternally united with the Lord  
 சீர்fseer–  
 full of all kalyana gunas (auspicious qualities),  
 சேருமார்ப sérumaarbha -  
 She makes the Lord's essential nature ("swarupa") to become  
 clearly evident, by adorning the Lord's holy chest by making it  
 Her eternal residence.  
 அகலகில்லேன் இறையும் akalkillén iraiyum(ThiruvaiMozhi  
 6-10-10)  
 பூமிநாதனே bhoomi naathane –  
 The Lord of the mother earth

ஹ்ரீஸ் ச தே லக்ஷ்மீஸ் ச பத்ந்யௌ hreeścha té  
 lakshmeeścha patnyau  
 (Purusha Sooktam 2-5)  
 "For Thee, Bhoo Devi and Sri Devi are two consorts" The  
 second ச (conjunction) indicates indirectly also Neela Devi.  
 ஆஸ்ரிதர் குற்றத்தை பொறுப்பிக்கும் பெரிய பிராட்டி

குற்றம் காண்பானென், பொறுப்பானென் என்றிருக்கும்  
பூமிப்பிராட்டி

சூழமை வடிவமாக இருப்பது நப்பின்னைப்பிராட்டி  
aasritar kutratthai poruppikkum periya piraatti  
kutram kaanpaanen poruppaanen endrurikkum bhoomi piraatti  
kshamai vadivamaaka iruppathu nappinnai piraatti

வானிறத்தோர் சீயமாய் வளைந்த வாளெயிற்றவன்  
ஊனிறத்துகிர்த்தலம் அழுத்தினாய் உலாய சீர்  
நானிறத்த வேதநாவர் நல்ல யோகினால் வணங்கு  
பானிறக் கடற்கிடந்த பற்பநாபன் அல்லையே? 23.

vaaniraththor seeyamaay valainthaa vaal eyitraavan  
unniraththukirththalam azhuththinaay! ulaaya seer  
naaniraththa véda naavar nallayōghinaal vananggu  
paanirak kadal kidanthaa parpa naabhan allaiyé? (23)

**Taking the form of a peerless white lion, Thou tore the heart of the demon Hiranya of bright curved teeth with Thy sharp nails. Art not Thou the Lord Padmanabha who reposes on the ocean of milk and who is sought as the ultimate refuge, by those well versed in the esteemed and the valid source of knowledge, the Vedas with the four types of "swaras"?**

In this verse, Azhwar expresses his wonderment of the Lord's avataara wherein the Lord emerged from the pillar taking at once the form with the upper half of a white lion and the lower half with that of a human. He took this Nrsimha avataara out of unconditional concern for His devotee Prahlaada, not being able to bear the latter's sufferings at the hands of his demoniac father Hiranya.

நரஸ்யார்த்த<sup>4</sup> தநும் க்ருத்வா ஸிம்ஹஸ்யார்த்த<sup>4</sup> தநும்  
ததா<sup>2</sup>

narasyaarddhatanum krtutvaa simhasyaarddhatanum tathaa  
(Brahma Puraanam 103-61)

"the (lower) half of body like human and (the upper) half of body like a lion"

வானிறத்தோர் சீயமாய் vaaniraththōr seeyamaay (வால்  
 vaal நிறத்து ஓர் niratthu ōr) சீயமாய் seeyamaay –  
 the white coloured, incomparable Lion  
 Note that Azhwar says "அழகியான் தானே அரியுருவம்  
 தானே – azhagiaan tané ari uruvam tané "  
 "in his Naanmukan Thiruvandadhi 22, regarding the matchless  
 beauty of this Nrsimha form of the Lord.

வளைந்த வாளெயிற்றவன (வளைந்த வாள்-எயிற்றவன்)  
 valainthaa vaal eyitravan –  
 refers to the demon Hiranya who had curved bright white  
 teeth  
 ஊனிறத்துகிர்த்தலம் (ஊன் நிறத்து) உகிர்த்தலம்  
 அழுத்தினாய் unniraththukirththalam azhuththinaay –  
 Into the heart of his body, (Thou) pressed (Thy) nails.  
 Since Hiranya had a lot of boons one of which prevented his  
 end from weapons, the Lord had to use His nails to cause his  
 death.  
 உலாய சீர் ulaaya seer

–  
 (the Vedas) famous and esteemed for its validity.  
 நானிறத்த (நால்-நிறத்த) வேதநாவர் naaniraththa véda  
 naavar –

the Vedas with the four "swaras" (the different pitches)  
 namely உதா<sup>3</sup>த்தம் (Udhattam), அநுதா<sup>3</sup>த்தம் (anudhattam),  
 ஸ்வரிதம் (swaritam), ப்ரசயம் f(prachayam)

நல்ல யோகினால் வணங்கு nalla yōghinaal vananggu –  
 "worshipped by the best means" referring here to loving  
 devotion or by ப்ரபத்தி "prapatti" (taking the Lord as the only  
 refuge)

பால் நிறக் கடல் கிடந்த பற்பநாபன் paanirak kadal  
 kidanthaa parpa naabhan –  
 the Lord Padmanabha with all "kalyana gunas" (one with the  
 lotus on His navel) reposing on the ocean of milk indicating  
 that He is the source of the cosmos.

விதி<sup>3</sup> த: ஸ ஹி த<sup>4</sup> ர்மஜ்ஞ: ஸரணாக<sup>3</sup> தவத்ஸல:  
தேந மைத்ரீ ப<sup>4</sup>வது தே யதி<sup>3</sup> ஜீவிதுமிச்ச<sup>2</sup>ஸி  
viditaha sa hi dharmajjnaha śaranaagatavatsalaha  
téna maitree bhavatu té yadi jeevitumicchasi  
(Ramayanam Sundarakandam 21-20)

"(Hey Ravana!) Sri Rama is a reputed knower of all virtues and fond of those who have sought shelter with him. Let your friendship be established with him if you seek to survive."

கங்கை நீர் பயந்தபாத பங்கயத்து எம்அண்ணலே  
அங்கை ஆழி சங்கு தண்டு வில்லும் வாளும் ஏந்தினாய்  
சிங்கமாய தேவதேவ தேன் உலாவு மென்மலர்-  
மங்கை மன்னி வாழுமார்ப ஆழி மேனி மாயனே 24.  
gangakai neer payanthaa paatha pangkayaththu em annalé  
anggakai aazhi shanku thandu villum vaalum énthainaay  
singkamaaya déva déva! thén ulaavu menmalar,  
mangkai manni vaazhu maarbha! aazhi méní maayané (24)

**O' my dear Lord, with the lotus feet which brought forth the waters of the Ganga and with the beautiful arms carrying the holy Chakra the divine discus, Sri Panchajanya the conch, Sri Kaumodaki the mace, Sri Saarnga the bow and Sri Nandaka the sword. O' Lord Who came in the form of Nrsimha! the Lord of all the dévas, with the holy chest wherein shines the divine mother Lakshmi, born of the honey filled, soft and freshly blossomed lotus flower. O' wondrous Lord with the form soothing as the beautiful sea!**

In this verse, Azhwar continues to immerse in the glories of Lord Nrsimha. The Lord Who is all purifying and ever ready and armed to protect His creation, came in the form of Nrsimha on account of His partiality towards His ardent devotee Prahlaada. Azhwar observes that only Sri Periya Piraatti and the Nitya suris (the eternal attendants of the Lord) would be capable of comprehending the greatness of this avataara of the Lord. It would be impossible for all the others.

கங்கை நீர் பயந்தபாத பங்கயத்து gangkai neer payanthaa  
paatha pangkayaththu -

the Lord's holy lotus feet (from which emanated the divine Ganga), are the source of all purity and capable of eliminating all "doshas" or defects from all beings immersed in mundane life (samsaara) and the same holy feet are sweet to the faultless eternal stars (Nitya suris) and the liberated souls. The waters of Ganga which came out of the holy feet of the Lord, during His Trivikrama avataara, was purifying even to Lord Rudra (who had the defect of the unrighteous action against Brahma)

எம்அண்ணலே em annalé -

"my dear Lord" to indicate that the Lord revealed this truth to Azhwar without any effort or spiritual practices on his part, due to the innate "karuna" or compassion of the Lord.

அம் கை ஆழி சங்கு தண்டு வில்லும் வாளும் ஏந்தினாய்  
am kai aazhi shanku thandu villum vaalum énthainaay -  
the beautiful holy arms carrying the five holy weapons and  
ever ready to protect the devotees against all evils

சிங்கமாய தேவதேவ singkamaaya déva déva -

Despite being armed with the holy weapons for the sake of protecting the devotees, the Lord had to use His nails as the weapon in the case of Hiranya due to his boons. This action of the Lord was a result of His ஆஸ்ரித பக்ஷபாதம் aasrita pakshapaatham, the Lord's special partiality towards His ardent devotee Prahlaada. ("dévas" here refer to the nitya suris who have no blemish). The nitya suris are drawn to the Lord even more by this.

மங்கை மன்னி வாழும் மார்ப் mangkai manni vaazhum  
maarbha -  
the holy chest wherein shines the ever youthful Periya Piraatti Lakshmi

தேன் உலாவு மென்மலர் thén ulaavu menmalar -

born of the honey filled, soft and freshly blossomed lotus  
flower

This special attachment of the Lord to His devotee Prahlaada, not only draws the Nitya suris closer to the Lord but also the



divine mother Lakshmi. A similarity is drawn to Sri Seeta rejoicing after the "Khara Dhooshana vada" in Sri Rama Avataara.

தமத்<sup>3</sup> ருஷ்ட்வாஸத்ருஹந்தாரம்மஹர்ஷீணாம்ஸுகாஹம்  
ப<sup>3</sup> பூ<sup>4</sup> வஹ்ருஷ்டா வைதே<sup>3</sup>ஹி ப<sup>4</sup>ர்த்தாரம் பரிஷஸ்வஜே

tam drishtvaa śatru hantaaram maharsheenaam sukhaavaham  
babhuuva hrushtaa vaidehii bhartaaram parishasvajé  
(Ramayanam –Aaranya Kaandam 30-39)

"Seeing her husband, who had made short work of his enemies and brought happiness to the great sages, Seeta, the princess of Videha kingdom, felt rejoiced and embraced him"

**ஆழி மேனி மாயனே aazhi méni maayané! - The form that was so ferocious to Hiranya, was "soothing like the sea" to the devotees like Prahlaada. That is the wondrous nature of the Lord.**

வரத்தினிற் சிரத்தை மிக்க வாளையிற்று மற்றவன்  
உரத்தினிற் கரத்தை வைத்து உகிர்த்தலத்தை ஊன்றினாய்  
இரத்தி நீ- இதென்ன பொய்?-இரந்த மண் வயிற்றுளே  
கரத்தி உன் கருத்தை யாவர் காணவல்லர்? கண்ணனே 25

varaththinil siraththai mikka vaaleyitru matravan  
uraththinil karaththai vaiththu uhirththalaththai oondrinaay  
iraththi nee ithenna poi? Irantha man vayitruélé  
karaththi, un karuththai yaavar kaana vallar kannané (25)

**O' Lord Krishna! Thou killed Hiranya the demon who had full faith in the boons of Brahma and who had sword like sharp curved teeth, the enemy of Thy devotee, with Thy hands by tearing his heart with the nails. Thou who art the Almighty, begged for (three paces of) the earth from Mahabali. What an amazing lie that was? Thou protected the earth that was obtained by begging, hiding it in Thy belly. Who can understand Thy thoughts?**

Azhwar in this verse, lists the various protective acts of the Lord. He intervened on behalf of Prahlaada, a superior devotee who had no desires except the Lord. He intervened for the sake of Indra who wanted to regain lordship over the "dévaloka", eventhough He had to belittle Himself by begging.

At the time of deluge, He protects all beings caught in the mundane life from destruction by hiding them in His belly. Azhwar wonders who can actually understand the Lord's protective nature.

வரத்தினிற் சிரத்தை மிக்க varaththinil siraththai mikka -  
கோயம் விஷ்ணு: ஸுது<sup>3</sup>ர்ப்பு<sup>3</sup>த்<sup>3</sup>தே<sup>4</sup>யம் ப்<sup>3</sup>ரவீஷி புந:பந:  
ஜக<sup>3</sup>தாமீஸ்வரஸ்யேஹ புரத: ப்ரஸப<sup>4</sup>ம் மம  
kōyam Vishnuh sudurbuddhēyam braveeshi punah punah  
jagataameśvarasyeha purataha prasabham mama  
(Visnu Puranam 1-17-21)

"O'fool. You mention about someone else again and again in front of me who is the Lord of this world. Who is that Vishnu?"

Hiranya remained confident on account of the "varas" that he had obtained from Brahma without realizing that the Lord can take forms that are beyond the limits of his boons.

வாளையிற்று vaaleyitru –

with curved teeth sharp like the sword- meaning that Hiranya also relied on his physical strength

மற்றவன்matravan –

"enemy" meaning that the Lord considers anyone who harms His devotees as His own enemy.

கரத்தை வைத்து karaththai vaiththu –

அப்யேஷ ப்ருஷ்டே<sup>2</sup>மம ஹஸ்த பத்<sup>3</sup>மம்

கரிஷ்யதி ஸ்ரீமத<sup>3</sup>நந்த மூர்த்தி:

யஸ்யாங்கு<sup>3</sup>ளி ஸ்பர்ஸஹதாகி<sup>2</sup>லாகை<sup>4</sup>:

அவாப்யதே ஸித்<sup>3</sup>தி<sup>4</sup>ரபாஸ்த தோ<sup>3</sup>ஷா

apyēsha prushtē mama hasta padmam

karishyati srimadananta moorthih

yasyaanguli sparśahataakhilāaghaih

avaapyate siddhirapaasta doshaa

(Visnu Puranam 5-17-28)

"By the touch of the fingers of Whose holy hands, people freed from all sins obtain flawless beatitude, will that eternal Lord Krishna grace me by placing His lotus hand on my back?"

அடிச்சியோம் தலைமிசை நீ அணியாய் adicchiyōm  
talaimisai nee aniyaay  
(Thiruvaai Mozhi 10-3-5)

இரத்தி நீ iraththi nee -

Since Mahabali unlike Hiranya had the good quality of "generosity", the Lord did not destroy him but changed Himself as a mendicant. He hid His own " ஓளதா<sup>3</sup>ர்ய audhārya" guna.

இதென்ன பொய் ithenna poi –

For Mahabali's generosity to become true, He should have given something which was truly his and that was not the case since the earth truly belonged to the Lord. Similarly for the Lord to have been a true mendicant, He would have had to obtain by begging something that was not His. Thus it was neither totally true nor totally false as futher indicated by events that followed.

த்ரீ<sup>3</sup>ணி பதா<sup>3</sup> விசக்ரமே treeni padaa vichakramé-

(Yajur Veda –Ashta 2-8-16) "Trivikrama by three steps covered all the worlds"

யத்ராம்பு<sup>3</sup> விந்யஸ்ய ப<sup>3</sup>லிர் மநோஜ்ஞாந்

அவாப போ<sup>4</sup>கா<sup>3</sup>ந் வஸுதா<sup>4</sup>தலஸ்த<sup>2</sup>:

ததா<sup>2</sup>மரத்வம் த்ரித<sup>3</sup>ராதி<sup>4</sup>பத்யம்

மந்வந்தரம் பூர்ணமபேதஸத்ரு

yatraambu vinyasya balir manojnaan

avaapa bhogaan vasuddhaatalasthaha

tathaamaratvam tridaraadhi patyam

manvantaram poornamapetaśatruhu

(Vishnu Puranam 5-17-30)

"By pouring water (as a sign of his gift) on Whose holy hands, Mahabali obtained all enjoyments while still in this world such as the celestial nature, the rulership of the dévas, a life time full like that of Manu free of all enemies".

ஆணினோடு பெண்ணுமாகி அல்லவோடு நல்லவாய்

ஊனோடோசை ஊறுமாகி ஒன்றலாத மாயையாய்

பூணி பேணும் ஆயனாகி பொய்யினோடு மெய்யுமாய்

காணி பேணுமானியாய்க் கரந்துசென்ற கள்வனே 26.

aaninōdu pennumaaki allavōdu nallavaay,  
 oonōdōsai oorumaaki ondraalaadha maayaiyaay  
 poonipēnum aayanaaki poiynōdu meiyumaay  
 kaanipēnum maaniyaay karanthau sendra kalvané (26)

**Thou art the inner controller of all male, female and the neuter of the sentient beings as well as the best amongst them. Thou art the inner controller of the various gunas such as that of taste, sound and touch. In addition, Thou control the nature of Prakrithi which gives rise to all matter and forms. Thou were the cowherd who tended the cows, transparent to Thy devotees and cryptic to those with pride and ego. Weren't Thou the Vamana celebrate who protected the earth taking on the role of a deceitful thief?**

In this verse, Azhwar makes reference to two of the divine incarnations of the Lord, namely the avataara of Sri Krishna, the cowherd and the divine dwarf celebrate, Sri Vamana. Both these avataaraas bring out the beauty of the Lord and His easy accessibility to all without any distinction.

நல்லவாய் nallavaay -

refers to those in the world who evince interest in the four Purushaarthas namely, அறம் aram - Dharma, பொருள் Porul- Wealth, இன்பம் inbam - Pleasures, வீடு veedu -Liberation

ஊண்ணாடு ஓசை ஊறுமாகி oonōdōsai oorumaaki –

the three gunas felt while eating namely, taste, sound and touch, - refers to all five gunas indirectly

ஒன்றலாத மாயையாய் ondraalaadha maayaiyaay –  
 refers to Moola Prakriti –the primordial matter ,

மாயாம் து ப்ரக்ருதிம் வித்<sup>3</sup>யான்மாயினம் ச மஹேஸ்வரம்  
 maayaam tu prakri'tim vidyaanmaayinam cha maheśvaram  
 (ஸ்வே 4-10).

"One should know that Nature is surely Maya and the supreme Lord is the Ruler of Maya to be sure" (Svetaasvatara Upanishad 4-10).

Prakriti is termed Maya for it is behind this wonderful creation and the Lord induces Prakriti to bring forth this. Thus the word "Maya" refers to the "Wondrous aspect of the Lord".

பூணி பேணும் ஆயனாகி poonipénum aayanaaki –  
as Sri Krishna, the cowherd who tended the cows  
பொய்யினோடு poiynōdu –  
remaining hidden and unrevealed to those who seek material  
things, like the Duryodhanas  
மெய்யுமாய் meiyumaay -  
transparent and revealed to the devotees like the Pandavas.

மெய்யனாகும் விரும்பித்தொழுவார்க்கெல்லாம்  
பொய்யனாகும்புறமேதொழுவார்க்கெல்லாம்  
meiyanaagum virumbiththozhuvaarkkellaam  
poiyaanaagum puramé thozhuvaarkkellaan(ThiruvaiMozhi 9-  
10-7)  
காணி kaani -earth  
பேணும் pénum -protecting  
மாணியாய் maaniyaay -celebrate  
கரந்து சென்ற கள்வனே karanthau sendra kalvané -  
"as thief who went undercover" – refers to the divine dwarf  
celebrate Vamanaa avataara. The Lord performed the most  
wonderful confidence trick on demon king Mahabali by  
charming him by His looks and talks to the extent that  
Mahabali did not even heed the advice of his preceptor  
Sukraachaarya. He did not reveal to anyone that He was the  
Lord of all and made it look as if Mahabali owned the land  
which was truly His and begged for three spaces by showing  
small feet and when granted His wish, changed His form to  
the most unexpected cosmic proportions.

விண் கடந்த சோதியாய் விளங்கு ஞான மூர்த்தியாய்  
பண் கடந்த தேசமேவு பாவநாசநாதனே  
எண் கடந்த யோகினோடு இரந்து சென்று மாணியாய்  
மண் கடந்த வண்ணநின்னை யார் மதிக்க வல்லரே? 27.

vin kadantha jōthiyaay vilanggu jnaana moorththiyaay,  
 pan kadantha dhésamévu paava naasa naathané,  
 en kadantha yōghinōdu iranathau sendru maaniyaay,  
 man kadantha vannaninnai yaar mathikka vallaré? (27)

**Thou art the self radiant Form beyond the MoolaPrakrithi. The self-luminous conscious Jeevas form Thy body. Thou art effulgent and beyond all the Vedas characteristic for its sounds and Thou art the transcendental Lord, destroyer of all flaws. Who could fathom the nature of Thee, Who as a dwarf celebrate with innumerable glorious attributes went begging for alms and measured this earth?**

In this verse, Azhwar says that it is impossible to truly comprehend the inestimable excellence of the Lord, Who measured this earth and Who is beyond all the sentient and the insentient beings of all the worlds.

விண் கடந்த சோதியாய் vin kadantha jōthiyaay -  
 விண் vin refers to MoolaPrakriti. "சுரரறிவருநிலைவிண்"  
 (ThiruvaiMozhi 1-1-8). விண் vin means Aakaasa ஆகாச  
 (space). This word is used to refer to MoolaPrakriti in the  
 Upanishad and discussed further in the Brahma Sutra  
 Bhashya.

"ஆகாச ஏவ ததோத<sup>3</sup>ஞ்ச ப்ரோதஞ்ச aakaāśa éva  
 thathōdancha prōthancha"

(Brahadaranyaka Upanishad 5-8-6)

"The unmanifested MoolaPrakriti termed Aakaasa pervades  
 everything beyond the earth and the heaven"

"அக்ஷரமம்ப<sup>3</sup>ராந்தத்<sup>4</sup>ருதே aksharamambaraanthadhrutē"-

(Brahma Sutra Bhashyam 1-3-9)

"The Akshara (The imperishable) (is Brahman) because it  
 supports that which is beyond Aakaasa"

விளங்கு ஞான மூர்த்தியாய் vilanggu jnaana moorththiyaay

-

"Jeeva which is the self-luminous conscious entity forming the body"

Both of the above refer to the Upanishadic statement-

அணோரணியாந் மஹதோ மஹீயாந்  
ஆத்மா கு<sup>3</sup>ஹாயாம் நிஹிதோ அஸ்ய ஜந்தோ  
தமக்ரதும் பஸ்யதி வீதஸோகோ  
தா<sup>4</sup>து ப்ரஸாதா<sup>3</sup>ந் மஹிமாநமீஸம் (Taittiriya-na 12-1)  
anōranceeyaan mahatō maheeyaan  
aatmaa guhaayaam nihitō asya jantōh' .  
tamakratum paśyati veetaśōkō  
dhaatuh prasaadaan mahimaanameeśam

"Paramaatma which is subtler than the subtle and greater than the great is lodged in the heart of every creature. Jeeva sees that great Paramaatma due to His grace and becomes desireless and free of sorrow."

பண் கடந்த தேச மேவு pan kadantha dhésamévu - here means Vedas since the latter is characterized by Swaras or characteristic pitches of sound

Although the Lord pervades all the sentient beings and the insentient matter, He remains unaffected by their faults and flaws. In addition the Lord helps to destroy all flaws which attach to the jeevas, arising in them on account of their association with the insentient. Thus He is பாவ நாச நாதன்

எண் கடந்த யோகினோடு en kadantha yōghinōdu -

ந து மாம் ஸக்யஸே த்<sup>3</sup>ரஷ்டுமனேனைவ ஸ்வசக்ஷாஷா  
தி<sup>3</sup>வ்யம் த<sup>3</sup>தா<sup>3</sup>மி தே சக்ஷா: பஸ்ய மே  
யோக<sup>3</sup>மைஸ்வரம் na tu maam śakyasé drasht'umanenaiva  
svachakshushaa .  
divyam dadaami té chakshuh: paśya mé yogamaisvaram  
(Geetha 11-8)

" You are not able to see Me merely with this eye of yours. I grant you the divine eye of knowledge. Behold My

gunavibhuti Yoga (the superabundance of all glorious attributes)"

இரந்து சென்று மாணியாய் iranthau sendru maaniyaay –

as a mendicant Vamana (dwarf) celebrate

மண் கடந்த வண்ணம் man kadantha vannam-

The way the Lord measured this earth.

This pertains to the real purpose behind His action. The apparent purpose was to redeem the rulership of the three worlds to Indra who had lost it to the demon king Mahabali. The real purpose was to bless with His holy lotus feet on all jeevas (without any distinction) in all the fourteen worlds.

யார் மதிக்க வல்லரே yaar mathikka vallaré? -

Who can fathom?

படைத்த பார் இடந்தளந்து அதுண்டுமிழ்ந்து பெளவ நீர்

படைத்தடைத்ததிற் கிடந்து முன் கடைந்த பெற்றியோய்

மிடைத்த மாலி மாலிமான் விலங்கு காலனூர்புக

படைக்கலம் விடுத்த பல் படைத் தடக்கை மாயனே 28.

padaiththa paar idanthaalanthau athundumizhnthau pauva neer

padaiththadaiththathir kidanthau mun kadaintha petriyōy

midaiththa maali maali maan vilanggu kaalanoor puka

padaikkalam viduththa pal padai thadakkai maayané (28)

**O' my Lord! Thou created the water, the primal element of the cosmic sphere. Thou lifted the earth that was created, in the form of the divine boar, measured it (by obtaining as alms from Mahabali), protected it by keeping it safely inside Thy stomach during deluge and brought forth the same after. O' Lord with infinite prowess! Thou created the ocean, built a bridge across the ocean, reposed on the ocean and churned the ocean for extraction of the nectar. Thou sent the angry and wild demons Mali and Sumali to the abode of Yama by the use of the excellent weapons which Thou carry in Thy large arms, O' wondrous Lord!**



Azhwar in this verse, continues to marvel at the unfathomable excellence of the wondrous Lord.

பௌவ நீர் படைத்து pauva neer padaiththu—

ஸோ அபி<sup>4</sup> த்<sup>4</sup>யாய ஸரீராத் ஸ்வாத் ஸிஸ்ருக்ஷார்  
விவிதா<sup>4</sup> ப்ரஜா

அப ஏவ ஸஸர்ஜாதெ<sup>3</sup>ள தாஸூ பீ<sup>3</sup>ஜ (வீர்ய)

மவாஸ்ருஜத்

sō abhi dhyaaya śareeraath svaath sisrukshuur vividhaa prajaa  
apa ēva sasarjaathau thaasuu bheeja (veerya) mavaasrujath  
(Manusmrithi 1-8)

"That Paramaatma, Who willed to bring out several different subjects from His body, created the water first. Then He seeded His power into that water"

பார் இடந்து paar idanthau-

His will alone could have been enough to bring out the submerged earth out of the waters of the Pralaya. The reason for the Varaha Avataara which the Lord took to bring out the earth that was submerged under the deluging waters was to show to His devotees that He would liberate them from the deluge of the Samsaara, the endless cycle of birth and death.. Similarly, He came as Vaamana, the divine Dwarf to show " that He would even become a mendicant in order to reclaim His possessions" thereby instilling confidence in the hearts of His devotees.

அது உண்டு உமிழ்ந்து athu undu umizhnthau -

The avataara of the Lord as a child Krishna lying on the banyan leaf at the end of a day of Brahma (Naimittika pralaya-occasional cosmic dissolution) is to indicate that He is all powerful and that He is capable of bringing forth life and forms to all things which lost them.

பௌவ நீர் படைத்துஅடைத்து pavaneer padaiththu  
adaiththu -

The act of the Lord Sri Rama who built a bridge across the ocean with the help of the Vaanara army, is indicative of the pangs felt by the Lord on account of His separation from Seetha.

முன் அதிற்கிடந்து mun athirkidanthau-

The reason for the Lord to lie on the serpent bed in the ocean of milk from the ancient times was to indicate His availability to all His devotees, including all the dévas from Brahma and Siva.

ஜ்யோதீம்ஷி விஷ்ணுர் பு<sup>4</sup> வநாநி விஷ்ணுர்

வநாநி விஷ்ணுர் கி<sup>3</sup>ரயோ தி<sup>3</sup>ஸம்ச

நத்<sup>3</sup>யஸ் ஸமுத்<sup>3</sup>ராம்ச ஸ ஏவ ஸர்வம்

யத்<sup>3</sup>ஸ்தி யந்நாஸ்தி ச விப்ரவர்ய :

jyōtheemścha vishnur bhuvanaani vishnur

vanaani vishnur girayō dhiśaścha

nadyas samudraścha sa évam sarvam

yadasthi yanaasthi cha vipravaryaha

(Vishnu Puranam 2-12-38)

" O' the best among the spiritual seekers! All light is Vishnu. All worlds are Vishnu. The forests, the mountains and the directions are Vishnu. All rivers and the oceans are He. The jeeva which is spoken of as "being" on account of its changeless state and the insentient material which is always changeful and therefore known as "non-being" are also He." Thus although He is the inner controller or "antaryami" of everything, the reason of His avataara of lying on the serpent bed (as Sesha Saayi) in the milk ocean is to indicate His prime interest which is to offer protection to His devotees.

கடைந்த பெற்றியோய் kadaintha petriyōy

—

When the dévas lost all their wealth due to the curse of the sage Durvasas, the Lord reobtained all these for them by Himself churning the milk ocean. This illustrates His greatness (epbbi petri).

மிடைத்த மாலி மாலிமான் விலங்கு காலன் ஊர்புக

midaiththa maali maali maan vilanggu kaalan oor puka

-

The destruction of the demons Mali and Sumali shows the ever -readiness of the Lord in eliminating the enemies of the devotees.

பரத்திலும் பரத்தையாதி பெளவ நீரணைக் கிடந்து  
 உரத்திலும் ஒருத்திதன்னை வைத்துகந்ததன்றியும்  
 நரத்திலும் பிறத்தி நாத ஞானமூர்த்தி ஆயினாய்  
 ஒருத்தரும் நினாதுதன்மை இன்னதென்ன வல்லரே 29  
 paraththilum paraththai yaathi pauva neeranaik kidanthau  
 uraththilum oruththi thannai vaiththuganthaathandrium  
 naraththilum piraththi naatha jnaana moorththiy aayinaay  
 oruththarum ninaathu thanmai innathenna vallaré (29)

**O'Lord, Thou art supreme form transcending all individual souls and beyond the primordial matter. Thou repose on the ocean, united with the divine mother who for ever resides in Thy heart. Furthermore, Thou art born in human form as Sri Rama and Sri Krishna. Thou art the unconditioned Lord and the actual form of Knowledge. Neither the Vedas nor the learned Vedic scholars could truly measure the nature of Thy grace.**

மனஸைவ ஜக<sup>3</sup>த்ஸ்ருஷ்டிம் ஸம்ஹாரஞ்சு கரோதி ய :  
 தஸ்யாரிபக்ஷக்ஷபணே கியாநுத்<sup>3</sup>யமவிஸ்தர:  
 manasaiva jagatsrushtim samhaaranjcha karōthi yaha:  
 tasyaaripakshakshapanē kiyaanud yamavistharaha:  
 (Vishnu Puranam 5-22-15)

"For Him whose mere will carries out the creation and dissolution of this world, what great effort is needed for the destruction of the enemies?"

In the previous verse, it is stated that He who simply carries out the act of creation and dissolution of the cosmos by His will, takes various avataaras for carrying out simple tasks on account of His special attraction and favor towards His devotees.

In this verse, Azhwar elaborates the reason for this grace and indicates that it stems from His fullness since He is Supreme and that He is ever united with Sri since He is Lord of Sri. It is because of this grace that He takes all the Vyuhā and Vibhava avataaras and none can truly fathom the nature of this grace.

பரத்திலும் பரத்தையாதி paraththilum paraththai yaathi -

பர:பராணாம் பரம: பரமாத்மஸம்ஸ்தி<sup>2</sup>த:

ரூபவர்ணாதி<sup>3</sup>நிர்தே<sup>3</sup>ஸ: விஸேஷண விவரஜித:

parah paraanaam paramah paramaatmasamsthithaha

ruupavarnaadhinirdésaha viśéshana vivarjitaha

(Vishnu Puranam 1-2-10)

"Paramaatma, Who is higher than the highest, Who has none superior and Who is His own support, has no qualities of matter like form, color and name".

உரத்திலும் ஒருத்திதன்னை வைத்து உகந்து uraththilum  
oruththi thannai uganthau—

**The greatness of the Lord is really His Sriyapatitvam (being the Lord of Sri). The conjunction ஁ (and) indicates that mother Lakshmi is united with the Lord for ever and She is co-eternal in His form. The word ஁ ர த் தி indicates that there is no one else like Her.**

வடிவினையில்லா மலர்மகள் vadivinaiyillaa malarmagal  
(Thiruvaimozhi 9-2-10) She also is the head of all the three types of individual souls (Nitya or the eternal stars, Mukta or the liberated and Bhandha or those in bondage in mundane life). அகலகில்லேன் இறையும் என்று akalakillén iraiyum  
endru - She is inseparable from the Lord.

பெளவ நீரணைக் கிடந்து pauva neeranaik kidanthau

-

As Aniruddha Narayana, the Lord reposes on the ocean of milk directly for the sake of providing refuge to all sentient.

அந்த<sup>4</sup> காரே அதிதீவ்ரே ச நரஸிம்ஹமநுஸ்மரேத்

தரத்யகி<sup>2</sup>ல து<sup>3</sup>க்கா<sup>2</sup>நி தாபார்த்தோ ஜலஸாயிநம்

andhakaaré athiteevré cha narasimhamanusmaréth

taratyakhila dhukkhaani taapaarththō jalaśaayinam

(Vishnu Dharmam 41-30)

"When stuck in pitch dark surroundings, one must think of Lord Sri Narasimha. When saddened by misery, one must think of the Lord reposing on the milk ocean. Then all difficulties will be surmounted."

Here Sri Aniruddha is inclusive of the Vyuhā Avataara of Sri Sankarshana, and Sri Pradyumna. By these avataaras, the Lord provides at the time of creation, form and name to the sentients that had lost their nature during deluge of dissolution, provides the scriptures, and protects the dévas including Brahma and Rudra from the menace of the demons.

அதன்றியும் athandriyum—  
furthermore

நரத்திலும் பிறத்தி naraththilum piraththi –

Thou also take avataaras in the form of the humans meaning Sri Rama and Sri Krishna. This is உபலக்ஷணம் or example also of the avataaras in déva form, the animal form as well as in the form of the non-moving trees.

Sri Kurattazhwar expresses similarly in Varadaraja Stavam 17.

விபு<sup>4</sup>தீநாம் மத்<sup>4</sup>யே ஸுரநரதிரஸ் சாமவதரந்  
ஸஜாதீயஸ் தேஷாமிதி து விப<sup>4</sup>வாக்<sup>2</sup>யாமபிப<sup>4</sup>ஜந் கரீஸ  
vibhuutheenaam madhyé suranarathiraś chaamavataran  
sajaatheeyaś téshaamithi thu vibhavaakhyaamapibhajan  
kareeśa

"Thou take avataara amongst the humans, the dévas and the animals in Thy cosmic sport, known as the Vibhava avataara "  
The reason for these avataaras is the fact that the Lord does not want to let go of His possessions.

நாத naatha—

(Nirupaadhika or unconditioned) Lord.

ஞானமூர்த்தி ஆயினாய் jnaana moorthi aayinaay -

Here the reference is made to the fact that the Lord is the actual form of knowledge. For the protection of the Chetanas or the sentients who have varied and multiple characteristics and needs, the Lord adapts multiple methods suited to each one of them separately like providing scriptures according to their aptitudes, providing teachers, by displaying His beauty and showing His qualities etc.

வானகமும் மண்ணகமும் வெற்புமேழ்கடல்களும்  
போனகம் செய்ததாலிலைத் துயின்ற புண்டரீகனே  
தேனகஞ்செய் தண்ணறு மலர்த்துழாய் நன் மாலையாய்

கூனகம் புகத்தெறித்த கொற்றவில்லி அல்லையே? 30.  
 vaanakamum mannakamum verpuméz h kadalkalum  
 pōnakam seythaalilaith thuyindra pundareekané  
 thénakajnchey thannaru malar thuzhaay nan maalaiyaay  
 koonakam pukaththeriththa kotra villi allaiyé? (30)

**O' the lotus eyed Lord! Thou as a child reposed on the tender banyan leaf after ingesting the heavens and the earth along with its seven mountains and the seven seas. O'Lord adorned by nice fragrant garland of freshly blossomed cool Tulasi flowers full of honey! Art not Thou the Lord with the victorious bow, who straightened the hump of the hunchback using the toy bow.**

In this verse, Azhwar refers to two of the avataaras of the Lord, namely the avataara of ஆலிலைக்கண்ணன் aalilaik kannan (child Kanna lying on the banyan leaf ) and Sri Rama.

வானகமும் மண்ணகமும் vaanakamum mannakamum –  
 The heavens and the earth meaning the dévas that are denizens of the higher worlds as well as the humans and others who are of this earth.

வெற்பும் verpum-  
 the seven ranges of mountains which form support for the earth

ஏழ்கடல்களும் ézh kadalkalum –  
 the seven seas which divide the earth into the seven continents (meaning essentially that the Lord is the only support for the heavens and the earth and all their inhabitants during pralaya).

போனகம் செய்து pōnakam seythu–  
 for the saviour, the act of offering protection is as welcome as food is to the hungry.

யஸ்ய ப்<sup>3</sup>ரஹ்ம ச கூத்ரம் ச உபே<sup>4</sup> ப<sup>4</sup>வத ஓத<sup>3</sup>ன: .  
 ம்ருத்யுர் யஸ்யோபஸேசனம்  
 yasya brahma cha kshatram cha ubhe bhavata ōdanaha  
 mrityur yasyopaséchanam  
 (Katha upanishad 1-2-25)

"For which (Parabrahman), both Brahmana and Kshatriya become food and death becomes the pickle"

அத்தாசராசரக்<sup>3</sup> ரஹ்ணாத்

attaacharaacharagrahanaath

(Brahma Sootra 1-2-9)

"The eater ( is Brahman) because both the movable and the immovable (i.e; the entire universe) is taken ( as His food)."

The eater is Paramaatma and not the individual self. The eating referred to here is the reabsorption of the whole universe by the highest Purusha at the time of dissolution.

புண்டரீகனே pundareekané -

செங்கனிவாய்ச்செங்கமலம்

chenkanivaaychenkamalam(Thiruvaimozhi 2-5-1)

கண் பாதம் கை கமலம் kan paadam kai kamalam

(Thiruvaimozhi 2-5-4)

The Lord is pleased to carry out His act of protecting all the worlds and His form is said to be like the freshly blossomed lotus (His pleasure reflected in His form)

கூனகம் புகத்தெறித்த koonakam pukaththeriththa –  
straightened the hump of the hunchback internally, with the  
children's play bow.

Here Sri Periyavacchaan Pillai refers to Kooni (the hunch back  
maid of Queen Kaikéyi) who figures in Sri Ramavataara. This  
refers to the incident in Sri Ramavataara, when as a child in a  
playful way Sri Rama hits Kooni with his play bow. Kooni is  
supposed to have been upset at this and that is the reason  
given why Kooni turns against Sri Rama and stops His  
coronation and poisons the mind of Queen Kaikeyi and  
induces her to ask for the boon from King Dasaratha resulting  
in His exile. Sri Periyavacchaan Pillai observes that even this  
playful act during this avataara results ultimately to the  
destruction of all the demons including Ravana and to the  
protection of the world.

In the Achaarya's own words,

"ரக்ஷகவஸ்துவானால் அதிலுள்ளதெல்லாம்

ரக்ஷகமாயிறேயிருப்பது

rakshakavastuvaanaal athilullathellaam rakshakamaayiré  
iruppathu"-

**"If the entity is the real shelter, then everything in It is  
protective".**

கொற்றவில்லி அல்லையே? kotra villi allaiyé? –

Art not Thou who has the victorious bow.

Ravana and other asuras were terrified at the mere sight of Sri  
Rama carrying His bow in His arms. கொற்றம் kotram -  
refers to victory and valour.

காலநேமிகாலனே கணக்கிலாத கீர்த்தியாய்

ஞாலமேழும் உண்டு பண்டு ஓர் பாலனாய பண்பனே

வேலை வேவ வில் வளைத்த வெல் சினத்த வீர நின்

பாலராய பத்தர் சித்தம் முத்தி செய்யுமூர்த்தியே 31.

kaalanémi kaalané! kanakkilaatha keerththiyaay

Jnaalam ézhum undu pandu ōr baalanaaya panbané

vélai véva vil valaiththa vel sinaththa veera, nin-

baalaraaya paththar siththam muththi seyyum moorththiyé! 31



**O' Lord with innumerable auspicious glories, Thou were the God of death for the demon Kaalanémi. Thou art of the nature of a matchless child who at the end of the previous cycle swallowed all the seven worlds. Thou were the valorous Lord who arched the bow to conquer, with great anger that would have made the sea boil. Wondrous is Thy nature which makes the hearts of Thy devotees free of all other hankerings.**

Azhwar in this verse, describes the beneficent ways of the Lord, aimed specifically towards His devotees.

**காலநேமி காலனே kaalanémi kaalané -**

The Lord would eliminate all the obstacles faced by the devotees in their spiritual advancement like He eliminated the demon Kaalanémi.

**கணக்கிலாதகீர்த்தியாய்**

**kanakkilaathakeerththiyaay**

—

The Lord has infinite auspicious attributes which make Him easily accessible despite being the Paratvam. Such gunas have been referred to by other Azhwars.

**குடந்தை எம் கோவலன் குடியடியார் Kudanthai em kōvalan kudiyadiyaar (Thiruvaimozhi 10-9-7)**

**The kalyana gunas of the Lord have also been sung by Sri Ramanuja in Sri Saranaagathi Gadyam**

**அபாரகாருண்ய-ஸௌஸீல்ய-வாத்ஸல்ய-ஒளதா<sup>3</sup>ர்ய-  
ஐஸ்வர்ய-ஸௌந்த<sup>3</sup>ர்ய-மஹோத<sup>3</sup>தே<sup>3</sup>-ஸ்ரீவைகுண்ட<sup>2</sup>நாத<sup>2</sup>  
apaarakaarunya –sausheelya- vaatsalya- audaarya- aiśvarya-  
saundarya –mahōdadhé- śreevaikuntanaatha  
"supreme compassion, sausheelya (gracious condescension),  
motherly love, generosity, Sovereignty, captivating beauty,"**

**ஞாலமேழும் உண்டு பண்டு ஓர் பாலனாய பண்பனே -  
Jnaalam ézhum undu pandu ōr baalanaaya panbané –  
refers to the Lord's avataara at the end of the previous cycle as  
a child lying on the banyan leaf. Implied here is the  
miraculous power of the Lord which transforms the nature of**

the jeevas from acting according to their mental desires to the superior nature of being the servant of the Lord. Here the examples given are those of Ravana and Sri Lakshmana.

Ravana replies as follows to Malyavan (Ravana's maternal grandfather) who advises him to give up Sita and make peace with Sri Rama.

த<sup>3</sup>விதா<sup>4</sup> ப<sup>4</sup>ஜ்யேயமப்யேவம் ந நமேயம் து கஸ்யசித்  
ஏஷ மே ஸஹஜோ தோ<sup>3</sup>ஷ: ஸ்வபா<sup>4</sup>வோ து<sup>3</sup>ரதிக்ரம:  
dvidhaa bhajyēyam apyēvam na namēyam tu kasyacit |  
ésha mé sahajō dōshaha svabhaavo duratikramaha  
(Ramayanam Yuddhakaandam 36-11)

"I would fain break in two but would never bend before anyone. This is my inherent weakness. One's nature is hard to overcome".

Sri Lakshmana is persuaded by Sri Rama to return to Ayodhya to which Sri Lakshmana replies as follows:

ந ச ஸீதா த்வயா ஹீநா ந சாஹமபி ராக<sup>4</sup>வ  
முஹூர்த்தமபிஜீவாவோஜலாந்மத்ஸ்யாவிவ  
உத்<sup>3</sup>த்<sup>4</sup>ருதௌ  
na cha seetaa tvayaa heenaa na cha aham api raaghava |  
muhuurtam api jeevaavō jalaan matsyaavivōddhrutau  
(Ramayanam Ayodhya Kaandam 53-31)

"Bereft of you, O' scion of Raghu, neither Sita nor I myself can survive even for a short time while any more than fish taken out of water".

"நின்னலாலிலேன் காண் ninnalaalilén kaan"  
(Thiruvaimozhi 2-3-7)

வேலை வேவ vélai véva - the sea like a dry heap of hay  
being reduced to ashes  
வில் வளைத்த vil valaiththa arching the bow,  
வெல் சினத்த வீர vel sinaththa veera - "the valourous Lord  
angry towards the enemies." Implying that the Lord will  
remove all obstacles faced by His devotees wishing to reach  
Him as easily as playing a game.

நின் பாலராய பத்தர் சித்தம் nin baalaraaya paththar  
siththam - the minds of Thy devotees  
முத்தி செய்யுமுர்த்தியே muththi seyyum moorththiyé –  
Thy wondrous nature makes the mind free of all hankerings

"உன்திறத்தில் அநந்யப்ரியோஜநராய் un thiratthil  
ananyaprayōjanaraai" -

(Sri PeriyaVacchaanPillai)

The Lord gets rid of all cravings of other *pfap̣y* (Praapya-  
that which is to be obtained) and *pfap̣k* (Praapaka- that  
which makes one attain an end) from the minds of His  
devotees.

யேந யேந தா<sup>4</sup>தா க<sup>3</sup>ச்ச<sup>2</sup>தி தேந தேந ஸஹ க<sup>3</sup>ச்ச<sup>2</sup>தி  
தத்<sup>3</sup>யதா<sup>2</sup> தருணவத்ஸா வத்ஸம் வத்ஸோ வா மாதரம்  
சா<sup>2</sup>யா வா ஸத்வமநுக<sup>3</sup>ச்சே<sup>2</sup>த் ததா<sup>2</sup>ப்ரகாரம்  
yéna yéna dhaathaa gachchati téna téna saha gachchati  
tadyathaa tharunavatsaa vathsam vathsō vā mātharam  
chaayaa vaa satvamanugachchéth thathaaprakaaram  
**(Paramasamhithai)**

"Just as the cow follows the calf, the calf follows the cow and  
just as the shadow of oneself follows oneself, similarly the  
liberated being follows the Paramaatma"

குரக்கின்ப் படைகொடு குரைகடலின் மீது போய்  
அரக்கரங்கரங்க வெஞ்சரம் துரந்தவாதி நீ  
இரக்க மண் கொடுத்தவற்கு இரக்கம் ஒன்றுமின்றியே  
பரக்க வைத்தளந்து கொண்ட பற்பபாதன் அல்லையே? 32.  
kurakkinnap padaikodu kuraikadalin meedhupōy  
arakkar angkarangka vejncharam thuranthaa aadhi nee  
irakka mun koduththavarku irakkamondrumindriyé  
parakka vaiththalthanthau konda parpa paathan allaiyé? (32)

**Thou were the foremost valiant hero, who with the help of  
the army of hosts of monkeys and crossing the tumultuous  
sea by means of a bridge, deployed fiery hot arrows  
causing Ravana and the other Rakshasas to run in fear  
seeking shelters to hide. Art not Thou who had those lotus  
feet which spanned and measured (the worlds) not leaving**

**even a foot of space for Mahabali who gave the earth as alms to Thee?**

Azhwar states when it comes to removing the obstacles of His devotees, the Lord will adopt any means required. Here he gives the example of Sri Vaamana Avataara, the divine dwarf.

குரக்கு இனம் படைகொடு kurakku inam padaikodu –  
with the army of monkeys  
குரைகடலின் மீது போய் kuraikadalin meedhupōy –  
crossing the tumultuous sea by building a bridge

**This shows the power of the Lord whereby the vastness of the sea is overcome by hosts of inconsequential monkeys.**

அரக்கர் அங்கு அரங்க arakkar anggu arangka –  
the hot headed demons there trying to hide  
அரக்கல் arakkal means " to hide in fear"  
The hard consonant க் k is replaced by the soft consonant ங் ng.

வெம் சரம் துரந்த vem charam thuranthaa –  
one that discharged the fiery arrows

ஆதி நீ aadhi nee –  
Here refers to being "the foremost" hero

இரக்க மண் கொடுத்தவற்கு irakka mun koduthavarku –  
when the Lord as a mendicant asked Mahabali for the earth as alms, the latter gave the same even when advised not to do so by his own guru Sukraachaarya.

இரக்கம் irakkam –  
space to stay

ஒன்றும் இன்றியே ondrum indriyē –  
not even one

பரக்க வைத்தளந்து கொண்ட parakka vaiththalthanthau konda  
-

measured (all the worlds in two steps) by spanning and expanding the feet

refers of course to Sri Vaamana becoming Sri Trivikrama.

பற்பபாதன் அல்லையே? parpa paathan allaiyē? – Art not  
Thou who had those lotus feet?

Azhwar expresses his wonderment of the Lord's action in this avataara. For He did not mind - the softness of His lotus feet, the roughness of the mountains and rocks on the earth, the generosity of Mahabali, not even the fact that Indra desired not the Lord but just the rulership of the worlds- but He had only one consideration and that was Indra had sought His help.

மின் நிறத்தெயிற்றரக்கன் வீழ் வெஞ்சரம் துரந்து  
பின்னவர்களுள் புரிந்து அரசளித்த பெற்றியோய்  
நன்னிறத்தொரின்கொல் ஏழைபின்னைகேள்வ மன்னுசீர்ப்  
பொன்னிறத்த வண்ணனாய புண்டரீகனல்லையே? 33.  
minniraththeyitarakkan veezha vejincharam thuranthau,  
pinnavarku arul purinthau arasaliththa petriyōy  
nanniraththor insolézhai pinnai kélva! mannuseer  
ponniraththa vannanaaya pundareekan allaiyé? (33)

**Thou art of fair and just nature. Thou made the demon king Ravana with teeth as white as the lightning to fall by discharging the fiery missiles and bestowed with compassion the kingdom to his brother Vibhishana. Thou art the darling of Sri Nappinaipiraatti who has the most beautiful complexion, incomparable sweet words and who is ever attached to Thee. Thou art Pundareekaksha, with the auspicious eternal desirable gold like attributes.**

In this verse, Azhwar states that the Lord is approachable to all irrespective of the class of birth.

மின் நிறத்து எயிறு minniraththu eyiru-  
with teeth white as the lightning,  
அரக்கன் arakkan-  
the demon

refers to Ravana with big ego arising out of his physical strength, the demon meaning that he used his strength only to cause harm and hardship to others.

பின்னவர்க்கு pinnavarkku -  
to his younger brother Vibhishana  
அருள் புரிந்து arul purinthau -  
bestowed Thy grace

அரசளித்த arasaliththa –  
and gave him the kingdom  
பெற்றியோய் fpetriyōy –  
Thou art with fair and wonderful nature.

ஸோஅஹம் பருஷிதஸ்தேந தா<sup>3</sup>ஸவச்சாவமாநித:  
த்யக்த்வா புத்ராம்ஸ்ச தா<sup>3</sup>ராம்ஸ்ச ராக<sup>4</sup>வம் ஸ்ரணம் க<sup>3</sup>த:  
so aham parushitas téna daasavac caavamaanitaha |  
tyaktvaa putraamśca daaraamśca raaghavamsharanamgataha ||  
(Ramayanam YuddhaKaandam 17-16)  
" Abandoning my sons and wife, when spoken to harshly and  
treated with disrespect like a slave by him, though wishing  
him well, I have sought Sri Rama (scion of Raghu) as my  
refuge"

வத்<sup>4</sup>யதாம் ப<sup>3</sup>த்<sup>4</sup>யதாமபி vadhyataam badhyataamapi-  
"This Vibhishana be beaten and bound " is what Sugreeva and  
other Vaanara chiefs advised.

மித்ரபா<sup>3</sup>வேந ஸம்ப்ராப்தம் ந த்யஜேயம் கத<sup>2</sup>ஞ்சந  
தோ<sup>3</sup>ஹோயத்<sup>3</sup>யபிதஸ்யஸ்யாத் ஸதாமேத த<sup>3</sup>க<sup>3</sup>ர்ஹிதம்  
mitra bhaavéna sampraaptam na tyajéyam kathajncana |  
dosho yadi api tasya syaat sataam etad agarhitam ||  
(Ramayanam Yuddhakaandam 18-3)

**"I can not refuse to receive under any circumstances him  
who has come to me in a friendly spirit. Even if there is  
any wickedness in him, his acceptance is not reprehensible  
in the eyes of good people"**

ஸக்ருதே<sup>3</sup>வ ப்ரபந்நாய தவாஸ்மீதி ச யாசதே  
அப<sup>4</sup>யம் ஸர்வபூ<sup>4</sup>தேப்<sup>4</sup>யோ த<sup>3</sup>தா<sup>3</sup>ம்யேதத் வ்ரதம் மம  
sakrid éva prapannaaya tava asmi iti ca yaacate |  
abhayam sarva bhuutebhyo dadaami étad vratam mama||  
(Ramayanam Yuddha Kaandam 18-33)  
"I vouchsafe security against all living beings to him who  
comes to me only once and seeks protection (from me) saying  
" I am yours", such is my vow".

நல் நிறத்து nal niraththu –  
of excellent complexion

ஓர்ஓர் –  
incomparable  
இன் சொல் in sol-  
sweet worded

ஏழை ézhai– attached in love  
பின்னை கேள்வ pinnai kélva –  
consort or darling of Sri Nappinnai  
**Implying that just as Nappinai Piraati is pleasing to the Lord so is Sri Vibhishana.**

பொன்னிறத்த வண்ணனாய புண்டரீகனல்லையே? -  
ponniraththa vannanaaya pundareekan allaiyé?  
ய ஏஷோ(அ)ந்தராதி<sup>3</sup>த்யே ஹிரண்மய: புருஷோ  
த்<sup>3</sup>ருஸ்யதே  
தஸ்ய யதா<sup>2</sup>கப்யாஸம் புண்ட<sup>3</sup>ரீகமேவமக்ஷிணீ  
ya éshō 'ntaraadityé hiranmayaha purushō drushyaté  
tasya yathaa kapyaasam pundareekamévamakshinee  
(Chaandōgyam 1-6 and 7)

"The Person seen seated in the center of the sun, who is beautiful like gold --- has two eyes that are like the lotus blossomed by the sunrays"

ப்ரஸாஸிதாரம் ஸர்வேஷாமணியாம்ஸமணியஸாம்  
ருக்மாப<sup>4</sup>ம் ஸ்வப்நதீ<sup>4</sup>க<sup>3</sup>ம்யம் வித்<sup>3</sup>யாத்து புருஷம் பரம்  
praśaasitaaram sarvéshaamaniyaamsamaneeyasaam  
rukmaabham svapnadheegamyam vidyaaththu purusham  
param (Manusmrithi- 12-122)  
(Parama Purusha is the controller of all things, has splendour like gold, and is to be known by wondrous and rare knowledge as in dream)

ஆதி ஆதியாதி நீ ஓரண்டமாதி ஆதலால்  
சோதியாத சோதிநீ அதுண்மையில் விளங்கினாய்  
வேதமாகி வேள்வியாகி விண்ணினோடு மண்ணுமாய்  
ஆதியாகி ஆயனாய மாயமென்ன மாயமே? 34.  
aathiyaadhi aathi nee orandamaadhi aathalaal  
sōthiyaatha sōthi nee athunmaiyl vilangginaay

védhamaaki vélviyaaki vinninōdu mannumaaya  
aathiyaaki aayanaaya maayamenna maayamé? (34)

**Thou art the material, the instrumental (the efficient) and the accessory cause. Thou form the cosmic spheres. Being the cause of the universe, Thou art the supreme light worthy of worship, requiring no analysis. Thou shine in the eternal Vedas. Thou art the origin of the Vedas, the supreme deity worshipped through all Vedic rituals and the controller of both the eternal and the cosmic realms. What a wonder is the mystery of Thy birth as a cowherd inducing the interest of the Jeevas in the four fold Purushaarthas !**

Azhwar in this verse, wonders how the Lord who is the ultimate controller of the causes and their effects, the evidencial scriptures, the Reality that is to be understood by those scriptures, took birth among the cowherds in order to induce interest in the jeevas for the four fold Purushaarthas.

ஆதி ஆதியாதி நீ aathiyaadhi aathi nee -  
"ஸதே<sup>3</sup>வ ஸோமயேத<sup>3</sup>மக்ர ஆஸ்தே<sup>3</sup>கமேவாத்<sup>3</sup>விதீயம்  
sadéva somyédamagra aaseedékamévadviteeyam"  
(Chaandogya Upanishad 6-2-1)  
"O' Child, In the beginning, this (the Universe with names and forms ) was Existence (sat) alone, One only without a second "

மஹதா<sup>3</sup>த்<sup>3</sup>யா விஸேஷாந்தா ஹி அண்ட<sup>3</sup>ம்  
உத்பாத<sup>3</sup>யந்தி தே mahadaadyaa viśéshaanthaa hi andam  
uthpaadayanthi té (Vishnu Puranam 1-2-53)  
"From the cosmic intellect (Mahat) onwards including all of the five major elements together constituting the twenty-three "tatvas" (principles) go to form the cosmic egg (sphere)."

ததை<sup>3</sup>க்ஷத ப்<sup>3</sup>ஹுஸ்யாம் thadhaikshatha bahuusyaam  
(Chandogya Upanishad 6-2-3)  
"That Brahman saw, ' I shall become many".

The clay of the pot is the material cause (upa<sup>3</sup>ā<sup>3</sup>n  
upaadaana), the potmaker is the efficient or the instrumental



(nimit f - nimitta) cause and the wheel of the potmaker is the accessory (s h kari - sahakaari) cause. The Lord forms all of these three causes for all things in nature.

ஒரண்டமாதி orandamaadhi – refers to all of the cosmos

அண்டா<sup>3</sup>நாந்து ஸஹஸ்ராணாம்ஸஹஸ்ராண்யயுதாநி ச  
ஈத்<sup>3</sup>ருஸாநாம் ததா<sup>2</sup>தத்ர கோடி கோடி ஸதாநி ச  
andaanaanthu sahasraanaam sahasraanyayuthaani cha  
eedruśaanaam thathaa thatra kōti kōti śataani cha(Vishnu  
Puranam 2-7-27)

"In this nature, there are several thousands of cosmic spheres (galaxies)"

The Lord is the origin and the inner controller of all these and the constituent materials and the various jeevas contained in them.

சோதியாத சோதிநீ sōthiyaatha sōthi nee –

அத<sup>2</sup>யத<sup>3</sup>த: பரோ தி<sup>3</sup>வோ ஜ்யோதிர்<sup>3</sup>த<sup>3</sup>யதே

atha yadataha parō divō jyotirdeepyate

(Chaandogya Upanishad 3-13-7)

" Now that Light which shines in the highest world"

ஹிரண்மயே பரே லோகே விரஜம் ப்<sup>3</sup>ரஹ்ம நிஷ்கலம் .  
தச்ச<sup>2</sup>ப்<sup>4</sup>ரம் ஜ்யோதிஷம் ஜ்யோதிஸ்தத்<sup>3</sup>யதா<sup>3</sup>த்மவிதோ<sup>3</sup>  
விது<sup>3</sup>:

hiranmaye pare koshe virajam brahma nishkalam .

tachchhubhram jyotisham jyotistad yadaatmavido viduh'

(Mundakopanishad 2-2-10)

"In the golden supreme abode is the stainless and the indivisible Brahman. That pure light of all lights, knowers of the Aatman know"

நாராயணபரோ ஜ்யோதி Naaraayanaparō jyōthi

(Taittiriya – Narayanopanishad 11)

"Narayana alone is the supreme light"

அதுண்மையில் விளங்கினாய் athunmaiyl vilangginaay –  
Shining in the eternal Vedas

வேதமாகி védamaaki-

**The Lord preserves the Vedas during dissolution and transmits the same to Brahma at the beginning of each cycle thereby making it eternal and blemishless.**

யோ ப்<sup>3</sup>ரஹ்மாணம் வித<sup>3</sup>தா<sup>4</sup>தி பூர்வம்

யோ வை வேதா<sup>3</sup>ம்ஸ்ச ப்ரஹிணோதி தஸ்மை

தம்ஹ தே<sup>3</sup>வம் ஆத்மபு<sup>3</sup>த்<sup>3</sup>தி<sup>4</sup>ப்ரகாஸம்

முமுகூர்வை ஸரணமஹம் ப்ரபத்<sup>3</sup>யே

yo brahmaanam vidadhaati poorvam

yo vai vedaamshcha prahinoti tasmai .

tam ha devam aatmabuddhiprakaasham

mumukshurvai sharanamaham prapadye

**(Svetaasvatara Upanishad 6-18)**

" He who created Brahma in the beginning and who indeed delivered the Vedas to him- in that very Deity".

வேள்வியாகி vélviyaaki –

The Lord is the controller of the Vedic rituals since He is the supreme Deity worshipped by all the Vedic rituals and also He is the dispenser of the fruits of the same rituals.

விண்ணினோடு மண்ணுமாய் vinninōdu mannumaay

—

both the eternal and the cosmic realm.

The same Vedic rituals can be means of both போ<sup>4</sup>க<sup>3</sup> bhōga

(worldly enjoyment) and மோகூ மōksha(liberation).

The rituals performed with spiritual knowledge about jeeva and paramaatma and without wordly desires can be means for liberation. The same performed for wordly desires can be means for obtaining the same.

ஆதியாகி aadhiyaaki -

The Lord induces desires for both போ<sup>4</sup>க<sup>3</sup> bhōga and மோகூ in the jeevas.

அம்புலாவு மீனுமாகி ஆமையாகி ஆழியார்

தம்பிரானுமாகி மிக்கதன்பு மிக்கதன்றியும்

கொம்பராவு நுண்மருங்குல் ஆயர் மாதர் பிள்ளையாய்

எம்பிரானுமாயவண்ணம்என்கொலோ?எம்மீசனே 35.

ambulaavum meenumaaki aamaiyaaki aazhiyaar  
thambiraanumaaki mikkatanbu mikkadhandriyum  
kombaraavu nunmarunggul aayar maathar pillaiyaay  
embiraanumaaya vannah en kolō em eesané! (35)

**O' our Lord! Thou art the ruler of Sudarshana Chakra, indicative of Thy superme Lordship. Thy descent in the aquatic form of a fish and a turtle out of Thy love for the jeevas in distress are ever honoured. Furthermore, how was it, that Thou as the son of the cowherdess Yashoda with a waist slender as a twig and beautifully curved as a snake, became our benefactor!**

In this verse, Azhwar continues to enjoy the avataara of Sri Krishna. Azhwar is enraptured by the Sausheelya guna (gracious condescension) of the Lord - for the transcendental and supreme Lord came to be born as the son of a cowherd mother Yashoda and allowed Himself to be tied to a mortar by a rope by her and disciplined by her in various ways.

ஆழியார் தம்பிரானுமாகி aazhiyaar thambiraanumaaki –  
The lord of Sri Sudarshana Chakra, the divine discus

வ்யக்தமேஷ மஹாயோகி<sup>3</sup> பரமாத்மா ஸநாதந:  
அநாதி<sup>3</sup> மத்<sup>4</sup> யநித<sup>4</sup> நோ மஹுத: பரமோ மஹாந்  
தமஸ: பரமோ தா<sup>4</sup> தா ஸங்க<sup>2</sup> சக்ர க<sup>3</sup> தா<sup>3</sup> த<sup>4</sup> ர:  
vyaktamésha mahaayōgee paramaatmaa sanaatanaha |  
anaadimadhyaniidhano mahataha paramō mahaan ||  
tamasah paramō dhaataa śankhachakragadaadharaha  
(Ramayanam Yuddha Kaandam 111-14)

"This Sri Rama is great Yogi, as well as the ancient Paramaatma. He has no beginning or end. He is greater than the cosmic intellect and the Tamas. He is the support of all. He wields the conch and the discus"

அம்பு உலாவு மீனுமாகி ambu ulaavu meenumaaki –  
அப்பு appu becomes அம்பு ambu meaning water

"முதுகில் மலைகளை மீது கொண்டு வரும் மீனை "

mudhugil malaikalai meethu kondu varum meenai

(Periya Thirumozhi 11-4-1)

At the time of Pralaya, in order to help the dévas, the Lord took the form of a fish.

ஆமையாகி aamaiyaaki -

At the time of Amruta Mathanam (churning the ocean of milk for the nectar), the Lord took the form of a divine turtle to support the Mandara mountain which was used as a rod to churn.

மிக்கது mikkadhu-

Became glorified and honoured

அன்பு மிக்கு anbu mikku -

"மீனோடு ஏனமும் தானானான் என்னில் தானாய சங்கே"

meenōdu énamum thaanaanaan ennil thaanaaya śanghé  
(ThiruvaiMozhi 1-8-8)

Sri Nammazhwar also indicates that the Lord takes all these avataaras out of His love for the jeevas

see also verses 14 and 20 in Azhwar's current work where Azhwar makes reference to Sri Koorma Avataara.

கொம்பு அராவ நுண்மருங்குல் ஆயர் மாதர் பிள்ளையாய்  
kombu araavu nunmarunggul aayar maathar pillaiyaay

-

"as the son of the cowherdess Yashoda with a waist slender as a twig and beautifully curved as a snake". In Sri Krishna Avataara, the Lord gave up even His s ſ R pñs ſ at nt ſ ſ ſ independent nature, and allowed Himself to be disciplined by mother Yashoda, in many ways.

எம்பிரானுமாய வண்ணம் என்கொலோ? Em piraanum aaya  
vannam en\_kolō em eesané - "by showing your Sausheelya  
guna You had captivated all of us " Azhwar by using the  
word in plural "எம் em"(our) பிரான்பிரான் - includes all the  
other Azhwars also.

ஆடகத்த புண்முலை அசோதை ஆய்ச்சி பிள்ளையாய்  
சாடுதைத்தோர் புள்ளதாவி கள்ளதாய பேய்மகள்

வீடவைத்த வெய்யகொங்கை ஐயபாலமுதுசெய்து  
 ஆடகக்கை மாதர்வாய்- அமுதம் உண்டதென்கொலோ? 36.  
 aadahaththa poonmulai asōdhai aaychchi pillaiyaay  
 saaduthaiththōr pullathaavi kallathaaya péymahal  
 veedavaiththa veyya kongkai aiyapaalamudhu seydhū,  
 aadahakkai maathar vaay amudham undadhen kolō? (36)

**Thou came as the child of Yashoda, the cowherdess with bosom adorned by gold chain, kicked Sakataasura, sucked the life of the ogress (who came as a cunning mother with the mind of a deceitful bird intent to kill Thee by suckling with poisonous breasts) and enjoyed the nectar of the lips of the cowherd women with goldbangles covered hands. What a wonder!**

Azhwar in this verse, continues to be absorbed in the wondrous acts from Sri Krishnaavataara.

ஆடகத்த புண்முலை யசோதை ஆய்ச்சி பிள்ளையாய்  
 aadahaththa poonmulai yasōdhai aaychchi pillaiyaay -  
 Azhwar gets engrossed in the Sausheelya guna of the Lord,  
 how He gave up His independent nature for mother Yashoda.  
 ஆடகத்த புண் aadahaththa poon- gold chain  
 சாடு உதைத்து saaduthaiththu –  
 kicked with the feet (killing the evil minded demon  
 Sakataasura who came in the form of a cart)

விலாஸ விக்ராந்த பராவராலயம்  
 நமஸ்யதா<sup>3</sup> ர்த்திசுஷபணே க்ருதசுஷணம்  
 த<sup>4</sup>நம் மதி<sup>3</sup>யம் தவ பாத<sup>3</sup> பங்கஜம்  
 கதா<sup>3</sup> நு ஸாசுஷாத் கரவாணி சசுஷுஷா  
 vilaasavikraantaparaavaraalayam  
 namasyadaartikshapané kri'takshanam .  
 dhanam madeeyam tava paada pankajam  
 kadaa nu saakshaat karavaani chakshushaa  
 (Stotra Ratnam 30)

**"When shall I see with my eyes my cherished treasure,  
Thy lotus feet, which playfully strode over the worlds both  
high and low, and which eagerly await to destroy the  
afflictions of those who worship Thee"**

"கோலமாம் என் சென்னிக்கு உன் கமலமன்ன  
குரைகழலே kōlamaam en chennikku un kamalamanna kurai  
kazhalé "- (Thiruvaimozhi 4-3-6)

Azwar expresses his wonderment that the divine lotus feet  
which are the greatest goal of the desireless devotees, become  
the tool for the destruction of the evil.

ஓர் புள்ளது ஆவி ஓர் pullathaavi -

refers to a wicked bird's intention to cause harm

கள்ள தாய் பேய்மகள் kallathaaya péymahal -

the demoness who came as a deceitful mother

வீட வைத்த வெய்ய கொங்கை veeda vaiththa veyya  
kongkai -

suckled with the poisonous breasts intent to kill (Thee)

ஐய பால் aiyapaal -

"the subtle milk" meaning the life of the ogress

காய்த்த நீள் விளங்கனியுதிர்த்து எதிர்த்தபூங்குருந்தம்  
சாய்த்து மாபிளந்த கைத்தலத்த கண்ணனென்பரால்  
ஆய்ச்சிபாலையுண்டுமண்ணையுண்டு வெண்ணையுண்டு  
பின்

பேய்ச்சிபாலையுண்டு பண்டோரேனமாய வாமனா 37.

kaayththaneel vilangkanuthirthu ethirnthaa poongkuruntham

saayththu, maa pilanthaa kaiththalaththa kannan enbaraal

aaychchi paalai undu mannai undu venney undu, pin

péychchi paalai undu pandōrénamaaya vaamanaa! (37)

Those with wisdom would say that Thou art Sri Krishna, who shook the tall fruit laden wood apple tree making it and all its fruits to fall, uprooted the nearby kurunda tree in bloom and Thy hands split into two the demon Kesi who came in the form of a horse. Thou drank the milk from Yashoda the cowherd mother, ate butter, drank the milk from the breast of the ogress and at the end of the kalpa ingested the whole earth. O'Lord, Thou took the Vamana form and at the beginning of the kalpa came as the peerless Varaha.

Azhwar in this verse, enjoys along with Sri Krishna avataara, the avataara of the Lord as a child reposing on the tender banyan leaf, Sri Varaha and as the divine dwarf SriVamana since the Saulabhya guna of the Lord is seen in all of them.

காய்த்த நீள் விளங்கனி உதிர்த்து kaayththa neel vilang kani uthirththu –

Shaking the tall fruit laden wood apple tree so as to make its fruits fall.

Kamsa sends several demons one after the other to kill child Krishna. One of them (the demon Kapithhasura) came in the form of a large wood apple tree full of fruits waiting for the moment when child Krishna would climb the same. At the same time another demon (Vatsasura) took the form of a calf and was awaiting his chance to kill Krishna. Sri Krishna destroyed both of them at the same time. He violently shook the wood apple tree making it and all its fruits to fall. In the process, killed the Vatsasura who was standing under the wood apple tree.

எதிர்த்த பூங் குருந்தம் சாய்த்து ethirnthaa poong kuruntham saayththu –

uprooted the fully bloomed kurunda tree which was in the way

Another asura (demon) sent by Kamsa took the form of a kurunda tree with full blossoms thinking that Krishna would want to pluck the kurunda flowers and at that moment he could attack and kill Him. That of course, was foiled by the Lord who uprooted the whole tree.

ஆய்ச்சி பாலை உண்டு வெண்ணெய் உண்டு  
aaychchi paalai undu venney undu –  
ய ஆத்மாபஹதபாப்மா விஜரோ விம்ரு த்யுர்விஸோகோ  
விஜிக<sup>4</sup>த்ஸோ(அ)பிபாஸ: ஸத்யகாம: ஸத்யஸங்கல்ப:  
ஸோ(அ)ன்வேஷ்டவ்ய:  
ya aatmaapahatapaapmaa vijaro vimri'tyurviśokō  
vijighatsō'pīpaasaha satyakaamaha satyasankalpaha  
so'nvēsht'avyaha

**(Chaandogyam 8-7-1)**

"This Aatma (Self) which has no sin, no decrepitude, no death, no hunger, no thirst, has unfailing desires, unfailing will- That has to be known"

Unlike this state in the eternal transcendental realm with no hunger and thirst, in the avataaras, the Lord enjoys everything that His loving devotees offer. Sri Krishna thus enjoyed the milk and butter prepared by mother Yashoda.

பண்டு ஓர் ஏனம் ஆய வாமனா pandu ōr énamaaya  
vaamanaa –

At the beginning of this Kalpa, came as a matchless divine boar (Sri Varaha), O' Sri Vamana!

In Sri Varaha avataara, the Lord protected the earth by lifting it out of the deluging waters. In Sri Vamana avataara, he came as a mendicant dwarf celebrate and re-obtained the earth by begging. In both these avataaras, the Lord exhibits His saulabhya as in Sri Krishna avataara.

கடங்கலந்தவன்கரி மருப்பொசித்ததோர் பொய்கைவாய்  
விடங்கலந்த பாம்பின்மேல் நடம்பயின்ற நாதனே  
குடங்கலந்த கூத்தனாய கொண்டல்வண்ணதந்துழாய்  
வடங்கலந்த மாலைமார்ப காலநேமி காலனே 38.  
kadangkalanthaavankari marupposiththōr poyghaivaay,  
vidangkalanthaa paambinmēl nadampayindra naathanē  
kudangkalanthaa kooththanaaya kondalvanna!thunthuzhaay  
vadangkalanthaa maalai maarba! kaala némi kaalanē! (38)



**O'Lord, Thou broke the tusk of the mighty mad elephant Kuvalayaapeeda , and danced over the hoods of Kaliya the poisonous snake in the middle of one incomparable lake. O' Lord with the hue of the clouds! Thou enjoyed acrobatic dancing with pots stacked on the head. Thy chest was adorned by the vanamaala mixed with cool Tulasi garland. Thou were the God of death for the demon Kaalanémi.**

Azhwar in this verse, enjoys the deeds of Lord Krishna, which included both elimination of the evil and protection of the devotees.

பரித்ராணாய ஸாதூ<sup>3</sup>நாம் விநாஸாய ச து<sup>3</sup>ஷ்க்ருதாம்  
 paritraanaaya saadhoonaam vinaasaaya cha dhushkruthaam  
 கடம் கலந்த வன்கரி kadangkalanthaa van kari –  
 mad mighty elephant  
 மருப்பு ஒசித்து maruppu osiththu –  
 broke the tusk

Lord Krishna broke the tusk of the mad mighty elephant as if in sport.

ஓர் பொய்கைவாய் or poyhaivaay -  
 விஷாக்<sup>3</sup>நிநா ப்ரஸரதா த<sup>3</sup>க்<sup>3</sup>த<sup>4</sup> தீரமஹீருஹம்  
 வாதாஹதாம்பு<sup>3</sup> வீசேஷபஸ்பர்ஸத<sup>3</sup>க்<sup>3</sup>த<sup>4</sup> விஹங்கமம்  
 vishaagninaa prasaratha dagdha theeramaheeruham  
 vaathaahathaambu veekshépasparsadagdha vihangkamam  
 (Vishnu Puranam 5-7-4)

"The lake was terrifying in that it was full of poison so as to burn the trees on its shores, and the birds were instantly burnt when drops of water from the lake carried by wind, fell on them"

விடம் கலந்த பாம்பின் மேல் vidam kalanthaa paambinmé  
 –

on top of the hoods of the poisonous snake (Kaliya)

நடம் பயின்ற nadam payindra – danced

This refers to the incident when Sri Krishna protected the cowherds from the poisonous snake Kaaliya.

Kaaliya, a black poisonous serpent was making the waters of Yamuna unsafe to drink. Not knowing this, the cowherd boys one day during their daily outing with Sri Krishna drank the

water and became unconscious. Sri Krishna immediately dived deep into the waters of Yamuna and began to dance on the uplifted hoods of Kaaaliya. Unable to bear this, Kaaliya eventually left Yamuna altogether. Thus the Lord made the waters of Yamuna safe once again for the entire inhabitants of Vraja.

குடம் கலந்த கூத்தன் ஆய kudam kalanthaa kooththanaaya

-  
The cowherds used to dance with pots stacked on the head. This is a special acrobatic and a balancing act besides being a dance. The Lord fully participated in it and allowed everyone to enjoy His beauty.

கொண்டல் வண்ண kondal vanna!-

like the rain bearing clouds bringing the showers to all without any distinction.

தண்துழாய் thun thuzhaay

வடம் கலந்த மாலை மார்ப் vadam kalanthaa maalai maarba -

Whose chest is adorned by the vanamaala called "Vaijyanthi" (a thick garland made of colorful and fragrant yellow and red chrysanthemum flowers alternating with fragrant wild green leaves) along with the cool Tulasi garland. This is indicative of the fact that He is the Lord of all.

அவாக்ய நாத<sup>3</sup>ர: (Chaandogyam 3-14-2)

"Paramaatma is devoid of speech and free from hankering" meaning that the Lord is full (பூர்ணன் poornan)

வெற்பெடுத்து வேலைநீர் கலக்கினாயதன்றியும்  
வெற்பெடுத்து வேலை நீர் வரம்புகட்டிவேலைதழ்  
வெற்பெடுத்த இஞ்சிதழ் இலங்கை கட்டழித்த நீ  
வெற்பெடுத்து மாரிகாத்த மேகவண்ணனல்லையே? 39.  
verpeduththu vélai neer kalakkinaay adhandriyum,  
verpeduththu vélai neer varambu katti vélai soozh,  
verpeduththa ijnchi soozh ilangkai kattazhiththa nee  
verpeduththu maari kaaththa mégha vannan allaiyé! (39)

**Thou churned the ocean waters with Mandara mountain.  
Using the mountain rocks with the help of the monkeys,  
Thou built a bridge over the sea and destroyed the fortress  
of Lanka and its ramparts, located on the Trikuta hills**

**surrounded by the moat of sea waters. Art not Thou the same Lord with the hue of the dark clouds, Who protected the cowherds from the heavy rains by lifting the Govardhana hill?**

Azhwar in this verse, dwells further in Lord's gracious acts by recalling how the Lord came to the aid of Indra and the other dévas who lost all their wealth and sought His refuge and how when the same Indra acted against the cowherds, the Lord brought down his ego and pride by protecting the cowherds.

வெற்பு verpu -

mountain, hill

வேலை vélai -

sea, ocean

வெற்பு எடுத்து வேலை நீர் கலக்கினாய் verpeduththu vélai neer kalakkinaay -

This refers to the incident of course to the Amruta mathana (churning of the milk ocean for nectar). Indra insulted the sage Durvasas once resulting in the latter pronouncing a curse whereby Indra came to lose all his wealth. Indra and the other dévas subsequently sought the Lord as their refuge. The Lord by churning the ocean re-obtained for them all of their lost wealth.

ஏதத் கத<sup>2</sup>ம் கத<sup>2</sup>ய யந்மதி<sup>2</sup>தஸ் த்வயாஸௌ  
ஹித்வா ஸ்வபா<sup>4</sup>வநியமம் ப்ரதி<sup>2</sup>தம் த்ரிலோக்யாம்

அஸ்வாப்ஸரோ விஷ ஸுதா<sup>4</sup> விது<sup>4</sup> பாரிஜாத

லக்ஷ்மீயாத்மநா பரிணதோ ஜலதி<sup>4</sup>ர் ப<sup>3</sup>பூ<sup>4</sup>வ

état katham kathaya yanmathitas tvayaasau

hitvaa svabhaavaniamam prathitam trilōkyaam

aśvaapsarō visha sudhaa vidhu paarijaata

lakshmyaatmanaa parinatō jaladhir babhoova

(Atimanushastavam 26) by Sri Koorattazhwar

" O' Lord. please pray tell how this ocean giving up its nature well known in all the three worlds (of giving just fishes and gems) became transformed into horse, celestial damsel, poison, nectar, the moon, the Parijata tree and Sri MahaLakshmi?"

Despite the fact that Indra was merely after material things and had a big ego being the chief of the dévas, the Lord came to his aid for the simple reason that he sought His refuge.

ப்ரணாம ப்ரவணா நாத<sup>2</sup> தை<sup>3</sup>த்ய ஸைந்ய பராஜிதா:  
ஸரணம் த்வாமநுப்ராப்தா: ஸமஸ்தா தே<sup>3</sup>வதா க<sup>3</sup>ணா:  
pranaama pravanaa naatha daitya sainya paraajitaaha  
śaranam tvaamanupraaptaaha samastaa dévataa ganaaha  
(Vishnu Puranam 1-9-65)

"O' Lord, all of us dévas who have been vanquished by the asuras, take to Thee as our only refuge, engrossed as we are in praying to Thee only"

அது அன்றியும் adhandriyum –

Not this alone (meaning there is more to say)

வரம்பு கட்டி varambu katti – built the bridge

அழித்த நீ azhiththa nee – Thou destroyed

இலங்கை கட்டு ilangkai katt– the fortress of Lanka, also means the nature of Lanka

இஞ்சி தூழ் injchi soozh – enclosed by a rampart

வெற்பு எடுத்த verpeduththa – built over the Trikuta hills

வேலை தூழ் vélai soozh –

surrounded by a moat of sea

யதா<sup>2</sup> ஸைகதமம்ப<sup>4</sup>ஸி yathaa saikatamambhasi –

"like a sand castle dissolving in water" (meaning as easily as)

" விபீ<sup>4</sup>ஷணஸ்து த<sup>4</sup>ர்மாத்மா ந து ராக்ஷஸசேஷ்டித:

Vibheeshanastu dharmaatmaa na tu raakshasachéshtitaha"  
(Ramayanam AaranyaKaandam 17-24)

" Vibhishana is virtuous and does not act demoniacally"

The Lord by destroying the evil demons of Lanka reestablished Dharma over Lanka.

வெற்பு எடுத்து verpeduththu – by lifting the Govardhana hill

மாரி காத்த maari kaaththa – protected from the rains

This refers to the incident in Lord Krishna's avataara when Sri Krishna persuaded the cowherds not to worship Indra (which they did annually by offering him a big feast) but instead worship the Govardhana mountain itself. This angered Indra who then released heavy rains on Gokula. When the unending

rains continued for over seven days, Sri Krishna sheltered all the cows, the cowherds and their families by lifting the Govardhana mountain and holding it on His fingers for seven days.

மேகவண்ணன் அல்லையே? mégha vannan allaiyé – Art not Thou the Lord with the hue of the dark clouds?  
meaning " beautiful form which has a refreshing effect on tired on-lookers".

ஆனைகாத்தோராணைகொன்று அதன்றி ஆயர்பிள்ளையாய்  
ஆனைமேய்த்தியாநெயுண்டி அன்று குன்றமொன்றினால்  
ஆனை காத்து மையரிக் கண் மாதரார் திறத்து முன்  
ஆனையன்று சென்றடர்த்த மாயமென்ன மாயமே 40.  
aanai kaaththōr aanai kondru adhandri aayar pillaiyaay,  
aanaiméyththi aanaiyundi andru kundramondrinaal,  
aanai kaaththu maiyarikkan maatharaar thiraththu mun  
aanaiyandru sendradarththa maayamenna maayamé? (40)

**Thou protected Gajendra. As the son of the cowherd clan, killed the mighty elephant Kuvalayaapeeda, tended the cows, ate the clarified butter made from the cows' milk and at the time when Indra released the heavy hailstorm Thou sheltered the cows using the nearby hill. What a wonder that was, once for the sake of Sri Nappinnai Piraatti with beautiful eyes and eye lashes decorated with collyrium, right in her presence Thou killed the seven bulls.**

Azhwar in the previous verse, described how the Lord protects the dévas, who often have big ego and consider themselves as the Lord. In this verse, Azhwar describes how in the case of all His devotees who can not bear to live without Him, from the most exalted among them (the leader of the Nityasuris namely Sri Nappinnai Piraatti) to the lowest echelon (among the embodied jeevas namely even the cows), without any distinction, the Lord protects all of them by eliminating their individual adversaries.

ஆனைகாத்து aanai kaaththu –  
protected the elephant.

The word ஆனை aanai - is used without specifying the name of Sri Gajendra for his legend is famous and well known.

க<sup>3</sup>ஜ ஆகர்ஷதே தீரே க்<sup>3</sup>ராஹ ஆகர்ஷதே ஜலே  
தயோர் த்<sup>3</sup>வந்த்<sup>3</sup>வஸமம் யுத்<sup>3</sup>த<sup>4</sup>ம் தி<sup>3</sup>வ்யம்  
வர்ஷஸஹஸ்ரகம்

gaja aakarshatē teerē graaha aakarshatē jalē  
tayōr dwandvasamam yuddham divyam varshasahasrakam  
(Vishnu Dharmam 69-46)

"Towards the banks Gajendra was pulling, towards the water the crocodile was pulling. Thus their equal duel lasted for over one thousand celestial years".

பரமாபத்<sup>3</sup>மாபந்நோ மநஸா அசிந்தயத்<sup>3</sup>த<sup>4</sup>ரிம்

ஸ து நாக<sup>3</sup>வர:ஸ்ரீமாந் நாராயணபராயண:  
paramaapadamaapannō manasaa achintayaddharim  
sa tu naagavaraha śreemaan naaraayanaparaayanaha  
(Vishnu Dharmam 69-47)

"Gajendra who was in great danger, whose wealth was one of service to the Lord and who considered Narayana as the supreme goal, began to think of the Lord Hari mentally"

"தவம் செய்தார் வெள்கிநிற்ப விண்ணுளார் வியப்பவந்து  
ஆனைக்கன்று அருளையிந்த thavam seythaar velkinirpa  
vinnulaar viyappa vanthu aanaikkandru arulai yeenthaa"-  
(Thirumaalai 44)

The moment the Lord heard Sri Gajendra, He immediately left His eternal abode straight to the lake in question, without tarrying even a moment, to the amazement of His consorts and His eternal attendants.

அதன்றி ஆயர் பிள்ளையாய் ஓர் ஆனைகொன்று adhandri  
aayar pillaiyaay ōr aanaikondru –

"Furthermore, as the son of the entire cowherd clan, He killed one incomparable elephant (Kulvalayaapeeda, which was not only mighty but it was mad also, thus doubling its strength making it almost matchless) In fact, the women of Mathura who were favorable to Sri Krishna reacted much the same way

as the dévas and others who watched Sri Rama standing on the ground and fighting against Ravana who was seated on the chariot.

ந ஸமம் யு< த<sup>3</sup> த<sup>4</sup>ம் இத்யாஹு: na samam yuddham ityaahuhu (Ramayanam Yuddhakaandam 102-5)

"The combat between Sri Rama who is standing on the ground and the ogre who is seated in a chariot is not well- matched"

அதன்றி ஆனைமேய்த்தி adhandri aanaiméyththi –

Furthermore according to the practices of the cowherds, tended the cows.

விளையாடு சூழலைச் சூழவே நின்று காலிமேய்க்க வல்லாய் vilaiyaadu soozhalai soozhavé nindru kaalimeikka vallaai (Thiruvaimozhi 6-2-4)

"By just displaying the beauty of His playful self, the Lord made the cows feel full and well looked after"

ஆநெய் உண்டி aa nei yundi –

"consumed ghee(clarified butter) made from cows' milk"

ஸத்யகாம:விஜிக<sup>4</sup>த்ஸ:satyakaamaha vijighatsaha

(Chaandogyam 8-7-1)

The Lord described in the Upanishads as One with no hunger and with unfailing desires, consumed cows' milk and the butter from cows' milk primarily because of His attachment to His devotees.

அன்று குன்றமொன்றினால் andru kundramondrinaal

Then by a hill

ஆனைகாத்து aanai kaaththu –

protected the cows.

The incident referred to here is the same that was mentioned in the previous verse namely that when Indra caused heavy rains on Gokula by releasing the dense cluster of clouds called

"ஸம்வர்த்தக<sup>3</sup>ணம் samvarddhaganam", Lord Krishna sheltered the cows and the cowherds by lifting a hill which was nearby. In the previous verse, the Lord's graciousness was emphasized. In this verse, the emphasis is on the love that the

cows had for Sri Lord Krishna.. They could not bear to live without Him. That was the reason for the Lord to shelter them.

மையரிக் கண் மாதரார் திறத்து maiyarikkan maatharaar thiraththu –

refers to Sri Nappinnai piraatti with beautiful eyes and eyelashes, well decorated.

முன்ஆனையன்று சென்றடர்த்த mun aanaiyandru sendradarththa -

tamed the seven bulls all at once in her presence. Here "ஆன aan" refers to the bulls.

மாயமென்ன மாயமே maayam enna maayamé –  
this act is amazing making one fill with wonder.

ஆயன் ஆகி ஆயர் மங்கை வேய தோள் விரும்பினாய்  
ஆய நின்னை யாவர் வல்லர் அம்பரத்தொடு இம்பராய்?  
மாய மாய மாயை கொல்? அதன்றி நீ வகுத்தலும்  
மாய மாயமாக்கினாய் உன் மாயம் முற்றும்மாயமே 41.  
aayanaahi aayar mangkai véya thōl virumbinaay  
aaya!ninnai yaavar vallar ambaraththodu imbaraay  
maaya!maaya maayai kol adhandri nee vahuththalum  
maaya maayamaakkinaay un maaya mutruum maayamé.(41)

**As a cowherd, Thou favored the beautiful cowherdess (Nappinnai Piraatti) with bamboo shaped shoulders. Among the denizens of either the higher world or this world, who can actually comprehend Thee, the Almighty? Thy action was not the result arising from false knowledge due to association with Primal matter. Further, at the end of dissolution, Thou created all the worlds and their order for the emancipation of the jeevas. However, (finding them indulgent and drawn outwards), for their own good, Thou brought them under the sway of Thy Maya (Prakiriti). Thy will is a great wonder!**

Azhwar observes that the Lord's ways of offering His protective fold would remain always hard to comprehend. Towards His choice devotees, He would even be born along



with them and accept them in line with their chosen path of divine service and for those jeevas who are turned away from Him, He would protect them in line with their actions.

ஆயன் ஆகி ஆயர் மங்கை வேய தோள் விரும்பினாய்  
aayanaaki aayar mangkai véya thōl virumbinaay -

The reference to the Lord marrying Sri Nappinnai Piraatti was made in the previous verse. The focus here is more on the fact that the Lord with the eternal resplendent form came as a cowherd. Nappinnai Piraatti is given here as an example of the true devotee of the Lord who desires nothing except the Lord.

ஆய நினை யாவர் வல்லர் அம்பரத்தொடு இம்பராய்?  
aaya!ninnai yaavar vallar ambaraththodu imbaraay -

Who can comprehend Thee Who changed from the resplendent eternal (non-material) form into a material earthly form of a cowherd?

மாய maaya!- one with the wondrous powers. The word "Maya" refers to wonder. Each one of the several usages here of the word "maya" refers to different wondrous things.

மாய மாயை கொல் maaya maayai kol -

தை<sup>3</sup>வீ ஹ்யேஷா கு<sup>3</sup>ணமயீ மம மாயா து<sup>3</sup>ரத்யயா .

மாமேவ யே ப்ரபத்<sup>3</sup>யந்தே மாயாமேதாம் தரந்தி தே

daivee hyéshaa gunamayee mama maayaa duratyayaa .

maaméva yé prapadyanté maayaametaam taranti té .

(Geetha 7-14)

"For this divine Maya of Mine consisting of the three gunas is hard to overcome. But those who take refuge in Me alone pass beyond the Maya"

The Lord taking the avataara of Krishna as a cowherd and marrying Nappinnai Piraatti is not the result of the false knowledge which arises from the association of Prakrithi

The first word "maya" refers to Prakrithi which is part of the wonderful creation. The second word "maya" refers to the wonderful albeit false knowledge which the embodied beings acquire due to its association with Prakrithi.

மாயா maya வயநம் vayunam ஜ்ஞாநம் jnanam - (வேத<sup>3</sup>  
நிக<sup>4</sup>ண்டு VédaNighandu)

"The words "maya" "vayunam" and "jnana" are synonymous"

Even ignorance is a form of false knowledge and therefore can be referred to by the word "maya". அபா<sup>4</sup>வம் abhaavam (absence or lack of ) is not an entity and therefore "absence of knowledge" denotes only a false understanding or knowledge அதன்றி நீ வகுத்தலும் adhandri nee vahuththalum –

The orders that the Lord creates for the emancipation of the jeevas, include the various tatvas including the five great elements that go to form the cosmos, the various stellar systems and their respective worlds and their four fold beings including the dévas, the humans, the animals and the plants.

மாய மாயமாக்கினாய் maaya maayamaakkinaay-

The first word "maya" here refers to the destruction wrought by the jeevas on "themselves" due to their sense bound actions. The Lord feeling that destruction of their physical bodies is in their best interest, brings about dissolution, absorbing them into His own body (denoted by the second word "maya" "prakrithi")

உன் மாயம் (முற்றும்மாயமே un maaya mutruum maayamé -Thy wonderful will results in many wonders only.

வேறிசைந்த செக்கர்மேனி நீறணிந்த புன்சடைக்  
கீறு திங்கள் வைத்தவன் கை வைத்தவன்கபால்மிசை  
ஊறு செங்குருதியால் நிறைத்த காரணந்தனை  
ஏறு சென்றடர்த்தவீ பேசு கூசம் இன்றியே 42.  
vérisainthaa chekkar méni neeranintha punsada  
keeru thingkaL vaiththavan kai vaiththavan kapaal misai  
ooru seng kuruthiyaal niraiththa kaaranan thanai  
éru sendru adarththa eesa! pésu koosamindriyé. (42)

**O' Lord, Who killed the bulls, pray tell without feeling shy, the reason Thou filled with red blood the powerful skull held in the hand by Rudra who had the form suited for the act of destruction, complexion red with anger, with the body covered by ash and wearing the crescent moon on the matted locks of hair.**

Azhwar appears to question the Lord, feeling as though the Lord Himself is pointing out to him as to how he has been

ascribing all activities of creation, sustenance and destruction to Him when Sruti states that Rudra carries out destruction (ஸர்வோ ஹ்யேஷ ருத்<sup>3</sup>ர: sarovō hyēsha rudraha - Taittiriya – Narayanavalli 16) "All this is Rudra") while Brahma carries out the act of creation. Pointing out how Lord Narayana in His avataara as Vishnu released Rudra from the curse of Brahma, enquires of the Lord whether there could be any other reason for this except the fact that He is the Supreme Reality.

வேறு இசைந்த செக்கர்மேனி vérisainthaa chekkar ménī –  
With physical form red with anger in conformity with act of destruction,  
நீறு அணிந்த புன்சடை neeraninthaa punsadaī – covered  
with ash and with matted locks of hair (appearncce like that of  
a sage observing austerities)  
கீறு திங்கள் வைத்தவன் keeru thingkal vaiththavan –  
wearing the crescent moon (as ornament)  
கை வைத்த வன்கபால்மிசை kai vaiththa van kapaal misai –  
in the powerful skull (of Brahma) held in the hand  
ஊறு செங்குருதியால் நிறைத்த oorū seng kuruthiyaal -  
Filled with blood (as though the Lord made His resplendent  
non-material form as if it was of a material form)  
காரணந்தனை kaaranan thanai - the reason  
ஏறு சென்றடர்த்த éru sendru adarththa – Pouncing on the  
bulls and killing them  
ஈச பேச கூசம் இன்றியே eesa! pésu koosamindriyé –  
O'Lord of all, pray tell without feeling bashful

Despite killing seven bulls, as a cowherd - a birth bound by Shaashtraas, Lord Krishna had remained as the Lord of all, whereas Rudra despite his Lordship suffered from his unrighteous action.

Sri PeriyaVaachaan Pillai states that Azhwar knows the true nature of the Lord (ஜந்ம கர்ம ச மே தி<sup>3</sup>வ்யம் janma karma cha mé divyam Geetha 4 -9) and therefore entreats the Lord not to be bashful and hide Himself saying,

(நாஹம் தே<sup>3</sup>வோ ந க<sup>3</sup>ந்த<sup>4</sup>ர்வோ ந யசேஷா ந ச தா<sup>3</sup>நவ:  
அஹம்வோபா<sup>3</sup>ந்த<sup>3</sup>வோஜாதோ நைதச்சிந்த்யமித அந்யதா<sup>2</sup>  
naaham dévō na gandharvō na yakshō na cha daanavaḥ

ahamvōbaandavōjaathō naitachchinthyamitō anyathaa  
Vishnu Puranam 5-13-12)

"I am not a déva, gandharva, Yaksha or an asura. I am born as a relative of yours. You ought not to consider my birth otherwise").

வெஞ்சினத்த வேழ வெண் மருப்பு ஓசித்துருத்தமா  
கஞ்சனைக் கடிந்து மண்ணளந்துகொண்ட காலனே  
வஞ்சனத்து வந்த பேய்ச்சி ஆவிபாலுள் வாங்கினாய்  
அஞ்சனத்த வண்ணனாய ஆதிதேவன் அல்லையே? 43.  
vejncinaththa vézhaven maruppu osiththuruththamaa  
kajncanai kadinthau mannananthau konda kaalané  
vajncanaththu vanthaa péychchi aavi paalul vaangginaay  
ajncanaththa vannanaaya aathi dhévan allaiyé? (43)

**Art not Thou the shining ancient cause, the dark hued  
Lord whose holy feet measured the earth and who broke  
the white tusks of the horrific mad elephant  
Kualayaapeeda, destroyed the angry and mighty Kamsa  
and took the life along with the milk of the deceitful ogress  
Putana?**

Azhwar says that Lord Narayana is the ancient cause as revealed by Him in His avataara as Sri Krishna, when He got rid of the burden on this earth in the form of Kamsa and all other demons by eliminating them and as Trivikrama when He placed His holy feet on the heads of all beings high and low taking the giant strides which measured this earth.

காலநேமிர்ஹதோயோஅஸௌவிஷ்ணுநாப்ரப<sup>4</sup>விஷ்ணுநா  
உக்<sup>3</sup>ரஸேநஸுத: கம்ஸ: ஸம்பூ<sup>4</sup>த: ஸ மஹாஸூர:  
kaalanémirhatōyōasau vishnunaa prabhavishnunaa ugraséna  
sutaha kamsaha sa mahaasooraha (Vishnu Puranam 5-1-22)  
"Kalanémi the giant demon who was killed by the Supreme  
Lord Vishnu, is born as Kamsa, the son of Ugraséna"  
தத்<sup>3</sup>பூ<sup>4</sup>ரிபா<sup>4</sup>ர பீடா<sup>3</sup>ர்த்தா ந ஸக்நோம்யமரேஸ்வரா  
tad bhooribhaara peedaarththaa na śaknōmyamarésvaraa  
(Vishnu Puranam 5-1-27)

" O' head of the dévas, burdened by Kamsa and other demons I remain unable to bear the load" said Sri Bhoomi Devi (mother earth).

வெண் மருப்பு ஓசித்து வெம் சினத்த வேழ ven maruppu  
osiththu ven chinaththa vézha - Breaking the white tusks  
of the horrific mad elephant (Kulayaapeeda)  
கடிந்து உருத்த மா கஞ்சனை kadinthau uruththa maa-  
kajchanai - destroying angry and mighty Kamsa

அஞ்சனத்த வண்ணனாய ajnchanaththa vannanaaya - dark  
hued Lord

ஆதிதேவன் aathi dhévan – shining ancient cause  
தஸ்யமத்<sup>4</sup>யேவஹ்னிஸிகா<sup>2</sup>அணியோர்த்<sup>4</sup>வாவ்யவஸ்தி<sup>2</sup>த:  
நிலதோயத்<sup>3</sup>மத்<sup>4</sup>யஸ்தா<sup>2</sup>த்<sup>3</sup>வித்<sup>3</sup>யுல்லேகே<sup>2</sup>வ பா<sup>4</sup>ஸ்வரா  
tasya madhye vahnishikhaa aneeyordhvaa vyavasthitah' .  
neelatoyadamadhyasthaadvidyullekhéva bhaasvaraa  
(Taittiriya Upanishad –Narayana Sooktam)  
"At the centre of that lotus heart, is the resplendent divine  
form of the Lord, small and looking up. It shines like the  
lightning of the dark clouds"

பாலினீர்மை செம்பொனீர்மை பாசியின் பசும்புறம்  
போலும் நீர்மை பொற்புடைத்தடத்து வண்டுவிண்டலாம்  
நீல நீர்மை என்றிவை நிறைந்த காலநான்குமாய்  
மாலினீர்மை வையகம் மறைத்ததென்ன நீர்மையே? 44.  
paalineermai semponeermai paasiyin pasumpuram  
pōlum neermai porpudaiththadaththu vandu vindulaam  
neela neermai endrivai nirainthaa kaalanaangumaay  
maalineermai vaiyakam maraiththathenna neermaiye? (44).

**White like milk, red as gold, light green as the surface of  
the soft moss and dark hue like the blue lilies of the  
beautiful pond, hovering over with bees, are the fulfilling  
colours with which the Lord appears at different ages of  
Krita, Treta, Dwaapara and Kali Yuga. How could the**

**nature of the earth dwellers be so terrible to make them disregard the easy accessibility of the Lord?**

Azhwar in the previous verse, referred to the Lord's relationship with the conscious beings as shown by Trivikrama avataara and also pointed out the nature of the resplendent eternal form of the Lord (அஞ்சனத்த வண்ணன் ajnchanaththa vannan) fit to be meditated upon by those who understand the ஸேஷத்வம் séshatvam (the nature of the relationship between ஸேஷி the principal the Lord and ஸேஷ the subordinate individual soul). In this verse, Azhwar points out how the Lord takes on various colours to suit the desires of the beings appropriate to their gunas, in different ages like Krita, Treta, Dwaapara and Kali yuga. However, the earth dwellers indulging in mundane life pay little attention to the Lord despite His easy accessibility. Azhwar wonders how terrible must be their unrighteous latent tendencies (து<sup>3</sup>ர்வாஸனை durvaasanai)

பாலின் நீர்மை paalin neermai - Like the colour of milk.  
கடலமுதம் கொண்ட காலம் வளையுருவாய்த்திகழ்ந்தான் kadalamudham kondakaalam valaiyuruvaait thikazhnthaaan (Thiruneduttaandakam 3) of Sri Thirumangai Azhwar, as well சங்கவண்ணமன்னமேனி shanka vannamanna méni (verse 15). In Krita Yuga, the people have predominant satva guna and therefore the Lord takes on the white colour. ("milk" to indicate the sweetness of the Lord).

For He is ஸர்வ க<sup>3</sup>ந்த<sup>4</sup>: ஸர்வ ரஸ: (Chaandogyam 3-14-2) (Has all sweetness of fragrances and taste)  
செம் பொன் நீர்மை sempon neermai - In Treta Yuga, satva will be less and Rajas will dominate and suit its nature, the Lord takes on the red colour of gold ( "gold" to indicate the richness of value).

கட்டுரைத்த நன்பொன் உன் திருமேனி ஒளி ஒவ்வாது sutturaiththa nanpon un thruméni oli ovvaathu(ThituvaiMozhi 3-1-2)

பாசியின் பசும்புறம் போலும் நீர்மை paasiyin pasumpuram pōlum neermai - light green as the outside of soft moss (in Dwaapara Yuga)

நீல நீர்மை neela neermai - dark hue of the blue lilies

பொற்புடைத்தடத்து வண்டு விண்டுலாம்

porpudaiththadaththu vandu vindulaam – in the beautiful pond with bees hovering over them ( to make the on lookers feel refreshed and free of tiredness)

In Kali Yuga , the Lord does not take on any other colour since it would not matter since people of this age are not turned towards the Lord. Therefore He remains in His natural form.

முழுதும் நிலை நின்ற பின்னை வண்ணம் கொண்டல் வண்ணம் muzhuthum nilai nindra pinnai vannam kondal vannam (Periya Thirumozhi 4-9-8) of Thirumangai Azhwar.

ஏகஸ்த்வமஸி லோகஸ்ய ஸ்ரஷ்டா ஸம்ஹாரகஸ்ததா<sup>2</sup> அத்<sup>4</sup>யக்ஷஸ்சாநுமந்தா ச கு<sup>3</sup>ணமாயாஸமாவ்ருத:

ékastvamasi lōkasya srashtaa samhaarakastathaa adhyakshaśchaanumanthaa cha gunamaayaasamaavruthaha (Jitante 1-3)

" You alone are the creator and destroyer of all the worlds. You remain expectant of the time to protect. You allow (the jeevas to indulge in binding actions). You also remain concealed by Prakrithi and its satva, rajas and tamo gunas."

மண்ணுளாய்கொல்விண்ணுளாய்கொல்நீமண்ணுளே

மயங்கி நின்று

எண்ணுமெண்ணகப்படாய் கொல் என்னமாயை நின்தமர் கண்ணுளாய்கொல்சேயைகொல்அனந்தன்மேற்கிடந்தவெம் புண்ணியா புனந்துழாய் அலங்கலம்புனிதனே 45.

mannulaay kol vinnulaay kol mannulē mayanggi nindru ennum ennam ahappadaay kol enna maayai, nin\_thamar kannulaay kol séyai kol ananthan méi kidantha em-punniyaa punanthuzhaay alangkalam punithané! (45)

**Thou take birth in this earth. Thou art the controller of the eternal stars in the supreme abode. Thou remain outside the thoughts of the confused earthly beings immersed in the mundane life. For Thy devotees, Thou art in their very sight. On the other hand, Thou stay far from the enemies of Thy devotees. O' Lord! Thou Who repose on Sri AadhiSesha, Who art my means and Who art all**

**purifying and adorned by beautiful Tulasi flowers. What a wonder?**

Azhwar in the previous verse alluded to the incredible concealing effect of the unrighteous latent tendencies. In this verse, Azhwar expresses wonderment at the Lord's special grace towards him revealing His simplicity as well as His transcendental state accessible to the devotees and not to others.

மண்ணுளாய் mannulaay -

அவாக்ய நாத<sup>3</sup>ர: avaakya naadaraha (Chaandogyam 3-14-2)

"Paramaatma is devoid of speech and free from hankering"

meaning that the Lord is full (பூர்ணன் poornan)

In the divine incarnations of the Lord, the Divine non-material Form taking on the physical form thus becoming available to the material senses raises a question about the congruence of the two. That is why the word - கொல் kol -is used.

ப்ருச்சாமி கிஞ்சந யதா<sup>2</sup> கில ராக<sup>4</sup>வத்வே  
மாயாம்ருக<sup>3</sup>ஸ்ய வஸகோ<sup>3</sup>மநுஜத்வமெளக்<sup>3</sup>த்<sup>4</sup>யாத்

ஸீதாவியோக<sup>3</sup>விவஸோந ச தத்<sup>3</sup>க<sup>3</sup>திஜ்ஞ:

ப்ராதா<sup>3</sup>ஸ் ததா<sup>3</sup>பரக<sup>3</sup>திம் ஹி கத்<sup>2</sup>ம் க<sup>2</sup>கா<sup>3</sup>ய

prucchaami kijnchana yathaa kila raaghavatvé

maayaamrugasya vaśagō manujatvamaugdhyaath

seethaaviyōgavivaśō na cha tadgatijjnaha

praadaas tadaa paragatim hi katham khagaaya

(Atimaanushastavam 17) by Sri Koorathazhwar.

"O' my Lord, I will ask you about one thing- When born as Rama, under the influence of the deluded knowledge of the humans, fooled by the magical deer, falling almost unconscious by the separation from Seetha, you wandered all over not knowing her whereabouts, then how did You give a bird Moksha?"

விண்ணுளாய்கொல் vinnulaay kol -

Being the controller of the Nitya Suris and yet being captivated by devotees like Guha, Shabharee and Sugriva.

நிந்தமர் nin\_thamar



கண்ணுளாய்கொல் kannulaay kol – (Although your relationship with all beings is the same), in the case of Thy devotees, Thou remain close and in their very sight and yet சேயைக்கொல் séyai kol - remain aloof from their adversaries.

"பரித்ராணாய ஸாதா<sup>4</sup> நாம் parithraanaaya saadhoonaam"

"விநாஸாய ச து<sup>3</sup>ஷ்க்ருதாம் vinaaśaaya cha dushkruthaam"-

-

எம்புண்ணியா em punniyaa – **my means**

"பும்ஸ்த்வம் நயதீதி புண்ய: pumstvam nayatheethi punyaha" – the derivation means "**That which enlightens the essential nature**". "Thou art the means by which I became enlightened about the essential nature of both myself and Thyself"

புனிதனே punithané! -

**O'Lord, who made me pure by preventing me from committing unrighteous acts like stealing the Self ஆத்மாபஹாரம் aatmaapahaaram)**

யோஅந்யதா<sup>2</sup> ஸந்தமாத்மாநமந்யதா<sup>2</sup> ப்ரதிபத்<sup>3</sup>யதே

கிம் தேந ந க்ருதம் பாபம் சோரேணாத்மாபஹாரினா

yō anyathaa santamaatmaanamananyathaa pratipadyaté

kim téna na krutam paapam chōrénaatmaapahaarinaa

(Bharatam –UdyogaParvam 42-35)

"He who considers this "self" which is the possession of the Lord as his, the stealer of that "self" – what unrighteous action is not possible for that thief?"

தோடு பெற்ற தண் துழாய் அலங்கலாடு சென்னியாய்

கோடு பற்றி ஆழி ஏந்தி அஞ்சிறைப் புள்ளூர்தியால்

நாடு பெற்ற நன்மை நண்ணம்மில்லையேனுநாயினேன்

வீடு பெற்று இறப்போடும் பிறப்பறுக்குமாசொலே 46.

thōdu petra thun thuzhaay alangkalaadu senniyaay

kōdu patri aazhiyénthai ajnchirai pulloorthiyaal

naadu petra nanmai nannamillaiyénunaayinén

veedu petru irappōdum pirapparukkumaa cholé. (46)

**O' Lord, with the garland of cool and fully blossomed Tulasi flowers and the holy crown always tilting in favour of the devotees! Thou art mounted on the divine eagle**

**Garuda with the beautiful wings, carrying the conch Sri Panchajanya and the divine discus (indicating Thy readiness to protect Thy devotees from their adversaries). Although the good sight of Thee witnessed by the people of yonder age is not available for me to experience, Thou should tell me the means so that this lowly (dog like) self would attain the status of the Nitya suris giving up this body and breaking the cycle of rebirth.**

In the previous verse, Azhwar indicated that the Lord Himself is the means (அனந்தன் மேல் கிடந்த எம் புண்ணியா ananthan méI kidantha em punniyaa). In this verse, Azhwar feels that he lost all that time when the Lord appeared in this physical realm (லீலா விபூ<sup>4</sup>தி leelaa vibhoothi) for the sake of protection of the devotees in His various avataaraas in Vyooaha modes and Vibhava forms as well as directly reaching them on His Garuda vaahana. Azhwar therefore requests the Lord to remove all further obstacles so that he would attain Him.

தோடு பெற்ற thōdu petra – fully blossomed petals,  
தண் துழாய் அலங்கல் thun thuzhaay alangal– cool Tulasi garland.(due to contact with the Lord, the Tulasi garland is cool and fully blossomed)

ஆடு சென்னியாய் aadu senniyaay– tilting crown (helping to redress all difficulties felt in this samsaara by the devotees)

கோடு kōdu - conch ஆழி aazhi - discus

கருதுமிடம் பொருது கைந்நின்ற சக்கரத்தன்  
karuthumidam poruthu kainindra chakkaraththan  
(Thiruvaimozhi 10-6-8)

The Lord shows His readiness to protect His devotees against their adversaries by bearing the divine conch and the discus.

அம் சிறை புள் ஊர்தி am chirai pul oorthi– The bird (eagle Garuda) with beautiful wings which forms the vaahana

ஆல் aal - indicates Azhwar's great sorrow due to him missing all those previous advents of the Lord.

வீடு பெற்று veedu petru – attain the status of the eternal stars (Nitya Suris)

இறப்பொடும் பிறப்பறுக்குமா irappōdum pirapparukkumaa– giving up this body and cutting assunder the cycle of rebirths  
சொலே cholé - please tell me the means

v ID veedu - is mentioned first for it means ப<sup>4</sup>க<sup>3</sup>வத் ப்ராப்தி  
bhagavat praapthi (attaining the Lord) (it is not simply kaivalya  
moksha)

காரொடொத்த மேனி நங்கள் கண்ண விண்ணினாதனே  
நீரிடத்தராவணைக் கிடத்தி என்பரன்றியும்  
ஓரிடத்தை யல்லை எல்லையில்லை என்பராதலால்  
சேர்விடத்தை நாயினேன் தெரிந்திறைஞ்சுமொசொலே 47.  
kaarodoththa méni nangkal kannā! vinninaathané  
neeridaththaraavanai kidaththi enbar andriyum  
ōridaththai yallai ellai illai enbar aathalaal  
sēvidaththai naayinēn therinthairaijnchu maa cholé. (47)

**O' our Lord Krishna! Thy form has a hue similar to the dark clouds. Thou art the Lord of the Nityasuris. Vedas and the exponents of the Vedas declare that Thou repose on Sri Ananta in the milky ocean. There is no place that Thou art not, nor can there be any limit to Thy frontier. So please tell me where this lowly self can seek and find Thee.**

Azhwar in the previous verse, asked about the way for his liberation from the cycle of rebirths. To this the Lord indicates that He could be sought for in any one of the various modes of His manifestation such as Para, Vyootha, Vibhava and others. Azhwar says that all these appear unapproachable for him and requests the Lord to indicate to him the one place that he can seek Him with understanding.

காரொடொத்த மேனி நங்கள் கண்ண kaarodoththa méni  
nangkal kannā! - Dark clouds like form of our Lord Sri Krishna.

Azhwar indicates here indirectly that the Vibhava avataara of Sri Krishna is unavailable for him since it happened at a different age.

விண்ணி நாதனே vinninaathané -

The lord of the NityaSuris, indicating thereby that this eternal form is available only for the eternal resplendent attendants.

யத்ராவதீர்ண க்ருஷ்ணாக்<sup>2</sup>ய பரம் ப்<sup>3</sup>ரஹ்ம நராக்ருதி  
yatraavatheern krushnaakhya param brahma naraakruthi  
(Vishnu Puranam 4-11-4)

"Where the Supreme Lord Krishna descended taking the human form "

ஏஷ நாராயண: ஸ்ரீமாந் கூஷீரார்ணவநிகேதந:

ésha narayanah shreemaan ksheeraarnava nikétanaha  
(Harivamsham 113-62)

"This Sriman Narayana who resides in the ocean of milk"

ஓரிடத்தை யல்லை ōridaththai yallai – "no where that He is not present" meaning that He is everywhere (as inner controller or antaryaami).

சேர்விடத்தை நாயினேன் தெரிந்திறைஞ்சுமாசொலே  
sérvidaththai naayinén therinthairaijnchu maa cholé - The place this lowly self can seek with understanding , please tell

குன்றினின்று வானிருந்து நீள்கடற்கிடந்து மண்  
ஒன்றுசென்றதொன்றையுண்டுஅதொன்றிடந்து பன்றியாய்  
நன்றுசென்ற நாளவற்றுள் நல்லுயிர் படைத்தவர்க்கு  
அன்று தேவமைத்தளித்த ஆதிதேவனல்லையே? 48.  
kundrinindru vaanirunthau neel kadal kidanthau mun  
ondru sendrathondrai undu athondridanthau pandriyaay  
nandru sendra naalavatrul nalluyir padaiththavarkku  
andru dhévamaithaliththa aathi dhévan allayé? (48)

**Art not Thou the ancient supreme Lord, Who stood on the holy hills of Thiruvencatam, going from Thy eternal realm, reposed on the great ocean of milk, measured the matchless earth, protected it from destruction by swallowing and safe-keeping it in Thy stomach, as the divine boar lifted it out of the deluging waters, and in that age of Varaha kalpa, created the good humans and looked after them by establishing the order of the dévas?**

Azhwar in this verse, indicates to the Lord that His nature is to do good for all, for both the seeker and the non-seeker alike

and this is well revealed by His deeds and therefore it becomes the responsibility of the Lord to fulfill his wishes too.

குன்றில் நின்று வானிருந்து kundril nindru vaanirunthau – Despite being transcendental (and not even at anybody 's request), Thou stood on the holy hills of Thiruvencatam (for the sake of everyone low and high)  
நீள் கடல் கிடந்து neel kadal kidanthau – reposed on the ocean of milk (so as to be available for the dévas like Brahma, Rudra and others at times of dangers)

தாளும் தோளும் முடிகளும் சமனிலாத பல பரப்பி  
taalum thōlum mudikalum samanilaatha pala parappi  
(Thiruvaimozhi 8-10-8)

மண் ஒன்று சென்று mun ondru sendru– measured the matchless earth (or can be taken to indicate the various vibhava avataaras on this earth)

ஒன்றை உண்டு ondrai undu – swallowing the earth for safe –keeping during Pralaya (deluge of destruction)

அதொன்று இடந்து பன்றியாய் athondridanthau pandriyaay – as Varaha the divine boar lifting the submerged earth from under the deluging waters.

நன்றுசென்ற நாள் nandru sendra naal – the great age of Varaha kalpa

நல்லுயிர் படைத்து nalluyir padaiththu– created the humans (who could follow the rules of the Shaastras)

து<sup>3</sup>ர்லபோ<sup>4</sup> மாநுஷோ தே<sup>3</sup>ஹோ

தே<sup>3</sup>ஹிநாம்க்ஷணப<sup>4</sup>ங்கு<sup>3</sup>ர: durlabhō maanushō déhō

déhinaam kshanabhanguraha (Srimad Bhagavatham 11-2-29)

"difficult to attain this human body although perishable in a moment"

அவர்க்கு அன்றுதேவமைத்து avarkku andru dhévamaiththu – That time for their needs established the order of the devas like Brahma, Rudra and others

அளித்த ஆதிதேவன் அல்லையே? aliththa aathi dhévan allayé? – Art not Thou the ancient supreme Lord ? (for He not only created the humans but also the other devas)

ஸஹஸ்ரஸீர்ஷம் தே<sup>3</sup>வம் sahasra śeersham dhévam  
(Taittiriya- Narayana Sooktam 11) (With thousand heads  
stands Lord Narayana the inner meaning of the word "deva")  
ஸாக்ஷாத்<sup>3</sup> தே<sup>3</sup>வ: புராணோஅஸௌ saakshaad dhévaha  
puraanō asau (This ancient one alone is by nature the deva).

கொண்டைகொண்டகோதைமீது தேனூலாவு கூனிகூன்  
உண்டைகொண்டரங்கவோட்டி உள்மகிழ்ந்த நாதனார்  
நண்டையுண்டு நாரைபேர வாளைபாயநீலமே  
அண்டைகொண்டுகெண்டைமேயும்அந்தணீரங்கமே 49.  
kondai konda kōthai meethu thénulaavu kooni koon  
undai kondu arangka vōtti ulmahizhntaa naathanoor  
nandai undu naarai péra vaalai paaya neelamé  
andai kondu kendai méyum anthaaneer arangkamé (49)

**The place of residence of Lord Rama, who rejoiced in  
throwing a soft arrow from a toy bow to straighten the  
hunched back of Mantara, with hairlocks adorned by  
flower garlands hovering with honeybees, is no doubt  
Thiruvaramangam with beautiful cool waters, where the  
crane walks slowly having swallowed the crab, the Vaalhai  
fish scared of the crane splatters the water while the  
Kendai fish gently swim fearlessly under the shade of the  
blue lilies.**

To Azhwar who requested the Lord "சேர்விடத்தை  
நாயினேன் தெரிந்திறைஞ்சுமாசொலே-" sérvidaththai  
naayinéen therinthairaijnchu maa cholé. (verse 47) (" The place  
this lowly self can seek with understanding , please tell"), the  
Lord reveals His beautiful reclining form as He appears in  
Srirangam, with all His glorious nature as well as His easy  
accessibility.

Verses 49 through 55 form the மங்க<sup>3</sup>ளாஸாஸனம்  
mangalaaśasanam (benediction) of Srirangam by Azhwar.  
கொண்டைகொண்டகோதைமீது தேனூலாவு கூனிகூன் -  
kondai konda kōthai meethu thénulaavu kooni koon

Kooni (Mantara) was the maid of Queen Kaikeyi. She was referred to as Kooni since she had a hunched back. Kooni refers philosophically to all embodied (ப<sup>3</sup>த<sup>3</sup>த<sup>4</sup> baddha) jeevas. The hunched back கூன்(koon) refers to the defect of the embodied jeeva whereby it mistakenly identifies itself with the physical body. Azhwar reminds here of the ego or Ahamkaaram whereby one considers oneself as " I am deva, I am man " creating a false notion of the Self. The real nature of the jeeva however is blemishless and quite attractive to the Lord as indicated by "கொண்டைகொண்டகோதைமீது தேனூலாவு கொண்டைகொண்டகோதைமீது " (with hairlocks adorned by garland of flowers hovering with honey bees).

உண்டைகொண்டரங்கவோட்டி undai konu arangka vōtti - The playful act of Lord Rama (throwing a soft arrow from the toy bow to straighten the hunched back of Mantara) refers to the great power of the Lord which can eliminate the ego of the jeevas easily as in playing.

உளமகிழ்ந்த நாதன் fulmahizhntaa naathan – The Lord also rejoices in removing the defect (ahamkaaram) of His devotees.

ஊர் oor – The Lord's residence here of course refers to Srirangam. Azhwar indicates that the Sausheelya guna of Lord Rama is also to be found in Lord Sri Ranganatha.

நண்டையுண்டு நாரைபேர nandai undu naarai péra - the crane walks slowly having swallowed the crab

நாரை naarai - crane - refers to all embodied jeevas living in this mundane world indulging in நண்டு nandu - refers to all sense derived pleasures

வாளை பாய vaalhai paaya – the Vaalhai fish scared of the cranes jumps up and down on the water. Here Vaalhai refers to all those seekers of liberation from the dread of the samsaara, who actively pursue various paths relying on their own self effort

நீலமே

அண்டைகொண்டுகெண்டைமேயும்

neelame

andai konu kendai méyum -

while the Kendai fish gently swim fearlessly under the shade of the blue lilies.

The action of the Kendai fish reflects the state of the Prapannas (those that have taken the Lord as their sole refuge) who enjoy the Lord's gunas and live fearlessly under the Lord's protective shade taking Him as the sole refuge. This is devoid of all defects like the ego of the Samsaris and the self effort of the spiritual practitioners.

அந்தணீர் அரங்கமே anthaaneer arangkamé – The divya desa Srirangam is like the cool waters that quench all thirsts (will eliminate all sufferings). The three Taapas (sufferings) are ஆத்<sup>4</sup>யாத்தமிகம் aadhyaatmikam that arise from one's own body, ஆதி<sup>4</sup>தை<sup>3</sup>விகம் aadhi dhaivikam - those arising from the devas, ஆதி<sup>4</sup>பௌ<sup>4</sup>திகம் aadhi baudhikam - those arising from other jeevas

நீலமே அண்டைகொண்டு neelamé andai kondu – **refers to the enchanting beauty of Lord Sri Ranganatha, which becomes the means for Prapannas and the joy derived from it becomes their desired goal as well.**

வெண்டிரைக்கருங் கடல் சிவந்து வேவ முன்னோர் நாள்  
திண்டிறற்சிலைக்கைவாளி விட்ட வீரர் சேருமூர்  
எண்டிசைக் கணங்களும் இறைஞ்சியாடு தீர்த்த நீர்  
வண்டிரைத்த சோலை வேலி மன்னு சீரரங்கமே 50.  
ven thirai karung kadal sivanthauvéva munnōr naal  
thin thiral silaikkai vaali vitta veerar sérumoor  
en thisai kanangkalum iraijnciyaadu theerththa neer  
vandraiththa sōlai véli mannu seer arangkamé. (50)

**It is the residence of the divine prince Lord Rama, Who in the bygone age of the twentyeighth chatur yuga, deployed fiery missiles from the very mighty bow Saarnga which made the dark ocean with white waves turn red hot. It is also where people from eight directions come to worship and bathe in its purifying waters. It is Thiruvaramangam with full eternal beauty and holiness, surrounded by**



**beautiful groves and flowers swarming with humming bees.**

In this verse, Azhwar brings out the greatness of Lord Sri Rama (Who helps to get rid of all adversaries ) and Srirangam (which forms the perfect refuge for all).

வெண்டிரைக்கருங் கடல் சிவந்து வேவ ven thirai karung  
kadal sivanthauvéva -

சாபமானய ஸௌமித்ரே ஸராம்ஸ்சாஸீவிஷோபமாந்  
ஸாக<sup>3</sup>ரம் ஸோஷயிஷ்யாமி பத்<sup>3</sup>ப<sup>4</sup>யாம் யாந்து  
பல்வங்க<sup>3</sup>மா:

chaapamaanaya Saumitré śaraamschaaśee vishōpaman  
saagaram śōshayishyaami padbhyaam yaantu plavanggamaha  
(Srimad Ramayanam Yuddhakaandam 21-22)

"Bring me the bow and arrows resembling venomous snake,  
O' son of Sumitra. I shall dry up the sea. Let the monkeys  
proceed on foot ( to Lanka)"

Said Sri Rama when Varuna (the deva governing all waters)  
was posing as an obstacle in the rescue of Sri Seetha. This  
indicates the readiness of the Lord to act in favor of His  
devotees in removing all obstacles in the way of their  
deliverance. Just as He was in the times of Sri Rama avataara,  
for later times He had taken abode in Srirangam so as to  
remove all obstacles which would be in the way of the divine  
experience of His devotees.

எண்டிசைக் கணங்களும் இறைஞ்சியாடு தீர்த்த நீர்  
en thisai kanangkalum iraijnciyaadu theerththa neer

—

where people from eight directions come to worship and bathe  
in its purifying waters .

(the waters that can remove all faults of the devotees and  
fulfill their desires)

ஸர்வஸக்தி மயம் தா<sup>4</sup>ம ஸர்வதீர்த்த<sup>2</sup>மயம் ஸர:

ஸர்வபுண்யமயோ தே<sup>3</sup>ஸ: ஸர்வதே<sup>3</sup>வமயோஹரி:

sarvaśakthi mayam dhaama sarvatheerthamayam saraha  
sarvapunyaamayō déśaha sarvadévamayō Harih "The holy  
shrine is storehouse of all powers. The holy pond has all

purifying waters. The holy place is full of all punya. Our Lord is the innercontroller of all devas".

மன்னு சீரரங்கமே mannu seer arangkamé –  
Srirangam with full eternal beauty and holiness.

சரங்களைத் துரந்து வில் வளைத்திலங்கை மன்னவன்  
சிரங்கள் பத்தறுத்துதிர்த்த செல்வர் மன்னு பொன்னிடம்  
பரந்து பொன்னிரந்து நுந்தி வந்தலைக்கும் வார் புனல்  
அரங்கமென்பர்நான் முகத்தயன்பணிந்தகோயிலே 51.  
sarangkalai thuranthau vil valaiththu ilangkai mannavan  
sirangal paththaruththu uthirththa selvar mannu ponnidam  
paranthu ponniranthununthai vanthaalaikkum vaar punal  
arangkam enbar naanmuhaththu ayan panintha kōyilē (51)

**The permanent residence of the valorous Sri Rama, Who arched the Saarnga bow and discharged arrows that felled the ten heads of the king of Lanka, the most desirable and the divine land surrounded by the surging golden stream wide and large, with the shrine worshipped by the four faced Brahma, is alone the wise term "arangam".**

In this verse, Azhwar says that Srirangam is where the victorious Lord Sri Rama took up His permanent residence and it is also the holy place which Brahma chose to seek to fulfill his wishes to attain his status as the creator of the fourteen worlds.

சரங்களைத் துரந்து வில் வளைத்திலங்கை மன்னவன்  
sarangkalai thuranthau vil valaiththu ilangkai mannavan -  
யதா<sup>2</sup> ராக<sup>4</sup> வநிர்முக்த: ஸர: ஸ்வஸநவிக்ரம:  
க<sup>3</sup>ச்சே<sup>2</sup>த் தத்<sup>3</sup>வத்<sup>3</sup> க<sup>3</sup>மிஷ்யாமி லங்காம் ராவணபாலிதாம்  
yathaa rāghava nirmukthaha śaraha śvasanavikramaha  
gachchéth tadvad gamishyaami langkaam ravanapaalithaam  
(Srimad Ramayanam Sundarakaandam 1-39)  
"(Even) as an arrow loosed by Sri Rama ( a scion of Raghu)  
would fly with the speed of the wind, I (too) would likewise  
course to Lanka (which is) guarded by Ravana"

சிரங்கள் பத்துத்துதிர்ந்த sirangkal paththaruththu uthirththa  
– that felled the ten heads of Ravana

செல்வர் selvar

-the valorous and victorious, Sri Rama

மன்னு பொன்னிடம் mannu ponnidam

- beautiful and desirable (as gold) place both for the devotees seeking the true refuge and for the Lord Who seeks out His devotees. Implied by this is that after Vibhava Avataaras, the Lord has taken up permanent residence in Srirangam to help remove all obstacles from the path of the true spiritual seekers in the form of their sense oriented thoughts.

தசேந்த<sup>3</sup>ரியாநநம் கோ<sup>4</sup>ரம் யோ மநோரஜநீசரம்

விவேகஸரஜாலேந ஸமம் நயதி யோகி<sup>3</sup>நாம்

daśēndriyaananam ghōram yō manōrajaneecharam

vivēkaśarajaalēna śamam nayathi yōginaam (Saatvata samhithai 12-51)

"The Lord destroys the monstrous mind (Ravana) with ten heads formed by the ten senses of the spiritual seeker by the use of the arrows of wisdom."

The mind that indulges in senses is considered the enemy of the jeeva.

உத்<sup>3</sup>த<sup>4</sup>ரோத<sup>3</sup>த்மனாத்மானம்' நாத்மானமவஸாத<sup>3</sup>யேத் .

ஆத்மைவ ஹ்யாத்மனோ ப<sup>3</sup>ந்து<sup>4</sup>ராத்மைவ ரிபுராத்மன:

uddharēdaatmanaatamaanam naatmaanamavasaadayēt .

aatmaiva hyaatmanō bandhur aatmaiva ripuraatmanaha

(Geetha 6-5)

"One should raise the self by his own mind and not allow the self to sink; for the mind alone is the friend of the self and mind alone is the foe of the self."

பரந்து பொன்னிரந்து நுந்தி வந்தலைக்கும் வார் புனல்  
paranthu ponniranthununthai vanthaalaikkum vaar punal

–

by the surging golden stream wide and large- refers to Cauvery river

அரங்கமென்பர்நான்முகத்தயன்பணிந்தகோயிலே

arangkam enbar naanmuhaththu ayan panintha kōyilē –

Brahma is considered to have four faces so that he can recite the four vedas simultaneously. He is born from the Lord's lotus navel unlike all others who are born of the womb. So he is called அஜன் (அயன்) (not born like others). He had two desires in his mind one was to create the fourteen worlds and the second was the attainment of Moksha. Giving up the ego arising from his status, he sought the shelter of the transcendental Lord at Srirangam. Thus declare the wise who know the Puraanaas.

கூரப<sup>3</sup>தே<sup>4</sup>ர்மண்ட<sup>3</sup>லாத்<sup>3</sup>பா<sup>4</sup>நோர்யோகி<sup>3</sup>நாம்  
ஹ்ருத<sup>3</sup>யாத<sup>3</sup>பி

ரதிம்க<sup>3</sup>தோ ஹரிர் யத்ர ரங்க<sup>3</sup>மித்யபி<sup>4</sup>த<sup>4</sup>யதே

ksheeraabdhérmandalaadbhaanōryōginaam hrudayaadapi  
rathimgatō harir yatra rangamityabhidheeyatē

"Where the Lord remains more delighted than in the ocean of milk, the centre of the Sun or the heart of the Yogi, that is called Rangam" so declare the Puraanaas.

ரதிம் க<sup>3</sup>த: இதி ரங்க<sup>3</sup>ம் rathim gataha ithi rangam

"Obtains delight there, hence called Rangam"

பொற்றையுற்ற முற்றல் யானை போரெதிர்ந்து வந்ததை  
பற்றியுற்று மற்றதன் மருப்பொசித்த பாகனூர்  
சிறறையிற்று முற்றல் மூங்கில் மூன்று தண்டரொன்றினர்  
அற்றபற்றர் சுற்றிவாழும் அந்தணீரரங்கமே 52.

potraiyyutra mutralyaanai pōrethirnthau vanthaadhai  
patriyyutru matrathan marup posiththa paakanoor  
sitreyitru mutral moonggil moondru thanndar ondrinar  
atra patrar sutri vaazhum anthaneer arangkamē. (52)

**Thiruvaramgam is the residence of Sri Krishna, Who like a mahout, held and broke the tusks of the mighty untamed mad elephant Kuvalayaapeeda which came charging to fight. Thiruvaramgam with beautiful cool waters is indeed where desireless Sanyaasees, carrying the sturdy trident bamboo staff with small teeth like nodes, engrossed in the divine, permanently live considering living around that shrine as the most desirable goal.**

In the previous three verses, Azhwar indicated how Srirangam benefits people who came after Sri Rama avataara. In this and the next verse, Azhwar elaborates how it affords refuge to those who came after Sri Krishna avataara.

ஊர் – oor (Thiru Arangam) is the residence (of Sri Krishna)  
பாகன் பற்றியுற்று மற்றதன் மருப்பொசித்த paakan  
patriyutru matrathan marup posiththa -mahout who held and  
broke its tusks  
பொற்றையுற்ற முற்றல் யானை போரெதிர்த்து வந்ததை  
potraiyyutra mutralyaanai pōrethirnthau vanthaadhai - the  
mighty untamed mad elephant (Kovalayaapeeda) which came  
charging to fight.

By this is indicated that Lord Sri Ranganatha removes all obstacles befalling the devotees in the way of experiencing Him, as easily as Sri Krishna eliminated the mighty mad elephant Kovalayaapeeda (which came in the way of Sri Vasudeva and Sri Devaki from experiencing Sri Krishna).

ஸக்<sup>3</sup>ய பர்யத க்ருஷ்ணஸ்ய முக<sup>2</sup>ம்தயருணேக்ஷணம்  
விகாஸிஸாரத<sup>3</sup>ரம் போ<sup>3</sup>ஜமவஸ்யாய ஜலோக்ஷிதம்  
பரிபூ<sup>3</sup>யஸ்திதம் ஜந்ம ஸப<sup>3</sup>லம் க்ரியதாம் த்<sup>3</sup>ருஸ:  
sakya paśyata krushnasya mukhmatyarunékshanam  
vikaasiśaaradaram bojamavaśyaaya jalōkshitam  
paribooyasthitam janma sabalam kriyataam drusaha (Vishnu  
Puraanam 5-20-54)

"Friends, Look at the lotus eyed face of Sri Krishna which beats the beauty of the blossomed lotus of the winter, covered with dew drops. Obtain the fulfillment of your eye sight"  
யுவேவ வஸுதே<sup>3</sup>வோபூ<sup>4</sup>த் yuvéva vasudévō abhooth  
(Vishnu Puraanam 5-20-52)

"Vasudeva became like a youth (after seeing the lotus eyes of his son Sri Krishna)"

சிறுறையிற்று முற்றல் மூங்கில் மூன்று தண்டர் sitreyitru  
mutral moonggil moondru thandar .- Sanyaasees (recluses,

monks) who carry the sturdy trident bamboo staff with small teeth like nodes

அற்றபற்றர் atra patrar -desireless (having no hankering for Purushaarthas or other paths)

ஒன்றினர் ondrinar

-engrossed only in the Lord

சுற்றிவாழும் sutri vaazhum - live around the shrine at Srirangam (considering as the most desirable goal at all times)

மோடியோடு இலச்சையாய சாபம் எய்தி முக்கணான்  
கூடு சேனை மக்களோடு கொண்டு மண்டி வெஞ்சமத்து  
ஓட வாணன் ஆயிரம் கரங் கழித்த ஆதி மால்  
பீடு கோயில் கூடு நீர் அரங்கம் என்ற பேரதே 53.  
mōdiyōdu ilaccaiyaaya saabam eydhi mukkanaan  
koodu sēnai makkalōdu kondumandi vejncamaththu-  
ōḍa vaanan aayiram karang kazhiththa aadhimaal  
peedu kōyil koodu neer arangkam endra péradhé. (53)

**The esteemed temple, abundant in waters, of the ancient cause, Sri Krishna, is known as Thiruvarangam, Sri Krishna who felled the thousand arms of Baanaasura and made the triple eyed Rudra (who was ashamed due to the curse of Brahma), along with Kaali, his sons and his huge army to retreat fast from the battle.**

Azhwar in this verse, states that Sri Krishna who fulfilled the wishes of his grand son Aniruddha by subduing Baanaasura along with all his helpers including Rudra and his army, lives for ever in Srirangam to fulfill the wishes of His devotees.

இலச்சையாய சாபம் எய்தி முக்கணான் ilaccaiyaaya  
saabam eydhi mukkanaan  
—the three eyed one (Rudra) who felt ashamed on account of  
being cursed (by Brahma)  
ப்<sup>3</sup>ரஹ்மாமா: - யஸ்மாத<sup>3</sup>நபராத<sup>4</sup>ஸ்ய ஸிரஸ்சிந்தம் த்வயா  
மம

தஸ்மாச்சா<sup>2</sup>பஸமாவிஷ்ட: கபாலீ த்வம் ப<sup>4</sup>விஷ்யஸி  
brahmah: yasmaadanaparaadasya śiraśchinnam tvayaa mama

tasmaachchaapasamaavishtaha kapaalee tvam bhavishyasi  
(Maatsya Puraanam 182)

Brahma said: "Since the head of my faultless self was plucked by you, you will become 'kapaalee' (the one who carries the skull) afflicted by my curse".

Thus the skull of Brahma became stuck in the hand of Rudra.

மோடியோடு mōdiyōdu -with Kaali

கூடு சேனை மக்களோடு கொண்டு koodu sénai makkalōdu  
kondu - along with huge army and sons

மண்டி வெஞ்சமத்து ஓட mandi vejncamaththu ōda –  
retreated fast from the battle

The asura Baana was proud of the strength of his thousand arms. In addition, Rudra had given his word of protection. So when the former was engaged in a battle with Sri Krishna, Rudra came with all his retinue to aid Baana. Despite this, Baanaasura was defeated by Sri Krishna.

வாணன் ஆயிரம் கரங் கழித்த vaanan aayiram karang  
kazhiththa -who severed the thousand arms of Baanaasura  
ஆதி மால் aadhimaal  
– the Lord Who is the ancient cause of the world

க்ருஷ்ண ஏவ ஹி லோகாநாமுத்பத்திரபி சாப்யய:

க்ருஷ்ணஸ்ய ஹி க்ருதே பூ<sup>4</sup>தமித<sup>3</sup>ம் விஸ்வம் சராசரம்

Krishna éva hi lōkaanaamutpattirapi chaapyayaha

Krishnasya hi kruté bhoothamidam viśvam charaacharam

(MahaBharatham –Sabha 38-23)

"Krishna alone is the cause of the creation, sustenance and the destruction of all the worlds. This moving and non-moving world came to be for Krishna alone"

பீடு கோயில் peedu kōyil – esteemed (famous) temple

கூடு நீர் koodu neer – abundant in waters (from Sahya parvam)

அரங்கம் என்ற பேரதே arangkam endra péradhé

known by the name of Arangam.

இலைத்தலைச் சரந்துரந்து இலங்கை கட்டழித்தவன்  
 மலைத்தலைப் பிறந்ததிழிந்து வந்து நுந்து சந்தனம்  
 குலைத்தலைத்திறுத்தெறிந்த குங்குமக் குழம்பினோடு  
 அலைத்தொழுகுகாவிரிஅரங்கமேயவண்ணலே 54.  
 ilaiththalai charam thuranthau ilangkai kattazhiththavan  
 malaiththalai piranthau izhinthau vanthau nunthu santhaanam  
 kulaiththu alaithu iruththu erintha kunguma kuzhambinōdu  
 alaiththozhuku kaaviri arangkamēya vannalē. (54)

**Sri Rama who destroyed the ramparts of Lanka by discharging arrows sharp like the tips of leaves is the Lord ever resident in Thiruvaram, wherein flows the river Cauvery arising from the peak of Sahya hills, splashing down, dragging the sandal trees and saffron flower creepers, breaking them and mixing with the released saffron petals and powder.**

In this verse, Azhwar says that Lord Sri Rama reposes in Thiruvaram to get over his tiredness from the destruction of Ravana. He actually makes Himself available to all the devotees of later age and helps to destroy their inner adversaries which come in the way of their divine experience.

இலங்கை கட்டழித்தவன் துரந்து இலைத்தலைசரம் –  
 ilangkai kattazhiththavan thuranthau ilaiththalai charam - He  
 who destroyed the ramparts of Lanka by discharging leaf tip  
 like sharp arrows

Here reference is made to Sri Rama avataara.

மமேத<sup>3</sup>ம் mamédham – " It is mine" said Soorpanakha, the  
 demoness sister of Ravana, who wanted to enjoy Sri Rama for  
 her happiness. Sri Rama destroyed her ego. Lord Sri  
 Ranganatha will destroy our ego which often is our most  
 formidable inner adversary like He destroyed the fortified  
 walls of Lanka.

மலைத்தலைப் பிறந்து இழிந்து வந்து malaiththalai  
 piranthau izhinthau vanthau–

Arising from the peak of the Sahya Hills and flowing down  
 நுந்து சந்தனம் குலைத்து nunthu santhaanam kulaiththu–  
 uprooting sandal trees and (saffron flower creepers)

அலைத்து இறுத்து alaithu iruththu–



dragging and breaking

எறிந்த குங்குமக் குழம்பினோடு erintha kungguma

kuzhambinōdu

– releasing the saffron pollens from their flowers and mixing up to make a 'rasa' of sandal and kunkuma.

அலைத்தொழுகு காவிரி alaiththozhuku kaaviri – the overflowing Cauvery river

அண்ணல் annal– the Lord.

து<sup>3</sup>க்<sup>3</sup>தா<sup>4</sup>ப<sup>3</sup>தி<sup>4</sup>ர் ஜநகோ ஜநந்யஹமிஹ ஸ்ரீரேவ புத்ரீவர:

ஸ்ரீரங்கே<sup>3</sup>ஸ்வர ஏதத<sup>3</sup>ர்ஹமிஹ கிம் குர்யாமிதீவாகுலா

சஞ்சச்சாமர சந்த<sup>3</sup>ரசந்த<sup>3</sup>நமஹாமாணிக்யமுக்தோத்கராந்

காவேரீ லஹரீகரைர் வித<sup>3</sup>த<sup>4</sup>தீ பர்யேதி ஸாஸேவ்யதாம்

dugdhaabdhira janakō janayahamiha śrēerēva putreevaraha

Śreerangēśvara étadarhamiha kim kuryaamiteevaakulaa

chajinchachaamara chandrachandana mahaamaanikya

muktōtkaraan

kaavēri laharee karair vidadhathee paryēti saasēvyataam

(ர-ஸ்த 1-21)

" The ocean of milk is father. I am his wife and therefore the mother. Sriranga Naayaki is my daughter. The groom is the Lord of Sriangam. How would I show the honours befitting the couple" thinking thus Cauvery flowed carrying Chaamara, sweet camphor, sandal wood, precious gems and pearls in her surging waves (the hands). That Cauvery is to be immersed in".

This sloka of Sri Paraasara Bhattar is referred to by Sri Periya Vaacchaan Pillai here. He further concludes that the distance Cauvery travels to serve the Lord is much shorter (from Sahya hills to Srirangam) than the distance that the Lord takes to receive her service. This is because of His partiality towards His devotees. In this samsara (mundane life), to induce love in those who do not have love for Him, to be easily accessible to those who love Him as well as to remove the obstructing ego, the Lord has taken His abode in Srirangam.

மன்னுமாமலர்க்கிழத்தி வையமங்கைமைந்தனாய்

பின்னுமாயர்பின்னைதோள் மணம்புணர்ந்ததன்றியும்

உன்ன பாதமென்ன சிந்தை மன்ன வைத்து நல்கினாய்

பொன்னி தூழ் அரங்கமேய புண்டரீகனல்லையே? 55.

mannu maamalar kizhaththi vaiyamangkai mainthaanaay  
pinnum aayar pinnai thōl manam punarnthaathandriyum  
unna paatham enna sinthai manna vaiththu nalkinaay  
ponni soozh arangkaméya pundareekan allaiyé? (55)

**Thou art the consort of Sri Devi (Periyapiraatti) and Sri Bhoo Devi. Furthermore, Thou embraced in wedding Sri Nappinnai who was Neela Devi born as a cowherdess. In addition, Thou graced me so Thy holy feet for ever remain inseparable from my heart. Art not Thou the eternal "Lotus" in Thiruvaramam surrounded by the soothing waters of Cauvery?**

Azhwar in this verse, expresses that Sri Ranganatha, is the consort of Sri Lakshmi, Bhoo Devi and Neela Devi and that He has showered His special grace on himself.

மன்னு மாமலர்க்கிழத்தி mannu maamalar kizhaththi – the lotus born Sri Lakshmi Devi who is born with the Lord during all acts of protection of the worlds. She is also the empress or the Queen (கிழத்தி)

க்ருதாபி<sup>4</sup>ஹேகா மஹிஷீ போ<sup>4</sup>கி<sup>3</sup>ந்யோ அந்யா  
ந்ருபஸ்த்ரிய: krutaabhishékaa mahishee bhōginyō anyaa  
nrupastriyaha (AmaraKosham 2-6-5)

"Mahishee (the empress or the Queen) is one who gets crowned along with the king. The other wives of the king are known as Bhogini"

வையமங்கைமைந்தனாய் vaiyamangkai mainthaanaay

- the sweet and youthful consort of Sri Bhoo Devi.

அஸ்யேஸாநா ஜக<sup>3</sup>தோ விஷ்ணுபத்நீ asyēsaanaa jagatō  
vishnupatnee –

(Yajur- sam 4-41-1)

" She is the ruler of the world and the consort of Sri Vishnu"

ஹ்ரீஸ்ச தே லக்ஷ்மீஸ்ச பத்ந்யௌ hreeścha té  
lakshmeēścha patnyau (Purusha Suktham 2-5)

"O' Transcendental Lord, for Thee, Sri and Bhoo Devi are consorts"

தேவிமாராவார் திருமகள் பூமி dévimaaraavaar thirumagal  
bhoomi (Thiruvaimozhi 8-1-1)

It is to be noted that the ச (cha) in லக்ஷ்மீச்சா (lakshmeescha) refers to Neela Devi also.

பின்னும் ஆயர் பின்னை தோள் மணம்புணர்ந்தது pinnum aayar pinnai thōl manam punarnthaadhu- Thou embraced in wedding Sri Nappinnai who was Neela Devi, born as a cowherdess.

உன்ன பாதமென்ன சிந்தை மன்ன வைத்து நல்கினாய்  
unna paatham enna sinthai manna vaiththu nalkinaay - Thou graced me so Thy holy feet for ever remain inseparable from my heart.

This indicates the Lord's Vatsalya for His devotee.

பொன்னி தூழ் அரங்கமேய புண்டரீகன் அல்லையே ponni soozh arangkamēya pundareekan allaiyé - Art not Thou the eternal lotus in Thiruvarangam surrounded by the soothing waters of Cauvery?

செந்தாமரைத் தடங்கண் செங்கனிவாய் செங்கமலம்  
செந்தாமரை அடிக்கள் senthaamarai th tadangkan  
senkanivaay sengkamalam senthaamarai adikkal  
(Thiruvaimozhi 2-5-1)

Since many parts of the Lord's physical form (like the eyes, mouth, hands and feet) are comparable to the lotus, Azhwar names the Lord as "Pundareeka"

ஆநந்தோ<sup>3</sup> ப்<sup>3</sup>ரஹ்மேதி வ்யஜாநாத் aanandhō brahméti  
vyajaanaath (Taittiriya Upanishad Bhrguvalli 7)

"He understood that Bliss is Brahman"

விஜ்ஞாநம் ப்<sup>3</sup>ரஹ்மேதி வ்யஜாநாத் vijñanam brahméti  
vyajaanaath (Taittiriya Upanishad Bhrguvalli 6)

"He understood that Knowledge is Brahman"

The physical form of the Lord became even more beautiful like a blossoming lotus not only from the soothing environment at Thiruvarangam but also due to the association with Azhwar's (His devotee's) heart.

இலங்கை மன்னனைந்தொடைந்து பைந்தலைநிலத்துக்  
கலங்கவன்றுசென்றுகொன்று வென்றிகொண்டவீரனே  
விலங்குநூலர்வேதநாவர்நீதியானகேள்வியார்  
வலங்கொளக் குடந்தையுள் கிடந்தமாலுமல்லையே? 56.

ilangkai mannanai thodainthu painthalai nilaththuka  
kalangka vandru chendru kondru vendri konda veerané  
vilanku noolar védha naavar neethiyaana kélviyaar  
valangkola kudanthaaiyul kidantha maalum allaiyé (56)

**Thou art the victorious Lord Who shot the king of Lanka  
in a fierce battle and made his ten heads roll down on  
ground. Thou art the Supreme Lord Who rests in  
Thirukkudanthai where Vedic chanters and learned  
Brahmins go round Thy shrine offering worshipful  
prayers.**

In the next six verses starting with this verse, Azhwar enjoys  
the Lord enshrined in Thirukkudanthai. These form his  
மங்க<sup>3</sup> ஸாஸாஸனம்(mangalaśāsanam)of Thirukkudanthai.  
In this verse, Azhwar states that Sri Rama who destroyed  
Ravana, the arch enemy of the righteous devotees, has taken  
His abode in Thirukkudanthai in order to receive the prayerful  
worship of His devotees who have no other desires except to  
attain Him and to remove all obstacles from their spiritual  
paths.

இலங்கைமன்னன் ilangkai mannan -  
ராவணோநாம து<sup>3</sup>ர்வருத்தோ ராக்ஷஸோ  
ராக்ஷஸேஸ்வரோ  
rāvaṇō nāma durvṛttō rākshasō rākshasésvaraḥa (Ramayanam  
Yuddha Kaandam 17-12) " There lives the wicked demon,  
named Ravana, the head of all Raakshasas "  
ஐந்தொடைந்து பைந்தலை நிலத்துக aithodainthu  
painthalai nilaththuka – felling the ten strong heads

தசேந்த<sup>3</sup>ரியாநநம் கோ<sup>4</sup>ரம் daśéndriyaananam ghōram  
(Saatvata Samhitai 12-51)

"The Lord destroys the monstrous mind (Ravana)". The mind  
that indulges in senses is considered the enemy of the jeeva.  
விலங்குநூலர் vilanku noolar – with bodies covered by the  
sacred thread (indicating that they practice Vedic rituals as  
prescribed)

வேதநாவர் védha naavar - with Vedas on their tongue (meaning "always chanting the Vedas")

நீதியான கேள்வியார் neethiyaana kélviyaar – who have received the right knowledge (from proper and qualified teachers) and have the right understanding that it is the transcendental Lord of all who should be worshipped through all actions and rituals.

வலங்கொள valangkola - வலம் கொள valam kola– to receive their worshipful acts such as their circambulations.

சங்குதங்கு முன்கை நங்கை கொங்கைதங்கலுற்றவன்  
அங்கமங்கவன்றுசென்று அடர்த்தெறிந்த ஆழியான்  
கொங்கு தங்கு வார்குமூல் மடந்தைமார் குடைந்தநீர்  
பொங்குதண்குடந்தையுள்கிடந்தபுண்டரீ கனே 57.

shanku thanku mun kai nangkai kongkai thankal utravan  
angkamangka andru chendru adarththerinthaa aazhiyaan  
kongku thanku vaar kuzhal madanthaaimaar kudainthaa neer  
pongu than kudanthaaiyul kidantha pundareekané! (57)

**Thou art the Lord with form soothing as the ocean, Who decapitated the demon Ravana for his evil design towards the lovely lady of bangled hands. Thou art the lotus Lord Who reclines in Thirukkudanthai of surging cool waters wherein damsels of fragrant flowing locks of hair frolic.**

In this verse, Azhwar says that the Lord reclines in Thirukkudantahi to help eliminate all obstacles from His devotees experiencing Him, just as He eliminated Ravana who came in the way of the Periyapiraatti's continuous experience of the Lord.

சங்குதங்கு முன்கை shanku thanku mun kai – The hands which are ever encircled by the bangles (meaning that She always remains united with the Lord).

நங்கை nangkai – lady who is beautiful and gracious (refers here to Sri Seetha)

துல்யஸீலவயோவ்ருத்தாம் துல்யாபி<sup>4</sup> ஜநலக்ஷணாம்  
ராக<sup>3</sup>வோ அர்ஹதி வைதே<sup>3</sup>ஹரீம் தம்சேயமஸிதேக்ஷணாம்

tulya śeela vayo vṛttaam tulya abhijana lakṣhaṇaam |  
raaghavō arhati vaidéheem tam ca iyam asitékṣhaṇā ||  
(Ramayanam Sundarakaandam 16-5)

"Sri Rama (a scion of Raghu) is worthy of Sita (a princess of Videha territory), whose character, age and conduct are well matched and whose pedigree and bodily marks are on a par with his and this dark eyed lady too is worthy of Sri Rama"

கொங்கை தங்கல் உற்றவன் kongkai thangkal utravan-  
thought of embracing the bosom. The reason for this wicked  
thought of Ravana was his indulgence in his physical body  
thinking it to be his "self" (aatma).

அங்கம் மங்க angkam mangka – destroyed his body  
வார் குழல் vaar kuzhal - long locks of hair  
மடந்தைமார் madanthaaimaar - women  
கொங்கு தங்கு kongku thangku -ever full of fragrance  
ஆழியான் aazhiyaan – refers to Sri Rama with form as  
soothing as the ocean

மரங்கெட நடந்தடர்த்து மத்தயானை மத்தகத்து  
உரங்கெடப்புடைத்து ஒர்கொம்பொசித்து உகந்தஉத்தமா  
துரங்கம்வாய்பிளந்து மண்ணளந்த பாதவேதியர்  
வரங்கொளக் குடந்தையுள் கிடந்தமாலுமல்லையே? 58.  
marangkeda nadanthaadarththu maththayaanai  
maththakaththu  
urangkeda pudaitththu ōr komposiththu ukantha uththamaa  
thurangkam vaay pilanthu mannanantha paatha védhiyar  
varang kola kudanthaaiyul kidantha maalum allaiyé? (58)

**As a child, Thou destroyed the pair of Maruta trees  
crawling between them. O' Purushottama! Thou enjoyed  
in eliminating the pride of the mad elephant by controlling  
it, hitting on its back to subdue its strength and breaking  
its matchless tusks. Thou tore the mouth of the demon Kesi  
and Thy feet measured the Earth. Art not Thou the loving  
Lord Who reposes in Thirukkudanthai to bestow boons on  
the exponents of the Vedas?**

Azhwar in this and the next verse, experiences the valour and beauty of Lord Krishna in Sri Aaraa-amudan of Thirukkudanthai. In this verse he says that the Lord out of love for His devotees, has taken His abode in Thirukkudanthai.

சாலிவேலி தண்வயல் தடங்கிடங்கு பூம்பொழில்  
கோலமாடநீடு தண்குடந்தைமேய கோவலா  
காலநேமி வக்கரன் கரன்முரன்சிரமவை  
காலனோடுகூட வில்குனித்த விற்கைவீரனே 59.  
saali véli than vayal thadam kidangku poom pozhil  
kōlamaada needu than kudanthai méya kōvalaa  
kaala némi vakkaran karan muran siram avai  
kaalanōdu kooda vil kuniththa virkai veerané! (59)

**O' Krishna! Thou for ever reside in cool Thirukkudanthai, with beautiful and nice houses, surrounded by gardens with blooming flowers, paddy fields and water canals. Thou art the great archer, Who bent the bow and dispatched the heads of the demons Kaalanémi, Dantavakra and the terrible Muran to reach Yama.**

In this verse, Azhwar actually experiences Lord Krishna (Who took avataara in Dwaapara age to eliminate the adversaries of His devotees), as reposing in beautiful Thirukkudanthai in order to fulfill the wishes of the devotees of kali age.

செழுங்கொழும் பெரும்பணி பொழிந்திட உயர்ந்தவேய்  
விழுந்துலர்ந்தெழுந்துவிண்புடைக்கும்வேங்கடத்துள்ளின்று  
எழுந்திருந்து தேன்பொருந்து பூம்பொழில் தழைக்கொழும்  
செழுந்தடங்குடந்தையுள்கிடந்தமாலுமல்லையே? 60.  
Sezhungkozhum perumpani pozhinthaيدا uyarnthaavéy  
vizhunthuularnthezhunthau vinpudaikkumvékataththul  
nindru  
ezhunthairunthu thén porunthau poompozhil thazhaikkozhum

sezhum thadang kudanthaaiyul kidantha maalum allaiyé?  
(60)

**Art not Thou the loving Lord, Who stands in Thiruvencatam, where the large tall bamboo trees bent to the ground, covered by heavy dews, rise to meet the skies when dried by the Sun and Who reposes in Thirukkudanthai with plush gardens full of flowers and hovering bees and fresh water pools?**

In this verse, Azhwar says that the Lord out of His great love for His devotees, takes His abode in various holy shrines on this earth so that they can experience Him right here on this earth. Thus He stands in Thiruvencatam and reclines in Thirukkudanthai so that His devotees can enjoy His beauty in whichever pose they like.

நடந்தகால்கள்நொந்தவோ நடுங்க ஞாலமேனமாய்  
இடந்தமெய்குலுங்கவோ விலங்குமால்வரைச் சுரம்  
கடந்தகால்பரந்த காவிரிக்கரைக் குடந்தையுள்  
கிடந்தவாறெழுந்திருந்துபேசுவாழிகேசனே 61.  
nadanthaa kaalkal nonthaavō nadungka jnaalamēnamaay  
idanthaa mey kulungkavō vilangkumaal varaichchuram  
kadanthaa kaal paranthaa kaaviri karai kudanthaaiyul  
kidanthaavaaru ezhunthairunthau pésu vaazhi késané! (61)

**Did Thy feet which walked all over the forests (as Sri Rama) ache? Did Thy body feel exhausted having lifted the earth as the divine boar? O'Lord Késhava! Please get up and pray tell the reason why Thou repose in Thirukkudanthai on the banks of river Cauvery with wide torrential flow overcoming all obstructions caused by huge hills and forests. Let all be auspicious to Thee.**

As Azhwar begins to experience the Lord in Thirukkudanthai, he notices the gentle sweetness of His form resting quietly without any response and begins to wonder and fear out of his



concern for the Lord, whether the Lord's soft body is exhausted from all the heavy work it had to carry out such as measuring the earth as Trivikrama and lifting it out of deluging waters as Maha Varaha. In this verse, he asks the Lord to tell him the reason for His restful recline and remove his fear thereby.

நடந்தகால்கள்நொந்தவோ nadanthaa kaalkal nonthaavō –

"வடிவினையில்லா மலர்மகள் மற்றை நிலமகள் பிடிக்கும் மெல்லடி vadivinai illaa malarmakal matrai nilamakal pidikkum melladi " (Thiruvaimozhi 9-2-10)

" எவ்வாறு நடந்தனை எம்மிராமாவோ evvaaru nadanthanai emmiraamaavō" (Periya Thirumozhi 9-2)

If the soft feet that measured the earth as Trivikrama or walked the forests as Sri Rama were aching and if that would have been the reason for the Lord to rest, Azhwar feels that he could massage them to give them relief.

நடுங்க ஞாலம் nadungka jnaalam-trembling earth

(Mother earth was trembling at the hands of the demon Hiranyaksha who hid her in the nether world. The Lord as the divine boar had to lift the huge earth out of the deep waters)

ஏனமாய் énamaay -as Varaha, the divine boar

இடந்த மெய் idanthaa mey –.the body that lifted ,

குலுங்கவோ kulungkavō - exhausted?

Again Azhwar feels that if that should be the case then he could provide relief by massaging the Lord's body.

விலங்கு vilangku - obstacles

மால் வரை maal varai– huge hills

சுரம் churam – forests and hard terrain

கால்பரந்த kaal paranthaa – wide surging flow

யேந யேந தா<sup>4</sup>தா க<sup>3</sup>ச்ச<sup>2</sup>தி தேந தேந ஸஹ க<sup>3</sup>ச்ச<sup>2</sup>தி

சா<sup>3</sup>யா வா ஸத்வமநுக<sup>3</sup>ச்சேத் ததா<sup>2</sup>ப்ரகாரம்

yéna yéna dhaataa gachchathi téna téna saha gachchathi

chaayaa vaa satvamanugachchéth thathaaprakaaram

**(Paramasamhithai)**

"Just as the cow follows the calf, the calf follows the cow similarly the liberated being follows the Paramaatma"

Thus river Cauvery shows her enthusiasm to serve the Lord bringing cool waters and gentle breeze along with her.

**Azhwar has previously experienced the Lord to respond to him in Thiruvekkha and Thiruvarangam.**

உன்ன பாதமென்ன சிந்தை மன்ன வைத்து நல்கினாய்  
unna paatham enna chinthai manna vaiththu nalkinaay –  
(verse 55) "Thou graced me so Thy holy feet for ever remain  
inseparable from my heart."

Lord Sri Aaraamudan did not respond to Azhwar since the Lord wanted to enjoy some more of Azhwar's love for Him.

எழுந்திருந்துபேசு ezhunthairunthau pésu – Azhwar tells the Lord to get up and say that the reason for Him resting thus is not exhaustion. (that will be the only way the Lord can allay Azhwar's anxiety and fear).

வாழி vaazhi -Let all be auspicious to Thee

யாமோஷதி<sup>4</sup> மிவாயுஷ்மந் அந்வேஷஸி மஹாவநே  
ஸா தே<sup>3</sup>வீ மம ச ப்ராணா ராவணேநோப<sup>4</sup>யம் ஹ்ருதம்  
yaam ōshadhim iva aayushman anvēshasi mahaa vané |  
saa dévee mama cha praanaa raavanéna ubhayam hrutham  
(Ramayanam Aaranya Kaandam 67-15)

" O' child blessed with long life! That godly lady whom you are seeking in the great forest as one would a life-giving herb, as well as my life, both have been snatched away by Ravana, " Just as Jataayu (the king of eagles) blessed Sri Rama, Azhwar also utters benediction wishing that the beauty of the reposing Lord in Thirukkudanthai should last for ever.

கேசனே kéśané -

நரகே பஸ்யமாநஸ்து யமேந பரிபா<sup>4</sup>ஷித:  
கிம் த்வயா நார்ச்சிதோ தே<sup>3</sup>வ: கேஸவ: க்லேஸநாஸந:  
naraké paśyamaanastu yaména paribhaashitaha  
kim tvayaa naarchchitō dhévaha kéśavaha kléśanaaśanaha  
("Késhava with beautiful long hair, who removes all sorrows,

was He not worshipped by you?" asked Yama of a jeeva caught in the Naraka.)

கரண்டமாடு பொய்கையுள் கரும்பனைப்பெரும் பழம்  
புரண்டுவிழ வானைபாய் குறுங்குடிநெடுந்தகாய்  
திரண்டதோள் இரணியன் சினங்கொளாகமொன்றையும்  
இரண்டுகூறு செய்துகந்த சிங்கமென்பதுன்னையே 62.  
karanda maadu poykaiyul karumpanai perum pazham  
purandu veezha vaalai paay kurung kudi nedunthaakaay  
thiranda thōl iraniyan sinam kol aaka ondraiyum  
irandu kooru seidhukanthaa singkam enbathu unnaiye (62)

**O' noble Lord residing in Thirukkurungudi with lake frequented by waterbirds and Vaalhai fish swimming away in fear from the large dark palm fruits falling and rolling down the water ! Art not Thou called Nrsimha, Who felt happy in splitting into two the peerless body of Hiranya who had large arms and was fuming with fury?**

When Azhwar asks the Lord to state the reason behind His repose in Thirukkudanthai, he has the vision of the Lord as He stands in Thirukkurungudi with a valorous countenance which He had shown previously at the time when He vanquished the demon king Hiranya. In this verse, Azhwar asks the Lord in Thirukkurungudi whether He is the same Nrsimha Who once destroyed the demon Hiranya?

கரண்டம் karandam – water birds  
பொய்கை poykai– large tank or lake  
கரும்பனைப்பெரும் பழம் karumpanai perum pazham –  
palmyra palm fruits large and dark  
புரண்டுவிழ purandu veezha – falling and rolling into the  
water  
வானைபாய் vaalai paay – Valhai fish (in fear) swimming  
away  
குறுங்குடிநெடும் தகாய் kurung kudi nedum thakaay  
- O' Lord of Thirukkurungudi, with great eminence  
திரண்டதோள் இரணியன் thiranda thōl iranian – Hiranya  
with large strong arms

சினம் கொள் ஆகம் sinam kol aakam - anger emitting body  
உகந்த சிங்கம் ukanthaa singkam – Nrsimha Who was  
pleased (because of the elimination of child Prahlada's  
enemy)

உக்<sup>3</sup>ரம்வீரம்மஹாவிஷ்ணும்ஜ்வலந்தம் ஸர்வதோமுக<sup>2</sup>ம்  
ந்ருஸிம்ஹம் பீ<sup>4</sup>ஷணம் ப<sup>4</sup>த்<sup>3</sup>ரம் ம்ருத்யும் ம்ருத்யும்  
நமாம்யஹம்

ugram veeram mahaavishnum jwalanthan sarvatō mukham  
Nrusimham bheeshanam bhadram mruthyum mruthyum  
namaamyaham

(Nrsimhatapinee –nrsimhamantram)

"I bow to Nrsimha Who is intense, valourous, all pervasive,  
effulgent, with faces everywhere, terrifying, beautiful and end  
to the deity of death"

நன்றிருந்து யோகநீதி நண்ணுவார்கள் சிந்தையுள்

சென்றிருந்து தீவினைகள் தீர்த்த தேவதேவனே

குன்றிருந்த மாடநீடு பாடகத்துமூரகத்தும்

நின்றிருந்து வெஃகணைக் கிடந்தது என்ன நீர்மையே 63.

nandirunthau yōga needhi nannuvaarkal chinthaiyul  
chendrirunthau theevinaigal theerththa dhēva dhēvanē  
kundrirunthaa maada needu paadakaththum oorakaththum  
nindrirunthau veqkanai kidanthaadhu enna neermaiye (63)

**O' Lord of the eternal stars! Thou eliminate the effects of  
all unrighteous actions by getting into the minds of those  
who want to attain Thee by means of the Yoga of  
meditation practised in the appropriate way. Amazing is  
Thy Sausheelya in that Thou stand and stay in  
Thiruppaadakam and Thiru-oorakam with houses as large  
as hills and also repose in Thiruvekkha.**

Azhwar expresses his amazement at the gracious  
condescension of the Supreme Lord in that He makes Himself  
available to the ordinary people of the mundane world in  
various Divya Kshetras in the beautiful divine Archa forms in  
standing, sitting and reclining positions.

நன்றிருந்து nandrirunthau –

ஸு<sup>3</sup>சௌ தே<sup>3</sup>ஸே ப்ரதிஷ்டா<sup>2</sup>ப்ய ஸ்தி<sup>2</sup>ரமாஸனமாத்மன: .  
நாத்யுச்ச<sup>2</sup>ரிதம் நாதிநீசம் சைலாஜினகுஸோத்தரம்

தத்ரைகாக்<sup>3</sup>ரம் மன: க்ருத்வா யதசித்தேந்த்<sup>3</sup>ரியக்ரிய:  
உபவிஸ்யாஸனே யஞ்ஜயாத்<sup>3</sup>யோக<sup>3</sup>மாத்மவிஸுத்<sup>3</sup>த<sup>4</sup>யே  
śuchau déśé pratisht'haapya sthiramaasanamaatmanaha.  
naatyuchchhritam naatineeçham chailaajinakuśōttaram  
tatraikaagram manah krutvaa yataçhittendriyakriyaha.  
upaviśyaasané yujnjyaad yōgamaatmaviśuddhayé  
(Geetha 6-11-12)

"Having established for himself, in a clean spot, a firm seat, which is neither too high nor too low, and covering it with cloth, deer skin and Kusa grass in the reverse order- there sitting on the seat, with the mind concentrated and holding the mind and senses in check, he should practice Yoga for the purification of the self."

ஆஸீந: ஸம்ப<sup>3</sup>வாத் aaseenaha sambhavath (Brahma  
Sutram 4-1-7)

" (One should meditate) in a sitting posture : because (in that way alone) meditation is possible"

யோகநீதி நண்ணுவார்கள் yōga needhi nannuvaarkal –

Those who want to attain You by means of Ashtaanga Yoga

சிந்தையுள்

சென்றிருந்து தீவினைகள் தீர்த்த தேவதேவனே

chinthaiyul

chendrurunthau theevinaikal theerththa dhéva dhévané

"அயர்வறும் அமரர்கள் அதிபதி" "ayarvarum amararkal adhi  
pathi (ThiruvaiMozhi 1-1-1)

"Without considering Thy supreme status and despite the fact that the mind has been indulging in various things from time immemorial, Thou reaching their minds, remain seated there and remove all obstacles arising from ignorance, evil actions, and indulgence in sense derived pleasures and make them attain Thee"

யோகோ<sup>3</sup>யோக<sup>3</sup>விதா<sup>3</sup>ம் நேதா yōgō yōgavidaam nétaa

(Vishnu Sahasranaamam) – "He Who is in the form of Bhakti Yoga and other means; He Who is the guide of the practitioners of Yoga"

குன்றிருந்த மாடநீடு பாடகத்தும் ஊரகத்தும்  
kundrirunthaa maada needu paadakaththum oorakaththum – In  
Thiruppaadakam and Thiru Oorakam, which are full of large  
houses  
வெஃகணை veqkanai - Thiruvekkha  
என்ன நீர்மையே enna neermaiye - What a Sausheelya !

நின்றதெந்தை ஊரகத்து இருந்ததெந்தை பாடகத்து  
அன்று வெஃகணைக் கிடந்தது என்னிலாத முன்னெலாம்  
அன்றுநான் பிறந்திலேன் பிறந்தபின் மறந்திலேன்  
நின்றதுமிருந்ததும் கிடந்ததுமென் நெஞ்சுளே 64.  
nindrathenthai oorakaththu irunthathenthai paadakaththu  
andru veqkanai kidanthathu ennilaatha munnelaam  
andru naan piranthilén piranthapin maranthilén  
nindrathum irunthathum kidanthathum en nejnchulé. (64)

**My Lord and Master stood in Thiru-oorakam, stayed in  
Thiruppaadakam and reposed in Thiruvekkha long before  
I was born. Once (I was) born (however), I could never  
forget. My Lord now stands, sits and reclines in my heart.**

Azhwar in this verse confirms from personal experience the  
Lord's Sausheelya and describes how the Lord lovingly has  
taken His residence in his heart.

நின்றது எந்தை ஊரகத்து nindrathenthai oorakaththu – In  
Thiru-oorakam, the Lord is in the Archa form of Trivikrama  
(Ulagalhantha Perumaal- உலகளந்த பெருமாள்) not only to  
indicate that He is the Lord of all, so that desire to reach Him  
will germinate in everyone but also as the owner He will not  
let go of His possessions. (உடையவன் உடைமையை  
இழக்கமாட்டாமையால் udaiyavan udaimaiyai izhakka  
maattaamaiyaal)

இருந்தது எந்தை பாடகத்து irunthathu enthai paadakaththu

—

The reason the Lord took His beautiful archa form in Thiruppaadakam where He is seated as paḷḷv TṼt the messenger of the Pandavas, Azhwar says is "to indicate to him that He is the Lord and he is His servant".

அஹமஸ்யாவரோ ப்<sup>4</sup>ராதா கு<sup>3</sup>ணைர் தா<sup>3</sup>ஸ்யாமுபாக<sup>3</sup>த:  
aham asya aavarahḥ bhraathaa guṇair daasyam upaagataḥa  
(Ramayanam- Kishkindaa Kaandam 4-12)

"I am his younger (half-) brother Lakshmana by name, who have been compelled by his virtues to become his slave, appreciating as he does the services rendered to him and making much of (even) small services".

என்னிலாத முன்னெலாம் ennilaatha munnelaam –

"When I was not around or "existent" meaning " before I developed love for the Lord"

என்னிலாத is taken as நானிலாத similar to என்னாகி is taken as நானாகி in

அப்பனை என்று மறப்பன் ? என்னாகியே

தப்பு தலின்றித் தனைக்கவி தான் சொல்லி

appanai endru marappan? ennaakiyé thapputhalindrith tanaikkavi thaana cholli - (Thiruvaimozhi 7-9-4)

The Lord takes all these Archa forms to induce love in jeevas for Him.

அன்றுநான் பிறந்திலேன் andru naan piranthilén – True birth for Aatma is when it attains the Brahma Jnanam.

அஸன்னேவ ஸ ப<sup>4</sup>வதி அஸத்<sup>3</sup>ப்<sup>3</sup>ரஹ்மேதி வேத்<sup>3</sup> சேத்<sup>3</sup>  
அஸ்தி ப்<sup>3</sup>ரஹ்மேதி சேத்<sup>3</sup>வேத்<sup>3</sup> ஸந்தமேனம்  
ததோவிது<sup>3</sup>:

asannéva sa bhavati asadbrahméti véda chét .

asti brahméti chédvéda . santaménam tatō viduh .

**(Taittiriya Upanishad Aanandavalli 6)**

"If a person takes Brahman for unreality, truly he becomes a non-entity. If he understands that Brahman is an existent entity, in consequence of that, the wise will consider him right and good."

பிறந்தபின் மறந்திலேன் piranthapin maranthilén

- After attaining the right knowledge (மதி நலம் mathi nalam -knowledge which leads to devotion Thiruvaimozhi 1-1-1) I will not forget.

Even that Knowledge arises because of the unending efforts of the Lord.

ஸர்வஸ்ய சாஹம் ஹ்ருதி<sup>3</sup> ஸந்நிவிஷ்டோ  
மத்த: ஸம்ருதிர்ஜ்ஞானமபோஹனஞ்ச  
வேதை<sup>3</sup> ஸ் ச ஸர்வைவரஹமேவ வேத்<sup>3</sup>யோ  
வேதா<sup>3</sup> ந்தக்ருத்<sup>3</sup> வேத்<sup>3</sup> விதே<sup>3</sup> வ சாஹம்  
sarvasya chaaham hridi sannivishtō  
mattah smritirjnyaanamapōhanancha .  
védaishcha sarvairahaméva védyo  
védaantakri'd védaividéva chaaham  
(Geetha 15-15)

"And I am seated in the hearts of all. From Me are memory, knowledge and their removal also. Indeed, I alone am to be known from all the Vedas. I bring about the fruition of the rituals of Vedas. I alone am the knower of the Vedas."

Thus until right devotional knowledge develops, even if one exists, it is like being non-existent.

நின்றதும் இருந்ததும் கிடந்ததும் என்னெஞ்சுளே  
nindrathum irunthathum kidanthathum en nejnchulé - Unlike those who practise other means as described in the previous verse, since Azhwar has taken the Lord for both as the means and the goal ப்ராப்யம் (praapyam) ப்ராபகம் (praapakam), the Lord takes residence in his heart in various ways.

நிற்பதுமோர் வெற்பகத்து இருப்பும்வின் கிடப்பதும்  
நற்பெருந்திரைக் கடலுள் நானிலாத முன்னெலாம்  
அற்புதன் அனந்தசயனன் ஆதிபுதன்மாதவன்  
நிற்பதுமிருப்பதும் கிடப்பதுமென் நெஞ்சுளே  
nirpathumōr verpakaththu iruppum vin kidappathum  
nar perunthirai kadalul naanilaatha munnelaam

65.



arputhan anantha sayanan aathi boothan maadhavan  
nirpathum iruppathum kidappathum en nejinchulé. (65)

**The Lord took to standing on the incomparable holy hill, sitting in the eternal abode and reposing on the milky ocean with wide, large waves in the former days when I was not awakened. (Now), The wondrous Lord, Who reclines on AadhiSesha, the ancient cause, the consort of Lakshmi stands, sits and reposes in my heart.**

Azhwar continues to dwell on the boundless grace of the Lord towards him. He says that the Lord took His abode in Thiruvankata hill, in the eternal realm, and in the ocean of milk for showering His grace on the sentient beings in days gone by when Azhwar had not developed love of the Lord's holy feet. Now however, Azhwar feels the Lord performing all these in his own heart.

நிற்பதுமோர் வெற்பகத்து nirpathumōr verpakaththu –  
கானமும் வானரமும் வேடு முடைவேங்கடம் – kaanamum  
vaanaramum védumudai vénkatam (Naanmukan  
Thiruvandadhi 47) The Sausheelya of the Lord is  
immeasurable in Thiruvankatam for He shows His grace to all  
beings without distinction including the "sthavaras" like the  
trees, the animals like the monkeys, and the humans.

அற்புதன் அனந்தசயனன் ஆதிபுதன்மாதவன் arputhan  
anantha sayanan aathi boothan maadhavan -

**The wondrous Lord Who has all the glorious attributes  
such as Jnana, Bala, Aiswarya and others and Who is the  
Lord of Sri.**

நிற்பதும் இருப்பதும் கிடப்பதும் எந்நெஞ்சுளே nirpathum  
iruppathum kidappathum en nejinchulé –  
கல்லும்கனைகடலும் வைகுந்த வானாடும்  
புல்லென்றொழிந்தன கொல் ஏபாவம் - kallum  
kanaikadalum vaikuntha vaanaadum pullendrozhinthana  
épaavam

(Periya Thiruvandadhi 68). Similar sentiments expressed by Sri Nammazhwar.

இன்றுசாதல் நின்னுசாதல் அன்றியாரும் வையகத்து  
ஒன்றி நின்னு வாழ்தலின்மை கண்டும் நீசரென்கொலோ  
அன்று பாரளந்த பாத போதையுன்னி வானின்மேல்  
சென்றுசென்று தேவராய் இருக்கிலாத வண்ணமே 66.  
indru saathal nindru saathal andriyaarum vaiyakaththu  
ondri nindru vaazhthalinmai kandum neechar en kolō  
andru paar alantha paatha pōthai yunni vaanin mél  
chendru chendru dhévaraay irukkilaatha vannamé (66)

**Why are men so daft - although knowing that death is a certainty today or someday later and no one in any world is permanent – that they let go of the prospect of attaining the status of the eternal celestials by mere thinking of the lotus feet of the Lord Who once strode this earth?**

Azhwar in this verse expresses his surprise why the people of the world would not want to reach the Lord and obtain the sublime bliss which is so easily obtainable considering the fact that everyone of the world knows of the transient nature of the wordly life with all its faults.

இன்றுசாதல் indru saathal –

Dying at the time of conception or at birth.

The length of life is often estimated from the time of conception.

க<sup>3</sup>ர்ப்பா<sup>4</sup>ஷ்டமேஷப்<sup>3</sup>ராஹ்மண உபநயித –

garbhaashtaméshabrahmana upanayeetha

(Aapastamba Dharmasutram 1-1-1-19)

" Perform the upanayanam of a brahmana by the eighth year from the time of conception"

நின்னுசாதல் nindru saathal –

Dying after one's full length of life as prescribed in the scriptures namely one hundred years. In the case of the devas, from the beginning of a "kalpa" to the end of the "kalpa"

ந ஜாயதே ம்ரியதே வா கதா<sup>3</sup>சின்  
நாயம் பூ<sup>3</sup>த்வா ப<sup>4</sup>விதா வா ந பூ<sup>4</sup>ய:  
அஜோ நித்ய: ஸாஸ்வதோ(அ)யம் புராணோ  
ந ஹன்யதே ஹன்யமானே ஸரீரே  
na jaayaté mriyaté vaa kadaachin  
naayam bhootvaa bhavitaa vaa na bhooyaha  
ajo nityaha śaaśvato'yam puraano  
na hanyaté hanyamaané śareéré  
(Geetha 2-20)

" It (the self) is never born .It never dies; having come into the being once, It never ceases to be. Unborn, eternal, abiding and primeval. It is not slain when the body is slain"  
Here the selves in all bodies including the devas such as those of Brahma are referred to.

அன்று முதல் இன்றறுதியா வாழ்ந்தார்கள் வாழ்ந்தே  
நிற்பர் என்பதில்லை andru mudhal indraruthiyaa  
vaazhnthaarkal vaazhnthé nirpar enpathillalai (Thiruvaimozhi  
4-1-6)

யாரும் வையகத்து yaarum vaiyakaththu– no one in all the  
worlds

நீசர் neechar – ignorant ones

அன்று andru – That time when Mahabali stole the earth

பாறளந்த பாத போதை paar alantha paatha pōthai -

The lotus feet that measured all the worlds, placing them on the heads of all beings without any distinction with regard to their status, indicating to everyone that all of them are His possessions.

உன்னி unni-

Just thinking of the Lord is sufficient

சிறற வேண்டா சிந்திப்பேயமையும் chitra véndaa  
chinthippéyamaiyum ( Thiruvaimozhi 9-1-7)

வானின்மேல் சென்றுசென்று vaanin mél chendru chendru –  
reaching the eternal abode

தேவராய் இருக்கிலாத வண்ணமே dhévaraay irukkilaatha  
vannamé -not obtaining the status equal to that of the  
Nitya Suris (the eternal attendants of the Lord)

என்கொலோ en kolō - What is the reason?

(It is mainly the effects of karma which produce desire in the  
body and no desire towards the Lord).

சண்ட மண்டலத்தினூடு சென்றுவிடு பெற்றுமேல்  
கண்டு வீடிலாத காதல்- இன்பநாளும் எய்துவீர்  
புண்டரீகபாத புண்யகீர்த்தி நும் செவி மடுத்து  
உண்டுநும் உறுவினைத்துயருள்நீங்கிடயம்மினோ 67.  
chanda mandalaththin oodu chendru veedu pettrumél  
kandu veedilaatha kaathal inbam naalum eythuveer  
pundareeka paatha punya keerthi num sevi maduththu  
undu num uruvinaí thuyarul neenki uymminō. (67)

**O' all of you who would wish to obtain ceaseless bliss of  
service to the Divine arising out of love of the Lord,  
available to those reaching the eternal abode through the  
centre of the Sun! Save yourselves from the grips of the  
sorrows of your unrighteous actions by listening to the  
glories of the lotus feet of the Lord.**

Azhwar felt sorry for the wordly beings who do not  
understand what is actually in their own good interest. Out of  
compassion for them, he gives them advice in the next seven  
verses. (verse 67 through verse 73). In this verse, he says to  
those who want to obtain the permanent bliss through the  
means of worship, to seek the Supreme Lord Who alone is the  
most desirable goal (Praapyam ப்ராப்யம்) and the means  
(Praapakam ப்ராபகம்) to reach and that He would eliminate all  
the obstacles that come in their way.

சண்ட மண்டலத்தினூடு chanda mandalaththin oodu –  
through the centre of the Solar system  
வீடு பெற்று veedu petru – after reaching the eternal abode

மேல் வீடிலாத காதல் இன்பம் – méI veedilaadha kaadhal  
inbam - the resulting uninterrupted bliss of devotional service  
arising from love of the Lord

கண்டு நாளும் எய்துவீர் kandu naalum eythuveer – who  
would wish to obtain the same eternally as long as the "jeeva  
aatma" exists

புண்டரீகபாத புண்யகீர்த்தி pundareeka paatha punya  
keerththi – the sweet lotus feet of the Lord are the means to  
purify the Jeeva and also the way to liberation

பாவநஸ் ஸர்வலோகாநாம் த்வமேவ ரகு<sup>4</sup>நந்த<sup>3</sup>ன

Paavanas sarvalōkaanaam tvaméva raghunandana

(Ramayanam- Uttarakaandam 82-9)

"O' Raghunandana! You alone purify all the worlds"

பவித்ராணாம் ஹி கோ<sup>3</sup>விந்த<sup>3</sup> பவித்ரம் பரமுச்சயதே

புண்யாநாமபி புண்யோ அஸௌ மங்க<sup>3</sup>ளாநாஞ்ச  
மங்க<sup>3</sup>ளம்

pavitraanaam hi gōvinda pavitram paramuchyaté

punyaanamapi punyō asau mangalanaamcha mangalam

(Bharatam Vana- 88-27)

" Of all the holy things , Govinda is the holiest. He is of the  
utmost merit among all merits. He is the most auspicious  
among all the auspicious."

லோகாநாம் த்வம் பரோ த<sup>4</sup>ர்மோ விஷ்வக்ஸேநம்

சதுர்ப்<sup>4</sup>ஜ: lōkaanaam tvam parō dharmō vishvaksénaś  
chaturbhujaha

(Ramayanam Yuddhakaandam 120-15)

" In all the worlds You are the Dharma.."

யே ச வேத<sup>3</sup>விதோ<sup>3</sup> விப்ராயே சாத்<sup>4</sup>யாத்மவிதோ<sup>3</sup>ஜநா:

தேவித<sup>3</sup>ந்தி மஹாத்மாநம் க்ருஷ்ணம் த<sup>3</sup>ர்மம் ஸநாதநம்

yé cha védha vidhō vipraa yé chaadhyaatma vidhō janaha

té vidanti mahaatmaanam krishnam dharmam sanaatanam

(Bharatham –vana- 71-123)

"Those who know the Vedas and those who have realized their  
inner selves consider Krishna alone as the ancient Dharma"

முத்திறத்து வாணியத்து இரண்டிலொன்று நீசர்கள்

மத்தராய் மயங்குகின்றது இட்டதிலிறந்து போந்து  
 எத்திறத்தும் உய்வதோர் உபாயமில்லை உய்குறில்  
 தொத்திறுத்ததண்துழாய்நன்மாலைவாழ்த்திவாழ்மினோ68.  
 muththiraththu vaaniyaththu irandil ondru neecharkal  
 maththaraay mayanggukinrathu ittathil iranathau pōnthau  
 eththiraththum uyvathōr upaayamillai uykuril  
 thoththiraththathunthuzhaaynanmaalaivaazhththivaazhminō  
 (68)

**The lowly ones pursue the path of one of two of the three gunas to wallow in a life of misery till death intervenes, only to return to the same path. There is no other way, if you must cut this vicious cycle, except to live your life in praise of the Supreme Lord wearing the cool densely-strung garland of Tulasi.**

In this verse, Azhwar indicates that the people of this world vary in their gunas. Those who are predominantly "rajasic and tamasic" go after material happiness by propitiating the deities that suit their gunas. If one wants the liberation of the Self from the cycle of rebirths, then there is no other way except to seek the refuge of the Paramapurusha.

முத்திரம் muththiram - the three types (திரம்)

வாணியம் vaaniyam – results

அக்நௌ ப்ராஸ்தாஹுதி ஸம்யகா<sup>3</sup>தி<sup>3</sup>த்யமுபதிஷ்ட<sup>2</sup>தே  
 ஆதி<sup>3</sup>த்யாஜ்ஜாயதே வருஷ்டிர் வருஷ்டோந்நம் தத ப்ரஜா:  
 agnau praastaahoothi samyagaadithyam upatishtatē  
 aadithyaaajjaayatē vrushtir vrushtōnnam tata prajaaha  
 (ManuSmrithi 3-76)

" The oblations properly offered in the fire by the performer of the sacrifice, reach the Aaditya. From that Aaditya arise the rain, from the rain, the food, and out of the food arise the subjects"

பத்ரம் புஷ்பம் ப<sup>2</sup>லம் தோயம் யோ மே ப<sup>4</sup>க்த்யாப்ரயச்ச<sup>2</sup>தி .  
 தத<sup>3</sup>ஹம் ப<sup>4</sup>க்த்யுபஹ்ரு தம் அஸ்நாமி ப்ரயதாத்மன:  
 patram pushpam phalam tōyam yō mé bhaktyaa prayachchhati  
 tadaham bhaktyupahri'tam aśnaami prayataatmanaha  
 (Geetha 9-26)

"Whoever offers Me with true devotion a leaf, a flower, a fruit or some water, I accept this offering made with devotion by him who is pure of heart".

தரைகு<sup>3</sup>ண்யவிஷயா வேதா<sup>3</sup> நிஸ்தரைகு<sup>3</sup>ண்யோ  
ப<sup>4</sup>வார்ஜுன

traigunyavishayaa védaa nistraigunyō bhavaarjuna (Geetha 2-45)

"The Vedas have the three Gunas for their sphere O' Arjuna. You must be free from the three Gunas"

அதில் இட்டு இறந்து போந்து athil ittu iranthau pōnthau –  
When the gained merits are exhausted, they leave those forms and those worlds

தே தம் ப<sup>4</sup>க்த்வா ஸ்வர்க்க<sup>3</sup> லோகம் விஸாலம்  
கூடணேபுண்யே மர்த்யலோகம் விஸந்தி  
ஏவம் த்ரயீத<sup>4</sup>ர்மமநுப்ரபந்நா: க<sup>3</sup>தாக<sup>3</sup> தம் காமகாமா  
லப<sup>4</sup>ந்தே

té tam bhuktvaa svargalōkam viśaalam ksheene punyē  
martyalōkam viśanti .  
evam trayeedharmamanuprapannaa gataagatam kaamakaamaa  
labhanté...  
(Geetha 9-21)

"Having enjoyed the spacious world of heaven, they return to the world of mortals when their merit is exhausted. Thus those who follow the Vedic rituals and are drawn by desires come and go"

மத்தராய் மயங்குகின்றது maththaraay mayanggukinrathu –  
ignorant of the true knowledge regarding jeeva and the Paramaatma, remain confused and oriented towards the material desires of the body.

எத்திறத்தும் உய்வதோர் உபாயம் இல்லை eththiraththum  
uyvathōr upaayam illai – Therefore , neither self effort, nor seeking the other devas and nor seeking the Lord for material things will lead to liberation from the Samsaara.

தொத்திறுத்ததண்துழாய் நன் மாலை வாழ்த்தி வாழ்மினோ-  
 thoththiraththathunthuzhaay nanmaalai vaazhththi vaazhminō  
 Obtain true happiness by seeking and singing the glories of the  
 all auspicious Supreme Lord adorned by the cool and densely  
 woven Tulasi flower garland

நிகரில்புகழாய்உலகம்மூன்றுடையாய் என்னையாள்வானே  
 நிகரில்அமரர்முனிக்கணங்கள்வணங்கும்

திருவேங்கடத்தானே

nikaril pukazhaai ulakam moondrudaiyaay ennaiaalvaanē  
 nikarilamarar munikkanangalvananggumThiruvénkadatthaané  
 (Thiruvaimozhi 6-10-10)

ஏஷ ஹ்யேவாநந்த<sup>3</sup>யாதி ésha hyévaanandayaati

(Taittiriya Upanishad- Aanandavalli 7)

"This one assuredly alone causes blessedness"

meaning that Paramaatma alone is capable of bringing the  
 Supreme bliss to the jeeva.

காணிலுமுருப்பொலார் செவிக்கினாத கீர்த்தியார்

பேணிலும்வரந்தர மிடுக்கிலாத தேவரை

ஆணமென்றடைந்து வாழும் ஆதர்காளெம்மாதிபால்

பேணி நும் பிறப்பெனும் பிணக்கறுக்ககிற்றிரே 69.

kaanilum uruppolaar sevikkinaatha keerththiyaar

pénilum varam thara midukkilaatha dhévarai

aanam endradainthu vaazhum aatharkaal emmaathi paal

peninum pirappenum pinakkarukka kitiriré. (69)

**O' blind and ignorant ones! You live, taking refuge under  
 the devas, who have unattractive forms, whose glories are  
 unworthy of hearing and who even when worshipped are  
 incapable of fulfilling the wishes. Love the Lord Who is the  
 cause of all of us and break away from the abyss of the  
 cycle of births.**

Azhwar in this verse, indicates that seeking the other devas is  
 only fraught with difficulty and more over they are not  
 capable of bestowing liberation. Therefore taking shelter at



the holy feet of the Paramaatma, the cause of the worlds, one should cut asunder this continuous shackles of the Samsaara.

காணிலும் உருப்பொலார் kaanilum uruppolaar –

அந்யேது புருஷவ்யாக்<sup>4</sup>ர சேதஸோயே வ்யாபாஸ்ரயா:  
அஸுத்<sup>3</sup>தா<sup>3</sup>ஸ்தேஸமஸ்தாஸ்ச தே<sup>3</sup>வாத்<sup>3</sup>யா: கர்மயோநய:  
anyéthu purushavyaaghra chétaśōyē vyaapaasrayaaha  
asuddaastē samastaascha dévaadyaaha karmayōnayaha  
(Vishnu Puraanam 6-7-77)

" O' the tiger among men! Although all the devas (including Brahma, Rudra and others) could be meditated upon, since they were also born of karma, they all are impure"  
For they are not Paramaatma

பேணிலும் pénilum –

Not worthy of worship, for sometimes demands made on those who worship are excessive. Here Sri Periya Vaacchaan Pillai quotes the story of the bhakta of Siva, Chiru Thonda Naayanaar (சிறுத்தொண்ட நாயனார் chirutthondanaayanaar) from Periya Puraanam (பெரிய புராணம்) of Sékkizhaar(சேக்கிழார்)."உன் பயலை அறுத்திடு"un payalai aruththidu " ஊட்டியிலே தட்டிற்றில்லை காண் oottiyilē thattitrillai kaan".

(Presumably to test the bhakta, Siva came in the form of a "kapaaleeka" கபாலிகர் kapaalikaar –and asked that he be served his son as a meal. The Naayanaar's wife obeyed and did so except the head of the boy when the kapaalika complained that a part was left out of the serving).

பத்ரம் புஷ்பம் ப்<sup>2</sup>லம் தோயம் ---- அஸ்நாமி ப்ரயதாத்மந:  
patram pushpam phalam tōyam --- aśnaami prayataatmanaha  
Geetha 9-26)

"I accept this offering, a leaf, a flower, a fruit or some water"

ராஜவித்<sup>3</sup>யா ராஜகு<sup>3</sup>ஹயம் பவித்ரமித்<sup>3</sup>முத்தமம்  
ப்ரத்யக்ஷவக்<sup>3</sup>மம் த்<sup>4</sup>ர்மயம் ஸுஸுக்<sup>2</sup>ம் கர்த்துமவ்யயம்  
raajavidyaa raajaguhya pavitramidamuttamam .  
pratyakshaavagamam dharmyam susukham kartumavyayam

(Geetha 9-2)

" This is the royal science, royal mystery, the supreme purifier. It is realized by direct experience. It is in accord with Dharma, it is pleasant to practice and is abiding"

உதா<sup>3</sup> ராஸ் ஸர்வ ஏவைதே ஜ்ஞாநீ த்வாத்மைவ மே மதம்

udaaraah' sarva evaité jjnaanee tvaatmaiva mé matam

(Geetha 7-18)

" All these are indeed generous, but I deem the man of knowledge to be My very self"

ஸகல ப<sup>2</sup>லப்ரதோ<sup>3</sup> ஹி விஷ்ணு: sakala palapradō hi Vishnuh (Vishnu Dharmam 43-47)

" Lord Vishnu bestows every thing"

ஆணம் என்றடைந்து aanam endradainthu

ஆணம் aanam – refuge or shelter

மித்ர பா<sup>3</sup>வேந ஸம்ப்ராப்தம் ந த்யஜேயம் கத<sup>2</sup>ஞ்சந  
தோ<sup>3</sup>ஷோயத்<sup>3</sup>யபி தஸ்யஸ்யாத் ஸதாமேதத<sup>3</sup>க<sup>3</sup>ர்ஹிதம்  
mitra bhaavéna sampraaptam na tyajéyam kathanjchana |  
dōshō yadi api tasya syaat sataam etad agarhitam

(Ramayanam-Yuddha Kaandam 18-3)

" I can not refuse to receive under any circumstances him who has come (to me) in a friendly spirit. Even if there is any wickedness in him, his acceptance is not reprehensible in the eyes of good people".

ஸர்வ த<sup>4</sup>ர்மாந் பரித்யஜ்ய மாமேகம் ஸரணம் வ்ரஜ  
அஹம்த்வாஸர்வபாபேப்<sup>4</sup>யோமோக்ஷயிஷ்யாமி மாஸூச:  
sarvadharmaan parityajya maamékam śaranam vraja .  
aham tvaa sarvapaapēbhyō mōkshayishyaami maa śuchaha  
(Geetha 18-66)

" Discarding all other means take me as your sole refuge and I shall liberate you from all sins and do not grieve".

க<sup>3</sup>ஜம்வாவிஷ்ணுஸிம்ஹம்வாவ்யாக்<sup>4</sup>ரம்வாபி  
வனமாஸ்ரிதா

நாஹாரயதிஸந்த்ராஸம் பா<sup>3</sup>ஹூராமஸ்யஸம்ஸ்ரிதா  
gajam vaa veekshya simhamvaa vyaaghrāmvaapi  
vanamaasritaa |

naahaarayati samtrāsam bāhū rāmasya samśritā ||  
(Ramayanam –Ayodhya Kaandam 60-20)

"Though living in the forest, she does not give way to fear on seeing an elephant, or a lion or a tiger, fully dependent as she is on the arms of Sri Rama".

பா<sup>3</sup>ஹுச்சாயாமவஷ்டப்<sup>3</sup>தோ<sup>4</sup>யஸ்ய லோகோ

மஹாத்மந:

baahuc chaayaam avaṣṭabdhō yasya lōkō mahaatmanaha  
(Ramayanam- Sundara Kaandam 34-31)

"The whole world depends on the protection of the arms of that exalted soul".

யதா<sup>3</sup>ஹ்யேவைவஷதஸ்மின்னத்<sup>3</sup>ருஸ்யே(அ)னாத்மயே

(அ)நிருக்<sup>3</sup>தே(அ)நிலயனே(அ)ப<sup>4</sup>யம்

ப்ரதிஷ்டா<sup>2</sup>ம் விந்த<sup>3</sup>தே அத<sup>3</sup>ஸோ(அ)ப<sup>4</sup>யம் க<sup>3</sup>தோ ப<sup>4</sup>வதி

adaahyēvaisha étasminnadrushyē (a)naatmyē (a)nirukte

(a)nilayanē(a)bhayam pratishthaam vindatē .

atha sō(a)bhayam gatō bhavati .

(Taittiriya Upanishad –Aanandavalli 7)

" Now the individual soul becomes fearless only when it obtains a firm and peaceful ground in that invisible, self-less, unutterable, supportless Reality."

குந்தமோடு துலம்வேல்கள் தோமரங்கள்தண்டுவாள்

பந்தமானதேவர்கள் பரந்து வானகமுற

வந்தவாணனீரைஞ்ஞாறு தோள்களைத்துணித்தநாள்

அந்தவந்தவாகுலம் அமரரேயறிவரே

70.

kunthaamōdu soolam velkal thōmarangkal thandu vaal

panthaamaana dhēvarkal paranthu vaanakamura

vanthaa vaananeeraijnnooru thōlkalai thuniththa naal

anthaavanthaa aakulam amararē arivarē. (70)

**Baanaasura (who went to battle Sri Krishna) had all his thousand arms severed (by the Lord), after all the devas (who came to help Baanaasura) scurried away from the battle-field back to their domain, leaving behind their armour, spears, tridents, maces, battle-guards and swords. The devas who witnessed this that day, were also witness to their own miserable plight.**

When Azhwar referred to the devas being incapable of fulfilling the wishes of their devotees, some people questioned Azhwar, " Weren't there anyone who benefited from worshipping the devas?" Azhwar replies to them in this verse. He illustrates how even Rudra despite offering to protect Baanaasura was unable to do so when the latter went to battle Sri Krishna.

பரித்ராணாய ஸாதா<sup>4</sup>நாம் விநாஸாய ச து<sup>4</sup>ஷ்க்ருதாம்  
த<sup>4</sup>ர்ம ஸம்ஸ்தா<sup>2</sup>பநார்த்தா<sup>2</sup>ய ஸம்ப<sup>4</sup>வாமி யுகே<sup>3</sup> யுகே<sup>3</sup>  
paritraanaaya saadhoonaam vinaasaaya cha dhushkritaam .  
dharmasamsthaapanaarthaaya sambhavaami yugē yugē  
(Geetha 4-8)

"For the protection of the good and also for the destruction of the wicked, for the establishment of Dharma, I am born from age to age".

குந்தமோடு துலம்வேல்கள் தோமரங்கள்தண்டுவாள்  
பந்தமானதேவர்கள்

kunthaamōdu soolam velkal thōmarangkal thandu vaal  
panthaamaana dhēvarkal –

Azhwar describes in great detail all the weapons to indicate that the devas who came opposing the Lord (Who actually takes birth to get rid of evil doers and establish Dharma) were ungrateful. The devas also relied on their weapons as though they were their supporting relatives.

பரந்து வானகமுற paranthu vaanakamura

– ran helter-skelter back to their respective domains in the heavens,

வந்தவாணனீரைஞ்ஞாறு தோள்களைத்துணித்தநாள்

vanthaa vaananeeraijnnooru thōlkalai thuniththa naal –

Baanaasura was proud of his physical might since he had five hundred arms on either side and went to fight with Sri Krishna even after all the devas who came to help him suffered defeat and ran away. He had his arms severed by the discus of the Lord.

க்ருஷ்ண க்ருஷ்ண மஹாபா<sup>3</sup>ஹோ ஜாநே த்வாம்  
புருஷோத்தமம்

பரேஸம் பரமாத்மாநம் அநாதி<sup>3</sup> நித<sup>4</sup> நம் பரம்

Krishna, Krishna mahaabhaahō jaanē tvaam purushōttamam  
parésam paramaatmaanam anaadhi nidhanam param  
(Vishnu Puranam 5-33-41)

"O' Krishna with large arms, O' Krishna! I know (now) that  
You alone are the Supreme Person, the head of all the devas,  
the Paramaatma, the highest and without beginning or end."  
(so addressed Lord Siva, to Sri Krishna in these words after  
this episode).

வண்டுலாவு கோதைமாதர் காரணத்தினால் வெகுண்டு  
இண்ட வாணனிரைஞ்ஞாறு தோள்களைத்துணித்த நாள்  
முண்டனிறன் மக்கள்வெப்பு மோடியங்கியோடிடக்  
கண்டுநாணி வாணனுக்கிரங்கினான் எம்மாயனே 71.  
vandulaavu kōdhai maathar kaaranaththinaal vekundu  
inda vaanan neeraijnjooru thōlkalai thuniththa naal  
mundan neeran makkal veppu mōdi angki ōdida  
kandu naani vaananukku irangginaan em maayané. (71)

**At that time when Baana who came to battle, being  
enraged on account of his daughter (Usha) adorned with  
flower garland hovering with bees, had his thousand arms  
severed, our Lord Sri Krishna, felt embarrassed seeing  
Rudra with shaven head and ash covered body, retreat in  
haste along with his people, the deity of fever, Kaali, and  
Agni devata and took pity on Baana.**

Azhwar in this verse, states that Sri Krishna took pity on  
Baanaasura and allowed him to live thereby proving that the  
Supreme Lord is the ultimate friend who would come to one's  
aid at times of danger.

The story of Baana's fight with Sri Krishna is to be found in  
Srimad Bahgavata in chapter 63 of the Skandha X. Baana was  
the eldest of the one hundred sons of the great Bali who  
offered the earth as gift to Sri Hari in His incarnation as Sri  
Vamana. He was a devotee of Lord Siva. He ruled over the  
country with the beautiful city Sonita as his capital. Lord Siva  
was gracious to him and offered to grant any boon that he

desired. Baana chose that Siva should become the guard of his palace. Baana also was hot headed on account of his physical might since he possessed one thousand arms. He even boasted about his mighty arms to Siva. Angered by his words, the worshipful Siva said to Baana "O'fool! When you find your flag staff breaking, know that the ensuing battle that will estinguish your pride is near at hand ".

Usha the beautiful daughter of Baana fell in love with a handsome prince in her dreams. Her friend Chitralkha who was endowed with Yogic powers, knew that prince to be no other than Aniruddha, the grand son of Sri Krishna. With the help of her Yogic powers, she flew to Dwaraka by air and abducted Aniruddha while he was asleep and presented him to her companion. Aniruddha was made a captive in her friend's inner apartment in the palace. Usha was delighted to see the handsome prince and lavished all her love and attention over him. Aniruddha was also completely absorbed in the beautiful princess and failed to notice the passing of time. When tell tale signs of pregnancy appeared on Usha the princess, the guards reported the matter to Baana. The enraged Baana entered the inner apartment along with his troops with uplifted arms. Aniruddha fought back with a metallic mace. The powerful Baana tied up Aniruddha with Nagapasa (the serpent noose) and imprisoned him..

For four months of the rainy season, the relatives of Aniruddha mourned for his loss without knowing his whereabouts. They eventually came to know about Aniruddha's adventures and imprisonment from Sage Narada. Then the Vrishnis went on an expedition to Baana's Sonitapura to rescue Aniruddha with Sri Krishna as their guardian angel accompanied by Sri Bala Rama and Pradyumna.

Azhwar refers to the ensuing battle between Baanasura and Sri Krishna here, and concludes that the Supreme Lord is the ultimate saviour in times of danger.

For did He not protect even the demon who came in the form of a crow and assaulted Sri Seetha?

ஸ தம் நிபதிதம் பூ<sup>3</sup>மௌ ஸரண்ய: ஸரணாக<sup>3</sup>தம்

வதா<sup>4</sup>ர்ஹமபி காகுத்ஸ்த<sup>2</sup>: க்ருபயா பர்யபாலயத்  
 sa tam nipatitam bhoomau śaranyaha śaraṇaagatam  
 vadhaarham api kaakutstha kṛupayaa paryapaalayath  
 (Ramayanam Sundara Kaandam 38-33)

" Out of compassion, the celebrated Sri Rama (the scion of Kakutstha) who was fit to protect him, spared the crow who had sought shelter with him and fallen on the ground, though deserving death".

போதில் மங்கை பூதலக் கிழத்தி தேவியன்றியும்  
 போது தங்கு நான்முகன் மகனவன் மகன் சொலில்  
 மாது தங்கு கூறன் ஏறதூர்தி என்று வேத நூல்  
 ஓதுகின்றதுண்மைஅல்லதில்லை மற்றுரைக்கிலே 72.  
 pōdhil mangkai boothala kizhaththi dévi andriyum,  
 pōdhu thangku naanmukan makan avan makan solil  
 maathu thangku kooran ératoorthiyendru védha nool,  
 ōdhukindrathu unmai allathillai matru uraikkilē (72)

**The ever youthful Sri Devi residing in the lotus and the Bhoo Devi who is the head of this world are the consorts of the Supreme Lord. Furthermore, the four faced Brahma who is resident in the lotus born of His navel, is His son. If one were to state after analysis, the declarations in the Vedas which reveal that Siva who had given half of his body to his consort Parvathi and whose vehicle is the bull, is the son of that Brahma are true. Statements to the contrary are false.**

In this verse, Azhwar counters objections raised by those who follow Aagama texts and proclaim Siva to be the "giver of Moksha" and indicates that the statements in the Vedas (Sruti) show that Siva is also a jeeva. Since the Vedas are revealed scriptures, that is the truth.

போதில் மங்கை பூதலக் கிழத்தி தேவி pōdhil mangkai  
 boothala kizhaththi dévi

-

The ever youthful Sri Devi residing in the lotus and the Bhoo Devi who is the head of this world are the consorts of the Supreme Lord.

ஹ்ரீஸ்ச தே லக்ஷ்மீஸ்ச பத்ந்யௌ Hreeshcha té

Lakshmeescha patniau

(Purusha Sooktam 2-5)

" For Thee, Bhoo Devi and Sri Devi are two consorts" The second c cha (conjunction) indicates indirectly also Neela Devi.

பத்<sup>2</sup>மே ஸ்தி<sup>2</sup>தாம் பத்<sup>3</sup>மவர்ணாம் த்வாமிஹோபஹ்வயே  
ஸ்ரியம் padmé sthitaam padmavarnaam tvaamihōpahvayé  
śriyam (Sri Sooktam 4)

" I call Thee Who are Sri and reside in the lotus and are of the hue of the lotus"

போது தங்கு நான்முகன் மகன் pōdhu thangku naanmukan

—

அஜஸ்ய நாபா<sup>4</sup>வத்<sup>4</sup>யேகமர்ப்பிதம்

யஸ்மிந்நிதி<sup>3</sup>ம் விஸ்வம் பு<sup>4</sup>வனமதி<sup>4</sup>ஸ்ரிதம்

ajasya naabhaavadhyékamarppitham yasminnidam viśvam

bhuvanamadhiśritam (MahaBharatham Shanthiparvam 47-56)

" A flower arose from the navel of that birthless Supreme. All the worlds stand supported by it"

ஸ ப்ரஜாபதிரேக: புஷ்கரபர்ணே ஸமப<sup>4</sup>வத் sa  
prajaapathirékaha pushkaraparné samabhavat (Yajur Veda  
nrisimhatapinee)

"That Brahma arose in the lotus petal"

f

அவன் மகன் சொலில் avan makan solil

மாது தங்கு கூறன் ஏறதூர்தி maathu thangku kooran  
ératoorthi —

"If we were to analyse (the Vedas) and state, Siva who had given half of his body to his consort Parvathi and whose vehicle is the bull, is the son of that Brahma"

ப்ரஹ்மண: புத்ராய ஜ்யேஷ்டா<sup>2</sup>ய brahmanah putraaya  
jyēshtaaya (Sama Veda)

"To that Rudra, the first son of Brahma"

யத்தத்பத்<sup>3</sup>மம்பு<sup>4</sup>த் பூர்வம் தத்ர ப்<sup>3</sup>ரஹ்மா வ்யஜாயத

ப்<sup>3</sup>ரஹ்மணஸ்சாபி ஸம்பு<sup>4</sup>த ஸிவ இத்யவதா<sup>4</sup>ர்யதாம்

ஸிவாத் ஸ்கந்த<sup>3</sup>ஸ்ஸம்ப<sup>3</sup>பு<sup>4</sup>வ ஏதத்ஸ்ருஷ்டிசதுஷ்டயம்

yattatpadmamabhooth poorvam tatra brahmaa vyajaayata



brahmanaschaapi sambhoota śiva ityavadhaaryatam śivaath  
skandas sambhabhoova étatsrushti chathushtayam  
(Bharatham – Aanushasana parvam 43-35)

" In that lotus which arose from the Lord previously, Brahma was born. It is to be known that Siva arose from Brahma alone. From Siva came Skanda. These are (the first) four creations." This is as recorded in the dialogue of Suparna Vaikunta in MahaBharatham.

மரம் பொதச் சரம் துரந்து வாலி வீழ் முன்னோர்நாள்  
உரம் பொதச் சரம் துரந்த உம்பராளி எம்பிரான்  
வரம் குறிப்பில் வைத்தவர்க்கலாது வானமாளிலும்  
நிரம்பநீடுபோகம்எத்திறத்தும்பார்க்கும்இல்லையே 73  
maram podha charam thuranthu vaali veezha munnōr naal,  
uram podhachcha charam thurantha umparaali empiraan,  
varam kurippil vaiththavarkkalaathu vaanam aalilum,  
nirampu needu pōkam eththiraththum yaarkkum illaiyé. (73)

**Undiminished eternal bliss of service will be possible for no one even if they were the rulers of the heavenly worlds, unless they are the recipients of the grace of our Lord, the Master of the Nityasuris, who as the divine son of the emperor (Dasaratha), in the by gone age of the Treta yuga, discharged the arrow that pierced the seven large trees at once and made (the mighty Vaanara king) Vali fall by piercing his chest with another arrow.**

Azhwar in the previous verse, indicated that Lord Sriman Narayana is the ultimate refuge. In this verse, Azhwar further elaborates without the grace of the Lord, Moksha is truly impossible for anyone by any means. He points this out referring to Lord Sri Rama Who came in the human form for showering grace on the people of the world.

மரம் பொதச் சரம் துரந்து maram podha charam thuranthu –  
discharging the arrow to pierce through and through the seven  
large trees ("Shaala Vrikshaas").This was done by Sri Rama to  
remove the doubt of Sugriva as to whether He is capable of  
offering protection.

வாலி வீழ் முன்னோர்நாள்

உரம் பொதச் சரம் துரந்த vaali veezha munnōr naal,  
uram podhachcha charam thurantha – in that by gone age of  
"tréta yuga", discharged the arrow that felled Vali the mighty  
Vaanaara king by piercing his chest.

Azhwar indicates through this incident in Ramayana, that the  
Lord in the case of His devotees, not only induces love in Him  
but also Himself removes all obstacles that come in their way  
in the form of ignorance, karma, vasana or tendencies, desires,  
and attachment to material things.

உம்பராளி umparaali – the Lord of the eternal stars or the  
nitya suris and

எம்பிரான் empiraan -

f- our Lord Who won us all over by His action of protecting  
Sugriva

வரம் குறிப்பில் வைத்தவர்க்கலாது varam kurippil  
vaiththavarkkalaathu – Being a recipient of the grace of the  
Lord

வானமாளிலும் vaanam aalilum - even for the devas like  
Brahma and others

நிரம்புநீடுபோகம் nirampu needu pōkam – Bliss that is  
undiminished and permanent

எத்திறத்தும் யார்க்கும் இல்லையே eththiraththum  
yaarkkum illaiyé – not possible by any means for any one.

Means that Moksha is not possible without the grace of the  
Lord. In Sri Periya Vachaan Pillai's own words "அவன்  
ப்ரஸாத<sup>3</sup>மே மோக்ஷஸாத<sup>4</sup>நமென்கை avan prasaadamé  
mōksha saadhanam enkai "

அறிந்தறிந்து வாமனன் அடியினை வணங்கினால்  
செறிந்தெழுந்த ஞானமோடு செல்வமும் சிறந்திடும்  
மறிந்தெழுந்ததெண்டிரையுள்மன்னுமாலை வாழ்த்தினால்  
பறிந்தெழுந்து தீவினைகள் பற்றறுதல் பான்மையே 74.

arintharintu vaamanan adiyinai vanangkinaal,  
cherinthezhuntha jnaanamōdu chelvamum chiranthidum,  
marinthezhuntha thenthiraiyul mannu maalai vaazhththinaal,  
parinthezhunthu theevinaikal patraruthal paanmaiyé. (74)

**If one were to worship the holy feet of the Lord Who came as the divine dwarf, with the understanding that they are the means and the goal, then true revealing knowledge and devotion will reach one in full measure. If one were to sing the glorious names of the loving Lord Who resides eternally in the ocean of milk with wide surging clear waves, then the effects of all unrighteous actions will leave one's self along with their latent tendencies on their own accord quite naturally.**

If the grace of the Lord is what brings liberation, then what it is then that one desirous of Moksha needs to do to obtain the grace of the Lord? Azhwar says that the grace of the Lord will reach one quite naturally if one were to hold the holy feet of Sri Vamana as the sole refuge or sing the glorious names of the Lord of the ocean of milk.

வாமனன் அடியிணை வணங்கினால் vaamanan adiyinai vanangginaal -

The Lord came in the form of the divine dwarf mendicant (Sri Vamana) to repossess what belonged to Him. We should seek His holy feet as the refuge.

அறிந்தறிந்து arinthu arinthu - "understanding" mentioned twice to indicate that His holy feet are **the goal as well as the means.** ("Upeya and Upaaya" or "Praapyam" and "Praapakam")

செறிந்து எழுந்த ஞானம் cherinthu ezhuntha jnaanam- **true knowledge with reference to one's "aatma" which is revealing. True knowledge is that the "aatma" is the possession of the Lord and thus His servant.- ("wealth")** செல்வம் chelvam - **refers to the devotion that arises as a result of this true knowledge**

"தனமாய தானே கைகூடும் dhanamaaya taané kaikoodum" (Sri Poikai Piran in Mudal Thiruvandadhi 43)

சிறந்திடும் chiranthidum

f- will be complete and full.

மறிந்து எழுந்த தெள் திரையுள் marinthezhuntha thel thiraiyul- (the ocean of milk) with wide surging clear waves

மன்னுமாலை mannu maalai - the eternally residing loving Lord

வாழ்த்தினால் vaazhththinaal

-if one were to recite the glorious names of the Lord  
Azhwar indicates here that He is the loving (மல ி) Lord.

பறிந்து எழுந்து தீவினைகள் பற்றறுதல் parinthu ezhunthu  
theevinaikal patraruthal – the effects of both righteous and  
unrighteous actions ("Punya and paapa") that are attached to  
the self for ages will leave along with all their tendencies.

பான்மையே paanmaiye. – naturally (on their own accord)  
("ஸ்ரவபாபே<sup>3</sup>யோ மோக்ஷயிஷ்யாமி sarva paapébhyō  
mōkshayishyaami")

ஒன்றிநின்று நற்றவம் செய்து ஊழிஊழிதோறெலாம்  
நின்றுநின்று அவன் குணங்கள் உள்ளி உள்ளம் தூயராய்ச்  
சென்று சென்று தேவதேவர் உம்பர் உம்பர் உம்பராய்  
அன்றி எங்கள் செங்கண்மாலை யாவர் காணவல்லரே 75.  
ondri nindru natravam cheythu, oozhiyoozhi thōrelaam,  
nindru nindru avan gunangkal ulli ullam thooyaraay,  
chendru chendru déva dévar umbar umbar umbaraay,  
andri engkal chengkan maalai yaavar kaana vallaré? (75)

**Who can see our lotus eyed loving Lord, the inner  
controller of the eternal Nitya Suris, unless one attains the  
three states of the supreme devotion with a pure heart  
contemplating on His auspicious kalyana gunas for many  
aeons, with focused mind and observing austerities with  
dispassion?**

In the previous verse, Azhwar indicated how the Lord's grace  
might be obtained. Beginning with this verse, in the next  
seven verses, Azhwar points out that to obtain the eternal bliss  
by one's own effort is extremely difficult irrespective of the  
paths adopted.

ஒன்றிநின்று ondri nindru –

சஞ்சலம் ஹி மன: க்ருஷ்ண ப்ரமாதி<sup>2</sup> ப<sup>3</sup>லவத்<sup>3</sup> த்<sup>3</sup>ருட<sup>4</sup>ம்  
தஸ்யாஹம் நிக்<sup>3</sup>ரஹம் மன்யே வாயோரிவ ஸுது<sup>3</sup>ஷ்கரம்  
chanchalam hi manah krishna pramaathi balavad drudham .  
tasyaaham nigraham manyé vaayōriva sudushkaram  
(Geetha 6-34)

"For the mind is fickle, O' Krishna! impetuous, powerful and stubborn. I think that restraint of it is as difficult as that of the wind."

நல் தவம் செய்து natravam cheythu –

யஜ்ஞதா<sup>3</sup>னதப:கர்ம ந த்யாஜ்யம் கார்யமேவ தத்  
யஜ்ஞோ தா<sup>3</sup>னம் தபஸ்சைவ பாவனானி மநீஷிணாம்  
yajjnyadaanatapah'karma na tyaaajyam kaaryaméva tat  
yajjnyō daanam tapaśchaiva paavanaani maneeshinaam  
(Geetha 18-5)

"The acts of service, gifts and austerities should not be relinquished; but should be performed. For sacrifices, gifts and austerities are the means of purification for the wise."

நல் தவம் nal tavam –refers to actions performed without any ego, relinquishing all thoughts of ownership and authorship of all actions and their results.

ஊழிஊழிதோறெலாம் oozhi oozhi thōrelaam

– many aeons (for it takes apparently a long time and many births before devotion to the Lord develops)

நின்றுநின்று அவன் குணங்கள் உள்ளி nindru nindru avan  
gunangkal ulli – contemplating on the all purifying auspicious  
kalyana gunas of the Lord. Lasting meditative devotion arises  
in one who cultivates the seven "saadhanas" mentioned  
previously namely:

விவேகம் vivékam, விமோகம் vimōkam, அப்<sup>4</sup>யாஸம்  
abhyaasam, கர்மாநுஷ்டா<sup>2</sup>னம் karmaanushtaanam,  
கல்யாண kalyaana, அநவஸாத<sup>3</sup>ம் anavasaadam, and  
அநுத்<sup>3</sup> த<sup>4</sup>ர்ஷம் anuddharsham .

wisdom, dispassion, practice of meditation, performing the  
five great sacrifices to one's capacity, the good qualities of

observing truthfulness, compassion, generosity, non-violence, absence of mental anguish and not indulging in excess pleasures. All these are obtained by His grace alone.

உள்ளம் தூயராய் ullam thooyaraay – with a pure mind

மநஸாது விஸுத்<sup>3</sup>தே<sup>4</sup>ந manasaatu visuddhēna-Paramaatma is known only by the pure mind (Vyasa smriti)

மநஸா க்<sup>3</sup>ராஹ்ய: manasaa graahyaha - (by the pure mind) is to be known Paramaatma ( Sri Bhashyam)

ஆஹாரஸுத்<sup>3</sup>தௌ<sup>4</sup> ஸத்த்வஸுத்<sup>3</sup>தௌ<sup>4</sup> த்<sup>4</sup> ருவா ஸ்ம்ருதி: ஸ்ம்ருதிலம்பே<sup>4</sup> ஸர்வக்<sup>3</sup>ரந்த்<sup>2</sup>னாம் விப்ரமோக்ஷ:

aahaarashuddhau sattvashuddhau dhruvaa smriti

smriti'tilambhē sarvagrantheenaam vipramokshaha

(Chandogyam 7-26-2)

"From purity of food follows the purity of mind. From purity of the mind comes unfailing memory. After the achievement of memory comes falling asunder all the knots of the heart"

தேவதேவர் déva dévar – the Lord of the Nitya Suris

உம்பர் உம்பர் உம்பராய் umbar umbar umbaraay – the three

states of Bhakti namely, பரப<sup>4</sup>க்தி parabhakthi -mentally

visualizing the Lord, பரஜ்ஞாநம் parajnaanam -mentally

mingling with the Lord, பரமப<sup>4</sup>க்தி paramabhakthi -inability

to bear separation from the Lord

எங்கள் engkal– our (Azhwar includes here all the other

Azhwars as well as all those who follow him)

செங்கண்மால் cheng kan maal – the lotus eyed loving Lord

ஜிதந்தே புண்டரீகாக்ஷ நமஸ்தே விஸ்வபா<sup>4</sup>வந:

நமஸ்தே அஸ்து ஹ்ருஷீகேஸ மஹாபுருஷ பூர்வஜ:

jitam té pundareekaaksha namasté vishvabhaavanaha .

namasté astu hrusheekéśa mahaapurusha poorvajaha (Jitante

1-1)

" O' lotus eyed Lord Krishna! This (aatma) is won over by

Thee. Not mine. Thine only. Thou Who originated the worlds,

the controller of the senses, the best giver of all, This must be

Thine alone."

யாவர் காணவல்லரே yaavar kaana vallaré – Who can see

Him by their own effort (unless they had His grace)?

புன் புல வழியடைத்து அரக்கிலச்சினை செய்து  
நன் புல வழி திறந்து ஞான நற் சுடர்கொளீஇ  
என்பில் என்கி நெஞ்சருகி உள் கனிந்ததெழுந்ததோர்  
அன்பிலன்றி ஆழியானை யாவர் காண வல்லரே? 76.  
punpula vazhi adaiththu arakkil achchinai cheythu,  
nanpula vazhi thiranthu jnaana narchudar kolee  
enbil elki nejnuruhi ul kaninthu ezhunthaathōr,  
anbil andri aazhiyaanai yaavar kaana vallarē? (76)

**Who can see the discus carrying Lord, unless by blocking the lowly ways to the senses and sealing with lacquer all tendencies from arising, opening them upto the spiritual paths and igniting the spark of knowledge that lights up surging waves of devotional love which touches one's bones and melts the heart?**

In the previous verse, Azhwar referred to Karma yoga, in this verse he refers to the path of knowledge (Jnana Yoga). Azhwar indicates that both these methods when practised to develop a superior devotion (Parama Bhakti) to the Lord, then one can reach the Lord.

அடைத்து புல் புலன் வழி adaiththu pul pulan vazhi – blocking the lowly ways of the senses by  
"பிரத்யாஹாரம் pratyahaaram" – withdrawal of the senses from their objects- control of the mind.  
It is one of the eight limbs of Raja Yoga (Ashtaanga Yoga)  
அரக்கில் அச்சினை செய்து arakkil achchinai cheythu  
– by sealing it with lacquer (to prevent even any tendencies from rising).

நல் புல வழி திறந்து nal pula vazhi thiranthu – opening the spiritual avenues (towards Aatma and Paramaatma)

ராஜவித்<sup>3</sup>யா ராஜகு<sup>3</sup>ஹ்யம் பவித்ரமித்<sup>3</sup>முத்தமம்  
raajavidyaa raajaguhyam pavitram idam uttamam (Geetha 9-2)  
"This is the royal science, royal mystery, the supreme purifier".

ஞான நற்சுடர் கொளஇ jnaana narchudar kolee - lighting the bright lamp of knowledge (to bring the Lord and His glories into one's awareness)

என்பில் என்கி நெஞ்சருகி enbil elki nejnjuruhi – devotional love that softens and melts ones's whole body and heart  
உள் கனிந்து எழுந்ததோர்அன்பு ul kaninthu ezhunthaathōr anpu  
– Parabhakti (superior devotion) ripening inside to a state of Parama Bhakti (peerless love of the Lord)

எட்டும் எட்டும் எட்டுமாய் ஒர் ஏழும் ஏழும் ஏழுமாய்  
எட்டும் மூன்றும் ஒன்றும் ஆகி நின்ற ஆதிதேவனை  
எட்டின் ஆய பேதமோடு இறைஞ்சி நின்று அவன் பெயர்  
எட்டு எழுத்தும்ஒதுவார்கள் வல்லர்வானம்ஆளவே 77.  
ettum ettum ettumaay ōr ézhum ézhum ézhumaay  
ettu moondrum ondrum aaki nindra aadhi dévanai  
ettinaaya bhédhamōdu iraijnchi nindru avan peyar  
ettezhuththum ōthuvaarkal vallar vaanam aalavé. (77)

**Those who worship the Lord, Who is the ancient cause and the inner controller of the twenty-four non-sentient entities, the seven prime continents, the seven mountains, the seven seas and the twelve Aadityas, standing in obeisance to Him with ashtaanga pranaamam and chanting among His names, the holy eight syllable mantra, are capable of reaching His transcendental realm.**

Azhwar in the next five verses starting from this verse, indicates how one can attain the Lord through Bhakti, that has its basis in Ithihasa and Purana.

எட்டும் எட்டும் எட்டுமாய் ettum ettum ettumaay – As the inner controller of the twenty four (three times eight) non-sentient principles namely

1. மூலப்ரக்ருதி Moola Prakriti (the primordial nature) 2. மஹான Mahat (the cosmic intellect) 3. அஹங்காரம் Ahankaaram (ego) 4. மனம் manam (mind) 5-9 the five



organs of knowledge namely, the skin, the mouth, the eyes, the nose, and the ears. 10-14 the five organs of action namely the tongue, the hands, the feet, the organ of excretion and organ of generation 15-19 the subtle essences or tanmaatras of the sound, the touch, the form, the taste and the smell and 20-24 the five gross elements namely the space, the wind, the fire, the water and the earth.

By this phrase, is indicated the primordial creation of the cosmos.

ஒர் ஏழும் ஏழும் ஏழுமாய் ōr ézhum ézhum ézhumaay – the seven continents, the seven mountains and the seven seas. This phrase is used here to indicate all the worlds in the universe as well as as all the sentient jeevas living in them

எட்டும் மூன்றும் ஒன்றும் ஆகி ettu moondrum ondrum aaki – the twelve Aadityas. This is given here to represent all the devas

ஆதிதேவனை aadhi dévanai

- the ancient cause, the Lord of all the devas (Who is the efficient, the material and the accessory cause)

எட்டின் ஆய பேதமோடு ettinaaya bhédhamōdu – By "ashtaanga pranaamam"

மநோபு<sup>3</sup>த்<sup>3</sup>த<sup>4</sup>யபி<sup>4</sup>மாநேந ஸஹ ந்யஸ்ய த<sup>4</sup>ராதலே

கூர்மவச்சதுர: பாதா<sup>3</sup>ந் ஸிரஸ் தத்வை பஞ்சமம்  
manōbuddhyabhimaanéna saha nyasya dharaatalé  
koormavachchaturaha paadaan śiras tatvai pajnachamam  
(Saatvasamhitai 6-187)

" Prostrating like the turtle placing one's mind, intellect, ego, the four extremities as well as the head down on the floor is called Ashtaanga namaskaaram"

அவன் பெயர் எட்டு எழுத்தும் ஒதுவார்கள் avan peyar ettezhuthum ōthuvaarkal – refers to Sri Narayana Mantram " ஓம் நமோ நாராயணாய ōm namō Nārāyaṇāya". Azhwar indicates this since he is referring to the ancient Cause.

ஆபோ நாரா இதி ப்ரோக்தா ஆபோ வை நரஸநவ:  
தா யத<sup>3</sup>ஸ்யாயநம் பூர்வம் தேந நாராயண: ஸம்ருத:  
aapō naaraa ithi prōktaa aapō vai narasoonavaha

taa yatasyaayanam poorvam téna Narayanah smruthaha  
(Manusmrithi 1-10)

"Water is called Naara. It originated from Nara, the Lord. That water became His first abode. Therefore He is known as Narayana"

நராஜ்ஜாதாநி தத்வாநி நாராணீதி ததோ விது<sup>3</sup>:  
தாந்யேந சாயநம் தஸ்ய தேந நாராயண: ஸ்ம்ருத:  
naraajjaataani tatvaani naaraaneethi tatō viduh  
taanyéna chaayanam tasya téna Narayanah smruthha  
(Bharatham Aanushaasanam 186-7)

"All tatvas originated from Nara, the Lord. Wise know them as "நாரங்கள் " (Naaraan). They became His abode. Therefore He is termed Narayana".

சோர்விலாத காதலால் தொடக்கறா மனத்தராய்  
நீராவணைக் கிடந்த நின்மலனலங்கழல்  
ஆர்வமோடு இறைஞ்சி நின்று அவன் பேர்ட்டுஎழுத்தும்  
வாரமாக ஓதுவார்கள் வல்லர்வானமானவே 78.  
sōrvilaatha kaadhalaal thodakkarāa manaththarāay  
neer arāavanai kidantha ninmalan nalang kazhal  
aavvamōdu iraijnchi nindru avan peyar ettezhuththum  
vaaramaaka ōthuvaarkal vallar vaanam aalavé. (78)

**Those who worship the auspicious holy feet of the immaculate Lord Who reposes on the serpent bed in the ocean of milk, with faultless love, with uninterrupted contemplative mind, taking as refuge and chanting the Lord's holy eight syllable name are capable of reaching the supreme realm.**

In the previous verse, Azhwar indicated that those who worship the Lord with the holy mantra will reach the supreme abode. In this verse, he indicates His auspicious form fit for meditation and worship. He further says that those who worship the holy feet of the Lord reposing on the ocean of milk, taking the eight syllabled mantra, fully understanding

the true relationship between us (the jeeva) and the Lord (Paramaatma), with uninterrupted love will surely reach His abode.

சோர்விலாத காதலால் sōrvilaatha kaadhalaal – with faultless deep love (where thought of separation from the Lord becomes unbearable)

தொடக்கறா மனத்தராய் thodakkarāa manaththaraay – with mind always fixed on the Lord

நீராவணைக் கிடந்த neer araavanai kidantha – reposing on the serpent (Sri AadhiSesha) in the ocean of milk. The Lord took this form to be immediately accessible to all the devas in ancient times. This indicates the Lord's auspicious gunas of Saulabhya (easy accessibility), SauSheelya (Gracious Condescension) and Vatsalya (love)

நின்மலனலங்கழல் ninmalan nalang kazhal

– the holy feet of the immaculate Lord that are purifying and capable of eliminating all the obstacles faced by His devotees.

ஆர்வமோடு இறைஞ்சி நின்று aarvamōdu iraijnchi nindru – worshipping with devotion that springs from the love of the Lord since He is sweet meaning not like the Upaasakas (devotees) whose devotion comes out of the understanding that the world is impermanent and Paramaatma is eternal.

"பரீக்ஷய லோகான் கர்மசிதான் ப்<sup>3</sup>ராஹ்மணோ

நிர்வேத<sup>3</sup> மாயான்னாஸ்த்யக்ருத: க்ருதேந"

pareekshya lokaan karmachitaan braahmanō

nirvēdamaayaannaastyakrutah' krutēna

(Mundaka Upanishad 1-2-12)

"Let an aspirant Brahmana after examining worlds of experiences gained by Karma, acquire freedom from all desires reflecting that nothing that is eternal can be gained by Karma."

அவன் பேரெட்டுஎழுத்தும் avan peyar ettezhuththum -

"நாராயணனே நமக்கே பறை தருவான் Narayanane namakkē parai taruvaan"(Thiruppaavai 1)

அப்ரவிச்<sup>3</sup>ருணுமே ராம ஸத்யம் ஸத்ய பராக்ரம:

ப<sup>3</sup>வாந் நாராயணோ தே<sup>3</sup>வ: ஸ்ரீமாந் சக்ராயுதோ<sup>3</sup>விபு:

abravīcchrūnumē vaakyam satyam satyaparaakramaha |

Bhavaan Naryāṇō devah śreemaan chakraayudhō vipuh  
(Ramayanam Yuddha Kaandam 117-13)

"O'Rama the truly valiant! Listen to my words. You are the consort of Sri Lakshmi, the wielder of Chakraayudha and all pervasive Lord Narayana"

Thus the Lord's name follows Him in all His manifestations and avataaraas.

வாரமாக ஒதுவார்கள் vaaramaaka ōthuvaarkal – taking as refuge and chanting the mantra as in

"ஆஸ்நா வா ஸயாநா வா திஷ்ட<sup>2</sup>ந்தோ யத்ர குத்ர வா  
நமோ நாராயணாயேதி மந்த்ரைக ஸரணா வயம்"  
aaseenaa vaa śayaanaa vaa tishtantō yatra kutra vaa  
Namō Narayanaayēthi mantraika śaranaa vayam  
(Naaradeeyam)

"Whether seated, lying down or somewhere standing , we hold the mantra "namo Naaraayanaaya" alone as the means.

பத்தினோடு பத்துமாய் ஒரேழினோடொரொன்பதாய்  
பத்திநான் திசைக்கணின்ற நாடு பெற்ற நன்மையாய்  
பத்தினாய தோற்றமோடு ஓராற்றல் மிக்க ஆதிபால்  
பத்தராம் அவர்க்கலாது முத்தி முற்றலாகுமே? 79.  
paththinōdu paththumaay ōr ēzhinōdu or onbathaay,  
paththinaan thisaikkannindra naadu petra nanmaiyaay,  
paththinaaya thōtramōdu oraatral mikka aadhipaal,  
paththaraam avarkkalaathu muththi mutral aakumē? (79)

**Will the fruit of Moksha ever ripen for anyone other than those who are devoted to the ancient Lord Who is full of incomparable mercy, Who took the ten avataaraas, Who forms the seven matchless basic musical swaras and the nine peerless flavors of the dramatic art, Who is the inner controller of the ten directions and their guardian deities and Who becomes Himself the substance of the experience of the jeevas in all the fourteen worlds?**

Azhwar in this verse, points out that the Lord made Himself easily accessible to everyone in all of the fourteen worlds, through His ten avataaraas and being the substance of all of their experience. Azhwar adds that devotion to the Lord with true understanding of the purpose of His avataaraas will surely lead to Moksha.

பத்தினோடு பத்துமாய் paththinōdu paththumaay –

Being the controller of the ten directions and their guardian deities

இந்த<sup>3</sup>ரோ வஹ்நி:பித்ருபதிர் நைர்ருதோ வருணோ மருத்  
குபே<sup>3</sup>ர ஈஸ: பதய: பூர்வாதீ<sup>3</sup>நாம் தி<sup>3</sup>ஸாம் க்ரமாத்

Indrō vahnih pitrupatir nairrutō varunō maruth kubéra eēsaha patayaha poorvaadeenaam diśaam kramaath (Amara Kosha 1-3-2)

"Indra, Agni, Yama, Nairruta, Varuna, Vayu, Kubera, and Easha are the deities of the directions from the East to the NorthEast. Brahma is the head of the Satya Loka which is the boundary of the upper worlds and Ananta (AadhiSesha) is the guardian of all the nether worlds.

ஒரேழினோடோரொன்பதாய் ōr ézhinōdu or onbathaay – being Himself the incomparable seven musical swaras (basic notes) and the nine flavors of expression of the dramatic art and dance.

நிஷாத<sup>3</sup>ர்ஷப<sup>4</sup> கா<sup>3</sup>ந்தா<sup>4</sup>ர ஷட்ஜமத்<sup>3</sup>யம தை<sup>3</sup>வதா:

பஞ்சமஸ் f சேத்யமீ ஸப்த தந்த்ரீகண்டோ<sup>2</sup>த்தி<sup>2</sup>தா:  
ஸ்வரா:

Nishaadarshabha gaandhaara shadjamadyama daivataaha pajnchamaś chétyamee sapta tantreekantōtthitaaha (Amara Kosham 1-7-1)

"Nishaadam, Rishabham, Gaandhaaram, Shadjam, Madyamam, Daivatam and Panchamam are the musical notes or Swaras that arise from the strings of the instruments and the throat ".

ஸ்ருங்கா<sup>3</sup>ர ஹாஸ்ய கருண விர ரௌத்<sup>3</sup>ர ப<sup>4</sup>யாநகா:

பீ<sup>3</sup>ப<sup>4</sup>த்ஸாத்<sup>3</sup>பு<sup>4</sup>த ஸாந்தாஸ்ச நவ நாட்யரஸா:  
ஸ்ம்ருதா: śrunḡkaara haasya karuna veera raudra bhayaanakaah beebhatsaadbhuta śanthaascha nava naatyarasaaha

"Romance, humour, Sadness (Compassion), Valour, Anger, Fear, Dislike (hatred), Wonder and Peace are the nine different moods or flavors of expression described in the dramatic art"

பத்திநான் திசைக்கணின்ற நாடு பெற்ற நன்மையாய்  
paththinaan thisaikkan nindra naadu petra nanmaiyaay  
"Becoming the substance of all the experiences (பெற்ற நன்மை petra nanmai) of the jeevas in all of the fourteen types (திசை thisai) of worlds" (The seven upper worlds starting from Bhoo lokam, Bhuvan lokam etc and the seven nether worlds starting from Atalam, Vitalam etc)

for

ஸர்வக்<sup>3</sup>ந்த<sup>4</sup>: ஸர்வரஸ: sarvagandhaha sarvarasaha  
(Chandogyam3-14-2)

" He is possessed of all good fragrances and is possessed of all essences"

Refers to the acts of the Lord by which He makes the jeevas who enjoy material things experience Him in fact (although they may not be aware of this).

பத்தினாய தோற்றமோடு paththinaaya thōtramōdu – taking avataaraas so that His form which is beyond all the senses becomes available for the senses of the jeevas

ஓராற்றல் oraatral

f – the incomparable mercy and forbearance (Bearing the insults of all the jeevas)

ஆதிபால் aadhipaal

– Who was born before all (Poorvaja) (so that He is available for all the jeevas when they develop love towards Him)

பத்தராம் அவர்க்கலாது pattharaam avarkkalaathu – except for those who know in truth His divine births

ஜந்ம கர்ம ச மே தி<sup>3</sup>வ்யம் ஏவம் யோ வேத்தி தத்வத:  
janma karma cha mé divyam évam yo vétti tattvataha (Geetha 4-9)

முத்தி முற்றலாகுமே muththi mutral aakumé - The fruit of Moksha (eternal freedom) will not ripen overcoming all the obstacles of the embodied life.

வாசியாகி நேசமின்றி வந்தெதிர்ந்த தேனுகன்  
நாசமாகி நாளுலப்ப நன்மை சேர் பனங்கனிக்கு  
வீசி மேல் நிமிர்ந்த தோளின் இல்லையாக்கினாய்  
கழற்குஆசையாம்அவர்க்கலால்அமரராகலாகுமே 80.  
vaasiyaaki nésamindri vandedthirnthá thénukan,  
naasamaaki naalulappa nanmai chér panangkanikku,  
veesi mé! nimirnthá thōlin illaiyaakkinaay kazharku  
aasaiyaam avarkkalaal amarar aakalaakumé? (80)

**Is it ever possible to become like the eternal Nitya Suris, for anyone other than those who have love for the holy feet of the Lord - Who by the greater might of His arms, felled the demon Denuka who came to kill, without love, in the form of a zebra, by hurling him over the skies and making his dead body fall over the date palm fruits?**

Azhwar in the previous verse, indicated that devotion arising out of a true understanding of the divine incarnations would lead to Moksha. In this verse, He says that to be in the divine realm with the eternal Nitya Suris is not possible unless one has love for the holy feet of Lord Sri Krishna, understanding that His nature is to eradicate the adversaries of His devotees.

வாசியாகி நேசமின்றி வந்தெதிர்ந்த தேனுகன்  
நாசமாகி நாளுலப்ப நன்மை சேர் பனங்கனிக்கு  
வீசி vaasiyaaki nésamindri vandedthirnthá thénukan,  
naasamaaki naalulappa nanmai chér panangkanikku veesi -

The story of the demon Denuka who came as a zebra named "Vaaji" and his destruction at the hands of Lord Sri Krishna is described as follows in Vishnu Puranam.

க்<sup>3</sup>ருஹீத்வா ப்<sup>4</sup>ராமணேநைவ ஸோம்ப்<sup>3</sup>ரே க்<sup>3</sup>தஜீவிதம்  
தஸ்மிந்நேவ ஸ சிஷேப தே<sup>3</sup>நுகம் த்ருணராஜநி  
தத:ப்<sup>2</sup>லாந்யேகாநி தாலாக்<sup>3</sup>ராந் நிபதந்<sup>2</sup>ர:  
ப்ருதி<sup>2</sup>வ்யாம் பாதயாமாஸ மஹாவாதோ க்<sup>4</sup>நாநிவ  
gruheetvaa bhraamanénaiva sōmbaré gatajeevitam tasminnéva  
sa chishepa dénukam trunaaraajani tatahpalaanyékaani  
taalaagraan nipatankaraha pruthivyaam paadayaamaasa  
mahaavaatō ghanaaniva

(Vishnu Puranam 5-8-9-10)

"The Lord got hold of that demon who came as a zebra, hurled him over the skies and his dead body fell over the date palm tree. When that unrighteous demon was thrown over the tree, he made many fruits to fall from the tree on to the ground like the great wind would release the rain drops from the clouds"

கடைந்த பாற்கடற் கிடந்து காலநேமியைக் கடிந்து  
உடைந்த வாலை தந்தனக்கு உதவ வந்திராமனாய்  
மிடைந்தவேழ் மரங்களும் அடங்கவெய்து வேங்கடம்  
அடைந்த மாலபாதமே அடைந்துநாளும்உய்ம்மினோ 81.  
kadainthaa paarkadal kidanthau kaala némiyai kadinthau,  
udaintha vaali thun thanakku udhava vanthau iramanaay,  
midainthaa ézh maraṅkalum adangka véythu, véṅkatam  
adaintha maala paathamé adainthu naalum uymminō (81)

**Live in peace for ever, taking as the sole refuge, the holy feet of the loving Lord, Who has taken His gracious abode in Thiruvencatam, Who had reposed on the ocean of milk which was churned (for the nectar), destroyed the demon KaalaNémi and Who came as Sri Rama and helped the brother of Vaali (the monkey king), and Who pierced with one arrow the seven great Saala trees (as well as the seven mountains and the seven nether worlds).**

Azhwar in the previous verses indicated that one could attain eternal beatitude by seeking refuge at the feet of the Lord of the ocean of milk or of any of His various Vibhava Avataaraas. However, all of these are not accessible to the people of the present day world, on account of the fact that they were at different place and or different times. In this verse, Azhwar points to the Lord of Thiruvencatam, Who is accessible even to the people of the present times and encourages all to seek His holy feet.

கடைந்த பாற்கடற் கிடந்து kadainthu paarkadal kidanthau –  
The wealth of the devas including those of Indra became lost in the ocean of milk by the curse of the sage Durvaasa. The Lord helped to restore the wealth to the devas by helping them



to churn the ocean. And the Lord took His abode in the ocean of milk so that He would be accessible to the devas at times of their distress.

உடைந்த வாலை தந்தனக்கு udaintha vaali thun thanakku – The sorrow stricken brother of Vaali

தம்பி தனக்கு என்பது தந்தனுக்கு மாய் "தம்பி" என்றத்தை "தந்" என்று கடைக்குறைத்தலாய்க் கிடக்கிறது என்று ஒரு தமிழன். thambi tanakku enpathu thunthanukku maai "thambi" endratthai "thun" endru kadaikkuraitthalaai kidakkindrathu - Sri PeriyaVaachchan Pillai refers to a Tamil scholar explaining the grammar here.

தத<sup>3</sup>ஸ்த்ரம் தஸ்ய வீரஸ்ய ஸ்வர்க்க<sup>3</sup>மார்க்க<sup>3</sup>ப்ரபா<sup>4</sup>வநம் ராமபா<sup>3</sup>ணாஸந கூழிப்தம் ஆவஹத் பரமாம் க<sup>3</sup>திம்

tat astram tasya veerasya svarga maarga prabhaavanam | rama baanaasana kshiptam aavahat paramaam gathim (Ramayanam Kishkindha Kaandam 17-8)

"Loosened from the bow of Sri Rama, that missile, while illuminating the path of the said hero (Vaali) to the highest heaven brought to him the supreme state."

மிடைந்தவேழ் மரங்களும் அடங்கவெய்து midainthaa ézh marangkalum adangka véythu – Sri Rama came to help Sugriva and promised to destroy Vaali and reobtain Sugriva's wife as well as the Kishkinda kingdom. But Sugriva doubted Sri Rama's strength and asked Sri Rama to show whether he could pierce the strong dense Saala tree with his arrow. Sri Rama's arrow not only pierced the tree pointed out by Sugriva but along with it the entire row of seven dense Saala trees, as well as the seven mountains and the seven subterranean worlds and then reentered Sri Rama's quiver.

அடைந்துநாளும் உய்ம்மின் adainthu naalum uymmin -

"சுடரடி தொழுதெழு sudaradi thozhuthozhu"

For servants, it means living in devotional service of the Lord (of Thiruvengkatam) always

எத்திறத்துமொத்துநின்று உயர்ந்துயர்ந்த பெற்றியோய்  
முத்திறத்து மூரிநீர் அராவணைத்துயின்ற நின்  
பத்துறுத்த சிந்தையோடு நின்று பாசம் விட்டவர்க்கு  
எத்திறத்துமின்பம் அங்குமிங்குமெங்குமாகுமே

82.

eththiaththum oththu nindru uyarnthauyarntaa petriyōy  
muththiraththum moorineer araavanaitthuyindra nin  
paththuruththa chinthaiyōdu nindru paasam vittavarkku,  
eththiraththum inbam angkum ingkumengkum aakumé (82)

**O'Lord ! Thou art of supreme auspicious glories even when taking birth equal to various living forms (devas, humans, the moving and the non-moving living entities). Those who remain with hearts full of devotion to Thee, Who reposes on the serpent bed in the ocean with all the three kinds of water, giving up all of their other desires, always will attain the supreme bliss in this world, in the eternal abode as well as along the way.**

Azhwar ended his preachings to others ("paropadesha") with the last verse. From this verse on, in several verses (verse 82 through verse 111), Azhwar indulges in a dialogue with the Lord. Subsequently in a few verses (verse 112 through verse 117), Azhwar addresses his own mind and finally in the last verse, Azhwar describes the ecstatic bliss that he himself attains at the end. In the next several verses, Azhwar will state to the Lord that those who have love for His holy feet are equal to the Nitya Suris. The reason for this is that Bhakti (devotion) for him is a sweet end in itself and not a means to attain Moksha. (Azhwar in the previous verses explained to everyone that Bhakti was a good upaaya). Parabhakti which is described in scriptures as a means to Moksha becomes an end result of the various spiritual practices for the spiritual aspirant. On the otherhand, the "prapanna" (one who has taken the Lord as his sole refuge), attains parabhakti automatically at the outset by the grace of the Lord.

In this verse, Azhwar says that for those who have love for the holy feet of the Lord reposing on the serpent bed in the ocean of milk and who have no other desires, the supreme bliss of the experience of the Lord will be available even while living in this world.

எத்திறத்தும் ஒத்து நின்று உயர்ந்து உயர்ந்த பெற்றியோய்  
eththiraththum oththu nindru uyarnthau uyarntaa petriyōy –

ஸ உ ஸ்ரேயாந் ப<sup>4</sup>வதி ஜாயமாந: sa u śréyaan bhavathi  
jaayamaanaha (Yajur Ashtakam 3-6-3-9)  
"That ParamaPurusha becomes glorious with birth"

திறம் thiram – refers to the various life forms

பெற்றி petri – glorious by nature

Whatever may be the form that the Lord takes, He assumes all the natural qualities associated with that form while still showing His divine glories.

முத்திறத்து நீர் muththiraththu neer – Three types of water (river water, spring water and rain water)

மூரி moori –space (refers to the ocean here)

The origin of all the glories and the grace of the various Vibhava avataaraas are to be found in the Lord Who took His abode initially in the ocean of milk.

பத்து உறுத்த சிந்தையோடு நின்று paththuruththa chinthaiyōdu nindru – with deeply devoted mind, remain

பத்து paththu -Bhakti

பாசம் விட்டவர்க்கு paasam vittavarkku,

– Who had given up all other desires or attachments

மட்டுலாவு தண் துழாய் அலங்கலாய் புலன் கழல்  
விட்டு வீழ்விலாத போகம் விண்ணில் நண்ணியேறினும்  
எட்டினோடிருண்டெனும் கயிற்றினால் மனந்தனைக்  
கட்டி வீடிலாது வைத்த காதலின்பமாகுமே 83.  
mattulaavu thun thuzhaay alangkalaay pulan kazhal  
vittu veezhvilaadha bōgam vinnil nanni érinum  
ettinōdu irandenum kayitrinaal mananthanai  
katti veedilaadhu vaiththa kaadhal inbam aakumé. (83)

**O'Lord adorned by the garland of cool Tulasi flowers full of honey! Even if one were to obtain the bliss of liberation reaching the supreme abode where there is incessant delight of experience of Thy holy feet, will that ever equal the loving delight that accrues to one with the mind that is steadfast and bound by the rope of devotion and placed for ever at Thy holy feet?**

Azhwar in the previous verse said that the devotees attain the supreme bliss of the experience of the Lord even while living in this world. In this verse, he says that the bliss of the eternal world will not equal the delight arising from the steadfast love of the holy feet of the Lord.

மட்டுலாவு தண் துழாய் அலங்கலாய் mattulaavu thun  
thuzhaay alangkalaay – O' Lord adorned by the garland of  
Tulasi flowers dripping honey ! This is indicative of the  
supreme Lordship of the person in both Leela Vibhuti and  
Nitya Vibhuti.

புலன் கழல் pulan kazhal - perceptible holy feet  
எட்டினோடு இரண்டெனும் ettinōdu irandenum – Eight and  
two adding to ten "பத்து" refers to Bhakti.

Similar statement by Sri Nammazhwar.

"நேரிய காதல் அன்பிலின்பின் தேறல்

அமுதவெள்ளத்தானாம் சிறப்பு விட்டு ...

உலகம் மூன்றினோடு நல்வீடு பெறினும்

கொள்வதெண்ணுமோ தெள்ளியோர் குறிப்பே"

nériya kaadhala anbilinpeen theral

amudhavellatthaanaam chirappu vittu...

ulakam moondrinōdu nalveedu perinum

kolvathennumō thellyōr kurippé

(Thiruvaasiriyam –2)

பின்பிறக்க வைத்தனன்கொல் அன்றிநின்று தன்கழற்கு

அன்புறைக்க வைத்தநாள் அறிந்தனன் கொலாழியான்

தன் திறத்ததோரன்பிலா அறிவிலாத நாயினேன்

என்திறத்திலென்கொல்எம்பிரான்குறிப்பில்வைத்ததே 84.

pin pirakka vaiththanan kol andri nindru thun kazharku,

anburaikka vaiththa naal arinthaanan kolaazhiyaan,

thun thiraththor anbilaa arivilaatha naayinén,

en thiraththil en kol empiraan kurippil vaiththathé? (84).

**Has my Lord willed so I would be born again after the end  
of this mortal life or has He willed so the day of eternal  
deep love of His holy feet arise in me? What is in the  
intention of my Lord, Who carries the discus, with regard**

**to the lowly dog like self of mine with no devotion or the right knowledge towards Him?**

Azhwar in this verse is wondering what is in the Lord's intention or will for him, whether He has willed him to be a "paramabhakta" (devotee with superior devotion) or a "nitya samsaari" (eternal dweller in the mundane transmigratory existence). Azhwar indicates here that the will of the Lord alone is the "upaaya" (means).

பின் பிறக்க வைத்தனன்கொல் pin pirakka vaiththanam kol  
or

பின்பு இறக்க வைத்தனன்கொல் pinup irakka vaiththanam kol – If the atma fails to obtain the true knowledge with regard to Paramaatma then it is considered almost as destroyed.

அஸந்நேவ ஸ ப<sup>4</sup>வதி |----- அஸ்தி ப்<sup>3</sup>ரஹ்மேதி சேத்<sup>3</sup>  
வேத்<sup>3</sup> asannéva sa bhavathi .... asthi brahméti chét véda  
(Taittiriya Upanishad Aanandavalli 6)

"If a person takes Brahman for unreality, truly he becomes a non-entity. If he understands that Brahman is an existent entity, in consequence of that, the wise will consider him right and good."

அன்றி andri – or

நின்று தன்கழற்கு அன்பு உறைக்க வைத்தநாள்

nindru thun kazharku anburakka vaiththa naal – whether He has willed so that the day of uninterrupted intense love of the holy feet will begin.

The embodied life of the jeeva (the lack of true knowledge regarding the Lord and the consequent "ஆத்ம நாசம் atma naasam" "the destruction of the Atma" meaning that the jeeva ends up dwelling in the eternal samsara) arises from lack of bhakti and its upliftment comes from being endowed with superior devotion.

ஆழியான் தன் திறத்து aazhiyaan thun thiraththu– towards the discus carrying Lord (indicative of "the supreme Lordship)

ஓரன்பிலா அறிவிலாத ṛanbilaa arivilaadha – without love and without knowledge that will help in developing the devotion

நாயினேன் naayinén – like the lowly dog (like the dog that will enter all open entrance doors, entering various bodies).

நச்சராவணக்கிடந்த நாதபாதபோதினில்  
வைத்த சிந்தை வாங்குவித்து நீங்குவிக்க நீயினம்  
மெய்த்தன்வல்லை ஆதலால் அறிந்தனன் நின்மாயமே  
உய்த்து நின் மயக்கினில் மயக்கலென்னை மாயனே 85.  
nachcharaavanai kidantha naatha paatha pōthinil  
vaiththa chinthai vaangku viththu neengku vikka neeyinam  
meiththan vallai aathalaal arinthaanan nin maayamé  
uyththu nin mayakkinil mayakkal ennai maayané! (85)

**O' Lord Who reposes on the serpent that spits venom (on the adversaries)! Thou art ever free and truly capable of disengaging and removing my mind that is fixed on Thy lotus feet. Therefore, I understood Thee (as free and independent). O' Wondrous Lord, please do not bring me under the sway of Thy maya (prakriti) and mesmerize me into the deluding sensory matters.**

Azhwar in this verse, requests the Lord not to bring him under the influence of His deluding Maya.

நாதபாதபோதினில் வைத்த சிந்தை naatha paatha pōthinil  
vaiththa chinthai –  
my mind that is fixed on Thy lotus feet.

வாங்குவித்து நீங்கு விக்க நீயினம் மெய்த்தன்வல்லை  
vaangku viththu neengku vikka neeyinam meiththan vallai -  
Thou art capable of disengaging and removing  
தவாம்ருதஸ்யந்தி<sup>3</sup>னி பாத<sup>3</sup>பங்கஜே  
நிவேஸிதாத்மா கத<sup>2</sup>மன்யதி<sup>3</sup>ச்ச<sup>2</sup>தி .  
ஸ்தி<sup>2</sup>தே(அ)ரவிந்தே<sup>3</sup>மகரந்த<sup>3</sup>நிர்ப<sup>4</sup>ரே  
மது<sup>4</sup>வ்ரதோ நேசுராகம் ஹி வீசுதே

tavaamri'tasyandini paadapankajé  
 niveshitaatmaa kathamanyadichchhati .  
 sthite'ravindé makarandanirbharé  
 madhuvratō nékshūrakam hi veekshaté  
 (Stotra ratnam –27)

"How can my mind firmly set upon Thy lotus feet shedding nectar, ever desire anything else? As it is well known, when there exists lotus laden with honey, the bee does not even glance at the Iksuraka flower"

(Iksuraka is a worthless thorny flower without fragrance or honey)

ஆதலால் அறிந்தனன் aathalaal arinthaanan -

Therefore I understood Thee as ever free and independent (and therefore capable of anything)

நின்மாயமே உய்த்து நின் மயக்கினில் மயக்கல்

nin maayamé uyththu nin mayakkinil mayakkal -  
 please do not bring me under the sway of Thy maya (prakriti)  
 and mesmerize me into the deluding sensory matters.

தை<sup>3</sup>வீ ஹ்யேஷா கு<sup>3</sup>ணமயீ மம மாயா து<sup>3</sup>ரத்யயா  
 daivee hyéshaa gunamayee mama maayaa dhuratyayaa  
 (Geetha 7-14)

"Maya" refers to Prakriti

உபமாநமஸேஷாணாம் ஸாதா<sup>4</sup>நாம் யஸ்ஸதா<sup>3</sup> அப<sup>4</sup>வத்  
 upamaanaśéshaanaam saadhoonaam yassadhaa abhavat

"He (Prahlada) who became the simile for all Sadhus for all times"

(Vishnu Puranam 1-15-157)

Sri Periya Vaachaan Pillai refers to the incidents with regard to Prahlada (who is the epitome of Bhakti, who being the grandfather of Mahabali is said to have tried to stop the Lord Trivikrama's feet from being placed on Bali) and Sisupaala who by nature stood as the sworn enemy of Lord Sri Krishna, nevertheless was granted Moksha by the Lord.

In Raghu Vamsa, Sri Kalidasa, is seen to use the puranic lore about Prahlada as a simile in the 35 th verse in the 7<sup>th</sup> Sarga.

தமுத்<sup>3</sup>வஹந்தம் பதி<sup>2</sup> போ<sup>4</sup>ஜகந்யாம் ருரோத<sup>4</sup>  
 ராஜந்யக<sup>3</sup>ண: ஸத்<sup>3</sup>ருப்த:

ப<sup>3</sup>லிப்ரதி<sup>3</sup>ஷ்டா<sup>2</sup>ம் ஸ்ரியமாத<sup>3</sup>தா<sup>3</sup>நம் த்ரைவிக்ரமம்  
பாத<sup>3</sup>மிவேந்த்<sup>3</sup>ர ஸத்ரு:  
tamudvahantam pathi bhōjaganyaam rurōdha  
raajanyaganaha sadruptaha  
balipradishtaam śriyamaadadaanam traivikrama  
paadamivēndra śatruhu

"Similar to Prahlada (grandfather of Maha Bali), inimical to Indra (born in the demoniac race) stopped the feet of Trivikrama, Who was about to take the wealth offered to Him by Bali, that hot-headed group of kings, stopped him (Aja) who was taking with him Indumati, the daughter of the King Bhoja".

(Indumati earlier had married Aja, a descendent of Raghu by swayamvaram)

சாடுசாடு பாதனே சலங்கலந்த பொய்கைவாய்  
ஆடரவின் வன்பிடர் நடம் பயின்ற நாதனே  
கோடு நீடு கைய செய்ய பாதநாளுமுள்ளினால்  
வீடனாகமெய்செயாத வண்ணமென்கொல் கண்ணனே 86.  
chaadu chaadu paathanē chalangkalantha poikaivaay  
aadaraavin vanpidar nadam payindra naathanē  
kōdu needu kaiya cheyya paatham naalum ullinaal  
veedanaaka mei cheyaatha vannam en kol, kannanē ! (86)

**O' my Lord with the holy feet that destroyed Sakatasura and danced over the strong hoods of the serpent Kaliya in the poisonous lake draining waters from Yamuna.! O'Lord Kanna ! Thy arm always carries Sri Panchajanya, the Conch . How is it that I who have been constantly meditating on Thy holy red feet, have not been truly made a resident of Thy eternal abode?**

Azhwar feels as if the Lord is enquiring him as to why he doubts that He would let his mind wander away from His holy feet. In this verse, Azhwar points out to the Lord that the very fact he is still very much bound in this material life despite his ardent prayer to be released from it all raises the doubt.



சாடுசாடு பாதனே chaadu chaadu paathané -  
Lord with the holy feet that kicked Sakataasura to death.

The holy feet that are sought after by loving devotees, were used to destroy the adversaries. This is the nature of the holy feet of the Lord. This is what Sri Nammazhware characterizes as விடமும் அமுதமுமாய் vidamum amudhamumaai (Thiruvaimozhi 6-3-1).

சலம் கலந்த பொய்கைவாய் chalangkalantha poikaivaay –  
in the poisonous lake where water (from Yamuna) was mixing  
ஆடரவின் வன்பிடர் நடம் பயின்ற aadaraavin vanpidar  
nadam payindra – danced over the strong hoods of the serpent  
நாதனே naathané

- O' my Master (being the Lord of all jeevas)

The reason Azhwar refers to Sakatasura is to indicate that if there should be even an iota of ego in one's self then it needs to be removed. The physical body needs to be like a cart which is comfortable and favourable but when it is taken over by ego then it behaves like a cart taken over by the demon (Sakatasura).

The reference to Kaliya episode is given to indicate that the Jeevaatma is by nature sweet but its association with the material body is like mixing with poison, and therefore the bondage needs to be broken. Aatma is like the sweet Yamuna waters. The physical body is like the poison which mixes with the sweet water.

கோடு நீடு கைய kōdu needu kaiya – The Lord with arms carrying the Conch (Sri Panchajanya)

வீடனாகமெய்செயாத வண்ணம் veedanaaka mei chyaatha vannam – the way of not truly making me resident in the eternal abode

கண்ணனே kannané - Azhwar addresses the Lord as Sri Kannapiran (Sri Krishna), pointing out to the Lord that He took this avataaram mainly to induce love in the all the jeevas towards Him so that they can even attain the state of Parama Bhakti and become liberated.

நெற்றிபெற்றகண்ணன் விண்ணினாதனோடுபோதின்மேல்  
 நற்றவத்து நாதனோடு மற்றுமுள்ள வானவர்  
 கற்றபெற்றியால் வணங்குபாத நாதவேத நின்  
 பற்றலாலோர் பற்றுமற்றதுற்றிலேன் உரைக்கிலே 87.  
 netri petra kannan vinnin naathanōdu pōthin méI  
 natravaththu naathanōdu matrum ulla vaanavar  
 katra petriyaal vanangku paatha naatha védha nin  
 patralaalōr patru matrathutrilén uraikkilē. (87)

**O'Lord with the holy feet worshipped by Rudra with the eye in his forehead, by Indra, the head of the devas and by Brahma, the austere one seated on the lotus along with all the rest of the devas, each commensurate to their learning! O' Supreme Lord as revealed in the Vedas! If I were to state, I do not have even a touch of attachment with anything else other than Thee.**

Azhwar in the previous verse, described himself to be constantly meditating on the lotus feet of the Lord. Azhwar feels as though the Lord questions him as to whether he has no other refuge. Therefore, Azhwar indicates clearly in three verses beginning with this verse, his "ananyagatitvam" (வேறுபுகலில்லாமை véru pukallilaamai).

நெற்றிபெற்றகண்ணன் netri petra kannan –  
 The third eye on the forehead is used for destruction by Rudra.

விண்ணின் நாதன் vinnin naathan  
 – Indra, the king of the world of the devas

போதின்மேல் நற்றவத்து நாதன் pōthin méI natravaththu  
 naathan  
 – Brahma who is seated on the lotus and known for the strength of good penances and the head of the fourteen worlds that he created  
 மற்றுமுள்ள வானவர் matrum ulla vaanavar – all the other devas

கற்றபெற்றியால் வணங்குபாத katra petriyaal vanangku  
 paatha – the holy feet worshipped according to their individual

learning (means that all the devas mentioned here vary in their knowledge and power)

நாதவேத naatha védha – the Supreme Lord of all the worlds as declared in the Vedas

தமீஸ்வராணாம் பரமம் மஹேஸ்வரம் tameeśvaraanaam  
paramam mahéśvaram (Svetaasvatara 6-7)  
" One Who is the Supreme, the great Lord of the Lords"

பதிம் விஸ்வஸ்யாத்மேஸ்வரகும் ஸாஸ்வதம் ஸிவமச்யுதம்  
நாராயணம் patim viśvasyaatmeśvaragum śaaśvatam  
śivamachyutam naaraayanam

( Taittiriya Narayanasooktam 11)

"One Who is the Lord of the universe, the Lord of His self,  
Who is eternally auspicious and Who does not let go His  
devotees, is Narayana"

பற்று மற்றது உற்றிலேன் patru matrathu utrilén - Do not  
have even a touch of attachment with anything else.  
நின் பற்றலாலோர் fnin patrалаalōr –other than Thee.

வெள்ளைவேலை வெற்பு நாட்டி வெள்ளெயிற்றராவளாய்  
அள்ளலாய்க்கடைந்தவன்று அருவரைக்கோராமையாய்  
உள்ளநோய்கள் தீர்மருந்து வானவர்க்களித்த எம்  
வள்ளலாரையன்றிமற்றோர்தெய்வம்நான்மதிப்பனே 88.  
vellai vélai verpu naatti velleyitraraavalaay  
allalaaik kadainthaa andru aruvaraikōraamaiyaay  
ulla nōykal theer marunthau vaanavarkkaliththa em-  
vallalaarai andri matrōr deivam naan madhippané (88)

**Will I think of worshipping any other deity, other than our  
Lord, the great benefactor, Who at that time of churning  
and compressing the waves in the white milky ocean,  
placing the Mandara mountain, encircling it with the white  
toothed serpent Vasuki, came in the form of an**

**incomparable divine Turtle, to support that heavy mountain and gifted the elixir in the form of the nectar and "Lakshmi Kataaksha" (blessing) to the devas removing all of their ills?**

Azhwar indicates in this verse, that he would not consider other devas as his Lord since all of them seek the Lord's help only when they are in trouble.

வெள்ளை வேலை vellai vélai – in the white milky ocean  
வெற்பு நாட்டி verpu naatti - placing the mountain (Mandara)  
வெள்ளெயிற்றராவளாய் velleyitraraavalaay– white toothed serpent (Vasuki)

அள்ளலாய்க்கடைந்தவன்று allalaaik kadainthaa andru – at that time of churning and compressing the waves  
(See verses 21 and 14)

அருவரைக்கு ஓர் ஆமையாய் aruvaraikku ōr aamaiyaay – as an incomparable turtle for the support of the heavy mountain

எம் வள்ளலார் em vallalaar  
– our benefactor

ததோஅவலோகிதா தே<sup>3</sup> வா ஹரிவக்ஷஸ்த<sup>2</sup>லஸ்த<sup>2</sup>யா  
லக்ஷ்மியா மைத்ரேய ஸஹஸா பராம் நிர்வருதிமாக<sup>3</sup>தா:  
பீதேஅம்ருதே ச ப<sup>3</sup>லிபி<sup>4</sup>ர் தே<sup>3</sup>வைர் தை<sup>3</sup>த்யசமுஸ்ததா<sup>3</sup>  
வத்<sup>4</sup>யமாநா தி<sup>3</sup>ஸோ பே<sup>4</sup>ஜே பாதாளஞ்ச விவேஸஹ  
tathō avalōkitāa dévaa Harivakshasthalasthayāa  
Lakshmyāa maitréya sahasā paraam nirvrutimaagathaha  
peetē amrutē cha balibhir dhévairdhaityachamustadaa  
vadhyaṁānaa diśō bhéjē paatalajñcha vivéśaha  
(Vishnu Puranam 1-9-106 & 111)

"O' Maitreya! Afterwards, blessed by Lakshmi Devi seated on the chest of the transcendental Lord, the devas obtained supreme happiness. The host of the asuraas beaten by the devas made strong by the drinking of the nectar, ran in all directions and also descended into the nether world"

உதா<sup>3</sup> ராஸ் ஸர்வ ஏவைதே ஜ்ஞானீத்வாத்மைவ மே மதம்  
udaaraaha sarva evaité jjnyaanee tvaatmaiva mé matam  
(Geetha 7-18)

" All these are indeed generous but I deem the man of knowledge to be My very self "

The Lord calls the four types of seekers (ஆர்த்தி, ஜிஞாஸு, அர்தா<sup>2</sup>ர்தீ<sup>2</sup>, ஜ்ஞானீ, aarthie, jijnaasu, arthaarthee, jjnaanee, the distressed, the seekers after knowledge, the wealth seekers and the men of knowledge – Geetha 7-16) who worship Him as "generous". Azhwar is touched by the graciousness of the Lord where He calls those who seek Him for their own problems as "generous"

பார் மிகுத்த பாரம் முன் ஒழிச்சுவான் அருச்சுனன்  
தேர் மிகுத்து மாயமாக்கி நின்று கொன்று வென்றிசேர்  
மாரதர்க்கு வான்கொடுத்து வையம் ஐவர் பாலதாம்  
சீர்மிகுத்தநின்னலாலோர் தெய்வம்நான்மதிப்பனே 89.  
paar mikuththa baaram mun ozhichchuvaan aruchchunan  
thér mikuththu maayamaakki nindru kondru vendri chér  
maaritharkku vaan koduththu vaiyam aivar paalathaam  
cheermikuththa ninnalaalōr deivam naan madhippané (89)

**Will I even consider any other diety other than Thee, Who in order to get rid of the unbearable weight of Mother Earth, Thyself stood ahead, drove the chariot of Arjuna and worked wonders and remaining as the charioteer, killed the adversaries, sent Duryodana and other great warriors who thought of themselves as victorious to the heavens and brought this Earth under the rulership of the Pandavas, expanding their glories?**

Azhwar in this verse, states how he would consider no one else as his Lord except Sri Krishna, similar to the Pandavas, who considered Him alone as their refuge.

க்ருஷ்ணாஸ்ரயா: க்ருஷ்ணப<sup>3</sup>லா: க்ருஷ்ணநாதா<sup>2</sup>ஸ்ர  
பாண்ட<sup>3</sup>வா:Krishnaasrayaaha krishnabalaaha  
krishnanaathaascha Pandavāha  
(MahaBharatham –Dronaparvam 183-24)

"Pandavaas considered Sri Krishna as their support,as their strength and as their Lord"

பார் மிகுத்த பாரம் paar mikuththa baaram -

Bhoomi Devi (Mother Earth) talking about this weight that she was unable to bear, lists all of the demon kings including Kamsa (who was Kaalanémi in his previous birth), Arishta, Denukan, Kési, Pralamban, Narakan, Sundan, Baana and others who had taken birth.

ததா<sup>2</sup>ந்யே ச மஹாவீர்யா ந்ருபாணாம் ப<sup>4</sup>வநேஷு யே  
ஸமுத்பந்நா து<sup>3</sup>ராத்மாநஸ் தாந்த  
ஸங்க<sup>2</sup>யாதுமுத்ஸஹே

tathaanyé cha mahaaveeryaa nrupaanaam bhavanéshu yé samutpannaa duraatmaanas taanta sangkhyaaathumutsahé (Vishnu Puranam 5-25)

"All of them and other great warrior and wicked kings have taken birth in royal families.

I (Bhoomi) am unable to even count them."f

முன் ஒழிச்சுவான் அருச்சுனன் தேர் மிகுத்து mun  
ozhichchuvaan aruchchunan thér mikuththu - in order to get rid of the unbearable weight of Mother Earth, stood ahead Himself and drove the chariot of Arjuna

விஸ்ருஜ்ய ஸஸரம் சாபம் ஸோகஸம்விக்<sup>3</sup>ந்மாநஸ:  
visrujya saśaram chaapam śokasamvignamaanasaha  
(Geetha 1-47)

"Arjuna threw aside his bow and arrows, his heart overwhelmed with grief"

ஸ்தி<sup>2</sup>தோ(அ)ஸ்மி க<sup>3</sup>தஸந்தே<sup>3</sup>ஹ: கரிஷ்யே வசனம் தவ  
sthitōsmi gatasandehaha karishyé vachanam tava  
(Geetha 18-73)

"Freed from doubts, I stand steadfast, I will fulfill your word"

மாயமாக்கி maayamaakki –worked wonders (The Lord turned day into night, and He even raised His Chakra Aayudha weapon against Bheeshma, although He gave word that He would not raise His weapons). In other words for the sake of

His devotees He was even willing to change His nature (eg. speaking only truth).

மாரதர்க்கு வான்கொடுத்து maaratharkku vaan koduththu—  
gave the heavenly abode for the great warriors (who  
considered themselves as victorious) like Drona and others  
who fought for the Kauravas.

குலங்களாயவீரண்டில் ஒன்றிலும் பிறந்திலேன்  
நலங்களாய நற்கலைகள் நாவிலும் நவின்றிலேன்  
புலன்களைந்தும்வென்றிலேன் பொறியிலேன்புனிதநின்  
இலங்குபாதமன்றிமற்றோர் பற்றிலேன் எம்மீசனே 90.  
kulangkalaayaveerirandil ondrilum piranthailén  
nalangkalaaya nar kalaikal naavilum navindrilén  
pulankal ainthum vendrilén poriyilén punitha, nin  
ilangu paatham andri matrōr patrilen em eesané! (90)

**I have not been born among one of the four classes. I have  
not learnt the four Vedas which inculcate goodness. I have  
not achieved victory over the five senses. I have been  
caught in the net of the material world. O' my Lord ! Thou  
art all purifying. I do not have any other refuge except  
Thine holy resplendent feet.**

From the 87<sup>th</sup> verse, Azhwar described his "ananyagatitvam"  
(that he had no other refuge but the Lord). In this verse, he  
describes his "Aakinchanyam" (ஆகிஞ்சந்யம்  
aakijnchanyam)- that he has no other means to reach Him  
except the Lord's holy feet.

குலங்களாயவீரண்டில் ஒன்றிலும் பிறந்திலேன்  
kulangkalaaya eerirandil ondrilum piranthailén - Azhwar  
although was born of the sage Bharghava, he considered  
himself to have been born to the family of the wood cutter  
who raised him. This is very similar to how Sri Krishna  
considered Himself as born among the cowherds of Gokulam  
being raised by Nanda and Yashoda.

அயம் ஸ க<sup>3</sup>த்யதே ப்ராஜ்ஞை:புராணார்த்த<sup>2</sup>விஸாரததை<sup>3</sup>:

கோ<sup>3</sup>பாலோ யாத<sup>3</sup>வம் வம்ஸம் மக்<sup>3</sup>நமப்<sup>4</sup>யுத்<sup>3</sup>த<sup>4</sup>ரிஷ்யதி  
ayam sa gatyatē praaññai: puraanaarttha viśaaradaihi  
Gōpaalō yaadavam vamsam magnamabhyuddharishyati  
(Vishnu Puranam 5-20-49)

"The great scholars who know the real meaning of Puranas,  
sing Him as Gopala, Who uplifted the down trodden  
descendants of Yadu" .

நற்கலைகள் நாலிலும் nar kalaikal naailum – the four Vedas  
நாவிலும் நவின்றிலேன் naavilum navindrilen – have not  
learnt (to recite with my tongue)  
நலங்களாய் nalangkalaaya – showing the righteous path  
The Vedas show the righteous path.

த<sup>4</sup>ர்மேண பாபமபநுத<sup>3</sup>தி dharmēna paapaamanudati  
( Taittiriya Upanishad 50)

"By meritorious actions, gets rid of sins"

தஸ்மாதே<sup>3</sup>வம்வித் ஸாந்தோ தா<sup>3</sup>ந்த உபாதஸ் திதிக்ஷாஸ்  
ஸமாஹிதோ பூ<sup>4</sup>த்வா ஆத்மந்யேவாத்மாநம் பஸ்யேத்  
tasmaadēvamvit śaantō daanta upaatas titikshus  
samaahitō bhootvaa aatmanyēvaatmaanam paśyēt  
(Bhadaranyaka Upanishad 6-4-23)

" He who knows thus, remains dispassionate with controlled  
internal and external senses, with mind at peace and  
unperturbed, sees in his self the antaryaami Paramaatma"

புலன்களைந்தும் வென்றிலேன் pulankal ainthum vendrilen  
– Have not achieved victory over the five senses

யததோ ஹ்யபி கௌந்தேய புருஷஸ்ய விபஸ்சித:.  
இந்த<sup>3</sup>ரியாணி ப்ரமாதீ<sup>2</sup>னி ஹரந்தி ப்ரஸப<sup>4</sup>ம் மன:  
yatato hyapi kauntēya purushasya vipaśchitaha  
indriyaani pramaatheeni haranti prasabham manaha  
(Geetha 2-60)

"The turbulent senses, O' Arjuna, do carry away perforce the  
mind of even a wise man though he is ever striving"

பொறி இலேன் poriyilen – have been housed inside the trap  
(caught in the net of the material world)



புனித punitha – the all purifying

இலங்குபாதம் ilangku paatham – the resplendent holy feet  
(capable of removing all darkness)

பண்ணுலாவு மென்மொழிப்படைத் தடங்கணாள் பொருட்டு  
எண்ணிலா அரக்கரை நெருப்பினால் நெருக்கினாய்  
கண்ணலாலோர் கண்ணிலேன் கலந்த சுற்றம்மற்றிலேன்  
எண்ணிலாத மாயநின்னை என்னுள் நீக்கல்என்றுமே 91.  
pun ulaavu men mozhi padaiththadangkanaal poruttu  
ennilaa arakkarai neruppinaal nerukkinaay  
kannalaalōr kannilēn kalanthaa chutram matrilen  
ennilaatha maaya ninnai ennul neekkal endrumé (91)

**Thou, Who destroyed countless demons with fire emitting missiles, for the sake of King Janaka's daughter with sweet, melodious soft speech and broad bright eyes like the sword, art my guide and I have no other way except Thee. I have no other relations. O' Wondrous Lord! Do not remove Thee from me ever.**

Azhwar in this verse, points out to the Lord why he can not make any efforts himself to achieve his goal. Azhwar indicates a precedent where He Himself as Sri Rama liberated Devi Seetha who was imprisoned in the "ashoka vana" surrounded by the demons.

பண்ணுலாவு மென்மொழி pun ulaavu men mozhi –  
one whose speech is soft, sweet and melodious

மது<sup>4</sup>ரா மது<sup>4</sup>ராலாபா கிமாஹ மம பா<sup>4</sup>மிநீ  
மத்<sup>3</sup>விஹீநா வராரோஹா ஹநுமந் கத<sup>2</sup>யஸ்வ மே  
madhuraa madhuraalaapaa kim aaha mama bhaaminee |  
mad viheenaa varaarōhaa hanuman kathayasva mé ||  
(Ramayanam Sundara kaandam 66-15)

"O' Hanuman, what my beloved consort, who has a comely exterior and is sweet of expression, who is endowed with excellent limbs, and has been separated from me said to you"

படைத் தடங்கணாள் padaiththadangkanaal –  
with eyes shiny and broad like the sword.

சிரம் ஜீவதி வைதே<sup>3</sup>ஹீ யதி<sup>3</sup> மாஸம் த<sup>4</sup>ரிஷ்யதி  
ந ஜீவேயம் கூஷணமபி விநா தாமஸிதேகூஷணாம்  
chiram jeevati vaidēhee yadi maasam dharishyati |  
na jeevāyam kṣaṇamapi vīnaa taam asitēkṣaṇaam ||  
(Ramayanam Sundara Kaandam 66-10)

" Vaidehi will live long if she survives for a month. I (however) would not survive even for a moment without that dark eyed lady"

Azhwar who came to describe his "ananyagatitvam", describes in detail about the beauty of Sri Seetha. The reason for this is the unbound Jeeva (free from the insentient) is like Devi Seetha and like Sri Kaustubha very sweet and endearing to the Lord. The embodied soul when it attains true knowledge considers this bodily existence as an imprisonment much like Seetha Devi in the ashoka vana.

எண்ணிலா அரக்கரை ennilaa arakkarai - countless demons  
நெருப்பினால் நெருக்கினாய் neruppinaal nerukkinaay –  
destroyed by fire emitting missiles

Azhwar mentions this as if to ask the Lord whether He would intervene only if he had countless enemies like Seetha. Won't He protect if he had only his five senses as his adversaries?

கண் kan– You are my eyes meaning my Guide or Way

அலாலோர் கண்ணிலேன் alaalōr kannilēn – I do not have any other way

Azhwar's verse here is similar to Sri Nammazhwar's.

தயரதற்கு மகன்றன்னையன்றி மற்றிலேன் தஞ்சமாகவே  
Dayaratarkku makandrannaiyandri matrilēn tajnchamaakavé  
(Thiruvaimozhi 3-6-8)

அஸந்தே<sup>3</sup> ஸாத்து ராமஸ்ய தபஸஸ் சாநுபாலநாத்  
ந த்வா குர்மீ த<sup>3</sup>ஸக்<sup>3</sup>ரீவ ப<sup>4</sup>ஸம் ப<sup>4</sup>ஸ்மார்ஹ தேஜஸா  
asandē śaattu raamasya tapasaśchaanupaalanaat |  
na tvaa kurmi daśagreeva bhasma bhasmaarha tējasa||  
(Ramayanam SundaraKaandam 22-20)

"I do not reduce you to ashes by dint of my glory which alone is enough to reduce you to ashes, only because I do not have the mandate of Sri Rama and also because I seek to preserve the power of my asceticism, O' ten headed monster!"

Sri Seetha had the power to liberate herself but how can I protect myself when I do not have such powers?

கலந்த சுற்றம் மற்றிலேன் fkalanthaa chutram matrilen – no relative of mine left to suit my mind. My parents also left me after birth saying, "May the Lord protect".

பிதரம் மாதரம் தா<sup>3</sup>ராந் புத்ராந் ப<sup>3</sup>ந்தூ<sup>4</sup>ந் ஸகீ<sup>2</sup>ந் கு<sup>3</sup>ருந்  
ரத்நாநி த<sup>4</sup>நதா<sup>4</sup>ந்யாநி சேஷத்ராணி ச க்<sup>3</sup>ருஹாணி ச  
ஸர்வத<sup>4</sup>ர்மாம்ஸ்சஸந்த்யஜ்ய ஸர்வகாமாம்ஸ் ஸாக்ஷராந்  
லோகவிக்ராந்தசரணௌ ஸரணம் தேஅவ்ரஜம் விபோ<sup>4</sup>  
pitaram maataram dhaaraan putraan bandhoon sakeen guroon  
ratnaani dhanadhaanyaani kshetraani cha gruhaani cha  
sarvadharmaanścha santyajya sarvakaamaanścha saaksharaan  
lōkavikraanta charanau śaranam tē avrajam vibhō  
(Vihagēndrasamhitai 228- śaranaagatigadyam)  
" O'Lord! I seek Thy holy feet which measured the worlds  
giving up completely my father, mother, wife, children,  
relatives, friends, teachers, jewels, wealth, grains, fields,  
homes, all means and all desires".

Like Sri Lakshmana, Azhwar declares that all of the relations, is the Lord.

"For Devi Seetha when she was alone in Ashoka vana, Sri Hanuman appeared. For me there is none except Thee."

அஹம் தாவந் மஹாராஜே பித்ருத்வம் நோபலக்ஷயே  
ப்<sup>4</sup>ராதா ப்<sup>4</sup>ர்த்தா ச ப்<sup>3</sup>ந்தூ<sup>4</sup>ஸ்ச பிதா ச மம ராக்<sup>4</sup>வ  
aham taavan mahaaraajē pitrutvam na upalakshaayē |  
bhraatā bhartā ca bandhuś cha pitaa cha mama raaghavaḥ ||  
(Ramayanam Ayodhya Kaandam 58-31)  
"I at any rate perceive no fatherhood in the emperor. Sri Rama  
( a scion of Raghu) is my (elder) brother, master, kinsman and  
father too."

எண்ணிலாத மாய ennilaatha maaya – O' Lord of countless wonders!

தே<sup>3</sup> வகார்யம்ஸ்வயம்க்ருத்வா க்ருதஜ்ஞாஹ்ருஷ்டசேதநா  
அபி<sup>4</sup>ஜ்ஞா ராஜ த<sup>4</sup>ர்மாணாம் ராஜபுத்ரம் ப்ரதீக்ஷதே

déva kaaryam svayam kṛtvaa krutajaa hrushta chétanā |  
abhijaa raaja dharmaanaam raaja putram prateekshaté ||  
(Ramayanam Ayodhya kaandam 26-4)

"Having offered worship to the gods, the celebrated princess who knew her duty, and was conversant with moral code prescribed for kings was waiting for her husband with a delighted mind"

Azhwar implies here that although he is lowly and not like Seetha Devi who was highly qualified, the Lord's wondrous powers can change anything. Did He not bestow Moksha for the bird (Jataayu), did He not bestow Vaikunta on everyone (both the moving and the non-moving entities) from Ayodhya?

அன்று சராசரங்களை வைகுந்தத்தேற்றி

andru charaacharangkalai vaikundat thétri

(Perumaal Thirumozhi 10-10)

நின்னை ninnai - Thee (Who is All powerful)

என்னுள் ennul

– from me (who has no other refuge)

நீக்கல் neekkal – do not remove

என்றுமே endrumé – ever (implying, do not let me go after other ways ever).

விடைக்குலங்கள் ஏழடர்த்து வென்றி வேற்கண் மாதரார்  
கடிக் கலந்ததோள் புணர்ந்த காலி ஆய வேலை நீர்  
படைத்தடைத்து அதிற்கிடந்து முன்கடைந்து நின்றனக்கு  
அடைக்கலம்புகுந்தவென்னை அஞ்சலென்னவேண்டுமே 92  
vidai kulangal ezhadarththu vendri vérkan maatharaar  
kadik kalanthaa thōl punarntha kaali aaya vélai neer  
padaiththu adaiththu athil kidanthu munkadainthu nintanakku  
adaikkalam pukuntha ennai ajnchal enna véndumé (92)

**O' Lord, Who came as a cowherd! In ancient times, Thou created the wavy oceans of waters, reposed on one of them and churned the same (for the sake of the devas) and (as Sri Rama) built a bridge across another. For the sake of embracing the beautiful and fragrant arms of Nappinnai Piraatti with eyes sharp as the victorious spear, Thou**

**vanquished the seven types of bulls. Please pray tell me who had taken refuge in Thee, "Do not fear".**

Azhwar feels as if the Lord is asking him what he had done for which the Lord had to favor him with His union for ever. Azhwar in this verse, simply reminds the Lord that He is the natural refuge for all and all He needs to do in his case is what he had promised before and simply show grace to him and say "Be free from all fear and I would protect you". ("மாஸூசு: maa śuchaha")

முன் வேலை நீர்படைத்து அதிற்கிடந்து mun vélai neer padaiththu athil kidanthu – In ancient times, the Lord created the expanses of waters, and reposed on one of them for the sake of His accessibility to the jeevas (since He is their ultimate refuge).

கடைந்து kadainthu– Then He churned the ocean of milk for the sake of the devas

அப ஏவ ஸஸர்ஜாதௌ<sup>3</sup> தாஸு பீ<sup>3</sup>ஜ (வீர்ய) மவாஸ்ருஜத்  
apa éva sasarjaadautāsu beeja (veerya) mavaasrujat  
(Manusmrithi 1-8)

"That Paramaatma, created the water first. Then He seeded His power into that water"

ஸரணம் த்வாமநுப்ராப்தா: ஸமஸ்தா தே<sup>3</sup>வதா க<sup>3</sup>ணா:  
śaranam tvaamanupraaptaaha samastāa dévataa ganaaha  
(Vishnu Puranam 1-9-65)

"O' Lord, all of us devas take to Thee as our only refuge".

விடைக்குலங்கள் ஏழடர்த்து vidai kulangal ezhadarththu –  
vanquished the seven types of bulls

சாதுர்வரண்யம் மயா ஸ்ருஷ்டம் கு<sup>3</sup>ணகர்மவிபா<sup>4</sup>க<sup>3</sup>ஸ:  
தஸ்ய கர்தாரமபி மாம் வித்<sup>3</sup>த்<sup>4</sup>யகர்தாரமவ்யயம்  
chaaturvarnyam mayāa sruṣṭam guṇakarmavibhāgashaha  
tasya kartāramapi mām viddhyakartāramavyayam  
(Geetha 4-13)

"The system of four stations was created by Me according to distinction in Guna and Karma. Though I am their creator, know Me as non-agent and immutable".

வென்றி வேல் கண் மாதரார் vendri vél kan maataaraar  
Nappinnai Piraatti with eyes sharp as the victorious spear  
கடிக் கலந்த தோள் kadik kalanthaa thōl – and beautiful and  
fragrant arms  
புணர்ந்த punarntha -embraced  
காலி ஆய kaali aaya – the Cowherd!

நின்றனக்கு அடைக்கலம் புகுந்த என்னை nintanakku  
adaikkalam pukuntha ennai - Me who had taken refuge in  
Thee

Even so Sruti had declared previously:

யோ ப்<sup>3</sup>ரஹ்மாணம்<sup>3</sup> வித்<sup>3</sup>தா<sup>4</sup>தி பூர்வம்<sup>3</sup>

யோ வை வேதா<sup>3</sup>ம்ஸ்ச ப்ரஹ்ணோதி தஸ்மை

தம்ஹ தே<sup>3</sup>வம் ஆத்மபு<sup>3</sup>த்<sup>3</sup>தி<sup>4</sup>ப்ரகாஸம்

முமுகூர்வை ஸரணமஹம் ப்ரபத்<sup>3</sup>யே

yō brahmaanam vidadhaati poorvam

yō vai vedaamścha prahinoti tasmai .

tam ha dévam aatmabuddhiprakaaśam

mumukshurvai śaranamaham prapadyé

(Svetaassvatara 6-18)

" He who created Brahma in the beginning and who indeed, delivered the Vedas to him,- in that very Deity (Paramaatma), who is the revealer of knowledge regarding the Self, I being verily desirous of liberation seek refuge".

Azhwar here seeks refuge calling on Sri Krishna (for He has said in His Charama sloka of the Geetha, "மாமேகம் ஸரணம்  
வ்ரஜ் maam ékam śaranam vraja")

பிதாத்வம் மாதாத்வம் த<sup>3</sup>யிததனயஸ்த்வம்ப்ரியஸுஹ்ருத்

த்வமேவ த்வம் மித்ரம் கு<sup>3</sup>ருரஸி க<sup>3</sup>திஸ்சாஸி ஜக<sup>3</sup>தாம்

த்வதீ<sup>3</sup>யஸ்த்வத்<sup>3</sup>பு<sup>4</sup>ருத்யஸ்தவபரிஜனஸ்த்வத்<sup>3</sup>க<sup>3</sup>திரஹம்

ப்ரபன்னஸ்சைவம் ஸத்யஹமபி தவைவாஸ்மி ஹி ப<sup>4</sup>ர:

pitaa tvam maataa tvam dayita tanayastvam priyasuhrit

tvameva tvam mitram gururasi gatiśchaasi jagataam .

tvadeeyastvadbhrutyastava parijanastvadgatihraham

prapannaśchaivam satyahamapi tavaivaasmi hi bharaha

(Stotra Ratnam 60)

" For all the worlds, Thou alone art the father, Thou alone art the mother, Thou alone art the beloved son, Thou alone art the dear friend, Thou alone art the confidant and Thou alone art the preceptor and refuge. I am Thine, Thy servant, Thy attendant; Thou art my goal; and I take refuge in Thee. In such a circumstance, am I not the right burden on Thee?".

அஞ்சலென்னவேண்டுமே ajnchal enna vendumé - Please tell me "Do not fear"

Azhwar reminds the Lord of His own words in the Geetha,

"ஸர்வபாபேப்<sup>4</sup>யோ: மோக்ஷயிஷ்யாமி மாஸூச: sarva paapébhyōh mōkshayishyaami maaśuchaha"

சுரும்பரங்கு தண்துழாய் துதைந்தலர்ந்த பாதமே  
விரும்பி நின்று இறைஞ்சிவேற்கு இரங்கரங்கவாணனே  
கரும்பிருந்த கட்டியே கடற்கிடந்த கண்ணனே  
இரும்பரங்க வெஞ்சரம் துரந்த வில்லிராமனே 93.  
churumparangku thun thuzhaay thuthainthaalarnta paathamé  
virumbi nindru iraijnchuvérku irangkarangka vaanané  
karumbiruntha kattiyé kadarkidantha kannané  
irumparangka venjncharam thurantha villiraamané (93)

**O' the Lord of Srirangam! Please show compassion to me who always worship with zeal Thy holy feet covered with blossoms of cool Tulasi flowers hovering with bees. O' sweet benevolent Lord Kanna! Thou art all (naturally) sweet like the sugar crystal, reposing as Thou art on the milky ocean. O'Lord Sri Rama with the bow that discharged the terrific arrows piercing the steel like frames of the adversaries!**

Azhwar elaborates further his request for the gift of fearlessness (அப<sup>4</sup>யப்ரதானம்"Abhayapradaanam") , in this verse, requesting the experience of the Lord, seeking the holy feet of the Lord Sri Ranganatha, knowing the immense sweetness of the Lord.

சுரும்பரங்கு தண்துழாய் துதைந்தலர்ந்த பாதமே  
churumparangku thun thuzhaay thuthainthaalarnta paathamé  
—

The holy feet covered with blossoms of cool Tulasi flower  
garlands hovering with bees

The presence of Tulasi flowers indicates the deity that is  
Paramaatma. The contact with the Lord's holy feet blossoms  
the Tulasi flowers; similarly the association with the Lord's  
holy feet will blossom those who seek them. Tulasi flowers  
also indicate the sweetness of the Lord.

விரும்பி நின்று இறைஞ்சிவேற்கு இரங்கரங்கவாணனே  
virumbi nindru iraijnchuvérku irangkarangka vaanané - The  
Lord who has taken abode in Srirangam favors His devotees  
and His captivating beauty, eliminates their interest in  
material things.

Sri Thodaradippodi Azhwar states his own experience in his  
Thirumaalai.

போதரே என்று சொல்லிப் புந்தியுள் புகுந்து தன்பால்  
ஆதரம் பெருக வைத்த அழகன் pōtharé endru cholli  
punthaiyul pukunthu tanpaal aadharam peruka vaittha azhakan  
(Thirumaalai 16)

கரும்பிருந்த கட்டியே karumbu iruntha kattiyé - naturally  
sweet as the lump of sugar crystal

கடற்கிடந்த கண்ணனே kadarkidantha kannané - The most  
easily accessible Lord who reposes on the milky ocean

இரும்பரங்க வெஞ்சரம் துரந்த வில் இராமனே  
irumparangka venjncharam thurantha villiraamané -  
- Lord Sri Rama with the bow that discharged fire emitting  
arrows which pierced the steel like frames of the demons.

The valour and beauty of Lord Sri Rama are to be found in the  
Lord of Srirangam for

நம் சேவகனார் மருவிய பெரிய கோயில் nam  
chévakanaar maruviya periya koil ( Thirumaalai 11)

மேக<sup>4</sup>ஸ்யாம்மஹாபா<sup>3</sup>ஹும் ஸ்தி<sup>3</sup>ரஸத்வம்த்<sup>3</sup>ருட<sup>4</sup>வ்ரதம்



கதா<sup>3</sup> த்<sup>3</sup> ரக்ஷ்யாமஹே ராமம் ஜக<sup>3</sup> த: ஸோகநாஸநம்  
 mégha śyaamam mahaa baahum sthira sattvam dr̥ḍha vratam |  
 kadaa drakshyaamahé raamam jagataha śōka naaśanam ||  
 (Ramayanam Ayodhya Kaandam 83-8)

"When shall we be able to behold the mighty armed Sri Rama, dark as a cloud, stable of mind and firm of resolve, the dispeller of the grief of the world"

ஊனின்மேய ஆவி நீ உறக்கமோடுணர்ச்சி நீ  
 ஆனின்மேய ஐந்துநீ அவற்றுள் நின்ற தூய்மை நீ  
 வானினோடு மண்ணுநீ யானுநீயதன்றி  
 எம்பிரானும் நீ இராமனே 94.  
 oonin méya aavi nee urakkamōdu unarchchi nee  
 aanin méya ainthu nee avatrul nindra thooymai nee  
 vaaninōdu mannum nee valang kadar payanum nee  
 yaanum nee adhandri empiraanum nee iramaané (94)

**Thou art the five vital airs in the body. Both sleep and wakefulness are under Thy command. The five purifying substances originating from the cows and their purifying quality are under Thy control. The eternal abode and the mundane world are under Thy will. Thou art the source of the various useful and precious things contained in the ocean. Also myself who is bound in this samsaara is Thy possession. Furthermore, O' Sri Rama! Thou art our benefactor.**

Azhwar feels as if the Lord responded to his request for His compassion, asking him whether would he not need Him to remove all obstacles in the way of the divine experience, generate everything that is conducive for the same and finally ensure that such experience remains for ever. Azhwar points out in this verse, since there is nothing that is independent of the Lord, His grace alone when obtained would bring into fruition his thirst for the divine experience பக<sup>3</sup>வத் அநுப<sup>4</sup>வம் ("Bhagavat Anubhavam").

பாவநஸ் ஸர்வலோகாநாம் த்வமேவ ரகு<sup>4</sup>நந்த<sup>3</sup>ன்  
 paavanas sarvalōkaanaam tvamēva raghunandana  
 (Ramayanam- Uttaraakaandam 82-9)  
 "O' Raghunandana! You alone purify all the worlds"

பவித்ராணாம் ஹி கோ<sup>3</sup>விந்த<sup>3</sup> பவித்ரம் பரமுச்யதே  
 pavithraanaam hi Gōvinda pavithram paramuchyatē  
 (Bharatam Vana- 88-27)  
 " Of all the holy things , Govinda is the holiest".

ஊனின்மேய ஆவி நீ oonin méya aavi nee – The five types  
 of vital airs பஞ்சவருத்தி ப்ராணன் ("praana, apaana,  
 vyaana, udaana, samaana") through which the life is sustained  
 in the body are under the control of the Lord

உறக்கமோடுணர்ச்சி நீ urakkamōdu unarchchi nee  
 – both the lack of knowledge and the presence there off, are  
 under Thy control.

அநாதி<sup>3</sup> மாயயா ஸுப்தோ யதா<sup>3</sup> ஜீவ: ப்ரபு<sup>3</sup>த்<sup>4</sup>யதே  
 anaadhi maayayaa supthō yada jeevaha prabudhyatē  
 (Maandookya Karika- Agama Prakarana 16)-  
 (When the Jeeva who is asleep under the spell of the maya of  
 Samsaara, wakes up-)

ஆனின்மேய ஐந்து நீ aanin méya ainthu nee - The five  
 substances that are of origin from the cows considered by  
 shastraas as purifying also called பஞ்சக<sup>3</sup>வ்யம்  
 (Panchagavyam), are under Thy control.  
 அவற்றுள் நின்ற தூய்மை நீ avatrul nindra thooymai nee -  
 the purifying quality of these is due to Thy will.

கேஹத்ரஜ்ஞஸ்யேஸ்வரஜ்ஞாநாத் விஸுத்<sup>3</sup>தி<sup>4</sup>: பரமா மதா  
 kshétrajjnasyésvarajjñaanat viśuddhihi paramaa mathaa  
 (Yajnavalkyasmruthi 3-34)  
 "Through knowledge of the Lord, the embodied jeeva obtains  
 highest purity".

வானினோடு மண்ணு நீ vaaninōdu mannum nee – Both the  
 eternal abode and this mundane world

வளங்கடல் பயனுநீ

valang kadar payanum nee

- All the precious things contained in the ocean which attract everyone (such as the gems and the nectar) are of Thy will. This is given as example for all material things (not spiritual).

யானு நீ yaanum nee adhandri - myself who is bound in this samsaara is under Thy control and even my interest in Thee is Thy grace

த<sup>3</sup>தா<sup>3</sup>மி பு<sup>3</sup>த்தி<sup>4</sup>யோக<sup>3</sup>ம் தம் dadaami buddhiyōgam tam  
(Geetha 10-10 )

" I grant the wisdom ".

அதன்றி எம்பிரானும் நீ இராமனே adhandri empiraanum  
nee iraané - Furthermore, Thou art Sri Rama, my benefactor.

ரமயதி இதி ராம: ramayathi ithi raamaha- Sri Rama pleases everyone (by granting all the wishes of His devotees)

விஷயே தே மஹாராஜ ராமவ்யஸநகர்ஸிதா:

அபி வ்ருக்ஷா: பரிமலாநா: ஸபுஷ்பாங்குரகோரகா:

vishayé té mahaa raaja raama vyasana karṣitaaha |  
api vrukshaaha parimlaanaha sapushpa ankura kōrakaaha ||  
(Ramayanam Ayodhya Kaandam 59-4)

"Through intense suffering due to separation from Sri Rama, O'great monarch! even trees in your kingdom with their flowers, shoots and buds have withered".

புற்பாமுதலாப் புல்லெறும்பாதி ஒன்றின்றியே

நற்பால் அயோத்தியில் வாழும் சராசரம் முற்றவும்

நற்பாலுக்கு உய்த்தனன் நான்முகனார் பெற்ற நாட்டுளே

purpaa muthalaap pullerumpaathi ondrindriyé  
narpaal ayōththiyil vaazhum charaacharam mutravum  
narpaalukku uyththanan naanmukanaar petra naattulé  
(Thiruvaimozhi 7-5-1)

அன்று சராசரங்களை வைகுந்தத்தேற்றி andru charaa  
charangkalai vaikunthaththétri (Perumaal Thirumozhi 10-10)

யா க<sup>3</sup>திர் யஜ்ஞஸீலாநாம் ஆஹிதாக்<sup>3</sup>நேஸ்ச யா க<sup>3</sup>தி:  
அபராவர்த்திநாம் யா ச யா ச பூ<sup>4</sup>மிப்ரதா<sup>3</sup>யிநாம்  
மயா த்வம் ஸமநுஜ்ஞாதோ க<sup>3</sup>ச்சலோகாநுத்தமாந்  
yaa gathir yajjna śeelaanaam aahita agnehścha yaa gathihi |  
aparaavartinaam yaa ca yaa ca bhoomi pradaayinaam ||  
mayaa tvam samanujjnaatō gaccha lokaan anuttamaan |  
(Ramayanam Aaranya Kaandam 68-30)

"O' king of vultures (Jataayu)!, duly permitted by me, ascend  
you to unsurpassed realms, attain the destiny which is the lot  
of those given to the performance of sacrifices, and which is  
attained by him who has maintained the sacred fire, which is  
reserved for those who have no return (of birth), and which is  
intended for those who gift lands."

அடக்கரும் புலன்களைந்தடக்கி ஆசையாமவை  
தொடக்கறுத்துவந்து நின்தொழிற்கணின்றவென்னை நீ  
விடக்கருதி மெய்செயாது மிக்ககோராசையாக்கிலும்  
கடற்கிடந்தநின்னலாலோர்கண்ணிலேன்எம்மண்ணலே 95.  
adakkarum pulan kal ainthaadakki aasaiyaam avai  
thodakkaruththu vanthau nin thozhir kan nindra ennai nee  
vidak karuthi mei cheiyaathu mikkōr aasai aakkilum  
kadal kidantha ninnalaalōr kannilēn em annalē (95)

**O' my Lord! Even if Thou Who had helped me thus far,  
enabling me to achieve the control of the five senses,  
rooting out all my other desires along with their tendencies  
and made me firm in seeking Thy service, were to let me  
go (now) leaving my spiritual uplift incomplete and  
allowing other desires to spring in me, I consider none else  
as my redeemer but Thee, Who reposes on the ocean of  
milk.**

In the previous verse, Azhwar expressed that Lord Sri Rama,  
Who grants the wishes of the devotees and Who is the  
benefactor of all is really "the true means". In this verse,  
Azhwar expresses his steadfastness of purpose in seeking the

Lord, taking Him as the sole refuge. He further acknowledges that the Lord removed his senses from indulging in material things, completely destroying all desires in them along with their tendencies and made him seek the service at His holy feet alone.

அடக்கரும் புலன்கள் ஐந்து அடக்கி adakkarum pulan kal ainthaadakki –

Here Azhwar states that he had controlled all the five senses while in the 90<sup>th</sup> verse, he mentioned that he had not attained control of the senses. Azhwar indicates further that the control of the senses became easy with the grace of the Lord only. The Lord revealing His captivating beautiful form, helped to draw all of his senses away from all material things.

Even Arjuna who admitted to the fickleness of the mind to Sri Krishna, (தஸ்யாஹம் நிக்<sup>3</sup>ரஹம் மந்யே வாயோரிவ ஸுது<sup>3</sup>ஷ்கரம் tasyaaham nigraham manyé vaayōriva sudushkaram - Geetha 6-34) was able to control himself, and look upon the celestial dancer Oorvasi as a mother even while she appeared in order to distract and spoil his austere penances, all due to the grace of Sri Krishna.

ஆசையாமவை தொடக்கறுத்து aasaiyaam avai thodakkaruththu – completely eliminating all desires along with their tendencies (by the all purifying form of the Lord). Desires in material things arise in jeevas due to their righteous and unrighteous actions. Only the Lord can eliminate the effects of these actions.

வந்து நின் தொழிற்கண் நின்ற என்னை vanthau nin thozhir kan nindra ennai - me who has stood at Thy holy feet seeking the service under them (பக<sup>4</sup>வத் கைங்கர்யம் bhagavat kaingkaryam).

நீ விடக்கருதி nee vidak karuthi – Thou Who had thus far helped me (from the control of senses to the level of seeking Thy feet alone) were to let me go

மெய்செயாது mei cheiyaathu – Doing things against the uplift of the Aatma.

அந்யதா<sup>2</sup> ஸங்கல்ப்ய அந்யதா<sup>2</sup>சரதீதி மித்<sup>2</sup>யாசார: இதி  
 உச்யதே anyataa sangkalpya anyataa charatheethi  
 mityaachaaraha ithi uchyaté (Geetha Bhashyam 3-6)  
 "The one who wills to act one way, and acts contrary to that  
 will, is called a Mityaachaara " ("insincere")

மிக்ககோராசையாக்கிலும் mikkōr aasai aakkilum  
 – even if Thou induced me to astray away from Thee and  
 indulge in the senses again

கடற்கிடந்தநின்னலாலோர்கண்ணிலேன் kadal kidantha  
 ninnalaal ōr kannilēn– I consider none else as my redeemer  
 but Thee, Who had chosen to repose on the ocean of milk,  
 leaving the eternal abode (primarily for my good)

எம் அண்ணலே em annalé – O' my Lord ! (By nature Thou  
 art my Lord and therefore I would not let go of Thee no matter  
 what- even if Thou let me go).

வரம்பிலாத மாய மாய வையமேழும் மெய்ம்மையே  
 வரம்பிலாழி ஏத்திலும் வரம்பிலாத கீர்த்தியாய்  
 வரம்பிலாத பல்பிறப்பு அறுத்துவந்து நின்கழல்  
 பொருந்துமாதிருந்த நீ வரஞ்செய் புண்டரீகனே 96.  
 varambilaatha maaya maaya vaiyam ezhum meymmaiye  
 varambil oozhi eththilum varambilaatha keerththiyaai  
 varambilaatha pal pirappu aruththu vanthau nin kazhal  
 porunthaumaathu irunthaa nee varam chei pundareekané (96)

**O' lotus eyed Lord with wondrous powers! Thou control  
 the limitless primordial nature. Thy glories are infinite and  
 will be unfathomable even if all the people of the seven  
 worlds with true understanding were to glorify Thee for  
 countless aeons. O' Lord Who art very eager to seek out  
 Thy devotees! Please grace me, so cutting asunder the  
 endless cycles of many many lives, reaching Thy eternal  
 realm through devotion, I shall for ever remain in service  
 of Thy holy feet.**

Azhwar in this verse, requests the Lord to grace him so that he will reach His holy feet freed for good from this "samsaara" (the endless cycles of life in the mundane world).

வரம்பிலாத மாய varambilaatha maaya – Thou Who controls the limitless Moolaprakriti or the primordial nature Prakriti is termed Maya for it is behind this wonderful creation and the Lord induces Prakriti to bring forth this. Thus the word "Maya" refers to the "Wondrous aspect of the Lord".

மாய maaya – O' wondrous Lord with all the auspicious gunas which are essential for the release of the jeevas from the grip of the "prakriti".

வையமேழும் மெய்ம்மையே  
வரம்பிலாழி ஏத்திலும் வரம்பிலாத கீர்த்தியாய்  
vaiyam ezhum meymmaiye  
varambil oozhi eththilum varambilaatha keerththiyaai  
—

Even if all the people of the seven worlds with true understanding were to glorify Thee for the duration of countless aeons, Thy greatness will remain unfathomable

வர்ஷாயுதைர் யஸ்ய கு<sup>3</sup>ணா ந ஸக்யா வக்தும்  
ஸமேதைரபி ஸர்வலோகை:  
மஹாத்மந: ஸங்க<sup>2</sup>சக்ராஸிபாணேர் விஷ்ணோர்  
ஜிஷ்ணோர் வஸுதே<sup>3</sup>வாதமஜஸ்ய  
varshaayuthair yasya gunaa na śakyaa vaktum samétairapi  
sarvalōkaihi mahaatmanaha śankhachakraasipaaneér vishnōr  
jishnōr vasudévaatmajasya (Bharatham- Karnaparvam- 83-65)

"He Who is the Supreme Spirit, Who carries the discus, the conch and the sword, Who is all pervading, Who is all victorious, and Who is the son of Vasudeva, His auspicious attributes will remain beyond all words of all the worlds even if they try for tens of thousands of years"

வரம்பிலாத பல்பிறப்பு அறுத்து varambilaatha pal pirappu  
aruththu – cut asunder the endless cycles of many many lives  
(although the jeeva aatma is eternal, the embodied jeeva does

endless karmas which result in relentless bondage, leading to many births all according to the karmas)

வந்து நின்கழல் பொருந்துமதிருந்த vanthau nin kazhal  
porunthaumaathu irunthaa – reaching Thy holy feet and  
remain in blissful service of Thee and not indulging in other  
thoughts

நீ வரஞ்செய் nee varam chei - ஆள் பார்த்துழிதருவாய் āl  
paarththuzhi taruvaai (Naanmukan Thiruvandadhi 60) The Lord  
is very eager to seek His devotees. So Azhwar requests the  
Lord to grace him.

புண்டரீகனே pundareekané - O' lotus eyed Lord!

செந்தாமரை தடங்கண் செங்கனிவாய் செங்கமலம்  
செந்தாமரை அடிக்கள் chentaamarai tadangkan  
chengkanivaay chengkamalam chentaamarai adikkal  
(Thiruvaimozhi 2-5-1)

By addressing the Lord like this, Azhwar indicates to the Lord  
that all He has to do is to turn His lotus like eyes towards him.

வெய்யவாழிசங்குதண்டு வில்லும்வாளுமேந்துசீர்க்  
கையசெய்ய போதில்மாது சேருமார்ப நாதனே  
ஐயிலாய ஆக்கை நோய் அறுத்துவந்து நின்னடைந்து  
உய்வதோருபாயம் நீ எனக்கு நல்க வேண்டுமே 97.  
veyya vaazhi shanku thandu villum vaalum énthu seer  
kaiya cheiya pothil maathu chérum maarbha naathané  
aiyilaaya aakkai noy aruththu vanthau ninnadainthu  
uyvathōr upaayam nee enakku nalka vendumé (97)

**Thou art with beautiful arms which carry the divine  
weapons such as the Thiru Chakra the discus, Sri  
Paanchajanya the conch, Sri Kaumodaki the mace, Sri  
Saarnga the bow and Sri Nandaka the sword, all  
terrifying to the enemies. The divine mother Lakshmi  
(Periya Piraatti) seated on the red lotus is ever resident in  
Thy heart. O' Supreme Lord ! Thou (Who art the owner)  
should show me (Thy possession) a way by which cutting  
asunder this disease in the form of this physical body**



**naturally filled with phlegm, I could reach Thee in the eternal abode and live in service of Thee.**

Azhwar in the previous verse, requested the Lord to grace him unconditionally so that he could be for ever in the service of the Lord. Azhwar feels now a question raised by the Lord namely "Would he not be in need of a "upaaya" ("means") for this?". Azhwar in this verse, indicates that the divine mother Lakshmi is ever resident in His heart, and furthermore the Lord carries with Him the various divine weapons, all of them together would be able to eliminate all obstacles and adversaries in his way, so no special "upaaya" would be needed. Furthermore, if there should be a compelling need for some "upaaya", Azhwar requests the Lord to point it out Himself.

**வெய்யவாழிசங்குதண்டு வில்லும்வாளுமேந்துசீர்க்**

**கைய veyya vaazhi shanku thandu villum vaalum énthu seer kaiya –**

The Lord carries in His beautiful arms the divine weapons out of love of His devotees, so that he can eliminate all of their adversaries (which essentially arise out of their unrighteous actions)

**"எப்போதும் கை கழலா நேமியான் நம்மேல் வினை கடிவான் eppóthum kai kazhalaa némiyaan nammél vinai kadivaan "(Periya Thiruvandadhi 87).**

**செய்ய போதில் மாது சேரு மார்ப் cheyya pothil maathu chérum maarbha –** The divine mother Lakshmi Who has her origin in the beautiful red lotus for ever resides in the Lord's heart (and she will forgive all our faults which act as obstacles in our way). **அகலகில்லேன் இறையுமென்று akalakillén iraiyumendru (ThiruvaiMozhi 6-10-10)**

**நாதனே naathané**

- The supreme Lord! (Azhwar implies here that he needs the Lord's protection since he is after all His possession).

**ஆக்கை நோய் அறுத்து aakkai noy aruththu –** cutting asunder the physical body which is like a disease. (**\_yil ay aiylaaya – phlegm**) **ஏய்ந்த தம் மெய் குந்தமாக**

விரும்புவரே eintha tam mei kunthaamaaka virumbhuvaré  
(Naanmukan Thiruvandadhi 79)

மறந்துறந்து வஞ்சம் மாற்றி ஐம்புலன்கள் ஆசையும்  
துறந்து நின்கணாசையே தொடர்ந்துநின்ற நாயினேன்  
பிறந்ததிறந்து பேரிடர்ச் சுழிக்கணின்று நீங்குமா  
மறந்திடாது மற்றெனக்கு மாய நல்க வேண்டுமே 98.  
maram thuranthu vajincham maatri aimpulankal aasaiyum  
thuranthu nin kan aasaiyé thodarnthu nindra naayinén  
piranthiranthu péridar chuzhikkanindru neengkumaa  
maranthidaathu matrenakku maaya nalka vendumé (98)

**O' Wondrous Lord! This lowly self of mine, Thy servant  
has come before Thee in thirst of love of Thee alone giving  
up all anger, deceit and passions arising from the five  
senses. Without forgetting, Thou should grant me (who is  
incapable), the service of Thy holy feet, freeing me from  
the vicious cycle of births and deaths.**

Azhwar now feels as if the Lord enquires him as to what merit  
does he have to deserve His special grace. Azhwar thus points  
out to the Lord that he had given up completely anger,  
deception and all desires arising out of the five senses and is  
fully bent on love of the Lord alone. He further entreats the  
Lord to take him off of this vicious cycle of births and deaths  
and also gift him the eternal service at His holy feet.

மாய maaya – O' Wondrous Lord !

மறம் maram – anger. Also being envious of others and  
having designs on them.

துறந்து thuranthu – giving up

வஞ்சம் vajincham deceit

மாற்றி maatri – giving up

ஐம்புலன்கள் ஆசையும்துறந்து aimpulankal aasaiyum

thuranthu – giving up all passions arising from the senses

நின்கண் ஆசையே தொடர்ந்து நின்ற nin kan aasaiyé  
thodarnthu nindra – desiring love of Thee alone

நாயினேன் naayinéen

– Thy servant

பிறந்ததிறந்து பேரிடர்ச் சுழிக்கணின்று pibnf ibnf

நீங்குமா piranthiranthu péridar chuzhikkanindru neengkumaa

– so as to free from the vicious cycle of births and deaths.

மறந்திடாது maranthidaathu – without forgetting

மற்று matru – (the supreme goal of human life) service to the Lord

எனக்கு enaku– to me who is incapable (of getting rid of the effects of all my unrighteous acts)

நல்க வேண்டுமே nalka véndumé – please bestow

காட்டிநான் செய்வல்வினைப் பயன்றனால் மனந்தனை

நாட்டிவைத்து நல்லவல்ல செய்யவெண்ணினாரென

கேட்டதன்றியென்னதாவி பின்னகேள்வ நின்னொடும்

பூட்டிவைத்தவென்னைநின்னுள்ளீக்கல்புவைவண்ணனே 99

kaatti naan chei valvinai payan thanaal mananthanai

naatti vaiththu nalla valla cheyya enninaar ena

kéttathandri ennathaavi pinnai kélvá ninnodum

pootti vaiththa ennai ninnul neekkal poovai vannané (99)

**O' Lord Kanna, the darling consort of Sri Nappinnai !  
O'Lord of the hue of Poovai flower! The attendants of  
Yama are planning to mete out stiff justice for all my  
previous unrighteous actions having convinced my mind  
that they are fit, as heard in the scriptures. Please  
eliminate such punishments (at the hands of the attendants  
of Yama) and do not allow my aatma which is inseparably  
locked with Thee, to be separated from Thee (ever).**

At this time in Azhwar's mind, the following question posed by the Lord arises. The Lord accepts Azhwar's strengths as indicated in the previous verse but however wants to know how he plans to get rid of all the effects of all previous actions going back to time immemorial. Azhwar states that he has taken refuge at the feet of the Lord, with Nappinnai Piraatti as his "Purushakaara" ("compassionate mediator"). He therefore points out that he would not need any other means. (The

Lord's own words in Geetha says "ஸர்வ பாபேப்<sup>4</sup>யோ  
மோக்ஷயிஷ்யாமி sarva paapēbhyō mōkshayishyaami").

பின்னை கேள்வ pinnai kēlva – O' Lord Kanna, the darling  
consort of Sri Nappinnai piraatti !

காட்டிநான் செய்வல்வினை kaatti naan chei valvinai - (The  
attendants of Yama, the deity of justice) showing all the  
demerits accrued from all my unrighteous actions.

பயன்றனால் மனந்தனை நாட்டிவைத்து payan thanaal  
mananthanai naatti vaiththu – convincing our mind that the  
justice meted out by them for our actions is fit  
நல்ல வல்ல செய்ய எண்ணினார் nalla valla cheyya  
enninaar – they would have planned to carry out their stiff  
justice

எனக் கேட்டதன்றி ena kēttathandri – as we have heard in  
scriptures. Remove such punishment at the hands of Yama's  
attendants.

என்னதாவி enna thaavi– my "aatma"

நின்னொடும் பூட்டிவைத்த என்னை ninnodum

pootti vaiththa ennai - is inseparably locked with Thee

Azhwar reminds himself of his "aatma samarpanam" which he  
had earlier done to the Lord (due to the grace of the Lord).

நின் தனக்கு அடைக்கலம் புகுந்த என்னை nin tanakku  
adaikkalam pukuntha ennai (verse 92)

நின்னலால் ஓர் கண்ணிலேன் ninnalaal ōr kannilēn– (verse  
95),

பூவவண்ணனே poovai vannané - O'Lord of the hue of  
Poovai flower!

நின்னுள் நீக்கல் ninnul neekkal– Please do not allow me to  
be separated from Thee ever.

பிறப்பினோடுபேரிடர்ச் சுழிக்கணின்று நீங்கும்து

இறப்பவைத்த ஞானநீசரைக் கரைக்கொடேற்றுமா

பெறற்கரிய நின்னபாத பத்தியான பாசனம்

பெறற்கரிய மாயனே எனக்கு நல்கவேண்டுமே 100.

pirappinōdu péridar chuzhikkan nindrum neenggum aqthu

irappa vaiththa jnaana neecharai karai kodétrumaa

perarkariya ninna paatha patthiyaana paasanam  
perarkariya maayané enaku nalka véndumé (100)

**O' Wondrous Lord, Who art difficult to attain (without Thine unconditional grace). Please grace me with the wealth of the most supreme devotion towards Thy holy feet, the means declared in the Vedaanta for bringing ashore the unenlightened followers of the Vedas, who have concealed their true import - one that helps to liberate from the endless cycle of samsaara with its triple miseries.**

Azhwar now hears the retort from the Lord, "To obtain such Brahmaanubhavam (experience of the Divine) won't you need to have பரப<sup>4</sup>க்தி parabhakthi - supreme Bhakti?". Azhwar in this verse requests the Lord to grace him also with such supreme devotion.

பிறப்பினோடுபேரிடர்ச் சுழிக்கண் நின்றும் pirappinōdu  
péridar chuzhikkan nindrum – from the endless cycle of  
mundane existence (samsaara) with its triple distress

(தாப த்ரய taapa traya - originating from self  
ஆத்<sup>4</sup>யாத்மிகம், from the environment around  
ஆதி<sup>4</sup>பௌ<sup>4</sup>திகம் and from the devas ஆதி<sup>4</sup>தை<sup>3</sup>விகம்)  
நீங்கும் அஃது neenggum aqthu

–தத்வ ஹித "means" to "reality" which help to liberate

இறப்ப வைத்த irappa vaiththa – has been concealed

(இறக்கை irakkai - similar to use "நஸ அத<sup>3</sup>ர்ஸநே" the root  
நஸ indicates concealment)

ஞானநீசரை jnaana neecharai – those followers of the Vedas  
who pride themselves as knowers, but are after material  
things (and who actually conceal the real truth described in the  
Vedas) and therefore deficient in knowledge.

யாமிமாம் புஷ்பிதாம் வாசம்ப்ரவத்<sup>3</sup>ந்த்யவிபஸ்சித: .

வேத்<sup>3</sup>வாத்<sup>3</sup>ரதா: பார்த்<sup>2</sup>நான்யத்<sup>3</sup>ஸ்தீதி வாதி<sup>3</sup>ன:

yaamimaam pushpitaam vaacham pravadyantavyapaśchitaha .

vedavaadarataah paartha naanyadasteeti vaadinaha

(Geetha 2-42)

போ<sup>4</sup>கை<sup>3</sup>ஸ்வர்யப்ரஸக்தானாம் தயாபஹ்ருதசேதஸாம் .

வ்யவஸாயாத்மிகா ப<sup>3</sup>த்<sup>3</sup>தி<sup>4</sup>: ஸமாதெள<sup>4</sup> ந விதி<sup>4</sup>யதே  
(Geetha 2-44)

bhogaiśvāyaprasaktaanaam tayaapahrutachétasaam .  
vyavasaayaatmikā buddhihi samaadhau na vidheeyate  
(Geetha 2-44)

"O' Paartha! The unwise who rejoice in the letter of the Vedas, say, "There is nothing else". They are full only of worldly desires and they hanker for heaven. They speak flowery words which offer rebirth as the fruit of work.

They look upon the Vedas as consisting entirely of varied rites for the attainment of pleasure and power. (Geetha 2-43)

Those who cling to pleasure and power are attracted by that speech (offering heavenly rewards) and are unable to develop the resolute will of a concentrated mind.

கரைக்கொடேற்றுமா karai kodétrumaa

- to bring those across to the shore of samsara (which is ப<sup>4</sup>க<sup>3</sup>வத் விஷயம் Bhagavat vishayam)

விஜ்ஞாநஸாரதி<sup>2</sup>ர் யஸ்து மந: ப்ரக்<sup>3</sup>ரஹ்வாந் நரஃ  
ஸோத்<sup>3</sup>வந: பாரமாப்நோதி தத்<sup>3</sup> விஷ்ணோஹரமம் பத்<sup>3</sup>ம்  
vijñānaśārathir yastu manaha pragrahavaan naraha.  
sodhvanaha paaramaapnoti tadvishnōha paramam padam  
(Katha Upanishad 1-3-9)

"The man, however, who has, as his charioteer, a discriminating intellect, and who has under control the reins of the mind, attains the end of the road, and that is the highest place of Vishnu".

To obtain this, is the means described in the Vedaanta,

பெற்றுகரிய நின்னபாத பத்தியான பாசனம் perarkariya  
ninna paatha patthiyaana paasanam

- The wealth of the most supreme Bhakti (Paramabhakti) towards Thy holy feet which are difficult to obtain

யாப்ரீதிரவிவேகாநாம் விஷயேஷ்வநபாயிநீ

த்வாமநுஸ்மரத: ஸா மே ஹ்ருத்<sup>3</sup>யாந் மாபஸர்ப்பது  
yaapreetiravivēkaanaam vishayēshvanapaayinee  
tvaamanusmarataha saa mé hrudayaan maapasarpṣṭhu (Vishnu  
Puranam 1-20-19)

"What may be the amount of the ever lasting love, the unwise have towards the material things, that amount of love be always present in my mind in thoughts directed towards Thee"

பாசனம் paasanam – boat (indicates here "means" upay )  
தனமாய தானே கை கூடும் danamaaya tané kai  
kūdum.(Mudal Thiruvandadhi –43 ) Sri Poikaipiran also calls  
Bhakti as "wealth"

நாயமாத்மா ப்ரவசநேந லப்<sup>4</sup>யோ  
ந மேத<sup>4</sup>யா ந ப<sup>3</sup>ஹுநா ஸ்ருதேந  
யமேவைஷ வ்ருணுதே தேந லப்<sup>4</sup>யஸ்  
தஸ்யைஷ ஆத்மா விவ்ருணுதே தநூம் ஸ்வாம்  
naayamaatmaa pravachanéna labhyō  
na médhayaa na bahunaa śruténa .  
yamévaisha vriunuté téna labhyah'  
tasyaisha aatmaa vivrunuté tanoom svaam (Kathopanishad 1-  
2-23)

"This Self (Paramaatma) cannot be known through much study, nor through the intellect, nor through much hearing. It can be known through the Self (Paramaatma) alone which the aspirant prays to; To him this Self (Paramaatma) reveals His resplendent form (true nature)".

ந ஸந்த்<sup>3</sup>ருஸே திஷ்ட<sup>2</sup>தி ரூபமஸ்ய ந சக்ஷுஷா பஸ்யதி  
கஸ்சனைனம் .

ஹ்ருதா<sup>3</sup> மனிஸா மனஸாபி<sup>4</sup>க்ல்ருப்தோ ய ஏனம்  
விதி<sup>3</sup>ரம்ருதாஸ்தே ப<sup>4</sup>வந்தி

na sandruśē tishthati roopamasya na chakshushaa paśyati  
kaśchanainam  
hrudaa maneeśaa manasaabhiklruptō ya énam viduramrutaasté  
bhavanti

(Taittiriya Upanishad Na- 1-10)

" This resplendent form of Paramaatma cannot be known. It cannot be seen by the eyes. It can only be contemplated by unfettered mind full of devotion. Those who know Him become free."

பெற்றுகரிய மாயனே perarkariya maayané - O' wondrous  
Lord! Thou art not easily attainable (without Thy  
unconditional grace)

எனக்கு நல்கவேண்டுமே enakku nalka vendumé – Please bestow that supreme devotion, Bhakti.

இரந்துரைப்பதுண்டு வாழி ஏம நீர்நிறத்தமா  
வரந்தரும் திருக்குறிப்பில் வைத்ததாகில் மன்னுசீர்  
பரந்த சிந்தையொன்றின்று நின்ன பாதபங்கயம்  
நிரந்தரம் நினைப்பதாக நீ நினைக்க வேண்டுமே 101.  
iranthau uraippadhu undu vaazhi émaneer niraththamaa  
varam tharum thirukkurippil vaiththathaakil mannu cheer  
paranthaa chinthaai ondri nindru ninna paatha pangkayam  
nirantaram ninaippathaaka nee ninaikka vendumé (101)

**O' Lord of the hue of the large ocean! My close relative!  
Long live Thee. This servant begs to make a plea. In Thy  
divine will which has the nature of bestowing goodness and  
blessings to the jeeva, if Thou decide to bless me with the  
eternal good, then Thou should will so that my wandering  
mind will centre its focus without any distraction and  
always without any break think of Thine lotus feet.**

The Lord's reply to Azhwar's request for the gift of supreme devotion to His holy feet, appears in Azhwar's mind next. The Lord points out that such supreme devotion springs only in a constantly meditative mind with all of the senses free from hankering for material things. Azhwar therefore makes a fervent plea to the Lord to will so that he could conquer all his senses and be able to meditate on the Lord without interruption.

இரந்து உரைப்பது உண்டு iranthau uraippadhu undu – there is a plea that this servant beseeches to make before Thee (Azhwar's plea is made with all humility and earnestness)

ஸிரஸா யாசதஸ்தஸ்ய வசநம் ந க்ருதம் மயா śirasaa  
yaachatastasya vacanam na kṛtaṁ mayaa (Ramayanam  
Yuddha Kandam 121-19)



"yet whose prayer was not granted by me even though he besought me with his head bent low"

வாழி vaazhi - Long live Thee! (Azhwar attracted by the Lord's resplendent beauty which will become the focus of meditation, sings பல்லாண்டு pallaandu - to the Lord here)

ஏமநீர் நிறத்து émaneer niraththu- One who is of the hue of the immeasurable ocean!

அப்ரமேயோ மஹோத<sup>3</sup>தி<sup>4</sup>: apraméyō mahōdadhihi (Ramayanam Yuddha kanda 19-31)

அ(ம்)மா amma - indicates somebody closely related like "அம்மான்"

ஸ நோ ப<sup>3</sup>ந்து<sup>4</sup> ரஜ்னிதா ஸ விதா<sup>4</sup>தா தா<sup>4</sup>மானி

வேத<sup>3</sup>பு<sup>4</sup>வனானி விஸ்வா sa nō bandhurjanitaa sa vidhaataa dhaamaani veda bhuvanaani viśvaa

(Taittiriya Upanishad Narayanavalli 1-15)

"Paramaatma Who is the cause of all the worlds is related to us"

வரம் தரும் திருக்குறிப்பில் varam tharum thirukkuriippil In Thy will whose nature is always to bring full blessing and good to the jeevaatma.

வைத்ததாகில் vaiththathaakil- If Thou decide to bless me with

மன்னு சீர் mannu cheer

- the eternal good which is the kingdom of the eternal service (to the holy feet of the Lord)

Sri Kulashekara Azhwar calls this "அடி தூடும் அரசு adi choodum arasu " (Perumaal Thirumozhi 10-7)

பரந்த சிந்தை ஒன்றி நின்று paranthaa chinthaai ondri nindru - that my wandering mind without any distraction focus and rest

நிரந்தரம் நினைப்பதாக nirantharam ninaippathaaka - and always without interruption think of

நின்ன பாதபங்கயம் ninna paatha pangkayam

- Thy sweet lotus feet.

நீ நினைக்க வேண்டுமே nee ninaikka vendumé - Thou should will so.

(for only Thine will prevails and my effort and will do not yield results)

விள்விலாத காதலால் விளங்கு பாத போதில் வைத்து  
உள்ளுவேனதூன நோய் ஒழிக்குமா தெழிக்கு நீர்ப்  
பள்ளி மாய பன்றி ஆய வென்றி வீர குன்றினால்  
துள்ளுநீர்வரம்புசெய்த தோன்றலொன்றுசொல்லிடே 102.  
vilvilaatha kaathalaal vilangku paatha pōthil vaiththu  
ulluvēnadhoona nōy ozhikkumaa thezhikku neer  
palli maaya pandriyaaya vendri veera, kundrinaal  
thullu neer varambu cheidha thōndral ondrū chollidē. (102)

**O' Lord with the wonderful Sausheelya guna (gracious  
condescension) reposing on the noisy ocean! O' Valiant  
victorious divine Varaha! O' Sri Rama! As the son of the  
Emperor, Thou built the bridge across the surging ocean  
using rocks. Please pray tell me as to when this physical  
embodiment will cease for it is like a disease causing the  
downfall of myself, whose mind due to the incessant pure  
love, has taken sole refuge at Thine shining lotus feet.**

In Azhwar's mind arises the reply of the Lord indicating to him that the physical embodiment needs to end for uninterrupted eternal meditation. Azhwar therefore entreats the Lord to give him a word as to when and how this association with a physical form will cease for him.

விள்வு இலாத காதலால் vilvilaatha kaathalaal – by the  
incessant pure love (unblemished love with no other desires or  
wishes except the love of the holy feet of the Lord)

"விள்கை விள்ளாமை விரும்பி vilkai villaamai virumbhi"  
(Thiruvaimozhi 1-6-5) declares also Sri Nammazhwar. This is  
what a true devotee of the Lord needs, namely giving up all  
other desires and having incessant love of the Lord.

விளங்கு பாத போதில் வைத்து vilangku paatha pōthil  
vaiththu – fixing the mind on the shining lotus feet  
உள்ளுவேனது- me who considers those holy feet alone as my  
refuge

ஊன நோய் ஒழிக்குமா oona nōy ozhikkumaa – If Thou wish to eradicate the disease of the physical embodiment which pulls me down

ஊனம் oonam disability or downfall f நோய் nōy –disease (Azhwar considers the physical embodiment as the disease) தெழிக்கு நீர்ப் பள்ளி மாய thezhikku neer palli maaya – O' Lord with all the wonderful and auspicious gunas such as Sausheelya (gracious condescension), reposing on the noisy ocean

பன்றி ஆய வென்றி வீர pandri aaya vendri veera – O' valiant and victorious Lord, Who took the form of the divine boar and vanquished the demon Hiranyaksha and rescued the Mother Earth from the deluging waters குன்றினால் துள்ளுநீர் வரம்பு செய்த தோன்றல் kundrinaal thullu neer varambu cheidha thōndral – As Sri Rama, the Prince and the Emperor's son who built the bridge across the surging ocean using rocks தோன்றல் thōndral – king

ஒன்றுசொல்லிடே ondu chollidé - Please give me a word.

திருக்கலந்து சேருமார்ப தேவதேவ தேவனே  
இருக்கலந்த வேதநீதி ஆகிநின்ற நின்மலா  
கருக்கலந்தகாளமேக மேனியாய நின் பெயர்  
உருக்கலந்துஒழிவிலாதுஉரைக்குமாறுஉரைசெயே 103.  
thirukkalanthu chéru maarba! déva déva dévané  
irukkalantha védaneethi aaki nindra ninmalaa  
karukkalantha kaala mégha méniaaya nin peyar  
urukkalanthu ozhivilaathu uraikkumaaru uraicheyé. (103)

**O'Lord with the holy chest where Sri Devi (Periya piraattiyaar) eternally resides! O' Supreme ruler of the Nityasuris, sought after by all the devas! O' Immaculate Being ! The revelation of the Vedas with their characteristic hymns is Thy nature. O' Lord Kanna, the cowherd with the form bright as the gold and the hue of the dark clouds! Bless me so I can recite continually Thy holy names portraying Thine beauty.**

In the previous verse, Azhwar expressed his serious concern as to when this long series of physical embodiment would cease for him. The Lord immediately reassures the Azhwar saying that it will cease after the current life and therefore there is no need for any concern. In this verse, Azhwar requests the Lord to bless him so he can recite continually all His holy names which portray aptly His beauty and His auspicious and glorious gunas (attributes).

திருக்கலந்து சேருமார்ப் thirukkalanthu chéru maarba – In Thy holy chest eternally resides Sri Devi (Periya Piraattiyar) "அகலகில்லேன் இறையுமென்று akalakillén iraiyumendru" (Thiruvaimozhi 6-10-10)

ஈஸ்வரீம்ஸர்வபூ<sup>4</sup>தாநாம் த்வாமிஹோபஹ்வயே ஸ்ரியம்  
eeśvareem sarvabhootaanaam taamihopahvayé śriyam (Sri Sooktam-9)  
" I invoke Thee O, Sri Devi here. Thou art the supreme ruler of all the sentient entities".

தேவ தேவ தேவனே déva déva dévané  
- Thou art the Lord and the controller of the Nityasuris who are sought after even by the devas like Brahma and others.

இருக்கலந்த வேதநீதி ஆகிநின்ற irukkalantha védaneethi  
aaki nindra - Thy nature is the revelations of the Vedas and their characteristic hymns (Rk)  
நின்மலா ninmalaa -  
Thou art immaculate

ஹ்ரீஸ்ரீ தே லக்ஷ்மீஸ்ரீ பத்ந்யௌ hreeshcha té  
lakshmeescha patnyau (Purusha Sooktam 2-5)  
" For Thee, Bhoo Devi and Sri Devi are two consorts" The second ச "cha" (conjunction) indicates indirectly also Neela Devi.

தத்<sup>3</sup> விஷ்ணோ: பரமம் பத்<sup>3</sup>ம் ஸதா<sup>3</sup> பஸ்யந்தி ஸூரய:  
tadvishnoh' paramam padam sadaa paśyanti soorayaha-  
விஷ்ணோர்யத் பரமம் பத்<sup>3</sup>ம் vishnōryat paramam padam  
(Rg- Vishnu Sooktam)

"The eternal stars (Nitya suris) see always the supreme abode of Vishnu"

ய ஆத்மா அபஹதபாப்மா ya atmaa apahatapaapmaa (Chaandogyam 8-7-1) describes the nature of Paramaatma which is pure and against all faults and defects

கருக்கலந்த காளமேக மேனியாய karukkalantha kaala mégha méniyaaya –O' Lord Krishna born in the cowherd's family, effulgent like gold, with form resembling the dark clouds!

கரு karu means gold as well as "womb"

May be taken to mean the dark clouds which bear water inside them

நவமாஸத்<sup>4</sup> ருதம் க<sup>3</sup>ர்ப்ப<sup>4</sup>ம் பா<sup>4</sup>ஸ்கரஸ்ய க<sup>3</sup>ப<sup>4</sup>ஸ்திமி<sup>4</sup>:  
பீத்வாரஸம் ஸமுத்<sup>3</sup>ராணாம் த்<sup>3</sup>யௌ ப்ரஸுதே  
ரஸாயநம்

nava maasa dhrutam garbham bhaaskarasya gabhastibhihi |  
peetvā rasam samudraṇaam dyauḥ prasooté rasaayanam ||  
(Ramayanam Kishkindakandam 28-3)

"Having sucked up the waters of the oceans through the sun's rays, the sky is giving birth to the life giving showers as a foetus carried in the womb for nine months"

Implying that the Lord took the avataara of Sri Krishna becoming easily accessible to all devotees, with a form cool and refreshing and able to soothe all of their fiery distress.

நின்பெயர் nin peyar – Thy holy names (describing Thy immaculate nature and Thy auspicious gunas as described in the Vedas)

"திருவின் நாயகன்" Thiruvīn naayakan "அயர்வறும் அமரர்கள் அதிபதி" ayarvarum amararkal athipathi" (Thiruvaimozhi 1-1-1) and others

உருக்கலந்து urukkalanthu – along with Thine beautiful form  
ஒழிவிலாது ozhivilaathu – continually (without interruption)  
உரைக்குமாறு உரைசெயே uraikkumaaru uraicheyé.

– grace me so I can recite them

கடுங்கவந்தன்வக்கரன் கரன் முரன் சிரம் அவை  
இடந்துகூறுசெய்த பல்படைத்தடக்கை மாயனே  
கிடந்ததிருந்து நின்றியங்கு போதும் நின்னபொற்கழல்  
தொடர்ந்துவிள்விலாததோர்தொடர்ச்சிநல்கவேண்டுமே104.  
kadungkavandhan vakkaran karan muran chiram avai,  
idanthu koorucheitha palpadai thadakkai maayané,  
kidanthirunthu nindruyangku pōthum ninna porkazhal,  
thōdaranthu vil vilaathathōr thodarchchi nalka vēndumé. (104)

**O' Lord with wondrous powers! Thou beheaded and destroyed the physical forms of the demons including the terrible Kabandan, Dantavakkaran, Karan and Muran with the various divine weapons borne in Thine cool arms. Whatever may be my state, whether lying down, seated, standing or moving about, please bestow me with uninterrupted meditative experience always desiring Thine holy feet attractive like gold.**

The Lord indicates to the Azhwar that he can sing His glories once all obstacles in the form of the effects of all the unrighteous actions are eliminated by adopting methods described in detail by Him in the karma yoga in Geetha. In this verse therefore, Azhwar requests the Lord to eradicate all obstacles which are in his path, so that he can incessantly remain in meditation of Him.

யத்கரோஷி யத<sup>3</sup>ஸ்னாஸி யஜ்ஜுஹோஷி த<sup>3</sup>தா<sup>3</sup>ஸி யத்  
யத்தபஸ்யஸி கௌந்தேய தத்குருஷ்வ மத<sup>3</sup>ர்பணம்  
yatkarōshi yadaśnaasi yajjuhōshi dadaasi yat .  
yattapasyasi kauntēya tatkurushva madarpanam  
(Geetha 9-27)

"Whatever you do, whatsoever you eat, whatsoever you offer, whatsoever you give away, whatsoever austerity you practice, O'Arjuna! do that as an offering to Me"

கடும் கவந்தன் வக்கரன் கரன் முரன் சிரம் அவை இடந்து  
கூறுசெய்த

kadunm kavandhan vakkaran karan muran chiram avai,  
idanthu koorucheitha

- Thou beheaded and destroyed (the physical forms of) the  
demons including the terrible Kabandan, Dantavakkaran,  
Karan and Muran. Azhwar says to the Lord, "Similarly Thou  
should destroy and eliminate all obstacles in the form of my  
paapa karmas (unrighteous actions)".

பல் படைத் தடக்கை மாயனே pal padai thadakkai maayané

- How wondrous Thou art indeed that Thine cool arms which  
bring comfort to Thine devotees eliminating all their  
distresses, bear the various divine weapons (which helped to  
destroy the Raakshasaas or the demons like Kabandan and  
others)

கிடந்து இருந்து நின்று இயங்கு போதும் kidanthu irunthu  
nindru iyangku pōthum - whatever may be my state, whether  
lying down, seated, standing or moving about

நல்கவேண்டுமே nalka véndumé – Please bless me with.

விள்விலாதது vil vilaathathu – ceaseless (without  
interruption)

ஓர் தொடர்ச்சி ōr thodarchchi – meditative experience

தொடர்ந்து thodarnthu - desiring

நின்ன பொற்கழல் ninna porkazhal,

– Thine holy feet attractive like gold

மண்ணையுண்டுமிழ்ந்து பின்னிரந்து கொண்டளந்துமண்  
கண்ணுளல்லதில்லையென்று வென்ற காலமாயினாய்  
பண்ணைவென்றவின்சொல்மங்கைகொங்கைதங்குபங்கயக்  
கண்ணநின்னவண்ணமல்லதில்லையெண்ணும்வண்ணமே

105.

mannai undu umizhnthu pin iranthu kondalanthu man  
kannulaalla thillaiyendru vendra kaalam aayinaay,  
pannai vendra inchol mangkai kongkai thangku pangkayak  
kanna ninna vannam allathillai ennum vannamé. (105)

**Feeling that this earth would not last if it did not become  
the recipient of Thine grace, Thou swallowed it at the time  
of dissolution, obtained it (as Vaamana from Mahabali) as**

alms and then measured the same (as Trivikrama). Time that conquers everyone is Thine manifestation. O' Lotus eyed Lord! Thou art ever resident in the bosom of the youthful divine mother (Periya Piraattiyaar) whose words surpass music in sweetness. The reason for my heart's desire to experience Thine beauty is none other than the overwhelming beauty of Thy form.

Azhwar in this verse tells the Lord the reason behind all the haste in his desire for the divine experience, which is in fact His overwhelming beauty.

மண்ணை உண்டு உமிழ்ந்து mannai undu umizhntu– At the time of dissolution, the Lord swallows the earth to protect all the jeevas without any distinction.

பின் இரந்து கொண்டு pin iranthu konu– refers to the act of the Lord as Sri Vaamana, the divine dwarf who took the form a celebrate mendicant and begged alms from Mahabali in order to reobtain the worlds back from him. This demonstrates the Lord's Sheela

அளந்த alantha– This refers to Trivikrama avataara when the Lord measured the earth. This avataara brings out His Saulabhya (easy accessibility)

மண் கண்ணுள் அல்லது இல்லை man (mun) kannul aallathu illai– Feeling that this earth with all the jeevas, has no other way out except His own grace,

காலம் ஸ பசதே யத்ர ந காலஸ் தத்ர வை ப்ரபு<sup>3</sup>:  
kaalam sa pachaté yatra na kaalas tathra vai prabhuhu  
(Bharatham – Shanthiparvam 196-9)

"The supreme abode from where the Lord controls Time, there in that abode, Time has no control".

வென்ற காலம் ஆயினாய் vendra kaalam aayinaay – Thou art the controller of Time which conquers everyone  
பண்ணை வென்ற இன்சொல் மங்கை pannai vendra inchol mangkai – The youthful divine mother whose words surpass music in sweetness.

பண்ணுலாவு மென்மொழி pun ulaavu men mozhi (verse 91) – one whose speech is soft, sweet and melodious



பங்கயக் கண்ணை pangkayak kannā – O' Lotus eyed Lord  
(புண்டரீகாசுத pundareekaaksha)

கொங்கை தங்கு kongkai thangku – resident in the bosom of  
எண்ணும் வண்ணமே ennum vannamé - The reason for my  
mental desire to experience Thine beauty

நின்ன வண்ணம் அல்லது இல்லை ninna vannam allathu  
illai - nothing other than the overwhelming beauty of Thy  
form.

கறுத்தெதிர்ந்தகாலநேமி காலனோடுகூடஅன்  
றறுத்தவாழிசங்குதண்டு வில்லும்வாளுமேந்தினாய்  
தொறுக்கலந்த ஊனமஃது ஒழிக்கவன்று குன்றமுன்  
பொறுத்தநின்புகழ்க்கலாலோர் நேசமில்லைநெஞ்சமே 106.  
karuththethirnthā kaala némi kaalanōdu kooda andru  
aruththa aazhi changku thandu villum vaalum énthinaay  
thorukkalantha oonamaqthu ozhikka andru kundram mun  
poruththa nin pukazhkkalaal ōr nésam illai nejnchamé (106)

**Thou bear the discus that severed the head of the enraged demon Kaalanémi who came to combat, dispatching him to join Yama, at that time (when the devas faced the threat from him), along with the other divine weapons like the conch, the mace, the bow and the sword. My heart has no love for anything other than Thine protective guna with which once previously Thou bore the Govardhana mountain in order to eliminate the danger faced by the cows, before any harm was caused.**

In the previous verse, Azhwar expressed how the beauty of the Lord attracted him. In this verse, Azhwar states that his heart for ever remains touched by the Lord's (ஆபத்<sup>3</sup>ஸக<sup>2</sup> aapatsakha) guna which is to protect his devotees facing calamity. In the first part of the verse, Azhwar refers to how the Lord helped Indra and the other devas who were faced with the terrible demon Kaalanémi. In the second part of the verse, Azhwar refers to the incident when Sri Krishna lifted

the Govardhana mountain and protected the cows and the cowherds and their families (who were all very dear to Him), from the onslaught of the incessant rains lashed out by the same Indra.

கறுத்தெதிர்ந்த காலநேமி காலனோடு கூட karuththethirnth  
kaala némi kaalanōdu kooda

—

The enraged demon Kaalanémi who came to fight, dispatched to the abode of Yama.

Kaalanémi envious of the devas who had all the wealth as well as the grace of the Lord, became angry at the Lord (Who in fact is the friend of all beings) and came to fight with Him.

அன்று andru— that time when the devas faced the calamity ( in the form of the angry demon Kaalanémi)

போ<sup>4</sup>க்தாரம் யஜ்ஞதபஸாம்ஸர்வலோகமஹேஸ்வரம்  
ஸுஹ்ருத<sup>3</sup>ம்ஸர்வபூ<sup>4</sup>தானாம்ஜ்ஞாத்வாமாம்

ஸாந்திம் ருச்சதி(Geetha5-29)

bhoktaaram yajjnyatapasaam sarvalōkamahésvaram  
suhrudamsarvabhootaanaamjjnyaatvaamaam

śaanthim ruchchathi(Geetha5-29)

"Knowing Me as the enjoyer of all sacrifices and austerities, as the Supreme Lord of all the worlds, as the Friend of every being, he attains peace" .

அம் ஜலயதி இதி அஞ்ஜலி am (um) jalayati iti ajnjali -  
Anjali (which is to make obeisance with the hands to the Lord)  
is called as such for it simply melts the Supreme, indicated by  
the letter akaara அகாரம். Instead of making Anjali to the  
Lord, Kaalanemi went to fight with the Lord.

அறுத்த வாழி சங்குதண்டு வில்லும் வாளும் ஏந்தினாய்  
aruththa aazhi changku thandu villum vaalum énthinaay –  
Thou Who carry along with the discus that severed the head of  
Kaalanémi, the conch, the mace, the bow and the sword. The  
Lord carries the divine weapons ever since being always in  
readiness to deal with whatever calamity might befall his  
devotees (the devas).

"எப்போதும் கை கழலா நேமியான் eppōdhum kai kazhalaa némiyaan " (Verse 87, Periya Thiruvandadhi of Sri Nammazhwar)

தொறுக்கலந்த ஊனமஃது ஒழிக்க thorukkalanthaa oonamaqthu ozhikka – In order to eliminate the hazards faced by the cows of the Gokulam from the incessant rains lashed out by Indra

அன்று andru – that time (when the cowherdesses, the cowherds and the cows of the entire Gokulam were in distress from the heavy and continuous rains)

குன்றமுன் பொறுத்த நிற்புகழ்க்கலால் kundram mun poruththa nin pukazhkkalaal –other than the kalyana gunas of Thee, Who lifted the Govardhana hill and protected (all inhabitants of the Gokulam)

முன் mun - here indicates "before the cowherds and the cows suffered any harm" the Lord protected them.

Similar statement of Sri Thondaradippodi Azhwar in his Thirumaalai (verse 36)

"மழைக்கன்று வரைமுன் ஏந்தும் மைந்தனே mazhaikkandru varaimun énthum mainthané ".

பொறுத்த poruththa – Although the Lord simply lifted the hill as if in sport effortlessly, Azhwar uses the term "bore". This is because Azhwar thinks of the softness of the arms of the young Krishna.

ஓர் நேசமில்லை நெஞ்சமே ōr nésam illai nejinchamé – In avataaras other than that of Sri Krishna, and in the gunas of the Lord other than His guna of protecting His devotees from harm, although I have interest, my heart has no love.

காய்சினத்தகாசிமன்னன் வக்கரன் பவுண்டிரன்  
மாசினத்தமாலிமா சுமாலிகேசிதேனுகன்  
நாசமுற்றுவிழநாள் கவர்ந்தநின் கழற்கலால்  
நேசபாசமெத்திறத்தும் வைத்திடேன் எம்மீசனே  
kaay sinaththa kaasi mannan vakkaran pavundiran  
maa sinaththa maali ma sumaali kési thénukan

107.

naasamutru veezha naal kavarntha nin kazharkalaal  
nésa paasam eththiraththum vaiththidén em eesané (107)

**O' my Lord! I would not tie anything else with the rope of my devotion other than Thine holy feet which caused many demons like the violent Kaasirajan, Dantavakkaran, Paundrakan, the violent tempered Maali, the giant Sumaali, Kési and Denukan to suffer, fall and give up their lives.**

In the previous two verses, Azhwar gave the Lord's beauty and His all protective nature as reasons for his and his heart's devotion to the Lord. In this verse, he further states that he would not love anything other than His holy feet which eliminated all his karmas which were inimical to his bhakthi, like they eliminated all the demons.

காய் சினத்த காசிமன்னன் kaay sinaththa kaasi mannan – the king of Kaasi who was "Tamasic" in nature and full of anger to the destruction of all "Saatvikaas". வக்கரன் vakkaran - Vakkaran with similar nature,

பவுண்டிரன் pavundiran – Paundraka Vasudevan who had a big ego and claimed to be "true Vasudeva" wearing the discus and the conch

மாசினத்த மாலி maa sinaththa maali – Maali with violent rage

மா சுமாலி maa sumaali – Sumaali with the giant like form and also with violent anger

கேசி kési – the demon who came in the form of a horse to the Vraja to kill Krishna and caused fear in the hearts of all the cowherds

தேனுகன் thénukan – Dénuka another demon who was also sent by Kamsa to Gokulam

Azhwar details all the terrible havocs caused by these demons to indicate all the terrible havocs caused by the adversaries against his Bhakti in the form of his karma.

நாசமுற்று naasamutru – making them suffer

வீழ veezha – and fall

நாள் கவர்ந்த naal kavarntha - and taking their life

This describes the act of the Lord whereby He treats the adversaries of His devotees as His own enemies and therefore destroys them and eliminates them.

நின் கழற்கலால் நேசபாசமெத்திறத்தும் வைத்திடேன்  
nin kazharkalaal nésa paasam eththiraththum vaiththidén – I  
will not tie the rope of my love (devotion) to anything other  
than Thy holy feet (which has the nature of destroying all  
adversaries)

நேச பாசம் nésa paasam – Azhwar describes "bhakti or love  
towards the divine" as a rope எட்டினோடு இரண்டெனும்  
கயிற்றினால் ettinōdu irandenum kayitrinaal (verse 83)

எம்மீசனே em eesané - my Lord!

Azhwar indicates here that he is the possession of the Lord  
and it is for that reason the Lord intervenes to eliminate all the  
obstacles in his way and turns him towards bhakti.

கேடில்சீர்வரத்தனாய்க் கெடும்வரத்தயனரன்  
நாடினோடு நாட்டமாயிரத்தன் நாடுநண்ணினும்  
வீடதான போகமெய்தி வீற்றிருந்தபோதிலும்  
கூடுமாசையல்லதொன்று கொள்வனோகுறிப்பிலே 108.  
kédil seer varaththanaay kedum varaththayan aran,  
naadi nōdu naattam aayiraththan naadu nanninum,  
veedathaana bōgam éyathi veetiruntha pōthilum,  
koodum aasai allathondru kolvanō kurippilé (108)

**Even if I obtained the combined wealth of Brahma with  
unending riches and Siva with the wealth of the destructive  
power, who both are capable of favouring their devotees  
with boons, along with the wealth of the thousand eyed  
Indra and reaching the highest state of liberation,  
remained full, will I ever entertain any desire other than  
being with Thee?**

Azhwar in this verse states categorically that he would not  
desire anything other than Parama Bhakti (Supreme love)

towards the Lord. Similar to Sri Namaazhwar in Thiruvaasiriyam (2),

உலகம் மூன்றினோடு நல் வீடு பெறினும் நேரிய காதல்  
அன்பில் இன்பின் தேறல் அமுதவெள்ளத்தானாம்  
சிறப்புவிட்டு கொள்வதெண்ணுமோ தெள்ளியோர்குறிப்பே  
ulagam moondrinōdu nalveedu perinum nēriya kaathal-  
anbil inpeen thēral amutha vellaththaanaam  
sirappuvittu kolvathu ennumō thellyōr kurippé

Azhwar says that he does not desire Moksha, wants only parama bhakti.

கேடில் சீர் வரத்தனாய்க் கெடும்வரத்து அயன் அரன்  
kédil seer varaththanaay kedum varaththu ayan aran –  
Brahma who has indestructible wealth and Siva who has the  
wealth of the destructive power, both being capable of  
favouring their devotees with boons

நாடினோடு naadi nōdu – in addition to the wealth of both  
Brahma and Rudra

நாட்டம் naattam - eye

ஆயிரத்தன் aayiraththan – thousand - meaning here Indra  
with thousand eyes (Indra was cursed by the sage Gautama to  
have thousand eyes all over his body when he violated his  
wife Ahalya)

நாடு naadu – the world - meaning here the wealth

நண்ணினும் nanninum – even if I obtained (the combined  
wealth of Brahma, Siva and Indra)

வீடதான போகமெய்தி veedathaana bōgam éythi – even if I  
obtained the highest of all the "purusharthas" (the goals of  
human life) namely the "Brahmaanubhava and Kainkarya"  
(experience of the divine and service of the Lord and not  
merely liberation from mundane life of embodiment)

வீற்றிருந்தபோதிலும் veetiruntha pōthilum,

– fully immersed in divine experience

கூடுமாசை அல்லது ஒன்று கொள்வனோ குறிப்பிலே  
koodum aasai allathondru kolvanō kurippilē – Aside from  
supreme and purest love towards Thee being unable to bear  
separation from Thee, will I ever desire anything else?

விஜ்ஞாநம் யதி<sup>3</sup>த<sup>3</sup>ம் ப்ராப்தம் யதி<sup>3</sup>த<sup>3</sup>ம் ஸ்தாநமாஜிதம்  
ஜந்மாந்தரேஅபி மே தே<sup>3</sup>வ மாபூ<sup>3</sup>த் தஸ்ய பரிசுஷய:  
(ஜிதந்தே 1-11)

vijñānam yadidam prāptam yadidam sthānamarjitam .  
janmaantarēpi mé déva maa bhooth tasya parikshayaha (Jitam  
té stōtram 1-11)

" O' my Lord! This knowledge (that Thou art the means and the goal) that has been obtained by Thy servant and the resultant state (of willful determination based on that knowledge) that has also been earned, should never diminish in any of my births."

**If the goal is "parama bhakti" then it does not matter if one is reborn. That is the attitude and determination of loving devotees.**

சுருக்குவாரையின்றியே சுருங்கினாய் சுருங்கியும்  
பெருக்குவாரையின்றியே பெருக்கமெய்துபெற்றியோய்  
செருக்குவார்கள் தீக்குணங்கள் தீர்த்ததேவதேவனென்று  
இருக்குவாய்முனிக்கணங்கள் ஏத்தயானுமேத்தினேன் 109.  
churukkuvaarai indriyē churungkinaay churungkiyum  
perukkuvaarai indriyē perukkamēythu petriyōy  
cherukkuvaarkal theek gunangkal theerththa déva dévanendru  
irukkuvaay munik kanangkal éththa yaanum éththinén. (109)

**By Thy nature, Thou became a Vamana with no one inducing Thee to take a dwarf form and while still in that dwarf form, assumed the gigantic form of Trivikrama with no one inducing Thee to become so. Thus the Vedas and the sages sang Thy glories as the Lord of all devas (Who measured all the three worlds as Trivikrama) as one Who eliminated the bad gunas of those with swollen head and big ego (like Mahabali and others). Seeing that, I also sang Thy glories.**

In this verse, Azhwar makes it clear to the Lord that he is not after devotion as a means to liberation (மோக்ஷ ஸாத<sup>4</sup>நம்

mōksha saadhanam). He has been singing His glories not as a spiritual aspirant but as one who is inspired and stimulated by the wondrous gunas (attributes) and deeds of the Lord, like the Vedas and the Vedic sages.

சுருக்குவாரையின்றியே சுருங்கினாய் churukkuvaarai indriyé churungkinaay – Thou became a Vamana (out of Thy own will and out of compassion for Thy devotees) with no one inducing Thee to take a Vamana (dwarf) form.

சுருங்கியும் churungkiyum – while still in that dwarf form

பெருக்குவாரையின்றியே பெருக்கமெய்து perukkuvaarai indriyé perukkaméythu – assumed the gigantic form (out of Thy own will with no other reason other than Thy desire to shower grace on everyone without any distinction) with no one inducing Thee to become large.

பெற்றியோய் petriyōy - it is in Thy nature

செருக்குவார்கள் cherukkuvaarkal - those with swollen head and big ego like Mahabali and others

தீக்குணங்கள் theek gunangkal – the bad gunas namely the faults in the form of the feelings of " I and mine"  
அஹங்காரம் ahamkaaram and மமகாரம் mamakaaram

தீர்த்ததேவதேவன் theerththa déva dévan – the Lord of all devas Who eliminated

என்று இருக்குவாய்முனிக்கணங்கள் ஏத்த endru irukkuvaay munik kanangkal éththa – thus the Vedas and the sages who considered the Vedas as "Pramaana" sung the glories of the Lord (Who measured all the three worlds as Trivikrama)

வி சக்ரமே ப்ருதி<sup>2</sup>வீமேஷ ஏதாம் vi chakramé prithiveemésha étaam – த்ரிர் தே<sup>3</sup>வ: ப்ருதி<sup>2</sup>வீமேஷ ஏதாம் trirdévaha prithiveemésha etaam (Vishnu Sooktam) "The Lord measured this earth – the Lord measured this earth by three steps."

ஸங்கை<sup>3</sup>ஸ் ஸுராணாம் தி<sup>3</sup>வி பூ<sup>4</sup>தலஸ்தை<sup>2</sup>ஸ்  
ததா<sup>2</sup> மநுஷ்யைர் க<sup>3</sup>க<sup>3</sup>நே ச கே<sup>2</sup>சரை:  
ஸ்துத: க்ரமாந் ய: ப்ரசகார ஸர்வதா<sup>3</sup>  
மமாஸ்து மாங்க<sup>3</sup>ல்யவிவ்ருத்<sup>3</sup>த<sup>4</sup>யே ஹரி:  
sangais suraanaam divi bhootalasthais



tatha manushyair gagané cha kécharaihi  
stutah kramaan yaha prachakaara sarvadaa  
mamaastu maangalyavivruddayé harihi (Vishnu Dharmam  
43-33)

"The Lord Who showered His grace by spanning the worlds by His feet (as Trivikrama) and Who at that time was worshipped by the hosts of devas in the heavens above, in this world by all humans and in the skies by those who move about there, may that Lord Hari be always for me and allow auspiciousness to grow." The sages like Saunaka and others praise the Lord thus.

யானுமேத்தினேன் yaanum éththinén - seeing all these I also sang Thy glories (being attracted by Thine auspicious gunas like showering grace on all without any distinction, easy accessibility and Thy help in eliminating all adversaries of Thy devotees - all in loving adoration for its own sake for I can not bear living otherwise).

தூயனாயுமன்றியும் சுரும்புலாவு தண்துழாய்  
மாயநின்னைநாயினேன் வணங்கிவாழ்த்துமீதெலாம்  
நீயுநின் குறிப்பினில் பொறுத்துநல்கு வேலை நீர்ப்  
பாயலோடுபத்தர் சித்தம் மேய வேலைவண்ணனே 110.  
thooyanaayum andriyum churumpulaavu than thuzhaay,  
maaya ninnai naayinén vanangki vaazhththum eethelaam,  
neeyum nin kurippinil poruththu nalku vélai neer  
paayalōdu paththar chiththam méya vélai vannané (110)

**O'Wondrous Lord, adorned with cool Tulasi flowers hovering with bees! O' Lord with the hue of the ocean, Who reside in the bed formed by the ocean waters as well as in the hearts of the devotees! Also Thou (Who art merciful by nature), should shower Thine divine grace and forgive in Thine divine heart all these acts of worshipping and singing glories to Thee (Who art all purifying) by the lowly dog like myself, thinking of my purity (by the knowledge of the self), not paying attention to my faults (as a result of "I and Mine- ness").**

Azhwar in this verse, says to the Lord that he has been an eternal "samsaari" with all faults and not pure like the eternal attendants (nityasuris) and the sages and therefore is not properly qualified to sing the glories of the Lord. He therefore requests the Lord to forgive him.

சுரும்பு உலாவு தண்துழாய் மாய churumpu ulaavu than  
(thun) thuzhaay maaya – O'Wondrous Lord, adorned with cool  
Tulasi flowers hovering with bees! (The sweetness of the Lord  
attracts even the bees which possess no discriminatory  
intellect. Azhwar indicates here that he is attracted by the  
Lord's beauty, His kalyana gunas and His deeds).  
தூயனாயும் thooyanaayum – thinking of the purity obtained  
by the knowledge of the nature of the Aatma

ந ஹி ஜ்ஞானேன ஸத்<sup>3</sup>ருஸம் பவித்ரமிஹ வித்<sup>3</sup>யதே .  
தத்ஸ்வயம் யோக<sup>3</sup>ஸம்ஸித்<sup>3</sup>த<sup>4</sup>: காலேனாத்மனி விந்த<sup>3</sup>தி  
na hi jjnaanéna sadruśam pavitramiha vidyaté .  
tatsvayam yōgasamsiddhaha kaalénaatmani vindati (Geetha 4-  
38)

"For there is no purifier here equal to knowledge; he that is  
perfected in Karma yoga finds this knowledge of his own  
accord in himself in due time."

அன்றியும் andriyum - not paying attention to the faults  
attached to the self as a result of "I and Mine- ness"

நின்னை ninnai - Thou Who art supreme, all purifying and  
enjoyed by the eternal stars

நாயினேன் naayinéen – the lowly dog like myself (my  
lowliness has no limits) (Like the dog that enters all open  
doors, I have gone through many physical bodies for many  
aeons and have accumulated all impurities)

வணங்கிவாழ்த்தும் ஈதெலாம்

vanangki vaazhththum eethelaam – all these acts of mine,  
namely worshipping Thee with my bent head and singing  
Thine glories with my tongue (for I can not be otherwise, out  
of my love towards Thee)

நீயும் neeyum – Also Thou Who art merciful by nature, must  
forgive them

நின் குறிப்பினில் பொறுத்து nin kurippinil poruththu –Thou should forgive them in Thy divine heart like Thou had done so in the past towards Kakaasura and Sisupaalan and others.  
நல்கு nalku – grace with Thine mercy.

வேலைவண்ணனே vélai vannané - O' Lord with the hue of the ocean

வேலை நீர் பாயலோடுபத்தர் சித்தம் மேய vélai neer paayalōdu paththar chiththam méya – Who reside in the bed of the ocean waters as well as in the heart of the devotees

வைதுநின்னைவல்லவா பழித்தவர்க்கும் மாறில்போர்  
செய்துநின்னசெற்றத்தீயில் வெந்தவர்க்கும் வந்துனை  
எய்தலாகுமென்பராதலால் எம்மாய நாயினேன்  
செய்தகுற்றம் நற்றமாகவே கொள் ஞால நாதனே 111.  
vaithu ninnai vallavaa pazhiththavarkkum maaril pōr  
cheythu ninnai chetra theeyil venthavarkkum vanthunai  
éythalaakum enbaraathalaal emmaaya! naayinén  
cheydha kutram natramaakavé kol jnaala naathané (111)

**Sages declared that even those who ridiculed and called Thee (Who is all worshipful) names and those who fought incomparable combats and came to be burnt by the fire of Thine anger, could still attain Thee. Therefore, O' my Lord with wondrous attributes and the natural Master of this world! Thou should treat all misdeeds committed by this lowly self as good deeds.**

Azhwar in this verse, thinking of the Vaatsalya guna of the Lord, implores the Lord to overlook all his "faults" and consider them as if they are good.

வைதுநின்னை vaithu ninnai - calling Thee names

ஸ்தவ்ய: ஸ்தவப்ரிய: stavayaha stavapriyaha (Vishnu Sahasranaamam 684, 685)

" Praiseworthy, Pleased with praises"

வல்லவா பழித்தவர்க்கும் vallavaa pazhiththavarkkum – even those who ridiculed with all their abilities, referring here to Sisupaala.

Sisupaala spoke ill of Sri Krishna –the Lord Who was all praiseworthy, calling Him all sorts of names, saying that He was born in the cowherds' family befitting no ruler or Kshatriya -cowherds who could not tell the left from the right

மாறில் போர் செய்து நின்ன செற்றத்தீயில் வெந்தவர்க்கும்  
maaril pōr cheythu ninnai chetra theeyil venthavarkkum –  
having fought an incomparable combat and becoming burnt by  
the fire of the Lord's anger. Azhwar refers to the combat that  
Vaali waged against Sugreeva here.

வந்துனை எய்தலாகும் என்பர் vanthunai  
éythalaakum enbar – Sages also declare that Thou Who art  
supreme, art reachable even by those who spoke ill of Thee  
and indulged in acts of name calling and waging wars against  
Thee.

தாவச்ச ப<sup>4</sup>க<sup>3</sup>வச்சக்ரேணாஸு வ்யாபாதி<sup>3</sup>த: தத் ஸ்மரண  
த<sup>3</sup>க்<sup>3</sup>தா<sup>4</sup>கி<sup>2</sup>லாக<sup>4</sup> ஸஞ்சய:

பகவதா அந்தமுபந்த: தஸ்மிந்நேவ லயஉபயயௌ  
taavachcha bhagavachchakrénaaśu vyaapaathitaha tat smarana  
dagdhaakilaaka sajnchayaha bhagavataa antamupaneetaha  
tasminnéva layaupayayau. (Vishnu Puranam 4-15-15)

"At that time, being felled at once by the Lord's discus, having  
had all his accumulated sins burnt out by the thoughts of the  
Lord, Sisupaala having been killed by the Lord merged with  
the Lord Himself".

ராமபா<sup>3</sup>ணாஸநகூப்தமாவஹத் பரமாம் க<sup>3</sup>திம் raama  
baaṇaasana kshiptam aavahat paramaam gatim  
(Ramayanam Kishkindha Kaandam 17-8)

"Loosed from the bow of Sri Rama, that missile, brought to  
him (Vaali) the supreme state."

எம்மாய emmaaya - my wondrous Lord with all beautiful and  
auspicious attributes

நாயினேன்

செய்தகுற்றம் நற்றமாகவே கொள் naayinén cheydha  
kutram natramaakavé kol – all misdeeds committed either due  
to ignorance or during efforts to sing Thine glories indulged as  
a pastime by this lowly dog like self of mine, please accept all  
of them as right and good.

ஞால நாதனே jnaala naathané - O' natural Master of this world!

வாள்ளாகி நாள்ளசெல்ல நோய்மைகுன்றிமூப்பெய்தி  
மாளுநாளதாதலால் வணங்கி வாழ்த்தென் நெஞ்சமே  
ஆளதாகும் நன்மையென்று நன்குணர்ந்ததன்றியும்  
மீள்விலாத போகம் நல்க வேண்டுமால் பாதமே 112.  
vaalkalaaki naalkal chella nōymai kundri mooppéyathi  
maalu naala thaathalaal vanangki vaazhththu en nejnchamé  
aalathaakum nanmai endru nanku unarnthathu andriyum  
meel vilaatha bōgam nalka véndum maala paathamé. (112)

**O' my mind! Tree of life is being cut through as it were by a saw with passing days and will come down weakened by age and disease. Therefore bow to the holy feet of the Lord and sing His glories. Furthermore, understanding clearly that to be His servant is in fact the highest Purushaartha, worship Him and adore Him. The holy divine feet of the Supreme Lord alone must bestow upon us, the bliss of eternal service to Him.**

In the last two verses, Azhwar implored the Lord to forgive all his faults and consider them as if they are good. In this verse, addressing his own mind, states that he does not know when this life will end and therefore implores it to worship and sing the glories of the holy feet of the Lord as a pastime for the rest of his life.

வாள்ளாகி நாள்ளசெல்ல vaalkalaaki naalkal chella –  
days of life passing by as if the tree of our life is being  
cutthrough by a saw (வாள் vaal)  
விசித்ரா தே<sup>3</sup>ஹஸம்பத்திரீஸ்வராய நிவேதி<sup>3</sup>தும் vichitraa  
déhasampattireśvaraaya nivéditum  
"This wealth of this strange body has been made for the sake  
of offering to the Lord"  
(Sri Vishnutatvam 6)

நோய்மைகுன்றி மூப்பெய்தி nōymai kundri mooppéyathi –  
weakened by disease and becoming aged

மாளும் நாளது maalum naalathu– will reach its end .  
Azhwar indicates by this, that such is the nature of life.

ஆதலால் வணங்கி வாழ்த்து aathalaal vanangki vaazhththu  
– Therefore bow to the holy feet of the Lord and sing His  
glories  
என் நெஞ்சமே en neinchamé – O' my mind!

ஸாஜிஹ்வாயாஹரிம்ஸ்தௌதிதச்சித்தம் யத்தத<sup>3</sup>ர்ப்பிதம்  
தாவேவ ச கரௌ ஸ்லாக்<sup>4</sup>யௌ யௌ தத்பூஜாகரௌ கரௌ  
saa jihvaa harim sthauti tatchittam yattadarpitam  
taavéva cha karau ślaaghyau yau tatpoojaakarau karau  
(Vishnudharmam 1-3)

"What praises Hari that alone is tongue. What has been  
offered to Him, that alone is heart. Which worship Him, they  
are the best hands."

அதன்றியும் athu andriyum– furthermore

நன்குணர்ந்து nanku unarnthu– realizing well that

ஆளதாகும் நன்மையென்று aalathaakum nanmai endru – to  
be His servant is in fact is the highest goal of life

தமேவ சார்ச்சயந் நித்யம் ப<sup>4</sup>க்த்யா புருஷமவ்யயம்  
த<sup>3</sup>யாயந் ஸ்துவந் நமஸ்யம்ஸ்ச யஜமானஸ் தமேவச  
taméva chaarchayannityam bhaktyaa purushamavyayam .  
dhyaayan stuvan namasyamścha yajamaanastaméva cha  
(Sahasranamam 5)

"And engaged in worshipping always with devotion, the said  
Person, the Eternal, meditating upon Him, glorifying Him,  
offering obeisance to Him and adoring Him"

(ஸர்வது<sup>3</sup>:கா<sup>2</sup>திகோ<sup>3</sup>ப<sup>4</sup>வேத் sarvaduḥ'khaatigō bhavét -  
such a person becomes released from all the sorrows in the  
world)

Does Azhwar indicate here that this is the means to reach the  
Lord? Azhwar gives his answer for this question in the last  
line of the verse.

மீள்விலாத போகம் meel vilaatha bōgam – the bliss of  
eternal service to the Lord

மால பாதமே maala paathamé – the holy divine feet of the  
Supreme Lord alone.

நல்க வேண்டும் nalka véndum – must bestow upon us.

ஸ க<sup>2</sup>ல்வேவம் வர்தயன்யாவதா<sup>3</sup>யுஷம்

ப்<sup>3</sup>ரஹ்மலோகமபி<sup>4</sup>ஸம்பத்<sup>3</sup>யதே

ந ச புனராவர்ததே ந ச புனராவர்ததே

sa khalvévam vartayanyaavadaayusham

brahmalokamabhisampadyaté

na cha punaraavartaté na cha punaraavartaté

(Chaandogyam 8-15-1)

"Living in this way to the end of his life, he attains the world of Brahma. He does not return, he does not return".

முத்தாநாம் லக்ஷணம் ஹ்யேதத்யச்<sup>2</sup>வேத

த்<sup>3</sup>வீவாஸிநாம்

நித்யாஞ்ஜலிபுடா ஹ்ருஷ்டா நம இத்யேவ வாதி<sup>3</sup>ந:

mukthaanaam lakshanam hyétatyachchvétadveepavaasinaam

nityaajnjaliputaa hrushtaa nama ityéva vaadinaha

(MahaBharatham Shanthi parvam 344-45)

"Whatever characterizes those who reside in the Svethadweepa (our world) the same characterizes also those who are liberated. The latter remain always in salutation and will be joyous (on account of that). Uttering of the word - நம: namaha - by their mouth will be their nature"

Azhwar therefore entreats his mind to do the same for the remainder of the life in this world.

சலங்கலந்த செஞ்சடைக் கறுத்தகண்டன்வெண்தலைப்

புலன் கலங்க உண்டபாதகத்தன்வன் துயர்கெட

அலங்கல்மார்வில் வாசநீர் கொடுத்தவன் அடுத்தசீர்

நலங்கொள்மாலைநண்ணும்வண்ணம்எண்ணுவாழி

நெஞ்சமே 113.

chalang kalantha chejnchadai karuththa kandan venthalai

pulan kalangka unda paathakaththan van thuyar keda

alangkal maarvil vaasa neer koduththavan aduththa seer

nalangkol maalai nannum vannam ennu vaazhi

nejnchamé (113)

**O' mind! Think of His compassion which is the ultimate means to reach the Supreme Lord with glorious kalyana gunas (suited to His resplendent form), Who protected by giving fragrant water from His holy chest adorned by the divine garland and destroyed the terrible distress of Rudra with red matted locks of hair full of waters of Ganga and with a bluish neck - who ate out of the white skull (of Brahma), agitating all his senses, on account of the fault which arose from harming Brahma. (O' my mind!) In you, let this firm thought remain always.**

Azhwar in the previous verse, advised his mind to hold on to the Lord's holy feet for the rest of its life time. To this, his mind points out that the eternal service of the Lord becomes attainable only when all feelings of "I and Mine-ness" vanish. While acknowledging this, Azhwar indicates that the Lord, Who destroyed the effects of the unrighteous action of Rudra, which was caused by his ego and pride, would also help eliminate all of these and bestow eternal service to the divine.

சலங்கலந்த செஞ்சடைக் கறுத்த கண்டன் chalang kalantha chejnchadai karuththa kandan – Rudra with red matted locks of hair full of the waters from Ganga and with a bluish neck caused by the poison (which came out of the milk ocean when it was churned by the devas and the asuras) that he swallowed. These are indicative of his powers which cause ego and pride.

வெண் தலை venthalai - with Brahma's white skull (in his hand)

(When Rudra on account of his anger plucked off one of the heads of Brahma, due to the curse of Brahma, the skull got stuck to the hand of Rudra for a long time - until the effects of that unrighteous action were eliminated by the Lord).

புலன் கலங்க உண்ட pulan kalangka unda – ate his food (with all of his senses troubled)

பாதகத்தன் வன் துயர்கெட paathakaththan van thuyar keda – destroyed the great distress of Rudra who had the dosha or fault of Brahmahatthi (harming Brahma)



அலங்கல்மார்வில் வாசநீர் கொடுத்தவன் alangkal maarvil  
vaasa neer koduththavan – one who gave the fragrant water  
from the chest adorned by the holy garland and protected

ஸர்வ க<sup>3</sup>ந்த<sup>4</sup>: ஸர்வ ரஸ: sarva gandhaha sarva rasaha  
(Chaandogyam 3-14-2)  
"(Paramaatma) is possessed of all good smells; is possessed of  
all good essences")

In the 42<sup>nd</sup> verse, Azhwar described this fragrant water which  
sprang from the form of the Lord as "blood" (ஊறு  
செங்குருதியால் நிறைத்த ooru chengkuruthiaal niraiththa) –  
this is to indicate the physicality of His avataara as Vishnu.

அடுத்தசீர் நலங்கொள் மாலை aduttha seer nalangkol maalai  
– the Supreme Lord with glories associated with all His  
auspicious attributes natural to His (resplendent) form

நண்ணும்வண்ணம் எண்ணு nannum vannam ennu – think of  
His (unconditional) compassion which is the ultimate means  
of attaining (Him)

வாழி நெஞ்சமே vaazhi nejnchamé – O' mind ! let this  
resolve be firm in you always.

ஈனமாயவெட்டுநீக்கி ஏதமின்றி மீதுபோய்  
வானமாள வல்லையேல் வணங்கிவாழ்த்தென் நெஞ்சமே  
ஞானமாகி ஞாயிறாகி ஞாலமுற்றுமோரெயிற்று  
ஏனமாயிடந்த மூர்த்தி எந்தைபாதமெண்ணியே 114.  
eenamaaya ettum neekki éthamindri meethupōy,  
vaanamaala vallaiyé vanangki vaazhtthen nejnchamé,  
jnaanamaaki jnaayiraaki jnaala mutrum ōr eyitru,  
énamaay idantha moorththi enthai paatham enniyé. (114)

**O' my mind! If you desire to cut the eight-fold chain of  
human predicament, become free of all sorrows and going  
beyond the manifest world (through the path of light)  
attain the final beatitude, then take the holy feet of the**

**Lord, Who took the divine, auspicious form as Sri Varaha, uplifted this whole Earth with His incomparable teeth, Who is the giver of spiritual enlightenment, Who like the Sun is the dispeller of all darkness (the light of all sensory knowledge) - as the means and worship and adore them.**

Azhwar further tells his mind that the holy feet of the Lord, Who came as Sri Varaha (divine boar) and lifted this whole earth which was submerged in the deluging waters, are the true means for all of our needs starting from giving us the right spiritual knowledge all the way to our final beatitude.

ஈனமாய எட்டும் நீக்கி eenamaaya ettum neekki – eliminating all eight defects or faults of the beings who are caught in the mundane world are :

1. Ignorance or avidya
2. karma or actions (both "punya and paapa" righteous and unrighteous)
3. "Vaasana" or tendencies towards material things from time immemorial
4. desires in the same, prompted by those tendencies
5. association with the physical body (material)
- 6-8 Taapatrayam namely the triple distress, one is Aadyaatmikam –self inflicted  
Aadhibhautikam –arising from others on this earth  
and finally Aadhidaivikam- arising from the devas

All these eight shrink one's knowledge and therefore considered as faults.(since they can cause the downfall)

ஏதமின்றி éthamindri

– free of all sorrows

மீதுபோய் meethupōy – taking the path of liberation

(அர்ச்சிராதி<sup>3</sup> மார்க்க<sup>3</sup>ம் archiraadi maargam) going beyond this manifest world (லீலாவிபூ<sup>4</sup>தி) Leelaa Vibhoothi.

வானமாள வல்லையேல் vaanamaala vallaiyél reaching the supreme abode

ஸ ஸ்வராட் ப<sup>4</sup>வதி sa svaraat bhavathi

(Chaandōgyam 7-25-2 )

"That liberated soul becomes sovereign (independent of karma)"

வணங்கிவாழ்த்து என் நெஞ்சமே vanangki vaazhththu en nejnchamé – O'my mind! As a pastime, worship and adore the holy feet of the Lord.

ஞானமாகி ஞாயிறாகி jnaanamaaki jnaayiraaki – as the inner knowledge which removes all ignorance with regard to the Aatma as well as like the Sun dispelling darkness on the outside and shining light on all things so that they become available for knowledge through the senses.

ஞாலமுற்றும் ஓரெயிற்று ஏனமாயிடந்த மூர்த்தி jnaala mutrum ōr eyitru énamaay idantha moorththi – as (MahaVaraha) the divine boar lifted the submerged earth with His incomparable teeth.

மூர்த்தி moorththi – refers to the divine form of the Lord with all the six attributes namely, ஜ்ஞானம் jñānam, ஸக்தி śakti, ப<sup>3</sup>லம் balam, ஐஸ்வர்யம் aiśwaryam, வீர்யம் veeryam, and தேஜஸ் téjas (knowledge, potency, strength, lordship, valour and splendor). That Supreme Lord Who took the form not befitting His glories, as a boar.

எந்தை enthai – that gracious Lord Who is my master (captivated by His graciousness)

பாதமெண்ணியே paatham enniyé – considering firmly that His holy feet are the real means. (Being firm with the understanding that He would uplift us from the ocean of "Samsaara" like He -as Sri Varaha - lifted the whole Earth and saved it from the deluging waters of the dissolution).

அத்தனாகி அன்னையாகி ஆளுமெம்பிரானுமாய்  
ஒத்தொவ்வாத பல்பிறப்பொழித்து நம்மையாட்கொள்வான்  
முத்தனார் முகுந்தனார் புகுந்து நம்முள் மேவினார்  
எத்தினாலிடர்க்கடற் கிடத்தி ஏழை நெஞ்சமே 115.  
aththanaaki annaiyaaki aalum empiraanumaay,  
oththōvvaatha pal pirappozhiththu nammai aatkolvaan,  
muththanaar mukunthanaar pukunthu nammul mévinaar,  
eththinaal idark kadal kidaththi ézhai néjnchamé (115)

**He, Who is beyond Samsaara, Who bestows Moksha, destroying our many births- alike in its conscious nature but different in its forms- in order to take us under His divine service, becoming as our father, mother as well as our endearing Lord, has entered inside us and has become one with us.**

**O' Ignorant mind! Why are you immersed in the ocean of sorrow?**

In this verse, Azhwar gifts "freedom from fear" to his mind which was sinking into the depths of despair thinking of the multitudes of accumulated karmas which are often the cause of many more births to come, wondering whether the Lord Who is "avaakya naadara" ("devoid of speech and Who has no hankering") would actually come to our rescue the moment we think of His holy feet as our "upaaya"(means).

அத்தனாகி aththanaaki – as the father doing good to his children

அன்னையாகி annaiyaaki – as the mother being sweet and nice to her children

What a father will do, the mother will not do and what a mother will do, the father will not. But the Lord will provide both kinds of help as both the father and the mother.

ஸர்வேஷாமேவ லோகாநாம் பிதா மாதா ச மாத<sup>4</sup>வ:  
க<sup>3</sup>ச்ச<sup>2</sup>த<sup>4</sup>வமேநம் ஸரணம் ஸரண்யம் புருஷர்ஷபா<sup>4</sup>:

sarvéshaaméva lōkaanaam pithaa maathaa cha maadhavaha  
gachchathvaménam śaranam śaranyam purusharshabhaaha  
(MahaBharatham –Aaranya Parvam 192-56)

"O' best of men! Father and Mother of all the worlds is Maadhava (the consort of Lakshmi). Seek His shelter for He is the sole refuge"

ஆளும் எம்பிரானுமாய் aalum empiraanaumaay – as well as being my benefactor and Master

(once proper knowledge arises then, the desire to serve the Lord arises and He becomes the endearing Master).

எம்பிரான் எந்தை என்னுடைச்சுற்றம் எனக்கரசென்னுடை  
வாழ்நான் empiraan enthai ennudaichchutram  
enakkasennudai vaazhnaal (Periya Thirumozhi of Sri  
Thirumangai Azhwar) (1-1-6).

மாதா பிதா ப்<sup>3</sup>ராதா நிவாஸ: ஸரணம் ஸுஹ்ருத்<sup>3</sup> க்<sup>3</sup>திர்  
நாராயண: maathaa pithaa bhraathaa nivaasaha śaranam  
suhrud gathir naaraayanaha (Subaala Upanishad 16)  
"Narayana is mother, father, sibling, residence, means, friend  
and the goal"

ஒத்து ஒவ்வாத oththu ovvaatha – Although the jeevaatmaa  
is the same in its essential nature, it is different by the various  
forms it takes due to varied karma like devas, humans and  
animals and others.

மகிழல கொன்றேபோல் மாறும் பல் யாக்கை makizhala  
kondrépōl maarum pal yaakkai (Mudal Thiruvandaadhi 49)

பல்பிறப்பு ஒழித்து நம்மை ஆட் கொள்வான் pal pirappu  
ozhiththu nammai aatkolvaan - The Lord will eliminate all  
our births and take us under His divine service (like the eternal  
attendants)

முத்தனார் muththanaar – He Who is beyond Samsaara  
(wordly existence, transmigratory existence or the wheel of  
birth and death)

முகுந்தனார் mukunthanaar – bestower of Moksha

The root "மு"(mu) refers to Moksha; "கு"(ku) refers to  
Bhoomi (Earth).

"முக்தி பூ<sup>4</sup>மிம் த<sup>3</sup>தா<sup>3</sup>தி இதி முகுந்த<sup>3</sup>: mukthi bhoomim  
dadaathi ithi mukundaha " "One Who bestows Moksha  
Bhoomi"

புகுந்து நம்முள் மேவினார் pukunthu nammul mévinaar –  
entering inside us and became one with us (overlooking all our  
faults and unmindful of His own Lordship)

எத்தினால் இடர்க்கடல் கிடத்தி eththinaal idark kadal  
kidaththi - for what reason, you are immersed in the ocean of  
sorrow?

ஏழை நெஞ்சமே ézhai néjnchamé – O' ignorant mind!

மாறுசெய்த வாளர்க்கன் நாளுலப்ப அன்றிலங்கை  
நீறுசெய்து சென்றுகொன்று வென்றிகொண்ட வீரனார்  
வேறுசெய்து தம்முள்ளென்னை வைத்திடாமையால் நமன்  
கூறுசெய்து கொண்டிறந்த குற்றமெண்ண வல்லனே 116.  
maaru cheytha vaalarakkan naalulappa andrilangkai  
neeru cheythu chendru kondru vendri konda veeranaar  
véru cheythu thammul ennai vaiththidaamaiyaal naman  
kooru cheythu kondirantha kutram enna vallaané. (116)

**Is Yama capable of even counting the unexhausted  
karmas, separating me from Lord Sri Rama, Who has not  
considered me (who has sought His sole refuge), different  
from Himself- the valiant and the victorious Lord who at  
the time when the demon Ravana with the sword, opposed  
Him (and separated Him from Sri Seetha), terminated his  
life by invading Lanka with the army of monkeys,  
reducing it to ashes and killing Ravana along with all his  
relatives?**

In the previous verse, Azhwar indicated to his mind that the  
Lord has entered him to bestow eternal divine service,  
eliminating all the multitudes of births resulting from various  
karmas. His mind still was raising the question of having to  
face the deity of justice, Yama at the end of this life for  
unrighteous acts he might have performed. Azhwar tells his  
mind "Is Yama capable of looking at our faults, when Sri  
Rama our refuge, has taken us over under His protective  
shield?"

மாறுசெய்த maaru cheytha – who opposed  
ஸகே<sup>2</sup> ராக<sup>4</sup> வ: த<sup>4</sup>ர்மஜ்ஞ: ரிபுணாமபி வத்ஸல:

sakhé raaghavaha dharmajjnaha ripooṇaam api vatsalaha  
(Ramayanam Yuddhakandam 50-56)

ஆநயைநம் ஹரிஸ்ரேஷ்ட<sup>2</sup> த<sup>3</sup>த்தம்அஸ்ய அப<sup>4</sup>யம் மயா  
விபீ<sup>4</sup>ஷணோ வா ஸுக்<sup>3</sup>ரீவ யதி<sup>3</sup>வாராவண ஸ்வயம்  
aanaya enam hari sréshta dattam asya abhayam mayaa  
vibheeshanō vaa sugreeva yadi vaa raavanah svayam  
(Ramayanam Yuddhakandam 18-34)

"Bring him hither, O' jewel among monkeys! Be he Vibhisana  
or Ravana himself. O' Sugriva! Security has (already) been  
granted in his favour by me".

Sri Rama was compassionate even towards His adversaries.  
Ravana chose to fight with Him.

வாளரக்கன் நாள் உலப்ப vaalarakkan naalulappa – put an  
end to the life of that demon Ravana with the sword. (Ravana  
was hot headed and thought he was strong since he had the  
sword bestowed on him by Lord Shankara. He also thought he  
would live for ever since he had a boon from Brahma which  
ensured that he would not be killed even by devas). உலப்பு  
ulappu - end.

உலப்பில் கீர்த்தியம்மானே ulappil keerthiyammaané (   
Thiruvaimozhi 6-10-1)

உலப்பிலானே ulappilaané (Thiruvaimozhi 5-8-4)

சுரிகுழர்கனிவாய்த் திருவினைப்பிரித்த கொடுமையில்  
கடுவிசை அரக்கன் churikuzharkanivaayth thiruvinaippiritttha  
kodumaiyil kaduvisai arakkan (Periya Thirumozhi 5-7-7)  
Ravana caused harm to the sages, destroyed the worlds of the  
devas, behaved opposite to all ethical codes and on top of all  
these separated the divine couple Sri Seetha and Sri Rama.

அன்று andru

– when Ravana brought upon himself the wrath of Sri Rama

இலங்கை நீறுசெய்து ilangkai neeru cheythu– reducing

Lanka to ashes (through his envoy Hanuman, persuaded  
Ravana to change and when that failed, burnt Lanka down)

சென்றுchendru – building a bridge across the sea and  
invading Lanka

கொன்று kondru – having killed (Ravana along with all his  
close relatives)

வென்றி கொண்ட வீரனார் vendri konda veeranaar,  
 - the valiant and the victorious Lord  
 தம்முள் வேறுசெய்து என்னை வைத்திடாமையால்  
 thammul véru cheythu ennai vaiththidaamaiyaal – since He  
 did not consider me (who had sought His sole refuge) different  
 from Himself (i.e., thinking that we are the doers of actions  
 both righteous and unrighteous and thus ultimately we are also  
 the ones to experience the results of such actions)  
 நமன் naman – Yama the deity of death and justice  
 கூறுசெய்து கொண்டு kooru cheythu kondu– separate me  
 (who is united with the Lord) from the Lord

அன்று சராசரங்களை வைகுந்தத்தேற்றி andru  
 charaacharangklai vaikundattétri (Perumal Thirumozhi 10-  
 10) Lord Sri Rama took all jeevas without any distinction with  
 Him to the Supreme abode. Azhwar thinks of this generosity  
 of the Lord here.

இறந்த குற்றமெண்ண வல்லனே irantha kutram enna  
 vallané - Is he capable of even counting the unexhausted  
 "karmas"? இறந்த குற்றம் irantha kutram - refers to all the  
 unexhausted "effects of actions" accumulated from the  
 previous births as well as from the current birth.

அச்சம் நோயொடல்லல் பல்பிறப்பவாய மூப்பிவை  
 வைத்தசிந்தைவைத்தவாக்கை மாற்றிவானிலேற்றுவான்  
 அச்சதன்அனந்தகீர்த்தி ஆதியந்தமில்லவன்  
 நச்சு நாகணைக்கிடந்த நாதன் வேத கீதனே 117.  
 achcham nōyōdu allal palpirappu aaya mooppivai  
 vaiththa chinthai vaiththa vaakkai maatri vaanil étruvaan  
 achchuthan anantha keerththi aadhi antham illavan  
 nachchu naakanaik kidantha naathan véda geethané. (117)

**The Supreme Lord, Who reposes on the bed of the serpent  
 AadhiSesha (which emits poison to destroy all the  
 adversaries of His devotees), Who is of infinite glory, Who  
 will not ever let down His devotees, Whose grace towards  
 them has no beginning or end, Who is sung thus in the  
 Vedas, is by nature inclined to sending us to the supreme**



**abode eliminating fear, disease which causes discomfort to the body, the mental anguish, many births, old age and all of these which are experienced by the mind and the body which houses the mind.**

Azhwar in this verse, addresses again his mind and states categorically that the Lord will not only grace us with the eternal beatitude but also completely eliminate all our woes.

அச்சம் நோயொடு அல்லல் பல்பிறப்பு ஆய மூப்பு இவை  
achcham nōyōdu allal palpirappu aaya mooppu ivai –  
Fear, disease which causes discomfort to the body, the mental  
anguish, many births, old age and all of these.

Fear is of both disease (வ்யாதி<sup>4</sup>) and mental distress (ஆதி<sup>4</sup>)  
The latter results from காமம் (passion) கோபம் (anger)  
லோபம் (greed) மோஹம் (delusion) மதம் (pride)  
மாத்துர்யம் (jealousy). நோயொடு அல்லல் stands here  
also for the other two of the தூபத்ரய namely,  
"Aadhibhauthika and Aadhidaivika". மூப்பு - stands also for  
the other states namely adolescent years and youthful adult  
age.

ஆய இவை – "all of these" implies all the happiness and  
miseries resulting from all of our unspent (ப்ராரப்த<sup>3</sup>த<sup>4</sup>) karmas.  
வைத்த சிந்தை vaiththa chinthai – the mind where the  
thoughts of all these arise  
வைத்த ஆக்கை vaiththa aakkai – the body where the mind  
is resident

மாற்றி maatri – eliminating all these

வானில் ஏற்றுவான் vaanil étruvaan - His nature is to bring  
us to eternal residence in the Supreme abode.

அச்சுதன் achchuthan – One Who will not let down ever (those  
who had sought His holy feet)

அனந்தகீர்த்தி anantha keerththi – with infinite glory

ஆதியந்தமில்லவன் aadhi antham illavan

– One Who has no beginning or end ( In the case of His  
devotees, the grace He shows, has no beginning or end)

நச்சு நாகணைக்கிடந்த நாதன் nachchu naakanaik kidantha  
naathan - One Who remains reposed on the serpent Sri

Anantaazhvan (thereby showing His Supreme Lordship) (Sri AadhiSesha - who emits poison to eliminate all adversaries of the devotees). He would never part from His devotees.

பதம் விஸ்வஸ்யாத்மேஸ்வரம் ஸாஸ்வதம் ஸிவமச்யுதம்  
நாராயணம் patim viśvasyaatmeśvaram śaaśvatam  
śivamachyutam (Taittiriya Narayanasooktam 11)

"One Who is the Lord of the universe, the Lord of His self, Who is eternally auspicious and Who does not let go His devotees, is Narayana"

வேத கீதனே vēda geethanē - One Who is sung thus in the Vedas.

சொல்லினும் தொழிற்கணும் தொடக்கறாதவன்பினும்  
அல்லுநன் பகலினோடும் ஆனமாலை காலையும்  
வல்லி நாண்மலர்க் கிழத்தி நாதபாதபோதினைப்  
புல்லியுள்ளம் விள்விலாது பூண்டு மீண்டதில்லையே 118.  
chollinum thozhirkanum thodakkaraatha anbinum  
allum nanopakalinōdum aana maalai kaalaiyum  
valli naan malar kizhaththi naatha paatha pōthinai  
pulliyullam vilvilaathu poondu meendathillaiyé. (118)

**O'Lord of Sri Periyapiraatti (divine mother Sri Lakshmi) who resides in the wide soft freshly blossomed lotus! In words, in all physical activities of the body and in unending love, during the good night along with the evening twilight hours as well as during the good day along with the morning twilight hours, my mind which was inseparably attached to and immersed in Thy lotus feet never retracted (from the same).**

In the previous verse, Azhwar indicated that the Lord Himself would ensure that he would attain the eternal beatitude and the experience of the divine "kainkarya". Azhwar in this verse expresses to the Lord his intense and ceaseless love towards Him.

சொல்லினும் chollinum – in words (all worships through the mouth including Naamasamkeertanam like calling the Naamas of the Lord)

தொழிற்கணும் tozhirkanum – in activities of the body (referring to physical worships such as doing "pradakshinam", "namaskaaram" and others)

தொடக்கறாத thodakku araatha – ceaseless (continuity unbroken)

அன்பினும் anbinum – love (mental worship)

Thus the Lord becomes the focus of attention for all the three "karanas" மனோ, வாக், காயம் manō vaak, kaayam (mind, mouth and body)

அல்லும் நன் பகலினோடு ஆனமாலை காலையும் allum nanopakalinōdum aana maalai kaalaiyum -அல்லோடு

ஆனமாலையும் allōdu aana maalaiyum

பகலினோடு ஆன காலையும் pakalinōdu aana kaalaiyum - meaning the morning along with the "good" day and the evening along with the "good" night ("நன் nan - good" applies to all since all the time were spent in divine thoughts). வல்லி நாண்மலர்க் கிழத்தி நாத valli naan malar kizhaththi naatha – O'Lord of Sri MahaLakshmi (Periya Piraatti Thaayaar), Who has her abode in the soft freshly blossomed lotus.

(Azhwar indirectly indicates here the goal "praapyam" namely "the Lord united with "Sri")

பாத போதினைப் புல்லி paatha pōthinai pulli – holding Thy lotus feet (by all of the three "karanas" and at all times)

உள்ளம் விள்விலாது புண்டு ullam vilvilaathu poondu – mind completely immersed without any interruption

மீண்டது இல்லையே meendathu illaiyē.– never retracted (from that experience of the divine holy feet)

பொன்னிதழ் அரங்கமேய புவைவண்ண மாயகேள்  
என்னதாவி என்னும் வல்வினையினுட் கொழுந்தெழுந்து  
உன்ன பாதமென்ன நின்ற ஒண்கடர்க் கொழுமலர்  
மன்ன வந்து புண்டு வாட்டமின்றி எங்கும்நின்றதே 119.

ponni choozh arangkaméya poovai vanna maaya kél  
 ennathaavi ennum valvinaiyinut kozhunthu ezhunthu  
 unna paathamenna nindra on chudar kozhu malar  
 manna vanthu poondu vaattamindri engkum nindrathé (119)

**O' Wondrous Lord with the hue of the Poovai flower! Who has taken abode in Thiruvarangam surrounded by Cauvery! Kindly listen. A tender shoot arose in my aatma full of hosts of unrighteous karmas, reaching Thy divine form, described in Vedanta as having matchless effulgence and softness like the fully blossomed flower, immersing permanently, without any defect, spread into Thee everywhere.**

In this verse, Azhwar replies to the query posed by the Lord as to how in the mind that is insentient and an instrument of the jeeva such an intense and immense love arose for Him which is unseen in this mundane world. Azhwar states that it is all the result of the Lord's own efforts and His display of His beauty and graciousness.

பொன்னி தூழ் அரங்கமேய ponni choozh arangkaméya – One Who has taken abode in Thiruvarangam surrounded by the river Cauvery.

பூவை வண்ண poovai vanna – soft and blue like the Poovai flower (endearing and attractive by its softness and colour)

மாய maaya – wondrous Lord! (none else is so easily accessible and generous)

கேள் kél – please listen as to what type of desire was induced in me by Thy divine beauty and graciousness.

என்னதாவி என்னும் வல்வினையினுள்கொழுந்து எழுந்து ennathaavi ennum valvinaiyinul kozhunthu ezhunthu – spark of interest arose towards Thee in my so called Aatma which was full of bad karmas (mainly due to Thy divine beauty which kindled this in me even though I had hosts of "paapa") கொழுந்து kozhunthu – tender shoot or spark or flame

உன்ன பாதம் என்ன நின்ற ஒண்சுடர்க் கொழுமலர்

unna paatham enna nindra on chudar kozhu malar – (பாதம் paatham - here refers to the Lord's divine form) in Thy divine form described in Vedanta with matchless effulgence and softness like the fully blossomed flower

மன்ன வந்து பூண்டு manna vanthu poondu – immersing steadily and permanently

வாட்டமின்றி vaattamindri - without any flaws (unswerved and untouched by any sensory distraction)

எங்கும் engkum – in Thee everywhere (in all Thine ஸ்வரூப svarooa - essence, ரூப roopa - form, கு<sup>3</sup>ண guna - attributes and விபூ<sup>4</sup>தி vibhoothi - manifestations) நின்றதே nindrathé – spread or pervaded.

In the case of Sri Nammazhwar, the Lord induced "bhakti" as indicated by his own words in the final verse of Thiruvaimozhi (10-10-10), "தூழ்ந்ததனில் பெரிய என் அவா அறச்சூழ்ந்தாயே choozhnthathanil periya en avaa arachchoozhnthaayé". In Thiruneduntaandakam verse 30 (which is the சரமப்ரபந்தம் charamaprabhandham - the final prabhandham), Sri Thirumangai Azhwar states "அடிநாயேன் நினைந்திட்டேன் adinaayén ninainthaittén " from which one can state that the Lord allowed the growth of நைச்சியாநுஸந்தானம் naichchiyaanusandhaanam (professing one's lowly and unworthy state with humility) - in his case. The Lord caused both to develop in the case of Sri Thirumazhisai Piran, நைச்சியாநுஸந்தானம் naichchiyaanusandhaanam - as indicated by என்னதாவி என்னும் வல்வினை ennathaavi ennum valvinai and bhakti - as indicated by கொழுந்து எழுந்து kozhunthu ezhunthu..... வாட்டமின்றி எங்கும் நின்றதே vaattamindri engkum nindrathé .

இயக்கறாத பல்பிறப்பில் என்னை மாற்றி இன்றுவந்து உயக்கொள் மேகவண்ணனண்ணி என்னிலாயதன்னுளே மயக்கினான் தன் மன்னுசோதி ஆதலால் என்னாவிதான்

இயக்கெலாம் அறுத்தறாதவின்பவிடு பெற்றதே 120.  
 iyakkaraatha palpirappil ennai maatri indru vanthu  
 uyakkol mégha vannan nanni ennilaaya thannulé  
 mayakkinaan than mannu chōthi aathalaal en aavithaan  
 iyakkelaam aruththu araatha inba veedu petrathé. (120)

**In order to liberate this ignorant "me" from the continuous chain of many many births and to uplift me today, reaching me unconditionally, the Lord with the hue of the dark clouds, inseparably mixed His eternal replendent divine form in my heart (fixed on His self). Therefore, my aatma cutting asunder all the continuous cause and effect chain of ignorance and actions, attained the eternal bliss of Moksha.**

Azhwar in the previous verse, indicated that the love that arose towards the divine beauty spread and enveloped the entire divine form. In this verse, Azhwar concludes expressing his thanks to the Lord for His grace towards him (like Sri Nammazhwar "என் அவா அறச்சூழ்ந்தாயே en avaa arachchoozhntaayé" Thiruvaimozhi 10-10-10). Unlike mounting on the elephant by self effort, Lord Sri Ranganatha instilled His divine form inseparably into the Azhwar (unconditionally), with the result Azhwar freed of all obstacles, obtained the eternal service to the Lord along with the full divine experience (ப்<sup>3</sup>ரஹ்ம்மானந்தத்தோடு கூடிய கைங்கர்யம் brahmaanandhatthōdu koodiya kaingkaryam)

இயக்கறாத பல்பிறப்பில் என்னை மாற்றி iyakkaraatha palpirappil ennai maatri - Wishing to liberate me who has been an ignorant samsaari going through many births  
 மாற்றி is taken here as "மாற்றநினைத்து maatra ninaiththu"  
 "மாறி மாறி பல பிறப்பும் பிறந்து maari maari pala pirappum piranthu" (Thiruvaimozhi 2-6-8)  
 இன்று வந்து indru vanthu -Today (on account of His unconditional compassion நிற்ஹேதுக க்ருபா nirhétuka krupaa)  
 நண்ணி nanni – reaching me  
 உயக்கொள் மேகவண்ணன் uyakkol mégha vannan – One  
 Who is like the dark coloured rain laden clouds, in order to

uplift (me), eliminating interest in all other material things and bestow me with knowledge that is transformed into Bhakti.

Since Azhwar has addressed Lord Sri Ranganatha (Periya Perumaal) in the previous verses நச்சு நாகண்ணக்கிடந்த நாதன் nachchu naakanaik kidantha naathan (verse 117) and பொன்னி தும்பு அரங்கமேய ponni choozh arangkaméya (verse 119), one can conclude here that he is indicating here only Periya Perumaal as our "Upaaya" (உயக்கொள் மேகவண்ணன் uyakkol mégha vanna)

என்னிலாய தன்னுளே ennilaaya thannulé

- நானாயிருக்கும் தனக்குள்ளே naanaayirukkum tanakkullé- In His Self Who also contains "myself". The word "I" and the knowledge arising from it indicating not only myself but all the way to my Lord Who is the inner controller "antaryaami".

Sri PeriyaVacchaan Pillai's commentary reads:

"தத் த்வமஸி என்று உபதேசித்து அஹம் ப்<sup>3</sup>ரஹ்மாஸ்மி என்று அநுஸந்தி<sup>4</sup>த்துப்போந்த அர்த்த<sup>2</sup>மிறே இவர் இங்குச் சொல்லுகிறது. இந்த ஸரீராத்மஸம்ப<sup>3</sup>ந்த<sup>4</sup>ம் இங்கு சொல்லுகிறது - tatvamasi endru updésiththu aham brahmaasmi endru anusandhitthupponndha arththamiré ivar ingku chollukirathu. Intha sareeraatmasambandham ingku chollukirathu".

Here Azhwar gives the meaning of the famous Veda Vaakyaas, indicating the Sareera Aatma (Body-Soul) relationship between the jeeva-aatma and the Lord.

தத் த்வமஸி tat tvamasi (Chaandogyam 6-8-7) "O' Svétakétō! Thou art That" This is the word of the teacher (Acharya).

அஹம் ப்<sup>3</sup>ரஹ்மாஸ்மி aham brahmaasmi (Kausheedakee Upanishad) "I am Brahman". This is the word of the one who is liberated.

Azhwar indicates here that his "self" is the body of the Lord and the Lord is the Aatma. Azhwar says that "The Lord helped with my work considering it as His own".

மயக்கினான் தன் மன்னுசோதி mayakkinaan than (thun)  
mannu chōthi – He mixed inseparably His sweet replendent  
divine form with me (meaning "made me feel unable to bear  
even a moment of separation from Him")

ஆதலால் aathalaal– On account of bestowing all these  
benefits on me on His own

என்னாவிதான் en aavithaan

– my Aatma (servant of His and sweet to Him like Sri  
Kaustuba, the ornament)

இயக்கு எலாம் iyakku elaam - all that is continuously  
interconnected as cause and effect such as "avidya"  
(ignorance) "karma" (action) "Vaasana" (tendencies) "Ruchi"  
(desires) "dehasambahdham" association with physical bodies  
அறுத்து aruththu – cutting asunder

அறாதவின்பவீடு பெற்றதே araatha inba veedu petrathé –  
(Kainkarya Roopa Mōksha) Service to the Lord in the  
liberated state with the eternal (as long as the "aatma"  
remained) uninterrupted matchless divine experience  
("Brahmaananda Anubhavam")

திருச்சந்த விருத்தம் வ்யாக்யானம் முற்றிற்று.

Thirucchanda viruttham vyaakhyaanam mutritru.

The end of the commentary on Thirucchandaviruttam.



ஸ்ரீ திருமழிசைபிரானின் வாழித்திருநாமம்.

அன்புடன் அந்தாதி தொண்ணூற்றாறுரைத்தார் வாழியே  
அழகாரும் திருமழிசை அமர்ந்த செல்வர் வாழியே  
இன்பமிகுத் தையில் மகத் திங்குதித்தார் வாழியே  
எழிற்சந்த விருத்தம் நூற்றிருபது ஈந்தார் வாழியே  
முன்புகத்தில் வந்துதித்த முனிவனார் வாழியே  
முழுப்பெருக்கில்பொன்னியெதிர்மிதந்தசொல்லொர்  
வாழியே

நன்புவியில் நாலாயிரத் தெழுநூற்றார் வாழியே  
நங்கள் பக்திஸாரர் திரு நற்பதங்கள் வாழியே.

### Śree Thirumazhisai Piraanin Vaazhiththirunaamam

anpudan andhaadhi thonnootraaruaitthaar vaazhiyē  
azhakaarum thirumazhisai amarntha chelvar vaazhiyē  
inpamikuth thaiyil makath thinguthiththaar vaazhiyē  
ezhirschanda viruththam nootrirupatheenthaar vaazhiyē  
munpukaththil vanthuthiththa munivanaar vaazhiyē  
muzhupperukkil ponniethir mithantha chollōr vaazhiyē  
nanpuviyil naalaayiraththezhunootraar vaazhiyē  
nankal bhakthisaasar thiru narpathankal vaazhiyē

### Benedictory Verse on Sri Thirumazhisai Piran:

Long live the One, who sang with love the Andaadhi of  
ninety-six  
Long live the One who resided in the beautiful Thirumazhisai  
Long live the One who incarnated on Makham in the pleasant  
month of Thai

Long live the One who gave the lovely Chanda Viruttam of  
one hundred and twenty  
Long live the sage who came into this world in the previous  
Yuga  
Long live the One whose words floated upstream of the  
bulging river Cauvery  
Long live the One who spent four thousand and seven hundred  
years in this good earth  
Long live the holy feet of our Bhaktisara.

ஸ்ரீ திருமழிசை பிரான் திருவடிகளே சரணம்  
Śree Thirumazhisai Piran Thiruvadigalé śaranam

ஸ்ரீ பெரியவாச்சான்பிள்ளை திருவடிகளே சரணம்  
Śree Periyavaachchaanpillai Thiruvadigalé śaranam

I seek refuge at the holy feet of Sri Thirumazhisai Piran.  
I seek refuge at the holy feet of Sri Periyavaachchan Pillai.



**Azhwars' Sannidhi - Richmond Hill  
Hindu Temple, Toronto - Jan - 30-2021**



**Srī Thirumazhisai Piran at Moolavar  
Śrī Vénkatésvara Perumal Sannidhi  
Thirunakshatram Celebration  
Jan -30 - 2021  
Richmond Hill Hindu Temple, Toronto**



**Srī Thirumazhisai Piran at Thirumazhisai**