

*Sri Thirumazhisai Piran's
nAnmukan tiruvandAdi*



*Translation and Commentary in English By
Dr.N.Ranganathan*

Sincere Thanks To:

‘SrI nrsimha sevA rasikan’Oppiliappan Koil U.Ve.SrI VaradAchAri
SaThakopan svAmi
(Editor-in-Chief, www.sadagopan.org)
for
hosting this title in his eBooks series.

**ஸ்ரீ திருமழிசைபிரான் அருளிச்செய்த
நான்முகன் திருவந்தாதி**

**Sri Thirumazhisai Piran's
Naanmukan Thiruvandhadhi**

(Text with a Free Translation and Commentary)

**by
Dr. N. Ranganathan**

Published by

**Sri. N. Rajagopalan
' Sri Nidhi ', T-37A, 16th Cross Street,
Besant Nagar, Chennai- 600 090**

**Front and Back Covers:
Sri Jagannatha Perumal with Ubhaya
Naachiar at Thirumazhisai**

**Inside Covers:
Sri Thirumazhisai Piran at Thirumazhisai**

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

**Price : Rs.50/-
First Edition 1999
1000 copies**

All Rights Reserved with the Author

DEDICATION

THIS BOOK IS DEDICATED TO THE MEMORY

OF

MY MOTHER SMT. N. JAYALAKSHMI AND

FATHER SRI. T. R. NARASIMHA CHARI

FOREWORD

The Azhwars were Sri Vaishnava saints of South India who probably lived between the sixth and eighth century A.D, in and around the regions fed by major rivers of the South like Cauvery, Palar, Vaigai, Tamrabharani etc. They were twelve in number, viz .Poigai Azhwar, Bhudat Azhwar, Pei Azhwar, Thirumazhisai Azhwar, Periazhwar, Sri Andal, Nammazhwar, Madhurakavi Azhwar, Thiruppanazhwar, Thondaradippodi Azhwar, Kulasekhara Azhwar, and Thirumangai Azhwar. They were the first propounders of Sri Vaishnava faith and Vishishtadvaita philosophy. For them, the Supreme Soul (Parama`thma`) was Sriman Narayana and they sang in praise of the Lord as immanent in the universe and as transcendent and beyond it. They were all the product of the halcyon Tamil culture, and their musical, inspired poetry in Tamil, which has come to be referred to as 'Divya Prabhandham', sings the glory of Sriman Narayana both in 'Nitya Vibhuti', in the transcendent form, and in the 'Lila Vibhuti' in the material universe, and in all His five 'praka`ra`s or modes, as 'Para Vasudeva' in Sri Vaikuntam, in 'Vyuha' form in 'Kshirabdi', in His various 'Vibhava` vatha`ra`s' as Sri Rama, Sri Krishna and others, as 'Antarya`mi' immanent in all creation, and in 'archa " form in the temples. To them, God was a living presence experienced in the totality of His Being, and manifestation in His myriad creation, not a mere mental abstraction or intellectual perception of an impersonal 'Brahman'. He lived in them and they lived in Him in a constant intertwining experiential relationship. By their divine soul-baring through the medium of their ecstatic poetry, they laid the basis for the firm grounding of the bhakthi movement in the South, in a deeply

philosophic foundation of truths articulated in the Sruti Smrithi Pura`na`s. Hence the ‘Divya Prabhandham’ is referred to as ‘Dra`vida Vedam’. Sri Ramanuja, the latter day Sri Vaishnava saint who formalized the Sri Vishishtadvaita philosophy, synthesized the flow of soul and feast of thought contained in their work, more specifically in the major Prabhandham of Sri Nammazhwar, called ‘Thiruvoimozhi’ which is hailed as ‘Bhagavadvishayam’ and ‘Dramidopanishad’ to propound his ‘Vishishtadvaita Sidhantha`’, (Qualified non-dualism).

The biographical sketch provided by the author and my brother, Dr.N.Ranganathan brings out that Thirumazhisai Azhwar was a contemporary of the Mudal Azhwars, Sri Poigai Piran, Sri Budhat Azhwar, and Pei Azhwar of whom the last mentioned Azhwar became his Acharya. It may be appropriate here to highlight some of the distinctive aspects concerning the life events and qualities of this saint, which go to underscore the unique greatness of this Azhwar in the galaxy of Azhwars. First, the strange circumstances surrounding his birth, how as a hapless ill-formed baby cast away to his fate by his biological parents, he was fed and protected by no less than Sriman Narayana and His Consort the Divine Mother Mahalakshmi, themselves, throw light on the special grace showered on him by the Divine couple as a mere babe. The author has mentioned how the Azhwar has acknowledged his gratitude to them, in his work. The second interesting aspect about this Azhwar, is his experimental pursuit of different faiths of the land, vedic and non-vedic, in the course of his life, before he settled on Sri Vaishnavism with Vishishtadvaita philosophy as enshrining the highest truth, and the most complete answer to the mystery behind creation and life, and showing the way to

finding eternal bliss here in this life, ('amritha iha bhavati'). So his message comes with the imprimatur of personal experience. What is more, being an incarnation of Sri Sudarsana Chakra of Sriman Narayana, his style of 'parathathva nirnayam', (establishing Sriman Narayana as the transcendental reality), dazzles like a streak of lightning in a sable cloud, and the message comes through, loud and clear like a drumbeat. Another fascinating facet of this Azhwar was his total devotion to the Lord, mesmerizing even Rudra into conferring on him the title of ' Bhakthisarar'. Since, his devotion to the Lord was total, the Lord's reciprocation of His devotee's devotion was, by the same token, total and transparent. The author has recounted three specific episodes in the life of the Azhwar to illustrate the alacrity and eagerness with which the Lord responded to the dictates of the Azhwar, the first one in the shrine at Thiruvehka in Kanchipuram, the second in the shrine at Perum Puliur, and finally the one that happened in the shrine at Thirukkudanthai. It would be interesting to note that in two of these episodes, the Lord still manifests Himself to this day in the same position that He took, in compliance of the Azhwar's request in the first place. Thus, at Thiruvehka, the Lord can be seen even now resting on His left side, which is the side that He took, when He came back to the shrine at the bidding of the Azhwar. As the author knowledgeably observes, Swami Desikan in christening this Lord ' Bhakthimata`m Yathokthaka`ri', was obviously having this Azhwar in his mind. I may, however, add one tailpiece to the story relating to the ' Utha`nasa`yee' pose assumed by the Lord at Thirukkudanthai, Whom Swami Nammazhwar so endearingly refers to as 'A`ra`vamudhu', meaning 'unsatiating Nectar', and about Whom Sri Thirumazhisai Azhwar uttered the words of

benediction to the effect, "வாழி கேசனே". It is said that the Lord at this shrine became so enamoured of the Azhwar, --who lived the last seven hundred years of his total life span of four thousand seven hundred years in this 'divyadesam', -- that He wished to exchange titles with the Azhwar. Thus he transferred His title of 'Pira`n' to the Azhwar, in exchange for his devotee's title of Azhwar. Thus, 'A`ra`vamudhan' has come to be addressed as 'A`ravamudha`zhvan`, and Thirumazhisai Azhwar became Thirumazhisai Pira`n, the only Azhwar in the Azhwar galaxy who rightfully enjoys this title as conferred on Him by the Lord Himself.

Naanmukan Thiruvandadhi, which is a garland of ninety-six verses, is the fourth Prabhandham in the 'Iyarpa' group of Divya Prabhandham. The central motif of this work is the 'parathvam' of Narayana, the Consort of Sri, in relation to all other deities. 'திருவில்லாத் தேவரை தேறேல் மின் தேவு', 'Do not look upon anyone as a Lord, who has no Thiru', is the Azhwar's exhortation in the fifty-third verse of this Prabhandham. In the next pasuram, he states in no uncertain terms, 'all that learning is worthless which does not lead one to feel that whatever is, is Neduma`l', (Trivikrama). 'நிற்கின்றதெல்லாம் நெடுமாலென்றோராதார், கற்கின்றதெல்லாம் கடை'. He winds up his work by asserting, 'I have now known You as the Lord of Brahma and Siva. I have now known You as the primordial Cause, and all that has been learnt and remains to be learnt. I have very well known You as Narayana. Where the Sanskrit Upanishads very often end with the words, "Ya-Evam-Veda", (He who knows thus), it is noteworthy that this Tamil saint asserts, not once but thrice, 'இனிஅறிந்தேன்', (I have now known), and follows

up that triple assertion with the final cap ‘ நன்கறிந்தேன் நான்’, (I have clearly well known). The Azhwar’s affirmation ‘ இனி அறிந்தேன்’ three times over, followed by the crowning assertion a fourth time, ‘ நன்கறிந்தேன் நான்’, is as emphatic as Sri Vya’sa Bhagava`n’s assertion, ‘Satyam, Satyam. Puna: Satyam.....na daivam Kesava`th Param’.(‘It is the truth, truth, truth, there is no god greater than Kesava’). Azhwar’s assertion is based on first hand knowledge of different schools of thought as well as the direct experience of Sriman Narayana even as Vya`sa Bhagava`n’s declaration was based on a lot of contemplation having researched all the Sa`stra`s. (‘A`lotya sarva sa`strani, Vicha`ryascha,puna; puna:’).

Azhwar’s poetry is replete, besides the above, with the message of the ‘dvaya mantra’, extolled as ‘mantra ratna’ with its overwhelming focus on the ‘Purusha`ka`ra`’ role of Sri or Thiru, in seeking the grace of Narayana. It is very apt that this Azhwar was the first such Azhwar chronologically, with the name of the Divine Mother, ‘Thiru’, in his name. Both the Prabhandhams of the Azhwar, ‘Thiruchandaviruttam’, and ‘Naanmukan Thiruvandhadhi’, can be justifiably looked upon as ‘Sarana`gathi Prabhandhams’, Thirumazhisai Pira`n beautifully articulates the methodology of how to do `sarana`gathi’, in several pasurams in this work, starting with pasuram 11, followed by 59,89,91 etc.

I consider myself specially privileged, and blessed to have been asked to write this foreword by my brother Dr N. Ranganathan, who I know is a very devout votary of Sri Thirumazhisai Pira`n, singing his two beautiful Prabhandhams on a daily basis, amidst all the professional preoccupation as a busy

cardiologist. His attachment to this Azhwar is special as can be gauged from the fact that he loves to make a pilgrimage from distant Canada, to the Azhwar's birthplace Thirumazhisai, almost every year, during the Tamil month of 'Thai' to coincide with the Azhwar's 'Thirunakshatram'. He has rendered a fascinating free translation in English of the Azhwar's work, with a fervour that is palpably empathic. His anecdotal comments on the pasurams are well researched, and testify to the depth of his scholarship, that is amazing for a professional doctor. In view of the paucity of Divya Prabhandham literature in English, this work of Dr.Ranganathan goes some distance in filling this gap, and should be of great interest to scholars and students of this great treasure. I pray for Azhwar's blessings on Dr.Ranganathan and his family, and his grace to inspire him to undertake a similar project in respect of the other Prabhandham of this Azhwar, viz. Thiruchandaviruttam.

N. Rajagopalan, I.R.A.S.(Rtd.)
'Sri Nidhi',
T-37A, 16th Cross Street,
Besantnagar, Chennai- 600090.
20 November, 1999.

Preface

The poetic works of the Azhwar saints of Tamil Nadu constitute an extraordinary treasure rich not only for the literary beauty but also for their philosophic content. Azhwars sing through their hearts, their love of the Divine. Their personal experience of the Divine in and through all of its cosmic manifestations described in the form of beautiful poetry clearly outlines their philosophy. The transcendental Reality for the Azhwars is not an abstract principle or mere consciousness but is Sriman Narayana, the ParaBrahman with all the glorious and auspicious attributes. He is the inner controller and soul of the entire cosmos, with all the sentient beings and the insentient matter forming His body. The most important attribute of Narayana is his quality of compassion represented by Sri, the divine mother who is ever resident in His heart. For this reason He is always known as Sriman Narayana. Sri, the divine mother is the compassionate mediator between the individual souls or jeevas and the Lord and help in their ultimate redemption from the embodied life. The Visishtadvaita philosophy expounded by Sri Ramanuja has had its basis in the philosophic poetry of the Azhwars. Sri Swami Desikan in his " Sri Guruparamparaasaaram" (ஸ்ரீ குருபரம்பராஸாரம்) has the following verse glorifying the Azhwars and their contribution.

பொய்கைமுனி பூதத்தார் பேயாழ்வார் தண்
பொருநல்வருங் குருகேசன் விட்டு சித்தன்
துய்யகுல சேகரன் நம் பாண நாதன்
தொண்டரடிப்பொடி மழிசை வந்த சோதி
வையமெல்லாம் மறைவிளங்க வாள்வே லேந்தும்
மங்கையர்கோன் என்றிவர்கள் மகிழ்ந்து பாடுஞ்
செய்ய தமிழ் மாலைகள் நாம் தெளிய வோதித்
தெளியாத மறைநிலங்கள் தெளிகின்றோமே.

He concludes that the garlands of verses in Tamil by the Azhwars help us understand more clearly the Vedas and Upanishads, which are otherwise not easy to understand. There is no wonder that the four thousand verses, "நாலாயிர திவ்யப்பரபந்தம்" of the Azhwars are considered equivalent to the four Vedas. Among the Azhwars, Thirumazhisai Piran was a beacon of light ("மழிசை வந்த சோதி" as indicated by Sri Desikan) whose works help to remove all confusion in understanding. His depth of love of the Lord was such that it could move even the Archa Moorthy in the temples as one will find in his life history. Sri Nammaazhwar refers to Thirumazhisai Piran in the most famous decad of verses in Thiruvai Mozhi glorifying the Lord Aravamudan of Thirukkudanthai. ஆராவமுதே அடியேனுடலம் நின்பாலன்பாயே (5-8-1 Thiruvaimozhi) In the 8th verse of this decad , the 3rd line reads, "திசைவில் வீசும் செழுமாமணிகள் சேரும் திருக்குடந்தை", 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 Piran who lived in Thirukkudanthai.

Only two works of Sri Thirumazhisai Piran are available and they are Thirucchanda Viruttam and Naanmukan Thiruvandhadhi. The former is set in a beautiful rhythmic style while the latter is set in the traditional "andhadhi" format where the end syllable or word of the first verse begins the second verse. The end syllable or word of the last verse becomes the beginning syllable or word of the first verse completing the cycle. The poetry thus becomes a garland of verses maintaining continuity and forming an unbroken link. Naanmukan Thiruvandhadhi has 96

verses in the garland. Azhwar's exposition in this rich garland is unmistakable for its clarity. In Azhwar's own words, he found the proper and apt material for his poetry namely the Lord Himself who is full "கவிக்கு நிறை பொருளாய் நின்றானை நேர்பட்டேன்." He further says 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. "விதையாக நற்றமிழைவித்தி யென்னுள்ளத்தை நீவிளைத்தாய் கற்றமொழியாகிக் கலந்தது." The reading and reciting of Azhwar's Naanmukan Thiruvandhadhi when the meaning is also appreciated will transport easily one to the realm of consciousness of the Divine.

The following work presents a free translation of Naanmukan Thiruvandhadhi of Sri Thirumazhisai Piran, based on Sri Periya Vaachchan Pillai's commentary. The intent was to bring out the meaning of the verses as close as possible to the meaning given in the commentary. I have followed the Vyaakhyaanam of Sri Periya Vaachchan Pillai as given in the second edition of the book by the author Sri S. Krishnaswamy Iyengar M.A.,B.L., a publication of Sri Vaishnava Sudarsanam. Since languages do differ in their intrinsic expressions, it is sometimes quite 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 replace the rich commentaries of our traditional Acharyas like Sri Periya Vaachchan 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 and the

unfamiliarity of the terminology of the commentators. I am hoping that it will be of value to younger generations as well as to others who want to study Azhwar's works.

I like to express my sincere appreciation to my brother, Sri .N. Rajagopalan for his review and the foreword, 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 my beloved mother (late) Srimathi Jayalakshmi Ammal, who following their return to Bharat from Burma during the war years, in their wisdom raised us in the heart of Tamil Nadu in Tanjore District in a village called Kodavasal, about 12 miles from Thirukkudanthai (where Azhwar himself spent the later part of his earthly stay) giving us the exposure to Tamil and our tradition during our growing years for which we would always remain indebted to them..

N.Ranganathan.
32 Cobblestone Drive
Willowdale, Ontario, Canada. M2J 2X7
Nov 14.1999.

Historical Details

Sri Thirumazhisai Piran was born in Thirumazhisai, the village that is located very near Poovirunda Valli (also known as Poondamalli) in the metropolitan city of Madras. It is recorded in Divya-suri-charita that the Azhwar was born in Magha Asterism (மகம் நக்சத்திரம்) in the Taishya month (தை மாதம்) (January-February) of the year Siddharthi in Dwapara Age. In Upadesa Ratnamaalai (உபதேசரத்னமாலை) of Sri ManaVaala MaMuni (ஸ்ரீ மணவாளமாமுனிகள்) the greatness of தை மகம் is indicated in the following verse.

தையில் மகமின்று தாரணியீர் ஏற்றம் இந்தத்
தையில் மகத்துக்குச் சாற்றுக்கின்றேன் -தூய்யமதி
பெற்ற மழிசைப்பிரான் பிறந்தநாளென்று
நற்றவர்கள் கொண்டாடும் நாள். 12

Sri Thirumazhisai Piran is considered as the manifestation of Sudarsana Chakra, the holy discus of Sriman Narayana. The legend has it that Azhwar was born to the sage Bhrigu and his wife when they were in the Mahisara Kshetra which was considered very holy and most conducive to contemplation for ascetics and as such recommended to them by Brahma himself, in the previous Yuga (Dwapara). When Sage Bhrigu's wife gave birth, the fetus was not well developed. So it was abandoned in the field under the shade of some bamboo trees, thinking that it would not survive. However the Lord had a different purpose altogether for it and instilled life into it. The fetus began to grow and 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.

It is said that once the vision of the Lord vanished, the child began to cry. A woodcutter found the crying baby, and took the child to his wife. The child had no wants for food due to the Lord's grace. Many in the village wondered about the strange child from the field. It is said that an old farmer and his wife recognizing the divinity of the child, began to bring some milk for the child daily and the child took to their love and began to imbibe the milk.. One day the child did not completely consume the milk. The farmer's wife drank the remainder of the milk and she became youthful and in due course conceived a child from her husband. The offspring of this couple, a spiritually oriented child named Kani Kannan in his later years became the disciple of the Azhwar himself.

What reference do we have in Azhwar's own works to indicate his strange beginnings? He in fact indicates this in his Thirucchanda viruttam, referring to his own birth tells the Lord that " He was not born into any of the four classes ".

குலங்களாய வீரிரண்டில் ஒன்றிலும் பிறந்திலேன்
நலங்களாய நற்கலைகள் நாவிலும் நவின்றிலேன்.
புலன்கள் ஐந்தும் வென்றிலேன் பொறியிலேன்
புனிதநின்
இலங்குபாத மன்றிமற்றோர் பற்றிலேன் எம்மீசனே
(Thirucchanda Viruttam -90)

Sri PeriyaVaacchaan Pillai interprets "குலங்களாய வீரிரண்டில் ஒன்றிலும் பிறந்திலேன்" to mean that Azhwar was not raised among the high classes. Azhwar identified himself to the lowly family of the woodcutter who actually raised him as opposed to his birth in the lineage of a sage. This is

compared to Lord Krishna who considered himself as a cowherd being raised by Nanda and Yashoda in Gokulam.

Azhwar also refers to the special protection that he has received from the Lord from the very inception of his birth, which he says that he can never forget.

என்று மறந்தறியேன் என்னெஞ்சத்தே வைத்து
நின்றும் இருந்தும் நெடுமாலை-என்றும்
திருவிருந்த மார்பன் சிரீதரனுக்காளாய்
கருவிருந்த நாள் முதலாக் காப்பு
(Naanmukan Thiruvandhadhi. 92)

Azhwar born of the sage became a yogi himself at a very early age. He learnt and tested for himself all the different systems of thought and faiths both Vedic and non-Vedic. It is said that he was in deep meditation in a cave near Thiruvallikeni for several years. The Mudal Azhwars who were great sages themselves at the time are said to have visited the divine Azhwar. It is also believed that Azhwar became a disciple of Sri Pei Azhwar. There is certainly a traditional Guru and disciple relationship that one can see even today at the shrine of Sri Kaesava Perumal and Sri Pei Azhwar in Mylapore. It is said that Azhwar was a great Siddha having achieved special powers as a result of meditation. It is believed that he took to Bhakti Margam (the path of devotion) exclusively after his exposure to Sri Pei Azhwar. Sri Pei Azhwar apparently showed how one could easily waste away all one's accumulated powers particularly when unfocussed comparing this to watering a tree planted upside down with water carried from the well taken in a pot full of holes. Azhwar also came to the conclusion much like the Mudal Azhwars. For him as well, ParaBrahman, the transcendental reality was not an abstract formless

entity but the most personal Srīman Narayana with all the glorious and auspicious attributes.

There is plenty of commonality that one notices between the works of the Mudal Azhvars and Sri Thirumazhisai Piran. The verse

கடைநின்றமரர் கழல் தொழுது நாளும்
இடைநின்ற வின்பத்தராவர் - புடைநின்ற
நீரோதமேனி நெடுமாலே நின்னடியை
யாரோதவல்லாரவர்
(Nanmukan Thiruvandhadhi 55)

appears verbatim in the Irandaam Thiruvandhadhi of Sri BhoodatAzhwar being the verse number 11.

உள்கண்டாய் நன்னெஞ்சே உத்தமன் என்றும்
உள்கண்டாய் உள்ளுவாருள்ளத் துள்கண்டாய்.

These two lines from Naanmukan Thiruvandhadhi verse 86 appear as part of the 99th verse of Mudal Thiruvandhadhi of Sri Poikai Piran and 40th verse of the Moondraam Thiruvandhadhi of Sri Pei Azhwar. These and other common features noted between their works confirm that they were contemporaries and they must have influenced each other and also shared similar views and thoughts.

Several incidents are described in Azhwar's life which tend to convey his great Yogic powers. It is said that even Lord Siva tested him and impressed by his immense and utter devotion to Srīman Narayana gave him the special title of "Bhakti Saara", meaning, "The Quintessence of Bhakti ". Azhwar has an indirect reference to his encounter with Rudra in NaanMukan Thiruvandhadhi where he tells Srīman Narayana that he does not worship anyone else but

Him, and he further says that Rudra will stand as a witness to this assertion.

மற்றுத்தொழுவார் ஒருவரையும் யானின் மை
கற்றைச்சடையான் கரிக்கண்டாய்- எற்றைக்கும்
கண்டுக்கொள் கண்டாய் கடல்வண்ணா யானுன்னை
கண்டுக்கொள்கிற்கு மாறு.
(Naanmukan Thiruvandhadhi 26)

We get the glimpse of the depth of his devotion from the incidents in his life which describe how his Bhakti moved even the Moorthy or the icon of the Lord enshrined in the temples. The Lord at Thiru Vehka in Kanchipuram came to be known as "Yathokta-Kari" or " சொன்ன வண்ணம் செய்த பெருமாள் " (Sonna vannam seida Perumaal). This is tied to the story of his disciple Kani Kannan. While Azhwar lived in Kanchipuram, it is said that an old lady did menial work in his Aashram keeping it clean and tidy. Azhwar pleased with her devotion blessed her with beauty and youthful look. The ruling king of the time apparently falling in love with her beauty and youth got married to her. After some years, the king began to grow old and showed signs of aging and graying, while his wife remained ever youthful. He found out that her beauty and youth were the result of the blessing of the Azhwar. The king at the advice of his wife tried to get to the Azhwar by obtaining the goodwill of Kani Kannan, the disciple who often came to beg alms from him. When Kani Kannan came on his usual routine, the king begged him very much to bring the Azhwar to his court so that he could pay his homage. When Kani Kannan said that his master would go to no man's house even if it be a king's, the king got annoyed and insisted that Kani Kannan sing a song of praise on himself. Being the disciple of the Azhwar who loudly declares "

நாக்கொண்டு மானிடம் பாடேன் " (That he would never sing on humans with his tongue) it is but natural for Kani Kannan to refuse to sing the praise of the king. When Kani Kannan would only sing the glory of the Lord Supreme, the king ordered him to be banished from his kingdom. The disciple hurried forth at once and related duly the incident and his punishment at the hands of the king to the Azhwar. Azhwar then went with his loving disciple to the local ThiruVehka temple and told the Lord enshrined there,

கணிகண்ணன் போகின்றான் காமருபூங்கச்சி
மணிவண்ணா, நீ கிடக்கவேண்டா- துணிவுடைய
செந்நாப்புலவனும் செல்கின்றேன்- நீயும் உந்தன்
பைநாகப் பாய்சுருட்டிக்கொள்.

" Kani Kannan is going. O' Sapphire hued Lord of the beautiful Kanchi, Do not lie down. The courageous sweet tongued poet that I am also going to follow. You also roll up your serpent bed."

It is said that the Lord immediately departed with His devotees. Kanchipuram became bereft of richness and beauty due to lack of divinity in the sanctum and several disasters began to occur. The king hastily summoned his ministers to inquire into the cause of the disasters. They all pointed out his follies. He then at the behest of his ministers went and prostrated at the feet of the Azhwar. Azhwar out of compassion forgave the king completely. It is said that Azhwar then requested the Lord again to return with them to Thiru Vehka and spread His serpent bed.

கணிகண்ணன் போக்கொழிந்தான் காமருபூங்கச்சி
மணிவண்ணா, நீ கிடக்கவேண்டும்- துணிவுடைய
செந்நாப்புலவனும் செல்வொழிந்தேன். நீயும் உந்தன்

பைநாகப் பாய்ப்படுத்தித் துக்கொள்.

The Lord enshrined in Thiru Vehka temple is in an unusual lying posture with His head on the left side (to our right side as we see Him) to indicate the fact that He once got up at the bidding of His Bhakta. The village where the Lord stayed for one night when He left Thiru Vehka is called "ஓரிரவிருக்கை " (Oriravirukkai). With the return of the divinity to the sanctum, came back all the joy and richness to the land. Azhwar refers to the grace and easy accessibility of the Lord enshrined in Thiru Vehka in verse 36 of Nannukan Thiruvandhadhi and verse 63 of Thirucchanda Viruttam. Sri Desikan in Sri Vega Sethu Stotram (ஸ்ரீ வேகாஸேது ஸ்தோத்ரம்) in which he glorifies the Lord of Thiru Vehka calls him Bhaktimatam Yathokta-Kari meaning " The Lord who does the bidding of his Bhakta " alluding to this incident of the Azhwar's life.

An interesting incident which brings out Azhwar's glory as recorded in his life story involves his stay in the village Perum Puliyur on his way to Thirukkudanthai (Kumbakonam). He apparently rested in an outside bench in a house when he arrived in that village. The Brahmins who were practicing chanting of Vedic hymns, stopped the chant feeling that the sound of the Vedic hymns (Veda Sabda) should not fall in the ears of one from a lowly caste. Azhwar recognizing the reason for their stopping the chant, moved away from that place. The Brahmins however forgot the lines which they were reciting. While they were struggling to remember, the compassionate Azhwar helped them to recall the lines indicating to them by signs. The Brahmins felt ashamed having failed to recognize the greatness of the Azhwar.

While the Azhwar was still in the same village, the Lord enshrined in the local temple apparently was moving its head always facing the direction where the Azhwar was located. The people who noticed this strange phenomenon, hurried forth and reported this to the Deekshitar (the Pundit) who was then performing a Yaaga (Vedic fire ritual) Deekshitar immediately felt happy that a great mahatma has been found and he went immediately to Azhwar's presence and was overwhelmed by the brilliance radiating from the Azhwar. He brought the Azhwar with great respect to the Yaagasaala (fire ritual sanctuary) and paid all due worship and offered the first honors. The conductors of the ritual however got very annoyed with the Deekshitar and reproached him and blamed him for making their ritual futile by bringing a low caste stranger and conferring the first honors to him. Deekshitar was very upset at the behaviour of these Brahmins and begged the Azhwar to reveal his greatness. It is said that the Azhwar immediately turned to the Lord residing within him (the inner controller- Antaryami) and addressed thus

" இக்குறும்பை நீக்கி, என்னை ஈசனாக்க
வல்லையேல்
சக்கரம்கொள் கையனே, சடங்கர்வாய் அடங்கிட
உட்கிடந்த வண்ணமே புறம்பொசித்து காட்டிடே "

" Getting rid of this form, if Thou can make the Lord
of me,
O Discus holding Lord, to silence the ritualists
Staying inside as Thou art, show Thy hidden Form "

Lo and behold there appeared Sriman Narayana
Himself carrying the Discus and the Conch along
with AadhiSesha and MahaLakshmi on Azhwar's

own body. Seeing this everyone present there, were entranced.

It is said that Azhwar spent several years in contemplation of the Divine. One of the most famous holy shrines associated with his life is Sri Araavamudan's temple in Thirukkudanthai. Azhwar spent apparently seven hundred years in meditation at Thirukkudanthai. It is also said that he spent most of the later part of his stay on this earth in Thirukkudanthai. The supreme love that Azhwar has had for the Lord can be seen in his verses glorifying the Lord enshrined at Thirukkudanthai. (Verses 56 through 61 in ThirucchandaViruttam). His heart goes out for the Lord.

நடந்த கால்கள் நொந்தவோ நடுங்குநூல மேனமாய்
இடந்தமெய் குலுங்கவோ விலங்குமால் வரைச்சரம்
கடந்த கால்பரந்த காவிரிக்கரைக் குடந்தையுள்
கிடந்தவா றெழுந்திருந்து பேச வாழி கேசனே.
(verse 61 in Thirucchanda Viruttam)

Azhwar looking at the enshrined Lord inquires of Him the reason that He is lying down on His serpent bed on the banks of Cauvery river, wondering whether His holy feet had become sore walking across the land during Ramavataara and whether His body had become tired and exhausted from lifting the submerged earth during the Varaaha Avataara (Divine Boar). He entreats the Lord to get up from His bed and speak to Him. It is said that the Lord actually began to get up whereupon the Azhwar pleased to know that the Lord was actually not tired, immediately uttered words of benediction so that the Lord as enshrined there would remain safe for a long long time.

Only two poetic works of the Azhwar are available

for us to study. One is Thricchanda viruttam with 120 verses and Naanmukan Thiruvandhadhi with 96 verses. It is said that Azhwar threw all the manuscripts of his works into the Cauvery river and these two manuscripts floated against the stream.. Even today one can see the Vrindavan and a beautiful shrine where Azhwar is said to have had his Aashram in Kumbakonam (Thirukkudanthai). The holy shrine of the Azhwar also exists in his birthplace Thirumazhisai where the Lord enshrined in the temple is Sri Jagannatha and the divine mother Lakshmi is Thirumangai Piraattiar.



ஸ்ரீ :

திருக்குடந்தை

ஸ்ரீ கோமளவல்லி தாயார் - சார்ங்கபாணி ஸ்வாமி



ஸ்ரீ கோமளவல்லி நாயிகா ஸமேத ஸ்ரீ மதபர்யாப்தாம்ருத பரப்ரஹ்மணே நம :

ஸ்ரீமதே நிகமாந்த மஹாதேசிகாய நம :

திருக்குடந்தை திவ்ய தேச மூலவர் மற்றும் உத்ஸவ மூர்த்திகள்



திருமழிசையாழ்வார் - மூலவர் - திருமழிசை

ஸ்ரீ:
ஸ்ரீமதே ராமானுஜாய நம:
ஆழ்வார்கள் திருவடிகளே சரணம்

ஸ்ரீ திருமழிசைபிரான் அருளிச்செய்த
நான்முகன் திருவந்தாதி

**Sri Thirumazhisai Piran's
Naanmukan Thiruvandhadhi**
The text with a free translation based on Sri
PeriyaVaacchaan Pillai's Vyaakhyaanam

ஸ்ரீராமப்பிள்ளை அருளிச்செய்த தனியன்

நாராயணன் படைத்தான் நான்முகனை , நான்முகனுக்கு
ஏரார் சிவன் பிறந்தா னென்னும்சொல் - சீரார்
மொழி செப்பி வாழலாம் நெஞ்சமே, மொய்ப்பு
மழிசைப் பரனடியே வாழ்த்து.

Single Invocatory verse by Sri Ramappillai

Sriman Narayana created the four-faced Brahma. Of
that Brahma

Was born Siva who was full by ascetic discipline.

We will live reciting this renowned philosophic poetry
carrying these words.

O' mind, praise the holy feet of the Piran of
Thirumazhisai, abounding with flowers.

Sri Ramappillai was the second son of Sri Koorattaazhwar
(disciple of Sri Ramanuja) and he was the younger brother of Sri
Parasarabattar. He was also known as VedaVyasabattar. He
therefore must have lived shortly after Sri Ramanuja who was the

famous Acharya of the Sri Vaishnava tradition and who also formally propounded the Visishtadvaita philosophy meaning qualified non-dualism. He interpreted the Brahma Su-tras accordingly. He was inspired very much by the philosophic poetry of the Azhwars.

Commentary by Pillai Lokam Jeeyar on the invocatory verse of Sri Ramappillai:

In this verse, Sri Ramappillai addresses his own mind to worship the holy feet of Sri. Thirumazhisai Piran whose divine poetry, Naanmukan Thiruvandhadhi establishes clearly that Sriman Narayana is the Supreme Reality.

நாராயணன் படைத்தான் நான் முகனை -

1.ஏகோ ஹ வை நாராயண ஆஸீத்.. ந ப்3ரஹ்மா நேஸாநஃ ((Mahopanishad) Only Narayana was there.

Not Brahma not Siva.

2.நாராயணப்ரோ ஜ்யோதி: (The supreme light is Narayana - Narayana Suktam)

3. நாராயணே ப்ரலீயந்தே -(Ultimately merges in Narayana-Narayanopanishad)

4. ஏகதிஜ்2தி விஸ்வாத்மா ஸ ச நாராயண: ப்ரபு4: Only the Supreme Spirit remains at the time of dissolution and that is the Lord of all, Narayana- Mahabharatham.

5. ஸ்ருஷ்டிஸ்தி2த்யந்தகரணீம்

--. ஏக ஏவ ஜநார்த்த3ந: Lord Janardhana alone takes the form of Brahma, Vishnu and Siva and carries out the acts of creation, sustenance and destruction.- Vishnu puranam 1-2-66

6. ஏக ஏவ ஜக3த்ஸ்வமீ ஸக்திமாந்ச்யுத: ப்ரபு: The all powerful, eternal Achyuta is the Lord of the universe - Mahabharatam

7.யந்நாபி4 பதிமாத3 ப4வத் மஹாத்மா ப்ரஜாபதி: From whose lotus like navel sprang the great spirit Prajapathi - Mahopanishad

8. நாராயணாத் ப்3ரஹ்மா ஜாயதே : நாராயணாத் ருத்3ரோ ஜாயதே - From Narayana came Brahma. From Narayana came Siva-Narayanopanishad

9.விருபாக்ஷாய ப்3ரஹ்மண: புத்ராய ஜ்யேஷ்டா2ய ஸ்ரேஷ்டா2ய- Viropaksha the first son of Brahma, the best- Samavedam-

10. ப்ரஹ்மணஸ்சாபி ஸம்பூ 4 த: ஸிவ- From Brahma was born Siva - Mahabharatham

Sri Desikan's Verse dedicated to Sri Thirumazhisai Piran:

Swami Desikan has a special verse dedicated to Sri Thirumazhisai Piran in the Prabandha Saaram. 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 saaram is one of his Tamil works. The verses in the Prabandha saaram 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
செழும்பொருள் நான்முகன் தொண்ணூற்றாறு பாட்டு
மெய்மிகுந்த திருச்சந்த விருத்தப்பாடல்
விளங்கிய நூற்றிருபதும் தப்பாமல் மெய்யே
வையகத்து மறவாமல் உரைத்து வாழும்
வகையடியேனுக்கு அருள்செய் மகிழ்ந்து நீயே

O' Sri Piran of Thirumazhisai. You took your incarnation in the month of Thai on Magha 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 Naanmukan Thiruvandhadhi 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.

நான் முகனை நாராயணன் படைத்தான் நான் முகனும்
தான் முகமாய்ச்சங்கரனை த்தான் படைத்தான் -
யான் முகமாய்

அந்தாதிமேலிட்டு அறிவித்தேனாழ்பொருளை
சிந்தாமல்கொண்மினீர்தேர்ந்து.

1

**Lord Narayana created Naanmukan, the four-faced
Brahma who taking the lead brought forth
Sankara. I brought out the deep meaning of this in
the form of an Andadhi. Analyse and absorb this
into your mind without losing its meaning.**

Sri Thirumazhisai Piran says that just as Brahma, Rudra and others are predominantly involved in the development of the life cycles of this cosmos, he wants to be preeminently involved in liberating the people from the eternal bond of life and death.

நான் முகனை நாராயணன் படைத்தான்

Narayana means the support and abode of the hosts of souls
(நாரஸுமூஹங்களுக்கு).

Refers to Paramatma or the ultimate Reality. By His Will or Sankalpa created the four-faced Brahma.

யோ ப்2ரஹ்மாணம் வித3தா4தி பூர்வம் (நாராயணவல்லி.

"Yo~ brahmanaam vidadhathi poorvam"- (Narayana Valli) He
Who first created Brahma.

தத்ர ப்3ரஹ்மா சதுர்முகோ2 அஜாயத (ஸுபாலோபநிஷத்

"There the four-faced Brahma was born." (Supalopanisad)

நாராயணாத் ப்3ரஹ்மா ஜாயதே.

"Narayanaath Brahma Jaayatae" "From Narayana Brahma is born",
in Narayanopanisad.

"Brahma Daevaanaam pratamas sambabhoova"as in
Mundakopanisad.

விருபாக்ஷாய ப்ரேஹ்மணஃ புத்ராய ஜ்யேஷ்டாய
"To Viroopaaksha ,Brahma's first son "

தேருங்கால் தேவன் ஒருவனையென்று ரைப்பர்
ஆருமறியார் அவன் பெருமை- ஒரும்
பொருள் முடிவுமித்தனையே எத்தவஞ்செய்தார்க்கும்
அருள்முடிவதாழியான் பால் 2

On inquiry enlightened ones will state that Paramaatma is only one. No one really knows His glories. The ultimate conclusion of all the Scriptural texts is also the same. Whatever discipline one follows, the result of divine grace arises only from the Lord carrying the discus.

Azhwar in this verse further establishes paratva of Sriman Narayana quoting itihasas.

தேருங்கால் தேவன் ஒருவனே என்று உரைப்பர்-
தத்தவம் ஜிஜ்ஞாஸமாநாநாம் ஹேதுபி4ஸ் ஸர்வதோமுகை 2
தத்தவமேகோ மஹாயோகீ 3 ஹரிர் நாராயணஃ ஸம்ருதஃ

"Those desirous of knowledge of paratatvam meditate on Sri Hari Narayana considering Him for many reasons as the only paratatvam"

ஒரும் பொருள் முடிவும் இத்தனையே- The concluding meaning of all srutis and smrithis (scriptural texts) is also the same.

எகோ ஹ வை நாராயண ஆஸீத்- Only Narayana was in the beginning.
எத்தவஞ்செய்தார்க்கும் அருள் முடிவதாழியான் பால்

"yo yo yaam yaam tanum Bhaktha: sraddhayarcchitum icchathi

tasya tasyaachalaam sraddhaam taamaeva vidadhaamyaham"
Geetha
யோ யோ யாம் யாம் தநும் ப4க்த: ஸ்ரத்3த3 யார்ச்சிது மிச்சதி
தஸ்ய தஸ்யாசலாம் ஸ்ரத்3 த3 அம் தாமேவ வித3 த4ஆயஹம் -
ப4க3வத் கீ3தா

யுககோடி ஸஹஸ்ராணி விஜ்ணுமாராத் 4 ய பத் 3 மபூ4
"Brahma obtained his lordship over the worlds after propitiating
Narayana after many thousands of
Yugas."
மஹாதே 3 வ ஸ் ஸர்வமேதே 4 மஹாத்மா ஹுத்வாத்மாநம் தே3வ
தே3வோ ப3பூ4வ.. "Mahatma Mahadeva became the leader of all
devas by offering his own self in the fire in sarvamedha yaga."
MahaBharatam.

ஆழியான் - சக் ரபாணி

பாலிற்கிடந்ததுவடும் பண்டரங்கம் மேயதுவடும்
ஆலில் துயின்றதுவடும் ஆரறிவார் - ஞாலத்
தொருபொருளை வானவர்தம்மெய்ப்பொருளை அப்பில்
அருபொருளையானறிந்தவாறு. 3

**That which reposed on the milky ocean, settled in
ancient times in Srirangam and that which slept on
the banyan leaf, the primordial cause of the cosmos,
shining truth to the eternal stars and the principal
force of the ancient waters, Who can know Him as I
do?**

Thirumazhisai Piran says in this verse that he has been blessed
with the knowledge of the Lord through His grace and it is
impossible to know Him otherwise.

பண்டரங்கம் மேயதுவும் In ancient times before it was inhabited He came and settled in Thiruvarangam for the sake of the future generations.

அப்பில்அருபொருளை -அப ஏவ ஸஸர்ஜ -created water first

ஆபோ நாரா இதி ப்ரோக்தா ஆபோ வை நரஸூநவ:

தா யதஃ ஸ்யாயநம் பூர்வம் தேந நாராயண: ஸம்ருத: Manu smruthi

Water is termed Naaraa for it arises from Paramaatma who is called Nara

Since it became His abode, Paramaatma came to be called Narayana

ஆறுசடைக்கரந்தான் அண்டர்கோன் தன்னோடும்
கூறுடையனென்பதுவும் கொள்கைத்தே-வேறொருவர்
இல்லாமை நின்றானை எம்மானை-எப்பொருட்கும்
சொல்லானைசொன்னேன் தொகுத்து

4

To say that one who has hidden the river in his hair locks is equal to the transcendental Lord of all is not acceptable for He stands alone with no compeers for He is the inner meaning of all the words and things denoted by them. Thus I described my Lord in short.

In this verse, Azhwar describes further his understanding of the Lord.

ஆறு சடைக் கரந்தான் - one who hid the river Ganga in his hair locks.

தீரவீபூதஸ் ததாஃ த4ர்மோ ஹரிப4க்த்யா மஹாமுனே-- ப3ஹூந் முமோச ததாஃ ஹர:

"When Lord Narayana measured the earth, out of devotion for the Lord, Dharma became a flowing stream. Brahma took that water and washed the Lord's feet. Siva took that holy water and placed in between his hair locks and he would not let it out for many thousands of years." (Brahma describes thus in Eswara Samhita)

சடை matted hair style of a sage doing penance.

வேறொருவர் இல்லாமை நின்றானை - who has no one equal to or superior to- meaning Paramaatma

அஹம் க்ருத்ஸ்நஸ்ய ஜிக3த: ப்ரப4வ: ப்ரளயஸ் தத2ா
மத்த: பரதரம் நாந்யத் கிஞ்சித3ஸ்தி த4நஞ்ஜய: 7-6

"I am the origin and end of all these worlds. There is nothing above Me." (Geetha)

எப்பொருட்கும். சொல்லானை - ஸர்வஸப்3த3 வாச்யனாவனை - பொருள் means literally "things" here it indicates the words that indicate various things. Either directly or indirectly by being the inner controller, all words denote Narayana. The transcendental Reality (parama purusha) described in Vedas by various words (sabdas) including ஆகாசம், ப்ராணன், ஜ்யோதி, இந்திரன், உருத்திரன், சிவன், ஈஸன், ஈஸ்வரன், மஹேஸ்வரன், புருஷன், புருஷோத்தமன், விஷ்ணு, ஹரி, அச்யுதன், அநந்தன், த்ரிவிக்ரமன், வாமனன் and others only denote Narayana. Also can be taken to mean the Lord of everything. பதிம் விஸ்வஸ்ய நாராயணம். ((Narayana Suktam)

தொகுத்த வரத்தனாய்த் தோலாதான் மார்வம்
வகிர்த்தவளை உகிர்த்தோள் மாலே- உகத்தில்
ஒருநான்று நீ உயர்த்தி உள்வாங்கி நீயே
அருநான்கு மானா யறி

5

O' Lord with the sharp curved nails and broad shoulders which split the chest of the demon king who was undefeated on account of the many boons, Know at the time of dissolution withdrawing the cosmos unto You and again bringing them forth at dawn of creation, You become the four fold lives.

நீயே அறி- It is difficult to find people who are able to understand the paratattvam in this world, so Sri Thirumahizhai piran addresses the Lord Himself to listen to this.

தொகுத்த வரத்தனாய்- one who obtained all possible boons so that he would not be killed by anyone like devas, humans, or other created beings. He would also not be killed either in the day or at night, either on this earth or in the heavens, either inside the house or outside, either by weapons or by missiles. This of course refers to the demon king Hiranyakasipu who also had a very pious God loving child Prahlada.

தோலாதான்- undefeated even at the hands of Brahma and other devas.

Lord finally had to take the avataara in the form of Nrisimha (half lion and half man) in order to eliminate Hiranyakasipu and to protect Prahlada and the entire world. He was furious when He appeared as Nrisimha as He was immensely upset by the many harms and hardships that Hiranyakasipu inflicted on Prahlada.

மாலே- The loving Lord. -despite His anger for Hiranyakasipu, He only had all love at the same time for his great devotee Prahlada.

உகத்தில் உள்வாங்கி நீயே- At the time of Pralaya or dissolution withdrawing everything unto yourself

ஒருநான்று நீ உயர்த்தி

At the time of creation you bring out the cosmos and allow it to evolve

ஆதபக 3 தம்-

Just as the Sun by its rays withdraws the water and brings it out as rain in the rainy season the Lord (as antaryami) being the inner controller through Brahma and Rudra (like the rays of the Sun) carries out the creation and dissolution.

அரு நான்கும் ஆனாய்- You become the forms of the four varieties of forms (the devas, the humans, the all moving and the unmoving things) as well as becoming their formless "antaraatma" or soul.

விர்வாத்மாநம் பராயணம் - Visvaatmaanam paraayanam-
அந்தர்ப 3 ஹிஸ்ச தத் ஸர்வம் வ்யாப்ய நாராயண: ஸ்தித: -
Antarbhahischa tatsarvam vyaapya Narayana sthitha:
Narayana being the inner controller pervades the inside and
outside of all things.

அறியார் சமணர் அயர்த்தார் பவுத்தார்
சிறியார் சிவப்பட்டார் செப்பில்-வெறியாய
மாயவனை மாலவனை மாதவனை யேத்தாதார்
ஈனவரேஆதலாலஇன்று

6

Chamanas do not know, Bouddhas remain confused. Saivas also remain low if one were to speak out. They remain low to date since they do not praise the all sweet and wondrous Lord who is all love for His devotees and who is the consort of Sri.

Both Jainism and Buddhism are non-vedic. Their philosophic tenets are criticized in this verse.

ஸ்யாத 3 ஸிதி ஸ்யாந்நாஸ்தி ஸ்யாத3 ஸ்தி ச நாஸ்தி ச ஸ்யாத3
ஸ்தீதி வக்தவ்யம்
ஸ்யாந்நாஸ்தீதி வக்தவ்யம் ஸ்யாத3 ஸ்தி ச நாஸ்தி சேதி
வக்தவ்யம் ஸர்வத3 ஈ
வக்தவ்யம் ச (ஸப்தப4 ங்கீ3 கள்)

Seven words often repeated by Jains meaning - could be existent, could also not be existent, could be both existent and non-existent, could say to be possibly existent, could say to be possibly non-

existent, could also say as possibly existent as well as non-existent, could also say it in any way. All entities are considered in this fashion in its philosophy and therefore not conducive to understand Narayana.

Buddhism does not even accept Jeeva or Self, the conscious principle.

Saivas accept vedas as "Pramaana" ப்ரமாண (authority) but also accept other "Agama Shashtraas" as Pramaana and therefore do not understand clearly the reality shown by the Pramaanam (ப்ரமாணத்தால் அறியப்படும் ப்ரமேய "Prameyam" வஸ்து.)

வெறியாய- ஸர்வக3ந்த4: the best of all experiences

மாயவனை- the wondrous Lord- "மாயாம் து ப்ரக்ருதீம் வித் 3 யாந்மாயிநம்

து மஹேஸ்வரம்" (Prakruti is maaya and the Lord is maayi)

மாலவனை- "love incarnate for the devotees"

மாதவனை- "the Lord of Lakshmi"

இன்று- "to-date or now" meaning that it is possible that they could change in future.

இன்றாக நாளையேயாக இனிச்சிறிது

நின்றாக நின்னருளென்பாலதே-நன்றாக

நானுன்னை யன்றியிலேன் கண்டாய்- நாரணனே

நீயென்னையன்றிலை

7

Today tomorrow or may be sometime later but assured is your grace for me. You know for certain I do not have any other refuge but Yourself, O' Narayana, You will not find anyone more in need than me.

Azhwar states in this verse that he is bound to get the grace of the Lord.

நன்றாக நானுன்னை யன்றியிலேன் கண்டாய்-
நாரணனே நீயென்னையன்றி இலை

நாராயண 3 தே3ந ஜீவாநாம் ஸமுஹபரோச்யதே பு3 தை4
க3திராலம்ப3நம் தஸ்ய தேந நாராயண: ஸம்ருத:

"Nara " refers to the entire host of Jeevas . For them, He is both the goal and the means hence He is called "Narayana"

The line before and after " நாரணனே " bring out the meaning of the word "Narayana".

நானுன்னை யன்றியிலேன் கண்டாய்- நாராணாம் அயநம் ய: ஸ:
"one who is the ultimate destiny for all Nara samoohas (the host of Jeevas)"

நீயென்னையன்றி இலை- நாரா: அயநம் யஸ்ய ஸ:
"One for whom the Nara samoohas form the abode"

Similar statement from Nammahwar's ThiruvaiMozhi (4-3-8)

ஏன்னதாவிமேலையாய் ஏர்கொளேமுலகமும்
துன்னிமுற்றுமாகிநின்ற சோதிஞானமுர்த்தியாய்
உன்னதென்னதாவியும் என்னதுன்னதாவியும்
இன்னவண்ணமேநின்றாய் என்றுரைக்கவல்லேனே

PeriAzhwar's words similarly

"நண்ணித்தொழுவவர் சிந்தை பிரியாத நாராயணா"

இலைதுணைமற்றென்னெஞ்சே ஈசனைவென்ற
சிலைகொண்ட செங்கண்மால்சேரா-குலைகொண்ட
ஈரைந்தலையான் இலங்கையை யீடழித்த
கூரம்பனல்லாலகுறை.

8

O'mind, no other support is there at times of distress except the lotus eyed Lord with bow which won against Rudra and whose sharp arrows destroyed Lanka of the ten-headed Rakshasa who refused to yield.

Azhwar addresses his mind and says that there is no other support for him except Sri Rama.

இலை துணை மற்று - No other support since none else is Full (பூர்ணன்)

ஈசனை வென்ற சிலை கொண்ட -

One who had the bow that won against Lord Rudra. This story is narrated in Sri Ramayanam Balakaandam, by Parasurama to Sri Rama.

இமே த் 3 வே த4 நுஜீ ஸ்ரேஜ்டே 2 -

ஜீரும்பி தம் தத்3 த4 நூர் த்3 நுஜ்ட்வா ஸைவம் விஜ்ணுபராக்கரமை: அதி4 கம் மேநிரே விஜ்ணும் தே3 வாஸ் ஸர்ஜிக3 ணாஸ் தத2 ர

The story describes how the devas wanted to test the strength of both Lord Vishnu and Lord Siva.

The two bows which were made by Vishvakarma, the architect of the devas were used in the battle.

The bow of Lord Siva had previously burnt the Tripuras. During the battle which was fierce, Lord Vishnu made a loud noise of "hum kara" which broke Siva's bow slightly and Lord Siva also for a moment became stunned.

The bow of Siva, which was given to King Janaka was lifted and strung by Lord Rama before winning over Sri Seetha. Parasurama who had Vishnu's bow, challenged Sri Rama when he was enroute to Ayodhya after his wedding with Sri Seetha. Lord Rama destroyed the ego of Parasurama and won not only the bow but also all the divine powers of Parasurama.

செங்கண்மால் - கட்யாஸம் புண்ட3 ரீகமேவமக்சிணி

The "Parama Purusha" is described in the Vedas to have eyes like red lotus just blossomed by the Sun's rays. Thus He is called "Pundareekaksha" "புண்டரீகாக்ஷன்"

Another meaning is, " Lord Rama with lotus like eyes and full of love for his devotees"

குலைகொண்ட ஈரநீர் தலையான் - "ten-headed Ravana"

குறை- Feeling incomplete or unfulfilled wishes

குறைகொண்டு நான் முகன் குண்டிகைநீர்ப்பெய்து
மறைகொண்ட மந்திரத்தால் வாழ்த்தி -கறைகொண்ட
கண்டத்தான் சென்னிமேலேறக்கழுவினான்
அண்டத்தான் சேவடியையாங்கு.

9

Feeling incomplete the four-faced Brahma once washed the feet of the Lord of the Universe pouring water from his kamanadal uttering benediction with the holy hymns and sprinkled the holy water on the head of Neelakanta.

Azhwar says that there is no other support since even all the devas including Brahma fulfill their desires only from the Transcendental Lord of all.

ஆங்கு- That time when Lord Narayana took the form of Trivikrama and measured the world with three giant strides. Mahabali by defeating the "devas " took over their abode as well. Brahma and other devas went and prayed to Lord Narayana to redress their plight and Narayana took the form of a dwarf (Vamana), and begged for three feet of land from Mahabali. The latter offered the same to the divine dwarf not fully knowing His identity. Vamana then changed to a huge cosmic form (Trivikrama) and took the three giant steps. When His feet reached the Brahma's realm, Brahma wanted to pay his homage to

Him by washing the feet." Dharma" is said to have changed into water in his "kamandal" (water jug குண்டிகை)

குறை கொண்டு நான்முகன் - Brahma knew his incompleteness and was aware of the fullness of the Lord.

மறை கொண்ட மந்திரத்தால் வாழ்த்தி- Chanting Vedic Mantras like the Purusha Sooktam for benediction also "திசைவாழியெழுதிருவாய்மொழி 7-4-1"

கறை கொண்ட கண்டத்தான்- Lord Siva (Neela kanta) is known for his bluish neck (கண்ட), having swallowed the poison (கறை) that came out of the milk ocean when it was churned.

அண்டத்தான் - the Lord of the Universe or the entire cosmos.

ஆங்கார வாரமதுகேட்டு அழலுமிழும்
பூங்கார அரவணையான் பொன்மேனி- யாங்காண
வல்லமே யல்லமே? மாமலரான் வார்சடையான்
வல்லரே யல்லரே வாழ்த்து.

10

Then the enraged serpent brought forth poisonous flames hearing the noise. We are capable of seeing the resplendent Lord reposing on that beautiful serpent. But the lotus born and the one with long matted hairs are unable even to praise Him.

In this verse, Azhwar states that the Lord is easily available for him because of His grace. The Lord is easily accessible for those who consider nothing other than His most auspicious form as the goal to be reached ("ப்ராப்ய ப்ராபக வஸ்து "). However, for those with ego born out of their position and abilities, He is inaccessible even for praising Him.

At the time of Trivikrama avataaram, all the worlds including all the devas were singing His glories.

Hearing the noise of these stotras, AadhiSesha became enraged thinking "asuras" (demons) were gathered and making all the noise.

அழலுமிழும்- Spitting out poisonous flames

விடங்காலும் தீவாயரவாணமேல் தோன்றல் திசையளப்பான்
புவாரடி நிமிர்த்த போது-

ஸ்ரீ புகத்தாழ்வார் (Second Thiruvandhadhi 71)

பூங்கார - Beautiful "anger" since it came out of love for his master

பொன்மேனி- யாங்காண வல்லமே யல்லமே? For those who are immersed in love of the Lord and who do not consider anything else desirable except the Lord, ability to see Him in His resplendent form is easy.

மாமலரான் - refers to Brahma since he is born of the lotus which came out of Narayana's திருநாபீ4 (navel)- here given as an example of one's position.

வார்சடையான் - refers to Lord Siva on account of his matted locks of hair - here given as a symbol of powers of meditation, symbolic of one's abilities.

வாழ்த்துகவாய் காண்க கண்கேட்க செவி மகுடம்
தாழ்த்தி வணங்குமின்கள் தண்மலரால் -சூழ்த்த
துழாய் மன்னு நீண்முடி யென் தொல்லைமால் தன்னை
வழாவண்கைகூப்பிமதித்து. 11

Let the tongue praise, the eyes see and the ears hear. Uninterruptedly worship with your head lowered and folded hands with cool flowers

meditating on the Lord, whose long crown is adorned by Tulasi garlands and who has love for His devotees from time immemorial.

Azhwar advises others to use all their respective sense organs to serve the Lord who is so easily accessible to His devotees.

ஸா ஜிஷ்வா யா ஹரிம் ஸ்தௌதி- That which praises Hari is the tongue.

Eyes are to be used for seeing the Lord and ears in listening to the holy stories of the Lord.

தொல்லைமால் தன்னை மதித்து வணங்குமின்கள்- Meditating on the Lord's names.

மகுடம் தாழ்த்தி வணங்குமின்கள்- The head swollen with self pride is heavy like the head that is crowned. "As a sign of giving up the ego, bend the head and worship".

வாயவனை யல்லது வாழ்த்தாது கையுலகம்
தாயவனை யல்லது தாம் தொழா- டேய்முலைநஞ்
சூணாகவுண்டான் உருவொடு பேரல்லால்
காணா கண் கேளா செவி (Mudal Thiruvandhadhi by Sri Poikai Piran)

மதித்தாய் போய்நான்கின் மதியார்போய்வீழ்
மதித்தாய் மதிகோள் விடுத்தாய்- மதித்தாய்
மடுக்கிடந்த மாமுதலை கோள்விடுப்பான் - ஆழி
விடற்கிரண்கும்போயிரண்டின் வீடு..

12

You willed those with no knowledge of You to be born among the four. You willed to erase the sorrow of Chandra. You willed to deploy Your

discus to release the grip of the mighty crocodile residing in the pond resulting in the liberation of both.

Azhwar describes how the Lord protects those who take refuge at His feet. The story of Gajendra is alluded to in this verse.

மதித்தாய் போய் நான்கில் மதியார் போய் வீழ்

Those who have failed to know Him despite learning the four Vedas are willed by the Lord to be reborn among the four life forms namely the devas, the humans, the animals and the plant forms.

தாநஹம் த்விஷத: க்ருராந் ஸம்ஸாரேஷு நராதமாந்

க்ஷிபாம்யஜஸ்ரமஸ்பா4நாஸு ரீஷ்வேவ யோநிஷு Geeta 16-19

மதி கோள் விடுத்தாய்- You released மதி Chandra (Moon) from his sorrow.

மடு கிடந்த மா முதலை கோள் விடுப்பான்-

ஆழி விடற்கு இரண்டும் போய் இரண்டின் வீடு.

Many aeons before a gandharva named ஹூஹூ disturbed a rishi named Devalan while he was performing a penance standing in the waters of a pond, by pulling on his feet. The rishi cursed the gandharva to be born as a crocodile. Indradyumnan was a devotee of the Lord. He once failed to notice the arrival of the sage Agasthya and was cursed to be born as an elephant to help get rid of his ego. When the devoted elephant (கஜேந்திர ஆழ்வான்) got into the pond to pluck the lotus flower for offering to the Lord, he was gripped by மா முதலை the mighty crocodile. That resulted in a long drawn out conflict which lasted many years and at the end the elephant called out " ஆதி மூலமே ". The Lord rushed to free the elephant from the grip of the crocodile by using His discus or Chakraayudham (ஆழி). Both the crocodile and the elephant got released and each obtained their respective liberation-the crocodile from its curse and the elephant from the cycle of birth and death.

வீடாக்கும் பெற்றி யறியாது மெய்வருத்திக்
கூடாக்கி நின்றுண்டுகொண்டுமூலவீர் - வீடாக்கும்
மெய்ப்பொருள்தான்வேதமுதற்பொருள்தான் -
விண்ணவர்க்குநற்பொருள்தான் நாராயணன் .

13

**Not knowing the way to liberation you run around
Starving and harming the body by penance. The
true means for liberation, is the foremost Lord as
declared by the Vedas, the loving Lord of the
eternal stars, Sriman Narayana.**

Azhwar states that there is no need to put one's body into misery
and pain by observing hard practices in order to obtain Moksha.

வீடாக்கும் பெற்றி யறியாது
Not knowing the means for liberation.

மெய் வருத்திக்
கூடாக்கி நின்று உண்டு கொண்டு உழல்வீர்
By causing the body to become like a skeleton (கூடாக்கி) on
account of observing "vrathas "of fasting and eating small
amounts later.

கொன்று உழல்வீர்
Go around spending your time harming the body

வீடாக்கும்
மெய்ப்பொருள் தான் நாராயணன்

நாராயணம் 2 தேந ஜீவாநாம் ஸ மூஹ: ப்ரோச்யதே பு 3 தை4
க 3 திராலம்ப 3 நம் தஸ்ய தேந நாராயண: ஸம்ருத:

Naarasabda refers to all Jeeva samoohas (conscious life forms). Since He is both the destiny and the means or the way to reach, He is termed Narayana.

வேத முதற் பொருள் தான்

Narayana is described in the Vedas as the true means for liberation

உதாம்ருதத்வஸ்யேஸாநஃ - He is the Lord for Moksha.

If He is the way (உபாயம்), is what to be obtained (உபேயம் or ப்ராப்யம்) different?

வேத முதற் பொருள்தான் -விண்ணவர்க்கு நற்பொருள் தான் - He is also the Praapyam

of the Nitya Suris (Eternal Stars or the eternal resplendent residents of "paramapadam")

தத்விஜ்ணோஃ பரமம் பதஃ ம் ஸதாஃ பஸ்யந்தி ஸூரியஃ

யோ தேஃ வேப்4 ய ஆதபதி- ஃ He who shines for the Nitya Suris

யோ தே ஃ வாநாம் புரோ ஹிதஃ - He who has been from eternity the நற்பொருள் of the Nitya Suris.

ஸரணம் ஸஹ்ருத் க ஃதிஃ நாராயணஃ Narayana is the end and the means

Ayana Sabda arises from the root 'இண்-கஃ தெள'. refers to both the means and the end for Moksha.

நாராயணனே நமக்கே பறைதருவான் (திருப்பாவை

நாராயணன் முழுவேழுலகக்கும் நாதன் (திருவாய்மொழி

நாராயணன் என்னையாளி நரகத்துச்
சேராமல் காக்கும் திருமால் தன் பேரான
பேசப்பெறாத பிணச்சமயர் பேசக்கேட்டு
ஆசைப்பட்டாழ்வார்பலர்.

14

Narayana is my Lord who saves the devotees from the abyss of cycle of births and deaths. Many listening to those with dry faiths not blessed to utter the names of the loving Lord of Lakshmi wishing to live like them fall only to bad straits.

நாராயணன் என்னையாளி

அகி2 ல ஜக3 த் ஸ்வாமிந் அஸ்மத் ஸ்வாமிந் is what Sri Ramanuja says in the Gadyam following the same lines.

He protects the devotees from "samsaara" (the endless cycle of births and deaths which is considered as the true hell since in its outer form it often is somewhat deceiving and full of happiness), for He is the loving Lord of Sri Lakshmi. In this verse அநிஷ்ட நிவ்ருத்தி "removing the undesired"(நரகத்துச்சேராமல் காக்கும் திருமால்) is given whereas in the previous verse இஷ்ட ப்ராப்தி "obtaining the desired" (வீடாக்கும் மெய்ப் பொருள்தான் நாராயணன்) is indicated.

திருமால் தன் பேரான

பேசப் பெறாத பிணச்சமயர்

"dry faiths " (lifeless or like dead) since they do not utter the names of the Lord who is the life and soul of the universe.

பலதேவரேத்த படிகடந்தான் பாதம்

மலரேறவிட்டிறைஞ்சி வாழ்த்த-வலராகில்

மார்க்கண்டன் கண்டவகையே வருங்கண்டீர்

நீர்க்கண்டன் கண்டநிலை.

15

Those who offer flowers in benediction at the feet of the Lord who measured this earth and is worshipped by many devas would experience the same as Markandeya who saw the state of Rudra with neck stained by venom.

மார்க்கண்டன் கண்டவகையே வருங்கண்டர்
நீர்க்கண்டன் கண்ட நிலை

Here the life story of Sri Markandeya is referred to. This is described in the 12th canto of Srimad Bhagavatam and in the Aranya Parva in Sri MahaBharatham.

கண்டும் தெளிந்தும் கற்றார் கண்ணர்க்காளன்றியாவரோ
வண்டுள் மலர்த்தொங்கல் மார்க்கண்டேயனுக்கு வாழுநான்
இண்டைச்சடைமுடியீசனுடன் கொண்டூசாச்செல்ல
கொண்டங்குத் தன்னொடுங்கொண்டுடன் சென்றதுணர்ந்துமே
(திருவாய்மொழி 7-5-7)

Markandeya was the young son of Sage Mrukandu.. Sage Mrukandu and his wife once heard a heavenly utterance that Markandeya was approaching the time of his death. When these words were heard, they were extremely distressed. Markandeya however consoled his parents and promised to return after somehow obtaining a long life. Markandeya worshipped Lord Rudra faithfully for a long time. Pleased by his prayers when Rudra asked him to state his wishes Markandeya not only asked for a long life but also Moksha at the end of it. Lord Rudra told that Mokshapradhan (one that bestows Moksha) was Sriman Narayana. He himself then took Markandeya to Sri Janardhana (Narayana) thereby fulfilling the wishes of his devotee.

ஆராத4 யந் ஹ்ருஷீகேஸம் ஜிக்3யே ம்ருத்யும் ஸ்து3 ர்ஜயம்
(Srimad Bhagavatam)

நிலைமன்னுமென்னெஞ்சம் அந்நான்று தேவர்
தலைமன்னர் தாமே மாற்றாக பலமன்னர்
போர்மாள வெங்கதிரோன்மாயப்பொழில்மறைய
தேராழியால்மறைத்தாரால்.

16.

My mind rests in peace because of the Lord of the eternal stars, who once put Himself in the enemy ranks, caused many rulers to die in the battlefield and the earth to be engulfed in darkness by hiding the sun with His discus.

In this verse, Azhwar recalls the extent to which the Lord would go to aid his devotees. Azhwar states, that his mind attained the state of peace (நிலை மன்னும் என் நெஞ்சம்) that only comes after liberation.

சஞ்சலம் ஹி மந: "The restless mind " attained peace.

ராஜாதி ராஜஸர்வேஷாம் விஷ்ணுர் ப் 3 ரஹ்மமயோ மஹாந்
ஈஸ்வரம் தம் வஜாநீமஸ் ஸ பிதா ஸ ப்ரஜாபதி: ((Mahabharatham)

அயர்வறும் அமரர்கள் அதிபதி -The Lord of the eternal stars (Nitya Suris)

த் 3 விஷத்தந்நம் ந பே4 அக்தவ்யம்

த் 3 விஷந்நம் நைவ பே4 ாஜ்யேத்

பாண்டவாந் த் 3 விஷஸே ராஜந்

மம ப்ராணா ஹி பாண்டவா: (MahaBharatham)

"O' King !You hate Pandavas. Pandavas are like my life."

In the MahaBharatha war, the Lord himself truly became the enemy of Duryodhana and the Kauravas and caused many rulers on their side to die.

பீ4 ஜோதே3 தி ஸ் ர்ய: ((Taitreya Upanishad -Anandavalli-
Because of fear of the Lord, the Sun shines)

In the Mahabharatha war, Lord Krishna sided with the Pandavas because they were his devotees and they were on the dharmic path. Lord Krishna made a promise that He would not take his weapons during the war and yet he took his discus to hide the sun so that Arjuna could keep his word. "that he would either kill Jayadratha by sunset or die himself by entering the fire " Jayadratha had earlier killed Arjuna's son Abimanyu in the battle by resorting to deceptive and cunning tactics which were against the rule of combat.

ஸத்யகாம ஸத்யஸங்கலப: The Lord who is a " satysankalpan" made himself "asatysankalpan" for the protection of his devotees.

Azhwar feels that the lack of virtues like " satyam, tapas, dhamam, dhaanam, dharmam " which have been mentioned as prerequisites to liberation should not matter anymore when one takes Sriman Narayana as his way or means.

ஆலநிழற்கீழ் அறநெறியை நால்வர்க்கு
மேலையுடகத்துரைத்தான் மெய்த்தவத்தோன் - ஞால
மளந்தானை ஆழிகிடந்தானை - ஆல்மேல்
வளர்ந்தானைத்தான் வணங்குமாறு. 17

Under the shade of the banyan tree in a previous age, Rudra the true sage taught the path of dharma to four others, his practice of worship of the Lord reposing on the cosmic waters, Who measured the earth and rested on the banyan leaf.

Lord Rudra is known for Knowledge (Jnaana)

ஈஸ்வராத் ஜ்ஞாநமந்விச்சேத்
மோக்ஷமிச்சேத் ஜநார்த்த ிநாத்

"Knowledge should be sought from Lord Siva and Liberation from Lord Janaardhana'

Lord Rudra taught sages Agasthya, Daksha, Pulastyar and Kashyapa, the dharmic path that he himself was following which was one of worship of Lord Narayana - who eternally reposes on the cosmic waters and is ever ready to take "avataaras".

who bestowed His grace on everyone without any discrimination when He spanned the three worlds with His feet and who at the time of Pralaya (Dissolution, deluge) lying as a child on a banyan leaf protected all jeevas by keeping them in his abdomen.

மாறாயதானவனை வள்ளுகிரால் மார்விரண்டு
கூறாகக் கீறியகோளரியை- வேறாக
ஏத்தியிருப்பாரை வெல்லுமே மற்றவரைச்
சாத்தியிருப்பார்தவம்.

18

The devotees with special adoration of the mighty Lord Nrsimha Whose sharp nails spilt into two the chest of the demon who remained opposed, will even be excelled by the effects of devotion of those who live adoring the very same devotees.

In this verse, Thirumazhisai Piran says that devotion to the Lord's devotees is superior to even the devotion to the Lord Himself.

மாறு ஆய தானவனை- The demon Hiranyakasipu remained opposed to the Lord to the end in every way. He also wronged Prahlada, the great devotee of the Lord

கோளரியை- The mighty Nrsimha, the Lord came in half lion and half human form (nara simha) since Hiranyakasipu had various

boons that protected him from death from humans, animals and devas.

வேறு ஆக ஏத்தி இருப்பாரை- one who has a special understanding of the Lord's efforts as the saviour and who hails and adores the Lord and has concerns for the safety of even the Lord and pours out songs of benediction for Him. The like of such devotion is seen in Sri Periazhwar who sang Thiruppallaandu.

அந்தியம் போதில் அரியருவாகி அரியை அழித்தவனைப்
பந்தனை தீர்ப்பல்லாண்டு பல்லாயிரத்தாண்டென்று பாடுதுமே

மற்று அவரைச் சாத்தி இருப்பார் - Those who serve and adore the holy feet of the Lord's devotees. Here the example is given of Sri Andal. The latter worshipped and adored Sri Periazhwar. Sri Andal says that the Lord is more likely to come to her on account of the grace of Sri Periazhwar. She tells her friend, in Naachiyar Thirumozhi that " Please do not worry, there is a way for our rescue and we will see the Lord when somehow Vittuchittar would call Him".

வில்லிபுதுவை விட்டுசித்தர் தங்கள் தேவரை
வல்லபரிசு வருவிப்பரேல் அது காண்டுமே (நாச்-திரு-10-10)

தவம் செய்து நான் முகனால் பெற்றவரத்தை
அவம்செய்த வாழியானன்றே உவந்தெதம்மைக்
காப்பாய்நீ காப்பதனை யாவாய்நீ வைகுந்த
மீப்பாயுமெவ்வுயிர்க்கும்நீ.

19

Boons obtained by penance from the four-faced one destroyed by the discus carrying Lord that You are, You protect us with zeal. You are also the will to protect and You bestow Vaikuntam to all living beings.

From this verse to the 26th verse, Azhwar appears to converse with the Lord.

தவம் செய்து நான் முகனால் பெற்ற வரத்தை

The lord destroyed the bad effects of the boons conferred by Brahma and others to raakshasaas like Hiranyakasipu, Ravana~ and others by taking Avataaras especially for the purpose of protecting the devotees and even offering protection to the very same devas that conferred the boons.

ஆழியான் அன்றே

He has Chakra (Discus) in His hands all the time to indicate His desire to protect His devotees.

காப்பதனை ஆவாய் நீ- He becomes the will to protect as well.

வைகுந்தம் ஈப்பாயும் எவ்வயிர்க்கும் நீ- He not only protects but ultimately bestows liberation or Moksha (வைகுண்டம்) to all living entities.

நீயே உலகெல்லாம் நின்னருளே நிற்பனவும்

நீயே தவத்தேவதேவனும்- நீயே

எரிசுடரும் மால்வரையும் எண்டிசையும்- அண்டத்

திருசுடருமாயவிலை.

20

Thou art all the worlds. Thy grace sanctions permanence. Thou art the Lord of all who became devas by penance, Thou art the fire and the great mountains and all eight directions, and Thou art the sun and the moon of the universe.

நீயே தவத்தேவ தேவனும்-

யுக 2 கோடி ஸஹஸ்ராண் விஷ்ணுமாராத் 4 ய பத் 3 ம பூ
புநஸ் த்ரைலோக்யத 4ா த்ருத்வம் ப்ராப்தவாநிதி ஸ்ஸ்ரும:
(Maha Bharatham)

"Having propitiated Vishnu for thousand crores of yugas Brahma obtained again the status of leadership of the three worlds".

மஹாதே3 வ ஸ் ஸர்வமேதே4 மஹாத்மா
ஹூத்வா ஆத்மாநம் தே2 வதே2 வோ ப3 பூ4 வ
Mahaatma Mahaadeva became Deva-Deva by sacrificing himself
in sarvamaedha yagna (Maha Bharatham).

நின் அருளே நிற்பனவும்
Your grace offers permanent state (Moksha)

எண் திசையும்-
All things in all eight directions

இவையாபிலவாய் திறந்தெரிகான்ற
இவையா எரிவட்டக் கண்கள்- இவையா
எரிபொங்கிக் காட்டும் இமையோர் பெருமான்
அரிபொங்கிக்காட்டும்அழகு .

21

Is this the mouth of the cave spitting wide flames of fire? Are these the eyes that are like fire balls, flaming red? Is this the beauty displayed by the Lord of the eternal stars as Nrsimha with a body effulgent like the flame?

இவையா-
For the sake of devotees, Paramaatma, the entity described as
அவிகாராய,
அவாக்யநாத 3 ர: (Chaandogyopanishad-3-6) ("that which has no
likes and dislikes ") changes its form.

Azhwar visualizes Nrsimha Avataara that the Lord took for the destruction of the demon king Hiranya who tortured His devotee Prahlada and sings in admiration of the wonder.

உயிர்க்கெல்லாம் தாயாய் அளிக்கின்ற தண்டாமரை க்கண்ணன்
(பெரிய திருமொழி-7-1-9
கரியவாகி புடை பரந்து மிளிர்ந்து செவ்வரியோடி நீண்ட
அப்பெரியவாய கண்கள்
என்னைப் பேதமை செய்தனவே (
(அமலனாதிபிரான் -திருப்பாணாழ்வார்)

அழகியான் தானே அரியிருவன் தானே
பழகியான் தாளே பணிமின் - சூழவியாய்த்
தானே முலகுக்கும் தன்மைக்கும் தன்மையனே
மீனாய் உயிரளிக்கும்வித்து.

22

**Beautiful is the Lord who came in NrSimha form.
Worship the feet of the same ancient Lord who both
as a child and as a fish protected all life forms. He
alone is the cause and the abode of all the seven
worlds and its nature.**

அழகியான் தானே அரியிருவன் தானே
நாரஸிம்ஹ வபு மீமாந்-

ஆபத்ஸக 2 ன் ஆனவனே அழகியான் -

பழகியான் தாளே பணிமின் -

The ancient Lord (unlike the embodied souls) is fully aware of the affliction that the current body is to the soul as well as of the future states of embodiment. In addition He is fully aware of the effects of all karma the embodied soul has to endure and that the source of ultimate relief is merely His compassion. If one were to surrender to Him realizing that He is the means and the end then He will surely protect and bestow liberation. Hold on to Him like the afflicted patient seeks the help of the physician for He is both the medicine and the medical doctor. பே4 ஊஜம் பி4 ஊக்

தான் ஏழ் உலகுக்கும் தன்மைக்கும் தன்மையனே

ஏழுலகுக்கும்- refers to the five major elements "Pancha Bhootas", the principle Mahat and Ahamkaram.

All these have their bases on their தன்மாத்ரை (தன்மை). For instance the Pancha Bhootas namely space or ether, air , fire, water and earth have their essential nature in five "gunas" (qualities) namely ஶப் 3 த 3- sound, ஶ்பர்ஸ- touch sensation, ரூப, -form, ரஸ,- taste and க 3 ந்த 4 fragrance or smell .

தான் ஏழுலகுக்கும்- also refers to the seven worlds. It means all the sentient and the insentient materials contained in the seven worlds.

ஸதே 3 வ ஶோம்ய (சாந் (Chaandogyam 6-2-1) ~ He is the three fold cause of all things namely efficient cause (நிமித்த), material cause (உபாத 4ான) and concomitant cause (ஸஹகாரி)- "He is the pot maker, the clay that forms the pot and the potter's wheel".

வித்துமிட வேண்டுங்கொலோ விடையடர்த்த
பத்தியுழவன் பழம்புனத்து மொய்த்தெழுந்த
கார்மேகமன்ன கருமால்திருமேனி
நீர்வானம்காடும்நிகழ்ந்து.

23

Is there any need to sow the seed in the ancient field of the Lord, Who tamed the wild bulls and Who kindles devotion towards Him? The black hued Lord whose form is like the dark dense clouds, the rain bearing dark sky would show us directly.

In this verse, Thirumazhisai Piran says that the Lord's essential nature is to protect us in all states whether we are aware of it or not. Therefore there is very little we need to do. The life is like an ancient field whose owner is the Lord and He looks after it as the owner and farmer. He Himself takes a lot of effort kindling devotion in all sentient beings towards Him so that they can reach

Him. The only thing we need to do if we like is to think of the Lord. Even that is easy since His beautiful Form is like the dark dense clouds which is shown directly by the rain bearing dark sky.

பத்தி உழவன் பழம் புனத்து வித்தும் இட வேண்டும் கொலோ-
வித்து- ஸ்க்ருதம்.

பத்தி உழவன் - In order to kindle Bhakti in the sentient being the Lord goes through a lot of effort like a farmer who looks after his land tilling the earth, irrigating, removing the weeds, fertilizing it, sowing the seed, planting the seedlings etc. He creates the jagat so that the sentients are endowed with physical form and senses and protects them as inner controller as well as by taking several avataaras. Sri Nammaazhwar expresses the same feeling.

ஊரவர கவ்வை எருவிட்டு அன்னைசொல் நீர்மபுத்து
ஈரநெல்வித்தி முளைத்த நெஞ்சப்பெருஞ்செய்யுள்
பேரமர் காதல் கடல்புரைய விளைவித்த
காரமர் மேனி நம் கண்ணன் (திருவாய் 5-3-4)

பழம் புனத்து - The ancient and fertile field does not even require proper sowing. It may yield good crop even when seeds are simply thrown. (பழம் புனங்களிலே விதைக்க வேண்டாதே உதறி முளைக்குமாப் போலே யாத் 3 ிருச்சி 2 க ஸ்க்ருதங்கள் தன்னடையே பிறக்கும் படியாகவிநே ஈஸ்வரன் ஜகத்ஸ்ருஜ்யைப் பண்ணுவது-) - Sri PeriyaVaacchaan Pillai's Vyakhyaanam.

In fertile field, the previous crop might have shed seeds spontaneously and these by themselves may yield yet another crop without too much effort. Similarly on this ancient fertile field of life which is created in such a way by the Lord, very little effort is needed on the part of the living beings to acquire merits deserving of Lord's compassion.

Merits of three types are recognized.

யாத் 3 ிருச்சி 2 க ஸ்க்ருதங்கள் -

For instance, a person has built a well to irrigate the field and the same well water happened to be used by a wayside travelling devotee, then the merit of the act of quenching the thirst of the

devotee would reach the owner of the well even when he did not plan the well for that purpose.

ப்ராஸங்கி 3 க ஸக்ருதம்- Recounting names, if one happens to mention the Lord's name even when not planned to do so such an act brings on the merit of calling Lord's name.

The third type is ஆநுஜங்கி 3 க ஸக்ருதம்- For instance when thieves are about to rob some devotees of the Lord and one happens to pass that way resulting in a hasty retreat of the thieves, the merit of saving the devotees would reach the person even though the person might not have done anything directly in this act. Thus all merits reach the living beings even without much effort on their part.

விடை அ டர்த்த- Lord Krishna's taming of the eight wild bulls for the sake of Nappinnai Piratti is just an excuse to kindle devotion towards Him.

If we do not have to do anything then how we spend our time? Once devotion towards the Lord is kindled in us by merits that we had accumulated even without much of an effort on our part, then until we reach Him we just spend time by remembering the Lord simply by looking at things that remind us of His form.

கார்மேகம் அன்ன கருமால் திருமேனி
நீர்வானம் காட்டும் நிகழ்ந்து-

the rain bearing clouds reminding us of the black hue of the Lord's beautiful form by itself help to kindle the love and desire towards the Lord.

நிகழ்ந்தாய் பால்பொன்பசுப்புக் கார்வண்ணம் நான்கும்
இகழ்ந்தாய் இருவரையும் வீய- புகழ்ந்தாய்
சினப்போர் ச்சுவேதனைச் சேனாபதியாய்
மனப்போர்முடிக்கும்வகை .

24

You shone through the four fold colours white, red, green and black .You got rid of the two demons and

You praised Arjuna who was enraged into battle and as protector of his army carried out the war to its end as planned in your mind.

In this verse, Azhwar describes how for the sake of His devotees, the Lord goes through many hardships.

In different Yugas the sentient beings desire different colours according to their nature. The Lord takes the different forms of colours to suit their wishes. In Krita Yuga the people would be full of satva guna and would desire pure white and the Lord takes on the white colour.

த்ரேதாயாம் ரக்த வர்ணோஸௌ - Rajas mixed with Satva guna predominate in Treta Yuga and the Lord takes on a gold colour.

த் 3 வாபரே ப4க3வாந் ஸ்யாம: (பாசியின் பசுமை) People in Dwapara period have mixed gunas of Rajas, Tamas and Satva, the Lord takes on a light green colour of moss which represents a combination.

In Kali yuga, Tamas predominates. The lord takes on His natural கார் மேனி

நீலதோயத3 மத 4 யஸ்த2 .

இகழ்ந்தாய் இருவரையும் வீய- He willed to destroy the two demons (Madhu and Kaitabha) who stole the vedas from Brahma.

மனப்போர் முடிக்கும் வகை சுவேதனை புகழ்ந்தாய்-

கே3விந்தேதி யத3ாக்ரந்த3ித் க்ருஷ்ணா மாம் து3ிரவாஸிநம் ருணம் ப்ரவ்ருத்3ித4மிவ மே ஹ்ருதியாந் நாபஸர்ப்பதி- "Drowpati called for me saying Govinda from a distance but those words have never left my mind like a swollen debt".

Thus the Lord decided to fulfill Drowpati's wishes, to crown Yudhishtira and to get rid of the Duryodana and his entire army.

சுவேதன்- refers to Arjuna who had white horses drawing his chariot.

வகையால் மதியாது மண்கொண்டாய் மற்றும்
வகையால் வருவதொன்றுண்டே வகையால்
வயிரம் குழைத் துண்ணும் மாவலிதானென்னும்
வயிரவழக்கொழித்தாய்மற்று .

25

Without undue concern for means you repossessed the earth. Furthermore such actions of yours have no personal gain. You destroyed the enmity of Mahabali who had a big ego and who by special means used to ingest diamond extract.

In this verse, Azhwar says that Lord's actions are always for the sake of his devotees and never for Himself.

வகையால் மதியாது மண்கொண்டாய்-

This refers to Vaamana Avataaram where the Lord had to help Indra to obtain his world back which had been all taken over by the great Mahabali who had become invincible in all the three worlds. The Lord took the form of a dwarf Brahmin celibate and begged for alms from Mahabali. And when He asked for only three feet of land, Mahabali did not think much of it and immediately granted the wish. The divine Dwarf then became the Lord Trivikrama and measured the entire earth with one step and all the heavens above with a second step and due to lack of place to put His third step, Mahabali offered his own head. The Lord bestowed His grace on Mahabali by placing His holy foot on him and thus removed his ego. He then sent Mahabali to the netherworld to reside there permanently, as an eternal devotee of the Lord. The Lord measured this whole Universe with His feet almost effortlessly (அநாயாஸேந) and reobtained this earth

(பூ 4 மியை கொண்டாய்) from Mahabali.

மாவலி தான் என்னும் வயிர வழக்கு ஒழித்தாய் -

நான் என்னும் அஹம்காரம் - The ego of self pride and vanity became the enmity (வயிர வழக்கு) between him and the Lord.

வகையால் வயிரம் குழைத்து உண்ணும்- To ingest diamond by itself is poisonous. But by adopting special means of mixing with herbs and other medicinal plants and preparing an extract of diamond, Mahabali used to ingest the same and eventually became hot headed on account of his invincible strength.

மற்றுத்தொழுவார் ஒருவரையும் யானின்மை
கற்றைச்சடையான் கரிக்கண்டாய் - எற்றைக்கும்
கண்டுகொள் கண்டாய் கடல்வண்ணா யானுன்னைக்
கண்டுகொள்கிற்குமாறு. 26

**There is no other deity whom I worship you will see
for the one with matted hair locks will bear witness
to. Please see O'Lord with the hue of the ocean,
Such as I shall remain your devotee forever.**

எற்றைக்கும் கண்டுகொள் கண்டாய் கடல்வண்ணா யான்
உன்னைக்
கண்டுகொள்கிற்கும் ஆறு

In this verse, Azhwar requests the Lord to bless him so that he will be able to experience Him always.

மற்றுத் தொழுவார் ஒருவரையும் யான் இன்மை
கற்றை சடையான் கரி கண்டாய் -

"That I do not worship any other deity is well known to you but if you need to know then Rudra is a witness to this". Here Azhwar refers to an incident in his own life. When Azhwar was living in Thirumazhisai, one day when he was in yogic meditation with his thoughts centered on Lord Narayana, Lord Siva and Goddess Parvathi saw him as they were passing through the skies on their vehicle Nandhi. Parvathi enquired Lord Siva as to the identity of the Yogi in meditation. Siva replied that this great person was a devotee of Lord Narayana. Hearing this, goddess Uma insisted that they should also give "darshan" and grant some boons to him

before leaving. Lord Siva accepted to fulfill her wishes. When they both appeared in front of the Azhwar, he was not paying any attention to them and remained indifferent stitching a torn cloth. To this Siva asked him how he could be indifferent to them when they have appeared in front of him to shower their grace. Azhwar replied that he did not need anything from them. Siva insisted that he should ask for something. Azhwar then asked for Moksha, to which Siva replied that the person capable of granting Moksha was Sriman Narayana. Then Azhwar wanted at least a long life to carry on spiritual practices so as to obtain Moksha but even this Siva could not grant saying that the extent of one's life was governed by the law of Karma. At this, Azhwar asked for Siva to grant a boon so that a thread will always follow the needle which he was holding in his hands. Lord Siva felt insulted at such a silly request and he opened his third eye of fire claiming that he would burn him to ashes as he did to cupid. To fight the flaming fire emitting from Siva's eye, Thirumazhisai Piran turned on an eye that he had on the great toe of his right foot. This eye of the Azhwar was spitting out fire and heat which was more flaming and intense. To this Lord Siva let out from his hair locks, hosts of rain bearing clouds which began to shower intense rain and cause a deluge. Even then Thirumazhisai Piran remained calm and unperturbed and was immersed in a deep devotional meditation on Lord Narayana. Seeing the intense devotion of the Azhwar, Lord Siva was amazed, praised him by giving him the special name of "Bhakthi Saara" பக்திலாரர் and then retired to his abode along with goddess Uma.

மால் தான் புகுந்த மடநெஞ்சம் மற்றதுவும்
 பேறாகக் கொள்வனோ பேதைகள்-நீறாடி
 தான் காணமாட்டாத தாரகலசேவடியை
 யான் காணவல்லேற்கிது .

27

**Will I consider anything else desirable O' fools,
 than my blessed heart wherein the Lord entered
 Himself so I can see His broad holy feet covered**

with flowers which even Rudra with ash covered body can not see.

The Lord immediately blesses Azhwar and reveals Himself to him. In this verse Azhwar describes his blessing.

மால் தான் புகுந்த- மால் - The great Lord who is the form of "love" into Whom the embodied souls enter at the time of their final release from bondage, on His own has entered.

என் அமுதனைக் கண்ட கண்கள் மற்றொன்றினைக் காணாவே. - (திருப்பாணாழ்வார்)
மாயாப்பெருவிறலுலகம் மூன்றினொடு நல்வீடு பெறினும்
கொள்வதெண்ணுமோ தெள்ளியோர் குறிப்பே--திருவாசிரியம்
(நம்மாழ்வார்)-) தெள்ளியோர்- people with wisdom and knowledge.

நீறாடி தான் - Rudra with ash covered body

காண மாட்டாத- could not see

தார் - covered by flower garlands

அகலம்- broad

சே அடியை- holy feet

யான் காண வல்லேற்கு- I was able to see (due to His blessing)

இது- my blessed heart

கடிக் கமலத்துள்ளிருந்தும் காண்கிலான் கண்ணன் அடிக் கமலம்
தன்னை அயன் (முதல் திருவந்தாதி)

(Mudal Thiruvandhadhi - 56).

இதுவிலங்கை யீடழியக் கட்டியசேது

இதுவிலங்கு வாலியைவீழ்த்தது- இதுவிலங்கை

தானொடுங்க வில்நூடங்கத் தண்டாரிராவணனை

ஊனொடுங்கவெய்தான் உகப்பு.

28

**This bridge built to forewarn the doom of Lanka,
this felling of animal Vali, this destruction of Lanka**

were all the sport of the One, who arched His bow "Saarna" and shot the arrow that broke the back of the proud Ravana wearing a cool flower garland.

Azhwar visualizes directly all the deeds performed by the Lord in Sri Rama avataara.

இது இலங்கை ஈடு அழிய கட்டிய சேது

When "Sethu" was built across the sea by Sri Rama with the help of the vaanara army, it almost felt as if the destruction of Lanka was sure to follow. விலங்கு- means "animal" referring to Vali who was the monkey king. வில் நுடங்க- Bending the சார்ங்க "Saarna" bow.

தண் தார் இராவணனை ஊன் ஒருங்க எய்தான் - Ravana who was headstrong with pride had his back bent by the Lord.

All the deeds performed by the Lord in Sri Rama avataara appear directly for Azhwar to see and he therefore refers to them as இது, இது, இது this, this and this.

உகப்பு.- As if carried out in sport meaning "it is His leela (sport)".

உகப்புருவம் தானே ஒளியுருவம் தானே

மகப்புருவன் தானே மதிக்கில்- மிகப்புருவம்

ஒன்றுக்கொன்று ஒசனையான் வீழ- ஒருகணையால்

அன்றிக்கொண்டெய்தான் அவன்.

29

**His is the form desired by all, the form all effulgent,
His is the form most wonderful, if one were to
think, the Lord who hit with one arrow in great
anger at one with eyebrows spanning almost a mile
from each other.**

In this verse, Azhwar enjoys the most beautiful form of Lord Sri Rama who killed Kumbakarna, the enemy of his devotees.

உகப்பு உருவம் தானே -

ஸமஸ்தகல்யாணகுணாத்மகோ லௌ-

இச்ச2ா க்3ருஹீதாபி4மத- The Lord with all glorious attributes and qualities takes all forms according to His own will and choice (Vishnu Puranam 6-5-84)

ஒளி உருவம் தானே

நாராயணபரோ ஜ்யோதி- ந தத்ர ஸூர்யோ பா4தி.

மகப்பு உருவன் தானே

The Lord with the most wonderful form- ருபமந்யத் ஹரேர் மஹத்- ((Vishnu Puranam)

ஆத்மாநம் மானுஷம் மன்யே - Although He considered himself as an ordinary man, son of Dasaratha (Ramayanam), He still had this most beautiful form.

மிக புருவம் ஒன்றுக்கொன்று ஓசனையான் வீழ்-

Kumbakarna had a huge body with eyebrows spanning almost a mile from each other.

அன்றிக்கொண்டு எய்தான் - he took hold of great anger. In nature Sri Rama was very peaceful and had no anger against anyone. But Kumbakarna was the enemy of his devotees.

(கோபமாஹாரயத் தீவ்ரம்- Valmiki Ramayanam)

அவனென்னை யாளி அரங்கத்து அரங்கில்

அவனென்னை எய்தாமல் காப்பான் -அவனென்ன து

உள்ளத்து நின்றான் இருந்தான் கிடக்குமே

வெள்ளத்தரவணையின்மேல் .

30

The Lord of Srirangam, who has taken me over in His grace will protect me and not let me into the theater of life's drama. He has stood and stayed in my heart. Will that Lord repose any more on the serpant bed in the ocean?

In this verse, Azhwar reiterates that Lord Sri Ranganatha has on his own accord showered His grace on him. Azhwar feels that he would not be let down by the Lord who would protect him from being reborn into the life's drama. He has taken abode in Azhwar's heart which is most pleasing to Him since the Lord loves His devotees and prefers the heart of the devotees to His abode in Vaikunta.

அரங்கத்து அவன் என்னை ஆளி: In the previous verse reference was made to Sri Rama and in this verse He is referred to in His archa avataaram. as Sri Ranganatha.

அரங்கில்- The theatre of life's drama.

பிறவி மாயக்கூத்து-(திருவாய்மொழி 8-4-11) Sri Nammazhwar also refers to life as a drama. The comparison is apt since the same "jeeva" comes back to play different roles.

Sri Vedanta Desika in his opening invocatory verse of Dasaavataara stotram refers to the earth as a stage where Sri Ranganatha and Sri Periya Piraatti (MahaLakshmi) the eternal couple play the leading roles.

தேவோ ந: ஸீபம் ஆதநோது தஸ்தா நிரவர்த்தயந் பூமிகாம்
ரங்கே தாமநி லப்த நிர்ப்பர ரஸை: அத்யக்ஷிதோ பாவுகை:
யத்பாவேஜ் ப்ருதக் விதேஜ் அநுகுணாந் பாவாந் ஸ்வயம் பிப்ரதீ
யத்தர்மைர் இஹ தர்மிணீ விஹரதே நாநாக்ருதிர் நாயிகா.

நிற்பதும் ஓர் வெற்பகத்து இருப்பும் விண்கிடப்பதும்
(திருச்சந்தவிருத்தம் 65.)

The Lord reposes in SriRangam eternally waiting for "jeevas" to reach Him, will not let go of those who have surrendered to Him.
வெள்ளத்து அரவு அணையின்- The serpent bed in the ocean of milk

வெள்ளத்து இளங்கோயில் கைவிடேல் (Sri Budattazhwar - Irandaam Thiruvandhadhi 54)-

இளங்கோயில்- பாலாலயம்

The devotee's heart is big temple -பெருங் கோயில்- ஆயதநம்
மஹத் - நாராயண ஸீக்தம்.

மேல் நான்முகன் அரணையிட்ட விஞ்சாபம்
தான் நாரணன் ஒழித்தான் தாரகையுள் - வானோர்
பெருமானை யேத்தாதபேய்காள் பிறக்கும்
கருமாயம்பேசில்கதை..

31

Aeons ago the curse given by Brahma on Rudra was removed only by Narayana as well known to all on this earth.

O' fools who do not want to praise the Lord of the eternal stars, description of your woes of your birth will be a long story.

In this verse, Azhwar says that Lord Narayana is the sole protector not only for him but He alone removes the woes of even Brahma and Rudra.

மேல் நான்முகன் அரணை இட்ட விஞ்சாபம்

This story is described in Matsya Purana in detail. Lord Rudra plucked off one of the heads of his father Brahma in a rage once. The skull got stuck in the palm of the hand of Rudra by the curse of Brahma.

கபாலீ த்வம் ப4விஜ்யஸி - "kapali tvam bhavishyasi " was the curse of Brahma. Rudra eventually got rid of the effects of this unrighteous action by the grace of Lord Narayana. This legend is well described in Matsya Purana as a narrative given by Rudra to Devi (his consort Parvati).

பிறக்கும் கருமாயம் பேசில் கதை.

The description of the sufferings that the jeeva (caught in the repeated cycles of life) undergoes consequent to its previous karma, in the womb before its birth will be like a Mahabharatha story (meaning a long story).

கதைப்பொருள் தான் கண்ணன் திருவயிற்றுனுள்ள
உதைப்பளவு போதுபோக்கின்றி- வதைப்பொருள் தான்

Ithihasapuranas and Smrithis describe Lord Krishna's will. To spend even a moment in other things without dwelling on the Lord's auspicious qualities is only harmful. Fall at the holy feet of the ever glorious Lord.

In this verse, Azhwar says that only the Lord can eliminate all effects of our karma.

கதை- refers to story. It therefore refers to the Itihasas (literally meaning "It happened thus")like Ramayana and Mahabharata and all the Puranas which describe the story of the Lord.

பொருள்- refers to "Smrithis" which contain the "tatvas" or "the meanings".

Ithihasas and Puranas are dependent on the Lord's Will.

திருவயிறு- means the mind and by implication the will of the lord.

உதைப்பு- a very brief moment like in trying to kick with one's foot.

உதைப்பு அளவு போது போக்கு இன்றி- வாய்ந்த குணத்து படாதது வதைப்பொருள் தான் =

Not dwelling on the auspicious qualities of the Lord even for a moment and spending all of one's time in other matters will not only cause to harm to oneself but also to others.

ஆய்ந்த குணத்தான் அடி- The holy feet of the Lord with flawless qualities

யந்முஹூர்த்தம் கூடிணம் வாபி வாஸுதே3வோ ந சிந்த்யதே
ஸா ஹாநிஸ் தந் மஹச்சி2த்திரம் ஸா ப்4ராந்திஸ் ஸா ச விக்ரியா ।
"Whatever may be the time or the moment when Lord Vasudeva
is not remembered that alone is the low point of one's time, that
alone will be cause of trouble, confusion and unpleasantness",
declared also the Rishis.

அடிச்சகடம் சாடி அரவாட்டி யானை
பிடித்தொசித்துப் பேய்முலைநஞ்சண்டு- வடிப்பவள
வாய்ப்பின் னைதோளிக்கா வல்லேற்றெருத்திறுத்து
கோப்பின்னுமானான் குறிப்பு. 33

**He kicked Sakata with His holy feet, made the
serpent dance, broke the tusk of the elephant,
drank the poison off the breasts of the ogress and
for the sake of Nappinnai with coral like lips and
beautiful shoulders broke the horns of the wild
bulls and by His will became the Lord.**

In this verse, Azhwar describes the various deeds that the Lord performed for the sake of protection of His devotees during His avataara as Sri Krishna.

When Sri Krisna was an infant, Kamsa devised many means to kill Sri Krishna. Kamsa sent Putana, an ogress in the guise of a beautiful maid to feed baby Krishna. She smeared her breasts with the poison and when no one else was watching took the infant in her arms and began feeding. Infant Krishna pretending to feed from her, sucked the very life of that ogress away.

When this attempt failed, a demon was sent in the form of a cart ("Sakatasura"), when baby Krishna was in the cradle. Sri Krishna killed him by simply kicking the cart with his feet.

Kaliya was a black serpent which was living in the waters of Yamuna. It made the waters poisonous. The cowherd boys one-day during their outing with Sri Krishna drank the water because of thirst without knowing that it was poisonous and became unconscious. Sri Krishna in order to protect the inhabitants of Vraja, dived into the waters and brought the serpent into submission by dancing on its uplifted hood and got Kaliya to leave Yamuna altogether.

Sri Krishna was invited along with others by Kamsa to attend a wrestling contest. The evil minded Kamsa had only one goal during this visit of Krishna to his court. It was to somehow get Krishna killed. With this intention, he had the elephant keepers release the mad elephant Kuvalayapida to charge at Krishna as soon as he entered the arena. Sri Krishna killed the mighty elephant by pulling its tusks as if it were a mere play. Later for the sake of protecting Nappinnai Piraatti, Sri Krishna fought with seven strong bulls and tamed them by breaking their horns.

பின்னும் குறிப்பு கோ ஆனான் :

Further by His will showed that He is the Lord that protects His devotees by getting rid of all the inimical forces.

குறிப்பெனக்குக் கோட்டியூர் மேயானையேத்த
குறிப்பெனக்கு நன்மை பயக்க- வெறுப்பனோ
வேங்கடத்து மேயானை மெய் வினைநோய் எய்தாமல்
தான் கடத்தும் தன்மையான் தாள். 34

My intention is to worship the Lord residing at Thirukkottiyur. My intention is also for good to happen to me. Will I ignore the Lord of Thiruvencatam, whose holy feet have the nature of preventing and destroying body related affliction and karma.

In this verse, Azhwar says that he can not neglect the holy feet of the Lord who on His own has taken abode in the various holy shrines for his sake.

Special mention is made of two particular - திடுவ்ய தேஶ "divya desa" namely Thirukkottiyur and Thiruvencatam.

குறிப்பு எனக்குக் கோட்டியூர் மேயானை ஏத்த-

Azhwar says that his desire is to sing the glory of the Lord residing in the holy shrine of Thirukkottiyur.

வெறுப்பனோ வேங்கடத்து மேயானை - Will I ignore the Lord who on His own taken abode in the holy hills of Venkatam?

மெய் வினை நோய் எய்தாமல்

தான் கடத்தும் தன்மையான் தாள்.- Whose holy feet have the very nature of preventing and removing afflictions of the body and the underlying karma. The very name வேங்கடவன் (Venkatavan) means the remover of body related karmas and their effects.

Sri Nammazhwar's verse expressing the same in very similar words is worth noting.

வேங்கடங்கள் மெய்மேல் வினைமுற்றவும்

தாங்கள் தங்கட்கு நல்லனவே செய்வார்

வேங்கடத்துறை வார்க்கு நமவென் னல்

ஆங்கடமே அது சுமந்தார்கட்கே

(திருவாய்மொழி 3-3-6)

தாளாலுலகம் அளந்தவசவே கொல்

வாளாகிடந்தருளும் வாய்திறவான் - நீளோதம்

வந்தலைக்கும் மாமயிலை மாவல்லிக்கேணியான்

ஐந்தலைவாய்நாகத்தணை.

35

Perhaps tired from measuring the world with His holy feet, not uttering a word and lying still, on the bed formed by the serpent with five heads and mouths is the Lord residing at Thiruvallikeni near the great Mylai where large waves of the ocean strike the shore.

In this verse, Azhwar's heart goes out for the Lord Himself. Azhwar fears that the reason that the Lord has chosen to reside and lie down on his serpent bed in Thiruvallikeni near the sea shore is because of His physical tiredness due to His deeds during the Trivikrama avataara when He measured this world. Azhwar feels that the Lord is tired and this is perhaps why He is lying still and not even uttering a word.

ஏகோ ஹ வை நாராயாண ஆஸீத். ந ப்ரஹ்மா நேஸான நேமே த் த யாவா ப்ருதி2 வீ.

Only Narayana was there first, neither Brahma nor Siva, neither the netherworlds nor the heavens. By His Will (Sankalpam), He brought forth all these. It was as though this was not enough, He wanted to stroke gently with His soft feet all that was created for the sake of their protection.

தாளால் உலகம் அளந்த அசவே கொல்- Physical tiredness due to the act of measuring this world with His holy feet.

நாகத்தணைக்குடந்தை வெ. .கா திருவெவ்வுள்
நாகத்தணை அரங்கம் பேரன்பில்- நாகத்
தணைப்பாற்கடல் கிடக்கும் ஆதிநெடுமால்
அணைப்பார்கருத்தனாவான்.

36

On the serpent bed in Thirukkudanthai, ThiruVehka and Thiruvevul, on the serpent again in Thiruvarangam, Thirupper, Thiruanbil and

on AadhiSesha in the ocean of milk lies the ancient cause, the loving Lord with the sole intention to get into the minds of His devotees.

In this verse, Azhwar says that the Lord has taken abode in various holy places (divya desas like Thirukkudanthai, ThiruVehka and Thiruvevvul, Thiruvarangam, Thirupper, Thiruanbil and Thrupparkadal -ocean of milk-) and has taken a lying posture on the serpent bed (AadhiSesha) mainly with the sole intention of getting into the minds of His beloved devotees.

ஆதி நெடுமால்-

This is because He is the ancient primordial cause (ஆதி) of this universe and its life forms.

நெடுமால்-- He is therefore like the mother and has an enormous motherly love for everyone.

அணைப்பார் - Those who embrace the Lord (devotees).

கருத்தன் ஆவான்- The Lord will get into their minds and become part of their thoughts

வானுலவு தீவளி மாகடல் மாபொருப்பு
தானுலவு வெங்கதிரும் தண்மதியும்- மேனிலவு
கொண்டல் பெயரும் திசையெட்டுஞ் சூழ்ச்சியும்
அண்டந்திருமாலகைப்பு.

37

The sky, the moving fire, the blowing wind, the large oceans, the huge mountains, the moving hot Sun, the cool moon, the clouds above, the life forms, the eight directions and the seven planes and all this cosmos is result of the will of the Lord of Sri.

In this verse, Azhwar says that it is not surprising that the Lord wants to get into the hearts of His devotees since all this is His creation and will.

வான் - The sky or the ether . உலவு தீ வளி மாகடல்- the ever moving fire, wind and water
(the three tatvas)

மா பொருப்பு-- the huge mountains (represent the tatva the earth)

"திடீ ஸம்ச நாராயண:"

மேனிலவு கொண்டல்- the moving clouds above

சூழ்ச்சியும் - the seven Aavaranaas (the seven planes)

அண்டம் - the egg shaped universe

திருமால் அகைப்பு - The will of the Lord of Sri indicating thereby that Periya Piraatti has equal role in Jagat Srishti .

அகைப்பில் மனிசரை ஆறுசமயம்

புகைத்தான் பொருகடல் நீர்வண்ணன் -உகைக்குமேல்

எத்தேவர் வாலாட்டும் எவ்வாறுசெய்கையும்

அப்போதொழியும்அழைப்பு .

38

The Lord with the hue of the surfing waters of the ocean caused men of undistinguished wisdom to be caught in the six faiths. Should He be a trifle indifferent, whoever may be the devas, their ego, sacrifices and invocations will vanish in a trice.

In this verse, Azhwar says that the interest in other faiths arise among humans depending on the accumulated qualities of karma. Even for all the deities like Brahma, Indra and Rudra, their respective greatness and qualities stem from the fact that the transcendental Lord Narayana is their inner controller.

If even for a moment the Lord chooses to let this go, then all their greatness will vanish.

அகைப்பு- elevation; wisdom;

ஆறு சமயம் புகைத்தான் - made them to be caught in the six different faiths.

ஆறு சமயம்

-the six faiths (systems) referred to are: (பௌத்தீதீதீ)
Bauddha,(நையாயிக) Naiyayika, வைசேஷிக (Vaiseshika),
ஜைன (Jaina), ஸாங்கீய (Sankya) and யோக (Yoga)
established respectively by Sakya, Ulukkiya, Akshapada,
Kshapana, Kapila and Pathanjali. Sometimes Naiyayika and Yoga
are dropped and instead Charvaka and Pasupada are taken.

புகைத்தான் - similar to catching animals in the forest by setting up
dense smoke so that they will come out and be caught in the net.
These different faiths act like dense smoke and not knowing their
way those without wisdom get caught in the net of "samsaara".

Devas also have "ego" and pride since each one of them consider
their self as ஈஸ்வர or Lord.

வாலாடும் - அஹங்காரம் or ego.

செய்கையும் - sacrifices ; அழைப்பு - ஆவாஹநம் - invocations.

அழைப்பன் திருவேங்கடத்தானைக் காண
இழைப்பன் திருக்கூடல் கூட - மழைப்பேர்
அருவி மணி வரன்றி வந்திழிய யானை
வெருவியரவொடுங்கும்வெற்பு.

39

**I call the Lord of Thiruvencatam so my eyes can
feast. I draw the chance circles so I can unite with
that mountain where large streams in rains wash
down many glittering gems, feared by the elephants
and snakes hurrying to hide.**

Verses 39 through 48 inclusive are in praise of the Lord residing
in Thiruppathi (Thiruvencatam)

In this verse, Azhwar calls out so he can have darshan of the Lord in Thiruvencatam.

இழைப்பன் திருக்கூடல்

கூடல் இழைப்பன் "Koodal Izhaippan" refers to a particular method of determining the prospect for union with one's chosen companion. It involves drawing a large circle and then drawing smaller circles inside the large one. If the smaller circles inside tally to an even number then it is considered a good omen portending union.

யானை வெருவி - The elephants are known to be afraid of burning logs of fire. The glittering gems are mistaken by the elephants for the burning logs of fire.

அரவு ஓடுங்கும் -

while the mountain snakes mistaking the same for lightning are said to hurry towards their hide outs.

வெற்பென்று வேங்கடம் பாடினேன் வீடாக்கி
நிற்கின்றேன் நின்று நினைக்கின்றேன் -கற்கின்ற
நூல்வலையில் பட்டிருந்த நூலாட்டி கேள்வனார்
கால்வலையில்பட்டிருந்தேன் காண்.

40

Recounting many hills I called out also Venkatam, stood certain of liberation in a pensive mood, remained bound to the holy feet of the Lord of Lakshmi, Who is caught inside the net of the Vedas, behold.

In this verse, Azhwar says that the mere mention of Thirumalai, resulted in him reaching the holy feet of the Lord of Sri.

வெற்பு என்று வேங்கடம் பாடினேன் - merely called out the names of various hills and among them also mentioned Venkatam..

வீடாக்கி நிற்கின்றேன் - remained certain of liberation
வீடு - மோகூம் - Liberation

நின்று நினைக்கின்றேன் - merely calling out the name of Venkatam immediately brings the result of obtaining the abode of Vishnu (Vishnu's paramam padam). Thoughtful analysis reveals that such a large gain for a small effort is only possible due to the inordinate compassion (nirhethuka kripa நிர் ஹேதுக க்ருபை - unconditional mercy) of the divine mother who is our sole referee (Purushakaara புருஷகார compassionate mediator).

Sri Swami Desikan extols this nirhethuka kripa நிர் ஹேதுக க்ருபை of the Lord in his துயாசுதகம் "Dayasatakam" which is a hymn in praise of the Lord Srinivasa's compassion containing one hundred verses. In the opening verse, Sri Desikan refers to the overflowing mercy of Lord Srinivasa, as a river of sugarcane juice which has become solidified as frozen sugar crystal in the form of Thirumalai hills.

ப்ரபத்யே தம் கிரீம் ப்ராய: ஸ்ரீநிவாஸாநுகம்பயா
இக்ஷ்ணாரஸ்வந்த்யேவ யந்முர்த்யா ஸர்க்ராயிதம்
" I prostrate before that famous hill (Thiruvencatam) formed as it were by the crystallization of the river of sugar cane juice which is the overflowing mercy of Lord Srinivasa."

நூல் வலை refers to the Vedas since it is also woven like a net.
நூலாட்டி refers to Periya Piraatti, Lakshmi since she like Narayana is also hidden in the net of the Vedas.
விஷ்ணு பத்நீ - "Vishnu Pathni" as declared in the vedas..
கேள்வனார் means the consort of.
காண் - Azhwar is addressing his own mind to catch hold of the same.

காணலுருகின்றேன் கல்லருவிமுத்துதிர
ஓணவிழுவில் ஒலியதிர -பேணி

வருவேங்கடவா என்னுள்ளம் புகுந்தாய்
திருவேங்கடமதனைச்சென்று .

41

**I desire to go and see Thiruvencatam, rumbling
with streams rolling down pearl stones and
resounding with hymns of the devotees on
Thiruvo~nam, although you have moved into my
heart, O' Lord of Venkatam.**

The Lord residing in Thirumalai is more obvious and clear to everyone's eyes. This is ever more clear to all than even His being the inner controller (antaryami). Therefore Azhwar wants to go and see Him in Thirumalai. The Lord of Thirumalai has ஸர்வ கல்யாண குணங்கள் "sarva kalyana gunas" and is easily accessible (saulabya) and has enormous compassion (vatsalya).

சென்று வணங்குமினோ சேனூயர் வேங்கடத்தை
நின்று வினைகெடுக்கும் நீர்மையால்-என்றும்
கடிக்கமல நான் முகனும் கண்முன்றத்தானும்
அடிக்கமலமிட்டேத்துமங்கு .

42

**Go and worship the great peaks of Thiruvencatam,
since by nature it purifies. At all times, there the
lotus born four-faced Brahma and the three eyed
One glorify the feet of the Lord with lotus flowers.**

Brahma and other devas worship the Lord of Thiruvencatam to obtain His grace for their own benefit. Azhwar says that you can also benefit from worshipping him.

வேங்கடம் -Venkatam eliminates all unwanted ill effects by its very nature since the very word “venkatam” means that which burns away binding effects of all karmas

Venkatam also bestows all desirable things.

மங்குல்தோய்சென்னி வடவேங்கடத்தானை
கங்குல், புகுந்தார்கள் காப்பணிவான் -திங்கள்
சடையேறவைத்தானும் தாமரைமேலானும்
குடையேறத்தாம்குவித்துக்கொண்டு..

43

**To VadaVenkatam with peaks reaching clouds,
all devas go at the twilight hour to worship the
Lord, while the one with moon adorning hair locks
and the one seated on the lotus carry for Him the
beautiful umbrellas decked in pearls.**

Azhwar says that all devas go to worship the Lord at Thiruvankatam during all twilights.

கங்குல் புகுந்தார்கள் காப்பணிவான் -
மங்குல்தோய் சென்னி வடவேங்கடத்தானை - During all twilight
hours the devas flock to Vada Venkatam, the hills with peaks
reaching clouds, to worship the Lord.

கொண்டுகுடங்கால்மேல் வைத்தகுழவியாய்
தண்டவரக்கன் தலைதாளால் - பண்டெண்ணிப்
போம்குமரன் நிற்கும் பொழில்வேங்கடமலைக்கே
போம்குமரருள்ளீர்புரிந்து .

44

Aeons ago, the Lord as a child lying on the lap of Brahma counted the ten heads of the demon with his foot. The same ever youthful Lord stands in the green hills of Venkatam. O' youthful ones! Go to the same hills with love.

Here, Azhwar refers to an incident that happened when Ravana obtained his boon from Brahma.

Lord Narayana in the form of a small child laid on the lap of Brahma at that time and with His foot counted the ten heads of Ravana to show that Ravana's ego would cause only harm to the worlds and that he would have to lose his heads as punishment at the hands of the Lord when He would incarnate as Sri Rama.

This incident is referred to also in Mudal Thiruvandhadhi of Sri Poikai piran,

ஆமே அமரர்க்கறிய அது நிற்க
நாமே அறிகிறபோம் நன்னெஞ்சே-பூமேய
மாதவத்தோன் தாள் பணிந்த வாளர்க்கண் நீண்முடியை
பாதமத்தால் எண்ணினான் பண்பு .

and Moondraam Thiruvandhadhi.

"ஆய்ந்த அருமறையோன் "

குமரருள்ளீர் - to climb the mountain with ease is only possible when one is youthful.

புரிந்து மலரிட்டுப் புண்டரீகப்பாதம்
புரிந்து படுகாடுநிற்ப -தெரிந்தெங்கும்
தானோங்கிநிற்கின் றுன் தண்ணருவி வேங்கடமே
வானோர்க்கும்மண்ணோர்க்கும்வைப்பு .

45

The Lord known all over for His towering qualities, at whose lotus feet devotees prostrate like felled trees in the forest, offering flowers and words of benediction with love, on the Venkata hills, washed by cool streams, which is the cherished treasure of immortals and mortals alike.

The Lord of Venkatam is known all over for his infinite Kalyana Gunas கல்யாண குணங்கள். He stands out like a large tree. 'வருகஃ இவ ஸ்தப்தஃ. " Vrkscha eva stapha" declares the Vedas also about the Lord.

தெரிந்து எங்கும்- Well known all over
தான் ஓங்கி நிற்கின்றான்- The Lord with glorious (towering) qualities

புரிந்து மலரிட்டுப் புண்டரீகப்பாதம்
பரிந்து படு காடு நிற்ப- With love offering flowers at the lotus feet of the Lord and prostrating like the fallen trees in the forest.

வானோர் - Nityasuris, the eternal attendants of the Lord.

புண்டரீகப்பாதம் - lotus feet of the Lord
வைப்பு - treasure.

வைப்பன் மணிவிளக்கா மாமதியை மாலுக்கென்
றெப்பொழுதும் கைநீட்டும் யானையை-எப்பாடும்
வேடுவளைக்கக் குறவர் வில்லெடுக்கும் வேங்கடமே
நாடுவளைத்தாடுதுமேல்நன்று . 46

On the Venkata hill, where the elephants reach out their trunks to the bright moon to offer as an auspicious lamp to the Lord, when surrounded by

the hunters from outside, are defended by the native kuravas with their bows. It will augur well, if the people of the land, go round that hill dancing in prayerful worship.

Everyone living on the hills of Thiruvenkatam including even the animals is influenced by the peace and beauty of the place which enhance their satvic qualities. They are also infatuated with love for the Lord.

Azhwar poetically describes this in relation to the elephants and the kurava tribes living on the hills. The elephants are oblivious to the surrounding and intent on offering the moon as undying lamp to the Lord reach out for the same with their trunks and fail to notice the arrival of the hunters who obviously are full of rajas and tamas coming from other regions. Therefore, the people belonging to the kurava tribes also full of satvic qualities and love for the Lord and His devotees on account of their living on the hills of Venkatam rush to the rescue of the elephants.

நாடு வளைத்தாடுதுமேல் நன்று - Azhwar points out that it will only be beneficial all around if everyone of the land seeks shelter at the feet of the Lord of Thiruvenkatam.

வளைத்து ஆடுதும் ஏல்- going around in adoration and dancing with joy

நன்மணிவண்ணூர் ஆளியும் கோளறியும்
பொன்மணியும் முத்தமும் பூமரமும்- பன்மணிநீ
ரோடுபொருதுருளும் கானமும் வானரமும்
வேடுமுடைவேங்கடம்.

47

Venkatam is the abode of the Lord with complexion of a blue diamond, where mighty animals like the lions, gold, rubies and pearls, flowering trees and

forest streams awash with shining gems, and monkeys and forest tribes abound.

Thiruvencatam is the desired residence to the Lord and therefore everything residing there has the same glory as the eternal attendants (nitya suris) of the Lord.

மணிவண்ணன் - Lord Maadhava is described as a precious blue stone. The similarities lie in the colour and certain qualities namely being precious and priceless, being easy to carry even in one corner of one's waist cloth, making the possessor happy when it is with the person and making the same person sad when it is lost.

நன்மணி - Even all the precious gems in the world will not adequately compare with the Lord on account of certain other qualities of the gem such as being hard and small. The Lord is far from these and therefore Ahzwar adds an epithet "நன்" which means "good" meaning devoid of any inauspicious attributes.

ஊர் - means city. The reason, the mountain is described as the city of the Lord is that it is taken by the Lord as a rightful place for offering His shelter to all seekers without any distinction. Comparison is made to how Lord Rama took willingly to the forest in preference to the city Ayodhya in order to protect the Rishis from the havoc and harm caused by the rakshasas (demons). Even mother Sumitra recommends the same in her words of advice to Lakshmana.

"**அயோத்4 யாம் அடவீம் வித்3தி4**- consider Ayodhya as forest " Lakshmana had a lot of anger towards Dasaratha for sending away Rama to the forest and therefore she further says

"**ராமம் த3ரத2ம் வித்3தி4**" - consider Rama as Dasaratha

"**மாம் வித்3தி4 ஜனகாத்மஜாம்**" - consider Seetha.as myself.

வேங்கடமே விண்ணோர் தொழுவதுவும் -மெய்யம்மையால்
வேங்கடமே மெய்வினைநோய் தீர்ப்பதுவும்-வேங்கடமே
தானவரைவீழத் தன்னாழி படைதொட்டு
வானவரைக்காப்பான்மலை.

48

Venkatam alone is worshiped with true devotion by the eternal stars.

Venkatam alone eliminates effects of actions and disease afflicting life.

Venkatam alone is the mountain of the Lord, who destroys the demons with a mere touch of his Chakra for the protection of the devas.

விண்ணோர் -

refers to Nityasuris, the eternal attendants of the Lord like ஆதி ஸேஷ, கருடர், விஜ்வக்ஸேநர், Aadhi Saesha, Garuda, Vishvaksena and others. Their devotion is true devotion since they consider the Lord as the only desirable thing.

மலையாமை மேல்வைத்து வாசுகியைச்சுற்றி
தலையாமை தானொருகை பற்றி- அலையாமல்
பீறக்கடைந்த பெருமான் திருநாமம்
கூறுவதேயாவர்க்கும்கூற்று .

49

Uttering the auspicious names of the Lord alone is best action for everyone. The Lord who as a turtle placed the mountain on His back, supporting the mountain top with His hand and using Vasuki, the snake as the rope churned carefully the ocean of milk.

In this verse, Azhwar refers to the avataara of Koorma (கூர்ம அவதாரம்) the divine turtle during the incident of churning of ocean of milk by the devas and asuras for the sake of obtaining the nectar capable of bestowing immortality, the amrtha அம்ருத. The mountain is the mandara giri மந்தர மலை.

கூற்றமும்சாரா கொடுவினையும்சாரா தீ
 மாற்றமும்சாரா வகையறிந்தேன் - ஆற்றங்
 கரைகிடக்கும் கண்ணன்கடல் கிடக்கும் மாயன்
 உரைகிடக்கும்உள்ளத்தெனக்கு.

50

I understood the way so fear from death will not arise in me and results of sinful actions and ill name will not follow me since the words of the wonderful Lord Krishna, are firmly embedded in my mind, the Lord who reposes on the ocean and on the banks of the river.

The க்ஷேத்ரம் "Kshetra " referred to is the beautiful கபிஸ்தலம் "Kapisthalam " where the Lord is enshrined on the banks of river காவேரி Cauvery.

கூற்றமும் சாரா- so that fear of death will not arise

கொடு வினையும் சாரா - so that results of sinful actions will not follow

தீ மாற்றமும் சாரா- so that ill name will not follow

கண்ணன் கடல் கிடக்கும் மாயன் உரை :

The final words of the Lord to Arjuna in Geetha is what Ahzwar refers to here .

" Sarva dharman parityajya ma~maekam saranam vraja

Aham tvam sarvapa~paebyo mokshayishyami ma~ sucha: "

**ஸர்வத4ர்மான் பரித்யஜ்ய மாமேகம் ஸரணம் வ்ரஜ
 அஹம் த்வாம் ஸர்வ பாபேப4 யோ மோக்ஷயிஷ்யாமி
 மாஸூச:**

“ Discarding all other means take me as your sole refuge and
I shall liberate you from all sins and do not grieve”

எனக்காவார் ஆரொருவரே எம்பெருமான்
தனக்காவான் தானே மற்றல்லால் புனக்காயா
வண்ணனே உன்னைப்பிறறியார்- என்மதிக்கு
விண்ணெல்லாமுண்டோவிலை.

51

Who in this world is comparable to me for I consider you alone as my refuge ? Even you the Lord of all who has none to equal, are not comparable to me. O' Lord with the hue of Kaayaam flower ! None else knows you. Knowledge of you makes my mind priceless compared even to the heavens.

Azhwar says that there is none comparable to him either in this earth or in the heavens including the Lord for the latter has no need for any refuge. On the other hand Azhwar considers the Lord alone as his sole refuge and even if the Lord is not his protector he is still entranced by the beauty of the Lord that he would not desire anything else.

புனக்காயா வண்ணனே உன்னைப் பிறர் அறியார்- The Lord who has the colour, softness and fragrance like the காயாம்பூ -"Kaayaam flower"

"In this world,those with interest in their physical life, those interested in freedom, those who are after the devas and their blessings, those that are interested in practice of different yogas, as well as the rishis interested in meditating on their inner self for peace and in the higher worlds, even the eternal Nityasuris can not experience the knowledge that arises in my mind which is constantly thinking only of You"

விலைக்காட்படுவர் விசாதியேற்று உண்பர்
தலைக்காட்பலிதிரிவர் தக்கோர்-முலைக்கால்
விடமுண்ட வேந்தனையே வேறாவேத்தாதார்
கடமுண்டார்கல்லாதவர்.

52

Unwise enslave themselves for the sake of money, accepting diseases willing to sacrifice their heads for the sake of their financiers, not adoring the Lord who drank the poison off of the breasts of the ogress, remain ignorant like those who live borrowing beyond their means.

முலைக்கால் விடம் உண்ட வேந்தனையே வேறு ஆ ஏத்தாதார் - Lord Kannapiran drank the poison as well as the deceit off of the breasts of the ogress பூதனை Poothana who came in the form of a mother and destroyed her. This is an illustration of how the Lord destroys all evils to protect the world. Similarly He also helps to destroy ignorance of those who seek Him. Not understanding this and as such failing to adore the same Lord, the ignorant follow paths that only lead to accumulation of debt in the form of bad actions.

வேந்தனையே வேறு ஆ ஏத்தாதார் -

இவர்கள் குறித்து செய்வது ஸ்வவிரோதி4யைப் போக்கும் அவனை ஏத்தாமை (Sri PeriyaVaachchan Pillai)

They do not worship the Lord who helps to destroy ignorance and they remain ignorant.

கல்லாதவர் இலங்கை கட்டழித்த- காகுத்த
னல்லால் ஒருதெய்வம் யானிலேன் - பொல்லாத
தேவரைத் தேவரல்லாரை திருவில்லாத்
தேவரைத்தேறேல்மின்தேவு.

53

No one else is my Lord except Sri Kakustha who destroyed the ramparts of Lanka, which was abode to the ignorant demons. Do not consider as Lord those inauspicious of form and lacking divine qualities unworthy of adoration and those merely devas in name but have no connection what so ever to Sri.

கல்லாதவர் இலங்கை - Lanka the abode of the ignorant demons.
"ஸாவித்யா யா விமுக்தயே" "Saa Vidya Yaa Vimuktayae-" That which liberates is Knowledge. Liberation is possible for those who have knowledge about the ultimate Reality. In Lanka the only wise person was Vibhishana who was also exiled by all the other ignorant ones.

பா4 வோ நாந்யத்ர கச்சதி "Bhavo~ Naanyatra Gacchathi" - In Ramayanam Sri Hanuman says this to Sri Rama that his mind will not think of anything other than Sri Rama. Ahzwar is like Sri Hanuman.

திரு இல்லாத தேவரை - devas in name only without any connection to Sri Lakshmi.

உதாம்ருதத்வஸ்ய ஈஸாநஃ - Purusha Suktham which begins to talk about the Reality that can bestow liberation, states also "ஹ்ரீஸ்ச தே லக்ஷ்மீஸ்ச பத்நயௌ..ஸர்வம் மநிஜாண"-

For You Sri and Bhoomi Devi are consorts. Thus it implies that "தத்வம் tatva" which has Sri is alone capable of bestowing liberation or மோக்ஷம் Moksha.

தேவராய் நிற்கும் அத்தேவும் அத்தேவரில்
மூவராய் நிற்கும் முது புணர்ப்பும்- யாவராய்
நிற்கின்றதெல்லாம் நெடுமாலென்றோராதார்
கற்கின்றதெல்லாம்கடை .

54

Among the devas as one of them, among all of them as one of the three Moorthies, being His first Avataara taken of His own will and also as all sentient beings and insentient matter stands Narayana. If not understood as such by one, then all one's learning is in fact futile.

Among the Aditya , Indra and other devas as one among them in the form of Upendra.

மூவராய் நிற்கும் முது புணர்ப்படும்-

- by His ancient ஸங்கல்பம் samkalpa or will, Narayana assumes His very first avataara as Vishnu among the trinity or the three moorthies namely Brahma, Vishnu and Siva.

மத்4யேவிரிஞ்சுகி3ரிஸம் ப்ரத2மாவதார: ((Parasara Bhattar- ர.ஸ்த 2-5)

கடை நின்றமரர் கழல்தொழுது நாளும்
இடைநின்றவின் பத்தராவர்- புடைநின்ற
நீரோதமேனி நெடுமாலே நின் னடியை
யாரோதவல்லாரவர்.

55

Many stand daily at the thresholds and fall at the feet of various deities to obtain short lasting happiness as with reaching higher worlds.

O' Lord, with the colour of the oceans which surround this Earth, is there any one to fall at your feet and sing your glories?

This verse is exactly used word for word also by Sri Budattazhwar in his Irandaam Thiruvandhadhi.

(verse 11)

புடைநின்ற நீர் ஓதம் மேனி
நெடுமாலே-

The lord with the hue of the oceans which surround the earth.

அவர் இவ்வென்றில்லை அனங்கவேள் தாதைக்கு
எவரு மெதிரில்லை கண்டீர்-உவரிக்
கடல் நஞ்சமுண்டான் கடனென்று வாணற்
குடனின்றித்தோற்றான் ஒருங்கு.

56

Look ! No one whether extraordinary or ordinary can match Kannapiran, the Lord who is the father of Cupid. Even the one who swallowed the poison that came out of the salty ocean, despite his word of offering protection to Baana, fought along with him and lost.

அவரிவ்வென்றில்லை - “அவர்” refers to somebody at a distance like the devas including Brahma and Rudra who represent extraordinary knowledge and power.

“இவர் ”- refers to somebody near meaning those ordinary individuals of this world.

Lord Krishna’s son Prdyumna is considered an amsa of மன்மத2 Man-matha or cupid.

கடன் என்று - “ as a debt”- meaning “ offering a word of protection and considering as bound to carry it out.

உவரிக் கடல் நஞ்சம் உண்டான் - “salty ocean” is the word used here to describe the ocean of milk since all oceans are considered to be salty.

*பாணாஸூரன் Baanaasura got Lord Siva to give him a word of protection. However when he went to fight with Lord Krishna despite Lord Siva’s assistance, he lost the battle and had to run

away. This story is in Bhagavatham as well as referred to by Sri Nammahzwar in Thiruvaimohzi (3-10-4).

Azhwar also refers to this in Thiruchandaviruttam (53,71).

"மோடியோடு இலச்சையாய சாபமெய்தி முக்கணான்
கூடுசேனை மக்களோடு கொண்டுமண்டி வெஞ்சமத்து ஓட"
"முண்டன் நீறன் மக்கள் வெப்புமோடி அங்கி ஓடிட "

ஒருங்கிருந்த நல்வினையும் தீவினையுமாவான்
பெருங்குருந்தம் சாய்த்தவனே பேசில்- மருங்கிருந்த
வானவர்தாம் தானவர் தாம் தாரகைதான் என்னெஞ்சம்
ஆனவர்தாம்அல்லாததேன். 57

Truthfully speaking, the Lord who broke the large kurunda tree is the ruler of the effects of good and bad actions of the embodied soul. The near devas, the demons, the earth and the one in my heart are the same Lord of all. Is there anything that is not of Him?

பெரு குருந்தம் சாய்த்தவனே - Kamsa sent an asura to kill Krishna and he remained hidden on the Kurunda tree which Krishna used to climb and play. Krishna recognizing the demon, playfully threw the large tree and broke the same killing the asura, thus protecting the Gokulam. The Lord who is the ultimate ruler of the effects of all karmas will get rid of all our bad karmas as easily as uprooting the large Kurunda tree .

மருங்கிருந்த வானவர்தாம்- The devas that are nearby meaning all the deities like Indra, Agni, Vayu and others like them who are also Jeevas like us.

ஸேந்திர சக்ரஸ்ச நாராயணஃ திஸஸ்ச நாராயணஃ நாராயண ஏவேதம் ஸர்வம் "Saendra:,Chakrascha Narayana:, Dishascha narayana:.... Narayana Aevaadam sarvam" declares the upanishad. The

description of the Ahzwar is similar and indicates not unity in form but all of this become His manifestation or body or under His control.

என்னெஞ்சமேயான் இருள்நீக்கி யெம்பிரான்
மன்னஞ்சமுன்னொருநாளம்ண்ணளந்தான் -என்னெஞ்ச
மேயானை யில்லா விடையேற்றான் வெவ்வினைதீர்த்து
ஆயானுக்காக்கினேன் அன்பு. 58

The Lord who forever resides in my heart, Who removes all ignorance, my benefactor, once measured this earth terrifying all kings. He rejoiced only after removing the effect of the unrighteous act of the one who rides the bull, who failed to place Him in his heart. I spread the love for such a Lord.

மன்னஞ்ச முன் ஒருநாள் மண் அளந்தான் - This legend relates to Trivikrama Avatara where the Lord came in the form of a dwarf and begged for three feet of land from Mahabali and took the cosmic form measured this earth taking the three giant steps. This of course was terrifying to many and in particular to the kings with big ego.

எம்பிரான் - The Lord is called the compassionate benefactor since He is the benefactor of all. In Azhwar's case He of His own volition came into his heart and helped remove all his ignorance (இருள்-darkness)

இல்லா விடை ஏற்றான் - Lord Rudra who rides the bull (விடை ஏற்றான்) suffered ப்ரஹ்ம ஹத்தி தோஷ (brahma hatthi do`sha) when he clipped off one of the heads of Brahma in anger. The Brahma's skull got stuck to his hand and he could not get rid of it. Finally when He propitiated Lord

Narayana, he was relieved of this woe. Azhwar says that Rudra had performed this act when his satva was lost due to the fact that he had not placed (இல்லா-illa) Lord Narayana in his heart. That means the action was performed under the influence of rajas and tamas. Lord Narayana troubled by the curse on Rudra removed the skull from his hand thereby freeing him from this do'sha (blemish). Only after this Lord Narayana is described to have rejoiced as if He became full again.(ஆயான் Aayaan).

ஆக்கினேன் அன்பு - Azhwar states that he has spread love for such a Lord who is a great benefactor for all.

Sri Nammazhwar states that he will stimulate love for the Lord in others.

நின் கண் வேட்கை எழுவிப்பேனே (nin kan Vaetkai ezhuvippaenae) (Thiruvirutthan-96).

Azhwar here states that he has already carried this out.

அன்பாவாய் ஆரமுதமாவாய் அடியேனாக்
கின்பாவாய் எல்லாமும் நீயாவாய்- பொன்பாவை
கேள்வா கிளரொளியென் கேசவனே கேடன்றி
ஆள்வாய்க்கடியேன் நானாள்.

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 Kaeshava, I am your servant, thy eternal possession.

Sri Thirumazhisai Piran began stating that Narayana is paratatvam. With personal experience of Him, he concludes that the Lord is the form of sublime love.

அன்பாவாய் . You are love sublime, inducing love in me for you as well as inducing love for me in you

(Sri PeriyaVaacchaan Pillai).

இன்பாவாய் - bliss or brahmaananda.

பொன்பாவை கேள்வா - Endearing and pleasing to Sri.Lakshmi.

கிளரொளி - ஸ்ரத்த3த4யா தே3வோ தே3வத்வமஸ்ருதே- "sraddhaya daevo~daevatvam asnuthae"- Due to the presence of mother Lakshmi paramapurusha becomes hallow.

கேடன்றி - Without any defects either in regard to serving or to experiencing you.

கேசவா- The source of both Brahma and Siva.

கேசவஃ க்லேஸ நாஸநஃ one who removes all sorrows.

Although to say to the Lord who is all knowing, that "I am your servant" is not necessary yet the Azhwar reminds the Lord of his relationship.

ஆள்பார்த் துழிதருவாய் கண்டுகொள்ளென்றும் நின்
தாள்பார்த் துழிதருவேன் தன்மையை கேட்பார்க்
கரும்பொருளாய் நின்ற அரங்கனே உன்னை
விரும்புவதேவிள்ளேன்மனம்.

60

You are very eager to seek out your devotees. Grace so my thirst for the sight of Your sacred feet shall be everlasting. O' the Lord of Srirangam, the Ultimate Truth, unfathomable by any seeker on his own, my heart never stops pining for You.

In this verse, Azhwar requests the Lord to bless him so that he would ever remain devoted to Him.

கேட்பார்க் கு அரும் பொருளாய் - Without His grace it is hard to experience Him by either listening, remembering or by meditating.

நாயமாத்மா ப்ரவசுநேந ந லப்4 யோ ந மேத4 யா ந

ப3 ஹீநா ஸ்ருதேந - na~ya~tma pravachnaena labhyo na
maedhaya~ na bahu~na srutaena”-

(Katopanishad 2-23)

"The Aatma can not be known by through much study, nor through the intellect, nor through much hearing. It can be known through the Paramapurusha that the aspirant prays to; this inner Self of that seeker reveals its true nature."

யமேவைஷ வ்ருணுதே தேந லப்4 யஸ் தஸ்யைஷ ஆத்மா
விவ்ருணுதே தநாம் ஸ்வாம்

Yamaevaisha vrnuntae taena labhyastasyaisha aatma vivruntae
tanu~m sva~m (Kata-2-23)

(Whom so ever paramapurusha chooses, to him alone He becomes
reachable and only to that person He becomes revealed)

The unreachable Paramaatma has chosen to be easily available
and accessible for everyone at திருவரங்கம் Thiruvaramgam.

மனக்கேதம் சாரா மதுசூதன் தன்னை

தனக்கேதான் தஞ்சமாக் கொள்ளில்- எனக்கேதான்

இன்றொன்றி நின்றிலகையேழ் ஆணையோட்டினான்

சென்றொன்றிநின்றதிரு.

61

**No sorrow will befall the one that has taken refuge
at the holy feet of the Lord Madhusoodhana. Today
the Lord who sustains the seven worlds, has on his
own bestowed the great wealth of His Grace by
entering my mind.**

மதுசூதன் Madhusoodhan- Lord Narayana had to rescue the
Vedas which were stolen from Brahma by the demons Madhu
and Kaitabha. On account of Him vanquishing Madhu He was
called Madhusoodhan.

The Lord will remove our ignorance like He vanquished Madhu
Kaitabha and retrieved the vedas.

Lord Krishna had intense love for all the cowherds, their wives, their children, the cows and the calves even without them asking for the same. Azhwar feels that he has become a similar recipient of the Lord's love.

திருநின்றபக்கம் திறவிதென்றோரார்
கருநின்ற கல்லார்க்குரைப்பர் - திருவிருந்த
மார்வன் சிரீதரன் தன் வண்முலவு தண்முழாய்
தார்தன்னைச் சூடித்தரித்து.

62

Those who do not realize that Narayana is the transcendental Reality since Sri resides in Him, teach the ignorant, pointing to others limited by birth. For He is known as Sridhara who bears "Sri" on His heart and wears lovely, cool garland of Tulasi swarming with humming bees.

In the previous verse, Azhwar felt delighted about his own blessing and in this verse he feels sorry for others and indicates the reason for their confusion.

திருநின்றபக்கம் - The place where mother Lakshmi resides
திறவிது - Brahman is called "thiravithu" for it will remain beyond all understanding unless it chooses to reveal itself. In other words Sriman Narayana is paratvatm because mother Lakshmi resides in His heart.
அபாங்க3 ர பு4 யாம்லோ யது 3 பரி பரம் ப்3 ரஹ்ம தத3 பு4 த்
apaanghaa Bhooyaamso` yadupari
param brahma tadabhooth-
Whichever entity gets most of the grace of divine mother Lakshmi, that entity becomes param brahma.

கருநின்ற - those that are born like us after being resident in the womb.

கல்லார்க்கு உரைப்பர் - will tell those that are ignorant. In other words they point foolishly at those devas who are also limited by birth (who also have taken birth like us ordinary human beings after being resident in mother's womb) and call them param brahma.

ஸ்ரீவத்ஸவக்ஷா: ஸ்ரீவாஸ: ஸ்ரீபதி: ஸ்ரீமதாம் வர:
ஸ்ரீத3: ஸ்ரீஸ: ஸ்ரீநிவாஸ: ஸ்ரீநிதி4: ஸ்ரீவிப4 அவந:
ஸ்ரீத4 ர: ஸ்ரீகர: ஸ்ரீரேய: ஸ்ரீமாந் 608-619 ஸஹஸ்ரநாமம்.

திருமருமார்வன்: திருவுக்கிருப்பிடம்: திருவின் நாயகன்:
திருவாளர் தலைவன்:
திருவை அளிப்போன்: திருவுக்கும் திரு: திருமகள் கொழுனன்:
திருவின் பெட்டகம்: திருப்புகழாளன்:
திருவைத் தரிப்போன்: திருவுடன் பிறப்போன்: திருவை
உடையோன்:

என்று விஜ்ணு ஸஹஸ்ரநாமத்தில் வியாஸர் திருவின் ஸம்ப3 ந்த4
த்தை அறிவித்தார்.

* Srivatsavaksha~: Srivasa: Sripathi: Srimatham vara:
Sridha: Srisa: Sriniva~sa: Srinidhi: Srivabha~vana:
Sridhara: Srikara: Sraeya: Srima~n (608-619
Sahasrana~mam)

One who has Srivatsa (mole) on His chest; the abode of Sri; the lord of Sri; Foremost among those with the grace of Sri;
One who bestows Sri; One who is Sri of Sri; the consort of Sri; the treasure house of Sri; One who owes His greatness to Lakshmi ; One who bears Sri; one who is born with Sri; one who has Sri;

In these 12 names Sage Vyasa describes the connection of the divine mother Lakshmi to Sriman Narayana.

தரித்திருந்தேனாகவே தாராகணப்போர்
விரித்துரைத்த வெந்நாகத்துன்னை - தெரித்தெழுதி

வாசித்தும் கேட்டும் வணங்கி வழிபட்டும்
பூசித்தும்போக்கினேன்போது.

63

True knowledge about You who are the soul of Sri AadhiSesha who has expounded in detail the great movements of the stars, has reached me through Your Grace, spending all my time meditating, writing, reading, listening, and worshipping.

Azhwar further describes the good, the Lord has blessed him with. வெம் நாகத்து உன்னை - means the one who is the inner controller or atma of Sri AadhiSesha. தாராகணம் போர் விரித்து உரைத்த -AadhiSesha is said to have described the stars in the treatise on astrology.

போதான இட்டிறைஞ்சியேத்துமினோ பொன்மகரக்
காதானை ஆதிப்பெருமானை நாதானை
நல்லானை நாரணனை நம்மேழ்பிறப்பறுக்குஞ்
சொல்லானைசொல்லுவதேகுது.

64

Offer any kind of flower and worship the One with ears adorned by beautiful jewels, the primordial cause of all, the glorious Lord of all, the all compassionate Narayana with sweet names that will cut asunder our seven fold births. Reciting His glorious names is the best means.

Azhwar advises others about the best means available for all jeevas, which is to sing the glorious names of the Lord.

போது ஆன - means any kind of flower.

Lord Krishna in Geeta says " பத்ரம் புஷ்பம்--- ப2க்த்யபஹ்ருதம்--
அஸ்நாமி " " I accept and relish any leaf or flower offered with
devotion"

இட்டு- offering the flower with our hands

இறைஞ்சி by mentally worshipping the Lord

ஏத்துமினோ- vocally singing His glories.

பொன் மகரக் காதானை - The Lord is like gold. People love and
cherish gold eventhough they have to pay to buy it.

நல்லானை- He does not look at our faults and even considers
them as good due to His immense compassion for us.

நாரணனை நம் ஏழ்பிறப்பு அறுக்கும் சொல்லானை -

"அடியார் படுதுயராயின எல்லாம் நிலந்தரஞ்செய்யும் நாராயணா
என்னும் நாமம்"- Periya Thirumozhi 1-1-9.

ஸங்கீர்த்ய நாராயண ஸப்தி3 மாத்ரம் விமுக்தது3க்க2 ஸுகி2நோ
ப4வந்தி-

"By singing Narayana sabda, people obtain bliss of Moksha and
freedom from miseries of life." (from Sahasranama)

சூதாவது என்னஞ்சத்தெண்ணினேன் சொன்மாலை

மாதாய மாலவனை மாதவனை யாதானும்

வல்லவா சிந்தித்திருப்பேற்கு வைகுந்தத்

தில்லையோசொல்லீரிடம்.

65

**This is the best for me. Thus I became mentally
determined remembering to my abilities the
garland of words glorifying the Lord of Sri who is
at once the form of beauty and love. Please tell me if
there is no place for me in Vaikuntam?**

மாதாய - the form of beauty; மாது- beauty

மாலவனை - the form of love

மாதவனை -மா- லக்ஷ்மீ, த4வன் - நாத2ன். Lord of Sri ஸம்ருதோ யச்ச2தி ஶோப4நம்- (Vishnu Puranam 1-17-78) -He does good the moment you think of Him indicating His easy accessibility (saulabhya guna) and therefore one need not do anything more than just merely thinking of Him to obtain Moksha.

இடமாவது என்னஞ்சமின்றெல்லாம் பண்டு
படநாகணை நெடியமாற்கு- திடமாக
வையேன் மதிசூடிதன்னோடு அயனை நான்
வையேனாட்செய்யேன்வலம்.

66

Henceforth for the supreme Lord who has been hitherto lying on the bed formed by the multihooded serpent, my mind will be the residence. I will not consider Rudra with the crescent moon on the head and Brahma as transcendental. Due to my wisdom and strength, neither will I serve them.

இடம் ஆவது என்னஞ்சம் இன்று எல்லாம்

பண்டு படம் நாக அணை நெடிய மாற்கு- Azhwar says that after he started remembering the Lord, the Lord chose his mind as His most wanted residence preferring over even His serpent bed.

In Thiruchchandaviruttam similar thought expressed in verses 64 and 65.

அன்று வெ. .கணைக்கிடந்ததென்னிலாத முன்னெலாம் (64)

கிடப்பதும் நற்பெருந்திரைக்கடலுள் நானிலாத முன்னெலாம் (65)

திடமாக வையேன் - I will not consider them as transcendental reality.

வை- Sharpness of intellect here

ஆட் செய்யேன் வலம்- will not serve them due to my strength from having the supreme Lord residing in my mind.

ப்ரதிபுத்திதா ந ஸேவந்தே (Bharatham -Moksha-116)- Those with wisdom will not serve the other devas for the fruits obtainable from them are limited.

வலமாக மாட்டாமை தானாக வைகல்

குலமாக குற்றம் தானாக நலமாக

நாரணனை நாபதியை ஞானப்பெருமாளை

சீரணனை ஏத்துந்திறம்.

67

Whether it gives strength or weakness, or bestows birth in good family or bad, I will not give up my nature of worshipping Lord Narayana who governs my tongue, Who is the Lord of knowledge and full of auspicious qualities.

Azhwar reiterates his steadfastness of purpose in this verse.

வலம் ஆக மாட்டாமை தான் ஆக- whether it gives strength or weakness

குலமாக குற்றம் தான் ஆக- whether it bestows birth in good or bad family

வைகல் always நலமாக well ஏத்தும் திறம். worshipping nature

நாபதியை -Who makes me sing this Thiruvandhadhi with my tongue

ஞானப் பெருமாளை-Who is the Lord of all knowledge

சீரணனை - full of all auspicious qualities

திறம்பேன்மின் கண்டீர் திருவடிதன் நாமம்

மறந்தும் புறந்தொழா மாந்தர் -இறைஞ்சியும்

சாதுவராய் போதுமின்கள் என்றான் நமனுந்தன்

தூதுவரைக்கூவிச்செவிக்கு.

68

" Do not ever fail to carry out this command of mine. You must salute and be gentle as Sadhus towards all people who despite forgetting the Lord's name do not worship other devas", thus said Yama calling his close attendants and speaking into their ears.

In this verse, Azhwar brings home the point that only thing that can give strength is the association with the Lord. He illustrates this by narrating an incident which is referred to in Sri Vishnu Puranam. The particular incident referred to here is the conversation that Yama, the deva (deity) of justice has with his attendants.

"ஸ்வபுருஷமபிஷீக்ய பாஸஹஸ்தம் வததி யம: கில தஸ்ய கர்ணமுலே

பரிஹர மது4ஸூதிந்பரபந்நாந் ப்ரபு4ரஹமநயந்ருணாம் ந வைஷ்ணவாநாம்" 3-7-14

" Looking at his attendants, Yama said the following into their ears, " Leave those who have taken refuge at the feet of Madhusoodana. I am the Lord for everyone except Vaishnavas".

திறம் பேல் மின் கண்டர்- " Do not fail to carry out the following command of mine"-

meaning the current command will supercede any previous or regular rules of engagement.

திருவடி தன் நாமம்

மறந்தும் புறந்தொழா மாந்தர்- " who do not worship other devas despite forgetting even the Lord's name". They are "மது4ஸூதிந்பரபந்நாந். "Those who have taken refuge at the lotus feet of Madhusoodana will not go after the other devas. This will be their nature. That is what Azhwar stresses here. Sri PeriyaVaacchaan Pillai explains further by drawing an analogy of a married lady who is faithful to her husband although may not have developed great love yet towards her husband for love may develop over time slowly.

இறைஞ்சியும் - salute

சாதுவராய் போதுமின்கள்- Be gentle like sadhus meaning giving up the traditional appearance of carrying the noose of death in the hands பாஸஹஸ்தம்
you must go like sadhus or monks.

"அஹமமவராரர்ச்சிதேந த4ாத்ரா ஸம இதி லோகஹிதாஹிதே
நியுத்த: "Vishnu Puranam 3-7-15

"I have been assigned the task of meeting out justice to all without partiality by the Lord of all"

Yama who is supposed to be ஸம: meaning "impartial". gives an instruction which looks partial. Therefore he gives this instruction to his close attendants and in their ears. தூதுவரைக் கூவிச் செவிக்கு.

அவன் தமர் எவ்வினையாராகிலும் எங்கோன்

அவன் தமரே என் றொழிவதல்லால்- நமன் தமரால்

ஆராயப்பட்டறியார் கண்டீர் அரவணைமேல்

பேராயற்காட்டார் பேர் -Mudal Thiruvandhadhi 55 of Sri Poikai Piran.

செவிக்கின்பமாவதுவும் செங்கண்மால் நாமம்

புவிக்கும் புவியதுவே கண்டீர்- கவிக்கு

நிறை பொருளாய் நின்றானை நேர்பட்டேன் பார்க்கில்

மறைபொருளும்அத்தனையேதான் .

69

Also pleasing to the ears is the name of the lotus eyed Lord. His name is the refuge for all earthly beings. By a stroke of luck, I have gained Him who alone is full and worthy of praise in poetry. On closer reflection, the substratum of vedas is also the same.

In this verse, Azwar states that besides offering protection against Yama, the Lord's name is in fact sweet to the ears, it offers shelter

and refuge to all on this earth, it's fullness makes it the apt material for fulfilling the beauty of poetry and it is the ultimate meaning of all vedas and upanishads.

செவிக்கு இன்பம் ஆவதுவும்- உம் is the conjunction which refers to the previous statement regarding the protection against the fear of Yama.

செங்கண் - lotus eyed மால்- One Who has love for His devotees.
நாமம்

புவிக்கும் புவியதுவே- It is the shelter for every one on this earth.

ஆர்த்தா விஜண்ணா: சிதி2லாஸ்ச பீ4தா:
கோ4ரேஜ் ச வ்யாதி4ஜ் வர்த்தமாநா:
ஸங்கீர்த்ய நாராயண ஸப்தி3மாத்தரம்
விமுக்த து3க்கா2ஸ் ஸுகி2நோ ப4வந்தி

Those who suffer from three fold sorrows, those who have fears, those who have serious diseases, by merely hearing Lord Narayana's name get rid of their miseries and obtain happiness.

கவிக்கு

நிறை பொருளாய் நின்றானை- The Lord is full of all auspicious qualities. He is guna Purna and therefore is the proper and apt material for poetry.

நேர்பட்டேன்- I obtained without any effort on my part and by His grace alone "நிர்ஹேதுக க்ருபா".

பார்க்கில்- In the ultimate analysis

மறை பொருளும் அத்தனையே தான்- It is also the ultimate meaning of all vedas and upanishads.

In Sri PeriyaVaacchaan Pillai's words, it is the secret of all vedanta. (வேதாநந்த ரஹஸ்யம்).

தானொருவனாகித் தரணியிடந்தெழுத்து

ஏனொருவனாய் எயிற்றில் தாங்கியதும் - யானொருவன்

இன்றாவறிகின்றேனல்லேன் இருநிலத்தைச்

சென்றாங்கடிப்படுத்தேய்.

70

Taking the beautiful form, going as a mendicant celibate, this small boy who measured this huge world, once took the form of a boar brought forth this whole earth from under the deluging waters holding it by His teeth. Only I alone did not know this fact until now.

Azhwar says that while he learnt of this vedanta rahasya (the secret of vedanta namely the substantive meaning of vedanta) only now, it has been known to all wise people for a long time.

தான் ஒருவனாகி- The incomparable Vamana. The matchless level for the Sausheelya, Saulabhya and Vatsalya gunas (ஸௌஸ்லீய, ஸௌஸல்ப்ய, வாத்ஸல்ய) of the Lord is manifested in His Vamana Avataara. The One who is the supreme Lord of all stood low and small in front of Mahabali. One who has no wants went as a mendicant celibate. When He took the Trivikrama form, He showered His grace on everyone by stroking gently with His lotus foot.

சென்று ஆங்கு - While the Lord could have gotten rid of Mahabali merely by His Will, instead He chose to visit him in person for the reason that Mahabali had one important guna which was charity.

இரு நிலத்தை அடிப் படுத்த சேய்.- He measured this whole huge earth with His foot. This is an incomparable act.

ஏக: ப்ராஸீஸரத் பாதமேக: ப்ராசிக்ஷளந்முதரி
அபரோப்யத4ரந் மூர்த்4நா கோ அதி4கஸ் தேஜ்" க3ண்யதாம்
"One raised His Feet. The second one washed them with love and the third one accepted that water on his head. Of these Who is great ? Think."

ஏன் ஒருவனாய் எயிற்றில் தாங்கியதும்- As an incomparable boar supported the earth by the tip of His teeth. This avataara also is full of the Lord's the Sausheelya. Saulabhya and Vatsalya gunas (sweetness, easy accessibility and the compassion)

யான் ஒருவன்

இன்றா அறிகின்றேன் அல்லேன் - Only I alone did not know this fact until now meaning that it is well known to many wise people before me for a long time.

சேயனணியன் சிறியன் மிகப்பெரியன்

ஆயன் துவரைக்கோனாய் நின்ற மாயன் - அன்

றோதிய வாக்கதனைக்கல்லார் உலகத்தில்

ஏதிலராம்மெய்ஞ்ஞானமில்.

71

Unfathomable and yet easily accessible, small but yet great is the Lord, Who born as a cowherd became the great king of Dwaraka. He taught then those words which many in this world have not learnt and remain without true " knowledge " considering Him as their enemy.

Azhwar asks, "Why talk of not knowing Him rescuing this earth from under the deluging waters? Do we know the words that He gave in order to rescue us from the deluge of this cycle of birth and death

(samsaara)?"

சேயன் மிகப்பெரியன் - "unreachable and very great" யதோ வாசோ நிவர்த்தந்தே அப்ராப்ய மநஸா ஸஹ (Taitripanishad-Anandavalli). "Yato Vacho Nivartantae" - "Where mind and words can not reach" - unfathomable to even Brahma and other devas.

அணியன் - easily accessible to those who love Him

சிறியன் - because of His compassion, He chooses to become very easily available to His devotees and comes in many humble and lowly forms such as taking birth in a cowherd's family.

ஆயன் துவரைக் கோனாய் நின்ற மாயன் - cowherd boy who stood as the king of Dwaraka.

Sri PeriyaVaacchaan Pillai states that these two are examples of His saulbhya guna. Lord Krishna wanted Bheemasena (the second of the Pandavas) to achieve glory and He arranged so that Bheema could kill Jarasandha, the demon king in a duel. In order for this to happen Krishna let Himself defeated by Jarasandha and hid away from him by staying in Dwaraka.

மாயன் - அன்று ஓதிய வாக்கு அதனைக் கல்லார்- The Lord who taught (to Arjuna at the time of Maha Bharatha war) those words refers to the charamasloka (சரமஸ்லோகம்) namely

ஸர்வ த4ர்மாந் பரித்யஜ்ய மாமேகம் ஸரணம் வ்ரஜ்
அஹம் த்வா ஸரவபாபேப்த4யோ மோக்ஷயிஜ்யாமி மாஸ்சு:

ஏதிலர்- enemy. மெய் ஞானம் இல்- without true knowledge.

இல்லறமில்லேல் துறவறமில்லென்னும்
சொல்லறமல்லனவும் சொல்லல்ல- நல்லற
மாவனவும் நால்வேதமாத்தவமும் நாரணனே
யாவதீதன்றென்பாரார்.

72

Statements proclaiming the path of action suited for the householders, the path of knowledge for those who want to renounce and the other paths such as those of devotion to be the means for liberation are not truly valid. For these good paths as well as the paths stressed in the vedas bear fruit only through the grace of Narayana. Who can refute this truth?

In this verse, Sri Thirumazhisai Piran describes the meaning of the Charamasloka of Geetha (the final and most definitive instruction of Lord Krishna in Srimad Bhagavat Geetha forming the last sloka in the discourse). This verse also is like a charamasloka for this Thiruvandhadhi.

இல்- This refers to house and also "way " or "means" to achieve. "உபாயே க்ருஹ ரக்ஷித்ரோ ஸப்ஹிதஃ ஸ்ரணமித்யயம் வர்த்ததே"- In describing words "means", "house" and "Protector" ஸ்ரண is used. By this rule the word இல் is taken to indicate உபாயம் or the way or means.

இல் என்னும் சொல் சொல் அல்ல- Statements which claim these to be the means are not truly valid. This phrase is combined with others such as இல்லறம், துறவறம், அல்லன அறம். to get the respective meaning.

இல்லறம் இல் என்னும் சொல் சொல் அல்ல- The statements which claim validity for karma yoga (path of action) suited for the householders as the means for achieving Moksha or liberation are not truly valid. Several verses can be quoted from Geetha Karma Yoga all of which claim that Karma Yoga is a good means for obtaining Moksha.

அஸக்தோஹயாசரந் கர்ம பரமாப்நோதி பூருஷஃ (person carrying out actions without attachment obtains His great Self Geetha 3-20)

துறவறம் இல் என்னும் சொல் சொல் அல்ல- The statements which claim the path of knowledge (Jnaana Yoga) to be a useful means to obtain Moksha are not truly valid.

துறவறம்- means the path of knowledge since it requires to renounce action.

யதை2தா4ம்ஸி ஸமித்த3தோ4க3நிர் ப4ஸ்மாத் குருதே அர்ஜுந

ஜ்ஞாநாக்3நிஃ ஸர்வகர்மாண் ப4ஸ்மாத் குருதே ததா2 (Geetha 4-37)

"Just as burning fire reduces logs of wood into ashes, similarly the fire of knowledge burns all actions into ashes."

அல்லன அறம் இல் என்னும் சொல் சொல் அல்ல-

Refers to the other paths such as those of devotion (Bhakthi), Namasamkeerthana

(singing the names of the Lord) which are stressed in the Itihasas and Puranas.

ப4க்த்யா த்வநந்யயா ஸக்ய ((Geetha 11-54)

Azhwar points out that Karma, Jnaana and Bhakti yogas are not the direct means to obtain Moksha unless the results of these practices are conferred by the Lord. Thus ultimately what gives the

results is the true உபாயம் or "the way or means". Thus the true means for obtaining Moksha is Lord Narayana who alone can bestow the same.

நல்லறம் ஆவனவும்- refers to action carried out with no desire for results. This includes Namasamkeertana.

நால் வேதம் மா தவமும்- Karma yoga stressed in the vedas and Jnaana and Bhakti stressed in the vedanta namely the upanishads.

நாரணனே- He Who is the abode and destiny of all Narasamoohas or sentient forms, alone is the means. If He showers His grace, then one does not need anything else.

ஈது அன்று என்பார் ஆர்- Who would refute this truth?

That the Lord is the way, is indicated in vedas, upanishads, Ithahas and in sayings of rishis, saints and other Azhwars.

நாராயணம் --பராயணம்

ராமோ விக்ஃரஹவாந் த4ர்ம: (Ramayanam -Aranyakandam- 37-13)

க்ருஷ்ணம் த4ர்மம் ஸநாதநம். (Bharatam-vana- 71-123)

மாமேகம் ஸரணம் வ்ரஜ் (Geetha)

நெறிவாசல் தானேயாய் நின்றானை (Sri Poikai Piran)

நாராயணனே நமக்கே பறை தருவான் (Thiruppavai)

As to how, this verse indicates the charamasloka of Geetha is given by Sri Appillai

In this verse the words "அறம் அல்லனவும் சொல்லல்ல-" gives the meaning of

"ஸர்வ த4ர்மாந் பரித்யஜ்ய ".(Giving up all Dharmas),

the word "நாரணனே"

indicates the words " மாம், அஹம் " and the "ஏகாரம் " indicates the word "ஏகம்"-

"alone".

ஆரேயறிவார் அனைத்துலகும் உண்முமிழ்ந்த
பேராழியான் தன் பெருமையை- கார்செறிந்த

கண்டத்தான் எண்கண்ணான் காணான் அவன்வைத்த
பண்டைத்தானத்தின்பதி.. 73

Who can know the greatness of the One who is like an ocean, who swallowed all the worlds and brought them forth again. Siva with the blue neck and Brahma with the eight eyes will not know His rich legacy, "The Charamasloka", the ancient treasure of "He" being "The Way".

In this verse, Azhwar says that knowing the greatness of the Lord is beyond even all the shakti or power of Siva and the knowledge of Brahma.

அவன்வைத்த

பண்டைத்தானத்தின்பதி.- This is interpreted in two ways one to mean the ancient and the supreme abode of Lord Narayana and the other is to refer to the Charamasloka of the Lord which clearly states that 'He is the way or the means for Moksha "

பதி- the residence or the storehouse.

அனைத்து உலகும் உண்டு உமிழ்ந்த- The Lord protected all the worlds and all the jeevas at the time of the pralaya (Dissolution) by swallowing them and keeping them in His abdomen and brought them forth again at the time of Srishti (creation). This act of the Lord illustrates His nature, that He being the means without any expectation. **(unconditional intervention) (நிரபேக்ஷ உபாயபா4வம்).**

This same upayabhava is found in His charamasloka. This is like an ancient treasure that He has created and kept.

க்ருஷ்ணம் த4ர்மம் ஸநாதநம்- (They know Krishna as the ancient way) (Bharatham- vana-71-123)

பதிப்பகைஞர் காற்றாது பாய்திரைநீர்ப்பாழி
மதித்தடைந்த வாளறவந்தன்னை - மதித்தவன் தன்
வல்லாகத் தேற்றிய மாமேனிமாயவனை
அல்லாதொன்றேத்தாதென் நா.

74

The bright serpent Sumukha which sought shelter reaching the ocean with large waves fearing its natural enemy, the eagle king Garuda, was given shelter by the Lord, Who made the serpent climb over the strong body of the eagle without fear. My tongue will not sing the glory of any one else except that Lord with the most beautiful and auspicious form.

In this verse, Azhwar illustrates the Lord's way of protecting those who seek shelter under Him by narrating the legend of vainateya from MahaBharatham. (Mahabharatha, -Udyogaparvam-chapters103- 105)

This incident had taken place during the avataara of the Lord as Upendra when He was born as the younger brother of Indra for Athithi and Kashyapa. During that Avataara, Garuda was also born as the eagle son of Vinata. He served as the vehicle for Upendra. Indra's charioteer Matali wanted to give his daughter in marriage to Sumukha, the son of the serpent king of the netherworld. But he learnt that Sumukha was destined to meet his death through the natural enemy of the serpents, the eagle king Garuda. He therefore sought help from Indra and Upendra. Indra blessed Sumukha with long life. Garuda being the vehicle of the Lord had developed some ego due to his position. He therefore objected to the Lord when he was prevented from taking his natural prey, claiming that it was unfair considering that he was serving the Lord as the vehicle. He further challenged the Lord as to who really was strong between the two whether the Lord or himself who carried the Lord around. The Lord then asked Garuda

to carry just the weight of His right arm. Garuda unable to bear the weight of the arm of the Lord, realized his folly, coming to his senses asked for forgiveness. In the interim, Sumukha had taken his serpent form and took shelter under the Lord and coiled itself around the foot of His bed. The Lord therefore instructed Garuda to offer protection to Sumukha and not harm him ever. Garuda followed the advice of the Lord.

அடுத்த கரும்பகைஞற்கு (Sri Poikai Piran 's pasuram in Mudal Thiruvandhadhi)

நஞ்சு சோர்வதோர் வெஞ்சின அரவம்

வெருவிவந்து நின் சரணைச் சரணாய்

நெஞ்சிற்கொண்டு நின் அஞ்சிறைப் பறவைக்கு

அடைக்கலம் கொடுத்தருள் செய்ததறிந்து (Thirumangai Azhwar's Periya Thirumozhi-5-8-4)

In Varaha Avataara, the Lord says that He will not forgive those who cause harm to His devotee.

மத்3ப4க்தம் ஸ்வபசம் வாபி நிந்த3மம் குர்வந்தி யே நராஃ
பத்3மகோடி ஸதேநாபி ந கூமாமி கதா3சந

In Ramavataara, the Lord says that He will protect those that seek His shelter no matter what.

அப4யம் ஸர்வபூ4தேப்4யோ த3தா3மி (Ramayanam - yuddhaka`ndam 18-33)

மித்ர பா4வேந ஸம்ப்ராப்தம் ந த்யஜேயம் கத2ஞ்சந (Ramayanam - Yuddha- 18-3)

In this incident the Lord gets His own devotee Garuda to protect Sumukha.

வாள் அறவம் தன்னை- Sumukha was confident that the Lord would protect it and thus shined bright.

அந்தரிகூக3தஃ ஸ்ரீமாந் - (Ramayanam -Yuddha- 16-17) Sri Valmiki describes Sri Vibheeshana as shining as he took off to the skies on his way to Sri Rama for the purposes of seeking His shelter.

நாக்கொண்டு மானிடம் பாடேன் நலமாகத்
தீக்கொண்டசெஞ்சடையான்சென்று-என்றும்
பூக்கொண்டுவல்லவாறு ஏத்தமகிழாத வைகுந்தச்
செல்வனார்சேவடிமேல்பாட்டு.

75

I will not sing hymns of praise on humans with my tongue meant only to sing the glory of the holy feet of the Lord of Sri Vaikunta, Who is always worshipped with flowers by Rudra of fire-like red locks to the best of his capacity, although such worship does not add to His greatness.

In this verse, Azhwar says that he would not sing the praise of humans with his tongue which is meant to sing the glory of the Lord only.

தீக்கொண்ட செஞ்சடையான் - Rudra who carries fire in his hand (அனற்கங்கையேற்றான்) and who has red matted hair locks.

பாட்டும் முறையும் படுகதையும் பல் பொருளும்
ஈட்டிய தீயும் இருவிசும்பும்- கேட்ட
மனுவும் சுருதிமறைநான்கும் - மாயன்
தன்மாயையில்பட்டதற்பு.

76

Literature, music, historical Itihasas, instructional puranas, the element fire, the wide open space, the manusmrithi echoing even in the vedas, the four vedas recited precisely from time immemorial, all that is the truth born of the Will of the wonderful Lord.

In this verse, Azhwar says that in the world, all words and all things indicated by them and their relationship are all the result of the will of the Lord. Therefore He alone is therefore fit to be sung.
பாட்டும் முறையும்- literature and music

பரு கதையும்- Itihasaa which describe the ancient history

பல் பொருளும்- Puranas which inform us about many things such as creation, dissolution, periods of various Manus, history of various dynasties of rulers and others

ஈட்டிய தீயும்-The basic elements such as the earth, water, wind, fire and space are each divided into eight parts. Four parts remain with each element. Four remaining parts are equally distributed among the rest of the elements. This process is called பஞ்சீகரணம் (Pancheekaranam).

Thus fire has parts of other elements in it

யத்வை கிஞ்ச மநூரவதித் தத் பே4ஊஜம் (Taitreya sam- 2-2)
தற்பு- truth or "tatvam".

தற்பென்னைத் தானறியானேலும்- தடங்கடலைக்
கற்கொண்டு தூர்த்த கடல் வண்ணன்-எற்கொண்ட
வெவ்வினையும் நீங்க விலங்கா மனம்வைத்தான்
எவ்வினையும்மாயுமால்கண்டு..

77

Not recognizing my faults, the Lord who is blue like the ocean and Who built a bridge across the broad sea with rocks, mentally willed so that effects of all my bad karma would vanish and graced me so His heart would never turn away from me. What a wonder, all bad karma would vanish.

In this verse, Azhwar describes the special grace that the Lord has showered on him.

தற்பு என்னைத் தான் அறியானேலும்- Azhwar says that the Lord does not know "him" well, meaning that he is full of all faults which the Lord has decided not to recognize (meaning to ignore)

என் கொண்ட

வெம் வினையும்- All effects of all my bad actions (karmas) which have afflicted me

விலங்கா மனம் வைத்தான் - (Without leaving) focussed His heart on me, meaning showered His grace on me.

எ வினையும் மாயும் ஆல்- all bad karmas (so called sins) would perish.

கண்டு வணங்கினார்க்கு என்னாங்கொல் காமனுடல்
கொண்ட தவத்தாற்கு உமையுணர்த்த - வண்டலம்பும்
தாரலங்கல் நீண்முடியான் தன் பெயரேகேட்டிருந்து அங்
காரலங்கலானமையால்ஆய்ந்து. 78

What will happen to those who get to worship Him directly, considering the exhilaration felt by the one who once reduced cupid to ashes by his penance, on listening to Uma recite the glorious name of the Lord with the long crown covered with flowers swarming with bees?

காமனுடல்

கொண்ட தவத்தாற்கு -Rudra who reduced cupid's body to ashes with the strength of his penance (for inducing love in him and disturbing his penance)

உமை உணர்த்த- Uma the consort of Siva instructed

This refers to an incident when Uma once was asking Siva as to which deity that he was meditating on during his tapas. கம் த்வம்

அர்ச்சயஸே தேஃவ. Uma apparently was singing the Lord's names sweetly and asking these questions. On hearing the Lord's names, Siva became extremely pleased. The exhilaration that he felt just listening to the Lord's names is what Azhwar refers to, in this verse.

அங்கு ஆரலங்கல் ஆனமை ஆயந்தால் கண்டு வணங்கினார்க்கு
என்னாங்கொல்-

உள்ளொலாமுருகிக் குரல் தழுத்தொழிந்தேன் உம்பெல்லாம்
கண்ணநீர் சோர-

(Thirumangai Azhwar on hearing the Lord's name describes how he feels in Periya Thirumozhi) (tears of joy with horripulation and exhilaration)

ஆய்ந்துகொண்டு ஆதிப்பெருமானை அன்பினால்
வாய்ந்த மனத்திருத்த வல்லார்கள் ஏய்ந்ததம்
மெய்குந்தமாக விரும்புவரே தாமுத்தம்
வைகுந்தம்காண்பார்விரைந்து.

79

Those who are capable of keeping Him steady in their mind lovingly meditating on the ancient Lord desirous of reaching their supreme abode soon, will consider their physical body linked to their soul as, "a disease".

Azhwar says in this verse, that people who want to enjoy the Lord alone will desire to reach His supreme abode Sri Vaikunta. Since the physical body would interfere with such a desire, they would consider it almost like " a disease"

ஸரீரம் வ்ரணவத் பஸ்யேத்-

ஆதிப் பெருமானை- The Lord Who is the ancient cause of this universe.

மனத்து இருத்த வல்லார்கள்- Those who can hold the thought of the Lord steady in their mind.

ஏய்ந்த தம் மெய்- Their soul linked body

குந்தமாக விரும்புவரே- They will consider as though it is a disease.

விரைந்தடைமின் மேலொருநாள் வெள்ளம் பரக்க
கரந்துலகம் காத்தளித்த கண்ணன் - பரந்துலகம்
பாடின ஆடினகேட்டு படுநரகம்
வீடின வாசற்கதவு.

80

Hurry and reach the protective fold of Lord Krishna who aeons ago protected all the worlds from the deluge of waters at the time of dissolution. The great devotees far and wide dance and sing the glorious names of the Lord causing the doors of hell to fall shut.

In this verse, Azhwar advises that if we reach Lord Krishna and seek His shelter, then we will also be protected from the deluge of the worldly life since it was He who aeons ago protected all the worlds including all the life forms from extinction during the destructive deluge by hiding them in His stomach.

கரந்து உலகம் காத்து அளித்த கண்ணன்- Lord Krishna who protected the worlds by hiding them.

உலகம்- The great ones

பரந்து ஆடின- who are far and wide and dancing

பாடினகேட்டு- singing of the names of the Lord (Namasankeertana)

Listening to the namasankeertana, the doors of hell became shut. That means one need not have fear of "hell".

நமனும் முற்கலனும் பேச நரகில் நின்றார்கள் கேட்க நரகமே சுவர்க்கமாகும் நாமங்களுடைய நம்பி -

(திருமாலை).

"கடல் வண்ணன் பூதங்கள் மண்மேல் மலியப்புருந்து இசைபாடி
ஆடி உழிதரக்கண்டோம்-
நலியும் நரகமும் நைந்த "
(Sri Nammaazhwar in Thiruvaimozhi describes the meaning of
this verse in detail)

இனியார் புகுவார் எழு நரக வாசல்
முனியாது முரித்தாள் கோமின் - கனிசாயக்
கன்றெறிந்த தோளான் கனை கழலே காண்பதற்கு
நன்கறிந்த நாவலஞ்சூழ்நாடு (Mudal Thiruvandhadhi- 87- Sri
Poikai piran)

கதவுமனமென்றும் காணலாமென்றும்
குதையும் வினையாவி தீர்ந்தேன் -விதையாக
நற்றமிழைவித்தி யென்னுள்ளத்தை நீவிளைத்தாய்
கற்றமொழியாகிக்கலந்து. 81

**My mind gave up the restlessness thinking about
itself as both a hindrance and an aid in seeing the
Lord.**

**O'Lord, You by being the meaning of the words
that I learnt, becoming one with me and seeding the
great Tamil brought out this (garland of verses)
from my heart.**

In this verse, Azhwar says that his mind became steady unlike its
usual behaviour in most people which is to be restless thinking
about itself sometime that it is just a hindrance to see the Lord and
at other times thinking that it is an aid in this regard.

மந ஏவ மநுஷ்யாணாம் காரணம் ப3ந்த4 மோக்யேயோ:
ப3ந்தா4ய விஷ்யாஸங்கி3 முக்த்யை நிர்விஷயம் மந: (Vishnu
Puranam 6-7-28)

" Mind binds when involved in sense directed activities and when not invoved in such activities becomes the aid to liberation."

குதையும் வினை ஆவி தீர்ந்தேன் -
ஆவி- means here " mind"

ஆத்மைவ ஹ்யாத்மநோ ப3ந்து4ராத்மைவ ரிபுராத்மநஃ (Geeta- 6-5)

Azhwar gives the reason to the Lord why he attained steadiness of mind,

விதையாக நல் தமிழை வித்தி- Seeding my mind with the faultless and beautiful Tamil language

கற்ற மொழியாகிக் கலந்து.- By being the meaning of the words that I learnt from my birth and becoming one with me
என் உள்ளத்தை நீ விளைத்தாய்- ° You (who are the Almighty) brought forth this lovely poetry from my heart.

கலந்தானென்னுள்ளதுக் காமவேள்தாதை
நலந்தானுமீதொப்பதுண்டே - அலந்தலர்கள்
இட்டேத்தும் ஈசனும் நான் முகனுமென்றிவர்கள்
விட்டேத்தமாட்டாதவேந்து.

82

The father of the beautiful cupid and the Lord of all devas, whose glories can not be sung fully even by Siva, the four-faced Brahma as well as the other devas who all worship Him with fresh flowers, has merged completely in my heart. Is there anything better than this?

In this verse, Azhwar describes his great fortune.

The Lord who is more beautiful than cupid and whose glory can not be adqutely sung even by great devas like Siva and Brahma came into his heart on His own, and merged with it completely. He asks whether there could be anything better ?

நலம் தானும் ஈது ஒப்பது உண்டே?

காம வேள் தாதை- beautiful cupid 's father

கலந்தான் என் உள்ளத்து- merged completely in my heart

வேந்தராய் விண்ணவராய் விண்ணாகித்தண்ணளியாய்
மாந்தராய் மாதாய் மற்றெல்லாமாய்-சார்ந்தவர்க்குத்
தன் னாற்றான் நேமியான் மால்வண்ணன்
தான் கொடுக்கும்பின் னால்தான் செய்யும்பிதிர். 83

The Lord who carries the discus and who is the very form of love, Himself provides help in many ways to those who seek Him by becoming the ruling king, the devas, the heaven, the joys of heaven, the relatives and even the mother and yet being not content with what He has done, bestows the ultimate bliss of liberation.

In this verse, Azhwar further elaborates all the things that the Lord does for His devotees and yet He never gets satisfied that He has provided enough for His devotees. Ultimately He also bestows Moksha (liberation and final beatitude).

வேந்தராய்- As the king who protects the weak from being harmed by the might of the strong

விண்ணவராய்- the devas who provide rain for those living on this earth

விண்ணாகி தண்ணளியாய்- இனிய நல்வான் சுவர்க்கங்களுமாய் ((திருவாய் மொழி.)

லப4தே ச தத: காமாந் மயைவ விஹிதாந் ஹி தாந் (Geeta 7-22)

Obtains their desires from devas as given by Me .

மாந்தராய் மாதாய் மற்றெல்லாமாய்- as helping relatives, like a mother, and in many other ways

பிதிர்.- ஸேஷபூதமானது- The liberated soul enjoys the perfect bliss of the Lord (beatitude)

The example given by the Sri Appillai is from Ramayanam. யாகதீதிர்யஜ்ஞஸ்ரீலாநாம்- (Ramayanam Aranya kanda 68-30) Lord Rama bestowed on Jatayu not only Moksha but also all other joys attained by those who perform sacrifices, those who perform "homam" and those who donate land. Jatayu, the eagle king fought with Ravana when he abducted mother Sita and was mortally wounded and died.

பிதிருமனமிலேன் பிஞ்ஞுகன் தன்னோடு
எதிர்வன் அவனைனக்குநேரான்-அதிரும்
கழற்காலமன் னையே கண்ணனையே நாளும்
தொழக்காதலுண்டேன்தொழில். 84

I do not have a restless mind. I am equal to Rudra in knowledge. However he is not comparable to me for I have lovingly taken up as my daily task the worship of Lord Krishna, the king of kings who wears the victorious anklets with resounding bells.

In this verse, Azhwar says that his mind is steady and fixed on the Lord.

ஈஸ்வராத் ஜ்ஞாநமந்விச்சேத் From Siva seek knowledge. Like Siva, Azhwar says that he is also knowledgeable. But Siva is not like him. For only when satva guna predominates, he acknowledges that Lord is the refuge for all.

க்ருஷ்ண க்ருஷ்ண மஹாபாஹோ ஜானே த்வாம் புருஷோத்தமம்
(Vishnu puranam 5-33-41) At other times he remains saying
ஈஸ்வரோஹம். (Geeta 16-14)

தொழிலெனக்குத் தொல்லைமால் தன்னாமமேத்த
பொழுதெனக்கு மற்றதுவே போதும் - கழிசினத்த
வல்லாளன் வானரக்கோன் வாலிமதனழித்த
வில்லாளன் நெஞ்சத்துளன்.

85

My main avocation is to sing the glorious names of that ancient Lord for me that alone is enough to spend the time. The great archer Lord Rama who vanquished the pride of the mighty and angry monkey king Vali, has graced me by residing in my heart.

In this verse, Azhwar says that all his time is spent in recalling the beautiful story of Sri Rama and His valiant deeds and that he has hardly any time left for anything else.

தொழில் எனக்குத் தொல்லை மால் தன் நாமம் ஏத்த
Azhwar says that he has time for புகழ்வத் விஷயம் only and that
too of His many avataaras, remembering and recalling the various
aspects of the avataara of Sri Rama alone takes up all of his time.
வானரக் கோன் வாலி மதன் அழித்த -
வில் ஆளன் - Sri Rama who handled with skill the great bow
Kodanda and who vanquished the pride and ego of Vali, the king
of monkeys.

உளன் கண்டாய் நன்னெஞ்சே உத்தமனென்றும்
உளன் கண்டாய் உள்நெஞ்சுள்ளத் துளன்கண்டாய்
தன்னொப்பான் தானாய் உளன் காண்தமியேற்கு
என்னொப்பார்க்கீசனிமை.

86

O' my good mind, the Supreme Lord is always there to protect us without expecting any return.

Note that He resides permanently in the hearts of those who let their minds dwell on Him. Note that the same Lord who is comparable to only Himself, is my refuge and for others like me, who have no recourse.

In this verse, Azhwar addresses his own mind " Even for the atheists I showed that the Supreme Lord exists and You also remind yourself that the Lord is the only refuge for all and **His intervention is totally unconditional.**"

உளன் கண்டாய்- Know that He is the protector. When troubles arise, which are of very serious nature and even when they are very difficult to overcome, He will come to our rescue.

நன்னெஞ்சே- நல் நெஞ்சே- O' my good mind you are capable of teaching this to others. So you can also listen.

உத்தமன் - He is Purushottama (Supreme person) since His intervention to provide His shelter is without any expectations of return (meaning it is totally unconditional).

ஓங்கி உலகளந்த உத்தமன்-(Thiruppavai 3)

உள்ளுவார் உள்ளத்து உளன்கண்டாய்

-By chance, if an occasion should arise which makes one think about the Lord, as long as one does not volitionally say, " I would not think of Him" i.e. if one simply allows room for the thought of the Lord to enter the mind, that alone is sufficient reason for Him to reside in one's heart permanently to offer His shelter.

போதுவீர் போதுமினோ- (Thiruppavai)

தன் ஒப்பான் ஈசன்- No compeers for Him except Himself meaning there is no one who can equal Him in providing unconditional shelter (நிர்ஹேதுக ரக்ஷகத்வம்)

ஈசன் - உடையவன் ஆன்மையாலே உடைமையை கைவிட மாட்டான். (The Lord being the owner will not give up His possessions)

தமியேற்கு- for me who has no means at hand
என் ஒப்பார்க்கு - for those like me
தான் ஆய் உளன் காண்- Note that He Himself remains the refuge
or shelter.
இமை- Note this .

இமையப் பெருமலைபோல் இந்திரனார்க்கிட்ட
சமயவிருந்துண்டு ஆர்காப்பார்- சமயங்கள்
கண்டானவை காப்பான் கார்க்கண்டன் நான் முகனோடு
உண்டானுலகோடுயிர். 87

Who protected when He himself partook of the usual feast as big as the Himalaya made for Indra? Who gave the Vedic faiths in ancient days and who protected them from deterioration? Who protects Siva and Brahma from grave dangers? Who protected the worlds and the life forms by swallowing them during the time of dissolution?

In this verse, Azhwar describes the various ways in which the Lord has protected many.

இமையப் பெருமலை போல் இந்திரனார்க்கு இட்ட சமயவிருந்து
உண்டு ஆர் காப்பார்-

This relates to the incident in Lord Krishna's Avataara when he persuaded the cowherds not to worship Indra (which they did annually by making a big feast as an offering to him) and instead worship the Govardhana mountain itself. Thus He Himself partook of the big feast made for Indra. Indra was upset at this and released heavy rains on Gokula. When the unending rain continued over seven days, Lord Krishna sheltered all the cows and the cowherds and their families by lifting the Govardhana mountain and holding it on His fingers for over seven days.

சமயங்கள் கண்டான் அவை காப்பான்- Vedic faiths are pluralized for it has the various different ப்ராப்திகள் (goals such as ஜஸ்வரிய,கைவல்ய,ப4க3வத் ப்ராப்திகள்) and various ப்ராபகங்கள் (means) such as Bhakthi, Prapatthi, Namasankeertana etc.
 உலகோடு உயிர உண்டான் ஆர்- Who protects all the worlds and the hosts of life forms at the time of great deluge and destruction (Pralaya)?

In Stotra Ratnam of Sri Alavandar, very same ideas as in this verse can be seen.

கஸ்யோத3ரே ஹரவிரிஞ்சிமுக2: ப்ரபஞ்ச: In whose stomach this world led by Brahma and Rudra settled?

கோந்ய: ப்ரஜாபஸ்பதீ பரிபாதி- Who protects Brahma and Rudra ?

உயிர்கொண்டூடலொழிய ஓடும்போதோடி
 அயர்வென்றதீர்ப்பான் பேர்பாடி -செயல்தீரச்
 சிந்தித்து வாழ்வாரே வாழ்வார் சிறுசமயப்
 பந்தனையார்வாழ்வேல்பமுது.

88

Those who choose to live singing the glorious names of the Lord who hurries to remove all sufferings of the soul when it leaves the body along with the vital air, taking Him as the way and feeling that there is nothing to be gained by any action truly live. The life of those who follow paths with ego centred actions resulting in bondage is wasted.

In this verse, also Azhwar elaborates the way that the Lord comes to the aid of His devotees.

அயர்வு என்ற தீர்ப்பான் - The Lord will remove all woes
 செயல்தீரச்

சிந்தித்து வாழ்வாரே வாழ்வார்- Those who take the Lord as their only way and guide deciding that there is nothing to be done either to get rid of misery or to bring happiness, truly live.
கடைத்தலை இருந்து வாழும் சோம்பர் (திருமாலை)

சிறுசமயப்

பந்தனையார் வாழ்வு ஏல் பழுது- The life of those who follow paths with ego centred actions resulting in bondage is flawed.

பழுதாகாதொன்றறிந்தேன் பாற்கடலான்பாதம்
வழுவாவகைநினைந்து வைகல்- தொழுவாரை
கண்டிறைஞ்சிவாழ்வார் கலந்தவினைகெடுத்து
விண்டிறந்துவீற்றிருப்பார்மிக்கு.

89

I learnt of one faultless way. Those who choose to meet and live adoring the devotees who forever worship flawlessly the holy feet of the Lord of the ocean of milk, attain the supreme abode, rid of all effects of action, and shine in excellence.

In the previous verse, Azhwar pointed out the faults of the various means such as karma Yoga. In this verse he states that he found the best among the faultless means.

பழுது ஆகாது ஒன்று அறிந்தேன் - I found the best one among the flawless ways.

Flawless means are:

1. Taking the Lord as the sole guide and way (ப4க3வாணை உபாயமாக பற்றுகை)
2. Taking the devotees of the Lord as the guide and the way (பா4க3வதர்களை உபாயமாக பற்றுகை)
3. Living in the service of the devotees of the Lord. (பா4க3வதர்களின் அபி4மானத்தின் கீழ் இருக்கை)

In this verse, Azhwar emphasizes the second of the above. In the next verse the first and the third are emphasized.

பாற்கடலான் பாதம்

வழுவா வகை நினைந்து வைகல்- தொழுவாரை- worshipping flawlessly forever the holy feet of the Lord. Flawless worship means taking the holy feet of the Lord both as the means and as the end. (not seeking anything else).

கண்டு இறைஞ்சி வாழ்வார்- Those who choose to meet the devotees of the Lord adoring them and singing their glories.

கலந்த வினை கெடுத்தது

விண் திறந்து வீற்றிருப்பார் மிக்கு.- Getting rid of all effects of action, with the doors of the supreme abode open, will shine in excellence with knowledge and power.(will get to serve the devotees of the Lord)

வீற்றிருந்து விண்ணாளவேண்டுவார் வேங்கடத்தான்
பால்திருந்தவைத்தாரே பன்மலர்கள் -மேல்திருந்த
வாழ்வார் வருமதிபார்த் தன்பினராய் மற்றவர்க்கே
தாழ்வாயிருப்பார்தமர்.

90

Living well in this world with a desire to reach the supreme abode are surely those who serve the Lord of Thiruvencatam offering a variety of flowers at His holy feet. Living even better, are those favoured by the Lord's devotees who following the Lord's will and acting with love remain in service of the Lord only.

In the previous verse, Azhwar described பா4க3வத ஸமாஹ்யணம் (Act of taking the Lord's devotees as the guide and the way). In this verse Azhwar describes the other two flawless methods namely ப4க3வத ஸமாஹ்யணம் (taking the Lord as the way) and பா4க3வதாபி4மாநநிஷ்டை (The lot of the recipients of the grace of the Lord's devotees)

வேங்கடத்தான் பால் திருந்த வைத்தாரே பன்மலர்கள் - Those who have offered in worship in a faultless manner a variety of flowers to the Lord of Thiruvencatam. The characterization of the devotees of the Lord is given as follows:

வரும் மதி பார்த்து- Following the will of the Lord

அன்பினராய்- With love and devotion

மற்றவர்க்கே- To that Lord alone

தாழ்வு ஆய் இருப்பார் - Remain as servants.

தமர்- Those who are favoured or liked (meaning those who are specially blessed to be the recipient of their grace)

Those who are blessed to receive the special grace of the devotees of the Lord, get to live in the service of the devotees of the Lord. (பா4க3வதர்களின் அபி4மானத்தின் கீழ் இருக்கை என்பது பா4க3வத கைங்கர்யம் பெற்று இருக்கை.)

தமராவார்யாவர்க்கும் தாமரைமேலார்க்கும்
அமரர்க்கும் ஆடரவார்த்தாற்கும்- அமரர்கள்
தாள் தாமரை மலர்களிட்டிறைஞ்சி மால்வண்ணன்
தாள் தாமரையடைவோமென்று.

91

Those who have taken the dark hued Lord as the way and are forever devoted to Him offering flowers at His lotus feet and singing His glories with a desire to reach them, are devas even to the one seated on the lotus, the one who wears the dancing serpents, and to all others including the eternal attendants of the Lord.

In this verse, Azhwar says that Bhakti (devotion) to the Lord is the common link between all the three different personalities described above and that they are superior to everyone in all spheres.

மால் வண்ணன் - the dark coloured Lord Krishna
தாள் தாமரை அடைவோம் என்று - Remembering Lord Krishna
who said "மாமேகம் ஸரணம் வ்ரஜ " and taking Him as the way
and desiring to reach His lotus feet
தாமரை மேலார்க்கும்-
Brahma who is seated on the lotus
ஆடு அரவு ஆர்த்தாற்கும்- Siva who wears the dancing serpents
over his body
அமரர்க்கும்- Nityasuris referring to the eternal attendants of the
Lord
யாவர்க்கும்- all meaning including all devas and humans

என்றுமறந்தறியேன் என்னெஞ்சத்தேவைத்து
நின்றமிழ்ருந்தும் நெடுமாலை- என்றும்
திருவிருந்த மார்பன் சிரீதரனுக்காளாய்
கருவிருந்தநாளமுதலாக்காப்பு.

92

**I will never ever forget that Lord to whom I am a
servant keeping Him always in my heart standing,
sitting and in all other states, Lord Sridhara in
whose heart forever resides mother Lakshmi,
having been under His protective fold from the
days of my sojourn in the womb.**

In this verse, Azhwar describes his own state of devotion and
reiterates how he has been the recipient of the divine grace from
the very early days of his life and that he can never forget the
Lord.

Azhwar not only obtained the grace of not forgetting Him ever but
also was blessed to be in His eternal service.

என்றும்

திருவிருந்த மார்பன் சிரீதரனுக்கு ஆள் ஆய்-

என்றும் திருவிருந்த மார்பன் சிரீதரன் - He is Sridhara since Sri forever resides in His heart.
அகலகில்லேன் இறையுமென்று அலர்மேல் மங்கை உறைமார்பா
(திருவாய் மொழி 6-10-10)

Azhwar points out also that he has attained His grace because of Sri.

The reason for him not forgetting the Lord and remaining as His eternal servant is the fact that the Lord has showered His grace on him from the early days of his life in the womb.

கரு இருந்த நாள் முதலா க்காப்பு.

கருவரங்கத்துட் கிடந்து கை தொழுதேன் கண்டேன் (Sri Poikai Piran -Mudal Thiruvandhadhi -6)

கருக்கோட்டியுட்கிடந்து கை தொழுதேன் கண்டேன் (Sri BudhatAzhwar -Irandaam Thiruvandhadhi -87)

காப்புமறந்தறியேன் கண்ணேயென்றிருப்பன்
ஆப்பங்கொழியவும் பல்லுயிர்க்கும்- ஆக்கை
கொடுத்தளித்த கோனே குணப்பரனே உன்னை
விடத்துணியார்மெய்தெளிந்தார்தாம். 93

I will not forget the saving grace of Lord Krishna who is both the means and the end. In that deluge, for all the souls bereft of the physical bodies and the senses, O' Lord You blessed them with physical forms. O' Lord with the most auspicious qualities! Those who understand your real nature will not let go of you.

In this verse, Azhwar says that those who have understood the Lord's saving grace and His real nature, will not let Him go.

அங்கு பல்லுயிர்க்கும் ஆப்பு ஒழியவும் - ஆக்கை

கொடுத்து அளித்த கோனே -In that deluge, for all the souls bereft of the physical bodies and the senses,

O' Lord, You gave them back the physical forms.

மெய் தெளிந்தார் தாம் உன்னை

விடத் துணியார்' . Those who understand your real nature will not let you go.

மெய்தெளிந்தார் என்செய்யார் வேறானார் நீறாக
கைதெளிந்துகாட்டிக்களப்படுத்து- பைதெளிந்த
பாம்பினணையாய் அருளா யடியேற்கு
வேம்புங்கறியாகுமென்று. .

94

What can not be done by those who are knowledgeable? You helped Pandavas, your devotees and eliminated in the battlefield, Duryodhana and others fit to be reduced to ashes. O' Lord, you then laid down on the sweet bed of the bright hooded serpent. If you desire, you can grace me Thy servant, for when there is a need even neem leaf can be cooked as an edible dish.

In this verse, Azhwar says that the Lord's real nature is to be the shelter for everyone. Protecting him despite his faults is the right thing which the Lord will do. If one wants the medicinal effect then one will cook and eat neem leaf even though it is bitter to taste.

மெய் தெளிந்தார் என் செய்யார் -

ஸக்ருதேவ ப்ரபந்நாய தவாஸ்மீதி யாசதே
அப4யம் ஸர்வபூ4தேப்4ய: த3தா3ம்யேதத்3 வ்ரதம் மம
ஆநயைநம் ஹரிஸ்ரேஷ்ட த3த்தமஸ்யாப4யம் மயா
விபீ4ஊணோ வா ஸ்க்3ரீவ யதி வா ராவண ஸ்வயம் (Ramayanam
-Yuddha- 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. O' jewel among monkeys, be he Vibhishana or Ravana himself O' Sugriva".

Lord Rama was willing to give shelter even to Ravana when the question of accepting Vibhishana or not was being discussed in the presence of Sugriva and others.

கிமத்ர சித்ரம் த4ர்மஜ்ஞ லோகநாத2 ஸ்க2ாவஹ

யத் த்வமார்யம் ப்ரபா4ஜேத2ா: ஸத்வவாந் ஸத்பதே2 ஸ்தி2த: (Ramayanam-Yuddha-18-36)

Sugriva replies to Lord Rama: "What wonder , O' crest jewel of kings, the knower of what is right, that you have spoken aright at this moment, full of goodness as you are and devoted to the path of the virtuous"

Offering protection to those with faults is more admirable than to those without faults. Azhwar sites what the Lord did in Maha Bharatha war next to indicate how He came to the aid of the Pandavas, His devotees.

வேறானார் (Duryodhana and others who were the enemies of Pandavas)

நீறாக- considering them fit to be reduced to ashes

தெளிந்து கை காட்டி - helping in many ways (the Pandavas) and

களம் படுத்தி - eliminating (their enemies) in the battlefield.

ஏன்று.- when desired

வேம்பும் கறி ஆகும் - even neem leaf can become a cooked curry.

ஏன்றேனடிமை இழிந்தேன் பிறப்பிடும்பை

ஆன்றேன் அமரர்க்கமராமை - ஆன்றேன்

கடனாகும் மண்ணாகும் கைவிட்டு மேலை

இடநாடுகாணவினி..

95

I accepted Thy service and became free of ego arising out of birth, blessed with devotion and knowledge, unapproachable even to devas.

Giving up the heavens and the earth, I am now filled with the highest devotion to reach and experience Sri Vaikuntam, the supreme abode of all the devotees.

In this verse, Azhwar describes the development of his own parama Bhakthi for the Lord.

ஏன்றேன் அடிமை- Azhwar describes his unlimited desire to serve the Lord. (ஒழிவில் காலமெல்லாம் அடிமை செய்ய வேண்டும் நாம்- Thiruvaimozhi). This is not like the desire an ill person would have for the medicine.

இழிந்தேன் பிறப்பு இடும்பை- The "sense of I and mine" arising from embodied life is like a mountain and Azhwar describes that he got down from this mountain meaning that he became free of the "sense of I and mine" .

ஆன்றேன் அமரர்க்கு அமராமை- Became filled (with knowledge and devotion) and thus unapproachable even to the devas.

கடன் நாடும் - The heavens where one goes in order to exhaust one's metrits (புண்ய Punya)

மண் நாடும் - this earth

கைவிட்டு- giving up காண இனி- now to reach and experience.

மேலை இடம் நாடு - Sri Vaikuntam, the supreme abode of the devotees,

ஆன்றேன்.- became filled (with supreme devotion - parama bhakthi)

இனியறிந்தேன் ஈசற்கும் நான் முகற்குந்தெய்வம்

இனியறிந்தேன் எம்பெருமானுன்னை - இனியறிந்தேன்

காரணம்நீ கற்றவைநீ கற்பவைநீ - நற்கிரிசை

நாரணன் நீநன் கறிந்தேன் நான்.

96

O' my Lord, now I firmly understand that Thou art God to Siva and Brahma. Now I realize Thy real nature. Thou art the cause of everything. Thou art all that is known and to be known. Thou art Narayana, the support of all and the provider of unconditional protection. I understand all of this well.

In this verse, Azhwar describes his direct experience and knowledge of the Lord.

இனி அறிந்தேன் ஈசற்கும் நான்முகற்கும் தெய்வம்- I firmly understand that you are God to ஈசன் (Siva) and the four-faced Brahma.

காரணம் நீ You are the cause of everything

கற்றவை நீ கற்பவை நீ- You are all that is known and all that is to be known.

நற்கிரிசை your nature is to provide unconditional protection to everyone

நாரணன் நீ- suited to that nature you are the supreme Lord and the support of all.

நான்முகன் திருவந்தாதி வ்யாக்யானம் முற்றிற்று.

**The end of the commentary on Naanmukan
Thiruvandhadhi**

ஸ்ரீ திருமழிசைபிரானின் வாழித்திருநாமம்.

அன்புடன் அந்தாதி தொண்ணூற்றாறுரைத்தான்
வாழியே

அழகாரும் திருமழிசை அமர்ந்த செல்வன் வாழியே
இன்பமிகுத் தையில் மகத் திங்குதித்தான் வாழியே
எழிற்சந்த விருத்தம் நூற்றிருபது ஈந்தான் வாழியே
முன்புகத்தில் வந்துதித்த முனிவனார் வாழியே
முழுப்பெருக்கில் பொன்னியெதிர் மிதந்த சொல்லோன்
வாழியே

நன்புவியில் நாலாயிரத் தெழுநூற்றான் வாழியே
நங்கள் பக்திஸாரன் திரு நற்பதங்கள் வாழியே.

Benedictory Verse on Sri Thirumazhisai Piran

**Long live the One, who sang with love the Andadhi
of ninety-six**

**Long live the One who resided in the beautiful
Thirumazhisai**

**Long live the One who incarnated on Magham 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 திருமழிசைபிரான் திருவடிகளே சரணம்.

**I seek refuge at the holy feet of Sri Thirumazhisai
Piran.**

