

Sri Thirumazhisai Piran's Thirucchandaviruttham



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

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Cover Picture: ThirukkuDantai SrI SARangapANi PerumAL with ubhaya
nAcchimArs.
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Sri Thirumazhisai Piran's Thirucchanda Viruttam

(Text with a free translation and Commentary)

by
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Naachiaar at Thirukkudanthai**

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Sri Thirumazhisai Piran at Thirumazhisai

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**Sri Thirumazhisai Piran at Thirumazhisai
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DEDICATION

THIS BOOK IS DEDICATED TO THE

MEMORY

OF

MY MOTHER SMT. N. JAYALAKSHMI

FATHER SRI. T. R. NARASIMHA CHARI

AND MY

ELDEST BROTHER

SRI . N. GOPALAKRISHNAN

Foreword

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Preface

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

பொய்கைமுனி பூத்தார் பேயாழ்வார் தண்
பொருநல்வருங் குருகேசன் விட்டு சித்தன்
துய்யகுல சேகரன் நம் பாணநாதன்
தொண்டரடிப்பொடி மழிசைவந்த சோதி
வையமெல்லாம் மறைவிளங்க வாளவேலேந் தும்
மங்கையர்கோன் என்றிவர்கள் மகிழ்ந்து பாடுஞ்
செய்ய தமிழ் மாலைகள் நாம் தெளியவோதி
தெளியாத மறைநிலங்கள் தெளிகின்றோமே.

In fact, they formed the basis of the Vishtaadvaita (Qualified Non-dualism) Philosophy expounded by Sri Ramanuja. Among the Azhwars, Sri Thirumazhisai Piraan was a beacon of light (மழிசை வந்த சோதி as pointed out by Sri Vedanta Desika). He was a contemporary of the First Azhwars (முதலாழ்வார்கள்) and hailed from திருமழிசை (Thirumazhisai) the village which is located very near Poovirunda Valli (also known as Poondamalli) in the metropolitan city of Chennai. It is recorded in Divya-suri-charita that the Azhwar was born in Magha Asterism (மகம் நக்சத்திரம்) in the pleasant month of Taishya (தை மாதம்) (January-February) of the year Siddharthi in Dwapara Age. He is considered to be the amsa (incarnation) of the Sudarshana Chakra (Discus) of Lord Narayana. The legend has it that the Azhwar was born to the sage Bhrigu and his wife when they were in the Mahisara Kshetra in the previous Yuga (Dwapara). The fetus was undeveloped at birth and was abandoned by the sage and his wife. The Lord however instilled life and the

child began to grow. When it became a fully mature infant and opened its eyes, the Lord favored it with the vision of His resplendent Form removing its thirst and hunger. A wood-cutter who found the child, took it home and began to rear the child. Azhwar states referring to his own birth that he was not born into any of the four classes.

குலங்களாய வீரிரண்டில் ஒன்றிலும் பிறந்திலேன்

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

The Azhwar apparently spent many years in meditation at Thirukkudanthai where one can see a shrine and a nandavanam (flower garden) even today for the Azhwar. Sri Nammaazhwar refers to Thirumazhisai Piraan in the most famous decad of verses "ஆராவமுதே அடியேனுடலம் நிற்பாலன்பாயே" (5-8-1 Thiruvaimozhi) glorifying the Lord Aaraavamudan of Thirukkudandhai. In the 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 Piraan who lived in Thirukkudanthai.

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

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

"----- விதையாக
நற்றமிழைவித்தியென்னுள்ளதைநீ விளைத்தாய்
கற்றமொழியாகிக் கலந்தது.", meaning that the Lord himself brought forth this garland of verses from his heart, seeding his mind with the faultless and beautiful Tamil language, by being the meaning of the words that he had learnt from his birth and becoming one with him.

In NaanmukanThiruvandhadhi, the Azhwar establishes the transcendental nature of Sriman Narayana and indicates fully His Nirhetuka Kripa (unconditional compassion) for the jeevas. Clear spiritual knowledge bestowed by the grace of the Lord, allows a clear and proper understanding

of the relationship of the Paramaatma and the Jeeva. The Azhwar expresses this in one of the verses.

அன்பாவாய் ஆரமுதமாவாய் அடியேனுக்
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.

The second work of the Azhwar is திருச்சந்த விருத்தம் (Thirucchanda viruttam). The word சந்தம் refers to beautiful rhythm. Vedic meters are referred to by this term. Thus Thirucchanda viruttam means a beautiful rhythmic poetry. It is a unique composition among the verses of the Divya Prabandham. Through these verses, Azhwar sings the glories of the "ஆதிதேவன்" the Ancient Lord, the primordial cause. Azhwar himself states the reason for his beautiful poetry.

"செருக்குவார்கள்தீக்குணங்கள்
தீர்த்ததேவதேவனென்றுஇருக்குவாய்
முனிக்கணங்களேத்த யானுமேத்தினேன்" (verse 109).

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

"ஆதி யாதியாதிநீ ஓரண்டமாதியாதலால்", (verse 34).

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

by Sri Vaishnava Sudarsanam in 1995 printed by Srinivasam Press, Trichy.

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

I would like to share my own experience here about learning Thirucchanda viruttam. During one of my routine visits with my children to our family in India in 1975, we had been to Lord Sri Aaraamudan's sannidhi in Thirukkudanthai. The Bhattar who performed the archana as usual recited the mangalaashaasana pasurams of the shrine at the end. I heard for the first time, Sri Thrumazhisai Piraan's verse, நடந்தகால்கள்நொந்தவோ நடுங்குஞாலமேனமாய். I was naturally captivated by Azhwar's love of the Lord. I made a mental note to learn these verses when I got back to Toronto. I found them in Azhwar's Thirucchanda viruttam of course. I read the entire work and tried a few times to memorize the six verses pertaining to Thirukkudanthai. I often had problem memorizing textual passages whereas I could memorize verses set in music. Many years after this visit, once I tried to sing these six verses in music on my own and felt that it came out quite well even though I was not formally trained in music. Encouraged by this, one day I decided to sing and record myself all of the verses of Thirucchanda

viruttam. My fervent prayer to the Lord however was that He should ensure that the music was of reasonable quality. To my delightful surprise, the very first session ended in recording of 36 verses in as many minutes, each verse following the other spontaneously. The verse beginning ஆதி யாதியாதிநீ ஓரண்டமாதியாதலால் which happened to flow in ரேவதி (Revathi) raga, gave me an emotional thrill at the time of my first singing that evening. The remaining verses also got recorded in three more sessions in a similar fashion almost effortlessly. I finished the whole recording just before Azhwar's Thirunakshatram (Thai Magham) in the month of January - February in 1989. The rest of the month was spent in listening daily and learning to sing by heart the verses. Within a month of recording this, I had to take an urgent trip to Chennai on a personal matter of concern. The most pleasant outcome of that was that I was at Azhwar's shrine on Magha Nakshatram in the month of Maasi (the very next month) and had the opportunity to sing the newly learnt Thiruchchanda viruttam at Azhwar's sannidhi. It was a fulfilling delightful experience due to Azhwar's grace. All of the Utsava moorthies including Sri Jagannatha Perumaal, Thaayaar, Sri Andal as well as the Azhwar were all together in a Baalalayam due to renovations at the time.

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

A few years later, I was able to go to Sri Aaraamudan's Sannidhi in Thirukkudanthai and recite both

NaanmukanThiruvandhadhi and Thirucchanda viruttam with great delight. The beautiful outcome of that trip was that I learnt of the Azhwar's Nandavanam in Thirukkudanthalai for the first time that day. Since then I became quite attracted to this holy shrine, visiting the same whenever possible.

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

"சேர்விடத்தை நாயினேன் தெரிந்து இறைஞ்சுமா சொலே"
(verse 47).

To this request of the Azhwar, the Lord reveals His beautiful reclining form as He appears in Srirangam. கொண்டைகொண்டகோதைமீது தேனுலாவுகூனிகுள் அண்டைகொண்டுகெண்டைமேயும் அந்தணீரரங்கமே. (verse 49).

Azhwar himself seeks shelter at the holy feet of the Lord there.

"அடைக்கலம்புகுந்தவென்னை அஞ்சலென்னவேண்டுமே"
(verse 92).

Azhwar's love of the Lord is total and he indicates clearly that he desires nothing else except பரமப4க்தி (Supreme devotion).

"கேடில்சீர்வரத்தனாய்க்கெடும்வரத்தயனரன்-----"

கூமுமாசையல்லதொன்றுகொள்வனோகுறிப்பிலே"

(verse 108).

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

"அச்சநோயொடல்லல் பல்பிறப்பவாயமுப்பிவை

வைத்தசிந்தைவைத்தவாக்கை மாற்றிவானிலேற்றுவான்"

(verse 117).

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

"பொன்னிசூழரங்கமேய பூவைவண்ணமாயகேள்" (verse 119).

"இயக்கலாமறுத்து அறாதவின்பவீடுபெற்றதே" (verse 120).

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

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

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

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

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

N.Ranganathan.
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June 27, 2003.

ஸ்ரீ:
ஸ்ரீமதே ராமானுஜாய நம:
ஆழ்வார்கள் திருவடிகளே சரணம்

ஸ்ரீ திருமழிசைபிரான் திருவாய்மலர்ந்தருளிய
திருச்சந்தவிருத்தம்

**Sri Thirumazhisai Piran's
Thirucchanda Viruttam**

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

திருக்கச்சிநம்பி அருளிச்செய்த தனியன்கள்.

தருச்சந்தப் பொழில் தழவு தாரணியின் துயர்தீர்த்
திருச்சந்தவிருத்தஞ்செய்திருமழிசைப் பரன்வருமூர்
கருச்சந்துங் காரகிலுங் கமழ்கோங்கு மணநாறும
திருச்சந்தத்துடன் மருவதிருமழிசைவளம்பதயே 1.

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

Single Invocatory Verses by Sri Thirukkacchi Nambi:

The birthplace of Sri Thirumazhisai Piran who graciously gifted the hymns of Thirucchanda Viruttam in order to eliminate the distress of the people of the world, full of groves of karpaka and sandal trees, is the fertile holy place of Thirumazhisai, where the air is filled with the rich fragrance of the great sandal trees, the dark eagle woods, and the sweet

Kongu trees and where Sri Periya Piraattiar Lakshmi lovingly resides 1.

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

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

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

துயர் தீர – to eliminate the distress of the people of the

தழுவு தாரணியின் – world, full of

தருச்சந்தப் பொழில் – groves of karpaka and sandal trees

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

திருச்சந்த விருத்தஞ்செய் – in order to eliminate their distress and bring them back to the Divine, Azhwar sang Thiruchchanda Viruttam.

புண்டரீக பாத புண்யகீர்த்தி நும்செவிமருத்து உண்டு நும் உறுவினைத்துயருள் நீங்கி உயம்மினோ (verse 67)

நன் மாலை வாழ்த்தி வாழ்மினோ (verse 68) போதில்மங்கை (verse 72)

திருச்சந்தத்துடன் மருவு திருமழிசை – Thirumazhisai where "Sri" (Divine Mother Periyapiraattiar) lovingly resides.

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

உள்ளுணர்ந்து – analyzing in their mind

புலவர் – refers to Vedic Seers namely the sages or "Rishis".

புகழ்கோலால் தூக்க – measuring with the balance scale of fame and glory.

மாநீர் மழிசையே- the fertile land of Thirumazhisai alone

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

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

As described by the Azhwar, பத்தியான பாசனம் (Verse 100), the holy Thirumazhisai became the right place for the Azhwar who was known as "புகதி ஸாரர் (Bhaktisaara)" to take his birth there.

Sri Desikan's Verse dedicated to Sri Thirumazhisai Piran:

Swami Desikan has a special verse dedicated to Sri Thirumazhisai Piran in the Prabandha Saram. Sri Desikan was

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

தை மகத்தில் வருமழிசைப்பரனே மற்றைச்
சமயங்கள் பலதெரிந்து மாயோனல்லாற்
தெய்வம் மற்றில்லையென உரைத்த வேதச்
செழுமடொருள்நான் முகன் 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 Makha Nakshatram. day. After acquiring full knowledge of all other faiths, you declared that there is no other God except Sriman Narayana, the Lord with the most wondrous deeds. You imparted this quintessence of the Vedas, through the ninety six verses of Nanmukan Thiruvandadhi and the shining hundred and twenty verses of Thirucchanda Viruttam rich in philosophic content. Please bless me, your servant so that I will keep reciting and remembering these verses and their true meaning without fail and without forgetting as I live in this world.

பூநிலாயவைந்துமாய்ப் புனற்கணின்றநான்குமாய்
 தீநிலாயமுன்றுமாய் சிறந்தகாலிரண்டுமாய்
 மீநிலாயதொன்றுமாகி வேறுவேறுதன்மையாய்
 நீநிலாயவண்ணம்நின்னையார்நினைக்கவல்லரே. 1.

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

பூ4தேப்4 யோ அண்டம் மஹா புத்த3தே4 மஹத்
 தது3த3கேசயம்
 ப்ராக்ருதம் ப்ரஹ்மரூபஸ்ய விஷ்ணோ: ஸ்தா2நமநுத்தமம்
 (Vishnu Puranam 1-2-55)
 "This huge cosmic sphere (universe) is formed from the five
 great elements with their five subtle essences. It forms the
 material residence for the transcendental divine Lord".

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

பூநிலாய ஐந்துமாய்- The five inherent qualities or subtle
 essences (gunas) in the Earth (one of the five great elements
 பஞ்ச பூ4தங்கள்) are ஸப்தம், ஸ்பர்சம், ரூபம், ரஸம் ,
 க3ந்த4ம் (sound, touch, form , taste and smell respectively)

க3ந்த4வதீ ப்ருதி2வீ - The special attribute of earth is its
 odor (smell). It is considered to be its subtle essence
 (தந்மாத்திரை) from which it is derived.

ஸப்தா3தி3பி4ர் குணைர் ப்ரஹ்மந்
 ஸம்யுதாந்யுத்தரோத்தரை (Vishnu Puranam 1-2-50)

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

புனல் கண் நின்ற நான்குமாய் -
ஸம்ப4வந்தி ததோம்பா4ம்ஸி ரஸாதா4ராணி
தாநிது - (Vishnu Puranam 1-2-42) Water forms from its
subtle essence "taste". Since it also contains the other subtle
essences of space, wind, and fire, all the four qualities of
sound, touch, form and taste are mentioned.

தீ நிலாய மூன்றுமாய் -
ஜ்யோதிருத்தபத்யதே வாயோஸ் ததிரபகுணமுச்யதே
(Vishnu Puranam 1-2-40)
"Fire has its origin in wind and its subtle essence is its form."
For similar reason it is described to include all the three
qualities of sound, touch and form.

சிறந்த கால் இரண்டுமாய் -
பலவாநப4வத3 வாயுஸ் தஸ்ய ஸ்பர்ஸோ குணோ மத:
(Vishnu Puranam 1-2-39)
"The mighty wind is formed from the subtle essence of touch "
Since it provides for the respiration of living entities by its
natural tendency of motion it is described as mighty. Since
wind has its source in space, it includes the two subtle
qualities namely touch and sound.

மீ நிலாயது ஒன்றுமாகி -
ஆகாஸம் ஸப்திலகூணம் (Vishnu Puranam 1-2-37)
"Space has its origin in sound which is its subtle essence"
மீ is short for மிக்கது meaning "great". This is because, space
is the subtlest of the five elements and forms the basis of the
other four physical elements and in addition provides place for
the other four elements.

நீராய் நிலனாய் தீயாய் காலாய் நெடுவானாய் (திருவாய் மொழி
6-9-1)

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

தஸ்மாத்திவா ஏதஸ்மாதாதித்மந ஆகாஸஸ் ஸம்பூ4த: (Taittiriya Upanishad Anandavalli 1)
"From that Paramatma, space (ether) came to be"

வேறு வேறு தன்மையாய் -

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

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

நீநிலாயவண்ணம் -

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

நினை -

சேதநாசேதநங்களோடுகூடிய உலகிற்கு உபாதா3ன காரணமான உன்னை -

"Thou who art the material cause of this cosmos containing both the sentient beings and the insentient matter " (ie: in both the causal and the manifest states)

யார் நினைக்கவல்லரே

"Who can understand properly?"

Sri PeriyaVaachaan Pillai expands the implied meaning here. Can the Vaisheshikas who consider the subatomic particle as the material cause of the cosmos understand? Can the Sankhyas who consider the universe to arise from the interaction of the insentient matter and the conscious entity, understand? Will the Saivas who differentiate between the நிமித்த efficient cause and the உபாதா3ன material cause, understand? He concludes that only those who have proper knowledge of Vedanta can understand this truth.

ஆறுமாறுமாறுமாய் ஓரைந்துமைந்துமைந்துமாய்

ஏறுசீரிரண்டுமும் ஏழுமாறுமெட்டுமாய்

வேறுவேறுஞானமாகி மெய்யினோடுபொய்யுமாய்

ஊறொடோசையாயவைந்தும் ஆயவாயமாயனே.

2.

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

In this verse, Azhwar refers to how the Lord who is the cause of the entire cosmos, helps the created beings to attain everything through actions and devotion and how He helps directly in the development of devotion. His avataara as Sri Krishna, the cowherd exemplifies the protection He offers to His devotees. The question as to who can really understand the Lord's ways, is also implied in this verse.

ஸஹ யஜ்ஞை ப்ரஜா: ஸ்ருஷ்ட்வா புரோவாச ப்ரஜாபதி:
 அநேந ப்ரஸவிஷ்யத்4 வமேஷ்வோஅஸ்து இஷ்டகாமது4க்
 (Geetha 3-10)

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

ஆறும் ஆறும் ஆறுமாய் -

The six types of actions namely அத4யயனம் learning the Vedas,

அத4யாபனம்- make others learn Vedas, யஜ்னம் performing the sacrifices for oneself யாஜ்னம்-performing the sacrifices for others, தா3னம் giving gifts and ப்ரதிக்3ரஹம் accepting gifts , the six seasons suited for these Vedic sacrifices namely வஸந்தம், க்3ரீஷ்மம், வர்ஷம், ஶரத், ஹேமந்தம், ஶிஸிரம் , spring, summer, rainy season, autumn, cloudy season and winter,

the six sacrifices namely ஆக்3நேயம், அக்னீஷோமீயம், உபாம்சுயாஜம், ஐந்த்3ரம் த்3தி4, ஐந்த்3ரம் பய, ஐந்த்3ராக்3நம். These six actions stand as an example of all actions. The Lord

is described in the same case as these six actions to indicate that He induces the “jeevas” into action.

தேஜாம் ஸதத யுக்தாநாம் ப4ஜதாம் ப்ரீதிபூர்வகம்
த3தா3மி பு3த்தி4யோக3ம் தம் யேந மாமுபயாந்தி தே
(Geetha 10-10)

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

ஓர் ஐந்தும் ஐந்தும் ஐந்துமாய்-refer to
பஞ்ச மஹாயஜ்ஞங்கள் -the five great sacrifices
(தே3வ, பித்ரு, பூ4த, மநுஜ்ய, and ப்ரேஹ்ம யஜ்ஞங்கள்)
which are respectively deity worship, ancestor worship,
gratification of living beings such as animals and plants,
honoring and respecting humans and revering the sages by
studying, teaching and meditating,

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

பஞ்சாக்3நி -the five fires namely கா3ர்ஹபத்யம், ஆஹவநீயம்,
த3க்ஷிணாக்3நி, ஸப்4யம், and ஆவஸ்த2யம்
The Lord is described in the same case as the five sacrifices
and the offerings to the five vital airs for He is the one Who is
worshipped by these acts and He is described as the five fires
since He is their inner controller (அந்தர்யாமி).

ஏறு சீர் இரண்டும்-
Two great qualities described as two types of wealth namely
i.knowledge of the Lord உபாஸநரூப ப4க்3வத்3ஜ்ஞாநம் and
ii.detachment from sense gratification விஜய வைராக்3யம்

மாற்பால் மனஞ்சுழிப்ப மங்கையர் தோள் கைவிடுகையும்
(முன்றாம் திருவந்தாதி- பேயாழ்வார்-14)
முன்றும் -

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

பரப4க்தி - mentally visualizing the Lord

பரஜ்ஞாநப4க்தி - mentally mingling with the Lord

பரம ப4க்தி - inability to bear separation from the Lord

ஏழுமம்-

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

விவேக விமோக அப்யாஸ க்ரியா கல்யாண அநவஸாதும்,
அநுத்திதீரஜேப்யஃ (வாக்யகார வாக்யம்)

i. wisdom

ii. dispassion

iii .practice of meditation

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

v. the good qualities of observing truthfulness, compassion, generosity and non-violence

vi. absence of mental anguish and

vii. not indulging in excess pleasures.

All these are obtained by His grace alone.

ஆறும்-

the six desirable things namely ஜ்ஞானம், ப3லம், ஐஸ்வர்யம், வீர்யம், ஸக்தி, தேஜஸ் wisdom, strength, wealth, courage, power, and brilliance

எட்டுமாய் -

the eight attributes of the liberated soul

ய ஆத்மா அபஹதபாப்மா விஜ்ரோ விம்ருத்யுர்

விசோகோ விஜிக4த்ஸோ அபிபாஸஸ் ஸத்யகாமஸ்

ஸத்யஸங்கல்பஸ் ஸோந்வேஷ்டவ்யஃ

(Chandogya

Upanishad 8-7-1)

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

பரம்ஜ்யோதிருபஸம்பத்3ய ஸ்வேந ரூபேணாபி4நிஜ்பத்3யதே
(Chandogya Upanishad 8-12-2)

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

வேறு வேறு ஞானமாகி-

for others who have not obtained His grace and therefore do not have wisdom, He becomes the different paths of knowledge

மெய்யினோடு பொய்யுமாய்-

மெய்யர்க்கே மெய்யனாகும் பொய்யர்க்கே பொய்யனாகும்
(Thirumaalai 15)

மெய்யனாகும்விரும்பித்தொழுவார்க்கெல்லாம் பொய்யனாகும்
புறமே தொழுவார்க்கெல்லாம்

(திருவாய்மொழி 9-10-7)

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

ஊறொடோசை யாய ஐந்தும் ஆய -

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

ஊறு- touch ஓசை- sound

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

"உண்ணுஞ்சோறு பருகுநீர் தின்னும் வெற்றிலையும் எல்லாம் கண்ணன்" (Thiruvaimozhi 6-7-1).

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

காணவாராய் என்றென்று கண்ணும் வாயும் துவர்ந்து
(திருவாய்மொழி 8-5-2)

ஐந்துமைந்துமைந்துமாகி அல்லவற்றுளாயுமாய்

ஐந்துமுன்றுமொன்றுமாகி நின்றவாதிதேவனே

ஐந்துமைந்துமைந்துமாகி அந்தரத்தனைந்துநின்று

ஐந்துமைந்துமாய நினை யாவர்காணவல்லரே.

3.

O' the ancient cause, the sporting Lord remaining at the end of dissolution! In the cosmic realm, Thou art the five

elements, the five sense organs, the five organs of action. Thou art the inner controller of the sentient beings, the five subtle essences, the three causative principles (the ego, the intellect and the primordial nature) as well as the mind.

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

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

In the first half of the verse Azhwar describes the Lord as revealed to him in His cosmic manifestation or aspect (ஸீலாவிபூதி)

ஐந்தும் ஐந்தும் ஐந்துமாகி-

பஞ்ச பூதங்கள் -

the five elements (space, wind, fire, water and earth)

ஐஞானேந்திரியங்கள்-

The five senses of knowledge. These are the organs of hearing, touch, sight, taste, and smell

கர்மேந்திரியங்கள் - The five organs of action namely, speech, prehension, movement, excretion and generation.

ஐந்து மூன்றும் -

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

அஹம் காரம் the cosmic ego , மஹான் - the cosmic intellect and

மூலப்ரக்ருதி - the primordial nature

ஒன்றுமாகி - and also the mind

மந ஏவ மநுஷ்யாணாம் காரணம் பதிந்த4 மோக்யயோ:

பட்டுந்தா4ய விஷயாஸங்கி3 முக்தயை நிர்விஷயம் மந:
(Vishnu Puranam 6-7-28)

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

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

அல்லவற்றுள் உளாயுமாய்-

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

நின்றவாதிதேவனே - the ancient cause and the sporting Lord who stands as the inner controller of both the sentient and the insentient in creation as well as after dissolution.

In the second half of the verse, Azhwar describes the Lord as revealed to him in His நித்ய விபூதி (eternal manifestation or aspect).

ஐந்தும் ஐந்தும் ஐந்துமாகி-

In the supreme abode of the Lord, the nonmaterial resplendent self-luminous divine form of the Lord characterized by suddhasattva which has only purity (sattva) with பஞ்ச ஸக்தி` five powers, together with its five senses of knowledge and five organs of action.

பரமேஷ்டி2 புமாந் விஸ்வோ நிவ்ருத்தி ஸர்வ ஏவ ஹி
பரமேஷ்டி2 ஸம்ருத: ஸப்ததே3 ஸ்பர்ஸே து புருஷ: ஸம்ருத:
விஸ்வாத்மா தேஜஸி ப்ரோக்தோ நிவ்ருத்த்யாத்மா ரஸே ஸம்ருத:
ஸர்வாத்மா கதி2தோக3ந்தே4 விஷயே புருஷஸ் ஸம்ருத:
(Pancharatram)

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

அந்தரத்து அணைந்து நின்று-

In His supreme abode, the Lord stands as

ஐந்தும் ஐந்தாமாய -

the non-material form of five types of experience (ஸப்3தா3தி போ4க்3யங்கள்) of bliss and also as the five others including the abode of enjoyment (போ4கஸ்தா2நம்), the instruments of enjoyment (போ4கோ3பகரணம்), the eternal attendants and the sages of Vaikunta (வைகுந்தத்தமரரும் முனிவரும் - Thiruvaimozhi 10-9-9) and the liberated beings.

ஆயநினை -

being thus present in both the cosmic and the eternal manifestation

யாவர் காணவல்லரே. -

who can see the Lord as He is in His cosmic and the eternal manifestation by self effort alone? Neither the devas, Brahma nor sages like Sanaka can see Him by self- effort alone.

மூன்றுமுப்பதாறினோடு ஓரைந்துமைந்துமைந்துமாய்
மூன்றுமுர்த்தியாகிமூன்று மூன்றுமூன்றுமூன்றுமாய்
தோன்றுசோதிமூன்றுமாய்த்துளக்கமில் விளக்கமாய்
ஏன்றெனாவிடிகள் புகுந்ததென்கொலோவெம்மீசனே 4.

O' Lord, Thou art the source of the fifty four alphabets - the thirty three consonants, the sixteen vowels and the five letters beginning with 'lhakaara', forming the basis of all the Vedas. Thou art the very form of the Vedas formed by these three categories of letters. Thou art the substratum of the Vedas as enshrined in the holy twelve letter mantra. Thou art the light of the Pranava. Thou art the meaning of the "akaara". Great is Thy grace for Thou had revealed Thy real self by entering my mind on Thy own accord.

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

மூன்றுமுப்பது -thirty three consonants

க க2 க3 க4 ங, ச ச2 ஜ ஜ2 ஞ, ட ட2 ட3 ட4 ண, த த2 த3 த4
ந, ப ப2 ப3 ப4 ம, ய ர ல வ ஶ ஊ ஸ ஹ

ஆறினோடு ஒரைந்துமைந்தும் -(six plus two fives) sixteen
vowels,

அ ஆ இ ஈ உ ஊ ரு ரு லு லூ ஏ ஐ ஒ ள அம் அ :

ஜந்துமாய் -the five special letters not belonging to either
category namely "ள, Lha, கூ ksha, ஜஞ Jna, க, ப " (all
together making the 54 "aksharas")

மூன்று மூர்த்தியாகி -The Lord is the form of the Vedas which
are formed by the three category of letters indicated earlier.

மூன்று மூன்று மூன்று மூன்றுமாய்- The Lord is the substratum
and substantive meaning of the Vedas as enshrined in the holy
mantra of twelve "aksharas" or letters(திருத்வாதஸாக்ஷர
மந்திரம்) namely

"ஓம் நமோ ப4க3வதே வாஸுதே3வாய "

"Om Namō Bhagavatae Vaasudēvaaya" .

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

ஜப்யஸ்ச பரமோ கு3ஹ்ய: ஸ்ருயதாம் மே ந்ருபாத்மஜி.

யம் ஸப்தராத்ரம் ப்ரபட2ந் புமாந் பஸ்யதி கே2சராந்

"ஓம் நமோ ப4க3வதே வாஸுதே3வாய"

"Also hear from me, O' prince, the most secret formula (which
should be muttered along with the meditation and) by
repeating which for seven days and night a man is able to
behold the Siddhas moving in the air. The mantra is "ஓம் நமோ
ப4க3வதே வாஸுதே3வாய" (Obesisance to Lord Vasudeva)".

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

தோன்று சோதி மூன்றுமாய்- The Lord is the light and the
effulgence of the "Pranava" ப்ரணவ or ஓங்காரம்

"ஓங்காரோ ப4க3வாந் விஜ்ணு:" -The Lord Vishnu is indicated
by the Omkaara.

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

யத்3 வேதா3தெ3ள ஸ்வர ப்ரோக்த: வேதா3ந்தே ச ப்ரதிஜ்ஜி2த:

தஸ்ய பரக்ருதி லீநஸ்ய ய: பர: ஸ மஹேஸ்வர: (தை-நா 10)

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

அகர முதலேமுத்தெல்லாம் ஆதிபகவன் முதற்றே உலகு - திருவள்ளுவர் - திருக்குறள்.

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

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

ஏன்று என் ஆவியுள் புகுந்தது என் கொலோ - On Thy own accord (taking up as Thine work), entering my mind and revealing Thyself as Thou art..

How great is Thy grace !."

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

நின்றியங்குமொன்றலா உருக்கடோறுமாவியாய்
ஒன்றியுள்கலந்துநின்ற நின்னதன்மையின்னதென்று
என்றும்யார்க்குமெண்ணிறந்த ஆதியாய் நின்னுந்திவாய்
அன்றுநான் முகற்பயந்த ஆதிதேவனல்லையே. 5.

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

Azhwar in this verse indicates that the Lord's nature of being the inner controller and the support of all entities in the cosmos and being its only cause, could be grossly understood

but to experience as is, is impossible without the grace of the Lord.

நின்று இயங்கும் - ஸ்தா2வர the stationary or non-moving entities (like stones, shrubs, trees and creepers) and ஜங்க3ம the moving entities (humans, animals and celestials)

ஒன்றலா உருக்கள் தோறும் -in all different physical bodies
ஆவியாய்

ஒன்றி உள்ள கலந்து நின்ற -as the inner soul pervading all entities

நின்ன தன்மை -thy wondrous nature – " the infinite permeating into the limited entities and yet remaining unaffected by their defects and faults despite pervading all of them"

இன்னது என்று -is similar to this by stating an example
என்றும் யார்க்கும் -at all times (past, present and future) for even the most knowledgeable beings including Brahma and other devas,

எண்ணிறந்த -beyond their comprehension.

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

"நிற்கின்றதெல்லாம் நெடுமால்"- நான்முகன் திருவந்தாதி
(Naanmukan Thiruvandadhi- 54)

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

நின் உந்திவாய்

அன்று நான்முகற் பயந்த ஆதிதேவன் அல்லையே.

"ஒன்றும் தேவும் உலகும் உயிரும் மற்றும் யாதும் இல்லா அன்று"
- (Thiruvaimozhi 4-10-1)

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

யோ ப்ரஹ்மாணம் விததி4தி பூர்வம்
யோ வை வேதாதிம்ஸ்ச ப்ரஹிணோதி தஸ்மை
தம் ஹ தேதிவம் ஆத்மதிதிதி4 ப்ரஸாததிம்
முமுக்ஷூர் வை ஸரணமஹம் ப்ரபதிதியே (ஸ்வே- 6-18)
(Svetaasvatara Upanishad 6-18)

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

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

நாகமேந்து மேருவெற்பை நாகமேந்துமண்ணினை
நாகமேந்து மாகமாக மாகமேந்துவார்புனல்
மாகமேந்துமங்குல்தீயோர் வாயுவந்தமைந்துகாத்து
ஏகமேந்திநின்றநீர்மைநின்கணையின்றதே. 6.

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

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

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

நாகம் ஏந்து மண்ணினை -the elephants of the eight directions (திக்கி கஜங்கள்) support the earth. Another meaning here for நாகம் is AadiSesha. The earth is supported by the Dig Gajas and AadiSesha as declared in the Puraanas.

நாகம் ஏந்து மாகம் - கம் in sanskrit means ஸுகம் (happiness). அகம் means துக்கம் (sorrow) ந அகம் - devoid of any trace of sorrow, ஏந்தல் -full of - implies the supreme abode full of bliss

மாகமேந்து வார்புனல் - Ganga with the uninterrupted flow borne by the sky

மாகம் ஏந்து மங்குல் -the clouds borne by the sky

தீ ஓர் -refers to வைஸ்வாநராக்கினி (Vaishvaanaraagni)
வாயு ஐந்து -the five vital airs ப்ராண Prana, அபாந Apana, உதாந Udana, வ்யாந Vyana and ஸமாந Samana
அமைந்து காத்து -supporting through the protective dharma

அஹம் வைஸ்வாநரோ பூதவா ப்ராணிநாம் தேஹமாஸ்ரித:
ப்ராணாபாநஸமாயுக்த பசாம்யன்னம் சதுர்விதம் (Geetha 15-14)

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

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

மேகோததய ஸ் ஸாகிரஸந்நிவ்ருத்திர்
வித்தி யுத்தி விபதங்கி ஸ்பரிதாநி வாயோ:
இந்தோதிர விபாதகோகி கிதமுஜ்ணாஸமேர்
விஜ்ணோர் விசித்ரா: ப்ரபவந்தி மாயா:

"The appearance of the clouds, the rise and the fall of the waves of the ocean, the sudden appearance and disappearance of the lightning, the movement of the air, the waxing and

waning of the moon and the movement of the sun are all the results of the spell of the wondrous power of Vishnu"

யதா2காஸ ஸ்தி2தோ நித்யம் வாயுஸ் ஸர்வத்ரகோ3 மஹாந்
ததா2 ஸர்வாணிபூ4தாநி மத்ஸ்தா2நீத்யுபதா4ரய (Geetha 9-6)

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

ஏகமேந்தி நின்ற நீர்மை- "That One alone supports everything"
நின்கணே இயன்றதே. " Is seen to rest in Thee"

தா4தா விதா4தா நாராயண: (Subala Upanishad ஸ்பா3ல)
" The one that creates and protects everything is Narayana"

விஸ்வம் பி3ப4ர்த்தி பு4வநஸ்ய நாபி4
(Taittiriya – Maha Narayanopanishad)
"Remaining as the axle as it were of the wheel of the world,
He supports everything"

ஒன்றிரண்டுமுர்த்தியாய் உறக்கமோடுணர்ச்சியாய்
ஒன்றிரண்டுகாலமாகி வேலைஞாலமாயினாய்
ஒன்றிரண்டு தீயுமாகி ஆயனாய மாயனே
ஒன்றிரண்டுகண்ணினானும்உன் னையேத்தவல்லனே. 7.

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

In the previous verse, Azhwar said that the ultimate support of everything is the Lord since He is the "antaryami". In this

verse Azhwar further says that it is impossible to truly appreciate the supporting wondrous Lord born as a cowherd in everything by one's own effort however powerful or knowledgeable one may be.

ஒன்றிரண்டு முரத்தியாய்-

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

உறக்கமோடு உணர்ச்சியாய்-

அநாதிடு மாயயா ஸுப்தோ யதாடு ஜீவஃ ப்ரபுடீத்யதே

(Maandookya Karika- Agama Prakarana 16)-

(When the Jeeva who is asleep under the spell of the maya of Samsaara, wakes up-)

உறக்கம்- state of ignorance similar to being asleep

உணர்ச்சி- state of knowledge as with being awake

ஒன்றிரண்டு காலமாகி-

Being the controller of both the time conducive to true knowledge driven by "satva guna", as well as the time which results in lack of such true knowledge caused by the gunas "rajas and tamas"

த்தீரையாம் ஜ்ஞாநமுச்ச்யதே- The Lord allows true knowledge about Himself to exist in Treta Yuga.

கலௌ ஜகதீத்பதிம் விஷ்ணும் ஸர்வஸ்ரஜ்டாரமீஸ்வரம்
நார்ச்சயிஷ்யந்தி மைத்ரேய, பாஷண்டேஃபஹதா ஜநாஃ
(Vishnu Puranam 6-1-50)

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

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

அயம் து நவமஸ்தேஷாம் திவீபஃ ஸாகரீர ஸம்வ்ருதஃ (Vishnu Puranam- 2-3-7)
"This ninth Dweepa, BharataVarsham is also surrounded by the oceans"

ஒன்று இரண்டு தீயமாகி-

கர்மாண்ய ஸங்கல்பித தத்ப2லாநி
ஸந்யஸ்ய விஜ்ஞௌள பரமாத்மருபே
அவாப்ய தாம் கர்மமஹீமநந்தே
தஸ்மிந் லயம் யே த்வமலாஃ ப்ரியாந்தி (Vishnu Puranam 2-3-25)

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

The Lord is the controller of the three types of fire important for sacrificial rituals, the householder's fire (கா3ர்ஹபத்ய garha-patyā), the fire to be offered into (ஆஹவநீய Aahavaneeya), the southern fire தி3க்ஷிணா (dakshina).

ஆயனாய மாயனே -

The Lord who was born in the cowherd family as the wondrous child Krishna

அஹம் ஹி ஸர்வயஜ்ஞாநாம் போ4க்தா ச ப்ரபு4 ரேவ ச
ந து மாமபி4ஜாநந்தி தத்வேநாதஸ் ச்யவந்தி தே
(Geetha 9-24)

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

ஸர்வே யஜ்ஞாஃ ஸர்வ இஜியாஸ்ச க்ருஜ்ணஃ
All sacrifices and all the deities worshipped by such sacrifices are truly the Lord Krishna.

பரித்ராணாய ஸாக்ரு4 நாம் விநாஸாய ச து3ஜ்க்ருதாம்
த4ர்ம ஸம்ஸ்தா2பநார்த்தா2ய ஸம்ப4வாமி யுகே3 யுகே3
(Geetha 4-8)

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

ஒன்றிரண்டு கண்ணினானும்-

Lord Siva with three eyes one of them indicating his shakti or power.

ஈஸ்வராத்ஜ்ஞாநமந்விச்சே2த்

மோக்ஷமிச்சே2த் ஜநார்தத3நாத் (Matsya-puranam 67-41)

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

ஆதியான வானவர்க்கும் அண்டமாயவப்புறத்து

ஆதியான வானவர்க்கும் ஆதியானவாதிநீ

ஆதியானவானவாணர் அந்தகாலநீயுரைத்தி

ஆதியானகாலநின்னையாவர்காணவல்லரே

8.

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

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

ஆதியான வானவர்க்கும் -

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

அண்டமாய அப்புறத்து ஆதியான வானவர்க்கும் –
the eternal attendants of the Lord (Nitya Suris) residing in the
supreme abode beyond the realm of the cosmic sphere.

தே ஹ நாகம் மஹிமாநஸ் ஸசந்தே
யத்ர பூர்வே ஸாத்யாஸ் ஸந்தி தேஃ (Purusha Suktam)

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

ஆதியான ஆதிநீ –
You are the primordial cause of all those “devas” involved in
both the cosmic physical sphere and the realm beyond the
physical plane.
ஆதியான வானவாணர் அந்தகாலம் நீ உரைத்தி –
"You predetermined the length of Brahma’s span of control"

ஸஹஸ்ர யுகிபர்யந்தம் மஹர் யதி ப்ரஹ்மணோ விதுஃ
ராத்ரிம் யுகிஸஹஸ்ரந்தாம் தேஅஹோராத்ரவிதோஃ ஜநாஃ
Geetha 8-17.
“Those people who are knowers of what day and night are,
know the day of Brahma which ends in thousand Chatur-
Yugas and his night which ends in a thousand Chatur-Yugas”.

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

ஆதியான காலநினை -
“ஸதேவ ஸோமயேதமக்ர ஆஸ்தேகமேவாத்விதீயம் “-
Chaandogya Upanishad 6-2-1
“O’ Child, In the beginning, this (the Universe with names and
forms) was Existence (Sat) alone, One only without a second
“

தாதுலாவுகொன்றைமாலை துன்னுசெஞ்சடைச்சிவன்
நீதியால் வணங்குபாத நின்மலாநிலாயசீர்
வேதவாணர்கீதவேள்வி நீதியானகேள்வியார்
நீதியால்வணங்குகின்றநீர்மைநின் கண்நின்றதே 9.

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

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

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

மஹாதேவ ஸர்வமேதே4 மஹாத்மா ஹித்வாத்மாநம்
தேவதேவோ பிபூ4வ
(Bharatham- Raja Dharmam)

தாது உலாவு கொன்றைமாலை –
garland of pollen laden freshly blossomed Kondrai flowers
favourite of Siva.

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

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

நின்மலா- the pure (immaculate).

வேதவாணர் கீத வேள்வி –
exponents of Vedas who understand Vedic rites properly and
perform them with த்ரிவித4 பரித்யாகம் (namely renouncing
the ownership of the action, its result as well as the sense of
ego accompanying the action) and performing it as an act of
worship of the Supreme.

கீத வேள்வி – The Yaga where musical hymns of Sama Veda are recited

நீதியான கேள்வியார் –

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

பரீக்ஷயலோகாந் கர்மசிதாந் ப்ரோஹமணோ நிர்வேதம் ஆயாத் (Mundakopanishad 1-2-12)

"After examining worlds of experiences gained by Karma, a Brahmin (aspirant) acquires freedom from all desires reflecting that nothing eternal can be gained by Karma. Let him in order to obtain the knowledge of the eternal, approach that preceptor alone who is well versed in the Vedas and is established in Brahman"

ஆத்மா வா அரே த்ரஜ்ஜ்வயஃ ஸ்ரோதவ்யஃ மந்தவ்யோ நிதித்யாஸிதவ்யஃ (Brhadaraanyaka Upanishad 6-5-6)

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

தன்னுளேதிரைத்தெழும் தரங்கவெண்தடங்கடல்

தன்னுளேதிரைத்தெழுந்து அடங்குகின்றதன்மைபோல்

நின்னுளேபிறந்திறந்து நிற்பவும்திரிபவும்

நின்னுளையடங்குகின்றநீர்மைநின் கண்ணின் றதே

10.

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

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

Azhwar by giving the example of the ocean proves that the material cause of the universe is also the Lord. Just as the waves of the ocean and their rise and fall are innate to the ocean, all 'the sentient' and 'the insentient' entities which form the body of the Lord and the activities of creation and destruction are contained in the Lord's nature. The still ocean gives rise to surges of large white waves due to the sea winds. The whiteness does not move whereas the waves do. Similarly the Lord gives rise to both the non-moving insentient matter and the moving sentient jeevas by His will or sankalpa and absorbs them back to Himself at the time of dissolution.

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

ந கர்மவிபா4கா3தி3தி சேநந அநாதி3த்வாத் உபபத்3யதே சாப்யுபலப்4யதே ச (

(Brahma Sootram 2-1-35)

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

ஸதே3வ அக்3ர ஆஸீத் (Chaandogya 6-2-1)- "In the beginning this was One only without a second " must be interpreted to mean that the individual souls existed in a subtle state non-distinguishable from Brahman since the jeevas are eternal.

நித்யோ நித்யாநாம் சேதநஸ் சேதநாநாம் ஏகோ ப3ஹுநாம் யோ வித3தா4தி காமாந்

(Svetaasvatara 6-13)

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

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

பதா3 ஸோமயைகேந ம்ருத்பிண்டே3ந

ஸர்வம் ம்ருண்மயம் விஜ்ஞாதம் ஸ்யாத் ((Chaandogya 6-1-4)

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

கடகமகுடகர்ணிகாதிஃ பே4தைஃ

கநகம் அபே4தஃமபீஷ்யதே யதை2கம்

ஸரபஸுமநுஜாதிஃ கல்பநாபி4ர்

ஹரிரகி2லாபி4ருதீ3ர்யதே ததை2கஃ (Vishnu Puranam 3-7-16)

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

தம: பரே தே3வ ஏகீப4வதி (Subala upanishad 2)

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

தன்னுளே திரைத்தெழும் -

In itself containing (the white waves) that are in a state before rising

தடம் கடல் தரங்க வெண் -

the large ocean with the white waves

தன்மை போல் தன்னுளே திரைத்தெழுந்து -

the nature by which it surges from itself

அடங்குகின்ற -

and settles (into itself)

நிற்பவும் திரிபவும் -

the non-moving insentient matter and the moving sentient jeevas

நின்னுளே பிறந்து இறந்து -

From Thee (they) take birth and die

நின்னுளே அடங்குகின்ற -

In Thee (they) rest
நீர்மை நின்கணை நின்றது –
this nature is seen in Thee alone.

சொல்லினால்தொடர்ச்சிநீ சொலப்படும்பொருளுநீ
சொல்லினால்சொலப்படாது தோன்றுகின்றசோதிநீ
சொல்லினால்படைக்க நீபடைக்கவந்துதோன்றினார்
சொல்லினால்சுருங்கநின் குணங்கள்சொல்லவல்லரே 11.

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

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

யதாத தமஸ் தந்ந திவா ந ராத்ரிர் ந ஸந்ந சாஸச் சி2 வ ஏவ
கேவல:

(Svetaasvatara Upanishad 4-18)

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

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

சொல்லினால் தொடர்ச்சிநீ –

The Lord stimulates the interest in humans in all goals of life obtainable by the Vedas namely, அறம், பொருள், இன்பம்,

வீடு (ethical values, material wealth, pleasures of life and liberation)

சொலப்படும் பொருளும் நீ –

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

சொல்லினால் சொலப்படாது தோன்றுகின்றசோதிநீ

யதோ வாசோ நிவர்த்தந்தே அப்ராப்ய மநஸா ஸஹ
ஆநந்தம் ப்ரஹ்மணோ வித்வாந ந பி3பே4தி குதஸ்சநேதி
(Taittiriya Upanishad – Aanandavalli-9-1)

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

யஸ்ய மதம் தஸ்ய மதம் மதம் யஸ்ய ந வேத3 ஸ:
அவிஜ்ஞாதம் விஜ்நாதம் விஜ்ஞாதம் அவிஜ்நாதம்
(Kena Upanishad 2-3)

" Brahman becomes known to him who is unable to fully understand It. Who ever thinks that he fully knows Brahman, he really does not know It. It is unknown to those who "know well", and known to those who "do not know."

நாராயண பரம் ப்ரஹ்ம தத்வம் நாராயண: பர:
நாராயணபரோ ஜ்யோதிராத்மா நாராயண: பர:
(Taittiriya – Narayanopanishad 11)

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

சொல்லினால் படைக்க -

யோ ப்ரஹ்மாணம் வித்3தா4தி பூர்வம்
யோ வை வேதா3ம்ஸ்ச ப்ரஹ்ணோதி தஸ்மை
தம் ஹ தே3வாதம் பு3த்3தி4 ப்ரஸாத3ம்
முமுக்ஷூர் வை ஸரணமஹம் ப்ரபத்3யே ((Svetaasvatara Upanishad 6-18)

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

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

உலகு தன்னை நீபடைத்தி உள்னொடுக்கிவைத்தி, மீண்
டுலகு தன்னுளேபிறத்தி ஓரிடத்தையல்லயால்
உலகுநின்னொடொன் றிநிற்க வேறுநிற்றியாதலால்
உலகில்நின்னையுள்ளசூழல்யாவருள்ள்வல்லரே 12.

Thou create all the worlds, all "jeevas" and all "matter" and protect them during deluge and dissolution by absorbing them into Thyself and yet Thou take birth in this world like ordinary humans, thus making it difficult to determine Thy real nature. Although the entire universe stays inseparable from Thee forming Thy body, Thou stand yet separated with the most divine and beautiful form. Who in this world can actually comprehend Thy immeasurable and wondrous nature?

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

உலகு தன்னை நீ படைத்தி-
ததைக்கூத படுஹூஸ்யாம் ப்ரஜாயேயேதி தத்தேஜோ அஸ்ருஜத
(Chandogya Upanishad 6-2-3)
"That Brahman saw , ' I shall become many. I shall be born'.
That created fire". The Upanishadic statement highlights that
the Lord is the material cause of the universe.

ஓர் இடத்தை அல்லயால் –
not of one's state
Difficult to discern the real nature of the Lord (for He is the
causal entity and yet He takes birth like ordinary humans).

நின்னொடு ஒன்றி நிற்க –

remaining inseparable from Thee forming Thy body (ஸ்ரீரம்)

வேறு நின்றி -

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

உலகில் யாவர் உள்ளவல்லரே –

who in this world can comprehend

சூழல் உள்ள நின்னை -

the unfathomable wondrous nature of Thine?

இன்னையென்று சொல்லலாவது இல்லையாதுமிட்டிடை

பின்னை கேள்வனென்பர் உன்பிணக்குணர்ந்தபெற்றியோர்

பின்னையாயகோலமோடு பேருழுருமாதியும்

நின்னையார்நினைக்கவல்லர்நீர்மையால்நினைக்கிலே. 13.

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

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

இட்டிடை பின்னை கேள்வன் என்பர் –

slender waisted Nappinnai Piraatti's beloved. (Nappinnai was Sri Neela Devi's incarnation during Sri Krishna's Avataara. She was the daughter of Kumban, brother-in-law of Sri Nanda Gopa, the chieftain of the cowherds)

அஜாயமானோ பஹூதா4 விஜாயதே
தஸ்ய தீ4ரா: பரிஜாநந்தி யோநிம் (Purusha Suktam)

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

அங்குஓஷ்ட2 மாத்ர: புருஷோ மத்4ய ஆத்மநி திஷ்ட2தி
(Katha Upanishad 2-1-12)
"The Being (Purusha) of the size of the thumb resides in the body."

அங்குஓஷ்ட2 மாத்ர: புருஷோ ஜ்யோதிரிவாதூ4மக: (Katha Upanishad 2-1-13)
"The Purusha, who is of the size of the thumb, is like a light without smoke"

அக்3நிர் முர்த்4தா4 சக்ஷுஷீ சந்த்3ர ஸீர்யௌ தி3ஸ:
ஸ்ரோத்ரே வாக்3விவ்ருதாஸ்ச வேதா3
வாயு: ப்ராணோ ஹ்ருதீயம் விஸ்வமஸ்ய பத்3ப்யாம் ப்ருதி2வீ
ஹ்யேஷ ஸர்வபூ4தாந்தராத்மா
(Mundaka Upanishad 2-1-4)

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

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

தே3வத்வே தே3வதே3ஹேயம் மநுஷ்யத்வே ச மாநுஷீ
விஷ்ணோர் தே3ஹாநுருபாம் வை கரோத்யேஷாத்மநஸ்தநும்
(Vishnu Puranam 1-9-145)

" When the Lord takes avataara as deva, She takes form of the devas, when He takes the human form She takes that of the human. She makes her physical form suited to the avataara of Vishnu"

உன் பிணக்கு உணர்ந்த பெற்றியோர்-

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

பேருமோராயிரம் பிறபல உடைய எம்பெருமான் - (Thiruvaimozhi 1-3-4)

"You have innumerable names and forms"

பேருமோர் உருவமும் உள்திலை இலதில்லை பிணக்கே - (Thiruvaimozhi 1-3-4)

"You have neither name nor form"

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

பின்னை ஆய -

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

கோலமோடு பேரும் ஊரும் ஆதியும் -

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

நீர்மையால் நினைக்கிலே ஆர் நினைக்கவல்லர் நின்னை -

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

படுஹ்நி மே வ்யதீதாநி ஜந்மாநி தவ சார்ஜந

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

ஜந்ம கர்ம ச மே தி2வ்யம் ஏவம் யோ வேத்தி தத்வத:

த்யக்த்வா தேஹம் புநர்ஜந்ம நைதி மாமேதி ஸோர்ஜந (Geetha 4-9)

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

தூய்மையோகமாயினாய் துழாயலங்கல்மாலையாய்
ஆமையாகியாழ்கடல் துயின்ற ஆதிதேவ நின்
நாமதேயமின் னதென்ன வல்லமல்லவாகிலும்
சாமவேதகீதனாயசக்ரபாணியல்லையே

14.

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

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

தூய்மையோகம் ஆயினாய் –

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

கஷ்ரோதஃ மத்யே பகவாந் கர்மநுபீ ஸ்வயம் ஹரிஃ
மந்திரோதிரேரதிஷ்டாநம் ப்ரமதோபூந் மஹாமுநே
(Vishnu Puraanam 1-9-88)

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

ஆதி தேவ –

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

நின் நாமதேயம் இன்னதென்ன வல்லமல்ல ஆகிலும் -
here the word " நாமதேயம்" refers to the glories of the name
and the deeds associated with the avataara.

சாம வேத கீதனாய சக்ரபாணியல்லையே

ய ஏஜோ அந்தராதித்யே ஹிரண்மய:
புருஜோ திருஸ்யதே ஹிரண்யஸ்மஸ்ருர்
ஹிரண்யகேஸ ஆப்ரணகா2த் ஸர்வ ஏவ ஸ்வரண:
தஸ்ய யதா2 கப்யாஸம் புண்ட3ரீ கமேவமக்ஷிணீ (Chandogyam
1-6 and 7)

"The Person seen seated in the center of the sun, who is
beautiful like gold, who has a golden beard and golden hair,
every part of whose body from the nail upward is golden. That
Person has two eyes that are like the lotus blossomed by the
sunrays"

த4யேயஸ்ஸதா3 ஸவித்ருமண்ட3ல மத4யவரத்தீ
நாராயணஸ் ஸரஸிஜாஸந ஸந்நிவிஷ்ட:
கேயூரவாந் மகரகுண்ட3லவாந் கிரீட
ஹாரீ ஹிரண்மயவபுர் த4ருதஸங்க3 சக்ர: (Naarasimha
Puraanam)

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

அங்கமாறும் வேதநான்கும் ஆகிநின்றவற்றுளே
தங்குகின்றதன்மையாய் தடங்கடல் பணத்தலை
செங்கணாகணக்கிடந்த செல்வமல்குசீரினாய்
சங்கவண்ணமன் னமேனிசார்ங்கபாணியல்லையே 15.

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

Treta age) come as Sri Rama with the Saarnga bow in his arms?

Azhwar in this verse, further elaborates how it is not possible for anyone to fathom fully the true nature of the transcendental Lord who can only be known through the Vedas, who reposes on the serpent bed in the ocean of milk in the form- which becomes the basis of all His divine incarnations, so that He becomes easily accessible to His devotees.

அங்கம் ஆறும் –

The six limbs of the Vedas are ஸீக்ஷை Seeksha (phonetics), வ்யாகரணம் Vyaakaranam (Grammar), நிருக்தம் Niruktam (etymology), ஜ்யோதிஷம் Jyotisham (astronomy), கல்பஸூத்ரம் Kalpasootram (ceremonial) and சந்தஸ் Chandas (prosody or science of speech-rhythms).

வேதம் நான்கும் –

the four Vedas namely the ருக் Rg, யஜுஸ் Yajur, ஸாமம் Saama and அதர்வணம் Atarvana.

ஆகி நின்றவற்றுளே –

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

தன்மையாய் –

the nature of

தங்குகின்ற –

remaining as the substantive meaning

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

ஸத்யம் ஜ்ஞாநம் அநந்தம் ப்ரஹ்ம: யோ வேதே நிஹிதம் குஹாயாம்:

ஸோஅஸ்நுதே ஸர்வாந் காமாந் ஸஹ: ப்ரஹ்மணா விபஸ்சிதேதி : (Taittiriya Upanishad –Anandavalli-1-2)

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

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

யஸ் ஸர்வஜ்ஞஸ் ஸர்வவித் யஸ்ய ஜ்ஞாநமயம் தப:

(Mundakopanishad 1-1-10)

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

யச்ச கிஞ்சித் ஜகத்யஸ்மிந் த்ருஸ்யதே ஸ்ருயதேஅபிவா :

அந்தர் ப்ஹிஸ்ச தத் ஸர்வம் வ்யாப்ய நாராயண: ஸ்தி 2த:

(Taittiriya- Narayana Sooktam 11)

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

தத் விஜ்ணோ: பரமம் பதம் ஸதா பஸ்யந்தி ஸூரய:

திவீவ சக்ஷீராததம் :

தத் விப்ராஸோ விபந்யவோ ஜாக் ருவாம்ஸஸ் ஸமிந்த4தே

விஜ்ணோர்யத் பரமம் பதம் : (Rg- Vishnu Sooktam)

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

தடம் கடல் –

wide ocean of milk

பணத்தலை -

on top of (its) hood

செம் கண் நாகணை கிடந்த –

lying on the serpent with red eyes

செல்வம் மல்கு சீரினாய் –

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

சங்க வண்ணமன்ன மேனி –

conch like white divine form

சார்ங்க பாணி -

refers to Sri Rama with Saarnga bow in his arm

அப்சிரவீத் த்ரிதௌ ஸ்ரேஷ்ட்டா2ந் ராமோ த4ர்மம்4ருதாம் வர:
ஆத்மாநம் மாநுஷம் மந்யே ராமம் தௌதாத்மஜம்:
(Ramayanam –Yuddhakaandam 117-11)

" Sri Rama, the foremost of those upholding the cause of righteousness replied (as follows to the aforesaid jewels among the gods)," I account myself a human being , Rama the son of (Emperor) Dasaratha".
Thus it is extremely hard to comprehend fully the greatness of the Lord.

தலைக்கணத்துகட்குமும்பு சாதீசோதிதோற்றமாய்
நிலைக்கணங்கள் காணவந்து நிறறியேலும் நீடிரும்
கலைக்கணங்களசொற்பொருள்கருத்தினால் நினைக்கொணா
மலைக்கணங்கள்போலுணர்த்தும்மாட்சிநின் றன் மாட்சியே 16

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

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

தலைக்கணம் –

the foremost among the four types of forms namely the deva gana
துகள் -

the lowly forms namely the plant (the nonmoving ஸ்தா2வர "sthaavara" group)

குழம்பு சாதி -

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

நிலைக்கணங்கள் -

the non-moving forms (Sthaavaras)

In Puraanas, the Lord is described to have been born as a dwarf mango tree (குப்பீஜாம்ரம்).

காணவந்து -

come to experience

நீடு இரும் கலை -

the eternal Vedas and the Veda angaas.

Vedas are eternal by their particular order (ஆநுபூர்வி.)

அங்காநி சதுரோ வேதாஃ மீமாஸா நயாயவிஸ்தரஃ

புராணம் த4ர்ம ஸாஸ்த்ரஞ்ச வித்யா ஹ்யேதாஸ் சதுர்த3ஸஃ

(Vishnu Puraanam 3-6-28)

The six divisions (limbs) of Vedas, the four Vedas, Meemaamsaa (which investigates Vedic rites and their uses) , Tarkashaastram (logic), Puraanaas, and Dharmashaastram (the Law books) which forms part of Smrithis, are the fourteen Vidyaas. They are referred to as கலைக்கணங்கள்.

சொற்பொருள் கருத்தினால் நினைக்கொணா -

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

மலைக்கணங்கள் போல் உணர்த்தும் மாட்சி நின்றன் மாட்சியே

-

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

மாட்சி -

beauty

ஏகமூர்த்தி மூன்றுமூர்த்தி நாலுமூர்த்தி நன்மை சேர்
 போகமூர்த்தி புண்ணியத்தின் மூர்த்தியெண்ணில் மூர்த்தியாய்
 நாகமூர்த்திசயனமாய் நலங்கடற்கிடந்து மேல்
 ஆகமூர்த்தியாயவண்ணம்என் கொலாதிதேவனே 17.

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

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

ஏக மூர்த்தி-

வாஸுதேஃ வோஸி பூர்ண: -

As the divine form of Vasudeva, full of all six gunas ஜ்ஞானம், ஸக்தி, பசிலம், ஜஸ்வரயம், வீர்யம், தேஜஸ் (knowledge, potency, strength, lordship, virility and splendour) the Lord remains in the supreme abode, available for the experience of the eternal stars and the liberated souls.

மூன்று மூர்த்தி -

In the Vyooaha mode, each expressing respectively two of the above gunas predominantly, the Lord carries out the acts of creation, sustenance and destruction in the three forms of

ஸங்கர்ஷணன் Sankarshana, ப்ரத்யும்நன் Pradyumna and அநிருத்3த4ன் Aniruddha.

நாலுமுர்த்தி-

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

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

நன்மை சேர் போகமுர்த்தி –

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

அவஜாநந்தி மாம் மூடா4: மாநுஷீம் தநுமாஸ்ரிதம்

பரம் பா4வமஜாநந்தோ மம பூ4தமஹேஸ்வரம் (Geetha 9-11)

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

My transcendent status as the Supreme Lord of all beings"

எண்ணில் முர்த்தியாய் –

அஜாயமானோ ப3ஹூதா4 விஜாயதே (Purusha Suktam)

"Although birthless, He takes many births"

ப3ஹூநி மே வ்யதீதாநி ஜந்மாநி தவ சார்ஜந

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

"சன்மம் பலபல" (Thiruvaimozhi 3-10-1)

நாகமுர்த்தி சயனமாய் நலங்கடல் கிடந்து -

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

ஆகமுர்த்தி ஆயவண்ணம் என்கொல் –

பாபம் ஹரதி யத் பும்ஸாம் ஸ்ம்ருதம் ஸங்கல்பநாமயம்

தத் புண்ட3ரீ கநயநம் விஷ்ணோர் த்3ரக்யாயம்யஹம் முக2ம்

(Vishnu Puranam 5-17-4)

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

யே யதா2 மாம் ப்ரபத்யந்தே தாம்ஸ் ததைவ ப4ஜாம்யஹம்

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

(Geetha 4-11)

விடத்தவாயொராயிரம் இராயிரங்கண்வெந்தழல்
விசுத்துவீழ்விலாதபோகம் மிக்கசோதிதொக்கசீர்
தொட்டுத்துமேல்விதானமாய பௌவநீராவணை
படுத்தபாயல்பள்ளிகொள்வதுஎன் கொல்வேலைவண்ணே 18.

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

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

ஸ ஹி தே3 வைருதீ2ர்ணஸ்ய ராவணஸ்ய வதா4ர்த்தி 2 பி 4:
அர்த்தி 2 தோ மாநுஜே லோகே ஜஜ்ஞே விஜ்ஞு: ஸநாதந:
(Ramayanam –Ayodhya kanda 1-7)

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

தயா ஸஹாஸீநமநந்த போ4கி 3 நி
ப்ரக்ருஷ்ட விஜ்ஞாநப3லைக தா4மநி

ப2ணாமணிவ்ராதமயூத2 மண்ட3ல

ப்ரகாஸமாநோத3ர தி3வ்யதா4மநி (Stotra Ratnam 39)

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

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

வேலை வண்ணனே -

O'Lord with the hue of the blue ocean !

மிக்கசோதி -

(because of his eternal service to the Lord) He shone with brilliance.

வீழ்விலாத போகம் -

the uninterrupted divine experience

விடத்த வாய் ஓராயிரம்-

poison containing thousand mouths

இராயிரம் கண் விடுத்து வெந்தழல் -

two thousand eyes emitting hot poisonous fire

மேல்விதானமாய தொக்கசீர் தொடுத்து -

the overlying hoods filled with overflowing beauty

பள்ளி கொள்வது -

reposing

பௌவநீர் -

in the ocean of milk

படுத்த பாயல் -

on the spread bed

அராவணை -

(formed by) the serpent

புள்ளதாகிவேதநான்கும் ஓதினாய் அதன்றியும்

புள்ளின்வாய்பிளந்து புட்கொடிப்பிடித்தபின்னரும்

புள்ளையூர் தியாதலால் அதென்கொல்மின்கொள்நேமியாய்

புள்ளின்மெய்ப்பகைக்கடல் கிடத்தல் காதலித்ததே

19.

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

ந ஹி பாலநஸாமர்த்தியம்(ருதே ஸர்வேஸ்வரம் ஹரிம்
ஸ்தி2 தெள ஸ்தி2 தம் மஹாப்ராஜ்ஞ ப4வத்யந்யஸ்ய கஸ்யசித்
(Vishnu Puranam 1-22-21)

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

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

புள் means "bird"

புள்ளதாகி வேத நான்கும் ஓதினாய் –

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

ஹர்த்தும் தமஸ் ஸத3 ஸதீ ச விவேக்துமீரோ

மாநம் ப்ரதீ3 பமிவ காருணிகோ து3தா3தி

தேநாவலோக்ய க்ருதிந3 பரிபு4ஞ்ஜதே தம்

தத்திரைவ கேஅபி சபலா3 ஸலபீ4 ப4வந்தி (ர-ஸ்த 2-1)

(by Sri Parasara Bhattar)

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

அதன்றியும் –

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

புள்ளின்வாய் பிளந்து –

ப3காஸரன் The demon "Baka" comes in the form of a crane to swallow Lord Krishna and the Lord in turn kills him, thereby giving Himself for His devotees. The Vedas are the

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

புள் கொடிப் பிடித்த பின்னரும் -

புள்ளை ஊர்தி -

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

மின் கொள் நேமியாய் -

"எப்போதும் கைகழலா நேமியான் " (Periya Thiruvandadhi 87)

The Lord carries the discus all the time again to show His protective nature.

கூசமொன்றுமின்றி மாசணம்படுத்துவேலைநீர்

பேசநின்றதேவர்வந்து பாடமுன்கிடந்ததும்

பாசநின்றநீரில்வாழும் ஆமையானகேசவா

ஏசவன்றுநீ கிடந்தவாறு கூறுதேறவே

20.

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

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

ஆமையான கேசவா -

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

மாசணம் படுத்து -

spreading the serpent as a bed and reposing on it

தேவர்வந்து பாட முன் கிடந்ததும்-

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

பாச நின்ற நீர்-

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

ஏசவன்று -

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

அரங்கனே தரங்கநீர் கலங்கவன்று குன்றுகும்
மரங்கள்தேய மாநிலங்குலுங்க மாசணஞ்சலாய்
நெருங்கநீ கடைந்தபோது நின்றகூரரென்செய்தார்
கூரங்கையாளுகந்தவெந்தைகூறுதேறவேறிதே

21.

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

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

அரங்கனே கூறு தேற வேறிதே

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

தரங்க நீர் கலங்க

கா2நிதஸ் ஸக3ரேணாயமப்ரமேயோ மஹோது3தி4:
கர்த்துமர்ஹதி ராமஸ்ய ஜ்ஞாத்வா கார்யம் மஹாமதி:
(Ramayanam Yuddhakandam 19-31)

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

அன்று –

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

குன்று சூழ் மரங்கள் தேய-

the trees surrounding the mandara mountain thinned down by the pressure from the body of the serpent Vasuki which was being used as a rope.

மாநிலம் குலுங்க –

the big land mass forming the island of "pushkara" in the ocean of milk shaking

கூரோத3 மத்4யே ப4க3வாந் கூர்மரூபீ ஸ்வயம் ஹரி:
மந்திரோத்திரேரதி4ஷ்டா2நம் ப்4ரமதோ அபூ4ந் மஹாமுநே
(Vishnu Puraanam 1-9-88)

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

தேஜஸா நாக3ராஜாநம் ததா2ப்யாயிதவாந் ஹரி:
அந்யேந தேஜஸா தே3வாந் உப3ப்சுமஹிதவாந் ப்ரபூ4:
(Vishnu Puranam 1-9-91)
"Lord Hari by one part of His brilliance supported the serpent king Vasuki. By another part He gave strength to the devas"

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

நீ கடைந்த போது- At that time when you churned
ததோ மதி2துமாரப்சிதா4 மைத்ரேய தரஸாம்ருதம் (Vishnu
Puranam 1-9-84)
"Maitreya, then the devas began to churn the ocean"

ஆயிரம் தோளால் அலைகடல் கடைந்தான் (Periya Thirumozhi
5-7-4)
The devas just began the task, but in truth only the Lord did all the work

சூரர் - "Soorar" refers to both the devas and asuras

உபர்யாக்ராந்தவாந் ஸைலம் ப்ருஹத்ருபேண கேஸவ: (Vishnu
Puranam 1-9-90)
"Lord Kaeshava by taking a big form held that mountain steady from atop"

ப்4ருகோ3: க2யாத்யாம் ஸமுத்பந்நா ஸ்ரீ: பூர்வமுத3தே4 புந:
தே3வதா3நவயத்நேந ப்ரஸ்தா அம்ருதமந்த2நே (Vishnu
Puranam 1-9-141)
" First Sri was born to sage Brigu and his wife Khyaati. Again at the time of the churning of the ocean for the nectar by the efforts of both the devas and asuras Sri Devi appeared again from the ocean"

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

ப்ரணாம ப்ரவணா நாத2 தை3த்ய ஸைந்ய பராஜிதா:
ஸரணம் த்வாமநுப்ராப்தா: ஸமஸ்தா தே3வதா க3ணா: (Vishnu
Puranam 1-9-65)

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

பண்டுமின்றுமேலுமாயோர் பாலனாகிஞாலமேமும்
உண்டுமண்டி யாலிலைத்துயின்ற ஆதிதேவனே
வண்டுகிண்டு தண்டுழாய் அலங்கலாய் கலந்தசீர்
புண்டரீக பாவைசேரு மார்ப பூமிநாதனே.

22.

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

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

பண்டும் –

The period before creation

இன்றும்-

During the present period

மேலும் –

the future period of dissolution

ஆய்-

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

“ஸதேஓவ ஸோமயேதமக்சீர ஆஸ்தேஓகமேவாத்விதீயம் “-

(Chaandogya Upanishad 6-2-1)

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

தம: பரே தேஓவ ஏகீப4வதி (Subala upanishad 2)

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

ஆலிலைத் துயின்ற ஆதி தேவனே -

reposing on the tender banyan leaf and showing that Thou art the cause of all the worlds

புண்டரீக பாவை –

The lotus born divine mother Lakshmi who is

கலந்த-

eternally united with the Lord

சீர் –

full of all kalyana gunas (auspicious qualities),

சேரு மார்ப-

She makes the Lord's essential nature ("swarupa") to become clearly evident, by adorning the Lord's holy chest by making it Her eternal residence.

அகலகில்லேன் இறையும் (ThiruvaiMozhi 6-10-10)

பூமி நாதனே –

The Lord of the mother earth

ஹரீஸ்ச தே லக்ஷ்மீஸ்ச பத்நயௌ (Purusha Suktam 2-5)

" For Thee, Bhoo Devi and Sri Devi are two consorts" The second ௪ (conjunction) indicates indirectly also Neela Devi.

ஆஸ்ரிதர் குற்றத்தை பொறுப்பிக்கும் பெரிய பிராட்டி
குற்றம் காண்பானென், பொறுப்பானென் என்றிருக்கும்
பூமிப்பிராட்டி
கூடிமை வடிவமாக இருப்பது நப்பின்னைப்பிராட்டி

வானிறத்தோர் சீயமாய் வளைந்தவாளெயிற்றவன்
ஊனிறத் துகிர்த்தலம் அழுத்தினாயுலாயசீர்
நானிறத்தவேதநாவர் நல்லயோகினால்வணங்கு
பானிறக்கடல்கிடந்த பற்பநாபனலலையே.

23.

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

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

நரஸ்யார்த்த4தநும் க்ருத்வா ஸிம்ஹஸ்யார்த்த4தநும் ததா2
(Brahma Puraanam 103-61)

வால் நிறத்தோர் சீயமாய் –
the white coloured, incomparable Lion
Note that Azhwar says "அழகியான் தானே அரியருவம் தானே"
in his Naanmukan Thiruvandadhi 22, regarding the matchless
beauty of this Nrsimha form of the Lord.

வளைந்த வாள் எயிற்றவன் –

refers to the demon Hiranya who had curved bright white teeth

ஊன் நிறத்து உகிர்த்தலம் அழுத்தினாய் –

Into the heart of his body, (Thou) pressed (Thy) nails.

Since Hiranya had a lot of boons one of which prevented his end from weapons, the Lord had to use His nails to cause his death.

உலாய சீர் –

(the Vedas) famous and esteemed for its validity.

நால் நிறத்த வேத –

the Vedas with the four "swaras" (the different pitches) namely உதாஃத்தம் (Udhattam), அநுதாஃத்தம் (anudhattam), ஸ்வரிதம் (swaritam), ப்ரசயம் (prachayam)

நல்ல யோகினால் வணங்கு –

"worshipped by the best means" referring here to loving devotion or by ப்ரபத்தி "prapatti" (taking the Lord as the only refuge)

பால் நிறக்கடல் கிடந்த பற்பநாபன் –

the Lord Padmanabha with all "kalyana gunas" (one with the lotus on His navel) reposing on the ocean of milk indicating that He is the source of the cosmos.

விதிஃ தஃ ஸர்வத4ர்மஜ்ஞஃ ஸரணாகஃதவத்ஸலஃ

தேந மைத்ரீ ப4வது தே யதிஃ ஜீவிதுமிச்ச2ஸி (Ramayanam Sundarakandam 21-20)

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

கங்கைநீர் பயந்தபாத பங்கயத்தெம் மண்ணலே

அங்கையாழிசங்குதண்டு வில்லும்வாளு மேந்தினாய்

சிங்கமாயதேவதேவ தேனுலாவுமென்மலர்

மங்கைமன்னிவாமுமார்பஆழிமேனிமாயனே

24.

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

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

கங்கை நீர் பயந்த பாத பங்கயத்து -

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

எம் அண்ணலே -

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

அம் கை ஆழி சங்கு தண்டு வில்லும் வாளுந் ஏந்தினாய் -

the beautiful holy arms carrying the five holy weapons and ever ready to protect the devotees against all evils

சிங்கமாய தேவதேவ -

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

மங்கை மன்னி வாழும் மார்ப –

the holy chest wherein shines the ever youthful Periya Piraatti Lakshmi

தேனூலாவு மென் மலர் –

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

This special attachment of the Lord to His devotee Prahlaada, not only draws the Nitya suris closer to the Lord but also the divine mother Lakshmi. A similarity is drawn to Sri Seeta rejoicing after the "Khara Dhooshana vada" in Sri Rama Avataara.

தம் த்ருஷ்ட்வா ஸத்ருஹந்தாரம் மஹர்ஜீணாம் ஸ்கா2 வஹம்
ப3 பூ4 வ ஹ்ருஷ்டா வைதே3ஹீ ப4ர்த்தாரம் பரிஷஸ்வஜே
(Ramayanam –Aaranya Kaandam 30-39)

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

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

வரத்தினில் சிரத்தையிடுக வா ளெயிற்றுமற்றவன்
உரத்தினில் கரத்தைவைத்து உசிர்த்தலத்தையுன்றினாய்
இரத்தினீ யிதென்னபாய் இரந்தமணவயிற்றுளே
கரத்தி*உன்கருத்தையாவர்காணவல்லர்கண்ணனே

25

O' Lord Krishna! Thou killed Hiranya the demon who had full faith in the boons of Brahma and who had sword like

sharp curved teeth, the enemy of Thy devotee, with Thy hands by tearing his heart with the nails. Thou who art the Almighty, begged for (three paces of) the earth from Mahabali. What an amazing lie that was? Thou protected the earth that was obtained by begging, hiding it in Thy belly. Who can understand Thy thoughts?

Azhwar in this verse, lists the various protective acts of the Lord. He intervened on behalf of Prahlada, a superior devotee who had no desires except the Lord. He intervened for the sake of Indra who wanted to regain lordship over the "devaloka", eventhough He had to belittle Himself by begging. At the time of deluge, He protects all beings caught in the mundane life from destruction by hiding them in His belly. Azhwar wonders who can actually understand the Lord's protective nature.

வரத்தினில் சிரத்தைமிக்க -

கோயம் விஷ்ணு: ஸதுர்ப்புத்தே4 யம் ப்ரவீஷி புந: புந:
ஜகதாமீஸ்வரஸ்யேஹ புரத: ப்ரஸப4ம் மம (Visnu Puranam
1-17-21)

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

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

வாளையிற்று -

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

மற்றவன் -

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

கரத்தை வைத்து -

அப்யேஷ ப்ருஷ்டே2 மம ஹஸ்த பத்3மம்
கரிஷ்யதி ஸ்ரீமத3நந்த மூர்த்தி:
யஸ்யாங்கு3ளி ஸ்பர்ஸஹதாகி2லாகை4:

அவாப்யதே ஸித்தி4ரபாஸ்த தோ3ஜா

(Visnu Puranam 5-17-28)

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

அடிச்சியோம் தலைமிசை நீ அணியாய் (Thiruvaai Mozhi 10-3-5)

இரத்தி நீ-

Since Mahabali unlike Hiranya had the good quality of "generosity", the Lord did not destroy him but changed Himself as a mendicant. He hid His own "ஓளதாரிய" guna.

இதென்ன பொய் -

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

த்ரீணி பதா3 விசக்ரமே -

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

யத்ராம்பு3 விந்யஸ்ய ப3லிர் மநோஜ்ஞாந்

அவாப போ4கா3ந் வஸுதா4தலஸ்த2:

ததா2மரத்வம் த்ரிதி3ராதி4பத்யம்

மந்வந்தரம் பூர்ணமபேதஸுத்ரு:

(Vishnu Puranam 5-17-30)

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

ஆணினோடுபெண்ணுமாகி அல்லவோடுநல்லவாய்

ஊனொடோசையுறுமாகி ஒன்றலாதமாயையாய்

பூணிபேணுமாயானாகிப் பொய்யினோடுமெய்யுமாய்

காணிபேணுமானியாய்க்கரந் துசென்றகள்வனே

26.

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

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

நல்லவாய் -

refers to those in the world who evince interest in the four Purusharthas namely, அறம் Dharma, பொருள் Wealth, இன்பம் Pleasures, வீடு Liberation

ஊண்ணாடு ஓசை ஊறுமாகி -

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

ஒன்றலாத மாயையாய் -

refers to Moola Prakriti –the primordial matter ,

மாயாந்து பிரக்ருதிம் வித்யாந் மாயிநந்து மஹேஸ்வரம் (ஸ்வே 4-10).

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

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

பூணிபேணும் ஆயனாகி -

as Sri Krishna, the cowherd who tended the cows

பொய்யினோடு –

remaining hidden and unrevealed to those who seek material things, like the Duryodhanas

மெய்யுமாய்-

transparent and revealed to the devotees like the Pandavas.

மெய்யனாகும் விரும்பித்தொழுவார்க்கெல்காம்

பொய்யனாகும் புறமே தொழுவார்க்கெல்லாம்

(ThiruvaiMozhi 9-10-7)

காணி -earth

பேணும் -protecting

மாணியாய் -celebrate

கரந்து சென்ற கள்வனே -

"as thief who went undercover" – refers to the divine dwarf celebrate Vamana avataara. The Lord performed the most wonderful confidence trick on demon king Mahabali by charming him by His looks and talks to the extent that Mahabali did not even heed the advice of his preceptor Sukraachaarya. He did not reveal to anyone that He was the Lord of all and made it look as if Mahabali owned the land which was truly His and begged for three spaces by showing small feet and when granted His wish, changed His form to the most unexpected cosmic proportions.

விண்கடந்தசோதியாய் விளங்குஞானமுர்த்தியாய்

பண்கடந்ததேசமேவு பாவநாசநாதனே

எண்கடந்தயோகினோடு இரந்துசென்றுமாணியாய்

மண்கடந்தவண்ணநின்னையார்மதிக்கவல்லரே

27.

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

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

விண் கடந்த சோதியாய்-

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

"ஆகாச ஏவ ததோ3தஞ்சு ப்ரோதஞ்சு"

(Brahadaranyaka Upanishad 5-8-6)

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

"அக்ஷரமம்பிராந்தத்4ருதே"-

(Brahma Sutra Bhashyam 1-3-9)

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

விளங்கு ஞான முர்த்தியாய்-

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

Both of the above refer to the Upanishadic statement-

அணோரணீயாந் மஹீதோ மஹீயாந்

ஆத்மா கு3ஹாயாம் நிஹிதோ அஸ்ய ஜந்தோ3

தமக்ரதும் பஸ்யதி வீ தஸோகோ

தா4து ப்ரஸாதா3ந் மஹிமாநமீஸம் (Taittiriya-na 9-1)

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

பண் கடந்த தேச மேவு -

பண் here means Vedas since the latter is characterized by Swaras or characteristic pitches of sound

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

எண் கடந்த யோகினோடு-

ந து மாம் ஸக்யஸே த்ரீரஜ்ஞம் அநேநைவ ஸ்வசக்ஷ்ஜா
திவ்யம் திதாமி தே சக்ஷ் பர்ய மே யோகிமைஸ்வரம்
(Geetha 11-8)

" You are not able to see Me merely with this eye of yours. I grant you the divine eye of knowledge. Behold My gunavibhuti Yoga (the superabundance of all glorious attributes)"

இரந்து சென்ற மாணியாய் -

as a mendicant Vamana (dwarf) celebrate

மண் கடந்த வண்ணம்-

The way the Lord measured this earth.

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

யார் மதிக்க வல்லரே -

Who can fathom?

படைத்தபாரிடந்தளந்து அதுண்டுமிழ்ந்து பௌவநீர்
படைத்தடைத்ததிற்கிடந்து முன்கடைந்தபெற்றியோய்
மிடைத்தமாலி மாலிமான் விலங்குகாலனார்புக
படைக்கலம்விருத்தபல்படைத்தடக்கைமாயனே

28.

O' my Lord! Thou created the water, the primal element of the cosmic sphere. Thou lifted the earth that was created, in the form of the divine boar, measured it (by obtaining as alms from Mahabali), protected it by keeping

it safely inside Thy stomach during deluge and brought forth the same after. O' Lord with infinite prowess! Thou created the ocean, built a bridge across the ocean, reposed on the ocean and churned the ocean for extraction of the nectar. Thou sent the angry and wild demons Mali and Sumali to the abode of Yama by the use of the excellent weapons which Thou carry in Thy large arms, O' wondrous Lord!

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

பௌவநீர் படைத்து -

ஸோ அபி4 த்4 யாய ஸரீராத் ஸ்வாத் ஸிஸ்ருக்ஷூர் விவிதா4
ப்ரஜா:

அப ஏவ ஸஸர்ஜாதெள தாஸு பீஜ (வீர்ய) மவாஸ்ருஜித்
(Manusmriti 1-8)

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

பார் இடந்து -

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

அது உண்டு உமிழ்ந்து -

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

பௌவநீர் படைத்து அடைத்து -

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

முன் அதில் கிடந்து -

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

ஜ்யோதீம்ஜி விஜ்ணூர் பு4வநாநி விஜ்ணூர்

வநாநி விஜ்ணூர் கி3 ரயோ தி3 ஸஸ்

நத்தியஸ் ஸமுத்திராஸ் ச ஓவ ஸர்வம்

யத்திஸ்தி யந்நாஸ்தி ச விப்ரவரய: (Vishnu Puranam 2-12-38)

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

கடைந்த பெற்றியோய் -

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

மிடைத்தமாலி மாலிமான் விலங்கு காலன் ஊர்புக -

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

பரத்திலும் பரத்தையாதி பௌவநீரணைக்கிடந்து
உரத்திலும் ஒருத்தி தன்னை வைத்துகந்ததன்றியும்
நரத்திலும் பிறத்திநாத ஞானமுரத்தியாயினாய்
ஒருத்தரும்நினாதுதன் மையின் னதென் னவல்லரே

29.

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

மனவைவ ஜகதீதஸ்ருஷ்டிம் ஸம்ஹாரஞ்ச கரோதி ய:

தஸ்யாரிபக்ஷக்ஷபணே கியா நுதீ யமவிஸ்தர:

(Vishnu Puranam 5-22-15)

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

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

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

பரத்திலும் பரத்தை ஆதி -

பர: பராணாம் பரம: பரமாத்மஸம்ஸ்தி2 த:

ரூபவர்ணாதி3 நிர்தே3ஸ: விஸேஷண விவரஜித:

(Vishnu Puranam 1-2-10)

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

உரத்திலும் ஒருத்தி தன்னை வைத்து உகந்து -

The greatness of the Lord is really His Sriyapatitvam (being the Lord of Sri). The conjunction உம் (and) indicates that mother Lakshmi is united with the Lord for

ever and She is co-eternal in His form. The word ஒருத்தி indicates that there is no one else like Her.

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

பௌவநீர் அணைக்கிடந்து -

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

அந்த4காரே அதிதீவரே ச நரஸிம்ஹமநுஸ்மரேத்
தரத்யகி2ல து3 க்கா2நி தாபார்த்தோ ஜலஸாயிநம்
(Vishnu Dharmam 41-30)

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

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

அதன்றியும் –
furthermore

நரத்திலும் பிறத்தி –

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

Sri Kurattazhwar expresses similarly in Varadaraja Stavam 17.

விபூ4தீநாம் மத்4யே ஸுரநரதிரஸ்சாமவதரந்
ஸஜாதீயஸ் தேஷாமிதி து விப4வாக்2யாமபி ப4ஜந் கர்ஸு

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

நாத -

(Nirupaadhika or unconditioned) Lord.

ஞான முர்த்தி ஆயினாய் -

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

வானகமும் மண்ணகமும் வெற்புமேழ்கடல்களும்
போனகஞ்செய்தாலிலைத்துயின்ற புண்டரீகனே
தேனகஞ்செய்தண்ணறு மலர்துழாய்நன் மாலையாய்
கனகம்புகத்தெறித்தகொற்றவில்லியல்லையே

30.

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

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

வானகமும் மண்ணகமும் -

The heavens and the earth meaning the devas that are denizens of the higher worlds as well as the humans and others who are of this earth.

வெற்பும் -

the seven ranges of mountains which form support for the earth

ஏழ் கடல்களும் –

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

போனகம் செய்து –

for the saviour, the act of offering protection is as welcome as food is to the hungry.

யஸ்ய ப்ரஹ்ம ச க்ஷத்ரம் ச உபே4 ப4வத ஓதநீந:

ம்ருத்யுர் யஸ்யோபஸேசநம்

(Katha

upanishad 1-2-25)

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

அத்தா சராசரக்ரீரஹ்ணாத் (Brahma Sootra 1-2-9)

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

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

புண்டரீகனே -

செங்கனிவாய்ச் செங்கமலம் (Thiruvaimozhi 2-5-1)

கண் பாதம் கை கமலம் (Thiruvaimozhi 2-5-4)

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

கூன் அகம் புக தெறித்த –

straightened the hump of the hunchback internally, with the children's play bow.

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

in His exile. Sri Periyavacchaan Pillai observes that even this playful act during this avataara results ultimately to the destruction of all the demons including Ravana and to the protection of the world.

In the Achaarya's own words,

"ரக்ஷகவஸ்துவானால் அதிலுள்ளதெல்லாம்
ரக்ஷகமாயிறேயிருப்பது"-

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

கொற்ற வில்லியல்லையே –

Art not Thou who has the victorious bow.

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

காலநேமிகாலனே கணக்கிலாத கீர்த்தியாய்
ஞாலமேழுமுண்டுபண்டு ஓர்பாலனாயபண்பனே
வேலைவேவவில்வளைத்த வெல்சினத்தவீர நின்
பாலராயபத்தரசித்தம் முத்திசெய்யமுர்த்தியே

31.

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

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

காலநேமி காலனே -

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

கணக்கிலாத கீர்த்தியாய் –

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

குடந்தை எம் கோவலன் குடியடியார் (Thiruvaimozhi 10-9-7)

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

அபாரகாருண்ய-ஸௌஸீல்ய-வாத்ஸல்ய-ஔதாபீர்ய- ஐஸ்வர்ய-
ஸௌந்தீர்ய- மஹோத்தீதே4- ஸ்ரீவைகுண்ட2நாத2

"supreme compassion, saushelya (gracious condescension),
motherly love, generosity, Sovereignty, captivating beauty,"

ஞாலமேழும் உண்டு பண்டு ஓர் பாலனாய பண்பனே -

refers to the Lord's avataara at the end of the previous cycle as a child lying on the banyan leaf. Implied here is the miraculous power of the Lord which transforms the nature of the jeevas from acting according to their mental desires to the superior nature of being the servant of the Lord. Here the examples given are those of Ravana and Sri Lakshmana.

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

தீவிதா4 ப4ஜ்யேயமப்யேவம் ந நமேயம் து கஸ்யசித்
ஏஷ மே ஸஹஜோ தோ3ஷ: ஸ்வபா4வோ து3ரதிக்ரம:
(Ramayanam Yuddhakaandam 36-11)

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

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

ந ச ஸீதா த்வயா ஹீநா ந சாஹமபி ராக4வ
முஹூர்த்தமபி ஜீவாவோ ஜலாந்மதஸ்யாவிவோத்3 த்4ருதௌ:
(Ramayanam Ayodhya Kaandam 53-31)

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

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

வேலை வேவ -

the sea like a dry heap of hay being reduced to ashes

வில் வளைத்த-

arching the bow,

வெல் சினத்த வீர-

" the valorous Lord angry towards the enemies."

Implying that the Lord will remove all obstacles faced by His devotees wishing to reach Him as easily as playing a game.

நின் பாலராய பத்தர் சித்தம்- the minds of Thy devotees

முத்தி செய்யும் மூர்த்தியே – Thy wondrous nature makes the mind free of all hankering

"உன்திறத்தில் அந்நயப்ரயோஜநராய்"-

(Sri Periyavacchaan Pillai)

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

யேந யேந தா4தா க3ச்ச2தி தேந தேந ஸஹ க3ச்ச2தி

தத்த3யதா2 தருணவத்ஸா வத்ஸம் வத்ஸோ வா மாதரம்

சா2யா வா ஸத்வமநுக3ச்சே2த் ததா2ப்ரகாரம்

(Paramasamhithai)

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

குரக்கினப்படைகொடு குரைகடலின் மீதுபோய்

அரக்கரங்கரங்க வெஞ்சரந்தூரந்தவாதி நீ

இரக்கமண்கொடுத்தவற்கு இரக்கமொன்றுமின்றியே

பரக்கவைத்தளந்துகொண்டபற்பாதனல்லையே

32.

Thou were the foremost valiant hero, who with the help of the army of hosts of monkeys and crossing the tumultuous

sea by means of a bridge, deployed fiery hot arrows causing Ravana and the other Rakshasas to run in fear seeking shelters to hide. Art not Thou who had those lotus feet which spanned and measured (the worlds) not leaving even a foot of space for Mahabali who gave the earth as alms to Thee?

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

குரக்கு இனம் படை கொடு –
with the army of monkeys
குரை கடலின் மீது போய் –
crossing the tumultuous sea by building a bridge

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

அரக்கர் அங்கு அரங்க –
the hot headed demons there trying to hide
அரக்கல் means " to hide in fear"
The hard consonant க் is replaced by the soft consonant ங் .
வெம் சரம் துரந்த –
one that discharged the fiery arrows
ஆதி நீ –
Here refers to being "the foremost" hero
இரக்க மண் கொடுத்தவர்க்கு –
when the Lord as a mendicant asked Mahabali for the earth as alms, the latter gave the same even when advised not to do so by his own guru Sukraachaarya.
இரக்கம் –
space to stay
ஒன்றும் இன்றியே –
not even one
பரக்க வைத்து அளந்து கொண்ட –
measured (all the worlds in two steps) by spanning and expanding the feet
refers of course to Sri Vaamana becoming Sri Trivikrama.

பற்ப பாதன் அல்லையே – Art not Thou who had those lotus feet?

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

மின் நிறத்தெயிற்றரக்கன்வீழ் வெஞ்சரந்தூரந்து
பின்னவர்க்கருள் புரிந்து அரசளித்தபெற்றியோய்
நன்னிறத்தொரின் சொலேழை பின்னைகளவமன்னுசீர்
பொன்னிறத்தவண்ணனாயபுண்டரீகனல்லையே

33.

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

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

மின் நிறத்து எயிறு –

with teeth white as the lightning,

அரக்கன் -

the demon

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

பின்னவர்க்கு –

to his younger brother Vibhishana

அருள் புரிந்து –

bestowed Thy grace

அரசு அளித்த –

and gave him the kingdom

பெற்றியோய் –

Thou art with fair and wonderful nature.

ஸோஅஹம் பருஷிதஸ்தேந தாஸிஸவச்சாவமாநித:
த்யக்த்வா புத்ராம்ஸ்ச தாஸிராம்ஸ்ச ராக4வம் ஸரணம் க3த:

(Ramayanam YuddhaKaandam 17-16)

" Abandoning my sons and wife, when spoken to harshly and treated with disrespect like a slave by him, though wishing him well, I have sought Sri Rama (scion of Raghu) as my refuge"

வத்4யதாம் ப3த்4யதாமபி -

"This Vibhishana be beaten and bound " is what Sugreeva and other Vaanara chiefs advised.

மித்ரபா4வேந ஸம்ப்ராப்தம் ந த்யஜேயம் கத2ஞ்சந
தோ3ஜோ யத3யபி தஸ்ய ஸ்யாத் ஸதாமேத த3க3ர்ஹிதம்
(Ramayanam Yuddhakaandam 18-3)

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

ஸக்ருதே3வ ப்ரபந்நாய தவாஸ்மீதி ச யாசதே
அப4யம் ஸர்வபூ4தேப்4யோ த3தா3ம்யேதத் வ்ரதம் மம
(Ramayanam Yuddha Kaandam 18-33)

"I vouchsafe security against all living beings to him who comes to me only once and seeks protection (from me) saying " I am yours", such is my vow".

நல் நிறத்து –

of excellent complexion

ஓர் –

incomparable

இன் சொல் -

sweet worded

ஏழை – attached in love

பின்னை கேள்வ –

consort or darling of Sri Nappinnai

Implying that just as Nappinai Piraati is pleasing to the Lord so is Sri Vibhishana.

பொன்னிறத்த வண்ணனாய புண்டரீகன் அல்லையே -
ய ஏஷோ அந்தராதித்யே ஹிரண்மய:
புருஷோத்ருஸ்யதே --- புண்டரீகமேவமக்ஷிணீ (Chandogyam
1-6 and 7)

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

ப்ரஸாஸிதாரம் ஸர்வேஷாமணியாம்ஸமணீயஸாம்
ருக்மாப4ம் ஸ்வப்நதீ4க3ம்யம் வித்யாத்து புருஷம் பரம்
(Manusmrithi- 12-122)
(Parama Purusha is the controller of all things, has splendour like gold, and is to be known by wondrous and rare knowledge as in dream)

ஆதி யாதியாதிநீ ஓரண்டமாதியாதலால்
சோதியாதசோதிநீ அதுண்மையில் விளங்கினாய்
வேதமாகிவேள்வியாகி விண்ணினோடு மண்ணுமாய்
ஆதியாகியாயனாய மாயமென்னமாயமே 34.

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

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

ஆதி ஆதி ஆதி நீ -

"ஸதேவ ஸோமயேதமிக்சிர ஆஸ்தேகமேவாத்விதீயம்"

(Chaandogya Upanishad 6-2-1)

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

மஹதாதீத்யா விசேஷாந்தா ஹி அண்டம் உத்பாதயந்தி தே
(Vishnu Puranam 1-2-53)

"From the cosmic intellect (Mahat) onwards including all of the five major elements together constituting the twenty-three "tatvas" (principles) go to form the cosmic egg (sphere)."

ததைக்சுத பஹுஸ்யாம் (Chandogya Upanishad 6-2-3)

"That Brahman saw, ' I shall become many".

The clay of the pot is the material cause (உபாதாநிந upaadaana), the potmaker is the efficient or the instrumental (நிமித்த- nimitta) cause and the wheel of the potmaker is the accessory (ஸஹகாரி - sahakaari) cause. The Lord forms all of these three causes for all things in nature.

ஓரண்டமாதி – refers to all of the cosmos

அண்டாநிநாந்து ஸஹஸ்ராணாம் ஸஹஸ்ராண்யயுதாநி ச

ஈதிநுஸாநாம் ததா2 தத்ர கோடி கோடி ஸதாநி ச (Vishnu Puranam 2-7-27)

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

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

சோதியாத சோதி நீ –

அத2 யதீத: பரோதி3 வோ ஜ்யோதிர் தீ3ப்யதே

(Chaandogya Upanishad 3-13-7)

" Now that Light which shines in the highest world"

ஹி ரண்மயே பரே லோகே விரஜம் ப்ரஹ்ம நிஷக்ளம்

தச்சு2ப4ரம் ஜ்யோதிஷாம் ஜ்யோதிஸ்தத்த3 யதா3த்மவிதோ3 விது3:

(Mundakopanishad 2-2-10)

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

நாராயணபரோ ஜ்யோதி

(Taittiriya – Narayanopanishad 11)

"Narayana alone is the supreme light"

அது உண்மையில் விளங்கினாய் –

Shining in the eternal Vedas

வேதமாகி -

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

யோ ப்3ரஹ்மாணம் வித3தா4தி பூர்வம்

யோ வை வேதா3ம்ஸ்ச ப்ரஹிணோதி தஸ்மை

(Svetaasvatara Upanishad 6-18)

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

வேள்வியாகி –

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

விண்ணினோடு மண்ணுமாய் –

both the eternal and the cosmic realm.

The same Vedic rituals can be means of both போ4க3 (worldly enjoyment) and மோக்ஷ (liberation).

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

ஆதியாகி -

The Lord induces desires for both போ4க3 and மோக்ஷ in the jeevas.

அம்பலாவமீனுமாகி ஆமையாகியாழியார்
தம்பிரானுமாகி மிக்கதன்புமிக்கதன்றியும்
கொம்பராவுநுண்மருங்குல் ஆயர்மாதர்பிள்ளையாய்
எம்பிரானுமாயவண்ணம்என்கொலோவெம்மீசனே

35.

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

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

ஆழியார் தம்பிரானுமாகி –

The lord of Sri Sudarshana Chakra, the divine discus

வ்யக்தமேஔ மஹாயோகீஃ பரமாத்மா ஸநாதநஃ
அநாதிஃமத்4யநித4நோ மஹதஃ பரமோ மஹாந்
தமஸஃ பரமோ தா4தா ஸங்க2 சக்ர க3தா3த4ரஃ
(Ramayanam Yuddha Kaandam 114-15)

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

அம்பு உலாவு மீனுமாகி –

அப்பு becomes அம்பு meaning water

"மு துகில மலைகளை மீது கொண்டு வரும் மீனை "
(Periya Thirumozhi 11-4-1)

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

ஆமையாகி -

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

மிக்கது -

Became glorified and honoured

அன்புமிக்கு -

"மீனோடு ஏனும் தானானான் என்னில் தானாய சங்கே "

(ThiruvaiMozhi 1-8-8)

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

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

கொம்பு அராவு நுண் மருங்குல் ஆயர்மாதர் பிள்ளையாய் -

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

எம்பிரானுமாய வண்ணம் என்கொலோ - "by showing your Sausheelya guna You had captivated all of us " Azhwar by using the word in plural " எம் "(our) பிரான் includes all the other Azhwars also.

ஆடகத்தபூண்முலை அசோதையாய்ச்சிபிள்ளையாய்

சாடுதைத்தோர் புள்ளதாவி கள்ளதாயபேய்மகள்

வீடவைத்த வெய்யகொங்கை ஐயபாலமுதுசெய்து

ஆடகக்கைமாதர்வாய் அமுதமுண்டதென்கொலோ

36.

Thou came as the child of Yashoda, the cowherdess with bosom adorned by gold chain, kicked Sakataasura, sucked the life of the ogress (who came as a cunning mother with the mind of a deceitful bird intent to kill Thee by suckling

with poisonous breasts) and enjoyed the nectar of the lips of the cowherd women with goldbangles covered hands. What a wonder!

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

ஆடகத்த பூண்முலை யசோதையாய்ச்சி பிள்ளையாய்-
Azhwar gets engrossed in the Sausheelya guna of the Lord,
how He gave up His independent nature for mother Yashoda.
ஆடகத்த பூண்- gold chain
சாடுதெத்து -
kicked with the feet (killing the evil minded demon
Sakataasura who came in the form of a cart)

விலாஸ விக்ராந்த பராவராலயம்
நமஸ்யதாஃர்த்திக்ஷபேண க்ருதக்ஷணம்
த4நம் மதீயம் தவ பாத3 பங்கஜம்
கதா3 நு ஸாக்ஷாத் கரவாணி சக்ஷஜா
(Stotra Ratnam 30)

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

"கோலமாம் என் சென்னிக்கு உன் கமலமன்ன குரைகழலே"-
(Thiruvaimozhi 4-3-6)

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

ஓர் புள்ளதாவி -
refers to a wicked bird's intention to cause harm
கள்ளதாய் பேய்மகள் -
the demoness who came as a deceitful mother

வீட வைத்த வெய்ய கொங்கை-
suckled with the poisonous breasts intent to kill (Thee)
ஐய பால் -
"the subtle milk" meaning the life of the ogress

காய்த்தநீள் விளங்கனியுதிர்ந்து எதிர்ந்தபூங்குருந்தம்
 சாய்த்து மாபிளந்தகைத்தலத்த கண்ணென்பரால்
 ஆய்ச்சிபாலையுண்டு மண்ணையுண்டு வெண்ணையுண்டு பின்
 பேய்ச்சிபாலையுண்டுபண்டோரேனமாயவாமனா 37.

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

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

காய்த்தநீள் விளங்கனி உதிர்ந்து –

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

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

எதிர்ந்த பூங்குருந்தம் சாய்த்து –

uprooted the fully bloomed kurunda tree which was in the way

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

ஆய்ச்சி பாலையுண்டு வெண்ணையுண்டு –

ய ஆத்மா அபஹதபாப்மா விஜரோ விம்ருத்யுர்
விஸோகோ விஜிக4த்ஸோ அபிபாஸஸ்
ஸத்யகாமஸ் ஸத்யஸங்கல்பஸ் ஸோந்வேஷ்டவ்ய:

(Chaandogyam 8-7-1)

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

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

பண்டு ஓர் ஏனமாய வாமனா –

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

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

கடங்கலந்தவன்கரி மருப்பொசித்தோர் பொய்கைவாய்
விடங்கலந்த பாம்பின்மேல் நடம்பயின்றநாதனே
குடங்கலந்த கூத்தனாய கொண்டல்வண்ணதண்டமுழாய்
வடங்கலந்த மாலைமார்ப காலநேமிகாலனே

38.

**O'Lord, Thou broke the tusk of the mighty mad elephant
Kualayaapeeda , and danced over the hoods of Kaliya the
poisonous snake in the middle of one incomparable lake.
O' Lord with the hue of the clouds! Thou enjoyed**

acrobatic dancing with pots stacked on the head. Thy chest was adorned by the vanamaala mixed with cool Tulasi garland. Thou were the God of death for the demon Kaalanaemi.

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

பரித்ராணாய ஸாதூ4நாம் விநாஸாய ச து3ஷக்ருதாம்.

கடம் கலந்த வன் கரி –
mad mighty elephant
மருப்பு ஓசித்து –
broke the tusk

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

ஓர் பொய்கை வாய் -

விஷாக்3நிநா ப்ரஸரதா து3க்3த4 தீரமஹீருஹம்
வாதாஹதாம்பு 3 வீக்ஷேபஸ்பர்ஸது3க்3த4 விஹங்கமம்
(Vishnu Puranam 5-7-4)

"The lake was terrifying in that it was full of poison so as to burn the trees on its shores, and the birds were instantly burnt when drops of water from the lake carried by wind, fell on them"

விடம் கலந்த பாம்பின் மேல் –

on top of the hoods of the poisonous snake (Kaliya)
நடம் பயின்ற – danced

This refers to the incident when Sri Krishna protected the cowherds from the poisonous snake Kaliya.

Kaliya, a black poisonous serpent was making the waters of Yamuna unsafe to drink. Not knowing this, the cowherd boys one day during their daily outing with Sri Krishna drank the water and became unconscious. Sri Krishna immediately dived deep into the waters of Yamuna and began to dance on the uplifted hoods of Kaliya. Unable to bear this, Kaliya eventually left Yamuna altogether. Thus the Lord made the waters of Yamuna safe once again for the entire inhabitants of Vraja.

குடம் கலந்த கூத்தனாய-

The cowherds used to dance with pots stacked on the head. This is a special acrobatic and a balancing act besides being a dance. The Lord fully participated in it and allowed everyone to enjoy His beauty.

கொண்டல் வண்ண-

like the rain bearing clouds bringing the showers to all without any distinction.

தண் துழாய்

வடம் கலந்த மாலை மாற்ப-

Whose chest is adorned by the vanamaala called "Vaijyanthi" (a thick garland made of colorful and fragrant yellow and red chrysanthemum flowers alternating with fragrant wild green leaves) along with the cool Tulasi garland. This is indicative of the fact that He is the Lord of all.

அவாக்ய நாதரீ: (Chaandogyam 3-14-2)

"Paramaatma is devoid of speech and free from hankering" meaning that the Lord is full (பூர்ணன்)

வெற்பெருத்துவேலைநீர் கலக்கினாயதன்றியும்
வெற்பெருத்துவேலைநீர் வரம்புகட்டிவேலைசூழ்
வெற்பெருத்தவிஞ்சிசூழ் இலங்கைகட்டழித்தநீர்
வெற்பெருத்துமாரிகாத்தமேகவண்ணனல்லையே

39.

Thou churned the ocean waters with Mandara mountain. Using the mountain rocks with the help of the monkeys, Thou built a bridge over the sea and destroyed the fortress of Lanka and its ramparts, located on the Trikuta hills surrounded by the moat of sea waters. Art not Thou the same Lord with the hue of the dark clouds, Who protected the cowherds from the heavy rains by lifting the Govardhana hill?

Azhwar in this verse, dwells further in Lord's gracious acts by recalling how the Lord came to the aid of Indra and the other devas who lost all their wealth and sought His refuge and how when the same Indra acted against the cowherds, the Lord brought down his ego and pride by protecting the cowherds.

வெற்பு -
mountain, hill

வேலை -
sea, ocean

வெற்பு எடுத்து வேலை நீர் கலக்கினாய் -

This refers to the incident of course to the Amruta mathana (churning of the milk ocean for nectar). Indra insulted the sage Durvasas once resulting in the latter pronouncing a curse whereby Indra came to lose all his wealth. Indra and the other devas subsequently sought the Lord as their refuge. The Lord by churning the ocean re-obtained for them all of their lost wealth.

ஏதத் கத2ம் கத2ய யந்மதி2தஸ் த்வயாஸௌ
ஹித்வா ஸ்வபா4வநியமம் ப்ரதி2தம் த்ரிலோக்யாம்
அஸ்வாப்ஸரோ விஷ ஸூதா4 விது4 பாரிஜாத
லக்ஷ்மியாத்மநா பரிணதோ ஜலதி4ர் ப3பூ4வ
(Atimanushastavam 26) by Sri Koorattazhwar

" O' Lord. please pray tell how this ocean giving up its nature well known in all the three worlds (of giving just fishes and gems) became transformed into horse, celestial damsel, poison, nectar, the moon, the Parijata tree and Sri MahaLakshmi?"

Despite the fact that Indra was merely after material things and had a big ego being the chief of the devas, the Lord came to his aid for the simple reason that he sought His refuge.

ப்ரணாம ப்ரவணா நாத2 தை3த்ய ஸைந்ய பராஜிதா:

ஸரணம் த்வாமநுப்ராப்தா: ஸமஸ்தா தே3வதா க3ணா: (Vishnu Puranam 1-9-65)

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

அது அன்றியும் -

Not this alone (meaning there is more to say)

வரம்பு கடடடி - built the bridge

அழித்த நீ - Thou destroyed

இலங்கை கடட்டு - the fortress of Lanka, also means the nature of Lanka

இஞ்சி சூழ் - enclosed by a rampart

வெற்பெடுத்த – built over the Trikuta hills
வேலை சூழ் –
surrounded by a moat of sea

யதா2 லைகதமம்ப4ஸி –

"like a sand castle dissolving in water" (meaning as easily as)

"விபீ4ஊணஸ்து த4ர்மாத்தமா ந து ராகூஸசேஷ்டித:"
(Ramayanam AaranyaKaandam 17-24)

" Vibhishana is virtuous and does not act demoniacally"

The Lord by destroying the evil demons of Lanka reestablished Dharma over Lanka.

வெற்பெடுத்து – by lifting the Govardhana hill

மாரி காத்த – protected from the rains

This refers to the incident in Lord Krishna's avataara when Sri Krishna persuaded the cowherds not to worship Indra (which they did annually by offering him a big feast) but instead worship the Govardhana mountain itself. This angered Indra who then released heavy rains on Gokula. When the unending rains continued for over seven days, Sri Krishna sheltered all the cows, the cowherds and their families by lifting the Govardhana mountain and holding it on His fingers for seven days.

மேக வண்ணன் அல்லையே – Art not Thou the Lord with the hue of the dark clouds?

meaning " beautiful form which has a refreshing effect on tired on-lookers".

ஆனை காத்தொராணைகொன்று அதன்றியாயர்பிள்ளையாய்
ஆனைமேய்த்தியாநெயுண்டி அன்றுகுன்றமொன்றினால்
ஆனை காத்துமையரிக்கண் மாதரார்திறத்து முன்
ஆனையன்றுசென்றடர்த்தமாயமென்னமாயமே 40.

Thou protected Gajendra. As the son of the cowherd clan, killed the mighty elephant Kuvalayaapeeda, tended the cows, ate the clarified butter made from the cows' milk and at the time when Indra released the heavy hailstorm

Thou sheltered the cows using the nearby hill. What a wonder that was, once for the sake of Sri Nappinnai Piraatti with beautiful eyes and eye lashes decorated with collyrium, right in her presence Thou killed the seven bulls.

Azhwar in the previous verse, described how the Lord protects the devas, who often have big ego and consider themselves as the Lord. In this verse, Azhwar describes how in the case of all His devotees who can not bear to live without Him, from the most exalted among them (the leader of the Nityasuris namely Sri Nappinnai Piraatti) to the lowest echelon (among the embodied jeevas namely even the cows), without any distinction, the Lord protects all of them by eliminating their individual adversaries.

ஆனை காத்து –

protected the elephant.

The word ஆனை is used without specifying the name of Sri Gajendra for his legend is famous and well known.

கஜே ஆகர்ஜதே தீரே கஜேராஹு ஆகர்ஜதே ஜலே
தயோர் தீவந்தீவஸமம் யுத்தித4ம் திவ்யம் வர்ஜஸஹஸ்ரகம்
(Vishnu Dharmam 69-46)

"Towards the banks Gajendra was pulling, towards the water the crocodile was pulling. Thus their equal duel lasted for over one thousand celestial years".

பரமாபதமொபந்நோ மநஸா அசிந்தயத்தித4ரிம்

ஸ து நாகஜேவர: ஸ்ரீமாந் நாராயணபராயண:

(Vishnu Dharmam 69-47)

"Gajendra who was in great danger, whose wealth was one of service to the Lord and who considered Narayana as the supreme goal, began to think of the Lord Hari mentally"

"தவம் செய்தார் வெள்கிநிற்ப விண்ணுளார் வியப்பவந்து
ஆனைக்கன்று அருளையீந்த" - (Thirumalai 44)

The moment the Lord heard Sri Gajendra, He immediately left His eternal abode straight to the lake in question, without tarrying even a moment, to the amazement of His consorts and His eternal attendants.

அதன்றி ஆயர் பிள்ளையாய் ஓர் ஆனை கொன்று –

"Furthermore, as the son of the entire cowherd clan, He killed one incomparable elephant (Kupalayaapeeda, which was not only mighty but it was mad also, thus doubling its strength making it almost matchless) In fact, the women of Mathura who were favorable to Sri Krishna reacted much the same way as the devas and others who watched Sri Rama standing on the ground and fighting against Ravana who was seated on the chariot.

ந ஸமம் யு த்3த4ம் இத்யாஹ்: (Ramayanam Yuddhakaandam 102-5)

"The combat between Sri Rama who is standing on the ground and the ogre who is seated in a chariot is not well- matched"

அதன்றி ஆனை மேய்த்தி –

Furthermore according to the practices of the cowherds, tended the cows.

விளையாடு சூழலைச் சூழவே நின்று காலிமேய்க்க வல்லாய் (Thiruvaimozhi 6-2-4)

"By just displaying the beauty of His playful self, the Lord made the cows feel full and well looked after"

ஆ நெய் உண்டி –

"consumed ghee(clarified butter) made from cows' milk"

ஸத்யகாம: விஜிக4த்ஸ: (Chaandogyam 8-7-1)

The Lord described in the Upanishads as One with no hunger and with unfailing desires, consumed cows' milk and the butter from cows' milk primarily because of His attachment to His devotees.

அன்று குன்றம் ஒன்றினால்-

Then by a hill

ஆனை காத்து –

protected the cows.

The incident referred to here is the same that was mentioned in the previous verse namely that when Indra caused heavy rains on Gokula by releasing the dense cluster of clouds called "ஸம்வர்த்தக3ணம்", Lord Krishna sheltered the cows and the

cowherds by lifting a hill which was nearby. In the previous verse, the Lord's graciousness was emphasized. In this verse, the emphasis is on the love that the cows had for Sri Lord Krishna.. They could not bear to live without Him. That was the reason for the Lord to shelter them.

மையரிக்கண் மாதரார் திறத்து –

refers to Sri Nappinnai piraatti with beautiful eyes and eyelashes, well decorated.

முன் ஆனை அன்று சென்று அடர்த்த-

tamed the seven bulls all at once in her presence. Here "ஆன்" refers to the bulls.

மாயம் என்ன மாயமே –

this act is amazing making one fill with wonder.

ஆயனாகியாயர்மங்கை வேயதோள்விடும்பினாய்

ஆயநின்னையாவர்வல்லர் அம்பரத்தொடிம்பராய்

மாயமாயமாயைகொல் அதன்றிநீவகுத்தலும்

மாயமாயமாக்கினாய் உன்மாயமுற்றுமாயமே

41.

As a cowherd, Thou favored the beautiful cowherdess (Nappinnai Piraatti) with bamboo shaped shoulders. Among the denizens of either the higher world or this world, who can actually comprehend Thee, the Almighty? Thy action was not the result arising from false knowledge due to association with Primal matter. Further, at the end of dissolution, Thou created all the worlds and their order for the emancipation of the jeevas. However, (finding them indulgent and drawn outwards), for their own good, Thou brought them under the sway of Thy Maya (Prakiriti). Thy will is a great wonder!

Azhwar observes that the Lord's ways of offering His protective fold would remain always hard to comprehend. Towards His choice devotees, He would even be born along with them and accept them in line with their chosen path of divine service and for those jeevas who are turned away from Him, He would protect them in line with their actions.

ஆயனாகி ஆயர்மங்கை வேய தோள் விரும்பினாய் -

The reference to the Lord marrying Sri Nappinnai Piraatti was made in the previous verse. The focus here is more on the fact that the Lord with the eternal resplendent form came as a cowherd. Nappinnai Piraatti is given here as an example of the true devotee of the Lord who desires nothing except the Lord.

ஆய நினை யாவர் வல்லர் அம்பரத்தொடு இம்பராய் -

Who can comprehend Thee Who changed from the resplendent eternal (non-material) form into a material earthly form of a cowherd?

மாய - one with the wondrous powers. The word "Maya" refers to wonder. Each one of the several usages here of the word "maya" refers to different wondrous things.

மாய மாயைகொல் -

தைவீ ஹ்யேஷா குணமயீ மம மாயா துரீரத்யயா
மாமேவ யே ப்ரபத்யந்தே மாயாமேதாம் தரந்தி தே
(Geetha 7-14)

"For this divine Maya of Mine consisting of the three gunas is hard to overcome. But those who take refuge in Me alone pass beyond the Maya"

The Lord taking the avataara of Krishna as a cowherd and marrying Nappinnai Piraatti is not the result of the false knowledge which arises from the association of Prakrithi
The first word "maya" refers to Prakrithi which is part of the wonderful creation. The second word "maya" refers to the wonderful albeit false knowledge which the embodied beings acquire due to its association with Prakrithi.

மாயா வயுநம் ஜ்ஞாநம் - (வேத3 நிக4ண்டு Veda Nighandu)

"The words "maya" "vayunam" and "jnana" are synonymous"
Even ignorance is a form of false knowledge and therefore can be referred to by the word "maya". அபா4வம் (absence or lack of) is not an entity and therefore "absence of knowledge" denotes only a false understanding or knowledge

அதன்றி நீ வகுத்தலும் -

The orders that the Lord creates for the emancipation of the jeevas, include the various tatvas including the five great elements that go to form the cosmos, the various stellar systems and their respective worlds and their four fold beings including the devas, the humans, the animals and the plants.

மாய மாயமாக்கினாய்

The first word "maya" here refers to the destruction wrought by the jeevas on "themselves" due to their sense bound actions. The Lord feeling that destruction of their physical bodies is in their best interest, brings about dissolution, absorbing them into His own body (denoted by the second word "maya" "prakrithi")

உன் மாயம் முற்றும் மாயமே

Thy wonderful will results in many wonders only.

வேறிசைந்தசெக்கர்மேனி நீறணிந்தபுன்சடை

கீறுதிங்கள்வைத்தவன் கைவைத்தவன் கபாலமிசை

ஊறுசெங்குருதியால் நிறைத்தகாரணந்தனை

ஏறுசென்றடர்த்தவீச பேசுகுசமின்றியே

42.

O' Lord, Who killed the bulls, pray tell without feeling shy, the reason Thou filled with red blood the powerful skull held in the hand by Rudra who had the form suited for the act of destruction, complexion red with anger, with the body covered by ash and wearing the crescent moon on the matted locks of hair.

Azhwar appears to question the Lord, feeling as though the Lord Himself is pointing out to him as to how he has been ascribing all activities of creation, sustenance and destruction to Him when Sruti states that Rudra carries out destruction (ஸர்வோ ஹ்யேஷ ருத்3ரஃ Taittiriya – Narayanavalli 16) "All this is Rudra") while Brahma carries out the act of creation. Pointing out how Lord Narayana in His avataara as Vishnu released Rudra from the curse of Brahma, enquires of the Lord whether there could be any other reason for this except the fact that He is the Supreme Reality.

வேறு இசைந்த செக்கர் மேனி –

With physical form red with anger in conformity with act of destruction,

நீறு அணிந்த புன்சடை – covered with ash and with matted locks of hair (appearance like that of a sage observing austerities)

கீறு திங்கள் வைத்தவன் – wearing the crescent moon (as ornament)

கைவைத்த வன் கபால்மிசை – in the powerful skull (of Brahma) held in the hand

ஊறு செங்குருதியால் நிறைத்த -

Filled with blood (as though the Lord made His resplendent non-material form as if it was of a material form)

காரணந்தனை - the reason

ஏறு சென்று அடர்த்த – Pouncing on the bulls and killing them

ஈச பேச கூசமின்றியே – O'Lord of all, pray tell without feeling bashful

Despite killing seven bulls, as a cowherd - a birth bound by Shaastraas, Lord Krishna had remained as the Lord of all, whereas Rudra despite his Lordship suffered from his unrighteous action.

Sri PeriyaVaachaan Pillai states that Azhwar knows the true nature of the Lord (ஐநம் கர்ம ச மே திவ்யம் Geetha 4 -9) and therefore entreats the Lord not to be bashful and hide Himself saying,

(நாஹம் தேவோ ந கந்த4ர்வோ ந யகோ ந ச தாநவ:

அஹம் வோ பாநந்த3வோ ஜாதோ நைதச்சிந்த்யமிதோஅந்யதா2 Vishnu Puranam 5-13-12)

"I am not a deva, gandharva, Yaksha or an asura. I am born as a relative of yours. You ought not to consider my birth otherwise").

வெஞ்சினத்தவேழவெண் மருப்பொசித்துருத்தமா

கஞ்சனைக்கடிந்து மண்ணளந்துகொண்ட காலனே

வஞ்சனத்துவந்தபேய்ச்சி ஆவிபாலுள்வாங்கினாய்

அஞ்சனத்தவண்ணனாயஆதிதேவனல்லையே

43.

Art not Thou the shining ancient cause, the dark hued Lord whose holy feet measured the earth and who broke the white tusks of the horrific mad elephant Kuvalayaapeeda, destroyed the angry and mighty Kamsa and took the life along with the milk of the deceitful ogress Putana?

Azhwar says that Lord Narayana is the ancient cause as revealed by Him in His avataara as Sri Krishna, when He got rid of the burden on this earth in the form of Kamsa and all other demons by eliminating them and as Trivikrama when He placed His holy feet on the heads of all beings high and low taking the giant strides which measured this earth.

காலநேமிர் ஹதோ யோஅஸௌ விஜ்ணுநா ப்ரப4விஜ்ணுநா
உக்3ரேஸேநஸூத: கம்ஸ: ஸம்பூ4த: ஸ மஹாஸூர்: (Vishnu
Puranam 5-1-22)

"Kalanaemi the giant demon who was killed by the Supreme Lord Vishnu, is born as Kamsa, the son of Ugrasaena"
தத்3பூ4ரிபா4ர ஸீடா3ர்த்தா ந ஸக்நோம்யமரேஸ்வரா (Vishnu
Puranam 5-1-27)

" O' head of the devas, burdened by Kamsa and other demons I remain unable to bear the load" said Sri Bhoomi Devi (mother earth).

வெண் மருப்பொசித்து வெம் சினத்த வேழ-

Breaking the white tusks of the horrific mad elephant
(Kualayaapeeda)

கடிந்து உருத்த மா கஞ்சனை - destroying angry and mighty
Kamsa

அஞ்சனத்த வண்ணாய - dark hued Lord

ஆதிதேவன் - shining ancient cause

தஸ்ய மத்3யே வஹ்நிஸிகா2 அணீயோர்த்4வா வ்யவஸ்தி2த:

நீலதோயத3மத்3யஸ்தா2 வித்3யுல்லேகே2வ பா4ஸ்வரா

(Taittiriya Upanishad -Narayana suktam)

"At the centre of that lotus heart, is the resplendent divine form of the Lord, small and looking up. It shines like the lightning of the dark clouds"

பாலினீர்மைசெம்பொனீர்மை பாசியின்பசும்புறம்

போலுநீர்மைபொற்புடைத்தடத்து வண்டுவிண்டுலாம்

நீலநீர்மையென்றிவை நிறைந்தகாலநான் குமாய்

மாலினீர்மைவையகம்மறைத்ததென்ன நீர்மையே

44.

White like milk, red as gold, light green as the surface of the soft moss and dark hue like the blue lilies of the beautiful pond, hovering over with bees, are the fulfilling colours with which the Lord appears at different ages of Krita, Treta, Dwaapara and Kali Yuga. How could the nature of the earth dwellers be so terrible to make them disregard the easy accessibility of the Lord?

Azhwar in the previous verse, referred to the Lord's relationship with the conscious beings as shown by Trivikrama avataara and also pointed out the nature of the resplendent eternal form of the Lord (அஞ்சனத்த வண்ணன்) fit to be meditated upon by those who understand the ஸேஷத்வம் (the nature of the relationship between ஸேஷி the principal the Lord and ஸேஷ the subordinate individual soul). In this verse, Azhwar points out how the Lord takes on various colours to suit the desires of the beings appropriate to their gunas, in different ages like Krita, Treta, Dwaapara and Kali yuga. However, the earth dwellers indulging in mundane life pay little attention to the Lord despite His easy accessibility. Azhwar wonders how terrible must be their unrighteous latent tendencies (துஐர் வாஸனை)

பாலின் நீர்மை- Like the colour of milk.

கடலமுதம் கொண்ட காலம் வளையுருவாய்த் திகழ்ந்தான் (Thiruneduttaandakam 3) of Sri Thirumangai Azhwar, as well சங்க வண்ணமன்ன மேனி (verse 15). In Krita Yuga, the people have predominant satva guna and therefore the Lord takes on the white colour. ("milk" to indicate the sweetness of the Lord).

For He is ஸர்வ கஐந்த4: ஸர்வ ரஸ: (Chaandogyam 3-14-2) (Has all sweetness of fragrances and taste)

செம் பொன் நீர்மை- In Treta Yuga, satva will be less and Rajas will dominate and suit its nature, the Lord takes on the red colour of gold ("gold" to indicate the richness of value).

சுட்டுரைத்த நன்பொன் உன் திருமேனி ஒளி ஒவ்வாது (ThituvaiMozhi 3-1-2)

பாசியின் பசும்புறம் போலும் நீர்மை- light green as the outside of soft moss (in Dwaapara Yuga)

நீல நீர்மை- dark hue of the blue lilies

பொற்புடைத் தடத்து வண்டு விண்டுலா – in the beautiful pond with bees hovering over them (to make the on lookers feel refreshed and free of tiredness)

In Kali Yuga , the Lord does not take on any other colour since it would not matter since people of this age are not turned towards the Lord. Therefore He remains in His natural form.

முழுதும் நிலை நின்ற பின்னை வண்ணம் கொண்டல் வண்ணம் (Periya Thirumozhi 4-9-8) of Thirumangai Azhwar.

ஏகஸ்த்வமஸி லோகஸ்ய ஸ்ரஜ்டா ஸம்ஹாரகஸ்ததா2

அத்4யக்ஷஸ்சா நூமந்தா ச கு3ணமாயாஸமாவுருத: (Jitante 1-3)

" You alone are the creator and destroyer of all the worlds. You remain expectant of the time to protect. You allow (the jeevas to indulge in binding actions). You also remain concealed by Prakrithi and its satva, rajas and tamo gunas."

மண்ணுளாய்கொல்விண்ணுளாய்கொல்நீமண்ணுளேமயங்கி

நின்று

எண்ணுமெண்ணகப்படாய்கொல் என்னமாயைநிந்தமர்

கண்ணுளாய்கொல்சேயைகொல் அனந்தன்மேற்கிடந்தவெம்

புண்ணியா புனந்துழாயலங்கலம்புனிதனே

45.

Thou take birth in this earth. Thou art the controller of the eternal stars in the supreme abode. Thou remain outside the thoughts of the confused earthy beings immersed in the mundane life. For Thy devotees, Thou art in their very sight. On the other hand, Thou stay far from the enemies of Thy devotees. O' Lord! Thou Who repose on Sri AadhiSesha, Who art my means and Who art all purifying and adorned by beautiful Tulasi flowers. What a wonder?

Azhwar in the previous verse alluded to the incredible concealing effect of the unrighteous latent tendencies. In this

verse, Azhwar expresses wonderment at the Lord's special grace towards him revealing His simplicity as well as His transcendental state accessible to the devotees and not to others.

மண்ணுளாய் -

அவாக்ய நாதிர: (Chaandogyam 3-14-2)

"Paramaatma is devoid of speech and free from hankering"

meaning that the Lord is full (பூர்ணன்)

In the divine incarnations of the Lord, the Divine non-material Form taking on the physical form thus becoming available to the material senses raises a question about the congruence of the two. That is why the word கொல் is used.

ப்ருச்சாமி கிஞ்சந யதா2 கில ராக4வத்வே
மாயாம்ருக3ஸ்ய வஸகோ3மநுஜித்வமௌக்3ித்4யாத்
ஸீதாவியோக3விவஸோ ந ச தத்3க3திஜ்ஞ
ப்ராதா3ஸ் ததா3 பரக3திம் ஹி கத2ம் க2கா3ய
(Atimaanushastavam 17) by Sri Kooratthazhwar.

"O'my Lord, I will ask you about one thing- When born as Rama, under the influence of the deluded knowledge of the humans, fooled by the magical deer, falling almost unconscious by the separation from Seetha, you wandered all over not knowing her whereabouts, then how did You give a bird Moksha?"

விண்ணுளாய் கொல் -

Being the controller of the Nitya Suris and yet being captivated by devotees like Guha, Shabharee and Sugriva.

நின்தமர்

கண்ணுளாய் கொல் - (Although your relationship with all beings is the same), in the case of Thy devotees, Thou remain close and in their very sight and yet

சேயைகொல் - remain aloof from their adversaries.

"பரித்ராணாய ஸாதூநாம் -"

"விநாஸாய ச து3ஜ்3க்ருதாம்"-

எம் புண்ணியா - my means

"பும்ஸ்த்வம் நயதீதி புண்ய: " - the derivation means "That which enlightens the essential nature". " Thou art the means by which I became enlightened about the essential nature of both myself and Thyself"

புனிதனே -

O'Lord, who made me pure by preventing me from committing unrighteous acts like stealing the Self (ஆத்மாபஹாரம்)

யோஅந்யதா2 ஸந்தமாத்மாநமந்யதா2 ப்ரதிபத்3யதே
கிம் தேந ந க்ருதம் பாபம் சோரேணாத்மாபஹாரிணா

(Bharatam –UdyogaParvam 42-35)

"He who considers this Self which is the possession of the Lord as his, the stealer of that Self – what unrighteous action is not possible for that thief?"

தோடுபெற்றதண்முழாய் அலங்கலாடுசென்னியாய்
கோடுபற்றியாழியேந்தி அஞ்சிறைப்புள்ளூர்தியால்
நாடுபெற்றநன்மை நண்ணமில்லையேனுநாயினேன்
வீடுபெற்றிறப்பொடும் பிறப்பறுக்குமாசொலே

46.

O' Lord, with the garland of cool and fully blossomed Tulasi flowers and the holy crown always tilting in favour of the devotees! Thou art mounted on the divine eagle Garuda with the beautiful wings, carrying the conch Sri Panchajanya and the divine discus (indicating Thy readiness to protect Thy devotees from their adversaries). Although the good sight of Thee witnessed by the people of yonder age is not available for me to experience, Thou should tell me the means so that this lowly (dog like) self would attain the status of the Nitya suris giving up this body and breaking the cycle of rebirth.

In the previous verse, Azhwar indicated that the Lord Himself is the means (அனந்தன் மேல் கிடந்த எம் புண்ணியா). In this verse, Azhwar feels that he lost all that time when the Lord appeared in this physical realm (லீலா விபூதி) for the sake of protection of the devotees in His various avataaraas in Vyooaha modes and Vibhava forms as well as directly reaching them on His Garuda vaahana. Azhwar therefore requests the Lord to remove all further obstacles so that he would attain Him.

தோடு பெற்ற – fully blossomed petals,

தண் துழாய் அலங்கல் – cool Tulasi garland.(due to contact with the Lord, the Tulasi garland is cool and fully blossomed)

ஆடு சென்னியாய் – tilting crown (helping to redress all difficulties felt in this samsaara by the devotees)

கோடு - conch ஆழி - discus

கருதுமிடம் பொருது கைந்நின்ற சக்கரத்தன் (Thiruvaimozhi 10-6-8)

The Lord shows His readiness to protect His devotees against their adversaries by bearing the divine conch and the discus.

அம் சிறை புள் ஊர்தி – The bird (eagle Garuda) with beautiful wings which forms the vaahana

ஆல் - indicates Azhwar's great sorrow due to him missing all those previous advents of the Lord.

வீடு பெற்று – attain the status of the eternal stars (Nitya Suris)

இறப்போடும் பிறப்பறுக்குமா – giving up this body and cutting assunder the cycle of rebirths

சொலே- please tell me the means

வீடு is mentioned first for it means ப4க3வத் ப்ராப்தி (attaining the Lord) (it is not simply kaivalya moksha)

காரொடொத்தமேனிநங்கள் கண்ண விண்ணினாதனே

நீரிடத்தராவணைக்கிடத்தி யென்பரன்றியும்

ஓரிடத்தை யல்லை எல்லையில்லையென்பராதலால்

சேர்விடத்தைநாயினேன் தெரிந்திறைஞ்சுமாசொலே

47.

O' our Lord Krishna! Thy form has a hue similar to the dark clouds. Thou art the Lord of the Nityasuris. Vedas and the exponents of the Vedas declare that Thou repose on Sri Ananta in the milky ocean. There is no place that Thou art not, nor can there be any limit to Thy frontier. So please tell me where this lowly self can seek and find Thee.

Azhwar in the previous verse, asked about the way for his liberation from the cycle of rebirths. To this the Lord indicates that He could be sought for in any one of the various modes of His manifestation such as Para, Vyooaha, Vibhava and others. Azhwar says that all these appear unapproachable for him and requests the Lord to indicate to him the one place that he can seek Him with understanding.

காரொடொத்த மேனிநங்கள் கண்ண- Dark clouds like form of our Lord Sri Krishna.

Azhwar indicates here indirectly that the Vibhava avataara of Sri Krishna is unavailable for him since it happened at a different age.

விண்ணி

நாதனே- The lord of the NityaSuris, indicating thereby that this eternal form is available only for the eternal resplendent attendants.

யத்ராவதீர்ண க்ருஷ்ணாக்2ய பரம் ப்3ரஹ்ம் நராக்ருதி (Vishnu Puranam 4-11-4)

"Where the Supreme Lord Krishna descended taking the human form "

ஏஊ நாராயணஃ ஸ்ரீமாந் கூரிரார்ணவநிகேதநஃ (Harivamsham 113-62)

"This Sriman Narayana who resides in the ocean of milk"

ஓரிடத்தை யல்லை – "no where that He is not present" meaning that He is everywhere (as inner controller or antaryaami).

சேர்விடத்தை நாயினேன் தெரிந்து இறைஞ்சுமா சொலே- The place this lowly self can seek with understanding , please tell

குன்றினின்று வானிருந்து நீள்கடற்கிடந்து மண்

ஒன்றுசென்றதொன்றையுண்டு அதொன்றிடந்து பன்றியாய்

நன்றுசென்றநாளவற்றுள் நல்லுயிர் படைத்தவர்க்கு

அன்றுதேவமைத்தளித்தஆதிதேவனல்லையே

48.

Art not Thou the ancient supreme Lord, Who stood on the holy hills of Thiruvencatam, going from Thy eternal realm, reposed on the great ocean of milk, measured the matchless earth, protected it from destruction by swallowing and safe-keeping it in Thy stomach, as the divine boar lifted it out of the deluging waters, and in that age of Varaha kalpa, created the good humans and looked after them by establishing the order of the devas?

Azhwar in this verse, indicates to the Lord that His nature is to do good for all, for both the seeker and the non-seeker alike and this is well revealed by His deeds and therefore it becomes the responsibility of the Lord to fulfill his wishes too.

குன்றில் நின்று வானிருந்து – Despite being transcendental (and not even at anybody 's request), Thou stood on the holy hills of Thiruvencatam (for the sake of everyone low and high)

நீள் கடல் கிடந்து – reposed on the ocean of milk (so as to be available for the devas like Brahma, Rudra and others at times of dangers)

தாளும் தோளும் முடிகளும் சமனிலாத பல பரப்பி
(Thiruvaimozhi 8-10-8)

மண் ஒன்று சென்று – measured the matchless earth (or can be taken to indicate the various vibhava avataaras on this earth)

ஒன்றை உண்டு – swallowing the earth for safe –keeping during Pralaya (deluge of destruction)

அதொன்று இடந்து பன்றியாய் – as Varaha the divine boar lifting the submerged earth from under the deluging waters.

நன்று சென்றநாள் – the great age of Varaha kalpa

நல்லுயிர் படைத்து – created the humans (who could follow the rules of the Shaastras)

தூரலபோ4 மாநுஜோ தே3ஹோ தே3ஹிநாம் கூண்ப4ங்கு3ரஃ
(Srimad Bhagavatham 11-2-29)

"difficult to attain this human body although perishable in a moment"

அவர்க்கு அன்று தேவு அமைத்து –

That time for their needs established the order of the devas like Brahma, Rudra and others

அளித்த ஆதிதேவன் அல்லையே – Art not Thou the ancient supreme Lord ? (for He not only created the humans but also the other devas)

ஸஹஸ்ரஸீர்ஜம் தேஃவம் (Taittiriya- Narayana Sooktam 11)
(With thousand heads stands Lord Narayana the inner
meaning of the word "deva")
ஸாக்ஷாத் தேஃவஃ புராணோஅஸௌ (This ancient one alone is
by nature the deva).

கொண்டைகொண்டகோதைமீது தேனுலாவுகூனிகூன்
உண்டைகொண்டரங்கவோட்டி உள்மகிழ்ந்தநாதனூர்
நண்டையுண்டுநாரைபேர வாளைபாயநீலமே
அண்டைகொண்டுகெண்டைமேயும்அந்தணீரரங்கமே 49.

The place of residence of Lord Rama, who rejoiced in throwing a soft arrow from a toy bow to straighten the hunched back of Mantara, with hairlocks adorned by flower garlands hovering with honeybees, is no doubt Thiruvarangam with beautiful cool waters, where the crane walks slowly having swallowed the crab, the Vaalhai fish scared of the crane splatters the water while the Kendai fish gently swim fearlessly under the shade of the blue lilies.

To Azhwar who requested the Lord "சேர்விடத்தை நாயினேன்
தெரிந்து இறைஞ்சுமா சொலே-" (" The place this lowly self
can seek with understanding , please tell"), the Lord reveals
His beautiful reclining form as He appears in Srirangam, with
all His glorious nature as well as His easy accessibility.

Verses 49 through 55 form the மங்ககிளாஸாஸனம்
(benediction) of Srirangam by Azhwar.

கொண்டை கொண்ட கோதைமீது தேனுலாவு கூனி கூன் -
Kooni (Mantara) was the maid of Queen Kaikeyi. She was
referred to as Kooni since she had a hunched back. Kooni
refers philosophically to all embodied (புத்தித4) jeevas. The
hunched back (கூன்) refers to the defect of the embodied jeeva
whereby it mistakenly identifies itself with the physical body.
Azhwar reminds here of the ego or Ahamkaaram whereby one
considers oneself as " I am deva, I am man " creating a false
notion of the Self. The real nature of the jeeva however is

blemishless and quite attractive to the Lord as indicated by " கொண்டை கொண்ட கோதைமீது தேனுலாவு " (with hairlocks adorned by garland of flowers hovering with honey bees).

உண்டை கொண்டு அரங்க ஓட்டி- The playful act of Lord Rama (throwing a soft arrow from the toy bow to straighten the hunched back of Mantara) refers to the great power of the Lord which can eliminate the ego of the jeevas easily as in playing.

உள்மகிழ்ந்த நாதன் – The Lord also rejoices in removing the defect (ahamkaaram) of His devotees.

ஊர் – The Lord's residence here of course refers to Srirangam. Azhwar indicates that the Sausheelya guna of Lord Rama is also to be found in Lord Sri Ranganatha.

நண்டை உண்டு நாரை பேர- the crane walks slowly having swallowed the crab

நாரை refers to all embodied jeevas living in this mundane world indulging in நண்டு refers to all sense derived pleasures

வாளை பாய – the Vaalhai fish scared of the cranes jumps up and down on the water. Here Vaalhai refers to all those seekers of liberation from the dread of the samsaara, who actively pursue various paths relying on their own self effort
நீலமே

அண்டை கொண்டு கெண்டை மேயும் -

while the Kendai fish gently swim fearlessly under the shade of the blue lilies.

The action of the Kendai fish reflects the state of the Prapannas (those that have taken the Lord as their sole refuge) who enjoy the Lord's gunas and live fearlessly under the Lord's protective shade taking Him as the sole refuge. This is devoid of all defects like the ego of the Samsaris and the self effort of the spiritual practitioners.

அந்தணீர் அரங்கமே – The divya desa Srirangam is like the cool waters that quench all thirsts (will eliminate all sufferings). The three Taapas (sufferings) are – ஆத்மயாத்தமிகம் that arise from one's own body, ஆதிததை3விகம் those arising from the devas, ஆதி4பௌ4திகம் those arising from other jeevas

நீலமே அண்டை கொண்டு – refers to the enchanting beauty of Lord Sri Ranganatha, which becomes the means for Prapannas and the joy derived from it becomes their desired goal as well.

வெண்டிரைக்கருங்கடல் சிவந்துவேவமுன்னொர்நாள்
திண்டிறற்சிலைக்கைவாளி விட்டவீரர்சேருமுர்
எண்டிசைக்கணங்களும் இறைஞ்சியாடுதீர்த்தநீர்
வண்டிரைத்தசோலைவேலிமன்னுசீரரங்கமே

50.

It is the residence of the divine prince Lord Rama, Who in the bygone age of the twentyeighth chatur yuga, deployed fiery missiles from the very mighty bow Saarna which made the dark ocean with white waves turn red hot. It is also where people from eight directions come to worship and bathe in its purifying waters. It is Thiruvarangam with full eternal beauty and holiness, surrounded by beautiful groves and flowers swarming with humming bees.

In this verse, Azhwar brings out the greatness of Lord Sri Rama (Who helps to get rid of all adversaries) and Srirangam (which forms the perfect refuge for all).

வெண்டிரை கருங்கடல் சிவந்து வேவ-
சாபமாநய ஸௌமித்திரே ஸராம்ஸ்சாஸீ விஜோபமாந்
ஸாகரீரம் ஸோஜயிஜ்யாமி

பத்3ப4யாம் யாந்து ப்லவங்க3மா (Ramayanam
Yuddhakaandam 21-22)

" Bring me the bow and arrows resembling venomous snake, O' son of Sumitra. I shall dry up the sea. Let the monkeys proceed on foot (to Lanka)"

Said Sri Rama when Varuna (the deva governing all waters) was posing as an obstacle in the rescue of Sri Seetha. This indicates the readiness of the Lord to act in favor of His devotees in removing all obstacles in the way of their deliverance. Just as He was in the times of Sri Rama avataara, for later times He had taken abode in Srirangam so as to

remove all obstacles which would be in the way of the divine experience of His devotees.

எண்ஓசைக் கணங்களுஓ இறைஞ்சியாஓ தீர்த்த நீர் –
where people from eight directions come to worship and bathe
in its purifying waters .
(the waters that can remove all faults of the devotees and
fulfill their desires)

ஸர்வஸக்தி மயம் தா4ம ஸர்வதீர்த்த2மயம் ஸர:
ஸர்வபுண்யமயோ தே3ஸ: ஸர்வதே3வமயோ ஹரி:
"The holy shrine is storehouse of all powers. The holy pond
has all purifying waters. The holy place is full of all punya.
Our Lord is the innercontroller of all devas".

மன்னு சீர் அரங்கமே –
Srirangam with full eternal beauty and holiness.

சரங்களைத் துரந்து வில்வளைத்திலங்கை மன்னவன்
சிரங்கள்பத்தறுத்துதிர்த்த செல்வர்மன்னுபொன்னிடம்
பரந்துபொன்னிரந்துநுந்தி வந்தலைக்கும் வார்புனல்
அரங்கமென்பர்நான் முகத்தயன் பணிந்தகோயிலே 51.

**The permanent residence of the valorous Sri Rama, Who
arched the Saarnga bow and discharged arrows that felled
the ten heads of the king of Lanka, the most desirable and
the divine land surrounded by the surging golden stream
wide and large, with the shrine worshipped by the four
faced Brahma, is alone the wise term "arangam".**

In this verse, Azhwar says that Srirangam is where the
victorious Lord Sri Rama took up His permanent residence
and it is also the holy place which Brahma chose to seek to
fulfill his wishes to attain his status as the creator of the
fourteen worlds.

சரங்களைத் துறந்து வில் வளைத்து இலங்கை மன்னவன் -
யதா2 ராக4வநிர்முத்த: ஸர: ஸ்வஸநவிக்ரம:

க3ச்சே2த் தத்3வத்3 க3மிஔ்யாமி லங்காம் ராவணபாலிதாம்
(Ramayanam Sundarakaandam 1-39)

"(Even) as an arrow loosed by Sri Rama (a scion of Raghu)
would fly with the speed of the wind, I (too) would likewise
course to Lanka (which is) guarded by Ravana"

சிரங்கள்பத்து அறுத்து உதிர்த்த –

that felled the ten heads of Ravana

செல்வர் -the valorous and victorious, Sri Rama

மன்னு பொன்னிடம் - beautiful and desirable (as gold) place
both for the devotees seeking the true refuge and for the Lord
Who seeks out His devotees. Implied by this is that after
Vibhava Avataaras, the Lord has taken up permanent
residence in Srirangam to help remove all obstacles from the
path of the true spiritual seekers in the form of their sense
oriented thoughts.

தசேநத்திரியாநநம் கோ4ரம் யோ மநோரஜநீசரம்

விவேகசரஜாலேந ஸமம் நயதி யோகி3நாம் (Saatvata Samhitai
12-51)

"The Lord destroys the monstrous mind (Ravana) with ten
heads formed by the ten senses of the spiritual seeker by the
use of the arrows of wisdom."

The mind that indulges in senses is considered the enemy of
the jeeva.

உத்தே4ரேதா3த்மநாத்மாநம் நாத்மாநமவஸாத3யேத்

ஆத்மைவ ஹ்யாத்மநோ ப3ந்து4ராத்மைவ ரிபுராத்மந:

(Geetha 6-5)

"One should raise the self by his own mind and not allow the
self to sink; for the mind alone is the friend of the self and
mind alone is the foe of the self."

பரந்து பொன் நிரந்து நுந்தி வந்தலைக்கும் வார்புனல் –

by the surging golden stream wide and large- refers to
Cauvery river

அரங்கம் என்பர் நான்மு கத்து அயன் பணிந்த கோயிலே –

Brahma is considered to have four faces so that he can recite
the four vedas simultaneously. He is born from the Lord's
lotus navel unlike all others who are born of the womb. So he

is called அஜன் (அயன்) (not born like others). He had two desires in his mind one was to create the fourteen worlds and the second was the attainment of Moksha. Giving up the ego arising from his status, he sought the shelter of the transcendental Lord at Srirangam. Thus declare the wise who know the Puraanaas.

கூரீராப்தே4ர்மண்ட3லாத்த3பா4நோர்யோகி3நாம்
ஹ்ருத3யாத3பி

ரதிம்க3தோ ஹரிர் யத்ர ரங்கமித்யபி4தீ4யதே

" Where the Lord remains more delighted than in the ocean of milk, the centre of the Sun or the heart of the Yogi, that is called Rangam" so declare the Puraanaas.

ரதிம் க3த: இதி ரங்கம்

"Obtains delight there, hence called Rangam"

பொற்றையுற்றமுற்றல் யானை போரெதிர்ந்துவந்ததை
பற்றியற்றுமற்றதன் மருப்பொசித்தபாகனூர்
சிற்றையிற்றுமுற்றல்மூங்கில் மூன்றுதண்டரொன்றினர்
அற்றபற்றர் சுற்றிவாமும் அந்தணீரரங்கமே

52.

Thiruvarangam is the residence of Sri Krishna, Who like a mahout, held and broke the tusks of the mighty untamed mad elephant Kunalayaapeeda which came charging to fight. Thiruvarangam with beautiful cool waters is indeed where desireless Sanyaasees, carrying the sturdy trident bamboo staff with small teeth like nodes, engrossed in the divine, permanently live considering living around that shrine as the most desirable goal.

In the previous three verses, Azhwar indicated how Srirangam benefits people who came after Sri Rama avataara. In this and the next verse, Azhwar elaborates how it affords refuge to those who came after Sri Krishna avataara.

ஊர் – (Thiru Arangam) is the residence (of Sri Krishna)

பாகன் பற்றி யுற்று மற்றதன் மருப்பொசித்த -mahout who held and broke its tusks

பொற்றையற்ற முற்றல் யானை போரெதிர்த்து வந்ததை- the mighty untamed mad elephant (Kualayaapeeda) which came charging to fight.

By this is indicated that Lord Sri Ranganatha removes all obstacles befalling the devotees in the way of experiencing Him, as easily as Sri Krishna eliminated the mighty mad elephant Kualayaapeeda (which came in the way of Sri Vasudeva and Sri Devaki from experiencing Sri Krishna).

ஸக்திய பர்யத க்ருஷ்ணஸ்ய முகம்த்யருணேக்ஷணம்
விகாஸிஸாரதரீரம் போ4ஜமவஸ்யாய ஜலோக்ஷிதம்
பரிபூ4யஸ்திதம் ஜநம் ஸப2லம் க்ரியதாம் த்3ருஸ:
(Vishnu Puraanam 5-20-54)

"Friends, Look at the lotus eyed face of Sri Krishna which beats the beauty of the blossomed lotus of the winter, covered with dew drops. Obtain the fulfillment of your eye sight"

யுவேவ வஸுதே3வோஅபூ4த் (Vishnu Puraanam 5-20-52)

"Vasudeva became like a youth (after seeing the lotus eyes of his son Sri Krishna)"

சிற்று எயிற்று முற்றல் முங்கில் முன்று தண்டர்- Sanyaasees (recluses, monks) who carry the sturdy trident bamboo staff with small teeth like nodes

அற்றபற்றர் -desireless (having no hankering for Purusharthas or other paths)

ஒன்றினர் -engrossed only in the Lord

சுற்றி வாழும்- live around the shrine at Srirangam (considering as the most desirable goal at all times)

மோடியோடிலச்சையாய சாபமேய்திமு க்கணான்
கூருசேனைமக்களோடு கொண்டுமண்டிவெஞ்சமத்
தோட வாணனாயிரங் கரங்கழித்தவாதிமால்
பீடுகோயில்கூருநீர் அரங்கமென்றபேரதே

53.

The esteemed temple, abundant in waters, of the ancient cause, Sri Krishna, is known as Thiruvarangam, Sri

Krishna who felled the thousand arms of Baanaasura and made the triple eyed Rudra (who was ashamed due to the curse of Brahma), along with Kaali, his sons and his huge army to retreat fast from the battle.

Azhwar in this verse, states that Sri Krishna who fulfilled the wishes of his grand son Aniruddha by subduing Baanaasura along with all his helpers including Rudra and his army, lives for ever in Srirangam to fulfill the wishes of His devotees.

இலச்சையாய சாபம் ஏய்தி முக்கணான் –the three eyed one (Rudra) who felt ashamed on account of being cursed (by Brahma)

பீரஹ்மா - யஸ்மாதநபராதஸ்ய ஸிரஸ்சிந்நம் த்வயா மம தஸ்மாச்சாபஸமாவிஜ்டஃ கபாலீ த்வம் ப4விஜ்யஸி (Maatsya Puraanam 182)

Brahma said: "Since the head of my faultless self was plucked by you, you will become 'kapaalee' (the one who carries the skull) afflicted by my curse".

Thus the skull of Brahma became stuck in the hand of Rudra.

மோடியோடு -with Kaali

கூடு சேனை மக்களோடு கொண்டு - along with huge army and sons

மண்டி வெஞ்சமத்து ஓட – retreated fast from the battle

The asura Baana was proud of the strength of his thousand arms. In addition, Rudra had given his word of protection. So when the former was engaged in a battle with Sri Krishna, Rudra came with all his retinue to aid Baana. Despite this, Baanaasura was defeated by Sri Krishna.

வாணன் ஆயிரம் கரங்கழித்த -who severed the thousand arms of Baanaasura

ஆதி மால் – the Lord Who is the ancient cause of the world

க்ருஷ்ண ஏவ ஹி லோகாநாமு த்பத்திரபி சாப்யயஃ

க்ருஷ்ணஸ்ய ஹி க்ருதே பூ4தமிதீம் விஸ்வம் சராசரம்

(MahaBharatham –Sabha 38-23)

" Krishna alone is the cause of the creation, sustenance and the destruction of all the worlds. This moving and non-moving world came to be for Krishna alone"

பீடு கோயில் – esteemed (famous) temple

கூடு நீர் – abundant in waters (from Sahya parvam)

அரங்கம் என்றபேரதே – known by the name of Arangam.

இலைத்தலைச்சரந்துரந்து இலங்கைகட்டழித்தவன்
மலைத்தலைப்பிறந்திழிந்து வந்துநுந்துசந்தனம்
குலைத்தலைத்திறுத்தெறிந்த குங்குமக்குழம்பினோடு
அலைத்தொழுகுகாவிரிஅரங்கமேயவண்ணலே

54.

Sri Rama who destroyed the ramparts of Lanka by discharging arrows sharp like the tips of leaves is the Lord ever resident in Thiruvarangam, wherein flows the river Cauvery arising from the peak of Sahya hills, splashing down, dragging the sandal trees and saffron flower creepers, breaking them and mixing with the released saffron petals and powder.

In this verse, Azhwar says that Lord Sri Rama reposes in Thiruvarangam to get over his tiredness from the destruction of Ravana. He actually makes Himself available to all the devotees of later age and helps to destroy their inner adversaries which come in the way of their divine experience.

இலங்கை கட்டு அழித்தவன் துரந்து இலைத்தலை சரம் –
He who destroyed the ramparts of Lanka by discharging leaf tip like sharp arrows

Here reference is made to Sri Rama avataara.

மமேதும் – " It is mine" said Soorpanakha, the demoness sister of Ravana, who wanted to enjoy Sri Rama for her happiness. Sri Rama destroyed her ego. Lord Sri Ranganatha will destroy our ego which often is our most formidable inner adversary like He destroyed the fortified walls of Lanka.

மலைத்தலை பிறந்து இழிந்து வந்து –

Arising from the peak of the Sahya Hills and flowing down

நுந்து சந்தனம் குலைத்து –

uprooting sandal trees and (saffron flower creepers)

அலைத்து இறுத்து –

dragging and breaking

எறிந்த குங்கும குழம்பினோடு – releasing the saffron pollens from their flowers and mixing up to make a 'rasa' of sandal and kunkuma.

அலைத்தொழுகு காவிரி – the overflowing Cauvery river

அண்ணல் – the Lord.

து 3க் 3தா4பி3தி4ர் ஜநகோ ஜநந்யஹிஹ ஸ்ரீரேவ புத்ரீ வர:

ஸ்ரீரங்கே3ஸ்வர ஏதத3ர்ஹிஹ கிம் குர்யாமித் வாகுலா

சஞ்சச்சாமர சந்த3ர சந்த3ந மஹாமாணிக்ய முக்தோத்கராந்

காவேரீ லஹரீகரைர் வித3த4தீ பர்யேதி ஸா ஸேவ்யதாம்

(ர-ஸ்த 1-21)

" The ocean of milk is father. I am his wife and therefore the mother. Sriranga Naayaki is my daughter. The groom is the Lord of Sriangam. How would I show the honours befitting the couple" thinking thus Cauvery flowed carrying Chaamara, sweet camphor, sandal wood, precious gems and pearls in her surging waves (the hands). That Cauvery is to be immersed in".

This sloka of Sri Paraasara Bhattar is referred to by Sri Periya Vaacchaan Pillai here. He further concludes that the distance Cauvery travels to serve the Lord is much shorter (from Sahya hills to Srirangam) than the distance that the Lord takes to receive her service. This is because of His partiality towards His devotees. In this samsara (mundane life), to induce love in those who do not have love for Him, to be easily accessible to those who love Him as well as to remove the obstructing ego, the Lord has taken His abode in Srirangam.

மன் னுமாமலர்க்கிமுத்தி வையமங்கைமைந்தனாய்

பின் னுமாயர்பின் னைதோள் மணம்புணர்ந்ததன் றியும்

உன் னபாதமென் னசிந்தை மன் னவைத்துநல்கினாய்

பொன்னிகூழரங்கமேயபுண்டரீகனல்லையே

55.

Thou art the consort of Sri Devi (Periyapiraatti) and Sri Bhoo Devi. Furthermore, Thou embraced in wedding Sri Nappinnai who was Neela Devi born as a cowherdess. In

addition, Thou graced me so Thy holy feet for ever remain inseparable from my heart. Art not Thou the eternal "Lotus" in Thiruvaramgam surrounded by the soothing waters of Cauvery?

Azhwar in this verse, expresses that Sri Ranganatha, is the consort of Sri Lakshmi, Bhoo Devi and Neela Devi and that He has showered His special grace on himself.

மன்னு மாமலர் கிழத்தி – the lotus born Sri Lakshmi Devi who is born with the Lord during all acts of protection of the worlds. She is also the empress or the Queen (கிழத்தி)
க்ருதாபி4ஜேகா மஹிஜீ போ4கி3ந்யோ அந்யா ந்ருபஸ்த்ரியஃ
(AmaraKosham 2-6-5)

"Mahishee (the empress or the Queen) is one who gets crowned along with the king. The other wives of the king are known as Bhogini"

வைய மங்கை மைந்தனாய்- the sweet and youthful consort of Sri Bhoo Devi.

அஸ்யேஸாநா ஜக3தோ விஜடிணுபத்நீ –
(Yajur- sam 4-41-1)

" She is the ruler of the world and the consort of Sri Vishnu"

ஹ்ரீஸ்ச தே லக்ஷ்மீஸ்ச பத்ந்யௌ (Purusha Suktham 2-5)

"O' Transcendental Lord, for Thee, Sri and Bhoo Devi are consorts"

தேவிமாராவார் திருமகள் பூமி (Thiruvaimozhi 8-1-1)

It is to be noted that the ச in லக்ஷ்மீஸ்ச refers to Neela Devi also.

பின்னும் ஆயர் பின்னை தோள் மணம்புணர்ந்தது - Thou embraced in wedding Sri Nappinnai who was Neela Devi, born as a cowherdess.

உன்ன பாதம் என்ன சிந்தை மன்ன வைத்து நல்கினாய் - Thou graced me so Thy holy feet for ever remain inseparable from my heart.

This indicates the Lord's Vatsalya for His devotee.

பொன்னிசூழ் அரங்கமேய புண்டரீகன் அல்லையே - Art not
Thou the eternal lotus in Thiruvarangam surrounded by the
soothing waters of Cauvery?

செந்தாமரைத் தடங்கண் செங்கனிவாய் செங்கமலம்
செந்தாமரை அடிக்கள் (Thiruvaimozhi 2-5-1)

Since many parts of the Lord's physical form (like the eyes,
mouth, hands and feet) are comparable to the lotus, Azhwar
names the Lord as "**Pundareeka**"

ஆநந்தோஃ ப்ரஹ்மேதி வ்யஜ்ஜாநாத் (Taittiriya Upanishad
Bhrguvalli 7)

"He understood that Bliss is Brahman"

விஜ்ஞாநம் ப்ரஹ்மேதி வ்யஜ்ஜாநாத் (Taittiriya Upanishad
Bhrguvalli 6)

"He understood that Knowledge is Brahman"

The physical form of the Lord became even more beautiful
like a blossoming lotus not only from the soothing
environment at Thiruvarangam but also due to the association
with Azhwar's (His devotee's) heart.

இலங்கைமன்னனை ந்தொடைந்து பைந்தலைநிலத்துக
கலங்கவன்றுசென்றுகொன்று வென்றிகொண்டவீரனை
விலங்குநூலர்வேதநாவர் நீதியானகேள்வியார்
வலங்கொளக்குடந்தையுள்கிடந்தமாலுமல்லையே

56.

**Thou art the victorious Lord Who shot the king of Lanka
in a fierce battle and made his ten heads roll down on
ground. Thou art the Supreme Lord Who rests in
Thirukkudanthai where Vedic chanters and learned
Brahmins go round Thy shrine offering worshipful
prayers.**

In the next six verses starting with this verse, Azhwar enjoys
the Lord enshrined in Thirukkudanthai. These form his
மங்கிளா ஶாஸனம் of Thirukkudanthai.

In this verse, Azhwar states that Sri Rama who destroyed
Ravana, the arch enemy of the righteous devotees, has taken

His abode in Thirukkudanthai in order to receive the prayerful worship of His devotees who have no other desires except to attain Him and to remove all obstacles from their spiritual paths.

இலங்கை மன்னன் –

ராவணோ நாம துரீர்வருத்தோ ராக்ஷஸோ ராக்ஷஸேஸ்வரோ (Ramayanam Yuddha Kaandam 17-12) " There lives the wicked demon, named Ravana, the head of all Raakshasas " ஐந்தொடைந்து பைந்தலை நிலத்துக – felling the ten strong heads

தேசேந்திரியாநநம் கோ4ரம் (Saatvata Samhitai 12-51)

"The Lord destroys the monstrous mind (Ravana)". The mind that indulges in senses is considered the enemy of the jeeva. விலங்கு நூலர் – with bodies covered by the sacred thread (indicating that they practice Vedic rituals as prescribed) வேத நாவர்- with Vedas on their tongue (meaning "always chanting the Vedas") நீதியான கேள்வியார் – who have received the right knowledge (from proper and qualified teachers) and have the right understanding that it is the transcendental Lord of all who should be worshipped through all actions and rituals. வலம் கொள் – to receive their worshipful acts such as their circambulations.

சங்குதங்குமுன் கைநங்கை கொங்கைதங்கலுற்றவன்
அங்கமங்கவன் றுசென்று அடர்த்தெறிந்தவாழியான்
கொங்குதங்குவார்குழல் மடந்தைமார்குடைந்தநீர்
பொங்குதண்குடந்தையுள்கிடந்தபுண்டரீகனே

57.

Thou art the Lord with form soothing as the ocean, Who decapitated the demon Ravana for his evil design towards the lovely lady of bangled hands. Thou art the lotus Lord Who reclines in Thirukkudanthai of surging cool waters wherein damsels of fragrant flowing locks of hair frolic.

In this verse, Azhwar says that the Lord reclines in Thirukkudantahi to help eliminate all obstacles from His devotees experiencing Him, just as He eliminated Ravana who came in the way of the Periyapiraatti's continuous experience of the Lord.

சங்கு தங்கு முன்கை – The hands which are ever encircled by the bangles (meaning that She always remains united with the Lord).

நங்கை – lady who is beautiful and gracious (refers here to Sri Seetha)

துல்யரீலவயோவ்ருத்தாம் துல்யாபி4ஜநலக்ஷணாம்
ராக3வோ அர்ஹதி வைதே3ஹீம் தம் சேயமஸிதேக்ஷணா
(Ramayanam Sundarakaandam 16-5)

" Sri Rama (a scion of Raghu) is worthy of Sita (a princess of Videha territory), whose character, age and conduct are well matched and whose pedigree and bodily marks are on a par with his and this dark eyed lady too is worthy of Sri Rama"

கொங்கை தங்கல் உற்றவன் - thought of embracing the bosom. The reason for this wicked thought of Ravana was his indulgence in his physical body thinking it to be his "self" (aatma).

அங்கம் மங்க – destroyed his body

வார் குழல் - long locks of hair

மடந்தைமார் - women

கொங்கு தங்கு -ever full of fragrance

ஆழியான் – refers to Sri Rama with form as soothing as the ocean

மரங்கெடநடந்தடர்த்து மத்தயானைமத்தகத்து

உரங்கெடப்புடைத்து ஓர்கொம்பொசித்துக்கந்தவுத்தமா

துரங்கம்வாய்பிளந்து மண்ணளந்தபாத வேதியர்

வரங்கொளக்குடந்தையுள்கிடந்தமாலுமல்லையே

58.

As a child, Thou destroyed the pair of Maruta trees crawling between them. O' Purushottama! Thou enjoyed

in eliminating the pride of the mad elephant by controlling it, hitting on its back to subdue its strength and breaking its matchless tusks. Thou tore the mouth of the demon Kesi and Thy feet measured the Earth. Art not Thou the loving Lord Who reposes in Thirukkudanthai to bestow boons on the exponents of the Vedas?

Azhwar in this and the next verse, experiences the valour and beauty of Lord Krishna in Sri Aaraa-amudan of Thirukkudanthai. In this verse he says that the Lord out of love for His devotees, has taken His abode in Thirukkudanthai.

சாலிவேலிதண்வயல் தடங்கிடங்குழும்பொழில்
கோலமாடநீடு தண்குடந்தைமேய கோவலா
காலநேமிவக்கரன் கரன்முரன் சிரமவை
காலனோடுகூடவில்லுகுனித்தவிற்கைவீரனே 59.

O' Krishna! Thou for ever reside in cool Thirukkudanthai, with beautiful and nice houses, surrounded by gardens with blooming flowers, paddy fields and water canals. Thou art the great archer, Who bent the bow and dispatched the heads of the demons Kaalanaemi, Dantavakra and the terrible Muran to reach Yama.

In this verse, Azhwar actually experiences Lord Krishna (Who took avataara in Dwaapara age to eliminate the adversaries of His devotees), as reposing in beautiful Thirukkudanthai in order to fulfill the wishes of the devotees of kali age.

செழுங்கொழும்புப் பெரும்பனிபொழிந்திட உயர்ந்தவேய்
விழுந்தலர்ந்தெழுந்து விண்புடைக்கும் வேங்கடத்துள்நின்று
எழுந்திருந்துதேன் பொருந்து பூம்பொழில் தழைக்கொழும்
செழுந்தடங்குடந்தையுள்கிடந்தமாலுமல்லையே 60.

Art not Thou the loving Lord, Who stands in Thiruvencatam, where the large tall bamboo trees bent to the ground, covered by heavy dews, rise to meet the skies when dried by the Sun and Who reposes in Thirukkudanthai with plush gardens full of flowers and hovering bees and fresh water pools?

In this verse, Azhwar says that the Lord out of His great love for His devotees, takes His abode in various holy shrines on this earth so that they can experience Him right here on this earth. Thus He stands in Thiruvencatam and reclines in Thirukkudanthai so that His devotees can enjoy His beauty in whichever pose they like.

நடந்தகால்கள்நொந்தவோ நடுங்குரூலமேனமாய்
இடந்தமேய்குலுங்கவோ விலங்குமால்வரைச்சுரம்
கடந்தகால்பரந்த காவிரிக்கரைக்குடந்தையுள்
கிடந்தவாறெழுந்திருந்து பேசவாழிகேசனே 61.

Did Thy feet which walked all over the forests (as Sri Rama) ache? Did Thy body feel exhausted having lifted the earth as the divine boar? O'Lord Kaeshava! Please get up and pray tell the reason why Thou repose in Thirukkudanthai on the banks of river Cauvery with wide torrential flow overcoming all obstructions caused by huge hills and forests. Let all be auspicious to Thee.

As Azhwar begins to experience the Lord in Thirukkudanthai, he notices the gentle sweetness of His form resting quietly without any response and begins to wonder and fear out of his concern for the Lord, whether the Lord's soft body is exhausted from all the heavy work it had to carry out such as measuring the earth as Trivikrama and lifting it out of deluging waters as Maha Varaha. In this verse, he asks the Lord to tell him the reason for His restful recline and remove his fear thereby.

நடந்த கால்கள் நொந்தவோ –

"வடிவிணையில்லா மலர்மகள் மற்றை நிலமகள் பிடிக்கும்
மெல்லடி " (Thiruvaimozhi 9-2-10)

" எவ்வாறு நடந்தனை எம்மிராமாவோ "(Periya Thirumozhi 9-2)
If the soft feet that measured the earth as Trivikrama or
walked the forests as Sri Rama were aching and if that would
have been the reason for the Lord to rest, Azhwar feels that he
could massage them to give them relief.

நடுங்க ஞாலம் -trembling earth

(Mother earth was trembling at the hands of the demon
Hiranyaksha who hid her in the nether world. The Lord as the
divine boar had to lift the huge earth out of the deep waters)

ஏனமாய் -as Varaha, the divine boar

இடந்த மேய் -.the body that lifted ,

குலுங்கவோ -exhausted?

Again Azhwar feels that if that should be the case then he
could provide relief by massaging the Lord's body.

விலங்கு - obstacles

மால் வரை – huge hills

சுரம் – forests and hard terrain

கால் பரந்த – wide surging flow

யேந யேந தா4தா க3ச்ச2தி தேந தேந ஸஹ க3ச்ச2தி ---

சா2யா வா ஸத்வமநுக3ச்சேத் ததா2ப்ரகாரம்

(Paramasamhithai)

"Just as the cow follows the calf, the calf follows the cow ----
similarly the liberated being follows the Paramaatma"

Thus river Cauvery shows her enthusiasm to serve the Lord
bringing cool waters and gentle breeze along with her.

**Azhwar has previously experienced the Lord to respond to
him in Thiruvekkha and Thiruvarangam.**

உன்ன பாதம் என்ன சிந்தை மன்ன வைத்து நல்கினாய் –
(verse 55)"Thou graced me so Thy holy feet for ever remain
inseparable from my heart."

Lord Sri Aaraamudan did not respond to Azhwar since the Lord wanted to enjoy some more of Azhwar's love for Him.

எழுந்திருந்து பேசு – Azhwar tells the Lord to get up and say that the reason for Him resting thus is not exhaustion. (that will be the only way the Lord can allay Azhwar's anxiety and fear).

வாழி -Let all be auspicious to Thee

யாமோஜதி4 மிவாயுஜ்மந் அந்வேஜஸி மஹாவநே
ஸா தேவீ மம ச ப்ராணா ராவணேநோப4யம் ஹ்ருதம்
(Ramayanam Aaranya Kaandam 67-15)

" O' child blessed with long life! That godly lady whom you are seeking in the great forest as one would a life-giving herb, as well as my life, both have been snatched away by Ravana, " Just as Jataayu (the king of eagles) blessed Sri Rama, Azhwar also utters benediction wishing that the beauty of the reposing Lord in Thirukkudanthai should last for ever.

கேசனே

நரகே பர்யமாநஸ்து யமேந பரிபா4ஜித:
கிம் த்வயா நார்ச்சிதோ தே3வ: கேஸவ: க்லேஸநாஸந:
("Kaeshava with beautiful long hair, who removes all sorrows, was He not worshipped by you?" asked Yama of a jeeva caught in the Naraka.)

கரண்டமாடுபொய்கையுள் கரும்பனைப்பெரும்பழம்
புரண்டுவீழ்வானைபாய் குறுங்குடிநெடுந்தகாய்
திரண்டதோளிரணியன் சினங்கொளாகமொன்றையும
இரண்டுக்ஹுசெய்துகந்தசிங்கமென்பதுன்னையே 62.

O' noble Lord residing in Thirukkurungudi with lake frequented by waterbirds and Vaalhai fish swimming away in fear from the large dark palm fruits falling and rolling down the water ! Art not Thou called Nrsimha, Who felt happy in splitting into two the peerless body of Hiranya who had large arms and was fuming with fury?

When Azhwar asks the Lord to state the reason behind His repose in Thirukkudanthai, he has the vision of the Lord as He stands in Thirukkurungudi with a valorous countenance which He had shown previously at the time when He vanquished the demon king Hiranya. In this verse, Azhwar asks the Lord in Thirukkurungudi whether He is the same Nrsimha Who once destroyed the demon Hiranya?

கரண்டம் – water birds

பொய்கை – large tank or lake

கரும் பனைப் பெரும் பழம் – palmyra palm fruits large and dark

புரண்டு வீழ – falling and rolling into the water

வாளை பாய் – Valhai fish (in fear) swimming away

குறுங்குடி நெடும் தகாய்- O' Lord of Thirukkurungudi, with great eminence

திரண்டதோள் இரணியன் – Hiranya with large strong arms

சினம் கொள் ஆகம் - anger emitting body

உகந்த சிங்கம் – Nrsimha Who was pleased (because of the elimination of child Prahlada's enemy)

உக்திரம் வீரம் மஹாவிஷ்ணும் ஜீவலந்தம் ஸர்வதோமுகமம்

ந்ருஸிம்ஹம் பீ4ஊணம் ப4திரம் ம்ருத்யும் ம்ருத்யும் நமாம்யஹம்

(Nrsimhatapinee –nrsimhamantram)

"I bow to Nrsimha Who is intense, valourous, all pervasive, effulgent, with faces everywhere, terrifying, beautiful and end to the deity of death"

நன்றிருந்துயோகநீதி நண்ணுவார்கள் சிந்தையுள்

சென்றிருந்து தீவினைகள் தீர்த்ததேவதேவனே

குன்றிருந்தமாடநீடு பாடகத்துமுரகத்தும்

நின்றிருந்துவெ.கணைக்கிடந்ததுஎன்ன நீர்மையே

63.

O' Lord of the eternal stars! Thou eliminate the effects of all unrighteous actions by getting into the minds of those who want to attain Thee by means of the Yoga of meditation practised in the appropriate way. Amazing is

Thy Sausheelya in that Thou stand and stay in Thiruppaadakam and Thiru-oorakam with houses as large as hills and also repose in Thiruvekkha.

Azhwar expresses his amazement at the gracious condescension of the Supreme Lord in that He makes Himself available to the ordinary people of the mundane world in various Divya Kshetras in the beautiful divine Archa forms in standing, sitting and reclining positions.

நன்றிருந்து –

ஸ்சௌதே3ஸே ப்ரதிஷ்டா2 ப்ய ஸ்தி2 ரமாஸநமாத்மந:
நாத்யுச்ச்2ரிதம் நாதிநீசம் சேலாஜிநகுஸோத்தரம்
தத்ரைகாக்3 ரம் மந: க்ருத்வா யதசிதேந்த்3 ரியக்ரிய:
உபவிஸ்யாஸநே யுஞ்ஜ்யாத்3 யோக3 மாத்ம விஸுத்3 த4யே
(Geetha 6-11-12)

" Having established for himself, in a clean spot, a firm seat, which is neither too high nor too low, and covering it with cloth, deer skin and Kusa grass in the reverse order- there sitting on the seat, with the mind concentrated and holding the mind and senses in check, he should practice Yoga for the purification of the self."

ஆஸீந: ஸம்ப4வாத் (Brahma Sutram 4-1-7)

" (One should meditate) in a sitting posture : because (in that way alone) meditation is possible"

யோகநீதி நண்ணுவார்கள் –

Those who want to attain You by means of Ashtaanga Yoga சிந்தையுள்

சென்றிருந்து தீ வினைகள் தீர்த்த தேவதேவனே -

"அயர்வறும் அமரர்கள் அதிபதி." (ThiruvaiMozhi 1-1-1)

"Without considering Thy supreme status and despite the fact that the mind has been indulging in various things from time immemorial, Thou reaching their minds, remain seated there and remove all obstacles arising from ignorance, evil actions, and indulgence in sense derived pleasures and make them attain Thee"

யோகோ3 யோக3விதா3ம் நேதா (Vishnu Sahasranaamam) –
"He Who is in the form of Bhakti Yoga and other means; He
Who is the guide of the practitioners of Yoga"

குன்றிருந்த மாடநீடு பாடகத்தும் ஊரகத்தும் – In
Thiruppaadakam and Thiru Oorakam, which are full of large
houses

வெ.கணை - Thiruvekkha

என்ன நீர்மையே- What a Sausheelya !

நின்றதெந்தையூரகத்து இருந்ததெந்தைபாடகத்து
அன்றுவெ.கணைக்கிடந்தது என்னிலாதமுன்னெலாம்
அன்றுநான் பிறந்திலேன் பிறந்தபின் மறந்திலேன்
நின்றதுமிருந்ததும்கிடந்ததுமென்னெஞ்சுகளே 64.

**My Lord and Master stood in Thiru-oorakam, stayed in
Thiruppaadakam and reposed in Thiruvekkha long before
I was born. Once (I was) born (however), I could never
forget. My Lord now stands, sits and reclines in my heart.**

Azhwar in this verse confirms from personal experience the
Lord's Sausheelya and describes how the Lord lovingly has
taken His residence in his heart.

நின்றது எந்தை ஊரகத்து – In Thiru-oorakam, the Lord is in
the Archa form of Trivikrama (Ulagalhandha Perumaal-
உலகளந்த பெருமாளர்) not only to indicate that He is the Lord
of all, so that desire to reach Him will germinate in everyone
but also as the owner He will not let go of His possessions.
(உடையவன் உடைமையை இழக்கமாட்டாமையால்)

இருந்தது எந்தை பாடகத்து –

The reason the Lord took His beautiful archa form in
Thiruppaadakam where He is seated as பாண்டவ தூ4த the
messenger of the Pandavas, Azhwar says is "to indicate to him
that He is the Lord and he is His servant".

அஹமஸ்யாவரோ ப்4ராதா கு3ணைர் தா3ஸ்யாமுபாக3த3
(Ramayanam- Kishkindaa Kaandam 4-12)

"I am his younger (half-) brother Lakshmana by name, who have been compelled by his virtues to become his slave, appreciating as he does the services rendered to him and making much of (even) small services".

என்னிலாத முன்னெலாம் –

"When I was not around or "existent" meaning " before I developed love for the Lord"

என்னிலாத is taken as நானிலாத similar to என்னாகி is taken as நானாகி in

அப்பனை என்று மறப்பன்? என்னாகியே

தப்பு தலின்றித் தனைக்கவி தான் சொல்லி (Thiruvaimozhi 7-9-4)

The Lord takes all these Archa forms to induce love in jeevas for Him.

அன்று நான் பிறந்திலேன் – True birth for Aatma is when it attains the Brahma Jnanam.

அஸந்நேவ ஸ ப4வதி। அஸத் ப்3ரஹ்மேதி வேத3 சேத்

அஸ்தி ப்3ரஹ்மேதி சேத்3 வேத3। ஸந்தமேநம் ததோ விது3:।

(Taittiriya Upanishad Aanandavalli 6)

"If a person takes Brahman for unreality, truly he becomes a non-entity. If he understands that Brahman is an existent entity, in consequence of that, the wise will consider him right and good."

பிறந்தபின் மறந்திலேன் –

After attaining the right knowledge (மதி நலம் -knowledge which leads to devotion Thiruvaimozhi 1-1-1) I will not forget.

Even that Knowledge arises because of the unending efforts of the Lord.

ஸர்வஸ்ய சாஹம் ஹ்ருதி3 ஸந்நிவிஜ்ஹோ

மத்தஸ் ஸம்ருதிர் ஜ்ஞாநமபோஹநஞ்ச

வேதைச்சு ஸர்வைரஹமேவ வேத்யோ

வேதாநிந்தக்ருத் வேதவிதேவ சாஹம் (Geetha 15-15)

"And I am seated in the hearts of all. From Me are memory, knowledge and their removal also. Indeed, I alone am to be known from all the Vedas. I bring about the fruition of the rituals of Vedas. I alone am the knower of the Vedas."

Thus until right devotional knowledge develops, even if one exists, it is like being non-existent.

நின்றதும் இருந்ததும் கிடந்ததும் என்னெஞ்சுளே

-

Unlike those who practise other means as described in the previous verse, since Azhwar has taken the Lord for both as the means and the goal ப்ராப்யம் and ப்ராபகம், the Lord takes residence in his heart in various ways.

நிற்பதுமோர்வெற்பகத்து இருப்புவிண்கிடப்பதும்
நற்பெருந்திரைக்கடலுள் நானிலாதமுன்னெலாம்
அற்புதனனந்தசயனன் ஆதிபுதன்மாதவன்
நிற்பதுமிருப்பதும் கிடப்பதுமென்னெஞ்சுளே

65.

The Lord took to standing on the incomparable holy hill, sitting in the eternal abode and reposing on the milky ocean with wide, large waves in the former days when I was not awakened. (Now), The wondrous Lord, Who reclines on AadhiSesha, the ancient cause, the consort of Lakshmi stands, sits and reposes in my heart.

Azhwar continues to dwell on the boundless grace of the Lord towards him. He says that the Lord took His abode in Thiruvenkata hill, in the eternal realm, and in the ocean of milk for showering His grace on the sentient beings in days gone by when Azhwar had not developed love of the Lord's holy feet. Now however, Azhwar feels the Lord performing all these in his own heart.

நிற்பதும் ஓர் வெற்பகத்து – கானமும் வானரமும் வேடு
முடைவேங்கடம்

(Naanmukan Thiruvandadhi 47) The Sausheelya of the Lord is immeasurable in Thiruvenkatam for He shows His grace to all beings without distinction including the "sthavaras" like the trees, the animals like the monkeys, and the humans.

அற்புதன் அனந்தசயனன் ஆதீபூதன் மாதவன் -

The wondrous Lord Who has all the glorious attributes such as Jnana, Bala, Aiswarya and others and Who is the Lord of Sri.

நிற்பதும் இருப்பதும் கிடப்பதும் என்னெஞ்சுளே –

கல்லும்கனைகடலும் வைகுந்த வானாடும் புல்லென்றொழிந்தன
கொல் ஏபாவம் (Periya Thiruvandadhi 68). Similar sentiments expressed by Sri Nammazhwar.

இன்றுசாதல் நின்றுசாதல் அன்றியாடும்வையகத்து
ஒன்றிநின்றுவாழ்தலின்மை கண்டும்நீசரென்கொலோ
அன்றுபாரளந்தபாதபோதையுன்னிவானின் மேல்
சென்றுசென்றுதேவராய்இருக்கிலாதவண்ணமே

66.

Why are men so daft - although knowing that death is a certainty today or someday later and no one in any world is permanent – that they let go of the prospect of attaining the status of the eternal celestials by mere thinking of the lotus feet of the Lord Who once strode this earth?

Azhwar in this verse expresses his surprise why the people of the world would not want to reach the Lord and obtain the sublime bliss which is so easily obtainable considering the fact that everyone of the world knows of the transient nature of the wordly life with all its faults.

இன்று சாதல் –

Dying at the time of conception or at birth.

The length of life is often estimated from the time of conception.

கசிர்ப்பா4ஊட்டமேஊ ப்ரோஹ்மண உபநயீத (Aapastamba Dharmasutram 1-1-1-19)

" Perform the upanayanam of a brahmana by the eighth year from the time of conception"

நின்றுசாதல் –

Dying after one's full length of life as prescribed in the scriptures namely one hundred years. In the case of the devas, from the beginning of a "kalpa" to the end of the "kalpa"

ந ஜாயதே ம்ரியதே வா கதா3சித்

நாயம் பூ4த்வா ப4விதா வா ந பூ4ய:

அஜோ நித்ய: ஶாஸ்வதோ அயம் புரானோ

ந ஹந்யதே ஹந்யமானே ஶரீரே (Geetha 2-20)

" It (the self) is never born .It never dies; having come into the being once, It never ceases to be. Unborn, eternal, abiding and primeval. It is not slain when the body is slain"

Here the selves in all bodies including the devas such as those of Brahma are referred to.

அன்று முதல் இன்றறுதியா வாழ்ந்தார்கள் வாழ்ந்தே நிற்பர்
என்பதில்லை (Thiruvaimozhi 4-1-6)

யாரும் வைகத்து – no one in all the worlds

நீசர் – ignorant ones

அன்று – That time when Mahabali stole the earth

பார் அளந்த பாத போதை –

The lotus feet that measured all the worlds, placing them on the heads of all beings without any distinction with regard to their status, indicating to everyone that all of them are His possessions.

உன்னி-

Just thinking of the Lord is sufficient

சிற்ற வேண்டா சிந்திப்பேயமையும் (Thiruvaimozhi 9-1-7)

வானின்மேல் சென்றுசென்று – reaching the eternal abode

தேவராய் இருக்கிலாத வண்ணமே -not obtaining the status equal to that of the Nitya Suris (the eternal attendants of the Lord)

என் கொலொ - What is the reason?

(It is mainly the effects of karma which produce desire in the body and no desire towards the Lord).

சண்டமண்டலத்தினூடு சென்றுவீடுபெற்றுமேல்
கண்டுவீடிலாதகாதல் இன்பநாளுமெய்துவீர்
புண்டரீகபாத புண்கீர்த்தி நுஞ்செவிமடுத்(து)
உண்டுநும்முறுவினைத்துயருள்நீங்கியும்மினோ

67.

O' all of you who would wish to obtain ceaseless bliss of service to the Divine arising out of love of the Lord, available to those reaching the eternal abode through the centre of the Sun! Save yourselves from the grips of the sorrows of your unrighteous actions by listening to the glories of the lotus feet of the Lord.

Azhwar felt sorry for the worldly beings who do not understand what is actually in their own good interest. Out of compassion for them, he gives them advice in the next seven verses. (verse 67 through verse 73). In this verse, he says to those who want to obtain the permanent bliss through the means of worship, to seek the Supreme Lord Who alone is the most desirable goal (Praapya ப்ராப்யம்) and the means (Praapakam ப்ராபகம்) to reach and that He would eliminate all the obstacles that come in their way.

சண்ட மண்டலத்தினூடு - through the centre of the Solar system

வீடு பெற்று - after reaching the eternal abode

மேல் வீடிலாத காதல் இன்பம் - the resulting uninterrupted bliss of devotional service arising from love of the Lord

கண்டு நாளுமெய்துவீர் - who would wish to obtain the same eternally as long as the "jeeva aatma" exists

புண்டரீகபாத புண்கீர்த்தி - the sweet lotus feet of the Lord are the means to purify the Jeeva and also the way to liberation

பாவநஸ் ஸர்வலோகாநாம் த்வமேவ ரகு4நந்த3ன்
(Ramayanam- Uttarakanda 82-9)

"O' Raghunandana! You alone purify all the worlds"

பவித்ராணாம் ஹி கோ3விந்த3 பவித்ரம் பரமுச்யதே

புண்யாநாமபி புண்யோ அஸௌ மங்க3ளாநாஞ்ச மங்க3ளம் (Bharatam Vana- 88-27)

" Of all the holy things , Govinda is the holiest. He is of the utmost merit among all merits. He is the most auspicious among all the auspicious."

லோகாநாம் த்வம் பரோ த4ர்மோ விஜ்வக்ஸேநஸ் சதுர்ப்பு4ஜ:

(Ramayanam Yuddhakaanda 120-15)

" In all the worlds You are the Dharma.."

யே ச வேத3விதோ3 விப்ரா யே சாத்யாதம் விதோ3 ஜநா:

தே விதி3ந்தி மஹாத்மாநம் க்ருஜ்ணம் த4ர்மம் ஸநாதநம்
(Bharatham –vana- 71-123)

"Those who know the Vedas and those who have realized their inner selves consider Krishna alone as the ancient Dharma"

முத்திறத்து வாணியத்து இரண்டிலொன்று நீசர்கள்

மத்தராய்மயங்குகின்றது இட்டதிலிறந்துபோந்து

எத்திறத்துமுய்வதோர் உபாயமில்லையுய்குறில்

தொத்திறுத்ததண்டுழாய்நன்மாலைவாழ்த்திவாழ்மினோ 68.

The lowly ones pursue the path of one of two of the three gunas to wallow in a life of misery till death intervenes, only to return to the same path. There is no other way, if you must cut this vicious cycle, except to live your life in praise of the Supreme Lord wearing the cool densely-strung garland of Tulasi.

In this verse, Azhwar indicates that the people of this world vary in their gunas. Those who are predominantly "rajasic and tamasic" go after material happiness by propitiating the deities that suit their gunas. If one wants the liberation of the Self from the cycle of rebirths, then there is no other way except to seek the refuge of the Paramapurusha.

முத்திரம் - the three types (திரம்)

வாணியம் – results

அக்நௌ ப்ராஸ்தாஹூதி ஸம்யகாதிதித்யமுபதிஷ்டதே
ஆதிதித்யாஜ்ஜாயதே வருஷ்டிர் வருஷ்டோநநம் தத ப்ரஜா:
(ManuSmrithi 3-76)

"The oblations properly offered in the fire by the performer of the sacrifice, reach the Aaditya. From that Aaditya arise the rain, from the rain, the food, and out of the food arise the subjects"

பத்ரம் புஷ்பம் ப2லம் தோயம் யோ மே ப4க்த்யா ப்ரயச்ச2தி
தத3ஹம் ப4க்த்யுபக்ருதம் அந்நாமி ப்ரயதாத்மந: (Geetha 9-26)

"Whoever offers Me with true devotion a leaf, a flower, a fruit or some water, I accept this offering made with devotion by him who is pure of heart".

த்ரைகுணயவியஷயா வேதா3 நிஸ்த்ரைகுணயோ ப4வார்ஜ்ந:
(Geetha 2-45)

"The Vedas have the three Gunas for their sphere O' Arjuna. You must be free from the three Gunas"

அதில் இட்டு இறந்து போந்து – When the gained merits are exhausted, they leave those forms and those worlds

தே தம் ப4க்த்வா ஸ்வர்க்க3 லோகம் விஸாலம் க்ஷீணேபுண்யே
மர்த்யலோகம் விஸந்தி
ஏவம் த்ரயீத4ர்மமநுப்ரபந்நா: க3தாக3தம் காமகாமா லப4ந்தே
(Geetha 9-21)

"Having enjoyed the spacious world of heaven, they return to the world of mortals when their merit is exhausted. Thus those who follow the Vedic rituals and are drawn by desires come and go"

மத்தராய் மயங்குகின்றது – ignorant of the true knowledge regarding jeeva and the Paramaatma, remain confused and oriented towards the material desires of the body.

எத்திறத்தும் உய்வதோர் உபாயம் இல்லை – Therefore , neither self effort, nor seeking the other devas and nor seeking the

Lord for material things will lead to liberation from the Samsaara.

தொத்திறுத்த தண்முழாய் நன் மாலை வாழ்த்தி வாழ்மினோ –
Obtain true happiness by seeking and singing the glories of the
all auspicious Supreme Lord adorned by the cool and densely
woven Tulasi flower garland

நிகரில் புகழாய் உலகம் மூன்றுடையாய் என்னையாள்வானே
நிகரில் அமரர் முனிக்கணங்கள் வணங்கும் திருவேங்கடத்தானே
(Thiruvaimozhi 6-10-10)

ஏஹ ஹ்யேவாநந்தயாதி (Taittiriya Upanishad- Aanandavalli
7)
"This one assuredly alone causes blessedness"
meaning that Paramaatma alone is capable of bringing the
Supreme bliss to the jeeva.

காணிலுமுருப்பொலார் செவிக்கினாதகீர்த்தியார்
பேணிலும்வரந்தர மிடுக்கிலாததேவரை
ஆணமன்றடைந்துவாமும் ஆதர்காளம்மாதீபால்
பேணிநும் பிறப்பெனும் பிணக்கறுக்ககிறிறே 69.

O' blind and ignorant ones! You live, taking refuge under the devas, who have unattractive forms, whose glories are unworthy of hearing and who even when worshipped are incapable of fulfilling the wishes. Love the Lord Who is the cause of all of us and break away from the abyss of the cycle of births.

Azhwar in this verse, indicates that seeking the other devas is only fraught with difficulty and more over they are not capable of bestowing liberation. Therefore taking shelter at the holy feet of the Paramaatma, the cause of the worlds, one should cut asunder this continuous shackles of the Samsaara.

காணிலும் உருப்பொலார் –

அந்யேது புருஷவ்யாக்4ர சேதஸோயே வ்யாபாஸ்ரயா:
அஸ்த்3தா4ஸ்தே ஸமஸ்தாஸ்ச தே3வாத்த்யா: கர்மயோநய:
(Vishnu Puraanam 6-7-77)

" O' the tiger among men! Although all the devas (including Brahma, Rudra and others) could be meditated upon, since they were also born of karma, they all are impure"
For they are not Paramaatma

பேணிலும் –

Not worthy of worship, for sometimes demands made on those who worship are excessive. Here Sri Periya Vaacchaan Pillai quotes the story of the bhakta of Siva, Chiru Thonda Naayanaar (சிறுத்தொண்ட நாயனார்) from Periya Puraanam (பெரிய புராணம்) of Saekkizhaar(சேக்கிழார்)." உன் பயலை அறுத்திடு " " ஊட்டியிலே தட்டிற்றில்லை காண்"
(Presumably to test the bhakta, Siva came in the form of a "kapaaleeka" கபாலிகர்- and asked that he be served his son as a meal. The Naayanaar's wife obeyed and did so except the head of the boy when the kapaalika complained that a part was left out of the serving).

பத்ரம் புஷ்பம் ப2லம் தோயம் ---- அஸ்நாமி ப்ரயதாத்தம்ந:
(Geetha 9-26)
" I accept this offering, a leaf, a flower, a fruit or some water"

ராஜவித்த்யா ராஜகுஹ்யம் பவித்ரமிதி3முத்தமம்
ப்ரத்யக்ஷாவக3மம் த4ர்மயம் ஸ்ஸக2ம் கர்த்துமவ்யயம் (Geetha 9-2)
" This is the royal science, royal mystery, the supreme purifier. It is realized by direct experience. It is in accord with Dharma, it is pleasant to practice and is abiding"
உதாராஸ் ஸர்வ ஏவைதே ஜ்ஞாநீ த்வாத்தமவ மே மதம்
(Geetha 7-18)

" All these are indeed generous, but I deem the man of knowledge to be My very self"

ஸகல ப2லப்ரதோ3 ஹி விஷ்ணு: (Vishnu Dharmam 43-47)
" Lord Vishnu bestows every thing"

ஆணம் என்றடைந்து

ஆணம் – refuge or shelter

மித்ர பா4வேந ஸம்ப்ராப்தம் ந த்யஜேயம் கத2ஞ்சந
தோ3ஜோ யத்யபி தஸ்ய ஸ்யாத் ஸதாமேதத3க3ர்ஹிதம்
(Ramayanam-Yuddha Kaandam 18-3)

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

ஸர்வ த4ர்மாந் பரித்யஜ்ய மாமேகம் ஸரணம் வ்ரஜ
அஹம் த்வாம் ஸர்வபாபே4யோ மோக்ஷயிஷ்யாமி மாஸ்ச:
(Geetha 18-66)

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

க3ஜம் வா வீக்ஷ்ய ஸிம்ஹம் வா வ்யாக்4ரம் வாபி வராநநா
நாஹாரயதி ஸந்த்ராஸம் பா3ஹு ராமஸ்ய ஸம்ஸ்ரிதா
(Ramayanam –Ayodhya Kaandam 60-20)

"Though living in the forest, she does not give way to fear on seeing an elephant, or a lion or a tiger, fully dependent as she is on the arms of Sri Rama".

பா3ஹுச்சாயாமவஷ்டப3தோ4 யஸ்ய லோகோ மஹாத்மந:
(Ramayanam- Sundara Kaandam 34-31)

" The whole world depends on the protection of the arms of that exalted soul".

யதா3ஹ்யேவைஷ ஏதஸ்மிந்நத3ருஸ்யே அநாத்மயே
அநிருக்தே அநிலயநே அப4யம்
ப்ரதிஷ்டா2ம் விந்த3தே:
அத2 ஸோஅப4யம் க3தோ ப4வதி :

(Taittiriya Upanishad –Aanandavalli 7)

" Now the individual soul becomes fearless only when it obtains a firm and peaceful ground in that invisible, self-less, unutterable, supportless Reality."

குந்தமோடுகூலம்வேல்கள் தோமரங்கள் தண்டுவாள்
பந்தமானதேவர்கள் பரந்துவானகமுற
வந்தவாணனீ ரைஞ்ஞாறு தோள்களைத்துணித்தநாள்
அந்தவந்தவாகூலம் அமரரேயறிவரே

70.

Baanaasura (who went to battle Sri Krishna) had all his thousand arms severed (by the Lord), after all the devas (who came to help Baanaasura) scurried away from the battle-field back to their domain, leaving behind their armour, spears, tridents, maces, battle-guards and swords. The devas who witnessed this that day, were also witness to their own miserable plight.

When Azhwar referred to the devas being incapable of fulfilling the wishes of their devotees, some people questioned Azhwar, " Weren't there anyone who benefited from worshipping the devas?" Azhwar replies to them in this verse. He illustrates how even Rudra despite offering to protect Baanaasura was unable to do so when the latter went to battle Sri Krishna.

பரித்ராணாய ஸாதூ4நாம் விநாஸாய ச து4ஊக்ருதாம்
த4ர்ம ஸம்ஸ்தா2பநார்த்தா2ய ஸம்ப4வாமி யுகே3 யுகே3
(Geetha 4-8)

"For the protection of the good and also for the destruction of the wicked, for the establishment of Dharma, I am born from age to age".

குந்தமோடு சூலம் வேல்கள் தோமரங்கள் தண்டு வாள்
பந்தமான தேவர்கள் –

Azhwar describes in great detail all the weapons to indicate that the devas who came opposing the Lord (Who actually takes birth to get rid of evil doers and establish Dharma) were ungrateful. The devas also relied on their weapons as though they were their supporting relatives.

பரந்து வானகமுற – ran helter-skelter back to their respective domains in the heavens,

வந்த வாணன் ஈரைஞ்ஞாறு தோள்களை த்துணித்த நாள் –

Baanaasura was proud of his physical might since he had five hundred arms on either side and went to fight with Sri Krishna even after all the devas who came to help him suffered defeat and ran away. He had his arms severed by the discus of the Lord.

க்ருஷ்ண க்ருஷ்ண மஹாபாஹீஹ ஜானே த்வாம் புருஷொத்தமம்
பரேஸம் பரமாத்மாநம் அநாதிஃ நித4நம் பரம் (Vishnu Puranam
5-33-41)

"O' Krishna with large arms, O' Krishna! I know (now) that
You alone are the Supreme Person, the head of all the devas,
the Paramaatma, the highest and without beginning or end."
(so addressed Lord Siva, to Sri Krishna in these words after
this episode).

வண்டுலாவுகோதைமாதர் காரணத்தினால் வெகுண்டு
இண்டவாணனீ ரைஞ்ஞாறு தோள்களைத்துணித்தநாள்
முண்டனீறன்மக்கள்வெப்பு மோடியங்கியோடிடக்
கண்டுநாணிவாணனுக்கிரங்கினான் எம்மாயனே

71.

**At that time when Baana who came to battle, being
enraged on account of his daughter (Usha) adorned with
flower garland hovering with bees, had his thousand arms
severed, our Lord Sri Krishna, felt embarrassed seeing
Rudra with shaven head and ash covered body, retreat in
haste along with his people, the deity of fever, Kaali, and
Agni devata and took pity on Baana.**

Azhwar in this verse, states that Sri Krishna took pity on
Baanaasura and allowed him to live thereby proving that the
Supreme Lord is the ultimate friend who would come to one's
aid at times of danger.

The story of Baana's fight with Sri Krishna is to be found in
Srimad Bahgavata in chapter 63 of the Skandha X. Baana was
the eldest of the one hundred sons of the great Bali who
offered the earth as gift to Sri Hari in His incarnation as Sri
Vamana. He was a devotee of Lord Siva. He ruled over the
country with the beautiful city Sonita as his capital. Lord Siva
was gracious to him and offered to grant any boon that he
desired. Baana chose that Siva should become the guard of his
palace. Baana also was hot headed on account of his physical
might since he possessed one thousand arms. He even boasted
about his mighty arms to Siva. Angered by his words, the
worshipful Siva said to Baana "O'fool! When you find your

flag staff breaking, know that the ensuing battle that will extinguish your pride is near at hand".

Usha the beautiful daughter of Baana fell in love with a handsome prince in her dreams. Her friend Chitralkha who was endowed with Yogic powers, knew that prince to be no other than Aniruddha, the grand son of Sri Krishna. With the help of her Yogic powers, she flew to Dwaraka by air and abducted Aniruddha while he was asleep and presented him to her companion. Aniruddha was made a captive in her friend's inner apartment in the palace. Usha was delighted to see the handsome prince and lavished all her love and attention over him. Aniruddha was also completely absorbed in the beautiful princess and failed to notice the passing of time. When tell tale signs of pregnancy appeared on Usha the princess, the guards reported the matter to Baana. The enraged Baana entered the inner apartment along with his troops with uplifted arms. Aniruddha fought back with a metallic mace. The powerful Baana tied up Aniruddha with Nagapasa (the serpent noose) and imprisoned him..

For four months of the rainy season, the relatives of Aniruddha mourned for his loss without knowing his whereabouts. They eventually came to know about Aniruddha's adventures and imprisonment from Sage Narada. Then the Vrishnis went on an expedition to Baana's Sonitapura to rescue Aniruddha with Sri Krishna as their guardian angel accompanied by Sri Bala Rama and Pradyumna.

Azhwar refers to the ensuing battle between Baanasura and Sri Krishna here, and concludes that the Supreme Lord is the ultimate saviour in times of danger.

For did He not protect even the demon who came in the form of a crow and assaulted Sri Seetha?

ஸ தம் நிபதிதம் பூ4மௌ ஶரண்ய: ஶரணாக3தம்
வதா4ர்ஹமபி காசுத்ஸ்த2: க்ருபயா பர்யபாலயத்
(Ramayanam Sundara Kaandam 38-33)

" Out of compassion, the celebrated Sri Rama (the scion of Kakutstha) who was fit to protect him, spared the crow who had sought shelter with him and fallen on the ground, though deserving death".

போதின் மங்கை பூதலக்கிழத்தி தேவியன்றியும்
 போதுதங்குநான் முகன் மகன் வன்மகன் சொலில்
 மாதுதங்குகூறன் ஏறதூர்தியென்றுவேதநூல்
 ஒதுகின்றதுண்மையல்லதில்லைமற்றுரைக்கிலே

72.

The ever youthful Sri Devi residing in the lotus and the Bhoo Devi who is the head of this world are the consorts of the Supreme Lord. Furthermore, the four faced Brahma who is resident in the lotus born of His navel, is His son. If one were to state after analysis, the declarations in the Vedas which reveal that Siva who had given half of his body to his consort Parvathi and whose vehicle is the bull, is the son of that Brahma are true. Statements to the contrary are false.

In this verse, Azhwar counters objections raised by those who follow Agama texts and proclaim Siva to be the "giver of Moksha" and indicates that the statements in the Vedas (Sruti) show that Siva is also a jeeva. Since the Vedas are revealed scriptures, that is the truth.

போதின் மங்கை பூதலக்கிழத்தி தேவி -

The ever youthful Sri Devi residing in the lotus and the Bhoo Devi who is the head of this world are the consorts of the Supreme Lord.

ஹ்ரீஸ்ச தே லக்ஷ்மீஸ்ச பத்நயௌ (Purusha Suktam 2-5)

" For Thee, Bhoo Devi and Sri Devi are two consorts" The second ச (conjunction) indicates indirectly also Neela Devi.

பத்3மே ஸ்தி2தாம் பத்3மவர்ணாம் த்வாமிஹோபஹ்வயே ஸ்ரியம் (Sri Sooktam 4)

" I call Thee Who are Sri and reside in the lotus and are of the hue of the lotus"

போது தங்கு நான் முகன் மகன் -

அஜஸ்ய நாபா4வத்4யேகமர்ப்பிதம்

யஸ்மிந்நிதி3ம் விஸ்வம் பு4வனமதி4ஸ்ரிதம் (MahaBharatham Shanthiparvam 47-56)

" A flower arose from the navel of that birthless Supreme. All the worlds stand supported by it"

ஸ ப்ரஜாபதிரேக: புஷ்கரபர்ணே ஸமப4வத் (Yajur Veda nrisimhatapinee)

"That Brahma arose in the lotus petal"

அவன் மகன் சொலில்

மாதுதங்கு கூறன் ஏறதூர்தி –

"If we were to analyse (the Vedas) and state, Siva who had given half of his body to his consort Parvathi and whose vehicle is the bull, is the son of that Brahma"

ப்ரஹ்மண: புத்ராய ஜ்யேஷ்டா2ய (Sama Veda)

"To that Rudra, the first son of Brahma"

யத்தத்தபத்3மபூ4த் பூர்வம் தத்ர ப்3ரஹ்மா வ்யஜாயத

ப்3ரஹ்மணஸ்சாபி ஸம்பூ4த ஸிவ இத்யவதா4ர்யதாம்

ஸிவாத் ஸ்கந்த3ஸ்ஸம்ப3பூ4வ ஏதத் ஸ்ருஷ்டிசதுஷ்டயம் (Bharatham – Aanushasana parvam 43-35)

" In that lotus which arose from the Lord previously, Brahma was born. It is to be known that Siva arose from Brahma alone. From Siva came Skanda. These are (the first) four creations." This is as recorded in the dialogue of Suparna Vaikunta in MahaBharatham.

மரம்பொதச்சரந்தூரந்து வாலிவீழுமுன்னொர்நாள்

உரம்பொதச்சரந்தூரந்த உம்பராளியெம்பிரான்

வரங்குறிப்பில்வைத்தவர்க்கலாது வானமாளிலும்

நிரம்புநீ டுபோகம் எத்திறத்தும் யார்க்குமில்லையே

73.

Undiminished eternal bliss of service will be possible for no one even if they were the rulers of the heavenly worlds, unless they are the recipients of the grace of our Lord, the Master of the Nityasuris, who as the divine son of the emperor (Dasaratha), in the by gone age of the Treta yuga, discharged the arrow that pierced the seven large trees at once and made (the mighty Vaanara king) Vali fall by piercing his chest with another arrow.

Azhwar in the previous verse, indicated that Lord Sriman Narayana is the ultimate refuge. In this verse, Azhwar further

elaborates without the grace of the Lord, Moksha is truly impossible for anyone by any means. He points this out referring to Lord Sri Rama Who came in the human form for showering grace on the people of the world.

மரம் பொத சரம் தூரந்து – discharging the arrow to pierce through and through the seven large trees ("Shaala Vrikshaas"). This was done by Sri Rama to remove the doubt of Sugriva as to whether He is capable of offering protection.

வாலி வீழ முன்னொர் நாள் உரம் பொத சரம் தூரந்த – in that by gone age of "treta yuga", discharged the arrow that felled Vali the mighty Vaanara king by piercing his chest.

Azhwar indicates through this incident in Ramayana, that the Lord in the case of His devotees, not only induces love in Him but also Himself removes all obstacles that come in their way in the form of ignorance, karma, vasana or tendencies, desires, and attachment to material things.

உம்பராளி – the Lord of the eternal stars or the nitya suris and எம்பிரான் - our Lord Who won us all over by His action of protecting Sugriva

வரம் குறிப்பில் வைத்தவர்க்கலாது – Being a recipient of the grace of the Lord

வானம் ஆளிலும்- even for the devas like Brahma and others

நிரம்பு நீடுபோகம் – Bliss that is undiminished and permanent

எத்திறத்தும் யார்க்கும் இல்லையே – not possible by any means for any one.

Means that Moksha is not possible without the grace of the Lord. In Sri Periya Vachan Pillai's own words "அவன் ப்ரஸாத3மே மோகூஸாத4நமென்கை"

அறிந்தறிந்துவாமனன் அடியிணைவணங்கினால்
செறிந்தெழுந்தஞானமோடு செல்வமுஞ் சிறந்திடும்
மறிந்தெழுந்த தெண்டிரையுள் மன்னுமாலைவாழ்த்தினால்
பறிந்தெழுந்துதீவினைகள்பற்றறுதல்பான் மையே 74.

If one were to worship the holy feet of the Lord Who came as the divine dwarf, with the understanding that they are the means and the goal, then true revealing knowledge

and devotion will reach one in full measure. If one were to sing the glorious names of the loving Lord Who resides eternally in the ocean of milk with wide surging clear waves, then the effects of all unrighteous actions will leave one's self along with their latent tendencies on their own accord quite naturally.

If the grace of the Lord is what brings liberation, then what it is then that one desirous of Moksha needs to do to obtain the grace of the Lord? Azhwar says that the grace of the Lord will reach one quite naturally if one were to hold the holy feet of Sri Vamana as the sole refuge or sing the glorious names of the Lord of the ocean of milk.

வாமனன் அடியிணை வணங்கினால் -

The Lord came in the form of the divine dwarf mendicant (Sri Vamana) to repossess what belonged to Him. We should seek His holy feet as the refuge.

அறிந்து அறிந்து - "understanding" mentioned twice to indicate that His holy feet are **the goal as well as the means**. ("Upeya and Upaaya" or "Praapya" and "Praapakam")
செறிந்து எழுந்த ஞானம் - true knowledge with reference to one's "aatma" which is revealing. True knowledge is that the "aatma" is the possession of the Lord and thus His servant.

செல்வம் - ("wealth") refers to the devotion that arises as a result of this true knowledge

"தனமாய தானே கைகூடும்" (Sri Poikai Piran in Mudal Thiruvandadhi 43)

சிறந்திடும் - will be complete and full.

மறிந்து எழுந்த தெள் திரையுள் - (the ocean of milk) with wide surging clear waves

மன்னு மாலை - the eternally residing loving Lord

வாழ்த்தினால் -if one were to recite the glorious names of the Lord

Azhwar indicates here that He is the loving (மால்) Lord.

பறிந்து எழுந்து தீவினைகள் பற்றறுதல் - the effects of both righteous and unrighteous actions ("Punya and paapa") that are

attached to the self for ages will leave along with all their tendencies.

பான்மையே – naturally (on their own accord)
("ஸர்வவாபேப்யோ மோக்ஷயிஷ்யாமி")

ஒன்றிநின்றநிறைவஞ்செய்து ஊழியுழிதோறெலாம்
நின்றநின்றவன் குணங்கள் உள்ளியுள்ளந் தூயராய்
சென்றுசென்றுதேவதேவர் உம்பரும்பரும்பராய்
அன்றியெங்கள்செங்கண்மாலையாவர்காணவல்லரே 75.

Who can see our lotus eyed loving Lord, the inner controller of the eternal Nitya Suris, unless one attains the three states of the supreme devotion with a pure heart contemplating on His auspicious kalyana gunas for many aeons, with focused mind and observing austerities with dispassion?

In the previous verse, Azhwar indicated how the Lord's grace might be obtained. Beginning with this verse, in the next seven verses, Azhwar points out that to obtain the eternal bliss by one's own effort is extremely difficult irrespective of the paths adopted.

ஒன்றி நின்று –

சஞ்சலம் ஹி மந: க்ருஷ்ண ப்ரமாதி2 ப3லவத்3 த்3ருட4ம்
தஸ்யாஹம் நிக்3ரஹம் மந்யே வாயோரிவ ஸுது3ஷ்கரம்
(Geetha 6-34)

"For the mind is fickle, O' Krishna! impetuous, powerful and stubborn. I think that restraint of it is as difficult as that of the wind."

நல் தவம் செய்து –

யஜ்ஞோ தா3நம் தப: கர்ம ந த்யாஜ்யம் கார்யமேவ தத்
யஜ்ஞோ தா3நம் தப: கர்ம பாவநாநி மநீஷிணாம் (Geetha 18-5)

"The acts of service, gifts and austerities should not be relinquished; but should be performed. For sacrifices, gifts and austerities are the means of purification for the wise."

நல் தவம் –refers to actions performed without any ego, relinquishing all thoughts of ownership and authorship of all actions and their results.

ஊழியுழிதோறெலாம் – many aeons (for it takes apparently a long time and many births before devotion to the Lord develops)

நின்று நின்று அவன் குணங்கள் உள்ளி – contemplating on the all purifying auspicious kalyana gunas of the Lord. Lasting meditative devotion arises in one who cultivates the seven "saadhanas" mentioned previously namely: விவேகம், விமோகம், அபாயாஸம், கர்மாநுஷ்டா2னம், கல்யாண, அநவஸாத3ம், and அநுத்த4ரஜம்

wisdom, dispassion, practice of meditation, performing the five great sacrifices to one's capacity, the good qualities of observing truthfulness, compassion, generosity, non-violence, absence of mental anguish and not indulging in excess pleasures. All these are obtained by His grace alone.

உள்ளம் தூயராய் – with a pure mind

மநஸாது விஸ்த3தே4ந - Paramaatma is known only by the pure mind (Vyasa smrithi)

மநஸா க3ரோஹய: - (by the pure mind) is to be known Paramaatma (Sri Bhashyam)

ஆஹாரஸ்த3தௌ4 ஸத்வஸத்தி4 ஸத்வஸ்த3தௌ4 த்4ருவா
ஸம்ருதி:

ஸம்ருதிலம்பே4 ஸர்வக்3ரந்தீ2நாம் விப்ரமோக்ஷ: (Chandogyam 7-26-2)

"From purity of food follows the purity of mind. From purity of the mind comes unfailing memory. After the achievement of memory comes falling asunder all the knots of the heart"

தேவதேவர் – the Lord of the Nitya Suris

உம்பரும்பரும்பராய் – the three states of Bhakti namely, பரப4க்தி -mentally visualizing the Lord, பரஜ்ஞாநம் -mentally

mingling with the Lord, பரமப4க்தி -inability to bear separation from the Lord

எங்கள் – our (Azhwar includes here all the other Azhwars as well as all those who follow him)

செங்கண்மால் – the lotus eyed loving Lord

ஜிதந்தே புண்டரீகாக்ஷ நமஸ்தே விஸ்வபா4வந:

நமஸ்தே அஸ்து ஹ்ருஜீகேஸ மஹாபுருஷ பூர்வஜ: (Jitante 1-1)

" O' lotus eyed Lord Krishna! This (aatma) is won over by Thee. Not mine. Thine only. Thou Who originated the worlds, the controller of the senses, the best giver of all, This must be Thine alone."

யாவர் காணவல்லரே – Who can see Him by their own effort (unless they had His grace)?

புன்புலவழியடைத்து அரக்கிலச்சினைசெய்து

நன்புலவழிதிறந்து ஞானநற்சுடர்கொளீஇ

என்பிலெள்கிநெஞ்சுருகி உள்கனிந்தெழுந்ததோர்

அன்பிலன்றிஆழியானையாவர்காணவல்லரே

76.

Who can see the discus carrying Lord, unless by blocking the lowly ways to the senses and sealing with lacquer all tendencies from arising, opening them upto the spiritual paths and igniting the spark of knowledge that lights up surging waves of devotional love which touches one's bones and melts the heart?

In the previous verse, Azhwar referred to Karma yoga, in this verse he refers to the path of knowlwdge (Jnana Yoga). Azhwar indicates that both these methods when practised to develop a superior devotion (Parama Bhakti) to the Lord, then one can reach the Lord.

அடைத்து புல் புலன் வழி – blocking the lowly ways of the senses by

"ப்ரத்யாஹாரம்" – withdrawal of the senses from their objects-control of the mind.

It is one of the eight limbs of Raja Yoga (Ashtaanga Yoga)

அரக்கில் அச்சினை செய்து – by sealing it with lacquer (to prevent even any tendencies from rising).

நல் புல வழி திறந்து – opening the spiritual avenues (towards Aatma and Paramaatma)

ராஜவித்யா ராஜகுஹ்யம் பவித்ரமிதமுத்தமம் (Geetha 9-2)
"This is the royal science, royal mystery, the supreme purifier".

ஞான நற்கூடர் கொளீஇ - lighting the bright lamp of knowledge (to bring the Lord and His glories into one's awareness)

என்பில் என்கி நெஞ்சுருகி – devotional love that softens and melts ones's whole body and heart
உள் கனிந்து எழுந்ததோர் அன்பு – Parabhakti (superior devotion) ripening inside to a state of Parama Bhakti (peerless love of the Lord)

எட்டுமெட்டுமெட்டுமாய் ஓரெழுமேழுமேழுமாய்
எட்டுமுன்றுமொன்றுமாகி நின்றவாதிதேவனை
எட்டினாயபேதமோடு இறைஞ்சிநின்றவன் பெயர்
எட்டெழுத்துமோதுவார்கள்வல்லர்வானமாளவே

77.

Those who worship the Lord, Who is the ancient cause and the inner controller of the twenty-four non-sentient entities, the seven prime continents, the seven mountains, the seven seas and the twelve Aadityas, standing in obeisance to Him with ashtaanga pranaamam and chanting among His names, the holy eight syllable mantra, are capable of reaching His transcendental realm.

Azhwar in the next five verses starting from this verse, indicates how one can attain the Lord through Bhakti, that has its basis in Ithihasa and Purana.

எட்டுமெட்டுமெட்டுமாய் – As the inner controller of the twenty four (three times eight) non-sentient principles namely

1. மூலப்ரக்ருதி Moola Prakriti (the primordial nature) 2. மஹான் Mahat (the cosmic intellect) 3. அஹங்காரம் Ahankaaram (ego) 4. மனம் (mind) 5-9 the five organs of knowledge namely, the skin, the mouth, the eyes, the nose, and the ears. 10-14 the five organs of action namely the tongue, the hands, the feet, the organ of excretion and organ of generation 15-19 the subtle essences or tanmaatras of the sound, the touch, the form, the taste and the smell and 20-24 the five gross elements namely the space, the wind, the fire, the water and the earth.

By this phrase, is indicated the primordial creation of the cosmos.

ஓரெழுமேழுமேழுமாய் – the seven continents, the seven mountains and the seven seas.

This phrase is used here to indicate all the worlds in the universe as well as as all the sentient jeevas living in them

எட்டு மூன்றும் ஒன்றுமாகி – the twelve Aadityas. This is given here to represent all the devas

ஆதிதேவனை - the ancient cause, the Lord of all the devas (Who is the efficient, the material and the accessory cause)

எட்டினாயபேதமோடு – By "ashtaanga pranaamam"

மநோபுத்தித்தயபி4மாநேந ஸஹ ந்யஸ்ய த4ராதலே

கூர்மவச்சதுர: பாதாந் ஸிரஸ் தத்வை பஞ்சமம் (Saatvasamhitai 6-187)

" Prostrating like the turtle placing one's mind, intellect, ego, the four extremities as well as the head down on the floor is called Ashtaanga namaskaaram"

அவன் பெயர்

எட்டெழுத்தும் ஒதுவார்கள் – refers to Sri Narayana Mantram "

ஓம் நமோ நாராயணாய". Azhwar indicates this since he is referring to the ancient Cause.

ஆபோ நாரா இதி ப்ரோக்தா ஆபோ வை நரஸூநவ:

தாயதஸ்யாயநம் பூர்வம் தேந நாராயணஃ ஸ்ம்ருதஃ
(Manusmriti 1-10)

"Water is called Naara. It originated from Nara, the Lord. That water became His first abode. Therefore He is known as Narayana"

நராஜ்ஜாதாநி தத்வாநி நாராணீதி ததோ விதுஃ
தாந்யேந சாயநம் தஸ்ய தேந நாராயணஃ ஸ்ம்ருதஃ (Bharatham
Aanushaasanam 186-7)

"All tatvas originated from Nara, the Lord. Wise know them as "நாரங்கள்" (Naaraan). They became His abode. Therefore He is termed Narayana ".

சோர்விலாதகாதலால் தொடக்கறாமனத்தராய்
நீராவணைக்கிடந்து நின்மலனலங்கழல்
ஆர்வமோடிறைஞ்சிநின்று அவன்பெயரெட்டெழுத்தும்
வாரமாகவோ துவார்கள்வல்லர்வானமாளவே 78.

Those who worship the auspicious holy feet of the immaculate Lord Who reposes on the serpent bed in the ocean of milk, with faultless love, with uninterrupted contemplative mind, taking as refuge and chanting the Lord's holy eight syllable name are capable of reaching the supreme realm.

In the previous verse, Azhwar indicated that those who worship the Lord with the holy mantra will reach the supreme abode. In this verse, he indicates His auspicious form fit for meditation and worship. He further says that those who worship the holy feet of the Lord reposing on the ocean of milk, taking the eight syllabled mantra, fully understanding the true relationship between us (the jeeva) and the Lord (Paramaatma), with uninterrupted love will surely reach His abode.

சோர்விலாதகாதலால் – with faultless deep love (where thought of separation from the Lord becomes unbearable)
தொடக்கறாமனத்தராய் – with mind always fixed on the Lord

நீராவணைக்கிடந்த – reposing on the serpent (Sri AadhiSesha) in the ocean of milk. The Lord took this form to be immediately accessible to all the devas in ancient times. This indicates the Lord's auspicious gunas of Saulabhya (easy accessibility), SauSheelya (Gracious Condescension) and Vatsalya (love)

நின்மலனலங்கழல் – the holy feet of the immaculate Lord that are purifying and capable of eliminating all the obstacles faced by His devotees.

ஆர்வமோடு இறைஞ்சி நின்று – worshipping with devotion that springs from the love of the Lord since He is sweet meaning not like the Upaasakas (devotees) whose devotion comes out of the understanding that the world is impermanent and Paramaatma is eternal.

"பரீக்ஷ்ய லோகாந் கர்மசிதாந் ப்4ராஹ்மணோ நிர்வேதமாயாத்
நாஸ்த்யக்ருத்:

க்ருதேந " (Mundaka Upanishad 1-2-12)

"Let an aspirant Brahmana after examining worlds of experiences gained by Karma, acquire freedom from all desires reflecting that nothing that is eternal can be gained by Karma."

அவன் பெயரெட்டெழுத்தும்-

"நாராயணே நமக்கே பறைதருவான்"(Thiruppaavai 1)

அப்ரவீச்ச்2ருணாமே ராம ஸத்யம் ஸத்ய பராக்ரம:

ப4வாந் நாராயணோ தே3வ ஸ்ரீமாந் சக்ராயுதோ4விபு:
(Ramayanam Yuddha Kaanda 120-13)

"O'Rama the truly valiant! Listen to my words. You are the consort of Sri Lakshmi, the wielder of Chkraayudha and all pervasive Lord Narayana"

Thus the Lord's name follows Him in all His manifestations and avataaraas.

வாரமாக ஓதுவார்கள் – taking as refuge and chanting the mantra as in

"ஆஸீநா வா ஸயாநா வா திஷ்ட2ந்தோ யத்ர குத்ர வா

நமோ நாராயணாயேதி மந்த்ரைக ஶரணா வயம்"
(Naaradeeyam)

"Whether seated, lying down or somewhere standing , we hold the mantra "namo Naaraayanaaya" alone as the means.

பத்தினோடுபத்துமாய் ஓரேழினோடொரொன்பதாய்
பத்தினான் திசைக்கணின்ற நாடுபெற்றநன்மையாய்
பத்தினாய தோற்றமோடு ஓராற்றல் மிக்கவாதிபால்
பத்தராமவர்க்கலாது முத்திமுற்றலாகுமே

79.

Will the fruit of Moksha ever ripen for anyone other than those who are devoted to the ancient Lord Who is full of incomparable mercy, Who took the ten avataaraas, Who forms the seven matchless basic musical swaras and the nine peerless flavors of the dramatic art, Who is the inner controller of the ten directions and their guardian deities and Who becomes Himself the substance of the experience of the jeevas in all the fourteen worlds?

Azhwar in this verse, points out that the Lord made Himself easily accessible to everyone in all of the fourteen worlds, through His ten avataaraas and being the substance of all of their experience. Azhwar adds that devotion to the Lord with true understanding of the purpose of His avataaraas will surely lead to Moksha.

பத்தினோடுபத்துமாய் –

Being the controller of the ten directions and their guardian deities

இந்தீரோ வஹ்நி: பித்ருபதிர் நைர்ருதோ வருணோ மருத்
குபேர ஈஸ: பதய: பூர்வாதீநாம் திஸோம் க்ரமாத் (Amara
Kosha 1-3-2)

" Indra, Agni, Yama, Nairruta, Varuna, Vayu, Kubera, and Easha are the deities of the directions from the East to the NorthEast. Brahma is the head of the Satya Loka which is the boundary of the upper worlds and Ananta (AadhiSesha) is the guardian of all the nether worlds.

ஓரேழினோடொரொன்பதாய் – being Himself the incomparable seven musical swaras (basic notes) and the nine flavors of expression of the dramatic art and dance.

நிஜாதிரஓப4 கா3ந்தா4ர ஓடஜமத்யம தை3வதா:
பஞ்சமஸ் சேத்யமீ ஸப்த தந்தரீகண்டோ2த்தி2தா: ஸ்வரா:
(Amara Kosham 1-7-1)

"Nishaadam, Rishabham, Gaandhaaram, Shadjam, Madyamam, Daivatam and Panchamam are the musical notes or Swaras that arise from the strings of the instruments and the throat".

ஸ்ருங்கா3ர ஹாஸ்ய கருண வீர ரௌத்3ர ப4யாநகா:
பீ3ப4த்ஸாத்தி3பு4த ஶாந்தாஸ்ச நவ நாட்யரஸா: ஸம்ருதா:
"Romance, humour, Sadness (Compassion), Valour, Anger, Fear, Dislike (hatred), Wonder and Peace are the nine different moods or flavors of expression described in the dramatic art"

பத்தினான் திசைக்கண் நின்ற நாடு பெற்ற நன்மையாய்
"Becoming the substance of all the experiences (பெற்றநன்மை) of the jeevas in all of the fourteen types (திசை) of worlds" (The seven upper worlds starting from Bhoo lokam, Bhuvan lokam etc and the seven nether worlds starting from Atalam, Vitalam etc)

for
ஸர்வக3ந்த4: ஸர்வரஸ: (Chandogyam3-14-2)

" He is possessed of all good fragrances and is possessed of all essences"

Refers to the acts of the Lord by which He makes the jeevas who enjoy material things experience Him in fact (although they may not be aware of this).

பத்தினாய தோற்றமோடு – taking avataaraas so that His form which is beyond all the senses becomes available for the senses of the jeevas

ஓராற்றல் – the incomparable mercy and forbearance (Bearing the insults of all the jeevas)

ஆதிபால் – Who was born before all (Poorvaja) (so that He is available for all the jeevas when they develop love towards Him)

பத்தராம் அவர்க்கலாது – except for those who know in truth
His divine births

ஜந்ம கர்ம ச மே தி2வ்யம் ஏவம் யோ வேத்தி தத்வத்: (Geetha 4-9)

முத்தி முற்றலாகுமே- The fruit of Moksha (eternal freedom) will not ripen overcoming all the obstacles of the embodied life.

வாசியாகிநேசமின்றி வந்தெதிர்ந்த தேனுக்கள்
நாசமாகிநாளுலப்ப நன்மைசேர்பனங்கனிக்கு
வீசிமேல்நிமிர்ந்ததோளின் இல்லையாக்கினாய்கழற்கு
ஆசையாமவர்க்கலால் அமரராகலாகுமே.

80.

Is it ever possible to become like the eternal Nitya Suris, for anyone other than those who have love for the holy feet of the Lord - Who by the greater might of His arms, felled the demon Denuka who came to kill, without love, in the form of a zebra, by hurling him over the skies and making his dead body fall over the date palm fruits?

Azhwar in the previous verse, indicated that devotion arising out of a true understanding of the divine incarnations would lead to Moksha. In this verse, He says that to be in the divine realm with the eternal Nitya Suris is not possible unless one has love for the holy feet of Lord Sri Krishna, understanding that His nature is to eradicate the adversaries of His devotees.

வாசியாகி நேசமின்றி வந்தெதிர்ந்த தேனுக்கள்
நாசமாகி நாளுலப்ப நன்மைசேர்பனங்கனிக்கு
வீசி –

The story of the demon Denuka who came as a zebra named "Vaaji" and his destruction at the hands of Lord Sri Krishna is described as follows in Vishnu Puranam.

க3ருவீத்வா ப்4ராமணேநைவ ஸோம்ப3ரே க3தஜீவிதம்
தஸ்மிந்நேவ ஸ சிஜேப தே3நுகம் த்ருணராஜநி
தத்ப2லாந்யேகாநி தாலாக3ராந் நிபதந்க2ர:

ப்ருதி2வ்யாம் பாதயாமாஸ மஹாவாதோ க4நாநிவ (Vishnu Puranam 5-8-9-10)

"The Lord got hold of that demon who came as a zebra, hurled him over the skies and his dead body fell over the date palm tree. When that unrighteous demon was thrown over the tree, he made many fruits to fall from the tree on to the ground like the great wind would release the rain drops from the clouds"

கடைந்தபாற்கடற்கிடந்து காலநேமியைக்கடிந்து
உடைந்தவாலிதந்தனுக்கு உதவவந்திராமனாய்
மிடைந்தவேழ்மரங்களும் அடங்கவெய்து வேங்கடம்
அடைந்தமாலபாதமேஅடைந்துநாளுமுயம்மினோ

81.

Live in peace for ever, taking as the sole refuge, the holy feet of the loving Lord, Who has taken His gracious abode in Thiruvencatam, Who had reposed on the ocean of milk which was churned (for the nectar), destroyed the demon KaalaNaemi and Who came as Sri Rama and helped the brother of Vaali (the monkey king), and Who pierced with one arrow the seven great Saala trees (as well as the seven mountains and the seven nether worlds).

Azhwar in the previous verses indicated that one could attain eternal beatitude by seeking refuge at the feet of the Lord of the ocean of milk or of any of His various Vibhava Avataaraas. However, all of these are not accessible to the people of the present day world, on account of the fact that they were at different place and or different times. In this verse, Azhwar points to the Lord of Thiruvencatam, Who is accessible even to the people of the present times and encourages all to seek His holy feet.

கடைந்த பாற்கடல் கிடந்து – The wealth of the devas including those of Indra became lost in the ocean of milk by the curse of the sage Durvaasa. The Lord helped to restore the wealth to the devas by helping them to churn the ocean. And the Lord took His abode in the ocean of milk so that He would be accessible to the devas at times of their distress.

உடைந்த வாலி தந்தனுக்கு – The sorrow stricken brother of Vaali

தம்பி தனக்கு என்பது தந்தனுக்கு மாய் "தம்பி" என்றத்தை "தந் " என்று கடைக்குறைத்தலாய்க் கிடக்கிறது என்று ஒரு தமிழன். Sri PeriyaVaachaan Pillai refers to a Tamil scholar explaining the grammar here.

ததீஸ்தீரம் தஸ்ய வீரஸ்ய ஸ்வர்க்கீ மாரக்கீ ப்ரபா4வநம்
ராமபா3ணாஸநகூிப்தமாவஹத் பரமாம் க3தீம் (Ramayanam Kishkindha Kaandam 17-8)

"Loosened from the bow of Sri Rama, that missile, while illuminating the path of the said hero (Vaali) to the highest heaven brought to him the supreme state."

மிடைந்த வேழ மரங்களும் அடங்க வெய்து – Sri Rama came to help Sugriva and promised to destroy Vaali and reobtain Sugriva's wife as well as the Kishkinda kingdom. But Sugriva doubted Sri Rama's strength and asked Sri Rama to show whether he could pierce the strong dense Saala tree with his arrow. Sri Rama's arrow not only pierced the tree pointed out by Sugriva but along with it the entire row of seven dense Saala trees, as well as the seven mountains and the seven subterranean worlds and then reentered Sri Rama's quiver.

அடைந்து நாளும் உய்மின் - "சுடரடி தொழுதெழு "

For servants, it means living in devotional service of the Lord (of Thiruvencatam) always

எத்திறத்து மொத்துநின்று உயர்ந்துயர்ந்த பெற்றியோய்
முத்திறத்து முரிநீர் அராவணத்துயின்ற நின்
பத்துறுத்த சிந்தையோடு நின்று பாசம்விட்டவர்க்கு
எத்திறத்துமின்பம் அங்குமிங்குமெங்குமாகுமே

82.

O'Lord ! Thou art of supreme auspicious glories even when taking birth equal to various living forms (devas, humans, the moving and the non-moving living entities). Those who remain with hearts full of devotion to Thee, Who reposes on the serpent bed in the ocean with all the three kinds of water, giving up all of their other desires, always will attain the supreme bliss in this world, in the eternal abode as well as along the way.

Azhwar ended his preachings to others ("paropadesha") with the last verse. From this verse on, in several verses (verse 82 through verse 111), Azhwar indulges in a dialogue with the Lord. Subsequently in a few verses (verse 112 through verse 117), Azhwar addresses his own mind and finally in the last verse, Azhwar describes the ecstatic bliss that he himself attains at the end. In the next several verses, Azhwar will state to the Lord that those who have love for His holy feet are equal to the Nitya Suris. The reason for this is that Bhakti (devotion) for him is a sweet end in itself and not a means to attain Moksha. (Azhwar in the previous verses explained to everyone that Bhakti was a good upaaya). Parabhakti which is described in scriptures as a means to Moksha becomes an end result of the various spiritual practices for the spiritual aspirant. On the otherhand, the "prapanna" (one who has taken the Lord as his sole refuge), attains parabhakti automatically at the outset by the grace of the Lord.

In this verse, Azhwar says that for those who have love for the holy feet of the Lord reposing on the serpent bed in the ocean of milk and who have no other desires, the supreme bliss of the experience of the Lord will be available even while living in this world.

எத்திறத்தும் ஒத்து நின்று உயர்ந்து உயர்ந்த பெற்றியோய் –
 ஸ ௨ ஸ்ரேயாந் ப4வதி ஜாயமாந: (Yajur Ashtakam 3-6-3-9)
 " That ParamaPurusha becomes glorious with birth"

திறம் – refers to the various life forms

பெற்றி – glorious by nature

Whatever may be the form that the Lord takes, He assumes all the natural qualities associated with that form while still showing His divine glories.

முத்திறத்து நீர் – Three types of water (river water, spring water and rain water)

முரி –space (refers to the ocean here)

The origin of all the glories and the grace of the various Vibhava avataaras are to be found in the Lord Who took His abode initially in the ocean of milk.

பத்து உறுத்த சிந்தையோடு நின்று – with deeply devoted mind, remain

பத்து -Bhakti

பாசம் விட்டவர்க்கு – Who had given up all other desires or attachments

மட்டுலாவுதண்டுழாய் அலங்கலாய்புலன் கழல்
விட்டுவீழ்விலாதபோகம் விண்ணில் நண்ணியேறினும்
எட்டினோடிரண்டெனும் கயிறறினால் மனந்தனைக்
கட்டி விடலாதுவைத்த காதலின்பமாகுமே

83.

O'Lord adorned by the garland of cool Tulasi flowers full of honey! Even if one were to obtain the bliss of liberation reaching the supreme abode where there is incessant delight of experience of Thy holy feet, will that ever equal the loving delight that accrues to one with the mind that is steadfast and bound by the rope of devotion and placed for ever at Thy holy feet?

Azhwar in the previous verse said that the devotees attain the supreme bliss of the experience of the Lord even while living in this world. In this verse, he says that the bliss of the eternal world will not equal the delight arising from the steadfast love of the holy feet of the Lord.

மட்டுலாவு தண்டுழாய் அலங்கலாய் – O' Lord adorned by the garland of Tulasi flowers dripping honey ! This is indicative of the supreme Lordship of the person in both Leela Vibhuti and Nitya Vibhuti.

புலன் கழல்- perceptible holy feet

எட்டினோடு இரண்டெனும் – Eight and two adding to ten "பத்து" refers to Bhakti.

Similar statement by Sri Nammazhwar.

"நேரிய காதல் அன்பிலின்பீன் தேறல் அமுதவெள்ளத்தானாம் சிறப்பு விட்டு ...

உலகம் முன்றினோடு நல்வீடு பெறினும் கொள்வதெண்ணுமோ
தெள்ளியோர் குறிப்பே "

(Thiruvaasiriyam -2)

பின் பிறக்கவைத்தனன் கொல் அன்றிநின்றதுதன்கழற்கு
அன்புறைக்கவைத்தநாள் அறிந்தனன் கொலாழியான்
தன்திறத்தோரன் பிலா அறிவிலாதநாயினேன்
என் திறத்திலென் கொல்எம்பிரான் குறிப்பில்வைத்ததே 84.

Has my Lord willed so I would be born again after the end of this mortal life or has He willed so the day of eternal deep love of His holy feet arise in me? What is in the intention of my Lord, Who carries the discus, with regard to the lowly dog like self of mine with no devotion or the right knowledge towards Him?

Azhwar in this verse is wondering what is in the Lord's intention or will for him, whether He has willed him to be a "paramabhakta" (devotee with superior devotion) or a "nitya samsaari" (eternal dweller in the mundane transmigratory existence). Azhwar indicates here that the will of the Lord alone is the "upaaya" (means).

பின் பிறக்க வைத்தனன்கொல் or

பின்பு இறக்க வைத்தனன் கொல் – If the aatma fails to obtain the true knowledge with regard to Paramaatma then it is considered almost as destroyed.

அஸந்நேவ ஸ ப4வதி। ----- அஸ்தி ப்3ரஹ்மேதி சேத்3 வேத3
(Taittiriya Upanishad Aanandavalli 6)

"If a person takes Brahman for unreality, truly he becomes a non-entity. If he understands that Brahman is an existent entity, in consequence of that, the wise will consider him right and good."

அன்றி – or

நின்று தன்கழற்கு அன்பு உறைக்க வைத்த நாள்
அறிந்தனன்கொல் – whether He has willed so that the day of uninterrupted intense love of the holy feet will begin.

The embodied life of the jeeva (the lack of true knowledge regarding the Lord and the consequent "ஆத்ம நாசம் " "the destruction of the Aatma" meaning that the jeeva ends up dwelling in the eternal samsaara) arises from lack of bhakti

and its upliftment comes from being endowed with superior devotion.

ஆழியான் தன் திறத்து – towards the discus carrying Lord (indicative of "the supreme Lordship)
ஓரன்பிலா அறிவிலாத– without love and without knowledge that will help in developing the devotion
நாயினேன் – like the lowly dog (like the dog that will enter all open entrance doors, entering various bodies).

நச்சராவணைக்கிடந்த நாதபாதபோதினில்
வைத்தசிந்தைவாங்குவித்து நீங்குவிக்கநீயினம்
மெய்த்தன்வல்லையாதலால் அறிந்தனன் நின்மாயமே
உய்த்துநின்மயக்கினில்மயக்கலென்னைமாயனே 85.

O' Lord Who reposes on the serpent that spits venom (on the adversaries)! Thou art ever free and truly capable of disengaging and removing my mind that is fixed on Thy lotus feet. Therefore, I understood Thee (as free and independent).O' Wondrous Lord, please do not bring me under the sway of Thy maya (prakriti) and mesmerize me into the deluding sensory matters.

Azhwar in this verse, requests the Lord not to bring him under the influence of His deluding Maya.

நாதபாத போதினில் வைத்த சிந்தை –
my mind that is fixed on Thy lotus feet.

வாங்குவித்து நீங்கு விக்க நீயினம் மெய்த்தன்வல்லை -
Thou art capable of disengaging and removing

த்வாம்ருதஸ்யந்திநி பாதபங்கஜே
நிவேசிதாத்மா கதமந்யதிச்ச்ச2தி
ஸ்தி2தே அரவிந்தே3 மகரந்த3 நிர்ப4ரே
மது4வரதோ நேக்ஷூரகம் ஹி வீக்ஷுதே (Stotra ratnam –27)

"How can my mind firmly set upon Thy lotus feet shedding nectar, ever desire anything else? As it is well known, when there exists lotus laden with honey, the bee does not even glance at the Iksuraka flower"

(Iksuraka is a worthless thorny flower without fragrance or honey)

ஆதலால் அறிந்தனன் -

Therefore I understood Thee as ever free and independent (and therefore capable of anything)

நின்மாயமே உய்த்து நின்மயக்கினில் மயக்கல் -

please do not bring me under the sway of Thy maya (prakriti) and mesmerize me into the deluding sensory matters.

தைவீ ஹ்யேஷா குணமயீ மம மாயா துரீரத்யயா (Geetha 7-14)

"Maya" refers to Prakriti

உபமாநமஸேஷாணாம் ஸாதூ4நாம் யஸஸ்தா3 அப4வத் -

" He (Pahlada) who became the simile for all Sadhus for all times"

(Vishnu Puranam 1-15-157)

Sri Periya Vaachaan Pillai refers to the incidents with regard to Pahlada (who is the epitome of Bhakti, who being the grandfather of Mahabali is said to have tried to stop the Lord Trivikrama's feet from being placed on Bali) and Sisupaala who by nature stood as the sworn enemy of Lord Sri Krishna, nevertheless was granted Moksha by the Lord.

In Raghu Vamsa, Sri Kalidasa, is seen to use the puranic lore about Pahlada as a simile in the 35 th verse in the 7th Sarga.

தழுத்வஹந்தம் பதி2 போ4ஜகந்யாம் ருரோத4 ராஜந்யக3ணஃ
ஸத்3ருப்தஃ

ப3லிப்ரதி3ஷ்டா2ம் ஸ்ரியமாத3தா3நம் த்ரைவிக்ரமம்
பாத3மிவேந்த்3ரஸத்ருஃ

"Similar to Pahlada (grandfather of Maha Bali), inimical to Indra (born in the demoniac race) stopped the feet of Trivikrama, Who was about to take the wealth offered to Him by Bali, that hot-headed group of kings, stopped him (Aja) who was taking with him Indumati, the daughter of the King Bhoja".

(Indumati earlier had married Aja, a descendent of Raghu by swayamvaram)

சாசூசாசூபாதனேசலங்கலந்தபொய்கைவாய்
ஆடரவின் வன்பிடர் நடம்பயின்றநாதனே
கோசூநீசூகைய செய்யபாதநாளுமுள்ளினால்
வீடனாகமெய்செயாதவண்ணமென்கொல்கண்ணனே 86.

O' my Lord with the holy feet that destroyed Sakatasura and danced over the strong hoods of the serpent Kaliya in the poisonous lake draining waters from Yamuna.! O'Lord Kanna ! Thy arm always carries Sri Panchajanya, the Conch . How is it that I who have been constantly meditating on Thy holy red feet, have not been truly made a resident of Thy eternal abode?

Azhwar feels as if the Lord is enquiring him as to why he doubts that He would let his mind wander away from His holy feet. In this verse, Azhwar points out to the Lord that the very fact he is still very much bound in this material life despite his ardent prayer to be released from it all raises the doubt.

சாசூ சாசூ பாதனே -

Lord with the holy feet that kicked Sakataasura to death.

The holy feet that are sought after by loving devotees, were used to destroy the adversaries. This is the nature of the holy feet of the Lord. This is what Sri Nammazhware characterizes as விடமும் அமுதமுமாய் (Thiruvaimozhi 6-3-1).

சலம் கலந்த பொய்கை வாய் – in the poisonous lake where water (from Yamuna) was mixing
ஆடரவின் வன்பிடர் நடம் பயின்ற – danced over the strong hoods of the serpent
நாதனே - O' my Master (being the Lord of all jeevas)

The reason Azhwar refers to Sakatasura is to indicate that if there should be even an iota of ego in one's self then it needs to be removed. The physical body needs to be like a cart

which is comfortable and favourable but when it is taken over by ego then it behaves like a cart taken over by the demon (Sakatasura).

The reference to Kaliya episode is given to indicate that the Jeevaatma is by nature sweet but its association with the material body is like mixing with poison, and therefore the bondage needs to be broken. Aatma is like the sweet Yamuna waters. The physical body is like the poison which mixes with the sweet water.

கோடு நீடுகைய – The Lord with arms carrying the Conch (Sri Panchajanya)

வீடநாக மெய்செயாத வண்ணம் – the way of not truly making me resident in the eternal abode

கண்ணனே - Azhwar addresses the Lord as Sri Kannapiran (Sri Krishna), pointing out to the Lord that He took this avataaram mainly to induce love in the all the jeevas towards Him so that they can even attain the state of Parama Bhakti and become liberated.

நெற்றிபெற்றகண்ணன் விண்ணினாதனோடுபோதின்மேல்
நற்றவத்தநாதனோடு மற்றுமுள்ளவானவர்
கற்றபெற்றியால் வணங்குபாத நாதவேத நின்
பற்றலாலோர்பற்றுமற்றதுற்றிலேன் உரைக்கிலே 87.

O'Lord with the holy feet worshipped by Rudra with the eye in his forehead, by Indra, the head of the devas and by Brahma, the austere one seated on the lotus along with all the rest of the devas, each commensurate to their learning! O' Supreme Lord as revealed in the Vedas! If I were to state, I do not have even a touch of attachment with anything else other than Thee.

Azhwar in the previous verse, described himself to be constantly meditating on the lotus feet of the Lord. Azhwar feels as though the Lord questions him as to whether he has no other refuge. Therefore, Azhwar indicates clearly in three verses beginning with this verse, his "ananyagatitvam" (வேறுபுகலில்லாமை).

நெற்றி பெற்ற கண்ணன் –

The third eye on the forehead is used for destruction by Rudra.

விண்ணி நாதன் – Indra, the king of the world of the devas

போதின் மேல் நற்றவத்தநாதன் – Brahma who is seated on the lotus and known for the strength of good penances and the head of the fourteen worlds that he created

மற்றுமுள்ள வானவர் – all the other devas

கற்றபெற்றியால் வணங்கு பாத – the holy feet worshipped according to their individual learning (means that all the devas mentioned here vary in their knowledge and power)

நாத வேத – the Supreme Lord of all the worlds as declared in the Vedas

தமீஸ்வராணாம் பரமம் மஹேஸ்வரம் (Svetaasvatara 6-7)

" One Who is the Supreme, the great Lord of the Lords"

பதிம் விஸ்வஸ்யாத்மேஸ்வரம் ஶாஸ்வதம் ஶிவமஸ்யுதம் நாராயணம்
(Taittiriya Narayanasooktam 11)

"One Who is the Lord of the universe, the Lord of His self, Who is eternally auspicious and Who does not let go His devotees, is Narayana"

பற்று மற்றது உற்றிலேன் - Do not have even a touch of attachment with anything else

நின் பற்றலாலோர் –other than Thee.

வெள்ளைவேலைவெற்புநாட்டி வெள்ளையிற்றராவளாய்

அள்ளலாய்க்கடைந்தவன்று அருவரைக்கொராமையாய்

உள்ளநோய்கள் தீர்மருந்து வானவர்க்களித்த எம்

வள்ளலாரையன்றிமற்றோர்தெய்வம்நான் மதிப்பனே

88.

Will I think of worshipping any other deity, other than our Lord, the great benefactor, Who at that time of churning

and compressing the waves in the white milky ocean, placing the Mandara mountain, encircling it with the white toothed serpent Vasuki, came in the form of an incomparable divine Turtle, to support that heavy mountain and gifted the elixir in the form of the nectar and "Lakshmi Kataaksha" (blessing) to the devas removing all of their ills?

Azhwar indicates in this verse, that he would not consider other devas as his Lord since all of them seek the Lord's help only when they are in trouble.

வெள்ளை வேலை – in the white milky ocean

வெற்புநாட்டி- placing the mountain (Mandara)

வெள்ளையிற்றாவளாய் – white toothed serpent (Vasuki)

அள்ளலாய்க் கடைந்தவன்று – at that time of churning and compressing the waves

(See verses 21 and 14)

அருவரைக்கு ஓர் ஆமையாய் – as an incomparable turtle for the support of the heavy mountain

எம் வள்ளலார் – our benefactor

ததோ அவலோகிதா தேஃவா ஹரிவக்ஷஸ்த2லஸ்த2யா

லக்ஷ்மீயா மைத்ரேய ஸஹஸா பராம் நிர்வ்ருதிமாக3தா:

பீதேஅம்ருதே ச ப3லிபி4ர் தே3வைர் தை3த்யசமுஸ்ததா3

வத்4யமாநா தி3ஸோ பே4ஜே பாதாளஞ்ச விவேஸஹ (Vishnu Puranam 1-9-106 & 111)

"O' Maitreya! Afterwards, blessed by Lakshmi Devi seated on the chest of the transcendental Lord, the devas obtained supreme happiness. The host of the asuraas beaten by the devas made strong by the drinking of the nectar, ran in all directions and also descended into the nether world"

உதா3ராஸ் ஸர்வ ஏவைதே ஜ்ஞாநீ த்வாத்மைவ மே மதம் (Geetha 7-18)

" All these are indeed generous but I deem the man of knowledge to be My very self "

The Lord calls the four types of seekers (ஆர்த்தி, ஜிஞாஸு, அர்தா2ர்தீ2, ஜிஞாநீ, the distressed, the seekers after knowledge, the wealth seekers and the men of knowledge – Geetha 7-16) who worship Him as "generous". Azhwar is touched by the graciousness of the Lord where He calls those who seek Him for their own problems as "generous"

பார்மிகுத்தபாரமுன் ஒழிச்சுவானருச்சுனன்
 தேர்மிகுத்து மாயமாக்கி நின்கொன்றுவென்றிசேர்
 மாரதர்க்குவான்கொடுத்து வையமைவர்பாலதாம்
 சீர்மிகுத்த நின்னலாலோர் தெய்வம்நான் மதிப்பனே 89.

Will I even consider any other diety other than Thee, Who in order to get rid of the unbearable weight of Mother Earth, Thyself stood ahead, drove the chariot of Arjuna and worked wonders and remaining as the charioteer, killed the adversaries, sent Duryodana and other great warriors who thought of themselves as victorious to the heavens and brought this Earth under the rulership of the Pandavas, expanding their glories?

Azhwar in this verse, states how he would consider no one else as his Lord except Sri Krishna, similar to the Pandavas, who considered Him alone as their refuge.

க்ருஷ்ணாஸ்ரயா க்ருஷ்ணபலா க்ருஷ்ணநாதா2ஸ்ச
 பாண்ட3வா:

(MahaBharatham –Dronaparvam 183-24)

"Pandavaas considered Sri Krishna as their support,as their strength and as their Lord"

பார்மிகுத்த பாரம் -

Bhoomi Devi (Mother Earth) talking about this weight that she was unable to bear, lists all of the demon kings including Kamsa (who was Kaalanaemi in his previous birth), Arishta, Denukan, Kaesi, Pralamban, Narakan, Sundan, Baana and others who had taken birth.

ததா2ந்யே ச மஹாவீர்யா ந்ருபாணாம் ப4வநேஜு யே
 ஸமுத்பந்நா து3ிராத்மாநஸ் தாந்த

ஸங்க்2யாதுமுத்ஸவே (Vishnu Puranam 5-25)

"All of them and other great warrior and wicked kings have taken birth in royal families.

I (Bhoomi) am unable to even count them."

முன் ஒழிச்சுவான் அருச்சுனன் தேர்மிகுத்து - in order to get rid of the unbearable weight of Mother Earth, stood ahead Himself and drove the chariot of Arjuna

விஸ்ருஜ்ய ஸரம சாபம் ஶோகஸம்விக்3நமாநஸ: (Geetha 1-47)

"Arjuna threw aside his bow and arrows, his heart overwhelmed with grief"

ஸ்தி2தோஅஸ்மி க3தஸந்தே3ஹ: கரிஜ்யே வசநம் தவ (Geetha 18-73)

"Freed from doubts, I stand steadfast, I will fulfill your word"

மாயமாகி –worked wonders (The Lord turned day into night, and He even raised His Chakra Aayudha weapon against Bheeshma, although He gave word that He would not raise His weapons). In other words for the sake of His devotees He was even willing to change His nature (eg. speaking only truth).

மாரதர்க்கு வான்கொகுத்து – gave the heavenly abode for the great warriors (who considered themselves as victorious) like Drona and others who fought for the Kauravas.

குலங்காளயவீரிரண்டில் ஒன்றிலும் பிறந்திலேன்
நலங்களாய நற்கலைகள் நாவினும் நவின்றிலேன்
புலன்களைந்தும் வென்றிலேன் பொறியிலேன்புனித நின்
இலங்குபாதமன்றிமற்றோர்பற்றிலேன் எம்மீசனே 90.

I have not been born among one of the four classes. I have not learnt the four Vedas which inculcate goodness. I have not achieved victory over the five senses. I have been caught in the net of the material world. O' my Lord ! Thou

**art all purifying. I do not have any other refuge except
Thine holy resplendent feet.**

From the 87th verse, Azhwar described his "ananyagatitvam" (that he had no other refuge but the Lord). In this verse, he describes his "Aakinchanyam" (ஆகிஞ்சந்யம்)- that he has no other means to reach Him except the Lord's holy feet.

குலங்காளய வீரிரண்டில் ஒன்றிலும் பிறந்திலேன் –

Azhwar although was born of the sage Bharghava, he considered himself to have been born to the family of the wood cutter who raised him. This is very similar to how Sri Krishna considered Himself as born among the cowherds of Gokulam being raised by Nanda and Yashoda.

அயம் ஸ க3த்யதே ப்ராஜ்ஞை: புராணார்த்த2 விஸாரதை3:
கோ3பாலோ யாத3வம் வம்ஸம் மக்3நமப்4யு த3 த4ரிஜ்யதி
(Vishnu Puranam 5-20-49)

"The great scholars who know the real meaning of Puranas, sing Him as Gopala, Who uplifted the down trodden descendants of Yadu" .

நற்கலைகள் நாலிலும் – the four Vedas

நாவிலும் நவின்றிலேன் – have not learnt (to recite with my tongue)

நலங்களாய – showing the righteous path

The Vedas show the righteous path.

த4ர்மேண பாபமபநுத3தி (Taittiriya Upanishad 50)

"By meritorious actions, gets rid of sins"

தஸ்மாதே3வம்வித் ஶாந்தோ தா3ந்த உபாதஸ் திதி3ஶ்ஸ்

ஸமாஹிதோ பூ4த்வா ஆத்மந்யேவாத்மாநம் பஸ்யேத்

(Bhadaranyaka Upanishad 6-4-23)

" He who knows thus, remains dispassionate with controlled internal and external senses, with mind at peace and unperturbed, sees in his self the antaryaami Paramaatma"

புலன்கள் ஐந்தும் வென்றிலேன் – Have not achieved victory over the five senses

பததோ ஹ்யபி கௌந்தேய புருஷஸ்ய விபர்சித:
இந்திரியாணி ப்ரமாதீ2நி ஹரந்தி ப்ரஸப4ம் மந:
(Geetha 2-60)

"The turbulent senses, O' Arjuna, do carry away perforce the mind of even a wise man though he is ever striving"

பொறி இலேன் – have been housed inside the trap (caught in the net of the material world)

பு நித – the all purifying

இலங்கு பாதம் – the resplendent holy feet (capable of removing all darkness)

பண்ணுலாவுமென்மொழிப் படைத்தடங்கணாள் பொருட்டு
எண்ணிலாவரக்கரை நெருப்பினால் நெருக்கினாய்
கண்ணலாலோர் கண்ணிலேன் கலந்தகற்றமற்றிலேன்
எண்ணிலாதமாயநின்னை எனனுள்நீக்கலென்றுமே 91.

Thou, Who destroyed countless demons with fire emitting missiles, for the sake of King Janaka's daughter with sweet, melodious soft speech and broad bright eyes like the sword, art my guide and I have no other way except Thee. I have no other relations. O' Wondrous Lord! Do not remove Thee from me ever.

Azhwar in this verse, points out to the Lord why he can not make any efforts himself to achieve his goal. Azhwar indicates a precedent where He Himself as Sri Rama liberated Devi Seetha who was imprisoned in the "ashoka vana" surrounded by the demons.

பண்ணுலாவு மென்மொழி –
one whose speech is soft, sweet and melodious

மது4ரா மது4ராலாபா கிமாஹ மம பா4மிநீ
மத்3விஹீநா வராரோஹா ஹநுமந் கத2யஸ்வ மே (Ramayanam Sundara kaandam 66-15)

"O' Hanuman, what my beloved consort, who has a comely exterior and is sweet of expression, who is endowed with excellent limbs, and has been separated from me said to you"

படைத்தடங்கணாள் –

with eyes shiny and broad like the sword.

சிரம் ஜீவதி வைதேஹீ யதிஃ மாஸம் த4ரிஷ்யதி

ந ஜீவேயம் கூணமபி விநா தாமஸிதேகூணாம் (Ramayanam Sundara Kaandam 66-10)

" Vaidehi will live long if she survives for a month. I (however) would not survive even for a moment without that dark eyed lady"

Azhwar who came to describe his "ananyagatitvam", describes in detail about the beauty of Sri Seetha. The reason for this is the unbound Jeeva (free from the insentient) is like Devi Seetha and like Sri Kaustubha very sweet and endearing to the Lord. The embodied soul when it attains true knowledge considers this bodily existence as an imprisonment much like Seetha Devi in the ashoka vana.

எண்ணிலா அரக்கரை- countless demons

நெருப்பினால் நெருக்கினாய் – destroyed by fire emitting missiles

Azhwar mentions this as if to ask the Lord whether He would intervene only if he had countless enemies like Seetha. Won't He protect if he had only his five senses as his adversaries?

கண் – You are my eyes meaning my Guide or Way

அலாலோர் கண்ணிலேன் – I do not have any other way

Azhwar's verse here is similar to Sri Nammazhwar's.

தயரதற்கு மகன்றன்னையன்றி மற்றிலேன் தஞ்சமாகவே (Thiruvaimozhi 3-6-8)

அஸந்தேஃஸாத்து ராமஸ்ய தபஸர்சா நுபாலநாத்

ந த்வா குர்மீ தஃஸக்ஃரீவ ப4ஸம் ப4ஸ்மார்ஹ தேஜஸா (Ramayanam SundaraKaandam 22-20)

"I do not reduce you to ashes by dint of my glory which alone is enough to reduce you to ashes, only because I do not have the mandate of Sri Rama and also because I seek to preserve the power of my asceticism, O' ten headed monster!"

Sri Seetha had the power to liberate herself but how can I protect myself when I do not have such powers?

கலந்த சுற்றம் மற்றிலேன் – no relative of mine left to suit my mind. My parents also left me after birth saying, "May the Lord protect".

பிதரம் மாதரம் தா3ராந் புத்ராந் ப3ந்துந் ஸகீ2ந் கு3 ரூந்
ரத்நாநி த4நதா4ந்யாநி சே3த்ராணி ச க்3ருஹாணி ச
ஸர்வத4ர்மாம்ஸ்ச ஸந்த்யஜீய ஸர்வகாமாம்ஸ்ச ஸாக்ஷராந்
லோகவிக்ராந்தசரணௌ ஸரணம் தேஅவ்ரஜம் விபோ4

(Vihagaendrasamhitai 228- Saranaagatigadyam)

" O'Lord! I seek Thy holy feet which measured the worlds giving up completely my father, mother, wife, children, relatives, friends, teachers, jewels, wealth, grains, fields, homes, all means and all desires".

Like Sri Lakshmana, Azhwar declares that all of the relations, is the Lord.

"For Devi Seetha when she was alone in Ashoka vana, Sri Hanuman appeared. For me there is none except Thee."

அஹம் தாவந் மஹாராஜே பித்ருத்வம் நோபலக்ஷயே

ப4ராதா ப4ர்த்தா ச ப3ந்து4ஸ்ச பிதா ச மம ராக4வ
(Ramayanam Ayodhya Kaandam 58-31)

"I at any rate perceive no fatherhood in the emperor. Sri Rama (a scion of Raghu) is my (elder) brother, master, kinsman and father too."

எண்ணிலாத மாய – O' Lord of countless wonders!

தே3வகார்யம் ஸ்வயம் க்ருத்வா க்ருதஜ்ஞா ஹ்ருஷ்ட சேதநா
அபி4ஜ்ஞா ராஜ த4ர்மாணாம் ராஜபுத்ரம் ப்ரதீக்ஷதே
(Ramayanam Ayodhya kaandam 26-4)

"Having offered worship to the gods, the celebrated princess who knew her duty, and was conversant with moral code prescribed for kings was waiting for her husband with a delighted mind"

Azhwar implies here that although he is lowly and not like Seetha Devi who was highly qualified, the Lord's wondrous powers can change anything. Did He not bestow Moksha for

the bird (Jataayu), did He not bestow Vaikunta on everyone (both the moving and the non-moving entities) from Ayodhya?

அன்று சராசரங்களை வைகுந்தத்தேற்றி (Perumaal Thirumozhi 10-10)

நின்னை - Thee (Who is All powerful)

என்னுள் – from me (who has no other refuge)

நீக்கல் – do not remove

என்றுமே – ever (implying, do not let me go after other ways ever).

விடைக்குலங்கள் ஏழுடர்த்து வென்றிவேற்கண்மாதரார்

கடிக்கலந்ததோள்புணர்ந்த காலியாயவேலைநீர்

படைத்தடைத்ததிற்கிடந்து முன்கடைந்துநின்றனக்கு

அடைக்கலம்புகுந்தவென்னை அஞ்சலென்னவேண்டுமே 92..

O' Lord, Who came as a cowherd! In ancient times, Thou created the wavy oceans of waters, reposed on one of them and churned the same (for the sake of the devas) and (as Sri Rama) built a bridge across another. For the sake of embracing the beautiful and fragrant arms of Nappinnai Piraatti with eyes sharp as the victorious spear, Thou vanquished the seven types of bulls. Please pray tell me who had taken refuge in Thee, "Do not fear".

Azhwar feels as if the Lord is asking him what he had done for which the Lord had to favor him with His union for ever. Azhwar in this verse, simply reminds the Lord that He is the natural refuge for all and all He needs to do in his case is what he had promised before and simply show grace to him and say "Be free from all fear and I would protect you". ("மாஸ்சு")

முன் வேலை நீர் படைத்து அதிற்கிடந்து – In ancient times, the Lord created the expanses of waters, and reposed on one of them for the sake of His accessibility to the jeevas (since He is their ultimate refuge).

கடைந்து – Then He churned the ocean of milk for the sake of the devas

அப ஏவ ஸஸர்ஜாதென தாஸு பீஜை (வீர்ய) மவாஸ்ருஜத் (Manusmriti 1-8)

"That Paramaatma, created the water first. Then He seeded His power into that water"

ஸரணம் த்வாமநுப்ராப்தாஃ ஸமஸ்தா தேவதா கணாஃ (Vishnu Puranam 1-9-65)

"O' Lord, all of us devas take to Thee as our only refuge".

விடை குலங்கள் ஏழடர்த்து – vanquished the seven types of bulls

சாதூர்வரண்யம் மயா ஸ்ருஜ்டம் குணகர்மவிபா4க3ஸஃ
தஸ்ய கர்த்தாரமபி மாம் வித்3த்4யகர்த்தாரமவ்யயம்
(Geetha 4-13)

"The system of four stations was created by Me according to distinction in Guna and Karma. Though I am their creator, know Me as non-agent and immutable".

வென்றி வேல் கண் மாதார- Nappinnai Piraatti with eyes sharp as the victorious spear
கடி கலந்த தோள் – and beautiful and fragrant arms
புணர்ந்த -embraced
காலி ஆய – the Cowherd!

நின்றனக்கு அடைக்கலம் புகுந்த என்னை - Me who had taken refuge in Thee

Even so Sruti had declared previously:

யோ ப்4ரஹ்மாணம் வித்3தா4தி பூர்வம்

யோ வை வேதா3ம்ஸ்ச ப்ரஹினோதி தஸ்மை

தம் ஹ தே3வாத்மபு3த்3தி4 ப்ரகாஸம்

முழுக்ஷீ ர் வை ஸரணமஹம் ப்ரபத்4யே (Svetaassvatara 6-18)

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

Azhwar here seeks refuge calling on Sri Krishna (for He has said in His Charama sloka of the Geetha, " மாமேகம் ஸரணம் வ்ரஜ்")

பிதா த்வம் மாதா த்வம் ததேயிததநயஸ்த்வம் ப்ரியஸஹ்ருத்
த்வமேவ த்வம் மித்ரம் கு3 ரூரஸி க3திஸ்சாஸிஜுக3தாம்
த்வதீயேஸ்த்வத்3 ப்4ருத்யஸ்தவ பரிஜநஸ்த்வத்3க3திரஹம்
ப்ரபந்நஸ்சைவம் ஸத்யஹமபி தவைவாஸமி ஹி ப4ர:
(Stotra Ratnam 60)

" For all the worlds, Thou alone art the father, Thou alone art the mother, Thou alone art the beloved son, Thou alone art the dear friend, Thou alone art the confidant and Thou alone art the preceptor and refuge. I am Thine, Thy servant, Thy attendant; Thou art my goal; and I take refuge in Thee. In such a circumstance, am I not the right burden on Thee?".

அஞ்சலென்ன வேண்டுகே - Please tell me "Do not fear"

Azhwar reminds the Lord of His own words in the Geetha, "ஸர்வபாபேப்4யோ: மோக்யிஜ்யாமி மாஸ்ச: "

சுரும்பரங்குதண்டூழாய் துதைந்தலர்ந்தபாதமே
விரும்பிநின்றிறைஞ்சிவேற்கு இரங்கரங்கவாணனே
கரும்பிருந்தகட்டியே கடற்கிடந்த கண்ணனே
இரும்பரங்கவெஞ்சரம் துரந்த வில்லிராமனே 93.

O' the Lord of Srirangam! Please show compassion to me who always worship with zeal Thy holy feet covered with blossoms of cool Tulasi flowers hovering with bees. O' sweet benevolent Lord Kanna! Thou art all (naturally) sweet like the sugar crystal, reposing as Thou art on the milky ocean. O'Lord Sri Rama with the bow that discharged the terrific arrows piercing the steel like frames of the adversaries!

Azhwar elaborates further his request for the gift of fearlessness ("Abhayapraadaanam") அப4யப்ரதானம், in this verse, requesting the experience of the Lord, seeking the holy feet of the Lord Sri Ranganatha, knowing the immense sweetness of the Lord.

சுரும்பு அரங்கு தண் துழாய் துதைந்து அலர்ந்த பாதமே –
The holy feet covered with blossoms of cool Tulasi flower
garlands hovering with bees

The presence of Tulasi flowers indicates the deity that is Paramaatma. The contact with the Lord's holy feet blossoms the Tulasi flowers; similarly the association with the Lord's holy feet will blossom those who seek them. Tulasi flowers also indicate the sweetness of the Lord.

விரும்பி நின்று இறைஞ்சிவேற்கு இரங்கு அரங்கவாணனே -
The Lord who has taken abode in Srirangam favors His devotees and His captivating beauty, eliminates their interest in material things.

Sri Thodaradippodi Azhwar states his own experience in his Thirumaalai.
போதரே என்று சொல்லிப் புந்தியுள் புகுந்து தன்பால் ஆதரம்
பெருக வைத்த அழகன் (Thirumaalai 16)

சுரும்பு இருந்த கட்டியே - naturally sweet as the lump of sugar
crystal
கடல் கிடந்த கண்ணனே - The most easily accessible Lord
who reposes on the milky ocean
இரும்பரங்க வெஞ்சரம் துரந்த வில் இராமனே - Lord Sri Rama
with the bow that discharged fire emitting arrows which
pierced the steel like frames of the demons.

The valour and beauty of Lord Sri Rama are to be found in the
Lord of Srirangam for
நம் சேவகனார் மருவிய பெரிய கோயில் (Thirumaalai 11)

மேக4ர்யாம் மஹாபா4ஹும் ஸ்தி2ரஸத்வம் த்3ருட4வ்ரதம்
கதா3 த்3ரக்யாமஹே ராமம் ஜக3த: ஶோகநாஸநம்
(Ramayanam Ayodhya Kaandam 83-8)

"When shall we be able to behold the mighty armed Sri
Rama, dark as a cloud, stable of mind and firm of resolve, the
dispeller of the grief of the world"

ஊனின் மேயவாவிநீ உறக்கமோடுணர்ச்சிநீ
 ஆனின்மேயவைவந்துநீ அவற்றுள்நின்ற தூய்மைநீ
 வானினோடுமண்ணுநீ வளங்கடற்பயனுநீ
 யானுநீயதன்றி எம்பிரானும்நீ இராமனே

94

Thou art the five vital airs in the body. Both sleep and wakefulness are under Thy command. The five purifying substances originating from the cows and their purifying quality are under Thy control. The eternal abode and the mundane world are under Thy will. Thou art the source of the various useful and precious things contained in the ocean. Also myself who is bound in this samsaara is Thy possession. Furthermore, O' Sri Rama! Thou art our benefactor.

Azhwar feels as if the Lord responded to his request for His compassion, asking him whether would he not need Him to remove all obstacles in the way of the divine experience, generate everything that is conducive for the same and finally ensure that such experience remains for ever. Azhwar points out in this verse, since there is nothing that is independent of the Lord, His grace alone when obtained would bring into fruition his thirst for the divine experience ("Bhagavat Anubhavam") ப4க3வத் அநுப4வம்.

பாவநஸ் ஸர்வலோகாநாம் த்வமேவ ரகு4நந்த3ன
 (Ramayanam- Uttarakanda 82-9)
 "O' Raghunandana! You alone purify all the worlds"

பவித்ராணாம் ஹி கோ3விந்த3 பவித்ரம் பரமுச்சயதே (Bharatam Vana- 88-27)
 " Of all the holy things , Govinda is the holiest".

ஊனின் மேயவாவிநீ – The five types of vital airs பஞ்சவருத்தி ப்ராணன் ("praana, apaana, vyaana, udaana, samaana") through which the life is sustained in the body are under the control of the Lord

உறக்கமோடு உணர்ச்சி நீ – both the lack of knowledge and the presence there off, are under Thy control.

அநாதி3 மாயயா ஸுப்தோ யதா3 ஜீவஃ ப்ரபு3த்4யதே
(Maandookya Karika- Agama Prakarana 16)-
(When the Jeeva who is asleep under the spell of the maya of Samsaara, wakes up-)

ஆனின் மேய ஐந்து நீ- The five substances that are of origin from the cows considered by shastraas as purifying also called பஞ்சக3வ்யம் (Panchagavyam), are under Thy control.
அவற்றுள் நின்ற தூய்மை நீ-
the purifying quality of these is due to Thy will.

கேஃத்ரஜ்ஞஸ்யேஸ்வரஜ்ஞாநாத் விஸு3த்தி4ஃ பரமா மதா
(Yajnavalkyasmruthi 3-34)
"Through knowledge of the Lord, the embodied jeeva obtains highest purity".

வானினோடு மண்ணு நீ – Both the eternal abode and this mundane world

வளங்கடல் பயனும் நீ- All the precious things contained in the ocean which attract everyone (such as the gems and the nectar) are of Thy will. This is given as example for all material things (not spiritual).

யானும் நீ- myself who is bound in this samsaara is under Thy control and even my interest in Thee is Thy grace

த3தா3மி பு3த்தி4யோக3ம் தம் (Geetha 10-10)
" I grant the wisdom ".

அதன்றி எம்பிரானும் நீ இராமனே- Furthermore, Thou art Sri Rama, my benefactor.
ரமயதி இதி ராமஃ - Sri Rama pleases everyone (by granting all the wishes of His devotees)

விஷயே தே மஹாராஜ ராமவ்யஸநகர்ஸிதாஃ
அபி வ்ருக்ஷாஃ பரிமலாநாஃ ஸபுஷ்பாங்குரகோரகாஃ

(Ramayanam Ayodhya Kaandam 59-4)

"Through intense suffering due to separation from Sri Rama, O'great monarch! even trees in your kingdom with their flowers, shoots and buds have withered".

புற்பாமுதலாப் புல்லெறும்பாதி ஒன்றின்றியே, நற்பால்
அயோத்தியில் வாழும் சராசரம் முற்றவும் நற்பாலுக்கு
உய்த்தனன் நான்முகனார் பெற்ற நாட்டுளே (Thiruvaimozhi 7-
5-1)

அன்று சராசரங்களை வைகுந்தத்தேற்றி (Perumaal
Thirumozhi 10-10)

யா க3திர் யஜ்ஞஸ்ரீலாநாம் ஆஹிதாக3நேஸ யா க3தி:
அபராவரத்திநாம் யா ச யா ச பூ4மிப்ரதா3யிநாம்
மயா த்வம் ஸமநுஜ்ஞாதோ க3ச்சலோகாநுத்தமாந் (Ramayanam
Aaranya Kaandam 68-30)

"O' king of vultures (Jataayu)!, duly permitted by me, ascend you to unsurpassed realms, attain the destiny which is the lot of those given to the performance of sacrifices, and which is attained by him who has maintained the sacred fire, which is reserved for those who have no return (of birth), and which is intended for those who gift lands."

அடக்கரும் புலன்களைந்தடக்கி ஆசையாமவை
துடக்கறுத்துவந்து நின்தொழிற்கணின்றவென்னைநீ
விடக்கறுதிமெய்செயாது மிக்கொராசையாக்கிலும்
கடற்கிடந்தநின்னலாலோர்கண்ணிலேனென்மண்ணலே 95.

O' my Lord! Even if Thou Who had helped me thus far, enabling me to achieve the control of the five senses, rooting out all my other desires along with their tendencies and made me firm in seeking Thy service, were to let me go (now) leaving my spiritual uplift incomplete and allowing other desires to spring in me, I consider none else as my redeemer but Thee, Who reposes on the ocean of milk.

In the previous verse, Azhwar expressed that Lord Sri Rama, Who grants the wishes of the devotees and Who is the benefactor of all is really "the true means". In this verse, Azhwar expresses his steadfastness of purpose in seeking the Lord, taking Him as the sole refuge. He further acknowledges that the Lord removed his senses from indulging in material things, completely destroying all desires in them along with their tendencies and made him seek the service at His holy feet alone.

அடக்கரும் புலன்கள் ஐந்து அடக்கி –

Here Azhwar states that he had controlled all the five senses while in the 90th verse, he mentioned that he had not attained control of the senses. Azhwar indicates further that the control of the senses became easy with the grace of the Lord only. The Lord revealing His captivating beautiful form, helped to draw all of his senses away from all material things.

Even Arjuna who admitted to the fickleness of the mind to Sri Krishna, (தஸ்யாஹம் நிக்ரஹம் மந்யே வாயோரிவ ஸூதுஷ்கரம் Geetha 6-34)) was able to control himself, and look upon the celestial dancer Oorvasi as a mother even while she appeared in order to distract and spoil his austere penances, all due to the grace of Sri Krishna.

ஆசையாமவை தொடக்கறுத்து – completely eliminating all desires along with their tendencies (by the all purifying form of the Lord). Desires in material things arise in jeevas due to their righteous and unrighteous actions. Only the Lord can eliminate the effects of these actions.

வந்து நின் தொழில் கண் நின்ற என்னை - me who has stood at Thy holy feet seeking the service under them (புகழைக் கைங்கர்யம்).

நீ விடக்கறுதி – Thou Who had thus far helped me (from the control of senses to the level of seeking Thy feet alone) were to let me go

மெய்செயாது – Doing things against the uplift of the Aatma.

அந்யதா2 ஸங்கல்ப்ய அந்யதா2சரதீதி மித்2யாசாரஃ இதி
உச்ச்யதே (Geetha Bhashyam 3-6)

"The one who wills to act one way, and acts contrary to that
will, is called a Mityaachaara " ("insincere")

மிக்கொராசையாக்கிலும் – even if Thou induced me to astray
away from Thee and indulge in the senses again

கடற்கிடந்த நின்னலாலோர் கண்ணிலேன் – I consider none
else as my redeemer but Thee, Who had chosen to repose on
the ocean of milk, leaving the eternal abode (primarily for my
good)

எம் அண்ணலே – O' my Lord ! (By nature Thou art my Lord
and therefore I would not let go of Thee no matter what- even
if Thou let me go).

வரம்பிலாத மாயமாய வையமேழும்மெய்ம்மையே
வரம்பிலாழியேத்திலும் வரம்பிலாத கீர்த்தியாய்
வரம்பிலாத பல்பிறப்பு அறுத்துவந்துநின் கழல்
பொருந்துமாதிருந்தநீ வரஞ்செய்புண்டரீகனே

96.

**O' lotus eyed Lord with wondrous powers! Thou control
the limitless primordial nature. Thy glories are infinite and
will be unfathomable even if all the people of the seven
worlds with true understanding were to glorify Thee for
countless aeons. O' Lord Who art very eager to seek out
Thy devotees! Please grace me, so cutting asunder the
endless cycles of many many lives, reaching Thy eternal
realm through devotion, I shall for ever remain in service
of Thy holy feet.**

Azhwar in this verse, requests the Lord to grace him so that he
will reach His holy feet freed for good from this "samsaara"
(the endless cycles of life in the mundane world).

வரம்பிலாத மாய – Thou Who controls the limitless
Moolaprakriti or the primordial nature

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

மாய – O' wondrous Lord with all the auspicious gunas which are essential for the release of the jeevas from the grip of the "prakriti".

வையம் ஏழும் மெய்மையே வரம்பிலாழியேத்திலும் வரம்பிலாத
கீர்த்தியாய் –

Even if all the people of the seven worlds with true understanding were to glorify Thee for the duration of countless aeons, Thy greatness will remain unfathomable

வர்ஜாயுதைர் யஸ்ய குணா ந ஸக்யா வக்தும் ஸமேதைரபி
ஸர்வலோகை:

மஹாத்மந: ஸங்கசக்ராஸிபானேர் விஜ்ணோர் ஜிஜ்ணோர்
வஸுதேவாதமஜஸ்ய

(Bharatham- Karnaparvam- 83-65)

"He Who is the Supreme Spirit, Who carries the discus, the conch and the sword, Who is all pervading, Who is all victorious, and Who is the son of Vasudeva, His auspicious attributes will remain beyond all words of all the worlds even if they try for tens of thousands of years"

வரம்பிலாத பல்பிறப்பு அறுத்து – cut asunder the endless cycles of many many lives (although the jeeva aatma is eternal, the embodied jeeva does endless karmas which result in relentless bondage, leading to many births all according to the karmas)

வந்து நின்கழல் பொருந்துமா திருந்த – reaching Thy holy feet and remain in blissful service of Thee and not indulging in other thoughts

நீ வரஞ்செய் - ஆள் பார்த்துழிதருவாய் (Naanmukan Thiruvandadhi 60) The Lord is very eager to seek His devotees. So Azhwar requests the Lord to grace him.

புண்டரீகனே - O' lotus eyed Lord!

செந்தாமரை தடங்கண் செங்கனிவாய் செங்கமலம் செந்தாமரை
அடிக்கள் (Thiruvaimozhi 2-5-1)

By addressing the Lord like this, Azhwar indicates to the Lord that all He has to do is to turn His lotus like eyes towards him.

வெய்யவாழிசங்குதண்டு வில்லும்வாளுமேந்துசீர்க்
கைய செய்யபோதில்மாது சேருமார்பநாதனை
ஐயிலாயவாக்கைநோய் அறுத்துவந்துநின்னடைந்து
உய்வதோருபாயம்நீயெனக்குநல்கவேண்டுமே

97.

Thou art with beautiful arms which carry the divine weapons such as the Thiru Chakra the discus, Sri Paanchajanya the conch, Sri Kaumodaki the mace, Sri Saarnga the bow and Sri Nandaka the sword, all terrifying to the enemies. The divine mother Lakshmi (Periya Piraatti) seated on the red lotus is ever resident in Thy heart. O' Supreme Lord ! Thou (Who art the owner) should show me (Thy possession) a way by which cutting asunder this disease in the form of this physical body naturally filled with phlegm, I could reach Thee in the eternal abode and live in service of Thee.

Azhwar in the previous verse, requested the Lord to grace him unconditionally so that he could be for ever in the service of the Lord. Azhwar feels now a question raised by the Lord namely "Would he not be in need of a "upaaya" ("means") for this?". Azhwar in this verse, indicates that the divine mother Lakshmi is ever resident in His heart, and furthermore the Lord carries with Him the various divine weapons, all of them together would be able to eliminate all obstacles and adversaries in his way, so no special "upaaya" would be needed. Furthermore, if there should be a compelling need for some "upaaya", Azhwar requests the Lord to point it out Himself.

வெய்ய வாழி சங்கு தண்டு வில்லும்வாளும் ஏந்து சீர்க் கைய –
The Lord carries in His beautiful arms the divine weapons out of love of His devotees, so that he can eliminate all of their adversaries (which essentially arise out of their unrighteous actions)

"எப்போதும் கை கழலா நேமியான் நம்மேல் வினை கடிவான்"(Periya Thiruvandadhi 87).

செய்ய போதில் மாது சேரு மார்ப – The divine mother Lakshmi Who has her origin in the beautiful red lotus for ever resides in the Lord's heart (and she will forgive all our faults which act as obstacles in our way). அகலகில்லேன் இறையுமென்று (ThiruvaiMozhi 6-10-10)

நாதனே - The supreme Lord! (Azhwar implies here that he needs the Lord's protection since he is after all His possession).

ஆக்கை நோய் அறுத்து – cutting asunder the physical body which is like a disease. (ஐயிலாய – phlegm) ஏய்ந்த தம் மெய் குந்தமாக விரும்புவரே (Naanmukan Thiruvandadhi 79)

மறந்துறந்துவஞ்சமாற்றி ஜம்புலன்களாசையும்
துறந்து நின்கணாசையே தொடர்ந்துநின்ற நாயினேன்
பிறந்திறந்து பேரிடர்ச் சுழிக்கணின்று நீங்குமா
மறந்திடாதுமற்றெனக்குமாயநல்கவேண்டுமே 98.

O' Wondrous Lord! This lowly self of mine, Thy servant has come before Thee in thirst of love of Thee alone giving up all anger, deceit and passions arising from the five senses. Without forgetting, Thou should grant me (who is incapable), the service of Thy holy feet, freeing me from the vicious cycle of births and deaths.

Azhwar now feels as if the Lord enquires him as to what merit does he have to deserve His special grace. Azhwar thus points out to the Lord that he had given up completely anger, deception and all desires arising out of the five senses and is fully bent on love of the Lord alone. He further entreats the Lord to take him off of this vicious cycle of births and deaths and also gift him the eternal service at His holy feet.

மாய – O' Wondrous Lord !

மறம் – anger. Also being envious of others and having designs on them.

துறந்து – giving up
 வஞ்சம்- deceit
 மாற்றி – giving up
 ஜம்புலன்கள் ஆசையும் துறந்து – giving up all passions arising
 from the senses
 நின்கண் ஆசையே தொடர்ந்து நின்ற – desiring love of Thee
 alone
 நாயினேன் – Thy servant
 பிறந்திறந்து பேரிடர்ச் சுழிக்கணின்று நீங்குமா – so as to free
 from the vicious cycle of births and deaths.
 மறந்திடாது – without forgetting
 மற்று – (the supreme goal of human life) service to the Lord
 எனக்கு – to me who is incapable (of getting rid of the effects
 of all my unrighteous acts)
 நல்கவேண்டுமே – please bestow

காட்டினான் செய்வல்லினைப் பயன்றனால் மனந்தனை
 நாட்டிவைத்துநல்லவல்ல செய்வெண்ணினாரென
 கேட்டதன்றியென்னதாவி பின்னைகேள்வ நின்னொடும்
 பூட்டிவைத்தவெண்ணைநின்னொள்நீக்கல்பூவைவண்ணனே 99.

**O' Lord Kanna, the darling consort of Sri Nappinnai !
 O'Lord of the hue of Poovai flower! The attendants of
 Yama are planning to mete out stiff justice for all my
 previous unrighteous actions having convinced my mind
 that they are fit, as heard in the scriptures. Please
 eliminate such punishments (at the hands of the attendants
 of Yama) and do not allow my aatma which is inseparably
 locked with Thee, to be separated from Thee (ever).**

At this time in Azhwar's mind, the following question posed
 by the Lord arises. The Lord accepts Azhwar's strengths as
 indicated in the previous verse but however wants to know
 how he plans to get rid of all the effects of all previous actions
 going back to time immemorial. Azhwar states that he has
 taken refuge at the feet of the Lord, with Nappinnai Piraatti as
 his "Purushakaara" ("compassionate mediator"). He therefore
 points out that he would not need any other means. (The

Lord's own words in Geetha says "ஸர்வ பாபேப்யோ மோக்ஷயிஷ்யாமி").

பின்னை கேள்வ – O' Lord Kanna, the darling consort of Sri Nappinnai piraatti !

காட்டி நான் செய் வல்வினை - (The attendants of Yama, the deity of justice) showing all the demerits accrued from all my unrighteous actions.

பயன்றனால் மனந்தனை நாட்டிவைத்து – convincing our mind that the justice meted out by them for our actions is fit
நல்ல வல்ல செய்ய எண்ணினார் – they would have planned to carry out their stiff justice

எனக் கேட்டதன்றி – as we have heard in scriptures. Remove such punishment at the hands of Yama's attendants.

என்னதாவி – my "aatma"

நின்னொடும் பூட்டிவைத்த என்னை - is inseparably locked with Thee

Azhwar reminds himself of his "aatma samarpanam" which he had earlier done to the Lord (due to the grace of the Lord).

நின் தனக்கு அடைக்கலம் புகுந்த என்னை (verse 92)

நின்னலால் ஓர் கண்ணிலேன் – (verse 95),

பூவ வண்ணனே - O'Lord of the hue of Poovai flower!

நின்னுள் நீக்கல் – Please do not allow me to be separated from Thee ever.

பிறப்பினோடுபேரிடர்ச் சுழிக்கணின்று நீங்கும: .து

இறப்பவைத்தஞான நீசரைக் கரைக்கொடேற்றுமா

பெறற்கரியநின்னபாத பத்தியான பாசனம்

பெறற்கரியமாயனெயனக்குநல்கவேண்டுமே

100.

O' Wondrous Lord, Who art difficult to attain (without Thine unconditional grace). Please grace me with the wealth of the most supreme devotion towards Thy holy feet, the means declared in the Vedaanta for bringing ashore the unenlightened followers of the Vedas, who have concealed their true import - one that helps to liberate from the endless cycle of samsaara with its triple miseries.

Azhwar now hears the retort from the Lord, "To obtain such Brahmaanubhavam (experience of the Divine) won't you need to have பரப4க்தி supreme Bhakti?". Azhwar in this verse requests the Lord to grace him also with such supreme devotion.

பிறப்பினோடு பேரிடர்ச் சுழிக்கண் நின்றும் – from the endless cycle of mundane existence (samsaara) with its triple distress (தாப த்ரய originating from self ஆத்4யாத்தமிகம், from the environment around ஆதி4பௌ4திகம் and from the devas ஆதி4தை3விகம்)

நீங்கும் அஃது – தத்வ ஹித "means" to "reality" which help to liberate

இறப்ப வைத்த – has been concealed (இறக்கை similar to use "நஸ அத3ர்ஸநே" the root நஸ indicates concealment)

ஞான நீசரை – those followers of the Vedas who pride themselves as knowers, but are after material things (and who actually conceal the real truth described in the Vedas) and therefore deficient in knowledge.

யாமிமாம் புஷ்பிதாம் வாசம் ப்ரவத3ந்த்ய விபஸ்சித:

வேத3வாத3ரதா: பார்த்த2 நாந்யத3ஸ்தீதி வாதி 3 ந: (Geetha 2-42)

போ4கை3ஸ்வர்ய ப்ரஸக்தாநாம் தயா அபஹ்ருத சேதஸாம்
வ்யவஸாயாத்தமிகா பு3த்த3தி4: ஸமாதௌ4ந விதீ4யதே
(Geetha 2-44)

"O' Paartha! The unwise who rejoice in the letter of the Vedas, say, "There is nothing else". They are full only of worldly desires and they hanker for heaven. They speak flowery words which offer rebirth as the fruit of work.

They look upon the Vedas as consisting entirely of varied rites for the attainment of pleasure and power. (Geetha 2-43)

Those who cling to pleasure and power are attracted by that speech (offering heavenly rewards) and are unable to develop the resolute will of a concentrated mind.

கரைக்கொடேற்றுமா - to bring those across to the shore of samsaara (which is ப4க3வத் விஜயம்)

விஜ்ஞாநஸாரதி2 ர் யஸ்து மந: ப்ரக்ரீஹவாந் நர:
ஸோத்4வந: பாரமாப்நோதி தத்3 விஜ்ணோ: பரமம் பத3ம்
(Katha Upanishad 1-3-9)

"The man , however, who has, as his charioteer, a discriminating intellect, and who has under control the reins of the mind, attains the end of the road, and that is the highest place of Vishnu".

To obtain this, is the means described in the Vedaanta,
பெற்றுகரிய நின்னபாத பத்தியான பாசனம்- The wealth of the most supreme Bhakti (Paramabhakti) towards Thy holy feet which are difficult to obtain

யாப்ரீதிரவிவேகாநாம் விஜ்யேஜ்வநபாயிநீ
த்வாமநுஸ்மரத: ஸா மே ஹ்ருதயிந் மாபஸர்ப்பது (Vishnu
Puranam 1-20-19)

"What may be the amount of the ever lasting love, the unwise have towards the material things, that amount of love be always present in my mind in thoughts directed towards Thee"

பாசனம் – boat (indicates here "means" உபாய)
தனமாய தானே கை கூடும் (Mudal Thiruvandadhi –43) Sri
Poikaipiran also calls Bhakti as "wealth"

நாயமாத்மா ப்ரவசநேந லப்4யோ
ந மேத4யா ந ப4ஹ்நா ஸ்ருதேந
யமேவைவஜ வ்ருணுதே தேந லப்4யஸ்
தஸ்யைஜ ஆத்மா விவ்ருணுதே தநாம் ஸ்வாம் (Kathopanishad
1-2-23)

"This Self (Paramaatma) cannot be known through much study, nor through the intellect, nor through much hearing. It can be known through the Self (Paramaatma) alone which the aspirant prays to; To him this Self (Paramaatma) reveals His resplendent form (true nature)".

ந ஸந்த3ருஸே திஜ்2தி ரூபமஸ்ய
ந சக்ஷஜா பஸ்யதி கஸ்சநைநம்
ஹ்ருதா3 மநீஜா மநஸாபி4க்ஷுப்தோ
ய ஏநம் விது3ிரம்ருதாஸ்தே ப4வந்தி
(Taittiriya Upanishad Na- 1-10)

" This resplendent form of Paramaatma cannot be known. It cannot be seen by the eyes. It can only be contemplated by

unfettered mind full of devotion. Those who know Him become free."

பெற்றுகரிய மாயனே - O' wondrous Lord! Thou art not easily attainable (without Thy unconditional grace)

எனக்கு நல்க வேண்டுமே – Please bestow that supreme devotion, Bhakti.

இரந்துரைப்பதுண்டு வாழி ஏமநீர்நிறத்தமா
வரந்தருந்திருக்குறிப்பில் வைத்ததாகில் மன்னுசீர்
பரந்தசிந்தையொன்றின்று நின்னபாதபங்கயம்
நிரந்தரம்நினைப்பதாகநீ நினைக்கவேண்டுமே

101.

O' Lord of the hue of the large ocean! My close relative! Long live Thee. This servant begs to make a plea. In Thy divine will which has the nature of bestowing goodness and blessings to the jeeva, if Thou decide to bless me with the eternal good, then Thou should will so that my wandering mind will centre its focus without any distraction and always without any break think of Thine lotus feet.

The Lord's reply to Azhwar's request for the gift of supreme devotion to His holy feet, appears in Azhwar's mind next. The Lord points out that such supreme devotion springs only in a constantly meditative mind with all of the senses free from hankering for material things. Azhwar therefore makes a fervent plea to the Lord to will so that he could conquer all his senses and be able to meditate on the Lord without interruption.

இரந்து உரைப்பது உண்டு – there is a plea that this servant beseeches to make before Thee (Azhwar's plea is made with all humility and earnestness)

ஸிரஸா யாசுதஸ்தஸ்ய வசநம் ந க்ருதம் மாயா (Ramayanam Yuddha Kandam 121-19)

" yet whose prayer was not granted by me even though he besought me with his head bent low"

வாழி - Long live Thee! (Azhwar attracted by the Lord's resplendent beauty which will become the focus of meditation, sings பல்லாண்டு to the Lord here)

ஏமநீர் நிறத்து - One who is of the hue of the immeasurable ocean!

அப்ரமேயோ மஹோதஃதி4: (Ramayanam Yuddha kanda 19-31)

அ (ம்) மா - indicates somebody closely related like "அம்மான்"

ஸ நோ பஃந்து4ர் ஜநிதா ஸ விதா4தா தா4மாநி வேதஃ பு4வநாநி விஸ்வா (Taittiriya Upanishad Narayanavalli 1-15)
"Paramaatma Who is the cause of all the worlds is related to us"

வரம் தரும் திருக்குறிப்பில் மன்னுசீர் -

In Thy will whose nature is always to bring full blessing and good to the jeevaatma.

வைத்ததாகில் - If Thou decide to bless me with

மன்னு சீர் - the eternal good which is the kingdom of the eternal service (to the holy feet of the Lord)

Sri Kulasekara Azhwar calls this "அடி சூடும் அரக"
(Perumaal Thirumozhi 10-7)

பரந்த சிந்தை ஒன்றி நின்று - that my wandering mind without any distraction focus and rest

நிரந்தரம் நினைப்பதாக - and always without interruption think of

நின்ன பாத பங்கயம் - Thy sweet lotus feet.

நீ நினைக்க வேண்டுமே- Thou should will so.

(for only Thine will prevails and my effort and will do not yield results)

விள்விலாதகாதலால் விளங்குபாதபோதில்வைத்து

உள்ளுவேன தூனநோய் ஒழிக்குமாடுழிக்குநீர்

பள்ளிமாயபன்றியாய வென்றிவீரகுன்றினால்

தூள்ளுநீர்வரம்புசெய்ததோன்றலொன்றுசொல்லிடே

102.

O' Lord with the wonderful Sausheelya guna (gracious condescension) reposing on the noisy ocean! O' Valiant

victorious divine Varaha! O' Sri Rama! As the son of the Emperor, Thou built the bridge across the surging ocean using rocks. Please pray tell me as to when this physical embodiment will cease for it is like a disease causing the downfall of myself, whose mind due to the incessant pure love, has taken sole refuge at Thine shining lotus feet.

In Azhwar's mind arises the reply of the Lord indicating to him that the physical embodiment needs to end for uninterrupted eternal meditation. Azhwar therefore entreats the Lord to give him a word as to when and how this association with a physical form will cease for him.

விளவு இலாத காதலால் – by the incessant pure love (unblemished love with no other desires or wishes except the love of the holy feet of the Lord)

"விள்கை விள்ளாமை விரும்பி"(Thiruvaimozhi 1-6-5) declares also Sri Nammazhwar. This is what a true devotee of the Lord needs, namely giving up all other desires and having incessant love of the Lord.

விளங்கு பாத போதில் வைத்து – fixing the mind on the shining lotus feet

உள்ளுவேனது - me who considers those holy feet alone as my refuge

ஊனநோய் ஒழிக்குமா – If Thou wish to eradicate the disease of the physical embodiment which pulls me down

ஊனம் disability or downfall நோய் –disease (Azhwar considers the physical embodiment as the disease)

தெழிக்கும் நீர் பள்ளி மாய – O' Lord with all the wonderful and auspicious gunas such as Sausheelya (gracious condescension), reposing on the noisy ocean

பன்றியாய் வென்றிவீர – O' valiant and victorious Lord, Who took the form of the divine boar and vanquished the demon Hiranyaksha and rescued the Mother Earth from the deluging waters

குன்றினால் துள்ளுநீர் வரம்பு செய்த தோன்றல் – As Sri Rama, the Prince and the Emperor's son who built the bridge across the surging ocean using rocks

தோன்றல் – king

ஒன்று சொல்லிடே- Please give me a word.

திருக்கலந்து சேருமாற்ப தேவதேவதேவனே
இருக்கலந்தவேதந்தி ஆகிநின்றநின்மலா
கருக்கலந்தகாளமேக மேனியாயநின்பெயர்
உருக்கலந்தொழிவிலா துஉரைக்குமாறுரைசெயே

103.

O'Lord with the holy chest where Sri Devi (Periya piraattiyar) eternally resides! O' Supreme ruler of the Nityasuris, sought after by all the devas! O' Immaculate Being ! The revelation of the Vedas with their characteristic hymns is Thy nature. O' Lord Kanna, the cowherd with the form bright as the gold and the hue of the dark clouds! Bless me so I can recite continually Thy holy names portraying Thine beauty.

In the previous verse, Azhwar expressed his serious concern as to when this long series of physical embodiment would cease for him. The Lord immediately reassures the Azhwar saying that it will cease after the current life and therefore there is no need for any concern. In this verse, Azhwar requests the Lord to bless him so he can recite continually all His holy names which portray aptly His beauty and His auspicious and glorious gunas (attributes).

திருக்கலந்து சேருமாற்ப – In Thy holy chest eternally resides Sri Devi (Periya Piraattiyar) "அகலகில்லேன் இறையுமென்று" (Thiruvaimozhi 6-10-10)
ஈஸ்வரீம் ஸர்வபூதாநாம் த்வாமிஹோபஹ்வயே ஸ்ரியம் (Sri Sooktam-9)

" I invoke Thee O, Sri Devi here. Thou art the supreme ruler of all the sentient entities".

தேவ தேவ தேவனே - - Thou art the Lord and the controller of the Nityasuris who are sought after even by the devas like Brahma and others.

இருக்கலந்த வேதநீதி ஆகிநின்ற - Thy nature is the
revelations of the Vedas and their characteristic hymns (Rk)
நின்மலா -
Thou art immaculate

ஹரீஸ்ச தே லக்ஷ்மீஸ்ச பதந்யௌ (Purusha Suktam 2-5)
" For Thee, Bhoo Devi and Sri Devi are two consorts" The
second ச (conjunction) indicates indirectly also Neela Devi.
தத்தி விஷ்ணோஃ பரமம் பதம் ஸதாஃ பஸ்யந்தி ஸூர்யஃ -
விஷ்ணோர்யத் பரமம் பதம் :: (Rg- Vishnu Sooktam)
"The eternal stars (Nitya suris) see always the supreme abode
of Vishnu"

ய ஆத்மா அபஹதபாப்மா (Chaandogyam 8-7-1) describes the
nature of Paramaatma which is pure and against all faults and
defects

கருக்கலந்த காளமேக மேனி ஆய -O' Lord Krishna born in the
cowherd's family, effulgent like gold, with form resembling
the dark clouds!

கரு means gold as well as "womb"

May be taken to mean the dark clouds which bear water inside
them

நவமாஸதருதம் கரிப்பபம் பாஸ்கரஸ்ய கரிபதிபி4ஃ
பீத்வா ரஸம் ஸமுத்ரிணாம் த்யெள ப்ரஸுதே ரஸாயநம்
(Ramayanam Kishkindakandam 28-3)
"Having sucked up the waters of the oceans through the sun's
rays, the sky is giving birth to the life giving showers as a
foetus carried in the womb for nine months"

Implying that the Lord took the avataara of Sri Krishna
becoming easily accessible to all devotees, with a form cool
and refreshing and able to soothe all of their fiery distress.

நின்பெயர் - Thy holy names (describing Thy immaculate
nature and Thy auspicious gunas as described in the Vedas)
"திருவின் நாயகன்" "அயர்வறும் அமரர்கள் அதிபதி "
(Thiruvaimozhi 1-1-1) and others

உருக்கலந்து- along with Thine beautiful form
ஒழிவிலாது - continually (without interruption)
உரைக்குமாறு உரைசெயே - grace me so I can recite them

கடுங்கவந்தன் வக்கரன் கரன் முரன் சிரமவை
இடந்துகூறுசெய்த பல்படைத்தடக்கை மாயனே
கிடந்திருந்துநின்றியங்குபோதும் நின்னபொற்கழல்
தொடர்ந்துவீள்விலாததோர்தொடர்ச்சிநல்கவேண்டுமே 104.

O' Lord with wondrous powers! Thou beheaded and destroyed the physical forms of the demons including the terrible Kabandan, Dantavakkaran, Karan and Muran with the various divine weapons borne in Thine cool arms. Whatever may be my state, whether lying down, seated, standing or moving about, please bestow me with uninterrupted meditative experience always desiring Thine holy feet attractive like gold.

The Lord indicates to the Azhwar that he can sing His glories once all obstacles in the form of the effects of all the unrighteous actions are eliminated by adopting methods described in detail by Him in the karma yoga in Geetha. In this verse therefore, Azhwar requests the Lord to eradicate all obstacles which are in his path, so that he can incessantly remain in meditation of Him.

யத் கரோஷி யதஃநாஸி யஜ்ஜுஹோஷி தததாஸி யத்
யத்தபஸ்யஸி கௌந்தேய தத் குருஷ்வ மததீர்ப்பணம்
(Geetha 9-27)

"Whatever you do, whatsoever you eat, whatsoever you offer, whatsoever you give away, whatsoever austerity you practice, O'Arjuna! do that as an offering to Me"

கடும் கவந்தன் வக்கரன் கரன் முரன் சிரமவை இடந்து கூறு
செய்த - Thou beheaded and destroyed (the physical forms of)
the demons including the terrible Kabandan, Dantavakkaran,
Karan and Muran. Azhwar says to the Lord, "Similarly Thou

should destroy and eliminate all obstacles in the form of my paapa karmas (unrighteous actions)".

பல் படைத் தடக்கை மாயனே - How wondrous Thou art indeed that Thine cool arms which bring comfort to Thine devotees eliminating all their distresses, bear the various divine weapons (which helped to destroy the Raakshasaas or the demons like Kabandan and others)

கிடந்து இருந்து நின்று இயங்கு போதும்- whatever may be my state, whether lying down, seated, standing or moving about
நல்கவேண்டுமே – Please bless me with.

விள்விலாதது – ceaseless (without interruption)

ஓர் தொடர்ச்சி – meditative experience

தொடர்ந்து - desiring

நின்ன பொற்கழல் – Thine holy feet attractive like gold

மண்ணையுண்டுமீழ்ந்து பின்னிரந்துகொண்டளந்தமண்
கண்ணுளல்லதில்லையென்று வென்றகாலமாயினாய்
பண்ணைவென்றவின் சொல்லங்கை கொங்கைதங்குபங்கயக்
கண்ணநின்ன வண்ணமல்லதில்லையெண்ணும்வண்ணமே 105.

Feeling that this earth would not last if it did not become the recipient of Thine grace, Thou swallowed it at the time of dissolution, obtained it (as Vaamana from Mahabali) as alms and then measured the same (as Trivikrama). Time that conquers everyone is Thine manifestation. O' Lotus eyed Lord! Thou art ever resident in the bosom of the youthful divine mother (Periya Piraattiyar) whose words surpass music in sweetness. The reason for my heart's desire to experience Thine beauty is none other than the overwhelming beauty of Thy form.

Azhwar in this verse tells the Lord the reason behind all the haste in his desire for the divine experience, which is in fact His overwhelming beauty.

மண்ணை உண்டு உமிழ்ந்து – At the time of dissolution, the Lord swallows the earth to protect all the jeevas without any distinction.

பின் இரந்துகொண்டு – refers to the act of the Lord as Sri Vaamana, the divine dwarf who took the form a celebate mendicant and begged alms from Mahabali in order to reobtain the worlds back from him. This demonstrates the Lord's Sheela

அளந்த – This refers to Trivikrama avataara when the Lord measured the earth. This avataara brings out His Saulabhya (easy accessibility)

மண் கண்ணுள் அல்லது இல்லை – Feeling that this earth with all the jeevas, has no other way out except His own grace,

காலம் ஸ பசுதே யத்ர ந காலஸ் தத்ர வை ப்ரபு4:

(Bharatham – Shanthiparvam 196-9)

"The supreme abode from where the Lord controls Time, there in that abode, Time has no control".

வென்ற காலம் ஆயினாய் – Thou art the controller of Time which conquers everyone

பண்ணை வென்ற இன்சொல் மங்கை – The youthful divine mother whose words surpass music in sweetness.

பண்ணுலாவு மென்மொழி (verse 91) – one whose speech is soft, sweet and melodious

பங்கயக் கண்ண – O' Lotus eyed Lord (புண்டரீகாஜ)

கொங்கை தங்கு – resident in the bosom of

எண்ணும் வண்ணமே- The reason for my mental desire to experience Thine beauty

நின்ன வண்ணம் அல்லது இல்லை - nothing other than the overwhelming beauty of Thy form.

கறுத்தெதிர்ந்தகாலநேமி காலனோடுகூட அன்
றறுத்தவாழிசங்குதண்டு வில்லும்வாளுமேந்தினாய்
தொறுக்கலந்தவ்னம. . து ஒழிக்கவன்றுகுன் றமுன்
பொறுத்தநின்புகழ்கலாலோர்நேசமில்லைநெஞ்சமே

106.

Thou bear the discus that severed the head of the enraged demon Kaalanaemi who came to combat, dispatching him to join Yama, at that time (when the devas faced the threat from him), along with the other divine weapons like the conch, the mace, the bow and the sword. My heart has no love for anything other than Thine protective guna with which once previously Thou bore the Govardhana mountain in order to eliminate the danger faced by the cows, before any harm was caused.

In the previous verse, Azhwar expressed how the beauty of the Lord attracted him. In this verse, Azhwar states that his heart for ever remains touched by the Lord's (Aapatsakha ஆபத்ஸக2) guna which is to protect his devotees facing calamity. In the first part of the verse, Azhwar refers to how the Lord helped Indra and the other devas who were faced with the terrible demon Kaalanaemi. In the second part of the verse, Azhwar refers to the incident when Sri Krishna lifted the Govardhana mountain and protected the cows and the cowherds and their families (who were all very dear to Him), from the onslaught of the incessant rains lashed out by the same Indra.

கறுத்தெதிர்த்த காலநேமி காலனோடுகூட –

The enraged demon Kaalanaemi who came to fight, dispatched to the abode of Yama.

Kaalanaemi envious of the devas who had all the wealth as well as the grace of the Lord, became angry at the Lord (Who in fact is the friend of all beings) and came to fight with Him.

அன்று – that time when the devas faced the calamity (in the form of the angry demon Kaalanaemi)

போ4த்தாரம் யஜ்ஞோபஸாம் ஸர்வலோகமஹேஸ்வரம்

ஸஹ்ருதம் ஸர்வபூ4தாநாம் ஜ்ஞோத்வா மாம் ஶாந்திம் ருச்ச2தி
(Geetha 5-29)

"Knowing Me as the enjoyer of all sacrifices and austerities, as the Supreme Lord of all the worlds, as the Friend of every being, he attains peace" .

அம் ஜலயதி இதி அஞ்ஜலி - Anjali (which is to make obeisance with the hands to the Lord) is called as such for it simply melts the Supreme, indicated by the letter akaara அகாரம். Instead of making Anjali to the Lord, Kaalanemi went to fight with the Lord.

அறுத்த வாழி சங்குதண்டு வில்லும் வாளும் ஏந்தினாய் – Thou Who carry along with the discus that severed the head of Kaalanaemi, the conch, the mace, the bow and the sword. The Lord carries the divine weapons ever since being always in readiness to deal with whatever calamity might befall his devotees (the devas).

"எப்போதும் கை கழலா நேமியான்"(Periya Thiruvandadhi 87 of Sri Nammazhwar)

தொறுக்கலந்த ஊனம்.து ஒழிக்க – In order to eliminate the hazards faced by the cows of the Gokulam from the incessant rains lashed out by Indra அன்று – that time (when the cowherdesses, the cowherds and the cows of the entire Gokulam were in distress from the heavy and continuous rains)

குன்ற முன் பொறுத்த நின்புகழ்கலால் –other than the kalyana gunas of Thee, Who lifted the Govardhana hill and protected (all inhabitants of the Gokulam)

முன் here indicates "before the cowherds and the cows suffered any harm" the Lord protected them.

Similar statement of Sri Thondaradipodi Azhwar in his Thirumaalai (verse 36)

"மழைக்கன்று வரைமுன் ஏந்தும் மைந்தனே".

பொறுத்த – Although the Lord simply lifted the hill as if in sport effortlessly, Azhwar uses the term "bore". This is because Azhwar thinks of the softness of the arms of the young Krishna.

ஓர் நேசமில்லை நெஞ்சமே – In avataaras other than that of Sri Krishna, and in the gunas of the Lord other than His guna of protecting His devotees from harm, although I have interest, my heart has no love.

காய்சினத்தகாசிமன்னன் வக்கரன் பவுண்டிரன்
மாசினத்தமாலிமா சுமாலிகேசிதேனுகன்
நாசமுற்றுவிழநாள் கவர்ந்தநின் கழற்கலால்
நேசபாசமெத்திறத்தும்வைத்திடேனெம்மீசனே

107.

O' my Lord! I would not tie anything else with the rope of my devotion other than Thine holy feet which caused many demons like the violent Kaasirajan, Dantavakkaran, Paundrakan, the violent tempered Maali, the giant Sumaali, Kaesi and Denukan to suffer, fall and give up their lives.

In the previous two verses, Azhwar gave the Lord's beauty and His all protective nature as reasons for his and his heart's devotion to the Lord. In this verse, he further states that he would not love anything other than His holy feet which eliminated all his karmas which were inimical to his bhakthi, like they eliminated all the demons.

காய்சினத்தகாசிமன்னன் – the king of Kaasi who was "Tamasic" in nature and full of anger to the destruction of all "Saatvikaas". வக்கரன் - Vakkaran with similar nature,
பவுண்டிரன் – Paundraka Vasudevan who had a big ego and claimed to be "true Vasudeva" wearing the discus and the conch
மாசினத்தமாலி – Maali with violent rage
மாசுமாலி – Sumaali with the giant like form and also with violent anger
கேசி – the demon who came in the form of a horse to the Vraja to kill Krishna and caused fear in the hearts of all the cowherds
தேனுகன் – Denuka another demon who was also sent by Kamsa to Gokulam

Azhwar details all the terrible havocs caused by these demons to indicate all the terrible havocs caused by the adversaries against his Bhakti in the form of his karma.

நாசமுற்று – making them suffer

வீழ – and fall

நாள் கவர்ந்த- and taking their life

This describes the act of the Lord whereby He treats the adversaries of His devotees as His own enemies and therefore destroys them and eliminates them.

நின் கழற்கலால் நேசபாசம் எத்திறத்தும் வைத்திடேன் – I will not tie the rope of my love (devotion) to anything other than Thy holy feet (which has the nature of destroying all adversaries)

நேச பாசம் – Azhwar describes "bhakti or love towards the divine" as a rope எட்டினோடு இரண்டெனும் கயிற்றினால் (verse 83)

எம்மீசனே - my Lord!

Azhwar indicates here that he is the possession of the Lord and it is for that reason the Lord intervenes to eliminate all the obstacles in his way and turns him towards bhakti.

கேடில் சீர்வரத்தனாய்க் கெடும்வரத்தயனரன்
நாடினோடு நாட்டமாயிரத்தன் நாடுநண்ணினும்
வீடதானபோகமெய்தி வீற்றிருந்தபோதிலும்
கூடுமாசையல்லதொன்றுகொள்வனோகுறிப்பிலே

108.

Even if I obtained the combined wealth of Brahma with unending riches and Siva with the wealth of the destructive power, who both are capable of favouring their devotees with boons, along with the wealth of the thousand eyed Indra and reaching the highest state of liberation, remained full, will I ever entertain any desire other than being with Thee?

Azhwar in this verse states categorically that he would not desire anything other than Parama Bhakti (Supreme love) towards the Lord. Similar to Sri Namaazhwar in Thiruvaasiriyam (2), உலகம் முன்றினோடு நல் வீடு பெறினும் நேரிய காதல் அன்பில் இன்பீன் தேறல் அமுதவெள்ளத்தானாம் சிறப்புவிட்டு - கொள்வதெண்ணுமோ தெள்ளியோர் குறிப்பே, Azhwar says that he does not desire Moksha, wants only parama bhakti.

கேடில் சீர் வரத்தனாய்க் கெடும் வரத்து அயன் அரன் – Brahma who has indestructible wealth and Siva who has the wealth of the destructive power, both being capable of favouring their devotees with boons

நாடினோடு – in addition to the wealth of both Brahma and Rudra

நாட்டம் – eye

ஆயிரத்தன் – thousand - meaning here Indra with thousand eyes (Indra was cursed by the sage Gautama to have thousand eyes all over his body when he violated his wife Ahalya)

நாடு – the world - meaning here the wealth

நண்ணினும் – even if I obtained (the combined wealth of Brahma,Siva and Indra)

வீடதான போகமெய்தி – even if I obtained the highest of all the "purusharthas" (the goals of human life) namely the "Brahmaanubhava and Kainkarya" (experience of the divine and service of the Lord and not merely liberation from mundane life of embodiment)

வீற்றிருந்த போதிலும் – fully immersed in divine experience

கூடும் ஆசை அல்லது ஒன்று கொள்வனோ குறிப்பிலே – Aside from supreme and purest love towards Thee being unable to bear separation from Thee, will I ever desire anything else?

விஜ்ஞானம் யதிஃதம் ப்ராப்தம் யதிஃதம் ஸ்தாநந் மாந்ஜிதம்
ஜந்மாந்நரேஅபி மே தேஃவ மாபூ4த் தஸ்ய பரிஃய: (ஜிதந்தே 1-11)

" O' my Lord! This knowledge (that Thou art the means and the goal) that has been obtained by Thy servant and the resultant state (of willful determination based on that knowledge) that has also been earned, should never diminish in any of my births."

If the goal is "parama bhakti" then it does not matter if one is reborn. That is the attitude and determination of loving devotees.

சுருக்குவாரையின்றியே சுருங்கினாய் சுருங்கியும்
 பெருக்குவாரையின்றியே பெருக்கமெய்துபெற்றியோய்
 செருக்குவார்கள் தீக்குணங்கள் தீர்த்ததேவதேவனென்று
 இருக்குவாய்முனிக்கணங்களேத்தயானுமேத்தினேன் 109.

By Thy nature, Thou became a Vamana with no one inducing Thee to take a dwarf form and while still in that dwarf form, assumed the gigantic form of Trivikrama with no one inducing Thee to become so. Thus the Vedas and the sages sang Thy glories as the Lord of all devas (Who measured all the three worlds as Trivikrama) as one Who eliminated the bad gunas of those with swollen head and big ego (like Mahabali and others). Seeing that, I also sang Thy glories.

In this verse, Azhwar makes it clear to the Lord that he is not after devotion as a means to liberation (மோகூ ஸாத4நம்). He has been singing His glories not as a spiritual aspirant but as one who is inspired and stimulated by the wondrous gunas (attributes) and deeds of the Lord, like the Vedas and the Vedic sages.

சுருக்குவாரை இன்றியே சுருங்கினாய் – Thou became a Vamana (out of Thy own will and out of compassion for Thy devotees) with no one inducing Thee to take a Vamana (dwarf) form.

சுருங்கியும் – while still in that dwarf form

பெருக்குவாரை இன்றியே பெருக்கமெய்து – assumed the gigantic form (out of Thy own will with no other reason other than Thy desire to shower grace on everyone without any distinction) with no one inducing Thee to become large.

பெற்றியோய்- it is in Thy nature

செருக்குவார்கள்- those with swollen head and big ego like Mahabali and others

தீக்குணங்கள் – the bad gunas namely the faults in the form of the feelings of " I and mine" அஹங்காரம் and மமகாரம்

தீர்த்ததேவதேவன் – the Lord of all devas Who eliminated என்று இருக்குவாய் முனிக்கணங்கள் ஏத்த – thus the Vedas and the sages who considered the Vedas as "Pramaana" sung

the glories of the Lord (Who measured all the three worlds as Trivikrama)

விசக்ரமே ப்ருதி2வீமேஷ ஏதாம் - த்ரிர் தே3வ: ப்ருதி2வீமேஷ ஏதாம் (Vishnu Sooktam) "The Lord measured this earth – the Lord measured this earth by three steps."

ஸங்கை4ஸ் ஸூராணாம் தி3வி பூ4தலஸ்தை2ஸ்
ததா2 மநுஷ்யைர் க3க3நே ச கே2சரை:
ஸ்துத: கரமாந ய: ப்ரசகார ஸர்வதா3
மமாஸ்து மாங்க3ல்யவிவ்ருத்3த4யே ஹரி: (Vishnu Dharmam 43-33)

"The Lord Who showered His grace by spanning the worlds by His feet (as Trivikrama) and Who at that time was worshipped by the hosts of devas in the heavens above, in this world by all humans and in the skies by those who move about there, may that Lord Hari be always for me and allow auspiciousness to grow." The sages like Saunaka and others praise the Lord thus.

யானும் ஏத்தினேன்- seeing all these I also sang Thy glories (being attracted by Thine auspicious gunas like showering grace on all without any distinction, easy accessibility and Thy help in eliminating all adversaries of Thy devotees- all in loving adoration for its own sake for I can not bear living otherwise)

தூயனாயுமன்றியும் சுரும்புலாவுதண்முழாய்
மாயநின்னைநாயினேன் வணங்கிவாழ்த்துமீதெலாம்
நீயுநின் குறிப்பினில் பொறுத்துநல்குவேலைநீர்
பாயலோடுபத்தர்சித்தமமேயவேலைவண்ணனே 110.

O'Wondrous Lord, adorned with cool Tulasi flowers hovering with bees! O' Lord with the hue of the ocean, Who reside in the bed formed by the ocean waters as well as in the hearts of the devotees! Also Thou (Who art merciful by nature), should shower Thine divine grace and forgive in Thine divine heart all these acts of worshipping and singing glories to Thee (Who art all purifying) by the

lowly dog like myself, thinking of my purity (by the knowledge of the self), not paying attention to my faults (as a result of "I and Mine-ness").

Azhwar in this verse, says to the Lord that he has been an eternal "samsaari" with all faults and not pure like the eternal attendants (nityasuris) and the sages and therefore is not properly qualified to sing the glories of the Lord. He therefore requests the Lord to forgive him.

சுரும்பு உலாவு தண் துழாய் மாய – O'Wondrous Lord, adorned with cool Tulasi flowers hovering with bees! (The sweetness of the Lord attracts even the bees which possess no discriminatory intellect. Azhwar indicates here that he is attracted by the Lord's beauty, His kalyana gunas and His deeds).

தூயனாயும் – thinking of the purity obtained by the knowledge of the nature of the Aatma

ந ஹி ஜ்ஞானேந ஸத்ருமம் பவித்ரமிஹ வித்ருயதே
தத் ஸ்வயம் யோகஸம்ஸித்தி4: காலேநாத்மநி விந்திதி
(Geetha 4-38)

"For there is no purifier here equal to knowledge; he that is perfected in Karma yoga finds this knowledge of his own accord in himself in due time."

அன்றியும் - not paying attention to the faults attached to the self as a result of "I and Mine-ness"

நின்னை - Thou Who art supreme, all purifying and enjoyed by the eternal stars

நாயினேன் – the lowly dog like myself (my lowliness has no limits) (Like the dog that enters all open doors, I have gone through many physical bodies for many aeons and have accumulated all impurities)

வணங்கி வாழ்த்தும் ஈதெலாம் – all these acts of mine, namely worshipping Thee with my bent head and singing Thine glories with my tongue (for I can not be otherwise, out of my love towards Thee)

நீயும் – Also Thou Who art merciful by nature, must forgive them

நின் குறிப்பினில் பொறுத்து –Thou should forgive them in Thy divine heart like Thou had done so in the past towards Kakaasura and Sisupaalan and others.

நல்கு – grace with Thine mercy.

வேலை வண்ணனே - O' Lord with the hue of the ocean

வேலைநீர் பாயலோடு பத்தர்சித்தம் மேய – Who reside in the bed of the ocean waters as well as in the heart of the devotees

வைதுநின்னை வல்லவா பழித்தவர்க்கும்மாறில்போர்
செய்துநின்னசெற்றத்தீயின் வெந்தவர்க்கும்வந்துனை
எய்தலாகுமென்பர் ஆதலாலெம்மாய நாயினேன்
செய்தகுற்றம்நற்றமாகவேகொள்ளுலநாதனே

111.

Sages declared that even those who ridiculed and called Thee (Who is all worshipful) names and those who fought incomparable combats and came to be burnt by the fire of Thine anger, could still attain Thee. Therefore, O' my Lord with wondrous attributes and the natural Master of this world! Thou should treat all misdeeds committed by this lowly self as good deeds.

Azhwar in this verse, thinking of the Vaatsalya guna of the Lord, implores the Lord to overlook all his "faults" and consider them as if they are good.

வைது நின்னை - calling Thee names

ஸ்தவ்ய: ஸ்தவப்ரிய: (Vishnu Sahasranaamam 684, 685)

" Praiseworthy, Pleased with praises"

வல்லவா பழித்தவர்க்கும் – even those who ridiculed with all their abilities, referring here to Sisupaala.

Sisupaala spoke ill of Sri Krishna –the Lord Who was all praiseworthy,calling Him all sorts of names, saying that He was born in the cowherds' family befitting no ruler or Kshatriya -cowherds who could not tell the left from the right

மாறில் போர் செய்து நின்னச் செற்றத்தீயில் வெந்தவர்க்கும் – having fought an incomparable combat and becoming burnt by

the fire of the Lord's anger. Azhwar refers to the combat that Vaali waged against Sugreeva here.

வந்துணை எய்தலாகும் என்பர் – Sages also declare that Thou Who art supreme, art reachable even by those who spoke ill of Thee and indulged in acts of name calling and waging wars against Thee.

தாவச்ச ப4க3வச்சக்ரேணாஸ^o வ்யாபாதி3த: தத் ஸ்மரண த3க்க3தா4கி2லாக4 ஸஞ்சய:

பகவதா அந்தமுபநீத: தஸ்மிந்நேவ லயஉபயயௌ (Vishnu Puranam 4-15-15)

"At that time, being felled at once by the Lord's discus, having had all his accumulated sins burnt out by the thoughts of the Lord, Sisupaala having been killed by the Lord merged with the Lord Himself".

ராமபா3ணாஸநகூிப்தமாவஹத் பரமாம் க3திம் (Ramayanam Kishkindha Kaandam 17-8)

"Loosed from the bow of Sri Rama, that missile, brought to him (Vaali) the supreme state."

ஆதலால்- therefore

எம்மாய - my wondrous Lord with all beautiful and auspicious attributes

நாயினேன்

செய்தகுற்றம் நற்றமாகவே கொள் – all misdeeds committed either due to ignorance or during efforts to sing Thine glories indulged as a pastime by this lowly dog like self of mine, please accept all of them as right and good.

ஞாலநாதனே - O' natural Master of this world!

வாள்களாகி நாள்கள்செல்ல நோய்மைகுன்றிமூப்பெய்தி

மாளுநானாதால வணங்கிவாழ்த்தென்னைஞ்சமே

ஆளதாகுநன்மையென்று நன் குணர்ந்ததன்றியும்

மீள்விலாதபோகம்நல்கவேண்டுமாலபாதமே

112.

O' my mind! Tree of life is being cut through as it were by a saw with passing days and will come down weakened by age and disease. Therefore bow to the holy feet of the Lord and sing His glories. Furthermore, understanding clearly that to be His servant is in fact the highest Purushaartha, worship Him and adore Him. The holy divine feet of the Supreme Lord alone must bestow upon us, the bliss of eternal service to Him.

In the last two verses, Azhwar implored the Lord to forgive all his faults and consider them as if they are good. In this verse, addressing his own mind, states that he does not know when this life will end and therefore implores it to worship and sing the glories of the holy feet of the Lord as a pastime for the rest of his life.

வாள்களாகி நாள்கள்செல்ல – days of life passing by as if the tree of our life is being cut through by a saw (வாள்)

விசித்ரா தேஹஸம்பத்திரீஸ்வராய நிவேதிதேதும்

"This wealth of this strange body has been made for the sake of offering to the Lord"

(Sri Vishnutatvam 6)

நோய்மைகுன்றி மூப்பெய்தி – weakened by disease and becoming aged

மாளும் நாளது – will reach its end .

Azhwar indicates by this, that such is the nature of life.

ஆதலால் வணங்கி வாழ்த்து – Therefore bow to the holy feet of the Lord and sing His glories

என்னெஞ்சமே – O' my mind!

ஸா ஜிஹ்வா யா ஹரிம் ஸ்தௌதி தச்சித்தம் யத்தததீர்ப்பிதம்

தாவேவ ச கரௌ ஸ்லாக்யௌ யௌ தத்பூஜாகரௌ கரௌ (Vishnudharmam 1-3)

"What praises Hari that alone is tongue. What has been offered to Him, that alone is heart. Which worship Him, they are the best hands."

அதன்றியும் – furthermore

நன்குணர்ந்து – realizing well that

ஆளதாகும் நன்மையென்று – to be His servant is in fact is the highest goal of life

தமேவ சார்ச்சயந் நித்யம் ப4க்த்யா புருஷமவ்யயம்
தீயாயந் ஸ்துவந் நமஸ்யம்ஸ்ச யஜ்மானஸ் தமேவச
(Sahasranamam 5)

"And engaged in worshipping always with devotion, the said Person, the Eternal, meditating upon Him, glorifying Him, offering obeisance to Him and adoring Him"

(ஸர்வதுஃ கா2திகோஃ ப4வேத் such a person becomes released from all the sorrows in the world)

Does Azhwar indicate here that this is the means to reach the Lord? Azhwar gives his answer for this question in the last line of the verse.

மீள்விலாதபோகம் – the bliss of eternal service to the Lord

மாலபாதமே – the holy divine feet of the Supreme Lord alone

நல்கவேண்டும் – must bestow upon us.

ஸக2ல்வேவம்வர்த்தயந்யாவதாஃயுஷம்

பீரஹ்மலோகமபி4ஸம்பதீயதே

ந ச புநராவர்த்ததே

ந ச புநராவர்த்ததே (Chaandogyam 8-15-1)

"Living in this way to the end of his life, he attains the world of Brahma. He does not return, he does not return".

முத்தாநாம் லக்ஷணம் ஹ்யேதத் யச்ச2வேத தீவீபவாஸிநாம்

நித்யாஞ்ஜலிபுடா ஹ்ருஷ்டா நம இத்யேவ வாதிஃ நஃ

(MahaBharatham Shanthi parvam 344-45)

"Whatever characterizes those who reside in the Svethadweepa (our world) the same characterizes also those who are liberated. The latter remain always in salutation and will be joyous (on account of that). Uttering of the words நமஃ by their mouth will be their nature"

Azhwar therefore entreats his mind to do the same for the remainder of the life in this world.

சலங்கலந்தசெஞ்சடைக் கறுத்தகண்டன்வெண்டலை
 புலன் கலங்கவுண்டபாதகத்தன் வன் துயர்கெட
 அலங்கன் மார்வில் வாசநீர் கொடுத்தவன டுத்தசீர்
 நலங்கொள்மாலைநண்ணும்வண்ணம்எண்ணுவாழிநெஞ்சமே

113.

O' mind! Think of His compassion which is the ultimate means to reach the Supreme Lord with glorious kalyana gunas (suited to His resplendent form), Who protected by giving fragrant water from His holy chest adorned by the divine garland and destroyed the terrible distress of Rudra with red matted locks of hair full of waters of Ganga and with a bluish neck - who ate out of the white skull (of Brahma), agitating all his senses, on account of the fault which arose from harming Brahma. (O' my mind!) In you, let this firm thought remain always.

Azhwar in the previous verse, advised his mind to hold on to the Lord's holy feet for the rest of its life time. To this, his mind points out that the eternal service of the Lord becomes attainable only when all feelings of "I and Mine-ness" vanish. While acknowledging this, Azhwar indicates that the Lord, Who destroyed the effects of the unrighteous action of Rudra, which was caused by his ego and pride, would also help eliminate all of these and bestow eternal service to the divine.

சலங்கலந்த செஞ்சடைக் கறுத்த கண்டன் – Rudra with red matted locks of hair full of the waters from Ganga and with a bluish neck caused by the poison (which came out of the milk ocean when it was churned by the devas and the asuras) that he swallowed.

These are indicative of his powers which cause ego and pride.

வெண் தலை - with Brahma's white skull (in his hand)

(When Rudra on account of his anger plucked off one of the heads of Brahma, due to the curse of Brahma, the skull got stuck to the hand of Rudra for a long time - until the effects of that unrighteous action were eliminated by the Lord).

புலன் கலங்க உண்ட – ate his food (with all of his senses troubled)

பாதகத்தன் வந்துயர் கெட – destroyed the great distress of Rudra who had the dosha or fault of Brahmahatthi (harming Brahma)

அலங்கன்மார்வில் வாசநீர் கொடுத்தவன் – one who gave the fragrant water from the chest adorned by the holy garland and protected

ஸர்வ க3ந்த4: ஸர்வ ரஸ: (Chaandogyam 3-14-2)

"(Paramaatma) is possessed of all good smells; is possessed of all good essences")

In the 42nd verse, Azhwar described this fragrant water which sprang from the form of the Lord as "blood" (ஊறு செங்குருதியால் நிறைத்த) – this is to indicate the physicality of His avataara as Vishnu.

அடுத்தசீர் நலங்கொள் மாலை – the Supreme Lord with glories associated with all His auspicious attributes natural to His (resplendent) form

நண்ணும் வண்ணம் எண்ணு – think of His (unconditional) compassion which is the ultimate means of attaining (Him)

வாழி நெஞ்சமே – O' mind ! let this resolve be firm in you always.

ஈனமாயவெட்டுநீக்கி ஏதமின்றிமீதுபோய்

வானமாளவல்லையேல் வணங்கிவாழ்த்தென்னெஞ்சமே

ஞானமாகிஞாயிறாகி ஞாலமுற்றுமோரெயிற்று

ஏனமாயிடந்தமுர்த்தியெந்தைபாதமெண்ணியே

114.

O' my mind! If you desire to cut the eight-fold chain of human predicament, become free of all sorrows and going beyond the manifest world (through the path of light) attain the final beatitude, then take the holy feet of the

Lord, Who took the divine, auspicious form as Sri Varaha, uplifted this whole Earth with His incomparable teeth, Who is the giver of spiritual enlightenment, Who like the Sun is the dispeller of all darkness (the light of all sensory knowledge) - as the means and worship and adore them.

Azhwar further tells his mind that the holy feet of the Lord, Who came as Sri Varaha (divine boar) and lifted this whole earth which was submerged in the deluging waters, are the true means for all of our needs starting from giving us the right spiritual knowledge all the way to our final beatitude.

ஈனமாய எட்டும் நீக்கி – eliminating all eight defects or faults of the beings who are caught in the mundane world are :

1. Ignorance or avidya
2. karma or actions (both "punya and paapa" righteous and unrighteous)
3. "Vaasana" or tendencies towards material things from time immemorial
4. desires in the same, prompted by those tendencies
5. association with the physical body (material)
- 6-8 Taapatrayam namely the triple distress, one is Aadyaatmikam –self inflicted
Aadhibhautikam –arising from others on this earth
and finally Aadhidaivikam- arising from the devas

All these eight shrink one's knowledge and therefore considered as faults.(since they can cause the downfall)

ஏதமின்றி – free of all sorrows

மீதுபோய் – taking the path of liberation (அர்ச்சிராதிஓ மார்க்கம) going beyond this manifest world (லீலாவிபூதி)

வானமாளவல்லையேல் reaching the supreme abode

ஸ ஸ்வராட் ப4வதி (Chaandogyam 7-25-2)

"That liberated soul becomes sovereign (independent of karma)"

வணங்கி வாழ்த்து என்னெஞ்சமே – O'my mind! As a pastime, worship and adore the holy feet of the Lord.

ஞானமாகி ஞாயிறாகி – as the inner knowledge which removes all ignorance with regard to the Aatma as well as like the Sun dispelling darkness on the outside and shining light on all things so that they become available for knowledge through the senses.

ஞாலமுற்றும் ஓரெயிற்று ஏனமாய் இடந்த முர்த்தி – as (MahaVaraha) the divine boar lifted the submerged earth with His incomparable teeth.

முர்த்தி – refers to the divine form of the Lord with all the six attributes namely ஜ்ஞானம், ஸக்தி, பஃலம், ஜஸ்வரயம், வீரயம் and தேஜஸ் (knowledge, potency, strength, lordship, valour and splendor). That Supreme Lord Who took the form not befitting His glories, as a boar.

எந்தை – that gracious Lord Who is my master (captivated by His graciousness)

பாதமெண்ணியே – considering firmly that His holy feet are the real means. (Being firm with the understanding that He would uplift us from the ocean of "Samsaara" like He -as Sri Varaha - lifted the whole Earth and saved it from the deluging waters of the dissolution).

அத்தனாகியன்னையாகி ஆளுமெம்பிரானுமாய்
ஓத்தொவ்வாதபல்பிறப்பொழித்து நம்மையாட்கொள்வான்
முத்தனார்முருந்தனார் புகுந்துநம்முள்மேவினார்
எத்தினாலிடர்க்கடல்கிடத்தி யேழைநெஞ்சமே

115.

He, Who is beyond Samsaara, Who bestows Moksha, destroying our many births- alike in its conscious nature but different in its forms- in order to take us under His divine service, becoming as our father, mother as well as our endearing Lord, has entered inside us and has become one with us.

O' Ignorant mind! Why are you immersed in the ocean of sorrow?

In this verse, Azhwar gifts "freedom from fear" to his mind which was sinking into the depths of despair thinking of the

multitudes of accumulated karmas which are often the cause of many more births to come, wondering whether the Lord Who is "avaakya naadara" ("devoid of speech and Who has no hankering") would actually come to our rescue the moment we think of His holy feet as our "upaaya"(means).

அத்தனாகி – as the father doing good to his children

அன்னையாகி – as the mother being sweet and nice to her children

What a father will do, the mother will not do and what a mother will do, the father will not. But the Lord will provide both kinds of help as both the father and the mother.

ஸ்ரீவேஷாமேவ லோகாநாம் பிதா மாதா ச மாத4வ:

க3ச்ச2த்4வமேநம் ஸரணம் ஸரண்யம் புருஷர்ஷபா4:

(MahaBharatham –Aaranya Parvam 192-56)

"O' best of men! Father and Mother of all the worlds is Maadhava (the consort of Lakshmi). Seek His shelter for He is the sole refuge"

ஆளும் எம்பிரானுமாய் – as well as being my benefactor and Master

(once proper knowledge arises then, the desire to serve the Lord arises and He becomes the endearing Master).

எம்பிரான் எந்தை என்னுடைச்சுற்றும் எனக்கரசென்னுடை வாழ்நான் (Periya Thirumozhi of Sri Thirumangai Azhwar) (1-1-6).

மாதா பிதா ப4ராதா நிவாஸ: ஸரணம் ஸஹ்ருத் க3திர் நாராயண:

(Subaala Upanishad 16)

" Narayana is mother, father, sibling, residence, means, friend and the goal"

ஒத்து ஒவ்வாத – Although the jeevaatmaa is the same in its essential nature, it is different by the various forms it takes due to varied karma like devas, humans and animals and others.

மகிழல கொன்றேபோல் மாறும் பல் யாக்கை (Mudal Thiruvandadhi 49)

பல் பிறப்பு, ஒழித்து நம்மை ஆட்கொள்வான் - The Lord will eliminate all our births and take us under His divine service (like the eternal attendants)

முத்தனார் – He Who is beyond Samsaara (wordly existence, transmigratory existence or the wheel of birth and death)

முகுந்தனார் – bestower of Moksha

The root "மு" refers to Moksha; "சூ" refers to Bhoomi (Earth).

"முக்தி பூமிம் ததாதி இதி முகுந்தஃ " "One Who bestows Moksha Bhoomi"

புகுந்து நம்முள் மேவினார் – entering inside us and became one with us (overlooking all our faults and unmindful of His own Lordship)

எத்தினால் இடர்க்கடல் கிடத்தி - for what reason, you are immersed in the ocean of sorrow?

ஏழை நெஞ்சமே – O' ignorant mind!

மாறுசெய்தவாளரக்கன் நாளுலப்பவென்றிலங்கை
நீறுசெய்துசென்றுகொன்று வென்றிகொண்டவீரனார்
வேறுசெய்துதம்முள்ளென்னை வைத்திடாமையால் நமன்
கூறுசெய்துகொண்டுஇறந்தகுற்றமெண்ணவல்லனே 116.

Is Yama capable of even counting the unexhausted karmas, separating me from Lord Sri Rama, Who has not considered me (who has sought His sole refuge), different from Himself- the valiant and the victorious Lord who at the time when the demon Ravana with the sword, opposed Him (and separated Him from Sri Seetha), terminated his life by invading Lanka with the army of monkeys, reducing it to ashes and killing Ravana along with all his relatives?

In the previous verse, Azhwar indicated to his mind that the Lord has entered him to bestow eternal divine service, eliminating all the multitudes of births resulting from various karmas. His mind still was raising the question of having to face the deity of justice, Yama at the end of this life for unrighteous acts he might have performed. Azhwar tells his mind "Is Yama capable of looking at our faults, when Sri Rama our refuge, has taken us over under His protective shield?"

மாறு செய்த – who opposed

ஸகே2 ராக4வ: த4ர்மஜ்ஞ: ரிபூணாமபி வத்ஸல: (Ramayanam Yuddhakandam 50-56)

ஆநயைநம் ஹரிஸ்ரேஷ்ட2 துத்தமஸ்யாப4யம் மயா

விபீ4ஷணோ வா ஸுகீர்வ யதி3 வா ராவண ஸ்வயம் (Ramayanam Yuddhakandam 18-34)

"Bring him hither, O' jewel among monkeys! Be he Vibhisana or Ravana himself. O' Sugriva! Security has (already) been granted in his favour by me".

Sri Rama was compassionate even towards His adversaries. Ravana chose to fight with Him.

வாளரக்கன் நாள் உலப்ப – put an end to the life of that demon Ravana with the sword. (Ravana was hot headed and thought he was strong since he had the sword bestowed on him by Lord Shankara. He also thought he would live for ever since he had a boon from Brahma which ensured that he would not be killed even by devas). உலப்பு - end.

உலப்பில் கீர்த்தியம்மானே (Thiruvaimozhi 6-10-1)

உலப்பிலானே (Thiruvaimozhi 5-8-4)

ஈரிஞழர்கனிவாய்த் திருவினைப்பிரித்த கொடுமையில் கடுவிசை அரக்கன் (Periya Thirumozhi 5-7-7) Ravana caused harm to the sages, destroyed the worlds of the devas, behaved opposite to all ethical codes and on top of all these separated the divine couple Sri Seetha and Sri Rama.

அன்று – when Ravana brought upon himself the wrath of Sri Rama

இலங்கை நீறுசெய்து – reducing Lanka to ashes (through his envoy Hanuman, persuaded Ravana to change and when that failed, burnt Lanka down)

சென்று – building a bridge across the sea and invading Lanka

கொன்று – having killed (Ravana along with all his close relatives)

வென்றி கொண்ட வீரனார்- the valiant and the victorious Lord
தம்முள் வேறுசெய்து என்னை வைத்திடாமையால் – since He did not consider me (who had sought His sole refuge) different from Himself (i.e., thinking that we are the doers of actions both righteous and unrighteous and thus ultimately we are also the ones to experience the results of such actions)

நமன் – Yama the deity of death and justice

கூறு செய்து கொண்டு – separate me (who is united with the Lord) from the Lord

அன்று சராசரங்களை வைகுந்தத்தேற்றி (Perumal Thirumozhi 10-10) Lord Sri Rama took all jeevas without any distinction with Him to the Supreme abode. Azhwar thinks of this generosity of the Lord here.

இறந்த குற்றம் எண்ணவல்லனே - Is he capable of even counting the unexhausted "karmas"? இறந்த குற்றம் refers to all the unexhausted "effects of actions" accumulated from the previous births as well as from the current birth.

அச்சநோயொடல்லல் பல்பிறப்பவாயமுப்பிவை

வைத்தசிந்தைவைத்தவாக்கை மாற்றிவானிலேற்றுவான்

அச்சதனன் ந்தகீர்த்தி ஆதியந்தமில்லவன்

நச்சநாகணைக்கிடந்தநாதன் வேதகீதனே

117.

The Supreme Lord, Who reposes on the bed of the serpent AadhiSesha (which emits poison to destroy all the adversaries of His devotees), Who is of infinite glory, Who will not ever let down His devotees, Whose grace towards them has no beginning or end, Who is sung thus in the Vedas, is by nature inclined to sending us to the supreme abode eliminating fear, disease which causes discomfort to

the body, the mental anguish, many births, old age and all of these which are experienced by the mind and the body which houses the mind.

Azhwar in this verse, addresses again his mind and states categorically that the Lord will not only grace us with the eternal beatitude but also completely eliminate all our woes.

அச்சம் நோயொடு அல்லல் பல்பிறப்பு ஆய மூப்பு இவை –
Fear, disease which causes discomfort to the body, the mental anguish, many births, old age and all of these.

Fear is of both disease (வ்யாதி⁴) and mental distress (ஆதி⁴). The latter results from காமம் (passion) கோபம் (anger) லோப⁴ம் (greed) மோஹம் (delusion) மத⁴ம் (pride) மா⁴த்ஸரயம் (jealousy). நோயொடு அல்லல் stands here also for the other two of the தூபத்ரய namely, "Aadhibhauthika and Aadhidaivika". மூப்பு - stands also for the other states namely adolescent years and youthful adult age.

ஆய இவை – "all of these" implies all the happiness and miseries resulting from all of our unspent (ப்ராரபி⁴த) karmas. வைத்த சிந்தை – the mind where the thoughts of all these arise

வைத்த ஆக்கை – the body where the mind is resident

மாற்றி – eliminating all these

வானில் ஏற்றுவான்- His nature is to bring us to eternal residence in the Supreme abode.

அச்சுதன் – One Who will not let down ever (those who had sought His holy feet)

அனந்தகீர்த்தி – with infinite glory

ஆதியந்தமில்லவன் – One Who has no beginning or end (In the case of His devotees, the grace He shows, has no beginning or end)

நச்சநாகணைக்கிடந்த நாதன்- One Who remains reposed on the serpent Sri Anantaazhvan (thereby showing His Supreme Lordship) (Sri AadhiSesha - who emits poison to eliminate all adversaries of the devotees). He would never part from His devotees.

பதும் விஸ்வஸ்யாத்மேஸ்வரம் ஶாஸ்வதம் ஶிவமஸ்யதம் நாராயணம்
(Taittiriya Narayanasooktam 11)

"One Who is the Lord of the universe, the Lord of His self,
Who is eternally auspicious and Who does not let go His
devotees, is Narayana"

வேதகீதனே - One Who is sung thus in the Vedas.

சொல்லினுந்தொழிற்கணும் தொடக்கறாதவன்பினும்
அல்லுநன் பகலினோடும் ஆனமாலகாலையும்
வல்லிநாண்மலர்கிழத்தி நாதபாதபோதினை
புல்லியுள்ளம்வீள்விலாதுபூண்டுண்டதில்லையே 118.

**O'Lord of Sri Periyapiraatti (divine mother Sri Lakshmi)
who resides in the wide soft freshly blossomed lotus! In
words, in all physical activities of the body and in
unending love, during the good night along with the
evening twilight hours as well as during the good day along
with the morning twilight hours, my mind which was
inseparably attached to and immersed in Thy lotus feet
never retracted (from the same).**

In the previous verse, Azhwar indicated that the Lord Himself
would ensure that he would attain the eternal beatitude and the
experience of the divine "kainkaryam". Azhwar in this verse
expresses to the Lord his intense and ceaseless love towards
Him.

சொல்லினும் – in words (all worships through the mouth
including Naamasamkeertanam
like calling the Naamas of the Lord)

தொழிற்கணும் – in activities of the body (referring to physical
worships such as doing "pradakshinam", "namaskaaram" and
others)

தொடக்கு அறாத – ceaseless (continuity unbroken)

அன்பினும் – love (mental worship)

Thus the Lord becomes the focus of attention for all the three "karanas" மனோ, வாக், காயம் (mind, mouth and body)

அல்லும் நன் பகலினோடு ஆனமாலை காலையும் - அல்லோடு ஆனமாலையும்

பகலினோடு ஆன காலையும். meaning the morning along with the "good" day and the evening along with the "good" night ("நன் good" applies to all since all the time were spent in divine thoughts).

வல்லி நாளம்லர்கிழத்தி நாத - O'Lord of Sri MahaLakshmi (Periya Piraatti Thaayaar), Who has her abode in the soft freshly blossomed lotus.

(Azhwar indirectly indicates here the goal "praapyaam" namely "the Lord united with "Sri")

பாத போதினைப் புல்லி - holding Thy lotus feet (by all of the three "karanas" and at all times)

உள்ளம் வீள்விலாது பூண்டு - mind completely immersed without any interruption

மீண்டது இல்லையே - never retracted (from that experience of the divine holy feet)

பொன்னிகூழரங்கமேய பூவைவண்ணமாயகேள்

என்னதாவியென்னும் வல்வினையினூட்கொழுந்தெழுந்து

உன்னபாதமென்னநின்ற ஒண்கூடரக்கொழுமலர்

மன்னவந்துபூண்டுவாட்டமின்றியெங்கும்நின்றதே

119.

O' Wondrous Lord with the hue of the Poovai flower! Who has taken abode in Thiruvarangam surrounded by Cauvery! Kindly listen. A tender shoot arose in my aatma full of hosts of unrighteous karmas, reaching Thy divine form, described in Vedanta as having matchless effulgence and softness like the fully blossomed flower, immersing permanently, without any defect, spread into Thee everywhere.

In this verse, Azhwar replies to the query posed by the Lord as to how in the mind that is insentient and an instrument of the jeeva such an intense and immense love arose for Him

which is unseen in this mundane world. Azhwar states that it is all the result of the Lord's own efforts and His display of His beauty and graciousness.

பொன்னி சூழ் அரங்கமேய – One Who has taken abode in Thiruvarangam surrounded by the river Cauvery.

பூவை வண்ண – soft and blue like the Poovai flower (endearing and attractive by its softness and colour)

மாய – wondrous Lord! (none else is so easily accessible and generous)

கேள் – please listen as to what type of desire was induced in me by Thy divine beauty and graciousness.

என்னதாவினெனும் வல்வினையினுள் கொழுந்து எழுந்து – spark of interest arose towards Thee in my so called Aatma which was full of bad karmas (mainly due to Thy divine beauty which kindled this in me even though I had hosts of "paapa")

கொழுந்து – tender shoot or spark or flame

உன்னபாதம் என்னநின்ற ஒண்சுடர்க் கொழுமலர் – (பாதம் here refers to the Lord's divine form) in Thy divine form described in Vedanta with matchless effulgence and softness like the fully blossomed flower

மன்னவந்து பூண்டு – immersing steadily and permanently
வாட்டமின்றி- without any flaws (unswerved and untouched by any sensory distraction)

எங்கும் – in Thee everywhere (in all Thine ஸ்வரூப essence, ரூப form, குண attributes and விபூதி manifestations)

நின்றதே – spread or pervaded.

In the case of Sri Nammazhwar, the Lord induced "bhakti" as indicated by his own words in the final verse of Thiruvaimozhi (10-10-10), "சூழ்ந்ததனில் பெரிய என் அவா அறச்சூழ்ந்தாயே". In Thiruneduntaandakam verse 30 (which is the சரமப்ரபந்தம்), Sri Thirumangai Azhwar states "அடிநாயேன் நினைந்திட்டேன்" from which one can state that the Lord allowed the growth of நைச்சியாநுஸந்தானம் in his case. The Lord caused both to develop in the case of Sri

Thirumazhisai Piran, நைச்சியாநுஸந்தானம் as indicated by என்னதாவினென்னும் வல்வினை and bhakti as indicated by கொழுந்து எழுந்து வாட்டமின்றி எங்கும் நின்றதே .

இயக்கறாதபல்பிறப்பில் என்னைமாற்றியின்றிவந்து
உயக்கொளமேகவண்ணண்ணி யென்னிலாயதன்னுளே
மயக்கினான்தன்மன்னுசோதி ஆதலாலென்னாவிதான்
இயக்கெலாமறுத்துஅறாதவின் பவீடுபெற்றதே 120.

In order to liberate this ignorant "me" from the continuous chain of many many births and to uplift me today, reaching me unconditionally, the Lord with the hue of the dark clouds, inseparably mixed His eternal replendent divine form in my heart (fixed on His self). Therefore, my aatma cutting asunder all the continuous cause and effect chain of ignorance and actions, attained the eternal bliss of Moksha.

Azhwar in the previous verse, indicated that the love that arose towards the divine beauty spread and enveloped the entire divine form. In this verse, Azhwar concludes expressing his thanks to the Lord for His grace towards him (like Sri Nammazhwar "என் அவாவறச்சூழ்ந்தாயே" Thiruvaimozhi 10-10-10). Unlike mounting on the elephant by self effort, Lord Sri Ranganatha instilled His divine form inseparably into the Azhwar (unconditionally), with the result Azhwar freed of all obstacles, obtained the eternal service to the Lord along with the full divine experience (பீரஹம்மானந்தத்தோடு கூடிய கைங்கர்யம்)

இயக்கறாத பல்பிறப்பில் என்னை மாற்றி - Wishing to liberate me who has been an ignorant samsaari going through many births

மாற்றி is taken here as "மாற்றநினைத்து"

"மாறி மாறி பல பிறப்பும் பிறந்து" (Thiruvaimozhi 2-6-8)

இன்று வந்து -Today (on account of His unconditional compassion நிரஹேதுக க்ருபா)

நண்ணி – reaching me

உயக்கொள் மேகவண்ணன் – One Who is like the dark coloured rain laden clouds, in order to uplift (me), eliminating interest in all other material things and bestow me with knowledge that is transformed into Bhakti.

Since Azhwar has addressed Lord Sri Ranganatha (Periya Perumaal) in the previous verses நச்சு நாகணைக்கிடந்த நாதன் (verse 117) and பொன்னிசூழரங்கமேய (verse 119), one can conclude here that he is indicating here only Periya Perumaal as our "Upaaya" (உயக்கொள் மேகவண்ணன்)

என்னிலாய தன்னுளே- நானாயிருக்கும் தனக்குள்ளே – In His Self Who also contains "myself". The word "I" and the knowledge arising from it indicating not only myself but all the way to my Lord Who is the inner controller "antaryaami".

Sri PeriyaVacchaan Pillai's commentary reads:

"தத் த்வமஸி என்று உபதேசித்து அஹம் ப்ரஹ்மாஸ்மி என்று அநுஸந்தி4த்துப்போந்த அர்த்த2மிறே இவர் இங்குச் சொல்லுகிறது.

இந்த ஸரீராத்மஸம்ப3ந்த4ம் இங்கு சொல்லுகிறது " .

Here Azhwar gives the meaning of the famous Veda Vaakyaas, indicating the Sareera Aatma relationship between the jeeva-aatma and the Lord.

தத் த்வமஸி (Chaandogyam 6-8-7) "O' SvaetaKaeto! Thou art That" This is the word of the teacher (Acharya).

அஹம் ப்ரஹ்மாஸ்மி (Kausheedakee Upanishad) "I am Brahman". This is the word of the one who is liberated.

Azhwar indicates here that his "self" is the body of the Lord and the Lord is the Aatma. Azhwar says that "The Lord helped with my work considering it as His own".

மயக்கினான் தன் மன்னுசோதி – He mixed inseparably His sweet replendent divine form with me (meaning "made me feel unable to bear even a moment of separation from Him")

ஆதலால் – On account of bestowing all these benefits on me
on His own

என்னாவிதான் – my Aatma (servant of His and sweet to Him
like Sri Kaustuba, the ornament)

இயக்கு எனாம் - all that is continuously interconnected as
cause and effect such as "avidya" (ignorance) "karma" (action)
"Vaasana" (tendencies) "Ruchi" (desires) "dehasambahdham"
association with physical bodies

அறுத்து – cutting asunder

அறாத இன்பவீடு பெற்றதே – (Kainkarya Roopa Moksha)
Service to the Lord in the liberated state with the eternal (as
long as the "aatma" remained) uninterrupted matchless divine
experience ("Brahmaananda Anubhavam")

திருச்சந்த விருத்தம் வ்யாக்யானம் முற்றிற்று.

The end of the commentary on Thirucchandaviruttam.

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 சொல்லொன் 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
ninetysix
Long live the One who resided in the beautiful Thirumazhisai
Long live the One who incarnated on Makham in the pleasant
month of Thai
Long live the One who gave the lovely Chanda Viruttam of
one hundred and twenty
Long live the sage who came into this world in the previous
Yuga
Long live the One whose words floated upstream of the
bulging river Cauvery
Long live the One who spent four thousand and seven hundred
years in this good earth
Long live the holy feet of our Bhaktisara.

ஸ்ரீ திருமழிசைப்பிரான் திருவடிகளே சரணம்
ஸ்ரீ பெரியவாச்சான்பிள்ளை திருவடிகளே சரணம்

I seek refuge at the holy feet of Sri Thirumazhisai Piran.
I seek refuge at the holy feet of Sri Periyavaachaan Pillai.