Unjal Prabandham
Srl ranganAyakar Usal
(Composed by Srl PiLLai PerumAL Iyengar)

Commentaries in English by
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Unjal utsavam - SrIrangam (Thanks SrI Shreekrishna Akilesh)
INTRODUCTION

Dear bhaktAs of SrIrangam divya dampatis:

The Unjal utsavams at SrIrangam are famous and most enjoyable as one sees the Lord SrI RanganAthan and SrIranganAyaki sway gently back and forth in their specially decorated Unjal.

It is customary to sing beautiful songs as the divine couple enjoy their Unjal utsavams. They come near us and they go away from us as the arcaKAs gently push the Unjal forward and backward. The AbharaNams reflect the dipams in the hall and one gets mesmerized enjoying the முன், பின் (front and back) sEvais. Saint TyAgarAja composed a lot of krtis for his ishTa deivam, Lord RAmacandran and sang them, when he rocked the Dolai for his Lord:

1) lAli lAliyani ucedhara vanamAli in rAga HarikAmbhoji
2) uyyAla Ugavayya SrIrAma in rAga nIlAmbari
3) rAma SrIrAmA lAli in rAgam SankarAbharaNam
4) lAli lAlayya lAli in rAgam KedAragauLai and
5) lAli UgavE mA-pAli daivama in rAgam nIlAmbari

These are tender krtis filled with bhagavat guna-rUpa saundarya anubhavam as the Unjal upacAram is offered to the Lord by the devotee. One of the Azhagiya Singars (the 21st paTTam SrI vaN SaThakopa SrI ParAnkuSa YatIndra MahA DeSikan) has composed many songs to be sung during the Unjal utsavam for Dolai KaNNan at SrI Ahobila maTham.

Two great poets of SrIrangam created the Unjal Prabandhams for the Lord of SrIrangam and His divine consort. These Unjal Prabandhams are one of the 96 kinds of Tamizh Prabandhams with prescribed lakshaNams.

Divya Kavi SrI PiLLai PerumAL IyengAr and His grandson, KOnEriappan IyengAr are the celebrated creators of the Unjal Prabandhams for SrI RanganAtha and SrI RanganAyaki tAyAr.
According to some traditions, PiLLai PerumAL IyenAr is considered as a direct disciple of SwAmy ParASara BhaTTar and that he was the grandson of Tiruvarangattu AmudanAr, the famous composer of SrI RAmAnuja nURRandAti. Divya Kavi PiLLai PerumAL IyenAr is the author of ashTa Prabandhams. These are:

1) TiruvarangattandAti
2) Tiruvarangattu mAlai
3) Tiruvarangana Kalambakam
4) cI (SrI) RanganAyakar Usal
5) TiruvEngaDa mAlai
6) TiruvEngaDattandAti
7) azhagarandAti
8) nURReTTu tirupapati andAti

SrI RanganAyakar Usal (Unjal) will be the focus of this write-up. The scholarly Tamil poetry of IyenAr has been a source of unending delight for Tamil scholars.

Prior to covering all of the Unjal ceyyuLkaL (pAyirams) on Lord RanganAtha, it would be aDiyEn bhAgyam to share with you a quick summary of the works of both the Kavis as covered in an audio tape on their compositions. This input is an extract from an essay, aDiyEn posted long time ago in Bhakti archives. Here it is:

aDiyEn will start with the summary of the first side of this tape dedicated to AcAryALs and the divya dampatis of SrIrangam and other divya desams.

You can access these recordings at the URL:

http://www.ibiblio.org/sadagopan/Ashta_Prabandham/Full_Audio.mp3

FIRST 45 MINUTES OF THE TAPE:

The tape begins with a salutation to the uniqueness of arcAvatAram among the five forms of SrIman nArAyaNan (para, vyUhA, vibhava, antaryA mi and arcA). The benefits of arcA worship by AzhvArs and AcAryAs are next covered. The special four benefits arising from arcA worship are explained as:

1) ruci jAtaktvam or the kindling of the spiritual fire in the mind
2) SubhASrayatvam or the attainment of inner peace and tranquility through darSana saubhAgyam of the auspicious arcA mUrty
3) akshaya loka caraNyatvam or the development of the affection for the divya dampatis in arcA form that raises the fire of Bhakti further and bUta dayA and
4) **anubhAvyatvam** or the enhanced state of spiritual experience that stabilizes one's dhyAnam and dhAraNam preparing one to attain a sadAcAryan to perform Prapatti and qualify for mokshAnugraham.

In this context, the deep anubhavam of the MangaLASAsanam of the arcA mUrthi at the bhUloka VaikuNTham of SrIrangam by TiruppANAZhvAr, amalanAdhipirAn, can be enjoyed as the 16th e-book (ebook# AV016) in the Ahobilavalli series: [http://www.sadagopan.org](http://www.sadagopan.org)

The audios of the excerpts from the SrI sUktis of SrI PiLLai PerumAL IyengAr (azhagiya maNavALa dAsar) known as ashTa Prabandham are chosen by aDiyEn’s sister, VaikuNTha vAsi, VidvAmsini Padma Veeraraghavan to pay her tribute to the bhakti of PiLLai PerumAL IyengAr for the arcA mUrthi-s in general and SrI RanganAtha in particular. These pAsurams by the direct disciple of Swamy PrASara BhaTTar are literary master pieces filled with immense bhagavat anubhavam. The ecstasy and devotion for the Lord of SrIrangam found in these pAsurams of ashTa Prabandham earned IyengAr the honorific title of “divya Kavi”.

The first piece is sung in the morning rAgam of BhUpALam in the viruttam tradition (without tALam) to the accompaniment of flute. Here the divya kavi salutes the arcA mUrthi-s and states that he is going to offer his salutations in the andAti form selected by the Mudal AzhvArs and SwAmy NammAzhvAr: ERRa MaNavALan pAyiram. The reference is to the SrI RanganAtha Pativratai’s (ToNDaraDippoDi’s) TiruppaLLiyezhucci.

The second pAsuram is set in rAgam SaurAshTram and is from the section of ashTa prabandham known as Tiruvaranga Kalambakam. The tALam will be Adi in most of the renderings except for KaNDa cApU for two pieces dealing with Unjal of SrI RangarAjAn and SrI RanganAyaki. Mrdhangam joins in now. In this pAsuram, Iyengar performs SaraNAgati at the sacred feet of the 12 AzhvArs in general and SwAmy NammAzhvAr: (vEdam tokutu tamizhp pADal seyta vimalan ....). Here the reference is to Madhura Kavi and His AcArya Bhakti.

The third pAsuram is set in rAgam Mohanam to describe the divya saundaryam of SrI RanganAthan, His beautiful face, His eyes full of Mercy, His sacred tuLasI mAlA and His divya Ayudhams. IyengAr says that there is nothing for him to fear in this world as long as SrI RanganAtha and His Ayudhams are with him (periya perumAL arangan ....).

The fourth pAsuram is coming from TiruvarangattandAti and is set in sAveri rAgam. Here Iyengar pays tribute to his Guru parampara starting from BhaTTar, EmbAr upward to SrI RanganAyaki and SrI RanganAtha.

The fifth verse from TiruvarangattantAdi is set in rAgam BhegaDA and salutes the five AcAryAs of RaamAnujar and then ends up stating that EmperumAnAr sitting in the middle of the 74 AcAryAs appointed by him is his succor and sustenance.

The sixth verse is from TiruvEnkaDa mAlai and is a salute to TiruvEnkaDamuDaiyAn as Gajendra Varadan. This pAsuram is set in the evening rAgam of HindoLam. IyengAr says that
his tongue will not praise any deity other than SrIman nArAyaNa standing in the form of Sesha Sekhara Vibhu ontop of Tirumalai.

The seventh verse is set in the morning rAgam of danyAsi and is from TiruvEnkaDa mAlai. Here IyengAr salutes SrI Venkatesan as the mAyavan, KaNNan, MaNivaNNan and Kesavan. IyengAr also states that the Lord’s nayana dIkshai will remove every fear and SrI VaikuNTham will not be far away for them, who receive such blessings. We must recall that Lord RanganAtha spent few years at TiruvEnkaDam hills.

The eighth pAsuram comes from azhagar andAti eulogizes SrI SundararAja PerumAL of cOlai malai or TirumAlirumcOlai. In the beautiful rAgam of Valaji, the artist and the group sing about the power of Azhagar to melt the hearts and the minds of BhaktAs, who recite His 1000 names (sahasra nAmams).The song starts with the words, “nencam urukkum, uyir urukkum ...”.

The ninth pAsuram is also from azhagar andAti and is sung in rAgam shaNmukha PriyA (parantAmarai, tirumAlirumcOlai paramarai ...). Here IyengAr begs his mind to focus on the sacred feet of Azhagar for his redemption. SrI RanganAthan spent few more years as a guest of Azhagar at TirumAlirumcOlai.

The tenth pAsuram is about TirukkuDantai ArAvamudhan and is set in rAgam Suddha sAveri. He asks the Lord: “Are You really tired from the enormous efforts to create the Universe and protect it? Are You the Lord, who extended His feet and measured the Universe during Your avatAram as Trivikraman? Please speak to me (kuDantai kiDantAi pEsu). The question is in the spirit of Tirumazhisai AzhvAr’s pAsuram.

The eleventh pAsuram is about SrI Oppiliappan of AkAsa Nagaram. Here IyengAr states to the Lord that He had made him think of Him and as a result, he has rejected all the worldly pleasures. The mood portrayed is similar to that of Tirumangai, who declared “vENDEn manai vAzhkkai viNNagar mEyavanE”. This verse is set in rAgam Hamsadhvani. The pAsuram starts with ”kaiyum uraiyum karuttum unakkE aDimai ....”. The spirit of the pAsuram is similar to the famous pAsuram passage of ANDAL (unakkE nAm AtcceyvOm).

The twelfth verse is about KaancI PeraruLALan. Here IyengAr laments that his mind should be constantly thinking about Varadar only and not about anything else. This piece is set in rAgam Kaapi and starts with the words: “poruLASai maNNAsai ....”.

The thirteenth verse is a marvelous description of Lord RanganAtha giving His sevai in Dolotsavam to IyengAr. The Lord surrounded by nitya sUris, Ayudhams, AcAryALs is visualized by IyengAr and that result in a PallANDu in the spirit of PeriyAzhvAr from him. This apUrva pAsuram providing a visual image of the Lord swinging in His Dolai and coming towards us and going away from us is a delight to experience. This pAsuram is set in rAgam KuRinji, a janya rAgam of SankarAbharaNam (tiruvAzha tiruvAzhi sankam vAzha, tiruvanantan garuDan senaiyArkOn vAzha,.... AzhvArkaL vAzha .... etirAcan aDiyAr vAzha ....). The tALam of KaNDa cApu fits marvelously with the rhythmic movement of the Dolai.
The fourteenth pAsuram is from KonEri Appan IyengAr, the grandson of SrI PiLLai PerumAL IyengAr, who wished to celebrate the Dolotsavam of SrI RanganAyaki with SrI RanganAtha on a Panguni uttiram day during sErti sEvai. He was inspired by PiLLai PerumAL IyengAr's Usal/Unjal pATTu for the Lord. He is a later day poet. Appan IyengAr paints here a wonderful word picture of the movement of the bangles, the kinkiNi nAdam of the bells attached to the oTTiyANam, the pleasant nAdam raised by the ankle ornaments as SrI RanganAyaki moves back and forth enjoying Her swing. The gentle movement of Her forelocks in the breeze (movement of aLakabharams) and Her AbharaNams are beautifully described in this pAsuram set in KamAs rAgam and kanDacApu tALam. The title of this pAsuram is “cI (SrI) ranganAyakiyAr ADir Usal”.

This side of the tape concludes with a description of AcArya RaamAnuja’s SaraNAgati at the sacred feet of the divya dampatis and the birth of SaraNAgati gadyam. SwAmy Desikan’s celebration of Prapatti is alluded to in the concluding portion of this side. The second side of the tape pays tribute to the Tamizh SrI sUktis of SwAmy Desikan and His enjoyment of Lord RanganAthan.
SrIranganAyakI aADIr Usal
(Thanks SrI N Santhanagopalan)
Srl RanganAthan's Unjal pAyirams
Meanings & Comments
SrI RanganAthar in Unjal (Thanks: SrI N Santhanagopalan)
The taniyan and the kAppu pADal-s for the Unjal Prabandhams for both SrI RanganAyaki and SrI RanganAthan are the same.

TANIYAN

anDAp pantaril paRRu kAlkaL Aka
aRivu viTTam, karaNam cankiliKAkA
koNDa piRappE palakai vinai asaippOr
koDu naraka suvarkkap bUveLikA tammi
taNDal il ERRam iRakkam tangal Aka
taDumARi iDar uzhakkum Usal mARat-
toNDarkkA maNavALAR pErar kUDit-
tokuttiTTAr tiruvarangattu Usal tAnE.
Word by word meaning:

anDam pantaril  - with this Universe becoming the pandal (thatched roof)

paRRu kAlkaL Aka  - with the worldly attachments (pAsams) becoming the pillar to support the crossbeam (viTTam)

aRivu viTTam Aka  - with the intelligence becoming the viTTam (crossbeam) to attach the chains

karaNam cankilikiAka  - with the indriyams becoming the chains holding the plank

koNDa piRappE palakai Aka  - with the birth taken by the Jeevan, serving as the plank for seating (the Unjal palakai).

vinai asaippOr Aka  - the two karmAs (PuNyam and pApam) being those, who move the Unjal up and down

koDu narakam suvarkkam bU (bhu) veLikaL tammil  - travelling (moving) amidst the spaces of the fearsome narakam, pleasant svargam and the earth

iRakkam taNDal il ERRam tangal Aka  - Moving upward effortlessly or traveling downward with ease or staying stationary

taDumARI iDar uzhakkum Usal mARa  - to remove the sorrows experienced (iDar uzhakkum) of these confusing movements (taDumARRam) hither and thither at dizzying speed (relating to the speed of the swing).

toNDarkku maNavALar pErar tokuttiTTAr tiruvarangattu Usal  - is the Unjal Prabandham (Usal) presented (composed) by Azhagiya MaNavALa dAsar and his grandson (KonEri appan IyengAr) for the aDiyArs of SrIrangam divya dampatis dealing with Their rAjadhAni of Sriranga divya desam.

Comments:

PiLLai PerumAL IyengAr (Azhagiya MaNavALa dAsar) and his grandson (KonEri appan IyengAr) created this SrI RanganAtha and SrI RanganAyaka Unjal pATTukkaL. The taniyan states that these two prabandhams were created by the two poets to chase away the confusions and agitations in the mind of the servants of the Lord (toNDars), who are affected by the terrifying swinging movements (of the jIvans) as they rock between the cycles of their births and deaths. The supporting roof, the crossbeam attached to it for positioning the hooks from which the chains of the swing are connected, the sitting plank, the movers of that Unjal, the places that Unjal stops over during the upward, downward and stationary positions as the Unjal rocks are connected allegorically to the Universe, the samsAric bonds, the dharma-bhUta-j~nAnam, the j~nAna-karma indriyams, the birth taken, the places stopped during the movement of this Unjal and the loss of balance (the spinning of the head). It is suggested that
the study and the reflection on these Unjal prabandhams would banish all these agitations of the minds of samsAris as they experience their karmic activities.

aNDam is the ulakam (world), where this "Unjal" takes place. It serves as the roof. The AsA pAsams that one is tempted by are like the firm pillars supporting that roof. The crossbeam fastened to the roof is one's j~nAnam (aRivu). the indriyams (sensory and karmendriyams) are the chains attached to the hooks in the crossbeam at one end and on the other end are hooks attached to the sitting plank (seat) of the swing. The seat of the Unjal is the birth of the jIvan in this world (piRappu) in an embodied state. Those who rock this Unjal are the two kinds of vinais (accumulated PuNyams and pApams). The Unjal goes up, comes down and sometimes remain stationary in space (ERRam, iRakkam, tangal). It undergoes all these varied giddying (taDumARRam) movements linked to the forces of the movers. The removal of all these sorrows experienced by the aDiyaRAr of the Lord of SrIrangam have been programmed to be removed by the two poets through the effect of the two Unjal Prabandhams.


dvduKAM padal/kAPPu PADA

pratijnANAM piligaram saranakO piRMAM

piRappu kKam kSRi kumaram piRMAM

thAmbArO sri sri karAram saranakO piRMAM

maippAttAm AnadarapppattAm kAnA piRMAM

pumAKO sri sri kumaram kAnA kAmakkO piRMAM

maippAttAm AdiarAm kAnA kAmakkO piRMAM

pumAKO sri sri kumaram kAnA kAmakkO piRMAM

maippAttAM sri sri sri kAmakkO piRMAM.
putuvainagar baTTarpirAn caraNkaL pORRi
poygai bUtAn pEyAr pAdam pORRi
catumaRaic sol saDakOpan caraNam pORRI
tamizhppANan toNDaraDippoDi tAL pORRi
mutupukazhsEr mazhisayairkOn padankaL pORRi
muDikkulasEkaran kaliyan kazalkaL pORRi
madurakavi etirAcan kUrattAzhvAn
vAZhvAnA baTTar tiruvaDigaL pORRi

Word by word Meaning:

putuvai nagar baTTar pirAn caraNkaL pORRi - May the sacred feet of bhaTTar pirAn (PeriyAzhvAr) who incarnated in SrIvilliputtUr as GaruDAmsar be the object of my worship!
poygai bUtAn pEyAr pAdam pORRi - Salutations to the sacred feet of Poygai, BhUtam and pEy AzhvArs born in the month of aippasi at toNDai MaNDalam!
catumaRai sol saDakOpan caraNam pORRi - aDiyEn seeks as refuge the sacred feet of KurukUr SaThakopan, who provided the meanings of the four Sanskrit Vedams through His immortal pAsurams in sweet Tamizh language.
tamizhppANan toNDaraDippoDi tAL pORRi - Praise unto the sacred feet of TiruppANar who composed delectable prabandhams in Tamizh and the RanganAtha Pativratai, toNDarDippoDi AzhvAr.
mutu pukazh sEr mazhisaiyarkkOn padankaL pORRi - aDiyEn's salutations to Tirumazhisai AzhvAr of ancient fame!
muDikkulasEkaran kaliyan kazhalkaL pORRi - Praise be to the sacred feet of King KulaSekhara and Tiru AlinADAn, Tirumangai AzhvAr!
madura kavi etirAcan kUrattAzhvAn vAZhvAna baTTar tiruvaDigaL pORRi - Salutations to Madura Kavi, YatirAjar, KUrEsar and ParAsara bhaTTar of sucaritram (auspicious life)!
The 12 Divine AzhvArs (Thanks SrI Shreekrishna Akilesh)
Unjal pATTu-s (pAyirangal)

USAL PATTU 1

mangaLAsAsanam for SrI RanganAthan's devi, weapons, nitya sUris, SaThAri and His bhAgavatAs (tiru-muRRattu aDiYArs)

tiruvAzhat-tiruvAzhi-sankam vAzha
tiruvanantan-garuDan-sEnayairkkOn vAzha
arul mARan mudalAm AzhvArkaL vAzha
aLavu il guNattu etirAcan aDiYAr vAzha
iru nAlu tiruvezhuttin ERRam vAzha
Ezh ulakum nAnmArayium initu vAzha
peruvAzhvu tantaruL namperumAL engaL
periya perumAL arangar ADir Usal.

Word by word meaning:

tiru vAzha - May Your divine consort MahA Lakshmi thrive and prosper!
tiru Azhi sankam (Sankham) vAzha - May Your disc (Lord sudarSana) and Sankham (PAncajanyam) thrive and live well!

tiru anantan garuDan sEnayairkkOn vAzha - May AdiSeshan (Your bed), GaruDan (Your transport) and Senai MudaliyAr (Your Commander in Chief) live well!

aruL mARan mudalAm AzhvArkaL vAzha - May NammAzhvAr, the recipient of your divine grace and all the other AzhvArs live well!

aLavu il guNattu etirAcan aDiyAr vAzha - May the adiyArs of YatirAjar of limitless auspicious attributes thrive and prosper!

The great Lord of SrIrangam with aDiyArs
(Thanks: SrI Shreekrishna Akilesh)

iru nAlu tiru ezhuttin ERRam vAzha - May the splendorous growth of the glories of the ashTAKsharam continue!

Ezh ulakum nAn maRa iyum initu vAzha - May the delectable lives of the beings of the fourteen
worlds (seven above and seven below) and the four VedAs thrive!

peruvAzhvu tantaruL namperumAL engaL periya perumAL arangar Usal ADir! - Oh Lord who blesses us with the Parama PurushArtham (the supreme goal of life, Viz., moksham)! Oh Our Lord! Oh the great Lord at SrIrangam! Please enjoy Your Unjal utsavam!

SangIta Kalanidhi SrImati SubbhalaKshmi has bequeathed to us a soulful rendering of this pAyiram that can be accessed at:

http://www.youtube.com/watch?v=smIzcgVfsjo

The name 'namperumAL' was given by a dhobi at SrIrangam, who used to wash the vastrams of Lord RanganAtha prior to His stay away from SrIrangam for number of years during the invasion by the Muslim marauders. When the Lord returned home there was some confusion between the ancient RanganAtha arcai and the interim arcai consecrated during the sancAram of Lord RanganAtha. The dhobi stepped in and from the fragrance of the tirumanjana tIrtham used for both arcais, he could identify the ancient arcai and declared that this One is our 'namperumAL' (our own PerumAL).
Sri RanganAthan’s Dolai and its architecture

Under the shade of the tall flower Pandal resembling a grove of KaRpaka trees (in coolness and depth of comforting shade)

establishing under the Pandal, the resplendent and sturdy coral legs to hold the Unjal

In between those coral legs placing the adamantine (Vajram) crossbeam for fastening the hooks

Word for word meaning:

Under the shade of the tall flower Pandal resembling a grove of KaRpaka trees (in coolness and depth of comforting shade)

establishing under the Pandal, the resplendent and sturdy coral legs to hold the Unjal

In between those coral legs placing the adamantine (Vajram) crossbeam for fastening the hooks
ADakam cankilikaL nARRi - and hanging golden chains onto those hooks (at both ends)

marakatattAl palakai taitta Usal mItE - ascending onto the emerald plank seat of that swing, (You are seated to start Your Unjal utsavam)

anRu tayiril iTTu mattu uzhakkum veNNeiykku ADi - Once during KrshNAvatAram, You danced with joy on receiving as present the ball of VeNNai churned fresh from amidst the curds with a wooden churning rod (the Navaneeta nATyam of BAla GopAlan is referred to here).

taDa maRukil kuDam ADi - You danced amidst the big cross roads with pots on Your head, hands and shoulders in a deft manner (KuDamADu kUttan of TirunAngUr divya desam is invoked here).

tazhal vAy nAgam ayara iTTu anRu ADiya - On another occasion during KrshNAvatAram, You danced on the hoods of the poison spitting KaaLiyan and made it weak and made it give up its fight to harm You (KaaLiya nardanam on the maDu in YamunA river is remembered here).

nIr Usal ADir - You danced in all these manners (some for pleasing and amusing Your devotees and others for protecting your devotees from harm’s way).

aNi arangam namperumAL(E) Usal ADir - Oh Lord living at SrIrangam! NamperumALE! Please enjoy Your Unjal Utsavam!
USAL PATTU 3

Lord RanganAthan as sarveSvaran

mIn pUtta visumpu atu pOl taraLam kOttu
viritta nIlapaTTu vidAnam tOnRa
vAn pUtta kalai mati pOl kavikai Onga
matikkatir pOl kavari irumarunkum vIsa,
kAn pUtta taniccelvan silaiyuL minnal
karumukil pOl kNamaNi vAsikaiyin nAppaN
tEn pUtta tAmaraiyAL mArbil ADa
tennaranga maNavALar ADir Usal.

Word by word meaning:

mIn pUtta visumpu atu pOl - appearing like the sky with sparkling stars
taraLam kOttu, viritta nIlappaTTu vidAnam tOnRa - which looked like a blue canopy embroidered with shiny pearls (taraLam)
vAn pUtta kalai mati pOl - shining there like the full Moon with all its sixteen kalais
kavikai Onga - with the lofty white umbrella (veN koRRa kuDai) swirling in the sky
SyAmaLa tirumeni of the Lord of SrIrangam (Thanks SrI N Santhanagopalan)
mati kait ri kavari iru marunkum vIsa - with the white cAmarams (fans) moving on both sides like two beams of the Moon

kAn pUtta taniccelvan silaiuL kavaram minnal pOl - like the streak of lightning in the middle of the Indra dhanus (bow) of matchless wealth against the background of dark clouds resembling a grove of KaRpaka trees

kaNa maNi vAsikaiyain nAppaN - amidst the dense cluster of the navamaNi necklaces

tEn pUtta tAmaraiyAL - the Lady who resides in the honey laden Lotus flower (Periya PirATTi)
mArbil ADA - with Her staying motionless on Your broad chest

ten aranga maNavALar Usal ADiR - Oh Lord of Southern arangam! Oh NamperumALE! Please enjoy Your Unjal utsavam!

The multicolored Indra dhanus (Rain bow) is described by the poet as "vAn pUtta tani selvan silai".

silaiuL minnal karkumil pOl kaNa maNi vAsikai - The bluish-black (SyAmaLa) tirumEni of the Lord, the multihued, splendorous navaratna mAlai on that chest of the Lord and Periya PirATTi radiant like a golden lightning are invoked here by the poet.

Comments:

What a splendorous scene at Srirangam! What an imagination of the divya Kavi!

Blue canopy of AkASam, twinkling stars, radiant moon, its beams performing TiruvAlavaTTa (fan) Kaimkaryam, Periya PirATTi staying still as Vakshassthala LakshmI on the broad blue chest of the Lord like a golden streak of lightning and the Lord enjoying His Unjal’s gentle movements! What a description!
Usal Pattu 4

SrI RanganAthan and tirumuRRattu brndhams

Word by word meaning:

bU (bhU) sururum - The Brahmins who shine like the devAs on this earth

puravalarum - the kings who are experts in protecting the citizens through the implementation of Raaja neeti

vAnam nATTu puttELir kuzhuvum avar pUvaimArum - The assembly of the celestial beings and their wives

vAsavanum malar ayanum mazhuvalAnum - Indran the king of devAs, BrahmA, who arose from
the navel lotus of the Lord and Sivan holding the weapon of Mazhu
vaNanguvAn - all of them are assembled to worship You.

avaSaram pArttu iNaNgukinRAr - They assemble and wait for the opportune time for their part in Your worship.

tUsu uDaiya taDat-tEr - sUryan sitting on a big chariot with cloth dhvajams hanging on the sides,

mAnam tOnRac-cuDar iraN Dum - Candran, sitting in a vimAnam and both these twin luminous bodies

pakal viLakkAt tOnRat tOnRum tEsu uDaiya tiruvarangar ADir Usal - Before the jyoti of Lord RanganAtha seated on the Unjal, the sUryan riding on His chariot and Candran riding on His transport (vimAnam) look like lamps lit in the bright day and lose their lustre. Oh RanganAtha! Please enjoy your swing!

cI (SrI) ranganAyakiODu Usal ADir - May Thou enjoy the Unjal utsavam with Your divine consort, SrI RanganAyaki!

Comments:

During the TiruppaLLiyezhucchi time, the earthly devars reciting Vedams, the celestial beings, Brahma devan, Sivan and others throng before the sannidhi to catch a glimpse of the Lord. A similar assembly gathers during the Unjal usavam to enjoy the beauty of the divine couple.
USAL PATTU 5

The kaimkaryams of Lord RanganAtha’s Family

malaimakalum aranum oruvaDam toTTu ATTa

vAsavanum sasiyum oruvaDam toTTu ATTa

kalaimakalum ayanum oruvaDam toTTu ATTa

kandanum vaLLiyum kalantu oruvaDam toTTu ATTa

alaimakarap pARkaDalul avatAritta

alarmakalum nilamakalum Ayar kAtal

talai makaLum irumarungil ADa, engaL

taN aranga maNavALar ADir Usal.

Word by word meaning:

malaimakalum aranum oruvaDam toTTu ATTa - PArvatI, the daughter of the Mountain King and Her Lord Siva rocked the swing by holding onto one of the four chains of the Unjal

sasiyum vAsavanum oruvaDam toTTu ATTa - SaSI devi and Her husband Indran held onto another chain of the Unjal and rocked it gently

kalaimakalum ayanum oruvaDam toTTu ATTa - SarasvatI devi and Her Lord, Brahma devan held onto the third chain and rocked the Unjal
vaLLiyum kandanum kalantu oru vaDam toTTu ATTa - vaLi and Her Lord, SubrahmaNyan joined together to hold onto the fourth chain to move the Unjal forward and backward gently

alai makaram pARkaDaluL avatAritta alarmakaLum - with the lady with abode in the Lotus forest and born from the churning of the milky ocean with beautiful waves and big fishes on one side

nilamakaLum Ayar kAtal talaimakaLum - with BhU devi and the devi raised with great love by the cowherd clan, nILA pirATTi on the other side,

irumarungil ADA - with them joining on both sides in the swing rocked by the various members of His family,

engaL taN arangam maNavALar ADir Usal - May our Lord of cool SrIrangam enjoy His Unjal festival!

Comments:

As at SuprabhAtam time, many devAs and family members thronged to the court of Lord RanganAtha during His Unjal utsavam accompanied by His three PirATTis. His son Brahma devan and His wife, His grandson, Lord Sivan with His wife PArvati, His nephew Subrahmanyan and His consort VaLLi along with the king of svarga lokam, Indran and His wife SaSi Devi took their privileged positions on the two sides of the Unjal and played an active part in gently rocking the Unjal by holding onto one of the four chains attached to the Unjal and enjoyed Lord RanganAthan’s divya saundaryam, as He rocked back and forth.
USAL PATTU 6

SrI RanganAthana and NammAzhvAr

திருவாழ்த்திவாள் வளநாடன் பாண்டிய வளநாடு

சீப்பாங்குசின் வகுளசல்வன்

தந்தவளண் குளம் குளம் வகுளசல்வன்

சின் மகன் அஞ்சுவர் காண்ட வகுளசல்வன்

திருவாழ்த்திவாள் வளநாடன் பாண்டிய வளநாடு

சீப்பாங்குசின் வகுளசல்வன் தமிழ் வெட்டம்

அணிகிக்கும் தவியர்கள் அகாண்டாட

அனியம்பன் எம்பருமான் ஆர் ஊசல்.

Word by word meaning:

tiruvazhuti vaLanADan porunai cErppan - The One who incarnated in the fertile PaaNDya nADu

porunai sErppan - and residing on the divya desam of tirukkurukUr on the bank of tAmiraparaNi river

cI (SrI) parAnkusa munivan - this yogi with the celebrated name of ParAnkuSan because of His prowess to be the controlling ankuSam (goad) for the wild elephants of para matams (avaidhika darSanams)
vakuLam selvan - having the reputation of adorning the garlands made of vakuLa pushpams

taru vaLarum kurukaiyar kOn - and revered as the Lord of TirukkurukUr known for its groves of mango trees,

kAri mARan - this son of kAri named as mARan by His parents

saThakOpan tamizh vedam tatiyar pADa - and also known as SaThakOpan for chasing away the SaTha vAyU at birth; as this SaThakopan’s four divya prabandhams (Tiruviruttam, TiruvAsiriyyam, Periya TiruvandAti and TiruvAimozhi) were being sung by the bhagavatAs in front of Him

Tamizh veda SaThakopan- Swami NammAzhvAr at SrIrangam
(Thanks: SrI N Santhanagopalan)
karuNai pozhi mukam madiyam kuRu vErvu ADa - Lord RanganAtha enjoys with fine beads of sweat on His most merciful face reminding one of the full Moon in its beauty

kariya kuzhal kattUri nAmattu ADa - with His dark curly tresses and the PuNDram in the form of KastUri tilakam moving gently together from the movement of the swing

aruku irukkum dEviyarkaL atu koNDADa aNi arangattu emperumAn Usal ADir - The Lord of SrIrangam enjoys His swing as His PirATTis enjoyed His blissful Tirumukha maNDalam with its moving curls and gentle beads of vErvai.

Comments:

SaThakopan of TirukkurukUr is the SaThAri of Lo rd Rangan and He was very fond of listening to the Veda-sAra divya prabandhams of NammA zhvAr as sung by the Lord’s tadhIyAs (BhagavatAs) assembled at His tirumuRRam as He swung in His Unjal accompanied by His admiring consorts. The gentle strain from the rocking of the Unjal brought out fine beads of sweat in the most merciful face of the Lord of SrIrangam and His black curly tresses (aLakabhAram) swayed gently following the rhythm of the moving Unjal. This beautiful scene was enjoyed by His devimArs.
USAL PATTU 7

SrI RanganAthan and Poygai Azhvar

வைவம் ஒன்று பெராண் களத்துக்கு காணிக்கூறல்

நாகர்கோள் பெற்றமாக அத்திருக்பித்திகீ

தியாவத்திரியான விளக்கக்காற்றி விசைச்சடாமல்

செம்பு அக்காகத் துருண்டார் சகாடமன்மூட்டு

துயா மேனிய சங்கமோர்ளியா மயில் போற்றல்

செய்ய விளங்கி கல்லாரிய் சாகாம்பு மூட்டு

சம்பத்திக்குலகு அற்புரிய அப்பு அவர்க

சைவங்க கிருட்கக்கு அப்பு அவர்க

vaiyam oru pon takaTTut-takaLi Aka
vaRkaDaLE ney Aka atanuL tEkki
veyya-katir viLakkAkcenconmAlai
mel aDikkE cUTTinAn mEnmai pADat-
tuyya mati maNDalattin maRuvE oppac-
cOti viDu kattUri tulangu nAmac-
ceyya tirumukattu arangar ADir Usal
cI ranganAyakiyODu ADir Usal.

Word by word meaning:

vaiyam oru pon takaDu takaLi Aka - with the entire earth serving as a lamp (akal viLakku) made of golden plates,
vaR kaDaLE ney Aka atanuL tEkki - with the gigantic ocean filling as the ghee (oil) in that golden akal,
veyyak-katir viLakku Aka - and with the hot-rayed Sun serving as the lamp in that ghee filled akal
cen solmAlai mel aDikkE cUTTinAn mEnmai pADa - using this conceptualization, Poykai AzhvAr presented the garland of divya Prabandham of Mudal TiruvandAti at Your sacred feet celebrating Your ananta kalyANa guNams and Your bhAgavatAs sung those bhakti-laden pAsurams at Your court
tuyya mati MaNDalattin maRuvE oppa - appearing like the KaLangam in the candra MaNDalam
cOti viDu kattUri nAmam tulangu seyya tirumukattu arangar Usal ADir - the Lord of SrIangam marked by the luminous KastUri tilakam on His beatiful face enjoyed the Unjal utsavam
cI (SrI) ranganAyakiYODu Usal ADir - May Thou enjoy Your Unjal utsavam with Your divine consort, SriranganAyaki!

Comments:

At TirukkovalUr, the Lord of the divya desa m pressed the three AzhvArs in dehaLi of MrgaNDu Muni’s ASramam and benefitted from the three TiruvandAtis from the Mudal AzhvArs. Poykai AzhvAr presented the First (mudal) TiruvandAti starting with the first pAsuram:

vaiyam takaLiya vArkaDalE neyyAka,
veyya katirOn viLakkAka, - ceyya,
cudarAzhi yAn aDikkE cUTTinEn son mAlai
iDarAzhi nInkukavE enRu.

PiLLai PerumAL IyengAr reminds us of that scene from TirukkovalUr.

In the previous pAyiram, the reference was made to “saThakOpan tamizh vEdam tadiyars pADa”. Echoing that tadiyars are visualized as singing the pAsuram of Poykai AzhvAr. It can also be interpreted as Poykai AzhvAr singing the Lord’s vaibhavam or the tadIyArs singing the glories of Poykai, who sang the first TiruvandAti.
SrI RanganAthan and BhUtattAzhvAr

anpu ennum nal poruL - Having the vastu of bhagavat premai
oru takaLi Aka - as the container (akal)

ArvamE neyAka atanuL tEkki - and filling that akal with the ghee (fuel) of asancala bhakti
inpu uruku cintai iDu tiriyA - and using the mind (manas) melting with Anandam as the wick (tiri) in that akal

Word by word meaning:

anpu ennum nal poruL - Having the vastu of bhagavat premai
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inpu uruku cintai iDu tiriyA - and using the mind (manas) melting with Anandam as the wick (tiri) in that akal
j~nAttu ilaku viLakku ERRinAn isaiyai pADa - BhUtattAzhvAr lit the lamp of tattva j~nAnam with his pAsurams in that akal, while

pon puraiyum pukazh uraiyUr valliArum - tiru uraiyUr PirATTi with the keerti similar to Periya PirATTi (SrIranga nAcciyAr)

puduvainakar ANDALum - and ANDAL of SrI VilliputtUr (puduvai nakar)

puDai sErntu ADa - performing Bharata nATyam on both sides of the Unjal

munpilum pinpu azhagiya namperumAL - where You (NamperumAL) known for Your beauty from the front and back are seated

tollai mUvulakukkum perumAL - Oh Lord of the ancient three worlds!

Usal ADir - Please enjoy Your swing!

Comments:

BhutattAzhvAr started his second tiruvandAti with the lines:

anpE takaLiya ArvamE neyyAka,

inpuruku cintai iDu tiriya, - nanpuruki

j~nAnac cuDar viLakkERRinEn nAraNaRkku

j~nAnat-tamizh purinta nAn.

PiLLai PerumAl took his inspiration for this pAyiram from there and visualized the BhAgavatAs singing those pAsurams of BhUtam, while Kamalavalli PirATTi of UrayiUr danced on one side of the Unjal and SrIvilliputtUr GodA PirATTi offered nATya upacAram on the other side to the Lord of the three worlds known for His anga saundaryam ( Munn and Pinn azhagu).
SrI RanganAthan and Pey AzhvAr

திகழ் அக்கன் அணி நிறம் திகிாி சங்கும்
iruL koNDa karum kangul iDaivyE kOval
iDai kazhiyil kaNDa pirAn ERRam pAda
marukkoNDa koNRaiyAn malarin mElAn
vAnavar kOn mudalAnOr makuDa kODi
nerukkuNDa tAL arangar ADir Usal
nILaikkku maNavALar ADir Usal.

Word by word meaning:

iruL koNDa karum kangul iDaivyE - In the middle of that dark rainy night
koval iDaikkazhiyil - at TirukkOvalUr MrgaNDu Asramam’s iDaikkazhi (dehaLi/interspace between outside and inside of the house)
tiruk kaNDEn pon mEni kaNDEn - aDiyEn saw MahA LakshmI of golden hue
arukkan aNi niRamum tikiri sankum kaNDEn - aDiyEn also saw in that light the effulgent body of the Lord shining like the sUryan adorning His cakram and Paancajanyam (Sankhu)
SrI MahAlakshmI of golden hue (Thanks SrI N Santhanagopalan)
enRu pirAn ERRam pADa - and listening to the celebrated pAsurams about the divine vision experienced by Pey AzhvAr, as I saw

marukkoNDA konRaIyAn - Lord Sivan adorning the fragrant garland made up of KonRai flowers
malarin mElAn - and the One seated on the Lotus growing out of the navel of SrI RanganAtha, Brahma devan

vAnavar kOn mUdalAnOr - as well as the deva Raajan, Indran and his subjects
makuDam kODi nerukkUnda tAL arangar - prostrating before the Lord with their crowns touching their Lord’s tiruvaDis. Oh RanganAtha!
nILaikku maNavALarE - Oh Bridegroom of NeeLA PirATti!
Usal ADir - Please enjoy Your Unjal Utsavam!

Comments:

Pey AzhvAr started his third tiruvandAti pAsurams with

PiLLai PerumAl IyengAr was inspired to take this pAsuram text and wove it into his ninth pAyiram to pay tribute to the Lord of SrIrangam, whose feet are worshipped by the crowned heads of the devAs.
USAL PATTU 10

Lord RanganAthan and Tirumazhisai AzhvAr

Word by word meaning:

nAnmukanai nAraNanE paDaittAn, anta
nAnmukanum nakkappirAnaip-paDaittAn

yAn mukamAi andAti aRivittEn enRu
yArkkum veLiyiTTa pirAn iyalpaip pADap-

pAlmukam Ar-valai nEmi paDaikaL kATTA

pAsaDaikaL tirumEnip-paDivam kATTA
tEnmuka mAmuLari avayavankaL kATTA
cezhum taDam poI arangEsar ADir Usal.

nAraNanE nAnmukanaip paDaittAn - nArAyaNan alone created Brahma devan.

anta nAnmukanum nakkak pirAnai paDaittAn - That four faced Brahma created in turn Sivan (nakkak pirAn, one who has the directions as His vastram), the samhAra mUrti.

yAn mukamAi andAti aRivittEn - aDiYEn revealed this special meaning of universal creation through my andAti pAsurams (fourth tiruvandAti) through the special anugraham of SrIman NaarAyaNan
yArkkum veLiyiTTa pirAn iyalpai pADa - thus said Tirumazhisai PirAn and as his celebrated pAsurams are being sung in front of You by Your tadIyAs

pAl mukam Ar vaLai nEmi paDaikaL kATTa - You revealed Your divine weapons like the milky white conch, the fiery cakram and other divya Ayudhams

pAsaDai tirumEni paDivam kATTa - as well as Your dark green tirumEni
tEn mukam mA muLari avayavankaL kATTa - along with Your soft and beautiful limbs reminding one of the honey-laden lotus flowers

sezhum pozhil arangEsar - Oh Lord of SrIrangam shining like a rich pond full of lotus flowers!
Usal ADir - Please enjoy Your Unjal utsavam!
Tirumazhisai AzhvAr's first pAsuram of nAn mukan tiruvAndAti starts with:

நான்ᾙகைன நாராயணன் பைடத்தான் ,நான்ᾙக앐ம்

தானᾙகமாய்ச் சங்கரைனத் தான்பைடத்தான்  ,- யான் ᾙகமாய்

அந்தாதி ேமᾢட்ᾌ அறிவித்ேதன் ஆழ்ெபாᾞைள,

பிக்கும் மேல்மேற்கு சிற்று.

nAnmukanai nArAyaNan paDaittAn, nAn mukanum

tAn mukamAi sankaranait-tAn paDaittAn, - yAn mukamAi

andAti mEliTTu aRivittEn Azh poruLai,

cintAmal koNminIr tErntu.

The first half of this pAsuram by Tirumazhisai is referred to by PiLLai PerumAL IyengAr in the first half of his tenth pAyiram.

In one of nammAzvAr's tiruvAimozhi pAsu rams, AzvAr expresses thoughts about the saundaryam of the limbs of the Lord as below:

மாயக் கூத்தா !வாமனா !விைனேயன் கண்ணா !கண் கால்

 başvாம போமயத்காம உரய்த் திமாமிரம் குமாரு,

மாமா பாம் சுயாவிலித்தாமா !இல்லம் ,உரவாம் தின்

மாமா குமாரியாய வாமனியே வோத்தாம் காணம் வார.

mAyakkUttA! vAmanAl vinaiyEn kaNNA! KaN kai kA1,

tUya seyya malarkaLaC cOtic cevvAy mukizhatA,

cAyal cAmat tirumEni taNpA! cADaiyA, tAmarai nIL,

vAsat taDam pOl varuvAnE oru nAL kANa vArAyE

--- tiruvAimozhi 8.5.1

In this pAsuram, nammAzhvAr longs for the darSanam of the Lord with the limbs that are beautiful like the fully blossomed lotus flowers. These thoughts are incorporated by PiLLai PerumAL IyengAr in the second half of the tenth pAyiram.
USAL PATTU 11

Lord RanganAtha and KulaSekhara AzhvAr

maruL iriya maraM iriya anaittu uyirkkum

mayal iriya vinai iriya maRaiyin pADal

iruL iriya enRu eDuttut-toNDar tankaL

iDar iriya uraitta pirAn iTTam pADa

aruL iriya aRam iriya ulakai ANDa

ADakattOn akamparan enRu abimAnitta

poruL iriya sol iriya mArvam kINDa

ponni cUzh tiruvarangar ADir Usal.

Word by word meaning:

anaittu uyirkkum - for all the jeevarAis

maruL iriya mayal iriya - for the removal of their delusions caused by their nescience (aj~nAnam)

maraM iriya - and the banishment of all the terrifying hold by aj~nAnam

vinai iriya - which in turn leads to the destruction of both the PuNyams and Paapams (iru vinaikaL) of the jeevarAis that tie them down to the samsAric world
As Your BhagavatAs assembled in Your courtyard intent on the removal of their samsAric sufferings by singing the Veda-sAra pAsurams from the favorite divya Prabandham of PerumAL Tirumozhi of KulaSekhahra AzhvAr starting with “iruLiriya”

Once HiraNyan ruled without compassion all the three worlds in a haughty manner and thereby chased away all dharmams. He was egotistic and thought that he was the Supreme Lord of the Universe. To destroy that abode of haughtiness, HiraNyan and his words declaring that he was the Paradevatai,

Oh RanganAtha! You incarnated as Narasingha mUrti and tore the chest of HiraNyan and destroyed him. Oh Lord of ancient SrIrangam! Please enjoy Your Unjal utsavam!
Comments:

In the first pAsuram of KulaSekhara AzhvAr’s PerumAL Tirumozhi, he starts off with the vision of the most beautiful Lord RanganAtha resting on His soft bed of AdiSesha this way:

iruL iriya cuDar maNikaL imaikkum neRRi
inaitutti aNi paNam AyirankaL Arnda
aravarasap-peruncOti anantan ennum
aNiviLankum uyar veLLai aNaiyai mEvi
tiruvarangap peru nakaruL teNNirp-ponni
tiraikkaiyAl aDi varuDap-paLLikoLLUm
karumaNiyaik-kOmaLattai kaNDu koNDu en
kaNNINaikaL enRu koIO kaLikku nALE.

In this pAsuram, the poet pays tribute to Lord RanganAthan, who took the NrsimhAvatAram to destroy the deluded ahambhAvi HiraNyan, who thought that he was the Supreme god and that everyone should worship him as such. HiraNyan is referred to here as "ADakattOn" based on the Sanskrit word, “hADakam” meaning HiraNyan or Gold.
namperumAL enjoys Unjal utsavam with SrI Kamalavalli nAcciyAr of UraiyUr
Thanks: SrI N Santhanagopalan
Lord RanganAthan and PeriyAzhvAr

அரன் என்ᾠம் அயன் என்ᾠம் த்தன் என்ᾠம்

அவ்யநமரத் பண் 'திஞ்சாராவைண்டோ அளி

மக்கை ' மண்டிலூர் சூறைக்குறி கிளிப் அறைத்த

பல்பேர்பிள்ளா புரம் பாவருணா பல்க

கரன் கரஞ் பரிக்கா காரத்தா கரஞ்

காஞ்சார் அணம்பி பும்புக்கு காஞ்சா தரோக்கா

பும் உமயங்கில் பெண் அர்க்கன் அழவா வட்ட

புவில கருணை பனிவீ அழவா வட்ட

Word by word meaning:

aran enRum ayan enRum buddan enRum alaRRuvAr mun - Before those Para mata vAdikal assembled in the PaaNDyan King's court, who shouted whatever that came to their mind such as Sivan is the Para devatai (Supreme God), BrahmA is the Supreme One and Buddha is that Paradevatai,

tirunAraNanE Adi paran enRu maRaI uraittuk kizhi arutta baTTar pirAn pADiya pallANDu pADak-karan enRa mArIcan kavantan enRa kaNDakar Aruyir maDIyak kaNDu ilankA-puram venRa silai arangar ADir Usal pukazh uRaiyUr valliyODu ADir Usal.
Vallabha deva PaaNDyan for the winner of the debate.

baTTar pirAn pADiya paliANDu pADa - the tadiyAs sang the PallANDu of BhaTTar PirAn at Lord RanganAtha's tirumuRRam to honor BhaTTar PirAn (PeriyAzhvAr, the future father-in-law of SrI RanganAthan).

karan enRa mArIcan kavantan enRa kaNDakar Ar uyir maDiya kaNDu ilankA puram venRa Silai arangar ADir Usal - Oh RanganAtha! You destroyed with the power of Your bow, the cruel ones like Karan, MaarIcan and Kabandhan and thereafter RaavaNan, the king of LankA to retrieve Your devi, SiTa PirATTi. Oh RanganAtha sporting Your KodaNDam! Please enjoy Your Unjal utsavam!

pukazh uraiyUr valliyOdu ADir Usal - Oh RanganAtha! Please enjoy Your Unjal utsavam with Your PirATTi, Kamalavalli from the famous divya desam of UrayiUr!

'He destroys the cruel ones!' - namperumAL
Thanks: www.srirangam.org
USAL PATTU 13

Lord RanganAtha and ToNDaraDippoDi AzhvAr

Word by word meaning:

maru mAlai - for the Lord RanganAtha united with SrI RanganAyaki
pasum tuLavat-toDaikaLODu - carrying baskets (toDai) full of freshly picked tuLasI leaves
vaikaRaiyil vantu tuyil uNarttit - ToNDaraDippoDi AzhvAr arrived at the sannidhi of the Lord and awakened Him at dawn
tirumAlai tiruvaDikkE cUTTiti niRkkum tirumaNDankuDi perumAn sIrmai pADap - This AzhvAr born in TirumaNDankuDi presented His divya Prabandham of TirumAlai at the sacred feet of
Lord RanganAtha. The bhAgavatAs are reciting the glorious pAsurams of AzhvAr at the Lord's tirumuRRam.

ulakam peru mAlai aDaintu mati mayanka - when the people of the world became very confused (during the Yuddham at Kuru Kshetram) and lost their senses,

pENAtAr paDa - the Lord as PArthasArati decided to destroy Arjuna's unrighteous enemies

katirOn kANAtu Eka, oru mAlai pakalil azhaittu oLitta oLi nEmi uLLAr - SrI RanganAthan taking the form of PArthasArati sent His cakram (sudarSanan) whose effulgence was crores of times more than the Sun (KoTi sUrya sama prabham) and thus hid the Sun during the day time itself and brought about night to execute His sankalpam.

arangEsar ADir Usal - May that RanganAtha of matchless Sakti enjoy His Unjal utsavam!

Comments:

TirumaNDankuDi is the birth place (avatAra sthalam) of ToNDaraDippoDi AzhvAr, who performed tuLasI mAlA and flower garland kaimkaryam for Lord RanganAtha at SrIrangam. His two divya Prabandhams are TirumAlai and TiruppaLLiyezhucci. PiLLai PerumAL IyengAr celebrates the asancala bhakti of ToNDaraDippoDi AzhvAr that led to Him being recognized as “SriIRanganAtha Pativratai”.

‘Lord of matchless Sakti!’
Thanks: SrI N Santhanagopalan
Lord RanganAtha and TiruppANAzhvAr

kArangat tituvuruvam seyya pAda
kamalam mudal muDi aLavum kaNDu pORRa cAranga muniyai Urntu amalanAdi
tanai uraitta pAN perumAL takaimai pAda
Aram koL pARkaDal viTTu ayanUr ERi
ayOddi nakar izhintu ponni ARRil cErnta
cIranga maNavALar ADir Usal
cIranganAyakiyODu ADir Usal.

Word by word meaning:

kAr angam tiruvuruvam - of the tirumEni resembling kALa megham (the dark rain-bearing cloud of the rainy season)
seyya pAda kamalam mudal muDi aLavum kaNDu pORRa cAranga muniyai Urntu - from the lotus red feet to the tirumuDi (crown), TiruppANar riding the shoulders of Loka Saarnga Muni celebrated You
amalanAdi tanai uraitta pAN perumAL - and blessed us with his divya Prabandham of
(pAN perumAL) takamai pADa - The bhAgavatAs in turn are reciting the moving pAsurams of TiruppaANar celebrating Your glorious anga-pratyanga saundaryam

Aram koL pARkaDal viTTu - Oh RanganAthal! You left the Milky Ocean filled with pearls

ayan Ur Eri - and You resided at Brahma Devan’s Satya lokam and after some time there

ayOddi nakar izhintu - You stayed at Ayoddhi with ishvAku kings to receive their ArAdhanam and

ponni ARRil sErnta - landed thereafter at the middle of ubhaya Kaaveri as the beautiful bridegroom of SrIrangam.

cI (Sri) ranga maNavALar ADir Usal - Oh RanganAthal! May Thou enjoy Your Unjal utsavam!

cI (SrI) ranganAyakiyODu ADir Usal - Oh RanganAthal! May Thou enjoy the Unjal sport with Your dear consort, SrIranganAyaki!
One day, when Sri Loka Saarnga Munivar went to ten (ஊதன்) tiruk-kAveri to collect water for Lord RanganAtha's tirumanjanam, He came across a devotee of the Lord, who was totally lost in singing about the Lord and was oblivious of his surroundings. That bhaktan did not notice the temple ParicArakar facing difficulty in accessing the waters. The ParicArakar threw a little stone in the direction of TiruppANar, which ended up hitting his forehead and blood began to flow. TiruppANar woke up now and realized his apacAram and moved out of the way. The ParicArakar collected the water and returned to the Lord’s sannidhi and found the doors closed on him. At night, Lord RanganAthan appeared in the dream of Loka Saarnga Muni and instructed him to make amends for the apacAram to His bhaktan and bring him (TiruppANar) on his (Loka Saarnga Muni’s) shoulders to His sannidhi. PaaNar was apprehensive riding on the shoulders of the leading sannidhi priest and enter the holy SrIrangam temple. He was persuaded by the priest and on arrival at the Sannidhi on the shoulders of the priest, He opened his eyes and sang rapturously about the beauty of the limbs of the Lord from pAda kamalam to His crown and after that merged with the Lord right in front of everyone. TiruppANar became TiruppAN Azhvar through the composition of his divya Prabandham, amalanAdi pirAn.

Once upon a time, Brahma devan consecrated the mUrty of SriMan nArayaNan from the Milky Ocean and performed ArAdhanam for Him at His abode in Satya lokam. Many years after, the sUrya vamSa King, IshvAku was blessed by Brahma devan with His own ArAdhana mUrty and brought that mUrty to AyodhyA for His family’s ArAdhanam. Lord Raamacandra along with SitA PirATTi worshipped this mUrty. After RaavaNa vadam and His coronation, Lord Raamacandra presented His family deity to VibhIshaNan, who began his southward journey with the Lord and His PraNavAkAra vimAnam to his home in LankA. When VibhIshaNa rested in an island made of Cauvery, BhagavAn liked the beauty of this island so much that He decided to stay there permanently. Even today, VibhIshaNan is said to come from Lanka and perform the midnight ArAdhanam for the Lord every day.
Lord RanganAtha and Tirumangai AzhvAr

Word by word meaning:

veLLiyai vizhi paRittu, mAvaliyai maNNNum viN ulakum paRitta kuRal vEDattu - our Lord took the VaamanAvatAram (dwarf form) and sought as dAnam three steps of land from Bali Cakravarti at His yaj~nam.

The asura guru, SukrAcchAr advised Bali not to go through that deed since He recognized the dwarf was none other than Maha VishNu in that guise to retrieve the aiSvaryam lost by the devAs in their fight with the asurA king. Bali would not accept the recommendation of his AcAryan and began to pour water from his KamaNDalu to seal the gift. At that time,
SukrAcchAr took the form of a beetle and blocked the flow of water by getting inside the KamaNDalu. Vaamana mUrti used the sharp end of darbhA grass from His pavitram to poke and hit the eye of SukrAcchAr, who was blocking the flow of water from Emperor Bali’s KamaNDalu. SukrAcchAr lost one of his eyes this way and stayed away from blocking the dAnam of three steps of land by Bali Cakravarti. ‘VeLLi’ is Sukran. vizhi paRittu means the taking away of the eye. From Bali, the Lord took away the earth and the sky, when He grew gigantic to measure the earth and the sky with two steps and placed His third step on the head of Bali and sent him to the nether world to rule forever from there.

(kuraL vEDattu ummai) vazhi paRittu mantiram koNDu anpar tangaL val vinaiyai paRitta pirAn vaNmai pADa - Oh RanganAtha, who took Vaamana avatAram! At TirumaNamkollai, Tirumangai held you up and removed all of your AbahraNams that you wore as a newly-wed One and in turn Kaliyan was blessed with direct mantropadeSam from You.

Benefiting from that mUla mantra upadeSam, Tirumangai composed Periya tirumozhi, tirukkurumtANDakam, tiruneDumtANaDakam, tiruvEzhukURRirukkai, siriya tirumaDal and periya tirumaDal. The recitation of those pAsurams remove both pApam and puNyam (two kinds of vinais) and make one ready for Moksha anugraham. Oh RanganAtha! Your bhAgavatAs are singing those powerful pAsurams of Tirumangai AzhvAr as You enjoy Your Unjal utsavam.

cUzhi paRitta gangai muDi aDiyil tOya tozhutu irakkum mukkaNan, nAnmukanai seyta pazhi ozhittAr - With the swirling waters of GangA in His matted locks (jaDai), Lord Sivan prostrated before Your sacred feet deeply and begged You to remove the Brahmahatti dosham that He acquired from the plucking of one of the five heads of His father, Brahma devan. Out of Your kAruNyam, You destroyed that dosham and freed Sivan from the skull that got stuck to His palm by giving Him the appropriate bikshai.

(mukkaNan pazhi paRitta) paLLikoN Da tiruvarangar! ADir Usal - Oh Lord who reclines on AdiSeshan at Tiruvarangam! Please enjoy Your Unjal utsavam!
Usal Pattu 16

Lord Ranganatha and Madhura Kavi's Prabandham

The long script written on the skulls of humans by Brahma devan and the short script written by Yama dharman - all disappear like letters written on water, when

Oh Ranganatha! Madhura Kavi AzhvAr's wonderful Prabandham of KaNNInuN SiRuttAmpu extolling the greatness of SwAmy NammAzhvAr, who converted the essence of Sanskrit VedAs into Tamil is being sung in front of You by the BhAgavatAs for Your enjoyment.
Otam Ar mIn vaDivAi Amai Enattu uruvu Aki ar kural mUirAmar Aki, kOtum iLA kaNNanAy koil vAzh arangEsar! - Oh Lord RanganAtha residing in Your big temple at SrIrangam! You took the daSAvatAram as Matsyam (fish) roaming in the ocean, kUrmam (turtle), VarAham, Narasimham, Vaamanan, ParaSurAman, Dasaratha Raaman, BalarAman (mUirAmar, three RaamAvatArams) and the blemishless KrshNAvatAram as well as that of Kalki (Bhavishyat avatAram that is yet to happen).

(arnagEsA) ADir Usal - Oh Lord of SrIrangam! Please enjoy Your Unjal Utsavam!

Madurakavi AzhvAr with his AcAryan Swami NammAzhvAr
(Thanks: SrI Mukund Srinivasan)

Comments:

Brahma lipi (pOtAnAr neTTezhuttu) are the writings of Brahman on the skull of a new born child about the karmAs to be experienced from birth to death. These can expand and therefore it is called nettezhuttu. "namanAr iTTa kuRRezhuttu" are the short notes recorded by Citraguptan, the archivist of Yama dharman to select the punishments against the sins accumulated. "vEdam Ayiram tamizhum ezhutia nAL mEnmai peRu madurakavi" refers to the PaTTOLai (writing down) of the pAsurams of SwAmy NammAzhvAr by Madhura Kavi and spreading it in all directions.
SwAmy Naatha Muni’s Kaimkaryam

Ar amudin inbamku saDakOpan sol
Ayiramum terintu eDuttu aDiyArkku Oti
nAradanum manam uruka isaikaL pADu
nAtamuni tirunAma nalankaL pADap-
pAr atanil bAratappOr muDiya mUTTip-
pakai vEndar kulam tolayap-pArtan deivat-
tEr atanil varum arangar ADir Usal
cIranganAyakiyODu ADir Usal.

Word by word meaning:

Ar amudin inbam miku saDakOpan sol Ayiram um terintu eDuttu aDiyArkku Oti nAradanum manam uruka isaikaL pADu - SrI Naathamuni was blessed to find the lost treasures of SwAmy NammAzhvAr’s pAsurams, which are sweeter than the divine nectar and instructed the aDiyArs of SrIman nArAyaNan about them and those pAsurams of SwAmy NammAzhvAr made even the VeeNA ghAna Iola nArada Muni recite them with a mind melting with Bhakti.

nAtamuni tirunAma nalankaL pADa - BhAgavatAs sing those pAsurams brought to light by Naathamuni; those pAsurams reveal the vaibhavam of the tirunAamams of the Lord.
Lord Ranganatha is Arjuna's charioteer (Thanks: Sri N Santhanagopalan)
pAr atanil baratap-pOr mudiya mUTTip-pakai vEndar kulam tolaya deiva tEr atanil varum arangar ADir Usal: cI (SrI) ranganAyakiyODu ADir Usal - On this earth, Lord PArthasArati, the incarnation of Lord RanganAtha rose to great heights during His KrshNavatAram so that the enemies of the PaaNDavAs (Duryodhana and His army of kings assisting him) were destroyed during the great war of eighteen days. May that Charioteer of Arjuna's divine ratham staying as Lord RanganAtha enjoy His Unjal utsavam with His devi, SrI ranganAyaki!

Comments:

Naathamuni recited 12,000 times the prabandham of Madura Kavi, KaNNinuN SiRuttAmpu and was blessed with the vision of SwAmy NammAzhvAr in Yoga dasai and was initiated into the nAlAyira divya Prabandham. That is the tiruNAMA Vaibhavam of SwAmy Naathamuni, which made it possible for the people of the world to enjoy and benefit from those divine pASurams of tiruvAimozhi and others.
Lord RanganAtha and the Kaimkaryams of Periya Nampi

vampu amarum sikai munnUl taritta vampu amarum j~nAni
vAdiyarai vella ALavantArkku anbu
Am emperumAnArkku eTTum iraNDum pEsi
itam uraitta periya nampi irakkam pADa
tumburu nAradar nAda gItam pADat-
toNDar kuzhAm iyal pADac-curuti pADa
nampermAL tiruvarangar ADir Usal
nAnmukanAr tAtaiyAr ADir Usal.

Word by word meaning:

sikai munnUl taritta vampu amarum j~nAni vAdiyarai vel, ALavantArkku anbu Am emperumArkku eTTum iraNDum pEsi, itam uraitta periya nampi irakkam pADa - SwAmy ALavantAr was resplendent with His tuft and Yaj~nopavItam as a SrI VaishNava SanyAsi (sikai munnUl taritta j~nAni). He won over those (Akki AzhvAn and others) who came to debate Him and acquired the name of ALavantAr. AcArya RaamAnuja fulfilled the three wishes of SwAmy ALavantAr at the time of His deha viyoham and released His three bent fingers. PiLLai PerumAL Iyengar salutes therefore AcArya RaamAnuja as dear to SwAmy ALavantAr
Periya Nambi was the direct disciple of SwAmY ALavantAr and principal AcAryan of SrI RaamAnuja through the initiation of the three rahsyams (ashTAksharam/ettum, dvayam/iraNDum and carama Slokam/itam uraitta periya nampi).

"periya nampi irakkam pADa" refers to the KrpA viSesham of Periya Nampi that is being sung in the courtyard (tiru mURRam) of Lord RanganAtha.

tumburu nAradar nAda gItam pADat-toNDar kuzhAm iyal pADa suruti (sruti) pADa namperumAL tiruvarangar ADir USal - With Tumburu and Naaradar performing delectable sangIta upacAram and the assembled BhAgavatAs singing divya Prabandha pAsurams ideal for iyal and the Veda pArAyaNakkArar-s reciting Sruti, Lord RanganAtha enjoyed His Unjal.

nAnmukanAr tAtaiyAr ADir Usal - The Father (tAtai) of Brahma devan (nAnmukanAr) enjoyed His Unjal utsavam.

Comments:

itam uraitta periya nampi means the Periya Nampi, who revealed the esoterics of adhyAtma SAstrams to SrI RaamAnujA. iyal stands for iyarppa and tamizh Vedam; “suruti (Sruti) pADa” means the Veda pArAyaNa ghoshThI that follows the Lord. nAnmukanAr tAtai relates to the Lord, who initiated His son, Brahma devan into the Four VedAs and their meanings as SrI HayagrIvan and as Swan at times before creation and when His son lost the Srutis due to neglect. SrI RanganAthan restored the VedAs to Brahma devan from those asurAs, who stole them.
SrI RanganAthan and AcArya RaamAnujA

As the panca bANams of Manmathan (ainkOl) and the single daNDam of advaita SanyAsis disappeared like the kOlam (design) drawn on water, AcArya RaamAnuja with tridaNDam (mukkOl) befitting a SrI VaishNava SanyAsi condemned the para matam-s and spread VaishNava (ViSishTAdvaita) darSanam all over the world. The BhAgavatAs assembled in the court of Lord RanganAtha sang about the victory of AcArya RaamAnuja over the para mata vAdins (disputants from other
The insects inside the conch shell raised harmonious sound as they climbed out of the banks of Cauvery river at SrIrangam and crawled on the streets of SrIrangam to reach the temple of Lord RanganAtha (NamperumAL) to deposit their pearls there. May SrI RanganAthan enjoy His Unjal Utsavam! May the grandfather of the digambaran (nakkapirAn) enjoy His Unjal upacArams!

Comments:
The first two lines of this pAyiram celebrate the Vaibhavam of AcArya RaamAnuja, who was uninfluenced by the pushpa bANams (arrows) of Manmathan and stayed as a Viraktar and defeated the tenets of advaita darSanam, spread the doctrines of SrI ViSishTAdvaitam all over and planted the jaya stambham at SrIrangam. PiLLai PerumAL IyengAr refers to the BhAgavatAs singing of the vaibhavam of the victorious RaamAnujA before Lord RanganAtha enjoying His Unjal utsavam.
Lord Ranganthan and kUreSar

avattam pul samayam sol poyyai mey enRu, aNi miDaRu puzhuttAn avaiyil mEvi, sivattukku mEl patakkku uNDu enRu tITTum tirukkUra vEdiyarkOn sevvi pADa-
bavattukkum piNi nInga narakam tUra paramapadam kuDimaliyap, paLLi koLLum navattuppuc-cenkanivAyk kariya mEni namperumAL arangEsar ADir Usal.

Word by word meaning:

Believing the fruitless and ignoble lies of the fanatic COLaa king and Saiva matam follower to be true, the servants of that king committed grave apacArams to AcArya RaamAnuja. This resulted in the King to be afflicted with worms in his neck. To that king’s court went SrI KooratthAzhvAn to protect his AcAryan and roundly rejected the king’s command to agree and sign the palm leaf that asserted Sivan is superior to SrIman NaarAyaNan. The King wanted
KoorattAzhvAn to sign “SivAt parataram nAsti” (There is no god, who is superior to Siva). KUreSar made a pun out of the word “Siva” meaning KuruNi (a measure of volume) and wrote “droNam asti tata: param” (Yes, there is patakku/droNam, which is larger than “Siva/KuRuNi”). The enraged king ordered his servants to pull out the eyes of KUreSar and the devout sishyA of AcArya RaamAnuja plucked out His own eyes. That grave apacAram on the part of the king resulted in the king dying a miserable death. PiLLai PerumAL IyengAr pays tribute to the greatness of KUreSar who lost His darSanam (sight) to protect the darSanam (philosophy) of ViSishTAdvaitam and says that the BhaagavatAIs were singing the Panca stavams of KUreSa before Lord RanganAtha during the Unjal festival.

bava tukkam (bhava dukkham) piNi nInga narakam tUra, paramapadam kuDi maliya paLLikoLLum navam tuppu senkani vAy kariya mEni namperumAL arangEsar Usal ADir! - Oh Lord RanganAtha reclining in SrIrangam to remove our sorrows, sufferings and diseases linked to samsAram, to remove the naraka vedanai far away as well as to increase the population at Paramapadam through Your MokshAnugraham to prapannAs! Your divya saundaryam with your dark bluish black hue and the red lips exceeding the beauty of new coral and the ripe kovvai fruit is captivating. May Thou enjoy Your unjal utsavam!
**USAL PATTU 21**

**Lord RanganAthan and Mudali ANDAn**

>santu ADum pozhil pUtUr mukkOl selvan
tan marumakan Aki iru tALUm Ana
kantADaik-kula dIpan mudaliyANDAn
kaDal j~nalam tirutti aruL karuNai pADak-
kontu Arum tuLavu ADac-ciRai vaNDu ADak-
kuzhal ADa vizhi ADak-kuzhaikkAtu ADa
nantu ADa gatai ADat-tikiri ADa
nanmADat-tiruvarangar ADir Usal.

*Word by word meaning:*

>santu ADum pozhil pUtUr mukkOl selvan tan marukan Aki, iru tALum Ana kantADai kula dIpan mudali ANDAn kaDal j~nAlam tirutti aruL karuNai pAda - Mudali ANDAn was born as a nephew of AcArya RaamAnuja adorning the tridaNDam and hailing from SriperumbhUtUr known for its beautiful groves. He was the bright lamp of KantADai vamSam and was revered as the two pADukAs of AcArya RaamAnujA. He blessed the people of the world surrounded by the oceans to become SrI VaishNavAs. His krpA viSesham was being sung before Lord RanganAtha as he enjoyed the movements of the swing at His tirumAmaNi MaNTapam at SrIrangam.
tirutuzhAi muDiyAn - namperumAL tirumanjanam
kontu Arum tuLavu ADa, ciRai vaNDu ADa, kuzhal ADa, vizhi ADa, kuzhai kAtu ADa, nantu ADa, gatai ADa, tikiri ADa, nal mADam tiruvarangar Usal ADir - Oh Lord of Tiruvarangam known for its palatial mansions! Thou art sporting on the Unjal with Your thick tuLasI garland and the bees trapped inside moving rhythmically with the speed of the swing and the black curly tresses of Yours moving hither and thither in sympathetic resonance along with Your eyes, ear rings, Paancajanyam, Gatai and sudarSanam following suit. May Thou enjoy Your Unjal utsavam!
SrI RanganAthan and His Primary sannidhi sevakAs (PradAna kaimkaryaparALs)

Word by word meaning:
tirukkaliyan aNukkar, tiruppaNi sey anpar, cI (SrI) ranga nAn maRaiyOr, uLLUr selvar, tarukkum isaip-pirAnmAr, pAr aLantAr pAdam tAnguvOr, tirukkarakam tarittu niRpOr, irukku mudal viNNappam seyvOr, viRarkku iRaiyavarkaL, cI (SrI) puNDarIkar maRRum perukkam uLLa parikarankaL tozhutu AT ceyyap birAmAm tiruvarangar ADir Usal. - Oh Lord RanganAtha, the Parabrahmam served by (tozhutu Atcceyyum) the assembly of key kaimkaryaparALs starting from KuRattu MaNiyakkArar (tirukkaliyan aNukkar, who keeps track of time for ArAdhanam, PuRappADu), the assembly of kaimkaryaparALs who belong to AyanAr kottu (sprinkling water...
on PrAkArams, sweeping etc), the Veda adhyApAka kaimkaryaparALs (cI ranga nAn maRaIyOr) and the local residents (uLLUr selvar), those who are gifted in singing (araiyars and EkAnta VeeNA players - tarukkum isaip pirANmAr), those who carry the Lord on their shoulders as pAdam tAngis, the other parcicArakAs (tirukkarakam tarittu niRpOr), BhaTTars performing ArAdhanam (irukku mudal viNNappam seyvOr), those who “protect” the Lord with sword in hand (vIrarkku iRaiyavarkaL), and the other ten kinds of Parijanams (cI puNDarIkar parikaram) like dAsa nampis! They hold the lamps, construct garlands, cook at MaDappaLLi etc) as ordained by AcArya RaamAnuja for the daily activities at the Periya Koil by SrIpuNDarIkar and all other extensive groups of servants of the Lord.

(perukkam uLLa parikarankaL tozhutu AL ceyyum) bramam Am tiruvarangar Usal ADIr! - Oh the Lord of SrIrangam served by multitudes of Parijanams and is the Supreme Brahman! Please enjoy Your Unjal utsavam!

The Supreme Brahman at SrIrangam is served by multitudes of parijanangaL
(Thanks: SrI N Santhanagopalan)
The devAs and deva patnis worshipping the Lord of SrIrangam

uduttiraLO vAnavarkaL corinta pUvO - Are these the dense assembly of stars in the sky or the thick shower of the flowers strewn with bhakti by the devAs and their wives during their worship of You?

utittu ezhunda kalaimatiyO umbar mAtar - or is this jyoti the full Moon that is arising in the sky?

(yAm teLiyoM) inRu nIL tirukkaN cAttip-paDutta tiruppARkaDalUl ninru pOntu - or is it the camphor Aratti done by the wives of the celestial beings?

kOil maNavALarE ADir Usal

Word by word meaning:

udu-tiraLO vAnavarkaL corinta pUvO - Are these the dense assembly of stars in the sky or the thick shower of the flowers strewn with bhakti by the devAs and their wives during their worship of You?

utittu ezhunda kalaimatiyO umbar mAtar - or is this jyoti the full Moon that is arising in the sky?

(anRI) umbar mAtar eDuttiDu karppUra Aratti tAnO - or is it the camphor Aratti done by the wives of the celestial beings?
The Beautiful Bridegroom of SrIrangam—namperumAL on SrI VaikuNTha EkAdaSi
(Thanks: SrI N Santhanagopalan)
YaM teLiyoM - We do not comprehend clearly

inRu nIL tirukkaN cAtti paDutta tiruppARkaDaLuL ninRu pOntu - (with all these vaibhavams),
You have come now to SrIrangam from Your bhogya sthAnam of Milky Ocean, fit for closing
Your eyes and engaging in Yoga nidrai

SrI godhA pirATTi during mArgazhi utsavam
alankAram at SrIrangam SrI ParamapadanAthan sannidhi
Thanks: SrI N Santhanagopalan

kotaIyuDan Usal AdIr - Please enjoy the Unjal with GodA PirATTi!

kOil maNavALarE Usal ADIr - Oh Azhakiya MaNavALar (Beautiful bridegroom) of SrIrangam!
Please enjoy Your Unjal utsavam!
USAL PATTU 24

Praise of the many dances of the Lord

EnaRin uvel kari neDumkaN asOdai munnam

venRi vEl kari neDumkaN asOdai munnam - before Your Mother YaSodai with eyes long as the victorious spear

vErvu ADa viLaiyADum veNNey ATTum - you danced breaking into sweat to receive navanItam as the gift from her

kunRu pOi nAl tADam tOL vISi ADum - You danced in union with

knaruvai tanaip-piNaintADum kOL aRu ATTum - You danced in union with

manRinUdu uvantu ADum marakkAl ATTum -

vali aravil pAyntADum vaDuvil ATTum -

anRu kAna izhanta aDiyOm kAna -

aNi arangaAcarE ADir Usal.

Word by word meaning:

aNi aranga rAcarE - Oh Lord of beautiful SrIrangam!

venRi vEl kari neDumkaN asOdai munnam - before Your Mother YaSodai with eyes long as the victorious spear

vErvu ADa viLaiyADum veNNey ATTum - you danced breaking into sweat to receive navanItam as the gift from her

kunRu pOi nAL tADam tOL vISi ADum - You danced in union with
the gopis swinging your mighty four arms having the strength of the mountains

kOL aRu ATTum - other blemishless dances as well as

manRin Udu uvantu ADum marakkAl ATTum - the MarakkAl ATTam that you so joyously performed in public areas of BrndAvanam

vali aravil pAyntu ADum vaDu il ATTum, anRu kANAtu izhanta aDiyOm kANA Usal ADIr - You jumped on the head of the offending Kaaliy an and subdued him. All those dances You performed in Your vibhava avatAram could not be seen by us, the unfortunate ones. Please enjoy the Unjal today in Your arcA form for us to see and enjoy!

The many dances of SrI ranganAthar — namperumAL on konal vaiyALi
(Thanks: SrI Shreekrishna Akiles)

Comments:
During Your KrshNAvatAram, You danced very many beautiful dances and entertained the GopAs and Gopis. We were not with You in those times to see Your many divine dances. To remove our sorrow that we were not blessed to see those dances, please bless us to see now at SrIrangam Your Unjal utsavam.
sarva kArNaN - namperumAL on SwAmi NammAzhvAr moksha dinam
Thanks: SrI N Santhanagopalan
SrI RanganAthan as sarva kAraNan

AraNankaL oru nAnkum anbar nencum
aNi silampum aDi viDaTu Usal ADa
vaR aNanku mulai maDavAr kaNNum VaNDum
vaN tuLavum buyam viDaTu Usal ADak-
kAraNankaLay aNDar aNDam ellAm
kamala nAbiyil paDaittuk kAttu azhikkum
cIraNaku maNavALar ADir Usal
cIranganAyakanAr ADir Usal.

Word by word meaning:

kAraNankaL Ay - Becoming the three kinds of kAraNams (upAdAna, nimitta and sahakAri kAraNams) and
aNDar aNDam ellAm kamala nAbiyil paDaittu kAttu azhikkum cIr aNanku maNavALar - creating, protecting and destroying the universes and their beings in the lotus arising out of Your navel, Oh Lord of the noble lady, MahA LakshmI!
AraNangaL nAnkum, anbar nencum, aNi silampum aDi viDaTu Usal ADa - the four Vedas, the
minds of Your bhAgavatAs, the beautiful silampus on Your ankles move without discontinuity in consonance with Your sancArams in the swing, while they hold onto Your sacred feet

vAr aNanku mulai maDavAr kaNNum, vaNDum, vaN tuLavam buyam (bhuyam) viDaTu Usal ADa,
cI (SrI) ranganAyakanAr Usal ADIr - Just like the eyes of the beautiful young women never leaving the sight of Your powerful shoulders so too the tuLasI garlands and the bees hovering over them do not also leave those mighty shoulders

cI (SrI) ranganAyakanAr ADIr Usal - Oh Lord of SrIrangam! Please enjoy Your Unjal festival!

Comments:

BhagavAn is jagat kAraNam. He is the First kAraNam, nimitta kAraNam and sahakAri kAraNam, all in One. For the creation of the universe constituted by the sentient (cit) and insentient (acit), SrI RanganAthan, the para Brahmam shines as the three kAraNams. The Brahmam with cit and acit is the prathama (upAdAna) kAraNam. The Brahmam with the guNams of j~nAnam, Sakti et al is the sahakAri kAraNam. The Lord’s sankalpam (May I become many/bahuSyAm) becomes the nimitta kAraNam for jagat vyApAram.
USAL PATTU 26

Various AbharaNams adorned by the Lord of SrIrangam moving gracefully during the Lord’s Unjal along with Vakshassthala Lakshmi

அ)Vittalattil paripuram silampum ADa

ந)NimArbil kauttuvamum tiruvum ADa

t)Dittalattil maNivaDamum tuLavum ADa

tu)Naikkarattil cakkakarmum sankum ADa

muDittalatil karunkuzhalum surumpum ADa

mukamatiyil kuRuvErvum kuzhaiyum ADa

k)Dittalattil arainANum kalaiyum ADak

kAviri cUzh arangEsar ADir Usal.

Word by word meaning:

kAviri cUzh arangEsar - Oh Lord of SrIrangam surrounded by the river kAvEri!

aDittalattil paripurum, silampum ADa - At Your feet level, the kiNNkiNis and the nUpuram (siLampu/ kAl taNDai) move gently as Your swing moves

aNimArbil kauttuvamum tiruvum ADa - at Your chest level, the gem Kaustubham and MahA Lakshmi sway gently in consonance with the movement of Your Unjal
toDittalattil maNi vaDamum tuLavum ADa - on Your shoulders, the gem necklace and tuLasI
mAIA move with the speed of Your Unjal

tuNaik-karattil cakkaramum sankum ADa - at Your hands, the cakram and the conch move
nicely in proportion to the velocity of the Unjal

muDittalattil karum kuzhalum surumpum ADa - at Your crown level, Your black and curly
tresses and the bees hovering around the flower garlands tied to Your tiruvabhishekam move
gently following the movement of Your Unjal

muka matiyil kuRu vErvum - with small bands of sweat breaking out on the sweet full Moon-like
face of the Lord

kuzhaiyum ADa - with the kuNDalams on the ears moving gently

kaDittalattil arainANum kalaiyum ADa - at the waist level, the waist band and the bells
attached to it moved

arangEsar Usal ADir - With all the symphony of movements and sounds, Oh Lord of
SrIrangam, please enjoy Your Unjal utsavam!
namperumAL with His many divine aabharanams (Thanks Sri Shreekrishna Akilesh)
SrI RanganAthan as sarveSvaran and kshIrAbdhi nAthan incarnating as arcA at SrIrangam

SrI RanganAthan as sarveSvaran and kshIrAbdhi nAthan incarnating as arcA at SrIrangam

parantu alaikkum pARkaDalUL pasu cUl koNDal paDintatu enak kiDantapaDi paDimEl kATTi -
parantu alaikkum pARkaDalUL pasu cUl koNDal paDintatu enak kiDantapaDi paDimEl kATTi -
Making Himself directly visible (pratyaksham), with His dark rainy day cloud like hue, reclining in Sayana tirukkOlam and spreading Himself on the Milky Ocean known for its gently beating waves,

varam tazhaikka iraNdu ARRin naDuvE tOnRi maNNulakai vAzhavaitta vaLattaip pAda -
varam tazhaikka iraNdu ARRin naDuvE tOnRi maNNulakai vAzhavaitta vaLattaip pAda -
He now lies at SrIrangam in the middle of two Cauvery-s as arcA mUrTi to bless the people of the world and to listen to the devotees singing His praise

Word by word meaning:

parantu alaikkum pARkaDalUL pasu cUl koNDal paDintatu enak kiDantapaDi paDimEl kATTi -
parantu alaikkum pARkaDalUL pasu cUl koNDal paDintatu enak kiDantapaDi paDimEl kATTi -
Making Himself directly visible (pratyaksham), with His dark rainy day cloud like hue, reclining in Sayana tirukkOlam and spreading Himself on the Milky Ocean known for its gently beating waves,

varam tazhaikka iraNdu ARRin naDuvE tOnRi maNNulakai vAzhavaitta vaLattaip pAda -
varam tazhaikka iraNdu ARRin naDuvE tOnRi maNNulakai vAzhavaitta vaLattaip pAda -
He now lies at SrIrangam in the middle of two Cauvery-s as arcA mUrTi to bless the people of the world and to listen to the devotees singing His praise
sarveSvaran - namperumAL on garuDa vAhanam

    Thanks: SrI N Santhanagopalan

purantaraRkkum perumALE ADir Usal - Oh Lord of devendran! May Thou enjoy Your Unjal utsavam!

pOtanukkum perumALE ADir Usal - Oh Lord of Brahma devan! May Thou enjoy Your Unjal utsavam!

aran tanakkum perumALE ADir Usal - Oh Lord of Sivan! May Thou enjoy Your Unjal utsavam!

aNi arangap perumALE ADir Usal - Oh RanganAtha of Beautiful SrIrangam! May Thou enjoy Your beautiful Unjal!
Lord Ranganatha as sarva rakshakan and His grace

In the first four lines, the poet describes the destructive happenings at MahA PraLaya kAlam and how during those destructive times, Lord Ranganatha protects all the jIvarAsis in a small portion of His stomach and saves them until the subsequent time for creation (srshTi). In the next four lines, the poet describes his avala nilai of his, through sufferings from repeated births and deaths in many yonis due to his bundles of pApams and puNyams.

Word by word meaning:

uDu mAy - when the stars in the sky get destroyed
katir utira - when the rays of Sun disintegrate

CANDa vAyu ulaku alaippa - when the violent windows of PraLayam roar

vADavai cuDa utati Ezhum keDumARu tiritarukAI - when VaDavAgni under the seven oceans rose and evaporated all the waters and monstrous storms spread all around and destroyed the world

uyirkaL ellAm keDATu vayIRRuL iruttum sIrtti (kIrti) pAda - the Lord protected all the jIvarAsis in the small space of His stomach safely until the next srshTi kAlam as He floated on the leaf of a pIpal tree on the roaring oceans and listened to the songs of the grateful jIvans for His mahopakAram

sarva rakshakan namperumAL

neDu mAyam piRavi ellAm piRantu iRantu nilattODum visumpODum nirayattODum taDumAri tirivEnai aruL ceytu ANDa taN aranga nAyakanAr Usal ADir - Oh Lord of Rangam resting in the cool SrIrangam! You have showered Your dayA on aDiyEn and saved aDiyEn as I tottered between this earth, svargam and antariksham taking many births and experiencing many deaths. Oh Lord of SrIrangam! May Thou enjoy Your Unjal utsavam!
USAL PATTU 29

Fertility of land, where Cauvery flows

पर्यक्तरं समय अविनाशी चक्तरं परमेशवरं
पर्यक्तरं भोजन दानवं निश्चितं मुक्तुर्मं

dakshinamurti prarthanam mahimam edam
मन्यत्र काव्यं कलिकं अपूर्वं महिमनं शरणं

कथमहीनं सरस्वती मुखं रमावंस

calamahinim aurangira k Hendra

अन्तं पुरिणं संगमं दुम अवक्तं क्षतिं

अखम अरंभ महाविद्या संगमं सनान।
murukan uRai kuRincit-τEn mullai pAya

mullai nilat-tayir pAl ney marutattODa
marutanilak kozhumpAku neytal tEnka
varu punal kAviri cUzhnta vaLattaip pADak-
karumaNiyE marakatamE muttE ponnE
kaNmaNiyE AruyirE kaniyE tEnE
aruL purivAy enRavar tam akattUL vaikum
aNi aranga mALikaiy Ar ADir Usal.

Word by word meaning:

vaikum aNi aranga mALikai (uLAnE), aruL purivAi - Oh Lord of SrIrangam with palatial
mansions! Oh my blue gem! Oh Lord with emerald-like hue! Oh my pearl! Oh my
gold! Oh my pupil of my eye! Oh dear soul inside me! Oh delectable fruit to experience! Oh sweet One like
honey! Please drench us in Your dayA pravAham

murukan uRai kuRincit-τEn mullai pAya - with the honey, the product of the Kurinci land, the
preferred land of residence of Lord SubhrahmaNya, flowing into the neighboring Mullai land
and

mullai nilat-tayir pAl ney marutattu ODa - with the material like curd, milk and ghee, the typical products of Mullai nilam flowing into maruta nilam,

maruta nilak-kozhumpAku neyal tEnka - and with the jaggery condensate from the evaporation of sugar cane juice from Maruta nilam flowing into and accumulating in the adjacent neyal land,

varu punal kAviri cUzhnta valattai pADa maNI aranga mAlikaiyAr ADir Usal - and with the aDiyaRs of Yours singing about the fertility of these four kinds of lands within the jurisdiction of the flooding waters of river Cauveri, Oh Lord of palatial mansions, please enjoy Your Unjal utsavam

The flooding Cauvery and its crown jewel SrIrangam
(Thanks: The Hindu)
**The Periya kOil of Lord RanganAthan**

puNDarIkan tavam seytu iRaincum kOil - It is the temple, where Brahma devan arising out of the Lotus on the nAbhi of the Lord did penance to receive the Lord from the Milky Ocean and consecrated that arcA mUrthi in His Satya lokam for His daily ArAdhanam. Here Koil stands as joint qualifier (upalakshaNam) for SrIrangam temple

puri caDaiyOn purANam ceytu Ettum kOil - It is the temple, where Lord Sivan created Sriranga mahAtmya PurANam to celebrate Lord RanganAtha and revealed that PurANam to Sage Naarada.
paNDu iravi kulattarasar paNinta kOi - It is the temple, where Lord RanganAtha descended first from Brahma lokam to Ayodhya in ancient times as a result of the successful penance of the ishvAku king of sUrya vamSam, who prayed to Brahma devan for the gift of His arcA mUrTi for his family’s ArAdhanam.

parIntu ilankaikkOn koNarntu patitta kOi - it is the temple, which was lovingly presented to VibhIshaNan by Lord Raamacandran at the end of His coronation and as established by VibhIshaNan at SrIrangam in the middle of Cauvery, on the way to his home at LankApuri

maNDapamum gOpuramum matilum sempon mALikaiyum taNDalaiyum malinta kOi - It is the temple with huge ManDapams, Gopurams, palatial mansions and is surrounded by fertile green groves.

aNDar tozhum tiruvarangam periya kOi amarntu uRaiyum perumAn ADir Usal! - It is the big temple at SrIrangam, where devAs come to offer their worship to their Lord. Oh Lord RanganAtha residing at this temple! Please enjoy Your Unjal utsavam!
USAL PATTU 31

Lord RanganAthan, the Lord of All AzhvArs and AcAryAs

அஹவாய்கள் கு பரவாதுசேன ஆதி

அஹவாய்கள் கு பரவாதுசேன ஆதி பரவாதை

ஏஞ்சு அமுகு செஞ்சவி஝ய அடுத்த அம்பரமு

அஹவாய்கள் கு பரவாதுசேன ஆதி பரவாதை

அஹவாய்கள் கு பரவாதுசேன ஆதி பரவாதை

ஏஞ்சு அமுகு செஞ்சவி஝ய அடுத்த அம்பரமு

அஹவாய்கள் கு பரவாதுசேன ஆதி பரவாதை

ஏஞ்சு அமுகு செஞ்சவி஝ய அடுத்த அம்பரமு

அஹவாய்கள் கு பரவாதுசேன ஆதி பரவாதை

அஹவாய்கள் கு பரவாதுசேன ஆதி பரவாதை

ஏஞ்சு அமுகு செஞ்சவி஝ய அடுத்த அம்பரமு

அஹவாய்கள் கு பரவாதுசேன ஆதி பரவாதை

ஏஞ்சு அமுகு செஞ்சவி஝ய அடுத்த அம்பரமு

அஹவாய்கள் கு பரவாதுசேன ஆதி பரவாதை

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ஏஞ்சு அமுகு செஞ்சவி஝ய அடுத்த அம்பரமு

ஆருவரங்கள் தாரூ பராங்குசேன ஆதி

ஆருவரங்கள் தாரூ பராங்குசேன ஆதி

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ஆருவரங்கள் தாரூ பராங்குசேன ஆதி

आरुवரங்கள் தாரூ பராங்குசேன ஆதி

आरुवरங்கள் தாரூ பராங்குசேன ஆதி

आरुवरங்கள் தாரூ பராங்குசேன ஆதி

आरुवरங்கள் தாரூ பராங்குசேன ஆதி

आरुवரங்கள் தாரூ பராங்குசேன ஆதி

आरुवரங்கள் தாரூ பராங்குசேன ஆதி

आरुवரங்கள் தாரூ பராங்குசேன ஆதி

Word by word meaning:

aruvanungaL taru parAnkusaneE Adi

Azhvarkal tampirAn ADi Usal

iruvan anga oLikkku akalA iruL akaRRum

etirAcan tampirAn ADi Usal

taru varangar nIL pozhil kUrattu vEdA-
cAriyanAr tampirAn ADi Usal

tiruvarangattu aNi arangan tirumuRRattut-
deyvankaL tampirAn ADi Usal

Usal ADi - Please enjoy Your Unjal utsavam!

iruvan anga oLikkku akalA iruL akaRRum etirAcan tampirAn ADi Usal - Oh RanganAtha, the Lord of YatirAcar, who removes the darkness inside the heart, which cannot be removed by
any one of the two luminescent bodies, Sun and the Moon! May Thou enjoy Your Unjal utsavam!

taru varangar nIL pozhil kUrattu vEda AcAriyanAr tampirAn - Oh Lord of KUrattAzhvAn, who incarnated in the KUram agrahAram known for its dense, fertile groves! May Thou enjoy Your Unjal utsavam!

tiruvarangattu aNi arangan tirumuRRattu deivankaL tampirAn ADir Usal - Oh RanganAtha! Oh Lord of all the gods assembled in Your courtyard! Please enjoy Your Unjal utsavams!

The Lord of all AzhvArs and AcAryAs—Swami NammAzhvAr moksham
(Thanks: SrI Shreekrishna Akilesh)
Author's samarpaNam of his SrI sUkti as the sishya of parASara BhaTTar

Like the parents, who are joyous over listening to the incomprehensible babble of their infant, whose speech is not fully formed

Like the parrot learning to repeat what it is taught tirelessly by its joyous owner

the Lord eulogized in all the

Word by word meaning:

Like the parents, who are joyous over listening to the incomprehensible babble of their infant, whose speech is not fully formed

Like the parrot learning to repeat what it is taught tirelessly by its joyous owner

the Lord eulogized in all the
seven islands (dvIpam-s) and reclining on the luminous and hooded AdiSeshan

baTTar tirutATaku aDimaip-paTTa kAtal maNavALa dAsan tan pun sol koNda matil aranga maNavALar ADir Usal - that Lord RanganAthana listened with joy to my lowly eulogy of Him with joy. From me with the name of MaNavALa dasan with great bhakti for the sacred feet of my Acharyan, ParAsara bhattar, the Lord of SrIrangam accepted my babblings as great eulogies. Oh Most merciful RanganAtha! May Thou enjoy thoroughly Your Unjal utsavam!

"May the Lord of SrIrangam accept our eulogies!"
Thanks: SrI N Santhanagopalan
NI RAI VU PATTU (நீரைவுப் பாட்டு) TARCIRAPPU PAYIRAM

பொது அனு நான் பலண்குத்தி பொத்தாய உண்டு

புத்தாண்டின் வித்தியாசம் பாறைக் கூழவும்

அகரமான உட்பாக அல்ல செத்து

அறைவாக தம்பன்ற தாள்வாக ஆல்வ அறைவாக

இந்த அவிட்டு வைல்லை கேட்டின் சரணா

அதிகச்சிலின் சுரனை சிறுறு நாயன்

புத்தாண்டின் போதாக அல்லமிலா

ஒவ்வொரு வீட்டுக்கும் பலசோ போ மிட்டெயோ

Meaning:

These thirty two Unjal songs were sung by Pillai PerumAL IyengAr shining with sattva guNam like a radiant white gem. He is the disciple of Vedavit, ParASara BhaTTar, SrI rangeSa purohitar. These Unjal songs are about the Lord of Lords, SrI RanganAthan worshipped by the caturmukha Brahma and other devA-s. The Lord of SrIrangam is the sarvAdhAran and is the divine consort of MahA LakshmI with the cool lotus flower as Her abode.

'SrIranganAtha caraNau SaraNam prapadye' 

Thanks: SrI N Santhanagopalan

SrIRanganAthan tiruvaDigaLE SaraNam

dAsan, Oppiliappan Koil VaradAchAri Sadagopan