

# Thirumangai AzhwaAr's Paasurams On Thiru Thevanaar Thogai



Annotated Commentary In English By  
"Sri nrusimha sEva rasikan"

Oppiliappan kOil Sri.VaradAchAri SaThakOpan

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Thirumangai Mannan with Kumudavalli Nacchiyar





ஸ்ரீ:

திருமங்கையாழ்வார் அருளிச்செய்த  
திருத்தேவனார்தொகை பாசுரங்கள்

## Thirumangai AzhwAr's Paasurams on Thiru ThevanAr Thogai



### INTRODUCTION

Among the 11 dhivya dEsams of ThirunAngUr, Thiru ThEvanAr Thogai is the fourth in order to receive Thirumangai's MangaLAsAsanam. Here at the sannidhi of Maadhava PerumAL, Kaliyan focuses on the superiority of the river MaNNI, the Vaidhika SrI of the residents of ThirutthEvanAr Thogai, the AchAra-anushtAna srEyas of Veda viths, the material prosperity of this dhivya dEsam (Gold, gems, dhana dhAnyA samruddhi, fertile groves full of flowers- fruits and the shining, tall golden ramparts around this temple.

SrI Maadhava PerumAL (Dhaiva Naayakan) sannidhi is at KeezhaicchAlai and is approximately 4 miles away from SeerkAzhi. PerumAL faces west and blesses us with His darsanam in NinRa ThirukkOlam with Kadal MahaL NacchiyAr under Sobhana VimAnam. The PushkaraNi's name is Deva SabhA PushkaraNi. Since the dEvAs came together in big assembly (Thogai), the dhivya dEsam got its name as ThEvanAr Thogai. PerumAL is Prathyaksham to Sage Vasishtar.



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# Paasurams and Commentaries



## திருமங்கையாழ்வார் தனியன்கள்

வாழிபரகாலன் வாழிகலிகன்றி\*

வாழிகுறையலூர் வாழ்வேந்தன்\*

வாழியரோ மாயோனை வாழ்வலியால் மந்திரங்கொள்\*

மங்கையர்க்கோன் தூயோன் சுடர்மானவேல்.

நெஞ்சக்கிருள்கடிதீபம் அடங்கா நெடும்பிறவி\*

நஞ்சக்கு நல்லவமுதம் தமிழ் நன்னூல் துறைகள்\*

அஞ்சக்கிலக்கியம் ஆரணசாரம் பரசமயப்\*

பஞ்சக்கனலின் பொறி பரகாலன் பனுவல்களே.

எங்கள்கதியே! இராமானுசமுனியே!\*

சங்கைகெடுத்தாண்ட தவராசா\*

பொங்குபுகழ் மங்கையர்க்கோனீந்த மறையாயிரமனைத்தும்\*

தங்குமனம் நீயெனக்குத் தா.

## திருமங்கையாழ்வார் திருவடிகளே சரணம்





## PAASURAM 1

போதலர்ந்த பொழில்சோலைப்\* புறமெங்கும் பொருதிரைகள்\*  
தாது உதிரவந்தலைக்கும்\* தடமண்ணித் தென்கரைமேல்\*  
மாதவன் தான்உறையுமிடம்\* வயல்நாங்கை\*  
வரிவண்டுதேதெனவென்று இசைபாடும்\* திருத்தேவனூர்தொகையே

(4.1.1)

POthalarnta PozhilsOlai puRaMengum Poruthiraigal

Thaathuthira vanthalaikkum thadamaNNith thenkaraimEl

Maathavan thaanuRaiyumidam vayalnaangai

VariVanduthEthenaven Risaipaadam ThiruththEvanArthogaiyE (4.1.1)

### MEANING

ThiruththEvanAr Thogai is the dhivya dEsam on the southern bank of the wide river MaNNi, where the waves arise one after the other and strike the banks. Here Madhava PerumAl (Sriya: Pathi) has chosen to reside at His favorite abode. In His dhivya dEsam surrounded by fertile groves, the pollens from just blossomed flowers cover the floor densely. The honey bees fly around and perform Hari Naama sankeerthanam over the fields and groves at this dhivya dEsam of ThiruththEvanAr Thogai.

### COMMENTARY

At this "pOthu alarnta pozhil sOlai" dhivya dEsam, the pollens from the just blossomed flowers following the time divisions of morning, evening and night blossom and spread their pollens all around including the ground right below and on the waters of adjacent rice paddy fields. Nearby flows the broad MaNNi river washing gently the sacred feet of the KshEthra NaaTan, The name Madhavan is assembled from 'Maa" (Lakshmi) and 'Dhavah" (the



husband); therefore Maadhavan is the husband of SrI Devi or Sriya: Pathi. PirAtti's name at this dhivya dEsam is Kadal MahaL NaachiyAr, or the daughter of the Milky ocean. In VishNU purANam, the amrutha MaTanam (the churning for nectar) section begins with the eulogy of Indran:

"This Lakshmi is:

1. eternal (nithyaiva yEshA),
2. the universal Mother (JaganmAthA) and
3. is ever in union with VishNu (VishNO; SrI: anapAyini)."

Here at this dhivya dEsam, She pervades all things with Her Lord and stays as the Supreme power of Her Lord.

Swamy ParAsara Bhattar has given additional interpretations to the Name: Maadhavan (74<sup>th</sup>, 169<sup>th</sup> and 741<sup>st</sup> Sri VishNU Sahsra Naamams):

1. "Maa vidhyA tu HarE:, prOkthA TasyA: SwamI dhava: smrutha:". The supreme knowledge of Hari is known as "Maa". The Master of that knowledge is "dhava: (Lord Hari)". Hence The propounder of the knowledge of the Supreme Being is Maadhavan. Kaliyan had the good fortune to be initiated into this supreme knowledge by Maadhavan Himself at a place, few miles from this dhivya dEsam.
2. Mahaa BhAratha sLOkam reminds us that He is called Madhavaa because He is endowed with Mauna (maa)/silence , dhyAna (dha)/meditation and Yogaa/Practice (vaa).
3. The other interpretations are: He is the scion of the race of Madhus. Yet another interpretation is focused on His relationship with Lakshmi and the world with Her as the parents of the Universe and its beings (IOkanATatva sambhandha: SrImathasccha ithi Maadhava:).



## PAASURAM 2

யாவருமாய் யாவையுமாய்\* எழில்வேதப் பொருள்களுமாய்\*  
மூவருமாய் முதலாய\* மூர்த்திஅமர்ந்து உறையுமிடம்\*  
மாவரும்திண் படைமன்னை\* வென்றிகொள்வார் மன்னுநாங்கை\*  
தேவரும் சென்றிறைஞ்சுபொழில்\* திருத்தேவனூர்தொகையே (4.1.2)

yaavarumaai yaavaiyumaai yezhilvEthap poruLkaLumaai  
moovarumaai muthalaaya moorththiyamarnthuRaiyumidam,  
maavarumthiN padaimannai venRikoLvaar Mannunaangai  
thEvarumsen RiRainchuPozhil ThiruththEva nArthogaiyE (4.1.2)

### MEANING :

Maadhavan is the Sarva Swami residing at this dhivya dEsam. He is the Lord of all sentient and insentients. He is their indweller (antharyAmi Brahmam). Besides what is seen from direct experience, the anumAnam (inference), there are those (sentients and insentients) which have to be comprehended with the help of the Sruthis (Vedams and Upanishads). These comprehensions include the existence of the DevAs and the Lord's role as Deva Naayakan (ImayOr Talaivan). This dhivya dEsam is renowned because of the residence of BhAgavathAs, who understand these subtle aspects of Madhava tatthvams. Therefore, their Jn~Ana, VairAgya anushtAnams are superior in quality. The power arising from their residence and their nithya karmas makes Thiru ThEvanAr Thogai as an impregnable fort against the armies of even powerful kings and their armies.

Those who think even about attacking this dhivya dEsam experience all kinds of sorrows and are defeated in their ill intentioned endeavours. Therefore the dEvAs assemble here in groups to worship the Lord of this dhivya dEsam and offer their praNAMams.

## COMMENTARY:

The Lord of Thiru ThEvanAr Thogai is saluted by Kaliyan as "Yaavarum aayi, Yaavaiyum aayi" (taking the form of all jangama-sthAvarams / sentients and insentients-achEtanams). He is also the subtle chEtanAchEtanams, which can be comprehended only by Veda PramAnams (Yezhil Vedap-poruLhaLumAi). He becomes the thrimurthys (MoovarumAi) and their Sarva Swami (MudhalAya Moorthy). This is the dhivya dEsam, where the dEvAs arrive in big assemblies (Thhai) to prostrate before Maadhavan, who resides surrounded by lush gardens (Mannu dEvarum senRu iRainju pozhil Thiru ThEvanAr Thogai).

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"yaavarumaai yaavaiyumaai yezhilvEthap poruLkaLumaai moovarumaai  
muthalaaya moorththi amarnthu uRaiyumidam"



### PAASURAM 3

வானூடும் மண்ணூடும்\* மற்றுள்ள பல்லுயிரும்\*  
தானூய எம்பெருமான்\* தலைவன் அமர்ந்து உறையுமிடம்\*  
ஆனூத பெருஞ்செல்வத்து\* அருமறையோர் நாங்கைதன்னுள்\*  
தேனூரும் மலர்பொழில்கும்\* திருத்தேவனூர்தொகையே (4.1.3)

Vaanaadum maNNAadum MaRRuLLa palluyirum  
thaanaaya Vemperumaan thalaivanamarnthuRaiyumidam,  
Anaatha Perunchelvath tharumaRaiYOr naangaihanuL  
thEnaarU MalarPozhilsoozh ThiruththEvanArthogaiyE (4.1.3)

#### MEANING :

This Paasuram elaborates the idea of the Lord being known by **Sookshma** (**subtle**) pramANams of Sruthis that was referred to in the previous Paasuram. ParamAthmaa becomes nithya vibhUthi with all its Iswaryams (Nithya and Muktha Jeevans and suddha sathva maya vasthus) as well as Leela VibhUthi with its bhaddha and prapanna Jeevans as well as all the insentient vasthus that populate it. That Sarva Swami is settled at the dhivya dEsam of Thiru ThEvanAr Thogai known for its presence of parama VaidheekAS, whose great wealth of Jn~Anam, wealth and mantra sakthi do not experience any diminution. Here, Lord Maadhavan / Deva Naayakan lives with joy in His raajadhAni surrounded by lush groves with His Devis.

#### COMMENTARY:

There is unmatched Iswaryam at Thiru ThEvanAr Thogai. Here, the Iswarya samrudhdi can be understood to arise from ThirumAmahal (**avan Iswaryam**). That Iswaryam grows in the dhivya dEsam (**athu viLayum BhUmi**). Vaidhika SrI is the fruit arising from that bhOga-yOga BhUmi.





Brahman (Sriman NaarAyaNan) as the Self of all is a fundamental doctrine in VedAntha SutrAs which are firmly based on the Upanishads. The vishaya Vaakyam and Prasiddha UpadEsam of ChAndhOgya Upanishad is: "Saravm Khalvidham Brahma tajjalAn ithi Santa upaaseetha" ("Verily all this is Brahman, because all this originates from, ends in and is sustained by Brahman. Thus knowing One should meditate with calm mind"). This is how the Parama VaidhikAs enter into and sustain their meditations. Every thing in this universe constitutes the body of Brahman in VisishtAdhvaitha VedAntham expounded by AchArya RaamAnuja (param Brahma hi chith-achith vasthu sareeratayA SARVAATHMAA BHUTHAM). That SarvAthma BhUtha and Sarva antharyaamithvam of the Lord is saluted here in His archA form.



## PAASURAM 4

இந்திரனும் இமையவரும்\* முனிவர்களும் எழிலமைந்த\*  
சந்தமலர்ச் சதுமுகனும்\* கதிரவனும் சந்திரனும்\*  
எந்தை! எமக்கருள்எனநின்று\* அருளுமிடம் எழில்நாங்கை\*  
சந்தரநல் பொழில்புடைகுழ்\* திருத்தேவனூர்தொகையே (4.1.4)

inthir anum imaiyavarum munivargalum ezhilamaintha  
santhamalarch chathumuganum kathiravanum santhir anum,  
enthai YemakkaruL, enaninRaruLumidam ezhilnaangai  
suntharanal Pozhilpudaisoozh ThiruththEvanArthogaiyE (4.1.4)

### MEANING :

The Lord of Thiru ThEvanAr Thokai is not only Moksha Pradhan (granter of Moksham) but also other PurusdhArTams. Here, Indhran, DevAs, Sages, ChaturvEda adhyAyee (Brahma Devan) seated on the lotus growing out of the Lord's nabhi (yezhiL amaintha chandham malar chathumukan), Sooryan and Chandran assembled and prayed: "Oh our Sarva Swami! Please help us overcome the sorrows caused by RaavaNAdhis". Our Lord responded with alacrity and blessed them by assuring that He will come to their help and fulfill their wishes (ninRu aruLinAn). This response to the joint prayer of the assembled DevAs and sages happened at the beautiful dhivya dEsam of ThirunAngUr Thiru DevanAr Thokai surrounded by beautiful fruit tree groves (ninRu arULum yezhil Naangai Sundara-naRpozhiL pudai soozh Thiru ThEvanAr ThokayE).

### COMMENTARY:

Sri Deva Naayakan unfailingly protects those, who seek His RakshaNam and grants those PrapannA jeevans freedom from the cycles of births and deaths (Moksham). For those who seek other goals of life like Iswaryam, Dharmam and

Kaamam, He grants them too since He is Sarva Phala Pradhan. The DevAs were worried about losing their exalted status and Iswaryam and assembled as a GhOshti at Thiru ThEvanAr Thokai as once before at ThirukkOshtiyUr (seeking the Lord's intervention from HiraNya's terrors at that time).



"enthai YemakkaruL"

## PAASURAM 5

அண்டமும் இவ்வலைகடலும்\* அவனிகளும் குலவரையும்\*  
உண்டபிரான் உரையுமிடம்\* ஒளிமணி சந்தகில்கனகம்\*  
தெண்திரைகள் வரத்திரட்டும்\* திகழ்மண்ணித் தென்கரைமேல்\*  
திண்திறலார் பயில்நாங்கைத்\* திருத்தேவனூர்தொகையே (4.1.5)

andaMum ivvalaikadalum avanikaLum kulavaraiyum  
undapiraan uraiyumidam oLiMaNi santhakilkanakam,  
theNdiraigaL varaththirattum thigazhmaNNith thenkaraimEl,  
thiNthiRalaar payilnaangaith ThiruththEvanArthogaiyE (4.1.5)

### MEANING :

ThiruththEvanAr Thokai is the familiar residence of the Lord, who kept the wide AkAsam, Oceans with gigantic waves, the entire land mass with its seven lofty mountains (Kula malaikaL) during the terrifying time of Mahaa PraLyam in His stomach and protected them all until it was all over and released them again. The place of eternal residence (nithya Vaasam) of this Mysterious Lord (maayAvi) is on the southern bank of the glorious river MaNNi, which brings down through its gentle waves the various bright gems, the fragrant sandal wood and akil logs along with nuggets of gold (teNN thiraikaL vara oLi maNi, santhu, akil, Kanakam tirattum thihazh MaNNi).

The Lord who ate and kept all the AkAsam (aNdam), alai Kadal (wave filled oceans), avanikaL (the land mass), the mighty mountains (Kulavarai) inside His stomach for safety is the majestic and omnipotent Lord (tiNN tiRaAr) happy at His residence at Thiru ThEvanAr Thokai.

### COMMENTARY:

Brahman as the SarvAthmA (the Self of all), the antharyAmi (indweller of all)



was saluted earlier. Here, Thirumangai salutes the Lord as the attA or the Eater. Sage BadarAyaNa in his VedAntha SutrAs refers to this attA aspect of the Brahman (attA caracara grahaNAtH—VedAntha Soothram 1.2.9).

THE ACT OF EATING (Swallowing and safe keeping) of the entire universe arises from His role as the Creator and Sustainer of the Universe. Brahman is the aayatana (abode) for heaven and earth and is infinitely great (bhUman). His act of samhAram, creation and protection are interwoven during the occasion of swallowing the universe and AkAsam.





## PAASURAM 6

ஞாலமெல்லாம் அமுதுசெய்து\* நான்மறையும் தொடராத\*  
பாலகனாய் ஆலிலையில்\* பள்ளிகொள்ளும் பரமனிடம்\*  
சாலிவளம் பெருகிவரும்\* தடமண்ணித் தென்கரைமேல்\*  
சேலுகளும் வயல்நாங்கைத்\* திருத்தேவனூர்தொகையே (4.1.6)

NYaalamellaam amuthuseythu naanmaRaiyum thodaraatha  
paalaganaai aalilaiyil paLLikoLLum Paramanidam,  
saalivaLam perugivarum thadamaNNith thenkaraimEl  
sElugalum vayalnaangaith ThiruththEvanArthogaiyE (4.1.6)

### MEANING :

The Lord Maadhavan of Thiru ThEvanAr Thokai swallowed the AkAsam and all the universe with its oceans and mountains and kept them in a small space of His stomach and then laid down as a small child on a peepal leaf and floated on the fierce waters of the Universal deluge nonchalantly as Vatapatha Saayee. There were no one to recite the VedAs at that time and the eternal VedAs stayed inside Him and were fumbling in their efforts to comprehend His glories. That Lord, who floated as a small child on the waters of PraLayam (universal deluge) is giving us His sevai in archA form at Thiru ThEvanAr Thokai as Maadhavan. Here the abundance of red paddy is caused by the floods of the river MaNNi, which fills the fields, where the flocks of fish frolic.



"paalaganaai aalilaiyil  
paLLikoLLum Paraman"



## PAASURAM 7

ஓடாத வாளரியின்\* உருவாகி இரணியனை\*  
 வாடாத வள்ளுகிரால்\* பிளந்தனைந்த மாலதிடம்\*  
 ஏடேறு பெருஞ்செல்வத்து\* எழில்மறையோர் நாங்கைதன்னுள்\*  
 சேடேறு பொழில்தழுவு\* திருத்தேவனூர்தொகையே (4.1.7)

Odaatha vaaLariyin uruvaagi yiraNiyana  
 Vaadaatha VaLLugiraal PiLanthaLaintha maalathidam,  
 EDERu perunchelvaththu ezhilmaRaiyOr naangaitthannuL,  
 chEdERu Pozhilhazhuvu ThiruththEvanArthogaiyE (4.1.7)

### MEANING :

The Asritha Vathsalan (One who is very fond of those who seek His protection) and Achyuthan (One who never abandons those, who trust Him and perform SaraNAGathy unto Him) appeared as the divine Narasimham, jumped down from the pillar in the court of HiraNyan, dashed forward to snatch HiraNyan, placed His straight and sharp nails on HiraNyan's chest and tore that battle-hardened chest into two parts. That samhAra Moorthy of HirNyan appeared as NrusimhAvathAran for Bhaktha paripAlanam at the sabhA of HiraNyan. That NrusimhAvathAran has elected now to reside at Thiru ThEvanAr Thokai, whose Iswaryam is beyond writing in many volumes of books. Now that the asura samhAram has taken place, the VaidhikAs recite VedAs without distraction at this dhivya dESam known for its young and verdant groves.

### COMMENTARY:

The key words associated with Lord Narasimhan in this Paasuram are: "OdhAtha VaaLariyin uruvAhi". The Lord was neither fully human or a Lion. He had a Lion's face and the trunk of a Human (nara Simham). Had He taken the



Lion or a human form, He might have taken a back step in His battle with HiraNyan. Here, He was neither Human or Leonine. He became "OdAtha thOL Valiyan". It was HiraNyan, who had to run. Our Lord ran after Him, caught him, put him on His lap and destroyed him for unforgivable offenses against His Bhakthan, PrahlAdhan. That Narasimha avathAran now resides as Archa Moothy at this "yEDu yERu perum Chelvatthu yezhil MaRayOr Naangai tannul sEDu yERu pozhil tazhuvu ThEvanAr Thokai".



"Vaadaatha VaLLugiraal PiLanthaLaintha maal"



## PAASURAM 8

வாராரும் இளங்கொங்கை\* மைதிலியை மணம்புணர்வான்\*  
 காரார்திண் சிலையிறுத்த\* தனிக்காளை கருதுமிடம்\*  
 ஏராரும் பெருஞ்செல்வத்து\* எழில்மறையோர் நாங்கைதன்னுள்\*  
 சீராரும் மலர்பொழில்கும்\* திருத்தேவனூர்தொகையே (4.1.8)

Vaaraarum iLankongai maithiliyai maNampuNarvaan,  
 KaaraarthiN silaiyiRuththa thanikkaaLai karuthumidam  
 Eraarum perunchelvaththu ezhilmaRaiyOr naangaithannuL,  
 seeraarum malarPozhilchoozh ThiruththEvanArthogaiyE (4.1.8)

### MEANING :

The Thiru ThEvanAr Thokai dhivya dEsam is the chosen residence of Lord Raamachandra, who broke the mighty Siva dhanus to marry the young and beautiful SeethA PirAtti during Her svayamvaram at King JanakAs' court.

The Mahaa veeran, Sri Raamachandran willed to win SitA Devi marked by Her Nava youvanam (blossoming yuvathi) stage with firm breasts held tightly under the upper garment (Vaar Aarum iLa konkai Mythiliyai maNam puNarvAn). He walked into the Raaja sabhai filled with many kings intent on winning SeethA PirAtti's hands in the bow bending contest. He strode to the site of the Siva Dhanus like a matchless bull and effortlessly lifted that mighty bow (tiNN silai) and broke it into two parts while tying the chord. Such was His valor, which was unmatched by anyone there. He won as His reward SeethA PirAtti of incomparable beauty in that contest.

That Raamachandran with His divine consort is now blessing us with their Sevai at Thiru ThEvanAr Thokai known for its wealth of ParamaikAnthi VaidhikAs and beautiful flower gardens.





## COMMENTARY:

SithA PirAtti's youth was growing every minute and almost tore apart the tight upper garments (*kacchai*). Poet KaaLidAsa describes the nava youanam of the daughter of HimavAn (Parvathi, Hima Giri Tanayai) in a similar manner as She started on Her ghOra Tapas to gain Siva PerumAn as Her Lord: "*sa chAla BaalA stana-bhinna valkala* " --KumAra Sambhavam.



"Vaaraarum iLankongai maithiliyai maNampurinthavan"





## PAASURAM 9

கும்பமிகு மதயானை\* பாகனொடும் குலைந்துவிழ\*  
கொம்பதனைப் பறித்தெறிந்த\* கூத்தன் அமர்த்துறையுமிடம்\*  
வம்பவிழும் செண்பகத்தின்\* மணங்கமழும் நாங்கைதன்னுள்\*  
செம்பொன்மதிள் பொழில்புடைகுழ\* திருத்தேவனூர்தொகையே

(4.1.9)

Kumbamihu mathayaanai paakanodum kulainthuvizha  
kombathanaip paRiththeRintha kooththan amarnthuRaiyumidam,  
vambavizhum seNbagaththin MaNangamazhum naangaithannuL,  
semPonmathiL Pozhilpudaichoozh ThiruththEvanArthogaiyE

(4.1.9)

### MEANING :

Thiru ThEvanAr Thokai is the dhivya dEsam, where Lord KrishNa is present in Archara form after He killed the royal elephant of Kamsan (kuvalayA peetam) as it dashed towards Him to cause harm. Our Lord twisted it by the tail, went under its belly, broke its tusks and killed the mighty elephant along with its trainer. Baala KrishNan jumped next on the throne of His evil-minded uncle Kamsan and threw him down and destroyed him. He did all these sports at Kamsan's court and after His Vibhava avathAram was over, He arrived at Thiru ThEvanAr Thokai and stays here amidst the freshly blossoming CheNpaka flowers inside His temple with golden ramparts.

### COMMENTARY:

In this Paasuram, Thirumangai sums up the confrontation with the royal elephant, Kuvalayapida, the contest with the wrestlers, their destruction and ultimately KamsA's destruction (Chapters 43 and 44 of Canto Ten of Srimad BhAgavatham). Krishna pulled by tail and trunk the mighty royal elephant that was goaded by the keeper to charge Him. He felled the elephant to ground, put





His leg over it, pulled its tusks and beat the elephant and its keeper to death. Now, Krishna left the side of the dead elephant, placed the elephant's tusks on His shoulder and entered the wrestling arena, where two seasoned professionals (Chanura and Mushtika) were waiting for the battle with Him and His elder brother BalarAman.

Chanura wrestled with Krishna and Mushtika with BalarAman. The wrestlers were like Man-mountains compared to the young cowherd boys from BrundhAvanam. As the wrestling started, the thunderbolt punches from Krishna and His brother took the life out of the court wrestlers. Kamsa was now trembling with anger and ordered his soldiers to throw the two boys out of his court. Krishna made Himself light and jumped to the high dais, where Kamsa was sitting on his throne. There, Krishna got hold of Kamsa by his tuft and threw him down and killed him. Kettle drums sounded in heaven after the Lord's victory and the dEvAs rained flowers from the sky at their Lord, Deva Naayakan. Next Krishna and BalarAman released their parents from the prison of Kamsa and bowed before them. Much of these events are covered by Thirumangai in this Paasuram.





## PAASURAM 10

காரார்ந்த திருமேனிக்\* கண்ணன் அமர்ந்துறையுமிடம்\*  
 சீரார்ந்த பொழில்நாங்கைத்\* திருத்தேவனார் தொகைமேல்\*  
 கூரார்ந்தவேற்கலியன்\* கூறுதமிழ் பத்தும்வல்லார்\*  
 ளரார்ந்த வைகுந்தத்து\* இமையவரோடு இருப்பாரே (4.1.10)

kaaraarntha thirumEnik kaNNan amarnthuRaiyumidam,  
 seeraarntha pozhilnaangaith thiruththEvanaarthogaimEl  
 kooaraarntha vERkaliyaNn kooRuthamizh paththumvallaar  
 eraarntha vaikunthaththu imaiyavarOdu iruppaarE (4.1.10)

### MEANING :

Thiru ThevanAr Thogai dhivya dEsam is a place of enduring affection for the Neela mEgha SyAmaLa KaNNan, where He resides joyously amidst the delightful groves (kaar Aar ThirumEni KaNNan amarnthu seer Aarntha pozhil Thiru ThEvanAr Thogai). adiyEn, Thirumangai with the sharp spear in my hand has placed ten Paasurams on the EmperumAn of this dhivya dEsam. Those who recite them and comprehend the meanings of these ten pasurams will be blessed to move on an equal footing with the Nithya Sooris of SrI Vaikuntam.

### Thirumangai AzhwAr ThiruvadigaLE SaraNam

Daasan, Oppiliappan Koil V.Sadagopan

