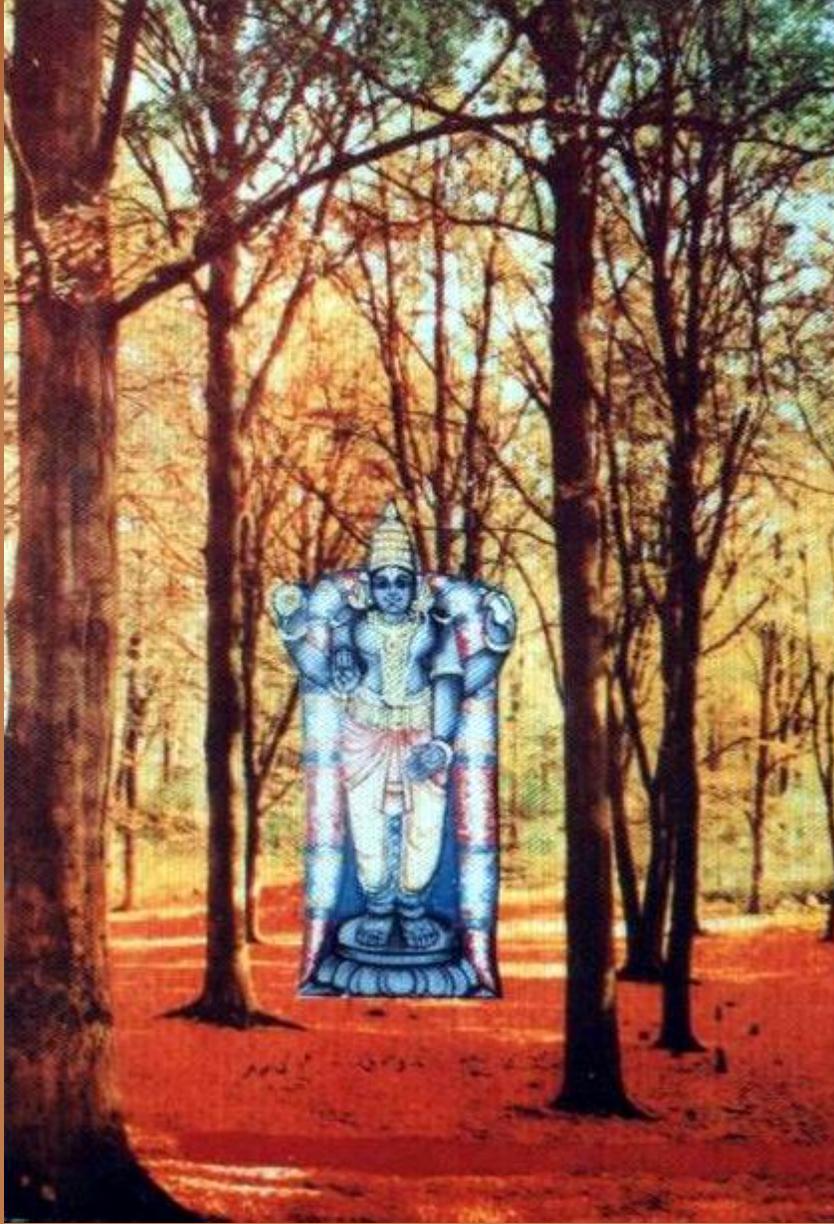


NAIMISAARANYAM



OPPILIAPPAN KOIL
SRI VARADACHARI SATHAKOPAN &
SMT GAYATHRI SRIDHAR



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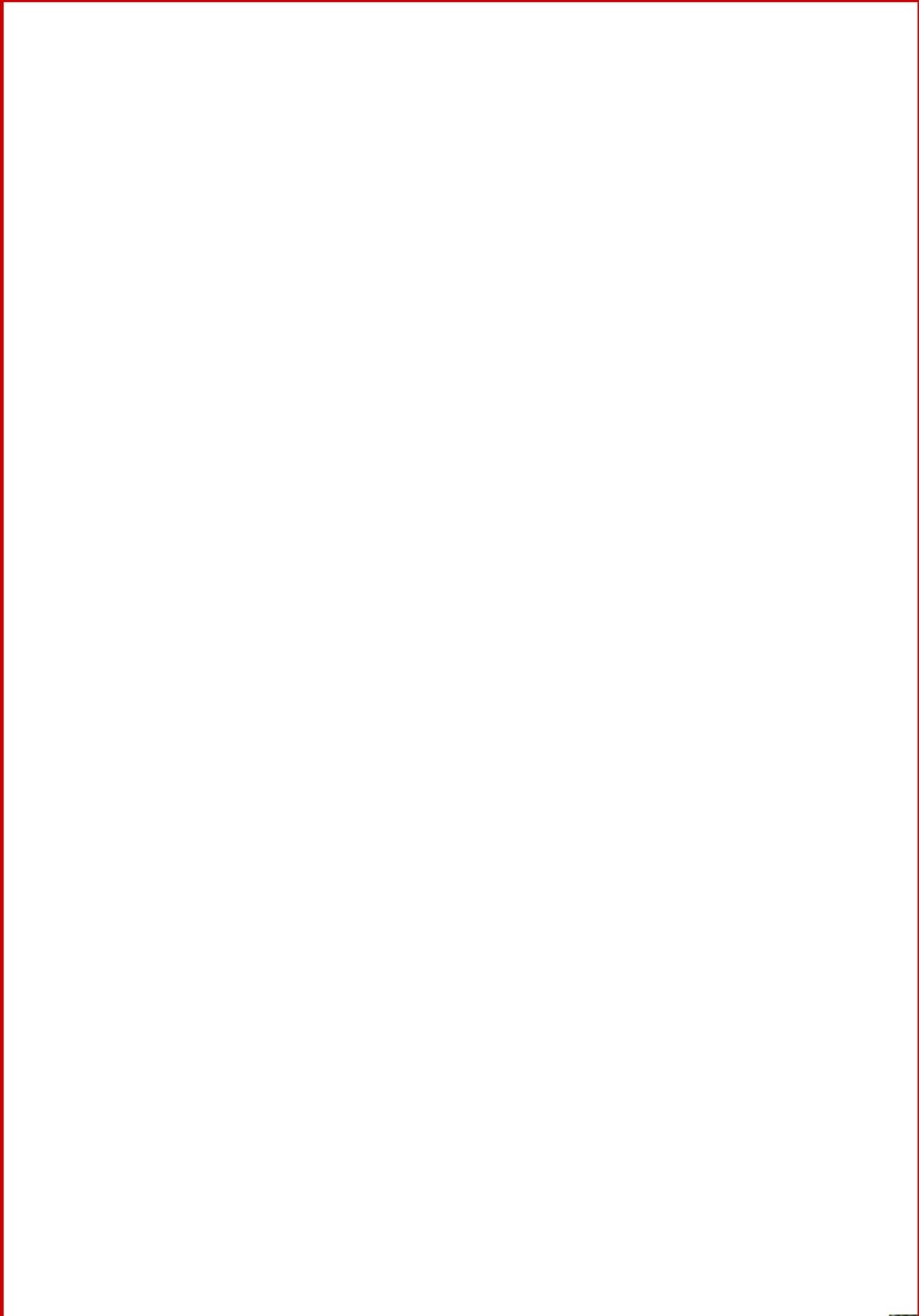
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NAIMISAARANYAM

INTRODUCTION

NaimisAraNyam is the dhivya dEsam celebrated by Sri Thirumangai AzhwAr early in his Periya Thirumozhi (1.6).

After celebrating the glories of AshtAksharam which he received as UpadEsam from the Lord Himself (PeethakavAdaip PirAnAr, who presented Himself as Brahma Guru) in the first decad of Periya Thirumozhi, Thirumangai went on a trip to the HimAlayan Dhivya Desams of Thiruppirithi, Thiru Badri, SaaLagrAmam and arrived at NaimisAraNyam, where the whole forest itself is worshipped as BhagavAn.

Here, Thirumangai Mannan performed MangaLaasAsanam for Lord DevarAjan and



Satellite Picture of Naimisaranyam



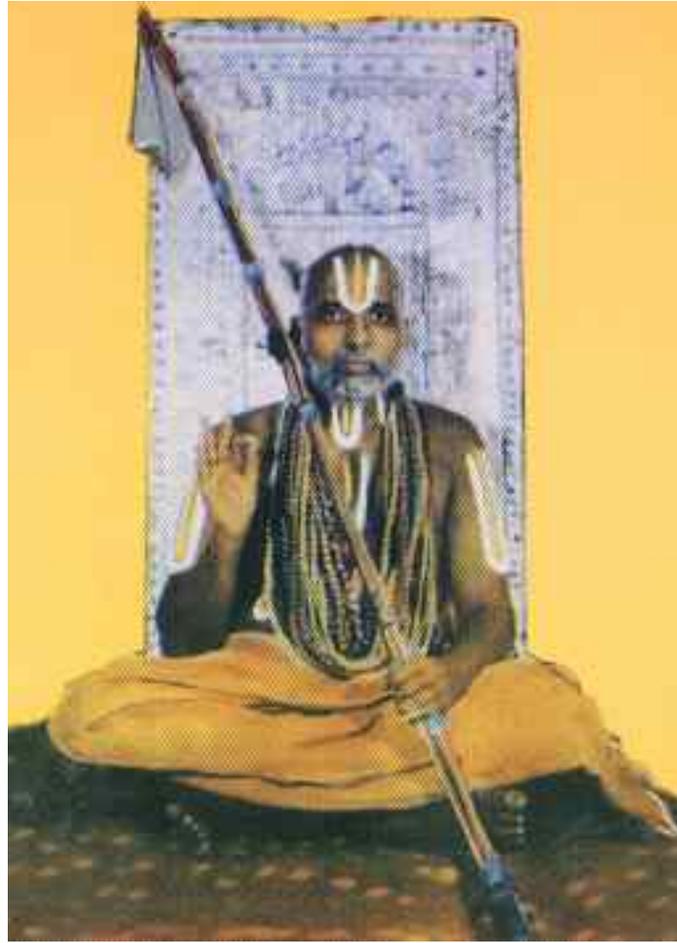


His divine consort, Sri Harilakshmi on the banks of Gomudhi river. This was the celebrated penance grove of great Maharishis of Yore. This is where the sacred grass (Dharbham /Thuppul) rolled itself into a ball and landed to show the Maharishis that it is the sacred grove that is fit for their penance and worship of the Dhivya Dampathis. Here, the Maharishis did many Sathra Yaagams that takes many years to complete. The Lord is in the form of a forest here.

Here, Sootha PurANikar recited the 18 PurANams for the benefit of the Maha Rishis. Here arrived the revered 43rd Jeeyar of Ahobila Matam, HH Sri VeerarAghava YathIndhra MahA Desikan in a HEviLambhi year Kaarthikai month for the MangaLAsAsanam of this Dhivya Desam. His health was not the best due to the rigors of His AchAram and anushtAnam. His health deteriorated further. After a few days of stay here, HH the Jeeyar of revered memory ascended paramapadham on a Sukla ThrithIyai day.

HH the Jeeyar known as the DevanArviLakam Jeeyar was visiting NaimisAraNYam as the 106th Dhivya Desam during his yAthrAs. The remaining two dhivya desams among

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the 108 dhivya desams sung by AzhwArs are ThiruppARkkadal and Sri VaikuNTam, which are not reachable by anyone with human body. HH Sri VaNN SatakOpa Sri VeerarAghava SatakOpa Yathindhra MahA Desikan left this earth for completion of his 108 dhivya desa vijayam from NaimisAraNyam. Today, there is a sannidhi for this great AchAryan of Ahobila Matam at NaimisAraNyam.

Because of those links, Sri Ahobila Matam sannidhi nithyAnusandhAna Kramam includes the ten paasurams of Kaliyan on the EmperumAn of NaimisAraNyam for daily recital.

These ten begin with the passuram "VaaNilAmuRuval siRu nudhal perumthOL--".

adiyEn would summarize the MangaLAsAsana anubhavam of Kaliyan of the "NaimisAraNyattthuLenthAi" now . These are beautiful paasurams of Kaliyan worth deep reflection by us all.

The ten paasurams of Thirumangai on the EmperumAn of NaimisAraNyam are the distilled essence of his feelings of NirvEdham. This mind set is associated with despondency, disgust over wasted time chasing after ephemeral sensory pleasures instead of the lasting aanandham of Bhagavadh- anubhavam leading to Moksha Sukham via prapatthi or Bhakthi Yogam routes.

The Bhakthan experiencing nirvEdham disparages himself or herself over lost time and seeks the Lord's grace. The experience of NirvEdham leads to the next stage, ShAnthi. NirvEdham is recognized as one of the 33 subordinate feeling states in Bhagavath anubhavam. Unless one has true nirvEdham, there is no prospect of climbing further on the spiritual ladder.

NAIMISARANYA PAASURAMS

These ten paasurams are nikarsha anusandhAnam steeped in nirvEdha anubhavam. Nikarsham means lowliness or unfitness. Nikarsha anusandhAnam is a declaration of that lowliness, which is part of the experience of ananya gathithvam (having no one else to protect except the Lord). It is also a revealing example of "Vyaktha artha panchakam ". It explains the meanings of artha panchakam (Isvara Svaroopam, Jeeva Svaroopam, MokshOpAyam, Moksha phalan and the obstacles/enemies for realization of that Moksham).

Thirumangai Mannan stands in the middle of the vanam of NaimisArANYam and states his aakinchanyam (utter helplessness) and ananyagathithvam and performs saraNAgathi.

AzhwAr addresses his Sarva Swami, who is Sarva-prAkaara, Niradhisaya BhOgyan (Supreme Lord, who is the most enjoyable one in every way). AzhwAr requests the Sarva-dEsa, Sarva Kaala-SarvaavasthOchitha -Sarva vidha Kaimkaryam (Nithya Kaimkarya praapthi fit for all Places, Times and States befitting the Jeevan's



svaroopam), which is the svaroopA prApthi for a SaraNAgathan and prays for the banishment of the VirOdhis for such a phalan. He seeks paripoorNa kaimkaryam in a state where even the trace of sva-rakshaNa bharam (thought that one is in charge of protecting oneself) is destroyed and the Aathma-rakshA bhara samarpaNam is done at the sacred feet of Sri Lakshmi NaarAyaNan. This is the anga-panchaka-sampanna SaraNAgathi (SaraNAgathi performed with its five parts). Thirumangai's prayers are answered and he states that he is now blessed with the Bhaagyam of Nithya kaimkaryam at the Lord's sacred feet due to His grace (naanudait tavatthAl thiruvadi adainthEn).

The sins listed by Thirumangai in the NaimisAraNya Paasurams were not accumulated by him at all. He is a MahAthmA. Thirumangai and other great souls refer to them only for the benefit of us, who are deluded about the upAyam and upEyam (means and goal) and continue to wallow in the samsAric mud.

These postings are my humble samarpanams to adiyEn's SamAsrayaNa paramparai AchAryan, HH Sri VeerarAghava YathIndhra MahA Desikan, the 43rd Jeeyar to adorn the Great AchArya Peetam of Sri Matam prior to His ascent to Sri Vaikuntam from NaimisAraNya dhivya dEsam.



THE SUMMARY OF THE MEANINGS OF THE PAASURAMS

PAASURAM 1

வாணிலாமுறுவல் சிறுநுதல் பெருந்தோள்* மாதரார் வனமுலைப் பயனே
பேண்ணேன்*

அதனைப் பிழையெனக்கருதிப்* பேதையேன் பிறவிநோயறுப்பான்*
ஏணிலேன் இருந்தேன் எண்ணினேன் எண்ணி* இளையவர்க்கலவியின்
திறத்தை நாணினேன்*

வந்துஉன்திருவடியடைந்தேன்* நைமிசாரணியத்துள் எந்தாய்!



Naimisaranyam and Gomathi River

vaaNilaamuRuval siRunudhal perundhOL maadharaar vanamulaippayanE
pENinEn, adhanaippizhaiyenakkarudhip pEdhaiyEn piRavin OyaRuppaan,
ENilEn irundhEn eNNinEn eNNi iLaiyavarkalaviyin thiRatthai
naaNinEn, vandhun thiruvadiyadaindhEn naimisaaraNiyatthuL en dhaay!





MEANING

Oh EmperumAn presiding over NaimisAraNyam! adiyEn has spent my days devoted to enjoying the bright moon-like smiles, beautiful small foreheads, big bamboo like shoulders and the pretty breasts of young women; adiyEn considered them as my parama prayOjanm (most desired fruits of my life). After receiving upadEsam from you on Your sacred ashtAkshara manthram, adiyEn understands now the worthlessness of my erstwhile pursuits and have been cured of the illness of samsAraic temptations. adiyEn got disgusted with the pursuit of siRRinbham (ephemeral pleasures) and have now turned away from my earlier way of life. AdiyEn has arrived at Your sacred feet and gotten rid of all my vinais (paapams and puNyams) through the performance of SaraNAgathi (naaNinEn, vanthun Thiruvadi adainthEn!) at Your lotus feet.

(ADDITIONAL THOUGHTS):

"NaimichAraNyatthuL YenthAi! naaNinEn, Naann vanthu adainthEn" says Thirumangai AzhwAr to the Lord of the dhivya dEsam of NaimichAraNyam. Kaliyan says: I was ashamed (NaaNinEn). He explained to his Lord why he was ashamed: I was fully locked to the bliss of enjoying the union with young women known for their bewitching smiles (vaaL nilaa muRuval), shapely breasts (Vanam mulai) and the shining foreheads. I was immersed in my passion for these beautiful women. That was my entire life. Although I became aware that such a pursuit is detrimental to chasing away the samsAric disease, I did not have the courage to shake lose from such destructive pursuits. I stayed bewildered. Oh Lord! Then, I recited Your AshtAksharam and developed SvaroopA Jn~Anam and understood the futility of chasing ephemeral pleasures. I became ashamed about my previous foolish activities. Immediately, adiyEn performed SaraNAgathy at Your sacred feet to gain Sathgathy.





PAASURAM 2

சிலம்படியுருவிற் கருநெடுங்கண்ணூர்* திறத்தாய்! அறத்தையேமறந்து*
புலம்படிந்துண்ணும் போகமேபெருக்கிப்* போக்கினேன் பொழுதினைவாளா*
அலம்புரிதடக்கை ஆயனே!மாயா!* வானவர்க்கரசனே!*
வானோர் நலம்புரிந்திறைஞ்சம் திருவடியடைந்தேன்*
நைமிசாரணியத்துளெந்தாய்!

silambadiyuruviR karun edungkaNNaar thiRatthanaay aRatthayE maRan dhu,
pulambadindhuNNum bOgamEperukkip pOkkinEn pozhudhinaivaaLaa,
Alamburithadakkai aayanE! maayaa! vaanavarkkarasanE!, vaanOr
nalamburin dhiRaiNYchunthiruvadiyadaindhEn
naimisaaraNiyatthuL endhaay!

MEANING

Oh Lord of NaimisAraNyam! Oh MaayAvi! adiyEn has foolishly spent (wasted) my days worshipping the well shaped, bejeweled feet and the bewitching eyes of the beautiful ladies and did not think even for a moment about You, who is Dharma Svaroopi. adiyEn chased these pleasures endlessly and wasted my time on this earth further and further. Now, with the anugraham of Your moola manthram, adiyEn has cast aside these activities as worthless and have sought Your sacred feet as the one and only refuge (vaanOr nalam purinthu irainjum Thiruvadi adainthEn).

(ADDITIONAL THOUGHTS):

Kalijan addresses the Lord of NaimichAraNyam with great devotion in this Paasuram: "alampuri tadakkai AayanE! Maayaa! Vaanavarkku arasanE! VaanOr nalam purinthu iRainjum -- NaimichAraNyatthu YenthAi" (Oh GopAlan / BalarAman with a plough as a weapon in Your hand! Oh Aasccharya PurushanE! Oh Lord of the celestials whose sacred feet are worshipped by them!).

Kalijan confesses next to the Lord about the horrors that he went through chasing young women and abandoning all his nithya karmaas to please his sensory cravings (Karu nedu KannAr tiRatthanAi aRathayE maRanthu pulam padinthu uNNum bhOgamE perukki pozhuthinai vaaLA pOkkinEn). "Karu nedu KaNNAr tiRatthanAi" refers to Thirumangai's infatuation with the young ladies known for their beautiful, long, black eyes. That led to his abandonment of dharmAnushtAnams (aRatthayE maRanthu) and getting immersed in the sensual pleasures more and more (pulam padinthu uNNum bhOgam perukki) and wasted thoroughly my days and nights (pozhuthinai VaaLaa pOkkinEn). Kalijan expresses his nirvEdham to the Lord of NaimichAraNyam and performs SaraNAgathy at His sacred feet to gain sathgathy.





PAASURAM 3

சூதினைப்பெருக்கிக் களவினைத் துணிந்து* சுரிகுழல்
மடந்தையர்திறத்து*
காதலேமிகுத்துக்கண்டவா* திரிந்ததொண்டனைன் நமன்தமர்செய்யும்*
வேதனைக்கு ஒடுங்கிநடுங்கினேன்* வேலைவெண்திரை அலமரக்கடைந்த
நாதனை*
வந்துஉன் திருவடியடைந்தேன்* ரைமிசாரணியத்துள் எந்தாய்!

Soodhinaipperukkik kaLavinaith thuNindhu surikuzhal madandhaiyar thiRatthu,
kaadhalE miguththuk kaNdavaa thirindha thoNdanEn namanthamarseyyum,
vEdhanaikku odungki nadungkinEn vElaiveNthirai alamarakkadaindha,
naadhanE vandhun thiruvadiyadaindhEn naimisaaraNiyatthuL endhaay! 1.6.3

MEANING

Oh Lord of NaimisAraNyam! adiyEn engaged in gambling and to compensate for the losses sustained in these games went on a rampage at nights to steal monies from stranger's houses. With the fire of lust propelling me, adiyEn chased beautiful women and served them in despicable ways. Suddenly, adiyEn remembered the terrible treatment awaiting me at the hands of the servants of Yamadharma Raajan as a result of these actions and began to shudder. Oh Lord! adiyEn chose then your Thiruvadi as the unfailing upAyam and have now arrived at Your holy feet in haste and have performed SaraNAGathi to banish the terrible fate that awaited me (NaathanE vanthun Thiruvadi adainthEn).

(COMMENTARY):

Here, Kaliyan expresses his nirvEdham over enjoying the vilai Maathar besides his wives driven by carnal desires and seeking wealth to satisfy those needs by adharmic routes. I engaged in gambling, stole from other people's houses to become the servants of these beautiful women (KaathalE mihunthu kaNDavaa tirintha thoNDanEn). I became their dAsAnu dAsan. All of this were because of my lust for these women known for their beautiful, curly black hair (kari kuzhal madanthayAr tiRatthu kaathalE mihunthu kaNDavaa tirintha thoNDanAnEn). Now, when I think about the punishment in narakam for committing such Paapams, I shudder and reach You, the KsheerAbdhi NaaTan presiding over at NaimihAraNyam and seek Your protection (NaaTanE vanthun Thiruvadi adainthEn, NaimichAraNyatthuL Yenthai).





PAASURAM 4

வம்புலாங்கூந்தல் மனைவியைத்துறந்து* பிறர்பொருள் தாரம்
என்றிவற்றை*
நம்பினார் இறந்தால்* நமன்தமர்ப்பற்றி எற்றிவைத்து*
எரிஎழுகின்ற செம்பினால்இயன்ற பாவையைப்* பாவீ!
தழுவெனமொழிவதற்க்குஅஞ்சி*
நம்பனே! வந்துஉன்திருவடியடைந்தேன்* நைமிசாரணியத்துள் எந்தாய்!

vambulaangkoondhal manaiyiyaitthuRandhu piRarporuL thaaramenRivaRRai,
Nambinaar iRandhaal namanthamarpaRRi eRRivaitthu, eriyezhuginRa
Sembinaal iyanRa paavaiyaip paavee! Thazhuvanamozhivadarkku anjchi,
nambanE! VandhunthiruvadiyadaindhEn naimisaaraNiyatthuL endhaay!

MEANING

Oh Prabhu of NaimisArANyam! adiyEn has reflected upon the lot of those, who leave the sides of their wives with fragrant hair and go after the neighbor's wives and property; these miserable people at the end of their lives here are lassoed by the Yama kinkaraas and taken to Narakam, where they are asked harshly to embrace red hot copper statues of women as punishment against their sins. Intimidated over such a lot befalling me, adiyEn has rushed as fast as possible to Your sacred feet for protection (NambanE Vanthun Thiruvadi adainthEn).

(COMMENTARY):

Here Kaliyan continues with the thought of committing sins by abandoning his dharma pathni and going after wayward women and recounts to the Lord of NaimichArANyam about his bheethi over the awaiting sufferings at the hand of the servants of Dharma Raajan. For this offense, they will command the jeevan to embrace red hot copper pole and feel the pain. Fearing such harsh commands from the Yama kinkarAs, Kaliyan says that he has now arrived with nirvEdham at the Sannidhi of the Lord of NaimichArANyam with faith to ward off those punishments with the anugraham of the Lord (NambanE! Vanthu un Thiruvadi adainthEn). With Mahaa viswaasam, adiyEn is performing SaraNagathy at Your sacred feet.





PAASURAM 5

இடும்பையால் அடர்ப்புண்டு இடுமினோதுஉற்றென்னு* இரந்தவர்க்கு
 இல்லையென்று*
 நெடுஞ்சொலால்மறுத்த நீசனென்அந்தோ!* நினைக்கிலென் வினைப்பயன்
 தன்னை*
 கடுஞ்சொலார் கடியார் காலனார் தமரால்* படுவதோர்
 கொடுமிறைக்குஅஞ்சி*
 நடுங்கிநான்வந்துஉன்திருவடியடைந்தேன்* நைமிசாரணியத்துள்
 எந்தாய்!

Idumbaiyaal adarppuNdu iduminOthu uRRennu irandhavarkkillaiyE yenRu,
 nedunjcholaalmaRuttha neesanEn andhO! ninaikkilEn vinaippayan thannai,
 Kadunjcholaar kadiyaar kaalanaar thamaraal paduvadhOr kodumiRaikku anjchi,
 Nadungki naanvandhun thiruvadi adaindhEn naimisaaraNiyatthuL endhaay!

MEANING

Oh DeavarAja PerumAL of NaimisAraNyam! When poor and hungry people came to my door and begged me to give them a handful of rice to overcome their pangs of hunger, adiyEn chased them away with harsh words. adiyEn did not think at that time about the cruelty of my action and the resulting sins. Now that adiyEn understood the treatment awaiting me at the hands of the fearsome servants of Yamadharman, I shuddered and rushed to Your sacred feet to avert those calamities.(Nadunki naan Thiruvadi adainthEn).

(COMMENTARY):

In the past two paasurams, Kaliyan confessed about his sad plight because of his chasing Kaama PurushArTams. Now, he shifts to the sins accumulated by him due to miserliness and abandoning dhaana dharmams. Kaliyan says that he treated harshly those who came to his door seeking relief from hunger and how he chased them away. He regrets over his atrocious behavior of not providing hospitality, when he could easily afford. Kaliyan is scared about the treatment that he is going to receive in Narakam for committing these sins and begs the Lord of NaimichAraNyam to protect him from the vedanais at Narakam (Kadum cholAr kadiyAr Kaalanaar tamarAl paduvathOr koDu miRaikku anji, nadungi, nAn vanthu Un thriuvadi adainthEn). Oh DevarAjaa! BheethavAn aham! AagathOsmi! Raksha mAmm SaraNagatham!





PAASURAM 6

கோடியமனத்தால் சினத்தொழில்புரிந்து* திரிந்துநாயினத்தொடுந்தினை
த்திட்டு*

ஓடியும்உழன்றும் உயிர்களேகொன்றேன்* உணர்விலேன் ஆதலால்*
நமனார்ப்பாடியைப்பெரிதும் பரிசுழித்திட்டேன்* பரமனே! பாற்கடல
கிடந்தாய்!*

நாடிநான்வந்து உன்திருவடியடைந்தேன்* நைமிசாரணியத்துள் எந்தாய்!

kOdiyamanatthaal sinatthozhilpurindhu thirindhu naayinatthodundhiLaitthittu,
OdiyumuzhanRum uyirgaLEkonREn uNarvilEn aadhalaal, namanaar
paadiyaipperidhum parisazhitthittEn paramanE! paaRkadal kidandhaay!,
Naadinaan vandhun thiruvadiyadaindhEn naimisaaraNiyatthuL endhaay!

MEANING

Oh Lord! adiyEn was one, who did not focus my mind on performing auspicious deeds and instead engaged in acts that enraged others. adiyEn went on animal hunts in the forest with my dogs and enjoyed the himsai to the janthus (the beasts of the forest) through killing them. AdiyEn was bereft of Jn~Anam and vivekam about the consequences of my actions. Now that adiyEn has realized that You are the commander (Lord) of Yamadharman himself and that You are the most powerful Dayaa Murthy, who churned the milky ocean to bless the dEvAs with nectar, I have run to Your lotus feet and gotten rid of the fear of Yama lOkam (naadi naan vanthun Thiruvadi adainthEn) and performed SaraNAgathi.

(COMMENTARY):

Among the constituents of Yama & niyamam, one finds Brahmacharyam (celibacy) asTEyam (not stealing) aparigraham (not possessing other people's property), ahimsai (nonviolence) and sathyam (truthfulness). In the earlier paasurams, Kaliyan described the sins that he had accumulated from Kaamam, lObham, aparigraham and sTEyam. In this Paasuram, he refers to his fears over Himsai to all including the beasts of the forests through senseless hunting (Kodiya manatthAl sinat-thozhil purinthu, tirinthu, nAyinatthodum tiLaitthittu, Odiyum uzhanRum, uyirkalE konREn). The fear over my acts of himsaa has brought me to Your sacred feet and pray to You for protection from the Yama KInkarAs and Dharma Raajan. You are after all the Commander of Dharma Raajan. I have faith in you to protect me from the horrible punishment awaiting me at the abode of Dharma Raajan.





PAASURAM 7

நெஞ்சினால்நினைந்தும் வாயினால்மொழிந்தும்* நீதியல்லாதன செய்தும்*
 துஞ்சினார்செல்லும் தொல்நெறிகேட்டே* துளங்கினைன் விளங்
 கனிமுனிந்தாய்!*
 வஞ்சனைன் அடியேன் நெஞ்சினில்பிரியா* வானவா! தானவர்க்கென்றும்
 நஞ்சனே!*
 வந்துஉன்திருவடியடைந்தேன்* நைமிசாரணியத்துள் எந்தாய்!

nenjchinaal ninaindhum vaayinaalmozhindhum needhiyallaadhanaseydhum,
 thunjchinaarsellun thonneRikEttE thuLangkinEnviLangkanimunin dhaay!,
 vanjchanEn adiyEn nenjchiniRpiriyaa vaanavaa! thaanavarkkenRum
 nanjchanE!, vandhun thiruvadiyadaindhEn naimisaaraNiyatthuL endhaay!

MEANING

Oh Lord, Who does not leave adiyEn's mind! adiyEn has approached your sacred feet now in a state of panic arising from the fear of landing in the ancient narakam. Fully cognizant of the dangers awaiting me there for performing avidly the deeds prohibited by Your SaasthrAs through my mind, body and speech (Manas, Vaak and Kaayam), adiyEn has sought Your sacred feet as protection against all samsAric ills. Oh Lord who destroys the enemies of Your devotees! Please provide me the rakshaNam against the consequences of all my sins. (Vaanavar, DhAnavarkku yenRum nanjanE, Vanthun Thiruvadi adainthEn).

(COMMENTARY):

After referring to the Paapams accumulated from Kaamam, IObham, sTEyam, now Kaliyan confesses to the Lord about swerving from sathyam (being truthful) in Vaachika, Kaayika and Maanasa karmaas. adiyEn harmed those who interacted with me and was untrue to them. The sins accumulated from my vanchanai are huge bundles. adiyEn is frightened of the consequences of naraka vEdanai. In that frightened mood, adiyen has rushed to Your redeeming Thiruvadi and have performed SaraNAgathy to be freed from the harms that would have befallen me at narakam for these three fold trespasses via Vaak (Speech), Kaayam (Body) and Manas.





PAASURAM 8

ஏவினார்க்கலியார் நலிகவென்று* என்மேல் எங்ஙனே வாழுமாறு?*
ஐவர்கோவினாரசெய்யும் கொடுமையைமடித்தேன்* குறுங்குடி நெடுங்கட
ல்வண்ணா!*
பாவினார்க்கொண்டு* உன்பாதமேபரவி நான் பணிந்து*
என்நாவினால்வந்து உன் திருவடியடைந்தேன்* நைமிசாரணியத்துள்
எந்தாய்!

Evinaarkaliyaar naligavenRenmEl enggaNEvaazhumaaRu?, aivar
kOvinaarseyyum kodumaiyaimaditthEn kuRungkudi nedungkadalvaNNaa!,
paavinaarinsolpanmalarkoNdu unpaadhamEparavi naan paNindhu, en
naavinaalvandhun thiruvadiyadaindhEn naimisaaraNiyatthuL endhaay!

MEANING

Oh DeavarAja PerumALE! adiyEn can not survive anymore the consequences of the commands of Kali Purushan, who has ordered my panchEndhriyams to torture me. They are following his command rigorously and are goading me to accumulate a huge bundle of sins (Moksha VirOdhis). As an antidote, adiyEn is reflecting on the meanings of Your Moola Manthram and has shaken the grip of my Indriyams and have composed sweet paasurams hailing Your anantha kalyANa gunams. Now, adiyEn has arrived at Your sacred feet to offer them (paasurams) as SamarpaNam. (paadhamE paravi naan paNinthu, naavinAl vanthu un Thiruvadi adainthEn).

(COMMENTARY):

So far, Kaliyan described the various sins accumulated from the uncontrolled activities of his Indhriyams and recounted that he reached the ThiruvadivAram of the Lord of NamichAraNyam to gain Sathgathy. In this Paasuram, Kaliyan exults that he has now won over his Indhriyams and as a result won over Kali Purushan's control thanks to the anugraham of NaimichArAnya EmperumAn. Kaliyan states that he won over his indhriyams and their chEshtais (Iyvar seyyum kodumayai maditthEn) and that of Kali Purushan (naliha yenRu yen mEl yEvinAr KaliyAr kodumayai maditthEn). Respecting Kali Purushan's powerful stature to harass us, Kaliyan addresses him with respect as Kaliyaar. The bard from Thirumangai stands in the middle of the sacred forest at NaimichArANYam and lets us know that the path he followed to gain EmperumAn's anugraham was the ancient path of placing garlands of Paasurams with the help of his tongue (paavinArin soll pann malar koNDu, naavinAl vanthu Un Thiruvadi adainthEn).





PAASURAM 9

ஊனிடைச்சுவர்வைத்து என்புதூண்நாட்டி* உரோமம்வேய்ந்து
 ஒன்பதுவாசல்*
 தானுடைக்குரம்பைப் பிரியும்போது* உந்தன்சரணமேசரணம்
 என்றுஇருந்தேன்*
 தேனுடைக்கமலத் திருவினுக்கரசே!* திரைகொள்மா நெடுங்
 கடற்கிடந்தாய்!*
 நானுடைத் தவத்தால் திருவடியடைந்தேன்* நைமிசாரணியத்துளெ
 ந்தாய்!

Oonidaicchuvarvaitthu enputhooN naatti urOmam vEyndhonbadhuvaasal,
 Thaanudaikkurambaip piriymbOdhu unthan charaNamEcharaNam enRirundhEn,
 thEnudaikkamalaththiruvinukkarasE! thiraikoL maanedungkadaR kidandhaay!,
 Naanudaitthavatthaal thiruvadiyadaindhEn naimisaaraNiyatthuL endhaay!

MEANING

Oh DEvAthi Deva! Oh Lord of Sri Devi seated on the Lotus flower! Oh Lord who rests on AdhisEshan at the milky Ocean! adiyEn has understood this body as being made up of the walls of flesh supported by the pillars of bones and covered by the roof of hair. When adiyEn leaves this house (body) with nine openings, adiyEn had consoled myself with the thought that Your Thiruvadis are the one and only means (upAyam) for escaping from the cycles of births and deaths. Now that adiyEn has been blessed with the bhAgyam to reach Your sacred feet, there are no more fears for me about samsAric ills.

(COMMENTARY):

This thirumozhi celebrating NaimichAraNyatthu EmperumAn is coming to a close. In a burst of intense bhakthi, Kaliyan addresses the Lord as "tEnudai Kamalat-thiruvinukku arasE (Oh Lord of Your dear PirAtti having Her abode in the honey flowing lotus flower, "tirai koLL maa nedu kadal kidanthAy" (Oh Lord resting on Your serpent bed at the Milky Ocean known for its long and deep waves) and acknowledges that he was specially blessed by the Lord to arrive at His sacred feet to enjoy Moksha Sukham (nAnudait-tavatthAl thiruvadi adainthEn, Un than SaraName SaraNam yenRu irunthEn).





PAASURAM 10

ஏதம்வந்து அணுகா வண்ணநாமெண்ணி* எழுமினே தொழுதுமென்று*
இமையோர் நாதன்வந்துஇறைஞ்சும்* நைமிசாரணியத்தெந்தையைச்
சிந்தையுள்வைத்து*
காதலேமிகுத்த கலியன்வாயொலிசெய்* மாலைதாம் கற்றுவல்லார்கள்*
ஓதநீர்வையகம்ஆண்டு வெண்குடைக்கீழ்* உம்பரும்ஆகுவர் தாமே.

Edhamvan dhaNugaavaNNa naameNNi yezhuminO thozhudhumenRu, imaiyOr
Naadhanvanthu irainjchum naimisaaraNiyatthendhaiyai chindhaiyuLvaitthu,
kaadhalEmiguttha kaliyanvaayolisey maalaithaam kaRRuvallaargaL,
Odha neervaiyagamaaNdu veNkudaikkeezh umbarumaaguvartthaamE.



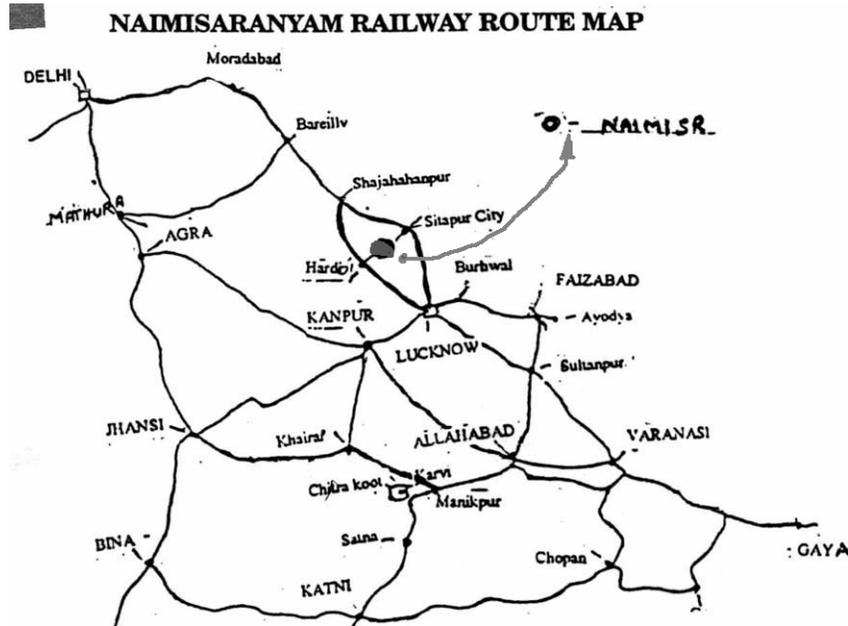
Divyadampathi





MEANING

Thus those who invoke the Lord of NaimisAranya in their hearts and recite with devotion the paasurams of Kaliyan and reflect on their deep meanings would enjoy bhOgams on this earth (His leela vibhUthi) and live forever with the nithyasUris in Sri Vaikuntam (Nithya VibhUthi) at the end of their lives here.



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(COMMENTARY):

Kaliyan describes us the scene at NaimichAranya, where DevEndhran subject to dukkhams due to his karmaas, arrives at NaimichAranya with his subjects to chase away his dukkhams at this blissful dhivya dESam free from any kind of samsAric sorrows. After witnessing this scene, Kaliyan says that he has no desire to reside in Indhran's svarga lOkam. Banishing Svarga vaasam and other temptations, Kaliyan says that he has performed SaraNagathy at the EmperumAn's sacred feet at NaimichAranya and invites every one to recite his Paasurams celebrating the Lord here to destroy Kali dhOshams. Kaliyan says that those who recite his paasurams on the Lord at NaimichAranya will be blessed with immense Raaja bhOgams here and thereafter gain a secure place at Sri Vaikuntam to perform nithya, niravadhya Kaimkaryams to the dhivya dampathis there.

Srimath Azhagiya Singar Thiruvadigale Saranam,
Daasan, Oppiliappan Koil VaradAchAri SathakOpan

