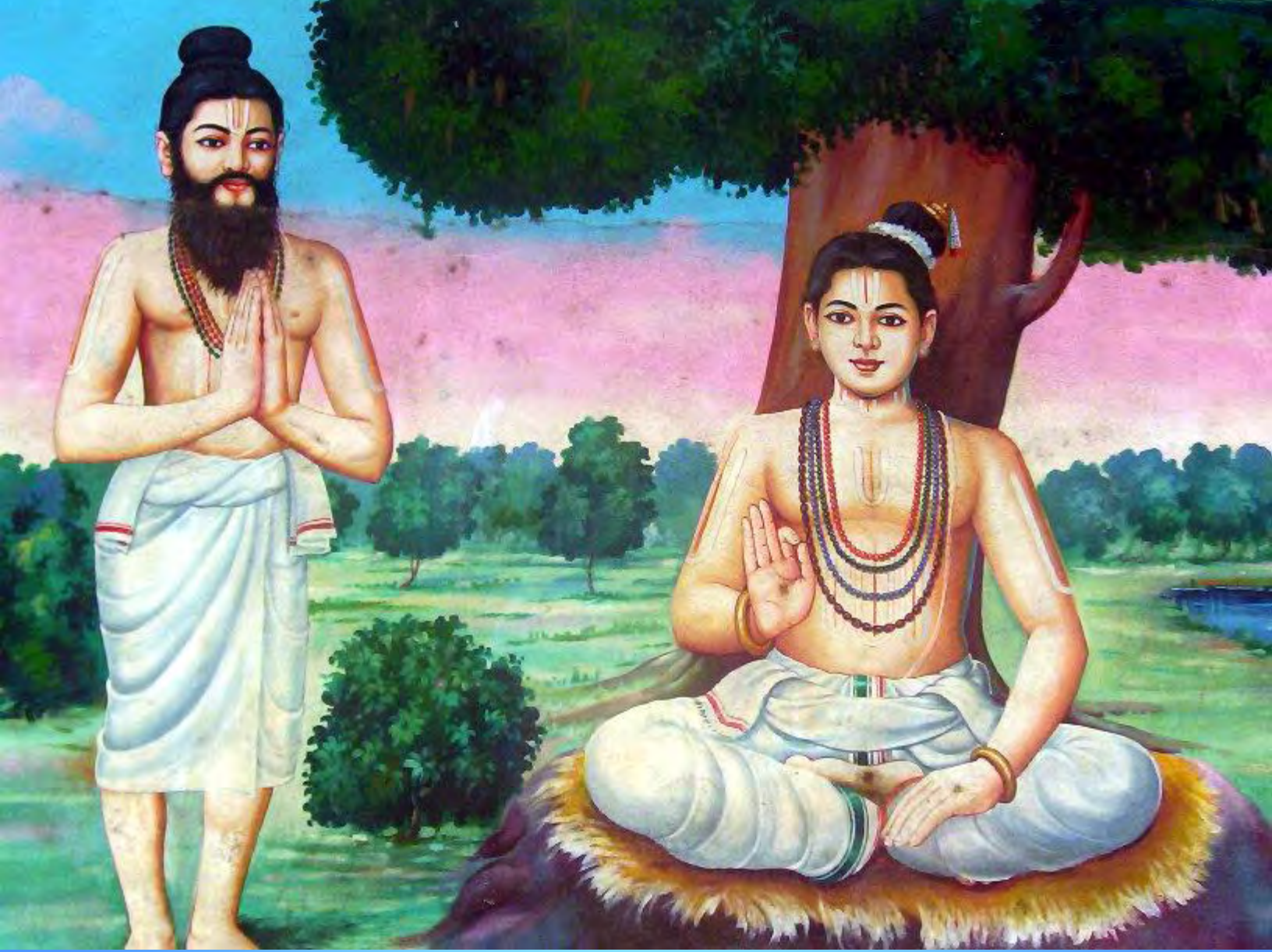


Kambar's SaThakOpar anthAthi

(Translated from the Tamil Commentaries of dharmika ratna pradlpa Sri U.Ve. N.R. KrishnaswAmy IyengAr)



"SrI nrusimha seva rasikan"

Oppiliappan Koil Sri VaradAcAri SaThakOpan



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SwAmy NammAzhwAr depicted in Temple mural



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NammAzhwAr in SrIrangam
(Thanks: SrI B Senthilkumar)





ஸ்ரீ:

கம்பர் இயற்றிய

சடகோபர் அந்தாதி

Kambar's SaThakOpar anthAthi



INTRODUCTION

Dear RasikAs of Kamba RaamAyaNam:

Dharmika Ratna Pradheepa Sri U.Ve. N.R. Krishnaswamy IyengAr lived amongst us from 1886-1966 C.E. He was an advocate in the City of Madurai known for its cultivation and growth of Sanga Tamizh. He was proficient in Sanskrit and in Tamil as well. He served both as the Head of the Madurai Tamizh Sangam and the Madurai Sanskrit Academy. He was a great upanyAsakar in SrI VaishNavam topics. His devotion for AruLiccheyalkaLs of AzhwARs and Kavi Chakravarthy Kambar's RaamAyaNam and SatakOpar AnthAthi was legendary.

Dr.Hema Rajagopalan of Bangalore is Swamy's grand-daughter and asked aDiyEn to translate the two books released by him so that other students of Tamil can enjoy them. In spite of aDiyEn's shortcomings to handle such scholarly treatises, aDiyEn accepted Dr. Hema Rajagopalan's invitation and will do the best to highlight the anubhavam of Madurai Sri NRK Swamy.

U.Ve. Dr.V.N.Vedanta Desikan Swamy has added special commentaries in these two books as a rasikar of Sri NRK Swamy's scholarship in ubhaya Vedantam. aDiyEn will cover them too.

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This book focuses on the anubhavam filled commentary of SrI NRK Swamy on Kavi Chakravarty Kambar's "SatakOpar AnthAthi", a devotion-laden tribute of Kambar to Swamy NammAzhwAr composed in one night in response to the command of the Lord of SrIrangam. Sri NRK Swamy was introduced to the nectar of Kamba RaamAyaNam at the tender age of seven and memorized the whole text. Later in life, Swamy released a book on his anubhavam of SatakOpar AnthAthi. This is another scholarly treatise, which brings out the deep bhakti that Poet Kambar had for Swamy NammAzhwAr. Sri NRK Swamy's book covers the esoteric meanings of the individual verses of SatakOpar AnthAthi.

SATHAKOPAR ANTHATHI AVATARAM

The great Tamil poet Kambar was a contemporary of Swamy Naatha Muni, who was serving Lord Ranganatha at SrIrangam after having been blessed by Swamy NammAzhwAr with the upadEsam of NaalAyira divya Prabhandham.

The poet Kambar was from the divya dEsam of TherazhundhUr and had completed authoring the illustrious Vaibhavam of Lord Raamachandra. He planned to go to SrIrangam for the inauguration of his kaavyam. His inspiration for the Tamil Kaavyam was the Sanskrit Moolam of SrImath RaamaayaNam by Adhi Kavi Vaalmeeki.

Kambar arrived at SrIrangam. He went to Sri RanganAyaki ThAyAr sannidhi for the maiden presentation (arangERRam) of his kaavyam. During the arangERRam, Kambar arrived at Haryana SamhAra section and began to recite "disai thiRanthu aNDam keeRi sirittathu senkatcheeyam". At that juncture, the svathai (made of brick and mortar) statue of SrI Narasimhan situated opposite Swamy Naatha Muni came alive and moved His head in approval. Swamy Naatha Muni understood now the divine nature of Kambar's poetry and sent Kambar to receive theertha, Parivatta-SaThAri maryAdais (honors) at Lord RanganAthan's sannidhi. At His sanctum, Lord asked thru His archakar whether Kambar had sung about "Namm SaThakOpan" in his composition. Kambar understood now





that Periya PerumaAL was suggesting that he come back for honors after creating a poem about Swamy NammAzhwAr, who is the dear Paadhukai of the Lord. Kambar returned to his quarters and created during that night 100 verses about the Vaibhavam of Swamy NammAzhwAr in the AnthAthi format of ThiruvAimozhi.

Next morning Kambar returned to Lord Rananathar's sannidhi, recited SaThakOpar anthAthi first and next his RaamAyaNam, received the honors from the Lord.

The Narasimha Moorthy who endorsed the HiraNya SamhAra chapter was later consecrated and moved to a separate sannidhi and is worshipped even today as **MettU azhagiya Singar** at SrIrangam.

There are four thaniyans created by different poets for SaThakOpar anthAthi. We will study them before studying the paasurams the AnthAthi.

The link for the Sadagopar AndAdi is provided below:

<http://www.ibiblio.org/sadagopan/Miscellaneous/kssa.pdf>

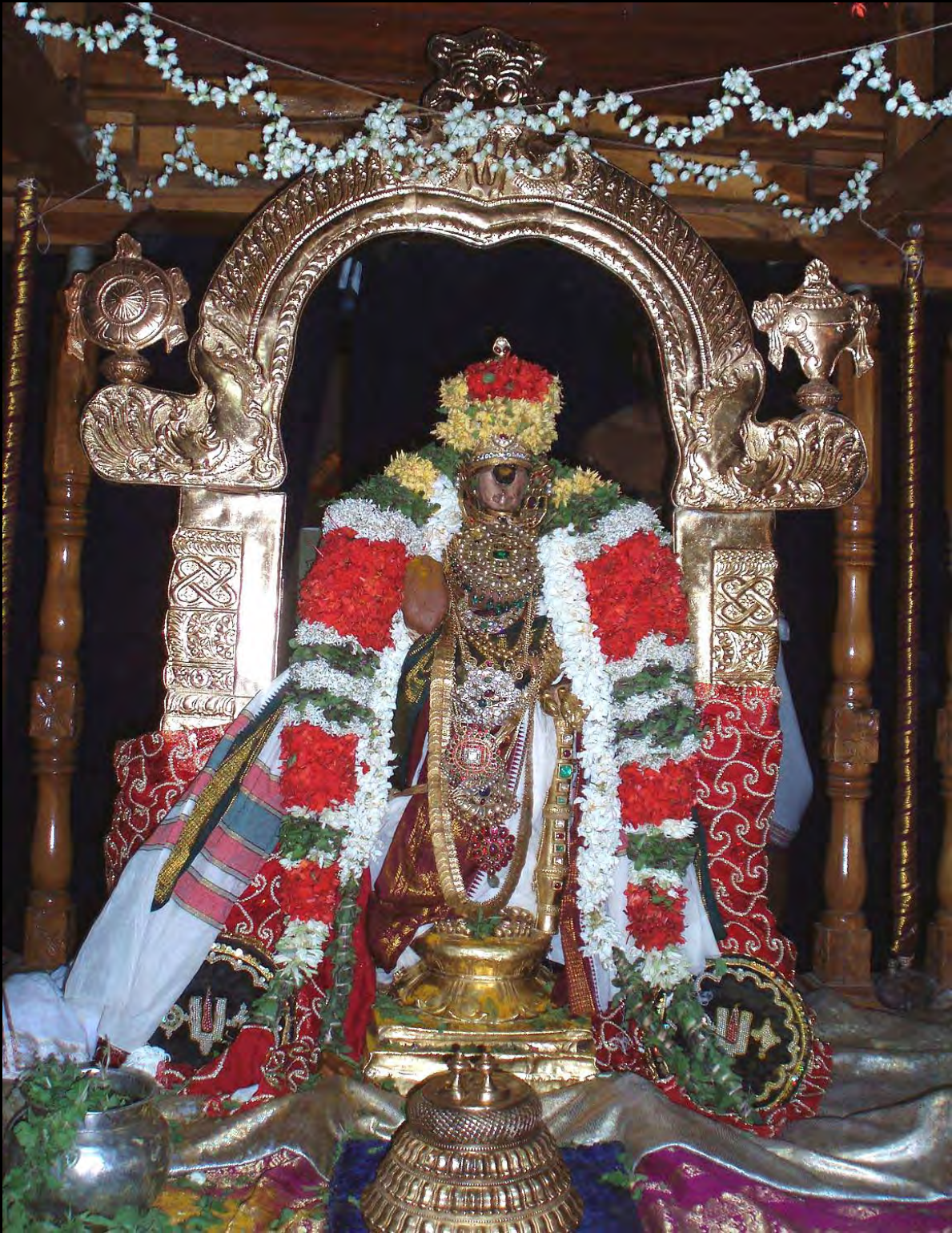
The **Paayirams** (SiRappu thanyians) and the 100 individual verses (SeyyuLL) of KambanATTazhwAr can be accessed from the above link.

aDiyEn will start the provision of meanings and commentaries for the Paayirams (SiRappu Taniyans) and the 100 verses of Poet Kambar celebrated as SaTakOpar AnthAthi. aDiyEn is once again grateful to VaikunTha Vaasi, U.Ve. Sri N.R.KrishNaswamy IyengAr Swamy's illuminative Tamil commentary of this work saluting Swamy NammAzhwAr!





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NamperumAl during 5th Day VasanthOtsavam (SrIrangam)

Thanks: SrI N Santhanakrishnan (www.thiruvarangam.com)



cheyyuLs and commentaries



NammAzhwAr, SrIman NARayaNan wit nAcchimArs and SrI BhAshyakAr at SrI VaikuNtha ViNNagaram
(Thanks: SrI B Senthil Kumar)



சிறப்புப் பாயிரம் -1

ChiRappu pAyiram - 1

தேவில் சிறந்த திருமாற்குத் தக்கதெய் வக்கவிஞன்

பாவில் சிறந்த திருவாய் மொழிபகர் பண்டிதனே

நாவில் சிறந்த மாறற்குத் தக்கநன் நாவலவன்

பூவில் சிறந்த ஆழ்வான் கம்பநாட்டுப் புலமையனே

thEvil chiRantha thirumARkut thakka theivak kavij~nan

pAvil chiRantha thiruvAimozhi pakar paNDithanE

nAvil chiRantha mARarkut thakka nan nAvalavan

pUvil chiRantha AzhwAn kambanATTu pulamaiyanE

Meaning:

SrIman NARayaNan is the most Supreme among the gods and has no equal or superior regarding His auspicious guNams and power to grant Moksham. The parama VairAgyaSALI, Swamy NammAzhwAr presented a superb aruLiccheyal named ThiruvAimozhi endowed with unique grammar and other features of great poetry that matches the greatness of SrIman NARayaNan. The great Poet Kamban from TherazhunthUr (**Kamba Naadu**) skilled in using his tongue to reveal auspicious subject matter created a poem known as SaThakOpar anthAthi to celebrate the glories of Sawmy NammAzhwAr (SaThakOpar) and attained a lofty status in Bhu lOkam.

Comments:

thEvil chiRantha ThirumAl: SrIman NarayaNan is the most supreme God among gods. He is Para Devathai! He is Jagath KaaraNan! JagadhAdhAran! All the other gods are born out of Him and are subject to karmaas unlike Him. He





empowers them to perform their assigned duties.

His superiority (Unique distinction/**thani chiRappu**) is summed up by this sLOkam:

सर्वे देवा वासुदेवं यजन्ते

सर्वे देवा वासुदेवं नमन्ते

सर्वे देवा वासुदेवात् प्रसूताः

सर्वेषां वै वासुदेवो अदिदैवम्

sarve devaa vaasudevam yajante

sarve devaa vaasudevam namante|

sarve devaa vaasudevAt prasUtaa:

sarveshaam vai vaasudevo adidaivam||

Meaning:

all dEvAs like Brahma, Rudra perform AarAdhanam for VaasudEvan, all of them prostrate before Him acknowledging Him as their Master; they are all born out of Him.He is the Lord of them all.

"**Thirumaal**": This ParadEvathai has the name of "ThirumAl" because Brahma and all (humans, animals) are shrouded by the VishNu Maayai (**Maal ennai maalE cheythAn**). His Maayai (**Maal**) directs the beings at every level.

"**ThirumARku thakka theiva kavijn~an**": It is suggested that Swamy NammAZhWAr is a befitting poet to celebrate the anantha kalyANa guNams of the Lord by virtue of his divine jn~Anam and deep bhakti to Him. Theiva





kavijn~an points out to Swamy NammAzhwAr's possession of ParOksha (perceptual) Jn~Anam to the fullest extent. This parOksha Jn~Anam extends to the Lord, Who is beyond the knowledge of this material world. Blessed by the "MayaRvaRRa mathinalam" granted by the Lord, Swamy NammAzhwAr understood the Lord as "uyarvaRa uyar nalamuDayavan" and "ayarvaRum amararkaL athipathi". That Jn~Anam led Swamy NammAzhwAr to recognize the upAyam for cutting the cords of SamsAram thru the worship of His sacred feet (avanaDi thozhuthalE piRavi thuyar aRutthathaRkku upAyam). Swamy NammAzhwAr qualified to be recognized a "theiva Kavijn~an" because his aruLiccheyalkaL identified the correct knowledge about the Svaroopam of the Jeevan, the Means of SaraNagathy and the Phalan of Moksham, these three, as the way to gain freedom from the cycles of births and deaths.

"PaaviRcchiRantha ThiruvAimozhi pakar PaNDithanE": "Thiru" in Thiruvaimozhi here refers to beautiful, auspicious, divine and uplifting aspect of the "Vaaimozhi" of Swamy NammAzhwAr, which is true during the present, past and future times. This Vaaimozhi is eternally correct in describing the KalyANa guNams and Svaroopam of SrIman NarayaNan.

Swamy NammAzhwAr is that "ThiruvAimozhi pakar PaNDithan", one who is the reciter of the sacred ThiruvAimozhi. PaNDithan refers to the lofty status of AzhwAr, who was the limit of VairAgyam (VairAgya KaashTai) and was totally disinterested in the worldly matters. He stayed in a state of deep trance meditating on SrIman NarayaNan without eating or drinking for sixteen years. Swamy NammAzhwAr also known as "MaaRan" was distinguished by his divine and famous tongue/speech: "naavircchiRantha MaaraN". To such a great AzhwAr, the poet Kamban from TherazhunthUr (Kamba Naadu) paid tribute in a fitting manner: "MaaRaRkku thakka naavalan". This great poet Kamban, who distinguished himself thru the samarpaNam of his SaThakOpar anthAthi led a great life on this Earth ("pUvirchirantha VaazhwAn").

Kamban is praised as "KambanATTu PulamayanE" (the great poet from Kamba Naadu) because of his grasp of the subtle doctrines of BhAgavata GuNams,





which are even greater than Bhagavath GuNams by the admission of the Lord Himself.

சிறப்புப் பாயிரம் -2

ChiRappu pAyiram - 2

ஆரணத் தின்சிர மீதுஉறை சோதியை ஆந்தமிழால்
பாரணம் செய்த வனைக்குருகூரனைப் பற்பலவா
நாரண னாம்என ஏத்திக் தொழக்கவி நல்குகொடைக்
காரண னைக்கம் பனைநினை வாம்உள் களிப்புறவே.

AraNAtthin chira meethu uRai chOthiyai AnthamiizhAl

pAraNam cheythavanaik kurukUranaip paRpalavA

nAraNanAm ena Etthit thozhak kavai nalku koDaik

kAraNanaik kambanai ninaivaam uL kaLippuRavE

Meaning:

May we think about Poet Kamban who made it possible for us to worship Swamy NammAZhwaR to our heart's content thru his generous gift of verses of SaThakOpar anthAthi! Kamban made us feel that Azhwar himself is SrIman NArAyaNan, who resides on Veda Siras (Upanishads) eternally. The AzhwaR born in ThirukkurukUr devoured the Lord as it were through his Paasurams of Thiruvaimozhi and the poet Kamban made us share that blissful experience of the AzhwaR.

Comments:

"AaraNatthin chirameethu uRai chOthi": The Supreme JyOthi (Param JyOthi) residing on top of the Vedams (Veda Siras) eternally is SrIman NArAyaNan.





"anthamizhAl PaaraNam cheythavanai Kurukuranai": Swamy NammAzhwar born in ThirukkuruKUr used beautiful Tamizh language to have the delectable enjoyment of the Lord on the Siras of the Vedams. The AzhwaR's experience was as though he was devouring the Lord with delight (PaaraNai).

"KurukUranai paRpalavaa naaraNamena Etthi thozha": The poet Kamban blessed us with his generous gift of poems of SaThakOpan anthAthi, where he made us experience and worship the AzhwaR as SrIman NArAyaNan Himself in so many ways.

"KavikkoDai nalku kaaraNanai Kambanai uT kaLippuRa ninaivAm": Kamban gifted us with the abundantly generous present of the verses about Swamy NammAzhwaR. The author of this Paayiram (Taniyan) asks us to reflect on the generosity of Kamban for his gift of verses on ThirukkuruKUr AzhwaR.

சிறப்புப் பாயிரம் -3

ChiRappu pAyiram - 3

'நம்சட கோபனைப் பாடினையோ?' என்று நம்பெருமாள்
விஞ்சிய ஆதரத் தால்கேட்பக் கம்பன் விரைந்துஉரைத்த
செஞ்சொல் அந்தாதி கலித்துறை நூறும் தெரியும்வண்ணம்
நெஞ்சுஅடி யேற்குஅருள் வேதம் தமிழ்செய்த நின்மலனே.

'Nam chaDakOpanaip pADinaiO?'enRu namperumAL

Vinchiya Atharat thAl kETpak kamban virainthu uraittha

Chenchol anthAthi kalitthuRai nURum theriyum vaNNam

Nenchu aDiyErku aruL vEdam thamizh cheytha ninmalanE





Meaning:

Oh Blemishless Swamy NammAzhwar! NamperumAL asked Kamban with great affection as to whether he had sung about You before his arangERRam of RaamAyaNam. Kamban who had not composed any verses on SaThakOpar was moved by the ardour of NamperumAL's question and rushed to his place of stay right away and created in anthAthi format 100 verses in the Kali thuRai metre during the course of that single night in auspicious thamizh about You. Next morning, Kamban presented this freshly composed "Senchol AndhAthi kalithuRai NooRu" verses to the Lord and received all honors from NamperumAL and thereafter completed the inauguration of his RaamAyaNam. Oh SaThakOpa Swamy! You have rendered the Sanskritic Vedams in thamizh for our benefit. Please bless aDiyEn to comprehend clearly the esoteric meanings of the one hundred verses of the anthAthi about Your Vaibhavam.

சிறப்புப் பாயிரம் -4

ChiRappu pAyiram - 4

நாதன் அரங்கன் நயந்துரை என்னநல் கம்பன்உன்தன்

பாதம் பரவி பைந்தமிழ் நூறும் பரிவுடனே

ஓதும் படியெனக்கு உள்ளத் தனையருள் ஓதரிய

வேதம் தமிழ் செய்த மெய்ப்பொரு ளேஇதுஎன் விண்ணப்பமே.

nAthan arankan nayanthurai enna nal kamban unthan

pAtham paravi painthamizh nURum parivuDanE

OthumpaDi enakku uLLat thanai aruL Othariya

vEdam thamizh cheytha meyporuLE ithu en viNNappamE





Meaning:

Oh SaThakOpa Swamy! You are the celebrated One, who rendered the Sanskritic Veda Mantrams into Tamil in Your ThiruvAimozhi Paasurams. Oh Swamy NammAzhwAr! You are the abode of true Jn~Anam. The Lord of ubhaya vibhUthi, Lord RanganAthan, affectionately called the great poet Kamban and commanded him to compose a stuthi (eulogy) on You, His dearest AzhwAr. Please bless me to learn the sweet anthAthi Paasurams of Kamban about You.

Comments:

Lord Ranganatha was immensely pleased with the sweetness of Kambar's RaamAyaNa verses. Our Lord wanted therefore for His SaThAri AzhwAr to receive verses composed by this talented poet. When Kamban received the command of the Lord, he composed immediately the one hundred KalitthuRai verses about Swamy NammAzhwAr with reverence.

தற்சிறப்புப் பாயிரம்

thaRChiRappu pAyiram

மன்றே புகழும் திருவழுந்தூர் வள்ளல் மாறனைமுன்

சென்றே மதுரகவிப் பெருமாள் தென்தமிழ்த்தொடையில்

ஒன்றே பதிகம் உரைத்தவன் பொன்அடி யுற்றுநின்றான்

என்றே பதிகம் பதிகம் அதாக இசைத்தனனே.

manRE pukazhum thiruvazhunthUr vaLLal mARanai mun

chenRE mathurakavip perumAL thenthamizht thoDaiyil

onRE pathikam uraitthavan pon aDiyuRRu ninRAn

enRE pathikam pathikam athAka isaitthananE





Meaning:

The assembly of talented poets honored the poet Kambar of TherazhunthUr for his exquisite poetry enshrined in SaThakOpar anthAthi.

Kambar followed the path of Madhura Kavi AzhwAr and created in sweet thamizh the garland of verses celebrating the Vaibhavam of Swamy NammAzhwAr and acquired everlasting fame.

Comments:

Kambar is saluted as "ManRu pukazhum ThiruvazhunthUr VaLLal" = ManRu stands for the assembly of poets as at the time of Thamizh Sangam. The inspiration for Kambar came from the KaNNinuNN SiRutthAmbu paasurams of Madhura Kavi filled with his exquisite AchArya Bhakti for Swamy NammAzhwAr. Kambar's AchArya Bhakti similarly flowed beautifully in the SaThakOpar anthAthi verses.





NamperumAl

Thanks : SrI Narasimha BhaTTar

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NammAzhwAr at ThirukkurukUr





Verse 1 - செய்யுள்-1

We will start now with the first "SeyyuL" (Verse) of SaThakOpar AnthAathi:

வேதத்தின் முன்செல்க மெய்யுணர்ந் தோர்விரிஞ் சன்முதலோர்

கோதற்ற ஞானக் கொழுந்தின்முன் செல்க குணம்கடந்த

போதக்க டல்எங்கள் தென்குரு கூர்ப் புனிதன் கவிஓர்

பாதத்தின் முன்செல்லுமே தொல்லை மூலப் பரஞ்சுடரே. 1

vethatthin mun selka; mey uNarnthOr virinchan muthalOr

kOthaRRa jn~Anak-kozhunthin mun chelka, guNam kaDantha

pOthakkaDal engal then kurukUrp-punithan kaviyOr

paathatthin mun chellumE! thollai Moolap-paramchuDarE -1

Meaning:

SrIman NaarAyaNan is timeless. He is the ancient Jagath KaaraNan. He stands transcending everything in His creation. He is the embodiment of all tEjas (lustre). The Vedic recitation starts after stating His name Hari (Hari: Om). He is the indwelling life behind all that is alive. Understanding His svaroopam (inherent nature) is indeed true Jn~Anam. BrahmA and others carry out His assignments and commands and perform their duties. All the Vaidhika MaThams dealing with different dhaivams accept SrIman Narayanan as the Supreme God of gods. All the upanishads deal with and follow the doctrine of NaarAyaNa Parathvam (supremacy).

Those scholars who have reflected and understood clearly the meaning of the first line of the first paasuram of the first decad of ThiruvAimozhi (uyaRvaRa uyar nalamuDayavan evanavan) recognize that the first line houses Jn~Anam about Bhagavath Svaroopam. Thru that the meaning of this seyyuL (First verse of SaThakOpar anthAathi) will become evident. Just as BhagavAn is the





supreme foundation for all created beings and is beyond them, Swamy NammAzhwAr is the ocean of bhagavath guNAnubhavam.

If we state that SrIman NaaraayaNan is the root cause (**Moolam**) for the universe, it follows that He is the budding shoot of the first line of first Paasuram of ThiruvAimozhi. As a result, the Lord does not step before that first line of His the blemishless AzhwAr born in ThirukkurukUr and stays free from the three guNams (thriguNAdheethar).

He is not free; He is bound by that very first line as Madhurakavi AzhwAr pointed out (**KaNNinuN siRut-thAmpinAl kaTTuNNap-paNNiya perumAyan**).

Word by word Meaning

thollai = very ancient

Moolam = the fundamantal reason for all

Param = that which stands transcending all

chuDar = Self-effulgent SrIman NarayaNan

Vethatthin mun chelka = May it have the power to precede Vedic recitation!

mey uNarnthOr = those who are blessed with true tattva Jn~Anam

Virinchan = such as Brahma Devan

kOthaRRa = blemishless

jn~Anak-kozhunthin mun chelka = may He have the power to go before that ever growing flame of Jn~Anam!

GuNam kaDantha pOthak-kaDal = the One who transcends the three guNams (**Suddha sattva mayan**) and stays as the ocean of true Jn~Anam





engal thenkurukUr punithan = our revered and sweet AzhwAr, who incarnated in KurukUr

Kavi oru paathatthin mun chellumE = The first line of the first paasuram of ThiruvAimozhi will hold the Supreme one in itself. He would be bound by it as Madhura Kavi AzhwAr pointed out.

In this verse, Kambar points out that ThiruvAimozhi takes on the form of a JyOthi (chuDar) befitting the Param JyOthi Tattvam of the Lord.

Just as the five senses serve as the instruments to cognize the world, Vedam is the tool (karuvi) for comprehending Brahman. This is the conclusion of the Vaidhika MaThams. Therefore, Kambar infers that ThiruvAimozhi is that chuDar since all the Paasurams of ThiruvAimozhi are rooted in the acceptance of NarAyaNa Parathvam.

Verse 2-செய்யுள்-2

சுடர்இரண் டேபண்டு மூன்றா யினதுகள் தீர்ந்துலகத்து
இடர்இரண் டாய்வரும் பேர்இருள் சீப்பன எம்பிறப்பை
அடர்இரண் டாம்மலர்த் தாள்உடை யான்குரு கைக்கரசன்
படர்இருங் கீர்த்திப் பிரான்திரு வாய்மொழிப் பாவொடுமே. 2
chuDar iraNDE paNDu; MoonRAYina thukaL theernthu ulakatthu

iDar iraNDai varum pEriRuL cheepana em PiRappai

aDar iraNDAm malartthAL uDayAn Kurukaikkarasan

paDar irum keerthippirAn thiruvAimozhippaavoDumE

Meaning:

Kambar points out the superiority of the new chuDar (JyOthi), ThiruvAimozhi,





over the two old chuDars, the Sun and the Moon.

Altogether there are three chuDars to compare and establish the superiority of the Third chuDar, ThiruvAimozhi:

1. The Sun and the Moon are up and away from the Prakruti MaNDalam, where as ThiruvAimozhi is here for us for easy access.
2. Sooryan has the dhosham of shadow and the Moon has inside it the blemish (kaLangam). These dhoshams or any other are not met with in ThiruvAimozhi.
3. The Sun and the Moon remove the darkness that is vanishing on its own. ThiruvAimozhi removes the ajn~Anam or darkness enveloping the mind, which will not disappear on its own.
4. The darkness chased away by the Sun and the Moon will return next night. The third chuDar will banish the internal darkness once and for all.
5. The two old chuDars remove external darkness, where as the new chuDar chases away the internal darkness.
6. The Sun makes the Lotus flower blossom, where as the Moon makes the same Lotus close its petals. They both have opposite effects on the same Lotus flower. The Third chuDar yields the same Phalan however for both the good people and the not-so-good people. Its impact is same on both kinds of people (Dhaiveeka and asura svabhAvams).
7. The Sun drives away the darkness during the day and the Moon chases away the darkness at night. The third chuDar removes inner darkness both during the day and the night.

Thus, the new, Third chuDar is superior to the old two chuDars.

Word by word Meaning:

chuDar iraNDE paNDu; MoonRAYina = Before ThiruvAimozhi's avatAram, there





were the old jyOthis of the Sun and Moon; now we have the third SuDar of ThiruvAimozhi.

thukaL theernthu ulakatthu iDar iraNDai pEriruL cheepana = That which removes the PuNyams and Paapams standing in the way of Moksham as dark ajn~Anam in this world,

em piRappai aDar iraNDAm malar thALuDayAn Kurukaikkarasan = that which destroys the sorrowful birth are the twin lotus feet of the King of KurukUr.

paDar irumkeerthippirAn (moonRAYina) = This king of KurukUr with the glorious vaibhavam blessed us with ThiruvAimozhi and made it become the unique third chuDar.

Verse 3 - செய்யுள்-3

In this verse, Kambar points out the sacredness and the Vaibhavam of Swamy NammAzhwAr's ThiruvAimozhi Paasurams as well as their power to cleanse us off many blemishes.

பாவொடுக் கும்நுன் இசைஒடுக் கும்பலவும் பறையும்

நாவொடுக் கும்நல் அறிவொடுக் கும்மற்றும் நாட்டப்பட்ட

தேவொடுக் கும்பர வாதச் செருஒடுக் கும்குருகூர்ப்

பூவொடுக் கும்அழு தத்திரு வாயிரம் போந்தனவே. 3

PaavoDukkum nun isai oDukkum palavum paRayum

naavoDukkum nallaRivoDukkum maRRum nATTappaTTa

thEvoDukkum paravAtha cheruvoDukkum kurukUrp-

poovoDukkum amuthat-thiruvAyiram pOnthanavE





Meaning:

The sacred utterance of ThiruvAimozhi that arose from the effulgent AzhwAr, who incarnated at Thirukkuruhur houses inside it sakala Veda SaastrArthams; it is like nectar to experience and has all the grammar of Sanga Tamizh poetry. It has the power to defeat the spontaneous outbursts of deluded para matha vaadhins, which have no links to pramANams. It establishes the supremacy of SrIman NaarAyaNan over all the other Vaidhika maThams. It destroys the arguments claiming the supremacy of other "dhaivams".

Word by word Meaning:

KurukUr poo pOnthana: That which arose from the sacred tongue of the resplendent AzhwAr born at ThirukkurukUr (Viz) ThiruvAimozhi

oDukkum amutha thiruppa: (it) will house tightly inside itself the meanings of sakala vedams and Saastrams.

amutha thiruppa oDukkum nun isai oDukkum: These nectar like auspicious paasurams will also house inside them the subtle grammar of sangeeta saastram.

palavum paRayum naa oDukkum: It will control the ramblings of the debaters, who utter whatever that comes to their minds without the backing of accepted PramANams.

nallaRivu oDukkum: It will house the content of superior Sri Sookthis.

maRRum nATTappaTTa thEvu oDukkum: It will bring under its control all the demi-gods linked to different siddhAntams.

ParavAthac-cherukku oDukkum: It will point out the fallacies of Paramata Vaadhins, which attribute Paratvam (supremacy) to their own gods by destroying their egos.





Verse 4 - செய்யுள்-4

In this verse, Kambar points out that ThiruvAimozhi stands as the end point of all dharmams. It stays as the Vedam, Veda Saakhai (branch), VedAntam and righteous conduct for each individual's doctrines and his/her VarNASrama duties. For VaiSyAs, it is dhanam (wealth); for BrahmaNAs, it is tapas; for KshatriyAs, it is dharmam and for those of the 4th varNam, it is the righteous conduct leading to their Asrama dharmam.

தனமாம் சிலர்க்குத் தவமாம் சிலர்க்குத் தருமநிறை

கனமாம் சிலர்க்குஅதற் குஆரண மாஞ்சிலர்க்கு ஆரணத்தின்

இனமாம் சிலர்க்குஅதற்கு எல்லையு மாம்தொல்லை ஏர்வகுள

வனமாலை எம்பெரு மான்குரு கூர்மன்னன் வாய்மொழியே. 4

thanamAm chilarkkut thavamAm chilarkkut-tharuma niRai

kanamAm chilarkku athaRku AraNamAm chilarkku AraNatthin

inamAm chilarkku athaRku ellaiyumAm thollai Er-vakuLa

VanamAlai emperumAn KurukUr Mannan VaaimozhiyE

Meaning:

The king of Jn~Anam from KurukUr adorning the VakuLa garland is comparable to SrIman NaarAyaNan wearing the ancient garland of never-fading wild flowers (Vana Maalai). The sacred utterance of the King of KurukUr - the ThiruvAimozhi-is wealth for some (VaisyAs); for some, it is tapas (Brahmins) and its adhyayanam is the basis for all vratAnushtAnams for them. For some others, it is an assembly of dharmams to be followed. For all of those SaadhakAs, it is the underlying Vedam, Veda Saakhai and the Upanishads (Veda Siras) associated with those Vedams.

"athaRku ellaiyumAm thollai vanamAlai emperumAn" can be interpreted to mean





that the Lord adorning the Vana Maalai is the boundary (ellai nilam) for all dharmams. Just like his Vana Maalai adorning Lord, the VaguLa Maalai adorning Swamy NammAzhwAr thru his ThiruvAimozhi stays as the end point of all dharmams.

Vana Maalai is the garland made from the flowers that blossom in all the six rutus of the year and it hangs all the way down to the Lord's knees:

AajAnulambini mAIA sarvarutushu sarmOjjvalA

madhyE sthUlakadhambhADyA VanamAlEti keertitA

Certain flowers bloom only in a specific rutu on earth; they do bloom however in all the six rutus at SrI VaikuNTham since kAlam does not hold its sway there. Vana Maalai is made from such multihued, never fading flowers (samOjjvalA) blooming in all rutus at SrI VaikuNTham.

Verse 5 - செய்யுள்-5

In this verse, Kambar describes the auspicious impact of the birth of SaThakOpar at ThirukkurukUr.

மொழிபல ஆயின செப்பம் பிறந்தது முத்தியெய்தும்
வழிபல வாயவிட் டொன்றா அதுவழு வாநரகக்
குழிபல ஆயின பாழ்பட் டதுகுளிர் நீர்ப்பொருநை
சுழிபல வாய் ஒழுகுங்குரு கூர் எந்தை தோன்றலினே. 5

mozhi palavAyina cheppam piRanthathu mutthi yeithum

vazhi pala vAyaviTTonRA athu; VazhuvA narakak-

kuzhi palavAyina pAzhpaTTathu; kuLirneerpporunai

chuzhi pala vAyozhukum KurukUr-enthai thOnRalinE





Meaning:

KuLir neer Porunai chuzhi palavAi ozhuhum KurukUr enthai = At Thiruk-kuruhUr, where the river TampiraparaNi (**Porunai**) cools off the scorching afflictions of the suffering samsAris, it flows swift with many twists and turns; here was born SrI SaThakOpar on the banks of Porunai; thru His sacred birth here, there were many lasting transformations in the world.

KuLir neer Porunai: This refers to the balming effect of the cool waters of Porunai, which removes the heat of the body and the soul and heals one inside and outside.

chuzhi palavAi ozhukum Porunai: The river does not flow straight and steady but flows in many ways overcoming the obstacles in its ways; it forms whirlpools mimicking the way of life of samsAris. It reminds one of samsAris, who do not choose to travel in a straight path laid out by the sAstrAs but follow a twisted course colliding with obstacles. Porunai stands for **Porun+ai**, the stage (**arangam**) where the drama of life is played out. On the banks of the river Porunai, there is a bathing ghat known as ThirucchengaNitthurai, where **abhiyuktars** (noble ones) take their bath away from the fast and dangerous whirlpools. As a result of SaThakOpar's avatAram at the banks of PoruNai, those who sought refuge at SaThakOpar's sacred feet overcame all the whirlpools that they encountered in their lives and were blessed with Moksham.

enthai thOnRalin = As a direct result of the birth of SaThakOpar, our Father, at the river town of ThirukkurukUr, many auspicious things happened.

Mozhi palavAyina cheppam PiRanthathu: Among the many languages of the world, Tamizh attained a state of supremacy as a result of the avatAram of SaThakOpar. Another interpretation is that the sentamizh used by SaThakOpar stood tall among the varieties of Tamizh used until then.

AzhwAr's superior Sentamizh pushed aside the many languages from their pedestals, gave heat to them and attained supremacy among the various





languages. This was the first impact from SaThakOpar's birth.

mutthi yeiythum vazhi palavAi viTTu = The multiple paths to Moksham defined by Vedams and Saastrams converged into one that developed by SaThakOpar: SrIman NaarAyaNan is both the means and goal and it is only He who can grant Moksham and no one else. This was the second impact of SaThakOpar's avatAram at ThirukkuruUr.

VazhuvA narakak-kuzhi pAzhpaTTathu = The various places of hell reserved for different kinds of unrepentant sinners became unused and abandoned as a result of SaThakOpar's avatAram on the banks of PoruNai river at ThirukkuruUr. **VazhuvA narakak-kuzhi** refers to the different narakams that never fail to mete out the appropriate punishments (thaNDanais) befitting the nature and magnitude of the sins of the SamsAris. There were no residents at these narakams.

The central message here is the importance of AchArya Nishtai for gaining Moksha siddhi as demonstrated by SaThakOpar, who redirected effectively all those who sought refuge at His feet, from wasted travels in the labyrinths of avaidhika and Kudhrushti maThams to the right royal road of SaraNagati at SrIman NaarAyaNan's sacred feet.

Verse 6 - செய்யுள்-6

In this verse, KambanAttAzhwAr sings about the vaibhavam of SaThakOpar's ThiruvAimozhi Paasurams as echoing the authentic, esoteric meanings of Upanishads, while adhering strictly to the rules of superior Tamizh grammar and poetry.

தோன்றா உபநிட தப்பொருள் தோன்றலுற் றார்தமக்கும்
சான்றாம் இவைஎன் றபோதுமற் றென்பலகா லும்தம்மின்
மூன்றா யினவும் நினைந்து ஆரணத் தின்மும் மைத்தமிழை





ஈன்றான் குருகைப் பிரான்எம் பிரான்தன் இசைக்கவியே. 6

thOnRA upaniDathap-poruL thOnRaluRRAr thamakkum

chAnRAm ivai enRapOthu maRRen? palakALum thammin

mUnRAYinavum ninainthu AraNatthin mummai thamizhai

eenRAn KurukaippirAn empirAn than isaik-kaviyE

Meaning:

KurukaippirAn empirAn isaik-kavi eenRAn = The great one, who incarnated in ThirukkurhUr gave birth to ThiruvAimozhi filled with isai and ilakkaNam (grammar).

thammin mUnRAYinavum pala kALum ninaivuRRu AaraNatthin mummai thamizhai KurukaippirAn emperumAn eenRAn = SaThakOpar, the Prapanna jana santAna kUDastar, remembered the tripartite (trayi) nature of the VedAs many times and gave birth to the paasurams in the form of Tamil Veda mantrams, which housed the essence of the three Sanskrit VedAs (Rg, Yajur and Saama).

Vedam is three fold. Modeled after that, SaThakOpar gave birth to "Mummai thamizh". Mummai stands for many triads:

- AbhEdha, GaThaka, BhEda Srutis
- Adhvaitam, dhvaitam, VisishtAdhvaitam
- Saantikam, Poushtikam, AabhichArakam
- Iyal, Isai, Naatakam
- Tattvam, hitam, PurushArtham
- chith, achith, Iswaran





- Karma, Bhakti, JN~Ana yOgams

Just as GaThaka sruti resolved the conflicts between BhEdha and abhEdha srutis, the paasurams of SaThakOpar born out of His Jn~Ana garbham brought out the true meanings of Veda Mantrams in scholarly Tamizh without contradicting each other.

ivai thOnRA upaniDathap-poruL thOnralluRRar thamakkum chAnRum enRa pOthu maRRenRin? ivai eenRAn = the paasurams were created by the AzhwAr in this manner remembering the triumvirate aspect of the VedAs. eenRAn means gave birth. These Paasurams were conceived, nourished in the Jn~Ana garbham of SaThakOpar and delivered for our benefit.

thOnRA upaniDathap-poruL = that which does not reveal itself easily (Viz); the meanings of the upanishads

tOnRaluRRAr thamakkum chAnRum = The Paasurams of SaThakOpar become validating sources for those, who wished to assure themselves about "the correct meanings" given to them by others. This passage in other words means that AzhwAr's paasurams are very helpful to understand the authentic meanings of difficult to know Upanishad mantrams. chaanRu means saakshi (about their authenticity).

Verse 7 - செய்யுள்-7

In this verse, KambanAttAzhwAr points out that SaThakOpar prepared the nectar of poetry for KaNNan. That entered the ears of the nilatthEvar (AastikAs of the world), stayed in their minds and was experienced as the delectable sweet by their tongues.

AzhwAr sang ThiruvAimozhi for KaNNan to listen and enjoy. He wanted KaNNan's ears to experience that delectable food that He had prepared. The poet says that this most enjoyable samarpaNam, which has the power to attract KaNNan, will also remain firmly in the minds of Jn~Ana Visishta





AastikAs.

"mikka vEthiyar vEthatthin uTporuL niRkap-pADi en nenjuL niRutthinAn" says Madhura Kavi AzhwAr in this context. SaThakOpan sang about the deep and subtle tattvams dealt by the VedAs that resulted in retaining those upadEsams firmly in Madhurakavi AzhwAr's mind.

கவிப்பா அமுத இசையின் கறியோடு கண்ணன் உண்ணக்

குவிப்பான் குருகைப் பிரான்சட கோபன்கு மரிகொண்கன்

புவிப்பா வலர்தம் பிரான்திரு வாய்மொழி பூசரர்தம்

செவிப்பால் நுழைந்துபுக் குள்ளத் துளேநின்று தித்திக்குமே. 7

kavip-pAvamutham isayin kaRiyODu KaNNan uNNak-

kuvippAn Kurukaip-pirAn chaDakOpan kumarikoNkan

puvip-pAvalar tham pirAn thiruvAimozhi pUsurar tham

chevippAl nuzhainthu pukku-uLLatthuLLE ninRu thitthikkumE

Word by Word Meanings:

KurukaippirAn = SaThakOpan

KumarikoNkan tham PirAn = The Lord of Kumari and the King of poets, SaThakOpan (the lord of the region of Kanyakumari, whose capital is Kurukai).

ThiruvAimozhi kavippA amutham = (created) the nectar of ThiruvAimozhi known for its superior poetry

isayin kaRiyODu kuvippAn = presented that delectable heap of a meal infused with sweet poetry for KaNNan's enjoyment.

pUsurar tham chevippAl pukku = That sweet experience entered the ears of the devotees of KaNNan in this world





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uLLatthuLLe ninRu thitthikkumE = and this titilatingly sweet anubhavam was in turn retained firmly by their minds.

Verse 8 - செய்யுள்-8

In this verse, KambanAttAzhwAr points out that the recital and reflections on ThiruvAimozhi are sweeter than even the Japam of AshtAkshara Mantram received as upadEsam from a SadAchAryan. Therefore Kamban describes the anubhavam as "thitthikkum Kurukaip-pirAn chonna AayiramE".

தித்திக்கும் மூலத் தெளியமு தேயுண்டு தெய்வமென்பார்
பத்திக்கு மூலப் பனுவற்கு மூலம்பவம் அறுப்பார்
முத்திக்கு மூலம் முளரிக்கை வாணகை மொய்குழலார்
அத்திக்கு மூலம் குருகைப் பிரான்சொன்ன ஆயிரமே. 8

thitthikkum moolat-theLiamuthE uNDu thaivam enpAr
patthikku moolap-panuvaRkku moolam pavam aRuppAr
mutthikku moolam muLarikkai vaaLnakai moikuzhalAr
atthikku moolam KurukaippirAn chonna AayiramE

Word by Word Meanings:

Moolat-theLiyamuthuNDu thaivam enpar patthikku moolam = The thousand paasurams blessed to us by Swamy NammAzhwAr is the moolam for the devotional fervour for those who are considered as veritable thaivams for their recitation, reflection and the veritable "eating" (enjoyment) of the sweet nectar (theLiya amuthu) of Moola Mantram (ashtAksharam) by the rest of the world.

panuvaRkku moolam = these paasurams of Swamy NammAzhwAr are the moolam





for the stOtrams and SrI Sooktis (Panuvals) used by others to eulogize their own thaivams.

pavam aRuppAr aDayum mutthikku moolam = They are the moolam, Aakaram and mine (churangam) for those who destroy their samsAric bonds (bhavam aRuppAr) and attain Moksham (aDyaum mutthikku moolam).

muLarikkai vALLnakai moi kuzhalAr atthikku moolamE = It is the Moolam or KaaraNam for the chastity (atthikku) of the women with lotus like hands (MuLarikkai), shining rows of teeth (vALL nakai) and dense kEsa bhAram (moi kuzhalAr).

The aruLiccheyal of Thiruviruttham of Swamy NammAzhwAr is recognized as the root of the kaamam for women. It is the indicator of the way for Kaamam for KaNNan. Atthi here refers to chastity, avyabhichAra bhakti for KaNNan shown by Swamy NammAzhwAr established as the road marker.

Verse 9- செய்யுள்-9

ஆயிரம் மாமறைக் கும்அலங் காரம் அருந்தமிழ்க்குப்
பாயிரம் நாற்கவிக் குப்படிச்சந் தம்பனு வற்குளல்லாம்
தாய் இரு நாற்றிசைக் குத்தனித் தீபந்தண் ணங்குருகூர்ச்
சேயிரு மாமர பும்செவ் வியான்செய்த செய்யுட்களே. 9

Ayiram MaamaRaikkum alankAram; arunthamizhkkup-
pAyiram; nARkkavikkup-padic-chantham panuvaRkkku ellAm
thAi; irunARRisaikkut-thani theepam; thaNNam KurkUr
chEy iru maamarabum chevviyAn cheytha cheyuTkaLE





Word by Word Meanings:

Swamy NammAzhwAr of verdant KurukUr (**thaNN amm chEy KurukUr**) is the scion of **uttama kulam (chevviyan)** on both sides of his parentage (**iru-mA-marabu**).

cheytha cheyyuTkaL Ayiram maa-maRaikkum alankAram = The poems (**cheyyuTkaL**) composed by Swami NammAzhwAr are like the AbharaNams (**alankAram**) for the thousands of noble VedAs (**Ayira Maa MaRai**).

arum thamizhukku paayiram = for the rich Thamizh, the AzhwAr's paasurams are like the introductory grammar (**pAyiram**).

nARkavikkup-padic-chantham = it is the exemplary interpretation for the four kinds of poems (**AaSu, madhuram, Chitram and VistAram**).

PanuvaRkellAm thAi = It is the birth place (mother) of all poems (**PanuvarkellAm**).

irunool thisaikku thani theepam = For all the 8 directions, these thousand Paasurams are like a supernatural (**aprAkrutam**) source of light (**ViLakku**).

In the Eastern direction, the jyOthi is the Sun, in the west, it is the Moon and in the north, it is the Dhruva MaNDalam. Among all these jyOthis, ThiruvAimozhi shines like a matchless and eternal dheepam spreading its lustre.

Verse 10 - செய்யுள்-10

Here Kambar laments over the indifference of the multitude over the upakArams done by Swamy NammAzhwAr to bring out the anantha KalyANa guNams of EmperumAn and the Paratvam of EmperumAn easily like seeing a fruit in one's hand. In spite of such MahOpakAram of Swamy NammAzhwAr thru His ThiruvAimozhi Paasura upadEsams, this crowd does not offer any reverential worship to the AzhwAr and does not get excited and lose their mind under the spell of Bhakti Yogam. In contrast to these multitudes are the





connoisseurs of poetry, who find that their bhakti for EmperumAn has grown as a rich crop in their minds (cultivable soil) irrigated by the sacred flow of ThiruvAimozhi.

செய்ஓடு அருவிக் குருகைப் பிரான்திரு மாலைநங்கள்

கைஓர் கனிஎனக் காட்டித்தந் தான்கழற் கேகமலம்

பொய்யோம் அவன்புகழ் ஏத்திப் பிதற்றிப்பித் தாய்ந்திரியோம்

ஐயோ அறிதும் என்றே உபகாரத்தின் ஆற்றலையே. 10

cheyyODu-aruvik-kurukaippirAn thirumAlai nangaL

kaiyOr kani enak-kATTit-thanthAn; kazhaRkkE kamalam

peyyOm avan pukazh Etthip-pithaRRip-pitthAi thiriyOm

aiyyO! aRithum enRE upakAratthin AaRRalayE

Word by Word Meanings:

chey ODu aruvi KurukaippirAn ThirumAlai nangaL kaiOrkani ena thanthAn = The Lord of Kurukai (AzhwAr) incarnating in the dhivya dEsam with flowing streams irrigating rich crop lands made it easy to experience PerumAL (ThirumAl) as a single fruit held in our hand. He made it very easy for us to enjoy that sukhAnubhavam.

KurukaippirAn kazhaRkkE kamalsm peyyOm; avan pukazh Etthi pithaRRi pitthAi thiriyOm = In spite of the AzhwAr's mahOpakAram, We won't perform archnaai to His sacred feet with lotus flowers to express our gratitude. We won't eulogize His Vaibhavam and let ourselves be overcome with the intensity of our love for Him or roam around singing ecstatically His glories like Madhura Kavi AzhwAr.

aiyyO! upakAratthin AaRRalayE enRE aRithum = Alas! When are we going to know about the magnitude and splendor of Swamy NammAzhwAr's upakAram





for us?

Verse 11 - செய்யுள்-11

The sacred Vedic Texts are many (annathA vai VedhA:). They are not easy to count as in the case of the sand on the river bed. It is not possible to determine how many there are in both instances. In spite of it, it is difficult to find unison of thought among the VedhAs. For instance, they have divergent views on the tattva trayam: Iswaran, ChEtanam and achEtanam. One can get confused from the VedhAs presenting us with divergent views. The clarity about tattva trayam can however be easily experienced at ThirukkurukUr, where the noble thousand -petalled lotus blossoms (thru the ThiruvAi-mozhi of Swamy NammAzhwAr).

ஆற்றில் பொதிந்த மணலின் தெகையரு மாமறைகள்

வேற்றில் பொதிந்த பொருள்களெல் லாம்விழு மாக்கமலம்

சேற்றில் பொதியவீழ்க் கும்குரு கூர்ச்செஞ் சொற்பதிகம்

நூற்றில் பொதிந்த பொருளொரு ஒருகூறு நுவல்கிலவே. 11

AaRRil pothintha maNalin thokaiyaru maa-maRaikaL

vERRil pothintha poruLkaL ellAm vizhumAkkamalam

chERRil pothiya vIzhkkum kurukUrar chenkoR-pathikam

nURRil pothintha poruLoru kooRum nuvalkilavE

Word by Word Meaning:

AaRRil pothintha maNalin thokai arumA-maRaikaL = The innumerable VedhAs defy count just as the sand on the river bed; these VedhAs present us with the different meanings of noble doctrines relating to tattva trayam.





vERRil pothintha poruLkaL ellAm vizhu maa kamalam chERRil pothi avizhkkum = The individual mantrams of these various VedhAs contradict each other in meanings and conclusions. One (abhEdha Sruti) says that chEtanam and Iswaran are one and the same. The BhEdha Sruti states that Prakruti is different from Iswaran. GaThaka sruti reconciles the opposing points of views of BhEdha and abhEdha Srutis. ThiruvAimozhi of Swamy NammAzhwAr reveals the true meanings of the Veda Mantrams without any conflict. The situation is like a sahasra patra Kamalam (thousand petalled noble lotus/vizhu maa Kamalam) arising out of the mud of a crop growing parcel of land with shallow waters and blossoming with all its splendor. Normally, the Sahasra Padma Kamalam would need deep waters to grow. At the avatAra stalam of Swamy NammAzhwAr this miracle of the thousand petalled lotus is seen growing in the shallow waters of an irrigated field (vayal).

kurukUrar chenchol pathika nURRil pothintha poruL oru koorum nuvalkila = The many VedhAs are unable to reveal the indisputable doctrines about tattva trayam. The first one hundred Paasurams of AzhwAr reveal the rich doctrines relating to tattva trayam in a succinct and indisputable manner. That is the contrast between AzhwAr's Thamizh Vedham and the huge number of Sanskrit Vedhams.

Verse 12 - செய்யுள்-12

In this seyyuL, the mood is that of a thalaivan (chieftain) talking to his friend in fond reflection of his thalaivi (dear lady with whom he is in love) soon after parting with her. He is overcome by his fond memories. This is what he recalls in the style of "iyalidamkooRal" in the Thamizh poetry's grammar: KurukUr SaThakOpan set Sanskrit Vedas in chaste Thamizh (senthanmizh). His face is compared to the red lotus flower by the poet Kambar. The lips are compared to the softness of Ilavam Panju flower; the whiteness of the rows of teeth is compared to Mullai flowers; the two darting eyes are equated to two spears. Few words emanate from that mouth but they taste like honey. That lotus face





is my life-sustaining force; it is the soul of my soul; it is the force within my body and breath. It is the PrANa of PrANans.

இலவே இதழுள வேமுல்லை யுள்ளியம் பும்மொழியும்
சிலவே அவைசெழுந் தேனொக் குமேதமிழ்ச் செஞ்சொற்களால்
பலவே தமும்மொழிந் தான்குரு கூர்ப்பது மத்துஇரண்டு
சலவேல் களும்உள வேயது காண்என் தனியுயிரே. 12

ilavE-ithazhuLavE mullai uLL iyampum mozhiyum-
chilavE avai chezhum thEnokkumE thamizh chenchorkaLAI
palavEThamum mozhinthAn KurukUrp-pathumatthu iraNDu
chalavElkaLum uLavE athu kaaN en thani uyirE

Word by Word Meaning

chemm-thamizh pala vEThamum mozhinthAn = The AzhwAr born at KurukUr blessed us with many Vedhams in the chaste Tamizh.

KurukUr pathumatthu ilavE ithazhum, Mullai uLavE uLL mozhiyum chilavE iyampum athu chezhum thEnokkum = In the face of this KurukUr lotus (AzhwAr born at KurukUr), one finds the soft lips like the flower of Ilavam Panju tree; the rows of teeth are like the buds of Mullai flower; from that mouth defined as the Ilavam flower and Mullai buds emanate few words, which are sweet like honey.

appathumatthil chala iraNDu vElkaLum uLavE = In that gently moving lotus face are two eyes that move rapidly like two spears.

athu en thani uyirE = For me (enakku), this Lotus face of the AzhwAr (athu) is my (ennudaya) soul's soul (thani uyirE).





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The KurukUr lotus—NammAzhwAr in parAnkusa nAyaki ThirukkOlam
(SrIrangam)





Kambar points out that Swamy NammAzhwaR is the PrANan of his five PrANans (the force within the body and breath). The Pancha PrANans are PrANa, apAna, SamAna, UdhAna and Vyaana. There is a MahA PrANa that is the ruler of all these five PrANAs. About this MahA PrANa, Taittiriya Upanishad says: "From PrANa indeed all living forms are born, they remain alive by PrANa, at the end they merge into it". The MahA PrANa (thani uyir) is the subtle energy, which is the basis of all life. It is the subtle energy which works in each and every cell, muscle, nerve and organ. Without that MahA PrANa, the body and mind are dead. PraSna Upanishad of the Atarva Veda discusses in great detail the nature and the glory of this MahA PraNa. Six inquirers after Brahman seek instruction from the great sage PippalAdhar on creation of the Universe, the relationship between the indhriyAs and the vital airs in the body (Pancha PrANAs), the entry of PrANa into the body (the nature and origination of PrANa), the states of consciousness such as dream and sleep and the relationship of MahA PrANa with indhriyAs and mind during these states of consciousness.

To understand the context of Kambhar's declaration that Swamy NammAzhwaR is the PrANan of his PrANan, we can reflect on the following two Mantrams from PraSnOpanishad:

"Like spokes on the hub of the chariot wheel, everything is fixed on PrANa-the riks, the Samans, sacrifices, the moving and non-moving beings". PraSnOpanishad: 2.6

"This entire Universe is under control of PrANa. Whatever is established in heaven is also under the control of PrANa. So protect us even as a Mother protects her sons. Ordain for us wealth and agreeable intelgence (MaatEva putrAn rakshasva SrIsccha prajn~Am ca vidEhi na:)". PraSnOpanishad: 2.13

Verse 13 - శ్రీయ్య-13

Here, Kambar states that KurukUr SaThakOpan is the PaadhukAs of KaNNan.





His Paasurams will conquer Sandal in fragrance. They will taste sweeter than sugar. When experienced by the ear, they would melt one's uyir. They would also cure one of all bodily diseases.

உயிர்உருக் கும்புக் குணர்வு உருக்கும் உடலத்தினு ள்ள

செயிர்உருக் கொண்டநம் தீங்குஉருக் கும்திரு டித்திருடித்

தயிர்உருக் கும்நெய் யொடுஉண் டான்அடிச்சட கோபன்சந்தோடு

அயிர்உருக் கும்பொரு நல்குரு கூர்எந்தை அம்தமிழே. 13

uyir urukkum pukkuNarvu urukkum uDalatthinuLLa

cheyir urukkoNDa nam theengu urukkum thiruDit-thiruDit-

thayir urukkum neyyoDuNDAn aDicchaDakOpan chantODu

ayir urukkum porunaRkkurukUr enthai anthamizhe

Word by Word Meanings:

urukku ney thayir thiruDit-thiruDi uNDAn = KaNNan stole repeatedly the ghee made by melting butter and curds (thayir) from the churning of the milk.

aDi Porunaik-kurukUr enthai chaDakOpan iyaRRiya chanthODu ayir urukkum = The PaadhukAs (Thiruvadi Nilai) of KaNNan, Swamy NammAzhwAr was born at ThirukkurukUr on the banks of ThaampirabharaNi river; He is my Father; His paasurams will conquer sandal (chanthu) in fragrance and win over sugar in its sweetness.

am uyir urukkum = the moment one hears these beautiful ThiruvAimozhi Paasurams, one's uyir (life) will melt.

pukku uNarvu ukkum uDalatthnuLLa cheyir urukkoNDa nam theengu urukkum = they will enter the mind and melt all the feelings; they will chase away our sins taking the form of diseases.





The diseases suffered and the pain experienced by the body and mind are linked to three kinds of sins linked to Adidhaivikam, Adibhouthikam and AadhyAtmikam. The hearing of the ThiruvAimozhi Paasurams will remove to the root all these sufferings. Such is its power.

Verse 14 - செய்யுள்-14

Here Kambar wonders aloud: If Swamy NammAzhwAr had not composed the Thamizh Paasurams housing the esoteric meanings of VedAs, what would have happened to the divya dEsa EmperumAns, their utsavams and Vaibhavams? They would have lost their glories is the implied answer.

அந்தம் இலாமறை ஆயிரத்து ஆழ்ந்த அரும்பொருளை
செந்தமி ழாகத் திருத்தில னேல்நிலைத் தேவர்களும்
தந்தம் விழாவும் அழகும்என் னாம்தமி ழார்கவியின்
பந்தம் விழாஒழு குங்குரு கூர்வந்த பண்ணவனே. 14

anthamila maRai Aayiratthu Azhntha arum poruLai

chenthamizhaakat-thirutthilanEl nilaitthEvarkaLUM

thantham vizhAvum azhakum ennAm? thamizhAr kaviyin

pantham vizhA ozhukum KurukUr vantha paNNavanE

Word by Word Meaning:

Thamizh Aar kaviyin pantham vizha ozhukum KurukUr vantha PaNNavan = Swamy NammAzhwAr of KurukUr filled with beautiful festivals, is the Master of composing songs in Thamizh that are full of sweetness and dhArmic wisdom. PaNNavan can mean Munivan, Guru, Devan and God.

anthamilla maRai Aayiratthu Aazhntha arum poruLai chenthamizhAka





thirutthilanEl = Had he not converted the deep meanings of limitless Sanskrit Veda Mantrams into Thamizh Paasurams,

nilatthEvarkaLum tam tam vizhAvum azhakum en Aam? = What would have happened to archaa vigrahams, their utsavams and their glories?

nilatthEvar refers to the consecrated archaa mUrthys made out of elements and substances from the nilam (land) such as Pancha IOkams, wood, granite etc.

anthamila maRai Aayiram refers to endless VedAs in general and the Saama Vedam with its 1000 branches, which is linked to the 1000 plus ThiruvAimozhi Paasurams in particular.

Verse 15 - செய்யுள்-15

VedAs are saluted as akrurimam, krutakEdaram and apourushEyam to indicate that they were not composed by any human being. AzhwAr's aruLiccheyal are referred to as Thamizh Vedams. In this seyyuLL, Kambar clears the doubts of those who question the title of Thamizh MaRais for AzhwAr's aruLiccheyalkaL since it is known that Swamy NammAzhwAr, "a human being" created them. The question is: How can the Thamizh MaRais be called apourushEyam under these circumstances.

பண்ணப் படுவன வும்உள வோமறை யென்றுபல்லோர்

எண்ணப் படச்சொல் திகழ்ச் செய்தான் இயலோடு இசையின்

வண்ணப் படைக்கும் தனித்தலை வேந்தன்மலர் உகுத்த

சுண்ணப் படர்படப் பைக்குரு கூர்வந்த சொல்கடலே. 15

paNNappaDuvanavum uLavO? maRai enRu pallOr

eNNappaDac-chol thikazhac-cheythAn iyalODisayin

vaNNap-paDaikkut-thanitthalai vEnthan malar ukuttha





chuNNap-paDar paDappaik-kurukUr vantha choRRkkaDalE

Word by Word Meanings:

iyalODu isayin vaNNa paDaikku thanit-thalai vEnthan = He (NammAzhwAr) is the unique commander of the beautiful army made up of Iyal Tamizh and Isai Tamizh.

VaNNa PaDai = is a beautiful sainyam.

AzhwAr is its "thanit-thalai vEnthan" = uniquely gifted Commander-in-Chief of this army.

malar ukuttha paDar chuNNam paDappai KurukUr vantha choRRkkaDal = This AzhwAr was born at ThirukkurukUr located in Marutha Nilam, where flowering trees shed their blossoms copiously, which in turn leads to the fragrant pollen dust spreading in all directions.

"PaDappai" means Marutha Nilam.

"paDar suNNam" means the wide spreading of the fragrant makaranta podi (pollen dust) in all directions.

maRai paNNappaDuvanavum uLavO enRu pallOr eNNappaDa chol thikazha cheythAn = Swamy NammAzhwAr created ThiruvAimozhi, where every word is pregnant with deep esoteric meanings as in the case of Sanskrit Vedhams.

That made many wonder whether AzhwAr's aruLiccheyalkaL were apourushEyam that is not made by a mere mortal! They wondered whether Ahwar was a Mantra dhrashta like the rishis linked to the various Sanskrit veda Mantrams and therefore his aruLiccheyalkaL really belonged to the apourushEyam category.

The question on the mind of the astounded listeners was: "KurukUr vantha choRRkkaDal maRai PaNNappaDuvanavum uLavO?" The Tamil Vedhams (Tamizh MaRai) of the AzhwAr born at KurukUr made many wonder whether they





were created by a human being!

Verse 16 - செய்யுள்-16

Kamba NaattAzhwar says that PerumAL churned the milky ocean and produced nectar for the benefit of the dEvAs; in contrast to that, Swamy NammAzhwAr churned the assembly of VedAs and blessed him with the honey known as ThiruvAimozhi. Kambar says that he is totally unqualified to receive that grand gift from his AchAryan.

கடலைக் கலக்கி அமுதம் அமரர்க்கு அளித் தான்களித்தார்
குடலைக் கலக்கும் குளிர்சங்கி லான்குறை யாமறையின்
திடலைக்கலக்கித் திருவாய் மொழிஎனும் தேனைத்தந்தான்
நடலைப் பிறப்பு அறுத்து என்னையும் ஆட்கொண்ட நாயகனே. 16

kaDalaik-kalakki amutham amararkkaLitthAn; kaLitthAr

kuDalaik-kalakkum kuLir chankinAn; kuRayA maRayin

thiDalaik-kalakkit-thiruvAimozhi enum thEnait-thanthAn

naDalaip-piRappu aRutthu ennaiyum AaTkkoNDa naayakanE

Word by Word Meaning

KaLitthAr kuDalai kalakkum kuLir chankinAn kalakki amuthu amararkku aLitthAn
= The Lord with the divine conch (Paanchajanyam) that makes the stomachs of the egotistic ones (KaLitthAr) agitated with fear (KuDalaik-kalakkum) while cooling the minds of those, who sought the rakshaNam of its Lord, churned the milky ocean and distributed the nectar that came out of the ocean to the dEvAs (amuthu amararkku aLitthAn).

The two attributes of the divine conch is being described here:





(1) it makes the enemies of the Lord fear with its dhvani

(2) It calms the minds of those, who sought the refuge of the Lord's sacred feet.

ennayum naDalai piRappu aRutthu AaTkkoNDa naayakan, kuRayA maRayin thiDalai kalakki thiruvAimozhi enum thEnai thanthAn = even me (ennayum), who is totally unfit to receive His grace

naDalai piRappu aRutthu AaTkkoNDa naayakan = This Master of mine ruled over me and cut the chains of the grief causing repeated births and deaths in this samsAric world.

kuRayA maRayin thiDalai kalakki thiruvAimozhi enum thEnai thanthAn = AzhwAr churned the entire sand hills of VedAs and produced the honey of Thiruvaimozhi and blessed Kambhar with it. This act was similar to that of the Lord churning the milky ocean to bless the dEvAs with nectar except that he (Kambar) was totally unfit to receive such a magnanimous gift from AzhwAr. Kambar says that the devAs deserved the gift of nectar from the Lord and wonders why Swamy NammAzhwAr chose him, who was undeserving, and offered his sacred feet as refuge and thereby freed him from the cycles of unending births and deaths and blessed him with the honey of ThiruvAimozhi arising from the churning of the assembly of the Sanskrit VedAs.

Verse 17 - శ్లోకము-17

Kambar describes himself as of lowly birth. He says: "I was like the dog, which enters different homes and eats leftovers. I led the life of a ghost". You (Swamy NammAzhwAr) came in between and directed me to learn ThiruvAimozhi. You made me realize that such an effort is the medicine for cutting off the disease of repeated cycles of births and deaths." He asks: "What puNyam did this lowly dog do to deserve this most merciful act on Your part? I can not identify any puNyam, search as I might; to deserve this phalan.





My future births in this samsAram are gone. It went by itself once I learnt ThiruvAimozhi. The ghosts left me too on their own accord!

Kambhar has nirvEdam here and states that he was like a wandering ghost in Svaroopam and roopam and in GuNa ceshTitams (display of guNams) was like a lowly dog running from house to house to eat left over, discarded food.

Kambhar pays tribute to the causeless mercy (nirhEtuka KrupA) of Swamy NammAZhWAr that helped the erring people of the world to be redeemed from samsaric bonds.

நாய்போல் பிறர்கடை தோறும் நுழைந்து அவர் எச்சில்நச்சிப்

பேய்போல் திரியும் பிறவி யினேனைப் பிறவியெனும்

நோய்போம் மருந்தென்னும் நுந்திரு வாய்மொழி நோக்குவித்துத்

தாய்போல் உதவிசெய் தாய்க்கு அடியேன் பண்டென் சாதித்ததே. 17

nAipOl piRarkaDai thORum nuzhainthu avar ecchil nacchip

pEi pOl thiriyum piRaviyin enaip-piRavi enum

nOi pOm marunthennum nun thiruvAimozhi nOkkuvitthu

thAi pOl uthavichei thAikkaDiyEn paNDen chAthitthathE

Word by Word Meanings:

nAi pOl = like a dog in search of Food

piRar kaDai thORum nuzhainthu = entering the front and back portions of every stranger's house

avar ecchil nacchi pEi pOl thiriyum piRaviyEn Enai = I ate the left overs of the householders with great desire in a hurry before people chase me away; this is the kind of janmam that I have taken with this despicable svabhAvam.





PiRavi enum nOy pOm marunthu ennum nun ThiruvAimozhi nOkkuvitthu =
You blessed me to direct my gaze towards Your ThiruvAimozhi known as the
sure medicine for destroying future births in the samsAra MaNDalam

thAi pOl uthavi cheythAykkku aDiyEn paNDu chAthitathu en? = Oh AchAryan!
What did I do in my previous janmams to deserve this great help that You
extended to me as a biological Mother?

Verse 18 - செய்யுள்-18

Kambar throws a challenge here. He asks: "Can Your Sanskrit Vedams meet and
surpass the accomplishments of Swamy NammAzhwAr's Tamizh MaRai?"

He asks specifically: "Did the Arya Vedams establish the Parathvam of SrIman
NARayaNan decisively?, were they able to straighten out the twists of the Para
MaThams? Did they reveal the correct meanings of PraNavam? Did they defeat
the view of soonya Vaadhaams and the view that this world is unreal (MaayA
Vaadham)?

Kambar says that the answer is a resounding no for all these questions and that
the Arya Vedams fall way short of the accomplishments of ThiruvAimozhi.

சாதிக் குமேபற தத்துவத் தைச்சம யத்திருக்கை

சேதிக் குமே ஒன்று சிந்திக் குமேயத னைத்தெரியப்

போதிக் குமேஎங்கும் ஓங்கிப் பொதுநிற்கும் மெய்யைப்பொய்யைச்

சோதிக் குமேஉங்கள் வேதம் எங்கோன்தமிழ்ச் சொல்எனவே. 18

chAthikkumE? paratatthuvatthaic-chamayat-thirukkaic-

chEthikkumE? onRu chinthikkumE athanait-theriyap-

pOthikkumE? engum Ongip-pothuniRkum Meyyaip-poyyaic-





chOthikkumE? ungal Vetham enkOn thamizhc-chol enavE

Word by Word Meaning:

ungaL vEtham enkOn thamizh chol enavE paratatthuvatthai chaathikkumE? = Will the (Sanskrit) Vedams that you all celebrate, establish without any doubt the supremacy of SrIman NaarAyaNan, just as our Prapanna SantAna Jana Kootastar, Swamy NammAzhwAr established?

chamaya thirukkai chEthikkumE? = will they (Sanskrit Vedams) destroy the twists and turns (kONals and chikkals) of Para Mathams?

OnRu chinthikkumE? = will they reveal correctly the true meanings of PraNavam? OnRu refers to PraNavam.

athanai theriya pOthikkumE? = would they be able to reveal those meanings of PraNavam that can be comprehended by all?

engum Ongi pothu niRkum Meyyai poyyai chOthikkumE? = will they examine the truth behind the pervasive, ParipoorNa Para Brahmam and not dress it up as nonexisting falsity (MaayA)?

Kambar raises all these questions about the adequacies of the Sanskrit VedAs to establish the superiority of Swamy NammAzhwAr's Thamizh Vedams over the former.

Verse 19 - செய்யுள்-19

Kambar asks:

How can aDiyEn describe the divine aruLiccheyals of Swamy NammAzhwAr?

Can I say it arose to extoll the glories of the Lord?

Can I describe it as a rope constructed out of the strands of all VedAs?

Should I describe it as the equivalent of the Sanskrit Vedams?





Should I call it the superior food for soul that strengthens it?

Should I describe it as the seed for Thamizh VedAs that stayed in the minds of the sages from time immemorial and as the seed born out of the flower and fruit of VedAs?

Alas! aDiyEn does not how to describe It!

சொல்என் கெனோமுழு வேதச் சுருக்கென் கெனோஎவர்க்கும்

நெல்என் கெனோ உண்ணும்நீர் என்கெனோ மறைநேர்நிறுக்கும்

கல்என் கெனோமுதிர் ஞானக் கனியென் கெனோபுகல

வல்என் கெனோகுரு கூர்எம் பிரான்சொன்ன மாலையையே. 19

chol enkenO? muzhu vethacchurukkenkenO? evarkkum

nel enkenO? uNNum neer enkenO? maRai nEr niRukkum

kal enkenO? muthir jn~Anak-kaNi enkenO pukala

val enkEnO? KurukUr empirAn chonna MalaayaiyE

Word by Word Meanings:

KurukUr empirAn chonna Maalayai chol enkenO? = Should aDiyEn describe the aruLiccheyal of ThiruvAimozhi of the Great One incarnated in ThirukkurukUr as the stOtrams for SrIman NaarAyaNan?

Muzhu Veda churukku enkenO? = Should aDiyEn call it as the essence of all the Sanskrit VedAs?

evarkkum nel yenkenO? = or should aDiyEn call it the most important food for our well being?

uNNum neer enkenO? = instead should aDiyEn recognize it as the drinking water that quenches our thirst?





maRai neer niRukkum kall yenkEnO? = or should aDiyEn understand it as the measuring stone placed in the scale on the opposite side of the Sanskrit VedAs to determine the weight of those VedhAs? Is it a calibrating entity?

jn~Ana muthir Kani enkenO? = or should aDiyEn recognize it as the ripe fruit of Jn~Anam?

The seed of the ripe fruit grew into a fruit tree (Swamy NammAzhwAr) blessing us with the delectable Paasurams of ThiruvAimozhi.

The reference here is to the paasuram passage of ThirumazhisaiPpirAn in Naanmukha ThiruvanthAthi:

"VithayAka, naRRamizhaivitthi ennuLLatthai nee viLaitthAi kaRRa mozhiyAkak-kalanthu"

pukalaval enkenO? = How indeed can aDiyEn describe adequately the ThiruvAimozhi Paasurams of Swamy NammAzhwAr? Do I have the skills and power to characterize them? No!

Verse 20 - செய்யுள்-20

The Master and his Mistress eloped without the knowledge of the parents. The woman that raised the Mistress (**sevili ThaaI**) goes on search for the daughter of the house and asks every one on the way, whether they have seen a couple answering her description. Those people respond and state that the couple must have crossed now the pAlai vanam portion and reached the Marutha country, where the verdant ThirukkurukUr is located.

மாலைக் குழலியும் வில்லியம் மாறனை வாழ்த்தலர்போம்

பாலைக் கடம்பக லேகடந்து ஏகிப் பணைமருதத்து

ஆலைக் கரும்பின் நரேல்என்னும் ஓசையை அஞ்சியம்பொன்

சாலைக் கிளிஉறங் காத்திரு நாட்டிடம் சார்வார்களே. 20





mAlaikkuzhaliyum villiyam MaaRanai vAzhtthalar pOm
pAlaik-kaDam pakalE kaDanthu Ekip-paNai-maruthatthu-
Alaik-karumbin narEl ennum Osaiyai anchiyampon
chAlaik-kiLi uRangA thirunATTiDam chArvArkaLE

Word by Word Meaning

Maalaikkuzhaliyum villiyum = both the best among ladies (thalaivi) adorning fragrant strand of flowers on her tresses and the hero holding a strong bow in his hand (Villi)

MaaRanai vaazhtthalar pAlaikkaDam pakalE kaDanthu Eki = they crossed during the day itself, the desert land reserved for those who do not eulogize SaThakOpan and reached....

"PaalaikkaDam" denotes a barren piece of land without water or trees. Kambhar says that those who do not revere and eulogize SaThakOpar are like travelers in this life, who are bereft of comfort, consolation and pleasure derived from the blessings of the Paasurams of ThiruvAimozhi.

paNai Maruthatthu Aalaik-karumbin narEl ennum osai anji = the glorious land of Marutham (Marutha nilam), where the harsh sound of narEl is heard from the crushing of the Sugar cane stalks that frightens....

am pon chAlaik-kiLi uRangaa (ThirunATTiDam chaarvAkaLE) = (the narEl sound that frightens) the parrots inside their golden cages and keeps them awake

uRangaa ThirunATTiDam chAarvArkaLE = they (thalaivan and thalaivi) would have reached the Marutha nadu, where the parrots do not get much sleep because of the active sugarcane mills.

The "narEl" sound resembles the shriek of the cats and that makes the nervous parrots lose their sleep.





Marutha Nilam is fertile and the abundant crops such as Sugar cane are proof to such agricultural richness.

Verse 21 - செய்யுள்-21

Here is an upadEsam for those who swerve away from VaidIka maThams and follow kudhrushti maThams. Kambar points out the dangers in following such false paths leading to spiritual death. Kambar instructs the thalaivan in the role of a lady friend of his mistress. The thalaivan is from Malai Naadu and is seen rushing over "vale and dale" to unite with his thalaivi. The lady friend cautions the thalaivan not to venture in his hurry to travel thru dangerous paths. The friend of the mistress of thalaivan swears in the name of Swamy NammAzhwAr to abandon ideas of travel thru these dangerous paths to reach his mistress. The dangerous paths refer to the false doctrines of Para MaThams. The safe path is the Parama Vaidhika MaTham established by Swamy NammAzhwAr. The importance of avoiding travel thru these false paths (the path of Saastra Viruddha maThams) is emphasized here.

சாரல் குறிஞ்சி தழுவும் பொழில்தளிர் மெல்லடித்தண்
மூரல் குறிஞ்சி நகைமுகம் நோக்கற்குநீ முடுகும்
சூரல் குறிஞ்சி நெறிநினை தோறும் துணுக்குளனுமால்
வாரல் குறுகைப் பிரான்திரு ஆணை மலையவனே. 21

chAral kuRinchi thazhuvum pozhil thaLir melalDitthaN

mUral kuRinchi nakai mukam nOkkaRkku neemuDukum

chooral kuRinchi neRininaI thORum thuNukku enumAl

vaaral Kurukaip-pirAn thiru AaNai malaiyavanE





Word by Word Meanings:

MalaiavanE = Oh Lord of MOuntain land!

thaLir mellaDi = (Your lady love has) feet soft as a tender creeper

thaN mUral = enchanting cool smile

Kurinchi nakai mukam = has sweet words coming out of her face, reminding one of the pleasing Kurinchi paN.

nOkkaRkku nee muDukum Kurunchi chAral = You are rushing to meet her by travelling thru a route full of thorny bramble forests (**pirambu kaaDu**) providing abode for dangerous snakes

ninai thORum = Whenever we think about your efforts to travel thru these risky paths

thuNukku enum = our body and mind shudder.

KurukaippirAn thiru AaNai = In the name of Swamy NammAzhwAr, I say (swear)

VaarEl = and ask you do not travel on these dangerous paths to reach your goal.

Verse 22 - செய்யுள்-22

In this verse, Kambar emphasizes the importance of seeking Swamy NammAzhwAr's sacred feet for our redemption (**ujjevanam**). The importance of bhAgavatha nishTai is celebrated here. The richness of Paandyan land, the place of birth of Swamy NammAzhwAr is described with exquisite poetry, unique to Kambar.

The archaa of Swamy NammAzhwAr is visualized wearing many necklaces having ingredients unique to the Paandyan land such as the sandal wood, pearls from the sea and native gem stones.





SrI SaarngapANI PerumAl with thayar - ThirukkuDanthai



These materials are closely enmeshed in the many necklaces worn by the AzhwAr, the Paadhukai of the great Saaranga PaaNi, who once threatened to dry up the oceans with the power of His arrows.

மலையார மும்கடல் ஆரமும் பன்மா மணிகுயின்ற
விலையார மும்விர வுந்திரு நாடனை வேலைசுட்ட
சிலையார்அமுதின் அடிசட கோபனைச்சென்று இறைஞ்சும்
தலையார் எவர்அவ ரேஎம்மை ஆளும் தபோதனரே. 22

malai Aaramum kaDal Aaramum panmA maNi kuyinRa

vilai Aaramum viravum thirunADanai vElai chuTTa

chilai Aaramuthin aDicchaDakOpanaic-chenRu irainchum

thalayAr evar avarE emmai AaLum thapothanarE

Word by Word Meaning

malai Aaramum = In the Paandya Naadu with the sandal wood growing in the Pothiya malai (mountain)

kaDal Aaramum = with the pearls growing in the ocean surrounding PaaNdiya nAdu

pall maa maNi kuyinRa vilai Aaramum = with the priceless AabharaNams made up of tightly enmeshed precious gems

viravum = with all of the above existing together

ThirunAthanaI = of him, who was born in that beautiful Paandyaan land

chaDakOpanai = with the name of SaThakOpan

vElai chuTTa chilai Aara amudhin aDi (chaDakOpanai) = and known as the





Thiruvadi (Paadhukai) of the insatiable nectar (aaRaa amuthu), Raamachandran, who evaporated the waters of the ocean with the power of His bow

(chaDakOpanai) chenRu irainchum thalayAr evar avarE = and those who seek that SaThakOpan and worship him with their heads touching his feet

ennai AaLum thapOthamar = Such people are those who rule aDiyEn because of their wealth of penance.

Verse 23 - செய்யுள்-23

Kambar says:

"aDiyEn will reject even the personal invitation for me by Brahma and DevAs to come and reside in their satya and Svarga IOkam to enjoy all the bhOgams there. aDiyEn does not even want to reside at SrI VaikuNTham of the Lord, who brought under His control seven fierce bulls to win the hand of Nappinnai". You may ask: "Why so? What makes you reject these rare bhOgams?"

The quick answer is: "There is my SaThakOpan at ThrukkurukUr. What else does aDiyEn need? Swamy SaThakOpar is the abode of all Jn~Anam contained in the Lord's divine conch, Paanchajanyam. His divine creation, ThiruvAimozhi will inspire one that enjoys it and make them wander around with exhilaration. This is the blessing that aDiyEn seeks. aDiyEn longs for this anubhavam of enjoying this nectar and wandering joyously around the world reciting them. Will such a good fortune come my way?"

போந்துஏ றுக என்று இமையோர் புகலினும் பூந்தொழுவின்

வேந்துஏ றுஅடர்த்தவன் வீடே பெறினும் எழில்குருகூர்

நாம்தே றியவ றிவன்திரு வாய்மொழி நாளும்நல்கும்

தீந்தே றலுண்டுழலும் சித்தி யேவந்து சித்திக்குமே. 23





pOnthu ERuka enRu imaiOr pukalinum poomthozhuv
vEnthu ERu aDartthavan veeDE peRinum ezhil KurukUr
nAm thERiya aRivan thiruvAimozhi nALum nalkum
theenthERal uNDu uzhalum chitthiyE vanthu chitthikkumE

Word by Word Meanings:

imaiOr pOnthu ERuka enRu pukalinum = Even if Brahma and the other devars come down here and invite me to reside in their Satya and svarga IOkams to enjoy the abundant bhOgams there,

poom thozhuv vEnthu ERu aDartthavan veeDE peRinum = Even if aDiyEn is granted residence in the VaikuNTham (veeDu) of KaNNan, who subdued the seven fierce bulls (vEnthu),

ezhil KurukUr nAnthu ERiya aRivan thiruvAimozhi nALum nalkum theem thERal uNDu uzhalum = I will reject them in favor of Swamy SaThakOpar born at ThirukkurukUr and having the divine Jn~Anam contained in the divine conch (nAnthu) of the Lord. aDiyEn will reject Svargam and SrI VaikuNTham in favour of enjoying without let the nectarine and enchanting paasurams of ThiruvAimozhi (theem thERal uNDu) and wander around like an intoxicated one (PicchERi pittham piDitthavan pOI). People of this world would think that I have left my senses.

chitthiyE chitthikkumE = Be that as it may, will aDiyEn be blessed with this siddhi of the anubhavam of enjoying SaThakOpar's ThiruvAimozhi and losing myself always in such parAyaNams? Will this Siddhi come my way? Will I end up this way?

Verse 24 - செய்யுள்-24

The assembly of words (mozhi Thokai) of ThiruvAimozhi is nectar for siddhAs,





Veda Vithpannars, rishis rich in penance, SrI VaishNava sanyAsis and many more. It is a treasure cherished by them all.

சித்தர்க்கும் வேதச் சிரம்தெரிந் தோர்கட்கும் செய்தவர்க்கும்
சுத்தர்க்கும் மற்றைத் துறைதுறந்தோர் கட்கும் தொண்டுசெய்யும்
பத்தர்க்கும் ஞானப் பகவர்க்கு மேயன்றி பண்டுசென்ற
முத்தர்க்கும் இன்ன முதம்சடகோபன் மொழித்தொகையே. 24

chittharkkum vedac-chiram therinthOrkaTkkum chey-thavarkkum
chuttharkkum maRRaitthuRai thuRanthOrkaTkkum
pattharkkum jn~Anap-pakavarkkumE anRip-paNDu chenRa
muttharkkum innamutham chaDakOpan mozhitthokayE

Word by Word Meaning

chaDakOpan mozhitthokai innamutham = The groups of words (Paasurams and Patthus) housed in SaThakOpan's ThiruvAimozhi Prabhandham are sweet nectar for all.

chittharkkum vedac-chiram therinthOrkkum chuttharkkum innamutham = These paasurams of Swamy NammAZhWAra are sweet nectar for those who have gained the lofty eighteen siddhis (chitthars); they are deligthful amrutam for those, who are experts in comprehending the Upanishadic (vedac chiram) truths; they are also delectable nectar for people rich in penance (tapas) and for those, who have gained Aathma Suddhi through the mastery over AshtAnga Yogam (chutthars).

maRRai thuRai thuRanthOrkkum, thoNDu cheyyum pattharkkum, jn~Ana-pakavarkkum = These ThiruvAimozhi or the Divine utterances are ambrosia for other VairAgyasAlis, Bhagavath-Bhaagavtha nishTAs (devoted servants of BhagavAn and His BhaagavathAs) such as VaishNava SanyAsis (MukkOI





pakavar).

anRi, paNDu chenRa muttharkkum innamutham = further, ThiruvAimozhi is veritable nectar for even Muktha Jeevans who are already in SrIi VaikuNTham for a long time.

Verse 25 - செய்யுள்-25

In this verse, Kambar points out that the typical problems that one experiences in learning ordinary works of poets. We meet with inconsistent statements, the ideas that go against the stated purport of the work, disagreements with ancient doctrines that have been time tested and held aloft by AchAryAs and repetitive statements (**punarukti**). Kambhar says that in the divine works of Swamy NammAzhwAr, one will not come across such blunders and inconsistencies. Kambar points out the reason for the uniqueness of Swamy NammAzhwAr's aruLiccheyalkaL to be free from such blemishes. Kambar states that Swamy NammAzhwAr created His divya sooktis to emphasize the doctrines of **tattvam**, **hitam** and **purushArtham**. These have clear boundaries and AzhwAr's SrI Sookthis are very well housed within these strict boundaries and as a result do not have any blemish whatsoever.

தொகைஉள வாயபணு வற்கெல் லாம்துறைதோ றும்தொட்டால்

பகையுள லாம்மற்றும் பற்றுள வரம்பழ நான்மறையின்

வகையுள வாகிய வாதுள வாம்வந்த வந்திடத்தே

மிகையுள வாங்குரு கூர்எம் பிரான்தன் விழுத்தமிழ்க்கே. 25

thokai uLavAya paNuvaRkku ellAm thuRai thORum thoTTAI

pakaiyuLalAm maRRum paRRuLavAm pazha nAnmaRaiyin

vakaiyuLavAkiya vAthu uLavAm vantha vanthiDatthE

mikaiyuLavAm kurukUr empirAn than vizhutthamizhkKE





Word by Word Meaning:

Kurukai empirAn than = The Lord of Kuruhai's

Vizhutthamizh = noble Tamizh

thokai uLavAya panuvaRkkellAm = contains in its many passurams the well assembled words with many subtle meanings in the form of upadESams

thuRai thORum thoTTAI = when we examine (study) each of the various passages of the Paasurams carefully, (we do not come across the typical blemishes that abound in the compositions of ordinary poets).

What are these blemishes that are not found in Swamy NammAzhwAr's aruLiccheyalkaLs?

pakai uLavAm = These are contradictions at different places of the work of others.

maRRum paRRu uLavAm = further, there are statements in their works that stray away from the declared goal (intent) of the work.

Pazha nAnmaRayin vakaiyuLavAkiya vaathu uLavAm = They have objections to the doctrines housed in the ancient four Vedams and the unimpeachable doctrines linked to them in the form of statements from Poorva Pakshins

vantha vanthiDatthE mikai uLavAm = also stating the same thing over and over again ad nauseum (disgustingly repetitive).

Comments:

AzhwArs' paasurams celebrates Jn~Anam, Bhakti and Prapatti at different places of His sacred works. They are to be recognized as aids for Baghavath prApti (attainment of the sacred feet of the Lord). They are not in contradiction to one another. Those ignorant ones, who do not appreciate the glories of ThiruvAimozhi, criticize the repeated statements on the three key





upadEsams of AzhwaR:

1. ThirumAIE thatthuvam (Lord is the only doctrine),
2. charaNAgathiyE hitham (Prapatti alone is the means) and
3. KaimkaryamE PurushArtham (Bhagavath-BhAgavatha Kaimkaryam alone is the supreme goal of Life).

In reality, these are not repetitive statements but are deliberate upadEsams of a caring ParamAchAryan.

Verse 26 - செய்யுள்-26

விழுப்பா ரினிஎம்மை யார்பிற வித்துயர் மெய்உறவந்து
அழுப்பா தொழியின் அருவினை காள்உம்மை அப்புறத்தே
இழுப்பான் ஒருவன்வந் தின்றுநின் றான்இள நாகுசங்கம்
கொழுப்பாய் மருதம் சுலாம்குரு கூர்எம் குலக்கொழுந்தே 26

vizhuppAr ini emmai yAr piravitthuyar meyyura vanthu

azhuppAthu ozhiyin aruvinaikAL ummai appuRatthE

izhuppAn oruvan vanthu inRu ninRAn iLanAkuchankam

kozhuppAi marutham chulAm kurukUr em kulakkozhunthE

Word by word Meaning:

ini = from here on

emmai = for us, who have sought the refuge of the Lord's sacred feet

PiRavitthuyar vizhuppAr yaar? = who is there to push us into the sorrowful world of rebirth and wallow in samsAric Ocean?

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aruvinaikaal = Oh Paapa-PuNyams, who are immensely skilled in pushing us into the endless cycles of birth and death!

iLanAKu chankham kozhuppAi kalaam marutham KurukUr = In that Marutha land of ThirukkurukUr, where roam the well fed young chanku insects (PoochikaL) in an intoxicated state

em kula kozhunthu ummai puRatthE izhuppAn = Here at KurukUr, the Prapanna Jana santAna kootastar (one who stays in front of all SrI VaishNava santatis), Swamy NammAzhwAr will pull you both (Paapa-PuNyams) away from us and send You elsewhere.

(ummai puRatthE izhuppaan) oruvan = In pulling You both away from us so that we are not tainted by You, His power is matchless. He is incomparable in this matter.

(oruvan) vanthu inRu ninRAn = This matchless AchAryan has descended to this earth and stays here in eternal vigil to protect us.

meyyuRa vanthu azhuppAthu ozhimin = May you hence cease destroying us slowly like the kshaya rOgam and be gone forever since our ThirukkurukUr Naathan has incarnated!

Comments:

Marutha Nilam is the land that is popular with the poets for the thalai Mahal (sthree ratnam) to suffer from the seperation from Her thalai Makan (naayakan). Swamy NammAzhwAr has blessed us with many passurams in the role of parAnkuSa naayaki undergoing insufferable Viraha tApam. This type of land is ideal for Oodal after Koodal. Being AzhwAr's sacred avatAra sthalam, even the simple animal couples (in the fields) having conch shells as their houses pursue dharma maargam, when they leave their homes and roam around in a great state of joy. The high code of conduct of the residents of the birth place of AzhwAr is referred to here. Azhuppu means nourishing food. The paapam and PuNyam (iru vinaikaL) consume our body as their desirable food (meyyuRa





vanthu azhuppAthu ozhimin). Kambar warns them to run away now that AzhwaR is born at KurukUr. Kambar says: "We have sought refuge at AzhwaR's sacred feet and He will be mighty angry at you, if you bother us. You both have no business with us any more. Hence begone from here !"

Verse 27 - செய்யுள்-27

This Paasuram takes the form of a compassionate response of a girl friend of the Mistress, who suffers intensely from the separation of Her dear lover (thalaivan). This friend invites our attention to the sorrowful state of her Mistress.

கொழுந்தோ டிலையும் முகையுமெல் லாங்கொய்யும் கொய்ம்மகிழ்க்கீழ்

விழுந்து ஓடுவது ஓர் சருகும் பெறாள்விறல் மாறனென்றால்

அழும்தோள் தளரும் மனமுரு கும்குருகூ ரையில்

எழுந்துஓ டவுங்கருத் துண்டுகெட் டேன்இவ் இளங்கொடிக்கே. 27

kozhunthODu ilaiyum mukaiyum ellAm koyyum makizhkeezh

vizhunthu ODuvathu Or charukum peRAL viral mARan enRAI

azhumthOL thaLarum manam urukum kurukUr aRaiyil

ezhunthu ODavum karutthuNDu keTTEen iviLankoDikke

Word by Word Meaning:

ivviLankoDikke = for this dear girl tender like a young creeper (experiencing a deeply sorrowful state as she laments the separation from SaThakOpar).

viRal MaaRan enRAI azhum = She will weep immediately, when some one mentions the name of her Lord SaThakOpan, who has won over her thoroughly.

thOL thaLarum; manam urukum = Her shoulders will weaken at that time; her





mind will melt.

ivviLankoDikku = for this young girl

kurukUr aRayil = when some one mentions the name of ThirukkuruhUr

ezhunthu ODavum karutthu uNDu = She is disposed to leave the place where she is and rush towards ThirukkuruhUr. Her mind is so made up. In Nature, the creepers will not rise and run but they always spread around a staff. But this young lady, who is tender like a creeper is ready to get up and run, when the name of KurukUr is mentioned.

Her state of despondency is next mentioned.

ivviLankoDikke = For this young girl in her state of separation from SaThakOpar (seeking some thing associated with Him to hold to provide some relief from her viraha tApam)

makizhkeezh vizhunthu ODuvathu Or charukum peRAL =

kozhunthOdu ilayum mukayum koyyum = those who visit the Mahizha tree with reverence take as souvenir to their home the shoot, leaf and the buds of that tree grown to revere SaThakOpar and by their plucking away every thing that tree became utterly denuded.

koy-makizhk-keezh vizhunthu ODuvathu Or chaarakum peRAL = She was not lucky to get even a dried leaf from the Makizha (VakuLa) tree cultivated expressly for the pleasure of SaThakOpar, Her dear One. Under that tree are the fallen leaves that have escaped the plucking by devotees but having become dry, have dropped from the tree to the ground. They too are driven away by the wind and hence are not available for the young girl to keep as a sovenior. Our tender creeper like girl pines for some thing to remember SaThakOpar by and is disappointed to find that there is nothing for her to acquire to comfort her in her sorrow.





A garland of flowers from Makizha tree was given to Swamy NammAzhwAr by ThirukkuruUr's divya dEsa EmperumAn and hence they are very dear to AzhwAr. People grow these trees at their homes and offer it to AzhwAr because of His fondness for them and our girl longing to have connection to any part of that Makizha tree (Tender shoots, leaves or flowers) is very disappointed since she could not get them to console her as she languishes.

Verse 28 - செய்யுள்-28

In this verse, Kambar celebrates the state of "SaThakOpabhakta dAsyatvam".

He points out the exalted status of the devotees of Swamy NammAzhwAr and says these fortunate people are as holy as the VedAs (Veda saamyam koNDa VaiNavarkaL). These noble people raise their folded hands over their head with anjali mudrai the moment they hear the name of MaaRan. These noble ones are considered the embodiment of the sacred Vedam by the sorrowing young lady. She declares her SaThakOpa bhakta dAsya state and says that the sacred feet of these devotees of Swamy NammAzhwAr serve as Her head jewelery. Kambar declares that, that dAsyatvam is the SaThakOpa Vijaya dvajam for him, the victory flag of SaThakOpar's vijayam. Greatness of such noble people have been pointed out by yama dharma raajan in His counsel to His servants: "My servants! You have no business with the PrapannAs, who have surrendered to SrIman NArAyaNan. Place your attention on others!"

கொடிஎடுத்த துக்கொண்டு நின்றேன் இனிக்கொடுங் கூற்றினுக்கோர்

அடிஎடுத்த துக்கொண்டென் பால்வர லாகுங்கொல் ஆரணத்தின்

படிஎடுத்த துக்கொண்ட மாறன்என் றால்பது மக்கரங்கள்

முடிஎடுத்த துக்கொண்ட அந்தணர் தாள்என் முடிஎனவே. 28

koDi eDutthuk koNdu ninREn inikkoDum kURRinukkOr

aDi eDutthukkOnDu enpAl varalAkum kol?AraNatthin





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"No harm will ever befall a prapannAn who has surrendered to EmperumAn!"





paDi eDutthukkONDa mARan enRAI pathumak karamkaL

muDi eDutthuk KONDa anthaNar thaal en muDi enavE

Word By Word Meaning:

MaaRan enRAI pathumakkaramkaL = When some one mentions the name of SaThakOpan (MaaRan), the lotus like hands of SaThakOpa Bhaktars

MuDi edutthukkoNDa = they raise their hands over their heads in salutation of

AaraNatthin paDi edutthukkoNDa anthaNar thaal en muDi enavE = the SaThaKOpa dAsyars, are the embodiment of the VedAs because of their sacredness due to their J~Anam and grace. I have made their sacred feet as the jewelery for my head (thalayaNi).

KoDi eDutthuk-koNDu ninREn = I carry the Victory flag of Swamy NammAzhwar (SaThakOpa Vijaya dwajam) and stand proud.

ini = from here on

koDum KURRinukku = for the fearsome Yaman

Or aDi edutthuk-koNDu enpAl varal Aakum koll? = it is impossible for Him to take even one step towards me?

Kambar states that Yaman will not come anywhere near him knowing that he is carrying the SaThakOpa Vijaya dvajam (VeRRik-Kodi for SaThakOpan). That flag flutters proudly in the wind declaring Kambar's SaThakOpa bhaktha dAsyatvam.

Verse 29- செய்யுள்-29

Here Kambar salutes Swamy NammAzhwAr as Porunait-thuRaivan or the Lord of Porunai (ThamiraparaNi). At ThirukkurukUr, there is a section of bathing ghat known as ThirucchenkaNitthuRai. It can also be viewed as a place, where





the boat named NammAzhwaR is parked to ferry prapannAs across to the other bank (SrI VaikuNTham).

AzhwaR is addressed as **Porunai Thuraivan** just as the Lord of BrundhAvanam is addressed as **Yamunai ThuRaivan**, a name used by ANDAL to address KaNNan. **Porunai** also means the drama of the samsAric life. **ThuRaivan** is the boatsman, who is in charge of ferrying people across a river or a ocean. Swamy NammAzhwaR lifts devotees into the boat of ThriuvAimozhi and ferries them across the dangerous waters of SamsAram and lands them safely on the other side, where SrI VaikuNTha Naathan has His supreme abode. Kambar states that there is nothing that he can not accomplish now that he has the help (**pakka balam**) of the divine meanings of the Paasurams of ThiruvAimozhi, which contains eulogies about Raamachandran, who filled the ocean with the ten heads of RaavaNan after cutting them off with His powerful arrows.

என்முடி யாதெனக்கி யாதே அரியது இராவணன்தன்
பொன்முடி யால்கடல் தூர்த்தவில் லான்பொரு நைந்துறைவன்
தன்முடி யால்அவன்தாள் இணைக்கீழ் எப்பொரு ளும்தழீஇச்
சொல்முடி யால் அமுதக்கவி ஆயிரம் சூட்டினனே. 29

enmuDi yAthu? enakku yAthe ariyathu? irAvaNan than
ponmuDiyAl kaDal thUrttha villAn porunait-thuRaivan
thanmuDiyAl avan thAL iNakkeezh eppOruLum thazheec-
chol muDiyAl amuthak-kavi Ayiram chUTTinanE

Word by Word Meaning:

IrAvaNan than pon muDiyAl kaDal thUrttha VillAn = Lord SaarngapANi wielding His KodhaNdam cut off the ten heads of RaavaNan - that were bedecked with gold crowns - in the Yuddham and filled the ocean with them.





ThUrthha means filling an assembly of water with debris and create level ground, where water existed before. The great warrior Raamachandran known for the use of His bow cut off the chest of RaavaNan and destroyed the pot of nectar there so that the heads cut off by Raamachandran would not grow back again. SrI Raghuveeran lifted those heads with His arrows and threw them into the ocean and dried up the ocean.

avan thALiNaikkeezh = Under that Raghuveeran's lotus feet

epporuLUm thazhee chol muDiyAl amuthakkavi Aayiram = SaThakOpar (placed) the garland containing the assembly of words with deep meanings, which are the nectarine thousand Paasurams of His ThiruvAimozhi

PorunaitthuRaivan than muDiyAl chUTTInAn = SaThakOpan, the Lord of the bathing ghat at ThirukkurukUr on the banks of ThamrabharaNi river presented the thousand verses of ThiruvAimozhi by carrying them on His head and placed them at the sacred feet of the Raghu Veeran, the slayer of Raavana. (while adiyEn has the Jn~Anam about the meanings of the blessed ThiruvAimozhi)

Yenakku muDiyAtathu en? = (while adiyEn has the Jn~Anam about the meanings of the blessed ThiruvAimozhi) what is there that is beyond my reach?

yaathE ariyathu? = What is there that is impossible to achieve? The Paasurams of Thiruvaimozhi has every thing adiyEn needs to enrich my hitham and that empowers me to accomplish any thing adiyEn wishes.

Verse 30- செய்யுள்-30

KambanATTazhwAr states that he has nothing much to do after worshipping Swamy NammAzhwAr at ThirukkurukUr and performing kaimkaryams to those who were born in **Vazhuthi Naadu** (PaaNDya dEsam). After these soubhAgyams blessed by Swamy NammAzhwAr, Kambar asks whether there is anything else that needs to be accomplished to start on his journey to SrI VaikuNTham via the path of light (**archirAdhi mArgam**).





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NammAzhwAr mOksham!





Kambar states that the worship of KurukUr alone, the birth place of Swamy NammAzhwAr would grant one freedom from future births. He says that the fortunate ones alone have the bhAgyam of being born in KurukUr. Kambar points out that it is a great bhAgyam to serve those born in KurukUr. He says that he has worshipped the avatAra sthalam of the AzhwAr and performed kaimkaryams for the bhagavathAs born in that sacred place. AzhwAr was pleased by these special efforts of Kambar and blessed Kambar with His RakshaNa Sankalpa SooryOdayam. Kambar says that his saatveeka ahankAram grew thereafter and he concluded that there was nothing else to pursue for travel via archirAdhi mArgam.

சூட்டில் குருகுஉறங் கும்குரு கூர்தொழு தேன்வழுதி

நாட்டில் பிறந்தவர்க் காளும்செய் தேனென்னை நல்வினையாம்

காட்டில் புகுதவிட்டு உய்யக்கொள் மாறன்கழல் பற்றிப்போய்

வீட்டில் புகுதற்கும் உண்டே குறைமறை மெய்எனிலே. 30

chUTTil kuruku uRankum kurukUr thozhuthEn vazhuthi

nATTil piRanthavarkku AaLum cheythEn ennai nalvinaiAm

kATTil pukuthaviTTu uyyakkoL mAran kazhal paRRip-pOi

veeTTil pukuthaRkum uNDE kuRai maRai mey enilE

Word by Word meanings:

chUTTil Kuruku uRankum KurukUr thozhuthEn = adiyen worshipped the AzhwAr at ThirukkurukUr , where the water birds rest in the assemblies made of the straw after weaning the rice crop. This is a reference to AchArya nishTai.

Vazhuthi NaaTTil piRanthavaRkku AaLum cheythEn = adiyEn performed dAsya kaimkaryam to those born in Paandya dESam, where my AzhwAr was born. Here BhAgavatha nishTai is celebrated. Both AchArya and BhAgavatha nishTai are





the the ultimate limits (Paa KaashTai) in the SampradhAyam of Naatha Muni. For freedom from all bonds, one has to hold on firmly to the AchAryan's sacred feet.

(After these two acts)

ennai nalvinayAm kaaTTil pukutha ViTTu uyyakkoLL MaaRan kazhal paRRi = Swamy NammAzhwAr blessed adiyEn to enter the assembly of auspicious activities (sat Kaaryams) and adiyEn held on to the sacred feet of my AzhwAr as the redeeming grace

pOi Veettil pukuvatharkkum = conducted adiyEn's post prapatthi life according to Saastrams and entered archirAdhi maargam.

maRai mey enil kurai uNDO? = Is there anything beyond this (declared as true path by the Vedams) for me to do asks Kambhar. It is enough to worship the birth place of the Azhwar.

For insurance, Kambhar says that he performed Kaimkaryam for the BhagavathAs of Vazhuti NaaDu as well. adiyEn over performed and it may be considered as an exercise in exaggeration.

Verse 31- శ్రీయ్య-31

The many mangaLams that arise from performing SataNagathy at the sacred feet of Swamy NammAzhwAr is covered here. Tattva, hitha, PurushArtham are gained by such SaraNagathy at the AchAryan's sacred feet. The greatness of SaraNagathy is celebrated here. It is an independent Saadhanam for Moksham. Similarly, the sacred feet of Swamy NammAzhwAr blesses one with all mangaLams in this world and at the end of life on this earth grants the anugraham of Moksham. Worship of Swamy NammAzhwAr's Thiruvadis banish SareerAthma bramam (confusion arising from mixing up the body with the jeevan inside) and kindles parOksha jn~Anam and redeems that prapannan.





மெய்யும் மெய் யாது பொய்யும்பொய் யாது வேறுபடுத்து
உய்யும்மெய் யாய உபாயம் வந் துற்ற துறுவினையைக்
கொய்யும்மெய் வாள்வல வன்குரு கைக்கர சன்புலமை
செய்மெய் யன்தனக் கேதனித் தாளன்பு செய்தபின்னே. 31

meyyum meyyAthu poiylum poiyaAthu vERupaDutthu

Uyyum meyyAya upAyam vanthuRRathu uRu vinaiyaik-

Koyyum mey vAL valavan kurukaikku arasan pulamai

Cheyyum ayyan thanakke thanitthAL anbu cheythapinnE

Word by word Meaning:

uRu vinayai koyyum mey vaal valavan Kurukaikku araSan = The Lord of Thirukkuruha, who cuts asunder the puNya-Paapams with His skills in using the sword (jn~Ana prakASam).

(Kurukaikkarasan) pulamai cheyyum ayyan thanakke thani thAL anbu cheytha pinnE meyyum meyyAyathu = After performing SaraNagathi at the glorious and matchless Azhwar's feet, He creates Moksha Jn~Anam in them and the object behind the tattvams were proved for them. The SaraNagathan becomes fir for Moksham (Moksha yOgyan). His svaroopam is changed and he reaches a new level of understanding that Bhagavath-BhAgavatha dAsya Kaimkarya SrI is his thaaraka-pOshaka saadanam. Through His ThiruvAimozhi, Azhwar blesses us with Tattva Jn~Anam, which is not easily attainable. Once one gains tattva Jn~Anam, one comprehends Bhagavath svaroopam.

Poyyum poyyayAthu = That which is not true, false tattvams were banished. Para MaThams (Veda bhAhya, Kudhrushti, Kumati maThams) were discarded as hollow ones without any redeeming tattvams.

vERupaDutthu uyyum meyyAya upAyam vanthuRRathu = After such a





saraNAgathi at Swamy NammAzhwAr's sacred feet, one is freed from following inauspicious and fruitless paths for Moksham and directed towards the redeeming path for AasrithALs and the UpAyam of SaraNAgathy fitted one without any vipareetha sandhEhams.

Verse 32 - செய்யுள்-32

How can the various sacred books help to comprehend BhagavAn? They are useless. Even the profound VedAs cannot be of much help in this quest. If ThiruvAimozhi of Swami NammAzhwAr were not available, we will dip repeatedly in the ocean of SamsAram and swirl in its dangerous whirlpools. Besides ThiruvAimozhi, we do not see any object of help for us. It is only Swamy NammAzhwAr's ThiruvAimozhi that comes to our rescue.

செய்யன் கரியன் எனத்திரு மாலைத் தெரிந்துணர

வய்யம் கரியல்ல மாட்டா மறைமது ரக்குருகூர்

அய்யன் கவியல்ல வேல்பிறவிக் கடலாழ் வதுஅல்லால்

உய்யும் வகையொன் றும்யான் கண்டிலேன்இவ் வுயிர்களுக்கே. 32

Cheyyan kariyan enatthirumAlait therinthu uNara

Vayyam kariyalla mATTaa maRai madurak kurukUr

Aiyyan kaviyallavEl piRavikkaDal Azhvathu allAI

Uyyum vakai onRum yAn kaNdilEn ivvuyirkaLukKE

Word by word Meaning:

ThirumAlai cheyyan Kariyan therinthu uNara Vaiyyam kariyalla = To comprehend SrIman NArAyaNan as having either red hued or black hued one is not possible for this universe.





SrIranganAthar with NamperumAl -SrIrangam



Vayyam kariyalla = BhUmi can not bear evidence to this and settle this matter.

MaRai mATTaa = It is impossible even for the VedAs to be of help here.

KurukUr aiyyan madhura kaviyallavEl piRavikkadal Aazhvathu allAthu = If we did not have the sweet ThiruvAimozhi of the AchArya SrEshtan, Swamy NammAzhwAr (KurukUr Iyyan), we wont have any choice except to be immersed in the samsAric ocean

ivvuyirkaLukku uyyum vakai onRum yAnn KaNDiEn = adiyEn can not identify any upAyam for their redemption other than that of SaraNagathy at Swamy NammAzhwAr's lotus feet.

cheyyan kariyan = The knowledge that the most celebrated One is SrIman NArAyaNan, who is the Sarva Saakshi is attained from KurukUr aiyyan's ThiruvAimozhi.

||Swamy NammAzhwAr ThiruvadigaLE SaraNam||

dAsan,

Oppiliappan Koil VaradAcAri SaThakopan

||TO BE CONTINUED||

