

tiruneermalai vaibhavam



Annotated Commentaries in English By

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and

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திருநீர்வண்ணப்பெருமாள் - உத்ஸவர் - திருநீர்மலை

(நன்றி: ஸ்ரீ லக்ஷ்மிநரசிம்மன் ஸ்ரீதர்)





श्रीः

श्रीमते रामानुजाय नमः

திருநீர்மலை வைபவம் tirunIrmalai vaibhavam



Some Reflections on tirunIrmalai divya desam

The toNDai nADu divya dEsam of tirunIrmalai is worshipped by tirumangai AzhvAr as "neDumAlavan mEviya nIr malai". The choice of word "mEviya" has special significance. Kaliyan recognizes this Malai as the One, where the sarva phalaprata Sriman nArAyaNan is pervasively present in many forms (ninRAn, irundAn, KiDandAn) to shower His anugrahams on His AsritALs. nedumAl refers to the deep Asrita vAtsalyam of emperumAn of this divya desam known for His extended vyAmoham for those, who seek His sacred feet as rakshaNam. This sacred malai gets saluted like the tirumAlirumcOlai malai and tirumaLai.

Tirumangai Mannan's anubhavam of tirunIrmalai reminds us of Svamy NammAzhvAr's anubhavam of TirumAlirumcOlai malai, where He says:

திருமாலிருஞ்சோலை மலை என்றேன், என்ன

திருமால் வந்து என் நெஞ்சு நிறையப் புகுந்தான்

tirumAlirumcolai malai enREn, enna

tirumAl vandu en nencu niRayap pukundAn

Here, Swamy NammAzhvAr wonders about the paramAnugraham that He received by just saying the name of tirumAlirum cOlai malai. Immediately, the Lord assumed that NammAzhvAr had called Him with utter devotion and real fervour and He arrived and entered the AzhvAr's heart immediately and fully occupied that space. Swamy NammAzhvAr acknowledges that he just invoked

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the name of the Hill, where the Lord resides; he did not perform any special act such as Prapatti. The very mention of the name of the sacred hill, where He resides was sufficient for the Lord to rush to the AzhvAr's side and enter into his heart with relish and pervade it. Similarly , the mention of tirunIrmalai by Kaliyan was sufficient for the Lord to pervade the heart of His dear bhaktA, who waited for six months for the floods to subside to realize the saubhAgyam of darsanam of the Lord at tirunIrmalai (**toyAcala nAthan**). As Svamy Desikan would observe later on tirumalai, the anukampA of SrInivAsan flowed like a river made of delectable cane sugar juice towards him and he performed Prapatti to the malai itself (**prapadye tam girim prAya: SrInivAsAnukampayA, ikshusAra-sravantyeva yanmUrtyA SarkarAyitam**).



மாமலை - திருநீர்மலை

Tirumangai addresses this Malai as a **mAmalai** (mighty mountain) because it is the seat of the Lord, who showers His grace on those, who think of Him without let (anavaratam)- "**niccam ninaivArkku aruL seyyum avarku**





iDam mAmalai Avadu nIrmalaiyE". The celebration as mAmalai is also connected to that sacred hill being the choice residence of emperumAn with many arcais and avatArams:

நின்றானிருந் தான்கிடந் தான்நடந்தாற்

கிடம்மாமலை யாவது நீர்மலையே.

ninRAn irundAn kiDandAn naDandARku

iDam mAmalai Avadu nIrmalaiyE.

The most interesting reference to the Lord of this divya desam as "nIrAr pErAn nedumAl" (nIr vaNNan, the one having the word of Jalam/nIr in His name). This reference has the most interesting links to Vedam and Upanishads. The Mantra Pushpam celebrates the central role that nIr/Jalam plays in creation and the tight link to Sriman nArAyaNa. Manu Maharishi states in this context:

आपो नरा इति प्रोक्तापो वै नरसूनवः

त यदस्यायनं पूर्वं तेन नारायणः स्मृतः

Apo narA iti proktApo vai narasUnava:

tA yadasyAyanam pUrvam tena nArAyaNa: smrta:

---Manu smrti 1.10

Meaning:

The water was created by nara-emperumAn. So, the word "nAram" refers to water. During creation time, He uses water as His place of residence; so emperumAn is called "nArAyaNan".

Many mantrams of Yajur, sAma and AtharvaNa Vedams declare that a person, who meditates on Apa: (Jalam) as sarvadevatA svarUpam is bound to gain all purushArthams (pushpavAn prajAvAn pasumAn bhavanti). The sandhyA vandana



mantrams (ApohishTA mayo bhuva:, citram devAnAm udagadanIkam, tasma arangamAma va: yasya kshayaAya et al) help us understand the significance of Apa: and from those one can link it to nIrvaNNan. The 29th anuvAkam of aruNa praSnam dwells on the cosmic relations between 'Apa:' and all the created entities of the para brahmam: "Verily all this is water. All the created beings are water. The vital breaths in the body are water. Quadrupeds are water. Edible crops are water. Ambrosia is water. The luminaries are water. Vedic formulas are water. Truth is water. All deities are water. The three worlds denoted by bhU: bhuva: and suva: are all water". The source of all these is the Supreme denoted by the syllable "Om".



The Supreme One denoted by 'Om'

(நன்றி: செள. சித்ரலேகா)



The svarUpam of paramAtman is eulogized as **Apa:** (Water) by another Veda Mantram:

"He is resplendent and His multifaceted effulgence is referred to in this rk as "sAmrAD" (perpetually shining, virAD (manifoldly shining) and svarAD (Self-luminous).

The e-books in the Sundarasimham series (106th e-book on Mantra Pushpam) and the 38th e-book in the Sri Hayagrivan series about aruNa praSnam (8th and 22nd anuvAkams) go into great details about the immanence of the Apa: tatvam. The URLs are:

<http://www.sundarasimham.org> and

<http://www.srihayagrivan.org>

The first mantram of MahA nArAyaNopanishad (**ambhasya pAre ... prajApati: carati garbhe anta:**) celebrates the supremacy of Sriman nArAyaNa and points out that one preferred place of His residence for blessing His devotees is the waters of the Milky Ocean.

We address tiunIrmalai as **toya giri** or **toyAcalam** (nIr malai). The fourth mantram of Maha nArAyaNopanishad instructs us on the connection between our Lord Sriman nArAyaNa and toyam especially at the time of creation after praLayam.

यतः प्रसूता जगतः प्रसूति तोयेन जीवान् व्यससर्ज भूम्याम् ।

यदोषधीभिः पुरुषान् पशूँश्च विवेश भूतानि चराचराणि ॥

yata: prasUtA jagata: prasUti toyena jIvAn vyasasarja bhUmyAm |
yadOshadhIibhi: purushAn paSUgumSca viveSa bhUtAni carAcarANi ||

Meaning:

From whom the creatrix of the world Prakrti was born, He who created the

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jIvAs (beginning with the four faced Brahma) along with water and He who entered into all such created entities, moving and non-moving such as herbs, plants and animals and PurushAs (as their innerself) is Brahman.

toyam or Apa: is praised by the 112th Mantram of MahA nArAyaNopanishad in a grand manner:

आपो वा इदं सर्वं विश्ववा भूतान्यापः प्राणा वा आपः पशव

आपोऽन्नमापोऽमृतमापः सम्राडापो विराडापः स्वराडापश्छन्दास्यापो

ज्योतीश्च्यापो यजूश्च्यापः सत्यमापः सर्वा देवता आपो भूर्भुवस्सुवराप ओम् ॥

Apo vA idagum sarvam viSvA bhUtAnyApa: prANA vA Apa: paSava

Apo-annamApo-amrtamApa: samrADApO virADApA:

svarADTApaScandAgumsyApo jyotigumshyApo yajUgumshyApa:

satyamApa sarvA devatA Apo bhUrbhuvassuvarApa Om ||

Meaning:

All this is verily waters. All the entities are waters. The vital airs are waters. The animals are waters. Waters are nectar. Food is waters, waters shine out brilliantly. Waters shine out by themselves. Waters are not having any other one ruling over them. The VedAs are waters. The luminary bodies are waters. Truth is waters. All gods are waters. BhUh , BhUva; suvah, Om".

Let us conclude our salutations to nIrvaNNa PerumAL (toyagiri nAthan) with a prayer for Purification by the toyam (Apa:):

आपः पुनन्तु पृथिवीं पृथिवी पूता पुनातु माम् ।

पुनन्तु ब्रह्मणस्पतिर्ब्रह्मपूता पुनातु माम् ।





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தோயகிரி நாதன் (நன்றி: <http://prtraveller.blogspot.com>)





यदुच्छिष्टमभोज्यं यद्वा दुश्चरितं मम ।

सर्वं पुनन्तु मामापोऽसतां च प्रतिग्रहं स्वाहा ॥

Apa: punantu prthivIm prthivI pUtA punAtu mAm |
punantu brahmaNaspatirbrahmapUtA punAtu mAm |
yaducchishTamabhojyam yadvA duScaritam mama |
sarvam punantu mAmApoasatAm ca pratigrahagum svAhA ||

Meaning:

"May waters purify the earth! May the earth thus purified, purify me. May nArAyaNa, the Lord of the Four-faced Brahma purify the earth. May the earth purified by ParamAtman purify me. The left over that are eaten, the food that ought not to be consumed - whatsoever sinful deeds done by me and the gifts received from bad people - may waters purify all these and me".

As Tirumangai AzhvAr patiently waited for six months for the floods at tirunIrmalai to subside so that he can have the darsana saubhAgyam of the arcA mUrtis at toyacala divya desam, he might have reflected on these Veda Mantrams.

After the passage of almost 1200 years, an Asramam of Srimad PaunDarIkapuram ANDvan Svamy is rising next to the tirunIrmalai temple to serve as a center for Vedic worship and locus for sat sangam by AstikAs following Bhagavad RaamAnuja siddhAntam.

adiyEn requests all of you to participate in the SamprokshaNa utsavam planned for July 9 at TirunIrmalai and support nityArAdhanam for Lord HayagrIvan at the Asramam and visit the divya desam of TirunIrmalai.

dAsan,

Oppiliappan kOil V. Sadagopan





TIRUNĪRMALAI DIVYA DESAM

tirumangai AzhvAr's Periya tirumozhi pAsurams 2.4

Introduction to Periya tirumozhi 2.4

A. SrImad tirukkuDandai ANDavan:

The most special places for us are those where sarvESvaran has chosen to live as arcAmUrtis. Having born after the vibhava avatAra time of sarvESvaran, we should try to get our salvation only by worshipping His arcAvatArams. We cannot see the omnipresent emperumAn. All His other rUpams are also not visible to us. Nothing short of His arcA-mUrti sthalams will be suitable for us for worship. tiruma'ngai AzhvAr points this out -

‘கண்டியூர் அரங்கம் மெய்யம் கச்சிப்பேர் மல்லை என்று மண்டினார் உய்யல் அல்லால்
மற்றையார்க்கு உய்யலாமே’

"kaNDiyUR ara'ngam meyyam kaccippEr mallai enru maNDinAr uyyal
allAl maRRaiyArkku uyyalAm" [triukkuRuntANDakam-19] -

emperumAn resides in tirukkaNDiyUr, tiruvara'ngam, tirumeyyam, tirukkacci, tiruppErnagar, tirukkaDalmallai divyadeSams. Those who worship Him in these places get salvation; will it be possible for others to get salvation?] This pAsuram expounds the meaning of vedam that says - "नान्यः पन्ता अयनाय विद्यते
nAnyAH pantA ayanAya vidyate" (purusha sUktam-17)- I know no other way than this]. So, tiruma'ngai AzhvAr always enjoys the divya deSams that emperumAn loves to live in.

B. SrI PVP:

emperumAn, who is the owner of everything, came with His pirATTi-s to live in tirunIrmalai to perform the activities He loves to do in all the divya deSams, for example, destruction of enemies, playfully eradicating the dreadful, inimical sins of His devotees etc. In this tirumozhi, AzhvAr advises to others - "Oh

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People! Instead of suffering by listening to the words of those who care nothing about the good of the world, worship this emperumAn and gain a divine experience".

C. SrI UV:

In this tirumozhi, AzhvAr is praising tirunIrmalai emperumAn, who gave His darSanam to toNDaimAn cakravarti in tirunIrmalai, just like He did in tiruvallikkENi. He is making it crystal clear that He very much loves to live in tirunIrmalai from the different darSanams (standing, sitting, reclining, walking) He presents.

D. Additional Comments by SrI mAdhavakkaNNan:

emperumAn- who shows Himself always with periya PiraaTTi MahAlakshmi at SrI vaishNva sthalams for our enjoyment and removal of our enemies, shows Himself in the most graceful form at tirunIrmalai, where whatever one aspires or wishes will get them fulfilled by His grace. It is situated near PallAvaram (at about 3 km. from PallavAram) suburb of Chennai. This is a lovely temple.

Abbreviations:

PVP = periyavAccAn piLLai

UV = uttamUr vIrarAghavAcAriyAr

PBA = P.B. aNNangarAcAriyAr

MK = mAdhavakkaNNan

SrImad ANDavan tiruvaDigalE SaraNam,

kalyANi kRshNamAcAri





A short note on the Transliteration scheme used for samskRtam and tamizh words in this write-up:

Grammar dictates that all proper names should begin with upper case (capital) letters. Both saMskRtam and tamizh have lower case [mellinam in tamizh] 'ra' and whereas capital [vallinam in tamizh] 'Ra' only in tamizh. This distinction will be made wherever appropriate. Because of the necessity to show this distinction [rAma begins with small letter 'r', not 'R' RAma], all proper names will begin with small letters to avoid confusion, sometimes justifiably. Same logic applied for 'na' and 'Na' (nArayaNA instead of NArAyaNa).

saMskRtam -

- has only elongated 'e' [neDil in tamizh]; no separate short 'e' [kuRil in tamizh]. 'dEvi' will be written as 'devi';
- only elongated 'o' [neDil]; no separate short 'o' [kuRil]. Hence, capital 'O' will not be used for saMskRtam words [Eg: 'rAmo na paSyati'].

tamizh -

- has both short 'e' ('ettanai') and elongated 'E' ('Ezhai');
- has short 'o' ('tol') and elongated 'O' ('pOip pukku').

Use of letters - 'A' and 'a', 'D' and 'd', 'T' and 't', 'U' and 'u', 'S' and 's', 'I' and 'i', 'L' and 'l', 'M' and 'm', 'H' and 'h' - is self-explanatory.





திருநீர்மலை உத்ஸவர் நாச்சிமாருடன் (நன்றி: ஸ்ரீ S.M.K.கிரி)



திருநீர்மலை

tirunIrmalai

மலை அடிவாரத்தில் பெருமாள் : நீர் வண்ணன்

PerumAL at the foot of the hill : nIr vaNNan

கிழக்கு நோக்கி நின்ற திருக்கோலம் : Standing Posture facing East

தாயார் : அணிமாமலர் மங்கை

thAyAr : aNimAmalar mangai

மலை மேல் உள்ள சன்னிதிகள் :

Sannidhis at the top of the hill

பெருமாள் : சாந்த ந்ருசிம்ஹர்

PerumAL : Santa nrsimhar

அமர்ந்த திருக்கோலம் : Sitting Posture

பெருமாள் : ஸ்ரீரங்கநாதர்

PerumAL : Sri ranganaAtha

சயன திருக்கோலம் (மாணிக்க சயனம்) : Reclining Posture (maNikka Sayanam)

பெருமாள் : திரிவிக்ரமன்

PerumAL : trivikrman

நடந்த, நின்ற திருக்கோலம் : Walking and Standing Posture

தீர்த்தம் : மணிகர்ணிகா, கஷீரபுஷ்கரிணி, காருண்ய
புஷ்கரிணி, ஸித்த புஷ்கரிணி, ஸ்வர்ண
புஷ்கரிணி

tIrtham : maNi karNika, kshIra pushkariNi, kAruNya
pushkariNi, siddha pushkariNi, svarNa
pushkariNi,

விமானம் : தோயகிரி விமானம்

vimAnam : toyagiri vimAnam





ப்ரத்யக்ஷம்

: தொண்டைமான், ப்ருகு, மார்க்கண்டேயர்,
வால்மீகி

Pratyaksham

: toNDaimAn, brgu, mArkaNDeyar, vAlmIki

மங்களாசாசனம்

:

திருமங்கையாழ்வார் :

பெரியதிருமொழி 2 – 4 (பாசுரங்கள் 1-10)

பெரிய திருமொழி 2 – 7 (பாசுரம் 8)

பெரிய திருமொழி 6 – 8 (பாசுரம் 4)

பெரிய திருமொழி 7 – 1 (பாசுரம் 7)

பெரிய திருமொழி 8 – 2 (பாசுரம் 3)

பெரிய திருமொழி 9 – 2 (பாசுரம் 8)

பெரிய திருமொழி 10 - 1 (பாசுரம் 1)

திருநெடுந்தாண்டகம் (பாசுரம் 18)

சிறிய திருமடல் (பாசுரம் 73)

பெரிய திருமடல் (பாசுரம் 130)

பூதத்தாழ்வார் :

இரண்டாந்திருவந்தாதி (பாசுரம் 46)

:

mangLASAsanam

tirumangai AzhvAr

Peria tirumozhi 2 - 4 (pAsurams 1 - 10)

Peria tirumozhi 2 - 7 (pAsuram 8)

Peria tirumozhi 6 -8 (pAsuram 4)

Peria tirumozhi 7 - 1 (pAsuram 7)

Peria tirumozhi 8 - 2 (pAsuram 3)

Peria tirumozhi 9 - 2 (pAsuram 8)





Peria tirumozhi 10 - 1 (pAsuram 1)
tiruneDuntANDakam (pAsuram 18)
siRiya tirumaDal (pAsuram 73)
PeriyA tirumaDal (pAsuram 130)
bhUtattAzhvAr:
irANDAm tiruvandAdi (pAsuram 46)



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திருநீர்வண்ணர் திருமுகம்

(நன்றி: SrI Kailashi Muruganandam Subramaniam)

(<http://narasimhar.blogspot.com>)





ஸ்தலபுராணம்

நின்ற (ஸ்ரீநீர்வண்ணன்) , இருந்த (ஸ்ரீந்ருசிம்ஹர்) , கிடந்த (ஸ்ரீரங்கநாதர்) , நடந்த (ஸ்ரீத்ரிவிக்ரமன்) என்ற நான்கு திருக்கோலங்களில் இத்திருத்தலத்தில் பெருமாள் ஸேவை சாதிக்கிறார். இந்த திவ்யதேச பெருமானை சேவித்தால் திருநறையூர் (நின்ற திருக்கோலம்), திருக்குடந்தை (சயன திருக்கோலம்), திருவாலி (அமர்ந்த திருக்கோலம்), திருக்கோவலூர் (நடந்த திருக்கோலம்) என்ற நான்கு திவ்ய தேச பெருமானை சேவித்த புண்ணியம் கிடைக்கும் என்று சொல்லப்படுகிறது.

ப்ரஹ்மாண்ட புராணம், மற்றும் வடமொழி நூல்களில் இத்தலம் பற்றிய விவரங்கள் உள்ளன.

இந்த திவ்ய தேசம் அமைந்துள்ள பகுதியை காண்டவனம் என்றும், இந்த திவ்ய தேசம் அமைந்துள்ள மலையை தோயாத்ரி என்றும் புராணம் செப்புகிறது.

இந்த திவ்ய தேசத்தில் ஒரு நாள் செய்யும் புண்ணிய காரியம் மற்ற ஸ்தலங்களில் 100 ஆண்டுகள் செய்வதற்கு ஒப்பாகும் என்றும், வெகுதூரத்திலிருந்து இந்த தோயாத்ரி மலையை சேவித்த மாத்திரத்திலேயே பாவங்கள் மறைகின்றன என்றும் ப்ரஹ்மாண்ட புராணத்தில் சொல்லப்படுகிறது. பரமாத்மாவான ஸ்ரீமன் நாராயணின் மாயையே காண்டவ வனமாக ஏற்பட்டதால் உலகில் மாயையில் சிக்கியிருக்கும் அனைத்து ஜீவ ராசிகளும் இந்த திவ்ய தேசத்தில் பெருமானை சேவித்துக் கடைத்தேறுகின்றன.

வால்மீகிக்கு காட்சி தந்த நீர்வண்ண பெருமாள்:

ராமாயணம் இயற்றிய வால்மீகி இந்த திவ்ய தேசத்திற்கு வந்து மலை மேல் எழுந்தருளியிருக்கும் பெருமானை எல்லாம் சேவித்து விட்டு கீழே இறங்கும் போது





என் பிரிய இராமன் இங்கு இல்லை என்று மனம் வாடி கண்ணீர் மல்கி ஸ்ரீராமனைப் ப்ரார்த்திக்க, எம்பெருமான் இங்கு எழுந்தருளியுள்ள பெருமாள்கள் மூலமாக வால்மீகீக்கு சேவை சாதித்தாக ஐதீகம். அதாவது ஸ்ரீரங்கநாதனே ஸ்ரீராமனாகவும், ஸ்ரீமஹாலக்ஷ்மி ஜானகியாகவும், ஆதிசேஷன் லக்ஷ்மணனாகவும், ஸ்ரீகருடன் ஸ்ரீஆஞ்சநேயனாகவும் சேவை சாதித்தாக ஐதீகம். பெருமாள் ரம்மியமான நீர்வண்ண ரூபத்தில் சேவை சாதித்து வால்மீகியின் துயரை நீக்கிய திவ்ய தேசம் இது.

திருமங்கையாழ்வாரும் திருநீர்மலையும்:

திருமங்கையாழ்வார் இந்த மலைக்கு மங்களசாசனம் செய்ய வந்தபோது தொடர் மழை பெய்து அடைமழையாக மாறி மலையைச் சுற்றிலும் அரண் போல் நீர் சூழ்ந்து கொண்டது. திருமங்கையாழ்வாரால் மலை மேல் சென்று பெருமானை சேவிக்க முடியவில்லை. மழை நின்று நீர் வற்றிய பின் பெருமானை சேவிக்க ஆழ்வார் காத்திருந்தார். ஆறு மாத காலத்திற்கு பிறகு நீர் வற்ற திருமங்கையாழ்வார் பெருமானைக் கண்குளிர சேவித்து மனமகிழ்ந்து மங்களசாசனம் செய்தார். திருமங்கையாழ்வார் வந்த போது நீர் சூழ்ந்து நின்ற காரணத்தால் இந்த திவ்ய தேசத்திற்கு திருநீர்மலை என்ற திருநாமம் வந்தது. அதற்கு முன்பு காண்டபவனப் பெருமாள் என்றும் காண்டபவன நாதன் என்ற திருநாமங்களே வழக்கிலிருந்ததாக அறிய முடிகிறது. திருமங்கையாழ்வாரும் தன் பாசுரத்தில்,

“காண்டாவன மென்பதோர் காடமார்க்

கரையானது கண்டவன் நிற்க”

என்று கூறுகிறார்.





திருமணப் ப்ராப்தி ஸ்தலம்:

இங்கு ஸ்ரீராமபிரான் கல்யாண ராமனாக சீதாபிராட்டியுடன் கல்யாண கோலத்தில் எழுந்தருளியிருக்கிறார். இந்த திவ்ய தேசம் திருமணப் ப்ராப்தி ஸ்தலமாகவும், ஆயுள் விருத்தி தரக்கூடிய ஸ்தலமாகவும் விளங்குகிறது. இங்கு செய்யும் புண்ணியங்கட்கு 100 மடங்கு பலன் கிடைப்பதாக ஐதீகம். இங்கு செய்யும் ஆயுள் விருத்தி ஹோமங்களும், திருமணத்தடை அல்லது திருமணம் நடைபெறாமல் இருத்தல் போன்றன நீங்கி திருமணம் விரைவில் நடக்க இப்பெருமானிடம் வேண்டும் வேண்டுதல்களும் விரைவில் கைகூடுகின்றன என்பது அதிசயத்தக்க உண்மையாகும்.

பிள்ளைப் பெருமாளையங்கார் மங்களாசாசனம்:

ஒரு சமயம் வாணாசுரன் என்ற அரக்கனிடமிருந்து அநிருத்தனை மீட்க எம்பெருமான் ஸ்ரீகண்ணன் வந்த போது, அசுரன் தன் உடல் வலிமையே பெரிதென்று எண்ணி கண்ணபிரானொடு கடும் யுத்தம் செய்தான். ஆயிரம் கரங்கள் கொண்ட அந்த அசுரனுக்கு உதவ வந்த அரக்கர்கள் அனைவரையும் ஸ்ரீகண்ணன் வீழ்த்தினான். விடாமல் யுத்தம் நடக்க, இறுதியில் எம்பெருமான் தன் சக்ராயுதத்தால் அசுரனின் கரங்களை வீழ்த்தினார். இந்நிலையில் தன் பக்தனுக்கு இரங்கிய சிவன் அசுரனுக்கு உயிர் பிச்சை அளிக்க எம்பெருமானை வேண்ட, எம்பெருமான் அசுரனின் நான்கு கரங்களை வெட்டாது விட்டான். தன் தவறை உணர்ந்து வெட்கிய அசுரன் தனது நான்கு கரங்களால் கண்ணனைத் தொழுது எம்பெருமானின் நீர்மைத் தனமையே பெரிது என்று கூறி, நீர்மலையெம்பெருமானைச் சுட்டிக்காட்டி தொழுது நின்றான். நான்கு வேதங்களும் எம்பெருமானைத் தொழுவது போல நான்கு கரங்களால்





திருநீர்மலையினைத் தொழுது நின்றான். நீரினை அரணாகக் கொண்ட
நீர்மலையானே தனக்கும் அரண். சர்வ உலகத்தையும் ரக்ஷிப்பவனும் அவனே என்று
தொழுதான். இதனைப் பிள்ளைப் பெருமாளையங்கார் தமது நூற்றெட்டுத்
திருப்பதியந்தாதியில்,

“இரங்கு முயிரனைத்து மின்னருளால் காப்பான்

அரங்க னொருவனுமேயாதலால் – கரங்களால்

போர்மலை வான் வந்த புகழ்வாணன் காட்டினான்

நீர்மலை வா மெந்தையெதிர் நின்று”

என்று இத்தலத்தை மங்களாசாசனம் செய்து இத்தலத்தின் மாண்பிற்கு மேலும்
மெருகூட்டுகிறார்.

sthala purANAm by SrI MK:

Visesham about this sthalam (idIham): Sage VALmIki, had been here and went up the hill top, and paid his obeisance to RanganAthan, Narasimhan and Trivikrman on the top, and came down. At the base, VALmIki meditated on Lord rAma, and immediately, RanganAtha PerumAL appeared as Sri rAman, tAyAr appeared as SitA PiraaTTi, AdiSeshan appeared as iLlaya perumAL, Sanghu, Cakram appeared as Bharatan and Catrugnan, while Vishvakсенar and GaruDan appeared as SugrIvan and HanumAn in front of the Sage. VALmIki prayed to the Lord and requested Him to be present there at the base permanently. The Lord stays put as nIr vaNNan in ninRa tirukkoLam, along with tAyAr (in a separate sannidhi). When tirumangai AzhvAr came here, there were severe floods and the whole hill was surrounded by waters (nIr) and thus called "nIrmalai". AzhvAr waited for six months to pay his obeisance to the Lord of tirunIrmalai.





Paasurams and Commentaries





திருமங்கையாழ்வார் மங்களாசாசனம்

தனியன்

வாழி பரகாலன் வாழி கலிகன்றி
வாழி குறையலூர் வாழ் வேந்தன் – வாழியேரா
மாயோனை வாள்வலியால் மந்திரங்கொள்
மங்கையர்கோன் தூயோன் சுடர்மானே வேல்.





PERIA TIRUMOZHI PASURAMS 2-4

pAsuram 2.4.1

anRayar

அன்றாயர் குலக்கொடி யோடணிமா

மலர்மங்கையொ டன்பளவி, அவுணர்க

கென்றானு மிரக்கமி லாதவனுக்

குறையுமிட மாவது, இரும்பொழில்குழ்

நன்றாயபு னல்நறை யூர்திருவாலி

குடந்தை தடந்திகழ் கோவல்நகர்,

நின்றானிருந் தான்கிடந் தான்நடந்தாற்

கிடம்மாமலை யாவது நீர்மலையே.

anRAYar kulak koDiyODu aNimA

malar ma'ngaiyoDu anbaLavi avuNarkku

enrAnum irakkam ilAdavanukku

uRaiyum iDamAvadu irumpozhil sUzh

nanRAYa punal naRaiUr tiruvAli

kuDandai taDam tigazh kOval nagar

ninRAn irundAn kiDandAn naDandARku

iDam mAmalai Avadu nIrmalaiyE.

A. SrImad tirukkuDandai ANDavan:

AzhvAr enjoyed sarvESvaran sitting in SingavEL kunRam, His standing tirukkOLam in tirumalai, His reclining darSanam in tiru-evvuLLUr. He then relished perumAL in tiruvallikkaENi. Next, he enjoyed His swift walking from SrIvaikUNTham to remove the animosity between the elephant and the crocodile.

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'கஜேந்திர மோகஷம்' (நன்றி: ஸ்ரீ லக்ஷ்மிநரசிம்மன் ஸ்ரீதர்)



AzhvAr wondered where he can get to see these darSanams again. He remembered the divya desams like tirnaRaiyUr, tiruvAli, tirukkuDandai, tirukkOvalUr etc,. He realized that emperumAn is following up with all the pastimes He enjoyed doing in those kshetrams, in tirunIrmalai itself. Immediately, AzhvAr starts praising tirunIrmalai.

emperumAn takes His avatAram with His pirATTi-s. He vanquishes our enemies. He dissolves our sins. He is living in tirunIrmalai with great felicity. AzhvAr advises us not to listen to the words of undesirable people, but fall at His feet for salvation.

PerumAL had once enjoyed the intimate associations of SrI nappinnai pirATTi and SrI mahAlakshmi. During those times and other times also, He had no sympathy for the asura-s. He is in a standing pose in naRaiyUr; He is seated in tiruvAli; He is reclining in tirukkuDandai; He is in walking pose in tirukkOvalUr. He is living very pleased in tirunIrmalai. Make a point of worshiping Him there.

B. SrI PVP:

அன்றாயர் குலக் கொடியோடு அணிமா மலர்மங்கையொடு அன்பளவி,

anRAYar kulak koDiyODu aNimA malar ma'ngaiyoDu anbaLavi -

as kaNNan, He enjoyed His private time with SrI nappinaip pirATTi who belonged to the cowherd clan and with SrI mahAlakshmi (who is seated on a lotus) in the form of rukmiNI.

என்றானும்

enrAnum -

at all times

அவுணர்க்கு இரக்கம் இலாதவனுக்கு

avuNarkku irakkam ilAdavanukku -

He had no mercy for the asura-s.





உறையும் இட மாவது இரும்பொழில் சூழ் நன்றாய புனல்

uRaiyum iDamAvadu irumpozhil sUzh nanRAya punal -

He lives for ever in places that are surrounded by groves and are fertile like

நறையூர் திருவாலி குடந்தை தடம் திகழ் கோவல் நகர்

naRaiUr tiruvAli kuDandai taDam tigazh kOval nagar -

tirunaRaiUr, tiruvAli, tirukkuDandai, tirukkOvalUr that has a innumeralble ponds

நின்றான் இருந்தான் கிடந்தான் நடந்தாற்கு

ninRAN irundAn kiDandAn naDandARku -

He is in the following postures in the respective places - standing, sitting, reclining and walking (taking a step as trivikraman)

இடம் மாமலை ஆவது நீர்மலையே

iDam mAmalai Avadu nIrmalaiyE -

tirunIrmalai is the mountain where He presents Himself in all these four poses. emperumAn wants to enjoy giving the four poses all in one place in this tirunIrmalai.

C. SrI UV:

emperumAn, who is enjoying happiness in SrIvaikuNTham with His pirATTi-s and nitya-sUri-s never wastes time in protecting His good devotees from their foes by vanquishing the latter. When He makes His appearance in the world for that purpose, pirATTi and others miss Him and they also follow Him. The foes/asuras will try to harm them too. So, emperumAn has to become engaged in killing the asura-s with more fervor. He looked for a place on earth to fulfill ishTa prApti and anishTa nirvRtti - bring us all desirable benefits and remove all undesirable elements from us - and at the same time live permanently in everlasting bliss. tirunIrmalai happened to be such a place. This is a proven fact. In other divya deSams where He resides with great happiness, He is





either sitting or standing or reclining or walking. Here, He is enjoying all those anubhavams in one single place. So, this shows that of all the places where He resides with happiness, this tirunIrmalai is the greatest. Thus, the tiruvallikkENi emperumAn who loved AyarpADi girl nappinnai and emperumAn, who is supposed to be in general, SrI mahAlakshmi's constant companion, all live here.

தடம் திகழ் கோவல் நகர்

taDam tigazh kOval nagar -

instead of taking taDam to be 'pond', the correct meaning would be to say tirukkOvalUr with its peNNAr (river).

D. SrI PBA:

அன்றாயர் குலக் கொடியோடு

anRAyar kulak koDiyODu -

Ayar kulak koDi is nappinai pirATTi, the daughter of the cowherd chief named 'kumban'. In order to wed nappinnai, kaNNan killed seven asura-s in the form of bulls.

அணிமா மலர்மங்கையொடு

aNimA malar ma'ngaiyoDu -

In order to marry SrI mahAlakshmi in the form of rukminI pirATTi, He defeated and shamed asura-s like rukman etc.

இடம் மாமலை ஆவது நீர்மலையே

iDam mAmalai Avadu nIrmalaiyE -

some take the 'Avadu' with 'iDam' and say ' iDam Avadu mAmalai nIrmalai' - That place (where that emperumAn lives) is the great mountain, nIrmalai; it is not necessary to split like that. We can say 'iDam mAmalaiyAna nIrmalai' - that place is nIrmalai which is surrounded by water fort (and hence called tirunIrmalai) and which is a great mountain.





E. Additional Comments by SrI MK:

(The Lord who has no mercy for asurAs is here at tirunIrmalai!). The Lord, who, when He had appeared as KaNNan- joined with Nappinnai PirATTi, the beautiful creeper of cowherd folks, and with RukmiNi piraaTTi, the incarnate of MahAlakshmi, - the Lord who has absolutely no mercy (or compassion) for asurAs and rAkshasAs at all times, the Lord who shows Himself in the most beautiful arcAvatarams at tirunaRaiyUr in standing posture, reclines at tirukkuDantai, walks (measures) at tirukkOvilUr, is here permanently at tirunIrmalai.





pAsuram 2.4.2

kANDavanam enpbadOr

காண்டாவன மென்பதோர் காடமர்க்

கரையனது கண்டவன் நிற்க,முனே

மூண்டாரழ லுண்ணமு னிந்ததுவும்

அதுவன்றியும் முன்னுல கம்பொறைதீர்த்

தாண்டான்,அவுணனவன் மார்வகலம்

உகிரால்வகி ராகமு னிந்து, அரியாய்

நீண்டான்குற ளாகிநி மிர்ந்தவனுக்

கிடம்மாமலை யாவது நீர்மலையே.

kANDavanam enbadOr kADu amararku

araiyan adu kaNDu avan niRka munE

mUNDu Ar azhal uNNa munindaduvum

aduvanRiyum mun ulagam poRai tIrttu

ANDAn avuNan avan mArvu agalam

ugirAl vagirAga munindu ariyAi

nINDAn kuRalAgi nimirndavanukku

iDam mAmalaiyAvadu nIrmalaiyE.

A. SrImad tirukkuDandai ANDavan:

kANDavanam is a famous forest that belonged to devendran. There were several trees and herbs. His friend, dakshan, the king of serpents, was living there too. It was an indestructible forest. One time, arjuna and his friend kRshNa were playing ball near that forest. At that time, agni bhagavAn came and requested kRshNa to provide him food. Thinking of killing the asura-hiding in the forest, bhagavAn ordained agni to consume kANDavanam. He also said that if anyone obstructs agni in the process of consuming, arjuna will fight and protect him. When indra was watching, agni jumped into the forest and

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burned it all. AzhvAr is saying that the emperumAn who helped burn the KANDavanam is living in tirunIrmalai.

Next, he says that sarvEsvaran, same as kRshNa who killed the foes of paNDava-s in mahAbhArata war and rid the earth of a huge burden, same as nRsimha who tore open hiraNyan's broad chest with His nails, and same as vAmana, who entered mahAbali's yAgA grounds, requested for three feet of land and grew into trivikrama as soon as the ablution waters fell on His hands and measured the three worlds, is giving His darSanam in tirunIrmalai.



எம்பெருமான் இருக்குமிடம் - திருநீர்மலை
(நன்றி: <http://narasimhar.blogspot.com>)

B. SrI PVP:

AzhvAr is saying that the living place for emperumAn, who took kRshNavatAram, nRsimhAvatAram and vAmanAvataram, is nIrmalai.





அமரர்க்கு அரையன் அது

amararkku araiyan adu -

devendra's

காண்டாவனம் என்பதோர் காடு

kANDAvanam enbadOr kADu -

forest named kANDavanam

அவன் கண்டு நிற்க

avan kaNDu niRka -

when he was standing watching it

முனே

munE -

right in front of his eyes

ஆர் அழல் மூண்டு உண்ண முனிந்ததுவும்

Ar azhal mUNDu uNNa munindaduvum -

(He ordained) agni to eat the whole forest with the blazing fire. The nature of fire is to sometimes fade out and withdraw; but with backup of kRshNa and arjuna, the fire was blazing forth with full strength (mUNDu) - so one way to split is 'mUNDu Ar azhal'. Another way of looking at this is - mUNDAr azhal uNNa - mUNDAr = enemies; burned down the enemies.

அதுவன்றியும்

aduvanRiyum -

besides that

முன் உலகம் பொறை தீர்த்து ஆண்டான்,

mun ulagam poRai tIrttu ANDAn -

in the mahAbhArata war, He removed the burden on the earth and protected





the same

அவுணன் அவன் அகலம் மார்வு உகிரால் வகிராக முனிந்து அரியாய் நீண்டான்

avuNan avan ahgalam mArvu ugiRAl vagirAga munindu ariyAi nINDAn -

With His nails, He tore open the broad chest of hiraNyan and grew to be nara singam. To prove prahlan's statement "engum uLan" - "He is omnipresent", He came immediately to help him; otherwise, His guNams may look like they have fallen short! In order to avoid that kind of thinking, He came then and there.

குறளாகி நிமிர்ந்தவனுக்கு

kuRaLAgi nimirndavanukku -

perumAn went to mahAbali in the form of vAmanan and grew into the tall trivikraman after accepting the donation waters. He took a short form that was totally unsuitable for His greatness and later, His form penetrated and filled the whole sky.

இடம் ஆம் மலையாவது நீர்மலையே

iDam Am malaiyAvadu nIrmalaiyE -

to that emperumAn, the living place is the mountain, tirunIrmalai.

C. SrI UV:

In the first pAsuram, AzhvAr had said that emperumAn has no mercy for asura-s anytime. From that, it may appear that He has no mercy for deva-s also sometimes. One example is the burning of kANDavanam for the purpose of destroying serpents, rAkshasa-s, asura-s and wild beasts.

In the yAgam done by a Rshi Svetaki, ghee was poured down continuously and agni, developed satiety and an aversion for food and started losing weight; he went and prayed to brahma, who directed him to burn kANDavanam which was infested with evil asura-s etc. He tried to ignite the forest several times, but devendran, a friend of the serpent, dakshan, who was living there, made it rain and put out the fire each time. So, agni came in the form of a brAhmin to





kRshNa and arjuna, who were playing in yamunA river near kANDavaprastham and requested food. When they promised food, agni assumed the original form and requested kANDava vanam. arjunan promised to fight any obstruction and requested weapons. agni gave him the chariot, horses and the bow kANDIvam etc from aruNan. He gave some weapons for kRshNa also. With both arjuna and kRshNa fighting with devendra, agni was able to consume the whole forest. A lot of evil forces were eliminated. All this was part of kRshNa's act of removing burden from the earth; not only that, he did the same in the mahAbhArata war also.

அரியாய் நீண்டான்

ariyAi nINDAn -

when He first appeared in the pillar, He took a small form of nRsimha; when He had to kill hiraNyan, He extended Himself into a taller and bigger nRsimha.

'கண்டு', 'முனிந்து', 'தீர்த்து'

'kaNDu;', 'munindu', 'tIrttu' -

are all kRshNa's works. 'kaNDu' expression comes from mahAbhAratam 1:248 -

आलयं सर्वभूतानां स्वाण्डवं सङ्गचर्भभृत् ।

ददर्श कृत्स्नं तं देशं सहितः सव्यसाचिना खाण्डवम्

सुमहाप्राज्ञः - - दृष्टवान् --- स्वाण्डवस्य विनाशं तं ददर्श मधुसूदनः

'Alayam sarvabhUtAnAm svANDavam sa'ngacarbhabrRt |

dadarSa kRtsnam tam deSam sahitaH savyasAcinA', 'khANDavam

sumahAprAj~naH - dRshTavAn.....,svANDavasya vinASam tam dadarSa

madhusUdanaH'.





'munindu' expression comes from 1:253

कृष्णश्च सुमहातेजाश्चक्रेणारि निनाशनः ।

दैत्यदानवसंघानां चकार कदनं महत्

'kRshNasca su mahAtejAH cakreNari vinASanaH |

daitya dAnavasanghAnAm cakAra kadanam mahat'

D. SrI PBA:

kaNNan is fulfilling the purpose of His avatAra, that of reducing the earth's burden, by letting the kANdava vanam burn (by letting all the evil ones in the forest die).

E. Additional Comments by SrI MK:

(PerumAl got some things done through Arjunan and also executed some by Himself!). The Lord, who had appeared as KaNNan to destroy the dense forests (KaaNDavanam, that had belonged to Indran earlier) of asurAs with fire; who had saved the earth and removed its burden in the Kurukshetra battle (by killing the wrong doers). The Lord who had grown huge and ferocious as Lord Narasinghan and tore the large chest of hiraNyan into two with His sharp hand nails and killed him. The Lord who had walked and measured the Universe with His Feet as Trivikraman is the Greatest Lord staying here at tirunIrmalai.





pAsuram 2.4.3

alam mannum

அலமன்னு மடல்சுரி சங்கமெடுத்

தடலாழியி னாலணி யாருருவில்,

புலமன்னு வடம்புனை கொங்கையினாள்

பொறைதீரழு னாளடு வாளமரில்

பலமன்னர் படச்சுட ராழியினைப்

பகலோன்மறை யப்பணி கொண்டு, அணிசேர்

நிலமன்னனுமா யுலகாண்டவனுக்

கிடம்மாமலை யாவது நீர்மலையே.

alam mannum aDal suri sangam eDuttu

aDal AzhiyinAl aNiyAr uruvil

pulamannu vaDampunai kongaiyinAL

poRai tIra mun AL aDuvAL amaril

pala mannar paDac cudar Azhiyinaip

pagalOn maRaiyap paNi koNDu aNi sEr

nila mannanumAi ulagANDavanukku

iDam mAmalaiyAvadu nIrmalaiyE.

A. SrImad tirukkuDandai ANDavan:

In the mahAbhArata war, emperumAn was wearing on His beautiful tirumEni, the discus that was every ready to do battle, the plough, and the conch. He came dressed that way for removing the misery of bhUmi pirATTi, whose chest is decorated with ornaments in order to entice the attention of emperumAn. The battle was a grave one; one that would finish off a lot of people. He conducted this battle and made ten thousand kings die each day. In order to kill the sindhu king, jayadratha, He hid the Sun with His brilliant discus to make night out of day. That sarveSvaran is living with happiness in this tirunIrmalai.

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சங்கு சக்ரதாரி (நன்றி: ஸ்ரீமதி சாந்தா பத்மநாபன் - www.pbase.com/svami)

B. SrI PVP:

In the previous pAsuram, AzhvAr enjoyed kRshNAvatAram in a short manner saying "munulagam poRai tIrttu ANDAn". Here, he is elaborating on His avatAram.

அணியார் உருவில் அடல் ஆழியினால் அலம் மன்னும் அடல் சுரிசங்கம் எடுத்து

aNiyAr uruvil aDal AzhiyinAl alam mannum aDal surisangam eDuttu -

On His exquisite tirumEni, He wore the victorious discus, the plough (balArAman's special weapon), the conch - pA'ncajanya. When kaNNan was born, His mother devakI prayed to Him to hide His rUpam with four hands so that the asura kamsa will not know about His avatAram.





उपसंहर सर्वात्मन् रुपमेतच्चतुर्भुजम् ।

जानातु माऽवतारं ते कंसोयं दितिजन्मजः ॥

upasamhara sarvAtman! rupametata catur-bhujam |
jAnAtu mA'vatAram te kamsoyam diti-janmajaH ||
---vishNu purANam 5.3.13

emperumAn hid His weapons listening to His mother. Whether He displays them or hides them, it is all for His devotees.

மன் புலமன்னு வடம்புனை கொங்கையினாள் பொறை தீர

mun pulamannu vaDampunai kongaiyinAL poRai tIra -

during the mahAbhArata war, in order to remove the burden of bhUmidevi, who is all decorated with ornaments on her chest to attract emperumAn

ஆள் அடுவாள் அமரில் பல மன்னர் பட

AL aDuvAL amaril pala mannar paDa -

He arranged for several kings to die in the battle

சுடர் ஆழியினைப் பகலோன் மறையப் பணி கொண்டு

cudar Azhiyinaip pagalOn maRaiyap paNi koNDu -

he hid the Sun with His effulgent discus (to kill jayadratha by making night out of day)

அணிசேர் நில மன்னனுமாய் உலகாண்டவனுக்கு

aNi sEr nila mannanumAi ulagANDavanukku -

to that elegant king of the earth. kaNNan did not rule over the whole world like cakravarti tirumagan. So, this phrase could refer to rAma or we could explain it thus - by removing earth's burden, kaNNan became the protector of the world.

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இடம் மாமலையாவது நீர்மலையே

iDam mAmalaiyAvadu nIrmalaiyE -

the place is tirunIrmalai.

C. SrI UV:

In rAmAvatAram, emperumAn ruled over the whole world as cakravartit-tirumagan. In kRshNAvatAram, He ruled as a king without even using His weapons even though He carried them with Him.

emperumAn, who vanquishes enemies with His invincible discus kept that only for decoration; even though He did not have all the other weapons, just as -

स घोषो धार्तराष्ट्रणां हृदयानि व्यदारयत्। (sa ghosho dhArtarAshtrANAm hRdayAni vyadArayat)(gItA.1.19) indicates, kept only His conch that is capable of renting the hearts of the enemies just by its elegant dhvani.

When He had to kill jayadratha, He used His discus (thousand times more brilliant than the Sun) for this purpose; He acted as if He did not do anything, but got everything accomplished. Thus, He acted as if He was not the king, but in reality became the king.

அலம்

alam (halam) -

Plough. It is one of the weapons of emperumAn; mostly, for balarAman. There is no point in adding this here. It should be explained as - alam mannu aDal suri sa'ngam - alam = had enough; mannu aDal = stable strength; suri sangam = valampuri conch.

D. SrI PBA:

The story behind " cudar AzhiyinaippagalOn maRaiyap paNi koNDu" is - in the thirteenth day of the war, jayadratha killed arjuna's son abhimanyu, arjuna had





taken a vow to kill jayadratha by sun set next day. In order to thwart that effort, the enemies guarded jayadratha with all their strength by forming strong army formations; Sri kRshNa wanting to make the kings think that the sun set has come, hid the Sun with His brilliantly shining discus. Thinking that the sun had set and there is no more danger and that arjuna will fall into the funeral pyre per his vow, jayadratha came out of the army formation and stood out. kRshNa withdrew His discus and immediately arjuna realized that the sun had not set yet and killed jayadratha.

How can He hide the Sun with the discus that was far more brilliant than the Sun? The Sun's rays are such that the human eyes can see them; so, they drive away darkness. The radiance of the discus cannot be seen directly by human eyes. The extreme brilliance of the discus brought darkness to the eyes (which made them think the sun had set). That is how elders explain this.

E. Additional Comments by SrI MK:

(the Lord appeared as KrishNan and reduced the huge burden of the earth!). The Lord, who has adorned His most beautiful Divine body, Divine mace, the Conch, the CakrAyudham, appeared in front of DuryOdhanAdis. The Lord who reduced the huge burden of BhUmi pirATTi, who always lets Her senses enjoy the presence of the most beautiful ornaments adorning Her chest. How did He lighten Her burden? By letting hundreds of asurAs die everyday in the battle field of Kurukshtra and by performing wonderful thing of hiding the Sun with His CakrA thereby bringing darkness at the unscheduled time. Such Most exquisitely beautiful Lord- is here at tirunIrmalai to save the world.





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ஸ்ரீ நரசிம்மர் - திருநீர்மலை (நன்றி: <http://prtraveller.blogspot.com>)





pAsuram 2.4.4

tangAdador

தாங்காததோ ராளரி யாயவுணன்
தனைவீட முனிந்தவ னாலமரும்,
பூங்கோதையர் பொங்கெரி மூழ்கவிளைத்
ததுவன்றியும் வென்றிகொள் வாளமரில்,
பாங்காக முன்ஐவரொ டன்பளவிப்
பதிற்றைந்திரட் டிப்படை வேந்தர்பட,
நீங்காச்செரு வில்நிறை காத்தவனுக்
கிடம்மாமலை யாவது நீர்மலையே.

†AngAdadOr ALariyAi avuNan
tanai vIDa munindu avanAl amarum
pUnkOdaiyar pongeri mUzhga viLaittu
aduvanRiyum venRi koLvAL amaril
pAngAga mun aivaroDu anbaLavi
padiRRu aindu iraTTip paDai vEndar paDa
nIngAc ceruvil niRai kAttavanuku
iDam mAmalai Avadu nIrmalaiyE

A. SrImad tirukkuDandai ANDavan:

emperumAn came as the invincible, matchless nRsimha and furiously destroyed hiraNyAsuran. He made the ladies who were being patronized by hiraNyan and were wearing flower garlands to fall into the funeral pyre. He was friendly with the panca pANDava-s and He vanquished the hundred kaurava-s including the egoistic duryodhana and protected draupadI's honor. That sarveSvaran is living merrily in tirunIrmalai.





B. SrI PVP:

தாங்காததோர் ஆளரியாய் அவுணன் தனைவீட முனிந்து

tAngAdadOr ALariyAi avuNan tanai vIDa munindu -

he appeared as great narasingan, who was unbearable to foes and killed hiraNyan.

அவனால் அமரும் பூங்கோதையர் பொங்கெரி மூழ்க விளைத்து

avanAl amarum pUnkOdaiyar pongeri mUzhga viLaittu -

the women supported by him were made to fall into the funeral pyre.

அதுவன்றியும்

aduvanRiyum -

not only that

முன் வென்றி கொள்வாள் அமரில்

mun venRi koLvAL amaril -

during the mahAbhArata war, in the victorious and special battle field

பாங்காக ஐவரொடு அன்பளவி

pAngAga aivaroDu anbaLavi -

He brought Himself to the level of pANDava-s and was very friendly with them

பதிற்று ஐந்து இரட் டிப் படை வேந்தர் பட

padiRRu (ten times) aindu (five times)) iraTTip (two) paDai vEndar paDa -

He destroyed the hundred brothers including duryodhana

நீங்காச் செருவில் நிறை காத்தவனுக்கு

nIngAc ceruvil niRai kAttavanuku -

in that everlasting battle, He protected the honor of draupadI.

இடம்மாமலை யாவது நீர்மலையே





iDam mAmalai Avadu nIrmalaiyE -

His place is tirunIrmalai.

C. SrI UV:

In the case of hiraNyan's wives, He had made them fall into the pyre. But, in the case of pANDava patnI draupadI, He was 'niRai kAttavan'. One reason for His protecting her honor would be His love for the pANDava-s. Another reason for His helping the pANDava-s would be because of draupadI's extreme faith [mahA viSvAsam in Him]. The individual friendship with each other between the pANDava-s, draupadI and kaNNan helped for the benevolence like a golden flower having a pleasant smell. Gambling with belongings is not a virtuous act. So, emperumAn might not have wanted to remove the obstacles faced by the pANDava-s. But, the dishonor extended to draupadI and her SaraNagati to kRshNa became the most important reason for Him to protect them. So, the importance here is for pAncAli [draupadI].

வேந்தர் பட

vEndar paDa -

even after all the kings were destroyed, He provided a solution for aSvattAmA's atrocious astra prayogam; that was another instance of protection ('niRai kAttavan').

When the kaurava-s offered Him false seat to capture Him, He protected His own honor ('niRai kAttavan').

After the battle started, He imparted knowledge ('niRai kAttavan') to arjuna who was trying to abort the war.

He protected the honor of draupadI by blessing her with a continuous supply of clothes when she was insulted by the kaurava-s and goaded her to take the vow of avenging the kaurava-s by being her antaryAmi ('niRai kAttavan')





D. SrI PBA:

நங்காச் செருவில் நிறை காத்தவனுக்கு

nIngAc ceruvil niRai kAttavanuku -

this should remind us of the pAsuram - "pandAr viralAL pAncAli kUndal muDikka bhAradattu kandAr kaLiRRuk kazhal mannar kalanga sangam vAi vaittAn" (periya tirumozhi 6.7.8 - in order that pAncAli will put up her hair, He placed His conch in His mouth and blew it; hearing that, duryodana and his folks who came to fight, riding mad elephants, went out of their minds) and SrIvacanabhUshaNam-22 statement - "arjunanukku dUtya sAratyangal paNNiRRum prapatti upadEsam paNNiRRum ivaLukkAga"

E. Additional Comments by SrI MK:

(teLLiya singham and devaki singham is here at tirunIrmalai!). SarveSvaran, appeared as huge ferocious lion and killed the Strong hiraNyan and let his dark haired beautiful wives enter into the funeral pyre with him. The Lord did the most wonderful things in the huge, not-at-all-easy-to-win battle field of KurukshEtram. Although He was the embodiment of the Supreme Paratvam , He displayed such a soulabhyan as KaNNan, stooped down to become a close friend of pANDdavAs and stood as their chariot driver; He ensured the death of all DuryOdhanAdis in the great battle filed and saved Draupati. (Since she had vowed for their deaths!) Such Greatest Paratvam- soulabhyan stays at tirunIrmalai!





pAsuram 2.4.5

mAlum kaDal Ara

மாலுங்கட லாரம லைக்குவடிட்

டணைகட்டி வரம்புரு வ,மதிசேர்

கோலமதிளாய விலங்கைகெடப்

படைதொட்டொரு காலமரில் அதிர,

காலமிது வென்றயன் வாளியினால்

கதிர்நீண்முடி பத்து மறுத்தமரும்,

நீலமுகில் வண்ண னெமக்கிறைவற்

கிடம்மாமலை யாவது நீர்மலையே.

mAlum kaDal Ara malaik kuvaDu iTTu

aNai kaTTi varambu uruva madi sEr

kOla madiLAya ila'ngai keDap

paDai toTTu orukAl amaril adira

kAlam idu enRu ayan vALiyinAl

kadir nIN muDi pattum aRuttu amarum

nIla mugil vaNNan emakku iRaivaRku

iDam mAmalai Avadu nIrmalaiyE

A. SrImad tirukkuDandai ANDavan:

Once during treta yugam, the mighty rakshasan, irAvaNan, who was backed up by boons from his tapas, was torturing deva-s and brAhmaNa-s. PerumAL took avatAram as cakravarti tirumagan in order to vanquish him. He built a bridge over the ocean, by throwing mountains into the same. This bridge reached all the way to lankai, rAvaNan's place. rAma reached lankai that was surrounded by forts that touched the moon. He destroyed the city and used His brahmAstram to sever rAvaNan's heads that were wearing gem-studded crowns. He then went back to tiruayoddhi and had His coronation. That blue-





hued perumAL is sitting in tirunIrmalai.

B. SrI PVP:

AzhvAr is enjoying rAma avatAram and His vanquishing rAvaNa.

ஒரு கால்

oru kAl -

a long time back,

மாலும் கட ல் ஆர மலைக் குவடு அணைகட்டி

mAlum kaDal Ara malaik kuvaDu iTTu aNai kaTTi -

In the ocean filled with abundant waves, He built a dam with broken up mountain pieces that filled the ocean

வரம்பு உருவ

varambu uruva -

the bridge was made to reach the banks of ilangai.`

மதி சேர் கோல மதிளாய இலங்கை கெடப் படைதொட்டு அமரில் அதிர

madi sEr kOla madiLaya ila'ngai keDa paDai toTTu amaril adira -

with His might bow and weapons, He wrought havoc to the city that had very tall forts reaching the moon.

காலம் இது என்று அயன் வாளியினால் கதிர் நீண்முடி பத்து அறுத்து

kAlam idu enRu ayan vALiyinAl kadir nIN muDi pattum aRuttu -

For a few days, He fought with rAvaNa in a playful way, giving time for him to change; in the first day of the battle, He made rAvaNa run away after being defeated. Thinking that rAvaNa would become a better person with time, He stopped fighting with him for a while. When he failed to transform, rAma used brahmAstram to cut off his ten heads.





www.sadagopan.org

'சக்ரவர்த்தித் திருமகன்' (நன்றி: செள. சித்ரலேகா)





அமரும் நீல முகில் வண்ணன் எமக்கு இறைவற்கு

amarum nIla mugil vaNNan emakku iRaivaRku -

My Lord who has a radiant blue-hue and who has totally captivated me

இடம் மலை ஆவது நீர்மலையே

iDam malai Avadu nIrmalaiyE -

tirunIrmalai is His place of abode.

C. SrI UV:

After learning the news about sItA from hanumAn and listening to samudra rAjan's suggestion that the ocean must not become bone dry, rAma decided to build a bridge over the ocean using the engineering expertise of naLan and nIlan. Mountains were dropped into the ocean one on top of the other and a bridge built to reach ilangai. One time, when rAvaNan came to fight rAma, He defeated him and when rAvaNa was standing in the middle of the battle field with great dishonor, rAma said, "Go today and come back tomorrow - inRu pOi nALai vA". But, when rAvaNa came the next time, he was the very same adamant rAvaNa; so, rAma decided to kill him. His brahmAstram directed towards rAvaNa's heart (marma sthAnam) made sure that his severed heads did not come back to life again.

காலம் இது

kAlam idu -

it was time for Him to go back to ayoddhi - bharata was waiting and it was almost the end of His fourteen years of exile; so, He decided to be done with rAvaNa once and for all.

D. Additional Comments by SrI MK:

(the rAvaNAntakan- Sri rAman is here at tirunIrmalai!). When rAvaNan was so strong and was having an unbeaten record, what our emperumAn SrI rAman did: He placed the huge mountains on the noisy deep ocean waves and built a bridge





across the vast sea to cross to Lanka. He destroyed the beautiful tall towers of Lanka, that appeared as if they touch the cool moon even, by showering arrows in the battle and shatter the whole area with His thunderous twangs of the bow and array of arrows. He aimed the BrahmAstram and finished the life of rAvaNan and made the lustrous shining ten crowns of rAvaNan fall onto the ground. Thus the Most victorious Lord of ayOdhyA - the Dark cloud hues Lord - Sarva Swami is here at tirunIrmalai.





pAsuram 2.4.6

pArArulagum

பாராருல கும்பனி மால்வரையும்
கடலும்சுட ருமிவை யுண்டும், 'எனக்
கார'தென நின்றவ னெம்பெருமான்
அலைநீருலகுக்கர சாகிய, அப்-
பேராணைமுனிந்த முனிக்கரையன்
பிறரில்லை நுனக்கெனு மெல்லையினான்,
நீரார்பேரான்நெடு மாலவனுக்
கிடம்மாமலை யாவது நீர்மலையே.

pAr Ar ulagum panimAl varaiyum
kaDalum suDarum ivai uNDum enakku
ArAdu ena ninRavan emperumAn
alainIr ulagukku arasAgiya ap-
pErAnai munida munikkaraiyan
piRar illai nunakku enum ellaiyinAn
nIr Ar pErAn neDumAl avanukku
iDam mAmalai Avadu nIrmalaiyE

A. SrImad tirukkuDandai ANDavan:

During the praLaya [flood], emperumAn is offering protection to the whole wide world, the cloud-clad mountains, the oceans, the Moon and the Sun, by preserving them in His stomach. "eLLA ulagum Or tuRRARRA" (tiruvAi.2.8.8 all the worlds form His food; it is not enough for His one mouth) - He is One who thinks that is not enough for His stomach. It is like His feeling that whatever He has to protect is not sufficient; His Feeling to Protect is foremost for Him. He always thinks that however much He has done for His devotees, He could do more.





As pasarurAman, He eradicated twenty one generations of kings who were ruling over the world surrounded by ocean; the very name 'king' was made to disappear from usage. He is the prabhu - Lord, of all that exists and there is no one equal to Him; Everything is included in Him; He is the soul of everything; yet, He stands out distinctly. Since He sleeps on the water, He has a special name, nArAyaNan. He represents everything except Him also; hence named nArAyaNan. That sarveSvaran is having tirunIrmalai as His place.

B. SrI PVP:

பார் ஆர் உலகும் பனிமால் வரையும் கடலும் சுடரும் இவை உண்டும்

pAr Ar ulagum panimAl varaiyum kaDalum suDarum ivai uNDum -

Even though He swallowed the whole muddy earth, cool mountain, the ocean, Sun, Moon etc,

எனக்கு ஆராது என நின்றவன் எம்பெருமான்

enakku ArAdu ena ninRavan emperumAn -

My Lord who declared His stomach was not full yet

அலைநீர் உலகுக்கு அரசாகிய அப் பேராணை முனிந்த முனிக்கரையன்

alainIr ulagukku arasAgiya ap pErAnai munida munikkaraiyan -

paraSurAma, the leader of Rshi-s, who killed the 'kings' ruling over the word surrounded by ocean waters

நுனக்கு பிறர் இல்லை எனும் எல்லையினான்

nunakku piRar illai enum ellaiyinAn -

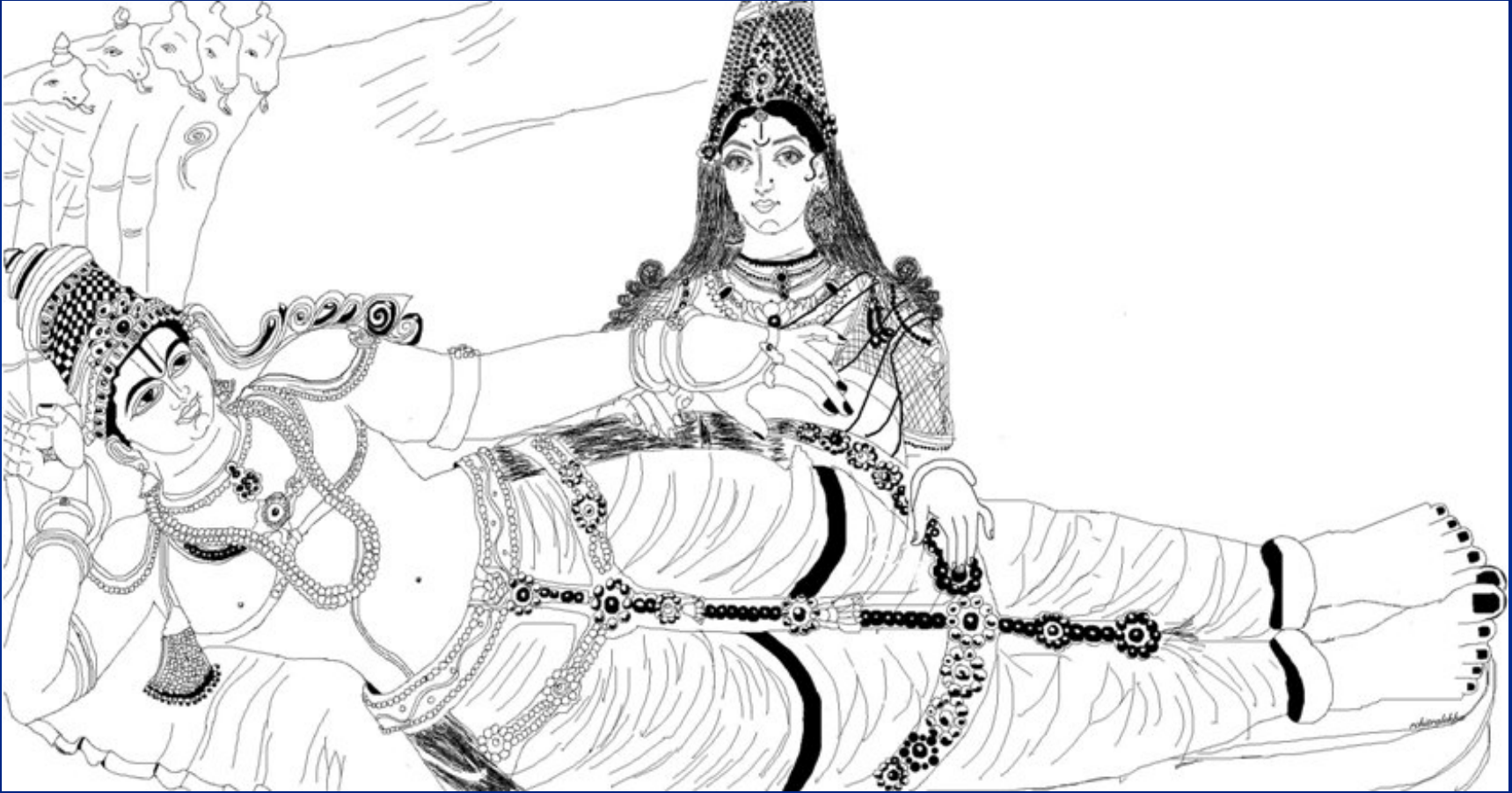
He earned the praise that there is no one equal to Him by holding everything in Himself

நீர் ஆர் பேரான்

nIr Ar perAn -

He who has the name 'nIrvaNNan'





நீர் ஆர் பேரான் - (நன்றி - செள. சித்ரலேகா)



आपो नरा इति प्रोक्तापो वै नरसूनवः ।

ता यदस्यायनं पूर्वं तेन नारायणः स्मृतः ॥

Apo narA iti proktAH Apo vai narasUnavaH |

tA yad asya ayanam pUrvam tena nArAyaNaH smRtaH ||

---manu.1.10

(The water was created by nara - emperumAn. So, the word 'nAram' refers to water. During creation time, He uses water as His place of residence; so emperumAn is called nArAyaNan).

Or, the name can be taken to denote His nIрмаi guNam - His goodness or essential excellence in being a Seshi - Master.

As sarvEsvaran in the most special of all, He got the name nIrvaNNan in this divyadeSam.

நெடுமால் அவனுக்கு

neDumAl avanukku -

to that emperumAn,

இடம் மாமலை ஆவது நீர்மலையே

iDam mAmalai Avadu nIrmalaiyE -

the place is nIrmalai.

C. SrI UV:

When paraSurAma came to fight with rAma (after rAma's marriage), the latter was standing as if He was asking paraSurAma - when I am having this whole creation and still feel that it is not enough for Me, what can you, who has slain only twenty-one kshatriya-s do?





On realizing rAma's greatness, paraSurAma extols Him - "अक्षय्यं मधुहन्तारं जानामि

त्वां सुरेश्वरम् akshayyam madhuhantAram jAnAmi tvAm sureSvaram -

(rAmAyaNa: bAla - 1.76.17) - You are immutable; You are the killer of madhu; I know that You are the god of all gods". You have no equal; You have no enemies. You felt compassionate even towards me, who came to challenge You. You told me, "ब्राह्मणोऽसीति पूज्यो मे विश्वामित्र कृतेन च brAhmaNo asi iti pUjyo me viSvAmitra kRtena ca - rAmAyaNa: bAla - 1.76.6 - I do not want to kill you even though you are a brAhmaNa and can be killed (because of your actions), because of your relationship with viSvAmitra and because you are a venerable one for Me".

That rAman is the nIrvaNNan in this kshetram.

அரசாகிய அப் பேராணை

arasAgiya ap pErAnai -

it can mean the famous kshatriya kulam. Or, Anai = elephant; kings who were respected like elephants; here, it can refer to kArttavIryArjunan; his valor and fame, his being blessed by Lord dattAtreya etc are mentioned in vishNu purANam, mahAbhAratam etc.

D. SrI PBA:

In order to curb the growth of kshatriya kings who were roaming around the earth and committing atrocities, SrI nArAyaNa mUrti took avatAram as rAma, having His father as Sage jamadagni and mother as rENuka. He was named paraSurAma as He was using 'paraSu' or axe as His weapon. kArttavIryArjuna kidnapped Sage jamadagni's cow, kAmadhenu; enraged at this, paraSurAma fought with and defeated the king's army and killed him by cutting off his hands. The king's sons killed jamadagni in the absence of paraSurAma. A furious paraSurAma killed kArttavIryArjuna's sons and angered at all kshatriya-s in general, eliminated twenty-one generations of kings.





It is said that the powerful Siva swallowed the poison, wore ga'nga on his head, burned tripuram, turned manmatha to ashes, defeated yama and conducted the 'destruction' duty. rAvaNa uprooted Siva's kailAsa mountain with Siva seated on the mountain and was considered to be very strong, for that matter. kArttavIryArjuna defeated rAvaNa and imprisoned rAvaNa. paraSurAma cut off the shoulders of kArttavIryArjuna and killed him. Thus, paraSurAma was famous for his valor.

A question may be asked - is it appropriate that the sixth avatAram, paraSurAman is getting angry with the seventh avatAram, daSaratha rAman? How can they fight with each other and defeat each other? The answer is - vishNu Sakti had entered paraSurAma to eradicate evil forces on earth. Once that feat was accomplished, the vishNu Sakti was taken back by the next daSaratha rAma avatAram,

This shows the importance of amSa (partial) avatAram over AveSa (Sakti entering into) avatAram.

The vibhava avatAram-s of SrIman nArAyaNa are abundant. They can be divided into 'mukhya - principal' and 'amukhya - not principal'. The former is very special and the latter is lower than the former. Mukhya avatAram is sAkshAvatAram.

amukhya avatAram has two types -

1. svarUpAveSam - emperumAn enters cetana-s' body with His svarUpam - example - paraSurAman, balarAman etc.
2. saktyAveSam.- whenever cetana has a feat to be performed, emperumAn blesses him with His Sakti - examples - arjuna, vyAsa etc.

Of these two, svarUpAveSam is on a higher plane. Details of these avatArams can be learned from pAncarAtra samhita-s like viSvaksena samhita, tattvatrayam and its vyAkhyAnams.





paraSurAma avatAram is svarUpAveSa avatAram.

For mumukshu-s (those who are eager for salvation), worshiping paraSurAma is not appropriate. But, because of His eradicating evil enemies on earth, it is customary to praise His help.

AzhvArs have sung about paraSurAma for emperumAn's 'destruction of enemies' -

மன்னடங்க மழுவலங்கைக் கொண்ட இராமநம்பி

'mannaDanga mazhuvalangaik koNDa irAmanambi' (periyAzhvAr - senni Ongu-Pasuram 6) and

வென்றி மாமழுவேந்தி முன் மண்மிசை மன்னரை மூவேழுகால் கொன்ற தேவ

'venRi mAmazhuvEndi mun maNmisai mannarai mUvezhukAl konRa deva' (periya tirumozhi- 5.3.1 tiruveLLarai).

E. Additional Comments by SrI MK:

(SarvEsvaran appeared as ParasurAman and killed victoriously KaartavIryArjunan). During the cosmic cycle (praLaya kAlam), emperumAn had consumed and retained in His stomach the huge mountains, the deep, vast oceans, the massive universe, the Big Sun and the cool moon - and still He had much more space and was not full!- That Most wonderful Swami- My PerumAn did this: He became angry with the strong, cruel KaartavIryArjunan and other kings and killed them during His ParasurAma munivar avatAram. He stands as the symbol of His Paratvam and as the declaration of the final statement that He alone is the Chief of all; There is none equal to Him even, why to talk of superior? Such Greatest Lord- nIrvaNNan- the Lord who is of the colour of blue waters- the Lord who has His Yoga nidrA on the Oceans - nArAyaNan- is here standing at nIrmalai, lovingly for His devotees.





pAsuram 2.4.7

pugar Ar uruvAgi

புகராருரு வாகி முனிந்தவனைப்

புகழ்வீட முனிந்துயி ருண்டு,அசுரன்

நகராயின பாழ்பட நாமமெறிந்-

ததுவன்றியும் வென்றிகொள் வாளவுணன்,

பகராதவ னாயிர நாமமடிப்

பணியாதவ னைப்பணி யாலமரில்,

நிகராயவன் நெஞ்சிடந்தானவனுக்

கிடமாமலை யாவது நீர்மலையே.

pugar Ar uruvAgi munindavanaip

pugazh vIDa munindu uyir uNDu asuran

nagar Ayina pAZh paDa nAmam eRindu

aduvanRiyum venRi koL vAL avuNan

pagarAdavan Ayiram nAmam aDip

paNiyAdavanaip paNiyAl amaril

nigar Ayavan nenjiDandAn avanuk

kiDam mAmalai Avadu nIrmalaiyE.

A. SrImad tirukkuDandai ANDavan:

Long time back, there was an asura called hiraNyAkshan, who was very radiant. He was priding himself saying there was no one equal to him. emperumAn killed him and his fame and destroyed the cities established by the asuran. Even the asura's name disappeared from the earth.

That hiraNyAshan had a brother, hiraNyan/hiraNyakaSipu. He had kept a sword that could defeat even the deva-s. He could not stand the mention of even one of the thousand nAmA-s of the Lord. He never worshiped



emperumAn's tiruvaDi even a single day. If someone mentions VishNu's name, he will get angry and say. "ko ayam vishNu" (who is this vishNu - VishNu purANam 1.17.21). emperumAn killed him for the sake of prahlAda. Then, prahlAda himself prayed to Him to excuse his father's sins -

मत्पितुस्त्वत्कृतं पापं देव तस्य प्रणच्यतु

'mat pituH tvat kRtam pApam deva tasya praNacyatu'

--VishNu purANam 1:20.21

The Lord complied with his request and then came to live in tirunIrmalai with great happiness.



'நரசிம்ம ஆவிர்பாவம்'
(நன்றி: www.glimpseofkrishna.com)



B. SrI PVP:

புகர் ஆர் உருவாகி முனிந்தவனைப் புகழ் வீட முனிந்து உயிருண்டு அசுரன்

நகர் ஆயின பாழ் பட நாமம் எறிந்து

pugar Ar uruvAgi munindavanaip pugazh vIDa munindu uyir uNDu asuran

nagar Ayina pAzh paDa nAmam eRindu -

these lines refer to either hiraNyAkshan or pauNDraka vAsudevan.

புகர் ஆர் உருவாகி முனிந்தவனை

pugar Ar uruvAgi munindavanai -

that hiraNyAkshan or pauNDraka vAsudevan, who had a radiant form and came charging at emperumAn. emperumAn has Suddha satva and natural radiance; pauNDraka vAsudevan mimicked this radiance by wearing the paraphernalia etc and hence is denoted as 'pugar Ar uruvAgi' - the one who came with radiant form. If this is meant for hiraNyAkshan, it can be explained as 'the one who had radiant form by means of his boons'.

புகழ் வீட முனிந்து உயிருண்டு

pugazh vIDa munindu uyir uNDu -

perumAL angrily vanquished him and killed his fame too

அசுரன் நகர் ஆயின பாழ் பட நாமம் எறிந்து

asuran nagar Ayina pAzh paDa nAmam eRindu -

He completely destroyed the asura's cities that even the asura's name got erased.

அதுவன்றியும்

aduvanRiyum -

not only that, later

வென்றி கொள் வாள் அவுணன்





venRi koL vAL avuNan -

the asuran, who had the victorious sword

ஆயிரம் நாமம் பகராதவன் அடிப் பணியாதவனை

Ayiram nAmam pagarAdavan aDip paNiyAdavanai -

he never said even one of the thousand nAmA-s of the Lord and never worshiped Him

அமரில் நிகர் ஆயவன்

amaril nigar Ayavan -

hiraNyakaSipu, who came as the equal of perumAL

பணியால்

paNiyAl -

because of prahlAda AzhvAn's one word.

ततः सुग्रीववचनाद्धत्वा वालिनमाहवे ।

सुग्रीवमेव तद्राज्ये राघवः प्रत्यपादयत् ॥

tataH sugrIva vacanAt hatvA vAlinam Ahave |

sugrIvameva tadrAjye rAghavAH pratyapAdayat ||

---rAmAyaNam.bAla.1.70

(On the basis of sugrIvan's word, rAghava killed vAli and appointed sugrIva as the king in the same kingdom).

Like that, singappirAn listened to the humble prahlAdAzhvAn's word and acted upon it.

मयि द्वेषानुबन्धोऽभूत्संस्तुताबुध्यते तव ।





मत्पितस्तत्कृतं पापं देव तस्य प्रणश्यतु ॥

mayi dveshAnubandho'bhUt samstutAvudyate tava |
matpituH tat kRtam pApam deva tasya praNaSyatu ||
---VishNu purANam 1.20.21

(Oh Lord! Let all the sins my father accrued by hating me to the core because of my indulging in praying to You).

So, Lord nRsimha pardoned all the faults of hiraNyakaSipu; only when the situation became worse, He killed him.

நெஞ்சிடந்தான் அவனுக்கு

nenjiDandAn avanukku -

He tore open the asura's chest

இடம் மாமலை யாவது நீர்மலையே

iDam mAmalai Avadu nIrmalaiyE -

to Him, the place of abode is tirunIrmalai.

C. SrI UV:

ஆயிரம் நாமம் அடிப் பணியாதவன்

Ayiram nAmam aDip paNiyAdavan -

“கீழ் பள்ளியில் ஓதி வந்த சிறுவன் வாயில் ஆயிரம் நாமம் ஒள்ளியவாகிப் போத”

“kIzh paLLiyil Odi vanda siRuvan vAyil Ayira nAmam oLLiyavAgip pOda”

---periya tirumozhi: 2.3.8

When prahlAdAzhvAn was uttering the thousand names of the Lord, hiraNyakaSipu could have said, “this is my child talking” and uttered at least one of those nAma-s. Or, at least after realizing that all the harms brought to his son ended up in an elevated state for the son, he could have started praying to the Lord his son was praying to.





நிகராயவன்

nigarAyavan -

Even after narasingan appeared, he could have realized what his son said was true; instead, he thought of himself as perumAL's equal. That was because of brahma giving him a boon. Purushottaman emperumAn is the One who came renowned as "apratidvandva purushan" (one unparalleled in battle); iLaiya perumAL also says, "paurushe cA'pratidvandvaH". When hiraNyakaSipu asked, "apratidvandvatAm yuddhe", brahma said, 'astu - so be it'. Because of that, he came as 'equal' to emperumAn. brahma can offer 'apratidvandvam' only to objects created by him. He cannot take away the 'pratidvandvam' of emperumAn - and hiraNyakaSipu did not understand this. Lord nRsimha fully understood that hiraNyakaSipu will never utter His or pray to Him or have a change of heart and finally decided on causing his end. This was His way to listening to prahlAda's prayer to excuse his father's faults.

பணியால்

paNiyAl -

if we take this to mean 'prahlAda's word', we can argue as follows - prahlAda did not ask emperumAn to tear open his father's chest. His prayer was to forgive his father for his faults. If He had listened to that word, why did He kill him? He gave a punishment for the faults he had committed, that is all; He did not cause any other sorrow. It still raises a doubt. So, 'paNiyAl' can be read along with 'nigarAyavan' - paNiyAl nigarAi avan - hiraNyakaSipu became His equal by his own word, by his asking for the boon and by brahma offering that boon. Even though he is not really perumAL's equal, he became so only by his word.

D. Additional Comments by SrI MK:

"HiraNyan, who was of shining body (due to his strength and royal connection), yelled, "Who is superior to me? None!" and became angry with his son. The ferocious Huge beauty roared from the pillar as Narasingha mUrti and finished





hiraNyan's life. He destroyed hiraNyan's so-called fame and popularity that had existed. HiraNyan antagonised the Lord by shouting angrily at his son PrahalAda (when PrahalAda the ardent devotee of Sriman nArAyaNa, uttered the Divine names of nArAyaNa) with great false ego and pride; hiraNyan didn't surrender at the Lord's Feet. Such most ferocious PerumAL is here at tirunIrmalai, sitting as Saanta Moorthy after HiraNya samhAram.





pAsuram 2.4.8

piccac ciru pIli

பிச்சச்சிறு பீலி பிடித்துலகில்

பிணந்தின்மடவாரவர்போல், அங்ஙனே

அச்சம் இலர்நா ணில ராதன்மையால்

அவர்செய்கை வெறுத்தணி மாமலர்தூய்,

‘நச்சிநம னாரடை யாமைநமக்

கருள்செய்’ என வுள்குழைந் தார்வமொடு,

நிச்சம்நினை வார்க்கருள் செய்யுமவற்

கிடம்மாமலை யாவது நீர்மலையே.

piccac ciru pIli piDittu ulagil

piNam tin maDavAr avar pOl angnganE

accam ilar nAN ilar A tanmaiyAl

avar seigai veRuttu aNimAmalar tUy

nacci namanAr aDaiyAmai namakku

aruL sei ena uL kuzhaindu ArvamoDu

niccam ninaivArkku aruL seyyum avaRku

iDam mAmalai Avadu nIrmalaiyE

A. SrImad tirukkuDandai ANDavan:

AzhvAr is advising other people not to indulge in unwanted religions. The jains wander around like corpse-eating, naked ghostly women. Saying that one should not kill other lives, they will sweep the floor they walk with peacock feathers. They have no fear, no shame. They are not afraid that they are like this. They do not feel ashamed of what others would think of them, when they see them. Developing a hatred for them for not having any respect for religious practices, for not praying to bhagavAn, for not following any SAstriaic rules and for wandering around as they want, pray to sarveSvaran, the Lord of SrI



mahAlakshmi. SriyaH pati, nArAyaNan is One who blesses those who worship Him with good flowers and pray to Him every day, with all their hearts to protect them from yama dUta-s. The place where He lives in tirunIrmalai.

B. SrI PVP:

பிச்சச்சிறு பீலி பிடித்து

piccac ciru pIli piDittu -

holding a bunch of peacock feathers in hand (like a broomstick for sweeping the floor they walk)

உலகில் பிணம் தின் மடவார் அவர் போல்

ulagil piNam tin maDavAr avar pOl -

like corpse eating ghoulis women

அங்ஙனே அச்சம் இலர் நாண் இலர் ஆ தன்மையால்

angnganE accam ilar nAN ilar A tanmaiAl -

because of their nature to be fearless, and shameless

அவர் செய்கை வெறுத்து

avar seygai veRuttu -

loathing them (the jains)

அணி மாமலர் தூய் நச்சி

aNimAmalar tUy nacci -

to those who worship Him with beautiful, nice flowers with love and devotion

நமனார் அடை யாமை நமக்கு அருள் செய் என உள் குழைந்து ஆர்வமொடு

நிச்சம் நினைவார்க்கு

namanAr aDaiyAmai namakku aruL sei ena uL kuzhaindu ArvamoDu

niccam ninaivArkku -

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திருநீர்மலையில் அருள் செய்யும் எம்பெருமான்
(நுனறி: <http://narasimhar.blogspot.com>)





and to those who pray to Him sincerely and lovingly everyday to save them from yama's messengers

அருள் செய்யும் அவற்கு

aruL seyyum avaRku -

emperumAn showers His blessings

இடம் மாமலை ஆவது நீர்மலையே

iDam mAmalai Avadu nIrmalaiyE -

His residence place is tirunIrmalai.

C. SrI UV:

emperumAn is living in this divya dESam everyday. That is why yaman will not bother us. narakam - hell will be completely filled with corpse-eating ghouls, whom yaman will rule over.

பிச்சச் சிறு பீலி

piccac ciru pIli -

it would have been enough to use the phrase 'ciRu pIli' - small peacock feather (for broomstick); why use two words, piccam and ciRu pIli? piccam is also peacock feather - this word could have been used to show the saMskRtam word 'pincam' that the jains use. Besides, it can also be used for doing magic and fooling others. Hence, the use of two words with same meaning. Another way to look at this is - piccam or pincam is a big collection of peacock feathers; it is more like a fan; ciRu pIli is a small collection of peacock feathers.

நச்சி நமனார் அடையாமை

nacci namanAr aDaiyAmai -

yama's messengers will be happy when they get souls they can take back, similar to ' sarvesmai deva balim Avahanti' (taittirIya.1.5.3) and feel good if they got something.

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'niccam' can be taken with 'aruL seyyum' to denote that everyday, emperumAn will bless those who pray to Him lovingly.

D. Additional Comments by SrI MK:

SamaNar (Jains) walk down the streets naked (for avoiding any possible contact with insects and killing them) holding a small peacock feather in their hands swinging softly at their bodies; brazen, shameless ones, who walk stark naked like the ghost-like shameless women, who eat even the corpses! (They are supposed to be following ahimsA! They don't even shave their heads or cut their hairs; they pluck the hairs one by one, causing tremendous himsA to the jIvan- and calling themselves as performing ahimsA!). Hence, hate such actions of these people. Go and offer most fragrant flowers at the Lotus Feet of PerumAL, praying to Him "Please do not let yama dUtAs dare come near us; Please show mercy on us" and pay obeisance to Him devotedly and movingly. He will show mercy on you. This Most Compassionate Lord is here at tirunIrmalai.





pAsuram 2.4.9

pEsum aLavanRu

பேசுமள வன்றிது வம்மின் நமர் !

பிற்கேட்பதன் முன்பணி வார்வினைகள்,

நாசமது செய்திடும் ஆதன்மையால்

அதுவேநம துய்விடம் நாண்மலர்மேல்,

வாசமணி வண்டறை பைம்புறவில்

மனமைந்தொடு நைந்துழல் வார்,மதியில்

நீசரவர் சென்றடை யாதவனுக்

கிடம்மாமலை யாவது நீர்மலையே.

pEsum aLavanRu idu vammin namar!

piRar kETpadan mun paNivAr vinaigal

nAsam adu seidiDum AtanmaiAl

aduvE namadu uyviDam nAN malar mEl

vAsam aNivaNDu aRai paimpuRavil

manam aindoDu nainduzhalvAr madi il

nIsar avar senRu aDaiyAdavanukku

iDam mAmalaiyAvadu nIrmalaiyE.

A. SrImad tirukkuDandai ANDavan:

There are a lot of undesirable matter in the world. So, there is nothing to talk about them. How long can one talk about unwanted matter? If you take bhagavad vishayam, time will not be enough to complete it. That is immeasurable. Even vedam is not able to complete talking about it saying, "yato vAco nivartante", 'iti na', 'iti na' ('neti, neti' - it is not so, it is not so) and stands back (He cannot be described through speech, and cannot be reached by mind - taittirIya 2.9.1)





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பணிவார் வினைகளை நீக்கிடும் எம்பெருமான்
(நன்றி:<http://narasimhar.blogspot.com>)





All those belonging to our satsangam, come here. Come before the atheists listen to them. Imparting this knowledge should not be denied to those who are good souls. It should not be imparted to those souls that are devoid of goodness.

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥

ya imam paramam guhyam madbhakteshvabhidhAsyati |
bhaktim mayi parAm kRtvA mAmevaishyati asamSayaH ||
---gItA.18.68

(Whoever preaches this greatest secret, gItA SAstram, to others, will get to be devoted to Me and will reach Me; there is no doubt about that)

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥

idam te nAtapaskaya nAbhaktAya kadAcana |
na cASuSrUshave vAcyam na ca mAm yo'bhyasUyati ||
---gItA.18.67

(You should not impart this secret SAstram to one who lacks penance. It should not be disclosed to one who has no devotion to you and Me and to one who will not listen to it)

All the sins of those who worship emperumAn will be dissolved. 'meru mandara mAtro'pi rAsiH pApasya karmaNaH keSavam vaidyam AsAdya durvyAdhiriva naSyati' (vishNu dharmam 69.110) - just as the worst diseases get cured by a good doctor, once a devotee surrenders to keSava, sins even the size of meru mountain or mandara mountain get absolved. So, that is our salvation. Only





those whose minds and the five indriya-s indulge in lowly pleasures of life, will not care about perumAL. The place where He lives on a permanent basis is called tirunIrmalai, which has fertile groves that are inhabited on all sides by bees that drink the nectar in freshly blossomed flowers.

B. SrI PVP:

நமர் இது பேசும் அளவன்று

namar idu pEsum aLavanRu -

People connected with me one way or the other! The matter about those who have no knowledge about emperumAn is not something that can be talked about. At the same time, it is impossible to talk about emperumAn, who has no limits.

பிறர் கேட்பதன் முன் வம்மின்

piRar kETpadan mun vammin -

come before this matter falls into the ears of non-believers

Those who are unworthy must not be told this; those who are worthy must not be denied of this knowledge. So, before any one else listens, come and obtain this knowledge.

பணிவார் வினைகள் நாசம் அது செய்திடும்

paNivAr vinaigaL nAsam adu SeidiDum -

this will destroy the sins of those who worship emperumAn

ஆதன்மையால் அதுவே நமது உய்விடம்

AtanmaiAl aduvE namadu uyviDam -

therefore, that is where our salvation is

மனம் ஐந்தொடு நைந்துழல் வார் மதி இல் நீசர் அவர்

manam aindoDu nainduzhalvAr madi il nIsar avar -





ignorant folks who fall for lowly pleasures with their minds and five senses

சென்று அடையாதவனுக்கு

senRu aDaiyAdavanukku -

cannot reach emperumAn

இடம் மாமலையாவது

iDam mAmalaiyAvadu -

to that emperumAn, the place of residence

நாண் மலர் மேல் வாசம் மணிவண்டு அறை பைம்புறவில்

nAN malar mEl vAsam maNivaNDu aRai paimpuRavil -

where bees buzz, drinking the honey in the fresh-blooming flowers in the surrounding green groves; another version is 'nAN malar tUi' - which will belong with "paNivAr" - they will worship emperumAn offering flowers to Him.

நீர்மலையே

nIrmalaiyE -

tirunIrmalai

C. SrI UV:

Unless our sins are absolved, we will not be blessed with emperumAn's anubhava kaimkaryam. tirunIrmalai will remove all our sins. That is where we should go and worship. Once we go to tirunIrmalai, there is no shortness for doing kaimkaryam. Every day, fresh flowers are blooming and present a divine sight. The bees do service to emperumAn by singing (buzzing).

D. SrI PBA:

இது பேசும் அளவன்று

idu pEsum aLavanRu-

even before AzhvAr starts talking about the divya desam, he indulges in the





anubhavam and exclaims - 'it will not be possible to talk about this immeasurable matter'.

E. Additional Comments by SrI. MK

It is not at all appropriate for us to talk of EmperumAn's Glory and Greatness. (We are not qualified!). Oh my dear people of SrI vaishNava kulam! ("**namar**") Come to the front and talk so that those atheists can hear the greatness of our PerumAL. Our Lord immediately alleviates the sorrows and destroys the sins of all devotees who cling to Him. For those, who are caught in the afflictions of five senses, and are stuck there immersing themselves in the enjoyment of those sensual pleasures, nIrmalai Lord is inaccessible. This tirunIrmalai is so beautiful, full of fertility, with bees humming on the most fragrant, honey dripping flowers.





pAsuram 2.4.10

neDumAl avan mEviya

நெடுமாலவன் மேவிய நீர்மலைமேல்

நிலவும்புகழ் மங்கையர் கோன், அமரில்

கடமாகளி யானைவல் லான்கலியன்

ஒலிசெய்தமிழ் மாலைவல் லார்க்கு, உடனே

விடுமால்வினை வேண்டிடில் மேலுலகும்

எளிதாயிடு மன்றி யிலங்கொலிசேர்,

கொடுமாகடல் வையக மாண்டுமதிக்

குடைமன்னவ ராயடி கூடுவரே.

neDumAl avan mEviya nIrmalaimEl

nilavum pugazh mangaiyarkOn amaril

kaDamAkaLiyAnai vallAn kaliyan

oli sei tamizh mAlai vallArkku uDanE

viDumAl vinai, vENDiDil mEl ulagum

eLidAyiDum anRi ilangoli sEr

koDumAkaDal vaiyagam ANDu madik

kuDai mannavarAi aDi kUDuvarE.

A. SrImad tirukkuDandai ANDavan:

This is a great musical tirumozhi sung by tirumangai AzhvAr about tirunIrmalai.

AzhvAr is famous always, in all places. He is a valiant knight who can control even mad, war elephants. He is known by the name 'kaliyan'. Those who learn this padikam will get absolved of their severe karma-s. If they so desire, they will even attain the higher realms like heaven. If they wish material wealth in this world, they will get to rule the ocean-surrounded earth under white umbrella. Not only that, they will attain emperumAn's tiruvaDi.





திருமங்கை ஆழ்வார் குமுதவல்லி நாச்சியார் (நன்றி : ஸ்ரீ B. செந்தில் குமார்)



B. SrI PVP:

நெடுமால் அவன் மேவிய நீர்மலைமேல்

neDumAl avan mEviya nIrmalaimEl -

About tirunIrmalai where the great emperumAn lives permanently

நிலவும் புகழ் மங்கையர்கோன் அமரில் கடமாகளியானை வல்லான் கலியன்

nilavum pugazh mangaiyarkOn amaril kaDamAkaLiyAnai vallAn kaliyan -

the famous leader of the place tirumangai, who can valiantly control furious elephants in battles and who is known as 'kaliyan'

ஒலி செய் தமிழ் மாலை வல்லார்க்கு

oli sei tamizh mAlai vallArkku -

those who can chant or sing these tamizh songs composed by him (about tirunIrmalai)

உடனே விடுமால் வினை

uDanE viDumAl vinai -

will get their sins removed right away

வேண்டிடில் மேலுல் உலகும் எளிதாயிடும்

vENDiDil mEl ulagum eLidAyiDum -

they can easily attain heaven if they want

அன்றி இலங்கொலி சேர் கொடுமாகடல் வையகம் மதிக் குடை மன்னவராய்

ஆண்டு

anRi ilangoli sEr koDumAkaDal vaiyagam madik kuDai mannavarAi ANDu -

they will get to rule over the earth surrounded by noisy ocean waters, under the royal, white umbrella

அடி கூடுவரே

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aDi kUDuvarE -

and then, they will reach His divine feet.

Can AzhvAr, who did not care about material wealth in this world, list these as benefits of reciting these pAsurams? The answer is - there are a lot of people who are interested in earthly, material wealth and these will get used for bhagavat and bhAgavata kaimkaryams and step by step, they will get to reach paramapadam.

C. SrI UV:

This tirumozhi was composed by one who was blessed with kaimkarya lakshmi, who was a ruler with a lot of wealth and had the strength to defeat 'kali'. Hence, those who chant these songs will be blessed with all kinds of wealth and then obtain emperumAn's tiruvaDi.

D. SrI PBA:

This tirumozhi will bless us with two types of benefits - aihikam (that which pertains to this world) and Amushmikam (that which pertains to the other world)

E. Additional Comments by SrI. MK

These ten pAsurams are on the sarvAdhikAran- SarvEsvaran - Lord of tirunIrmalai. The singer is the Chief of tirumangai nagar- the great warrior like a huge male elephant, Kaliyan- tirumangai AzhvAr. Those who read these ten pAsurams, will have their sins run away immediately from them; They will get the taste of heaven very easily; they will be the rulers of this vast earth, and then be granted the eternal servitude at the Lotus Feet of Sriman nArAyanAn.

End of peria tirumozhi pAsurams 2-4

திருமங்கையாழ்வார் திருவடிகளே சரணம்





PERIA TIRUMOZHI 2 – 7

pAsuram 8

alam kezhu

‘அலங்கெழு தடக்கை யாயன்வா யாம்பற்
கழியுமா லென்னுள்ளம் !' என்னும்,
புலங்கெழு பொருநீர்ப் புட்குழி பாடும்
‘போதுமோ நீர்மலைக்' கென்னும்,
குலங்கெழு கொல்லிக் கோமள வல்லி
கொடியிடை நெடுமழைக் கண்ணி,
இலங்கெழில் தோளிக் கென்னினைந் திருந்தாய்
இடவெந்தை யெந்தை பிரானே !

alam kezhu taDakkai Ayan vAy AmbaRkku
azhiyum Al en uLLam! ennum,
pulam kezhu porunIp puTkuzhi pADum
pOdumO nIrmalaikku ennum,
kulam kezhu kolli kOmaLa vallik
koDi iDai neDu mazhaik kaNNi,
ilangu ezhil tOLikken ninaitiruntAi
iDavendai entai pirAnE!

Comments by SrI MK:

tirumangai AzhvAr's desire to see the Lord keeps on increasing and here he gets into the nAyika bhAvam. AzhvAr's (ParakAla nAyaki's) mother requests the Lord for His mercy on her darling daughter.

My girl always says "My heart melts at the lovely, divine music from the flute held by the cowherd boy KaNNan, the One who holds the plough (alam-halam) in

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His strong Hands"; She also sings in praise of only tiruppuTkuzhi Sri VijayarAghavan. She says "Let us go to tirumala"; She looks so cute like the doll of Kolli malai. She appear like beautiful creeper; She has got a narrow waist; Her large beautiful dark eyes always shed tears rolling down the smooth cheeks, like the stream of water flow; She has got lovely slender bamboo like shoulders; Oh Lord of tiruviDavendai! What is Your plan for her?

AzhvAr who had entered into tirunaRaiyUr, fearing and running away from women, enjoys the Lord of tirunaRaiyUr, showing Himself so beautifully and gracefully at this charming divya desam, along with his Divine Consort permanently in this yet another excellent ten.



பரகால நாயகி





PERIA TIRUMOZHI 6 – 8

pAsuram 4

ODA ariyAy

ஓடா அரியா யிரணியனை யூனிடந்த,
சேடார் பொழில்சூழ் திருநீர் மலையானை,
வாடா மலர்த்துழாய் மாலை முடியானை,
நாடோறும் நாடி நறையூரில் கண்டேனே.

ODA ariAy iraNIyanai Un iDanta
sEDu Ar pozhil sUzh tirunIr malaiyAnai
vADA malart tuzhAy mAlai muDiyAnai
nAL tOrum nADi naRaiyUril kaNDEnE.



வாடா மலர்த்துழாய் மாலை முடியான் (நன்றி: ஸ்ரீ லக்ஷ்மிநரசிம்மன் ஸ்ரீதர்)

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Comments by SrI MK:

In this ten (Peria tirumozhi 6-8) tirumangai mannan enjoys the Lord of tirunaRaiyUr divya desam and blissfully reminisces the good deeds that he had done to the world.

In the fourth pAsuram, AzhvAr refers to tirunIrmalai as well.

The One who appeared as huge ferocious narasingan, and tore the body of hiraNyan; the One who is at tirunIrmalai; the One who has on His tirumuDi (Head), the tiruttuzhAy (tuLasI); - I have been searching of Him everyday- and now I have seen Him at tirunaRaiyUr.





PERIA TIRUMOZHI 7 – 1

pAsuram 7

gatiyE

கதியே லில்லைநின் னருளல்லதெனக்கு,
நிதியே ! திருநீர் மலைநித் திலத்தொத்தே,
பதியே பரவித் தொழும்தொண் டர்தமக்குக்
கதியே, உனைக்கண்டு கொண்டுய்ந் தொழிந்தேனே.

gatiyEl illai nin aruLalladu enakku
nidiyE! tirunIrmalai nittialattottE!
patiyE! paravitt tozhum toNDar tamakkuk
gatiyE! unaik kaNDu koNDu uindu ozhindEnE!



திருநீர் மலைநித்திலத்தொத்தே! (நன்றி: ஸ்ரீ லக்ஷ்மிநரசிம்மன் ஸ்ரீதர்)

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Comments by SrI MK:

EmperumAn consoles the AzhvAr saying "For you alone, I show Myself at divya desams!". AzhvAr gets excited and requests for removal of further births.

There is no other means or ways for me OTHER than your krupai.... Oh (my) wealth! Oh (my) most valuable pearl of tirunIrmalai!

Oh patiyE! (like the the place where devotees find themselves conducive for enjoyment and living)! (like tiruppati.) (adiyEn's interpretation: my dearest hubby!- from ParakAla nAyaki!) Oh Gati (the only shelter and refuge) for Your servants (devotees), who surrender at Your Feet and pay their obeisance! Such Greatest You- I am blessed to have seen and be saved!





PERIA TIRUMOZHI 8 – 2

pAsuram 3

aruvi cOr

‘அருவிசோர் வேங்கடம் நீர்மலை’ என்றுவாய்
வெருவினாள், மெய்யம் வினவி யிருக்கின்றாள்,
‘பெருகுசீர்க் கண்ணபுரம்’ என்று பேசினாள்
உருகினாள், உள்மெலிந் தாளிது வென்கொலோ !

aruvi cOr vEngaDam nIrmalai enRu vAy
veruviNAL, meyyam vinavi irukinRAL
perugu sIr kaNNapuram enRu pesinAL
uruginAL, un melintAL idu venkolO !

Comments by SrI MK:

The mother of ParakAla nAyaki goes on to lament about her daughter's falling crazy after tirukkaNNapuram PerumAL.

My girl babbles saying "tirunIrmalai, tiruvEngaDam et al, without knowing what she is speaking. tirumeyyam - when she hears she gets exasperated. She exclaims, "The most wealthiest tirukkaNNapuram", she melts at that statement, she gets thinner and thinner; she suffers languishing. What a pitiable sight to see my daughter suffering like this!





நெஞ்சுள்ளும் கண்ணுள்ளும் நின்று நீங்கார்!
(நன்றி:<http://narasimhar.blogspot.com>)





PERIA TIRUMOZHI 9 – 2

pAsuram 8

mancu uyar

மஞ்சயர் மாமதி தீண்ட நீண்ட

மாலிருஞ் சோலை மணாளர்வந்து, என்

நெஞ்சுள்ளும் கண்ணுள்ளும் நின்று நீங்கார்

நீர்மலை யார்கொல்? நினைக்க மாட்டேன்,

மஞ்சயர் பொன்மலை மேலெழுந்த

மாமுகில் போன்றுளர் வந்துகாணீர்,

அஞ்சிறைப் புள்ளுமொன் றேறி வந்தார்

அச்சோ ஒருவர் அழகியவா !

mancu uyar mAmati tINDA nINDa

mAlirum cOlai maNavALar vandu, en

nencuLLum kaNuLLum ninRu nIngAr

nIrmalai Ar kol? ninaikka mATTEn

mancu uyar ponmalai mEl ezhunta

mAmugil pOnRu uLar vandu kANIr

am ciRai puL onRu ERi vandAr

accO oruvar azhagiyavA!

Comments by SrI M.K:

tirumangai AzhvAr described the soulabhyam and vAtsalya guNA of EmperumAn who gave Himself to pANDavAs, in the last ten. Now AzhvAr enjoys tirunAgai EmperumAn. Sundhara vaDivan (The Most beautiful EmperumAn) and immerses Himself in it. AzhvAr enters into nAyika bhAvam. She describes her suffering here to her friends.

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This Lord, who lives on his own, happily at tirumAliruncOlai, and now he has come on His own into my eyes and my mind and will never ever leave me. He lives here as if he is there at tirunIrmalai. I am not able to tell as to who He is. He shines like huge dark clouds on the golden hued mountain. Look at Him by yourself. What an unparalleled beauty of His! ati AScaryam.





PERIA TIRUMOZHI 10 – 1

pAsuram 1

oru nal

ஒருநற் சுற்றம் எனக்குயிர் ஒண்பொருள்,
வருநல் தொல்கதி யாகிய மைந்தனை,
நெருநல் கண்டது நீர்மலை யின்றுபோய்,
கருநெல் சூழ்கண்ண மங்கையுள் காண்டுமே.

oru nal suRRam enakku uyir oN poruL
varu nal tol gati Agiya maintanai
nerunal kANDadu nIrmalai inRu pOy
karunel suzk kaNNa mangai uL kANDume.

Comments by SrI M.K:

In this Peria tirumozhi pAsurams - 10.1 set of ten pAsurams (oru nal suRRam), Kaliyan performs MangaLASAsanam for the perumALs of 18 divya desams (tirunirmalai, tirukkaNNamangai, tiruvEngaDam, tiruttaNKA, tiruvAli, tirunAngUr, tiruppEr, tiruveLLaRai, tirunaRaiyUr, tirumeyyam, tiruccERai, tirukkuDantai, tiruvazhuntur, tiruvehha, tirumAlirumcOlai, tiruviNNagar, tirukkOTTiyUr and tirunAvAi).

In the last ten AzhvAr enjoyed the soulabhyam of EmperumAn showing Himself at tirukkOTTiyUr. Now here AzhvAr pays his obeisance to various divya desams PerumAL in one ten - inRu pOy karunel sUzh kaNNa mangaiyuL kaaNDumE... -

He, who helps us, on His own in moments of distress, who is an unparalleled "bandhu" (relative to us), who is my AtmA; who grants the parama purushArtham; who grants the SrivaikuNTha prApti after this sarIram perishes, who has an ever youthful divya MangaLa tirumEni; - (we) paid our obeisance to Him at tirunIrmalai; Today, (let us) go and pay our praNAMams

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(obeisance) to Him at tirukkaNNamangai, surrounded by fully grown paddy fields.



'கருட வாஹனம்' (நன்றி:www.pbbase.com/svami)





TIRUNE DUNTANDAKAM

pAsuram 18

kArvaNNam

கார்வண்ணம் திருமேனி கண்ணும் வாயும்
கைத்தலமும் அடியினையும் கமல வண்ணம்,
பார்வண்ண மடமங்கை பத்தர் பித்தர்
பனிமலர்மேல் பாவைக்குப் பாவம் செய்தேன்,
ஏர்வண்ண என்பேதை என்சொல் கேளாள்
யஎம்பெருமான் திருவரங்க மெங்கே ?' என்னும்,
யநீர்வண்ணன் நீர்மலைக்கே போவேன் ' என்னும்
இதுவன்றோ நிறையழிந்தார் நிற்கு மாறே ?

kArvaNNam tirumEni kaNNum vAyum
kaittalamum aDi iNaiyum kamala vaNNam,
pArvaNNa maDamangai pattar pittar
panimalarmEl pAvaikkup pAvam seydeN,
Er vaNNa enpEtai ensol kELAL
emperumAn tiruvarangam engE? ennum,
nIrvaNNan nIrmalaikkE pOvEn ennum
idu anRO niRaiyazhindAr niRkum ARE?

Comments by SrI M.K:

Oh youthful lady! Why are you madly in love with that grey haired purANa purusha (oldest primordial Chief) of tirunaRaiyUr (naRai Lord)? She utters loudly of His most exquisite Beauty, His lAvaNya, soundaryam as well as His love for the divine consorts and says that she would certainly visit all His divya desams where He resides on His own accord in pristinely purest form.





ஏர்வண்ணம்

ErvaNNam -

most beautiful colored

என் பேதை

en pEdai-

my small darling daughter;

என் சொல் கேளாள்

en sol kELAL-

will (or does) not listen to my words

பாவம் செய்தேன்

pAvam seyden-

Thus, I have committed so many pApams (for me to see my daughter suffer like this and listen to her these words)

[and what she says is this:]

திருமேனி

tirumEni-

His divine body (divya mangaLa vighram) is kAr vaNNam is blue hued dark most beautiful one; "kaNNum vAyum kaittalamum aDi iNaiyum" the most beautiful large eyes, the mouth, the limbs, and the pair of His Feet kamalam vaNNam are like freshly bloomed red lotus flowers

வண்ணம் மடம் பார் மங்கை

vaNNam maDam pAr mangai -

the color and the feminity are aplenty in Goddess BhUmi PirATTi (and on Her)

பத்தர்





pattar -

He is fond of; or is under control (of Her)

பனி மலர்

pani malar-

on cool red lotus flower

மேல் பாவைக்கு

mEl pAvaikku -

seated is the most divinely beautiful Sri MahAlakshmi and on Her

பித்தர்

pittar -

He is madly in love with emperumAn such greatest and wonderful Lord- Sarva Swami- My Lord

திருவரங்கம் எங்கே

tiruvarangam engE-

where is His divine place?- asks she

nIrvaNNan the blue hued colored Lord's nIr malaikku pOvEn - I will only go to His divine place

tirunIrmalai divya desam; - she is firm on.

இது அன்றோ நிறைவு அழிந்தார் நிற்கும் ஆறு

idu anRo niRaivu azhindAr niRkkum ARu-

Isn't the right way the women folk (who are insistent upon damaging themselves) need to abide and stand firm on? (I now understand..)

Look at His divine form; Look at His divya mangaLa vigraham. What a color!

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'திவ்ய மங்கள விக்ரஹம்' (நன்றி: ஸ்ரீமதி சாந்தா பத்மநாபன்)



What a beauty! What a lAvaNyam! And soundaryam! See that alluring attraction and charm of His divine form? How can one stay away from Him? My Lord is so beautiful. Matching His youthful form and beauty are His divine consorts Sri MahAlakshmi and Lakshmi's priya sakhi SrI BhUmi PirATTi (madhavam madhavapriyam). She (BhUmi PirATTi) is His beloved. It can be also read that the Mother (of ParakAla nAyaki) mentions this beauty and then tells that her daughter is now asking where is His divya desam. It could mean that the mother in law is admiring the son-in-law's majestic beauty. (Er vaNNam- my beautiful colored girl). When she starts off describing her daughter's beauty, it may mean that she can compete with her would-be son-in-law's.

Also pattar, pittar- The Lord is madly in love with divine consorts. Here there is bahu vacanam (plural). Hence it is uttered by mother in law and is mentioned with respect. While the ParakAla nAyaki mentions nIr vaNNan (in singular) implies the love (nAyaki) can address Him in singular form with love or if it is uttered only by ParakAla nAyaki (for the whole verse), then when praising Him, plural; and when scolding Him or blaming Him (for saving her), singularly. She (mother) claims that she is a pApi for being blessed with such a daughter. She in fact is proud of such a girl. She implies her pride in such words- say pUrvAcAryAs. Indeed, the mother of ParakAla nAyaki is blessed.





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'அநுமந்த வாஹனம்'

(நன்றி: www.pbbase.com/svami)





siRIYA TIRUMADAL & PERIYA TIRUMADAL

An Introduction by Sri V.Sadagopan:

Here is an introduction and write up on what is "maDal" and why tirumangai AzhVAR (in nAyaki bhAvam) chose to embrace this procedure. The themes and structure of the two tirumaDals: siRiya and periya TirumaDals.

Invocatory pAsuram for siRiya tirumaDal:

The Taniyan for this AruLicheyal is by Pillai tirunaraiyUr arayar.

It is appropriate an arayar associated with tirunaraiyUr is the author of this Taniyan in view of the special role played by the arca mUrti of tirunaraiyUr (suganda Giri nambi).

The Taniyan is as follows:

முள்ளிச் செழுமலரோ தாரான் முளைமதியம்

கொள்ளிக்கென் உள்ளம் கொதியாமே – வள்ளல்

திருவாளன் சீர்க்கலியன் கார்க்கலியை வெட்டி

மருவாளன் தந்தான் மடல்.

muLLic cezhumalarO tArAn muLaimadiyam

koLLikken uLLam kodiyAme - vaLLal

tiruvALan sIrkkaliyan kArkkaliyai veTTi

maruvALan tantAn maDal.

The mighty generous tirumangai, who wears both the flower garland of thorns and bearing a sword in his hand is the most auspicious AzhvAr. He has cut asunder the darkness generated by Kali Yuga and given me the maDals so that my mind tortured by grief over the separation from my Lord will not boil uncontrollably at the sight of the rising moon. (nAyakis suffering from the painful experience of pleasure-giving objects during the times of separation





from their nAyakAs is alluded to here.)

The rules of tamizh poetry and the maDals and the Azhvar's breaking of the convention:

The rules of tamizh poetry require that the maDals should be set in the KaliveNpA meter. PannirupATTiyal describes further the form and content of the ancient style of maDal poetry as one set in KaliveNpA and having the poetic features of etugai and mOnai (Consonance and Rhyme).

The grammar for this poetry also restricts the subject matter to focus on inbam or kAmam at the expense of other three goals of life (PurushArthams) such as dharmam (aram), artham (PoruL), moksham (vIDu). In the tamizh poetry, maDal is a practice restricted to a male lover, who has been spurned by his lady love.

TiruvaLLuvar describes the maDal custom practiced by the lover as follows: "In ancient times those who had failed in their love used to ride over a horse- like carrier (contraption) made of dry palm-leaves (maDal). The pain (Self-torture) of pricking ride they endured in preference to their pain in failure (to win the hand of the lady-love)". This unusual testimony of love was aimed to soften the heart of the woman whom he loved and to win her over. Grief is shamelessly proclaimed in public through the stunt like act of riding on the jagged stems of palm leaves to shame the lady and hopefully achieve a change of her attitude of rejection.

Clearly, the performance of maDal (maDalerutal) is not recommended for women as an act of public protest and lamentation against her hard-hearted lover , who did not reciprocate her intense love. It was considered immodest for a woman to engage in such public displays.

Tirumangai, NammAzhvAr assumed the nAyika bhAvam in their respective bhaghavad anubhavams and adopted the practice of maDalerutal to express their intensity of suffering caused by their separations from their objects of Love (viz.), Sriman nArAyaNa. Both of them rejected the tamizh poetry





traditions, which restricted maDalerutal to men, but followed the tamizh grammar recommendations that this type of ancient poem should deal with the worldly love and that it should be set in KaliveNpA.

Tirumangai justifies his practice of maDalerutal by referring to the extensive use of this type of demonstration in the Northern tradition and cites the behavior of Sita, Usha, Vegavati and ulupikai, the heroins of itihAsas like rAmAyaNam and MahA bhAratam. He says that they expressed openly their love and sought their company through a variety of means. He describes in the Periya tirumaDal the behavior of his role models this way: "Sita followed rAma and lived with him in the forest (against the advices of the elders); Vegavati went in search of her lover into the battle field, not heeding her brother's protest and she enjoyed her lover's company. ulupikai, a nAga woman made Arjuna be a prey to her lustful advances as alluded in MahA bhAratam. Usha, the daughter of baNAsura had her lover transported by her friend, Citralekha. Above all PARvati rejected her parents advise and engaged in arduous penance for union with Siva".

Tirumangai with his extraordinary mastery of tamizh poetry and its grammar decided to portray his acute pangs of separation from her nAyaka and decided to practice the ancient custom of maDalerutal, an act prohibited in south for women.

He had become ParakAla nAyaki to express his pain of separation and to taunt the Lord for his act of abandonment.

What type of maDal is Tirumangai's maDal?

tolkApiyam, an ancient and authoritative work on tamizh grammar distinguishes between two kinds of maDal. One type of maDal DECLARES the intention of riding a maDal (intiNai) and the other consists of actual mounting on the carrier made up of dry and prickly palm leaves and riding on it (PeruntiNai).

The maDal literature of Tirumangai Azhvar belongs to the intiNai variety of





maDal. Just a threat to shame the Lord and gain His change of mind. It has been pointed out that "the Azhvar might have wished to make a literary revolution on a spiritual basis. He did break the convention (of tamizh rules of Poetry) and introduced a new tradition that a love-smitten lady can develop an inexhaustible and immortal love towards the supreme Lord. If the lady fails in her endeavour to unite herself with the Lord, she resolves that she has no other alternative than to ride on a maDal".

maDal and ninda stuti:

Another distinguishing feature of the maDals is the ninda stuti or praise in the form of censure are no aspersions on the glory of the Lord, but the outbursts of great bhaktAs taking liberties with the Lord because of their special relationships with Him as their nAyaka. Slighting His name and fame throughout the world is their threat to gain Him back. The deep love of the Azhvar takes the forms of both ninda or negative stuti and positive stuti in the two maDals of ParakAla nAyaki. Negatively, the Azhvar abandons all human values (PurusharthAs) as worthless except KAmam for Him; on the positive side, the Azhvar emphasizes the importance of Bhakti, Kainkaryam (service) and tyAgam (sacrifice) of other temptations that take one away from Him.

Distinguishing features of siRiya and periya tirumaDal:

The two maDals differ in the length of lines. The brief statement finding its home in siRiya tirumaDal is elaborated upon in Periya tirumaDal (PTM). The second difference is that siRiya tirumaDal (STM) is set as a narration of the God-intoxicated experience of the nAyaki through some one else; the periya tirumaDal houses the profound experiences of the nAyaki as statements by the nAyaki herself.

In STM, the nAyaki overcome with love for the nAyaka does not know the identity of the one, who is causing her agony. The identity of the culprit is revealed to the nAyaki through a sooth-sayer. Through the latter, Azhvar





praises the kalyAN GuNAs of the Lord and His sacred divya desams. In PTM, the Azhvar describes his harrowing experiences as the rejected lady and speaks out about her devotion.

Deeper VaishNvite meanings of the maDals of Tirumangai:

The rakshakatva (Ability to protect the Bhakta in distress), the soulabhya (ready accessibility), the kArpaNya (prostration born out of utter hopelessness) are identified by Sri K.C. VaradachAri as the inner meanings of the maDals.

He says that the Azhvar transfers his affection from his dearly loved wife , --- who had been his teacher too-- to Sriman nArAyaNa. He experiences in that state "a love most all-absorbing", and appeals to His qualities of Mercy and Grace and come down from His divine heights to accept the Love-offering (kAma pushpam) from one, who has thrown away all concerns arising from modesty and lokAbhavAdam. The maDal threatens to question the sincerity of the Lord's assurances in Bhagavad Gita in the carama slokam.

Sri K.C.VaradachAri's assumptions of the maDals of the Azhvar this way: "God's assurance to the soul (jIvan) that loves Him alone and to whom the soul has totally dedicated itself, is of greatest spiritual value to the soul, and it is on this truth of God's word that the maDals revolve".

Special features of Periya tirumaDal:

The taniyan was composed by KambanATaazhvar, the author of Kamba rAmAyaNam. One poet can appreciate another poet, it seems! While the STM begins with the description of the Earth, the PTM begins with an exquisite description of Paramapadam and its resident, Sri VaikuNThanAthan attended by His Devis. On experiencing the conjugal pleasures of the Lord in his supreme abode, the AzhVar suffers the pangs of separation and cries out: "If my body and soul are not subservient to You., then, for what else are they for? What is the use of fragrant flowers grown in an uninhabited forest? Similar is the state





of my bosoms untouched by the Lord. "She looks for her nAyaka in the divya desams of tiruviNNagar, tirukkuDantai, tirukurunguDi, tiruvAli nagar, tirukaNNamangai, tiruveLLaRai, tiruvallavAzh, Srirangam, tiru iDavendai, tiru tillai CitrakUDam, tirumallai, tiruvEngaDam and many other tiruppatis.

In the final verse, she complains that the Lord knows of all her sufferings . She threatens Him that she will perform the act of maDal if he does not come to her rescue and unite with her. She implies that she will be a martyr for his love and become immortal through her sacrifice. After the practice of kArpaNyam, the sixth limb of SaraNAgati through the vow of love unto death, Sri VaradachAri points out that the Azhvar goes on to take the danDakam (staff) of Sriman nArAyaNa to ascend and to reach Sriman nArAyaAa's abode to become a nitya sUri and to enjoy the eternal bliss of kKainkaryam to Him. The tirukkurumtANDkam and the tiruneDumtANDkam are descriptions of the lofty journey with the staff of the Lord.





siRiya tirumaDal (73rd line)

iDavendai nIrmalai

சீரார் திருவேங்கடமே திருக்கோவலுரே,

மதிள்கச்சி ஊரகமே பேரகமே,

.....

காரார் குடந்தை கடிகை கடன்மல்லை,

ஏரார் பொழில்குழ் இடவெந்தை நீர்மலை

sIrAr tiruvEngaDamE tirukkovalUrE,

madiL kacci UrgamE pEragamE,

.... ..

kArAr kuDandai kaDikai kaDan mallai,

ErAr pozhil sUzh iDavendai nIrmalai

Comments by SrI MK:

The most auspicious divine places, tiruvEngaDam, tirukkOvilUr, the tall rampart surrounded KAncipuram, the majestic Lord (who had measured the universe) in Uragam, tiruppEr divya desam in the banks of the river;

pErA marudiRuttAn -

As little KaNNan who crawled in between the two maruda trees and made them fall down to the ground (for the yakshAs to attain salvation); This divine child KaNNan, our Lord resides permanently in:

veLLaRaiyE ve:kAvE; pEr Ali, thaNkAl, naRaiyUr, tiruppuliyUr, ArAmam sUzhnda arangam (the garden surrounded Srirangam),

kaNa mangai (tirukkaNNa mangai divya desam);

kArAr maNiniRak kaNNanUr viNNagaram -

tiruviNNagaram divya desam where KaNNa pirAn, the dark hued gem stone like most beautiful resides eternally.

sIrAr kaNNapuram -





"ஸ்ரீ தரிவிக்ரமர்" - திருநீர்மலை

(நன்றி: <http://prtravellar.blogspot.com>)





the most auspicious tirukkaNNapuram

sERai tiruvazhundUr -

tiruccERai divya desam; tiruvazhundUr temple;

kaDikai -

tirukkaDigai divya desam

kaDan mallai-

tirukkaDan mallai (today's mahAbhalipuram)

ErAr pozhil sUzh -

most beautiful garden filled (and surrounded)

iDavendai -

tiruviDa vendai divya desam (where Sri Lakshmi VarAha perumAn resides)

nIrmalai -

tiruneermalai divya desam





Peria tirumaDal

pAsuram 130

நென்னலை யின்றினை நாளையை, நீர்மலைமேல்

மன்னும் மறை நான்கும் ஆனானை

nennalai inRinai nALayai, nIrmalaimEl

mannum maRai nAngum AnAnai

Comments by Sri M.K:

nennalai inRinai nALaiyai -

The Lord who had created the kAla tattvam (Past, Present and Future) and who is the antaryAmi in Time (kAla tattva); or it can also be interpreted as in arcAvatAram



மன்னுமறை நான்கான பெருமாள் (நன்றி: ஸ்ரீ லக்ஷ்மிநரசிம்மன் ஸ்ரீதர்)





nennalai (nERRu) -

Those temples where He resided; (in divya desam)

inRu -

Also residing even today (including those temples that are built and consecrated in accordance with vaidIka AgamAs like pancarAtra, vaikhAnasa) and

nALai -

the temples that are being built and WILL BE CONSECRATED TOMORROW (in the future) in accordance with vaidIka AgamAs (like that of tirunIrmalai Asramam); - the Lord who resides in all of these - I will go and see enjoying them all... - says AzhvAr perhaps

nIrmalai mEl mannu maRai nAngum AnAnai -

The mountain divya desam surrounded by waters - tirunIrmalai. In this divya desam - resides the Lord who is the nirvAhakan of four VedAs. Since He resides in different forms, all VedAs have also come here to stay.

திருமங்கையாழ்வார் திருவடிகளே சரணம்



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BHŪTATTAZHWAR'S IRANDAM TIRUVANDATI PAASURAM



பூதத்தாழ்வார்

(நன்றி : ஸ்ரீ B.செந்தில் குமார்)

தனியன்

என் பிறவி தீர இறைஞ்சினேன் இன்னமுதா

அன்பே தகளி யளித்தானை – நன் புகழ்சேர்

சீதத்தார் முத்துகள் சேரும் கடல்மல்லைப்

பூதத்தார் பொன்னங் கழல்.





IRANDAM TIRUVANDATI

pAsuram 46

payinRatu

பயின்ற தரங்கம் திருக்கோட்டி, பன்னாள்
பயின்றதுவும் வேங்கடமே பன்னாள், - பயின்றது
அணிதிகழும் சோலை யணிநீர் மலையே,
மணிதிகழும் வண்தடக்கை மால்
payinRatu arangam tirukkOTTi, pannAL
payinRatuvum vEngadamE pannAL, - payinRadu
aNitikazuhm cOlai aNinIrmalaiyE
maNitikazhum vaN taDakkai mAl.



திருநீர்வண்ணப்பெருமாள்
(நன்றி: ஸ்ரீ லக்ஷ்மிநரசிம்மன் ஸ்ரீதர்)

Comments by SrI MK:

Let us continue to enjoy the next AzhvAr's, bhUtattAzhwAr's wonderful

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anubhavams on tiruvEngaDam wherein AzhvAr also refers to tirunIrmalai.

In last verse- AzhvAr had mentioned about the state of mind of a Prapannan [one who has surrendered to the Lord]. The Lord Himself due to His dayA, vAtsalyam on His child, takes so many births; and be residing in so many divya desams - says AzhvAr here.

He learnt [to wait] here at Srirangam; He learnt [to wait] at tirukkOTTiyUr; He has been waiting at tiruvEngaDam for very many ages; and also been at tirunIrmalai for thousands of years. Why? Because the Lord, mAl- the one who is desirous [of me] wishes to give Himself His most wonderful soundarya tirumEni [divya mangaLa vigraham] to me. He is such an audAryan; vaLLal; benefactor; AzhvAr starts off saying the Lord has been learning to wait for at Srirangam and tirukkOTTiyUr for so many ages; How? By reclining and having Yoga nidra? PirATTi appears to be asking the Lord: is that the way one will wait for the child? Get up and stand; eagerly wait for him; then only he will come towards you. The Lord thus stands at tiruvEngaDam; PirATTi again appears to have asked: What is the use in just standing? Walk, sit, recline and stand. ninRAn; irundAn; kiDantAn- at tirunIrmalai;

It does not mean that only these four temples are to be referred to. The Lord takes such arcA avatArams at 108 divya desams and other abhimAna sthalams as well. All for our sake.

AzhvAr says: He has been waiting at tiruvEngaDam many ages; pannAl. Why? Because AzhvAr has not turned towards Him for very many births. NammAzhvAr also echoes the same sentiment: annAL nI tanda Akkai vazhi uzhalvEn.

mARi mARi pala piRappum piRandu; I have taken very many births in the past due to my karma; and had taken the bodies granted by you; now I have become devoted to You due to Your grace on me.

Hence AzhvAr says: so long, you have been waiting for me - patiently - now I





have been blessed by Yourself.

tirumazhisai AzhvAr also praises the Lord in the same manner:

நின்றதெந்தை யூரகத்திருந்ததெந்தை பாடகத்து

அன்றுவெஃக ணைக்கிடந்த தென்னிலாத முன்னெல்லாம்

அன்று நான் பிறந்திலேன் பிறந்தபின் மறந்திலேன்

நின்றதும் இருந்ததும் கிடந்ததும்மென் நெஞ்சுளே.

ninRadu entai Uragatu irundatu entai pADagattu

anRu vekhaNaik kiDandatu ennilAta munnelAm

anRu nAn piRandilEn piRandapin maRandilEn

ninRadum irundadum kiDandatum en nencuLe.

Meaning:

Before I was born, He was standing in Uragam, was sitting in pADagam and was lying down in tiruvekka. At that time I was not born with wisdom; When once I was born with this wisdom, I never forgot. Therefore, the Lord left all those places and has taken permanent abode in my heart.

The idea is that the great j~nAnis never considered themselves as born at all until they realized this 'artha j~nAnam'.

One who has been initiated by SadAcArya, is only considered born; else, it is just vegetating. And, once the j~nAnis realize this, they have no other avocation than being immersed in the thought of the Lord.

So, anRu nAn piRandilEn; piRanda pin maRandilEn [after being initiated and having been blessed to realise You, I have never ever forgotten You].

Why does the Lord do such abhyAsam?

SrI Krishna Himself says "abhyAsena tu kaunteya! vairAgyeNa ca gruhyate"





Only by practice; consistent and constant practice, can one achieve. He does what He has preached.

பூதத்தாழ்வார் திருவடிகளே சரணம்

AzhvAr tiruvaDigaLE SaraNam

SrI PadmAvatI sameta SrI SrinivAsa parabrahmaNe nama:

