

# tiruppuLLambhUtankuDi vaibhavam



Annotated Commentaries in English by

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&

Oppiliappan kO il Srl varadAcAri SaThakOpan



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## CONTENTS

Foreward by SrI V SaThakopan	1
Preface	7
Introduction	9
Brief note on transliteration	11
Brief summary of tiruppuLLambhUtankuDi	13
pAsurams and Commentaries	15
paasuram 1	17
paasuram 2	23
paasuram 3	29
paasuram 4	33
paasuram 5	37
paasuram 6	41
paasuram 7	49
paasuram 8	53
paasuram 9	57
paasuram 10	64
nigamanam	69







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SrImad azhagiya singar at tiruppuLLambhUtankuDi





॥ श्रीः ॥

## FOREWARD

by

‘SrI nrsimha seva rasikan’

Oppiliappan koil SrI varadAchAri SaThakopan



### PRAKRTAM SRIMAT AZHAGIYA SINGAR'S NIYAMANAM:

tiruppuLLambhUtankuDi is a prAcIna (ancient) divya deSam in between the two rivers (Cauvery and koLLiDam) in coLa Nadu. It is not too far from kumbakONam. Here is a wondrous Lord resting on AdiSeshan of exquisite beauty. tiruppuLLambhUtankuDi is the only divya deSam, where SrI rAmacandra mUrti is blessing us with His darSana soubhAgyam with four hands in the bhujanga sayana kOLam. He is resting under the Sobhana vimAnam on the banks of jaTAyu tIrtham (pushkaraNi). After doing jaTAyu samskaram (antima kriyais/Last rites), He is seen resting here for Srama parihAram from that sad and significant effort. brahmANDa purANam and pAdma purANam refer to the vaibhavam of tiruppuLLambhUtankuDi.

This sthalam is thus linked to jaTAyu, the King of Eagles and the son of sUryan. jaTAyu was a dear friend of King dASaratha and helped him in the sambarAsura yuddham. King dASaratha was so fond of jaTAyu that he called jaTAyu as his uyir. jaTAyu in turn was very fond of the sons of dASaratha and considered rAma and lakshmaNa as his own sons. During the abduction of sItA pirATTi by rAvaNan, jaTAyu confronted the evil king of lanka and fought with him and was mortally wounded. As he was in throes of death, rAman and lakshmaNan, who were searching for sItA pirATTi, came across their father's dearest friend in distress and jaTAyu breathed the last after breifing rAma

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and lakshmaNa on the evil deed of rAvaNan. rAMacandran performed the last rites for jaTAyu out of His reverence for the eagle King and blessed him with moksham. During the performance of antima kriyais for jaTAyu, which King dASaratha himself was not blessed to receive from rAmaa, sItA pirATTi was far away in lankA. rAMacandran thought of the distant sItA pirATTi and pirATTi Herself appeared then on a Lotus (poRRAMarayAL) and fulfilled Her duties as a dharma patnI of the Lord. The antima karmAs were completed as per SAstrAs. The tired rAma was taking rest at tiruppuLLambhUtankuDi on AdiSeshan, when tirumangai visited this divya deSam.

tirumangai AzhwAr (kaliyan), who was passing through this divya deSam got confused about the identity of the reclining Lord here and moved on without performing mangaLASAsanam for this arca mUrti. At that time, a brilliant flood of jyoti arose out of the garbha grham (Sanctum Sanctorium) and overpowered tirumangai. Now tirumangai recognized that param jyoti as the reclining Lord rAMacandran and performed mangaLASAsanam for the Lord with 10 beautiful pAsurams (periya tirumozhi: 5.1). kaliyan recognized that aprAkrtA jyoti as the jyoti saluted by muNDaka upanishad: "tameva bhAntam anubhAti sarvam, tasya bhAsa sarvam idam vibhAti" (Him the Shining One, everything shines after; by this light all this is lighted/illuminated). This immortal light worshipped by the sAdhya devAs (nitya jIvans in SrI vaikuNTham) was recognized by kaliyan as the light of lights saluted by brhadAraNyaka upanishad passage: "tat deva jyotishAm jyotir-Ayur-hopAsate amrtam"...br. up. IV.4.16. kaliyan had thus brahma sAkshAtkAram and the ensuing brahmaAnubhavam at this divya deSam. kaliyan connected that supreme jyoti to the vibhava avatAram of Lord rAMacandra resting in the arca form at this divya deSam with four hands as Lord rAMacandran, the destroyer of rAvaNan and blessed us all with his ten beautiful pAsurams.

kaliyan saluted this mUrti as the rAman with a strong bow (valvill rAman) or dhruDa dhanvI. The valvill that kaliyan alluded to is the kodhaNDam that has the DankAra dhvani and fierce arrows that cut off the ten heads of offending rAvaNan.







swAmi deSikan will salute later this powerful bow of the Lord and the arrows that emanated from it with a fierce sound to defeat the ten-headed rAvaNan in the battle field:

"kaTu raTad aTani Tankrti caTula kaThora kArmukha vinirgata viSankaTa viSikha vitADana vighaTita makuTa vihvala viSravastanaya viSrama samaya viSrANana vikhyAta vikrama ! " (SrI raghuvIra gadyam: 58).

We can hear the DankAra dhvani of the bent bow and the swift arrows leaving from that strong bow of Lord rAmacandra in this exquisite passage from SrI raghu vIra gadyam of swAmi deSikan.

#### THE BEAUTY OF NATURE AT TIRUPPU LLAMBH UTANKU DI AS ENJOYED BY KALIYAN IN HIS PASURAMS

kaliyan was so overcome with the natural beauty and the fertility of the fields, the dana-dhAnya and tIrtha samrddhi (abundance) of this divya deSam that he described them with joy in the second half of each of the ten pAsurams dedicated to valvill rAman of tiruppuLLambhUtamkuDi.

kaliyan celebrates the harinAma sankIrtanam of the happy honey bees as they fly around in the groves; He refers to the graceful peacocks spreading their wings and dancing there. He observes the caring birds entering the rice fields to look for the food of small fish for their young ones waiting in their nests nearby (puLLu pazhanak-kazhani athanul pOi, piLLaikku irai tEdum puLLambhUtam kuDi). kaliyan sees and describes the flowers of the puNNai trees shedding the golden pollen in the groves surrounding the Temple of the Lord (puNNai ponnEy tAthu udhirkkum puLLambhUtamkuDi). The flowers shed their golden hued pollen on the bees performing harinAma sankIrtanam. kaliyan refers to the veda ghosham raised by veda vitpannars in their palatial mansions and salutes their anushTAna sampat at this vaidIka divya deSam.

Many SrImat azhagiya singars have stayed at tiruppuLLambhUtamkuDi divya deSam for extended periods during their nirvAham of SrI lakshmiInrsimha AastAnam. The twin divya deSam of tiru AadanUr is nearby and equi-distant





from this divya deSam is SrI nrsimhapuram, where the brndAvanams of five azhagiya singars are. It is no wonder, this tranquil hamlet of tiruppuLLambhUtankuDi and tiruAadanUr have received such attention from many azhagiya singars. The HH the 45th paTTam SrImat azhagiya singar, SrI nArAyaNa yatIndra mahA deSikan has taken a keen interest in performing many kaimkaryams here. He spent a cAturmAsyam at tiruppuLLambhUtankuDi three years ago to plan future kaimkaryams at these two divya deSams.

**The tiruppuLLambhUtankuDi kaimkaryams identified by SrImat azhagiya singar and recommended for us to support them are:**

- 1) A kaNNADi aRai (Mirror mALikai) for valvill rAman and poRRamaraiyAL.
- 2) Reconfiguration of the western wall to create an entrance directly form inside the temple for the Lord to exit and visit the brndAvanam of HH the 19th paTTam SrImat azhagiya singar located on the banks of the jaTAyu pushkaraNi.
- 3) A roofing over the space between the eastern rAja gopuram and the ardha manTapam through which the Lord, veda pArAyaNakkArALs and the sevArtIs have to pass. The ground in summer during the brahmotsavams is very hot and one can develop blisters on one's feet without the needed shade.
- 4) the other repair works and construction of additional vAhanams for the utsavams.

Among these tasks recommended by SrImat azhagiya singar, the construction of the Mirror Room has top priority. Please contact aDiyEn (914-62-6690 at New York) or SrIman K.Chellappa at Chennai (91-44-2-817-2233) for ways in which you can take part in this kaimkaryam. You can sponsor one to ten or more square feet of the kaNNADi paLLi aRai. Four Hundred Square feet of glasses and mirrors are needed. The rest of the expenses would be the teak wood framing, electrical wiring, fittings including bulbs and exhaust fans. The total cost estimate is 6,00,000 Rupees. The work can be completed in three to four months time frame once we have the needed funds.







### TIRU AADHANUR DIVYA DESAM:

The dhyAna Slokam for the divya dampatis of tiru AadhanUr is:

Aadi rangeSwaram vande pATali vana samastitam

bhrgu agni kAmadenUbhyo dhattapITam dayAindiram

vimAne praNave ranganaAyakyA susamASrItam

sUrya pushkaraNi tIre Seshasyopari sAyinam

#### *Meaning:*

adiyEn prostrates before the Lord of tiru AadhanUr and His divine consort, SrI ranganaAyaki resting under the praNava vimAnam and on the banks of sUrya pushkaraNi in the middle of forest made up of pATali trees. They have blessed their anugraham on bhrgu rshi (adopted Father of SrI ragaAyaki), agni devan, (who got rid of brahma hatti dosham at this divya deSam) and the divine cow, kAmadhenu.

mUlavar at this divya deSam has the tirunAmam of AaNdu aLakkum aiyyan. He has a measuring vessel (marakkAl) under His head and a writing tool (ezhuttANi) on His left hand. He is resting on Aadi Seshan and is casting His mercy laden glances on tirumangai AzhwAr inside the garbha grham; kaliyan performed mangaLASasanam for ANDaLakkum aiyyan in the divya prabandham of periya tirumaDal. utsavar's tirunAmam is azhagiya maNavALan. tAyAr has the sacred names of bhArgavi, mantra pITeSwari, kamala vAsini and SrI ranganaAyaki. sthala vrkshams are puNNai and pATali. The tIrthams are sUrya and candra tIrthams.

**At tiru AadhanUr, there are two kaimkaryams that need attention:**

1) The protective roof over tAyAr sannidi to avoid rain leaking in (Estimated cost: 2 Lakh Rupees). This is the priority kaimkaryam at this divya deSam. The divya saundharyam of SrI ranganaAyaki at tiru AadhanUr is as indescribable. Please join in to provide a firm and leak proof roof at tAyaar sannidhi thru' mEl taLam ODu patittal kaimkaryam.





2) the reinforcement of the weak matils (ramparts).

Please participate and receive the anugrham of the divya dampatis of tiruppuLLambhUtankuDi and tiru AadhanUr. Now let us reflect on the choice words that kaliyan has used in his ten pAsurams for salutation of the Lord valvilli rAman, the Lord of tiruppuLLambhUtankuDi in this eBook.

SrI poRRamaRaiyAL sameta SrI valvill rAman tiruvaDigaLE SaraNam

SrI ranganAyaki sameta AaNdaLakkum aiyyan tiruvaDigaLE SaraNam

SrImat azhagiya singar tiruvaDi,

dAsan,

Oppiliappan Koil VaradAchAri Sadagopan





॥ श्रीः ॥

## tiruppuLLambhUtankuDi divyadEsa vaibhavam

(tirumangai AzhvAr's pAsurams - Periya tirumozhi 5.1)



### PREFACE:

In this series, we will attempt to enjoy SrI valvil irAman of tiruppuLLambhUta'nkuDi divyadEsam, using the following commentaries on tirumangai AzhvAr's periya tirumozhi pAsurams 5.1

SrImad tirukkuDandai ANDavan's vyAkhyanam-s

SrI PeriyavAccAn piLLai's (SrI PVP) vyAkhyAnam-s, rendered by SrI puttUr kRshNasvAmi iyengAr

SrI uttamUr vIrarAghavAcAriAr's (SrI UV) vyAkhyAnam-s and

SrI P.B. aNNangarAcAriAr's (SrI PBA) vyAkhyanam-s

aDiyEn would like to thank Sri K. SrIdharan (of namperumal.com - namperumAL vijayam website) for locating and providing SrImad tirukkuDandai ANDavan's write-up on tiruppuLLambhUta'nkuDi.

For additional information about the divyadEsam, please refer to the following:

SrI K.S. JegennAthan svAmi's

<http://skyaasoori.shutterfly.com/dinamorudivyadesam>

and click on Divyadesam 10-Thiruppullamboothangudi pdf file.

tiupullANi SrI raghuvIrdayAL svAmin's

<http://thiruppul.blogspot.com/2009/01/108.html>

or

[http://www.prapatti.com/slokas/english/divya\\_desham.pdf](http://www.prapatti.com/slokas/english/divya_desham.pdf)

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a collection on 'divya dESangaLin nitya vAsangaL' that contains songs about the 108 divya dEsam-s composed by SrI A.S. RajagopAlan svAmi of Ohio, USA.

According to SrI A. etirAjan, 'Dr. vaiNavac cuDarAzhi' in his '108 vaiNava divyadEsa varalARu' (a nice reference book) --

- this is the only divyadEsam where lord rAma is giving darSanam with four hands in Sayanak kOlam with discus and conch
- after doing the proper saMskAram-s to jaTAyu, SrI rAma lied down at this dEsam to rest. When tiruma'ngai AzhvAr came to this place, he initially thought it was some god with two hands and ignored the temple. All on a sudden, he saw a brilliant display of light and he turned his head and had an excellent darSanam of lord rAma with four hands, conch and discus. It was then that he composed the ten pAsuram-s beginning with 'aRivadaRiyAn anaittulagum' (to imply that he ignored and left the place without knowing what he should have realized).





## INTRODUCTION:

### A. SRIMAD TIRUKKUDANDAI ANDAVAN:

AzhvAr is one who will not give up when his desire is not fulfilled. He observes that the general nature of emperumAn is to reside with great happiness in divya dEsam-s in order to mingle with His loving devotees.

Kings of the world maintain several groves throughout the kingdom; the reason behind that is the king likes to visit them in order to show his face to certain subjects in each grove. One cannot say which grove he will be visiting and showing himself. But, the king will know. Similarly, perumAL resides in several divya dEsam-s so as to provide divine experience to His devotees.

He took the form of vAmana on His own accord in order to help His devotees. Just as He enjoys the company of pirATTi, He likes to mix with His bhakta-s also. He creates the puNyam/virtues for His devotees so that they will get to know Him. SvAmi deSikan's divya sUkti [rahasyatrayasAram - upAya vibhAgAdhikAra (ch 9] states - "... nidAnaM tatrApi svayamakhila nirmANa nipuNaH" [... lord Himself becomes the cause for anyone to wish to reach Him]; emperumAn is sarvabhogya prakRshTan [superior embodiment of all enjoyments].

### B. SRI PVP:

In 'nummait tozhudOm' tirumozhi (4.9), AzhvAr poured his heart out requesting, "ciridum tirumEni inda vaNNam enRu kATTIr, indaLUrIrE" since he did not get His darSanam. Next, AzhvAr moved on to tiruveLLianguDi (periya tirumozhi 4.10); there also, perumAL did not break out of His arca tirumEni and offer for opportunity for kaiMkaryam to AzvhAr. Bhagavad kaiMkaryam is the highest goal to be achieved and hence, the aspiration to reach Him cannot be foregone. AzhvAr's goal is to visit as many divya dEsams as possible so that in one of them at least, his desire will be fulfilled.

As tiruppuLLambhUta'nkuDi emperumAn possesses a sweetness beyond





compare, AzhvAr enjoys Him to the core in every one of these 10 pAsuram-s.

**C. SRI UV:**

'puL' refers to garuDa; the name of this divyadEsam may be referring to the great inhabitants who are indulging in kaiMkaryam-s to emperumAn following garuDa's footsteps; or, it could refer to the great bhutam/entity 'mahato bhUtasya' [bRhadAraNyaka upanishad 2.4.10], Who is seated beautifully on a 'puL'.







## 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.





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tiruppuLambhUtankuDi temple





திருப்புள்ளம்பூதங்குடி

tiruppuLLambhutankuDi

மூலவர் : வல்வில் இராமன்

mUlavar : valvil irAman

புஜங்க சயனம் (கிழக்கே திருமுக மண்டலம்)

bhujan'ga Sayanam (East facing)

தாயார் : பொற்றாமரையாள் (ஹேமம்புஜவல்லி)

tAyAr: : pORRAmaiyaI (hEmambhujavalli)

தீர்த்தம் : ஜடாயு (க்ருத்ர) தீர்த்தம்

tIrtham : jaTAyu (gRdhra) thIrtham

விமானம் : சோபன விமானம்

vimAnam : Sobhana vimAnam

ப்ரத்யக்ஷம் : ஜடாயு (கர்த்ர ராஜா)

pratyaksham : jaTAyu (gRdhra rAja)

மங்களாசாசனம் : திருமங்கை ஆழ்வார்—பெரிய திருமொழி 5.1 - 10 பாசுரங்கள்

mangaLASAsanam : tirumangai AzhvAr -peria tirumozhi 5.1 - 10 pAsurams

SrIrAman is lying down to take rest after giving moksham to jaTAyu; since that was the time sItA was separated, sItA is not by SrI rAma's side here; only bhUmip pirATTi is in seated position; utsava mUrthi has four arms.

toNDaraDippoDi AzhvAr's avatAra sthalam, maNDankuDi is close to this place; and, so is the divya dEsam, tiru AdanUr.

ॐ

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kaliyan and kumudavalli nAcciyAr

# paasurams and commentaries



தனியன்

வாழி பரகாலன் வாழி கலிகன்றி

வாழி குறையலுர் வாழ் வேந்தன் - வாழியரோ

மாயோனை வாள்வலியால் மந்திரங்கொள்

மங்கையர்கோன் தூயோன் சுடர்மான வேல்

திருமங்கையாழ்வார் திருவடிகளே சரணம்







## PERIA TIRUMOZHI PASURAMS

### PASURAM 5.1.1 - ARIVADARIYAN

அறிவதரியான் அனைத்துலகும்

உடையான் என்னை ஆளுடையான்

குறிய மாணி யுருவாய

கூத்தன் மன்னி யமருமிடம்

நறிய மலர்மேல் சுரும்பார்க்க

எழிலார் மஞ்சை நடமாடப்

பொறிகொள் சிறைவண்டிசை பாடும்

புள்ளம் பூதங்குடிதானே.

aRivadariyAn anaittulagum

uDaiyAn ennai ALuDaiyAn

kuRiya mANi uruvAya

kUttan manni amarum iDam

naRiya malar mEl surumbArkka

ezhilAr man'cai naDam ADap

poRikoL cirai vaNDu isai pADum

puLLam bhuta'nkuDitAnE.

### A. SRIMAD TIRUKKUDANDAI ANDAVAN:

Those who attempt to know Him by their own efforts cannot realize Him. He is the creator of the whole universe. All the worlds are His SeshabhUtam





[subservient to Him]. He owns me. This 'highest truth' accomplished magnificent feats in mahAbali's yAgam, requesting for donation of land, just to help His devotees. His very gait in the yAgaSAIA looked like a dance. Having selected to reside here, He does not want to leave this puLLambhUta'nkuDi

'surumbu' bees sit on fragrant flowers and buzz around; graceful peacocks dance and bees with lines in their wings sing accordingly. puLLambhUta'nkuDi is such a naturally beautiful place.

#### B. SRI PVP:

அறிவதரியான் அனைத்துலகும் உடையான் என்னை ஆளுடையான்

aRivadariyAn anaittulagum uDaiyAn ennai ALuDaiyAn -

the One who cannot be known by a person's own efforts, the One who owns all these worlds as His wealth, the One who has blessed me to serve Him.

Even though He cannot be realized by one's own effort, since He is the svAmi for all the universes, one cannot give up looking for Him. We should remember here emperumAnAr's two phrases in SaraNAGati gadyam - "akhila jagat svAmin" and "asmat svAmin".

குறிய மாணுருவாய கூத்தன்

kuRiya mANuruvAya kUttan -

came as a short brahmacAri boy and worked wonders; when He came into the yAga grounds, He looked like an expert dancer; hence, 'kUttan'.

மன்னி அமரும் இடம்

manni amarum iDam -

He lives in this place permanently

நறிய மலர் மேல் சுரும்பார்க்க

naRiya malar mEl surumbArkka -





bees of the type 'surumbu' are buzzing and hovering over fragrant flowers



SrI valivilrAman with ubhaya nAccimArs—tiruppuLLambhUtankuDi

எழிலார் மஞ்சை நடம் ஆட

ezhilAr man'cai naDam ADa -

graceful peacocks dance to that buzzing sound

பொறிகொள் சிறை வண்டு இசை பாடும்

poRikoL cirai vaNDu isai pADum -

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other bees that have lines in their wings, sing to synch up with the dances of the peacocks.

புள்ளம் பூதங்குடிதானே

puLLam bhuta'nkuDitAnE -

in the divyadEsam known as tiruppuLLambhUta'nkuDi.

**C. SrI UV:**

[SrI UV uses the pATham 'kuRiya mAN uruvAya'; please refer to SrI PBA's commentary on the pATha bheda]

He has paratvam, He is a sarva svAmi; He is 'ulagam mUnRu uDaiyAn, ennai AlvAnE' (tiruvAi.6.10.10). But, because of His sauSIlyam, He took me to be His servitor. Just as He went to mahAbali and enchanted him with His charm to conquer the three worlds, He has come here to ensnare us.

**D. SrI PBA:**

அறிவதரியான்

aRivadariyAn -

He cannot be known. Does it mean 'no one can know Him' or 'some cannot know Him'? If it is meant 'no one can know Him', then He becomes One like the horn of a rabbit, a son of a malaDi (infertile lady), a lotus in the sky etc (all these do not exist) and thus He also does not exist. The way to interpret this is - He will not be known to those who say that they will realize Him on their own, by their own efforts. Unless He uses His 'innaruL' [sweet blessing] to show His svarUpam [form], svabhAvam [nature] etc, He cannot be realized. As He Himself told arjuna, He can be seen only if He shows Himself - "divyaM dadAmi te cakshuH paSyA me yogamaiSvaram" [bhagavadgItA - 11.8].

குறிய மாணியுருவாய கூத்தன்

kuRiya mANiyuruvAya kUttan -







He took His steps in order to prove the first phrase 'anaittulagum uDaiyAn' in this pAsuram.

pATha bhedham here - many recite this as 'kuRiya mANuruvAgiya kUttan'; but, this is not right here. This may be an influence of the phrase in tiruvAimozhi 4.10.10 - "tirukkurugUr adanuL, kuRiyamANuruvAgiya". The right phrase here is only 'kuRiya mANiyuruvAya kUttan'. Elders recite this way.

**ADDITIONAL INPUT BY SRI V SADAGOPAN:**

**aRivadariyAn:** He is not One to be comprehended easily by all. devAs and most of the cetanams do not understand Him. It is only the j~nAnis through their tapo balam comprehend His svarUpam and svabhAvam. Although He is bhakta sulabhan, He is far from those, who do not seek His rakshaNam (dhUrAt dhUrata:). He is adiyavarkku iniyavan but far away from those, who cultivate enmity towards Him. The 376th SrI vishNu sahasranAmam, kshobhaNa: provides a clue to this word chosen by kaliyan. He creates tumult in the minds of those, who deserve to be bound in prakrti as baddha jIvas (anyAn bandhArhAn bandhanIm ca prakrtim kshobhayati iti kshobhaNa:). The 305th SrI vishNu sahasranAmam, "adrushya:" states that He who can not be seen (with physical eyes).

**ulakam anaittum uDayavan:** He is the Lord of ubhaya vibhUtis and is the Master of the IIA vibhUti (Earth) and nitya vibhUti (SrI vaikuNTham). He is vaiSvAnaran, the ruler of all Souls and is Aayatanan, the undisputed abode of the two Earth and Heaven, which he holds together. muNDaka upanishad says in this context: "He in whom the heaven, Earth and the sky along with the mind and vital breath are woven; know Him alone as the paramAtman and abandon all other talk. He is the bridge to immortality (amrtasya yesha setu:).





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SrI valvil rAman—tiruppuLLambhUtankuDI





## PASURAM 5.1.2 - KALLAK KURALAI

கள்ளக்குறளாய் மாவலியை

வஞ்சித்து உலகம் கைப்படுத்து

பொள்ளைக் கரத்த போதகத்தின்

துன்பம் தவிர்த்த புனிதனிடம்

பள்ளச் செறுவில் கயலுகளப்

பழனக் கழனி யதனுள்போய்

புள்ளுப் பிள்ளைக் கிரைதேடும்

புள்ளம் பூதங்குடிதானே.

kaLLak kuRaLai mAvaliyai

vancittu ulagam kaippaDuttu

poLLaik karatta pOdakatttin

tunbam tavirtta punidan iDam

paLLac ceRuvil kayal ugaLap

pazhanak kazhani adanuL pOi

puLLum piLLaikku irai tEDum

puLLam bhUta'nkuDitAnE.

**A. SRIMAD TIRUKKUDANDAI ANDAVAN:**

emperumAn took a deceitful vAmana form; when SukrAcAriAr tried to prevent mahAbali from giving the donation, He made sure that mahAbali was not listening to his guru and obtained three feet of land from him. He re-possessed the lands that mahAbali thought were his. He relieved the elephant







in distress. This is the land where that holy emperumAn lives.

AzhvAr then talks about the fertility of the land. Fat fish are playing around in the watery fields; the birds come looking for smaller fish to feed their young ones.

**B. SRI PVP:**

கள்ளக் குறளாய் மாவலியை வஞ்சித்து

kaLLak kuRaLAi mAvaliyai vancittu -

He took a pretentious short brahmacAri form to deceive mahAbali and

உலகம் கைப்படுத்து

ulagam kaippaDuttu -

took ownership of the worlds

பொள்ளைக் கரத்த போதகத்தின் துன்பம் தவிர்த்த புனிதன் இடம்

poLLaik karatta pOdakatttin tunbam tavirtta punidan iDam -

He saved the elephant that had a trunk, from its dilemma; this is the divya dESam where that holy lord is stationed

பள்ளச் செறுவில் கயல் உகள

paLLac ceRuvil kayal ugaLa -

fish are jumping around in the low fields

புள்ளு பழனக் கழனி அதனுள்போய்

puLLu pazhanak kazhani adanuL pOi -

the birds enter the fertile fields

பிள்ளைக்கு இரை தேடும்







piLLaikk u irai tEDum -

and look for gathering food for their young ones

There is a famous tradition that is remembered here. One time, in bhaTTar's kAlakshepa goshThi, a devotee named AlavAyuDaiyAn inquired - "When they are fish jumping around in ecstasy, what is the reason for the birds to go looking for food?" bhaTTar responded, "Study this pAsuram very well. The birds are searching for food for their young ones. Because of the fertility of the land, the fish are all stout like pillars and large roof beams; out of those, the birds had to corner down fish small enough for their kid birds' mouths".

புள்ளம் பூதங்குடிதானே

puLLambhUta'nkuDitAnE -

It is that divya dESam called tiruppuLLambhUta'nkuDi.

**C. SRI UV:**

emperumAn is said to be the owner of the three worlds, not just because He deceitfully yanked them out of mahAbali; as the primordial lord, He owned them from the beginning.

**D. SRI PBA:**

பொள்ளைக் கரத்த போதகத்தின் துன்பம் தவிர்த்த புனிதன்

poLLaikk karatta pOdakatttin tunbam tavirtta punidan -

Isn't it enough to say - "pOdakatttin tunbam tavirtta"? Why the additional "poLLaikk karatta"? poLLai means hole; the elephant's trunk has hole. As long as the trunk does not get submerged in water, there is no danger for the elephant. As soon as the trunk with its hole gets immersed in water, danger is imminent. In order to show that a great danger had befallen, AzhvAr uses this phrase.

துன்பம் தவிர்த்த





tunbam tavirtta -

the tunbam or difficulty here is that gajendran, the elephant is feeling sad that the flower he plucked for perumAL is going to waste without being offered to Him; emperumAn alleviated that pain.

புனிதன்

punidan -

what is the holiness for emperumAn here? He emphatically thought of the eradication of the elephant's distress as a dismissal of His own suffering.

**ADDITIONAL INPUT BY SRI V SADAGOPAN:**

"kaLLakkuRaLai mAvaliyai vancittu ulakam kaipaDuttu": This pAsuram passage refers to the Lord who incarnated as tirukkuRaLappan (vAmanan/Divine dwarf), who took back His aiSvaryam that was stolen by bali cakravarti and gave it back to the devAs. He took on the misleading guise as a kapaTa vAmana brahmacAri and had three feet of land ceded to Him by bali by deceit and then grew gigantically to measure all the three worlds with the three measures of His (Ongi ulakaLanta uttaman's) sacred feet.

poLLai karatta pOdakattin tunbam tavirtta punitan: He rushed to the lake side as the mahA purushan, when the suffering/ drowning gajendran called out for Him as "Aadi mUlam " to protect him from the fierce teeth of the crocodile. He is saluted as a punitan or pariSuddhan. He is indeed the goptA (The saviour of the distressed devotees) and purAtanan (Aadi mUlam). He is puNya SravaNa kIrtanan. He is dushkrtiA (the slayer of the evil doer-- the crocodile in gajendra moksham). As "SiSiran", he rushed immediately to the Lake side on hearing the painful cry of gajendran and knew exactly what to do (vidvat-tama:) and removed all the fears of gajendran, who became "vIta bhaya:". All these nAmAs are from SrI vishNu sahasranAmam and relate to gajendra moksham.



'gajendra moksham' - kerala mural







tiruppuLLambhUtankuDi utsavars





### PASURAM 5.1.3 - mEVA ARAKKAR

மேவா வரக்கர் தென்னிலங்கை

வேந்தன் வீயச் சரம்துரந்து

மாவாய் பிளந்து மல்லடர்த்து

மருதம் சாய்த்த மாலதிடம்

காவார் தெங்கின் பழம்வீழக்

கயல்கள் பாயக் குருகிரியும்

பூவார் கழனி யெழிலாரும்

புள்ளம் பூதங்குடிதானே.

mEvA arakkar ten ilangai

vEndan vIyac caram turandu

mAvai piLandu mallaDarttu

marudam sAitta mAladu iDam

kAvAr tengin pazham vIzhak

kayalgaL pAyak kurugu iriyum

pUvAr kazhani ezhilArum

puLLam bhUta'nkuDitAnE.

**A. SRIMAD TIRUKKUDANDAI ANDAVAN:**

PerumAL released His arrows to kill rAvaNan, the king of ilangai inhabited by hateful rAskhasa-s; He busted open the mouth of keSi, who came masquerading as a horse; He vanquished the wrestlers; He crawled between two marudam [arjuna tree] trees and uprooted them. puLLambhUta'nkuDi is





where that lord lives.

It is a lovely place with lotus flowers growing in the agricultural fields. Ripe coconuts fall down from the dense palm tree groves on to the fields below, frightening the fish, that in turn leap around and appall the cranes that are waiting to eat them.

**B. SRI PVP:**

மேவா அரக்கர் தென் இலங்கை வேந்தன் வீயச் சரம் துரந்து

mEvA arakkar ten ilangai vEndan vIyac caram turandu -

He aimed His arrows at rAvaNan, who was the king of the rAkshasa-s (who hated emperumAn) living in the southerly island, ilangai.

மாவாய் பிளந்து மல்லடர்த்து

mAvai piLandu mallaDarttu -

He tore open the mouth of the demon, keSi, who came disguised as a horse; He killed the wrestlers in mathura

மருதம் சாய்த்த மாலது இடம்

marudam sAitta mAladu iDam -

This tiruppuLLambhUda'nkuDi is the abode of tirumAl, who felled down the twin marudam trees

காவார் தெங்கின் பழம் வீழ

kAvAr tengin pazham vIzha -

coconuts are falling out of the densely growing palm trees in the grove

கயல்கள் பாயக் குருகு இரியும்

kayalgaL pAyak kurugu iriyum -





that disturbs the fish and they jump around in fear and the agitated cranes (that have been waiting to catch the fish) move away (and thus get saved from the fall of the coconuts)

பூவார் கழனி எழிலாரும்

pUvAr kazhani ezhilArum -

the fields are filled with lotus flowers in the very beautiful

புள்ளம்பூதங்குடிதானே.

puLLambhUta'nkuDitAnE -

divya dESam called tiruppuLLambhUta'nkuDi.

**C. SRI UV:**

Several creatures save themselves from the fall of the coconut fruits from the palm trees; but, all the rAkshasa-s, who despised emperumAn fell victims to rAmapirAn's arrows. AzhvAr sings about that next.

Even in His crawling age, He broke down the twin marudam trees; what is the surprise in His killing keSi, the horse and the wrestlers? He vanquished rAvaNa etc because of His love for sitAp pirATTi. He burst opened keSi's mouth, out of His love for the gopi-s and gopa-s. Out of His affection for His parents, He killed the wrestlers. He made the two marudam trees fall down out of love for the two yaksha-s; He killed the demons in order to protect Himself in kRshNAvatAram so that tiruvAippADi will survive. That is the line of reasoning one should follow here.

**D. SRI PBA:**

கயல்கள் பாயக் குருகு இரியும்

kayalgaL pAyak kurugu iriyum -

the cranes may have been thinking that the healthy, fat, jumping fish are





coming to swallow them and got frightened and moved away or they may be moving out in fright of the falling coconuts.

#### ADDITIONAL INPUT FROM SRI V SADAGOPAN

Incidents from rAma and kRshNAvatArams are covered here:

The rAvaNa vadam is referred to in the pAsura vAkyam: "mEvA arakkar ten ilankai vEndan vIyaccaram turantu". Here rAvaNan is described as "mEvaa arakkan", the one who did not seek His rakshaNam as the dharmAtmA vibhIshaNan. rAvaNan committed offense after offense against Him and His pirATTi and Lord rAmacandran sent fierce arrows one after the other from His valvill to destroy rAvaNan.

From kRshNAvatAram, kaliyan chose three incidents: (1) mAvAi piLantu (tearing the mouth in to two of keSi, an asuran, who rushed at Him), (2) malladaruttu (destroying the mighty wrestlers at Kamsan's court), and (3) marutam sAitta mAliDam. He identifies tiruppuLLambhUtankuDi as the sthalam, where bAla kRshNan brought down the two maruta trees by crawling between them with a ural/pestle) tied to His waist and released the two gandharvans from their curse.







## PASURAM 5.1.4 - veRpAL mARIP PAZHUDAKKI

வெற்பால் மாரி பழுதாக்கி

விறல்வாளரக்கர் தலைவன்றன்

வற்பார் திரள்தோள் ஐந்நான்கும்

துணித்த வல்வில் இராமனிடம்

கற்பார் புரிசை செய்குன்றம்

கவினார் கூடம் மாளிகைகள்

பொற்பார் மாட மெழிலாரும்

புள்ளம் பூதங்குடிதானே.

veRpAl mArip pazhudAkki

viRaI vAL arakkar talaivan tan

vaRpAr tiRaL tOL ainnaAngum

tuNitta valvil irAman iDam

kaRpAr purisai sei kunRam

kavin Ar kUDam mALigaigal

poRpAr mADam ezhil Arum

puLLam bhUta'nkuDitAnE.

A. SRIMAD TIRUKKUDANDAI ANDAVAN:

When indra rained hard on AyppADi, emperumAn held govardhana mountain and thwarted indra's plan. As rAmapirAn, He used His strong bow to sever the twenty stout, sturdy and muscular shoulders of rAvaNa, who was the king of valiant rAkshasa-s. He has chosen puLLambhUta'nkuDi as His permanent





residence.

This place is decorated with lofty forts, charming houses, palaces, halls etc all displaying artistic workmanship.

**B. SRI PVP:**

வெற்பால் மாரி பழுதாக்கி

veRpAl mAri pazhudAkki -

By lifting govardhana mountain, He foiled the efforts of indra to rain them all down.

In the festival meant to feed indra, kRshNa asked the AyppADi folks to offer the food to the govardhana mountain and ate them all Himself. The infuriated indra rained stones (in the form of heavy rains) profusely on their land; tirumangai AzhvAr himself says in tiruneDumtaNDakam-13 - "kal eDuttu kal mAri kAttAi". kRshNa held the mountain as an umbrella and saved the folks from the stone rain and made it all go to waste.

விறல் வாளரக்கர் தலைவன் தன் வற்பார் திரள் தோள் ஐந்நான்கும் துணித்த

viRal vAL arakkar talaivan tan vaRpAr tiRaL tOL ainnAngum tuNitta -

He severed the 5 x 4 = 20 strong arms of the leader of the valiant, arms-carrying-rakshasa-s

வல்வில் இராமன் இடம்

valvil irAman iDam -

that rAmapiran, who has a strong bow, is living in this divya dESam.

[AzhvAr's coinage of this term 'valvil irAman' has become a permanent name for the lord of this temple in puLLambhUta'нкуDi, just as the perumAL in tiruveLLia'нкуDi earned the name 'kOlavilrAman' (AzhvAr's periya tirumozhi 4.10.6)]





SrI valvilrAman—tiruppuLLambhUtankuDi





கற்பார் புரிசை செய் குன்றம் கவின் ஆர் கூடம் மாளிகைகள் பொற்பார் மாடம் எழில்  
ஆரும்

kaRpAr purisai sei kunRam kavin Ar kUDam mALigaigAL poRpAr mADam ezhil  
Arum -

there are several houses, palaces and buildings which have been constructed  
with lots of artistic handiwork in the forts that rise tall like mountains

புள்ளம் பூதங்குடிதானே

puLLambhUta'nkuDitAnE -

in the holy dESam known as tiruppuLLambhUta'nkuDi.

C. SRI UV:

The One who held the mountain to save the cows and others has arrived at the  
tiruppati abounding in palaces, lofty as mountains.

The words, 'kavin', 'poRpu' and 'ezhil' all refer to beauty.

ADDITIONAL INPUT FROM SRI V SADAGOPAN

mangaLASAsanam as "valvill rAman": " viRal vALarakkar talaivan tann vaRppAr  
tiraL tOLL aiyinAngum tuNitta valvill rAman". kaliyan created the name of  
"valvill rAman" for the Lord of this divya deSam through this pAsuram  
passage. kaliyan says that Lord rAmacandra cut the powerful twenty arms of  
the ten-headed haughty rAvaNan with His mighty kODanDam . govardana  
giridharan (kall eduttu kall mArI kAttAn) is also saluted here.

ॐ







### PASURAM 5.1.5 - MAIYAR TA DAM KAN:

மையார் தடங்கண் கருங்கூந்தல்

ஆய்ச்சி மறைய வைத்ததயிர்

நெய்யார் பாலோடமுது செய்த

நேமி யங்கை மாயனிடம்

செய்யார் ஆரல் இரைகருதிச்

செங்கால் நாரை சென்றணையும்

பொய்யா நாவின் மறையாளர்

புள்ளம் பூதங்குடிதானே.

maiyaAr taDam kaN karum kUndal

Aycci maRaiya vaitta tayir

neyyaAr pAlODu amudu seyda

nEmi am kai mAyan iDam

seyyAr Aral irai karudic

cem kAl nArai cenRaNaikum

poyyA nAvin maRaiyaALar

puLLam bhUta'nkuDitAnE.

#### A. SRIMAD TIRUKKUDANDAI ANDAVAN:

The dark-haired yaSodha was always applying collyrium to her eyes because of her fear for baby kaNNa, who might become frightened if she looked any different. She was always concealing ilk, yogurt etc from kaNNa's sight. Is there a place that He does not know? Is there a place He does not exist?





That emperumAn, who was adorned with tiruvAzhi [discus] always discovered the hidden goodies and consumed them with delight. He always went along with her plan and pretended as if He did not know the hiding places and at the same time ate them all. The place where that perumAL resides is puLLambhUta'nkuDi.

In the fields, a kind of fish known as 'Aral' were in abundance; thinking of them as 'meat', red-legged cranes would approach these fields. A lot of brahmaNa-s, who chanted veda-s with their faultless tongues, lived in this place. Thus, this was a truly great region.

**B. SRI PVP:**

மையார் தடம் கண் கரும் கூந்தல் ஆய்ச்சி

maiAr taDam kaN karum kUndal Aycci -

yaSodhai, who had wide eyes decorated with collyrium and had dark hair

மறைய வைத்த தயிர் நெய்யார் பாலோடு அமுது செய்த

maRaiya vaitta tayir neyyAr pAlODu amudu seyda -

had hidden the yogurt, ghee and milk in secret an unexpected places (for example, she would keep yogurt in a vessel meant for keeping sandalwood); but, He detected them and devoured them all.

நேமி அம் கை மாயன் இடம்

nEmi am kai mAyan iDam -

that mAyan, who works wonders and is decorated by the charming discus on His hand, lives in this place. In order to avoid His mother becoming annoyed that He stole and ate all the food, kaNNan would wear a discus on His hand, dance before her and enlighten her (thus distracting her).

செய்யார் ஆரல் இரை கருதிச் செம் கால் நாரை சென்றணையும்





seyyAr Aral irai karudic cem kAl nArai cenRaNaikum -

cranes with red-hued legs go after the fish that are abundant in the watery fields with a desire to eat them all.

பெய்யா நாவின மறையாளர்

poyyA nAvin maRaiyALar -

honest and truthful brahmins, who chant vedams, live here; since they are all constantly chanting vedams that expose only the truth, their tongues utter nothing but the truth.

புள்ளம் பூதங்குடிதானே.

puLLambhUta'nkuDitAnE -

this is the divya dESam, tiruppuLLambhUta'nkuDi.

C. SRI UV:

emperumAn will give His darSanam in this place with discus in His hand to devotees who are truthful and flawless.

Just as the cranes go after and eat the fish, He goes looking for food hidden by the AyppADi women and eats them all, without their knowing. Feeling elated that there is no one on earth who has given birth to such a son, yaSodhai was always decorating herself. The AyppADi women dress themselves to please kaNNan. Even though they are all givers, they do not want to give it all and conceal some things from Him. As long as they are all standing right in front of Him, He enjoys looking at their collyrium-applied-eyes and dark hair; the minute they leave the place, He goes seeking after the hidden foods and eats them. If they re-enter before He finishes eating, He changes Himself into emperumAn wearing tiruvAzhi - discus, and gets out, making them all wonder if they all sighted the mAYan (lord vishNu Himself). This was one of the several wonders He performed.

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**Thiru Pulla Boodangudi – Valvil Raman**

**D. SRI PBA:**

Even though He is avApta samasta kAman [One Who has all His desires fulfilled], He presents Himself as one who has wants and steals yogurt, milk etc and swallows them all.

**ADDITIONAL INPUT FROM SRI V SADAGOPAN**

The episodes of the Lord stealing the hidden butter and curd by bAla kRshNan is remenisced here: "mayyAr taDam kaNN karum kUntal Aaycci maRaya vaitta tayir neyyAr pAlODu amudu seyta nemiyankai mAyanIDam". Although the Lord is an avApta samasta kAman (One who has all His desires fulfilled) and yet He stole butter, curd and milk from the homes of the gOpis. In this pAsuram, kaliyan also alludes to the the EmperumAn offering His darSanam at this divya deSam with sudarSanam in one of His four hands as bhujaṅga sayana rAman with the salutation: "nEmiyankai mAyan".







## PASURAM 5.1.6 - MINNIN ANNA

மின்னின் னன்ன நுண்மருங்குல்

வேயேய் தடந்தோள் மெல்லியற்கா

மன்னு சினத்த மழவிடைகள்

ஏழன்றடர்த்த மாலதிடம்

மன்னு முதிநீரவிந்த

மலர் மேல் வரிவண்டிசை பாட

புன்னை பொன்னேய் தாதுதிர்க்கும்

புள்ளம் பூதங்குடிதானே.

minnin anna nuN marungul

vEyEy taDam tOL melliaRka

mannu cinatta mazha viDaigal

Ezhu anRu aDartta mAladu iDam

mannu mudunIr aravinda

malar mEl varivaNDu isai pADa

punnai ponnEy tAdu udirkkum

puLLam bhUta'nkuDitAnE.

**A. SRIMAD TIRUKKUDANDAI ANDAVAN:**

kumban, the king of yAdhava-s in mithilA, had announced that he would give his daughter, nappinnai, in marriage to the one who subdues the seven, ferocious bulls in his land. nappinnai had a very thin waist and broad shoulders; in order to win her, kaNNan killed seven furious bulls. The place where He resides is





this divya dESam.

Here, bees drink the honey in the lotus flowers that grow in the fertile fields and sing. Mast-wood trees shed golden-hued pollen. It is such a pretty place.

**B. SRI PVP:**

மின்னின் அன்ன நுண் மருங்குல் வேயேய் தடம் தோள் மெல்லியற்கா

minnin anna nuN marungul vEyEy taDam tOL melliyaRKA -

for the sake of nappinnai pirATTi, who has a slim waist like a lightning and broad shoulders like bamboo

மன்னு சினத்த மழ விடைகள் ஏழு அன்று அடர்த்த

mannu cinatta mazha viDaigal Ezhu anRu aDartta -

when He appeared as kaNNan, He subdued the seven young, angry bulls

vyAkhyAnam here is - "karumAri pAindum aNaiya vENumAittu vaDivazhagu" - nappinnai's beauty makes it worthwhile for proving valor to gain her love. "karumAri pAigai" - in SrI PVP's time, it seems it was customary for people who want to prove they are right or for people who had a desire for something by jumping between two tridents in kAncIpuram kAmAkshi amman's temple pond; very few people survived this dangerous ordeal. Like that, kaNNan jumped in between the horns of the bulls and performed a valorous feat in order to marry nappinnai.

மாலது இடம்

mAladu iDam -

this is that tirumAl's place

மன்னு முதிநீர் அரவிந்த மலர் மேல் வரிவண்டு இசை பாட

mannu mudunIr aravinda malar mEl varivaNDu isai pADa -





bees are buzzing over lotus flowers growing in the old watery lands

புன்னை பொன்னேய் தாது உதிர்க்கும்

punnai ponnEy tAdu udirkkum -

punnai [mast-wood] trees shed golden-hued pollen on the buzzing bees; this looks like music-lovers showering gold coins on the singers.

புள்ளம்பூதங்குடிதானே

puLLambhUta'nkuDitAnE -

it is the place called tiruppuLLambhUta'nkuDi.

**C. SRI PBA:**

புன்னை பொன்னேய் தாது உதிர்க்கும்

punnai ponnEy tAdu udirkkum -

In tiruccandaviruttam, tirumangai AzhvAr sang - "karaNDamADu poigaiyul karumpanaip perumpazham, puraNDu vIzha vALaipAi kuRunkuDi neDunda kAi" [62]. Even today, a Palmyra palm tree is being preserved on the banks of the pond in tirukuRunkuDi.

Similarly, in tiruppuLLambhUta'nkuDi, a punnai tree is being preserved in remembrance of AzhvAr's phrase "punnai ponnEy tAdu udirkkum".

**ADDITIONAL INPUT FROM SRI V SADAGOPAN**

kaliyan is still rapturous over kRshNAvatAram and here, he recalls the subduing of the seven strong and angry bulls to gain the hand of nappiNNai, the daughter of kumbhan, the yAdhavA king of mitilai. kaliyan describes this divya deSam as: "minnin anna-nuNN marungal vEyEy taDam tOLL melliyaRkka mannu sinatta mazha viDaikaL yEzhu anRu aDartta maaliDam". In this pAsuram, kaliyan refers also to the sthala vrksham, punnai, which is today stands in front of the most beautiful udhyoga nrsimhan. On the bark of this punnai tree,







we can see the image of SrI nrsimhan. udhyoga nrsimhan is a vara prasAdi.



SrI V SaThakOpan swami in front of the sthala vrksham - punnai tree in  
tiruppuLLambhUtankuDi







The tirumukham of SrI nrsimhan on the bark of the tiruppuLLambhUtankuDi  
sthala vrksham - shown in close up

sadagopan.org







SrI yoga nrsimhar of tiruppuLLambhUtankuDi





The udhyoga nrsimhan sannidhi at tiruppuLLambhUtankuDi  
(SrI SrIkAnt swAmi, SrI V SaThakOpan swAmi with bhaTTar)







sadagopan.org



Sesha vahanam—tiruppuLLambhUtankuDi







## PASURAM 5.1.7 - kuDAIYA VILANGAL

குடையா விலங்கல் கொண்டேந்தி

மாரி பழுதா நிரைகாத்து

சுடையானோட அடல்வாணன்

தடந்தோள் துணித்த தலைவனிடம்

குடியா வண்டு கள்ளுண்ணக்

கோல நீலம் மட்டுகுக்கும்

புடையார் கழனி யெழிலாரும்

புள்ளம் பூதங்குடிதானே.

kuDaiyA vilangal kONDu Endi

mAri pazhudA nirai kAttu

caDaiyAn ODa, aDal vANan

taDam tOL tuNitta talaivan iDam

kuDiyA vaNDu kaL uNNak

kOLa nIlam maTTu ugukkum

puDaiyAr kazhani ezhilArum

puLLam bhUta'nkuDitAnE.

**A. SRIMAD TIRUKKUDANDAI ANDAVAN:**

emperumAn comfortably spoiled the attempt of indra to rain stones by holding the stony mountain and sheltered the cows. Sivan had promised to support bhANASuran and protected him. kaNNan initiated a fight with bhANASuran when the latter imprisoned kaNNan's grand-son aniruddhan. Sivan, who came





to support bhANAsuran was defeated and he ran away from the battlefield. Since bhANAsuran had lost a supporter, kaNNan had a compassion for him (similar to the sympathy shown to widows) and instead of killing him, he just severed his shoulders.

AzhvAr talks about the natural abundance of the place. Along with the families consisting of sons, grand-sons, wives etc, the bees are drinking the honey in the black water lily flowers that are producing a copious supply of nectar. The fields on the sides look very lovely.

**B. SRI PVP:**

விலங்கல் குடையா கொண்டு ஏந்தி

vilangal kuDaiyA kONdu Endi -

Holding govardhana mountain as an umbrella; the 'Endi' denotes that since He was doing it for others, He was holding it effortlessly, like a flower bouquet

மாரி பழுதா நிரை காத்து

mAri pazhudA nirai kAttu -

He protected the cows, making the rains null and void

சுடையான் ஓட, அடல் வாணன் தடம் தோள் துணித்த

caDaiyAn ODa, aDal vANan taDam tOL tuNitta -

He cut off the shoulders of bhANAsuran, as Sivan with his matted locks ran away from the battlefield. The very reason that Sivan ran away made kaNNan decide to just punish him and not kill him.

tiruccandaviruttam - 71 sings about this -

வண்டுலாவு கோதைமாதர் காரணத்தினால் வெகுண்டு

இண்டவாணன் இரைஞ்நுறு தோள்களைத் துணித்த நாள்





முண்டனீறன் மக்கள் வெப்பு மோடியங்கு ஓடிடக்

கண்டு நாணி வாணனுக்கு இரங்கினான் எம் மாயனே.

vaNDulAvu kOdai mAdar kAraNattinAl veguNDu

iNDa vANan Iraj~nUru tOLgaLait tuNitta nAL

muNDanIRan makkaL veppu mODi angu ODiDak

kaNDu nANi vANanukku iranginAn em mayanE.

(When Sivan, his army, jvaradevata, agni etc ran away from the battlefield, kaNNan felt a little shy thinking, "Should I be killing a person whose associates who are supposed to help him run away like this?" and compassionately let bhANan live, by just cutting off his shoulders).

தலைவன் இடம்

talaivan iDam -

this is the place where that kaNNan, everybody's svAmi, lives.

குடியா வண்டு கள் உண்ண

kuDiyA vaNDu kaL uNNa -

families of bees drink the nectar (the families being the children, grandchildren, wives etc of the bees)

கோல நீலம் மட்டு உகுக்கும்

kOla nIlam maTTu ugukkum -

oozing from the karu neyda flowers; the nectar from the black water lilies are flooding the place. "If a mosquito gets into the ocean and drinks the water, the ocean does not become dry". Like that, the bee families are drinking nectar from the flood formed by the honey profusely produced by the flowers.





புடையார் கழனி எழிலாரும்

puDaiyAr kazhani ezhilArum -

all this is happening in the beautiful, vast lands

புள்ளம்பூதங்குடிதானே

puLLambhUta'nkuDitAnE -

in the divya dESam called tiruppuLLambhUta'nkuDi.

C. SRI UV:

குடியா வண்டு

kuDiyA vaNDu -

pATha bedham here - it is read as 'kuDaiyA' by some. That lends to the edugai - tamizh grammar characteristic here - 'kuDaiyA', 'caDaiyA', 'kuDaiyA' and 'puDaiyAr'. The phrase would mean that bees are all hovering over the flowers forming an umbrella. "tvat bhukta mAlya .. barhAtapatra rucimAcarayanti bhRngAH" [--godA stuti, Slokam 14 - emperumAn is wearing vaijayanti garland on His chest and He is adorning His tirumuDi with the garland that You, godA, provided; the bees that are hovering over the vaijayanti garland find that His tirumuDi has more fragrance (because of Your association) and hence move away from the vaijayanti garland and gather around His tirumuDi; they are all competing with each other in a crowd and that looks like an umbrella formed by peacock feathers].

ADDITIONAL INPUT FROM SRI V SADAGOPAN

kaliyan continues with SrI kRshNAnubhavam and recalls the war of bANAsuran assisted by his patron, Lord Sivan (saDayan) with Lord kRshNan. In that fierce war, Lord kRshNan drove away saDayan from the battle field and cut asunder all but four of the 1000 hands of bANan: "SaDayan ODa aDal vANan tOLL tuNitta talaivan iDam ".







## PASURAM 5.1.8 - KARAIYAR neDuvEL

கறையார் நெடுவேல் மறமன்னர்

வீய விசயன் தேர்கடவி

இறையான் கையில் நிறையாத

முண்டம் நிறைத்த எந்தையிடம்

மறையால் முத்தீ யவைவளர்க்கும்

மன்னு புகழால் வண்மையால்

பொறையால் மிக்க அந்தணர் வாழ்

புள்ளம் பூதங்குடிதானே.

kaRaiyAr neDuvEl maRamannar

vIya visayan tEr kaDavi

iRaiyAn kaiyyil niRaiyAda

munDam niRaitta endai iDam

maRaiyAl muttI avai vaLarkkum

mannu pugazhAl vaNmaiyAl

poRaiyAl mikka andaNar vAzh

puLLam bhUta'nkuDitAnE.

**A. SRIMAD TIRUKKuDANDAI ANDAVAN:**

In the mahAbhArata war, a lot of spear-bearing kings came to the support of duryodhana. Those spears were all blood-stained; they did not even have time to clean them up; they were all known for their valor. In order to finish them all up, emperumAn directed arjuna's chariot. He helped Sivan get rid of the





curse by filling up the skull attached to the latter's hand, with water droplets from His own tirumEni.

puLLambhUta'nkuDi is the place where illustrious, generous and patient brAhmaNa-s keep the three agni-s flourishing, by chanting veda-s.

**B. SRI PVP:**

கறையார் நெடுவேல் மறமன்னர் வீய விசயன் தேர்கடவி

kaRaiyAr neDuvEl maRamannar vIya visayan tEr kaDavi -

emperumAn drove arjuna's chariot in order to vanquish infuriated kings possessing weapons with blood stains

இறையான் கையில் நிறையாத முண்டம் நிறைத்த எந்தை இடம்

iRaiyAn kaiyyil niRaiyAda munDam niRaitta endai iDam -

this is the residence place of my svAmi, who resolved Sivan's curse by filling up (with water droplets that formed on His own tirumEni) the brahma kapAlam (the skull of one of brahma's heads that Sivan plucked out) that stuck to his hand and making it fall out.

மறையால் முத்தீ அவை வளர்க்கும் மன்னு புகழால் வண்மையால் பொறையால் மிக்க அந்தணர் வாழ்

maRaiyAl muttI avai vaLarkkum mannu pugazhAl vaNmaiAl poRaiyAl mikka andaNar vAzh -

A lot of vedic brAhmaNa-s live here; these brAhmaNa-s are renowned for keeping the three agni-s (gArhapatyam, AhavanIyam, tretAgni) up with veda mantrams, for their generosity and for their patience

புள்ளம்பூதங்குடிதானே

puLLambhUta'nkuDitAnE -

this is the divya dESam known as tiruppuLLambhUta'nkuDi.



SrI valvil rAman and SrI poRRAmaraiyAL tAyAr—tiruppuLLambhUtankuDi





### C. SRI UV:

மறையால் முத்தீ அவை வளர்க்கும் மன்னு புகழால்

maRaiyAl muttI avai vaLarkkum mannu pugazhAl -

one may know how to chant vedams, but, that talent is embellished only by the fame obtained by their vaidIka anushThAnams like keeping up the three fires.

### D. SRI PBA:

இறையான் கையில் நிறையாத முண்டம் நிறைத்த

iRaiyAn kaiyyil niRaiyAda munDam niraitta -

Sivan/rudran is also called 'ISvaran' in saMskrtam. "kaNDa kaDalum malaiyum ulagEzhum muNDattukARRA" [periyAzhvar.1.9.9] - no matter what everyone offered to fill the brahma kapAlam, stuck in Sivan's hand, it would not fall off; emperumAn helped him by dropping the sweat water droplets formed on His tirumEni and relieved Sivan of the curse.

### ADDITIONAL INPUT FROM SRI V SADAGOPAN

kaliyan remembers incidents from the great mahA bhAratam war and the hara SApA vimocanam, when bhaagavAn SrIman nArAyaNan annulled the curse of Sivan, who could not get rid of the skull of brahma that got stuck in His palm due to brahma hatti dosham. In this pAsuram, kaliyan saluted also the vaidIka SrI of this divya deSam noted for veda vitpannars with distinguished anushTAna SrI.







## PASURAM 5.1.9 - TUNNI MANNUM

துன்னி மண்ணும் விண்ணாடும்

தோன்றா திருளாய் மூடிய நாள்

அன்னமாகி யருமறைகள்

அருளிச் செய்த அமலனிடம்

மின்னு சோதி நவமணியும்

வேயின் முத்தும் சாமரையும்

பொன்னும் பொன்னி கொணர்ந்தலைக்கும்

புள்ளம் பூதங்குடிதானே.

tunni maNNum viNNADum

tOnRAdu iruLAi mUDiya nAL

annamAgi arumaRaigAL

aruLic ceyda amalan iDam

minnu cOdi navamaNiyum

vEyin muttum cAmaraiyum

ponnum ponni koNarndalaikkum

puLLam bhUta'nkuDitAnE.

**A. SRIMAD TIRUKKUDANDAI ANDAVAN:**

BhagavAn took avatAram as hamsam/annam/swan that has the capacity to separate milk and water, when all the worlds got submerged in darkness in order to fight the asuras (who hid the veda-s) and taught the vedas to brahma; He did this in the form of a bird because brahma may not be amenable





to learning them if He came as an AcAryan. That perumAL is stationed in puLLambhUta'нкуDi.

This place has another specialty. It is so wealthy from all the gems, pearls, cArmarams, gold etc brought with the waters of kAvEri.



tiruppuLLambhUtankuDi gOpuram

**B. SRI PVP:**

மண்ணும் விண்ணாடும் தோன்றாது இருளாய் துன்னி மூடிய நாள்

maNNum viNNADum tOnRAdu iruLAi tunni mUDiya nAL -

when the bhUmi, svargam and other worlds were all engulfed in darkness  
(during sRshTi time)

அன்னமாகி அருமறைகள் அருளிச் செய்த

annamAgi arumaRaigaL aruLic ceyda -





the faultless sarveSvaran took the form of a swan and imparted the knowledge of vedas to brahmA.

அமலன் இடம்

amalan iDam -

this is where my svAmi has chosen to reside in. He is faultless because He helped brahmA without even expecting anything in return

மின்னு சோதி நவமணியும் வேயின் முத்தும் சாமரையும் பொன்னும் பொன்னி  
கொணர்ந்தலைக்கும்

minnu cOdi navamaNiyum vEyin muttum cAmaraiyum ponnum ponni  
koNarndalaikkum -

ponni/kAvEri brings down with her precious gems, pearls, cAmarams, gold etc and deposits on the river banks here.

புள்ளம்பூதங்குடிதானே

puLLambhUta'nkuDi+AnE -

in this divya dESam, tiruppuLLambhUta'nkuDi.

C. SRI UV:

The 'swan' avatAram will be brought up again in periya triumozhi 5.3.8 and 5.7.3. These follow the footsteps of periyAzhvAr's tirumozhi (1.9.10) -

துன்னிய பேரிருள் சூழ்ந்துல கைமுட

மன்னிய நான்மறை முற்றும் மறைந்திட

பின்னிவ் வுலகில் பேரிருள் நீங்க, அன்று

அன்னம் தானானே அச்சோ அச்சோ.....

tunniya pEriruL Suzhndu ulagai mUDa





manniya nAnmaRai muRRum maRaindiDa

pin ivvulagainil pEriruL nInga, anRu

annam adAnAnE accO accO.....

tirumangai AzhvAr expands on this concept in Peria tirumozhi, 11.4.8 - "munulagangaL Ezhum...". In hamsa sandeSam, SrI deSikar talks about hamsa avatAram teaching the veda-s - "vAnavarkkum munivarkkum nalgi"; a detailed account can be had from SrImad bhAgavatam (11.13) - hamsAvatAra vridhdAntam. Uddhavar asks kRshNa in which form He instructed veda-s to sages like sanakar etc. kaNNan said, "sanakar etc worshiped their father, brahma and asked about the yoga position needed for those who desire salvation. 'dhyAyamAnaH praSnabhIjam nApyapadyata karmatI' (11.13.18) - brahma was engulfed in the darkness of 'lack of knowledge' and meditated towards Me. I took the form of a swan for His sake. When sanakar and others saw Me, they asked Me who I was. Upon their request, I taught them the knowledge about the world, how the worlds end, the awareness, dream, sleep and death states of the jIvans, how I am Omnipresent in My 'knowledge' form, and how the worlds are not individual entities but a part of Me and are subservient to Me. Know that this revelation is important for those who seek salvation".

No matter however much one knows, it is not enough if the connection between SarIram - body and Atma - soul, is not understood. AzhvAr is referring to this in the terms "maNNum viNNADum iruLAi". A swan has the capability of separating water and milk. Like that, one should be able to distinguish between the creation and paramAtmA, and also between the body and the soul. emperumAn appeared as a swan to prove that this can be achieved only through sattva guNam. He appeared as a swan and removed the darkness; hence called 'amalan'.

navamaNi.... pearl and gold are included in the navamaNi - nine precious gems; but a special mention of made of the pearl from the bamboos and gold brought by ponni (river kAvEri); this is to show that pearls and gold are brought in







large quantities.

It is possible these are being offered to emperumAn as a fee for the instructions imparted by Him as a swan long time back.

#### D. SRI PBA:

One time when at the end of a kalpa, brahmA was asleep, the four veda-s got out of his face and were walking around in the form of men. An asura named, somukhan, who had obtained several boons by doing severe meditations, kidnapped them, engulfed the three worlds in darkness, and hid in the flood waters. The lord took the form of a humongous fish, got into the waters and recovered the hidden veda-s. He then took the form of a swan, that has the talent to separate essence from non-essence and taught veda-s to brahmA.

மின்னு சோதி நவமணியும்

minnu cOdiyum navamaNiyum -

compare with SrIra'ngarAjastavam - pUrva Satakam, Slokam 21 - kAvEri varNanam about the wealth that kAvEri brings -

चञ्चामरचन्द्रचन्दनमहामाणिक्यमुक्तोत्करान्

कावेरी लहरीकरैर्विदधती पर्येति सा सेव्यताम् ॥

ca'ncat cAmara candra candana mahAmANikya mukta utkarAn

kAverI laharIkaraiH vidadhatI paryeti sA sevyatAm ||

(the flood waters of kAvEri bring for her son-on-law, lord ranganAtha, huge amounts of camphor, sandal, precious gems, pearls etc).

#### ADDITIONAL INPUT FROM SRI V SADAGOPAN

kaliyan's thoughts shift to the sandy banks of river yamunA and a deep water hole there, where the poisonous serpent kaliyan was causing immense suffering to the birds and beasts living around. kaNNan arrived there, got hold of





kaliyan and began to jump on the outstretched hoods of the angry serpent and made it powerless. The kuTTi kaNNan's mighty dance on the many hoods of kaliyan is enjoyed by the AzhwAr at tiruppuLLambhUtankuDi. The divine consort of the Lord known for grazing cattle (gopAlan) is saluted here as poRRamaraiyAL. The sthala purANam states that bhUmi devi joined Her Lord rAmacandran during the time of his performing the last rites for jaTAyu since sItA pirATTi was languishing in the prison of rAvaNan at lankA. bhumi devi appeared on a golden lotus and thus She received the mangaLASAsana tirunAmam of "poRRamaraiyAL " and valvill rAman became "poRRamaraiyAL kELvan ".





SrI poRRamaraiyAL tAyAr - tiruppuLLambhUtankuDi





## PASURAM 5.1.10 - KARRA MARITTU

கற்றா மறித்துக் காளியன்றன்

சென்னி நடுங்க நடம் பயின்ற

பொற்றாமரையாள் தன்கேள்வன்

புள்ளம் பூதங்குடிதன்மேல்

கற்றார் பரவும் மங்கையர்கோன்

காரார் புயற்கைக் கலிகன்றி

சொற்றானீரைந்திவை பாடச்

சோரா நில்லா துயர்தாமே.

kaRRA maRittuk kaLiyan tan

cenni naDunga naDam payinRa

poRRaMaRaiyaL tan kELvan

puLLambhUta' nkuDi tan mEl

kaRRAR paravum mangaiyar kOn

kArAr puyaRkkaik kalikanRi

coRRAn Iraindivai pADac

cOra nillA tuyar tAmE.

**A. SRIMAD TIRUKKUDANDA ANDAVAN:**

sarveSvaran, who was giving royal audience to the nitya sUri-s, came as kaNNan and grazed the cows. In order to save a good pond from being poisoned, He danced on the hoods on the serpent, kaLiyan, and drove him away. He is the lord of periya pirATTi, who appeared on the lotus. These pAsurams







sung by the king of tirumangai are about tiruppuLLambhUta'нкуDi, where that lord is stationed. This AzhvAr is very well known in the circle of learned people. Just as rAma was praised during His reign, everyone was in praise of this AzhvAr. He was the most generous one, like the rain-giving clouds. He gave us these ten songs; that itself proves his generosity. There is nothing more special than this. All sins will vanish from those who learn these ten pAsuram-s.



SrI valvil rAman - tiruppuLLambhUtankuDi

**B. SRI PVP:**

கற்றா மறித்து

kaRRa maRittu -

emperumAn took care of the cows and calves; tiruvAimozhi 10.3.10 talks about "tivattilum pasunirai mEyppu uvatti". Grazing cows is as enjoyable for emperumAn as giving darSanam to nitya-sUri-s in paramapadam. As tiruneDumtAnDakam 16 declares, "kanRu mEyttu inidu uganda kALai!", He

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relished the cow-grazing even more than the paramapadam.

காளியன் தன் சென்னி நடுங்க நடம் பயின்ற

kALiyan tan cenni naDunga naDam payinRa -

He did a wonderful dance on top of the frightened kALiyan's hoods; Per periyAzhvAr tirumozhi 3.8.1 "nalladOr tAmaraip poigai" - the pond got poisoned; so, He wanted to drive him away and danced on his hoods.

பொற்றாமரையாள் தன் கேள்வன்

poRRamaRaiyAL tan kELvan -

He is lotus-born tAyAr's husband; in spite of His softness by being so, He performed a magnificent feat by dancing on the serpent's heads.

பாட

pADa -

those who can sing

கற்றார் பரவும் மங்கையர் கோன் காரார் புயற்கைக் கலிகன்றி சொற்றான்  
ஈரைந்திவை

kaRRAR paravum mangaiyar kOn kArAr puyaRkkaik kalikanRi coRRAn Iraindivai

these ten pAsuram-s given to us by SrI tirumangai Azhvar, who is hailed by learned vidvAns, who is the king of tirumangai, who is very generous like the rain-producing and dark clouds and who is the destroyer of kali -

रामो राम रामेति प्रजानाम् अभवन् कथा ।

रामभूतं जगत् अभूत् रामे राज्यं प्रशासति ॥

rAmo rAma rAma iti prajAnAm abhavan kathA |

rAmabhUtaM jagat abhUt rAme rAjyaM praSAsati ||





(rAmAyaNam - yuddha.131.104)

(the folks were always talking about 'rAma', 'rAma', 'rAma'; when rAma was ruling ayodhyA, the whole world became 'rAma')

During and after rAma's rule, the two syllables 'rA ma' became the life source of everyone. Like that during tirumangai AzhvAr's time and after that also, all the learned vidvAns became attached to him.

புள்ளம் பூதங்குடி தன் மேல்

puLLambhUta'nkuDi tan mEl -

about tiruppuLLambhUta'nkuDi, His residence

சோரா நில்லா துயர் தாமே

cOra nillA tuyar tAmE -

will be blessed with a situation where all causes for sorrow will weaken and leave for ever; they will not follow the soul.

**C. SRI UV:**

Just as kALiyan's venom left from the pond, for those who sing and listen to this tirumozhi, the sins will not affect them; they will wait till the body is shed; when the soul leaves the body at the time of death, those sins will not stay; "suhataH sAdukRtyAM dvishantaH pApakRtyAm" - they will go some place else.

சோரா நில்லா துயர்

cOra nillA tuyar -

all the sorrows that are being experienced will disappear, not affecting the soul anymore; or, it can be said, when the soul is weak and ready to leave the body, the sorrow-producing sins will not stay.

Learned ones knew that enjoying bhAgavata-s is part of enjoying bhagavAn;







and AzhvAr was very knowledgeable and was a special poet to hold all their attentions.

#### ADDITIONAL INPUT FROM SRI V SADAGOPAN

phala Sruti pAsuram

As a parting message, kaliyan reminds us that those who worship the divya dampatis of tiruppuLLambhUthankuDi will get rid of all their samsAric sorrows forever (puLLankuDi tann mEl --sOraa nilla tuyar tAmE).

kambha nATTazhwAr has also used the tirunAmam of valvill rAman in His rAmAyaNam. sUrppanakai is intoxicated over the beauty of rAmacandran and His valour and describes her feelings to her brother rAvaNan and calls rAman as valvill rAman in the verse below :

sentAmaraik-kaNNODum senkani vAyinODum

santArnta taDam tOLODum tAzh taDak-kaikaLODum

amtAr akalattODum anjanak-kunRamenna

vantAn ivan Akum avvalvill irAman yenpAn



perumAl and tAyAr in pallAkku - tiruppuLLambhUthankuDi







The AaraNya khANDa Slokams (68.27 to 31) refer to jaTAyu samskAram and moksham:

saumitre hara kAshThani nirmatishyAnti pAvakam

grdhrarAjan didhakshami mat krte nidanam gatam --68.27

Meaning: Oh lakshmaNa! Get the firewood and I will produce fire by friction of 2 sticks (araNi kaTTai) as I wish to cremate this Lord of birds, who expired because of me.

The Lord staying on the banks of jaTAyu pushkaraNi under Sobhana vimAnam and accompanied by poRRamaraiyaL receives this mangaLASAsanam at this prAcIna divya deSam:

vimAne Sobhane ambhuja SrI SIisamagrataM

grdhrarAja pushkaraNI taThE vasati dhruDa dhanvi



45th paTTam prkrtam SrImat azhagiya singar with tiruppuLLambhUtankuDi  
utsavar

tirumangai AzhvAr tiruvaDigalE SaraNam

aDiyongaL

kalyANi kRshNamAcAri & Oppiliappan kOil varadAcAri SaThakOpan

