

Thirumangai AzhwaR's Paasurams On Thiru TheRRiyambalam



Annotated Commentary In English By
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Thiru TheRriyambalam Temple Entrance

ஸ்ரீ:

Thirumangai AzhwaR's Paasurams On Thiru TheRRiyambalam

திருமங்கையாழ்வார் அருளிச்செய்த
திருத்தெற்றியம்பலம் பாசரங்கள்



INTRODUCTION

Thirumangai Mannan arrives at the ThirunAngUr dhivya dEsam of Thiru TheRRiyambalam after completing his MangaLAsanam of PeraruLALan of Semponsey Koil dhivya dEsam. Here PerumAL offers His sevai as Bhujanga Sayanan. Kaliyan salutes Him as the Parama KaaruNya Moorthy, who comes to the rescue of those who are exposed to great dangers (Aapath BhAndhavan). The greatest danger is of course the matter of swirling round and round in the whirlpool of SamsAric ocean. These Paasurams have a refrain of "Thirut-theRRiyambalatthen SenkaNmALE kaNdeer". Kaliyan instructs us: "Please see this Lord with lotus eyes, who is enjoyed by adiyEn at this dhivya dEsam of ThirutteRRiambalam". PerumAL's ThirunAmam is SenkaNNmaal (Sayana kOLam looking to East); ThAyAr's Thiru nAmam is Semkamalavalli. VimAnam is Veda VimAnam and the PushkaraNi is Soorya PushkaraNi. He is Prathyaksham to NaachiyAr and AdhisEshan. There are ten paasurams by Thirumangai Mannan on the Lord of this dhivya dEsam.

ॐ



Another View of Thiru TheRRiyambalam Temple Entrance

Paasurams & Commentaries

திருமங்கையாழ்வார்

ThirumangaiyAzhwAr



வாழி பரகாலன் வாழி கலிகன்றி*
வாழி குறையலூர் வாழ் வேந்தன்*
வாழியரோ மாயோனை வாழ்வலியால் மந்திரங்கொள்*
மங்கையர்கோன் தூயோன் கடர்மானவேல்.
திருமங்கையாழ்வார் திருவடிகளே சரணம்

ஐ

PAASURAM 1

மாற்றரசர் மணிமுடியும் திறலும் தேசும்*
மற்றவர்தம் காதலிமார் குழையும்* தந்தை
கால் தளையும் உடன்கழலவந்து தோன்றிக்*
கதநாகம் காத்தளித்த கண்ணர் கண்டீர்*
நூற்றிதழ்கொள் அரவிந்தம் நுழைந்த பள்ளத்து*
இளங்கமுகின் முதுபாளை பசுவாய் நண்டின்*
சேற்றளையில் வெண்முத்தம் சிந்து நாங்கூர்த்*
திருத்தெற்றியம்பலத்து என்செங்கண்மாலே. (4. 4. 1)

maaRRarasar maNimudiyum thiRalum thEsum,
maRRavartham kaathalimaar kuzhaiyum, thanthai
kaal thaLaiyum udan kazhala vanthu thOnRik,
kathanaagam kaaththaLittha kaNNar kaNDeer,
nooRRithazhKoL aravintham nuzhaintha paLLatthu,
iLankamugiNn muthupaaLai paguvaay naNDin,
chERRaLaiyil veNmuththam sinthu naangoorth,
thiruttheRRiyambalatthu yenchengaNmaalE.

MEANING:

Oh people of the world ! Please do not worry anymore about locating that most merciful One, who rescued the weary and weak Gajendran, who had fought many years with the crocodile, which grabbed his foot and tried to bring him (Gajendran) under water to feast on him. Please do not wander around anymore looking for the place of residence of the Lord, who destroyed the Balam, ParAkramam and Iswaryam of the ill-intentioned DuryOdhana and his retinue.



Please do not waste any further time on finding where the Lord is, who made the sankalpam to lighten the load of BhUmi Devi by destroying the dushta janams populating the earth at the time of His birth in the prison of Kamsan; He shattered the handcuffs and leg-cuffs that held down His parents by merely looking at them immediately after His birth. Please do not search anymore for the exact location of His abode. This lotus-eyed Lord of all (KaNNar) enjoyed by adiyEn can be seen and worshipped by you right here at ThiruttheRRiyambalam amidst the pearls ejected by the ripe shoots of Kamugu tree that find their resting place inside the holes, where the crabs have made their homes by the edge of the irrigated fields.

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"kathanaagam kaaththaLittha kaNNar"

COMMENTARY:

The SenthAmarai KaNNan's eyes are soft and beautiful like the lotus flower. The longing (anurAgam) and the deeply felt affection for those who sought His refuge (Aasritha VyAmOham) are revealed by the SenthAmaraiKaNNan as He engages in His Yoga nidhra.

Thirumangai hails SenkaNNmAl in the spirit of the Purusha Sooktha mantram





(VedAhamEtham Purusham-Naanya: panTA: vidhyathE ayanAya): "I know this Purusha Sriman Narayana (at TheRRiyambalam), who is the great, brilliant like Sun and who is beyond and above the primordial matter. He who knows this ParamAthman thus becomes immortal here alone in this birth itself. There is no other path for liberation (Moksham)". Thirumangai invites all of us to come to this dhivya dEsam, enjoy Him and offer our worship.



PAASURAM 2

பொற்றொடித் தோள்மடமகள் தன்வடிவு கொண்ட*
 பொல்லாதவன் பேய்ச்சி கொங்கை வாங்கி*
 பெற்றெடுத்த தாய்போல மடுப்ப* ஆரும்
 பேணு நஞ்சுண்டுகந்த பிள்ளை கண்டீர்*
 நெற்றொடுத்த மலர்நீலம் நிறைந்தகுழல்*
 இருஞ்சிறைய வண்டொலியும் நெடுங்கணுர்தம்*
 சிற்றடிமேல் சிலம்பொலியும் மிழற்றுநாங்கூர்த்*
 திருத்தெற்றியம்பலத்து என்செங்கண்மாலே. (4. 4. 2)



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poRRodith thOLmadamagaLthan vadvu KoNda,
 pollaathavan pEychchi Kongai vaangi,
 peRReduththa thaaypOla maduppa, aarum
 pENaa nanchundu uhantha piLLai kaNDeer,
 neRRoduththa malarneelam niRaintha soozhal,
 irunchiRaiya vaNDolium nedum kaNaartham,
 chiRRadimEl silampolium mizhaRRu naangoorth,
 thiruttheRRiyambalatthu yensengaNmaalE.

MEANING:

The infant killer, Poothanai, dressed herself up with golden bangles all the way upto her shoulder, acted as the most charming and modest lady in whom all the aathma guNams have taken abode and arrived at the side of the cradle, where BalakrishNan was pretending as though He was sleeping. He made note of the ill intentioned devil Poothanai's arrival and went along with her efforts to breast feed Him as though she was the mother, who gave birth to Him. Our Lord accepted the offer of the breast by her, sucked the poisonous milk flowing out of her breast and at the same time sucked her life also through





the act of Breast feeding. At this dhivya dEsam, where the Lord put an end to Poothanai's life, one hears the sweet sound of the bells on the ankle jewelry of young ladies with beautiful eyes extending almost to their Ears (*nedu kaNAR tamm siRu adi mEl silampu oliyum mizhirrum Thiru-TheRRiyambalam*). Here, the honey bees with big wings fly around performing Hari Naama sankeerthanam (*iru siRaya vaNDu oliyum mizhaRRum ThiruthTheRRiyambalam*) in and around fields of rice paddy intertwined with creepers bearing karuneythal blossoms (*nel thoduttha malar neelam niRaintha soozhal*). Here the Lord, who is happy over His effective act of sucking the life out of the deceitful infant killer, Poothanai is seen (*nanju uNDu uhanatha PiLLai KaNDeer*). Oh BhakthAs ! Please come and enjoy His dhivya ThirumEni.

COMMENTARY:

Srimath NaarAyaNeeyam devotes two Dasakams for PoothanA samhaaram and Her Moksham as a result of her contact (sambhandham) with the Lord's body. She placed Baala KrishNan on her lap to breast feed Him. She gave her sthanam (breast) to the Lord for sthanya paanam (breast feeding). That was sufficient reason for her to gain moksham in spite of her ill intentioned act to kill the "infant" KrishNa.

NandagOpan and the other gopaas burnt the body of the raakshasi Poothanai and as her body burned, it exuded fragrant smells as a result of the Bhagavath anga Sambhandham. Srimath NaarAyaNeeya slokam (Dasakam 41.4) reveals this tatthvam through the Lord's own words:

मदङ्गसङ्गस्य फलं न दूरे

क्षणेन तावत् भवतामपि स्यात् ।

इत्युल्लपन् वल्लवतल्लजेभ्यः त्वं

पूतनामातनुथाः सुगन्धिम् ॥

madanga-sangasya phalam na dhoorE
 kshaNE na tAvat bhavatAmapi syAt ||
 ithyullapan vallava-tallajEbhya: tvam
 pootanAmAtanuthA: sugandhim ||

MEANING:

For those, who touch my limbs or see my dhivya MangaLa vigraham, Moksham is not far away. It will be realized in this janmaa itself. Oh GuruvAyUrappa! Did you not reveal this truth to the fortunate gopa janams through making PoothAnA's cremated body exude most enjoyable fragrance? (GuruvAyUrappan responded affirmatively to NaarAyaNa Bhattadhiri's question with a nod of His head).



GuruvAyurappan SriVeli
 (Courtesy : Sri.A.Srikanth)

PAASURAM 3

படலடைந்த சிறுகுரம்பை நுழைந்து புக்குப்*
பசுவெண்ணெய் பதமாரப் பண்ணை முற்றும்*
அடலடர்த்த வேற்கண்ணூர் தோக்கை பற்றி*
அலந்தலைமை செய்துழலும் ஐயன்கண்டீர்*
மடலெடுத்த நெடுந்தெங்கின் பழங்கள்வீழ*
மாங்கனிகள் திரட்டுருட்டா வருநீர்ப் பொன்னி*
திடலெடுத்து மலர்சுமந்தங்கிழியும் நாங்கூர்த்*
திருத்தெற்றியம்பலத்து என்செங்கண்மாலே. (4. 4. 3)

padaladaintha siRukurambai nuzhainthu pukkup,
pasuVeNNai pathamaarap paNNai muRRum,
adaladarththa vERkaNNAar thOkkai paRRi,
alanthalaimai seythuzhalum aiyan kaNDeer,
madaleduththa nedunthengin pazhankal veezha,
maankanigaL thiratturutta aruneerp Ponni,
thidaleduththu malar sumanthankizhiyu naangoorth,
thiruttheRRiyambalatthu yensengaNmaalE.

MEANING:

At this dhivya dEsam presides the navaneetha chOran, who entered in to big houses as well as little huts to steal fresh navaneetham. He made this act of stealing fresh VeNNai as His livelihood and sneaked at nights into the houses of the Gopis. As He roamed around, the Gopis with long, spear like eyes wondered as to where He was going and what mischief He was going to engage in. KaNNan tagged on to the tip of their saris to disarm them from their worries and escaped into unoccupied little huts to persevere with His favorite past time of stealing and consuming VeNNai anywhere and everywhere.

Tagging on to the saris of the Gopis and pulling them, He loosened their saris



and subjected them to all kinds of troubles and enjoyed His own wanton acts. This Lord of all (Sarva Swami/aiyyan) roamed across the entire colony of Gopis and entered small huts to big houses (paNNai muRRum padal adaittha siRu kurambai nuzhainthu pukku) to locate and consume freshly churned butter (pasum veNNai padham aara uzhalum aiyyan).

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He enjoyed His own wanton acts

The fast flowing river Cauveri recognizes Him as her Swamy as well and brings as her tribute mangoes, coconuts and colorful flowers in her wonderful pravAham (madal eduttha nedu tengin pazhankaL veezha, maankanikaL tirattu urutA aru neer Ponni tidal edutthu, malar sumarnthu izhiyum naangUr ThiruttheRRiyambalamE).

The many kinds of samarpaNams brought down by the swift flowing river Cauvery for Her Lord, the butter thief are visualized beautifully by Kaliyan. He invites us to have the sevai of this Lord at the Dhivya dEsam of ThirunAngUr ThirutheRRiyamabalam.



COMMENTARY:

Two Srimath NaarAyaNeeya sLOkams (Dasakam 45. 8 and 9) celebrate the dance performed by Bala KrishNan for earning Navaneetham and blessing the gopis through that yaachakam. Often He did not beg for Navaneetham but just helped Himself. NaarAyaNa Bhattadhiri says that the Lord did not wish to beg any more after asking for the granting of three feet of land from Mahaa Bali. That is why He decided to help Himself.

Swamy Desikan also describes beautifully the Navaneetha Naatyam before YasOdhA as an act of thanksgiving. Sri NaarAyaNeeya sLOkam (Dasakam 45.8) describes the Lord's dance for Navaneetham this way:

प्रतिनवनवनीतं गोपिकादत्तमिच्छन्

कळपदमुपगायन् कोमळं क्वापि नृत्यन् ।

सदययुवतिलोकैरर्पितं सर्पिरश्नन्

क्वचन नवविपक्वं दुग्धमप्यापिबस्त्वम् ॥

prati-navaneetam gOpikaa dattam-icchan
kaLapadam upagAyan kOMaLam kvApi nruthyan |
sadaya-yuvati-lOkair-arpitam sarpiraSnan
kvacana nava-vipakvam dugdhamapyApibastvam ||

MEANING:

Oh GuruvAyurappA! You longed for the freshly churned VeNNai from the Gopis. To win them over, You sang delectable songs. In another gopi's house, you performed a wonderful dance. You consumed the ghee and milk presented by the gopis with great affection. Is not that so? (Lord GuruvAyUrappan answered Bhattadhiri's question in the affirmative with the nod of His head).



PAASURAM 4

வாராரும் முலைமடவாள் பின்னைக்காகி*
 வலைமருப்பின் கடுஞ்சினத்து வன்தாளார்ந்த*
 காரார்திண் விடையடர்த்து வதுவையாண்ட*
 கருமுகில்போல் திருநிறத்து என்கண்ணர் கண்டர்*
 ஏராரும் மலர்ப்பொழில்கள் தழுவி எங்கும்*
 எழில்மதியைக் கால்தொடர விளங்கு சோதி*
 சீராரு மணிமாடம் திகழும் நாங்கூர்த்*
 திருத்தெற்றியம்பலத்து என்செங்கண்மாலே. (4. 4. 4)

vaaraarum mulaimadavaal pinnaikkaahi,
 vaLaimaruppin kadu sinatthu vanthaaLaarnta,
 kaaraar thiN vidaiyadarththu vaduvai aanda
 karumuhilOl thiruniRaththu yen kaNNar kaNDeer,
 eraarum malarpPozhilkaL thazhuvi yengum
 ezhilmathiyaik kaal thodaara viLangu sOthi,
 seeraaru maNimaadam thihazhum naangoorth
 thiruttheRRiyambalatthu yensengaNmaalE.

MEANING:

In this paasuram, Kaliyan continues to enjoy the blissful KrishNAnubhavam. Kaliyan recalls the Vrushabha samhAram at BrundhAvanam to win the hand of Nappinnai, the incarnation of NeeLA Devi. Nappinnai's father had made a rule that anyone who wishes to marry his daughter should subdue the seven fierce bulls that he had raised. Enchanted by the unparalleled beauty of Nappinnai, many tried to subdue the bulls and got gored during their efforts and gave up.

Young KrishNa arrived at the scene with the determination to win the hands of the most beautiful Nappinnai. He fought with the rushing bulls and killed them one by one. The prize that He won for the display of this unmatched valour was



the nithya, noothana yuvathi, Nappinai, who is the embodiment of dhivya soundharyam and Aathma guNams. He fought with these deadly bulls, all for gaining the full breasted Nappinnai with superior virtues as His bride (Vaar aarum mulai madavaaL pinnaikaahi, vaLai maruppin kadu sinatthu vall thAL aarntha kaarAr tiN vidai adartthu vaduvai aaNDa yen KaNNar). That is my KaNNan, who subjugated the angry bulls with treacherous curved horns to win Nappinnai as His prized bride. At this dhivya dESam of SenkaNNmaal, the gentle breezes loosen the fully blossomed flowers as if in play and the full Moon's bright beams illuminate the lofty mansions. Please come and enjoy the divine beauty of my Lord at ThirutherRIyambalam (ezhil mathiyaik-kaal thodara viLangu sOthi, seer aarum maNi maadam thihazhum Karumuhil pOl thiru niRathu yen KaNNar kaNDeer).



karumukilpOl thirumukhaththu kannar



COMMENTARY

Kaliyan wishes to have dhruva Smruthi (non-forgetful remembrance) about the Lord and His Vaibhavam thru the keertanam of the Lord's leelAs during His avathAram as KrishNa. Here at Thiru TeRRiyambalam, Kaliyan focuses on the Kanya sulkam incident that won Him the hands of Nappinnai. The dhAraNam (preservation of the memory and chinthanai about the Lord here) and non-forgetfulness of Him (avismruthi) in the spirit of the 64th Mantram of Mahaa NaarAyaNOpanishad can be recalled here:

namO BrahmaNE dhAraNam mE asthvanirAkaraNam dhArayithA bhUyAsam
karNayO: Srutham maa vyODvam mamaamushya Om

"Obeisance unto ParamAtman. May what I have studied be preserved in my memory. May I bear that wisdom (aural and visual) without forgetfulness! May I not swerve from what I have heard with my ears (and seen with my eyes)! Om! "



PAASURAM 5

கலையிலங்கும் அகலல்குல் கமலப்பாவை*
கதிர்முத்த வெண்ணகையாள் கருங்கணய்ச்சி*
முலையிலங்கும் ஒளிமணிப்பூண் வடமும் தேய்ப்ப*
முவாதவரை நெடுந்தோள் முர்த்தி கண்டீர்*
மலையிலங்கு நிரைச்சந்தி மாடவீதி*
ஆடவரை மடமொழியார் முகத்து* இரண்டு
சிலை விலங்கி மனஞ்சிறை கொண்டிருக்கும் நாங்கூர்த்*
திருத்தெற்றியம்பலத்து என்செங்கண்மாலே. (4. 4. 5)

Kalaiyilangum akalalkul kamalap paavai,
kadhimuttha veNNakaiyaal karunkaNaaychchi,
mulaiyilangu, oLimaNippooN vadamum thEyppa,
moovaatha varainedunthOL moortthi kaNDeer,
malaiyilangu niraichchanthi maada veethi,
aadavarai madamozhiyaar muhaththu, iraNdu
silai vilangi manam siRaiKoNdirukkum naangoorth,
thiruttheRRiyambalatthu yensengaNmaalE.

INTRODUCTION:

In this Paasuram, Kaliyan points out another unique aspect of this dhivya desam. In the previous paasuram, Kaliyan describes the joyous union of the Lord with Nappinnai and Sri Devi and His eternal sport (nithya vihAram) with them as Their Lord enjoying undiminished youth (the nithya yuvaa). Kaliyan points out that the Lord of this Dhivya dEsam blesses the couples to engage in intense desire (kaamam) for each other stay joyous and become involved in Kaimkaryams for Him and His divine consorts. Kaamam (SiRRinbham) is not the loftiest of the four goals of life compared to the pursuit of Dharmam or Moksham. This pursuit of dharma-viruddha purushArtham of kaamam is



encouraged by the Lord at this dhivya dEsam in His role as the greatest SrungAra Purushan sporting with His divine consorts. SengaNNmAl of this Thiruppathi blesses the married couples to enjoy domestic pleasures and material wealth, stay joyous and engage in performing superior kaimkaryams to Him and His Devis in that state of Anandham. GruhasthAsramam is very important as the Lord demonstrated at DhwaArakai. In the context of this Paasuram, one has to read Thiruvalluvar's Kaamatthu Paal and aRatthu Paal.

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MEANING:

At Thirutherriyambalam, the eternal Youth, SenkaNNmAl tightly embraces Sri Devi and Nappinnai with beautiful wide hips, dark eyes and lustrous white teeth and other saamudhrikaa lakshaNams. As the Devis embrace Him back, the gem-laden jewelry and the pearl necklaces resting on the top of their lofty chests rub against the huge shoulders of the Lord, whose Youth never wanes. All these extended unions (samsIeshams) do not age these divine couple. The Lord blesses the dampathis of this dhivya dEsam living in palace like mansions to have utmost affection and tenderness for each other. The minds of the husbands are imprisoned in the hearts of the wives known for their beautiful bow like brows. In that state of conjugal bliss, the dampathis perform





together many Kaimkaryams for the divya dampathis of this dhivya dEsam.

COMMENTS :

Kaliyan's choice of words describe the dhivya dampathis reveal his extraordinary skills as a poet. He salutes Sri Devi as: "kalai ilangu, akal alkul, kathir muttham veL nakaiyAL, karum kaN Kamalap-Paavai". She is visualized as a stunningly beautiful lady with the most beautiful silk sari, broad waist, teeth that shine like an assembly of radiant pearls and dark hued eyes. Nappinnai shares all these lakshaNams (marks) of beauty like SrI Devi and Kaliyan salutes Her as "karum kaN Aaycchi" to remind us about the links of His Bhoga Lakshmi with links to the cowherd clan. Kaliyan pays homage to the Lord of the two Devis as an eternal Youth with lofty shoulders that are strong as a mountain (moovAthavarai nedu thOL Moorthy). The rows of houses in the intersecting streets around the ramparts of the Lord's temple are described by Kaliyan as: "malai ilangu nirai santhi maada veedhi". The lovely ladies known for their charming speech and beautiful brows resembling the shape of long bows and their captivating power to imprison the minds of their husbands are described by Kaliyan as:

"madam mozhiyAr muhatthu iraNDu silai vilangi Aadavarai manam siRai koNdirukkum naangUr ThiruttheRRiyambalam".



irubathu thOLuDan thuNiththa oruvan

PAASURAM 6

தான்போலும் என்றெழுந்தான் தரணியாளன்*
அதுகண்டு தரித்திருப்பான் அரக்கர் தங்கள்*
கோன்போலும் என்றெழுந்தான் குன்றமன்ன*
இருபதுதோளுடன் துணித்த ஒருவன்கண்டீர்*
மான்போலும் மென்றோக்கின் செய்யவாயார்*
மரகதம்போல் மடக்கிளியைக் கைமேல் கொண்டு*
தேன்போலும் மென்மழலை பயிற்றும் நாங்கூர்த்*
திருத்தெற்றியம்பலத்து என்செங்கண்மாலே. (4. 4. 6)

thaanOlum yenRezhunthaaNn tharaNiyaaLan,
athukaNdu thariththiruppaan arakkar thangal,
kOnpOlum yenRezhunthaan kunRam anna,
irupathuthOLudan thuNiththa oruvan kaNDeer,
maanpOlum mennOkkin seyya vaayaar,
maragatham pOl madakkiLiyai kaimEl KoNdu,
thEnpOlum menmazhalai payiRRum naangoorth
thiruttheRRiyambalatthu yensengaNmaalE.

INTRODUCTION:

Kaliyan salutes the Raghu Veeran, Chakravarthy Thirumahan and His unmatched heroism in cutting the ten heads and the twenty arms of the ego-filled RaavaNan in the battle field at Lankaa.

MEANING:

RaavaNan arrived at the battle field full of haughtiness and declared that his opponent was some one in KshathriAs' garb pretending to be the ruler of the earth and he (RaavaNan) was going to prove that Raamachandran was a pretender and can not come close to him in prowess and martial skills. The Lord



of this dhivya dEsam during His vibhava avathAram as Raamachandran of unmatched valor (Mahaa Veeran) engaged the loud mouthed RaavaNan and cut at the same time the ten heads and the twenty shoulders of RaavaNan with His unfailing arrows and put an end to the pretensions of RaavaNan. At this dhivya dEsam of ThiruttheRRiyambalam, the beautiful young ladies with liling gait, soft gaze and tender red lips hold in their hands the emerald green parrots and teach them the delectable story of the Raghu Veeran (maan pOlum mel nOkkin seyya vaayar, kai mEl maragatham pOl madak-kiliyai koNdu, tEn pOlum men-mazhalai payiRRum naangUr ThiruttheRRiyambalam).

COMMENTARY:

The entire Raghuveera Gadyam extolling the Vaibhavam of the Mahaa Veeran, Raamachandaran as RaavaNari has to be enjoyed here.



PAASURAM 7

பொங்கிலங்கு புரிநூலும் தோலும் தாழ்ப்*
பொல்லாத குறளுருவாய்ப் பொருந்தாவாணன்*
மங்கலம் சேர் மறைவேள்வி அதனுள்புக்கு*
மண்ணகலம் குறையிரந்த மைந்தன் கண்டீர்*
கொங்கலர்ந்த மலர்க்குழலார் கொங்கை தோய்ந்த*
குங்குமத்தின் குழம்பிளைந்த கோலந்தன்னால்*
செங்கலங்கல் வெண்மணல்மேல் தவழும் நாங்கூர்த்*
திருதெற்றியம்பலத்து என்செங்கண்மாலே.

pongilangu purinoolum thOlum thaazhap,
pollaatha kuRaLuruvaayp porunthaa vaaNan,
mangalam sEr maRaivELvi athanL pukku,
maNNagalam kuRaiyirantha mainthan kaNDeer,
Konkalarnta malarkkuzhalaar Kongai thOyntha,
kungumaththin kuzhambaLaintha kOlanthannaal,
sengalangal VeNmaNalmEl thavazhum naangoorth
thiruttheRRiyambalatthu yensengaNmaalE.

INTRODUCTION :

In the previous paasuram, Kaliyan described the Lord, who chastises the haughty ones and in this Paasuram, he salutes the Lord, who arrived humbly as a seeker of the boon of three feet of earth, while He was the owner of all the Universes. In the case of the asuran, Mahaa Bali, the Lord sought latter and arrived at his Yaaga saalaa as Vaamana Murthy because the asuran had some of the auspicious attributes (aathma guNams).

MEANING:

With the shining sacred thread hanging from His shoulder and with the

enchanting dwarfish form, Kapata Vaamana Moorthy arrived at the Yaaga Saalaa of Mahaa Bali filled with Veda ghOsham in an uninterrupted manner and asked for the gift of three feet of earth and would not be persuaded by Mahaa Bali to ask for some thing else more grand that would befit the stature of Mahaa Bali as an emperor. Next, Vaamana Moorthy transformed right before the astonished Mahaa Bali's eyes into the heaven and earth-straddling Thrivikrama roopam and destroyed the ahankAram of Mahaa Bali and took back what was His aiswaryam anyway. During the Thrivikrama avathAram, the Lord of this dhivya dEsam washed away the blemishes to the Earth through its association with Mahaa Bali. At this dhivya dEsam, the Sumangalis adorning fragrant flowers in their black tresses and dense red sandal paste on their breasts wash away the sandal paste before immersing themselves in the Cauvery waters. The spilling from the red sandal paste washed away from the breasts of the ladies fall on the white sands on the banks of the river and creates red islands due to the tint of red saffron in the sandal paste.

COMMENTARY:

Vaamana-Thrivikrama avathAram has been celebrated by many AzhwArs since Rg Vedam and Sri VishNu sooktham pay heavy homage to this avathAram. Srimath BhAgavatham salutes VaamanAvathAram in the 8th Canto and Srimath NaarAyaNeeyam Devotes two dasakams to celebrate Kapata VaamanAvathAram. Swamy Desikan's DasAvathAra sthOthram has a beautiful sLOkam devoted to VaamanAvathAram.

PAASURAM 8

சிலம்பினிடைச் சிறுபரல்போல் பெரியமேரு*
திருக்குளம்பில் கணகணப்பத் திருவாகாரம்
குலுங்க* நிலமடந்தைதனை இடந்து புல்கிக்*
கோட்டிடை வைத்தருளிய எங்கோமான் கண்டீர்*
இலங்கிய நான்மறை அனைத்தும் அங்கமாறும்*
ஏழிசையும் கேள்விகளும் எண் திக்கெங்கும்*
சிலம்பிய நற்பெருஞ்செல்வம் திகழும் நாங்கூர்த்*
திருதெற்றியம்பலத்து என்செங்கண்மாலே.

silambinidaich siRuparalpOl periya mEru,
thirukkuLambil kaNakaNappath thiruvaakaaram,
kulunga, nila madanthai thanai idanthu pulhik,
kOttidai vaiththu aruLiya yem kOmaan kaNDeer,
ilangiyanaan maRai anaiththum angam aaRum,
yEzhisaiyum kELvigaLum yeN dikkengum,
silambiya nal peru selvam thihazhum naangoorth,
thiruttheRRiyambalatthu yensengaNmaale.

INTRODUCTION:

This is a beautiful Paasuram about the Lord of ThirutheRRiyambalam being visualized as the BhU VarAhan that towered over the universe in his gigantic form. The Aakruthi (the dimensions) of the BrahmANDa Varaaha Moorthy can be discerned from comparison with The Mahaa Meru Mountain that looked like a pebble at the sacred feet of the Lord and the entire Universe (BhUmi Devi) finding its snug home between the tusks of that VarAham. This BhU VarAhan was as huge as the Thrivikraman that occupied the sky and the earth.



MEANING:

ThiruttheRRiyambalam is the dhivya dEsam dear to BhU VarAhan, who incarnated as a giant Boar to punish the mighty asuran HiraNyAkshan, who stole BhUmi Devi and imprisoned Her under the ocean. SenkaNNmaal of ThiruttheRRiyambalam incarnated as the divine Boar that towered over the sky. The gigantic, golden Meru mountain got caught between one of the hoofs of the Lord and rattled like a small pebble caught between the noopuram (silampu, ankle jewelry) as the Lord walked. The sound arising from the movement of the Meru mountain under the hoof of the Lord generated a mesmerizing rhythmic naadham as the Lord's body shook. BhUmi Devi responded with fear and the compassionate Lord lifted up Bhumi Devi and placed Her safely between His tusks like the prized possession of a Boar that discovered a precious tuber through its search. Thus the Lord rescued all the sentient and insentient who had Mother Earth as their home. At this dhivya dEsam, SenkaNNmaal gives His sevai as Yaj~na VarAhan as well and the sunaadham of the four Vedic recitals, six Veda angams, saptha svarams of Saama ghAnam and many vichAra saasthrams are echoed in all directions due to the abundance of the learned BhAgavathAs performing Bhagavath kaimkaryam. Kaliyan acknowledges that the anugraham of Yaj~na Varaahan, has enriched ThiruttheRRiyambalam with Veda ghOsham and made it known as a place where many Soma Yaagams are performed by experts. Kaliyan invites us to come and witness this BhU VarAha Moorthy holding His dear consort with great affection and tenderness on His tusk (nila madanthai tanai idanthu pulhik-kOttidai vaitthu aruLiya yem Komaan kaNDeer ThiruttheRRiyambalathE).

COMMENTARY:

Both Srimath BhAgavatham and Sri NaarAyaNeeyam describe at great length Bhagavan's VarAhAvathAram. The Lord VarAhan's limbs housing the pathArthams and the utensils used in the Yaj~are saluted in detail by



Srimath BhAgavatham. Sri VishNu Sahasra Naamam sums up the Lord's multifaceted links with Yajn~ams this way:

भूर्भुवःस्वस्तरुस्तारः सविता प्रपितामहः ।

यज्ञो यज्ञपतिर्यज्वा यज्ञाङ्गो यज्ञवाहनः ॥ १०४ ॥

bhUrbhuva: svastarustAra: savitA prapitAmaha: |
yajn~O yajn~apatir yajvA yajn~Ango yajn~avAhana: ||

यज्ञभृद्यज्ञकृद्यज्ञी यज्ञभुग्यज्ञसाधनः ।

यज्ञान्तकृद्यज्ञगुह्यमन्नमन्नाद एव च ॥ १०५ ॥

yajn~abhurut yajn~akrut yajn~ee yajn~abhuk yajn~asAdhana: |
yajn~ntakrut yajn~guhya mannamannAda yEva ca ||

The entire commentaries on the VishNu sahasra Naamams by Sriman N. KrishNamachari in five volumes can be accessed at the following URL:

<http://www.ahobilavalli.org>



PAASURAM 9

ஏமுலகும் தாழ்வரையும் எங்கும் முடி*
 எண்திசையும் மண்டலமும் மண்டி* அண்டம்
 மோழையெழுந்து ஆழிமிகும் ஊழிவெள்ளம்*
 முன்அகட்டிலொடுக்கிய எம் முர்த்திகண்டீர்*
 ஊழிதொறும் ஊழிதொறும் உயர்ந்த செல்வத்து*
 ஓங்கிய நான்மறையனைத்தும் தாங்கு நாவர்*
 சேமுயர்ந்த மணிமாடம் திகழும் நாங்கூர்த்*
 திருதெற்றியம்பலத்து என்செங்கண்மாலே. (4.4.9)

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yEzhulagum thaazhvaraiyum yengum moodi,
 yeN disaiyum mandalamum maNdi, aNdam
 mOzhaiyehunthu aazhimigum oozhi veLLam,
 mun akattil odukkiya yem moorthi kaNDeer,
 oozhithoRum oozhithoRum uyarnta selvattu,
 Onkiya naanmaRai anaiththum thaangu naavar,
 sEzhuyarnta maNimaadam thigazhum naangoorth
 thiruththeRRiyambalattu yensengaNmaalE.



INTRODUCTION:

In this Paasuram, Kaliyan salutes the Lord, who took the form of a small child floating on the roaring waters of the universal deluge on a pupil leaf while protecting the entire universe and its entities by holding them safely inside a small portion of His stomach until the danger was over. The incarnation of the Lord as Vadapathra Saayee is evoked here. Sri Krishna KarNAmrutham has beautiful sLOkams on Vadapathra Saayee for enjoyment.

MEANING:

At this dhivya dESam of ThiruththeRRiyambalam known for its mansions





resplendent with pillars and halls enmeshed with precious gems and its Vedic experts reciting the four Vedams that are eternal, my Lord, who saved the world and its beings from destruction as the young child floating on a pupil leaf (Vadapathra saayee) rests. During that time of avAnthara praLayam, my Lord swallowed the worlds to protect them from harm and held them in their entirety inside a small section of His stomach. The seven Universes, the mountains and the oceans as well as the directions found their safe home inside His stomach. On that gigantic mass of PraLaya waters released from the tear in the roof of the aNDam, our Lord floated joyously enjoying the scene around Him. Oh people of this Earth! Come and have His blessed darsanam of this lotus-eyed Lord (SenkaNNmaal) at His dhivya dEsam of ThiruttheRRiyambalam!

COMMENTARY:

The creator and protector of the World (Naama roopa Prapancham) is saluted here in the spirit of the 73rd Mantram of Mahaa NaarAyaNOpanishad:

Vidharthaaragum havAmahE vasO: kuvidhvanAthi na:
savithAram nruchakshasam

"We invoke with prayers the Lord, who is the Creator of this universe m who is the unique supporter of this universe and who endows them with knowledge. May that Lord ever grant us (spiritual) wealth". Sri RangarAmAnuja Muni, the Upanishad BhAshyakArar Points out that the Lord is the unique supporter of the created universe thru His sakthi (Vidhartha= visEsha Jagath dhArakan); SavithA refers to His Jagath Srushti and Nruchakshusam is linked to His conferral of the eye of knowledge (sakala vidhyaa Pradhan). He is always (kuvidh) there to bless us as VidhyA chakshu pradhan.



PAASURAM 10

சீரணிந்த மணிமாடம் திகழும் நாங்கூர்த்*
 திருதெற்றியம்பலத்து என்செங்கண்மாலை*
 கூரணிந்த வேல்வலவன் ஆலிநாடன்*
 கொடிமாட மங்கையர்கோன் குறையலாளி*
 பாரணிந்த தொல்புகழான் கலியன் சொன்ன*
 பாமாலை இவையைந்தும் ஐந்தும் வல்லார்*
 சீரணிந்த உலகத்து மன்னராசிச்*
 சேண்விசம்பில் வானவராய்த் திகழ்வர்தாமே.

(4.4.10)

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seeraNintha maNimaadam thikazhum naangoorth,
 thirutheRRiyambalaththen senkaN maalai,
 kooraNintha vElvalavan aali naadan,
 Kodimaada mangaiyar kOn kuRaiyal aaLi,
 paaraNintha tholpugazhaan kaliyan sonna
 paamaalai ivai ainthum ainthum vallaar,
 seeraNintha ulagatthu mannar aagich,
 sENvisumbil vaaNavaraayth thigazhvar thaamE.

INTRODUCTION:

In this Thirumozhi, Kaliyan salutes first the lightening of the load borne by BhUmi PirAtti through the destruction of unrighteous ones during the Great War at KurukshEthram. In the second Paasuram, kaliyan focused on Gajendhra Moksham as an example of the Lord's duties as Saadhu Jana rakshakan. His beauty in the company of SrI and BhU Devi is praised in the third paasuram. This is followed by the anugrahams to the Gopis through the act of stealing VeNNai from their homes. In the fourth paasuram, the winning of the hand of Nappinnai by killing the seven fierce bulls is saluted. In the fifth paasuram



the bhOgam of this nithya youvana Moorthy enjoying His two Devis is remembered. The sixth Paasuram covers the RaavaNa samhAram performed for the sake of Sithaa PirAtti. In the seventh Paasuram, VaamanAvathAram is brought before our mind's eye, when He hid His status as a guruhasthan by hiding His inseparable Devi under the deer skin attached to His sacred thread. The eighth paasuram salutes Varaaha avathAram arising from the Lord's desire to come to the rescue of the DevAs and to bring back His Devi from under the oceans, where She was imprisoned by HiraNyAkshan. The ninth Paasuram is a celebration of the Lord's compassion that led to His avathAram as Vada pathra saayee for protecting the chEtanams and the achEtanams from the destructive waters of the universal deluge. The tenth and final Paasuram is the Phala Sruthi Paasuram, where Kaliyan extols the blessings arising from the recitation of his ten paasurams on Lord SenkaNNmaal of ThirunAngUr ThiruttheRRiy-ambala dhivya dEsam.



Thiru TheRRiyambalam

MEANING:

ThirutheRRiyambalam shines with palatial mansions embedded with precious gems on their walls and pillars. On this Lord SenkaNNmaal of



ThiruteRRiyambalam, Kaliyan holding the sharp spear in his hand, composed and presented this garland of ten paasurams. Those who recite and reflect on the inner meanings of these paasurams of Kaliyan, the Lord of Thirumangai and ThirukkuRayalUr, will be blessed with superior Aathma guNams in this world and will lead their lives in Sri Vaikuntam enjoying the status similar to that of the nithya sooris (the eternally liberated Jeevans) and enjoy BrahmAnandham and nithya Kaimkaryam to the dhivya dampathis.

COMMENTARY:

The Aasirvachanams (Benedictory utterances) of Kaliyan remind us of the two mantrams of MahA NaarAyaNOpanishad (76 and 77). Dr. N.S. AnantharangAcchAr's translations are given below:

Madhu vaadhA ruthAyanthE madhu ksharanthi sindhava:

Maadhvirnas-sathvOshadhee:

Madhu nakthamuthOshasi madhumath pArthivagum raja:

Madhu dhyourasthu na: pithA

MEANINGS:

"May the winds blow and shower bliss on me, who is desirous of gaining ParamAthman. May the oceans also likewise be blissful to me. May plants and herbs be Blissful to me (sarva VishayE Sarvasya Aanukooluam prArTayathE).

May all things agreeably shower sweetness on me day and night. May all particles on earth be likewise sweet towards me. May the Heavens that are my Father yield always Joy."

The 79th Mantram of Mahaa NaarAyaNa Mantram (Sruthi) resonates with Thirumangai Mannan's auspicious benedictions housed in the Phala Sruthi paasuram on ThirunAngUr Thiriru TeRRiyambalattu EmperumAn:

Grutham mimikshE gruthamasya yOni, gruthE SrithO gruthamuvasya dhAma



anushvadamAvaha mAdhayasva svAhAkrutham Vrushabha vakshi havyam

MEANING:

"The ParamAthman (Who is pleasing like the ghee) makes all things tasteful and sweet. This Ghritha (Ghee) alone is the material cause of this Universe. This Universe merges in Ghritha. That alone is the abode of this Universe. Oh VrushabhA (ParamAthman) Having Agni as Your body, You accept and carry the oblation offered with the Utterance of "svAhaa". Make it similar to Svadhaa. Delight those that are subservient to You in this oblation".

Invocation of each deity related to each Svadhaa is made and appropriate oblation is made into the fire (Agni) and with the utterance of the word SvAhaa, Agni is requested to carry the oblation forward to the Sarva Seshi, ParamAthmaa. The prayer is for the Supreme Lord to make all His Sesha bhUtha Janams blissful (svaSEshabhUthAn janAn anEna havishA harshaya).

ThiruttheRRiambalatthAn ThiruvadigaLE SaraNam.

Daasan,

Oppiliappan Koil VaradAchAri SaThakOpan





"caraNau SaraNam prapadhyE!"
Lotus feet of Sri RanganAthan, Sri Rangam
(Thanks: Sri Murali Bhattar, Srirangapankajam.com)