

tiruvaNpuruDOttamam Vaibhavam



Annotated Commentaries in English By

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SrI PurushOttama PerumAL - tiruvaNpuruDOttamam





॥ श्रीः ॥

श्रीमते रङ्गरामानुज महादेशिकाय नमः

SrImate rangarAmAnuja mahA deSikAya namaH

tirunAngUr divya dEsam -

tiruvaNpuruDOttamam vaibhavam

tirumangai AzhvAr's Periya tirumozhi pAsurams 4.2

Preface:

PerumAL has taken His abode in eleven divya kshetrams in tirunAngUr (in the vicinity of SIrkAzhI), providing easy access to His devotees. These eleven divya dEsam-s located in the town of tirunAngUr, are collectively called the 'tirunAngUr divya dEsam-s'. The tirunAngUr divya dEsam shrines are :

1. tirumaNimADakkoyil,
2. tiruvaikuntha viNNagaram,
3. tiru arimEya viNNagaram,
4. tiruttEvanArtogai,
5. tiruvaNpuruDOttamam,
6. tiruccemponseikoyil,
7. tirutteRRiambalam,
8. tirumaNikkUDam,
9. tiruveLLakkuLam,
10. tirukkAvalampADi and
11. tirupparthanpaLLi.

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In the following link, u.vE. SrI oppiliappan varadAcAri SaThakopan svAmi talks about all the eleven tirunAngUr divyadEsams:

<http://www.sundarasimham.org/ebooks/reflection5.pdf>

and covers in extensive detail, seven of these tirunAngUr divyadEsams:

http://www.ahobilavalli.org/vaikunta_vinnagaram.pdf

http://www.ahobilavalli.org/thiru_thevanar_thogai.pdf

http://www.ahobilavalli.org/semponsei_koil.pdf

http://www.ahobilavalli.org/arimeya_vinnagaram.pdf

<http://www.ahobilavalli.org/thirutherriambalam.pdf>

<http://www.ahobilavalli.org/thiruvellakkulam.pdf>

<http://www.ahobilavalli.org/tkvmpadi.pdf>

Pictures of some of the tirunAngUr divyadeSams are available in SrI Senthil Kumar's following blogs:

<http://thiruvaikuntavinnagaram.blogspot.com/>

<http://thirusemponseikoil.blogspot.com/>

<http://thirunangur.blogspot.com/>

SrI Senthil Kumar's tirunAngUr 11 garuDa sEvai pictures are at:

<http://picasaweb.google.com/b.senthil2002/ManjalkuliAnd11GarudaSevai#>

For the write-up on tiruppArthanpaLLi, please refer to:

<http://www.srihayagrivan.org/html/ebook047.htm>

Next, aDiyEn will attempt to throw some light on tiruvaNpuruDOttamam - tirunAngUr divyadeSam using the following commentaries on tirumangai





AzhvAr's periya tirumozhi 4.2:

1. SrImad tirukkuDandai ANDavan's vyAkhyAnams
2. SrI PeriyavAccAn PiLLai's (SrI PVP) vyAkhyAnams, rendered by SrI puttUr kRshNasvAmi iyengAr
3. SrI uttamUr vIrarAghavAcAriAr's (SrI UV) vyAkhyAnams and
4. SrI P.B. aNNangarAcAriAr's (SrI PBA) vyAkhyAnams

Abbreviations:

PVP = periyavAccAn piLLai

UV = uttamUr vIrarAghavAcAriyAr

PBA = P.B. aNNangarAcAriyAr

tiruvANpuruDOttamam - Introduction

vAN puruDOttamam - The best among men (purusha/puruDa) lives here showering His bountiful benevolence in poignantly protecting His devotees (vaLLal tanmai - vaNmai) [from the book, "108 vaiNava divyadEsa varalARu by Dr. vaiNavac cuDarAzhi A. etirAjan].

SrI KRshNa calls Himself "purusha uttamaH" (24th nAma in SrI vishNu sahasranAma stotram) in His gitA upadeSam to arjuna (gItA.15.17.18).

A. SrImad tirukkuDandai ANDavan:

tirumangai mannan is cherishing the natural beauty of tiruvANpuruDOttamam divyadEsam where sarvESvaran lives. He extols the activities of emperumAn, who created brahma and other devA-s, relieved the devA-s from their self-inflicted troubles and protected the worlds by defeating the asura-s.

B. SrI UV:

vaNpuruDOttamam is the fifth divyadEsam in tirunAngUr. AzhvAr is describing





some of the best avatAra leelA-s of emperumAn to show that He is the purushottaman [exceptional among men].

SrImad ANDavan tiruvaDigalE SaraNam





A short note on the Transliteration scheme used for saMskRtm 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 [Ex.: '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.





திருவண்புருடோத்தமம்

tiruvaNpuruDOttamam

மூலவர் : புருடோத்தமன், கிழக்கு நோக்கி நின்ற திருக்கோலம்
mUlavAr : puruDOttaman, standing posture, east facing tirukkOlam

தாயார் : புருடோத்தம நாயகி
tAyAr : puruDOttama nAyaki

விமானம் : ஸஞ்சீவி விக்ரஹ விமானம்
vimAnam : sanjIvi vighraha vimAnam

தீர்த்தம் : திருப்பாற்கடல் தீர்த்தம்
tIrtham : tiruppARkaDal tIrtham

ப்ரத்யக்ஷம் : உபமன்யு, வ்யாக்ரபாத முனிவர்
pratyaksham : upamanyu, Sage vyAghrapAda

மங்களாஸாசனம் : திருமங்கையாழ்வார் – 10 பாசுரங்கள்
mangaLASAsanam : tirumangai AzhvAr – 10 pAsurams





pAsurams and Commentaries
(tiruvaNpuruDOttamam
Peria tirumozhi pAsurams)





தனியன்

வாழி பரகாலன் வாழி கலிகன்றி
வாழி குறையலூர் வாழ் வேந்தன் – வாழியரோ
மாயோனை வாள்வலியால் மந்திரங்கொள்
மங்கையர்கோன் தூயோன் சுடர்மானேவல்

திருமங்கையாழ்வார் திருவடிகேள் சரணம்





pAsuram 4.2.1 - kambamAkaDal

கம்ப மாகடலடைத்து இலங்கைக்கு மன்

கதிர்முடி யவை பத்தும்

அம்பினா லறுத்து, அரசவன் தம்பிக்கு

அளித்தவ னுறைகோயில்

செம்ப லாநிரை செண்பகம் மாதவி

சூதகம் வாழைகள்சூழ்,

வம்புலாம்கமுகோங்கிய நாங்கூர்

வண்புரு டோத்தமமே.

kamba mAkaDal aDaittu ilangaikku man kadir muDi avai pattum

ambinAl aRuttu arasavan tambikku aLittavan uRai kOil

SembaL Anirai Sembagam mAdhavi cUtakam vAZhaigaL SUzh

vambulAnkamugOngiya nAngUr vaN puruDottamamE.

A. SrImad tirukkuDandai ANDavan:

A big ocean; an ocean with waves that will sink any object dropped in the ocean; emperumAn built a bridge on this ocean. He cut off the ten heads of rAvaNan who was boasting himself as the king of ilangai with its three forts, the ocean being one of them. Those heads were wearing crowns and had been to several places for conquests of other territories. EmpeurmAn severed the heads strengthened from rAvaNan's boons with His khsatriya arrow. Not giving a chance for anyone to say, "He vanquished the demon and ruled over his kingdom", He gave that kingdom to rAvaNa's brother. The temple where that puruDOTTamma emperumAn lives is vaNpuruDOTTamam.

In the second half of the verse, AzhvAr sings about the natural beauty of the place - there are lines and lines of red, palA (jack) trees, cembaga (champak/ Michelia champaca) trees, kurukkatti (flowering creeper) trees, mango trees, banana trees and areca palm trees that have grown in all the four directions





and spreading a nice fragrance .

B. SrI PVP:

rAmapirAn went to ilangai and vanquished rAvaNa in the battle. Displaying this grand splendor, He is staying permanently in tirunAngUr - vaNpuruDOttamam so that future generations can worship Him.

கம்ப மாகடல் அடைத்து

kamba mAKaDal aDaittu -

He built a bridge over the huge ocean that contains perilous waves. rAvaNa was extremely proud about his ilangai with its secure forts. rAma broke the sea fort by building a bridge over it.

இலங்கைக்கு மன் கதிர் முடி அவை பத்தும் அம்பினால் அறுத்து

ilangaikku man kadir muDi avai pattum ambinAl aRuttu -

He severed ilangai king's ten heads adorned by brilliantly shining crowns. rAvaNa's heads were strengthened by the boon that even brahmAStram cannot sever them; but, rAma cut them off with His kshatriya arrow.

அரசவன் தம்பிக்கு அளித்தவன்

arasavan tambikku aLittavan -

rAmapirAn bestowed the kingdom of ilangai to his brother (vibhIshaNan); He was extremely happy that vibhIshaNa who was so close to Him was the most appropriate person to receive the wealth of the rAkshasa kingdom.

உறைகோயில்

uRai kOil -

He lives (with great happiness) in the temple

செம்பல் ஆநிறை செண்பகம் மாதவி சூதகம் வாழைகள் சூழ்

வம்புலாம்கமுகோங்கிய நாங்கூர்





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Sembal Anirai Sembagam mAdhavi cUtakam vAzhaigAL Suzh
vambulAnkamugOngiya nAngUr -

tirunAngur with its natural beauty of red, palA trees, cembaga trees,
kurukkatti trees, mango trees, banana trees and fragrant areca trees.

வண்புரு டோத்தமமே

vaN puruDottamamE -

It is the divyadEsam called tiruvaNpuruDOttamam.

C. SrI UV:

SrI vAlmIki calls SrIrAmapirAn "purushottama" as he has the most important,
opulent six divya guNams showing saulabhyam (ease of attainment).

आनृशंस्यमनुक्रोशः श्रुतं शीलं दमः शमः ।

राघवं शोभयन्त्येते षड्गुणाः पुरुषोत्तमम् ॥

AnRSamsyamanukroSaH Srutam SIlam damaH SamaH |

rAghavam Sobhayantyyete shaDguNAH purushottamam ||

---ayodhyA kANDam:33.12

This does not in way reduce His paratva guNam. Look at the setubandham that
He did so that future generations will benefit. Who else can achieve this? The
monkeys handed over lots of mountain pieces to naLa, who built the bridge over
the ocean. We cannot ask what rAma's part in this is. That ocean is a
kambamAkaDal - How did the monkeys enter the dangerous ocean with furious
waves to build a bridge? When the ocean waves keep coming continuously, can
any one go near? First, perumAL, as per His soft nature, tried to get the help
of samudra rAjan for three nights and only when the adamant rAjan did not
show up, He got ready to aim His arrow at the ocean and subdued it. samudra
rAjan surrendered to rAma; perumAL explained how He wanted to cross the





ocean and reach lankA. The ocean stayed calm so that He could build the bridge. This incident proves that He is purushottaman.

rAvaNa's heads kept reappearing; in order to stop that, perumAL aimed His vaishNava arrow at the secret life source in his heart and killed him. Because of that also, He is purushottaman.

He acquired rAvaNa's kingdom by killing him. But, just as He gave vAli's kishkindai to sugrIvan, He did not keep that kingdom and presented it to vibhIshaNa. Even though He had promised rAvaNa's kingdom to vibhIshaNa before He severed the ten heads with gleaming crowns, the actual reality of vibhIshaNa getting that kingdom happened only after rAvaNa samhAram. It is not proper to think he got it until he actually got it; hence the phrase, "aRuttu aLittAn" [severed (the heads) and gave (the kingdom)].

vaNpurDottamam is the tiruppati that contains various kinds of trees to feed Him and the monkey forces that helped Him.

D. SrI PBA:

The coronation that rAma did for vibhIshaNa before ravaNa samhAram became fruitful only after the samhAram. PeriyAzhvAr also sings -

தென்னிலங்கை மன்னன் சிரந்தோள் துணிசெய்து

மின்னிலங்கு பூண்வி பீடண் நம்பிக்கு

என்னிலங்கு நாமத் தளவு மரசென்ற

tennilangai mannan sirantOL tuNi seydu

minnilangupUN vibhIDa nambkikku

ennilangu nAmataLavum arasenRa ---periAzhvAr tirumozhi:2.6.9

"முடி muDi" refers to both crown and head. "கதிர்முடியவை பத்தும் kadirmuDiyaivai pattum" should be taken as having a double meaning and construed as "the ten heads that were wearing shining crowns".





Since the extremely generous purushOttaman/puruDOttaman lives here, it has come to be known as vaNpuruDOttamam.

mAdhavi (a flowering creeper) and cUtaka (mango tree) are saMskrtam terms.





pAsuram 4.2.2 - pallavam tigazh

பல்ல வம்திகழ் பூங்கடம் பேறியக்

காளியன் பணவரங்கில்,

ஒல்லை வந்துறப் பாய்ந்தரு நடஞ்செய்த

உம்பர்கோ னுறைகோயில்,

நல்ல வெந்தழல் மூன்றுநால் வேதம்

ஐவேள்வியோ டாறங்கம்,

வல்ல வந்தணர் மல்கிய நாங்கூர்

வண்புரு டோத்தமமே.

pallavam tigazh pUnkaDambu ERi akkALiyan paNavara'ngil
ollai vandu uRap pAindu aru naDam ceyda umbar kOn uRai kOil
nalla vem tazhal mUnRu nAlvEdam ai-vELviyODu Ara'ngam
valla andaNar malgiya nAngUr vaNpuruDOttamamE.

A. SrImad tirukkuDandai ANDavan:

A serpent by name kALiyan was living in a maDu [deep pool] in yamunA river. There was a kadamba tree on the banks of yamunA. kALiyan's burning breath had turned the tree bone dry. kaNNan climbed this tree. At the touch of His foot, the tree came to life; new leaves started sprouting and the tree started blossoming. kaNNan got on the tree, jumped into the pool and attacked the serpent to prevent it from escaping. He stepped on the serpent's hood and danced several dances treating the hood as a dance arena. There are several kinds of dances, wild, soft etc. He performed all kinds of dances. This place is where that dEvAdirAjan lives.

karma anushTAnam [practice of religious acts] consists of performance of three sacrificial agni-s - fires, four vedam-s, five yAgam-s (panca mahAyag~nam), and six a'ngams of vedam. tiruvaNpuruDOttamam is where brahmaNa-s, who are not only well-versed in all these, but impart the knowledge



to others also, live.



SrI PurushOttama PerumAL with ubhaya nAccimAr

B. SrI PVP:

After talking about the severing of rAVaNan's ten heads, AzhvAr is enjoying emperumAn's dance atop one hundred and one heads (of kALiyan).

பல்லவம் திகழ் பூங்கடம்பு ஏறி

pallavam tigazh pUnkaDambu ERi -



puruDOttaman climbed on the kadamba tree that had young shoots and flowers.

அக்காளியன் பணவரங்கில் ஒல்லை வந்து உறப் பாய்ந்து

akkALiyan paNa arangil ollai vandu uRap pAindu -

To prevent the serpent from escaping, He quickly jumped on kALiyan's hood that served as His dance arangam.

அருநடம் செய்த உம்பர் கோன்

arunaDam ceyda umbar kOn -

The Lord of the devA-s performed wonderful dances (on kALiyan's hood)

உறை கோயில்

uRai kOil -

the temple (tiruvANpuroDOttamam) is where He resides

நல்ல வெந்தழல் மூன்று, நால்வேதம், ஐவேள்வியோடு, ஆறங்கம் வல்ல அந்தணர்

மல்கிய நாங்கூர்

nalla vemtazhal mUnRu, nAlvEdam, ai-vELviyODu, ARangam valla andaNar malgiya nAngUr -

(the temple is in) nAngUr, where reside brahmaNa-s, who are experts in the performance of the three hot agni sacrifices, four vedam-s, five great yAgam-s, the six parts of the vedam-s etc and teach them to others also.

வெந்தழல் மூன்று,

vemtazhal mUnRu -

gArhapatya, dakshiNAgni and AhavanIyam.

நால்வேதம்,

nAl vEdam

- yajur, sAma, Rg and atharva.





ஐவேள்வி

ai vELvi

- five yAgam-s - brahma yaj~na, deva yaj~na, pitR yaj~nA, mAnushya yaj~na, bhUta yaj~na.

ஆறு அங்கம்

ARu a'ngam

- SikshA, nirukta, vyAkaraNa, kalpa, cha'ndas, jyotisha]

வண்புரு டோத்தமமே

vaNpuruDOttamamE -

it is indeed this divyadEsam called tiruvaNpuruDOttamam.

C. SrI UV:

AzhvAr is praising the tiruppati, at the same time, proving that He is "purushOttaman" as per gitA 15.18:

यस्मात्क्षरमतितोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥

yasmAt ksharam atito'ham aksharAd api ca uttamaH |

ato'smi loke vede ca prathitaH purushottamaH ||

Meaning:

"Since I am totally beyond the perishable world of matter and kshetra, and am superior even to the imperishable soul, I am known as the "Purushottama" (The Best among men) in the world and in the veda-s."

The kadamba tree was dead from kaLIyan's venomous breath. When kaNNan looked at this and touched it, the touch by His tirumEni and His divine glance





became the rejuvenating nectar to bring the dead tree back to life; the tree grew new leaves and blossomed.

He climbed the tree and jumped into the deep pool with a great, noisy splash. The ferocious kALiyan came close to Him to attack. Unaffected by this, kaNNan gesticulated and immediately got on top of the serpent's head and danced; depending on the appropriate situations during the fight, His dances were wild at times and milder at other times. kALiyan's wives realized that He is SrIman nArAyaNan and prayed to Him. puruDottaman learned that kALiyan was living there in fear of garuDa. He provided therefore protection to kALiyan by assuring him that he does not need to fear any more since he now has the insignia of His tiruvaDi on his head. Thus emperumAn showed Himself as umbar kOmAn (Lord of the devA-s).

D. SrI PBA:

One time, kaNNapirAn was grazing the calves and directing them towards an un-trodden path. His friends stopped Him saying, "kRshNa! Do not go in that path. We are scared to go that way because, there is a venomous serpent named kALiyan living with his whole family in a deep pool in yamunA river. His virulent, blazing breath is making the pool water hot and un-drinkable. Those who approach the pool meet with their death." kaNNan decided to punish the serpent, climbed the kadamba tree, jumped on the deadly serpent's head, danced on his hood and defeated him; when the serpent's wives pleaded for their husband's life, He forgave him and demanded him to leave the pool and go and live in the ocean.

That emperumAn has come to stay in vaNpuruDottamam in order to punish the dangerous serpent that is our samsAram - the cycle of worldly existence.

cUDik koDutta SuDark koDi also talks about "பூத்த நீள் கடம்பேறி pUttā nIL kaDambERi" (nAcciyAr tirumozhi 4.4).





govardhanagiridhAri



pAsuram 4.2.3 - aNDar Anavar

அண்ட ரானவர் வானவர் கோனுக்கென்

றமைத்தசோ றதுவெல்லாம்

உண்டு, கோநிரை மேய்த்தவை காத்தவன்

உகந்தினி துறைகோயில்,

கொண்ட லார்முழ வின்குளிர் வார்பொழில்

குலமயில் நடமாட

வண்டு தானிசை பாடிடு நாங்கூர்

வண்புரு டோத்தமமே.

aNDar Anavar vAnavar kOnukku enRu amaitta sOradu ellAm
uNDu kO nirai mEyttu avai kAttavan ugandu inidu uRai kOil
koNDal Ar muzhavin kuLir vArpozhil kulamayil naDam ADa
vaNDu tAn isai pADiDu nAngUr vaNpuruDOttamamE.

A. SrImad tirukkuDandai ANDavan:

It was the practice of AyppADi folks to offer worship for indra. They were ignorant of the fact that kaNNan is standing right in front of them and giving His darSanam to the cows also. He ate all the food meant for indra. He grazed the cows and took care of them. The place where that sarveSvaran lives is vaNpuruDOttamam. The clouds are always filled with thunder. Hearing the thunder, the peacocks in the cool groves begin their dancing and bees continue with their humming. The dance entertainment by the peacocks, music by singing bees accompanied by the sound of thunder from the rain bearing clouds are always present in this divya dEsam.

B. SrI PVP:

அண்டர் ஆனவர் வானவர் கோனுக்கு என்று அமைத்த சோறது எல்லாம் உண்டு

aNDar Anavar vAnavar kOnukku enRu amaitta sOradu ellAm uNDu -





The naive cowherds, who only believe what they see, had prepared food for indra. kaNNan told them that govardhana mountain that stands visible for the enjoyment of cows and cowherds is the greatest object of worship and He devoured [in the form of govardhana mountain] all the food meant for indra.

கோநிரை மேய்த்து அவை காத்தவன்

kO nirai mEyttu avai kAttavan -

He grazed the cows and took care of them. He assumed the responsibility of protecting them from any danger.

உகந்து இனிது உறைகோயில்

ugandu inidu uRai kOil -

He is living in this temple with great delight.

கொண்டல் ஆர் முழவின் குளிர் வார்பொழில் குலமயில் நடம் ஆட

koNDal Ar muzhavin kuLir vArpozhil kulamayil naDam Ada -

Listening to the sound of thunder from the clouds, peacocks are dancing.

வண்டு தான் இசை பாடிடு நாங்கூர்

vaNDu tAn isai pADiDu nAngUr -

and bees are humming in nAngUr.

வண்புரு டோத்தமமே

vaNpuruDOttamamE -

this inedeed is the divya dEsam of vaNpuruDOttamam.

C. SrI UV:

Next, AzhvAr is narrating the story of govardhana uddharaNam [lifting of govardhana mountain] to prove that puruDOttaman is far above indra etc and is the antaryAmi for everything.

கோநிரை மேய்த்து அண்டர் ஆனவர்





ko nirai mEyttu aNDar Anavar -

the cowherds earned the name 'aNDar' by tending to rows and rows of grazing cows.

அவை காத்தவன்

avai kAttavan -

kaNNan protected the cows endangered by indra.

Cowherds are referred to as 'aNDar'. devA-s are also called 'aNDar'. Thinking that they, aNDar, should worship 'aNDar kOn' [indra], they were offering food to indra every year to pay their respects. Not bearing the thought that they are praying to anya devatA - to a God other than Himself, puruDottaman suggested, "Why? You can worship this mountain. Indra may give you something in return, expecting your offering or he may not give anything. This govardhana mountain expects nothing from you and helps you even though you trod over, crush and destroy it. This worship is fit only for this mountain." Even though they were puzzled as to how a mountain can eat food, the "aNDar" - the cowherds followed His advice. To show them that the mountain has eating power also, kaNNan took the form of the mountain and gulped down all the food. Seeing that, they started paying respect to the Mountain God. The furious indra sent torrential down pour on them with hail stones.

kaNNan protected them using the same mountain and removed the danger. Indra came in person, prayed to puruDottaman [by doing govinda paTTAbhishekam] and left.

He is the great emperumAn who proved that there is no one equal to Him in tending to the cows and grazing them. The cowherds were more worried about the cows than themselves and so, more than protecting the cowherds, it became important for Him to protect the cows. He offered protection to the cows and at the same time, did not harm indra etc.

Since puruDottaman is living here, the clouds come here in fear of Him and





raise a sweet instrumental sound. Hearing that, peacocks dance and bees hum. emperumAn is the nAthan for all - devA-s, people, movable or immovable objects etc.

D. SrI PBA:

The cowherds in tiruvAippADi had experienced the wonderful feats of kaNNapirAn; so they had concluded that He is their savior and they should listen to whatever He commands. Hence, the offering to govardhana mountain instead of indra.





pAsuram 4.2.4 - parungai Anaiyin

பருங்கை யானையின் கொம்பினைப் பறித்ததன்

பாகனைச் சாடிப்புக்கு,

ஒருங்க மல்லரைக் கொன்றுபின் கஞ்சனை

உதைத்தவ னுறைகோயில்,

கரும்பி னூடுயர் சாலிகள் விளைதரு

கழனியில் மலிவாவி,

மருங்கெலாம்பொழி லோங்கிய நாங்கூர்

வண்புரு டோத்தமமே.

parungai Anaiyin kombinaip paRittu adanpAganaic cADip pukku
orunga mallaraiK konRu pin kanjanai udaittavan uRai kOil
karumbinUDu uyar sAligaL viLai taru kazhaniyil mali vAvi
marungelAm pozhil Ongiya nAngUr vaN puruDottamamE.

A. SrImad tirukkuDandai ANDavan:

kaNNan pulled out the tusks and killed the huge elephant [kuvalayApITam]. He killed the mahout, who was an expert in handling even an almost dead elephant, also. He then killed the wrestlers who were sent to attack Him and entered kamsan's place. He pulled kamsan's hair, pushed him on the ground, kicked him and killed him. The temple where that kaNNan resides is vaN puruDottamam.

It is a charming place. Sugarcane plants have grown tall in the fields. In between those, rice crops appear as tall as sugarcane stalks. There are ponds in those fields and groves with trees reaching the sky are to be seen. The place is such a beautiful one.

B. SrI PVP:

kaNNan did not stop with tying the hands of the hungry indra, who attempted





to punish AyppADi folks and cows. AzhvAr is now enjoying the divine pastimes of kRshNa, who killed the elephant kuvalayApITam, the wrestlers and His life long foe kamsan all in one day.



Thirumangai AzhwaAr and kumudavalli nAchiyaAr

பருங்கை ஆனையின் கொம்பினைப் பறித்து

parungai Anaiyin kombinaip paRittu -

He uprooted the tusks of the huge elephant, kuvalayApITam

அதன் பாகனைச் சாடி





adan pAganaic cADi -

He went after that elephant's mahout and killed him.

புக்கு ஒருங்க மல்லரைக் கொன்று

pukku orunga mallaraiK konRu -

He entered the arena and took the lives of the wrestlers, cANUra and mushTika who came together to attack Him.

பின் கஞ்சனை உதைத்தவன்

pin kanjanai udaittavan -

After that, He kicked and killed kamsan.

உறை கோயில்

uRai kOil -

This is the divya dEsam where that kaNNan lives. He is here to remove enemies like these in our current day life.

கரும்பினூடுயர் சாலிகள் விளை தரு

karumbinUDu uyar sAligaL viLai taru -

in the paddy fields, both rice and sugarcane plants vie with each other in nourished growth and are equally tall.

கழனியில் மலி வாவி

kazhaniyil mali vAvi -

there are numerous ponds in the paddy fields

மருங்கெலாம் பொழில் ஒங்கிய நாங்கூர்

marungelAm pozhil Ongiya nAngUr -

on the sides, there are beautiful, tall groves in tirunAngUr

வண்புரு டோத்தமமே

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vaN puruDottamamE -

tiruvaNpurDottamam is this place among tirunAngUr divyadEsams.

C. SrI UV:

The demon named kAlanEmi (killed by SrI mahAvishNu) was born as kamsan; now, vishNu who came as kaNNan killed kamsan. kaNNan, who was appearing with two hands before kamsa vadham, appeared as caturbhujan [with four hands] after He killed kamsan. AzhvAr sings about kamsa vadham since it makes clear that kaNNan is puruDottaman.

Even after kaNNan killed the elephant kuvalayApItam, the mahout was still attacking Him; He killed him also and entered the arena with the elephant's tusk in His hand.

Since this place where purushOttaman lives has all the wealth that mathurA had, it is called vaN puruDottamam.





pAsuram 4.2.5 - sADu pOi

சாடு போய்விழத் தாள்நிமிர்த் தீசன்தன்

படையொடுங் கிளையோடும்,

ஓட, வாணனை யாயிரந் தோள்களும்

துணித்தவ னுறைகோயில்,

ஆடு வான்கொடி யகல்விசும் பணவிப்போய்ப்

பகலவ னொளிமறைக்கும்,

மாட மாளிகை சூழ்தரு நாங்கூர்

வண்புரு டோத்தமமே.

sADu pOi vizhat tAL nimirttu Isan tan paDaiyoDum kiLaiyODum

ODa, vANanai Ayiram tOLkaLum tuNittavan uRai kOil

ADu vAn koDi agalvisumbu aNavip pOi pagalavan oLi maRaikkum

mADa mALigai sUzh taru nAngUr vaN puruDOTTamamE.

A. SrImad tirukkuDandai ANDavan:

emperumAn kicked the wheel of the cart and hurled it far away [An asuran had entered the wheel of a cart with the intention to hurt baby kRshNa]. bANAsuran had jailed aniruddhan who had fallen in love with ushai [bANAsuran's daughter]. One time, bANAsuran had played on the percussion instrument with his two hands very well when SivaperumAn was dancing. A pleased SivaperumAn had promised to protect bANAsuran against any future danger to him. Hearing about his grand son's imprisonment, kaNNan went to battle with bANAsuran. In the ensuing battle, SivaperumAn, gaNeSa, Muruga, jvara devata and others, who had taken the side of baNAsuran lost and ran away; kaNNan cut off bANAsuran's thousand shoulders barring four. This vaNpuruDOTTamam indeed is the divya dEsam where that kANNan lives.

In the last two lines of the pAsuram, AzhvAr talks about the specialty of the place; there are big, waving flags atop lofty houses and palaces obstructing





sun's rays in tirunAngUr vaNpuruDOttamam.



SrI KRshNa

B. SrI PVP:

சாடு போய்விழத் தாள் நிமிர்த்து

sADu pOi vizhat tAL nimirttu -

He raised His tiruvaDi to kick the cart which was hurled off to a far place.

ஈசன் தன் படையோடும் கிளையோடும் ஓட

Isan tan paDaiyODum kiLaiyODum ODa -

rudra with his army and his family ran off.

வாணனை ஆயிரம் தோள்களும் துணித்தவன்

vANanai Ayiram tOLgaLum tuNittvan -





He severed the thousand shoulders of bANan.

உறை கோயில்

uRai kOil -

He is living in this temple

ஆடு வான் கொடி அகல்விசம்பு அணவிப் போய்ப் பகலவன் ஒளி மறைக்கும் மாட
மாளிகை சூழ் தரு நாங்கூர்

ADu vAn koDi agalvisumbu aNavip pOi pagalavan oLi maRaikkum mADa mALigai
sUzh taru nAngUr -

nAngUr has several tall palaces with waving flags that are sky high; these flags
come in the way of sun's rays and prevent them from reaching the ground.

வண்புரு டோத்தமமே

vaN puruDottamamE -

This indeed is the divya dEsam of tiruvaNpuruDottamam.

C. SrI UV:

The specialty of kaNNan's toes can be seen in the kicking of the cart wheel;
that of His hands can be seen in bANAsura battle.

D. SrI PBA:

சாடு போய்விழத் தாள் நிமிர்த்து

sADu pOi vizhat tAL nimirrttu -

yasodhA had left kaNNan in a bassinette under the shadow of a carriage and
went to take a bath in the yamunA river. Ordered by kamsan to kill kaNNan, a
demon entered the wheel of the carriage in order to fall on kaNNan. That
bhagavAn realized this and pretending to cry for milk, He raised up His small
feet and kicked the wheel. Immediately, that wheel turned and broke down,
thus killing the demon.





SrI PurushOttama PerumAL

ஈசன் தன் படையோடும் கிளையோடும் ஓட

Isan tan paDaiyODum kiLaiyODum Oda -





bANAsuran, who came in the clan of bali cakravarti, played a percussion instrument superbly when SivapirAn danced; very pleased with him, SivapirAn blessed him with the following - thousand hands, fire fort to surround his palace, extreme valor, lot of wealth and guarded him at his palace entrance along with his retinue. That bANAsuran had a daughter named ushai. She once had a dream of being with a charming man and learned from her friend, citraleka that the man in her dream was krshNa's grandson and pradyumna's son named aniruddhan. When she requested citralekha to think of a way to attain him, citralekha used her magic powers to bring aniruddhan from dvArakA to ushai's palace. ushai and aniruddhan were enjoying their love life. bANAsuran came to know about this through his guards and fought aniruddhan with his illusory power and bound him with nAgAstram. In dvArakA, the yAdava-s were worried at the disappearance of aniruddha; when kRshNa was informed by nArada about the whereabouts of His grandson, He summoned garuDa in His mind to carry Him to bANAsuran's place SONitapuram; SivapirAn's prime forces attacked Him and got defeated; next, jvaradevatA aimed by Sivan came with three legs and three heads and kRshNa aimed a counter jvaram to chase that away. As kRshNa tried to enter the fort, the five agni devA-s/guards belonging to Sivan attacked Him. kRshNa vanquished them and started fighting with bANAsura and his side-armies consisting of Siva, muruga etc. kRshNa used jRmbAstram [weapon that induces yawning] and made Siva become tired by continuous yawning, He drove away muruga and ganeSa with His 'hUnkAram' [uttering 'hum' with an expression of menace to frighten]. He used His divine sudarSana cakram [discus] and cut off the thousand hands of bANAsuran; as he was standing with bloody hands and kRshNa was about to take his life, SivapirAn prayed to kRshNa on bANAsuran's behalf and so, kRshNa spared his life and left him alone with four hands. bANAsura also prayed to kRshNa and conducted the marriage of aniruddha and ushai in a grand manner.

This emperumAn is living for ever in tiruvaNpuruDOttamam to protect His devotees from asurA-s like bANAsuran.





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VAmana avatAram





pAsuram 4.2.6 - angaiyAl aDi

அங்கை யாலடி மூன்றுநீ ரேற்றயன்

அலர்கொடு தொழுதேத்த,

கங்கை போதரக் கால்நிமிர்த் தருளிய

கண்ணன்வந் துறைகோயில்,

கொங்கை கோங்கவை காட்டவாய் குழுதங்கள்

காட்டமா பதுமங்கள்,

மங்கை மார்முகம் காட்டிடு நாங்கூர்

வண்புரு டோத்தமமே.

a'ngaiyAl aDi mUnRu nIr ERRu ayan alar koDu tozhudEtta
gangai pOdarak kAl nimirttaruLiya kaNNan vandu uRaikoil
kongai kOngavai kATTa vAi kumudangaL kATTa mA padumangaL
mangaimAr mukam kATTiDu nAngUr vaNpuruDOttamamE.

A. SrImad tirukkuDandai ANDavan:

His hands that give with generosity accepted the dAna jalam [pouring of water on the right palm when dAnam is given] to receive three feet of land from mahAbali. Immediately, He grew. One of His foot went up to satyalokam. brahma worshipped Him with flowers and did tirumanjanam to His foot and thus gangA was born. That trivikraman lives in this divya dEsam celebrated as vaNpuruDOttamam.

In the second half of the pAsuram, AzhvAr says that ladies excelling in beauty live here. In the fields, healthy kOnGu trees [karum kOnGu flowering in April, May and June] have grown tall; the flowers remind one of the stanams of the ladies in the place. The Sev-vAmbal - Red water lilies remind the red, coral lips of these ladies. The red lotus flowers remind one of the soft and beautiful faces of these ladies. tirunAngUr tiruppati has the flowers of kOnGu, red water lilies, lotus etc that all look like the body parts of women. The interpretation





here is that, because of the exactness, it is difficult to find the difference between the place inhabited by people and the fields [with trees and flowers].

B. SrI PVP:

In the previous pAsuram, AzhvAr was singing about 'sADu pOi vizhat tAL nimirttu' - tAL nimirttu - raised His feet; that reminds him of the 'tAL nimirtta trivikrama avatAram' - the lifting of His feet ['kANmingaL ulagIr enRu kaNmugappE nimirndavan' - tirivAimozhi.6.3.11] in trivikrama incarnation.

அங்கையால் அடி மூன்று நீர் ஏற்று

a'ngaiyAl aDi mUnRu nIr ERRu -

He took the dAna jalam with His beautiful hands from mahAbali to get the three feet of land.

அயன் அலர்கொடு தொழுதேத்த

ayan alar koDu tozhudEtta -

in order for brahma to worship Him with flowers

கங்கை போதர

gangai pOdara -

and gangA to be formed

கால் நிமிர்த்தருளிய

kAl nimirttaruLiya -

He stretched His foot

கண்ணன் வந்து உறைகோயில்

kaNNan vandu uRaikoil -

that kaNNan is living in this temple

அங்கையால் அடி..... கண்ணன் வந்து உறைகோயில்:





a'ngaiyAl aDi.....kaNNan vandu uRaikoil:

गो सहस्र प्रदातारम् उपधाय महत् भुजम् ।

go sahasra pradAtAram upadhAya mahat bhujam |

--(rAmAyaNam - yuddha: 21.8)

(rAma was getting ready to surrender to the lord of the ocean); He placed His hand as a pillow that had donated thousands of cows at Ayodhya. With those elegant hands enhanced by His boundless generosity, He received earlier the dAna jalam from mahAbali.

கொங்கை கோங்கவை காட்ட

kongai kOngavai kATTa -

the flowers from kOngai trees resemble women's Stanams.

வாய் குமுதங்கள் காட்ட

vAi kumudangaL kATTa -

red water lilies look like women's red lips

மாபதுமங்கள் மங்கைமார் முகம் காட்டிடு நாங்கூர்

mApadumangaL mangaimAr mugam kATTiDu nAngUr -

beautiful lotus flowers resemble ladies' faces in nAngUr.

வண்புருடோத்தமமே

vaNpuruDOttamamE -

this indeed is the divya dEsam of vaNpuruDOttamam.

கொங்கை..... வண்புருடோத்தமமே.

kongai..... vaNpuruDOttamamE -

there are only similarities between the town and the farmlands/forest lands. Everything around [folks or nature] has affinity to emperumAn. So, they all look





like each other just as all mukta-s [in SrIvaikuNTham] look the same.

C. SrI UV:

The fact that even brahma worshipped Him during His trivikrama avatAram shows that He is puruDottaman.

It all appears as if - the place, vaNpuruDottamam, is wondering at and enjoying His generosity in giving us gangA; and so, it takes the form of several ladies by making the kOngu, red water lily and lotus flowers resemble their stanams, coral lips and lovely faces.

D. SrI PBA :

அலம் புரிந்த நெடுந்தடக்கை அமரர் வேந்தன்

alam purinda neDun taDakkai amara vEndan' -

The Lord of the nitya-sUri-s has great, long arms that give without any limit. [tiruneDumtAnDakam pASuram 6 on tirukkOvalUr perumAL] - His magnanimous, munificent hands grew by giving to others whatever they wanted.

Just as He let brahma worship His foot and created the holy gangA for purification, He is now living in vaNpuruDottamam so we can worship His sacred feet and become purified.

The saMskRtam word 'padmam' got transformed into 'padumam'; sometimes, it is also used as 'paRpam' as in PaRpanAbhan.





pAsuram 4.2.7 - uLaiya oNDiRal

உளைய வொண்டிறல் பொன்பெய ரோன்தன

துரம்பிளந் துதிரத்தை

அளையும், வெஞ்சினத் தரிபரி கீறிய

அப்பன்வந் துறைகோயில்,

இளைய மங்கைய ரிணையடிச் சிலம்பினோ

டெழில்கொள்பந் தடிப்போர், கை

வளையில் நின்றொலி மல்கிய நாங்கூர்

வண்புரு டோத்தமமே.

uLaiya oNDiRal pon peyarOn tanadu uram piLandu udirattai

aLaiyum vincinattu ari parikIRiya appan vandurai kOil

iLaiya mangaiyar iNaiyaDic cilambinoDu ezhilkoL pandaDippOr

kai vaLaiyil ninRoli malgiya nAngUr vaNpuruDOttamamE.

A. SrImad tirukkuDandai ANDavan:

He struck fear in the mind of hiraNyakaSipu, who was afraid of no one, any time, by renting apart his chest. hiraNyan died. Because of His love for prahlAdan, He was still mad at hiraNyan and His hand was stirring hiraNyan's pool of blood. This place is where that narasimhan lives. This vaNpuruDOttamam is also the permanent abode of the benefactor and protector of PrahlAdan, who ripped apart the mouth of keSi the demon, who terrorized everyone by assuming the form of a wild horse.

Next, AzhvAr relishes the veda gosham at this divya dEsam. Young ladies dance here. The jingle-jangle from the anklets tied around their feet reverberate all over the place. Some young damsels are playing balls. The clinking from their bangles during their play fills the air. Thus, it is truly a great place. This AzhvAr appreciates everything in divya dEsam-s as he sees them as having connections to bhagavAn.





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PrahlAda samrakshaNam - SrI Narasimha avatAram





B. SrI PVP:

AzhvAr enjoys nRsimhAvatAram and kRshNAvatAram in this pAsuram.

உளைய ஒண்டிறல் பொன் பெயரோன் தனது உரம் பிளந்து உதிரத்தை அளையும்,
வெஞ்சினத்து அரி

uLaiya oNDiRal pon peyarOn tanadu uram piLandu udirattai
aLaiyum venciaattu ari -

An extremely furious narasimha clawed open the chest of the mighty hiraNyan ('pon peyarOn' - hiraNya is gold; his name contains the word 'gold') and stirred (just as one would do to find butter in the churned buttermilk) his blood in anger, because of His love for prahlAda,

பரி கீறிய

parikIRiya -

as kaNNan, He tore open the demon, who came as a horse.

அப்பன்வந்துறை கோயில்

appan vandurai kOil -

emperumAn who takes care of me as a father, lives in this temple permanently.

இளைய மங்கையர் இணையடிச் சிலம்பினொடு

iLaiya mangaiyar iNaiyaDic cilambinoDu -

the silambu-s (anklets/nUpuram) worn by young ladies in both feet, create a tinkling sound.

எழில்கொள் பந்தடிப்போர் கைவளையில் நின்றொலி மல்கிய நாங்கூர்
வண்புருடோத்தமமே

ezhilkoL pandaDippOr kaivaLaiyil ninRoli malgiya nAngUr vaNpuruDOttamamE

The sounds emitted from the bangles worn by charming girls who play with their balls also resound in this place called nAngUr vaNpuruDOttamam. The jingling of dance bells and bangles subdue the other sounds in the place.





C. SrI UV:

AzhvAr says that nAngUr is the place where young girls play balls and sing about nRsimha's greatness and practice bhakti like prahlAda.

D. SrI PBA :

In order to kill the foes of His devotees, He is living forever in vaNpuruDOttamam.





pAsuram 4.2.8 - vALaiyAr taDangaN

வாளை யார்தடங் கண்உமை பங்கன்வன்

சாபமற் றதுநீங்க

முளை யார்சிரத் தையமுன் அளித்தவெம்

முகில்வண்ண னுறைகோயில்

பாளை வான்கழு கூடுயர் தெங்கின் வண்

பழம்விழ வெருவிப்போய்

வாளை பாய்தடம் சூழ்தரு நாங்கூர்

வண்புரு டோத்தமமே.

vALaiyAr taDankaN umai pAngan van Sapam aRRu adu nInga
mULaiyAr sirattu aiyam mun aLitta em mugilvaNNan uRai kOil
pALai vAn kamugu UDu uyar tengin vaN pazham vizha veruvip pOi
vALai pAi taDam SUzh taru nAngUr vaNpuruDOttamamE.

A. SrImad tirukkuDandai ANDavan:

pArvatI has very beautiful, broad eyes. Sivan gave half of his body to her and received the name, ardhanArISvaran. For some reason, he plucked one of the five heads of brahma and got afflicted by brahma's curse. The skull of the nipped head of brahma got glued to his hand. A divine voice announced that only when he receives alms in that skull and it gets filled up and falls down, he will be liberated from his curse. SivaperumAn was getting alms [with no luck] and one day, he came to tirumAl, who gave alms in the form of the nectar that sprung from His chest. The skull got filled up, broke into a hundred pieces and fell off Sivan's hand. The perumAn who emancipated Siva from his curse lives eternally in this tiruvaNpuruDOttam.

In this place, tall areca trees have grown and tower high. In between there are palm trees. Ripe coconuts fall from these trees onto the ponds. This frightens the fish which swim away to a different place. Such kinds of ponds are





surrounding the place. vaNpuruDOttamam is such a divine place.

B. SrI PVP:

எம் முகில்வண்ணன்

em mugilvaNNan -

the cloud-hued emperumAn that helps me

வன் சாபமற்று அது நீங்க

van SApamaRRu adu nInga -

in order to give liberation from the horrid curse

முளையார் சிரத்து ஐயம் முன் அளித்த

mULaiyAr sirattu aiyam mun aLitta -

gave alms in the skull of the head (dry without any blood/flesh) held by Sivan,

வாளையார்தடங்கண் உமை பங்கன்

vALaiyAr taDangaN umai pAnkan -

Who had offered half of His body to the shining, wide-eyed pArvatI

உறைகோயில்

uRai kOil -

that emperumAn (who removed Sivan's curse) lives in this temple everlastingly.

பாளை வான் கமுகூடு உயர் தெங்கின் வன் பழம் விழ வெருவிப் போய் வாளை பாய்
தடம்

pALai vAn kamugUDu uyar tengin van pazham vizha veruvip pOi vALai pAi taDam

-coconuts are falling from coconut-palm trees that appear in between lofty
areca (arecaceae) trees, on to the ponds below

சூழ் தரு நாங்கூர் வண்புரு டோத்தமமே

SUzh taru nAngUr vaNpuruDOttamamE-





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SrI PurushOttama perumAL and SrI ANDAL





nAngUr vaNpuruDOttamam has a lot of these ponds encompassing the place.

C. SrI UV:

As ardhanaArISvaran, Sivan gave half his body to pArvatI, who has beautiful eyes. Since he plucked off one of the heads of brahma, the creator of the whole world besides being his father, the baneful sin made the skull get affixed to his hand. The relief from the curse would occur only when the skull becomes full with alms. No matter how much Sivan tried, the skull never got filled up. So, he was lamenting along with pArvatI. In bhadrikASramam, nArAyaNan cut His own tirumEni and filled that skull with His own blood; the skull broke into bits and pieces and Siva was cured of the curse.

The mugilvaNNan (the cloud-hued One) lives here. Because of that showering cloud, the ponds are filled up with water and areca and coconut-palms do not wait for someone to pluck their fruits and drop down at unexpected times.

வாளையார்

vALaiyAr -

since AzhvAr is taking about 'vALai -fish' in the second part, here, it is taken to mean 'vAL ai' = brilliance and beauty; 'Ar' = filled with (pArvatI's eyes were brilliant and beautiful)

தடங்கண் உமை

taDankaN umai -

refers to pArvatI. She is said to give advice by uttering the letter 'u' with great sadness and then uttering the word 'mA' = Do not do. Her constant advice is, 'Do not commit this grave sin'. [probably refers to her advice to Her father, dakshan, who was insulting Siva or it may be in general terms].

பங்கன்

pangan -

Sivan had mAnabangam [his honor insulted] because of Her [by attending her





father's yAgam, disobeying Her husband]. The situation is - He is such that She became dishonored.

D. SrI PBA:

Sivan removed one of brahma's five heads, thinking that if both of them had five heads, confusion would arise on the part of His wife and worshippers. When Siva reached bhadrikASramam begging for alms (to get relief from His curse), emperumAn said 'akshayam' [let it be inexhaustible] while giving alms and broke His curse.

The fish in the pond are jumping and looking for a different place when the coconuts fall on them; they think that some creature has arrived to devour them.

'அஸ்தானே பயசங்கை பண்ணிக் கலங்கும் பரிவரகளின்படிக்கு போல என்னலாம்'

'asthAne bhayaSankai paNNik kalangum parivargaLinpaDikku pOla ennalAm'.

"அஸ்தானே பயசங்கை asthAne bhayaSankai" - means misplaced suspicion and fear. Examples are:

nandagopan wielding sword and jumping on even an ant fearing that it may hurt perumAL

periyAzhvAr's mangaLAsAsanam to perumAL fearing something will happen to Him

When SrIrAma had to fight kara dhUshaNa, he had no support and SrI kulaSekarap perumAL summoned his army to go and help Him).

'பரிவரகளின்படிக்கு parivargaLinpaDikku' - those who are affectionate towards

Him. It can be said that the fish jumping in fear when the coconuts fall and moving away is similar to the situation of misplaced suspicion and fear for the Lord by those who are affectionate towards Him.





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SrI PurushOttama perumAL on garuDa vAhanam





pAsuram 4.2.9 - induvAr Isanai

இந்து வார்சடை யீசனைப் பயந்தநான்

முகனைத்தன் னெழிலாரும்,

உந்தி மாமலர் மீமிசைப் படைத்தவன்

உகந்தினி துறைகோயில்,

குந்தி வாழையின் கொழுங்கனி நுகர்ந்துதன்

குருளையைத் தழுவிப் போய்,

மந்தி மாம்பணை மேல்வைகு நாங்கூர்

வண்புரு டோத்தமமே.

induvAr caDai Isanaip payanda nAn muganait tannezhilArum

undimAmalar mImisaip paDaittavan ugandinidu uRai kOil

kundi vAzhaiyin kozhunkani nugarndu tan kuruLaiyait tazhuvip pOi

mandi mAmpaNaimEl vaigu nANgUr vaNpuruDOttamamE.

A. SrImad tirukkuDandai ANDavan:

SivaperumAn has matted locks on his head. brahma created that Sivan. That brahma was created by nArAyaNan in His navel. tiruvaNpuruDOttamam is the place where that nArAyaNan lives with great delight.

In that place, there are plantain trees with fruits touching the ground. The female monkeys eat the fruits standing on two feet. Then, they hug their babies and go and sleep in the branches of the mango trees. They sleep sound because of the happiness from cuddling their kids and to digest the fruits they ate.

This divya dEsam has such an earthy charm.

B. SrI PVP:

In the previous pAsuram (8), AzhvAr sang about emperumAn removing Siva's





curse. Here, he declares the reason why - Sivan is His grandson.

இந்து வார் சடை ஈசனைப் பயந்த நான் முகனை

indu vAr caDai isanaip payanda nAn muganai -

Sivan, who has the moon and long matted locks on his hair was created by brahma

தன்னெழிலாரும் உந்தி மாமலர் மீமிசைப் படைத்தவன்

tannezhilArum undimAmalar mImisaip paDaittavan -

who was created by sarveSvaran in His extremely beautiful navel, on a big lotus flower

உகந்தினிது உறை கோயில்

ugandinidu uRai kOil-

that sarveSvaran is happily living in this place; it is the world created by brahma, His son; so, He is staying here to safeguard the world.

மந்தி குந்திவாழையின் கொழுங்கனி நுகர்ந்து

mandi kundivAzhaiyin kozhungani nugarndu -

female monkeys are eating the bananas; first, the monkeys look at the fruits that appear to be touching the ground. But, when they come nearer, they realize they are a little higher than they thought they were; so, they stand on their two hind legs and eat the fruits.

தன் குருளையைத் தழுவிப் போய்

tan kuruLaiyait tazhuvip pOi -

and embracing their kids, they

மாம்பணை மேல்வைகு

mAmpaNaimEl vaigu -

sleep on the mango tree branches





நாங்கூர் வண்புரு டோத்தமமே

nANgUr vaNpuruDOttamamE -

in tirunAngUr tiruvaNpuruDOttamam

C. SrI UV:

In the 8th pAsuram, AzhvAr talked about fruits with hard shells (coconuts); here, he talks about soft-skinned fruits, which are in abundance.

puruDOttamam is a place with natural land wealth with coconuts falling by themselves on to the ponds and monkeys eating bananas fearlessly. Sivan acquired the curse by plucking His father's head. Grandfather (emperumAn) has a soft corner for His grandson (Sivan) and removes His curse.

D. SrI PBA:

As declared in nANmugan tiruvantAdi -1 "nAnmuganai nArAyaNan paDaittaN nAnmuganum tan mugamAi nAnmuganum tAn mugamAi Sankaranait tAn paDaittaN", emperumAn, who is the father of brahma and grandfather of Sivan, lives here to protect the whole world.





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SrI PurushOttama PerumAL





pAsuram 4.2.10 - maNNuLAr pugazh

மண்ணு ளார்புகழ் வேதியர் நாங்கூர்

வண்புரு டோத்தமத்துள்,

அண்ணல் சேவடிக் கீழடைந் துய்ந்தவன்

ஆலிமன் அருள்மாரி,

பண்ணுளார்தரப் பாடிய பாடலிப்

பத்தும்வல் லார், உலகில்

எண்ணி லாதபே ரின்பமுற் றிமையவ

ரோடும் கூடுவரே

maNNuLAr pugazh vEdiyar nAngUr vaNpuruDOttamattuL

aNNal SEvaDik kIzh aDaindu uyndavan Aliman aruLmAri

paNNuLAr tarap pADiya pADal ip pattum vallAr ulagil

eNNilAda pErinbam uRRu imaiyavarODum kUDuvarE.

A. SrImad tirukkuDandai ANDavan:

vaNpuruDOttamam is inhabited by brahmaNa-s renowned all over the world, live. AzhvAr was blessed to live under puruDOttaman svAmi's lotus feet and as a king of the tiruvAlinADu, he showered (like the clouds) his merciful blessings on the residents. Those that learn this musical padikam (ten pAsurams), composed by the famous tirumangai AzhvAr, will be blessed to live in this world with endless delight and then finally, join the nityasUri-s in SrIvaikuNTham.

B. SrI PVP:

மண்ணுளார்புகழ் வேதியர் நாங்கூர் வண்புருடோத்தமத்துள் அண்ணல் சேவடிக் கீழடைந்து உய்ந்தவன் ஆலிமன் அருள்மாரி

maNNuLAr pugazh vEdiyar nAngUr vaNpuruDOttamattuL aNNal SEvaDik kIzhaDaindu uyndavan -





AzhvAr was blessed to live under the feet of emperumAn in nangUr vaNpuruDOttamam, inhabited by brahmaNa-s experts in vedam and famous all over the world.



AzhwAr following PerumAL during procession at tiruvaNpuruDOttamam

மண்ணுளார்புகழ் வேதியர்

maNNuLAr pugazh vEdiyar -

if we split the words as "மண்ணுள் ஆர் புகழ் வேதியர் maNNuL Ar pugazh vEdiyar", it refers to 'brahmaNa-s who have a lot of fame in the world'; if we take the words to be "மண்ணுளார் புகழ் வேதியர் maNNuLAr pugazh vEdiyar", it would mean 'brahmaNa-s who are held in high esteem by every one in the world'.

அண்ணல் சேவடிக் கீழடைந்து

aNNal SEvaDik kIzhaDaindu -





AzhvAr had avoided the stage 'असन्नेव स भवति asanneva sa bhavati' (taittIrIya upanishad Anandavalli-6) - a person who does not have knowledge about God will be considered non-existent - and got salvation by surrendering to vaNpuruDOttaman's feet.



SrI PuruDOttama nAyaki

ஆலிமன் அருள்மாரி

Aliman aruLmAri-

tirumangai AzhvAr, the leader of the place tiruvAli and the cloud that showered blessings on those who approached him.

பண்ணுளார் தரப் பாடிய பாடல் இப்பத்தும் வல்லார்

paNNuLAr tarap pADiya pADal ippattum vallAr -

those who become experts in learning these ten pAsurams that can be suitably set to music





உலகில் எண்ணிலாத பேரின்பம் உற்று இமையவரோடும் கூடுவரே

ulagil eNNilAda pErinbam uRRu imaiyavarODum kUDuvarE -

will live with everlasting bliss here and then get to live with the nitya sUri-s.

C. SrI UV:

Those who chant these songs about purushOttaman will live to be like Him in this world. They will then reach nityasUrinAthan, who is referred to as "परात्परं

पुरिशयं पुरुषमीक्षते parAtparam puriSayam purushamIkshate' [praSnopanishad: 5.5

- beholds the supreme purusha residing in the heart] and 'स उत्तम पुरुषः sa
uttama purushaH' [chAndogya Upanishad: 8.12.3 - the supreme person -
paramAtman] and enjoy life with nityasUri-s who will welcome these songs.



Conclusion of periya tirumozhi 4.10 - tiruvaNpuruDOttamam

AzhvAr tirivaDigaLe SaraNam

SrImate rangarAmAnuja mahA deSikAya namaH

aDiyEn

KalyANi kRshNamAcAri

