



Thirumangai AzhwaR's Anubhavam of



ThiruveLLaRai PuNDarIkAksha PerumAL



Annotated Commentary In English By

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Images for ThiruveLLaRai Divya Desam provided courtesy of:

<http://www.geocities.com/thiruvellarai/>

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ThiruveLLaRai - Moolavar & Utsavar
Image Courtesy: SrivaishNavam.com

श्रीः

श्रीमते रामानुजाय नमः

श्रीमते विष्णुचित्तगुरवे नमः

திருமங்கையாழ்வார் அருளிச்செய்த
திருவெள்ளறை பாசுரங்கள்

Thirumangai AzhwaR's Paasurams On
ThiruveLLaRai Divya DEsam



INTRODUCTION

adiyEn feels very happy to be presenting the English translation of the article about this divya desam by Sri. U.Ve. Sowmyanarayanachariar of ThiruveLLaRai as a curtain raiser before we embark on the anubhavam of Kaliyan.

ThiruveLLaRai is otherwise called as Aadhi ThiruveLLaRai or Sri SvEta Giri. The word Aadhi as a prefix for this Divya Desam indicates its ancient character; the suffix Thiru refers to its exalted state. VeLLarai and SvEta Giri are names associated with the hillock here, which is made of white granite slabs. It is considered ancient, since the legend has it that this temple predates that of Srirangam. This divya Desam is located 15 Kilometers north of Srirangam on the Tiruchi-Turayur road.

THE ASSOCIATION OF SIBI CHAKRAVARTHY WITH THIS STHALAM

Emperor Sibi was a predecessor of Sri Ramachandra. He spent time at SvEtaGiri with his army on his way to Lanka to engage RavaNaa in combat and to teach him a lesson. Here, he saw a white boar (VarAham) and chased it until it disappeared in the crevices of the white slabs making up the hill. The Emperor was awestruck that the wild boar disappeared so fast right before

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his eyes. He saw sage Markandeyaa doing penance nearby. He saluted the sage and was instructed by the sage that he should perform Thirumanjanam (Abhishekam) for the white anthill nearby. The emperor carried out the instructions of the sage and was blessed with darsanam of the Lord.

Sibi built a temple for the Lord at the site of the Ant-hill (PuRRu) and settled 3,700 purva sikhaa Sri VaishNavas, who had their homes between Ganges and Yamuna. One of them died soon after settling there and Sibi chakravathi was saddened by the untimely death of the VaishNava. The Lord appeared before the sorrowing Sibi and comforted him with the statement that He will stand at ThiruveLLaRai in place of the VaishNava. Sibi dug five Pushkarani's for the Lord's worship today known as:

1. Varaha,
2. Padma,
3. Manikarnikaa,
4. Kuchasthi and
5. Gandha Pushkarni Theerthams.

It is a tradition here that those, who are childless can bathe in these theerthams on Sunday in the month of karthigai and have darsanam of the Lord to be blessed with progeny. There is yet another theertham known as Maamiyaar - MaNaatu PeNN theertham, which has the shape of a Swastik. Here, the shape of the tank makes it possible for the mother-in-law and daughter-in-law to take baths at the same time without catching the sight of each other!

Periyaazhwaar is a descendant of one of these Purva Sikhai Sri VaishNavas. Some of them also moved to Thirukkoshtiyur. Selva Nambi, the acharya of Periyaazhwar is also one of the descendants of these Purva Sikhai Sri VaishNavaas settled at Sri SvEtagiri by Sibi Chakravathi.

The breeze at ThiruveLLaRai is known for its medicinal qualities. It is rich and



fragrant being laden with the scent of herbs and flower bushes occupying the numerous nandavanams. Swami Desikan pays tribute to the nandavanam in the Kshetram in his 40th slokam of Hamsa sandesam this way:

snigdhaacchaayam tadanu vitatam

tasya dhaameva neelam

neelirakshaa niyata lalitham

kaananam samvicheeyaa: |

Drushteh taasmin animasha vadhuoo

nitya nirvesa yogyeh

svargodhyaana sriyamapi laghum

masyateh maanasam teh ||

Meaning:

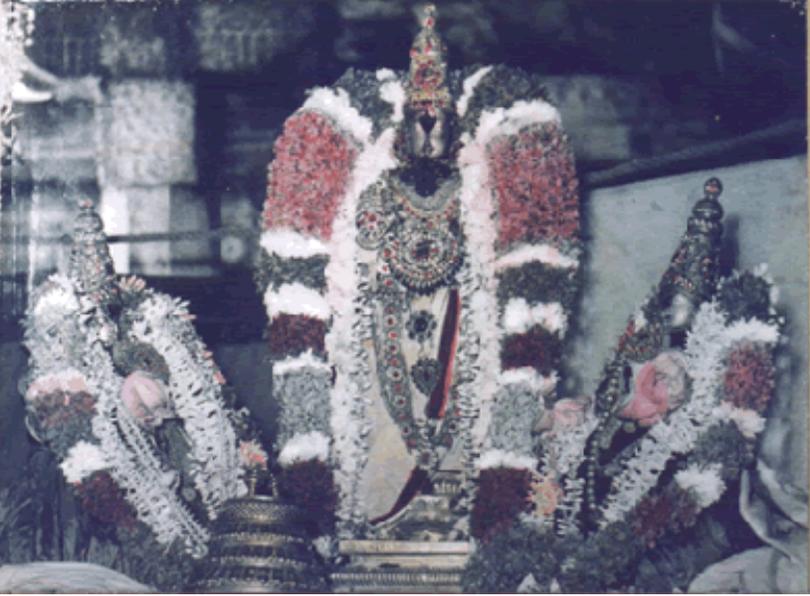
O My friend! After you had offered your worship to the Lord of ThiruveLLaRai (Sloka 39), Please do not miss seeing beautiful nandavanam of this divya desam. That expensive grove will have cool shade from the ever greens. It will be dark in hue like that of the Lord of this divya desam. A Rakshasi by name Neeli is forever protecting it and is keeping it safe and beautiful. The celestial damsels consider this nandavanam to be more beautiful than that of Indra and therefore they frequent this nandavanam at ThiruveLLaRai. It is sufficient that you see this nandavanam from the air itself without descending down. You will assess that this nandavanam is so far ahead of the divine gardens of Indra and will conclude firmly that the latter is not worth much attention.

Swami Desikan continues in the next slokam about the glory of the uniquely fragrant breeze of this Kshethram. All in all Swami Desikan devotes four slokas to ThiruveLLaRai Kshethram. The Lord of ThiruveLLaRai, Srirangam, Thiruvencatam, Kanchi and Thirumaalirumchaolai are the other Archa Murthys besides that of ThiruveLLaRai that Swami Desikan salutes in his Hamsa



Sandesam. That is the level of regard that Swami Desikan had for the Murthy of this sthalam.

ACHARYA VAIBHAVAM AT THIRUVELLARAI



PuNDarIkAkSha PerumAL - ThiruveLLaRai

As the Hamsam travels south, Lord Ramachandra points out to the Hamsam that it will pass over ThiruveNkatam, Kanchipuram and then it will enter Chola Desam. The first Divya Desam that was picked out for worship after Kanchi (Satya Vradha Kshetram)

was ThiruveLLaRai and it is followed by Srirangam and Thirumaalirumcholai.

As the Hamsam crosses the Chola Desam borders, Bhagavan says in the words of Swami Desikan that it will see the sacred SvEtha Giri appearing like the submerged Kailasa Parvatham slightly lifting its head like white-hued Adishesan (Magna Kailasa Dhrusyam Svetam Sailam Panipathimiva Dhrakshyasi).

Next, Lord Ramachandra explains to the Hamsam and us through Swami Desikan the benefits of worshipping the Lord of ThiruveLLaRai this way.

sppArAloka prasamita tama: Samchyam tatra PumsAm
Pratyag rupam praguNavibhavam prArthaneeyam bhudhAnAm I
NedhiAmsAm kusala nivaham nandhurAdhAsyateh Teh
Divyam Tejoh jaladhiTanya sneha nityAnushaktham II



Meaning

The Lord of ThiruveLLaRai is standing on the white hillock and is splendid with his own natural luminosity (**Svayam Jyothi**). He has the highest of auspicious attributes Your worship of this Tejomurthy is going to result in the fulfillment of your prayers. That Svayam PrakAsa murthy is without admixture of Prakrithi (**Divyam**). That murthy is the object of worship by evolved souls (**BudhAnam PrArtaneeyam**). The Lord's affection (**Sneham**) and inseparable association with Sri Devi at ThiruveLLaRai makes Him beam with happiness and His eyes then remind one of the lotus in bloom. When those beautiful glances fall on the devotees, they destroy all of their ignorance. Please worship Sri Pundareekakshan at ThiruveLLaRai as the consort of Sri Devi (Pankaya Chelvi, SeNgamalavalli in this Divya Desam) and all of His auspicious blessings will become close to you.

There are other Acharyas associated with ThiruveLLaRai. Nathamuni's famous disciple, Uyyakondaar was born in this Divya Desam and his given name was Pundareekhakshar. Since he propagated the sacred message of NALaiyira divya prabhandham taught to him by his Acharyar Nathamunigal, he received the name of UyyAKKondAr. RamAnuja spent few months here after the unfortunate incident related to the attempt to kill him by poison at Srirangam. The tank used by him during his stay is known even today as Udayavar kuLam. The Lord of this Divya Desam instructed RamAnuja to partake of Pongal PrAsAdam presented to His Piratti. In view of that, even today, the Pongal PrAsAdam presented to the ThAyAr is brought with honors of Nathaswaram and Melam as accompanying UpachArams.

A contemporary of RamAnuja revered as Engal AazhwAn is also a son of the soil of ThiruveLLaRai. His given name was Vishnuchitta. Since he was as talented as Kuresa, RamAnuja called him affectionately as Engal AazhwAn. Once NadAthur AazhwAn of Kanchi asked his grandson, NadAthur AmmaL to go to ThiruveLLaRai and learn about Sri Bhashya Rahasyaarthams as taught by RamAnuja from Engal Azhwaan. AmmaL knocked on Azhwaan's door during an





**Engal Azhwaan with Nadathur Ammal -
ThiruveLLaRai**
(Image Courtesy : Sri. L. Sridhar and
Sri. M.N.Srinivasan)

afternoon and Azhwaan asked from inside, "who is there?" Ammal replied, "it is I" Azhwaan replied from inside the house to return "after the death of I". Ammal was confused and returned to Kanchi to report this perplexing response to his grandfather. Latter explained to his grandson that Azhwaan asked you to return after your Ego (I) is banished. Please go back to ThiruveLLaRai and introduce yourself as "aDiyEn" and be blessed with Acharya upadesam. Since Engal Azhwaan became thus the Acharya of Nadathur Ammal, was called Ammaal Acharyar and even today the descendants of this great Acharya are known as Ammal AcharyAs. Even today this Acharya Parmparai exists at

ThiruveLLaRai which is known as Kezha Thiru Maligai and Mela Thiru Maligai. The two Acharyas of ThiruveLLaRai, UyyakkondAr celebrated Tamil Vedam (4000 Divya Prabhandham) and Engal Azhwaan celebrated the Sanskrit Vedam. Thus Ubhaya Vedhantham was practiced here as a tradition of Bhagavth RamAnuja Sidhaantham.

AZHWAAR MANGALASASANAM

Two Azhwars steeped in the blissful anubhavam of the sevai of



Pankayachelvi-Pundareekaakshan

PuNDareekAKshan , the Lord of this dhivya dEsam blessed us with 24 Paasurams . The two AzhwArs were Periya AzhwAr and Thirumangai Mannan . PeriyAzhwAr has 11 Paasurams to his credit . Ten of these eleven are housed as Kaapidal Paasurams and the remaining one is part of the anubhavam of the AzhwAr about the the senkeerai paruvam of Bala KrishNan .

Kaliyan has 13 paasurams relating to this dhivya dEsam ; ten form Periya Thirumozhi 5.3 and the remaining three are in SiRiya Thirumadal , Periya Thirumadal and in 10.2 decad covering multiple MangaLAsAnams . The anthikAppu Paasurams have been covered in another e-book dealing with [KrishNANubhavams of PeriyAzhwAr](#) in his role as YasOdha PirAtti.

Here, we will focus on the ten paasurams of Kaliyan on ThiruveLLaRai, where he enjoys the Lord as ParasurAman , HayagrIvan , Nasrasimhan, KrishNan, Adhi VarAhan, Raaman, HamsAvathAran and Vaamanan. In these ThiruveLLaRai Paasurams, Kaliyan enjoys the many splendid natural beauties and does some splendid word paintings of his own .

TEMPLE STRUCTURE AT THIRUVELLARAI.

There are FIVE prakarams here. At very entrance are the 18 steps reminding one of the 18 chapters of Gita given to us by Pundareekakshan. After climbing these 18 steps, one comes across 4 steps that are considered equal to the 4



ThiruveLLaRai Temple

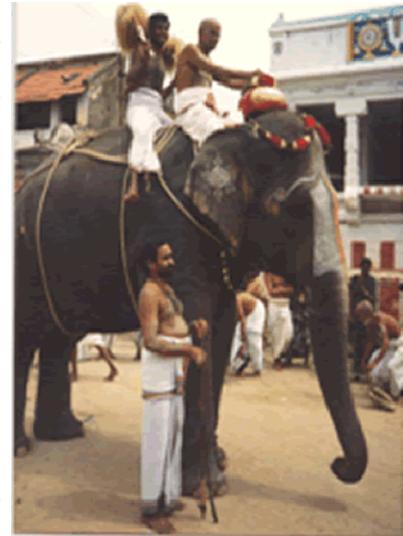




Temple Entrance

Vedas. One now reaches the Bali Peetam, where one prays for the fulfillment of one's wishes. Thirumanjanam is performed after the fulfillment of one's wishes. Beyond the Bali Peetam there are five steps representing the Pancha Bhoothams. After ascending the five steps and crossing the Naazhai Kettaan VAsal, one arrives at this site, where one meets the 2 gates for ascent to the scared hill, where the Garbha Graham is. One gate is used during Dakshinaayanam and other during Uttaraayanam. One climbs further 8 steps remind one of Ashtaaksharam and thereafter comes to the 24 steps reminding one of Gayathri Mantram. Now, one arrives at Moolasthaanam, where Senthamarai KaNNan (Pundareekaakshan) stands with His consort Pankayacchelvi Naacchiyaar under the VimalAkruthi Vimanam. There Rajathi Rajan with Prayoga Chakram in one hand, aquiline nose, bewitching eyes, beautiful four shoulders and a winning smile welcomes the Sevaarthis and blesses them. His Prayoga Chakram chases the enemies of Bhagavad Anubhavam.

In this Sannidhi, the Lord has given over all His rights to His consort and in uthasavams, the Uthsava Murthy lets His consort to go ahead Him and follows Her. All the landed property of the temple are in Her name. There is a seperate sannadhi for Sengamalavalli, His consort. She joins the Lord only the next day after Panguni Brahmothsavam car festival.



**Thirumanjana theertham
from Cauveri river**



There are many stone inscriptions (archeological treasures) in this temple. The glory of this Divya Desam arises from the Azhwaar's prayers for Jnana Laabham. PiLLai Perumaal Iyengaar reminds us to desire only the holy feet of the Lord of ThiruveLLaRai (VeLLaRaiaan TaaLeh Virumbhu).

Uyyakondaar was born here in Chittirai Karthigai and Engal AzhwAn was born in Chittirai RohiNi.

AsthAm Sethasi Me nerantharamasavamBhodharasyamaLa::
puNNyae Srimathi Pundareekanayana: svethAchalae dasthivAn|
mArkhanDEya vihankarAja BhujakAdeecha kshma sEvitha:
chandraAdhithya vidhootha chamarayugO lakshmeesahayO hari:!!



Utsavar Senthamarai Kannan & Sengamalavalli thAyAr
(Pic.Courtesy : The Hindu)

THE UTSAVAMS

The Utsavams are as follows at this Kshetram.



1. Chittirai: Poochaathu (Poochudal) Utsavam
2. AAdi: Jyestaabishekam
3. AAvaNi: Sri Jayanythi
4. Purattasi:Nava Raathri for Senkamalavalli Thayyar
5. Eippasi :Dolothsavam
6. Karthigai: Deepothsavam
7. Thai: Sankaranthi, Paari Hunt
8. Panguni: Brahmotsavam
9. Panguni Sravanam: Car Festival



Pankayachelvi - Pundareekaakshan (After thirumanjanam)

नमस्ते पुण्डरीकाक्ष नमस्ते पुरुषोत्तम

नमस्ते पङ्कजनाथ नमस्ते लोकनायक ॥

namaste pundarIkAkSha namaste puruShottama

namaste pa~NkajanAtha namaste lokanAyaka

Azhwaar Acharyar EmberumAnAr ThiruvadigaLE Saranam



Thirumangai AzhwaR's



ThiruveLLaRai Paasurams & Commentaries

(DECAD 5.3 OF PERIA THIRUMOZHI)

श्रीः

श्रीमते श्रीलक्ष्मीनृसिम्हदिव्यपादुकासेवक श्रीवणशटकोप श्रीनारायणयतीन्द्रमहादेशिकाय नमः

srImatE srIlakShmInrusimha divyapAdukAsEvaka srIvaNshaTakopa
srInArAyaNayatIndramahAdEshikAya nama:



வாழி பரகாலன் வாழி கலிகன்றி,

வாழி குறையலுர் வாழ்வேந்தன், -வாழியரோ

மாயோனை வாள்வலியால் மந்திரங்கொள் மங்கையர்கோன்,

தூயோன் சுடர்மான வேல்

திருமங்கையாழ்வார் திருவடிகளே நமக்குத் துணை

PAASURAM 1

வென்றிமாமமுவேந்தி முன்மண்மிசைமன்னரை* முவெமுகால்கொன்றதேவ*
நின்குரைகழல் தொழுவதோர்வகை* எனக்கருள்புரியே*
மன்றில்மாம்பொழில் நுழைதந்து* மல்லிகைமௌவலின் போதலர்த்தி*
தென்றல்மாமணம் கமழ்தரவரு* திருவெள்ளறை நின்றானே (5.3.1)

venRi mAmazhuvendhi munmaNNmisai mannarai* moovezhukAlkondRa dEva
ninkuraikazhal thozhuvathOrvakai* enakkaruLpuriyE*
manRilmAmpozhil nuzhaithandhu* malligaimaualin pothalarthi*
thendral mAmaNam kamazhtharavaru* ThiruveLLaRai ninRAnE (5.3.1)



ParasurAma avathAram

The first Paasuram is about ParasurAmAvathAram, which is considered as an amsAvathAram of Sriman NaarAyaNan, where the Lord destroyed 21 generations of Kshathriya vamsam for the offense committed by one King to his father, Sage Jamadagni. Kaliyan salutes the big axe in the hands of ParasurAman that beheaded the 21 generations of

kings by the rOsha Raaman (angry ParasurAman) .

MEANING

Oh Lord , who resides in ThiruveLLaRai known for its fragrant southern breeze wafting the aroma of Jasmine and Mullai flowers as it passes through the Mango groves situated at the center of Your dhivya dEsam ! You held Your mighty axe in Your hands to fell the generations of kings for the offense caused by one king to your revered father, Sage Jamadagni. You are adorning the special ankle jewelry to symbolize those victories in the battles. Those

Veera KaDayams on Your feet generate a pleasant sound to remind us of Your victories. Oh powerful Lord! Please show adiyEn atleast one path to worship You successfully. Please tell me whether Bhakthi maargam is better than Prapatthi maargam for one of my temperament. If You recommend Bhakthi maargam, then please instruct adiyEn as to which among the 32 Brahma VidhyAs adiyEn should choose as the path of worship (upAsanaa maargam).

PAASURAM 2

வசையில்நான்மறைகெடுத்த அம்மலரயற்குஅருளி* முன்பரிமுகமாய்*
இசைகொள் வேதநூலென்றிவை பயந்தவனே!* எனக்கருள்புரியே*
உயர்கொள்மாதவிப் போதொடுலாவிய* மாருதம் வீதியின்வாய்*
திசையெல்லாம் கமழும் பொழில்குழ்*திருவெள்ளறை நின்றானே (5.3.2)

vasail naanmaRai keduttha ammalarayaRkku aruLi* munparimukamai*
isaikoL vEdanoolenRivai payandavanE!* enakkaruLpuriyE*
vuyarkoL maadavip pOthodulaaviya* maarutham vedhiyinvaai*
thisaiyellaam kamazhum pozhilsoozh* ThiruveLLaRai ninRaanE (5.3.2)

In this Paasuram , Kaliyan visualizes the Lord as the Suddha Sathva maya Moorthy, SrI HayagrIvan resembling a pure white crystal (Suddha Sphatika sankAsan). He seeks daasyam to that Lord HayagrIvan (Devam HayagrIvam aham prapadhyE).

Our Lord created Brahma dEvan and positioned him on a lotus arising out of His naabhi kamalam. Next, our Lord taught His son the four Vedams and their meanings to help him perform his assigned duties of creation. Brahma got carried away and his rajO and tamO guNams became dominant.

At this time, two asurAs by the name of Madhu and KaiDabhA stole the four VedAs, while Brahma was not alert. They ran to the nether world and Brahma was unable to resume his duties without the help of the VedAs. Brahma cried out and sought his father's help. In response, Sriman NaarAyaNan incarnated as Lord HayagrIvan, reached the nether world, engaged the two asuraas in a battle and crushed them to death



Suddha Sphatika sankAsan



between His powerful thighs. He came up and gave the restored VedAs to His son and taught him once again the meanings of the Veda Mantrams for assistance in creation .

MEANING

Oh Lord of ThiruveLLaRai surrounded by beautiful groves! At this dhivya dEsam of Yours, the gentle winds from south carry the fragrance of the just blossomed Kurukkatthi flowers in all directions through the routes of Your raajadhAni's streets. Oh Lord! During the occasion of BrahmA's loss of the four vedAs to Madhu and Kaidhabhan, You responded to the sad cry of Brahma and sought out the two asurAs, mesmerized them with Your udhgeetha PraNavam, caught them and crushed them between Your thighs and sent them to their death. Next, You climbed up from the nether world, reached the side of Your desolate son and reinstructed him on the meanings of the VedAs so that he can continue with his assigned duties relating to creation with the help of the Veda mantras. adiyEn Kaliyan pleads with You, the Lord of ThiruveLLaRai to instruct me on any one of the paths to sathgathy (ujjevanam) .

PAASURAM 3

வெய்யனாய் உலகேழுடன் நலிந்தவன்* உடலகம் இருபிளவா*
கையில்நீளுகிர்ப்படையது வாய்த்தவனே!* எனக்கு அருள்புரியே,
மையினூர்தருவர் ஆலினம் பாய* வண்தடத்திடைக் கமலங்கள்*
தெய்வனறும் ஒண்பொய்கைகள்கும்* திருவெள்ளறை நின்றானே (5.3.3)

veyyanai vulakEzhudan nalindhavan* vudalakam yirupiLavaa*
kaiyil neeLukirppadayathu vaaitthavanE!* yenakku aruLpurivaayE,
mayyinaartharuvar aalinam paaya* vaNNthadatthidaik kamalangaL*
thaiвнаaRum oNNpoykaikaL soozh* ThiruveLLaRai ninRaane (5.3.3)

In the middle of the beautiful scenery at ThiruveLLaRai, Kaliyan sees the Lord of this dhivya dEsam as Bhagavan Narasimhan and seeks His counsel on the particular path for gaining Moksham.



mAlolan - ahObila Mutt

MEANING

Oh Lord of ThiruveLLaRai! At Your dhivya dEsam, dense schools of fish move in beautiful ponds and bump over the lotus flowers in those ponds. The gentle breeze from south now carries the fragrance from the lotus flowers all over and makes Your dhivya dEsam very special. Here, adiyEn visualizes You as a fierce and ferocious one with a Lion's head and human trunk.



Here, You chased and got hold of the offending asuran, placed him on Your lap and tore his mighty chest into two with Your long and powerful nails. Oh Lord ! Please instruct me on atleast one route to take for gaining Moksham.

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PAASURAM 4

வாம்பரியுக மன்னர்தம் உயிர்செக* ஐவர்க்கட்கு அரசளித்த*
காம்பினார் திருவேங்கடப் பொருப்ப!* நின் காதலை அருள் எனக்கு*
மாம்பொழில் தளிர்கோதிய மடக்குயில்* வாயது துவர்ப்பெய்த*
தீம்பலங்கனித் தேனது நுகர்* திருவெள்ளறை நின்றனே (5.3.4)

vaampariyaga mannartham vuyirccheka* aivarkkatku arasaLittha*
kaambinaar thiruvEnkatap poruppa!* nin kaathalai aruL yenakku*
maampoZHil thaLirkOthiya madakkuyil* vaayathu thuvarppeyth*
theempalankanith thEnadhu nugar* ThiruveLLaRai ninRaane (5.3.4)

Here, Thirumangai identifies ThiruveLLaRai Naathan with Thiruvengadamudayan and visualizes both ArchA moorthys as Vibhava avathara KaNNan. Azhwar sees ThiruveLLaRai Emperuman as Thiruvengadamudayan and begs for the boon of Bhakthi.



malayappa swamy- Thirupathi

MEANING

At Your dhivya dEsam are Mango groves. There the nightingales taste reddish green tender shoots of leaves of the Mango trees mistaking them to be fruits and are surprised by the astringent taste that they experience. To counter this unwelcome taste, they fly over to the nearby Jack fruit tree and drink the juice from the ripe jack fruit there. At this dhivya dEsam of Yours, You present Yourself as KaNNan as at ThiruvEngadam, known for its bamboo thickets. During Your KrishNAvatharam, You destroyed the hordes of kings, who showed enmity to the Pancha PaaNDavAs and then granted the kingdom to



the five brothers. Oh PuNDareekAkshA ! Please instruct adiyEn on Bhakthi roopa AarAdhanam to enjoy You!

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PAASURAM 5

மானவேல் ஒண்கண்மடவரல்* மண்மகள் அமுங்க முந்நீர்ப்பரப்பில்*
ஏனமாகி அன்று இருநிலம் இடந்தவனே!* எனக்கருள் புரியே*
கானமாமுல்லை கழைக் கரும்பேறி* வெண்முறுவல் செய்து அலர்கின்ற*
தேனின் வாய்மலர் முருகுக்குக்கும்* திருவெள்ளறை நின்றனே (5.3.5)

maanavEl oNNkaNNmadavaral* maNNmagaL azhunga munneerpparappil*
yEnamaaki anRu yirunilam yidanthavanEl* yenakkaruL puriyE*
kaanamaamullai kazhaik karumpERi* veNNmuRuval seithu alarkinRa*
thEnin vaimalar murukukkum* ThiruveLLaRai ninRaanE (5.3.5)

Aadhi VarAha avathAram is covered in this Paasuram as Thirumangai travels through the forest paths and cane sugar fields to reach ThiruveLLaRai dhivya dEsam.

MEANING

When an asuran by the name of HiranyAkshan, the elder brother of HiraNyakasipu stole BhUmi Devi known for Her beautiful eyes like a long spear (vEl), You incarnated as VarAha

PerumAn. The asuran incarcerated BhUmi Piratti -- celebrated for Her infinite patience (sarvam sahaa) and other KalyANa guNams-- under the vast waters of the Ocean, Oh Lord, You went after Him, destroyed him in the battle, lifted Your divine consort gently, placed Her on Your tusk and emerged out of the waters of the ocean and You blessed us all through the Varaaha Charama sLOkam at the request of our compassionate Mother BhUmi PirAtti. Here at Your dhivya dEsam of ThiruveLLaRai, the blooming Mullai creepers have



Sri kOla varAhar - Sri MushNam



climbed up to the very top of the cane sugar plants and the bright whiteness of their flowers remind one of the charming smile of young ladies in play. The humming bees enjoy the honey from these Mullai flowers and perform Hari Naama Sankeerthanam. Oh Lord standing tall at Your dhivya dEsam of ThiruveLLaRai! Please instruct me to develop firm bhakthi to worship You!

PAASURAM 6

பொங்குநீள்முடி அமரர்கள்தொழுதெழ* அமுதினைக் கொடுத்தளிப்பான்*
அங்குஓராமையதாகிய வாதி!* நின்னடிமையை அருளெனக்கு*
தங்குபேடையொடுடிய மதுகரம்* தையலார் குழலணவான்*
திங்கள்தோய் சென்னிமாடம்சென்றணை* திருவெள்ளறை நின்றானே (5.3.6)
ponguneeLmudi amararkaL thozhuthetza* amuthinaik kodutthaLippaan*
angu Oraamaiyathaakiya vaathi!* ninnadimaiyai aruLenakku*
thangupEdaiyodudiya madhukaram* thayalaar kuzhalaNaivaan*
thingalthOey sennimaadam senRaNai* ThiruveLLaRai ninRaanE (5.3.6)

Here Thirumangai pleads for the boon of kaimkaryam to the Lord of ThiruveLLaRai as His sEshan (DhAsa BhUthan). Thirumangai is reminded of the KoormAvathAram and the troubles that our Lord took to bless the DevAs by playing the central role in the churning for nectar.

MEANING

The dEvas on being harassed by their enemies arrived at the shores of the Milky Ocean and prayed for Your intervention to free them from the troubles caused by the asurAs. You responded favorably and entered in the ocean to stay as a firm base for the Mandara malai, which was being used as the churning rod in the milky ocean. As You kept the mountain steady and churned the ocean by Yourself using the Mahaa sarpam, Vaasuki, as the churning rope, Lord Dhanvanthri arose out of the ocean with Nectar in a vessel for the benefit of the dEvAs. You distributed that life sustaining nectar to Your bhakthAs and protected them. The Paasuram lines are : " Pongu neeL mudi AmararkaL thozhuthu yezha, amudinai



Kurma avathAr

kodutthu aLippAn" . In that milky ocean, You stayed as Sarva KaaraNa bhUthan and fulfilled Your avathAra kaaryam. Oh Aadhi Koorma NaaTan standing tall at ThiruveLLaRai! At Your dhivya dEsam, the male bees leave their sarasa sallAbham with female bees inside their flower beds and fly to more enticing place of the black tresses of the beautiful women residing in tall mansions, whose crests are touched by the rising Moon. The male bees abandon the honey sweeter to them than the nectar, put up with the pangs of separation from their mates and reach out to the tresses of the beautiful women of ThiruveLLaRai.

PAASURAM 7

ஆறினோடொருநான் குடைநெடுமுடி* அரக்கன் தஞ்சிரமெல்லாம்*
வேறுவேறுக வில்லதுவனைத்தவனே!* எனக்கு அருள்புரியே*
மாறில்சோதிய மரதகப்பாசடைத்* தாமரைமலர் வார்ந்த*
தேறல்மாந்தி வண்டுஇன்னிசைமுரல்* திருவெள்ளறை நின்றானே (5.3.7)

aaRinOdoorunaan kudainedumudi* arakkan thanjiramellaam*
vERuvERuka villathuvaLaitthavanE!* yenakku aruLpuriyE*
maaRilsOthiya marathagap paasadaith* thaamarai malar vaarndha*
theRal maandhi vaNNdu yinnisaimural* ThiruveLLaRai ninRaane (5.3.7)

Lord Raamachandra's destruction of Raavana in the battle field at Lankai with the bow presented by Sage Agasthyar is saluted here along with the Hari Naama sankeerthanam by the honey bees at ThiruveLLaRai, a Raaghava KshEthram. Thirumangai's poetic skills are abundantly evident here as he describes the unchanging green lustre of the lotus leaves providing the background for the red lotus flowers:

"MaaRu il sOthiya Maragatham paasu adai ThAmarai Malar".

Next he describes the honey flowing from those lotus flowers which serves as the nectarine food for the honey bees : "ThAmarai malar vaarntha tERal maanthi VaNDu inn isai mural ThiruveLLaRai". Vaarntha tERal refers to the copiously flowing honey from the lotus flowers. The honey bees raising sweet music (inn isai) are connected to the source of their happiness .



Rama avathAram



MEANING

Oh PuNdareekAksha ! During Your incarnation as Raamachandran, You used the bow and arrows given to You by Sage Agasthya and cut asunder the ten crowned heads of RaavaNa individually. Here at Your dhivya dEsam, the honey bees drink the madhu from the lotus flowers populating the lotus forests glistening with green leaves reminding one of emerald in their green hue. The honey bees perform sankeerthanam about your heroic valor as Raghuveeran at ThiruveLLaRai. Please bless me with Jn~Anam about the way to worship You properly.

PAASURAM 8

முன்இவ்வேழுலகு உணர்வின்றி* இருள்மிகஉம்பர்கள் தொழுதேத்த*
அன்னமாகிய அன்றருமறை பயந்தவனே!* எனக்கு அருள்புரியே,
மன்னுகேதகை சூதகம்என்றிவை* வனத்திடைச் சுரும்பினங்கள்*
தென்னவென்று வண்டு இன்னிசைமுரல்* திருவெள்ளறை நின்றானே (5.3.8)

mun yivvEzhulaku vuNarvinRi* yiruLmika vumbarkaL thozhuvEttha*
annamaakiya anRarumaRai payanthavanE!* yenakku aruLpurivaayE,
mannukEdhakai soothakam yenRivai* vanatthidach churumbinangal*
thennavenRu vaNNdu yinnisaimural* ThiruveLLaRai ninRaanE (5.3.8)

The HamsAvathAram of the Lord is celebrated here. Once in the middle of his assigned duties of srushti, Brahma dEvan and his sons got confused about the relation between Sareeram and Aathmaa. They developed vipareetha Jn~Anam. Our Lord took the form of a Hamsam, which can separate chaff (asAram) from the essence (Saaram) just like milk from the water and performed upadEsam for them and liberated them from their confusions .



rAja hamsam

MEANING

Once upon a time, during the middle of Srushti, Brahma and Sanaka et al were confused about pradhAna Paritantram (SareerAthma bhAvam) needed for progress in their UpAsanAs. That led to confusion about the true meanings of Veda Mantrams, which interfered with the creation activities of Brahma dEvan. Your exasperated son cried out to You and You responded quickly by



taking the form of a Raaja Hamsam and instructed Your son on the esoteric meanings of Veda Mantrams so that he can continue with the creation activities. In Your dhivya dEsam, there are groves of ThAzhai, Mango and other trees. Amidst them, many groups of VaNDus fly around singing tennAthenA, which is the symbol of the Bramarams (bees) singing Your praise.

PAASURAM 9

ஆங்குமாவலிவேள்வியில் இரந்துசென்று* அகலிடம் முழுதினையும்*
பாங்கினூல்கொண்டபரம! நின்பணிந்தெழுவேன்* எனக்கு அருள்புரியே,*
ஓங்குபிண்டியின் செம்மலரேறி* வண்டுஉழிதர*
மாவேறித்தீங்குயில் மிழற்றும்படப்பைத்* திருவெள்ளறை நின்றானே (5.3.9)
aangu maavalivELviyil yirandhu senRu* akalidam muzhuthinaiyum*
paanginaal koNNda parama! ninpaNindhezhuvEn* yenakku aruLpurivaayE*
OngupiNNdiyin semmalarERi* vaNNdu vuzhithara*
maavERith theenguyil mizhaRRum padappaith* ThiruveLLaRai ninRaane (5.3.9)

In this Paasuram, Thirumangai visualizes ThoruveLLaRai Iyyan as VaamanAvataaran, Who arrived at MahA Bali's Yaaga Saalai seeking the gift of three feet of earth and grew after the dhAnam to the gigantic sized Thrivikraman and repossessed all the Iswaryams lost by Indhran. Kaliyan addresses the Lord as "Parama" (SarvEswarA) to pay tribute to His Emperorship over all the three worlds and Nithya VibhUthi and their beings.

MEANING:

Oh ThiruveLLaRai SarvEswarA! once You incarnated as KapaDa Vaamana BrahmachAri and walked to the Yaj-na Saalai of Bali "chakravarthy" and asked for a gift of three feet of land measured by Your tiny feet. Bali laughed and asked you to request some gift that will be more befitting to his anthasthu (status). You insisted on just the three feet of land. He granted Your request in spite of his AchAryan's protest. Once water was poured on your hand to cede the gift, You grew right in front of the eyes of the people of the world (KaaNminkaL ulaher yenRu kaNN muhappE NimirnthAn).



vAmana



You became "Ongi ulahu aLantha Utthaman" and repossessed the worlds, which are really Your vibhUthi (Iswaryam) and was stolen by Bali. You demonstrated Your SarvEswarathvam through this act. Here at Your dhivya dEsam, the bees are coming in and out of the red flowers of the AsOka trees and the nightingales are sitting in the mango groves to sing for You. Oh Lord! adiyEn will continue my prostrations before You. Please shower Your anugrahams on adiyEn.

PAASURAM 10

மஞ்சலா மணிமாடங்க்கும்* திருவெள்ளறை அதன்மேய*
அஞ்சனம்புரையும் திருவருவனை* ஆதியை அமுதத்தை*
நஞ்சலாவிய வேல்வலவன்* கலிகன்றிசொல் ஐயிரண்டும்*
எஞ்சலின்றிநின்று ஏத்தவல்லார்* இமையோர்க்கு அரசு ஆவர்களே (5.3.10)

manjula maNimaadangaL soozh* ThiruveLLaRai athanmEya*
anjanampurayum thiruvuruvanai* aadhiyai amudhathai*
nanjulaaviya vElvalavan* kalikanRi sol aiyiraNNdum*
yenjalinRi ninRu yEtthavallaar* yimaiyOrkku arasu aavarkaLE. (5.3.10)

In this Phala sruthi Paasuram, Kaliyan bows before the cool hand of the Lord (abhaya hastham), which banishes the heat and afflictions of SamsAram (SamsAra +Apams). The MangaLAsAnam as "anjanam purayum Thiruvuruvanai". He is recognized as the primordial vasthu (Aadhiyai) and delectable nectar (Amudhatthai). Kaliyan describes Himself as the sworn enemy to Bahgavath-BhAgavatha dhvEshis and says that he is holding a poison tipped spear in his hand (nanjulAviya vEl Valavan Kali KanRi) to destroy them. The choice of the word "Aadhi" in this tenth Paasuram refers to the Lord's Jagath KaaraNathvam And His Parathvam. The word "amudham" refers to His Parama BhOgyathvam.



Thirumangai Azhwar and
Kumudavalli nAcciyar

MEANING

At ThiruveLLaRai, there are lofty mansions engraved with gems and the clouds in the sky touch them. Here, the Lord PuNDareekAkshan resides with the



dhivya mangaLa vighram, which is cool like anjanam (colyrium). He is Sarva Jagath KaaraNan and parama BhOgyam for His bhakthAs. adiyEn Kaliyan is holding a poison tipped spear in my hand and sang about Your Vaibhavam and that of Your KshEthram. Those who recite these ten paasurams on You, the Lord of ThiruveLLaRai and become expert in comprehending Your tatthvam as Parama PrApyam (Supreme goal) would rule over the eternally liberated Jeevans (nithya Sooris) in SrI Vaikuntam .

Sri CheNpakavalli SamEtha Sri PuNDareekAkshan ThiruvadigaLE SaraNam,



daasan,

Oppiliappan Koil VaradAchAri SaThakOpan