

Kulasekara Azhwar's PerumAL Thirumozhi



Annotated Commentary In English By
sampradAya pracAra durantarar

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Kulasekhara PerumAL



ஸ்ரீ:

ஸ்ரீமதே ராமாநுஜாய நம:

குலசேகர ஆழ்வார் அருளிய பெருமாள் திருமொழி

KULASEKARA AZHWAR'S PERUMAL THIRUMOZHI



INTRODUCTION -KULASEKARA PERUMAN THIRUNAKSHATHRAM

KulasEkarAzhwar was born as a prince to ChEra king Dhidavrathan and nAdhanAyagi in the month of mAsi and the nakshatram of punarpoosam (same as that of Lord Rama). The child when born looked divine and made everyone happier and cheerful. The entire kingdom was in a jubilant mood. The child was named kulasEkarA and when he grew he was taught all sAstrAs, epics, arts, Tamil and Sanskrit and was also given training on fighting, Horse riding, Elephant riding, etc. In each endeavor, he excelled and came out with flying colors. When Dhidavrathan became old, kulasEkaram ascended the throne and then ruled like Lord Sri Rama and brought in RamaRajyam to his kingdom. People were very happy and here was rich harvest throughout the year; there were regular rains and there was only subheeksham everywhere in his kingdom. The citizens had great amount of love and respect for their king kulasEkarA.

Once without knowing kulasEkarA's strengths, the neighboring kings (Chola and pAndyA) came to fight and during the battle kulasEkarA won with no difficulty. Impressed Pandya king gave his daughter to kulasEkarA in marriage. kulasEkarA was blessed with a son (whom he named dhidavradhan) and a daughter ILai from this marriage.

One night, The Lord wished to divert kulasEkarA's attention to Him and he appeared as Lord Tirupati Venkatachalapathi in the king's dream and blessed him. The king was overwhelmed with the Lord's love and beauty; he became tranquil and was only thinking of the Lord at all times. He became totally like





water on Lotus leaf (water never wets the Lotus leaf) and was ruling the kingdom without any attachment; He was spending his time more and more on ThiruvArAdhnam for the Lord and singing Bhajans as well as listening to stories of Rama and KrishNa. He even started disliking the battles since he did not like to see more loss of lives in the battle. He started singing in Tamil and Sanskrit (Mukunda Maala) with poems filled with love and Bhakti in praise of the Lord.


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thirupati perumal appeared in dream

He spent most of the time only on religious activities and attending discourses. Once when the UpanyAsakar was narrating Rama RavaNa yuddham where the battle was going on for a long time and RavaNa was giving a tough fight, kulasEkara was so much attached to the story and stopped the discourse and ordered his generals to organize the army and send the soldiers, elephants and horses to assist his Lord engaged in the difficult battle; the king also readied





himself to join the battle to give a helping hand to Sri Rama. The upanyAsakar and all others were totally dumb founded by the raction of their king and could not say anything. The upanyAsaker at last came to the king and said "O, mighty king, we need not go. The Lord Rama has already killed rAvaNa and is on his way back to AyOdhyA for his pattAbhishEkam". That made the king happy and he came to normalcy; Such was kulasEkarA's bhakti for Rama. It is told Lord Rama appeared in his dream that night and said "KulasEkarA, I am deeply moved by your readiness to offer me help in the battle. Since you are having blind affection and live for me, you did not realize my Strength and parAkramam. We can win asurAs with no effort; you are acting just like LakshmaNA, who is also attached to me deeply. From today you will be called kulasEkara perumAL like ILayaperumAL LakshmaNA". Even today he is revered as KulasEkara perumAL. The pAsurams he sang were compiled therefore under "perumAL thirumozhi". One can see his feeling of deep regret for not being born during Rama's time in his pAsurams.



Rama-Ravana yuddham

As he was getting more and more involved in Bhagavadh Bhakti and Bhagavadha Bhakti and was spending all his time in such activities, the ministers were not clear as to how to bring the king back to administering his kingdom. The king had consecrated a Golden statute of Sri Rama in the palace where he was spending most of the time with other pundits and upanyAsakALs.

Once during a Ramanavami day (the birthday of Sri Rama), the king was astonished to see a big nice Navaratna mAlai which had adorned Sri Rama missing. He was confused as to how someone can come inside the palace with so much security and so many people around. The ministers were asked about the



disappearance of the Lord's ornament.

One of them hesitantly stammered to say "May be..O.king.....one of upanyAsakALs, or these scholars...could.....have.....stolen..it." He did not even finish his statement. The king flew into a rage and was literally shocked to hear that statement as if he has stepped on a Red hot burnt iron; He could not believe his ears as to how these minister can even think of these GREAT BHAKTAAS as ones who could have engaged in such a heinous deed; "What are you saying? Are you talking about these adiyArs of Sriman NARAYANA? Are you not ashamed to say that? How dare you think them as thieves when their love is only for the Lord and they consider the Gold and dust the same; Those UTTHAMARGAL - Do you think they have stolen the MAALAI?". He did not stop with that. He called someone to bring a pot wherein he had arranged to place a poisonous snake; Bewildered ministers obeyed. He showed them the pot with the snake inside. He said and prayed to the Lord " If the mAlai has been taken by one of the BhaktALs, let the snake bite me; If not, my hand will come out unscathed." He put his hand inside the pot. The snake NEVER TOUCHED his hand. The minister came out openly saying "We are very sorry and we beg your pardon. We are the ones who removed the MALAI and put the blame on the BhaktAs so that you will start disliking them and will concentrate on administrative matters. Please forgive us for this irresponsible act."

Such was his love and reverence on Bhagawathas. He has included special ten verses about Bhagawatha sEshathvam in His perumAl Thirumozhi.

In one of his paasurams, he revealed to us that those, who wear the dust from the feet (Thondar adippodi) on their heads, do not need GangA snAnam to wash away their sins:

ஆடிப்பாடி அரங்கவோ என்றழைக்கும்*

தொண்டர் அடிப்பொடி ஆட நாம் பெறில்*

கங்கைநீர் குடைந்தாடும் வேட்கை * என்னுவதே

2.2





aadippaadi arangavO yenrazhaikkum
Thondar adippodi Ada naam peRil,
Gangai neer kudainthAdum vEtikai yennAvathE

2.2



bhaktAngrirENu is better than river ganges
(Thanks: SrI Diwakar)

In another paasuram, Azhwar states that his hairs stand on end over the thought of those BhagavathAs, who enjoy Sri Ranganaathan as the SaarngaPaaNi and he gets goose pimples, when he thinks about these BhagavathAs:

திண்ணமாமதிள் தென்னரங்கனாம்*

மெய்சிலைக் கரு மேகமொன்று* தம் நெஞ்சில் நின்று திகழப்போய்*

மெய்சிலிர்ப்பவர் தம்மையே நினைந்து* என்மனம் மெய் சிலிர்க்குமே

2.5

..tiNNa maamathiL thennaranganAm

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meysilaik karumEhamonRu tamm nenjil ninru thihazhappOy

mey silirppavar tammayE ninainthu yenn manam mey silirkkumE

2.5

In another paasuram of PerumAL Thirumozhi, AzhwAr expressed his deep desire. He revealed that his prayer was to lose his mind in devotion to the BhagavathAs, who sing and dance with aanandha paravasam about the glories of the Lord of Sri Rangam whose beautiful eyes reminds one of the beauty of the soft, red lotus flower. He wanted to become one of those BhagavathAs to get closer to the Lord of Sri Rangam (Thondar vAzhvukku maalayurRrathen nenjamE).

After KulasEkarA reflected on the nefarious deeds of his ministers, he recognized the underlining concern of his ministers for the kingdom. He immediately decided to bring his son into the picture and trained him for some time before he started on his Divya Desam pilgrimage throughout India singing Lord's Glories and GuNAs.

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RaghavanE thAIelo!





He visited almost all the temples and he lost his heart for Sri Rama. He has sung lullabies for Sri Rama as "RaghavanE ThAIeIO!". He has even sung pAsurams on Devaki's misfortune of not being able to enjoy kaNNan's leelA's and "thollai inbam" (naughty Kannan's divya chEstithangal) which yasOdhA was blessed to enjoy.

One can greatly be moved by his pAsurams where in he longs for being born as a step in Tirupathi Lord's temple or a fish in the Holy pushkaraNi or a seNbhaga tree in Tirupathi (standing in front of the temple) or a Big stone which cannot be removed so easily; He even wished to be born as a servant holding the Golden Bowl in front of Sriman nArAyaNan to spit the water after gargling and cleaning His mouth in the morning. Such was his desire to serve the Lord ceaselessly and that too from a king!

He lived for 67 years and then reached His Lord's abode and it is also told that his daughter ILai followed her father kulasEkarA perumAn and was also blessed with the Lord's Thiruvaryl.

As mentioned earlier, this AzhwAr had dreamt about pilgrimage to Srirangam every day from his kingdom. He gave up his kingdom finally and moved to Srirangam and reached the Lord's sacred feet there. He blessed us with 105 marvellous pAsurams in his PerumAL Thirumozhi known for their depth of Bhakthi. The first three of his ten decads are about Azhagiya MaNavALan, Sri RanganAthan.

In the first decad, KulasEkarA longs for the day, when he would be able to stand in the courtyard of Sri RanganAthan hugging the two ThirumaNatthUNNkal (huge pillars in His sannidhi)- that one can see even today in Srirangam. These two pillars are known as the marriage pillars. They are recognized as a pair representing the fragrance of Sri RanganAthan. The BhakthAs overcome by the Lord's beauty hold on to them to maintain their balance, when the flood of the Lord's beauty hits them as they stand in the ThirumuRRam of the Lord:





கடியரங்கத்து அரவணையில் பள்ளி கொள்ளும்*

மாயோனை மனத்தூணை பற்றி நின்று* என்-

வாயார என்றுகொலோ வாழ்த்தும் நானே?

1.2

Kadiarangatthu aravaNayil paLLI koLLUM

MaayOnai, maNatthUNE paRRi ninru yenn

vaayAra yenru koLO vAzhtthum nALE

1.2

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aravaNaiyil paLLikoLLum mAyOn - Kaisika Ekadashi Morning

(Thanks: Sri Murali Bhattar)

Meaning:

When will that day arrive, when I can stand holding the two marriage pillars in





the sannidhi of Sri RanganAthana and praise Him with all the power of my tongue.

In the third decad, AzhwaR explains the transformation in him as his mind fell in love with the BhaagavathAs of Lord RanganAthana. He says that he developed VairAghyam [detachment] and lost interest in pomp and circumstance and discarded all perishable pleasures. He says that he avoided from then on all those who confuse their body with their AthmA and equate the perishable worldly pleasures with the divine Bliss of relating to the Lord. In the sixth paasuram of this decad, Azhwar states with conviction:

எம்பரத்தர்* அல்லாரொடும் கூடலன்*

உம்பர் வாழ்வை* ஒன்றாக கருதிலன்*

தம்பிரான் அமரர்க்கு* அரங்க நகர்*

எம்பிரானுக்கு *எழுமையும் பித்தனே

3.6

yemparatthar allArodum kUdalan

umbar vAzhvai onRAha karuthilan

ThampirAn amararkku, Aranga nahar

EmpirAnukku yezhumaiyum pitthanE

3.6

Meaning:

I will not associate with those, who have are not the servants of the Lord like me. I will always stay intoxicated with the love for my Lord of Nithya Sooris, who is at His Periya Koil at Srirangam.

A sample pAsuram to taste the sweetness and longing desire of AzhwaR for ThiruvEnkatamudaiyaan and be there in Tirumala in any form whatsoever.

ஆனாத செல்வத்து* அரம்பையர்கள் தற்குழ*

வானொளும் செல்வமும்* மண்ணரசும் யான்வேண்டேன்*





தேனாற்பூஞ் சோலைத்* திருவேங்கடச் சுனையில்*

மீனாய்ப் பிறக்கும்* விதியுடையேன் ஆவேனே

4.2

AanAtha selvatthu arambaiyargal thaRsUzha/
vAnALum selvamum; maNNarasum yAn vENdEn/
thEnAr pUnchOlai thiruvEngadatthu chunaiyil/
meenAi piRakkum vidhiyudaiyEn AvEnE

4.2

Such a wonderful pAsuram. adiyEn requests all those who can read Tamil to read these 105 pAsurams of PerumAl Thirumozhi today and it takes only about 30 minutes at a maximum. May AzhwAr bless the likitha kaimkaryam and grant me strength to take up the enjoyment of KulasEkara PerumAL's divine verses !

Reference: Sri Satakopan Swami write up and Sri SMS Chari's book on Alwars.

KULASEKARA AZHWAR PERUMAL THIRUMOZHI- AVATHARIKAI

It is better to ask PerumAL himself to ask about PerumAL. I have realized. He is none other than Kulasekara PerumAL. What a great prabhandham he blessed us with ! Is there anything equal to his?

வன்பெரு வானகம் உய்ய அமரர் உய்ய-

மண்ணுய்ய* மண்ணுலகில் மனிசர் உய்ய*

துன்பமிகு துயர் அகல அயர்வு ஒன்றில்லாச்-

சுகம்வளர* அகமகிழும் தொண்டர் வாழ*

அன்பொடு தென்திசை நோக்கிப் பள்ளி கொள்ளும்*

அணியரங்கன் திருமுற்றத்து அடியார் தங்கள்*

இன்பமிகு பெருங்குழுவு கண்டு* யானும்-

இசைந்துடனே என்குகொலோ இருக்கும் நாளே (2)

1.10





vannperu vaanakam uyya, amarar uyya,
maNNuyya, maNNulagil manisaruyya,
thunbamigu thuyar agala, ayarvu onRillaa
sukam vaLara, agamagizhum thoNdar vaazha
anbodu thenthisai nOkki paLLikoLLum
aNiyarangan thirumuRRatthu adiyAr thangal
inbamigu perunkuzhuvu kaNdu yaanum
isaindhuDanE enRu kolO irukkum naaLE?

1.10

In order to save the upper world (SrivaikuNtam), the celestial devas, the earth, the beings on the earth, and to alleviate the sufferings or sorrows of the world, to let the world's great happiness grow further, the devotees (BhAgawathAs) who enjoy their Heart's content residing in Srirangam, Lord Ranganathan is reclining on His serpent bed at Srirangam.

कावेरी विरजासेयं वैकुण्ठम् रङ्गमन्दिरम् ।

स वासुदेवो रङ्गेशः प्रत्यक्षं परमं पदं ॥

kavEri virajAsEyam

vaikuNtam rangamandiram |

sa vaasudEvO rangESa:

prathyaksham paramam padam ||

Lord Ranganathan is the deity fit for ashtAnga yogis. PraNava describes Him and Him only. Swamy Desikan in his Bhagavad dhyAna sopAnam on the Lord of Srirangam emphasizes that Ranga vimAnam is indeed PraNava itself. Veda begins with praNavam. The essence of Vedas is praNavam. Yogis cherish and enjoy the utterance of PraNavam and Sri Rangantha in their hearts? All yogis, munis and AzhwArs have lost their hearts to Lord Ranganathan. They resort to





Lord Ranganathan for the virtue of dhyAnam facility.

DhrusyathE Ranga madhyE?

One can physically see in the middle of Srirangam for everyone's sake- the same form that is in the heart of Yogis. The same ParanjyOthi that is in Srivaikuntam is now with such utmost, unimaginable sowlabhyam, sowseelyam at Srirangam for our sake. Kulasekara AzhwAr laments: Along with these bhAgwathas, when will I be blessed to join and live there enjoying Srirangam's glories?

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jeer and adiyars in front of srirangam rajagopuram
(Thanks: Sri Murali Bhattar)

What a great line! Such a magnanimous AzhwAr! Obviously it is befitting to address him as PerumAL Himself. What else does he say actually? Let us enjoy further. Will we be blessed to get Bhagawath jnAnam, Bhakti at least after enjoying PerumAL's Thirumozhi- i.e. Kulasekara PerumAL Thirumozhi.

We would obviously gain such soubhAgyam. Let us begin...



PAASURAMS AND COMMENTARIES



Kulasekhara Azhwar Thaniyans

குலசேகர ஆழ்வார் தனியன்கள்

இன்னமுதம் ஊட்டுகேன் இங்கேவா பைங்கிளியே*
தென்னரங்கம் பாடவல்ல சீர்ப்பெருமாள்*-பொன்னஞ்
சிலசேர் நுதலியர்வேள் சேரலர்கோன்* எங்கள்
குலசேகரன் என்றே கூறு

ஆரம் கெடப்பர் அன்பர் கொள்ளாரென்று* அவர்களுக்கே
வாரங் கொடுகுடப் பாம்பில் கையிட்டவன்* மாற்றலரை
வீரங் கெடுத்த செங்கோல் கொல்லி காவலன்*வில்லவர்கோன்
சேரன் குலசேகரன் முடிவேந்தர் சிகாமணியே

குலசேகரப்பெருமாள் திருவடிகளே சரணம்





Ist Decad - முதல் பத்து

PERUMAL THIRUMOZHI- 1.1

When will my eyes be blessed to see and enjoy Periya PerumAL- Sri Ranganathan?

Kulasekara AzhwAr has written only one Tamil composition called PerumAL Thirumozhi comprising 105 verses, roughly divided into ten decades. The other one is in Sanskrit Mukund mala.

These tamil verses are divine and very sweet full of anubhavam and laden with bhakti.

The first three decads are devoted more to the salutation to glory of archA moorthy of Srirangam. He specifically expresses his craving for the Lord's divine darshan at Srirangam, the yearning to join and spend the time with the company of bhAgwathas at Srirangam. He declares his madness for Rangan. In the subsequent decads, he sings the glory of Thirumala Srinivasan, the archA moorthy at ThiruvEnkatam and Thillai chithra kootam and ThiruvitthuvakkOdu, a dhivya dEsam in Kerala.

In the final decads, he expresses his mystic experience of God by enjoying the few episodes from Srimad Bhagawatha and Srimad Ramayanam. He has expressed very beautifully imagining himself in the role of Devaki missing the enjoyment the pranks of Kutti KaNNan, and weeps over her plight at being forced to forsake the joy of being with Kutti KaNNan. AzhwAr also poses himself as Kousalya and sings lullaby to Lord Rama pouring out motherly affection towards Rama as a baby. AzhwAr also pours out as King Dasaratha and laments over Rama's forced exile in the forest.

In these wonderfully divine verses, the doctrines of Bhagawath kainkaryam and BhAgawatha kainkaryam and Bhagawatha sEshathvam are spelt out





explicitly and clearly.

Swamy Desikan salutes this AzhwaR's prabhandham as "Nann PoruL sEr Thirumozhi" (the divine utterances that have deep and auspicious doctrines (meanings) embedded in them. These uniquely Sri VaishNavA doctrines are about the Lord's Parathvam, Prapatti at His sacred feet, Sesa-Seshi relationship, Bhaktha Paaratantryam (subservience to BhakthAs) and fearlessness (nirbhayam) after SaraNAgathi.

The first verse:

இருளிரியச் சுடர்மணிகள் இமைக்கும் நெற்றி*
இனத்துத்தி அணிபணம் ஆயிரங்களாரந்த*
அரவரசப் பெருஞ்சோதி அனந்தன் என்னும்*
அணிவிளங்கும் உயர்வெள்ளை அணையை மேவி*
திருவரங்கப் பெருநகருள் தெண்ணீர்ப் பொன்னி*
திரைக்கையால் அடிவருடப் பள்ளி கொள்ளும்*
கருமணியைக் கோமளத்தைக் கண்டு கொண்டு*என்-
கண்ணிணைகள் எனறுகொலோ களிக்கும் நாளே (2)


1.1

iruLiriyac chudarmaNigAL imaikkum neRRi
inaththuththi aNipaNam aayirangaLaarnta
aravarasap perunjOthi ananthan ennum
aNiviLangum uyarveLLai aNaiyai mEvi
thiruvarangap perunagaruL theNNeerp ponni
thiraikkaiyaal adivarudap paLLi koLLum
karumaNiyai kOmaLatththaik kaNdu koNdu en
kaNNiNaikaL enRukolo kaLikkum naaLE (2)

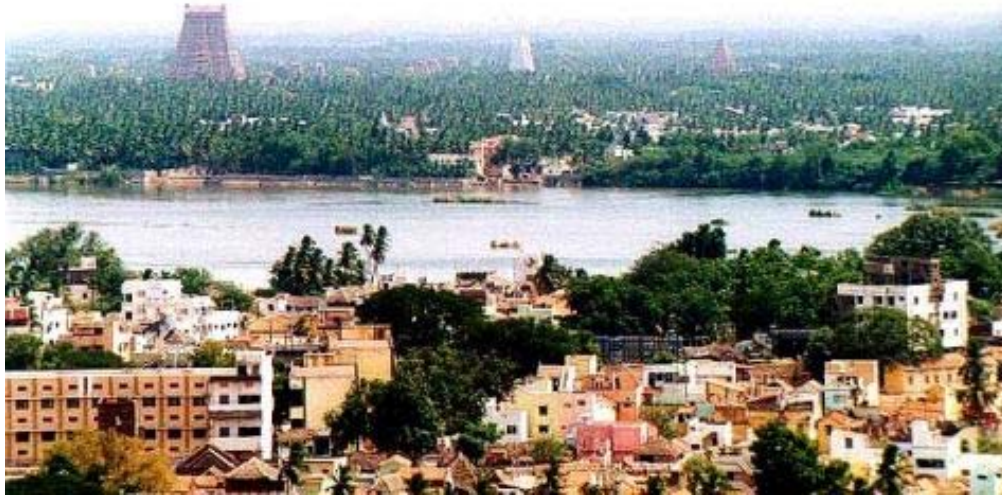
1.1

In the land of divya desam of Srirangam, the darkness is completely dispelled





and shattered by the resplendent brightness that emanates from the radiance of the gem stones on the foreheads of the thousand headed AdhisEshan, the king of snakes, mahaa thEjasvI, ThiruvananthAzhwAn; on this most beautiful, white, cool body as the of AdhisEshan as His bed, reclines Periya PerumAL Azhagiya ManavaaLan, the most beautiful divine Lord Sri Ranganathan, the personification of Sowkumaaryam, Soundharyam and laavaNyam, at whose lotus feet gently touches the cool crystal clear waters of the river Cauveri as if it washes and worships the Lord's Lotus Feet. When will my eyes be blessed to see and enjoy worshipping this Most Beautiful Periya PerumAL?



theNNeer ponna aDivaruDum sriranganathan

Swami Ramunja's anubhavam echos that of KulasEkarar: Sri Ramanuja asserts in Gadyatrayam.. mamakula nAtham, mama kula daivatham..

kadhaaham bhagavantam Narayanam mama kula natham mama kula daivatham...sakshaat karavaaNi chaksushaa?..

Sri Ranganathan is Our Kula nATHan; Our Kula dhanam. Our Kula Deivam.



PERUMAL THIRUMOZHI- 1.2

When am I going to offer mouthful of praises of the Lord at Srirangam?

வாயோர் ஈரைஞ்ஞாறு துதங்கள் ஆர்ந்த*

வளையுடம்பின் அழல்நாகம் உமிழ்ந்த செந்தீ*

வீயாத மலர்ச்சென்னி விதானமே போல்*

மேன்மேலும் மிகவெங்கும் பரந்த தன்கீழ்*

காயாம்பூ மலர்ப்பிறங்கல் அன்ன மாலைக்*

கடியரங்கத்து அரவணையில் பள்ளி கொள்ளும்*

மாயோனை மனத்தூணை பற்றி நின்றூ* என்-

வாயார என்றுகொலோ வாழ்த்தும் நானே?

1.2

vaayOr eerainyooRu thuthangal aarntha

vaLaiyudambin azhalnaagam umizhntha senthee

veeyaatha malarssenni vidhaanamE pOl

mEnmElum migavengum parantha than keezh

kaayaampoo malarppiRangal anna maalaik

kadiyarangaththu aravaNaiyil paLLi koLLum

maayOnai maNaththooNE paRRi ninRu en

vaayaara enRukolo vaazhththum naaLE

1.2

AdhisEshan,- who has thousand mouths (heads) which are always full of praises (sthothras) of Lord Sriman Narayana; he has a white divine body; exhales fire above the dhivya Thirumukha maNdalam of Lord Ranganathan so that no enemies can dare come near Lord Ranganathan. These flames of fire appear as if they are the ornament for the dhivya swaroopam of Lord Ranganathan who is like the blue hued, beautiful karu neydhal flower. Lord Ranganathan engages in His yoga nidhrA on this bed of AdhisEshan at the Srirangam Periya Koil,



surrounded by tall ramparts. Standing in front of such most divinely beautiful Lord Ranganathan, holding the two huge pillars (maNathooNgaL), when will be the day when I can sing His praise to the fullest powers of my speech?

Tradition avers that Azhagiya manaVaaLan's (Lord Ranganathan) divine fragrance from the ThirumEni (Dhivya mangaLa vighram) have taken shape of the two huge pillars in His sanctum sanctorum.



Azhagiya MaNavALan

Another wonderful interpretation: Lord Ranganathan's divine beauty is so captivating and arresting that it would keep one off balance when seeing and enjoying Him and hence one needs to hold onto the two pillars to maintain one's balance. It is also believed that Sri Ranganayaki has to sit down in front of the Lord standing before Her on the Panguni Utthiram dhinam for the same reason; she has to sit down since She is overwhelmed by Her Lord's captivating Beauty.

He is Azhagan, the personification of Beauty. ThoNdaradippodi AzhwAr says for this reason:



இச்சுவை தவிர யான்போய்* இந்திர லோகம் ஆளும்,*

அச்சுவை பெறினும் வேண்டேன்* அரங்கமா நகர் உளானே! (2)

- திருமாலை-2

"icchuvai thavira yaan pOi indra lOkam ALum

acchuvai peRinum vENdEn. Aranga maa nagaruLaanE!"

--ThirumAlai 2

Oh Lord Ranganatha of Srirangam! Leaving this taste of enjoying Your ThirumEni, even if granted to rule the Paramapadham, I do not want that. (Because Enjoying Him at Paramapadham is like going from one air-conditioned hall to the other hall. While enjoying Him at Srirangam is like going underneath a Huge Banyan tree for a cool shadow after being in the scorching Heat of samsaeric afflictions. Which is more enjoyable and more relieving? (veyyilil iruppavanukkuthaan nizhal arumai theiryum).

AzhwAr also tells:

குடதிசை முடியை வைத்துக்* குணதிசை பாதம் நீட்டி,*

வடதிசை பின்பு காட்டித்* தென்திசை இலங்கை நோக்கி,*

கடல்நிறக் கடவுள் எந்தை* அரவணைத் துயிலுமா கண்டு,*

உடலெனக்கு உருகுமாலோ* என்செய்கேன் உலகத்தீரே! (2)

- திருமாலை-19

kudathisai mudiyai vaitthu guNathisai paadham neetti

vadathisai pinbu kaatti then thisai lankai nOkki

kadal niRak kadavuL enthai arvaNait thuyilumaa kaNdu

udal enakku urugumaalO? en seyken ulagatthIrE? --ThirumAlai 19

What a sweet Pasuram! The Lord Ranganathan- who has His Thirumudi in the West; Thiruvadi towards East; back facing North and the Eyes looking to





South (lanka), (as assured to Sri VisbhIshaNAzhwAn) is of Blue hued Ocean color, Divinely Beautiful Form. Oh! My body is melting.. what can I do, oh worldly people!

AzhwAr says: Not just my heart melts looking at the Beautiful Divya mangala vigraham of Lord Rangan. Also my Body is melting. I am not able to stand. (That is why there are huge pillars at the sannidhi says- KulasekharAzhwAr). He addresses the world (us).. What can I do? tell me.

Question: why does he address us (world)? why not Nithasooris, or the Lord Himself.. Perhaps, they can give solution to AzhwAr's problem. Not us. Then, why should he address us..

Because:

We simply go into the sannidhi, look at the Lord steeped in our own worries. when dIpa / camphor ArAdhanai is shown..) and come out completely unaffected by the Lord's Divine beauty (ThirumEni azhaghu)..

AzhwAr is simply stunned at our lack of response. That is why he asks us: Tell me world! How are you able to maintain composure looking at Such a Beauty! Hats off to you all!

PERUMAL THIRUMOZHI- 1.3

When will I be able to offer flowers at the lotus feet of Sriranganathan along with the group of His devotees?

எம்மாண்பின் அயன் நான்கு நாவினாலும்-

எடுத்தேத்தி* ஈரிரண்டு முகமும் கொண்டு*

எம்மாடும் எழிற்கண்கள் எட்டினோடும்*

தொழுதேத்தி இனிதிறைஞ்ச நின்ற* செம்பொன்-

அம்மான் தன் மலர்க்கமலக் கொப்பூழ் தோன்ற*





அணியரங்கத் தரவணியில் பள்ளி கொள்ளும்*

அம்மான் தன் அடியிணைக்கீழ் அலர்களிட்டு*

அங்கு அடியவரோடு என்குகொலோ அணுகும் நாளே

1.3

emmaaNpin ayan naangu naavinaalum
eduththEththi eeriraNdu mukamum koNdu
emmaadum ezhiRkaNkaL ettinOdum
thozhuthEththi yinithiRainja ninRa sempon
ammaan than malarkkamalak koppoozh thOnRa
aNiyarangath tharavaNaiyil paLLi koLLum
ammaan than adiyiNaikkeezh alarkaLittu
angu atiyavarOdu enRukolo aNugum naaLE

1.3

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Chaturmukha Brahma (the four faced Brahma), praises his Lord (His Father Sriman Narayanan- from whose lotus navel sprouts out the Lotus Flower in which Brahma is seated and was born), with all his four tongues (meaning: reciting vedic hymns) and with divine sthotras praising Lord's most auspicious and wonderful divine kalyANA guNAs; and making fullest utility of his eight eyes (from four faces) enjoying the dhivya soundhayram of the Lord in such a majestic form. Such most beautiful Lord with His most wonderful divine Navel shown visibly reclines on the AdhisEshan in the sannidhi of Srirangam.



brahma praises with his 4 tongues

When will I be able to approach Him, offer praise to Him with the flowers at





His Lotus Feet in Srirangam along with the glorious congregation of BhAgawathas?

Alavandhaar expresses the same sentiment-

यद्वा श्रमावधि यथामति वाऽप्यशक्तः

स्तौम्येवमेव खलु तेऽपि सदा स्तुवन्तः

वेदाश्चतुर्मुखमुखाश्च महार्णवान्तः

को मज्जतोरणुकुलाचलयोर्विशेषः

--स्तोत्ररत्नम् - ८

yadvaa shramaavadhi yathaamati vaapyashaktaH

staumyevameva khalu tepi sadA stuvantaH

vedAshcaturmukhamukhAshca mahaarNavaantaH

ko majjatoraNukulaacalayorvisheShaH

-- stotraratnam - 8

Even if powerless (to praise), I, until I get tired, or as far as I am able [with my level of intellect, jnAnam], praise. The Vedas which never ever stop praising Him; the chathumukha, Rudra and others [below those Vedas]; also praise only in similar fashion. Don't they? [Based on what they understand upto the level of their intellect or until they get tired]. In this deep, vast ocean [of glories], how does it matter, if the objects immersed are the huge mountain or a small atom? Both are submerged.

Until I get tired, let me praise. After two days, if he stops? the Lord may ask: You are not tired. And why did you stop?.. So Alavandhar says: until I get tired and /or to the best of my intellect, jnAnam, I will praise. If he knows, he may stop due to being tired; if he is still able, he may not have jnAnam to continue.

Oh Alavandhar! You had mentioned that you are unashamed as you cannot utter the praise mentioning my glories fully and you would still continue. That itself



is praise. That's why Alavdnahr uses the word sthowmi.. (in present tense) and not sthOshyaami (future tense) as he has already started praising.

Vedas always praise. Hence it may apply. But Brahma, Rudras do not do always. However as far as possible, they do. Here in this verse, Alavandhar touches upon only Brahma, as he is the father of Rudra. And hence even if Brahma cannot, it is obvious other will not be able to. Thus even if they utter praise, they do not reach the ultimate. Only if one thinks that he utter the praise fully, that is wrong; but NOT the very praise itself. Even if small and minutest praise, it still is great and is required. Thus, whether it is mountain size praise, or atomic size praise, all get immersed in the ocean of His glories and hence get submerged.

If they are submerged, why should one praise at all?

Alavandhar asks: why did Brahma, Sivan praise?

It is the duty of sEshan [servants] to praise the Master [SEshi] to seek His dayA, grace and blessings; to seek His pleasure; to praise Him with preethi [love], with devotion; to praise Him with manas, vaak and kaayam [word, thought and action]. Seshans [servants] are blessed to receive His [sEshi] grace by praising Him with such manO vaak kaayam obeisance and praise.

PERUMAL THIRUMOZHI- 1.4

மாவினைவாய் பிளந்துகந்த மாலை* வேலை-
 வண்ணனை என் கண்ணனை வன்குன்றமேந்தி*
 ஆவினை அன்று உய்யக்கொண்ட ஆயர் ஏற்றை*
 அமரர்கள் தம் தலைவனை அந்தமிழி இன்பப்-
 பாவினை* அவ்வடமொழியைப் பற்றற்றூர்கள்*
 பயிலரங்கத் தரவணியில் பள்ளி கொள்ளும்*

கோவின நாவுற வழத்தி எந்தன் கைகள்*

கொய்ம் மலர்தூய் என்குகொலோ கூப்பும் நானே

1.4

maavinaivaay piLanthuhantha maalai vElai
vaNNaNai en kaNNaNai van kunRam yEnthi
aavinay anRu uyyakkoNda aaya yERRai
amararkaL thamm thalaivanai anthamizhi inbap
paavinai avvadamozhyaip paRRaR RaarkaL
payilarangath tharavaNaiyil paLLi koLLum
kOvinai naavuRa vazhutthi enthan kaikaL
koymmalarthooy enRukolo kooppum naaLE

1.4



kEsi vadham

Thanks: www.glimpseofkrishn.com

The horse faced Kesi asuran's mouth was torn and killed by the Lord, enjoying that the enemy of His devotees is gone?; the Lord who is endearing to His bhakthAs and who is loving and caring towards His devotees; The One who is blue hued like the deep ocean; my sowlabhyan; sowseelyan, the Cowherd Boy KaNNan; The Chief of cowherd folks who protected them by lifting the



Govardhana mountain effortlessly when Devendran sent torrential downpour to punish the cowherd group; The Master and Swami of Nithyasuris; The Lord of Srirangam where His darling devotees, the jnAna bhakti vairagya anushtAthAs- reside permanently enjoying Him- when will I able to offer my praises to Him in the sweet chaste Tamil language and the most beautiful and majestic Sanskrit verses with my tongue seasoning due to my repeated utterances and offer flowers with my hands and my anjali to the One who reclines on ThiruvananthAzhwAn?

Swami Parasara Bhattar refers to this anjali in his Gunarathna kosam:

श्रियै समस्तचिदचिद्विधानव्यसनं हरेः

अङ्गीकारिभिरालोकैः सार्थयन्त्यै कृतोऽञ्जलिः

--- गुणरत्नकोसम् १

shriyai samastacidacidvidhAnavyasanaM hareH

a~NgIkAribhiraalokaiH saarthayantyai kRRito~njaliH --guNaratnakosam 1

Meaning as per Dr.V.N.VedAntha Desikan Swami:

"This anjali, the supplicant posture of the two palms (of the hands) is submitted to the great MahA Lakshmi. It is Her majestic look of approval that adds a meaning and a sense of fruition to the task of governance of the Universe, creating it, protecting it, etc., that the Lord achieves, at some strain,(let us say so!), as if He does all this only to please Her! The great creator functions for the pleasure and approval of Sri RanganAyakI! To Her, my anjali !".





PERUMAL THIRUMOZHI- 1.5

When will I be able to bow my head at the lotus feet of the Lord of Srirangam?

இணையில்லா இன்னிசை யாழ் கெழுமி* இன்பத்-

தும்புருவும் நாரதனும் இறைஞ்சி ஏத்த*

துணையில்லாத் தொன் மறைநூல் தோத்திரத்தால்*

தொன்மலர்க் கண் அயன் வணங்கி ஓவாதேத்த*

மணிமாட மாளிகைகள் மல்கு செல்வ*

மதிளரங்கத் தரவணியில் பள்ளி கொள்ளும்*

மணிவண்ணன் அம்மாணக் கண்டு கொண்டு* என்-

மலர்சென்னி என்குகொலோ வணங்கும் நாளே

1.5

iNaiyillaa innisai yaazh kezhumi yinbath

thumpuruvum naarathanum iRainji yEththa

thuNiyillaath thon maRainool thOththiraththaal

thonmalark kaNN ayan vaNangi OvaathEththa

maNimaada maaLikaikaL malgu selva

madhiLarangath tharavaNaiyil paLLi koLLum

maNivaNNan ammaanaik kaNdu koNdu yen

malarsenni yenRukolo vaNangum naaLE

1.5

Thumburu Maharishi with his divine veena instrument and Sage Narada with his unmatched divine voice and musical veena play them offering praises to the Lord, and perform saashtAnga praNamams at the lotus feet of the Lord; And with the unparalleled Veda saasthrAs Chathurmukha Brahma seated on the lotus flower arising out of the lotus navel of the Lord Sriman Narayanan, praises Him uninterruptedly with sthothras (verses); The Lord Sriranganathan,





like a blue hued Gem, reclines on the AdhisEshan in the divine place of Srirangam, which is the center of and is surrounded by seven corridors (praakaaram)- when will I be able to approach Him at Srirangam and prostrate at His Feet, placing my head therein. When! O! When am I going to bow my head before the sacred feet of the Lord?

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When will I prostrate before you - Srirangam Kulasekara Azwar
Thanks: Sri Murali Bhattar

Sri Parasara Bhattar praises Lord of Srirangam in his SrirangarAja sthavam.. referring to this saptha prakaara (seven corridors)

सप्तप्राकारमध्ये सरसिज मुकुळोद्भासमाने विमाने





कावेरी मध्यदेशे मृदुतरफणिराङ्गभोगपर्यङ्कभागे ।

निद्रामुद्राभिरामं कटिनिकटशिरः पार्श्वविन्यस्तहस्तं

पद्माघात्रीकराभ्यां परिचितचरणं रङ्गराजं भजेऽहम् ॥ -- श्री रङ्गनाथ स्तोत्रम् १

saptaprAkAramadhye sarasija mukuLodbhAsamAne vimAne

kaaverI madhyadeshe mRRidutaraphaNirADbhogaparya~NkabhAge |

nidraMudraAbhirAmaM kaTinikaTashiraH paarshvavinyastahastaM

padmAdhAtrIkarAbhyAM paricitacaraNaM ra~NgarAjAM bhajeham ||

(shrI ra~NganAtha stotram 1)

In the middle of the island formed by the two CauvEri rivers (koLLidam and Cauveri), in the center of the seven ramparts (PrAkArams), inside the lotus bud-like vimAnam known as Sriranga VimAnam (PraNavAkruthi VimAnam), the beautiful Lord RanganAthA rests in YoganidhrA with His right hand near His crown and the left hand at the left side in kaDi bhantham. At His Paadha Kamalam is seen Sri RanganAyaki pressing the tender feet of Her dear consort. AdiyEn salutes this auspicious subhAsrayam of Sri RanganAtham at Srirangam. [Translation by Sri Satakopan Swami, USA]

PERUMAL THIRUMOZHI- 1.6

When am I going to develop the intense bhakti which would melt my heart?

அளிமலர் மேல் அயன் அரன் இந்திரனோடு* ஏனை-

அமரர்கள்தம் குழுவும் அரம்பையரும் மற்றும்*

தெளிமதிசேர் முனிவர்கள்தம் குழுவும் உந்தித்*

திசைதிசையில் மலர்தூவிச் சென்று சேரும்*

கனிமலர்சேர் பொழிலரங்கத்து உரகமேறி*





கண்வளரும் கடல்வண்ணர் கமலக் கண்ணும்*

ஒளிமதிசேர் திருமுகமும் கண்டு கொண்டு* என்-

உள்ளமிக என்றுகொலோ உருகும் நாளே

1.6

aLimalarmEl ayan aran indhiraNdu yEnai
amararkaLthamm kuzhuvum arambaiyarum maRRum
theLimathisEr munivarkaLthamm kuzhuvum undhith
thisaithisaiyil malarthoovich chenRu sErum
kaLimalarsEr pozhilarangaththu uragamERi
kaNNvaLarum kadalvaNNar kamalak kaNNum
oLimathisEr thirumugamum kaNdu koNdu yen
uLLamika enRukolo urugum naaLE

1.6

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All devathas are worshipping You

Chaturmukha Brahma is seated on the lotus flower hummed by bees; Sivan, devendran and all other devas flock together pushing each other; they keep offering flowers on the way praising the Lord of Srirangam who is reclining and having His Yoga nidra on Thiruvananthazhwan in Srirangam which is full of charming gardens with beautiful flowers. When will adiyen be able to go to Srirangam and enjoy this Lord at Srirangam, the most beautiful and most wonderful Lord Sriranganathan with the divinely beautiful red lotus eyes and





the moon like Thirumukha maNdalam (face) with an intense bhakti towards Him with my heart melting with the devotion?

The same sentiment is also found in Sri Venkatesa SuprabhAtham

ब्रह्मादयस्सुरवरास्समहर्षयस्ते

सन्तस्सनन्दनमुखास्त्वथ योगिवर्याः ।

धामान्तिके तव हि मङ्गलवस्तुहस्ताः

श्रीवेङ्कटाचलपते तव सुप्रभातं ॥ --- श्रीवेङ्कटेशसुप्रभातं २७

brahmAdaya:suravarAssamaharShayaste

santa: sanandanamukhAstvatha yogivaryAH |

dhAmAntike tava hi ma~NgaLavastuhastAH

shrIve~NkaTAcalapate tava suprabhAtaM ||

(shrI ve~NkaTasha suprabhAtaM 27)

Oh Lord of Thirumalai! The great Ones like Brahma, Honored Maharishis and Maha Yogis like Sanandana are waiting at Your forecourt with auspicious items like Mirror et al in their hands for Your SuprabhAdha Kaimkaryam. Please awaken! May this dawn be an auspicious one for Thee!

This sLOkam is a direct echo of the passages from eighth paasuram of ThoNdaradippodi AzhwaAr's ThiruppaLLiyezucchi

வம்பவிழ் வானவர் வாயுறை வழங்க*

மாநிதி கபிலையொண் கண்ணாடி முதலா,*

எம்பெருமான் படிக்கமலம் காண்டற்கு*

ஏற்பன வாயின கொண்டுநன் முனிவர்,*

தும்புரு நாரதர் புகுந்தனர் இவரோ?*





தோன்றினன் இரவியும் துலங்கொளி பரப்பி,*

அம்பரதலத்தில் நின்று அகல்கின்றது இருள்போய்*

அரங்கத்து அம்மா!பள்ளி எழுந்து அருளாயே.

(திருப்பள்ளியெழுச்சி-8)

(- - Maanidhi KapilaiyoNN KaNNADi mudalA,

EmperumAn paDikkamalam KaaNDarkku

YerpanavAyina koNDu nann munivar

Thumburu Naaradhar puhanthanar ivarO - -) --ThiruppaLLiyezhuchchi 8

PERUMAL THIRUMOZHI- 1.7

Oh Lord! When my eyes are going to shed tears of joy on seeing the beautiful Form of yours?

மறம் திகழும் மனமொழித்து வஞ்ச மாற்றி*

ஐம்புலன்கள் அடக்கி இடர்ப் பாரத் துன்பம்-

துறந்து,* இரு முப்பொழுது ஏத்தி எல்லை யில்லாத்-

தொன்னெறிக் கண்* நிலை நின்ற தொண்டரான*

அறம்திகழும் மனத்தவர் தம் கதியைப் பொன்னி*

அணியரங்கத் தரவணியில் பள்ளி கொள்ளும்*

நிறம் திகழும் மாயோனைக் கண்டு என் கண்கள்*

நீர்மல்க என்றுகொலோ நிற்கும் நாளே

1.7

maRam thigazhum manamozhiththu vancha maaRRi

aimpulangal adakki yidarp paarath thunbam

thuRanthu, iru muppozhuthu yEththi yellai yillaath

thonneRik kaNN nilai ninRa thoNdaraana

aRamthigazhum manaththavar thamm kathiyaip ponni

aNiyarangath tharavaNaiyil paLLi koLLum





niRam thigazhum maayOnaik kaNNdu en kaNNkaL
neermalka enRukolO niRkum naaLE

1.7

Controlling the mind which is capable of committing murder, torture and get angered easily, avoiding thereby toxic thoughts and action, keeping the five senses under their control and thus the consequential karmic diseases, and getting rid of their karma vaasanas as well, the devotees of the Lord performs the fivefold daily rituals with devotion and without fail, in the very spirit of bhagavath kaimkaryam; the goal and the end of these kind hearted bhAgawathAs is the Lord of Srirangam; when will adiyEn be able to see this Lord, the most beautiful One reclining majestically on AdhisEshan in the divine land of Srirangam with my eyes moist and shedding tears of Anandham, and stand in front of the Lord with folded hands?

Sri Hanuman also is said to be present with folded hands and tears of joy rolling down his cheeks on hearing Raama naama whenever and wherever RamayaNa discourse takes place:

Yatra yatra Raghunaatha keerthanam
tatra tatra kritam hastaka anjalim
Baashpa vaari paripoorNa IOchanam
maaruthim namata Raakshasa anthakam

PERUMAL THIRUMOZHI- 1.8

When am I, the worst sinner, going to redeem my life?

கோலார்ந்த நெடுஞ் சார்ங்கம் கூனற் சங்கம்*

கொலையாழி கொடுந் தண்டு கொற்ற ஒள்வாள்*

காலார்ந்த கதிக் கருடனென்னும் * வென்றிக் -





கடும்பறவை இவையனைத்தும் புறஞ்சூழ் காப்ப*
சேலாரந்த நெடுங்கழனி சோலை சூழந்த*
திருவரங்க தரவணியில் பள்ளி கொள்ளும்*
மாலோனைக் கண்டு இன்பக் கலவி எய்தி*
வல்வினையேன் என்குகொலோ வாழும் நாளே

1.8

kOlaarndha nedun chaarngam koonar sangam
kolaiyaazhi kodunthaNdu koRRa oLvaal
kaalaarntha kathik karudanenum venRik
kadumpaRavai ivaiyanaitthum puRanchoozh kaappa
sElaarntha nedungazhani sOlai soozhntha
thiruvarama tharavaNaiyil paLLi koLLum
maalOnaik kaNdu inbak kalavi yeythi
valvinaiyEn enRukolo vaazhum naaLE

1.8



sarvasakthan reclining on adhiseshan bed

(AzhwAr details the five divine weapons of the Lord herein) The strong divine





bow- Saarngam along with its fiery arrows; The white most beautiful conch shell (Shankham) that is slightly bent and curved as if it is brimming with pride due to the wonderful bhagavad anubhavam; The most strongest divine chakrAyudham, the resplendent SudharsanAzhwAn, who can destroy the enemies effortlessly; The KaumOdhaKI (GadhA) that spreads shivers of fear through the opponents; the bright, shining sword that glitters victoriously at all times (Naandhakam); the victorious GarudAzhwAn, the divine bird who flies with unparalleled speed.

All of them surround and serve Him at all times in the divine land of Srirangam which is surrounded by fertile fields and cool gardens. In this Srirangam lies Sri Ranganthan, Sarvaadhikan; Sarvagnan, Sarva shakthan reclining on Thiruvarangatthu aravNai (the bed of AdhisEshan) when will this worst and lowliest sinner be able to prostrate at the lotus feet of this Lord, enjoy the unmatched and unparalleled Anandham (ecstasy) and live in Srirangam?

AzhwAr addresses himself as the worst sinner.. As he is still not able to go and enjoy seeing the divine Lord of Srirangam. This naichyAnusanthAnam is followed even by Acharyas.

AaLavandhAr's 11th verse in Sthothra Rathnam starting with,

"Na Ninthitam karma tadhasthi lokE sahasrasO YannamayAvdhAyee"

is a case in point. Here, the great AchAryA cries out to Lord Mukhunda:

" O Lord ! There is not a sin that I have not committed tens of thousands of times. I do not know of any sin that I have not committed. All of these sins have now ripened and are ready to yield their fruits. At this time of desperation and terror, I stand before you screaming as to who is going to protect me.

Swami Desikan states elsewhere:

jaanan anaadhi vihithaan aparAdha vargaan





Swamin bhayaath KIMAPI vakthumaham na saktha:

Meaning:

Oh SarvesvarA! I AS THE BEARER OF LIMITLESS LOAD OF ANCIENT SINS am standing before you with terror in my mind and am dumb to describe your glories. I stand muted before you weighted down by my papa Raasis.

Swami Desikan also has described himself in yet another sthothram as "Adharma pravaNAnAm agra skandha pravruttham agatamaana vipratheesAram maam". Here he describes himself as the one standing in the front row of unrighteous and as one, who has no compassion for fellow jeeva Raasis.

PERUMAL THIRUMOZHI- 1.9

When am I going to roll on the ground of Srirangam?

தூராத மனக்காதல் தொண்டர் தங்கள்-

குழாம் குழுமித்* திருப்புகழ்கள் பலவும் பாடி*

ஆராத மனக்களிப்போடு அமுத கண்ணீர் -

மழைசேர * நினைந்துருகி ஏத்தி* நாளும்-

சீரார்ந்த முழுவோசை பரவை காட்டும்*

திருவரங்க தரவணையில் பள்ளி கொள்ளும்*

போராழி அம்மாணக் கண்டு துள்ளி* இப்

பூதலத்தில் என்கொலோ புரளும் நாளே

1.9

thooraatha manakkaathal thoNdar thangal

kuzhaam kuzhumith thirupukazhgaL palavum paadi

aaraatha manakkaLippOdu azhutha kaNNeer

mazhaisOra ninainthuruki yEththi naaLum

seeraarnta muzhuvOsai paravai kaattum

thirubaranga tharavaNaiyil paLLi koLLum



pOraazhi ammaanaik kaNdu thuLLi ip
poothalaththil enRukolo puraLum naaLE

1.9



pOrAzi ammAn - bhadrachalam ramar

Joining the glorious congregation of BhAgawathAs, who never ever get satisfied to their heart's content and are filled with love and devotion for the Lord; singing in praise of the Lord with the divine names reflecting the anantha kalyANa guNAS of the EmperumAn Sriya: Pathi Sriman Narayanan; due to which the mind gets even further desire to enjoy Him and with tears of joy rolling down the cheeks, contemplating the Lord Ranganathan every day and every moment, with their hearts melting in such a state; with the divine reverberations of the percussion instruments rhythmic musical sound that is similar to the oceanic waves. In such a most beautiful place and the divine land of Ranganathan, who has the strongest chakrAyudham, whose main duty is fight against the enemies.- Oh most beautiful and divine Lord Ranganatha! when will I be able to approach and prostrate at Your lotus feet and dance with joy, sing in praise of You, with the heel and head touching the ground, and roll down on the earth with bhagavad anubhavams.



Nammaazhwaar expresses the same in Thiruvaymozhi

கிடந்தும் இருந்தும் எழுந்தும்* கீதம் பலபல பாடி*

நடந்தும் பறந்தும் குனித்தும்* நாடகம் செய்கின்றனவே*.

(திருவாய்மொழி 5.2.4)

kidandhum irundhum ezhundhum geetham palapala paadi,

nadandhum paRandhum kuniththum naadagam seyginRanavE. 5.2.4

They dance and sing over Emperumaan's glories and are going everywhere to spread SrIvaishNavam. When these BhAgawathAs go around singing His Glories, at some places they settle down; at some places, they just stop by; some places they just pass by; they bend themselves, jump and dance with joy.

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PERUMAL THIRUMOZHI- 1.10

When am I going to reach the proximity of and be with the great adiyaars of the Lord?

வன்பெரு வானகம் உய்ய அமரர் உய்ய-

மண்ணுய்ய* மண்ணுலகில் மனிசர் உய்ய*

துன்பமிகு துயர் அகல* அயர்வு ஒன்றில்லாச்-

சுகம்வளர* அகமகிழும் தொண்டர் வாழ*

அன்பொடு தென்திசை நோக்கிப் பள்ளி கொள்ளும்*

அணியரங்கன் திருமுற்றத்து அடியார் தங்கள்*

இன்பமிகு பெருங்குழவு கண்டு* யானும்-

இசைந்துடனே என்குகொலோ இருக்கும் நாளே

1.10



vanperu vaanagam uyya amara uyya
maNNuyya maNNulakil manisa uyya
thunpamiku thuyar akala ayarvu onRillaach
chugamvaLara agamagizhum thoNdar vaazha
anpodu thenthisai nOkkip paLLi koLLum
aNiyarangaN thirumuRRaththu adiyaar thangaL
inpamigu perunguzhuvu kaNdu yaanum
isainthudanE yenRukoLO irukkum naaLE

1.10



Enormous love towards vibheeshana

(Thanks: Sri Murali Bhattar)

In order to save the Brahma's sathya lokam, Deva lokams and also the residents therein namely, Chathurmukha Brahma, Devendran, et al; in order to save the Bhoomi (The Earth), and also the human beings therein; in order to dispel and remove the burden of paapams and to let the sukham grow further and further for the humanity; to save the Srivaishnavas who always rejoice



enjoying and serving the Lord at all times, at all places and under all circumstances; with enormous love for His bhakthan Sri vaishnavan Sri VibheesanaazhwAn, facing the southern direction towards Srilanka. The Lord Sriman Narayanan is having His yoga nidrA, as Lord Sri Ranganathan in this most wonderful Srirangam. When will adiyEn be able to see the glorious huge goshti of ever joyful Srivaishnavas enjoying the Lord here in the sannidhi of Srirangam and be one among them to perform my anjali and obeisance to the Lord? When am I going to reach the proximity of the great adiyaars of the Lord?

Bhagavath sangam and BhAgwathan sangam are very essential to be on track. One should always pray to be associated with Bhaagawathas. Thondaradippodi AzhwAr prays after waking up the Lord for serving the bhagawathas (the ardent devotees of the Lord Sriman Narayanan; The Paramaikanthins). These bhAgwathas even forget their own home and remember always their prANa nAthana Sriman Narayana.

AndAL also mentions in Thiruppaavai (27th verse): **Koodi irundhu kuLirndhEIOr empaavaay:**

After our ArAdhanam to You and Nappinnai and offering Sakkarai pongal (milk rice- ksheerAnnam) full of ghee with the ghee (when eaten by You and later by us as Bhagavad prasdam) rolling down the wrist towards the elbows Having You and Nappinnai in the middle of us, we will all eat the ksheerAnnam sitting around you on all sides.. like Srivaikuntam. Let us all talk, tease each other, be united with all BhAgawathas and in the group of BhAgawathas at all times and enjoy your divya mangaLa vigraham and enjoy being under your cool, compassionate glances at all times. Please bless us for the same

PERUMAL THIRUMOZHI- 1.11

Those who recite these ten on Srirangam will be blessed to attain His Lotus Feet, for sure!





திடர் விளங்கு கரைப் பொன்னி நடுவு பாட்டுத்*

திருவரங்க தரவணியில் பள்ளி கொள்ளும்*

கடல்விளங்கு கருமேனி அம்மான் தன்னைக்*

கண்ணூரக் கண்டு உகக்கும் காதல் தன்னால்*

குடைவிளங்கு விறல்தானைக் கொற்ற வொள்வாள்*

கூடலர்கோன் கொடைகுலசேகரன் சொற்செய்த*

நடைவிளங்கு தமிழ்மலை பத்தும் வல்லார்*

நலந்திகழ் நாரணன் அடிக்கீழ் நண்ணுவாரே (2)

1.11

thidar viLangu karaip ponni naduvu paattuth

thiruvaranga tharavaNaiyil paLLi koLLum

kadalviLangu karumEni ammaan thannaik

kaNNaarak kaNduhakkum kaathal thannaal

kudaiviLangu viRalthaanaik koRRa voLvaal

koodalarkOn kodaikulasEkaraN choRseytha

nadaiviLangu thamizhmaalai paththum vallaar

nalanthigazh naaraNan adikkeezh naNNuvaarE

1.11

The small islets are found in between and the Cauveri river flows in crystal clear water stream; On the bank, in Srirangam, reclines on AdhisEshan, Lord Sri Ranganathan like the blue hued large ocean with dark dhivya mangaLa vigraham and is most devotedly and lovingly called Periya PerumAl. With an intense desire to see Him and enjoy His divine beauty in its entirety with the physical eyes, Kulasekara, the victorious king, the repository of audhAryam, has sung these verses in sweet Tamil. Those who are able to recite these verses will certainly be blessed to attain the lotus Feet of Sriman Narayanan.

Swamy Desikan in the phala sruthi verse of Bhagavad dhyAna sOpAnam, says:





"May these verses impart deep devotion to the reciter! That itself will be the significant fruit indeed That can elevate a person from the mundane life for sure".

Lowly gifts and worldly pleasures are unfit to be sought from the Omnipotent and Omniscient Lord; None would go and ask the king for a kilo of vegetables. Alavandhaar, Ramanuja, Desikan and all AzhwArs and Acharyas have opted only for an intense devotion towards Him as the fruit and nothing else. Others are not to be sought, especially because He (the Omniscient) would Himself know what would benefit us (from His view point).





2nd Decad - இரண்டாம் பத்து

PERUMAL THIRUMOZHI- 2.1

The fruit of having my eyes is to see the glorious congregation of BhAgawathas of Srirangam

Kulasekara PerumAL sang such wonderful verses on Lord Sri Ranganathan in the last decad. His intense longing for seeing, and enjoying the Lord of Srirangam was explicit in the verses. He not only stops with anubhavam of BhagavAn but he also longs to associate himself with the Lord's BhAgawathAs; and declares his explicit love and reverence for the bhAgawathas.

தேட்டரும்திறல் தேனினைத்* தென்னரங்கனை* திருமாதுவாழ்-

வாட்டமில் வனமாலை மார்வனை வாழ்த்தி* மால்கொள் சிந்தையராய்*

ஆட்டமேவி யலந்தழைத்து* அயர்வெய்தும் மெய்யடியார்கள் தம்*

ஈட்டம் கண்டிடக் கூடுமேல்* அது காணும்கண் பயனாவதே (2)

2.1

thEttarumthiRal thEninaith thennaranganai thirumaadhuvaazh

vaattamil vanamaalai maarvanai vaazhththi maalkoL sinthaiyaraai

aattamEvi yalanthazhaitththu ayarveythummeyyadiyaarkaL thamm

eettam kaNdidak koodumEl adhu kaaNumkaN payanaavathE

2.1

The sweetest and dearest Lord, who is to be attained only with the effort from chEthan; The One who grants all that is good to His devotees who enjoy His dhivya mangaLa vigraham and His kalyANa guNams; who is Parama bhOgyam like the tasty honey; who always resides in Srirangam (having nithya vaasam); who has such a strong divine chest with the most beautiful Vanamaali and where His divine consort resides eternally.





vATTamil vanamAlai mArbhan -yennappan (Thanks: SrI Shreyas)



Such most wonderful Lord Sri Ranganathan is sung and praised with all mangalaasaasanams by the ardent devotees of the Lord of Srirangam. These bhAgwathas love Him so deeply and dance singing His glories. They get exhausted and their mouths keep uttering His divine names continuously forgetting their own selves completely. Such truthful devotees, bhAgawathas if only I am blessed to see this glorious congregations of these bhAgawathas, then that is the fruit for having these eyes, I would say.

The Lord declares that His devotees are the dearest to Him; they are His life breath;

teshaam jnaani nitya-yukta eka-bhaktir visisyate priyo hi jnanino 'tyartham
aham sa ca mama priyah [Bh. Gita 7.17]

Of these, the one who is in full knowledge and who is always engaged in pure devotional service is the best. For I am very dear to him, and he is dear to Me.

Nammaazhwaar, Thirumangai AzhwAr, ThoNdaradippodi AzhwAr and other AzhwArs / Acharyas have sung in praise of bhAgwathas and have categorically expressed and conveyed that serving bhAgwathas is more pleasing to the Lord than serving Him. In fact the kaashtai (ultimate) of the kaimkaryam is BhAgawatha kaimkaryam. Since Acharya is the most dearest to Bhagawaan, serving one's acharyan is also termed BhAgawatha kaimkaryam.

PERUMAL THIRUMOZHI- 2.2

Kulasekara AzhwAr longs to associate himself with the BhAgawathAs; and declares his explicit love and reverence for the bhAgawathas.

Along with the Bhagavath kaimkaryam (service for the Lord), Sri Vaishnavam has developed the concept of Bhaagawatha kaimkaryam or service towards His devotees. In fact Bhaagawatha kaimkarya is regarded even higher than Bhagavath kaimkarya by our sampradayam. The basis for this belief is that the true devotees of VishNu are dearest to the Lord Sriman Narayanan and any





service rendered to them is the most pleasing to the Lord.

Padmotthara purANa says: of all the types of worship, the worship to VishNu is great; greater than that is the service to Bhaagawathas.

ArAdhanAnAm sarvESAm vishnO: ArAdhanam param |

thasmAth paratharam prOktham thadheeyaaraadhanam param ||

It further adds that even by neglecting the worship of God if one offers worship to the bhAgawathas, the God becomes supremely pleased with him and showers His grace on him.

swArAdhanam vihaayaani swabhakthAn archayanthi yE: |

tEbhya: prasanna bhagawaan siddhim ishtam prayacchathi ||

Now let us enjoy the verse:

தோடுலா மலர் மங்கை தோளினை தோய்ந்ததும்* சுடர் வானியால்*

நீடுமாமரம் செற்றதும்* நிரைமேய்த்தும் இவையே நினைந்து*

ஆடிப்பாடி அரங்கவோ என்றழைக்கும்* தொண்டர் அடிப்பொடி ஆட நாம் பெறில்*

கங்கை நீர் குடைந்தாடும் * வேட்கை என்னாவதே 2.2

thOduLaa malar mangai thOLiNai thOynthathum sudar vaaLiyaal

needumaamaram seRRathum niraimEyththum ivaiyE ninainthu

aadippaadi arangavO enRazhaikkum thoNdar adippodi aada naam peRil

gangai neer kudainthaadum vEtikai ennaavathE 2.2

The Lord, who lovingly embraces the most beautiful and slender shoulders of His divine Consort Sri Mahalakshmi (who is seated on the lotus flower with dense red petals); who had sent the arrow through the seven crooked trees (in His Rama avathAram); who had reared the cows and cattle with such a sowseelyam; - Like that these bhAgawathas dance and jump with joy singing



such marvelous deeds of the Lord and the anantha kalyANa guNas of His and address Him, Oh Arangaaa! Ranganathaa!. If only we are blessed to be at the shadow of their feet and dance at the dust from the feet of these Parama Sri Vaishnava Sri bhAgawathas, then why should we have a desire to immerse ourselves in the Ganges? Only once this river Ganga had the blessing of being touched by the Lord (when He took trivikrama avatharam, one of His legs rose through Sathyalokam (Chathurmukha Brahma's) and Brahma seeing His lotus feet's thumb, washed the same with His kamaNдалu waters) and those waters from the thumb were taken by Rudran on his matted locks as he too grabbed the opportunity to cleanse himself;- from where Ganges came to our earth;). While these bhAgawathas have the association with the Lord's Lotus feet eternally. Hence naturally they are grander than the river Ganges (Bhaageerathi).



Sri RAma piercing 7 trees during vAli-vadam

In MahA Bharatham, Lord KrishNA answers DuryodhanA's query on why He did not eat at his palace and instead ate at VidhurA's house. The Lord explained:

sudham BhaagavathAsyaannam suddham Bhageerathi jalam I

suddham VishNupadha dhyAnam suddham EKAADASI VRATHAM II

The food partaken at a Bhagawatha's house is superior and pure. At the same level of holiness are the intake of GangA theertham, VishNu DhyAnam and the observance of EKAdasi vratham.



PERUMAL THIRUMOZHI- 2.3

Kulasekara AzhwaR longs to adorn his head with the dust lying underneath the feet of bhAgawathas.

AzhwaRs, Acharyas and the commentators of the Dhivya prabandhams extol the bhAgawatha kankarya as an essential requirement and the greatest virtue of a srivaishnava. The author of the eedu vyakhyanam, regards the kankaryam to His devotees as central to the behaviour of Srivaishnavas.

Now let us enjoy the verse:

ஏறடர்த்ததும் ஏனமாய் நிலம் கீண்டதும்* முன் இராமனாய்*

மாறடர்த்ததும் மண்ணளந்ததும்* சொல்லிப்பாடி* வண் பொன்னிப்பே-

ராறு போல் வரும் கண்ண நீர்கொண்டு* அரங்கன்கோயில் திருமுற்றம்*

சேறுசெய் தொண்டர் சேவடிச்* செழுஞ் சேறு என் சென்னிக் கணிவனே 2.3

ERadarththathum Enamaay nilam keendathum munn iramanaay
maaRadarththathum maNNaLanthathum sollippaadi vaNN ponnippE
raaRu pOl varum kaNNa neerkoNdu arangankOyil thirumuRRam
sERusey thoNdar sEvatich chezhun chERu en sennik kaNivanE 2.3



SrI Ranganatha incarnated as all these avatAraas

The Lord had victoriously killed seven bulls for the hand of Nappinnai Piraatti; He had lifted the huge bhUmi on His horn during Sri Varaaha avathAram (Boar) for the sake of Bhoomi Piraatti to save her from deep troubled waters; Took birth as Rama, separated from Sita and killed the enemy Ravana, who had abducted the Jagan matha, Sita piraatTi; grew so tall and huge as Trivikraman





to measure the Universe and got back the worlds that were taken away by Mahaa Bhali for the sake of Devendran;

Such wonderful and divine deeds of the Lord are reminisced, remembered and are sung joyously and devotedly by these bhAgawathas of Srirangam; the tears of love and joy, tears of emotions from the eyes of these bhAgawathas flow like the river Cauveri in the corridors of Srirangam, where Lord Sriranganathan is reclining and the praakaarams (corridors) are now filled with the sERu (dust from their feet + waters of tears from the eyes of bhAgawathas). I would like to adorn my head with this sERu (muddy water mixture) like ThirumaN?

PERUMAL THIRUMOZHI- 2.4

Kulasekara AzhwAr says his mind would praise the lotus feet of bhAgawathas only and sing pallaandu for them always.

Who is a Bhaagawatha? And what is bhAgawatha kainkarya?

The word Bhaagawatha is derived from the term Bhagawaan. The word Bhagawaan, which is very commonly used in the Paancharaathra Samhithas, means that the Supreme Being or God who is endowed with the six essential opulent qualities namely jnAnam, bhalam, aishwaryam, veeryam, shakthi, thEjas (as mentioned in VishNu purANam).

In general sense, the worshippers of Bhagawaan are called BhAgawathas. In a traditional sense, (per Sampradayam), a BhAgawatha, as stated in Mahabharatha, is the one who has full knowledge of the nature of Bhagawaan and the doctrine of Para, Vyooaha, vibhava, archA, and Haarda forms and the one who strictly adheres to the saasthras conducting the fivefold religious duty.

In view of this, the religion propounded in the Paancharaathra system is named Bhaagawatha religion and the followers named and acknowledged as





Bhaagawathas (says Sri SMS Chari in his book on Vaishnavism). They include all regardless whether they are Brahmins or not.

Now let us enjoy the verse:

தோய்த்த தண்தயிர் வெண்ணெய் பாலுடன் உண்டலும்* உடன்று ஆய்ச்சிகண்டு*
ஆர்த்த தோளுடை எம்பிரான்* என்னரங்கனுக்கு அடியார்களாய்*
நாத்தழும்பெழ நாரணு என்றழைத்து* மெய் தழும்பத் தொழுது-
ஏத்தி,* இன்புறும் தொண்டர்சேவடி* ஏத்தி வாழ்த்தும் என் நெஞ்சமே 2.4

thOyththa thaNthayir veNNai paaludan uNdalum udanRu aaychchikaNdu
aarththa thOLudai empiraan ennaranganukku adiyaarkaLaai
naaththazhumpezha naaraNaa enRazhaitthu meythazhumbath thozhuthu
yEththi,inbuRum thoNdarsEvadi yEththi vaazhththum en nenjamE 2.4

The cool, fresh, just fermented milk yoghurt, the butter that is just churned out from another yoghurt, the fresh milk (in another pot) were all consumed at a stretch and while doing so, was caught red handed (or white handed) by Yasodha PiraaTTi and was tied down tightly by her around His waist; Such Parama sowlabhyan, sowseelyan, Our Lord, Our Master, Lord Sri Ranganathan is worshipped by these devotees, Bhagawathas of Srirangam; they are enslaved by His majestic beauty and they call Him repeatedly seasoning their tongue with the constant rendering of His divine name Narayana, Narayana, Narayana, Narayana again and again without any interruption; they prostrate on the ground again and again contemplating at His Lotus Feet; (puna: puna:



thayir venney uNDal





praNamya); they sing and utter words of praise of His kalyANa guNas (with sthothras);my mind would sing in praise of these greatest bhAgawathas; sing maglasasanams for their lotus feet always.

PERUMAL THIRUMOZHI- 2.5

My heart melts thinking of these blessed bhAgawathAs of Srirangam!

What is a kaimkaryam? Kainkarya is a general sense means a service (or seva) rendered to others. Hence kainkarya for Bhagawaan is Bhagavad kainkaryam. Servcie towards BhAgawathas is BhAgawatha kainkaryam. The Srivaishnava sampradaya and the acharyas do not make any specific mention of any specific type of kainkarya or types of kainkarya to be rendered to a bhAgawatha except that whatever is done should be in conformity with the dictates if the sacred texts (yathA saasthram). That is, the kainkaryam offered to a bhAgawatha should be within the ambit of the ethical and religious code laid down by the Saasthraas.

Sri SMS Chari mentions: That is what would please the Lord. Even a respectful attitude towards a devotee of Vishnu is considered as a bhAgawatha kainkarya.

பொய்சிலைக் குரல் ஏற்று எருத்தம் இறுத்து* போரர வீர்த்தகோன்*

செய்சிலைச்சுடர் குழொளித்* திண்ண மாமதிள் தென்னரங்கனாம்*

மெய்சிலைக் கருமேகம் ஒன்று* தம் நெஞ்சில் நின்று திகழப்போய்*

மெய்சிலிர்ப்பவர் தம்மையே நினைந்து* என்மனம் மெய் சிலிர்க்குமே 2.5

poysilaik kural yERRu yeruththam iRuththu pOrara veerththakOn

seysilaichchudar soozhoLitthiNNa maamathiL thennaranganaam

meysilaik karumEgam onRu thamm nenjil ninRu thigazhappOi

meysilirppavar thammaiyE ninainthu yenmanam mey silirkkumE 2.5

The Lord who conquered and killed the seven strong angry bulls; who danced on





the heads of Kaalingan snake and crushed them; who reclines in the dhivya desam of Srirangam, surrounded by tall shining and strong ramparts made of rock stones; whose dhivya mangaLa vigraham is like the divine bow and is like the dark, dense, rain-laden clouds, is contemplated by the ardently devoted bhAgawathas of Srirangam in their hearts permanently with hairs standing on its head (with bhagavad anubhavam). My heart thinks of these blessed bhAgawathas and melts at their devotion; with hairs on my body standing on their heads.

PERUMAL THIRUMOZHI- 2.6

My mind will ever be in love with these bhAgawathas of Srirangam!

Kulasekara AzhwaR says that his mind will ever be blessed to have love and affection and have highest regards for the bhAgawathas of Srirangam.

One should never ever commit any offence towards BhAgawatha. An unfriendly disposition or hatred towards devotee amounts of an offence to a bhAgawatha and is termed as BhAgawatha apachara. Thus, in a technical sense, kankaryam refers to the assistance rendered with devotion to the bhAgawatha in the form of manual services, providing food, clothing, shelter, and helping him in other ways to carry on his religious activities / duties. A service rendered to one's acharyan is the highest form of bhAgawatha kankarya and in fact noblest.

ஆதி அந்தம் அனந்தம் அற்புதமான* வானவர் தம்பிரான்*

பாதமாமலர் குடும் பத்தியிலாத* பாவிகள் உய்ந்திட*

தீதில் நன்னெறி காட்டி* எங்கும் திரிந்து அரங்கன் எம்மானுக்கே*

காதல் செய்தொண்டர்க்கு எப்பிறப்பிலும்* காதல்செய்யும் என் நெஞ்சமே 2.6

aadhi andham anantham aRputhamaana vaanavar thampiraan
paadhamaamar soodum paththiyilaatha paavikaL uyndhida
theethil nanneri kaatti yengum thirindhu arangan yemmaanukke



kaathal seythoNdarkku yeppiRappilum kaathalseyyum yen nenjamE 2.6

The Lord Sriman Narayanan is Jagath kaaraNa bhoothan; He is Jagath rakshakan; even during the Cosmic dissolution, He would protect us and stay as youthful as ever; Sarva vyApakan (manifests everywhere and in everything, (within and outside); The most wonderful one (ascharya bhoothan); the chief of Nithyasuris; He is the Lord Sri Ranganathan. He resides on this earth to save even those who are devoid of bhakthi towards Him and transforms them slowly and steadily to make them adorn their heads (ultimately) the lotus feet of Sriranganathan. The blemishless devotees of Lord Ranganathan shows the way and adheres to the anushtAnam, the faultless code of conduct in their lives and are the role models for the whole world (mElayaar seyvanagaL) and are deeply devotes to the Lord of Srirangam. My mind will always be thinking of these devotees (bhAgwathas) and will always be in love with and reverence towards them in all my future births..



Chief of Nithyasooris



PERUMAL THIRUMOZHI- 2.7

AzhwAr's love for bhAgawathAs whose eyes are always moist with tears with bhagavad anubhavam and prEmai

Acharya kainkaryam is the highest of bhAgawatha kainkaryam. It is noblest. An acharya too is the greatest BhAgawatha; bhagavad- bhaktha. As He is most easily accessible, it is far more important to serve him that going in search of a bhAgawatha. The importance of a kainkarya to an acharya has been exemplified by Sri Madhurakavi AzhwAr in his wonderful divine verses of KaNNinunchiRutthambu.

காரினம் புரை மேனி நல் கதிர்முத்த* வெண்ணகைச் செய்யவாய்*

ஆரமார்வன் அரங்கனென்னும்* அரும் பெருஞ்சுடர் ஒன்றினை*

சேரும் நெஞ்சினராகிச் * சேர்ந்து கசிந்திழிந்த கண்ணீர்களால்*

வார நிற்பவர் தாளிணைக்கு* ஒரு வாரமாகும் என் நெஞ்சமே 2.7

kaarinam purai mEni nal kathirmuththa veNNagaich cheyyavaai

aaramaarvan aranganennum arum perunchudar onRinai

sErum nenjinaraakich chErnthu kasinthizhintha kaNNeerkaLaal

vaara niRpavar thaaLiNaikku oru vaaramaakum yen nenjamE 2.7

He is of the colour of dark dense rain laden clouds; is resplendent and shining (ParanjyOthi; SuvarnajyOthi:) His red coral mouth with milk white shining teeth that are like white crystal pearls; His chest is beautifully adorned with pearl necklace- He is Lord Sri Ranganathan of Srirangam; He is the rarest of the rarest; He is the grandest of the grandest; He is the unparalleled and unmatched luster. Desirous of going near Him and enjoying Him, these devotees and bhAgawathas of Srirangam always think of the same in their minds with full of intense bhakti, with tears rolling down their cheeks continuously like a stream of waters. My mind is in complete love with the pair





of lotus feet of these divinely blessed bhAgawathas.

This verse reminds me of Nammazhwaar's kangulum pagalum? (Thiruvaaymozhi 7.2.1)

கங்குலும் பகலும் கண் துயிலறியாள்* கண்ணீர் கைகளால் இறைக்கும்,*
சங்கு சக்கரங்களென்று கை கூப்பும்* 'தாமரைக் கண்' என்றே தளரும்,*
'எங்ஙனே தரிக்கேன் உன்னைவிட்டு' என்னும்* இருநிலம் கை துழாவிருக்கும்,*
செங்கயல் பாய்நீர்த் திருவரங்கத்தாய்!* இவள்திறத்து என் செய்கின்றயே?' (2)

(திருவாய்மொழி 7.2.1)

kangulum pagalum kaNN thuyilaRiyaaL* kaNNaneer kaikaLaal iRaikkum,*
changu chakkarangaLenRu kai kooppum*thaamaraik kaNN yenRE thaLarum,*
yenganE tharikkEn unnaivittu ennum* irunilam kai thuzhaavirukkum,*
chengayal paayneerth thiruvarangaththaai!* ivaLthiRaththu yen
cheykinRaayE?

-Thiruvaimozhi 7.2.1

PerumaanE ! ThiruvarangaperumaanE! My girl has been always thinking of You and has been crying ceaselessly with no sleep during the nights and the daytime as well. She is even splashing her tears (that flood the entire area in such quantum). She thinks of Your Most Beautiful fragrant ornaments and says: "sanghum Chakram" with folded hands (to pay obeisance to You and offer Shraddhaanjali). She wonders at the exquisite beauty of Your lovely, Lotus like Eyes and melts at that thinking alone. "How will I ever be able to survive without You"- She has been crying like that. She has been digging the Earth with both her hands (in search of You) and is remorse with tears in her eyes. Oh Periya PerumaaLE! (Big Lord!) The One who is lying down at Srirangam! What are You going to do with my darling Girl?





PERUMAL THIRUMOZHI- 2.8

My mind would always be in love with the kinkaryasri of these bhAgawathas of Srirangam!

bhAgawatha kinkarya is the utmost and ultimate in Srivaishnava life. Eedu vyaakhyanam also refers to the same. The association of a Srivaishnava with a bhAgawatha is itself considered an act of religious merit.

மாலையுற்ற கடல் கிடந்தவன்* வண்டு கிண்டு நறுந்துழாய்*

மாலையுற்ற வரைப் பெருந் திருமார்வனை* மலர்க் கண்ணனை*

மாலையுற்று எழுந்தாடிப் பாடித்* திரிந்து அரங்கன் எம்மானுக்கே*

மாலையுற்றிடும் தொண்டர் வாழ்வுக்கு* மாலையுற்றது என் நெஞ்சமே 2.8

maalaiyuRRa kadal kidanthavan vaNdu kiNdu naRunthuzhaai

maalaiyuRRa varaip perunthirumaarvanai malark kaNNanai

maalaiyuRRu yezhundhadip paadith thirinthu arangan yemmanukkE

maalaiyuRRidum thoNdar vaazhvukku maalaiyuRRathu yen nenjamE 2.8

The waves of ThiruppaRkadal (milky ocean) get so excited as they touch the dhivya mangaLa roopam of the Lord Sriman NarayaNan (Ksheerabdhi sayanan); The Lord wears on His strong broad divine chest, the divine garland of thuLasi leaves where even the bees hum enter into the garland to drink the honey from these thuLasi leaves; the Lord who has well laid out large, well spread ruddy lined red lotus like most beautiful eyes- He is the Lord Sri Ranganatha of Srirangam. He is My swami.

Thinking and contemplating, meditating only on my Swami Sri Ranganathan, these blessed bhakthas of Srirangam, with such a love and intense devotion to Lord Sriranganathan, sing in praise of Him, dance with joy and bhakti, like mad





men (madly in love with Him, as if intoxicated with Him). My mind would always be in love with the kainkarya sri of these bhAgawathas of Srirangam.

PERUMAL THIRUMOZHI- 2.9

These God- intoxicated BhAgawathas are not to be called as mad people; It is "others" who are to be called "mad"

Kulasekara PerumAn declares that the bhAgwathas who cry with bhagavad anubhavam with ecstasy are not to be considered mad people; In fact Others (the worldly people the materialists) are the mad people..

மொய்த்துக் கண்பனி சோர மெய்கள் சிலிர்ப்ப* ஏங்கி இளைத்து நின்று*

எய்த்துக் கும்பிடு நட்மிட்டெழுந்து* ஆடிப்பாடி இறைஞ்சி,* என்-

அத்தன் அச்சன் அரங்கனுக்கு அடியார்களாகி* அவனுக்கே-

பித்தராமவர் பித்தர் அல்லர்கள்* மற்றையார் முற்றும் பித்தரே

2.9

moyththuk kaNpani sOra meykaLsilirppa yEngi yiLaitththu ninRu

yeyththuk kumbidu nattamittezhundhu aadippaadi iRainji, yen

aththan achchan aranganukku adiyaarkaLaagi avanukke

pittharaamavar piththar allarkaL maRRaiyar muRRum piththarE

2.9

Constantly thinking of Bhagavaan Sriman Narayanan, with full of Bhagavad anubhavam; tears rolling down the cheeks contemplating His leelAs; cherishing His kalyANa guNAs; the hairs standing on its head (goose pimples all over the body); the body gets exterted in the process dancing and singing with joy in praise of the Lord Sriman Narayanan; prostaring at the Lotus feet of My Swami Sri Ranganathan of Srirangam- These devoted God intoxicated bhAgwathas are enslaved and enchanted by my Swami and are the servants of only Him; They are mad in love with Him and they are not to be addressed as





mad; in fact it is the other people (those who run amuck after carnal desires and materialistic pleasures) are to be called mad- says Kulasekara AzhwAr.



Joy of prostrating at His lotus feet

One of the first Three AzhwArs (the 3rd AzhwAr- PeyAzhwAr) is Mahadhaahvayar (peyazhwAr)

He was called pEy for his parama bhakti for the Lord and he was concentrating on Him so much (The intensity is described as pEy). The intensity of our pEyAzhwAr's love and bhakti was such that without this bhagavad anubhavam, he would die like a fish out of water. The stages of bhakti are described thus: Parabhakti, ParajnAna and Paramabhakti.

Azhagiya Manavalaperumal nayanar brings out the 3 stages of bhakti in Nammalwar's Thiruvaimozhi. In fact the concluding part of Acharya Hrudhyam defines these three terms. [Smt Jayshee Saranathan wrote]

According to AH 4th prakaran - (230-12 to 234-16)

para bhakti is GYANA - AVASTHAI. (the knowledge)





paragyanam is DHARSHANA-AVASTHAI. (seeing Him)

parama bhakti is PRAAPTHI AVASTHAI. (Reaching Him -the accomplishment)

Nammalwar can be extensively quoted for his parabhakti, paragyana, parama bhakti. Parabhakti is of course the cause of his renditions.

Paramabhakthi can be enjoyed in the 'Evaiyum avayum' series (Thiruvaimozhi 1-9) How the alwar extols the lord who has come to be in his tongue, eyes, brow, uchchi etc. - to top it all - **suvaiyan thiruvin manalan ennudai choozhal ullane**)

AH describes the 'kanden' pasurams as containing para gyanam encompassing parabhakthi. Paramabhakthi is revealed in the series ending with 'andamil'.

Sri Ramanujacharya pleads for these three stages of bhakti while performing Saranagati at the lotus feet of Sri Ranganathan.

Sri Ramanujacharya requests the Lord for Para Bhakti, Para JnAna and Parama Bhakti and glorifies the Dvaya Mantram as he formally surrenders to the Lord's Lotus feet. The Lord grants His Holiness thus:

dvayamArthAnusandhanEna saha sadaivam vaktA

yavatsharira pAthamAthraIva srirangE suKhamAsva"

(Remain in Srirangam engaged in constant recitation of the Dvaya Mantram until thy body falls to the earth).

PERUMAL THIRUMOZHI- 2.10

Kulasekara PerumAn assures that those who read these ten sweet verses with rhyming sabdhams would be blessed to be servant of these servants of the Lord.

அல்லிமாமலர் மங்கைநாதன்* அரங்கன்மெய் அடியார்கள்தம்*

எல்லையில் அடிமைத் திறத்தினில்* என்றும் மேவு மனத்தனும்*

கொல்லிகாவலன் கூடல்நாயகன்* கோழிக்கோன் குலசேகரன்*





சொல்லின் இன்தமிழ் மாலை வல்லவர்* தொண்டர் தொண்டர்கள் ஆவரே (2) 2.10

allimaamar mangai naathan aranganmey adiyaarkaL thamm
yellaiyil adimaith thiRaththinil yenRum mEvu manaththanaam
kollikaavalan koodalnaayakan kOzhikkOn kulasEkarana
sollin inthamizh maalai vallavar thoNdar thoNdarkaL aavarE 2.10

Kulasekara sings these verses on the truly and divinely blessed bhAgawathas, who have unalloyed devotion to Lord Sri RanganAthan - the master and chief of Sri Mahalakshmi seated on the red petalled lotus flower. Kulasekara has his mind always on these greatest bhAgawathas; he is the king of kolli nagaram; the nayaka of Madurai (koodal desam); the chief of URaiyoor. He has sung these verses in sweet and chaste tamil with poetic meters and those who are blessed to recite and read these ten verses will become the servants of these servants of the Lord.





3rd Decad - மூன்றாம் பத்து

PERUMAL THIRUMOZHI- 3.1

I would always stay away from these worldly people!

Kulasekara AzhwaR had declared his great love and reverence for the devoted and pure bhakthas of Srirangam, the ParamaikAnthi bhAgawathAs, said that his mind will ever be blessed to have love and affection and have highest regards for the bhAgawathas of Srirangam.

Now he starts to look and notice the other people, the worldly ones, who run amuck after material pursuits and sensual and carnal desires. He feels bad and disgusted about them. He wants to dissociate himself from them completely in order not to get even an iota of their influence. They are under the misconception and illusion that this body is their soul itself; dhEhaAthma bhramam; and consider that the sensual pleasures are the ultimate in life and there is no other bliss in life except eating, sleeping and mating. AzhwaR feels that it is not right and appropriate for him to see them; talk to them or associate themselves with them.

மெய்யில் வாழ்க்கையை* மெய்யெனக் கொள்ளும்*இவ்-

வையம் தன்னொடும்* கூடுவது இல்லையான்*

ஐயனே* அரங்கா என்று அழைக்கின்றேன்*

மையல் கொண்டாழிந்தேன்* எந்தன் மாலுக்கே (2)

3.1

meyyil vaazhkkaiyai meyyenak koLLum

ivvaiyam thannodum kooduvathu illaiyaan

aiyanE arangkaa yenRu azhaikkinREn

maiyal koNdaazhinthEn yenthann maalukke

3.1





The fleeting temporary lives are considered permanent by these worldly folks. I would never ever associate with them. Swami! I am calling You as Rangaaa! I am now blessed to be in love with the most loving Lord my Master, my PerumAL whose care and vaathsalyam is towards me.

This feeling of bhayam [fear] about being associated with the worldly folks and a desire to stay from them is the quality every Prapannan must possess.

Sri Ramanujacharya was about to attain Acharyan ThiruvaDi and he was completing his mission on the earth. He gave his last final words for his sishya kOti. He refers to this kind of people whom every prapannan should stay away from.

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anukoolar

Let us hear from our Sri Sadagopan Iyengar's wonderful narration.

Having told the listeners about the different types of kainkarya that prapannas should perform, depending on their capability and aptitude, Sri Ramanuja went on to classify the three categories of people (anukoolar, pratikoolar and anubhayar) that a prapanna encounters in this world, and the standard of behaviour that he should adopt towards each of them.





Elaborating, the master said that all Sri Vaishnavites came under the category of anukoolar. At the sight of such bhagavatas, a prapanna should rejoice as at the cooling touch of sandal paste, fragrant flowers, full moon and balmy breeze (anukoolarai kandAl chandana kusumAdigaL pOlavum nilavu tendral pOlavum abhimata vishayangaL pOlavum ugandu varththippAn). Fortifying the Acharya's words, Sri Desikan points out, quoting the Chandilya Smriti, that the Lord is not pleased with those who do not favour His bhaktas **anarchita tadbhaktam Bhagawan nAbhinandati**.

Exactly the opposite type of behavior was recommended by the Yatiraja towards the second category of people- the Pratikoolar or enemies of the Lord and His devotees. These should be shunned as if they were venomous snakes or a raging fire. The Mahabharata emphasizes this thus-

**yE dvishanti mahAtmAnam na smaranti cha Kesavam
na tEshAm puNya teertthEshu gati: samsargiNAmapi**

Bathing in the holiest of rivers would not benefit those who have hate for the Lord in their minds. The same fate awaits people who are cohorts of such sinners. The company of such people destroys what little love we have for God. (pratikoola samsargam bhagavat preEmatthai azhikkum?).

The third type of people, anubhayar, are those who have neither love nor hate for the Lord, and are just indifferent, engaged in their pursuit of mundane pleasures, with little time to spare for the Creator. A prapanna should treat such people as if they were worthless inanimate objects like pieces of wood or rubbish. (anubhayarai kaNdAl kAshta lOshtAdigaLai kandAl pole triNavatkarippAn). If they display a positive attitude, the prapanna should try to help them to acquire spiritual knowledge, and if they don't, he should pity them for being beyond redemption.

This is brought out by this beautiful sloka, quoted by Swami Desikan-





adya prabhruti hE IOkA! Yooyum yooyum vayam vayam
arttha kAma parA yooyum nArAyaNaparA vayam
nAsti sangati:asmAkam yushmAkam cha parasparam
vayam tu kinkarA VishnO:yooyum indriya kinkara:

Oh residents of this material world! You hanker after material riches and other mundane pleasures, while we crave only for the Lord's mercy. You are slaves of your indriyAs, while we are the Lord's slaves. Hence there is absolutely no meeting point between us. (And never shall the twain meet, as Kipling said.).

Having laid down the kankaryas to be performed and the type of behavior to adopt towards various types of people, Sri Ramanuja also warned disciples of the impediments in the way of rightful conduct- indulgence in materialistic pleasures. If a prapanna were to disregard Sri Vaishnavas on materialistic grounds, he would surely incur the Lord's displeasure, just as indifferent conduct towards the Crown Prince would anger the King. If one were to befriend the pratikoolars for ephemeral benefits, it would be akin to the Queen of a vast kingdom seeking alms like a common beggar, while her husband is the all-powerful King, with vast riches at his command. If, for material benefits, one were to cohort with anubhayar (who are indifferent to the Lord) the Lord would surely disregard such a prapanna, for he knows not how to discern a precious diamond from a worthless stone.

PERUMAL THIRUMOZHI- 3.2

நூலினேரிடையார்* திறத்தே நிற்கும்*

நூலம் தன்னொடும்* கூடுவதில்லையான்*

ஆலியா அழையா* அரங்கா! என்று*

மாலெழுந்து ஒழிந்தேன்* எந்தன் மாலுக்கே

3.2





noolinEridaiyaar thiRaththE niRkum
jnaalam thannodum kooduvathillaiyaan
aaliyaa azhaiyaa arangaa yenRu
maalezhundhu ozhindhEn yen thann maalukkE

3.2

I would never ever associate myself with this world people who are deeply immersed in carnal desires and are after the tender waisted women. With intense devotion and love for the Lord, I call Rangaa! I am most fortunate and blessed to be in love with my Lord EmperumAn who is so merciful and loving towards me.

PERUMAL THIRUMOZHI- 3.3

மாரனார்* வரி வெஞ்சிலைக்கு ஆட்செய்யும்*
பாரினாரொடும்* கூடுவதில்லையான்*
ஆர மார்வன்* அரங்கன் அனந்தன்*நல்-
நாரணன்* நரகாந்தகன் பித்தனே

3.3

maaranaar vari venjilaikku aatcheyyum
paarinaarodum kooduvathillaiyaan
aara maarvan arangan ananthan nal
naaraNan narakaanthakan piththanE

3.3

I would not belong to this group of people of the world who enslave themselves to sensual pleasures and are caught in the trap of manmatha's [Cupid's] beautiful arrows. My Lord, My Master, who wears the most beautiful pearl necklace on His divine strong broad chest; who can not be comprehended at all; who is the Ultimate Destination for all Jeevathmaas [The Goal]; who saves and protects His devotees from getting into the scorching Hell; He is the object of my contemplation; my love and my devotion. I am blessed.





beautiful pearl necklace on His chest- therazhundhur emperuman (Thanks: SrI Shreyas)



PERUMAL THIRUMOZHI- 3.4

உண்டியே உடையே* உகந்தோடும்,*இம்-
மண்டலத்தொடும்* கூடுவது இல்லையான்*
அண்ட வாணன்* அரங்கன் வன் பேய்முலை*
உண்ட வாயன் தன்* உன்மத்தன் காண்மினே

3.4

uNdiyE udaiE ugandhOdum,im
maNdalaththodum kooduvathu illaiyaan
aNda vaaNan arangan vann pEymulai
uNda vaayan thann unmaththan kaaNminE

3.4

Food; clothing- this is what these worldly people are running amuck after; - I would never ever associate with them. The Chief of all devas in the world; The One who ate Poothana demon's life- He is the Lord Ranganathan. I am crazily in love with my Lord.

PERUMAL THIRUMOZHI- 3.5

தீதில் நன்னெறி நிற்க* அல்லாதுசெய்*
நீதி யாரொடும்* கூடுவது இல்லையான்*
ஆதி ஆயன்* அரங்கன், அந்தாமரைப்*
பேதை மாமணவாளன்* தன் பித்தனே

3.5

theethil nanneRi niRka allaathusey
needhi yaarodum kooduvathu illaiyaan
aadhi aayan arangan, andhaamaraip
pEthai maamaNavaaLan thann piththanE

3.5





When there is a blemishless, faultless path as laid out in saasthras, that is to be followed and adhered to by everyone of us, these worldly people without leading the lives along those tracks are chasing the cheap material / worldly benefits. I would never ever associate myself with those folks. Sarvagnan, Jagath kaaraNan; SarvalOka SaraNyan, the One who took avathAram as Sri Krishnan is making Himself easily accessible to one and all (Sowlabhyan); He is Lord Ranganathan, divine consort of Sri Mahalakshmi, seated on red lotus flower. I am in love with and mad after that Lord Ranganathan.

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Soulabhyan
(Thanks SrI Chilkoor Govindarajan)





PERUMAL THIRUMOZHI- 3.6

எம்பரத்தர்* அல்லாரொடும் கூடலன்*

உம்பர் வாழ்வை* ஒன்றாக கருதிலன்*

தம்பிரான்* அமரர்க்கு, அரங்க நகர்*

எம்பிரானுக்கு *எழுமையும் பித்தனே

3.6

yembaraththar allaarodum koodalan

umbar vaazhvai onRaaha karuthilan

thampiraan amararkku, aranga nagar

yempiraanukku yezhumaiyum piththanE

3.6

I would never ever be with those who do not think of themselves as servants of the Lord; on the vishayam of my Lord Sri Ranganathan, Periya PerumAL, the Lord of Nithyasuris, Lord of Srirangam temple, I will always be madly in love with Him forever under all circumstances.

PERUMAL THIRUMOZHI- 3.7

எத்திறத்திலும்* யாரொடும் கூடும்,*அச்-

சித்தந் தன்னைத்* தவிர்த்தனன் செங்கண்மால்*

அத்தனை* அரங்கா என்று அழைக்கின்றேன்*

பித்தனாய் ஒழிந்தேன்* எம் பிரானுக்கே

3.7

yetthiRaththilum yaarodum koodum,

achchitthan thannaith thavirththanan sengaNmaal

aththanE aranaa yenRu azhaikkinREN

piththanaay ozhindhEn empiraanukke

3.7

The worldly folks go after any object of material pleasures of whatever nature





and status I am fortunate to be blessed by the red lotus eyed Lord with the mind to stay away from these people and these worldly vishayams. Hence, I am calling Him lovingly, my SwamI! Sri Ranganatha! Now I am (blessed to be) madly in love with You.

PERUMAL THIRUMOZHI- 3.8

பேயரே* எனக்கு யாவரும்* யானும்ஓர்-

பேயனே* எவர்க்கும் இது பேசியென்*

ஆயனே!* அரங்கா என்று அழைக்கின்றேன்*

பேயனாய் ஒழிந்தேன்* எம் பிரானுக்கே

3.8

pEyarE yenakku yaavarum yaanumOr

pEyanE yevarkkum ithu pEsiyen

aayanE arangaa enRu azhaikkinREn

pEya naay ozhindhEn empiraanukkE

3.8

Everyone in this world is considered mad as far as I am concerned. And I am also termed crazy by them. What is the use of talking and explaining about this? I am just calling His divine names joyously, Sri Krishna! Ranganatha! and I relish doing it. I am indeed mad with Bhagavad anubhavam.

PERUMAL THIRUMOZHI- 3.9

அங்கை யாழி* அரங்கன் அடியிணை*

தங்கு சிந்தைத்* தனிப்பெரும் பித்தனாய்*

கொங்கர் கோன்* குலசேகரன் சொன்னசொல்*





இங்கு வல்லவர்க்கு* ஏதமொன்றில்லையே (2)

3.9

angai yaazhi arangan adiyiNai

thangu sinthaith thanipperum piththanaai

kongar kOn kulasEkarana sonnasol

ingu vallavarkku yEthamonRillaiyE (2)

3.9

King of Chera naadu- Kulasekara the one who is blessed with the mind on the lotus feet of the Lord to contemplate on and intense love with Lord Sri Ranganathan having the resplendent strong chakra in His most beautiful hand; he has sung these verses and those who learn them would have absolutely no hurdles to have Bhagavad anubhavam in this world itself.

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4th Decad - நான்காம் பத்து

PERUMAL THIRUMOZHI- 4.1

I would like to be born a Crane in the cool pond of Swami pushkariNee in Thirumala!

Let us enjoy azhwaR's verses in the fourth ten. A brilliant set of verses This fourth ten contains a brilliant eulogy to Lord Srinivasa [which is our subject in this series]

It is surely impossible to do justice to the brilliance of Kulashekara Perumaal's anubhavams on the divine eleven verses on ThiruvEnkatam. Let us make an attempt to enjoy at least a drop of this ocean of beautiful verses.

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##ஊனேறு செல்வத்து* உடற்பிறவி யான்வேண்டேன்*

ஆனேறேழ் வென்றான்* அடிமைத் திறமல்லால்*

கூனேறு சங்க மிடத்தான் தன் * வேங்கடத்து*

கோனேரி வாழும்* குருகாய்ப் பிறப்பேனே (2)

4.1

oonERu selvaththu udaR piRavi yaanvENdEn

aanEREzh venRaan adimaith thiRamallaal


koonERu sanga midaththaan thann vEngadatthu

kOnEri vaazhum kurukaayp piRappEnE

4.1

The bodily flesh strengthening its muscles- such a dhEham- I do not want such a birth [of being a king- flexing the biceps and firming up the shoulders]. I am not desirous of such a human birth to groom the body and enjoy the bodily comforts. Being an eternal servant performing kaimkaryam for KaNNan who





had fought with seven oxen and conquered, killed them to unite Nappinnai PiraaTTi- to such greatest Lord is here at ThiruvEnkatam, I would like to be born as a bird [crane] in the pond of Swami Pushkarinee in ThiruvEnkatam.

kOn Eri- Swami pushkarinee- may mean Swami's pushkarinee- It is the holy pond of Swami's. Or it is the Swami of all Pushkarinees.



kOn Eri

Sankham idatthaan- The One who has Conch Shell in His left Hand [AzhwAr enjoys His dhivya mangaLa vighram holding Sankham]; Similar to His killing seven oxen, He should kill my enemies; hurdles of mine.

The first Paasuram referring to the Krishnavathaaram indicates that just as Lord Krishna subdued the seven bulls to win the hand of Nappinai, one who seeks the Lord must subdue ones senses before beginning their quest. Since all material pleasures are transient in nature and only serve to increase one's desires for gratifying the senses, they are counterproductive to spiritual pursuits. Therefore, the Azhwar seeks to avoid them at the outset. The



opening of the Paanchajanya conch refers to Shankha Naadham, which has several important meanings. First, the Pranava Aksharam emanating from the Panchajanya indicates the Supremacy (Parathvam) of Lord Narayana. This can be associated with the Narayana Upanishad salutation "OmithyekAksharam".

Next, Pranavam destroys all inauspiciousness and removes all obstacles coming in one's quest of the Lord. A third interpretation is that the Shankha Naadham denoting the Pranava Aksharam indicates a tribute to Bhagavan Hayagriva, the presiding deity of Knowledge.

The Sphatika body of Bhagavan Hayagriva is white in color, as is the Panchajanya conch. The stork is also white in color. These are indicative of the Shuddha Satva svaroopam of the Lord of Seven Hills. Thus the Shankha Naadham and tribute to Bhagavan Hayagriva taken in conjunction denote Anishta Nivrutti and Ishta PrApti.

The choice of the stork is instructive for it indicates the Azhwar's thirst for Bhagavath Anubhavam just like a hungry stork waiting to grab fish from a lake. [Thanks to Sri Muralidhar Rangaswamy for his permission to make use of his writing.]

PERUMAL THIRUMOZHI- 4.2

Let me be a fish in the streams of Thirumalai Hills!

ஆனாத செல்வத்து* அரம்பையர்கள் தற்குழ*

வானாளும் செல்வமும்* மண்ணரசம் யான்வேண்டேன்*

தேனார் பூஞ் சோலைத்* திருவேங்கடச் சீனயில்*

மீனாய்ப் பிறக்கும்* விதியுடையேன் ஆவேனே

4.2





aanaatha selvaththu arambaiyarkaL thaRsUzha
vaanaaLum selvamum maNNarasum yaanvENdEn
thEnaar poon chOlaith thiruvEngadach chunaiyil
meenaayp piRakkum vithiyudaiyEn aavEnE

4.2

KulasekarAzhwAr wonders: The kuruhu- stork- may grow and start to fly and may get tempted with the outside world away from Thirumala. That is not what we want. So, better to be a being- living in the pond forever and ever and die there itself. Which one- of course- a fish?

So, I do not pray for dEvEndran's pomp surrounded by immortal beauty of the apsaras and the heaven (Svargam), but shall seek to be a fish in the streams of Thirumalai hills. The Thirumala Hills where the honey dripping flowered gardens are there in abundance- meaning: His dayA is dripping and flowing in abundance in the whole area.

Wealth is material wealth and even Devendra's wealth is fleeting and not permanent. After the puNya is all over [for which he is meant to be enjoying heavenly pleasures] he still needs to be pushed down or back to other births.

So AzhwAr hopes for kaimkarya ruchi of being immersed in the pond and cleaning the same by taking the form of fish. Even for such births in Thirumala, one needs to have accumulated lots of puNya and receive His Blessings and kataaksham. It is also told Nithyasuris take such births in Thirumala like ants, birds, animals, trees, fishes etc

[From Sri Muralidhar Rangaswamy's article] Thus the second Pasuram again emphasizes the evanescent nature of worldly and material pleasures. The Azhwar shuns them and desires to be a fish in the hill streams of Venkatachalam. Several explanations can be offered for this desire of the Azhwar. In a moment of weakness, the stork may decide to fly away. In this case, the Azhwar would be deprived of Bhagavad Anubhavam. Therefore,





wouldn't it be wonderful to be a fish in the hill stream of Venkatachalam and constantly be associated with the Lord? The reference to the fish can also be interpreted as a reference to the Matsya Avatram, which beautifully illustrates the Narayana Upanishad salutations "NarayanE PravartantE" and "NarayanE Praleeyante" These salutations refer to the fact that Lord Sriman Narayana is the one who sustains the universe as well as the one who causes Pralaya. Matsya Murthy brilliantly illustrates this Vedic declaration, by causing Pralaya and at the same time bestowing Satyavrata the power to overcome the waves of Pralaya. I am indebted to Sri Rangapriya Mahadesikan Swami for blessing me with the insight on the Matsya Murthy and the Narayana Upanishad salutation.

Here one may wonder First AzhwAr says: I do not want births; and then ask for this birth and that birth. He implies that any other birth other than being in Tirumala is mere vegetation. Irutthal... While the birth in Tirumala is living [vaazhum kuruhu]

This is similar to Vaiyathu vaazhveergaal of AndAL's Thiruppavai second verse. Those who desire for and are devoted to the Lord; those who constantly aspire for performing kaimkaryam and have earnest bhaktha prEmai and love for Him like the Gopikas are the ones who live?

PERUMAL THIRUMOZHI- 4.3

Let me be the humble servant to hold the golden bowl for the Lord to spit after rinsing His jOthi vaay!

மின்னிட்ட சடையானும்* பிரமனும் இந்திரனும்*

துன்னிட்டு புகலரிய* வைகுந்த நீள்வாசல்*





மின்வட்டச் சுடராழி* வேங்கடக்கோன் தானுமிழும்*

பொன்வட்டில் பிடித்துடனே* புகப்பெறுவேன் ஆவேனே

4.3

pinnitta sadaiyaanum piramanum indhiraanum

thunnittu puhalariaiya vaikuntha neeLvaasal

minvattach chudaraazhi vEngatakkOn tha anumizhum

ponvattil pidiththudanE pukappeRuvEn aavEnE

4.3

In the last verse 4.2, AzhwAr had pleaded to ThiruvEnkatamudaiyaan for being ordained to be born as a fish in the Swami Pushkarinee. Azhwar then reasons out that the stream could perhaps dry up and the fish may die, thus denying him further Anubhavam of Bhagavan.

The thought of separation from Bhagavan is extremely painful to the Azhwar. This must be noted in the context of the Azhwar's desire for daily pilgrimage to Srirangam so that he could constantly be by the side of his Abhimana Dhaivam, Lord Rama and enjoy Bhagavath and Bhaagavata Kainkaryam. Therefore, he seeks a better way to remain by the side of the Lord. {which leads us to the next verse 4.3}

The matted lock haired Rudra, the Chathurymukha Brahma, Devendra and all other devas rush to your gate in order to have darshana bhaagyam of yours at ThiruvEnkatam. To such Supreme Lord Sri Srinivaasan, may I blessed to be the kaimkarya parar [humble servant] to hold the golden bowl for Him to spit after rinsing His ThiruppavaLa chevvaay [red coral lipped mouth].

Thereby, adiyEn can enjoy his yoga nithrA; He gets up and looks at me first Hence adiyEn gets the bliss of having his divinely Beautiful ThirumEni as a feast for my eyes. And also adiyEn is at His beck and call to hold the golden bowl for Him to spit after rinsing His most beautiful mouth. He would also call me or address me perhaps? [What a great anubhavam by AzhwAr to aspire for this position! The King who had ruled chera, Chozha Paandya dEsam, has





aspired for holding the golden bowl for the Lord to rinse His mouth and spit into the bowl] It is a message to us, to be a humble servant to Bhagawaan and Bhaagawathas and not to be proud, arrogant, and great that we are equipped with few cents in our bank or few huts in one corner of His Kingdom. That is also His Blessing and His property.

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Supreme Lord Srinivasan

Sri Muralidhar Rangaswamy shares His anubhavam for this verse: In the third Pasuram, the Azhwar desires to hold the spit bowl of Lord Srinivasa. The message here is that when the Lord cleans his mouth with the water from the bowl while brushing his teeth, his benign glance will inevitably fall on the person who holds the bowl. This is a sure shot method to obtain the grace of the Lord. In the Daya Shatakam, Swami Desikan states that a mere benevolent glance of Lord Srinivasa is sufficient to absolve an individual of Deva Runa, Rishi Runa and Pitru Runa. The Azhwar points out an excellent method for





obtaining this blessing. This Pasuram is also indicative of the fact that Bhaktas throng to the Temple of Srinivasa in large numbers and vie with one another to have a Darshanam of Lord Srinivasa just like Brahma, Indra and Rudra compete with one another to get a Darshanam of Lord Narayana at Thirumala. Hence, the entrance gate to the Temple of Lord Srinivasa is just as difficult to enter as the door to Sri vaikuntam. "Wouldn't it make my task easier if I wait for the Lord at the gate [Vaikunta Dwaram] holding his spit bowl, and be assured of his Darshanam?" This seems to be the thought of the Azhwar.

PERUMAL THIRUMOZHI- 4.4

I would rather become a Chamapaka tree at Thirumala hills.. To yield flowers for offering at the Lotus Feet of the Lord!

ஒண்பவள வேலை* உலவு தண் பாற்கடலுள்*

கண்துயிலும் மாயோன்* கழலிணைகள் காண்பதற்கு*

பண்பகரும் வண்டினங்கள்* பண்பாடும் வேங்கடத்து*

செண்பகமாய் நிற்கும்* திருவுடையேன் ஆவேனே

4.4

oNpavaLa vElai ulavu thaNN paaRkadalul

kaNthuyilum maayOn kazhaliNaikaL kaaNpathaRku

paNpakarum vaNdinangaL paNpaadum vEngadatthu

seNpagamaai niRkum thiruvudaiyEn aavEnE

4.4

The Azhwar then reasons: "Wouldn't it be better for me to be near the lotus feet of the Lord, since his gaze is bound to fall on me as soon as he awakes from his sleep? What can I do to serve the lotus feet of the Lord?" This thought is probably motivated by the Mahabharata incident where Arjuna and Duryodhana proceeded to Dwaraka to seek Lord Krishna's help in the war. Lord Krishna was resting at that time. Duryodhana stood at the head-rest of the Lord's bed, while Arjuna respectfully stood at the Lord's feet and was blessed by the Lord's grace as soon as he awoke. Accordingly, the Azhwar resolves





that if he becomes a Champaka tree at Tirumala, which yields flower used for offering at the feet of the Lord, his objective would be realized. This is reflected in the fourth Pasuram.

O Lord! The Most mysterious and wonderful One [maayOn] who has His Yoga nidhrA on the milky ocean where the waves push the corals to the shores! In order to see Your two most beautiful lotus feet, the singing bees hum musical tunes and surround You in the hill of ThiruvEnkatam [as their offering] and in that mountain, I would like to be blessed with the greatest wealth of being a tree of Champaka flowers.

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Longing to become trees at thirumala

The Azhwar continues in similar vein and reasons: "Perhaps the flowers offered to the Lord's feet may be discarded after they lose their freshness. Then I shall be deprived of the Lord's Anubhavam again. How can I do better?" The Azhwar is also fearful of being distracted by material pursuits. Accordingly, he shuns all aspirations for monarchy, the marks of royalty and its associated pleasures. Instead, the Azhwar desires to be a tree at the hills of Tirumala and perform Kainkaryam for Lord Srinivasa. In taking the form of a tree at Tiruvenkatan, the Azhwar wishes to serve Bhagavatas, by providing them shade





from the sun. In return, he would be overjoyed by their out pouring extolling the Lord and his limitless Kalyana Gunams.

This verse referring to bees humming echoes similar one in Venkatesa sthothra.

पद्मेशमित्रशतपत्रगतालिवर्गाः

हर्तुं श्रियं कुवलयस्य निजाङ्गलक्ष्म्याः ।

भेरीनिनादमिव बिभ्रति तीव्रनादम्

शेषाद्रिशेखरविभो तव सुप्रभातम् ॥ --- श्रीवेङ्कटेश सुप्रभातम् १२

padmeshamitrashatapatragatAlivargAH

hartuM shriyaM kuvalayasya nijA~NgalakShmyAH |

bherIninAdamiva bibhrati tiivranAdam

sheShAdrishekharavibho tava suprabhAtam ||

(shrI venkaTेशa suprabhatam 12)

Oh Lord of SeshAdhri peak! Both the bees and the blue lotus share your divine blue hue. The swarms of bees are making a loud sound like the beating of drums to announce to the world that their bluish hue is far superior and beautiful compared to the hue of blue lotuses. This jealous reenkAram is filling the morning air. Won't you arise from your sleep to stop this feud between these two, who are your dear ones?

Even the bees and flowers have accrued good karma in the past for being born or made to appear here in ThiruvEnkatam- this is what Kulasekara is longing for.





PERUMAL THIRUMOZHI- 4.5

I would not like to seek to rule over the kingdom; I would love to be merely the thorn plant in the mountain of ThiruvEnkatam!

கம்ப மத யானை* கழுத்தகத்தின் மேலிருந்து*

இன்பமரும் செல்வமும்* இவ்வரசும் யான்வேண்டேன்*

எம்பெருமான் ஈசன்* எழில் வேங்கடமலை மேல்*

தம்பகமாய் நிற்கும்* தவமுடையேன் ஆவேனே

4.5

kamba matha yaanai kazhuththakaththin mElirundhu

inbamarum selvamum ivvarasum yaanvENdEn

emperumaan eesan yezhil vEngadamalai mEl

thambagamaai niRkum thavamudaiyEn aavEnE

4.5



vEnkaTa malaimEl thambhakamAi





Sitting on the neck of the royal elephant and rule the kingdom- I do not want that birth of being a king. I do not want that material wealth. Instead, I would like to be blessed being a thorn plant in the mountain of ThiruvEnkatam- the hill of my Lord [emperumAn]; SavEshwaran [eesan]. I do not seek to rule over the kingdom, the joys of riding elephants.

The champaka tree may give flowers and provide [seNpagam] chmpaka flowers [for offering to the Lord] to devotees and also shadow to Bhagawaathas to take rest. But Bhaagawathas may take the flowers and place them on their heads and go down the hill. Hence AzhwAr does not want himself to be a waste. So, he wants in this verse for being born a tree of thorns so that none makes use of the same and he can just be in The Mountain and be blessed to reside in divya Desam For ever.

AzhwAr thus moves from one object or being to another with the Bhagawath Bhakti and kaimkarya ruchi like the leaf that is moved by the wind.

Here one should reflect on Emperumaan- My lord and Isan, SarvEshwaran, being used by AzhwAr in the verse. He is asmath swami; my swami; not just that akhila jagath swamin. [As also uttered by Sri ramanuja in Saranagthi Gadya...] Sri Ranganaatha! Mama naathA! In Sriranga Gadya. Thirumangai AzhwAr says:Argali- ennALi?

Is Sriman Narayana Isan? Yes? Sriman Narayana is the Supreme Lord. Undoubtedly and unambiguously. Any one who believes in Vedas would agree with this- says Alavandhar.

Sri Muralidhar adds: In the commentary on the Brahma Soothraas Shankaracharya defines Ishwara as "Ishasya Shira: Narayana:" Significantly all Sanyasis sign off with Narayana Smruthi and all Veda Parayanam ends with the salutation "hari: Om", while AchamanIyam in Sandyavandanam is performed uttering the names of Lord Narayana. These facts are sufficient to establish that Lord Narayana is the Supreme Being-without an equal or a superior.





We can also quote from the Mantrarajapada Stotram appearing in the Ahirbudhnya Samhita of the Pancharatra Agama attesting to the supremacy of Lord Narayana. Ahirbudhnya, an Amsham of Shiva was the greatest Bhakta of Lord JwAla Narasimha and performed SharaNagati (unconditional total surrender) to the Lotus feet of Bhagavan Narasimha through the salutation.

नमस्कारात्मकं यस्मै विधायाऽऽत्मनिवेदनम् ।

त्यक्तदुःखोक्किलान् कामान् अश्नन्तं ते नमाम्यहम् ॥ --- मन्त्रराजपद स्तोत्रम् १०

namaskArAtmaka.m yasmai vidhAyAtmanivedanam |

tyaktaduHkhokilAn kAmAn ashnanta.m te namAmyaham ||

(mantrarAjapadam stotram 10)

Meaning:

Oh Bhagavan JwAla Narasimha, with folded hands I surrender my Atma to You. Relieved of all sorrows and desires, I salute you. In the next verse of the same Stothram, Ahirbudhnyan declares

दासभूताः स्वतस्सर्वे ह्यात्मानः परमात्मनः ।

अतोऽऽहमपि ते दासः इति मत्वा नमाम्यहम् ॥ -- मन्त्रराजपद स्तोत्रम् ११

dAsabhUtAH svatassarve hyAtmAnaH paramAtmanaH |

atohamapi te dAsaH iti matvA namAmyaham ||

(mantrarAjapada stotram 11)

The every being in this Universe is your slave and you as the master, the Paramathmaa, reside in them as their inner-being. Recognizing that I too am your slave in this manner, I offer salutations to you.



PERUMAL THIRUMOZHI- 4.6

May I be blessed to be the very peak of the mountain iteself to have His Darshan always... and also the devotees!

மின்னனைய நுண்ணிடையார்* உருப்பசியும் மேனகையும்*

அன்னவர்தம் பாடலொடும்* ஆடலவை ஆதரியேன்*

தென்னவென வண்டினங்கள்* பண்பாடும் வேங்கடத்துள்*

அன்னைய பொற்குவடாம்* அருந்தவத்தன் ஆவேனே

4.6

minnanaiya nuNNidaiyaar uruppasium mEnakaiyum
annavarthamm paadalodum aadalavai aadhariyEn
thennavena vaNdinangaL paNpaadum vEngadaththuL
annanaiya poRkudavaam arunthavatthan aanavanE

4.6



Let me become the peak of this mountain

AzhwAr says: The lightning like narrow waist celestial maids Oorvasi, Menaka of Indra lokam even if given a chance to listen to their songs and see their



dances, I do not want or desire for the same. I do not crave to see the dance of Urvashi, Menakai and others and hear their music. Instead, I would like to hear the songs or humming of the honey bees of ThiruvEnkatam and enjoy the dance of peacocks of ThiruvEnkatam. In such a ThiruvEnkatam, may I be blessed to be the very peak of Mountain itself. Thereby I always have the darsana bhaagyam of His divine effulgence and also the devotees who throng to see Him.

Sri Muralidhar Rangaswamy shares his anubhavam: Last verse, AzhwaAr had desired to be a tree of thorns so that none would take or long for the same. He can just be there in Divya Desam and enjoy Him. Azhwar is then concerned by the fact that someone can uproot the tree for fire during cold seasons. In that case, he would again be deprived of the Bhaagyam of performing Bhagavad and Bhaagavata Kainkaryam. Therefore he desires to be something that is harder to move from Tiruvenkatan. Possible distractions surface again. The connection between Indra Lokam and the tree is indicative of the Parijaata tree being uprooted from Indra's kingdom. Accordingly, Kulashekara Perumal argues: What if I am conferred with the pleasures of Indra Lokam? Would this not be simply like a parrot in a golden cage? Are not the pleasures of Indra Lokam just as fleeting? Therefore is it not better to be an inanimate hill peak at Venkatachalam, resonating with the humming music of the bees? This motivates the Azhwar to do penance to be a peak at Venkatachalam.

Sri Satakoapn Swamin refers this Venkataachala in his article on Purandara dasa:

वेङ्कटाचलनिलयं वैकुण्ठपुरवासं

पङ्कजनेत्रं परमपवित्रं

शङ्खचक्रधर चिन्मयरूपं





अंबुजोद्भव विनुतं अगणितगुण नामं

तुंबुरुनारद गान विलोलं

मकरकुण्डलधर मदनगोपालं

भक्तपोषक श्रीपुरंदरविटलम् (वेङ्कटाचल निलयम्)

ve~NkaTAcalanilaya.m vaikuNThapuravAsa.m

pa~Nkajanetra.m paramapavitra.m

sha~Nkacakradhara cinmayarUpa.m

a.mbujodbhava vinuta.m agaNitaguNa nAma.m

tu.mburunArada gAna vilola.m

makarakuNDaladhara madanagopAla.m

bhaktapoShaka shrIpura.ndaraviTalam (ve~NkaTAcala nilayam)

Here, Purandara Dasa worships Srinivasa as Sri Vaikuntanatha with His base in Thirumalai. There he sees Him with His lotus eyes, sankha and chakra, chinmayaananda rupan enjoying the divine music of sage Narada and Thumbhuru and the eulogy of His lotus-born son, Brahmaa. His indescribable sacredness and unimaginable Nama Mahimaa are then referred to. Lord of Thirumalai must have given darsanam to him as the most enchanting Madana Gopala wearing MakaraKundalam. Dasar salutes this protector of devotees in the ragam of Sindhu Bhairavi

PERUMAL THIRUMOZHI- 4.7

Let me be just the cool flowing stream of waters in the Thirumala Mountain!

வானாளும் மாமதிபோல்* வெண்குடைக்கீழ் * மன்னவர்தம் -

கோனாகி வீற்றிருந்து* கொண்டாடும் செல்வறியேன்*





தேனார் பூஞ்சோலைத்* திரு வேங்கடமலை மேல்*

காஞரூய்ப் பாயும்* கருத்துடையேன் ஆவேனே

4.7

vaanaaLum maamathipOl veNkudaikkeezh mannavarthamm

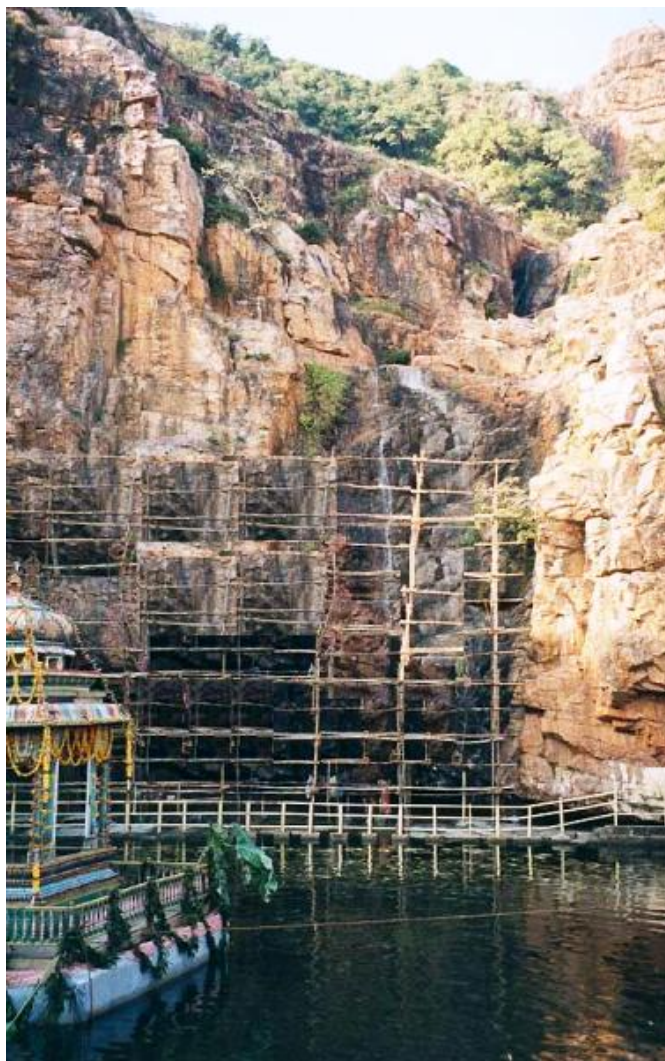
kOnaagi veeRRirunthu koNdaadum selvaRiyEn

thEnaar poonjOlaith thiruvenkadamalaimEl

kaanaaRaayp paayum karuththudaiyEn aavEnE

4.7

Like the moon that engulfs the land with its shining lustre, the king rules his kingdom with his royal power [of umbrella-veNkoRRak kudai- in Tamil] I do not aspire for such a celebrity birth of being a king ruling the world, sitting in royal throne. All that I want is to be the swift flowing river in the mountain of ThiruvEnkatam wherein the fertile honey dripping gardens is found in abundance in the banks.



Let me become the waterfalls at thirumala -
AkAsagangA

AzhwaR in the last verse desired to be the mountain segment thereby he can enjoy divya darshan of the Lord as well as serve Bhaagawathaas. Suddenly he remembers that the devotees may pay their obeisance to the Lord from the ground (without actually climbing the mountain) and the darshan of the mountain itself is great. So, he would not have the





bhaagyam of having the devotee's feet on the mountain segment. And hence AzhwAr now asks for the river or water falls that flow from the mountain top downwards. Thereby he is able to have the sparsam of the Bhaagawathas and wash their feet as well.

This kaattaaRu reminds me of the vibhava avathArams of the Lord namely Rama Krishna avathArams which are also referred to as the turbulent flowing waters [kaattaaRu] from mountains or in the forests. These waters do not flow forever. They would dry up after sometime. Similarly these Vibhava avathArams were enjoyed by those who were contemporaries. Today, it is history and we can not enjoy Lord KrishNA as Gopis and AkrUrar did or Rama as Ayodhya did. Thus this rUpam is in the past like last year's river water, which is no longer available to quench our thirst (dried up river bed). Only archA roopams like Srirangan, Thirumalai Srinivasan are available to us forever and we see Rama Krishna avathArams in them and they are not different from Sreenivasan or Rangan.

Sri Muralidhar Ranaswamy shares: In the seventh Pasuram, the Azhwar cries out "Of what use is it to be an emperor walking under a royal umbrella, living in a huge palace flaunting his wealth and hearing the praise of sycophants in the court? Are not all these marks of royalty useless tinsel if they cannot help in serving the Lord? Would it not be beautiful if I can become a hill stream at Venkatachalam which provides water used in performing Tirumanjanam for Lord Srinivasa?

PERUMAL THIRUMOZHI- 4.8

AzhwAr wants himself to be the entire walk- stretch on the mountain!

பிறையேறு சடையானும்* பிரமனும் இந்திரனும்*

முறையாய பெருவேள்விக்* குறைமுடிப்பான் மறையானுன்*





வெறியார்தண் சோலைத்* திரு வேங்கடமலை மேல்*

நெறியாய்க் கிடக்கும்* நிலையுடையேன் ஆவேனே

4.8

piRaiyERu sadaiyaanum piramanum indhiranum
muRaiyaaya peruvELvik kuRaimudippaan maRaiyaanaan
veRiyarthaN sOlaiTh thiruvEnkatamalai mEl
neRiyaayk kitakkum nilaiyudaiyEn aavEnE

4.8



Let me become the path & steps

AzhwAr in the earlier verse longed to be the river that flows from the mountain forests of ThiruvEnkatam. Then he is reminded of Bhaagawathaas who would just wash their feet, their hands, perform Achamanam and then proceed to leave for further duties. He is worried that he would be deprived of the continuity of their sparsam.. And hence shifts his plea to being the very road or path itself in this verse. He wants himself to be the entire stretch of the road on which these Bhaagawathas will walk their feet will touch the





AzhwAr ThirumEni who will be the path Thus arises this wonderful verse from azhwAr.

The crescent moon adorned Rudra, Chathurmukha Brahma, Devendra et al pray to Him the Lord of ThiruvEnkatam udaiyaan (muRaiyaaga- in accordance with the Vedanta saashthrAs- i.e. knowing the Supremacy of the Lord and their eternal servitude to Him- which is declared in Vedas and Upanishads). They perform their penance and get their wishes fulfilled by His grace. He Himself is the essence of Vedas [maRiyaanaan].

Thus in this Diyya Desam of ThiruvEnkatam, [full of charming gardens- and where this Supreme Lord of ThiruvEnkatamudaiyaan stands so gracefully] I would like to be blessed to remain as the very road or path in This mountain.

What a wonderful verse impregnated with great meanings:

Our Venkatesa Suprabhatam echoes the above:

सचतुर्मुखषण्मुखपञ्चमुखप्रमुखाखिलदैवतमौळिमणे ।

शरणागतवत्सल सारनिधे परिपालय मां वृषशैलपते ॥ (श्रीवेङ्कटेश स्तोत्रम् २)

sacaturmukhaShaNmukhapa~ncamukhapramukhAkhiladaivatamaulimaNe |
sharaNAgatavatsala sAranidhe paripAlaya maa.m vRRiShashailapate ||

(srI ve~NkaTasha stotram 2)

[From Sri Satakopan Swami's translation- Oh Lord of Vrusha sailam! Saranaagatha vathsalaa! Oh Crown Jewel of all DevAs and Gods like the four-faced Brahma, the five-faced Sivan and the six-faced Kumara (Subramanya)! Oh Lord who is immensely attached by the bonds of love to those, who seek your protection! Please protect me-the One who has surrendered to you! Oh Lord of VrushA hills! You overlook the deficiencies of those, who perform SaraNagathi at Your holy feet and look upon that SaraNagahti as a vyAjam [excuse] to come to their rescue and bless them fully. Just as poor people at





times of grinding poverty access their savings, we come to you at times of great distress to save us. May You, known for such vaibhavam as Saara Nidhi (matchless treasure) and being a SaraNagatha Vathsalan protect me!

In GitA Krishna says:

Vedaischa sarvam ahamEva Vedhya: [I am the Vedas]

Maha Bharata states clearly

"Na Vishnoh Paramo Deva:"

The terms Isana and Siva have been reconciled under the Etymological meanings. Sage Vyasa says clearly elsewhere,-After a very careful examination of all the sacred texts (ALODYA SARVA SAASTRANI) AND AFTER REPEATED INVESTIGATION into their purport, we come to one obvious conclusion (Vichaarya cha puna: puna:), that the Lord to be mediated upon at all times is Narayana (DHEYEYO NARAYANA: SADHA).

One can pile up more and more from Agamas, Puranas, Ithihasas, Samhitas and Upanishads about the supremacy of Sriman Narayana. After Vyasa Deva's statement quoted above, there is no need for more proofs.

Sri Muralidhar Rangaswami writes: Kulashekara Perumal then refers to the elevated status of Brahma, Indra and Rudra and points out that they have been granted their status as fruits of their Yagas and penance for Lord Srinivasa. However, even these are transient in nature. That which is permanent and lasting is service to the Lord and his Bhagavatas. Therefore, wouldn't it be marvelous to be a path or road traversed by Bhagavatas who come to have a Darshanam of Bhagavan. Thus yearns the Azhwar in this eighth Paasuram

PERUMAL THIRUMOZHI- 4.9

Let me simply be the step in your sannidhi entrance... (so that I can enjoy your





red coral mouth azhagu forever)

This is a most wonderful verse.

##செடியாய வல்வினைகள்* தீர்க்கும் திருமாலே*

நெடியானே வேங்கடவா* நின்கோயிலின் வாசல்*

அடியாரும் வானவரும்* அரம்பையரும் கிடந்தியங்கும்*

படியாய் கிடந்து உன் பவள வாய் காண்பேனே! (2)

4.9

sediyaaya valvinaikaL theerkkum thirumaalE

netiyaanE vEngatavaa ninkOyilin vaasal

adiyaarum vaanavarum arambaiyarum kidanthiyangum

padiyaayk kidanth un pavaLa vaay kaaNpEnE

4.9

The grave sins that have been committed over aeons (through many births), the paapams will all be crushed if one visits ThiruvEnkatam. vEm plus katam- that which burns sins.. Oh Lord of ThiruvEnkatam Sriya: Pathi Srinivasaa! The One who dissolves all sins! Oh the one who never ever forgets your assuaging assurance to Your Saranaagathars! [NediyaanE] Oh ThiruvEnkatavaa! At the entrance of your temple, let me lie down as the step at your entrance there for all your devotees to step their feet on me and enter into your sanctum sanctorum and let me enjoy Your bewitching smile from those most beautiful coral lips.

A wonderful verse!

AzhwaR asked for the path in the last verse. Now he desires to be the very entrance step itself so that everyone would certainly cross or step on him and thereby he gets Bhaagawatha sparsam. Also he does not wish to simply lie down as the non living thing. Instead, he wants to lie down as the step as well as enjoy His sweet smile from the red coral lips. Padiyaay kidanthu un pavaL vaay kaaNpEn..



Adiyarum - The paramaikaanthins- who do not pray for anything else and to anyone else except Sriman Narayanan and seek and enjoy for His divine darshan. They do not ask for any materials or aishwaryam. Vaanavarum- Devaas- they go to Sriman Narayanan with a request for aishwaryam or position to be retained. Arambaiyarum- Rambha, Orrvasi, Thilotthamai- et al- dance and seek material benefits from DevEndran. Thus they pray to other jeevans also.

All three categories of people come here at ThiruvEnkatam and enter into your temple. Thus AzhwAr seeks to be the step in the temple entrance. That's the reason in all Srivaishnava temples; the entrance step is called Kulasekaran Padi?

NediyaanE - Commentators enjoy this word as the One who never ever forgets little good that we do He always remembers. [Unlike us] If has taken a vow to protect, even thaayaar [she will not stop] complains about the prapannans (one who has surrendered) the Lord would say, my adiyar would never ever do commit mistakes. Even if they do, that must be for some good intent. **En adiyar adhu seybaar; seydhhaalum nanRE seyvaar.**

It refers to Lord Ranganayaki telling Lord Rangan. You are protecting Vibheshshana from here looking towards south. It was he who never ever wanted me to stay in his country. He asked Ravana to throw me out. The first one to ask Lakshmi to get out Lord says: Devi! Why did he say that? Out of his devotion for us.. He wanted you to join me and that is the reason. Not that he does not want you to stay; but that he wants us to be united. PiraaTTi is now happy that the Lord has not forgotten His devotees. Sri Velukkudi krishnan swami says in his discourse, PiraaTTi is like the mason who comes after ten days of curing of cement and shakes the pillar if it is strong or still shaky or moves. PiraaTTi does that kind of testing. Hence the Lord is Nediyaan. The One who never ever forgets His assuaging assurance maa sucha: Do not lament.

Sri Muralidhar Rangaswami shares his enjoyment: The ninth Pasuram brilliantly establishes the concept of Saranagathi to the lotus feet of Lord Srinivasa.



The Azhwar concludes that the only thing of permanence is attainment of Lord Narayana's (Tiruvenkatan) lotus feet. This can be related to the Narayana Sooktam salutation: **Patim VishvasyAtmeshvaragam Shashvatagam Shivamachyutam** and the Sriranganatha Gadyam salutation "**Sthairya**" (meaning fixed or permanent one) the eternal bliss of attaining the feet of Lord Narayana is described in the Narayana Upanishad salutation "**Narayana SayujyamavApmoti, Narayana SayujyamavApmoti**", in the Taittiriya Upanishad salutation "**Sa YekO BrahmaNAnanda:**" and in the Vishnu Sooktam salutation "**TadvisNoh Paramam Padam Sadhaa Pashyanti Soorayaha**"

Since this is the "bull's eye" Kulashekara Azhwar shuns everything else that comes in the way of his goal (material wealth, royalty and its associated paraphernalia and pleasures, Indra Lokam, the status of Brahma, Indra, Rudra). The import of the message of the Ashtakshara Mantram is beautifully reflected in Pasurams 8-10.

The ninth Pasuram refers to the benefit of performing SharaNagati to Lord Narayana and finally, Pasurams 8-10 reflect the Azhwar's enthusiasm to enjoy Bhagavad and Bhaagavata Kainkaryam. Thus, the Azhwar succinctly presents Tattva (Lord Narayana is the Supreme Being), Hita (Surrender to His Lotus feet) and Purushartha (Constantly be engaged in Bhagavad and Bhagavata Kainkaryam) for a Sri Vaishnava. One can associate the Narayana Upanishad salutations "**Nama Iti DvaE AksharE**" and "**NarayaNAyeti PanchAksharaNi**", with Pasurams 8-10. Another important feature of the ninth Pasuram is the description of Prapatti as Papa Nivrutti, i.e. the act of surrendering to Lord Narayana immediately rids one of their sins (Bharanyasam)





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sempavala vAyAn





PERUMAL THIRUMOZHI- 4.10

Let me become anything on the Golden hills of ThiruvEnkatam! (EmperumAn ponmalaimEl yEdhEnum aavEnE)

உம்பர் உலகாண்டு* ஒருகுடைக்கீழ் உருப்பசிதன்*

அம்பொற் கலையல்குல்* பெற்றாலும் ஆதரியேன்*

செம்பவள வாயான்* திருவேங் கடமென்னும்*

எம்பெருமான் பொன்மலைமேல்* ஏதேனும் ஆவேனே

4.10

umbar ulakaaNDu orukudaikkeezh uruppasithan

ampoR kalaiyalkul peRRaalum aadhariyEn

sempavaLa vaayaan thiruvEnkatamennum

emperumaan ponmalaimEl yEthEnum aavEnE

4.10

Even if given the company of the gold-bejeweled Urvasi, I shall not desire her. I shall seek instead to be simply ANYTHING on the sacred hills of ThiruvEnkatam (to be near my Lord always) where the most beautiful red coral mouthed [sem pavaLa vaayaan] Lord of ThiruvEnkatam resides.

emperumaan ponmalaimEl EdhEnum aavEnE --May I be born as *anything* on the golden hill of my Lord of ThiruVenkatam! What a brilliant line! AzhwAr wishes to be just merely ANYTHING in the mountain of ThiruvEnkatam!

AzhwAr had sought to be from Stork bird to fish, champaka flower tree, thorn, the river, the path the step in the temple.. etc.. in the mountain of ThiruvEnkatam.

Now AzhwAr wonders as to why he has been troubling mind asking for various beings and non-beings. He wants the Lord to grant him anything that He wishes. Let me be born anything that you choose to let me be! yEdhEnum aavEnE?





This was commented by Sri Paraasara Bhattar:

Anything - yEdhEnum- means: Grant me ANYTHING that none should know as to what or who I will be. So that I can perform my kaimkaryam without any one's notice [An indeed a wonderful verse] AzhwAr is an epitome of Bhagawath and Bhaagawatha sEshathvam! A personification of NammAzhwAr's verse ozhivil kallamellaam udanaay manni (TVM 3.3) which we will enjoy later in this series.

Let us reflect on this divine sthothra which kind of echoes AzhwAr's sentiment:

श्रीश श्रिया घटिकया त्वदुपायभावे

प्राप्ये त्वयि स्वयमुपेयतया स्फुरन्त्या ।

नित्याश्रिताय निरवद्यगुणाय तुभ्यं

स्यां किङ्करो वृषगिरीश न जातु मह्यम् ॥

(श्रीवेङ्कटेश प्रपत्ति १६)

shrIsha shriyA ghaTikayA tvadupAyabhAve

prApye tvayi svayamupeyatayA sphurantyA |

nityAshritAya niravadyaguNaya tubhya.m

syA.m ki~Nkaro vRRiShagirIsha na jaatu mahyam ||

(ShrI ve~NkaTेशa prapatti 16)

Oh Lord of ThiruvEnkatam hills! Oh Consort of MahALakshmi! You are indeed the integrated essence of all auspicious qualities. Your consort makes us worthy of the object of your mercy. When we obtain Your blessings through Her intercession, She also presents Herself with You as the inseparable, divine couple; at that time, both of You become the object of our adorations. We will serve both of you with pure hearts. We shall never be detached from you even for a moment in thought or deed. We will never consider ourselves as svatantra





purushAs. We are indeed blessed to receive the benefits of SaraNagathi performed according to the way taught by our AchAryAs to secure Your blessings.

MangalAsAnam is a tradition by which a grateful devotee hails the Lord and wishes Him all MangaLams or auspiciousness. PeriyAzhwAr's ThiruppallaANDu (wishing long life to the Lord) belongs to this category.





5th Decad - ஐந்தாம் பத்து

PERUMAL THIRUMOZHI- 5.1

AzhwAr's unconditional unflinching faith (mahAviswAsam) towards the Lord!

After the fourth decad of praising the Lord ThiruvEnkatamudaiyaan and praying to His Lotus Feet to be anything on the Hill in order to serve Him at all times and under all circumstances. Azhwar wanted to have uninterrupted bliss of enjoyment of the Lord and serve Him forever.

He realizes that it is possible only by the performance of unconditional surrender to the Lord, having no other refuge except Himself. Feeling utterly helpless in one's own disqualifications to perform any other path (i.e. bhakti yogam), the Saranagati needs to be performed.

AzhwAr expresses in this 5th decad his anyagatitvam and (having none other as his refuge) Aakinchanyam (helplessness) which are closely tied to Saranagati.

AzhwAr inspite of being a king, did not have I or mine (ahankara and mamakrama) attitude. He always wanted to be the humble servant to the bhAgwathas of the Lord Ranganathan. Every Jeevathma, by the very inherent nature is eternally servant to the Lord. And the Lord (Paramathma) is bound to protect and save as the Only Saviour to the Jeevathmas. Jeevathmas are given the kartrtva, jnAtrtva and bhOgtrtvams only in order to know, enjoy and do? Thereby (if one gets to know the saasthrAs, do as per saasthrAs and enjoy in dharmic manner (by doing and knowing so), would ultimately realize that every one of us is His servant always and all that is required to is to surrender at His Feet with unconditional surrender.

This 5th decad of KulasEkara Azhwar on VitthuvakkOttu PerumAL is about **ananya gathithvam** and **aakinchanyam**. **Ananya gathi** means that the Jeevathma





has no other recourse for succor than SrIman NaarAyana. The Saranagathan is thus ananya PrApyan. He does not have any one else as his goal (upEyam) for rakshaNam. He is also ananyArhan (means he does not belong to or serve anyone. (maRRumOr deivum uLadhu enRu irrupArOdu uRRilEn- says Thirumangai AzhwAr)

He is ananya prayOjanan as well. He only thinks of his relationship to perumAL (anubhavam, kaimkaryam). He is nirapEkshan meaning- he does not expect anything else except the Lord's grace and embrace.

He is filled with the mood of KaarpaNyam or his lack of qualifications and feels helpless with respect to his own ability to take care of himself. Recognizing this utter state of helplessness, he throws himself at the feet of the Lord and places the burden of his protection entirely at the Lord's feet. He recognizes that his karmaas (munn vinaikaL) have brought him into the world with a body and recognizes that his sole means of overcoming the karma bandhams is through the performance of prapatthi at the Lord's Thiruvadi to attain the boon of residence in Parama Padham and enjoying ParipoorNa BrahmAnandham there thru ceaseless and blemishless kaimkaryam there to the Dhivya Dampathis.

Here in these verses, AzhwAr in soul stirring way pleads to the Lord expressing his ananyagatitvam and his utter helplessness (Aakinchanyam).

KulasEkara AzhwAr reminds the Lord of VitthuvakkOdu (Uyyavantha PerumAL) about his unalterable relationship to Him and performs SaraNagathi at His Thiruvadi.

தருதுயரம் தடாயேல்* உன் சரணல்லால் சரணில்லை*

விரை குழுவும் மலர்ப் பொழில்குழ* விற்றுவக் கோட்டம்மானே*

அரிசினத்தால் ஈன்றதாய்* அகற்றிடினும்* மற்றவள்தன்-

அருள் நினைந்தே அழம்குழவி* அதுவே போன்றிருந்தேனே (2)

5.1





tharuthuyaram thadaayEl un saraNallaal saraNillai
virai kuzhuvum malarp pozhilsoozh viRRuvakkOttammaanE
arisinatthaal yeenRathaay akaRRidinum maRRavaLthan
aruLninaindhE azhumkuzhavi athuvE pOnRirunthEnE (1)

5.1

Oh Swami of Thiru viuthuvakkOdu, surrounded by cool gardens full of most fragrant flowers! Even if You do not choose to chase away the Sorrows of SamsAram that adiyEn experiences, I have no protection except You and You alone. One's own mother with tremendous anger (due to the child's transgressions and disobedience) pushes the infant away, the poor infant will only go back to its mother, holding her feet crying uninterruptedly, knowing fully well (or not) of the Mother's compassion. Regardless, the child does not have anyone else to go to; nor would be able to survive on its own (ananyagatitvam and aakinchanyam)

Comments:

AzhwAr implies: You are the Primordial Chief and the one who causes the sorrows which are the result of my own karma vinaikaL. You are the One to banish them as well. When You decide not to protect me, no one else can step in Your place and be my Rakshakan. Therefore, I have no means except to seek Your sacred Thiruvadi for the removal of my sorrows and gain Moksha siddhi.

PERUMAL THIRUMOZHI- 5.2

I cling to You, Oh Lord! like the pativratha (helpless) wife holds onto to her husband regardless of his behaviour or character.

AzhwAr expresses in this 5th decad his ananyagatitvam and (having none other as his refuge) Akinchanyam (helplessness) which are closely tied to Saranagati.





Saranagati- or Prapatti is the mode of Self surrender. Swami Nadadur ammAL in his Prapanna Paarijatham writes:

**AnukUlyasya sankalpa: prAtikUlyasya varjanam
rakshiSyati-iti viSvAso gOptRtvE varaNam tathA
Atmanikshepa-kArpaNye shaDvidhA SaraNagati:**



**Cool viththuvakkodu bharatapuzha
(Thanks: Sri Aravind Sethuraman)**

Self-surrender i.e. Saranagati is the core and is complete and total and when combined with these five attributes.

1. A definite Resolution to act in conformity (to His will)- aanukooyasya sankalpam;
2. abandoning actions contrary (to it)- praathikoolyasya varjanam,
3. Unflinching and unconditional faith that He will protect- mAhAviswAsam;





4. a prayer for protection- gOptRtva varaNam;
5. the submission of one's self (to Him)- Athma nikshEpam;
6. along with a feeling of utter helplessness (kaarpaNyam);

These are the five angas for the anga which is Athma nikshEpam. Thus, it is called six fold Saranagati. In fact, as one seeks refuge in the Lord, these other attributes should become natural in the individual. More of it later. Let us enjoy the 2nd verse of the 5th decad.

கண்டார் இகழ்வனவே* காதலன் தான் செய்திடினும்*

கொண்டாளை அல்லால்* அறியாக் குலமகள்போல்*

விண்தோய் மதின்புடைசூழ்* விற்றுவக்கோட்டம்மா* நீ-

கொண்டாளாய் ஆகிலும்* உன் குரைகழலே கூறுவனே 5.2

kaNdaar ikazhvanavE kaadhalandhaan seydhidinum

koNdaanai allaal aRiyaak kulamakaLpOI

viNthOi madhiLpudaisoozh viRRuvakkOttammaa nee

koNdaaLaai aakilum un kuraikazhalE kooRuvanE 5.2

Oh my Lord of Thiru vitthuvakkOdu, surrounded by tall ramparts that appear to touch the skies! The husband, even if he behaves and does in a manner unbecoming and is looked down upon by everyone, is held onto by the most faithful spouse as the only support and she has none other to be with (*ananyagatitvam*). She does not think of anyone else even in her mind and thus she is the loyal spouse and the queen of chastity. Similar to her, I also consider You alone as the Only One whom I think of and hold onto. Even if You don't save me (who is the eternal servant of Yours), I would perform saranagati at Your lotus feet only.

Comments:

Here AzhwAr compares himself to a chaste and loyal wife, who is offended by the negligence of her husband and his chasing of other women and declares that like that chaste lady thinking only about her wedded husband in spite of





the pain the husband causes, he (KulasEkarar) will only meditate on and eulogize the Lord's sacred feet with steadfast devotion.

PERUMAL THIRUMOZHI- 5.3

Like the citizens holding onto the king (good or bad) as the only protector, ruler and saviour, I hold onto You, Lord!

AzhwAr expresses in this 5th decad his ananyagatitvam and (having none other as his refuge) Akinchanyam (helplessness) which are closely tied to Saranagati.

Let us touch upon aanukoolyasya sankalpam. A definite desire to do which is agreeable (anukoola) to Sriman Narayana and not do which opposes to His injunctions (saasthrAs); These two principles are most important because Sriman Narayana is our Lord and we should do what He likes (and has instructed) and avoid what He prescribes to avoid- so that He will be pleased. The saasthrAs and the commandments of the Lord are not to be disobeyed. What has been spoken of against must be rejected. One should escape from dangers by doing so and pleasing the Lord. Thus, if we don't do the same, we would have to suffer the consequences of paapa karmas.

In this context, let us enjoy other Sloka as mentioned by ammAL in the second chapter. This Sloka elaborates on the appropriate mental attitude of this self-surrender:

aham asmy aparAdhAnAm Alayo 'kincano'gatiH |

tvam evopAyabhUto me bhava" iti prArthanaA matiH

SaraNAgati:

I am the abode of all sins, utterly helpless and without any other recourse. Oh Lord! You alone must be my means! Such a condition of the mind is called SaraNAgati.

AnukUlyam iti proktam sarvabhUtAnukUlatA |

anta:sthitA'ham sarveshAm bhAvAnAm iti niScayAt ||





Resolution to conform to the Lord's will: positive acts of service - kindness, and love to all beings; -Out of the certainty of feeling that the Lord abides in all beings, kindness to all beings is said to be 'conformity to His will'.
[Courtesy: Sri Mani Varadarajan USA]

மீன் நோக்கும் நீள் வயல் சூழ்* விற்றுவக் கோட்டம்மா * என்-

பால் நோக்காய் ஆகிலும்* உன் பற்றல்லால் பற்றில்லேன்*

தான் நோக்காது எத்துயரம் * செய்திடினும்* தார் வேந்தன்-

கோல் நோக்கி வாழும்* குடிபோன்று இருந்தேனே

5.3

meen nOkkum neeL vayal soozh viRRuvakkOttammaa yen

paal nOkkaai aakilum un paRRallaal paRRillEn

thaan nOkkaadhu yeththuyaram seythidinum thaar vEnthan

kOlInOkki vaazhum kudipOnRu irunthEnE

5.3

The fishes (even if the oceans get dried up) consider this field alone as their only place of residence such fields is in abundance in your ThiruvitthuvakkOdu. Even if You, Lord of VitthuvakkOdu, do not turn Your glances towards me, I will not seek anyone else for my support and protection. The king who is meant to rule and take care of the citizens of his kingdom, even if he does not do his duties and tortures them as dictator, there is none else whom the residents and citizens can go to and seek only His scepter. Similarly, I, the humble and eternal servant of Yours, would only seek Your grace.

PERUMAL THIRUMOZHI- 5.4

I am like the patient loves and holds onto the surgeon inspite of the surgeon cutting my body!

AzhwaR expresses in this 5th decad his ananyagatitvam and (having none other as his refuge) Akinchanyam (helplessness) which are closely tied to Saranagati.





Praathikoolyasya varjanam- abstaining from what needs to be avoided and what is prescribed in the saasthras as don'ts.

Seyyadhana seyyOm- AndAL says in the second verse of Thiruppavai. It is one of the ways in which the jeevan pleases the Lord by adhering to saasthras that are His command. ANDAL describes about what is KARTHAVYAM (to be done) and what is THYAAJYAM (to be discarded) in this verse.

SrI Satakopan Swami adds:

Quote "Acts to be discarded during the Nonbhu [Vratham- or vow] Vaachika, Kaayika, maanasika thyAjyams (acts to be abandoned / rejected) are:

(1)"TheekkuRalaic-chenROdhOm" (we will not speak painful untruth and engage in purposeless talk) is vaachika ThyAjyam (to be abandoned by our speech).

(2)"SeyyAthana seyyOm": We will not think on subjects that will lead us astray. (PraathikUlya Varjanam of SaraNagathi anushtAnam is referred not only here but in all thyAjyams referred to above and below).

(3) "NeyyunnOm PaaluNNOm": We will not consume ghee and milk, which are day to day items in the lives of Gopis. (It is easy to reject exotic items in our lives rather than some thing that is part of the pleasures of daily life). Bhagavan Naama Sankeerthanam takes the vratham observers' appetite away in the spirit of ANDAL's father's (PeriyAzhvAr's Paasura Vaakhyams) statements: "uNNA nALL PasiyAvathu onRillai" (NDP:438) and "nedumayAl ulahEzhum aLanthAi--KooRai sORivai VeNDuvathillai.." (NDP: 436).

Before, Ghee and Milk were Taarakam (nourishment) for them; now Bhagavan Naama SankIrthanam and Hari KathA PaarayaNam is their Taarakam"

Thus for the vratham (or nonbu) of Saranagati also-one needs to observe these deeds (not only while doing the nonbu- even thereafter).

வாளால் அறுத்துச் சுடினும் *மருத்துவன்பால்*





மாளாத காதல்* நோயாளன் போல் மாயத்தால்*

மீளாத் துயர் தரினும்* விற்றுவக்கோட்டம்மா * நீ -

ஆளா உனதருளே* பார்ப்பன் அடியேனே

5.4

vaaLaal aRutthu sudinum marutthuvan paal

maaLaadha kaathal nOyaaLan pOl maayatthaal

meeLaa thuyar tharinum viRRuvakkOttammaa nee

aaLaa unatharuLE paarppan adiyEnE

5.4



viththuvakkodu gopuram

(Thanks: Sri Aravind Sethuraman)

Oh Mighty Ruler of the Universe! Even when the doctor (or surgeon) cuts the skin and causes pain to the patient, the patient still loves and keeps going to the doctor for curing his (or her) illness. Like the surgeon, who cuts me up to heal me even the sorrows that You give me- is to purify me and qualify me for sathgathi. Therefore, I will only think about Your DayA GuNam always and will never ever leave your lotus feet.





PERUMAL THIRUMOZHI- 5.5

Where else will I go to get saved except at the pair of Lotus Feet of Yours?

AzhwAr expresses in this 5th decad his ananyagatitvam and (having none other as his refuge) Akinchanyam (helplessness) which are closely tied to Saranagati.

Thus praathikoolyasya varjanam (as per AmMAL): is abandoning ways contrary to His will i.e. giving up cruelty and other forms of injury. Furthermore, recognizing the universal pervasiveness of Him, who is sought after in self-surrender, 'abandoning ways contrary, means refraining from cruelties and other injuries to all beings.

etena vyAptivijnAnAt prapattavyaSyA sarvaSa: |
AnukUlyasya sankalpAt prAtikUlyasya varjanam |
himsAdy apAyavirati: ukTA sarveshu jantushu ||

Then one has to feel utterly helpless and completely disqualified which is termed kaarpaNyam.

Feeling utterly helpless --> abandoning all pride and ego Because of one's incapacity to pursue other means to moksha, and the inherent pitfalls therein, relinquishing pride and being humble is known as 'kArpaNya'.

angasAmagryasampatter aSakteS cApi karmaNAM |
adhikArsya cAsiddhe: deSakAlaguNakshayAt |
upAyA naiva siddhyanti hy apAyA: bahulAs tathA |
iti yA garvahAnis tat dainyam kArpaNyam ucyate ||

[Courtesy: Sri Mani Varadarajan, USA]

Thus the reason to overcome the feeling that he is the doer is to realize that his action is due to the grace of the Lord and that he remains His eternal servant.





More of it later.

Let us continue to enjoy the 5th verse.

வெங்கண் திண் களிறு அடர்த்தாய்* விற்றுவக்கோட்டம்மானே*
எங்குப்போய் உய்கேன்* உன் இணையடியே அடையல் அல்லால்*
எங்கும் போய்க் கரைகாணாது* எறி கடல்வாய் மீண்டேயும்*
வங்கத்தின் கூம்பேறும்* மாப் பறவை போன்றேனே

5.5

vengaN thiNN kaLiRu atartthaai viRRuvakkOttammaanE
enguppOi uykEn un iNaiyadiyE adaiyal allaal
engum pOi karaikaaNaadhu yeRi kadalvaai meeNdEyum
vangatthin koompERum maappaRavai pOnREnE

5.5

Oh Lord of VitthuvakkOdu! KaNNA! The One who killed effortlessly the strong cruel elephant Kvalayaapeetam in the palace entrance of Kamsa! Other than those your twin lotus feet, there is none for me to get saved. Where will I go for my upliftment / salvation (Ujjeevanam) except to perform Prapatthi at Your sacred feet The bird that loiters around the anchor of the ship can not go far away from the same (as there is nothing else for the bird except that anchor in the middle of the ocean.. Like that, for me too (in this samsara saagaram, there is no other hold except your Lotus Feet.

engu pOi uygEn? - Where will I go to get saved (but for your lotus feet)..

PERUMAL THIRUMOZHI- 5.6

My heart will not melt at anything else- even if you do not elect to banish my sorrows!

AzhwAr expresses in this 5th decad his ananyagatitvam and (having none other as his refuge) Akinchanyam (helplessness) which are closely tied to Saranagati.





Let us learn about the anga- MahaviswAsa (unflinching and unconditional Faith)

Sri Nadadhur AmMAL mentions in Prapanna Parijatham:

It is that Faith that He will protect: abandoning further self-effort in this direction, and not seeking the favor of others for this purpose. By reason of His ability, His ease of accessibility, His eternal union with compassion, and because of the inherent relation of Him and that which He rules; that which is not known; but which is ever-existent; the firm belief that He will protect us who conform to His will is 'mahAviSvAsa'. [courtesy: Sri Mani Varadarajan, USA]

Only when he has a firm faith that the Lord will save him would complete the Prapatti anga. If he has doubts regarding the faith, Prapatti remains fruitless. The faith completes and helps the aspirant remain free of worries.

More of it later.

Let us continue to enjoy the 6th verse.

செந்தழலே வந்து* அழலைச் செய்திடினும்* செங்கமலம்-

அந்தரம் சேர்* வெங்கதிரோற்கு அல்லால் அலராவால்*

வெந்துயர் வீட்டா விடினும்* விற்றுவக்கோட்டம்மா * உன் -

அந்தமில் சீர்க்கல்லால்* அகங் குழைய மாட்டேனே

5.6

senthazhalE vanthazhalais seythitinum sengamalam

antharancEr vengathirOR kallaa lalaraavaal

venthuyarveet taavidinum viRRuvakkOt tammaaun

anthamilseerk kallaa lakanguzhaiya maattEnE

5.6





viththuvakkodu vimanam
(Thanks: Sri Aravind Sethuraman)

The red ball of fire scorches with its hot rays; But still, the red lotus flower blooms and blossoms with the arrival of the hot scorching sun and its rays and not bloom because of any other fire. Oh Lord of VitthuvakkOttamma!

vemm thuyar vitAvidinum, Unn antham il seerkku allal aham kuzhaya maattEn

Even if You do not elect to banish my severe sorrows, I will not be moved by any thing except Your anantha kalyANA guNams. My heart will not melt over by anything else. I will not have any dEvathAnthara Sambhandham.

Sri Veda Vyasa declares in the MahaBharata

"satyam satyam puna: satyam utsrujya BhujamuchyathE vedAth
shAsthraath param nAsthi na daIvam keshavAth param"



Meaning:

Truth, truth and once again the truth, I proclaim with my hands raised that there is no greater Shastram than the Vedas and there is no deity greater than Keshava.

Interestingly, the term Keshava comes about from the fact that Shiva eulogizes Lord Vishnu in the Harivamsha purANa as "Brahma is called Ka and I am known as Isha. We two were born from your limbs. Therefore, You are called Keshava".

The varaha puraNam states: "parO nArAyaNO dhEva: thasmAjJAthaschathurmuKha: TasmAdhrudhrOBhavEddhEvi! sa cha sarvajnyathAm gatha:"

Narayana is the supreme deity. From Him was born Brahma-the four faced one. From Brahma arose Rudra oh Goddess! Then He assumed the form of Vishnu

The position of Srimad Bhagavatam regarding Lord Vasudeva (Narayana) as the Supreme Being is established from the verse

"karmANAm paripAkathvAth AvirinChAdhamangaLam |

ithi mathvA virakthasya vAsudEva: parA gathi:|"

Meaning:

The man who has no attachment (to things of this world) should know that every being including Brahma is tainted by the ripening of karma-to Him, Vasudeva alone is the Supreme goal or refuge. [Extract from Sri Muralidhar Rangaswamy's article]

PERUMAL THIRUMOZHI- 5.7

Even if You choose not to banish my sorrows, I will keep my mind focused only on You



AzhwAr expresses in this 5th decad his ananyagatitvam and (having none other as his refuge) Akinchanyam (helplessness) which are closely tied to Saranagati.

MahaviswAsam- a deep subject that needs to be understood in clear manner by each one of us. Even a sincere believer in Almighty Lord Sriman Narayanan (in laymen's terms, a God fearing person) is likely to develop a five fold doubt that would pull his leg from behind, when deciding to adopt Saranagati yOgam. A person develops these five reservations:-

- (1) For a sinner who has committed unpardonable heinous crimes, how can it be redeemed?
- (2) Small rewards could be conceded, but how may the Lord concede the Highest Reward- mOksha?
- (3) It is also inconceivable that such an act of trivial, brief and non- tapas-based nature can secure the Infinite Bliss of Moksha.
- (4) The reward accrues rather early; may be, immediately or at the end of this life-time. Bhakti, strenuous and continuous and demanding discipline and austerity, does itself take much longer periods even when the person is wise, learned and karma-qualified.
- (5) How can particular procedures as upAyA, be common to all, irrespective of Varna, training, knowledge etc. acquired by him?

The answer lies in the Lord's enormous power and His Grace that is immeasurable and incomprehensible. We can not judge His capacity and Potency with our tools or understanding. He does not discriminate on the criteria that you and I uphold. So, He can grant moksha as long as He is satisfied. It is His command in sruthi & smruthi that bhakti yoga and Prapatti are the only two means for moksha. Our MahaviswAsa would be strengthened when we bear in mind His assurances in Srimad Ramayana, Bhagavd Gita and so on. We ought to cherish the Mighty Confidence henceforth. We would easily



acquire the same mahaviswAsam if we enjoy the initiation from a SadAcharya, shall we say? Yes, indeed.

Let us continue to enjoy the 7th verse.

எத்தனையும் வான் மறந்த காலத்தும் *பைங்கூழ்கள்*

மைத்து எழுந்த மாமுகிலே* பார்த்திருக்கும் மற்றவைப் போல்*

மெய்த் துயர் வீட்டா விடினும்* விற்றுவக்கோட்டம்மா* என்--

சித்தம் மிக உன்பாலே* வைப்பன் அடியேனே

5.7

etthanaiyum vaan maRandha kaalatthum paingoozhkaL

maiththu yezhundha maamukilE paartthirukkum maRRavaip pOI

mey thuyar veettaa vidinum viRRuvakkOttammaa yen

chittham miga unpoIE vaippan adiyEnE

5.7

adiyEn mey thuyar veetta vidinum, yenn chittham Unn paalE miha vaippaen - Oh Lord of VitthuvakkOdu! The clouds, even if they don't rain for any length of time, the fields look upto the skies and dark clouds alone without any interruption. Similar to those fields, I also have ananyagatitvam on You, Lord. Even if you do not cut asunder my sorrows and sins that need to be endured and suffered by me, adiyEn, this lowly self would focus my mind towards You and You alone. Meaning: even if You choose not to banish my sorrows and samsArice pains, I will endure them while keeping my mind totally focused on You.

PERUMAL THIRUMOZHI- 5.8

Like all rivers having final destination as the ocean, my mind runs to your kalyANa guNas alone...





AzhwaR expresses in this 5th decad his anyagatitvam and (having none other as his refuge) Akinchanyam (helplessness) which are closely tied to Saranagati.

Goptrutva varNam- a prayer for protection: Oh Lord! Be my protector!" It means actually rendering the ritual through the SadAcharya, with a clear spelt reposing the Complete Faith that the Lord Sriya: Pathi will save and salve him.

Thus the fifth accessory is praying to the Lord: Save me. This is also one of the most important angas. (All are important). This moksha is one of the four purusharthas (dharma, artha, kaama and moksha). The Lord grants the moksha only when the person asks and pleads for the same. Else, the most compassionate Lord, the impartial Supreme Lordship would be blamed for being partial, (if He chooses to grant His own).He needs a lame excuse (vyAjam) for granting. It is His unfettered independence and swAthanthriyam and He can grant moksham to anyone and at anytime. He would naturally abide by His injunctions, saasthras, as they are His divine Command.

Let us continue to enjoy the 8th verse in the fifth decad.

தொக்கு இலங்கி ஆறெல்லாம்* பரந்தோடி தொடுகடலை*

புக்கு அன்றிப் புறம் நிற்க* மாட்டாத மற்றவைபோல்*

மிக்கு இலங்கு முகில் நிறத்தாய்* விற்றுவக்கோட்டம்மா* உன்-

புக்கு இலங்கு சீரல்லால்* பக்கிலன் காண் புண்ணியனே

5.8

thokku ilangi aaRellaam paranthOdi thodukadale

pukku anRi puRam niRka maattaadha maRRavaipOI

mikku ilangu mukil niRatthaai viRRuvakkOttammaa un

pukku ilangu seerallaal pukkilan kaaN puNNiyanE

5.8





viththuvakkottamma
(Thanks: Sri Aravind Sethuraman)

The rivers that flow with swirls, turbulence run across the places and ultimately join the huge ocean. They do not reach somewhere else; Oh Lord of VitthuvakkOdu, the dark hued cloud coloured Lord!

"PuNNiyanE! Unn seer allAI pukkilEn kANN"

Oh ParisuddhanE! Like all the rivers who have no other final destination than the mighty ocean, my mind will not unite with anything or focus on anything else except Your anantha kalyANa guNams.





PERUMAL THIRUMOZHI- 5.9

your eternal servant- this lowly self- would seek and desire You alone at all times!

AzhwAr expresses in this 5th decad his ananyagatitvam and (having none other as his refuge) Akinchanyam (helplessness) which are closely tied to Saranagati.

Thus the angi- Athma nikshEpam - is the sixth i.e. self-surrender - actually laying the burden at His feet. This is an one-time event and constitutes the heart of SaraNAGati- sum total of Prapatti path.

Like the oven, rice and water etc. readily kept in the kitchen, (ready- siddha); The Lord is already there. The materials would not themselves satisfy our hunger. Food now has to be prepared. A procedure is relevant here. That is saadhya upaya.

1. maam Ekam SaraNam vraja:- says Krishna in GiTA 18.66. Surrender to Me alone. Emphasis is here in Ekam; it has the purport of asserting that Sriya:Pathi is both Siddha (ready) and Saadhya upAyam. We have to resort to Him in this Prapatti performance.

2. SaraNam vraja:- is a dictate, a mandate to us to surrender unto Him. Then, how can anyone belittle or negate the Prapatti Path No we have to adopt such a procedure. We can also adopt bhakti yoga (if we have the capacity to do the same). The two are alternative routes to please Him (as per his divine command) to let Him grant mOksham. It is He who grants; He who is mOksha pradhan- Mukundan.

It is also emphasized that Prapatti is a procedure with a complete mental frame work with fullest humility and our fullest implicit dependence on Sriya: Pathi. Any extent of emphasis on the Lord being the Siddhopaya can hardly rule out the need for a Sadhya upAya, a method, a technique, to be adopted by a sentient being. May it be bhakti or better, Prapatti.





We can not and do not obviously are content that a rite or a ritual, such an insentient one at that, has won mOksha for us! In our sampradaya and our estimate, it is a mere pretext, with which Sriya: Pathi an ocean of mercy and magnanimity, is pleased and He relents in our favour. Who can then question Him?

An upaya (or means) such as this Prapatti is, however easy and trivial it may appear, is then a pretext the Lord has generously prescribed. He cannot and will not concede moksha just that, to all, and indiscriminately, irrespective of whether an upaya- so simple and facile- had been performed or not. (says Dr Sri VN Vedanta Desikan Swami)

நின்னையே தான்வேண்டி* நீள்செல்வம் வேண்டாதான்*

தன்னையே தான் வேண்டும்* செல்வம்போல் மாயத்தால்*

மின்னையே சேர் திகிரி* விற்றுவக்கோட்டம்மானே*

நின்னையே தான் வேண்டி* நிற்பன் அடியேனே

5.9

ninnaiyE thaavnENdi neeLselvam vENdaathan

thannaiyE thaan vENDum selvam pOI maayaththaal

minnaiyE sEr thigiri viRRuvakkOttammaanE

ninnaiyE thaan vENdi niRpan adiyEnE

5.9

Oh Lord VitthuvakkOttamma! The One who has the resplendent ChakrAyudhA that glitters and shines like a lightning! The One who does not wish and desire for any material or kind of wealth other than the Only Wealth that is You, gets all material and other prosperities rushing to him on their own accord; Similar to such a wealth, due to Your mysterious maaya, even if You do not bless me, Your eternal servant - this lowly self- adiyEn- would seek and desire for You alone.





ninnayE thAnn vENDi niRpan adiyEnE

For those seeking His anugraham, Our Lord does not confer wealth in this world and takes it away from them in favor of granting nithya sukham in the Supreme abode (YasyAnugraham icchAmi dhanam tasya haraamyaham). He appears as though He is not paying attention to them.

He is testing their resolve. Here KulasEkarar reasons that the Lord's indifference to him will not stand in the way of his steadfast devotion to Him, the grantor of the lasting wealth of Moksham.

PERUMAL THIRUMOZHI- 5.10

Those who recite these ten verses would never ever end up in narakam..

AzhwAr expresses in this 5th decad his ananyagatitvam and (having none other as his refuge) Akinchanyam (helplessness) which are closely tied to Saranagati.

The Prapatti should be performed as follows:

Oh my master! Master of all worlds! Lord of Mahalakshmi! I am Yours; Your possession! Your subservient, myself and all mine are only Yours. I am your dependent; your serf; you can order me about in all services to you.

You had yourself invested me with a good discernment about You. This you had once long ago done- for some unknown, good act of mine, as a reward. Then at a suitable moment, you caused me to be under the influence and direction of a good Acharya, which led me onto Prapatti performance. This evolution to a prapanna status who was wholly due to your original awakening kindled in me.

So, I owe my spiritual progress entirely due to You. You did all this, by Your free will, for Your own purpose, to adopt me, as a prapanna, to Your eternal service and grace. What is there to be called my role? None. Having conceived





the scheme of weaning me to your service, you perhaps and rightly so, willed that you should yourself carry all burden, reading my weakness and inability to bear the self-protection myself; took charge of me and my safety and protection on your shoulders. My burden became Yours. You keep all mine with you carefully and diligently.

All (especially in the current day times- says Dr Sri VN Vedanta Dseikan Swami) who adhere to prapatti will do well to remember that they must cherish the achievement with a humility with a gratitude to the Lord and the acharya. They must also not proclaim in and our of season about their resurrection. Why do we emphasize this?

Very fortunately they have won the grace of the Lord and of the Acharya. Their publicity may not send right signals to all their close circles, which would perhaps look with suspicion and derision.

விற்றுவக் கோட்டம்மா* நீ வேண்டாயே ஆயிடினும்*

மற்றாரும் பற்றில்லைன் என்று* அவனைத் தாள்நயந்த*

கொற்றவேல் தானைக்* குலசேகரன் சொன்ன*

நற்றமிழ் பத்தும் வல்லார்* நண்ணார் நரகமே (2)

5.10

viRRuvakkOttammaa nee vENdaayE aayidinum

maRRaarum paRRillEn yenRu avanaith thaal nayandha

koRRavEl thaanaik kulasEkarana sonna

naRRamizh paththum vallaar naNNaar naragamE

5.10

Oh Lord of VitthuvakkOdu! Even if You reject me, adiyEn will not seek anyone else for my succor and protection. adiyEn fell at Your Sacred Thiruvadi with





this message elaborated thru the ten paasurams. Those who recite them will never ever end up in narakam. They will only gain You as their immeasurable wealth.

In these ten beautiful and moving paasurams devoted to the Lord of Thiru VitthuvakkODu, Kolli Naattu king, KulasEkarar instructs us on the inseparable relationship between ParamAthmA (Sarva Seshi and Sarva Loka SaraNyan) and the forever dependent jeevAthmA, the nirupAdhika sEshan.

Before concluding this ten, let us enjoy Swamy Desikan's Tamil prabandham

நின்னருளாங் கதியன்றி மற்றொன்று இல்லேன்

நெடுங்காலம் பிழை செய்த நிலை கழிந்தேன் /

உன்னருளுக்கு இனிதான நிலையுகந்தேன் /

உன் சரணே சரணென்னுந் துணிவு பூண்டேன் *

மன்னிருளாய் நின்ற நிலையெனக்குத் தீர்த்து /

வானவர் தம் வாழ்ச்சி தர வரித்தேன் உன்னை /

இன்னருளால் இனி எனக்கோர் பரமேற்றமல் /

என் திருமால் அடைக்கலங்கொள் என்னை நீயே. (2)

-- அமிருதசுவாதினி

nin aruLaam gathiyinRi maRRonRillEn

nedunkaalam pizhai seydhā nilai kazhindhEn

un aruLukku inidhaana nilai yugandhEn

un saraNE saraNenum thuNivu pooNdEn

manniruLaai ninRa nilai yēnakku theertthu

vaanavar magizcchi thara varitthEn unnai

innaruLaay ini enakkOr bharamERRaamal

yēn thirumaal adaikkalam koL ennai neeyE

-- AmruthasvAddini





There is no other recourse except Your Grace. I am able to get rid of the long accrued sins over the ages from time immemorial for so many births. I am blessed to be the recipient of Your Grace. (Due to Your limitless unbounded Grace) I have surrendered to take refuge at Your Feet. Much to the enjoyment of Nithyasooris and muktha JivAthmAs, I have placed you in my heart, and been able to dispel the darkness and ignorance. Please do not let me bear any more burden (of further births) and please enslave me (by accepting my SaraNAgati).





6th Decad - ஆறாம் பத்து

PERUMAL THIRUMOZHI- 6.1

I believed your deceitful words and waited in Yamuna bank till dawn shivering with fear and cold wind!

Kulasekarazhwar had enjoyed singing on divya desa perumALs (archa murthy) of Srirangam, ThiruvEnkatam, VitthuvakkOdu et al. That anubhavam enables him to enjoy the vibhava avathArams of the Lord now and he begins to enjoy the vibhava avathArams like Krishna and Rama.

He goes now into the period of Krishna, Rama avathArams and takes the roles of Gopikas, Dasaratha and Devaki, Yasodha and others and pours out his anubhavams in soul stirring verses. The sixth decade is the Gopikas feeling and languishing for Krishna and expressing their anger.

The saastrAs declare the intimate relationship between the Jeevathma and the Lord. Just as the God is dear to the Jeevathma longing to see Him, He is also equally affectionate, if not more towards the Jeevathma, and desires to have communion with the jeevathma.

In Srivaishnavam, the soul is regarded as daasa or wholly subservient to the God. The jeevathma is called Sesa and the Lord Seshi. Seshathva is a wider philosophical concept employed by Sri Ramanujacharya to define the ontological relationship between God and the jeevathma and the matter. The term dasa is more specific and applies exclusively to individual souls to denote the idea that jeevathma by virtue of its nature is wholly and unconditionally dependent on God and subserves Him. The AzhwArs had adopted the same concept.

The longing of the Jeevathma for the Lord and to be with the Lord develops an intense love for Him (Parama bhakti); The theistic mysticism which is the





dominant subject matter of Thiruvaaymozhi and also the prabandhams of PeriyAzhwAr, Thirumangai AzhwAr, Kulasekara azhwAr Andal, is developed on such an intimate relationship that exists between the compassionate loving Supreme Lordship Sriman Narayanan and the devoted, humble subordinate individual jeevathma. The mystic is made to crave for a direct vision and communion with Him with His full glory and is also subjected to severe and extreme anguish during the separation from Him, because of God's enormous love for him (jeeva). The Communion with god is Samslesa and separation from Him is vislesa and these are the two most important states of bhakti (devotion). Thus all such mystic outpourings are meaningful in the context of this loving, mutual relationship and bond that exists between the God and Jeevathama. The outpourings of these God-intoxicated AzhwAr saints manifest vividly their mystic experience of God. These verses cover this aspect of bhakti as a loving relationship between the Jeevathma and God.

The mysticism of AzhwArs is of a distinctive type and it differs from that of other mystics. AzhwArs are gifted with divine knowledge (mayarvaRa mathinalam) not only possess a mental attitude of total devotion and dedication to God; but also display it in every mode in their thought, word and deed.

The mysticism of Kulasekara PerumAL is of the same pattern as that of PeriyAzhwAr. His experience is also confined to God-incarnate Krishna and Rama. Unlike PeriyAzhwAr, he manifests both joy and grief in his mystic experience of God (says Sri SMS Chari in his book on Theistic Mysticism of Alwars). He assumes the role of milk maids to enjoy the playful deeds of Krishna. This decad (6th) describes the same.

In the sixth decad, Kulasekara AzhwAr assumes the role of different milk maids (Gopikas) and conveys the feeling of anger caused by the misbehavior of Krishna with regard to his affairs with other Gopikas. In the words of Milkmaids, AzhwAr complains:

Let us enjoy the first verse.





ஏர்மலர்ப்பூங்குழல் ஆயர்மாதர்* எனைப் பலருள்ள இவ்வூரில்,*உன்தன்-
மார்வு தழுவுதற்கு ஆசையின்மை * அறிந்தறிந்தே உன்தன் பொய்யைக்கேட்டு*
கூர்மழைபோல் பனிக் கூதலெய்திக்* கூசி நடுங்கி யமுனையாற்றில்*
வார் மணல் குன்றில் புலரநின்றேன்* வாசுதேவா உன் வரவுபார்த்தே (2) 6.1

yErmalar poonguzhal aayar maadhar yenai palaruLLa ivvooril,unthan
maarvu thazhuvuthaRku aasaiyinmai aRinthaRinthE unthan poyyaikkEttu
koormazhai pOl panik koodhaleydhi koosi nadungi yamunaiyaaRRil
vaarmaNaR kunRil pularaninREn vaasudhEvaa un varavupaarththE 6.1

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Awaiting on the sand dunes of the bank of yamuna

Oh Son of King Vasudevaa! There are very many several gopis in this very town with the most attractive hairdos, bedecked with most fragrant beautiful flowers have desired to hug and embrace Your strong divine chest, and I am fully aware that even their desires are not fulfilled. In spite of that, I believed and had some faith in your deceitful words and was waiting and standing on the sand dunes in the bank of the river Yamuna until dawn in the expectation of Your arrival (as promised by You), with the trembling body due





to the potential fear of being caught or seen by others and also due to the chilling fog.

PERUMAL THIRUMOZHI- 6.2

You entered into that house and pretended helping the beautiful cowherd lady;
I have seen them all..

In the sixth decad, Kulasekara AzhwAr assumes the role of different milk maids (Gopikas) and conveys the feeling of anger caused by the misbehaviour of Krishna with regard to his affairs with other Gopikas. In the words of Milkmaids, AzhwAr complains:

After experiencing the God through mental perception, the mystic saint develops an urge for a direct communion with God and desires to see Him visually. But this does not happen and suffers from frustration and anguish. When he is overtaken by intense grief and languishing for the Lord, on account of separation from God, he gives the expression of inner feelings in different ways. The grief caused by separation from God which becomes unbearable for a mystic even for a moment is described here in this decad.

Let us enjoy the first verse.

கொண்டை ஒண்கண் மடவாளொருத்தி* கீழை அகத்துத் தயிர்கடையக்-
கண்டு* ஒல்லை நானும் கடைவனென்று* கள்ள விழியை விழித்துப் புக்கு*
வண்டமர் பூங்குழல் தாழ்ந்துலாவ* வாள்குமம் வேர்ப்பச் செவ்வாய்த் துடிப்ப*
தன்தயிர் நீ கடைந்திட்ட வண்ணம்* தாமோதரா மெய்யறிவன் நானே 6.2

koNdai oNkaNN madavaaLorutthi keezhai akatthu thayir kadaiya
kaNdu_ollai naanum kadaivanenRu kaLLa vizhiyai vizhiththu pukku





vaNdamar poonguzhal thaazhnthulaava vaaNmukam vErppa chevvaai

thudippa

thanthayir nee kadainthitta vaNNam dhaamOdharaa meyyaRivan

naanE 6.2

Damodharaa! In the house eastern side of my home, I myself have seen and witnessed You entering into, and seeing that the attractive most beautiful fish like eyed Gopika was churning the curd alone and all by herself; pretended to offer Your help let me also churn along with you, so that it would be finished faster; Your dark curly tresses lower and swing on the forehead; the most beautiful shining divine face shows droplets of sweat on it; the red coral like lips quiver due to strain and this whole scene aroused her passion by Your looking at her with those deceitful and charming lotus like eyes of Yours and holding her hand for churning the curd. I know and have seen them all.

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PERUMAL THIRUMOZHI- 6.3

As you grow, Your deceitful deeds appear to grow proportionately

Swami Thirumangai AzhwAr also gets into the role of Nayaki very many times. When Thirumangai AzhwAr first visits ThirukkaNNamangai, the dhivya Desam to worship the deity at this temple, and as he enters the temple, he is so inspired by the great divine spiritual atmosphere that he pours out his devotional love by singing the glory of Lord. The mere mental perception of the Lord kindles in AzhwAr an intense love and craving for Him and for a direct communion with Him and he immediately resorts thus to the mood of naayaki bhaavam;

Now let us enjoy Kulasekara AzhwAr's nayaki bhaava in 3rd verse of the sixth decad.





Your beautiful glances at the young Gopika

கருமலர்க் கூந்தல் ஒருத்தி தன்னைக்*
கடைக்கணித்து ஆங்கே ஒருத்தி தன்பால் *
மருவி மனம்வைத்து* மற்றொருத்திக்கு உரைத்து*
ஒரு பேதைக்குப் பொய்குறித்து*
புரிசூழல் மங்கை ஒருத்தி தன்னைப்புணர்தி*
அவளுக்கும் மெய்யனல்லை*
மருதிறுத்தாய் உன் வளர்த்தியூடே*
வளர்கின்றதால் உன்தன் மாயைதானே

6.3



karumalar koondhal orutthi thannai
kadaikkaNitthu aangE orutthi thanpaal
maruvi manamvaitthu maRRorutthikku
uraitthu oru pEthaikku poykuRitthu
purikuzhal mangai orutthi thannai
puNarthi avaLukkum meyyanallai
maruthiRuththai un vaLartthiyoodE
vaLarkinRathaal unthan maayaitaanE

6.3

Oh Krishna! You exchanged Your most beautiful deceitful glances at that black haired flower bedecked young Gopika; at the same time, You made the other Gopika believe as if You have lost your mind on her and your love her only; You promised another one I am your servant; You assured the different Gopika that you would meet her at a specific place at the appointed hour (with a false hope); But ultimately You made love to an entirely different one. But even to that one, You are not truthful obviously. Oh Master, the one who went crawling between the two marudha trees! As you grow, Your deceitful affairs also keep increasing proportionally to your age.

PERUMAL THIRUMOZHI- 6.4

Isn't it a bit too much for Your mischief, KaNNA!

AndAL the only female AzhwAr presents a unique type of mysticism (says Sri SMS Chari). Though she adopts the symbology of nayaka- nayaki bhaavam and relation to pour out her love to God-incarnate vibhava avathAnam of Lord Krishna of Brindhavan, she being herself a bride, did not have to assume the guise of a consort (nayaki), as NammazhwAr and Thirumangai AzhwAr did. It came naturally to her. Further as her life history shows, she was God-





intoxicated right from her infancy and developed a craving to marry only Lord Ranganathan, the deity of Srirangam. More of it later

I would like to thank Sri U Ve Venkat Kanumalla Swamin for his reference to Geetha Govindham while he referred to my earliest post.

With Regards to today's episode of Lord Krishna's mischief growing proportionately with his age, Please enjoy the following by another BhAgavata, Sri Jayadeva in his immortal work Geeta-Govindam, with 24 Ashtapadis, describes almost similar feelings towards our Lord Sri karishna as:

shlishhyati kaamapi chumbati kaamapi ramayati kaamapi raamaam |
pashyati sasmita chaaru paraam aparaam anugacChati vaamaam |
hariraha - - - - kelipare || 4-7

Such frolicsome Krishna is even clinging to someone, and even kissing someone, and even delighting someone, a delightful damsel, and paying his attention to another beaming and most beautiful girl, and he is going in tow after one with her slanting glances, thus, that gleeful Krishna is now amidst a coterie of ravishing and coy damsels, in a rapture? [a pa 4-7]

Thanks to Venkat Swamin for his permission to share this with you all.

Now let us enjoy Kulasekara AzhwaR's nayaki bhaava verses (4th verse of the sixth decad).

தாய்முலைப் பாலில் அமுதிருக்கத்* தவழ்ந்து தளர்நடை இட்டுச்சென்று*

பேய்முலை வாய் வைத்து நஞ்சையுண்டு* பித்தனென்றே பிறர் ஏசநின்றாய்*

ஆய்மிகு காதலோடு யானிருப்ப* யான்விட வந்த என் தூதியோடே*

நீமிகு போகத்தை நன்குகந்தாய்* அதுவும் உன் கோரம்புக்கு ஏற்குமன்றே 6.4

thaaymulai paalil amudhirukka thavazhndhu thaLar nadai ittuchchenRu

pEymulai vaai vaitthu nanjaiyuNdu piththanenRE piRar yEsaninRaai

aaymigu kaathalOdu yaaniruppa yaanvida vantha yen thoothiyOdE





neemigu bOgatthai nangukanthaai athuvum un kOrampukku yERkumanRE

6.4

Though You had the most enjoyable mother's breast milk available to You from Yasodha, You still sucked the poison smeared breasts of demon poothanai and sucked that milk along with her very life itself- thus being called as pitthan (crazy child) by the people of cowherd folks! When I am standing here waiting for You, You enjoyed the communion with the maid whom I sent as my messenger for telling you my pitiable plight. Isn't it a bit too much for Your mischief?

PERUMAL THIRUMOZHI- 6.5

Why did You leave that beautiful girl and come here? Go to her only.

Andal mystic experience is described by some scholars as bridal mysticism. The word bridal is not quite appropriate says Sri SMS Chari. Andal was not a mere ordinary human being aspiring for matrimonial union with God in the ordinary sense of marriage. She as an amsam of Bhooma devi represents symbologically the individual soul (Jeevathma) which is inseparably related to God (Paramathman). It is immersed in samsaaris afflictions and is separated from God and it therefore, longs for the reunion or to use the symbolic language, the spiritual marriage with her Beloved Lord. More of it later.

Now let us enjoy Kulasekara AzhwAr's nayaki bhaava verses- 5th verse of the sixth decad.

மின்னொத்த நுண் இடையாளைக் கொண்டு* வீங்கிருள் வாயென்றன் வீதியூடே*
பொன் ஒத்த வாடை குக்கூடல் இட்டுப்* போகின்ற போதுநான் கண்டுநின்றேன்*
கண்ணுற்றவளை நீ கண்ணுலிட்டுக்* கை விளிக்கின்றதும் கண்டே நின்றேன்*
என்னுக்கு அவளை விட்டிங்கு வந்தாய்* இன்னம் அங்கே நட நம்பி!நீயே 6.5





minnottha nuNN idaiyaaLai koNdu veengiruL vaayenRan veedhiyoodE
 ponnottha vaadai kukkoodal ittu pOginRa pOthu naan kaNdu ninREn
 kaNNuRRavaLai nee kaNNAalittu kai viLikkirRadhum kaNdE ninREn
 yennukku avaLai vittingu vandhaai innam aNGE nada nambi neeyE 6.5

I saw You walking along with the narrow, lightning-like waisted beautiful Gopika
 in that dark street of mine, covering yourself and her with the golden cloth to
 hide; While walking I also saw Your mischievous eyes indicating to another girl
 across the street to come some other time (with Your hand gesture); Why did
 You leave that innocent girl and come to me oh Sakala paripoorNaa!

PERUMAL THIRUMOZHI- 6.6

Now let us enjoy Kulasekara AzhwaR's nayaki bhaava verses- 4th verse of the
 sixth decad.

மற்பொரு தோளுடை வாசுதேவா* வல்வினையேன் துயில் கொண்டவாறே*
 இற்றை இரவிடை ஏமத்து என்னை* இன்னனை மேலிட்ட கன்றுநீ போய்*
 அற்றை இரவும் ஓர் பிற்றை நாளும்* அரிவையரோடும் அணைந்துவந்தாய்*
 எற்றுக்கு நீயென் மருங்கில் வந்தாய்* எம்பெருமான் நீ எழுந்தருளே 6.6

maRporu thOLudai vaasudhEvaa valvinaiyEn thuyil koNdavaaRE
 iRRai iravidai yEmaththu yennai innaNai mElitta kanRu neepOi
 aRRai iravum Or piRRai naaLum arivaiyarOdum aNaindhuvandhaai
 yeRRukku neeyen marungil vandhaai emperumaan nee yezhuntharuLE 6.6

Oh the son of Vasudeva! The one who wrestled with the strong wrestlers
 (ChaaNoora Mushtikan)! Strong shouldered Lord! The moment this mahaa paapi
 fell asleep, You walked out of my bed leaving me alone there; the next day and
 the subsequent days- You have kept Yourself in the company of other ladies of
 cowherd folks!





But- why do You come now My Nayakaa! My Lord! Please get out of this place don't make me angry any further.

PERUMAL THIRUMOZHI- 6.7

Andal in the bridal mysticism longs thus for reunion and yearns for the spiritual marriage with Her beloved Lord. She is God-minded, God intoxicated; all her deeds and words are always directed towards Him. The mystic experience of God as exhibited in her poetical composition reflects this theological theme and it should, therefore, be characterized as theistic mysticism. Gopikas love is similar and identical to Andal's.

Now let us enjoy Kulasekara AzhwaR's nayaki bhaava verses-- 7th verse of the sixth decad.

பையரவின் அணைப் பள்ளியினாய்* பண்டையோம் அல்லோம்நாம்* நீயுக்கும்-

மையரி ஒண்கண்ணினாரும் அல்லோம்* வைகி எம்சேரி வரவொழிநீ*

செய்ய உடையும் திருமுகமும்* செங்கனி வாயும் குழலும்கண்டு*

பொய்யொரு நாள் பட்டதே அமையும்* புள்ளுவம் பேசாதே போகுநம்பீ 6.7

paiyaravinn aNai paLLiyinaai paNdaiyOm allOm naam neeyugakkum

maiyari oNkaNNinaarum allOm vaiki yemsEri varavOzhi nee

seyya udaiyum thirumukamum sengani vaayum kuzhalumkaNdu

poyyoru naal pattadhE amaiyum puLLuvam pEsaadhE pOku nambee 6.7

ParipoorNa! The One who reclines on the bed of Adhisheshan! We are not as gullible as were earlier to get cheated by your glib talks. We are not any longer those collyrium eyed ladies dressed to earn Your love; Please abstain coming to our residence at odd hours and wee hours; It is enough to have experienced one day seeing those lovely divine beautiful charming smiling face, golden silk





cloth around Your waist, the red bimbha fruit like lips, the curly black tresses, believing those blatant lies as truthful words from Your Heart. It is enough. No more. Don't ever utter those deceitful words again; Go away.

PERUMAL THIRUMOZHI- 6.8

In this context of Andal's mysticism, let us enjoy Sri Anbil Ramaswamy write up about Andal bhakthi: Devotional poetry spontaneously emerging from a God-infatuated heart like that of Godha, the sweetheart of Krishna, is sure to contain much more than what appears on the surface. In Tiruppavai and Nachiar Tirumozhi, generations of Acharyas and other scholars have been and still are seeing new meanings and fresh beauties. And, the two provide an inexhaustible goldmine of such delectable material and an incomparably rich fare.

What is said of Valmiki applies with equal force to Godha -.

"Tad Upagatha Samaasa Sandhi Yogam, Sama Madhuropana Artha Vaakhya baddham"- For her, the words fall in place so inimitably, that you cannot alter even a comma or a semicolon without damaging the beauty and style of poetry or the depth and sense of the sentiments expressed.

We are simply carried away by the torrential flow of Nachiyar's expressions into the unfathomable depths of her love; She not only loved but she also wedded the Lord. Nachiyar sways our emotions so much that -when her heart throbs, our hearts throb too in unison!; -when her mind melts, our minds melt with empathy!; -when she entreats the Lord, we entreat too!; -When she enjoys the Lord, we share the enjoyment equally!

Here was an Andal; Where comes such another?

Godha indeed stands out as the outstanding exponent of bridal mysticism and





in this is regarded as setting a model for the Alwars themselves. Unlike the other Alwars who were all males and had to simulate a 'Nayaki bhava' (the role of a lady love), since she was herself a woman, the bhava came to her naturally. Her only ambition was to marry Lord Ranganatha.

Now let us enjoy Kulasekara AzhwaR's nayaki bhaava verses- 8th verse of the sixth decad.

என்னை வருகவெனக் குறித்திட்டு* இனமலர் முல்லையின் பந்தர் நீழல்*
மன்னி அவனைப் புணரப் புக்கு* மற்றென்னைக் கண்டு உழறு நெகிழ்ந்தாய்*
பொன்னிற வாடையைக் கையில்தாங்கிப்* பொய் அச்சம் காட்டி நீ போதியேலும்*
இன்னம் என் கையகத்து ஈங்கொருநாள்* வருதியேல் என்சினம் தீர்வன்நானே 6.8

yennai varugavena kuRiththittu inamalar mullaiyin pandhar neezhal
manni avaLai puNara pukku maRRennai kaNduzhaRaa nekizhntaai
ponniRa vaadaiyai kaiyilthaangi poi achcham kaatti nee pOdhieElum
innam yen kaiyakaththu eengorunaL varuthiyEl yensinam theervannaanE

6.8

You called me to come to a particular location; You hid yourself behind the cool shadow of mullai flower plants and You hugged someone else who was waiting there for quite sometime; and when You saw me, You slowly released and went away from that place. Holding Your golden silk cloth in Your hand and You pretended as if You were afraid and scared of me while running away. Everything was a lie. You would come back one day and I will vent off my anger that time.

PERUMAL THIRUMOZHI- 6.9

Swami Thirumangai AzhwaR in his ThirunedunthANdakam, after covering the Tatva, Hita, Purusharthas, Para,Vyuha, Vibhava, Antaryami and Archa forms of





the Lord in the first ten verses, goes on to declare his Seshatvam to the Lord of many forms through Nayaka-Nayikaa Bhavam in the remaining twenty verses. He gets into the role of Parakala Nayaki and expresses his apeksha (Desire) to the Lord. He says: "Minum Maamazhai Tavazhum Megavanna, Vinnavar tam Perumaaneh! AruLaai." What he seeks as boon is the Rakshakatvam of the Lord.

Now let us enjoy Kulasekara AzhwaR's nayaki bhaava verses-- 9th verse of the sixth decad.

மங்கல நல்வன மாலை மார்வில் இலங்க* மயில் தழைப் பீலிகுடி*
பொங்கிள ஆடை அரையில்சாத்திப்* பூங்கொத்துக் காதில் புணரப்பெய்து*
கொங்கு நறுங் குழலார்களோடு* குழைந்து குழல் இனிது ஊதிவந்தாய்*
எங்களுக்கே ஒருநாள் வந்தாத* உன்குழல் இன்னிசை போதராதே 6.9

mangala nalvana maalai maarvil ilanga mayil thazhai peelisoodi
pongiLa aadai araiylsaaththi poongoththu kaadhil puNarappeydhu
kongu naRunguzhalaarkaLOdu kuzhaindhu kuzhal inithu oodhivandhaai
yengaLukkE orunaL vandhoodha un kuzhal innisai pOdharaadhE 6.9

The most auspicious vanamaalai shines on the divine chest; the peacock feathers adorning the head; the shiny cloth around the waist; the bunch of flowers placed above the ears matching to the dress- with all that, mingling with the honey like fragrant haired women, rejoiced playing the flute divinely while You were coming. Will Your flute not play if You come at least one day towards us and be with us?





inidhu vUdhi vandhAi - sri venugopalan of madurantakam (Thanks: Sri VC Govindarajan)



PERUMAL THIRUMOZHI- 6.10

Those who recite or read these ten verses would never ever get any sorrows or grief for themselves!

These special Rama Krishna avathArams have got a sociality in them. The Sarvagnan, SarvEshwaran, Sarva shakthan, the Supreme Lord- who is unparalleled and Peerless- who has none equal to or above Him oppAril appan- ParamAthmA- PurushOttaman-Jagath kaarNanan; Jagath rakshakan- The Only One who could grant mOksham [mOksha pradhan]; the Ultimate enjoyment for NithyasUris and mukthAs at Srivaikuntam. One can go on describing and extolling His positions, Roopam, Swaroopam, vibhuthi (rulership) i.e. this world [leela vibhUthi] and Paramapadham [Nithya vibhUthi], His innumerable kalyANa guNas? In spite of such Greatest qualities, His dayA [compassion] is Supreme and the most important One; manisarkaay-padaathana pattu - For the sake of human beings- what all troubles; births (as avathArams) He undertakes.

He takes the avathArams in the lowly human forms and stoops down so low with such easy accessibility to illiterate Gopas, GopikAs, pasu (cows), pakshis (jatAyu), monkeys, boatmen- hunters (Guha), et al. His sowlabhyam [coming down so low] and sowseelyam [easily accessible for all] is amazingly true and present in such Greatest Parathvam?

He moved with everyone equally and attracted them all with His sowlabhyam and sowseelyam. He is thus possessed with the most wonderful gunAs namely Sowlabhya, Sowseelyams. Rama is addressed as Gunvaan- mentioning this gunA especially.

KrishnAvathAra sowseelyam is Ultimate and there is no match for that. aRivonRum illAdha Aykulatthu- He appeared in the group of cowherd folks who were completely illiterate; having no saasthra jnAnam- did not even know how to eat with right hand or left..[idakkai, valakkai theriyaadha].. He mixed with



them as if He had been a cowherd Boy for ages and even Devendran, Chathu mukha Brahma were all misled. He reared cattle; tendered calves; played with Gopa boys, shared their food, taking a bite from their palms; played with Gopikas and danced with them? He allowed Himself tied down to a mortar by the illiterate Gopa lady (Yasodha) and NammAzhwAr marveled as His such a sowseelyam and fainted for about six months it is told [etthiRam etthiRam].

This sowseelya guna which can not be seen in anyone else in such grandest proportion is the natural swabhavam for the Lord.. It is His one of His inherent kalyANa guNa for the sake of us- due to His mercy, dayA on us. How many of us understand that? Hardly any. The Lord Himself says in GitA-avajAnanthi maam mUDA !. Sa mahatma sudhurlabha:

Ravana talks lowly about Rama coming to the forest, leaving His coronation for His younger brother; Sisupalan talked in un-parliamentary language (sodusol) about the deeds of KaNNan- as cowherd Boy.

**avyaktham vyakthimApannam manyanthE maam abuddhaya: |
param bhAva majaanantha: mamaavyayam anutthamam ||**

I, who was born as the son of Vaudevar, am being considered as if born due to the bondage with Karma;and they do not understand my supreme sowseelya guNaa.The same holds good for all His avathArams. Without understanding His true nature and guNAs, we (people) talk low about His deeds performed during these avathArams. Those who do that are foolish; and who equate Him with them as humans and evaluate His actions in their view point as humans.

Still, it continues. Even today such talking goes on.Even sincere devotees sometimes get doubts on His vaali vadham, Gopika dance etc.. The Lord Himself tells Vaali: **sookshuma: paramudhuehEya:** Dharmam is very subtle; it is not easily comprehensible. KaNNan played with gopa sthrees But we, srivaishnavites, should never get such thoughts about His grandest deeds. But it is essential to get our doubts cleared so that we reinforce our devotion on



Him stronger and it grows in strength. We will have to get these doubts cleared off.

Now let us enjoy Kulasekara AzhwaR's nayaki bhaava verses- 10th verse of the sixth decad. The last one in this decad

அல்லிமலர்த் திருமங்கை கேள்வன் தன்னை * நயந்து இளவாய்ச்சிமார்கள்*

எல்லிப் பொழுதினில் ஏமத்தூடி* என்கி உரைத்த உரையதனை*

கொல்லி நகர்க்கிறை கூடற்கோமான்* குலசேகரன் இன்னிசையில் மேவி*

சொல்லிய இன்தமிழ் மாலைபத்தும்* சொல்ல வல்லார்க்கு இல்லை துன்பந்தானே

6.10

allimalar thirumangai kELvan thannai nayandhu iLavaaychchimaarkaL

elli pozhuthinil yEmaththoodi yeLki uraiththa uraiyadhanai

kolli nagarkkiRai koodaRkOmaan kulasEkarann inisaiyil mEvi

solliya inthamizh maalaipatthum solla vallaarkku illai thunpandhaanE 6.10

The youthful cowherd ladies longed to untie with KaNNan, (the Lord of Mahalakshmi, born of red lotus flower), and waited in the mid nights and wee hours and Kulasekara immersed in that intense bhakti and love of Gopikas, burst out with these words in above verse. Those who recite these most beautiful rhyming tamil verses would never ever get any sorrows or grief for them.





7th Decad - ஏழாம் பத்து

PERUMAL THIRUMOZHI- 7.1

Devaki laments how most unfortunate mother that she is!

In the sixth decad, AzhwAr sang in the role of Gopikas and longed for the love of KaNNan with viraha thApam. As a contrast, Kulasekara AzhwAr remembers the position of Devaki who misses the entire pranks, childhood leelas of KaNNan and after Kamsa's killing, KaNNan comes to see his mother Devaki. AzhwAr takes this opportunity to sing in the role of devaki and laments in this ten as to what all she had missed. A soul stirring and anubhavam laden decad that brings tears to ones eyes if they understand AzhwAr's anubhavam and Devaki's role.

AzhwAr pours out his grief for not being able to enjoy the Kutti KaNNan (in Devaki's role). He cries out through the media of Devaki by simulating emotions motherly tenderness to the child.

Celebration of the Mother-child love through the anubhavam of Devaki vis-a-vis Bala KrishNan after VasudEvar moved Him to AaypAdi for "safety". The Mother (Devaki), who had to give up her own child and her missing the Aanandham of enjoying her child growing up. Frustrated Devaki thus laments about her misfortune (dourbhAgyam). AzhwAr experiences the sorrow of Devaki and relates it to his visIsham (separation) from the Lord.

ஆலை நீள் கரும்பன்னவன் தாலோ* அம்புயத் தடங் கண்ணினன் தாலோ*

வேலைநீர் நிறத்தன்னவன் தாலோ* வேழப் போதக மன்னவன் தாலோ*

ஏலவார் குழல் என்மகன் தாலோ* என்றென்று உன்னை என் வாயிடை நிறைய*

தால் ஒலித்திடும் திருவினை யில்லாத்* தாயரில் கடை யாயின தாயே (2) 7.1





aalai neeL karumbannavan thaalO ambuyath thadangkaNNinan thaalO
vElai neer niRaththannavan thaalO vEzhap pOthaka mannavan thaalO
yElavaar kuzhal yenmagan thaalO yenRenRu unnai yen vaayidai niRaiya
thaal oliththidum thiruvinaiyillaa thaayaril kadaiyaayina thaayE (2) 7.1

She sings lullaby to Him now.

Oh My darling son! The One, who is like sugar cane that is just nice for being squeezed to extract sweet juice! Lullaby to You. The One who has large ruddy lined red lotus eyed Lord! Lullaby to you. The blue hued ocean like coloured One! Lullaby. Oh elephant cub like one! The most fragrant haired my dearest son! Lullaby- like that very many times, I would have made you sleep, while enjoying your divine beauty. I am indeed so unfortunate a mother. Such a dhourbhaagya saali.

What an unfortunate mother I am that I could not sing the lullabies for my own dearest child!

PERUMAL THIRUMOZHI- 7.2

I am not lucky to see you lying down, so beautifully AzhwAr pours out his grief for not being able to enjoy the Kutti KaNNan (in Devaki's role). He cries out through the media of Devaki by simulating emotions motherly tenderness to the child.

AzhwAr feels (in the Devaki role) I am not lucky to see you lying down, so beautifully.

வடிக்கொள் அஞ்சனம் எழுது செம்மலர்க்கண்*

மருவி மேல் இனிதொன்றினை நோக்கி*

முடக்கிச் சேவடி மலர்ச் சிறு கருந்தாள்*





பொலியும் நீர்முகில் குழவியே போல*

அடக்கி ஆரச் செஞ்சிறுவிரல் அனைத்தும்*

அங்கையோடு அணைந்து ஆனையிற் கிடந்த*

கிடக்கை கண்டிடப் பெற்றிலன் அந்தோ*

கேசவா! கெடுவேன் கெடுவேனே

7.2

vatikkoL anjanam yezhudhu semmalarikkaN maruvi mEl inithonRinai nOkki
mutakki sEvadi malar siRu karunthaal poliyum neermugil kuzhaviyE pOla
adakki aara senchiRuviral anaiththum angaiyOdu aNaindhu aanaiyiR

kidantha

kidakkai kaNdidap peRRilan andhO kEsavaa keduvEn keduvEnE

7.2

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Oh! Lotus-eyed kuTTi Lord!

Sharp, collyrium laid (mayittu), red lotus like most beautiful eyes; and with those lovely eyes, You gaze intently at a toy (or an object) that is tied above, (over the cradle); the dark outer colour of the small cute Feet and the inner portion is red lotus colour; the upper portion of Your divine body is the dark clouds, His colour is black hued; folding and holding all His five fingers of His little feet together (with his hand) He is lying down like little male elephant, He is so happy lying down. Oh alas! I never enjoyed all those wonderful charming scenes. Not even once and one leela of yours. What a mahaa paapi I am, Kesava!





GovindEti SadhAsthnam GovindEti Sadha Japam

GovindEti Sadha Dhyanam Sadha Govinda Keertanam

PERUMAL THIRUMOZHI- 7.3

AzhwaR feels (in the Devaki role) my husband Vasudeva is the unluckiest father..

முந்தை நன்முறை அன்புடை மகளிர்* முறைமுறை தம்தம் குறங்கிடை இருத்தி*
எந்தையே எந்தன் குலப் பெருஞ்சுடரே* எழுமுகில் கணத்தெழில் கவரேறே*
உந்தையாவன் என்றுரைப்ப* நின் செங்கேழ் விரலினும் கடைக் கண்ணினும்

காட்ட*

நந்தன் பெற்றனன் நல்வினை இல்லா* நங்கள் கோன் வசுதேவன்

பெற்றிலனே 7.3

mundhai nanmuRai anbudai makaLir
muRaimuRai thamm thamm kuRangidai yirutthi
yendhaiyE yendhan kulapperunchudarE
yezhumukil kaNaththezhil kavareRE
undhaiyaavan yenRuraippa nin sengEzh
viralinum kadai kaNNinum kaatta
nandhan peRRanan nalvinai yillaa
nangaL kOn vasudhEvan peRRilanE

7.3

The affectionate and close lady members of family relations place the little infant KaNNan on their laps and admire His Beauty. They address Him: my dearest master! Our brightest lamp of our Gopa kulam! Oh jyOthi! Jewel of our family! The most beautiful one who looks like a bull and the dark rain bearing clouds! etc..





[Devaki adds:] when those ladies further ask: show your father is? the little Kutti KaNNan with a side glance, points His little finger at Nandhagopan. He is the most fortunate one. Alas! My husband Vasudeva, the unfortunate one is not blessed with that bhaagyam!



Lovely eyes

(Thanks: Sow. Chitrlekha)

It has been the tradition that the ladies in the family take the child turn by turn in their waist and lap with love. If asked who your father is, your beautiful fingers and your beautiful glances will point at Nanda. My husband, Vasudeva, having not done adequate good deeds, did not have this privilege.





Vasudevasutham devam kamsa chaNoora mardhanam
Devaki paramaanandham krishNam vandhE jagadgurum..

PERUMAL THIRUMOZHI- 7.4

I missed all your childhood pranks, Krishna !

AzhwAr feels (in the Devaki role) I have missed all Your childhood pranks,
Krishna..

களிநிலா எழில்மதி புரை முகமும்* கண்ணனே திண்கை மார்வும் திண்தோளும்*
தளிமலர்க் கருங்குழல் பிறை அதுவும்* தடங்கொள் தாமரைக் கண்களும்

பொலிந்த*

இளமை இன்பத்தை இன்று எந்தன் கண்ணால்* பருகுவேற்கு இவள்

தாயென நினைந்த*

அளவில் பிள்ளைமை இன்பத்தை இழந்த* பாவியேன் எனதாவி

நில்லாதே 7.4

kaLinilaa yezhil madhi purai mugamum kaNNanE thiNkai maarvum

thiNthOLum

thaLimalar karunguzhal piRai adhuvum thadangoL thaamarai kaNkaLum

polindha

iLamai inbaththai yinRu yenthan kaNNAal paruguvERku ivaL thaayena

ninaindha

aLavil piLLamai inbaththai izhandha paaviyEn yenadhaavi

nillaathE 7.4

AzhwAr enjoys the beauty of Krishna.





Oh Krishna, I now enjoy Your sight as the handsome Young man with the most beautiful full moon like brightest face, the strong yet tender and soft long hands, the wide broad chest, strong shoulders, the tender leaf and dark flowers-like black curls of tresses fall on the forehead which is like the beautiful crescent moon, the large well laid out wide eyes resembling that of red lotus petals, the dark tender eyebrows, and I drink all these collective beauty of Yours now; But I grieve for not having had the pleasure of seeing and enjoying Your beauty as a little child at that age when the infant can not recognize anyone except its mother as its own mother.. How can I endure this life, Krishna?

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Handsome young man

How unfortunate I have been that I did not have the opportunity to see you in your childhood when a child does not leave its mother? Being cheated thus, sinner that I am, I cannot bear this life.

Let us enjoy Krishna's beauty when He was born.





तमद्भुतं बालकं अंबुजेक्षणं चतुर्भुजं शङ्खगधार्युदायुधम् ।

श्रीवत्सलक्ष्मं गलसोभि कौस्तुभं पीताम्बरं सान्द्रपयोद सौभगम् ॥

-श्रीमद्भागवतम् १०-३-९

tamadhbhutham baalakam ambhujEkshaNam
chathurbhujam sankha gadhAryudhAyudham I
Srivathsa Lakshmam galasObhi kousthubham
pIthAmbharam sAndhra payOdha soubhagam II

---Srimadh Bhaagavatham: 10.3.9

[From Sri Satakopan Swami's article] Lotus-eyed, four-armed, adorning the conch, mace and other divya aayudhams, the newly born child had the shining Srivathsam birth mark on its chest and the effulgent KousthubhA gem around its neck. The beautiful child had a golden yellow cloth around its waist and had the hue of the dark blue cloud of the rainy season. The father VasudEvA saw the beautiful black, curly tresses of hair on the child's head, a diadem, ear rings containing precious gem stones, bracelets on its arms, armllets and golden waist girdle. The luminous appearance of this beautiful and extraordinary child with all the alankArams, aabharaNams and natural beauty are described in the above sLOka.

PERUMAL THIRUMOZHI- 7.5

Yasodha was blessed with everything.... She even got lovely sweet kisses from you, Krishna.

AzhwAr feels (in the Devaki role): She, yasOdha was blessed with everything.





She even got the lovely, sweet kiss from you.

மருவும் நின்திரு நெற்றியில் சுட்டி அசைதர* மணி வாயிடை முத்தம் தருதலும்,*
உன்தன் தாதையைப் போலும்* வடிவு கண்டுகொண்டு உள்ளம் உள்குளிர*
விரலைச் செஞ்சிறு வாயிடைச் சேர்த்து* வெகுளியாய் நின்றுரைக்கும் அவ்வுரையும்*
திருவிலைன் ஒன்றும் பெற்றிலைன்* எல்லாம் தெய்வ நங்கை யசோதை பெற்றாளே

7.5

maruvum ninthiru neRRiyil suttu asaithara maNi vaayidai muththam

tharuthalum,

unthan thaadhaiyai pOlum vadivu kaNdukoNdu uLLam uLkuLira

viralai chenjiRu vaayidai sErththu veguLiyaai ninRuraikkum avvuraiyum

thiruvilEn onRum peRRilEn yellaam dhaiva nangai yasOdhai peRRaLE

7.5



Curly black tresses

The movement of your curly black tresses falling over your face and the ornament (neRRi chutti) on Your forehead; kissing with your beautiful sweet





mouth; the charming beauty of your body and face, resembling that of your father and enjoyed at that similarity; seeing and enjoying your childish pranks, feeling elated; placing and putting your fingers in your small reddish mouth; uttering rambling words with a quivering mouth, stammering when you are angry; I, the unfortunate one, have not experienced or enjoyed any of the above. Yashoda, the divinely blessed lady, equal to a celestial lady, experienced all of them. Everything of these incidents.

Sri Muralidhar Rangaswami adds: This Pasuram is instructive in that Devaki offers tribute to Yashoda for the latter's Bhagyam for being privy to all the childhood pranks of Lord Krishna. The reference to celestial lady is in the context of the incident where Yashoda successfully tied up Lord Krishna to the mortar. It must be remembered that Yashoda tried several times in vain to tie up the Lord. Each time she tried, Yashoda found to her amazement that the rope was a little short. Determined to accomplish her mission, Yashoda lengthened the rope in every attempt only to find that the rope was not long enough.

Exasperated in her efforts, and realizing the futility of her endeavor, Yashoda implored to the Lord to be bound (by way of scolding the child). Lo and behold! The rope was sufficiently long to tie up the Lord. Thus, Yashoda succeeded where even Parama Yogis, Devas and Maharishis came up short. Brahma, accompanied by the other Devas, Rishis, witnessed this incident and poured out tears of joy at the good fortune of Yashoda who had obtained the grace of Parama Purushan. One may also relate the Vishnu Sahasranamam salutation "**Agrahya Shashavata KrishNo**" to this incident.

PERUMAL THIRUMOZHI- 7.6

AzhwAr feels (in the Devaki role): I am so unfortunate and unlucky to miss eating the remaining food, which you used to leave on the plate.





தண்ணந் தாமரைக் கண்ணனே கண்ணா*
 தவழ்ந்தெழுந்து தளர்ந்ததோர் நடையால்*
 மண்ணில் செம்பொடி ஆடிவந்து*
 எந்தன் மார்வில் மன்னிடப் பெற்றிலேன் அந்தோ*
 வண்ணச் செஞ்சிறு கைவிரல் அனைத்தும்*
 வாரி வாய்க்கொண்ட அடிசிலின் மிச்சல்*
 உண்ணப் பெற்றிலேன் ஓ! கொடு வினையேன்*
 என்னை என்செய்யப் பெற்றது எம்மோயே

7.6

thaNNanthaamarai kaNNanE kaNNaa
 thavazhnthezunthu thaLarnthathOr nadaiyaal
 maNNil sempodi aadivanthu endhan
 maarvil mannida peRRilEn andhO
 vaNNa senciRu kaiviral anaiththum
 vaari vaaykkoNda adisilin michchal
 uNNa peRRilEn O! koduvinaiyEn
 yennai yenseyya peRRathu yemmOyE

7.6

Oh! KaNNA! The One who has cool most beautiful red lotus like eyes! Your unsteady walking, falling down and getting up (when you were just learning to walk); your playing in the red dust and embracing me immediately after with all those dirt on Your beautiful body, smeared with dust- I did not experience any such enjoyment. What a dhourbhaagyam! Oh! your taking food with all the five fingers of your little hand and putting it in your mouth; I was not lucky and fortunate enough to eat the food left by you in the plate. I am a great sinner. Oh why did my mother give birth to such unfortunate me!

[When The Lord was born Vasudeva and Devaki are overwhelmed and praise their little darling]. Continuing from the earlier verse (tamadbhutham)





महाहवैदूर्यकिरीटकुण्डल त्विषा परिष्वक्तसहस्रकुन्तलं ।

उद्दामकाञ्च्यङ्गदकङ्कनादिभिर्विरोचमनां वसुदेव ऐक्षत ॥

-श्रीमद्भागवतम् १०-३-१०

mahArhavaidUryakirITakuNDala tviShA pariShvaktasahasrakuntala.m |
uddAmakA~ncya~Ngadaka~NkanAdibhirvirocamana.m vasudeva aikShata ||

-Srimadh Bhaagavatham:10.3.10

[From Sri Satakopan Swami article] VasudEvA and DEvakI saw all the signs and symbols of Divinity (MahA purusha LakshaNam) and began to eulogize this divine child.

VasudevA saluted this unique child this way:

विदितोसि भवान्साक्षात्पुरुषः प्रकृतेः परः ।

केवलानुभवानन्द स्वरूपः सर्वबुद्धिदृक् ॥

-श्रीमद्भागवतम् १०-३-१३

viditosi bhavaansaakShAtpuruShaH prakruteH paraH |

kevalAnubhavAnanda svarUpaH sarvabuddhidRRik ||

---Srimadh Bhaagavatham:10.3.13

I recognize who Thou art! You are the Supreme Being (Purusha:) Himself, who transcends prakruthi and are of the nature of pure consciousness-bliss and sarva saakshi.

PERUMAL THIRUMOZHI- 7.7

AzhwAr feels (in the Devaki role): I lost all your most beautiful glances at me.





Even Gopis enjoyed them.

குழகனே! எந்தன் கோமளப் பிள்ளாய்* கோவிந்தா என் குடங்கையில் மன்னி*
ஒழுகு பேரெழில் இளஞ்சிறு தளிர்போல்* ஒருகையால் ஒரு முலை முகம் நெருடா*
மழலை மென்னகை இடையிடை அருளா* வாயிலே முலை இருக்க என் முகத்தே*
எழில்கொள் நின் திருக்கண்ணினை நோக்கந்தன்னையும்* இழந்தேன் இழந்தேனே

7.7

kuzhakanE yenthan kOmaLa piLLaai GOvindhaa yen kudangaiyil manni
ozhugu pErezhil iLanchiRu thaLirpOl orukaiyaaloru mulai mugam nerudaa
mazhalai mennagai yidaiyidai aruLaa vaayilE mulai irukka yen mugatthE
yehhilkoL ninthirukkaNNiNai nOkka thannaiyum izhandhEn izhandhEnE 7.7

Oh kind hearted one! Oh my beautiful child! Oh Govinda! when I hold you in my right hand, you skid like a flood of beauty (to my lap), with your tender hand rubbing the tip of my breast while your mouth is in my other breast and in between you smile looking at my face. I lost the opportunity of the benefit of your sacred grace by sending you away immediately after birth.

PERUMAL THIRUMOZHI- 7.8

AzhwaAr feels (in the Devaki role): YasOdhA got the ultimate happiness in her life by bringing you up. She was so fortunate to witness so many leelas and pranks by the Emperumaan, Kutti KaNNan.

முழுதும் வெண்ணையனைந்து தொட்டுண்ணும்*

முகிழ் இளஞ்சிறுத் தாமரைக் கையும்*

எழில்கொள் தாம்புகொண்டு அடிப்பதற்கு எங்கும் நிலையும்*

வெண்தயிர் தோய்ந்த செவ்வாயும்*



அழகையும் அஞ்சி நோக்கும் அந்நோக்கும்*

அணிகொள் செஞ்சிறு வாய் நெளிப்பதுவும்*

தொழுகையும் இவை கண்ட அசோதை*

தொல்லை இன்பத்தின் இறுதி கண்டாளே

7.8

muzhudhum veNNai aLaindu thottuNNum

mukizh iLanchiRu thaamaraik kaiyum

yezhilkoL thaambukoNdu adippathaRku yeLkum

nilaiyum veNthayir thOyndha sevvaayum

azhukaiyum anji nOkkum annOkkum

aNikoL senchiRu vaai neLippadhuvum

thozhukaiyum ivai kaNda asOdhai

thollai inbaththin iRudhi kaNdaaLE

7.8

The freshly made butter is in the pot;
You entered into the room and took the butter out with Your small hands;
You were caught red handed (white handed);
You were found licking your hands after dipping it in that pot of butter;
When you



You took the butter out with Your small hands

were beaten with a rope on your small and soft hand, you were standing with a guilty look; your beautiful red lips were quivering; you were apologizing with folded hands; Yashoda who saw all these expressions from You with her own



eyes realized the Paratvam and enjoyed eternal bliss. Oh She is so most fortunate.

[When The Lord was born Vasudeva and Devaki are overwhelmed and praise their little darling].

Continuing from the earlier verse (tamadbhutham)

Mother DEvakI eulogized Her child, the Lord this way:

रूपं यत्तत्प्राहुरव्यक्तमाध्यं ब्रह्मज्योधिर्निर्गुणम् निर्विकारम् ।

सत्तामात्रं निर्विशेषं निरीहं स त्वं साक्षात्विष्णोरध्यात्मदीपः

-श्रीमद्भागवतम् १०-३-२४

rUpam yath tath prAhu: avyaktham aadhyam

Brahma jyOthirnirguNam nirvikAram I

satthAmAthram nirvisEsham nirIham

sa tvam SaakshAth Vishnu: adhyAthm adhIpa:

--Srimadh BhAgavatham: 10.3. 24

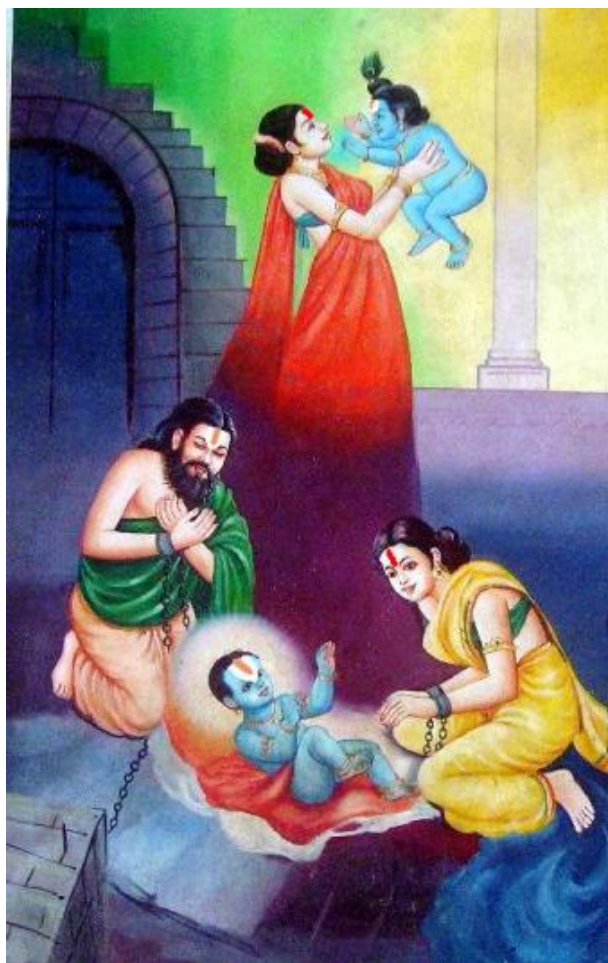
Meaning:

O my child! Thou art truly MahA VishNu, the divine light, what the sages describe as the primordial, the unmanifest, the giganatic, the effulgent light beyond the three guNAs, the eternal, the purest, changeless and the desireless one.

Devaki recognizes Her divine child as the master of PrakruthI and the principle behind the whole time doctrine and the driver of the Kaala chakram serving as the basis of the dynamics of the Universe. She is overwhelmed by the magnitude of this concept and recognizes her child as the JagadhAdhAran



and performs prapatti to that divine child.



Devaki salutes You!

Devaki continues with her salutations and reveals His avathAra rahasyam this way: "That Thou, who bearest the whole universe within Thyself at the time of Thy cosmic sleep, hast been born of my womb (mama garbhagOabhUdhahO) is only Thy imitation of human ways to hide Thy identity. [by Sri Satakopan Swami]

PERUMAL THIRUMOZHI- 7.9

Please bless me to witness those wonderful child hood leelas of Yours!



AzhwAr feels (in the Devaki role): Please bless me with those wonderful childhood leelas that you performed.

குன்றினால் குடை கவித்ததும்* கோலக் குரவை கோத்ததும் குடமாட்டும்*
கன்றினால் விளவெறிந்ததும்* காலால் காளியன் தலை மிதித்ததும் முதலா*
வென்றிசேர் பிள்ளை நல்வினையாட்டம் அனைத்திலும்* அங்கு என் உள்ளம் உள்குளிர*
ஒன்றும் கண்டிடப் பெற்றிலேன் அடியேன்* காணுமாறு இனி உண்டெனில் அருளே

7.9

kunRinaal kudai kavitthadhUm kOla kuravai kOththathum kudamaattum
kanRinaal viLaveRinthathum kaalaal kaaliyan thalai mithitthathum mudhalaa
venRisEr piLLai nalviLaiyaattam anaitthilum angu yen uLLam uLkuLira
onRum kaNdida peRRilEn adiyEn kaanumaaRu ini uNdenil aruLE 7.9

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You performed so many amazing and mysterious deeds of holding the huge Govardhana hill as an umbrella to protect the cowherd folks and the cattle; your enchanting playful deed of Rasakrida with the Gopis; your dancing with a calf (killing of Vatsasura in the form of a calf); [kaNru kuNilaa yeRindhaay kuzhal pORRi]; throwing a bela fruit (Kapithasura in the form of a bela fruit) both of them were killed; trodding on the hoods of Kalinga; thinking of your victorious childhood deeds makes my mind elated. I have not been fortunate to see any of your deeds. Please bless me now if there are any opportunities to see your deeds again. [it is told that Krishna reenacted or enabled Devaki see (the recorded version) them all again]

PERUMAL THIRUMOZHI- 7.10

AzhwAr feels (in the Devaki role): You have got mothers [yasodha and puthanai]; I am useless mother to You!





வஞ்சமேவிய நெஞ்சடைப் பேய்ச்சி* வரண்டு நார் நரம்பெழக் கரிந்துக்க*
நஞ்சமார் தரு சுழி முலை அந்தோ* சவைத்து நியருள் செய்து வளர்ந்தாய்*
கஞ்சன் நாங்கவர் கருமுகில் எந்தாய்* கடைப்பட்டேன் வறிதே முலை சமந்து*
தஞ்சமேல் ஒன்றிலேன் உய்ந்திருந்தேன்* தக்கதே நல்ல தாயைப் பெற்றாயே 7.10

vanjamEviya nenjudai pEychchi varaNdu naar narampezha karindhukka
nanjamaar tharu suzhi mulai andhO suvaitthu neeyaruL seydhuv vaLarndhaai
kanjan naaLkavar karumukil yenthaai kadaippattEn veRidhE mulai sumandhu
thanjamEl onRilEn uyndhirundhEn thakkadhE nalla thaayai peRRaayE 7.10

The demon Putanai came to you with a mind to kill You with her poison smeared breastmilk; She came to cheat you by posing as Yasodha and You made her breath come out and nerves weakened (through sucking her breast). Oh what a wonder! You sucked her round breast full of poison as if it is tasty (by your grace even poison becomes Amritam. You grew up with such wonderful deeds. You took away the life of Kamsa. Oh my Lord! resembling the most beautiful dark rain laden clouds! Even that demoness made use of her breasts and You sucked from hers. By having purposeless breasts, I stand useless. Except my life, I have nothing useful. You have got mothers (Yashoda and Putanai) befitting you.

Let us enjoy Swami Desikan Gopala vimsathi referring to this incident of killing Putanai

आम्नाय गन्धि रुदित स्फुरिताध रोष्टम् आस्त्राविलेक्षण मनुक्षण मन्दहासम् ।

गोपाल डिम्भ वपुषं कुहना जनन्याः प्राण स्तनन्धयमवैमि परं पुमांसम् ॥

-- गोपाल विंशतिः ३

AAMNAAYA GANDHI RUDITA SPHURITAADHAROSHTAM





AASRAAVILEKSHANAMANUKSHANA MANDHAHAASAM I
GOPAALADIMBHAVAPUSHAM KUHANA AJANANYAA:
PRAANASTHANANDHAYAMIVAIMI PARAM PUMAAMSAM II

--GopAla vimshati 3

[From Sti Satakopan Swami's article] I visualize and revere Sri Gopala as the Supreme Lord, who took the form of the child born in the cowherd family. He was not an ordinary baby. As he feigned fear at the sight of the approaching evil Puthanaa, he alternately cried and smiled. When he cried, his upper and lower lips quivered from that exertion. At that time, his sweet breath carried the fragrance of the Vedas. He also smiled in between his crying spells. His smile was over the thought of what he planned to do next with the deceitful Puthanaa. He not only helped himself with the poisonous milk from her breast, but also sucked her life through the very same act of responding to her cunning invitation to breast feed him. He drank at one swoop Puthana's milk and her life force and blessed her this way. This certainly is no ordinary child!

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PERUMAL THIRUMOZHI- 7.11

Krishna- KaNNA! What a wonderful name!

AzhwAr feels (in the Devaki role): Please bless me with those wonderful childhood leelas that you performed.

மல்லை மாநகர்க்கு இறையவன் தன்னை* வான்செலுத்தி வந்தீங்கனை மாயத்து*

எல்லையில் பிள்ளை செய்வன காணாத* தெய்வத் தேவகி புலம்பிய புலம்பல்*

கொல்லி காவலன் மாலடி முடிமேல்* கோலமாம் குலசேகரன் சொன்ன*

நல்லிசைத் தமிழ் மாலை வல்லார்கள்* நண்ணுவார் ஒல்லை நாரணன் உலகே (2)

7.11





mallai maanagarkku iRaiyavan thannai
vaanselutthi vandheengaNai maayatthu
yellaiyil piLLai seyvana kaaNaa
dhaiva dhEvaki pulambiya pulambal
kolli kaavalan maaladi mudimEI
kOlamaam kulasEkaran sonna
nallisai thamizh maalai vallaarkaL
naNNuvaar ollai naaraNan ulagE (2)

7.11

Lord in the Krishna Avataram helped Kamsa, the King of wealthy and great Madhura, to attain bliss. In this Avataram Krishna's limitless and extraordinary exploits could not be seen by Devaki even though she gave birth to him. These Tamil songs bringing out the melancholy of Devaki was sung by Kulashekara, the king of Kolli, who adores the feet of the Lord as an ornament on his head, in a sweet tune. Those who recite these songs with understanding will attain Vaikuntam, the abode of Lord Narayana.

Let us conclude this decad with Srirangam Sri TS Sundararajan Swami's wonderful write up (extract) on Krishna name..

'karshati iti krshNah' [enchanter, therefore krshNa]. Who can ever have his heart's content in speaking of krshNa? To think of krshNa is like spending an evening on the sea-shore; one cannot measure the sea nor know everything about it, but facing the sea of an evening yield its own fulfillment. Some of the Lord's roles came to my mind vividly, and I composed a modest 'anushTubh' which I offer humbly to the bhAgavata-s:

"krshNAya vAsudEvAya gItA-SAstra-pradAyinE
dEvakI-priya-bAlAya rukmiNyAh patayE nama:"





vAsudEva was not only His name as the Absolute, it was the name most dear to Him too: "vAsudEvas-sarvamiti sa mahAtmA sudurlabhah!"

The Lord's gift of the gItA is forever, and would be a single sufficient gesture of His love for His creatures. The SrIkrsNa-charama-SlOkam [sarva-dharmAn parityajya] should be the anchor-sheet of our career through life.

The sacred name of dEvakI establishes the Lord's "paratva" identity itself in the ChAndOgya upanishad [3:16:6]: "ghOra Angirasa said, Be it for krshNa the son of dEvakI, and became rid of his cravings." Hence the sahasra-nAma listing of this name,

"Atma-yOnih svayam jAtah vaikhAnah sAmagAyanah
dEvakInandanah srashTA kshitISah pApanASanah."

Thanks to Sri TS Sundararajan swami.



8th Decad - எட்டாம் பத்து

PERUMAL THIRUMOZHI- 8-1

Lullaby to Lord Sri Rama... [Raaghavanae! thaalaeO!..]



kosalya suprajArAma

AzhwAr lamented in the role of Devaki and longed for witnessing the childhood pranks of Kutti KaNNan. His mind immediately begins to enjoy Kutti Rama [the child Rama]. AzhwAr's ishta devatha is Lord Rama. AzhwAr sings lullaby to Lord Rama [as an infant Boy lying down in the cradle].

We have Sri Kulasekharazhwar devoting ten paasurams in an attempt to get Him to sleep- "Mannu pugazh Kosalai than maNi vayiru AytavanE..ennudaya innamudE RaghavanE tAIEIO". These are in line with Periyazhwar's maaNikkam katti vairam idai katti- where he makes Kutti KaNNan sleep.



A brilliant ten again from AzhwaR. AzhwaR while singing these verses meditates on ThirukkaNNapuram Divya Desa PerumAL. [Best sung in the raag neelaambhari and enjoyed].

மன்னுபுகழ் கௌசலைதன்* மணிவயிறு வாய்த்தவனே*

தென்னிலங்கை கோன்முடிகள்* சிந்துவித்தாய் செம்பொன்சேர்*

கன்னி நன் மாமதிள் புடை சூழ்* கணபுரத்தென் கருமணியே*

என்னுடைய இன்னமுதே* இராகவனே தாலேலோ (2) 8.1

mannupukazh kowsalaithan maNivayiRu vaayttavanE

thennilangai kOnmudikaL sinthuviththaaI semponsEr

kanni nan maamadhiL pudaisoozh kaNapuraththen karumaNiyE

yennudaiya innamudhE iraaghavanE thaalEO 8.1

Oh Rama! The One who took birth as the darling son of eternally fortunate and famous Kowsalya! The one who shattered the heads of the strong king of lanka, in the south! The One who shows Himself so gracefully in the divya desam of ThirukkaNNapuram divya desam surrounded by tall, beautiful and strong ramparts studded with gold! The apple of my eye! My sweetest nectar like Lord! Sri Raamaa! Lullaby to You.

PERUMAL THIRUMOZHI- 8-2

புண்டரிக மலரதன் மேல்* புவனியெல்லாம் படைத்தவனே*

திண் திறலாள் தாடகைதன்* உரம் உருவச் சிலைவளைத்தாய்*

கண்டவர் தம் மனம்வழங்கும்* கணபுரத்தென் கருமணியே*

எண்திசையும் ஆளுடையாய்* இராகவனே தாலேலோ 8.2





puNdarika malaradhan mEl buvaniyellaam padaiththavanE
thiNtiRalaal thaadakaithan uram uruva silaivaLaiththai
kaNdavar tham manamvazhangum kaNapuraththen karumaNiyE
yeNtisaiyum aaLudaiyaai iraaghavanE thaalEIO 8.2

Oh Rama! The one who created the entire universe through chathur mukha brahma [created by You on Your navel in the red lotus flower]! The one who bent the chord to aim the sharp arrow through the strong chest of thaatakai raakshasi! The blue hued gem stone of ThirukkaNNapuram divya desam where people throng to worship You, losing their hearts on their own accord to Your beauty! The One who enslaves all those in eight directions! Sri Raamaa! Lullaby to You.

PERUMAL THIRUMOZHI- 8-3

கொங்குமலி கருங்குழலாள்* கோசலைதன் குலமதலாய்*
தங்கு பெரும் புகழ்ச் சனகன்* திருமருகா தாசரதீ*
கங்கையிலும் தீர்த்தமலி* கணபுரத்தென் கருமணியே*
எங்கள் குலத்து இன்னமுதே* இராகவனே தாலேலோ 8.3

kongumali karunguzhalaal kOsalaithan kulamadhalaai
thangu perum pugazh sanakan thirumarugaa dhaasarathee
Gangaiyilum theertthamali kaNapuraththen karumaNiyE
yengaL kulathu innamudhE iraaghavanE thaalEIO 8.3

Rama! The saviour of the kulam of Kowsalya, the most fragrant and dark haired





One! The darling son-in-law of most virtuous Janaka maha raajaa! The one who resides in the ThirukkaNNapuram Divya desam where most sacred waters [theerthams] like Ganges are there! My kaNNmaNiyE! [pupil of my eye!] the sweet nectar of our kulam! [may mean- king clan OR Srivaishnava kulam] Raaghavaa! Lullaby to You.

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Kannapuraththu karumaNi
(Thanks: Sri Venkat of srivaishnavam.com)

PERUMAL THIRUMOZHI- 8-4

தாமரைமேல் அயன் அவனைப் படைத்தவனே* தசரதன் தன்-

மாமதலாய்* மைதிலிதன் மணவாளா * வண்டினங்கள் -





காமரங்கள் இசைபாடும்* கணபுரத்தென் கருமணியே*

ஏமருவும் சிலைவலவா* இராகவனே தாலேலோ

8.4

thaamaraimEl ayan avanai padaiththavanE thasarathan thann

maamadhalaai maithili thann maNavaaLaa vaNdinangal

kaamarangal isaipaadum kaNapuraththen karumaNiyE

yEmaruvum silaivalavaa iraaghavanE thaalEIO

8.4

Raama! The one who created Chathur mukha brahma in the lotus like navel! The eldest son of King Dasaratha! The darling husband of Sita PiraaTTi! The Lord, who shows Himself in ThirukkaNNapuram Divya Desam where bees sing humming! My karumaNiyE ! Black pupil of my eye! [the apple of my eye!]. The One who has the strong divine bow in His Hand! Sri Raaghavaa! Lullaby to you.

PERUMAL THIRUMOZHI- 8-5

பாராளும் படர் செல்வம்* பரத நம்பிக்கே அருளி*

ஆரா அன்பு இனையவனோடு* அருங்கானம் அடைந்தவனே*

சீராளும் வரை மார்பா* திருக்கண்ணபுரத்தரசே*

தாராளும் நீண்முடி* என் தாசரதீ தாலேலோ

8.5

paaraaLum padar selvam baratha nambikke aruLi

aaraa anbu iLaiyavanOdu arunganam adainthavanE

seeraaLum varai maarbaa thirukkaNNapuraththarasE

thaaraaLum neeNmudi yen dhaasarathee thaalEIO

8.5

Rama! The One who gave away rulership of the entire vast Raajya to the most virtuous One, Bharata and then proceeded to go to the unfathomable cruel





forest with the younger brother, Lakshmanan! The One who has strongest divine chest that houses the Veera Lakshmi!

The king of ThirukaaNNapuram Divya Desam! My Ramaa! The one who has shining crown adorned with garland! Lullaby to you.



The King of Ayodhya!

PERUMAL THIRUMOZHI- 8-6

சுற்றமெல்லாம் பின்தொடரத்* தொல்கானம் அடைந்தவனே*

அற்றவர்கட்கு அருமருந்தே* அயோத்தி நகர்க்கு அதிபதியே*





கற்றவர்கள் தாம்வாழும்* கணபுரத்தென் கருமணியே*

சிறுவைதன் சொல்கொண்ட* சீராமா தாலேலோ

8.6

suRRamellaam pinthodara tholkaanam adaindhavanE

aRRavarkatku arumarundhE ayOththi nagarkku adhipathiyE

kaRRavarkaL thaamvaazhum kaNapuraththen karumaNiyE

siRRavaithan solkoNda seeraamaa thaalEIO

8.6

Rama! With all the citizens of Ayodhya and the relations to follow You went to the forest! The One who is like the medicine to the ardent devotees of Yours! The king of Ayodhya! The blue hued gem stone of ThirukkaNNapuram Divya Desam where the learned scholars live in! Sri Raamapiraan, the one religiously followed the orders of the step mother Kaikeyi! Lullaby to You.

PERUMAL THIRUMOZHI- 8-7

ஆலினிலைப் பாலகனாய்* அன்றுலகம் உண்டவனே*

வாலியை கொண்டு * அரசு இனைய வானரத்துக்கு அளித்தவனே*

காலின் மணி கரையலைக்கும்* கணபுரத்தென் கருமணியே*

ஆலிநகர்க்கு அதிபதியே* அயோத்திமனே தாலேலோ

8.7

aalinilai baalakanaai anRulakam uNdavanE

vaaliyai konRu arasu iLaiya vaanaraththukku aLitthavanE

kaalinmaNi karaiyalaikkum kaNapuraththen karumaNiyE

aalinakarkku adhipathiyE ayOththimanE thaalEIO

8.7

Rama! The One who retained all worlds in the stomach and protected them all and reclined on a little Banyan tree leaf during the dissolution period! The One





who gave the kingdom to Sugreevan after killing Vaali! My black pupil of my eye in KaNNapuram Divya Desam, where the wind brings the perals and previous stones from the ocean to the land! The lord of Thiruvaali Thirunagari! The king of Ayodhya! Lullaby to You.

PERUMAL THIRUMOZHI- 8-8

மலையதனூல் அணை கட்டி* மதிளிலங்கை அழித்தவனே*

அலைகடலைக் கடைந்து* அமரர்க்கு அமுது அருளிச் செய்தவனே*

கலைவலவர் தாம்வாழும்* கணபுரத்தென் கருமணியே*

சிலைவலவா சேவகனே* சீராமா தாலேலோ 8.8

malaiyadhanaal aNaikatti mathiLilangai azhiththavanE

alaikadalai kadainthu amararkku amudhu aruLichcheydhavanE

kalaivalavar thaamvaazhum kaNapuraththen karumaNiyE

silaivalavaa sEvakanE seeraama thaalEIO

8.8



You built the bridge





Rama! The One who built the bridge using the mountainous rocks across the ocean and destroyed Lanka! The Lord who had churned the milky ocean and gave the sweetest nectar to Devas! My karumaNiyE! The one who is in ThirukkaNNapuram Divya Desam where well learned scholars reside in! The most valorous Lord! One who bent the divine strong bow! Sri Raamaa! Lullaby to You.

PERUMAL THIRUMOZHI- 8-9

தனை அவிழும் நறுங்குஞ்சித்* தயரதன்தன் குலமதலாய்*

வளைய ஒரு சிலையதனால்* மதிளிலங்கை அழித்தவனே*

களை கழுநீர் மருங்கு அலரும்* கணபுரத்தென் கருமணியே*

இளையவர்கட்கு அருளுடையாய்* இராகவனே தாலேலோ 8.9

thaLai avizhum naRungunji dhayarathan thann kulamathalaai

vaLaiya oru silaiyadhanaal mathiLilangai azhiththavanE

kaLai kazhuneer marungu alarum kaNapuraththen karumaNiyE

iLaiyavarkatku aruLudaiyaa iraaghavanE thaalEIO 8.9

The lovable darling child of Dasaratha Chakravarthi, one who is with long dark and fragrant hair! The Lord, who destroyed lanka with His divine Bow! My black emerald stone, who is there in ThirukkaNNapuram Divya Desam, where most beautiful flowers bloom all around! One who deeply loves the darling brothers! Sri Rama! Lullaby to You.

PERUMAL THIRUMOZHI- 8-10

##தேவரையும் அசுரரையும்* திசைகளையும் படைத்தவனே*

யாவரும் வந்து அடி வணங்க* அரங்கநகர்த் துயின்றவனே*





The creator Rama at kutanthai Sri ramar temple



காவிரிநல் நதிபாயும்* கணபுரத்தென் கருமணியே*

ஏ வரிவெஞ் சிலைவலவா* இராகவனே தாலேலோ (2) 8.10

dhEvaraiyum asuraraiyum dhisaikaLaiyum padaiththavanE
yaavarum vandhu adi vaNanga aranganagar thuyinRavanE
kaavirinal nadhipaayum kaNapuraththen karumaNiyE
Evarivenjilaivalavaa iraaghavanE thaalEIO (2) 8.10

Sri Rama! The One who created all Devas, Asuraas, and all directions! The One who reclines showing himself so gracefully at Sri Rangam where everyone in the world can come and see, enjoy and prostrate He stoops down Himself so easily! The black gem stone of ThirukkaNNapuram Divya Desam, where the Cauveri river flows so gracefully! The most valorous one who has strong bow along with the sharp arrows that is cruel to enemies! Sri Raaghavaa! Lullaby to You.

PERUMAL THIRUMOZHI- 8-11

கன்னி நன்மா மதிள்புடை சூழ்* கணபுரத்தென் காசுத்தன்-

தன்னடிமேல்* தாலேலோ என்றுரைத்த* தமிழ்மால*

கொல்நவிலும் வேல் வலவன்* குடைக் குலசேகரன் சொன்ன*

பன்னியநூல் பத்தும்வல்லார்* பாங்காய பத்தர்களை (2) 8.11

kanni nanmaa mathiLpudai soozh kaNapuraththen kaakuththan
thannadimEl thaalEIO yenRuraitththa thamizhmaalai
kolnavilum vEl valavan kudaikkulasEkarana sonna
panniyanool patthumvallaar paangaaya pattharkaLE (2) 8.11





Kualsekaraazhwaar the one who ruled the kingdom under the Royal Umbrella, and the one who has sharp spear (to kill the enemies) sang these lullaby pasurams on His Lord Sri Ramachandra moorthi, the darling son of Dasaratha, in the divine land of ThirukkaNNapuram Divya Desam surrounded by immortal and eternal tall and strong ramparts. Those who recite these ten (or read the meanings herein of these) verses would be surely blessed to be the ardent devotees who will enjoy the Lord in His entirety.

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The darling son of dasaratha at mathurantakam
Thanks: Sri VCGovindarajan)





9th Decad - ஒன்பதாம் பத்து

PERUMAL THIRUMOZHI- 9.1

King Dasaratha laments for having sent Rama to the forest (from the words of Kulasekara perumAn)

After enjoying Krishna as a child, Kulasekara AzhwAr is attracted by Lord Rama as a child. Posing himself as the mother Kowsalya, he burst out with great joy singing the lullabies for Lord Rama. The ten verses devoted for this purpose contain a poetic description of the important divine deeds performed during the Ramavatharam.

When Kulasekara AzhwAr thinks of Rama as a prince, he is attracted by the motive of father-son, as different from mother-child role. He identifies himself with Dasaratha, who banished his dearest son Rama to the DhaNdakaraNya forest and suffered the grief of separation. In order to express his feeling over this tragic event, AzhwAr in the words of Darasaratha king pours out his sorrow in ten verses. A really soul stirring set of verses! It brings tears to our eyes when we recite the verses.

வந்தாளின் இணை வணங்கி * வளநகரம் தொழுதேத்த மன்னன் ஆவான்-
நின்றாயை* அரியணைமேல் இருந்தாயை* நெடுங்கானம் படரப்போகு-
என்றாள்,* எம் இராமாவோ* உனைப் பயந்த கைகேசி தன்சொற் கேட்டு*
நன்றாக நானிலத்தை ஆள்வித்தேன்* நன்மகனே உன்னை நானே (2) 9.1

vanthaaLin iNai vaNangi vaLanagaram thozhudhEttha mannan aavaan
ninRaayai ariyaNaimEl irundhaayai nedungaanam padarap pOku
yenRaal,yem iraamaavO unaippayandha kaikEsi thansoR kEttu
nanRaaga naanilatthai aaLvittEn nanmaganE unnai naanE (2) 9.1





Source of Joy -SrI Rama of vaduvor



My Raamaa! You, who should have been sitting on this strong throne; the local rulers and chieftains falling at your feet out of respect and reverence, who is source of joy to me, who should have been coronated as a king- have been asked to go to the forest. What a pity, I banished you to the impenetrable forest yielding to the words of your step mother Kaikeyi! Oh my son, the one who always obeys me and my words always! I have very beautifully made you as the king for this earth.

PERUMAL THIRUMOZHI- 9.2

வெவ்வாயேன் வெவ்வுரை கேட்டு* இருநிலத்தை வேண்டாதே விரைந்து* வென்றி-
மைவாய கன்று ஒழிந்து தேரொழிந்து மாவொழிந்து* வனமே மேவி*
நெய்வாய வேல் நெடுங்கண்* நேரிழையும் இளங்கோவும் பின்பு போக*
எவ்வாறு நடந்தனை எம் இரமாவோ* எம்பெருமான் என்செய்கேனே 9.2

vevvaayEn vevvurai kEttu irunilatthai vENdaathE viraindhu venRi
maivaaya kaLiRu ozhindhu thErozhindhu maavozhindhu vanamE mEvi
neyvaaya vEl nedungaNN nErizhaiyum iLangOvum pinpu pOga
yevvaaRu nadandhanai yem iramaavO yemperumaan yenseykEnE 9.2

My Raamaa! Listening to my cruel words from this mouth and not desirous of ruling the kingdom, leaving all the strong mountain like horses, elephants, chariots, that can enable you to attain victory effortlessly, you proceed towards the forest immediately along with large, spear like eyed SitA PiraaTTi and the darling younger brother. How did you dare proceed to the forest? How did you choose to go to the forest? Forsaking all those affectionate citizens of Ayodhya, how did you go? How did you walk through the rugged paths with Sita? Oh my master! What will I do? You are the savior of mankind.





PERUMAL THIRUMOZHI- 9.3

கொல்லணை வேல் வரிநெடுங்கண்* கோசலைதன் குலமதலாய் குனிவில் ஏந்தும்*
 மல்லணைந்த வரைத்தோளா* வல்வினையேன் மனமுருக்கும் வகையே கற்றாய்*
 மெல்லணமேல் முன்துயின்றாய் இன்று இனிப்போய்* வியன்கான மரத்தின் நீழல்*
 கல்லணமேல் கண் துயிலக் கற்றனையோ* காகுத்தா கரிய கோவே 9.3

kollaNai vEl varinedungaN kOsalaithann kulamathalaai kunivil yEndhum
 mallaNaindha varaitthOLaa valvinaiyEn manamurukkum vagaiyE kaRRaai
 mellaNaimEl munthuyinRaai inRu inippOi viyankaana maratthin neezhal
 kallaNaimEl kaNthuyila kaRRanaiyO kaakutthaa kariya kOvE 9.3

Oh Rama! The darling son of Kosala kulam- the lineage of Kowsalya, long eyed lady! The Lord with strongest shoulders carrying the divine bow! Even this mahaapaapi's stone heart gets melted at you. Kaakustha! Dark coloured handsome one! My Master! How can you, who had spent all the earlier years sleeping on royal soft beds, sleep now in the forest under the shade of the trees on the bed made of dry leaves and rocky stones?

PERUMAL THIRUMOZHI- 9.4

வாபோகு வா இன்னம் வந்து ஒருகால் கண்டுபோ * மலராள் கூந்தல்*
 வேய் போலும் எழில்தோளி தன்பொருட்டா* விடையோன் தன் வில்லைச் செற்றாய்*
 மாபோகு நெடுங்கானம்* வல்வினையேன் மனமுருக்கும் மகனே* இன்று-
 நீபோக என்னெஞ்சம் * இருபிளவாய்ப் போகாதே நிற்கு மாறே 9.4

vaapOgu vaa innam vandhu orukaal kaNdupO malaraal koondhal
 vEy pOlum yezhilthOLi thanporutttaa vidaiyOn than villaichcheRRaai
 maapOgu nedungaanam valvinaiyEn manamurukkum maganE inRu



neepOga yennenjam irupilavaai pOgaathE niRkumaaRE

9.4



vA-pOhu-vA innam-thirukkutanthai-ramar

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Come here; go back; again come back? - I used ask you so that I could keep enjoying your gait and your beauty in the front and the back. Please come and see me again. The Lord, who broke the strong Siva dhanus (bow of Siva) to wed the most beautiful, flower bedecked fragrant haired Sita Piraatti! I am a mahaa paapi. Even that stone heart of mine breaks when I think of your entry into the big forest inhabited by wild elephants.

PERUMAL THIRUMOZHI- 9.5

பொருந்தார் கை வேல் நுதிபோல் பரல்பாய* மெல்லடிகள் குருதி சோர*
 விரும்பாத கான்விரும்பி வெயிலுறைப்ப* வெம்பசி நோய் கூர * இன்று -
 பெரும் பாவியேன் மகனே போகின்றாய்* கேகயர்கோன் மகளாய்ப் பெற்ற*
 அரும்பாவி சொற்கேட்ட அருவினையேன்* என்செய்கேன் அந்தோ யானே 9.5

porundhaar kaivEl nudhipOl paralpaaya melladikaL kuruthi sOra
 virumbaadha kaanvirumbi veyiluRaippa vembasi nOi koora inRu
 perumpaaviyEn maganE pOginRaai kEkayarkOn makaLaai peRRa
 arumpaavi soRkEtta aruvinaiyEn yenseyken andhO yaanE 9.5

The stones in the forest are like the sharp spears that are held by our enemies; they will hurt and prick your heel when you walk on them. Blood would ooze out of those feet. The hot sun would scorch on the top; at the right time you would not get the right food. You would get only those fruits and roots. None would are go to such forest. But you chose to go to such a forest, my darling son! Just because I asked you to go, you went to the forest desirously today. This cruel father of yours listened to that cunning daughter of Kekaya king, Kaikeyi. Oh alas! What will I do?





PERUMAL THIRUMOZHI- 9.6

அம்மாவென்று உகந்தழைக்கும் * ஆர்வச்சொல் கேளாதே அணிசேர் மார்வம்*
என்மார்வத்து இடையமுந்தத் தழுவாதே* முழுசாதே மோவாது உச்சி*
கைம்மாவின் நடையன்ன மென்னடையும்* கமலம்போல் முகமும் காணாது*
எம்மானை என்மகனை இழந்திட்ட* இழிதகையேன் இருக்கின்றேனே 9.6

ammaavenRu ugandhazhaikkum aarvachchol kELaadhE aNisEr maarvam
yenmaarvaththu idaiyazhundha thazhuvaadhE muzhusaadhE mOvaadhu
uchchi

kaimmaavin nadaiyanna mennadaiyum kamalampOl mukamum kaaNaadhu
yemmanai yenmaganai izhandhitta izhithakaiyEn irukkinREnE 9.6

appaaa! Aiyaa! ? How nicely and lovingly you used to call me; Happily you used to address me. I am not able to hear such words now. I am not able to immerse into the greatest enjoyment of hugging you tightly with those ornaments on Your chest pressing on my chest. I am not able to smell your forehead embracing You. Not able to enjoy that lovely elephant like manly gait of Yours and unable to relish seeing that most beautiful red lotus face of Yours. My master, my darling son- I performed that cruelest deed of sending You to the forest and am still breathing and not dead yet.

PERUMAL THIRUMOZHI- 9.7

பூமருவு நறுங்குஞ்சி புன் சடையாய்ப் புனைந்து* பூந் துகில்சேர் அல்குல்*
காமர் எழில் விழல் உடுத்துக் கலன் அணியாது *அங்கங்கள் அழகு மாறி*
ஏமருதோள் என்புதல்வன்* யானின்று செலத்தக்க வனந்தான் சேர்தல்*
தூமறையீர் இதுதகவோ* சுமந்திரனே வசிட்டனே சொல்லீர் நீரே 9.7





poomaruvu naRunkunji punsadaiyaai punaindhu poondhukilsEr alkul
kaamar yezhil vizhal udutthu kalan aNiyaadhu angangal azhagu maaRi
yEmaruthOL yenputhalvan yaaninRu selatthakka vanandhaan sErthal
thoomaRaiyeer ithuthagavO sumanthiranE vasittanE solleer neerE 9.7



EmaruthOL enputhalvan-thiruvahindrapuram-ramanavami day

Oh vedic Brahmins! Minister Sumanthrar! My Guru Sage Vasishta! That fragrant flower like tresses have changed to matted locks like the sages; discarding the royal clothing and changed into the dress made of hard rough, tough wood peels without wearing the ornaments; the beauty of body still remains unchanged not supplemented by artificial enhancement (with ornaments and royal dresses); My son- of whom even the enemies are scared of- has gone to the forest now. Instead of this oldie who needs to go forest leaving all comforts (as vaanaprastham), without enjoyment of royal facilities and youth, he has gone. Oh erudite scholars, you tell. Is that appropriate or Correct ? Is it raja dharmam?





PERUMAL THIRUMOZHI- 9.8

பொன் பெற்றூர் எழில்வேதப் புதல்வனையும்* தம்பியையும் பூவை போலும்*
மின்பற்று நுண்மருங்குல் மெல்லியல் என் மருகிகையும் * வனத்தில் போக்கி*
நின்பற்று நின்மகன்மேல் பழி விளைத்திட்டு* என்னையும் நீள்வானில் போக்க*
என்பெற்றாய் கைகேசீ* இருநிலத்தில் இனிதாக இருக்கின்றயே 9.8

ponpeRRaar yezhilvEdha pudhalvanaiyum thambiyaiyum poovai pOlum
minpaRRaa nuNmarungul melliyaL yen marukikaiyum vanatthil pOkki
ninpaRRaa ninmagan mEl pazhi viLaitthittu yennaiyum neeL vaanil pOkka
yenpeRRaai kaikEsee iru nilatthil inithaaka irukkinRaayE 9.8

[Dasaratha curses Kaikeyi for being responsible to send Rama along with his younger brother and Sita] Oh Kaikeyi! The eldest brother Rama, who had learnt the Vedas and saasthras from the learned teachers, his younger brother Lakshmanan, the most beautiful parrot like sweet talker Sita Piratti, the one who has narrow waist like the lightning, the tender and soft daughter in-law of mine- You had sent all three of them to the cruel forest and wanted to let you dearest loving son Bharatha rule this kingdom; and you want to send me to the upper world unable to bear with all these heart breaking pains of leaving my son. By doing all these-what have you gained, Kaikeyi? You are still living happily on this earth.

PERUMAL THIRUMOZHI- 9.9

முன்னொருநாள் மழுவாளி சிலைவாங்கி* அவன் தவத்தை முற்றும் செற்றாய்*
உன்னையும் உன் அருமையையும் * உன்மோயின் வருத்தமும் ஒன்றாகக்

கொள்ளாது*





என்னையும் என் மெய்யுரையும் மெய்யாகக் கொண்டு* வனம் புக்க எந்தாய்*
நின்னையே மகனாகப் பெறப் பெறுவேன்* ஏழ்பிறப்பும் நெடுந்தோள் வேந்தே 9.9

munnorunaal mazhuvaali silaivaangi avan thavatthai muRRum seRRaai
unnaiyum un narumaiyaiyum unMoyin varutthamum onRaagak koLLaathu
yennaiyum yen meyyuraiyum meyyaagak koNdu vanam pukka yenthaai
ninnaiyE maganaakap peRappeRuvEn yEzhpiRappum nedunthOL vEndhE 9.9

That day- You took Parasurama's bow and you could tame him and his tapO
bhalam (the power of his penance) with your divine arrow. Such a strong one!
Your lineage, Your status, position, Your power without thinking of any of
these; without thinking even for a fraction of a second about my heart
breaking pains of separation from you, and the grief of Your mother
Kowasalya; You proceeded to the dense forest merely because I have uttered
a word (that was forced and thrust upon me) and You blindly followed me and
my word as the Only thing to be obeyed. My dearest master! Appaa Raamaad!
Strong large shouldered king! May I be blessed to be Your father in all my
future births PLEASE. That would be my parama bhaagyam. Where and who
else can one get such a son?

PERUMAL THIRUMOZHI- 9.10

தேனகு மாமலர்க் கூந்தல்* கௌசலையும் சுமித்திரையும் சிந்தை நோவ*
கூனுருவின் கொடுந் தொழுத்தை சொற்கேட்ட* கொடியவள்தன் சொற்கொண்டு*
இன்று-
கானகமே மிகவிரும்பி* நீ துறந்த வளநகரைத் துறந்து* நானும்-
வானகமே மிகவிரும்பிப் போகின்றேன்* மனுகுலத்தார் தங்கள் கோவே 9.10



thEnagu maamar koondhal kausalaiyum sumitthiraiyum sinthai nOva
koonuruvin kodunthozhutthai soRkEtta kodiyaValthann soRkoNdu inRu
kaanakamE mikavirumbi nee thuRandha vaLanagaraith thuRandhu naanum
vaanagamE mikavirumbi pOkinREn manukulatthaar thangaL kOvE 9.10

The biggest and grandest of the kings of Manu kulam! Giving grief and pains to those Kowsalya and Sumithra, listening to the hunch back Manthara's words, Kaikeyi, the most cruel and cunning one sent you to the forest. You went heeding to her instructions and desirously proceeded to the forest. Ignoring the pomp, grandeur of the kingdom of Ayodhya that is decorated for your ascension to throne, You proceeded to that forest. Let me also go desirously to that upper world (being unable to bear any more of the separation from you)



Grandest of the kings of manukulam-thillaivilagam Ramar

PERUMAL THIRUMOZHI- 9.11

ஏரார்ந்த கருநெடுமால் இராமனாய்* வனம்புக்க அதனுக்கு ஆற்று*
தாரர்ந்த தடவரைத்தோள் தயரதன் தான் புலம்பிய* அப் புலம்பல் தன்னை*



கூராரந்த வேல்வலவன் கோழியர்கோன் * குடைக் குலசேகரன் சொற்செய்த*
சீராரந்த தமிழ்மலை இவை வல்லார்* தீ நெறிக்கண் செல்லார் தாமே (2) 9.11

yEraarndha karunedumaal iramanaay vanampukka adhanukku aaRRaa
thaararndha thadavaraitthOL thayarathan thaann pulambiya appulambal
thannai
kooaarndha vElvalavan kOzhiyarkOn kudaikkulasEkaran soRseydha
seeraarndha thamizhmaalai ivaivallaar thee neRikkaNN sellaar thaamE (2)
9.11

When the most divinely beautiful Lord VishNu took avathram as Lord Rama and when he went to the forest as per his avathara mission, his father could not bear the pangs of separation from his son Rama. Dasaratha chakravarthi, the mountain like strong shouldered king cried, lamented about Rama leaving him and proceeding to the forest. That laments and bursting out was recited by Kulasekara who is the king of uRaiyoor, and those who read (or recite) these ten verses in chaste Tamil, would never ever go on wrong track in their lives.



10th Decad - பத்தாம் பத்து

PERUMAL THIRUMOZHI- 10.1

Sampoorna RaamAyaNam

After Darasaratha's lamenting decad, AzhwaAr relishes singing the entire Ramayanam in his last set of verses in PerumAL Thirumozhi. The whole Ramayanam is beautifully narrated in just 11 verses and is sung referring to Thirucchithrakootam Diyya Desam perumAL. The same Lord Sri Rama resides here in this divya desam permanently. Thillai Thiruchchitrakootam Pasurams of Kulasekhara are nothing but Sampoorna Ramayanam. The same chitra kootam Rama resides with Sita and Lakshmanan. He salutes the Lord as the one, who enjoyed the bliss with Sita Devi at the foot hills of Chitrakootam. Kulasekhara was moved by the beauty of Thillai nagar that he was reminded of the beauty of the Chitrakootam of the north and called Thillai as Thiruchchitrakootam. He is a great Rama Bhaktha and hence moved by the beauty of the Archa murthy of that Kshetram. He saw in Govinda Raja Sri Ramachandra and composed his Sampoorna Ramayanam then and there.

These verses have enshrined themselves containing mantrams, Sundara Khaandam (or RamAyaNam) meanings and inner meanings that are commonly understood and commented by our AchaaryAs. We will relish the direct meanings and translation of these wonderful verses.

அங்கண்டு மதிள்புடை சூழ் அயோத்தி என்னும்*

அணிநகரத்து உலகனைத்தும் விளக்கும் சோதி*

வெங்கதிரோன் குலத்துக்கோர் விளக்காய்த் தோன்றி*

விண்முழுதும் உயக்கொண்ட வீரன் தன்னை,*



செங்கண் ரெடுங் கருமுகிலை இராமன் தன்னைத்*

தில்லைநகர்த் திருச்சித்ர கூடந் தன்னுள்*

எங்கள் தனி முதல்வனை எம்பெருமான் தன்னை*

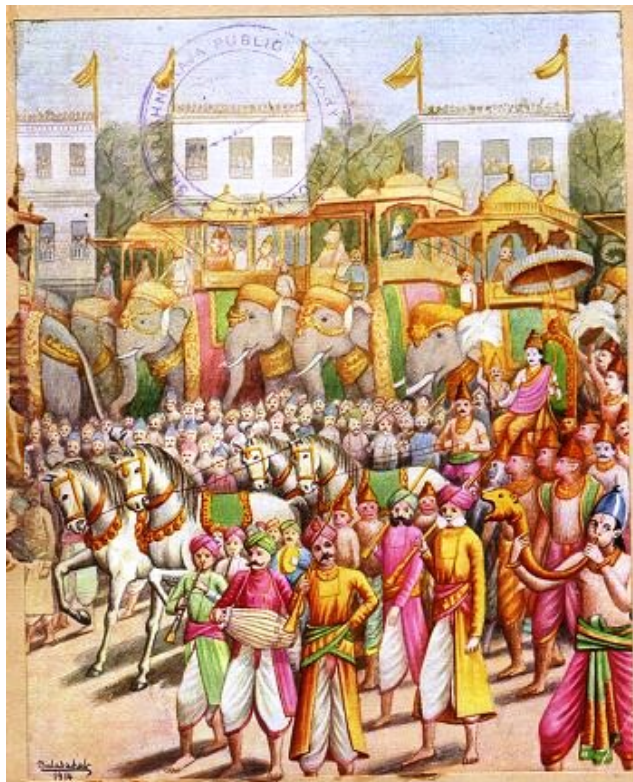
என்று கொலோ கண்குளிரக் காணும் நாளே (2)

10.1

angaNedu mathiLpudaisoozh ayOthti yenum
aNinagaraththu ulaganaitthum viLakkum sOthi
vengathirOn kulatthukkOr viLakkaayth thOnRi
viNmuzhuthum uyakkoNda veeran thannai,
sengaNedunkarumugilai iraaman thannai
thillainagar thirucchithra koodanthannuL
engaLthani mudhalvanai yemperumaan thannai
yenRukolo kaNkuLirak kaaNum naaLE

10.1

sadagopan.org



The city of Ayodhya
(Thanks:Kamat.com)

Filled with the most beautiful places, tall ramparts of the buildings, in the city





named Ayoddhi, where Jagath kaaraNan, the Param jyOthi Sriman Narayanan took avathAram as Sri Ramachandra in Surya vamsa, in an unparalleled avathAram, the most valorous One who removed the sorrows of everyone; who has the most beautiful red lotus eyes; who is like dark hued rainy clouds; who enchants everyone with His divine beauty and most beautiful ruddy lined large eyes; who shows Himself at Thillai Chithra kootam divya desam; who is Primordial Chief; Our Master; - such most wonderful Lord- emperumAn- when will I able to enjoy seeing Him and relish His divine beauty?- longs AzhwAr.

PERUMAL THIRUMOZHI- 10.2

வந்து எதிர்த்த தாடகைதன் உரத்தைக் கீறி*

வருகுருதி பொழிதர வெங்கணை ஒன்றேவி*

மந்திரங்கொள் மறைமுனிவன் வேள்வி காத்து*

வல்லரக்கர் உயிருண்ட மைந்தன் காண்மின்*

செந்தளிர் வாய் மலர் நகைசேர் செழுந்தண் சோலைத்*

தில்லைநகர்த் திருச்சித்ர கூடந் தன்னுள்*

அந்தணர்கள் ஒரு முவாயிரவர் ஏத்த*

அணிமணி ஆசனத்து இருந்த அம்மான் தானே

10.2

vandhu yedhirndha thaadakaithan uratthaik keeRi

varukurudhi pozhithara venkaNai onREvi

mandhirangoL maRaimunivan vELvi kaatthu

vallarakkar uyiruNda maindhan kaaNmin

senthaLirvaai malarnagaisEr sezhunthaN sOlai

thillainagar thiruchchithrakoodanthannuL

andhaNarkaL oru moovaayiravar yEttha

aNimaNi aasanatthu irundha ammaan thaanE

10.2



The Lord Sri Ramanachandra who sent the strongest sharp arrow through Thaataka [who had come in front of Him to prevent the yaagams of Sage Viswamitra] with blood pouring out of her chest, killing her, thus saving and protecting the yaagam of the revered vedic sage; the one who also conquered Subhahu and Mareecha who came to stop the same yaagam; He is the same who shows Himself so gracefully and majestically at Thillai Thiruchitrakootam, which is full of charming gardens where fragrant cool flowers are found aplenty; full of red tender leaves with flowers at the centers; which enchants the residents and visitors. Obeisance is paid to this Emperuman by about three thousands of Srivaishnavas who do not know and want anything other than the Lord Himself as the Only Goal; ananya prayOjanars. He is the One and Only One- Sarveshwaran who sits on Golden throne impregnated with the most precious gem stones in this Diyya Desam.

PERUMAL THIRUMOZHI- 10.3

செவ்வரி நற் கருநெடுங்கண் சீதைக்காகிச்*

சின விடையோன் சிலை இறுத்து மழு வானேந்தி*

வெவ்வரி நற் சிலைவாங்கி வென்றி கொண்டு*

வேல் வேந்தர் பகை தடிந்த வீரன் தன்னை*

தெவ்வர் அஞ்ச நெடும் புரிசை உயர்ந்த பாங்கர்த்*

தில்லைநகர்த் திருச்சித்ர கூடந் தன்னுள்*

எவ்வரி வெஞ்சிலைத் தடக்கை இராமன் தன்னை*

இறைஞ்சுவார் இணையடியே இறைஞ்சினேனே

10.3

selvari naR karunedungaNN seethaikkaaki

sinavidaiyOn silai iRutthu mazhu vaalEndhi

vevvari naR silaivaangi venRi koNdu

vElvEndhar pakaitadintha veeran thannai

thevvar anja nedum purisai uyarndha paangar
thillainagar thiruchchithrakoodanthannuL
yevvari venjilai thadakkai iraaman thannai
iRainjuvaar iNaiyadiyE iRainchinEnE

10.3



SrI Rama of Thiruppullani Panguni Uthsavam vidaiyARRi
(Thanks Sri Raghuv eeradayal)

In order to garland the most beautiful long and large eyed Sita Piraatti, the one who bent (and thus broke) the Siva's bow; the one who also bent the bow and sent the arrow from the bow of Parasurama and emerged victorious on the way back from Mythila; the most valorous warrior who conquered all the enemy kings; the one who shows Himself as gracefully at Thillai Chitrakootam Divya Desam, which is surrounded by tall ramparts that terrify and scare the enemies. He is the Lord Sri Raman holding the divine bow in His long hands. [Azhwaar describes his daasyaa state to the Bhagavathaas of the Emperumaan



of Thillai Thiruchitrakootam in this verse] O Ramachandra! I take refuge at the holy feet of the Bhagavathaas, who have performed SaraNaagathi at your lotus feet.

PERUMAL THIRUMOZHI- 10.4

தொத்தலர் பூஞ்சரிசூழல் கைகேசி சொல்லால்*

தொன்னகரம் துறந்து துறைக் கங்கை தன்னை*

பத்தியுடைக் குகன் கடத்த வனம் போய்ப் புக்குப்*

பரதனுக்கு பாதுகமும் அரசும் ஈந்து*

சித்திரகூடத்து இருந்தான் தன்னை* இன்று-

தில்லைநகர்த் திருச்சித்ர கூடந் தன்னுள்*

எத்தனையும் கண்குளிரக் காணப் பெற்ற*

இரு நிலத்தார்க்கு இமையவர் நேர் ஒவ்வார் தாமே

10.4

thotthalar poonjurikuzhal kaikEsi sollaal
thennakaram thurandhu thuRai gangai thannai
patthiyudai kukan kadattha vanampOi pukku
bharathanukku paadhukamum arasum eendhu
chitthirakoodatthu irundhaan thannai inRu
thillainagar thiruchchithrakoodanthannuL

yetthanaiyum kaNkuLira kaaNappeRRa
irunilatthaarkku imaiyavar nEr ovvaar thaamE

10.4

Leaving the kingdom of Ayodhya heeding to the words and order of the flowed bedecked curly haired Kaikeyi, proceeded to the forest where the most loving Guhan (the hunter and the boatman) resided; granted the most powerful and





auspicious pair of Padhukas of Himself to His younger brother Bharatha along with the kingdom. Sri Ramachandra Murthy the one was with Sita Piraatti in Chithra kootam is now here at Thillai Chithra kootam divya desam for all the residents of the earth to enjoy seeing Him at this place. Even the Nityasuris can not match those who are blessed to enjoy seeing Him at this Divya Desam.

PERUMAL THIRUMOZHI- 10.5

வலிவணக்கு வரைநெடுந்தோள் விராதைக் கொன்று*

வண்தமிழ் மாமுனி கொடுத்த வரிவில் வாங்கி*

கலைவணக்கு நோக்கரக்கி முக்கை நீக்கிக்*

கரனோடு தூடணன் தன் உயிரை வாங்கி*

சிலைவணக்கி மான்மரிய எய்தான் தன்னைத்*

தில்லைநகர்த் திருச்சித்ர கூடந் தன்னுள்*

தலைவணக்கிக் கைகூப்பி ஏத்த வல்லார்*

திரிதலால் தவமுடைத்து இத் தரணி தானே 10.5

valivaNakku varainedunthOL viraadhai konRu

vaNthamizh maamuni koduttha varivil vaangi

kalaivaNakku nOkkarakki mookkai neekki

karanOdu thoodaNan thann uyirai vaangi

silaivaNakki maanmariya yeythaan thannai

thillainagar thiruchchithra koodanthannuL

thalaivaNakki kaikooppi yEttha vallaar

thirithalaal thavamudaitthu itharaNi thanE

10.5

The One who killed Viraadhan [who had the strong shoulders that would effortlessly conquer the enemies], got the blessed bow from the great Sage





Agastya, who [along with Lakshmana] cut the nose of deer eyed SoorpaNakai; who won against Kara, dhooshanas [14000 men army] victoriously; who sent the arrow through the body of Mareechan who came in guise of the golden deer and killed him;- is now here at Thillai Chithratkootam. This earth is indeed sanctified by the movement of those Bhagavathas in this Divya Desam. They raise their hands in salutation to Sri Rama of Chitrakootam with their Anjali mudra (Pasuram 5).

PERUMAL THIRUMOZHI- 10.6

தனமருவு வைதேகி பிரியலுற்றுத்*

தளர் வெய்திச் சடாயுவை வைகுந்தத்து ஏற்றி*

வனமருவு கவியரசன் காதல் கொண்டு*

வாலியை கொண்டு இலங்கை நகர் அரக்கர் கோமான்*

சினமடங்க மாருதியால் சுடுவித்தானைத்*

தில்லைநகர்த் திருச்சித்ர கூடந் தன்னுள்*

இனிதமர்ந்த அம்மானை இராமன் தன்னை*

ஏத்துவார் இணையடியே ஏத்தினேனே

10.6

thanamaruvu vaidhEki priyaluRRu

thaLarveythi sataayuvai vaikunthaththu yERRi

vanamaruvu kaviyaran kaathal koNdu

vaaliyai konRu ilangai nagar arakkar kOmaan

sinamadanga maaruthiyaal suduviththaanai

thillainagar thiruchchithra koodanthannuL

inidhamarndha ammaanai iraman thannai

yEtthuvaar iNaiyadiyE yEtthinene

10.6





tirupathi perumal in ramar kOlam

Having lost His only wealth Sita, the remorseful Sri Rama reached where Jatayu, the eagle king, was lying down with his wings cut [earlier by Ravana, while fighting with him, trying and attempting to save Sita] and sent Jatayu to Paramapadham; befriended Sugreevan who was living in fear from his brother Vaali; killed Vaali and coronated Sugreevan, as the monkey king; through His messenger Hanuman, burnt the lanka city the place of Raakshasa king Ravana and tamed his ego and arrogance; - Such most wonderful Lord Sri Ramachandra murthy is beautifully showing himself so sweetly at Thillai Chithra kootam divya desam. I stand here paying my humble obeisance at the lotus feet of ardent devotees of Sri Ramachandra murthy at this Divya Desam.

PERUMAL THIRUMOZHI- 10.7

குரைகடலை அடல் அம்பால் மறுக வெய்து*

குலைகட்டி மறு கரையை அதனால் ஏறி*



எரிநெடுவேல் அரக்கரொடும் இலங்கை வேந்தன்*

இன்னுயிர்கொண்டு அவன் தம்பிக்கு அரசும் ஈந்து*

திருமகளோடு இனிதமர்ந்த செல்வன் தன்னைத்*

தில்லைநகர்த் திருச்சித்ர கூடந் தன்னுள்*

அரசமர்ந்தான் அடிகுடும் அரசை அல்லால்*

அரசாக எண்ணென் மற்றரசு தானே

10.7

kuraikadalai adalambaal maRuka veydhu

kulaikatti maRu karaiyai athanaal yEri

yerineduvEl arakkarodum ilangai vEndhan

innuyirkoNdu avan thambikku arasum eendhu

thirumakaLOdu inithamarantha selvan thannai

thillainagar thiruchchithra koodanthannuL

arasamarndhaan adisoodum arasai allaal

arasaaka yeNNEEn maRRarasu thaanE

10.7

Sending the arrow to the large deep noisy ocean and organized for building a bridge made of mountainous rocks, and crossed the ocean with the help of that rocky bridge to reach lanka; killing the asuras, the armies along with their king Ravana effortlessly in lanka; made his younger brother VibheeshaNan the king; along with the Sri Mahalakshmi, SitA Piraatti and gracefully shows Himself at Thillai Chitra kootam, full of all kinds of wealth. I do not consider any kingdom superior to the one of having the lotus feet of the Lord of Tillai Thiruchitrakootam on my head.

PERUMAL THIRUMOZHI- 10.8

அம்பொனெடு மணிமாட அயோத்தி எய்தி*

அரசெய்தி அகத்தியன் வாய்த் தான்முன் கொன்றான்-

தன்* பெருந்தொல் கதைக் கேட்டு மிதிலைச் செல்வி*





உலகுய்யத் திருவயிறு வாய்த்த மக்கள்*

செம்பவளத் திரள் வாய்த் தன் சரிதை கேட்டான்*

தில்லைநகர்த் திருச்சித்ர கூடந் தன்னுள்*

எம்பெருமான் தன் சரிதை செவியால் கண்ணால்*

பருகுவோம் இன்னமுதம் மதியோம் இன்றே

10.8

ambonedu maNimaada ayOtthi yeythi
araseythi akatthiyanvaai thanmun konRaan
thann perunthol kathaikkEttu mithilai selvi
ulaguyya thiruvayiRu vaayttha makkaL
sempavaLath thiraLvaay thann sarithai kEttaan
thillainagar thiruchchithrakoodanthannuL
yemperumaan thann sarithai seviyaal kaNNaal
parukuvOm innamutham mathiyOminRE

10.8

Reaching back his place of Ayodhya, full of tall and huge buildings made of impregnated gem stones and golden plates and became the unparalleled King of Ayodhya; listening to the old stories of Ravana from Sage Agastya; heard His own story from the coral mouths of his two sons Lava and Kusa [born from SitA of the most auspicious Mythila], this most beautiful Lord is here at Thillai Chithra kootam Divya Desam. Listening to His divine life story [Ramayanam] with my ears, enjoying His divine beauty with my eyes I would never ever consider any other object as worthy even if it is Devaamrutham (the divine nectar). He alone is my enjoyment and sweetest nectar.

PERUMAL THIRUMOZHI- 10.9

##செறிதவச் சம்புகன் தன்னைச் சென்று கொன்று*

செழு மறையோன் உயிர்மீட்டுத் தவத்தோன் ஈந்த*





நிறைமணிப் பூண் அணியும் கொண்டு இலவணன் தன்னைத்*

தம்பியால் வானேற்றி முனிவன் வேண்ட*

திறல் விளங்கும் இலக்குமனைப் பிரிந்தான் தன்னைத்*

தில்லைநகர்த் திருச்சித்ர கூடந் தன்னுள்*

உறைவானை மறவாத உள்ளந் தன்னை -

உடையோம் * மற்றுறு துயரம் அடையோம் இன்றே (2)

10.9

seRithavacchampugan thannai chenRu konRu
sezhumaRaiyOn uyirmeettu thavatthOn eentha
niRaimaNi pooN aNiyum koNdu ilavaNan thannai
thambiyaal vaanERRi munivan vENda
thiRal viLangum ilakkumanai pirindhaan thannai
thillainagar thiruchchithrakoodanthannuL
uRaivaanai maRavaadha uLLanthannai
udaiyOm maRRuRu thuyaram adaiyOminRE (2)

10.9



Srimatam Srirama





[Sampuka vatham] The Lord who searched and killed Sampukan and got back the son of Vedic Brahmin; who accepted the precious necklace given by Sage Agasthya and blessed the sage; Sent LavaNasura to heaven through killing of him by his youngest brother Satrugnan; due to the curse of Sage Dhurvaasa, Rama had to abandon his younger brother Lakshmana; is now so blissfully residing as Sri Rama in Thillai Chithra kootam Divya Desam, and my mind will never ever forget the Lord of Thillai Thiruchitrakootam. Hence no inauspiciousness will befall me.

[Lakshmana incident, Sampuka vatham appears in Utthara khaaNdam. Regarding Lakshman's abandonment, Sage and Guru Vasishta advised Rama that he had no choice, since Lakshmana transgressed the promise made to Yama Raja that no one should interrupt his conversation with Rama and those, who did would have to be sacrificed. When Durvasa demanded Lakshmana guarding the gate of the conference chamber and threatened to curse Rama, if he did not see him immediately, Lakshmana broke the rule and interrupted the conversation, fully knowing that he has to be sacrificed. Rama's acute sense of carrying out his Raja Dharma put him under tremendous emotional distress and suffering, But he put his duties as a king first and executed the course of Action without hesitation.]

PERUMAL THIRUMOZHI- 10.10

அன்று சராசரங்களை வைகுந்தத்து ஏற்றி*

அடல் அரவப் பகையேறி அசுரர் தம்மை-

வென்று,* இலங்கு மணிரெடுந்தோள் நான்கும் தோன்ற*

விண்முழுதும் எதிர் வரத் தன்தாமம் மேவி*

சென்றினிது வீற்றிருந்த அம்மான் தன்னைத்*

தில்லைகர்த் திருச்சித்ர கூடந் தன்னுள்*





என்றும் நின்றான் அவன் இவனென்று ஏத்தி * நாளும்

இன்றைஞ்சுமினே எப்பொழுதும் தொண்டர் நிரே (2) 10.10

anRu saraacharangaLai vaikunthaththu yERRi
adal arava pakaiyERi asurar thammai
venRu,ilangu maNinedunthOL naangum thOnRa
viNmuzhuthum yethirvara thann thaamam mEvi
senRinidhu veeRRirundha ammaan thannai
thillainagar thiruchchithrakoodanthannuL
yenRum ninRaan avan ivanenRu yEtthi naaLum
inRainchuminO yepozhuthum thondeer neerE (2) 10.10

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He took the complete Ayodhya to Srivaikuntam

That day- when Sri Rama chose to ascend and go back to Srivaikuntam after His avathAra mission is accomplished, he had taken the entire Ayodhya to His abode. Sri Rama took everything (the Grass, the creeping ant, the living and





non-living, everyone and everything, - everything that was moving, everything that was still- all that was born or created by Brahma- all that existed in His AyOddya,) to the very best of position (mOksham). He rode on the strongest Garuda, and reached His abode with four hands (and Sankhu and ChakrA), being welcomed by one and all in Nithya vibhoothi, displaying the glow explicitly with His Original splendor [ParanjyOthi]. Such SarvEshwaran, Vaikuntha nAthan Sriya: Pathi Sriman Narayanan is here at Thillai Chithra kootam divya desam permanently. That very Lord is this Sri Raman of this Divya Desan. That Sri Raman of Ayodhya is this very Lord of Thillai Chithrakootam. Oh Servants of the Lord! Please recognize the archa murthy staying forever to bless you as Vaikunta Naathan at Thillai Thiruchitrakootam and eulogize him and perform Nitya Kaimkaryam to Him and receive His full blessings.

PERUMAL THIRUMOZHI- 10.11

தில்லைநகர்த் திருச்சித்ர கூடந் தன்னுள்*

திறல் விளங்கு மாருதியோடு அமர்ந்தான் தன்னை*

எல்லையில் சீர்த் தயரதன் தன் மகனாய்த் தோன்றிற்று -

அதுமுதலாத் * தன்னுலகம் புக்க தீரூ*

கொல்லியலும் படைத்தானைக் கொற்ற வொள்வாள்*

கோழியர்கோன் குடைக் குலசேகரன் சொற்செய்த*

நல்லியல் இன்தமிழ் மாலை பத்தும் வல்லார்*

நலந்திகழ் நாரணன் அடிக்கீழ் நண்ணு வாரே (2)

10.11

thillainagar thiruchchithrakoodanthannuL

thiRalviLangu maaruthiyOdu amaranthaan thannai

yellaiyil seerthayarathan thann makanaai thOnRiRu

adhumudhalaa thannulagam pukka theeRaa

kolliyalum padaitthaanai koRRa voLvaaL





Thirukulasekarapuram perumal- (Thanks: Sri Aravind Sethuraman)

**kOzhIyarkOn kudaikkulasEkaran soRseytha
nalliyal inthamizh maalai patthum vallaar
nalanthigazh naaraNan adikkeezh naNNu vaarE (2)**

10.11

About the Lord Sri Ramachandra murthy, who resides eternally in Thillai chithrakootam along with the strong and divine devotee, Hanuman-right from the birth as the son of the greatest King Dasaratha Chakravartthi until his ascension to Srivaikuntam (Paramapadham) to His very jyOthi is all very nicely and chronologically narrated as the very Ramayanam itself by the king Kulaseakara (who holds the sharp spear that sends all his enemy kings to heaven) and those who read these divine ten verses composed in chaste Tamil would surely be blessed to attain the Lotus Feet of EmperumAn Sriya: Pathi Sriman Narayanan in Srivaikuntam.



**SrImAn Madhavakkannan during
an upanyasam**

The entire tenth Thirumozhi on Thillai ThirucchithirakUtam is a summary of Srimadh RaamaayaNam and here the AzhwAr salutes the heroic acts of VeerarAghavan:

1. Paasuram 2: Tataka vatham;
2. Paasuram 3: ParasurAma Garva Bhangam;
3. Paasuram 5:VirAtha Vatham;
4. pasuram 6: Vaali vatham;



5. Paasuram 7: RaavaNa Vatham; paasuram

6. Paasuram 9: Sampuka vatham taking place in the Uttara KhAndham

குலசேகரப் பெருமாள் திருவடிகளே சரணம்

KulasekarAzhwAr ThiruvaDigaLE saraNam

Namo narayana

dAsan

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