

Sri Ranganaatha Mahimai

(Vol. III)



Annotated Commentary In English By
"SrI nrusimha sEva rasikan"

Oppiliappan kOil Sri.VaradAchAri SaThakOpan



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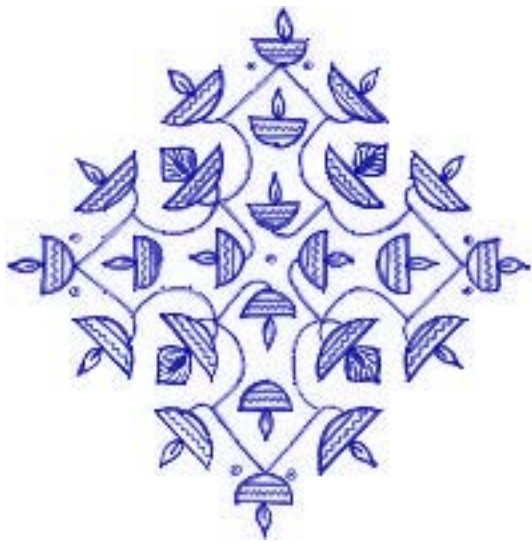
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ஸ்ரீ:

அழ்வார்களும் திருவரங்கனும்

AzhwArs and Sri RanganAthan

INTRODUCTION

In this third volume on Sri RanganAtha Mahimai, adiyEn has selected illustrative Paasurams from all the AzhwArs, who have performed MangaLASAsanams on the Lord of Srirangam. There are 247 bhakthi-laden paasurams from eleven of the twelve AzhwArs. The Mudal AzhwArs - Poygai, BhUtam and PEy AzhwAr - between themselves contributed SEVEN Paasurams.

1. Poygai AzhwAr has one paasuram about Sri RanganAthan.
2. BhuthatthAzhwAr performed MangaLASAsanam of Sri RanganAthan with four paasurams.
3. PEy AzhwAr performed MangaLASAsanam for the Lord of Srirangam with two paasurams.
4. Thirumazhisai AzhwAr wrote four Paasurams on Sri RanganAthA among the 96 paasurams of Naan Mugan Thiruvandadi Prabhandham. Ten out of the 120 paasurams of His other Prabhandham: Thiruchchanda viruththam are direct MangaLASAsanams of the Lord of Srirangam, the DasAvathAran.
5. The whole decad of the 11th Thirumozhi of NaacchiyAr is about AndAL's expression of her longing for the Lord of Srirangam.
6. PeriyAzhwAr composed 35 moving paasurams on Sri RanganAthan.
7. Kulasekhara AzhwAr gave us 31 marvelous paasurams known for their depth of Bhakthi.

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8. ThiruppANNAzhwAr gave us 10 bhakthi laden anubhavams of Sri RanganAthan in His AmalanAthipirAn prabhandam. (This prabhandam has been extensively covered under e-book # 16 at www.ahobilavalli.org).
9. ThoNDaraDipoDi Azhwar, gave two entire prabhandams: ThiruppaLLiyezhuchchi (These prabhandam have been extensively covered under e-book #70 at www.sundarasimham.org) and ThirumAlai on Sri Ranganaathan.
10. NammAzhwAr blessed us with 12 Srirangam paasurams and
11. Thirumangai AzhwAr blessed us with 73 Paasurams on Sri RanganAthA.

Madhurakavi, who sang only about his AchAryA, NammAzhwAr, is the only exception in this list. We will enjoy selected paasurams from each of the eleven AzhwArs on Lord RanganAthA next.



***Glimpses
of
AzhwArs' Anubhavam
of
Sri Ranganaatha***



Sri V. SaThakOpan SwAmy offering prayers to the Divya Dampathis
during Panguni Uthiram festival 2007
Pomona New York



Poygai AzhwAr's Paasuram (The Embodiment of Para Bhakthi)



Poigai AzhwAr

Poygai AzhwAr's paasuram addresses all those, who have a poor understanding of the mahimai of Sriman nArAyaNaa as the ParamAthman and DevAthi Devan.

He addresses these poor folks as "yEzhaikAL", or the spiritually poor, who have lost sight of the imperishable wealth, Sriman nArAyaNaa as their one and only Lord.

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ஒன்றும் மறந்தறியேன் ஓதநீர் வண்ணனைநான்,
இன்று மறப்பனோ ஏழைகள் - அன்று
கருவரங்கத்துள் கிடந்து கைதொழுதேன் கண்டேன்
திருவரங்க மேயான் திசை.

onRum maRanthu aRiyEN Othaneer VaNNanai naan
inRu maRappEnO yEzhaikAL! - anRu
karuvarangatthuL kidanthu kai thozuthEn kaNdEn
thiruvarangamEyAn thisai.

--- Mudal ThiruvandhAthi: Paasuram-6

Poygai AzhwAr was born at ThiruvehhA (திருவெஃகா) near Kanchipuram in a lotus pond inside a golden lotus during aippasi SravaNam as the amsam of the Lord's Paanchajanyam. He states in this paasuram that he has never been without the thought of Sri RanganAtha at any time in his life including the time he spent inside the golden lotus as a foetus. He states that he turned his head even during the foetal stage towards the direction of Sri Ranganaathan at Srirangam. He was in garba rangam (womb of the Golden lotus) and he turned towards Sri Rangam even then and offered his anjali.

SaastrAs say that the child growing in the mother's womb has the correct jn~Anam and VairAghyam. When it leaves the mother's womb and enters this world, it loses all that it was blessed to possess before. AzhwAr has this fact in mind and reminds the spiritually poor that he has not lost that jn~Anam and VairAghyam even now as in the case of other children. He remembers turning His head even as a foetus towards the Lord of Srirangam and saluting Him with folded hands. He says that he recognized the neela mEgha ShyAmaLa RanganAthan as the supreme Brahmman and therefore has not turned his gaze away from the direction of the Lord of Srirangam. He asks a rhetorical question: If I did so then as a foetus already, do you think I am going to turn in the direction of devathAntharams now?





BhUthatthAzhwAr's Paasuram (The embodiment of Para Jn~Anam)



BhUthatthAazhwAr

This AzhwAr was born inside a Maadhavi pushpam as ayOnijar at Talasayana Thiruppathi during aippasi avittam as the amsam of Sri GoumEdhaki (the gathai that we see on the lower left hand of Sri RanganAthA). He was called BhUtham in the spirit of "yEvam bhUthOsmi" or I remain as the Bhutham of Maadhavan or the servant of the Lord. BhUtham in Tamil means iruppai peRRa), one that has the status of some thing; in this case, as the one, who is fully

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cognizant of its status as the daasa bhUthan to the Sarva sEshi, the Lord of Srirangam. BhuthatthAzhwAr performed MangaLAsAsanam of Sri RanganAtham with four paasurams. The one that reminds one of Parama Padham and its gates opened on Vaikunta EkAdasi day at Srirangam is my favorite one of this AzhwAr:

திறம்பிற்று இனியறிந்தேன் தென்னரங்கத்து எந்தை,
திறம்பா வழிசென்றார்க்கு அல்லால், - திறம்பாச்-
செடிநரகை நீக்கித் தான் செல்வதன்முன், வாடோர்-
கடிநகர வாசற்கதவு.

thiRambiRRu ini aRinthEn tennarangatthu yenthai
tiRampA vazhi senRArkku allAI - tiRampAc-
chetinarakai neengit thAnn selvathan munn, vAnOr-
kadinakara vaasaRkkathavu

--- Second ThiruvandhAthi : Paasuram 88

AzhwAr equates Srirangam and Sri Vaikuntam here. They are equal to each other. Why? Both have seven prAkArams and thousand pillared halls. One is BhUIOka Vaikuntam; the other is the residence of the nithya sUris, "vaanOr kadinakaram" (i.e.), Parama padham. The first door of Sri Vaikuntam would not open to any one, who did not follow the noble Veda, Saastra PramANams established by Sri RanganAthA. Therefore, they can not succeed in entering Sri Vaikuntam. AzhwAr reminds us here that Sri RanganAtham is the Lord of Saasvatha dharmams. This truth is emphasized in Sri VishNu sahasra nAmam:

आचारप्रथमो धर्मो धर्मस्य प्रभुरच्युतः ॥

वेदाः शास्त्राणि विज्ञानमेतत्सर्वं जनार्दनात् ॥

भजन्ति ये पुष्कराक्षं न ते यान्ति पराभवम् ॥





AacAra prathamO dharmO dharmasya prabhuracyuta: ||
vEdA: sAstrANi vijn~Anam yetat sarvam janArdanAt ||
bhajanti yE pushkarAksham na tE yAntI parAbahvam ||

The “tiRampA Vazhi” referred to by Bhutham is the ‘sAsvatha dharma maargam’ established by the Lord. When those that do not follow the above dhArmics way, the front door of Sri Vaikuntam will bang shut as they approach. It won’t let them in. Where will these folks end up? “tiRampA cheti narahu” (the samsAric hell with the dense and dark forests) will be their lot.

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PEy AzhwAr's Paasurams (The embodiment of parama bhakthi)



PEy AzhwAr

This AzhwAr was born as an ayOnijar (outside the womb) in a red lily blossoming inside the well at the temple of Adhi Kesava PerumAL at Myalpore during an aiypaasi sathayam. He performed MangaLAsAsanam for the Lord of Srirangam with two paasurams. He was the amsam of the Lord's sword, nandhakam.

My favorite among the two paasurams is the sixty second paasuram of the





third thiruvandhAthi:

விண்ணகரம் வெஃகா விரிதிரைநீர் வேங்கடம்,
மண்ணகரம் மாமாட வேளுக்கை, – மண்ணகத்த
தென்குடந்தை தேனார் திருவரங்கம் தென்கோட்டி,
தன்குடங்கை நீரேற்றான் தாழ்வு.

viNNagaram vehhA viri thirai neer venkatam

maNNagaram maamAda veLukkai -maNNakattha

then kudanthai thEnAr thiruvarangam thenkOtti

tann kudangai neerERRAn thAzhvu.

--- Third ThiruvandhAthi : Paasuram 62

Here, the AzhwAr celebrates the soulabhyam and the souseelyam of the Lord, who is sarva swAmi. Even though He is Sarva swAmi, He stretched His hand and received in the palm of the hand the water poured by “Emperor” MaahA Bali to solemnize the dhAnam of three feet of land measured by His Vaamana form. He put aside His parathvam and asked for the gift of the three feet of land from MahA Bali. PEy AzhwAr points out that Souseelyam and the soulabhyam of the Lord is abundantly evident at Srirangam, ThiruviNNagar, ThiruvehhA, ThiruvEnkatam, VELukkai, Thirukkudanthai and ThirukkOshtiUr. AzhwAr describes Srirangam as “thEn aar thiruvarangam”. The divya dEsam of Srirangam filled with sweet honey is saluted here with the choice of words: “thEn aar thiruvarangam”. The sweet honey at the center of Srirangam is none other than Sri RanganAthan.

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The divya sUkthis of Thirumazhisai AzhwAr



Thirumazhisai AzhwAr

He is the author of the two Prabhandhams: Thirucchandha Viruttham and nAnmukan ThiruvandhAthi. Latter is written in the andhAthi style of the Mudal AzhwArs and asserts the supremacy of Sriman nArAyaNaa.

The former prabhandham is more metaphysical one, which enunciates that Sriman nArAyaNaa alone can be the path, the Goal and the means for Moksham.

We will start with nAnmukan ThiruvandhAthi, the first prabhandham of the AzhwAr.





NANMUKAN THIRUVANDHATHI PAASURAMS

There are four Paasurams on Sri RanganAthA among the 96 paasurams of this Prabhandham. The 60th paasuram is a beautiful one for us to reflect on:

‘ஆட்பார்த்து உழிதருவாய் கண்டுகொள்’ என்று, நின்
தாள் பார்த்து உழிதருவேன் தன்மையை – கேட்பார்க்கு
அரும்பொருளாய் நின்ற அரங்கனே, உன்னை
விரும்புவதே விள்ளேன் மனம்.

aaLL paarthu uzhi taruvAi kandu koLL yenRu, ninn
tALL paartthu uzhi taruvEn tanmaiya - kEtpArkku
arum poruLai ninRa aranganE, unnai
virumpuvathE viLLEn manam.

--- nAnmukan ThiruvandhAthi : Paasuram 60

MEANING AND COMMENTS:

This paasuram is about the mutual love (paraspara AkAnkshai) for union between the Lord and His bhakthan. The AzhwAr addresses the Lord as aranganE (Ranga pura VihAranE) and explains His nature as the One, who roams around always searching to see who is going to become the Object of His DayA. The AzhwAr continues to let us know that the Lord of Rangam resting under the VimAnam with the four Veda Kalasams as “kEtpArkku arum poruLai yenrum ninRa arangan”. He is the Lord, who is the inner and precious meaning of the VedAs for those who recite and study the Sruthis and other PramANams with reverence and longing instead of varattu patippu.

While the Lord's status is that of the matchless DayA SvarUpan as well as the supreme principle saluted by the VedAs, AzhwAr describes his own status and his special relationship to this Parama KaaruNeekan. He states: “ninn tALL paartthu yenRum uzhi taruvEn tanmaiya kaNdu koLL”. He reminds the Lord to





remember him as the one, who seeks the sacred feet of the Lord of Srirangam as his chosen lot. He invites the Lord to acknowledge his servitude and his search for Him. He concludes this paasuram with a declaration of his MahA visvAsam: "(yenn) manam unnai virumpuvathE viLLEn". He declares that I will not let my mind slip from the goal of having You as the prApyam (the target and the sought after goal).

AzhwAr describes the eternal quest of the Lord to search for the one, who does not stray by subjugating himself to either the worship of fellow human beings or demi Gods for his or her material well being, but instead seeks Him. AzhwAr describes his own quest for the shade of the sacred feet of the Lord after deliberately abandoning all the worldly pleasures, nara sthuthis and dEvathAnthara upAsanAs. Therefore, the AzhwAr reminds the Lord that they together are Paraspara AakAnkshIs (the pair that is mutually seeking / attracting each other).

AzhwAr goes on to state that it is futile to hear about and comprehend the nature of the Lord thru the means of Sruthi, Smruthi, ithihAsam and PurANams. Vedam itself declares: "naayam AthmA pravacanEna labhya:". One can not hope to acquire Him thru SravaNa - manana dhyAnams performed without deep love for Him. These have to take the Preethi rUpam for success. Those kEtpArgaL will understand Him as the "arum PoruL" of Sruthis and Saasthrams. They alone unite with Him. Oh Lord! At Srirangam, Your dance stage, You assume many roles and perform there Your leelAs. All those leelAs of Yours are elaborations of Your Arum PoruL. I seek Your sacred feet because of my intense desire for You and not for anything else. I will not leave that search until You find me! Such is the power of the relationship of this AzhwAr with His Lord.

THIRUCCHANDHA VIRUTHA PAASURAM OF THIRUMAZHISAI AZHWAR

In this prabhandham, AzhwAr salutes the paratthvam of Sriman nArAyaNaa in the upanishadic tradition. The highest peaks of Upanishadic insights are scaled





by the AzhwAr in this Prabhandham, while recognizing the Lord for His well known soulabhyam as archA Murthy at Srirangam (SubhAsrayam- auspicious object of attainment). Ten out of the 120 paasurams of this Prabhandham are direct MangaLASAsanams of the Lord of Srirangam, the DasAvathAran. Most of the paasurams of this Prabhandham are elaborations of the mystical relationship between the Sarva Seshi and the Seshan. In the 119th paasuram, he addresses the Lord of Srirangam with great affection and asks Him to listen to his description of a fact:

பொன்னிகுழ் அரங்கமேய புவைவண்ண! மாய!கேள்,
என்னதாவி என்னும் வல் வினையின் உள் கொழுந்து எழுந்து,
உன்ன பாதம் என்ன தின்ற ஒண்கடர்க் கொழுமலர்,
மன்ன வந்து பூண்டு வாட்டமின்றி எங்கும் தின்றதே.

ponnisoozh arangamEya poovaivaNNa! mAya! kELL,
ennathaavi ennum val vinaiyin uL kozhunth ezhunthu,
unna paatham enna ninRa oNsudark kozhumalar,
manna vanthu pooNdu vaatta minRi enkum ninRathE.

- - - Thirucchanda Viruttham, Paasuram 119

O Lord of Srirangam surrounded by the cool waters of KaavEri River! Oh Lord of MahA Lakshmi, the Lotus Lady! Oh MaayAvi! Please listen to this wonder. My soul has risen above the powerful vinais and has reached Your lotus feet and rests there joyously. What a sight he exclaims.

About this MaayAvi and His chEshtithams, Thirumazhisai AzhwAr states elsewhere:

“Oh Transcendent of Transcendents! Having the ocean as bed and enjoying the Supreme Lady residing in Thy chest, Thou loving were born of many human wombs. Lord of the nature of knowledge! None can know Thy greatness as this (as MaayAvi)”. The paasuram words etched in the state of wonderment are:





“Oruttharum ninAthu tanmai inna thenna vallarE”. In the 91st and 92nd paasurams, the AzhwAr explains that this immense magician alone can and must help man. Granting that the integral anubhavam of the Lord as Brahman as well as soulabhyan in archA form as a paripUrNa sacchidhAnandha SvarUpi is the highest experience of mystical religion, the Azhwar concludes in the 108th paasum of Thirucchanda Viruttham: “Should not the minds of human beings seek out that incomparable bliss of being united to Thee and Thee alone?” He sums up by declaring that to be united with Sriman nArAyaNaa in all conditions and in all births is the most profound and worth while experience open to the humans.

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ANDAL's MangalAsAsanam



gOdhA pirATTi

(Pic.Courtesy : B.Senthil Kumar)

(<http://thiruvilliputtur.blogspot.com>)

We shall study now AndaL's MangalAsAsanam on this birth day of GodhAgrajar (Sri RaamAnujA's birthday: the elder brother of GodhA as She hailed him for his services to Her Lord at ThirumAlirumchOlai by serving 1000 vessels full of

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akkara Vadisil).

ANDAL'S LONGING TO BE UNITED WITH SRI RANGARAJAN

All her young life was animated with a deep desire for uniting with Sri RanganAthA. The whole decad of the 11th Thirumozhi of NaacchiyAr is about her expression of her longing for the Lord of Srirangam. We will study only one paasuram from this decad.

THE PAASURAM FROM NAACCHIYAAR THIRUMOZHI (11.10)

AndaaL had the MahA VisvAsam in the Lord's vow that he etched in His Charama sIOkam (sarva dharmAn partityajya maamEkam SaraNam vraja). She concluded that HE is not a dvhvi bhAshi (the one who breaks the word that he gave to BhakthAs and reverses Himself or speaks twice about a vow that He took to assure prapannA's protection). She was however feeling desperate with her anxiety. She began to console herself with the thought that He will come to Her rescue even if He turned out to be a dhvi bhaashi for the simple reason that she was the daughter of the noble saint, PeriyAzhwAr, who happened to be Her AchAryan as well as Her father. She was convinced that the SaraNagatha-Vatsalan will not turn down those recommended by the AchAryAs like Her father. The paasuram containing these thoughts is:

செம்மை உடைய திருவரங்கர் தாம் பணித்த,
மெய்ம்மைப் பெருவார்த்தை விட்டுசித்தர் கேட்டிருப்பர்,
தம்மை உகப்பாரைத் தாமுகப்பர் என்னும் சொல்,
தம்மிடையே பொய்யானால் சாதிப்பார் ஆர் இனியே!

semmai udaya thiruvarangar thAmm paNittha

meymaip peruvaarthai vittuchitthar kEttiruppar

tammai ukappaarait thAmm ukappAr yennum chol

tammidayE poyyAnAl saathippar Aar iniyE ?

(NTM 11.10)

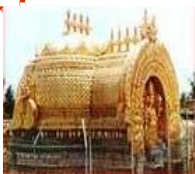




MEANING:

My Lord Sri RanganAthan had the unison of mind, speech and observance, when He uttered the noble and grand charama sIOkam (meymaip peru vaarthai) vowed to come to the rescue of those, who performed Prapatthi at His lotus feet through an AchAryA. My Father, who is my AchAryA has recited His charama sIOkam and the Lord has heard it. The Lord will stay true to the words of His Charama sIOkam as recited by my father and AchAryA. This was my assumption. Alas! He has not fulfilled His promise. If the established doctrine that He will desire those, who desire Him becomes false as a result of His lapse, who else can command Him to behave properly? Who can set this injustice right?

Two decads later, the Lord fulfilled His promise to Her and appeared before Her and ANdAL was thrilled and with that AnandAnubhavam, She concluded Her Thirumozhi.





PeriyAzhwAr



PeriyAzhwAr's MangalAsasanam of Sri RanganAthan

Sri VishNuchitthar became PeriyAzhwAr by virtue of becoming the father-in-law of the Lord of Srirangam. He composed hence 35 moving paasurams on Sri RanganAthan. Each one of them is deep in meaning and moving in spirit.

In Periazhwar Thirumozhi 4.9.11, PeriyAzhwAr describes Srirangam as the divya desam of preference for the Lord and that the lord of that divya desam is worshipped with equal fervor by people of the North and the South. (kanlAzhip padai udaiyAn karuthum koil, tennAdum vadanaadum thozha ninRa thiruvarangat tiruppathi).

கைந் நாகத்து இடர் கடிந்த கனலாழிப்
படை உடையான் கருதும்கோயில்,
தென்னாடும் வடநாடும் தொழ நின்ற
திருவரங்கத் திருப்பதியின்மேல்,
மெய்ந்நாவன் மெய் அடியான் விட்டுசித்தன்
விரித்த தமிழ் உரைக்க வல்லார்,
எஞ்ஞான்றும் எம்பெருமான் இணையடிக்கீழ்
இணை பிரியாது இருப்பர் தாமே.

kain nAkaththu idar kadindha kanalAzhip
padai udaiyAn karuthumkOyil
thennAdum vadanAdum thozha ninRa
thiruvarangat tiruppathiyinmEl
meynnAvan mey adiyAn vittuchiththan
viriththa thamizh uraikka vallAr
ejn~jn~AnRum emperumA iNaiyadikkeezh
iNai piriyaAdhu iruppar thaame

(PTM 4.9.11)



In 4.9.9, AzhwAr salutes Sri RanganAtha as the DasAvathAra mUrthy:

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dashAvatAram



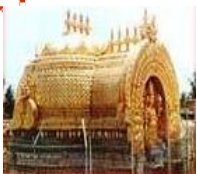
தேவுடைய மீனமாய் ஆமையாய்
ஏனமாய் அரியாய்க் குறளாய்,
மூவுருவில் இராமனாய்க் கண்ணனாய்க்
கற்கியாய் முடிப்பான் கோயில்,
சேவலொடு பெடையன்னம் செங்கமல
மலரேறி ஊசலாடி,
பூவணைமேல் துதைந்து எழு செம்பொடி ஆடி
வினையாடும் புனலரங்கமே.

thEvudaiya meenamAy AamaiyAay
EnamAay ariyAayk kuRaLAy
moovuruvil iraamanAyk kaNNanAyk
kaRkiyAy mudippAn kOyil
sEvalodu pedaiyannam sengamala
malarERi oosalaadi
poovaNaimEl thudhaindh ezhu sempodiy Aadi
viLaiyAadum punalarangamE.

(PTM 4.9.9)



dashAvatAra depiction on pillars at Sri Rangam





(This is the koil of the Lord, who incarnated as the Matsyam with ever growing lustre, Tortoise, VarAham, Narasimham, Vaamanan, the three RaamAs - ParasurAman, Dasaratha Raaman and Balabhadra Raamn-, KrishNa and Kalki).

In a profound paasuram (4.9.2), AzhwAr asks whether there is anyone who wants to be the Daasan of any God other than Sri RanganAthan. He explains why it is difficult to find any other god to match in comparison to Sri RanganAthan.

He says: "If Maha Lakshmi, the embodiment of clemency for our apachArams gets fed up and some times complains about the adiyArs of the Lord, then the Lord will protest and come to their rescue and say that His adiyArs would not have committed such apachArams and if they ever committed those apachArams with the thought that He will forgive them for their trespasses, then they would have done only good deeds".

In other words, He would defend His BhakthAs against any surprising complaints from His Devi, who is known for Her PurushakAram (intercession and sipArisu on behalf of the aparAdhis). That is the quality of His DayA. The paasuram is as below:

தன்னடியார் திறத்தகத்துத் தாமரையா-

ளாகிலும் சிதகுரைக்குமேல்,

என்னடியார் அதுசெய்யார் செய்தாரேல்

நன்றுசெய்தார் என்பர் போலும்,

மன்னுடைய விபீடணற்காய் மதிலிலங்கைத்

திசைநோக்கி மலர்கண்வைத்த,

என்னுடைய திருவரங்கற்கு அன்றியும்

மற்றொருவர்க்கு ஆளாவரே?

thannadiyAr thiRaththakaththuth thAmaraiyA-

AaLaakilum sidhakuraikkumEl





ennadiyAr adhu seyyAr seydhaarEl

nanRuseydhAr enbar pOlum

mannudaiya vibeedaNArKAay madhililangaith

thisainOkki malarkaNvaihtha

ennudaiya thiruvarangaRku anRiyum

maRRoruvarkku AaLAvarE?

- - - PeriyAzhwAr Thirumozhi 4.9.2

The decad 4.10 is a gem, where the AzhwAr prays for the blessing of the Lord's KatAksham during his last moments on this earth. AzhwAr states that he will be in a state of utter powerlessness during his last moments and will be like a log or stone, totally devoid of control over his senses to think about the Lord. Therefore, I am reciting today Your ThirunAmams in anticipation of my helpless state during my last moments. Please save me from the himsai of the servants of Yama Devan at that time and take me to Your Parama padham.

துப்புடையாரை அடைவதெல்லாம்

சோர்விடத்துத் துணையாவரென்றே,

ஒப்பிலேனாகிலும் நின்னடைந்தேன்

ஆனைக்கு நீ அருள்செய்தமையால்,

எய்ப்பு என்னை வந்து நலியும்போது

அங்கு ஏதும் நானுன்னை நினைக்கமாட்டேன்,

அப்போதைக்கு இப்போதே சொல்லிவைத்தேன்

அரங்கத்தரவணைப் பள்ளியானே!

thuppudaiyArai adaivadhellAm

sOrvidaththuth thuNaiyAvarenRE

oppilEnAkilum ninnadaindhEn

Aanaikku neearuLseydhamaiyAl





eyppu ennaivandhu naliyumpOdhu

angu Edhum nAnunnai ninaikkamAttEn

appOdhaikku ippOdhesollivaiththEn

arangaththaravaNaip paLLiyAE!

(Periazhwar Thirumozhi 4.10.1)

I am insuring now against my helpless state then, by uttering Your nAmAs; please take note! You must come to my rescue, when I would be helpless in my last moments.

Decad 5.1 contains some moving paasurams dealing with AzhwaAr's naicchAnu-santhAnam. AzhwaAr belittles himself for all of his lapses and deficiencies. Every one of the paasurams of this decad is a gem. They need to be studied and restudied.

In the first paasuram, AzhwaAr acknowledges that he does not have the purity of tongue and therefore he is disqualified to use that impure tongue to eulogize Sri RanganAthan. At the same time, my tongue which has experienced the sweetness of eulogizing You will not quit from reciting Your nAmAs. It will not praise anyone other than You. I am afraid of the compulsive activities of my immodest and impure tongue. That tongue is not under my control. Oh Lord! Please do not consider my eulogy as coming from a mUrkan (man of bad character) and become angry at me. My tongue is so agitated that it does not listen to me in spite of its unfitness.

The great ones deem even the shriek of the crow as a good deed out of their sense of tolerance. You should treat the improper and forward activities of my tongue in the same way and forgive its arrogance to venture into praising you independent of its immense disqualifications. Please forgive me and my tongue. I have recited insubstantial paasurams with my evil tongue. It is your duty befitting Your status as the Lord of All to forgive my trespasses.

சழக்கு நாக்கொடு புன்கவி சொன்னேன்

சங்கு சக்கரம் ஏந்து கையனே!





பிழைப்பர் ஆகிலும் தம்மடியார் சொல்
பொறுப்பது பெரியோர் கடனன்றே,
விழிக்கும் கண்ணிலேன் நின் கண் மற்றல்லால்
வேறு ஒருவரோடு என் மனம் பற்றுது,
உழைக்கு ஓர் புள்ளி மிகையன்று கண்டாய்
ஊழி ஏழு உலகு உண்டு உமிழ்ந்தானே!

sazhakku nAkkodu punkavi sonnEn

sangu chakkaram Endhu kaiyanE!

pizhaippar Aakilum thammadiyAr sol

poRuppadhu periyOr kadanRE

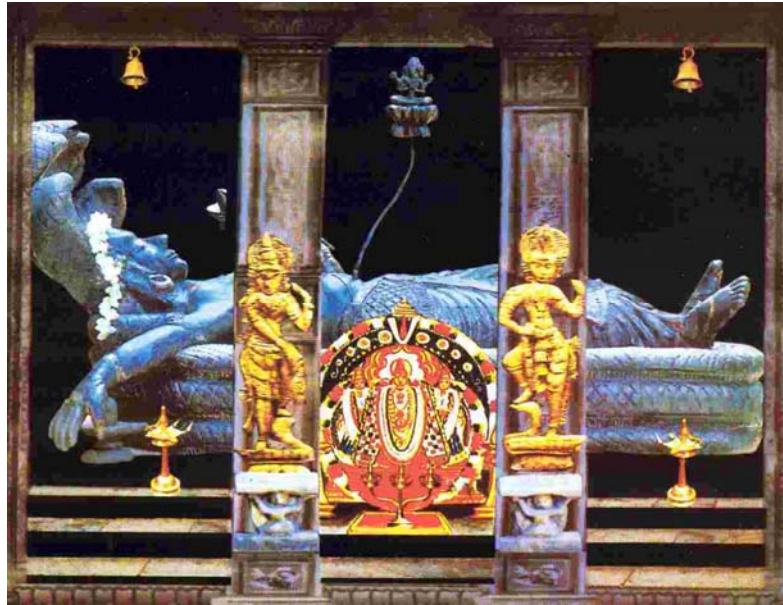
vizhikkum kaNNilEn nin kaN maRRallAI

vERu oruvarOdu en manam paRRaadhu

uzhaikku Or puLLi mikaiyanRu kaNdAy

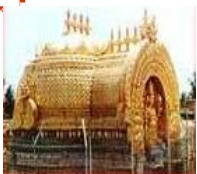
oozhi yEzhulaku uNdu umizhndhAnE!

(PTM 5.1.2)



yEzhulaku uNdu umizhndhavan!

Thiru Anantha PadmanAbhaswAmy - ThiruAnanthapuram





In Paasuram 5.2.1, AzhwAr describes the Lord's reaction, when he stated that he dared to use his evil tongue to compose insubstantial poems on Him. AzhwAr was in an utter state of sorrow over his unfitness and lowliness. The Lord figured out that His bhakthan is excusing himself to get away from Him and He immediately entered into the AzhwAr and made him stay away from thoughts of his unfitness and deficiencies.

AzhwAr experienced the bliss of union with the Lord and acknowledged that the citadel of the Lord, his soul is no longer in the old dejected and defenseless state and now it has become supremely protected against all inauspiciousness (paik konda pAmpaNai-yOdum paNdanRu pattinam kAppE).

நெய்க் குடத்தைப்பற்றி ஏறும்

ஏறும்புகள்போல் நிரந்து எங்கும்—

கைக் கொண்டு நிற்கின்ற நோய்காள்!

காலம் பெற உய்யப்போமின்,

மெய்க் கொண்டு வந்து புகுந்து

வேதப்பிராஞர் கிடந்தார்,

பைக் கொண்ட பாம்பணையோடும்

பண்டன்று பட்டினம் காப்பே.

neykkudaththaippaRRi ERum

eRumbukaLpOI nirandhu engum—

kaik koNdu niRkinRa nOykAL!

kAlam peRa uyyappOmin

meyk koNdu vandhu pukundhu

vEdhappiraanAr kidandhAr

paik koNda pAmbaNaiyOdum

paNdanRu pattinam kAppE.

(PTM 5.2.1)





In paasuram 5.2.8, AzhwAr describes the great blessing that he was privileged to receive from the Parama DayALU, Sri Ranganaathan:

ஏதங்கள் ஆயினவெல்லாம்

இறங்கல் இடுவித்து, என்னுள்ளே-

பீதகவாடைப் பிரானார்

பிரம குருவாகி வந்து,

போதில் கமல வன்னெஞ்சம்

புகுந்தும் என் சென்னித்திடரில்,

பாத இலச்சினை வைத்தார்

பண்டன்று பட்டினம் காப்பே.

EdhangaL AayinavellAm

iRangal iduviththu, ennuLLE-

peethakavAdaip pirAnAar

bhirama guruvAhi vanthu,

pOthil kamala vannenchem

puhunthum en senniththidaril,

pAdha ilachchinai vaiththAr

paNdanRu pattinam kAppE.

-- Periazhwar Thirumozhi 5.2.8

My soul (aathmA, Pattinam) is no longer in the old dilapidated, defenseless state. It is now rejuvenated and well protected. What happened? What was the reason for this miraculous change? What happened was that the beautiful Lord of Srirangam wearing His brilliant silk garb entered my heart lotus, which is His seat (antharyAmi Brahmman) and removed all the blemishes that He found there and placed His sacred feet on my head. My soul is no longer in its old, pitiable state. Now that the Lord has entered my heart lotus, my soul is





very well protected.

AzhwAr goes on to comfort the Lord in decad 5.4 (senniyOngu paasurams). He assures the Lord that He has nothing more to do for him and that He should not worry whether He had done enough for him.

Srirangam paasurams thus form a central plank in the unique anubhavam of PeriyAzhwAr in his spiritual quest and kaimkaryam.

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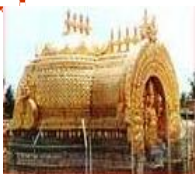
KulasEkara Azhwar's salutation of Sri Ranganathan



KulasEkhara AzhwAr

This AzhwAr 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 gave us 31 marvelous paasurams known for their depth of Bhakthi. The first three of his ten decads are about Azhagiya MaNavALan, Sri Ranganathan.

In the first decad, KulasEkarA AhzwAr longs for the day, when he would be able to stand in the courtyard of Sri Ranganathan, hugging the two ThirumaNatthUNNkal. 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:

வாயோர் ஈர் ஐ நூறு துதங்கள் ஆர்ந்த
வளையுடம்பின் அழல்நாகம் உமிழ்ந்த செந்தீ,
வீயாத மலர்ச்சென்னி விதானமே போல்
மேன்மேலும் மிகவெங்கும் பரந்த தன்கீழ்,
காயாம்பூ மலர்ப் பிறங்கல் அன்ன மாலைக்
கடியரங்கத்து அரவணையில் பள்ளி கொள்ளும்
மாயோனை, மனத்தூணை பற்றி நின்று என்-
வாயார என்குகாலோ வாழ்த்தும் நாளே?

vAyOr eer ai nooRu thuthangaL Aarntha
vaLaiyudambin azhal nAgam umizhntha senthee,
veeyAtha malarcchenni vithAnamE pOI
mEnmElum migavengum parantha thankeezh,
kAyAmpoo malarp piRangal anna mAlaik-
kadiyarangatthu aravaNaiyil paLLi koLLum
mAyOnai, maNaththooNE paRRi ninRu en-
vAyaara enRukoLO vAzhtthum nALE? (PerumAL Thirumozhi 1.2)

When will that day arrive, when I can stand holding the two marriage pillars at the garbhagraham of Sri RanganAthan and eulogize Him with all the power of my tongue?

In the second decad, AzhwAr celebrates the glory of the BhAgavathAs, who are engaged in Bhagavadh Kaimkaryam tirelessly. He says that the purpose of the eyes is to have the sevai of those BhaagavathAs. He states that the bath in the dust of the feet of the BhagavathAs is far superior in its holiness





compared to the bath in sacred waters of Ganga and other puNya theerthams. In the fourth paasuram, AzhwAr declares that his mind will forever sing pallAndu to the sacred feet of the BhaagavathAs. In the eighth paasuram, AzhwAr reveals that his heart is hopelessly in love with the VaishNava Lakshmi of Sri VaishNavAs, who lose themselves in ecstasy over Sri RanganAthA, their Lord.

In the third decad, AzhwAr explains the transformation in him as his mind fell in love with the BhaagavathAs of Lord RanganAthAn. He says that he developed VairAghyam and lost interest in pomp and circumstance and discarded all perishable sukham. He says that he avoided from then on the people, who confuse their body with their aathmA and equate the perishable siRRinbhams with the PeRinbham of relating to the Lord. In the sixth paasuram of this decad, AzhwAr states with conviction.

எம்பரத்தர் அல்லாரொடும் கூடலன்,
உம்பர் வாழ்வை ஒன்றாகக் கருதிலன்,
தம்பிரான் அமரர்க்கு, அரங்க நகர்
எம்பிரானுக்கு எழுமையும் பித்தனே.

emparatthar allArodum koodalan,
umbar vAzhvai onRakak karuthilan
tampirAn amararkku, aranga nakar
empirAnukku ezhumaiyum pitthanE.

(PerumAL Thirumozhi 3.6)

MEANING

I will not associate with those, who 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.





ThiruppANazhwAr's great anubhavam of the beauty of the Lord



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ThirupANazhwAr

The ten most beautiful paasurams of ThiruppANazhwAr have very few comparisons. Swami Desikan gave us a profound commentary known as "Muni Vaahana bhOgam" on these ten verses.

Swami Desikan described these ten paasurams this way:

பாவளரும் தமிழ் மறையின் பயனே கொண்ட
பாண்பெருமாள் பாடியதோர் பாடல் பத்து.





paavaLarum tamizh maRayin payanE konda
pANN perumAL paadiyathOr paadal patthu.

MEANING:

The ten paasurams of PaaNN PerumAL are the saarArthams (quintessence) of the Divya Prabhandhams, which are nothing but Tamizh Vedams.

ThiruppANa AzhwAr was overcome by the beauty of the sarvAnga Soundharyam of Sri RanganAthan reclining on Adhi Seshan at Srirangam. He enjoyed the beauty of the Lord from foot to head (paadhAathi kEsAntham) and gave us the extraordinary paasurams starting with the words: amalanAthipirAN.

Detailed commentaries on these ten paasurams are archived in:

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

under the title "ThiruppANa Azhwar's Amalanaathipiran".

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Thondardipodi AzhwAr - the RanganAtha pathivrathai



ThoNDaraDipoDi AzhwAr

1. THIRUPPALLIYEZHUCCHI PAASURAMS

Detailed commentaries for ThiruppaLLI yezhucchi Paasurams are archived in:

<http://www.sundarasimham.org/ebooks/ebook70.htm>

Vipra nArAyaNar described himself as the dust from the feet of BhagavathAs of the Lord of Srirangam (Thondaradippodi). He gave us ThiruppaLLI yezhucchi (suprabhAtham verses), which are the most beautiful in their lyrical





description of the approach of sunrise at Srirangam. He prayed to the Lord to wake up from His nidhrA and protect the people, just as He did wake up the AzhwAr from his samsArIc sleep earlier. The taniyan by Thiruvarangap PerumAn arayar describes the AzhwAr, who woke up the Lord as:

---வண்டு திணர்த்தவயல் தென்னரங்கதம்மாளைப், பள்ளி
உணர்த்தும் பிரான்.

--vaNdu tiNarththa vayal thennarangatthAmmAnai PaLLLi
uNartthum pirAn.



"arangatthamma! paLLiyezhundaruLAYE!"

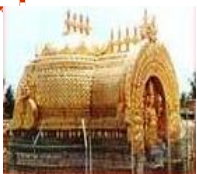
Another Taniyan salutes the AzhwAr's SookthimALas and describes how the AzhwAr approached the sleeping Lord and appealed to Him to wake up to bless the world.

तमेव मत्वा परवासुदेवं

रङ्गेशयं राजवदर्हणीयम् ।

tamEva matvA paravAsudEvam

rangEsayam raajava darhaNeeyam ||





MEANING:

The AzhwAr considered Lord RanganAthA sleeping on His serpent bed as the paravAsudEvA of Sri Vaikuntam and accorded Him all the honors due to a King and woke Him up through his paasurams. He concludes this prabhandham with a prayer to the Lord to bless him to become the servant of the servants of Him. He asks the Lord of Srirangam to get up from His serpent bed for the express purpose of giving him the blessed status of being the servant of the BhagavathAs, who are near and dear to arangan.

2. THIRUMALAI PAASURAMS OF THONDARDIPODI

The forty five paasurams of ThirumAlai have a profound expression of the ananya Bhakthi of the AzhwAr. For this AzhwAr, no other divya desa mUrthy mattered. Sri RanganAthA was his entire focus and purpose of his life. That is why, he has been saluted as Sri RanganAtha Pathivrathai. He exults over the power that he derived by learning the sacred Moola Manthram of the Lord and declares that he is shouting with joy and is dancing over the heads of the servants of Yama dharman. In another paasuram, he reveals that the bliss that arises from reciting the many divya nAmAs of Sri RanganAthan is far superior to the bliss arising from the stay at parama Padham. Therefore, he says that he rejects life at Sri Vaikuntam over the life at Srirangam spent in the enjoyment of the nAma sankeerthanam of the Lord's thousand names.

One of the Bhakthais of Oppliappan group wanted me to write about the "Vandina-muralum sOlai" Paasuram of ThirumAlai I will focus on this beautiful verse of Thondardipodi rendered in Thodi Raagam by Sangeetha KalAnidhi M.S.S in a famous recording few decades back.

In this paasuram, AzhwAr describes the natural beauty of Srirangam and the greatness of the Lord resting on His serpent bed there. Suddenly, the AzhwAr's mood shifts; he has a flashing thought about the mUrKAs (dushtAs), who do not recite the holy names of the Lord of Srirangam, and are



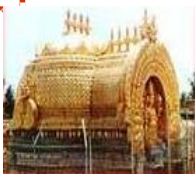


feasting themselves in a banquet. AzhwAr gets mad and asks us to get there and pull the food from their full plates and throw that to the dogs. The paasuram containing these thoughts is as follows:



VeLLai gOpuram - Sri Rangam

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வண்டினமுரலும் சோலை

மயிலினம் ஆலும் சோலை,

கொண்டல் மீதணவும் சோலை

குயிலினம் கூவும் சோலை,

அண்டர்கோன் அமரும் சோலை

அணி திருவரங்கம் என்னா-,

மிண்டர் பாய்ந்து உண்ணும் சோற்றை

விலக்கி நாய்க்கு இடுமினீரே.

vandinamuralum sOlai

mayilanam Alum sOlai

koNdal meethaNavum sOlai

kuyilinam koovum sOlai

andarkOnn amarum sOlai

aNi Thiruvarangam enna-

mindar paaynthu uNNum sORRai

vilakki nAykku idumineerE

(ThirumAlai 14)

COMMENTS:

Vandinamuralum sOlai:

Srirangam is surrounded by multitudes of groves full of the humming bees. The VaNdu or bees are also known as dhvirEpams since they have two 'R's in their name (Bhramaram). That name Bhramaram also means Rishis, who do Hari nAma sankeethanam (equivalent to the reenkAram of the VaNdus). Thus the groves of Srirangam are resonating with the divya nAma sankeerthanam of the sages.

MayilinamAlum sOlai:

While the bees are producing reenkAram in the air reciting the Lord's many





names, on the ground, the peacocks are excited from hearing the sacred names of the Lord and they begin to dance with joy as they visualize the neela megha PerumAL resting inside the Ranga VimAnam. Normally, the Peacocks spread their plumes and dance, when they see the dark blue rain-laden clouds. Here, their dance arises from the thought of the dark blue hue of the Lord celebrated by the bees.

KoNdal meethaNavum sOlai:

Now the blue clouds of the rainy season come low and brush against the foliage of the trees of the verdant groves to gain the attention of the dancing peacocks, which do not take note of them as they would have done at any place other than Srirangam.

Kuyilanam koovum sOlai:

Here at the groves of Srirangam, the nightingales are calling each other with their sweet voices to come together to sing about the Lord.

andar kOnn amarum sOlai:

Sri Ranganaathan arrives at these groves and rests in the mantapams there during His many uthsavams. Hence, they become blessed and become places of the songs for the bees and nightingales and the rangam (stage) for the dance of peacocks.

aNi Thiruvarangam ennA:

Those that do not recognize the holiness of Srirangam with its eventful groves and fail to hail this holy divya desam and salute it with reverence as Sri RanganAthA's divya desam.

mindar paaynthuNNum sORRai vilakki nAykkidumineerE:

Of those sinful ones eating with gusto their food, there is only one thing to do. They are falling over their food and forgetting to think of Sri RanganAthA and his holy place of residence. Azhwar asks us to quickly go there and take away



the food that they are lusting over and throw it to the dogs. That is the kind of reverence the AzhwAr has for Sri RanganAthA and the anger he has for those, who fail to recognize the holiness of Srirangam and go about their worldly ways.



One of the many Temple gOpurams of Sri Rangam



NammAzhwAr's paasurams on Sri RanganAthan



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nammAzhwAr

NammAzhwAr is fourth in the line of our AchAryAs (AchArya paramparai) after the Divya Dampathis and VishvaksEnar. He blessed us with 12 Srirangam paasurams, eleven of which are found in his Thiruvaimozhi; the twelfth one is





positioned in the 28th verse of Thiruviruttham, where he asks for the blessings of the Lord of Srirangam resting in the island of Srirangam (peru neert thiruvarangA aruLAi).

INTRODUCTION TO THIRUVAIMOZHI PAASURANGAL DECAD 7.2

“kangulum pagalum” (கங்குலும் பகலும்).

This decad, dedicated to Sri RanganAthA is set in the words of the mother of ParAnkusa Naayaki, houses one of the high points of AzhwAr’s Bhagavadh anubhavam.

It is important to understand how AzhwAr built-up his appeal to the Lord progressively.

1. In the Thiruvaimozhi (TVM) 1.1 (UyarvaRavuyar- உயர்வறவுயர்), AzhwAr celebrated the parathvam of Sriman nArAyaNaa.
2. In TVM 1.3 (patthudai - பத்துடை), he saluted the soulabhyam of our Lord.
3. In TVM 1.5 (vaLavEzhulagin- வளவேழ உலகின்), he observed his naicchAnu-santhAnam and tried to remove himself from the presence of the Lord thinking about his lowliness.
4. In TVM 6.2 (minnidai - மின்னிடை), as ParAnkusa Naayaki, he became angry at the Lord and in a mood of praNaya kOPam (SatakOpan’s kOPam), She asked the Lord to remove Himself from her presence and stop tormenting her.

In the next decad, TVM 6.3 (nalkuravum - நல்குரவும்), the Lord came before His dear BhakthA and united with him (her). This was at Thiruvinnagar (nalkuravum paasurangaL). Here AzhwAr performed his saraNagathi and acknowledged the Lord’s acceptance:

-----திரு விண்ணகர்ச் சேர்ந்த அப்பன்,

தன்னொப்பார் இல்லப்பன் தந்தனன் தனதான் நிழலே





“---thiruvinnagar sErntha appan

tannoppAr illappan tanthanan tanathALL nizhalE”

(TVM 6.3.9)

AzhwAr progressed through the rest of the sixth decad and arrived at ThiruvEnkatam (TVM 6.10) and reminded the Lord of the SaraNAgathi that he had performed earlier at His feet at Thiruvinnagar and described his great hurry (dvarai, avasaram) to reach the Lord's feet and perform nithya kaimkaryam at Sri Vaikuntam.



"agalakillEn iRayum enRu alarmEl mangai uRai mArbA!"

Serthi Sevai at Sri Rangan

(Pic. Courtesy: Sri. K.V.Srinivasan, The Hindu)

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In the famous tenth verse of this decad

‘அகலகில்லேன் இறையும்’ என்றுஅலர்மேல் மங்கை உறைமார்பா!,
நிகரில் புகழாய்! உலகமுன்று உடையாய்! என்னை ஆள்வானே!,
நிகரில் அமரர் முனிக்கணங்கள் விரும்பும் திருவேங்கடத்தானே
புகல் ஒன்றில்லா அடியேன் உன் அடிக்கீழ் அமர்ந்து புகுந்தேனே.

‘agalakillEn iRaiyum’ enRu alarmEl mangai uRaimArpA!

nigaril pugazhAy! ulagamoonRu udaiyAy! ennai AaLvAnE!

nigaril amarar munikkaNangaL virumpum thiruvEnkadatthAnE

pugal onRillA adiyEn un adikkeezh amarndhu pugunthEnE.

--ThiruvAymozhi 6.10.10

In our purvAchAryA's commentaries, TVM 6.10 on ThiruvEnkatam (ulagamunda peruvAyA), TVM 7.1 (uNNiIAviya aivarAI) and TVM 7.2 on Srirangam (kangulum pagalum) are tightly knit. In their judgment, the connection between these successive decads is as follows:

1. TVM 6.10 On ThiruvEnkatavan (ulahamunda) is PraNavArtham.
2. TVM 7.1 (uNNiIAviya aivarAI) represents the nama: sabdham.
3. TVM 7.2 (kangulum pagalum) is the sabdhArtham of “nArAyaNAya”.

Together, they are elaboration of the Moola manthram. The Srirangam paasurams of NammaAzhwaAr are then the celebration of the “nArAyaNa sabdham” and the fourth vibhakthi (chathurthi), which stands for anubhava janitha preethi kaaritham, when one does Kaimkaryam for the Lord such as building a temple for him like us in USA, Thirumangai's building of the ramparts at Srirangam, H.H. the Jeeyar's building of the Raaja gopuram, Thondardipodi's ThirumAlai kaimkaryam and so many others.

In the first paasuram, the mother of ParAnkusa Naayaki tells the Lord that her dear daughter has not slept for days and nights. She tells the Lord that her daughter is searching for Him furiously everywhere. The mother then asks





the Lord a blunt question: "Oh Lord of the fertile Srirangam! What do you propose to do with of my dear daughter that You are tormenting (ivaL tiRatthu yenn seyhinRAyE?)".



parAnkusa nAyaki - Thiru AllikENi

(Pic.Courtesy: rAmAnuja dAsargaL at www.pbase.com/svami)

In the second paasuram, the deeply worried mother asks the Lord: "What is going to happen to my dear one and where is all this going to end?"

In the third paasuram, the mother persists in her line of questioning and asks the Lord to explain to her the purpose of the Lord's taking a permanent abode





at Srirangam. Is it for us to enjoy Your beauty? If so what have You done to my daughter and what remedy do You propose to get her out of her suffering on behalf of You.

In the fourth paasuram, the mother does not pipe down. She acts as a prosecutor and demands the Lord to tell her what He in His infinite wisdom proposes to do. I do not know what you have in mind. Please tell me about it demands the harried mother. She marvels at the infatuation that the Lord has caused in the mind of her daughter and appeals now to the Lord: "Please take pity on my daughter. She clearly does not deserve this treatment at Your hands. Is what all you are doing (to cause pain to my daughter) arising from my own past sins? They say that You come to the rescue of devotees, who seek after You. They say that You will not let them sink in morass. My daughter is a tender one going through all of these sufferings for You. She is MahA Lakshmi herself. How can you have such a hard heart and abandon her and not listen to her soulful appeals. I know not what end she will have due to your heartlessness".

As the mother was going on, some thing miraculous happened. When the mother was wondering how her daughter was going to reach her goal of union with the Lord of Srirangam, she found out that her daughter had already reached the feet of the Lord with the hue of the rain-laden clouds. The mother concludes on a happy note that like the rain-laden clouds bless the world with the rejuvenating rains, the Parama DayALu of Srirangam has showered His benevolent compassion on her daughter and made her dreams come true.

The key passages from the set of 10 paasurams of this decad according to Sri Vaathsalya AhObilAcchAr swamy are, the paasura Vaakhyams are included in the parenthesis in the following pages.





PAASURAM 1

கங்குலும் பகலும் கண் துயிலறியாள்
கண்ணநீர் கைகளால் இறைக்கும்,
சங்கு சக்கரங்களென்று கை கூப்பும்
'தாமரைக் கண்' என்றே தளரும்,
'எங்ஙனே தரிக்கேன் உன்னைவிட்டு' என்னும்
இருநிலம் கை துழாவிருக்கும்,
செங்கயல் பாய்நீர்த் திருவரங்கத்தாய்!
இவள்திறத்து என் செய்கின்றாயே? 7.2.1

kangkulum pagalum kaN thuyil aRiyaaL

kaNNanNeer kaikaLaal iRaikkum,

sankusak karangkaLenRu kai kooppum

'thAmaraiK kaN' enRE thaLarum,

'engnganE tharikkEn unnai vittu' ennum

irunilam kait thuzhAvirukkum,

senkayal pAyneerth thiruvarangatthAy!

ivaL thiRaththu en seykinRaayE?'

He is the one to be worshipped and approached as Sevyam (thiruvarangatthAy!
sankusak karangaL kai koopum: the little hands perform anjali)





"athibhOgyan" nAmperumAL

(Pic.Courtesy: rAmAnuja dAsargaL at pbase.com/svami)



PAASURAM 2

‘என் செய்கின்றாய் என் தாமரைக் கண்ணா!’
என்னும் கண்ணீர்மல்க இருக்கும்,
‘என் செய்கேன் எறிநீர்த் திருவரங்கத்தாய்?’
என்னும் வெவ்வுயிர்த்துயிர்த்துருகும்
‘முன்செய்த வினையே! முகப்படாய்’ என்னும்
‘முகில்வண்ணா! தகுவதோ?’ என்னும்,
முன்செய்து இவ்வுலகம் உண்டுமிழந்தளந்தாய்!
என்கொலோமுடிகின்றது இவட்கே? 7.2.2

‘en seykinRaay en thAmaraiK kaNNaAl!’
enum kaNNeEr malga irukkum,
‘en seygEn eRineerth thiruvarangatthAy?’
enum vevvuyirtthuyirtthu urugum
‘mun seydhA vinaiyE! mugappadAy’ enum
‘mugilvaNNaAl! thakuvathO?’enum,
munseydu ivvulagam uNdumizanthaLandhAy!
enkolO mudiginRathu ivatkE?

Lord of Srirangam is the most delectable to enjoy as athibhOgyan: (mugil
VaNNA! thAmaraiK kaNNA!)





PAASURAM 3

வட்கிலஸ் இறையும் 'மணிவண்ணா!' என்னும்

வானமே நோக்கும் மையாக்கும்,

'உட்குடை அசுரர் உயிரெல்லாம் உண்ட

ஒருவனே!' என்னும் உள்ளுருகும்,

'கட்கிலீ! உன்னைக் காணுமாறு அருளாய்

காகுத்தா! கண்ணனே!' என்னும்,

திட்கொடி மதிள்கூழ் திருவரங்கத்தாய்!

இவள்திறத்து என் செய்திட்டாயே?

7.2.3

vatkilaL iRaiyum 'maNivaNNaa!' ennum

vAnamE nOkkum maiyAkkum,

utkudai asurar uyir eIlAm uNda

oruvanE!' ennum uL urukum,

'katkilee! unnaik kaaNumaaRu aruLaay

kAkutthA! kaNNanE!' ennum,

thitkodi mathiLsoozh thiruvarangatthAy!

ivaL thiRatthu en seythittAyE?

SaguNa mangaLa Vighrahan: (kaaNumaaRu aruLaai! kaNNanE).





PAASURAM 4

இட்டகால் இட்ட கைகளாய் இருக்கும்
எழுந்துலாய் மயங்கும் கை கூப்பும்,
'கட்டமே காதல்!' என்று முர்ச்சிக்கும்
'கடல்வண்ணா! கடியைகாண்' என்னும்,
'வட்டவாய் நேமி வலங்கையா!' என்னும்
'வந்திடாய்' என்றென்றே மயங்கும்,
சிட்டனே! செழுநீர்த் திருவரங்கத்தாய்!
இவள்திறத்து என் சிந்தித்தாயே?

7.2.4

ittakAl itta kaigaLaay irukkum

ezhundhulAy mayankum kai kooppum,

'kattamE kAdhal!' enRu moorchchikkum

'kadal vaNNaa! kadiyai kaaN' ennum,

'vattavAy nEmi valankaiyA!' ennum

'vandhidAy' enRenRE mayangkum,

sittanE! sezhuneert thiruvarangatthAy!

ivaL thiRatthu en sindhitthAyE?

He is far superior to worldly wealth and enjoymnts: (sittanE! Sezhu neert thiruvarangatthAy!). Here the beautifully chosen word, sittan stands for Sri+ ishtan =ThirumAl or MaalOlan and as such, the supreme wealth for all of us.

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PAASURAM 5

சிந்திக்கும் திசைக்கும் தேறும் கை கூப்பும்

‘திருவரங்கத்துள்ளாய்!’ என்னும் –

வந்திக்கும், ஆங்கே மழைக் கண்ணீர் மல்க

‘வந்திடாய்’ என்றென்றே மயங்கும்,

அந்திப்போது அவுணன் உடலிடந்தானே!

அலைகடல் கடைந்த ஆரமுதே,

சந்தித்து உன் சரணம் சார்வதே வலித்த

தையலை மையல் செய்தானே!

7.2.5

sindhikkum thisaikkum thERum kai kooppum

‘thiruvarangatthuLLaay!’ enum

vandhikkum, AangE mazhaik kaNNeer malka

‘vandhitAy’ enRenRE mayankum,

andhippOdhu avuNan udal idanthAnE!

alaikadal kadaintha AaramudhE,

santhitthu un SaraNam sArvathE valittha

thaiyalai maiyal seythAnE!

He is the PurushArtham and He is the one, who blesses that PurushArtham (Himself) to us: (alai kadal kadaintha aaramudhE! santhitthu un SaraNam sArvathE).





PAASURAM 6

‘மையல்செய்து என்னை மனம்கவர்ந்தானே!

என்னும் ‘மா மாயனே! என்னும்,

‘செய்யவாய் மணியே!’ என்னும் ‘தண் புனல்குழ்

திருவரங்கத்துள்ளாய்!’ என்னும்,

‘வெய்யவாள் தண்டு சங்குசக்கரம் வில்

ஏந்தும் விண்ணோர் முதல்!’ என்னும்,

பைகொள் பாம்பணையாய்! இவள் திறத்தருளாய்

பாவியேன் செயற்பாலதுவே.

7. 2. 6

‘maiYalseythu ennai manam kavarnDhAnE!’

enum’ maa maayanE!’ enum,

seyYavAy maNiyE!’ enum ‘thaN punal soozh

thiruvarangatthuLLaay!’ enum,

‘veyYavaaL thaNdu sangu chakkaram vil

Endhum viNNOr mudhal!’ enum,

paikoL paampaNaiyAy! ivaL thiRattharuLaay

pAviyEn seyaRpAlathuvE.

He is Soulabhyan for Prapatthi: (veyya vaaLL tandu sanku chakkaram vil
yEnthum ViNNOr mudhal! thaN punal soozh thiruvarangatthuLLAy!)

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"Skilled in banishing the sufferings of those who seek Your refuge!"
Gajendra mOksham sculpture at Sri Rangam Temple Pillars



PAASURAM 7

‘பால துன்பங்கள் இன்பங்கள் படைத்தாய்!

பற்றிலார் பற்றநின்றானே,

காலசக்கரத்தாய்! கடலிடங் கொண்ட

கடல்வண்ணா! கண்ணனே!’ என்னும்,

‘சேல்கொள் தண்புனல்குழ் திருவரங்கத்தாய்!’ என்னும்

‘என்தீர்த்தனே!’ என்னும்,

கோலமா மழைக்கண் பனிமல்க இருக்கும்

என்னுடைக் கோமளக் கொழுந்தே. 7.2.7

‘pAla thunbangaL inbangaL padaitthAy!

paRRilAr paRRa ninRaanE,

kaalachakkaratthAy! kadal idam koNda

kadal vaNNaa! kaNNaNE!’ ennum,

‘sElkoL thaN punalsoozh thiruvarangatthAy!’ ennum

en theertthanE!’ ennum,

kOlama mazhaikkaN panimalga irukkum

ennudaik kOmaLak kozhundhE.

He is the skilled one in banishing the sufferings of those, who sought His refuge: (tunba inbangal padaitthAi! theertthanE! paRRilAr paRRa ninRAnE!)

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yathOkthakAri PerumAL - Thiruvekka
(Pic.Courtesy: www.srivaishnavam.com)





PAASURAM 8

‘கொழுந்து வானவர்கட்கு’ என்னும் ‘குன்றேந்திக்
கோநிரை காத்தவன்!’ என்னும்,
அழும்தொழும் ஆவி அனலவெவ்வுயிர்க்கும்
‘அஞ்சன வண்ணனே!’ என்னும்,
எழுந்து மேல் நோக்கி இமைப்பிலள் இருக்கும்
‘எங்ஙனே நோக்குகேன்?’ என்னும்,
செழுந்தடம் புனல்கூழ் திருவரங்கத்தாய்!
என்செய்கேன் என்திருமகட்கே? 7.2.8

‘kozundhu vAnavargatku’ ennum ‘kunREnthik
kOnirai kAtthavan!’ ennum,
azhumthozum aavi analavevvuyirkkum
‘anjana vaNNanE!’ ennum,
ezhundhu mEl nOkki imaippilaL irukkum
‘engnganE nOkkukEn?’ ennum,
sezhunthadam punalsoozh thiruvarangatthAy!
en seygEn en thirumagatkE?

YathOktha Kaari (who is sonna VaNNam seytha PerumAL): (kunrEnthi kOnirai
kaatthavan)





PAASURAM 9

‘என்திருமகள் சேர்மார்வனே!’ என்னும்

‘என்னுடை ஆவியே!’ என்னும்,

‘நின்திரு எயிற்றூல் இடந்து நீ கொண்ட

நிலமகள் கேள்வனே!’ என்னும்,

‘அன்றுருவேழம் தழுவி நீ கொண்ட

ஆய்மகள் அன்பனே!’ என்னும்,

தென் திருவரங்கம் கோயில்கொண்டானே!

தெளிகிலேன் முடிவு இவள்தனக்கே. 7.2.9

‘enthirumagaL sEr mArvanE!’ ennum

‘ennudai AaviyE!’ ennum,

‘ninthiru eyiRRaal idandhu nee koNda

nilamagaL kELvanE!’ ennum,

‘anRuruvEzhum thazhuvi nee koNda

aaymagaL anbanE!’ ennum,

then thiruvarangam kOyil kondAnE!

theLigilEn mudivu ivaL thanakke.

He is the nirupAdhika suhruth (One interested in our happiness always:
yenraikkumE namakku anban): (thiruvarangam koil kondAnE! aaimahaL anbanE!
nilamahaL kELvanE! thirumahaL maar sErvanE! ennudai AaviyE)





PAASURAM 10:

‘முடிவு இவள் தனக்கொன்றறிகிலேன்’ என்னும்

‘மூவுலகாளியே!’ என்னும்,

‘கடிகமழ் கொன்றைச் சடையனே!’ என்னும்

‘நான்முகக் கடவுளே!’ என்னும்,

‘வடிவுடை வாநோர் தலைவனே!’ என்னும்

‘வண் திருவரங்கனே!’ என்னும்,

அடியடையாதாள் போலிவள் அணுகி

அடைந்தனள் முகில்வண்ணன் அடியே. 7.2.10

‘mudivu ivaL thanakk onRaRigilEn’ ennum

‘moovulahALiyE!’ ennum,

‘kadikamazh konRaich sadaiyanE!’ ennum

‘nAnmugak katavuLE!’ ennum,

‘vadivudai vAnOr thalaivanE!’ ennum

‘vaN thiruvaranganE!’ ennum,

adi adaiyAdhAL pOI ivaL aNuki

adainthanaL mugilvaNNan adiyE.

He is the One who assists us in reaching the mahA padhavi of Sri Vaikunta
Vaasam: (muvulahALi! vaanOr talaivanE ! ivaL aNuhi adainthanaL mugil
VaNNan adiyE)





PAASURAM 11

முகில்வண்ணன் அடியைஅடைந்து அருள் சூடி
 உய்ந்தவன் மொய்புனல் பொருநல்,
 துகில்வண்ணத்தூநீர்ச் சேர்ப்பன் வண்பொழில்கூழ்
 வண்குருகூர்ச் சடகோபன்,
 முகில்வண்ணன் அடிமேல் சொன்னசொல்மாலை
 ஆயிரத்து இப்பத்தும் வல்லார்,
 முகில்வண்ண வானத்து இமையவர் சூழ
 இருப்பர் பேரின்ப வெள்ளத்தே. 7. 2. 11

mugilvaNNan adiyai adaindhu aruL soodi
 uyndhavan moypunal porunal,
 thugilvaNNatthooneerch sErppan vaNpozhilsoozh
 vaNkuru koorch sadakOpan,
 mugilvaNNan adimEl sonna solmAlai
 aayiratthu ippatthum vallAr,
 mugilvaNNa vaanatthu imaiyavar soozha
 iruppar pErinba veLLatthE.

MEANING

Periya PerumAL has the hue of dark clouds of the rainy season and also has its coolness. TaamprabaraNi river irrigates Kuruhoor with its clear, cloth-white waters and on its banks at Kuruhoor, adiyEn SaThakopan took birth. Those waters of TamprabaraNi have attained salvation (exalted status) just like Cauvery at Srirangam by bearing the sacred feet of the rainy-cloud hues Lord of infinite dayaa on its head .

SaThakOpan sang a string thousand pasurams on the most beautiful Lord of





Srirangam , Periya PerumAL (SrI Ranganathan). Of the thousand, this decad is so powerful that anyone who masters these will enjoy supreme bliss in the ghoshti of nithya sooris at Sri Vaikuntam.

COMMENTARY

According to sampradhAyam , the entire thousand of ThiruvAimozhi is about Sri Ranganathan. The support for this sampradhAyic view is found in this last (phala sruthi) paasuram (muhil vaNNan adi mEl sonna sol maalai Aayiritthil patthum), where Swamy NammAzhwAr clearly states that these patthu are from the thousand ThiruvAimozhi Paasurams. It is viewed that Sri Ranganathan distributes to other dhivya dEsa EmperumAns from "the amuthu padi/NaivEdhyam" of "VaNN pozhil Soozh VaNN KuruhUr SaThakOpan" .



namperumAL with ubhayanaAchchimArs

It is the PoorvAchAryAL's opinion (Sri Vaathsya AhObilAcchAr and SrI PiLLai Lokam Jeeyar), the essence of the ten centums of ThiruvAimozhi is incorporated in this decad on Lord Ranganatha .





Thirumangai AzhwAr



Selected paasurams of Thirumangai Azhwar

Thirumangai AzhwAr had a very strong attachment to Sri RanganAtha and Srirangam. Thirumangai is considered as “one of the romantic personalities in the galaxy of mystics”. The other names for him are ParakAlan (beyond time), Kalidvamsin (destroyer of Kali DhOsham), Kaliyan, Naalu kavi perumAL et al. He was a swashbuckling, dynamic petty chieftain of ChOla Desam prior to being inducted by Sriman nArAyaNA Himself to Sri VaishNavism with ashtAkshara Manthra UpadEsam. Thereafter, he completely changed and became a parama VaishNavA. He has given us six prabhandhams as Kula Dhanams to us and these are considered as the six angams of the four Tamizh marais of NammAzhwAr.

THIRUMANGAI AZHWAR'S PAASURAMS

Thirumangai AzhwAr blessed us with 73 Paasurams on Sri RanganAthA. Most of them are found in Periya Thirumozhi and the rest are in SiRiya Thirumadal, PeRiya Thirumadal, ThirukkurnthAndakam and Thiru NedunthAndakam.

Some of the Periya Thirumozhi paasurams are exclusively addressed to Sri RanganAthan. The rest of the MangalAsAsanams for Sri RanganAthan are found in Paasurams of other divya desa EmperumAns. It is as though Thirumangai AzhwAr's mind rushed back to Srirangam while he was in the middle of saluting the EmperumAns of ThiruvEnkaTam, ThiruvAli, ThiruveLLarai, ThirunaRayUr, ThirukkaNNapuram and ThirumAlirumchOlai.

THIRUKKURNTHANDAKAM (3 PAASURAMS)

ThirukkurunthAndakam (TKT) is essentially dealing with Sri RanganAthA. Paasurams 12, 13 and 19 specifically salute Sri RanganAthan. (ThirukkurunthANDakam with detailed commentaries is housed in www.sundarasimham.org e-book #104)

In the 12th paasuram, AzhwAr states that even if he was an anadhikAri, he recited the sacred mUla manthram of the Lord and as a result became very





uneasy about his daring act. He says: "But, the Lord of Srirangam out of His infinite dayA asked me not to be afraid and entered into the shut eyes of mine". AzhwAr's words are: "azhukku udampu yecchilvAyAl tollai naamam sollinEn. PaaviyEn pizhaittha AaRu anjinEn" (When I, who am in a dirty body with its impure tongue recited out of my eagerness, the Thirumanthiram, I was frightened about my apachAram and the sins arising from that daring act as an unqualified one. I closed my eyes out of fear. What happened next was amazing. The parama DayALU, Sri RanganAthan entered into my shut eyes and gave me His darsanam and aksed me not to be afraid).

In the next paasuram, AzhwAr explains that all of his sins were chased away by the Lord of Srirangam, when He entered inside his eyes. "My body got purified. I had a great desire to open my eyes and take in the supreme beauty of the Lord of Srirangam. I did open my eyes and drank in the beauty of the Lord to my heart's content".

In the nineteenth paasuram, AzhwAr celebrates the SarvEsvara tattvam of Sri RanganAthan. He states that the anubhavam of the svarUpam of the ParamAthmA through Bhakthi YOgam practiced by the sevai of archA mUrthys at Srirangam and other divya desams ALONE can redeem us.

THIRUNEDUNTHANDAKAM (NINE PAASURAMS)

This is the Prabhandham (TNT) that ParAsara Bhattar used to defeat an advaitin in debate and transformed him into a Sri VaishNavA and fondly named him Namjeeyar. (ThiruneDunthANDakam with extensive commentaries is housed in www.sundarasimham.org e-book #103)

The paasurams dealing with Sri RanganAthan are: 11, 12, 14, 18, 19, 22, 23, 24 and 25

THE ELEVENTH PAASURAM OF TNT

The eleventh paasuram is set in the context of a conversation between the





worried mother of ParakAla Naayaki and a Kattuvicchi (the kuratthi, who reads the palms and predicts the future). The mother is agitated about her young daughter's plight. The daughter has abandoned her toys, silk saris and refuses to sit still. She shrieks out for the residence of SarvEsvaran. She asks about directions to Srirangam. Her beautiful hair is unkempt.

At this time, the Kattuvicchi enters the house of ParakAla Naayaki. She is commanded by the mother to tell what spirit possessed her dear daughter to cause such a strange behavior. The kattuvicchi practices her trade and states that a beautiful youth with the hue of the blue Ocean is causing all that confusion. The mother now lets out a sigh and states in anguish: "Who is going to save my daughter now, if Sri RanganAthan Himself is the root cause of my daughter's troubles". The remaining Sriranga Paasurams contain additional lamentations of the mother of ParakAla Naayaki about the lot of her distraught daughter due to her unquenched love for the Lord of Srirangam and the daughter's desire to rush to Srirangam to be with Sri RanganAthan.

SiRIYA AND PERIYA THIRUMADALS (2 PAASURAM LINES)

In SiRiya Thirumadal, Sriranga KshEthram is saluted as "aarAmam soozhntha arangam". Thirumangai recognizes the beauty of Srirangam surrounded by verdant sOlais as Thondardipodi did in his "Vandinamuralum sOlai" paasuram. AarAmam means solaigal.

In PeRiya Thirumadal, Thirumangai salutes the Lord as "mannum arangatthem MaamaNiyai" (The Lord, the dark gem hued One--KarumANicckam -- who sleeps enduringly at Srirangam as He does at ThiruppARkkadal).

PERIYA THIRUMOZHI PAASURANGAL (59 PAASURAMS)

The fifty paasurams of Periya Thirumozhi (decads 5.4 to 5.8) are exclusively devoted to Sri RanganAthan. The remaining nine paasurams relating to the Lord of Srirangam are found among Paasurams of other archA mUrthys





(ThiruvEnkatam, ThiruvAli, ThirukkaNNapuram, ThirumAlirumchOlai et al).

AzhwAr recognizes Sri RanganAthan as "arangatthuRaiyum inn thuNaivan" (the sweet companion that rests on His serpent bed at Srirangam). Number of Thirumangai AzhwAr's paasurams is cast as the anubhavam of ParakAla Naayaki searching for her Lord and finding Him.

THE 50 PAASURAMS OF THE DECADS 5.4 THRU 5.8 OF PERIYA THIRUMOZHI

In these beautiful paasurams, AzhwAr salutes the dasAvathArams of the Lord of Srirangam, assumes ParakAla nAyaki form and describes her unrelenting search for her Lord and performs upadesam to us about the anantha KalyANa guNams of the Lord of Sri RanganAthan. We will salute select phrases from these paasurams for the sake of brevity.

DESCRIPTION OF THE DIVYA DESAM OF SRIRANGAM (DECAD 5.4)

வையமுண்டு ஆலிலேமேவும்மாயன் மணிநீண்முடிப்

பைகொள் நாகத்தணையான் பயிலும் இடம்---

vaiyam undu aalilai mEvu maayan maNi neeNmudip

paikoLL nAhatthaNaiyAn payilum idam...."

--Peria Thirmozhi 5.4.2

MEANING:

This is the divya desam of the Lord, who during the MahA PraLayam devoured the Universes and retained them safely in His stomach as He floated on the swift waters of ParaLayam, while resting on the leaf of a pupil tree. The Lord, who performed that miraculous deed as Vatapathra Saayee is now resting at Srirangam under the shade of the hoods of Adhi SEshan, who serves as His bed. The rest of the paasurams of decad 5.4 salutes Sri Ranga KshEthram by making references to the incidents in the DasAvathArams of Sri RanganAthan.





Please refer to the DasAvathAra SthOthram of Swamy Desikan's echoes:

<http://www.sundarasimham.org/ebooks/ebook15.htm>

NAAYIKA BHAAVAM: THE WORDS OF THE MOTHER OF PARAKALA NAAYAKI

Decad 5.5 is set in the words of the mother of ParakAla Naayaki. The mother complains bitterly to her friends about the injustice done by the Lord of Srirangam to her little daughter. The mother complains that the Lord transformed her sweet, feminine daughter into a difficult person displaying all the roughness of a male:

-----ஆய்ப்பாடி வளர்ந்தநம்பி, ஆண்மகனாய் என்மகளைச்செய்தனகள்
அம்மனைமீர்! அறிகிலேனே!

-----AaippAdi vaLarntha nambi, aaNmahanAi

yenn mahaLai seythanakaL ammanaim eer aRihilEnE! (Peria Thirumozhi 5.5.5)

MEANING:

My daughter does not want to wear flowers in her hair; she does not comb and straighten her long, beautiful hair. She does not use sandal paste; she refuses to wear her jewelry that she was so fond of; she does not pay attention to my words. She keeps shouting, where is Sri RanganAthan, my Lord, in a shameless fashion. I can not fully comprehend the acts of the MaayAvi, who has transformed my dear girl into a rough neck with male-dominant traits.

In another paasuram of this decad, she laments about the injustices done by the Lord of Srirangam to her little one (Peria Thirumozhi 5.5.9):

சந்தோகன் பெளழியன் ஐந்தழலோம்பு தைத்திரியன் சாமவேதி,
அந்தோ! வந்து என்மகளைச்செய்தனகள் அம்மனைமீர்! அறிகிலேனே!

chandOkan pauzhian ainhazhalOmpu taittiriyan Saama vEdi

anthO! vanthu enmahaLaic cheytanakaL ammanaim eer aRihilEnE!





MEANING:

My dear lady neighbors! annaimeer! My daughter does not want to play any more with her toys, ball and rings. She has discarded her wooden dolls (marappaacchi). She has lost weight from her worry of anticipating and longing Sri RanganAthan's arrival. Her bangles do not stay on her wrist anymore due to her weight loss. Alas! What a pity! I never expected the Lord saluted by Rg, Yajus and Saama Vedams and Kousheethiki BrahmaNam to behave in this manner causing so much harm to my tender shoot of a girl.

DECAD 5.6 (KAIMMANA): THE ENJOYMENT OF LORD AS HER BRIDEGROOM

ParakAla Naayaki arrives at Srirangam, enters her Lord's koil and enjoys His beauty there to her heart's content. In the first paasuram, she declares with great glee that she had the darsana soubhAgyam of Her Lord at Srirangam:



Beautiful sculpture of Divya Dampathis - Sri Rangan

எம்மானை எனக்கென்றும் இனியானைப் பனிகாத்த அம்மானை,
யான்கண்டது அணிநீர்த் தென்னரங்கத்தே.

yemmAnai yenakkendRum iniyAnaip panikAttha ammAnai

yaan kandathu aNineert thennarangatthE. (Peria Thirumozhi 5.6.1)

She describes the Lord that she saluted and worshipped at Srirangam in the





rest of the decad as:

---உலகேழுண்டும் ஆராதென்றிருந்தானைக் கண்டது
தென்னரங்கத்தே.

ulahEzhundum aarAthendRunthAnaik kandathu thennarangatthE.

--Peria Thirmozhi 5.6.2

(I found my Lord at Srirangam; He is the one, who still had room in His stomach after swallowing the seven worlds).

TRIVIKRAMAAVATHARAM AND NARASIMHAVATHARAM:

-----இரணியனைப்

பிளந்தவனை, பெருநிலம் ஈரடிநீட்டிப் பண்டொருநாள்
அளந்தவனை, யான்கண்டது அணிநீர்த் தென்னரங்கத்தே.

iraNiyanaip piLanthavanai, perunilam eeradi neetip paNdoru nALL
aLanthavani, yaan kanDathu aNineer tennarangatthE.

--Peria Thirmozhi 5.6.4

(I found Him at Srirangam, who once tore apart the chest of the dhushtan, HiraNyan and who at another time measured the Universes with three feet of His steps as Thrivikraman).

அஞ்சிறைப் புட்பாகனை யான்கண்டது தென்னரங்கத்தே.

anchiraip puttppaahanai yaan kandathu tennarangatthE.

--Peria Thirmozhi 5.6.6

(I saw Him, the Garuda Vaahanan at Srirangam).

DECAD 5.7 (PANDAI NAANMARAI): UPADESAM ON BHAGAVADH SVARUPAM

In this decad, AzhwAr instructs us in his role as AchAryan about Sri RanganAthan's anantha KalyANa guNams and His avathAra rahasyam. His





omnipotence, omnipresence, omniscience, antharyAmithvam, Jagadh KaaraNathvam, sathya sanklapathvam, sathya kaamathvam and kaaruNyam are explained to us here.

DECAD 5.8 (YEZHAIYETHALAN): SOULABHYAM AND SOUSEELYAM OF THE LORD

Thirumangai performs SaraNagathi at the sacred feet of Sri Ranganathan strengthened by the remembrance of His dayA to the hunter Guhan in RaamAvathAram, where He elevated Guhan to the status equal to that of His other three brothers (yempi umpi = My brother is your brother from this day). Thirumangai says that he remembered that Souseelyam of the Lord and with that insight, he performed Prapatthi with MahA VisvAsam at the lotus feet of Sri Ranganathan. In the next paasuram, AzhwAr cites another instance of the Lord's Souseelyam that emboldened him to perform Prapatthi at the Lord's feet. This is the instance of the honors that Sri RaamA did to HanumAn for bringing back the news about SitA pirAtti's location in LankA and the news from Her to Her Lord.

In yet another paasuram of this decad, AzhwAr remembers the hurry with which the Lord came to the rescue of His bhakthan, Gajendran, when the crocodile grabbed his foot and tried to drown him in the pond. AzhwAr concluded this moving decad with the upadesam for us to recite these paasurams dealing with his saraNagathi at the feet of Sri Ranganathan for the destruction of our sins.

DECAD 11.8: PAASURAMS 8 AND 9 –AZHWAR'S PRAYER

In the very last decad of his Periya Thirumozhi, Thirumangai AzhwAr, who already had the upadesam of ashtAksharam from the Lord Himself begs once more for the Lord's anugraham. He has understood the avathAra rahasyams of the Lord. He has completed His mangaLAsAsanams of 86 out of 108 divya dEsams. In spite of all these blessings, he just asks one more time for the anugraham of the Lord as he gets ready to ascend to His parama padham.





PAASURAM 11.8.8

அணியார் பொழில்குழ் அரங்க நகரப்பா,
துணியேன் இனி நின் அருளல்லது எனக்கு,
மணியே! மணிமாணிக்கமே! மதுகுதா,
பணியாய் எனக்கு உய்யும்வகை, பரஞ்சோதீ!

aNiyAr pozhilsoozh aranga nakarappA,
tuNiyEn ini nin aruLalathu yenakku,
maNiyE! maNi mANicckamE! madhusUdhA!
paNiyAi yenakku uyyum vahai paramchOthi!

MEANING:

Oh Lord of Srirangam surrounded by verdant groves! Oh Lord who is most enjoyable as the lustrous blue gem! Oh sarva SulabanE! Oh Lord having the gem of a PirAtti as Your consort! Oh Hayagreeva, who destroyed the demon Madhu and recovered the VedAs! After receiving VivEkam from Your anugraham, I will not look at anything as worthwhile other than Your aruL. Please bless me to cut asunder all my ties to prakruthi to reach Your Parama Padham.

PAASURAM 11.8.9

நந்தா நரகத்து அழுந்தா வகை, நாளும்
எந்தாய்! தொண்டரானவர்க்கு இன்னருள் செய்வாய்,
சந்தோகா! தலைவனே! தாமரைக் கண்ணா!,
அந்தோ அடியேற்கு அருளாய் உன்னருளே.

nanthA narahatthu azhunthA vahai, nALum
enthAi! thondar aanavarkku innaruLL seyvAi,
ChandhOgA! talaivaNE! thAmaraiK KaNNA!,
anthO adiyERkku aruLai unnaruLE.





MEANING:

YennappanE! Oh Lord standing as Para VaasudEvan (chandOgan) in Your Veda
sr*unga VimAnam! Oh Lord, who blesses Your Thondars, (who performed
ubhayAnushtAnam) with the boon of protection from the hell of SamsAram!
Oh Lord, who pervades all vEdAs! Oh sarvEsvarA! Oh Lotus-eyed One! Please
bless me to escape from the turbulent hell of SamsAram and give me Your
hand to lift me up to Your Parama Padham.

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namperumAL during Panguni Uththiram 2007

Subamasthu !

sarva MangaLAni santhu!

ithi mahAntO anugrhaNNanthu !

Sri RanganAtha charanou SaraNam prapadhyE

anantha kOTi PraNAmams to Sri Rangapura VihAran

Oppiliappan Sannidhi VaradAchAri SaThakOpan

