

Thirumangai AzhwaR's Paasurams on Thiru Arimeya ViNNagaram



Annotated Commentary In English By
"SrI nrusimha sEva rasikan"
Oppiliappan kOil
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Thiru Arimeya Vinnagaram

(Pic. Courtesy : Smt Sumithra Varadarajan and Sri Varadarajan)





ஸ்ரீ:

திருமங்கையாழ்வார் அருளிச்செய்த திருஅரிமேய விண்ணகரம் பாசுரங்கள்

Thirumangai AzhwAr's Paasurams on Thiru Arimeya ViNNagaram



After his MangaLAsanam of Sri Vaikuntha ViNNagaram, Kaliyan arrives at the dhivya dEsam of ArimEya ViNNagaram, which is at a distance of 1 mile from SeerkAZhi (KaazhiccheerAma ViNNagaram).

The dhivya dEsa EmperumAn has the naamadhEyam of KudamAdu Kootthan and blesses us with His sevai in the seated position facing East. Moolavar is svathai and does not enjoy Thirumanjanam. The Uthsavar is named Gopala KrishNan. The EmperumAtti's naamdhEyam is Amruthagatavalli. The VimAnam's name is UcchaSrunga VimAnam. The PushkaraNi is Koti amrutha theertham. PerumAL is prathyaksham to sage Udanga. Kaliyan's ten Periya Thirumozhi paasurams are at decad 3.10.

In these ten Paasurams, Kaliyan salutes the Lord staying at this dhivya dEsam with BhU Devi and SrI Devi (ubhaya NaacchiyArs), eulogizing on:

1. His role as an AchAryan to Brahma and the devAs,
2. His swallowing of the whole world during PraLayam for safety,
3. blessings to Bhaktha PrahlAdhan,
4. VaamanAvathAram,
5. MyTili rakshaNam,

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6. destruction of Kamsa,
7. lifting of the Govardhana giri to protect Gokulam from the anger of Indhran and
8. union with Nappinnai.

The name of this dhivya dEsam is "Arimeya ViNNagaram". Ari means stealing (apaharaNam). What does the Lord steal ? He steals the huge bundles of sins that we accumulate out of His compassion for us. Ari Meya means where Hari roams. The Nithya Sooris are with Him at this Dhivya dEsam and hence it has become a ViNNagaram. Vaikuntam is empty now. Normally, the EmperumAn in His role as Dandhadaran would be inclined to punish us for our sins and trespasses against His SaasthrAs. The Devis sitting on His two sides intercede on behalf of us, while the trembling jeevans worried about the punishment from the Lord. The Devis acting together succeed in persuading Their Lord to forgive our sins. The BhU and Sri Sthuthi have beautiful sIOkams about the intercession of the Ubhaya NaacchiyArs on our behalf: <http://www.Sundarasimham.org> (e-books 1 & 2).



Paasurams and Commentaries



திருமங்கையாழ்வார் தனியன்கள்

வாழிபரகாலன் வாழிகலிகன்றி*

வாழிகுறையலூர் வாழ்வேந்தன்*

வாழியரோ மாயோனை வாழ்வலியால் மந்திரங்கொள்*

மங்கையர்க்கோன் தூயோன் சுடர்மானவேல்.

நெஞ்சக்கிருள்கடிதீபம் அடங்கா நெடும்பிறவி*

நஞ்சக்கு நல்லவமுதம் தமிழ் நன்னூல் துறைகள்*

அஞ்சக்கிலக்கியம் ஆரணசாரம் பரசமயப்*

பஞ்சக்கனலின் பொறி பரகாலன் பனுவல்களே.

எங்கள்கதியே! இராமானுசமுனியே!*

சங்கைகெடுத்தாண்ட தவராசா*

பொங்குபுகழ் மங்கையர்க்கோனிந்த மறையாயிரமனைத்தும்*

தங்குமனம் நீயெனக்குத் தா.

திருமங்கையாழ்வார் திருவடிகளே சரணம்





PAASURAM 1

திருமடந்தை மண்மடந்தை, இருபாலும் திகழ்த்*
 தீவினைகள் போய் அகல, அடியவர்கட்கென்றும்
 அருள் நடந்து* இவ்வேழுலகத்தவர் பணிய* வானோர்
 அமர்ந்தேத்த இருந்த இடம்* பெரும்புகழ் வேதியர் வாழ்-
 தருமிடங்கள் மலர்கள், மிகுகைதைகள் செங்கழுநீர்*
 தாமரைகள் தடங்கள்தொறும், இடங்கள்தொறும் திகழ*
 அருவிடங்கள் பொழில்தழுவி, எழில்திகழு நாங்கூர்*
 அரிமேய விண்ணகரம், வணங்குமடநெஞ்சே! (2) 3.10.1

thirumadhanthai maNNmadanthai, irupaalum thigazha
 theevinaigal pOyagala, adiyavarkatku yenRum
 aruL nadanthu ivvEzhukalattthavar paNiya vaanOr
 amarndhEttha irundha idam perumpukazh vEdhiyar vaazh
 tharumidangal malargal, mikukaithaikaL sengazhuneer
 thaamaraikaL thadangaL thoRum, idangaL thoRum thigazha
 aruvidangaL pozhilthazhuvi, yezhil thigazhu naangUr
 arimEya viNNagaram, vaNangu mada nenjE! 3.10.1

INTRODUCTION:

In this first Paasuram, Kaliyan prostrates before the Lord seated with His two DEvis as He receives the worship of the Nithya Sooris. These Paasurams are also Maanasa SambhOdhana paasurams like those of Sri Vaikuntha ViNNagaram. Kaliyan addresses his mada nenju and appeals to it to prostrate before KudamAdu Kootthan and Amruthagadavalli of ArimEya ViNNagaram.





Sri Chaturbhuja GOpAlan with Ubhaya nAchchimArs
(Thiru ArimEya ViNNagaram)



MEANING:

Oh My dear mind! Please bow before the Lord of ArimEya ViNNagaram with His Ubhaya NaacchimArs (BhU and Sri DEvis) standing on His right and left sides. During this sErthi sEvai with Their Lord, the two dEvis intercede successfully for all the Bhaddha Jevans weighed down by their mighty bundles of sins and are afraid to approach Their Lord. The two dEvis are resplendently present on both sides of the EmperumAn expressly to intervene with Their lord on behalf for us (Thiru Madanthai MaNN madanthai iru paalum thihazha). Their vyApAram is to intercede on behalf of the aparAdhi jeevans and make their Lord listen to Them and forgive the sins of Their children (thee vinaikaL pOy ahala adiyavarkku yenRum aruL nadanthu). The DEvis make sure that the sins of the bhaddha Jeevans are left far behind as they approach Their Lord for rakshaNam as AasrithALs. The DEvis kindle the Dayaa guNam of the Lord and succeed in Their missions. As a result of these special anugrahams, this dhivya dEsam has become a frequent and favorite place for the people of the seven worlds and the celestials (ivvEzhu ulakatthavar paNiya, VaanOr amarnthu yEttha irundha idam) to assemble and worship KudamAdu Koottha Swamy. All four directions of the dhivya dEsam are filled with houses fit for the residence of reputed Vedic scholars and fertile groves filled with fragrant flowers, ThAzhai poo as well as red lilies and lotuses in the ponds. These groves and ponds add to the beauty of this dhivya dEsam. Here sits the dayaa Moorthy, KudamAdu Kootthan, whose past time is to juggle pots on His shoulders, arms and head as a sport, when He took KrishNAvathAram.

COMMENTARY:

PerumAL has five DEvis:

1. Sri Devi,
2. BhU Devi (Kshamaa),
3. Nappinnai (Aayar madamakaL),





4. Godha PirAtti and
5. Dayaa Devi (SrEyaseem SrinivAsasya KaruNAmiva roopiNeem).

The most frequently found Devis on both sides of the Lord are Sri and BhU Devis, who are recognized as Ubhaya NaacchiyArs. VishvaksEna SamhithA, a PaancharAthra text states that Lakshmi (Sri Devi) is the principal consort of the Lord and "a vibhu by virtue of Her svarooPa, whereas BhU and NeeLA dEvis are omnipresent by virtue of Their infinite knowledge." Each of these three Devis are personification of a special attribute: Lakshmi is the personification of Dayaa, BhU dEvi is the personification of KshamA (Forgiveness) and NeeLA dEvi is the personification of BhOgam(anubhava sukham of the Lord). Dayaa Sathakam has three individual sIOkams devoted to Sri, BhU and NeeLA dEvis as KaaruNya Moorthys intervening on behalf of sinners: http://www.sundarasimham.org/ebooks/DS_1.pdf

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Thirumanjanam

(Pic. Courtesy: www.srivaishnavam.com)





PAASURAM 2

வென்றிமிகு நரகன் உரமது, அழிய விசிறும்*
 விறலாழித் தடக்கையன், விண்ணவர்கட்கு அன்று*
 குன்றுகொடு குரைகடலைக், கடைந்து அமுதமளிக்கும்*
 குருமணி என்னாரமுதம், குலவியுறை கோயில்*
 என்றுமிகு பெருஞ்செல்வத்து, எழில்விளங்கு மறையோர்*
 ஏழிசையும் கேள்விகளும், இயன்ற பெருங்குணத்தோர்*
 அன்றுலகம் படைத்தவனே, அனையவர்கள் நாங்கூர்*
 அரிமேய விண்ணகரம் வணங்குமடநெஞ்சே! 3.10.2

venRimiku naragan uramathu, azhiya visiRum
 viRalaazhith thadakkaiyan, viNNavarkkatku anRu
 kunRukodu kuraikadalai kadainthu amuthamaLikkum
 kurumaNi yennaaramutham, kulaviyuRai kOil
 yenRumiku perum selvatthu, yezhilviLangu maRaiyOr
 yEzhisaiyum kELvikaLum, yiyanRa perunguNatthOr
 anRulakam padaitthavanE, anaiyavarkaL naangur
 arimEya viNNagaram vaNangu mada nenjE! 3.10.2

MEANING:

Oh my dear mind! Please offer your praNAms to the Lord of ArimEya ViNNagaram, where resides the paramaikAnthis with immense and ever-expanding Kaimkarya sampath. Here the VaidhikAs with superior Aathma guNams reside and recite the four vedams, engage in dhivya ghAnam with the interplay of saptha svarams and teach Sruthams (vedAngams). These mahAns approach the glories of the Parama Purushan, who created once this world and its beings. At this dhivya dEsam, the archA Murthy, KudamAdu Koothan presides. He has rendered many upakAras to the dEvAs in His vibhava forms:





1. The destruction of the Indhra chathru, NarakAsuran,
2. with His majestic chakram,
3. churning of the Milky ocean all by Himself to produce amrutham, and
4. serving as the AchAryan to Brahma dEvan in the form of Hamsam.

This Lord of amrutha svaroopam lives at ThirunAngUr ArimEya VINNagara dhivya dEsam blissfully enjoying all bhOgams.

COMMENTARY:

Kalियan also recalls the Lord becoming his AchAryan and initiating him into the mysteries of AshtAksharam at a place not too far from ArimEya VINNagaram. Hence, he salutes the Lord endearingly as "Yenn GurumaNi" and "Aaramudham".

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Thirumangai Azhwar and Kumudavalli nAchchiyar





PAASURAM 3

உம்பரும் இவ்வேழலகும், ஏழ்கடலும் எல்லாம்*
 உண்டபிரான் அண்டர்கள், முங்கண்டு மகிழ்வெய்த*
 கும்பமிகு மதயானை, மருப்பொசித்துக்* கஞ்சன்
 குஞ்சிபிடித்தடித்த பிரான் கோயில்* மருங்கெங்கும்
 பைம்பொனொடு, வெண்முத்தம் பலபுன்னை காட்டப்*
 பலங்கனிகள் தேன்காட்டப், படவரவேரல்குல்*
 அம்பனைய கண்மடவார், மகிழ்வெய்து நாங்கூர்*
 அரிமேய விண்ணகரம், வணங்குமடநெஞ்சே! 3.10.3

umbarum yivvEzhulakum, yEzhkadalum yellaam
 uNdapiraan aNdarkaL, mungaNdu makizhvaitha
 kumbamiku matha yaanai, maruppositthuk kanjan
 kunjipidittha piraan kOil marungengum
 paimponodu, veNmuttham palapunnai kaatta
 palanganikaL thEn kaatta, padavaravEralkul
 ampanaiya kaNmadavaar, makizhvaithu naangur
 arimEya viNNagaram, vaNangu mada nenjE! 3.10.3

INTRODUCTION:

KrishNAvathAram is celebrated in this Paasuram. Lord's destruction of the royal elephant as well as Kamsan is saluted here. Kaliyan hints that the Lord's taste for BhOgya Vasthus propelled Him to choose this Dhivya dEsam full of BhOgya upakaraNangaL.

MEANING:

As Vatapathra Saayee, the Lord of this Dhivya dEsam held inside His stomach





the dEvAs, the seven worlds,the oceans, the entire assembly of chEtanams and protected them from the fierce waters of deluge. This Lord during KrishNAvathAram delighted His bhandhus, the Gopa Janams, with His heroic act of killing the mighty royal elephant of Kamsan and next Kamsan himself by catching him by his tuft and throwing him down from his throne. On all sides of this dhivya dESam, the Punnai tree blossoms show their golden color, the jack fruit tree has the white blossoms and are abundant with their ripe fruits dripping honey. The ladies of exquisite beauty with broad hips like the hoods of cobra are wonder struck at all these splendors of nature. Oh My mind! Please offer your praNAmams to the Lord of ArimEya ViNNagaram!

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santhana kAppu - perumAL and nAchchimArs
Thiru ArimEya ViNNagaram





PAASURAM 4

ஓடாத வாளரியின், உருவமது கொண்டு*அன்று
 உலப்பில் மிகுபெருவரத்த, இரணியனைப்பற்றி*
 வாடாத வள்ளுகிரால் பிளந்து, அவன்தன் மகனுக்கு*
 அருள்செய்தான் வாழுமிடம், மல்லிகைசெங்கழுநீர்*
 சேடேறு மலர்ச்செருந்தி, செழுங்கமுகம் பாளை*
 செண்பகங்கள் மணநாறும், வண்பொழிலினூடே*
 ஆடேறு வயலாலைப், புகைகமழு நாங்கூர்
 அரிமேய விண்ணகரம், வணங்குமடநெஞ்சே! 3.10.4

vOdaatha vaaLariyin, uruvamathu kondu anRu
 ulappil miku peruvarattha, yiraNiyanaippaRRi
 vaadatha vaLLukiraal piLanthu, avanthan makanukku
 aruL seithaan vaazhumidam, mallikai sengazhuneer
 sEdERu malar serunthi, sengamukam paaLai
 seNpakangaL maNa naaRum, vaNNpozhilinoodE
 aadERu vayalaalai, pukaikamazhu naangur
 arimEya viNNagaram, vaNangu Mada nenjE! 3.10.4

INTRODUCTION:

Kaliyan focuses next on NrusimhAvathAram. HiraNyan had gained many boons from his ugra tapas and felt secure enough to offend his bhAgavatha son through the display of intense bhagavath dhvEsham.

This dhivya dEsam is the seat of that NarasimhAvathAran, who is pleased with the many fragrant flowers in the nandavanams here and the rich cane sugar fields that produce jaggery (Kannal) for His Paayasa naivEdhyam. Kaliyan's poetic skills in describing the many captivating scenes of nature is remarkable.





Thirumanjanam with Milk



MEANING:

This is the dhivya dEsam, where the Lord took on a rare form of Nara Simhan to protect His bhakthan, PrahlAdhan and to destroy HiraNyan with His sharp nails alone. All the boons that HiraNyan had obtained from Brahma-RudrAdhis were of no use against the cleverness and valour of the Lord, who jumped out of the pillar in HiraNyan's court to keep bhaktha PrahlAdhan's words true, chased HiraNyan, put him on His lap and tore him apart. Here this NarasimhAvathAran, who blessed PrahlAdhan, resides happily. The mallikai flowers blossoming on the creepers, the red lotus from the ponds and the golden sura punnai flowers on the trees, cheNpaka pushpams and the blossoms of areca nut trees combine to produce a beautiful and haunting fragrance. With that fragrance blends the sweet smell of jaggery from the mills that process the sugar cane juices. This dhivya dEsam is appropriate for the cultivation of fragrant flowers to decorate Narasimhan and also has the high quality jaggery needed for serving Him with Paayasa naivEdhyam. Oh my dear mind! Please offer Your prostrations before this Narasimha Moorthy of this dhivya dEsam.





PAASURAM 5

கண்டவர்தம் மனம்மகிழ, மாவலிதன் வேள்விக்*
 களவில்மிகு சிறுகுறளாய், முவடியென்று இரந்திட்டு*
 அண்டமும் இவ்வலைகடலும், அவனிகளுமெல்லாம்*
 அளந்தபிரான் அமருமிடம், வளங்கொள்பொழிலயலே*
 அண்டமுறு முழுவொலியும், வண்டினங்கள்ஒலியும்*
 அருமறையின்ஒலியும், மடவார் சிலம்பின் ஒலியும்*
 அண்டமுறும் அலைகடலின், ஒலிதிகழும் நாங்கூர்*
 அரிமேய விண்ணகரம், வணங்குமடநெஞ்சே! 3.10.5

kanDavartham manam makizha, maavalithan vELvik
 kaLavilmiku siRukuRaLaai, moovadiyenRu yiranthittu
 aNdamum yivvalaikadalum, avanikLumellaam
 aLantha piraan amarumidam, vaLankoL pozhilayaIE
 aNdamuRu muzhavoliyum, vaNdinangaL voliyum
 arumaRayin voliyum, madavaar silambin voliyum
 aNdamuRum alaikadalin, volithikazhum naangur
 arimEya viNNagaram, vaNangu Mada nenjE! 3.10.5

INTRODUCTION:

The order among the DasAvathAram is VaamanAvathAram after NrussimhAvathAram: "yadrucchA HarE à rakshA Vaamana" as per Swamy Desikan' s salutation of the DasAvathArams. "Hari" also means a lion (Simham); hence "arimEya ViNNagaram" can be interpreted as the celestial land, where the Lion faced Narasimham roams.

Therefore Kaliyan next salutes Kapata Vaamanan, who came to protect the dEvas from the cruelty of Bali Chakravarthy (RakshA Vaamanan, who took back all the wealth won by Bali from the dEvAs).





Thirumanjanam with iLanIr (Tender Coconut)

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MEANING:

The Vaamana Moorthy left SiddhAsramam towards the Yaj~na saalai of Bali and every one including His enemies, who saw this beautiful dwarf were overcome by His tEjas and majesty (KaNDavar tamm manam mahizha). After receiving the pledge for the three feet of land and getting it sealed with water poured on His cupped palm, He deceived Bali about His dwarfish form and grew into the gigantic Thrivikrama form to measure aNDam (AakAsam), oceans and avani (earth) with two steps and asked Bali as to where He can use the third step. This was the stealth of the Kapada Vaamanan.

COMMENTARY:

Kaliyan salutes the bewitching Vaamana Moorthy as "KaNDavar tamm manam mahizha kaLavil mihu siRu kURaL". Srimath Bhaagavatham (8.18-23) describes that most bewitching form of The Maayavi (KaLavil mihu siRu KuraL) this way:

छत्रं सदण्डं सजलं कमण्डलुं

विवेश बिभ्रद्धयमेधवाटम्

मौञ्ज्या मेखलया वीतमुपवीताजिनोत्तरम्

जटिलं वामनं विप्रं मायामाणवकं हरिम्

ChatraM sadaNDaM sajalaM kamaNDaluM

vivesha bibhraddhayamedhavATam

mau~njyA mekhalayA vl tamupavI tAjInottaram

jaTilaM vAmanaM vipraM mAyAmANavakaM harim

MEANING:

With a staff, umbrella and a water filled KamaNDalu in His hands, Vaamanar





walked towards Bali chakravarthy's Yaaga Saalai. At that time, He had a JaDai and a waist belt made of Dharbha grass. He had the figure of a dwarf Brahmin boy. This MaayAvi (KapaDa Vaamanan) who can take any number of disguises changed later into a gigantic Thrivikramaa form to measure and repossess all the sky, earth and the oceans from emperor Bali.

Sri NaarAyaNeeyam devotes the 30th and 31st dasakams to eulogize the Vaamana-ThrivikramAvathArams.





PAASURAM 6

வாள்நெடுங்கண் மலர்க்கூந்தல், மைதிலிக்கா* இலங்கை
 மன்னன் முடிஒருபதும் தோளி்ருபதும் போயுதிர*
 தானெடுந்தின் சிலைவளைத்த, தயரதன்சேய்* எந்தன்
 தனிச்சரண் வானவர்க்கரசு, கருதுமிடம் தடமார்*
 சேணிடங்கொள் மலர்க்கமலம், சேல்கயல்கள் வாளை*
 செந்நெலொடு மடுத்தரிய* உதிர்ந்த செழுமுத்தம்*
 வாள்நெடுங்கண் கடைசியர்கள், வாருமணி நாங்கூர்*
 அரிமேய விண்ணகரம், வணங்குமடநெஞ்சே! 3.10.6

vaaLnedungaNN malark koonthal, maithilikka yilangai
 mannan mudi vorupathum thOLirupathum pOyuthira
 thaaNedunthin silai vaLaittha, thayarathan sEy yenthan
 thani saraNN vaanavarkkarasu, karuthumidam thadamaar
 sENidangoL malarkkamalam, sElkayalkaL vaaLai
 sennelodu madutthariya uthirndha sezhumuttham
 vaaL nedungaNN kadaisiyarkaL, vaarumaNi naangur
 arimEya viNNagaram, vaNangu Mada nenjE! 3.10.6

INTRODUCTION:

After salutation of the VaamanAvathAram, the next one avathAram to consider is ParasurAma avathAram. Since latter is not a PoorNAvathAram, Kaliyan moves onto the celebration of the heroic deeds of Sri RaamAvathAram and the Lord's cutting of the ten heads and the twenty shoulders of RaavaNan to complete His avathAra Kaaryam.

MEANING:

Oh My mind! Please offer Your worship to the Lord of ArimEyaviNNagaram,



who in His Vibhava avathAram of DaSaraTa Raaman cut off the ten heads and twenty shoulders of RaavaNan to retrieve His beautiful PirAtti known for Her long eyes reaching upto Her ears and black tresses adorned with flowers.



Thirumanjanam with thayir (Yogurt)

Raghuveeran planted firmly His feet on ground, bent His bow and sent a torrent of arrows to cut off the heads of RaavaNan. That Raghuveeran is my unique refuge (DasaraTan sEy yenn tani SaraN) and He resides at this dhivya dEsam with ardour as the Lord of Nithya Sooris (Vaanavarkku arasu karuthum idam).

Here, the red paddy fields are filled with lotuses and big fishes, who jump against the razor-sharp sides of the red paddy crop, get cut and spill out pearls that the sharp eyed fishermen collect.



COMMENTARY:

The battle between Raama and RaavaNaa is covered beautifully by Swamy Desikan in his Raghuveera Gadhyam (e-book 5 in <http://www.sundarasimham.org>). The extraordinary battle that took place between Raama and RaavaNaa has been described by Sage Vaalmiki as matchless: "Raama-RaavaNayOr Yuddham Raama-RaavaNayOr iva".





PAASURAM 7

தீமனத்தான் கஞ்சனது, வஞ்சனையில் திரியும்*
 தேனுகனும் பூதனைதன், ஆருயிரும் செகுத்தான்*
 காமனைத்தான் பயந்த, கருமேனியுடைஅம்மான்*
 கருதுமிடம் பொருதுபுனல், துறைதுறை முத்துஉந்தி,
 நாமனத்தால் மந்திரங்கள், நால்வேதம்* ஐந்து
 வேள்வியோடு ஆறங்கம், நவின்று கலை பயின்று* அங்கு
 ஆமனத்து மறையவர்கள், பயிலுமணி நாங்கூர்*
 அரிமேய விண்ணகரம், வணங்குமடநெஞ்சே! 3.10.7

theemantthaan kanjanathu, vanjanayil thiriyum
 thEnukanum poothanai than, aaruyirum sekutthaan
 kaamanaitthaan payantha, karumEniyudai ammaan
 karuthumidam poruthu punal, thuRai thuRai mutthu vundhi,
 naamanatthaal manthirangal, naal vEdam aiyntu
 vELviyOdu aaRangam, navinRu kalai payinRu angu
 aamanatthu maRaiyavarkaL, payilu maNi naangur
 arimEya viNNagaram, vaNangu Mada nenjE! 3.10.7

MEANING:

As a cowherd, Bala GopAlan destroyed the asuran, who came in the form of a wild ass to kill Him at the behest of the evil Kamsan ("thee manatthAn Kanjanathu vanchanayil tiriyum Denukanum sehutthAn"). He also took the life out of Poothanai, who appeared at Gokulam to breast feed and kill Him with her poisonous breast milk ("Poothanai tann Aaruyirum sehutthAn"). This is the Lord, who after Kamsa vadham underwent Upanayanam and VivAha mahOthsavam with RukmiNi and had Manmathan as His child and named him Pradhyumnan ("kaamanai taann payantha karumEni udai AmmAn"). This Lord's





favorite place of residence (KarumEni udai AmmAn karuthum idam) is ArimEya ViNNagaram, where MaNNi river deposits pearls on the various bathing ghats through its floods (thuRai thuRai mutthu undhi) and where ParamaikAnthi VaidhikAs (Aamm manatthu maRayavarkaL) recite the four VedAsa, perform pancha mAha Yaj~nams as well as mantra japams with mind and tongue, teach the six angAs of Vedams and sAmAnyA (MeemAmsAdhi) Saasthrams. Oh My mind! please bow before the Lord of this beautiful and sacred dhivya dEsam (aNi NaangUr ArimEya ViNNagaram vaNangu mada nenjE!).

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arimEya ViNNagara perumAL
(Pic.Courtesy : www.prapatti.com)

COMMENTARY:

Kaliyan points out that ArimEya ViNNagaram is the dhivya dEsam to enjoy the Parathvam and Soundharyam of the Lord of Sri Vaikuntam in the archA form. The VedAs, VedAngAs, I thihAsams and PurANams declare and salute the Lord as the Supreme Being (ParAthparan). The erudite VaidhikAs recognize His Parathvam and perform all Yaaga-Yaj~nams and with SaathvIka thyAgam





present the fruits of their efforts to the Lord with PoorNa Iswaryam. Kaliyan follows the teachings of Swamy NammAzhwAr (ThiruvAimozhi 1.2 decad), where latter teaches the ways and means of attaining the Lord (absolute surrender of one's self to the Lord through the renouncement of attachment to all worldly pleasures). Swamy NammAzhwAr's upadEsam is: "Veedumin muRRavum, veedu seythu, ummuyir veedudayAnidai, veedu seymminE - VaNN puhazh NaaraNan, tiNN kazhal sErE". The ParamaikAnthi, yEka-chittha VaidhikAs of ArimEya ViNNagaram follow this path revealed by Swamy NammAzhwAr according to Kaliyan.





PAASURAM 8

கன்றதனூல் விளவெறிந்து, கனியுதிர்த்த காலை*
காமருசீர் முகில்வண்ணன், காலிகள்முன் காப்பான்*
குன்றதனூல் மழைதடுத்துக், குடமாடு கூத்தன்*
குலவும்இடம், கொடிமதிங்கள் மாளிகை கோபுரங்கள்*
துன்றுமணி மண்டபங்கள், சாலைகள்* தூமறையோர்
தொக்கீண்டித் தொழுதியொடு, மிகப்பயிலும் சோலை*
அன்றலர்வாய் மதுவண்டு, அங்குஅளிமுரலும் நாங்கூர்*
அரிமேய விண்ணகரம் வணங்குமடநெஞ்சே! 3.10.8

kanRathanaal viLaverinthu, kaniyuthirttha kaaLai
kaamaru seer mukil vaNNan, kaalikaLmun kaappaan
kunRathanaal mazhai thadutthuk, kudamaadu kootthan
kulavum yidam, kodimathiLkaL maaLikai kOpurangaL
thunRumaNi maNdapangaL, saalaikaL thoomaRaiyor
thokkeeNdith thozhithiyodu, mikappayilum sOlai
anRalarvaai madhuvuNNdu, angu aLimuralum naangur
arimEya viNNagaram, vaNangu Mada nenjE! 3.10.8

MEANING:

Oh My mind! Please prostrate before the Lord of ArimEya ViNNagaram, who presents Himself as GopAla KrishNan. He is the One who threw the asuran in the form of a calf against another asuran, who was waiting in the form of a wood apple tree to tempt KrishNan and His playmates to eat the poisonous fruits and killed both the asurans sent by the evil minded Kamsan. The Lord of ArimEya ViNNagaram, who roamed in Gokulam as Bala KrishNan of infinite auspicious attributes and dhivya soundharyam (with the hue of dark rainy cloud) lifted up the hill of Govardhanam to protect the community of GopAs/ Gopis and their wealth, the cattle from IndhrA's anger ("Kaamaru seer-muhil





kaalikaL kAppan, kunRathanAl mazhai tadutthu kudam aadu kootthan").



Thirumanjanam for Thiru chaturbhuja gOpAlan with nAchchimArs

He is Parama bhOgya svaroopan (Kaamaru); He has an abundance of kalyANa guNams and has the hue of a water laden (dayaa filled) dark rainy season cloud (Seer Muhil VaNNan). He is GopAla/(KaalikaL KaappAn). He lifted the mountain (Govardhanam) worshipped by the Gopar kulam and saved the Gopa community from the hail storms directed by Indhran. He held up the Govardhanam on His little finger and saved the livelihood of the GopAs, taught IndhrA a lesson and ended up receiving the salutations of Indhran through Govindha PattAbhishEkam honors. The Lord of this dhivya dEsam is the known as GopAla KrishNan, who entertained His friends with the pot dance at the sandhis as KudamAdu Kootthan. At this dhivya dEsam filled with mansions crowned with banners, gem studded public halls (MaNTapams and dharma saalAs), learned Veda-Saasthra VithpannALs and groves with honey bees performing Hari

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naama sankerthanam (sOlai anRu alar vaay madhu uNdu angu aLI muralum) the Lord of NaangUr ArimEya ViNNagaram enjoys His residence.

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Amirthakatavalli_thAyar - Thiru ArimEya ViNNagaram



PAASURAM 9

வஞ்சனையால் வந்தவள்தன், உயிருண்டு* வாய்த்த
தயிருண்டு வெண்ணெயமுதுண்டு* வலிமிக்க
கஞ்சன் உயிர்அதுவுண்டு, இவ் உலகுண்ட காளை*
கருதுமிடம் காவிரிசந்து, அகில்கனகம்உந்தி*
மஞ்சலவு பொழிலூடும், வயலூடும் வந்து*
வளங்கொடுப்ப மாமறையோர், மாமலர்கள் தூவி*
அஞ்சலித்து அங்குஅரிசரணன்று, இரைஞ்சுமணி நாங்கூர்*
அரிமேய விண்ணகரம் வணங்குமடநெஞ்சே! 3.10.9

vanjanaiyaal vandavaLthan, vuyiruNdu vaaittha
thayiruNNDu veNNaiyamuthuNNDu valimikka
kanjan vuyir adhuvuNNDu, yivvulakuNNDa kaaLai
karuthumidam kaaviri sandhu, akilkanagam vundhi
manjulavu pozhiloodum, vayaloodum vandhu
vaLankoduppa maamaRaiyOr, maamalarkaL thoovi
anjalitthu angu arisaraN yenRu, yirainjumaNi naangur
arimEya viNNagaram, vaNangu Mada nenjE! 3.10.9

MEANING:

Afraid of losing his life, Kamsan sent stealthily Poothanai (infant killer), SakatAsuran, DhErukAsuran, and others to kill the young KaNNan at Gokulam. KaNNan as an infant sucked out the life of Poothanai through the act of drinking the poisonous milk flowing out of her breast (VanajanayAl vanthavaL tann uyir uNDu). As a young boy, KaNNan went to Mathurai, the seat of Kamsan and killed the evil-intentioned strong king, Kamsan effortlessly by throwing him down from his tall throne. This Lord of ArimEya Vinnagaram, who enjoyed consuming all the VeNNai and curds as parama bhOgya Vasthus during His vibhava avathAram as KrishNan enjoys now His residence at the banks of the



tributary of Cauvery river (MaNNiARu). This swift flowing river brings in its floods uprooted sandal trees, fragrant ahil logs and gold nuggets as tributes to the Lord of this dhivya dEsam. The rich water of the MaNNiyARu nourish the tall trees in the fertile groves reaching upto the passing clouds and irrigates the flower gardens on its banks ("manju ulavu pozhil Udum vanthu vaLam koduppa"). The VaidhikAs of this dhivya dEsam collect the flowers from these nandha vanams for use in the AarAdhanam for the Lord of this KshEthram and perform their Prapatthi with folded hands and loudly declare at this beautiful dhivya dEsam: Oh Hari! You are our unfailing refuge ("maamaRayOr thoovi anjalitthu Ari! SaraN yenRu iRainjum aNi NaangUr ArimEya ViNNagaram").

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Thirumanjanam with thEn (Honey)





PAASURAM 10

சென்று சினவிடையேழும், படவடர்த்துப்*
 பின்னை செவ்வித்தோள் புணர்ந்து, உகந்த திருமால்தன் கோயில்*
 அன்றுஅயனும் அரஞ்சேயும், அனையவர்கள் நாங்கூர்*
 அரிமேய விண்ணகரம், அமர்ந்த செழுங்குன்றை*
 கன்றிரெடுவேல் வலவன், மங்கையர்தம் கோமான்*
 கலிகன்றி யொலிமாலை, ஐந்தினொடு முன்றும்*
 ஒன்றினொடும் ஒன்றும், இவை கற்றுவல்லார்* உலகது
 உத்தமர்கட்கு உத்தமராய் உம்பரும்ஆவர்களே. 3. 10. 10(2)

senRu sinavidaiyEzhum, padavartthup

pinnai sevvitthOL puNarndhu, vukanda thirumaalthan kOil

anRu ayanum aranchEyum, anayavarkaL naangur

arimEya viNNagaram, amarnta sezhungunRai

kanRi neduvEl valavan, mangaiyartham kOmaan

kalikanRiyolimaalai, ainthinodu moonRum

vonRinodum vonRum, yivai kaRRuvallaar vulakathu

vutthamarkatku vutthamaraai vumbarum aavarkaLE. 3.10.10(2)

INTRODUCTION:

In this Phala Sruthi Paasuram, Kaliyan instructs us that these Paasurams on Hari of ArimEya ViNNagaram will remove all obstacles and dangers and will confer sarva mangaLams on the reciter.

MEANING:

The archA Moorthy of this dhivya dEsam grew up as a cowherd during His vibhava avathAram as KaNNan at BrundhAvanam and went to Kumbakan's house to win the hands of the beautiful Nappinnai, his daughter. He competed in the





contest to subdue seven strong bulls and won Nappinnai as a cherished prize for display of that valour. That Lord, the husband of Nappinnai is staying now in a state of bliss at ArimEya ViNNagaram. Here, chathurmukha Brahma, the "sarvajn~an" Sivan and his strong and beautiful son, SubrahmaNyan worship Him and seek His anugrahams. Kaliyan with the sharp spear to punish bahgavath dhvEshis, the enemy of Kali Purushan and the chieftain of Thirumangai has composed this garland of ten paasurams on this EmperumAn of ArimEya ViNNagaram.

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VaikuNTha nAthan

(Image Courtesy: www.cksoma.in)

Those fortunate ones, who recite and comprehend the meaning of these ten paasurams will be leaders of utthama purushAs in this world and in Sri Vaikuntam would reach a status equal to that of the nithya sooris (eternally liberated jeevans).

Thirumangai AzhwAr ThiruvadigaLE SaraNam,

Daasan, Oppiliappan Koil VaradAchAri SaThakOpan





Chathur bhuja GOPalan with ubhaya nAchchimArs - Thiru ArimEya ViNNagaram





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PerumAL and thAyArs after Chandana kAppu

