

Thirumangai AzhwaR's Paasurams On ThiruVaikuNTa ViNNagaram



Annotated Commentary In English By
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Kaliyan





ஸ்ரீ:

ஸ்ரீமதே ராமாநுஜாய நம:

Thirumangai AzhwAr's Paasurams On ThiruVaikuNTha ViNNagaram



Sri Vaikunta Vinnagaram is one of the ThirunAngUr dhivya dEsams. It is situated 5 miles from the railway station of Seerkaazhi. Here, Sri Vaikuntha Naathan (TaamaraikkaNNudaya PirAn) gives us His sEvai with His Devi Vaikunthavalli seated under the Anantha Sathyavartaka VimAnam. The theerthams here are Lakshmi and Udanga PushkaraNi as well as Virajaa theertham. Here the Lord is prathyaksham to king Ubharisravas and Sage Udanga. Thirumangai AzhwAr has performed MangaLASAsanam of this dhivya desam with ten paasurams (Periya Thirumozhi : 3.9).

OVERVIEW OF THE TEN PAASURAMS ON SRI VAIKUNTHA NAATHAN

In his ten paasurams, Kaliyan pays tribute to the abundance of flowers, fertile rice fields where the fish jump, the rich palaces and the great Vaidhika Sri of this dhivya desam.

In the first and second paasurams, Kaliyan's mind is filled with incidents associated with NrusimhAvathAram.

The third and the fourth paasurams deal with Rudra Saapa vimOchanam and Soorpanai's humiliation for her insult of SitA PirAtti.

The fifth and the sixth paasurams focus on the destruction of RaavaNa by Raghuveeran in the battle field and the death of vanchaki Poothanai, who took the form of a breast feeding mother to kill Bala KrishNan with her poisonous milk.





The seventh and the eighth paasurams dwell on the stealing of VenNai at the houses of Gopis by Krishna and the Lord's destruction of NarakAsuran in the battle, in which the latter was assisted by Rudran and SubramaNiyam.

The Ninth paasuram eulogizes the Lord resting at the Milky ocean and His response to the prayers of Brahma and the devaas for protecting them against the asurAs.

The tenth paasuram is a phala Sruthi paasuram about the Lord of this dhivya dEsam, who adorns His five weapons for sishta paripAlanam and dhushta nigraham.



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Thiru VaikuNTha ViNNagaram - Temple Entrance



Paasurams & Commentary



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"amudham koNDu uhantha KaaLai"



PAASURAM 1 (PERIYA THIRUMOZHI : 3.9.1)

After the MangaLAsAsanam of ThirunAngUr MaNimaada Koil, Thirumangai arrives at Sri Vaikuntha ViNNagaram and enjoys the darsana soubhAgyam of the dhivya dampathis there.

சலங்கொண்ட இரணியனது, அகல்மார்வம் கீண்டு*
தடங்கடலைக் கடைந்து, அமுதம் கொண்டு கந்தகாளை*
நலங்கொண்ட கருமுகில்போல், திருமேனி அம்மான்*
நாள்தோறும் மகிழ்ந்தினிது, மருவியுறைகோயில்*
சலங்கொண்டு மலர்சொரியும், மல்லிகை ஒன்செருந்தி*
சண்பகங்கள் மணநாறும், வண்பொழிலினூடே*
வலங்கொண்டு கயலோடி, விளையாடுநாங்கூர்*
வைகுந்த விண்ணகரம், வணங்குமடநெஞ்சே! (2) 3.9.1

Salam koNDa IraNIyanathu, ahal maarvam keeNDu
taDankadalaik-kadainthu, amudham koNDu uhantha KaaLai
nalam koNDa karumugil pOI, ThirumEniyemman
naadOrum mahizhnthinithu, maruvi uRai kOil
salam koNDu malar soriyum, mallihaioNNserunthi
saNpahankaL maNa naaRum, vaNN pozhilin ooDE
valam koNDu kayalODi, viLayAdu NaangUR
Vaikuntha ViNNagaram, vaNangu maDa nenjE!

This is a Maansa sambhOdhana paasuram, where Thirumangai converses with his uncertain and foolish mind (maDa nenju), which chases so many fickle fruits. Kaliyan appeals to his mind to worship firmly the Lord at ThirunAngUr Vaikuntha ViNNagara dhivya dEsam, Sri Vaikunta Naathan.



MEANING

Oh my sanchala manas! Think about the blessings of the Lord for this universe (IOka anugraham)! He tore apart the chest of the ego-driven HiraNyan, when he strutted about as the Lord of the universe and an independent person (Svatantra Purushan). Hiranyan's apachArams against the Lord's dear bhAgavathan, PrahlAdhan propelled the Lord to appear out of a pillar in HirNyan's durbhAr in the fraction of a second to destroy HiraNyan and bless His devotee. Oh my mind! Think about the other anugraham that He showered on the dEvAs, when they were beaten in the battle field by the asurAs and lost all their status and wealth. They arrived at the Milky ocean and begged the Lord to help them out of their miseries. Accepting their SaraNAgathy, Sri Vaikunta Naathan churned the milky ocean all by Himself, took possession of the Nectar that arose out of that ocean and distributed the nectar to the dEvAs as JaganmOhini and conferred immortality and indestructible Iswaryam to the dEvAs. This Lord, Sri Vaikunta Naathan at Thiru Vaikuntha ViNNagaram, is our Sarva swaami and has the beautiful hue like the dark blue clouds of the rainy season. Here, the Lord enjoys His stay more and more every day and delights the hearts of all devotees, who are blessed to have His darsana soubhAgyam.

At this dhivya dEsam, there is an abundance of waters (jala samruddhi) for the crops ; the fragrance of the beautiful Mallikai, serunthi and ChaNpaka pushpams is permeating the air. In the fertile, well irrigated rice paddy fields surrounded by lush green groves, the big sized fishes jump around in a playful spirit. Oh My dear mind! Please offer Your respectful worship to the Lord of this dhivya dEsam of Vaikuntha ViNNagaram ("AmmAn naaL thORum magiznthu inithu maruvi uRai kOil NaangUr Vaikuntha ViNNagaramE).

COMMENTARY

Sri Vaikunta Naathan of this dhivya dEsam destroyed the asuran HiraNyan for offending His bhaktha SirOnmaNi, PrahlAdan. He churned the milky ocean to



bless the dEvAs and during that process acquired the feminine nectar of MahA Lakshmi for Himself. He is the Young and strong bull (uhantha Kaalai), who enjoys His trophy of Periya PirAtti, the daughter of the Milky ocean. That SarvEswaran resides at this Thiruppathi with a divine dark blue hue for IOkaanugraham. Through His divine sambhandham (association), the pancha bhUthams like appu (Jalam), the insentient ones (sthAvaram) like crops, plants, flowers and and sentients like fish (jangamams) thrive and prosper at this dhivya dEsam.



"AmmAn naaL thORum magiznthu inithu maruvi uRai kOIl"



"IraNiyanaI naNNi avan maaruvagalatthu, ugir maduttha Naathan"

PAASURAM 2 (PERIYA THIRUMOZHI : 3.9.2)

In this paasuram, Kaliyan continues to enjoy the HiraNya samhAram by Nrusimha Moorthy and reminds us that this dhivya dEsam is blessed with unique Veda, Vaidhika Sri as a direct result of Nrusimhan's residence at this Thiruppathi as Sri Vaikunta Naathan.

திண்ணியதோள் அரியுருவாய்த், திசையனைத்தும் நடுங்கத்*
தேவரொடு, தானவர்கள் திசைப்ப*
இரணியனை நண்ணிஅவன் மார்வகலத்து, உகிர்மடுத்த நாதன்*
நாள்தோறும் மகிழ்ந்தினிது, மருவியுறைகோயில்*
எண்ணில்மிகு பெருஞ்செல்வத்து, எழில்விளங்கு மறையும்*
ஏழிசையும் கேள்விகளும், இயன்ற பெருங்குணத்தோர்*
மண்ணில்மிகு மறையவர்கள், மலிவெய்து நாங்கூர்*
வைகுந்த விண்ணகரம், வணங்குமடநெஞ்சே! 3.9.2

tiNNiyathOr ari uruvaait, tisai anaitthum nadungat-
thEvarOdu, thAnavarkaL tisaippa IraNiyana
naNNiyavan maaruvagalatthu, ugir maduttha Naathan
naaDORum mahizhthinithu, maruvi uRai kOil
yeNNil migu perum chelvatthu, yezhil viLangu-maRaiyum
yEzhisaiyum kELvikaLum, iyanRa perum-guNatthOr
maNNil migu maRaiyavarkaL, malivu yeythi NaangUR
Vaikuntha ViNNagaram, VaNangu mada nenjE!

MEANING

Our Lord jumped out of the pillar at HiraNyan's sabhaa manTapam with ear shattering sound and blinding jyOthi, which made the residents in every direction including the dEvAs and the asurAs shake to their core with fright



on looking at the fierce form of the Lord. They were mystified about the identity of this adbhutha Nara Simham, who ran swiftly after the asura king, HiraNyan, got hold of him, placed him on His lap and with His sharp nails tore the offending asuran's chest into two pieces. That Bhaktha rakshaka SarwEswaran resides with joy at this dhivya dEsam known for its unmatched Veda, Vaidhika sampath (Iswaryam). This dhivya dEsam's association with the Lord of all the worlds (Jagadheeswaran) has blessed it to be populated by great scholars in Vedas, VedAngams, Saamaanya and VisEsha saasthrams. In this dhivya dEsam, the saptha svarams mingle seamlessly with the Veda ghOsham. Here, the Vaidhikaas have svAbhAvika Athma guNa poorthy and perform Yaagams and Yajn~ams in the time honored manner to offer their worship to the KshEthra Naathan, Sri Vaikuntha ViNNagara PerumAL.

COMMENTARY

Sri NrusimhAvathAram has been enjoyed by many AzhwArs and AcharyAs. The suddenness and the totally unexpected avathAram of the Lord to maintain the integrity of His bhakthan's statement on the pervasive immanence of his Lord in every object, the fierce form of the Lord and His blinding brilliance has overpowered the imagination of many Kavi srEshtAs, AzhwArs and AchAryAs. The glory of this avathAram of the Lord as Nara-simhan has been covered in great detail in a number of Sundara Simham e-books. Please refer to them:

1. KaamAseekAshtakam of Swamy Desikan : 7th Paasuram
<http://www.sundarasimham.org/ebooks/ebook8.htm>
2. DasAvathAra SthOthram of Swamy Desikan : 5th sIOkam
<http://www.sundarasimham.org/ebooks/ebook15.htm>
3. The Glory of NarasimhAvathAram
<http://www.sundarasimham.org/ebooks/ebook67.htm>





"Aran saabam neekiya Mudalvan"



PAASURAM 3 (PERIYA THIRUMOZHI: 3.9.3)

In this Paasuram, Kaliyan identifies this dhivya dEsa EmperumAn as the refuge for the world and its beings, when they face deep distress. He also points out that even the mightiest sinners can approach the Lord of Vaikuntha ViNNagaram and seek the protection of His sacred feet.

அண்டமும் இவ்வலைகடலும், அவனிகளுமெல்லாம்*
 அமுதுசெய்த திருவயிற்றன், அரன்கொண்டு திரியும்*
 முண்டமது நிறைத்து, அவன்கண் சாபம்அது நீக்கும்*
 முதல்வன்அவன் மகிழ்ந்துஇனிது, மருவியுறைகோயில்*
 எண்திசையும் பெருஞ்செந்நெல், இளந்தெங்குகதலி*
 இலைக்கொடி ஒண்குலைக்கமுகோடு, இசலிவளம் சொரிய*
 வண்டுபல இசைபாட, மயிலால நாங்கூர்*
 வைகுந்த விண்ணகரம், வணங்குமடநெஞ்சே! 3.9.3

aNdamum ivvalai-kadalum, avanihaLum yellAm
 amudhu seytha Thiru vayiRRan, aran koNDu tiriyum
 muNDamathu niRaitthu, avan kaNN saapam athu ni kkuM
 Mudhalvanavan mahizhnthu inithu, maruvi uRai kOil
 yeNDisaiyum perum chennal, iLam tengu kadhali
 ilaik-kodi oNN kulaik-kamukOdu, isali vaLam soriya
 vaNDu pala isai paada, mayilAla NaangUr
 Vaikuntha ViNNagaram, vaNangu mada nenjE!

MEANING

Oh my wandering mind! Please stay put and offer Your worship to Sri Vaikuntha Naathan at ThirunAngUr Vaikuntha ViNNagaram, where He resides with joy



surrounded in all directions by fertile red paddy producing fields, young coconut trees, bounteous plantain trees, the many branched Kamuku trees embraced by veRRilai kodis (beetle leaf creepers). Here, the richness of the land is enhanced by the joyous humming of the song bees and the dance of the colorful peacocks. Here, the Lord swallowed and kept safely the upper universes, the lower universes along with their billowing seas, the different dhveepams (continents) along with all of their residents during mahA PraLayam. That Vadapatra Saayee holding all the universes and their beings in His tiny stomach while floating on a pupil leaf amidst the roaring waters of PraLayam is the same primordial NaarAyaNan (Mudhalavan), Who freed Haran (Lord Sivan) from the curse from his father (Brahma dEvan). That curse led to one of the five skulls from his father stick to his (Sivan's) palm; that curse made Rudran wander around the world begging for food thrown into the never filling skull attached to his palm. Hara Saapa vimOchanam was accomplished by the Aadhi NaarAyaNa Sri Vaikunta Naathan of this dhivya dEsam. Oh my sanchala buddhi! please worship this all powerful Lord and receive His blessings!



"vaLam soriyum VaikuNTha ViNNagaram"



"arakkar kulakkodiyai malai ilangai puha cheitha thadanthOLan"
Belur Sri Ramar, Sita and LakshmaNa

PAASURAM4 (PERIYA THIRUMOZHI :3.9.4)

In this Paasuram and the next, Kaliyan celebrates the vaibhavam of MahA veeran, Raghu Raaman, who punished SoorpaNakai for her offenses against SithA PirAtti and destroyed her brother, the ayOgyan, RaavaNan.

கலையிலங்கும் அகல்குல், அரக்கர் குலக்கொடியைக்*
காதொடு முக்குடன்அரியக், கதறி அவள்ஓடி*
தலையில் அங்கை வைத்து, மலைஇலங்கை புகச்செய்த*
தடந்தோளன் மகிழ்ந்துஇனிது, மருவியுறைகோயில்*
சிலையிலங்கு மணிமாடத், துச்சிமிசைச்சூலம்*
செழுங்கொண்டல் அகடுஇரியச், சொரிந்த செழுமுத்தம்*
மலையிலங்கு மாளிகைமேல், மலிவெய்து நாங்கூர்*
வைகுந்த விண்ணகரம், வணங்குமடநெஞ்சே! 3.9.4

Kalai ilangum agalalkul, arakkar kulak-kodiyai
Kaathodu mookudan ariyak, kathaRi avaL Odi
Talayil ankai vaitthu, malai ilankai pugaccheytha
Tadam thOLan mahizhnthu inithu, maruvi uRai kOil
Silai ilangu maNi Maadaththu, ucchimisaimch chUlam
sezhumkoNDal agadu iriya, chorintha sezhu muttham
malai ilangu maaLikai mEl, maliveythu NaangUr
Vaikuntha ViNNagaram, vaNangu mada nenjE!

MEANING

At this ThirunAngUr Vaikuntha ViNNagara dhivya dEsam, Sri Vaikuntha NaaThan resides with joy surrounded by lofty mansions noted for their top parts bent like bows to hold lightning arrestors (the tridents); the top





portions of these mansions act as a catchment place for holding the pearls (rain drops) thrown out by the rain bearing clouds as they rub against the upper chambers of these mansions. The Lord of this dhivya dEsam incarnated as Raamachandran to protect the sages of DaNDakAraNyam, who sought His rakshaNam. To obey His father's command, Raaghavan abandoned His claims to the throne and entered the forest. He accepted the invitation of Sage Agasthyaa to reside during vana vaasam at Panchavadi. Raghu Veeran accepted that invitation with His avathAra KaaraNam in mind i.e. to destroy all raakshasAs including their Lord RaavaNan. Panchavadi was near JanasthAnam, where a lot of raakshasAs and raakshashis roamed, including SoorpaNakai, the sister of RaavaNa. Once SoorpaNakai saw Lord Raamachandra with Seetha Piraatti at Panchavadi, she was overcome by the divine beauty of the Lord and wanted to have Lord Raamachandra as her lover. She considered SeethA PirAtti as her competition and made disparaging and persisting remarks about the Lord's dEvi. Our Lord got angry and directed LakshmaNa to cut off the nose and ears of SoorpaNaka as a punishment. The humiliated SoorpaNaka ran to Lankaa and appealed to her brother to kill Raghuveeran. Oh my wandering mind! Reflect on the vaibhavam of the Raghu Veeran and perform AarAdhanam for Him and be saved!

COMMENTARY

SoorpaNaka took on the appearance of a beautiful woman, appeared before the ParNasAlai at Panchavadi. She was intent on winning Raamachandran's company and to that extent, SoorpaNakai teased the Lord about being married to an ugly woman like SeethA Devi (yEnAm viroopAm asatheem karALAm nirNOdhareem). This was a brazen insult that angered the Lord. He commanded LakshmaNa to drive SoorpaNaka away. She would not give up and pestered Raama further. Now Raama gave the final command to LakshmaNa to disfigure SoorpaNaka by cutting off her nose and ears. LakshmaNa executed the order of his Lord. Now, the humiliated SoorpaNaka ran to RavaNA's governors for JanasthAnam (Karan and dhUshaNan) and asked them to kill the





brothers from AyOdhyaa and SeethA. When they came to Panchavadi seeking battle, our Lord met them and destroyed them along with their moola bhalam single handedly and received the tight embrace of His dear dEvi for the display of extraordinary valour in the battle field. The disappointed SoorpaNakai ran now to her brother's court and that set the stage for the fulfillment of Raghuveeran's avathAra kaaryam.



"thadamthOLan magizhnthinithu maruvi uRai kOil"

PAASURAM 5 (PERIYA THIRUMOZHI: 3.9.5)

In this Pasuram, the RaavaNa samhAram that followed SoorpaNakaa's humiliation as well as the way of life of the pious ParamaikAnthis living at NaangUr Vaikuntha ViNNagaram are covered.

மின்னனைய நுண்மருங்குல், மெல்லியற்காய்*
இலங்கை வேந்தன் முடிஒருபதும், தோளிருபதும் போய்உதிர*
தன்நிகரில் சிலைவளைத்து, அன்றுஇலங்கை பொடிசெய்த*
தடந்தோளன் மகிழ்ந்தினிது, மருவியுறைகோயில்,
செந்நெலொடு செங்கமலம், சேல்கயல்கள் வாளை*
செங்கமுநீரொடு, மிடைந்துகழனி திகழ்ந்தெங்கும்*
மன்னுபுகழ் வேதியர்கள், மலிவெய்து நாங்கூர்*
வைகுந்த விண்ணகரம், வணங்குமடநெஞ்சே! 3.9.5

Minn Anaya nuNN marungul, melliyaRkAy

I lankai vEndhan mudiorupathum, tOL irupathum pOy uthira
tannikaril silai vaLaitthu, anRilankai podi seytha
thadamthOLan magizhnthinithu, maruvi uRai kOil,
sennelOdu senkalmalam, sEl kayalkaL vALai
senkazhunI rODu, midainthu kazhani thigazhnthengum
mannu pugazh vEdiyarkaL, maliveythu NaangUr
Vaikuntha ViNNagaram, vaNangu Mada nenjE!

MEANING

Oh My fickle mind! At this dhivya dEsam of Sri Vaikuntha ViNNagaram, every where one sees the rich red rice paddy fields, where red lotuses and lilies are abundant along with different kinds of fishes. Added to this material



prosperity, there is abundant spiritual prosperity through the wide presence of great Vedic scholars known for their single minded devotion to Sriman NaarAyaNan through activities associated with their mind, speech and body. They perform kaimkaryam to Sri Vaikuntha Naathan here without expecting any phalans in return. The Lord of this dhivya dEsam incarnated once as Raghu Veeran and invaded Lanka to free His dEvi kidnapped by the evil RaavaNan. He met RaavaNa, the king of Lanka, in the battle field, cut off his ten heads and twenty shoulders and pulverized the city of Lanka with His matchless bow, KodhaNDam. Oh my mind! Reflect on the valour displayed by the archA moorthy of this divya dEsam, who performed such matchless heroic deeds during His vibhava avathAram as Raamachandra!

COMMENTARY

Kaliyan devoted this and previous Paasuram to enjoy the archaa moorthy of this Dhivya dEsam as heroic RaamAvathAran in His vibhava state. The heroism of the Raghu Veeran Is saluted with great ardour by Swamy Desikan in his Raghuveera Gadhya, where we hear the twang of His KodhaNDam:

<http://www.sundarasimham.org/ebooks/ebook5.htm>





"naRRchakadam iRuttharuLUm dEvan"

sadagopan.org



PASURAM 6 (PERIYA THIRUMOZHI: 3.9.6)

In this Pasuram, BalakrishNan's destruction of the deceitful poothani, who came to kill Him and the Vaidhika Sri of the dhivya dEsam are covered. Kaliyan says that the Lord chose this dhivya dEsam because of the ParamaikAnthi VaidhikaS skilled in conducting Yaagams and having dayaa for fellow beings.

பெண்மைமிகு, வடிவுகொடு வந்தவளைப்*

பெரியபேயினது, உருவுகொடுமான உயிருண்டு*

திண்மைமிகு மருதொடு, நற்சகடம் இறுத்தருளும்*

தேவனவன் மகிழ்ந்துஇனிது, மருவியுறைகோயில்*

உண்மைமிகு மறையொடு நற்கலைகள், நிறை பொறைகள்*

உதவுகொடைஎன்று இவற்றினொழிவில்லா*

பெரிய வண்மைமிகு மறையவர்கள், மலிவெய்து நாங்கூர்*

வைகுந்த விண்ணகரம், வணங்குமடநெஞ்சே! 3.9.6

peNmai migu, vadivukodu vanthavaLaip

Periya pEyinathu, uruvu kodu maaLa uyiruNdu

thiNmai migu maruthodu, naRRchakadam iRuttharuLUM

devanavan magizhnthu inithu, maruvi uRai kOil

uNmai migu maRaiyodu naRRkalaikaL, niRai poRaikaL

udhavu kodai yenRu ivaRRin ozhivilla,

periya vaNmai migu maRaiyavarkaL, maliveythu NaangUr

Vaikuntha ViNNagaram vaNangu mada nenjE!

MEANING

Bala KrishNan was resting at His cradle, when an asuri by the name of Poothanai, in the disguise of a noble woman (utthama sthree) approached the





cradle, took the infant KaNNan in her hand and tried to breast feed Him with her poisonous milk. Our Lord recognized the deceit of Poothanai and sucked the life out of her, while she breast fed Him. She died in her natural form as a gigantic and fearsome woman, whose body would take the space of many carts to carry her out. Next, an asuran by the name of sakadAsuran was sent by Kamsan to roll over the infant KaNNan as He lay in His cradle. Our omniscient Lord took one look at the asuran in the form of a wheel rushing towards His cradle and with one swift kick of His tiny feet pulverized the rolling wheel and destroyed the asuran. Few months later, as a crawling infant, our Lord was tied to a rice husking mortar by His Mother, YasOdha, to punish Him for His mischief. When His mother was not looking, BalakrishNan dragged the mortar that was tied to His waist and went in between two Arjuna (marutha) trees and brought them down and released the two gandharvAs, who were cursed to take the form of the twin trees. That Kannan is now residing with joy at this dhivya dEsam of Sri Vaikuntha ViNNagar. He chose this sthalam for His nithya vaasam because of the presence of many VaidhikAs skilled in performing VedOktha Yaagas (Deva-Pithru-Bhagavath Yajn~ams) and homams. He elected to stay at this dhivya dEsam because of the abundance of sthalatthArs known for their generosity, srEshta Aathma guNams like Kshamaa, Dayaa and dhruthi (forbearance, compassion and firm devotion to the Lord).

COMMENTARY

AzhwArs in general and Kaliyan in particular are very fond of the baala leelais of KrishNa at Gokulam : Poothana Vadham (Srimath BhAgavatham X.6), the destruction of SakatAsura (Srimath BhAgavatham : X.7), KrishNa being tied to a mortar and His felling of the twin Arjuna trees in His garden to release the GandharvAs from their form as trees due to a curse (Srimath BhAgavatham : X.9 and 10). Poothana was an expert in infanticide (BaalagAthini) and was sent by Kamsa to kill KrishNa. Our Lord as the indweller of all beings recognized Poothana at once although she had disguised





herself as a noble and beautiful woman, intent on feeding Krishna with her poisonous breast milk. KaNNan submitted to breast feeding and began to suck and drew out her life energy in that process. Poothana fell to the ground resuming her real form. She attained mukthi by feeding the Lord even if it was done with murderous intent.

It was the third monthly birthday of infant KaNNan. YasOdha breast fed her infant, laid the drowsy infant under the shade of a cart to sleep and moved on elsewhere to take care of some chores. Suddenly, the drowsy child woke up and with its lotus-petal soft, tiny leg aimed a powerful kick at the cart, which went topsy turvy and had all its parts (wheels, axle) broken. The asuran, who had taken the form of a cart to kill the Lord was destroyed with a swift kick.

As the Lord grew up from infancy to the stage of a small child, He ran around and engaged in Mischievous pranks. Mother YasOdha got angry at her son's annoying pranks and tied Him up to a mortar to keep Him stationary. The Lord let Himself tied up to demonstrate His subordination to His devotees. As YasOdha moved away to take care of some household chores, Krishna saw two Arjuna trees, which in their previous life were two sons of KubEra with the names of NaLakUbara and MaNigrIvan. They were cursed to become trees by Deva Rishi Narada for their offenses. Now Bala Krishna dragged the mortar with Him and went between the trees. The mortar got stuck between the trees. Our Lord pulled the mortar with a violent force and felled the trees to ground. The two sons of KubEra got released from their life as trees, regained their original forms, eulogized the Lord of the universe and returned to their homes in Alakaapuri.





"vaittha tayir veNNai ulam kuLira amudhu seythavan"



PAASURAM 7 (PERIYA THIRUMOZHI: 3.9.7)

விளங்கனியை இளங்கன்று கொண்டு, உதிர எறிந்து*
 வேல்நெடுங்கண் ஆய்ச்சியர்கள், வைத்ததயிர் வெண்ணெய்*
 உளங்குளிர அமுதுசெய்து, இவ்உலகுண்ட காளை*
 உகந்தினிது நாடோறும், மருவியுறைகோயில்*
 இளம்படி நற்கமுகு குலைத், தெங்குகொடிச் செந்நெல்*
 ஈன்கரும்பு கண்வளரக், கால்தடவும் புனலால்*
 வளங்கொண்ட பெருஞ்செல்வம், வளருமணி நாங்கூர்*
 வைகுந்த விண்ணகரம், வணங்குமடநெஞ்சே! 3.9.7

Vilangkaniyai iLam kanRu koNDu, uthira yeRinthu
 vEI nedumkaNN AaychiyarkaL, vaittha tayir veNNai
 ulam kuLira amudhu seythu, ivulaguNDa KaaLai
 uganthu inithu nAdORum, maruvi uRai kOil
 iLampadi naRRkkamugu kulaith, thengu kodicchennel
 In karumbhu kaNN vaLarak, kaal thadavum punalAI
 vaLam koNDa perum chelvam, vaLarum MaNinAngUr
 Vaikuntha ViNNagram, VaNangu mada nenjE!

MEANING

One asuran thought that the Lord eats all kinds of wild fruits and berries at the forest and therefore took the form of a wood apple tree (ViLAm Kani tree). He was hoping that the Lord will eat him as the fruit and feed them to the grazing cows and kill all of them (the divine cowherd and the cows). The other asuran took the form of a calf to attract the attention of the Lord. The omniscient Lord recognized the two asurAs and their evil intent. He grabbed the calf by its four legs, swung it around to gain velocity and then aimed it at





the wood apple tree and in that process destroyed both the asurAs. Our Lord ignored all the wood apple fruits that fell down and had His lunch instead with Bala Raaman and friends from the delectable package of Curds, VeNNai and Milk assembled by the beautiful cowherdesses (gOpis) known for their long, spear like eyes. That Lord is now residing at Sri Vaikuntha ViNNagaram with great affection and enjoys His nithya Vaasam there as an anubhavam that grows day by day and better than even the earlier stay at AaypAdi. Due to His divine presence, the sampath samruddhi of this dhivya dEsam is always on the ascent as seen from the young and healthy areca nut trees, coconut trees, betel creepers (VeRRilai kodi) and delectable sugar cane crop that grows taller day by day from the intense irrigation from the abundant flood of waters from the rivers and canals. Oh My mind! Please worship the celebrated Lord of this dhivya Desam known for many heroic deeds even as a child at Gokulam and Brundhavanam!





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"imayOr kula mudalvan"



PAASURAM 8 (PERIYA THIRUMOZHI: 3.9.8)

ஆரூத சினத்தின், மிகுநரகன் உரமழித்த*
அடலாழித் தடக்கையன், அலர்மகட்கும் அரற்கும்*
கூரூகக் கொடுத்தருளும், திருவுடம்பன் இமையோர்*
குலமுதல்வன் மகிழ்ந்தினிது, மருவியுறைகோயில்*
மாறூத மலர்க்கமலம், செங்கழுநீர் ததும்பி*
மதுவெள்ளம் ஒழுக, வயலுழவர் மடையடைப்ப*
மாறூத பெருஞ்செல்வம், வளருமணி நாங்கூர்*
வைகுந்த விண்ணகரம், வணங்குமடநெஞ்சே! 3.9.8

AaRatha sinatthin, migu narakan uram azhittha
adalAzhith thadakkaiyyan, alarmagatkum araRkum
kURAgak koduttharuLum, Thiruvudamban imaiyOr
kula mudhalvan magizhnthu inithu, maruvu uRai kOil
maaRatha malark kamalam, sengkzhuneer tathumbi
madhu veLLam ozhuga, vayal uzharar madai adaippa
maaRatha perum chelvam, vaLarum MaNI NaangUr
Vaikuntha ViNNagaram, vaNangu mada nenjE!

MEANING

Sri VaikuntanAthan, the presiding Lord of the ThirunAngUr dhivya dEsam is also the Lord of all dEvAs (imayOr Mudhalvan). With His rotating chakram in His hand, He destroyed the angry NarakAsuran, who had caused so much havoc in the lives of the dEvAs. NarakAsuran had stolen the gem necklace, the pearl umbrella of VaruNan as well as the KuNDalams of deva mAtha, Adhithi. Indhran became angry and prayed to the Lord to put an end to the offenses of Narakaasura.

In the battle with NarakAsuran, Sri VaikuntanAthan used His sudarsana



chakram to cut the head of the asuran and restored the stolen wealth of the dEvAs (Srimath BhAgavatham: X.59). This Lord has generously given portions of His body to the anugraha Moorthy, MahA Lakshmi and the samhAra Moorthy, His grandson, Rudran. Sri Vaikunta Naathan enjoys His residence at this delectable dhivya dEsam known for its abundant and unvarying material wealth in the form of rice fields adorned with red lotuses. The flood of honey from these lotuses eliminates the need for more water for the red rice crops and saves the farmer the extra work to build new channels (madai) to bring in additional water from the rivers and canals for irrigation purposes.





"engaL thani NaayakanE!, emakkaruLai"



PAASURAM 9 (PERIYA THIRUMOZHI: 3.9.9)

Kalियan points out in this paasuram that the Lord worshipped by the DevAs at the Milky ocean (KsheerAbdhi) is the same Lord, who is residing now at Vaikuntha ViNNagara dhivya dEsam.

வங்கமலி தடங்கடலுள், வானவர்களோடு*
 மாமுனிவர் பலர்கூடி, மாமலர்கள் தூவி*
 'எங்கள் தனி நாயகனே!, எமக்கருளாய்' என்னும்*
 ஈசனவன் மகிழ்ந்தினிது, மருவியுறைகோயில்*
 செங்கயலும் வாளைகளும், செந்நெலிடைக் குதிப்பச்*
 சேலுகளும் செழும்பண்கூழ், வீதிதொறும் மிடைந்து*
 மங்குல் மதியகடுஉரிஞ்சு, மணிமாட நாங்கூர்
 வைகுந்த விண்ணகரம், வணங்குமடநெஞ்சே! 3.9.9

Vangamali tadam-kadaluL, vaanavargaLODu

Maamunivar palar kUDi, MaamalarkaL thUvi

'engaL thani NaayakanE!, emakkaruLAI' yenum

I sanavan magizhnthu inithu, maruvi uRai kOyil

sengkayalum VaaLaigaLum, sennelidaik-kuthippa

sElugaLum sezhumpaNaI soozh, vI thi thOrum midainthu

mangul mathiyakadu urinchi, MaNimADa NaangUr

Vaikuntha ViNNagaram, VaNangu Mada nenjE!

MEANING

The Lord, who rests in the broad Milky Ocean, where the abundant waves break all the time, hears the prayers of the sages like sanaka and the devAs





for conferral of the dayaa of their Protector. They shower this Lord with fragrant flowers and address Him as SarvEswaran and their Unique rakshakan (Tani Naayakan). On this miky ocean ply many ships that are used by the dEvAs and the sages for travel to reach the site, where the Lord is resting on His serpent bed.

That SarvEswaran and JagannAthan has shifted His permanent residence to Sri Vaikuntha ViNNagaram. This dhivya dEsam has palatial mansions, where their towers touch the Moon as it makes its nightly rounds. Here, the red fish and other kinds of fish jump with joy in the middle of fields of red rice paddy. In the big ponds of this dhivya dEsam, big and strong fish chase each other in deep waters. Oh My Mind! Please offer Your vaidhika AarAdhanam to the Lord of this dhivya dEsam and become blessed with His anugraham!





Sankamali thaNDu muthal, chakkaram munEnthum pirAn

PAASURAM 10 (PERIYA THIRUMOZHI: 3.9.10)

In this phala sruthi Paasruam, Kaliyan states that this earth and the others will come under the control of those, who worship of the Lord of the dhivya dEsam of ThirunAngUr Vaikuntha ViNNagaram.

சங்குமலி தண்டுமுதல், சக்கரம் முன்ஏந்தும்*
தாமரைக்கண் நெடியபிரான், தான்அமரும் கோயில்*
வங்கமலி கடலுலகில், மலிவெய்து நாங்கூர்*
வைகுந்த விண்ணகர்மேல், வண்டறையும் பொழில்சூழ்*
மங்கையர்தம் தலைவன் மருவலர்தம் உடல்துணிய*
வாள்வீசம் பரகாலன், கலிகன்றி சொன்ன*
சங்கமலி தமிழ்மாலை, பத்திவை வல்லார்கள்*
தரணியொடு விசம்பாளும், தன்மை பெறுவாரே. (2) 3.9.10

Sankamali thaNDu muthal, chakkaram munEnthum

TaamaraikkaNN nediya pirAn, ThAn amarum kOil

vangamali kadal ulagil, maliveythu NaangUr

Vaikuntha ViNNagar mEl, vaNDuRaiyum pozhil soozh

mangaiyar tham talaivan maruvalartham udal tuNiya

vaaL veesum ParakAlan, KalikanRi sonna

Sangkamali Tamizh maalai, patthu ivai vallArkaL

taraNiyODu VisumpALum, tanmai PeRuvArE!

MEANING

At this dhivya dEsam known for its material as well as spiritual wealth, the Lord of the nithyasooris has elected to live out of His own sankalpam and



offers His sEvai to the devotees as Sri VaikuntanAthan adorning Sudarsana chakram, Paanchajanya conch, KoumEdhaki gadhai. This anugraha seelan blesses His bhaktha brundham (assembly) with His long lotus eyes reaching up to His ears. The chieftain of Thirumangai (ParakAlan) known for its lofty groves has composed these ten paasurams on the Lord of ThrunAngUr Vaikuntha ViNNagara dhivya dEsam. The composer of these paasurams is none other than the skillful handler of sword, who uses it to cut his enemies into shreds (Maruvalar udal tuNiya vaaL veesum ParakAlan); He is also the one who has destroyed Kali purushan (Kali KanRi). These ten paasurams have a place of high honor among the assembly of great poets (sangam mali Tamizh maalai patthu). Those who recite these ten paasurams and Comprehend their full meanings will attain the power to rule over this and the other world.

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Sri Vaikunta Naathan ThiruvadigalE SaraNam
daasan, Oppiliappan Koil VaradAchAri SaThakOpan

