

Thirumangai AzhwaAr's Paasurams on ThirukkAvaLampAdi



Sri nrusimha sEva rasikan
Oppiliappan Koil Sri.VaradAcAri SaThakOpan

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KavaLmpAdi KaNNan (Thanks:Sri.B.Senthil)



ஸ்ரீ:

ஸ்ரீராமஜெயம்

திருமங்கையாழ்வார் திருவடிகளே சரணம்

திருமங்கையாழ்வார் அருளிச்செய்த

திருக்காவளம்பாடி பாசுரங்கள்

THIRUMANGAI AZHWAR'S PAASURAMS ON

THIRUKKAVALAMPADI

INTRODUCTION:

Thirumangai Mannan completed his MangaLAsasanam of ThirunAngUr MaNikkooda Divya desam and arrived thereafter at the ThirukkAvalampadi KaNNan's sannidhi. Here, Kaliyan performed SaraNAgati in the manner prescribed by the dvaya Mantram.



SrI Kaliyan performed SaraNAgati at the sacred feet of this divyadampati!

sadagopan.org



At the ThirunAngUr divya desams that he had visited earlier, Kaliyan had celebrated **FIRST** the deep meanings of NaarAyaNa sabdham in AshtAkshari; **NEXT**, he expressed his happiness over the banishment of all that stood in the way of SaraNagati (upAya virOdhi vargams) with Bhagavath anugraham. He was now ready to perform his SaraNagati at the sacred feet of the divya dampathis of ThirukkavaLampAdi.

In this series of ThirunAngUr Paasurams from the first divya desam to now, Kaliyan started with Sriman NaarAyaNa Sabdha artha anusandhAnam and moved on here (at ThirukkAvaLampAdi) to SaraNagati anusandhAnam.

Let us dwell briefly on the upAya VirOdhi Vargams (Things that stand in the way of Moksha phalan) as one of the five doctrines Of artha Pancakam or the set of Five that we need to understand clearly as a Saadhakan.

ARTHA PANCAKAM AND MOKSHA PRAPTHI VIRODHI:

The five doctrines to be understood clearly by a Mumukshu (one who desires Moksham) are:

1. Iswara svarUpam
2. Jeeva Svaroopam
3. The Upayam to be performed to gain moksham: Bhakthi or Prapatthi yOgam
4. The fruits of pursuing that upAyam: Moksha Phalan and
5. The obstacles that stand in the way of gaining that desired Phalan (Moksha PrApthi VirOdhis).

The 12th Sundara Simham e-book on artha Pancakam of Swamy Desikan describes the details on each of these five tattvams in great detail:

<http://www.sundarasimham.org>

Kaliyan was blessed to understand the anishTams (inauspicious) prApthi



VirOdhis. He chased them away with the anugraham of the ThirunAngUr divya dEsa divya dampathis and performed his SaraNAgati at ThirukkavaLampAdi.

The refrain in the paasurams of this divya desam is: "KAvaLampAdi mEya KaNNanE neeyE kaLai KaNN". Oh KaavaLampAdi KaNNaa! You instructed us: "maamEkam SaraNam vraja" (Surrender to Me alone and I will grant You Moksham) in Your Carama sLOkam! As per Your upadesam, KaNNaa, You alone (neeyE) are the object of my SaraNAgati (KaLai KaNN). Please grant adiyEn Moksham!



திருக்காவளம்பாடி

(திருநாங்கூர் திருப்பதி)

ThirukkAvaLampADi

(ThirunAngUr Tiruppathi)

பெருமாள் : கோபாலக்ருஷ்ணன்

Perumaal : GopAlakrishNan

தாயார் : மடவரல் மங்கை, செங்கமல நாச்சியார்

thAyAr : maDavaral Mangai, Sengamala nAcchiyAr

விமானம் : ஸ்வயம்பு

VimAnam : Svayambu

தீர்த்தம் : தடமலர்ப்பொய்கை

theertham : thaDamalar poigai

ப்ரத்யக்ஷம் : சேனைத்தலைவர், ருத்ரன்

Prathyaksham : Senaitthalaiavar (Vishvaksenar), Rudran

மங்களாஸாசனம் : திருமங்கையாழ்வார்

MangaLaaSaasanam : Thirumangai AzhvAr



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ThirukkAvalampadi ThirukkOil
(Thanks:Smt.Sumitra Varadarajan)





Paasurams and Commentaries

திருமங்கையாழ்வார் தனியின்கள்

வாழிபரகாலன் வாழிகலிகன்றி*

வாழிகுறையலூர் வாழ்வேந்தன்*

வாழியரோ மாயோனை வாள்வலியால் மந்திரங்கொள்*

மங்கையர்க்கோன் தூயோன் சுடர்மானவேல்.

நெஞ்சக்கிருள்கடிதீபம் அடங்கா நெடும்பிறவி*

நஞ்சுக்கு நல்லவமுதம் தமிழ் நன்னூல் துறைகள்*

அஞ்சக்கிலக்கியம் ஆரணசாரம் பரசமயப்*

பஞ்சக்கனலின் பொறி பரகாலன் பனுவல்களே.

எங்கள்கதியே! இராமானுசமுனியே!*

சங்கைகெடுத்தாண்ட தவராசா*

பொங்குபுகழ் மங்கையர்க்கோனீந்த மறையாயிரமனைத்தும்*

தங்குமனம் நீயெனக்குத் தா.

திருமங்கையாழ்வார் திருவடிகளே சரணம்



PAASURAM 1

தாவளந்து உலகமுற்றும் தடமலர்ப் பொய்கை புக்கு,
நாவளம் நவின்றங்கேத்த நாகத்தின் நடுக்கம் தீர்த்தாய்,
மாவளம் பெருகி மன்னு மறையவர் வாழும், நாங்கைக்,
காவளம் பாடி மேய கண்ணனே! களைகண் நீயே.

thAvaLanthu ulagamuRRum thadamalarp poygaipukku
nAvaLam navinRanggEttha nAgatthin nadukkam thIrtthAy
mAvaLam perugi mannu maRaiyavar vAzhum nAngai
kAvaLam pAdimEya kaNNanE! kaLaikaN nIyE

Prose Order :

ulaham muRRum thaa vaLantthu tadam malar poygai pukku angu naa vaLam
navinRu yEttha naaagatthin nadukkam theertthAy :

These first two lines of the Paasuram salute;

1. ThrivikramAvathAram of the Lord and
2. The matchless bhaktha vaathsalyam of the Lord, who came rushing to the lotus pond, where GajEndhrAzhwAn worried deeply about the interruption to his Bhagavath ArAdhanam.

maa vaLam perugi mannu maRaiyavar vAzhu nAngai kAvaLampAdi mEya
KaNNanE! neeyE kaLai kaN:

In these two last lines of the first paasuram, AzhwAr salutes;





You freed Your parama bhaktan Gajendran!
(Thanks:Sri.Aravind SethurAman)



1. the Vaidhika samrudhdi of this divya desam and
2. his absolute Prapatthi to the Lord of this divya desam alone .

MEANING:

Oh Lord! Who jumped up and measured all the worlds with Your two steps as Thrivikraman! When Your dear bhakthan, GajEndhran entered the lotus pond to pick a lotus flower to offer at his ArAdhanam for You and his leg was caught in the powerful jaws of the crocodile instead; that interrupted his offering of the freshly picked lotus flower for You; the king of the elephants addressed You then as "AdimoolamE" and sought Your help desperately. When all the demi gods recognized that Gajendhran's scream for rescue was for You, the Primordial Lord, they stayed put in their places. At that time, You could not bear to watch the suffering of Your dear bhakthan and rushed helter-skelter to the lotus pond and freed Your parama bhakthan, GajEndhran, from the violent jaws of the crocodile and accepted the offering of the Lotus flower by that king of elephants. You rewarded Gajendran for his steadfast devotion in appealing for you with Your unique nAmA and removed any worry he might have had about the interruption to his daily ArAdhanam. Such is Your bhaktha vaathsalyam and Apath BhAndhava guNam! At this divya dEsam of ThirunAngUr ThirukkavaLampAdi dear to you because of the abundance of Vaidhika sampath (aisvaryam), adiyEn follows Your upadEsam to Arjuna, (mAmEkam SaraNam Vraja) and seek You alone as the upAyam for adiyEn's SaraNagati.

COMMENTS :

The name of this divya desam is KAvaLampAdi, the place which has the power to protect SaraNagatAs without fail (KaapathaRkku VaLam koNDa pAdi). GajEndhran had always the Lords names on his tongue. When the crocodile caught hold of his leg and try to drag him down into the water, then GajEndhran shouted loudly the Lord's name (Adimoolam) and thereby appealed for the Lord's protection. The Lord appeared almost instantaneously at Gajendhran's



side to destroy the crocodile and to prove that He is both Adhi Moolam as well as Apath VimOchakan.

GajEndhra Moksham is described by Sukha Brahman in the 8th skandham of Srimad BhAgavatam. Sri NaarAyaNa Bhattadhiri follows Sukha Brahman's description about Gajendhra rakshaNam in the 26th daSakam of SrImad NaarAyaNeeyam. Bhattadhiri asks a rhetorical question about the power of BhagavAn's Bhaktha Vaathsalyam and Apath vimOchanam and answers it this way: "tvat bhaktAnAm kutra utkarsha lAbha: na?" (Among Your BhakthAs performing ArAdhanam for You, who indeed has failed to gain the fruits of that ArAdhanam?).



PAASURAM 2

மண்ணிடந்து ஏனமாகி மாவலி வலிதொலைப்பான்,

விண்ணவர் வேண்டச்சென்று வேள்வியில் குறையிரந்தாய்,

துண்ணென மாற்றார்த் தம்மைத் தொலைத்தவர் நாங்கை மேய,

கண்ணே! காவளந்தண் பாடியாய்! களைகண் நீயே.

maNNidanthu EnamAgi mAvali valitholaippAn

viNNavar vENdacchenRu vELviyil kuRaiyiranthAy!

thuNNena mARRArtthammaith tholaitthavar nAngai mEya

kaNNanE! kAvaLanthaN pAdiyAy! kaLaikaN nIyE

MEANING:

Oh Lord of KAvaLampAdi who took VarAhAvathAram! Oh Lord who lifted BhUmi Devi from under the oceans in response to the prayers of DevAs! You took VaamanAvathAram to destroy the power of MahA Bali belonging to the asura race and restore the aisvaryam to the dEvAs, who sought Your refuge! You are indeed our object of SaraNAgati (KaNNanE neeyE kaLai kaN). You arrived at MahA Bali's Yaaga Saalai as a dwarf Brahmin; You left Your pride behind as SarvEsvaran then and sought the alms of three feet of land. You are the owner of every thing in this and the other world as ubhaya vibhUthi nAthan and yet You begged before MahA Bali on behalf of the DevAs since they are the members of ASritha santhathi (those who sought refuge at Your sacred feet). You made it appear as though these three feet of land did not belong to you but to MahA Bali and hence it was fine for You to ask for it from MahA Bali.





kAvaLam taNpAdiyAi!



During the anushTAnam of SaraNAgati, we offer Your own property (AtmA) to You as samarpaNam and You accept it with joy. MahA Bali's situation is like that subtle principle of SaraNAgati. Further, MahA Bali was the grandson of Bhaktha PrahlAdhan and therefore he also belongs in a way to Asrita Santhathi. That probably invoked Your compassion for him as well.

Here, the AzhwAr salutes this divya desam as kAvaLam taN PAdi (the divya desam which is cool because of the deep and verdant groves). The Lord of this divya desam , BrundAvana charan is addressed as "kAvaLam taNpAdiyAi".

The abhimAnam of KaNNan for this divya desam reminding Him of His boyhood days is revealed by the choice of words for His salutation: nAngai kAvaLampAdi mEya KaNNaa.



PAASURAM 3

உருத்தெழு வாலி மார்வில் ஒருகணை உருவவோட்டி,

கருத்துடைத் தம்பிக்கு இன்பக் கதிர்முடி அரசளித்தாய்,

பருத்தெழு பலவும் மாவும் பழம்விழுந்தொழுகும், நாங்கைக்

கருத்தனே! காவளந்தண் பாடியாய்! களைகண் நீயே.

uruthezhu vAli mArvil oru kaNai uruvavOtti

karuthudai thambikku inbak kathirmudi arasaLitthAy

parutthezhu palavum mAvum pazhamvizhunthozhugum nAngai

karutthanE! kAvaLanthaN pAdiyAy! kaLaikaN nIyE

MEANING:

The Vaali Vadham and Sugreeva PattabhishEkam is remembered by Thirumangai in this Paasuram. The Lord is addressed as "KarutthanE" or Sarva Jagath Srushti kAraNan. The fecundity of the groves and abundance of the fruits in those cool, well watered groves of KaavaLampAdi is described as "Parutthu yezhu palavum maavum pazham vizhunthozhuhum nAngai KaavaLampAdi". The fat and ripe fruits from the Mango and Palaa (Jack) trees have fallen on the ground, burst open and flood the floor with honey at this divya desam. Kaliyan's description of the scenes of nature are always gripping. Kaliyan is reminded of the Madhu Vanam of Srimad RaamAyaNam, where the joyous monkeys gorged the fruits and honey to celebrate HanumAn's successful completion of his mission to Lanka. Kaliyan chooses a special event in Srimad RaamAyaNam now (Vaali Vadham).



Lord Ramachandra sent a fierce arrow to punish vAli!

Oh Lord! You are not only Srushti karthA (**Karutthan**) but You are also Jagath rakshakan and maintain dharmam, whenever it slips . When Vaali stole his brother's wife and tormented that brother (Sugreevan), You killed the angry Vaali with a powerful arrow of Yours and restored Sugreevan back to his wife and crowned him as the king of the Monkeys. You fulfilled the pact that you made with Sugreevan. You are indeed our goal for Prapatthi.

Vaali was a son of Indhra. In the first battle between Vaali and Sugreevan, Lord Raamachandra could not destroy Vaali because the distinction between them was not clear. He hesitated to send an arrow that by mistake would have killed Sugreevan. He asked Sugreevan in the next round of confrontation to wear a garland to recognize him right away in the intensity of His battle with Vaali. At the appropriate occasion, Lord Raamachandra sent a fierce arrow to punish Vaali and destroyed him.





sunaiGaLiL surumbu- tirukkAvaLampADi pushkariNi-thanks SrI Divya Ramanan



PAASURAM 4

முனைமுகத்து அரக்கன்மாள முடிகள் பத்தறுத்து வீழ்த்து,

ஆங்கு அனையவற்கு இளையவற்கே அரசளித்தருளினானே,

சுனைகளில் கயல்கள்பாயச் சுரும்புதேன்னுகரும், நாங்கைக்

கனைகழல் காவளந்தண் பாடியாய்! களைகண் நீயே.

munaimugatthu arakkanmALa mudigaL patthaRutthu vIzhththu,

Angu anaiyavaRku iLaiyavaRkE arasaLittharuLinAnE

sunaiKaLil kayalkaLpAyach surumbuthEnnugarum nAngai

kanaikazhal kAvaLanthaN pAdiyAy! kaLaikaN nIyE.

MEANING:

Memories of Raghuveeran persist in Kaliyan's mind. He chooses another PattabhishEkam performed by the heroic Lord. This coronation also deals with the destruction of one brother (haughty RaavaNa) and crowning of the other (VibhIshaNa).

RaavaNan was a great sinner. He abducted SithA PirAtti. He was so sure of his invincibility that he thought that nobody can kill him. He knew that his heads will regenerate themselves on being cut. Lord Raamachandra met RaavaNa in battle and cut all his ten heads (munai mudi arakkan maaLa mudigaL patthu aRutthu vIzhththu) and killed him. After that heroic battle, which culminated in the destruction of RaavaNan, our Lord Raamachandra fulfilled His promise by presenting the kingdom of Lankha that He won to VibhIshaNa and performed PattAbhishEkam for him. Kaliyan addresses this Raghu Veeran wearing the



resounding ankle AabharaNam (kanai kazhal kAvaLampAdiyAy) that recognizes His heroism in defeating and destroying the mighty RaavaNa in battle. The captivating sound arising from the anklet AbharaNam (Veera KaDayam) assures us protection against SamsAric ills and offers SaraNAgati to the ASrithAs.

At this divya desam, there are ponds full of fishes moving hither and thither and the bees drink the honey from the flowers blossoming in those cool and deep ponds (sunaiKaLil Surumbu thEn nugarum nAngai kAvaLam taN pAdi).



PAASURAM 5

படவர உச்சிதன்மேல் பாய்ந்துபல் நடங்கள்செய்து,

மடவரல் மங்கைதன்னை மார்வகத்து இருத்தினானே,

தடவரை தங்கு மாடத் தகுபுகழ் நாங்கை மேய,

கடவுளே! காவளந்தண்பாடியாய்! களைகண் நீயே.

padavara ucchi tanmEl pAynthupal nadangkaLseythu

madavaral mangaithannai mArvagatthu irutthinAnEl

thadavarai thangu mAdath thagupugazh nAngai mEya

kadavuLE! kAvaLanthaNpAdiyAy! kaLaikaN nIyE

MEANING:

From the battle field in Lanka, Kaliyan shifts his gaze to a pond in the middle of Yamuna river, where lived a poisonous snake named KaaLiyan with his wives and children. He made that pond inhabitable by injecting poison into it. The birds and beasts that drank the water from this pond died. KaNNan knew about this snake that caused such havoc. He got on top of a tree on the banks of that pond and jumped over the hoods of the multiheaded snake KaaLiyan and pounded its heads with His strong feet as if He was training His dance steps. The snake was completely subdued and the wives of KaaLiyan begged the Lord not to kill their husband but leave the marks of His sacred feet on the hoods as a reminder that KaaLiyan will not engage in anymore mischief. Our merciful Lord approved the request of the Naaga Pathnis and KaaLiyan left that pond and escaped to another location and led a peaceful life. At this SrI KrishNa KshEthram, Kaliyan celebrates the KaaLiya mardhanam of Lord KrishNa:





en kaDavule - KaNNan on Garudan - thanks Sri.Senthil



"pada aravu ucchi tan mEl pAynthu pala nadangaL seythu". Our Lord practiced all the routines prescribed in the Naatya Saasthram of Sage BharathA on the hoods of KaaLiyan and crushed them.

Next Kaliyan's mind shifts to Thirumala and Lord SrInivAsan, whose nAma sankeerthanam is "GovindhA, GovindhA". Kaliyan salutes the AlarmEl Mangai uRai Maarbhan (Vakshasthala Lakshmi dharan) as " Madavaral Mangai tannai mAarvu agatthu irutthinAnE".

In the third line of the Paasuram, Kaliyan salutes the Vaidhika and Loukika SrI of ThirunAngai KaavaLampAdi this way: "thada varait-tangu madam thagu pugazh KaavaLampAdi". The houses (palaces) at this divya desam are tall and strong like big mountains. The residents of these mansions are the great Vedic scholars, who confer additional fame on the Lord's divya desam through their presence. The Lord of KaavaLampAdi is not only their KadavuL but of all the sentient and insentient as well (akara mudhal yezhuttellAm Adhi Bhagavan KadavuL). He is the indweller of all (sarvAntharyAmi).

Kaliyan seeks the rakshaNam from this KadavuL and engages in SaraNAgati anusandhAnam (KadavuLE! kAvaLam taN pAdiyAy kaLai kaN neeyE"). Oh KaNNaa! Yen KadavuLE! KaavaLampAdi vAzh MannA! KaaLinga mardhana ViSAradhA! Thou alone art the object of adiyEn's surrender".





rajagopalan mulavar painting

(Thanks: Sri Senthil)



PAASURAM 6

மல்லரையட்டு மாளக் கஞ்சனை மலைந்து கொன்று,

பல்லரசு அவிந்து வீழப் பாரதப் போர் முடித்தாய்,

நல்லரண் காவின் நீழல் நறைகமழ் நாங்கை மேய,

கல்லரண் காவளந்தண் பாடியாய்! களைகண் நீயே.

mallaraiyattu mALak kanjanai malainthu konRu

pallarasu avinthu vIzap bArathappOr muditthAy

nallaraN kAvin nIzhal naRaikamazh nAngai mEya

kallaraN kAvaLanthaN pAdiyAy! kaLaikaN nIyE.

MEANING:

Oh Lord of KaavaLampAdi! KaNNA! As You arrived at MathurA with the intention of destroying the evil minded Kamsan, who kept Your parents, Devaki and Vasudevan, in prison, there were one or two obstacles on the way to confronting Kamsan. The first was the mighty court wrestlers, ChANUran and his partner (Mushtikan). You fought with them when they challenged You for a fight and killed them. Before that, You had killed Kamsan's powerful court elephant and then freed Yourself to punish Kamsan. You jumped from the floor on to the tall throne on which Kamsan was sitting and pulled him down, crushed him and dispatched him to yama lOkam. Kaliyan celebrates these heroic incidents of KaNNan of KaavaLampAdi this way: "mallarai maaLa attu malainthu Kanjanik-konRu". As a small boy in the teens, You performed such miraculous deeds of bravery. Later you lightened the load of BhUmi Devi by conducting the 18 day war at Kuru KshEthram and used PaaNDavAs and their allies to



destroy the evil forces of DuryOdhana aligned against them. You just watched these destructions sitting on the chariot of Arjuna. Your sankalpam preceded their destruction: "pal arasu avinthu veezha BhArathap-pOr muditthAy".

Kaliyan salutes the GopAla KrishNan of KaavaLampAdi as One who is deeply attached to the densely wooded and fragrant groves of this divya desam "nal araN kAvin neezhal naRai kamazh nAngai mEya!"). This divya desam is impenetrable by the enemies of the Lord since the rampart walls are made of strong Granite stone (Kal araN kAvaLamtaN pAdiyAy!).

Kaliyan reminds the Lord of the passage in His charama sLOkam, "mAmEkam Saranam vraja" and performs his SaraNagati (kAvaLampAdiyAy! kaLai kaN neeyE!). I have none other than You as my Rakshakan and the burden of protecting me has been laid now at Your sacred fee .



PAASURAM 7

முத்தவற்கு அரசு வேண்டி முன்பு தூதெழுந்தருளி,

மாத்தமர் பாகன் வீழ மதகரி மருப்பொசித்தாய்,

பூத்தமர் சோலையோங்கிப் புனல்பரந்தொழுகும், நாங்கைக்

காத்தனே! காவளந்தண் பாடியாய்! களைகண் நீயே.

mUtthavaRku arasuvENdi munpu thUthezhuntharuLi

mAtthamar pAgan vIzha mathakari marupposittthAy

pUtthamar sOlaiyOngip punalparanthozhugum nAngai

kAtthavanE! kAvaLanthaN pAdiyAy! kaLaikaN nIyE.

MEANING:

In this Paasuram, Kaliyan salutes the Lord of KaavaLampAdi as Sarva Rakshakan and recalls the upakAram He did for the eldest of the Pancha PaaNDavAs, Yudhishttran. Our Lord went to the court of DuryOdhanan as the messenger of Yudhishttran and asked DuryOdhanan to give at least a minimum five villages for the five PaaNDavAs. The haughty DuryOdhanan rejected that request of the divine messenger and the great war resulted. Kaliyan recalls the upakAram done by the Lord in the form of His initiative to go to DuryOdhanan's court to seek a settlement on behalf of the PaaNDavAs this way: "mUtthavaRkku arasu vENDi munbu thUthu yezhunthu aruLi". Yudhishttran was the eldest among PaanDu PuthrAs and KauravAs, who was qualified to sit on the throne. DhrutarAshtran, father of DuryOdhanan was older than Yudhishttran but was disqualified to be the king since was anga heenan (blind). Hence in the hierarchy of succession, Yudhishttran was next in line. The jealous DhrutarAshtran and his sons however



cheated PaaNDavAs in the game of dice and wanted them as losers to leave the kingdom. It is at this juncture, KaNNan went to the court of DuryOdhanan to reverse this situation and offered the minimal solution; even that was rejected and the great war followed and the Lord served His friend Arjunan as his Charioteer (PaarthasArati) during the 18 day war. Kaliyan recalls the Lord's gracious gesture with the intent of protecting the PaaNDavAs this way: "mUtthavaRkku arasu vENDi munpu thUthu yezhuntharuLi kAtthanE!".

Kaliyan is enthralled by another incident where the pride went before fall. This was the case, when the Lord went to MathurA to settle the score with Kamsan, His uncle. The mad uncle sent the gigantic royal elephant, KuvalayApeetam, with its mahout (Paakan). The mighty elephant charged at the slender KaNNan. Our Lord went in between its legs, broke its tusks and with those tusks killed the elephant and its mahout (mAtthu amar pAhan veezha, matha Kari maruppositthAy). The wrestlers who saw the destruction of the grand elephant by the little lad thought that they could handle KaNNan and teach Him a lesson. In the wrestling match that ensued, ChANUrkan and Mushtikan were crushed and destroyed by Our "little" Lord. Kaliyan points out that people (DuryOdhanan, the commander of KuvalayApeetam and the wrestlers) are blinded by their own conceit, when their time for destruction approached.

Kaliyan prostrates before the Lord Of ThirukkAvaLampAdi known for its groves full of flowering trees watered by the abundant waters of the tributaries of KaavEri and performs his SaraNAgati: "pUtthamar sOlai Ongi punal parantu ozhugu nAngai kAvaLam taN pAdiyAy ! kAtthanE! kaLai kaN neeyE". Oh Sarva Rakshakaa! adiyEn is one with ananya gathi. Therefore, adiyEn seeks You alone as the object of my protection.



PAASURAM 8

ஏவிளங் கன்னிக்காகி இமையவர் கோனைச்செற்று

காவளம் கடிதிறுத்துக் கற்பகம் கொண்டு போந்தாய்,

பூவளம் பொழில்கள் சூழ்ந்த புரந்தரன் செய்த நாங்கைக்,

காவளம் பாடி மேய கண்ணனே! களைகண் நீயே.

EviLang kannikkAgi imaiyavar kOnaiccheRRu

kAvaLam kadithiRuththuk kaRpagam koNdu pOnthAy

pUvaLam pozhilgaL sUzhntha purandaran seytha nAngai

kAvaLam pAdi mEya kaNNanE! kaLaikaN nIyE.

MEANING:

According to sthala PurAnam, a local king named Purandaran constructed the ramparts and VimAnam of this divya desam dear to KrishNan. AzhwAr is triggered now to think about another Purandaran, who is the king of Svarga lOkam. That is Indhran, who had a battle with KrishNan, when He visited Svarga lOkam to bring back the PaarijAtha tree to please His dEvi, SathyabhAma. Indhran is the lord of the DevAs (imayavar kOn). Lord went to Indhra lOkam, battled with the resisting Indhran, defeated him in battle, lifted the PaarijAtha tree, the treasure of Indhran's nandhavanam and flew with it to DvArakA on the back of Garudan. Indhran did not recognize the Lord once again as His Master. Once before, Indhran threatened Gokulam with thunder, violent winds and ferocious rain, when BalagOpAlan advised the GopAs that it is not necessary to offer havis to Indhra. BhagavAn lifted the Govardhanam hills and held it on His little finger as an umbrella and protected



all of Gokulam against the terror caused by Indhira. The humiliated Indhira recognized that BalagOpAlan was the Supreme Lord Himself and fell at the Govardhana Giridharan's sacred feet and performed Govindha PattAbhishEkam for His Lord. Indhira seemed to have forgotten the lesson that he had received earlier and attacked the Lord, when He wanted to take the Paarijatha tree to DvArakA. He lost that battle once again and lost the Paarijatha tree.

Kaliyan salutes the Lord, who for the sake of the young wife of His (iLam kanniku aagi) fought with Indhira and won over him (Evu imayavar kOnai cheRRu) and pulled out the

Paarijatha tree to its roots (kAvaLam kadithu iRutthu) and carried the KaRpaga tree to DvArakA (KaRpakam koNDu pOnthAy) and planted it in the garden of His dear wife SathyabhAmA. Our Lord played however a trick on SathyabhAmA. He planted the tree in such a way that it was physically in SathyabhAmA's garden but all the flowers went over the fence, when the wind blew and landed in the backyard of RukmiNi PirAtti. This way, our Lord pleased both of His wives feuding over the location of the tree. KaRpaga tree is recognized as the main treasure (kAvaLam) of Indhira's Nandavanam.

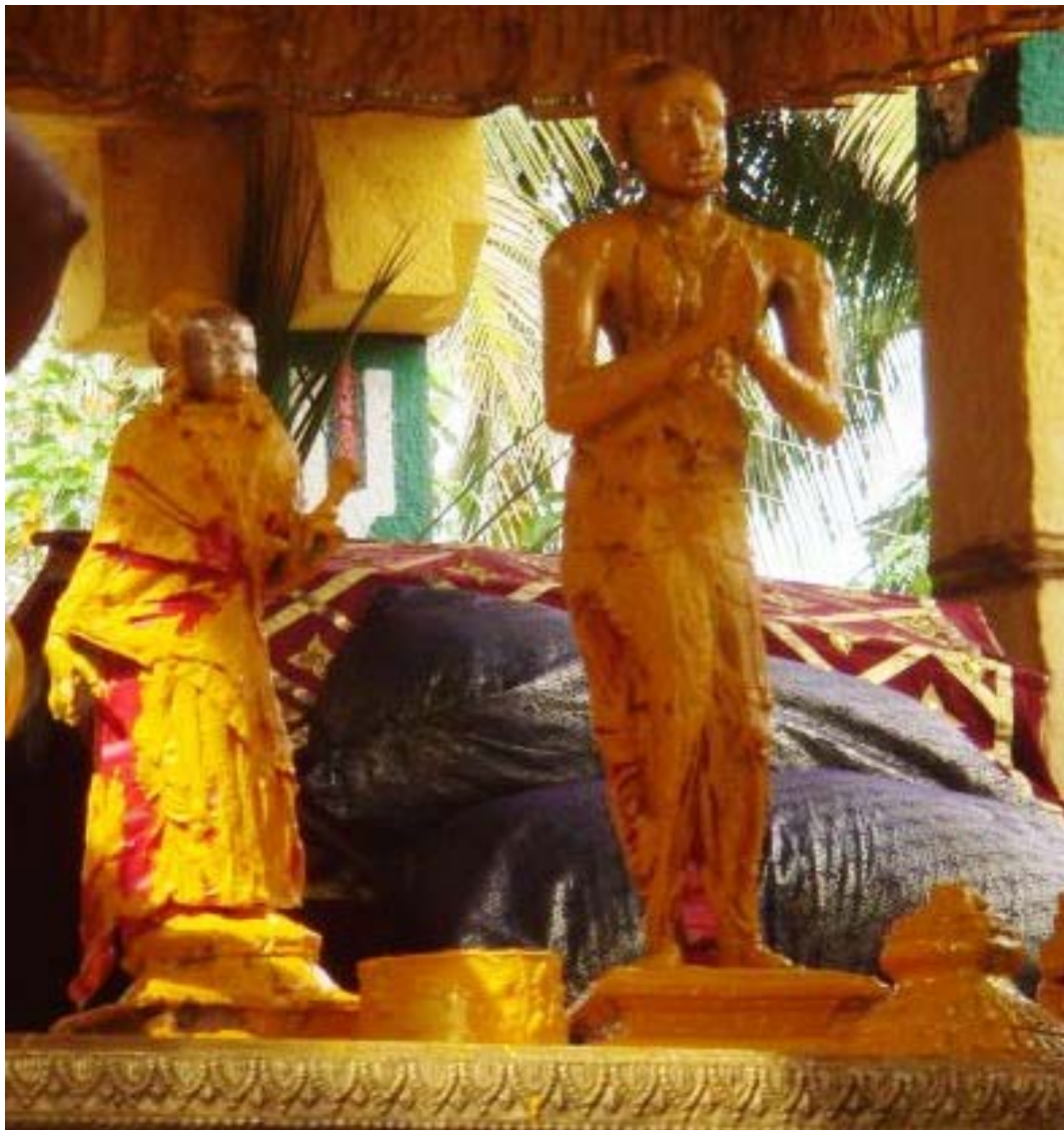


SrI Rukmini SathyabhAmA samEta SrI
KrishNa under PArijATa tree



Kaliyan compares the haughty behavior of one Purandaran (the King of DevAs) with another humble Purandaran (local chieftain of ThirunAngai), who built the MathiL, VimAnam and nandhavanam for the ThirukkAvaLampAdi EmperumAn (Purandaran seytha poovaLam pozhikaL soozhntha nAngai kAvaLampAdi). Kaliyan performs SaraNAgati at the sacred feet of the KaavaLampAdi mEya KaNNan (kAvaLampAdi mEya KaNNanE! kaLai kaN neeyE).





'Kaliyan with nAcchiyAr during manjakuLiyal'

(Thanks:Sri.B.Senthil)



PAASURAM 9

சந்தமாய்ச் சமயமாகிச் சமயவைம் பூதமாகி,
அந்தமாய் ஆதியாகி, அருமறையவையும் ஆனாய்,
மந்தமார் பொழில்கள்தோறும் மடமயிலாலும் நாங்கை,
கந்தமார் காவளந்தண் பாடியாய்! களைகண் நீயே.

santhamAy samayamAgi samayavaim bhUthamAgi
anthamAy AthiyAgi arumaRaiyavaiyum AnAy
mandhamAr pozhilgaLthORum madamayilAlum nAngai
gandhamAr kAvaLanthaN pAdiyAy! kaLaikaN nIyE.

MEANING:

In this Paasuram with deep tatthvArthams, Kaliyan pays tribute to the multifaceted Lord of ThirukkAvaLampAdi divya desam known for its fragrant groves with dancing peacocks in each of them comforted by the gentle winds (mandhamAr pozhilkaL thOrum mada mayil aalum gandhamAr kAvaLam-pAdi).

The samastha roopam of the Lord is beautifully captured and enjoyed by Kaliyan:

“santhamAy samayamAgi-samayvaiymbhUthamAgi
anthamAy AdhiyAgi arumaRayavayum Anaay”

Let us enjoy the deep meanings hinted by Kaliyan in these two lines:

santhamAy - He becomes the svAtantrya sakthi for the Jeevan and confers on



the power of Jn~Anam, icchai and Prayatnam.

Samayam aahi - becoming kAla dravyam with its aspects (pariNAmams) of second, minutes, hours, days, months, ruthus and samvathsarams.

Samayam iym bhUtham aahi - becoming pancha bhutha prapancham that comes after Mahath and ahankAram among the tatthvams.

antamAy - becoming many types of deluges

Aadhi Aahi - becoming upAdhAna KaraNam for many kinds of srushtis

Aru MaRaiyum AanAy - You became the beginningless Vedams that are behind all these tatthvams . You are that Parama Purushan saluted by these eternal VedAs.

Oh Lord of ThirukkAvaLampAdi! adiyEn seeks Your protection as a SaraNAgathan.



PAASURAM 10

மாவளம் பெருகி மன்னு மறையவர் வாழும், நாங்கைக்

காவளம் பாடி மேய கண்ணனைக் கலியன் சொன்ன,

பாவளம் பத்தும் வல்லார் பார்மிசை அரசராகி,

கோவிள மன்னர் தாழ்க் குடைநிழல் பொலிவர் தாமே.

mAvaLam perugi mannu maRaiyavar vAzhum, nAngaik

kAvaLam pAdimEya kaNNanaik kaliyan sonna

pAvaLam patthum vallAr pArmisaI arasarAgi

kOviLa mannarthAzhak kudainizhal polivar thAmE.

MEANING:

This is the Phala Sruthi Paasuram. After covering GajEndhra Moksham in the first Paasuram, Yaachakam of three steps of land from MahA Bali in the second, Vaali's destruction in the third, RaavaNa samhAram in the fourth, KaaLiyamardhanam in the fifth, Kamsa Vadham in the sixth, reduction of BhU bhAram in the seventh, Indhra garva bhangam in the eighth, and His Sarva KaaraNathvam in the ninth pAsuram, Kaliyan points out the phalan for reciting these pAsurams on ThirukkAvaLampAdi EmperumAn.

Those who recite and meditate on the ten pAsurams will become an Emperor in this earth and will be saluted by other kings and princes and will be known as yEka- chakrAdhipathy (patthum vallAr pArmisaI arasar aagi, kOiLam mannar thAzhA kudai nizhal thAmE polivar) and live long enjoying their glories.





Sinthanaikiniyan- kaliyan's Aradana perumal



In the first two lines of this Paasuram, Kaliyan describes the Vaidhika and loukika SrI of ThirukkAvaLampAdi, a place cherished by VaidhikAs as their preferred place of residence and that he (Kaliyan) sung about this divya desam, where KaNNan is residing as the SarvalOka SaraNyan.

திருமங்கையாழ்வார் திருவடிகளே சரணம்

tirumangaiyAzhvAr thiruvadigaLe SaraNam

Sri KrshNaya tubhyam nama:

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