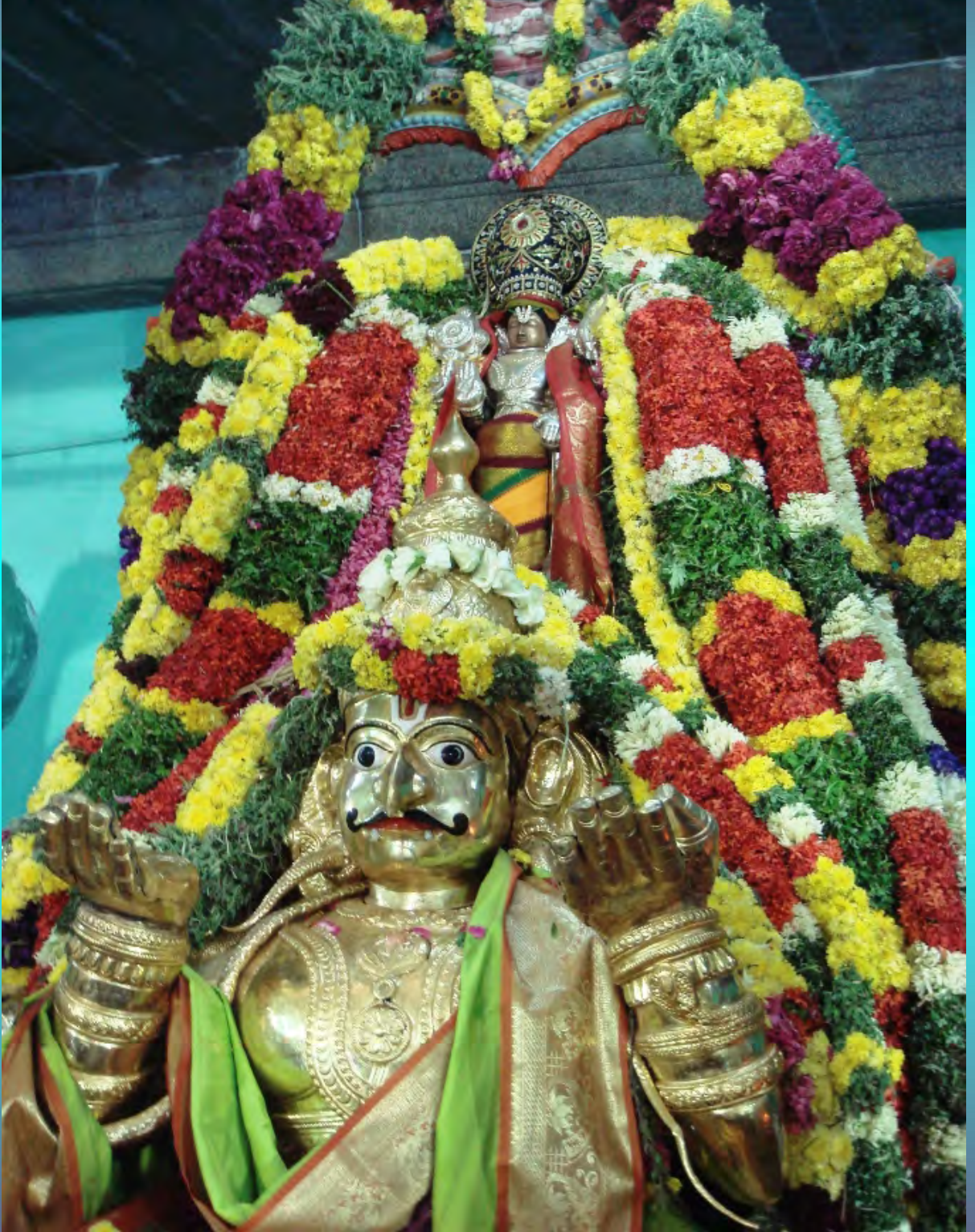


tirumaNikkUDam vaibhavam
(tirunAngur divyadEsam)



Annotated Commentary in English By
Smt. KalyANi kRshNamAcAri

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maNikkUDA nAyakan with nAccimArs



॥ श्रीः ॥

श्रीमते रङ्गरामानुज महादेशिकाय नमः

SrImate rangarAmAnuja mahA deSikAya namaH

tirunAngUr divyadEsam- tirumaNikkUDam vaibhavam

tirumangai AzhvAr's Periya tirumozhi pAsurams 4.5

Preface:

There are eleven divya kshetrams in tirunAngUr (in the vicinity of sIrKazhi) where PerumAL has taken His abode, providing easy access to His devotees. These eleven divya dEsam-s located in the town of tirunAngUr, are collectively called the 'tirunAngUr divya dEsam-s'. The tirunAngUr divya dEsam shrines are tirumaNimADakkoyil, tiruvaikuntha viNNagaram, tiru arimEya viNNagaram, tiruttEvanArtogai, tiruvaNpuruDOttamam, tiruccemponseikoyil, tirutteRRiambalam, tirumaNikkUDam, tiruveLLakkuLam, tirukkAvalampADI and tirupparthanpaLLi.

In the following link, u.vE. SrI Oppiliappan Koil VaradAcAri SaThakopan svAmi talks about all the eleven tirunAngUr divyadEsams:

<http://www.sundarasimham.org/ebooks/reflection5.pdf>

and covers in extensive detail, seven of these tirunAngUr divyadEsams, under:

http://www.ahobilavalli.org/vaikunta_vinnagaram.pdf

http://www.ahobilavalli.org/thiru_thevanar_thogai.pdf

http://www.ahobilavalli.org/semponsei_koil.pdf

http://www.ahobilavalli.org/arimeya_vinnagaram.pdf

sadagopan.org



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

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

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

Pictures of some of the tirunAngUr divyadeSams are available in SrI Senthil Kumar's following blogs:

<http://thiruvaikuntavinnagaram.blogspot.com/>

<http://thirusemponseikoil.blogspot.com/>

<http://thirunangur.blogspot.com/>

SrI Senthil Kumar's tirunAngUr 11 garuDa sEvai pictures are at:

<http://picasaweb.google.com/b.senthil2002/ManjalkuliAnd11GarudaSevai#>

For aDiyEn's write-ups on tiruppArthanpaLLi and tiruvaNpuruDOttamam, please refer to:

<http://www.srihayagrivan.org/html/ebook047.htm>

and

http://www.srihayagrivan.org/ebooks/048_tvpdm.pdf

Next, aDiyEn will attempt to throw some light on tirumaNikkUDam - tirunAngUr divya deSam, using the following commentaries on tirumangai AzhvAr's periya tirumozhi 4.5:

SrImad tirukkuDandai ANDavan's vyAkhyanam-s

SrI PeriyavAccAn PiLLai's (SrI PVP) vyAkhyAnam-s, rendered by SrI PuttUr kRshNasvAmi iyengAr

SrI uttamUr vIrarAghavAcAriAr's (SrI UV) vyAkhyAnam-s and

SrI P.B. aNNangarAcAriAr's (SrI PBA) vyAkhyanam-s

Abbreviations:

PVP = periyavAccAn piLLai

UV = uttamUr vIrarAghavAcAriyAr

PBA = P.B. aNNangarAcAriyAr

Here is an informative link on tirumaNikkUDam temple:

<http://www.templenet.com/Tamilnadu/df037.html>

tirumaNikkUDam - Introduction

A. SrImad tirukkuDandai ANDavan and SrI PVP:

sarveSvaran, who manages the whole Universe, provides for everyone's desires and directly vanquishes the foes of those who surrender to Him, has come to live permanently in the tiruppati called 'tirumaNikkUDam'. AzhvAr is very happy with the thought that emperumAn has come to stay in tirumaNikkUDam just for AzhvAr's sake.

SrImad ANDavan tiruvaDigalE SaraNam



A short note on the Transliteration scheme used for saMskRtam and tamizh words in this write-up:

Grammar dictates that all proper names should begin with upper case (capital) letters. Both saMskRtam and tamizh have lower case [mellinam in tamizh] 'ra' and whereas capital [vallinam in tamizh] 'Ra' only in tamizh. This distinction will be made wherever appropriate. Because of the necessity to show this distinction [rAma begins with small letter 'r', not 'R' RAma], all proper names will begin with small letters to avoid confusion, sometimes justifiably. Same logic applied for 'na' and 'Na' (nArayaNa instead of NArAyaNa).

saMskRtam -

- has only elongated 'e' [neDil in tamizh]; no separate short 'e' [kuRil in tamizh]. 'dEvi' will be written as 'devi';
- only elongated 'o' [neDil]; no separate short 'o' [kuRil]. Hence, capital 'O' will not be used for saMskRtam words [Eg: 'rAmo na paSyati'].

tamizh -

- has both short 'e' ('ettanai') and elongated 'E' ('Ezhai');
- has short 'o' ('tol') and elongated 'O' ('pOip pukku').

Use of letters - 'A' and 'a', 'D' and 'd', 'T' and 't', 'U' and 'u', 'S' and 's', 'I' and 'i', 'L' and 'l', 'M' and 'm', 'H' and 'h' - is self-explanatory.





திருமணிக்கூடம்

tirumaNIkkUDam

மூலவர்	: ஸ்ரீ வரதராஜப் பெருமாள் (மணிக்கூட நாயகன்) நின்ற திருக்கோலம், கிழக்கே திருமுக மண்டலம்
mUlavAr	: SrI varadarAja perumAL (maNik kUDa nAyakan) Standing posture facing East tirukkOlam
தாயார்	: திருமாமகள் நாச்சியார் , பூதேவி (தனிக்கோவில் நாச்சியார் கிடையாது)
tAyAr	: tirumAmagaL nAcciyAr, bhUdevi (no separate sannidhi for tAyAr)
தீர்த்தம்	: சந்திர புஷ்கரிணி
tIrtham	: candra pushkariNi
விமானம்	: கனக விமானம்
vimAnam	: kanaka vimAnam
ப்ரத்யக்ஷம்	: பெரிய திருவடி, சந்திரன்
pratyaksham	: periya tiruvaDi, candran
மங்களாசாசனம்	: திருமங்கை ஆழ்வார்— பெரிய திருமொழி 4-5: 10 பாசுரங்கள்
mangaLASAsanam	: tirumangai AzhvAr - peria tirumozhi 4-5: 10 pAsurams

sadagopan.org





tirumaNikkUDa perumAL

pAsurams and Commentaries

(tirumaNIkkUDam- peria tirumozhi pAsurams)

sadagopan.org

தனியன்

வாழி பரகாலன் வாழி கலிகன்றி
வாழி குறையலூர் வாழ் வேந்தன் – வாழியரோ
மாயோனை வாள்வலியால் மந்திரங்கொள்
மங்கையர்கோன் தூயோன் சுடர்மான வேல்
திருமங்கையாழ்வார் திருவடிகளே சரணம்

pAsuram 4.5.1 - tUmbuDai

தூம்புடைப் பனைக்கை வேழம் துயர் கெடுத்தருளி மன்னு,
காம்புடைக் குன்ற மேந்திக் கடுமழை காத்த எந்தை,
பூம்புனல் பொன்னி முற்றும் புகுந்து பொன் வரண்ட, எங்கும்
தேம்பொழில் கமழும் நாங்கூர்த் திருமணிக் கூடத்தானே.

tUmbuDaip panaikkai vEzham tuyar keDuttu aruLi mannu
kAmbuDaik kunRam Endi kaDu mazhai kAtta endai
pUmpunal ponni muRRum pugundu pon vaRaNDa engum
tEmpozhil kamazhum nAngUrt tirumaNi kUDattAnE.



'kaDu mazhai kAtta endai!'

A. SrImad tirukkuDandai ANDavan:

emperumAn is one who relieved the sorrow of the elephant, who had a fat trunk that resembled a palm tree; He freed the elephant from the mouth of the crocodile. He uprooted the govardhana mountain with its firmly established bamboo trees and protected the cows, calves and shepherds from the rains. That emperumAn is showing Himself to me in the tirunANgUr tirumaNikkUDam, where the river kAvEri brings with her all the gold from the places she flows through and rain-water-enriched groves are spreading the fragrance all around.

B. SrI PVP:

தூம்புடைப் பனைக்கை வேழம் துயர் கெடுத்து அருளி

tUmbuDaip panaiikkai vEzham tuyar keDuttu aruLi -

He saved the elephant gajEndran, whose trunk was like the palm tree with a hole.

tiruvAimozhi 4.1.4 also refers to 'panaittAL mada kaLiRu'.

The term 'paNaikkai' is also used in some versions. Then, it means 'having a long trunk'. What this means is - with its long trunk, the elephant will never fail to catch anyone that got stuck in its trunk and throw that person around; thus, it is an elephant that has never seen failure.

மன்னு காம்புடைக் குன்றம் ஏந்திக் கடு மழை காத்த எந்தை

mannu kAmbuDaik kunRam Endi kaDu mazhai kAtta endai -

He is my svAmi, who uplifted govardhana mountain with its firmly rooted bamboo plants, and used it as an umbrella to stop the stony rain and protected gokulam.

நாங்கூர்த் திருமணிக் கூடத்தானே

nAngUrt tirumaNi kUDattAnE -

He has come to stay in tirunAngUr tirumaNikkUDam



பூம்புனல் பொன்னி முற்றும் புகுந்து பொன் வரண்ட

pUmpunal ponni muRRum pugundu pon vaRaNDa -

where the river kAVeri brings forth the gold from her flowing journey through the lands.

பூம்புனல் பொன்னி

pUmpunal ponni -

kAVeri that has a lot of flowers. 'pUm' can also taken to mean 'beautiful'.

எங்கும் தேம்பொழில் கமழும்

engum tEmpozhil kamazhum -

and there are fragrant groves every where.

முற்றும் புகுந்து

muRRum pugundu -

kAVeri flows through not just one canal, but several; if the term is taken as 'muRRam', it can be taken to indicate that kAVeri flows through places beyond her boundary also.

C. SrI UV:

Even though moksham or salvation is the final goal, emperumAn still protects and relieves His materialistic devotees also from calamities and provides for them.

D. SrI PBA:

வரண்ட

vaRaNDa -

throws around; tirumazhisaip pirAn uses the term in 'mazhaip pEr aruvi maNi varaNRi vandizhiya' (nAnmugan tiruvantAdi pAsuram 39).



pAsuram 4.5.2 - kavvai vAL

கவ்வைவா ளெயிற்று வண்பேய்க் கதிர்முலை சுவைத்து, இலங்கை
மன்னிய (வவ்விய) இடும்பை தீரக் (கூரக்) கடுங்கணை துரந்த எந்தை,
கொவ்வைவாய் மகளிர் கொங்கைக் குங்குமம் கழுவிப் போந்த,
தெய்வநீர் கமழும் நாங்கூர்த் திருமணிக் கூடத்தானே.

kavvai vAL eyiRRu vaN pEi kadirmulai suvaittu ilangai
manniya (vavviya) iDumbai tIrak (kUrak) kaDunkaNai turanda endai
kovvaivAi magaLir kongaik kumkumam kazhuvip pOnda
deyvanIr kamazhum nAngUrt tirumaNik kUDattAnE.

A. SrImad tirukkuDandai ANDavan:

Ordered by kamsan, pUtanA, a demoness, comes to kill kaNNan; taking the form of yasodhai, she tries to entice Him to drink milk from her. Her teeth look sharp like swords; she has a heart that is like stone; and she is shining with the poison applied to her nipples. kaNNan killed her by drinking off her chest.

ilangai is filled with rAkshasa-s and resembles a snake-hill where snakes live permanently. irAmapirAn threw His deadly arrows at ilangai to get rid of its poverty. The wealth of a place is provided by sAdhu-s - learned ascetics and brahmins. The poverty comes from having evil ones as its residents. rAma aimed His arrows to kill this poverty in ilangai. He drove away the miseries caused by rAvaNa.

That kRshNa and rAma are now standing in tirumaNikkUDam.

AzvhaR then talks about the natural beauty of the place in the latter half of the pAsuram.



'kaDunkaNai turanda endai!'

River kAVeri flows through this place. Ladies with lips red like kOvaip pazham (fruit of kOvai plant) take bath in the river; they are all wearing kumkumam on their chests. This kAVeri is bringing in all that kumkumam paste, thus transforming into a sacred river, providing divine fragrance to tirunAngUr tiruppati.

We should remember the term, "kAVeri virajA sEyam" (kAVeri resembles virajA river - satAdhyAyi and dasAdhyAyi) here.

This reminds us also of SrI pAduka sahasram - kAncana paddhatiH - 12th Slokam -

वहति सलिलकेळीस्रस्तचोलावरोध-

स्तनकलशहरिद्रापङ्कपिङ्गामवस्थाम् ॥

vahati salila keLI srasta colAvarodha-

stanakalaSa haridrApa'nka pi'ngAmavasthAm ||

(the golden shine of the pAdukA-s reflecting on the water resembles the turmeric paste that is applied on the chests of the royal, cozha ladies and that is dissolved in the river water, when they play in the river)

B. SrI PVP:

AzhvAr is pointing out that in addition to protecting gajendra AzhvAn, the shepherds and the cows, emperumAn removed the danger that confronted His own wife and is living in this divya dEsam for everyone to enjoy.

கவ்வை வாள் எயிற்று வண் பேய் கதிர்முலை சுவைத்து

kavvai vAL eyiRRu vaN pEi kadirmulai suvaittu -

kaNNan drank from poisonous chest of the wild-hearted demoness, who was loud and had very sharp teeth.

இலங்கை வவ்விய இடும்பை தீரக் கடுங்கணை துரந்த எந்தை

ilangai vavviya iDumbai tIrak kaDunkaNai turanda endai -

My svAmi aimed His arrows at the poverty ridden (poor because of the scarcity of good souls) ilangai and completely destroyed it.

கொவ்வைவாய் மகளிர் கொங்கைக் குங்குமம் கழுவிப் போந்த தெய்வநீர்

kovvaivAi magaLir kongaik kumkumam kazhuvip pOnda deyvanIr -

river kAVeri washes down the kumkumam that kOvai-lipped ladies wear on their chests and becomes divine

கமழும் நாங்கூர்த் திருமணிக் கூடத்தானே

kamazhum nAngUrt tirumaNik kUDattAnE -

He is stationed at tirunAngUr tirumaNikkUDam which has the divine fragrance from the kAVeri river.

River kAVeri is 'aprAkRtamAna tIrtham' (transcendental).

C. SrI UV:

This tirumaNikkUDam is the place chosen by emperumAn, who vanquishes evil women and men and provides happiness to sAtvic women and men.

The three characteristics of a demoness are listed - bad mouth, teeth sharp like swords and stone heart. She is coming in the form of yaSodhai; then, sweet words and brilliant smile must have been mentioned. But, it is not pUtanA's true form. He got rid of the evil woman and also destroyed the person who insulted a good woman,



pAsuram 4.5.3 - mAttozhil

மாத்தொழில் மடங்கச் செற்று மருதிற நடந்து வன்தாள்
சேத்தொழில் சிதைத்துப் பின்னை செவ்வித்தோள் புணர்ந்த எந்தை,
நாத்தொழில் மறை வல்லார்கள் நயந்தறம் பயந்த, வண்கைத்
தீத்தொழில் பயிலும் நாங்கூர்த் திருமணிக் கூடத்தானே.

mAttozhil maDangac ceRRu marudu iRa naDandu vantAL
cEt tozhil sidaittup pinnai sevvit tOL puNarnda endai
nAttozhil maRai vallArgaL nayandu aRam payanda vaN kait
tIttozhil payilum nAngUrt tirumaNik kUDattAnE.

A. SrImad tirukkuDandai ANDavan:

emperumAn vanquished the asura, keSari, who came in the form of a horse. He crawled between two marudam (named 'arjuna tree') trees and toppled them down. My svAmi defeated the strong-legged seven bulls and won over nappinnai pirATTi. The place where He lives is tirumaNikkUDam, where brahamNa-s chant vedam in a splendid way, protect dharmam with great affection and conduct homam-s.

This pAsuram conains some beautiful terms;

வண் கை தீத்தொழில் பயிலும்

vaN kai tIttozhil payilum -

a totally different meaning manifests itself - 'a good person went astray'. The actual meaning is - with their generous hands, they did yAgam and kept the three fires going. It is said, 'agnihotra phala vedAH' [mahAbhAratam]; they



have veda adhyayanam and in the same note, they do agni hotram-s also. This divya dESam has a lot of these vedic scholars living here.

B. SrI PVP:

This is the place where the lord who removed all obstacles and married nappinnai, lives.

மாத்தொழில் மடங்கச் செற்று

mAttozhil maDangac ceRRu -

mA=horse; emperumAn killed the demon, who came like a horse



'mAttozhil maDangac ceRRu '

மருது இற நடந்து

marudu iRa naDandu -

He walked in between the two marudam trees and brought them down. Periya



tirumozhi 11.4.9 'iNai marudiRRu vIzha naDai kaRRa' - talks about the same instance.

வன்தாள் சேத்தொழில் சிதைத்து

vantAL cEttozhil sidaittu -

cE=bulls; conquering the seven bulls,

பின்னை செவ்வித் தோள் புணர்ந்த எந்தை

pinnai sevvit tOL puNarnda endai -

my svAmi married nappinnai

நாத்தொழில் மறை வல்லார்கள்

nAttozhil maRai vallArgaL -

brahmins well-versed in vedams

நயந்து அறம் பயந்த வண் கைத் தீத்தொழில் பயிலும் நாங்கூர்

nayandu aRam payanda vaN kait tIttozhil payilum nAngUr -

with great sincerity and liking, they perform the agnihotram-s in this place.

Those who are experts in vedam-s are by nature, very compassionate. Their actions will always result in the good of the world. With their benevolent hands that follow the righteous path, they attend to three agni-s - dakshiNAgni, AhavanIyam, tretAgni.

Just as these brahmins do the yAgams for the sake of the inhabitants of the world, emperumAn has as His duty, the destruction of His devotees' foes.

திருமணிக் கூடத்தானே

tirumaNik kUDattAnE -

emperumAn lives in this tirumaNikkUDam, tirunAngUr divya-dESam.

C. SrI PBA:

தீத்தொழில் பயிலும்

tIttozhil payilum -

this is a case of 'virodhApAsAlankAram'; tIttozhil is 'evil action' which is an act that is to be avoided. When we read it as - the brahamaNa-s well-versed in vedam do 'tIttozhil', it becomes a 'virodham' - a term giving opposite meaning. The virodham must be removed by interpreting the term to mean - the vedic scholars are doing agni-hotram. Thus, this is a classic example of 'virodhApAsAlankAram'.



pAsuram 4.5.4 – tAngarum

தாங்கருஞ் சினத்து வன்தாள் தடக்கைமா மருப்பு வாங்கி,
பூங்குருந் தொசித்துப் புள்வாய் பிளந்தெரு தடர்த்த எந்தை,
மாங்கனி நுகர்ந்த மந்தி வந்து வண்டிரிய, வாழைத்
தீங்கனி நுகரும் நாங்கூர்த் திருமணிக் கூடத்தானே.

tAngarum sinattu vantAL taDakkaimmA maruppu vAngi
pUngurundu osittu puL vAi piLandu erudu aDartta endai
mAnkani nugarnda mandi vandu vaNDu iriya vAzhait
tInkani nugarum nANgUrt tirumaNik kUDattAnE.

A. SrImad tirukkuDandai ANDavan:

emperumAn effortlessly plucked the tusks of the elephant, kuvalayApIDam, that was extremely maddened, had very strong legs and fat trunk. He uprooted the fully blossomed kurunda tree. He tore apart the mouth of bakAsuran who came in the form of a crane. He killed seven bulls. That emperumAn, my svAmi, is standing in tirumaNikkUDam.

In the second part of the pAsuram, AzhvAr enjoys the natural fertility of the place. Female monkeys eat the mangoes. In order to get a different taste, they try the bananas; when they do, the bees that are on the bananas scatter away in different directions. tirumaNikkUDam is such a beautiful place.

B. SrI PVP:

தாங்கரும் சினத்து வன்தாள் தடக்கைமா மருப்பு வாங்கி
tAngarum sinattu vantAL taDakkaimmA maruppu vAngi -



He pulled apart the enormous tusk off the mad, strong-legged and thick-trunked elephant, kuvalayApIDam.

பூங்குருந்து ஓசித்து

pUngurundu osittu -

He broke the kurunda tree with its flowers.

புள் வாய் பிளந்து

puL vAi piLandu -

He tore open bakAsuran's mouth

எருது அடர்த்த எந்தை

erudu aDartta endai -

My svAmi defeated seven bulls

Where is He now?

நாங்கூர்த் திருமணிக் கூடத்தானே

nANgUrt tirumaNik kUDattAnE -

He is in tirunAngUr tirumaNikkUDam divyadESam.

மாங்கனி நுகர்ந்த மந்தி வந்து வண்டு இரிய வாழைத் தீங்கனி நுகரும்

mAnkani nugarnda mandi vandu vaNDu iriya vAZhai tInkani nugarum -

In this place, female monkeys who have eaten the mangoes are trying to eat the sweet bananas and driving away all the bees that have come there to drink the honey.

Just as emperumAn is enjoying His different pastimes in defeating the foes, the monkeys are also trying to get the different tastes in different fruits.

C. SrI UV:

Just as righteousness was in abundance in this place, animals also got to enjoy a variety of fruits.





kRshNA amidst AypADi cows

D. SrI PBA:

பூங்குருந்து ஓசித்து

pUngurundu osittu -

kaNNan destroyed the kurunda tree, that was hiding an asuran.

எருது அடர்த்த

erudu aDartta -

Besides defeating the seven bulls for the sake of nappinnaip pirATTi, kaNNan also killed another asuran - arishTan, who, ordered by kamsan, came in the form of a bull, to kill kaNNan. arishTan was trying to cause fear among the AypPADI cows and aiming his horns to strike kaNNan's stomach. kaNNapirAn took those horns in His hands and made the bull immovable; He then kicked the bull's stomach, twisted its neck and killed the bull by beating it with one of its own horns.



pAsuram 4.5.5 – karumagaL

கருமக ளிலங்கை யாட்டி பிலங்கொள்வாய் திறந்து, தன்மேல்
வருமவள் செவியும் மூக்கும் வாளினால் தடிந்த எந்தை,
பெருமகள் பேதை மங்கை தன்னொடும் பிரிவி லாத,
திருமகள் மருவும் நாங்கூர்த் திருமணிக் கூடத்தானே.

karumagaL ilangai ATTi pilankoLvAi tiRandu, tan mEl
varum avaL sevyum mUkkum vALinAl taDinda endai
perumagaL pEdai mangai tannoDum pirivilAda
tirumagaL maruvum nAngUrt tirumaNik kUDattAnE.

A. *SrImad tirukkuDandai ANDavan:*

When cakravartit tirumagan was doing vanavAsam, SURpaNakA paid Him a visit in pancavaTi. That lowliest caNDALa woman opened her big, cave like mouth and charged towards sItA thinking that the latter was the obstruction for SurpaNakA's gaining rAma. Treating her as one charging on His own self, rAma had her ears and nose cut off with a sword.

He is giving darSanam in tirumaNikkUDam with periya pirATTi, who never leaves SriyaH pati and bhUmi pirATTi, who never cares to look at the sins committed by perumAL's followers.

B. *SrI PVP:*

கருமகள் இலங்கை ஆட்டி

karumagaL ilangai ATTi -

Being a very lowly human being, she was acting as if she was ruling over ilangai

பிலங்கொள்வாய் திறந்து தன் மேல் வரும் அவள் செவியும் மூக்கும் வாளினால் தடிந்த
எந்தை

pilankoLvAi tiRandu tan mEl varum avaL sevyum mUkkum vALinAl taDinda endai
- my lord, rAma, had her ears and nose cut off of that woman, who came
charging like a bull, with her mouth wide open



SURpanAkA pays SrI rAmA a visit in pancavaTi.

பெருமகள் பேதை மங்கை தன்னொடும்

perumagaL pEdai mangai tannoDUm -

with bhUdevi who ignores the apacAram-s committed by devotees, and

பிரிவிலாத திருமகள் மருவும் நாங்கூர்த் திருமணிக் கூடத்தானே

pirivilAda tirumagaL maruvum nAngUrt tirumaNik kUDattAnE -

with mahAlakshmi tAyAr, who is inseparable from Him (tiruvAimozhi 6.10.10 'agalagillEn iRaiyum enRu'), SrI varadaAraja perumAL is stationed permanently in tirunAngUr tirumaNikkUDam divyadESam.

C. SrI UV:

கருமகள் இலங்கை ஆட்டி

karumagaL ilangai ATTi -

with her tAmasa guNam, SURpaNakA was terrorizing ilangai; tamo guNam is usually described by 'black' color; hence the 'karumagaL'. lankai's king, rAvaNa was acting per the advice of SURpaNaka and hence she was thinking of herself like lanka's queen and wrecking havoc.

பெருமகள் பேதை மங்கை

perumagaL pEdai mangai -

the young sItA, who appeared in janakar's kulam as an ayonijai (made her 'appearance' as a daughter) to king janaka, an embodiment of dharmam and jn~Anam, was also the wife of raghukula tilaka rAma and was a nirdosha kalyANa guNa nidhi (devoid of faults and full of auspicious characteristics), who does not look at the devotees' apachArams(like that of KaakAsuran) .

It can also be interpreted to mean bhUdevi here.

தன்னொடும் பிரிவிலாத

tannoDum pirivilAda -



mahAlakshmit tAyAr does not leave perumAL for a single moment; she is 'vishNoH SrIranapAyinI' (vishNu purANam). She was extremely unhappy that she had to be separated from perumAL and the devotees during rAmavatAram. In order to alleviate that pain, emperumAn is happily living in tirunAngUr tirumaNik kUDam permanently with periya pirATTi, sItA, and His devotees.

திருமகள் மருவும் நாங்கூர்த்

tirumagaL maruvum nAngUrt -

that periya pirATTi lovingly lives in tirunAngur with perumAL.

Thus, this is where rAma and sItA are living; per the alternate interpretation, this is where emperumAn lives with SrIdevi and bhUdevi.

D. SrI PBA:

கருமகள்.....வாளினால் தடிந்த எந்தை

karumagaL vALinAl taDinda endai -

The following event is a very well known one -When SrIrAmapirAn was in pancavaTi, during a winter season, SURpaNaka assumed a beautiful form and requested rAma, without any shame, to accept her as His wife. rAma explained that He has a wife and jokingly pointed her to lakshmaNa saying she can be happy with him. When lakshmaNa counteracted saying, 'I am only a servant, if you marry me, you will also be a servant; so, you are better off marrying my elder brother', SURpaNaka realized the futility of her efforts and attempted to kill sItA. Acting on rAmapirAn's orders, lakshmaNa cut off her ears and nose with his sword.

Even though iLaiya perumAL did the actual anga bhangam, AzhvAr-s enjoy calling this an act of rAma. A person who gets an act committed by someone else is praised as the one who actually did it also. Not only that, lakshmaNa is called 'rAmasya dakshiNo bAhuH' (rAmAyaNam.yuddha.28.24) - he is considered the right arm of rAma. Thus the right-hand lakshmaNa's act can



be taken as the act of rAma, to whom the right hand belongs. This is similar to kaNNan being praised of doing pralambAsura vadham, even though it was actually done by His brother, balarAma.



'rAmasya dakshiNo bAhuH'



pAsuram 4.5.6 – keNDaiyum

கெண்டையும் குறளும் புள்ளும் கேழலு மரியும் மாவும்,
அண்டமும் சுடரும் அல்லா ஆற்றலு மாய எந்தை,
ஒண்டிறல் தென்ன னோட வடவர சோட்டங் கண்ட,
திண்டிற லாளர் நாங்கூர்த் திருமணிக்கூடத்தானே.

keNDaiyum kuRaLum puLLum kEzhalum ariyum mAvum

aNDamum SuDarum alla ARRalum Aya endai

oN tiRal tennan ODa vaDavarasu OTTam kaNDa

tiN tiRal ALar nAngUrt tirumaNik kUDattAnE,

A. SrImad tirukkuDandai ANDavan:

sarveSvaran, who made His divine appearance as a 'fish', as 'vAmanan', 'hamsam', 'simham' and 'hayagrIvan', lives for ever in tirumaNik kUDam as the AtmA and the lord of the universe, the 'sun', the 'moon' and all other magnificent things.

One time, the brahmins in that place were instrumental in defeating the strong king of pANDiya dESam in the south and the cOzha king in the north and driving them away. Since those two kings were indulging in enmity towards bhAgavata-s and were committing atrocities, these brahmins, who were very talented, won over them in a battle and drove them away. They earned a place in tirumAlai 8 - 'veRuppoDu SamaNar muNDar' (best reaction to listening to arguments against perumAL, from the jains who hate Him, and also from the buddhists, is to die as if from a disease; better yet, if there is a chance to fight them, is to cut off their heads) The brahmins exhibited what perumAL



would have done in His avatArams.



SrI nrsimha avatAram

B. SrI PVP:

He took His avatArams,

கெண்டையும்

keNDaiyum -

as a 'fish'

குறளும்

kuRaLum -

as 'vAmana'

புள்ளும்



puLLum -

as a 'hamsam'

கேழலும்

kEzhalum -

as 'varAham'

அரியும்

ariyum -

as 'narasimham'

மாவும்

mAvum-

as 'hayagrIvan'

அண்டமும் சுடரும் அல்லா ஆற்றலும் ஆய எந்தை

aNDamum SuDarum alla ARRalum Aya endai -

my svAmi is also the inner soul of all the brahmANDam - universe, the 'sun', the 'moon' and all the best things in life.

bhagavadgItA 10:41 says,

यद्यद् विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽशसंभवम् ॥

yadyad vibhUtimat sattvaM SrImadUrjitameva vA|

tattadevAvagaccha tvaM mama tejo aMSa saMbhavam ||

(Every thing that is glorious, brilliant and powerful is a manifestation of My own glory).

நாங்கூர்த் திருமணிக் கூடத்தானே

nAngUrt tirumaNik kUDattAnE -



He lives in tirunAngUr tirumaNikkUDam

ஒண் திறல் தென்னன் ஓட வடவரசு ஓட்டம் கண்ட திண் திறல் ஆர்

oN tiRal tennan ODa vaDavarasu OTTam kaNDa tiN tiRal ALar -

where learned brahmins, who drove away the pANDya king and the cozha king from the battlefield, live.

C. SrI PBA:

tirunAngUr is the place where even brahmins acted valorously like soldiers and drove away the enemies.





pAsuram 4.5.7 – kunRamum

குன்றமும் வானும் மண்ணும் குளிர்புனல் திங்க ளோடு,
நின்றவெஞ் சுடரும் அல்லா நிலைகளு மாய எந்தை,
மன்றமும் வயலும் காவும் மாடமும் மணங்கொண்டு, எங்கும்
தென்றல்வந் துலவும் நாங்கூர்த் திருமணிக் கூடத்தானே.

kunRamum vAnum maNNum kuLir punal tingaLODu
ninRa vencuDarum allA nilaigaLum Aya endai
manRamum vayalum kAvum mADamum maNankoNDu engum
tenRal vandu ulavum nAngUrt tirumaNi kUDattAnE.

A. SrImad tirukkuDandai ANDavan:

perumAL also represents the mountains, the sky, the bhUmi, the cool water, the 'moon', the 'sun' and all the stars; being antaryAmi in them, He preserves the world.

The mountains provide things for people to enjoy and instruments for providing happiness; the sky gives the place for us to experience these happy moments. The bhUmi also presents us with materials for indulgence. The 'moon' provides coolness. The 'sun' provides the warmth to counteract the coolness. The stars show the good and bad for the people and are part of their lives. All these are manifestations of perumAL who lives in tirumaNik kUDam.

tirumaNik kUDam is a place with wide streets, paddy fields, groves, tall houses, etc. The spring breeze picks up the fragrance from all these places and gently blows around on all the four directions. The breeze also absorbs the sweet smell of the ladies living in the houses that are in the midst of the fertile paddy fields.





SrI varadarAja perumAL who lives in tirumaNik kUDam

B. SrI PVP:

குன்றமும்.....எந்தை

kunRamum ... endai -

the inhabitants of the earth are provided with bhoghya vastu-s and places to enjoy them; the providers of these enjoyments, namely, the mountains, the sky, the bhUmi, the cool water, the cool moon, the warm sun and the stars like aSivni etc are materializations of emperumAn, who is the antaryAmi of all.

And, where is He living now ?

மன்றமும்.....திருமணிக் கூடத்தானே

manRamum tirumaNik kUDattAnE -

He is in tirunAngUr tirumaNikkUDam, where the breeze spreads different kinds of fragrances picked up from the streets, fields, groves, gardens, houses, ladies living in those houses etc.

C. SrI UV:

Just as the breeze takes the fragrance from the fields, groves etc into the city with its tall houses, it also picks up the city fragrances and smell from the padmini jAti ladies living in those houses into the fields.



pAsuram 4.5.8 – Sankaiyum

சங்கையும் துணிவும் பொய்யும் மெய்யும் இத்தரணி யோம்பும்,
பொங்கிய முகிலும் அல்லாப் பொருள்களு மாய எந்தை,
பங்கய முகுந்த தேறல் பருகிய வாளை பாய
செங்க யலுகளும் நாங்கூர்த் திருமணிக் கூடத்தானே.

Sankaiyum tuNivum poyyum meyyum it taraNi Ombum

pongiya mugilum allAp poruLgaLum Aya endai

pangaya mukunda tERal parugiya vALai pAya

senkayal ugaLum nAngUrt tirumaNi kUDattAnE.

A. *SrImad tirukkuDandai ANDavan:*

'saMSayAtmA vinaSyati' - cause for destruction is disbelief;
'vyavasAyAtmika buddhirekeha kurunandana' - Truth is the cause for fame.
sarveSvaran, who has as His manifestations, these characteristics, the earth-
preserving- clouds, the thunder, the lightning etc, is standing in
tirumaNikkUDam.

This place is very fertile with plenty of water; when the big fish jumps out of
joy after drinking the nectar from the lotus flower, the small, red fish
becomes frightened and swims away with agitation.

B. *SrI PVP:*

சங்கையும்

Sankaiyum -

disbelief



துணிவும்

tuNivum -

determination

பொய்யும்

poyyum -

the divergence from truth

மெய்யும்

meyyum -

the truth; He is verily the establisher of these traits.

Sankaiyum -

gItA 4.40 states:

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥

aj~naSca aSradda dhAnaH ca saMSayAtmA vinaSyati |

na ayaM loko asti na paro na sukhaM saMSayAtmanaH ||

(One who lacks faith and is a doubter is lost to the spiritual world; neither this world, nor the world beyond, nor even happiness befalls a doubting soul)

tuNivum -

gItA 2.41 talks about determination -

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।



बहुशाका ह्यनन्ताश्च बुद्धयोव्यवसायिनाम् ॥

vyavasAyAtmika buddhiH ekhA iha kurunandana |

bahuSAkA hi anantASsca buddhayaH avyavasAyinAm ||

In this Karma Yoga, Oh arjuna! the resolute mind is one-pointed; the minds of the irresolute are many-branched and endless.

இத் தரணி ஒம்பும் பொங்கிய முகிலும் அல்லாப் பொருள்களும் ஆய எந்தை

it taraNi Ombum pongiya mugilum allAp poruLgaLum Aya endai -

my svAmi is also behind the clouds that protect the earth, and other things.

பங்கயம் உகுந்த தேறல் பருகிய வாளை பாய செங்கயல்கள் உகளும்

pangayam ukunda tERal parugiya vALai pAya senkayal ugaLum -

when the big fish drinks the lotus flower nectar, it jumps with ecstasy, frightening the smaller fish which swims away.

நாங்கூர்த் திருமணிக் கூடத்தானே

nAngUrt tirumaNi kUDattAnE -

emperumAn lives in this tirunAngUr tirumaNik kUDam divya dESam.

C. SrI UV:

sarveSvaran creates the universes, the panca bhUtams, all the worlds and the inhabitants, who get under the sway of truths and untruths; to protect the earth, He creates the clouds etc.



D.SrI PBA:

பொய்யும் மெய்யும்

poyyum meyyum -

He is the creator and sustainer of 'untruth' and 'truth' - tirumAlai 15 -

மெய்யர்க்கே மெய்யனாகும் விதியிலா என்னைபோல பொய்யர்க்கே பொய்யனாகும்

புட்கொடி உடைய கோமான்

meyyarkkE meyyanAgum vidi ilA ennaipOla poyyarkkE poyyanAgum puTkoDi
uDaiya kOmAn

sadagopan.org



pAsuram 4.5.9 – pAvamum

பாவமும் அறமும் வீடும் இன்பமுந் துன்பந் தானும்
கோவமும் அருளும் அல்லாக் குணங்களு மாய எந்தை,
மூவரில் எங்கள் மூர்த்தி இவன், என முனிவரோடு,
தேவர்வந் திறைஞ்சும் நாங்கூர்த் திருமணிக் கூடத்தானே.

pAvamum aRamum vIDum inbamum tunbam tAnum

kOvamum aruLum allA guNangaLum Aya endai

mUvaril engaL mUrti ivan ena munivarODu

dEvar vandiRaincum nAngUrt tirumaNik kUDattAnE.

A. *SrImad tirukkuDandai ANDavan:*

Characteristics like sin and virtue which pave the way to salvation, happiness, sadness, anger, compassion etc are all manifestations of my svAmi, who lives in tirumaNikkUDam. In that place, all the sages and deva-s proclaim that among the trimUrti-s, brahma, vishNu and Sivan, they all worship vishNu. Thus, the tiruppati is one favorite place of worship for the deva-s and sages.

B. *SrI PVP:*

sarveSvaran is the One who ordains the activities of people, like performing actions shunned by SAstram, doing activities prescribed by SAstram; these activities lead one to aspiration for mokhsam/salvation, the guNam-s that help towards that realization, the guNam-s that obstruct the path towards salvation, etc.; these follow the set rules formed by emperumAn who lives in this divya dESam.

பாவமும் அறமும் வீடும் இன்பமும் துன்பம் தானும் கோவமும் அருளும் அல்லா
குணங்களும் ஆய எந்தை



pAvamum aRamum vIDum inbamum tunbam tAnum kOvamum aruLum allA
guNangaLum Aya endai -

my emperumAn is the manager of characteristics like pApam, puNyam,
moksham, bliss, sorrow, anger and blessing and others.

மூவரில் எங்கள் மூர்த்தி இவன் என முனிவரோடு தேவர் வந்து இறைஞ்சும்

mUvaril engaL mUrti ivan ena munivarODu dEvar vandu iRaiNCum -

sanakAdi Rshi-s and indra and other devata-s are determined that out of the
three mUrti-s - brahma, vishNu and Siva, the one to be worshiped is vishNu
Himself and are all stationed in tirumaNikkUDam. sanakar and other Rshi-s
came to a final decision after some deliberations - "vishNu is the antaryAmi of
brahma and rudra; He also preserves this world. So, He is our mUrti" and
decided to stay in tirumaNikkUDam.

நாங்கூர்த் திருமணிக் கூடத்தானே

nAngUrt tirumaNik kUDattAnE -

that special emperumAn is living in tirunAngUr tirumaNikkUDam.





garuDa vAhanam



pAsuram 4.5.10 – tingal

திங்கள்தோய் மாட நாங்கூர்த் திருமணிக் கூடத்தானை,
மங்கையர் தலைவன் வண்தார் கலியன் வாயொலிகள் வல்லார்,
பொங்குநீ ருலக மாண்டு பொன்னுல காண்டு, பின்னும்
வெங்கதிப் பரிதி வட்டத்துடு போய் விளங்குவாரே.

tingaL tOi mADa nAngUrt tirumaNik kUDattAnai
mangaiyar talaivan vaN tArk kaliyan vAi oligaL vallAr
pongu nIr ulagam ANDu ponnulagANDu pinnum
venkadirp paridi vaTTattu UDu pOi viLanguvArE.

A. SrImad tirukkuDandai ANDavan:

sarveSvaran is living in tirunAngUr tirumaNik kUDam that has tall houses that reach up to the moon. tirumangai AzhvAr, the king of tirumangai nADu and the one who wears (thorny flowered) garlands, has sung about emperumAn in this tirumozhi. Those who learn this tirumozhi will get to rule over this earth surrounded by the oceans, then rule over the heavens and then enter the hole in the sUrya maNDalam and get to go through the arcirAdi mArgam and enter paramapadam and happily live there forever.

B. SrI PVP:

AzhvAr declares the benefits of learning this tirumozhi.

திங்கள்தோய் மாட நாங்கூர்த் திருமணிக் கூடத்தானை
tingaL tOi mADa nAngUrt tirumaNik kUDattAnai -



He lives in tirumaNikkUDam which has very tall buildings that reach to great heights like the candra maNDalam.

மங்கையர் தலைவன் வண்டார் கலியன் வாய் ஒலிகள்

mangaiyar talaivan vaNtArk kaliyan vAi oligaL -

the tirumangai territory king tirumangai mannan, who wears beautiful garlands has sung about that emperumAn

வல்லார்

vallAr -

those who learn this tirumozhi

பொங்கு நீர் உலகம் ஆண்டு

pongu nIr ulagam ANDu -

will rule over this bhUmi surrounded by waters

பொன் உலகு ஆண்டு பின்னும்

Pon ulagu ANDu pinnum -

and will rule over heaven and then

வெங்கதிப் பரிதி வட்டத்து ஊடு போய் விளங்குவாரே

venkadirp paridi vaTTattu UDu pOi viLanguvArE -

will enter the sUrya maNDalam, go through arcirAdi mArgam and live with brilliant splendor in paramapadam with emperumAn.



C. SrI UV:

the phalan for learning this tirumozhi on tirumaNikkUDam is the ever resplendent moksham itself.

D. SrI PBA:

SAstram says that souls meant to reach paramapadam have to enter through the sUrya maNDalam. Hence the phrase, "venkadirp paridi vaTTattu UDu pOi".

வண்தார் கலியன்

vaN tArk kaliyan - this can have two meanings:

tirumangai mannan always wore muLLi mAlai - "muLLic cezhu malarO tArAn" - ciRiya tirumaDal tania, written by piLLai tirunaRaiyUr araiyar.

He was wearing garlands made of sacred beads that are symbols of srIvaishNava lakshaNam.

Conclusion of periya tirumozhi 4.5 - tirumaNIkkUDam

tirumangai AzhvAr tiruvaDigalE SaraNam

SrImate rangarAmAnuja mahA deSikAya namaH

aDiyEn

KalyANi kRshNamAcAri

