

ThiruppullANi Mahimai



sri nrusimha sEva rasikan
Oppiliappan Koil Sri.VaradAcAri SaThakOpan

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SrI Adhi JagannAtha PerumAL of ThiruppullANi





॥ श्रीः ॥

॥ श्री आदिजगन्नाथाय नमः ॥

॥ श्री रामचन्द्रपरब्रह्मणे नमः ॥

THIRUPPULLANI KSHETRA MAHIMAI



INTRODUCTION

During the summer of 1993 (Akshaya year, Aadi month) on the sacred day of sarva putrada ekadashi, adiyEn commenced the likhita kaimkaryam on the stala mahAtmiyam and the purANic and ItihAsic sambhandam of the ThiruppullANI kshetram. This sacred place with plenty of proud and ancient historic heritage has the distinction of having the parama pavitra pada sparsha sambhandam (association with the sacred feet) of the Raghu Kula Simham (the Lion of Raghu vamsam) and his parama bhakthan Sri Hanuman; it is also the theatre for the extraordinary scene of VibhishaNa sharaNAgathi, in which Sri RAMachandra mUrthy exemplified the SaraNAgatha Vatsalan aspect, by uttering the famous verse:

सकृदेव प्रपन्नाय तवास्मीति च याचते ।

अभयं सर्वभूतेभ्यो ददाम्येतद् व्रतः मम ॥

sakrudeva prapannAya tavAsmIti yAcate |

abhayam sarvabhUtebhyo dadAmi yetat vratam mama ||

---- ValmIkI rAmAyaNam, 6-18-33

The greatness of BhagavAn's sankalpam in protecting those who sought His Lotus Feet as refuge, even if they were from the enemy camp as in the case of VibhishaNan, brings forth the grandeur of the tattvam of SaranAgati which is

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the central aspect of VishishtAdvaitha philosophy. Hence it is no surprise that ThiruppullAni is otherwise known as SaraNAGati kshetram. Thirumangai AzhwAr was immensely captivated by the greatness of this kshetram that he eulogized it with 20 choice paasurams in his Periya Thirumozhi.

The presiding deity of this kshetram is Sri Aadi JagannAtha PerumAL, who blessed Sri Rama with His divine Bow as the latter set out for Lanka, to rescue Sri Sita. The vara prasAdi ThAyar at this kshetram is known as Sri PadmAsani ThAyar. The stala vrksham is asvaththa tree and the pushkaraNi is chakra thIrtham. Sri Ramachandra Murthy sanctified this holy place twice by His presence - Once on His way to Lanka (darbha Sayana Raman) and again on His return from Lanka (PattAbhisheka Raman).

This dhivya dEsam is a ParihAra/PrArthanA sthalam. It has been recommended as a must Kshethram for travelers from overseas to visit and have a dip in the Raama Sethu. It is an ancient tradition for those with puthra dhOsham and for those who wish to have vivAha prApthi to visit the sannidhis of Darbha Sayana Raamar, PadmAsani ThAyAr and SanthAna GopAlan at ThirupullANi.

The greatness of this most holy place is brought out by the sthala dhyAna slokam:

पुल्लारण्यं चक्रतीर्थं आदि सेतुं सुदर्शनम्

गरुत्मन्तं अथः अश्वत्थं रामं दर्भादिशायिनम्



जगन्नाथं दिव्य चापं स्वर्णं पद्मासनि प्रभुम् ॥

pullAraNyam cakratIrtham Adi setum sudarSanam

garutmantam atha: aswattham rAmam darbhAdiSaayinam

jagannAtham divya cApam swarNa padmAsani prabhum ||

The kshetram got the name "PullAraNyam" because of the tapas (penance)



performed here by Maharishi Pullar. Here Sriman NaarayaNan gave darsanam to the three great sages - Pullar, KaNvar and KAlavar - under the Aswatta Tree as the Golden hued Aswatta NArAyaNan. Due to the sages' request BhagavAn continues to shower His blessings on all devotees to this day as Adi JagannAthan in this Kshetram. The dhyana slokam further mentions the presence of Sri PadmAsani ThAyAr along with Her Husband to grant the prayers of Her children. The slokam also highlights the blessings bestowed on Sri Raman, who sought this kshetram as stated in "poruthiraigaL pOndhu ulavu pullANi"

Given below is the dhyAna slokam on the PerumAL of this divya kshetram:

पुल्लारण्यमुपेद्य पुष्पितमितं

पुल्लत्रृषि मानन्दयन्

सल्लापेन शिरं निवासं अकरोत्

यो नस्सपायात् हरिः ॥

pullAraNyamupedya pushpitamitam

pullaRRishi maanandayan

sallApena Siram nivAsam akarot

yo nassapaayAt Hari:

The patta mahishi of Sri Adi JagannAtha PerumAL, the wish-granting Sri PadmAsani ThAyAr is renowned for Her dayA and Her swiftness in fulfilling the wishes of Her children. Her dhyAna slokam is as follows:

पुल्लारण्य निवासिनीं नतनृणां कल्याण सम्पत्करीं

स्वर्लोकादिप वारिती च विन्दां कल्याणदायीं सदा ।

पुल्लेन्दीवर लोचनीं भगवतीं पुल्लच्छिमोद प्रदां



कल्याणाकर दिव्य चाप महिषीं श्रीयाश्रयामोवयम् ॥

pullAraNya nivAsinIm natanrNAM kalyANa sampatkarIm
svarlokAdipa vAritI ca vindAm kalyANadAyIm sada
pullendIvara locanIm bhagavatIm pullaRRishimoda pradAm
kalyANAkara divya cApa mahishIm SriyASrayAmovayam||



SrI PadmAsani ThAyAr of ThiruppullANi

Her benevolence knows no bounds and countless devotees have benefitted by



seeking the Lotus Feet of this varaprAsadi ThAyAr. Two prominent devotees of immediate past who have sung Her praises are: Sangeetha MahAvidwAn RamAnAthapuram SrI Poochi Srinivasa Iyengar and SrI Mutthu RAmalinga Sethupathi, who was born in the lineage of the Sethupathis - the Maharaajaas of RamanAthapuram.

A moving musical tribute by SrI Poochi Srinivasa Iyengar on the ThAyAr, set in the HarikAmbOji RAgam is given below:

Pallavi:

परिपालयमां पद्मासने

पाप सम्हारिणि पतित पावनि (परिपालयमाम्)

paripAlayamAm padmAsane

pApa samhAriNi patita pAvani (paripAlayamAm)

AnuPallavi:

करिणि गमने करुणा नयने

कनकाभरणे कमनीय चरणे (परिपालयमाम्)

kariNi gamane karuNA nayane

kanakAbharaNe kamanIya caraNe (paripAlayamAm)

CaraNam:

सीतां सुमुखि दुरित संरक्षकि

श्री सम्पन्ने स्थिरजे व्रते

वरदाद्वज सन्नुते सर्वहिते महिते (परिपालयमाम्)

sItAm sumukhi durita samrakshaki

SrI sampanne sthiraje vrata

varadAdmaja sannute sarvahite mahite (paripAlayamAm)

Sri MuthurAmalinga Sethupathi II, who was also known as Durairaja, composed a Keerthanam in MaNipravALAm (which included Tamil, Telugu, Sanskrit and HindustAni languages), set in Surutti Raagam on Sri PadmAsani ThAyAr. The first charaNam of this Krithi is given below:

राक्षसमर्दन रवि कोटि

सम चक्र मोक्षदायक

वरमुनिगण पालन

दीक्षित सञ्चलदृक् कमलासनि

समेत दिव्य ज्ञानशील

दीन जन परिपालन (पदुम नाभै)

rAkshasamardana ravi koTi

sama cakra mokshadAyaka



varamunigaNa pAlana

dIkshita sancaladrk kamalAsani

sameta divya j~nAnaSeela

dIna jana paripAlana (paduma nAbha)

Such is the glory and power of the divya dampathis at ThiruppullANi and adiyEn considers it as a parama bhAgyam to now release as an e-book, my humble



attempt at portraying the majesty and beauty of this kshetram as well as brief commentaries on Thirumangai AzhwaR's pAsurams on the same. As we proceed to learn more about this parama pavithra sthalam, let us enjoy this Tamil cheyyuL (verse) of Swami Desikan in which he portrays Sri Raamachandran as Sriranganatha and beautifully connects to the episode of Sri Raman worshipping Sri Adi JagannAtha PerumAL and Sri PadmAsani ThAyAr at ThirppullANi.

அம்புயத்தோன் அயோத்தி மன்னற் களித்தகோயில்

தோலாத தனிவீரன் தொழுத கோயில்

துணையான வீடணற்குத் துணையாங்கோயில்

ambuyaththon ayOththi mannar kaLiththa koyil

thOlAtha thani veeran thozhutha kOyil

thuNaiyAna vidaNaRkuth thuNaiyAngkOyil

---adhikAra Sangraham, pAsuram 42

|| namo SrI RAghavAya aniSam||



THIRUPPULANI
STHALA/THEERTHA VISESHAM



திருப்புல்லாணி

ThiruppullANi ThirukkOil



STHALA VISESAM:

ThiruppullANi is situated approximately 5 miles south-east of Ramanathapuram and 2 miles north of the southern ocean (Indian Ocean). ThiruppullANi is also called as PullAraNyam, ThiruppullaNai, DarpaSayanam, Adisethu, NaLasethu, RathnAkara kshetram, ThiruvaNai, SaraNagati kshetram and PullangAdu. PuraNAs state that this sthalam was in existence some 72 chatur-yugams before the present times. The PerumAL here is called "**Adhi JagannAthan**" to signify the ancient historic glory of this Temple. PerumAL as a svarUpi (divine form) here, is also called as "**DakshiNa JagannAthan**" to contrast with the arUpi (formless) presence of Uttara JagannAthan of Puri (Orissa). The utsava PerumAL is seen here with BhUmi Devi and NeeLa Devi in KalyANa kOLam and hence is called as **KalyANa JagannAthan**.

The Moolavar giving darsanam in veeRRirunda ThirukOLam (வீற்றிருந்த திருக்கோலம் - Seated Posture) facing East, is also called as "**Divya chApar**" (दिव्य चापर) in remembrance of the occasion when He gave His divine Bow to Sri Ramamchandramurthy with blessings to emerge victorious in the war with RAvaNan. Sri JagannAtha PerumAL's divine beauty has also earned Him the affectionate name of "**Deivach Chilayaar**" (This name is the Tamil translation of the Sanskrit nAmam of "**Divya ChApar**".) PerumAL resides with Sri KalyANavalli ThAyAr under the KalyANa Vimanam and is pratyaksham to Pullar and Asvaththa NARayaNan.

DARBHA-SAYANA RAMAN:

Confirming the eulogies by Kamban (thOL kaNDAR thOLE kaNDAR - தோள் கண்டார் தோளே கண்டார்) and the ashtottara verses ("**aajaanubAhum aravinda daLAyadAksham** - आजानुबाहुम् अरविन्द दलायदाक्षम्"), the beauty of the Veera Sayana ThirukkOLam of SrI darbha-Sayana Raman has to be seen to be believed. His sannidhi is guarded by two huge dvArapALAs.



SrI darbhaSayana Raman of Thiruppullani



Here EmperumAn is pratyaksham to Sukhar and SARaNar. Unlike other divya kshetrams where the eyes of EmperumAn in Sayana Thirukkolam always look upwards, (except in ThiruevvuL) here in this kshetram, SrI darbha-Sayana Raman looks at us with His side glances showering auspiciousness on all His devotees. SrI Rama here sports a PaTTaakkathi (broadsword) at His waist as a lakshaNam of a warrior prince. When we look closely at the majestic SrI RAmachandramUrthy, we see that His eyes still reflect the anger He felt on being ignored by samudra rAjan when He prayed to him on the darbhaAsanam. So to calm His anger, a vigraham of SrI SitA PirATTi has also been installed inside the sannidhi eventhough during the vibhavAvatAra time, the two young princes were on their own when SrI RAmA undertook darbhaSayanam.

On the lotus that grows from His nAbhi we get to see Brahma. We can also see sculptures of Chandra, Sooryas and thirty three crores of devAs standing in prayerful worship, on either side of Brahma. At SrI Raman's thiruvadi we can have the darSanam of His bhakthan Sri Veera HanumAn. On either side of the ardha-mandapam we can see VibhIshaNan and SamudrarAjan with his wife.

THEERTA VISeSAM:

This kshetram has the unique feature of having the presence of Adhi Sethu (sea water), Chakratheertham (Tank water-PushkariNi) and HiraNya nadhi (river water) and hence is famously called as "**Munneer Thalam**". The power of these sacred waters to heal and bless all is a proven fact from time immemorial.

ADHI SETHU:

An age old proverb describes the benefits accrued by just seeing the Adhi Sethu thus: "सेतु दर्शनं इदम् पुण्यं शेषेणापि न गण्यते - setu darSanam idam puNyam, **SesheNapi na gaNyate**" which means that even Adhi Seshan with His thousand tongues cannot describe the puNyams that accrue from just seeing the Adhi Sethu leave alone taking bath in it. In the following verse from Srimad RamayaNam, Sri Rama informs Sri Sita about the benefits obtained by taking



bath in this Sethu and afterwards giving anna dAnam to a qualified person:



Adhi Sethu

गयायां एक लक्षन्तु वाराणस्यां द्विलक्षकम्



प्रयागे सप्तलक्षन्तु श्री सेतौ कास मात्रतः

gayAyAm eka lakshantu vArANasyam dvilakshakam

prayAge saptalakshantu SrI setau krAsa mAtrata:

Meaning:

"Performing anna dAnam with humility and respect to one qualified person after taking bath in Adhi Sethu is greater than performing the same dAnam to one lakh persons at the sacred place called as GayA, greater than performing anna



dAnam to two lakhs of people at the PuNya kshetram of KAsi and loftier than performing the same dAnam to seven lakhs of people at the holy place of PrayAg"

CHAKRA THEERTHAM

This is the name of the Holy Tank (ThirukkuLam) in front of the Temple. The sthala puraNam mentions that the name is to highlight the connection (sambhandam) with Sri SudarshaNar - ChakrathAzhwAn.



Chakra Theertham - ThiruppullANi

Long ago, there lived two evil raakshasaas by the names of Maali and Sumaali in the island of Lanka. Sriman NARayaNan decided to end their atrocities and arrived on GarudAzhwAn to destroy them. BhagavAn directed His divya Ayudam - Sri Sudarsanam to destroy the asuraas. On the death of the asurAs, Sri Sudarsanar wanted to cleanse the impurity that had tainted His Divine Body due to the contact with the evil asura blood. To do that He sought the

theertham in front of the ThiruppullANi Temple to bathe and as a result got rid of all the impurities; since then this theertham has been called "**Chakra Theertham**". Sriman NARayaNan appeared on Garudan before ChakrathAzhwaN while he was taking the holy bath in the pushkariNi and blessed Sri Sudarshanar and told him that He will come to this kshetram during His Rama AvathAram with LakshmaNa and take bath in the same theertham and be blessed with the Divine Bow from Sri Adhi JagannAtha PerumAL at that time. Further more BhagavAn extolled the glory of the Chakratheertham by saying that who ever takes the prescribed bath in this theertham and worships PerumAL, GarudAzhwan and ChakrathAzhwan will surely attain Moksham without fail. Just like the Pushkar Theertham found in North India, this Chakratheertham is also famous for the removal of terrible sins like adhi paathakam and mahaa paathakam. For this reason this theertham is also called as "**anantha krcra phala prada theertham**".



Successful rain-water harvesting engineered by the ancient architects of the Temple resulting in a beautiful ThirukkuLam that never goes dry!



Due to the ravages of Time, over the ages the Thirukkulam was left unattended to and slowly turned into a stagnant patch of water with unbearable stench and filth. In the year 1993, under the administration of Sri.Krishnan, I.A.S - a sishya of SrI Ahobila Mutt and the District Collector of Ramanathapuram - the repair of the Thirukkulam was taken up and completed. The present Thirukkulam looks lovely and inviting with clear water throughout the year due to the successful harvesting of rain water from wastefully running off into the sea. For his service in renovating this Holy Tank, Sri.Krishnan I.A.S is still very respectfully remembered by the locals of ThiruppullaNi.

HIRANYA NADHI:

The river to the West of Chakra Theertham is called as HiraNya nadhi. In the present day it appears as an uppankazhi (salt water reservoir). But in ancient times, it was on the banks of this river that HiraNyan did his penance and got the boons and hence the name "Hiranya nadhi" or "ponnam kazhi".

This Ponnam kazhi has been eulogized by Thirumangai Mannan in his ThiruppullANi pAsurams thus:

பொன்னம் கழிக்கானல் புள்ளினங்காள்! புல்லாணி

அன்னமாய் நூல்பயந்தாற்கு ஆங்கு இதனைச் செப்புமினே.

Ponnam kazhik kAnal puLinangAL! PullANi

annamAi nool payanthArkku aangu idanai seppumine.

Thirumangai Mannan asks the various birds living on the beaches of the Ocean into which the HiraNya River flows to convey his abject state to the nAthan of ThiruppullANi (Sri Adhi JagannAtha PerumAL).

STHALA VRKSHAM:

The Aswattha tree (arasa maram - banyan tree) is the sthala vrksham of this kshetram. GeethAcharyan elevates the status of this tree by saying that of all the trees He is Aswatta - "aswattha: sarva vrkshANaam". Also in Padma



PurANam (KriyA Yoga Saaram section), Bhagavan says to Sri Lakshmi: "aswattha vrkshamAsAdya sadA lakshmi sthirA bhava" meaning, "Oh Lakshmi! May you be present forever in the Aswatta tree". There is also an adage that being filled with the presence of Sri Devi, the darsanam and worship of Aswatta tree confers longevity and all auspiciousness on the devotee - "Aayur vrddi: bhavet tasya varttante sarva sampada."

The presence (maruval - மருவல்) of Sri PadmAsani ThAyar of ThiruppullANi in the aswattha tree is brought out in the verse: "marumalar piRanda kOdai maruvi makizhum pullANi vaLar arasu". It was under this Aswattha tree that the sages Pullar, KaNvar and kAlavar did their penance (tapas) towards Sriman NArAyaNan and had the darsana bhAgyam of Him as the golden hued Aswatta NArAyaNan. On their request, the Aswattha NArAyaNan agreed to stay permanently in the ThiruppullANi kshetram as Adhi JagannAtha PerumAL. This glorious tree can be seen even today, to the North of ThAyAr sannidhi and to the West of PerumAL sannidhi. It stands as a testimony of Time to the ancient heritage of this temple. Pullai andAdi calls this Tree as "vaLararasu" (வளரசு) and gives a long list of diseases that are cured by the mere darSanam of this Holy Tree.

A famous work called as Thiruppullani VaNNam praises the Aswatta Tree thus:

வாழி திருப்பல்லாணி வாழி திருவரசு

வாழி இலங்கை வழி கண்டார் – வாழிமுறை

வாழி பூமேலிருந்தமாதா செகநாதர்

வாழி தெய்வச்சிலை மாமரம்.

Vaazhi ThiruppullANi vaazhi thiruvarasu

vaazhi ilangai vazhi kaNDaar - vaazhimuRai

vaazhi poomElinrundhamaadhu sekanAthar

vaazhi dhaivacchilai mAmaram.

Why is it called as "vaLararasu"? Though not growing much vertically, the tree spreads out its aerial prop roots which grow into thick woody trunks which, with age grows laterally covering a wide area. This lateral growth has made the Tree to appear to move from its place of origin near the PerumAL sannidhi to its present location. This movement and growth has earned the epithet of "VaLararasu" for this Tree!



VaLararasu - sthala vrksham of ThiruppullANi

What is so unique about this Tree that it gets mentioned twice in the Paasuram whereas even BhagavAn gets mentioned only once? There is another interesting legend (sthala purANam) surrounding this most Holy Tree! In ancient times, there arose a dispute about the recitation of Veda, between Saraswathan, son of Saraswathy and a brahmin from the South who had moved to the Northern regions of India during a period of severe famine. So both of them approached Brahma! He counseled them to seek the help of Sriman NARayaNa to solve

their problem. When they approached BhagavAn, He told them to travel to the sacred kshetram of Thiruppullani and recite the vedas in their individual styles under the eaves of the Aswatta Tree there. Whichever recitation caused the leaves of the Tree to stand motionless and still, that recitation was to be adopted as the correct one. So the brahmin and Saraswathan proceeded to Thiruppullani and recited their version of the veda under the famous Tree. The leaves listened without stirring only for the recitation of Saraswathan, hence from then on the Saraswatha version was considered to be the proper one and has been followed. So says the Sthala PurANam. Since the Tree acted as an honest and impartial judge, it is glorified more than even the PerumAL of the kshetram and hence gets mentioned twice in the paasuram quoted previously!

Many visitors to this Temple, even seasoned ones, forget to pay obeisance to this ancient and sacred Tree. It is imperative to remember that prayers and circumambulation to this Tree is as important as prayers to Sri Adhi JagannAtha PerumAL!

To the North of this tree one can see the sannidhis of darbha-Sayana rAman, and Pattabhi RAman in the inner precinct (uL prAkAram) of the Temple. In between these two sannidhis at the center one can see the SanthAna gopAlan sannidhi. Here we can refer once again to the sthala dhyAna slokam given in the Introduction chapter, to summarize the different special aspects of this Temple:

पुल्लारण्यं चक्रतीर्थं आदि सेतुं सुदर्शनम्

गरुत्मन्तं अथः अश्वत्थं रामं दर्भादिशायिनं

जगन्नाथं दिव्य चापं स्वर्णं पद्मासनि प्रभुम् ॥

pullAraNyam cakratIrtham Adi setum sudarSanam

garutmantam atha: aswattham rAmam darbhAdiSaayinam



jagannAtham divya cApam swarNa padmAsani prabhum"

Meaning:

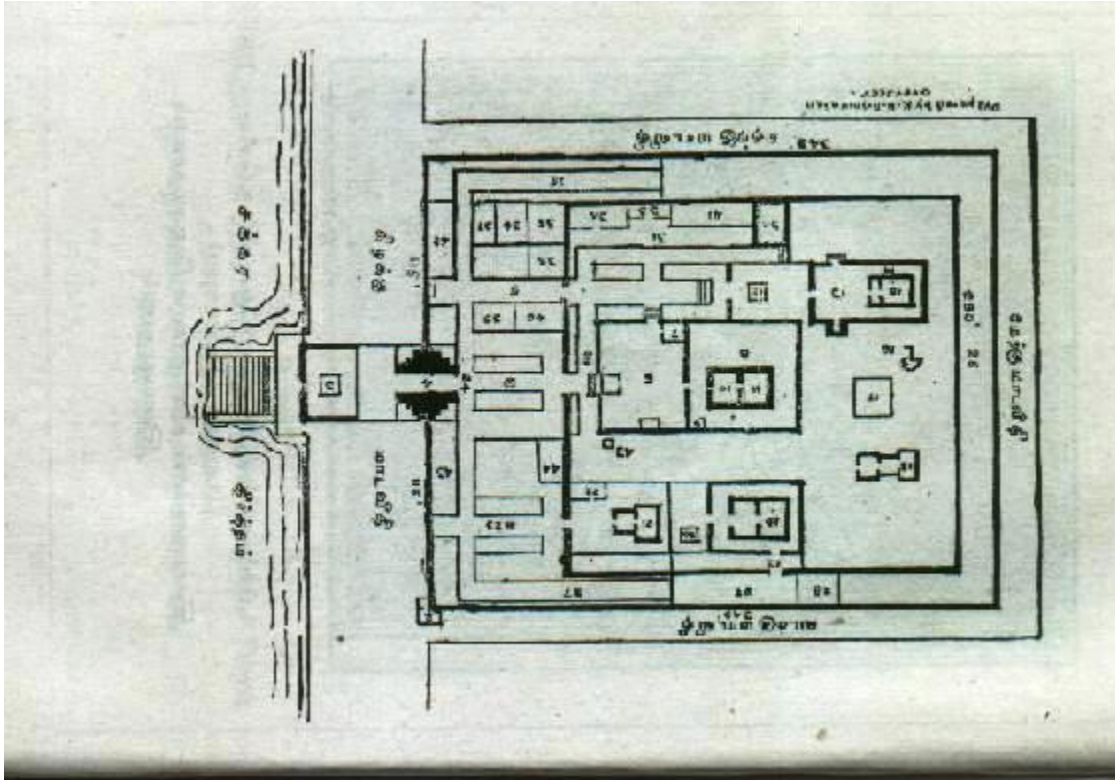
ThiruppullANi is that divya kshetram which has:

1. the Chakratheertham sanctified by ChakrathAzhwAn Himself
2. the PushkariNi which brings prominence to GarudAzhwAn (Garutman)
3. the sacred Adhi Sethu
4. the auspicious Aswattha tree
5. Sri darbha-Sayana RAmAn who has His sannidhi under that tree
6. Sri Adhi JagannAtha PerumAL, who gave His own divine Bow to that darbha Sayana Raman and
7. Sri PadmAsani ThAyAr, who is seated on a golden Lotus flower.

VIMANAS AND METHODS OF ARADANA:

Sri Adhi JagannAtha PerumAL resides under the KalyANa vimAnam, Sri darbha Sayana Raman resides under Swastika VimAnam and PattAbhi Raman resides under Pushpaka VimAnam at ThiruppullANi. Sri Adhi JagannAtha PerumAL gives darasanam in the seated posture (**veeRRirunda ThirukOLam**), darbha Sayana Raman is seen in **Veera Sayana kOLam** (sleeping posture) with a paTTAkkatthi (sword) at His waist and PattAbhi Raman gives darsanam in **ninRa thirukOLam** (standing posture). The Temple follows VaikhAnasa Agama in its arAdana kramam.



There is a separate sannidhi for Swami Desikan on the street leading to the temple from south car street and on the southern bank of Chakra Theerttham. Here the Murthys of Sri Chatur-bhuja Raman and Sri VaradarAja PerumAL which were brought from DanushkOTi, (when the place was overwhelmed by a terrible storm in the year 1964 and sunk beneath the sea) were installed. (The



திருப்பல்லாணி ஸ்ரீரங்கராயர் கோயிலின் திட்டம்
அல்லது தர்ப்பசயனம்
ஸ்ரீ ஆதி ஜகந்நாதஸ்வாமி ஆலய வரைபடம்

- | | |
|---|---|
| 1 சக்கர தீர்த்தம் | 23 பட்டாபி ராமர் துவஜஸ்தம்ப மண்டபம் |
| 2 கருட ஸ்வாமி மண்டபம் | 24 to 27 ஆலய முதல் பிராகாரம் |
| 3 தீர்த்த மண்டபம் அல்லது ஹரிச்சந்திரபாண மண்டபம் | 28 வைகுண்ட ஏகாதசி பத்தி உலா மண்டபம் |
| 4 விழக்கு பிராதன வாசல் | 29 வைகுண்ட ஏகாதசி கலாசக வாசல் |
| 5 கண்ணாடி மண்டபம் | 30 to 31 2வது பிராகாரம் |
| 6 பகல் பத்து உதயமண்டபம் | 32 யாகசாலை |
| 7 வெள்ளி கருடவாகன அறை | 33 அழ்வாதிகள் சந்தி |
| 8 ஜகந்நாதஸ்வாமி உள் பிராகாரம் | 34 சாமான் அறை |
| 9 சேனை முதலியார் சந்தி | 35 டபப்பள்ளி |
| 10 ஜகந்நாதஸ்வாமி அத்தமண்டபம் | 36 to 37 மணவாள மாமுனி, உடையவர் சந்திதிகள் |
| 11 ஜகந்நாத ஸ்வாமி கப்ப கிழங்கு | 38 பழைய சிகரஹ அறை |
| 12 பத்மாஸுதி தாயர் ஊஞ்சல் மண்டபம் | 39 நேவஸ்தான அலுவலகம் |
| 13 பத்மாஸுதி தாயர் மஹா மண்டபம் | 40 வாகன மண்டபம் |
| 14 பத்மாஸுதி தாயர் உள்பிராகாரம் | 41 to 42 சாமான் அறைகள் |
| 15 பத்மாஸுதி தாயர் கப்பகிழங்கு | 43 வகுறை தீர்த்தம் |
| 16 அசுவத்தம் (அரசமரம்) தல விருகம் | 44 யாகசாலை |
| 17 நாகர் குறு | |
| 18 அண்டாள் சந்தி | |
| 19 சயன ராமர் | |
| 20 சத்தான கோபாலன் | |
| 21 பட்டாபி ராமர் சந்தி | |
| 22 திருவிதாங்கு கட்டளை அறை | |

Thiruppullani Temple plan



idols are now Chrompet SrI DhanushkODi RAmar Temple at Chrompet, Chennai) Initially managed by a private family till 1966, the Desikan sannidhi at ThiruppullANi, came under the management of SrI Parakala Mutt authorities till 1983. After SrI Parakala Mutt shifted to Mysore, the management went back to the private family who were the previous caretakers of the sannidhi. At the present times the Desikan Sannadhi is under the administration of Srimad Andavan of SriRangam.



Swami Desikan sannidhi - ThiruppullANi

Sri Ahobila Mutt, Srirangam Srimad Andavan ashramam and Sri VANamAmalai Mutt have their Mutt offices at ThiruppullaNi and all the three provide convenient accommodation for the SEvArthis.

PROMINENT ELDERS WHO LIVED IN THIRUPPULLANi:

"ThiruvaNai (ThiruppullANi) kaNdAl, aruvina i illai" is a famous saying. In such a

glorious place many sages, AchAryAs, Artists and Poets have resided under the benevolent shades of Sri Adhi JagannAtha PerumAL, Sri PadmAsani ThAyAr and Sri PattAbhi RAmar. Some of the prominent ones are:

1. The poets of the Sangam period such as Pullar, kAdar, Deivach Chilayar (who wrote the commentary for TholkAppiyam) etc
2. Bhagavad RamAnuja's first AchAryan Periya Nambi (who is eulogized as: "EmperumAnAr munivarkku idamuRaiththAn vAzhie") lived here from His birth.
3. In the villages and cities close to this sthalam like Sethukkarai, Keezhakkarai, Kondakai, SikkaRkiDAram, RAmAnAthapuram, VembattUr, PAmban and MudukaLaththUr, many great persons like ThiruvaimozhippiLLai (the AchAryan of Sri MaNavALa MAmuni), SrI MaNavALa MAmunigaL, Kavi Kunjara BhArathi, Poochchi Sri SrinivAsa IyengAr, KavirAja PaNDithar, UmaRuppulavar, MambhazhakkavirAyar, Sri. U. Ve. R. RAghava IyengAr, Sri U. Ve. Mu. Raghava Iyengar (cousin of SrI U.Ve. R. Raghava Iyengar) who was a great Tamil scholar and author of several books like "SethunAdum senthamizum", AruNAchalakkavirAyar, the family of the mahaaraajaas of RAmAnAthapuram - the Sethupathis, have lived here from birth or resided for a long period at this kshetram.
4. Specific mention has to be made about the Sethupathi rAJAs, who took the responsibilities of the nirvAham (administration) of the ThiruppullANi Temple with much devotion and care and have enabled the continued sevai of Sri Adhi JagannAtha PerumAL to all devotees for many centuries without let. Their beginnings can be traced back to the RAmAyaNa period when after the Bridge to Lanka was built, Sri Raman appointed the Chief of the army who helped build the Bridge



Statue of Sethupathi at
Thiruppullani

as a trustee and care-taker of the Bridge for all ages. Since the Chief was ordered by none other than Sri Rama Himself to protect the Bridge (Sethu) and take care of the administration, he and his descendants have since been called as Sethupathis. This culturally and devotionally rich lineage has carried on the sacred duty bestowed upon them by Sri Rama and have justly and with strict adherence to rules, taken good care of ThiruppullANi and near by Temples and have bequeathed this rich heritage to us.



SrI MaTham at ThiruppullANi



SrIRangam SrImad ANDavan Ashram at ThiruppullANi



SrI Vanamamalai Mutt at Thiruppullani

TEMPLES AROUND THIRUPPULLANI KSHETRAM AND THEIR HIGHLIGHTS:

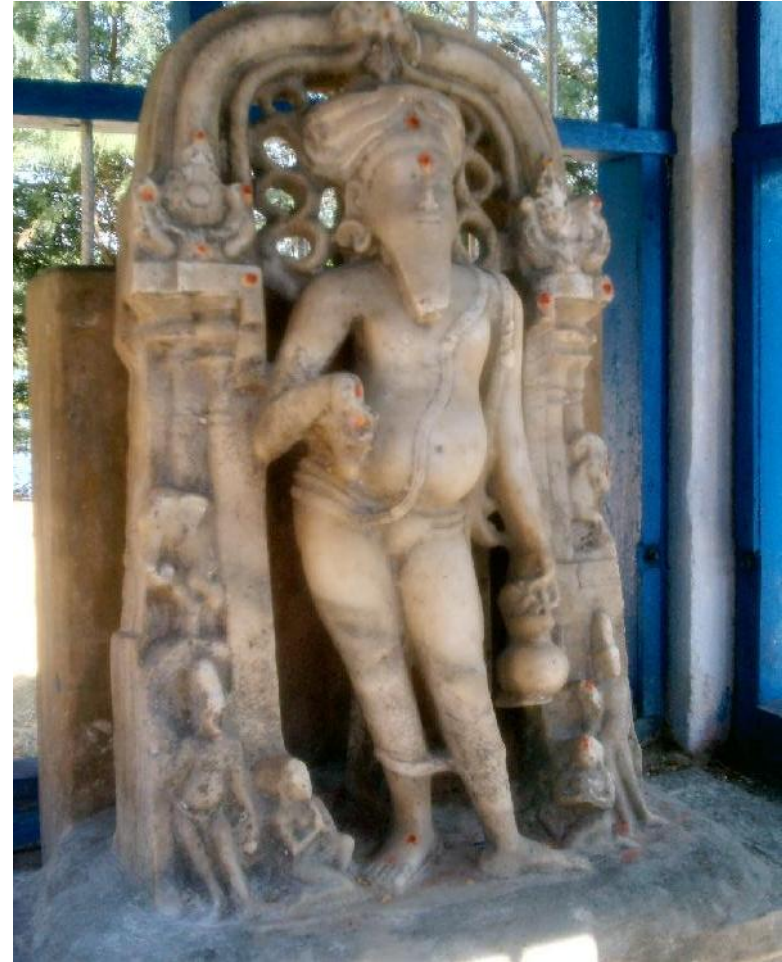
CHINNAKKOIL:

To the south of Thiruppullani en-route to Sethukkarai, we get to visit "ChinnakkOil". Here we can enjoy the darsanam of "EkAnta SrinivAsan" who is without PirATTi as in Tirumala. The Utsavar has nAcchimArs. This Temple is also the residence of the most beautiful Sri Sweta MADhava PerumAL moortham, which displays extra-ordinary RajalakshaNam. He is a swayam-vyaktha mUrthy. Apart from this, there are mUrthys for Agastyar and PiLLayAr in this Temple. Sri Sweta MADhava PerumAL displays the Sanku (Conch) in His right hand and Chakram (Sri Sudarshanam - the Discus) in His left hand which is an unusual sevai. On a closer look, one can see Sri Lakshmi Narasimhan seated in the Chakram and Sri Lakshmi NARayaNan seated in the Sanku. The Prabhai (the arch) around Sri Sweta Madhava PerumAL depicts the dasAvatAra mUrthys.

SrI Sweta Madhava Perumal of Chinna Koil



Sage Agastyar at Chinna Koil





It is the saying of the sthalaththArs (natives) of this place that Sri Sweta Madhavan and Agastyar were both swayamvyaktha (self-manifest, not hand made) moorthams found from the sea. The sthala purANam states that Agastya Rishi came here on the orders of EmperumAn at the time of SrI SrInivAsa ThirukkalyANam. To make space for the crowds that had gathered in Thirumala for SrI Srinivasa KalyANam, the Rishi filled up the ocean waters into his kamanDalam. So EmperumAn came here to give darSanam as SrI SrInivAsan to Agastya Maharishi.

RATHNĀKARA KSHETRAM:

The Sethukkarai that is 3 miles away from ThiruppullANi is also called as RathnAkara Kshetram. This place has also been sanctified by the pada sparSam (touch of feet) of Sri RAmAn. Another name for this place is SaraNAgati sthalam. This is where Sri RAmAn granted refuge (SaraNAgati) to the pentad of VibhIshaNan, VaruNan, VARuNi devi, and Sukha-ChAraNar. Hence the name "SaraNAgati Sthalam". This mahA upakAram (favor) done by bhagavAn was later eulogized in the sacred writings of great AchAryAs and Elders like Sri NigamAnthā MahA Desikan. Kambar, AruNAchalakkavirAyar, AaLavandAr and many others who sought a similar experience of SaraNAgati as VibhIshaNan and VaruNan.

NALĀ SETHU:

Near Sethukkari, a little further to the East, the remnants of the stone bridge built by Sri Rama can still be seen. This Holy Bridge was constructed by NaLan, the son of Viswakarma. Hence it is also called as NaLa Sethu. It is generally believed that Sri RAmAn had Himself dismantled the Bridge post the Lanka war, on the request of VibhIshaNa who prayed that the Bridge that had carried the soft and beautiful Lotus Feet of the Chakravarti Thirumakan, should not be tainted by the association with any ordinary mortal feet. Still some of the remnants of the Bridge are visible even today as groups of bedrock above the water surface.



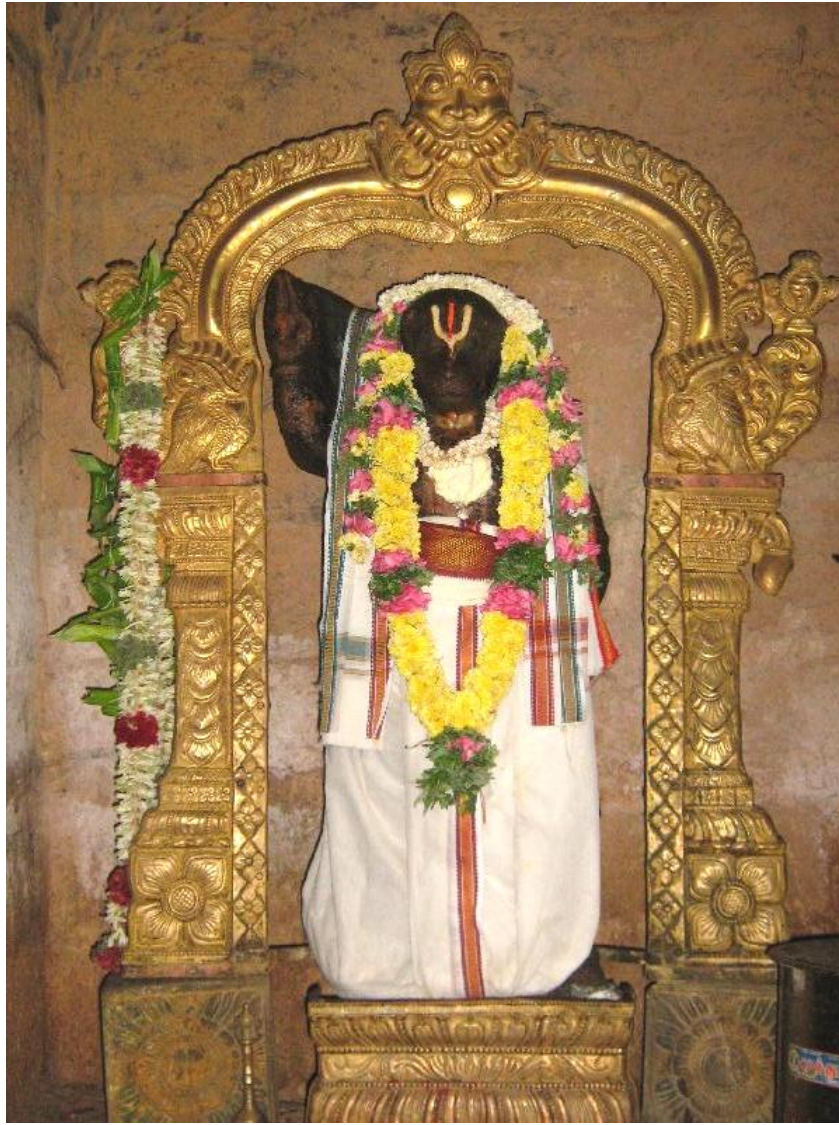
Google Satellite Map showing Sethukkarai and the Hanuman Temple there



Sri NigamAnthA MahA Desikan said: "sakruteva kshaNAt, tatkshaNAt, prakrshTa bahU pAdaka prasama hetunA setunA" meaning that the mere sight of this most Holy Bridge will remove terrible sins.

SRI JAYA VEERA HANUMAN KOIL:

On the Sethukkarai beach, in a small Temple, near Seshagiri RAYar Choultry, we can pray to SrI RAma dUthan Sri Jaya Veera HanumAn seen facing South. He is renowned for his wish-granting powers (varaprasAdhi).



Sri Jaya Veera HanumAn at Sethukkarai

SAMUDRA SNANAM:

We have already seen the statement from Sri RAmA in Srimad RAmAyaNAM on the benefits of taking bath in the Adhi Sethu and giving anna dAnam after that. Let us now see the steps followed by devotees to seek the blessings of Sri Raman:

- make a maha sankalpam on the Sethukkarai
- perform appropriate dAnam and dharmam
- pray for the phalan (result) that is sought for by taking bath in the Adhi Sethu
- take a handful of sand and mix it in the sea water made holy by the association of Sri RAgavan's sacred feet and then
- take bath in the ocean while chanting the following prarthanaA slokams.



Prakrutham SrIRangam SrImad ANDavan and Sishyas doing sankalpam at Sethukkarai



PRARTHANA SLOKAMS FOR ADHI SETHU SNANAM:

रामेण यातृता रेखा धनुषाक्षार सागरे ।

मुक्तिः तत् दर्शनादेव न जाने स्नानं फलम् ॥

rAmeNa yAtrItA rekhA dhanushAkshAra sAgare |

mukti: tat darSanAdeva na jAne snAnam phalam ||

Meaning:

The slokam says that when just seeing the theertham alone grants Mukthi, the benefits of taking bath in it is beyond expression.

रघुवीर पदन्यास पवित्रीकृत पाम्सवे

दशकण्ठ शिरश्चेद हेतवे सेतवे नमः ।

सेतवे रघु नाथस्य मोक्ष मार्गेक हेतवे

सीतायाः मानसाम्भोज भानवे सेतवे नमः ॥

raghuveera padanyAsa pavitrIkrtA pAmsave

daSakaNTha SiraSceda hetave setave nama: |

setave raghu nAthasya moksha mArgaika hetave

sItAyA: mAnasAmbhoja bhAnave setave nama: ||

Those who wish to perform samudra snAnam, chant the following slokams, prior to the snAnam, whereby they hail the glories of the great ocean that helped in the annihilation of the evil RAvaNa. Then after seeking the permission from BhagavAn (uttaravu - உத்தரவு) they perform their snAnams.

सेतो ! सेतो ! शैल पाषाण वृषैः





सेतो ! सेतो ! त्वाष्ट्रबद्धाब्धि मद्ये ।

सेतो ! सेतो ! रावणान्तैक हेतो

सेतो ! सेतो ! राम सेतो नमस्ते ॥

"seto! seto! Saila pAshANa vrshai:

seto! seto! tvAshTrabaddhAbdhi madye|

seto! seto! rAvaNAntaika heto

seto! seto! rAma seto namaste||

समस्त जगदाधार ! शङ्खचक्र गदाधर ।

देव देहि ममानुज्ञां युष्मत् तीर्थ निषेवणे ॥

samasta jagadAdhAra! Sankha cakra gadAdhara |

deva dehi mamAnuj~nAm yushmat tIrtha nishevaNe ||

पिप्पलाद समुत्पन्ने ! कृत्ये लोक भयङ्करी ।

सैकदं ते मया दत्तं आहारार्त्तं प्रकल्पितम् ॥

pippalAda samutpanne! krtye loka bhayankarI |

saikadam te mayA dattam AahAraarttam prakalpitam ||

The navagrha pUja related nava-pAshANam that was consecrated by NaLan himself can be found 20 kms away from ThiruppullANi. This place is now called as DeviPaTTiNam (i.e. ThiruppullANi is 8kms South of Ramanathapuram and DevipaTTiNam is 12 kms North of Ramanathapuram).

The episodes relating to the Sethu bandhanam in the RAmAyaNam has been

praised in songs and poems by many poets and writers. Their ecstatic outpourings after witnessing these moving scenes in their mind's eye have resulted in varied works such as ValmIKI RAmAyaNam, adyAtma RAmAyaNam, Aananda RAmAyaNam, Kamba RAmAyaNam, Tulasi RAmAyaNam, RAmA nAma keerthanams, the kritis of Sri Sadguru swAmigal, Swami Desikan's majestic verses of Raghuveera Gadyam and DasavatAra slokam. These granthams have shown us the methods of prayer and worship of (upAsana - உபாஸனா - उपासना) Sri RAmachandra mUrthy.

In the coming pages let us briefly enjoy the poetry of Swami Desikan, AruNACHalakkavirAyar, Sri ThyAgA Brahman etc. We will also briefly revisit the glorious incidents that occurred during the RAmAyaNa period at the Sethukkarai viz VibhIshaNa SaraNAgati, darbha Sayanam, Sethu bandhanam etc and revel in BhagavAn's glories some more.

VIBHISHANA SARANAGATHI



SaraNagata vatsalan SrI Raman



VIBHISHANA SARANAGATI

The following slokam from Swami Desikan's DasAvatAra Stotram details the great tattvam behind VibhIshaNa SaraNAgati:

पारा वार पयो विशोषण कला पारीण कालानल-

ज्वाला जाल विहारहारि विशिक व्यापार घोर क्रम ।

सर्वावस्थ सकृत्प्रपन्न जनता संरक्षणैक व्रती

धर्मो विग्रहवानधर्म विरतिं धन्वी स तन्वीत नः ॥

pArAvAra payo viSoshaNa kala pArINa kAlAnala

jvAlA jAla vihAraHArI viSika vyApAra ghora krama: |

sarvAvastha sakrut prapanna janatA samrakshaNaika vratI

dharmo vigrahavAnadharama viratim dhanvI sa tanvIta na: ||

Meaning:

Sri RAman the Possessor of such powerful arrows in His quiver capable of rendering the Oceans dry due to their fiery nature which was many times more than even Agni jvAlAs, has taken the unbreakable vow to protect those who sought refuge in Him (SaraNAgati) even if only once. His protection is not based on whether the person seeking it is a friend (**mitran**) or foe (**chatru**) or whether the person has done any evil deeds in his past. For every person who surrenders to Him, He unfailingly provides rakshaNam and never abandons them. He is thus eulogized as "**satyavrata dharma vigrahan**" by Swami Desikan.

When VibhIshaNa sought refuge in Sri Rama at Sethukkarai, all except HanumAn counseled Sri Rama to reject his prayer and request, as he was the brother of RavaNa and from the enemy camp. But Sri RAghavan overruled their objections and instead taught them the lofty principle of SaraNAgati by



saying that: "Whosoever surrenders totally to Me, will never be abandoned for any reason and will always be protected by Me." Swamy Desikan brings this out beautifully in his Raghuveera Gadyam passages:

अहित सहोदर रक्षः परिग्रह विसंवादि विविध सचिव विस्त्रम्भण समय

संरम्भ समुज्जृम्भित सर्वेश्वर भाव !

सकृत्प्रपन्न जन संरक्षण दीक्षित !

वीर !

सत्यव्रत !

ahita sahodara raksha: parigraha visamvAdi vividha saciva visrambhaNa samaya

samrambha samujjrmabhita sarveSvara bhAva!

sakrut prapanna jana samrakshaNa dIkshita!

vIra!

satyavrata!

Swamy Desikan bows down to the SaraNAgata rakshakan and says that Bhagavan rejected the counsel of His ministers and granted SaraNAgati to VibhIshaNan thereby proclaiming His true nature of being Sarvesvaran and the protector of all jeeva rASis of this Universe.

AruNACHala kavirAyar describes the emotional scene of VibhIshaNa SaraNAgati in his RAma nATaka keerthanai as follows:

நிசம் உடனே ராம சந்திரன் ஸந்நிதிக்கு

நேராக வர வரக் கண்ணீர் ஆறாகி

அசையுமுடல் ஒடுக்கி அய்யன் பதத்தில் வீழ்ந்தான்

அயோத்தி ராமா சரணம் என்னைக் காப்பாய்

தசரத ராமா சரணம் என்னைக் காப்பாய்

nisam uDanE rAma candran sannidhikku

nErAka vara varak kaNNeer ARaaki

asaiyumuDal oDukki ayyan padhaththil vIzhnthAn

ayOththi rAmA caraNam ennaik kAppAy

dhasaratha rAmA caraNam ennaik kAppAy



dhasaratha rAmA caraNam ennaik kAppAy

VibhIshaNan at SrI Rangam (Courtesy:Sri.Murali BhaTTar)

Kavi further explains through his keerthanai set in SaurAshTra Ragam, the thoughts that ran through Sri RAmAn's mind when VibhIshaNan seeking His refuge fell at His feet:

Pallavi:

சரணம் சரணம் என்றானே – காவாதே விட்டால்

திரணம் அல்லவோ நான் தானே

caraNam caranam enRAnE - kAvAthE viTTAI

thiraNam allavO naan thAnE

Anu Pallavi:

அரிய விபீஷணன் அங்கே அரக்கன் ஆனாலும் இங்கே

இரு செவி கேட்க வாய் விட்டு ராகவா என்று கூப்பிட்டு

(சரணம் சரணம் என்றானே)

ariya vibhIshaNan angE arakkan aanAlum ingE

iru cevi kETka vaay viTTu rAghavA enRu kUppiTTu

(caraNam caraNam enRAnE)

Here was VibhIshaNa crying out loud for Sri RAghavan to protect him and so to abandon him was impossible. So Sri RAman concludes and proclaims that it is His duty to protect VibhIshaNan. This decision of Sri RAma is brought out beautifully by AruNAchala Kavi in the following verse:

உடனே அபயம் என்றவருக்கு

உயிர் ஆனாலும் கொடுப்பதுவே

கடன் ஆம் எல்லாருக்கு மனம்

கரைப்பான் ராமன் உரைப்பானே

uDanE abhayam enRavarukku-

uyir AanAlum koduppathuvE

kaDan Aam ena ellArkku manam

karaippAn rAman uraippAnE

In his Paras RAga kriti, AruNAchala Kavi details the happenings of how Sri



Raman promised to punish RAvaNan for his transgressions, and claim the Lanka rAjyam for VibhIShaNan and how to this end Sri Raman performed the coronation of VibhIShaNan as the emperor of Lanka at Sethukkarai.

Pallavi:

இந்தா விபீஷணா லங்காபுரி ராச்சியம்

inthA vibhIshaNA lankApuri rAcciyam

Anu pallavi:

இந்த்ராதி தேவர்கள் உள்ள நாள் வரைக்கும் (இந்தா)

indrAathi devarkaL uLLa naaL varaikkum (inthA)

Caranam (1):

வேதம் உள்ளனவும் வேத கீதம் உள்ளனவும் - பாரி

சாதம் உள்ளனவும் - பஞ்ச பூதம் உள்ளனவும்

இந்தா - இந்தா - இந்தா (விபீஷணா)

vedham uLLanavum vEdha geetham uLLanavum -- pAri

cAtham uLLanavum - panca bhUtham uLLanavum

inthA - inthA inthA -- inthA (vibhIshaNA)

CaraNam (2)

கார் உள்ளனவும் - கடல் நீர் உள்ளனவும் ஈரேழ்

பார் உள்ளனவும் என் தன் பேர் உள்ளனவும்

தந்தேன் - தந்தேன் தந்தேன் - தந்தேன் (இந்தா)

kaar uLLanavum - kaDal neer uLLanavum eerEzh

paar uLLanavum en thann pEr uLLanavum

thanthEn -- thanthEn thanthEn -- thanthEn (inthA)

Satguru Sri ThyAgarAja SwamigAL who as an ardent devotee of Sri



RAMachandra mUrthy was also quite fascinated by the scene of VibhIshaNa SaraNagati as were Swami Desikan and AruNAchala Kavi. Similar to the terrible hardships suffered by VibhishaNan under his evil brother RAVaNan, Satguru swamy also was terribly ill-treated by his elder brother JalpEsan. So reflecting on the favors done by the Parama DayAlu Sri RAGhavan to VibhIshaNan, Sri Satguru SwamigaL composed and sang many moving keerthanais praying to Sri RAmAn to protect him too from the harassments of his elder brother. Let us now enjoy a few of these kritis.



In the vakuLABharana rAga kriti "ye rAmuni nammitino nE nE pUlabUja jEsithino", Saint ThyAgarAja Swami says in the CharaNa vAkyams that "when unable to bear the bitter venom of RAVaNan's words any longer, VibhIshaNan cried out "thanjam, thanjam" - "please protect me, please protect me", in abject misery to Sri RAGhavan and sought refuge at the Lotus Feet of the SaraNagatha vatsalan. BhagavAn immediately granted him rakshaNam and killed the evil RAVaNan. Is He not the same Sri RAMachandran who removes all obstacles and protects aDiyEn also?"

In the pallavi Vakyams of this kriti, Sri ThyAga Brahman says that his faith on Sri Raman has made him perform pujAs to Him with divya pushpams and isn't He the same Sri RAmAn Who protects him?

Pallavi:

ye rAmuni nammitinO nE nE
pUlabUja jEsitino?



charaNam (3):

rOshamu naDu durbhAshalanu vini
vibhIshaNuDAvELa ghoshinci SaraNau
dosha rAvaNu mada SoshakuDaina nir
dOsha tyAgarAja poshakuDu gAdO?

In another kriti in ThODi rAgam which goes like "munnu rAvaNa bAdha..." Satguru asks Sri RAmAn: "When vibhIshaNan sought SaraNAgati, even though he was brother of RAvaNA, you granted him the same saying that 'even if RAvaNan himself comes seeking My refuge, he too shall be forgiven his tresspasses and granted My protection'. This showed your Supreme status. To this day you continue to treat friends and foes alike. Then isn't it unfair that You, the repository of oudhArya, souseelya guNAs have forgotten the promise made to VibhIshaNa at Sethukkkarai and have abandoned me?"

Pallavi:

munnu rAvaNa bAdha nOrvaka vibhIshaNuDu
mora beTTagA rAmacandra

AnuPallavi:

mannintu nanucu kula birudulanu bogaDina
mATa maracitivO SrI RAmacandra

In the dharbAr rAgam kriti - "rAma IObha mEla nannu", Sri ThyAga Brahmam again pleads with Sri RAmAn to remember him by reminding Sri RAmAn of His dayA to kAkAsuran and vibhIshaNan and how He helped them both and gave them His blessings. Sri ThyAgarAja SwAmigaL wonders why BhagavAn was being such a 'IObhi" (miser) when it comes to blessing him?

Pallavi:

rAma IObha mEla nannu rakshincu paTla nee kinta SrI

Anu Pallavi:

SaraNanu konna kAkAsuruni rAvaNuni
sOdaruni bhrOvalEdA?

Similarly in another Kriti set in SaurAshTra RAgam - "ennaDO rakshinci te nee", Sri ThyAgarAjar again reminds the SaraNagati episode of VibhIshaNan and asks Sri RAman: "While you hastened to help VibhIshaNan who cried "SaraNam SaraNam" and asked the shrewd LakshmaNA to crown VibhIshaNa as the King of Lanka, why have you been indifferent to me?" A portion of the kriti is given below where Sri ThyAgarAja Swami expresses his sense of forlorn-ness:

garvincina yA rAvaNa bAdhala nOrvalekanu vibhIshaNuDu ninnu
sarvalOka SaraNya vandana mana nirvikAruDai neevu
sarvadA rakshinceta nanucunu sArvabhauma lankAdhi patyamunu
sarvaj~nuni lakshmaNu nimmanagA sarva sannuta tyAgarAjanuni

(ennaDO rakshi)

In the ReethigauLai kriti, Sri ThyAgarAja Swamy says in simple and moving words: "Oh RAma! You must be thoroughly exhausted after destroying RAvaNa and fulfilling the promise made to VibhIshaNa in Sethukkarai by crowning him as the king of the golden city of Lanka! So to ward off the fatigue and tiredness (AayAsam) you must please take rest, but the ocean beach and the DarbhA bed will trouble your ThirumEni, so please choose my soft heart as Your bed of choice". The Kriti is given below:

Pallavi:

baDalika dIra bavvaLincavE

CaraNam:

RavaNuni madamunaNaci nic-



SankuDau vibhIshaNuniki bangaru

lankanosaki surala brocina

DARBHA SAYANAM

After VibhIshaNa SaraNagati, a council was held amongst Sri RAmA, LakshmaNa, Sugreevan, VibhIshaNan, HanumAn and others to discuss the means to cross the ocean and reach Lanka. VibhIshaNan suggested that Sri RAmAn should pray to the King of Oceans (Samudra RAjan) to allow the building of bridge across the ocean to Lanka. Deferring to VibhIshaNan's advice, Sri RAmA, spread out a mat made of darbha grass on the shore of Adhi Sethu (Sethukkarai) and in accordance to the ritual of "prayObhAvESam", He lay down on that grass-mat amidst the vAnara sainyaM and prayed to VaruNaM. Swami Desikan brings out this evocative scene in his Raghuveera Gadyam thus:

"prati Sayana bhUmika bhUshita payOdhi puLina!" (प्रतिशयन भूमिका भूषित पयोधिपुल्लिन!). He further says "veeraSayana SAYita vAnara

prtanaugha" (वीरशयन शायित वानर पृतनौघ) praising Sri Rama as the One possessing the spot on the shore which was beautified by the prayopaveSa pose assumed by Him on the dharbha bed and as the One, who assumed the Veera-Sayanam amidst the vAnara sainyaM on Sethukkarai.. Reading the Raghuveera Gadyam passages, we cannot help but wonder whether Swami Desikan was inspired to write the poem after the darSanam of Sri darbha Sayana RAmAn residing under the Swastika VimAnam at ThiruppullANi. In ThiruppullANi temple, in the sannidhi for darbha Sayana RAmAn, we can see Him on the Dharabha bed with a broadsword on His waist, alongwith Veera HanumAn and VibhIshaNan. He displays the anger He felt when the King of Ocean disrespectfully ignored His prayers as if He was an ordinary person. Kamba RamayaNam describes the beauty of His Veera Sayana ThirukOlam on the dharbha bed thus:

தருண மங்கையை மீட்பதோர் நெறி தருக்கென்னும்

பொருள் நயந்து நன்னூல் நெறி அடுக்கிய புல்லின்

கருணை அம்கடல் துயின்றனன் கருங்கடல் நோக்கி

வருண மந்த்ரம் விதிமுறை எண்ணினன் வணங்கி

tharuNa mangaiyai meetpathOr neRi tharukkennum

poruL nayandhu nannool neRi adukkiya pullin

karuNai amkaDal thuyinRanan karungaDal nokki

varuNa manthram vidhimuRai eNNinan vaNangi



வில்லால் இலங்கை மலங்கச்சரம் துரந்த வல்லாளன்

SrI darbhaSayana RAmAn of ThiruppullANi

Sage ValmIki also mentions the scene at Sethukkarai, where Sri RAmAn spread the dharbha grass and lay down with folded hands facing eastwards in prayer to the Samudra rAjan.



ततः सागरवेलायाम् दर्भानास्तीर्य राघवः ।

अञ्जलीम् प्राङ्मुखः कृत्वा प्रतिशिश्ये महोदधेः ॥ ६-२१-१

tata: sAgara velAyAm dharbhAnAstIrya rAghava:

anjaliIm prAngmukha: krtvA prati SiSye mahodate - Srimad RAmAyaNam 6-21-1

When even after three days of intense prayers, VaruNan refused to appear, treating BhagavAn with utter disrespect, an enraged Sri RAmAn cast His angry glances side-ways at the Ocean. Due to the power of those glances, all living beings in the Oceans trembled in fear and a terrified SamudrarAjan controlled the movement of the waves of the ocean so that their noise was silenced and the Ocean looked like a still lake. Realizing the error of his ways VaruNan too alongwith his wife VARuNi Devi hastened to pacify Sri RAmAn with Argyam, pushpam, ratnam etc and offering them said prayerfully, " Oh RAmA! Please forgive my great blunder and grant me my Life". The following Srimad BhAgavatam slokam describes this episode beautifully:

यद्रोषविभ्रमविवृत्तकटाक्षपाद

सम्भ्रान्तनक्रमकरो भयगीर्णघोषः ।

सिन्धुः शिरस्यर्हणं परिगृह्य रूपी

पादारविन्दमुपगम्य बभाष एतत् ॥

yadroscha vibhrama vivrutta kaTAksha pAda

sambhrAnta nakra makaro bhayagIrNa ghosha: |

sindhu: SirasyarhaNam parigrhya rUpi

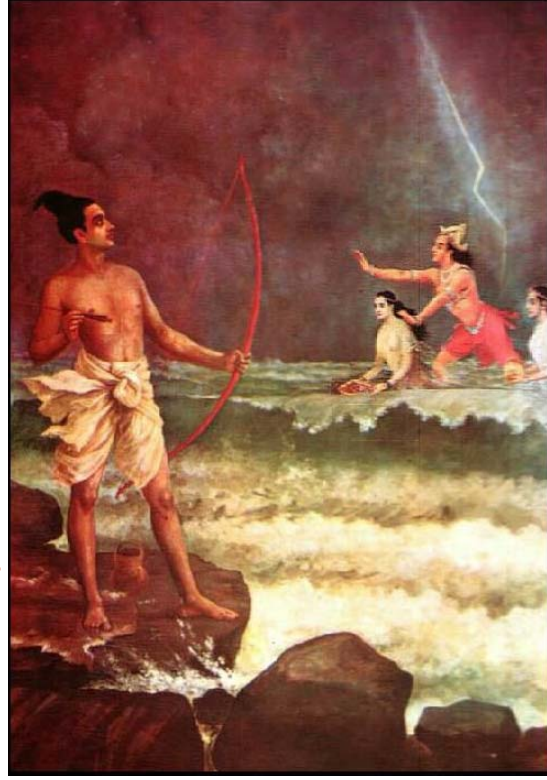
pAdAravindamupagamya babhAsha etat ||

--Srimad BhAgavatam 9-10-13



A variation of this scene is found in other versions of SrI RAMayaNam, where it is written that in His anger Sri RAmAn got up from His darbha Sayanam and took aim at the oceans of this world wishing to leave them dry with the use of 'agneyAstram', which had much greater potency than Agni jwalAs. Swami Desikan follows this sampradAyam when he says "praLaya Sikhi parusha viSikha Sikha SoshitA kUpAra vAripUra" (प्रलय शिखि परुष विशिख शिख

शोषिता कूपार वारिपूर) meaning Sri RAmAn is the One who possesses the "agneyAstram" which had the power equal to the terrible Agni of the End Times (PraLaya kAlam - kAlAgni).



Samudra Rajan hastens to beg forgiveness from SrI RAmA!

Sri AruNAchala kavi also has sung in ecstatic verses and songs the scene at Sethukkarai. The following song describes the act of Sri RAmAn aiming His arrow at VaruNan:

.....கடலை தாண்ட
வருணமந்த்ரம் சபித்து விரி தருப்பை மேலே
பெறுதினம் ஓர் ஏழும் போய் ராமசந்த்ரன்
மின்னும் வருணனைக் காணான் தம்பிக் கொதி
எறி கடல் மேற் சினந்து கோதண்டம் நாணி
ஏற்றினான சரமாரி தூற்றினானே

".....kadalai thANDa
varuNamanthram chabiththu viri tharuppai mEIE



peRuthinam Or Ezhum pOi rAmachandran

pinnum varuNanaik kANAn thambik kothi

eRi kaDal mER chinanthu kOdaNDam nANi

ERRinAn caramAri thURRinAnE"

The Kavi explains in the following way, the scene where VaruNan with his wife, ran to seek SaraNagati at Sri RAmAn's sacred feet.

நிருபா சரணம் பிழை பொறுப்பாய் நீயே சரணம் எனதாவி

தருவாய் சரணம் என முன்னே தாழ்ந்தான் அடிக்கீழ் வீழ்ந்தானே

nirupA charaNam pizhai poRuppAi neeyE charaNam enathAvi

tharuvay charaNam ena munnE thAzhnthaan aDikkeezh veezhnthaanE

In the following asAvEri raga kriti, the Kavi highlights the prayer by VaruNan who pleads with Sri RAmAn to spare his life and not use the 'agneyAstram'. VaruNan says that it is customary for Elders to forgive the mistakes of youngsters and so should Sri RAmAn pardon the egotistical arrogance of VARuNan, who ignored BhagavAn's prayers in the thought that He was just a mere mortal.

Pallavi:

சரணம் சரணம் ரகுராமா - நீ என்னைத் தற்காத்தருள் பரந்தாமா

caraNam caraNam raghurAmA - nee ennaith thaRkAththaruL ParanthAmA

Anu Pallavi:

விரிகடல் வேந்தன் உன் திருவடி சேர்ந்தெனன்

மேல் என்ன உபசாரம் -ஆயிரம் நமஸ்காரம் (சரணம் சரணம்)

virikaDal vEnthan un thiruvaDi sErnthenan

mEl enna upacAram - aayiram namaskAram (caraNam caraNam)



Caranam (2):

ஏதும் பலமிலாத நீ ஒரு மானிடன்

என்றுன்னை நினைத்தால் நான் வீழ்வேன் நரகத்துடன்

தீது நல்லதென்றறியாத நான் அசடன்

சிறியோர் செய்த பிழையைப் பெரியோர் பொறுக்கக்கடன் (சரணம் சரணம்)

Ethum balamilaatha nee oru maanidan

enRunnai ninaithaal naan veezhvEn narakaththuDan

theethu nallathenRaRiyAtha naan asaDan

siRiyor seitha pizhayaip periyOr poRukkakkaDan (charaNam charaNam)

CaraNam(3)

திக்கு வேறில்லை உன் தன் பாதத்தில் புகுந்தேன்

ஸேதுபந்தனம் செய்ய என்முதுகிடம் தந்தேன்

அக்கினிக் கணைவிட வேண்டாம் நான் மிக நொந்தேன்

அலைகடல் துயின்றோனே நான்உன்னை நம்பி வந்தேன் (சரணம் சரணம்)

thikku vERillai un than pAthaththil pukunthEn



sEthubandhanam seyya enmuthukiDam thanthEn

akkinik kaNaiviDa vENDAm naan mika nonthEn

alaikaDal thuyinROnE naanunnai nambi vanthEn (charaNam charaNam)

BhagavAn who was enraged at the disrespect shown by the Sumudra RAjan aimed the agneyAstram to dry up the oceans of the world, but once the king sought SaraNAgati at His feet, He gave him abhayam and became calm and tranquil like an ocean after storm.

Satguru Sri ThyAgarAja swAmigaL in his SahAnA rAga kriti "RaghupathE rAma rAkshasa bhIma" praises the soft and beautiful feet of Sri Raman that walked the shores of the Sethukkarai. In the CharaNam vAkyam of this kriti Satguru



svami praises Sri RAmAn as the crown jewel of the Soorya Vamsam, Who annihilated the arrogance of Samudra RAjan with a single arrow. The Charana vAkyam is as follows: "taruNAruNa nibhacaraNa taraNivamSa vibhUshaNa, varuNAlaya madadamana". In his MadhyAmavathi kriti "evariccirirA SaraSApamulu nIkina kulAbdhi candra", Satguru SawamigaL says "prakaTakeerti galikina kodaNDapANi" eulogising SrI RAmAn and His KodaNDam that removed the arrogance of the Samudra RAjan, as: "Oh RAmA! You are are called famously as KodaNDapaNi! The power of one arrow aimed by you at Samudra RAjan resulted in the destruction of the entire assembly of rAkshasaas. Each arrow that left Your KodaNDam multiplied into tens, hundreds and thousands and chased the "chatrus" hither and thither and destroyed them." Similarly in another kriti on SAVeri rAgam "rAma bANa trANa sourya mEmani pogaDudurA O manasA" Sri ThyAgarAjar sings about the power of Sri RAmA bANam that made VaruNAn fall at Bhagavan's feet and seek protection. Satguru SwAmigaL goes on to express his inability to sing the praises of the potency of the RAmA bANam that hastens with a resounding thunderous twang (DankAra dhvani) to bless the devotees and destroy the enemies (anugraha, nigraha sakthi).



SETHU BANDANAM



Sethu Bandhanam - Thanks:Sou.R.Chitralkha

SETHU BANDHANAM

After VaruNan's SaraNAgati, Samudra RAjan said "sethubandhanam seyya en muthukiDam thanthEn" thereby agreeing to have the bridge built on the water. Immediately Sri RAmAn summoned NaLan, a vAnara who was the son of Viswakarma the divine architect and commissioned him to build the bridge. The NaLa Sethu that was constructed by the VAnarAs under the guidance of NaLa has been eulogised thus by Swami Desikan in his Sri RaghuvIra Gadyam verses:

"प्रबल रिपु कलह कुतुक चटुल कपिकुल करतल तूलित हत गिरि निकर साधित सेतुपथ सीमा
सीमन्तित समुद्र!"

"prabala ripu kalaha kutuka catula kapikula karatala tUlita hrta giri nikara
sAdhita setupatha seemA seemantita samudra !"

Swami Desikan says that the vAnarAs excited at the prospect of a glorious war with the famous rAkshasAs, constructed the bridge by lifting huge boulders and casting them on the waters of the Ocean, with such ease as if they were made of sponge. The Bridge thus constructed, gave the appearance of the clear parting of hair (vagidu - வகிடு) to the waters of the ocean.



vAnarAs building the bridge



The Bridge gave the appearance of vagidu - வகிடு to the waters of the ocean!
(Satellite picture from NASA showing the Sethu - Thanks:Smt.Krishnapriya)

The same scene is described in Srimad RAmAyanam as:
"kISarASAntaropAhrtagirinikarai: setumAdhApya" (कीशराशान्तरोपाहतगिरिनिकरैः
सेतुमाधाप्य).

Sage VAlmIki has written that the entire bridge measuring 100 yojanas (an ancient vedic unit of measurement) in length and 10 yojanas in width was built in five days by VAnarAs using huge hills. The RAmAyaNa slokas pertaining to this are as follows:

स वानर वरः श्रीमान् विश्वकर्मात्मजो बलि ॥

बबन्ध सागरे सेतुं यथा चास्य पिता तथा ।

स नळेन कृतः सेतु सागरे मकरालये ॥

"sa vAnara vara: SrImAn viSvakarmAtmajo bali||

babandha sAgare setum yathA cAsya pitA tathA|

sa naLena krta: setu: sAgare makarAlaye||"

In the Yuddha KANDam of SrImad RAmayaNam the above scene is described and followed by the details of how devAs, rishIs, chArANAs and siddhars rushed to Sethukkarai to perform pUja and abhishekams with divya theerthams to Sri Raghuveeran who had achieved the impossible by building a solid bridge over moving waters. They praised Him as "Sethu RAmam" in recognition of His monumental feat. The related slokams are given below from SrImad RAmAyaNam:



तदद्भुतं राघव कर्म दुष्करं समीक्ष्य देवाः सह सिद्ध चारणैः ।

उपेत्य रामं सहसा महर्षिभिः समप्यषिञ्चन् सूशुभिः जलैः पृथक् ॥

tadadbhutam rAghava karma dushkaram samIkshya

devA: saha siddha cArANai: |

upetya rAmam sahasA mahrshibhi: samapyashincan sUSubi: jalai: prthak ||

Sri ThyAga brahmam brings out the theertha mahimai of the Sethu at DanushkoDi that was built by Sri RAmam in the following way in his thODi rAga kriti:



Pallavi

kOTinadulu dhanuskOTiLO nuNDaga ETiki tirigEvE O manasA (kOTi)

Anu Pallavi

sUTiga SyAmasundara mUrtini mATi mATiki jUcE mahArAJulaku (kOTi)

CaraNam

ganga nUpurambunanu janincenu rangani kAvEri gani rajillenu

bongucu SrI raghunAthuni prEmatO bogadE tyAgarAju manavi vinavE (kOTi)

Meaning:

SwamigaL says "The Sethu theertham at DanushkOTi contains within itself all the accumulated phalans (benefits) of all the sacred rivers (puNya nadhis) and bhagavAn enacted some of His leelas on this shore. Oh my wandering mind, stop running around and please meditate on the holy feet of the SyAmALanga Sundaran. This is a Truth known to all who have enjoyed the bhAgyam of thinking of DanushkOTi Sri Sethu RAmAn and who have meditated on His extraordinary beauty!"

In his harikAmboji rAga kriti, "enduku nirdaya evarunnArurA" Satguru SwamigaL talks about the karuNA svarUpam of Sri RAmAn by reminding of the incident about the little squirrel that carried small quantities of sand and stone on its back to help in building the bridge. In appreciation of its kaimkaryam Sri RAmAn graced it with His kara sparsha sambandham. Sri ThyAgarAjar brings out this evocative scene in the line "uduta bhakti gani uppa tillaga lEdA". He pleads thus: "Sri RAmA! Why are you not protecting me and showing such lack of compassion? Who except You is there for me? You showed so much affection towards the little squirrel that carried small quantities of sand for Your Bridge and blessed it, but why are You not caring for me?"

Losing himself in the divine beauty of the Veera RAgHAVan who constructed the Sethu, Sri ThyAgA Brahmam says with parama prEma bhAvam in his Bhairavi



rAga kriti: "setu lAra SrngAramu cEsi cUtnu SrIRAmA, setubandhana surapati sarasIruha bhavAdulu pokaDa nA" meaning "Sri RAma prabho! One Who is responsible for the construction of the Sethu! I am fortunate to do the alankAra kaimkaryams to You".

Hanuman, Sugreevan, Neelan and other vanarottamas uprooted huge hills full of trees and plants and cast them over the waters of the ocean and built the Bridge. Then Sri RAma and LakshmaNa alongwith the vAnarAs reached Lanka city which had been earlier burnt down by Hanuman.



SrI Rama, LakshmaNa, HanumAn and others cross the Ocean over the Bridge!

(Thanks:Sri.Lakshminarasimhan Sridhar)

Srimad BhAgavatam describes the entire episode from Sethubandhanam to Lanka pravesham in a single slokam (9-10-16):

बध्वोदघौ रघुपतिर्विविधाद्रिकूटैः सेतुं कपीन्द्रकरकम्पितभूरुहाङ्गैः ।

सुग्रीवनीलहनुमत्प्रमुखैरनीकैर्लङ्कां विभीषणदृशाविशदग्रदग्धाम् ॥

badvodadhau raghupatir vividhAdri kUTai:
 setum kapIndra karakampita bhUruhAngai: |
 sugrIva nIla hanUmat pramukhai: anIkair
 lankAm vibhIshaNadrSA viSad agra dagdhAm||

Once Sri RAMa reached Lanka, He proceeded to perform His avathAra kAryam of dushTa nigraham and annihilated the coterie of rAkshasaas and killed RAVaNA in the battlefield. Then He rescued Sri Sita and returned to Sri Ayodya in the Pushpaka vimAnam. The sthala purANAm of ThiruppullANi states that while flying over the Adhi Sethu, Sri RAMa showed Sri Sita the Bridge that He had built at Sethukkarai. Also conceding to the requests of many devotees, He landed briefly at ThiruppullANi and had the coronation ceremony done there for the enjoyment of His devotees. The SthalapurANAm further states that it was while giving the divya sevai of Sri Jaya Raman in PaTTAbhisheka kOLam here at ThiruppullANi, that BhagavAn recounted to Sri Sita PirATTi, all about the trials and triumphs that Sri LakshmaNa and Himself faced during the period when ThAyAr was separated from Him by the evil RAVaNan.



SrI Rama fulfills His avatAra karyam!

Sri Ramachandramoorthy is praised as "malayathanAl aNaikaTTi mathiL ilangai azhiththavanE - மலையதனால் அணைக்கட்டி மதில்இலங்கை அழித்தவனே" In ThiruppullANi He gives darsanam as PaTTAbhi Raman in a standing posture (ninRa thirukkOLam) with Sri Sita Devi and LakshmaNa under the Pushpaka

VimAnam. His dhyAna slokam is very famous:

श्रीरामचन्द्र श्रुत पारिजातः समस्त कल्याण गुणाभिरामः ।

सीता मुखाम्बोरुह सच्चरीकः निरन्तरं मङ्गळं आतनोतु ॥

SrIrAmacandra Srta pArijAta: samasta kalyANa guNAbhirAma:

sItA mukhAmbOruha sancarIka: niranTaram mangaLam aatanotu||



SrI PattAbhirAman at ThiruppullANi

So far we have seen the sthala vishesham, theertha vishesham, the beautiful sannidhis of Adhi JagannAtha PerumAL, darbhaSayana RAmAn and PaTTAbhi RAmAn, nearby temples of ThiruppullANi as well as the extra-ordinary happenings at the Sethukkarai during the RAmAyaNa period and the building of the famous Bridge across the Ocean to Lanka.

ThiruppullANi kshetram has the distinction of being the place of confluence of vibhavAtAra happenings and archAvatAra beauty and hence is a most sacred kshetram. The mahimai of this kshetram is brought out by the following verses of Pullai anthAthi (புல்லை அந்தாதி) which says that those that are not blessed with the darsanam of the PerumAL of this Divya kshetram are most unfortunate indeed.

தழல் வேள்விக்குளரேனும் தக் கோறேனும்

சதிர்மறை கற்றேரேனும் தவத்தோரேனும்

பழவேதப் பொருள் துதிக்கும் திருப்புல்லாணிப்

பதியினைக் கண்டறியாதார் பதிதர்தாமே

thazhal vELvikkuLarEnum thak kOrREnum

cathirmaRai kaRRERenum thavath thOrEnum

pazhavEthap poruL thuthikm thiiruppullANip

pathiyinaik kaNDaRiyAthAr pathitharthAmE

In the following pages we will see the anubhavam of Thirumangai Mannan who showered the PerumAL of this kshetram with 20 beautiful paasurams and the intense bhakthi-laden outpourings of Saint ThyAgarAjar on SrI RAmachandra MURthy.

Thirumangai Mannan
and
Sri ThyAgarAja swAmigal



Thirumangai Mannan and Kumudavalli nAcchiAr

(Thanks:Sri.B.Senthil)

THIRUMANGAI MANNAN AND THYAGARAJA SWAMIGAL

Thirumangai Mannan's immense love for the PerumAL of ThiruppullANi comes pouring out in his pAsurams where he expresses his devotional fervour in the guise of ParakAla nAyaki - a lovelorn lady feeling the passion of unrequited love for her absent lover. His pAsurams reminds one of the intense feelings found in the kritis of another RAma bhakta - Satguru Sri ThyAgarAja Swamigal. The kritis composed by Sri Satguru Swami during the period when due to unfortunate circumstances he was parted briefly from his ArAdana MURthy, illustrate the pangs of devotional love he suffered being deprived of the company of his swami. Just as gold is made pure by being burnt in fire and beaten by the gold smith, the hearts of Satguru Swamigal and Thirumangai Mannan were scorched by the fire of separation from BhagavAn and purified by the removal of the dross of mundane existence. Thus they were blessed by BhagavAn with Eternal Bliss. Kavi KALidAsan wrote: "taptena taptamayasa ghaTanAya yogyam" (तप्तेन तप्तमयसा घटनाय योग्यम्) describing the emotional cries of the Gopikas who were parted from SrI KrishNa. Similar to the gopasthrees, both Kaliyan and ThyAgarAja Swamigal also cried out in heartfelt affection and devotion for BhagavAn and were united with Him in Bliss.

Thirumangai Mannan has devoted the entire 3rd and 4th Thirumozhi (20 pAsurams) in his Peiya Thirumozhi under the 9th Decad for ThiruppullANi Kshetram and the PerumAL. Assuming the role of a lady, ParakAla NAYaki, who relates to her friend (தோழி) the turmoil of her mind that is lost to the bewitching beauty of EmperumAn, Kaliyan recounts the details of how:

- EmperumAn spent countless hours with ParakAla nAyaki under the shades of the Punnai tree captivating her heart
- EmperumAn stayed with her near the rows of screw-pine trees (thAzhai flower - kaithaki) and enchanted her with His sweet talks
- EmperumAn cunningly seduced her in the Mango groves and



- EmperumAn decorated her hair with flowers and played with her.

ParakAla Nayaki says that she has lost her sleep totally due to constant thoughts of the ThiruppullANi nAthan, who has cheated her after stealing her heart with honeyed words. But eventhough He has cheated her and disappeared now, she adds that she would never abandon the belief that He is her swAmi and she will strictly observe the prescribed dharmAnushTAnams in the hope that He will return back to her someday.

In these pAsurams Kaliyan expresses beautifully the lovelorn cries of a lady who feels abandoned by her Svami. Kaliyan says: "Oh my mind! What am I to do? Why does my Lord play with me so? Why is He so uninterested in me? What can I do to diminish this unbearably heart-rending sorrow caused by His rejection of me? Oh My mind! I keep melting like dew drops by the very thought of Him, so where will this lead me? I am not even capable of ending my unfortunate Life! After sweet-talking me into believing that He will never leave me, my SvAmi has now disappered from my sight and has gone hiding. Unable to bear this separation I have no recourse left but to keep chanting His name over and over again and lose sleep over His thoughts and thus spend the rest of my miserable Life! The very Lord who profusely promised that He loves me, has for no apparent reason, now chosen to stay away without any show of compassion! But come what may, my friend! We will not give up our nithyAnushTAnams and we will continue to chant His divya nAmams and prostrate at His Lotus Feet. These practices will definitely yield only positive results! Let us worship and pray at the ThiruppullANi temple wherein He dwells permanently."

As seen above Kaliyan brings to life the intensity of emotions such as love, anger, sorrow and despair that occurs between a lady and her Lord. Sri ThyAga Brhmam was another ardent devotee of Lord RAmachandra who expressed similar sentiments in his keerthanais.

In his HarikhAmbOji rAga kriti, "**cani tODi tevE O manasA!**" Sri ThyAgarAjar imagines himself to be a lady and Sri RAmachandran to be his Lord - husband;





and says: "Oh Mind! Please go and fetch my Lord; the mahApurushan - Sri Ramachandran - immediately. I wish to be in His loving company for long ages, so please go and fetch Him to me quickly. He has greater tejas and soundaryam (beauty) than a hundred ManmathAs and He is renowned for protecting all erring/unfortunate souls - pathitharkaL (பதிதர்கள்). So please bring Him to me at once!" The keerthana vaakyams are as follows:

Pallavi:

cani toDi tevE O manasA!

Anu Pallavi:

kanikaramudo kani kara miDi cirakAlamu sukha manubavimpa vEgamE

caraNam

patitula brocE paTTAdhi kArini paramArtha mata vasishThA nusArini

dyuti nirjita Sata SambarArini dhureeNa tyAgarAja haruccArini

In the YadukulakhAmbOji kriti, "celimini jalajAkshu gaNTe cepparayya meeru", ThyAga Brahman says: "Hey BhakthAs! Did you see my Lord anywhere? I pray to you please inform me of His whereabouts, so that I, who am in utter despair due to His disappearance, will find some succor. He is the One Who carries the bow and arrow in His hands and is called as KodaNDapANi. His eyes brim over with compassion and makes one yearn for His glances forever. One can never tire of looking at His thirumukha maNDalam which captivates ones heart and steals one's senses. He is a Master in understanding His devotees and is very shrewd in polite conversations. He is my Lord, my prANa nAthan! Deprived of His presence I have lost weight and am full of despair. I lost myself to Him from the moment I saw Him! The agonies of my heart are indescribable! Oh Bhakthas - you who are well aware of my pitiable state - please convey my plight to Him! Please help me!" The vaakyams of this kriti is reminiscent of the lovelorn pleas of ParakAla NAYaki (Thirumangai Mannan) in the ThiruppullANi paasurams that were discussed earlier. The entire kriti is as follows:





Utsavar SrI Ramar at Thiruppullani



Pallavi:

celimini jalajAkshu gaNTE cepparayyA mIru

Anupallavi

palumAru mrokkedanu dayatO balukarayyA entO

caraNam 1

SaracApmu karamuna niDi merayunayyA entO

karuNArasamu niNDina kannulayyA

caraNam 2

jUDa jUDa manasu kaRagE sumukhuDayya bhaktula

jADa telisi mATalADE jANuDayya

caraNam 3

SrngAruni bAsi mEnu cikkenayyA hari cengaTa munnE nAMati cikkEnayyA

caraNam 4

nAlOni jAlini balka jAlanayyA hari mIIO mIrE telisi marma miyyaryya

caraNam 5

tyAgarAja sakhuDani dalaturayyA mIru bAguga nAYangalArpu bAparayyA

In his Kokiladvani rAga kriti, "koniyaDE nAyeDa dayavelaku", Sri ThyagarAjar asks: "Oh RAma! Why are you behaving so cruelly towards me; You who know my every thought? I have done nothing but sing your praises forever and yet You treat me as if it costs You heavily to show even a little compassion to me! Is this right on Your part?" The kriti vAkyams are as follows:

Pallavi:

koniyaDE nAyeDa dayavelaku

koniyaDE vu sUmi rAma ninu



Anu Pallavi:

anayamu nee sogasunugani pongucu
andarangamuna natiprEmatO ninu

In another composition of his in the AandaLi rAgam (which is the janya rAgam for harikhAmbOji); "abhimAnamu lEdEmi nIvabhinaya vacanamulADEdemi", Sri ThyAgarAjar says: "Why has Your love and support to me become so rare and unavailable of late? Why have You stopped Your sweet conversations with me? 'RajU neevani namminAnu' - I trusted You to be my saviour king, so why have You forsaken me now?"

Further in another kriti on kEdAragowlai rAgam, "O JagannAthAyani nE bhilicite nOyani rArAdA?" Satguru Swami asks: "When I am crying out Your name aloud as 'O JangannAthA!', why do You not appear before me?". In the charaNā vAkyams of this Kriti - "idi vELagAdu yika tALa bOdu, madini neevEgAni maRi gati lEdu" Sri ThyAgarAjar pleads thus - "I do not know of anyone other than You, so please stop testing me like this"

In the kriti "ADamODi galade rAmayya" composed in the MeLakarthA rAgam of chArukEsi, Sri Satguru Swami asks in distress: "ADamODi galade rAmayya mATa, tODu needa neevE yanucu bhakthi.....pAdamu baTTina nAtO mATa" meaning "Oh RAmA! Must You put on an act like this to even talk to me? I have ever thought of You as my dearest friend and have ever served Your sacred feet with utmost devotion. Yet You treat me with contempt and disdain. Is this right on Your part to treat me so? Why are You playing with me thus?"

In the SrI RAgā kriti, "yuktamugAdu nannu rakshimpaka yuNDEdi SrI RAmā" Sri ThyAgarAjar complains "SrI RAmA! It is not fair on Your part to stand aside and leave me un-protected thus, for no apparent reason!" Similarly in the KannaDa GowlaI rAgā kriti, "Oracupuju cEdi nyAyamA? O RaghUttamA neevANdi vAniki" Swami further develops on the theme of his despair and asks: "Oh RAmA, possessor of the highest form of conduct and character, is it in any way fair on Your part to cast disdainful glances (alatchiya paarvai - அலட்சிய



பார்வை) at me?"

In two other kritis in the kirNAvaLi rAgam, Sri Satguru swamigal has continued the expression of his feelings of abandonment by BhagavAn. First in the "parAgu neekElara RAma, carAcaramula vasiyincE yO sArasAksha nA panulaNDE yee" meaning "Oh RAma! Why do You turn Your face away from me? You are the Potency that fills this whole Universe and You are the ParamAtmA - The Supreme God! Yet why do You not care for me?" In the other kiraNAvaLi kriti "yEDi yOcanalu cesEvurA? yeduru balkuvArevaru lerurA" Sri ThyagarAja Swamigal in the spirit of nayakA - nAyaki bhAvam asks in sorrow: "I am an innocent and ignorant girl and probably You have thought that treating me with arrogance and cruelty would not trouble You in any way as there is no one else in this world who would dare to question You on my behalf. Is this justice?"

In the Devakriya RAga kriti, Swami asks: "nATi mATa maRacitivo O RAma cinna" meaning "Oh RAma! Have You already forgotten the words You spoke to me in love?" Again in the YadukulakhAmbOji rAgam kriti; "endha vEDukOnna neeru nAyantuyisu mandha dayalEkayuNDurA", Swami questions the lack of response from bhagavAn saying, "In spite of me entreating You for ever so long, You show no compassion towards me. Why do You torture me so unjustly?"

In this way, Saint ThyAgarAja expressed in many moving kritis, his deep bhakthi and love for bhagavAn. The intense pain felt by him as evidenced in his kritis, when he felt that his prANa nAthan, Sri RAMachandramUrthy was distant and uncaring, echo the same overwhelming avirAha bhakthi felt by Thirumangai Mannan who assumed the role of ParakAla nAyaki and spoke of her dismay at being ignored by her Lord, ThiruppullANi nAthan.

We have so far seen the outpourings of Satguru Sri ThyAgarAja Swamigal and now let us focus on the initial ten pAsurams in praise of ThiruppullANi nAthan by Kaliyan from the Ninth Decad of Periya Thirumozhi.



Periya Thirumozhi

9th Decad - 3rd Thirumozhi

திருமங்கையாழ்வார் தனியன்கள்

வாழிபரகாலன் வாழிகலிகன்றி*

வாழிகுறையலூர் வாழ்வேந்தன்*

வாழியரோ மாயோனை வாழ்வலியால் 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



PASURAM 1

தன்னை நைவிக்கிலேன் வல்வினையேன் தொழுதும் எழு,
பொன்னை நைவிக்கும் அப்பூஞ் செருந்தி மண நீழல்வாய்,
என்னை நைவித்து எழில் கொண்டு அகன்ற பெருமானிடம்,
புன்னை முத்தம்பொழில் சூழ்ந்து அழகாய புல்லாணியே.

thannai naivikkilEn val vinaiyEn thozhudum ezhu,
ponnai naivikkum appoon cerunthi maNa neezhalvAy,
ennai naiviththu ezhil koNdu aganRa perumAnidam,
punnai muththam pozhil soozhndhu azhagAya pullaNiyE. 9.3.1



Thirumanjanam for ThiruppullANi utsavar

Meaning:

Thirumangai Mannan talks to his mind and says, "Oh my mind! I am the repository of all sins yet am unable to end my own evil existence. The Lord of ThiruppullANi and I enjoyed blissful union under the leaves of the golden hued





punnai (செருந்தி) tree. But after fulfilling His desire, He has now left my side and gone in hiding at the ThiruppullANi Temple where the Punnai Tree puts forth pearl like buds for the enjoyment of the ThiruppullAni nAthan. Let us now prostrate to Him at this Temple"

Sri ThyAga Brahmam too in his mArgahindOLa kriti, "calamelarA? SAKeta rAmA!" sings in sorrow, unable to bear being ignored by Sri RAmachandramUrthy for a long time. He says:" Oh SAKeta RAmA! Why are You so angry with me? Where shall I go and what must I do to win back Your love? I am alone and without support in this world! Who shall I appeal to against Your cruelties to me? Must precious time be wasted on such cunning acts? Oh! I am unable to bear Your rejection a moment longer!" the kriti vAkyams are as follows:

Pallavi:

calamelarA? SAKeta rAmA!

caraNam:

endu bodu nenEmi sEyudunu?

yEccoTane morabeTTudunu?

dandanalato proddu povalEnA?

tALaka jAlarA tyAgarAjanuta!



PASURAM 2

உருகி நெஞ்சே! நினைந்து இங்கு இருந்தென்? தொழுதும் எழு,
முருகுவண்டுண் மலர்க் கைதையின் நீழலில் முன்னொருநாள்,
பெருகா தன்மை என்னுள்ளம் எய்தப் பிரிந்தானிடம்,
பொருதுமுந் தீர்க்கரைக்கே மணியுந்து புல்லாணியே.

urugi nenjE! ninaindu ingu irunden? thozhudum ezhu,
murugu vaNduN malark kaidaiyin neezhalil munnorunaal,
perugu kAdanmai ennuLLam eydap pirindAn idam,
porudu munneerk karaikkE maNi undhu pullaNiyE. 9.3.2



urugi nenjE!ninaindu ingu irunden?
Manjal Thirumanjanam for ThiruppullANi utsavar

Meaning:

In the second pAsuram Kaliyan says:"Oh my mind! What is the use of melting

like the dew drops at sunrise after the Lord has deserted me? Long ago my Lord gladdened my heart with His presence near the screw-pine bushes (தாழை புதர்) where we enjoyed each other's company. But He soon left me, preferring rather reside in the ThiruppullANi kshetram where the ocean waves deposit precious gems on the shores! Oh my mind! Please meditate on this kshetram and be at peace!"

PASURAM 3

ஏது செய்தால் மறக்கேன் மனமே! தொழுதும் எழு,
தாது மல்கு தடங்குழ் பொழில் தாழ்வர் தொடர்ந்து, பின்
பேதை நின்னைப் பிரியேன் இனி என்று அகன்றாநிடம்,
போது நாளும் கமழும் பொழில்குழந்த புல்லாணியே.

Edu seydAl maRakkEn manamE! thozhudum ezhu,
thAdu malgu thaDam soozh pozhil thAzhvar thoDarndu, pin
pEdai ninaip piriyEn ini enRu aganRaan idam,
pOdu naaLum kamazhum pozhil soozhnda pullaNiyE. 9.3.3



Ksheera Thirumanjanam for pozhil soozhnda pullaNi nAthan!

Meaning:

In the third pAsuram, Thirumangai Mannan says: "Oh my mind! What can I do

to forget this great injustice done by Him? He Who abandoned me after playing with me under the shades of the Punnai Tree and the screw-pine bushes, came back another time and called me a silly girl (பேதை பெண்ணே!). In an enchanting (ரம்யமான) garden filled with fragrant flower-beds and fountains, He made false promises that He would never ever leave me again. But soon after that, He asked me to leave ahead of Him and said that He would follow. Confident of having obtained His love back again, I got distracted by my arrogance and taking that opportunity He cheated me again and ran back to His ThiruppullANi which is full of the fragrance of the sweet smelling flowers that bloom there. Oh my mind! Please worship that place which has such divine lustre (திவ்யகாந்தி)."

PASURAM 4

கொங்குண் வண்டே கரியாக வந்தான் கொடியேற்கு, முன்
நங்களீசன் நமக்கே பணித்த மொழிசெய்திலன்
மங்கை நல்லாய்! தொழுதும் எழு போய் அவன் மன்னுமூர்,
பொங்கு முந்நீர்க் கரைக்கே மணியுந்து புல்லாணியே.

kongu uN vaNdE kariyAga vandAn kodiyERku, mun
nangaLeesan namakke paNiththa mozhi seydilan
mangai nallAy! thozhudum ezhu pOy avan mannum oor,
pongu munneerk karaikke maNiyundu pullaNiyE. 9.3.4



dadhi thirumajanam for the bhagavAn of ThiruppullANi!

Meaning:

In the fourth Paasuram, Thirumangai Mannan as ParakAla NAYaki, addresses

her friend as "mangai nallAi - மங்கை நல்லாய்" and proceeds to tell the ways in which her Lord cheated her. ParakAla Nayaki says "Since the honeybees were the only witnesses to the times when my Lord JagannAthan stayed with me, He has now easily betrayed His promises and abandoned me! He can now even say that He has never stayed with me at all! Except for the honey-bees there were no other witnesses for our union, so, Oh my dear friend! my situation is very pitiable indeed! To relieve me of this trouble, let us both pray to the BhagavAn Who now resides in ThiruppullANi, the shores of which are studded by the diamonds beached on the sands by the waves."



PASURAM 5

உணரில் உள்ளம் சுடுமால் வினையேன் தொழுதும் எழு,
துணரி நாழல் நறும்போது நம்குழ் குழல்பெய்து, பின்
தணரில் ஆவி தளருமென அன்பு தந்தானிடம்,
புணரியோதம் பணிலம் மணியுந்து புல்லாணியே.

uNaril uLLam sudumAl vinaiyEn thozhudum ezhu,
thuNari nAzhah naRumpOdhu nam soozh kuzhal peydu, pin
thaNaril aavi thaLarum ena anbu thandAn iDam,
puNari Odham paNilam maNiyundu pullaNiyE. 9.3.5



pin thaNaril aavi thaLarum ena anbu thandAn!
Madhubarga Thirumanjanam

Meaning:

In the fifth paasuram Thirumangai Mannan says: "I must have done some



terrible sins in past lives. Why else would the Lord of ThiruppullANi (who decorated my hair with the fragrant flowers of the Kongu trees and promised me that should we ever part; both our lives would surely end) abandon me? The very thought of His cunning ways makes me very angry. But still, oh my mind! Let us bow down in prayer to that divya ThiruppullANi kshetram of my absent Lord where the ocean waves deposit conch shells and strange pearls and beads on the sands."

Sri ThyAga Brahmam also expresses similar sentiments in His ghaNDa rAga kriti, "innALLu nannELi" in which he says: "Oh my Lord! You abandoned me after giving false promises about not staying alive if You were ever parted from me! You protected me all this while and asked me to follow You, but where have You gone now? How is it fair that an honest person like You who gives succor to all is uncaring to me?"

PASURAM 6

என்கி நெஞ்சே! நினைந்து இங்கு இருந்தென்? தொழுதும் எழு,
வள்ளல் மாயன் மணிவண்ணன் எம்மான் மருவுமிடம்,
கள்ள விழும்மலர்க் காவியும் தூமடல் கைதையும்,
புள்ளும் அள்ளற் பழனங்களும் சூழ்ந்த புல்லாணியே.

eLgi nenjE! ninaindu ingu irunden? thozhudum ezhu,
vaLLal mAyan maNivaNNan emmAn maruvum iDam,
kaL avizhum malarkkAviyum thoomaDal kaidaiyum,
puLLum aLLal pazhanangaLum soozhnda pullaNiyE. 9.3.6



mAyan maNivaNNan - Sarkkarai chUrnAbhishekam

Meaning:

In the sixth paasuram Thirumangai Mannan asks his mind in despair: "eLgi nenjE

ninaindhu ingu irundhen?" meaning "Oh my mind! What is the use of always thinking about EmperumAn and wasting away in this place by constantly being lost in His divya soundharyam?" Next he says "VaLLal mAyan maNivaNNan emmAn maruvumiDam thozhu" thereby instructing His mind to meditate on the place where his Lord MAyan MaNivaNNan is now residing. After that he further adds the sthala visesham of ThiruppullANi, "kaL avizhum malarkkAviyum, thoomaDal kaithaiyum, puLLum, aLLal pazhanangaLum soozhndha pullANiyE" meaning "Oh my mind! Meditate on my Lord's ThiruppullANi kshetram where honey-filled senkzhuneer flowers, white petaled thAzhnam flowers, birds, fertile earth and other wealth abounds."

PASURAM 7

பரவி நெஞ்சே! தொழுதும் எழு போய் அவன் பாலமாய்,
இரவும் நாளும் இனிக்கண் துயிலாது இருந்து என்பயன்?
விரவி முத்தம் நெடுவெண் மணல்மேல் கொண்டு, வெண்திரை
புரவி யென்னப் புதம்செய்து வந்துந்து புல்லாணியே.

paravi nenjE! thozhudum ezhu pOy avan pAlamAy,
iravum naaLum inikkaN thuyilAdu irundu enpayan?
viravi muththam neduveN maNal mEl koNdu, veN thirai
puravi ennap pudham seydu vandu undu pullaNiyE. 9.3.7



sahasra dhArai

Meaning:

In the seveth paasuram, ParakAla NAYaki tries to calm her wandering mind by

saying:"Oh what is the use of pining away for the union with the Lord of ThiruppullANi? To forget the pain of His absence, please meditate on the ThiruppullANi kshetram where the ocean waves come crashing on the shores like galloping horses and deposit white sand and clear pearls on the beaches. This is where my Lord resides and meditation on this would only bring forth goodness."

In a similar vein to the worried prattle of ParakAla Nayaki where she lost sleep by imagining terrible things and was hurt by her SvAmi's apparent cruelty to her, Sri ThyAgarAja SwamigAL also in his Huseni rAga kriti, "RAma RAma sItARamaNa pApaharaNa" tells of how he suffered from losing himself in the divya saundharyam of SrI RAmachandra mUrthy. In this kriti he bursts forth in plaintive cries caused by the separation from his SvAmi and says: "Oh SeethARamaNA! The possessor of the most captivating smile that displays beautiful set of teeth that are like the fragrant jasmine buds, isn't it a blemish on Your greatness if You continue to ignore me thus? I do nothing but sing Your praises and love none but You, so how much longer do I have to fight for Your love? Who has poisoned Your mind against me? Are You so drunk on Your immense wealth and fame, that You are now arrogantly casting me away? Why are You so aloof? Is it just on Your part to hurt me so? I am utterly dejected by Your lack of love and can bear this no longer! Can You not for once show some compassion for me? Is it such a burden to extend Your lovely hands towards me in support? Are You not moved by my deplorable state where I can neither sleep at day nor night and am going mad with my love for You! Will You not hear my cries? Are there no Elders here who could speak on my behalf and reprimand You for Your callous behaviour! Why are we having this fight? Ammamma! It must be my karmaphalan (evil deeds done in the past) that has made You act in this way."

PASURAM 8

அலமும் ஆழிப் படையும் உடையார் நமக்கு அன்பராய்,
சலமதாகித் தகவொன்றிலர் நாம் தொழுதும் எழு,
உலவு கால்நல் கழியோங்கு தண்பைம் பொழிலூடு, இசை
புலவு கானல் களிவண்டினம் பாடு புல்லாணியே.

alamum aazhip padaiyum udaiyAr namakku anbarAy,
salamadAgith thagavonRilar nAm thozhudum ezhu,
ulavu kAlnal kazhiyOngu thaN paimpozhiloodu, isai
pulavu kAnal kaLivaNDinam pADu pullaNiyE. 9.3.8



alamum aazhip padaiyum udaiyAr! (alankAra Thirumanjanam poorthi)

Meaning:

In the eighth paasuram, ParakAla NAYaki says:"The EmperumAn of

ThiruppullANi seduced me with false promises and now behaves with utter contempt and disdain towards me, which hurts me very much. Oh my mind! He who carries the Disc (chakram) in one hand and the plough (halAyudham, kalappai - हलयायुधम् - கலப்பை) in the other hand resides permanently in His Temple near the shores where people who suffer from the agonies of separation from their loved ones re-unite. A gentle fragrant breeze always flows through the marshy groves and fertile gardens of this sthalam. The busy bees get attracted by the many fragrances wafting thru the air and whizz around hither and thither in that place. Oh my mind! So please constantly engage in prayerful thoughts on this charming ThiruppullANi kshetram."

PASURAM 9

ஓதி நாமங்குளித்து உச்சி தன்னால், ஒளிமாமலர்
பாதம் நாளும் பணிவோம் நமக்கே நலமாதலின்,
ஆது தாரானெனிலும் தரும், அன்றியும் அன்பராய்
போதும் மாதே! தொழுதும் அவன்மன்னு புல்லாணியே.

Odhi nAmam kuLiththu ucchi thannAl, oLi mAmalar
pAdam naaLum paNivOm namakkE nalam aadalin,
aadhu thArAn enilum tharum, anRiyum anbarAy
pOdhum mAdE! thozhudum avan mannu pullaNiyE. 9.3.9

மாலையில் திருவாராதனத்துக்குத் தயாராக



oLi mAmalar pAdam naaLum paNivOm - ThiruppullANi utsavar

Meaning

In the ninth pAsuram, ParakAla NAYaki reconciles with her present situation

and tells her friend: "Oh my friend! (தேயுழி) Let bygones be bygones! From now on into the future let us continue to perform the prescribed duties (dharmAnushTAnams) without fail due to which our sins will be decimated and we will accrue puNyams! Let us become fit to receive His blessings and proximity by worshipping the divya kshetram of ThiruppullANi."

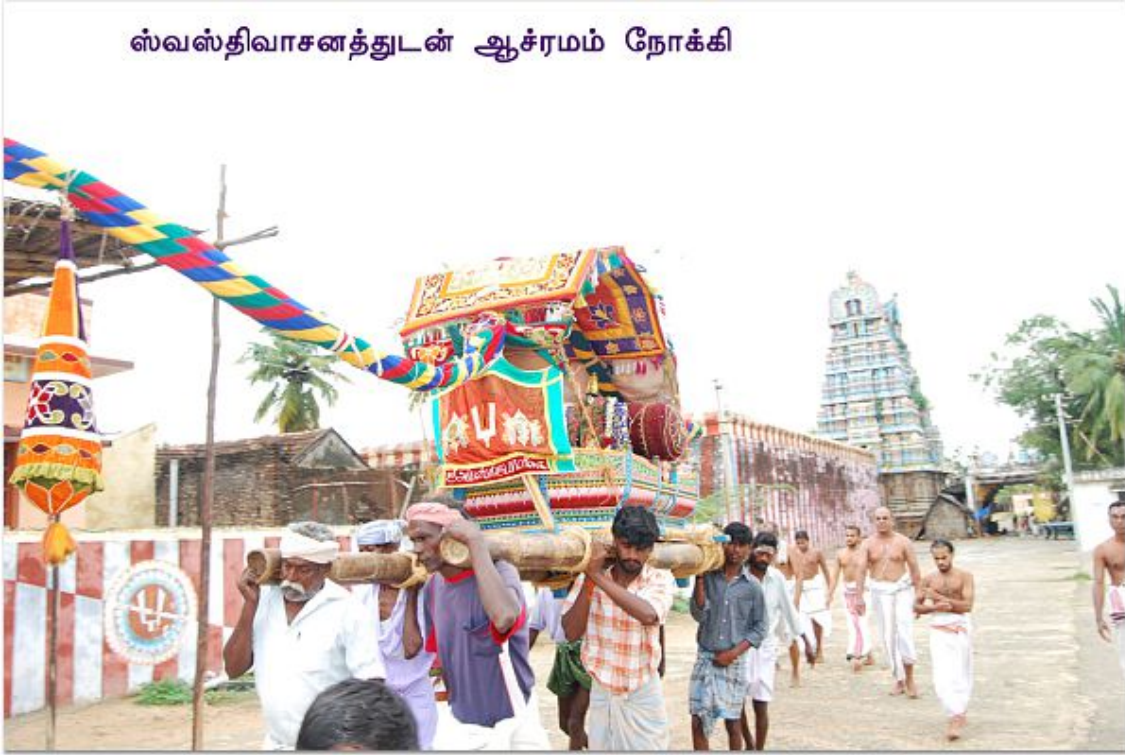
Thirumangai Mannan advices us all; through this paasuram, to not give up on the observances and practices of dharmA (dharmAnushTAnams) just because we think that BhagavAn does not care for us or has abandoned us.

"naaLum kuLitthu nAmam Odhi oLi mAmalar pAdam ucchi thannAl vaNanguvOm": Thirumangai Mannan stipulates the steps one should take to receive EmperumAn's blessings. 1) We should get up in the pre-dawn hours, 2) take the prescribed bath, 3) perform ArAdanam to Him chanting His divya nAmas and 4) prostrate at the shining Lotus Feet of EmperumAn in total surrender.

"namakke nalam aadhalil": Keeping to these observances are indeed beneficial to us, says Thirumangai Mannan. Even if BhagavAn stubbornly refuses to answer our prayers, the very performance of the anushTAnams (like snAnams, vratams, nAma sankeerthanams etc) will bear auspicious results of their own. In accordance to SrImad Bhagavad Geetha vaakyam "karmaNyeVAdikaraste mA phaleshu kadAcana" we should assume the attitude of karma yogis and pray at the sacred place of ThiruppullANi.

PASURAM 10

இலங்கு முத்தும் பவளக் கொழுந்தும் எழில்தாமரை,
புலங்கள் முற்றும் பொழில்குழந்து அழகாய புல்லாணிமேல்
கலங்கல் இல்லாப் புகழான் கலியன் ஒலிமாலை,
வலங்கொள் தொண்டர்க்கு இடமாவது பாடில் வைகுந்தமே.
ilangu muththum pavaLak kozhundum ezhilthAmarai,
pulangaL muRRum pozhilsoozhnthu azhagAya pullaNimEl
kalangal illaap pugazhAn kaliyan olimAlai,
valankoL thoNdarkku iDamAvadhu pADil vaikunthamE. (2) 9.3.10



ThiruppullANi utsavar purappAdu

Meaning:

In the final paasuram of the 3rd Thirumozhi of the 9th Decad of Periya

Thirumozhi, Thirumangai Mannan assures us that those who come in contact with these ten paasurams written by him on ThiruppullAni, would be forever rid of all troubles and sorrows and attain residence in SrI VaikuNTham without fail. Kaliyan says that he has no doubts (kalakkam or sandeham - கலக்கம்/சந்தேஹம்) about the same. He says that the sheer bewitching beauty of EmperumAn's ThiruppullANi kshetram, where every nook and cranny is decorated with pearls and tendrils of coral creepers and where many beautiful ponds and lakes filled with beautiful lotuses can be seen, kindled the desire in him to eulogise the sthalam with sweet paasurams. Those that read these sacred paasurams daily or understand the deeper meanings of the verses and teach the same to others thereby creating a link to these paasurams, will never be targeted by any sorrow again and will definitely find a place at EmperumAn's Supreme Abode - Parama Padam.

Periya Thirumozhi

9th Decad - 4th Thirumozhi



Thirumangai Mannan as ParakAla nAyaki

(Thanks:www.pbase.com/svami)



4TH THIRUMOZHI

In the previous ten verses Thirumangai Mannan as ParakAla nAyaki spoke to her friend and mind alternatively listing the various places where she enjoyed the company of EmperumAn (viz.) under the shades of the Punnai Trees, near the screw-pine bushes (தாழை புதர்) and how after making her believe in His false promises, her Lord left her, thereby plunging her into indescribable agonies. But at the end, ParakAla NAYaki says firmly that whatever be the tortures that she is subjected to, she will always only think of ThiruppullANi nAthan as her husband and lover. She further resolves to never give up the observances and practices of dharmAnushTAnams and always worship the sacred sthalam of ThiruppullANi, which would of its own bring auspicious results.

In the ten paasurams of the 4th Thirumozhi, Thirumangai Mannan as ParakAla NAYaki tells of how she left her home with her friend to have the darSanam of ThiruppullANi EmperumAn, but due to the late evening hours, she had to sadly break her journey midway and had to offer her prayers to ThiruppullANi from afar. She sends the birds as her emissaries to report to EmperumAn, asking them to describe her pitiable state and her sufferings due to the separation from her Lord. She asks the birds to please let her SvAmi know as to how emaciated she has become due to being parted from Him and how even the soothing cool moonbeams feel like hot iron being branded over her, due to the longing for union with her Swami. In spite of all the hardships and unfortunate circumstances, she is firm in her resolve that come what may, no one is going to be able to stop her from eventually meeting with her Swami at ThiruppullANi. So she reconciles at the end to spend the rather long night ahead at that way stop, by meditating on His divya nAmam and to resume her journey towards ThiruppullANi, at the break of dawn.

Sri ThyAga Brahmam in his Abheri rAga kriti, "nagumOmu ganalEni naa jaali delisi nanu brOva rA rAdA SrI raghuvara nee" says: "Oh Raghu kula TilakA! Knowing that I suffer terribly after being deprived of the darSanam of Your



radiant face, will You not hasten to help me?" This echoes the sentiments expressed by Thirumangai Mannan who is troubled by having to break his journey to ThiruppullANi and spend the long night away from EmperumAn. Kaliyan's paasurams on how unbearable his pain is being separated from his Lord and how he sends the birds as his ambassadors; reminds us of the ananya caranatvam expressed by Satguru SwamigAL in his SAVeri rAga kriti, "intakanna delpa taramA jagadeeSvara nE nIki taramA nItO". The charaNa vAkyams for this kriti goes like "nIvE tana kihaparamu rAma ninnu nammina kApuramu, nI karuNE rAjayOgamu mAKu nI mAyamE rAjabhOgamu". Sri ThyAgarAjar says: "Oh JagannAthA! The Bestower of all auspiciousness! Like a lotus floating on the water surface, my jeevan depends on Your blessings to survive! You are all the happiness and wealth I seek in this world after having surrendered at Your feet! If I can be graced by Your compassion; that would be equal to being crowned as a king for me! To sing Your praises, to contemplate on nothing else but Your enchanting beauty and to obtain union with You is greater than all the kingly riches in this world for me!"

Let us now see the similarity of thoughts and sentiments in Sri ThyAgarAja Swami kritis and Thirumangai Manna's paasurams in our coverage of each of the ten paasurams of the 4th Thirumozhi.

PASURAM 1

காவார் மடல்பெண்ணை அன்றிலரி குரலும்,
ஏவாயின் ஊடியங்கு எ:கில் கொடிதாலோ,
பூவார் மணம்கமழும் புல்லாணி கைதொழுதேன்,
பாவாய்! இதுநமக்கோர் பான்மையே ஆகாதே.

kAvAr madal peNNai anRil arikuralum,
EvAyin Udiyangu ehkil koDithAI,
poovAr maNam kamazhum pullaNi kaithozhuthEn,
pAvaay! idu namakkOr pAnmaiYE aagAdE. 9.4.1



ThiruppullANi nAthan!

Meaning:

Setting forth from her home with her friend, ParakAla NAYaki (Thirumangai AzhwAr) reaches the ocean shore which is full of swaying palm trees and the

birds that nest in those trees. Either due to tiredness or the setting of the sun (sandhyA kAlam) she is unable to continue any further and is saddened by this break in her journey. So in the first pAsuram she says that she will offer her prayers from that distant place to ThiruppullANi nAthan.

ParakAla nAyaki tells her friend: "PaavAi! (Oh girl!) My very beautiful friend! I pray to the ThiruppullANi kshetram which is like a fragrant garden full of beautiful flowers, from this sea shore where I have to tarry tonight! (poo Aar maNam kamazhum pullANi kai thozhuthen). The pangs of separation from BhagavAn is absolutely torturing me! Especially when in this palm grove, the anRil bird (krauncha pakshi) on top of the palm tree is heart-breakingly calling to its absent mate and its sweet plaintive voice plunges like a sharp blade in my already wounded heart! ("PeNNai anRil arikuralum EvAyin ooDi iyangum ehkil koDithu?")"

The mention of krauncha pakshis reminds us of the story of the Krauncha mithunam (pair) told by Sri ValmIki. When the male bird in the pair was killed by a hunter, the female bird cried out in heart-broken sorrow. On hearing its screams of agony, Sage ValmIki was very moved and got angry with the hunter and cursed him thus: "



मा निषाद् प्रतिष्ठां त्वमगमः शाश्वतीः समाः ।

यत्क्रौञ्चमिथुनादेकमवधीः काममोहितम् ।

maa nishAda pratishThaam tvam agama: sASwatee: samA:|

yat kraunca mithunAt ekam avadhee: kaama mohitam||

Thirumangai Mannan compares his plight to that of the krauncha pakshi on top of the palm tree and finds that his lovelorn heart which has no other thoughts except of ThiruppullANi EmperumAn is feeling the same grief that is felt by the Krauncha bird that has lost its mate. He says that eventhough it has now become customary for him to feel this sorrow, he will not lose faith, but will



continue to worship the EmperumAn of ThiruppullANi irrespective of whether it is fruitful to do so or not. He says that such prayer is also in his svabhAvam!

PASURAM 2

முன்னம் குறஞ்ருவாய் முவடிமண் கொண்டளந்த,
மன்னன் சரிதைக்கே மாலாகிப் பொன்பயந்தேன்,
பொன்னம் கழிக்கானல் புள்ளினங்காள்! புல்லாணி
அன்னமாய் நூல்பயந்தாற்கு ஆங்கு இதனைச் செப்புமினே.



munnam kuRaL uruvAy moovaDi maN koNDaLantha,
mannan carithaikkE mAlAgip ponpayanthEn,
ponnam kazhikkAnal puLLinangAL! pullaaNi
annamAi nool payanthaaRku aangu ithanaic ceppuminE. 9.4.2

Meaning:

In the second paasuram, ParakAla NAYaki remembers the sthala purANam of ThiruppullANi and addresses the birds on the banks of the Ponnankazhi (HiraNya nadhi) to act as her ambassadors to EmperumAn. ("PullANi annamAy nool payanthARku aangu ithanaic ceppuminE") Seeing the happily cooing birds on the banks of the HiraNya nadhi, ParakAla NAYaki requests them to convey her mirthless state to ThiruppullANi nathan. The EmperumAn at ThiruppullANi is very ancient and He has been addressed with different names in different epochs (yugAs). The sthalapurANams state that due to Him being a caturveda svarUpi, He is called as "svarUpam", "annam", "Adhi",



ponnam kazhikkAnal puLLinangAL!
(Utsavar on Garudan)



"Deivac cilayAr" and hundred other names at ThiruppullANi. SrI Adhi JagannAtha PerumAL assumed the form of an annam (swan - hamsa rUpam) in the Kali Yuga, to teach the deeper meanings of the vedas to the sages on the banks of the Chakra Theertham at ThiruppullANi. Hence EmperumAn here is also called as "annamAi nool payanthaan". ParakAla NAYaki has beautifully interwoven this thirunAmam of His in the second paasuram.

ParakAla NAYaki says: "Long ago I heard the story of how BhagavAn came in the avathAram of VAMANan and measured the world with His ThiruvaDi. Ever since I have done nothing but gone mad thinking of this avatAra viSesham and have lost my golden complexion after pining away for Him. Oh Birds! Living on the banks of the HiraNya nadhi! Please tell Him about my sorry state and fetch Him hither to me!"



PASURAM 3

வவ்வித் துழாயதன்மேல் சென்ற தனிரெஞ்சம்,
செவ்வி அறியாது நிற்குங்கொல், நித்திலங்கள்
பவ்வத் திரையுலவு புல்லாணி கைதொழுதேன்,
தெய்வச் சிலையாற்கு என் சிந்தைநோய் செப்புமினே.

vavvith thuzhaayathanmEl cenRa thani nenjam,
sevvi aRiyaathu niRkungol, niththilankaL
pavvath tiraiyulavu pullaNi kaithozhuthEn,
deivac cilaiyaaRku en cindainOy seppuminE. 9.4.3





Thulasi garland as a token of affection!

Meaning:

In the third paasuram ParakAla NAYaki asks the birds on the banks of the





HiraNya nadhi (poonankazhi) once again to go as her emissaries to ThiruppullANi nAthan. Having earlier addressed Him as "annamAi nool payanthaan" in the previous paasuram, she now addresses Him as "deivac cilayAr" and asks the birds to covey her mental ailments resulting from worries of being parted from Him - "cinthai nOi ceppuminE". The name "deivac cialyAr" is based on the Sanskrit nAmam "दिव्य चापर" - "divya cApar". Bestowing His anugraham on SrI RAmacandramUrthy who in the VibhavAvatAram worshipped Him prior to the crossing of the Ocean and the Lanka war, SrI Aadhi JagannAtha PerumAL gifted SrI RAmAn with the divya Saarngam held in His hand. Hence He became known as "divya cApar" and "deivac cilayAr". Thirumangai Mannan is reminding us of this incident here in this paasuram.

In this paasuram ParakAla NAYaki retells the episode of how, when the time came for BhagavAn to leave her, she expressed an interest to retain the TuLasi garland (ThiruthuzhAi mAlai) that was worn by Him, as a token to remember Him by. But in His haste BhagavAn forgot to give her the garland and vanished quickly, leaving her bereft of even a token of remembrance and in utter desolation. So she now requests the birds to tell her Lord of how she suffers from the unfortunate circumstance of not having received His fragrant TuLasi garland!

"nithilankaL pavva tirai ulavu PullANi tozhuthEn" - In this line ParakAla NAYaki evokes the beauty of the kshetram by saying that she bows down in prayer to ThiruppullANi kshetram, where the waves of the ocean shine with the lustre of many pearls that floats on the surface.



PASURAM 4

பரிய இரணியனது ஆகம் அணியுகிரால்,
அரியுருவாய்க் கீண்டான் அருள் தந்தவா! நமக்கு,
பொருதிரைகள் போந்துலவு புல்லாணி கைதொழுதேன்,
அரிமலர்க் கண் நீர் ததும்ப அந்துகிலும் நில்லாவே.

pariya iraNiyathanu aagam aNiyukirAl,
ariyuruvAyk keeNDAan aruL thandhavA namakku,
porutiraigal pOndulavu pullaNi kai thozhuthEn,
arimalark kaN neer tadumba anthukilum nillAvE. 9.4.4

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ariyuruvAyk keeNDAan ! (SrI Narasimhan - Ahobilam)

Meaning:

In the fourth pAsuram ParakAla NAYaki says that she prays to BhagavAn with





folded palms on the shores of ThiruppullANi where the never ending waves crash gently on the sands - "porutiraikaL pOndulavu pullANikai tozhuthEn". In this paasuram ParakAla NAYaki prays to BhagavAn as SrI Narasimhan, during which avatAram, He effortlessly lifted HiraNyan who was strong and powerful as a huge mountain and tore his chest apart with His bare hands and sharp finger-nails! ParakAla NAYaki says that as a result of meditating on this powerful rUpam she is overwhelmed by the thought that SrI Nrusimhan who appeared to protect His bhaktan, vanished quickly after the avatAra kAryam was achieved and did not stay longer so that she could have His darSanam too. So she is assailed with more tears and heartbreak and has now become so frail that her dresses no longer stay in place and fall away. She has become so weak and dejected that there remains no strength in her to straighten the garments that slip away! She is just barely able to survive against the onslaught of tears and sadness.

The heart-rending verses of the fourth paasuram where parakAla NAYaki tells movingly about her plight when BhagavAn deserted her after being very intimate with her, reminds us of the PrahlAda bhakthi vijaya kriti in Husseini rAgam by Sanit ThyAgarAja. The kriti is given below:

pallavi

Emani vEgintunE SrI rAma rAma

anupallavi

Emani vEgintu nentani sairintu nA muddu dEvuD u nanu bAsE nappayyo

caraNam 1

pAlinci lAlinci palumARu gaugilinci tElinci nanu baradESi sEya dOcEnO

caraNam 2

ADina muccaTa nAdantarangamu niNDa nIDu lEdaniyuNTi nindAka sarivArilO



caraNam 3

eDabAyaka tyAgarAju nElu SrI harini dolli baDalika lArci nA caibaTTinadi
talacucu

Sri ThyAgarAjar says:"Hey SrI RAma, my beloved! How can I tolerate the separation from You, if You leave me? After loving me and playing with me, have You now decided to cast me away as a beggar? Nothing will ever be greater than or equal to the intimately loving words that You spoke to me! How am I ever going to recover from the memories of the blissful unbroken closeness that I shared with You? My heart feels as if torn from its roots by the depth of my sadness". The words thus spoken by Saint ThyAgarAjar in PrahlAda bhaktha vijayam speaks volumes of the sorrow he felt on thinking about how SrI Hari disappeared in a second after blessing child PrahlAdan. These emotions are wonderfully similar to the aviraha bhakthi displayed by Thirumangai Mannan as ParakAla NAyaki.

PASURAM 5

வில்லால் இலங்கை மலங்கச் சரம்துரந்த,
வல்லாளன் பின்போன நெஞ்சம் வருமளவும்,
எல்லாரும் எந்தன்னை ஏசிலும் பேசிடினும்,
புல்லாணி எம்பெருமான் பொய் கேட்டிருந்தேனே.

villAl ilangai malangac caram turanda,
vallaaLan pinpOna nenjam varumaLavum,
ellaarum en tannai yEsilum pEsiDinum,
pullaaNi emperumAn poy kETTirunthEnE. 9.4.5



villAl ilangai malangac caram turanda vallaaLan!
SrI RAma parivAr - ThiruppullANi

Meaning:

In the fifth pAsuram ParakAla NAYaki says that her heart has followed the

footsteps of the mahA veeran who made the denizens of LankApuri tremble with fear by the power of His KodaNDam. Hence her heart is no longer with her and she awaits the return of the same alongwith the Thief who stole it in the first place. Now she is the object of amusement and sarcasm amongst her friends and relatives because she is foolish enough to believe in the false promises and cunning words of her Lord and continues to wait and have faith that He will come back for her soon!

In this pAsuram AzhwAr as ParakAla NAYaki, highlights the importance of MahA viSvAsam and reitrates that irrespective of what others may tell or laugh about and irrespective of whatever happens in the future, she will never lose her faith in EmperumAn's words. Those words which everyone else says are just false promises appear to her as the sweetest and most beautiful words ever spoken.

The thoughts expressed in the above paasurams find an echo in the famous ThyAgarAja kriti in the Navarasa kAnaDA rAga known as "ninnu vinA nAma di endu niluvadE". In this kriti Satguru SwamigAL says: "SrI RAMA! Your divine beauty is so pleasing to the eyes! Your divine charitham (epic) is sweet music to the ears! Your auspicious divine name shines radiantly in my tongue! Every where I turn the world seems to be filled by Your Presence. I have now earned the title of being Your dAsan. Due to my accrued puNyams from previous births, I somehow feel elated even when I hear You speak cunningly to me! So my mind will settle on nothing less than You! Let others say whatever they wish to say, I do not care for their words! Even should You be lying to me, I will treat You as being honest and believe in Your words."

The emphasis on MahA viSvAsam which is an integral part of the SaraNAgati tattvam is as evident in the kriti vaakyams as they were in the paasura vaakyams above.

Pallavi

ninnu vinA nAmadi endu niluvadE SrIharihari



Anupallavi

kanulaku nI sogasentO grammi unnadi ganuka

caraNam 1

nIdu kathalu vInulandu niNDi unnadi rAma

SrIda nInAmamu nota jelagi unnadi ganuka

caraNam 2

nEnu ecaTa jUcinanu nIvE unnadi rAmA

bhAnu vamSa tilaka nIdu bhaktuDanucu pEru ganuka

caraNam 3

kapaTamau mATalella kammanainadi nA

tapamuyOkka phalamu nIvE tyAgarAja sannuta

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PASURAM 6

சுழன்றிலங்கு வெங்கதிரோன் தேரோடும் போய்மறைந்தான்,
அழன்று கொடிதாகி அஞ்சுடரில் தானடுமால்,
செழுந்தடம் பூஞ்சோலை சூழ் புல்லாணி கைதொழுதேன்,
இழந்திருந்தேன் எந்தன் எழில்நிறமும் சங்குமே.

suzhanRilangu venkatirOn tErODum pOy maRainthAn,
azhanRu koDithAgi ancudaril thAnaDumaal,
SezhuntaDm poonchulai soozh pullaNi kaithozhuthEn,
izhanthirundEn en than ezhil niRamum sangumE. 9.4.6

Meaning:



In the sixth paasuram, ParakAla NAYaki tells the reason for breaking her journey towards ThiruppullANi. It is because of the late evening hour and the surrounding darkness due to the setting of the Sun. She further adds that while she might have proceeded to journey towards ThiruppullANi after the Moon rose in the sky and shone on the path, the soft and cool moon beams felt like molten lead over her body already tortured by passionate thoughts of her SwAmi. Hence she just could not bear to go any further on the path at night! She says that pining away for His love, she has lost her

Pray to ThiruppullANi nAthan!





complexion and the bangles have dropped out of her emaciated hands! So she discontinued her journey for that night and stayed near the sea shore and made her prayers from there itself to ThiruppullANi which was surrounded by gardens filled with lush and fragrant flowers.

The lamentations of Thirumangai Mannan in this paasuram are mirrored in the Saint ThyAgarAja kriti, "gAravimpa rAdA garuDa gamana rAma nanu" in ghanTa rAga.

Pallavi

gAravimpa rAdA garuDa gamana rAma nanu

Anu Pallavi

SrIrama manOharA Sritahrdaya vihAra cEra rAvadE ra SrI raghuvara dhIrA
caraNam 1

pErukaina lEdA pilicitE rArAdA sari vAralAda lEdA vini
varadA karuNa rAdA mArubalka vAdA mummAru nammalEdA

caraNam 2

tanayuDADumATa talli daNDrulakadi yATa gAdA ninu bADina pATa
vini nI muddunOTa yEmana valadE iccOTa mAdhava ika tEracATa

caraNam 3

rUka losagi konna sati rUpa meTlunna SrIkara guNamunna
celi celimi vIDaranna parAku nIku munna tyAgarAjavinuta bhinna

The kriti expresses the tortures experienced by Sri ThyAgarAja's mind in its longing for the absent Lord. He asks Bhagavan, "Will You not show me an iota of respect? Why don't You hasten to me even after I call You with heart-wrenching cries? Oh Great Warrior of Raghu kulam! While I sing Your praises without pause, not a word is uttered through Your beautiful lips to enquire whether all is well with me! You continue to be silent! Is there now a screen



that separates us from each other? Even if other women of low morals look exceedingly beautiful and attractive, the spouses whose wives are chaste and possess great character will never leave their wives for the other women. So why then are You avoiding me - Your chaste wife? May be You are used to being very deliberate in Your movements before, but cast away that leisure and hasten to give Your katAkshams to me at once!"



PASURAM 7

கணையார் இடிகுரலின் கார்மணியின் நாவாடல்,
தினையேனும் நில்லாது தீயிற் கொடிதாலோ,
புனையார் மணிமாடப் புல்லாணி கைதொழுதேன்,
வினையேன்மேல் வேலையும் வெந்தழலே வீசுமே.

kanaiyAr idikuralin kArmaNiyin nAvAdal,
thinaiyEnum nillaadu theeyiR koDithAIo,
punaiyAr maNimAdap pullaaNi kaithozhuthEn,
vinaiyEn mEl vElaiyum venthazhalE veesumE. 9.4.7

Meaning:

In the seventh paasuram, ParakAla NAYaki tells of another incident that happened on the shores of ThiruppullANi that multiplied the grief she already felt in being away from EmperumAn. She saw a running bull which had a bell tied around its neck and the noise from that bell as the bull ran sounded like loud thunder in her ears. The sound of the bell made her think of ThiruppullANi nAthan. Being so besotted with EmperumAn she feels like being devoured by roaring fires whenever she is reminded of anything about Him. She feels that the prayers to the kshetram of ThiruppullANi which is filled with lofty mansions and buildings only energizes the tongues of fire already consuming her and the cool sea breeze ends up inflaming the fire further and does nothing to soothe her.





PASURAM 8

தூம்புடைக்கை வேழம் வெருவ மருப்பொசித்த
பாம்பின் அணையான் அருள் தந்தவா நமக்கு,
பூஞ்செருந்தி பொன்சொரியும் புல்லாணி கைதொழுதேன்,
தேம்பல் இளம்பிறையும் என் தனக்கு ஓர்வெந்தழலே.

thoompuDaikkai vEzham veruva marupposittha
paambin aNaiyAn aruL thandavA namakku,
pooncerunti poncoriyum pullaNi kaithozhuthEn,
thEmbal iLampiRaiyum en thanakku Or venthazhalE. 9.4.8

Meaning:

In the eighth paasuram ParakAla NAYaki finds the crescent moon to be another object of torture for her already long suffering from the absence of ThiruppullANi nATHan. She says that strange and mysterious indeed are the results (phalan) of her prayers to ThiruppullANi which is filled with the golden hued flowers of the Punnai tree! Dejectedly she says that the blessings given by that ParandAman, who rests on AdhiSeshan and who broke the tusks of KuvalayApeeTam - the royal elephant of Kamsan - and killed it as if by sport, has done nothing but exacerbate the longings in her and



ParandAmA! - ThiruppullANi





has made the cool and gentle crescent moon beams to feel like hot coals on her body!



Adhi Purushan!
(Thiruppullani Utsavar)



PASURAM 9

வேதமும் வேள்வியும் விண்ணும் இருசுடரும்,
ஆதியும் ஆனான் அருள் தந்தவா நமக்கு,
போதலரும் புன்னைகுழ் புல்லாணி கைதொழுதேன்,
ஓதமும் நானும் உறங்காது இருந்தேனே.

vEdamum vELviyum viNNum iru cuDarum,
aadhiyum aanAn aruL thannthavA namakku,
pOdalarum punnai soozh pullaNi kaithozhuthEn,
Odamum nAnum uRangAthu irundEnE. 9.4.9

Meaning:

In the ninth paasuram, we see the beauty of the poetry as well as the depth of emotions felt by AzhwAr. As the nighttime lengthens and the crescent moon shines in the sky, the noisy and restless waves of the ocean keep crashing against the shore and looking at that scene ParakAla NAYaki feels that the state of her mind is not dissimilar to the ocean waves, that rise and fall without any let! She prays to the Adhi Purushan - Adhi JagannAtha PerumAL of ThiruppullANi - as the Parama Purushan; the Primordial Cause for the creation of the whole universe.

In the lines "vEdamum vELviyum, viNNum iru cuDarum Adhiyum Aanaan", ParakAla NAYaki elaborates on the tattvams of Purusha sUktam which says "tasmAt virADa jAyata| virAjo adhi pUrusha:". SayanAcAryAr's bhAshyam (commentaries) on Vedam, talks of how the ParamAtma who is sarva VedAnta Vedyam, out of his own Will (sankalpa mAyai) extended His Form (Viswarupam) and became the Cause, Support and Lord of the entire universe and shines radiantly as the Aadhi Purushan.

योभिरयं सर्व वेदान्त वेद्या परमात्मा स एव स्वकीयया मायया देहं ब्रह्माण्डं शृष्ट्वा



तत्र जीवरूपेण प्रविश्य विराड् ब्रह्माण्डाभिमानि देवात्मा जीवोबिभवत्

யோ பிரயம் ஸர்வ வேதாந்த வேத்யா பரமாத்மா ஸ ஏவ ஸ்வகீயயா மாயயா
தேஹம் ப்ரஹ்ம்மாண்டம் ஸ்ருஷ்ட்வா தத்ர ஜீவருபேண ப்ரவிச்ய விராட்
ப்ரஹ்ம்மாண்டாபிமானீ தேவாத்மா ஜீவோபிபவத்

yObhirayam sarva vedAnta vedyA paramAtmA sa eva svakIyayA mAyayA deham
brahmaaNDam SrshTvA tatra jeevarUpeNa praviSyA viraaD brahmaaNda
abhimAnI devAtmA jeevobibhavat

Purusha sUktam elaborates on the story of creation of this universe and its
jeeva rAsis. EmperumAn - Adhi JagannAthan created Catur-Mukha Brahma and
the Four Vedas related to him, the Purusha sUkta yaj~nam was performed by
that Brahma and from that Yajna~Purushan came the Chandran (from the mind
of the Yaj~na Purushan), Sooryan (from the eyes), Vayu (from the prANan),
Sky (from the navel), Svargam (from the Siras - head), Bhoomi (from the feet),
Directions (from the ear) and so on. Every thing in the universe was created by
the Will (Sankalpam) of the Adhi Purushan. The related Purusha sUkta
vaakyams are as follows:

..... यत् पुरुषेण हविषा । देवा यज्ञमतन्वत ।

.....तस्माद् यज्ञात् सर्वहुतः । ऋचः सामानि जज्ञिरे ।

छन्दांसि जज्ञिरे तस्मात् । यजुस्तस्मादजायत ।

..... यत् पुरुषं व्यदधुः । कतिधा व्यकल्पयन् ।

मुखं किमस्य कौ बाहू । कावूरू पादावुच्येते ।

.....चन्द्रमा मनसो जातः । चक्षोसूर्यो अजायत ।

मुखादिन्द्रचाग्निश्च । प्राणात् वायुरजायत ।



नाभ्या आसीदन्तरिक्षम् । शीष्णो द्यौः समवर्तत ।

पद्भ्यां भूमिर्दिशश्चोत्रात् । तथा लोकाः अकल्पयन् ॥

वेदाहमेतं पुरुषं महान्तम् । आदित्यवर्णं तमसस्तु पारे ।

सर्वाणि रूपाणि विचित्य धीरः । नामानि कृत्वाऽभिवदन् यदास्ते ।.....

".....yat purusheNa havishA | devA yaj~nam atanvata |
.....tasmAd yaj~nAt sarvahuta: | Rca: sAMAni jajnire |
chandAgumsi jaj~nire tasmAt | yajus tasmAd ajAyata
.....yat purusham vyadadhu: | katidhA vyakalpayan |
mukham kimasya kau bAhU | kavUrU pAdA ucyete
.....candramA manaso jAta: | caksho sUryo ajAyata |
mukhAdindracAgniSca | prANAd vAyurajAyata
nAbhyA Aseedantariksham | SeershNau dhyau: samavartata |
padbhyAm bhoomir diSa: SrotrAt | tathA lokAgumm akalpayan ||
.....vedAhametam purusham mahAntam |
AdityavarNam tamasastu pAre |
sarvANi roopANi vicitya dheera: | nAMAni krtvAbhivadan yadAste ||....."

The Parama Purushan Aadhi JagannAthan who is eulogised by the AzhwAr as "vEdamum vELviyum viNNum iru cuDarum Aadhiyum AanAn" created all the rUpams as stated in the Purusha sUkta vaakyam, "sarvANi roopANi vicitya dheera: | nAMAni krtvAbhivadan yadAste ||" and gave them appropriate names and maintains them as their YajamAnan and brilliantly shines as the Dheera Purusha. So AzhwAr says that as ParakAla NAYaki he prayed to that great Veda Purushan SrI Aadhi JagannAthan of ThiruppullANi and His choice place of residence, which is the very auspicious ThiruppullANi kshetram. The paasura

vaakyam is "pOdalarum punnai soozh PullANi kai tozhutEn". AzhwAr proceeds further and says: "The blessings He gave me in return for my prayers are very strange and beyond comprehension. SrI Aadhi JagannAtha PerumAL promptly left me to waste away on this sea shore! So "Odamum nAnum uRangAthirunthEn" - just like the ocean created by Him never stops or sleeps, due to the ceaseless motions of its waves, EmperumAn has left me here as a companion to this ocean so that being besotted with Him I am also being tossed around like these sleepless waves in my passionate thoughts of Him. To add to this misfortune, He also lengthens the night and slows the time so that it is well nigh impossible to escape these tortuous emotions!"



Veda Purushan ThiruppullANi Adhi JagannAthan!

The different analogies given by the AzhwAr over the course of the ten



paasurams like; "Odamum naanum uRangadirunthEnE", "PullANi em PerumAn poi kETTirundEn", "arimalark kaNNeer thathumba" etc to tell us of the grief felt by him because of his unfulfilled, unrequited love for EmperumAn finds an immediate echo in the kriti in dharbhAr rAga; "rAmAbirAma ramaNeeya nAma", by Saint ThyAgarajar. The kriti vakyams are as follows:

Pallavi

rAmAbhirAma ramaNIya nAma samAja ripu bhIma sAkEta dhAma

caraNam 1

vanaja lOcana nIvu valasi alasiti nI manasuna dayalEdu mallADi phalamEmi

caraNam 2

manasuna celi nIkE marulu konnadi gAni canuvuna jeyi baTTi samrakshijn~acavu

caraNam 3

kOri kOri ninnu goluvaga nIku dAri vEREyayi nadi dhAta vrAtEmO

caraNam 4

kamanIyamagu pAnpu gAvinciti nandu ramiyimpaka nannu racca jEsEvu

caraNam 5

dikku nIvani nEnu dina dinamunu namma yekku takkuvalandu enasedu guNamEmO

caraNam 6

nIkE dayabuTTi nIvu brOvavalE rAkEndu mukha tyAgarAja rakshaka SrI

Meaning:

"Oh SrI RAmachandra! The possessor of the most enchantingly beautiful name that is the thAraka manthram! You are the brilliant flame of the Kingdom of Ayodhya! You are the mahA Purushan who causes the enemies to tremble in fear! Your eyes are like red lotuses! My mind wilts at Your lack of compassion for me! What do You benefit from inflicting this pain and suffering on me?"







The brilliant flame of AyOdhyA! - ThiruppullANi SrI RAmar

"My mind is like a woman fallen heedlessly in love with You and she is now suffering because You show no mercy! Your blessings to this woman who does nothing but plead with You and offer prayers to You, is quite strange! I do not know what is her fate! It does not appear as if moved by her pleas You are going to hasten to her aid! So tell me what plans do You have for this mad woman who is so enamoured of You! Here she has prepared a beautifully soft and regal bed ready for You to rest when you come and she eagerly awaits the day when she will find the safety in Your loving embrace! Instead of offering her Your helping hand, You seem to be deeply lost in thoughts taking no notice of her! Please show some dayA and protect me!"

As seen above, Sri Satguru Swamigal has portrayed his mind as a woman madly



in love with SrI RAmAn, which is comparative to the assumption of the ParakAla Nayaki role by Thirumangai AzhwAr. Sri Satguru Swamigal puts forth his appeal for mercy and compassion to the KalyANa JagannathAn who is the darbha Sayana RAmAn of ThiruppullANi.



PASURAM 10

பொன்னலரும் புன்னைகூழ் புல்லாணி அம்மாளை
மின்னிடையார் வேட்கைநோய் கூர இருந்ததனை,
கன்னவிலும் திண் தோள் கலியனொலி வல்லார்,
மன்னவராய் மண்ணாண்டு வானாடும் உன்னுவரே.

ponnalarum punnai soozh pullaani ammAnai
minnidaiyar vETkai nOy koora irunthathanai,
kal navilum thiN thOL kaliyan oli vallAr,
mannavarAy maNNaANdu vAnAdum unnuvarE. 9.4.10



pullaani ammAn!

Meaning

In the tenth and final paasuram Thirumangai Mannan who spent the days and





nights of his life devoted to the puNya karmAs of Bhagavth smaraNam, dyAnam and keerthanam, tells us about the kinds of Sreyas that will come calling on those who read the paasurams written on ThiruppullANi nAthan.

AzhwAr says that those who read and understand the deeper meanings of the ten paasurams that poured out of him as an expression of his unbounded love and devotion to SrI Aadhi JagannAtha PerumAL, Who resides in the ThiruppullANi kshetram where the Punnai trees bearing golden hued flowers grow abundantly, and Who has been eulogized by the AzhwAr as:

- "deivac cilayAr" (Divya cApar)
- "annamAi nool payanthaan" (Hamsa rUpi)
- "moovaDi maN koNDaLantha mannan" (VAMaNa AvatAram)
- "iraNiyathanu Aagam aniyukirAl keeNDavan" (SrI Narasimhan)
- "villAl ilangai malangac caram turanda vallALan" (SrI RAman)
- "pAmbin aNaiyan" (SrI Maha VishNu)
- "vedamum vELviyum viNNum mannum iru cuDarum Aadhiyum Anavan" (Parama Purushan)

Such fortunate persons will "mannavarAy maNNANdu vAnADum unnuvarE" (i.e) they will live as kings on this earth and later they will attain Moksham and become nitya sooris at Parama Padam where EmperumAn resides permanently.

Just like Thirumangai AzhwAr, there are countless ardent devotees from time immemorial who have worshipped ThiruppullANi EmperumAn SrI Aadhi JagannAtha PerumAL, Darbha-Sayana RAman, PaTTAbhirAman, SrI PadmAsani thAyAr and SanthAna GopAlakrishNan. Given below is a ceyyUL (Verse-poem) from one such bhaktA of ThiruppullANi!





Ardent devotees of Adhi JagannAtha PerumAL

(Prakrutam Srimad Azhagiya Singar at RamanAthupuram SrI Ramar Koil)



தேனே! கனியே! தெவிட்டாத

தெள் ஆரமுதே! புல்லாணிக்

கோனே!இனியாகிலும் அருள்வாய்

குருவே இரவிசுலத்தோனே

tEnE! kaniyE! teviTTAda

teL AaramudE! PullANik

kOnE! iniyAgilum aruLvai

guruvE iravi kulattOnE

Let us now see the meanings of two choice verses from a work called as "ThiruppullANi mAlai" written by another devotee who has based his writings on ThirukkuRaL written by Thiru VaLLuvar and interwoven the kuraL vaakyams in his ceyyuL. Appropriate to its name "ThiruppullANi mAlai" with its beautiful word-play and inner meanings is indeed a hAram (mAlai) worn with love by ThiruppullANi nAthan!

In the first ceyyuL (verse) in our selection, the author writes about BhagavAn's mahAtmiyam thus:

வேதங்காணவும் எட்டான் எடுத்த விளக்கவும் எட்டான்

சீதங்களார் மலர்ச் செல்விக்கு வைத்த திருப்புல்லையான்

பாதங்கள் சேர்ந்துய்க வஞ்சமனத்தான் படிற்றெழுக்கம்

பூதங்கள் ஐந்துமகத்தே நகுமெனும் புன்மையற்றே

"vedankANavum eTTAn eDuttu viLakkavum eTTAn

seedangaLAr malarc celvikku vaitta tiruppullaiyAn

pAdangaL sErnduyka vancamanattAn paDiRRezhukkam

bUdangaL ayindumakattE naku menum punmaiyaRRE"





Vedam kANavaum eTTAn!

Poornakumbha mariyAdai for ThiruppullANi utsavar

Meaning:

BhagavAn is Aagama mAtRa pramANan (i.e) He can only be known through the Vedas and AagamAs. Countless Upanishads eulogize him as Satya, J~nAna Aananda SvarUpa and SaraNagata satyan. Even the VedAs do not know Him completely "vedankANavum eTTAn" and He is beyond common human experience and explanations "eDuttu viLLakkavum eTTAn". He attains Eka Seshitvam at ThiruppullANi with SrI PadmAsani thAyAr and blesses His devotees. SrI PadmAsini thAyAr is the MandAra mAlai (MandAra garland) that decorates the head (Siras) of the VedAs as beautifully expressed by Swami Desikan "nigama vacasAm mauLi mandAra mAlA" in his SrI Stuti slokam. She resides very happily on the beautiful chest of SrI Aadhi JagannAtha PerumAL. Hence the "ThiruppullANi mAlai" says "pAdangaL sErnduyka". The ceyyuL further states through the kuRaL vAkyam (வஞ்சமனத்தான் படிற்றெழுக்கம் பூதங்கள் ஐந்துமகத்தே நகு - vancamanattAn....ayindum akattE naku) woven inside the



ceyyuL that by such a worship the impediments caused by the five senses (pancha indhriyams - aym pulangaL) will disappear and auspiciousness will abound!

In the next ceyyuL under study, the ThirukkuRaL vAkyam "poruLallavaraip poruLAkac ceyyum poruLallatillai poruL - பொருளல்லவரைப் பொருளாகச் செய்யும் பொருளல்லதில்லை பொருள்" is contained inside the body of the ceyyuL. The whole verse is as follows:

அருளானா மனப்புல்லை வந்தாய் பொருளல்லவரைப்
பொருளாகச் செய்யும் பொருளல்லதில்லை பொருள் எனலாற்
திருவார் பொருட் செல்வம் எங்கனும்தான் நின்திருவருளால்
வருமாதலாலுன்னை மெய் பொருளாக வழத்துவனே

"aruLALanA manappullai vandAi poruLallavaraip
poruLAkac ceyyum poruLallatillai poruL enalAR
tiruvAr poruL celvam enganumtAnn nin tiruvaruLAI
varumAdalAlunnai mey poruLaka vazhuttuvanE"

Meaning:

The ceyyuL says that ThiruppullANi EmperumAn in the mey poruL - Supreme Truth! His blessing alone is the most important thing in this world and the rest are just fleeting, transitory pleasures that mean nothing. So the author of "ThiruppullANi mAlai" says that having understood this, he worships the ThiruppullANi nAthan with sincere devotion! Quoting the KuRaL vaakyams, the author says, "The Only One capable of making those that have nothing to become those that have everything is BhagavAn alone" ("poruLallavaraip poruLAkac ceyyum poruLallatillai poruL - பொருளல்லவரைப் பொருளாகச் செய்யும் பொருளல்லதில்லை பொருள்"). So the author concludes that except for BhagavAn and His anugraham, everything else in this world is not worth the pursuit or attainment.





CONCLUSION

In the previous pages we have learnt about SrI Adhi JagannAtha PerumAL, SrI PadmAsani thAyAr, SrI Darbha-Sayana Raman, SrI PaTTAbhi Raman and SrI SanthAna GopAlakrishNan who reside in the SaraNagati kshetram of ThiruppullANi. We have also seen the sthala mahAtmiyam and the great acts performed by EmperumAn in the vibhavAvatAram of SrI Raman at Sethukkarai and ThiruppullANi. Further we have enjoyed the sweet melodies of ThyAgarAja kritis, bhAvam filled outpourings of Thirumangai Mannan and the exquisite poetry of Swami Desikan through the discussion of their compositions as related to ThiruppullANi kshetram and SrI RAMachandra MURthy.



sadagopan.org



Srimad Azhagiya Singar performing mangalaasaasanam at SrI KothaNDarAmar Temple at Ramanathapuram

adiyEn offers my SaaSTaanga praNAMams to SrI Aadhi JagannAtha PerumAL and SrI PadmAsani thAyAr for having provided me with this opportunity to





write about this extraordinary kshetram. adiyEn will now conclude this write-up with a paasuram from a work called as "ThiruppullANi vaNNam" wherein the author says: "I will worship none but You, I will desire for nothing but You, I will not be swayed by thoughts of other impermanent treasures and wealth of this world and will pursue no other goal than You".

புல்லாணி மாயவானே! புத்தேனிற் மற்றோர் பேர்
வல்லாணி என் செவிக்கு மாறுகாண் – சொல்லாதே
நின்னையே பாவிப்பேன், நின்னையே போஷிப்பேன்
நின்னையே நேசிப்பேன்

"pullANi mAyavanE! puttEniR maRROr pEr
vallANi en cevikku mARu kANN-sollAdE
ninnaiyE bAvippEn, ninnaiyE pOshippEn
ninnaiyE nEsippEn"

SrI PadmAsani thAyAr samedA SrI Adhi JagannAtha PerumAL ThiruvaDigaLE
saraNam

Thirumangai AzhwAr ThiruvaDigaLE saranam

dAsan,

Oppiliappan Koil VaradAchAri SaThakOpan



ThiruppullANi Adhi JagannAtha PerumAL

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