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srImathE rAmAnujAya nama:



**Poygai Azhvar aruLich seydhha
Mudhal Thiruvandhadhi
Vyakhyana Saram**



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Based on the vyakhyanam of Swami Periyavachchan Pillai

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**Poygai Azhvar aruLich seydhA
Mudhal Thiruvandhadhi
Vyakhyana Saram**

Thaniyan

கைதை சேர் பூம்பொழில் சூழ் கச்சி நகர் வந்துதித்த
பொய்கைப் பிரான் கவிஞர் போரேறு - வையத்து
அடியவர்கள் வாழ அருந்தமிழ் நூற்றந்தாதி
படிவிளங்கச் செய்தான் பரிந்து

kaidhai sEr pUmpozhil sUzh kachchi nagar vandhudhiththa
poygaip pirAn kavinjar pOrERu - vaiyaththu
adiyavargaL vAzha arunthamizh nURRandhAdhi
padiviLangkach seydhAn parindhu

Meaning:

kavinjar pOr ERu	- The bull (very special) amongst poets
poygaip pirAn	- known as Poygai Azhvar
vandhu udhiththa	- was born
kachchi nagar	- in Kanchipuram
pUmpozhil sUzh	- which is surrounded by beautiful gardens
kaidhai sEr	- that have many Thazhai flowers.
viLangkach seydhAn	- He made bright (created)
parindhu	- with affection
padi	- on this Earth
arum thamizh nURRandhAdhi	- the rare Tamil 100 Andhadhi verses
adiyavargaL	- so that the Srivaishnavas
vaiyaththu	- in this world
vAzha	- may live.

Vyakhyana Saram:

Kanchi derives its name from Brahma who is known as ka:, who worshipped the Lord in this kshetra. In that famed city, in a lotus flower within a lotus pond, under the star Thiruvonam (Sravanam) which is the star of the Lord Himself, Poygai Azhvar was born. He gave the wonderful Mudhal Thiruvandhadhi pasuram which is like a lamp that drives away the darkness of the mind and lifts the soul up.

Avatharikai

Avatharikai Saram:

The Supreme Lord Sriman Narayana, seeing that the samsaris were floundering and caught in the samsaric ocean, wishing that they understand and reach Him, gave them their body and senses and followed that with the Veda sastras, His own avataras and then

gave them the Azhvars. Of these Azhvars, the first three Azhvars began the work that is collectively known as the Nalayira Divya Prabandham. The first three Azhvars - Poygai Azhvar, Bhudhaththazhvar and Peyazhvar respectively wrote the the Mudhal Thiruvandhadhi, Irandam Thiruvandhadhi and Moonram Thiruvandhadhi.

Poygai Azhvar was born in the divine nakshatram of Thiruvonam in the month of Aippasi, as the amsam of the Lord's conch Panchajanya, in the divine desam of Thiruvekka in Kanchipuram, in a lotus flower. Just as Brahma appeared in the lotus flower and gave the Vedas, so too Poygai Azhvar appeared in a lotus and gave the Divya Prabandham. Just as the Sun appears, so too Azhvar appeared in this world.

He has been celebrated by Nammazhvar as "senjchoR kavi" and by Thirumangai Azhvar as "senthamizh pAduvAr". Thiruvarangaththamudhanar celebrates Poygai Azhvar in his Ramanuja Nutrandhadhi as "varuththum puRaviruL mARRa em poygaip pirAn maRaiyin kuruththaiyum senthamizh thannaiyum kUtti onRath thiriththanReriththa thiruvilakku".

The first three Azhvars are always immersed in the Lord in His form in the paramapadham. In addition, they are also immersed in His archa form in Thiruvengadam (Thirumalai) and in His avatara form of Trivikrama.

Through his mudhal thiruvandhAdhi, Poygai Azhvar explains the state of "para bhakti". Bhudhaththazhvar, in his iraNdam thiruvandhAdhi, explains the state of "para njAna". Peyazhvar, in his mUnRAm thiruvandhAdhi, explains the state of "parama bhakti". All three azhvars explain and show all these three states, but it can be said that each has a greater interest in one of the three. Together, the three prabandhams are to be considered as a single sastra.

Pasuram 1

வையம் தகளியா வார்கடலே நெய்யாக
வெய்ய கதிரோன் விளக்காக - செய்ய
சுடர் ஆழியான் அடிக்கே சூட்டினேன் சொல் மாலை
இடராழி நீங்குகவே என்று

vaiyam thagaLiyA vArkadalE neyyAga
veyya kadhiraOn viLakkAga - seyya
sudar AzhiyaAn adikke sUttinEn sol mAlai
idarAzhi nIngugavE enRu

Meaning:

vaiyam	- Using the Earth
thagaLiyA	- as a vessel,
vAr kadale	- the surrounding ocean
neyyAga	- as the ghee, and
veyya kadhiraOn	- the Sun with hot rays

viLakkAga	- as the light,
sUttinEn	- I rendered
sol mAlai	- the garland made of words,
idar Azhi nInguga enRu	- saying 'remove the ocean of obstacles',
adikke	- at the divine feet of
seyya sudar AzhiyAn	- Him who has the Chakra with the bright red light.

Vyakhyana Saram:

Poygai Azhvar determines that there has to be a cause for this world with its amazing activities and that that cause should have unlimited knowledge and power as well as possess weapons such as Shanka (the Conch) and Chakra (the Discus) which can drive away the enemies. In this pasuram, he shows the Lord who is the source of all and in His divine feet, true to his nature, he performs service by singing His praise.

Pasuram 2

என்று கடல் கடைந்தது? எவ்வுலகம் நீரேற்றது?
ஒன்றும் அதனை உணரேன் நான் - அன்று அது
அடைத்து உடைத்து கண் படுத்த ஆழி இது நீ
படைத்து இடந்து உண்டு உமிழ்ந்த பார்

enRu kadal kadaindhadhu? evvulagam nIrERRadhu?
onRum adhanai uNarEn nAn - anRu adhu
adaiththu udaiththuk kaN paduththa Azhi idhu nI
padaiththu idandhu uNdu umizhndha pAr

Meaning:

enRu	- When did You
kadal kadaindhadhu	- churn the milky ocean;
evvulagam	- For which world
nIr ERRadhu	- did You receive the water;
onRum adhanai unarEn nAn	- I don't know even a little bit about these.
adhu	- That ocean is the
Azhi	- ocean,
kaN paduththa	- where You are always resting,
anRu	- on which during Sri Rama's time
adaiththu	- You built a dam and
udaiththu	- then broke it (after killing Ravana).
idhu	- This world
pAr	- is the Earth, that
nI padaiththu	- You created,
idandhu	- lifted (as Sri Varaha)
uNdu	- swallowed (during praLaya), and
umizhndha	- brought forth.

Vyakhyana Saram:

Does one have to struggle with such analysis to determine that He is the supreme and source of all? In this pasuram, Azhvar states that would not His acts such as churning the milky ocean, measuring the worlds, building a bridge across the ocean, breaking that bridge, resting on the ocean, creating the world, lifting it, swallowing it and bringing it back forth, show that He is the supreme.

Pasuram 3

பாரளவும் ஓரடி வைத்து ஓரடியும் பாருடுத்த
நீரளவும் செல்ல நிமிர்ந்ததே - சூருருவின்
பேயளவு கண்ட பெருமான்! அறிகிலேன்
நீயளவு கண்ட நெறி

pAraLavum Oradi vaiththu Oradiyum pAruduththa
nIraLavum sella nimirndhadhE - sUruruvin
pEyaLavu kaNda perumAn! aRigilEn
nIyaLavu kaNda neRi

Meaning:

Oradi	- One unparalleled divine foot
pAr aLavum vaiththu	- covered the whole world;
Or adiyum	- the other divine foot
nimirndhadhE	- arose and
sella	- went
nIr Alavum	- up to the AvaraNa waters
pAr uduththa	- that surround the world.
perumAn	- O Lord!
aLavu kaNda	- who saw the end of life for
pEy	- Puthana
sUr uruvin	- who came in the form of a divine damsel;
arigilEn	- I cannot measure or understand
nI aLavu kaNda neRi	- the actions that You have performed.

Vyakhyana Saram:

In the previous pasuram, Azhvar talked about His act of measuring the worlds. He gets caught in that great act, tries to experience it, and unable to experience it fully keeps talking about it in this pasuram.

Pasuram 4

நெறி வாசல் தானேயாய் நின்றானை ஐந்து
பொறி வாசல் போர்க்கதவம் சார்த்தி - அறிவானாம்

ஆலமர நீழல் அறம் நால்வர்க்கு அன்று உரைத்த
ஆலம் அமர் கண்டத்தரன்

neRi vAsal thAnEyAy ninRAnai aindhu
poRi vAsal pOrkkadhavam sArththi - aRivAnAm
Alamara nIzhal aRam nAlvarkku anRu uraiththa
Alam amar kaNdaththaran

Meaning:

aran - Shiva,
Alam amar kaNdaththu - who has the Alahala poison in his throat,
anRu - at one time
Ala mara nIzhal - in the shadow of the banyan tree,
aRam uraiththa - taught Dharma
nAlvarkku - to four sages (Agastya, Daksha, Pulasthya and Kashyapa).
sArththi - By closing
pOrk kadhavam - the unshutable doors to
aindhu poRi vAsal - the five senses,
aRivAnAm - will he understand (he will not)
neri vAsal thAnEyAy ninRAnai - the Lord who is both the means and the end.

Vyakhyana Saram:

May be Azhvar cannot experience such an act of the Lord; would Rudra with his great knowledge and capacity to teach others as Dakshinamurthy understand Him? Azhvar replies - "I gained the flawless knowledge by His grace and even I am unable to fathom His greatness; how is it that Rudra, who gained knowledge and power through penance, assume that he can understand Him and even begin to teach others about it?"

Pasuram 5

அரன் நாரணன் நாமம் ஆன்விடை புள்ளுர்தி
உரை நூல் மறை உறையும் கோயில் - வரை நீர்
கருமம் அழிப்பு அளிப்புக் கையது வேல் நேமி
உருவம் எரி கார் மேனி ஒன்று

aran nAraNan nAmam Anvidai puL Urdhi
urai nUl maRai uRaiyum kOyil - varai nIr
karumam azhippu aLippuk kaiyadhu vEl nEmi
uruvam eri kAr mEni onRu

Meaning:

nAmam - One's name
aran - is Hara
nAraNan - (and one's name) is Narayana;
Urdhi - One's conveyance

An vidai	- is the bull
puL	- (and one's conveyance) is the bird Garuda;
urai	- One's book
nUl	- is the (authored) Agama
maRai	- (and one's book) is the (unauthored) Vedas;
uRaiyum kOyil	- One's place
varai	- is the hard mountain
nIr	- (and one's place) is the cool ocean;
karumam	- One's work
azhippu	- is destruction
aLippu	- (and one's work) is protection;
kai adhu	- One's weapon in hand
vEl	- is the spear
nEmi	- (and one's weapon) is the Sudarshana Chakra;
uruvam	- One's form
eri	- is like the burning fire
kAr	- (and one's form) is like the cool dark cloud;
onRu mEni	- One (Shiva) is the body for the other (Narayana).

Vyakhyana Saram:

When the majority of the people of this world think that Rudra is the supreme and praise and worship him, how is it that Azhvar talks about Rudra's knowledge in such a fashion? Azhvar replies - "that Sriman Narayana is the supreme and that it is not Rudra can be seen from their names, their conveyance, their activities, etc".

Pasuram 6

ஒன்றும் மறந்தறியேன் ஓத நீர் வண்ணனை நான்
இன்று மறப்பனோ? ஏழைகள்! - அன்று
கருவரங்கத்துள் கிடந்து கை தொழுதேன் கண்டேன்
திருவரங்க மேயான் திசை

onRum maRandhaRiyEn Odha nIr vaNNanai nAn
inRu maRappanO? EzhaigAL! - anRu
karuvarangkaththuL kidandhu kai thozhudhEn kaNdEn
thiruvarangka mEyAn thisai

Meaning:

anRu	- At the time of
karu arangkaththuL kidandhu	- being in the womb
kaNdEn	- I saw
thisai	- the nature of
thiru arangka mEyAn	- the Lord who is resting in Srirangam
kai thozhudhEn	- and worshipped Him.
maRandhaRiyEn	- I will not forget

onrum	- even a little of His divine qualities.
EzhaigAL	- O people! who have lost the wealth that is Bhagavad Vishayam
nAn maRappanO	- will I forget
inRu	- today
Odha nIr vaNNanai	- the Lord who has the same color as the ocean.

Vyakhyana Saram:

If Rudra cannot understand and speak of Him, how is it that Azhvar is able to. Azhvar replies - "Am I like Rudra who when sattva guNas arise will pray to the Lord and understand Him a little and when lowly qualities rise will claim that he himself is supreme? I saw Him by His own unconditional grace; therefore, there is no way that I forget Him".

Pasuram 7

திசையும் திசையுறு தெய்வமும் தெய்வத்து
இசையும் கருமங்கள் எல்லாம் - அசைவில் சீர்க்
கண்ணன் நெடுமால் கடல் கடைந்த காரோத
வண்ணன் படைத்த மயக்கு

thisaiyum thisaiyuRu dheyvamum dheyvaththu
isaiyum karumangkaL ellAm - asaivil sIr
kaNNan nedumAl kadal kadaindha kArOdha
vaNNan padaiththa mayakku

Meaning:

thisaiyum	- The world with its directions,
thisai uRu dheyvamum	- the devatas in those directions
dheyvaththu isaiyum	
karumangkaL	- the actions that are the responsibilities of those devatas,
ellam	- and such
padaiththa	- were created by Him,
kAr Odha vaNNan	- who has the color like dark clouds and the ocean,
kaNNan	- who was born as Sri Krishna
asaivu il sIr	- with the unchangeable divine qualities,
nedu mAl	- who has unmatched love for His devotees, and
kadal kadaindha	- who churned the ocean,
mayakku	- to cloud the mind.

Vyakhyana Saram:

If He is that readily accessible, how is that this world strays away from Him and goes after other beings? Azhvar replies - It is due to His amazing power - that keeps those without love for Him, away.

Pasuram 8

மயங்க வலம்புரி வாய் வைத்து வானத்து
இயங்கும் எறிகதிரோன் தன்னை - முயங்கு அமருள்
தேராழியால் மறைத்தது என்? நீ திருமாலே!
போராழிக் கையால் பொருது

mayangka valampuri vAy vaiththu vAnaththu
iyangkum eRikadhirOn thannai - muyangu amaruL
thErAzhiaI maRaiththadhu en? nI thirumAlE!
pOrAzhik kaiyAl porudhu

Meaning:

thirumAlE	- O Srinivasa!
nI	- You, whose words never fail,
pOr Azhi kaiyAl	- with the Chakra ready for battle in Your hand
porudhu	- fought (with Bheeshma)
muyangu amaruL	- in the Kurukshetra battlefield filled with armies;
vAy vaiththu	- You kept in Your divine lips (blew)
valampuri	- the Panchajanya
mayangka	- and made both Your devotees and enemies faint;
eRi kadhirOn thannai	- You made the Sun with its rays
vAnaththu iyangkum	- which moves about in the sky
maRaiththadhu	- not dawn,
thEr AzhiaI	- with the Chakra.
en	- Why did You do all this?

Vyakhyana Saram:

While He may keep those who show no love for Him confused, in the case of those who truly love and seek Him, He is ready to even destroy His own nature and be biased toward them.

Pasuram 9

பொருகோட்டோர் ஏனமாய்ப் புக்கிடந்தாய்க்கு அன்று உன்
ஒரு கோட்டின் மேல் கிடந்ததன்றே - விரிதோட்ட
சேவடியை நீட்டித் திசை நடுங்க விண் துளங்க
மாவடிவின் நீ அளந்த மண்

porukOttOr EnamAyp pukkidadhAykku anRu un
oru kOttin mEl kidandhadhanRE - virithOtta
sEvadiyai nIttith thisai nadungka viN thuLangka
mAvadivin nI aLandha maN

Meaning:

maN	- The world
nI aLandha	- that You measured
mA vadivin	- in the big form of Thrivikrama,
adiyai	- using the divine foot
virI thOtta sE	- that is red like the blossomed petals of a lotus,
nItti	- which grew
thisai nadungka	- and struck fear in people of all directions
viN thuLangka	- and in the devas
kidandhadhanRE	- was present
un oru kOttin mEl	- at the tip of one of Your tusks
anRu	- at the time
pukku idandhAykkku	- You immersed in the praLaya waters and lifted it,
Or EnamAy	- as the unmatched Varaha
poru kOttu	- with the warring tusks.

Vyakhyana Saram:

Does that mean that only those who seek Him will be saved; will the rest be destroyed? Azvar replies - That's not how it is; if something threatens everyone then without differentiating between these two types, He will protect everyone - some times by even doing things that do not match to His greatness.

Pasuram 10

மண்ணும் மலையும் மறிகடலும் மாருதமும்
விண்ணும் விழுங்கியது மெய் என்பர் - எண்ணில்
அலகளவு கண்ட சீராழியாய்க்கு அன்று இவ்
வுலகளவும் உண்டோ? உன் வாய்

maNNum malaiyum maRikadalum mArudhamum
viNNum vizhungkiyadhu mey enbar - eNNil
alagaLavu kaNda sIrAzhIyAykkku anRu iv
vulagaLavum uNdO? un vAy

Meaning:

enbar	- They (rishis) say
mey	- that it is true that
vizhungkiyadhu	- You swallowed
maNNum	- the earth,
malaiyum	- the mountains (kula parvatas),
maRi kadalum	- the ocean with its waves,
mArudhamum	- the wind,
viNNum	- and space.
eNNil	- If analyzed,
aLavu kaNda sIr	- You who has immeasurable auspicious qualities

alagu	- (that go beyond any) measure,
AzhiyAykku	- who has the Sudarshana Chakra,
uNdO	- was
un vAy	- Your mouth,
ivvulgu aLavum	- the size of this world
anRu	- at that time?

Vyakhyana Saram:

Not only will He take a big form (Sri Varaha) and do a small act (of lifting the small world), He will also take a small form (as a baby) and do a great act (of protecting everything in His stomach during praLaya).

Pasuram 11

வாய் அவனை அல்லது வாழ்த்தாது கை உலகம்
தாயவனை அல்லது தாம் தொழா - பேய் முலை நஞ்சு
ஊணாக உண்டான் உருவொடு பேர் அல்லால்
காணா கண் கேளா செவி

vAy avanai alladhu vAzhththAdhu kai ulagam
thAyavanai alladhu thAm thozhA - pEy mulai nanjchu
UNAgA uNdAn uruvodu pEr allAl
kANA kaN kELA sevi

Meaning:

vAy	- My mouth
vAzhththAdhu	- will not praise
avanai alladhu	- anyone other than Him;
kai	- My hands
thAm thozhA	- will not pray to
ulagam thAyavanai alladhu	- anyone other than Him who measured the worlds;
pEy mulai	- From the breast of Puthana
nanjchu UNAgA uNdAn	- He drank poison, as food;
kANA kaN	- My eyes will not see
allAl	- anything other than
uruvodu	- His form and
kELA sevi	- my ears will not hear
pEr	- anything other than His name.

Vyakhyana Saram:

In the previous pasurams, Azhvar spoke about the great love he has for Him. In this pasuram, he shows how his senses have a greater love for Him than he who possesses those senses.

Pasuram 12

செவி வாய் கண் மூக்கு உடல் என்று ஐம்புலனும் செந்தீ
புவி கால் நீர் விண் பூதம் ஐந்தும் - அவியாத
ஞானமும் வேள்வியும் நல் அறமும் என்பரே
ஏனமாய் நின்றாற்கு இயல்வு

sevi vAy kaN mUkku udal enRu aimpulanum senthI
puvi kAl nIr viN bUtham aindhum - aviyAdha
njAnamum vELvium nal aRamum enbarE
EnamAy ninRARku iyalvu

Meaning:

enRu aimpulanum	- The five senses, which are
sevi	- the ears,
vAy	- the mouth,
kaN	- the eyes,
mUkku	- the nose, and
udal	- the body;
bUtham aindhum	- the five elements, which are
senthI	- fire,
puvi	- earth,
kAl	- air,
nIr	- water, and
viN	- space;
aviyAdha njAnamum	- the unperishable knowledge;
vELvium	- the karmas; and
nal aRamum	- the good deeds;
enbarE	- they say (how faulty is that)
iyalvu	- that these are the way to reach
EnamAy ninRARku	- Sri Varaha (who acted without looking for a cause).

Vyakhyana Saram:

To reach Him who is the goal, Azhvar says the means is bhakti. This can be taken either as the bhakti that Azhvars have which is supportive to their experiences of the Lord; or that Azhvar is saying that He is the means and the end and yet some people think of bhakti as the means.

Pasuram 13

இயல்வாக ஈந்துழாயான் அடிக்கே செல்ல
முயல்வார் இயல் அமரர் முன்னம் - இயல்வாக
நீதியாலோதி நியமங்களால் பரவ
ஆதியாய் நின்றார் அவர்

iyalvAga InthuzhAyAn adikkE sella
muyalvAr iyal amarar munnam - iyalvAga
nIdhiyAlOdhi niyamangkaLAl parava
AdhiyAy ninRAR avar

Meaning:

munnam	- Forever,
iyal amarar	- the nityasuris who are eligible,
muyalvAr	- try
iyalvAga	- in the right manner
In thuzhAyAn adikkE sella	- to approach the divine feet of the Lord wearing the beautiful Tulasi garland;
avar	- that Lord
Adhi Ay ninRAR avar	- is always standing ready (to gain the chetana), such that
iyalvAga	- (the others) appropriate to themselves
nIdhiyAl Odhi	- can chant the divine names in the right manner
niyamangkaLAl parava	- and praise Him through the Sastras.

Vyakhyana Saram:

Only the nithysuris and the great Azhvans can truly experience Him; how can samsaris do the same? Azhvan replies - He makes Himself easily accessible such that even samsaris can experience Him.

Pasuram 14

அவரவர் தாம் தாம் அறிந்தவாறு ஏத்தி
இவரிவர் எம்பெருமான் என்று - சுவர் மிசைச்
சார்த்தியும் வைத்தும் தொழுவர் உலகளந்த
மூர்த்தி உருவே முதல்

avaravar thAm thAm aRindhavARu Eththi
ivarivar emperumAn enRu - suvar misaich
sArththiyum vaiththum thozhuvar ulagaLandha
mUrththi uruvE mudhal

Meaning:

avar avar	- Those with rajas and tamas qualities
thAm thAm aRindhavARu	- with knowledge appropriate to their qualities,
ivarivar emperumAn enRu	
Eththi	- stating and praising that some devatas are their Lords,
thozhuvar	- will worship them by
suvar misai sArththiyum	- drawing them on walls
vaiththum	- and keeping their vigrahas. (But)
mUrththi uruvE	- it is Thirvikrama's form,
ulagu aLandha	- who measured the worlds,

mudhal

- that is primary.

Vyakhyana Saram:

In spite of His being everything, the samsaris ignore Him and fall at everyone else's feet; Azhvar replies – even though they do that, it is He, in turn, who these devatas seek.

Pasuram 15

முதலாவார் மூவரே அம்முவர் உள்ளும்
முதலாவான் முரி நீர் வண்ணன் - முதலாய
நல்லான் அருள் அல்லால் நாம நீர் வையகத்து
பல்லார் அருளும் பழுது

mudhalAvAr mUvarE ammUvar uLLum
mudhalAvAn mUri nIr vaNNan - mudhalAya
nallAn aruL allAl nAma nIr vaiyagaththu
pallAr aruLum pazhudhu

Meaning:

mUvarE	- Brahma, Vishnu and Shiva
mudhalAvAr	- are primary devatas.
ammUvaruLLum	- Amongst these three,
mUri nIr vaNNan	- He who has the color of the vast ocean
mudhalAvAn	- is the cause of all.
aruL allAl	- Other than the grace of
mudhalAya	- One who is the cause of everything
nallAn	- and One who is always helpful,
vaiyagaththu	- in this world surrounded by
nAma nIr	- the well known ocean,
aruLum	- the grace
pallAr	- of others
pazhudhu	- is useless.

Vyakhyana Saram:

You are saying that He is the primary; but in this world, one sees that other devatas are sought by many and that these devatas give them what they want; Azhvar replies - These are all against the Vedas; what I am saying is in line with what the Vedas say.

Pasuram 16

பழுதே பலபகலும் போயின என்று அஞ்சி
அழுதேன் அரவணை மேல் கண்டு - தொழுதேன்
கடலோதம் கால் அலைப்பக் கண் வளரும் செங்கண்

அடலோத வண்ணர் அடி

pazhudhE palapagalum pOyina enRu anjchi
azhudhEn aravaNai mEl kaNdu - thozhudhEn
kadalOdham kAl alaippak kaN vaLarum sengkaN
adalOdha vaNNar adi

Meaning:

aravu aNai mEl kaNdu	- Seeing on the bed of Adisesha
adi	- the divine feet of the Lord,
kaN vaLarum	- who rests
kadal Odham	- on the milky ocean with its waves
kAl alaippa	- brushing His divine feet,
sem kaN	- who is red eyed, and
adal Odha vaNNar	- who has the color of the ocean with close waves,
thozhudhEn	- I worshipped them.
pazhudhE pOyina enRu	- Realizing that I have wasted
pala pagalum	- countless time (prior to this)
anjchi azhudhEn	- I became frightened and cried.

Vyakhyana Saram:

In the previous pasuram, Azhvar talked about the loss of the samsaris who seek other devatas. In this pasuram, Azhvar thinks of the countless time that he lost in seeking other devatas and other means and cries.

Pasuram 17

அடியும் படி கடப்பத் தோள் திசை மேல் செல்ல
முடியும் விசம்பு அளந்தது என்பர் - வடி உகிரால்
ஈர்ந்தான் இரணியனது ஆகம் இருஞ்சிறைப் புள்
ஊர்ந்தான் உலகளந்த நான்னு

adiyum padi kadappath thOL thisai mEl sella
mudiyum visumbu aLandhadhu enbar - vadi ugirAl
IrndhAn iraNiyanadhu Agam irunjchiRaip puL
UrndhAn ulagaLandha nAnRu

Meaning:

IrndhAn	- He ripped
vadi ugirAl	- with sharp nails
iraNiyanadhu Agam	- the chest of Hiranya;
UrndhAn	- He rode
iru chiRaip puL	- Garuda with the wide wings;
ulagu aLandha nAnRu	- When He measured the worlds,
adiyum	- His divine feet

padi kadappa	- measured the world,
thOl	- His divine shoulders
thisai mEl sella	- went in all directions, and
mudiyum	- His crown
aLandhadhu	- occupied
visumbu	- all space;
enbar	- thus say njAnis.

Vyakhyana Saram:

In the previous pasuram, Azhvar cried for having lost Him for countless time. In this pasuram, he cries "I might have lost Him in the milky ocean which is far away; but I also lost Him when He placed His divine feet on everyone's head".

Pasuram 18

நான்ற முலைத் தலை நஞ்சுண்டு உறி வெண்ணெய்
தோன்ற உண்டான் வென்றி சூழ் களிற்றை - ஊன்றி
பொருதுடைவு கண்டானும் புள்ளின் வாய் கீண்டானும்
மருதிடை போய் மண்ணளந்த மால்

nAnRa mulaith thalai nanjchuNdu uRi veNNey
thOnRa uNdAn venRi sUzh kaLiRRai - UnRi
porudhu udaivu kaNdAnum puLLin vAy kINdAnum
marudhidai pOy maNNaLandha mAl

Meaning:

mAl	- The Lord Sriman Narayana is the one,
nanjchu uNdu	- who drank poison
nAnRa mulai thalai	- from the breast (of Putana),
thOnRa uNdAn	- who ate while letting everyone know
veNNey	- the butter
uRi	- kept in the pot (uRi),
Unri porudhu	- who stood and fought, and
udaivu kaNdAnum	- destroyed
venRi sUzh kaLiRRai	- the victorious and cunning elephant Kuvalayapeetam,
kINdAnum	- who ripped
puLLin vAy	- the mouth of Bakasura who came as a stork,
marudhi idai pOy	- who crawled between the two Marudha trees, and
maN aLandha	- who measured all the worlds.

Vyakhyana Saram:

In this pasuram, Azhvar says "Not only did I lose Him when He measured the worlds; I also lost Him when He was born amongst the innocent Yadavas and accesible to everyone".

Pasuram 19

மாலும் கருங்கடலே! என் நோற்றாய்? வையகம் உண்டு
ஆலினிலைத் துயின்ற ஆழியான் - கோலக்
கரு மேனிச் செங்கண் மால் கண் படையுள் என்றும்
திருமேனி நீ தீண்டப் பெற்று

mAlum karungkadalE! en nORRAy? vaiyagam uNdu
Alinilaith thuyinRa AzhiyAn - kOlak
karumEnich sengkAN mAl kaN padaiyuL enRum
thirumEni nI thINDap peRRu

Meaning:

vaiyagam uNdu	- He who swallowed the world,
thuyinRa	- who rests
Alin ilai	- on the tender leaf,
AzhiyAn	- who sleeps on the ocean,
kOlak karumEni	- who has the beautiful dark form
sem kaN	- and red eyes,
mAl	- the one who loves His devotees;
karungkadalE	- O! dark ocean
mAlum	- that melts due to the pleasure of
thINDap peRRu	- touching
thirumEni	- His divine body
enRum	- for ever
kaN padaiyuL	- when He rests;
nI en nORRAy	- what effort did you undertake for this?

Vyakhyana Saram:

Azhvar talks to the milky ocean in this pasuram and says "I am crying because I have lost the capacity to touch Him for ever. This world got a chance to touch Him one time. What did you do to have Him rest on You and feel His touch for all time?"

Pasuram 20

பெற்றார் தளை கழலப் பேர்ந்து ஓர் குறள் உருவாய்
செற்றார் படி கடந்த செங்கண் மால் - நற்றா
மரை மலர்ச் சேவடியை வானவர் கை கூப்பி
நிரை மலர் கொண்டு ஏத்துவரால் நின்று

peRRAr thaLai kazhalap pErndhu Or kuRaL uruvAy
seRRAr padi kadandha sengkAN mAl - naRRA
marai malarch sEvadiyai vAnavar kai kUppi
nirai malar koNdu EththuvarAl ninRu

Meaning:

thaLai kazhala	- He broke the chains
peRRAR	- of His parents Devaki and Vasudeva;
pErndhu	- leaving His divine abode
Or kuRaL uruvAy	- as the incomparable Vamana
kadandha	- He measured
seRRAR padi	- the world that Mahabali had thought his own;
sem kaN mAl	- He is red eyed and biased toward His devotees;
vAnavar	- the devas,
kai kUppi ninRu	- with folded hands
nirai malar koNdu	- and flower garlands
Eththuvar	- praised
nal thAmarai malar sE adiyai	- His divine red feet that look like beautiful lotuses;
Al	- Alas! I did not get such an opportunity.

Vyakhyana Saram:

Azhvar says - "Not only did the milky ocean enjoy His touch; when He left there and was born in this world, some samsaris and devatas too got that opportunity; I am the one who keeps missing it."

Pasuram 21

நின்று நிலம் அங்கை நீர் ஏற்று மூவடியால்
சென்று திசை அளந்த செங்கண்மாதற்கு - என்றும்
படை ஆழி புள்ளூர்தி பாம்பணையான் பாதம்
அடை ஆழி நெஞ்சே! அறி

ninRu nilam angkai nIr ERRu mUvadiyAl
senRu thisai aLandha sengkamARku - enRum
padai Azhi puLLUrdhi pAmbaNaiyAn pAdham
adai Azhi nenjchE! aRi

Meaning:

sem kaN mARku	- Sriman Narayana with the red eyes,
ninRu	- who stood (near Mahabali),
nIr ERRu	- accepted
am kai	- with His beautiful hand
nilam	- this world,
mU adiyAl	- and with three steps
senRu thisai aLandha	- walked in all directions and measured it;
enRum	- forever
padai	- His weapon
Azhi	- is the Chakra
puL	- and Garuda
Urdhi	- is His conveyance;

Azhi nenjchE - O majestic mind!
aRi - understand this.
adai - May you reach
pAdham - the divine feet
pAmbu aNaiyAn - of the One who has Adishesha as His bed.

Vyakhyana Saram:

Azhvar advises his mind - "O mind! Do not back away from Him seeing His greatness; look at His quality of mixing with His devotess and therefore seek His divine feet."

Pasuram 22

அறியும் உலகெல்லாம் யானேயும் அல்லேன்
பொறிகொள் சிறை உவணம் ஊர்ந்தாய் - வெறி கமழும்
காம்பேய் மெந்தோளி கடை வெண்ணெய் உண்டாயை
தாம்பே கொண்டு ஆர்த்த தழும்பு

aRiyum ulagellAm yAnEyum allEn
poRikoL siRai uvaNam UrndhAy - veRi kamazhum
kAmbEy menthOLi kadai veNNey uNdAyai
thAmbE koNdu Arththa thazhumbu

Meaning:

UrndhAy - You rode
uvaNam - Garuda
poRi koL siRai - who has the wings with many colors;
uNdAyai - You ate
kadai veNNey - the butter churned by
kAmbu Ey men thOLi - Yasodha who has bamboo-like soft shoulders
veRi kamazhum - and who is fragrant;
thazhumbu - the mark
thAmbE koNdu - made by the small rope
Arththa - with which You were tied
yAnEyum allEn - is known not just to me
ulagellAm aRiyum - but to the whole world.

Vyakhyana Saram:

The Lord asks Azhvar - "How did you know that I have the quality of freely mixing with My devotees?". Azhvar replies - "Am I the only one who know that - does not the whole world know that, seeing the marks on Your body?"

Pasuram 23

தழும்பிருந்த சார்ங்க நாண் தோய்ந்தவாம் அங்கை

தழும்பிருந்த தாள் சகடம் சாடி - தழும்பிருந்த
பூங்கோதையாள் வெருவப் பொன்பெயரோன் மார்பு இடந்த
வீங்கோத வண்ணர் விரல்

thazhumbu irundha sArngka nAN thOyndhavAm angkai
thazhumbu irundha thAL sagadam sAdi - thazhumbu irundha
pUngkOdhaiyAL veruvap ponpeyarOn mArbu idandha
vInkOdha vaNNar viral

Meaning:

am kai	- In His beautiful hands
thazhumbu	- the mark
thOyndha	- caused by the rubbing
sArngka nAN	- of the rope in the Sarnga bow
irundha Am	- is there;
thAL	- in His divine feet
thazhumbu irundha	- there is a mark
sagadam sAdi	- caused by kicking Sagadasura;
viral	- in the divine fingers of
vInkOdha vaNNar	- He who has the color of the ocean with big waves,
thazhumbu irundha	- there is a mark
mArbu idandha	- caused by the ripping of the chest
pon peyarOn	- of Hiranya,
pUmkOdhaiyAL	- as Piratti with the beautiful tresses
veruva	- watched fearfully (as to what may happen to the world).

Vyakhyana Saram:

The Lord says - "I am the supreme; how surprising it is that you say that I was afraid of a woman, that she tied Me up, and that the world knows about it" and tried to hide the marks with words and dress. Azhvar replies - "If it is one mark on Your body, You can cover it up; You have marks everywhere on Yourself due to the many great acts You have done for the sake of Your devotees. Which one will You hide?"

Pasuram 24

விரலோடு வாய் தோய்ந்த வெண்ணெய் கண்டு ஆய்ச்சி
உரலோடு உறப் பிணித்த நான்ரு - குரல் ஓவாது
ஏங்கி நினைந்து அயலார் காண இருந்திலையே?
ஓங்கோத வண்ணா! உரை

viralodu vAy thOyndha veNNey kaNdu Aychchi
uralOdu uRap piNitha nAnRu - kural OvAdhu
Engki ninaindhu ayalAr kANa irundhilaie?
OngkOdha vaNNA! urai

Meaning:

kaNdu	- Seeing
veNNey	- the butter
viralodu vAy thOyndha	- in Your fingers and mouth,
Aychchi	- Yasoda
uRap piNiththa	- tied You very well
uralOdu	- to the mortar.
nAnRu	- At that time
Engki	- You cried
kural OvAdhu	- without a break,
ninaindhu	- and even then were thinking of stealing butter,
ayalAr	- while others
kANa irundhilaie	- were watching You.
Ongku Odha vaNNA	- O Lord! who has the color of the ocean with the leaping waves,
urai	- You speak the truth.

Vyakhyana Saram:

The Lord says - "Forget these marks that show My greatness. You mentioned that I got caught trying to steal butter. Is that true?" Azhvar replies - "Why do I have to say it - don't You know it Yourself?"

Pasuram 25

உரை மேல் கொண்டு என் உள்ளம் ஓவாது எப்போதும்
வரை மேல் மரதகமே போல - திரை மேல்
கிடந்தானைக் கீண்டானை கேழலாய்ப் பூமி
கிடந்தானை ஏத்தி எழும்

urai mEl koNdu en uLLam OvAdhu eppOdhum
varai mEl maradhagamE pOla - thirai mEl
kidandhAnaik kINdAnai kEzhalAyp bUmi
idandhAnai Eththi ezhum

Meaning:

kidandhAnai	- He is resting
thirai mEl	- on the milky ocean
maradhagamE pOla	- like an emerald jewel
varai mEl	- on a mountain;
kEzhalAy	- As Sri Varaha
kINdAnAi	- He released from the cosmos
bUmi	- this world
idandhAnai	- and lifted it;
en uLLam	- My mind,
OvAdhu	- without break

eppOdhum - and forever,
urai mEl koNdu - will speak
Eththi - and praise (Him)
ezhum - and will be liberated.

Vyakhyana Saram:

Seeing how He cried (when caught and tied by Yasoda) without break, Azhvar too starts praising Him without break.

Pasuram 26

எழுவார் விடை கொள்வார் ஈன் துழாயானை
வழுவா வகை நினைந்து வைகல் - தொழுவார்
வினைச் சுடரை நந்துவிக்கும் வேங்கடமே வானோர்
மனச் சுடரைத் தூண்டும் மலை

ezhuvAr vidai koLvAr In thuzhAyAnai
vazhuvA vagai ninaindu vaigal - thozhuvAr
vinaich sudarai nandhuvikkum vEngkadamE vAnOr
manach sudaraith thUNDum malai

Meaning:

vEngkadamE	- Thirumalai mountain
nandhuvikkum	- puts out
vinaich sudarai	- the fire like sins of
ezhuvAr	- those who seek wealth and leave when they get it,
vidai koLvAr	- those who leave the Lord and go for kaivalyam,
thozhuvAr	- pray
vaigal	- every day,
vazhuvA vagai ninaindu	- thinking that they should never separate
In thuzhAyAnai	- from the Lord with the sweet Thulasi garland.
thUNDum malai	- It is the mountain that makes aglow
manach sudarai	- the divine lamp in the hearts
vAnOr	- of the Nithyasuris.

Vyakhyana Saram:

In order to remove the loss of those who came after the Varaha and Narasimha avataras, He came and stood near everyone on the Thirumalai mountains.

Pasuram 27

மலையால் குடை கவித்து மாவாய் பிளந்து
சிலையால் மராமரம் ஏழ் செற்று - கொலை யானைப்

போர்க்கோடு ஓசித்தனவும் பூங்குருந்தம் சாய்த்தனவும்
கார்க்கோடு பற்றியான் கை

malaiyAl kudai kaviththu mA vAy piLandhu
silaiyAl marAmaram Ezh seRRu - kolai yAnaip
pOrkkOdu osiththanavum pUngkurundham sAyththanavum
kArkkOdu paRRiyAn kai

Meaning:

malaiyAl kudai kaviththu	- Holding the Govardhana mountain like an umbrella,
mA vAy piLandhu	- ripping the mouth of the asura Kesi who came as a horse,
silaiyAl marAmaram Ezh	
seRRu	- piercing the seven trees with a bow,
pOr kOdu osiththanavum	- breaking the tusks that were meant for making war
kolai yAnaip	- of the elephant Kuvalayapedam that was kept for
	killing (Him), and
pUngkurundham	
sAyththanavum	- pushing down the flowery Kurundha tree,
kai	- were done by the divine hands of the One
paRRiyAn	- holding
kAr kOdu	- the conch that makes sound like a dark cloud.

Vyakhyana Saram:

When one sees the shoulders of the Lord on the Thirumalai hills, one can see the valiant acts that He did in His avatars.

Pasuram 28

கைய வலம்புரியும் நேமியும் கார்வண்ணத்து
ஐய! மலர்மகள் நின் ஆகத்தாள் - செய்ய
மறையான் நின் உந்தியான் மாமதிள் மூன்றெய்த
இறையான் நின் ஆகத்து இறை

kaiya valampuriyum nEmiyum kArvaNNaththu
aiya! malarmagaL nin AgaththAL - seyya
maRaiyAn nin undhiyAn mAmadhiL mUnReydhha
iRaiyAn nin Agaththu iRai

Meaning:

aiya	- My Lord!
kAr vaNNaththu	- who has the color and nature of a cloud;
kaiya	- You have in Your hands
valampuriyum	- Panchajanya and
nEmiyum	- Sudarshana;
nin AgaththAL	- in your divine chest is

malar magaL
nin undhiyAn
seyya maRaiyAn
iRaiyAn
eydha
mUnRu
mA madhiL
iRai
nin Agaththu

- Sridevi;
- in Your navel was born
- Brahma who chants the Vedas that show You;
- Rudra who considers himself supreme,
- who destroyed with an arrow
- Tripura
- which has the big walls,
- is attached to one part
- of Your divine body.

Vyakhyana Saram:

In the divine body of the Lord standing on Thirumalai, one can see beauty, wealth, compassion and such divine qualities.

Pasuram 29

இறையும் நிலனும் இருவிசும்பும் காற்றும்
அறை புனலும் செந்தீயும் ஆவான் - பிறை மருப்பின்
பைங்கண் மால் யானை படு துயரம் காத்து அளித்த
செங்கண் மால் கண்டாய் தெளி

iRaiyum nilanum iruvisumbum kARRum
aRai punalum senthIyum AvAn - piRai maruppin
paingkaN mAl yAnai padu thuyaram kAththu aLiththa
sengkaN mAl kaNdAy theLi

Meaning:

AvAn	- He is
iRaiyum	- Vaikuntanatha,
nilanum	- the earth,
iru visumbum	- the expansive sky,
kARRum	- the wind,
aRai punalum	- the water (which makes sound), and
senthIyum	- the red fire.
sem kaN mAl kaNdAy	- The Lord with the lotus like eyes
kAththu	- removed
padu thuyaram	- the great suffering, and
aLiththa	- protected
mAl yAnai	- the large elephant,
piRai maruppin	- which has tusks like the crescent moon
paim kaN	- and beautiful eyes.
theLi	- (O mind!) Know this.

Vyakhyana Saram:

In the previous pasuram, Azhvar spoke of His greatness; hearing that his mind began to

back away from Him. Azhvar says - O mind! Do not see His greatness and back away;
He is bound to His devotees; Know this.

Pasuram 30

தெளிதாக உள்ளத்தைச் செந்நிறீஇ ஞானத்
தெளிதாக நன்குணர்வார் சிந்தை - எளிதாகத்
தாய் நாடு கன்றே போல் தண் துழாயான் அடிக்கே
போய் நாடிக் கொள்ளும் புரிந்து

theLidhAga uLLaththaich senniRli njAnaththu
eLidhAga nangu uNarvAr sindhai - eLidhAgath
thAy nAdu kanRE pOl thaN thuzhAyAn adikke
pOy nAdik koLLum purindhu

Meaning:

sindhai	- The thought
nangu uNarvAr	- of those who understand well
theLidhAga	- by removing disturbances to
uLLaththai	- the mind
sem niRli	- and steadying it well
njAnaththu	- through knowledge
eLidhAga	- will easily,
kanRE pOl	- like the calf
eLidhAga	- easily
thAy nAdu	- reaching its mother (amongst the cows),
purindhu	- seek,
pOy	- reach, and
nAdik koLLum	- attain
thaN thuzhAyAn adikke	- the divine feet of the Lord with the cool Thulasi garland.

Vyakhyana Saram:

The minds of those who correct it from seeking other things and focus on the Lord, and truly understand their relationship to His divine feet, will seek Him with great love without waiting for Him to come to them.

Pasuram 31

புரி ஒரு கை பற்றி ஓர் பொன் ஆழி ஏந்தி
அரி உருவும் ஆள் உருவுமாகி - எரி உருவ
வண்ணத்தான் மார்பிடந்த மால் அடியை அல்லால் மற்று
எண்ணத் தான் ஆமோ? இமை

puri oru kai paRRi Or pon Azhi Endhi
ari uruvum AL uruvumAgi - eri uruva
vaNNaththAn mArbidandha mAl adiyai allAl maRRu
eNNath thAn AmO? imai

Meaning:

oru kai paRRi	- Holding in one hand
puri	- Panchajanya
Or pon Azhi Endhi	- and holding in the other hand the peerless and beautiful Sudarshana,
mAl	- the Lord who favors His devotees
ari uruvum AL uruvum Agi	- became Narasimha (human and lion form)
mArbu idandha	- and ripped the chest of
eri uruva vaNNaththAn	- the fire like Hiranya;
eNNath thAn AmO	- Who can think
imai	- even for a moment
maRRu	- anything
adiyai allAl	- other than His divine feet

Vyakhyana Saram:

Azhvar asks - If one were to think of His affection and love for His devotees, can anyone spend even one moment on anything else.

Pasuram 32

இமையாத கண்ணால் இருள் அகல நோக்கி
அமையாப் பொறி புலன்கள் ஐந்தும் - நமையாமல்
ஆகத்து அணைப்பார் அணைவரே ஆயிர வாய்
நாகத்தணையான் நகர்

imaiyAdha kaNNAl iruL agala nOkki
amaiyAp poRi pulangaL aindhun - namaiyAmal
Agaththu aNaippAr aNaivarE Ayira vAy
nAgaththaNaiyAn nagar

Meaning:

namaiyAmal	- Without controlling
amaiyA poRi pulangaL	
aindhun	- the uncontrollable five senses
nOkki	- and seeing
imaiyAdha kaNNAl	- through the inner eye which is the mind
iruL agala	- by removing the darkness that is ignorance,
Agaththu aNaippAr	- those who think of
Ayira vAy nAgaththu	
aNaiyAn	- the Lord who has the 1000 mouthed serpent Adishesha as

aNaivarE
nagar
His bed
- will reach
- His abode, Srivaikunta.

Vyakhyana Saram:

Even if one did not follow the means told in the Shastras such as Karma, Njana and Bhakti, those who understand the relationship between themselves (servants) and Him (the Lord) - sEsha seshi bhAva - will attain His abode, says Azhvar.

Pasuram 33

நகரம் அருள் புரிந்து நான்முகற்குப் பூ மேல்
பகர மறை பயந்த பண்பன் - பெயரினையே
புந்தியால் சிந்தியாது ஓதி உரு எண்ணும்
அந்தியாலாம் பயன் அங்கென்?

nagaram aruL purindhu nAnmugaRkup pU mEl
pagara maRai payandha paNban - peyarinaiyE
pundhiyAl sindhiyAdhu Odhi uru eNNum
andhiyAlAm payan angken?

Meaning:

paNban	- The Lord with the great qualities
nagaram aruL purindhu	- gave a place
pU mEl	- in His lotus navel
nAnmugaRku	- to Brahma
maRai payandha	- and taught him the Vedas
pagara	- so he could teach others;
angku Am payan en	- what is the purpose
Odhi uru eNNum	- of reciting and counting
andhiyAl	- during Sandhyavandana
pundhiyAl sindhiyAdhu	- without thinking with the mind
peyarinaiyE	- His divine names.

Vyakhyana Saram:

Azhvar says that it is purposeless to perform rituals and rites such as Sandhyavandana without focusing on the Lord in one's mind.

Pasuram 34

என் ஒருவர் மெய் என்பர் ஏழ் உலகுண்டு ஆலிலையில்
முன் ஒருவனாய முகில்வண்ணா! - நின்னுருகிப்
பேய்த் தாய் முலை தந்தாள் பேர்ந்திலளால் பேர் அமர்க்கண்

ஆய்த் தாய் முலை தந்தவாறு!

en oruvar mey enbar Ezh ulaguNdu Alilaiyil
mun oruvanAya mugilvaNNA! - ninnurugip
pEyth thAy mulai thandhAL pErndhilaLAl pEramarkkaN
Ayth thAy mulai thandha ARu!

Meaning:

mugil vaNNA	- O Lord! who has the color of the dark cloud,
mun	- once
oruvanAya	- resting without any company
Al ilaiyil	- on a tender banyan leaf
Ezh ulagu uNdu	- You kept the seven worlds in Your stomach.
pEyth thAy	- Puthana
mulai thandhAL	- gave her breast (to You for feeding)
pErndhilaLAl	- and became unable to be moved (died);
oruvar	- unparalleled rishis
mey enbar	- say it is the truth
Ayth thAy mulai thandha ARu	- the way Yasodha gave her breast (to feed and console You),
pEr amar kaN	- she who has large eyes that appear to fight each other,
nin urugi	- having great affection for You;
en	- how is this possible?

Vyakhyana Saram:

Azhvar says that it is only Yasodha that showed great natural love for the Lord and experienced Him.

Pasuram 35

ஆறிய அன்பில் அடியார் தம் ஆர்வத்தால்
கூறிய குற்றமாக் கொள்ளல் நீ - தேறி
நெடியோய்! அடி அடைதற்கன்றே ஈரைந்து
முடியான் படைத்த முரண்

ARiya anbil adiyAr tham ArvaththAl
kURiya kuRRamAk koLLal nI - thERi
nediyOy! adi adaithaRkanRE Iraindu
mudiyAn padaiththa muraN

Meaning:

nI kuRRamA koLLal	- You should not mistake
kURiya	- the words said
adiyAr	- by devotees
tham ArvaththAl	- with their eagerness,

ARiYa anbu il	- who do not having the blossomed devotion;
nediyOy	- O Lord!
padaiththa	- Did not
padaiththa muraN	- the enmity of
Ir aindhu mudiyAn	- Ravana with the ten heads
thERi	- become removed
adaidhaRku anRE	- and became a reason to reach
adi	- Your divine feet.

Vyakhyana Saram:

After seeing Yasodha's true love, Azhvar's devotion appears to himself as false and practically equal to opposing the Lord. He prays to Him to forgive this false devotion.

Pasuram 36

முரணை வலி தொலைதற்கு ஆமென்றே முன்னம்
தரணி தனதாகத் தானே - இரணியனைப்
புண் நிரந்த வள்ளுகிரால் பொன்னாழிக் கையால் நீ
மண் இரந்து கொண்ட வகை

muraNai vali tholaithaRku AmenRE munnam
tharaNi thanadhAgath thAnE - iraNiyanai
puN nirandha vaLLugirAl ponnAzhik kaiyAl nI
maN irandhu koNda vagai

Meaning:

iraNiyanai	- Hiranyakashipu
munnam	- once
tharaNi thanadhAga thAnE	- assumed that he owned the world;
vaL ugirAl	- with sharp finger nails
pun nirandha	- (You) wounded and ripped (him);
pon	- (with the same) beautiful
Azhi kaiyAl	- hands that hold the Sudarshana
nI maN irandhu koNda vagai	- the way You asked for and obtained this world,
muraNai vali tholaithaRku Am	
enRE	- was it not in order to remove the ahankAra and mamakAra (of the samsaris)?

Vyakhyana Saram:

Do we even have to pray that You should not mistake us? Did You not reduce Your greatness and made Yourself into someone who asks for and receives - was this not done in order to remove our ego and make us Yours?

Pasuram 37

வகையறு நுண்கேள்வி வாய்வார்கள் நாளும்
புகை விளக்கும் பூம்புனலும் ஏந்தி - திசை திசையின்
வேதியர்கள் சென்று இறைஞ்சும் வேங்கடமே வெண்சங்கம்
ஊதிய வாய் மால் உகந்த ஊர்

vagaiyaRu nuNkELvi vAyvArgaL nALum
pugai viLakkum pUmpunalum Endhi - thisai thisaiyin
vEdhiyargaL senRu iRainjchum vEngkadame veNsangkam
Udhiya vAy mAl ugandha Ur

Meaning:

vEdhiyargaL	- Vaidhikas
nuN kELvi vAyvArgaL	- who have the sharp intellect
vagai aRu	- that removes the path to other devatas and other goals,
senRu	- go
thisai thisaiyil	- from all directions
iRainjchum	- and pray
nALum	- every day
pUmpunalum Endhi	- with water, flowers
pugai viLakkum	- fragrance and light
vEngkadame	- to the Thirumalai hills;
Ur	- (that is the) place (divyadesa)
mAl	- (where) the Lord
veNsangkam Udhiya vAy	- who has the divine lips that blow on the white conch (Panchajanya),
ugandha	- resides with pleasure.

Vyakhyana Saram:

In the previous pasuram, Azhvar spoke of His going to Mahabali. In this pasuram he speaks of His being so near to us in Thirumalai such that Azhvar and all chetanas can always reach Him easily.

Pasuram 38

ஊரும் வரி அரவம் ஒண் குறவர் மால் யானை
பேர எறிந்த பெருமணியை - கார் உடைய
மின் என்று புற்றடையும் வேங்கடமே மேல சுரர்
எம்மெனு மாலதிடம்

Urum vari aravam oN kuRavar mAl yAnai
pEra eRindha perumaNiyai - kAr udaiya
min enRu puRRadaiyum vEngkadame mEla surar

emmenu mAladhidam

Meaning:

oN kuRavar	- the matchless Kuravas (native to Thirumalai)
eRindha	- throw
peru maNiyai	- big jewel stones
mAl yAnai pEra	- on the large elephants in the fields to make them leave;
kAr udaiya min enRu	- seeing that as the lightning in dark clouds
Urum vari aravam	- the snakes that creep and have lines on their bodies
puRRu adiyum vEngkadamE	- go into their burrows on Thirumalai hills;
mAladhu idam	- that is the Lord's place (divyadesa),
mela surar	- which the lofty devas
em ennum	- celebrate as being theirs.

Vyakhyana Saram:

As He likes Thirumalai hills and resides there, Azhvar celebrates all the things that have an association with Him by being on these mountains - the snake, the Kuravas, the elephants, the jewels, the snake's burrow, etc.

Pasuram 39

இடந்தது பூமி எடுத்தது குன்றம்
கடந்தது கஞ்சனை முன் அஞ்ச - கிடந்ததுவும்
நீரோத மாகடலே நின்றதுவும் வேங்கடமே
பேரோத வண்ணர் பெரிது

idandhadhu bUmi eduththadhu kunRam
kadandhadhu kanjchanai mun anjcha - kidandhadhuvum
nIr Odha mAkadalE ninRadhuvum vEngkadamE
pErOdha vaNNar peridhu

Meaning:

pEr Odham vaNNar	- The Lord who has the color of the big ocean
mun	- once
idandhadhu	- lifted
bUmi	- this world;
eduththadhu	- lifted as an umbrella
kunRam	- the Govardhana mountain;
anjcha kadandhadhu	- destroyed through fear
kanjchanai	- Kamsa;
kidandhadhuvum	- rested
nIr Odha mA kadal	- in the ocean filled with water and waves;
peridhu ninRadhuvum	- and stood forever
vEngkadamE	- on Thirumalai.

Vyakhyana Saram:

What is it that makes Thirumalai unique compared to other divya desams? He prefers this divyadesam such that one can place all other divyadesams in one plate and Thirumalai in another and they would be the same.

Pasuram 40

பெருவில் பகழிக் குறவர் கைச் செந்தீ
வெருவிப் புனம் துறந்த வேழம் - இருவிசும்பில்
மீன் வீழக் கண்டஞ்சும் வேங்கடமே மேல் அசுரர்
கோன் வீழக் கண்டு உகந்தான் குன்று

peruvil pagazhik kuRavar kaich senthI
veruvip punam thuRandha vEzham - iruvisumbil
mIn vIzhak kaNdanjchum vEngkadame mEl asurar
kOn vIzhak kaNdu ugandhAn kunRu

Meaning:

vEngkadame	- On Thirumalai,
veruvi	- fearing
sem thI	- the red fire
kai	- in the hands of
kuRavar	- the Kuravas, with
peru vil	- the big bow
pagazhi	- and arrows,
vEzham	- the elephant
punam thuRandha	- left their fields; (that elephant)
kaNdu	- seeing
mIn vIzha	- the shooting star
iru visumbil	- in the big sky
anjchum	- fears it as fire thrown by the Kuravas.
kunRu	- That is the divine mountain of
ugandhAn	- He who was pleased
mEl	- once
kaNdu	- seeing
asurar kOn vIzha	- the fall of the asura king Hiranya.

Vyakhyana Saram:

He thinks that removing the obstacles and enemies of His devotees as the fruit of His eternal presence on Thirumalai.

Pasuram 41

குன்றனைய குற்றம் செயினும் குணம் கொள்ளும்

இன்று முதலாக என் நெஞ்சே! - என்றும்
புறன் உரையே ஆயினும் பொன்னாழிக் கையான்
திறன் உரையே சிந்தித்திரு

kunRanaiya kuRRam seyinum guNam koLLum
inRu mudhalAga en nenjchE! - enRum
puRan uraiyE Ayinum ponnAzhik kaiyAn
thiRan uraiyE sindhiththiru

Meaning:

en nenjchE	- O my mind!
inRu mudhalAga	- From this day forward
enRum	- forever
puRan uraiyE Ayinum	- even if only said outwardly
sindhiththu iru	- keep in mind
pon Azhik kaiyAn thiRan uraiyE	- only that which pertains to the Lord with the beautiful Sudarshana chakra;
kunRu anaiya kuRRam seyyinum - (then) even if sins committed are like a mountain guNam koLLum	- without thinking of those, He will consider only the good.

Vyakhyana Saram:

Azhvar's divine heart feared that even though He has the nature of destroying the enemies of the devotees, could we who have committed countless sins approach Him. So Azhvar is telling his heart "Do not fear. If you simply show an interest in Him, He will consider even your sins as good only."

Pasuram 42

திருமகளும் மண்மகளும் ஆய்மகளும் சேர்ந்தால்
திருமகட்கே தீர்ந்தவாறு என் கொல்? - திருமகள் மேல்
பாலோதம் சிந்தப் படநாகணைக் கிடந்த
மாலோத வண்ணர் மனம்

thirumagaLum maNmagaLum AymagaLum sErndhAl
thirumagatkE thIrndhavARu en kol? - thirumagaL mEl
pAl Odham sindhap padanAgaNaik kidandha
mAl Odha vaNNar manam

Meaning:

mAl Odha vaNNar	- The Lord with the divine body like the big ocean,
pada nAgaNaik kidandha	- who rests on the snake Adisesha
pAl Odham sindha	- while the spray from the milky ocean falls (on them),
thirumagaL mEl manam	- has His heart set on Sridevi;
thirumagaLum maNmagaLum	

AymagaLum sErndhAl - when Sridevi, Bhudevi and Neeladevi are with Him
thirumagatkE thIrndha ARu en kol - how surprising that it is set on Sridevi only.

Vyakhyana Saram:

Why would the Lord who is supremely independent consider the sins of the devotees as good? Because His consorts Sridevi, Bhudevi and Neeladevi are always together with Him (and they will mediate and make Him do that).

Pasuram 43

மன மாசு தீரும் அறுவினையும் சாரா
தனமாய தானே கைகூடும் - புனமேய
பூந்துழாயான் அடிக்கே போதொடு நீர் ஏந்தி
தாம் தொழா நிற்பார் தமர்

mana mAsu thIrum aRuvinaiyum sArA
dhanamAya thAnE kaikUdum - punamEya
pUnthuzhAyAn adikKE pOthodu nIr Endhi
thAm thozhA niRpAr thamar

Meaning:

thamar	- Devotees
thAm thozhA niRpAr	- by themselves will pray
adikke	- at the divine feet
punam mEya pUnthuzhAyAn	- of the Lord wearing the Thulasi that is as fresh as the one still in the ground,
pOthodu nIr Endhi	- with flowers and water;
manam mAsu thIrum	- (then,) the darkness in their mind such as ignorance will be removed;
aru vinaiyum sArA	- even the unremovable sins will not reach them;
dhanamAya	- the wealth that is bhakti
thAnE kaikUdum	- will by itself come to them.

Vyakhyana Saram:

Will the samsari's ignorance, karmas etc allow him to think only about that which pertains to the Lord with the Sudarshana? Because His consorts are always with Him, the samsari does not have to worry about his sins; if, true to his nature, he performs service to the Lord, these sins will not only stop opposing him, but they will leave him by themselves.

Pasuram 44

தமர் உகந்தது எவ்வுருவம் அவ்வுருவம் தானே
தமர் உகந்தது எப்பேர் மற்றப்பேர் - தமர் உகந்து

எவ்வண்ணம் சிந்தித்து இமையாது இருப்பரே
அவ்வண்ணம் ஆழியானாம்

thamar ugandhadhu evvuruvam avvuruvam thAnE
thamar ugandhadhu eppEr maRRappEr - thamar ugandhu
evvaNNam sindhiththu imaiyAdhu irupparE
avvaNNam AzhiyAnAm

Meaning:

AzhiyAn thamar	- The devotees of the Lord with Sudarshana Chakra,
ugandhadhu evvuruvam	- whichever form they like
avvuruvam thAnE Am	- He attains that form;
maRRu	- in addition,
thamar ugandhadhu eppEr	- whatever name His devotees like
ap pEr Am	- He takes on that name;
thamar ugandhu evvaNNam	
sindhiththu	- in what ever way His devotees like and think
imaiyAdhu irupparE	- and meditate without break,
avvaNNam Am	- He will become that.

Vyakhyana Saram:

In the previous pasuram Azhvar said that His devotees will pray to Him. Don't they have to see Him to pray to Him - where and how do they see Him? If the devotees wish to perform service, then He will accept that in this world (through archa form) by accepting whatever form and name that they wish for Him.

Pasuram 45

ஆமே அமரர்க்கு அறிய? அது நிற்க
நாமே அறிகிற்போம் நல்நெஞ்சே! - பூமேய
மாதவத்தோன் தாள் பணிந்த வாள் அரக்கன் நீள்முடியை
பாதமத்தால் எண்ணினான் பண்பு

AmE amararkku aRiya? adhu niRka
nAmE aRigiRpOm nalnenjchE! - pUmEya
mAdhavaththOn thAL paNindha vAL arakkan nILmudiyai
pAdhamaththAl eNNinAn paNbu

Meaning:

nal nenjchE	- O good mind!
pAdham aththAl eNNinAn	- He counted with His divine feet
nIL mudiyai	- the ten heads
vAL arakkan	- of the evil asura Ravana
thAL paNindha	- who surrendered at the feet
pU mEya mAdhavaththOn	- of Brahma who resides on the flower in the navel;

amararkku aRiya AmE
paNbu
adhi niRka
nAmE aRikiRpOm

- Can even the devas know
- His divine qualities?
- Let that be.
- Only we (who are the target of His nirhetuka krupa) know.

Vyakhyana Saram:

Does the Supreme Lord possess such a quality of mixing freely with everyone? That quality is known only to those to whom He shows it Himself; other than that, even Brahma and the devas cannot understand this quality.

Pasuram 46

பண் புரிந்த நான்மறையோன் சென்னிப் பலி ஏற்ற
வெண்புரிநூல் மார்பன் வினை தீர - புண் புரிந்த
ஆகத்தான் தாள் பணிவார் கண்டிர் அமரர் தம்
போகத்தால் பூமி ஆள்வார்
paN purindha nAnmaRaiyOn sennip pali ERRa
veNpurinUl mArban vinai thIra - puN purindha
AgaththAn thAL paNivAr kaNdIr amarar tham
bOgaththAl bUmi ALvAr

Meaning:

- | | |
|--------------------------|---|
| paNivAr kaNdIr | - Those who surrender |
| thAL | - at the divine feet of |
| puN purindha AgaththAn | - He hurt His divine heart, |
| vinai thIra | - to remove the Brahma hatya dosha |
| veNpurinUl mArban | - of Rudra with the sacred white thread on his chest |
| pali ERRa | - who accepted alms |
| senni | - on the head |
| paN purindha nAnmaRaiyOn | - of Brahma who was taught the four Vedas along with its music, |
| bUmi ALvAr | - will rule this world |
| amarar tham bOgaththAl | - along with the pleasure of Nithyasuris. |

Vyakhyana Saram:

Not only did He remove the hardship of Brahma and save him; He also protected Rudra, who removed one of the heads of Brahma (who is the creator of this world and Rudra's father), obtained his curse, had the head stick to his hand and had to accept alms from everyone with that skull.

Pasuram 47

வாரி சுருக்கி மதக் களிற்று ஐந்தினையும்

சேரி திரியாமல் செந்நீஇ - கூரிய
மெய்ஞ்ஞானத்தால் உணர்வார் காண்பரே மேலொரு நாள்
கைந்நாகம் காத்தான் கழல்

vAri surukki madhak kaLiRu aindhinaiyum
sEri thiriyAmal senniRIi - kUriya
meynjinjAnaththAl uNarvAr kANbarE mEloru nAL
kainnAgam kAththAn kazhal

Meaning:

vAri surukki - Reducing the harmones of
madham kaLiRu aindhinaiyum - the five senses that are like five uncontrollable elephants
sEri thiriyAmal semniRIi - and steadying them from wandering in the sensual targets,
uNarvAr - those who understand Him
kUriya may njAnaththAl - with the sharp true knowledge that comes from bhakti,
kANbar - will see and enjoy
kazhal - the divine feet of Him, who
mEl oru nAL - once upon a time
kai nAgam kAththAn - protected the trunked elephant Gajendra.

Vyakhyana Saram:

Azhvar says that only those who control their five senses and seek Him with true devotion and knowledge will experience Him.

Pasuram 48

கழல் ஒன்று எடுத்து ஒரு கை சுற்றி ஓர் கை மேல்
சுழலும் சுராசுரர்கள் அஞ்ச - அழலும்
செருவாழி ஏந்தினான் சேவடிக்கே செல்ல
மருவாழி நெஞ்சே! மகிழ்

kazhal onRu eduththu oru kai suRRi Or kai mEl
suzhalum surAsurargaL anjcha - azhalum
seruvAzhi EndhinAn sEvadikkeE sella
maruvAzhi nenjchE! magizh

Meaning:

Azhi nenjchE! - O! ocean like mind,
magizhndu maruvu - seek and enjoy
sE adikkeE sella - to reach His divine feet, who
kazhal onRu eduththu - holding one leg (of Namuchi)
oru kai suRRi - spun it with one hand,
azhalum seru Azhi EndhinAn - and who held the burning and fighting Sudarshana Chakra
Or kai mEl - in the other hand, such that
suzhalum - the worried

sura asurargaL
anjcha

- devas and asuras
- were fearful.

Vyakhyana Saram:

In the previous pasuram, Azhvar said that only those who control their five senses can enjoy Him. In this pasuram, he tells his mind that such a requirement is not needed for those who consider Him as the means as well as the end. To such people, He will give Himself to them.

Pasuram 49

மகிழ் அலகொன்றே போல் மாறும் பல்யாக்கை
நெகிழ் முயல்கிற்பார்க்கு அல்லால் - முகிழ் விரிந்த
சோதி போல் தோன்றும் சுடர் பொன் நெடுமுடி எம்
ஆதி காண்பார்க்கும் அரிது

magizh alagonRE pOl mARum palyAkkai
negizha muyalgiRpArkku allAl - mugizh virindha
sOdhi pOl thOnRum sudar pon nedumudi em
Adhi kANbArkkum aridhu

Meaning:

magizh alagu onRE pOl	- Just as a magizha seed is kept in both a high unit and a low unit of measure
mARum pal yAkkai	- many bodies come again and again;
muyalgiRpArkku allAl	- other than those who try
negizha	- to remove (this),
am Adhi	- the Lord who is our cause,
nedu mudi	- (who has) the lofty crown
mugizh virindha sOdhi pOl	
thOnRum	- that is like a blossoming light
sudar pon	- which is brilliant and beautiful,
aridhu	- is difficult to attain
kANbArkkum	- for even those who wish to see (Him).

Vyakhyana Saram:

Azhvar says that no matter how many means are adopted, He is attainable only to those who reject other things and seek only Him.

Pasuram 50

அரிய புலன் ஐந்தடக்கி ஆய்மலர் கொண்டு ஆர்வம்
புரியப் பரிசினால் புகில் - பெரியனாய்

மாற்றாது வீற்றிருந்த மாவலி பால் வண்கை நீர்
ஏற்றானைக் காண்பது எளிது

ariya pulan aindhada kki Aymalar koNdu Arvam
puriyap parisinAl pulgil - periyanaAy
mARRAdhu vIRRirundha mAvali pAl vaNkai nIr
ERRAnaik kANbadhu eLidhu

Meaning:

ariya pulan aindhu adakki	- Controlling the uncontrollable five senses
pulgil	- and praying
Ay malar koNdu	- with selected flowers, and
Arvam puriyap parisinAl	- through the path of love,
eLidhu	- it is easy
kANbadhu	- to see
nIr ERRAnaik	- the One who accepted the water (of donation)
vaN kai	- with the hands that give
mAvali pAl	- from Mahabali
periyanaAy	- who held himself high (in wealth and philanthropy)
mARRAdhu vIRRirundha	- and unchanged (from the attitude of giving).

Vyakhyana Saram:

Azhvar says that He is easy to see for those who reject other things and seek only Him.

Pasuram 51

எளிதில் இரண்டடியும் காண்பதற்கு என் உள்ளம்
தெளியத் தெளிந்தொழியும் செவ்வே - களியில்
பொருந்தாதவனைப் பொரல் உற்று அரியாய்
இருந்தான் திருநாமம் எண்

eLidhil iraNdadiyum kANbadhaRku en uLLam
theLiyath theLindhozhium sevvE - kaLiyil
porundhAdhavanaip poral uRRu ariyAy
irundhAn thirunAmam eN

Meaning:

en uLLam	- O! my mind
theLiya	- if you are clear (in thought)
kANbadhaRku	- to worship
eLidhil	- easily
iraNdu adiyum	- His divine feet
sevvE theLindhozhium	- He too will become glad (to make it happen);
eN	- think
thirunAmam	- the divine names

irundhAn	- of He who descended
ariyAy	- as Narasimha
poral uRRu	- having decided to fight
porundhAdhavanai	- (Hiranya) who did not seek Him
kaLiyil	- due to his pride.

Vyakhyana Saram:

When Prahlada said his divine nama, He removed his obstacles and gave Himself to him. Azhvar advises his mind that He would do the same for him too.

Pasuram 52

எண்மர் பதினொருவர் ஈரறுவர் ஓரிருவர்
வண்ண மலர் ஏந்தி வைகலும் - நண்ணி
ஒரு மாலையால் பரவி ஓவாது எப்போதும்
திருமாலைக் கை தொழுவர் சென்று
eNmar padhinoruvar IraRuvar Oriruvar
vaNNa malar Endhi vaigalum - naNNi
oru mAlaiyAl paravi OvAdhu eppOdhum
thirumAlaik kai thozhuvar senRu

Meaning:

eNmar	- The eight Vasus,
padhinoruvar	- the eleven Rudras,
IraRuvar	- the six Adityas, and
Oriruvar	- the Ashvini twins
vaNNa malar Endhi	- carrying the many colored flowers
vaigalum naNNi	- and approaching everyday,
paravi	- praise
OvAdhu eppOdhum	- without break and forever,
oru mAlaiyAl	- with the unparalleled word garland (Purusha Suktam),
senRu kai thozhuvar	- and seek and worship
thirumAlai	- Sriman Narayana.

Vyakhyana Saram:

In the previous pasuram, Azhvar told his mind to think of his divine nama. When asked if we cannot survive without that - Azhvar replies, "Even the devas reinforce their state only by praying to Him; is it even necessary to say that we can survive only by chanting His divine nama?"

Pasuram 53

சென்றால் குடையாம் இருந்தால் சிங்காசனமாம்
நின்றால் மரவடியாம் நீள் கடலுள் - என்றும்

புணையாம் மணிவிளக்காம் பூம்பட்டாம் புல்கும்
அணையாம் திருமாதற்கு அரவு

senRAI kudaiyAm irundhAI singAsanamAm
ninRAI maravadiyAm nIL kadalul - enRum
puNaiyAm maNiviLakkAm pUmpattAm pulgum
aNaiyAm thirumARku aravu

Meaning:

thirumARku	- To Sriman Narayana
aravu	- Adishesha (Thiruvananthazhvan)
senRAI kudai Am	- is an umbrella when He moves about;
irundhAI singAsanam Am	- is the king's chair (simhAsana) when He sits;
ninRAI maravadi Am	- is the footwear when He is standing;
puNai Am	- is the float
enRum	- when He is resting
nIL kadalul	- in the vast ocean;
maNi viLakku Am	- is the divine lamp;
pUm pattAm	- is the divine cloth; and
pulgum aNai Am	- is the pillow.

Vyakhyana Saram:

In the previous pasuram, Azhvar spoke of the devas who seek Him for their benefit. In this pasuram, He enjoys all the services performed by Adishesha in many forms, who is the chief amongst nityasuris who perform services to Him for no benefit (other than for His pleasure).

Pasuram 54

அரவம் அடல் வேழம் ஆன் குருந்தம் புள் வாய்
குரவை குடமுலை மற்குன்றம் - கரவின்றி
விட்டிற்றுத்து மேய்த்தொசித்துக் கீண்டு கோத்தாடி உண்டு
அட்டெடுத்த செங்கண் அவன்

aravam adal vEzham An kurundham puL vAy
kuravai kudamulai maRKunRam - karavinRi
vittiRuththu mEyththosiththuk kINdu kOththAdi uNdu
atteduththa sengkaN avan

Meaning:

sem kaN avan	- The Lord with the red lotus like eyes,
karavu inRi	- openly (without hiding Himself)
aravam vittu	- drove away the snake Kalinga,
adal vEzham iRuththu	- broke the tusk of the warring elephant Kuvalayapeedam,
An mEyththu	- herded the cows,

kurundham osiththu	- broke the Kurundha tree (and killed the asura hidden in it),
puL vAy kINdu	- killed the asura who came in the form of a stork,
kuravai kOththu	- did rAsakrIda with the Gopikas,
kudam Adi	- danced with pots,
mulai uNdu	- drank milk (along with her life) from the breast of Putana,
mal attu	- killed the wrestlers (Chanura and Mushtika), and
kunRam eduththa	- lifted the Govardhana mountain.

Vyakhyana Saram:

Azhvar enjoys his act of leaving Adishesha who performs all kinds of services, coming to this world as Krishna, killing the asuras who are like weeds and protecting the world.

Pasuram 55

அவன் தமர் எவ்வினையராகிலும் எங்கோன்
அவன் தமரே என்றொழிவது அல்லால் - நமன் தமரால்
ஆராயப்பட்டு அறியார் கண்டிர் அரவணை மேல்
பேராயற்கு ஆட்பட்டார் பேர்

avan thamar evvinaiyarAgilum engkOn
avan thamarE enRozhivadhu allAl - naman thamarAl
ArAyappattu aRiyAr kaNdIr aravaNai mEl
pErAyaRku AtpattAr pEr

Meaning:

ozhivadhu allAl	- Other than leaving
em kOn avan thamarE enRu	- after prasing as "Our Lord's devotees"
avan thamar	- the devotees of the Supreme
evvinaiyar Agilum	- no matter what karmas they have,
pEr	- those who have the names
AtpattAr	- of those who are in the service of
aravaNai mEl pEr AyaRku	- He who rests on Adishesha and who descended as Krishna,
ArAyappattu aRiyAr kaNdIr	- will not even be examined
naman thamarAl	- by the messengers of Yama.

Vyakhyana Saram:

When He is looking at His devotees with such cool eyes, who can look at them with red eyes, says Azhvar.

Pasuram 56

பேரே வரப் பிதற்றல் அல்லால் எம் பெம்மாணை
ஆரே அறிவார்? அது நிற்க - நேரே

கடிக் கமலத்து உள் இருந்தும் காண்கிலான் கண்ணன்
அடிக் கமலம் தன்னை அயன்

pErE varap pidhaRRal allAl em pemmAnai
ArE aRivAr? adhu niRka - nErE
kadik kamalaththu uL irundhum kANgilAn kaNNan
adik kamalam thannai ayan

Meaning:

pidhaRRal allAl	- Other than babbling
pErE	- the divine names of
em pemmAnai	- our Lord
vara	- such that He comes,
ArE aRivAr	- who can know Him?
adhu niRka	- let that be;
nErE irundhum	- despite being close to Him
kadi kamalaththu uL	- within the fragrant lotus (in His navel),
ayan	- Brahma
kANgilAn	- does not know
kaNNan	- the Lord's
adi kamalam thannai	- divine lotus feet.

Vyakhyana Saram:

Other than saying His divine names in improper fashion that matches our knowledge (or the lack thereof), who can measure His greatness says Azhvar.

Pasuram 57

அயல் நின்ற வல்வினையை அஞ்சினேன் அஞ்சி
உய நின் திருவடியே சேர்வான் - நயம் நின்ற
நன்மாலை கொண்டு நமோ நாரணா என்னும்
சொல் மாலை கற்றேன் தொழுது

ayal ninRa valvinaiyai anjchinEn anjchi
uya nin thiruvadiyE sErVAn - nayam ninRa
nanmAlai koNdu namO nAraNA ennum
sol mAlai kaRREn thozhudhu

Meaning:

valvinaiyai	- Seeing the strong karmas
ayal ninRa	- standing nearby
anjchinEn	- I became afraid;
anjchi	- by that fear
uya	- to remove these sins and rise and
nin thiruvadiyE sErVAn	- to reach Your divine feet,

kaRREn	- I repeated
namO nAraNA ennum	- the Ashtakshara mantra
sol mAlai	- which is the garland made of words,
thozhudhu	- and prayed
nal mAlai koNdu	- with the beautiful garland
nayam ninRa	- made from the Sastras.

Vyakhyana Saram:

Azhvar is asked - How did you know that matter which is impossible for even Brahma to understand. He replies that He showed Himself to Azhvar and that he reached Him through Thirumantra.

Pasuram 58

தொழுது மலர் கொண்டு தூபம் கை ஏந்தி
எழுதும் எழுவாழி நெஞ்சே! - பழுதின்றி
மந்திரங்கள் கற்பனவும் மால் அடியே கை தொழுவான்
அந்தரம் ஒன்றில்லை அடை

thozhudhu malar koNdu thUbam kai Endhi
ezhudhum ezhuvAzhi nenjchE! - pazhudhinRi
mandhirangkaL kaRpanavum mAl adiyE kai thozhuvAn
andharam onRillai adai

Meaning:

nenjchE	- O mind!
vAzhi	- May goodness happen to you;
malar koNdu	- Carrying flowers
dhUpam kai Endhi	- and fragrance in hand
thozhudhu	- let us pray
ezhudhum	- and rise;
ezhu	- so, stand up.
kaRpanavum	- Learning
mandhirangkaL	- the mantras about the Lord
pazhudhinRi	- without break
mAl adiyE kai thozhuvAn	- is for the purpose of praying to His divine feet with folded hands.
andharam onRu illai	- Therefore, there is no reason to hesitate.
adai	- Approach Him (now).

Vyakhyana Saram:

And when He is like that, Azhvar tells his mind, there is no need for it to rest for even a moment and that it should go to His divine feet immediately.

Pasuram 59

அடைந்த அருவினையோடு அல்லல் நோய் பாவம்
மிடைந்தவை மீண்டொழிய வேண்டில் - நுடங்கிடையை
முன் இலங்கை வைத்தான் முரண் அழிய முன்னொரு நாள்
தன் வில் அங்கை வைத்தான் சரண்

adaindha aruvinaiyOdu allal nOy pAvam
midaindhavai mINdozhiya vENDil - nudangkidayai
mun ilangkai vaiththAn muraN azhiya munnoru nAL
than vil angkai vaiththAn saraN

Meaning:

mINdu ozhiya vENDil	- If one wishes to repel
adaindha aru vinaiyOdu	- the torturous lack of knowledge that is attached to us, along with
allal	- mental pain,
nOy	- physical pain,
pAvam	- bad karmas,
midaindhavai	- the heavy sins and such,
mun oru nAL	- He, who had descended as Rama
than vil am kai vaiththAn	- who took the bow in His beautiful hand
muraN azhiya	- and destroyed the strength of
mun ilangkai vaiththAn	- Ravana who once kept in Lanka
nudangku idaiyai	- Sita piratti with the delicate waist,
saraN	- is the means.

Vyakhyana Saram:

In the previous pasuram, Azhvar said that we have to reach Him and enjoy Him. When asked how to destroy the obstacles to that experience, he replies that He Himself who came as Sri Rama will do that.

Pasuram 60

சரணா மறை பயந்த தாமரையானோடு
மரணாய மன்னுயிர்கட்கு எல்லாம் - அரணாய
பேராழி கொண்ட பிரான் அன்றி மற்றறியாது
ஓராழி சூழ்ந்த உலகு

saraNA maRai payandha thAmaraiyAnOdu
maraNAya mannuyirgalku ellAm - araNAya
pErAzhi koNda pirAn anRi maRRaRiyAdhu
OrAzhi sUzhndha ulagu

Meaning:

thAmaraiyAnOdu	- Along with Brahma who was born in the lotus in the navel
payandha	- and was taught
maRai	- the Vedas
saraNA	- which are the means to all four purushArtthas,
araN Aya	- that which protects
man uyirgalku ellAm	- the eternal souls
maraNaya	- that have death (of their bodies) as part of their nature,
aRiyAdhu	- is not known
ulagu	- by the people of the world
Or Azhi sUzhndha	- that is surrounded by the matchless ocean,
pEr Azhi koNda pirAn anRi	
maRRu	- other than the Lord with the great Chakra in His hand.

Vyakhyana Saram:

In the prior pasuram, Azhvar said that He is the means. If the fruit of liberation is for the soul, then would not the means too be by the soul? Azhvar replies - if one looks at the state of the soul, one sees that it knows neither the past nor the future and does not understand the present; if one looks at His nature, He knows everything (the chetana's good and the bad) and He has complete power (to give the chetanas what they need). Therefore, it is clear that only He can be the means and not the chetana.

Pasuram 61

உலகும் உலகிறந்த ஊழியும் ஒண்கேழ்
விலகு கருங்கடலும் வெற்பும் - உலகினில்
செந்தீயும் மாருதமும் வானும் திருமால் தன்
புந்தியிலாய புணர்ப்பு

ulagum ulagiRandha Uzhiyum oNkEzh
vilagu karunkadalum veRpum - ulaginil
senthIyum mArudhamum vAnum thirumAl than
pundhiyilAya puNarppu

Meaning:

ulagum	- All the worlds,
ulagu iRandha Uzhiyum	- the time that is left after the worlds are destroyed,
oN kEzh vilagu karunkadalum	- the beautiful, wavy, dark ocean,
veRpum	- the mountains that support the world, and
sem thIyum	- the red fire,
mArudhamum	- the wind,
vAnum	- and space
ulaginil	- seen in the world,
pundhiyil Aya puNarppu	- are all created by the wish
thirumAl than	- of Sriman Narayana.

Vyakhyana Saram:

In the previous pasuram, Azhvar said that other than Him no one knows what's good for the jIvas. If He is the only one who knows, why is it necessary for Him to protect them? Azhvar replies – He is the creator of all, so He will not ignore them.

Pasuram 62

புணர் மருதினூடு போய்ப் பூங்குருந்தம் சாய்த்து
மணம் மருவ மால் விடை ஏழ் செற்று - கணம் வெருவ
ஏழலகும் தாயினவும் எண்திசையும் போயினவும்
சூழ் அரவப் பொங்கணையான் தோள்

puNar marudhinUdu pOyp pUngkurundham sAyththu
maNam maruva mAl vidai Ezh seRRu - kaNam veruva
Ezhulagum thAyinavum eNthisaiyum pOyinavum
sUzh aravap pongkaNaiyAn thOL

Meaning:

thOL	- The divine shoulders of
sUzh arava pongku aNaiyAn	- He who lies on the bed of Adishesha, are the ones that
Udu pOy	- crawled between the
puNar marudhin	- the two inseparate Marudha trees,
pUngkurundham sAyththu	- pushed over the Kurundha tree with flowers,
mAl vidai Ezh seRRu	- killed the seven bulls
maNam maruva	- to marry (Nappinnai),
kaNam veruva	- and made the Devas and Asuras fear (as to what is coming) by
Ezh ulagum thAyinavum	- covering the seven worlds and
eN thisaiyum pOyinavum	- spreading in the eight directions.

Vyakhyana Saram:

When asked if He only creates everything, Azhvar replies that He is the one who removes obstacles and protects.

Pasuram 63

தோள் அவனை அல்லால் தொழா என் செவி இரண்டும்
கேள் அவனது இன்மொழியே கேட்டிருக்கும் - நா நாளும்
கோள் நாகணையான் குரைகழலே கூறுவதே
நாணாமை நள்ளேன் நயம்

thOL avanai allAl thozhA en sevi iraNdum
kEL avanadhu inmozhiyE kEttirukkum - nA nALum

kOL nAgaNaiyAn kuraikazhalE kURuvadhE
nANAmal naLLEn nayam

Meaning:

thOL	- My hands
avanai allAl thozhA	- will not worship anyone but Him;
en sevi iraNdum	- my two ears
kEttirukkum	- will listen and survive
inmozhiyE	- by the sweet words of
kEL avanadhu	- He who is all my relations;
nA	- my tongue
kURuvadhE	- will speak
nALum	- every day
kurai kazhalE	- the divine feet which sound (due to the ornaments)
kOL nAgaNaiyAn	- of He who has the bright Adishesha as His bed;
nANAmal naLLEn	- I will not approach without shame
nayam	- the other things that are sought by Samsaris.

Vyakhyana Saram:

Azhvar says - As He is like that, all my senses are involved in Him just as I am.

Pasuram 64

நயவேன் பிறர் பொருளை நள்ளேன் கீழாரோடு
உயவேன் உயர்ந்தவரோடு அல்லால் - வியவேன்
திருமாலை அல்லது தெய்வம் என்று ஏத்தேன்
வருமாறு என் நம் மேல் வினை?

nayavEn piRar poruLai naLLEn kiZhArOdu
uyavEn uyarn dhavarOdu allAl - viyavEn
thirumAlai alladhu dheyvam enRu EththEn
varumARu en nam mEl vinai?

Meaning:

nayavEn	- I will not wish for myself
piRar poruLai	- the soul that is the property of the Lord;
naLLEn	- I will not near
kiZhArOdu	- the samsaris who think that their souls belong to themselves;
uyavEn	- I will not talk to anyone
uyarn dhavarOdu allAl	- other than the lofty Srivaishnavas who are in His service;
thirumAlai alladhu	- other than Sriman Narayana
dheyvam enRu EththEn	- I will not praise anyone as the supreme
viyavEn	- or look at them with amazement;
vinai varum ARu en	- how will sins come

en mEl

- upon me?

Vyakhyana Saram:

Azhvar is asked - You and your senses may be involved in Him and not attached to anything else; however, the karmas are timeless and due to the prior attachment to them, they may come back to you; what would you do then? Azhvar replies - When I am in this state, how would they come back to me?

Pasuram 65

வினையால் அடர்ப்படார் வெந்நரகில் சேரார்
தினையேனும் தீக்கதிக்கண் செல்லார் - நினைதற்கு
அரியானைச் சேயானை ஆயிரம் பேர்ச் செங்கண்
கரியானைக் கை தொழுதக்கால்

vinaiyAl adarppadAr vennaragil sErAr
thinaiyEnum thIkkadhikkaN sellAr - ninaidhaRku
ariyAnaich sEyAnai Ayiram pErch sengkaN
kariyAnaik kai thozhudhakkAl

Meaning:

kai thozhudhakkAl	- (Those who) pray with folded hands to
Ayiram pEr	- the Lord with a thousand names,
sengkaN	- divine red eyes
kariyAnai	- and divine black body,
ninaidhaRku ariyAnai	- who cannot be understood (by one's own effort),
sEyAnai	- and who is far away,
vinaiyAl adarppadAr	- will not be tortured by karmas,
vennaragil sErAr	- will not reach Naraga,
thinaiyEnum thI kadhikkaN	
sellAr	- will not go to even a little into the evil paths.

Vyakhyana Saram:

Such greatness, Azhvar says, is not just for me; but for everyone who reach Him.

Pasuram 66

காலை எழுந்து உலகம் கற்பனவும் கற்றுணர்ந்த
மேலைத் தலை மறையோர் வேட்பனவும் - வேலைக்கண்
ஓராழியான் அடியே ஓதுவதும் ஓர்ப்பனவும்
பேராழி கொண்டான் பெயர்

kAlai ezhundhu ulagam kaRpanavum kaRRuNarndha

mElaith thalai maRaiyOr vEtpanavum - vElaikkaN
OrAzhiiyAn adiyE Odhuvadhumi Orppanavum
pErAzhi koNdAn peyar

Meaning:

ulagam	- (What) the Mumukshus (those who seek Moksha)
kAlai ezhundhu	- who wake up early in the dawn (the time when Sattva qualities grow best)
kaRpanavum	- repeatedly learn,
kaRRu uNarndha mElai thalai	
maRaiyOr	- (and what) the well learned Vaidikas
vEtpanavum	- wish to see,
Or AzhiyAn adiyE	- are the divine feet of the Lord who rests, with the unparalleled Sudarshana chakra in His hands,
vElaikkaN	- in the milky ocean;
Odhuvadhumi	- what they hear
Orppanavum	- and think
pErAzhi koNdAn peyar	- are the divine names of the Lord with the great Chakra.

Vyakhyana Saram:

In the previous pasuram, Azhvar said that there are no obstacles to those who reach Him. In this pasuram, he says that those with knowledge will not rest till they reach Him.

Pasuram 67

பெயரும் கருங்கடலே நோக்கும் ஆறு ஒன்பூ
உயரும் கதிரவனே நோக்கும் -உயிரும்
தருமனையே நோக்கும் ஒண் தாமரையாள் கேள்வன்
ஒருவனையே நோக்கும் உணர்வு

peyarum karunkadalE nOkkum ARu oNpU
uyarum kadhiraavanE nOkkum - uyirum
tharumanaiyE nOkkum oN thAmaraiyAL kELvan
oruvanaiyE nOkkum uNarvu

Meaning:

ARu	- The river
peyarum karunkadalE	
nOkkum	- will go only toward the dark wavy ocean;
oN pU	- the luminous lotus flower
uyarum kadhiraavanE nOkkum	- will blossom only looking at the lofty Sun;
uyirum	- the (non-Srivaishnava) souls
tharumanaiyE nOkkum	- will only reach Yama (at the end of their lives);
uNarvu	- (similarly) knowledge
nOkkum	- will understand

oN thAmaraiyAL kELvan
oruvanaiyE

- only Narayana, who is the consort of Lakshmi who
resides on the lotus flower.

Vyakhyana Saram:

When asked why those with knowledge seek Him, Azhvar replies – the target for knowledge is only Sriman Narayana and no one else.

Pasuram 68

உணர்வாரார் உன் பெருமை? ஊழி தோறுழி
உணர்வாரார் உன் உருவம் தன்னை? - உணர்வாரார்
விண்ணகத்தாய்! மண்ணகத்தாய்! வேங்கடத்தாய்! நால்வேதப்
பண்ணகத்தாய்! நீ கிடந்த பால்?

uNarvArAr un perumai? Uzhi thORUzhi
uNarvArAr un uruvam thannai? - uNarvArAr
viNNagaththAy! maNNagaththAy! vEngkadaththAy! nAlvEdhap
paNNagaththAy! nI kidandha pAl?

Meaning:

viNNagaththAy	- O Lord! who resides in SriVaikunta;
maNNagaththAy	- You who descended to this world;
vEngkadaththAy	- You who stands on the Thirumalai hills;
nAl vEdha paN agaththAy	- You who are present in the four Vedas which have music;
uNarvAr Ar	- who can know
un perumai	- Your greatness?
uNarvAr Ar	- who can know
un uruvam thannai	- Your form and nature
Uzhi thORu Uzhi	- (even analyzing it) from yuga to yuga?
uNarvAr Ar	- who can (measure and) know
nI kidandha pAl	- the milky ocean on which You rest?

Vyakhyana Saram:

In the previous pasuram, Azhvar said that those with knowledge will seek to understand Him. In this pasuram, he says that no one can truly measure and understand Him.

Pasuram 69

பாலன் தனது உருவாய் ஏழுலகுண்டு ஆலிலையின்
மேல் அன்று நீ வளர்ந்த மெய் என்பர் - ஆல் அன்று
வேலை நீர் உள்ளதோ? விண்ணதோ? மண்ணதோ?
சோலை சூழ் குன்றெடுத்தாய்! சொல்லு

pAlan thanadhu uruvAy EzhulaguNdu Alilaiyin
mEl anRu nI vaLarndha mey enbar - Al anRu
vElai nIr uLLadhO? viNNadhO? maNNadhO?
sOlai sUzh kunReduththAy! sollu

Meaning:

nI vaLarndha	- That You rested
pAlan thanadhu uruvAy	- in the form of a small baby,
Al ilaiyin mEl	- on a tender banyan leaf,
anRu	- during the praLaya,
Ezh ulagu uNdu	- having swallowed the seven worlds,
mey enbar	- is true, say the vaidikas.
anRu	- At that time
uLLadhO	- was
Al	- that banyan leaf
vElai nIr	- within the ocean,
viNNadhO	- in space, or
maNNadhO	- in the land;
sOlai sUzh kunRu eduththAy	- only You, who lifted the Govardhana mountain with its gardens,
sollu	- have to say.

Vyakhyana Saram:

Azhvar says - Let us put aside the fact that no one can understand Your nature, form, qualities and wealth; Can You who knows everything even fully understand Your own acts?

Pasuram 70

சொல்லுந்தனையும் தொழுமின் விழுமுடம்பு
செல்லுந்தனையும் திருமாலை - நல்லிதழ்த்
தாமத்தால் வேள்வியால் தந்திரத்தால் மந்திரத்தால்
நாமத்தால் ஏத்துதிரேல் நன்று

sollunthanaiyum thozhumin vizhumudambu
sellunthanaiyum thirumAlai - nallidhazhth
thAmaththAl vELviyAl thandhiraththAl mandhiraththAl
nAmaththAl EththudhirEl nanRu

Meaning:

thozhumin	- Pray to
thirumAlai	- Sriman Narayana
sollunthanaiyum	- and say (His name) whenever you can;
vizhum udambu sellunthanaiyum	- as long the body that naturally will fall (die) is there,
EththudhirEl	- if you worship (Him)

nal idhazhth thAmaththAl - with garlands made of beautiful petals,
vELviyAl - through Yagas,
thandhiraththAl - through acts that don't need mantras, and
nAmaththAl - by chanting His divine names
nanRu - it will yield good.

Vyakhyana Saram:

Azhvar says to the people of this world - It being the case that even He cannot speak of the greatness of His own acts, ignore everything else and simply pray to Him and reach Him.

Pasuram 71

நன்று பிணி மூப்புக் கையகற்றி நான்கு ஊழி
நின்று நிலமுமுதும் ஆண்டாலும் - என்றும்
விடல் ஆழி நெஞ்சமே! வேண்டினேன் கண்டாய்
அடல் ஆழி கொண்டான் மாட்டு அன்பு

nanRu piNi mUppuk kaiyagaRRi nAnku Uzhi
ninRu nilamuzhudhum ANdAlum - enRum
vidal Azhi nenjchamE! vENdinEn kaNdAy
adal Azhi koNdAn mAttu anbu

Meaning:

Azhi nenjchamE - O Mind! that is as deep as the ocean
nilam muzhudhum ANdAlum - even if you possess the wealth of ruling the universe
nAngu Uzhi ninRu - steadily in all four yugas,
nanRu kaiyagaRRi - by removing very well
piNi mUppu - disease and old age (and achieving kaivalya),
vidal - don't give away
anbu - the affection
adal Azhi koNdAn mAttu - to the One who holds the fighting Chakra;
vENdinEn kaNdAy - I am begging you.

Vyakhyana Saram:

Seeing that the others will not correct themselves no matter how much they are advised, Azhvar turns to his mind and tells it "Let others go their own way. You don't give up in this matter".

Pasuram 72

அன்பு ஆழியானை அணுகென்னும் நா அவன் தன்
பண்பாழித் தோள் பரவி ஏத்தென்னும் - முன்பு ஊழி

காணானைக் காண் என்னும் கண் செவி கேள் என்னும்
பூணாரம் பூண்டான் புகழ்

anbu AzhiyAnai aNugenum nA avan than
paNbAzhith thOL paravi Eththennum - munbu Uzhi
kANAnaik kAN ennum kaN sevi kEL ennum
pUNArAm pUNdAn pugazh

Meaning:

anbu - The mind filled with love
AzhiyAnai aNugu ennum - will say "Reach the One with the Chakra";
nA - the tongue
avan than paNbu Azhith thOL
paravi Eththu ennum - will say "Pray in any way to His divine beautiful
shoulders";
kaN - the eyes
munbu Uzhi kANAnaik kAN
enum - will say "Look at Him who does not look at our timeless
karmas";
sevi - the ears
pUN ArAm pUNdAn pugazh
kEL ennum - will say "Listen to the greatness of Him who wears the
garland made of pearls".

Vyakhyana Saram:

In the previous pasuram, Azhvar told his mind not to give up on its love for the Lord. In this pasuram - since his senses are ahead of him in their attachment to Him, they are becoming his acharyas and advising him to reach Him.

Pasuram 73

புகழ்வாய் பழிப்பாய் நீ பூந்துழாயானை
இகழ்வாய் கருதுவாய் நெஞ்சே! - திகழ் நீர்க்
கடலும் மலையும் இருவிசும்பும் காற்றும்
உடலும் உயிரும் ஏற்றான்

pugazhvAy pazhippAy nI pUnthuzhAyAnai
igazhvAy karudhuvAy nenjchE! - thigazh nIrk
kadalum malaiyum iruvisumbum kARRum
udalum uyirum ERRAn

Meaning:

nenjchE - O mind!
nI - you may

pugazhvAy	- praise Him,
pazhippAy	- blame Him
igazhyvAy	- denounce Him,
karudhuvAy	- or consider Him.
pUnthuzhAyAnai	- who is decorated with Tulasi garland.
ERRAn	- (Whatever you do) He takes
udalum	- as body
uyirum	- and soul
thigazh nIr kadalum	- the ocean with its waters,
malaiyum	- the mountains (and such created things),
iru visumbum	- the vast space,
kARRum	- and the wind (and such material causes).

Vyakhyana Saram:

With himself and his senses involved in Him, Azhvar tells his mind to do anything, but do it after looking at His greatness.

Pasuram 74

ஏற்றான் புள் ஊர்ந்தான் எயில் எரித்தான் மார்விடந்தான்
நீற்றான் நிழல் மணிவண்ணத்தான் - கூற்றொரு பால்
மங்கையான் பூமகளான் வார்சடையான் நீள்முடியான்
கங்கையான் நீள்கழலான் காப்பு

ERRAn puL UrndhAn eyil eriththAn mArvidandhAn
nIRRAn nizhal maNivaNNaththAn - kURRoru pAl
mangkaiyAn pUmagaLAn vArsadaiyAn nILmudiyAn
gangkaiyAn nILkazhalAn kAppu

Meaning:

ERRAn	- (Shiva) who has the uncelebrated bull as his mount,
eyil eriththAn	- who burned down Tripura (the home of his devotees),
nIRRAn	- who rubs ash on his body (to remove his sins),
kURRoru pAl mangkaiyAn	- who has his consort Parvati on one side of his body,
vArsadaiyAn	- who has locks of hair (showing his effort through penance),
gangkaiyAn	- and who carries Ganga on his head (to remove his sins),
puL UrndhAn	- has Narayana who has Garuda (whose body is Veda) as His mount,
mArvu idandhAn	- who ripped the chest of Hiranys (for the sake of His devotee),
nizhal maNivaNNaththAn	- who has the cool dark jewel like body,
pU magaLAn	- who has Sridevi who resides on a lotus (in His divine chest),
nIL mudiyAn	- who has the lofty crown (showing His greatness),

nIL kazhalAn

- and who has the great divine feet (that is the source of
Ganga),

kAppu

- as his protector.

Vyakhyana Saram:

When asked - why say that we have to seek only Narayana; can we not seek Rudra?
Azhvar replies - He is the inner soul of Rudra also; therefore only He can be the true
protector.

Pasuram 75

காப்பு உன்னை உன்னக் கழியும் அருவினைகள்
ஆப்பு உன்னை உன்ன அவிழ்ந்தொழியும் - மூப்பு உன்னைச்
சிந்திப்பார்க்கு இல்லை திருமாலே! நின் அடியை
வந்திப்பார் காண்பர் வழி

kAppu unnai unnak kazhiyum aruvinaigal
Appu unnai unna avizhndhozhium - mUppu unnaich
sindhippArkku illai thirumAlE! nin adiyai
vandhippAr kANbar vazhi

Meaning:

unnai unna	- When You are thought of
kAppu	- the Dharma devatas
kazhiyum	- will leave;
unnai unna	- When You are thought of
aruvinaigal	- the dangerous karmas
avizhndhu ozhiyum	- will lose their binding nature and be destroyed;
unnai sindhippArkku	- Those who meditate on You
mUppu illai	- will not suffer from old age (and the six changes of state);
thirumAlE	- Sriman Narayana!
vandhippAr	- Those who pray
nin adiyai	- at Your divine feet
vazhi kANbar	- will see the path of arcchirAdhi (to Your abode).

Vyakhyana Saram:

Azhvar says that for those who seek Him, who is the protector to even Rudra who thinks
of himself as Ishvara, all obstacles will get removed and they will go in the good path.

Pasuram 76

வழி நின்று நின்னைத் தொழுவார் வழுவா
மொழி நின்ற மூர்த்தியரே ஆவர் - பழுதொன்றும்

வாராத வண்ணமே விண் கொடுக்கும் மண் அளந்த
சீரான் திருவேங்கடம்

vazhi ninRu ninnaith thozhuvAr vazhuvA
mozhi ninRa mUrththiyarE Avar - pazhudhonRum
vArAdha vaNNamE viN kodukkum maN aLandha
sIrAn thiruvEngkadam

Meaning:

vazhi ninRu	- Staying steady in the path of Bhakti
thozhuvAr	- those who seek
ninnai	- You
mUrththiyarE Avar	- will for sure realize their true nature
vazhuvA mozhi ninRa	- as said in the Vedas that speak only the truth;
thiruvEngkadam	- The Thirumalai hills
maN aLandha sIrAn	- of He who measured all the worlds (without looking at His greatness),
viN kodukkum	- will give His abode
pazhudhu onRum vArAdha vaNNamE	- without any drawback happening.

Vyakhyana Saram:

Azhvar says - when Thirumalai hills where He lives will give moksha to those who spend even a short time on it, does one have to even say that those who seek Him will get moksha.

Pasuram 77

வேங்கடமும் விண்ணகமும் வெஃகாவும் அஃகாத
பூங்கிடங்கின் நீள்கோவல் பொன்னகமும் - நான்கு இடத்தும்
நின்றான் இருந்தான் கிடந்தான் நடந்தானே
என்றால் கெடுமாம் இடர்

vEngkadamum viNNagarum veqkAvum aqkAtha
pUngkidangkin nILkOval ponnagarum - nAnku idaththum
ninRAn irundhAn kidandhAn nadandhAnE
enRAI kedumAm idar

Meaning:

nAngu idaththum	- In the four divyadesams Of
vEngkadamum	- Thirumalai,
viN nagarum	- Sri Vaikuntham,
veqkAvum	- Thiruvekka, and
nIL kOval pon nagarum	- Thirukkovilur which is sweet and beautiful
aqkAtha pUm kidangkin	- and has ponds with unchanging flowers,

enRAI	- if we just say that
ninRAn	- He is standing,
irundhAn	- is seated,
kidandhAn	- is lying down, and
nadandhAnE	- is walking,
idar	- our sins
kedumAm	- will be destroyed.

Vyakhyana Saram:

When asked if only Thirumalai has the power to give moksha, Azhvar replies that all divyadesams have that power.

Pasuram 78

இடர் ஆர் படுவார்? எழு நெஞ்சே வேழம்
தொடர் வான் கொடு முதலை சூழ்ந்த - படம் உடைய
பைந்நாகப் பள்ளியான் பாதமே கை தொழுதும்
கொய்ந்நாகப் பூம்போது கொண்டு

idar Ar paduvAr? ezhu nenjchE vEzham
thodar vAn kodu mudhalai sUzhndha - padam udaiya
painnAgap paLLiyAn pAdhamE kai thozhudhum
koynnAgap pUmpOdhu koNdu

Meaning:

sUzhndha	- (The Lord) who killed
vAn kodu mudhalai	- the strong & terrible crocodile
thodar	- that came behind
vEzham	- the elephant Gajendra, and
paLLiyAn	- who has as His bed
pai nAgam	- the spread Adishesha
padam udaiya	- with his hoods;
kai thozhudhum	- we will pray
pAdhamE	- to His divine feet
nAgam koy pUm pOdhu koNdu	- with flowers from the Punnai tree;
nenjchE	- O! mind
ezhu	- get up (to pray thus);
Ar idar paduvAr	- (if we pray like this) who will suffer?

Vyakhyana Saram:

Azhvar says that, if we think of His acts that He performs for the sake of His devotees, then we cannot stop until we perform services at His divine feet. When asked if there is anything that we will suffer from, he replies to his mind that any troubles that come our way will suffer the same fate as the crocodile that attacked Gajendra.

Pasuram 79

கொண்டாணை அல்லால் கொடுத்தாரை யார் பழிப்பார்?
மண் தா என இரந்து மாவலியை - ஒண் தாரை
நீர் அங்கை தோய நிமிர்ந்திலையே? நீள்விசும்பில்
ஆர் அங்கை தோய அடுத்து

koNdAnai allAl koduththArai yAr pazhippAr?
maN thA ena irandhu mAvaliyai - oN thArai
nIr angkai thOya nimirndhilaiyE? nILvisumbil
Ar angkai thOya aduththu

Meaning:

mAvaliyai irandhu	- Asking from Mahabali
maN thA ena	- "Give me three steps of land"
oN thArai nIr	- and as soon as the bright water (from his hands)
am kai thOya	- fell on Your divine beautiful hands
aduththu nimirndhilaiyE	- did You not grow
nIL visumbilAr	- such that the Devas in the vast space
thOya	- could embrace
am kai	- Your divine beautiful shoulders?
(pazhippAr) allAl	- Other than blaming
koNdAnai	- You who took (what was Yours),
yAr pazhippAr	- who is there to blame
koduththArai	- Mahabali who gave (what was not his).

Vyakhyana Saram:

When asked where we can see that He will do acts for His devotees sake, Azhvar replies - for the sake of His devotee Indra, He who only gives asked for something and accepted blame from this world.

Pasuram 80

அடுத்த கடும் பகைஞற்கு ஆற்றேன் என்றோடி
படுத்த பெரும் பாழி சூழ்ந்த - விடத்தரவை
வல்லாளன் கைக்கொடுத்த மாமேனி மாயவனுக்கு
அல்லாதும் ஆவரோ ஆள்?

aduththa kadum pagainjaRku ARREn enROdi
paduththa perum pAzhI sUzhndha - vidaththaravai
vallALan kaikkoduththa mAmEni mAyavanukku
allAdhum AvarO AL?

Meaning:

ARREn enRu	- Saying that he cannot stand against
aduththa kadum pagainjaRku	- his natural enemy Garuda
vidaththu aravai	- the poisonous snake (Sumukha)
Odi	- ran
sUzhndha	- and surrounded
paduththa perum pAzh	- the bed on which He lies;
mA mEni mAyavanukku	- He who has the divine and special body
kai koduththa	- gave (the snake) for protection
vallALan	- (back) to the strong Garuda;
allAdhum	- other than to Him to whom else
AL AvarO	- will one be enslaved?

Vyakhyana Saram:

Did He only rescue the world from Mahabali? Azhvar says that He is the smart one that protected the snake Sumukha who sought His protection by giving him for protection back to Garuda, his natural enemy - thereby keeping both His words "na kshamAmi" (that He will not tolerate the enemies of His devotees) and "na tyajeyam" (that He will not give up those who surrender to Him).

Pasuram 81

ஆளமர் வென்றி அடுகளத்துள் அஞ்ஞான்று
வாளமர் வேண்டி வரை நட்டு - நீள் அரவைச்
சுற்றிக் கடைந்தான் பெயர் அன்றே? தொல் நரகைப்
பற்றிக் கடத்தும் படை

ALamar venRi adukaLaththuL anjnAnRu
vALamar vENdi varai nattu - nIL aravaich
suRRik kadaindhAn peyar anRE? thol naragaip
paRRik kadaththum padai

Meaning:

AL amar venRi adukaLaththuL	- In the battlefield filled with warriors and victory
anjnAnRu	- at that time (when asuras were torturing the Devas),
vAL amar vENdi	- wishing for the prestigious fight
kadaindhAn	- He churned (the milky ocean)
vara nattu	- by placing the Mandara mountain as the pestle
nIL aravai suRRi	- and using the long snake Vasuki as the rope;
peyar	- His names
padai anRE	- are the means.
paRRi	- that will catch the chetanas
kadaththum	- and help them cross
thol naragai	- the ancient Naraga.

Vyakhyana Saram:

From Him who gives Himself, the Devas seeked other things; yet He churned the ocean for their sake. Azhvar says that His divine names are the means to cross the ocean of samsara.

Pasuram 82

படையாரும் வாட்கண்ணார் பாரசி நாள் பைம்பூந்
தொடையலோடு ஏந்திய தூபம் - இடை இடையில்
மீன் மாய மாகுணும் வேங்கடமே மேலொரு நாள்
மான் மாய எய்தான் வரை

padaiyArum vAtkaNNAr pArasi nAL paimpUn
thodaiyalOdu Endhiya dhUpam - idai idaiyil
mIn mAya mAsUNum vEngkadamE mEloru nAL
mAn mAya eydhAn varai

Meaning:

vAL kaNNAr	- The women having the bright eyes
padai Arum	- like a sword,
pArasi nAL	- on Dvadasi say
Endhiya	- carry
dhUpam	- the fragrant smoke
pai pU thodaiyalOdu	- along with beautiful flower garlands;
mAsUNum	- (that smoke) darkens
mAya	- and hides
idai idaiyil mIn	- the stars that blink in and out on
vEngkadamE	- Thirumalai;
varai	- that's the mountain
eydhAn	- of He who shot an arrow
mAya	- and killed
mAn	- the false deer Maricha
mEl oru nAL	- once upon a time.

Vyakhyana Saram:

Azhvar says that, not only did He lie in the milky ocean such that the devas could seek Him; He also stands on Thirumalai hills such that everyone could surrender to Him.

Pasuram 83

வரை குடை தோள் காம்பாக ஆநிரை காத்து ஆயர்
நிரை விடை ஏழ் செற்றவாறு என்னே! - உரவுடைய
நீராழியுள் கிடந்து நேரா நிசாசரர் மேல்

பேராழி கொண்ட பிரான்!

varai kudai thOL kAmbAga Anirai kAththu Ayar
nirai vidai Ezh seRRaVARu ennE! - uravudaiya
nIrAzhiyuL kidandhu nErA nisAsarar mEl
pErAzhi koNda pirAn!

Meaning:

pirAn	- O! helpful one
nIr AzhiyuL kidandhu	- who rests in the milky ocean
uravu udaiya	- that is strong,
pEr Azhi koNda	- who set the great Chakra
nisAsarar mEl	- on the asuras (Madhu and Kaitabha)
nEr Am	- who came as enemies;
ennE	- how is it that You
varai kudai (Aga)	- lifted the Govardhana mountain as an umbrella
thOL kAmbu Aga	- while making Your divine shoulders as the stem
A nirai kAththu	- and protected the cows,
seRRa ARu	- while killing
nirai vidai Ezh	- the seven big bulls
Ayar	- of the cowherds.

Vyakhyana Saram:

The Lord asks Azhvar - "How did you know that I will do acts for the sake of my devotees?" Azhvar replies - "You have the capacity to kill Madhu and Kaitabha using Your Chakra without any effort. Yet You did things like lifting a mountain and killing bulls - for whose sake were those done?"

Pasuram 84

பிரான்! உன் பெருமை பிறர் ஆர் அறிவார்?
உராய் உலகளந்த ஞான்று - வராகத்து
எயிற்று அளவு போதாவாறு என் கொலோ? எந்தை
அடிக்களவு போந்த படி

pirAn! un perumai piRar Ar aRivAr?
urAy ulagaLandha njAnRu - varAgaththu
eyiRRu aLavU pOdhaVARu en kolO? enthai
adikkaLavU pOndha padi

Meaning:

pirAn	- O! Lord
ulagu aLandha nAnRu	- when You measured the worlds
urAy	- without effort,
padi	- this world

aLavu pOndha	- matched
adikku	- the divine feet
endhai	- of my Lord;
en kol	- how is it (that the same world)
pOdha ARu	- was insufficient
eyiRu aLavu	- for even a part of Your tusk
varAgaththu	- when You took the Varaha form?
piRar Ar aRivAr	- Other than You who can know
un perumai	- Your greatness?

Vyakhyana Saram:

Azhvar says - "When Your interest in protecting is far greater than that which is protected, can anyone even try to measure it?"

Pasuram 85

படி கண்டறிதியே? பாம்பணையினான் புள்
கொடி கண்டறிதியே? கூறாய் - வடிவிற
பொறி ஐந்தும் உள் அடக்கிப் போதொடு நீர் ஏந்தி
நெறி நின்ற நெஞ்சமே! நீ

padi kaNdaRidhiyE? pAmbaNaiyinAn puL
kodi kaNdaRidhiyE? kURAY - vadiviR
poRi aindhumaL adakkip pOdrodu nIr Endhi
neRi ninRa nenjchamE! nI

Meaning:

nenjchE	- O! mind,
uL adakki	- Controlling
poRi aindhumaL	- the five senses
vadivu il	- that have no form and
pOdrodu nIr Endhi	- carrying flowers and water, (you are)
neRi ninRa	- steady in the good path to reaching Him;
kaNdu aRidhiyE	- have you seen and experienced
padi	- His divine body
pAmbu aNaiyinAn	- that has Adishesha as His bed?
kaNdu aRidhiyE	- have you prayed to
puL kodi	- His flag with Garuda?
nI kURAY	- You tell.

Vyakhyana Saram:

Azhvar tells his mind "O mind that has won over the senses, if you have seen and experienced any one thing about Him, then let me know about it" - that is, it has not done that.

Pasuram 86

நீயும் திருமகளும் நின்றாயால் குன்றெடுத்துப்
பாயும் பனி மறுத்த பண்பாளா - வாசல்
கடைகழியா உள் புகாக் காமர் பூங்கோவல்
இடைகழியே பற்றி இனி

nIyum thirumagaLum ninRAyAl kunReduththup
pAyum pani maRuththa paNbALA - vAsal
kadaikazhiyA uL pugAk kAmar pUngkOval
idaikazhiyE paRRi ini

Meaning:

paNbALA	- O! Lord with the sausheelya quality of
kunRu eduththu	- lifting the Govardhana mountain
pAyum pani maRuththa	- and stopping the pouring rain;
kAzhia	- without going
vAsal kadai	- outside the divine door
uL pugA	- and without entering inside,
kAmar pUm kOval	- at Thirukkovilur with natural and artificial beauty,
paRRi	- taking as Your place
idai kazhiyE	- the area between the door and the inside
nIyum thirumagaLum	- You and Periya Pirattiyar
ini	- now
ninRAyAl	- stood (there).

Vyakhyana Saram:

Hearing Azhvar say that his mind has not experienced even one thing about Him, He is unable to bear that and He came with His consort to where Azhvar was and stood with him. Seeing that Azhvar talks about that in this pasuram.

Pasuram 87

இனியார் புகுவார் எழு நரக வாசல்?
முனியாது மூரித்தாள் கோமின் - கனி சாயக்
கன்று எறிந்த தோளான் கனை கழலே காண்பதற்கு
நன்கறிந்த நாவலஞ்சும் நாடு

iniyAr puguvAr ezhu naraga vAsal?
muniyAdhu mUriththAL kOmin - kani sAyak
kanRu eRindha thOLAn kanai kazhalE kANbadhaRku
nangaRindha nAvalanjsUzh nAdu

Meaning:

thOLAn	- The Lord with the divine shoulders
sAya	- killed
kani	- the asura in the form of a fruitful tree
eRindha	- and threw (killed)
kanRu	- the asura in the form of a calf.
am nAval sUzh nAdu	- The beings in the beautiful country known as jambUdvIpa
nangu aRindha	- have understood well
kaNbadhaRku	- the way to see (always)
kanai kazhalE	- His divine feet that is decked with jewels that sound.
ini	- From now on
yAr puguvAr	- who will enter
ezhu naraga vAsal	- the seven doors of Naraga?
muniyAdhu	- (O! yama kinkaras) without getting angry with me
mUri thAL kOmin	- put strong locks on (on those doors).

Vyakhyana Saram:

Azhvar says - When the supreme Lord is here to stay forever, there is no one left to go to Naraga; therefore the authorities there might as well close it down and leave.

Pasuram 88

நாடினும் நின் அடியே நாடுவன் நாள் தோறும்
பாடினும் நின் புகழே பாடுவன் - சூடினும்
பொன்னாழி ஏந்தினான் பொன்னடியே சூடுவேற்கு
என்னாகில் என்னே எனக்கு?

nAdilum nin adiyE nAduvan nAL thORum
pAdilum nin pugazhE pAduvan - sUdilum
ponnAzhi EndhinAn ponnadiyE sUduvERku
ennAgil ennE enakku?

Meaning:

nAdilum	- When thinking
nAduvan	- I will think
nin adiyE	- only of Your divine feet.
pAdilum	- When singing
nAL thORum	- every day
nin pugazhE pAduvan	- I will sing only Your praise.
sUdilum	- If I think of wearing something on my head
sUduvERku	- I will wear
pon adiyE	- only the divine feet
pon Azhi EndhinAn	- of He who is adorned with the Chakra.
en Agil en	- How does it matter what happens
enakku	- to me?

Vyakhyana Saram:

Azhvar sees that the samsaris are giving up on Bhagavad vishayam and are seeking other things. Due to his relationship with divya desams such as Thirukkivilur, Azhvar feels that he has escaped such a fate, similar to someone that is able to save their things at a place where robbers abound. Therefore, he says that he is involved in Him fully through his three senses (mind, speech and body) and speaks of that in this pasuram.

Pasuram 89

எனக்காவார் ஆர் ஒருவரே! எம்பெருமான்
தனக்காவான் * தானே மற்றல்லால் - புனக்காயாம்
பூமேனி காணப் பொதி அவிழும் பூவைப் பூ
மாமேனி காட்டும் வரம்

enakkAvAr Ar oruvarE! emperumAn
thanakkAvAn thAnE maRRallAl - punakkAyAm
pUmEni kANap podhi avizhum pUvaip pU
mAmEni kAttum varam

Meaning:

kAyAm pU mEni	- The color of the kAyAm flower
punam	- that is in the land that matches to it
pUvai pU (mEni)	- and the color of the flower pUvai
podhi avizhum	- that blossoms
kANa	- when seen
varam kAttum	- show well
mA mEni	- His divine body.
enakku	- To me (who is so fortunate)
Ar oruvarE AvAr	- who can match?
emperumAn	- Even He
thAnE thanakku AvAn allAl	- can match only Himself
maRRu	- and not to me.

Vyakhyana Saram:

In this pasuram, Azhvar re-experiences the Bhagavad anubhavam that happened to him in earlier pasurams and speaks of his greatness. Because of experiencing the Lord he states this - there is nothing wrong with that. This is known as sAttvika ahankAram.

Pasuram 90

வரத்தால் வலி நினைந்து மாதவ! நின் பாதம்
சிரத்தால் வணங்கானாம் என்றே? - உரத்தினால்
ஈரரியாய் நேர் வலியோனாய் இரணியனை

ஓரரியாய் நீ இடந்தது ஊன்

varaththAl vali ninaindhu mAdhava! nin pAdham
siraththAl vaNangkAnAm enRE? - uraththinAl
IrariyAy nEr valiyOnAya iraNiyana
OrariyAy nI idandhadhu Un

Meaning:

nI idandhadhu	- Did You rip
iraNiyana	- Hiranyakashipu's
Un	- body,
uraththinAl	- with Your great strength
Or ari Ay	- in the form of the matchless Narasimha avatara,
Ir ari Ay	- who was the enemy worthy of being split and
nEr valiyOn Aya	- who had the strength to stand up and fight You,
vaNangkAnAm enRE	- because he refused to bow
siraththAl	- with his head
nin pAdham	- at Your divine feet,
vali ninaindhu	- thinking much of his strength
varaththAl	- due to the boons from Brahma and other devatas?
	(No, it was done due to bhAgavata apachara).

Vyakhyana Saram:

In the previous pasuram, the Lord showed Azhvar flowers such as kAyA and pUvai, that are similar to Him, and saved him. As soon as He showed those to him, Azhvar remembers how he removed the enemy of Prahlada and saved him. Therefore, he talks about that in this pasuram.

Pasuram 91

ஊனக்குரம்பையின் உள் புக்கு இருள் நீக்கி
ஞானச் சுடர்கொளீஇ நாள் தோறும் - ஏனத்து
உருவாய் உலகிடந்த ஊழியான் பாதம்
மருவாதார்க்கு உண்டாமோ வான்?

Unakkurambaiyin uL pukku iruL nIkki
njAnach sudarkoLli nAL thORum - Enaththu
uruvAy ulagidandha UzhiyAn pAdham
maruvAdhArkku uNdAmO vAn?

Meaning:

uL pukku	- Entering (examining)
Una kurambaiyin	- the hut made of flesh,
nIkki	- removing
iruL	- the ignorance (of thinking the body as sweet),

koLI i	- and lighting
njAnam sudar	- the lamp that is true knowledge;
ulagu idandha	- separating the world from the universal egg
Enaththu uruvAy	- as Varaha avatara;
UzhiyAn	- and present during praLaya;
maruvAdhArkku	- those who don't pray to His
pAdham	- divine feet
nAL thORum	- every day;
uNdAmO	- will they get
vAn	- the divine abode (paramapadham)?

Vyakhyana Saram:

Even though He expects nothing and gives everything, even though it is clear that one's effort will get nothing, Azhvar says that for those who do not surrender to Him and seek things other than Him, it is impossible to attain His divine abode.

Pasuram 92

வானாகித் தீயாய் மறிகடலாய் மாருதமாய்
தேனாகிப் பாலாம் திருமாலே! - ஆனாய்ச்சி
வெண்ணெய் விழுங்க நிறையுமே முன்னொரு நாள்
மண்ணை உமிழ்ந்த வயிறு

vAnAgith thIyAy maRikadalAy mArudhamAy
thEnAgip pAlAm thirumAlE! - AnAychchi
venNey vizhungka niRaiyumE munnoru nAL
maNNai umizhndha vayiRu

Meaning:

thirumAlE	- O! Sriman Narayana
vAn Agi	- who is space,
thI Ay	- who is fire,
maRi kadal Ay	- who is the wavy ocean,
mArudham Ay	- and who is the wind (that is, the ruler of the universe);
thEn Agi	- who is sweet as honey
pAl Am	- and who is like milk(to nityas and muktas);
venNey vizhungka	- when eating the butter
An Aychchi	- of the Yadava girl who grows cows,
vayiRu	- will Your divine stomach,
mun oru nAL	- which once upon a time
umizhndha	- brought forth
maNNai	- all the worlds,
niRaiyumE	- become full?

Vyakhyana Saram:

Not only does He protect His devotees, but He takes the butter that His devotees touched as everything to Him. Azhvar says that this is against His name avApta samasta kAma ("one whose every desire is fulfilled"), but shows His love for His devotees ("Ashrita vAtsalyam").

Pasuram 93

வயிறழல் வாளுருவி வந்தானை அஞ்ச
எயிறிலக வாய் மடித்ததென் நீ? - பொறி உகிரால்
பூவடிவை ஈடழித்த பொன்னாழிக் கையா! நின்
சேவடி மேல் ஈடழியச் செற்று

vayiRazhala vALuruvi vandhAnai anjcha
eyiRilaga vAy madiththadhen nI? - poRi ugiRAl
pUvativai Idazhiththa ponnAzhik kaiyA! nin
sEvadi mEl Idazhiyach seRRu

Meaning:

pon Azhi kaiyA	- O! Lord with the divine hand that holds the beautiful Chakra
Idu azhiththa	- that removes
pU vadivai	- the beauty of flowers.
anjcha	- Making afraid (with Your form)
vAL uruvi vandhAnai	- Hiranya who came with the sword
vayiRu azhala	- that caused a burning feeling in the stomach (of devotees),
nin sEvadi mEl	- (You kept him) on Your divine red feet;
Idu azhiya seRRu	- even after killing by ripping him
poRi ugiRAl	- with the many colored finger nails
nI vAy maduththadhu en	- why did You keep Your mouth
eyiRu ilaga	- such that the sharp teeth shine?

Vyakhyana Saram:

Azhvar is asked - in the previous pasuram, you said that He has great affection for His devotees; how did you know that? Azhvar replies - seeing His great anger with Hiranya, I understood that.

Pasuram 94

செற்றெழுந்து தீவிழித்துச் சென்ற இந்த ஏழுலகும்
மற்றிவை ஆவென்று வாய் அங்காந்து - முற்றும்
மறையவற்குக் காட்டிய மாயவனை அல்லால்
இறையேனும் ஏத்தாது என் நா

seRRRezhundhu thIvzhiththuch senRa indha Ezhulagum
maRRRivai AvenRu vAy angkAndhu - muRRum
maRaiyavaRkuk kAttiya mAyavanai allAl
iRaiyEnum EththAdhu en nA

Meaning:

seRRu ezhundhu	- Standing up with anger
thI vizhiththu	- and looking with fiery eyes (at Duryodhana and others),
A enRu vAy angkAndhu	- opening His mouth wide
'senRa indha Ezh ulagum maRRu ivai'	- and showing the seven worlds,
kAttiya	- (Krishna) showed (in His mouth)
muRRum	- all the worlds
maRaiyavRku	- to the vaidikas such as Bheeshma and Drona.
mAyavanai allAl	- Other than Him with the special powers
en nA	- my tongue
EththAdhu	- will not praise anyone else
iRaiyEnum	- even a little.

Vyakhyana Saram:

He shows all His greatness to those who seek Him. Azhvar says that other than Him with this quality, his tongue will not praise anyone else.

Pasuram 95

நா வாயில் உண்டே நமோ நாரணா என்று
ஓவாது உரைக்கும் உரை உண்டே - மூவாத
மாக்கதிக்கண் செல்லும் வகை உண்டே என் ஒருவர்
தீக்கதிக்கண் செல்லும் திறம்?

nA vAyil uNdE namO nAraNA enRu
OvAdhu uraikkum urai uNdE - mUvAdha
mAkkadhikkaN sellum vagai uNdE en oruvar
thIkkadhikkaN sellum thiRam?

Meaning:

nA	- The tongue (meant for praising Him)
vAyil uNdE	- is in the mouth itself;
namO nAraNA enRu urai	- Thirumathram
uraikkum	- which is to be said
OvAdhu	- many times (tirelessly)
uNdE	- is there;
sellum vagai	- the way (archchirAdhi) to go
mUvAdha	- without returning
mA kadhikkaN	- to His divine abode which is the supreme goal

uNdE - is there;
thI kadhikkaN - (with all these present) in the path of naraga
sellum thiRam en - how do
oruvar - some people go?

Vyakhyana Saram:

Azhvar is surprised that when the tongue is there to praise Him and only Him, samsaris use it for other purposes and keep growing their karmas.

Pasuram 96

திறம்பாது என் நெஞ்சமே! செங்கண் மால் கண்டாய்
அறம் பாவம் என்று இரண்டும் ஆவான் - புறம் தான் இம்
மண் தான் மறிகடல் தான் மாருதம் தான் வான் தானே
கண்டாய் கடைக்கட்பிடி

thiRambAdhu en nenjchamE! sengkaN mAi kaNdAy
aRam pAvam enRu iraNdum AvAn - puRam thAn im
maN thAn maRikadal thAn mArudham thAn vAn thAnE
kaNdAy kadaikkatpidi

Meaning:

en nenjchamE - My mind!
aRam pAvam enRu iraNdum
AvAn - He, who determines both the good and the bad deeds,
sem kaN mAi kaNdAy - is the lotus eyed one.
thAnE kaNdAy - He is
im maN thAn - this world
maRi kadal thAn - the wavy ocean,
mArudham thAn - the wind,
vAn - the space,
puRam thAn - the soul, mahAn and ahankAra (which are different from
the above).
thiRambAdhu - Without failing
kadaikkaN pidi - understand (this meaning) till the end.

Vyakhyana Saram:

Azhvar tells his mind - let the samsaris do what they do; You focus on the bhagavad vishayam that I have told you before.

Pasuram 97

பிடி சேர் களிறளித்த பேராளா! உன்தன்
அடி சேர்ந்து அருள் பெற்றாள் அன்றே - பொடி சேர்

அனற்கு அங்கை ஏற்றான் அவிர்சடை மேல் பாய்ந்த
புனற்கங்கை என்னும் பேர்ப்பொன்

pidi sEr kaLiRaLiththa pErALA! unthan
adi sErndhu aruL peRRAL anRE - podi sEr
anaRku angkai ERRAn avirsadai mEl pAyndha
punaRgangkai ennum pErppon

Meaning:

pErALA	- O! Lord
aLiththa	- who protected
kaLiRu	- Gajendra
pidi sEr	- who was roaming along with his female elephant.
punal	- The water (river)
gangkai ennum pEr	- having the name Ganga,
pon	- which is like gold
pAyndha	- that fell
avir sadai mEl	- on the shining locks of hair
anaRku am kai ERRAn	- of Rudra who carries fire in his beautiful hand
podu sEr	- and who wears ashes,
aruL peRRAL anRE	- attained Your divine grace
undhan adi sErndhu	- by reaching Your divine feet.

Vyakhyana Saram:

Azhvar is asked - You said that He determines good and bad deeds; but don't we see in this world other things such as the river Ganga that purifies us? Azhvar replies - Their ability to purify us occurred only due to their relationship to His divine feet. This pasuram is an explanation for the phrase "aRam pAvam enRu iraNdum AvAn" from the previous pasuram.

Pasuram 98

பொன் திகழு மேனிப் புரிசடை அம்புண்ணியனும்
நின்றுலகம் தாய நெடுமாலும் - என்றும்
இருவரங்கத்தால் திரிவரேலும் ஒருவன்
ஒருவன் அங்கத்து என்றும் உளன்

pon thigazhu mEnip purisadai ampuNNiyanum
ninRulagam thAya nedumAlum - enRum
iruvarangaththAl thirivarElum oruvan
oruvan angkaththu enRum uLan

Meaning:

am puNNiyanum	- Rudra who possesses the beautiful good deeds
pon thigazhu mEni	- who has the form that shines like gold

puri sadai	- and who has locks of hair, and
ninRu ulagam thAya	
nedumAlum	- Sriman Narayana who stood and measured all the worlds
enRum iruvar angkaththAl	
thirivarElum	- may always have two separate forms;
oruvan	- (but) Shiva
enRum	- forever
uLan	- gains his existence
oruvan angkaththu	- through the divine body of Sriman Narayana.

Vyakhyana Saram:

Azhvar is asked - Can you speak lowly of Rudra; has he not attained the name Ishvara and is responsible for the act of destruction? Azhvar replies - Rudra's capacities are not false; but they were attained by being the body of the supreme Lord and are not natural to him.

Pasuram 99

உளன் கண்டாய் நன்னெஞ்சே! உத்தமன் என்றும்
உளன் கண்டாய் உள்ளுவார் உள்ளத்து - உளன் கண்டாய்
வெள்ளத்தின் உள்ளானும் வேங்கடத்து மேயானும்
உள்ளத்தின் உள்ளான் என்று ஓர்

uLan kaNdAy nannenjchE! uththaman enRum
uLan kaNdAy uLLUvAr uLLaththu - uLan kaNdAy
veLLaththin uLLAnum vEngkadaththu mEyAnum
uLLaththin uLLAn enRu Or

Meaning:

nal nenjchE	- O! favorable mind
uththaman	- Purushottama
uLan kaNdAy	- is present (to protect us)
enRum	- for all time;
uLan kaNdAy	- He resides eternally
uLLUvAr uLLaththu	- in the minds of those who think of Him;
veLLaththin uLLAnum	- He who rests on the milky ocean and
vEngkadaththu mEyAnum	- who stands on the Thirumalai hills
uLLaththin uLLAn enRu	- resides in (my) heart always;
Or	- Understand this.

Vyakhyana Saram:

Azhvar says - Understand this; Such an all protector will leave His abode in the milky ocean and come reside in the hearts of His devotees.

Azhvar is asked - How is that even those who have great knowledge and power such as Rudra forget their nature. Azhvar replies – They attempt to reach Him through their self effort and as such forget their nature. However, He is in our hearts because of the fact that we do not try to keep Him out. Therefore, we will not fall into that trap. Even if we did, He will remove that and protect us.

Pasuram 100

ஓரடியும் சாடுதைத்த ஒண்மலர்ச் சேவடியும்
ஈரடியும் காணலாம் என் நெஞ்சே! - ஓரடியின்
தாயவனைக் கேசவனைத் தண்துழாய் மாலை சேர்
மாயவனையே மனத்து வை

Oradiyum sAdudhaiththa oNmalarch sEvadiyum
Iradiyum kANalAm en nenjchE! - Oradiyin
thAyavanaik kEsavanaith thaNthuzhAy mAlai sEr
mAyavanaie manaththu vai

Meaning:

en nenjchE	- My mind!
manaththu vai	- Keep within yourself
mAyavanaie	- the Lord who performs amazing acts,
Or adiyil thAyavanai	- who with one foot measured all the worlds,
kEsavanai	- who killed the asura Kesi, and
thaN thuzhAy mAlai sEr	- who is decorated with the cool Tulasi garland.
Ir adiyum	- (If you do that) the two divine feet
oN malar sE adiyum	- that are red and like beautiful flowers,
Or adiyum	- one of which measured the worlds
sAdu udhaiththa	- and one of which kicked and killed Sakatasura,
kANalAm	- can be seen.

Vyakhyana Saram:

Azhvar's divine heart asks - How do we reach Him who falls on us and desires us? Azhvar concludes the prabandham by replying thus - He is both the goal and the means; All you need to do is be steady in this meaning.

The first two lines of this pasuram show the goal and the last two lines show the path to that goal.

Poygai Azhvar Thiruvadigale Sharanam
Periyavachchan Pillai Thiruvadigale Sharanam
Azhvar Emberumanar Jeeyar Thiruvadigale Sharanam