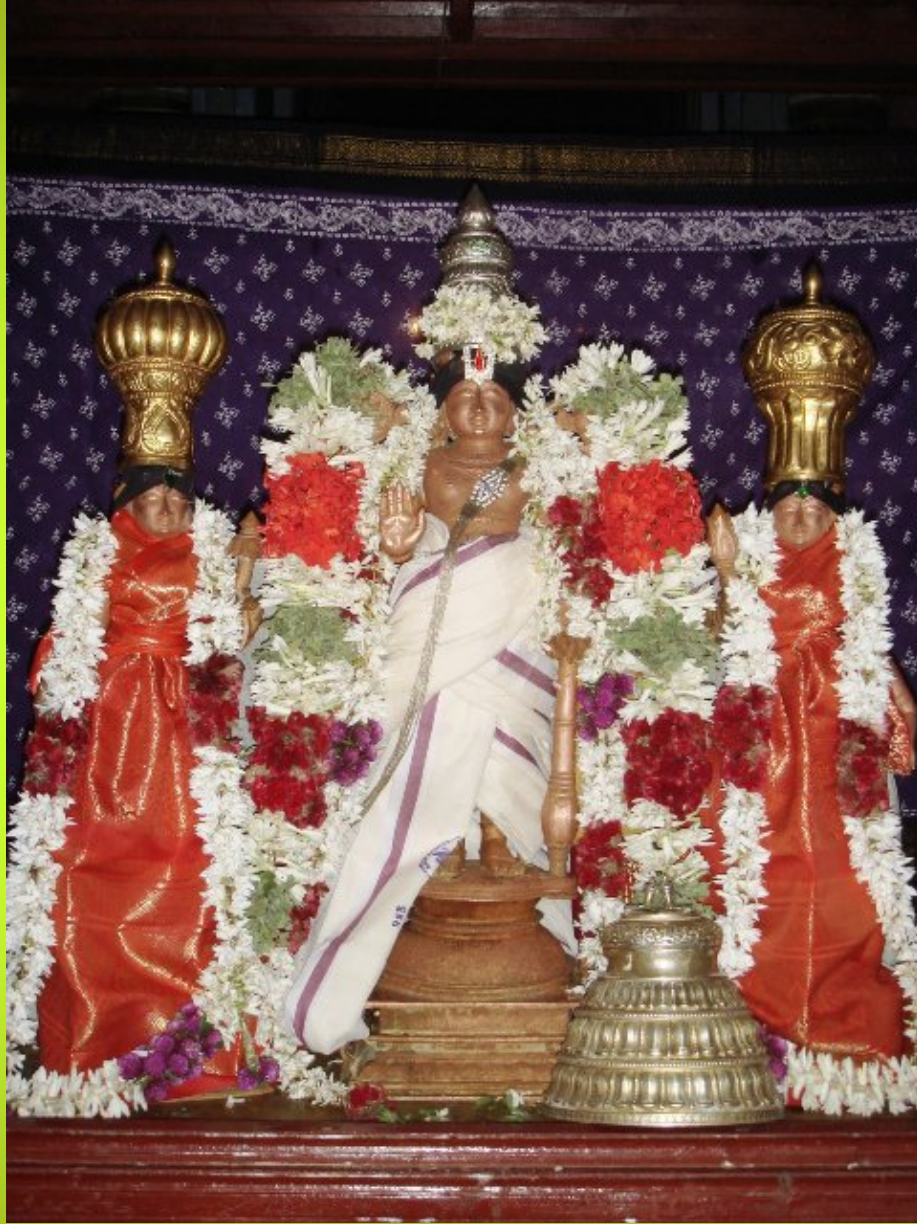


Thirumangai AzhwaAr's Paasurams On Thiru Semponsei kOil



Annotated Commentary In English By
"SrI nrusimha sEva rasikan"
Oppiliappan kOil
Sri.VaradAchAri SaThakOpan



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CONTENTS

Introduction	1
Themes of the ten paasurams	5
Paasurams and Commentaries	7
Paasuram 1	9
Paasuram 2	13
Paasuram 3	17
Paasuram 4	19
Paasuram 5	21
Paasuram 6	25
Paasuram 7	27
Paasuram 8	29
Paasuram 9	33
Paasuram 10	35





ThiruSemponsei kOil - Entrance



ஸ்ரீ:

திருமங்கையாழ்வார் அருளிச்செய்த திருசெம்பொன்செய் கோயில் பாசுரங்கள்

Thirumangai AzhwAr's Paasurams On Thiru Semponsei kOil
(Peria Thirumozhi 4.3)



There are eleven ThirunAngUr dhivya desams and Semponsei Koil is at the epicenter of these eleven (nadu Naayakam). It is the sixth in the list of eleven ThirunAngUr dhivya dEsams. The five that precede it are:

1. MaNimAdak-kOil,
2. Vaikuntha ViNNagaram,
3. ArimEya ViNNagaram,
4. DevanAr Thokai, and
5. VaNN PurudOtthamam.

The five ThirunAngUr dhivya dEsams that follow Semponsei kOil in the MangaLAsAsana kramam are:

1. TheRRiyambalam,
2. MaNik-koodam,
3. KaavaLampAdi,
4. Annan Koil or ThiruveLLakkuKam and
5. Paarthan PaLLi.

Semponsei kOil (Thirucchemponsei kOil) is also known as PeraruLALan Sannidhi; it is at a distance of five miles from SeerkAzhi. ThAyAr's ThirunAmam is Alli Maamalar NacchiyAr. The VimAnam is Kanaka VimAnam and

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the theertham is Kanaka thertham. He faces East and gives us His sevai in the standing posture (ninRa ThirukkOlam). Kaliyan has blessed us with ten MangalAsAsana Paasurams (Periya Thirumozhi: 4.3) about this Parama KaaruNeekan of this dhivya dEsam and got himself immersed in great bliss and felt uplifted (redeemed). Kaliyan's affirmative statements following his mangalAsAsanam are the most energizing tonic for the saadhakan. Here are some samples:

1. Kaar aNI mEham ninRathu oppAnai kaNDu koNDu uynthu ozinthEn-4.3.1
2. Semponsey kOilin uLLE MaRai Perum PoruLai kaNDu nAnn vAzhnthu ozhinhEn—4.3.2
3. Kadal niRavaNNanan Tannai nAnn adiyEn kaNDu koNDu uynthu ozhinhEn --4.3.3
4. Uyar maNi makudam sooDi ninRAnai kaNDu koNDu uynthu ozhinhEn ---4.3.4
5. Kaamanai paynathAn Tannai naan adiyEn kaNDu koNDu uynthu ozhinhEn- --4.3.5
6. AllimAmalarAL TannODum adiyEn kaNDU koNDU allal theernthEnE --4.3.6
7. anjanak-kunRam ninRathu oppAnaik-kaNDu koNDU allal theernthEnE --4.3.7
8. manRathu poliya mahinzhthu ninRAnai vaNangi nAnn vAzhnthu ozhinhEn -- 4.3.8
9. VaLam koLL pErinbham manni ninRAnai vaNangi nAnn vAzhnthu ozhinhEn -- 4.3.9

The haunting refrain from the fourth line of all these paasurams are:

My samsArIc struggles are over (allal theernthEn), adiyEn has lived the post-prapatthi way of life ordained by His sAsthrAs and am freed from all the taapa thrayams (Vaazhnthu ozhinhEn). By living in this manner, adiyEn has gained salvation (uynthu ozhinhEn). All the other sorrows caused by being





swirled about in the whirlpool of fierce samsAric ocean are over. Those sorrows are behind adiyEn after being blessed with the darsana soubhAgyam of AllimAmalar Naayaki samEtha PeraruLALan at His Semponnsei Koil.

Kaliyan states repeatedly: "vaNangi allal (yellAm) theernthu, Vaazhnthu ozhinthEn, nAnn adiyEn (Avanai) kaNDu koNDu uynthEn."

Through these declarations, Kaliyan is instructing us on the importance of the saadhanA to be pursued for the attainment of the Parama PurushArTam of Moksham. This subject matter forms the core of the third chapter of Brahma SoothrAs (SaadhanAdhyAyaa). Bhakthi yOgam and Prapatthi yOgam are recommended as the two pathways to gain Moksha Phalan. Kaliyan follows the teachings of Upanishads, Bhagavath GitA and upadEsams of Swamy NammAzhwAr in His ThiruvAimozhi:

1. ThiruvAimozhi: X.4.1: sArvE tava neRikku DaamOdharan tALkaLE
2. ThiruvAimozhi: I.2.10: "NaaraNan tiNN kazhal sErE"
3. ThiruvAimozhi: I.3.5: VaNakkut-tavaneRi vazhi ninRu
4. ThiruvAimozhi: I.2.8: "uLLamurai seyal, uLLavimmUnrayum, uLLikkedutthu, iRai-uLLI-odungE ".





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Thiru Semponsei kOil





THEMES OF THE TEN PAASURAMS

In the first Pasuram, Kaliyan states that he attained ujjeevanam through the sevai of the Lord with His two Devis.

In the second paasuram, PeraruLALan is described by Kaliyan as Parama bhOgyan (most enjoyable) and as a Parama DayALu (most compassionate One), Who blesses us to enjoy Him the utmost.

In the third paasuram, Thirumangai salutes the Lord as SarvAntharyAmi (indweller of all samashti-Vyashti entities).

In the fourth Paasuram, Kali KanRi points out that we can enjoy the Lord of Semponsei kOil much more than in any other avathArams such as Thrivikraman or the VyUha Moorthys such as the Lord resting at the middle of the Milky ocean as KsheerAbdhi Sayana Moorthy.

In the fifth and sixth paasurams, Kaliyan connects PeraruLALan with His avathAram as Raamachandran as a Parama bhOgya avathAran. Thirumangai uses the seventh paasuram to extol the glories of the most delectable KrishNavathAram.

The eighth paasuram is about the punishment meted out by BhagavAn to BaaNASaran, who was supported by Sivan and SubramaNyan.

In the ninth passuram, Kaliyan eulogizes the Lord of Semponsei kOil as the embodiment of bliss (Aanandhamayan) and is blissful for us to enjoy.

In the final paasuram, PeraruLALan is saluted as the grantor of Saayujyam and Kaliyan got immersed in the darsana Aanandham of this VaradarAjan of ThirunAngUr dhivya dEsam and declares that he has attained the parama purushArTam.

Let us now study the individual Paasurams in detail in the following pages.



Thirumangai mannan and kumudavalli nAchchiyAr

Paasurams & Commentaries



திருமங்கையாழ்வார் தனியின்கள்

வாழிபரகாலன் வாழிகலிகன்றி*

வாழிகுறையலூர் வாழ்வேந்தன்*

வாழியரோ மாயோனை வாழ்வலியால் மந்திரங்கொள்*

மங்கையர்க்கோன் தூயோன் சுடர்மானவேல்.

நெஞ்சுக்கிருள்கடிதீபம் அடங்கா நெடும்பிறவி*

நஞ்சுக்கு நல்லவமுதம் தமிழ் நன்னூல் துறைகள்*

அஞ்சுக்கிலக்கியம் ஆரணசாரம் பரசமயப்*

பஞ்சுக்கனலின் பொறி பரகாலன் பனுவல்களே.

எங்கள்கதியே! இராமானுசமுனியே!*

சங்கைகெடுத்தாண்ட தவராசா*

பொங்குபுகழ் மங்கையர்க்கோனீந்த மறையாயிரமனைத்தும்*

தங்குமனம் நீயெனக்குத் தா.

திருமங்கையாழ்வார் திருவடிகளே சரணம்





PAASURAM 1

பேரணிந்து உலகத்தவர் தொழுதேத்தும்*

பேருளாளன் எம்பிரானை*

வாரணிமுலையாள் மலர்மகளோடு*

மண்மகளும் உடன் நிற்ப*

சீரணிமாட நாங்கைநன்னடுவுள்*

செம்பொன்செய் கோயிலினுள்ளே*

காரணிமேகம் நின்றதொப்பானைக்*

கண்டுகொண்டு உய்ந்தொழிந்தேனே 4.3.1

pEraNinthu ulakatthavar thozhuthEththum,

pEraruLaaLan empiraanaai,

vaaraNimulaiyaaL malarmagaLOdu,

maNmagaLum udan niRpa,

seeraNimaada naangainan naduvuL,

semponsei kOyilin uLLE,

kaaraNimEgam ninRathoppaanaik,

kaNduKoNdu uynthozhinthEnE.

MEANING

ThirunAngUr dhivya desam is at the epicenter of the eleven ThirunAngUr dhivya dEsams known for beautiful and tall mansions (seer aNi maaDam Naangai nal nadu uLL Semponsey kOil). Here, the Lord who blesses the Saadhakan with any one of the four PurushArTams that he desires in His role as PeraruLALan. In this context, Lord of Semponsei kOil is a veritable VaradarAjan and is a Parama upakArakan and Mahaa KaaruNeekan (Parama DayALu). This most compassionate proclivities of PeraruLALan arise from His proximity to His two dEvis (SrI and BhU dEvis). At this dhivya dEsam, PeraruLALan presents Himself like a stationary and dark rain bearing cloud





that is rich with Dayaa guNam ready to drench all those who seek Him as refuge with every kind of soubhAgyam; He is found with both Sri Devi and BhU Devi on His sides and adiyEn gained redemption/ujeevanam from that darsana soubhAgyam with His Devis

"Kaar aNi mEham ninrathu oppAnai, EmperumAnai, Malar MahaLodu,
MaNN MahaLum udan niRpa kaNDu koNDu uynthu ozhinthEn,
PerarLALanai darsitthu aanandha saagarthil moozhi adiyEn uynthEn."

Here, all the people of the world (ulahatthavar) are anointed with the birdhu for individual kaimkaryams to Him and worship this Mahaa KaaruNika EmperumAn (pEr aNInthu thozhuthu yEtthum PeraruLALan). adiyEn "kaNDEn"; adiyEn "koNDEn". adiyEn enjoyed the darsanam (KaNDEn) and felt blessed; adiyEn retained in my mind (KoNDEn) that image of the dhivya mangaLa vigraham and feel redeemed.

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Semponsei PeraruLALan with nAchchimArs before Thirumanjanam





COMMENTARY

There are five kinds of avathArAs of the Lord:

1. Para,
2. VyUha,
3. Vibhava,
4. ArchA and
5. antaryAmi.

- ☆ He is present as the Supreme Being (Para VaasudEvan) at Sri Vaikuntam in His **Paraa form**; it is not easy for us to see Him and enjoy Him in this form.
- ☆ **VyUha avathAra** is the elaboration of the above Paraa form in to four Moorthys (VasudEva, SankarshaNa, Pradhyumna and Aniruddha) to attend to specific cosmic functions. The VyUha forms of the Lord are not possible for us to see and enjoy.
- ☆ When the Lord incarnates (descends down) in **Vibhava form** and mingles with us, one has to live during those avathAra times to see and enjoy the Lord. For us who were born later, we can not have the bhAgyam of experiencing Vibhava avathArams.
- ☆ In His **antharyAmi form**, our Lord resides in our heart lotuses. Only Yogis can relate to this form of the Lord through severe penance.
- ☆ It is only in **archA form** that the Lord incarnates out of great compassion for us, we can see and enjoy the Lord.

Kaliyan celebrated these ArchAvathAra Moorthys and blessed us with MangaLAsana paasurams on 86 of the 106 ArchA Moorthys in BhU IOkam. Through His manifestation of ArchA Moorthy, the most compassionate Lord (Parama KaaruNika, Parama DayALu) kindles bhakthi (loving devotion) in us for Him. He makes it possible for us to offer Him worship (**Vigraha AarAdhanam**)



and to engage in dhyAnam about His dhivya MangaLa roopam and anantha kalyANa guNams.

JitantE stOthram sums up His Parama KaaruNeeka tatthvam this way: "You are Suddha satthvamaya roopi and as such are hard to visualize with a form, weapons and abodes and yet out of Your unlimited compassion for Your devotees, You manifest Yourself with a shining bodily form bedecked with ornaments as well as weapons in an abode of Yours (dhivya dEsams)."

Thiruvadi thozhuthal (namaskaraNams directed at the sacred feet of the Lord) at dhivya dEsams like Semponsey kOil makes us the beneficiaries of PeraruLALan's apAra karuNai and lets us gain ujjevanam as Kaliyan points out. The presence of His Devis next to Him makes the Lord forget His inclination to mete out punishment to the sinners and instead brings out His DayALu svabhAvam and leads us to gain all types of desired boons including Moksham.



PAASURAM 2

பிறப்பொடு முப்பொன்று இல்லவன் தன்னைப்*
பேதியர் இன்பவெள்ளத்தை*
இறப்பெதிர்க்காலக் கழிவுமானானை*
ஏழிசையின் சுவைதன்னை*
சிறப்புடை மறையோர் நாங்கைநன்னடுவுள்*
செம்பொன்செய் கோயிலினுள்ளே*
மறைப்பெரும்பொருளை வானவர்க்கோனைக்*
கண்டுநான் வாழ்ந்தொழிந்தேனே 4.3.2

piRappodu moopponRu illavan thannaip,
pEthiyar inbaVeLLaththai,
iRappethirkkaalak kazhivumaanaanai
Ezhisaiyin suvaithannai,
siRappudai maRaiyOr naangainan naduvuL
semponsei kOyilin uLLE,
maRaipperum poruLai vaaNnavark kOnaik,
kaNdunaan vaaznthozhinhEnE.

MEANING

PeraruLALan has no taint of birth or aging or death. He is eternal; He is a nithya yuvA. He does not undergo any changes like ordinary chEtanams. He has changeless flow of bliss (unchanging Aanandha pravAham). He is present in the past, present and future times. He is the essence of the saptha (Seven) svarams. He is the quintessence of the Veda Mantrams. He is the Lord of the Nithya Sooris.

He lives among the parama VaidhikAs of ThirunAngUr Semponsei kOil dhivya dEsam. Here, adiyEn found Him amidst the VaidhikAs known for their superior Jn~Aan, VairAgyam, anushtAnams and worshipped Him and gained release from



the cycles of births and deaths through the performance of SaraNAgathy at His sacred feet.



"bhEdhiya inbha veLLatthAn"



Thirumanjanam for Semponsei PerarulAlan

COMMENTARY

Kaliyan is a great student of Swamy NammAzhwAr's ThiruvAimozhi and one can hear the echos of SaThakOpar's arul Vaak in many of Kaliyan's paasurams. Here is an example of Kaliyan's reference to the nature of ultimate reality (parasvaroopaa) of the Lord and His power to give the supreme goal of Moksham. In this and other paasurams, Kaliyan will refer to the Lord:

1. as the prime cause of the creation of the Universe, its sustenance and dissolution (KaaraNathvam),
2. His pervasion in all created entities (vyApakathvam),



- 
- 
3. Controllership of all of them (niyantruthvam),
 4. SaraNyatvam (being the sole refuge to all) and
 5. Aapathsakhatvam (being a true friend in times of distress).

Kaliyan salutes the Lord as “bhEdhiya inbha veLLatthAn” in this paasuram during the course of covering some of the lakshaNams and upalakshNams of the SaviSesha Brahman. Both the Upanishads and the BrahmaNaa passages recognize Him as Aanandamayan (Satyam Jn~Anam anantham Brahma). Taittiriya Upanishad salutes this Brahman as "AathmA Aanadamaya:". Kaliyan has a taste of this Aanandamaya Brahman in its archA form at Semponsei Koil in the Upanishadic manner: “raso vai saha”. One who attains it enjoys this infinite bliss (rasam hyevAyam labdhvA Aanandhee bhavati). Another Upanishad says: “He who knows this Aanandamaya Brahman is not afraid of anything (AanandO BrahmaNO vidvAn na bobEethi kutasccchana).

Anandavalli of Taittiriya Upanishad teaches that Brahman is bliss principle and from that bliss form the beings are born, live by that bliss and when departing enter into that bliss (Anandamaya AthmA/ ParamAthma).



"sa antaryAmi amrutha:"
Thirumanjanam with honey for Semponsei kOil Utsavar

PAASURAM 3

திடவிசும்பெரிநீர் திங்களும் சுடரும்*
செழுநிலத்துயிர்களும் மற்றும்*
படர்பொருள்களுமாய் நின்றவன்தன்னை*
பங்கயத்தயன் அவன்அனைய*
திடமொழிமறையோர் நாங்கைநன்னடுவுள்*
செம்பொன்செய் கோயிலினுள்ளே*
கடல்நிற வண்ணன் தன்னை நானடியேன்*
கண்டுகொண்டு உய்ந்தொழிந்தேனே 4.3.3

thidavisumperineer thingaLum sudarum,
cezhunilaththuyirgaLum maRRum,
padarporuLkaLumaay ninRavanthannai,
pangayaththayan avan anaiya,
thidamozhi maRaiYOr naangainan naduvuL
semponsei kOyilin uLLE,
kadalniRa vaNNan thannai naanadiyEn,
kaNduKoNd uynthozhinhEnE.

MEANING

adiyEn found that Brahman, which is the antharAthmaa for the pancha bhUthams, jeevans and achEtanams at the center of ThirunAngai dhivya dEsams (Semponsei Koil), where the Vedaviths of infallible word and equal to the KamalAsana Brahma dEvan in stature reside and got rid of all my ahankAra-mamakArams from His darsanam and became the object of His SubhAnugraham.

adiyEn attained as a result salvation through the practice of sesha veutthi (total dedication of a soul to the kaimkaryams of the Lord as His bonded servant).



COMMENTARY

EmperumAn's sarva vyApakthvam (all pervasiveness) and in-dwellership (antharyAmithvam) are extolled here in the Upanishadic manner. The seventh BrAhmaNaa of BrhadhAraNyaka Upanishad elaborates on AntharyAmi Brahman (the indweller and controller of all the sentients and the insentients). This antharyAmi Brahman doctrine provided the basis for formulating the theory of Sareera-Sareeri bhava (theory of organic relationship between the Brahman and the universe on the analogy of body-soul relationship) by AchArya RaamAnujA. Such an indweller of the chEtanams and achEtanams is identified as the immortal, Brahman (sa antaryAmi amrutha:). The sentients and the insentients constitute His sareeram and ParamAtmaa controls them from within (antaro yamayati).

The imperishable nature (akshara) of this Brahman and its vyApthi (total pervasiveness) in all places and times is saluted by the eighth BrAhmaNa of this Upanishad in a majestic manner. Sage Garga poses the question, which leads upto the definition of Akshara Brahman: "What is it in which is woven like warp and woof that which is above the heaven, which is beneath the earth , that which is between the two, the heaven and earth, that which was in the past, that which is in the present and that which will be in the future?"



PAASURAM 4

வசையறுகுறளாய் மாவலிவேள்வி*
மண்ணளவிட்டவன் தன்னை*
அசைவறும் அமரரடியினை வணங்க*
அலைகடல் துயின்ற அம்மானை*
திசைமுகன் அனையோர் நாங்கைநன்னடுவுள்*
செம்பொன்செய் கோயிலினுள்ளே*
உயர்மணிமகுடம் சூடிநின்றானைக்*
கண்டுகொண்டு உய்த்தொழிந்தேனே 4. 3. 4

vasaiyaRu kuRaLaay maavali vELvi
maNNaLa vittavan thannai,
asaivaRum amarar adiyiNai vaNanga
alaikadal thuyinRa amaanai,
thisaimugan anaiyOr naangainan naduvuL
semponsei kOyilin uLLE,
uyarmaNi magudam choodi niRaanaik
kaNdukoNdu uynthozhinhEnE

MEANING

adiyEn had the bhAgyam of the sevai of PeraruLAlan of Semponsei Koil without hindrance from the tall crown on the head to His sacred feet unlike the sevai during Vaamana-thrivikrama avathAram or in KsheerAbdhi (sayanakkOlam in the middle of the milky ocean). During the Thrivikrama avathAram, His head was hitting the aNdams and one could only have the sevai of His sacred feet; at the Milky ocean, He is not easily accessible as He rests in the middle of a vast ocean.

Further, His sacred feet would be covered with a blanket to ward off the cold. One can not have the Thiruvadi sEvai. In contrast to these situations, adiyEn

has the opportunity to have the sevai of the Lord of Semponsei Koil from Paadham to kEsam/crown all at once.



pAdAdi kEsha sEvai

At this dhivya dEsam, chathurmukha Brahma, the dEva ghOshti as well as nithya sooris throng because they can have the complete sevai of the divine angams of the Lord at all times. adiyEn took a lead from their kshEthrAdanam to Semponsei Koil and was blessed with the dhivya darsanam and got redeemed from all sins (KaNDu koNDu uyntu ozhinthEnE).

PAASURAM 5

‘தீமனத்தரக்கர் திறலழித்தவனே!’

என்று* சென்றுஅடைந்தவர் தமக்கு*
தாய்மனத்திரங்கி அருளினைக் கொடுக்கும்*

தயரதன் மதலையைச் சயமே*
தேமலர்ப்பொழில்குழ் நாங்கைநன்னடுவுள்*
செம்பொன்செய் கோயிலினுள்ளே*
காமனைப்பயந்தான் தன்னைநான் அடியேன்*

கண்டுகொண்டு உய்த்தொழிந்தேனே 4. 3. 5

'theemanaththarakkar thiRalazhiththavanE!'

enRu, chenRu adainthavar thamakku,
thaaymanaththirangi aruLinaik Kodukkum
thayarathan mathalaiyaich chayamE,
thEmalarppozhilsoozh naangainan naduvuL
semponsei kOyilin uLLE,
kaamanaippayanthaan thannainaan adiyEn
kaNduKond uynthozhinhEnE

MEANING:

adiyEn had the sevai of the ParipoorNa GuNa Seelan at Semponsei Koil, Whose soulabhya-souseelya-soundarya guNams are well eulogized. He is the One who destroyed the proud RaakshasAs, who bore ill will to the DevAs (thee-manatthu arakkar tiRal azhitthavan). Devotees sing about this Apath rakshakathvam of PeraruLALan during Raama-KrishNa avathArams and approach Him with a pure mind and He becomes intensely compassionate to them like a mother would to a crying child (adainthavar tamakku thAi



manatthu-irangi aruLinai kodukkum PirAn).



kOTi manmatha IAvanyan - Semponsei kOil pEraruLALan

This Lord (Manmatha Manmathan) created Manmathan (Kaaman) as His son during KrishNaavathAram. At His dhivya dESam surrounded by groves with fragrant flowering trees, adiyEn was blessed to have the sevai of PeraruLALan, the KOTI Manmatha IAvanyan, and adiyEn got redeemed as a result of this bhAgyam.

COMMENTARY

In Sri VaishNava darsanam, a distinction is made between the SvarUpa (inherent and essential nature) of the Lord and His Dharma (attributes) He possesses. Latter (the dharma) is known as SvabhAva, which in turn breaks up into (1) essential and (2) secondary. The essential attributes define the nature of the Supreme Being (satyam,Jn~Anam, ananthathvaa, Aanandathva &

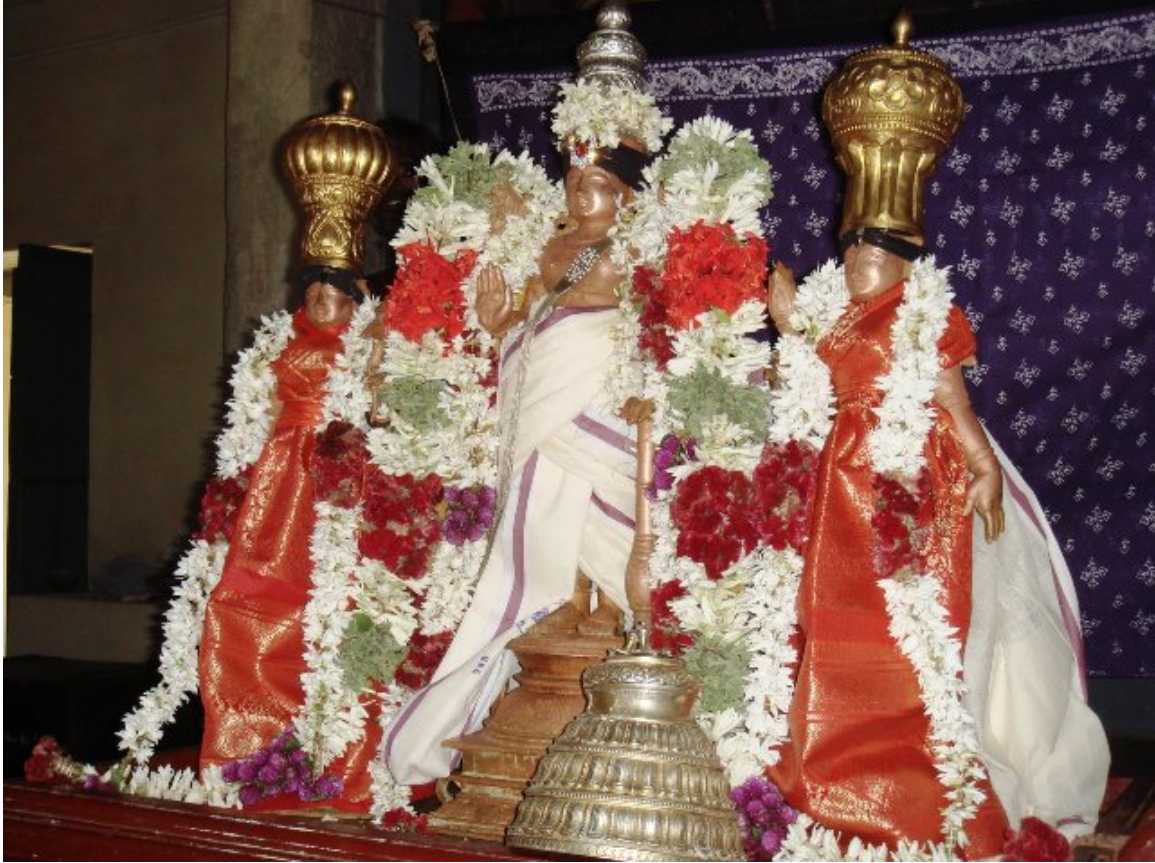




amalathva.)

These essential attributes are known as Svaroopā-nirUpakā dharma. The secondary dharma comes into the picture after the primary dharma of the object is defined.

These are therefore called: nirUpita-svaroopā visEshaNa dharmams. In this paasuram, the secondary guNams like Soulabhyam, Souseelyam, Krupaa, Vaathsalyam and Bandhuthvam are referred to. His bandhuthva is nirupAdhika bhandhuthvam or unconditioned relationship (ozhikka ozhiAtha uRavu). This is a permanent and unalterable relationship (bandhuthvam). Kaliyan refers to the Lord as the real bandhu in this Paasuram ("Thaai manatthu irangi aruLinai kodukkum Dayarathan mathalai").



darshana soubhAgyam of pEraruLALan and ubhaya nAchchiyArs

PAASURAM 6

‘மல்லைமா முந்தீர்அதர்பட* மலையால்
அணைசெய்து மகிழ்ந்தவன் தன்னை*
கல்லின் மீதியின்ற கடிமதிள் இலங்கை
கலங்க* ஓர்வாளி தொட்டாளை*
செல்வநான்மறையோர் நாங்கைநன்னடுவுள்*
செம்பொன்செய் கோயிலினுள்ளே*
அல்லிமாமலரான் தன்னொடும் அடியேன்*
கண்டுகொண்டு அல்லல் தீர்ந்தேனே 4. 3. 6

'mallaimaa munneer atharpada, malaiyaal
aNaiseythu magizhnhavan thannai,
kallin meethiyana kadimathiL ilangai
kalanga, Orvaali thottaanai,
selvavanaan maRaiyOr naangainan naduvuL
semporsei kOyilin uLLE,
allimaamalaraaL thannodum adiyEn
kaNdukoNdu allal theernthEnE

MEANING

Lord Raamachandran was filled with joy after His wish to build a bridge (Raama sEthu) across the rich and beautiful ocean that stood between the island of Lankaa and Bhaaritha dEsam with an army of monkeys was realized ("mallai maa munneer athar pada malayAl aNai seythu mahizhnhavan"). He sent thereafter His powerful arrows to shake up LankApuri built on SuvEla malai with its strong ramparts and destroyed it along with its inhabitants ("kaalin meethu iyanRa kadi mathiL Ilangai kalanga ohr vAli thottAn"). The army of Vaanaram took part in the destruction of the city of Lankaa. The experts in VedAs, who exceeded even the monkeys' Kaimkaryams at Lankaa at Semponsei



Koil since PeraruLALan is here with His Devi, Alli MaamalarAL. During the building of the Raama sEthu and the fight with RaavaBNan, His Devi was not with Him.

COMMENTARY

Here the beautiful (maa) ocean with its vast wealth (mallai) is described to be made up of munneer (natural springs, river waters and rain waters): URRu neer, AaRRu neer and Mazhai neer. Over that ocean full of dangerous fishes (sharks, string rays, sea snakes et al), the monkey army built a broad dam with mountains. During that time of building the Raama sEthu PirAtti was not with the Lord. In contrast, at Sempon Sei Koil, PirAtti (AllimA malarAL) is with Her Lord, PeraruLALan and that results in the VaidhikAs performing their kaimakryams with enthusiasm greater than those of the monkeys at Sethukkarai.

Kaliyan says that the darsana soubhAgyam of the Lord with His PirAtti banished his sorrows and redeemed him.



PAASURAM 7

வெஞ்சினக்களிறும் வில்லொடு மல்லும்*
வெகுண்டிறுத்து அடர்த்தவன் தன்னை*
கஞ்சனைக் காய்ந்த காளையம்மாளைக்*
கருமுகில் திருநிறத்தவனை*
செஞ்சொல்நான்மறையோர் நாங்கைநன்னடுவுள்*
செம்பொன்செய் கோயிலினுள்ளே*
அஞ்சனக் குன்றம் நின்றதொப்பாளைக்*
கண்டுகொண்டு அல்லல்தீர்ந்தேனே 4. 3. 7

venchinakkaLiRum villodu mallum,
vegundiRuththu adarththavan thannai,
kanchanaik kaaynthaa kaaLaiyammaanaik
karumugil thiruniRaththavanai,
sem sol naanmaRaiyOr naangainan naduvuL
semponsei kOyilin uLLE,
anchanak kunRam ninRathoppaanaik
kaNDukoNDu allaltheernthEnE.

MEANING

adiyEn's anishtams (sorrows, misfortunes) have been chased away as a result of sEvai of PeraruLALan of Sempon Sei Koil, the dhivya dEsam at the center of the ThirunAngUr dhivya dEsams, where pious experts in the recitation of the four Vedams reside ("sem soll nAnn maRayOr Naangai nannaduvuL Sempon sei kOIl n uLLE --- kaNDu koNDu allal theernthEnE"). This archAvathAra Moorthy took earlier the Vibhava avathAram as KaNNan and got angry at the deceitful acts of Kamsan, broke the bow at Kasmsan's court, killed his royal elephant, destroyed his mighty wreslers and finally dispatched Kamsan to his death. That Sarva Swami, KaNNan, who has the hue of dark rainy day clouds appears



like the mountain of coleryum, is blessing us with His darsanam along with His Devi at Sempon Sei Koil.

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sarva swAmi pEraruLALan having Thiirumanjanam with thayir

COMMENTARY

In the previous Paasuram, PeraruLALan was connected to the vibhava avathAram of Raaman. In this Paasuram, Kaliyan relates PeraruLALan to KrishNaavathAram. Kaliyan salutes KaNNan as "Kanjanai kaaynthai KaaLai." Here, KaaLai refers to a boy under eleven, who has not yet had the Upanayanam or vvAham.



PAASURAM 8

அன்றியவாணன் ஆயிரம் தோளும்
துணிய*அன்று ஆழிதொட்டானை*
மின்திகழ்குடுமி வேங்கடமலைமேல்*
மேவிய வேத நல்விளக்கை*
தென்திசைத்திலதம் அணையவர் நாங்கைச்*
செம்பொன்செய் கோயிலினுள்ளே*
மன்றதுபொலிய மகிழ்ந்து நின்றானை*
வணங்கிநான் வாழ்ந்தொழிந்தேனே 4.3.8

aNnRiyavaaNan aayiram thOLum
thuNiya, anRu aazhithottaanai,
minthigazh kudumi vEngadamalaimEl
mEviya vEtha nalviLakkai,
thenthisaitthilatham anaiyavar naangaich
semponsei kOyilin uLLE,
manRathu poliya magizhnthu ninRaana
vaNangi naan vaazhnthozhinthEnE

MEANING

BaaNASuran considered Rudran as Para dhaivam (Supreme God) and fought with KaNNan. In the battle field, Rudran and his son SubramaNyan were on the side of their client, BaaNASuran. In the mighty battle that ensued, Rudran and his son ran away and the Lord cut all but four of the thousand hands of BaaNASuran with His chakram. He spared the life of BaaNan as the father-in-law of His grandson, Aniruddhan and reminded BaaNan that He alone is the DevathA Saarvabhouman. To emphasize that SarvEswara tatthvam and to grow Bhakthi and Jn~Anam among His bhakthAs, He descended from the lightning-lit hills of Thirumala, came south and elected to stay at Sempon Sei



Koil as Vara PrasAdhi among the experts in the VedAs.

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"Sri VenkatAdhri sikharAlaya KaaLa mEgham"
Sri Malayappa SwAmy - Thirumala/Thirupathi





COMMENTARY:

“Sri VenkatAdhri sikharAlaya KaaLa mEgham” left His fond place of residence, the lightning lit peaks of Thirumala (Vada Venkatam), traveled south, arrived at Sempon Sei Koil and settled down there because of His joy over the nithyAnithya vivEkam of the Veda viths of this dhivya dEsam.



"Aananda maya rUpam"
PerumAL and thAyArs after chandana thirumanjanam and hArathi
Semponsei KOil

PAASURAM 9

‘களங்கனி வண்ணா! கண்ணணை! எந்தன்*
கார்முகிலே! எனநினைந்திட்டு*
உளங்கனிந்திருக்கும் அடியவர் தங்கள்*
உள்ளத்துள் ஊறியதேனை*
தெளிந்தநான்மறையோர் நாங்கைநன்னடுவுள்*
செம்பொன்செய் கோயிலினுள்ளே*
வளங்கொள் பேரின்பம் மன்னிநின்றானை*
வணங்கிநான் வாழ்ந்தொழிந்தேனை 4.3.9

'kaLangani vaNNaa! kaNNaNE! en tan
kaarmukilE! ena ninainthittu,
uLankaninthirukkum adiyavar thangaL
uLLaththuL ooRiya thEnai,
theLintha naanmaRaiyOr naangainan naduvuL
semponsei kOyilin uLLE,
vaLankoL pErinbam manni ninRaana
vaNangi naan vaazhnthozhinhEnE

MEANING:

Oh Lord with the hue of the KaLA fruit ! You flow as delectable honey in the minds of Your devotees, who comprehend You as their upAyam and upEyam. These seasoned bhakthAs recognize You as the moisture-laden cloud of the rainy season that drenches them and quenches their taapa thrayam. The Vedic experts of Semponsei Koil reflect on the mantrams of Aanandha MeemAmsA bhAgam of Taitthireeyam and understand the step by step growth in the Aanandham of the srOthrian leading all the way upto Your Aanandhamaya roopam. adiyEn experienced all of this at Semponsei Koil, worshipped You and got freed from my samsAric afflictions. adiyEn also got filled with the sense



of bliss.

COMMENTARY

Brahman in Upanishads is conceived in five forms:

1. annamaya (consisting of food),
2. PrANamaya (consisting of breath),
3. manOMaya (consisting of the mind),
4. vijn~Anamaya (consisting of consciousness) and
5. Aanandhamaya (consisting of bliss).

This Aananda maya AthmA is recognized as Brahman and as the cause of this universe. The Upanishad discusses the different gradations of bliss (anandasya meemAmsA bhavathy) moving upwards by units of hundreds: Manushya Aanandham, Gandharava, dEva, Indhra, Bruhaspathy, prajaapathy and Brahman. The bliss of Brahman is the highest and infinite and is beyond human comprehension.



PAASURAM 10

தேனமர் சோலை நாங்கைநன்னடுவுள்*
செம்பொன்செய் கோயிலினுள்ளே*
வானவர் கோனைக் கண்டமை சொல்லும்*
மங்கையார் வாட்கலிகன்றி*
ஊனமில்பாடல் ஒன்பதோடொன்றும்*
ஒழிவின்றிக் கற்றுவல்லார்கள்*
மானவெண்குடைக்கீழ் வையகம்ஆண்டு*
வானவர் ஆகுவர் மகிழ்ந்தே

4. 3. 10

thEnamar sOlai naangainan naduvuL
semponsei kOyilin uLLE,
vaaNnavar kOnaik kaNDamai sollum
mangaiyaar vaatkalikanRi,
ooNnamilpaadal onpathOdu onRum
ozhivinRik kaRRu vallaargaL,
maana veNkudaikkeezh vaiyagam aandu
vaaNnavar aaguvar magizhnthE

MEANING:

The Chieftain of Thirumangai adorning the sword in hand to punish Bhagavavth dhvEshis has sung these ten blemishless paasurams about the way in which he enjoyed the darsanam of the nithya Soori NaaTan, Anandha mayan, AllimAmalar samEtha PeraruLALan at Semponsei Koil, where the honey bees drink honey and become honey themselves.

Those devotees, who study and recite these ten paasurams and comprehend the glories of surrendering to the dhivya dampathis will become emperors sitting under an white umbrella to rule this world and gain Saayujya moKsham after their lives on His Leela VibhUthi.



"moKsha dAyakan" PeraruLALan during purappAdu
Semponsei koil



allimAmalar nAchchiyar - Semponsei Koil

COMMENTARY

Kalijan bases his upadEsam on solid, Upanishadic foundation. Mundaka Upanishad points out that the samsAric bonds of birth and death are caused



by karmas and ajn~Anam and the bonds are cut asunder by realization of Brahman. Such a knowledge of Brahman and the bliss gained from that Jn~Anam will lead to the breaking of the bondage (mruthyu) according to Svetasvtara Upanishad.

The same Mundaka Upanishad says: The knower of Brahman casts aside the puNyams and pApams and is released from the bonds and attains supreme equality (parama saamyam upaithi).

BrahadAraNyaka Upanishad draws a road map for Moksham and states that Brahman (here archAvathara Moorthy) is:

1. to be seen (drashtavya:),
2. heard (SrOthavya:),
3. reflected and meditated upon (mantavyO nidhidhyAsitavya:).

Taittireeya Upanishad declares in this context: "The Knower of Brahman attains the highest (Brahmavidh AapnOthi Param).

Mundka Upanishads echos this declaration: "He who knows Brahman attains Brahman".

SvEtasvatAra Upanishad goes one step further to banish doubts about the possibility of other routes to attain Brahman: "The knowledge of Brahman alone leads to liberation and that there are no other means than this route (nAnyA: panTaa vidhyathE ayanAya)."

AdhyAthma yOgam is considered essential to gain the dhivya dampathi's grace for attaining Moksha Phalan as per KaTha Upanishad (the wise man leaves behind both joy and sorrow by realizing this divine being through "adhyAthma yOgam".

Kena Upanishad points out the tapas, control of indhriyams and the performance rites sanctioned by Sruthis and Smruthis are essential prerequisites for attaining the spiritual knowledge about Brahman and through



that the blissful Saayujya Moksham.

We find in ThirunAngUr and other Paasurams of Kaliyan about the Vaidhika Sri at these dhivya dEsams resulting from the residence of Vedic experts performing Yaagams and Yajn~ams and other Vaidhika KarmAs that prepare them for Moksham.



VaikuNTha nAthan

(Courtesy: www.cksoma.in)

Sri AllimAmalar Devi SamEtha Sri PeraruLALan ThiruvadigaLE SaraNam

Daasan, Oppiliappan Koil VaradachAri Sadagopan

Sarvajith Chitthirai, KrishNa Paksha TrayOdasi.



thAyAr sannidhi at Thiru Semponsei Koil

