

Thirumangai Azhwar's Pasurams On ThiruveLLakuLam



Annotated Commentary In English By

Oppiliappan KOil Sri. VaradAchAri SaThakOpan



sadagopan.org



Smt.Gayathri Sridhar for assembling the ebook





CONTENTS

Introduction	1
Paasurams and Comments	7
Paasuram 1	9
Paasuram 2	13
Paasuram 3	16
Paasuram 4	18
Paasuram 5	21
Paasuram 6	23
Paasuram 7	25
Paasuram 8	27
Paasuram 9	30
Paasuram 10	31





sadagopan.org



Thiruvellakulam KOil Gopuram





॥ श्रीः ॥

श्रीमते रामानुजाय नमः

திருமங்கை ஆழ்வார் அருளிச்செய்த

திருவெள்ளக்குளம் பாசுரங்கள்

THIRUMANGAI AZHWAR'S PAASURAMS ON THIRUVELLAKKULAM

INTRODUCTION

One of the 108 divya desams in ChOLA dEsam is known as ANNan Koil or ThiruveLLakkuLam. The presiding Lord's name here is SrI SrinivAsan and the KshEthram is also known as Thenn Thiruppatthi just as ThiruviNNagar is known as DakshiNa Thiruppathi. The name of the Lord's consort is "PoovAr ThirumahaL" or the Lady who sits on the beautiful lotus flower.

KALIYAN'S SARANAAGATHI TO MAHA LAKSHMI



Sri Padmavathi Thayar of Annan Koil

Thirumangai AzhwAr visualized the consort of the Lord here on the Lord's chest and saluted her in the spirit of Sri Sooktha r̥k and performed

sadagopan.org





saraNagathi to the Lord through Her:

पद्मप्रिये पद्मिनि पद्महस्ते

पद्मालये पद्मदलायताक्षि ।

विश्वप्रिये विष्णुमनोनुकूले

त्वत्पादपद्मं मयि सन्निधस्त्व ॥

padma priyE padmini padma hastE padmAlayE padmadaLAyatAkshi |

visva priyE vishNu manOnukulE tvat paada padmam mayi sannidhatsva ||

EXTENDED MEANING:

Oh MahA Lakshmi, who is very fond of the lotus flower! Oh supreme One holding that lotus flower in your hands! Oh Mother seated on a golden lotus! Oh the most beautiful One with the eyes resembling that of the enchanting petals of a tender lotus! Oh parama KaaruNya mUrthy filled with dayA for one and all! Oh auspicious Lady, who is tuned closely to the wishes of Your Lord! Please place your auspicious lotus feet on my siras!

After performing SaraNaagathi to Her, Thirumangai received her anugraham and then approached the Lord of this divya dEsam and addressed Him movingly as "ANNA" and begged Him to remove all the obstacles that obstructed him until then to seek and gain the parama purushArtham of Moksham.

THE SPECIAL SIGNIFICANCE OF THIS DIVYA DESAM

Thirumangai mannan had a special attachment to this divya dEsam. His wife Kumudhavalli NaacchiAr was "born" here; she was instrumental in Thirumangai becoming a parama VaishNavan. In view of the vow he had taken to perform tadiyArAdahnam for 1,000 Sri VaishNavAs every day (as his wedding vow) for one year, Kaliyan had to resort to day light robbery to raise funds for





sustaining this kaimkaryam dear to his wife's heart.

On a river bed near here, Kaliyan stalked the Divya Dampathis (vEdu PaRi), who came to redeem him and tried to rob them of their divyaAbharaNams. Our Lord, who arrived there to test and then bless Kaliyan was pleased with the intensity of His bhakthan and initiated him personally into His moola manthram and thereby sent Kaliyan into raptures.

The most grateful Kaliyan eulogized the Lord of Sri Devi presiding at this divya dEsam in remembrance through ten magnificent paasurams to record his gratitude over the Lord's dayA.

LOCATION OF THIS DIVYA DESAM AND THE LORD'S SEVAI HERE

This kshEthram is half mile from Thiru DevanAr thokai, seven mile south east of KaazhicchIrAma ViNNagaram (Sirkaazhi) and seven miles due east of VaitthIsvaran Koil. It has one of the most beautiful PushkaraNis. Once upon a time, the flood waters (VeLLam) subsided and left behind a body of water that took the permanent form of a sacred pushkaraNi leading to the name of "Thiru VeLLakkuLam" to this divya dEsam. On the banks of this pushkaraNi, the Lord of this divya desam stands with the lotus lady on His Vaksha sthalam as SrinivAsan (PoovAr ThirumahaL pulliya Maarbhan). He stands under the shade of TattvOdhaka VimAnam and blesses SvEtha Raajan, Sri Rudhran, Kaliyan and us.

THE ECHOES OF THIRUMALAI AND THIRUVINNAGAR PAASURAMS HERE

The saraNaagathi vaakyams used by Kaliyan at Thirumalai and Thiruvinnagar are echoed in the ten paasurams of ThiruveLLakkuLam. Here are three instances:

ThiruveLLakkuLam (*) and ThiruvEnkatam ()**

(A) TiNNAr mathiL soozh ThiruveLLakkuLatthuL (*),





aNNA, adiyEn idaraik kaLayAyE - Peria Thirumozhi (PTM) 4.7.1.

(A) SeppAr tiNNvarai soozh ThiruvEnkata maamalai (**), yenn

appA! vanthadainthEn adiyEani aatkoNdaruLE - PTM 1.9.5

(B) SenthAmarai neer ThiruveLlakkulatthuL (*)

yenthAi! adiyEn idaraik kaLayAyE - PTM 4.7.2

(B) ThEnEy poompozhi soozh ThiruvEnkata maamalai (**), yenn

aanAi vanthadainthEn adiyEnai aatkoNdaruLE - PTM 1.9.2



nallisayAi thiruvinnagaranE

ThiruveLlakuLam (*) and Thiruvinnagar paasurams (**)

(A) sElAr vayal soozh ThiruveLlakkulatthuL (*)

maale! yenn valvinai theertharuLAYE - PTM 4.7.7

(A) sollAi ThirumarvA! unakkAhi ThoNDu patta

nallEnai, vinaikaL naliyAmai nampu nampI!





mallA KudamADi MadhusoothananE, ulahil

sella nallisayAi ThiruvinnagaranE ()** – PTM 6.3.9

The intense mood of the AzhwaR is very much the same at the three divya dEsams presided over by Lord SrinivAsan. Identical words flow out of Kaliyan's lips at these three divya dEsams having Lord SrinivAsan as their presiding deity.

PROGRESSION OF THE PILGRIMAGE OF KALIYAN

ThiruveLLakkuLam is one of the twelve ThirunAngUr divya dEsams. Kaliyan salutes the Lords of these twelve KshEthrums close to his birthplace in the following sequence and performs mangaLAsAsanam for them in his Periya Thirumozhi (PTM):

1. ThiruvAli-Thirunagari: PTM-3.5, 3.6 and 3.7 patthus
2. ThirunAngUr MaNimADakkOil: PTM-3.8
3. Sri Vaikuntha ViNNagaram: PTM-3.9
4. Thiru arimEya ViNNagaram: PTM-3.10
5. Thiru DEvanAr Thokai: PTM-4.1
6. Thiru VaNN puruDOtthamam: PTM-4.2
7. ThirnAngUr Semponn seykoil: PTM-4.3
8. ThirunAngUr ThiruttheRRiampalam: PTM-4.4
9. ThirumaNikkUtam: PTM-4.5





10. ThirukkAvaLampADi: PTM-4.6

11. ThiruveLLakkuLam: PTM-4.7

12. ThiruppArthan PaLLi: PTM-4.7

ParakAlan starts his mangalAsasanam at ThiruvAli Thirunagari, which is very close to his avathAra sthalam and concludes the salutations at ThiruppArthan PaLLI. In this series of twelve ThirunAngUr Thiruppathis, ThiruveLLakkuLam takes the 11th place. The Lords of the divya desams come together on the night of the next day of Thai amavasyai (sukla paksha prathamai) on Garuda Vaahanam and bless their dearest Bhakthan in grateful appreciation. Those twelve Garuda sEvais in one location is a blessed sight indeed to see.

KALIYANS SALUTATIONS TO THE EMPERUMAN OF THIRUVELLAKKULAM

In his first paasuram, Kaliyan begs Lord SrinivAsan of this divya dEsam to banish all his samsAric sorrows and free him from all his anxieties and fears.





Paasurams and Comments

sadagopan.org





ThirumangaiMannan with Kumuthavalli nacchiyar





PAASURAM 1

கண்ணார் கடல்போல் திருமேனி கரியாய்
நண்ணார்முனை வென்றி கொள்வார் மன்னுநாங்கூர்
திண்ணார் மதின்குழ் திருவெள்ளக் குளத்துள்
அண்ணா, அடியேனிடரைக்களையாயே.

kaNNAr kadal pOl thirumEni kariyAi
naNNAr munai venRi koLvAr mannu naangUr
thiNNAr mathiL soozh ThiruveLLakkuLatthul
aNNA , adiyEn idaraik kaLayAyE

MEANING:

In the first line of the above paasuram, Kaliyan compares the Bhagavath svarUpam as the deep and expansive one, like the dark, deep ocean (kaNNAr kadal pOl thirumEni kariyAi). "kaNNaar kadal" refers to the bluish-black ocean that stretches as far as One's eyes could see and is filled with mysterious, soothing beauty. Kaliyan hints that the Lord's hue is reminding him of that dark blue hue of the deep ocean. Just as we enjoy the mystery and the beauty of the blue ocean without winking, Kaliyan says that he was intensely engaged in enjoying the extraordinary soundharyam of the Lord of ThiruveLLakkuLam.

The next line of the Paasuram is: "naNNAr munai venRi koLvAr mannu naangUr". Here, Kaliyan celebrates the greatness of the citizens of this divya dEsam. "naNNAr" mean enemies. There are two kinds of enemies for us. One is the external one and the other is the internal one (BhAhyam and Aandhram). The external VirOdhi (enemy), has to be won over with the help of weapons like sword and spear. The internal one has the limbs of arrogance, jealousy, anger et al. This aandhra enemy has to be won by Bhagavadh DhyAnam, Moola manthra-Dhvaya Japam and SaraNaagathi at the Lord's sacred feet. Kaliyan





was familiar with the ways of a Kshathriyan prior to his transformation as a Sri VaishNavan through the Lord's intervention. As a result, Kaliyan was conversant with the battle plans for winning both the BhAhya and Aandhra chathrUs. As the proverb goes, only the serpent can know of the other serpent's "legs". Kaliyan was thus able to recognize that ThiruveLLakuLam was filled with the citizen-BhagavathAs, who have won over both the kinds of fights by defeating soundly the Aandhra and BhAhya ChathrUs.



veLLakkulaththul aNNA

In the third line of this first paasuram, Kaliyan refers to the strength of the ramparts that protect the Lord's temple and addresses the Lord of this divya dEsam as the one surrounded by mighty walls (mathiLs); his paasura vaakhyams are: "tiNNAr mathiL soozh ThiruveLLakkulatthul aNNA". The strength of the protector is hinted by the reference to the strength of the ramparts





surrounding His temple. The word aNNA stands for the strong brother or father figure, who rushes to the rescue of the young/weak one in the family, who is frightened. Kaliyan addresses endearingly the towering Father figure, Lord SrinivAsan at ThiruveLLakkuLam as "aNNA". With Kaliyan's usage of the word, aNNA, the divya dEsam came to be known as aNNan kOil.

In the final line of the paasuram, Kaliyan appeals movingly to his aNNan to come to his rescue to drive away all of his fears and sorrows (aNNA, adiyEn idar kaLayAyE). Kaliyan says: "Oh my sarva Swami! Oh Lord of the hue of the deep, dark ocean! Oh Lord, who lives in the kshEthram populated by parama bhaagavathAs! I am losing my foothold in this ocean of samsAram and am being tossed about violently by its gigantic waves. I am overpowered by the ceaseless waves of the ocean of samsAram and at any moment, I am going to drown. Please give me your powerful hand and lift me out of my miseries and place me in the cool shade of your sacred feet".

COMMENTS:

Kaliyan recognizes here that the fruit of SaraNaagathi at the most powerful Lord's feet is Moksham and therefore asks for the removal of all anisams (inauspiciousness and obstacles) that stand in the way of his Moksham.

Thirumangai's paasuram requesting the powerful Lord's intervention reminds us of the Yajur Veda manthram :

visvA rUpANi prathi munjathE kavi:

prAsAveedh BHADHRAM dvipadhE chathushpathE

vi nAkamakhayath savithA varENyOnu

prayANamushasO virAjathi --Yajur Vedam:XII-3

MEANING:

God is adorable, omniscient maker of the Universe, worthy of adulation at dawn; He shapes all of the material objects seen in this universe. He blesses





the quadrupeds and bipeds and removes all of their distresses and anxieties.

He removes all the samsaaric afflictions and confers lasting aanandham through the boon of Brahma Jn~Anam to those who surrender unto Him .Without partiality, He blesses the two-footed and the four-footed beings and pervades the universe that He created as Sarva VyApi, VishNu. It is this parabrahmam that the above Yajur Veda manthram saluted. It is this Bhadra NaarAyaNan that Vedam saluted with the words: "prasAveedh bhadhram".





PAASURAM 2

கொந்தார்த்துளவ மலர்கொண்டு அணிவானே
நந்தாத பெரும்புகழ் வேதியர்நாங்கூர்
செந்தாமரைநீர்த் திருவெள்ளக் குளத்துள்
எந்தாய்! அடியேனிடரைக்களையாயே.

konthAr thuLava malar koNDu aNivAnE
nanthAtha perum puhazh vEdhiyar naangUr
senthAmarai neert-thiruveLLakkuLatthuL
yenthAi, adiyEn idaraik-kaLayAyE

MEANING:

Oh my most merciful Father adorning Thulasi garland with its tender shoots of flowers! Your dhivya dEsam of ThiruveLLakkuLam is full of Vedic scholars with undiminishing fame regarding their Jn~Anam. You preside over this dhivya dEsam known for its pushkaraNi full of blossoming red lotuses. Oh my Father! Please remove all the obstacles that stand in my way of gaining Sathgathi!

COMMENTS:

Thiruvinnagarappan was saluted by Kaliyan as "pOthalar nedu mudip-PuNNiyan" (one who adorns the garlands on His tall crown with flowers, which have blossomed that dawn). Here, Kaliyan visualizes His Lord at ThiruveLLakkuLam as adorning cool TuLasi garland with just blossomed TuLasi flowers. He sees assemblies of accomplished Veda Viths of enduring fame in this dhivya dEsam. Like NandhA ViLakku, whose jyOthi does not diminish, the illustrious fame of these Vedic scholars does not undergo any changes.





Kaliyan makes a reference to the PushkaraNi with budding lotus flowers in this Paasuram (SenthAmari neer ThiruveLLakkuLam). It was here Kumudavalli, an apsaras sporting with her friends was left behind by her friends and was adopted by a couple of ThiruveLLakkuLam. Her beauty became known all around and Kaliyan, a local chieftain, proposed marriage to her. She placed two conditions for marrying Kaliyan of Thirumangai:

- (1) He becomes a VaishNavan and has SamAsrayaNam and
- (2) He feeds 1000 BhagavathAs per day for one year.

Kaliyan was so smitten by the beauty of Kumudavalli that he accepted those conditions and married her. He waylaid unsuspecting travelers, when he ran out of funds to support the TadiyArAdhanam. One day, he robbed the Lord, and PirAtti, who appeared as a newly wed couple adorning valuable jewelry to tempt Kaliyan. After robbing the couple, Kaliyan could not lift the loot and accused the bridegroom of casting a spell so that the bundle containing the jewelry could not be lifted. Our Lord asked Kaliyan to come near so that he can reveal that mantram behind the spell and performed upadEsam on ashtAksharam. Kaliyan was now was blessed to receive the Moola mantra UpadEsam from the Lord Himself and became ecstatic and ascended to the sthaanam of one of the twelve AzhwArs. All of these blessings arose from that lotus pond in front of the temple, where Kumudavalli transformed herself to be the dharma pathni of Kaliyan and gave up her life as a celestial maiden. Kaliyan hints at all those auspicious happenings linked to the Lotus pond of ThiruveLLakkuLam (SEnthAmarai neer ThiruveLLakkuLam).

Kaliyan appeals ardently for the Lord of this dhivya dEsam to destroy all the anishtams (inauspiciousness) standing in the way of his sathgathi (adiyEn idarik-kaLayAyE).

Veda mantrams are full of supplications to the Lord to destroy all obstacles that confront the SaadhakAs. For instance, one atharva Mantram passage Prays: "amai: amithram mardhaya". The word "amai:" means diseases or Idars in





the way of a Saadhakan; "amithram" means adversaries. The prayer here is for the destruction of these adversaries (VirOdhis). Kaliyan's Prayer is: "adiyEn idaraik-kaLayAyE". The prayer is to the Lord, who is the knower of all our paths (Gaathuvitthama of Yajur vEdam), who helps us attain the targeted PurushArthams of life (yathO vrathAni paSpaSE - Yajur Veda Mantram).



iDar kaLaiyum thirunagari kalyanaranganatha

sadagopan.org





PAASURAM 3

குன்றால் குளிர்மாரி தடுத்துகந்தானே
நன்றாய் பெரும்புகழ் வேதியர்நாங்கூர்
சென்றார் வணங்கும் திருவெள்ளக் குளத்துள்
நின்றாய் ! நெடியாய் ! அடியேனிடர்நீக்கே.

KunRAI kuLirmAri tadutthuhanthAnE
nanRaaya perumpuhazh vEdhiyar naangUr
senRAR vaNangum ThiruveLLakkuLatthul
ninRaai, nediyaay ! adiyEn idar neekke.

MEANING:

Oh Lord Standing tall at ThiruveLLakkuLam known for its Vedic scholars of enduring repute! When Indhran mistook You as a mere human being during Your KrishNAvatharam and pelted Gokulam with torrential hail and freezing rain, You lifted and held the Govardana Hill and offered protection to the citizens and cattle of Gokulam. Indhran understood Your Parathvam and fell at Your sacred feet and performed Govindha PattAbhishEkam to acknowledge You as His Master. Oh Lord worshipped by all the VEDIYARS of ThiruveLLakkuLam! Please remove all of the obstacles to reach Your sacred feet at Parama Padham and to perform Nithya Kaimkaryam to You there.

AVATHARIKAI:

Here again the prayer is for the banishment of all "idars" (anishtams) to the attainment of Moksha Sukham. In all the ten Paasurams, Kaliyan refers to ThiruveLLakkuLam being rich with Vedic lore and anushtAnam. This dhivya desam is a veritable chathur Veda Mangalam. In this Paasuram, Kaliyan salutes the Vedic scholars again: "nanRAYa perum puhazh Vedhiyar naangur





ThiruveLLakkuLam". These Vedic scholars do not just have Puhazh (fame) but Perum Puhazh (great fame). Their fame rests on their clear awareness of UpanAs advocated by the Upanishads and their skill in conducting Yaagams and Yaj~nams prescribed by the Karma KaaNDam portion of the Vedams.

Kaliyan's prayer for the destruction of Moksha VirOdhis is an echo of the 315th Saaman, which is the same as the Rg Veda mantram (V.32.1):

"Oh Resplendent Lord! Cut asunder the dark forces and liberate the fountains of true knowledge. Please shower Your blessings on us and destroy all wickedness".



You lifted gOvardhana hill (thanks glimpseofkrishna.com)

sadagopan.org





PAASURAM 4

காணர் கரிகொம்பு அதொசித்த களிறே!
நானாவகை நல்லவர் மன்னிய நாங்கூர்
தேனார் பொழில்கூழ் திருவெள்ளக்குளத்துள்
ஆனாய் அடியேனுக்கு அருள்புரியாயே.

kaanAr kari kompu athosittha KaLiRE
nAnAvahai nallavar manniya naangUr
tEnAr pozhil soozh ThiruveLLakkuLatthul
AanAi , adiyEnukku aruL puriyAyE.

MEANING:

Oh Lord presiding over the dhivya dEsam of ThiruveLLakkuLam known for its beautiful groves filled with honey-laden flowers and for its dense population of Saadhu janam skilled in the practice of all kinds of vidhyais and kalaas! You stand there proudly like a majestic elephant. Once at Kamsan's court, You broke the tusk of the royal elephant that was set upon You and killed it although You were a small boy. Oh mighty Lord! Please shower Your blessings (aruL) on this servant of Yours and lead me to sathgathi.

COMMENTS:

The prayer of Kaliyan is an echo of many Veda Mantrams recited by the "nAnAvahai nallavar" (various kinds of auspicious Brahmins). One such mantram takes this form:

कविं अग्निं उप स्तुहि सत्यधर्माणं अध्वरे ।

देवं अमीवचातनम् ॥





kavim agnim upa stuhi satyadharmANam adhvarE |
devam ameevacAtanam ||

--- (32nd Saaman and Rg Vedam: I.12.7) .

This mantram says: "May we offer our homage to the Sarvajn~an, Who is omniscient and is the sustainer of the Rutham (eternal laws) of His universe. He is the only one, who destroys the evils (apparent or concealed) through His supreme benevolence". Kaliyan's prayer "adiyEnukku aruL puriyAyE" is along these Vedic lines in a dhivya dEsam that is reputed for its Veda GhOsham.



nAnAvahai nallavar

sadagopan.org





thiruvEnkaTam mEyaviLakku





PAASURAM 5

வேடார் திருவேங்கடம் மேயவிளக்கே
நாடார் புகழ் வேதியர் மன்னிய நாங்கூர்
சேடார் பொழில்சூழ் திருவெள்ளக்குளத்தாய்
பாடா வருவேன் வினையாயின பாற்றே.

vEdAr ThiruvEnkatam mEya viLakkE
nAdAr pugazh vEdhiyar manniya naangUr
sEdAr pozhil soozh ThiruveLLakkuLatthAy
paadA varuvEn vinaiyAyina PaaRRE.

MEANING:

Oh the supreme jyOthi on top of ThiruvEnkatam hills! adiyEn has arrived at ThiruveLLakkuLam surrounded by beautiful (verdant) groves and populated by Vedic scholars celebrated for their Jn~Anam by the whole country . adiyEn is singing at Your dhivya dEsam about Your glories . Please spare me from the destructive impact of my vinaikaL and bless adiyEn with Your anugrahams .

COMMENTS:

ThiruvEnkatamudayAn is Utthara VenkatEsan and the archaa Moorthy at ThiruveLLakkuLam is DakshiNa VenkatEsan. Kaliyan salutes hence both ThiruvEnkatamudayAn and ThiruveLLakkuLatthu EmperumAn. This salutation to the Lord present everywhere from north to south, from East to West has echos in a celebrated Veda Mantram found in Saama, Rg and atharva Vedams (1231st Saaman / UtharArchikam, Rg Vedam: VIII.4.1 and atharva Vedam: XX.120.1):





यदिन्द्र प्राग् अपाग् उदङ्न्यग्वा हूयसे नृभिः ।

सिमा पुरू नृषूतो अस्यानवेऽसि प्रशार्धं तुर्वशे ॥

yadindra prAg apAg udannyagavaa hUyase nrubhi: |

simA purU nrushUto asyAnavEsi praSardha turvaSe ||

MEANING:

Oh resplendent Lord, in whichever quarter, You may be dwelling, whether in the east, west, north or south, men invoke You to come for their well being. Oh destroyer of evils, Oh excellent One, May You readily come when invoked, to them who follow You and possess vigor.





PAASURAM 6

கல்லால் கடலை அணைகட்டி உகந்தாய்
நல்லார் பலர் வேதியர் மன்னிய நாங்கூர்ச்
செல்வா திருவெள்ளக்குளத்துறைவானே
எல்லா இடரும் கெடுமாறு அருளாயே.

kallAl kadalai aNai katti uhanthAy
nallAr palar vEdhiyar manniya naangUr
selvA, ThiruveLLakuLatthuRaivAnE
yella idarum kedumAru aruLAYE.

MEANING:

Oh! precious One residing at ThiruveLLakkuLam populated by very many auspicious Vedic Scholars! You relished the building of a dam over the ocean with stones to cross over to Lankaa to fulfill Your avatAra kaaryam as Raamachandran. Please bless adiyEn and destroy all the obstacles that adiyEn faces in my efforts to gain the Parama PurushArtham of Moksham.

COMMENTS:

The prayer of Kaliyan has its echos in the Rg Veda Mantram IV.32.1:

आ तू न इन्द्र वृत्रहन् अस्माकम् अर्धम् आ गहि ।

महान् मही भिर्जतिभिः ॥

Aa tU na indra vrutrahann asmAkam ardham Aa gAhi |

mahAn mahIbhir Utibhih ||





(Oh Mighty resplendent Lord! Dispeller of SamsAric darkness and nescience!
May Thou come to help us with Your mighty protections!)



You relished building of a dam





PAASURAM 7

கோலால் நிரைமேய்த்த எங்கோவலர் கோவே
நாலாகிய வேதியர் மன்னிய நாங்கூர்
சேலார் வயல்குழ் திருவெள்ளக் குளத்துள்
மாலே ! என்வல்வினை தீர்த்தருளாயே.

kOIAI nirai mEytttha yemm Kovalar kOvE
naalAhiya vedhiyar manniya naangUr
sElAr vayal soozh ThiruveLLakkuLatthul
maalE, yenn valvinai theertharuLAYE

MEANING:

Oh Lord who enchants every one with Your soundaryam (maLE)! Oh Lord residing amidst the beautiful rice fields of ThiruveLLakkuLam and among the BrahmaNAs, who are expert in reciting the four Vedams! Oh Lord of cowherds, who took the shepherd's crook to graze the cattle at AaypAdi! Please destroy my fierce sins that cling to me!

COMMENTS:

This moving prayer of Kaliyan to the Lord as Raaja Gopalan has



Lord of cowherds





its echos in the Rg Rk IX.4.3:

सना दक्षमुत क्रतुमप सोम मृधौ जहि ।

अथा नौ वस्यसस्कृधि ॥

sanA dakshumutha krathumapa soma mrudhou jahi |

athaa nou vasyasaskrudhi ||

(Oh divine bliss, who enchants us with Your KalyAna guNams and dhivya soundharyam! Bless us with strength, give us wisdom, drive away our adversities and make us happy and rich with spiritual wealth!)





PAASURAM 8

வராகமதாகி இம்மண்ணை இடந்தாய்
நாராயணனை! நல்லவேதியர் நாங்கூர்
சீரார் பொழில்குழ் திருவெள்ளக்குளத்துள்
ஆராவமுதே ! அடியேற்கு அருளாயே.

VaraahamadhAhi immaNNai idanthAi
naarAyaNanE! nalla vedhiyar naangUr
seerAr pozhil soozh ThiruveLLakkuLatthuL
AarAvamudhE ! adiyERku aruLAyE

MEANING:

Oh insatiable nectar to experience! Oh naarAyaNaa living among the utthama adhikAris of Vedaas! Once You took VarAha avathAram and lifted up Your divine consort BhUmi Devi from the bottom of the ocean! Oh BhU VarAhA! Please shower Your blessings on adiyEn.

COMMENTS:

Kaliyan's prayer is to Bhu VarAhan this time. He remembers the VarAha Charama sLOkam blessed to us at the request of BhUmi PirAtti to uplift us from the SamsAric ocean and appeals for the karuNA kAtAksham of BhU VarAhan to fall on him. He wants to be the beneficiary of those dayaa laden glances.

Kaliyan's prayers has the echo in the Veda mantram that we come across in three vedams (Rg Rk: I.4.3, UttarArchika Saaman: 1089; Atharva mantram : XX.57.3, 68.3):





kalahalli-SrI Bhavaraha Perumal





अथा ते अन्तमानां विद्याम सुमतीनाम् ।

मा नो अति ख्य आ गहि ॥

athaa tE antamAnAm vidhyAma sumatInAm |

maa nO ati khya Aa gahi ||

(Oh Lord! Thou art always present in the thoughts of the virtuous and the right-minded devotees. May we all deserve Your nearness to us! May we not be left behind, while You reveal Your glories and bless others!)

sadagopan.org





PAASURAM 9

பூவார் திருமாமகள் புல்லிய மார்பா!
நாவார் புகழ் வேதியர் மன்னிய நாங்கூர்
தேவா! திருவெள்ளக்குளத்துறைவானே
ஆவா அடியான் இவன்என்று அருளாயே.

PoovAr ThirumaamahaL pulliya maarbhA!
nAvAr puhazh vEdhiyar manniya naangUr
dEvA! ThiruveLLakkuLatthuRaivAnE
Aavaa adiyAn ivan yenRaruLAyE.

MEANING:

Oh Lord living in the dhivya dEsam of ThiruveLLakkuLam known for its dense population of celebrated Vedic scholars! Oh Lord with the sacred chest chosen by MahA Lakshmi for Her eternal residence! Please welcome me to Your sannidhi and recognize me as one of Your devoted servants!

COMMENTS:

Oh Lord! You are dear to me and therefore I adore You (mithramiva priyam sthushE). Having been praised by us, come before us, Oh adorable Lord and be seated in our innermost heart (first Saaman)! Oh Liberal giver of boons! Please recognize adiyEn as one of Your devoted servants and shower Your blessings on me.





PASURAM 10

நல்லன்புடை வேதியர் மன்னிய நாங்கூர்ச்
செல்வன் திருவெள்ளக்குளத்துறைவாளை
கல்லின் மலிதோள் கலியன் சொன்னமாலை
வல்லரென வல்லவர் வானவர் தாமே.

nallanbhudai vEdhiyar manniya naangUrc-
chelvan ThiruveLLakkuLatthuRaivAnai
kallin mali thOL Kaliyan sonna mAlai
vallarena vallavar vaanavar thAmE.



The mighty armed kaliyan

MEANING:

The mighty armed Kaliyan presented this garland of ten songs to the darling of ThiruveLLakkuLam populated by benevolent minded Brahmins, who are experts





in the four vedAs. Those who master the recitation and the deep meanings of these ten paasurams will qualify to be recognized as the best among the celestials.

Kaliyan ThiruvadigaLE SaraNam

adiyEn, Oppiliappan Koil V.SaThakOpan

