**Acharya Bakthi(Guru Bakthi)**

**Kanninum chiru thaambhu**

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Madura kavi Azwar is said to have been born in dwapara yugam long before the advent of Kaliyuga. He is called Madura Kavi because he had the ability to compose poems of great merit in terms of value of theme, strength of words, beauty of choice of words, their meaning and effect. He belonged to that sect of Vishnu bhaktas who sported their tufts in front part of head rather than back of head as generally observed. While he was travelling near AYODHYA, He was attracted by a strange beam of light from the sky and he moved in the direction pointed by the beam. Like the present day marvel of GPS that guide travellers reach their destination, this beam of light brought him to the place where He found Nammalwar lying in an inert condition and the arrival of Madura kavi made the so far inert form sit up and start speaking. If the great compilation of Divya prabhandam has nearly 1300 and odd pasurams that are credited to Nammalwar,, we must thank Madura kavi for that. As it happened, all the works of Nammalwar and other senior Azwars were lost, and it was left to later day Savant like Naadamuni who literally rediscovered and resurrected all the pasurams giving new leaf of life for the prabhandam and Vaishnava sampradayam.

The greatness of Madura kavi is because of singular devotion to his Guru Nammalwar and his composition of 10 pasurams coming under title of **Kanni nun chiru thaambu** .In these 10 pasurams of 4 lines each, he has glorified his guru Nammalwar who is called kurugoor Nambi. As our sanatana dharma places Guru at the highest pedestal, these 10 pasurams glorifying guru mahima, are included in the Divya prabhandam collection

There are two solitary verses by Nadamuni that glorify and pay tributes to Madura kavi,.These are written in sanskrit and Tamil. These verses called thanians which emphasize the fact that Madurakavi knew only nammalwar as his guru and did not consider any one else including Sri Krishna as equal to his guru. This sentiment runs strongly in all 10 paurams.

The title of KANNI NUN CHIRU THAMBU IS VERY INTERESTING. Mother Yashoda used a length of coir rope with several knots to get the length extended, to tie up Sri Krishna to a wooden Mortar. Krishna, an incarnation of Sriman Narayana, is said to be very difficult to get hold of and be tied. Yashoda needed several lengths of rope all knotted together to bind the boy and she could do that only because of her very pure, undiluted love and affection towards the god. The ordinary rope that tied the lord up was in fact love and not physical binding. Madura kavi seemed to feel that what bound Nammalwar to Madura kavi was a similar love. Madurakavi conducted himself as a sishya whose duty apart from learning was to serve the teacher. A devoted sishya automatically obtains all that is required by him in life. With this particular theme running seamlessly we are inspired to examine the ten stanzas. They are written to form a chain with last word of one stanza forming the first word of next verse. This style is called as antaadhi type of poems

The tamil word Kanni refers to the device used to trap / snare animals and bind them up for domestication and use. Here the device used to trap the sisya is love ,same as that was used by mother Yashoda for keeping Krishna under check.

**In the first stanza**, **kavi says while Sri krishna , the one who was tied up by a length of sharp rope by a loving mother, turned up to be a great Wizard, hailed generally as lokapita, is my father, the mere mention of name of Guru ,south kurugoor Nambi brings about refined taste of nectar springing up in my tongue**.

There is comparison between the god and Guru. While god is great and has a place, guru is much more closer and brings about a strange sensation. By repeating that Guru’s name , the disciple can keep enjoying this nectar.

What was strange in the case of Madurakavi is that he as a sishya ,forced himself on the guru without any compulsion by the guru.

The coming together of this Guru and this sishya is the greatest event to have occurred for the benefit of our people because it brought to light the glorious Divya Prabhandams

**Stanza2**

The tongue did give me intense pleasure surely and with that name in mind, I surrendered truly at his glowing feet. While I roam about doing his work. No other god is in my mind other than this Savant of kurugoor, whose songs in chaste Tamil, I keep singing.

The 4 essential features of any project are described in this stanza. first is, the surrender is true and permanent. This is not a short term affair. Second is that My teacher is not an ordinary person. He is worthy of adoration because of his immense knowledge.Third is that I will definitely learn some thing more than worthwhile. Fourth is What I receive I will propagate all over the world.

The devoted student proclaims that he knows of no god other than teacher.

Note how subtly, the sishya places his teacher at high pedestal.

**Stanza3**

I said, I will roam about singing the songs composed by him and propagating the new sidhdhantas explained by him. I see in him, the same God of dark complexion and beautiful aspects. I consider myself extremely blessed considering that He has accepted me as his own. This guru is from the hoary city of kurugoor and he is called lovingly as kurugoor Nambhi.

In this stanza, what is significant is the pride with which the relationship between the two is hailed. The sesha-seshee bhava that is normally described between an ardent bhakta and His Lord applies to Madurakavi and Nammalwar relationship. That aspect makes Madura kavi as more adorable.

Great Bhaktas of Sriman Narayana like Narada, Prahlada, Vibheesana, Anjaneya, Draupadhi are greatly hailed in the world.in the same way, Madura Kavi is also worthy of our respect.

**Stanza4**

That I have prospered very well with this arrangement with My Guru, may be found strange by well meaning people who regularly chant the holy scriptures .There is nothing strange in it because this kurugoor Nambhi has acted like my own father and mother guiding me and enabling me to possess the same qualities and capabilities as His own.

In this stanza, Nammalwar is referred not only as Kurugoor Nambi but also as Satakopa, the title allotted to his guru. It is normally believed that when the infant baby emerges from the womb, there is rush of wind into the womb and this rush is designed to erase from the brain of the infant all memories of previous birth. But in Nammalwar’s case, the baby came out of womb with a hoomkaram that forced the in rushing air generally called Satavayu to be subdued, there by retaining his memory of past life and knowledge gained in earlier births. As he tamed the satavayu, Nammalwar got the title of satakopa.

Because of such awareness right from the instant of birth Nammalwar did not need any special training to compose the great verses of The divya prabhandam.

Madura kavi is excited to have association with such great person.

**Stanza5.**

Poet confesses the sins committed by him before coming under the influence of his great teacher. He was used to coveting other people’s assets, chasing ladies and deriving pleasure in their company and many such worthless acts. But today, he is very refined due to association with Kurugoor saint. He has all the assets he needs and there no craving for petty pleasures

He has become centre of attention of the good teachers love and affection. That has elevated him to a new status blessed by his teacher

Through these lines, Azwar is telling us that a good teachers timely guidance helps you to distinguish between real pleasure and fleeting pleasures. This knowledge is very important to lead a worthwhile life.

**Stanza 6**

The Azwar is proudly saying that from the moment of coming in contact with his teacher, the teacher has entrusted him to promote the sacred beliefs about scriptures compiled by him. The prabhanda verses composed by His teacher Nammalwar are the very essence of vedas. When he goes about this task, the good teacher keeps on encouraging him with out ever treating him with contempt. There is only love ,affection and encouragement

In these lines Our Azwar is clearly telling us what one should expect from the teacher apart from knowledge.

In every verse while referring to the teacher’s greatness Azwar is also describing the city of Kurugoor which is famous for its mansions, scholars and well meaning people.

**Stanza7**

The learned Azwar proclaims very proudly that his great teacher has recognised his worth and refined him. The propensity of committing base acts that was previously present in him has been totally eradicated by the kindness of his teacher satakopa,.He says,”I would like people in every direction to know about my teacher, I will keep roaming about singing his glory.” This is a very sensitive pasuram which clearly illustrates what is expected of a good student. A student’s capability can be assessed when you know who his teacher is. Teacher’s name and the institution to which a teacher belongs, establish credibility, bonafide and proficiency of student. The teacher not only teaches but also reforms him. A jada /dull student is refined as scholar of great merit. That is why a teacher receives so much respect from the society.

**Stanza 8**

People adore lord krishna as a teacher (Acharyan)who guided his disciple Arjuna in the battle field and explained the essence of philosophy of life as stated in scriptures and how a soul can attain deliverance by following steps prescribed by the teacher. What he said to Arjuna was hailed as gospel of the god bhagawad gita which has been guiding mankind all along. In the same way, says Madura Kavi, ” my god satagopa also sang 1000 songs in sweet tamil. These songs also guide people in the same way as the celebrated Gita”. Madura Kavi does not mention krishna’s name anywhere , but beautifully presents the scene and the theme. You seek blessings from god and the good god blesses you with sound advice.Kavi says that in Nammalwar, you have seen the same grace on this blessed earth

**Stanza 9**

In this stanza, the poet extols the greatness of verses composed by Nammalwar. They are so good, very essence of divine scriptures that they have attained permanency in his heart and hearts of so many generations of people .These songs literally have been engraved in his soul making him the most ardent slave of Satagopan. This slavery is a bondage of love. He says, “I AM SO PROUD OF MY GURU Satagopa that I am not at all shy of uttering his name “again and again.

Lord Krishna advocated the concept of surrender unto Himand promised deliverance.Satagopa did the same to Madurakavi.so his association with great satagopa who composed Thiru vaai mozhi, was not at all a wasted effort but one that made his service worthwhile.

**Stanza10**

This great (Guru )acharyan will take any one and every one in his fold whether they are good or bad, deserving or not. He has this unique ability to reform any one and every one with proper and timely advice and instructions which are sweet and inspiring. He comes from the beautiful land of south kurugoor which is famous for its flock of cuckoos who sing in sweet tones. Satagopan’s songs are also sweet. In refining undeserving people like me, there is no gain or benefit for him .All benefits go to the students only.

I am making every effort everyday to be a deserving candidate to receive his love and a place close to his lotus feet

Such wishes come in the minds of devotees when they pray to gods, but here Madurakavi says that great benefits accrue to those who reach his teacher satagopan’s feet.

**Stanza 11**

The above ten verses sung by madura kavi are dedicated to the Acharya, the kurugoor Nambhi who blessed all those who sought his guidance. ALL THOSE WHO RECITE THESE VERSES WILL ATTAIN A PLACE IN VAIKUNTAM

Madura kavi sang about his acharyan.

AN ACHARYAN WHO TOOK CARE OF HIS DISCIPLE IN EVERY WAY AS A FRIEND, AS FATHER, AS A MOTHER AND LASTLY AS AN ACHARYAN.ONLY ACHARYAN CAN REACH YOU TO THE MOST GLORIOUS OF ALL PLACES IN CREATION, WHERE THERE IS ONLY BLISS.