



# *Azhwargal Kanda Thirumalai Dasa Avatarangal*

## *Part 1*

### *Matsya, Koorma and Varaha Avataram*



**Dr. Jayanthi Parthasarathy B.D.S., M.S. PhD**



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## **Azhwargal Kanda Thirumalin Dasa Avatarangal**

### **Part 1**

### **Matsya , Koorma and Varaha Avatar in Divya Prabandham**

This document is prepared by Dr. Jayanthi Parthasarathy with  
Emperuman Sriman Narayana and Asmad Acharyan's Paripoorna Anugraham



## Preface

**Dasavataram**—the ten primary descents of Lord Mahavishnu—is more than a chronicle of divine intervention; it is the breathtaking story of the Infinite reaching out to the finite, a cosmic embrace of the *Jivatma* by the *Paramatma*. While the ancient Sanskrit Puranas provide the grand architectural framework of these descents, it is in the mystical, nectar-like outpourings of the **Azhwars**—the twelve poet-saints of the Tamil soil—that these Avatars find their most intimate and soul-stirring resonance.

The **Nalayira Divya Prabandham** is not merely a collection of hymns; it is a sacred mirror reflecting the deep "**Anubhavam**" (experiential realization) of these God-intoxicated saints. To the Azhwars, the *Matsya Avatharam* was not just a marvel in the primordial waters, but the Lord's desperate, compassionate search for the lost wisdom of the Vedas. In their vision, the *Varaha* was not merely a boar of immense power, but the Supreme Consort lifting the Earth Mother (*Bhudevi*) with the delicate tenderness of a lover.

### The Vision of this Book

"**Azhwargal Kanda Thirumalin Dasa Avatarangal**" invites you to step into the sanctuary of the Azhwars' hearts. We seek to explore the unique, tear-stained lens through which these saints beheld Emperuman's play. Moving beyond a simple retelling of stories, this work dwells upon:

- **Bhakti Samrajyam:** The "Embryo of Devotion" where the Azhwars dissolved the boundaries of time. We witness how they "interrupted" the divine narrative with their own ecstatic emotions—becoming the protective mother to Krishna, the pining bride to Rama, or the humble servant to Vamana.
- **Pasura-Anubhavam:** A meditative journey through specific verses, from the tender cradle songs of *Periyazhwar* to the soaring, philosophical heights of *Nammazhwar*, capturing the fragrant essence of every incarnation.
- **Mangalasasanam:** Bridging the past with the present by tracing the thread between the historical Avatharam and the **Archa-thirumeni** (the living deity) as worshipped today in the holy *Divya Desams*.

As we journey from the silent depths of the ocean in *Matsya* to the swift, cleansing justice of *Kalki*, this book serves as a doorway into the "**Tamil Vedam**." We invite the seeker to move beyond the literal story and enter the **Artha Anubhavam**—the realization that these incarnations are not distant historical events, but continuous acts of boundless grace occurring eternally within the heart of the believer.



Adiyen's this small contribution in the realm of Sanathana Dharma Anubhavam is proposed to be completed as 4 volumes

- 1. Matsya Koorma and Varaha Avatar – Gnana Avatars**
- 2. Nrusimha and Vamana Avatar**
- 3. Parasurama, Rama and Bala Rama Avatar–Pasurapadi Ramayanam**
- 4. Krishna Avatar**

I submit this at the Lotus feet of Sriman Narayana, our Acharya's of Sri Ahobila Math, our dear most parents Rajalakshmi Srinivasan and K. Srinivasa Iyengar, and Kamala Seshadri and Seshadri Rajagopalan and Adiyen's husband Vaikunta Vasi Sriman Parthasarathy Srinivasan.

The first part is brought out as a dedication to **Adiyen's Thiru Thagappanar (father) Vaikunta Vasi Sriman. Seshadri Rajagopalan – (Grandson of Basha Bharatha Dhuranthara Maha Mahopadyaya M.V. Ramanujachariar) on his Sathamana Mahothsavam (100<sup>th</sup> birthday) beginning.**

I owe my gratitude to **Prof. U.Ve. Seshadri Ramkumar of Texas Tech University, Texas, USA** for having induced me into learning Aruliseyal and teaching the same with artha bhavam and writing the foreword for this book. I also owe my gratitude to **Sriman Aravind Narasimharaghavan Swamin of Columbus, Ohio USA**, who has helping in a big way to bring out the visual version of Sri Vishnu Sahasranama ArthAnubhavam as a simple easy learning pathway for beginners on our "**Brindhavan**" **YouTube channel**. <http://www.youtube.com/@brindhavan-jayanthiandpart6905> Brindhavan was initiated as a dedication to our parents, - A space to share and enjoy Vaishnava sampradaya slokas, Songs, Divya desa pasurams by and for Sriman Narayana devotees.

This work has been made possible with the unstinted support from the rest of our family - children Arathi Parthasarathy and Preethi Srikanth, son in law Srikanth Ramabhadran and grandchildren Vindhayavasini Srikanth and Prakruti Srikanth and all our brothers and sisters and their families.

May the infinite grace of **Sriman Narayana** and the luminous wisdom of the **Azhwars** illuminate our path as we behold the Lord through their eyes.

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## Azhwargal Kanda Thirumalin Dasa Avatarangal Maha Vishnu's Dasavataram





## Sri Lakshmi Nrusimha ParabrahmaNe Nama:

### 1. Thirumalin Thiru Dasa Avatarangal

#### Introduction

“Avatara” refers to the divine act in which the Bhagavan Sriman Narayana, dwelling in the supreme radiance of Paramapadham, graciously chooses to descend to this earthly realm. Out of boundless compassion for His children, He comes down to protect us and be amongst us — and this sacred descent is what we call an “Avatara.” Sanatana Dharma scriptures reiterate many times

**Sri Maha Vishnu incarnated in many forms to annihilate evil and establish righteousness.**

#### Srimad Bhagavatham 1.3.26

avatArA hy asaṅkhyeyA hareḥ sattva-nidher dvijAh  
yathAvidAsinah kulyAh sarasah syuh sahasraśah

अवतारा हयसङ्ख्येया हरे: सत्त्वनिधेद्विजाः ।

यथाविदासिनः कुल्याः सरसः स्युः सहस्रशः ॥

अवतारा (AvatArAh) – incarnations, manifestations

हि (hi) – indeed, certainly

असङ्ख्येया (asaṅkhyeyAh) – innumerable, countless

हरे: (hareh) – of Hari (Lord Vishnu)

सत्त्वनिधेः (sattvanidheh) – the repository or treasure of virtues and qualities

द्विजाः (dvijAh) – twice-born, referring to learned sages or Brahmins

यथा (yathA) – just as, like

विदासिनः (vidAsinah) – a kind of water bird (a duck or teal)



कुल्या (kulyAh) – a kind of water bird (small duck species)

सरसः (sarasaḥ) – a kind of water bird (crane or goose)

स्युः (syuh) – may be, are

सहस्राः (sahasraśah) – in thousands, by thousands

The incarnations of Hari (Vishnu), who is the embodiment of all virtues and goodness, are indeed countless. "Just as there are thousands and thousands of varieties of ducks, teal, and cranes, similarly, the Lord manifests Himself in innumerable forms."

The Divine Lord Sri Maha Vishnu's incarnations (avatars) are innumerable and cannot be confined to a limited number. Just as water birds like **vidasina, kulya, and sarasa** exist in countless varieties and numbers, the Lord's manifestations too are infinite. Each incarnation serves a divine purpose, arising to restore cosmic order (dharma), protect the virtuous, and vanquish evil. The term "**sattvanidhi**" (treasure of qualities) reminds us that all virtues are present in the Lord, who assumes these incarnations for the welfare of the universe.

## 2. Sri Vishnu Sahasranamam

**Bhishma Pitha maha** in his Sri Vishnu Sahasranamam 33 sloka refers Lord

Vishnu's name as **YugAdhikrudh** (300 Nama) **YugAvartha:** (301 Nama).

**yugAdhikrudh yugAvarthO naikamAyO mahAshana: |  
adrushyO vyakta rUpash cha sahasrajith anantajith| | 33**



**YugAdhikrudh:** One who creates the universe after a deluge and ensures that everything does not come to an end after the deluge. He creates another a yuga at the end of one.

**YugAvartha:** One who creates the cycle of time for the aeons. He revolves the Yugas cyclically again and again stipulating the time and the Dharmas for each yuga without any change each and every time.

### 3. Bhagavad Gita

Lord Sri Krishna himself says in **Sri Mahabharatham** when he is preaching **Bhagavad Gita** to Arjuna – Githopadesam during the Kurukshetra war between the Pandavas and the Kauravas – says



#### Bhagavad Gita Chapter 4 Verse 7- 8

yadA yadA hi dharmasya gIAnir bhavati bhArata  
abhyutthAnam adharmasya tadAtmanam srijAmyaham



यदा यदा हि धर्मस्य ग्लानिर्भवति भारत

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ 7॥

Whenever there is a decline in righteousness and a rise in unrighteousness, O descendant of Bharata (Arjuna), I manifest Myself on earth in every eon.

paritrANAYa sAdhUnAm vinAśhAYa cha duṣhkṛitAm  
dharma-sansthApanArthAYa sambhavAmi yuge yuge

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ 8॥

To protect My devotees and to destroy the wicked who engage in evil actions, I will manifest Myself again and again in every Yuga — Krita Yuga, Treta Yuga, Dwapara Yuga, and Kali Yuga.

The above saying is seen in the Dasavatasas of Sri Maha Vishnu – the supreme creator, sustainer and protector of everything in the universe. He has manifested as many avatars of which the 10 Avatars are well known as Dasavatar. The 10 Avatars – Dasa avatara of Sri Maha Vishnu replicate the evolution of mankind starting from water beings as fish and eventually take the human form.

Creation unfolds gradually, and the Lord's incarnations reflect this divine progression. First came **Matsya**, the form that dwells in the waters; then **Koorma**, who could live both in water and on land; and next **Varaha**, who moves upon the earth. Thereafter, the Lord appeared as **Nrusimha**, a



wondrous being who was partly animal and partly human, the **man-lion form – NRUSIMHA** standing between both realms.

In the next avatar Bhagavan descended as **VAmana**, the gentle dwarf sage, followed by **Parasurama**, embodying strength and righteous fury. Then came **Sri Rama**, the perfect model of virtue, refinement, and righteous living. After Him appeared **Balarama**, who upheld dharma through simplicity, discipline, and the noble work of the land. The Lord then shone as **Sri Krishna**, a form radiant with divine wisdom, love, and superhuman prowess.

And finally, in the age to come, **HE WILL APPEAR** as **Kalki**, the great purifier who restores righteousness when the world has forgotten it.

### **Timeline for Maha Yuga and Sri Maha Vishnu's Dasa Avatars**

To understand the timeline of the Lord's incarnations, we begin with the measure of a **Maha Yuga** which consists of the four yugas:

- **Kali Yuga** lasts **432,000** human years.
- **Dwapara Yuga** is twice Kali, lasting **864,000** years.
- **Treta Yuga** is three times Kali, lasting **1,296,000** years.
- **Krta (Satya) Yuga** is four times Kali, lasting **1,728,000** years.

Together, these four yugas total **4,320,000 years**, forming **one Maha Yuga**.

Across this vast span of time, the Lord descends in various forms to protect dharma:

- In **Krta Yuga**, He manifested as **four Avatars: Matsya, Koorma, Varaha, and Nrusimha**.
- In **Treta Yuga**, He appeared in **three forms: Vamana, Parashurama, and Sri Rama**.



- In **Dwapara Yuga**, He took **two** incarnations: **Balarama and Sri Krishna**.
- In **Kali Yuga**, He is destined to appear in **one** form: **Kalki**, the future Avatar who will restore righteousness at the end of the age.

Thus, through the cycle of each Maha yuga, the Lord reveals Himself again and again, upholding dharma and guiding His creation with infinite compassion.

There are many references for the DasAvatara od Sriman Narayana the Supreme Lord in the puranas,

### 1. **Vishnu Purana**

The concept of **Yuga-Avatars** (avatars tied to yugas) is mentioned in traditional Vaishnava / Puranic sources. According to some overviews, the Dasavataras (ten principal incarnations) are distributed across the yugas. For example, **Dashavatara** lists (in Vyakyanam) often mention that Matsya, Koorma, Varaha, and Nrusimha are linked to the first Yuga (Krita / Satya).

### 2. **Bhagavata Purana**

The **Bhagavata Purana** has a long list of many Avatars (more than just 10).

For future Avatars: in **Bhagavata Purana** it is said that at the end of Kali Yuga, Lord Vishnu will appear as **Kalki** in Sambhala to restore dharma.

### 3. **Garuda Purana**

According to some traditional lists (via commentaries), the **Garuda Purana** mentions the ten Avatars, and associates the common “four in first yuga, three in second, etc.”



**Dasavatara of Sri Maha Vishnu**



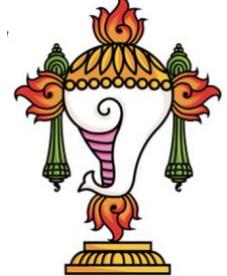
## Azhwars and Divya Prabhandhams

This comprehensive volume, **Azhwargal Kanda Thirumalin Thiru avatarangal (The Divine Incarnations of Thirumal as Revealed by the Azhwars)**, presents the Dasavatar — the ten sacred incarnations of Sri man Narayana — as celebrated and envisioned by the Twelve Azhwars across the 4000 Divya Prabandham. For the benefit of readers who are new to this tradition, a concise introduction to the Azhwars and their devotional works is included below.



**Azhwars** were Tamil poet-saints of Southern India who were devoted to **Lord Vishnu** - Sri man Narayana and played a significant role in the **Bhakti movement** between the 6th and 9th centuries CE. "Azhwar" (ஆழ்வர்) means "one who is immersed" (in the divine love of Vishnu). There are **12 Azhwars**, and they composed a total of **4,000 Tamil verses** in Thamizh called the **Nalayira Divya Prabandham**. Azhwars were instrumental in popularizing **Vishnu worship**, particularly in the **Tamil Nadu region**. Each of the Azhwar's are an amsam (part) of Sri man Narayana as shown below:



No	Azhwar	Amsam
1	<p><b>Poigai Azhwar</b></p> <p><b>Avatar Sthalam :</b> Thiruvekka- Yathothkari sannidhi</p> <p><b>Month :</b> Aippasi Star : Thiruvonam</p> <p><b>Amsam:</b> Panchajanyam - Shankam</p>	
2	<p><b>Bhoothath Azhwar –</b></p> <p><b>Avatar Sthalam:</b> Thirukkadalmallai – Mahabalipuram</p> <p><b>Month :</b> Aippasi Star : Avittam</p> <p><b>Amsam:</b> Kaumodhaki - Gadha</p>	
3	<p><b>Peyazhwar</b></p> <p><b>Avatar Sthalam:</b> Thirumayilai – Mylapore</p> <p><b>Month :</b> Aippasi Star : Sadayam</p> <p><b>Amsam:</b> Nandhakam Sword</p>	
4	<p><b>Thirumazhisai Azhwar</b></p> <p><b>Avatar Sthalam:</b> Thirumazhisai–Near Chennai</p> <p><b>Month :</b> Thai Star : Magham</p> <p><b>Amsam :</b> Chakram - Discuss</p>	
5	<p><b>Nammazhwar</b></p> <p><b>Avatar Sthalam :</b> AzhwAr Thirunagari</p> <p><b>Month :</b> Vaikasi Star : Vishakam</p> <p><b>Amsam :</b> Vishwaksenar</p>	
6	<p><b>Madhurakavi Azhwar</b></p> <p><b>Avatar Sthalam :</b> ThirukkOLUr.</p> <p><b>Month :</b> Chitthirai Star : Chitthirai.</p> <p><b>Amsam :</b> Vainatheyar - Garudazhwar</p>	



No	Azhwar	Amsam
7	<b>Kulasekara Azhwar</b>  <b>Avatar Sthalam</b> Thiruvanjikkalam <b>Month</b> : Masi <b>Star</b> : Punarpoosam <b>Amsam</b> : Kausthubam	
8	<b>Periyazhwar</b>  <b>Avatar Sthalam</b> : Thiruvilliputhur <b>Month</b> : Ani <b>Star</b> : Swathi <b>Amsam</b> : Vainatheyar - Garudazhwar	
9	<b>Andal – Godha Nachiyar</b>  <b>Avatar Sthalam</b> : Thiruvilliputhur <b>Month</b> : Adi <b>Star</b> : Pooram <b>Amsam</b> : Bhooma Devi Thayar	
10	<b>Thondaradipodi Azhwar</b>  <b>Avatar Sthalam</b> : Thirumandangudi <b>Month</b> : Margazhi <b>Star</b> : Kettai <b>Amsam</b> : Vanamamalai (garland)	
11	<b>ThiruppAnazhwar</b>  <b>Avatar Sthalam</b> : Uraiur <b>Month</b> : Karthikai <b>Star</b> : Rohini <b>Amsam</b> : Srivathsam	
12	<b>Thirumangai Azhwar</b>  <b>Avatar Sthalam</b> : Kurayalur <b>Month</b> : Karthikai <b>Star</b> : Karthikai <b>Amsam</b> : Sarngam - Bow	



Azhwars Divya Prabhandhams were lost and only Nammazhwar's, Thiruvaimozhi 5.8. "Aravamudhe" on Thirukkudandhai (Kumbakonam Sarangapani) was being sung in Thirukkudandhai Kumbakonam. Swami Nathamuni after listening to the heart melting Nammazhwar's Thiruvaimozhi "**Aravamudhe Adiyen udalam nin pal anbaye**" being sung in Thirukkudandhai - Kumbakonam Sarangapani Aravamudhan temple was determined to find the rest of the 1000 as said in the final completion lines of the pasurams. He then traveled to AzhwAr Thirunagari and after a penance of singing **Madhurakavi Azhwar's "Kanninum Siru Thambu" 12,000 times** was graced by **Swami Nammazhwar with all the 4000 Pasurams**. Swami Nathamuni then organized all the 4000 Divya Prabandha pasurams as sung by the 12 Azhwar's. **Swami Nathamuni** is the sole reason for us having the 4000 Divya Prabandham that we, learn, recite and experience and enjoy today. Swami Nathamuni was very knowledgeable with Ashtanga Yoga for Bhagavath anubhavam and also got Aruliseyal (4000 Prabandham) knowledge from Sri Nammazhwar himself. The 4000 Divya Prabhandhams form the basis of **Sri Vaishnavism**, founded by **Jagath Acharya Bhagavad Ramanujacharya** in the 11th century and are recited in all Vishnu temples. Below is the details of the Azhwar's Pasurams.

**Below is table of the 4000 Divya Prabandham as sung by the Azhwars and organized by Swami Nathamuni**



### First Thousand - Mudhal Ayiram

	Azhwar	Prabandham	Number of songs
1	Periyazhwar	ThiruppallAndu	12
2	Periyazhwar	PeriyAzhwAr Thirumozhi	473
3	Andal	ThiruppAvai	30
4	Andal	NAchiyAr Thirumozhi	143
5	Kulasekara Azhwar	Perumal Thirumozhi	105
6	Thirumazhisai Azhwar	Thirucchandha Viruttam	20
7	Thondaradipodi Azhwar	ThirumAlai	45
8	Thondaradipodi Azhwar	Thirupalliyezhuchi	10
9	ThiruppAnazhwar	Amalanadhipiran	10
10	Madhurakavi Azhwar	Kanninum SiruthAmbu	11

### Second Thousand - Irandam Ayiram

1	Thirumangai Azhwar	Periya Thirumozhi	1034
2	Thirumangai Azhwar	Thirukurunthandagam	20
3	Thirumangai Azhwar	Thirunedunthandakam	30

### Third Thousand Moondram Ayiram

1	Poigai Azhwar	Mudhal Thiruvandhadhi	100
2	BhoothathAzhwar	Irandam Thiruvandhadhi	100
3	Peyazhwar	Moondram Thiruvandhadhi	100
4	Thirumazhisai Azhwar	NAmugan Thiruvandhadhi	96
5	Nammazhwar	Thiruviruttham	100
6	Nammazhwar	ThiruvAsiriyam	7
7	Nammazhwar	Periya ThiruvandhAdhi	87
8	Thirumangai Azhwar	Tiruvezukuurrikukkai	1
9	Thirumangai Azhwar	Siriya Thirumadal	40
10	Thirumangai Azhwar	Periya Thirumadal	78

### Fourth Thousand - Nangam Ayiram

1	Nammazhwar	Thiruvaimozhi	1102
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## **“Azhwargal Kanda Thirumalin Thiru Avatarangal”**

**We will now experience each avatar of Sri Maha Vishnu in the order of Bhagavan Sriman Narayana’s manifestation as told by our Azhwars, Gurus and Acharyas - starting from Matsya Avatar.**

### **1. Matsya Avatar**

#### **1. Matsya Avatar – First incarnation of the DasAvatara of Bhagavan Sri Maha Vishnu - Chaitra Shukla Paksha, Tritiya**

Emperuman Sri Maha Vishnu took the form of a **Matsya** (fish) - Matsya Avatara, demonstrating His infinite compassion (aparimitha karuna), love and concern for his ardent devotees, protecting even as a small fish-form teaching a king, rescuing the Vedas to preserve cosmic order, guiding the sages safely through dissolution(deluge, pralayam), and ensuring the continuity of creation. His descent as Matsya stands as a symbol of His willingness to assume any form, however humble, to uphold dharma and protect the universe.

In ancient times, there was a pious king named **Satyavrata who was the son of sun-god and later became Vaivasvata Manu**. After handing over his kingdom to his son, King Satyavrata was performing penance and rituals on the banks of a river contemplating Sri MahaVishnu and praying for spiritual guidance. One morning, as he was offering water in his palms for his daily prayers, he noticed a tiny fish struggling for safety. Out of compassion, he placed it in a small pot, but by the next day the fish had grown too large for it. Surprised, he moved it to a pond, then to a lake, then a river, and each time the fish grew beyond the given space and finally when even the mighty river could not contain it. King



Satyavrata then realized that this was no ordinary creature and with due reverence, approached the fish and asked for its true identity.

The fish then revealed itself as Sri MahaVishnu, shining with divine radiance and said that a great deluge - flood will cover the earth in seven days. He instructed the king that a large boat would appear when the waters rose and that Satyavrata must enter it along with the seven sages, seeds of all living beings, and the knowledge needed to recreate the world. The Lord also revealed that Satyavrata himself, would in the next creation cycle, become **Vaivasvata Manu**, the progenitor of mankind.

As the cosmic waters rose higher and higher, the very prophecy manifested before Satyavrata's eyes. A vast, divine boat appeared on the waves.

Satyavrata gathered the sages and all the required seeds and specimens, boarded the boat, and awaited the Lord. Then Sri MahaVishnu descended into the waters in His magnificent form as **Matsya**, a gigantic, radiant fish with a single golden horn. Following the Lord's instruction, Satyavrata and the sages bound the boat to the Matsya's horn with Vasuki, the divine serpent-king, who served as a rope.

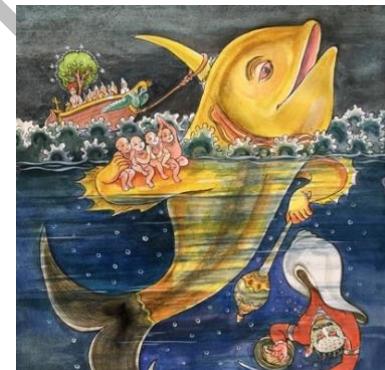
All through the long night of pralaya, when nothing remained but swirling waters, fierce winds, and impenetrable darkness, **Matsya** guided the boat across the ocean of dissolution. The sages, seated peacefully, listened as the Lord taught sacred truths — the mysteries of creation, dharma, devotion, and liberation. These teachings, delivered gently over the roar of the cosmic flood, later came to be known as the **Matsya Purana**.

Meanwhile, a grave danger had arisen. An asura had stolen the Vedas from Brahma. Without the Vedas, the universe could not be recreated when the



flood ended. To restore order, **Matsya** plunged into the depths of the watery darkness and confronted the demon. In a fierce battle, He slew the demon and retrieved the sacred Vedas, safeguarding them in His divine form while continuing to protect the sages on the boat.

When Brahma's new day dawned, the waters slowly receded, and the world began to take shape once more. Sri Maha Vishnu restored the Vedas to Brahma, ensuring the smooth unfolding of the next creation. Turning to Satyavrata, He blessed him and declared that he would become **Vaivasvata Manu**, the leader and guide of the beings of the new age. With this divine assurance, the Lord withdrew His Matsya form, leaving the sages and Satyavrata filled with awe and gratitude.





## Matsya Avatar in scriptures

### 1. Azhwargal Kanda Thirumalin Avataram – Matsya Avatar 19 Pasurams sung by 4 Azhwars in 4 Prabandhams



S.No	Azhwar	Prabandham	Pasuram No	Phrase
1	Periyazhwar	Periyazhwar Thirumozhi 3	1.6.11	MIn uruvam
2			3.3.7	MInAgiiya
3			4.9.9	MInamAy
4	Thirumangai Azhwar	Periya Thirumozhi 12	2.7.10	mInum
5			4.5.6	keNDai
6			5.4.7	MIn
7			6.6.2	Kozhun kayalAy nedu veLLam koNda kAlam
8			6.8.2	MInai
9			7.8.10	MInAgii
10			8.4.4	MInay
11			8.8.1	MInai
12			8.8.10	mInODu
13			9.1.3	MInuruvagi
14			9.2.10	MInu maya
15			11.4.1	MInai



S.No	Azhwar	Prabandham	Pasuram No	Phrase
16	Thirumazhisai Azhwar	Nanmugan Thiruvandhadhi 1	22	MInAi
17	Nammazhwar	Thiruvaimozhi 3	1.8.8	MInodu
18			2.8.5	MInAgii
19			5.1.10	MInAi

We will now see each Azhwars anubhavam – experience of Sriman Narayana's First of the Dasa Avatar - Matsya Avatar

### 1. Periyazhwar - Periyazhwar Thirumozhi - 3 Pasurams

No	Prabandham	Pasuram No	Phrase
1	Periyazhwar Thirumozhi 3	1.6.11	MIn uruvum
2		3.3.7	MInAgiiya
3		4.9.9	MInamAy

#### 1. 1.6.11

annamum mInuruvum ALariyum kuRaLum \*

Amaiyum AnavanE! AyargaL nAyaganE! \*

en avalam kaLaivAy! ADuga sengglrai \*

Ezhulagum uDaiyAy! ADuga ADuga enRu \*\*

anna naDai maDavAL asOdai ugandha parisu \*

Ana pugazhp pudhuvaip paTTan uraiththa thamizh \*

innisai mAlaigaL ippaththum vallAr \*

ulagil eNthisaiyum pugazh mikku inbam adheydhuvare

அன்னமும் மீனுருவும் ஆளரியும் குறளும்\*

ஆமையும் ஆனவனே! ஆயர்கள் நாயகனே!\*



என் அவலம் களைவாய்! ஆடுக செங்கிறை!\*  
ஏழுலகும் உடையாய்! ஆடுக ஆடுக என்று\*\*  
அன்ன நடை மடவாள் அசோதை உகந்த பரிசு\*  
ஆன புகழ்ப் புதுவைப் பட்டன் உரைத்த தமிழ்ச்\*  
சொன்ன இசை மாலைகள் இப்பத்தும் வல்லார்\*  
உலகின் எண்திசையும் புகழ் மிக்கு இன்பம் அடைவர்\*\*

O Lord who **manifested as** the swan, **fish – Matsya avatar**, lion, dwarf, and tortoise, O Krishna, chief of cowherds, remove my sorrows and dance, One who wears a red attire, You who own all the seven worlds, dance again and again as mother Yashoda lovingly watches you! Whoever recites these ten verses these sweet Tamil verses, the garland of praise composed by the famed poet from Puduvai Pattan (Periyazhwar)—will be blessed with fame and joy in all directions of the world.

This is the Phala Shruti (fruit of chanting) of the decade where Periyazhwar celebrates Krishna's divine dance, witnessed by Yashoda. He recalls Lord Krishna's various Avatars and pleads joyfully for the Lord to dance and remove his sorrows. The verse concludes with a blessing: whoever recites these 10 verses will gain universal fame and happiness.

## 2. 3.3.7

panRiyum Amaiyum **mINamum** Agiya\*  
pARkaDal vaNNA! unmEI\*  
kanRin uruvAki mEyp pulattEvanta\*  
kaLLa asurar tammai\*\*  
ChenRu piDitthu siru kaigaLAIE\*



viLLaṅgAy eRindAy pOlum\*  
eNRum eN piLLLaiKku tImaigaL seyvArgaL!

பன்றியும் ஆமையும் மீனமும் ஆகிய\*  
பாற்கடல் வண்ணா! உன் மேல்\*  
கன்றின் உருவாகி மேய்புலத்தே வந்த\*  
கள்ள அசுரர் தம்மை\*\*  
சென்று பிடித்து சிறுக் கைகளாலே\*  
விழங்காய் எறிந்தாய் போலும்\*  
என்றும் என் பிள்ளைக்கு தீமைகள் செய்வார்கள்!\*\*

O Lord with the milky ocean hue (dark blue), who took the forms of the boar, tortoise, and **fish (Matsya)**, Just as you once took the form of a calf and came to the pasture, and destroyed those evil, deceitful asuras, catching them with your tiny childish hands and slamming them down, please do just the same to anyone who dares to harm my child even today and protect him!

### 3. 4.9.9

thEvudaiya MInamAy AmaiyAy\*  
EnamAy ariyAyk kuRaLAv\*  
moovuruviniramanayk kaNNanAyk\*  
kaRkiyAy mudippAn kOyil\*\*  
sEvalodu pedaiyannam\*  
sengamala malar ERi oosalAdip\*  
poovaNaimEl thudhaindh ezu sem\*  
podiyaDi viLaiyAdum punalarangamE\*\*  
தேவுடைய மீனமாய் ஆமையாய் \*  
எனமாய் அறியாய்க் குறளாய் \*



மூவருவினி இராமனாய்க் கண்ணனாய்க் \*  
கற்கியாய் முடிப்பாங் கோயில் \*\*  
சேவலொடுபெடையன்னம் \*  
செங்கமல மலரேறி ஊசலாடி \*  
பூவனை மேல் துதைந்தெழு செம் \*  
பொடியாடி விளையாடும் புனலரங்கமே\*\*

O Lord who appeared as a **fish Matsya Avatar**, tortoise, boar, lion, and dwarf! Who later incarnated as Rama in three forms- Parasurama, Rama and Balarama, as Krishna, and Kalki, to bring dharma to completion! You are now sitting playfully on a swing decorated with red lotus petals, surrounded by hens, peacocks, and graceful swans, and are joyfully enjoying the swing like a little child!

This verse marvelously blends the majesty of the Lord's cosmic Avatars with the intimate tenderness of His childhood pastime as little Krishna. It reflects Periyazhwar's unique Managalsasana bhakti—offering blessings and praises for the Lord, especially as a child whom he sees as both divine and adorable.

### Thirumazhisai Azhwar – Thiruchandhaviruttham 1 Pasuram

1. 35.

ambulAvum mInumAgi \* AmaiyaGi AzhiyAr \*  
thampirAnumAgi mikkadhu \* anbu mikkadhu anRiyum \*\*  
kombarAvu nuNmarungul \* Ayar mAdhar piLLaiyAy \*  
empiRAnum Aya vaNNam \* en kolo? emmIsanE!

அம்புலாவும் மீனுமாகி \* ஆமையாகி ஆழியார்\*  
தம்பிரானுமாகி மிக்கது \* அன்புமிக்கதன்றியும் \*\*



கொம்பராவு நுண்மருங்குல்\* ஆயர்மாதர் பிள்ளையாய்\*

எம்பிரானு ஆயவண்ணம்\* என்கொலோ எம்மீசனே!.

O **Bhagavan!** You are the supreme ruler who wields the Sudarshana Chakra, the radiant discus that signifies Your divine sovereignty and power. Out of boundless compassion for the souls (Jivas) caught in distress, You assumed many wondrous forms — as the **Fish (Matsya)** and the Tortoise (Koorma) — to protect the world and restore righteousness. It is indeed very astonishing that the same almighty Being, the Lord of all worlds, chose to be born as the child of Yashodha, the cowherdess with slender waist and graceful form!. In that simple, endearing form as Krishna. You became our loving protector and savior.

### Thirumangai Azhwar – Periya Thirumozhi - 12 Pasurams

No	Pasuram No	Phrase
1	2.7.10	மினும்
2	4.5.6	கேந்தை
3	5.4.8	மின்
4	6.6.2	கோழுங்காயாய் நெடு வெள்ளம் கோந்தா காலம்
5	6.8.2	மினை
6	7.8.10	மினாகி
7	8.4.4	மினை
8	8.8.1	மினை
9	8.8.10	மினாது
10	9.1.3	மினுருவாகி
11	9.2.10	மினு மயா
12	11.4.1	மினை

#### 1. 2.7.10

annamum **மினும்** Amaiyum ariyum Aya \* em mAyanE! aruLAy \*

ennum inthoNDarkku innaruL puriyum \* iDavendhai endhai pirAnai \*\*



mannu mAmADa manggaiyar thalaivan \* mAnavEl kaliyan vAy oligaL \*

panniya panuval pADuvAr \* nALum pazhavinai paRRaRuppArE\*\*

அன்னமும் மீனும் ஆமையும் அரியும் ஆய \* எம் மாயனே! அருளாய் \*

என்னும் இன்தொண்டர்க்கு இன்னருள் புரியும் \* இடவெந்தை எந்தை பிரானை\*\*

மண்ணூ மாமாட மங்கையர் தலைவன் \* மானவேல் கலியன் வாயோவிகள்\*

பன்னிய பனுவல் பாடுவார் \* நாளும் பழவினை பற்றருப்பாரே \*\*

O my Bhagavan, with wondrous powers, who incarnated as the sublime Hamsa, as the **mighty Matsya**, as the steadfast Koorma, and as the fierce Nrusimha—shower Your boundless mercy upon us, for those noble servants who beseech you. The eternally auspicious Emperuman abiding in sacred Thiru idavendhai grants His unmatched grace without any iota of reservation.

The chieftain of the ancient Thirumangai region renowned for its lofty, enduring mansions, and wielder of the broad-bladed spear—poured forth these divine Pasurams to the Emperuman in Thiru idavendhai. From his blessed lips flowed verses radiant with bhakti, composed so that their glory may resound forever. Those who recite these Pasurams with hearts stirred by love will be freed eternally from every trace the bonds of their former karmas, every remnant falling away like the elimination of the prevailing darkness with the brightness of the rising sun.

## 2. 4.5.6

keNDaiyum kuRaLum puLLum \*

kEzhalum ariyum mAvum \*

aNDamum suDarum \*

alla ARRalum Aya endhai \*\*



oNthiRal thennan Oda \*

vaDavarasu OTTam kaNDa \*

thiNthiRalALar nAnggUrth \*

thirumaNikkUDaththAnE\*\*

கெண்டையும் குறளும் புள்ளும் \*

கேழலும் அரியும் மாவும் \*

அண்டமும் சுடரும் \*

அல்லா ஆற்றலும் ஆய எந்தை \*\*

ஒண் திறல் தென்னன் ஓட \*

வட அரசு ஓட்டம் கண்ட \*

திண் திறல் ஆளர் நாங்கூர்த் \*

திருமணிக் கூடத்தானே!\*\*

My compassionate Sarveshwara, who manifested in divine forms as **Matsya**, Vamana, Hamsa, Varaha, and Nrusimha, now graciously resides here, holding within Himself Brahma's vast, oval-shaped universe — with the radiant sun, the cool moon, and all glorious creations forming His divine enclosure. That supreme Bhagavan, the very refuge of all the worlds, has chosen to dwell in the sacred ThirumanikkUdam of ThirunAngur as Varadaraja Perumal — a holy abode of mighty and learned Brahmanas. The divine strength once made the valiant Pandya ruler of the south retreat in defeat when confronted by the proud Chola kings of the northern lands.

### 3. 5.4.8

Enam MIn **AmaiyoDu** ariyum siRu kuRaLumAyth\*

thAnumAya tharaNith thalaivan idam enbarAI\*\*



vAnum maNNum niRaiyap pugundhu Indi vaNangum\* nal  
thEnum pAlum kalandhu annavar sEr thennarangamE\*\*

எனம் மீன் ஆமையோடு அரியும் சிறு குறளுமாய்\*  
தானுமாயத் தரணித் தலைவனிடம் என்பரால்\*\*  
வானும் மண்ணும் நிறையப் புகுந்திண்டி வணங்கும்\* நல்  
தேனும் பாலும் கலந்து அன்னவர் சேர்த் தென்னரங்கமே\*

The divine abode of **Srirangam** is that sacred Divya desam where the Nithyasuris from Paramapadham and the samsaris on earth have gathered together in joyous union, filling the entire realm with their presence. It is the blessed place where devotees dwell as one soul — their hearts united in sweetness, like the mingling of honey and milk. This holy kshetra is verily the abode of **SarvEshvara**, the Supreme Lord who incarnated as Chakravarthi Thirumagan -Lord Rama—the divine ruler of the earth. The same Emperuman who, out of boundless compassion, had previously taken sacred forms as MahA Varaha, **Matsya**, Koorma, Nrusingha, VAmana, and finally revealed Himself in His fullest, most complete form.

#### 4. 6.6.2

**Kozhung kayalAy neDu veLLam koNDa kAlam \***

**kulavaraiyin mIdhODi aNDaththu appAI \***

**ezhundhu inidhu viLaiyADum Isan endhai \***

iNaiyaDik kIzh inidhu irupplIr! inavaNDAlum \*\*

uzhum seRuvil maNi koNarndhu karai mEl sindhi \*

ulagellAm sandhanamum agilum koLLa \*

sezhum ponni vaLam koDukkum sOzhan sErndha \*

thirunaRaiyUr maNimADam sErmingaLE \*\*



கொழுங் கயலாய் நெடு வெள்ளம் கொண்ட காலம் \*

குலவரையின் மீதோடி அண்டத்தப் பால்\*

எழுந்து இனிதும் விளையாடும் ஈசன் எந்தை\*

இனையடிக்கீழ் இனிது இருப்பீர்! இனவண்டாலும்\*\*

உழுஞ் செறுவில் மணிகொணர்ந்து கரைமேல் சிந்தி\*

உலகெலாம் சந்தனமும் அகிலும் கொள்ள\*

செழும் பொன்னி வளம் கொடுக்கும் சோழன் சேர்ந்த\*\*

திருநறையூர் மணிமாடம் சேர்மின்களே\*\*

During the vast deluge, when the whole universe was submerged, our Lord - Emperor was the great, **plump Fish - Matsya Avatara**, who playfully swam above the mighty mountains and rose even beyond the confines of the cosmos! Those who desire to live blissfully at the holy feet of this sporting Lord!—Go and dwell in the gem-studded mansions of Thirunaraiyur!"

"Thirunaraiyur is the place where the River Ponni (Kaveri), filled with wealth, brings up precious gems from its riverbed while irrigating the ploughed fields where humming bees swarm, scattering those gems onto the banks. This is the abundant Chola kingdom that supplies fragrant sandalwood and agarwood to the entire world."

### 5. 6.8.2

munnlrai munnAL kadaindhAnai mUzhhththa nAL

annlrai **MInAy** amaittha perumAnaith

thennAli mEya thirumAlai emmAnai

nannlIr vayal sUzh naRaiyUril kaNdEnE



முந்நீரை முன்னாள் கடைந்தானை மூழ்த்த நாள்\*

அந்நீரை மீனாய் அமைத்த பெருமானை \*\*

தென்னாலி மேய திருமாலை எம்மானை \*

நன்னீர் வயல்சூழ் நறையூரில் கண்டேனே \*\*

In ancient times, BhagavAn churned the vast ocean — composed of waters from rivers, rain, and the depths of the earth. During the great deluge, He took the **divine form of a fish (Matsya)** and lovingly sheltered that very ocean within His own stomach. That Supreme Lord, ever united with Sri MahAlakshmi now dwells eternally in the beautiful ThiruvAli, radiating His boundless grace as my own beloved Master, and I was blessed to behold Him in **ThirunaraiyUr**, surrounded by fertile fields shimmering with abundant, lively waters rich in divine sweetness and prosperity.

#### 6. 7.8.10

panRiyAy mInAgi ariyAyp \* pAraip

paDaitthuk kAththu uNDumizhndha paraman thannai \*

anRu amararkku adhipadhiyum ayanum sEyum \*

aDi paNiya aNi azhundhUr ninRa kOvai \*\*

kanRi neDuvEl valavan Ali nADan \*

kalikanRi oli seidha inbappADal \*

onRinoDu nAnkum Oraindhum vallAr \*

olikaDal sUzh ulagALum umbar thAmE

பன்றியாய் மீனாகி அரியாய்ப் \*பாரைப்

படைத்துக் காத்து உண்டுமிழ்ந்த பரமன் தன்னை\*

அன்று அமரர்க் கதிபதியும் அயனும் சேயும் \*

அடிபணிய அணியமுந்தார் நின்ற கோவை\*\*



கன்றிநெடு வேல்வலவன் ஆலி நாடன் \*  
கலிகன்றி ஒலிசெய்த இன்பப் பாடல் \*  
ஒன்றினொடு நான்கும் ஒரைந்தும் வல்லார் \*  
ஒலிகடல் சூழ் உலகாளும் உம்பர் தாமே \*\*

He, the Supreme Lord -Paraman, once assumed the form of a boar (VarAha), then as a **fish (Matsya)**, and later as a lion (Nrusimha) — creating, protecting, swallowing, and then releasing the worlds from His own divine being. He is the Lord of the immortals - Devas and even Brahma, their chief, bows down at His holy feet. That radiant Lord Sriman Narayana now stands majestically in the beautiful kshetram **Thiruazhundhur (Azhundhur) as Devadirajan Moolavar and Amaruviyappan** - Uthsavar

#### 7. 8.4.4

nlr malignRadhOr \* mInAy Or AmaiayumAy \*  
slr malignRadhOr \* singga uruvAgi \*\*  
kAr mali vaNNan \* kaNNapuraththu emperumAn \*  
thAr mali thaNthuzhAy \* thAzhndhUdhAy kOl thumbI\*\*

நீர்மலிகின்றதோர்\* மீனாய் ஓர் ஆமையுமாய்\*\*  
சீர்மலிகின்றதோர்\* சிங்க உருவாகி\*\*  
கார்மலி வண்ணன்\* கண்ணபுரத்து எம் பெருமான்\*  
தார்மலி தண்டுழாய்\* தாழ்ந்துதாய் கோல்தும்பீ\*\*

“O graceful bumblebee! Go as my messenger and bow before the dark-hued Lord of **Thirukannapuram**, who once took the form of a **fish (Matsya)** in the surging waters, and later as a tortoise(Koorma), and then as the mighty Lion (Nrusimha) of incomparable glory. He is adorned with garlands of fragrant



Tulasi overflowing with beauty and honey — O bumblebee, humbly carry my message to Him!"

### 8. 8.8.1

vAnOr aLavum mudhu munnIr \*  
vaLarndha kAlam \* vali uruvil  
mInAy vandhu viyandhu uyyak  
koNDa \* thaNthAmaraik kaNNan \*\*  
AnA uruvin An Ayan  
Avanai \* am mA viLai vayaluL \*  
kAnAr puRavil kaNNapuraththu \*  
aDiyEn kaNDu koNDEnE

வாணோ அளவும் முது முந்தீர் \*  
வளர்ந்த காலம்\* வாலி உருவில்  
மீனாய் வந்து வியந்துய்யக்  
கொண்ட\* தண் தாமரைக்கண்ணன் \*  
ஆனா உருவின் ஆன் ஆயன்  
அவனை \* அம்மா விளை வயலுள்\*  
கானார் புறவில் கண்ணபுரத்து\*  
அடியேன் கண்டு கொண்டேனே\*\*

Thirumangai Azhwar speaks in ecstatic realization — after longing and sending messengers in earlier verses, he now declares with joy that he has **seen the Lord directly** at Thirukkannapuram.

He recalls how the Lord appeared as:

1. **Matsya (fish)** — to rescue the Vedas and protect creation from the flood,



## 2. Krishna (Ayan) — the cowherd, embodiment of love and divine play.

The Lord who once protected the world in ancient ages now stands accessible to devotees in **Thirukkannapuram**, amidst its fertile fields. Azhwar's declaration "**adiyEn kaNDu koNDEnE**" — "I, Your servant, have seen and attained You!" — is filled with triumphant devotion, symbolizing both **Darsanam (vision)** and **moksha (liberation)**.

### 9. 8.8.10

miInODu Amai kEzhal ari kuRaLAy \*  
munnum irAmanAyth thAnAy \*  
pinnum irAmanAyth thAmOdharanAyk\*  
kaRkiyum AnAn thannai \*\*  
kaNNapuraththu aDiyan \*  
kaliyan oli seydhA \*  
thEnAr insol thamizh mAlai \*  
seppap pAvam nillAvE \*\*  
மீனோடு ஆமை கேழல் அரி குறளாய்ப்\*  
முன்னும் இராமனாய்த் தானாய்\*  
பின்னும் இராமனாய்த் தாமோதரன் ஆய்க்\*  
கற்கியும் ஆனான் தன்னை\*\*  
கண்ணபுரத்து அடியான்\*  
கலியன் ஒலி செய்த\*  
தேன் ஆர் இன்சொல் தமிழ் மாலை \*  
செப்பப் பாவம் நில்லாவே\*\*

Behold the Supreme Sriman Narayana , who willingly took form as the **Fish (Matsya)**, the Tortoise (Koorma), the Boar (Kezhal/Varaha), the Man-Lion



(Hari/Nrusimha), and the Dwarf (Kural/Vamana). He then appeared first as Rama Parasurama, followed by Himself becoming the next Rama Dasarathi Rama, and then the beloved Damodara Krishna. Finally, He is the One who will also become the Kalki Avatara. This Lord, whose infinite forms are celebrated, is enshrined in Thirukkannapuram. The devotee of this shrine, Kaliyan (Thirumangai Azhwar), has composed this Tamil garland—a sweet garland of words dripping with the essence of devotion. If one recites or renders this glorious composition, all their sins shall utterly vanish and cease to exist.

### 10.9.1.3

vAdhai vandhaDara vAnamum nilanum \*  
malaigaLum alaikaDal kuLippa \*  
mldhu koNDu ugaLum **mIn uruvAgi** \*  
viripunal vari agaTToLiththOn \*\*  
pOdhalar punnai malligai mauval \*  
pudhu virai madhumalar aNainduh \*  
sldha oNthenRal thisai thoRum kamazhum \*  
thirukkaNNangguDiyuL ninRAnE \*\*  
வாதை வந்த்டர வானமும் நிலனும் \*  
மலைகளும் அலைகடல் குளிப்ப \*  
**மீது கொண் டக்கும் மீனுருவாகி** \*  
விரிபுனல் வரி அகட்டொளித்தோன் \*\*  
போதலர் புன்னை மல்லிகை மெளவல் \*  
புதுவிரை மது மலர் அணைந்து \*



சீத ஒண் தென்றல் திசை தொறும் கமழும் \*

திருக்கண்ணங்குடியுள் நின்றானே \*\*

When the heavens, earth, and mountains were submerged in the great flood, the compassionate Lord took the form of a **fish (Matsya Avatar)**, gliding through the vast waters to save the world. That same **Lotus-eyed Lord** now stands in **Thirukannangudi** as **Lokanayaki Sametha Lokanathan**, amidst blooming punnai, malligai, and mAvaL trees, where bees hum around honeyed flowers and cool, fragrant breezes fill the air.

#### 11.9.2.10

annamum kEzhalum mInum Aya \*

Adhiyai nAgai azhagiyArai \*

kanni nanmAmadhiL manggai vEndhan \*

kAmaru sIrk kalikanRi \*\* kunRA

innisaiyAl sonna senjchol mAlai \*

Ezhum iraNDum oronRum vallAr \*

mannavarAy ulagANDu \* mINDum

vAnavarAy magizhvU eydhuvare \*\*

அன்னமும் கேழலும் மீனும் ஆய \*

ஆதியை நாகை அழகியாரை \*

கன்னி நன்மாமதிள் மங்கை வேந்தன் \*

காமரு சீர்க்கலி கன்றி குன்றா \*\*

இன்னிசையால் சொன்ன செஞ்சொல் மாலை \*

ஏழும் இரண்டும் ஒரொன்றும் வல்லார்\*



மன்னவராய் உலகாண்டு மீண்டும் \*

வானவராய் மகிழ்வு எய்துவரே \*\*

He who once took the forms of swan, boar, and **fish**, the Primordial Lord who rests upon the serpent couch beside Sri MahAlakshmi, is praised here by Thirumangai AzhwAr, the radiant king of Thirumangai, in sweet, unending verses filled with melody and devotion. Those who learn and recite even one among these sacred Pasurams will first reign over this earth in glory - and, when their earthly duty ends, they will ascend to the heavens to enjoy eternal bliss.

#### 12. 11.4.1

nilai iDam enggum inRi neDu veLLam umbar \* vaLa nADu mUDa imaiyOr \*  
thalai iDa maRRu emakkOr saraN illai enna \* araN Avan ennum aruLAI \*\*  
alai kaDal nlr kuzhamba agaDADa oDi \* agal vAn urinjcha \* mudhugil  
malaigaLai mldhu koNDuvaru **mInai** mAlai\*maRavAdhu iRainjchu en mananE\*\*  
நிலையிடம் எங்கும் இன்றி நெடுவெள்ளம் உம்பர்\* வளநாடு மூட இமையோர் \*  
தலையிட மற்று எமக்கொர் சரணில்லை என்ன\* அரணாவன் என்னும் அருளால் \*\*  
அலைகடல் நீர்க் குழம்ப அகடாட ஒடி\* அகல் வான் உரிஞ்ச\* முதுகில்  
மலைகளை மீது கொண்டு வரு மீனை மாலை \* மறவாது இறைஞ்ச என் மனனே\*\*

When the great cosmic deluge (pralaya) flooded everything - with no land, heaven, or space left - even the devas had nowhere to stand. In such a time, knowing that there is no other refuge for us, the Lord, out of His boundless mercy – aparimitha karuna, took the form of a **huge fish (Matsya)**. He swam across the swirling waters, carrying the mountains on His back to save the world. **O my mind! Never forget to bow to that compassionate Lord who**



became the divine fish (Matsya) to protect all!

## 2. Thirumazhisai Azhwar Nanmugan Thiruvandhadhi –1 Pasuram

### 1. 22

azhagiyaN thAnE \* ari uruvan thAnE \*  
pazhagiyaN thALE paNimin \*\* kuzhaviyAyth  
thAn Ezh ulagukkum \* thanmaikkum thanmaiyanE \*  
mInAy uyir aLikkum viththu

அழகியான் தானே\* அரியுருவன் தானே\*  
பழகியான் தாலே பணிமின் \*\* குழவியாய்த்  
தான் ஏழுலகுக்கும்\* தன்மைக்கும் தன்மையனே\*  
மீனாய் உயிரளிக்கும் வித்து \*\*

## 3. Nammazhwar Thiruvaaimozhi – 3 Pasurams

### 1. 1.8.8

AnAn An Ayan\* mInOdu Enamum\*  
thAn AnAn ennil\* thAn Aya sangE\*

ஆனான் ஆன் ஆயன் \* மீனோடு ஏனமும்\*  
தான் ஆனான் என்னில்\* தான் ஆய சங்கே\*

Emperuman, who descended as Krishna—a cowherd naturally inclined to protect cows—also took divine forms such as the **fish- Matsya**, boar, and many others. These incarnations reveal the countless and most distinct ways in which he manifests himself. The conch (Shanka) symbolizes both infinity and deep attachment. When understood as a symbol of attachment, Azhwar is expressing that out of his boundless love and attachment toward me, the Lord



assumed various forms like the **fish – Matsya** and the boar, solely for my protection and upliftment.

## 2. 2.8.5

OvAth thuyar piRavi utpada maRRu evvevaiyum\*  
mUvAth thani mudhalAy mUvalgum kAvalOn\*\*  
mAvAgi AmaiYAy **mInAgi** mAnidamAm\*  
dhEvAdhi dhEva perumAn en thIrththanE\*\*

ஓவாத் துயர் பிறவி உத்பாத மற்று எவ்வெய்வையும்\*  
மூவாத் தனி முதலாய் மூவுலகும் காவலோன்\*\*  
மாவாகி ஆமையாய் மீனாகி மானிடமாம்\*  
தேவாதி தேவ பெருமான் என் தீர்த்தனே\*\*

Azhwar praises the Lord who takes countless incarnations—like the **fish - Matsya**, the tortoise (Koorma), the boar (Varaha), the human (Krishna, Rama) all out of compassion and attachment to protect the worlds and relieve the souls from the endless cycle of sorrowful births.

## 3. 5.1.10

AnAn ALudaiyAn enRu\* ahdhE koNdu ugandhu vandhu\*  
thAnE in aruL seydhu\* ennai muRRavum thAn AnAn\*\*  
**mInAy** AmaiYumAy\* narasingamumAyk kuRaLAv\*  
kAnAr EnamumAyk\* kaRkiyAm innam kArvaNNanE\*\*

ஆனான் ஆஞ்சையான் என்று\* அதுதே கொண்டு உகந்து வந்து\*  
தானே இன் அருள் செய்து\* என்னை முற்றவும் தான் ஆனான்\*\*



மீனாய் ஆமையுமாய்\* நரசிங்கமுமாய் குறளாய்\*  
காணார் ஏனமுமாய்\* கற்கியாம் இன்னம் கார்வண்ணனே\*\*

Emperuman, upon recognizing me as "his servant," accepted me on that very basis, came on his own accord, showered his special grace, and completely made me his. He has taken many forms—**as a fish**, as a tortoise, as Nrusimha, as the dwarf Vamana, as the boar, and as Kalki—and yet, **he is still the dark-hued Krishna**, ever eager to protect and uplift his devotees.

### Matsya Avatara in other scriptures

#### 1. Matsya Purana

**Matsya Purana** is one of the eighteen Maha Puranas, ancient Hindu texts that encompass a wide range of topics including cosmology, mythology, genealogy, and temple architecture and pilgrimage sites. Named after the **divine Matsya (fish) avatar of Lord Vishnu**, this Purana contains 291 chapters and approximately 14,000 verses.

#### 2. Srimad Bhagavatham 8.24

Matsya avatar is described in Canto 8, Chapter 24 in 61 slokas. Below is the first and the last sloka.

##### Sloka 1

Sri-rAjoVaca

bhagavañ chrotum icchAmi harer adbhuta-karmaNah  
avatara-kathAm AdyAm maya-matsya-viDambanam



श्रीराजोवाच

भगवञ्छोतुमिच्छामि हरेरदभुतकर्मणः ।  
अवतारकथामाद्यां मायामत्स्यविडम्बनम् ॥ १ ॥

**Raja Parikshit** said: The Supreme Personality of Godhead, **Lord Hari**, though eternally residing in His transcendental abode, mercifully descends into this material world, assuming various **divine incarnations** to protect dharma and uplift the souls. His **first incarnation** was in the extraordinary form of a **great fish—Matsya Avatar**.

**O most exalted Swami** I am eager to hear from you the divine **pastimes and glories** of this fish incarnation. Please narrate them for the benefit of all.

### Sloka 61

pralaya-payasi dhAtuḥ supta-śakter mukhebhyaḥ ॥

śruti-gaNam apanItam pratyupAdatta hatvA |

ditijam akathayad yo brahma satyavratAnAm |

tam aham akhila-hetuṁ jihma-**mInam** nato 'smi ||

प्रलयपयसि धातुः सुप्तशक्तेमुखेभ्यः

श्रुतिगणमपनीतं प्रत्युपादत्त हत्वा ।

दितिजमकथयद् यो ब्रह्म सत्यक्रतानां

तमहमखिलहेतुं जिहममीनं नतोऽस्मि ॥ ६१ ॥

During the great cosmic deluge, when the energies of the creator Brahma lay dormant, the demon stole the Vedas from his mouth. Lord Hari, assuming the form of a wondrous fish **Matsya Avatar**, slayed that demon, recovered the



sacred Vedas, and imparted them to the truthful sages like Satyavrata Manu. To that **Supreme Cause of all causes**, who appeared as a **mystical fish**, I bow down in reverence.

### 3. Swami Vedanta Desikan – DasAvatara Stotra 2

Nirmagna sruthi jala margana dasa datha kshanair veekshanai,  
Anthasthanvadhivaravinda gahananyouthanwathi namapam,  
Nish prathyooha ranga ringana midha prathyooda pada schata,  
Dolaroha sadohalam bhagavatho, **mAthsyam** padu na.

निर्मग्नश्रुतिजलमार्गणदशादत्क्षणौर्वक्षणैः

अन्तःस्थान्वधिवरविन्दगहनोद्योतान्वितीनामपाम्।

निष्प्रत्यूहरणगरङ्गणमृदः प्रत्युद्धतपादश्चटा

डोलारोहमसदोहमभगवतो मात्स्यं पाटु नः॥

May the **Matsya form of the Lord** protect us! Whose glances swiftly searched the waters, rescuing the Vedas lost in the deluge, Who illumined the deep and secret interiors of the cosmic ocean like blooming lotuses, Whose feet danced delightfully in the oceanic arena, scattering radiant splashes— May that Supreme Lord, ever leaping and gliding in the form of a **fish - Matsya**, be our eternal protector.

### 4. Jayadevar DasAvatara Stotra 1

pralaya-payodhi-jale dhrtavan asi vedam  
vihita-vahitra-caritram akhedam kesava  
dhrta-mina-sarira jaya jagadisa hare



प्रलयपयोधिजले धृतवानन्सि वेदं

विहितवहित्रचरित्रमखेदम् केशव ।

**धृतमीनशरीर जय जगदीश हरे॥**

"O Keshava! You assumed the form of a fish – Matsya Avatar in the waters of the great deluge and saved the Vedas. You effortlessly played the role of a boatman to guide the sages— All glories to You, O Lord of the universe, who appeared in the form of a fish!"

### **Matsya Avatar Temples**



**Matsya Narayana Temple – Built by Chinmaya Tarangini – Uthandi Chennai – Open air temple**

**Veda Narayanaswamy Temple Nagalapuram Chittoor Dt. Andhra Pradesh**





## 2. Koorma Avatar

### **1. Koorma Avatar – Vaikasi – Poornima – The divine second incarnation of Lord Maha Vishnu in the form of a Tortoise.**

Prior to knowing about Koorma avatar is essential that we know about the **inseparable nature of Sri Maha Vishnu and Sri Mahalakshmi**. Sri Mahalakshmi the daughter of the cosmic ocean Samudra Rajan manifests during the churning of the ocean. **Sri (Mahalakshmi)** is defined as the **mother of the Universe**, and embodiment of **Prosperity, Auspiciousness / Good fortune, Wealth, abundance, Radiance, splendor, beauty, Grace, benevolence, and is Highly revered as the consort of Sri maha Vishnu. Sriman Narayana and Sri Mahalakshmi** are inseparable since she resides in his chest – **Vishnu Vakshasthala Vasini**, as said in many scriptures a few of which are given below.

#### **1. Sruthi –**

Shraddhayaa devo Devathavam asnuthe

श्रद्धया देवो देवत्वं अश्नुते

Devan becomes a Devan only due to his devotion to Sri Maha Lakshmi

#### **2. Vishnu Purana Amsa 1 Chapter 8**

“NityAivaishA jaganmAtA vishnO: Srir anapAyinI |

YathA sarvagath: VishnustathAiva iyam dvijottama ||

नित्यैवैषा जगन्माता विष्णोः श्रीरनपायिनी ।

यथा सर्वगतः विष्णुस्तथाऽैवऽयं द्विजोत्तम ॥

**Goddess Sri (Lakshmi), the Mother of the Universe (Jaganmata), is eternal**



**(Nitya)** and **inseparable (anapayini)** from Lord Vishnu. Just as **Vishnu pervades all things (yatha sarvagato Vishnus)**—meaning He is omnipresent—so too does **She (tathaiva iyam)**. Maha Vishnu and Sri are intrinsically linked. Vishnu and Sri, His consort are the source of all prosperity and grace. This emphasizes that Vishnu's sovereignty and all-pervasiveness are eternally accompanied by Lakshmi's divine energy and glory.

### **3. Sri Vishnu Sahasranamam -**

**Srinivasa:** (185)- One whom with Goddess Lakshmi resides. He keeps the Sri Mahalakshmi who came while churning the milky ocean (Thirupparkadal) close to himself in his chest.

**Shri Garba:** (377)-He who is keeps Sri Mahalakshmi inseparable from him always even during his sporting creation activity and inflates her.

**Sridhara:** (617) - The unique natural bond between him and Sri Mahalakshmi is like the melodious sound to the bell, fragrance to flowers, coolness to the moon and sweet taste to nectar. It is reiterated that Bhagavan and Thayar are a part of each other and are inseparable like the quality of something that is a part of and cannot be separated from the thing itself.

**Srikara:** (618)-Just as in Paramapadham Bhagavan makes Sri Mahalakshmi also takes appropriate Avataram in the Vyuha and Vibhava Avataram along with him. When he takes the Devatha roopam she also takes the Devatha roopam and when he incarnates as a human as in Rama and Krishna Avataram she also takes the human form appropriately as said in ViShNu Puranam.



#### 4. Nammazhwar Thiruvaimozhi 9.10.10 Thirukkannapuram

illai allal enakkEl ini en kuRai?  
**alli mAdhar amarum thirumArbinan**  
kallil Eyndha madhiL sUzh thirukkaNNapuram  
solla nALum thuyar pAdu sArAvE

இல்லை அல்லல்\* எனக்கேல் இனி என் குறை?

அல்லிமாதர் அமரும்\* திருமார்பினன்\*  
கல்லில் ஏய்ந்த மதிள்குழ்\* திருக்கண்ணபுரம்  
சொல்ல\* நாஞும் துயர் பாடுசாராவே.

Sri Mahalakshmi resides in your chest

#### 13.Nammazhwar Thiruvaimozhi 10.10.6

**KOla malar ppAvaikkabAgiya** \* en anbEyO\*  
nlla varai iraNDu piRai kavvi\* nimirndadoppa \*  
KOla varAgam onRAy\*  
nilam kOTTiDai kkonNDa endhAy\*  
**nlla kkaDal kaDaindAy !** \*

unnai ppeTrinip pOkkuvanO

கோல மலர்ப்பாவைக்கண்பாகிய\* என் அன்பேயோ\*  
நீல வரை இரண்டு பிறை கவ்வி\* நிமிர்ந்ததொப்ப\*  
கோல வராகம் ஒன்றாய்\*  
நிலம் கோட்டிடைக் கொண்ட எந்தாய்\*  
நீலக் கடல் கடைந்தாய்!\*  
உன்னைப் பெற்றினிப் போக்குவனோ?



O Lord who is the beloved of Sri Mahalakshmi and, my beloved, You appeared in the glorious form of Varaha to lift the earth from the deep, dark ocean, and who **churned the vast blue waters to uphold the cosmos**,—having embraced You in my heart, I can never imagine letting You go. You are my eternal refuge, my joy, and my everything.

Sri Maha Lakshmi, the eternal Mother of the universe (Jaganmatha), never departs from Lord Sri Maha Vishnu. Just as Maha Vishnu pervades the entire universe, She - Sri Mahalakshmi is also all pervasive and is inseparable from Him.”

#### **Durvasa's curse to Indra - Devas losing over asuras**

Once while Sage Durvasa was traveling in a beautiful forest a pious lady was having a garland made of Santhanakam flowers with divine fragrance that she received after praying to Sri Mahalakshmi. When Sage Durvasa asked for the garland she gave it fearing his curse. Later Durvasa saw Indra – the king of the Devas and gave the garland to him. Indra was arrogant and not realizing its sacredness was disrespectful to the sacred garland and discarded it. Sage Durvasa who is very well known for his anger cursed Indra saying all the three worlds would lose prosperity – Lakshmi Kataksham. The Devas lost their power over the asuras and began to be defeated by the **Asuras (demons)**. Seeking a solution, they approached Brahma who took them to **Lord Sri Maha Vishnu**, who advised them to **churn the Ocean of Milk (Kshira Sagara)** to obtain **Amruta** the nectar of immortality. But **churning such a cosmic ocean Thirupparkadal was no easy task** and Sri Maha Vishnu instructed them to **convince the asuras who were more powerful and get their support, and cooperation between Devas and Asuras, get a mighty churning rod, a rope,**



and a stable base. He also told them that he will ensure the asuras do not get the Amruta.

### Samudra Manthana

- **Mount Mandara** was chosen as the churning rod.
- The divine serpent **Vasuki** was used as the rope.
- The Devas and Asuras pulled alternately, causing the mountain to spin.

But soon, the **mountain began to sink** into the ocean due to its immense weight. The demigods were helpless.

### Lord Vishnu's Intervention: The Koorma Avatar

To save the effort, **Lord Vishnu took the form of a giant tortoise (Koorma)**— His back spanned the ocean floor, and He **supported Mount Mandara** on His shell like a pivot.

"धृतवान् असि कुर्मतनुं — You held up the mountain in the form of a tortoise."

As the mountain spun atop His back, **He felt great bliss**, as if receiving a soothing massage from the friction of the mountain and the churning rope.

### The Divine Treasures Emerged

As the ocean was churned, many **celestial treasures** and beings emerged:

1. **Hala Hala** – a deadly poison, consumed by Lord Shiva (becoming **Nila Kanta**).
2. **Kamadhenu** – the wish-fulfilling cow.
3. **Iravatham** – the divine elephant.
4. **Uccaihsharava** – the celestial white horse.
5. **Kaustubha jewel** – later worn by Vishnu.



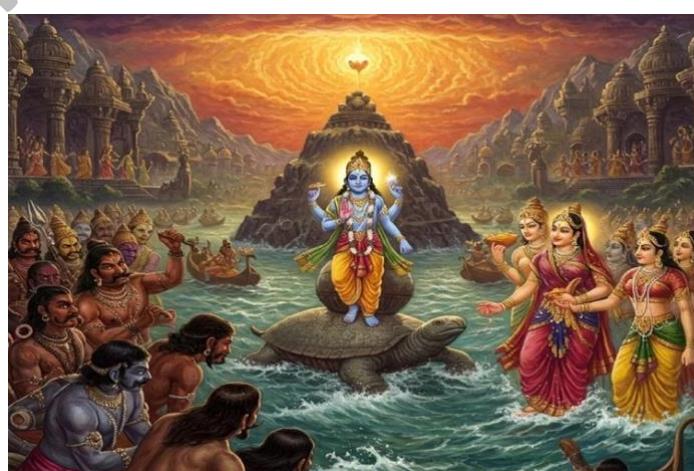
6. **Goddess Lakshmi** – who chose Lord Vishnu as Her eternal consort.
7. **Dhanvantari** – the divine physician, emerged carrying the pot of **Amritha**

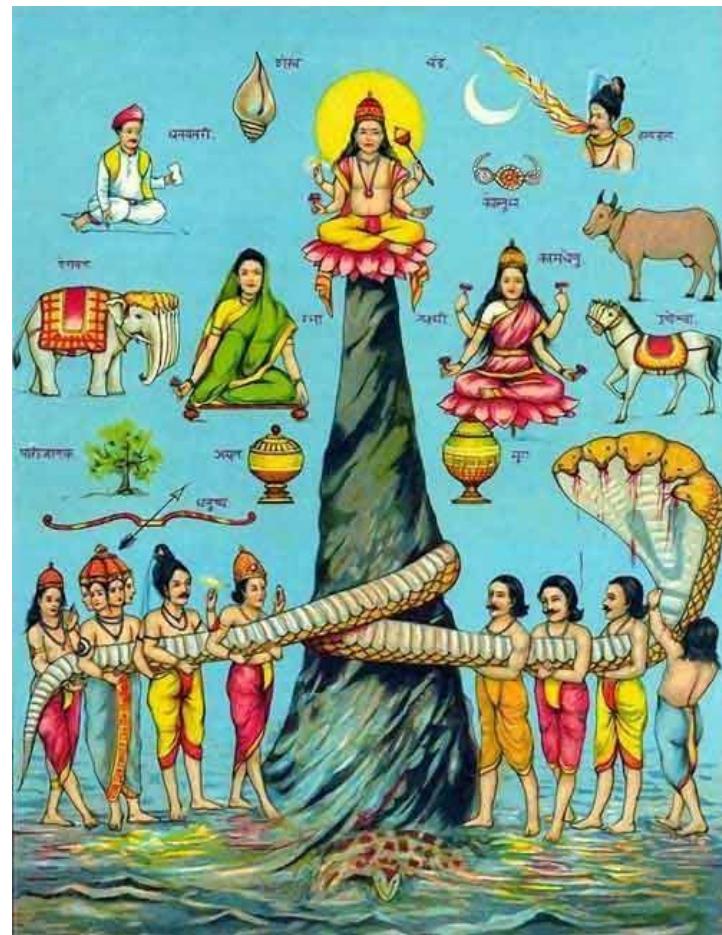
### Sri Maha Vishnu's Mohini Avatar

When the **asuras seized the nectar**, Lord Vishnu took the form of the **enchantress Mohini** to beguile them. He **tricked them** and distributed the nectar to the Devas. One asura, **Rahu**, disguised himself and drank a few drops before being discovered. Lord Vishnu **decapitated him**—his head and body became **Rahu and Ketu**, celestial shadow planets.

### Significance of Koorma Avatar

- The **tortoise (Koorma)** represents **steadiness, patience, and silent support**.
- Lord Vishnu didn't fight—He served **silently and powerfully**, upholding the entire mountain so that divine efforts could succeed.
- This teaches us the importance of **humble, unseen service** in great undertakings.
- The churning of the ocean symbolizes the **spiritual quest**.
- The mountain represents **spiritual effort**, and Lord Vishnu as the tortoise is the **divine support** needed for progress.







## Koorma Avatar in scriptures

### 1. Azhwargal Kanda Thirumalin Thiru avataram – Koorma Avatar – 67 Pasurams sung by 8 Azhwars in 13 Prabandhams

No	Azhwar	Prabandham	Pasuram No	Phrase
1	<b>Periyazhwar</b>	<b>Periyazhwar Thirumozhi 7</b>	1.7.1	Amaiyum anavane
2			1.7.10	AzhkaDal thannai
3			2.2.9	Angu amarku amudhu alittha amarar kove
4			3.3.7	Amaiyum agi
5			4.4.5	Amaiyan
6			4.9.9	AmaiAy
7			5.1.9	Kadalai kadainthanai
8	<b>Andal</b>	<b>Thiruppavai 1</b>	30	Vanga kadal kadainththa madhavan
9	<b>Andal</b>	<b>Nachiyan Thirumozhi 2</b>	8.7	Kadal kadainthan
10		<b>Nachiyan Thirumozhi</b>	10.9	Kadale unnai kadainthu
11	<b>Thirumazhisai Azhwar</b>	<b>Thiruchandhaviruttham</b>	14	Amaiyan
12			20	Amaiyan Kesava
13			21	Nerungi neer kadaindhha podhu
14			35	Amaiyan
15			39	Kadaindhai
16			81	kaDaiindhha pARkaDal



	Azhwar	Prabandham	Pasuram No	Phrase
17			88	aLLalAyk kaDaindha
18	<b>Thirumangai Azhwar</b>	<b>Periya Thirumozhi</b>	1.3.6	Azhkadalaik kadaindha maitththa sOdhi emperumAn
19			2.3.3	viyanthudhi seyyap peN uruvAgi * anjchuvai amudham anRu aLiththAnai
20			2.5.8	peNNagi innamudham vanjchiththAn
21			2.6.1	vAnavaraip peNNagi * amudhUTTum perumAnAr
22			2.7.10	Amai
23			3.9.1	thadangadalaik kadaindhu amudham koNdu ugandha kALai
24			3.10.2	kuraikadalaik kadaindhu amudham aLikkum kurumaNi
25			5.3.6	angu Or Amai adhAgiya Adhi!
26			5.4.8	Amaiy
27			5.7.4	mAyirum kunRam onRu maththAga mAsuNam adhanodum aLavi, Ayiram thOLAI alai kadal kadaindhAn
28			6.1.2	alai kadal kadaindhu adhanuL kaNNudhal nanjuNNak kaNdavan viNNavar amudhuNa amudhil varum peNNamudhu uNda emperumAn
29			6.5.1	kalanga munnIr kadaindhu amudham koNdu sOdhich chudarAya



No	Azhwar	Prabandham	Pasuram No	Phrase
30			6.8.2	munnIrai munnAL kadaindhAn
32			8.4.4	Amaiyumai
33			8.5.7	kalangga mAkkadal kaDaindhadaiththu
34			8.6.5	Amai Agi
35			8.8.10	Amai
36			10.6.2	kunRonRu maththA aravam aLavik *kurai mAkaDalaik kaDaindhTTu
37			11.4.2	Amai Ana thirumAl
38	<b>Thirumangai Azhwar</b>	<b>Thirunedunthandakam</b>	29	Alai kadai kadairtha amman
39	<b>Poigai Azhwar</b>	<b>Mudhal Thiruvandhadhi</b>	2	Kadal kadairtha
40			7	Kadal kadairtha nedumal
41			81	Sutri kadaindhahan
42	<b>BhootathAzhwar</b>	<b>Irandam Thiruvandhadhi</b>	30	Makadal kadaindhuh
43			68	Kadal kadairtha
44	<b>Peyazhwar</b>	<b>Moondram Thiruvandhadhi</b>	33	Kadal kadaindhuh
45			46	Vasukiyai sutri
46			64	Asaindhuh kadaindhuh



	Azhwar	Prabandham	Pasuram No	Phrase
47	<b>Thirumazhisai Azhwar</b>	<b>Nangam Thiruvandhadhi</b>	49	Vasukiyai sutri
48	<b>Nammazhwar</b>	<b>Thiruvasiriyam</b>	3	varasuDal thaDa varai suzhaRRiya
49	<b>Nammazhwar</b>	<b>Periya Thiruvandhadhi</b>	7	Poomeya Semmathai
50	<b>Thirumangai Azhwar</b>	<b>Siriya Thirumadal</b>	22	pErAmal thAnggik kaDaindhAn
51			27	Azhi neer ArAl kaDainthiDappaTTadhu
52	<b>Thirumangai Azhwar</b>	<b>Periya Thirumadal</b>	105	mannum vaDa malaiyai maththAga
53			106	thanninuDanE suzhala malai thiriththu innamudham vAnavarai UTTi
54	<b>Nammazhwar</b>	<b>Thiruvaimozhi 15</b>	1.7.9	Amararku amudhu eendha
55			2.8.5	Amayiy
56			3.4.9	kadal kadaithavan
57			3.8.1	Azh kadal kadainthai
58			4.7.5	Azh kadal kadaitha thuppan
59			4.9.1	Kannala kadal kadainthai
61			5.1.10	Amayiyai
60			5.6.5	Kadalai Kadainthen
61			5.10.10	Koodi neerai kidandha arum amudham devar unna
62			6.2.3	Kadal kadaantha peruman



	Azhwar	Prabandham	Pasuram No	Phrase
63			7.2.5	Alai kadainthu aramudhe
64			7.4.2	kadal mArū suzjandha
65			8.1.1	Alai kadainthu appane
66			9.2.11	Kadal kadainthavan
67			10.10.7	Neela kadal kadainthai



We will now see each Azhwar's had the anubhavam – experience of Sriman Narayana's Second of the Dasa Avatar - Koorma Avatar

## 1. Periyazhwar - Periyazhwar Thirumozhi - Koorma 7 Pasurams

S.No	Pasuram No.	Phrase
1	1.6.11	Amaiyum anavane
2	1.7.10	AzhkaDal thannai
3	2.2.9	Angu amarku amudhu alittha amarar kove
4	3.3.7	Amaiyum agi
5	4.4.5	Amaiycin
6	4.9.9	AmaiAy
7	5.1.9	Kadalai kadainthanai

### 1. 1.6.11

annamum mInuruvum ALariyum kuRaLum \*

**Amaiyum** AnavanE! AyargaL nAyaganE! \*

en avalam kaLaivAy! ADuga sengglrai \*

Ezhulagum uDaiyAy! ADuga ADuga enRu \*\*

anna naDai maDavAL asOdai ugandha parisu \*

Ana pugazhp pudhuvaip paTTan uraiththa thamizh \*

innisai mAlaigaL ippaththum vallAr \*

ulagil eNthisaiyum pugazh mikku inbam adheydhuvare

அன்னமும் மீனுருவும் ஆளரியும் குறஞும்\*

ஆமையும் ஆனவனே! ஆயர்கள் நாயகனே!\*

என் அவலம் களைவாய்! ஆடுக செங்கிரை!\*

ஏழுலகும் உடையாய்! ஆடுக ஆடுக என்று\*\*

அன்ன நடை மடவாள் அசோதை உகந்த பரிசு\*

ஆன புகழ்ப் புதுவைப் பட்டன் உரைத்த தமிழ்ச்\*



சொன்ன இசை மாலைகள் இப்பத்தும் வல்லார்\*  
உலகின் எண்திசையும் புகழ் மிக்கு இன்பம் அடைவர்\*\*

O Lord who **manifested as** the swan, fish, lion, dwarf, and **tortoise – Koorma Avatar**, O Krishna, chief of cowherds, remove my sorrows and dance, One who wears a red attire, You who own all the seven worlds, dance again and again as mother Yashoda lovingly watches you! Whoever recites these ten verses these sweet Tamil verses, the garland of praise composed by the famed poet from Puduvalai Pattan (Periyazhwar)—will be blessed with fame and joy in all directions of the world.

This is the Phala Shruti (fruit of chanting) of the decade where Periyazhwar celebrates Krishna's divine dance, witnessed by Yashoda. He recalls Krishna's various Avatars and pleads joyfully for the Lord to dance and remove his sorrows. The verse concludes with a blessing: whoever recites these 10 verses will gain universal fame and happiness.

## 2. 1.7.10

aDaindhiTTu amarargaL \* AzhkaDal thannai \*  
miDaindhiTTu Mandaram \* maththAga nATTi \*\*  
vaDam suRRi \* vAsugi vankayiRAgA \*  
kaDaindhiTTa kaigaLAI chappANi \*  
kArmugil vaNNaNai chappANi\*\*

அடைந்திட்டு அமரர்கள்\* ஆழ்கடல் தன்னை\*  
மிடைந்திட்டு மந்தரம்\* மத்தாக நாட்டி\*\*  
வடம் சுற்றி\* வாசகி வன்கயிறாக\*\*



## கடைந்திட்ட கைகளால் சப்பானி\*

கார்முகில் வண்ணனே! சப்பானி\*\*

O dark-hued Lord (like the rain laden cloud)! Clap with your own divine hands, You helped the **devas** who sought refuge, by **placing the Mandara mountain** as the churning rod in the **Milky Ocean** and using the **divine serpent Vasuki** as the churning rope, when You **churned the ocean**. O Lord of such great compassion and might, I offer my **salutations and Praise**.

The **repetition** of "**கனிபாணி!**" (an exclamation of praise) adds a **childlike joy** and celebration. Azhwar emphasizes not only the Lord's **supreme strength and capability** in the **Koorma Avatara**, but also His **readiness to personally assist the devas** with His own hands.

### 3. 2.2.9

aṅgamala-ppOdhagathil aNikoL muttham sindinAr pOI\*  
šeṅkamala mugam viyarppat tlmai seytu immuRRattUDE\*\*  
aṅgamellAm puzudiyAga aLaiya vENDA ammA! Vimma\*  
**aṅgamarkku amudhaLitta amarar kOvE! mulai uNAyE!\*\***

அங்கமலப் போதகத்தில் அணிகொள் முத்தம் சிந்தினாற் போல்\*  
செங்கமல முகம் வியர்ப்பத் தீமை செய்து இம்முற்றத்துடே\*\*  
அங்கமெல்லாம் புழுதியாக அளைய வேண்டா அம்ம! விம்ம\*  
அங்கமரர்க்கு அமுதளித்த அமரர்கோவே. முலையுணாயே\*\*

**My beloved Master!** Do not run about the courtyard playing your little mischiefs, gathering dust all over your radiant body. Your lotus-like face glistens with sweat, like dewdrops shining on a freshly bloomed flower. O King



of the celestials, who once gave nectar to the Devas in the Milky Ocean—

**Koorma Avatar**, now, come to your mother and drink mother's milk.

#### 4. 3.3.7

panRiyum **Amaiyum** mINamum Agiya\*

pARkaDal vaNNA! unmEl\*

kanRin uruvAki mEyp pulattEvanta\*

kaLLa asurar tammai\*\*

ChenRu piDitthu siru kaigaLAIE\*

viLLaNgAy eRindAy pOlum\*

eNRum eN piLLLaiKku tImaigaL seyvArgaL!

பன்றியும் ஆமையும் மீனமும் ஆகிய\*

பாற்கடல் வண்ணா! உன்மேல்\*

கன்றின் உருவாகி மேய் புலத்தே வந்த\*

கள்ள அசுரர் தம்மை\*\*

சென்று பிடித்து சிறுக் கைகளாலே\*

விழங்காய் ஏறிந்தாய் போலும்\*

என்றும் என் பிள்ளைக்கு தீமைகள் செய்வார்கள்!\*\*

O Lord with the milky ocean hue (dark blue), who took the forms of the boar, **tortoise (Koorma)**, and fish (Matsya), Just as you once took the form of a calf and came to the pasture, and destroyed those evil, deceitful asuras, catching them with your tiny childish hands and slamming them down, —May you do just the same to anyone who dares to harm my child even today!



## 5. 4.4.5

**Amaiyin mutukaththidaik kuthikoNDu thUmalar sADippOy\***  
**tlmai seytha iLavALagaL viLaiyADum nIrth ThirukkOTTiyUr\*\***  
**nEmi sErtadañ kaiyiNAnai ninaippilA vali neñjuDai\***  
**bhUmi pArañgaL uNNum sORRiNai vAñgi pulait thiNimiNE\*\***

**ஆமையின் முதுகத்திடைக் குதிகொண்டு தூமலர் சாடிப்போய் \***  
**தீமை செய்த இளவாளைகள் விளையாடும் நீர்த் திருக்கோட்டியூர் \*\***  
**நேமி சேர்தடங் கையினானை நினைப்பிலா வலி நெஞ்சடை\***  
**பூமி பாரங்கள் உண்ணும் சோற்றினை வாங்கிப் புல்லைத் திணிமினே\*\***

**The Lord who once leapt upon the tortoise's back and offered pure flowers (during the churning of the ocean) resides in Thirukkottiyur, where mischievous young girls play in the waters. If a person, though strong-willed, fails to remember that great Lord who wields the discus in His broad hand — then the food they eat is unworthy , and only add to the burden of the earth and should be thrown on the grass and crush it underfoot!**

## 6. 4.9.9

**thEvudaiya MInamAy AmaiyAy\***  
**EnamAy ariyAyk kuRaLAv\***  
**moovuruvin iramanayk kaNNanAyk\***  
**kaRkiyAy mudippAn kOyil\*\***  
**sEvalodu pedaiyannam\***  
**sengamala malar ERi oosalAdip\***  
**poovaNaimEl thudhaindh ezu sem\***  
**podiyAdi viLaiyAdum punalarangamE\*\***



தேவடைய மீனமாய் ஆமையாய் \*

ஏனமாய் அரியாய்க் குறளாய் \*

மூவுருவின் இராமனாய்க் கண்ணனாய்க் \*

கற்கியாய் முடிப்பான் கோயில் \*\*

சேவலொடு பெடை அன்னம்\*

செங்கமல மலரேறி ஊசலாடி\*

பூவனை மேல் துதைந்தெழு செம் \*

பொடியாடி விளையாடும் புனலரங்கமே\*\*

O Lord who appeared as a fish, **tortoise Koorma**, boar, lion, and dwarf! Who later incarnated as Rama in three forms- Parasurama, Rama and Balarama, as Krishna, and Kalki, to bring dharma to completion! You are now sitting playfully on a swing decorated with red lotus petals, surrounded by hens, peacocks, and graceful swans, and are joyfully enjoying the swing like a little child!

This verse marvelously blends the majesty of the Lord's cosmic Avatars with the intimate tenderness of His childhood pastime as little Krishna. It reflects Periyazhwar's unique Managalsasana bhakti—offering blessings and praises for the Lord, especially as a child whom he sees as both divine and adorable.

#### 7. 5.1.9

nambanE navinREththa vallArgaL\*

nAdhanE narasinga madhAnAy\*

umbar kOn ulakEzhum aLandhAy\*

oozhiyAyinAy Azhi munnEndhi\*\*

kamba mAkarI kOL viduththAnE\*

kAraNA **kadalaik kadaindhAnE\***



empirAn ennai ALudaith thEnE\*

EzhaiyEn idaraik kaLaiyAyE\*\*

நம்பனே நவின்றேத்த வல்லார்கள் \*

நாதனே நரசிங்கமதானாய்\*

உம்பர்கோன் உலகேழும் அளந்தாய் \*

ஊழியாயினாய் ஆழிமுன்னேந்தி\*\*

கம்ப மாகரி கோள் விடுத்தானே\*

காரணா கடலைக் கடைந்தானே\*

எம்பிரான் என்னை ஆஞ்சைத் தேனே\*

ஏழையேன் இடரைக் களையாயே\*\*

You are my dearest friend— the cherished God of those who praise You with love. Lord of all celestial beings, You came as the man-lion to uphold dharma, measured the vast seven worlds with ease, and stand as the force behind creation and destruction. You—who are the cause of all things— rescued the elephant Gajendra from the deadly grip of the crocodile and **churned the milky ocean with the gods to bless the world – Koorma Avatar**, make me Your servant, O Lord, and shield me. I am frail and weary-please take away my sorrow.

## 2. Andal - Thiruppavai - 1 Pasurams

### 1. 30 Koorma Avatar

**vangak kadal kadaindha mAdhavanaik kEsavanai\***

thingaL thiru mugaththuch chEi izhaiyAr senRu iRainji\*

angu ap paRai koNda ARRai aNi pudhuvaip\*

paingamalath thaN theriyal pattar pirAn kOdhai sonna\*\*

sangath thamizh mAlai muppadhum thappAmE\*



ingu ipparisu uraippAr Ir iraNdu mAl varai thOL\*  
sengaN thiru mugaththuch chelvath thiru mAlAI\*  
engum thiruvaruL peRRu inbuRuvar empAvAi\*

வங்கக் கடல் கடைந்த மாதவனை கேசவனை\*  
திங்கள் திருமுகத்து சேய் இழையார் சென்று இறைஞ்சி\*\*  
அங்கப் பறைகொண்ட ஆற்றை அணி புதுவைப்\*  
பைங்கமலத் தண்தெரியல் பட்டர் பிரான் கோதை சொன்ன \*\*  
சங்கத் தமிழ் மாலை முப்பதும் தப்பாமே\*  
இங்கு இப்பரிசரைப்பார் ஈரிரண்டு மால் வரைத் தோள்\*  
செங்கண் திருமுகத்துச் செல்வத் திருமாலால்\*  
எங்கும் திருவருள் பெற்று இன்புறுவர் எம்பாவாய்\*\*

O Madhava, Keshava, the **Supreme Lord, churned the milky ocean (Koorma Avatar)** to grant divine treasures and blessings. In the sacred land of Thiruvaiyppadi (Sri Gokulam), the cowherd girls — radiant like the moon and adorned with distinguished ornaments — approached him with devotion, worshipped him, and attained great blessings. Andal, the divine daughter of Periyazhwar — who is adorned with garlands of lotus flowers — incarnated in the beautiful town of Srivilliputhur and compassionately composed this sacred narrative, recounting the fortune of those cowherd girls who received the Lord's grace. These thirty pasurams are meant to be sung with devotion in large gatherings. Those, in this world who recite these thirty verses without omission, in the same spirit and devotion, will surely receive the boundless grace of the Lord — the one who has mountain-like divine shoulders, a radiant face with eyes glowing red from his deep love for devotees, and immeasurable wealth. Such devotees will experience bliss and well-being in all places, at all times.



## 2. Andal - Nachiyar Thirumozhi Koorma 2 pasurams

S.No	Pasuram No	Phrase
1	8.7	Kadal kadainthan
2	10.9	Kadale unnai kadainthu

### 1. 8.7 - kadal kadainthan

**sangamA kadal kadaindhAn thaN mugilgAL!\***

vEngadaththuchchengaNmAl sEvadikkIzh adi vIzhchchi viNNappam\*\*

kongai mEl kungumaththin kuzhambazhiyap pugundhu oru nAL\*

thangu mEl thangum en Avi enRu uraiyIrE\*\*

**சங்கமா கடல் கடைந்தான் தண் முகில்காள்!\***

வேங்கடத்து செங்கண் மால் சேவடிக்கீழ் அடிவீழ்ச்சி விண்ணப்பம்\*\*

கொங்கைமேல் குங்குமத்தின் குழம்பழியப் புகுந்து ஒரு நாள் \*

தங்குமேல் என் ஆவி தங்கும் என்று உரையீரோ\*\*

Andal sends the cool clouds as divine messengers to **Lord Venkatesa (Tirumala Perumal)**, who churned the ocean in the earlier days. She pleads with them to carry her yearning and longing, asking them to beg the Lord to grant her union, even for just one day. She expresses that only in that divine embrace, where even the Kumkum on her chest would dissolve, her soul truly will find solace and meaning. This is a vivid example of viraha bhakti (devotion through the pain of separation) blended with poetic intimacy and spiritual surrender.

### 2. 10.9 unnaik kadaindhу

**kadalE! kadalE! unnaik kadaindhу kalakkuRuththu\***

udaluL pugundhu ninRu Ural aRuththavaRku\*\* ennaiyum



udaluL pugundhu ninRu Ural aRukkinRa mAyaRku\* en  
nadalaigaL ellAm nAgaNaikkE senRu uraiththiyE\*\*

கடலே! கடலே! உன்னைக் கடைந்து கலக்குறுத்து\*  
உடலுள் புகுந்து நின்று ஊரல் அறுத்தவற்கு \*\* என்னையும்  
உடலுள் புகுந்து நின்று ஊரல் அறுக்கின்ற மாயற்கு\* என்  
நடலைகள் எல்லாம் நாக்கணைக்கே சென்று உரைத்தியே\*\*

O Ocean! O great Sea! You allowed yourself to be **churned and agitated** **thoroughly by the Bhagavan in Koorma Avatar**. That Lord then **entered your depths**, took the **divine nectar**, and later stood still in my home, breaking the **grinding mortar** to which He was tied. Now, He has **entered my own heart and body**, stirring it just as He stirred you — causing **immense turmoil** within me. O Sea you alone can understand all my **pain and restlessness**. Please go and **communicate all of it to Adhisesha**, the **divine serpent bed** of the Emperuman.

In this Pasuram, Andal speaks **to the ocean** as a fellow sufferer of **Krishna's divine mischief and impact**. She compares:

- The **churning** of the ocean during the **Samudra Manthana – Koorma Avatar**
- The **breaking of the mortar** in the Damodara Leela,
- And now, the **churning of her own heart** by the same Lord's mysterious play (maya).

She sees herself overwhelmed by the Lord's **presence and absence**, just as the ocean once was. With touching intimacy, she **asks the ocean to be her confidant** and convey her grief to **Adhisesha**, who bears the Lord and would understand her agony.



### 3. Thirumazhisai Azhwar – Thiruchandhaviruttham – 8 Pasurams

S.No	Pasuram No	Phrase
1	14	AmaiYagi
2	20	AmaiYana Kesava
3	21	Nerungi neer kadaindha podhu
4	28	mun kadaindha peRRiyOy
5	35	AmaiYagi
6	39	veRPeDuththu vElai nIr kalakkinAy
7	81	kaDaindha pARkaDal
8	88	aLLaIAyk kaDaindha

#### 1. 14

thUmai yOgam AyinAy! \* thuzhAy alanggal mAlaiyAy! \*

**AmaiAgi AzhkaDal thuyinRa \* Adhi dhEva \*\***

nin nAmadhEyam innadhenna \* vallam allavAgilum \*

sAma vEdha glthanAya \* chakrapANi allaiyE?

தூய்மை யோகம் ஆயினாய்\* துழாய் அவங்கள் மாலையாய்\*

அமை ஆகி ஆழ்க்டல் துயின்ற்\* ஆதி தேவா\*\*

நின் நாமதேயம் இன்னதென்ன?\* வல்லம் அல்லவாகிலும்\*

சாம வேத கீதனாய்\* சக்ரபாணி அல்லவேயே?\*\*

Oh Bhagavan, You bestow purity upon all embodied souls, You adorn a garland of tender tulasi leaves. As the primordial cause of all, You assumed the **divine form of the sacred Tortoise and supported the churning of the deep ocean of milk.** I may not possess the strength to describe the radiance of all Your glorious incarnations, yet I know You as the Discus-bearing Lord, praised in the Sama Veda—especially in the Chandhogya tradition.



## 2. 20

kUsam onRum inRi \* mAsuNam paDuththu vElai nIr \*  
pEsa ninRa dhEvar vandhu \* pADa mun kiDandhadhum \*\*  
pAsam ninRa nIril vAzhum \* AmaiyAna kEsavA! \*  
Esa anRu nI kiDandhavARu \* kURu thERavE

கூசம் ஒன்றும் இன்றிச் \* மாசணாம் படுத்து வேலைநீர் \*  
பேச நின்ற தேவர் வந்து \* பாட முன் கிடந்ததும் \*\*  
பாசம் நின்ற நீரில் வாழும் \* ஆமையான கேசவா! \*  
ஏச அன்று நீ கிடந்தவாறு \* கூறு தீரவே\*\*

O Kesava! Even before the devas could come and speak their prayers to You, without the slightest hesitation or reluctance. **You descended into the ocean whose waters had become muddy and impure from the churning. In those thick, moss-filled waters, You lived like a tortoise, supporting the great Mandara mountain on Your back. On that day, when You lay beneath the mountain in that humble form how exactly did You lie there? Tell me clearly, I long to know from you.**

## 3. 21

arangganE! tharangga nIr \* kalangga anRu kunRu sUzh \*  
maranggaL thEya mAnilam kulungga \* mAsuNam sulAy \*\*  
nerungga nI kaDaindha pOdhu \* ninRa sUrar en seydhAr? \*  
kuranggai ALugandha endhai! \* kURu thERa vERidhE \*\*

அரங்கனே! தரங்க நீர் \* கலங்க அன்று குன்று சூழ் \*  
மரங்கள் தேய மானிலம் குலுங்க \* மாசணாம் சலாய் \*\*



தெந்ருங்க நீ கடைந்த போது \* நின்ற சூரி என்ன செய்தார்? \*

குரங்கைக் கூருகந்த எந்தை! \* கூறு தீர வேரிதே\*\*

O Sri RanganAtha, the Lord who showed special grace to the monkey army! At that time, when You **churned the ocean with the Mandara Mountain, binding the serpent Vasuki as a rope, to obtain the nectar of immortality, the mighty waves roiled and the trees around the mountain trembled, while the vast island itself shook**—what did the devas and asuras who stood there actually do? I long to hear the full story, so that I may understand clearly.

In this verse, the Azhwar marvels at the Lord's loving partiality toward His devotees. You not only fulfill their desires, but also exalt them, bringing glory to their acts. Here, the Azhwar recalls the "**Samudra Manthana**," **the churning of the ocean by the devas**, and reflects on how the Lord Himself orchestrated the entire event yet graciously allowed the credit to go to the devas, just as He granted glory to the monkey army after His incarnation as Sri Rama and the destruction of Ravana.

#### 4. 28

padaiththa pAr idandhu aLandhu\* uNdu umizhndhu pauva nlr\*

padaiththu adaiththu adhil Kidandhu\* **mun kadaindha peRRiyOy\*\***

midaiththa mAli mAlimAn\* vilangu kAlan Ur pugap\*

padaikkalam viduththa pal\* padaith thadakkai mAyanE\*\*

படைத்த பார் இடந்து அளந்து\* உண்டு உமிழ்ந்து பெளவ நீர்\*

படைத்து அடைத்து அதில் கிடந்து\* முன்கடைந்த பெற்றியோய\*\*

மிடைத்த மாலி மாலிமான்\* விலங்குக் காலன் ஊர் புகப்ப\*\*

படைக்கலம் விடுத்த பல் \* படைத் தடக் கை மாயனே\*\*



Oh, Mayan, the Wondrous One, whose every action is a testament to Your boundless power! We praise You, whose vast hands hold countless weapons, for You are the origin and end of all existence. You created the ocean, the very foundation for life, and yet, You have always mastered it: You built a dam in its waters as Rama, You reclined upon it as Ranganatha, and **You churned its depths as Koorma**. Your activities with the Earth are just as marvelous: You created the world, then dug it out of the deep as Varaha, measured it with three giant strides as Vamana, held it within Your belly during the cosmic deluge – Pralaya Murthy, and graciously emitted it again to begin creation anew. Furthermore, You are the protector of the righteous, having launched Your mighty weapons to send the fierce and angry monsters, Mali and Sumali (or Malivan), to the very city of Yama, the God of Death. There is none whose glorious deeds compare to Yours, O Lord of infinite perfection

## 5. 35

ambulAvum mlnumAgi \* **AmaiyAgi** AzhiyAr \*

thampirAnumAgi mikkadhu \* anbu mikkadhu anRiyum \*\*

kombarAvu nuNmarungul \* Ayar mAdhar piLLaiyAy \*

empirAnum Aya vaNNam \* en kolo? emmlsanE!\*\*

அம்புலாவும் மீனுமாகி \* ஆமையாகி ஆழியார்\*

தம்பிரானுமாகி மிக்கது \* அன்பு மிக்கதன்றியும் \*\*

கொம்பராவு நுண்மருங்குல்\* ஆயர்மாதர் பிள்ளையாய்\*

எம்பிரானும் ஆயவண்ணம்\* என்கொலோ எம்மீசனே!\*\*



O Lord! You are the supreme ruler who wields the Sudarshana Chakra, the radiant discus that signifies Your divine sovereignty and power. Out of boundless compassion for the souls (Jivas) caught in distress, You assumed many wondrous forms — as the Fish (Matsya) and the **Tortoise (Koorma)** — to protect the world and restore righteousness. It is indeed very astonishing that the same almighty Being, the Lord of all worlds, chose to be born as the child of Yashodha, the cowherdess of slender waist and graceful form! In that simple, endearing form as Krishna. You became our loving protector and savior.

## 6. 39

veRpeDuththu vElai nIr \* kalakkinAy adhanRiyum \*  
veRpeDuththu vElai nIr \* varambu kaTTi vElai sUzh \*\*  
veRpeDuththa injchi sUzh \* ilanggai kaTTazhiththa nI \*  
veRpeDuththu mAri kAththa \* mEgavaNNan allaiyE?\*\*  
வெற்பெடுத்து வேலைநீர் \* கலக்கினாய் அதன்றியும்\*  
வெற்பெடுத்து வேலைநீர் \* வரம்பு கட்டி வேலை சூழ்\*\*  
வெற்பெடுத்து இஞ்சிச் சூழ் \* இளங்கைக் கட்டாழித்த நீ\*  
வெற்பெடுத்து மாறி காத்த \* மேகவண்ணன் அல்லையே?\*\*

O Lord! You churned the ocean with the Mandara Mountain, stirring its waters and bringing order even amidst the turbulence. With the help of the devoted monkey army, You built the bridge across the sea and destroyed the mighty fortress of Lanka. Are You not the same dark-hued Lord, who lifted the Govardhana Hill to protect the cowherds and their cattle from the torrential rains? In all these deeds, You show Your supreme power, boundless



compassion, and special love for Your devotees, working through them to accomplish cosmic and moral purpose.

## 7. 81

**kaDaindha pARkaDal kiDandhu \*** kAlanEmiyaik kaDindhu \*

**uDaindha vAli thanthanukku \*** udhava vandhu irAmanAy \*\*

**miDaindha Ezh maranggaLum \*** aDangga eydhu vEngkaDam \*

**aDaindha mAla pAdhamE \*** aDaindhu nALum uymmino\*\*

**கடைந்த பார்க்டல் கிடந்து \*** காலநேமியைக் கடிந்து\*

**உடைந்த வாலி தந்தனுக்கு \*** உதவ வந்து இராமனாய் \*\*

**மிடைந்த ஏழு மரங்களும் \*** அடங்க எய்து வெங்கடம்\*

**அடைந்த மால பாதமே \*** அடைந்து நாளும் உய்மினோ\*\*

Live forever in peace by taking as your sole refuge at the holy feet of the loving Lord, who has graciously taken His abode in Thiruvenkatam. He who rested upon the **churned ocean of milk**, who vanquished the demon Kalanemi, and who, in His incarnation as Sri Rama, came to help Vali's brother, is the same Lord who pierced with a single arrow the seven great Sala trees, encompassing the seven mountains and the seven nether worlds.

## 8. 88

**veLLai vElai veRpu nATTi \*** veL eyiRRu arAvaLAv \*

**aLLaiAyk kaDaindha anRu \*** aruvaraikku OrAmaiAy \*\*

**uLLa nOygaL thir marundhu \*** vAnavarkku aLiththa \*

**em vaLLaArai anRi \*** maRRor dheyva nAn madhippanE?



வெள்ளை வேலை வெற்பு நாட்டி \* வெல் எயிற்று அராவாளாய்\*  
 அல்லாய்க் கடைந்த அன்று \* அருவரைக்கு ஓராமையாய்\*\*  
 உள்ள நோய்கள் தீர மருந்து \* வானவர்க்கு அளித்த\*  
 எம் வள்ளாரை அன்றி \* மற்றோர் தேவ நான் மதிப்பனே?\*\*

How could I ever think of worshipping any other deity, other than our Lord, the great Benefactor? **At the time of the cosmic churning, when the waves of the cosmic milky ocean were compressed and the Mandara Mountain was placed and bound with the white-toothed serpent Vasuki, He appeared in the incomparable form of a divine Turtle – Koorma Avatar. Bearing the heavy mountain on His back, He granted the nectar of immortality and showered His grace and the “Lakshmi Kataksham” (blessing) upon the devas, removing all their sufferings.**

#### 4. Thirumangai AzhwAr Periya Thirumozhi 19 Pasurams

1	Pasuram No	Phrase
1	1.3.6	Azhkadalaik kadaindha maiththa sOdhi emperumAn
2	2.3.3	viyanthudhi seyyap peN uruvAgi * anjchuvai amudham anRu aLiththAnai
3	2.5.8	peNNAGi innamudham vanjchiththAn
4	2.6.1	vAnavaraip peNNAGi * amudhUTTum perumAnAr
5	2.7.10	Amai
6	3.9.1	thadangadalaik kadaindhu amudham koNdu ugandha kALai
7	3.10.2	kuraikadalaik kadaindhu amudham aLikkum kurumaNi
8	5.3.6	angu Or Amai adhAgiya Adhi!
9	5.4.8	Amai
10	5.7.4	mAyirum kunRam onRu maththAga mAsuNam adhanodum aLavi, Ayiram thOLAI alai kadal kadaindhAn
11	6.1.2	alai kadal kadaindhu adhanuL kaNNudhal nanjuNNak kaNdavan viNNavar amudhuNa amudhil varum peNNamudhu uNda emperumAn



12	6.5.1	kalanga munnIr kadaindhu amudham koNdu sOdhich chudarAya
13	6.8.2	munnIrai munnAL kadaindhAn
14	8.4.4	Amaiyumai
15	8.5.7	kalangga mAkkadal kaDaindhDaiththu
16	8.6.5	Amai Agi
17	8.8.10	Amai
18	10.6.2	kunRonRu maththA aravam aLavik *kurai mAkaDalaik kaDaindhTTu
19	11.4.2	Amai Ana thirumAI

### 1. 1.3.6

eyththa solIODu ILai Enggi \* irumi iLaiththu uDalam \*  
piththar pOlach siththam vERAYp \* pEsi ayarA mun \*\*  
aththan endhai Adhi mUrththi \* **Azh kaDalaik kaDaindhA \***

**maiththa sOdhI emperumAn \*** vadhari vaNanggudhumE

எய்த்த சொல்லோமை ஏங்கி \* இருமி இளைத்து உடலம் \*  
பித்தர் போலச் சித்தம் வேறாய்ப் \* பேசி அயரா முன் \*\*  
அத்தன் எந்தை ஆதி மூர்த்தி \* ஆழ் கடலைக் கடைந்த \*  
மைத்த சோதி எம் பெருமான் \* வதறி வணங்குது மே \*\*

Let us worship the perumal in Badrinath, the Lord of all beings, my father, the cause of the universe, **who churned the deep ocean and is the dark-hued, radiant SarvEswara**, who graciously accepted me as His humble servitor. Let us offer our devotion now, before our speech grows weak, before our bodies weaken from ailments and cough, and before our strength fades and we become frail, and before the mind wanders, thinking one thing while speaking another like the distracted or mad person



### 2. 2.3.3

vanjchanai seyyath thAy uruvAgi\* vandha pEy alaRi maN sEra \*  
nanjchamar mulaiyUDu uyir sega uNDa \* nAdhanaith dhAnavar kURRai \*\*  
vinjchai vAnavar sAraNar siththar\* **viyanthudhi seyyap peN uruvAgi \***  
**anjchuvai amudham anRu aLiththAnaith \*** thiruvallikkENik kaNDEnE  
வஞ்சனை செய்யத் தாய் உருவாகி\* வந்து பேய் அளரி மண் சேர\*  
நஞ்சமர் முலையூடு உயிர் சேக உண்ட\* நாதனைத் தானவர் கூற்றை \*\*  
விஞ்சை வானவர் சாரணர் சித்தர்\* வியந்துதி செய்யப் பெண் உருவாகி \*  
**அஞ்சவை அமுதம் அன்று அளித்தானைத்\* திருவல்லிக்கேணிக் கண்டேனே\*\***

Poothana came cloaked in deception, taking on the tender form of Krishna's own mother to beguile Him. But the Lord of all, our Sarva Seshi—drew out her very life as He compassionately received the poison she offered, and with a fierce cry she fell upon the earth. For the wicked and the cruel, He is death itself. This same Infinite One, whom the Vidyadharas, Charanas, and Siddhas behold with wonder and extol with unending praise, **once assumed a radiant feminine form and bestowed the ambrosial nectar upon the devas when Indra had been stripped of his strength and fortune.** Such a marvelous, grace-filled Emperuman—protector, enchantment, and eternal refuge—I had darshan in the sacred kshetra of Thiruvallikkeni.

### 3. 2.5.8

**peNNAg iNNamudham vanjchiththAnaip \***  
piRai eyiRRu anRu aDal ariyAyp peruginAnai \*  
thaNNArndha vArpunal sUzh meyyam ennum \*  
thaDavarai mEl kiDandhAnaip paNanggaL mEvi \*\*



eNNAnai eNNiRandha pugazhinAnai \*  
ilanggoLi sEr aravindham pOnRu nINDa  
kaNNAnai \* kaNNArak kaNDu koNDEn \*  
kaDipozhil sUzh kaDalmallaith thalasayanaththE\*\*

\*\*பெண்ணாகி இன்னமுதம் வஞ்சித்தானைப் \*  
பிறை எயிற்று அன்று அடல் அரியாய்ப் பெருகினானை \*  
தண்ணார்ந்த வாற்புனல் சூழ் மெய்யம் என்னும் \*  
தடவரை மேல் கிடந்தானைப் பணங்கள் மேவி \*\*  
எண்ணானை எண்ணிறந்த புகழினானை \*  
இளங்கொளி சேர அரவிந்தம் போன்று நீண்ட  
கண்ணானை \* கண்ணாறக் கண்டு கொண்டேன் \*  
கடிபொழில் சூழ் கடல்மல்லைத் தலசயனத்தே\*\*

**Emperuman once assumed a lovely feminine form and, with supreme compassion and unfailing wisdom, protected the devas by keeping the asuras from tasting the sweet nectar meant for the righteous.** When Prahlada was tormented by the cruel Hiranyakashipu, the Lord manifested as mighty Nrusimha, His crescent-moon teeth gleaming, and rose forth in boundless fury to uphold dharma and shelter His devotee.

This same Lord, overflowing with immeasurable auspicious qualities and contemplated by all, reclined in serenity upon the divine serpent Adisesha—Thiru Ananthazhwan—on the lofty hill of Thirumeyyam, a place encircled by cool, gently flowing waters.

With eyes wide and wondrous like radiant lotus petals, He is the refuge for every soul. Such a Sarveshwara, is a treasure to quench the thirst of my own



eyes, I beheld in the sacred Sthalasayanam at Thirukkadalmallai, surrounded by fragrant, blossoming groves.

#### 4. 2.6.1

naNNAdha vAL avuNar \* iDaip pukku \*

**vAnavaraip peNNAGi \* amudhUTTum perumAnAr \*\***

maruviniya thaNNArndha kaDalmallaith \* thalasayanaththu uRaivArai \*

eNNAdhE iruppArai \* iRaip pozhudhum eNNOmE

நண்ணாத வாள் அவுனர் \* இடைப் புக்கு \*

வானவரைப் பெண்ணாகி \* அழுதாட்டும் பெருமானார் \*\*

மருவினிய தண்ணார்ந்த கடல்மல்லைத் \* தலசயனத்து உறைவாரை \*

எண்ணாதே இருப்பாரை \* இரைப் பொழுதும் எண்ணோமே\*\*

Emperuman, full of boundless mercy, reclines upon the divine mattress that is the sacred ground of **Srimallapuri, Sthalasayanam – Thirukkadalmallai**, an abode of delight, ever cool, and resting on the seashore. In His infinite greatness, He remains there unshakably. In an earlier Leela, He **entered amidst the sword-wielding asuras who dared not approach Him, assuming a tender feminine form to accomplish His purpose**. We cannot even bear to think of those who dwell in such a divine Desam without even a moment's thought of this merciful Emperuman.

#### 5. 2.7.10

annamum mlnum **Amaiyum** ariyum Aya \* em mAyanE! aruLay \*

ennum inthoNDarkku innaruL puriyum \* iDavendhai endhai pirAnai \*\*

mannu mAmADA manggaiyar thalaivan \* mAnavEl kaliyan vAy oligaL \*



panniya panuval pADuvAr \* nALum pazhavinai paRRaRuppArE\*\*

அன்னமும் மீனும் ஆமையும் அரியும் ஆய \* எம் மாயனே! அருளாய் \*  
என்னும் இன்தொண்டர்க்கு இன்னருள் புரியும் \* இடவெந்தை எந்தை பிரானை\*\*  
மண்ணு மாமாட மங்கையர் தலைவன் \* மானவேல் கலியன் வாயொலிகள்\*  
பன்னிய பனுவல் பாடுவார் \* நாளும் பழவினை பற்றருப்பாரே \*\*

“O my Lord of wondrous powers—You who incarnated as the sublime Hamsa, as the mighty Matsya, as the **steadfast Koorma**, and as the fierce Nrusimha—shower Your boundless mercy upon us,” for those noble servants who beseech you. The eternally auspicious Emperuman abiding in sacred Thiru idavendhai grants His unmatched grace without reserve.

The chieftain of the ancient Thirumangai region renowned for its lofty, enduring mansions, and wielder of the broad-bladed spear—poured forth these divine Pasurams to the Emperuman in Thiru idavendhai. From his blessed lips flowed verses radiant with bhakti, composed so that their glory may resound forever. Those who recite these Pasurams with hearts stirred by love will be freed eternally from the bonds of their former karmas - every trace, every remnant falling away like darkness before the rising sun.

### 6. 3.9.1

salangkoNDa iraNiyadhu agal mArvam kINDu \*

**thaDangkaDalaik kaDaindu amudham koNDu ugandha kALai \***

nalangkoNDa karumugil pOl thirumEni ammAn \*

nALthORum magizhndhu inidhu maruvi uRai kOyil \*\*

salangkoNDu malar soriyum malligai oNserundhi \*

saNbaganngaL maNa nARum vaNpozhilin UDE \*



valangloNDu kayal ODi viLaiyADu nAnggUr \*

vaikundha viNNagaram vaNanggu maDa nenjchE!

ஸலங்கொண்ட இரணியனது அகல் மார்வம் கீண்டு \*

**தடங்கடலைக் கடைந்து அமுதம் கொண்டு உகந்த காளை \***

நலங்கொண்ட கருமுகில் போல் திருமேனி அம்மான் \*

நாள் தோறும் மகிழ்ந்து இனிதும் மருவி உறை கோயில் \*\*

ஸலங்கொண்டு மலர் சொரியும் மல்லிகை ஒன்செருந்தி \*

சண்பகங்கள் மண நாறும் வண் பொழிலின் ஊடே \*

வலங்கொண்டு கயல் ஓடி விளையாடும் நாங்கூர் \*

வைகுந்த விண்ணகரம் வணங்கு மட நெஞ்சே!

Emperuman, with strength, tore open the broad chest of the powerful Hiranyakashipu and, **as a youth, churned the mighty ocean and gladly retrieved the Amrutham (nectar of immortality)**. The Lord's divine form (thirumeni) is beautiful, resembling a dark, beneficial rain cloud. He resides eternally and joyfully in the temple of Vaikunta Vinnagaram in Nangur. This temple is surrounded by rich groves where fragrant jasmine, and magnolia/champak trees shed their flowers and spread their aroma. Through the streams in these groves, Kayal fish swim and play, circling the area. Azhwar concludes by addressing his simple mind "O innocent mind, go and worship Vaikunta Vinnagaram in Nangur!"

## 7. 3.10.2

venRi migu naragan uramadhu azhiya visiRum \*

viRal Azhith thaDakkaiyan viNNavargaTku anRu \*

**kunRu koDu kuraikaDalaik kaDaindhu amudham aLikkum \***



kurumaNi en Aramudham kulavi uRai kOyil \*\*

enRum migu perunjchelvaththu ezhil viLanggu maRaiyOr \*

Ezh isaiyum kELvigaLum iyanRa perungguNaththOr \*

anRu ulagam paDaiththavanai anaiyavargaL nAnggUr \*

arimEya viNNagaram vaNanggu maDa nenjchE!\*\*

வென்றி மிகு நரகன் உரமது அழிய வீசம் \*

விறல் ஆழித் தடங்கையன் விண்ணவர்கட்கு அன்று \*

குன்று கொடு குறைகடலைக் கடைந்து அழுதம் அளிக்கும் \*

குருமணி என் ஆரமுதம் குலவி உறை கோயில் \*\*

என்றும் மிகு பெருஞ் செல்வத்து எழில் விளங்கும் மறையோர் \*

எழிசையும் கேள்விகளும் இயன்ற பெருங்குணத்தோர் \*

அன்றுலகம் படைத்தவனை அனையவர்கள் நாங்கூர் \*

அரிமேய விண்ணகரம் வணங்கு மட நெஞ்சே!\*\*

The Supreme Emperuman is the one with the powerful, broad hand that wields the mighty discus (Chakram). With this weapon, He completely destroyed the massive chest of the victorious demon, Narakasura. In ancient times, for the benefit of the Devas (celestial beings), **He used a great mountain as a churning rod to churn the turbulent cosmic ocean, thereby retrieving and distributing the life-giving nectar (Amrutham)**. He is the Azhwar's Supreme Gem and Precious Nectar. The sacred temple where this Lord joyfully resides is Arimeya Vinnagaram in Nangur. This town is the home of Vedic scholars who are radiant with enduring and great wealth. These noble residents are accomplished in the knowledge of the seven musical notes, the Vedic scriptures, and are possessed of high, exemplary character. Their nobility is



such that they are comparable to the Creator of the universe (Brahma).

Therefore, my simple mind, go and worship Emperuman in Arimeya  
Vinnagaram in Nangur!

### 8. 5.3.6

ponggu nILmuDi amarargaL thozhudhuezha \*amudhinaik koDuththu aLippAn\*

anggOr Amai adhAgiya Adhi! \* nin aDimaiyai aruL enakku \*\*

thanggu pEDaiyODu UDiya madhukaram \* thaiyalAr kuzhal aNaivAn \*

thinggaL thOy senni mADam senRaNai \* thiruveLLaRai ninRAnE

பொங்கு நீள்முடி அமர்கள் தொழுது எழு \* அமுதினைக் கொடுத்து அவிப்பான் \*

அங்கோர் ஆமை அதாகிய ஆதி! \* நின் அடியை அருள் எனக்கு \*\*

தங்கு பேடையோடு ஊடிய மதுகரம் \* தையலார் குழல் அணைவான் \*

திங்கள் தோய் சென்னி மாடம் சென்று அணை \* திருவெள்ளறை நின்றானே\*\*

Azhwar begins by praising the Lord's great deed as the **Koorma Avatar** (**Tortoise Incarnation**) during the churning of the ocean: "Oh Primordial Emperuman, who took the form of a great Tortoise! You supported the Mandara mountain when the powerful Devas worshipped You and rose to receive the nectar. You helped distribute that nectar and protected them."

Azhwar then presents his plea: "Oh Lord, please grant me your service. Azhwar then describes the glorious abode of this Lord, Thiruvellarai: "He is the Lord who stands eternally in Thiruvellarai. This town is so beautiful that the fragrant bees, after momentarily sulking or playfully quarreling with their female companions, rush to settle on the hair tresses of the young women. The mansions here are so tall that their pinnacles reach up and touch the Moon."



#### 9. 5.4.8

Enam MIn **AmaiyoDu** ariyum siRu kuRaLumAyth\*  
thAnumAya tharaNith thalaivan idam enbarAI\*\*  
vAnum maNNum niRaiyap pugundhu Indi vaNangum\* nal  
thEnum pAlum kalandhu annavar sEr thennarangamE\*\*

எனம் மீன் ஆமையோடு அரியும் சிறு குறளுமாய்\*  
தானுமாயத் தரணித் தலைவனிடம் என்பரால்\*\*  
வானும் மண்ணும் நிறையப் புகுந்திண்டி வணங்கும்\* நல்  
தேனும் பாலும் கலந்து அன்னவர் சேர்த் தென்னரங்கமே\*

The divine abode of **Srirangam** is that sacred Divya desam where the Nithyasuris from Paramapadham and the samsaris on earth have gathered together in joyous union, filling the entire realm with their presence. It is the blessed place where devotees dwell as one soul — their hearts united in sweetness, like the mingling of honey and milk. This holy kshetra is verily the abode of **SarvEshvara**, the Supreme Lord who incarnated as Chakravarthi Thirumagan Rama—the divine ruler of the earth—and who, out of boundless compassion, had previously taken sacred forms as Maha Varaha, Matsya, **Koorma**, Nrusimha, VAmana, and finally revealed Himself in His fullest, most complete form.

#### 10. 5.7.4

mA irum kunRam onRu maththAga \* mAsuNam adhanODum aLavi \*  
pA irum pauvam pagaDu viNDalaRap \* paDuthirai visumbiDaip paDara \*\*  
sE iru visumbum thinggaLum suDarum \* dhEvarum thAm uDan thisaippa \*  
Ayiram thOLAI alai kaDal kaDaindhAn \* arangga mAnagar amarndhAnE\*\*  
மா இரும் குன்றம் ஒன்று மத்தாக \* மாசனாம் அதனோடும் அளவி \*



பா இரும் பெளவும் பகடு விண்டலறப் \* படுதிரை விசும்பிடைப் படர் \*\*

சே இரு விசும்பும் திங்களும் சுடரும் \* தேவரும் தாம் உடன் திசைப்ப ப் \*

ஆயிரம் தோளால் அலை கடல் கடைந்தான் \* அரங்க மாநகர் அமர்ந்தானே\*\*

The Lord Emperuman used a **great, huge Mandara mountain as the churning rod. He wound the great serpent Vasuki around it as the churning rope.**

**When the churning began, the vast, roaring ocean wailed and cried out in distress.** The huge waves generated by this tumultuous process rose up and spread across the entire sky. At this spectacle, the entire universe—the ruddy, expansive heavens, the Moon, the Sun and other celestial lights, and the **Devas** were all stunned and bewildered by the sight. This powerful act was carried out by the Lord, who, by displaying **a thousand arms, churned the wavy, turbulent ocean.** He is the same Supreme Being who is now **residing joyfully in the great city of Arangam (Srirangam).**

#### 11. 6.1.2

aNNal seydhu alai kaDal kaDaindhu \* adhanuL kaN nudhal nanjchuNNak kaNDavanE! \*

viNNavar amudhuNa amudhil varum \* peNNamudhu uNDa emperumAnE! \*\*

ANDAy! unaik kANbadhOr \* aruL enakku aruLudhiyEl \*

vENDEn manai vAzhkkaiyai \* viNNagar mEyavanE!

அண்ணல் செய்து அலை கடல் கடைந்து \* அதனுள் கண் நுதல் நஞ்சு உண்ணக் கண்டவனே! \* விண்ணவர் அமுது உண்ண அமுதினில் வரும் \* பெண் அமுது உண்ட எம்பெருமானே! \*\*

ஆண்டாய்! உனைக் காண்பதோர் \* அருளெனக்கு அருளுதியேல் \*

வேண்டேன் மனை வாழ்க்கையை \* விண்ணகர் மேயவனே!\*\*



The verse, addressed to the Lord residing in Thiruvinnagar (Oppiliappan Koil), is a fervent plea from Thirumangai Azhwar, who first praises the Lord by recalling two key moments during **the churning of the Ocean of Milk: He is the compassionate Supreme Being who ensured that the virulent poison emerging from the churning was safely consumed by the three-eyed Shiva, and He is also the Master who charmingly appeared as the nectar-like woman, Mohini, to secure the Amrutham for the Devas.** Having thus glorified the Lord's protective and enchanting nature, Azhwar directly implores Him, "my Master who resides in Vinnagar, if You would grant me the singular grace to behold Your divine form, I would instantly renounce and no longer desire this mortal, domestic existence." This powerfully expresses the devotee's singular goal: a direct vision of the Lord, which supersedes all transient worldly attachments.

#### 12. 6.5.1

kalangga munnIr kaDaindu \* amudham koNDu \*  
imaiyOr thuLanggal thira \* nalgu sOdhich suDar Aya \*\*  
valangkai Azhi iDangkaich sanggam \* uDaiyAn Ur \*  
nalangkoL vAymai \* andhaNar vAzhum naRaiyUrE\*\*  
கலங்க முந்தீர் கடைந்து \* அமுதம் கொண்டு \*  
இமையோர் துளங்கல் தீர் \* நல்கு சோதிச் சுடராய் \*\*  
வலங்கை ஆழி இடங்கை சங்கம் \* உடையான் ஊர் \*  
நலங்கொள் வாய்மை \* அந்தனர் வாழும் நறையுரே\*\*

The Lord of this temple is celebrated for His grand act during the churning of the ocean. **He churned the troubled primordial ocean and retrieved the divine nectar – Amrutham to bestow upon the ever-vigilant Devas so that**



**their fear and suffering would be completely dispelled.** He is the luminous, resplendent light who wields the Chakram (discus) in His right hand and the Conch in His left hand. The town that belongs to this glorious Lord is Naraiyur (Thirunaraiyur), a place where Brahmins live, who are noted for their excellent character and unwavering adherence to truthfulness .

### 13. 6.8.2

**munnIrai munnAL kadaindhAnai mUzhhththa nAL\***

**annIrai MInAy amaittha perumAnaith\*\***

**thennAli mEya thirumAlai emmAnai\***

**nannIr vayal sUzh naRaiyUril kaNdEnE\*\***

**முந்தீரை முன்னாள் கடைந்தானை முழுத்த நாள்\***

**அந்தீரை மீனாய் அமைத்த பெருமானை \*\***

**தென்னாலி மேய திருமாலை எம்மானை \***

**நன்னீர் வயல் சூழ் நறையூரில் கண்டேனே \*\***

**In ancient times, BhagavAn churned the vast ocean — composed of waters from rivers, rain, and the depths of the earth.** During the great deluge, He took the divine form of a fish (Matsya) and lovingly sheltered that very ocean within His own stomach. That Supreme Lord, ever united with Sri Mahalakshmi, now dwells eternally in the beautiful ThiruvAli, radiating His boundless grace as my own beloved Master, and I was blessed to behold Him in **ThirunaraiyUr**, surrounded by fertile fields shimmering with abundant, life-giving waters rich in divine sweetness and prosperity.

### 14. 8.4.4

**nIr maliginRadhOr \* mInAy Or **AmaiyumAy** \***

**slr maliginRadhOr \* singga uruvAgi \*\***



kAr mali vaNNan \* kaNNapuraththu emperumAn \*  
thAr mali thaNthuzhAy \* thAzhndhUdhAy kOl thumbI\*\*

நீர்மலிகின்றதோர் மீனாய் ஒர் ஆமையுமாய்\*  
சீர்மலி கின்றதோர் சிங்க உருவாகி\*\*  
கார்மலி வண்ணன் கண்ணபுரத்து எம்பெருமான்\*  
தார்மலி தண்டுழாய் தாழ்ந்துதாய் கோல்தும்பீ \*\*

“O graceful bumblebee! Go as my messenger and bow before the dark-hued Lord of **Thirukkannapuram**, who once took the form of a fish (Matsya) in the surging waters, and later as a **tortoise (Koorma avatar)**, and then as the mighty Lion (Nrusimha) of incomparable glory. He is adorned with garlands of fragrant Tulasi overflowing with beauty and honey — O bumblebee, humbly carry my message to Him!”

#### 15. 8.5.7

kalangga mAk kaDal kaDaindhu aDaiththu \*  
ilanggaiyar kOnadhu varai Agam  
malangga \* venjachamaththu aDusaram thurandha \*  
em aDigaLum vArAnAl \*\*  
ilanggu vengkadhir iLamadhi adhanoDum \*  
viDai maNi aDum \* Ayan  
vilanggal vEyinadhu OsaiyumAy \*  
ini viLaivadhu onRu aRiyEnE

கலங்க மாக் கடல் கடைந்து அடைத்து \*  
இலங்கையர் கோன் அது வரை ஆகம்  
மலங்க \* வெஞ்சமத்து அடுசரம் துரந்த \*



எம் அடிக்கரும் வாராணால்\*\*

இலங்கு வெங்கதிர் இளமதி அதனோடும் \*

விடை மணி அடும் \* ஆயன்

விலங்கல் வேயினது ஒசையும் ஆய் \*

இனி விளைவது ஒன்று அறியேனே\*\*

Azhwar sings this Pasuram in Nayika Bhavam saying, The Lord, my Master, whose glories are endless, has not come to me! He is the one who, due to His mercy, **churned the mighty, turbulent ocean** as Koorma avatar and built a great dam across it as Rama, only to then launch His fierce, swift arrows in terrible battle to shatter the mountain-like chest of the King of Lanka -Ravana. Even though He possesses such supreme power and compassion, He chooses to stay away.

Now, the beautiful night turns cruel due to his absence. The shining, fierce-rayed moonlight is a torment; the sound of the cowherd's bulls with their clanging bells is unbearable; and even the sweet, familiar melody of the flute played near the hill [by Krishna] only pierces my heart! When such once-lovely sights and sounds have become instruments of my suffering due to His neglect, I truly do not know what fate awaits me now.

#### 16. 8.6.5

**Amai Agi** ari Agi \*annam Agi \* andhaNar tham

Omam Agi Uzhi Agi \*uvari sUzhndha neDum puNari \*\*

sEma madhiL sUzh ilanggaik kOn \* siramum karamum thuNiththu \* mun

kAmaR payandhAn karudhum Ur \* kaNNapuram nAm thozhudhumE



ஆுமையாகி அரியாகி\* அன்னமாகி\* அந்தனர் தம் \*

ஓமமாகி ஊழியாகி\* உவரி சூழ்ந்த நெடு நீர்ப் புணரி\*

சேம மதில்சூழ் இலங் கைக் கோன் \*\* சிரமும் கரமும் துணித்து \*

முன் காமற் பயந்தான் கருதும் ஊர்\* கண்ணபுரம் நாம் தொழுதுமே \*

Let us worship at Thirukkannapuram, the cherished abode of the Lord who is the Father of Kama - Manmatha, the God of Love, and who embodies the totality of existence! **He is the one who manifested as the Tortoise - Koorma, the Man-Lion (Hari/Nrusimha), and the Swan (Annam/Hamsa). He is the very Vedic Sacrifice of the Brahmins and the endless Cosmic Age (Oozhi) itself.** It is this supreme Lord who, long ago, severed the heads and arms of the King of Lanka [RAvaNa]—the fortress surrounded by the protective walls and encircled by the vast, deep ocean. Let us bow down to this all-powerful, all-encompassing, and compassionate Lord enshrined in Thirukkannapuram.

#### 17. 8.8.10

மின்டு அமை கேழல் அரி குரலை \*

முன்னும் இராமாய்த் தானாய் \*

பின்னும் இராமாய்த் தாமோதராய்

கார்கியும் அனான் தானாய் \*\*

காந்நபுரத்து அதியன் \*

காலியன் ஒலி சேய்தா \*

தென்னின்டு தமிழ் மாலை \* செப்பாப் பாவம் நிலாவே

மீனோடு ஆமை கேழல் அரி குறளாய்\*

முன்னும் இராமாய்த் தானாய்\*



பின்னும் இராமனாய்த் தாமோதரன் ஆய்க்\*

கற்கியும் ஆனான் தன்னை\*

கண்ணபுரத்து அடியான் கலியன் ஒலி செய்த\*

தேன் ஆர் இன்சொல் தமிழ் மாலை \*

செப்பப் பாவம் நில்லாவே\*

Behold the Supreme Sriman Narayana , who willingly took form as the Fish (Matsya), the **Tortoise (Koorma)**, the Boar (Kezhal/Varaha), the Man-Lion (Hari/Nrusimha), and the Dwarf (Kural/Vamana). He then, appeared first as Rama Parasurama, followed by Himself becoming the next Rama Dasarathi Rama, and then the beloved Damodara Krishna. Finally, He is the One who will also become the Kalki Avatara. This Lord, whose infinite forms are celebrated, is enshrined in Thirukkannapuram. The devotee of this shrine, Kaliyan (Thirumangai Azhwar), has composed this Tamil garland—a sweet garland of words dripping with the essence of devotion. If one recites or renders this glorious composition, all their sins shall utterly vanish and cease to exist.

#### 18. 10.6.2

**kunRonRu maththA aravam aLavik \***

**kurai mAkaDalaik kaDaindhiTTu \*** orukAl

**ninRuNDai koNDu OTTi vankUn nimira \***

**ninaindha perumAn adhu anRiyum mun \*\***

**nanRuNDa thol slr magarak kaDal Ezh \***

**malaiyEzh ulagEzh ozhiyAmai nambi \***

**anRuNDavan kANmin inRu AychchiyarAl \***



aLaiveNNey uNDu AppuNDirundhavanE\*\*

குன்றொன்று மத்தாக அரவம் அளவிக்\*

குரை மாகடலைக் கடைந்திட்டு\* ஒருகால்

நின்றுண்டை கொண்டு ஒட்டி வன்கூன் நிமிர\*

நினைந்த பெருமான் அது அன்றியும் முன்\*\*

நன்றுண்ட தொல் சீர் மகரக் கடல் ஏழ்\*

மலையேழ் உலகேழ் ஒழியாமே நம்பி\*

அன்றுண்டவன் காண்மின் இன்று ஆய்ச்சியரால்\*

அளை வெண்ணெய் உண்டு ஆப்புண்டிருந்தவனே\*\*

Behold the **Supreme Lord Emperuman**. He is the one who performed the most stupendous cosmic deeds: churning the roaring, great ocean by using the mountain Mandara as the churning rod and the divine serpent Vasuki as the rope. That same mighty Lord also mercifully thought of the deformed devotee, Kubja, by standing still and massaging her hump with His holy hands, causing her severe back to straighten and her great sorrow to disappear. Yet, this is not all! See Him again: He is the same ancient Lord Adi Devan who, during the great deluge (pralaya), swallowed the seven famous oceans, the seven mountains, and the seven worlds without leaving anything behind, protecting the entire creation within His stomach. Now, that very same Lord stands here today, having been caught by the simple cowherd women for stealing and eating curds and butter and is tied up with a rope.

The ultimate wonder is that the Master of the Universe, who effortlessly handles the cosmic serpent and swallows entire creations, submits to the simple love and authority of a mother's discipline.



19. 11.4.2

seru migu vAL eyiRRa aravonRu  
suRRith \* thisai maNNum viNNum uDanE \*  
veruvara veLLai veLLa muzhudhum  
kuzhamba \* imaiyOrgaL ninRu kaDaiya \*\*  
paru varai onRu ninRu mudhugil  
parandhu \* suzhalak kiDandhu thuyilum \*  
aru varai anna thanmai aDal Amai  
Ana \* thirumAl namakkOr araNE  
செறு மிகு வாள் எயிற்ற அரவொன்று  
சுற்றித் \* திசை மண்ணும் விண்ணும் உடனே \*  
வெருவர வெள்ளை வெள்ள முழுவதும்  
குழம்ப\* இமையோர்கள் நின்று கடைய\*\*  
பரு வரையொன்று நின்று முதுகில்  
பரந்து\* சூழலக் கிடந்து துயிலும\*  
அருவரை அன்ன தன்மை அடல் ஆமை  
ஆன\* திருமால் நமக்கோர் அரனே\*\*

When the celestial beings stood to churn the great ocean, the serpent with its fierce, lustrous fangs was coiled around the churning staff, causing all the directions, the Earth, and the heavens to tremble in fear. As the great white ocean was entirely churned into chaos, a huge mountain was placed upon His back. He is the Lord Thirumal who took the form of the powerful Tortoise,



**whose body was like a rare, precious mountain.** He endured the massive mountain resting and spinning upon His wide back, all while **reclining as if in deep sleep.** That Lord Thirumal, who performed such a tireless and peaceful feat of preservation, is truly our **Supreme Refuge.**

### 5. Thirumangai Azhwar – Thirunedunthandakam 1 Pasuram

anRu Ayar kulamagaLukku araiyan thannai \*

alai kaDalaik kaDaindhu aDaiththa ammAn thannai \*

kunRAdha vali arakkar kOnai mALak \*

koDunjchilai vAych saram thurandhu kulam kaLaindu venRAnai \*\*

kunReDuththa thOLinAnai \*

viri thirai nlr viNNagaram maruvi nALum ninRAnai \*

thaNkuDandhaik kiDandha mAlai \*

neDiyAnai aDi nAyEn ninaindhiTTEnE

அன்று ஆயர் குலமகளுக்கு அரையன் தன்னை \*

அலை கடலைக் கடைந்து அடைத்த அம்மான் தன்னை \*

குன்றாத வலி அரக்கர் கோனைமாளக் \*

கொடுஞ்சிலை வாய்ச்சரம் தூரந்து குலம் களைந்து வென்றானை \*\*

குன்றெழுத்த தோளினானை \*

விரி திரை நீர் விண்ணகரம் மருவி நாளும் நின்றானை \*

தன் குடந்தைக் கிடந்த மாலை \*

நெடியானை அடி நாயேன் நினைந்திட்டேனே\*\*

This humble servant, Thirumangai Azhwar, declares that he has wholly fixed his thoughts upon the Supreme and Exalted Emperuman, connecting Him through His most significant deeds and sacred dwelling places. He is the King of the



Cowherd Maidens referencing Krishna in Vrindavan, **the one who churned the milky ocean that has waves splashing during Koorma Avatar**, and the Master who built a massive causeway across the ocean (referencing Rama's bridge to Lanka – Sethu bandhanam). As the victorious hero, He shot arrows from His strong bow, utterly destroying the lineage and conquering the King of the Rakshasas (Ravana) who possessed unyielding strength. He is also the one whose shoulders lifted the mountain (Govardhana) to protect His people. This same great Lord eternally stands in the sacred **Vinnagaram** temple, surrounded by spreading waters, and also graciously reclines in the beautiful town of Thirukkudandhai (Kumbakonam). I, the lowly servant, have constantly remembered this Great One.

## 6. Poigai Azhwar - Mudhal 1<sup>st</sup> Thiruvandhadhi 3 Pasurams

S.No	Pasuram No	Phrase
1	2	Kadal kadairtha
2	7	Kadal kadintha nedumal
3	81	Sutri kadaindhan

### 1. 2

enRu kaDal kaDaindhadhu? \* evvulagam nIr ERRadhu? \*

onRum adhanai uNarEn nAn \*\* anRu adhu

aDaiththu uDaiththuk \* kaN paDuththa Azhi \*

idhu nI paDaiththu iDandhu uNDu umizhndha pAr\*\*

என்று கடல் கடைந்தது?\* எவ்வலகம் நீரேற்றது?\*

ஓன்றும் அதனை உணரேன் நான்\*\* அன்று அது

அடைத்து உடைத்துக் \* கண் படுத்த ஆழி\*

இது நீ படைத்து இடந் து உண்டு உமிழ்ந்த பார்\*\*



"O Bhagavan, I cannot understand, or even slightly grasp, the answers to two great questions: **When was it that You churned the ocean?** and **When was it that all the worlds were completely inundated by water?** He then answers his own query by pointing to the eternal reality of the Lord's Yoga nidra (meditative sleep) on the Milky ocean: "**That which You churned**, and that which contained the flood—all of that is encompassed within this very Ocean, upon whose surface You, in the past, both created and dissolved/ destroyed, and then reclined in yoga nidra. The verse concludes by affirming the identity of the physical universe: "This earth/universe is the very same one that You created, lifted (as the Varaha Boar, consumed (during cosmic dissolution), and then released/emitted again."

## 2. 7

thisaiyum \* thisai uRu dheyvamum \*  
dheyvaththu isaiyum karumanggaL ellAm \*\*  
asaivil sIrk kaNNan neDumAl \* **kaDal kaDaindha** \*  
**kAr Odha vaNNan** paDaiththa mayakku\*  
திசையும் \* திசை உறு தெய்வமும் \*  
தெய்வத்து இசையும் கருமங்கள் எல்லாம் \*\*  
அசைவில் சீர் கண்ணன் நெடுமால் \* **கடல்கடைந்த** \*  
**கார் ஒது வண்ணன் படைத்த மயக்கு**\*

The Pasuram declares a profound philosophical truth: everything in the cosmos is essentially a grand illusion or creative projection generated by the Supreme Lord, Vishnu. This includes the very directions of space, the deities who govern those directions (like Indra and Yama), and all the actions and functions performed by these demigods. The source of this entire cosmic manifestation



is Bhagavan Sri Maha Vishnu also known as Krishna who is characterized by unwavering, eternal glory and whose complexion is like the dark, rain-laden sea, **the very Lord who churned the ocean in Koorma avatar**. Thus, the visible universe, with all its structure and divinities, is merely the creative power of the eternal and supreme God.

### 3. 81

ALamar venRi \* aDu kaLaththuL anjnjAnRu \*

**v**ALamar vENDi varai naTTu \*\*

nIL aravaich suRRik kaDaindhAn \* peyar anRE? \*

thonnaragaip paRRik kaDaththum paDai?\*\*

ஆளமர் வென்றி \* அடு களத்துள் அஞ்ஞான்று \*

வாளமர் வேண்டி வரை நட்டு \*\*

நீளரவைச் சுற்றிக் கடைந்தான் \* பெயரன்றே? \*

தொன்னரகைப் பற்றிக் கடத்தும் படை?\*\*

In the past during the tumultuous battlefield **where the Devas and Asuras gathered for the glorious, victorious churning for immortality, was it not the Lord's Name that helped them?** The Lord Vishnu desired, that the be battle setup with the Mandara mountain as the churning rod and churned the ocean by winding the long serpent Vasuki around it." He then gives the answer, equating the power of the name to a weapon that saves souls: "That name is indeed the weapon that holds and forcibly drives away the ancient, eternal hell."



## 7. Bhoothathazhwar – Irandam 2<sup>nd</sup> Thiruvandhadhi 2 Pasurams

S.No	Pasuram No	Phrase
1	30	Makadal kadaindhu
2	68	Kadal kadintha

### 1. 30

nlyanRu ulagaLandhAy nINda thirumAlE\*

nlyanRu ulagidandhAy enbarAl nlyanRu\*\*

**kArOdhham mun kadaindhu** pin adaiththAy mAkadalai\*

pErodha mEnip pirAn\*\*

நீயன்று உலகளந்தாய் நீண்ட திருமாலே\*

நீயன்று உலகிடந்தாய் என்பரால் நீயன்று\*\*

கார் ஒதம் முன் கடைந்து பின் அடைத்தாய் மாகடலை \*

பேரோத மேனிப் பிரான்\*\*

"O Great Lord Vishnu It is only You, who in the past measured the worlds as Vamana/Trivikrama. It is only You, whom people say lifted the world as Varaha! Furthermore, it is only You, **who earlier churned the vast, dark ocean for nectar** and then later built a causeway across that great ocean as Rama!" In essence, the Azhwar declares that the Lord, whose body is the dark color of the vast ocean, is the one single, Supreme Being who performed the deeds of Trivikrama, Varaha, the **Koorma/ Mohini avatara (churning)**, and Rama (building the bridge).

### 2. 68

vali mikka vAL eyiRRu vALavuNar mALa\*

**vali mikka vAL varai maththAga\*\* valimikka**



vAL NAgam suRRi maRugak kadal kadaindhAn\*

kONAgam kombu osiththa kO\*\*

வலிமிக்க வாள் எயிற்று வாள் அவுணர் மாள\*

வலிமிக்க வாள் வரை மத்தாக\*\* வலிமிக்க

வாள் நாகம் சுற்றி மறுகக் கடல் கடைந்தான்\*

கோநாகம் கொம்பு ஒசித் தகோ\*\*

The Lord caused the mighty, sharp-toothed **Asuras** to perish. With immense strength, **He used the magnificent and powerful Mandara Mountain as the churning rod and the potent, shining Vasuki serpent as the churning rope thoroughly churning the ocean of milk until it was in great turmoil.** He is the valiant leader who shattered the tusks of the deadly elephant Kuvalayapidam (sent by Kamsa), thereby destroying the enemy and demonstrating the prowess that made us all His devoted servitors. After securing victory and protecting the world, this very Lord, despite His supreme status, **churned the ocean**—even enduring the physical pain in His divine body to attain the final outcome.

## 8. Peyazhwar - Moondram Thiruvandhadhi 3 Pasurams

S.No	Pasuram No	Phrase
1	33	Kadal kadaindhu
2	46	Vasukiyai sutri
3	64	Asaindhu kadaindha

### 1. 33

pAlaganAy Alilai mEl paiya\* ulagellAm

mEloru nAL uNdavanE meymmaiE\*\* mAlavanE



**MandaraththAl mAnIrkkadal kadaindhu\* vAnamudham  
andharaththArkku IndhAy nI anRu\*\***

பாலகனாய் ஆவிலை மேல் பைய\* உலகெல்லாம்  
மேலொரு நாள் உண்டவனே! மெய்ம்மையே!\* மாலவனே!

மந்தரத்தால் மாநிர் கடல் கடைந்து \* வானமுதம்  
அந்தரத்தார்க்கு ஈந்தாய் நீ அன்று\*\*

Azhwar addresses the Lord as the true Malavan and the embodiment of Truth, recalling two of His majestic deeds. The Lord is first celebrated for the time He appeared as a peaceful Child (Pralaya Murthy), calmly consuming and containing the entire Universe within Himself during the cosmic deluge and then resting gently upon a Banyan Leaf. Furthermore, the Pasuram praises Him for **His immense effort on another occasion when He used the great Mandara Mountain to relentlessly churn the vast Ocean of water, successfully obtaining the divine Celestial Nectar, which He then generously gave to the Celestials.**

**2. 46**

malai mugadu mEl vaiththu vAsugiyaich sutRi\*  
thalai mugadu thAnoru kai paRRi\*\* alai mugattu  
aNdam pOy nIr theRippa anRu kadal kadaindhAn\*  
piNdamAy ninRa pirAn\*\*

மலை முகடு மேல் வைத்து வாச்சியைச் சுற்றி \*  
தலை முகடு தானொரு கை பற்றி \*\* அலை முகட்டு  
அண்டம் போய் நீர் தெறிப்ப அன்று கடல் கடைந்தான் \*  
பிண்டமாய் நின்ற பிரான்\*\*



This Pasuram glorifies the Lord, who is the Essence of the Universe - the very core foundation of all creation. **Azhwar recounts the colossal feat of the Churning of the Ocean of Milk: The Lord placed the Mountain peak of Mandara upon His back (in the form of the giant tortoise, Koorma), wrapped the serpent Vasuki around it as the churning rope, and personally held the head of the serpent with one hand.** In that instance, as the Lord churned the turbulent ocean, the churning action was so vigorous that the water sprayed up and reached the very cosmos above, illustrating His immense, singular effort for the benefit of all beings.

### 3. 64

isaindhā aravamum veRpum kadalum\*  
pasaindhangu amudhu padaippa\* asaindhū  
kadaindha varuththamO\* kachchi vehkAvil\*  
kidandhirundhu ninRadhuvum angu\*\*

இசைந்த அரவமும் வெற்பும் கடலும் \*  
பசைந்தங்கு அமுது படைப்ப அசைந்து  
கடைந்த வருத்தமோ\* கச்சி வெஃகாவில்\*  
கூடந்திருந்தும் நின்றதவும் அங்கு\*\*

Azhwar asks Emperuman a profound question. Was it because of the exhaustion caused by the strenuous effort of bringing together the suitable serpent Vasuki, the mountain - Mandara, and the ocean to churn and create the life-giving nectar – Amrutham in Koorma Avatar that you have taken up three different postures in Kanchipuram?



The three postures in Kanchipuram mentioned are:

1. Kidandhu (Reclining): At Thiruvekka
2. Irundhu (Sitting): At Thiruppadagam
3. NinRadhu (Standing): At Thiru Ooragam

## **9. Thirumazhisai Azhwar – Nanmugan Thiruvandhadhi 1 Pasuram**

### **1. 49**

**Malaiy AmaimEl vaiththu vAsugiyai sutRi\***  
**thalaiyAmai thAnoru kai paRRi\*\* alaiyAmal**  
**piRak kadaindha perumAn thirunAmam\***  
**kURuvadhE yAvarkkum kURRu\*\***

மலை ஆமைமேல் வைத்து வாசகியைச் சுற்றி  
தலை ஆமை தானோரு கை பற்றி\*\* அலையாமல்  
பீறக் கடைந்த பெருமான் திருநாமம்  
கூறுவதே யாவர்க்கும் கூற்று\*\*

Azhwar describes the Lord's unparalleled strength during the Churning of the Ocean and proclaims the supreme power of chanting His name. Azhwar recounts how the **Lord placed the mountain upon His own form as the divine Tortoise and then wrapped the serpent Vasuki around it as the rope.** To ensure the churning proceeds smoothly and without interruption, He personally held the head of the mountain/tortoise with one hand and vigorously churned the ocean. Thirumazhisai Azhwar concludes that chanting the sacred Name of this same powerful Lord, who performed such a feat, is the only true refuge/salvation for everyone.



## 10.Nammazhwar Thiruvasiriyam - 1 Pasuram

1. 3

kuRippil koNdu neRippada\* ulagam  
mUnRudan vaNangu thOnRu pugazh Anai\*  
meypeRa nadAya dheyvam mUvaril  
mudhalvanAgich\* chudar viLangagalaththu\*\*  
varaipurai thiraiporu **peruvarai veruvara\***  
**urumural olimali naLirkadaR padavara**  
**varasu udal thadavarai suzhaRRiya\* thanimAth**  
**theyvathu adiyavarkku ini nAm ALAgavE**  
isaiyum kol\* UzhithOR uzhi OvAdhE\*\*

குறிப்பில் கொண்டு நெறிப்பட\* உலகம்  
முன்றுடன் வணங்கு தோன்று புகழானை\*  
மெய்பெற நடாய தெய்வம் மூவரில்  
முதல்வனாகிச் \* சுடர் விளங்கலகத்து\*\*  
வரைபுரை திரைபொரு பெருவரை வெருவர\*  
உறுமுரல் ஒலி மலி நளிர் கடற் படவர  
வரசுடல் தடவரை சுழற்றிய\* தனிமாத்  
தெய்வத்து அடியவர்க்கு இனி நாம் ஆளகவே  
இசையும் கொல்\* ஊழிதோறு ஊழி ஒவாதே\*\*

Swami Nammazhwar, in this Pasuram profoundly praises of the Lord and a gives statement of his ultimate aspiration. It describes the Sri Maha Vishnu as the foremost among the divine Trinity (Brahma, Shiva and Vishnu), whose celebrated authority governs the Three Worlds with true, righteous order. **This**



unique and powerful Supreme Bhagavan is the one who, radiating divine splendor, undertook the cosmic task of churning the vast, thundering, cool ocean. He accomplished this by wrapping the huge Serpent King around a great Mandara Mountain and rotating it with such force that the mountain-like waves crashed and shook the cosmos. Azhwar concludes with deep hope, it now be possible for us to forever, without fail, attain the grace of becoming humble servants to the devotees of this magnificent Lord.

## 11. Nammazhwar – Periya Thiruvandhadhi 1 Pasuram

1. 7

yAmE aru vinaiyOm sEyOm \* en nenjchinAr  
thAmE \* aNukkarAych sArndhu ozhindhAr \*\*  
pU mEya semmAdhai \* nin mArvil sErwiththu \*  
pAr iDandha ammA! nin pAdhaththu arugu \*\*

யாமே அரு வினையோம் சேயோம்\* என் நெஞ்சினார்  
தாமே\* அனுக்கராய் சார்ந்து ஒழிந்தார் \*\*  
பு மேய செம்மாதை\* நின் மார்வில் சேர்வித்து \*  
பார் இடந்த அம்மா! நின் பாதத்து அறுகு \*\*

This Pasuram is a powerful expression of Azhwar's realization that the path to liberation is achieved not by his own merit, but through the grace of the Lord's devotees. Azhwar reflects: "We are filled with great sins and are far away from the Lord." However, he observes that his heart which represents all those who yearn for the Lord—have spontaneously become a close servant and attained Him. This realization leads him to address the Lord: "Oh, Father who lifted the Earth (referring to the Varaha Avatara). **You are the one who ensures the**



glorious, divine Lakshmi who resides on the lotus is and manifested during the churning of the milky ocean is eternally seated upon Your Chest, and I am eternally at the side of Your Holy Feet". The essential sentiment is that while Azhwar felt distant due to his sins, the Lord's action of protecting the Earth and embracing thayar Lakshmi reassures him of His omnipresent grace, allowing the heart to find refuge at His feet.

## 12.Thirumangai Azhwar – Siriya Thirumadal 2 Pasurams

No	Pasuram No	Phrase
1	22	pErAmal thAnggik kaDaindhAn
2	27	Azhi neer ArAI kaDainthiDappaTTadhu

### 1. 22

ArAdha pOril asurargaLum thAnumAy \*

kArAr varai naTTu nAgam kayiRAgA \*

pErAmal thAnggik kaDaindhAn \*

அழாத் போரில் அசுரர்களும் தானுமாய்க்க\*

கார் ஆர் வரை நட்டு நாகம் கயிறாகப்ப\*

பேராமல் தாங்கிக் கடைந்தான்\*

The Pasuram recounts the Lord's intervention during the **Churning of the Ocean (Samudra Manthana)**. In the **unending struggle** where both the **Asuras (demons)** and the **Devas (gods)** were engaged, He - Lord Maha Vishnu firmly planted the **cloud-laden Mandara mountain** as the churning staff and used the **serpent -Vasuki as the rope**. The Lord then took the form of the Tortoise and **steadfastly supported** the churning staff without allowing it to sink or move, thus enabling the churning of the great ocean. This highlights the



Emperuman's unique role as the **stabilizer and supporter** of the entire cosmic effort.

**5. 27**

**Azhi Nir ArAI kadaindhidappattadhu** avan kANmin\*

**UrAnirai mEyththu ulagamellAm uNdumizhndhum\***

**அழி நீர் ஆரால் கடைந்திடப் பட்டது அவன் காண்மின் \***

**ஊர் ஆநிரை மேய்த்து உலகமெல்லாம் உண்டும் உமிழ்ந்தும்\***

Azhwar asserts Emperuman is **the one by whom the great ocean was churned referring to His role as the Koorma (Tortoise) supporting the Mandara Mountain during the Samudra Manthana**. Furthermore, the Lord is the same being who lovingly shepherded the grazing village cattle during His Krishna Avatar, and yet simultaneously, He is the One who swallowed and later released the entire Universe (Pralaya Murthy) during the cosmic dissolution (referring to His role as the cosmic child on the banyan leaf). Azhwar beautifully illustrates the paradox of the Lord being both the accessible cowherd and the ultimate cosmic orchestrator.

**13. Thirumangai Azhwar – Periya Thirumadal 2 Pasuram**

**1. 105 and 106**

**mannum vadmalaiyai maththAga mAsuNaththAI**

**minnum irusudarum vinum piRangoLiyum**

**thanninudanE suzhala malaith thiriththAngu**

**innamudham vAnavarai Utti avarudaiya**

**mannum thuyar kadindhA vaLLalai – maRRanRiyum**



மண்ணும் வடமலையை மத்தாக மாசனைத்தால்

மின்னும் இருசுடரும் வினும் பிறங்கொளியும்

தன்னினுடனே சூழல மலைத் திரித்தாங்கு

இன்னமுதம் வானவரை ஊட்டி அவர் உடைய

மன்னும் துயர் கடிந்த வள்ளலை – மற்றன்றியும்

This passage hails Bhagavan as the great Benefactor who eliminated the eternal sorrow of the celestials. The verses describe the immense scale of the **Churning of the Ocean where the Lord used the mighty, rooted Northern Mountain -Mandara-as the churning rod and the fierce Serpent - Vasuki—as the rope. He spun the mountain with such cosmic force that the two shining lights the Sun and the Moon and the other intensely bright lights of the Sky** the stars and planets rotated along with it. Having performed this Herculean task, the **Emperuman then fed the sweet nectar to the celestials, thus ending their persistent suffering.** The final phrase indicates that Thirumangai Azhwar is about to proceed to list another of the Lord's great deeds.

#### 14. Nammazhwar Thiruvaimozhi 15 Pasurams

S.No	Pasuram No	Phrase
1	1.7.9	Amararku amudhu eendha
2	2.8.5	Amaiyay
3	3.4. 9	kadal kadaithavan
4	3.8.1	Azh kadal kadainthai
5	4.7.5	Azh kadal kadaitha thuppan
6	4.9.1	Kannala kadal kadainthai
7	5.1.10	Amaiyai
8	5.6.5	Kadalai Kadainthen
9	5.10.10	Koodi neerai kidandha arum amudham devar unna



10	6.2.3	Kadal kadaIntha peruman
11	7.2.5	Alai kadaIntha aramudhe
12	7.4.2	kadal mArU suzjandha
13	8.1.1	Alai kadaIntha appane
14	9.2.11	Kadal kadaInthavan
15	10.10.7	Neela kadal kadaInthai

### 1. 1.7.9

**amarar muzhu mudhal Agiya Adhiyai\***

**amararkku amudhu Indha Ayar kozhundhai\*\***

amara azhumbath thuzhAvi en Avi\*

amarath thazhuviRRu ini agalumO?\*\*

**அமரர் முழு முதல் ஆகிய ஆதியை\***

**அமரர்க்கு அமுது ஈந்த ஆயர் கொழுந்தை\*\***

**அமர அமும்பத் துழாவி என் ஆவி\***

**அமரத் தழுவிற்று இனி அகலுமோ?\*\***

This deeply devotional Pasuram expresses Nammazhwar's realization of an inseparable union with the Lord. Swami Nammazhwar praises the Lord as the Primordial Being who is the Complete Source for all the Immortals/Devas.

He is also the Jewel among the Cowherds who **generously bestowed the Nectar upon those same Immortals (by churning the ocean)**. Azhwar then reflects that his soul has now mingled, searched, and firmly embraced this Lord deeply and completely. Therefore, he asks with certainty: "Will it now ever separate? The Pasuram concludes that Nammazhwar's soul is now permanently united with the Lord, having found its everlasting refuge.



## 2. 2.8.5

OvAth thuyar piRavi utpada maRRu evvevaiyum\*  
mUvAth thani mudhalAy mUvalgum kAvalOn\*\*  
mAvaGgi **AmaiAy** mInAgi mAvidAmAm\*  
dhEvAdhi dhEva perumAn en thIrththanE\*\*

ஓவாத் துயர் பிறவி உத்பாத மற்று எவ்வெய்வையும்\*  
மூவாத் தனி முதலாய் மூவுலகும் காவலோன்\*\*  
மாவாகி ஆமையாய் மீனாகி மானிடமாய்\*  
தேவாதி தேவை பெருமான் என் தீர்த்தனே\*\*

Azhwar praises the Lord who takes countless incarnations—like the fish - **Matsya**, the tortoise (Koorma), the boar (Varaha), the human (Krishna, Rama)—all out of compassion and attachment to protect the worlds and relieve the souls from the endless cycle of sorrowful births.

## 3. 3.4.9

kaNNanai mAyan thannaik\* **kadal kadaindhu amudham koNda\***  
aNNalai achchudhanai\* ananthanai ananthan than mEl\*  
naNNi nangu uRaiginRAnai\* gyAlam uNdumizhndha mAlai\*  
eNNumARu aRiya mAttEn\* yAvaiyum yavarum thane\*

கண்ணனை மாயன் தன்னை\* கடல் கடைந்து அமுதம் கொண்ட\*  
அண்ணலை! அச்சுதனை!\* அனந்தனை! அனந்தன் தன் மேல் \*\*  
நன்னி நன்கு உறைகின்றானை\* ஞாலம் உண்டும் உமிழ்ந்த மாலை\*  
என்னுமாறு அறிய மாட்டேன்\* யாவையும் யாவரும் தானே\*\*



Nammazhwar expresses his inability to fully comprehend and praise the boundless glories of the Supreme Lord, Vishnu. He lists many of the Lord's essential forms and deeds: He is Kannan (Krishna), the Wondrous Lord, the **Noble One who churned the ocean and obtained the Nectar**. He is the infallible One, and He is Anantan (the boundless one), who securely resides upon Anantan. He is also the Lord who swallowed and then released the Universe during cosmic cycles. Azhwar then concludes with awe, stating: "I do not know how to adequately praise or count His glories, because He Himself is everything and everyone.

#### 4. 3.8.1

mudiyAnE!\* mUvulagum thozhudhEththum slr  
**adiyanE!\* Azhkadalaik kadaindhAy!\*** puLLUr  
kodiyAnE!\*\* koNdal vaNNA!\* aNdaththumbaril  
nediyAnE!\* enRu kidakkum en nenjame\*

முடியானே!\* மூவுலகும் தொழுதேத்தும் சீர்  
**அடியானே!\*** ஆம்க்கடலைக் கடைந்தாய்! \*\*புள்ளூர்  
கொடியானே!\* கொண்டல் வண்ணா!\* அண்டத்தும் பரில்  
நெடியானே! \* என்று கிடக்கும் என் நெஞ்சமே!\*\*

Swami Nammazhwar portrays himself as Parankusa Nayaki (a devoted heroine) and expresses the profound and constant meditation of his heart.

Azhwar's heart is ever absorbed in calling out the glories of the Lord. It praises Him as the Supreme Master, whose divine Glory is ceaselessly worshipped and exalted by all Three Worlds. It worships Emperuman as the one who is easily attainable by His servants and **who churned the deep ocean (Azh kadalaik**



**kadaindhAy!).** The heart remembers Bhagavan as the one whose Banner is Garuda and whose complexion is the color of the dark rain cloud. Finally, Swami Nammazhwar's heart calls upon Him as the Tallest Being who exists beyond all the Universes. The essence is that the Swami Nammazhwar's heart rests in continuous contemplation of the Lord's diverse glories, from His cosmic form to His compassionate acts.

### 5. 4.7.5

appanE adal AzhiyAnE\* **Azh kadalaik kadaindha**  
**thuppanE\*** un thOLgaL nAngum kaNdidak kUdungol enRu\*\*  
eppozhudhum kaNNa nlr koNdu\* Avi thuvavarndhu thuvavarndhu\*  
ippozhudhE vandhidAy enRu\* EzhaiyEn nOkkuvanE\*\*

அப்பனே அடல் ஆழியனே\* ஆழ்க்கடலைக் கடைந்த  
துப்பனே\* உன் தோள்கள் நான்கும் கண்டிடக் கூடுங்கொல் என்று \*\*  
எப்பொழுதும் கண்ண நீர் கொண்டு\* ஆவி துவர்ந்து துவர்ந்து \*  
இப்பொழுதே வந்திடாய் என்று\* ஏழையேன் நோக்குவனே!\*\*

Swami Nammazhwar expresses his intense longing and despair of Azhwar, speaking from the perspective of a devoted heroine. She cries out to the Lord, addressing Him with deep affection: "Oh, Father Oh, Lord with the powerful Discus Oh, the Valiant One who churned the deep ocean (**Azh kadalaik kadainthai**)" Overcome by separation, she is consumed by the thought, "Will I ever be fortunate enough to behold Your four glorious shoulders. She states that in her helplessness , she constantly yearns for Him, her soul growing faint while shedding tears. and ceaselessly pleading: "Please come to me this very moment".



### 6. 4.9.1

naNNAdhAr muRuvalippa\* nalluRRAr karaindhEnga\*  
eNNArAth thuyar viLaikkum\* ivai enna ulagiyaRkai\*\*  
**kaNNALA! kadal kadaindhAy\*** un kazhaRkE varum parisu\*  
thaNNAvAdhu adiyEnaip\* paNi kaNdAy sAm ARE\*\*

நன்னாதார் முறுவலிப்ப\* நல்லுற்றார் கரைந்து ஏங்க \*

என்னார த் துயர் விளைக்கும்\* இவை என்ன உலகியற்கை\*\*

**கண்ணாளா! கடல் கடைந்தாய்\*** உன் கழற்கே வரும் பரிச\*

தன்னாவாது அடியேனைப்\* பணி கண்டாய் சாம் ஆறே\*

This poignant Swami Nammazhwar's Pasuram expresses deep spiritual distress and confusion regarding the nature of the material world and his yearning for the Lord. Azhwar laments the suffering of human existence: "What kind of worldly nature is this, that causes unfathomable sorrow, where enemies mock with a smile, and dear relatives weep and grieve?" He then turns to the Lord, addressing Him as "Oh, the Light of my eye!" and the **one who "churned the ocean"**. Azhwar then pleads with Emperuman, asking: "What is the means for me to reach Your Holy Feet Finally, he pleads: "Please show me the pathway and what I need to do that will allow this humble servant to die immediately and permanently (i.e., attain liberation without delay)." The essence is a desperate plea for escape from the cycle of birth and death and worldly suffering and immediate union with the Lord.

### 7. 5.1.10

AnAn ALudaiyAn enRu\* ahdhE koNdugandhu vandhu\*  
thAnE in aruL seydhu\* ennai muRRavum thAn AnAn\*\*



மின்ய அமையும்ய\* நாரசிங்கமுயகுராலய\*  
கானார் எனமுயக\* கார்கியம் இனம் கார்வந்நனை\*\*

ஆனான் ஆஞ்செடயான் என்று\* அதுதே கொண்டு கந்து வந்து\*  
தானே இன் அருள் செய்து\* என்னை முற்றவும் தான் ஆனான்\*\*  
மீனாய் ஆமையுமாய்\* நரசிங்கமுமாய் குறளாய்\*  
காணார் ஏனமுமாய் கற்கியாம் இன்னம் கார்வண்ணனே\*\*

Emperuman, upon recognizing me as "his servant," accepted me on that very basis, came on his own accord, showered his special grace, and completely made me his. He has taken many forms—**as a fish**, as a tortoise, as Nrusimha, as the dwarf Vamana, as the boar, and as Kalki—and yet, **he is still the dark-hued Krishna**, ever eager to protect and uplift his devotees.

### 8. 5.6.5

திரம்பாமல் மாந் காக்கின்ரென் யானே எனும்\* திரம்பாமல் மலை எடுத்தேனே என்னும்\*  
திரம்பாமல் அஸரரைக் கொண்டு என்னும்\* திரம்பாமல் மலை எடுத்தேனே என்னும்\*\*  
திரம்பாமல் காடாந்தெனும்\* திரம்பாமல் காடாந்தெனும்\* திரம்பாமல் காடாந்தெனும்\*  
திரம்பாமல் உலகத்தீர்க்கென் சொல்லுகேன்?\* திரம்பாது என் திருமகள் எய்தினவே!\*\*

திரம்பாமல் மன் காக்கின்றேன் யானே என்னும்\* திரம்பாமல் மலை எடுத்தேனே என்னும்\*  
திரம்பாமல் அசுரரைக் கொண்டு என்னும்\* திரம்பாமல் மலை எடுத்தேனே என்னும்\*  
திரம்பாமல் அசுரரைக் கொண்டு என்னும்\* திரம்பாமல் மலை எடுத்தேனே என்னும்\*\*

திரம்பாமல் கடல் கடைந்தேனே என்னும்\* திரம்பாத கடல் வண்ணன் ஏற்ற கொலோ?  
திரம்பாத உலகத்தீர்க்கென் சொல்லுகேன்?\* திரம்பாது என் திருமகள் எய்தினவே!\*\*



Swami Nammazhwar speaks here in Nayika Bhavam (heroine devotee), whose heart has been completely captivated by the Emperuman. She overhears the Lord seemingly boasting of His own great deeds, which overwhelms her with emotion. The Lord Emperuman declares: "It is I who protects this Earth unfailingly!", "It is I who unfailingly lifted the mountain!", "It is I who unfailingly killed the demons", and I am the one who showed my power by unfailingly protecting the five Pandavas that day!", "and **it is me who unfailingly churned the ocean – Koorma Avatar!**"

Hearing these words from the unfailing Ocean-hued Lord the heroine Swami Nammazhwar asks, "Is it because of all these great deeds He performed that my virtuous Lakshmi has now unfailingly reached and attained Him?" She concludes with a sense of wonder: "Oh, people of this steadfast world, what can I possibly say to you about this incredible union?"

#### 9. 5.10.10

kUdi nIraik kadaindha ARum amudham dhEvar uNNa asurarai\*  
vIdum vaNNangaLE seydu pOna viththagamum\*\*  
Udu pukkenadhAviyai urukki uNdiduginRa nin thannai\*  
nAdum vaNNam sollAy nachchu nAgaNaiyAnE\*\*

கூடி நீரைக் கடைந்த ஆறும் அமுதம் தேவர் உண்ண அசுரரை \*

வீடும் வண்ணங்களே செய்து போன வித்தகமும் \*\*

ஊடு புக்கென் ஆவியை உருக்கி உண்டிடுகின்ற நின் தன்னை \*

நாடும் வண்ணம் சொல்லாய்! நச்ச நாகனை யானே!\*\*

This Pasuram is a passionate appeal from Swami Nammazhwar, who is deeply afflicted by separation from the Lord. He addresses the Lord as the one who



reclines upon the venomous celestial serpent bed - Ananthazhwan. Azhwar recounts the Lord's glorious deeds: "Tell me about the time when You gathered everyone together and churned the water, and the skillful way You orchestrated events, ensuring the Devas drank the Nectar while performing actions that caused the demons to perish". Having established the Lord's prowess, Azhwar then focuses on his own condition: "You are the one who has entered deeply and is melting and consuming my very soul" Finally, Azhwar then pleads: Please tell me the proper way/means for me to seek and find You, the one who has consumed me"

#### 10. 6.2.3

pOy irundhu nin puLLuvam aRiyAdhvarkku\* urai nambI\* nin seyya  
vAy irum kaniyum kaNgaLum\* viparIdham in nAL\*\*  
vEy irum thadam thOLinAr\* iththiruvaruL peRuvAr yavar kol?\*  
mA irum kadalaik kadaindha\* perumAnAlE\*\*

போய் இருந்து நின் புள் உவம் அறியாதவர்க்கு\* உரை நம்பீ\* நின் செய்ய  
வாய் இரும் கனியும் கண்களும்\* விபர்தம் இந்நாள்\*\*  
வேய் இரும் தடந்தோளினார்\* இத்திருவருள் பெறுவார் யாவர் கொல்து?\*  
மா இரும் கடலைச் கடைந்த \*பெறுமானாலே!\*\*

Swami Nammazhwar, expresses the profound transformation and emotional turmoil caused by the Lord's beauty and grace, again adopting the voice of a devoted heroine (Nayaki). She addresses a confidante, asking her to go and explain the situation to those who do not know His divine form or nature. She reveals that on this day, the sight of the Lord's magnificent, reddish-hued mouth, which resembles a large, ripe fruit, and His eyes are causing her



extreme mental distress and transformation. Overwhelmed, she wonders: "Who are the blessed souls with bamboo-like, massive, shoulders that are destined to receive this great divine grace?" Her lament is driven by the realization that this powerful grace comes from the **Lord Himself, the one who churned the vast, great ocean, demonstrating His capacity for both cosmic power and tender, yet devastating, love.**

#### 11. 7.2.5

sindhikkum thisaikkum thERum kai kUppum\* thiruvarangaththuLLAy ennum  
vandhikkum\* AngE mazhaik kaNNIr malga\* vandhidAy enRenRE mayangum\*\*  
andhip pOdhavuNan udal idandhAnE!\* **alai kadal kadaindha AramudhE!\***  
sandhiththun charaNam sArvadhE valiththa \* thaiyalai maiyal seydhAnE\*\*

சிந்திக்கும் திசைக்கும் தேறும் கை கூப்பும்\* திருவரங்கத் துள்ளாய்! என்னும்  
வந்திக்கும்\* ஆங்கே மழைக் கண்ணீர் மல்க்\* வந்திடாய் என்றென்றே மயங்கும்\*\*  
அந்திப் போது அவனை உடல் இடந்தானே!\* அலை கடல் கடைந்த ஆரமுதே!\*

சந்தித்துன் சரணம் சார்வதே வலித்த\* தையலை மையல் செய்தானே!\*\*

The Lord, who is the insatiably Enjoyable Nectar, the one who tore apart the demon Hiranya at the twilight hour and **churned the wavy ocean**—has completely bewildered this girl. Though her only resolve was to unite with Him and seek refuge at His feet, her mind cycles uncontrollably: she reflects on their past union, becomes deeply confused, then regains a brief clarity, and immediately performs Anjali (worship). She cries out, "Oh, Emperuman who resides in the Great Temple in Srirangam !" and bows in reverence. Staying in that very spot, her eyes fill with tears as she desperately pleads, "Come and accept me now!" and collapses into a state of unconsciousness. She is



undergoing the full spectrum of romantic transformations due to her intense, yet denied, desire for the Lord's presence.

#### 12. 7.4.2

**ARu malaikku edhirndhOdum oli \***

**Ara vUR sulAy malai thEykkum oli kadal\*\***

**mARu suzhanRu azhaikkinRa oli \***

**Appan sARu pada amudham koNda nAnRE\*\***

**அறு மலைக்கு எதிர்த்து ஒடும் ஒலி\***

**அரவு ஊர் சமூலாய் மலை தேய்க்கும் ஒலி\*\***

**கடல் மாறு சமன்று அழைக்கும் கின்ற ஒலி\***

**அப்பன் சாறு பட அமுதம் கொண்ட நான்றே \***

This powerful Pasuram describes the chaotic, **earth-shaking sounds** that erupted across the cosmos on the specific day, when Emperuman churned the ocean to obtain the life-giving Nectar. Swami Nammazhwar lists three distinct, overwhelming noises heard simultaneously:

1. The sound of the **six rivers** rushing and **running in opposition** towards the **mountain**, due to the immense disruption.
2. The grating sound of the **serpent**, being pulled around the mountain, **wearing down the mountain** as it circled.
3. The roaring sound of the **ocean** itself, as it **roiled and churned vehemently**.

The overall meaning emphasizes that the tremendous effort expended by Bhagavan to produce the **nectar-juice** resulted in an auditory upheaval that



encompassed the entire world, demonstrating the sheer magnitude of His divine act.

### 13. 8.1.1

dhEvimAr AvAr thirumagaL bhUmi\* Eva maRRu amarar AtcheyvAr\*  
mEviya ulagam mUnRavai Atchi\* vEndu vEndu uruvam nin uruvam\*\*  
pAviyEn unnai aduginRa kamalakkaNNadhu Or\* pavaLa vAy maNiyE!\*  
**AviyE! amudhE! alai kadal kadaindha appanE!\*** kANumARaruLAy\*\*

தேவிமார் ஆவார் திருமகள் பூமி\* ஏவ மற்று அமரர் ஆட்சேய்வார் \*  
மேவிய உலகம் மூன்றவை ஆட்சி \* வேண்டு வேண்டு உருவம் நின் உருவம் \*\*  
பாவியேன் உன்னை அடுகின்ற கமலக்கண்ணது ஓர்\* பவள வாய் மனியே!\*  
**ஆவியே! அழுதே! அலை கடல் கடைந்த அப்பனே!\*** காணும் ஆறு அருளாய்!\*\*

Swami Nammazhwar desperately pleads to Emperuman, seeking the means to attain Him. He first praises Emperuman's supreme cosmic status: The Goddesses Lakshmi and Bhoomi Devi are His consorts, while the other Celestials simply carry out His orders. The Three Worlds are under His sovereignty, and every form He desires to assume is truly His own. Swami Nammazhwar then addresses Emperuman personally, using terms of intense love: "Oh, My Soul, Oh, My divine Nectar, Oh, the Jewel with Lotus-like Eyes and a Coral-like (red) Mouth !**Oh, Father who churned the wavy ocean (Alai Kadal Kadaindha)!"** .Finally, Azhwar begs: "Oh Lord, while I, the sinful one, am attempting to approach You please mercifully show me the way/means by which I can see and attain You!"



#### 14. 9.2.11

kUvudhal varudhal seydhidAy enRu\* kurai kadal kadaindhavan thannai\*  
mEvi nangamarndha viyan punal Porunal\* vazhudhinAdan satakOpan\*\*  
nAviyal pAdal AyiraththuLLum\* ivaiyum Or paththum vallArgaL\*  
Ovudhal inRi ulaga mUnRu aLandhAn\* adiyiNai uLLaththOrvArE\*\*

கூவுதல் வருதல் செய்திடாய் என்று\* குரைகடல் கடைந்தவன் தன்னை \*  
மேவி நங்கமர்ந்த வியன் புனற் பொருநல்\* வழுதி நாடன் சட்கோபன் \*\*  
நா இயல் பாடல் ஆயிரத் துள்ளும்\* இவையும் ஒர் பத்தும் வல்லார்கள் \*  
ஓவுதல் இன்றி உலக மூன்று அளந்தான்\* அடியினை உள்ளத்தோர்வாரே\*\*

In these ten verses, Swami Nammazhwar pleads Sarveswaran asking him to come to Azhwar, calling Bhagavan - **the one who churned the roaring ocean (Koorma Avatar)**. These pasurams were composed by Satakopan, the chief of the Vazhudhi Nadu-Pandya country, who resides by the magnificent river Porunal - Thamirabarani, where he is eternally united with the Lord. Those devotees who are skilled in reciting these specific ten Pasurams among the one thousand verses composed by this great poet will unfailingly contemplate and retain in their hearts the holy feet of the Lord who measured the Three Worlds.

#### 15. 10.10.7

KOla malar ppAvaikkanbAgiya\* en anbEyO\*  
nlla varai iraNdu pirai kavvi★ nimirndadoppa ★  
kOla varAgam onrAy\*  
nilam kOttidai kkoNda endAy\*



nIlak kaDal kadaindAy !\*

unnaip petrini ppOkkuvanO\*\*

கோல மலர்ப்பாவைக்கன்பாகிய\* என் அன்பேயோ\*

நீல வரை இரண்டு பிறை கவ்வி\* நிமிர்ந்ததொப்ப\*

கோல வராகம் ஒன்றாய்\*

நிலம் கோட்டிடைக் கொண்ட எந்தாய்\*

நீலக் கடல் கடைந்தாய்!\*

உன்னைப் பெற்றினிப் போக்குவனோ\*\*

O My beloved beautiful Goddess (Lakshmi) residing on the lotus flower.

Azhwar passionately addresses the Lord, recalling His immense acts of creation and protection. He praises the Lord, who took the beautiful form of the Boar - Varaha avatar a form that arose and stood like two crescent moons caught between two dark mountains and held the Earth upon His tusk. This Lord is the very **Emperuman** who also **churned the dark blue ocean** for the sake of the gods. After recounting these cosmic saving acts. Azhwar concludes with a desperate saying "Having finally attained You, will I ever let You go again" expressing his anxiety and intense possessiveness, born from the fear of separation after tasting the bliss of the Emperuman's grace.

### **Koorma avatar in other scriptures**

**1. Srimad Bhagavatham** Canto 5 Chapters – 5-12 describes the Koorma Avatar

**Sloka 8.7.8** specifically deliberates **Sri Maha Vishnu's Koorma Avatar–Tortoise form**

vilokya vighneśa-vidhim tadeśvaro

duranta-vlryo 'vitathAbhisandhiḥ |



kṛtvA vapuḥ kacchapam adbhitam mahat

praviśya toyam girim ujjahAra || 8 ||

विलोक्य विघ्नेशविधिं तदेश्वरो

दुरन्तवीर्योऽवितथाभिसन्धिः ।

कृत्वा वपुः कच्छपमद्भुतं महत्

प्रविश्य तोयं गिरिमुज्जहार ॥ ८ ॥

कृत्वा	kṛtvA	Having done / Having created / Having taken
वपुः	vapuḥ	Body / Form
कच्छपम्	kacchapam	Of a tortoise
अद्भुतम्	adbhitam	Wonderful / Astonishing
महत्	mahat	Great / Huge
प्रविश्य	praviśya	Having entered
तोयं	toyam	The water / The ocean
गिरिम्	girim	The mountain
उज्जहार	ujjahAra	He lifted / He raised

## 2. Vishnu Purana Book 1 Chapter 9 sloka

tataḥ Sagaram mathitum manthAnaṁ mandaram girim niyojayAmAsuh ।

atha sa girih patati — na spardhate Sagaram upayAtum —

tatra bhagavAn Vishnuḥ kUrma-rUpeNa samudram praviśya

tam girlsvaram mahAtma adhiśAya dhAraNAyAsam chakre ।

ततः सागरं मथितुं मन्थानं मन्दरं गिरिं नियोजयामासुः ।

अथ स गिरिः पतति — न स्पर्धते सागरमुपयातुं —



तत्र भगवान् विष्णुः कूर्मरूपेण समुद्रं प्रविश्य  
तं गिरीश्वरं महात्मा अधिशाय धारणायासं चक्रे।

### 1. The Initial Arrangement

ततः	tataḥ	Then / Thereafter
सागरं	sAgaram	The ocean
मथितुं	mathitum	To churn
मन्थानं	manthAnaṁ	(As the) churning rod
मन्दरं	mandaram	Mandara (the name of the mountain)
गिरिं	giriṁ	The mountain
नियोजयामासुः	niyojayAmAsuh	They utilized / They employed

### 2. The Mountain Sinks

अथ	atha	Now / Thus
स	sa	That
गिरिः	giriḥ	Mountain
पतति	patati	Sank / Fell down
न	na	Not
स्पर्धते	spardhate	Could contend / Could compete (i.e., failed)
सागरमुपयातुं	sAgaram upayAtum	To approach / To go into the ocean

### 3. Sri Maha Vishnu's divine intervention

तत्र	tatra	There
भगवान्	bhagavAn	Lord / The Opulent One
विष्णुः	viṣNuḥ	Vishnu
कूर्मरूपेण	kUrma-rUpeNa	In the form of a tortoise
समुद्रं	samudram	The sea / Ocean



प्रविश्य	praviśya	Having entered
तं	tam	That
गिरीश्वरं	giriśvaram	Lord of the mountains (Mandara)
महात्मा	mahAtmA	The great soul
अधिशाय	adhiśAya	Having rested underneath / Lying down under
धारणायासं	dhAraNAyAsam	The effort of holding (it up)
चक्रे	chakre	He circled/churned

1. Then, to churn the ocean, Mount Mandara was employed as the churning rod.
2. But that mountain began to sink—unable to stay afloat in the ocean
3. Thereupon, **the Supreme Lord Vishnu**, assuming the **form of a tortoise**, entered the ocean, and the **great soul** laid Himself beneath the mountain to **support it on His back**. This sloka beautifully portrays Lord Vishnu's **humility, strength, and divine service**—taking even the form of a **tortoise – Koorma** to uphold cosmic balance.

### 3. Swami Vedanta Desika – DasAvatara Stotra

Avayasur bhuvana thrayee manibrutham kanduyanai rathrina  
Nidranasya parasya **Koorma vapusho** nishvasavathormaya |  
Yad vikshepana samskrudho dadhi paya prengola paryangika  
Nithyarohana nirvrutho viharathe deva sahaiva sriya ||

अवयासुर्भुवनत्रयीमणिभूतां कण्डूयनैरात्रिणा

निद्रानस्य परस्य कूर्मवपुषो निष्वासवातोर्मयः।



यद्विक्षेपणसंस्कृतो दधिपयःप्रेङ्गोलपर्यङ्गिका

नित्यारोहणनिर्वृतो विहरते देवः सहैव श्रिया॥

When the **Supreme Lord**, in the form of a **Koorma (tortoise)**, slept beneath the ocean. The waves, stirred by His breath, gently moved over Him like cool breezes. The three worlds, resting on the jeweled mountain placed on His back, were relieved of their itches, as if being scratched by the **Mandara mountain** (used as a churning rod). As Bhagavan in the Koorma avatar lay there, with the waves swaying like a swing made of curd and milk (symbolizing the ocean), the Lord joyfully reclined with Lakshmi, ever pleased with this divine pastime.

#### 4. Jayadevar DasAvatara Stotra 2

kshitir iha vipulatare tishthati tava prishthe  
dharani-dharana-kina-cakra-garishthe  
kesava dhrita-Koorma-sarira jaya jagadisa hare

क्षितिरिह विपुलतरे तिष्ठति तव पृष्ठे

धरणि-धरण-किण-चक्र-गरिष्ठे।

केशव धृत-कूर्म-शरीर जय जगदीश हरे॥

“O Kesava! O Lord of the Universe! In this Koorma incarnation, the **Earth** rests upon **Your broad back**— You appeared as the **mighty tortoise**, whose shell is marked with the **scar of the Mandara mountain**, which served as the churning rod during the ocean’s churning. All glories to You, O Hari, who assumed the form of a **tortoise Koorma**!”



## Koorma Avatar temples



**Sri Koormam  
Temple,  
Srikakulam, AP**



**Sri Gavi Ranganatha Swamy  
Temple, Chitra Durga, Karnataka**



**Sri Koorma  
Varadaraja Swamy  
Temple, Chittor, AP**



Brindhavan Japam



### 3. Varaha Avatar

#### **3. Varaha Avatar – Purattasi month Shukla Paksha Tritiya Tithi Third divine avatar of Sri Maha Vishnu**

**Varaha Avatar** is the **third** of the **Dasavataras** of **Lord Vishnu**, where He takes the form of a **boar (Varaha)** to rescue the **Earth(Bhoomi Devi)** who was carried away by a powerful **demon Hiranyaksha**, from the depths of the cosmic ocean in the Sathya Yuga.

#### **Who were Hiranyaksha and Hiranyakashipu?**

In the celestial world, they were the two chief gatekeepers Jaya and Vijaya **Dwarapalakas** of Sri Maha Vishnu's divine abode, **Sri Vaikuntam**. They are seen in our temples at the entrance of perumal's Sanctum Sanctorum – Garbha Gruham as gate keepers. Brahma created 4 Manasika sons putras born by his sankalpam. They were named as 1. **Sanaka** 2. **Sanandana** 3. **Sanatana** 4. **Sanatkumara**. They were blessed with eternal youth (often appearing as five-year-old boys) and their dedication to celibacy, spiritual knowledge (Jnana), and devotion to Lord Sri Maha Vishnu.

One day when the 4 Sanathkumaras looking like small innocent children due to their vow came to Sri Maha Vishnu's abode Sri Vaikunta to see Emperuman. **Jaya and Vijaya** (the gatekeepers) arrogantly stopped them, telling them they could not enter because Vishnu was resting. The Kumarars, insulted by the gatekeepers' pride and obstruction of a devotee's path, cursed Jaya and Vijaya to fall from Vaikuntha and be born as enemies of Vishnu in the mortal world. It is said by our elders Bhagavath apacharam is truly bad, but Bhaagavatha apacharam is worse and Bhagavan will not forgive insult to his true devotees. This is a true example seen in scriptures when Sriman Narayana said he would



not accept any insult to his devotees and upheld the curse to his own gate keepers Jaya and Vijaya. As a vimochananm or relief Bhagavan Vishnu gave them 2 choices

1. Take seven births as His devotees.
2. Take **three births** as His bitter enemies.

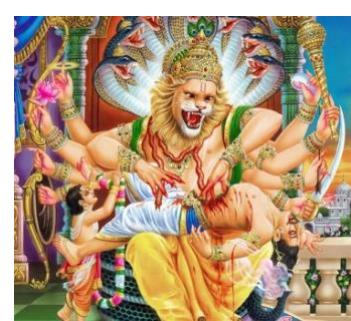
Jaya and Vijaya chose the second option, as it would lead to a quicker return to Vaikuntha after being defeated by Sri Maha Vishnu's incarnations. This set the stage for Bhagavan's 4 of the 10 Avatars



Birth Cycle	Role in Celestial World	Role in Earth World	Vishnu's Avatar (Who Killed Them)
First	Jaya and Vijaya	Hiranyaksha and Hiranyakashipu	Varaha (Boar) and Nrusimha (Man-Lion)
Second	Jaya and Vijaya	Ravana and Kumbhakarna	Rama
Third	Jaya and Vijaya	Shishupala and Dantavakra (or Kamsa)	Krishna



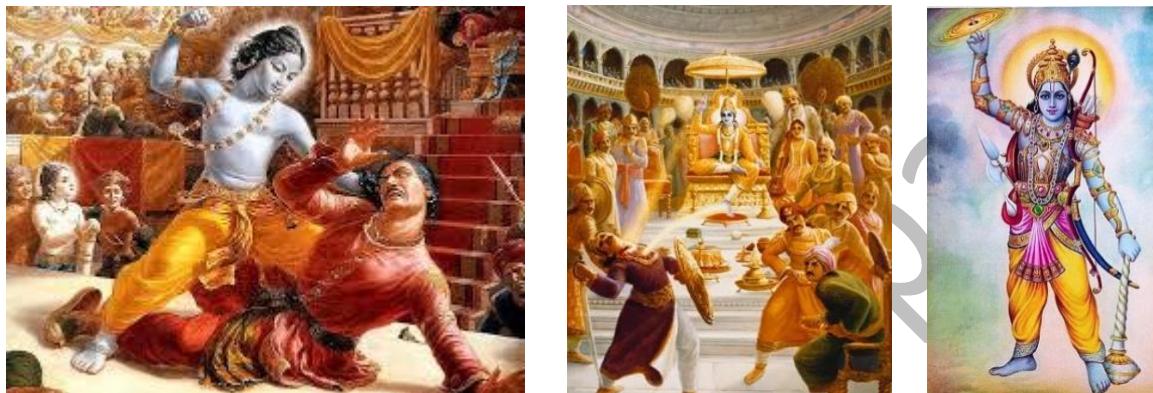
**Varaha Avatar**



**Nrusimha Avatar**



## Rama Avatar



## Krishna Avatar

Once, during a cosmic cycle (kalpa), **Hiranyaksha**, the powerful demon (asura) and devotee of Brahma, performed intense austerities and gained great boons. Drunk with power, he terrorized the universe and eventually **carried off the Earth (Bhoomi Devi)** and **submerged her into the depths of the Garbha Ocean** (cosmic ocean at the base of the universe).

This threw the natural order into chaos, and the **gods and sages prayed to Lord Vishnu** for help. Hearing the cries of distress, **Lord Vishnu** appeared from the **nostril of Brahma** in the form of a **tiny boar** and soon grew into a **gigantic cosmic form** that shone with divine radiance. As He roared with power, the gods chanted His glories. He **plunged into the ocean** in search of Bhoomi Devi. At the ocean floor, He found the Earth sunk deep in the waters. As He lifted her gently on His **mighty tusks**, **Hiranyaksha** appeared and challenged Him. A fierce battle ensued between Lord Varaha and Hiranyaksha. It lasted for a



long time, shaking the heavens.

In the end, **Lord Varaha slew Hiranyaksha** with His tusks and **lifted the Earth out of the ocean**, placing her back in her rightful place in the universe. After rescuing Bhoomi Devi, Lord Varaha was **worshipped by the gods and sages**, and He consoled Bhoomi, who expressed her gratitude.

He restored **cosmic order (dharma)** and withdrew from the physical world, having completed His mission.

### **Significance of Varaha Avatar**

#### **Restoration of Dharma**

- **Bhoomi Devi (Mother Earth)** being submerged in the **cosmic ocean** represents the world being overwhelmed by **adharma (unrighteousness)** and **chaos**.
- Varaha, by **lifting the Earth**, symbolizes the **restoration of righteousness, balance, and universal stability**.

#### **Divinity in Humble Forms**

- Varaha, a **boar**, is typically seen as a humble animal.
- This teaches that **divinity is not limited by form**, and the **Supreme Lord can manifest in any shape** to accomplish a divine task.
- It breaks stereotypes about purity, showing that **intention and action define divinity**, not appearance.

#### **Victory of Good over Evil**

- As always defeat of the **demonic Hiranyaksha**, who symbolizes **ego, arrogance, and ignorance**, shows the inevitable triumph of **truth and humility**.



- This battle is an allegory of the **inner struggle** between **spiritual wisdom** and **material pride**.

### Symbol of Protection and Rescue

- Varaha's act of rescuing the Earth is symbolic of how **God lifts us from the depths** of suffering and confusion.
- His **tusks**, lifting the Earth gently and with care, reflect how divine intervention is both **mighty and compassionate**.

### Mythology and Ecology

- On a more modern note, this avatara is often seen as a reminder of the **sanctity of the Earth**.
- It encourages **environmental responsibility** and reverence for **Bhoomi Devi** as a living being, not just a planet.
- In Vedanta, the ocean represents **maya** (illusion) and the drowning Earth is the **soul (Jiva)** overwhelmed by it.
- Varaha symbolizes the **Supreme Consciousness** that descends to **rescue the soul** and establish it in **truth (Satya)**.



Varaha Avatar

Hiranyaksha Vadham

Recovering Bhoomi Devi



# Brindhavan Japam



## 2. Varaha Avatar in scriptures

### Azhwargal Kanda Thirumalin Avataram – Varaha Avatar 66 Pasurams sung by 8 Azhwars

No	Azhwar	Prabandham	Pasuram No	Phrase
1	Periyazhwar	Periyazhwar Thiruvaimozhi	3.3.7	Pandri
2			3.5.5	Enaththu uruva
3			4.1.9	eNNaR kariya ThOrEnamAgi irunilam pukkidanThu
4			4.5.1	kEzhalAgiya kEdilee! enRum* pEsuvAravar
5			4.8.8	kEzhalumAy
6			4.9.9	EnamAy
7			5.1.5	KezhalOn
9	Kulasekara Azhwar	Perumal Thirumozhi	2.3	Enamay
10	Thirumazhisai Azhwar	Thiruchandhaviruththam	28	Par idandhu lifting the earth from the sea
11			37	Enamaya
12			48	adhonRu iDandhu panRiyAy
13			61	naDungga njAlam EnamAy
14			102	panRiyAya



No	Azhwar	Prabandham	Pasuram No	Phrase
15			114	EnamAy iDandha mUrththi
16	Thirumangai Azhwar	Periya Thirumozhi	1.1.4	Pandriyai andru param keenda
17			1.4.1	EnamunAgi
18			2.6.3	Enaththin uruvAgi nilamangai ezhil koNdAn
19			3.1.1	EnamathAi
20			3.4.3	varAgam onRAy maNNellAm idandhu eduththu madhangal seydhу
21			4.4.8	nila madandhai thanai idandhu pulgik kOttidai vaiththu aruLiya engOmAn
22			4.5.6	Kezhal
23			4.6.2	EnamAgi
24			4.7.8	vArAgam adhAgi immaNNai idandhAy
25			4.10.10	paNdu mun EnamAgi anRorugAl pAr idandhu eyiRRinil koNdu
26			5.3.5	EnamAgi anRu iru nilam idandhavan
27			5.4.8	Enam
28			5.6.3	EnAgi ulagidandhu anRu irunilanum peru visumbum thAnAya perumAn
29			6.10.1	kEzhalAy ulagai idandha nambi



No	Azhwar	Prabandham	Pasuram No	Phrase
30			6.10.2	idandhAn vaiyam kEzhalAgi ulagai
31			7.2.1	EnamumAy
32			7.4.6	paNDu EnamAy ulagai anRu iDandha * paNbALA
33			7.7.4	AdhivarAgam mun AnAy!
34			7.8.4	thiruvuruvam panRi Agi
35			7.8.10	Panriyay
36			8.8.3	EnamAy
37			8.8.10	kEzhal
38			9.1.4	panRiyAy anRu pArmagaL payalai thIrththavan
39			9.2.10	kEzhalum
40			9.6.3	kEzhal sengkaN * mAmugil vaNNar
41			11.4.3	Adhi mun Enam Agi araNAya mUrththi
42			11.7.6	EnamAy
43	Thirumangai Azhwar	Thirukkurunthandakam	4	Kezhalay
44	Poigai Azhwar	Mudhal Thiruvandhadhi	9	Enamai
45			12	Enamai nindra
46			25	kezhalay
47			39	Idandhadhu Bhumi



	Azhwar	Prabandham	Pasuram No	Phrase
48			84	Varaha
49			91	Enaththu uruvay
50	Bhoothath Azhwar	IrandaM Thiruvandhadhi	31	Varaha
51	Peyazhwar	Moondram Thiruvandhadhi	45	mEl oru nAL maN kOTTuk koNDAn
52			54	Kezhalay
53	Thirumazhisai Azhwar	Nanmugan Thiruvandhadhi	70	Tharani idandhu eduththu
54	Nammazhwar	Periya Thiruvandhadhi	7	Paridandha
55	Thirumangai Azhwar	Periya Thirumadal	104	EnamAy
56	Nammazhwar	Thiruvaimozhi	1.8.8	Enam
57			1.9.2	Kezhal
58			2.3.5	Enam enrai
59			2.8.7	KezhalAy
60			5.1.10	Enam
61			6.6.5	Vaiyam idantha varahar
62			7.4.3	appan nilathai peyarthu edutha pAnmai
63			7.5.5	Kezhal thiru uru ayitru



	Azhwar	Prabandham	Pasuram No	Phrase
64			8.1.2	Peru nilam edutha perala
65			8.10.3	Thirukuralan
66			10.10.7	Kola Varaham



We will now see each Azhwar's anubhavam – experience of Sriman Narayana's Third of the Dasa Avatar - Varaha Avatar

### 1. Periyazhwar – Periya Thirumozhi - Pasurams

S.No	Pasuram No	Phrase
1	3.3.7	Panriyum
2	3.5.5	Enaththu uruva
3	4.1.9	eNNaR kariya ThOrEnamAgi irunilam pukkidanThu
4	4.5.1	kEzhalAgiya kEdilee! enRum* pEsuvAravar
5	4.8.8	kEzhalumAy
6	4.9.9	EnamAy
7	5.1.5	KezhalOn

#### 1. 3.3.7

**panRiyum** Amaiyum mINamum Agiya\*

pARkaDal vaNNA! unmEI\*

kanRin uruvAki mEyp pulattEvanta\*

kaLLa asurar tammai\*\*

ChenRu piDitthu siru kaigaLAIE\*

viLLaNgAy eRindAy pOlum\*

eNRum eN piLLLaiKKu tImaigaL seyvArgaL!\*\*

**பன்றியும்** ஆமையும் மீனமும் ஆகிய\*

பாற்கடல் வண்ணா! உன்மேல்\*

கன்றின் உருவாகி மேய்புலத்தே வந்த\*

கள்ள அசரர் தம்மை\*\*

சென்று பிடித்து சிறுக் கைகளாலே\*

விழங்காய் எறிந்தாய் போலும்\*

என்றும் என் பிள்ளைக்கு தீமைகள் செய்வார்கள்!\*\*



O Lord with the milky ocean hue (dark blue), who took the **forms of the boar**, tortoise, and fish (Matsya), Just as you once took the form of a calf and came to the pasture, and destroyed those evil, deceitful asuras, catching them with your tiny childish hands and slamming them down, —May you do just the same to anyone who dares to harm my child even today!

## 2. 3.5.5

VAAnaththil uLLIr, valiyIr uLLIrEl\*  
aRaiyO, vandhu vAngumin eNpavaN pOI\*  
**ENath-thuruvAgiya Isan enthai\***  
itavaN ezha vAngi eDuththa malai\*\*  
kANak kaLi yANai taN koNbILLandu\*  
kathuvAy madham sOrat taN kaiyai eDuththu\*  
kUNal piRai vENDi aNNAntu niRkum\*  
GOvarthanam eNNum koRRak kudaiyE\*\*

வானத்தில் உள்ளீர்! வலியிர் உள்ளீரேல் \*  
அறையோ! வந்து வாங்குமின் என்பவன் போல்\*  
**எனத்து உருவாகிய ஈசன் எந்தை \***  
இடவன் எழு வாங்கி எடுத்தமலை\*\*  
கானக் களி யானை தன் கொம்பிழுந்து \*  
கதுவாய் மதம் சோரத் தன் கை எடுத்து\*  
கூனல் பிறை வேண்டி அண்ணாந்து நிற்கும் \*  
கோவர்த்தனம் என்னும் கொற்றக் குடையே\*\*

Govardhana — the victorious, umbrella-like mountain — was lifted by our **beloved Lord, who once took the form of a mighty boar**. He uprooted it with ease and, calling out to the gods above, declared: “O celestials! if any among



you have the strength, come—join Me in carrying this!” In that sacred place, a joyful forest elephant, humbled and tuskless, lifts its trunk in reverence, as streams of musth flow down its temples. With longing eyes turned skyward, it pleads for the **crescent moon** to grace its brow — as if to replace the tusks it has lost.

### 3. 4.1.9

MaNNum malaiyum maRi kadalkaLum\* maRRum yAvum ellAm\*  
tiNNam viLLuṅgiyum iLLnda dEvanaich\* chikkena nAdutirEl\*\*  
**eNNaRkariyadOr ENamAgi\*** **iru nilam pukkiDandu\***  
vaNNa-k karuṇ-kuRal mAdarOdu\* maNandhAnaik kaNDAr uLar\*\*

மண்ணும் மலையும் மறிகடல்களும்\* மற்றும் யாவும் எல்லாம்\*  
திண்ணைம் விழுங்கி உமிழ்ந்த தேவனைச்\* சிக்கென நாடுதிரேல்\*\*  
**எண்ணற்கரியதோர் ஏனமாகி\*** **இருநிலம் புக்கிடந்து\*\***  
வண்ணக் கருங்குழல் மாதரோடு\* மனந்தானைக் கண்டார் உளர்\*\*

If you are searching with yearning for our Lord— the One who swallowed the earth, the mountains, the wavy seas, and all creation, then released them again after the deluge — Go to those blessed souls who beheld Him when He took the form of an **unfathomable boar, descended into the depths, brought back the Mother Earth Bhoomi Devi from the netherworld, and lovingly wedded the goddess with flowing, dark, lotus-like hair.**

### 4. 4.5.1

Asai vAy senRa chintaiyAgi\*  
aNai atthaN eNbadu thirar bhUmi\*  
vAsavAr kuLLalAL eNRum mayangi\*



mALum ellaik kaN vAy tiRavAdE\*\*

Kesava! puruṭOttamA! eNRum\*

**kezhalAgiya kEdill!** eNRum\*

pEsuvAr, avar eythum perumai\*

pEsuvAn pugil namparam anRE\*\*

ஆசைவாய்ச் சென்ற சிந்தையராகி\*

அன்னை அத்தன் என்பது திரர் பூமி\*

வாசவார் குழலாள் என்றும் மயங்கி\*

மாளும் எல்லைக் கண்வாய்த் திறவாதே\*\*

கேசவா! புருடோத்தமா! என்றும்\*

**கேழலாகிய கேழலீ!** என்றும்\*

பேசவார், அவர் எய்தும் பெருமை\*

பேசவான் புகில் நம்பரமன்றே\*\*

Even if all one's thoughts are of mother, father, children, and fragrant-haired wives, if, at the moment of death, one closes their eyes and praises the Lord—saying, “Kesava, Purushothama, **You who became the flawless Boar**,”— those are my cherished friends indeed. No words can truly express the honor I hold for them.

### 5. 4.8.8

Vallayitru **kezhalumai** vALeyitru clyamumAi\*

EllaiyillAta taraNiyaiyum avuNaNaiyum idaNthANUr\*\*

ElliyanpOdu iruñciRaivaNDu emperumAN guNam pAdi\*

Mallikai veN saṅkUdum maṭi la raṅgam eNpatuvE\*\*



வல் எயிற்றுக் கேழலும் ஆய்\* வாள் எயிற்று சீயமுமாய் \*  
எல்லை இல்லாத் தரணியையும்\* அவுண்ணையும் இடந்தானார் \*\*  
எல்லியம் போது இருஞ்சிறை வண்டு\* எம் பெருமான் குணம்பாடி\*  
மல்லிகை வெண்சங்கூதும்\* மதிள் அரங்கம் என்பதுவே\*\*

The sacred seat of the Lord— who took the mighty form of a **boar - Varaha Avatar** with fierce tusks to uproot the boundless earth, and the lion with gleaming teeth to tear apart the demon Hiranyakashipu— is Srirangam, the walled sanctuary, where dark-winged bees gather around jasmine blooms, humming praises of our Lord, their buzzing like the sound of pure white conches.

#### 6. 4.9.9

thEvudaiya MInamAy AmaiAy\*  
EnamAy ariyAyk kuRaLAy\*  
moovuruviniramanayk kaNNanAyk\*  
kaRkiyAy mudippAn kOyil\*\*  
sEvalodu pedaiyannam\*  
sengamala malar ERi oosalAdip\*  
poovaNaimEl thudhaindh ezu sem\*  
podiyAdi viLaiyAdum punalarangamE\*\*  
தேவுடைய மீனமாய் ஆமையாய்\*  
எனமாய் அரியாய்க் குறளாய் \*  
முவருவினிஇராமனாய்க் கண்ணனாய்க் \*  
கற்கியாய் முடிப்பாங் கோயில் \*\*  
சேவலொடுபெடையன்னம்\*  
செங்கமலை மலரேறி ஊசலாடி\*



பூவனை மேல் துதைந்தெழு செம் \*

பொடியாடி விளையாடும் புனலரங்கமே\*\*

O Lord who appeared as a fish, tortoise, **boar**, lion, and dwarf! Who later incarnated as Rama in three forms- Parasurama, Rama and Balarama, as Krishna, and Kalki, to bring dharma to completion! You are now sitting playfully on a swing decorated with red lotus petals, surrounded by hens, peacocks, and graceful swans, and are joyfully enjoying the swing like a little child!. This verse marvelously blends the majesty of the Lord's cosmic Avatars with the intimate tenderness of His childhood pastime as little Krishna. It reflects Periyazhwar's unique Managalsasana bhakti—offering blessings and praises for the Lord, especially as a child whom he sees as both divine and adorable.

### 7. 5.1.5

ThOṭṭam illavaL AthoLLu Odai\*

tuṭavayum kiNarum ivaiyellAm\*

vAttaminri un ponnadik keezhE\*

vaLaippagam vakutthuk koNDirundhEN\*\*

nAttu mANidatthOdu enakku aridhu\*

nacchuvAr palar **Kezhal Onragi**\*

**kottumannkonnda kolkaiyinane\***

kunjaram vizhaak kombositthAne\*\*

தோட்டம் இல்லவள் ஆத்தொழு ஒடை  
துடவையும் கிணறும் இவையெல்லாம்  
வாட்டமின்றி உன் பொன்னடிக் கிழே  
வளைப்பகம் வகுத்துக் கொண்டிருந்தேன்  
நாட்டு மானிடத்தோடு எனக்கு அரிது  
நச்சவார் பலர் கேழுலொன்றாகி



கோட்டு மண் கொண்ட கொள்கையினானே  
குஞ்சரம் விழுக்கொம்பொசித்தானே

I place all my possessions—my wife, my cattle, my waterways, my lands, my wells, and all I hold dear—with full trust beneath Your golden feet, without a shred of doubt. Yet it is hard to face the villagers, for their envy grows because of my abundance. **O Lord, who took the mighty form of the boar, dug deep into the earth to rescue the Earth Goddess**, who shattered the elephant's tusk and overcame it—I humbly seek Your protection and grace.

## 2. Kulasekara Azhwar Perumal Thirumozhi 1 Pasuram 2.3

ERadarththadhum EnamAy nilam kINdadhum\*  
mun irAmanAy mARadarththadhum maNNaLandhadhum\*  
sollip pAdi vaN ponnip pEr\*  
Aru pOl varum kaNNanIr koNdu arangan kOyil thirumuRRam\*  
sERu sey thoNdar sEvadhi chchezhum sERu en sennikku aNivanE\*

ஏறடர்த்ததும் ஏனமாய் நிலம் கீண்டதும்\*  
முன இராமனாய் மாறடர்த்தததும் மண்ணளந்தததும்\*  
சொல்லிப் பாடி வண் பொன்னிப் பேர்\*  
ஆறு போல் வரும் கண்ணனீர் கொண்டு அரங்கன் கோயில் திருமுற்றம்\*  
சேறு செய் தொண்டர் சேவடிச் செழுஞ் சேறு என் சென்னிக்கு அணிவனே\*

Within the sacred precincts of the Srirangam temple, the followers of **Emperuman (Lord Vishnu)** gather in divine ecstasy. They recount the spectacular deeds of the Lord across His several incarnations: the heroic feat of killing the seven bulls to win Nappinnai, the **mighty strength of Varaha as He dug out and uplifted Bhoomi piratti**, the righteous war waged by Rama to



vanquish Ravana, and the cosmic reach of Trivikrama as He measured the worlds with three magnificent steps. Overcome by this remembrance, tears of pure, unadulterated joy flow from their eyes, swelling into a deluge that saturates the courtyard. This holy flood, mingled with the fine dust from their sacred feet, creates a profound, life-giving mud. The ultimate desire of Azhwar is not for heaven or liberation itself, but for the sheer privilege of taking this muddy mass—the sacred residue of their devotion—and reverently applying it upon his own forehead, declaring the supreme importance of serving the Lord's devotees.

### 3. Thirumazhisai Azhwar – Thiruchandhaviruttham – 7 Pasurams

S.No	Pasuram No	Phrase
1	28	Par idandhu
2	37	Enamaya
3	48	adhonRu iDandhu panRiyAy
4	61	naDungga njAlam EnamAy
5	102	panRiyAya
6	114	EnamAy iDandha mUrththi

#### 1. 28

padaiththa pAr idandhu aLandhu uNdu umizhndhu pauva nIr\*  
padaiththu adaiththu adhil kidandhu mun kadaindha peRRiyOy\*\*  
midaitththa mAli mAlimAn vilangu kAlan Ur pugap\*  
padaikkalam viduththa pal padaith thadakkai mAyanE\*\*

படைத்த பார் இடந்து அளந்து உண்டு உமிழ்ந்து பெளவ நீர்\*  
படைத்து அடைத்து அதில் கிடந்து முன்கடைந்த பெற்றியோய்\*\*  
மிடைத்த மாலி மாலிமான் விலங்குக் காலன் ஊர் புகப்\*  
படைக்கலம் விடுத்த பல படைத் தடக் கை மாயனே\*\*



Oh, Mayan, the Wondrous One, whose every action is a testament to Your boundless power! We praise You, whose vast hands hold countless weapons, for You are the origin and end of all existence. You created the ocean, the very foundation for life, and yet, You have always mastered it: You built a dam in its waters as Rama, You reclined upon it as Ranganatha, and You churned its depths as Koorma. Your activities with the Earth are just as marvelous: You created the world, **then dug it out of the deep as Varaha**, measured it with three giant strides as Vamana, held it within Your belly during the cosmic deluge, and graciously emitted it again to begin creation anew. Furthermore, You are the protector of the righteous, having launched Your mighty weapons to send the fierce and angry monsters, Mali and Sumali (or Malivan), to the very city of Yama, the God of Death. There is none whose glorious deeds compare to Yours, O Lord of infinite perfections.

## 2. 37

kAyththa nIL viLangani udhirththu edhirndha pUngurundham\*

sAyththu mA piLandha kaitththa kaNNan enbarAI\*\*

Aychchi pAlai uNdu maNNai uNdu veNNey uNdu pin\*

pEichchi pAlai uNdu **paNdu Or EnamAya vAmanA\*\***

காய்த்த நீள் விளாங்கனி உதிர்த்து எதிர்த்த பூங்குருந்தம்\*

சாய்த்து மாப் பிளந்த கைத்த கண்ணன் என்பரால்\*\*

ஆய்ச்சி பாலை உண்டு மண்ணை உண்டு வெண்ணெய் உண்டு பின்\*.

பேய்ச்சி பாலை உண்டு **பண்டு ஓர் ஏனமாய் வாமனா\*\***

Oh Bhagavan Sri Vamana, You who measured the cosmos! How wondrous are the deeds of Your divine hands! You effortlessly scattered the fruits of the wood-apple tree (vila-kani), demonstrating Your power even in childhood.



You uprooted the beautiful, blossoming kurundham tree, crushing the pride of those who stood against You. When the formidable monster, Kesi, came disguised as a horse, You, with Your sacred hands, tore him apart in two. Wise sages rightly proclaim that these mighty acts were performed with Your own transcendent grace. Yet, these same hands knew gentle service: You drank the milk of the herd-woman Yasodha and savored her butter. You fearlessly drank the poison-laced milk from Poothana's bosom, turning death into liberation. And You are eternal: at the conclusion of a Kalpam, You held the entirety of the Earth within Your divine stomach, only to **incarnate uniquely as the Wild Boar (Varaha) at the dawn of the next creation, lifting the world and restoring all existence.**

### 3. 48

kunRinRu vAnirundhu nIlkadal kidandhu maN\*  
onRu senRadhonRai uNdadhonRidandhu panRiyAy\*\*  
nanRu senRa nALavaRRuL nalluyir padaiththavark(ku)\*  
anRu dhEvamaiththaLiththa Adhi dhEvan allaiyE\*\*

குன்றின்நின்று வானிருந்து நீள்கடல் கிடந்து மண்\*

ஓன்று சென்று அதுவொன்றை உண்டு அதொன்றிடந்து பன்றியாய்\*\*

நன்று சென்ற நாள் அவற்றுள் நல் உயிர் படைத்தவர்க்கு)\*

அன்று தேவ மைத்தளித்த ஆதி தேவன் அல்லையே\*\*

O The Primordial Bhagavan ! Your existence is truly boundless and all-encompassing. You are the One who stood upon the mountain - as Trivikrama, resided in the sky - in Vaikunta, reclined upon the deep, long ocean as Ranganatha/Anathasayana and entered the earth as Vamana/Trivikrama. You have performed the cosmic cycle of absorption and creation:



You swallowed one creation at the time of the deluge and later emitted another to begin anew, **even digging the earth out of the cosmic waters by becoming the Boar (Panriyay) Varaha Avatar**. In those days, when goodness prevailed and the world was well-established, You lovingly created noble souls and, for their sake, You established the celestial beings providing them with all divine sustenance. You are indeed that very Primordial Lord who accomplished all these glorious acts of creation, protection, and salvation!

#### 4. 61

naDandha kAlgaL nondhavO? \* **naDungga njAlam EnamAy** \*

**iDandha mey kulunggavO**? \* vilanggu mAl varaiCh churam \*\*

kaDandha kAl parandha \* kAvirik karaik kuDandhaiyul \*

kiDandhavARu ezhundhirundhu \* pEsu vAzhi kEsanE! \*\*

நடந்த கால்கள் நொந்தவோ? \* நடுங்க ஞாலம் ஏனமாய் \*

இடந்த மெய் குலுங்கவோ? \* விலங்கு மால் வரைச் சுரம்\*

கடந்த கால் பறந்த \* காவிரிக் கரைக் குடந்தையள் \*

கிடந்தவாறு எழுந் திருந்து \* பேசு வாழி கேசனே!\*\*

This Pasuram is a personal prayer by Thirumazhisai Azhwar to Lord Kesava, who is reclining in the temple of Thirukkudandhai (Kumbakonam).

Thirumazhisai pirAn is so consumed by devotion that he worries about the physical fatigue the Lord endured during His past cosmic actions, tenderly asking if His feet became sore from measuring the entire universe as Thrivikrama (crossing vast, mountain-like regions), and if **His body trembled or ached from the violent effort of plunging into the deep ocean to rescue the Earth as the Varaha (Boar)**. Overwhelmed by this concern, the devotee pleads with the Lord to break His serene repose, rise up a little, sit, and mercifully speak to him, thereby assuring Azhwar that He is truly well, and His body has



recovered from those strenuous, world-saving deeds. In response to Azhwar's plea Aravamudhan in Thirukkudandhai can be seen in a partial reclining posture making and attempt to get up.



**Thirukkudandhai Kumbakonam Aravamudhan**

## 5. 102

viLvilAdha kAdhalAI \* viLanggu pAdha pOdhil vaiththu \*  
uLLuvEnadhUna nOy \* ozhikkumA thezhikku nIr \*\*  
paLLi mAya! **panRiyAya** \* **venRi vIra!** kunRinAI \*  
thuLLu nIr varambu seytha \* thOnRa! onRu solliDE  
விள்வில்லாத காதலால் \* விளங்கு பாதப் போதில் வைத்து\*  
உள்ளுவேன்அது ஊன நோய் \* ஒழிக்குமா தெழிக்குநீர் \*\*  
பள்ளி மாய! **பன்றியாய** \* வென்றி வீர! குன்றினால்\*  
துள்ளு நீர் வரம்பு செய்த \* தோன்றல்! ஒன்று சொல்விடே\*\*

**Thirumazhisai Azhwar pleads for final liberation (Moksha).** Addressing the Lord with grand epithets—calling him the Mysterious Reclining One the **Victorious Boar – Varaha Avatar** and the King who built the dam with a mountain. Azhwar first declares his unwavering, inseparable love and affirms



that he has fixed his heart entirely upon Emperuman's shining lotus feet. Having thus surrendered, Azhwar challenges the omnipotent Bhagavan to show His grace. Thirumazhisai Piran asks if HE will sever his connection to his physical body's ailments or worldly affliction as easily as a sin is washed away by a sprinkle of holy water, and demands that the Lord speak a single, reassuring word confirming the timing of his liberation.

## 6. 114

InamAya eTTu nIkki \* Edham inRi mIdhu pOy \*  
vAnam ALa vallaiyEl \* vaNanggi vAzhththu en nenjchamE! \*\*  
njAnamAgi njAyiRAgi \* njAla muRRum Or eyiRRu \*  
**EnamAy iDandha mUrththi** \* endhai pAdham eNNiyE  
எனமாய எட்டு நீக்கி \* ஏதமின்றி மீதே போய் \*வா  
நெம் ஆள வல்லையேல் \* வணக்கி வாழ்த்து என் நெஞ்சமே!\*\*  
ஞானமாகி ஞாயிறாகி \* ஞால முற்றும் ஓர் எயிற்று\*  
எனமாய் இடந்த மூர்த்தி \* எந்தை பாதம் எண்ணியே\*\*

O my **Mind**! If you truly desire to ascend through the path of light and reach the supreme realm of **Parama Padham**, you must first purify yourself by casting away those **eight entities** that act as hurdles, causing spiritual deficiency. To enumerate the entities are :

1. **Avidya (Ignorance):** The fundamental lack of spiritual knowledge—the inability to discern the eternal from the temporary.
2. **Karma (Deeds):** The accumulated baggage of virtue and vice (*punya* and *papa*) resulting from actions, which dictates future births.
3. **Vasana (Impression):** The subtle, ingrained impressions and tendencies toward worldly matters, present since beginningless time.



4. **Ruchi (Attachment):** The strong, continued relish and repeated engagement with trivial worldly pursuits, distracting from the Divine.
5. **Prakruti Sambandham (Connection to Matter):** The fundamental entanglement with and identification of the eternal soul with the perishable **physical form** and the material world.
6. **Adhyathmikam (Self-Generated Suffering):** The three diseases, starting with those caused by the self, arising from one's own **physical and mental faculties**.
7. **Adhi Bhautikam (Suffering from Creation):** The suffering caused by external factors in the world, such as **other living beings** or creations.
8. **Adhi Daivikam (Suffering from the Divine):** The suffering caused by the uncontrollable forces of nature, fate, or the **celestial beings (Devatas)**.

One can achieve this by contemplating and praising the **divine feet of my Swaamy**, the majestic Lord: worship Him as the radiant being who shines like the **Sun**, granting us the ultimate knowledge of the **Atma** and acting as the cause for all sensory perception; and especially praise Him as the powerful, auspicious form who **incarnated as the Wild Boar** (Varaha), plunging into the deluge to dig out the Earth using His unique tusk. By consistently and humbly **bowing down and praising** Him, you shall certainly gain the eternal bliss you seek.

#### Thirumangai Azhwar Periya Thirumozhi - 27 Pasurams

S.No	Pasuram No	Phrase
1	1.1.4	Pandriyai andru param keenda
2	1.4.1	EnamunAgi
3	2.6.3	Enaththin uruvAgi nilamangai ezhil koNdAn
4	3.1.1	EnamathAi
5	3.4.3	varAgam onRAy maNNellAm idandhu eduththu madhangal seydhу



S.No	Pasuram No	Phrase
6	4.4.8	nila madandhai thanai idandhu pulgik kOttidai vaiththu aruLiya engOmAn
7	4.5.6	Kezhal
8	4.6.2	EnamAgi
9	4.7.8	vArAgam adhAgi immaNNai idandhAy
10	4.10.10	paNDu mun EnamAgi anRorugAI pAr idandhu eyiRRinil koNdu
11	5.3.5	EnamAgi anRu iru nilam idandhavan
12	5.4.8	Enam
13	5.6.3	EnAgi ulagidandhu anRu irunilanum peru visumbum thAnAya perumAn
14	6.10.1	kEzhalAy ulagai idandha nambi
15	6.10.2	idandhAn vaiyam kEzhalAgi ulagai
16	7.2.1	EnamumAy
17	7.4.6	paNDu EnamAy ulagai anRu iDandha * paNbALA
18	7.7.4	AdhivarAgam mun AnAy
19	7.8.4	thiruvuruvam panRi Agi
20	7.8.10	Panriyay
21	8.8.3	EnamAy
22	8.8.10	kEzhal
23	9.1.4	panRiyAy anRu pArmagal payalai thlrlththavan
24	9.2.10	kEzhalum
25	9.6.3	kEzhal sengkaN * mAmugil vaNNar
26	11.4.3	Adhi mun Enam Agi araNAya mUrththi
27	11.7.6	EnamAy

### 1. 1.1.4

venRiyE vENdi vIzhporutkirangi\*

vERkaNAr kalaviyE karudhi\*

ninRavA nillA nenjinai udaiyEn\*

enseygEn? neduvisumbaNavum\*\*



panRiyAy anRu pAragangINda\*  
pAzhiyAn AzhiyAn aruLE\*  
nanRu nAnuyya nAn kaNdu koNdEn\*  
nArAyaNA ennum nAmam\*\*

வென்றியே வேண்டி வீழ் பொருட்கு இரங்கி \*  
வேற்கண் ஆர் கலவியே கருதி\*  
நின்றவா நில்லா நெஞ்சினை உடையேன் \*  
என் செய்கேன்? நெடு விசம்பு அணவும்\*\*  
பன்றியாய் அன்று பாரகம் கீண்ட\*  
பாழியான் ஆழியான் அருளே\*  
நன்று நான் உய்ய நான் கண்டு கொண்டேன் \*  
நாராயணா என்றும் நாமம்\*\*

Oh! Bhagavan my a fickle cannot remain steadfast; it constantly wavers, desiring only victory in fleeting matters and clinging to perishable objects. Worse still, my mind dwells obsessively on union with spear-eyed women. In this state, what refuge do I have? But now, through Your boundless grace, I have discovered the perfect means for my survival and salvation! It is the compassion of the mighty Lord, the Azhiyan - Holder of the Disc, who became the great **Boar (PanRiyay Koorma Avatar)** to **dig out the Earth (pAragam kInDa)** and whose height reaches the vast, great heavens To my great fortune and my soul's deliverance, I have found that power vested entirely in the sacred name: **Narayana**.

## 2. 1.4.1

EnamunAgi irunilam idandhu\* anRu iNaiyadi imaiyavar vaNangath\*  
thAnavanAgam tharaNiyil puraLath\* thadanjlai kuniththa en thalaivan\*\*



thEnamar sOlaik kaRpagam payandha\* dheyva nal naRumalar koNarndhu\*  
vAnavar vaNangum gangaiyin karaimEl\* vadhariyAchchirAmaththuLLAnE\*\*

எனமுனாகி இருநிலம் இடந்து \* அன்று இணையடி இமையவர் வணங்கத்\*

தானவனாகம் தரணியில் புரளத் \* தடஞ்சிலை சூனித்த என் தலைவன்\*\*

தேனமர் சோலைக் கற்பகம் பயந்த\* தெய்வ நல் நறுமலர் கொணர்ந்து\*\*

வானவர் வணங்கும் கங்கையின் கரைமேல் \* வதரி ஆச்சிராமத்துள்ளானே\*\*

He who first manifested as the **Boar (EnamuNAgi)**, digging out the great **Earth** from the cosmic waters is is the same Bhagavan who **bent His mighty bow** causing the body of the **demon** Ravana to roll upon the earth, all while the celestial beings bowed at His divine feet. This great Lord, whom the very **DEvas** worship, resides today in **Badrinath!** He dwells there, upon the banks of the **Ganges** where fragrant, sacred flowers—the sweet, divine blossoms borne by the **Kalpaka Vriksham** - celestial wish-yielding tree in the honey-filled groves—are brought and offered by the celestial beings themselves.

### 3. 2.6.3

Enaththin uruvAgi \* nilamanggai ezhil koNDAn \*

vAnaththilavar muRaiyAl \* magizhndhu Eththi valangkoLLa \*\*

kAnaththin kaDalmallaith \* thalasayanaththu uRaiginRa \*

njAnaththin oLi uruvai \* ninaivAr en nAyagarE \*\*

ஏனத்தின் உருவாகி\* நிலமங்கை எழில் கொண்டான் \*

வானத்திலவர் முறையால் \* மகிழ்ந் தேத்தி வலங்கொள்ள\*\*

கானத்தின் கடல்மல்லைத் தலசயனத் துறை கின்ற \*

ஞானத்தின் ஒளி உருவை நினைவார் என் நாயகரே\*\*



My Emperuman is the Lord who joyfully **took the form of the Boar Varaha Avatar** Avatara, when restored the **splendor of Bhoomi Devi thayar (Nilamangai)**. All the celestial beings in the heavens gather in their prescribed order to joyously praise Him and offer their homage by circling Him . That very same Bhagavan who is the embodiment of radiant, transcendent knowledge is now gracefully reclining in the Sleeping Posture within the forest-like, seashore town of Thirukkadalmallai (Mahabalipuram). Those who constantly meditate upon this luminous form of wisdom are the true souls who conquer this world.

#### 4. 3.1.1

**irunthaN mAnilam EnamadhAy \* vaLai maruppinil agaththu oDukki \***

karunthaNmAkaDal kaNthuyinRavan iDam\*kamala nanmalarth thERal arundhi\*\*

innisai muranRu ezhum aLikkulam podhuLi \* ampozhil UDE \*

serundhi nANmalar senRaNaindu uzhi tharu \* thiruvayindhirapuramE

**இருந்தன் மாநிலம் ஏனமதாய் \* வளை மருப்பினில் அகத்து ஒடுக்கி\***

**கருந்தன் மாகடல் கண்துயின்றவன் இடம் \* கமல நன் மலர்த்தேறல் அருந்தி\*\***

**இன்னிசை முரன்று எழும் அளிக்குலம் பொதுளி \* அம்பொழில் ஊடே\***

**செருந்தி நாண்மலர் சென் றணைந்து உழிதரு \* திருவயீந்திர புரமே\*\***

Bhagavan who **reclines peacefully** upon the great, dark, cool ocean is now easily accessible in this sacred shrine! This is the same Supreme Being who, out of mercy, **took the form of the Boar (Enamadhay – Varaha Avatar)** and **held the vast, great, cool Earth** securely within the curve of His mighty tusk . His cherished dwelling is **Thiruvahindrapuram**, a place of exquisite beauty, where swarms of **humming bees** drink the **sweet honey** from the fresh,



splendid **lotus flowers** The bees then rise with a delightful, musical hum, meandering through the beautiful groves to visit the freshly bloomed **Serundhi flowers** a type of fragrant coastal tree.

### 5. 3.4.3

**vaiyaNaindha nudhik kOTTu varAgam onRAy \***

**maNNellAm iDandhu eDuththu madhanggaL seydhу \***

neyyaNaindha thigiriyyinAI vANan thiNthOL \*

nErndhavan thAL aNaikiRpIrl! \*\* neydhalODu

maiyaNaindha kuvaLaigaL tham kaNgaL enRum \*

malark kumudham vAy enRum kaDaisimArgal \*

seyyaNaindu kaLai kaLaiyAdhERum \*

kAzhich slrAma viNNagarE sErminlrE

**வைய நெந்த நுதிக் கோட்டு வராக மொன்றாய் \***

**மண்ணெல்லாம் இடந் தெடுத்து மதம்ங்கள் செய்து \***

**நெய் யணைந்த திகிரி யினால் வாணன் திண்தோள் \***

**நேரந்தவன் தாள் அணைகிற் பீர்! \* நெய்தலோடு\***

**மையணைந்த குவளைகள் தம் கண்கள் என்றும் \***

**மலர்க் குமுதம் வாய் என்றுங் கடைசி மார்கள்\***

**செய்ய ணைந்து களை களையாதேறும் \* காழிச்**

**சீராம விண்ணைகரே சேர்மினீரே\*\***



Oh! Devotee who wish to take refuge at the holy feet of the Lord! He is the one who manifested as the **unique Boar Varaha Avatar** , whose **tusk was tipped with the distressed Earth**. He **dug out and lifted the entire world** and performed mighty deeds to save it. He is also the one who, wielding the **Ghee-anointed discus**, destroyed the **mighty shoulders of Banasura**. If you wish to find solace at the feet of this all-powerful Protector, then go and settle in **Kazhi SriRama Vinnagar** – Seerkazhi near Chidambaram, Tamil Nadu. This sacred place is so fertile that when the **peasant women** (enter the wet fields to weed, the paddy grows so thickly that they do not need to pull the weeds. The black water lilies there are as dark as collyrium and beautiful like their **eyes**, and the blooming kumudham flowers are compared to their beautiful **mouths**.

#### 6. 4.4.8

silambin iDai siRu paral pOl periya mEru \*  
thirukkuLambil kaNakaNappath thiruvAkAram  
kulungga \* **nila maDandhai thanai iDandhu pulgik \***  
**kOTTiDai vaiththu aruLiya engkOmAn kaNDIr \*\***  
ilanggiya nAnmaRai anaiththum anggam ARum \*  
Ezhisaiyum kELvigaLum eNthikku enggum \*  
silambiya naRperum selvam thigazhum nAnggUrth \*  
thiruththeRRiyambalaththu en sengkaNmAlE\*\*  
சிலம்பின் இடை சிறு பரல் போல் பெரிய மேரு \*  
திருக்குளம்பில் கலகலப்பத் திருவாகாரம் \*  
குலுங்க \* நில மடந்தை தனை இடந்து புல்கிக் \*  
**கோட்டை வைத்து அருளிய எங்கோமான் கண்மெர்\*\***  
இலங்கிய நான்மறை அனைத்தும் அங்கம் ஆறும் \*



ஏழிசையும் கேள்விகளும் எண்திக்கு எங்கும்\*  
சிலம்பிய நற்பெருஞ் செல்வம் திகழும் நாங்கூர்த் \*  
திருத்தெற்றியம்பலத்து என் செங்கண்மாலே\*\*

**When Sriman Narayana appeared as the Great Boar, the massive Meru Mountain rattled like tiny pebbles inside an anklet against His divine hooves causing His whole majestic body to tremble with exertion! He is the one who dug out the Earth Goddess Bhooma Devi, tenderly embraced her and then mercifully carried her securely upon His tusk.** This same Lord—the Red-Eyed Bhagavan resides in ThiruththeRRiyambalam in Nangur. This sacred town is radiant with immense, divine wealth and knowledge, where the luster of the Four celebrated Vedas, the Six Vedangas, the Seven Musical Notes, and all sacred teachings constantly resonates throughout the eight directions.

#### 7. 4.5.6

keNDaiyum kuRaLum puLLum \* kEzhalum ariyum mAvum \*  
aNDamum suDarum \* allA ARRAlum Aya endhai \*\*  
oNthiRal thennan Oda \* vaDavarasu OTTam kaNDa \*  
thiNthiRaLALar nAnggUrth \* thirumaNikkUDaththAnE  
கெண்டையும் குறளும் புள்ளும்\* கேழலும் அரியும் மாவும்\*  
அண்டமும் சுடரும்\* அல்லா ஆற்றலும் ஆய எந்தை\*\*  
ஒண் திறல் தென்னன் ஓட\* வட அரசு ஓட்டம் கண்ட\*  
திண் திறல் ஆளர் நாங்கூர்த்\* திருமணிக் கூடத்தானே!\*\*

My compassionate Sarveshwara, who manifested in divine forms as Matsya, Vamana, Hamsa, **Varaha**, and Nrusimha, now graciously resides here, holding within Himself Brahma's vast, oval-shaped universe — with the radiant sun,



the cool moon, and all glorious creations forming His divine enclosure. That supreme Bhagavan, the very refuge of all the worlds, has chosen to dwell in the sacred ThirumanikkUdam of ThirunAngur as Varadaraja Perumal — a holy abode of mighty and learned Brahmanas. The divine strength once made the valiant Pandya ruler of the south retreat in defeat when confronted by the proud Chola kings of the northern lands.

### 8. 4.6.2

**maNNiDandhu Enam Agi** \* mAvali vali tholaippAn \*

viNNavar vENDach senRu \* vELviyil kuRai irandhAy \*\*

thuNNena mARRAr thammaith \* tholaiththavar nAnggai mEya \*

kaNNanE! kAvaLanthaNpADiyAy! \* kaLaikaN nlyE \*\*

மண்ணிடந்து ஏனம் ஆகி \* மாவலி வலி தொலைப்பான்

விண்ணவர் வேண்டச் சென்று \* வேள்வியில் குறை இரந்தாய்

துண்ணென மாற்றார் தம்மைத் \* தொலைத்தவர் நாங்கை மேய

கண்ணனே! காவல் நல் தன் பாடியாய்! \* களைகண் நீயே

O **Kanna** (Krishna), the Lord who graciously resides in Nangai—the town beloved by those devotees who swiftly destroyed their enemies! You are the same **Supreme Being who dug out the Earth after manifesting as the Boar – Varaha Avatar** And You are the one who, to crush the pride and strength of Mahabali Vamana Avatar, went at the request of the Celestials and begged for three paces of land during his great sacrifice! O Lord, who is the Refuge of the cold, protected cowherd village You alone are my final solace and support.



## 9. 4.7.8

vArAgam adhAgi \* immaNNai iDandhAy! \*

nArAyaNaNE! \* nalla vEdhiyar nAnggUr \*\*

slrAr pozhil sUzh \* thiruveLLakkuLaththuL \*

ArAvamudhE! \* aDiyERku aruLAyE

வராகமதாகி \* இம்மாண்ணை யிடந்தாய்! \*

நாராயணனே! \* நல்ல வேதியர் நாங்கூர்

சீரார் பொழில் சூழ் \* திருவெள்ளக் குலத்துள் \*

ஆராவமுதேயே! \* அடியேற்கு அருளாயே

"O **NArAyaNa!** You are the one who manifested as the glorious **Boar – Varaha Avatar** and **dug out this Earth** from the depths of the ocean! You are the **Inexhaustible Ambrosia** the endless nectar that satisfies every soul—and You graciously reside in **Thiruvellakkulam**, a sacred temple town in **Nangur** that is surrounded by flourishing, beautiful groves and is the home of **noble Vedic scholars**. O my Lord NArAyaNa, who dwells in that magnificent abode, **please show Your mercy to this servant of Yours.**

## 10. 4.10.10

paNDu mun EnamAgi anRu orukAI \* pAr iDandhu eyiRRinil koNDu \*

theNthirai varuDap pARkaDal thuyinRa \* thiruveLLiyangkuDiyAnai \*\*

vaNDaRai sOlai manggaiyar thalaivan \* mAnavEl kaliyan vAy oligaL \*

koNDivai pADum thavam uDaiyArgaL \* ALvar ikkurai kaDal ulagE\*\*



பண்டு முன் ஏன மாகி அன்று ஒருகால் \* பார் இடந் தெயிற்றினில் கொண்டு\*

தெண்திரை வரு டப் பாற் கடல் துயின்ற \* திருவெள்ளியங் குடியானை\*\*

வண்டறை சோலை மங்கையர் தலைவன் \* மானவேல் கலியன் வாய் ஒலிகள்\*

கொண் டிவைப் பாடும் தவ முடையார்கள் \* ஆள்வர் இக் குரை கடல் உலகே\*\*

**Bhagavan manifested in the form of a Boar in an ancient time and, on that auspicious day dug out the Earth and held it secure upon His tusk.** He is the very same Lord who reclines in the Milk Ocean where the clear waves gently caress Him. This Lord resides in the sacred town of Thriuvelliyangudi. These sweet words are the devotional utterances composed by Kaliyan - Thirumangai Azhwar, the leader of the people of Mangai, who carries the mighty spear. Those fortunate souls who recite and sing these verses with devotion shall rule this vast, world.

#### 11. 5.3.5

mAnavEl oNkaN maDavaral \* maNmagaL azhungga munnIrP parappil \*

EnamAgi anRu iru nilam iDandhavanE! \* enakku aruL puriyE \*\*

kAna mAmullai kazhaik karumbERi \* veNmRuval seydhу alarginRa \*

thEnin vAy malar murugu ugukkum \* thiruveLLaRai ninRAnE

மானவேல் ஒண்கண் மடவரல் \* மண்மகள் அழுங்க முன்னீர்ப் பரப்பில்

என மாகி அன்று இரு நிலம் இடந்தவனே! \* எனக் கருள் புரியே

கான மாழல்லை கழைக் கரும்பேறி \* வெண்முறுவல் செய்தலர்கின்ற

தேன் இன்வாய் மலர் முருகு உகுக்கும் \* திருவெள்ளறை நின்றானே

"O Lord, who stands eternally in **Thiruvellarai!** You are the one who, in the past, manifested as the **Boar – Varaha Avatar (Enam Agi)**and **dug out the**



great Earth from the vast, surrounding waters. You acted thus as **Your beloved Bhooma Devi** who is as beautiful as a timid girl with bright, spear-like eyes, was distressed and wept in the deep waters of the ocean. O Protector of the Earth, please show Your grace on me. Your holy abode of Thiruvellarai is where the large, wild Jasmine creepers climb the tall sugar canes, appear as if they are offering a sweet, white smile as they blossom, causing their honey-sweet, fragrant flowers to drip nectar.

#### 12. 5.4.8

Enam MIn AmaiyOdu ariyum siRu kuRaLumAyth\*  
thAnumAya tharaNith thalaivan idam enbarAl\*\*  
vAnum maNNum niRaiyap pugundhu Indi vaNangum\* nal  
thEnum pAlum kalandhu annavar sEr thennarangamE\*\*  
எனம் மீன் ஆமையோடு அறியும் சிறு குறளுமாய்\*  
தானுமாயத் தரணித் தலைவனிடம் என்பரால்\*\*  
வானும் மண்ணும் நிறையப் புகுந்தீண்டி வணக்கும்\* நல்  
தேனும் பாலும் கலந்து அன்னவர் சேர்த் தென்னரங்கமே\*

The divine abode of **Srirangam** is that sacred Divya desam where the Nithyasuris from Paramapadham and the samsaris on earth have gathered together in joyous union, filling the entire realm with their presence. It is the blessed place where devotees dwell as one soul — their hearts united in sweetness, like the mingling of honey and milk. This holy kshetra is verily the abode of **SarvEshvara**, the Supreme Lord who incarnated as Chakravarthi Thirumagan Rama—the divine ruler of the earth—and who, out of boundless compassion, had previously taken sacred forms as **MahA Varaha**, Matsya, Koorma, Nrusimha, VAmana, and finally revealed Himself in His fullest, most complete form.



### 13. 5.6.3

EnAgi ulagu iDandhu \* anRu irunilanum peru visumbum \*  
thAnAya perumAnaith \* thannaDiyAr manaththu enRum \*\*  
thEnAgi amudhAgith \* thigazhndhAnai magizhndhu orukAl \*  
AnAyan AnAnaik \* kaNDadhu thennaranggaththE \*\*  
எனாகி உலகிடந்து\* அன்று இருநிலனும் பெரு விசம்பும்\*  
தானாய பெருமானைத்\* தன்னடியார் மனத்து என்றும்\*\*  
தேனாகி அமுதாகி\* திகழ்ந்தானை மகிழ்ந்து ஒருகால் \*  
ஆனாயன் ஆனானைக்\* கண்டது தென்னரங்கத்தே\*\*  
Bhagavan is the Supreme Lord who **became the Boar (Varaha)** and **dug up the Earth**, and who, at the time of cosmic dissolution, became the vast Earth and the great Heavens/Sky Himself. This very Lord, who eternally shines as honey and nectar within the minds of His devotees, the one who joyfully once incarnated as a Cowherd (Krishna)—it is this great Lord that was seen in Southern Arangam (Srirangam). The verse summarizes Lord Ranganatha's all-encompassing nature (as the cosmos itself) and his most famous saving acts (Varaha and Krishna Avatars), linking them to the ultimate experience of the Divine received by Thiruppanazhwar at Srirangam.

### 14. 6.10.1

kiDandha nambi kuDandhai mEvik \* kEzhalAy ulagai  
iDandha nambi \* enggaL nambi \* eRinjar araN azhiya \*\*  
kaDandha nambi kaDiyAr ilanggai \* ulagai IraDiyAl \*  
naDandha nambi nAmam sollil \* namO nArAyaNamE\*\*  
கிடந்த நம்பி குடந்தை மேவிக் \* கேழலாய் உலகை  
இடந்த நம்பி \* எங்கள் நம்பி \* ஏறிஞர் அரண் அழிய \*\*



கடந்த நம்பி கடியார் இலங்கை \* உலகை ஈரடியால் \*

நடந்த நம்பி நாமம் சொல்லில் \* நமோ நாராயணமே\*\*

This Pasuram is addressed to the Supreme Sriman Narayana residing in Thirukkudandhai (Kumbakonam) as Aravamudhan. Azhwar praises the **Nambi (Perfect Being)** who is **reclining in Thirukkudandhai**, who once **became the Boar – Varaha Avatar and dug up the Earth**, and who is **our own beloved Nambi**. He is the same **Emperuman** who **defeated the foes** and destroyed their strongholds, who vanquished those guarding the fierce Lanka, and who **measured the universe with His two strides**. Azhwar concludes by proclaiming that **if one utters the name of this great Nambi, that name is "Namo NArAyaNamE"** (Obeisance to Narayana), thereby asserting that the utterance of the sacred eight-syllable mantra is the essence of all the Lord's glorious deeds and the sure path to salvation.

### 15. 6.10.2

viDam thAn uDaiya aravam veruvach \* seruvil muna nAL \*

mun thaDanthAmarai nlrp poygai pukku \* mikka thADALan \*\*

iDandhAn vaiyam kEzhal Agi \* ulagai IraDiyAI \*

naDandhAnuDaiya nAmam solil \* "namO nArAyaNamE"\*

விடம் தான் உடைய அரவம் வெருவச் \* செருவில் முன நாள் \*

முன் தடம் தாமரை நீர்ப் பொய்கை புக்கு \* மிக்க தாடாளன்\*\*

இடந்தான் வையம் கேழல் ஆகி \* உலகை ஈரடியால் \*

நடந்தானுடைய நாமம் சொல்லில் \* "நமோ நாராயணமே"

The Supreme Emperuman, Sriman Narayana's powerful and gracious deeds.

The Lord is described as the mighty one who, on a previous day, **entered the**



large lotus pond and, with **exceedingly strong feet**, quelled the **poisonous serpent** until it was terrified and defeated. He is also the one who, **taking the form of a Boar (Kezhal – Varaha Avatar)**, **dug up the Earth**, and the one who **measured the whole world with just two strides**. Azhwar firmly declares that the name of this all-powerful and compassionate Lord, whose actions span from suppressing minor demons to saving the cosmos, is none other than "**NamO NarayaName**" (Obeisance to Narayana).

#### 16.7.2.1

puLLAy EnamumAyp pugundhu \* ennai uLLam koNDa kaLvA!  
enRalum \* en kaNgaL nlrgaL sOrtharumAl \*\* uLLE  
ninRu urugi \* nenjcham unnai uLLiyakkAl \*  
naLLEn unnai allAl \* naRaiyUr ninRa namblyO!  
புள்ளாய் ஏனமுமாய்ப் புகுந்து \* என்னை உள்ளம் கொண்ட கள்வா!  
என்றலும் \* என் கண்கள் நீர்கள் சோர் தருமால் உள்ளே  
நின்று உருகி \* நெஞ்சம் உன்னை உள்ளியக்கால் \*  
நள்ளேன் உன்னை அல்லால் \* நறையூர் நின்ற நம்பீயோ!

Azhwar addresses the Lord of Thirunaraiyur (Naraiyur) with intense, loving devotion, praising Him as the one who **assumed the forms of Garuda** and the **Boar (Enam Varaha Avatar)**, and who, having thus **entered the world**, deceitfully **stole Azhwar's heart**. When Azhwar calls out, "Oh Thief who stole my heart!", his eyes well up and shed tears profusely. He continues that when his heart melts within and contemplates the Lord's form, he will not associate with anyone other than You, Nambi (Perfect Being) who stands eternally in Naraiyur! This verse beautifully captures the extreme emotional state of a



devotee whose love for the Lord manifests in tears and a complete refusal to acknowledge any other refuge.

#### 17.7.4.6

**paNDu EnamAy ulagai anRu iDandha \***

**paNbALA enRu ninRu \***

thoNDAnEn thiruvaDiyE thuNai allAI \*

thuNai ilEn solluginREn \*\*

vaNDEndhum malarp puRavil \*vaNsERai

emperumAn aDiyAr thammai \*

kaNDEnukku idhu kANIr \* en nenjchum

kaN iNaiyum kaLikkumARE \*\*

**பண்டு ஏன்மாய் உலகை அன்று இடந்த\***

**பண்பாளா என்று நின்று\***

தொண்டானேன் திருவடியே துணை அல்லால்\*

துணை இலேன் சொல்லுகின்றேன்\*\*

வண்டு ஏந்தும் மலர்ப்புறவில் வண் சேறை\*

எம்பெருமான் அடியார் தம்மை \*

கண்டேனுக்கு இது காணீர் என் நெஞ்சும் \*

கண் இணையும் களிக்குமாறே\*\*

Thirumangai Azhwar in this Pasuram centers on the twin pillars of Vaishnava theology: absolute surrender and the exaltation of devotees. The poet, Thirumangai Azhwar, first declares his complete dependence on the lotus feet



of Emperuman, praising Him as the supreme compassionate protector who once rescued the world in the form of the **White Boar -Varaha Avatar**, affirming, "I have no refuge other than Your divine feet." Having established the Lord as his sole support, Azhwar then pivots his words expressing his profound spiritual ecstasy, stating that upon seeing the devotees of the Lord residing in the bountiful groves of Thiru Cherai, his heart and both his eyes are overcome with overflowing joy, illustrating that the association and reverence of God's devotees - Bhagavata Seshathvam, is the highest and most immediate source of bliss for a true servant.

#### 18. 7.7.4

paranE! panjchavan pauzhiyan chOzhan \*

pAr mannar mannar thAm paNindhu Eththum

varanE! \* mAdhavanE! madhusUdhA! \*

maRROr nalthuNai nin alAl ilEn kAN \*\*

naranE! nAraNanE! thirunaRaiyUr

nambI! \* emperumAn! umbar ALum

aranE! \* **AdhivarAgam mun AnAy!** \*

azhundhUr mEl thisai ninRa ammAnE!

பரனே! பாண்டவன் பெளமியன் சோழன்\*

பார் மன்னர் மன்னர் தாம் பணிந்து\*

ஏத்தும் வரனே! மாதவனே! மதுகுதா!

மற்றோர் நல் துணை நின் அலால் இலேன் காண்

நரனே! நாரணனே! திருநறையூர்



நம்பீ! எம் பெருமான்! உம்பர் ஆனநம்

அரனே! ஆகி வராகம் முன் ஆனாய்!

அழுந்தூர் மேல் திசை நின்ற அம்மானே!

Azhwar appeals to Emperuman by calling upon His various glorious names and forms—Supreme Being, Madhava, Madhusudha, Nara-Narayana, and the **Adhi Varaha (ancient Boar) who rescued the Earth**. He praises the Lord's universal sovereignty, noting that even the greatest kings - Pandya, Chera, ChoLa, and others bow before Him. Amidst all these praises, the core plea is one of complete surrender: "Know that I have no other good refuge besides You." The verse concludes by identifying the Lord with the deity standing at Thirunaraiyur and Azhundhur (facing west), thus bringing the transcendent Lord close to the devotee in specific sacred places.

#### 19. 7.8.4

silambu mudhal kalan aNindhOr sengkaN kunRam \*

thigazhndhadhu enath thiru uruvam panRi Agi \*

ilanggu puvi maDandhai thanai iDandhu pulgi \*

eyiRRiDai vaiththu aruLiya em Isan kANmin \*\*

pulambu siRai vaNDolippap pUgam thokka \*

pozhilgaL thoRum kuyil kUva mayilgaL Ala \*

alambu thiraip punal puDai sUzhndhu azhagAr selvaththu \*

aNi azhundhUr ninRugandha amarar kOvE \*\*

சிலம்பு முதல் கலன் அனிந்தோர் செங்கண் குன்றம்\*

திகழ்ந்தது ஏனத் திரு உருவம் பன்றி ஆகி\*

இலங்கு புவி மடந்தைத்தனை இடந்து புல்கி\*



எயிற்றிடை வைத்து அருளிய எம் ஈசன் காண்மின்\*\*

புலம்பு சிறை வண்டொலிப்பப் பூகம் தொக்க\*  
பொழில்கள் தொறும் குயில் கூவ மயில்கள் ஆட\*

அலம்பு திரைப்புனல் புடை சூழ்ந்து அழகார் செல்வத்து\*\*

அனி அழுந்தார் நின்று உகந்த அமரர் கோவே\*\*

Azhwar invokes the **Varaha Avatar -Boar Incarnation** again, describing the Lord's transcendent form as the Red-Eyed Hill -Tirumala/Venkata itself, which took the form of a Boar. This Boar lovingly rescued the Earth Goddess by digging her out of the deep water, embracing her, and holding her safely on His tusk. Azhwar asks all to "Behold our Lord" who performed this act of supreme protection. He then identifies this same merciful Lord as the King of the Celestials who dwells contentedly in Azhundhur, a beautiful place rich with groves where bees hum, cuckoos sing, and peacocks dance, surrounded by water.

#### 20. 7.8.10

panRiyAy mInAgi ariyAyp \* pAraip

paDaiththuk kAththu uNDumizhndha paraman thannai \*

anRu amararkku adhipadhiyum ayanum sEyum \*

aDi paNiya aNi azhundhUr ninRa kOvai \*\*

kanRi neDuvEl valavan Ali nADan \*

kalikanRi oli seidha inbappADal \*

onRinoDu nAnkum Oraindhum vallAr \*

olikaDal sUzh ulagALum umbar thAmE

பன்றியாய் மீனாகி அரியாய்ப்\* பாரைப்

படைத்துக்காத்து உண்டுமிழுந்த பரமன் தன்னை\*\*



அன்று அமரர்க் கதிபதியும் அயனும் சேயும் \*  
அடிபணிய அனியமுந்தார் நின்ற கோவை\*\*  
கன்றிநெடு வேல்வலவன் ஆலி நாடன் \*  
கலிகன்றி யொலிசெய்த இன்பப்பாடல்\*  
ஒன்றினொடு நான்கும் ஒரைந்தும் வல்லார் \*  
ஒலிகடல் சூழ் உலகாளும் உம்பர் தாமே\*\*

He, the Emperuman - Paraman, once **assumed the form of a boar -VarAha**, then as a fish (Matsya), and later as a lion (Nrusimha) — creating, protecting, swallowing, and then releasing the worlds from His own divine being. He is the Lord of the immortals - Devas and even Brahma, their chief, bows down at His holy feet. That radiant Lord Sriman Narayana now stands majestically in the beautiful kshetram Thiruazhundhur (Azhundhur) as Devadirajan Moolavar and Amaruviyappan – **Uthsavar**.

### 21. 8.8.3

pArAr aLavum mudhu munnIr \*  
parandha kAlam \* **vaLai maruppil**  
**ErAr uruvaththu EnamAy \***  
**eDuththa ARRai ammAnai \*\***  
kUrAr Aral irai karudhik \*  
kurugu pAyak kayal iriyum \*  
kArAr puRavil kaNNapuraththu \*  
aDiyEn kaNDu koNDEnE\*\*  
பாரார் அளவும் முது முன்னீர்\*  
பரந்த காலம்\* வளை மருப்பில்



ஏரார் உருவத்து ஏன்மாய் \*\*

எடுத்த ஆற்றல் அம்மானை\*

கூரார் ஆரல் இரை கருதி \*

குறுகு பாயக் கயல் இரியும் \*

கார் ஆர் புறவில் கண்ணபுரத்து\*

அடியேன் கண்டு கொண்டே ணே\*\*

Azhwar praises the supreme power and grace of the Lord, who, in the form of the **Boar -Varaha**, lifted the Earth from the widespread, ancient ocean using His curved tusk. Azhwar identifies this powerful, merciful Master as the deity residing in Thirukkannapuram, a Divya Desam known for its verdant, rain-soaked groves. The latter half paints a vivid, natural scene of the lush environment, where herons hunt sharp-spined fish and carp scatter, symbolizing the vibrant sanctity of the place where Azhwar has " beheld Him" and attained realization.

## 22. 8.8.10

miNODu Amai kEzhal ari kuRaLay \*

munnum irAmanAyth thAnAy \*

pinnum irAmanAyth thAmOdharanAyk

kaRkiyum AnAn thannai \*\*

kaNNapuraththu aDiyan \*

kaliyan oli seydhā \*

thEnAr insol thamizh mAlai \*

seppap pAvam nillAvE



மீனாடு ஆமை கேழல் அரி குறளாய்ப்ப\*

முன்னும் இராமனாய்த் தானாய்\*

பின்னும் இராமனாய்த் தாமோதரன் ஆய்க்க\*

கற்கியும் ஆனான் தன்னை\*

கண்ணபுரத்து அடியான் கலியன் ஒலி செய்த\*

தேன் ஆர் இன்சொல் தமிழ் மாலை \*

செப்பப் பாவம் நில்லாவே\*

Behold the Supreme Sriman Narayana , who willingly took form as the Fish (Matsya), the Tortoise (Koorma), the **Boar (Kezhal/Varaha)**, the Man-Lion (Hari/Nrusimha), and the Dwarf (Kural/Vamana). He then appeared first as Rama Parasurama, followed by Himself becoming the next Rama Dasarathi Rama, Bala Rama and then the beloved Damodara Krishna. Finally, He is the One who will also become the Kalki Avatara. This Lord, whose infinite forms are celebrated, is enshrined in Thirukkannapuram. The devotee of this shrine, Kaliyan (Thirumangai Azhwar), has composed this Tamil garland—a sweet garland of words dripping with the essence of devotion. If one recites or renders this glorious composition, all their sins shall utterly vanish and cease to exist.

#### 23. 9.1.4

venRi sEr thiNmai vilanggal mAmEni \*

veL eyiRRu oL erith thaRu kaN \*

**panRiyAy anRu pArmagaL payalai**

**thIrththavan** \* panjchavar pAgn \*\*

onRaIA uruvaththu ulappil palkAlaththu \*



uyar koDi oLi vaLar madhiyam \*

senRu sEr sennich sigara nanmADath \*

thirukkaNNangguDiyuL ninRAnE\*\*

வென்றி சேர் திண்மை விலங்கல் மாமேனி\*

வெள் எயிற்று ஒள் ஏரித் தரு கண்\*

பன்றியாய் அன்று பார்மகள் பயலை

தீர்த்தவன்\* பஞ்சவர் பாகன்\*\*

ஒன்றலா உருவத்து உலப்ப இல் பன் காலத்து\*

உயர் கொடி ஒளி வளர் மதியம்\*

சென்று சேர் சென்னிச் சிகர நன் மாடத்\*

திருக்கண்ணங்குடியுள் நின்றானே\*\*

Thirumangai Azhwar combines two great acts of divine mercy and power: the **Varaha Avatar** and the **Krishna Avatar**. He first describes the **Lord as the powerful, mountain-like Boar with fiery eyes and white tusks who rescued Goddess Bhooma Devi, thereby removing her sorrow**. He immediately connects this cosmic savior to the intimate, historical savior, referring to him as the charioteer of the Pandavas - Krishna/Arjuna's charioteer. This omnipotent and omnipresent Lord, whose forms and acts span countless ages, has graciously chosen to reside in Thirukannangudi, a beautiful place known for its towering, sky-scraping mansions where the moon rests upon the banners.

#### 24. 9.2.10

annamum kEzhalum mlnum Aya \*

Adhiyai nAgai azhagiyArai \*

kanni nanmAmadhiL manggai vEndhan \*



kAmaru slrk kalikanRi \*\* kunRA  
innisaiyAl sonna senjchol mAlai \*  
Ezhum iraNDum oronRum vallAr \*  
mannavarAy ulagANDu \* mINDum  
vAnavarAy magizhvu eydhuvarE

அன்னமும் கேழலும் மீனும் ஆய \*  
ஆதியை நாகை அழகியாரை \*  
கன்னி நன்மாமதிள் மங்கை வேந்தன் \*  
காமரு சீர்க்கலி கன்றி\*\* குன்றா  
இன்னிசையால் சொன்ன செஞ்சொல் மாலை \*  
ஏழும் இரண்டும் ஒரொன்றும்வல்லார்\*  
மன்னவராய் உலகாண்டு\* மீண்டும்  
வானவராய் மகிழ்வு எய்துவரே\*\*

He who once took the forms of swan, **boar - Varaha Avatar**, and fish,  
the Primordial Lord who rests upon the serpent couch beside Sri  
MahAlakshmi, is praised here by Thirumangai AzhwAr, the radiant king of  
Thirumangai, in sweet, unending verses filled with melody and devotion. Those  
who learn and recite even one among these sacred Pasurams will first reign  
over this earth in glory —and, when their earthly duty ends, they will ascend to  
the heavens to enjoy eternal bliss.

### 25. 9.6.3

vAzhak kaNDOm \* vandhu kANmin thoNDIrgAL! \*  
**kEzhal** sengkaN \* mAmugil vaNNar maruvum Ur \*\*  
Ezhaich sengkAI \* in thuNai nAraikku irai thEDi \*



kUzhaip pArvaik \* kAr vayal mEyum kuRungguDiyE\*\*

வாழக் கண்டோம்\* வந்து காண்மின் தொண்டர்காள்!\*

கேழல் செங்கண்\* மாழில் வண்ணர் மருவும் ஊர்\*

எழை செங்கால்\* இன்துணை நாரைக்கு இரை தேடி\*

குழைப் பார்வைக்\* கார் வயல் மேயும் குறுங்குடியே\*

Azhwar joyfully announces to all devotees: "We have found the way to live!" and urges them to come and see it. This path to eternal living is realized by witnessing the beauty of Thirukkurungudi, the town where the Lord resides. He describes the Lord as having the glorious complexion of a dark cloud and the powerful **red eyes of the Boar (Kezhal Sengkan)** Varaha Avatar. The sanctity of the place is further illustrated by its natural beauty: the red-legged herons show compassion by diligently seeking food for their mates, and the fish swim through the rich, rain-fed paddy fields. Thus, the place where the compassionate Lord resides is filled with compassion, beauty, and prosperity, offering the path to salvation.

#### 26. 11.4.3

thIdhaRu thinggal pongu suDar umbar

umbar \* ulagu EzhinODum uDanE \*

mAdhira maN sumandha vaDa kunRu

ninRa \* malai ARum Ezhu kaDalum \*\*

pAdhamar sUzh kuLambin aga maNDalaththin \*

oru pAl oDungga vaLar sEr \*

Adhi mun **Enam Agi araNAya**



mUrththi \* adhu nammai ALum arasE \*\*

தீது அறு திங்கள் பொங்கு சுடர் உம்பர்

உம்பர்\* உலக ஏழினோடும் உடனே \*

மா திர மண் சுமந்த வட குன்று

நின்ற\* மலை ஆறும் ஏழு கடலும்\*\*

பாதமர் சூழ் குளம் பின் அக மண்டலத்தின்\*

ஒரு பால் ஒடுங்க வளர் சேர்\*

ஆதி முன் ஏனம் ஆகி அரணாய

மூர்த்தி\* அது நம்மை ஆனும் அரசே\*\*

This Pasuram extols **the cosmic magnitude and protective grace of the Lord in His Varaha - Boar Avatar**. Thirumangai Azhwar describes the incredible scale of this incarnation: the entire universe, including the **Sun, Moon, the seven worlds, the great northern mountain (Meru), the six other mountains, and the seven seas**, was so insignificant in comparison to the Boar's size that it all fit within one small section of the mud surrounding His feet (specifically, the inner circle of the mud in which His foot was planted) as He grew. Azhwar identifies this gigantic, **Primordial Being (Adhi)**, who became the **Boar** and acted as the **protector** of the cosmos, as **the very King who rules over us** emphasizing His absolute sovereignty and personal connection to the devotee.

#### 27.11.7.6

kaLLAr thuzhAyum \* kaNavalarum kUviLaiyum \*

muLLAr muLariyum \* Ambalum mun kaNDakkAI \*\*

puLLAy Or **EnamAyp** \* **pukkiDandhAn** pon aDikku enRu \*

uLLAdhAr uLLaththai \* uLLamAk koLLOmE \*\*



கள்ளார் துழாயும்\* கணவலரும் கூவிளையும்\*

முள்ளார் முளரியும்\* ஆம்பலும் முன் கண்டக்கால்\*

புள்ளாய் ஓர் ஏன்மாய்\* புக்கிடந்தான் பொன் அடிக்கு என்று\*

உள்ளாதார் உள்ளத்தை\* உள்ளமாகக் கொள்ளோமே\*\*

Thirumangai Azhwar asserts that the mere sight of beautiful, common flowers (Tulasi, KaNaval, Lotus, Lily) should instantly trigger the thought of the Lord's **golden feet**. The Lord is referenced here through two powerful avatars: as **GaruDa** (who bears Him like a bird) and as the **Boar - Varaha who dug up the earth**. The final two lines deliver a powerful, definitive statement: Azhwar will not consider the minds of those who fail to connect the beauty of creation with the Lord's feet to be proper minds or worthy of regard. It is a passionate call to recognize the divine presence in all beauty and to dedicate one's inner consciousness exclusively to the Lord.

## 7. Thirumangai Azhwar Thirukkurunthandakam 1 Pasuram - 4

kETka yAn uRRadhuNDu \* kEzhalAy ulagam koNDa \*

pUk kezhu vaNNaNaraip \* pOdharak kanavil kaNDu \*\*

vAkkinAl karumam thannAl \* manaththinAl siraththai thannAl \*

vETkai mIdhUra vAnggi \* vizhungginERku iniyavARE

கேட்க யான் உற்றுண்டு\* கேழலாய் உலகம் கொண்ட\*

பூக் கெழு வண்ணனாரைப்\* போதரக் கனவில் கண்டு\*

வாக்கினால் கருமம் தன்னால் \* மனத்தினால் சிரத்தை தன்னால்\*

வேட்கை மீதார வாங்கி\* விழுங்கினேற்கு இனியவாறே\*

Thirumangai Mannan sings about his own profound **mystical experience**. He recounts how he saw the **Lord—the powerful Varaha who reclaimed the**



earth and possesses a beautiful, flower-like form—approach him in a dream.

Overwhelmed by intense longing and devotion, Azhwar describes a spiritual act of consumption: using his entire being (speech, action, and mind filled with fervor, he "pulled in and swallowed" the Lord. This act is a metaphor for the total assimilation of the divine within the self. The experience was so sweet and blissful that he declares it is something extraordinary and "**worth hearing.**" It vividly captures the Vaishnava concept of the intense, consuming love -parama bhakti for God.

## 8. Poigai Azhwar – Mudhal Thiruvandhadhi 6 Pasurams

S.No	Pasuram No	Phrase
1	9	Enamai
2	12	Enamai nindra
3	25	kezhalay
4	39	Idandhadhu Bhumi
5	84	Varaha
6	91	Enaththu uruvay

### 1. 9

pOr kOTTOr EnamAyp \* pukku iDandhAykku \* anRu un  
oru kOTTin mEl kiDandhadhanRE \*\* viri thOTTa  
sEvaDiyai nITTith \* thisai naDungga viN thuLangga \*  
mA vaDivil nl aLandha maN \*\*

போர் கோட்டோர் ஏன்மாய்\*புக்கு இடந்தாய்க்கு\* அன்று உன்  
ஒரு கோட்டின் மேல் கிடந்ததன்றே\*\*விரி தோட்டு  
சேவடியை நீட்டித்\* திசை நடுங்க விண் துளங்க\*  
மா வடிவில் நீ அளந்த மண்\*\*



Poigai Azhwar's, this Pasuram is a profound contemplation on the Lord's dual capacity for **immeasurable cosmic power and intimate, compassionate protection**. Azhwar raises a rhetorical question, marveling at the fact that the entire **Earth** which the Lord later measured and encompassed with just **one step** in His expansive vast **Trivikrama** form, causing the **directions and heavens to tremble**—is the **very same Earth** that He had previously held so gently and securely, resting upon the **single tusk** of His mighty **Boar - Varaha** form. This comparison highlights the central theological message: the Lord is simultaneously **transcendent** (vast, measuring the cosmos) and **immanent/accessible** (cradling the Earth with care), demonstrating that the ultimate refuge is found in both the terrifying power and the tender grace of the same Supreme Being.

## 2. 12

sevi vAy kaN mUkku \* uDal enRu aimpuulanum \* senthi

puvi kAI \* nlr viN bUtham aindhum \*\* aviyAdha

njAnamum vELviyum \* nal aRamum enbarE \*

**EnamAy ninRARKu iyalbu\*\***

செவி வாய் கண் முக்கு\* உடல் என்று ஜம்புலனும்\* செந்தி

புவி கால்\* நீர் விண் பூதம் ஜந்தும்\*\* அவியாத

ஞானமும் வேள்வியும்\* நல் அறமும் என்பரே\*

**என்மாய் நின்றாற்கு இயல்பு\*\***

This Pasuram articulates the abysmal truth that the essential nature of the **Lord, who took the form of the Boar - Varaha, is the totality of existence itself**. He is not merely the protector who rescued the Earth, but the **Immanent Reality (Antharyami)** that constitutes all things. Specifically, the



Lord is identified as the source and substance of the three realms of reality: the **Subjective World** -the **five senses (indriyas)**: ear, mouth, eye, nose, and body/touch, the **Objective World**, the **five great elements (5 bhoothas)** : fire, earth, air, water, and space, and the **Spiritual World** undying knowledge, **Vedic rituals**, and all **good virtues**. Thus, the **mighty Varaha** who stands as our **King is the very foundation and soul of the physical cosmos, inner consciousness, and ethical practice.**

3. 25

urai mEl koNDu \* en uLLam OvAdhu \* eppOdhum

varai mEl \* maradhagamE pOla \*\* thirai mEl

kiDandhAnaik \* kINDAnai \* **kEzhalAyp bUmi**

**iDandhAnai** Eththi ezhum

உரை மேல் கொண்டு\* என் உள்ளம் ஒவாது\* எப்போதும்

வரை மேல்\* மரதகமே போல\*\* திரை மேல்

கிடந்தானைக் \* கீண்டானைக் \* கேழலாய்ப் பூமி

**இடந்தானை ஏத்தி எழும்\*\***

This Pasuram is a declaration of Azhwar's **unwavering, persistent devotion** to the Emperuman, whom he compares to a magnificent **Emerald resting upon a mountain** – like the beautiful, dark-hued Lord against a stable, cosmic backdrop. Azhwar asserts that his **heart and tongue never cease** to praise this Lord, and through this constant praise, he seeks spiritual ascent. He glorifies the Lord by referencing three major acts of divine power and mercy: His eternal posture **resting upon the waves**; His act of destroying the evil demon (referencing the **Nrusimha** or **Varaha** slaying of HiraNyaksha; and explicitly His role as the **Boar (Kezhalay – Varaha Avatar) who dug up the Earth**. This



intense focus on the Lord's protective and beautiful forms is the guaranteed path to salvation.

#### 4. 39

iDandhadhu bUmi \* eDuththadhu kunRam \*

kaDandhadhu kanjchanai mun anjcha \*\* kiDandhadhuvum

nIr Odha mAkaDaiE \* ninRahuvum vEngkaDamE \*

pEr Odha vaNNar peridhu

**இடந்தது பூமி\*** எடுத்தது குன்றம்\*

கடந்தது கஞ்சனை முன் அஞ்ச\*\* கிடந்ததும்

நீர் ஓத மாகடலே\* நின்றதும் வேங்கடமே\*

பேர் ஓத வண்ணர் பெரிது\*\*

Poigai Azhwar beautifully verse summarizes the core acts and resting places of the Lord, who is the great **Dark-Hued One like the vast Ocean**. Azhwar states that what the Lord **dug up (iDandhadhu) was the Earth (Bhoomi)** references to the **Varaha Avatar**, what He lifted was the mountain-referencing the Krishna Avatar lifting Govardhana Giri, and whom He crossed or defeated was Kamsa who was terrified before Him. His resting place is the water-laden, great ocean, and His place where he is standing is Venkatam -Tirumala. These magnificent acts of rescue, protection, and omnipresence define the greatness of the Lord. The verse effectively maps the transcendental, historical, and sacred geographies of the divine.

#### 5. 84

pirAn! un perumai \* piRar Ar aRivAr? \* urAy

ulagaLandha njAnRu \*\* - **varAgaththu**



eyiRRaLavu \* pOdhA ARu en kO? \* endhai

aDikkaLavu pOndha paDi\*\*

பிரான்! உன் பெருமை\* பிறர் ஆர் அறிவார்ஜு?\* உராய்

உலகளந்த ஞான்று\*\* வராகத்து

எயிற்றளவு\* போதா ஆறு என் கொலோ?\* எந்தை

அடிக்களவு போந்த படி\*\*

O My Emperuman Who else can know Your greatness Azhwar asks this question in sheer astonishment after meditating upon two of the Lord's most immense cosmic forms: the Trivikrama (Vamana) and the Varaha (**Boar**) Avatars. **He marvels that the entire earth that was measured by Your foot when You grew to span the universe, was not enough to fit upon the tusk of the Varaha!. The Varaha bore the Earth easily on a single tusk**, yet that same Earth contained the enormous footprint of the Trivikrama. The core of the verse is the paradox: the Earth, which was held effortlessly on the small tip of the Boar's tusk, was also simultaneously the recipient of the Trivikrama's immeasurable, all-encompassing step. Azhwar concludes by wondering at the mysterious way the measure of my Father's foot encompassed such a vast yet containable entity. This paradox emphasizes that the Lord's majesty and power defy human logic and scale.

6. 91

Unak kurambaiyin \* uL pukku iruL nlkki \*

njAnach chuDar koLli nAL thORum \*\* **Enaththu**

**uruvAy ulagu iDandha \* UzhiyAn pAdham \***

maruvAdhArkku uNDAmO vAn?\*\*

உனக் குறும்பையின்\* உள் புக்கு இருள் நீக்கி\*



நானச் சுடர் கொள்கூட நாள்தோறும்\*\* ஏனத்து

உருவாய்ச் உலகு இடந்த\* ஊழியான் பாதம்\*

மருவாதார்க்கு உண்டாமோ வான் \*\*

Azhwar begins by describing the necessary spiritual inner work: entering the "**unctuous hut/cottage**" a metaphor for the **body** which is seen as perishable flesh and **removing the darkness** of ignorance and attachment. This is achieved by daily igniting the "**flame of knowledge**" within. This practice leads one to the **feet** of the **Lord of the Ages**, who took the form of the **Boar and dug up the world**. The final question is then posed: "**Will Vaikuntha be attained by those who do not attach themselves to those - Varaha's feet?**" The implied answer is a resounding no; the grace of the Lord, symbolized by the saving act of the Varaha, is the **sole gateway** to eternal bliss.

## 7. Bhoothathazhwar – Irandam 2<sup>nd</sup> Thiruvandhadhi 1 Pasuram

### 1. 31

pirAn enRu nALum \* perum pulari enRum \*

kurA naRsezhum pOdhu koNDu \*\* - **varAgaththu**

**aNi uruvan** \* pAdham paNiyum avar kaNDIr \*

maNi uruvam kANbAr magizhndhu

பிரான் என்று நானும்\* பெரும் புலரி என்றும்\*

குரா நறுஞ் செழும் போது கொண்டு\*\* வராகத்து

**அணி உருவன்\*** பாதம் பணியும் அவர் கண்மேர்\*

மணி உருவம் காண்பார் மகிழ்ந்து\*\*



Bhoothathazhwar this Pasuram identifies the characteristics of a true worshipper and the ultimate reward they achieve. Azhwar states that those who daily and during the "great dawn" - auspicious time for worship, declare Him as their Bhagavan and offer beautiful, fragrant 'Kura' flowers , are the faithful. **Their specific focus of worship is the beautiful form of the Lord in His Varaha Avatar- the Boar and His divine feet.** Azhwar guarantees that those people will ultimately behold with great joy the Lord's blue jewel-like form - meaning, they will attain the sight of the Emperuman's supreme, radiant form in Sri Vaikuntam. **The verse thus links continuous, dedicated worship of the Varaha form with the guaranteed bliss of spiritual liberation.**

## 8. Peyazhwar - Moondram Thiruvandhadhi 2 Pasurams

S.No	Pasuram No	Phrase
1	45	mEl oru nAL maN kOTTuk koNDAn
2	54	Kezhalai

### 1. 45

purindhu madha vEzham \* mAp piDiyODu UDi \*  
thirindhu sinaththAl porudhu \*\* - virindha slr  
veNkOTTu \* muththu udhirkkum vEngkaDamE \* **mEl oru nAL**

**maN kOTTuk koNDAn malai**

புரிந்து மத வேழம்\* மா பிடியோடு ஊடி\*

திரிந்து சினத்தால் பொருது\*\* விரிந்த சீர்

வெண் கோட்டு\* முத்து உதிர்க்கும் வேங்கடமே\* மேல் ஒரு நாள்

மண் கோட்டுக் கொண்டான் மலை\*\*



In this Pasuram Peyazhwar first paints a vivid natural scene: on the mountain, a musth elephant that has become enraged quarreling with its mate, turns away and fights in its fury. In the struggle, its broad-tusked, white tusks strike trees, causing them to shatter and scatter pearls. This mountain, adorned with such expansive splendor,, is none other than Thiruvenkatam - Thirumala.

**Azhwar concludes by categorically declaring this to be the same mountain that Emperuman held the Earth upon His tusk previously during His Varaha Avatar. Thus, Thiruvenkatam is presented as the chosen dwelling of the cosmic protector – Bhagavan Sriman Narayana.**

## 2. 54

thALAI sagaDam \* udhaiththup paguDundhi \*

kILA marudhiDai pOyk kEzhalAy \*\* mILAdhu

maN agalam kINDu \* anggOr mAdhugandha mArvaRku \*

peN agalam kAdhal peridhu\*\*

தாளால் சுகடம் உதைத்துப் பகுந்தி\*

கீழா மருதிடை போய்க் கேழலாய்\*\* மீளாது

மண் அகலம் கீண்டு அங்கோர் மாது உகந்த மார்வற்கு\*\*

பெண் அகலம் காதல் பெரிது\*\*

Peyazhwar describes the boundless deep love and affection the Sriman Narayana holds for His consorts, exemplified by His embrace of the Earth Goddess. The Lord is first identified through three powerful acts: with His foot, He kicked the cart - Sakatasura's destruction; He destroyed the bull-demon Vatsasura. He next references Lord Krishna's childhood miracles - passing through and uprooted the two Marudhu trees who were demons and got liberated. **Azhwar then connects these childhood exploits to the cosmic act of**



**the Varaha Avatar where He manifested as the Boar and, dug up the broad Earth. Finally, Azhwar states that for this Lord, "who lovingly embraced a consort (the Earth Goddess) upon His chest has immense love for Piratti.**

Thus, the verse draws a link between the Lord's universal power - saving the Earth as Varaha and His profound, compassionate love for all His consorts including the Bhoomi Devi. In the Archavatharam Bhagavan has blessed us with his darshan at **Thiru Idavendhai** near Chennai where he is in the **Adhi Varaha** form having his consort **Akilavalli thayar** on his left lap.

## **9. Thirumazhisai Azhwar Nanmugan Thiruvandhadhi - 1 Pasuram**

**1. 70**

**thAn oruvan Agith \* tharaNi iDandhu eDuththu \***  
**EnoruvanAy eyiRRil thAnggiyadhum \*\* yAn oruvan**  
**inRA aRiginREn allEn \* irunilaththaich**  
**senRAnggu aDippaDuththa sEy\*\***

**தான் ஒருவன் ஆகித்\* தரணி இடந்து எடுத்து\*\***

**என் ஒருவனாய்த் எயிற்றில் தாங்கியதும்\*\* யான் ஒருவன்**  
**இன்றா அறிகின்றேன் அல்லேன்\* இரு நிலத்தைச்**  
**சென்றாங்கு அடிப்படுத்த சேய்\*\***

This Pasuram focuses on the immemorial nature of the Lord's protective acts, specifically in the **Varaha and Trivikrama** avatar. Thirumazhisai Azhwar first praises the Lord, the small one (dwarf) - referencing Vamana/Trivikrama, who went forth and conquered the great earth by placing His foot upon it. **Azhwar then says that this is the same Emperuman, who became the Boar – Varaha and dug up, lifted, and bore the Earth on His tusk.** Azhwar then asserts with



humility, "I am not the only one who knows this!" This means the Lord's glory—in saving the Earth as Varaha and conquering it as Trivikrama—is not a recent revelation but an eternal truth known to countless beings throughout time. Azhwar humbly places his own realization within this boundless, ancient tradition of devotees.

## 10. Nammazhwar – Periya Thiruvandhadhi 1 Pasuram 7

yAmE aru vinaiyOm sEyOm \* en nenjchinAr  
thAmE \* aNukkarAych sArndhu ozhindhAr \*\* - pU mEya  
semmAAdhai \* nin mArvil sErviththu \* pAr iDandha  
ammA! nin pAdhaththu arugu\*\*  
யாமே அரு வினையோம் சேயோம்\* என் நெஞ்சினார்  
தாமே அனுக்கராய்ச் சார்ந்து ஒழிந்தார்\*\* பு மேய  
செம் மாதையை\* நின் மார்வில் சேர்வித்துப் பார் இடந்த\*  
அம்மா! நின் பாதத்து அருகு\*\*

O supreme Bhagavan who **dug up the Earth in the Varaha Avatar!** We, the devotees, are **far away** and burdened by **great sins**, yet the Lord's own inner circle - **those residing in His heart** have **become intimate and inseparable** from You. Nammazhwar then acknowledges that only the Lord's infinite grace can overcome the distance created by sin. He emphasizes Emperuman's nature by referencing His supreme consort: You are the one who has **placed the beautiful, red-hued Goddess** who dwells on the **lotus flower upon Your own chest**. He finally says the only goal is to be close to **Bhagavan's feet** thereby joining the circle of the intimately devoted.



## 11. Thirumangai Azhwar Periya Thirumadal 1 Pasuram 104

### 1. 104

pinnum Or EnamAyp pukku vaLai maruppil \*

kol navilum kUr nudhi mEl vaiththu eDuththa kUththanai \*

பின்னும் ஒர் ஏனமாய்ப் புக்கு வளை மருப்பில்\*

கொல் நவிலுங் கூர் நுதி மேல் வைத்து எடுத்த கூத்தனை\*

Thirumangai Azhwar praises the Lord as the great **Dancer or Player** who performed a marvelous, protective feat. He is the one who **later also entered** the deep waters as a **Boar – Varaha Avatar**. Having done so, He placed the Earth **upon the tip** of His **curved tusk** that is used to **slay** enemies. The entire phrase refers to the Varaha Avatar of Sri man Narayana who **lifted** the Earth upon His sharp, curved, and powerful tusk. **Kootthan**, dancer/player suggests that this cosmic, life-saving act was performed effortlessly with divine ease.

## 12. Nammazhwar Thiruvaimozhi 11 Pasurams

S.No	Pasuram No	Phrase
1	1.8.8	Enam
2	1.9.2	Kezhal
3	2.3.5	Enam enrai
4	2.8.7	Kezhalay
5	5.1.10	Enamumay
6	5.7.6	Enamay
7	6.6.5	Vaiyam idantha varahar
8	7.4.3	appan nilathai peyarthu edutha pAnmai
9	7.5.5	Kezhal thiru uru ayitru
10	8.1.2	Peru nilam edutha perala
11	10.10.7	Kola Varaham



## 1. 1.8.8

AnAn An Ayan\* mInOdu **Enamum\***

thAn AnAn ennIl\* thAnAya sangE\*

ஆனான் ஆன் ஆயன் \* மீனோடு ஏனமும்\*

தான் ஆனான் என்னில்\* தான் ஆய சங்கே\*

Emperuman, who descended as Krishna—a cowherd naturally inclined to protect cows—also took divine forms such as the fish, **boar – Varaha Avatar**, and many others. These incarnations reveal the countless and most distinct ways in which he manifests himself. The conch (shankam) symbolizes both infinity and deep attachment. When understood as a symbol of attachment, Azhwar is expressing that out of his boundless love and attachment toward me, the Lord assumed various forms like the fish and the boar, solely for my protection and upliftment.

## 2. 1.9.2

sUzhal palapala vallAn\* thollai am kAlaththu ulagai\*

**kEzhal onRu Agi idandhu\*** kEsavan ennudai ammAn\*

vEzha maruppai osiththAn\* viNNavarkku eNNal ariyAn\*

Azha nedum kadal sErndhAn\* avan en arugalilAnE

சூழல் பலபல வல்லான்\* தொல்லை அம் காலத்து உலகைக்\*

கேழல் ஒன்று ஆகி இடந்து\* கேசவன் என்னுடை அம்மான்\*\*

வேழ மருப்பை ஒசித்தான்\* விண்ணவர்க்கு எண்ணல் அரியான்\*\*

ஆழ நெடுங் கடல் சேர்ந்தான்\* அவன் என் அருகவிலானே\*\*



My Lord, Keshava, who is capable of performing many divine deeds, once assumed the form of a boar and lifted the ancient, beautiful Earth. He broke the tusk of an elephant (in another incarnation) and is beyond the comprehension of even the celestial beings. He has now merged into the vast deep ocean — but, alas, He is not near me!

### 3. 2.3.5

ini yAr gyAnangaLAI\* edukkal ezhAdha endhAy!\*  
kanivAr vIttu inbamE!\* en kadal padA amudhE!\*\*  
thaniyEn vAzh mudhalE!\* **pozhil Ezhum Enam onRAy\***  
**nuni Ar kOttil vaiththAy\*** un pAdham sErndhEnE\*\*

இனி யார் ஞானங்களால்\* எடுக்கல் எழாத எந்தாய்!\*  
கனிவார் வீட்டு இன்பமே!\* என் கடல் படா அமுதே!\*\*  
தனியேன் வாழ் முதலே!\* பொழில் ஏழும் ஏனம் ஒன்றாய்\*  
நுனி ஆர் கோட்டில் வைத்தாய்\* உன் பாதம் சேர்ந்தேனே\*\*

O my Lord! Who else can attain You through mere knowledge, since You are beyond even the grasp of wisdom? You are the very bliss of the divine abode where compassion flows endlessly. You are the immeasurable nectar I long for, the source and sustenance of my lonely life. You once took the form of a mighty boar and retrieved the seven worlds on your gleaming tusk and now I have reached Your lotus feet.

### 4. 2.8.7

KidDandhu irundhu ninRu alLandhu\* kEzhalAy klzh pukku  
iDandhiDum\* thannuL karakkum umizhum\*\*



thaDam perun thOL Arath thazuvum\* pAr ennum  
maDandhaiyai\* mAl seyginRa mAl\* Ar kANbArE\*  
கிடந்து இருந்து நின்று அளந்து\* கேழலாய்க் கீழ்ப் புக்கு \*  
இடந்திடும் \* தன்னுள் கரக்கும் உமிழும்\*\*  
தடம்பெருந் தோள் ஆரத் தழுவும்\* பார் என்னும்\*

மடந்தையை மால் செய்கின்ற மால் ஆர் காண்பாரே\*\*

Azhwar wonders at the incomprehensible, multi-faceted nature of Bhagavan and His passionate love for the **Earth Goddess Bhoomi Piratti**. His actions regarding the Earth are comprehensively listed, encompassing His major postures and avatars: He lies down in the ocean, sits in temples, stands in temples, measures the universe as Trivikrama, and **enters deep below in the cosmic ocean and digs as the Boar Varaha Avatar recovering his beloved consort Bhooma Devi Thayar**. He is the one who hides her within Himself during cosmic dissolution and releases her during creation. Above all, He is the one who embraces her completely with His broad, mighty chest. Swami Nammazhwar concludes with an exclamation: "Who indeed can fully comprehend this Lord's boundless, passionate love for the maiden called Earth?" The verse marvels at the Lord who simultaneously sustains, dissolves, protects, and loves the Earth in countless ways.

##### 5. 5.1.10

AnAn ALudaiyAn enRu\* ahdhE koNdugandhu vandhu\*  
thAnE in aruL seydhu\* ennai muRRavum thAn AnAn\*\*  
mInAy AmaiyumAy\* narasingamumAyk kuRaLAy\*  
kAnAr **EnamumAyk**\* kaRkiyAm innam kArvaNNanE\*\*



ஆனான் ஆருடையான்\* என்று அதுதே கொண்டுகந்து வந்து\*  
தானே இன் அருள் செய்து\* என்னை முற்றவும் தான் ஆனான்\*\*  
மீனாய் அமையுமாய்\* நரசிங்கமுமாய் குறளாய்\*\*  
காணார் ஏனமுமாய்க்\* கற்கியாம் இன்னம் கார்வண்ணனே\*\*

Emperuman, upon recognizing me as "his servant," accepted me on that very basis, came on his own accord, showered his special grace, and completely made me his. He has taken many forms—as a fish, as a tortoise, as Nrusimha, as the dwarf Vamana, **as the boar Varaha**, and as Kalki—and yet, **he is still the dark-hued Krishna**, ever eager to protect and uplift his devotees.

#### 6. 5.7.6

EnamAy nilam kINda en appanE kaNNA! enRum enai ALudai  
vAna nAyaganE maNi mANikkach chudarE\*\*  
thEnamAm pozhil thaN sirlvaramangalaththavar kai thozha uRai  
vAnamAmalaiyE adiyEn thozha vandharuLE

எனமாய் நிலம் கீண்ட என் அப்பனே கண்ணா\* என்றும் என்னை  
ஆருடைய வானநாயகனே மணிமாணிக்கச் சுட்டே\*\*  
தேனமாம் பொழில் தண் திருவண்மங்களத்தவர் கைதொழு உரை\*  
வானமாமலையே! அடியேன் தொழு வந்தருளே\*\*

O my Lord! You, who once assumed the **form of a mighty boar (Varaha)** and **lifted the Earth to save her**, and later appeared as Krishna, accepting my service and sustaining me through Your grace, Your divine words, as sweet and fulfilling as the bliss of Paramapadham, nourish my soul. You shine with the brilliance of a flawless ruby, eternally dwelling in the sacred city



of Srivaramangala Nagar, adorned with cool mango groves dripping with honey, where devoted residents lovingly worship You. You, who manifest in a firm and boundless form like a great mountain—an abode of joy for the dwellers of Paramavyoma. Please, out of compassion, set aside that majestic, unreachable stance, and come near—so that I, Your humble servant, may lovingly serve You.

#### 7. 6.6.5

paNbudai vEdham\* payandha paranukku\*\*  
maNpurai vaiyam\* idandha varAgarku\*\*  
theNpunaRpalli\* em dhEva pirAnukku\* en  
kaN punai kOdhai\* izhandhadhu kaRpE\*\*

பண்புடைய வேதம்\* பயந்த பரனுக்கு\*\*  
மண்புரை வையம்\* இடந்த வராகற்கு\*\*  
தென்புனற்பள்ளி\* எம் தேவபிரானுக்கு\* என்  
கண் புனை கோதை இழந்தது கற்பே\*\*

The Supreme Lord—who revealed the Vedas, those noble scriptures that truthfully shine light on His divine nature and attributes, **who assumed the form of Varaha and uplifted the vast, earth-laden world**—now reclines in the clear waters of the causal ocean, ever contemplating the protection of the universe. To that Lord, who is the eternal benefactor not only to us but also to Brahma and all beings, my daughter—adorned with a garland that enchants the eyes of all who behold her—has lost her worldly discernment, consumed by her love and surrender to Him.



### 8. 7.4.3

nAnRila Ezh maNNum\* thAnaththavE\* pinnum

nAnRila Ezh\* malai thAnaththavE\*\* pinnum

nAnRila Ezh kadal\* thAnaththavE\* **appan**

**UnRi idandhu\* eyiRRil koNda nALE\*\***

நான்றில ஏழ் மண்ணும்\* தானத்தவே\* பின்னும்

நான்றில ஏழ்\* மலை தானத்தவே\* பின்னும்

நான்றில ஏழ் கடல்\* தானத்தவே\* அப்பன்

ஊன்றி இடந்து\* எயிற்றில் கொண்ட நாளே\*\*

During the great deluge, **when the earth was submerged, the Supreme Lord—the gracious benefactor—entered the cosmic shell, dug the earth out, and lifted it upon His divine tusk.** By His divine act, the seven continents were firmly re-established in their rightful places, without shifting. The seven great mountains became deeply rooted, unshaken in their original locations. The seven vast oceans returned to their boundaries, remaining still, without overflowing their shores.

### 9. 7.5.5

sUzhalgaL sindhikkil\* mAyan kazhal anRich chUzhvarO?\*

Azhap perum punal thannuL\* azhundhiya gnyAlaththai\*\*

thAzhap paDAmal\* **than pAl oru kOttidaith thAn koNda\***

**kEzhal thiru uru AyiRRuk\*** kEttum uNarndhumE\*\*

சூழல்கள் சிந்திக்கில்\* மாயன் கழல் அன்றிச் சூழ்வரோ?\*

ஆழப் பெரும் புனல் தன்னுள்\* அழுந்திய ஞாலத்தை\*\*



தாழப் படாமல்\* தன் பால் ஒரு கோட்டிடைத்தான் கொண்ட\*  
கேழல் திரு உரு ஆயிற்றுக்\* கேட்டும் உணர்ந்துமே\*\*

If we deeply reflect on all strategies and means (to be saved), can there be any path apart from surrendering at the feet of the wondrous MAyan (Supreme Lord)? When this vast earth sank into the deep, wide waters of the deluge, without letting it sink further or be destroyed, He assumed the divine form of a **wild boar (Varaha)** and **gently placed the earth within a corner of His body**, rescuing it. **Even after hearing and knowing all this**, is there any doubt? Should we not surrender to **His divine feet** alone?

#### 10. 8.1.2

kANumARaruLAy enRenRE kalangik\* kaNNa nlr alamara\* vinaiyEn  
pENumARellAm pENi\* nin peyarE pidhaRRumaRaruLenakkandhO!\*\*  
kANum ARaruLAy kAguththA! kaNNA!\* thoNdanEn kaRpagak kaniyE!\*\*  
pENuvAramudhE! periya thadam punal sUzh\* **perunilam eduththa pErALA!**  
காணுமாறு அருளாய் என்றென்றே கலங்கி\* கண்ணீர் அலமர\* வினையேன்  
பேணுமாறு எல்லாம் பேணி\* நின் பெயரேபிதற்றும் மாறு எனக்கெந்தோ!\*\*  
காணுமாறு அருளாய் காகுத்தா! கண்ணா!\* தொண்டனேன் கற்பகக் கனியே!\*  
பேணுவாரமுதே! பெறிய தடம் புனல் சூழ\* பெருநிலம் எடுத்த பேராளா!

Azhwar cries out, “Please reveal yourself to me!” in anguish, with tears streaming down his eyes, He says I, a sinner, am suffering. Desiring every means to reach you, I end up madly muttering only your name again and again! O KAguththa (Kanna, Lord who drove Arjuna’s chariot)! O Kanna! I am your humble servant, O wish-fulfilling Kalpaka fruit! O Nectar to those who seek you! **O Great One who lifted the vast earth surrounded by mighty oceans!**



#### 11.10.10.7

**KOla malar ppAvaikkbanbAgiya\* en anbEyO\***

**nlla varai iraNdu pirai kavvi\* nimirndadoppa \***

**kOla varAgam onrAy\***

**nilam kOttidai kkoNda endAy\***

**nllak kaDal kadaindAy !\***

**unnaip petrini ppOkkuvanO\*\***

**கோல மலர்ப்பாவைக்கன்பாகிய\* என் அன்பேயோ\***

**நீல வரை இரண்டு பிறை கவ்வி\* நிமிர்ந்ததொப்ப\***

**கோல வராகம் ஒன்றாய்\***

**நிலம் கோட்டிடைக் கொண்ட எந்தாய்\***

**நீலக் கடல் கடைந்தாய்!\***

**உன்னைப் பெற்றினிப் போக்குவரேனா\*\***

**O My beloved beautiful Goddess (Lakshmi) residing on the lotus flower.**

**Azhwar passionately addresses the Lord, recalling His immense acts of creation and protection. He praises the Lord, who took the beautiful form of the Boar- Varaha avatar a form that arose and stood like two crescent moons caught between two dark mountains and held the Earth upon His tusk.** This Lord is the very Father who also churned the dark blue ocean for the sake of the gods. After recounting these cosmic saving acts. Azhwar concludes with a desperate saying "Having finally attained You, will I ever let You go again" expressing his anxiety and intense possessiveness, born from the fear of separation after tasting the bliss of the Emperuman's grace.



## Varaha Avatar in other scriptures

### 1. Varaha Purana

**Varaha Purana** is one of the eighteen revered **Maha puranas**,. Centered primarily on **Lord Vishnu**, particularly in His **Varaha (boar) incarnation**. The Purana weaves together a profound collection of **mythological tales, cosmic theories, ritual practices, and moral teachings**, reflecting the spiritual and philosophical depth of Hindu tradition. The purana with 2 parts with 217 chapters and 24,000 slokas is a conversation between Varaha Murthy and Bhoomi Devi. Bhoomi Devi, though SHE knows everything – Sarvajna, asks Sri Maha Vishnu questions so that Bhagavan's detailed explanation would benefit **US - HER** children.

### Varaha Charama Sloka

sthithE manasi susvasthE sarIrE sathi yO nara:  
dhAthusAmyE sthithE smarthA visvarUpam cha mAmajam **(1)**

स्थिते मनसि सुस्वस्थे शरीरे सति यो नरः।  
धातुसाम्ये स्थिते स्मर्ता विश्वरूपं च मामजम्॥ **(१)**

When a person, with a calm mind and sound body, remembers Me—the unborn, all-pervading Lord of the universe—while his physical and mental faculties are in harmony, that act of remembrance holds immense spiritual significance.

tathastham mriyamANam thu kAshtA pAshaNa sannibham  
aham smarAmi madh bhaktham nayAmi paramAm gathim **(2)**

ततस्तं म्रियमानं तु काष्ठपाषाणसन्निभम्।  
अहं स्मरामि मद्भक्तं नयामि परमां गतिम्॥ **(२)**



Even if that devotee is unable to remember Me at the moment of death, lying unconscious like a lifeless log or stone, I Myself will remember him—and I will personally guide My devotee to the Supreme Abode of liberation (moksha).

## 2. Vishnu Purana Book1 Chapter 4 Sloka

vedapAdo yUpadamṣṭraḥ kratudantaś citmukhaḥ  
agnijihvo darbharomA brahmaśIrṣo mahAtapAḥ

वेदपादो यूपदंष्ट्रः क्रतुदन्तश्चितीमुखः।  
अग्निजिह्वो दर्भरोमा ब्रह्मशीर्षो महातपाः॥

## 3. Upanishad

“Oh Bhoomi (earth) you have been brought out by Bhagavan Sri man Narayana during his Varaha Avataram”.

## 4. Srimad Bhagavatham Canto 3 Chapter 13 Sloka 25 and 31

niśamya te ghargharitam sva-kheda-  
kṣayiṣNu mayamaya-sUkarasya  
janas-tapah-satya-nivAsinas te  
tribhiḥ pavitrair munayo 'grNan sma

निशम्य ते घरघरितं स्वखेद-  
क्षयिष्णु मायामय सूकरस्य  
जनस्तपःसत्यनिवासिनस्ते  
त्रिभिः पवित्रैर्मुनयोऽगृणन् स्म ||25||

When the exalted sages and seers dwelling in Jana Loka, Tapo Loka, and Satya Loka heard the resounding roar of the divine Boar—an auspicious, thunderous



echo of the all-compassionate Lord—they responded with sacred Pasurams from the three Vedas, glorifying His transcendental presence.

sva-damṣṭrayoddhṛtya mahlīm nimagnAm

sa utthitah saṁruruce rasAyAh

tatrApi daityam̄ gadayApatantam̄

sunAbha-sandIpita-tlvra-manyuh

स्वदंष्ट्रयोदधृत्य महीं निमग्नां

स उत्थितः संरुचे रसायाः ।

तत्रापि दैत्यं गदयापतन्तं

सुनाभसन्दीपिततीव्रमन्युः ॥ 31 ॥

**Lord Varaha** in the form of the **Boar** effortlessly lifted the Earth upon His tusks and raised her (Bhooma Devi) from the depths of the cosmic waters, radiating divine splendor. With fury blazing like the Sudarshana chakra, He swiftly vanquished the demon Hiranyakshan, who had dared to challenge Him in battle.

#### 5. Swami Vedanta Desikan – DasAvatara Stotram -4

Gopayedanisam jaganthi kuhanapothri pavithri krutha

Brahmanda pralayormi gosha gurubhirgonaravavair gurgurai |

Yad damshtrangura koti ghada ghatana nishkamba nithya sthithi

Brahma sthambhamasodasou bhagavathi mustheva viswambhara ||

गोपायदानिशं जगन्ति कुहनापोत्री पवित्रीकृत

ब्रह्माण्डप्रलयोर्मिघोषगुरुभिर्गोणारवैर्गुरुरैः।

यदंष्ट्राङ्कुरकोटिघटघटननिष्कम्पनित्यस्थितिः

ब्रह्मस्थम्भमसौदसौ भगवती मुष्टेव विश्वम्भरः॥



The Supreme Lord (as the Boar incarnation – Varaha) **Protects the worlds day and night** (gopayad anisham jaganti), **Purifies them with His sacred snout**, diving into the cosmic waters. As He lifts the Earth from the **great flood of cosmic dissolution**. The **roaring sounds** from His mighty form, like **bellowing bulls**, **Drown out even the sounds of the deluge's waves**. The Earth, **firmly held at the tip of His tusk**, remains steady and unmoving, though the **entire cosmos** rests securely like a ball held in His fist, with Him – Sri Maha Vishnu as the **immovable foundation** (Visvambharah) upholding **Brahma and the cosmic structure** itself.

#### 6. Jayadevar – DasAvatara Stotra 3

vasati dasana-sikhare dharani tava lagna  
sasini kalanka-kaleva nimagna  
kesava **dhrita-sukara-rupa** jaya jagadisa hare  
वसति दशनशिखरे धरणी तव लग्न  
शशिनि कलङ्ककलेव निमग्ना ।  
केशव धृतशूकररूप जय जगदीश हरे ॥

The Earth rests **stuck to the tip of Your tusk**, Just like the **dark blemish on the moon**, appearing as if submerged. O **Kesava**, who assumed the **form of a boar (Sukara)**, Victory to You, O Jagadisa(Lord of the universe), **Hari**!.

#### Some Varaha Avatara Kshetrams



## Adi Varaha Divya Desams and temples



**Thirumala – Adhi Varaha Perumal**



**Thiru Idavendhai – Adhi Varaha Perumal**



**Simhachalam – Perumal roopam is seen only once a year**



**Srimushnam – BhU Varahaswamy**



Adhi Varaha Perumal - Thiru Kalvanur (Kanchi)  
ardavantirvadi.blogspot.com  
Om Namo Narayana



**Thirukkalvanoor – Thondai Nattu Divya  
Desam – Adi Varaha Swamy - Inside  
Kamakshi Amman Temple – Kanchipuram**

**Kumbakonam – Adhi  
Varahaswamy**



## **Azhwargal Kanda Thirumalin Thiru Avatarangal**

**part 1**

**Matsya Koorma Varaha Avataram Sampoornam**

