

*Azhwargal Kanda Thirumalin Dasa Avatarangal*  
*Part 3*  
*Vamana and Thrivikrama Avataram*



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

© Dr.Jayanthi Parthasarathy & Family

*First Edition : December 2025*

**Books available at :**

<https://brindhavanjapam.org/e-book.php>

BRINDHA VAN JAPAM

**Sri Lakshmi Nrusimha ParabrahmaNe Nama:**

**Sri Navaneetha Krishna ParabrahmaNe Nama:**

Srimate Sri Ramanujaya Nama: | Srimate Sri Nigamantha Maha Desikaya  
Nama:

Srimate Sri Adivan Satakopa Yatheendra Maha Desikaya Nama:

Srimate Sri Lakshmi Nrisima Divya Paduka Sevaka Srivan Satakopa Sri Narayana  
Yatheendra Maha Desikaya Nama: |

Srimate Srivan Satakopa Sri Ranganatha Yatheendra Maha Desikaya Nama:

**Azhwargal Kanda Thirumalin Dasa Avatarangal**

**Part 3**

**Vamana Avatar and Thrivikrama in Divya Prabandham**

This document is prepared by Jayanthi Parthasarathy with  
Asmad Acharyans Paripoorna Anugraham

## Contents

No	Description	Page No
1	<a href="#">Vamana Avatar and Thrivikrama Avatar</a>	5
2	<a href="#">Azhwargal Kanda Thirumalin Avataram – Vamana and Thrivikrama Avatar Table</a>	19
3	<a href="#">Periyazhwar – Periyazhwar Thirumozhi</a>	32
4	<a href="#">Andal - Thiruppavai</a>	50
4	<a href="#">Andal - NAchiyAr Thirumozhi</a>	54
6	<a href="#">Kulasekara Azhwar – Perumal Thirumozhi</a>	63
7	<a href="#">Thirumazhisai Azhwar – Thiruchandhviruttham</a>	65
8	<a href="#">Thirumangai Azhwar – Periya Thirumozhi</a>	71
9	<a href="#">Thirumangai Azhwar – Thirunedunthandakam</a>	125
10	<a href="#">Poigai Azhwar Mudhal Thiruvandhadhi</a>	126
11	<a href="#">Bhoothathazhwar Irandam Thiruvandhadhi</a>	137
12	<a href="#">Peyazhwar Moondram Thiruvandhadhi</a>	149
13	<a href="#">Thirumazhisai Azhwar Nanmugan Thiruvandhadhi</a>	159
14	<a href="#">Nammazhwar Periya Thiruvandhadhi</a>	162
15	<a href="#">Thirumangai Azhwar –Siriya Thirumadal</a>	169
16	<a href="#">Thirumangai Azhwar – Periya Thirumadal</a>	171
17	<a href="#">Nammazhwar Thiruvaimozhi</a>	174
18	<a href="#">Vamana and Thrivikrama Avatar in other scriptures</a>	215

## Vamana Avatar and Thrivikrama Avatar

**Vamana Avatar and Thrivikrama Avatar– Purattasi – Shukla Paksha Dwadashi – Thiruvonam Nakshatra Abhijit kalam midday**

**Vamana Avatar the FIFTH INCARNATION (AVATARA) of Lord Vishnu among the Dasavataras (ten principal avatars) is unique because Vishnu appears as a dwarf Brahmachari (student) to subdue the pride of the demon king Mahabali. This is first full human manifestation of Sri Maha Vishnu.**

In order to understand the purpose and Sriman Narayana's Vamana Avatar we will go back in history to learn about the lineage and power of Maharaja Bali, Grandson of Prahlada and son of Virochana.

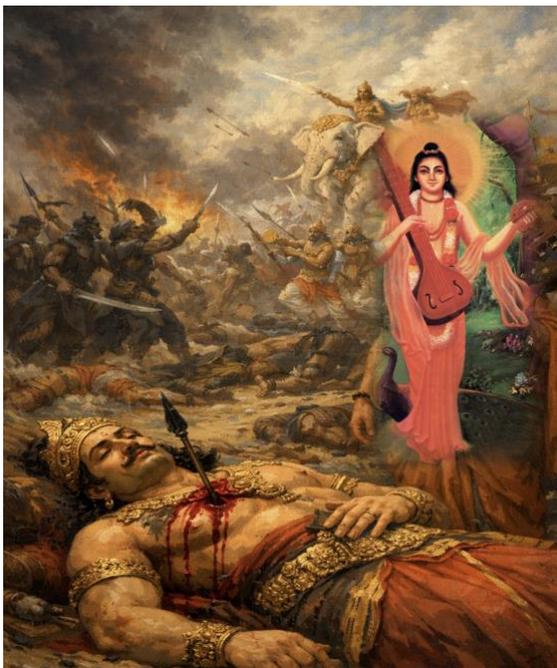


The birth and early life of Bali Maharaja represents a unique intersection of demoniac lineage and divine grace. As the grandson of the great devotee Prahlada and the son of Virochana, Bali was born into the race of the Daityas (asuras), who were the traditional rivals of the demigods. Despite this heritage,

he was characterized by his

1. nobility,
2. sense of justice, and
3. profound respect for the Brahmanas.

However, the cosmic order was disrupted when a massive war broke out between the Devas and the Asuras over the sovereignty of the three worlds. During this fierce conflict, Indra, the King of Heaven, struck Bali with his powerful thunderbolt - the Vajra Ayudha. The blow was fatal, and Bali fell lifeless from his chariot.



The demigods believed they had permanently secured their dominion, while the surviving demons, mourning their fallen leader, carried his body away from the battlefield to the hermitage of their spiritual preceptor, Shukracharya as told by sage Narada. Shukracharya, the sage of the Bhrigu lineage, was not only a master of politics but also the possessor of the secret and forbidden science known as **Mrita-Sanjivani Vidya**. Seeing his disciple Bali lying dead,

Shukracharya used this mystic power to revive him. Through the chanting of sacred mantras and the application of divine herbs, Shukracharya brought back Bali back to life, with even greater vitality than before. This resurrection was more than a physical return; it was a spiritual turning point. Bali surrendered himself entirely to the Bhrigu Brahmanas, recognizing that his life was now a gift of their mercy. To empower Bali to reclaim his lost glory, Shukracharya performed the **Vishvajit Yagnya**, a sacrificial ritual intended for conquest of the world. From the sacred sacrificial fire, a celestial golden chariot, a powerful bow, and inexhaustible quivers of arrows emerged, marking Bali's transformation into an invincible warrior.

Equipped with these divine artifacts and the Brahma-Tejas (spiritual brilliance) bestowed by his guru, Bali Maharaja marched toward the heavenly capital, Amaravati. His power was so overwhelming that the demigods, realizing they could not defeat someone protected by the merit of a Brahmana, chose to abandon their kingdom and go into hiding. Bali Chakravarthi thus became the undisputed ruler of the three worlds. This period of his reign was marked by peace and the performance of ninety-nine Ashvamedha Yagnas, as he sought to strengthen his position through Vedic merit. **It was this very adherence to Dharma and his unwavering commitment to the Brahmanas that eventually set the stage for Lord Vishnu's appearance as Vamana, as Bali's own virtue became the platform upon which the Lord would eventually test his final surrender.**

### **Devas – Aditi and Kashyapa Muni's children in exile**

The birth of Lord Vamana, the fifth incarnation of Lord Vishnu, is a unique event in the Srimad Bhagavatam (**Canto 8, Chapters 16 and 17**). It is the first

time when, Sri Maha Vishnu took a human form (as a Brahmana) and was born to parents within the mortal world to restore cosmic balance.

After the demigods (Devas) were defeated by the demon king **Bali Maharaja**, they lost their kingdom and their glory. Their mother, **Aditi**, was heartbroken to see her children wandering in exile and requests her husband Kashyapa Muni for a solution on his return from his penance.

### **Srimad Bhagavatham 8.16.15, 16 and 17**

tasmAd Isha bhajantyA me shreyash cintaya suvrata  
hṛta-shriyo hṛta-sthAnAn sapatnaiḥ pAhi naḥ prabho

तस्मादीश भजन्त्या मे श्रेयश्चिन्तय सुव्रत ।

हृत्श्रियो हृतस्थानान्सपत्नैः पाहि नः प्रभो ॥ 15 ॥

parair vivAsitA sAham magnA vyasana-sAgare  
aishvaryam shrlr yashaḥ sthAnamṇ hṛtAni prabalair mama

परैर्विवासिता साहं मग्ना व्यसनसागरे ।

ऐश्वर्यं श्रीर्यशः स्थानं हृतानि प्रबलैर्मम ॥ 16 ॥

yathA tAni punaḥ sAdho prapadyeran mamAtmajAḥ

tathA vidhehi kalyAṇam dhiyA kalyAṇa-kṛttama

यथा तानि पुनः साधो प्रपद्येरन् ममात्मजाः ।

तथा विधेहि कल्याणं धिया कल्याणकृत्तम ॥17 ॥

Aditi acknowledges Kashyapa Muni as a master of spiritual vows and a powerful authority. She pleads with him to consider the ultimate welfare of her children, the Devas, who have been utterly humiliated by their rivals, the Asuras led by Bali Maharaja. She explains that her sons have been stripped of

their royal opulence and forcibly ousted from their rightful positions in the heavenly kingdom. Recognizing that they are now wandering in exile, she begs her husband to find a way to protect and deliver them from their enemies, placing her complete faith in his ability to intercede through his spiritual potency.

Aditi describes her condition as being "**submerged in an ocean of misfortune**". She explains that the loss is not merely physical, but a total stripping away of her family's identity. She specifically lists four pillars of their existence that have been seized by the "unconquerable" Asuras:

1. **Aishwaryam (Power):** Their sovereign authority and ability to govern the cosmos.
2. **Shri:(Opulence):** The celestial wealth, beauty, and grace that define the Devas.
3. **Yashah (Fame):** Their reputation and honor as the guardians of the universe.
4. **SthAnam (Residence):** Their rightful home, the heavenly kingdom of Amaravati.

She states that they are now "**exile**", wandering without a destination. she realizes that material strength has failed and only divine intervention can restore what was lost.

Aditi concludes by saying: "O holy sage, O best of the doers of good, please use your great intelligence to find a way for our sons to regain everything they have lost. Please act for our auspiciousness and devise a plan that will restore their position and glory."

Upon hearing this, Kashyapa Muni first gently reminds Aditi of the temporary nature of the material world and the body. However, acknowledging his duty as a husband and his compassion as a father, he agrees to help. He tells her that a direct battle will not work because Raja Bali is protected by the **Brahma-Tejas** (spiritual power) of the Bhrigu priests – His Acharya - Shukracharya.

Kashyapa Muni then explains about the **Payovrata**, a process of pure devotional service to Lord Vishnu as told to him by Brahma. **Srimad Bhagavatham 8.16.25 - 8.16.62** - Kashyapa Muni, explains that when the Supreme Lord is satisfied, nothing is impossible, and even the lost heavens can be reclaimed without a drop of blood being shed. Upon the advice of her husband, the great sage **Kashyapa Muni**, Aditi performed a rigorous 12-day penance known as the **Payovrata** (the milk-only vow).

#### **Srimad Bhagavatham 8.16.46**

**payo-bhakṣo vratam** idaṁ cared viṣṇv-arcanaḍṛtaḥ  
pūrvavaj juhuyAd agniṁ brAhmaṇArṁsh cApi bhojayet

**पयोभक्षो व्रतमिदं चरेद् विष्णवर्चनादृतः ।**

**पूर्ववज्जुह्यादग्निं ब्राह्मणांश्चापि भोजयेत् ॥ ४६ ॥**

In his instruction to Aditi his wife, Kashyapa Muni defines the Payovrata as a holistic spiritual discipline where internal purity meets external ritual. He makes it clear that while Aditi is to live only on milk to signify her penance, her household must remain a hub of spiritual activity. By maintaining the sacred fire and feeding the learned Brahmanas, she generates a powerful spiritual atmosphere. This "triple-fold" approach—control of the tongue (milk diet), control of the hands (offerings in the fire), and generosity of the heart (feeding others)—is what makes the **Payovrata "the king of all vows."** It ensures that

the practitioner is not just "starving" for a result but is actively engaging in the loving service of Lord Vishnu, which is the only thing that truly moves the Heart of the Divine.

**Srimad Bhagavatham 8.16.62**

**tasmAd etad vratam bhadre nprayatA shraddhayAcara**

**bhagavAn parituṣṭas te varAn Ashu vidhAsyati**

**तस्मादेतद्व्रतं भद्रे प्रयता श्रद्धयाचर ।**

**भगवान्परितुष्टस्ते वरानाशु विधास्यति ॥**

Kashyapa Muni seeing his dear wife in utter hardship calls her “Gentle lady” and says, do not despair any longer. Instead, dedicate yourself to this **Payovrata** vow with **unwavering discipline and belief**. If you follow these sacred regulative principles with a focused heart, the Supreme Personality **Godhead Sriman Narayana —who is the source of all power—will be satisfied** by your sincerity. When He is pleased, there is no desire in the three worlds that remains unfulfilled. **He will personally intervene to restore the honor and position of our children.**

**Aditi on hearing this from her husband Kashyapa Muni transforms herself to total devotion of Sri Maha Vishnu from the feeling of loss and immediately starts the Vrat.**

Pleased by her devotion and purity, Lord Vishnu appeared before her and promised to appear as her son to protect the Devas and restore their position.

**Srimad Bhagavatham 8.17.17**

**त्वयार्चितश्चाहमपत्यगुप्तये पयोव्रतेनानुगुणं समीडितः ।**

**स्वांशेन पुत्रत्वमुपेत्य ते सुतान् गोप्तास्मि मारीचतपस्यधिष्ठितः ॥ १८ ॥**

tvayArcitash cAham apatya-guptaye payo-vratenAnugunaṃ samlḍitaḥ  
svAmshena putratvam upetya te sutAn **goptAsmi** mArIca-tapasy adhiṣṭitaḥ

The Supreme Lord Sriman Narayana validates the science of the Payovrata. He tells Aditi that her selfless desire to save her children—combined with her rigorous adherence to the milk-only vow—has made it "necessary" for Him to descend. **He promises to become her son, not as a common mortal, but by manifesting His divine self through the meditative power of her husband, Kashyapa. By declaring "GoptAsmi" (I shall be the protector),** He assures her that the humiliation of the Devas at the hands of Bali Maharaja is about to end. He doesn't just promise victory; He promises a divine relationship, where the Master of the Universe becomes a child in her lap. Lord Vishnu tells her to keep this confidential and **NOT REVEAL TO ANYONE**. Shortly after this promise, on the day of **Shravana Dwadashi, under the Abhijit Muhurta (24 minutes before and afternoon – mid day), the Lord appeared on the banks of Narmada river in the Kashyapa Muni's ashram.** This was no ordinary birth; the skies brightened, the oceans rejoiced, and the Lord manifested in His four-armed form before instantly transforming into the beautiful, radiant **Vamana** dwarf-brahmana.

### Srimad Bhagavatham 8.18.1-10

shrI-shuka uvAca

itthaṃ viriñca-stuta-karma-vIryaḥ prAdurbabhūvAmṛta-bhūr adityAm  
catur-bhujāḥ shaṅkha-gadAbja-cakraḥ pishaṅga-vAsA nalinAyatekṣaṇaḥ

श्रीशुक उवाच

इत्थं विरिञ्चस्तुतकर्मवीर्यः प्रादुर्बभूवामृतभूरदित्याम् ।

चतुर्भुजः शङ्खगदाब्जचक्रः पिशङ्गवासा नलिनायतेक्षणः ॥ १ ॥



**Soon after birth and giving Darshan Lord Vishnu shed his 4 arms and turned into a Brahmachari Brahman (celibate student) and his Upanayana was conducted as per tradition.**

The **upanayana of Vamana is described in the bhagavata purANa**. The following offerings and samskaras were made.

सावित्रीं सविताब्रवीत् – sAVitrIM savitA abravIt **the sun god chanted the gAyatri mantrA (into the ears of the brahmachAri) (1)**

ब्रह्मस्पति ब्रह्म सूत्रं brhaspati brhmasUtram **Brihaspati (the deva guru) - yajnopavita (the sacred thread) (2)**

मेखलां कश्यपो ददात् . II mekaLAM kaSyapo dadAt **the straw belt - Kashyapa (3)**

ददौ कृष्णान्जनं भूमिर् – dadOu KrishNAnjanaM bhUmir **the earth - the skin of the black buck (4)**

दंडं सोमो वन्स्पति – danDAm somo vanaspati **the staff - moon - the king of the forest (5)**

कौपीनाञ्छदनं माता kaupInACadanaMmAtA **the loin cloth cover- mother (6)**

द्यौश्छत्रं जगतः पतेः dyOuS Cattram jagta: pate: **a glittering umbrella - lord of the worlds - Indra (7)**

कमंडलं वेदगर्भं kamaNDalaM vedagarbha **the waterpot - Brahma- the one in whom the vedAs reside (8)**

कुशान्सप्तऋष्यो ददु kuSAN saptaRSayO dadu **kuSA grass - seven sages Saptha Rishis (9)** Atri, Bharadwaja, Gautama, Jamadagni, Kashyapa, Vasishta, Vishwamitra

अक्षमालां महाराज सरस्वत्यव्ययात्मना akSamAlaM Maharaja sarasvatya vyayAtmanA **a garland of seeds (O King was given by ) Saraswathi to the one who belongs to the soul (10)**

तस्मा इत्ययुपनीताय tasmA ityupanItAya **Having thus been adorned with the sacred thread**

यक्षराद्पात्रिकामदात् yakSa radpAtrikAmadAt **the king of the yakSAs (kubera) - begging vessel (11)**

भिक्षां भगवती साक्षादुमांबिकां सती – bikSAm bhagavatI sAkSAdumAmbikaM satI **the first alms were given by uma – ambika – sati – Herself (12)**

स ब्रह्मवर्चसेनैवं सभासंभावितो वटुः sa brahmavarcasenIvaM sabhAMsaMbhAvito  
vaTu:

ब्रह्मर्षिगणसञ्जुष्टामत्यरोचत मारिषः brahmaRSigaNasanjuSTamatyarocata  
mAriSa:

**After all of the rituals, the Brahmachari (Vamana) his brahma effulgence (was) incomparable in the gathering of (eminent) brahma Rishis**



Vamana had **radiant skin**, carried a **wooden umbrella**, a **kamandalu (water pot)**, and wore a **sacred thread (yajnopavita)** and immediately left on his mission to the place where king Maha Bali was performing yagna.

Mahabali was performing the **Ashvamedha Yajna** (a grand horse-sacrifice ritual), after which a king could declare himself emperor of the world. As per tradition, **Brahmins could ask for gifts (dakshina)** at the conclusion of the yajna. Vamana entered the ritual hall, mesmerizing everyone with his divine

presence. Mahabali welcomed the young Brahmachari and said: “O noble Brahmana, I am blessed by your presence. Ask whatever you wish, and I shall give it.”



**Vamana smiled and replied:**

“O King, grant me three paces of land, as measured by my own small feet.”

Shukracharya, Mahabali's guru, realized the trick. He warned the king that the boy was no ordinary Brahmana—**He was Lord Maha Vishnu in disguise!** But Mahabali, bound by his vow and dharma of giving, said: “Even if Lord Vishnu himself asks me, I shall not refuse and that would a great blessing for me. What I give once, I will not take back.” He **poured water** on Vamana’s hands to finalize the vow.

Once the water from Raja Bali’s kamandalu touched Vamana’s hand, Instantaneously, Vamana began to grow—**colossal and cosmic** in size, becoming the majestic **Thrivikrama (Three-Steps Form)**.



1. **With the first step, he covered the entire Earth (Bhooloka).**
2. **With the second, he covered the heavens (Swarga).**
3. There was **no space left** for the third step.

**Lord Maha Vishnu then asked:**

**“O King, where shall I place my third step?”**

Mahabali, now humbled and full of devotion, **bowed his head** and said:

**“Place your final step on my head, O Lord.”**

Lord Maha Vishnu gently placed his foot on Mahabali’s head, **pushing him down to Suthala**, a realm in the netherworld. But Lord Vishnu was pleased with Mahabali’s **truthfulness, humility, and bhakti (devotion)**.

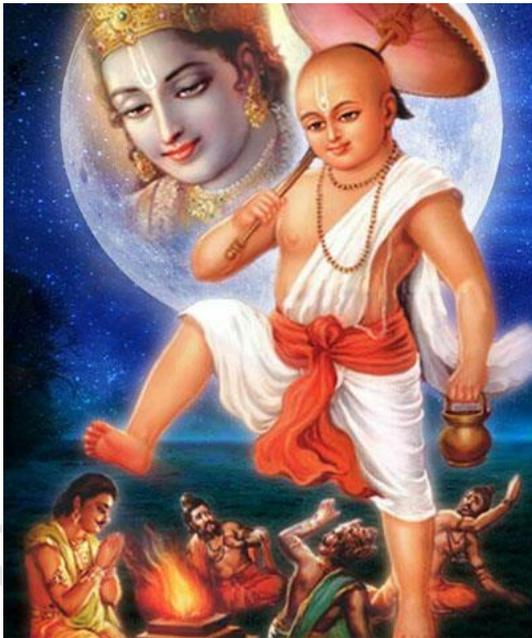
**He granted Mahabali several boons:**

1. To **rule Suthala** peacefully with prosperity greater than the heavens.
2. That **Vishnu Himself would stand guard** at the gates of Suthala (as per Bhagavata Purana).
3. That once a year, Mahabali could **visit his people on Earth** — celebrated in Kerala as **Onam**.

4. Eternal fame as the most **generous king ever**.

### Significance of Vamana Avatar

1. **Vamana** represents the **subtle, inner divine** who enters humbly.
2. **Thrivikrama** symbolizes **cosmic power** and the **spiritual conquest** over ego and pride.
3. Mahabali's story shows that even **Asuras** can attain **moksha (liberation)** through **bhakti and surrender**.
4. **The three steps signify:**
  1. The physical world
  2. The spiritual realm
  3. The soul's surrender



**Vamana Avatar**



**Thrivikrama Avatar**

## Vamana Avatar and Thrivikrama Avatar in scriptures

### Azhwargal Kanda Thirumalin Avataram – Vamana Avatar and Thrivikrama Avatar 214 Pasurams

We will first see the Vamana Avatar Pasurams and then the Thrivikrama Avatar pasurams as sung by Azhwars

S.No	Azhwar	Prabandham	Pasuram No	Avatar	Phrase
1	Periyazhwar	Periyazhwar Thirumozhi	1.4.1	Vamana/ Thrivikrama	mANikkuRaLanE! thAIEIO *
2			1.6.11	Vamana	Kuralan
3			1.9.7	Vamana	sukkiran kaNNaith * thurumbAl kiLaRiya * chakkarak kaiyanE
4			1.10.5	Vamana	Vamanan
5			2.3.8	Vamana	Vamanan
6			2.9.2	Vamana	Vamana Nambi
7			2.10.7	Vamana	MAvali vELviyai ma uruvai chendru
8			4.4.10	Vamana	kuRaLA! enRu pEsuvAr adiyArkaL
9			4.9.7	Vamana	kuRal biramachAriyAy
10			4.9.9	Vamana	k kuRaLAy
11			5.1.10	Vamana	Vamanan
12			5.2.5	Vamana	Kuraluruvaya
13			1.4.2	Thrivikrama	ulagam aLandhAnE
14			1.8.9	Thrivikrama	Thrivikrama
15			2.3.7	Thrivikrama	Thrivikrama
16			2.5.9	Thrivikrama	Ulaginai Mutrum aLandhavan

S.No	Azhwar	Prabandham	Pasuram No	Avatar	Phrase
17			3.8.9	Thrivikrama	UalagaLandhan
18			4.7.10	Thrivikrama	Moonradi nimirndhu
19			5.1.9	Thrivikrama	UlagezhumaLandhAi
20			5.3.10	Thrivikrama	UlagalamaLandhAn
21	Andal	Thiruppavai	3	Thrivikrama	Ongi ulagaLandha uthaman
22			17	Thrivikrama	Ongi ulagaLandha umbarkomane
23			24	Thrivikrama	IvUlagamaLandhai
24		Nachiyar Thirumozhi	4.2	Vamana	Vamanan
25			4.9	Vamana	Kuraluruvay
26			11.4	Vamana	Vamananar
27			11.5	Vamana	Kuraluruvay
28			12.2	Vamana Thrivikrama	MANi uruvay UalagaLandha
29			1.7	Thrivikrama	Theye mun ulagaLandhavan Thrivikrama
30			2.9	Thrivikrama	aLandhkonday
31			5.5	Thrivikrama	UalagaLandhan
32			5.10	Thrivikrama	UalagaLandhanai
33			5.11	Thrivikrama	Vinnura neendadi thaviya
34			7.8	Thrivikrama	UalagaLandhan
35			12.9	Thrivikrama	UalagaLandhan
36	Kulasekara Azhwar	Perumal Thirumozhi	2.30	Vamana/ Thrivikrama	mann aLandhadhu

S.No	Azhwar	Prabandham	Pasuram No	Avatar	Phrase
37	Thirumazhisai Azhwar	Thiruchandhavi ruttham	28	Vamana/ Thrivikrama	Par aLandhu
38			37	Vamana	Vamana
39			74	Vamana	Vamanan
40			105	Vamana/ Thrivikrama	irandhu koNDu aLandha maN
41			109	Vamana/ Thrivikrama	surukkuvArai inRiyE * surungginAy surunggiyum * perukkuvArai inRiyE * perukkam eydhu peRRiyOy
42			32	Thrivikrama	parakka vaiththu aLandhu koNDa
43			48	Thrivikrama	maN onRu senRu
44	Thirumangai Azhwar	Periya Thirumozhi	1.5.6	Vamana/ Thrivikrama	KuRaLAych chenRu mAvaliyai EyAn irappa mUvadi maN inRE thAvenR/ulagEzhum thAyAn
45			1.8.5	Vamana	vELviyil senRu mANiyAy
46			1.10.4	Vamana	koNdAy kuRaLAy nilam IradiyAIE
47			2.1.1	Vamana	mAN kuRaL Ana andhaNaRk
48			2.4.2	Vamana/Thriv ikrama	Kuralagi/ Nimirndhavan
49			2.8.2	Vamana/Thriv ikrama	kuRaL uruvAy / nimirndhumAvali vELviyil maN aLandha andhaNar

S.No	Azhwar	Prabandham	Pasuram No	Avatar	Phrase
50			2.9.7	Vamana	mAvali than peru vELviyil mAN uruvAy
51			3.1.5	Vamana/Thriv ikrama	mAvali vELviyil irandhu senRu agalidam aLandhavan
52			3.2.4	Vamana/ Thrivikrama	kuRaLAY avuNan peru vELviyil senRu irandha perumAn/arumA nilam anRu aLappAn
53			3.4.1	Vamana/ Thrivikrama	oru kuRaLAY irunilam mUvadi maN vENdi/ ulaganaitthum IradiyAl odukki onRum tharugavenA mAvaliyaich chiRaiyil vaitththa thAdALan
54			3.10.5	Vamana/ Thrivikrama	mAvali thana vELvik kaLavin migu siRu kuRaLAY mUvadi enRu irandhittu / aNdamum ivvalai kadalum avanigaLum ellAm aLandha pirAn
55			4.2.6	Vamana/Thriv ikrama	angaiyAl adi mUnRu nlr ERRu
56			4.3.4	Vamana/Thriv ikrama	vasaiyaRu kuRaLAY mAvali vELvi maN aLavittavan
57			4.4.7	Vamana	pollAdha kuRaLuruvAyp porundhA vANan
58			4.5.6	Vamana	Kural
59			4.6.2	Vamana	mAvali vali tholaippAn
60			4.10.7	Vamana/Thriv ikrama	mAvali vELviyil pukkuth theLLiya kuRaLAY mUvadi koNdu thikkuRa vaLarndhavan
61			5.1.1	Vamana	kuRiya mANi uruvAya kUththan

S.No	Azhwar	Prabandham	Pasuram No	Avatar	Phrase
62			5.1.2	Vamana	kaLLak kuRaLAy mAvaliyai vanjiththu ulagam kaippaduththu
63			5.2.4	Vamana	kURREr uruvin kuRaLAy nilam nlr ERRAn endhai perumAn
64			5.3.9	Vamana/Thriv ikrama	Angu mAvali vELviyil irandhu senRu agalidam muzhudhinaiyum pAnginAI koNda parama
65			5.4.3	Vamana/Thrivikrama	mAvali kaiyil nlr koNda Azhith thadakkaik kuRaLan/ paNdu ivvaiyam aLappAn
66			5.4.8	Vamana	Kuralumay
67			6.7.3	Vamana	irandhAn mAvali maN
68			6.8.1	Vamana/Thriv ikrama	maN koNda thOI mArvil mANiyAy mAvali maN thAn koNdu thALAI aLandha perumAn
69			7.8.6	Vamana/Thriv ikrama	maN uruvAy mUvaDi mAvaliyai vENDi * thAn amara Ezh ulagum aLandha venRith * thani mudhal chakkarap paDai en thalaivan
70			8.3.10	Vamana	Vamananai
71			8.4.7	Vamana	Vamanan*
72			8.8.10	Vamana	kuRaLAy
73			8.8.5	Vamana	kuRaL uruvAy

S.No	Azhwar	Prabandham	Pasuram No	Avatar	Phrase
74			9.1.5	Vamana/Thriv ikrama	mannavan periya vELviyil kuRaLAy * mUvaDi nIroDum koNDu *pinnum Ezhulagum IraDiyAgap * perunthisai aDanggiDa nimirndhOn
75			9.4.2	Vamana	kuRaL uruvAy
76			9.7.3	Vamana	nINiLA veNkuDai vANanAr * vELviyil maN irandha MANiyAr
77			9.8.3	Vamana/Thriv ikrama	aNi vaLar kuRaLAy agal iDam muzhudhum * aLandha em aDigaL
78			9.9.5	Vamana/ Thrivikrama	dhAnavan vELvi thannil * thaniyE kuRaLAy nimirndhu * vAnamum maNNagamum * aLandha thirivikkiraman
79			10.6.4	Vamana/Thriv ikrama	vaLarndhiTTa thol slr viRal mAvaliyai *maN koLLa vanjchiththu oru maN kuRaLAy * aLandhiTTavan
80			10.6.5	Vamana	nINDAn kuRaLAy
81			11.4.5	Vamana/Thriv ikrama	kuRaL Agi ,
82			11.5.9	Vamana/Thriv ikrama	kuRaL uruvAy / viNDEzh ulagukkum mikkAn
83			11.5.10	Vamana/Thriv ikrama	kaLLaththAl mAvaliyai * mUvaDi maN koNDaLandhAn

S.No	Azhwar	Prabandham	Pasuram No	Avatar	Phrase
84			11.7.2	Vamana	kuRaL uruvAy
85			2.7.2	Thrivikrama	vaiyam mun aLandha mal
86			3.6.5	Thrivikrama	maN aLandha thALALA
87			4.10.1	Thrivikrama	perunilam aLandhavan
88			5.6.4	Thrivikrama	perunilam Iradi nlttip paNdu oru nAL aLandhavan
89			6.1.1	Thrivikrama	aNDamodu agalidam aLandhavan
90			6.6.3	Thrivikrama	pAragalam thiruvadiyAp pavanam meyyA sevi mAdhiram ettum thOLA aNDam thirumudiyA ninRAn
91			6.6.5	Thrivikrama	anRu ulaga mUnRinaiyum aLandhu
92			6.10.1	Thrivikrama	ulagai IradiyAl nadandha nambi
93			6.10.2	Thrivikrama	ulagai IradiyAl nadandhAn
94			8.6.5	Thrivikrama	andhaNar thamOmam Agi Uzhi Agi *
95			8.7.5	Thrivikrama	aNDamoDu agal iDam * aLandhavar
96			8.10.8	Thrivikrama	mANAgI * vaiyam aLandhadhuvum
97			9.2.2	Thrivikrama	ivvaiyam ellAm * thAyina nAyagar Avar thOzhI!
98			10.10.4	Thrivikrama	ulagaLandha
99			11.6.5	Thrivikrama	ulagaLandha umbar kOmAn

S.No	Azhwar	Prabandham	Pasuram No	Avatar	Phrase
100	Thirumangai Azhwar	Thirunedunthan dakam	20	Thrivikrama	par aLandhu
101	Poigai Azhwar	Mudhal ThiruvandhAdhi	20	Vamana	Kuraluruvai
102			36	Vamana	Mannirandhu konda
103			50	Vamana	Mavaliyal vanna neer etran
104			79	Vamana	Mann thA ven virandhu
105			3	Thrivikrama	Peyalavu kanda peruman
106			9	Thrivikrama	Nee aLandha man
107			14	Thrivikrama	UlagaLandha
108			17	Thrivikrama	Man aLandhan
109			18	Thrivikrama	Man aLandha mal
110			21	Thrivikrama	Moovadiyal
111			76	Thrivikrama	MannaLandhan
112			84	Thrivikrama	Mann aLandha
113			98	Thrivikrama	Nidu ulagam thala nedumal
114	Bhoothath-Azhwar	IrandAm thiruvandhadhi	18	Vamana/ Thrivikrama	Kural uruvai/ Kondadhu ulagam
115			21	Vamana	Vaman
116			90	Vamana	Neretru mavali yal
117			99	Vamana	Kuraluruvai
118			5	Thrivikrama	Ivvulagam andru aLandhai

S.No	Azhwar	Prabandham	Pasuram No	Avatar	Phrase
119			9	Thrivikrama	Nee aLandha gnam
120			23	Thrivikrama	Gnam andru ALandhu
121			30	Thrivikrama	ulagamaLandhai
122			34	Thrivikrama	Avani aLandha padham
123			47	Thrivikrama	Gnalama aLandhida
124			61	Thrivikrama	Padham nilam pudhaippa
125			71	Thrivikrama	Dhisai alappan
126			78	Thrivikrama	Dharani nilanthalppa
127			87	Thrivikrama	Iru nilaththai chendru angi aLandha Thiruvadiyai
128			91	Thrivikrama	Pannool aLandhanai
129	Peyazhwar	Moondram thiruvandhadhi	49	Vamana	Petradhuvum manilam
130			52	Vamana	Kurluruvai
131			58	Vamana	Man madhiyl konu uganthan
132			18	Thrivikrama	Vamanalai Moovadi maNN aLandhu
133			7	Thrivikrama	Pozhil aLandha Pullurdhi chelvan
134			9	Thrivikrama	MannaLandha Padham
135			13	Thrivikrama	Pandulagam
136			20	Thrivikrama	avvulagameeraLandhu
137			23	Thrivikrama	MannaLandhu
138			36	Thrivikrama	AdiyaLandha

S.No	Azhwar	Prabandham	Pasuram No	Avatar	Phrase
139			40	Thrivikrama	Mannodungath thAn alanadha man
140			41	Thrivikrama	UlaLandhan
141			48	Thrivikrama	Ulagam adiyaLandhai
142			90	Thrivikrama	MalaLandha man
143	Thirumazhisai Azhwar	Nanmugan Thiruvandhadhi	25	Vamna Thrivikrama	MAvali tha
144			17	Thrivikrama	Gnalam aLandhan
145			35	Thrivikrama	ThAlal ulgam aLandha
146			58	Thrivikrama	Man aLandhan
147	Nammazhwar	Periya Thiruvandhadhi	21	Vamana/ Thrivikrama	parururvum Par valaiththa neeruvum.
148			52	Vamana	Man inrandhan
149			8	Thrivikrama	Par aLandhir
150			27	Thrivikrama	VisumbaLandha Muthu
151			42	Thrivikrama	Par idanthAn
152			61	Thrivikrama	man aLandha
153			62	Thrivikrama	Man aLandhan
154			76	Thrivikrama	UlaLandha murthy
155			80	Thrivikrama	man aLandhan
156	Thirumangai Azhwar	Siriya Thirumadal	21	Vamana/ Thrivikrama	
157			12	Thrivikrama	Ivvaiyam adi aLappundadhu thAn

S.No	Azhwar	Prabandham	Pasuram No	Avatar	Phrase
158			41	Thivikrama	ParellAm aLandhAn
159	Thirumangai Azhwar	Periya Thirumadal	58	Vamana	mannum kuraL uruvil mANiyAy
160			59	Thrivikrama	ennudaiya pAdhaththAl yAn aLappa moovadi maNN
161			61	Vamana Thrivikrama	
162	Nammazhwar	Thiruvaimozhi	1.10.1	Vamana	Mani kuralagi
163			2.3.3	Vamana	Kuralai nilam maval moovadi yendru vanjiththavan
164			2.4.11	Vamana	Vamana
165			2.6.1	Vamana	Thirukurala
166				Vamana	Vamanane
167			2.7.8	Vamana	Vamanane
168			3.8.2	Vamana	kuralan
169			3.8.9	Vamana	Moovadi tha endra kalvan
170			4.3.7	Vamana/ Thrivikrama	Vamana
171			4.4.1	Vamana	Vamana
172			4.7.2	Vamana	Vamana
173			6.6.9	Vamana	kuralar
174			6.9.2	Vamana	Kuralai
175			7.5.6	Vamana	Vamananai

S.No	Azhwar	Prabandham	Pasuram No	Avatar	Phrase
176			7.8.1	Vamana	Vamanane
177			7.8.6	Vamana	Vamanane
178			8.2.9	Vamana/Thrivikrama	Kural kola vadivu kAtti ---malarndha
179			8.5.1	Vamana	Vamana
180			8.6.10	Vamana	Vamanan
181			8.7.1	Vamana	Vamanan
182			8.10.3	Vamana	Thirukuralan
183			10.2.9	Vamana	Vamanan
184			1.8.6	Thrivikrama	Nilam kondn
185			1.10.5	Thrivikrama	Moovadi kondan
186			2.2.3	Thrivikrama	Man konda mal
187			2.7.6	Thrivikrama	ThrivikramAye
188			2.7.7	Thrivikrama	Thrivikrama
189			2.8.6	Thrivikrama	UlagaLandha sevadi
190			3.2.2	Thrivikrama	Vaiyam aLandha en Vamanan
191			3.2.9	Thrivikrama	ulagamellam thaviya amman
192			3.3.11	Thrivikrama	Thal parappi man thaviya esan
193			3.8.11	Thrivikrama	Bhoomi aLandha peruman
194			4.4.8	Thrivikrama	UlagaLandhan
195			4.7.3	Thrivikrama	ThAvi vaiyam konda enthai
196			4.8.6	Thrivikrama	Kuriya mAn uruvagi-----kodunkolal nilamkonda
197			5.4.4	Thrivikrama	ImMan aLandha periya sevvai

S.No	Azhwar	Prabandham	Pasuram No	Avatar	Phrase
198			5.4.10	Thrivikrama	Vaiyam aLandha piran
199			5.7.11	Thrivikrama	Thrivikrama
200			5.10.9	Thrivikrama	Adiyai moonrai irandha varum-----Eerr adiyal
201			6.4.6	Thrivikrama	Vaiyam aLandha mayan
202			6.6.1	Thrivikrama	Vaiyam aLandha manalan
203			6.6.4	Thrivikrama	Vaiyam aLandha manalan
204			6.9.6	Thrivikrama	Keezh paravai nilam ellam-----ella ulagum thada vandha mayon
205			6.10.6	Thrivikrama	Man aLandha
206			7.2.2	Thrivikrama	ulagam alandahai
207			7.4.1	Thrivikrama	Ulagam konda
208			7.6.1	Thrivikrama	Moo ulagam aLandha
209			8.3.5	Thrivikrama	Neendu thAviya asaivo
210			8.6.7	Thrivikrama	Man Vin aLandha ven tamarai
211			9.2.11	Thrivikrama	Ulagam moondraLandhavan
212			9.4.10	Thrivikrama	Ulagam aLandha adiyam
213			10.1.5	Thrivikrama	Moo ulagaLandhavan
214			10.9.3	Thrivikrama	Bhoomi andraLandhavan



## 1. Periyazhwar – Periyazhwar Thirumozhi - Vamana Avatar and Thrivikrama Avatara 20 Pasurams

S.No	Pasuram No	Avatar	Phrase
1	1.4.1	Vamana/ Thrivikrama	mANikkuRaLanE! thAIEIO *
2	1.6.11	Vamana	Kuralan
3	1.9.7	Vamana	sukkiran kaNNaith * thurumbAl kiLaRiya * chakkarak kaiyanE
4	1.10.5	Vamana	Vamanan
5	2.3.8	Vamana	Vamanan
6	2.9.2	Vamana	Vamana Nambi
7	2.10.7	Vamana	Mavai veliviyai ma uruvai chendru
8	4.4.10	Vamana	kuRaLA! enRu pEsuvAr adiyArkaL
9	4.9.7	Vamana/ Thrivikrama	kuRal biramachAriyAy / iRaippoZHidhil pAdhALam kalavirukkai koduth thugandha emmAn
10	4.9.9	Vamana	kuRaLAy
11	5.1.10	Vamana	Vamanan
12	5.2.5	Vamana	Kuraluruvaya
13	1.4.2	Thrivikrama	ulagam aLandhAnE
14	1.8.9	Thrivikrama	Thrivikrama
15	2.3.7	Thrivikrama	Thrivikrama
16	2.5.9	Thrivikrama	Ulaginai Mutrum aLandhavan
17	3.8.9	Thrivikrama	UalagaLandhan
18	4.7.10	Thrivikrama	Moonradi nimirndhu
19	5.1.9	Thrivikrama	UlagezhumaLandhAi
20	5.3.10	Thrivikrama	UlagalamaLandhAn

### 1. 1.4.1

mANikkam kaTTi \* vayiram iDai kaTTi \*

ANipponnAl seyDha \* vaNNach chiRuth thoTTil \*\*

pENi unakkup \* piraman viDu thandhAn \*

**mANikkuRaLanE! thAIEIO \* vaiyam aLandhAnE! thAIEIO**



மாணிக்கம் கட்டி\* வயிரம் இடைகட்டி\*

ஆணிப்பொன்னால் செய்த\* வண்ணச் சிறுதொட்டில் \*\*

பேணி உனக்குப்\* பிரமன் விடுதந்தான்\*\*

மாணிக் குறளனே! தாலேலோ\* வையமளந்தானே! தாலேலோ\*\*

PeriyAzhwAr (imagining himself as Mother Yashoda) describes the magnificent cradle gifted to the infant Krishna. The cradle is a masterpiece of divine craftsmanship, encrusted with glowing red **rubies** and sparkling **diamonds** set into the finest, purest **gold**. This exquisite gift was specially prepared and sent with great care by **Lord Brahma**, the creator himself, for the baby to rest in. As Yashoda swings the cradle, she addresses Krishna as the "**jewel-like dwarf**" (**Manikuralane** ), referring to his Vamana avatar, and simultaneously as the magnificent one who "measured the entire universe" (Vaiyam aLandhAne) in his Thrivikrama form. The verse beautifully balances the intimate image of a sleeping infant with the awesome power of the Supreme Lord who encompasses all of creation.

## 2. 1.6.11

annamum mInuruvum ALariyum **kuRaLum** \*

Amaiyum AnavanE! AyargaL nAyaganE! \*

en avalam kaLaivAy! ADuga senggIrai \*

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 மீனுவும் ஆளரியும் குறளும்  
ஆமையும் ஆனவனே! ஆயர்கள் நாயகனே!  
என் அவலம் களைவாய்! ஆடுக செங்கீரை!  
ஏழலகும் உடையாய்! ஆடுக ஆடுக என்று  
அன்னநடை மடவாள் அசோதை உகந்த பரிசு  
ஆன புகழ்ப் புதுவைப் பட்டன் உரைத்த தமிழ்ச்  
சொன்ன இசைமாலைகள் இப்பத்தும் வல்லார்  
உலகின் எந்திசையும் புகழ்மிக்கு இன்பம் அடைவர்.

O Lord who took forms such as the swan, fish, lion, **dwarf – Vamana Avatar**, and tortoise, O Krishna, chief of cowherds, remove my sorrows and dance, O red-robed one! You who own all the seven worlds, dance again and again as mother Yashoda lovingly watches you!. These sweet Tamil verses, the garland of praise are composed by the famed poet from Pudukottai (Periyazhwar). Those who recite these ten verses 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 Pasuram concludes with a blessing: whoever recites these 10 verses will gain universal fame and happiness.

### 3. 1.9.7

mikka perum pugazh \* mAvali vELviyil \*

thakkadhu idhanRu enRu \* thAnam vilakkiya \*\*

sukkiran kaNNaith \* thurumbAI kiLaRiya \*

chakkarak kaiyanE! achchOvachchO \* sanggam iDaththAnE! achchOvachchO



மிக்க பெரும் புகழ் மாவலி வேள்வியில்,

தக்கது இதன்று என்று தானம் விலக்கிய,

சுக்கிரன் கண்ணைத் துரும்பால் கிளறிய,

சக்கரக் கையனே! அச்சோவச்சோ சங்கமிடத்தானே! அச்சோவச்சோ

**Periyazhwar Portrays himself as Mother Yashoda and celebrates the cleverness and power of her son by recalling his victory during the great sacrifice of the famous King Mahabali.** When the Lord appeared as the dwarf-brahmin Vamana to ask for three paces of land, the demon-guru **Sukracharya** realized it was a divine trick and tried to stop the gift by blocking the spout of the water vessel. This verse describes how the Lord, holding the divine **Discus** in his hand, took a small blade of grass and poked the eye of Sukracharya to clear the obstruction. Yashoda calls out to this mighty Lord—who holds the **Conch** in his left hand—to come and embrace her, using the playful, rhythmic sounds "**Achovacho**" to express her maternal endearment and wonder.

#### 4. 1.10.5

veNkalap paththiram \* kaTTi viLaiyADi \*

kaN pala seydhā \* karunthazhaik kAvin klzh \*\*

paN pala pADip \* pallANDu isaippa \* paNDu

maN pala koNDAn puRam pulguvAn \*

**Vamanan** ennaip puRam pulguvAn

வெண்கலப் பாத்திரம்\* கட்டி விளையாடி\*\*

கண்பல செய்த\* கருந்தழைக் காவின்கீழ்\*\*

பண்பல பாடிப் \* பல்லாண்டு இசைப்ப\* பண்டு

மண்பல கொண்டான் புறம்புல்குவான்\*

**வாமனன்** என்னைப் புறம்புல்குவான்\*\*



Periyazhwar as Mother Yashoda depicts a scene of festive celebration and divine play. She describes the infant Krishna playing with **bronze vessels**, creating rhythmic sounds as he strikes them. He plays beneath the shade of lush, dark-leaved groves that are so dense they seem to have "many eyes" where the sunlight peeks through. As the devotees and elders gather around to sing various musical scales and chant the **Pallandu** to protect him from the evil eye, Yashoda longs for a personal moment with him. She calls out to the **one who, in ancient times, took the entire earth as a gift -Vamana**, asking that very same Lord to come and embrace her from behind seeking the warmth of his touch.

### 5. 2.3.8

en kuRRamE enRu sollavum vENdA kAN ennai nAn maN uNdeNaga  
anbuRRu nOkki adiththum pidiththum anaivarkkum kAttirRilaiyE  
van puRRu aravin pagaikkodi **Vamana nambi!** un kAdhugaL thUrum  
thunbuRRana ellAm thlrppAy! pirAnE! thiriyittuch chollugEn meyyE

என் குற்றமே என்று சொல்லவும் வேண்டா காண் என்னை நான் மண் உண்டேனாக  
அன்புற்று நோக்கி அடித்தும் பிடித்தும் அனைவர்க்கும் காட்டிற்றிலையே  
வன்புற்று அரவின் பகைக்கொடி **வாமன நம்பீ!** உன் காதுகள் தூரும்  
துன்புற்றன எல்லாம் தீர்ப்பாய்! பிரானே! திரியிட்டுச் சொல்லுகேன் மெய்யே.

Baby Krishna speaks to Yashoda with charming defiance and clever logic. He says, "Mother, do not even suggest that I have committed a fault by eating soil! If you truly loved me, would you be trying to catch me, beat me, and expose me in front of everyone just to prove I ate dirt?" **He then addresses himself as Vamana**, the one whose banner bears the bird (Garuda), the sworn enemy of the powerful serpents that live in anthills. He tells Yashoda that her



ears have been "clogged" or "filled" with the false complaints of the neighbors. He promises that he can remove all her distress and, in a final act of dramatic innocence, says, "I will swear by the sacred wick and tell you the absolute truth, I did not eat the soil!"

### 6. 2.9.2

Varuga varuga varuga ingē \* **Vamana namb!** varuga ingē \*  
kariya kuzhal sheyya vAy mugattu \* kAguttha namb!  
ariyan ivan enakku inru naṅgAy! \* aṅjana vaṅṅA! ayalagatthAr \*  
paribavam pēsha tharikkagillēn \* pAviyēnukku ingē pōdarAyē.

வருக வருக வருக இங்கே வாமன நம்பீ! வருக இங்கே,  
கரிய குழல் செய்ய வாய் முகத்து காசுத்த நம்பீ! வருக இங்கே,  
அரியன் இவன் எனக்கு இன்று நங்காய்! அஞ்சன வண்ணா! அயலகத்தார்,  
பரிபவம் பேசத் தரிக்ககில்லேன் பாவியேனுக்கு இங்கே போதராயே.

Yashoda calls out with urgency, "Come here, come here, come here, my dear **Vamana!** Come right here!" She describes his divine beauty—his dark, curly locks of hair and his red, lotus-like mouth —addressing him as the noble **Kakustha** (a title of Rama, showing she sees all avatars in him). She cries out to the collyrium-hued Lord (dark), "O lady, this child has become so rare and difficult for me to catch today! I can no longer endure the insults and complaints being hurled by the neighbors about his naughtiness. I, am a sinner who cannot control her own son, beg you, please come back to me at once!"

### 7. 2.10.7

mAvali vELviyil\* mAN uruvAy ccenRu\*  
mU aḍi tA enRu\* iranda im maNNinai\*  
Or aḍi iTTu\* iraṅḍAm aḍi tannilE\*



tAvaḍi iTTAnAl inRu muTrum\*

taraNi aLandAnAl inRu muTrum

மாவலி வேள்வியில்\* மாணுரு வாய்ச் சென்று,

மூவடி தா என்று\* இரந்த இம் மண்ணினை,

ஓரடி இட்டு இரண்டாம் அடி தன்னிலே,

தாவடி இட்ட நாள் இன்று முற்றும்,

தரணி அளந்த நாள் இன்று முற்றும்.

Yashoda recounts the legend of the **Vamana Avatar** to show the Moon how great her son is. She says: "**At the sacrificial ritual of King Mahabali, my son went in the form of a young Brahmin Brahmachari – Vamana Avatar. He asked for just three paces of land as a gift. With his very first step, he covered this entire earth. With his second step, he strode across the heavens.** Today marks the anniversary—the full completion of that day—when he leaped and measured the entire universe. Since today is the day he displayed such cosmic power, O Moon, you must come and pay your respects to him!"

#### 8. 4.4.10

kAsin vAy kkaram viRkikum\* karavAdu mATrili sORiTTu\*

tEśa vArttai paḍaikkum\*vaN kaiyinArgaL vAz tiru kkOTTiyUr\*

kEśava ! puruḍOttama ! \* kiLar śOdiyAy ! **kuRaLA** ! enRu \*

pEśuvAr aḍiyArgaL\*en tammai viRkavum peRuvArgaLE

காசின் வாய்க்கரம் விற்கிலும் கரவாது மாற்றிலி சோறிட்டு,

தேச வார்த்தை படைக்கும், வண்கையினார்கள் வாழ் திருக்கோட்டியூர்,

கேசவா! புருடோத்தமா! கிளர் சோதியாய்! குறளா! என்று

பேசுவார் அடியார்கள் என்தம்மை விற்கவும் பெறுவார்களே.



PeriyAzhwAr praises the noble inhabitants of the town of **Thirukottiyur**. He describes them as people of immense generosity: even if the price of food becomes extremely high (literally, "even if a handful of grain costs a coin"), they never hide their wealth. Instead, they provide high-quality, unadulterated food to all, gaining a reputation for kindness that spreads across the land. He then speaks of the devotees in this town who constantly chant the names of the Lord: "**O Kesava! O Purushottama! O Shining Light! O Vamana (the dwarf)!**" PeriyAzhwAr declares a startling level of devotion, stating that such devotees—who are so immersed in the Lord's names—have the absolute right even **to sell him as a slave**. He considers himself so subservient to true devotees that he belongs to them entirely.

#### 9. 4.9.7

**kuRaT piramaśAriyAy\* mA valiyai kkuRumbadakki araśuvAṅgi\***  
**iRai ppozudil pAdALam kalavirukkai\* koḍuttuganda emmAn kOyil\***  
eRippuḍaiya maNivarai mEl\* iLa ṅAyīRezundAR pOl aravaNaiyin vAy\*  
śiRappuḍaiya paNaṅgaL miśai\* śezu maNigAL viTTeRikkum tiruvaraṅgamE

*குறட் பிரமசாரியாய் மாவலியை குறும்பு அடக்கி அரசு வாங்கி,*

*இறைப் பொழுதில் பாதாளம் கலவிருக்கை கொடுத்த உகந்த எம்மான் கோயில்,  
எறிப்பு உடைய மணிவரை மேல் இளம் ஞாயிறு எழுந்தாற்போல் அரவணையின்  
வாய்,*

*சிறப்பு உடைய பணங்கள் மிசை செழுமணிகள் விட்டெறிக்கும் திருவரங்கமே.*

PeriyAzhwar describes the temple of the Lord who once took the form of a **dwarf-brahmin student**. To subdue the pride and arrogance of King Mahabali, the Lord took away his kingdom and, in a mere moment, granted him the nether world (PAthALa) as his permanent residence. He then paints a



breathhtaking visual of the Lord reclining in Srirangam. He describes the thousand-headed serpent, Adhishesha, as a radiant mountain of gems. The brilliant, glowing jewels on the hoods of the serpent cast a fiery light upward, appearing like the rising morning sun cresting over a dark mountain peak. This magnificent sight, where divine light and precious gems intermingle, is the glory of the sacred city of Srirangam.

#### 10. 4.9.9

thEvudaiya meenamAy AmaiyAy  
EnamAy ariyAyk **kuRaLAy**  
moovuruvinirAmanAyk kaNNanAyk  
kaRkiyAy mudippAn kOyil  
sEvalodu pedaiyannam  
sengamala malar ERi oosalAdip  
poovaNaimEl thudhaindh ezhu sem  
podiyAdi viLaiyAdum punalarangamE.

தேவடைய மீனமாய் ஆமையாய்  
ஏனமாய் அரியாய்க் குறளாய்  
மூவுருவினிராமனாய்க் கண்ணனாய்க்  
கற்கியாய் முடிப்பாங் கோயில்  
சேவலொடு பெடையன்னம்  
செங்கமல மலரேறி ஊசலாடி  
பூவணைமேல் துதைந்தெழு செம்  
பொடியாடி விளையாடும் புனலரங்கமே

O Lord who appeared as a fish, tortoise, boar, lion, and dwarf **Vamana Avatar!**  
Who later incarnated as Rama in three forms- Parasurama, Rama and



Balarama, as Krishna, and Kalki, to bring dharma to completion! Now You sit playfully on a swing decorated with red lotus petals, surrounded by hens, peacocks, and graceful swans, and joyfully swing like a little child! This Pasuram 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 ManagalaAsana bhakti—offering blessings and praises for the Lord, especially as a child whom he sees as both divine and adorable.

### 11. 5.1.10

kAmar tAdai karudalar śiṅgam \*kANa iniya karuṅguzal kuTTan\*

Vamanan en maradaga vaNNan\* mAdavan maduśUdanan tannai\*

śEma nangamarum puduvaiyar kOn\* viTTuśittan viyan tamiz pattum\*

nAmam enRu navinRuraippArgaL\* naNNuvAr ollai nAraNan ulagE

காமர் தாதை கருதலர் சிங்கம், காண இனிய கருங்குழல் குட்டன்,

வாமனன் என் மரதக வண்ணன், மாதவன் மதுசூதனன் தன்னை,

சேம நங்கமரும் புதுவையர் கோன், விட்டுசித்தன் வியன் தமிழ் பத்தும்,

நாமம் என்று நவின்றுரைப்பார்கள், நண்ணுவார் ஒல்லை நாரணன் உலகே.

In this concluding verse, Periyazhwar summarizes the divine attributes of the Lord he has been praising. He describes Him as: The father of Manmatha (the God of Love), A lion to His enemies, A young lad with beautiful, dark, curly hair who is a delight to behold, **The dwarf avatar - Vamana** and the one with the brilliant hue of an emerald and The Lord of Lakshmi and the slayer of the demon Madhu. Periyazhwar then identifies himself as **Vittuchithan**, the leader of the people of **Srivilliputhur** a place of eternal prosperity. He declares that those who chant these ten verses of "grand Tamil" treating them as the holy



names of the Lord, will quickly and surely reach the supreme abode of **Narayana**.

### 12. 5.2.5

**mANi kkuRaL uruvAya**\* mAyanai en manattuLLE\*

pENi kkoNarndu\* puguda vaittu kkoNḍEn piRidinRi\*

mANikka ppaNḍAram kaNḍIr\* vali van kuRumbargaL uLLIr ! \*

pANikka vENḍA naḍamin\* paNḍanRu paTTinam kAppE

*மாணிக் குறள் உருவாய மாயனை என் மனத்துள்ளே,*

*பேணிக் கொணர்ந்து புகுத வைத்துக் கொண்டேன் பிறிதின்றி,*

*மாணிக்கப் பண்டாரம் கண்டீர் வலி வன்குறும்பர்கள் உள்ளீர்!*

*பாணிக்க வேண்டா நடமின் பண்டன்று பட்டினம் காப்பே.*

In this powerful verse, PeriyAzhwaAr issues a bold warning to the "enemies" of the soul (the five senses and internal vices). He proclaims: "I have brought the wondrous Lord, who once took the form of a **young celibate dwarf**, and I have enshrined Him deep within my heart with great care. He is now my **treasure-trove of rubies**. O you powerful, wicked mischief-makers (vices like lust and anger)! Do not waste any time here. Move out immediately! This 'city' (my body/soul) is no longer what it used to be; it is now strictly guarded and protected by the Lord himself."

### 13. 1.4.2

uDaiyAr kanamaNiyODu \* oNmAdhaLampU \*

iDai viravik kOththa \* ezhil thezhginODu \*\*

viDai ERu kApAli \* Isan viDu thandhAn \*

uDaiyAy! azhEl azhEl thAIEIO \* **ulagam aLandhAnE! thAIEIO**



உடையார் கனமணியோடு ஒண்மாதளம்பூ,

இடை விரவிக் கோத்த எழில் தெழ்கினோடு,

விடை ஏறு காபாலி ஈசன் விடுதந்தான், உடையாய்!

அழேல் அழேல் தாலேலோ உலகமளந்தானே! தாலேலோ.

In this verse, Mother Yashoda (through the voice of PeriyAzhwAr) tries to soothe the crying baby Krishna by showing him a beautiful piece of jewelry. She tells him that **Lord Shiva**, who rides the bull and bears the skull, has sent a special gift: a waistband or ornament called a **Thezhgu** (traditionally shaped like a scorpion or a crescent). This ornament is exquisitely crafted, strung with heavy, precious gems and interspersed with golden beads shaped like bright pomegranate buds. Yashoda pleads with the child, "O Master of the Universe! O one who measured the worlds! Please do not cry, do not cry. Sleep to this lullaby."

#### 14. 1.8.9

veNpuzhuthi mEl peydhU koNDu aLaindhadhOr\*vEzhaththin karungkanRu pOI\*

theNpuzhuthi ADith **thirivikraman** \* siRu pugar paDa viyarththu \*\*

oN pOdhalAr kamalAch chiRukAl uraiththu \* onRum nOvAmE \*

thaNpOdhu koNDa thavisin mldhE \* thaLarnaDai naDavAnO

வெண்புழுதி மேல்பெய்து கொண்டு அளைந்ததோர் வேழத்தின் கருங்கன்று போல்,

தெண்புழுதி ஆடித் திரிவிக்கிரமன் சிறுபுகர் பட வியர்த்து,

ஒண்போதலர்க் கமலச் சிறுகால் உரைத்து ஒன்றும் நோவாமே,

தண்போது கொண்ட தவிசின் மீதே தளர்நடை நடவானோ.



In this verse, Periyazhwar as Mother Yashoda watches with bated breath as the young Krishna attempts his first unsteady steps. He has been playing in the fine, white dust of the courtyard, smearing it all over his dark body until he looks like a majestic baby elephant that has just frolicked in a pile of sand. Addressing him as **Thrivikrama** (the Lord who strode across the universe), Yashoda notes that he is sweating slightly from the effort of play. She worries for his tender, lotus-like feet, which are so soft they look like freshly bloomed flowers. She wonders, "Will my little one not walk his beautiful, faltering steps toward me, stepping carefully upon this cool, flower-strewn platform so that his delicate feet do not feel any pain?"

### 15. 2.3.7

mulai Edhum vENdEn enRu Odi nin kAdhil kadippaip paRiththu eRindhu ittu  
malaiyai eduththu magizhndhu kal mAri kAththup pasu nirai mEyththAy  
silai onRu iRuththAy! **thirivikkiramA!** thiruvAyarpAdip pirAnE!  
thalai nilAp pOdhe un kAdhaip perukkAdhe vittittEn kuRRame anRE

முலை ஏதும் வேண்டேன் என்று ஓடி நின் காதில் கடிப்பைப் பறித்து எறிந்து இட்டு  
மலையை எடுத்து மகிழ்ந்து கல் மாரி காத்துப் பசு நிரை மேய்த்தாய்

சிலை ஒன்று இறுத்தாய்! **திரிவிக்கிரமா!** திருவாயர்ப்பாடிப் பிரானே!

தலை நிலாப் போதே உன் காதைப் பெருக்காதே விட்டு இட்டேன் குற்றமே  
அன்றே

Rejecting your mother's offerings with a playful "I do not want these," you once plucked off your ear ornaments and cast them aside. Yet, the same child later displayed divine strength, effortlessly lifting Govardhana Hill to shield the people and cattle of Gokula from Indra's torrential wrath without a hint of fatigue. From the youthful cowherd who tended the flocks to the heroic prince



who shattered Rudra's bow to win Sita, and the cosmic giant who measured the universe with a single stride, your glory is boundless. I can only lament my own oversight: that I failed to pierce your ears for those ornaments when you were still a tiny babe, your head not yet steady, before you revealed yourself as the sovereign Lord of all.

### 16. 2.5.9

mannan than dhEvimAr kaNdu magizhvu eydha

**mun ivvulaginai muRRum aLandhavan**

ponnin mudiyinaip pUvaNaimEl vaiththu

pinnEyirundhu kuzhal vAyAy akkAkkAy! pErAyiraththAn kuzhal vArAy

akkAkkAy!

மன்னன் தன் தேவிமார் கண்டு மகிழ்வு எய்த

முன் இவ்வுலகினை முற்றும் அளந்தவன்

பொன்னின் முடியினைப் பூவணைமேல் வைத்து

பின்னேயிருந்து குழல் வாராய் அக்காக்காய்! பேராயிரத்தான் குழல் வாராய் அக்காக்காய்!

As Vamana deva, the Lord first charmed the consorts of King MahAbali with His exquisite appearance and eloquent speech before transcending into Thrivikrama to measure the entire universe. Now, in the intimate setting of Gokula, that same Supreme Being—possessor of a thousand divine names—rests His beautiful head upon a soft, flower-strewn bed like a simple child. O crow, come and stand behind Him to gently comb the divine locks of the one who once strode across the worlds.



### 17. 3.8.9

venṇira ttōy tayir tannai \* velvarai ppin mun ezundu \*  
kaṇ uraṅAdē irundu \* kaḍaiyavum tAn vallaḷ kolō \*  
oṇṇira ttAmarai cceṅgaṇ \* ulagaḷandAn en magaḷai \*  
paṇ araiyA ppaṇikoṇḍu \* parishara Aṇḍiḍuṅgolō.

வெண்ணிறத் தோய்தயிர் தன்னை வெழ்வரைப் பின்முன் எழுந்து,

கண் உறங்காதே இருந்து கடையவும் தான் வல்லன்கொலோ?

ஒண்ணிறத் தாமரைச் செங்கண் உலகளந்தான் என் மகனை,

பண் அறியாப் பணிகொண்டு பரிசற ஆண்டிடுங்கொலோ.

Yashoda matha expresses a mother's classic anxiety about her "precious son" getting married. She wonders about the girl who will one day become Krishna's wife (referring to Nappinnai or Neela Devi). She asks: "Is that girl capable of waking up before dawn, even before the white-colored curd has fully set, to churn it vigorously back and forth? Will she stay awake without sleep to perform these household chores? **My son is the lotus-eyed Lord who measured the entire universe – Thrvikrama Avatar**; I fear that this girl might command him to do tedious, unrefined tasks and rule over him so completely that he loses all his independent grace!"

### 18. 4.7.10

Moondru ezhuthu adhanai moondru ezhuthu adhanaal

Moondru ezhuthu aakki moondru ezhuthai

Enru kondu iruppaarkku irakkam nangu udaiya

Em Purudothaman irukkai



**Moondru adi nimirthu moondrinil thondri**

Moondrinil moondru uru aanaan

Kaan thadam pozhil soozh Gangaiyin karaimel

Kandam ennum kadinagare.

மூன்று எழுத்து அதனை மூன்று எழுத்து அதனால்

மூன்று எழுத்து ஆக்கி மூன்று எழுத்தை

ஏன்று கொண்டு இருப்பார்க்கு இரக்கம் நன்கு உடைய

எம் புருடோத்தமன் இருக்கை

மூன்று அடி நிமிர்த்து மூன்றினிற் தோன்றி

மூன்றினில் மூன்று உரு ஆனான்

கான் தடம்பொழில் சூழ் கங்கையின் கரைமேல்

கண்டம் என்னும் கடிநகரே

The Supreme Lord, Purushothama, resides in the fortified city of Kandam, surrounded by dense, beautiful forest groves on the banks of the holy Ganges. He is the embodiment of compassion for those who realize the profound mystery of the **three letters**: understanding the three-lettered soul (the Jivatma defined by the word Atman) through the medium of the three-lettered sacred mantra (the Omkara or Ashtakshara) and ultimately dedicating themselves to the three-lettered goal (the Lord himself, Madhavan or Sridharan). **This Great Being is the one who manifested as the Dwarf-Brahmin and measured the entire universe with three steps**; he appeared through the **three fires** of the Vedic sacrifice and became the **three forms** (the Trinity of creation, protection, and dissolution). It is this magnificent Lord who waits with overflowing mercy for those who hold these sacred "threes" in their hearts.



### 19. 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 yALudaith thEnE  
EzhaiyEn idaraik kaLaiyAyE.

நம்பனே. நவின்றேத்தவல்லார்கள்

நாதனே. நரசிங்கமதானாய்.

உம்பர்கோனூலகேழும்அளந்தாய்

ஊழியாயினாய். ஆழிமுன்னேந்தி

கம்பமாகரிகோள்விடுத்தானே.

காரணா. கடலைக்கடைந்தானே.

எம்பிரான். என்னையாளுடைத்தேனே.

ஏழையேனிடரைக்களையாயே.

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 – Nrusimha avatar, **measured the vast seven worlds with ease Thrivikrama Avatar**, 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.



### 20. 5.3.10

senRulagam kuḍaindAḍum sunai \* tiru mAliruñjOlai tannuL  
ninRa pirAn\* aḍimEl aḍimai ttiRam\* nEr paḍa viNNappañjey\*  
pon tigaz mAḍam polindu tOnRum\* puduvai kkOn viTTuśittan\*  
onRinOḍonbadum pAḍa vallAr\* **ulagam aLandAn** tamarE

சென்றுலகம் குடைந்தாடும் சுனைத் திருமாலிருஞ்சோலை தன்னுள்,  
நின்றபிரான் அடிமேல் அடிமைத் திறம் நேர்பட விண்ணப்பஞ் செய்,  
பொன்திகழ் மாடம் பொலிந்து தோன்றும் புதுவைக்கோன் விட்டுசித்தன்,  
ஒன்றினோடொன்பதும் பாட வல்லார் உலகமளந்தான் தமரே.

PeriyAzhwAr links the playful child Krishna to the majestic Lord who stands atop the sacred hills of **Alagar KOyil** (Thirumaliruncholai). He describes the hill as a place filled with holy springs where people from all over the world come to bathe and attain purity. PeriyAzhwAr identifies himself as **Vittuchithan**, the leader of the prosperous town of **Srivilliputhur**, a city famous for its glowing, golden mansions. He says that he has composed this "application" or humble petition of total service at the feet of the Lord. He declares that anyone who is capable of singing these ten verses will surely become the beloved devotees of the Great Lord who **measured the entire universe** – Thrivikrama Avatar.



## 2. Andal – Thiruppavai Thrivikrama - 3 Pasurams

S.No	Pasuram No	Phrase
1	3	Ongi ulagaLandha utthaman
2	17	Ongi ulagaLandha umbarkomane
3	24	IvvUlagamaLandhai

### 1. 3

**Onggi ulagaLandha utthaman pEr pADi \***

nAnggaL nam pAvaikkuch sARRi nlrADinAl \*

thInngu inRi nADellAm thinggaL mummAri peydhU \*

Onggu peRum sennelUDu kayal ugaLa \*\*

pUngkuvaLaip pOdhil poRi vaNDu kaN paDuppa \*

thEnggAdhE pukkirundhu slrththa mulai paRRi vAngga \*

kuDam niRaikkum vaLLal perum pasukkaL \*

nInggAdha selvam niRaindhElOr empAvAy

ஒங்கி உலகளந்த உத்தமன் பேர்பாடி,

நாங்கள்நம் பாவைக்குச் சாற்றி நீராடினால், தீ

ங்கின்றி நாடெல்லாம் திங்கள் மும்மாரி பெய்து,

ஒங்குபெறும் செந்நெலூடு கயல் உகள,

பூங்குவளைப் போதில் பொறிவண்டு கண்படுப்ப,

தேங்காதே புக்கிருந்து சீர்த்த முலைபற்றி வாங்க,

குடம்நிறைக்கும் வள்ளல் பெரும்பசுக்கள்,

நீங்காத செல்வம் நிறைந்தேலோர் எம்பாவாய்.



"If we sing the names of the **Supreme One (Utthaman)** who grew tall and measured the universe, and observe this sacred vow, our land will be blessed. There will be no calamities; instead, we will receive copious rains. The fields of tall paddy will be so lush that fish will jump and play amidst the stalks. Inside the beautiful lily flowers, spotted bees will sleep peacefully, drunk on nectar. The generous, great cows will have such heavy udders that just a gentle touch will cause them to pour forth milk, filling pots to the brim without end. May such inexhaustible wealth fill the world!"

## 2. 17

ambaramE thaNNiRE sORE aRam seyyum \*

emperumAn! nandhagOpAIA! ezhundhirAy \*

kombanArkku ellAm kozhundhE! kulaviLakke! \*

emperumATTi yasOdhAy! aRivuRAY \*\*

**ambaram UDaRuththu Onggi ulagaLandha \***

**umbar kOmAnE uRanggAdhu ezhundhirAy \***

sempoRkazhal aDich selvA! baladhEvA! \*

umbiyum nlyum uRanggElOr empAvAy

அம்பரமே தண்ணீரே சோறே அறஞ்செய்யும்,

எம்பெருமான் நந்தகோபாலா! எழுந்திராய்,

கொம்பனார்க்கு எல்லாம் கொழுந்தே! குலவிளக்கே!

எம்பெருமாட்டி யசோதாய்! அறிவுறாய்,

அம்பரம் ஊடறுத்து ஒங்கி உலகளந்த,

உம்பர் கோமானே! உறங்காது எழுந்திராய்,



செம்பொற்கழலடிச் செல்வா! பலதேவா!

உம்பியும் நீயும் உறங்கேலோர் எம்பாவாய்.

Andal and her companions arrive at the inner chambers of the palace to wake the divine family one by one. They begin by addressing King Nandagopa, praising him as their sovereign and a great philanthropist who tirelessly provides robes, water, and nourishing food to all those in need. They plead with him to wake up from his sleep and grant them his grace. Next, they turn their attention to Mother Yashodha, describing her as the finest among women as delicate as a flowering creeper and the radiant lamp of the entire cowherd community. They request their queen to wake up and recognize their arrival. Having addressed the parents, the devotees finally call out to the Supreme Lord himself. They remind Him of His magnificent **feat as the cosmic giant who pierced the very sky and grew tall to measure the entire universe in His divine strides** Thrivikrama Avatar. They address Him as the King of the Celestials and beg Him to cast off His sleep. Finally, they appeal to the mighty Balarama, the elder brother of Krishna. They praise his heroic feet adorned with golden anklets and refer to him as a person of immense spiritual wealth. They ask Balarama to wake up so that both he and his younger brother can come together to bless the devotees. **This verse beautifully emphasizes the importance of seeking the permission and grace of the Lord's family and elders before approaching the Lord directly.**

### 3. 24

anRu ivvulagam aLandhAi adi pORRi

senRanguth then ilangai cheRRAi thiRal pORRi

ponRach chakatam udhaitthAi pugazh pORRi

kanRu kuNilAi eRindhAi kazhal pORRi



kunRu kudaiyAi eduththAi guNam pORRi  
venRu pagai kedukkum nin kaiyil vEl pORRi  
enRenRun sEvagameE Eththip paRai koLvAn  
inRu yAm vandhOm iRangu ElOremPAvAi

*அன்று இவ்உலகம் அளந்தாய் அடிபோற்றி  
சென்றங்குத் தென்இலங்கை செற்றாய் திறல்போற்றி  
பொன்றச் சகடம் உதைத்தாய் புகழ்போற்றி  
கன்று குணில் ஆ வெறிந்தாய் கழல்போற்றி  
குன்று குடையாய் எடுத்தாய் குணம்போற்றி  
வென்று பகைகெடுக்கும் நின்கையில் வேல்போற்றி  
என்றென்றுன் சேவகமே ஏத்திப் பறைகொள்வான்  
இன்றுயாம் வந்தோம் இரங்கேலோர் எம்பாவாய்.*

Andal and her Sakhis – friends begin by hailing the **sacred feet of the Lord that once measured the entire universe**. They then praise the divine valor of the Lord who traveled all the way to the southern city of Lanka to destroy the demon king Ravana. Moving to His childhood miracles, they celebrate the fame He earned by kicking and shattering the demon who took the form of a cart, and they salute the golden anklets on His feet that once used a demon disguised as a calf as a tool to bring down another demon in the form of a fruit tree. The praise continues as they hail the supreme compassion of the Lord who lifted the Govardhana hill as an umbrella to protect His people from the torrential rains. They also offer their salutations to the sharp spear in His hand, which stands as a symbol of His victory over all internal and external enemies. Having sung of His heroic service and divine qualities in this manner, the devotees explain that they have come on this day specifically to sing His glories and receive the spiritual gift of eternal service. They plead with the Lord to show them His infinite mercy.



### 3. Andal – Nachiyar Thirumozhi – Vamana Avatar - Thrivikrama 12 Pasurams

S.No	Pasuram No	Avatar	Phrase
1	4.2	Vamana	Vamanan
2	4.9	Vamana/Thrivikrama	Kuraluruvay
3	11.4	Vamana	Vamananar
4	11.5	Vamana/Thrivikrama	Kuraluruvay
5	12.2	Vamana/Thrivikrama	MANi uruvAy UlagaLandha
6	1.7	Thrivikrama	Theye mun ulagaLandhavan Thrivikrama
7	2.9	Thrivikrama	aLandhkonday
8	5.5	Thrivikrama	UlagaLandhan
9	5.10	Thrivikrama	UlagaLandhanai
10	5.11	Thrivikrama	Vinnura neendadi thaviya
11	7.8	Thrivikrama	UlagaLandhan
12	12.9	Thrivikrama	UlagaLandhan

#### 1. 4.2 Vamana

kAttil vEngadam kaNNapura nagar  
vAttaminRi magizhndhuRai **Vamanan**  
OttarA vandhu en kai paRRith thannodum  
kUttumAgil ni kUdidu kUdale

காட்டில் வேங்கடம் கண்ணபுர நகர்

வாட்ட மின்றி மகிழ்ந்துறை வாமனன்,

ஓட்ட ராவந்து என் கைபற்றித் தன்னோடும்

கூட்டு மாகில்நீ கூடிடு கூடலே.

Emperuman, who once took the tiny dwarf form of **Vamana** to claim the universe, is now engaged in a subtle strategy to win the hearts of His devotees. He has established His permanent presence in two contrasting worlds: the wild, untamed forests of **Thiruvengadam** and the vibrant, bustling heart



of **Thirukkannapuram**. In both these abodes, He dwells not with a heavy heart, but with a mind filled with radiant joy, patiently waiting for the soul to turn toward Him. "O sacred circle that I draw in the sand! If it is His divine will to cast aside His stillness, to run toward me with haste, to clasp my hands in marriage, and to draw me into His eternal embrace, then I implore you to show your agreement. Let your ends meet perfectly in an even count, signaling that my union with the Lord of the Hills and the Towns is truly destined to be."

## 2. 4.9 Vamana/ Thirvikrama

koNda kOlak kuRaL uruvAych chenRu  
paNdu mAvali than peru vELviyil  
aNdamum nilanum adi onRinAI  
koNdavan varil kUdidu kUdale

கொண்ட கோலக் குறளுரு வாய்ச்சென்று,  
பண்டு மாவலி தன்பெரு வேள்வியில்,  
அண்டமும் நிலனும் அடியொன் றினால்,  
கொண்டவன் வரில் கூடிடு கூடலே.

In the ancient times Sriman Narayana assumed the beautiful and deceptive **form of a tiny, radiant dwarf (Vamana)**. He walked into the great sacrificial arena of King Mahabali. **With a single, magnificent stride of His foot, He claimed both the vast heavens and the wide earth as His own.** If that Great Taker, who won the universe with such effortless grace, is destined to come and claim me as His own, then O Kudal circle, I pray that you join together and grant me this sign!"



### 3. 11.4 Vamana

machchaNi mAda madhiL arangar **VamananAr**  
pachchaip pasundhevar thAm paNdu nlrERRa  
pichchaik kuRaiyAgi ennudaiya peyvaLai mEl  
ichchai udaiyarEl iththeruvE pOdhArE

மச்சணி மாட மதிலரங்கர் வாமனனார்,

பச்சைப்பசுந் தேவர் தாம் பண்டு நீரற்ற,

பிச்சைக் குறையாகி என்னுடைய பெய்வளைமேல்,

இச்சை உடையரேல் இத்தெருவே போதாரே.

"The Lord of **Srirangam**, that is protected by high walls and adorned with beautiful mansions with multiple stories, is the **same Vamanan who appeared long ago**. That emerald-hued, youthful Lord once stood as a **beggar and received water in His palms (to seal a gift of land)**. It seems that the 'alms' He received back then were not enough to satisfy Him! If He now has a desire for the bangles I wear on my wrists, why does He not simply walk through this street? If He wants more, let Him come here and face me!"

### 4. 11. 5 Vamana/ Thrivikrama

pollAk kuRaLuruvAyp poRkaiyiInlrERRu  
ellA ulagum aLandhu koNda emperumAn  
nallArgaL vAzhum naLir aranga nAgaNaiyAn  
illAdhOm kaipporuLum eydhuvAn oththuLanE

பொல்லாக் குறளுருவாய்ப் பொற்கையில் நீரற்று,

எல்லா உலகும் அளந்துகொண்ட எம்பெருமான்,



நல்லார்கள் வாழும் நளிர்அரங்க நாகணையான்,

இல்லாதோம் கைப்பொருளும் எய்துவான் ஒத்துள்ளே.

Bhagavan once assumed the deceptive and mischievous form of a small dwarf – Vamana Avatar and received sanctified water in His golden palms to seal a gift of land. Having taken that water, He then grew to a cosmic size and measured all the worlds, claiming them as His own - Thrivikrama Avatar. This same Lord now reclines upon His serpent-bed in the cool, beautiful city of Srirangam, a place where saintly and virtuous people dwell in constant worship. It appears that even after seizing the entire universe, His hunger for "possessions" is not yet satisfied. He now seems intent on snatching away the only small "wealth" left with us, the poor and helpless, which is our very soul and our bangles. It is as if He is waiting for the right moment to take everything we have.

## 5. 12.2

nANi ini Or karumamillai nAlayalArum aRindhu ozhindhAr  
pANiyAdhu ennai marundhu seydhU paNdu paNdu Akka uRudhirAgil  
**mANi uruvAy ulagaLandha mAYanaik** kANil thalai maRiyum  
ANaiyAl nlr ennaik kAkka vENDil AypAdikke ennai uyththidumin

நாணி இனிஓர் கருமமில்லை நாலயலாரும் அறிந்தொழிந்தார்,

பாணியாது என்னை மருந்துசெய்து பண்டுபண் டாக்க உறுதிநாகில்,

மாணி உருவாய் உலகளந்த மாயனைக் காணில் தலைமறியும்,

ஆணையால் நீர் என்னைக் காக்கவேண்டில் ஆய்ப்பாடிக்கே என்னை  
உய்த்திடுமின்.

Andal addresses her kin and friends with raw honesty: "I no longer feel any sense of worldly shame; the people in all four directions have already come to know of my state. If you are truly determined to 'cure' me and restore me to



my old, normal self, then listen to my remedy. My 'disease' will only be reversed if I behold the **Mayan** (the Mysterious Lord) who once took the form of a young celibate **Brahmin (MANi/Vamana)** to measure the entire universe. If you truly wish to save my life, I charge you by all that is sacred: do not keep me here. Take me at once to **AyppAdi** (Brindavan/Gokulam), for only in that sacred place of Krishna can I find my healing."

## 6. 1.7 Thrivikrama

kAyudai nellodu karumbamaiththuk katti arisi avalamaiththu  
vAyudai maRaiyavar mandhiraththAl manmadhanE unnai vaNanguginREn  
**thEsam munnaLandhavan thirivikkiraman** thirukkaigaLAl ennaith thINDum  
vaNNam  
sAyudai vayiRum en thada mulaiyum dharaNiyil thalaippugazh tharakkiRRiyE

காயுடை நெல்லொடு கரும்பமைத்துக் கட்டி அரிசி அவலமைத்து,

வாயுடை மறையவர் மந்திரத்தால் மன்மதனே உன்னை வணங்குகின்றேன்,

தேசம் முன்னளந்தவன் திரிவிக்கிரமன் திருக்கைகளால் என்னைத் தீண்டும்  
வண்ணம்,

சாயுடை வயிறும் என் தடமுலையும் தரணியில் தலைப்புக்கழ் தரக்கிறியே.

Andal addresses Manmatha, offering him a feast of aval (flattened rice poha), succulent sugarcane, jaggery. She performs this worship while learned Vedic scholars, with mastery over the scriptures, chant powerful mantras. Her prayer is singular and intense: she asks Manmatha to grant her the ultimate fame upon this earth by ensuring that the Lord, who **once grew humungous expansively into the cosmic Thrivikrama to measure the entire world**, reaches out with those same divine hands to touch and embrace her. She offers her



very form—her slender waist and her bosom—as an altar for the Lord’s touch, seeking a union that would be celebrated across the world.

## 7. 2.9 Thrivikrama

muRRaththUdu pugundhu ninmugam kAttip punmuRuval seydhU

siRRilOdu engal sindhaiyum sidhaikkak kadavaiyO gOvindhA

**muRRa maNNidam thAvi viNNuRa nINdu aLandhu koNdAy emmaip paRRI**

meypaNakkittakkAl indhap pakkam ninRavar en sollAr?

முற்றத்தாடு புகுந்து நின்முகம் காட்டிப் புன்முறுவல் செய்து,

சுற்றிலோடு எங்கள் சிந்தையும் சிதைக்கக் கடவையோ கோவிந்தா!

முற்ற மண்ணிடம் தாவி விண்ணூற நீண்டு அளந்து கொண்டாய்!

எம்மைப் பற்றி மெய்ப்பிணக்கிட்டக்கால் இந்தப் பக்கம் நின்றவர் என் சொல்லார்?

"O Govinda! Is it fair for You to enter our private courtyards, show us Your enchanting face, and flash that mischievous smile, only to destroy our little sandcastles along with our peace of mind? Long ago, **You took a massive stride to claim the entire earth and then grew so tall that You reached the very heavens to measure them.** You are the great Lord who owns everything! If such a magnificent Being as Yourself were to physically grab us and engage in a playful tussle here in the open, what would the people standing around us say? They would surely gossip about our intimacy!"

## 8. 5.5 Thrivikrama

mennadai annam parandhu viLaiyAdum villipuththUr uRaivAn than

ponnadi kANbadhOr AsaiyinAl en poru kayal kaNNiNai thunjA

innadisilodu pAlamudhu Utti eduththa en kOlak kiLiyai

unnodu thOzhamai koLLuvan kuyilE! **ulagaLandhAn varak kUvAy**



மென்னடை அன்னம் பரந்து விளையாடும் வில்லிபுத்தூர் உறைவான் தன்  
பொன்னடி காண்பதோர் ஆசையினால் என் பொருகயல் கண்ணிணை துஞ்சா  
இன்னடிசிலொடு பாலமுது ஊட்டி எடுத்தஎன் கோலக் கிளியை  
உன்னோடு தோழமை கொள்ளுவன் குயிலே! உலகளந்தான் வரக் கூவாய்.

"O Cuckoo! I live in Srivilliputhur, a beautiful town where soft-gaited swans glide and play across the water. My heart is consumed by an intense longing to see the golden feet of the Lord who dwells here. Because of this desire, my eyes shaped like darting fish have forgotten to sleep. If you do this one favor for me if you call out **for the Lord who measured the entire universe** to come to me I will reward you. I have a beautiful pet parrot that I have raised with my own hands, feeding it the sweetest rice and milk-nectar; I will give that parrot to you as a lifelong companion and friend. O Cuckoo, please just call out for the **Great Thrivikrama to appear!**"

### 9. 5.10

anRu ulagam aLandhAnai ugandhu adimaik kaN avan vali seyya  
thenRalum thingaLum UdaRuththu ennai naliyum muRaimaiyai aRiyEn  
enRum ikkAvil irundhu irundhu ennaith thadharththAdhE nlyum kuyilE!  
inRu nArAyaNanai varak kUvAyEl inguRRu ninRum thurappan

அன்று உலகம் அளந்தானை உகந்து அடிமைக்கண் அவன் வலிசெய்ய  
தென்றலும் திங்களும் ஊடறுத்து என்னை நலியும் முறைமையை அறியேன்  
என்றும் இக்காவில் இருந்திருந்து என்னைத் ததர்த்தாதே நீயும் குயிலே!  
இன்று நாராயணனை வரக் கூவாயேல் இங்குற்று நின்றும் துரப்பன்.

In this Pasuram Andal expresses the deep agony of her separation from the Lord. She begins by **recalling the ancient feat of the Lord who, as Vamana-Thrivikrama, joyfully measured the entire universe to claim as His own.** She



laments that while she has offered herself in total surrender and service to that Great Measurer, He seems to be using His overwhelming power only to test her endurance rather than to rescue her. In her state of longing, the natural elements have turned against her: the cool southern breeze and the gentle moonlight, which should be soothing, now pierce through her like sharp weapons, causing her immense pain. Desperate and restless, she turns to the cuckoo bird dwelling in her grove. She tells the bird that if it wishes to continue living in the comfort of her garden, it must stop its aimless singing which only agitates her further and instead use its voice to summon Lord Narayana to her side. She issues a poignant ultimatum: if the cuckoo does not call out for the Lord to appear today, she will have no choice but to drive it away from her grove forever.

#### 10. 5.11

viNNuRa nINdu adi thAviya maindhanai vERkaN madandhai virumbi  
kaNNuRa en kadal vaNNanaik kUvu karum kuyilE enRa mARRam  
paNNuRu nAnmaRaiyOr pudhuvai mannan bhattarpiRan kOdhai sonna  
naNNuRu vAsaga mAlai vallAr namO nArAyaNaya enbArE

*விண்ணூற நீண்டு அடி தாவிய மைந்தனை வேற்கண் மடந்தை விரும்பி*

*கண்ணூற என் கடல் வண்ணனைக் கூவு கருங்குயிலே என்ற மாற்றம்*

*பண்ணூறு நான்மறையோர் புதுவை மன்னன் பட்டர்பிரான் கோதை சொன்ன*

*நண்ணூறு வாசக மாலை வல்லார் நமோ நாராயணாய என்பாரே.*

Andal, the young maiden with spear-like eyes, deeply desired the Great Hero  
**who once grew tall to touch the sky and strode across the universe –**

**Thrivikrama Avatar.** She pleaded with the black cuckoo bird, saying, 'O Cuckoo,  
call out so that my Lord, who is the color of the deep sea, may appear before



my eyes.' These words were composed into a garland of verses by Kodhai (Andal), the daughter of the king of Srivilliputhur the great Vishnuchittha (PeriyAzhwaR), who is a leader among Vedic scholars. Those who master this beautiful garland of words and connect with its message will surely attain the grace of the Lord and find themselves eternally chanting the sacred mantra: Namō Narayanaya."

### 11. 7.8

uNbadhu sollil ulagaLandhAn vAyamudham  
kaNpadai koLLil kadalvaNNan kaiththalaththE  
peNpadaiyAr un mEl perum pUsal sARRuginRAR  
paNbala seyginRAY paNchasanniyamE!

உண்பது சொல்லில் உலகளந்தான் வாயமுதம்  
கண்படை கொள்ளில் கடல்வண்ணன் கைத்தலத்தே  
பெண்படையார் உன்மேல் பெரும் பூசல் சாற்றுகின்றார்  
பண்பல செய்கின்றாய் பாஞ்சசன்னியமே!

Andal addresses the white conch, **Panchajanya**, with a mixture of envy and awe. She says: "O Panchajanya! If we speak of your food, you constantly drink the divine nectar from the lips of **the Lord who measured the entire universe (UlagaLandhAn)**. When it is time for you to sleep, you find your rest nestled safely in the very palm of the sea-hued Lord (**Kadalvannan**). Because you enjoy these exclusive luxuries that we, the army of young women, long for, we are all raising a great protest and declaring war against you! You are truly acting without any sense of fairness by keeping all that sweetness for yourself!"



## 12. 12.9

kUttil irundhu kiLi eppOdhum gOvindhA! gOvindhA! enRazhaikkum  
UttakkodAdhu seRuppanAgil **ulagaLandhAn!** enRu uyarak kUvum  
nAttil thalaippazhi eydhi ungaL nanmai izhandhu thalaiyidAdhE  
sUttu uyar mAdangaL sUzhndhu thOnRum thuvarApadhikku ennai  
uyththidumin

கூட்டிலிருந்து கிளிஎப்போதும் கோவிந்தா! கோவிந்தா! என்றழைக்கும்,  
ஊட்டம் கொடாது செறுப்பனாகில் உலகளந்தான்! என்றுயரக் கூவும்,  
நாட்டில் தலைப்பழி எய்தி உங்கள் நன்மை இழந்து தலையிடாதே,  
சூட்டுயர் மாடங்கள் சூழ்ந்துதோன்றும் துவாரா பதிக்கு என்னை உய்த்திடுமின்.

Andal points to her pet parrot and says to her kin: "Look at this parrot in its cage; it constantly calls out 'Govinda! Govinda!' If I try to restrain it or withhold its food to stop it from chanting, it only screams even louder, crying out '**UlagaLandhAn!** (One who measured the World!). My condition is just like that bird's. If you try to suppress my devotion or keep me locked away, my longing will only become more public and louder. Do not bring a great scandal upon our family name in this land by trying to ignore my plight. If you wish to save your own reputation and my life, take me at once to **ThuvarApathi**, the city surrounded by high, decorated mansions where my Lord resides."

## 4. 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 மாறடர்த்ததும் மண்ணளந்ததும்\*

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 Thrivikrama 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.



## 5. Thirumazhisai Azhwar – Thiruchandhviruttham 7 Pasurams

S.No	Pasuram No	Avatar	Phrase
1	28	Vamana /Thrivikrama	Par aLandhu
2	37	Vamana	Vamana
3	74	Vamana	Vamanan
4	105	Vamana / Thrivikrama	irandhu koNDu aLandha maN
5	109	Vamana / Thrivikrama	surukkuvArai inRiyE * surungginAy surunggiyum * perukkuvArai inRiyE * perukkam eydhu peRRiyOy
6	32	Thrivikrama	parakka vaiththu aLandhu koNDa
7	48	Thrivikrama	maN onRu senRu

### 1. 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 பௌவ 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 kaiththa 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 ஏனமாய 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 (viLankani), 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. 74

aRindhu aRindhu Vamanan \* aDiyiNai vaNangginAl \*  
seRindhu ezhundha njAnamODu \* selvamum siRandhiDum \*\*  
maRindhu ezhundha theNthiraiyuL \* mannu mAlai vAzhththinAl \*  
paRindhu ezhundhu thlvinaigaL \* paRRaRudhal pAnmaiye

*அறிந்து அறிந்து வாமனன் அடியிணை வணங்கினால்,  
செறிந்து எழுந்த ஞானமோடு செல்வமும் சிறந்திடும்,  
மறிந்து எழுந்த தெண்திரையுள் மன்னும் மாலை வாழ்த்தினால்,  
பறிந்து எழுந்து தீவினைகள் பற்றறுதல் பான்மையே.*

By seeking refuge at the two lotus feet of **Lord Vamana** and recognizing Him as both the divine **Means** (the path - Upayam) and the ultimate **End** (the goal - Upeyam), a devotee is transformed. This worship bestows an abundance of unshakable, true knowledge regarding the nature of the soul (Atma-jnana) and the priceless wealth of selfless devotion. When we glorify the names of the Supreme Lord who rests eternally amidst the clear, rhythmic waves of the Milky Ocean our deep-seated sins are naturally uprooted. They lose their hold on the soul and dissolve, purified by His presence.

### 4. 105

maNNai uNDu umizhndhu pin \* irandhu koNDu aLandha maN \*  
kaNNuL alladhillai enRu \* venRa kAlam AyinAy! \*\*



paNNai venRa insol manggai \* konggai thangu panggayak kaNNa! \*

ninna vaNNam alladhillai \* eNNum vaNNamE

மண்ணை உண்டு உமிழ்ந்து பின், இரந்து கொண்டு அளந்த மண்,

கண்ணுள் அல்ல தில்லை என்று, வென்ற காலம் ஆயினாய்!

பண்ணை வென்ற இன்சொல் மங்கை, கொங்கை தங்கு பங்கயக் கண்ணா!

நின்ன வண்ணம் அல்லது இல்லை, எண்ணும் வண்ணமே.

During the great deluge (pralayam), you looked upon the world and knew it could not survive without the protection of your gaze. To save it, you swallowed the universe, holding it safely within you, only to release it once more during creation. Later, **appearing as Vamana, you begged for the land and, as Thrivikrama, you measured and reclaimed it as your own.** In doing so, you have conquered Time itself, for Time is but a jewel in your treasury. O Lotus-eyed Lord, who rests upon the bosom of **Mahalakshmi** whose voice is a melody, sweeter than the finest music, I am drawn to you. My heart longs to meditate upon your divine form, not for any reward, but simply because there is no beauty in all of existence that compares to the splendor of your being.

## 5. 109

surukkuvArai inRiyE \* surungginAy surunggiyum \*

perukkuvArai inRiyE \* perukkam eydhu peRRiyOy! \*\*

serukkuvArgaL thikkuNanggaL \* thIrththa dhEva dhEvan enRu \*

irukku vAy munikkaNanggaL Eththa \* yAnum EththinEn

சுருக்குவாரை இன்றியே சுருங்கினாய், சுருங்கியும்

பெருக்குவாரை இன்றியே பெருக்கம் எய்து பெற்றியோய்!

செருக்குவார்கள் தீக்குணங்கள் தீர்த்த தேவ தேவன்என்று,

இருக்கு வாய் முனிக்கணங்கள் ஏத்த யானும் ஏத்தினேன்.



By Your own supreme will, and for no external reason, You contracted Your infinite splendor into the tiny form of **Vamana**. Then, just as effortlessly and without any external aid, You expanded that small form until it encompassed the entire cosmos as **Thrivikrama**. This ability to be the smallest of the small and the greatest of the great is Your unique, inherent nature. O **SarvESvara**, the Lord of All! You are the one who uproots the pride and evil qualities of those like Mahabali, refining their souls through Your grace. Just as the great assembly of sages, their voices filled with the wisdom of the Vedas, sing Your praises, I too join my humble voice to theirs, glorifying Your wondrous acts.

## 6. 32

kurakkinap paDai koDu \* kurai kaDalin mldhu pOy \*

arakkar anggarangga \* venjcharam thurandha Adhi ni \*

irakka maN koDuththavaRku \* irukkam onRum inRiyE \*

parakka vaiththu aLandhu koNDa \* paRpapAdhan allaiyE?

குரக்கினப் படையொடு குறைகடலின் மீதுபோய்,

அரக்கர் அங்கு அரங்க வெஞ்சரம் துரந்த ஆதிநீ!

இரக்கமண் கொடுத்தவற்கு இரக்கம் ஒன்றும் இன்றியே,

பரக்க வைத்து அளந்து கொண்ட பற்பபாதன் அல்லையே?

O Supreme Lord! You are the primordial warrior who led a mighty army of monkeys across a bridge built over the roaring, deep ocean. With Your fiery and divine arrows, You struck terror into the hearts of the demons, causing them to flee and hide in fear. Yet, **You are also that same Lord who appeared as the small Vamana. When the noble King Mahabali granted You the land You requested, You showed no "mercy" to his possessions. You expanded Your divine, lotus-like feet, spreading them across the entire universe so vast**



**and wide that there remained not a single corner for Mahabali to claim as his own.** Are You not that same **Lotus-Footed Lord** who occupies everything so that nothing exists apart from You?

## 7. 48

kunRininRu vAnirundhu nILkadal kidandhu **maN\***  
**onRu senRadhonRai uNdadhonRidandhu panRiyAy\*\***  
nanRu senRa nALavaRRuL nalluyir padaiththavark(ku)\*  
anRu dhEvamaitththaLiththa Adhi dhEvan allaiyE\*\*

குன்றின்நின்று வானிருந்து நீள்கடல் கிடந்து மண்\*

ஒன்று சென்று அதுவொன்றை உண்டு அதொன்றிடந்து பன்றியாய்\*\*

நன்று சென்ற நாள் அவற்றுள் நல் உயிர் படைத்தவர்க்(கு)\*

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 Thrivikrama, resided in the sky - in Vaikunta**, reclined upon the deep, long ocean as Ranganatha/Anathasayana and entered the earth as Vamana/Thrivikrama. 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 Avatara. 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!



## 6. Thirumangai AzhwAr - Periya Thirumozhi

S.No	Pasuram No	Avatar	Phrase
1	1.5.6	Vamana/ Thrivikrama	KuRaLAych chenRu mAvaliyai EyAn irappa mUvadi maN inRE thAvenR/ulagEzhum thAyAn
2	1.8.5	Vamana	vELviyil senRu mAaNiyAy
3	1.10.4	Vamana	koNdAy kuRaLAy nilam IradiyAIE
4	2.1.1	Vamana	mAN kuRaL Ana andhaNaRk
5	2.4.2	Vamana/Thrivikrama	Kuralagi/ Nimirndhavan
6	2.8.2	Vamana/Thrivikrama	kuRaL uruvAy / nimirndhumAvali vELviyil maN aLandha andhaNar
7	2.9.7	Vamana	mAvali than peru vELviyil mAN uruvAy
8	3.1.5	Vamana/Thrivikrama	mAvali vELviyil irandhu senRu agalidam aLandhavan
9	3.2.4	Vamana/ Thrivikrama	kuRaLAy avuNan peru vELviyil senRu irandha peruman/arumA nilam anRu aLappAn
10	3.4.1	Vamana/ Thrivikrama	oru kuRaLAy irunilam mUvadi maN vENdi/ ulaganaitthum IradiyAl odukki onRum tharugavenA mAvaliyaich chiRaiyil vaitththa thAdALan
11	3.10.5	Vamana/ Thrivikrama	mAvali thana vELvik kaLavin migu siRu kuRaLAy mUvadi enRu irandhittu / aNdamum ivvalai kadalum avanigaLum ellAm aLandha pirAn
12	4.2.6	Vamana/Thrivikrama	angaiyAl adi mUnRu nlr ERRu
13	4.3.4	Vamana/Thrivikrama	vasaiyaRu kuRaLAy mAvali vELvi maN aLavittavan
14	4.4.7	Vamana	pollAdha kuRaLuruvAyp porundhA vANan
15	4.5.6	Vamana	Kural
16	4.6.2	Vamana	mAvali vali tholaippAn



S.No	Pasuram No	Avatar	Phrase
17	4.10.7	Vamana/Thrivikrama	mAvali vELviyil pukkuth theLLiya kuRaLay mUvadi koNdu thikkuRa vaLarndhavan
18	5.1.1	Vamana	kuRiya mANi uruvAya kUththan
19	5.1.2	Vamana	kaLLak kuRaLay mAvaliyai vanjiththu ulagam kaippaduththu
20	5.2.4	Vamana	kURREr uruvIn kuRaLay nilam nlr ERRAn endhai perumAn
21	5.3.9	Vamana/Thrivikrama	Angu mAvali vELviyil irandhu senRu agalidam muzhudhinaiyum pAnginAl koNda parama
22	5.4.3	Vamana/Thrivikrama	mAvali kaiyil nlr koNda Azhith thadakkaik kuRaLan/ paNdu ivvaiyam aLappAn
23	5.4.8	Vamana	Kuralumay
24	6.7.3	Vamana	irandhAn mAvali maN
25	6.8.1	Vamana/Thrivikrama	mAn koNda thOl mArvil mANiyAy mAvali maN thAn koNdu thALAI aLandha perumAn
26	7.8.6	Vamana/Thrivikrama	mAN uruvAy mUvaDi mAvaliyai vENDi * thAn amara Ezh ulagam aLandha venRith * thani mudhal chakkarap paDai en thalaivan
27	8.3.10	Vamana	Vamananai
28	8.4.7	Vamana	Vamanan*
29	8.8.10	Vamana	kuRaLay
30	8.8.5	Vamana	kuRaL uruvAy
31	9.1.5	Vamana/Thrivikrama	mannavan periya vELviyil kuRaLay * mUvaDi nIroDum koNdu *pinnum Ezhulagam IraDiyAgap * perunthisai aDanggiDa nimirndhOn
32	9.4.2	Vamana	kuRaL uruvAy
33	9.7.3	Vamana	nINiLA veNkuDai vANanAr * vELviyil maN irandha MANiyAr
34	9.8.3	Vamana/Thrivikrama	aNi vaLar kuRaLay agal iDam muzhudhum * aLandha em aDigaL



S.No	Pasuram No	Avatar	Phrase
35	9.9.5	Vamana/Thrivikrama	dhAnavan vELvi thannil * thaniyE kuRaLay nimirndhu * vAnamum maNNagamum * aLandha thirivikkiraman
36	10.6.4	Vamana/Thrivikrama	vaLarndhiTTa thol slr viRal mAvaliyai *maN koLLa vanjchiththu oru mAN kuRaLay * aLandhiTTavan
37	10.6.5	Vamana	nINDAn kuRaLay
38	11.4.5	Vamana/Thrivikrama	kuRaL Agi ,
39	11.5.9	Vamana/Thrivikrama	kuRaL uruvAy / viNDEzh ulagukkum mikkAn
40	11.5.10	Vamana/Thrivikrama	kaLLaththAl mAvaliyai * mUvaDi maN koNDaLandhAn
41	11.7.2	Vamana	kuRaL uruvAy
42	2.7.2	Thrivikrama	vaiyam mun aLandha mal
43	3.6.5	Thrivikrama	maN aLandha thALALA
44	4.10.1	Thrivikrama	perunilam aLandhavan
45	5.6.4	Thrivikrama	perunilam Iradi nlttip paNdu oru nAL aLandhavan
46	6.1.1	Thrivikrama	aNdamodu agalidam aLandhavan
47	6.6.3	Thrivikrama	pAragalam thiruvadiyAp pavanam meyyA sevi mAdhiram ettum thOLA aNdam thirumudiyA ninRAn
48	6.6.5	Thrivikrama	anRu ulaga mUnRinaiyum aLandhu
49	6.10.1	Thrivikrama	ulagai IradiyAl nadandha nambi
50	6.10.2	Thrivikrama	ulagai IradiyAl nadandhAn
51	8.6.5	Thrivikrama	andhaNar thamOmam Agi Uzhi Agi *
52	8.7.5	Thrivikrama	aNDamoDu agal iDam * aLandhavar
53	8.10.8	Thrivikrama	mANAgI * vaiyam aLandhadhuvum
54	9.2.2	Thrivikrama	ivvaiyam eLLAm * thAyina nAyagar Avar thOzhi!
55	10.10.4	Thrivikrama	ulagaLandha
56	11.6.5	Thrivikrama	ulagaLandha umbar kOmAn



### 1. 1.5.6 Saligramam

thAyAy vandha pEy uyirum thayirum vizhudhum udanuNda

vAyAn thUyavariyuruvil **kuRaLAych chenRu mAvaliyai**

**EyAn irappa mUvadi maN inRE thAvenRu ulagEzhum**

**thAyAn kAyA malar vaNNan sALakkirAmam adai nenjE!**

தாயாய் வந்த பேய் உயிரும் தயிரும் விழுதும் உடனுண்ட

வாயான் தூய வரியுருவில் குறளாய்ச் சென்று மாவலியை

ஏயான் இரப்ப மூவடி மண் இன்றே தாவென்று உலகேழும்

தாயான் காயா மலர் வண்ணன் சாலக் கிராமம் அடை நெஞ்சே

This Pasuram explicitly describes the immense sowlabhyam of Emperuman. O my heart! Set your sights on **SAlagrAmam**, the eternal abode of the Supreme Lord whose complexion glows with the deep, mysterious hue of the **Kaya flower**. Consider the wonders of His divine mouth: it is the same mouth that mercifully drew out the life of the **demoness Putana** (who came deceitfully disguised as His mother) and joyfully relished stolen curds and butter with equal ease.

Though He is the Sovereign who lacks nothing, He took the form of a pure, exquisitely beautiful **Vamana and approached King Mahabali**. With the urgency of a child, He requested, "You must give me three steps of land, and you must give it right now!" Once granted, He instantly ascended, measuring all seven worlds in His cosmic stride. O Mind, do not delay—surrender to the Lord of SAlagrAmam who humbles Himself just to reclaim what is His.

### 2. 1.8.5

vaNkaiyAn avuNarkku nAyagan vELviyil senRu mANiyAy

maN kaiyAl irandhAn marAmaram Ezhum eydha valaththinAn



eNkaiyAn imayaththuLLAn irunjOlai mEviya empirAn

thiNkaimmA thuyar thIrththavan thiruvEngadam adai nenjamE!

வண்கையான் அவுணர்க்கு நாயகன் வேள்வியில் சென்று மாணியாய்,

மண் கையால் இரந்தான் மராமரம் ஏழும் எய்த வலத்தினான்,

எண்கையான் இமயத்துள்ளான் இருஞ்சோலை மேவிய எம்பிரான்,

திண்கைம்மா துயர் தீர்த்தவன் திருவேங்கடம் அடை நெஞ்சமே!

O my heart! Seek refuge in **Thiruvengadam**, the abode of the Lord **who once approached the sacrificial hall of the generous King Mahabali, the leader of the Asuras. Though He is the Master of all, He took the form of a young bachelor priest (Brahmachari) and humbly stretched out His hand to beg for a mere gift of land.** This is the very same Lord who, as Rama, possessed the immense strength to pierce seven Mara trees with a single arrow to prove His prowess. He is the eight-armed Lord (Ashtabhuja) who resides amidst the snow-capped Himalayas and dwells in the lush groves of **ThirumAlirunchOlai**. He is the compassionate Savior who rushed to end the agonizing suffering of the mighty elephant, **Gajendra**, when he cried out in distress. O Mind! Do not hesitate—reach out to this Lord who stands waiting for you on the holy hills of Tirupati.

### 3. 1.10.4

uNdAy uRimEl naRuney amudhAga

koNdAy **kuRaLAy** nilam IradiyAIE

viNthOy sigarath thiruvEngadam mEya

aNdA! adiyEnukku aruL puriyAyE

உண்டாய் உரிமேல் நறுநெய் அமுதாக

கொண்டாய் குறளாய் நிலம் ஈரடியாலே

விண்தோய் சிகரத் திருவேங்கடம் மேய



அண்டா! அடியேனுக்கு அருள் புரியாயே.

Thirumangai Azhwar addresses the Lord of Tirumala with profound devotion, weaving together His playful childhood acts and His cosmic majesty. He recalls the Lord as the merciful butter-thief who reached for pure ghee stored in pots hanging from the ceiling, yet also as the **powerful Vamana avatar who stepped across the entire earth to reclaim it for the righteous**. This supreme Being—who governs the celestials within this oval-shaped universe—chooses to reside firmly on the tall, cloud-reaching peaks of Thirumala, a place so sacred it touches the gateway to the spiritual realm of Paramapadham.

Through these descriptions, Azhwar humbles himself as a dedicated servitor, pleading for the divine mercy to be granted the eternal opportunity to perform sacred service at the Lord's feet.

#### 4. 2.1.1

vAnavar thangaL sindhai pOla en nenjamE! inidhu vandhu mAdhava  
mAnavar thangaL sindhai amarndhu uRaiginRa endhai  
kAnavaridu kAragiRpugai Ongu **vEngadam mEvi mAN kuRaL**  
**Ana andhaNaRku inRu** adimaith thozhil pUNdAyE

வானவர் தங்கள் சிந்தை போல என் நெஞ்சமே! இனிது வந்து மாதவ  
மானவர் தங்கள் சிந்தை அமர்ந்து உறைகின்ற எந்தை  
கானவர் இடு காரகிற் புகை ஓங்கு வேங்கடம் மேவி மாண்குறள்  
ஆன அந்தணற்கு இன்று அடிமைத் தொழில் பூண்டாயே

Azhwar marvels at how the Supreme Lord, who typically dwells in the hearts of the Nithyasuris (eternal celestials), has now graciously chosen to reside within his own humble heart. He describes the Lord as the Master who eternally dwells in the thoughts of great sages performing intense penance and who remains firmly seated upon the sacred heights of Thirumala. On those peaks, the fragrant smoke from agil (agarwood) logs, offered into the fires by the local



forest dwellers, rises and spreads through the air, creating a divine atmosphere. This same Lord, who once assumed the glorious form of the young Brahmin Vamana, has now sweetly and joyfully entered Azhwar's mind. Addressing his own heart with wonder, Azhwar exclaims that it has finally found its true purpose: being fully engaged in kainkaryam (sacred service) to such a magnificent and merciful Lord.

#### 5. 2.4.2

kANdA vanam enbadhOr kAdu amararkkaraiyan adhu kaNdavan niRka munE  
mUNdAr azhal uNNa munindhadhuvum adhuvanRiyum munnulagam poRai  
thIrthu

ANdAn avuNan avan mArbagalam ugirAl vagirAga munindhu ariyAy

**nINdAn kuRaLAgi nimirndhavanukku idam mAmalaiyAvadhu niRmalaiyE**

காண்டா வனம் என்பது ஓர் காடு அமரர்க்கு அரையன் அது கண்டவன் நிற்க  
முன்னே

மூண்டார் அழல் உண்ண முனிந்ததும் அதுவன்றியும் முன்னுலகம் பொறை தீர்த்து  
ஆண்டான் அவுணன் அவன் மார்பகலம் உகிரால் வகிராக முனிந்து அரியாய்  
நீண்டான் குறளாகி நிமிர்ந்தவனுக்கு இடம் மாமலையாவது நீர்மலையே.

Emperuman's supreme power and protective nature are celebrated through three pivotal cosmic events. He is the master of all (SarvEShvara) who looked on with righteous resolve as the indomitable Khandvi forest was consumed by fire, humbling the king of the gods, Indra. As the divine strategist of the Mahabharata war, He orchestrated the relief of the Earth's burden, ensuring the protection of the world from unrighteousness. Azhwar also recalls the Lord's fierce incarnation as Narasimha, where He used His bare nails to tear through the broad chest of the demon Hiranyakashipu, ending his reign of terror. This **same supreme Being—who further expanded from the humble form of Vamana to the cosmic Thrivikrama**—now resides gracefully upon the majestic heights of **Thiruneermalai**, which stands as His most exalted hill.



## 6. 2.8.2

vendhiRal vlraril vlrar oppAr  
vEdham uraiththu imaiyOr vaNangum  
sendhamizh pAduvAr thAm vaNangum  
dhEvar ivar kol? therikkamAttEn  
vandhu kuRaL uruvAy nimirndhu  
**mAvali vELviyil maN aLandha**  
**andhaNar pOnRu ivarAr kol? enna**  
attabuyakaraththEn enRArE

வெந்திறல் வீரரில் வீரர் ஒப்பார்

வேதம் உரைத்து இமையோர் வணங்கும்

செந்தமிழ் பாடுவார் தாம் வணங்கும் தேவர்

இவர் கொல்? தெரிக்கமாட்டேன்

வந்து குறள் உருவாய் நிமிர்ந்து

**மாவலி வேள்வியில் மண் அளந்த**

அந்தணர் போன்று இவர் ஆர் கொல்?

என்ன அட்டபுயகரத்தேன் என்றாரே.

In this verse, Azhwar is overwhelmed by a mysterious and majestic figure. He sees a Being who possesses the unmatched prowess of the greatest warriors yet is the very source of the Vedas worshipped by the celestials. This Divine One is also the beloved subject of those who sing beautiful, refined Tamil verses. Azhwar wonders, "Is this God? I cannot clearly tell." The figure reminds him of the young Brahmin who appeared at Mahabali's sacrifice as a small dwarf, only to suddenly expand into a cosmic form and measure the entire earth. When Azhwar asks in astonishment, "Who are You, appearing like that



glorious Vamana?" the Lord graciously answers, "I am the one residing in **Attabhuyakaram** (the place of the Lord with eight arms)."

### 7. 2.9.7

ilagiya nILmudi mAvali than peru vELviyil

**mAN uruvAy munanAL**

**salamodu mAnilam koNdavanukku idandhAn**

thadam sUzhndhu azhagAya kachchi

ulagudai mannavan thennavanaik

kanni mAmadhiL sUzh karuvUr veruva

pala padai sAya venRAn paNindha

paramEchchura viNNagaram adhuvE

இலங்கிய நீள்முடி மாவலி தன் பெரு வேள்வியில்

மாண் உருவாய் முன்னாள்

சலமொடு மாநிலம் கொண்டவனுக்கு இடந்தான்

தடம் சூழ்ந்து அழகாய் கச்சி

உலகுடை மன்னவன் தென்னவனைக்

கன்னி மாமதிள் சூழ் கருவூர் வெருவ

பல படை சாய வென்றான் பணிந்த

பரமேச்சுர விண்ணகரம் அதுவே.

This sacred place is the abode of the Lord who, olden days appeared in the glorious form of a **young celibate Brahmin at the great sacrifice of King Mahabali**, who wore a brilliant, towering crown. Through a divine ruse, the Lord measured and took possession of the vast earth from him – Thrivikrama Avatar. His temple is situated in the beautiful city of Kanchipuram, surrounded by vast water tanks. This is the very same Paramechchura Vinnagaram where



the great King, bowed in worship, the same king who scattered many armies and achieved a terrifying victory over the Southern King (the Pandyas) at the city of Karuvur, which is protected by ancient, fortress-like walls.

### 8. 3.1.5 - Thiruvahindrapuram

**Angu mAvali vELviyil irandhu senRu agalidam aLandhu Ayar**

pUngodikku ina vidai porudhavanidam ponmalar thigazh vEngai

kOngu seNbagak kombinil kudhikodu kurakkinam iraitthOdith

thEn kaLandha thaN palangani nugartharu thiruvayindhirapuramE

அங்கு மாவலி வேள்வியில் இரந்து சென்று \* அகலிடம் அளந்து ஆயர்

பூங்கொடிக்கு இன விடை பொருதவனிடம் \* பொன்மலர் திகழ் வேங்கை

கோங்கு செண்பகக் கொம்பினில் குதிகொடு \* குரக்கினம் இரைத்தோடித்

தேன் கலந்த தண் பழங்கனி நுகர்தரு \* திருவயிந்திரபுரமே\*\*

Azhwar begins by recalling the **Vamana-Thrivikrama** avatar, where the Lord went to the sacrifice of King Mahabali and humbly begged for land, only to expand and measure the entire vast universe. He then identifies this same Supreme Being as the heroic Krishna, who battled and subdued seven fierce bulls just to win the hand of the flower-like cowherd princess, Nappinnai (Ayar poongodi). Kaliyan declares that the dwelling place of this mighty yet loving Lord is **Thiruvahindrapuram**. He then describes the town as a natural paradise, where the air is thick with the fragrance of golden Vengai (Kino), Kongu, and Senbhagam flowers. In this fertile landscape, troupes of monkeys (kurakkinam) leap energetically from branch to branch with loud, joyful chatter. These monkeys feast upon cool, ripe fruits that are so sweet they seem naturally infused with honey. The verse beautifully captures the idea that



the Lord lives in a place where even the animals are constantly celebrating the abundance of His creation.

### 9. 3.2.4

**arumA nilam anRu aLappAn kuRaLAy avuNan peru vELviyil senRu irandha  
perumAn** thirunAmam pidhaRRi nundham piRavith thuyar nIngudhum  
ennagiRpIrr!

karumA kadalul kidandhAn uvandhu kavainA aravin aNaip paLLiyin mEl  
thirumAl thirumangaiyOdAdu thillaith thiruchchithra kUdam senRu sErmingaLE

அருமா நிலம்அன்று அளப்பான் குறளாய் அவுணன் பெருவேள்வியில்  
சென்றுஇரந்த பெருமான் திருநாமம் பிதற்றி நுந்தம் பிறவித்துயர் நீங்குதும்  
என்னகிற்பீர்! கருமா கடலுள் கிடந்தான் உவந்து கவைநா அரவின்  
அணைப்பள்ளியின்மேல் திருமால் திருமங்கையோடாடு தில்லைத் திருச்சித்ர  
கூடம் சென்றுசேர்மின்களே/.

Azhwar calls upon all seekers to find liberation from the cycle of birth and death by surrendering to the Supreme Lord. He recounts the legend of **Vamana**, where the Lord took the form of a dwarf (KuruLan) and went to the great sacrifice (Yagna) of the demon king Mahabali to beg for three paces of land, eventually measuring the entire universe with His steps. Azhwar urges us to constantly chant the divine names of this Great Lord to wash away the miseries of our worldly existence. He describes the Lord as the one who rests blissfully upon the hooded serpent **Adhishesha** amidst the dark, vast ocean. This same Lord, Vishnu (Thirumal), now resides joyfully with His consort Lakshmi (Thirumangai) in the sacred shrine of **Thillai Thiru Chithrakootam - Chidambaram**. The verse concludes with a powerful invitation: "O people, hasten to reach Thillai Chithrakootam, where the Lord dwells, and find your eternal salvation."



#### 10.3.4.1

oru kuRaLAy irunilam mUvadi maN vENdi

ulaganaiththum IradiyAl odukki onRum

tharugavenA mAvaliyaich chiRaiyil vaiththa

thAdALan thALaNaivr! thakka klrththi

arumaRaiyin thiraL nAngum vELvi aindhum

angangaL avai ARum isaigaL Ezhum

theruvil mali vizhA vaLamum siRakkum kAzhich

chIrAma viNNagarE sErmin nlrE

ஒருகுறளாய் இருநிலம் மூவடிமண் வேண்டி

உலகனைத்தும் ஈரடியால் ஒடுக்கி ஒன்றும்

தருகவெனா மாவலியைச் சிறையில் வைத்த

தாளாளன் தாளணைவீர்! தக்க கீர்த்தி

அருமறையின் திரள்நான்கும் வேள்வி ஐந்தும்

அங்கங்கள் அவைஆறும் இசைகள் ஏழும்

தெருவில்மலி விழாவளமும் சிறக்கும் காழிச்

சீராம விண்ணகரே சேர்மின் நீரே.

The Supreme Lord once assumed the unique form of **Vamana**, a small dwarf, to beg for three paces of land upon this vast earth. With divine power, He expanded to encompass all the worlds in just two strides. Finding no place for the third, He humbled the pride of King **Mahabali**, relegating him to the netherworld. O seekers! You who long to take refuge at the lotus feet of this Great Victor— the one known as **Thadalan**—make your way to the town of Kazhi **Srirama Vinnagaram**.

It is a place of unmatched spiritual resonance, where:

- The **four sacred Vedas**, as eternal and great as the Lord Himself, are chanted without end.



- The **five great sacrifices** are performed with unwavering devotion.
- The **six Vedangas** (the limbs of knowledge) are mastered and preserved.
- The **seven notes of music** fill the air with celestial harmony.

In this holy city, the streets overflow with the splendor of grand festivals and increasing beauty. Surrender yourselves to the Lord of Sirama Vinnagaram and find your eternal peace.

### 11. 3.10.5

kaNdavar tham manam magizha **mAvali thana vELvik**  
**kaLavin migu siRu kuRaLAy mUvadi enRu irandhittu**  
**aNdamum ivvalai kadalum avanigaLum ellAm**  
**aLandha pirAn** amarum idam vaLangoL pozhil ayalE  
aNdamuRu muzhavoliyum vaNdinangaL oliyum  
arumaRaiyin oliyum madavAr silambin oliyum  
aNdamuRum alaikadalin oli thigazhum nAngUr  
arimEya viNNagaram vaNangu mada nenjE!

கண்டவர் தம் மனம் மகிழ மாவலி தன் வேள்விக்  
களவின் மிகு சிறு குறளாய் மூவடி என்று இரந்திட்டு  
அண்டமும் இவ்வலை கடலும் அவனிகளும் எல்லாம்  
அளந்த பிரான் அமரும் இடம் வளங்கொள்பொழில் அயலே  
அண்டமுறு முழுவொலியும் வண்டினங்கள் ஒலியும்  
அருமறையின் ஒலியும் மடவார் சிலம்பின் ஒலியும்  
அண்டமுறும் அலைகடலின் ஒலி திகழும் நாங்கூர்  
அரிமேய விண்ணகரம் வணங்கு மட நெஞ்சே!

**O my humble and obedient heart! Bow down and surrender at the feet of the Lord in Arimeya Vinnagaram.** Contemplate the Great Benefactor, **Emperuman**, who assumed the form of a tiny and enchanting **Vamana**. To the joy of all who beheld His beauty, He entered the sacrificial arena with an air of innocence,



asking for a mere three paces of land. Yet, in a divine display of power, He effortlessly scaled the highest heavens, the surging oceans, and the seven islands of the earth, reclaiming them all as His own. He now resides eternally in the sacred city of **ThirunAngur**, a place of lush gardens and a magnificent tapestry of sounds that rise to the very edge of the universe:

- The rhythmic thunder of **festive drums** reaching the sky.
- The intoxicated humming of **honeybees** feasting in the groves.
- The profound resonance of the **Vedas**, deep and difficult to fathom.
- The silvery chime of **anklets** from dancing maidens, a sound so vast it rivals the roar of the **mighty ocean** at the end of time.

In this place, where the earthly and the celestial meet, the Lord awaits. Go there, my heart, and find your refuge.

#### 12. 4.2.6 vaNpurudOththam ThirunAngUr

angaiyAl adi mUnRu nlr ERRu ayan alar kodu thozhudhu Eththa  
gangai pOdharak kAl nimirththu aruLiya kaNNan vandhuRai kOyil  
kongai kOngavai kAtta vAy kumudhangaL kAtta mApadhumangaL  
mangaimAr mugam kAttidu nAngUr vaNpurudOththamamE

அங்கையால் அடிமுன்று நீர் ஏற்று அயன் அலர் கொடு தொழுது ஏத்த  
கங்கை போதரக் கால் நிமிர்த்து அருளிய கண்ணன் வந்துறை கோயில்  
கொங்கை கோங்கவை காட்ட வாய் குமுதங்கள் காட்ட மாபதுமங்கள்  
மங்கைமார் முகம் காட்டிடு நாங்கூர் வன்புருடோத்தமமே.

Azhwar describes the divine origin of the holy river Ganges through the feat of the **Vamana-Thrivikrama** avatar. He recounts how the Lord, with His beautiful palm (Angai), accepted the ritual water from King Mahabali, asking for three steps of land. As He grew to measure the universe, **Lord Brahma** worshiped His



rising foot with flowers. As the Lord stretched His leg to the very top of the cosmos, the water Brahma used to wash those divine feet flowed down as the sacred **Ganges**. He then transitions to the natural beauty of **ThirunAngur**, the place where this Great Lord has come to reside. He uses rich metaphors to compare the surrounding nature to the beauty of women: the budding Konga flowers resemble their form, the red Kumudha water lilies resemble their lips, and the great Padmam lotus flowers reflect the radiance of their faces. In this lush and vibrant setting stands **Van Purushothaman**, the temple of the Supreme Being.

### 13. 4.3.4 Semponsei Koil ThirunAngur

vasaiyaRu kuRaLAy mAvali vELvi maN aLavittavan thannai  
asaivaRum amaras adiyiNai vaNanga alaikadal thuyinRa ammAnai  
thisaimugan anaiyOr nAngai nannaduvuL sembonsey kOyilin uLLE  
uyarmaNi magudam sUdi ninRAnaik kaNdu koNdu uyndhozhindhEnE

*வசையறு குறளாய் மாவலி வேள்வி மண் அளவிட்டவன் தன்னை*

*அசைவறும் அமரர் அடியிணை வணங்க அலைகடல் துயின்ற அம்மாளை*

*திசைமுகன் அனையோர் நாங்கை நன்னடுவுள் செம்பொன்செய் கோயிலின்  
உள்ளே*

*உயர்மணி மகுடம் சூடி நின்றானைக் கண்டு கொண்டு உய்ந்தொழிந்தேனே.*

Thirumangai Azhwar expresses his profound sense of spiritual liberation upon witnessing the deity at ThirunAngur. He begins by recalling the **Vamana Avatar**, describing the Lord as the faultless, dwarfed celibate who measured the entire earth with His strides during the sacrifice of King Mahabali. He then transitions to the Lord's cosmic form—the Supreme Being who rests in a yogic sleep (Yoga Nidra) upon the wavy ocean, while the steadfast Devas prostrate at His divine feet in eternal worship. Azhwar specifically sings about the divine



presence in the town of **ThirunAngur**, a place inhabited by Vedic scholars who are as learned and venerable as the four-faced Brahma. Within this town stands the **Semponseykovil** (The Temple of Red Gold). Inside this sanctum, the Lord stands majestically, adorned with a tall, gem-studded crown. By beholding this glorious sight, Azhwar declares that he has attained the purpose of his life and has been truly redeemed.

#### 14. 4.4.7 Thiruthetriyambalam - ThirunAngur

pongilangu purinUlum thOlum thAzhap  
pollAdha kuRaLuruvAyp porundhA vANan  
mangalam sEr maRai vELvi adhanuL pukku  
maNNagalam kuRai irandha maindhan kaNdlr  
kongalarndha malark kuzhalAr kongai thOyndha  
kungumaththin kuzhambaLaindha kOlam thannAl  
sengalangal veNmaNal mEl thavazhum nAngUrth  
thiruththetRiyambalaththu en sengaNmAlE

பொங்கிலங்கு புரிநூலும் தோலும் தாழ்ப்  
பொல்லாத குறஞ்சுவாய்ப் பொருந்தா வாணன்  
மங்கலம்சேர் மறைவேள்வி அதனுள் புக்கு  
மண்ணகலம் குறை இரந்த மைந்தன் கண்டீர்  
கொங்கலர்ந்த மலர்க்குழலார் கொங்கை தோய்ந்த  
குங்குமத்தின் குழம்பளைந்த கோலம் தன்னால்  
செங்கலங்கல் வெண்மணல்மேல் தவழும் நாங்கூர்ச்  
திருத்தெற்றியம்பலத்து என் செங்கண்மாலே.

**Behold my Lord, the Supreme Sovereign (SarvESvara), who dwells with infinite mercy in the sacred abode of Thiruthetriyambalam in ThirunAngur.** He is the youthful **Vamana**, a boy of radiant beauty, adorned with multiple shimmering strings of the sacred thread (**Yajnopavita**) and the traditional



deerskin draped across His chest. With a divine glow, He entered the sacrificial arena of Mahabali—a king whose lineage stood apart from the Lord's path—even as the air resonated with the perfectly chanted hymns of the Vedas.

**Though the entire universe is His, in this enchanting form, He humbly stood and begged for a mere portion of the earth.** This same Emperuman now resides in the magnificent town of **Nangur**, where the very streets tell a story of beauty and abundance. Here, a "reddened flood" flows gently over the pristine white sand dunes. This vibrant stream is colored by the fragrant, slushy vermilion washed from the bodies of the local women, whose hair is adorned with blossoms that fill the air with perfume. In this place of sensory and spiritual splendor, my red-eyed Lord has made His eternal home.

#### **15. 4.5.6 ThirumanikkUdam – ThirunAngur ThirumAmagaL sametha MaNikUda Nayakan – Varadaraja Perumal**

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.

#### 16. 4.6.2 Thiru KavalambAdi ThiurnAngur Madavaral Mangai, Sengkamala nAchchiyAr sametha gOpAla krushNan (rAjagOpAlan)

maNNiDandhu Enam Agi \* mAvali vali tholaippAn \*

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

thuNNena mARRAr thammaith \* tholaiththavar nAnggai mEya \*

kaNNanE! kAvaLanthaNpADiyAy! \* kaLaikaN nIyE \*\*

மண்ணிடந்து ஏனம் ஆகி \* மாவலி வலி தொலைப்பான்

விண்ணவர் வேண்டச் சென்று \* வேள்வியில் குறை இரந்தாய்

துண்ணென மாற்றார் தம்மைத் \* தொலைத்தவர் நாங்கை மேய

கண்ணே! காவல் நல் தண் 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.



### 17. 4.10.7 Thriuvelliyangudi – Maragadhavalli sametha KOLavilli Raman

oLLiya karumam seyvan enRu uNarndha mAvali vELviyil pukuth  
theLLiya kuRaLAy mUvadi koNdu thikkuRa vaLarndhavan kOyil  
aLLiyam pozhilvAy irundhu vAzh kuyilgaL ari ari enRavai azhaippa  
veLLiyAr vaNanga viraindhu aruL seyvAn thiruveLLiyangudi adhuvE

ஒள்ளிய கருமம் செய்வன் என்று உணர்ந்த மாவலி வேள்வியில் புக்குத்  
தெள்ளிய குறளாய் மூவடி கொண்டு திக்குற வளர்ந்தவன் கோயில்  
அள்ளியம் பொழில்வாய் இருந்து வாழ் குயில்கள் அரி அரி என்றவை அழைப்ப  
வெள்ளியார் வணங்க விரைந்து அருள் செய்வான் திருவெள்ளியங்குடி அதுவே.

Thirumangai Azhwar highlights the cleverness and grace of the Lord's **Vamana Avatar**. He describes how King Mahabali was performing a grand sacrifice, intending to do "illustrious deeds". Recognizing this, the Lord entered the sacrificial hall in the form of a "clear-minded" or "distinct" dwarf. Upon being granted a boon, He measured the earth and sky in three steps, growing so vast that He touched every direction. Azhwar then paints a vivid picture of the temple's environment in **Thriuvelliyangudi**. He describes lush, nectar-filled groves surrounding the temple, where the resident cuckoos do not merely sing, but call out the holy name "**Hari, Hari!**" Furthermore, the verse makes a historical/mythological reference to **Sukracharya**, the guru of the Asuras. According to legend, Sukracharya lost his eye when he tried to block the flow of water from Vamana's vessel but later performed penance here to regain his sight. Azhwar notes that the Lord dwells here specifically to swiftly grant grace to Sukracharya and all devotees who worship Him.



### 18. 5.1.1 and 5.1.2 Thiru Pullambhoothangudi poRRamaRaiyAL, HEmAmbujavalli sametha Valvil Raman

aRivadhariyan anaitthulagum udaiyan ennai ALudaiyan  
kuRiya mANi uruvAya kUththan manni amarumidam  
naRiya malar mEl surumbArkka ezhilAr mangyai nadamAda  
poRi koL siRai vaNdu isai pAdum puLLam bUdhangudi thane

அறிவதரியான் அனைத்துலகும் உடையான் என்னை ஆளுடையான்  
குறிய மாணி உருவாய கூத்தன் மன்னி அமருமிடம்  
நறிய மலர்மேல் சுரும்பார்க்க எழிலார் மங்கையர் நடமாட  
பொறிகொள் சிறைவண்டு இசைபாடும் புள்ளம்பூதங்குடி தானே

**The Supreme Lord Emperuman, whose divine play as the enchanting dwarf-bachelor (Vamana) captivates the heart, has chosen the sacred abode of Pullambhoothangudi as His permanent home.** He is the One who cannot be reached through mere self-effort or intellectual pride, yet He is the true Owner of all the worlds and the Master who has claimed me as His devoted servitor. This Great Actor, who performed the miracle of measuring the universe, now rests fixed in **Pullambhoothangudi**—a sanctuary of natural harmony. In this holy place, the Surumbu beetles hum softly over the nectar of fragrant blossoms, majestic peacocks (likened to beautiful maidens) dance in the groves, and striped-winged beetles provide a continuous melody of sacred songs.

### 19. 5.1.2

**mAvaliyai vanjiththu ulagam kaippaduththu**

poLLaik karaththa pOdthagaththin thunbam thavirtha punidhanidam  
paLLach cheRuvil kayal ugaLap pazhanak kazhani adhanuL pOy  
puLLup piLLaikku irai thEdum puLLam bUdhangudi thane

கள்ளக் குறளாய் மாவலியை வஞ்சித்து உலகம் கைப்படுத்து  
பொள்ளைக் கரத்த போதகத்தின் துன்பம் தவிர்த்த புனிதனிடம்



பள்ளச் செருவில் கயல் உகளப் பழனக் கழனி அதனுள் போய் பு  
ள்ளுப் பிள்ளைக்கு இரை தேடும் புள்ளம் பூதங்குடி தானே.

**This is Pullambhoothangudi—the abode of the Holy One who reclaimed the universe and protects those in distress.** The Lord assumed the form of a **deceptive dwarf (Vamana)** to outwit King Mahabali and take back the worlds into His own hands. He is the same Pure Being who rushed to end the agony of the elephant **Gajendra**, whose hollow trunk was raised in a desperate cry for help while being gripped by the crocodile. This Sacred Lord now resides in **Pullambhoothangudi**, a land of rich, watery fields. Here, the **Kayal fish** leap joyfully in the deep slush of the paddies, and the parent **birds** wander through the fertile marshes, searching for prey to feed their young chicks. In this town, the Lord's protective nature is mirrored by the nurturing environment of the land itself.

**20.5.2.4 Thiru KUdalUr – Aduthurai padmAsini, pushpavalli sametha vaiyangkAththa perumAL, Jagatrakshakan**

kURREr uruvin kuRaLAy nilam nlr

ERRAn endhai perumAn Ur pOl

sERRER uzavar kOdhai pOdhun

kOl thEn muralum kUdalUrE

சுற்றேர் உருவின் குறளாய் நிலம் நீர்

ஏற்றான் எந்தை பெருமான் ஊர் போல்

சேற்றேர் உழவர் கோதைப் போதூண்

கோல் தேன் முரலும் கூடலாரே.

**The sacred city of KUdalUr belongs to my Father and Sovereign, who once appeared in the beautiful guise of a youthful dwarf.** To save the worlds, He stood before the King and accepted the gift of the earth, sanctified by the pouring of water. This holy town is a mirror of His grace, where the muddy



fields are tended by industrious farmers adorned with flower garlands. So fragrant are these blossoms that the honeybees follow the farmers, humming melodies of joy as they feast on the nectar. This vibrant, buzzing sanctuary is the eternal home of my Lord.

### **21.5.3.9 ThiruveLLaRai - Pangayavalli Sametha PuNdarikAkshan**

**Angu mAvali vELviyil irandhu senRu agalidam muzhudhinaiyum**  
**pAnginAI koNda parama! niRpaNindhu ezhuvEn enakku aruL puriyE**  
Ongu piNdiyin semmalar ERi vaNdu uzhidhara mAveRith  
thInguyl mizhaRRum padappai thiruveLLaRai ninRAnE

*அங்கு மாவலி வேள்வியில் இரந்து சென்று அகலிடம் முழுதினையும்*

*பாங்கினால் கொண்ட பரம! நிற்பணிந்து எழுவேன் எனக்கு அருள் புரியே*

*ஓங்கு பிண்டியின் செம்மலர் ஏறி வண்டு உழிதர மாவேறித்*

*தீங்குயில் மிழற்றும் படப்பை திருவெள்ளறை நின்றானே.*

In this verse, Thirumangai Azhwar offers a soulful prayer to Lord Pundarikakshan of **Thiruvellarai**. He addresses the Lord as "Parama" (the Supreme Being) and recalls the **Vamana Avatar**. He describes how the Lord went to King Mahabali's sacrificial site as a mendicant, seeking alms, and then, with divine grace and cleverness, measured and reclaimed the entire vast universe in His strides. He describes the scenic beauty of Thiruvellarai. He paints a picture of a fertile land filled with lush gardens. In these gardens, bees hover over the bright red flowers of the tall Ashoka trees, while sweet-voiced cuckoos perch on mango trees and sing melodiously. Addressing the Lord who stands majestically in such a beautiful place, Azhwar prays: "I rise before You, bowing down in worship. Please shower Your divine grace upon me."



## 22. 5.4.3 and 5.4.8 Thiru Arangam Srirangam Ranganayaki – Periya PirAtti Sametha Sri Ranaganathaswami

paNdu ivvaiyam aLappAn senRu mAvali kaiyil nIr

koNda Azhith thadakkaik kuRaLan idam enbarAl

vaNdu pAdum madhuvAr punal vandhizhi kAviri

aNda naARum pozhil sUzhndhu azhagAr thennarangamE

பண்டு இவ்வையம் அளப்பான் சென்று மாவலி கையில் நீர்

கொண்ட ஆழித் தடக்கைக் குறளன் இடம் என்பரால்

வண்டு பாடும் மதுவார் புனல் வந்துஇழி காவிரி

அண்ட நாறும் பொழில் சூழ்ந்து அழகார் தென்னரங்கமே.

The beautiful southern city of Srirangam is known as the dwelling place of the Lord of the Great Discus, who once transformed into a diminutive dwarf to reclaim the earth. To measure the worlds, He stood before Mahabali and received the sanctifying water that sealed his gift. Today, that same Lord rests where the **Kaveri** flows—a river so rich with the nectar of fallen blossoms that bees hum in constant praise along its banks. Surrounded by emerald groves that spread their fragrance to the very edges of the cosmos, Srirangam stands as the majestic home of our Savior.

## 23. 5.4.8

Enam MIIn AmaiyOdu ariyum siRu kuRaLumAyth\*

thAnumAya tharaNith thalaivan idam enbarAl\*\*

vAnum maNNum niRaiyap pugundhu Indi vaNangum\* nal

thEnum pAlum kaLandhu annavar sEr thennarangamE\*\*

ஏனம் மீன் ஆமையோடு அரியும் சிறு குறளுமாய்\*

தானுமாயத் தரணித் தலைவனிடம் என்பரால்\*\*

வானும் மண்ணும் நிறையப் புகுந்தீண்டி 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.

#### **24. 6.7.3 Thirunaraiyur – NAchiyAr Koil Vanjulavalli sametha NaraiyUr Nambi Srinivasan**

theLLAr kadalvAy vidavAya sinavAL aravil thuyil amarndhu  
thuLLA varu mAn vlzha vALi thurandhAn **irandhAn mAvali maN**  
puLLAr puRavil pUngAvi pulan koL mAdhar kaN kAtta  
naLLAr kamalam mugam kAttum naRaiyUr ninRa nambiyE

தெள்ளார் கடல்வாய் விடவாய சினவாள் அரவில் துயில் அமர்ந்து

துள்ளா வருமான் வீழ வாளி துரந்தான் இரந்தான் மாவலி மண்

புள்ளார் புறவில் பூங்காவீ புலன்கொள் மாதர் கண் காட்ட

நள்ளார் கமலம் முகம் காட்டும் நறையூர் நின்ற நம்பியே.

**The Supreme, Perfect Lord - Naraiyur Nambi has taken His stand in the sacred town of Naraiyur.** He is the cosmic sleeper who reclines upon the fierce, hooded serpent in the heart of the milky ocean. He is the heroic Archer who brought down the deceptive, leaping deer with a single arrow, and the humble Supplicant who requested a gift of land from King Mahabali. Today, He dwells



in **Thiru Naraiyur - Nachiyar Koil**, a land so beautiful it confuses the senses. In its lush groves, the dark lilies bloom like the mesmerizing eyes of women, and the opening lotuses appear as their radiant faces. In this sanctuary where every flower reflects a divine or human grace, my Lord stands eternally.

#### 25. 6.8.1

**mAn koNda thOI mArvil mANiyAy mAvali maN**

**thAn koNdu thALAI aLandha perumAnaith**

thEn koNda sAral thiruvEngadaththAnai

nAn senRu nAdi naRaiyUrIl kaNdeEnE

*மான் கொண்ட தோள் மார்வில் மணியாய் மாவலி மண்  
தான் கொண்டு தாளால் அளந்த பெருமானைத்  
தேன் கொண்ட சாரல் திருவேங்கடத்தானை  
நான் சென்று நாடி நறையூரில் கண்டேனே*

Kaliyan says I went seeking and beheld at Thirunaraiyur the Supreme Lord who measured the vast earth of the great king Mahabali with His divine feet, appearing as the wondrous gem adorning the broad chest that once bore the mighty bow; He is the Lord of Thiruvengadam, whose slopes are rich with honey-laden flowers, and having searched for Him with devotion, I truly found Him there.

#### 26. 7.8.6 Thiruazhundhur/Ther Azhundhur – Sengamalavalli sametha DevAdirAjan – GOsakan 4 Pasurams

**vAnavar tham thuyar thIra vandhu thOnRi**

**mANuruvAy mUvadi mAvaliyai vENDith**

**thAnamara Ezhulagum aLandha venRith**

**thani mudhal sakkarap padai en thalaivan kANmin**

thEnamarum pozhil thazhuvum ezhil koL vldhich



chezhumAda mALigaigaL kUdandhORum  
Ana thol slr maRaiyALar payilum selvaththu  
aNiyazhundhUr ninRugandha amarar kOvE

வானவர் தம் துயர் தீர வந்து தோன்றி  
மாணுருவாய் மூவடி மாவலியை வேண்டித்  
தானமர ஏழலகும் அளந்த வென்றித்  
தனி முதல் சக்கரப் படை என் தலைவன் காண்மின்!  
தேனமரும் பொழில் தழுவும் எழில் கொள் வீதிச்  
செழுமாட மாளிகைகள் கூடந்தோறும்  
ஆன தொல் சீர் மறையாளர் பயிலும் செல்வத்து  
அணியமுந்தூர் நின்றுகந்த அமரர் கோவே.

Bhagavan appeared as a young Brahmin Brahmachari - Vamana Avatar to dispel the grief of the celestial beings who had been displaced by the demon king Mahabali. With a masterfully humble request, he asked for a mere three paces of land, only to reveal his cosmic form and victoriously measure the entire universe—the seven worlds—with his divine feet. Azhwar calls upon us to witness this supreme leader, who wields the unique and powerful Discus weapon. This magnificent deity is not just a figure of the distant past; Azhwar insists he is present right now in the town of **ThiruvazhundhUr**. He describes the town as a paradise on earth, where the streets are framed by lush, honey-dripping groves and lined with grand, wealthy mansions. It is a place where "ancient wealth" is defined by the constant, rhythmic chanting of the Vedas by learned scholars. The Lord of the Immortals is said to have chosen this vibrant, beautiful, and spiritually rich city as his favorite dwelling place, where he stands happily to grace his devotees.



## 27. 8.3.10, 8.4.7, 8.8.5 and 8.8.10 Thirukkannapuram KaNNapura Nayaki sametha NeelamEga Perumal - 4 Pasurams

thE maruvu pozhil puDai sUzh \* thirukkaNNapuraththu uRaiyum

**Vamananai** \* maRikaDal sUzh \* vayalAli vaLanADan \*\*

kAmaru slrk kalikanRi \* kaNDuraiththa thamizh mAlai \*

nA maruvi ivai pADa \* vinaiyAya naNNAvE

தேமருவு பொழில்புடைசூழ் திருக்கண்ண புரத்துறையும்

வாமனனை மறிகடல்கூழ் வயலாலி வளநாடன்

காமருசீர்க் கலிகன்றி கண்டுரைத்த தமிழ்மாலை

நாமருவி இவைபாட வினையாகு நண்ணாவே.

**Karma shall never touch those who keep these verses upon their lips.** The Supreme Lord, appearing as the captivating **Vamana**, has made His home in **Thirukkannapuram**, where the air is thick with the scent of honey from the surrounding orchards. These sacred Tamil hymns, crafted with deep love by **Kalikanri**—the chieftain of the wave-washed, fertile fields are a divine gift. Whoever embraces these songs and chants them will find that the shadows of their past sins vanish, unable to draw near to a soul so adorned with the Lord's praise.

## 28. 8.4.7

**Vamanan** kaRki \* madhusUdhan mAdhavan \*

thAr mannu \* dhAsaradhi Aya thaDamArvan \*\*

kAman than thAdhai \* kaNNapuraththu emperumAn \*

thAma naRunthuzhAy \* thAzhndhUdhAy kOI thumbI!

வாமனன் கற்கி மதுசூதன் மாதவன்

தார்மன்னு தாசரதி ஆய தடமார்வன்

காமன் தன் தாதை கண்ணபுரத்து எம்பெருமான்

தாம நறுந்துழாய் தாழ்ந்தூதாய் கோல் தும்பீ!



**O slender dragonfly, go and hum your sweet melody upon the cool, fragrant Tulasi garland of my Lord!** Seek out the Sovereign Empruman of **Thirukkannapuram**, He who is the dwarf **Vamana**, the future warrior **Kalki**, and the slayer of demons, **Madhusudhana**. He is the beloved **Madhava** and the heroic **Rama**, the son of Dasaratha, whose mighty chest bears the marks of glory. He is the very source of beauty, the father of the God of Love himself. Go, little bee, and dwell within the scent of the sacred Tulasi that hangs from His shoulders; blow your tiny trumpet there in praise of my Emperor!

### 29. 8.8.5

**thozhunlr vaDivin kuRaL uruvAy \* vandhu thOnRi mAvali pAl \***

**muzhunlr vaiyam mun koNDa \* mUvA uruvin ammAnai \*\***

uzhunlr vayaluL pon kiLaippa \* orupAl mullai mugaiyODum \*

kazhunlr malarum kaNNapuraththu \* aDiyEn kaNDu koNDEnE

தொழுநீர் வடிவின் குறள் உருவாய் வந்துதோன்றி மாவலிபால்

முழுநீர் வையமுன்கொண்ட மூவா உருவின் அம்மாளை

உழுநீர் வயலுள் பொன்கிளைப்ப ஒருபால் முல்லை முகையோடும்

கழுநீர் மலரும் கண்ணபுரத்து அடியேன் கண்டுகொண்டேனே.

After searching for a longtime I have found my Lord! here in Thirukkannapuram I have come face-to-face with the Sovereign of my soul. He is the "Immortal Youth" who once draped Himself in the mesmerizing form of a tiny **Vamana**—a form so divine that to see Him was to worship Him. Standing before Mahabali, He claimed the entire watery world as His own. Now, He dwells in this blessed city, where the very earth is so rich it seems to yield gold beneath the plow. In this sanctuary, where the forest jasmine meets the water lily in a fragrant embrace, I, His eternal servant have finally attained the vision of my



Lord.

### 30. 8.8.10

mInODu 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, 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.

### 31. 9.1.5 Thirukkannagudi Lokanayaki, Aravaindanayaki sametha IOkanAthana, shyAmala mEni perumAL

mannavan periya vELviyil kuRaLAy \* mUvaDi nIroDum koNDu \*  
pinnum Ezhulagum IraDiyAgap \*perunthisai aDanggiDa nimirndhOn \*\*  
anna menkamalaththu aNi malarp pIDaththu \* alaipunal ilaik kuDai nIzhal \*  
sennel oNkavari asaiya vIRRirukkum \* thirukkaNNangguDiyuL ninRAnE

மன்னவன் பெரிய வேள்வியில் குறளாய் மூவடி நீரோடும் கொண்டு \*  
பின்னும் ஏழுலகும் ஈரடியாகப் பெருந்திசை அடங்கிட நிமிர்ந்தோன் \*\*  
அன்ன மென்கமலத்து அணிமலர்ப் பீடத்து அலைபுனல் இலைக்குடை நீழல் \*  
செந்நெல் ஒண்கவரி அசைய வீற்றிருக்கும் திருக்கண்ணங்குடியுள் நின்றானே.

Thirumangai Azhwar marvels at the majestic transformation of Lord Vishnu during the **Vamana Avatara**. He describes how the Lord appeared as a small, dwarfed Brahmin boy at the great sacrificial ritual performed by King Mahabali. To seal the promise of a gift, the King poured water over the Lord's hands, granting him three paces of land. However, the Lord then expanded into a massive cosmic form, measuring the entire seven worlds in just two strides, growing so tall that he occupied all the vast directions of the universe. Kaliyan then shifts his gaze to the breathtaking natural beauty of **Thirukkannangudi**, where this same Supreme Being now resides. He uses rich, royal metaphors to describe the local landscape: the white swans rest upon beautiful lotus flowers



as if sitting on a royal throne, while the broad green leaves of the water plants act as a natural parasol (royal umbrella) to shade them from the sun. The stalks of red paddy grain sway in the wind like ceremonial fans (Chauri) being waved for a king. In this lush and fertile town, where nature itself performs royal service, the Lord stands gracefully, offering his presence to all.

**32. 9.4.2 ThirupullANI – Kalyanavalli and Padmasani sametha Kalyana Jagannathan and Dharba sayana Ramar**  
**munnam kuRaL uruvAy \* mUvaDi maN koNDaLandha \***

**mannan saridhaikke \* mAl Agip pon payandhEn \*\***

pon angkazhik kAnal \* puLLinangAL! pullANi \*

annamAy nUl payandhARku \* Anggu idhanaich seppuminE

முன்னம் குறளுருவாய் மூவடிமண் கொண்டளந்த

மன்னன் சரிதைக்கே மாலாகிப் பொன்பயந்தேன்

பொன் அங்கழிக் கானல் புள்ளினங்காள்! புல்லாணி

அன்னமாய் நூல் பயந்தாற்கு ஆங்கு இதனைச் செப்புமினே.

O birds of the golden-shored lagoons! I ask you to fly to my Lord at Thiruppullani and carry my message to Him. Ever since I heard the tales of the Great King who appeared as a tiny **Vamana** to stride across the universe, my heart has been captivated. My love for His ancient story is so intense that my body has grown pale and weak with longing. Seek out the Lord who took the form of the Sacred Swan to bestow the Vedas upon the world. He dwells now in Thiruppullani. Tell Him that I am perishing in this separation; tell Him how the very thought of His "three steps" has consumed my being.

**33. 9.7.3 ThiruvallavAzh Selvaththirukkozhundhu nAchchiyAr, VAthsalya dEvi sametha kOlappirAn, thiruvAzhmArban, shrIvallabhan**

pUN ulA menmulaip pAvaimAr \* poyyinai mey idhenRu \*



pENuvAr pEsum appEchchai \* nI pizhai enak karudhinAyEI \*\*

nINilA veNkuDai vANanAr \* vELviyil maN irandha \*

mANiyAr vallavAzh \* sollumA vallaiyAy maruvu nenjchE!

பூண்டலா மென்முலைப் பாவைமார் பொய்யினை மெய்இது என்று

பேணுவார் பேசும் அப்பேச்சை நீ பிழைஎனக் கருதினாயேல்

நீந்நிலா வெண்குடை வாணனார் வேள்வியில் மண்இரந்த

மாணியார் வல்லவாழ் சொல்லுமா வல்லையாய் மருவு நெஞ்சே!

O my wandering heart! If you have come to believe that the sweet, deceptive words of worldly life are but a falsehood, and if you truly wish to cast aside these errors, then listen closely. Direct your strength toward praising the Lord of Thiruvallavazh. Contemplate the "Skillful Bachelor" - **MANiyar** who appeared at the grand sacrifice of the King, who was shaded by a white umbrella of immense fame. Though the Lord owns everything, He stood there as a simple student to beg for the earth. If you desire the Truth, my heart, unite yourself with the name of the Lord who dwells in that sacred abode.

**34. 9.8.3, 9.9.5, ThirumAlirunchOlai Sundaravalli sametha SundarabAhu perumal 2 Pasurams**

piNi vaLar Akkai nInnga ninREththap \* perunilam aruLil mun aruLi \*

aNi vaLar kuRaLAy agal iDam muzhudhum\*aLandha em aDigaL tham kOyil \*\*

kaNi vaLar vEnggai neDu nilam adhanil\*kuRavar tham kavaN iDaith thurandha\*

maNi vaLar sAral mAlirunjchOlai \* vaNanggudhum vA maDa nenjchE!

பிணி வளர் ஆக்கை நீங்க நின்றேத்தப் \* பெருநிலம் அருளில் முன் அருளி \*

அணி வளர் குறளாய் அகல் இடம் முழுதும் \* அளந்த எம் அடிகள் தம் கோயில் \*\*

கணி வளர் வேங்கை நெடு நிலம் அதனில் \* குறவர் தம் கவண் இடைத் துரந்த \*

மணி வளர் சாரல் மாலிருஞ்சோலை \* வணங்குதும் வா மட நெஞ்சே!



Azhwar addresses his own "simple heart", inviting it to go and worship at the temple of the Lord. He begins by acknowledging the human condition, the body is described as a vessel where diseases and karmic bondages grow. He explains that the Lord, in His infinite mercy, **appeared as a beautiful and radiant dwarf (Vamana) to measure the vast earth and the entire universe**, all to bestow His grace upon the world and free us from these physical sufferings. This Supreme Being, who claimed the whole world with His divine steps, now resides in the sacred hills of **ThirumAlirunchOlai**. He then paints a vivid picture of the temple's rugged and beautiful mountain landscape. He describes the tall VEngai trees (Indian Kino trees) that grow in the high lands. In these forests, the local mountain folk use their slingshots to drive away animals or protect their crops. As they hurl stones from their slings, the stones strike against the mountain slopes, which are so rich in minerals that they sparkle like growing gems. Kaliyan urges his heart to surrender to the Lord who lives amidst these shimmering, jewel-like mountain slopes.

### 35. 9.9.5

**dhAnavan vELvi thannil \* thaniyE kuRaLay nimirndhu \***

**vAnamum maNNagamum \* aLandha thirivikkiraman \*\***

thEn amar pUmpozhil sUzh \* thirumAlirunjchOlai ninRa \*

vAnavar kOnai inRu \* vaNanggith thozha vallaL koLO

தானவன் வேள்வி தன்னில் \* தனியே குறளாய் நிமிர்ந்து \*

வானமும் மண்ணகமும் \* அளந்த திரிவிக்கிரமன் \*\*

தேன் அமர் பூம்பொழில் சூழ் \* திருமாலிருஞ்சோலை நின்ற \*

வானவர் கோனை இன்று \* வணங்கித் தொழ வல்லள் கொலோ.



Kaliyan reflects on the magnificent deed of the Lord during the sacrifice performed by the demon-king Mahabali. He describes how Vishnu appeared all alone as a small, unassuming dwarf (**Vamana**), only to suddenly expand His form with incomparable power. As **Thrivikrama**, He rose up and measured the entirety of the vast heavens and the wide earth in His divine strides. Azhwar identifies this cosmic giant as the "King of the Celestials", the supreme ruler who has now taken a standing posture in the sacred hills of ThirumAlirunchOlai. The setting is described as a lush paradise where the flower gardens are so abundant that they are constantly filled with the scent and presence of sweet honey. Amidst this natural beauty, the Lord stands waiting for His devotees. The verse ends with a poignant, humble question: Azhwar wonders if his own heart and mind are truly strong enough and pure enough to worship such a magnificent being today. He asks, "Is it possible for me to fully surrender to and adore the Lord who stands in this beautiful grove?"

#### 36. 10.6.4

thaLarndhiTTu imaiyOr saraN thA enath \*

thAn saraNAy muraNAyavanai \*

ugirAl piLandhiTTu amararkku aruL seydhdu ugandha \*

**perumAn thirumAl viri nlr ulagai \*\***

**vaLarndhiTTa thol slr viRal mAvaliyai \***

**maN koLLa vanjchiththu oru mAN kuRaLAy \***

**aLandhiTTavan kANmin inRu AychchiarAl \***

aLaiveNNey uNDu AppuNDirundhavanE



தளர்ந்திட்டு இமையோர் சரண் தா எனத் \*

தான் சரணாய் முரணாயவனை \*

உகிரால் பிளந்திட்டு அமரர்க்கு அருள் செய்து உகந்த \*

பெருமான் திருமால் விரி நீர் உலகை \*\*

வளர்ந்திட்ட தொல் சீர் விறல் மாவலியை \*

மண் கொள்ள வஞ்சித்து ஒரு மாண் குறளாய் \*

அளந்திட்டவன் காண்மின் இன்று ஆய்ச்சியரால் \*

அலைவெண்ணெய் உண்டு ஆப்புண்டிருந்தவனே.

Thirumangai Azhwar begins by recalling the fierce mercy of Lord Narasimha. When the celestial beings, exhausted and trembling with fear, cried out, "Save us!", the Lord appeared as their refuge. With his sharp fingernails, he ripped apart the powerful and defiant demon Hiranyakashipu, bringing joy and grace to the gods. This same Supreme Lord, known as Thirumal, later took the form of a glorious and small Brahmin student (**Vamana**) to reclaim the vast, water-surrounded earth. He skillfully deceived the ancient and mighty King Mahabali, who had grown arrogant in his power, and measured the entire universe in his cosmic strides. He then brings us to a shocking and beautiful contrast. He tells the readers: "Look at Him now!" This very same God who tore apart a demon as a lion and measured the galaxies as a giant is now seen in the village of Gokula as a simple child (**Krishna**). The One who measured the world is now caught by cowherd women for stealing their churned butter. The Almighty, who could not be contained by the universe, now sits quietly, tied to a wooden mortar as punishment. Through this, Azhwar marvels at how the Lord's "Bhakti-vashyatvam" (being controlled by love) is even greater than His "Paratvam" (supreme power).



### 37. 10.6.5

nINDAn kuRaLAy neDuvAn aLavum \*  
aDiyAr paDum Azh thuyarAya ellAm \*  
thINDAmAi ninaindhu imaiyOr aLavum\*  
sela vaiththa pirAn adhu anRiyummun\*\*  
vENDAmAi naman thamar en thamarai \*  
vinavap peRuvAr alar enRu \* ulagEzh  
ANDAn avan kANmin inRu AychchiyarAl \*  
aLaiveNNey uNDu AppuNDirundhavanE \*\*

நீண்டான் குறளாய் நெடு வானளவும் \*

அடியார் படும் ஆழ் துயராய வெல்லாம் \*

தீண்டாமை நினைந்து இமையோரளவும் \*

செல வைத்த பிரான் அதுவன்றியும் முன் \*\*

வேண்டாமை நமன் தமர் என் தமரை \*

வினவப் பெறுவார் அலரென்று \* உலகேழ்

ஆண்டானவன் காண்மின் \* இன்று ஆய்ச்சியரால் \*

அளை வெண்ணெயுண்டு ஆப்புண்டிருந்தவனே.

Thirumangai Azhwar marvels at the contrast between the Lord's supreme majesty and His extreme simplicity - Sowlabhyam. He recounts the **Thrivikrama avatar**, where the Lord appeared as a **small dwarf (Vamana)** but **then grew immensely until He reached the very top of the vast heavens.**

Azhwar explains the purpose behind this: the Lord did it to ensure that the "deep miseries" of His devotees would never touch them again. By measuring the worlds, He established a path for His devotees to reach the same heights as the immortals. Furthermore, the Lord took sovereignty over the seven



worlds specifically to protect His followers. He commanded that the servants of **Yama** (the God of Death) should not even dare to question or approach His devotees. The best part of the Pasuram is the stunning transformation: "**Behold Him now!**" ). The same Almighty Ruler who commands the universe was seen in the cowherd village, stealthily eating churned butter and consequently being tied up to a mortar by the Gopis. Azhwar is awestruck that the King of the Universe would submit Himself to being bound by the love (and ropes) of simple folk – Lord Krishna as **Damodaran**.

### 38. 11.4.5

venthiRal vANan vELvi iDam eydhi \*  
anggOr kuRaL Agi meymmai uNara \*  
senthozhil vEdha nAvin muni Agi \*  
vaiyam aDi mUnRu irandhu peRinum \*\*  
mandhara mIdhu pOgi madhi ninRu  
iRainjcha \* malarOn vaNangga vaLar sEr \*  
andharam EzhinUDu sela uyththa  
pAdham adhu \* nammai ALum arasE  
வெந்திறல் வாணன் வேள்வி இடம் எய்தி \*  
அங்கோர் குறளாகி மெய்ம்மை உணர \*  
செந்தொழில் வேத நாவின் முனியாகி \*  
வையம் அடி மூன்று இரந்து பெறினும் \*\*  
மந்தர மீது போகி மதி நின்று இறைஞ்ச \*  
மலரோன் வணங்க வளர் சேர் \*



அந்தரம் ஏழினூடு செல உய்த்த

பாதம் அது \* நம்மை ஆளும் அரசே.

Thirumangai Azhwar recounts how **Lord Vishnu** approached the sacrificial grounds of the powerful King Mahabali (often associated here with the lineage of the mighty. He arrived in the form of a small, radiant dwarf (Vamana), appearing as a sage whose tongue was perfected by the chanting of the holy Vedas and whose conduct was flawlessly righteous. Though He humbly begged for a mere three paces of land, His true purpose was to reclaim the universe. Upon receiving the gift, He began to grow with such immense speed and power that His form surpassed the great Mandara mountain. As He expanded, the Moon stood still in awe to worship His rising form, and Brahma (the Lord of the Lotus, bowed down to offer prayers. His divine foot pierced through the seven layers of the celestial firmament, stretching into the highest reaches of the heavens to measure all that exists. Azhwar concludes with a powerful declaration of surrender: **"That very foot—the one that spanned the galaxies and received the worship of the gods is the sovereign King that rules over my life and protects us."**

39. 11.5.9

kaNDAr iranggak \* kazhiyak kuRaL uruvAy \*

vaNthArAn vELviyil \* maN irandhAn kAN EDI! \*\*

vaNthArAn vELviyil \* maN irandhAn Agilum \*

viNDEzh ulagukkum \* mikkAn kAN sAzhale!

கண்டார் இரங்கக் \* கழியக் குறள் உருவாய் \*

வண் தாரான் வேள்வியில் \* மண் இரந்தான் காண் எட! \*\*



வண் தாரான் வேள்வியில் \* மண் இரந்தான் ஆகிலும் \*

விண் ஏழ் உலகுக்கும் \* மிக்கான் காண் சாழலே!

The poem is structured as a rhythmic dialogue between 2 friends. The first girl starts by "mocking" the Lord, saying: **"Look here, friend! Your Lord took on such a pitiful, tiny dwarf form that anyone who saw Him felt deep compassion and pity. He went to the sacrifice of the king (Mahabali), who was wearing garlands of victory, and actually begged him for a bit of land! How can God be a beggar?"** The second girl cleverly replies, turning the "begging" into a display of supreme power: **"My dear, He may have appeared to beg for land at that sacrifice, but look at the result! As soon as He received it, He grew so vast that He surpassed all the seven worlds and the highest heavens. He didn't beg because He was poor; He 'begged' to give the King a chance to be generous before showing that He is the Master of everything in existence!"**

40. 11.5.10

kaLLaththAl mAvaliyai \* mUvaDi maN koNDaLandhAn \*

veLLaththAn vEngkaDaththAn \* enbarAl kAN EDI! \*\*

veLLaththAn \* vEngkaDaththAnElum \*

kalikanRi uLLaththin uLLE \* uLan kaNDAY sAzhale \*\*

கள்ளத்தால் மாவலியை மூவடிமண் கொண்டளந்தான்

வெள்ளத்தான் வேங்கடத்தான் என்பரால் காண் ஏட!

வெள்ளத்தான் வேங்கடத்தானேலும்

கலி கன்றி உள்ளத்தின் உள்ளே உள்ள கண்டாய் சாழலே.

This verse is conversation between 2 friends wherein one one friend questions the other about the Lord's whereabouts, and the other provides a profound



answer. The first girl says, "Listen, my friend! They say that **the Lord who craftily begged for three feet of land from King Mahabali and measured the entire universe**, is the one who reclines on the milky ocean and stands atop the Venkatam hills." To this, the second girl replies with deep devotion, "It may be true that He resides in the ocean and on the hills but know this: the very same Lord now dwells permanently within the heart of **Kalikanri** - Thirumangai Azhwar. This is the greatness of His love for His devotees." The verse beautifully highlights that while the Lord is the supreme ruler of the cosmos, He chooses to make the heart of a true devotee His ultimate abode.

#### 41.11.7.2

nILvAn kuRaL uruvAy \* ninRu irandhu mAvali maN \*  
thALAI aLaviTTa \* thakkaNaikku mikkAnai \*\*  
thOLAdha mAmaNiyai \* thoNDarkku iniyAnai \*  
kELAch sevigal \* sevi alla KETTAmE \*\*

நீள்வான் குறளுருவாய்\* நின்றிரந்து மாவலிமண் \*

தாளால் அளவிட்ட\*\* தக்கணைக்கு மிக்கானைத் \*\*

தோளாத மாமணியைத் தொண்டர்க்கு இனியானைக் \*

கேளாச் செவிகள் \* செவி அல்ல கேட்டாமே\*\*

Thirumangai Azhwar emphasizes that the true purpose of human senses is to experience the Divine. He recounts the **Vamana-Thrivikrama feat, where the Lord took a dwarfed form that eventually spanned the "long heavens", begging for and then measuring King Mahabali's land with His own feet. Azhwar describes the Lord as the "Supreme Recipient"** who is greater than any sacrificial fee offered in a ritual. He metaphorically calls the Lord a "flawless, unpierced gem", signifying His natural, untainted perfection, and



notes how incredibly sweet He is to His devotees. The verse concludes with a stinging realization: ears that have not heard the stories of His greatness are not ears at all they are merely holes in the head. He asserts that only by listening to the Lord's glories does the sense of hearing truly fulfill its biological and spiritual destiny.

#### 42. 2.7.2 Thiru Idavendhai Akilavalli sametha Adhi VarAha

thuLam paDu muRuval thOzhियarkku aruLAL \* thuNaimulai sAndhu koNDu aNiyAL \*

kuLam paDu kuvaLaik kaNNiNai ezhudhAL \* kOla nalmalar kuzhaRku aNiyAL \*\*

vaLam paDu munnIr **vaiyam mun aLandha** \* **mAI** ennum mAI ina mozhiyal \*

iLam paDi ivaLukku en ninaindhirundhAy? \* iDavendhai endhai pirAnE!

துளம் படு முறுவல் தோழியர்க்கு அருளாள் \* துணைமுலை சாந்து கொண்டு அணியாள் \*

குளம் படு குவளைக் கண்ணினை எழுதாள்\* கோல நல்மலர் குழற்கு அணியாள் \*\*

வளம் படு முந்நீர் வையம் முன் அளந்த \* மால் என்னும் மாலின மொழியாள் \*

இளம் படி இவளுக்கு என் நினைந்திருந்தாய்? \* இடவெந்தை எந்தை பிரானே!

Kaliyan portrays himself as a mother describes the state of her daughter who is completely lovestruck by the Lord. She tells the Lord of **Thiru Idavendhai**, "My young daughter has stopped smiling at her dear friends; she no longer applies sandalwood paste to herself, nor does she decorate her lily-like eyes with kohl. Even her beautiful tresses remain unadorned with fresh flowers." The mother explains that the girl has lost interest in worldly beauty and social joys because she is intoxicated by the name of '**MAI**' (the Great One)—**the Lord who once**



rose to measure the entire fertile world surrounded by the three-fold waters of the ocean. The mother poignantly asks the Lord, "O Father! Lord of Idavendhai! What have You planned for this young, innocent girl who speaks of nothing but Your greatness?"

### 43. 3.6.5 Thirukkudandhai Komalavalli sametha Aravamudhan Sarangapani

vALAYa kaN panippa \* menmulaigAL pon arumba \*

nANALum \* nin ninaindhu naivERku \*\* O! maNNaLandha

thALALA! thaNkuDandhai nagarALA! \* varai eDuththa

thOLALA! \* enthanakku Or \* thuNaiyALan AgAyE!

வாளாய கண் பனிப்ப \* மென்முலைகள் பொன் அரும்ப \*

நாளாடும் \* நின் நினைந்து நைவேற்கு \*\* ஓ! மண்ணளந்த

தாளாளா! தண்குடந்தை நகராளா! \* வரை எடுத்த

தோளாளா! \* எந்தனக்கு ஓர் \* துணையாளன் ஆகாயே!

In this Pasuram Azhwar (speaking as a pining consort – nayika bhavam) describes the physical and emotional toll of divine love. She cries out, "My sword-like eyes are filled with tears, and my body has turned pale like gold out of the sorrow of separation. Day after day, I languish thinking only of You." She addresses the Lord with three powerful epithets: First, as the **mighty hero who measured the entire earth with His divine feet**; second, as the graceful ruler of the cool, beautiful city of Thirukkudandhai and third, as the strong shouldered one who lifted the Govardhana mountain like an umbrella. The verse concludes with a desperate, soul-stirring plea: "O Lord! After witnessing my suffering, will You not come to be my companion and protector?"



#### 44. 4.10.1 Thriuvelliyangudi Maragadhavalli sametha KOlavilli Raman

Aychchiyar azhaippa veNNey uNDu orukAl \*

Alilai vaLarndha emperumAn \*

pEychchiyai mulai uNDu iNai marudhu iRuththup \*

**perunilam aLandhavan kOyil \*\***

kAyththa nIL kamugum kadhaliyum thenggam \*

enggam mAmpozhilgaLin naDuvE \*

vAyththa nlr pAyum maNNiyin thenpAl \*

thiruveLLiyangkuDi adhuve

ஆய்ச்சியர் அழைப்ப வெண்ணெய் உண்டு ஒருகால் \*

ஆலிலை வளர்ந்த எம்பெருமான் \*

பேய்ச்சியை முலை உண்டு இணை மருது இறுத்துப் \*

**பெருநிலம் அளந்தவன் கோயில் \*\***

காய்த்த நீள் கமுகும் கதலியும் தெங்கும் \*

எங்கும் மாம்பொழில்களின் நடுவே \*

வாய்த்த நீர் பாயும் மண்ணியின் தென்பால் \*

திருவெள்ளியங்குடி அதுவே.

Azhwar herein marvels at the various forms of the Lord. He describes Him as the one who ate butter when called by the cowherd girls and the Supreme Child who once reclined on a tiny banyan leaf during the great deluge. He recalls the Lord's valor in destroying the demoness Putana by sucking her life away and His strength in felling the twin Marudha trees. He links these intimate Krishna-leelas to the grand **Vamana Avatar, where He measured the**



**vast earth. He then** describes the physical beauty of the temple's location. The shrine is nestled amidst fertile groves filled with tall, fruit-bearing areca palms, banana trees, and coconut palms. This divine abode is situated on the southern bank of the **MaNNi River**, whose waters flow abundantly, nourishing the lush landscape

#### **45. 5.6.4 Thiruvarangam – Ranganayaki Periya PirAtti Sametha Arangan Ranganatha**

vaLarndhavanaith thadangadaluL valiyuruvil thirisagadam

thaLarndhu adhira udhaththavanaith thariyAdhu anRu iraNiyanaip

piLandhavanai **perunilam Iradi nlttip paNdu oru nAL**

**aLandhavanai** yAn kaNdadhu aNinIrth thennarangaththE

வளர்ந்தவனைத் தடங்கடலுள் வலியுருவில் திரிசகடம்

தளர்ந்து அதிர உதைத்தவனைத் தரியாது அன்று இரணியனைப்

பிளந்தவனைப் பெருநிலம் ஈரடி நீட்டிப் பண்டு ஒரு நாள்

அளந்தவனை யான் கண்டது அணிநீர்த் தென்னரங்கத்தே

Azhwar says “I have discovered the source of all wonders reclining

at **Srirangam**, the beautiful city embraced by the Kaveri. I behold the One who, as a tender babe, shattered the powerful wheel-demon with a single kick of His tiny foot, sending tremors through the forces of evil. He is the

same Nrusimha who, moved by an intolerable urge to protect His own,

cleaving the chest of the demon Hiranyakashipu in a display of divine fury. **He**

**is the ancient Vamana who transformed into the giant Thrivikrama,**

**stretching His feet to claim the entire earth in just two strides.** This Master of

all avatars, who encompasses the small and the infinite, is the one I have now

gazed upon in the cool, watered groves of the South.”

#### **46. 6.1.1 Thiruvinnagar – Bhooma Devi sametha Oppiliappan**



vaNDuNu naRumalar iNDai koNDu \* paNDai nam vinai keDa enRu \* aDi mEl  
thoNDarum amararum paNiya \* **anggu aNDamoDu agal iDam aLandhavanE!**\*\*  
ANDay! unaik kANbadhOr \* aruL enakku aruLudhiyEl \*.  
vENDEn manai vAzhkkaiyai \* viNNagar mEyavanE!

வண்டுனு நறுமலர் இண்டை கொண்டு \* பண்டை நம் வினைகெட என்று \*  
அடிமேல் தொண்டரும் அமரரும் பணிய நின்று \* அங்கு அண்டமொடு அகலிடம்  
அளந்தவனே! \*\*

ஆண்டாய்! உனைக் காண்பதோர் \* அருள் எனக்கு அருளுதியேல் \*  
வேண்டேன் மனை வாழ்க்கையை \* விண்ணகர் மேயவனே!

Thirumangai Azhwar addresses the Lord of **Thiruvinnagar** (Oppiliappan) with a heart full of renunciation and longing in a very moving manner. He describes how devotees and celestial beings gather to worship at the Lord's divine feet, offering garlands made of fragrant, nectar-filled flowers that attract bees. They do this with the singular hope of destroying their ancient, accumulated karmas. Kaliyan reminds the Lord of His supreme feat as **Thrivikrama**, where He stood tall to measure the vast earth (Agal Idam) and the entire universe (Andam). Addressing Him as "Anday" my Master, Azhwar makes a profound vow: "If You would only grant me the grace to behold Your divine form, I would instantly renounce all interest in domestic, worldly life Manai Vazhkkai." For Azhwar, the vision of the Lord residing in Vinnagar is so incomparable that no earthly attachment can hold him back once that grace is granted.

#### **47. 6.6.3, 6.6.5, 6.10.1, 6.10.2 Thirunaraiyur – NAchiyAr Koil Vanjulavalli sametha NaraiyUr Nambi Srinivasan – 4 Pasurams**

pavva nlr uDai ADaiyAgach suRRip \*  
pAr agalam thiruvaDiyAp pavanam meyyA \*



sevvi mAdhiram eTTum thOLA \* aNDam

thirumuDiyA ninRAn pAl sella kiRplr \*\*

kavvai mAkaLiRu undhi veNNiyERRak \*

kazhal mannar maNi muDi mEl kAgam ERa \*

dheyva vAL valam koNDa sOzhan sErndha \*

thirunaRaiyUr maNimADam sErmingaLE

பவ்வ நீர் உடை ஆடையாகச் சுற்றிப் \*

பார் அகலம் திருவடியாகப் பவனம் மெய்யா \*

செவ்வி மாதிரம் எட்டும் தோளா \* அண்டம்

திருமுடியாக நின்றான் பால் செல்ல கிற்பீர் \*\*

கவ்வை மாகளிறு உந்தி வெண்ணி ஏற்றக் \*

கழல் மன்னர் மணிமுடி மேல் காகம் ஏற \*

தெய்வ வாய் வலம் கொண்ட சோழன் சேர்ந்த \*

திருநறையூர் மணிமாடம் சேர்மின்களே.

If you truly desire to reach the Supreme Lord Emperuman, you must look upon the entire universe as His divine form. He wears the vast, encircling oceans as His royal garment and treads upon the broad earth as His lotus feet.

The rushing wind is His very breath and body, the eight beautiful directions are His mighty shoulders, and the vault of the oval universe serves as His radiant crown. To find this Infinite Being, you must travel to Thirunaraiyur, a land graced by the legendary Chola King, Sembian. A warrior of fierce resolve with eyes reddened by valor, he wields a divine sword in his right hand that once toppled thundering war-elephants. He fought so decisively that the jeweled crowns of opposing Kingsmen who once wore proud anklets of victory became



mere perches for scavenging crows. Seek the Lord in the magnificent, tiered mansions of this sacred city, for it is there that the Master of the Universe resides.

#### 48. 6.6.5

anRu ulaga mUnRinaiyum aLandhu \* vEROr

ari uruvAy iraNiyanaadhu Agam kiNDu \*

venRu avanai viNNulagil sela uyththARku \*

virundhAvIr! mEl ezhundhu vilanggal pAyndhu \*\*

pon sidhaRi maNi koNarndhu karai mEl sindhip \*

pulam parandhu nilam parakkum ponni nADan \*

then thamizhan vaDa pulak kOn chOzhan sErndha \*

thirunaRaiyUr maNimADam sErmingaLE\*

அன்று உலக மூன்றினையும் அளந்து \* வேறோர்

அரி உருவாய் இரணியனது ஆகம் கீண்டு \*

வென்று அவனை விண்ணுலகில் செல உய்த்தார்க்கு \*

விருந்தாவீர்! மேல் எழுந்து விலங்கல் பாய்ந்து \*\*

பொன் சிதறி மணி கொணர்ந்து கரை மேல் சிந்திப் \*

புலம் பரந்து நிலம் பரக்கும் பொன்னி நாடன் \*

தென் தமிழன் வட புலக் கோன் சோழன் சேர்ந்த \*

திருநறையூர் மணிமாடம் சேர்மின்களே\*\*

Azhwar calls out to all people: "Come and be the honored guests of the Lord!"

He identifies the deity as the one **who, in ancient times, stepped forth to**



**measure the three worlds (as Vamana/Thrivikrama).** He then took the unique and terrifying form of Narasimha (the Lion-Man) to tear open the chest of the demon Hiranyakashipu, defeating him and ironically sending him to the celestial realms by his divine touch. The splendor of the land. He describes the Kaveri River, which surges with such power that it leaps over mountains, scattering gold dust and dragging precious gems from the heights to deposit them along its banks, enriching the vast fields. This fertile region belongs to the Chola King, whom Azhwar hails as a master of "Southern Tamil" and the "Conqueror of the Northern Lands." Azhwar concludes with the same powerful refrain: "Reach the beautiful, jewel-like tiered mansions of Thirunaraiyur, where this glorious King has enshrined our Lord."

#### 49. 6.10.1

kiDandha nambi kuDandhai mEvik \* kEzhalAy ulagai  
iDandha nambi \* enggaL nambi \* eRinjar araN azhiya \*\*  
kaDandha nambi kaDiyAr ilanggai \* **ulagai IraDiyAI** \*  
**naDandha nambi** nAmam sollil \* namO nArAyaNamE\*\*

கிடந்த நம்பி குடந்தை மேவிக் \* கேழலாய் உலகை

இடந்த நம்பி \* எங்கள் நம்பி \* எறிஞர் 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.

#### 50. 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 sollil \* "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).



### 51. 8.6.5

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

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

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

kAmaR payandhAn karudhum Ur \* kaNNapuram nAm thozhudhumE

ஆமையாகி அரியாகி\* அன்னமாகி\* **அந்தணர் தம் \***

ஓமமாகி ஊழியாகி\* உவரி சூழ்ந்த நெடு நீர்ப் புணரி\*

சேம மதில்கூழ் இலங்கைக் 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.

### 52. 8.7.5 Thirukkanpuram Kannapura Nayaki sametha

thoNDarum amararum \* munivarum thozhudhezha \*

**aNDamoDu agal iDam** \* **aLandhavar** amar seydhru \*\*

viNDavar paDa \* madhiL ilangai mun eri ezha \*

kaNDavar kaNapuram \* aDigaL tham iDamE \*\*



தொண்டரும் அமரரும் முனிவரும் தொழுதெழ \*

அண்டமொடு அகலிடம் அளந்தவர் அமர் செய்து \*\*

விண்டவர் பட மதிள் இலங்கை முன் எரி எழ \*

கண்டவர் கண்ணபுரம் அடிகள் தம் இடமே.

In this verse, Azhwar identifies **Thirukannapuram** as the eternal abode of the Supreme Lord. He describes the Lord as the one who stood tall to measure the vast earth and the entire oval universe (Andam), while devotees (Thondar), celestial beings (Amarar), and enlightened sages (Munivar) rose in unison to worship His rising form. Thirumangai Azhwar then links this cosmic majesty to the Lord's intervention in the Ramayana. He refers to the great war where the Lord (as Rama) destroyed His enemies (Vindhavar) and caused the fortified walls of **Lanka** to be consumed by fire. Azhwar concludes by stating that this very Hero—the one witnessed by the ancients as the Measurer of Worlds and the Victor of Lanka—has now chosen the beautiful town of **Thirukannapuram** as His permanent residence.

### 53. 8.10.8

mANAgI \* vaiyam aLandhadhuvum \* vAL avuNan  
pUN Agam kINDadhuvum \* INDu ninaindhu irundhEn \*\*  
pENAdha valvinaiyEn \* iDar eththanaiyum\*  
kANEn nAn \* kaNNapuraththu uRai ammAnE! \*\*

மாணாகி \* வையம் அளந்ததுவும் \* வாள் அவுணன் அவாவ்வும்

பூண் ஆகம் கீண்டதுவும் \* ஈண்டு நினைந்து இருந்தேன் \*\*

பேணாத வல்வினையேன் \* இடர் எத்தனையும் \*

காணேன் நான் \* கண்ணபுரத்து உறை அம்மானே! \*\*



O Lord who resides eternally in **Thirukkannapuram!** I sat here meditating deeply upon Your glorious deeds: **how You once manifested as a young celibate student (Vamana) to measure the entire universe with Your strides,** and how You tore open the jewel-adorned chest of the demon (Hiranyakashipu) who wielded a cruel sword. As I remained immersed in these thoughts, I, a person of stubborn and neglected past karmas, found that all my miseries and afflictions have vanished without a trace. I can no longer see even a shadow of my sorrows, for Your grace has completely overshadowed them!

#### **54. 9.2.2 Thirumeyyam Uyyavandha Nachiyar sametha Sathyamurthy perumal**

vEy irunjchOlai vilanggal sUzhndha \*

meyya maNALar ivvaiyam ellAm \*

**thAyina nAyagar Avar thOzh!** \*

thAmaraik kaNgaL irundhavARu \*\*

sEy irungkunRam thigazhndhadhu oppach \*

sevviyavAgi malarndha sOdhi \*

Ayiram thOLOdu ilanggu pUNum \*

achchO oruvar azhagiyavA!

வேய் இருஞ்சோலை விலங்கல் சூழ்ந்த \*

மெய்ய மணாளர் இவ்வையம் எல்லாம் \*

**தாயின நாயகர் ஆவர் தோழி!** \*

தாமரைக் கண்கள் இருந்தவாறு \*\*

சேய் இருங்குன்றம் திகழ்ந்தது ஒப்பச் \*

செவ்வியவாகி மலர்ந்த சோதி \*



ஆயிரம் தோளோடு இலங்கு பூணும் \*

அச்சோ ஒருவர் அழகியவா!

Azhwar exclaims to her friend about the breathtaking beauty of the Lord of **Thirumeyyam**, a place surrounded by mountains and dense groves of tall bamboos. **She identifies Him as the Supreme Master who "strided" over the entire universe during the Vamana-Thrivikrama avatar, claiming everything as His own.** She is particularly captivated by His eyes, marveling at how they bloom like vast, compassionate red lotuses. He then compares the Lord's massive, radiant form to a magnificent, tall mountain glowing in the light of the rising sun. She is awestruck by the sight of His "thousand arms" (representing His infinite power) adorned with glittering, celestial jewels that cast a brilliant light in all directions. Overwhelmed by this divine vision, she ends with a gasp of pure wonder: "Ah! How incredibly beautiful He is!"—capturing the moment where words fail to describe the splendor of the Divine.

55. 10.10.4

koTTAy pallik kuTTi! \*

kuDam ADi ulagaLandha \*\*

maTTAr pUngguzhal \* mAdhavanai vara \*

koTTAy pallik kuTTi!

கொட்டாய் பல்லிக் குட்டி! \*

குடம் ஆடி உலகளந்த \*\*

மட்டார் பூங்குழல் \* மாதவனை வர \*

கொட்டாய் பல்லிக் குட்டி!



Kaliyan affectionately addresses a little lizard, calling out, "Chirp for me, little lizard!" The request is a spiritual prayer disguised as a folk superstition. The devotee is waiting for **Madhava**, the Lord who is famously known for two great acts: his playful **Kudam-adi** (the pot-dance performed in the streets of Gokula) and his majestic act of **measuring the entire universe** as Thrivikrama. Azhwar describes the Lord as the consort of Lakshmi, adorned with hair that smells of honey-dripping flowers. By asking the lizard to chirp, the devotee is expressing a deep, restless longing for the Lord to finally arrive and grace them with His presence. It is a beautiful blend of a cosmic God and a simple, household moment.

#### 56. 11.6.5

pAr Arum kANAmE \*

paravai mA neDungkaDaIE Ana kAlam \*

ArAnum avanuDaiya thiruvayiRRil \*

neDungkAlam kiDandhadhu \*\* uLLaththu OrAdha

uNarvillr! uNarudhirEI \*

**ulagaLandha umbar kOmAn \***

pErALan pEr Ana \* pErgaL

பார் ஆரும் காணாமே \*

பரவை மா நெடுங்கடலே ஆன காலம் \*

ஆரானும் அவனுடைய திருவயிற்றில் \*

நெடுங்காலம் கிடந்தது \*\* உள்ளத்து ஓராத

உணர்விலீர்! உணருதிரேல் \*



உலகளந்த உம்பர் கோமான் \*

பேராளன் பேர் ஆன \* பேர்கள்\*\*

Azhwar takes us back to the time of the cosmic dissolution (Pralaya), when the entire earth disappeared from sight and the universe was nothing but a vast, shoreless, and deep primordial ocean. He asks the profound question: "Who was it that lay safely for a long, long time within the divine stomach of the Lord during that dark era?" It was the entire universe—all living beings and all the worlds—protected inside Him like a seed. Addressing those who lack spiritual insight and do not contemplate this mystery in their hearts, Azhwar urges: "O you who do not think deeply! If you truly wish to understand the Truth, look at the names of the Great One, the King of the Immortals, who later stepped forth to measure the entire world." Azhwar suggests that by chanting the holy names of the Lord (who is both the protector during the deluge and the conqueror as **Thrivikrama**, one can finally awaken to the reality of the Divine.

## 7. Thirumangai Azhwar Thirunedunthandakam 20 – 1 Pasuram

thErALum vALarakkan selvam mALath  
thennilangai munmalangach chendheeyolgi  
pOrALan AyirandhOL vANan mALap  
porukadalai araN kadandhu pukku mikka  
pArALan pAridandhu pAraiYuNdu  
pArumizhndhu pAraLandhu pArai ANda  
pErALan pErOdhum peNNai maNmEl  
perundhavaththaL enRallAI pEsalAmE

தேராளும் வாளாக்கன் செல்வம் மாளத்



தென்னிலங்கை முன்மலங்கச் செந்தீ ஒல்கி

போராளன் ஆயிரந்தோள் வாணன் மாளப்

பொருகடலை அரண்கடந்து புக்கு மிக்க

பாராளன் பாரிடந்து பாரை உண்டு

பாருமிழ்ந்து பாரளந்து பாரை ஆண்ட

பேராளன் பேரோதும பெண்ணை மண்மேல்

பெருந்தவத்தள் என்றல்லால் பேச லாமே.

Thirumangai AzhwAr as the mother marvels at her daughter's spiritual state, describing the Lord whose names the girl constantly chants. He is the one who destroyed the wealth and power of the sword-wielding Ravana, setting South Lanka ablaze until it trembled. He is the great warrior who truncated the thousand arms of the demon Banasura. He is the Supreme "Ruler of the Earth" who took many forms for its sake: He dug into the depths to lift the earth (Varaha), He swallowed the worlds during the deluge to protect them, He spat them out to recreate them, **He measured the entire universe with a single step (Vamana/Thrivikrama)**, and He continues to rule over all of creation. The mother concludes: "My daughter spends all her time chanting the sacred names of this Great One. How else can I describe her to the world, other than as a woman who has performed the greatest of penances to attain such devotion?"

## 8. Poigai Azhwar Mudhal Thiruvandhadhi 13 Pasurams

S.No	Pasuram No	Avatar	Phrase
1	20	Vamana	Kuraluruvai
2	36	Vamana	Mannirandhu konda
3	50	Vamana	Mavaliyal vanna neer etran
4	79	Vamana	Mann thA ven virandhu
5	3	Thrivikrama	Peyalavu kanda peruman



6	9	Thrivikrama	Nee aLandha man
7	14	Thrivikrama	Ulagalandha
8	17	Thrivikrama	Man aLandhan
9	18	Thrivikrama	Man aLandha mal
10	21	Thrivikrama	Moovadiyal
11	76	Thrivikrama	MannaLandhan
12	84	Thrivikrama	Mann aLandha
13	98	Thrivikrama	Nidu ulagam thala nedumal

## 1. 20

peRRAR thaLai kazhalap pErndhu **Or kuRaL uruvAych**

**cheRRAR padi kadandha sem kaN maI** naRRA

marai malarch chEvadiyai vAnavar kai kUppi

nirai malar koNdu EththuvarAl ninRu

பெற்றார் தளைகழலப் பேர்ந்தோர் குறஞ்ருவாய்ச்

செற்றார் படிகடந்த செங்கண்மால் நற்றா

மரைமலர்ச் சேவடியை வானவர் கைகூப்பி

நிரைமலர் கொண்டு ஏத்துவரால் நின்று.

**The magnificent red-eyed Emperuman who first appeared as a small, dwarf-like celibate boy to overcome His enemies, took the form of the giant Thrivikrama to measure the universe. His growth was so immense that the bonds of His parents (referring to the shackles of Vasudeva and Devaki in a later incarnation, or metaphorically the bonds of worldly attachment) were loosened. The celestial deities, witnessing His glorious red lotus-like feet stretching across the heavens, stand in rows with folded hands and offer heaps of fresh flowers and stand in eternal worship, singing His praises as He transcends the worlds once ruled by the arrogant King**



## 2. 36

muraNai vali tholaidhaRkAm enRE munnam\*

tharaNi thanadhu AgaththAnE iraNiYanaip\*\*

puNNirandha vaL ugirAl pon AzhikkaiyAl nI\*

**maNNirandhu koNda vagai\*\***

முரணையை வலி தொலைதற்காம் என்றே முன்னம் \*

தரணி தனது ஆகத்தானே - இரணியனைப் \*

புண்ணிரந்த வள் உகிரால் பொன்னாழிக் கையால் நீ \*

மண்ணிரந்து கொண்ட வகை\*\*

Azhwar, marvels at the contrasting ways He protects the Earth. He recalls how the Emperuman once manifested as Nrusimha specifically to destroy the arrogance and physical strength of the demon Hiranyakashipu. With His powerful, sharp nails the Lord tore through the demon's body, creating deep wounds to save the Earth which He holds as His own body. Azhwar then highlights a beautiful irony: the very same hand that possesses the radiant golden discus and the power to destroy demons was also **the hand stretched out in humility as the dwarf-brahmin Vamana**. Azhwar is struck by the Lord's "way" of acting—where in one instance He uses fierce violence to protect the world, and in another, He stands as a poor brahman Vamana to gracefully reclaim the Earth from King Bali.

## 3. 50

ariya pulan aindhadakki Ay malar koNdu Arvam

puriya parisinAl pulgil periyAnAy

mARRAdhu vIRRIDundha mAvalipAl vaNkai nI

ERRAnaik kAnbadhu eLidhu

வரிய புலன்ஐந்த டக்கி ஆய்மலர் கொண்டு ஆர்வம்



புரிய பரிசினால் புல்கில் - பெரியனாய்

மாற்றாது வீற்றிருந்த மாவலிபால் வண்கை நீர்

ஏற்றானைக் காண்பது எளிது.

Poigai Azhwar explains that perceiving the Supreme **Lord who once stood before the mighty King Mahabali with outstretched hands to receive the ceremonial water and a gift of land is actually simple, provided one follows a specific spiritual path.** First, one must restrain the five senses, which are like streaked, unruly animals. Then, with a heart full of deep love and yearning, one should offer the finest flowers of devotion. If a seeker approaches Him with this purity of intent and seeks to embrace Him in their heart, the Lord, who humbled Himself to beg from Mahabali for the sake of the universe, becomes easily accessible. The vast, cosmic Being who measured the worlds makes Himself "easy to see" for the true devotee.

#### 4. 79

koNdArai allAl koduththArai yAr pazhippAr

**maN thA ena irandhu mAvaliyai oN thArai**

nIr am kai thOya nimirndhilaiyE nIL visumbil

Ar am kai thOya aduththu

கொண்டாரை அல்லால் கொடுத்தாரை யார் பழிப்பார்?

மண்தா என இரந்து மாவலியை, ஒண்தாரை

நீர் அம்ம கை தோய நிமிர்ந்திலையே? நீள் விசும்பில்

ஆரம் கை தோய அடுத்து.

Azhwar poses a witty question to the Lord: "Who would ever blame a giver?

People only mock the solicitor!" He refers to the moment **Lord Vishnu,**

**disguised as the dwarf Vamana, begged King Mahabali for three paces of**



**land.** He asks: "As the bright stream of water from Mahabali's vessel touched Your palm to seal the gift, did You not immediately grow to a gargantuan height (Thrivikrama)? In Your hurry to claim the gift, Your hands reached up so fast and so high into the vast sky that they brushed against the very garlands (or cool droplets) of the celestial spheres." The essence is that the Lord was so eager to "take" from His devotee that He didn't even wait for the water to dry on His hands before expanding to occupy the entire universe.

### 5. 3

**pAraLavum Oradi vaiththu Oradiyum pAruduththa**

**niraLavum sella nimirndhadhE – sUruruvin**

**pEyaLavu kaNda perumAn aRigilEn**

nI aLavu kaNda neRi

*பாரளவும் ஓரடி வைத்து ஓரடியும் பாருடுத்த*

*நீரளவும் செல்ல நிமிர்ந்ததே – சூருருவின்*

*பேயளவு கண்ட பெருமான் அறிகிலேன்*

*நீ அளவு கண்ட நெறி.*

Azhwar asks Emperuman with a sense of baffled wonder: "**You placed one foot to measure the entire earth. Then, Your other foot grew and stretched until it reached the very edges of the cosmic waters that shroud the universe.** O Lord, You are the one who saw through the deceptive form of the demoness Putana (who came as a beautiful lady to feed Lord Krishna in Krishna avatharam) and took her life/soul. I simply cannot comprehend the 'logic' or the 'method' by which You measured these worlds. How could one who appeared so small encompass everything so quickly?"

### 6. 9



pOr kOTTOOr EnamAyp \* pukku iDandhAykku \* anRu un

oru kOTTin mEl kiDandhadhanRE \*\* **virI thOTTu**

**sEvaDiyai nITTith \* thisai naDungga viN thuLangga \***

**mA vaDivil nI aLandha maN \*\***

போர் கோட்டோர் ஏனமாய்\* 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 expansile vast Thrivikrama 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.

## 7. 14

Avar avar thAm thAm aRindhavARu Eththi

Ivar ivar em perumAn enRu suvar misaich

chArththiyum vaiththum thozhuvar **ulagaLandha**

**mUrththi uruvE Mudhal**



அவரவர் தாம்தாம் அறிந்தவாறு ஏத்தி

இவரிவர் எம்பெருமான் என்று, சுவர்மிசைச்

சார்த்தியும் வைத்தும் தொழுவர் உலகளந்த

மூர்த்தி உருவே முதல்.

Azhwar observes how different people worship the Divine in their own unique ways: "Each person praises and worships the Lord according to the extent of their own understanding. They point to various forms and deities, saying, 'This one is my Lord' or 'That one is my Lord.' They paint images on walls install idols and bow down to them in devotion. However, what they must realize is that the primordial source, the original form behind all these manifestations, is **the great Murthy who measured the entire universe with His feet.**"

8. 17

aDiyum paDi kaDappath \* thOL thisai mEl sella \*

muDiyum visumbu aLandhadhu enbar \*\* vaDi ugiRAl

IrndhAn \* iraNiyanadhu Agam \* irunjchiRaip puL

UrndhAn ulagaLandha nAnRu \*\*

\*\* அடியும் படி கடப்பத் \* தோள் திசை மேல் செல்ல \*

முடியும் விசம்பு அளந்தது என்பர் \*\* வடி உகிரால்

ஈர்ந்தான் \* இரணியனது ஆகம் \* இருஞ்சிறைப் புள்

ஊர்ந்தான் உலகளந்த ஞான்று\*\*

In this seventeenth Pasuram of the **Mudhal ThiruvandhAdhi**, Poigai Azhwar captures the breathtaking scale of the Lord's **Thrivikrama** avatar. He explains that on the day the Lord measured the worlds, His **divine feet Thiruvadi**



stepped beyond the limits of the earth, His massive shoulders reached out to encompass all the cardinal directions, and **His crown Thirumudi** rose so high that it touched the very roof of the universe, measuring the vastness of the sky. Azhwar emphasizes the paradox of the Divine: the same Lord who manifested this immeasurable cosmic form is also the one who rides upon the great wings of Garuda and the one who, in a display of ferocious attribute , used His sharp nails (vaDi ugirAI) to tear through the chest of the demon Hiranyakashipu. By linking these two acts - measuring the world and slaying the demon—Azhwar shows that the Lord's power is always used to claim and protect His creation.

## 9. 18

nAnRa mulaitthalai nanjuNdu uRi veNNey  
thOnRa uNdAn venRi sUzh kaliRRai UnRip  
porudhudaivu kaNdAnum puLLin vAy kINdAnum  
marudhidai pOy **maNNaLandha mAI**

நான்ற முலைத்தலை நஞ்சுண்டு உறியெண்ணெய்

தோன்ற உண்டான், வென்றி சூழ்களிற்றை ஊன்றிப்

பொருதுடைவு கண்டானும் புள்ளின்வாய்க் கீண்டானும்

மருதிடைப் போய் மண்ணளந்த மால்.

Azhwar recalls the miraculous deeds of the Lord in His Krishna avatar: "He is the one who sucked the life out of the demoness Putana, drinking the poison from her breast. He is the one who appeared before all, eating the butter stolen from the hanging hoops. He is the mighty warrior who stood firm against the victorious elephant Kuvalayapidam, fighting and breaking its strength. He is the one who tore apart the beak of the bird-demon. He is the



one who crawled between the twin Marutha trees to liberate them. This Great Lord, who performed these simple yet profound acts as a child, is **the very same one who rose to measure the entire earth.**"

10. 21

ninRu nilam angai nlrERRu mUvadiyAI  
senRu thisai aLandha sengaNmARku enRum  
padai Azhi puLLUrdhi pAmbaNaiyAn pAdham  
adaiyAzhi nenjE aRi

நின்று நிலம் அங்கை நீர்ஏற்று மூவடியால்

சென்று திசை அளந்த செங்கண்மாற்கு - என்றும்

படை ஆழி புள்ளூர்தி பாம்பணையான் பாதம்

அடையாழி நெஞ்சே அறி.

In this verse, Poigai Azhwar addresses his own heart, urging it to seek refuge at the feet of the Supreme Lord. He describes the Lord as the red-eyed One who, **in the Vamana avatar, stood humbly to receive the ceremonial water in His beautiful palm from King Mahabali. With that gift, He expanded into the cosmic Thrivikrama, measuring all the directions and worlds with just three strides.** This Great Lord is the one who wields the unstoppable discus as His weapon, who travels upon the mighty bird Garuda, and who reclines gracefully upon the serpent bed Adhishesha. Azhwar instructs his mind: "O Heart! Know that the ultimate purpose of your existence is to reach and stay forever at the sacred feet of this Lord; let that be your only goal."

11. 76

vazhi ninRu ninnaith thozhuvAr vazhuvA  
mozhi ninRa mUrththiyE Avar pazhudhonRum



vArAdha vaNNamE viN kodukkum **maNNaLandha**

**slrAn** thiruvEngadam

வழிநின்று நின்னைத் தொழுவார் வழுவா

மொழிநின்ற மூர்த்தியே ஆவார் - பழுதொன்றும்

வாராத வண்ணமே விண்கொடுக்கும் **மண்ணளந்த**

**சீரான்** திருவேங்கடம்.

Poigai Azhwar declares the greatness of those who follow the righteous path and worship the Lord of Tirumala: "O Lord of Thiruvengadam! Those who steadfastly follow the path of devotion and worship You become embodiments of Your sacred words (the Vedas); their speech never fails, and they attain a divine status. By worshipping at Thiruvengadam—the abode of the glorious **Lord who once measured the entire earth with His feet**—one is granted the supreme abode of Vaikuntha This blessing is bestowed in such a way that no faults or karmic blemishes can ever touch the devotee again."

**12. 84**

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

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

eyiRRaLavu \* pOdha ARu en kolo? \* endhai

aDikkaLavu pOndha paDi\*\*

பிரான்! உன் பெருமை\* பிறர் ஆர் அறிவார்?\* **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 Thrivikrama (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 Thrivikrama. 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 Thrivikrama'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.

### 13. 98

pon thigazhum mEnip purisadai am puNNiyanum  
**ninRu ulgam thAya nedumAlum enRum**  
iruvar angaththAl thirivarElum oruvan  
oruvan angaththenRum uLan

பொன்திகழும் மேனிப் புரிசடைஅம் புண்ணியனும்

நின்றுலகம் தாய நெடுமாலும் - என்றும்

இருவர் அங்கத்தால் திரிவரேலும் ஒருவன்

ஒருவன் அங்கத் தென்றும் உளன்.

Azhwar describes the two great deities: "There is the virtuous one Shiva with a golden-hued body and beautiful matted locks. There is also the great Lord Vishnu/Nedumal **who stood and measured the entire world with His steps.** Although they appear to move about as two distinct beings with different



forms, the truth is that one (Vishnu) always resides within the body of the other (Shiva) as his internal soul Antharyami." The verse highlights that while they perform different cosmic functions, they are unified by the fact that the Supreme Being pervades all.

## 9. BhoothathAzhwar Irandam Thiruvandhadhi 15 pasurams

S.No	Pasuram No	Avatar	Phrase
1	18	Vamana/ Thrivikrama	Kural uruvai/Kondadhu ulagam
2	21	Vamana	Vamana
3	90	Vamana	Nertru maveli yal
4	99	Vamana	KuraLuruvAi
5	5	Thrivikrama	Ivvulagam andru aLandhAi
6	9	Thrivikrama	Nee aLandha gnAlam
7	23	Thrivikrama	GnAlam andru ALandhu
8	30	Thrivikrama	ulagamaLandhAi
9	34	Thrivikrama	Avani aLandha padham
10	47	Thrivikrama	GnAlam aLandhida
11	61	Thrivikrama	PAdham nilam pudhaippa
12	71	Thrivikrama	Dhisai aLappan
13	78	Thrivikrama	Dharani nilanthaLappa
14	87	Thrivikrama	Iru nilaththai chendru angi aLandha Thiruvadiyai
15	91	Thrivikrama	Pannool aLandhanai

### 1. 18

koNdadhu ulagam\* kuRaL uruvAyk kOL ariyAy

oNdiRaIon mArvaththu ugir vaiththadhu\*\* uNdadhuvum

thAn kadandha EzhulagE\* thAmaraikkaN mAi orunAL\*

vAn kadandhAn seydhA vazhakku\*\*

கொண்டது உலகம்\* குறளுருவாய்க் கோளரியாய் \*



ஒண்திறலோன் மார்வத்து உகிர்வைத்தது\*\* உண்டதுவும்

தான்கடந்த ஏழலகே தாமரைக்கண் மால்\* ஒருநாள் \*

வான்கடந்தான் செய்த வழக்கு\*\*

In this Pasuram, **BhoothathAzhwar** meditates on the unique and marvelous "conduct" or "method" of the lotus-eyed Lord Vishnu. He highlights three distinct cosmic acts: **first, how the Lord took the miniature form of a dwarf to gracefully reclaim the Earth**; second, how He manifested as a powerful, predatory lion (kOL ariyAy) to plant His sharp nails into the chest of the mighty and radiant demon Hiranyakashipu; and third, how He swallowed the very same seven worlds He had previously stepped over, keeping them safe within Himself during the great deluge. Azhwar marvels at how this Supreme Being, who once grew so vast that He transcended the boundaries of the physical sky, effortlessly balances such terrifying power with the gentle protection of His creations

## 2. 21

thAmuLarE tham uLLam uLLuLadhE thAmaraiyin  
pUvuLadhE Eththum pozhudhuNdE **vAman**  
thirumaruvu thAL maruvu senniyarE sevvE  
arunaragam sErvadharidhu

தாமரையே தம் உள்ளம் உள்ளுளதே தாமரையின்

பூவுளதே ஏத்தும் பொழுதுண்டே — வாமன்

திருமருவு தாள்மருவு சென்னியரே செவ்வே

அருநரகம் சேர்வதரிது

Bhoothathazhwar begins his anthology with a message of immense hope and simplicity. He asks, "Why should anyone fear the path to hell when the means to salvation are so accessible?" He points out that we already possess



everything needed for worship:

- We have our own hearts (the inner lotus) as a dwelling place for Him.
- Nature provides actual lotus flowers as offerings.
- We have precious time to sing His glories.

The Pasuram concludes that those who bow their heads to the **divine feet of Vamana** (the Lord who wears the mark of Lakshmi) will find it impossible to fall into the depths of a "difficult hell." For a devotee who uses their mind, body, and the beauty of the world to honor the Divine, the path to grace is wide open.

### 3. 90

maNNulagam ALEnE vAnavarkkum vAnavanAy  
viNNulagam thannagaththu mEvEnE naNNith  
thirumAlaich chengaN adiyAnai engal

perumAnaik kai thozhudha pin

*மண்ணுலகம் ஆளேனே வானவர்க்கும் வானவனாய்*

*விண்ணுலகம் தன்னகத்து மேவேனே - நண்ணித்*

*திருமாலைச் செங்கண் அடியானை எங்கள்*

*பெருமானைக் கைதொழுத பின்.*

The Pasuram is not a rejection of power, but as a realization of the absolute abundance that comes from surrender. By worshipping Thirumal—the compassionate **Lord Vamana** who carries the mark of Lakshmi and looks upon devotees with red, lotus-like eyes of affection—the devotee becomes so intimately connected to Him that they naturally inherit all His riches. Azhwar suggests that ruling the Earth or even presiding over the celestial beings in Vaikuntha are no longer distant goals to be achieved, but automatic



byproducts of devotion; just as Hanuman felt he had gained everything by seeing Rama's victory, the devotee finds that both the earthly and divine realms are already within their grasp. Ultimately, once a soul approaches their rightful Lord with palms joined in worship, every form of wealth, status, and eternal bliss is already secured, leaving no room for lack or shortcoming..

#### 4. 99

iRai emperumAn aruLenRu imaiyOr  
muRai ninRu moymmalargaL thUva aRaikazhala  
sEvadiyAn sengaNediyAn **kuRaLuruvAy**  
**mAvadivil maN koNdAn mA**

இறை எம்பெருமான் அருளென்று இமையோர்

முறைநின்று மொய்ம்மலர்கள் தூவ — அறைகழல

சேவடியான் செங்கணடியான் குறளுருவாய்

மாவடிவில் மண்கொண்டான் மால்.

In this Pasuram, Bhoothathazhwar describes the glorious nature of the Lord who manifested as the dwarf Vamana to reclaim the worlds. He depicts the celestial beings, standing in an orderly and disciplined manner, showering a dense rain of fragrant flowers upon Him while seeking His divine grace. The Lord is characterized by His beautiful, red, lotus-like eyes and His divine feet, which are adorned with resounding anklets. Though He initially appeared in the small, humble form of a celibate dwarf (kuRaLuruvAy), He eventually revealed His massive, cosmic form to measure and reclaim the entire earth from King Mahabali. Azhwar concludes by identifying this supreme, enchanting Being as Mal (Vishnu), whose act of "begging" for land was actually a grand display of His love and protection for all beings.



5. 5

**adi mUnRil ivvulagam anRu aLandhAy pOlum**

**adi mUnRu irandhu avani koNdAy padi ninRa**

nIr Odha mEni nedumAlE nin adiyai

yAr Odha vallAr aRindhu

*அடிமுன்றில் இவ்வுலகம் அன்று அளந்தாய் போலும்*

*அடிமுன்று இரந்து அவனி கொண்டாய் — படி நின்ற*

*நீர் ஓத மேனி நெடுமாலே! நின் அடியை*

*யார் ஓத வல்லார் அறிந்து?*

Bhoothathazhwar addresses the Lord with a sense of wonder and humility, reflecting on the miracle of the **Vamana and Thrivikrama avatars**. He recalls how the Lord, appearing as a young seeker, asked for a mere three paces of land from King Mahabali. However, once granted, He grew to a cosmic stature and measured the entire universe in those three steps. Azhwar addresses Him as Nedumal, the Supreme Being whose vast body has the dark, expansive hue of the deep blue ocean. Azhwar concludes with a rhetorical question: "Who has the power to fully understand and describe the greatness of Your divine feet?" He suggests that while we can worship those feet, their true glory and the mystery of how they encompassed all of creation are beyond the limits of human knowledge and speech.

6. 9

anRadhu kaNdanjAdha Aychchi unakkirangi

ninRu mulai thandha innIrmaikku anRu

**varan muRaiyAl niyaLandha mAkadAl sUzh gyAlam**

perumuRaiyAl eydhumO pErththu



அன்றது கண்டு அஞ்சாத ஆய்ச்சி உனக்கு இரங்கி

நின்ற முலை தந்த இந்நீர்மைக்கு — அன்று

வரன்முறையால் நீ அளந்த மாகடல் சூழ் ஞாலம்

பெருமறையால் எய்துமோ பேர்த்து?

Azhwar marvels at the Lord's *Saulabhyam* (easy accessibility) by recalling an incident from His Krishna Avatara. He addresses the Lord, noting how the cowherd mother (Yashoda), seeing Him as a helpless infant, was moved by pity rather than fear, despite His divine nature. She stood there and fed Him her milk, treating the Master of the Universe as a simple child. Azhwar asks a poignant question: "**Can the glory of You measuring the entire ocean-surrounded world in Your Vamana form**, conducted according to divine laws, ever equal the sweetness and grace of this simple act of being fed by a mother?" He suggests that while measuring the universe showed Your power, allowing Yourself to be bound by a mother's love reveals Your true nature. To Azhwar, the Lord's "humility" in the lap of Yashoda is a far greater miracle than His "majesty" in stepping across the heavens.

## 7. 23

thAzhndhu varam koNdu thakka vagaigaLAI

vAzhndhu kazhivArai vAzhvikkum thAzhndha

viLanganikkuk kanReRindhu vERRuruvAy **gnyAlam**

**aLandhu** adikkIzh koNda avan

தாழ்ந்து வரங்கொண்டு தக்க வகைகளால்

வாழ்ந்து கழிவாரை வாழ்விக்கும் — தாழ்ந்த

விளங்கனிக்குக் கன்றெறிந்து வேற்றுருவாய் ஞாலம்

அளந்து அடிக்கீழ் கொண்ட அவன்.



Azhwar describes the supreme grace of the Lord, who ensures that those who approach Him with humility and seek His blessings lead meaningful lives. He is the one who "makes those live" who might otherwise simply pass through existence without purpose. To illustrate the Lord's unique nature and power, Azhwar recalls two distinct acts:

1. **The Krishna Leela:** How He famously threw a calf (the demon Vatsasura) to knock down the wood-apple fruits from a tree (the demon Kapitthasura), destroying two enemies at once.
2. **The Vamana/Thrivikrama Avatara:** How He took a "different form" expanding from a small dwarf to a cosmic giant—to measure the entire world and bring it safely under the protection of His divine feet.

He emphasizes that the same Lord who performed these miraculous deeds is the one who transforms the lives of His devotees, lifting them from a state of mere survival to a state of spiritual flourishing.

## 8. 30

**nIyanRu ulagaLandhAy nINda thirumAIE\***

nIyanRu ulagidandhAy enbarAl nIyanRu\*\*

kArOdham mun kadaindhu pin adaitthAy mAkadalai\*

pErodha mEnip pirAn\*\*

*நீயன்று உலகளந்தாய் நீண்ட திருமாலே\**

*நீயன்று உலகிடந்தாய் என்பரால் நீயன்று\*\**

*கார் ஓதம் 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/Thrivikrama**. 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, 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 Thrivikrama**, Varaha, the Koorma/ Mohini avatara (churning), and Rama (building the bridge).

### 9. 34

vagaiyAl avani irandhaLandhAy pAdham  
pugaiyAL naRumalarAl munnE migavAyndha  
anbAkki Eththi adimaippattEn unakku  
en bAkkiyaththAl ini

வகையால் அவனி இரந்தளந்தாய் பாதம் பு  
கையால் நறுமலரால் முன்னே - மிகவாய்ந்த  
அன்பாக்கி ஏத்தி அடிமைப்பட்டேன் உனக்கு  
என் பாக்கியத்தால் இனி.

"O Lord! You are the one who, through a clever strategy, **begged for the earth and then measured it with Your divine feet**. Long ago, I began worshipping those very feet with fragrant incense and fresh flowers. Through that worship, a deep, boundless love blossomed within me. Now, by my great good fortune, I have become Your eternal servant. From this moment on, there is nothing more I need, for I am completely Yours."

### 10. 47



mAlai ariyuruvan\* pAdhamalar aNindhu\*  
kAlai thozhudhezhumin kaikOli\*\* gyAlam  
aLandhu idandhu uNdu umizhndha \*aNalai maRRaIIAl  
uLam kidandhavARRAI uNarndhu

மாலை அரியுருவன் பாதமலர் அணிந்து \*  
காலை தொழுதெழுமின் கைகோலி\*\* ஞாலம்  
அளந்து இடந்து உண்டு உமிழ்ந்த \* அண்ணலை மற்றல்லால் \*  
உளம் கிடந்தவாற்றால் உணர்ந்து

**BhoothathAzhwar** calls everyone to worship the Supreme Lord, Madhava, who took the form of the half-man, half-lion Nrusimha. He urges us to wake up early in the morning and worship by placing the Lord's lotus-like feet upon our heads with folded hands. Azhwar describes the Lord as the Supreme Master who performed four great cosmic acts for the sake of the world: **He measured it as Thrivikrama**, rescued it from the depths of the ocean as Varaha, swallowed it to protect it during the deluge – Pralaya Murthy, and then brought it forth again during creation. He concludes by stating that our hearts, by their very nature, should realize that there is no other refuge or object of meditation worthy of our love other than this great Protector.

11. 61

ninRadhOr pAdham nilam pudhaippa nINda thOL  
senRu aLandhadhenbar dhisaiyellAm anRu  
karumANiyAy irandha kaLvanE unnaip  
piramANiththAr peRRa pERu

நின்றார் பாத நிழல் புதைப்ப நீண்ட தோள்,  
சென்று அளந்தது என்பர் திசையெல்லாம் - அன்று  
கருமாணியாய் இரந்த கள்வனே! உன்னைப்



பிரமாணித்தார் பெற்ற பேறு.

Bhoothathazhwar marvels at the **Vamana-Thrivikrama** avatar of Lord Vishnu. He addresses the Lord as a "beautiful, dark-hued thief" (cheat) who took the form of a small celibate student (Brahmachari) to beg for three paces of land from King Bali. Azhwar describes the awe-inspiring moment when the Lord's form expanded: as His feet grew to cover the earth, the shadows of the onlookers were completely swallowed up by the vastness of His divine feet. His shoulders extended so far that they reached out to measure all the directions of the universe simultaneously. Azhwar concludes by contemplating the immense spiritual fortune and "fruit" obtained by those who have truly understood and meditated upon the Lord's supreme nature—even though He appeared as a humble beggar, He is the sovereign ruler of all existence.

## 12. 71

idangai valampuri ninRARppa erigAnRu  
adangAr odunguviththadhu Azhi vidangAlum  
thlvAy aravaNaimEl thOnRal **dhisaiyaLappAn**  
**pUvAr adi nimirththa pOdhu**

இடங்கை வலம்புரி நின்றார்ப்ப எரிகான்று

அடங்கார் ஒடுங்குவித்தது ஆழி - விடங்காலும்

தீவாய் அரவணைமேல் தோன்றல் திசையளப்பான்

பூவார் அடி நிமிர்த்த போது.

"When the Supreme Lord—who reclines upon the serpent-bed with its venom-spitting, fiery mouths—rose up as Thrivikrama to measure the universe, He performed a grand display of power. As He lifted His lotus-like feet to scale the heights, the **Valampuri conch** in His left hand roared with a thunderous sound.



At the same time, the **Sudarshana Chakra** (the Discus) in His right hand emitted blazing flames, subduing the arrogant enemies who refused to bow. The sound of the conch and the fire of the discus served as the divine announcement of His cosmic expansion."

### 13. 78

thavam seydhU nAnmuganE peRRAn tharaNi  
nivandhaLippa nIttiya poRpAdham sivandha than  
kai anaiththum Arak kazhuvinAn gangai nlr  
peydhU anaiththup pEr mozhindha pin

தவம் செய்து நான்முகனே பெற்றான் தரணி

நிவந்தளப்ப நீட்டிய பொற்பாதம் - சிவந்த தன்

கை அனைத்தும் ஆரக் கழுவினான் கங்கை நீர்

பெய்து அனைத்துப் பேர் மொழிந்த பின்.

After performing intense penance, the four-faced **Brahma** gained the supreme fortune of worshiping the Lord. When **Lord Vishnu stretched out His golden, majestic foot to measure the entire universe (as Thrivikrama), the foot reached the Satya Loka (Brahma's world)**. Brahma then took the holy waters of the **Ganga**, poured them over the Lord's reddish, lotus-like feet, and washed them thoroughly with all his hands. While doing so, he joyfully chanted the many divine names of the Lord, celebrating the sanctification of the worlds."

### 14. 87

inRAvaRiginREn allEn iru nilaththaich  
chenRAnGu adippaduththa sEvadiyai anRu



karukkOttiYuL kidandhu kai thozhudhEn kaNdEn  
thirukkOtti endhai thiRam

இன்றாவறிகின்றேன் அல்லேன் இருநிலத்தைச்  
சென்றங்கு அடிப்படுத்த சேவடியை - அன்றுக்  
கருக்கோட்டியுள் கிடந்து கை தொழுதேன் கண்டேன்  
திருக்கோட்டி எந்தை திறம்.

"I did not just come to know Him today. Even back then, while I was a tiny soul resting within the dark enclosure of my mother's womb, I folded my hands in worship toward those beautiful, red lotus-feet—the same feet that once walked across and measured the vast, expansive earth as Thrivikrama. Now, I have clearly seen and realized the true nature and divine glory of my Father (Lord Vishnu), who resides in the sacred temple of **Thirukkottiyur**."

### 15. 91

pinnAl arunaragam sErAmal pEdhuRuvIr  
munnaI vaNanga muyalminO pannUl  
aLandhAnaik kArkkadal sUzh gyAlaththai eIlAm  
aLandhAn avan sEvadi

பின்னாலருநரகம் சேராமல் பேதுறுவீர்  
முன்னால் வணங்க முயல்மினோ - பன்னூல்  
அளந்தானைக் கார்க்கடல் சூழ் ஞாலத்தை எல்லாம்  
அளந்தான் அவன் சேவடி.

O you people who live in fear of falling into the cruel depths of hell in the future! If you wish to avoid that misery, make the effort to worship Him right now, while you still have the time. Seek the beautiful, red lotus-feet of the



Lord—the one who is the subject of measurement by countless scriptures, and the one who physically measured the entire world surrounded by the dark, billowing oceans. By surrendering to those feet that spanned the universe, you shall be saved from the path of suffering.

## 10. PeyAzhwar Moondram Thiruvandhadhi 14 Pasurams

S.No	Pasuram No	Avatar	Phrase
1	49	Vamana	Petradhuvum manilam
2	52	Vamana	Kurluruvai
3	58	Vamana	Man madhiyl konu uganthan
4	18	Vamana Thrivikrama	Vamananai Moovadi maNN aLandhu
5	7	Thrivikrama	Pozhil aLandha Pullurdhi chelvan
6	9	Thrivikrama	MannaLandha Padham
7	13	Thrivikrama	Pandulagam
8	20	Thrivikrama	avvulaga meeraLandhu
9	23	Thrivikrama	MannaLandhu
10	36	Thrivikrama	AdiyaLandha
11	40	Thrivikrama	Mannodungath thAn alanadha man
12	41	Thrivikrama	Ulagalandhan
13	48	Thrivikrama	Ulagam adiyaLandhai
14	90	Thrivikrama	MalaLandha man

### 1. 49

seRRadhuvum sErA iraNiyanaI senrERRup  
**peRRadhuvum mAnilam pinnaikkAy** muRRal  
muriyERRin munninRu moybozhiththAy mUrich  
churiyERu sanginAy sUzhndhu

செற்றதுவும் சேரா இரணியனைச் சென்றேற்றுப்

பெற்றதுவும் மாநிலம் பின்னைக்காய் - முற்றல்

முறியேற்றின் முன்னின்று மொய்ம்பொழித்தாய் மூரிச்



சுறியேறு சங்கினாய் சூழ்ந்து.

O Lord, who holds the mighty, spiraling white conch that resonates with cosmic power! You are the valiant one who set out with divine resolve to confront and destroy the unapproachable demon Hiranyakasipu, tearing through his arrogance to protect your devotee. It was **You who, in the form of a young Brahmin, walked upon the earth to reclaim the vast world from Mahabali for the sake of the gods.** Furthermore, for the love of Your consort Nappinnai, You stood fearlessly before seven mature, ferocious bulls and crushed their immense strength to claim Her hand. You are the Supreme Protector who encompasses all the worlds, manifesting Your strength and grace through these various avatars to uphold righteousness and love.

## 2. 52

eydhAn marAmaram EzhumirAmanAy  
eydhAn ammAn maRiyai EndhizhaikkAy eydhadhuvum  
thennilagaik kOn vIzhach chenRu **kuRaL uruvAy**  
**munnilam kaikkoNdAn muyanRu**

எய்தான் மராமரம் ஏழும் இராமன் ஆய்

எய்தான் அம்மான் மறியை ஏந்திழைக்காய் - எய்ததுவும்

தென்னிலங்கைக் கோன் வீழ்ச் சென்று குறள் உருவாய்

முன்னிலம் கைக்கொண்டான் முயன்று.

As the heroic Rama, the Lord shot a single arrow that pierced through seven massive sal trees (Mara-maram) to prove His prowess to Sugriva. For the sake of His consort Sita, who wore exquisite jewels, He drew His bow once more to shoot the deceptive golden deer that had come to lure her away. His arrows flew yet again when He marched toward the south to bring down the mighty



King of Lanka, Ravana, ending his tyranny. This same Supreme Lord, who displayed such peerless archery, is the one who previously took the **form of a small dwarf (Vamana)** and with great effort and divine strategy, approached Mahabali to reclaim the entire earth into His hands.

### 3. 58

theLindha silAdhalaththin mEl irundha mandhi  
aLindha kaduvaniyE nOkki viLangiya  
veN madhiyam thAvennum vEngadamE **mElorunAL**  
**maN madhiyil koNdugandhAn** vAzhvu

தெளிந்த சிலாதலத்தின் மேல் இருந்த மந்தி

அளிந்த கடுவனையே நோக்கி - விளங்கிய

வெண் மதியம் தாவென்னும் வேங்கடமே மேலொருநாள்

மண் மதியில் கொண்டு உகந்தான் வாழ்வு.

On the holy hills of Tirumala (Vengadam), a female monkey sits atop a clear, polished slab of rock. Looking endearingly at her beloved male partner, she points toward the bright, glowing white moon in the sky and asks him to pluck it and give it to her. Such is the height and the celestial beauty of this mountain where the clouds touch the peaks. This sacred Vengadam is the eternal abode of the Supreme Lord, who once took great delight in lifting the Earth (as Varaha) and **later measuring it (as Vamana) with His divine wisdom**. The Lord, who is the very life and prosperity of the universe, has chosen to live on this hill where even the animals feel they can reach the heavens.

### 4. 18

**vAy mozhindhu VamananAy mAvalipAl mUvadimaN**  
**nIyaLandhu koNda nedumAIE** thAviya nin



enjA iNaiyadikke Ezh piRappum ALAgi  
anjAdhirukka aruL

வாய் மொழிந்து வாமனனாய் மாவலிபால் மூவடிமண்

நீயளந்து கொண்ட நெடுமாலே - தாவிய நின்

எஞ்சா இணையடிக்கே ஏழ் பிறப்பும் ஆளாகி

அஞ்சாதிருக்க அருள்.

**O Supreme Lord (Nedumal)! You are the one who, with sweet and strategic words, took the form of the dwarf Vamana and requested three paces of land from King Mahabali, eventually expanding to measure the entire universe. I pray to You: grant me the grace to be a dedicated servant at Your incomparable, tireless lotus feet—the same feet that spanned the heavens—throughout all my seven types of births. Please bless me with Your grace so that I may live forever without fear, knowing that I am eternally Yours and protected by Your divine presence.**

## 5. 7

kazhal thozhudhum vA nenjE kArkkadal nlr vElai

**pozhiL aLandha puLLUrdhich chelvan ezhil aLandhangu**

eNNaRkariyAnai epporutkum sEyAnai

naNNaRkariyAnai nAm

கழல் தொழுதும் வா நெஞ்சே கார்க்கடல் நீர் வேலை

பொழில் அளந்த புள்ளூர்திச் செல்வன் - எழில் அளந்து

அங்கு எண்ணற்கரியானை எப்பொருட்கும் சேயானை

நண்ணற்கரியானை நாம்.



"O my heart, come! Let us go and worship the heroic ankleted feet of the Supreme Lord. He is the wealthy Master who rides upon the divine bird Garuda and who once measured the entire earth, including the lush groves surrounded by the dark, billowing waters of the ocean. His beauty is so immense that it is impossible to measure or even comprehend; He is far beyond the reach of human logic or thought. While He remains distant to those who rely only on their intellect, He is the ultimate treasure for those who approach Him with love. Let us go and surrender to Him, whom no one else can easily attain."

## 6. 9

kaNNum kamalam kamalamE kaiththalamum  
**maNNaLandha pAdhamum** maRRavaiyE eNNil  
karumAmugil vaNNan kArkkadal nIrvaNan  
thirumAmaNivaNNan thEsu

கண்ணும் கமலம் கமலமே கைத்தலமும்

மண்ணளந்த பாதமும் மற்றவையே - எண்ணில்

கருமாமுகில் வண்ணன் கார்க்கடல் நீர்வண்ணன்

திருமாமணிவண்ணன் தேசு.

When one contemplates the radiant splendor of the Supreme Lord, who possesses the dark hue of a rain-bearing cloud, the deep blue of the vast ocean, and the brilliant luster of a blue gem, one is struck by His blossoming beauty. His compassionate eyes are like the lotus; His palms, which offer refuge, are like the lotus; and His **divine feet, which once reached out to measure the entire earth**, are also like the lotus. In fact, every single part of His exquisite form is like a blooming lotus. This is the luminous glory of the Lord who resides with the Goddess Lakshmi.



## 7. 13

padivattath thAmarai paNdulagam nlr ERRu  
adivattaththAl aLappa niNda mudivattam  
AgayamUdaRuththu aNdam pOy niNdadhE  
mAgAyamAy ninRa mARku

படிவட்டத் தாமரை பண்டுகம் நீர் ஏற்று

அடிவட்டத்தால் அளப்ப நீண்ட - முடிவட்டம்

ஆகாய மூடறுத்து அண்டம் போய் நீண்டதே

மாகாயமாய் நின்ற மாற்கு.

When the Supreme Lord, who possesses a colossal divine form, **once accepted the ritual water from Mahabali's palms to reclaim the earth, His lotus-like feet began to expand. As He measured the entire circle of the world with the soles of His feet, His form grew so vast that the crown upon His head pierced through the sky and surged past the very boundaries of the universe. The "circle of His crown" (the top of His head) sliced through the atmosphere and extended into the far reaches of the cosmic egg (the Anda), as He stood as the Great Being who encompasses all of space.**

## 8. 20

munulagam uNdumizhndhAykku avvulagam IradiyAl  
pinnaLandhu kOdal peridhonRE ennE  
thirumAlE sengaNediyAnE engal  
perumAnE ni idhanaip pEsu

முன்னுலகம் உண்டுமிழ்ந்தாய்க்கு அவ்வுலகம் ஈரடியால்

பின்னை அளந்து கோடல் பெரிதொன்றே - என்னே



திருமாலே செங்கண் நெடியானே எங்கள்

பெருமானே நீ இதனைப் பேசு.

O Lord of Lakshmi (ThirumAle)! O red eyed Supreme Being **who spans the heights! O our great Master!** I have a question for You, so please answer this: In the past, during the Great Deluge, You swallowed the entire universe to protect it within Your stomach and then spat it out safely to recreate it. For someone as vast as You, who could hold the whole world inside Yourself, was it really such a "big deal" to later **come as Vamana and measure that same world with just two steps?** To You, it must have been a simple task, yet the world marvels at it. O Lord, please explain this mystery to us!

9. 23

**virumbi viN maNNaLandha anjiRaiya vaNdAr**  
surumbu thuLaiyil senRu Udha arumbum  
punam thuzhAyAn ponnam kazhaRkE  
manam thuzhAy mAlAy varum

விரும்பி விண் மண்ணளந்த அஞ்சிறைய வண்டார்

சுரும்பு துளையிற் சென்று ஊத அரும்பும்

புனந்துழாயான் பொன்னங் கழற்கே

மனந்துழாய் மாலாய் வரும்.

The Supreme Lord, out of His immense love for His devotees, once **expanded His form to measure both the heavens and the earth.** He wears a fresh, budding garland of sacred Tulasi, which is so fragrant that beautiful, winged bees and beetles constantly swarm around the petals, humming and drinking the nectar. My mind has now become like one of those bees; it has lost itself in the intoxicating beauty of His golden, ankleted feet. Constantly seeking the



essence of His grace, my heart wanders only around those divine feet, filled with an overwhelming, maddening love for the Lord.

### 10.36

kaiya kanalAzhi kArkkadalvAy veNsangam  
veyyagadhai sArngam venjudar vAL seyya  
padai paravai pAzhi pani nlr **ulagam**  
**adiyaLandha mAyar** avarkku

கைய கனலாழி கார்க்கடல்வாய் வெண்சங்கம்

வெய்யகதை சார்ங்கம் வெஞ்சுடர் வாள் - செய்ய

படை பறவை பாழி பனிநீர் உலகம்

அடியளந்த மாயர் அவர்க்கு.

The wondrous Lord, who once **measured this cool, water-abundant world with His divine feet**, possesses five magnificent weapons that stay ever-ready to protect the universe. In His hands, He holds the fiery Discus (Sudarshana) that glows like a flame, the milk-white Conch (Panchajanya) born of the dark ocean, the formidable Mace (Kaumodaki), the powerful Bow (Sharanga), and the sharp, brilliantly shining Sword (Nandaka). Furthermore, His primary "weapon" and vehicle is the mighty Garuda, the king of birds. All these glorious powers belong to the mysterious Supreme Being who spanned the earth to reclaim it for His devotees.

### 11. 40

uLan kaNdAy nannenjE utthaman enRum  
uLan kaNdAy uLLuvAr uLLaththu uLan kaNdAy  
viNNodungak kOduyarum vIngaruvi vEngadaththAn  
**maNNodungath thAnaLandha man**



உளன் கண்டாய் நன்னெஞ்சே உத்தமன் என்றும்

உளன் கண்டாய் உள்ளுவார் உள்ளத்து - உளன் கண்டாய்

விண்ணொடுங்கக் கோடுயரும் வீங்கருவி வேங்கடத்தான்

மண்ணொடுங்கத் தானளந்த மன்.

"Listen, O my good heart! Know with certainty that the Supreme Being exists eternally. He resides forever in the hearts of those who constantly think of Him with devotion. He is the Lord of the VEngadam hills (Thirumala), where the mountain peaks rise so high they seem to make the sky shrink, and where mighty waterfalls cascade down with power. This is the same King who, in ancient times, **expanded His form to measure the entire earth so that the forces of ego might shrink away.** He is here, He is real, and He is within you."

12.41

mannu maNi mudi nINdu aNdampOy eNdhisaiyum

thunnu pozhilanaiththum sUzh kazhale minnai

udaiyAgak koNdu anRu ulagaLandhAn kunRam

kudaiyAga AkAththa kO

மன்னு மணிமுடி நீண்டு அண்டம்போய் எண்திசையும்

துன்னு பொழிலனைத்தும் சூழ்கழலே - மின்னைக்

உடையாகக் கொண்டு அன்று உலகளந்தான் குன்றம்

குடையாக ஆகாத்த கோ.

The Supreme Lord, who once wore the blazing lightning of the sky as His golden garment, **expanded His form to measure the entire world. As He grew, His permanent, gem-studded crown surged upward, piercing the boundaries of the universe, while His heroic, ankleted feet encompassed all eight directions and every lush, dense grove on earth.** This same majestic King, who



reached the very ceiling of the cosmos, is the very same simple Cowherd who once picked up the Govardhana Hill and held it aloft as an umbrella to protect His people and cattle from the thundering rains.

### 13. 48

nIyanRE nIrrERru ulagam adi aLandhAy  
nIyanRE ninRu nirai mEyththAy niyanRE  
mAvAyuram piLandhu mAmarudhinUdu pOyth  
thEvAsuram porudhAy seRRu

நீயன்றே நீர் ஏற்று உலகமடி அளந்தாய்

நீயன்றே நின்று நிரைமேய்த்தாய் - நீயன்றே

மாவாய் உரம்பிளந்து மாமருதினூடு போய்த்

தேவாகரம் பொருதாய் செற்று.

It was You, indeed, who once accepted the **ritual water and measured the entire world with Your divine feet**. It was You, indeed, who stood in the pastures and tirelessly tended to the herds of cattle as a simple cowherd. It was You, indeed, who tore apart the mouth of the demon Kesi (who came in the form of a horse), crawled between the twin Marutha trees to liberate them, and engaged in the great battle between the Devas and Asuras to destroy the forces of evil. Across all these forms—from the cosmic giant to the humble protector—it is You alone who acts for the sake of the world.

### 14. 90

silambum seRikazhalum senRisaippa viNNAR  
alambiya sEvadipOy aNdam pulambiya thOL



eNdhisaiyum sUzh idam pOdhAdhu enkoLO

vaNduzhAy mAl aLandha maN

சிலம்பும் செறிகழலும் சென்றிசைப்ப விண்ணாற்

அலம்பிய சேவடிபோய் அண்டம் - புலம்பியதோள்

எண்திசையும் சூழ் இடம் போதாது என்கொலோ?

வண்துழாய் மால் அளந்த மண்.

As the Lord expanded to measure the universe, the tinkling of the Silambu (hollow anklet) and the clinking of the Kazhal(heroic anklet) on His feet resonated throughout the worlds. His red lotus-feet reached high enough to be washed by the waters of the celestial Ganga (the Akasha Ganga) that flows through the sky. While His feet spanned the heavens, His mighty shoulders expanded in all eight directions, filling every corner of the cosmic egg. Indeed, the space within the universe seemed insufficient to contain His growing form! Why then, O Lord who wears the fragrant Tulasi, did **the Earth—which You measured so easily**—feel so small in comparison to Your infinite majesty?

#### 11.Thirumazhisai Azhwar – Nanmugan Thiruvandhadhi 4 Pasurams

S.No	Pasuram No	Avatar	Phrase
1	25	Vamana / Thrivikrama	Mavali tha
2	17	Thrivikrama	Gnalam aLandhan
3	35	Thrivikrama	ThAlal ulgam aLandha
4	58	Thrivikrama	Man aLandhan

#### 1. 25

vagaiyAl madhiyAdhu maNkoNdAy maRRum

vagaiyAL varuvadhu onRuNdE vagaiyAl



vayiram kuzhalththunNum **mAvali** thAnennum

vayira vazhakkozhiththAy maRRu

வகையால் மதியாது மண்கொண்டாய் மற்றும்

வகையால் வருவது ஒன்றுண்டே? - வகையால்

வயிரம் குழைத்துண்ணும் **மாவலி** தான்என்னும்

வயிர வழக்கொழித்தாய் மற்று.

"O Lord! Without resorting to weapons or war, **You reclaimed the earth from Mahabali through a clever strategy (the form of Vamana)**. Is there any other way as ingenious as this? Mahabali was possessed by a 'diamond-hard' ego; his pride was so stiff and stubborn that it was as if he were trying to soften and swallow a literal diamond. You took that stubborn pride—that 'diamond-case' of an argument he had about his own power—and utterly dissolved it. By making him offer everything to You, You put an end to his hard-hearted arrogance once and for all."

## 2. 17

Ala nizhaRklzh aRaneRiyai nAlvarkku

mElai yugaththuraiththAn meyththavaththOn **gyAlam**

**aLandhAnai** AzhikkidandhAnai AlmEl

vaLarndhAnaith thAn vaNangumARu

ஆல நிழற்கீழ் அறநெறியை நால்வர்க்கு

மேலை யுகத்துரைத்தான் மெய்த்தவத்தோன் - **ஞாலம்**

**அளந்தானை** ஆழிக்கிடந்தானை ஆல்மேல்

வளர்ந்தானைத் தான் வணங்குமாறு.



Lord Shiva, the one of true and great penance, once sat under the shade of a banyan tree (as Dakshina Murthy) in a previous age to teach the path of righteousness (Dharma) to the four great sages (Sanaka, Sanatana, Sanandana, and Sanatkumara). Even that great Lord Shiva, who is the teacher of all wisdom, is seen worshipping the Supreme Lord Vishnu. He bows down to the **One who measured the entire world as Thrivikrama**, the One who reclines upon the serpent in the deep milky ocean, and the One who, as a miraculous infant, rested upon a banyan leaf during the great deluge.

### 3. 35

thALAI ulagam aLandha asaivE kol

vALA kidandharuLum vAy thiRavAn nILOdham

vandhalaikkum mAmayilai mAvallikkENiyAn

aindhalai vAy nAgaththaNai

தாளால் உலகம் அளந்த அசைவே கொல்?

வாளா கிடந்தருளும் வாய்திறவான் - நீலோதம்

வந்தலைக்கும் மாமயிலை மாவல்லிக்கேணியான்

ஐந்தலைவாய் நாகத்தணை.

"Is it because of the sheer physical exhaustion of **stretching Your feet to measure the entire universe** that You are lying down here so quietly? The Lord of Thiruvallikkeni (Triplicane)—situated near the great city of Mylapore where the dark blue waves of the ocean constantly wash the shore—reclines upon the mattress of the five-headed serpent, Adhishesha. He lies there in silence, not opening His mouth to speak, as if resting after His great feat. My Lord, tell me, is it truly that weariness that makes You rest so still?"



#### 4. 38

ennenjamEyAn iruL nIkki empirAn

mannanja **munnorunAL maNNaLandhAn** ennenja

mEyAnai illA vidai ERRAn vevvinai thlrththu

AyAnukkAkkinEn anbu

என்னெஞ்சமேயான் இருள்நீக்கி எம்பிரான்

மன்னஞ்ச முன்னொருநாள் மண்ணளந்தான் - என்னெஞ்ச

மேயானை இல்லா விடைஏற்றான் வெவ்வினை தீர்த்து

ஆயானுக்காக்கினேன் அன்பு

My Lord, who once **measured the entire universe (as Vamana/Thrivikrama) to the utter dismay of the demon-king Mahabali**, has now taken up permanent residence within my heart. By doing so, He has completely dispelled the deep darkness of ignorance that once clouded my mind. This Supreme Lord, who also took away the haunting sins (the curse of the skull) of Lord Shiva—the one who rides the bull—has now become my sole refuge. In return for His boundless grace, I have transformed my very soul into pure love and dedicated it entirely to Him, the Great Cowherd (Krishna).

#### 12. Nammazhwar Periya ThiruvandhAdhi 9 Pasurams

S.No	Pasuram No	Avatar	Phrase
1	21	Vamana/ Thrivikrama	parururvum Par valaiththa neeruvum.
2	52	Vamana	Man inrandhan
3	8	Thrivikrama	Par aLandhir
4	27	Thrivikrama	VisumbaLandha muthu
5	42	Thrivikrama	Par idanthAn
6	61	Thrivikrama	man aLandha
7	62	Thrivikrama	Man aLandhan
8	76	Thrivikrama	UlagaLandha murthy



9	80	Thrivikrama	man aLandhan
---	----	-------------	--------------

## 1. 21

senRangu vennaragil sErAmal kAppadhaRku

inRingennenjAl idukkuNda aNrangup

**pAr uruvum pAr vaLaiththa nlr uruvum kaN pudhaiyak**

kAr uruvan thAn nimirththak kAl

செந்நாங்கு வெந்நரகில் சேராமல் காப்பதற்கு,

இந்நாங்கு என் நெஞ்சால் இடுக்குண்ட - அந்நாங்குப்

பார் உருவும் பார் வளைத்த நீர் உருவும் கண்புதையக்,

கார் உருவன் தான் நிமிர்ந்த கால்.

To prevent me from falling into the cruel and fiery depths of hell, four specific forms of the Lord have firmly taken residence within my heart. These are the very **same feet of the Lord—who has the dark, majestic hue of a rain-bearing cloud—that once grew and expanded until they covered the entire physical earth and the vast oceans that encircle it. As He took His massive form (Thrivikrama), His feet rose so high** that they eclipsed the vision of the world, and it is those divine, protective feet that I now hold tightly in my mind to ensure my spiritual liberation.

## 2. 52

**mANbAviththa agygyAnRu maNNirandhAn mAyavaL nanju**

UNbAviththu uNdAnadhu Or uruvam kANbAn nam

kaNNavA maRRonRu kANuRA slr paravAdhu

uNNavAy thAn uRumO onRu



மாண்பாவித்த அந்நன்று மண்ணிரந்தான் மாயவள் நஞ்சு

ஊண்பாவித் துண்டானதோர் உருவம் - காண்பான் நம்

கண்ணவா மற்றொன்று காணுறா சீர்பரவாது

உண்ணவாய் தான்உறுமோ ஒன்று.

The Lord of wonders, who once took the **form of a young Brahmachari (Vamana) to beg for the earth**, also once took the poisonous milk from the breast of the illusory demoness Putana and swallowed it as if it were life-giving food. My eyes long only to see that enchanting form of His; they will never deign to look at anything else. Likewise, my mouth will not experience the true sense of "consumption" or "taste" if it is not engaged in praising His divine attributes. Any food eaten or word spoken that does not involve His glory is essentially meaningless and provides no true sustenance.

### 3. 8

arugum suvadum therivuNarOm anbE  
perugum migu idhu en pEsIr parugalAm  
paNbudaiyIr pAraLandhIr pAviyEn kaN kANbariya  
nuNbudaiyIr nummai numakku

அருகும் சுவடும் தெரிவுணரோம் அன்பே

பெருகும் மிகவிது என்? பேசீர் — பருகலாம்

பண்புடையீர்! பாரளந்தீர்! பாவியேன் கண்காண்பு அரிய

நுண்புடையீர்! நும்மை நுமக்கு.

"O Lord! I do not know the way to reach near You, nor do I know the path or the means to attain You. Yet, despite my ignorance, the love in my heart for You keeps swelling and overflowing. Why is this happening? Please tell me!



You possess a nature so sweet that You can be 'drunk' like nectar. **You are the one who once measured the entire universe with Your feet (pAraLandhIr).** To a sinner like me, Your form is too subtle to be perceived by physical eyes. I do not understand You, but only You truly know Your own greatness and why You have blessed me with such overwhelming devotion."

#### 4. 27

adiyAl padi kadandha muththO adhanREI  
mudiyAl visumbaLandha muththO nedyAy  
seRi kazhalgaL thAL nimirththuch chenRulagamellAm  
aRigilamAl nI aLandha anRu

*அடியால் படிசுடந்த முத்தோ? அன்றேல்*

*முடியால் விசும்பளந்த முத்தோ? நெடியாய்!*

*செறிகழல்கள் தாள் நிமிர்த்துச் சென்று உலகமெல்லாம்*

*அறிகிலமால் நீயளந்த அன்று.*

O Lord of immense stature! When You grew as **Thrivikrama to measure the entire universe**, I am left wondering in awe: Was it the touch of Your **divine feet** that first crossed and reclaimed the Earth? Or was it the tip of Your **shining crown that first reached and measured the highest heavens?** When You stretched Your legs, adorned with heroic anklets, to encompass all the worlds, we were unable to comprehend the sheer speed and majesty of Your growth. We cannot truly know the exact nature of how You measured everything on that day.

#### 5. 42



pAruNdAn pArumizhndhAn **pAridandhAn** pAraLandhAn

pAridam mun padaiththAn enbarAl pAridam

AvAnum thAnAnAl AridamE maRRoruvrkkku

AvAn pugAvA avai

பாருண்டான் பார் உமிழ்ந்தான் பாரிடந்தான் பாரளந்தான்

பாரிடம் முன் படைத்தான் என்பரால்,

பாரிடம் ஆவானும் தானானால் ஆரிடமே மற்றொருவர்க்கு

ஆவான் புகாவா அவை?

They say that He swallowed the Earth (during the Great Deluge), spat it out again (during Creation), dug deep to rescue it (as the Boar/Varaha), and **measured it with His feet (as Thrivikrama)**. They also say He created the Earth in the beginning. If He Himself is the very essence and soul of this Earth, then where is there space for anyone else? Is there any place that He does not occupy, or any being that is not contained within Him?

6. 61

**iRaimuRaiyAn sEvadimEl maNNaLandha annAL**

maRai muRaiyAl vAnAdar kUdi muRai muRaiyin

thAdhilagu pUththeLiththAl ovvAdhE thAzh visumbin

mIdhilagith thAn kidakkum mIn

இறைமுறையான் சேவடிமேல் மண்ணளந்த அந்நாள்,

மறைமுறையால் வானாடர் கூடி முறைமுறையின்

தாதிலகு பூத்தெளித்தால் ஒவ்வாவே? தாழ் விசும்பின்

மீதிலகித் தான் கிடக்கும் மீன்.



"On that momentous day when the **Supreme Lord (Thrivikrama) stretched His red lotus-like feet to measure the entire earth**, the celestial beings (Devas) gathered in accordance with the sacred Vedic rituals. They showered choice flowers, glistening with pollen, upon His divine feet in disciplined succession. Looking at the vast, deep sky today, do not the brightly shining stars appear just like those very flowers scattered back then? It is as if the blossoms offered by the gods have remained suspended in the firmament, forever illuminating the path He took."

### 7. 62

mIn ennum kambil veRi ennum veLLi vEy  
vAnenum kEdilA vAnkudaikkuth **thAnOr**  
**maNikkAmbu pOl nimirndhu maNNaLandhAn** nangaL  
piNikkAm peru marundhu pin

மீன் என்னும் கம்பில் வெறி என்னும் வெள்ளி வேய்,  
வான் என்னும் கேடிலா வான்குடைக்குத் — தான்ஓர்  
மணிக்காம்பு போல் நிமிர்ந்து மண்ணளந்தான், நங்கள்  
பிணிக்காம் பெருமருந்து பின்.

"The stars are like the silver ribs or spokes of a canopy, and the vast, faultless blue sky is the grand umbrella itself. To this cosmic umbrella, **the Lord—who stretched His form to measure the earth**—acted as the magnificent, gem-encrusted handle. Standing tall and straight, He supports the entire universe. He is the 'Great Medicine' who, in the days that followed that feat, remains the only cure for the recurring disease of our births and worldly sufferings."

### 8. 76



uLLilum uLLam thadikkum vinaippadalam  
viLLa vizhiththu unnai meyyuRRAI uLLa  
ulagaLavum yAnum uLanAvan enkolo  
**ulagaLandha mUrththy urai**

உள்ளிலும் உள்ளம் தடிக்கும் வினைப்படலம்  
விள்ள விழித்து உன்னை மெய்யுற்றால் உள்ள  
உலகளவும் யானும் உளனாவன் என்கொலோ?  
உலகளந்த மூர்த்தி உரை.

**O Lord who measured the entire universe (ulagaLandha mUrththy)!** When I am finally able to open my eyes and truly perceive You, the thick, hardened layers of my past karmas which make my heart dense and insensitive—begin to shatter and dissolve. Once I unite with Your Truth, I feel my own self expanding; I become as vast as the worlds You measured. How is it that a small being like me can grow to such a cosmic scale just by thinking of You? Please tell me the secret of this wonder!

9. 80

piRappiRappu mUppup piNi thuRandhu pinnum  
iRakkavum inbudaiththAmElum maRappellAm  
EdhamE enRallAI eNNuvanE **maNNaLandha**  
**pAdhamE** EththAp pagal

பிறப்பிறப்பு மூப்புப் பிணி துறந்து பின்னும்,



இறக்கவும் இன்புடைத்தாம் ஏலும் மறப்பெல்லாம்

ஏதமே என்றல்லால் எண்ணுவனே? மண்ணளந்த

பாதமே ஏத்தாப் பகல்.

Even if I were blessed with a life liberated from the painful cycles of birth, the decay of old age, and the grip of disease—and even if I were promised the highest delights after death—I would still deem it all worthless. To me, any thought that is not centered on the Divine is a tragic error. I consider any day to be a dark waste if it is not spent in glorious praise of the **all-encompassing feet of Thrivikrama**, who expanded His form to measure the entire earth in a single stride. His act of 'measuring' reclaimed the world for His devotees, and therefore, my only purpose is to worship those victorious feet that touched and sanctified all of creation."

### 13. Thirumangai Azhwar Siriya Thirumadal 12, 21, 41 - 3 Pasurams

#### 1. 12

tiru ttuzAy

ttArAr naRumAlai kaTTuraittAL kaTTuraiyA★  
nIr Edum añjEnmin ! nummagaLai nOy śeydAn ★  
ArAnum allan aRindEn avanai nAn★  
kUrAr vERkaNNIr umakkaRiya kkURugEnO★  
**ArAl ivvaiyam aḍi aLappuNḍadudAn★**  
ArAl ilaṅgai poḍi poḍiyA vIzndadu★  
maTru ArAlE kanmAri kAttadudAn

திருத்துழாய்த்

தாரார் நறுமாலை கட்டுரைத்தாழ் கட்டுரையா



நீர் ஏதும் அஞ்சேன்மின்! நும் மகளை நோய் செய்தான்

ஆரானும் அல்லன் அறிந்தேன் அவனை நான்,

கூரார் வேற்கண்ணீர்! உமக்கு அறியக் கூறுகேனோ?

ஆரால் இவ்வையம் அடி அளப்புண்டது? தான்

ஆரால் இலங்கை பொடிபொடியாய் வீழ்ந்தது?

மற்று ஆராலே கன்மாரி காத்த(து)?

Oh women with eyes as sharp as spears! Do not be afraid because of the words spoken during this ritual. I have identified the one who has caused this 'sickness' in your daughter. He is no ordinary person; I know Him well! Shall I tell you so you may also know? **Who was it that measured this entire world with His feet?** Who was it that reduced the fortress of Lanka to mere dust and ashes? And who was it that lifted the hill to protect the cattle from the pelting rain of stones? It is He—the Lord who wears the fragrant Tulasi garlands—who has taken possession of her heart.

2. 21

anRiyum

pEr VamananAgiya kAlattu★

mU aḍi maN tArAy enakkenRu vENḍi ccalattinAI ★

nIr ETrulagellAm ninRaLandAn mAvaliyai

அன்றியும்,

பேர் வாமனாகிய காலத்து,

மூவடி மண் தாராய் எனக்கென்று வேண்டி, சலத்தினால்

நீர் ஏற்று உலகெல்லாம் நின்றளந்தான் மாவலியை.



Furthermore, during the time when the Lord took the **form of the dwarf Brahmin, Vamana**, He approached King Mahabali and made a humble request, asking, "Please grant me just three strides of land for myself." Through this divine artifice, He received the ceremonial water poured by the King to seal the gift. As soon as the water touched His hands, **He began to grow into the cosmic form of Thrivikrama**, standing tall and measuring the entire universe in His strides, thereby reclaiming the worlds from Mahabali and asserting His divine supremacy.

41

pAr ellAm anROnggi ninRu aLandhAn ninRa thirunaRaiyUr

manROngga Urvan madal

பார் எல்லாம் அன்றோங்கி நின்று அளந்தான் நின்ற திருநறையூர்

மன்றோங்க ஊர்வன் மடல்.

The Lord who once grew to a cosmic height to measure the entire world with his feet is the same Lord who stands gracefully at **Thirunaraiyur**. To attain Him, I am prepared to discard all inhibitions and ride the *Madal* (a symbolic act of extreme, public devotion) so that the whole world witnesses my love for Him.

#### 14. Thirumangai Azhwar Periya Thirumadal 3 Pasurams

S.No	Pasuram No	Avatar	Phrase
1	58	Vamana	mannum kuraL uruvil mANiyAy
2	59	Thrivikrama	ennudaiya pAdhaththAl yAn aLappa moovadi maNNN
3	61	Vamana Thrivikrama	Ezulagum pOy kkaḍa, mannivvagal iḍattai mAvaiyai vañjittu



## 1. 58

maTranRiyum

tan uruvam Arum aRiyAmal tAn aṅgOr\*

**mannum kuRaL uruvin mANiyAy**

மற்றன்றியும்,

தன் உருவம் யாரும் அறியாமல் தான் அங்கோர்,

மன்னும் குறள் உருவின் மாணியாய்...

In another instance, the Lord chose to hide His true, supreme nature so that no one could recognize His divinity. He assumed the permanent form of a small, stunted dwarf—a young Brahmin celibate student (mANi). In that humble and diminutive disguise, He appeared before the world, concealing the fact that He is the sustainer of the entire universe, all for the sake of performing His divine purpose of humbling the mighty.

## 2. 59

mAvali tan

pon iyalum vELvikkaN pukkirundu\*

pOr vEndar mannai manaṅgoLLa vañjittu neñjurukki\*

**ennuḍaiya pAdattAl yAn aLappa mUvaḍi maN\***

**mannA** !tarugenRu vAy tiRappa

மாவலி தன்

பொன் இயலும் வேள்விக்கண் புக்கிருந்து,

போர் வேந்தர் மன்னை மனங்கொள்ள வஞ்சித்து நெஞ்சுருக்கி,

என்னுடைய பாதத்தால் யான் அளப்ப மூவடி மண்,



**மன்னா!** தருகென்று வாய் திறப்ப

The Lord, in His disguise as a young student, entered the magnificent golden sacrificial hall (Yaga Sala) of King Mahabali. There, He stood amidst the great warring kings and monarchs, completely captivating their minds and melting their hearts with His charming presence and deceptive innocence. Addressing the King directly, He opened His divine mouth and made a seemingly small request: "O King! Please grant me just three strides of land, measured by my own feet." By speaking these words, He set in motion the divine plan to reclaim the universe while appearing as a simple beggar asking for a humble gift.

### 3. 61

mEl eḍutta

**pon Ar kanai kazaRkAl Ezulagum pOy kkaḍandu \***

aṅgonnA aśurar tuLaṅga ccela nITTi\*

**mannivvagal iḍattai mAvaliyai vañjittu\***

tan ulagam Akkuvitta tALAnai

மேலெடுத்த

**பொன்னார் கனைகழற்கால் ஏழுலகும் போய்க்கடந்து,**

**அங்கொன்னா அசுரர் துழங்கச் செல நீட்டி,**

**மன்னிவ்வகலிடத்தை மாவலியை வஞ்சித்து,**

**தன் உலக மாக்குவித்த தாளானை.**

Then, lifting His golden leg adorned with ringing hero's anklets (kazhal), the Lord stretched His stride upward, traversing and surpassing all the seven upper worlds. As He extended His foot, the enemy Asuras (demons) trembled



in utter confusion and terror at the sight of His cosmic expansion. In this way, by outwitting King Mahabali and reclaiming this vast, enduring earth, He transformed the entire universe back into His own undisputed domain. He is the one with those divine feet—the feet that measured everything to bring the worlds back under His protective grace.

### 15. Nammazhwar Thiruvaimozhi 53 Pasurams

S.No	Pasuram No	Avatar	Phrase
1	1.10.1	Vamana/ Thrivikrama	MANik kuraLAgI
2	2.3.3	Vamana	Kuralai nilam maval moovadi yendru vanjiththavan
3	2.4.11	Vamana	Vamana
4	2.6.1	Vamana	Thirukurala
5	2.7.8	Vamana	Vamanane
6	3.8.2	Vamana	kuralan
7	3.8.9	Vamana	Moovadi tha endra kalvan
8	4.3.7	Vamana/Thrivikrama	Vamana
9	4.4.1	Vamana	Vamana
10	4.7.2	Vamana	Vamana
11	6.6.9	Vamana	kuralar
11	6.9.2	Vamana	Kuralai
13	7.5.6	Vamana	Vamananai
14	7.8.1	Vamana	Vamanane
15	7.8.6	Vamana	Vamanane
16	8.2.9	Vamana/Thrivikrama	Kural kola vadivu kAtti --- malarndha
17	8.5.1	Vamana	Vamana
18	8.6.10	Vamana	Vamanan
19	8.7.1	Vamana	Vamanan
20	8.10.3	Vamana	Thirukkuralan
21	10.2.9	Vamana	Vamanan
22	1.8.6	Thrivikrama	Nilam kondan
23	1.10.5	Thrivikrama	Moovadi kondan



24	2.2.3	Thrivikrama	Man konda mal
25	2.7.6	Thrivikrama	ThrivikramAye
26	2.7.7	Thrivikrama	Thrivikrama
27	2.8.6	Thrivikrama	Ulagalandha sevadi
28	3.2.2	Thrivikrama	Vaiyam aLandha en Vamanan
29	3.2.9	Thrivikrama	ulagamellam thaviya amman
30	3.3.11	Thrivikrama	Thal parappi man thaviya Isan
31	3.8.11	Thrivikrama	Bhoomi aLandha peruman
32	4.4.8	Thrivikrama	UlagalandhAn
33	4.7.3	Thrivikrama	ThAvi vaiyam konda enthai
34	4.8.6	Thrivikrama	Kuriya mAn uruvagi----- kodunkolal nilamkonda
35	5.4.4	Thrivikrama	ImMan aLandha periya sevvai
36	5.4.10	Thrivikrama	Vaiyam aLandha piran
37	5.7.11	Thrivikrama	Thrivikrama
38	5.10.9	Thrivikrama	Adiyai moonrai irandha varum---- ---Eerr adiyal
39	6.4.6	Thrivikrama	Vaiyam aLandha mayan
40	6.6.1	Thrivikrama	Vaiyam aLandha manalan
	<b>Pasuram No</b>	<b>Avatar</b>	<b>Phrase</b>
41	6.6.4	Thrivikrama	Vaiyam aLandha manalan
42	6.9.6	Thrivikrama	Keezh paravai nilam ellam----- ella ulagam thada vandha mayon
43	6.10.6	Thrivikrama	Man aLandha
44	7.2.2	Thrivikrama	ulagam alandhAi
45	7.4.1	Thrivikrama	Ulagam konda
46	7.6.1	Thrivikrama	Moo ulagam aLandha
47	8.3.5	Thrivikrama	NINdu thAviya asaivO
48	8.6.7	Thrivikrama	Man Vin aLandha ven tamarai
49	9.2.11	Thrivikrama	Ulagam mUndraLandhavan
50	9.4.10	Thrivikrama	Ulagam aLandha adiyam
51	10.1.5	Thrivikrama	Moo ulagalandhavan
52	10.9.3	Thrivikrama	Bhoomi andraLandhavan

### 1. 1.10.1



poru mA nIL padai Azhi sangaththodu  
thiru mA nIL kazhal Ezh ulagum thozha  
**oru mANik kuRaLAgI nimirndha ak**  
**karumANikkam en kaNNuLadhu AgumE**

பொரு மா நீள் படை ஆழி சங்கத்தொடு  
திரு மா நீள் கழல் ஏழ் உலகும் தொழ  
ஒரு மாணிக் குறள் ஆகி நிமிர்ந்த அக்  
கரு மாணிக்கம் என் கண்ணுளது ஆகுமே

Sriman Narayana, bearing His mighty and long divine weapons—the fierce Discus (**Sudarsana**) and the echoing Conch (**Panchajanya**)—once stood as a singular, wondrous, and young **Brahmin celibate dwarf**. Then, He grew into a **towering form**, His sacred long feet adorned with hero’s anklets being worshipped by all the seven worlds as He measured them. That Lord, who is like a precious, radiant **Blue Gem** now dwells forever within my very eyes. The Great One who encompassed the entire universe has now constrained Himself to fit within the vision of this humble devotee.

## 2. 2.3.3

aRiyAk kAlaththuLLE adimaikkaN anbu seyviththu  
aRiyA mA mAyaththu adiyEnai vaiththAyAl  
**aRiyAmaik kuraLAY nilam mAvali! mUvadi enRu**  
**aRiyAmai vanjiththAy enadhu AviuL kalandhE**

அறியாக் காலத்துள்ளே அடிமைக்கண் அன்பு செய்வித்து  
அறியா மா மாயத்து அடியேனை வைத்தாயால்  
அறியாமைக் குறள் ஆய் நிலம் மாவலி! மூவடி என்று  
அறியாமை வஞ்சித்தாய் எனது ஆவியுள் கலந்தே



Azhwar addresses the Lord with a mix of wonder and surrender: "Long ago, even before I had the maturity to know You, You sparked the seed of devotion and service within me. Yet, You also kept me bound within this vast, incomprehensible material illusion (Maya). Just as You once appeared before King Mahabali as an innocent, 'ignorant looking' dwarf and used that disguise to outwit him of his land, You have now used a similar divine artifice on me. Without my even realizing it, You have stealthily entered my very soul and blended with my life-breath, 'tricking' me into belonging entirely to You!"

### 3. 2.4.11

vAttam il pugazh **Vamananai** – isai

kUtti vaN satakOpan sol – amai

pAttu Or Ayiraththu ip paththAl – adi

sUttal Agum am dhAmamE

வாட்டம் இல் புகழ் வாமனனை – இசை

கூட்டி வண் சடகோபன் சொல் – அமை

பாட்டு ஓர் ஆயிரத்து இப் பத்தால் – அடி

சூட்டல் ஆகும் அம் தாமமே

**Lord Vamana** is possessed of a glory that never fades or withers. This decade of ten verses—composed by the noble Satakopan of Kurugur and set to divine music—is part of the celebrated "Thousand Verses" (Thiruvaimozhi). For those who recite these specific ten songs with devotion, the reward is the highest spiritual attainment: their very souls will be adorned as a beautiful garland at the radiant, divine feet of the Lord in His supreme abode. It signifies that singing these verses is equivalent to performing the ultimate service of placing flowers at the Lord's feet.



#### 4. 2.6.1

vaikundhA! maNivaNNanE! en pollAth **thirukkuRaLA!** – ennuL manni  
vaigum vaigal thORum amudhAya vAn ERE!  
sey gundhA arum dhImai un adiyArkkuth thlrththu asurarkkuth thlmaigAL  
sey gundhA! – unnai nAn pidiththEn koL sikkenavE

வைகுந்தா! மணிவண்ணனே! என் பொல்லாத் திருக்குறளா! – என்னுள் மன்னி  
வைகும் வைகல் தோறும் அமுது ஆய வான் ஏறே!  
செய் குந்தா அரும் தீமை உன் அடியார்க்குத் தீர்த்து அசுரர்க்குத் தீமைகள்  
செய் குந்தா! – உன்னை நான் பிடித்தேன் கொள் சிக்கெனவே.

NammAzhwAr calls out with intimacy and passion: "O Lord of Vaikuntha! O Jewel-hued Lord whose form radiates like a dark blue gem! **O my mischievous, beautiful Divine Dwarf (Vamana)!** You have entered within me and settled there permanently, becoming a sweet, life-sustaining nectar that nourishes me every single day. You are the King of the Celestials, the one who carries the divine spear to destroy the mounting sins of Your devotees and to strike down the evils of the demons. Now that I have finally caught You and held You fast within my heart, I am gripping You tightly—hold on to me just as firmly and never let me go!"

#### 5. 2.7.8

**Vamanan** en maradhaga vaNNan thAmaraik kaNNinan  
kAmanaip payandhAy! enRu enRu un kazhal pAdiyE paNindhu  
thU manaththananAyp piRavith thuzhadhi nInga ennaith  
thl manam keduththAy unakken seyEn? en sirlIdharanE!

**வாமனன்** என் மரகத வண்ணன் தாமரைக் கண்ணினன்  
காமனைப் பயந்தாய்! என்று என்று உன் கழல் பாடியே பணிந்து



தூ மனத்தனனாய்ப் பிறவித் துழிதி நீங்க என்னைத்

தீ மனம் கெடுத்தாய் உனக்கு என் செய்கேன்? என் சிரீதரனே!

Azhwar exclaims with devotion: "**O Lord Vamana!** O my Lord who glows with the lush green hue of an emerald and possesses eyes as beautiful as lotuses! You are the father of Manmatha (Kamadeva), the God of Love. Reciting these names over and over, singing of Your victorious ankleted feet, and bowing before You, I have been blessed with a pure heart. You have destroyed my 'evil mind'—those worldly desires and distractions—and removed the agonizing turmoil of the cycle of rebirths. O Sridhara (He who carries Lakshmi on His chest)! You have done so much for me; what can I possibly do for You in return for this immense grace?"

### 6. 3.8.2

nenjamE nIL nagarAga irundha en  
thanjanE! thaNNilangaikkiRaiyaich cheRRa  
nanjanE! **gyAlam koLvAn kuRaLAgiya**  
**vanjanE!** ennum eppOdhum en vAsagamE

நெஞ்சமே நீள் நகராக இருந்த என்-

தஞ்சனே! தண்ணிலங்கைக் கிளையைச் செற்ற

நஞ்சனே! ஞாலம் கொள்வான் குறளாகிய

வஞ்சனே! என்னும் எப்போதும் என் வாசகமே.

My speech is forever occupied with calling out to Him! He is my ultimate refuge, who has graciously made my very heart His vast and eternal city. To the king of cool Lanka and his entire clan, He became like a deadly poison to



destroy their evil. And to reclaim the entire universe, He appeared as the "deceptive" little dwarf (**Vanjan**) who outwitted the powerful. Whether He is the Protector dwelling in my heart, the Destroyer of the wicked, or the clever Vamana, my tongue never tires of praising Him.

### 7. 3.8.9

**koLvan nAn mAvali! mUvadi thA enRa**

**kaLvanE!** kanjanai vanjiththu vANanai

uL vanmai thIra Or Ayiram thOL thuNiththa

puL vallAy! unnai engyAnRu porundhuvanE?

கொள்வன் நான் மாவலி! மூவடி தா என்ற

கள்வனே! கஞ்சனை வஞ்சித்து வாணனை

உள் வன்மை தீர ஓர் ஆயிரம் தோள் துணித்த

புள் வல்லாய்! உன்னை எங்கொன்று பொருந்துவனே?

Nammazhwar cries out in deep longing for a permanent union with the Lord, addressing Him through His legendary acts of "divine trickery" and immense power. He begins by recalling the **Vamana avatar**, where the Lord appeared as a deceptive young suitor to King Mahabali, asking for a mere three paces of land only to reclaim the entire universe; Azhwar endearingly calls Him a "thief" for this act of cosmic soul-stealing. He then moves to the **Krishna avatar**, praising the Lord for outwitting the tyrant Kamsa and for severing the thousand arms of the demon Banasura to humble his inner pride. By addressing the Lord as the Master of Garuda, Nammazhwar highlights His supreme majesty, yet concludes with a poignant, vulnerable question: when will a day finally come where he can transcend this separation and be eternally united with such a magnificent Being?

### 8. 4.3.7



**kurai kazhalgaL nItti maN koNda kOla Vamana!**

kurai kazhal kai kUppuvArgaL kUda ninRa mAyanE!

virai koL pUvum nIrum koNdu EththamAttEnElum un

urai koL sOdhith thiruvuvam ennadhAvi mEladhE

குறைக் கழல்கள் நீட்டி மண் கொண்ட கோல வாமனா!

குறைக் கழல்கை கூப்புவார்கள் கூட நின்ற மாயனே!

விரைகொள் பூவும் நீரும் கொண்டு ஏத்த மாட்டேனேலும், உன்

உரைகொள் சோதித் திருவுருவம் என்னதாவி மேலதே.

NammAzhwAr addresses the beautiful **Vamana**, who stretched His divine feet to measure and reclaim the earth, noting how the Lord intimately associates Himself with anyone who simply folds their hands in sincere worship. Azhwar humbly confesses that he may lack the discipline or capacity to perform formal worship using fragrant flowers and holy water; however, he declares that this does not matter. The Lord's radiant, light-filled divine form—which is so glorious that words cannot fully describe it—has already taken hold of his heart. It is as if the Lord's form is "overlaid" or inseparable from Azhwar's own soul, proving that devotion and the Lord's grace transcend the need for external rituals.

#### 9. 4.4.1

**maNNai irundhu thuzhAvi Vamanan maN idhu ennum**

**viNNaith thozhudhu avan mEvu vaikuntham enRu kai kAttum**

kaNNaiyuNNIr malga ninRu kadal vaNNan ennum annE! en

peNNAip perum mayal seydhArkku en seygeEn peyvaLaiyrE

மண்ணை யிருந்து துழாவி வாமனன் மண் இது என்னும்

விண்ணைத் தொழுது அவன் மேவு வைகுந்தம் என்று கை காட்டும்

கண்ணை யுந்நீர் மல்க நின்று கடல்வண்ணன் என்னும் அன்னே! என்



பெண்ணைப் பெருமயல் செய்தாற்கு என் செய்கேன் பேய்வளையீரே.

In this moving verse, Nammazhwar as a mother describes her daughter's ecstatic state of spiritual madness, caused by her overwhelming devotion to the Lord. She tells her friends (the women wearing shining bangles) that her daughter sits upon the ground, scooping up the earth and sifting through it, crying out, "**This is the very earth measured by Vamana!**" She looks up at the vast sky, folding her hands in worship, and points toward it, exclaiming that it is the way to His Vaikuntha. With eyes brimming with tears of longing, she gazes at the ocean and calls out to it as "Kadal Vannan" (the ocean-hued Lord). The mother laments in distress, asking what she can possibly do for her daughter, whose soul has been completely captivated and cast into this great "mayal" (divine infatuation) by the Lord.

#### 10. 4.7.2

koLLa mALA inba veLLam kOdhila thandhidum en  
vaLLalEyO! **vaiyam koNda VamanavO!** enRenRu  
naLLirAvum nanpagalum nAnirundhOlamittAl  
kaLLa mAyA! unnai en kaN kANa vandhlyAyE

கொள்ள மாளா இன்ப வெள்ளம் கோதில தந்திடும் என்

வள்ளலேயோ! **வையம்கொண்ட வாமனாவோ!** என்றென்று

நள்ளிராவும் நண்பகலும் நான்இருந்து ஓலமிட்டால்

கள்ள மாயா! உன்னைஎன் கண்காண வந்தீயாயே.

Nammazhwar addresses the Lord as the ultimate benefactor, calling Him "My Generous Giver" who provides an inexhaustible flood of pure, faultless bliss. He cries out to the Lord as the beautiful **Vamana** who measured and took possession of the entire universe. Azhwar describes his own desperate state, stating that he sits and wails in agony, calling out these names both in the dead



of night and in the heat of midday. Despite this constant, heart-wrenching plea, he asks the "mysterious thief" (Kalla Maya), why He still refuses to manifest and come before him so that his physical eyes may finally behold His divine form. It is a powerful expression of Arthi—the unbearable sorrow of a devotee who can no longer survive without a direct vision of God.

### 11. 6.6.9

mANbamai kOlaththu em mAyak kuRaLaRku  
sEN sudark kunRanna senjudar mUrththikku  
kAN perum thORRaththu en kAguththa nambikku en  
pUN punai men mulai thORRadhu poRpE

மாண்பமை கோலத்துஎம் மாயக் குறளற்கு  
சேண்கடர்க் குன்றன்ன செஞ்சுடர் மூர்த்திக்கு  
காண்பெரும் தோற்றத்துஎன் காசுத்த நம்பிக்கு, என்  
பூண்புனை மென்முலை தோற்றது பொற்பே.

In this verse, Azhwar as the heroine representing the soul (Nayika Bhavam) expresses how her inner and outer beauty is being surrendered to the Lord. She speaks of Him as the **mysterious and beautiful Dwarf (Vamana)** of glorious form, and as the radiant Being whose body glows like a magnificent mountain of fire or a distant, brilliant sun. She also identifies Him as **Lord Rama**, the noble descendant of Kakusta, whose presence is a grand and overwhelming sight. She laments that her own youthful charm and the beauty of her adorned form have completely "lost their luster" or been yielded to Him. It signifies the state of a devotee who has become so consumed by the splendor of God that their own worldly identity and physical beauty begin to wither or matter no more in the face of His divine brilliance.



### 12. 6.9.2

maNNum viNNum magizhak **kuRaLAy valangAtti**

**maNNum viNNum koNda mAya ammAnE!**

naNNi unai nAn kaNdugandhu kUththAda

naNNi oru nAL gyAlaththUdE nadavAyE

மண்ணும் விண்ணும் மகிழ்க் குறளாய் வலங்காட்டி

மண்ணும் விண்ணும் கொண்ட மாய அம்மானே!

நண்ணி உனைநான் கண்டுகந்து கூத்தாட

நண்ணி ஒருநாள் ஞாலத்தூடே நடவாயே.

In this verse, Nammazhwar addresses the mysterious and wonderful Lord (**Maya Amman**) who appeared as the diminutive **Vamana** to the delight of both the Earth and the Heavens. He recalls how the Lord displayed His divine prowess by measuring and reclaiming both worlds with His lotus feet. With deep yearning, Azhwar pleads: "O Lord, so that I may approach You, behold Your beauty with my own eyes, and dance in ecstatic joy, please come down just for one day and walk before me upon this earth." The verse captures the essence of Arthi (deep distress born of separation), where the devotee is no longer satisfied with mental meditation and begs for a tangible, "walking" manifestation of the Divine.

### 13. 7.5.6

kEttum uNarndhavar kEsavaRkAL anRi AvarO?

vAttamila vaN kai mAvali vAdhikka vAdhippuNdu

Ittam koL dhEvargAL senRirandhArkkidar nlkkiya

kOttam **kai VamananAych cheydha kUththukkaL kaNdumE**

கேட்டும் உணர்ந்தவர் கேசவற்கு ஆள்அன்றி ஆவரோ?



வாட்டமில்லா வண்கை மாவலி வாதிக்க வாதிப்புண்டு  
ஈட்டம் கொள் தேவர்கள் சென்றிரந்தார்க்கு இடர் நீக்கிய  
கோட்டம்கை வாமனனாய்ச் செய்த கூத்துக்கள் கண்டுமே.

Nammazhwar poses a rhetorical question: after hearing and truly understanding the magnificent deeds of the Lord, would anyone ever choose to be a servant to anyone other than **Kesava**? He recalls the time when the celestial devas, distressed and tormented by the unyielding power of the generous King Mahabali, approached the Lord for refuge. To remove their suffering, the Lord performed the "divine play" (koothu) of taking the form of the beautiful **Vamana**, holding a wooden umbrella and a water jug. Azhwar emphasizes that witnessing or even hearing about these playful yet powerful acts—where the Supreme Being humbles Himself as a small beggar to save His devotees—should be enough to make anyone surrender to Him exclusively.

#### 14. 7.8.1

mAyA! VamananE! madhusUdhA! nI aruLAy  
thIyAy nIraY nilanAy visumbAyk kAlAy  
thAyAyth thandhaiyAy makkaLAy maRRumAy muRRumAy  
nIyA nI ninRavARu ivai enna niyAyangaLE!

மாயா! வாமனனே! மதுசூதா! நீ அருளாய்  
தீயாய் நீராய் நிலனாய் விசும்பாய்க் காலாய்  
தாயாய்த் தந்தையாய் மக்களாய் மற்றுமாய் முற்றுமாய்  
நீயா நீ நின்றவாறு இவை என்ன நியாயங்களே!

Nammazhwar calls out with intimacy and wonder to the "Mysterious One", the beautiful **Vamana**, and the destroyer of the demon Madhu. He asks the Lord to grant His grace and explain a grand mystery: how is it that He exists as the five



primordial elements—fire, water, earth, ether, and air? Furthermore, how does He manifest as the most intimate human relations—the mother, the father, and the children—and indeed as every other object and the entire collective universe? Azhwar is baffled by this "logic" (Nyaya) of the Lord's omnipresence, marveling at how the Supreme Can be both the distinct Creator and the very fabric of everything that exists. It is a cry of awe at the **Visishtadvaita** concept where the world is the body of the Lord.

#### 15. 7.8.6

**mayakkA! VamananE!** madhiyAm vaNNam onRaruLAy  
ayarppAyth thERRamumAy azhalAyk kuLirAy viyavAy  
viyappAy venRigaLAy vinaiyAyp payanAyp pinnum ni  
thuyakkAy ni ninRavARu ivai enna thuyarangaLE

*மயக்கா! வாமனனே! மதியாம் வண்ணம் ஒன்றருளாய்*

*அயர்ப்பாய்த் தேற்றமுமாய் அழலாய்க் குளிராய் வியவாய்*

*வியப்பாய் வெற்றிகளாய் வினையாய்ப் பயனாய்ப் பின்னும் நீ*

*துயக்காய் நீ நின்றவாறு இவை என்ன துயரங்களே!*

Azhwar addresses the Lord as the "Great Deluder" and the beautiful **Vamana**, pleading: "Grant me the grace to understand the nature of Your presence!" He is bewildered by the Lord's contradictory roles:

- How can You be both **forgetfulness** and have the **clarity of memory**?
- How can You be the scorching **heat of fire** and the soothing **coolness**?
- How can You be the **action**, the **result** of that action, and the **victories** achieved?
- And yet, how do You remain the source of **confusion** and doubt in the minds of men?



Nammazhwar cries out, "What kind of agonizing mystery is this?" (ennai thuyarangale). He feels a sense of "divine distress" because he sees the Lord's hand in everything—both the pleasant and the confusing—making it impossible for the soul to grasp Him fully without His own grace.

### 16. 8.2.9

kAN koduppAn allan Arkkum thannaik kaiseyappAladhOr mAyam thannAl  
mAN kuRaL kOla vadivu kAtti maNNum viNNum niRaiya malarndha  
sEN sudarth thOLgaL pala thazhaththa dhEvapirARku en niRaivinOdu  
nAN koduththEn ini en kodukkEn? ennudai naNNudhal nangaimIrgAL

கண்கொடுப்பான் அல்லன் ஆர்க்கும் தன்னை கைசெய்யற்பாலதோர்  
மாயந்தன்னால்

மாணகுறள் கோல வடிவு காட்டி மண்ணும் விண்ணும் நிறைய மலர்ந்த

சேண்குடர்த் தோள்கள் பல தழைத்த தேவபிராற்கு என் நிறைவினோடு

நாண்கொடுத்தேன் இனி என்கொடுக்கேன்? என்னுடைய நன்னுதல் நங்கையீர்  
காள்!

The heroine addresses her beautiful friends, saying: "O friends with lovely foreheads! The Lord is not one who easily grants the vision of Himself to anyone. Yet, through His divine trickery (mAyam), He first showed me His enchanting, beautiful form as a **small, glorious Dwarf (Vamana)**. Then, He suddenly expanded, His brilliant, radiant shoulders branching out to fill the entire Earth and the Heavens. Having beheld that magnificent sight of the **Lord of Devas**, I have already surrendered my inner composure (niraivu) and my feminine modesty (nAn) to Him. Now that He has taken everything that defined me, what else is left for me to give Him?" This pasuram beautifully describes the transition from the small Vamana to the cosmic **Thrivikrama** and



the psychological effect this has on the devotee—the total loss of "self" in the face of Divine Grandeur.

### 17. 8.5.1

mAyak kUththA! Vamana! vinaiyEn kaNNA! kaN kai kAl  
thUya seyya malargaL Ach chOdlich chevvaY mugizhadhA  
sAyal sAmath thirumEni than pAsadaiyA thAmarai nIL  
vAsath thadam pOl varuvAnE! oru nAL kANa vArAyE!

மாயக் கூத்தா! வாமனா! வினையேன் கண்ணா! கண்கைகால்  
தூய செய்ய மலர்களாச் சோதிச் செவ்வாய் முகிழ்தா  
சாயல் சாமத் திருமேனி தன்பா சடையாத் தாமரைநீள்  
வாசத் தடம்போல் வருவானே! ஒருநாள் காண வாராயே!

Azhwar calls out to the Lord: "O Wondrous Performer! O Vamana! O Krishna, the apple of my sinful eyes!" He describes a breathtaking vision of the Lord approaching him. He sees the Lord's divine form as a **vast, fragrant lotus pond** come to life:

- His **eyes, hands, and feet** are like pure, red lotus flowers blooming in the water.
- His **radiant red lips** are like a delicate lotus bud just beginning to open.
- His **dark, beautiful body** (Syama Thirumeni) is like the lush green leaves (pasadai) that fill the pond.

Nammazhwar pleads, "O Lord, who appears like a vast, walking lake of lotuses! Please, just for one day, come before me so that I may see You!"

### 18. 8.6.10



aRpudhan nArAyaNan ari **Vamanan**  
niRpadhu mEvi iruppadhen nenjagam  
naRpugazh vEdhiyar nAnmaRai ninRadhir  
kaRpagach chOlaith thirukkadiththAnamE

அற்புதன் நாராயணன் அரி வாமனன்  
நிற்பது மேவி இருப்பதென் நெஞ்சகம்  
நற்புகழ் வேதியர் நான்மறை நின்றதிர்  
கற்பகச் சொலைத்த திருக்கடித்தானமே

Wonderful Narayana, the fierce Nrusimha and **Vamana**, are Dwelling in my heart with unmatched greatness, praised by the noble Vedic scholars standing firm, in the sacred holy place where the wish-fulfilling tree's word is revealed

#### 19. 8.7.1

iruththum viyandhu ennaith than ponnadik klzh enRu  
aruththiththu enaiththOr pala nAL azhaitththERkup  
poruththam udai **Vamanan** thAn pugundhu endhan  
karuththai uRa vIRRirundhAn kaNdu koNdE

இருத்தும் வியந்து என்னை தன் பொன்னடிக்கீழ் என்று  
அருத்தித்து எனைத்தோர் பல நாள் அழைத்தேற்குப்  
பொருத்தம் உடை வாமனன் தான் புகுந்து எந்தன்  
கருத்தை உற வீற்றிருந்தான் கண்டு கொண்டே.

Nammazhwar reflects on his journey: "For so many days, I cried out with deep longing, pleading with the Lord to take me under the shade of His golden feet. Finally, the most appropriate and graceful **Vamana**—finding my heart a fit place to reside—has entered within me. He has now taken a firm and majestic seat (veetrirundhAn) in my thoughts, filling my entire being. I have finally seen Him and realized Him right here within myself."



### 20. 8.10.3

uRumO pAviyEnukku ivvulaga mUnRum udan niRaiya

**siRu mA mEni nimirththa en sendhAmaraik kaN thirukkuRaLan**

naRu mA virai nANmalar adik klzhp pugudhal anRi avan adiyAr

siRu mA manisarAy ennai ANdAr ingE thiriyavE

உறுமோ பாவியேனுக்கு இவ்வுலக மூன்றும் உடன் நிறைய

சிறு மா மேனி நிமிர்த்த என் செந்தாமரைக் கண் திருக்குள்ளன்

நறு மா விரை நாண்மலர் அடிக்கீழ்ப் புகுதல் அன்றி அவன் அடியார்

சிறு மா மனிதராய் என்னை ஆண்டார் இங்கே திரியவே.

Nammazhwar reflects on his spiritual journey with a startling realization: "Is it really appropriate for a 'sinner' like me to seek refuge directly at the fragrant, flower-like feet of the Lord? He is the magnificent **Vamana**—the one with red lotus eyes who, despite His small stature, grew to fill all three worlds. But while His great devotees (Bhagavatas)—those '**Small-Big Men**' who walk this earth—are right here, having already taken me under their rule and grace, how can I bypass them to reach Him?" Maran calls the devotees "**Siru Ma Manisar**" (Small-Big Men). They are "small" in their worldly humility and physical appearance, but "big" in their spiritual wisdom and influence over the Lord's heart.

### 21.10.2.9

nAm umakkaRiyach chonna nALgaLum naNiyavAna

sEmam nangudaiththuk kaNdlr seRi pozhil ananthapuram

thUma nal virai malargaL thuvaLaRa Ayndhu koNdu

**Vamanan** adikkenREththa mAyndhaRum vinaigal thAmE

நாம் உமக்கு அறியச் சொன்ன நாளுக்கும் நணியவான



சேமம் நன்குடைத்துக் கண்டீர் செறி பொழில் அனந்தபுரம்

தூம நல் விரை மலர்கள் துவளற ஆய்ந்து கொண்டு

வாமனன் அடிக்கென்றேத்த மாய்ந்தறும் வினைகள் தாமே.

Nammazhwar speaks to us with great urgency and compassion: "The days I told you about—the opportunities for your salvation—are drawing very near. Look! The city of **Ananthapuram**, surrounded by lush, dense groves, is a place of supreme protection. Go there, gather fresh, fragrant flowers that are untainted and pure. Offer them with deep devotion at the feet of the beautiful **Vamana** who resides there. As you praise Him, your accumulated sins will spontaneously vanish and be destroyed on their own."

#### 22. 1.8.6

kalandhu en Avi nalam koL nAdhan

pulan koL **mANAy nilam koNdAnE**

கலந்து என் ஆவி நலம் கொள் நாதன்

புலன் கொள் மாணாய் நிலம் கொண்டானே

Nammazhwar exclaims: "The Lord, who is my Master, has completely mingled with my soul and accepted all the goodness within me as His own. This is the very same Lord who once took the form of a captivating young celibate Brahmachari Vamana—and, through His divine beauty, 'tricked' and reclaimed the entire earth!" He draws a beautiful parallel: just as Vamana captivated King Mahabali with His charm to take the earth, He has used that same divine beauty to captivate Nammazhwar's heart and "take over" his soul.

#### 23. 1.10.5



kaNdAyE nenjE! karumangaL vAykinRu Or

eN thAnum inRiyE vandhu iyalumARu

**uNdAnai ulagEzhum Or adi**

**koNdAnaik kaNdu koNdanai nlyumE**

கண்டாயே நெஞ்சே! கருமங்கள் வாய்க்கின்று ஓர்

எண் தானும் இன்றியே வந்து இயலுமாறு

உண்டானை உலகு ஏழும் ஓர் மூவடி

கொண்டானைக் கண்டுகொண்டனை நீயுமே

Nammazhwar exclaims in wonder: "O my heart, do you see this? Even without me planning or thinking about it (en thAnum indriye), all my spiritual endeavors and goals are succeeding and coming to fruition on their own! You have truly found and realized the Supreme One—the Lord who once swallowed the seven worlds to protect them during the deluge, and who later, as Vamana, reclaimed them all in just three strides. My dear heart, you have attained Him quite effortlessly!"

#### 24. 2.2.3

ERanai pUvanai pUmagaL thannai

vERinRi viN thozhath thannuL vaiththu

**mEl thannai mldhida nimirndhu maN koNda**

**mAl thanil mikkum Or thEvum uLadhE?**

ஏறனை பூவனை பூமகள் தன்னை

வேறுஇன்றி விண் தொழத் தன்னுள் வைத்து

மேல் தன்னை மீதிட நிமிர்ந்து மண் கொண்ட

மால் தனின் மிக்கும் ஓர் தேவும் உளதே?



Nammazhwar poses a challenging question to the world: "Is there any deity greater than MAI (Vishnu)?" He justifies this by describing the Lord's unique nature: He holds Eran (Shiva/Rudra), Puvan (Brahma who sits on the lotus), and **PUmagal** (Goddess Lakshmi) within His own form, inseparable from Him, while the entire celestial world looks on in worship. **He is the one who, as Thrivikrama, grew His divine form to such an extent that He surpassed everything above, reclaiming the entire Earth.** Azhwar concludes that since the Lord is the source and the container of all other major deities and the physical universe, seeking a "higher" god is logically impossible

#### 25. 2.7.6

madhusUdhanai anRi maRRu iEn enRu eththAlum karumam inRi  
thudhi sUzhndha pAdalgaL pAdi Ada ninRu Uzhi Uzhi thoRum  
edhir sUzhal pukku enaiththOr piRappum enakke aruLgaL seyya  
vidhi sUzhndhadhAl enakkeI **ammAn thirivikkiramanaiyE**

மதுசூதனை அன்றி மற்று இலேன் என்று எத்தாலும் கருமம் இன்றி  
துதி சூழ்ந்த பாடல்கள் பாடி ஆட நின்று ஊழி ஊழி தொறும்  
எதிர் சூழல் புக்கு எனைத்தோர் பிறப்பும் எனக்கே அருள்கள் செய்ய  
விதி சூழ்ந்ததால் எனக்கேல் அம்மான் திரிவிக்கிரமனையே

In this profound verse from **Thiruvaimozhi**, Nammazhwar expresses a state of total spiritual surrender, realizing that his devotion is not a result of his own merit or effort, but a consequence of the Lord's relentless pursuit of his soul. He declares that he has reached a point where he has no refuge or purpose other than **Madhusudhana**, and he finds himself spontaneously singing and dancing in praise without any calculated ritualistic intent (karumam indri). Azhwar marvels at the "divine conspiracy" of **Thrivikrama**, who has been "hunting" him through countless ages and across every single birth. By using



the phrase edhir suzhal pukku, Azhwar describes how the Lord strategically "surrounded" him and blocked all other paths until he was forced to turn toward the Divine. Ultimately, he redefines "fate" (Vidhi) not as a burden of past sins, but as the Lord's own unbreakable determination to reclaim the soul, proving that the Savior is even more eager for the union than the devotee.

#### 26.2.7.7

**thirivikkiraman** sendhAmaraik kaN emmAn en sengani vAy  
uruvil polindha veLLaip paLingu niRaththan(an) enRu enRu uLLip  
paravip paNindhu pal Uzhi Uzhi nin pAdha pangayamE  
maruvith thozhum manamE thandhAy vallai kaN **en VamananE!**

*திரிவிக்கிரமன் செந்தாமரைக் கண் எம்மான் என் செங்கனி வாய்  
உருவில் பொலிந்த வெள்ளைப் பளிங்கு நிறத்தனன் என்று என்று உள்ளி  
பரவிப் பணிந்து பல் ஊழி ஊழி நின் பாத பங்கயமே  
மருவித் தொழும் மனமே தந்தாய் வல்லை காண் என் வாமனனே*

Nammazhwar addresses the Lord with intimate affection, calling Him **Vamana** and **Thrivikrama**, and marvels at His incredible power to transform a devotee's heart. He meditates on the Lord's radiant form—His eyes like red lotuses and His body glowing with the pure, translucent brilliance of white crystal. Azhwar exclaims that the Lord has performed a great feat of "strength": He has granted Azhwar a mind that naturally clings to the Divine Lotus Feet, not just for a moment, but across countless ages and eons. Rather than asking for worldly boons or even liberation, Azhwar celebrates the fact that the Lord has "fixed" his wandering mind, making the act of worship a permanent and effortless state of being.

#### 27.2.8.6



**thIrththan ulagaLandha sEvadi mEl pUndhAmam**  
sErththi avaiyE sivan mudimEl thAn kaNdu  
pArththan theLindhu ozhindha paindhuzhAyAn perumai  
pErththum oruvarAl pEsak kidandhadhE

**தீர்த்தன் உலகளந்த சேவடி மேல் பூந்தாமம்**

சேர்த்தி அவையே சிவன் முடிமேல் தான் கண்டு

பார்த்தன் தெளிந்து ஒழிந்த பைந்துழாயான் பெருமை

பேர்த்தும் ஒருவரால் பேசக் கிடந்ததே!

In this verse, Poigai Azhwar marvels at the incomparable greatness of the Lord who wears the fresh Tulasi garland. He recounts a specific incident where **Arjuna (Partha)**, seeking the Pashupata weapon, offered flowers at the feet of Lord Krishna. Later, when Arjuna visited Lord Shiva, he was astonished to see those very same flowers resting upon Shiva's head. This vision served as a "clarification" for Arjuna, proving that worship offered to the Supreme Lord, who once measured the universe with His red lotus-like feet, reaches all other deities who hold those feet in high esteem. Azhwar concludes with a rhetorical question: since the Lord's glory is so vast that even such miracles are but a small glimpse, is it even possible for anyone else to fully describe or speak of His greatness?

### **28.3.2.2**

vanmA **vaiyam aLandha em Vamana!** nin  
panmA mAyap piRaviyil padiginRa yAn  
thonmA valvinaith thodargaLai mudhalarindhu  
nin mA thAL sErndhu niRpadhu engyAnRukolo

**வன்மா வையம் அளந்தளம் வாமனா! நின்**



பன்மா மாயப் பிறவியில் படிகின்ற யான்  
தொன்மா வல்வினைத் தொடர்களை முதலரிந்து  
நின்மா தாள் சேர்ந்து நிற்பது எஞ்ஞான்று கொலோ?

Nammazhwar cries out to the Lord: "O my **Vamana, the mighty One who effortlessly measured this vast, hard earth!** I am sinking into the depths of these diverse and illusory births created by Your mysterious power. I am bound by the ancient, powerful chains of Karma that have followed me since time immemorial. When will the day finally arrive when You will sever these karmic bonds at their very root and allow me to reach Your magnificent, great feet and stay there forever?" Azhwar highlights the contrast between the Lord's "Big Step" (reclaiming the world) and the "Small Step" needed to save a single soul from its own past actions.

### 29.3.2.9

kUvik kUvik koduvinaith thURRuL ninRu  
pAviyEn pala kAlam vazhi thigaithtu alamaruginREn  
mEvi anRu Anirai kAththavan **ulagamellAm**  
**thAviya ammAnai** enginith thalaip peyvanE?

கூவிக் கூவிக் கொடுவினைத் தூற்றுள் நின்று  
பாவியேன் பல காலம் வழி திகைத்து அலமருகின்றேன்  
மேவி அன்று ஆநிரை காத்தவன் உலகமெல்லாம்  
தாவிய அம்மாளை எங்ஙினித் தலைப் பெய்வனே?

Nammazhwar cries out in spiritual agony: "Standing in the middle of the dense, thorny bushes of my own cruel and mounting sins (kodu-vinai), I am screaming and calling out for help again and again. Like a lost traveler, I have wandered aimlessly for ages, unable to find the path that leads to You. I am searching for



the Supreme Master—the one who once lovingly tended and protected the cattle as Krishna, and who later, with a single stride, spanned and reclaimed the entire universe as **Thrivikrama**. Having lost my way so completely, where and how will I ever reach Him now?" Azhwar contrasts the Lord's accessibility as a simple cowherd with His majesty as the ruler of the universe, wondering how a sinner like himself can ever bridge the gap to such a Being.

### 30. 3.3.11

**thAL parappi maN thAviya Isanai**

nIL pozhil kurugUrch chatakOpan sol  
kEzhil Ayiraththu ippaththum vallavar  
vAzhvar vAzhveydhi gyAlam pugazhavE

*தாள் பரப்பி மண் தாவிய ஈசனை*

*நீள் பொழில் குருகூர்ச் சடகோபன் சொல்*

*கேழில் ஆயிரத்து இப்பத்தும் வல்லவர்*

*வாழ்வர் வாழ்வெய்தி ஞாலம் புகழவே.*

In this concluding verse, Nammazhwar (known here as Satakopan of the fertile, grove-surrounded city of Kurugur) refers to the **Supreme Lord as the one who spread His divine feet and spanned the entire earth to reclaim it**. He declares that those who master these ten verses—which are part of his incomparable "Thousand" will attain a life of true spiritual fulfillment. They will not only live a life of eternal bliss in service to the Lord but will also be held in high esteem and praised by the entire world for their devotion and wisdom.

### 31. 3.8.11



pulambu slr **bUmi aLandha perumAnai**  
nalam koL slr nan kurugUrch chatakOpan sol  
valam koNda AyiraththuL ivaiyum Or paththu  
ilangu vAn yAvarum ERuvar sonnAIE

புலம்பு சீர் பூமி அளந்த பெருமானை

நலங்கொள் சீர் நன் குருகூர்ச் சடகோபன் சொல்

வலங்கொண்ட ஆயிரத்துள் இவையும் ஓர் பத்து

இலங்கு வான் யாவரும் ஏறுவர் சொன்னாலே.

Nammazhwar, the saint of the prosperous and virtuous city of **Kurugur**, celebrates the Great Lord whose fame is sung by the entire world for His act of measuring the earth as **Thrivikrama**. He declares that among his "Thousand Verses"—which are filled with spiritual power and auspiciousness—these specific ten verses carry a unique potency. Anyone who recites them with devotion will surely ascend to the **Radiant Heavens** the eternal abode of Vaikuntha. Azhwar assures us that this path of salvation is open to "anyone", suggesting that the mere act of speaking these words is enough to bridge the gap between our world and the Divine

### 32. 4.4.8

thiruvudai mannaraik kANil thirumAlaik kaNdEnE ennum  
uruvudai vaNNangaL kANil **ulagaLandhAn** enRu thuLLum  
karuvudaith thEvilgaL eIlAm kadal vaNNan kOyilE ennum  
veruvilum vIzhvilum OvAk kaNNan kazhalgaL virumbumE

திருவுடை மன்னரைக் காணில் திருமாலைக் கண்டேனே என்னும்

உருவுடை வண்ணங்கள் காணில் உலகாந்தான் என்று துள்ளும்

கருவுடைத் தேவில்கள் எல்லாம் கடல்வண்ணன் கோயிலே என்னும்



வெருவிலும் வீழ்விலும் ஓவாக் கண்ணன் கழல்கள் விரும்புமே.

In this poignant verse, the mother of the Nayaki (Azhwar) describes her daughter's total absorption in the Lord. She explains that whenever her daughter sees a **king** endowed with wealth and power, she immediately exclaims, "I have seen my Lord **Thirumal!**" If she happens to see any beautiful **colors or forms** in nature, she jumps with joy, crying out, "This is the one who **measured the universe!**" Every temple or sacred space she encounters, she identifies as the abode of the **Ocean-hued Lord**. Whether she is in a state of fear (veru) or in a state of total exhaustion and fainting (veezhvu), her mind never ceases to long for the lotus feet of **Lord Krishna**. For her, the distinction between the world and its Creator has dissolved; she perceives every bit of majesty and beauty as a direct manifestation of the Divine.

### 33. 4.7.3

IvilAdha thlvinaigaL eththanai seyghanan kol?

**thAvi vaiyam koNda endhAy!** dhAmOdharA! enRenRu

kUvik kUvi nenjurugik kaN pani sOra ninRAI

pAvi nI enRonRu sollAy pAviyEn kANa vandhE

இவிலாத தீவினைகள் எத்தனை செய்தனன்கொல்?

**தாவி வையம் கொண்ட எந்தாய்!** தாமோதரா! என்றென்று

கூவிக் கூவி நெஞ்சருகிக் கண் பனி சோர நின்றால்

பாவி நீ என்றொன்று சொல்லாய் பாவியேன் காண வந்தே.

In this verse, the daughter (Azhwar) is depicted in a state of utter vulnerability and repentance. She wonders aloud, "How many countless, endless sins must I have committed in my past lives to suffer this separation?" Despite her feelings



of unworthiness, she cannot stop calling out to the Lord, addressing Him as **Thrivikrama**, the Master who spanned the world , and as Damodara, the one who allowed Himself to be bound by a simple rope. She stands there, her heart melting with longing and her eyes streaming with tears, screaming His names over and over. She pleads, "O Lord, even if You think I am a sinner, at least come before my eyes and say, 'You are a sinner!' Just one word from Your lips would be enough, but please, come and show Yourself to this wretched soul."

#### 34.4.8.6

aRivinAl kuRaivillA agal gyAlaththavar aRiya  
neRi ellAm eduththuraiththa niRai gyAnaththoru mUrththi  
**kuRiya mAN uruvAgik kodum kOLAI nilam koNda**  
**kiRiyammAn** kavaraAdha kiLar oLiyAl kuRaivilamE

அறிவினால் குறைவில்லா அகல் ஞாலத்தவர் அறிய  
நெறி எல்லாம் எடுத்துரைத்த நிறை ஞானத்தொரு மூர்த்தி  
குறிய மாண் உருவாகிக் கொடும் கோலால் நிலம் கொண்ட  
கிறியம்மாண் கவராத கிளர் ஒளியால் குறைவிலமே.

Nammazhwar describes the Lord as the embodiment of perfect, complete knowledge who descended to this wide world to teach the path of righteousness to those seeking wisdom. He recounts how the Lord took the form of a **dwarf bachelor (Vamana)** and, through a "divine ruse" or clever trick, reclaimed the earth from the powerful and stubborn King Bali. Azhwar concludes with a profound realization: "That Lord, the master of such beautiful deceptions, has now captivated me and 'stolen' my inner radiance. Since my very light and soul have been 'looted' by Him, I no longer have any use for



external brilliance or worldly possessions. I am 'incomplete' in the world's eyes because He has taken everything of me for Himself, and in that, I am truly fulfilled."

#### 35. 5.4.4

peN piRandhAr eydhum perum thuyar kANgilEn enRu

**oNsudarOn vArAdhoLiththAn im maNNaLandha**

kaN periya sevvAy em kArERu vArAnAl

eN periya sindhai nOy thlrppArAr ennaiyE?

*பெண் பிறந்தார் எய்தும் பெருந்துயர் காண்கிலேன் என்று*

*ஒண்கடரோன் வாராதொளித்தான் இம் மண்ணளந்த*

*கண் பெரிய செவ்வாய் எம் காரேறு வாரானால்*

*எண் பெரிய சிந்தை நோய் தீர்ப்பார் ஆர் என்னையே?"*

This verse expresses the profound grief of a heroine (often interpreted as a mother or a devotee in the bridal mysticism tradition) who is pining for Lord Vishnu. She laments that even the **Sun god (the bright rayed one)** has hidden himself away, refusing to rise because he cannot bear to witness the immense suffering that women endure when separated from their beloved. She cries out that while the Lord—the one with **large, lotus-like eyes and a beautiful red mouth**, who once measured the entire earth—has not yet arrived like a majestic dark cloud, her mental agony grows beyond measure. She ends with a poignant question: "**If my Lord, who is like a dark bull (mighty and protective), does not come to me, who else can possibly cure this deep-seated disease of my mind and soul?"**

#### 36. 5.4.10



ninRuruguginREnE pOla nedu vAnam  
senRurugi nun thuLiyAych chelginRa kangulvAy  
**anRor kAl vaiyam aLandha pirAn vArAn enRu**  
onRorukAl sollAdhu ulagO uRangumE

நின்றுகுகின்றேனே போல நெடு வானம்  
சென்றுருகி நுண் துளியாய்ச் செல்கின்ற கங்குல்வாய்  
அன்றொர் கால் வையம் அளந்த பிரான் வாரான் என்று  
ஒன்றொருகால் சொல்லாது உலகோ உறங்குமே.”

The heroine looks at the night sky and sees the falling rain, perceiving it not as weather, but as the sky itself melting in sympathy for her. She says, "Just as I stand here melting in grief, the vast sky has also begun to melt, shedding tiny droplets of tears in this dark night." She is struck by the painful contrast between nature and humanity. While the sky seems to weep with her, the rest of the world remains fast asleep, utterly silent. She laments, "**The Lord who once measured the entire world has not returned for me; yet not a single soul in this world wakes up to acknowledge my pain or say his name. Does the whole world sleep so soundly while I suffer alone?**"

### 37. 5.7.11

dheyva nAyagan nAraNan **thirivikkiraman** adi iNai misai  
koy koL pUm pozhil sUzh kurugUrch chatakOpan  
seydha AyiraththuL ivai thaN sirlvaramangai mEya paththudan  
vaigal pAda vallAr vAnOrkkAravamudhE

தெய்வ நாயகன் நாரணன் திரிவிக்கிரமன் அடி இணை மிசை  
கொய் கொள் பூம் பொழில் சூழ் குருகூர்ச் சடகோபன்  
செய்த ஆயிரத்துள் இவை தண் சிரிவரமங்கை மேய பத்துடன்



வைகல் பாட வல்லார் வானோர்க்கு ஆரவமுதே.”

This verse serves as a seal of authority and a blessing for the preceding ten hymns. It states: "These ten verses are part of the Holy Thousand composed by Satakopan of Kurugur—a city surrounded by lush, flower-filled groves—dedicated to the twin feet of **Thrivikrama (the Lord who took three giant strides), who is Narayana, the Lord of all Gods.**" Azhwar declares that those who are capable of singing these ten verses dedicated to the Lord residing in the cool, beautiful town of Sirivaramangai (Nanguneri) every day will become like limitless nectar to the eternal celestial beings in the spiritual realm. In essence, the chanter becomes as dear to the divine beings as the nectar of immortality itself.

### 38. 5.10.9

adiyai mUnRai irandha ARum angE ninRAzh kadalum maNNum viNNum  
mudiya IradiyAl mudiththuk koNda mukkiyamum  
nodyumARavai kEtkum thORum en nenjam ninRanakkE karaindhugum  
kodiya val vinaiyEn unnai enRu kol kUduvadhE?

அடியை மூன்றை இரந்த ஆறும் அங்கே நின்றழ் கடலும் மண்ணும் விண்ணும்  
முடிய ஈரடியால் முடித்துக் கொண்ட முக்கியமும்  
நொடியுமாறவை கேட்கும் தோறும் என் நெஞ்சம் நின்தனக்கே கரைந்துகும்  
கொடிய வல் வினையேன் உன்னை என்று கொல் கூடுவதே?”

Nammazhwar expresses a heart-wrenching longing for union with the Divine by recalling the miracle of the Vamana avatar. He says: "**The humble way You stood there asking for a mere three paces of land, and the magnificent way You then grew to measure and claim the deep oceans, the earth, and the vast sky with just two steps**—whenever I hear these stories being told, my heart



completely melts for You and dissolves." He concludes with a cry of spiritual desperation: "I am a person of such cruel and powerful past karmas (sins); when will the day finally come that I am united with You?"

### 39. 6.4.6

igal koL puLLaip piLandhadhum imilERugaL seRRadhuvum  
uyar koL sOlaik kurundhosiththadhuh utpada maRRum pala  
agal koL **vaiyam aLandha mAyan ennappan** than mAyangaLE  
pagalirAp paravap peRREn enakkenna manap parippe?

இகல் கொள் புள்ளைப் பிளந்ததும் இமில்ஏறுகள் செற்றதுவும்  
உயர் கொள் சோலைக் குருந்தொசித்ததும் உட்பட மற்றும் பல  
அகல் கொள் வையமளந்த மாயன் என்னப்பன் தன் மாயங்களே  
பகலிராப் பரவப் பெற்றேன் எனக்கென்ன மனப் பரிப்பே?"

Azhwar rejoices in the divine "leelas" (miraculous acts) of the Lord, listing them with great fervor. He says: "The way He tore apart the mouth of the Bakasura (the demon in the form of a bird), the way He vanquished the seven fierce bulls to win Nappinnai's hand, and the way He broke the Kurunda tree in the lush groves—including these and many more wonders, especially the way my Father, the **Mysterious One, measured the wide world**; I have been blessed to sing and praise these miracles day and night. Having attained this grace, what burden or sorrow can possibly remain in my heart?"

### 40. 6.6.1

mAlukku **vaiyam aLandha maNALaRku**  
neelak karu niRa mEganiyAyaRku  
kOlach chendhAmaraik kaNNaRku en kongalar  
Elak kuzhali izhandhadhu sangE



மாலுக்கு வையம் அளந்த மணாளற்கு

நீலக் கரு நிற மேகநியாயற்கு

கோலச் செந்தாமரைக் கண்ணற்குஎன் கொங்கலர்

ஏலக் குழலி இழந்தது சங்கே”

The mother laments the state of her daughter, whose hair is naturally fragrant like cardamom and adorned with opening flower buds. She says: **"To the Great One who is the Lord and Groom who measured the entire world**, whose divine form has the dark hue of a rain-bearing blue cloud, and whose eyes are like beautiful, red, blossoming lotuses—to Him, my daughter has lost her bangles." In Azhwar's tradition of Sangam and Bhakti literature, the "slipping of bangles" (Sangu) symbolizes that the girl has grown so thin from the pining and longing for her beloved that her jewelry no longer stays on her wrists. She has sacrificed her physical well-being and her ornaments out of her overwhelming love for the Cosmic Giant who measured the earth.

#### 41. 6.6.4

pIdudai nAnmuganaip padaiththAnukku

mAdudai **vaiyam aLandha maNALaRku**

nAdudai mannarkkuth thUdhu sel nambikku en

pAdudai algul izhandhadhu paNbE

பீடுடை நான்முகனைப் படைத்தானுக்கு

மாடுடை வையம் அளந்த மணாளற்கு

நாடுடை மன்னர்க்குத் தூது செல் நம்பிக்கு என்

பாடுடை அல்குல் இழந்தது பண்பே.”

The mother describes the greatness of the Lord to whom her daughter has surrendered her heart. She says: **"He is the one who created the glorious four-**



faced Brahma; He is the Groom and Lord who measured the vast, wealthy earth with His feet; He is the perfect Supreme Being (Nambi) who went as a humble messenger for the Pandava kings who ruled the land. To such a Lord, my daughter—once possessed of great beauty—has now lost the fullness of her form (waist/loins)." In the tradition of Agam poetry, the mother is noting that her daughter has become so physically frail and thin from the longing for the Lord that her clothes and hip-ornaments no longer stay in place. She laments that her daughter's natural physical grace and beauty have been sacrificed in this overwhelming love for the Lord who is both the Cosmic Creator and the humble Messenger.

#### 42. 6.9.6

pAyOradi vaiththu adhan klzhp paravai **nilam ellAm**  
**thAy OradiyAl eLLa ulagum thada vandha**  
**mAyOn!** unnaik kANbAn varundhi enai nALum  
thlyOdudan sEr mezhugAy ulagil thirivEnO?

பாயோரடி வைத்து அதன்கீழ்ப் பரவை நிலம் எல்லாம்

தாய் ஓரடியால் எல்லா உலகும் தடவந்த

மாயோன்! உன்னைக் காண்பான் வருந்தி எனை நாளும்

தீயோடன் சேர் மெழுகாய் உலகில் திரிவேனோ?

Nammazhwar addresses the Lord with a mix of awe and desperation: "**O Mysterious One! You placed one firm stride and brought the entire earth, surrounded by the vast oceans, under Your foot. With another stride, You reached out and touched all the upper worlds, measuring the entire universe.** To catch a glimpse of You, I have been wandering this world for countless days, suffering in agony. How much longer must I roam like a piece of wax caught in



a flame, melting away in the heat of my longing? Will I ever find You, or will I continue to dissolve in this misery forever?"

#### 43. 6.10.6

en nALE nAm maN aLandha iNaith thAmaraiGaL kANbadhaRkenRu  
en nALum ninRu imaiyOrgaL Eththi iRainji inam inamAy  
mey nA manaththAl vazhipAdu seyyum thiruvEngadaththAnE!  
mey nAn eydhi en nAL un adikkaN adiyEn mEvuvadhE?

என் நாளே நாம் மண் அளந்த இணைத் தாமரைகள் காண்பதற்கென்று

எந்நாளும் நின்று இமையோர்கள் ஏத்தி இறைஞ்சி இனம் இனமாய்

மெய்நா மனத்தால் வழிபாடு செய்யும் திருவேங்கடத்தானே!

மெய்நான் எய்தி எந்நாள் உன் அடிக்கண் அடியேன் மேவுவதே?

Azhwar addresses the Lord of the sacred Venkata Hill: "**O Lord of Thiruvengadam! To catch a glimpse of Your twin lotus feet that once measured the earth**, the eternal celestial beings (Devas) gather in groups day after day, standing in Your presence, offering praises, and worshipping You with their bodies, tongues, and minds in perfect harmony. When will my day come? When will I, Your humble servant, transcend this illusory world, attain the Truth, and finally reach Your divine feet to serve You forever?"

#### 44. 7.2.2

en seyginRAY en thAmaraiK kaNNA ennum kaNNIr malga irukkum  
en seygeN eRi nIrth thiruvarangaththAy ennum vevvuyirththuyirththurugum  
mun seydhA vinaiyE mugappadAy ennum mugil vaNNA thaguvadhO ennum  
mun seydhivvulagam uNdumizhndhaLandhAy en koLO mudiginRadhivatke



என் செய்கின்றாய் என் தாமரைக் கண்ணா! என்னும் கண்ணீர் மல்க இருக்கும்  
என் செய்கேன் எறிநீர்த் திருவரங்கத்தாய்! என்னும் வெவ்வுயிர்த்துயிர்த்து உருகும்  
முன் செய்த வினையே முகப்படாய் என்னும் முகில்வண்ணா தகுவதோ? என்னும்  
முன் செய்திவ்வுலகம் உண்டுமிழ்ந்தளந்தாய்! என் கொலோ முடிகின்றது  
இவட்கே.”

The mother anxiously watches her daughter's deteriorating state and cries out: "She cries, 'My lotus-eyed Lord, what are You doing to me?' and sits there with her eyes overflowing with tears. She gasps, 'O Lord of Srirangam, surrounded by the splashing waters of the Cauvery, what shall I do?' and melts away, breathing heavy, hot sighs. She laments, 'O my past karmas, you have come to confront me now!' and then asks the cloud-hued Lord, 'Is this abandonment fair?' **Finally, she calls out to the One who once created, swallowed, spat out, and measured this entire world:** 'What is to be the end for this girl?'" The mother is terrified that her daughter's intense passion for the Great Architect of the Universe is reaching a breaking point from which she may not return.

#### 45. 7.4.1

Azhi ezhach changum villum ezhath thisai  
vAzhi ezhath thaNdum vALum ezha aNdam  
mOzhai ezha mudi pAdham ezha appan  
**Uzhi ezha ulagam koNdavARE**

ஆழி எழச் சங்கும் வில்லும் எழத் திசை  
வாழி எழத் தண்டும் வாளும் எழ அண்டம்  
மோழை எழ முடி பாதம் எழ அப்பன்  
ஊழி எழ உலகம் கொண்டவாரே.



Maran captures the breathtaking moment of the Lord's cosmic expansion. He describes it as a whirlwind of divine action: "As my Father took the world, His Discus (Sudsharsana) rose, His Conch (Panchajanya) rose, and His Bow (Sarnga) rose into the sky. The blessings and cheers of the eight directions rose up. His Mace (Kaumodaki) and Sword (Nandaka) rose. As His crown ascended toward the top of the universe and His foot reached the very bottom, the golden shell of the cosmic egg (the universe) seemed to crack open. It was as if the Great End of Time (Uzhi) **had arrived in that single moment when He claimed the world!**"

#### 46. 7.6.1

pAmaru mUvulagum padaiththa paRpanAbAvO!

**pAmaru mUvulagum aLandha poRpapAdhAvO!**

thAmaraik kaNNAvO! thaniyEn thani ALAvO!

thAmaraik kaiyAvO! unnai enRukol sErvadhuvE!

*பாமறு மூவுலகும் படைத்த பற்பநாபாவோ!*

*பாமறு மூவுலகும் அளந்த பொற்ப பாதாவோ!*

*தாமரைக் கண்ணாவோ! தனியேன் தனி ஆளாவோ!*

*தாமரைக் கையாவோ! உன்னை என்கொல் சேர்வதவே!*

The Lord with an aching heart, using the word "**AvO**" (an exclamation of "O!" or "Alas!") to show his yearning: "O Lord Padmanabha, from whose navel the three worlds were created in all their beauty! **O Lord with the golden feet that strode across and measured those same three worlds!** O You with the lotus-like eyes! O You who are the only Master to this lonely servant! O You with the lotus-like hands! When—oh when—will the day come that I finally reach You and join You forever?"



#### 47. 8.3.5

kodiyAr mAdak kOLUragaththum puLingudiyum  
madiyAdhinne ni thuyil mEvi magizhndhadhudhAn  
adiyAr allal thavirththa asaivO? **anREI ip**  
**padidhAn niNdu thAviya asaivO? paNiyAyE**

கொடியார் மாடக் கோளுரகத்தும் புளிங்குடியும்  
மடியாதின்கே நீ துயில் மேவி மகிழ்ந்ததுதான்  
அடியார் அல்லல் தவிர்த்த அசைவோ? **அன்றேல் இப்**  
**படிதான் நீண்டு தாவிய அசைவோ? பணியாயே."**

Azhwar addresses the Lord who rests in the sacred shrines of Thirukolur and Thiruppulingudi, cities famous for their tall mansions adorned with flags. He asks with tender concern: "O Lord! You are reclining here in a deep, blissful sleep without waking. I wonder, what is the cause of this great exhaustion? **Is it the fatigue from working so hard to destroy the miseries and sorrows of Your devotees? Or is it the physical tiredness from that ancient day when You stretched Your body across the entire universe to measure this earth with Your strides? Please, tell me the secret of Your weariness!"**

#### 48. 8.6.7

koNmin idar keda uLLaththuk kOvindhan  
**maN viN muzhudhum aLandha oN thAmarai**  
maNNavar thAm thozha vAnavar thAm vandhu  
naNnu thirukkadiththAna nagarE

கொண்மின் இடர் கெட உள்ளத்துக் கோவிந்தன்  
மண் விண் முழுதும் அளந்த ஒண் தாமரை  
மண்ணவர் தாம் தொழ வானவர் தாம் வந்து



நண்ணு திருக்கடித்தான நகரே.”

Nammazhwar gives a clarion call to humanity: **"To destroy your miseries once and for all, hold the Lord Govinda firmly within your heart! Seek the sacred city of Thirukkadithanam, where the celestial beings (Devas) descend from the heavens to join the people of this earth in worship. They all come together to bow before the brilliant, lotus-like feet of the Lord—the same feet that once strode across and measured the entirety of the earth and the sky."** Azhwar emphasizes that this holy shrine is a meeting point for both mortals and immortals, all drawn by the beauty of the feet that claimed the universe.

#### 49. 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 புனர் பொருநல்\* வழுதி நாடன் சடகோபன் \*\*  
நா இயல் பாடல் ஆயிரத் துள்ளும்\* இவையும் ஓர் பத்தும் வல்லார்கள் \*  
ஓவுதல் இன்றி உலக மூன்று அளந்தான்\* அடியிணை 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 Satakopan will unfailingly contemplate and retain in their hearts the holy feet of the Lord who measured the Three Worlds.

#### 50. 9.4.10

adiyAn ivan enRu enakkAraruL seyyum  
nediyAnai niRai pugazh anjiRaip puLLin  
kodyAnaik kunRAmal **ulagamaLandha**  
**adiyAnai** adaindhu adiyEn uyndhavARE!

அடியான் இவன் என்று எனக்கு ஆரூள் செய்யும்

நெடியானை நிறைபுகழ் அஞ்சிறைப் புள்ளின்

கொடியானைக் குன்றாமல் உலகமளந்த

அடியானை அடைந்து அடியேன் உய்ந்தவாரே!

Azhwar exclaims with overwhelming gratitude: "**The Great Lord (NediyAn), looking at me, said with boundless grace, 'This man is my servant.'** He is the one who has the famous, beautiful-winged Garuda as His banner. He is the one who measured the entire world with His feet, leaving nothing out. By reaching those very feet of His, I—His humble servant—have finally been redeemed and given new life! How wonderful it is that I have attained this salvation!"

#### 51. 10.1.5

thoNdlr! vammin nam sudaroLi oru thani mudhalvan  
**aNdamUvulagaLandhavan** aNi thirumOgUr  
eNdhisaiyum In karumbodu perunjennel viLaiyak  
koNda kOyilai valanjeydhu ingu Adudhum kUththE



தொண்டீர்! வம்மின் நம் சுடரொளி ஒரு தனி முதல்வன்

அண்டமூவுலகளந்தவன் அணி திருமோகூர்

எண்திசையும் ஈன் கரும்பொடு பெருஞ்செந்நெல் விளையக்

கொண்ட கோயிலை வலஞ்செய்து இங்கு ஆடுதும் கூத்தே.

Nammazhwar gives a joyful call to action: "**O devotees (Thondir)! Come hither! Our Lord is the unique, Supreme First Cause, shining with a brilliant light. He is the one who measured the cosmic egg and the three worlds. He has taken residence in the beautiful town of Thirumoghur, where in all eight directions, the land is lush with sweet sugarcane and stalks of ripe, red paddy. Let us go there, circumambulate (Pradakshina) the temple He has claimed as His own, and let us dance in ecstasy right here!**"

### 52. 10.9.3

thozhudhanar ulagargaL dhUba nal malar mazhai  
pozhivanar **bUmi anRaLandhavan** thamar munnEs  
ezhumin enRu iru marungisaiththanar munivargaL  
vazhiyidhu vaigundhaRku enRu vandhedhirE

தொழுதனர் உலகர்கள் தூப நல் மலர் மழை

பொழிவனர் பூமி அன்றளந்தவன் தமர் முன்னே

எழுமின் என்று இரு மருங்கிசைத்தனர் முனிவர்கள்

வழியிது வைகுந்தற்கு என்று வந்தெதிரே

Azhwar describes the grand welcome for the devotees of the Lord: "**The inhabitants of all the worlds stand in reverence and worship. They shower fragrant incense and a rain of beautiful flowers before the devotees of the Lord—the same Lord who once strode across and measured the Earth. Great sages (Munis) line up on both sides, calling out, 'Please rise and proceed!'**"



**They come forward to greet the arriving souls, guiding them with joy and saying, 'This is the path to Vaikunta; this is the way home!'"**

BRINDHAVAN JAPAM



## 18. Vamana Avatar Thrivikrama Avatar in other scriptures

### 1. Srimad Ramayana

#### 1. Valmiki Ramayana Bala Kanda Sarga 29 slokas 1-24

In **Srimad Valmiki Ramayana**, the story of the Vamana avatar is not just a tangential but is woven into the geography and the lineage of the people in this Ithihasa. Most notably, it is recounted by the **Sage Vishwamitra** to **Rama** and Lakshmana while they are traveling through the forest.

When Rama and Lakshmana inquisitively inquire about the history of Siddhashrama, the "Accomplished Hermitage," Sage Vishwamitra reveals that the sacred site originally belonged to Lord Vishnu during his incarnation as the Vamana avatar. Vishwamitra narrates how the Lord took the form of a dwarfish ascetic boy to reclaim the universe from King Bali and eradicate evil from the earth. By recounting this specific heritage, the Sage does more than offer a history lesson; he provides a divine template for Rama's own mission. The story serves as a subtle yet profound suggestion that Rama, as a current incarnation of the Divine, is destined to follow in those footsteps—using his own power to suppress the unrighteous and restore balance to the world starting right there at the hermitage. We will now see a few of the slokas

#### **Valmiki Ramayana Bala Kanda 29.1, 2, 3a**

iha rAma mahAbAho viṣṇurdevanamaskṛtaḥ |

varṣAṇi subahūnlha tathA yugashatAni ca || 1-29-2

tapashcaraṇayogArthamuvasa sumahAtapaḥ | 1-29-3a



इह राम महाबाहो विष्णुर्देवनमस्कृतः ।  
वर्षाणि सुबहूनीह तथा युगशतानि च ॥  
तपश्चरणयोगार्थमुवास सुमहातपाः ।

Sage Vishvamitra provides a majestic historical background to the hermitage, addressing Rama as the "mighty-armed prince." He explains that **Lord Vishnu, whom even the gods adore, resided here for an immense duration**, spanning countless years and hundreds of cosmic ages (Yugas). The Sage emphasizes that Vishnu dwelt in this specific location as a **supreme ascetic**, dedicating himself entirely to the rigorous practice of Yoga and penance (*Tapas*). By highlighting the staggering length of time Vishnu spent in meditation on this very soil, Vishvamitra conveys to Rama that the ground they stand upon is not merely a forest, but a concentrated reservoir of divine energy and spiritual discipline.

### 1.29.3 b, 4a

eṣa pūrvAshramo rAma Vamanasya mahAtmanah | 1-29-3b

siddhAshrama iti khyAtah siddho hyatra mahAtapAh || 1-29-4a

एष पूर्वाश्रमो राम वामनस्य महात्मनः ॥

सिद्धाश्रम इति ख्यातः सिद्धो ह्यत्र महातपाः ।

Sage Vishvamitra provides a majestic historical background to the hermitage, addressing Rama as the "mighty-armed prince." He explains that **Lord Vishnu, whom even the gods adore, resided here for an immense duration**, spanning countless years and hundreds of cosmic ages (Yugas). The Sage emphasizes that Vishnu dwelt in this specific location as a **supreme ascetic**, dedicating himself entirely to the rigorous practice of Yoga and penance (*Tapas*). By



highlighting the staggering length of time Vishnu spent in meditation on this very soil, Vishvamitra conveys to Rama that the ground they stand upon is not merely a forest, but a concentrated reservoir of divine energy and spiritual discipline.

#### 1.29.4, 5a

etasminneva kAle tu rAjA vairocanirbaliḥ || 1-29-4

nirjitya daivatagaṇAn sendrAn samarudgaṇAn |

kArayAmAsa tadrAjyaṃ triṣu lokeṣu vishrutaḥ || 1-29-5

एतस्मिन्नेव काले तु राजा वैरोचनिर्बलिः ॥

निर्जित्य दैवतगणान् सेन्द्रान् समरुद्गणान् ।

कारयामास तद्राज्यं त्रिषु लोकेषु विश्रुतः ॥

Sage Vishvamitra continues the narration by introducing the conflict that necessitated Vishnu's incarnation. He explains that **at that very time**, while Vishnu was engaged in penance, the powerful **King Bali, the son of Virochana**, rose to prominence. Having utterly **conquered the celestial hosts**, including Lord Indra and the Maruts, the famously renowned Bali established his undisputed sovereignty over the **three worlds** (Bhu, Bhuvah, and Svah). This description paints a picture of a cosmic imbalance where the gods had been displaced from their rightful positions, setting the stage for the divine intervention that would eventually take place at Siddhashrama.

#### 1.29.5 b, 6

yajñaṃ cakAra sumahAnasurendro mahAbalaḥ |

balestu yajamAnasya devAḥ sAgnipurogamAḥ |



samAgamyā svayaṃ caiva viṣṇumūcurihAshrame || 1-29-6

यज्ञं चकार सुमहानसुरेन्द्रो महाबलः ।  
बलेस्तु यजमानस्य देवाः साग्निपुरोगमाः ।  
समागम्य स्वयं चैव विष्णुमूचुरिहाश्रमे ॥

While the exceptionally powerful demon chief, King Bali, was engaged in conducting a grand Vedic ritual as its primary officiator, the celestial deities saw an opportunity to intervene. Led by the Fire-god, Agni, the gods personally gathered at this very hermitage to seek refuge. Approaching Lord Vishnu on this sanctified ground, they presented their urgent plea, knowing that Bali's commitment to the rules of the sacrifice would soon provide the perfect opening for the Lord's divine intervention.

### 1.29.7

balirvairocanirviṣṇo yajate yajñamuttamam |  
asamAptavrate tasmin svakAryamabhipadyatAm || 1-29-7

बलिवैरोचनिर्विष्णो यजते यज्ञमुत्तमम् ।  
असमाप्तव्रते तस्मिन् स्वकार्यमभिपद्यताम् ॥

Oh all-pervading Vishnu, King Bali, the son of Virochana, is currently performing a Vedic ritual of unsurpassed grandeur. We implore you to intervene and fully achieve the mission of the gods before he brings his sacrificial vows to a conclusion."

### 1.29.14

tamuvAca hari: prIta: kashyapaṃ dhūtakalmaṣam.



varaṅ varaya bhadraṅ tē varArhō.si matō mama ||1.29.14||

तमुवाच हरिः प्रीतः कश्यपं धूतकल्मषम् ।  
वरं वरय भद्रं ते वरार्होऽसि मतो मम ॥

Struck by the sublime transformation of Kashyapa—whose spirit, once heavy with transgression, had been forged anew in the fires of sacred penance—Lord Vishnu manifested in a blinding shroud of celestial light. His countenance, serene and vast as the cosmic ocean, radiated a profound satisfaction. With a gaze that pierced the veil of time, the Preserver acknowledged the sage's unwavering resolve, declaring him a beloved companion of the Divine. "Let abundance flourish in your wake," Vishnu proclaimed, His voice resonating like a golden bell through the heavens. "Your spirit is tempered, your worthiness absolute. Speak now the longing of your soul, for I stand ready to manifest your word as law."

Kashyapa, the noble scion of Maricha, bowed his head as the divine vibration settled, his heart swelling with a selfless plea. "O Sovereign Giver, Master of the Infinite Path and Greatest of Ascetics," he answered, his voice steady with devotion. "I seek not a grace for my hand alone. If I have found favor in Your sight, let Your benediction descend upon Aditi, the radiant Devatas, and my own humble path, binding our fates in Your eternal light."

### 1.29.15, 16 a

acchrutvA vacanaṅ tasya mArIca: kashyapō.bravIt.

adityA dēvatAnAṅ ca mama caivAnuyAcata: ||1.29.15||

varaṅ varada supriṭō dAtumarhasi Suvrata



तच्छ्रुत्वा वचनं तस्य मारीचः कश्यपोऽब्रवीत् ।

अदित्या देवतानां च मम चैवानुयाचितम् ॥  
वरं वरद सुप्रीतो दातुमर्हसि सुव्रत ।

Moved by Vishnu's words, Kasyapa, son of Maricha, addressed the Divine: "O Giver of Boons, You who are the pinnacle of all spiritual practice! I seek a favor not for myself alone, but a blessing that shall provide for Aditi and the shining Devatas as well."

### 1.29.16 b, 17

putratvaṅ gaccha bhagavannadityā mama cAnagha॥1.29.16॥

bhrAtA bhava yavlyAṅstvaṅ shakrasyAsurasūdana .

shōkArtAnAṅ tu dēvAnAṅ sAhAyyaṅ kartumarhasi॥1.29.17॥

पुत्रत्वं गच्छ भगवन्नदित्या मम चानघ ॥  
भ्राता भव यवीयांस्त्वं शक्रस्यासुरसूदन ।  
शोकार्तानां तु देवानां साहाय्यं कर्तुमर्हसि ॥

"O Sinless Lord," Kasyapa implored, his voice echoing with the weight of cosmic necessity, "descend from Your celestial heights and take birth as the son of Aditi and myself. O Vanquisher of the Ungodly, Destroyer of Asuras, deign to walk the earth as the younger brother to Indra. I beseech You to intervene, for only Your divine presence can lift the veil of grief from these sorrow-stricken Devatas and restore the balance of the worlds."

### 1.29.18



ayañ siddhAshramō nAma prasAdA ttē bhaviṣyati.

siddha karmaṇi dēvēsha! uttiṣṭha bhagavannita:॥1.29.18॥

अयं सिद्धाश्रमो नाम प्रसादात्ते भविष्यति |  
सिद्धे कर्मणि देवेश उत्तिष्ठ भगवन्नितः ||

"O Supreme Bhagavan" Kasyapa proclaimed, his voice resonant with the quiet power of his finished labors, "the sacred fires of my penance have reached their zenith under Your watchful eye. By Your divine grace, let this hallowed ground forever be known as **Siddhashrama**, the Sanctuary of Accomplishment—a testament to the triumph of the spirit." He looked upon the Preserver with a heart humbled yet bold in its devotion. "Therefore, O Lord of the Heavens, I beseech You to transcend Your celestial form and arise from this very soil to manifest as my son. Let the Divine walk as the fruit of my discipline."

### 1.29.19

atha viṣṇurmahAtējA adityAñ samajAyata.

Vamanañ rūpamAsthAya vairōcanimupAgamat॥1.29.19॥

अथ विष्णुर्महातेजा अदित्यां समजायत |  
वामनं रूपमास्थाय वैरोचनिमुपागमत् ||

Then, as the cosmic gears shifted to fulfill the sage's plea, the resplendent Vishnu veiled His infinite majesty within the form of a **Vamana**—a dwarf of incomparable brilliance. Emerging from Aditi into the mortal realm, the Divine assumed the guise of a young, wandering ascetic, radiating a quiet but piercing power. With the poise of a master of the universe contained in the frame of a boy, He set His path toward the gates of Emperor Bali, the mighty son of



Virochana. "Thus," Vishwamitra continued, his voice echoing through the silence of the forest, "did the Lord of the Heavens descend to walk the earth."

### 1.29.20, 21

trIn kramAnatha bhikṣitvA pratigṛhya ca mAnada:.

Akramya lōkAn lōkAtmA sarvabhūtahitē rata:॥1.29.20॥

mahēndrAya puna: prAdAnniyamyā balimōjasA.

trailōkyaṅ sa mahAtējAshcakrē shakravashaṅ puna:॥1.29.21॥

त्रीन्पदानथ भिक्षित्वा प्रतिगृह्य च मेदिनीम् ।  
आक्रम्य लोकान् लोकार्थो सर्वलोकहिते रतः ॥  
महेन्द्राय पुनः प्रादात् नियम्य बलिमोजसा ।  
त्रैलोक्यं स महातेजाश्चक्रे शक्रवशं पुनः ॥

In the guise of that humble ascetic youth, the radiant **Vamana** approached the altar of sacrifice and petitioned for a mere three paces of earth. Yet, as the gift was granted, the Divine Form expanded with cosmic suddenness, striding across the totality of the three worlds in three transcendent steps. Driven by an infinite compassion for the balance of the universe, the Lord encompassed the heavens, the earth, and the firmament to preserve the created order. By the sheer vitality of His presence, Vishnu subdued the mighty Emperor Bali, reclaiming the stolen realms from the grasp of the Asuras. With the Earth once more secured and the cosmic order restored, the Great Preserver returned the sovereignty of the three worlds to Indra's hand.

"Thus," Vishwamitra concluded, "did the resplendent Vishnu, through His divine artifice, bring the universe back under the rightful dominion of the King of the Gods."



## 1.29.22

tēnaiṣa pūrvamAkrAnta AshramashshramanAshana:.

mayApi bhaktaya tasyaiṣa Vamanasyōpabhujiyatē||1.29.22||

तेनैष पूर्वमाक्रान्त आश्रमः श्रमनाशनः |  
मयापि भक्त्या तस्यैष वामनस्योपभुज्यते ||

"This hallowed ground," Vishwamitra declared, his voice softened by reverence, "once the very seat of Vishnu's presence, stands as a sanctuary against the storms of existence. It is the eradicator of all afflictions, be it the heavy burden of worldly evil or the tireless wheel of birth and death. As a gateway to ultimate liberation, this hermitage offers the gift of salvation to those who seek it. And I, through my unyielding devotion to the radiant Vamana, have been graced with the guardianship of this sacred space."

**This town of Buxar located in modern day Bihar is steeped in the history of both the Vamana and Rama incarnations:**

- **Vamaneshwar Dham:** In Buxar, the **Vamaneshwar Temple** (also known as Vamaneshwar Dham) is revered by pilgrims as the exact spot where the Lord manifested from the womb of Aditi.
- **The Dual Sanctity:** Buxar is unique because it is where **two avatars** performed their duties. Lord Vamana appeared here to check the power of the Asuras, and later, Lord Rama arrived at this same ashram to protect Vishwamithra's sacrifice from the demons Maricha and Subahu.

**2. Kamba Ramayanam Bala Kandam – VELvi Padalam – 1.8.13 – 37 –  
Greatness of Siddhashramam, Raja Maha Bali, and Vamana Avatar**

**1.8.14 (407) – Lord Rama Lakshmana enquire about the beautiful forest**



### 1.8.15 (408)

Thangal nayagarin deivam  
thAn pirithu ilai endru ennum  
mangaimAr chinthai polath  
thooyathu; mattrum kelAi.  
engal nAn-maraikkum, devar  
arivirkum, pirarkkum, ettAch  
chengkan mAl irunthu, mel-nAl  
chey thavam cheythathu andre.

தங்கள் நாயகரின் தெய்வம்  
தான் பிறிது இலை' என்று எண்ணும்  
மங்கைமார் சிந்தை போலத்  
தூயது; மற்றும் கேளாய்;  
எங்கள் நான்மறைக்கும். தேவர்  
அறிவிற்கும். பிறர்க்கும். எட்டாச்  
செங் கண் மால் இருந்து. மேல்நாள்  
செய் தவம் செய்தது அன்றே.

Sage Vishwamitra describes the sublime sanctity of the Siddhashrama (modern-day Buxar) by comparing its purity to the singular devotion of a virtuous wife, whose mind is so untainted that she perceives no divinity other than her own husband. This site, he explains, possesses a holiness that transcends human understanding; it is the very ground where the "Red-Eyed Lord" Vishnu once sat in deep meditation. Despite being a Being so vast and elusive that He remains beyond the grasp of the four sacred Vedas, the wisdom of the gods, or the reach of any mortal intellect, He chose this specific



earth to perform His ancient penance. The sage emphasizes that the ground Rama now walks upon is charged with the lingering power of the Supreme Divine, who transitioned from an unreachable cosmic force to a physical practitioner of austerities on this very spot.

### 1.8.16 – 409

PArinbAl, VisumbinbAlum,  
patru arap padippathu annAn  
per enbAn; avan sey mAyap  
perum pinakku orungu thervAr  
Ar? enbAn; Amala Moorthi  
karuthiyathu arithal thetrAm.  
eer-aimbathu oozhikkalam irunthanan  
yogathu. ippAl.

'பாரின்பால். விசும்பின்பாலும்.

பற்று அறப் படிப்பது அன்னான்  
பேர்" என்பான்; "அவன் செய்மாயப்

பெரும் பிணக்கு ஒருங்கு தேர்வார்

ஆர்?" என்பான்; அமல மூர்த்தி

கருதியது அறிதல் தேற்றாம்;

ஈர்ஐம்பது ஊழிக்காலம் இருந்தனன்

யோகத்து. இப்பால்.

Sage Vishwamitra explains to Rama that the Lord's name is the only true anchor for those seeking to sever their attachments to both the material earth



and the celestial heavens. He speaks with awe of the "Stainless One" (Amala Moorthi), whose divine play—a complex and vast "Maya"—creates a cosmic enigma that no mind can fully untangle or comprehend. Even the most learned scholars and gods find themselves asking in wonder, "Who can truly discern the depths of His intent?" Locked in this incomprehensible purpose, the Lord remained in a state of supreme yogic stillness for a hundred eons, his consciousness withdrawn from the world. This profound meditation at the hermitage was not merely a rest, but a divine mystery that held the universe in balance while the Lord awaited the perfect moment to manifest His grace.

### 1.8.17 – 410

Anavan ingu uraigindra annAlvAi

oonam il gnAlam odungum eyittru An

enam enum thiral MAvali enbAn;

vAnamum vaiyamum vavvuthal seythAn;

‘ஆனவன் இங்கு உறைகின்ற அந்நாள்வாய்  
ஊனம் இல் ஞாலம் ஒடுங்கும் எயிற்று ஆண்  
ஏனம் எனும் திறல் மாவலி என்பான்.

வானமும் வையமும் வவ்வுதல் செய்தான்;

Sage Vishwamitra shifts the narrative to the rise of the formidable Asura King, Mahabali. He explains that during the period when the Lord was dwelling there in his yogic trance, a mighty ruler named **MAvali** (Mahabali) emerged. He was an emperor of such immense strength that he was compared to the primordial Boar (Varaha), whose tusks once bore the weight of the entire flawless universe during the Great Deluge. Driven by an insatiable ambition, this powerful king seized control of both the celestial heavens and the earthly



realms, usurping the sovereignty of the gods and bringing the vast expanse of the cosmos under his singular, undisputed command.

### 1.8.18 – 411

Seythapin, vAnavarum seyal AttrA  
ney thavazh vELviyai muttrida nindran;  
aiyam il sinthaiyar anthanarthambAl,  
vaiyamum yAvum vazhanga, valithAn;

செய்தபின். வானவரும் செயல்ஆற்றா  
நெய் தவழ் வேள்வியை முற்றிட நின்றான்;  
ஐயம் இல் சிந்தையர் அந்தணர்தம்பால்.  
வையமும் யாவும் வழங்க. வலித்தான்;

Having seized the realms of the gods, Mahabali set out to solidify his absolute sovereignty by conducting a magnificent Vedic sacrifice, overflowing with offerings of sacred ghee—a ritual so grand that even the celestial beings stood helpless to intervene. His heart was fixed on a singular, monumental act of charity: to bestow the entire world and all its riches upon the sages and priests whose minds were free from doubt. With unyielding resolve, he prepared to give away his vast empire, seeking to crown his earthly power with the spiritual merit of a supreme benefactor.

### 1.8.19 – 412

Ayathu arinthanar vAnavar, an-nAl;  
mAyanai vanthu vanangi iranthar;  
“theeyavan ven-thozhil theer” ena nindrar;



nayaganum, athu seyya nayanthan.

ஆயது அறிந்தனர் வானவர். அந் நாள்;  
மாயனை வந்து வணங்கி இரந்தார்;  
“தீயவன் வெந் தொழில் தீர்” என நின்றார்;  
நாயகனும். அது செய்ய நயந்தான்.

When the celestial Devas realized the full extent of Mahabali’s power and his vow of supreme charity, they were gripped by a sense of urgency. On that fateful day, they approached the Lord of Mystery—the "MAyan"—bowing in deep reverence and pleading for His intervention. They stood before Him with a singular prayer: "O Lord, put an end to the cruel dominance and the overwhelming deeds of this formidable one." Moved by the plight of the gods and the necessity of restoring cosmic order, the Supreme Leader of the Universe graciously consented to fulfill their request.

### 1.8.20 – 413

KAlam nunithu unar KAsipan ennum  
vAl-arivarku Athithikku oru magavu Ay,  
neela nirathu nedunthagai vanthu, or  
Al amar vithin arung kural AnAn.

காலம் நுனித்து உணர் காசிபன் என்னும்  
வால் - அறிவற்கு அதிதிக்கு ஒரு மகவு ஆய்.  
நீல நிறத்து நெடுந்தகை வந்து. ஓர்  
ஆல் அமர் வித்தின் அருங் குறள் ஆனான்.

Kamban describes the magnificent arrival of the Divine into the mortal sphere. He tells us that the Lord became the son of the sage Kasyapa—a man of such



profound, crystalline wisdom that he could perceive the very subtleties of Time itself—and his wife, Aditi. The "Blue-Hued Great One," whose majesty usually fills the entire cosmos, descended and condensed His infinite form. In a masterful metaphor, Kamban compares this transformation to a massive banyan tree—capable of shading the world—shrinking itself to fit within a single, tiny seed. **Thus, the Almighty became the "Arung Kural," the rare and precious dwarf-boy (Vamana), hiding His vastness within a small, radiant frame.**

### 1.8.21 – 414

Muppuri-noolinan, munjiyan, vinjai  
karpathu or nAvan, anal padu kaiyan,  
arputhan, - arputhare ariyum than  
chitr-patham oppathu or meikkodu - chendrAn.

முப்புரிநூலினன். முஞ்சியன். விஞ்சை  
கற்பது ஓர் நாவன். அனல் படு கையன்.  
அற்புதன். - அற்புதரே அறியும் தன்  
சிற்பதம் ஒப்பது ஓர் மெய்க்கொடு - சென்றான்.

Kamban paints a vivid portrait of the Lord as he approaches Mahabali's sacrifice in the guise of a young Brahmin student (Brahmachari). He describes the Divine Child adorned with the triple-strand sacred thread (Muppuri-nool) across his chest and a belt of munja grass (Munjiyan) around his waist. His tongue was already seasoned with the recitation of the eternal Vedas, and in his hand, he carried the sacred sacrificial fire (Anal). He was the "Incredible One" (Arputhan), appearing in a physical form that matched the exquisite, subtle beauty of his own divine feet—a form so profound that only the most



enlightened mystics could truly perceive its significance. With this radiant and deceptive simplicity, he walked toward his destination.

**1.8.22 and 23 - 415 and 16** King Mahabali Welcomes the radiant Vamana who is in the guise of a Brahmachari who praises him as the most benevolent person

### 1.8.23 - 417

Sindhai uvandhu edhir "En seya?" endrAn;

Andhanan. "Mooadi man arul. Undael;

Ven niralAy! Idhu vaendum" enAmun.

"Thandhanen" endranan; Velli. ThaduthAn.

'சிந்தை உவந்து எதிர். "என் செய?" என்றான்;

அந்தணன். "மூஅடி மண் அருள். உண்டேல்;

வெந் நிறலாய்! இது வேண்டும்" எனாமுன்.

"தந்தனென்" என்றனன்; வெள்ளி. தடுத்தான்;

On hearing the Brahmachari praise him, King Mahabali with a joyful heart, approached the Brahmin and asked, "What shall I do for you?" The Brahmin (Vamana) replied, "Grant me three steps of land, O king with immense brilliance! If you have it, this is what I desire." Even before the Brahmin could finish his sentence, Mahabali exclaimed, "I grant it!" to which his guru, Shukracharya (Velli), tried to intervene and stop him.

### 2.8.34 – 418

Kanda thirandhu idhu kaidhavam; ayya!



Kondal nirak kural enbadhu kollael;

Andamum mutrum akandamum. MaelnAL.

UndavanAm; idhu unarnthukol" endrAn.

'கண்ட திறந்து இது கைதவம்; ஐய!

கொண்டல் நிறக் குறள் என்பது கொள்ளேல்;

அண்டமும் முற்றும் அகண்டமும். மேல்நாள்.

உண்டவன்ஆம்; இது உணர்ந்துகொள்" என்றான்.

Shukracharya warned the king, "Open your eyes and realize this is a deception, my lord! Do not take him to be merely a short Brahmin of dark complexion. Understand this: he is the one who consumed the entire universe and beyond in ancient times; realize who he truly is," he urged.

**1.8.26-32 – 419 – 425** – Shukracharya teacher and Minister, trying to convince King Mahabali that the Vamana is Sri Maha Vishnu posing as a dwarf. Mahabali replies if it so he will be even more blessed to make offering to him

**1.8.33 – 426**

Mudiya im mozhi elAm Mozhindhu. Mandhiri.

"Kodiyam" endru uraiththa sol Ondrum kondilan;

"Adi oru moondrum. Nee. Alandhu kolga" ena.

Nediyavan kuriya kai Neeril neettinAn.

முடிய இம் மொழி எலாம் மொழிந்து. மந்திரி.

"கொடியன்" என்று உரைத்த சொல் ஒன்றும் கொண்டிலன்;

"அடி ஒரு மூன்றும். நீ. அளந்து கொள்க" என.

நெடியவன் குறிய கை நீரில் நீட்டினான்.



After the minister (Shukracharya) had spoken all these warning words, the king did not accept even a single word of what he said, refusing to believe he was wicked or deceived. Instead, Mahabali addressed the Brahmin and said, "Go ahead and measure out your three steps." Saying this, he held out his hand to pour water (the ritual to seal the vow) into the small hand of the Lord (Nediyavan - Vishnu).

### 2.8.35– 427

Kayam tharu narum punal kaiyil theendalum.

Payandhavargalum izhazh kuralan. PArthu edhir

Viyandhavar veruk kola. Visumbin onginAn

Uyarndhavarku udhaviya udhavi oppavae.

கயம் தரு நறும் புனல் கையில் தீண்டலும்.

பயந்தவர்களும் இகழ் குறளன். பார்த்து எதிர்

வியந்தவர் வெருக் கொள. விசம்பின் ஒங்கினான்

உயர்ந்தவர்க்கு உதவிய உதவி ஒப்பவே.

As soon as the fragrant water from the king's hand touched the hand of the short Brahmin (Vishnu), the One who was disregarded by those who feared, began to grow. While those looking on were astonished and terrified, he rose high into the heavens, just like the great help offered to those who are righteous.

### 2.8.36– 428

Nindra kAl man eIAm nirappi; appuram

Sendru pAvitrilai; chiridhu pAr enA;



Ondra; vAnagam eAm odukki; umbarai

Vendra kAl meendadhu; veli perAmayiye.

நின்ற கால் மண் எலாம் நிரப்பி. அப்புறம்  
சென்று பாவிற்றிலை. சிறிது பார் எனா,  
ஒன்ற. வானகம் எலாம் ஒடுக்கி. உம்பரை  
வென்ற கால் மீண்டது. வெளி பெறாமையே.

Lord's foot, which stood upon the earth, expanded to cover the entirety of the world, leaving no spot of land untouched. When he moved to take the next step, there was no space left to place it; he beckoned for the observer to witness this marvel as he contracted the entire expanse of the heavens within a single stride. Having conquered the celestial realms of the gods (Umbar), his foot finally returned—not because it had finished its task, but simply because there was **no more space left in the external universe** to occupy. It highlights the infinite nature of the Divine compared to the finite nature of the physical cosmos.

### 2.8.37 and 37 – 429 and 430

Ulagu eAm ulladi adakki; or adikku

Alagu ilAdhu; av adikku anban meiyadhAm;

Ilai kulAm thulAi mudi eka nAyagan;

silai KulAm tholinAi! chiriyān sAlave!

உலகு எலாம் உள்ளடி அடக்கி. ஓர் அடிக்கு  
அலகு இலாது. அவ் அடிக்கு அன்பன் மெய்யதாம்.  
இலை குலாம் துழாய் முடி ஏக நாயகன்  
சிலை குலாம் தோளினாய்! சிறியன் சாலவே!



The Supreme Lord as the one who brought the entire universe under the reach of the sole of His foot. It emphasizes that while His divine stride is immeasurable and beyond any scale (alagu ilAdhu), that same vast foot remains a "truthful friend" or truly accessible to those who approach Him with love and devotion. Kambar addresses the hero (Rama), describing the Lord as the "Sole Leader" (Eka NAYagan) adorned with a crown of lush Tulsi leaves, and possessing shoulders as strong and curved as a bow. Despite this cosmic magnitude, the speaker humbly reflects on their own smallness in the presence of such divinity.

"Uriyadhu indhirarku idhu" endru ulagam yeendhu poy;

Viri thiraip pArkadal palli meevinAn;

Kariyavan ulagu eAm kadandha thAl iNai

Thirumagal karam thoda chivandhu kAtittre!

“உரியது இந்திரற்கு இது” என்று உலகம் ஈந்து போய்.

விரி திரைப் பாற்கடல் பள்ளி மேவினான்;

கரியவன். உலகு எலாம் கடந்த தாள் இணை

திருமகள் கரம் தொடர்ச் சிவந்து காட்டிற்றே!

This final verse shows that the Supreme Lord as the one who compressed the entire universe beneath the sole of His foot. It notes that His reach is immeasurable (alagu ilAdhu), yet He is truly accessible to those who hold him in their hearts with devotion. Kambar addresses Lord Rama as the "Sole Leader" wearing the Tulsi garland and possessing shoulders strong like a bow. The whole narrative of Vamana avatar in Kamba Ramayana explains that the Lord performed this massive feat simply to say, **"This belongs to Indra,"** restoring the kingdom to the King of Devas before returning to His serpent-bed



in the vast, wavy Ocean of Milk. The most striking imagery is saved for the end: the dark-hued Lord's feet, which had just strode across the entire rough expanse of the universe, appeared **red and tender**—not from the exhaustion of the journey, but simply as the lotus-soft hands of the Goddess Lakshmi (Thirumaga!) touched them.

### 3. Srimad Bhagavatham

**Srimad Bhagavata Purana** (Skanda 8, Chapters 15–23) offers a much more dramatic and detailed account, specifically focusing on the psychological and philosophical dialogue between King Bali, the guru Shukracharya, and the Lord as seen already in the beginning.

### 4. Narayaneeyam – 30 and 31 - Vamana avatar and Thrivikrama Avatar

In Dasakam 30, the Sriman Narayana manifests as **Vamana**, the dwarf incarnation, appearing at King Bali's sacrificial ritual (*Yajna*). Despite the warnings from his guru, Shukracharya—who recognizes the boy as Vishnu in disguise—the righteous King Bali is captivated by Vamana's divine radiance.

#### Dasakam 30 sloka 5 and 6

puNyaashramaM tam-abhivarShati puShpavarShai:  
harShaakule surakule kRita tuuryaghOShe |  
badhvaa(a)njaliM jaya jayeti nuta: pitRibhyaam  
tvam tatksaNe paTutamaM vaTuruupam aadhaa: || 5 ||

पुण्याश्रमं तम्-अभिवर्षति पुष्पवर्षैः  
हर्षाकुले सुरकुले कृत तूर्यघोषे ।  
बध्वाऽञ्जलिं जय जयेति नुतः पितृभ्यां  
त्वं तत्क्षणे पटुतमं वटुरूपम् आधाः ॥५॥



The celestials celebrated by showering flowers and sounding trumpets, and Your parents, Aditi and Kashyapa, stood in awe with folded hands singing your praises – Jaya Jaya, you the Emperuman instantly transformed yourself. You set aside your majestic, four-armed form (Chaturbhuj) and took the guise of an enchanting, radiant, and highly intelligent young Brahmin boy (**Vatu**) to begin your mission of humbling King Bali.

taavat prajaapatimukhai: upaniiya maunjii

daNDaajinaaksha valayaadibhi: archyamaana: |

dediipyamaana vapuriisha kRitaagni kaarya:

tvaM praasthithaa baligRihaM prakRitaashvamedham || 6 ||

तावत्-प्रजापतिमुखैः उपनीय मौञ्जी-

दण्डाजिनाक्ष वलयादिभिः अर्च्यमानः ।

देदीप्यमान वपुरीश कृताग्निकार्यः

त्वं प्रास्थिथा बलिगृहं प्रकृताश्वमेधम् ॥६॥

After Your birth, as a young boy, Oh Bhagavan, the great Sages led by Prajapati performed Your sacred thread ceremony (Upanayana). They adorned You with the traditional requirements of a Brahmachari: a belt made of Munja grass, a staff, a deer skin, and prayer beads. With Your divine body glowing with an extraordinary radiance, You performed the ritual agni worship (Samidhadhanam). Thus prepared and shining like a thousand suns, You set out toward the sacrificial grounds where King Bali was performing his hundredth Ashvamedha Yajna.

## Dasakam 31

### Sloka 1

priityaa daityastava tanumahaH prekshaNaat sarvathaa(a)pi

tvaamaaraadhyannajita rachayanna~njaliM sa~njagaada |



mattaH kiM te samabhilaShitaM viprasuunO vada tvaM

vyaktaM bhaktaM bhavanamavaniiM vaa(a)pi sarvaM pradaasye || 1

प्रीत्या दैत्यस्तव तनुमहःप्रेक्षणात् सर्वथाऽपि  
त्वामाराध्यन्नजित रचयन्नञ्जलिं सञ्जगाद ।  
मत्तः किं ते समभिलषितं विप्रसूनो वद त्वं  
वित्तं भक्तं भवनमवर्णीं वाऽपि सर्वं प्रदास्ये ॥१॥

King Mahabali says with feeling of inexplicable joy “O Invincible Bhagavan! Bathed in the blinding, divine luster of your form. Eager to please You and fulfill all of Your heart’s desire”. He approached with folded hands in deep reverence and pleaded “Oh son of a Brahmin, tell me what You seek whether it be gold, grain, a dwelling, or vast stretches of land—ask, and it shall be Yours. I give You my word; Your every request will be satisfied.

### Sloka 31.2

taamakshiiNaaM baligiramupaakarNya kaaruNyapuunO-

(a)pyasyOtsekaM shamayitumanaa daityavamshaM prashamsan |

bhuumiM paadatrayaparimitaaM praarthayaamaasitha tvaM

sarvaM dehiiti tu nigadite kasya haasyaM na vaa syaat || 2

तामीक्षणां बलिगिरमुपाकर्ण्य कारुण्यपूर्णाऽ-  
प्यस्योत्सेकं शमयितुमना दैत्यवंशं प्रशंसन् ।  
भूमिं पादत्रयपरिमितां प्रार्थयामासिथ त्वं  
सर्वं देहीति तु निगदिते कस्य हास्यं न वा स्यात् ॥२॥

"Upon hearing Maha Bali’s boastful words—overflowing with the pride of his vast riches and worldly power—You looked upon him with a heart full of mercy. Yet, knowing that true grace requires the destruction of the ego, You began Your play. With a clever smile, You first sang the praises of the Asura clan to win his favor. Then, with deceptive simplicity, You asked for a mere



three paces of land. You playfully remarked that for a small boy like Yourself to ask for a kingdom would be absurd; surely, to demand anything more would make You a laughingstock! Thus, You trapped the King's pride within the smallness of Your request."

### **Sloka 31.6 Thrivikrama Avatar**

nissandehaM ditikulapatau tvayyasheShaarpaNaM tat  
vyaatanvaane mumuchu: RISHayaH saamaraaH puShpavarSham |  
divyaM ruupaM tava cha tadidaM pashyataaM vishvabhaajaa  
muchchairuchchairavRidhadavadhiikRitya vishvaaNDabhaaNDam || 6

निस्सन्देहं दितिकुलपतौ त्वय्यशेषार्पणं तद्-  
व्यातन्वाने मुमुचुः-ऋषयः सामराः पुष्पवर्षम् ।  
दिव्यं रूपं तव च तदिदं पश्यतां विश्वभाजा-  
मुच्चैरुच्चैरवृधदवधीकृत्य विश्वाण्डभाण्डम् ॥६॥

When the King of the Asuras surrendered everything he owned without a single shred of apprehension, the heavens responded in awe, as sages and celestial beings showered a rain of flowers upon the scene. Before the eyes of all gathered, your divine form began a magnificent transformation, expanding with such power and grace that it reached toward the sky. It did not stop at the heavens but continued to grow, eventually filling the entire cosmos and expanding far beyond the boundaries of the universe itself.

### **Sloka 31.10**

darpoChChittyai vihitamakhilaM daitya siddhO(a)si puNyair  
lOkaste(a)stu tridivavijayii vaasavatvaM cha pashchaat |  
matsaayujyaM bhaja cha punarityanvagRihNaabaliM taM  
vipraissantaanitamakhavaraH paahi vaataalayesha || 10



दर्पोच्छ्रित्यै विहितमखिलं दैत्य सिद्धोऽसि पुण्यै-  
लोकस्तेऽस्तु त्रिदिवविजयी वासवत्वं च पश्चात् ।  
मत्सायुज्यं भज च पुनरित्यन्वगृहणा बलिं तं  
विप्रैस्सन्तानितमखवरः पाहि वातालयेश ॥१०॥

You reached out to bless Mahabali, declaring that your actions were intended solely to humble his pride. You assured the Asura King that his profound righteousness had earned him a realm far superior to heaven itself, with the ultimate promise that he would eventually return to merge eternally with your divine being. O Lord of Guruvayur, you who ensured the completion of Mahabali's sacrifice through the guidance of Shukracharya and the other sages, I pray that you extend that same grace and protection to me.

## 5. Sri Vishnu Sahasranamam

### 1. 72 - Vikramee

One who is all powerful. Has the power to carry out all his intentions without and hinderance. Has the power to make and destroy the universe, and anyone who is an enemy instantaneously just by his thought. Has a special reference to Vamana avatharam wherein he measures the world with one foot (Vamana) and the sky with the other (Thrivikraman) and keeps the third foot on Bali Chakravarthy's head giving him Moksham as told in ViShNu Puranam.

### 2. 154 - Vamana:

**Sanakara Bashyam:** One who manifested as a dwarf in the Vamana avatharam.

**Parasara Bhattar Bashyam:** One who manifested as Vamana to protect Indra, during the yagnja conducted by Raja Bali Chakravarthy. One who gives joy to



those who worship him with his effulgence.

### 3. 155 - PrAmshu:

**Sa Ba:** One who grew huge when he measured the three worlds. When the water was poured in his hands by the king Bali Chakravarthy Vamana the dwarf became AVamana – huge and he showed his Vishwaroopam (sarva devatha roopam). As he measured the earth the moon and the sun were his eyes, when he went beyond the earth, they were his chest and when he measured the earth, they became his naval and when he measured the sky, they became part of his feet the ankle according to Hari Vamsam.

**Pa Bha Ba:** He immediately grew huge and pervaded in all the three worlds as Thrivikraman as said in Purusha Suktham.

### 4. Thrivikrama:

**Sa Ba:** He took 3 humungous strides and covered the 3 worlds in Vamana avatharam and is therefore Thrivikrama.

He is also known as Thrivikrama as he pervades in all the 3 worlds.

**Pa Bha Ba:** He splendorously resides in the 3 Vedas -rig, Yajur and Sama Vedas. He is recited in all the 3 Vedas. The sages have said “Oh Bhagavan you are Thrivikrama as you reside in the 3 Vedas”.

