

Mukunda Mala -Kulasekara Azhwar



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Sri Lakshmi Nrusimha ParabrahmaNe Nama:

Sri Navaneetha KRshNa 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:

Sri Mukundamala

Composed by Kulasekara Azhwar

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Mukunda Mala
By
Kulasekara Azhwar
Srimaan Venkata Natharya Kavitharkika Kesari
Vedanthacharya Varyome Sannidhattham sadahridi

Introduction

Mukunda Mala is a Sanskrit verse written by Kulasekara Azhwar in praise of Lord Ranganatha of Srirangam. Kulasekara Azhwar also known as Kulasekara Varman made his avataram in this Bhoomi in Kerala in 3102 BC. He is said to be the representation of the Kaustubha a gem studded jewel on the chest of Sriman Narayana.. He was a king of the Chera Dynasty. Kulasekara Azhwar wrote Perumal Thirumozhi (105 verses) part of the Naalayira Divya Prabandham.

Mukunda is the 518th name of Lord Vishnu in Vishnu Sahasranamam.

Sankara Bashyam : Mukunda is one who give salvation

Parasara Bhattar Bhashyam: Worshipped as the one and only God who gives salvation. **Mukthim Dhadhati Ithi Mukunda:**

Kulasekara Azhwar has given us the 40 verses as a garland in praise of Sriman Narayanan who is the only one who can give us redemption from the samsara sAgara - cycle of rebirth.

Mukunda mala truly describes

- **Unwavering Devotion to Lord Vishnu** – The poet expresses his deep love and surrender to Mukunda, another name for KRshNa. **Sharangathi and Maha Vishwasam**
- **Impermanence (transient) of the Material World** – The poem reminds readers of the fleeting nature of worldly life and the importance of seeking refuge in God.



- **Prayer for Liberation** – The poet seeks the Lord’s grace to break free from the cycle of birth and death (samsara).
- **Melodious Poetry and Bhakti (Devotion)** – The verses are composed in a lyrical manner, making them suitable for recitation and singing.

Thaniyan

ghushyate yasya nagare ranga-yAtrA dinE-dinE |

tamaham SirasA vandE rAjAnAm kulaSEkharam ||



Mukunda Srirangam Ranga Ranga Gopuram Kulasekara Azhwar

1. Mukun = Mukti - Salvation, liberation, bliss, redemption
2. Da = dehi = to give
3. Mala – garland, string of beads of flowers
4. Gushya – to be proclaimed aloud
5. Yasya – to be endeavored
6. Nagare – in the city / town
7. Ranga – Srirangam
8. Yaatraa - travel, journey, expedition



9. Dineh dineh – everyday, day after day

10.Aham – I, me

11.Sirasa - head

12.Vandeh – I praise

13.Raja – King

14.Kulasekaram – Kulasekara Azhwar

I Raja Kulasekara bow my head to Lord Ranganatha of Srirangam. Salutations to Lord Ranganatha is heard every day in all the nook and corners of the town of Srirangam.

1. Sloka 1

Sri-vallbhEti varadEti dayAparEti

bhakta-priyEti bhavaluNThana-kOvidEti |

nAthEti nAga-SayanEti jagan-nivAsa

iti AIApinam prati-padam kuru mE mukunda | |

श्रीवल्लभेति वरदेति दयापरेति

भक्तप्रियेति भवलुण्ठनकोविदेति ।

नाथेति नागशयनेति जगन्निवास-

इत्यालपिनं प्रतिपदं कुरु मां मुकुन्द ॥



Sri-vallbhEti



bhakta-priyEti



nAthEti nAga-SayanEti

1. Sri Vallabha – Maha Lakshmi's Thayaar's beloved
2. Vara – boon
3. Dehi – to give
4. dayA paran– one has mercy, compassion, sympathy, loving kindness
5. Bhakti – worship
6. Priya- loves
7. bhavaluNThana-kOvidan – Only one who can give redemption from the cycle of rebirth by giving Mukthi (moksha or salvation)
8. NATHan – Lord of the universe
9. NAga – serpent
- 10.Sayanam – sleeping, bed
- 11.Jagath – this world
- 12.NivAsa – abode, residence
- 13.Aalapinam – to speak or converse
- 14.Prathi dinam – every day
- 15.Kuru – do
- 16.Maam – me

Kulasekara Azhwar in this verse salutes Lord Sriman Narayana with whom he speaks and converses every day. He describes perumal as, the beloved of Thayar Mahalakshmi (Sri), Varadarajan the giver of boons (Kanchipuram), embodiment



of mercy, compassion and love. Sriman Narayana loves being worshiped and loves his devotees. He is the only one who can give us Moksha and redeem us from the difficulties of samsara and the cycle of rebirth. He is the Lord of the Universe and is omnipresent. Mukunda is sleeping on Adhishesan (serpent) bed in the Ksheerabdhi the milky ocean.

2. Sloka 2

jayatu jayatu dEvO dEvaki-nandana: ayam

jayatu jayatu kRshNO vRshNi-vamSa-pradIpa: |

jayatu jayatu mEgha-SyAmala: kOmalAngO

jayatu jayatu pRthvi-bhAra-nASO mukunda: || 2

जयतु जयतु देवो देवकीनन्दनोऽयं

जयतु जयतु कृष्णो वृष्णिवंशप्रदीपः ।

जयतु जयतु मेघश्यामलः कोमलाङ्गो

जयतु जयतु पृथ्वीभारनाशो मुकुन्दः ॥ २ ॥



Devaki Nandan Vrishni Vamsa

Megha Shyamala
Komala

Prithvi Bhara Nasa

1. Jaya – Victory

2. Deva – God, God on earth among men



3. Devaki – Wife of Vasudeva and mother of Lord KRshNa
4. Nandhan – son
5. vRshNi-vamSa- descendants of Vrishni
6. pradIpa: – lamp, light
7. MEgha – cloud
8. SyAmala – dark color
9. KOmala – sweet, pretty, charming
10. pRthvI – earth
11. bhAra – burden, weight, pressure
12. nASa – ruin, elimination, disappearance, extinction

In this verse Kulasekara Azhwar hails Lord KRshNa, tells his lineage and describes the Lords beauty and gunas. Victorious is he who is the son of Devaki matha. Victory be to the leading light of the Vrishni vamsa. The lineage can be interpreted in a simple manner as



Vrishni Vamsa (Lineage)

According to the puranas the Vrishni's are said to have been the residents of Dwaraka.

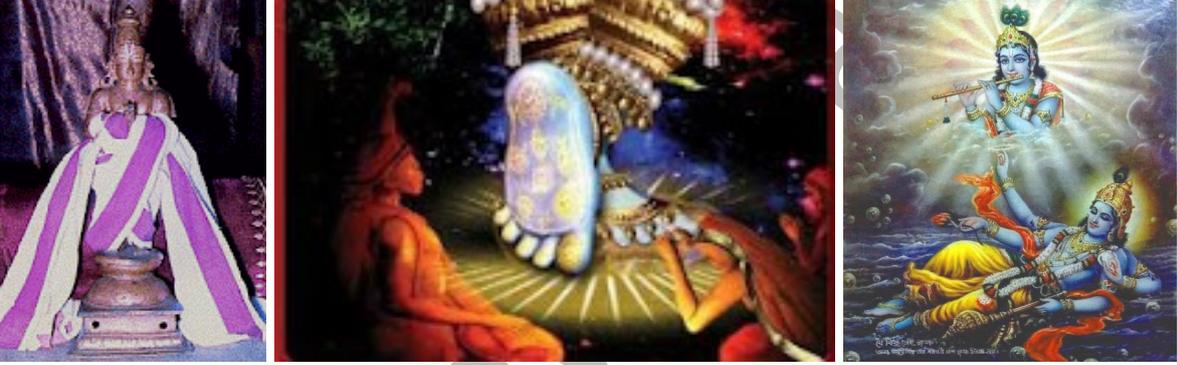
Hail the Lord who has color of the dark colored clouds and is very beautiful and charming. Victory to him Lord Mukunda who is the only one who can make the pressures of the living beings of the earth disappear.



3. Sloka 3

mukunda! mUrdhnA praNipatya yAcE
bhavantam EkAntam iyantam artham |
avismRti: tvat caraNAravindE
bhavE bhavE mE astu bhavat-prasAdAt ||

मुकुन्द मूर्ध्ना प्रणिपत्य याचे
भवन्तमेकान्तमियन्तमर्थम् ।
अविस्मृतिस्त्वच्चरणारविन्दे
भवे भवे मेऽस्तु भवत्प्रसादात् ॥



Kulasekara Azhwar Swa CharaNAravindham - Lotus feet. KRshNa

1. Mukunda – one who give mukthi or redemption
2. mUrdhnA – head
3. praNipatya – bow respectfully with devotion
4. YAcE – beg
5. Bhavantam – you
6. EkAntam – one , only
7. Artham – for the sake of
8. avismRti: – remembering, not forgetting
9. Swa CharaNAravindha – your lotus feet
10. bhAvE – birth
11. Astha – die



12. Bhavat – your worship

13. PrasAda – loving kindness, grace

In this verse Kulasekara Azhwar bows his head in devotion to Lord KRshNa and begs him makes a sole request. He requests perumal that by the loving grace and kindness of Lord KRshNa he should not forget, or he should always remember the Lotus feet of perumal in all his births and deaths - janmas.

4. Sloka 4

nAham vandE tava caraNayOr dvandvam advandva hEtO:
kumbhIpAkam gurumapi harE nArakam nApanEtum |
ramyA-rAmA-mRudu-tanulatA nandanE nApi rantum
bhAvE bhAvE hRdaya-bhavEna bhAvayEyam bhavantam ||

नाहं वन्दे तव चरणयोर्द्वन्द्वमद्वन्द्वहेतोः

कुम्भीपाकं गुरुमपि हरे नारकं नापनेतुम् ।

रम्यारामामृदुतनुलतानन्दने नापि रन्तुं

भावे भावे हृदयभवने भावयेयं भवन्तम् ॥



Azhwar - Mukunda residing in the heart



1. NAham = Na – Not, aham - I
2. VandE – pray
3. Tava – your
4. CaraNam – feet
5. Dvam – two
6. HEtO – for the sake of
7. Guru – respectable, teacher
8. Narakam – hell
9. KumbhipAkam – That part of the hell where people are tortured
10. RamyA- beautiful
11. RAmA – lovely, charming women
12. amRutham – sweet nectar like food
13. tanu – minute little
14. latA – slender woman
15. AnandanEna – with joy
16. BhAve BhAve – birth after birth
17. HRdaya – heart
18. Bhavanam – home
19. BhAva – situation
20. Bhavantam – you

Here the Azhwar describes what he is not praying for at the feet of Lord Mukunda. Azhwar says he is not praying for the sake of escape from the samsaric (family) difficulties. He also not praying to escape from Kumbhipakam (a place in hell where people are tortured). He is surely not praying in the least to enjoy playing with beautiful slender women in Indra's garden. He is praying only for one thing and that is for the enjoyment of sweet nectar of Lord Mukunda residing in his heart birth after birth and in every birth.



5. Sloka 5

na AasthA dharmE na vasu-nicayE naiva kAmOpabhOgE
yat yat bhavyam bhavatu bhagavan pUrva-karmAnurUpam |
Etat prArthyam mama bahu matam janma-janmAntarEpi
tvat-pAdAmbhOruha-yuga-gatA niScalA bhaktirastu ||

नास्था धर्मे न वसुनिचये नैव कामोपभोगे

यद्यद्भव्यं भवतु भगवन्पूर्वकर्मानुरूपम् ।

एतत्प्रार्थ्यं मम बहुमतं जन्मजन्मान्तरेऽपि

त्वत्पादाम्भोरुहयुगगता निश्चला भक्तिरस्तु ॥



Shadguna Roopa Narayana

niScalA bhakti – unshakable bhakthi

1. Hey BhagavAn – Sriman Narayana with the six qualities Shad Guna Roopam – Gnanam knowledge), balam - strength Aishwaryam - wealth, veeryam - valor, Shakthi - power and Tejas – splendor
2. Mama – my, me
3. DharmE – the dharma as doing, yagna, and good deeds providing water, planting trees etc.
4. Asthna – have no liking
5. vasu nicayE – money, wealth
6. kAmOpabhOghE – sensual pleasures



7. Aastha na iva – do not have any liking at all
 8. pUrva karmAnurUpam – in accordance with my previous deeds
 9. Yadyat bhavyam – whatever should happen – let it happen (but)
 10. tvat-pAdAmbhOruha-yuga-gatA – The one that the impressions of you lotus feet Bhakthi – devotion
 11. janma janamAntharE api – birth after birth
 12. nishCalA – firm, undoubted
 13. asthu – should be present
 14. etat – ithi+ath – this only
 15. prArthyam – request, worthy of request
 16. mama bahumatam – my liking, I would like to
- Hey Bhagavan, I am not interested in good deeds (dharma karyam) as doing yagnas, helping other people etc. that is supposed to take me to heaven, I also do not have lust for wealth. I never ever have any involvement or liking for sensual pleasures. Let everything happen in accordance with my past deeds. I feel the only thing worthy of requesting you is to bless me with firm, unshaken faith in you in all my births that happens again and again. **“tvat-pAdAmbhOruha-yuga-gatA niScalA bhaktirastu”** can also be interpreted as I should reach your lotus feet and be there forever.

6. Sloka 6

divi vA bhuvI vA mamAstu vAsO
narakE vA narakAntaka! prakAmam |
avadhIrita-SAradAravindau
caraNau tE maraNE api cintayAmi ||



दिवि वा भुवि वा ममास्तु वासो

नरके वा नरकान्तक प्रकामम् ।

अवधीरितशारदारविन्दौ

चरणौ ते मरणेऽपि चिन्तयामि



Twat CaraNa aravindau sadA cintayAmi

1. NarakAntaka – one who ends life in hell
2. mama – for me
3. divi vA – either in heaven (Swarga lokam)
4. bhuvI vA – either on earth – bhoo lokam
5. narake vA – or in hell
6. prakAmam – in accordance with your wish
7. vAsa: - life
8. asthu – happen
9. avadhIrita-SAradAravindau – beauty of the lotus that blooms in the autumn season
10. CaraNam – feet
11. maraNe api – at the time of death when all my sense do not function also
12. CintayAmi – I should think



Oh Bhagavan, Let it be your decision whether I happen to live in heaven the place where we enjoy the fruits of our good deeds or hell the place where we experience the results of my bad deeds or on earth where one experiences the results of both good and bad deeds . I am not happy or sad over that choice made by you. All I request is that even at my death bed when all my senses including my sight and muscular actions cease to function please bless me to think of your feet that is as beautiful as the lotus that blooms in the autumn season.

Narakantaka – (as referred from vyakyanam by Kanchipuram P.B. Annangarachariar Swamy) can mean as the one who can prevent going to hell or the one who killed NarakAsura



NarakAsura being killed by Sriman Narayana who came on his Garuda with Satyabhama an incarnation of Bhooma Devi

NarakAsura was born during perumal's Varaha avataram when perumal pricked Bhoomi Devi with his boar. As he was born at an inauspicious time he had the qualities of an asura or a rakshasa. Living in his kingdom of Pragjyothisha he captivated the daughters of the devas, Gandharvas and many princesses with the intention of marrying them. NarakAsura also carried away Lord Varuna's umbrella, Mandhakini's cliff Ratha parvatham and Adhithi



Devi's earrings. He was also waiting for an opportunity to carry away Indra's Iravatham elephant. Indra out of fear came to Lord KRshNa requesting for help. Lord KRshNa summoned his Garuda and came along with his consort Satyabhama who is the incarnation of mother earth Bhooma Devi to the town of Pragjyothisha and his ministers and others in his army and eventually killed NarakAsura himself with his Chakrayudham or the Sudarshana Chakram. Lord KRshNa also released all the 10,100 women, took them to Dwaraka and married them.

7. Sloka 7

**kRshNa tvadiya pada-pankaja-panjarAntam
adyaiva mE viSatu mAnasa-rAja-hamsa: |
prANa-prayANa-samayE kapha-vAta-pittai:
kaNThAvarOdhana-vidhau smaraNam kutastE**
कृष्ण त्वदीयपदपङ्कजपञ्जरान्तम्
अद्यैव मे विशतु मानसराजहंसः ।
प्राणप्रयाणसमये कफवातपित्तैः
कण्ठावरोधनविधौ स्मरणं कुतस्ते



PrANa-prayANa-samayE - Hari smaraNam kutas tE



1. KRshNa – Oh KRshNa
2. Tvadya – thine
3. Pada – feet
4. Pankaja – lotus
5. panjarAnta – within the cage
6. adyaiva – this very moment
7. Me – my
8. visatu – enter
9. MAnasa RAja Hamsa – mind that is as an elegant swan
- 10.PrANa PrayANa samayE – at time of death
- 11.kapa – phlegm
- 12.vAta - wind
- 13.pitta: - bile
14. kaNThAvarOdhana-vidhau – when the throat – when throat is blocked, and swallowing is difficult
- 15.smaraNam – thought
- 16.kutastE - from where will it come

Here Kulasekara Azhwar prays to Lord Narayana saying that during my last days when I am in my death bed when phlegm, wind and bile are blocking my throat how will I ever remember you. Hence let my mind that is like an elegant swan enter the cage of your lotus feet right now, please grant me moksham.

This sloka explains our helplessness as very ordinary humans.

The above sloka is very similar to Periyazhwar Thirumozhi 4.10.1

tuppuḍaiyārai aḍaivadellām |
śōr viḍattu ttuṇai āvar enrē ||
oppilēn āgilum nin aḍaindēn |



ānaikku nī aru| śeydamaiyāl ||
eyppennai vandu naliyumbōdu |
aṅgēdum nān unnai ninaikka māṭṭēn ||
appōdaikkippōdē śollivaittēn |
araṅgattaravaṇai ppalliyānē ||

துப்புடையாரை அடைவதெல்லாம் |

சோர்விடத்துத் துணையாவர் என்றே ||

ஒப்பிலேன் ஆகிலும் நின் அடைந்தேன் |

ஆனைக்கு நீ அருள் செய்தமையால் ||

எய்ப்பென்னை வந்து நலியும்போது |

அங்காதும் நான் உன்னை நினைக்க மாட்டேன் ||

அப்போதைக்கு இப்போதே சொல்லிவைத்தேன் |

அரங்கத்தரவணைப் பள்ளியானே ||

Where in Periyazhwar prays to Lord Ranganatha, that when old age and poor health takes over me I will not be able to remember you. Therefore, I surrender to you right now, please grant me moksha when I am destined have to leave this earth.

8. Sloka 8

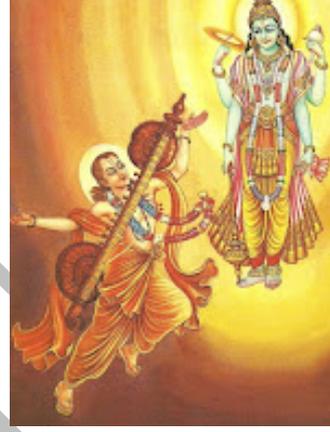
cintayAmi harim Eva santatam
mandamanda hasitAnAmbujam |
nanda-gOpa-tanayam parAt param
nAradAdi-muni-brunda-vanditam ||



चिन्तयामि हरिमेव सन्ततं
मन्दमन्दहसिताननाम्बुजम् ।
नन्दगोपतनयं परात्परं
नारदादिमुनिवृन्दवन्दितम् ॥



**Manda Manda Hasitham
Nandagopa Tanayam Paratparam**



Naradadi muni Vandita

1. cintayAmi – think
2. Harim – Lord Narayana – destroyer of sins
3. Santatam – eternal
4. manda - gentle
5. hasitam – smile
6. anana – face
7. ambujam – lotus
8. NanadagOpa tanayam – son of Nanadagopa – Lord KRshNa
9. ParAt param – superior to the best
10. NAradAdi muni – sage Narada
11. brunda – many, Numerous
12. vanditam – worshipped



In this verse Kulasekara Azhwar describes his devotion and prayers only to the eternal Lord Narayana referred to as Hari – the destroyer of sins. He who has a gentle smile on his face as a lotus just blooming lotus that will make even the person drowned in sorrow smile. KRshNa the son of Nandagopa is the most superior of the superiors and is worshipped by sage Narada and many other Sages.

9. Sloka 9

kara-caraNa-sarOjE kAntiman-nEtra-mInE

Srama-mushi bhuja-vlci-vyAkulE agAdha-mArgE |

hari-sarasi vigAhyAplya tEjO-jalaugham

bhava-maru-parikhinna: khEdamadya tyajAmi ||

करचरणसरोजे कान्तिमन्नेत्रमीने

श्रममुषि भुजवीचिव्याकुलेऽगाधमार्गे ।

हरिसरसि विगाहयापीय तेजोजलौघं

भवमरुपरिखिन्नः खेदमद्य त्यजामि ॥



Sojourn of life is like a desert and Lord Narayana is like a cool pond in the desert



Lord Narayana with lotus like hands and feet and fish like eyes is like a cool pond in the desert

1. Kara – hand
2. caraNa – feet
3. sarOja – Lotus
4. kAntiman – full of radiance, effulgence, splendor
5. nethra – eyes
6. Srama mushi – that which answers questions
7. bhujā – shoulders
8. vichi – wave
9. vyAkula – filled with
10. agAdha – deep
11. mArgE – wave, pathway
12. Hari - Vishnu. Charming
13. Sarasi – pond, pool
14. vigAhya – having a deep bath
15. TEjas – splendor
16. jalaugham – pond of water
17. Bhava – worldly life
18. Maru – desert



- 19.parikinna – exhausted, tired
- 20.klesam – hardship, burdensomeness
- 21.adya – today
- 22.tyajAmi – I give up, abandon

In this verse Kulasekara Azhwar compares the difficult path of the worldly life to a sojourn in a vast desert. One is exhausted and tired and is ready to give it up due to the hardship and burdensomeness that one has to face. At this point when we see Hari or Vishnu it is like seeing a vast pond in the middle of the desert. When we enjoy Hari Bhakthi it is like having a deep bath in the coolest pond. The poet compares Lord Narayana to the cool pond and his broad shoulders to the waves and imagines the depth of Bhagavat vishayam. The hands and legs of the charming Lord Vishnu are compared to the lotus in the pond and his effulgent eyes full of splendor that answers all our questions (agnana nashakam mayam Devam) is compared to the fish in the pond.

10. Sloka 10

sarasija-nayanE sa-Sankha-cakrE
mura-bhidi mA viramasva citta rantum |
sukha-taram aparam na jAtu jAnE
hari-caraNa-smaraNAmrutEna tulyam ||

सरसिजनयने सशङ्खचक्रे

मुरभिदि मा विरमस्व चित्त रन्तुम् ।

सुखतरमपरं न जातु जाने

हरिचरणस्मरणामृतेन तुल्यम् ॥



Always think of the Lotus Feet of Sri Krishna and you will find no difficulties in executing the tasks allotted to you by Krishna.



Lotus feet of the lord is like Amrutham (Nectar)

KRshNa killing Murasura

Oh Mind always reminisce the lord as Shanka Chakra Gadha Pani

1. sarasija NayaneE–lotus like eyes
2. Sa - Sankha – cakrE – one who is always with the sankha – conch and chakra – discuss
3. mura bhidi – KRshNa who killed the demon Murasura
4. ma Virama – do not stop thinking even for a moment
5. sva Citta – my beautiful mind
6. rantum – To enjoy
7. sukha - joy, happiness
8. taram – shining
9. aparam – besides, none other
10. na jAtu JAnE – I do not know at all
11. Hari- Vishnu
12. caraNa – feet
13. smaraNa - reminiscence
14. tulyam - equal to

Kulasekara Azhwar in this stanza emphasizes that, thinking of the lotus feet of Sriman Narayana is like the best nectar. He also says he does not know of anything that can equal that joy. Therefore, he tells the mind to stop wavering and to reminisce always without interruption even for a moment the roopam



of the Sriman Narayana who killed Murasura and always has the Shankam and Chakram in his hands.

11. Sloka 11

mAbhi: manda-manO vicintya bahudhA yAml: ciram yAtanA:

nAml na: prabhavanti pApa-ripava: svAml nanu Sri-dhara: |

Alasyam vyapanIya bhakti-sulabham dhyAyasva nArAyaNam

lOkasya vyasanApanOdana-karO dAsasya kim na kshama: ||

माभीर्मन्दमनो विचिन्त्य बहुधा यामीश्चिरं यातनाः

नामी नः प्रभवन्ति पापरिपवः स्वामी ननु श्रीधरः ।

आलस्यं व्यपनीय भक्तिसुलभं ध्यायस्व नारायणं

लोकस्य व्यसनापनोदनकरो दासस्य किं न क्षमः ॥



Punishment for our sins

**Incessant prayer to
Sriman Narayana**

**Most compassionate to his bhaktas
Will cleanse our sins and take us into
his fold**

1. manda-manO - Foolish mind
2. vicintya – to be thought of
3. bahudhA - in many ways



4. yami: that which belongs to Yama
5. ciram – For a long time
6. yAtanA – the punishments
7. nAmi na: prabhavanti – not presiding
8. pApa – ripavan – our sins and enemies
9. na avAmi our master
10. Sridhara – Lord Vishnu, Srīman Narayana
11. Alasyam – idle, lazy
12. vyapanlya - having lost
13. bhakti-sulabham - easy prayers
14. dhyAyasva – you meditate on
15. NArAyaNam – Lord Narayana
16. lOkasya – in this world
17. vyasana apa nOdana – One who removes hardship
18. karo – do
19. dAsasya – I am his slave/ servant
20. kim na kshama:– Will he not pardon

In this slokam Kulasekara Azhwar appeals his mind, Oh mind, please do not worry and fear being sent to hell due to our misdeeds on earth. The sins cannot prevent Srīman Narayana our Sridharan reaching us. But we should worship him incessantly without any interruption. Do not worry thinking he is not reachable even to the very learned yogis, “how can I reach him”. Srīman Narayana is very compassionate to his bhaktas. Will he not remove all our sins and take us into his fold if we surrender to him as his servant?



12. Sloka 12

bhava-jaladhi-gatAnAm dvandva-vAtAhatAnAm

suta-duhitru-kaLatra-trANa bhArArditAnAm |

vishama-vishaya-tOyE majjatAm aplavAnAm

bhavatu SaraNam EkO vishNu-pOtO narANAm ||

भवजलधिगतानां द्वन्द्ववाताहतानां

सुतदुहितृकलत्राणभारार्दितानाम् ।

विषमविषयतोये मज्जतामप्लवानां

भवतु शरणमेको विष्णुपोतो नराणाम् ॥



Humans drowned
-worldly affairs

Humans struggling
- ocean of life

Sriman Narayana is the only boat to reach
the shores

1. bhava-jaladhi-gatAnAm – people who are entrapped in worldly existence
2. dvandva-vAtA ahatAnAm – people who are hurt by the heavy wind or cyclone
3. suta- children
4. duhitru- daughter
5. kaLatra- wife
6. taANna - protecting
7. bhAra - burden
8. arditAnAm – afflicted



9. vishama – rude, bad, wicked
- 10.thOya – water
- 11.majjatAm - one who has drowned
- 12.aplavAnAm – without a boat
- 13.narANAm – humans, mankind
- 14.Vishnu – Lord Sriman Narayana
- 15.pOta – ship
- 16.ekO – only
- 17.SaraNam – support, protection
- 18.bhavatu – may it be so

In this verse Kulasekara Azhwar describes the human beings and their nature. He says that people are afflicted in the burden of taking care of their wives, children and daughter and drowned in the bad ocean of deriving the small pleasures of life. For us humans Sriman Narayana is the only boat to reach the shores.

This can be equated to Andal Naachiar's saying in NAchiAr Thirumozhi 5.4 as "Thunba kadal puuku vaikunthan enbathor thoni pera thuzhalginren"

NAchiAr Thirumozhi 5.4

enburugi inavEl nedum kaNgal imai porundhA pala nALum
thunbak kadal pukku vaigundhan enbadhOr thONi peRADhu uzhalginREN
anbudaiyAraip pirivuRu nOy adhu nlyum aRidhi kuyilE!
pon purai mEnik karuLak kodiyaip puNNiyanai varak kUvAy

என்புகி இனவேல் நெடுங்கண்கள் இமை பொருந்தா பல நாளும்

துன்பக் கடல் புக்கு வைகுந்தன் என்பதோர் தோணி பெறாது உழல்கின்றேன்



அன்புடையாரைப் பிரிவுறு நோய் அது நீயும் அறிதி குயிலே!

பொன்புரை மேனிக் கருளக் கொடியுடைப் புண்ணியனை வரக் கூவாய்

13. Sloka 13

bhava-jaladhim agAdham dustaram nistarEyam

kathamahamiti cEtO mA sma gA: kAtaratvam |

sarasija-dRuSi dEvE tAvakI bhaktirEkA

naraka-bhidi nishaNNA tArayishyati avaSyam ||

भवजलधिमगाधं दुस्तरं निस्तरेयं

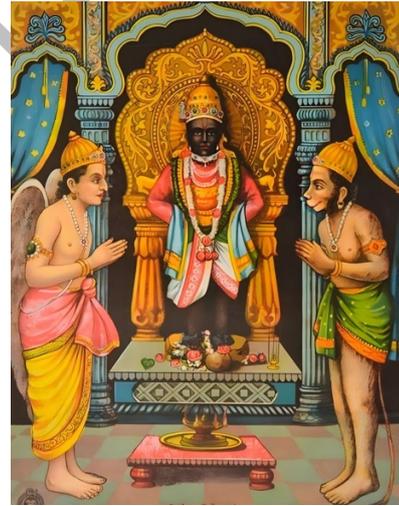
कथमहमिति चेतो मा स्म गाः कातरत्वम् ।

सरसिजदृशि देवे तावकी भक्तिरेका

नरकभिदि निषण्णा तारयिष्यति अवश्यम् ॥



NarakAsura Vadham



Our unilateral Bhakthi to the lotus eyed Sriman Narayana Who killed NarakAsura will protect us

1. bhava jaladhim – Cycle of worldly existence, circuit of mundane existence
2. agAdham – deep
3. dustaram – unsurmountable, difficult to be passed or overcome by one's own effort
4. aham – I
5. katham – how will



6. nistarEyam – cross
7. Ithi – it is
8. KAtaratvam – Cowardice, fear
9. Ma smagA: – Do not be afraid, fear not
10. naraka – bhidi – One who killed the demon NarakAsura
11. sarasija-dRuSi – he- the who ha lotus like eyes
12. Deve – Lord Narayana
13. nishaNNa – rested
14. TAvakI – Thy. Thine
15. bhakti eka – devotion only
16. avaSyam - necessary, essential
- 17.tArayishyati – surpass, get through

Herein Azhwar says "Oh mind do not be a coward and be afraid as to how I will cross the unsurmountable deep ocean of the cycle of worldly existence". Be rest assured your unilateral devotion to lotus eyed Lord Narayana who killed the demon NarakAsura will tide you through the deep waters of the samsara sagaram.

14. Sloka 14

**tRshNA-tOyE madana-pavana uddhUta-mOha Urmi-mAlE
dArAvartE tanaya-sahaja-grAha-sanghAkulE ca |**

samsArAkhyE mahati jaladhau majjatAm na: tri-dhAman !

pAdAmbhOjE varada bhavatO bhakti-nAvam prayaccha ||

तृष्णातोये मदनपवनोद्धूतमहोर्मिमाले

दारावर्ते तनयसहजग्राहसङ्घाकुले च ।



संसाराख्ये महति जलधौ मज्जतां नस्त्रिधामन्

पादाम्भोजे वरद भवतो भक्तिनावं प्रयच्छ ॥



Man drowning the ocean
of samsara with the
family attachments

Lord Narayana blessing with the boat of BHAKTHI to tide
over the difficulties of samsara sagara

1. tRshNA tOyE – The desire that is like water
2. madana pavanoddhuta-mOhOrmi-mAlE – garland of infatuation created by the beautiful wind
3. dArAvartE – attachment to the wife
4. Tanaya- sahaja-grAha-sanghAkulE cha –relationship of members of the family, as siblings, children, wife and others similar to a bask (group) of crocodiles
5. SaamsArAkhye – in the name of worldly existence
6. mahati – big, great
7. jaladhau – ocean
8. majjatAm na – people as us who are drowned
9. bhavata – your
- 10.PAda ab bhOjE – Lotus feet
- 11.bhakti-nAvam – the boat of Bhakthi
- 12.prayaccha – Bless with
- 13.tri-dhAman – one who is present in three place
- 14.Varada – Please come Lord Varadaraja



In this verse Azhwar compares life (worldly existence) to an ocean. The ocean has abundance of water, waves that swirl with the wind and bask of crocodiles and other sea animals. The abundance of water is compared to human desire. Wife, children, siblings, and other members of the family are equated to bask of crocodiles who have the capability to distract us by their attachment. He prays to Lord Narayana who resides with his lotus feet in three abodes to come and bless the people drowned in the illusion of attachment in the name of worldly existence, with the boat of bhakthi to cross the big ocean of samsara and get released from the bondage.

15. Sloka 15

mAdrAksham kshINa-puNyAn kshaNamapi bhavatO bhakti-hInAn padAbjE
mASrausham SrAvya-bandham tava caritam-apAsya anyat-AkhyAna-jAtam |
mAsmArsham mAdhava tvAm api bhuvana-patE cEtasA apahnuvAnAn
mAbhUvam tvat-saparyA-vyatikara-rahitO janma-janmAntarEpi | |

माद्राक्षं क्षीणपुण्यान् क्षणमपि भवतो भक्तिहीनान् पदाब्जे
माश्रौषं श्राव्यबन्धं तव चरितमपास्यान्यदाख्यानजातम् ।
मास्मार्षं माधव त्वामपि भुवनपते चेतसापहनुवानान्
माभूवं त्वत्सपर्याव्यतिकररहितो जन्मजन्मान्तरेऽपि ॥



Azhwar Will NOT see, hear and only reside where Lord Narayana is not being worshipped

1. mAdrAksham – I will not see
2. KshINa PuNyAn – one who has lost devotion
3. KshaNam api – every moment (always)
4. Bhavata: - you
5. Bhakti hInAn – devoid of Bhakthi
6. PadAbjE– lotus feet
7. mASrausha– I will not hear
8. SrAvya bandham – worthy of listening
9. tava caritam – your story
- 10.apAsya – discarded
- 11.anyat – another
- 12.AkhyAna jAtam – scriptures
- 13.MASmArsham – I will not think
- 14.Hey MADhava – Oh Lord
- 15.tvAm – your
- 16.bhuvana-patE – father of the earth
- 17.CEtasE – heart, consciousness
- 18.ApahnuvAnAn – one who denies
- 19.MA bhUvam – I will not reside there



20.tvat-saparyA-vyatikara-rahito - where you are not worshipped

21.janma-janmAntarE api – birth after birth

The importance of remembering and serving Narayana is described in this verse. Kulasekara Azhwar says he will not even have a glimpse of people who are not devoted to the lotus feet of the supreme Lord Narayana; He will not listen to holy scriptures of Lord Narayanan as the “Thiruvaimozhi” and Divya Prabandham. I will not also think of the atheists who deny the very presence of the “Father of the earth” Lord Narayanan, and I will also not reside where you are not worshiped in any of my birth after birth. . In effect he prays to the Lord to bless him to concentrate, see, hear and only reside where Lord Narayana is being enjoyed in all of his births.

16.Sloka 16

jihvE klrtaya kESavam mura-ripum cEtO bhaja Sri-dharam

pANi-dvandva samarcayAcyuta-kathA: SrOtra-dvaya tvam SruNu |

kRshNam lOkaya lOcana-dvaya harE: gaccha anghri-yugmAlayam

jighra ghrANa mukunda-pAda-tulasIm mUrdhan nama adhOkshajam ||

जिह्वे कीर्तय केशवम् मुररिपुं चेतो भज श्रीधरम् पा

णिद्वन्द्व समर्चयाच्युतकथाः श्रोत्रद्वय त्वं शृणु ।

कृष्णं लोकय लोचनद्वय हरेः गच्छान्घ्रियुग्मालयं

जिघ्र घ्राण मुकुन्दपादतुलसीं मूर्धन् नम अधोक्षजम् ॥



Praying to Lord Narayana (the one who killed the demon Muran) with all the senses

1. JihvE – Oh tongue
2. klrthaya – pray
3. KESavam – Name of KRshNa (One who has long beautiful hair)
4. CetO - soul
5. mura-ripum- Lord KRshNa who killed the demon Murasuran
6. Bhaja- revere
7. Srl dharam – Lord the supreme
8. PANi-dvandva – two hands
9. samarchaya – worship
10. stotra-dvaya – two ears
11. Achyuta katha – Story of perumal who never lets you down
12. tvam SruNu – you listen
13. IOchana-dvaya – two eyes
14. KRshNam – KRshNa
15. IOkaya – prostrate
16. Gaccha - go
17. Anghri-yugama – two legs
18. Alayam – temple



19.GhrANa – nose

20.Jighra – enjoy the fragrance

21.Mukunda pAda tulasIm – Thulasi leaves that have been offered at the feet of Lord KRshNa

22.mUrdhan – head

23.Nama - prostrate

24.adhOkshajam – Perumal

This verse describes how all the senses and parts of the body given the lord should be used in his worship. The tongue should be used to sing the praise of KRshNa, the soul should chant name of Krishan who killed the demon Muran. The two hands should be folded in expressing respect to perumal. The two ears should listen to the stories in praise of Achyuta – the one who will never let you down. The eyes and legs must go to the temple and see the archavathara form of the lord – Ranganatha. The nose should enjoy the fragrance of the thulasi leaves that has been offered at the feet of the lord and the head must always prostrate only to Bhagwan.

Kesavan has three meanings (vyakyanam by Kanchipuram P.B.

Annangarachariar Swamy)

1. One who killed – Kesi
2. Lord of the Brahma and Rudras
3. One who has beautiful long curly hair

Kesi was an asura who was deployed by Kamsa to kill KRshNa in the form a horse. All the Yadhavas were scared at the sight of Kesi. KRshNa made his hands wide and opened the mouth and pulled out the teeth and slit the animal into two parts thus killing the asura Kesi.



17. Sloka 17

hE IOkA: SRNuta prasUti-maraNa-vyAdhE: cikitsAm imAm
yOgajn~A: samudAharanti munayO yAm yAjn~avalkyAdaya: |
antarjyOti: amEyam Ekam amRtam kRshNAkhyam AplyatAm
tat pltam paramaushadam vitanutE nirvANam Atyantikam ||

हे लोकाः शृणुत प्रसूतिमरणव्याधेः चिकित्सामिमाम्

योगज्ञाः समुदाहरन्ति मुनयो यां याज्ञवल्क्यादयः ।

अन्तर्ज्योतिः अमेयम् एकम् अमृतं कृष्णाख्यम् आपीयताम्

तत् पीतं परमौषधं वितनुते निर्वाणम् आत्यन्तिकम् ॥



Only medicine for liberation form the cycle of rebirth and attainment of moksha is singing the praise of KRshNa

1. hE! IOkA - Oh people
2. sruNutha – hear
3. prasUtii-maraNa-vyAdE – for the disease of birth and death
4. CikitsAm imAm – only treatment, therapy, solution
5. yOgajn~A – one who knows the yogas
6. samudAharanti – declare, pronounce
7. munayO – the sages
8. yAjn~avalkyAdaya – sage yAjn~avalkyAdaya
9. antarjyOti – Inner brightness
10. amEyam – immeasurable



11. Ekam amRtam – only nectar
12. kRshNAkhyam – the name of KRshNa
13. aplyatAm – Drinking the nectar
14. tat pltam paramaushadham – Drinking is the best medicine
15. vitanutE - creates
16. nirvANam – liberation
17. Atyantikam - eternal

This sloka is addressed to the people of the world who are seeking cure from the samsaric cycle of rebirth. Oh, people of the world, the great sages as YAjn~avalkyAdaya and others have pronounced a treatment for liberation from the cycle of rebirth and death and attainment of Mukthi or moksha. Praying in the name of Lord KRshNa and enjoying the immeasurable inner brightness is the only medicine prescribed by the yogis.

18. Sloka 18

**hE martyA: paramam hitam SruNuta vO vakshyAmi sankshEpata:
samsArArNavam Apad-Urmi bahuLam samyak praviSya sthitA: |
nAnAjn~anam apAsya cEtasi namO nArAyaNaya iti amum
mantram sa-praNavam praNAma-sahitam prAvartayadhvam muhu: ||**

हे मर्त्याः परमं हितं शृणुत वो वक्ष्यामि संक्षेपतः

संसारार्णवम् आपद्भिर्बहुलं सम्यक् प्रविश्य स्थिताः ।

नानाज्ञानम् अपास्य चेतसि नमो नारायणाय इति अमुम्

मन्त्रं सप्रणवं प्रणामसहितं प्रावर्तयध्वं मुहुः ॥



ASHTAKSHARAM "OHM NAMO NARAYANAYA NAMAHA"

1. He! martyA – Oh men
2. paramam hitam – really good
3. sruNutha - hear
4. vakshyAmi – I will tell
5. sankshEpata: – in a nutshell
6. samsArarNavam – Ocean of samsara (family bondage)
7. Apad - dangerous
8. Urmi- waves
9. bahuLam – many, big, largely
10. samyak praviSyA sthitA: – exactly engrossed by
11. NAnAjnanam - ignorance
12. ApAsya – driven away
13. cEtasi – in the mind
14. namO nArAyaNaya iti amum mantram – the Narayana mantra
15. sa-praNavam – and the Ohmkara mantra
16. praNAma-sahitam – with obeisance
17. prAvartayadhvam - reciting



18.muhu: - often

Kulasekara Azhwar addresses this verse to the men world who are engrossed deeply in the ocean of family ties and husband, wife, children, wealth and day to day affairs. Azhwar says the crisp solution for emancipating such people from the worldly ties is reciting the **ASHTAKSHARAM "OHM NAMO NARAYANAYA NAMAHA"** with obeisance often and make it a vow.

19. Sloka 19

pRthvI rENu: aNu: payAmsi kaNika: phalgusphulinga: anala:
tEjO ni:Svasanam marut tanu-taram randhram su-sUkshmam nabha: |
kshudrA rudra-pitAmaha-prabhRtaya: kITA: samastA: surA:
dRshTE yatra sa tAvakO vijayatE bhUmA avadhUtAvadhi: ||
पृथ्वी रेणुः अणुः पयांसि कणिकाः फल्गुस्फुलिङ्गः अनलः
तेजो निःश्वसनं मरुत् तनुतरं रन्ध्रं सुसूक्ष्मं नभः ।
क्षुद्रा रुद्रपितामहप्रभृतयः कीटाः समस्ताः सुराः
दृष्टे यत्र स तावको विजयते भूमा अवधूतावधिः ॥



Supremacy of Narayana



- 24.pRthvI - world
- 25.reNu – dust, particles
- 26.aNu: – atom minute
- 27.payAmsi – filled with water, water borne
- 28.phalguh KaNikA: – small particle, tiny drop
- 29.sphulinga – spark of fire
- 30.laghu – tiny, small
- 31.tEjO – aura, radiance, brilliance
- 32.ni:Svasanam - breathing out, sighing
- 33.marut – air, wind
- 34.tanu-taram – feeble, slender
- 35.randhram - hole
- 36.Su-sukshma – very delicate
- 37.nabha: – clouds, sky
- 38.kshudrA kinah – insects and worms
- 39.Rudra-pitAmaha-prabhRtaya – Shiva and Brahma
- 40.samastA surA: – all the devas
- 41.dRshTE – see
- 42.yatra sa tAvakO – just like the shining star
- 43.vijayatE – superior
- 44.BhOma – greatness
- 45.avadhUtAvadhi: – immeasurable

The supremacy of Lord Narayana is depicted in this verse by Kulasekara Azhwar. Azhwar describes that the world becomes an atom, the ocean becomes a tiny drop, air and wind are like small movements of breathing in and out, the sky becomes a small hole and Shiva and Brahma are insignificant,



and all the Devas are seen as small insects in the presence of Lord Vishnu – Narayana.

20. Sloka 20

baddhEna anjalinA natEna SirasA gAtrai: sarOmOdgamai:
kaNThEna svara-gadgadEna nayanE udglrNa bAshpAmbunaA |
nityam tvat-caraNAravindayugaLa dhyAnAmRtAsvAdinAm
asmAkam sarasIruhAksha satatam sampadyatAm jIvitam ||

बद्धेन अञ्जलिना नतेन शिरसा गात्रैः सरोमोद्गमैः

कण्ठेन स्वरगद्गदेन नयने उद्गीर्णबाष्पाम्बुना ।

नित्यं त्वच्चरणारविन्दयुगलध्यानामृतास्वादिनाम्

अस्माकं सरसीरुहाक्ष सततं सम्पद्यतां जीवितम्



Kulasekara Azhwar

1. baddha - bound
2. Ena anjalinA – reverence, salutation, reverence
3. natEna SirasA – paying obeisance with head down
4. gAtrai: – body
5. sarOmOdgamai – goose bumps
6. kaNThEna – neck



7. svara- gadgadAna – stuttering sound
8. nayana udgIrNa bAshpAmbunA – eyes filled with tears
9. nityam tvat-caraNAravindayugaLa dhyAnAmRtAsvAdinAm – the experience of thinking of your lotus feet
- 10.AamAkam – for us
- 11.SarasIruhAksha – lotus eyed
- 12.satatam – always
- 13.sampadyatAm – become full or complete
- 14.jIvItam - life

Kulasekara Azhwar in this verse prays to Lord Ranganatha to give us the blessing of praying to the lord with bowed down head, hands folded and goose bumps on the body. Azhwar also prays to Lord Ranganatha to bless us with the thought of the lord with lotus feet and lotus like eyes, with eyes filled with tears, and stuttering sound of the throat throughout our lives.

21. Sloka 21

hE gOpAlaka ! hE kRupA-jala-nidhE ! hE sindhu-kanyA-patE !
hE kamsAntaka ! hE gajEndra-karuNA-pArINa ! hE mAdhava ! |
hE rAmAnuja ! hE jagat-traya-gurO ! hE puNDarIkAksha! mAm
hE gOpl-jana-nAtha ! pAlaya param jAnAmi na tvAm vinA ||

हे गोपालक हे कृपाजलनिधे हे सिन्धुकन्यापते
हे कंसान्तक हे गजेन्द्रकरुणापारीण हे माधव ।
हे रामानुज हे जगत्त्रयगुरो हे पुण्डरीकाक्ष मां
हे गोपीजननाथ पालय परं जानामी न त्वां विना ॥



1. GOpAla – One who protects, cow herd, king
2. krupA-jalanidHe – Ocean of compassion
3. sindhu-kanyA-patE – Husband (pathi) of the daughter of the ocean of milk (Ksheerabdhi) – Lakshmi
4. KamsAntaka – One who killed Kamsa
5. GajEndra-karuNA-pArina – One who was compassionate towards Gajendra and protected him
6. MAdhava – KRshNa
7. RAmanuja - Younger brother of BalaRama
8. Jagat-traya-gurO – Head of the three worlds
9. PuNdarikAksha – Lotus eyed Lord
10. GOpijana-nAtha – Lord of the cowherds (Gopi's)
11. PALaya – protect
12. Am – me



13.param – other than

14.jAnAmi – I do not know

15.aa tvam vinA - none other than you

In this verse Azhwar expresses to Lord Ranganatha that he does not know anybody other than the Lord himself as the protector. He then describes the names of the Lord as Gopala – the protector of the cowherds the Gopas and Gopis as the Govardhan Giridhari, Ocean of compassion, Maha Lakshmi's pathi – husband, One who killed Kamsa, One who gave moksha to Gajendra, One who was born after Balarama, King of the three worlds (three lokas Sathya Loka, Bhu Loka and Pathala Loka), One whose eyes are like the lotus and, Lord of the cow herds

22. Sloka 22

bhaktApAya bhujanga-gAruDa-maNi: trailOkya-rakshA-maNi:

gOpI-IOcana-cAtakAmbuda-maNi: saundarya-mudrA-maNi: |

ya: kAntA-maNi rukmiNI-ghana-kuca-dvandvaika-bhUshA-maNi:

SrEyO dEva-SikhA-maNi: diSatu nO gOpAla-cUDA-maNi: ||

भक्तापायभुजङ्गगारुडमणिस्त्रैलोक्यरक्षामणिः

गोपीलोचनचातकाम्बुदमणिः सौन्दर्यमुद्रामणिः ।

यः कान्तामणिरुक्मिणीघनकुचद्वन्द्वैकभूषामणिः

श्रेयो देवशिखामणिर्दिशतु नो गोपालचूडामणिः ॥



Sriman Narayana Coming on the swift Garuda to protect his devotees

1. bhaktApAya bhujanga-gAruda-maNi – The Jewel who comes on the Garuda to protect his devotees afflicted with the difficulties that seems like the serpents
2. trailOkya-rakshA-maNi – Jewel who is the protector the three worlds
3. GOpi-Ichana-chatakAmbuda-maNi – Jewel as the rainy clouds of the skylark or Chatak bird like the fluid in the eyes of the cowherd
4. saundarya-mudra-maNi – Jewel the sign of beauty
5. ya:- whoever
6. kAntA-maNi - Rukmini-ghana-kucha-dvandvaika-bhusha-mani – Jewel in between the breasts of Rukmini Thayar
7. Sa: – That Lord KRshNa
8. na: – Us
9. Prosperity
10. dEva-SikhA-maNi – Jewel of paramount of the Devas
11. gOpAla-cUDA-maNi: – King of the cowherds

Kulasekara Azhwar in this verse describes KRshNa in many ways. One who comes on Garuda to the rescue of the devotees whose difficulties are like the serpent, who is the protector of the three worlds, whose appearance makes the cowherd women happy like the rain filled clouds make the CATakA bird (Skylark)



happy. He further says let Lord KRshNa who is as a beautiful sapphire stone lying down between the breasts of Rukmini Devi and is the paramount jewel of the Devas and king of the innocent cowherds men protect us all.

23. Sloka 23

Satruc-chEdaika-mantram sakalam-upanishad-vAkhya-sampUjya-mantram |
samsArOttAra-mantram samupacita-tamas-sangha-niryANa-mantram |
sarvaiSvaryaika-mantram vysana-bhujaga-sandashTa-santrANa-mantram
jihvE Sri-kRshNa-mantram japa japa satatam janma-sAphalya-mantram ||

शत्रुच्छेदैकमन्त्रं सकलमुपनिषद्वाक्यसम्पूज्यमन्त्रं

संसारोत्तरमन्त्रं समुपचिततमस्सङ्घनिर्याणमन्त्रम् ।

सर्वैश्वर्यैकमन्त्रं व्यसनभुजगसन्दष्टसन्त्राणमन्त्रं

जिह्वे श्रीकृष्णमन्त्रं जप जप सततं जन्मसाफल्यमन्त्रम् ॥



KRshNa Nama Sankeerthana Japam

1. Satruc-chEdaika-mantram – Only mantra to destroy the enemies
2. sakalam-upanishad-vAkhya-sampUjya-mantram – The mantra that has been described as the most sacred in the Upanishads



3. samsArOttAra-mantram – The mantra that removes the attachment to ocean of samsara – family bondage
4. samucita-tamas sangha-niryANa-mantram – The mantra that removes ignorance
5. sarvaiSvaryaika-mantram – The mantra that gives all kinds of wealth
6. vysana-bhujaga-sandashTa-santrANa-mantram – The mantra that cures the worldly difficulties that pose as a serpent
7. jihvE – Oh tongue
8. Satatam – Always
9. Sri-kRshNa-mantram – The name of Sri KRshNa
10. Japa japa – Keep reciting
11. janma-sAphalya-mantram - The mantra that gives the fruit of this life

Kulasekara Azhwar in this verse explains the greatness of Sri KRshNa Mantram and says the tongue should always recite it. He further says that KRshNa Mantram is the only Mantram that destroys the enemies and is described as the most sacred in the Upanishads. KRshNa Mantram removes ignorance, gives all kinds of wealth and cures worldly difficulties and gives the fruit of life.

24. Sloka 24

**vyAmOha-praSamaushadham muni-manO-vRtti-pravRtityaushadham
daityEndrArti-karaushadham tri-jagatAm sanjlvanaikaushadham |
bhaktAtyanta-hitaushadham bhava-bhaya-pradhvamsanaikaushadham
SrEya: prApti-karaushadham piba manaS Sri-kRshNa-divyaushadham ||**

**व्यामोहप्रशमौषधं मुनिमनोवृत्तिप्रवृत्त्यौषधं
दैत्येन्द्रार्तिकरौषधं त्रिजगतां सञ्जीवनैकौषधं ।
भक्तात्यन्तहितौषधं भवभयप्रध्वंसनैकौषधं**



श्रेयः प्राप्तिकरौषधं पिब मनः श्रीकृष्णदिव्यौषधं ॥



Sri-kRshNa-divyaushadham

1. vyAmOha-praSamaushadham – medicine that cures the thought of chasing worldly Pleasures
2. muni-manO-vRtti-pravRt– medicine that makes the sages love reciting the name of Lord KRshNa
3. daityEndrArti-karaushadham – medicine that gives endless trouble to the asuras as Kalanemi
4. tri-jagatAm sanjIvanaikaushadham – Cures the difficulties of the devotees in the three worlds
5. bhaktAtyanta-hitaudham – medicine that is beneficial to the devotees
6. bhava-bhaya-pradhvamsanaikaushadham – medicine that removes the fear of worldly existence
7. SrEya: prApti-karaushadham – medicine that gives prosperity to the devotees
8. piba manaS Sri-kRshNa-divyaushadham - Oh mind drink the name of Lord Sri KRshNa

Lord KRshNa is said to be the doctor and medicine in this verse as

“MaruththuvanAi ninra Manivanna”. He is the one who cures the thought of chasing worldly pleasures, makes the sages love reciting the name of Lord KRshNa, gives endless trouble to the asuras as Kalanemi, removes the fear of worldly existence and gives prosperity to the devotees. Kulsekar Azhwar in this



verse commands the mind to keep drinking the name of Lord KRshNa and derive the benefits of his grace and be rid of all troubles in life.

25.Sloka 25

AmnAyAbhyasanAni araNya-ruditam vEda-vratAny anv-aham
mEdaS-chEda-phalAni pUrta-vidhaya: sarvE hutam bhasmani |
tIrthAnAm avagAhanAni ca gaja-snAnam vinA yat-pada-
dvandvAmbhOruha-samsmRtI: vijayatE dEvas sa nArAyaNa: ||

आम्नायाभ्यसनानि अरण्यरुदितं वेदव्रतान्यन्वहं

मेदश्छेदफलानि पूर्तविधयः सर्वे हुतं भस्मनि ।

तीर्थानामवगाहनानि च गजस्नानं विना यत्पद-

द्वन्द्वाम्भोरुहसंस्मृतीः विजयते देवः स नारायणः ॥



ALWAYS THINK OF KRSHNA THE PROTECTOR IN ALL YOUR DEEDS





1. **AmnAya-abhyasanAni** -The repeated chanting/study of the Vedas
2. **araNya-ruditam** - Crying in a forest (where no one hears)
3. **vEda-vratAny** - Vows and penances prescribed in the Vedas
4. **anv-aham** - Daily / day after day
5. **mEdaS-chEda-phalAni** - Results in only the cutting (loss) of body fat
6. **pUrta-vidhaya:** - Prescribed acts of charity or social work
7. **sarvE** - All of them
8. **hutam bhasmani** - Offerings poured into (cold) ashes
9. **tIrthAnAm** - In holy waters / pilgrimage sites
10. **avagAhanAni** - Immersion / ritual bathing
11. **ca** - And
12. **gaja-snAnam** - The bath of an elephant (who immediately gets dirty again)
13. **vinA** - Without
14. **yat-pada-dvandva** - Those two feet (of the Lord)
15. **ambhOruha-samsmRti:** - Meditating/remembrance of the Lotus-like (feet)
16. **vijayatE**Is victorious / triumphant
17. **dEvas sa nArAyaNa:** - That Lord Narayana

Kulasekara Azhwar in this verse emphasizes that doing anything without the name of Sri KRshNa and thinking and praying to him is wasteful and explains with examples.



1. One who recites the Vedas without Sri KRshNas thoughts is like lamenting and weeping in the forest where none can help solve the problem
 2. Practicing rituals like the Vedas without praying to the lotus feet of the lord will dry up ones muscles
 3. Doing good deeds like building rest houses, providing water to the public, without the thought of the lord is like pouring sacrificial ghee on ashes and not the fire of the Homam
- Bathing in holy rivers as the Ganga is unsatisfactory as the elephant bathing.

26.Sloka 26

Srlman-nAma prOcyA nArAyaNAkhyam

kE na prApu: vAnchitam pApinOpi |

hA na: pUrvam vAk-pravRttA na tasmin

tEna prAptam garbha-vAsAdi-du:kham ||

श्रीमन्नाम प्रोच्य नारायणाख्यं

के न प्रापुः वाञ्छितं पापिनोऽपि ।

हा नः पूर्वं वाक्प्रवृत्ता न तस्मिन्

तेन प्राप्तं गर्भवासादिदुःखम् ॥





1. nArAyaNAkhyam – Narayana
2. Srlman-nAma prOcya - Reciting the name of Sriman Narayana
3. KE pApinOpi – Any sinner
4. na prApu: – Did not receive
5. vAncitam – Wished, desired
6. pUrvam – Before
7. Na: vAk- Our voice
8. Tasmin na pravRtta – Did not recite the name of Narayana
9. TE na - Therefore
- 10.garbha-vaAadi-du:kham – Suffering of being in the womb
- 11.prAptam – Gain

In this verse Azhwar reiterates that any one even if he is a sinner will definitely be emancipated by uttering the name of “Sriman Narayana”. Azhwar also says that one who did not recite the name of Narayana will not be relieved from the cycle of birth and rebirth and will undergo the suffering of being the mother’s womb.

27.Sloka 27

maj-janmana: phalamidam madhu-kaiTabhArE
mat-prArthanIya-mad-anugraha Esha Eva |
tvad-bhRtya-bhRtya-paricAraka-bhRtya-bhRtya
bhRtyasya bhRtya iti mAm smara IOka-nAtha ||

मज्जन्मनः फलमिदं मधुकैटभारे
मत्प्रार्थनीयमदनुग्रह एष एव ।
त्वद्भृत्यभृत्यपरिचारकभृत्यभृत्य-
भृत्यस्य भृत्य इति मां स्मर लोकनाथ ॥



1. maj-janmana:- Of my birth
2. phalam idam - This is the fruit / result
3. madhu-kaiTabha-arE - O enemy of the demons Madhu and Kaitabha
4. mat-prArthanIya - To be prayed for by me
5. mad-anugraha - Favor / grace toward me
6. Esha Eva - This alone
7. tvad-bhRtya - Your servant
8. bhRtya-paricAraka - The servant of the servant
9. bhRtya-bhRtya - The servant of the servant
10. bhRtyasya bhRtya - The servant of the servant
11. iti- Thus
12. mAma smara - Remember me
13. Ioka-nAtha - O Lord of the Universe

In this verse Kulasekara Azhwar prays to Sriman Narayana who is the killer of the asuras Madhu Kaitapa to accept him as the lowliest of his (Sriman Narayana's/lokanatha) servants, servants, servants, servant.

This equates to the verses from **Swami Desikan's Paduka Sahasram**.



Yah Sapta parva vyavadhaana thungaam
Seshatva kaashthama bhajan murareh

याह सप्त पर्व व्यावधानं थुंगाम
सेषत्व काष्ठमा भजन मुररेः

and

NammAzhwar's verses in Thiruvaimozhi – 3.7.10

adiyArndha vaiyam uNdu Alilai anna vasam seyyum
padiyAdhumil kuzhavippadi endhai pirAn thanakku
adiyAr adiyAr tham adiyAr adiyAr thamakku
adiyAr adiyAr tham adiyAr adiyOngaLE

அடியார்ந்த வையம் உண்டு ஆலிலை அன்ன வாசம் செய்யும்
பாடி யாதுமில் குழவிப்பாடி எந்தை பிரான் தனக்கு
அடியார் அடியார் தாம் அடியார் அடியார் தமக்கு
அடியார் அடியார் தாம் அடியார் அடியோங்களை

28.Sloka 28

nAthE na: purushOttamE tri-jagatAm EkAdhipE cEtasA
sEvYE svasya padasya dAtari surE nArAyaNE tishThati |
yam kancit purushAdhamam katipaya-grAmESam alpArthadam
sEvAyai mRgayAmahE naramahO mUkA varAkA vayam ||

नाथे नः पुरुषोत्तमे त्रिजगतामेकाधिपे चेतसा
सेव्ये स्वस्य पदस्य दातरि सुरे नारायणे तिष्ठति ।
यं कञ्चित् पुरुषाधमं कतिपयग्रामेशम् अल्पार्थदं
सेवायै मृगयामहे नरमहो मूका वराका वयम् ॥



Thirukarambanoor - Purushothaman perumal

1. purushOttamE – Supreme spirit
2. tri-jagatAm EkA– Only Lord of three worlds
3. cEtasA - sEvYE – Consciously worshipping
4. svasya – His own
5. padasya - place
6. dAthari - share
7. surE - propeller
8. NArAyaNE – Sriman Narayanan
9. tishThati – Stay
10. Na - Our
11. NAtha – Master
12. yam kinchit naram – Another man
13. katipaya-grAmESam – a small man who is the ruler of a few villages
14. Purusha – Human being
15. adhamam - inferior
16. AlpArthadam – Small benefits
17. sEvAyai mRgayAmahE – We search to prostrate
18. ahO -Oh
19. naram mUkA varAkA vayam – We man are such dumb and useless human beings



Kulasekara Azhwar here explains and feels that when Sriman Narayan who is the supreme spirit and the master of the three worlds and is ready to share his heavenly abode with us and give us eternal happiness, we dumb useless human beings go in search and prostrate before inferior kings (men) who give us small benefits which is really very sad.

29.Sloka 29

madana! parihara sthitim madlyE
manasi mukunda-padAravinda-dhAmni |
hara-nayana kRSAnunA kruSOsi
smarasi na cakra-parAkramam murArE: ||

मदन! परिहर स्थितिं मदीये

मनसि मुकुन्द-पदारविन्द-धाम्नि |

हर-नयन-कृशानुना कृशोऽसि

स्मरसि न चक्र-पराक्रमं मुरारे: ||



Lord Shiva and Manmathan



1. Hey Madana – On Manmathana
2. Mukunda- padAravinda-dhAmni – The dwelling place of Sri KRshNa’s lotus feet
3. sthitim parihara – Liberation from the current status
4. madlyE manasi – In my heart
5. Hara-nayana- kRSAnunA – The fire that emerges from the third eye in the forehead of Lord Siva
6. kruSOsi – A person without a body
7. murAre – KRshNa’s
8. cakra-parAkramam – The valor of perumals Sudarshana Chakra
9. na Smarasi – Don’t you think

This verse is addressed as a challenge to Manmathan. Lord Shiva makes Manmathan formless by opening his third eye on the forehead when Manmathan disturbs his penance. Azhwar addresses Manmathan saying do not disturb me, you have already lost your form by the curse of Lord Shiva. I am a devotee of the lotus feet of Lord KRshNa, and you receive the wrath of valor of the Sudarshana Chakra of Lord KRshNa.

30. Sloka 30

tattvam bruvANAni param parasmAt
madhu ksharantIva satAm phalAni |
prAvartaya prAnjali: asmi jihvE
nAmAni nArAyaNa-gOcarANi ||

तत्त्वं ब्रुवाणानि परं परस्मात्
मधु क्षरन्तीव सतां फलानि |
प्रावर्तय प्राञ्जलिः अस्मि जिह्वे
नामानि नारायण-गोचराणि ||



Sriman Narayana

1. HE jihvE – Oh tongue
2. param parasmAT – Supreme than the most supreme,
3. tattvam – Truth
4. bruvANani – One who says
5. satAm madhu ksharanti – Effect of the sweetness of nectar
6. phalAni iva – Sweetness of fruits
7. prAvartaya – Recite often
8. prAnjali: asmi – I pray with folded hands
9. nAmAni – Name
10. NArAyaNa-gOcarANi - Sriman Narayana's actions

This verse is a request to the tongue to recite often the names of Sriman Narayana who is supreme than the supreme most and explains the benefits of speaking his stories. He says he prays to the tongue with folded hands to recite the names of Narayana that is sweet like the nectar from the fruits.



31. Sloka 31

idam SarIram pariNAma-pESalam
patatyavaSyam Slatha-sandhi-jarjaram |
kim aushadhai: kliSyasi mUDha durmatE
nirAmayam kRshNa-rasAyanam piba ||

इदं शरीरं परिणाम-पेशलं
पतत्यवश्यं श्लथ-सन्धि-जर्जरम् |
किम् औषधैः क्लिश्यसि मूढ दुर्मते
निरामयं कृष्ण-रसायनं पिब ||



1. Idam śarīraṃ: This (human) body.
2. Pariṇāma-peśalaṃ: Subject to constant change/transformation (and appearing attractive only momentarily).
3. Pataty-avaśyaṃ: Will certainly fall/perish.
4. Ślatha-sandhi-jarjaram: Decayed with loosened joints (due to old age).
5. Kim auśadhaiḥ: What is the use of (worldly) medicines?
6. Kliśyasi: Why do you trouble yourself / suffer?
7. Mūḍha durmate: O foolish one of wicked intellect!
8. Nirāmayam: Which is free from all diseases/afflictions.
9. Kṛṣṇa-rasāyanam: The divine elixir (Rasayana) that is Krishna.
10. Piba: Drink!



Kulasekara Azhwar addresses this to the foolish people who take medicines to cure the diseases and take care of the body that will definitely lose its charm and youthfulness one day and eventually become ashes. Instead, he asks people to drink the nectar of KRshNa nama and get rid of the cycle of samsara sagaram

32.Sloka 32

dArA vArAkara-vara-sutA tE tanUjO virinci:

stOtA vEda: tava sura-gaNO bhRtya-varga: prasAda: |

mukti: mAyA jagat avikalam tAvakI dEvakI tE

mAtA mitram vala-ripu-suta: tvayi ata: anyat na jAnE ||

दारा वाराकर-वर-सुता ते तनूजो विरिञ्चिः

स्तोता वेदः तव सुर-गणो भृत्य-वर्गः प्रसादः |

मुक्तिः माया जगत् अविकलं तावकी देवकी ते

माता मित्रं वल-रिपु-सुतः त्वयि अतः अन्यत् न जाने ||



Sriman Narayana's Consort is Lakshmi
Brahma is the son of Narayana and
Devas are his Kainkarya Paras



Lord KRshNa born as
Devaki's son



Arjuna is KRshNa's
friend



1. **Dārā - Vārākara-vara-sutā**: Your consort is the daughter of the king of the oceans (Goddess Lakshmi).
2. **Te tanūjo**: Your son is...
3. **Viriñciḥ**: Lord Brahma (born from the lotus in Vishnu's navel).
4. **Stotā vedaḥ**: Your panegyrist (singer of praises) is the Veda.
5. **Tava sura-gaṇo**: The host of demigods (Devas).
6. **Bhṛtya-vargaḥ**: (Are) Your assembly of servants.
7. **Prasādaḥ muktiḥ**: Your grace/favour itself is Liberation.
8. **Māyā jagat avikalaṃ**: The entire universe is Your illusory energy (*Maya*).
9. **Tāvakī devakī te mātā**: Devaki is Your mother.
10. **Mitraṃ vala-ripu-sutaḥ**: Your friend is the son of Indra (Arjuna).
11. **Tvayi ataḥ**: Apart from You.
12. **Anyat na jāne**: I know nothing else.

Sriman Narayana descends and asks Kulasekara Azhwar “Oh Kulasekara you pray to me so much and are so devoted to me what do you know about me”. I know, your Consort is the daughter of the seas Goddess Lakshmi, Brahma - your son is the one who creates living beings. The holy Vedas are verses about your glory, Devas are your servants and devotion to you gives moksha the ultimate bliss, you reside in Sri Vaikuntam, You came down to earth with Devaki as your mother, Arjuna as your friend for people to see and experience your qualities. Apart from this I know nothing Oh my Lord Sri KRshNa.

33. Sloka 33

kRshNO rakshatu nO jagatraya-guru: kRshNam namasyAmyaham

kRshNE na amaraSatravO vinihitA: kRshNaya tubhyam nama: |

kRshNAd Eva samutthitam jagadidam kRshNasya dAsOsmyaham

kRshNE tishThati sarvamEtadakhilam hE kRshNa rakshasva mAm | |



कृष्णो रक्षतु नो जगत्त्रय-गुरुः कृष्णं नमस्याम्यहम्
कृष्णेन अमर-शत्रवो विनिहिताः कृष्णाय तुभ्यं नमः ।
कृष्णात् एव समुत्थितं जगदिदं कृष्णस्य दासोऽस्म्यहम्
कृष्णे तिष्ठति सर्वमेतदखिलं हे कृष्ण रक्षस्व माम् ॥



KRshNa the creator and protector

1. rakshatu – Protects
2. jagatraya-guru: – Teacher of all the three worlds
3. KRshNam namasyAmyaham sada – I always salute KRshNa
4. kRshNEna – that KRshNa
5. amaraSatravO vinihitA: – Asuras were killed
6. kRshNAya tubhyam nama: amah – I salute KRshNa
7. idam jagad – this world
8. KRshNAd Eva samutthitam – Originated from KRshNa
9. Aham KRshNasya dAsOsmy– I am the slave of KRshNa
10. kRshNE tishThati – KRshNa is only permanent
11. sarvamEtadakhilam – Whole of the universe
12. hE kRshNa rakshasva mAm – Hey KRshNa please protect us

I salute and pray to Lord KRshNa the one who removes ignorance in all the three worlds, One who killed asuras as Hiranya and Sishupala, One who creator of all the three worlds, One who keeps all the worlds under his control. That KRshNa should protect me. This sloka is written in eight noun cases.



34. Sloka 34

sa tvam prasIda bhagavan kuru mayyanAthE
vishNO kRupAm parama-kAruNika: kila tvam |
samsAra-sAgara-nimagnam ananta! dInam
uddhartum arhasi harE ! purushOttama: asi ||

स त्वं प्रसीद भगवन् कुरु मय्यनाथे
विष्णो कृपां परम-कारुणिकः किल त्वम् ।
संसार-सागर-निमग्नम् अनन्त! दीनम्
उद्धर्तुम् अर्हसि हरे ! पुरुषोत्तमः असि ॥



All pervasive Bhagwan

**Compassionate and loving Bhagwan
to his Ardent Bhakthas**

1. hE Bhagavan – Oh Honorable God
2. Vishno – All pervasive
3. sa tvam – One who is the Vedas
4. krupaam kuru – Show compassion
5. prasIda – Be gracious and kind
6. hE harE – One who removes the distress of devotees (slaves)
7. ananta – Endless, eternal, infinite, boundless, of unlimited potency, incomparable
8. thvam parama-kAruNika:– You are profoundly compassionate
9. samsAra-sAgara-nimagnam – Engrossed in worldly affairs



10.dInam – miserable me

Oh Lord please do not be angry by seeing the mistakes I have committed.

Please show me your love and beautiful face. In accordance with your name the giver of everything (Perarulaalan) please show your karuna and protect me. Please save from my drowning in the ocean of material pleasures as you are the only one – the supreme - Purushothama who can do it.

35. Sloka 35

namAmi nArAyaNa-pAda-pankajam

karOmi nArAyaNa-pUjanam sadA |

vadAmi nArAyaNa-nAma nirmalam

smarAmi nArAyaNa-tattvam avyayam ||

नमामि नारायणपादपङ्कजं

करोमि नारायणपूजनं सदा ।

वदामि नारायणनाम निर्मलं

स्मरामि नारायणतत्त्वमव्ययम् ॥



Praying to the lotus feet of KRshNa. Doing pooja to KRshNa Thinking of Bhagwan always

1. namAmi – I Salute
2. pAda-pankajam – Lotus feet
3. karOmi – I do
4. pUja – Worship



5. vadAmi – I speak
6. smarAmi – I Remember
7. NArAyaNa thathvam – Truth of Narayana

Kulasekara Azhwar describes the ways he worships Lord Narayana . I pray to the lotus feet of the Lord Narayana. I worship Lord Narayana always. I always talk about the greatness of Sriman Narayana. I always recite the truth of Narayana

36. Sloka 36

Sri-nAtha nArAyaNa vAsudEva

Sri-kRshNa bhakta-priya cakra-pANE |

Sri-padmanAbhAcyuta kaiTabhArE

Sri-rAma padmAksha harE murArE ||

श्रीनाथ नारायण वासुदेव

श्रीकृष्ण भक्त-प्रिय चक्र-पाणे |

श्रीपद्मनाभाच्युत कैटभारे

श्रीराम पद्माक्ष हरे मुरारे ||



Kumbakonam Chakrapani Thiruvananthapuram Padmanabhaswamy Sri Ramar



Sri-natha	Lord/Consort of Goddess Lakshmi (Sri)
Narayana	The resting place of all living beings; the Supreme Being
Vasudeva	The son of Vasudeva; He who dwells in all things
Sri-krshna	The All-Attractive One, joined with Sri
Bhakta-priya	He who is dear to His devotees
Cakra-pane	He who holds the Sudarshana Chakra (Discus) in His hand
Sri-padmanabha	He from whose navel (nabha) the lotus (padma) emerged
Acyuta	The Infallible One; He who never falls or lets His devotees fall
Kaitabhare	The enemy (ari) of the demon Kaitabha
Sri-rama	Lord Rama, the one who gives joy/pleasure
Padmaksha	The lotus-eyed one
Hare	The one who removes/steals the sorrows of His devotees
Murare	The enemy (ari) of the demon Mura

37.Sloka 37

Ananta Vaikuntha Mukunda Krshna

Govinda Damodara Madhaveti |

vaktum samartha: api na vakti kaScit

ahO janAnAm vyanAbhimukhyam ||

अनन्त वैकुण्ठ मुकुन्द कृष्ण

गोविन्द दामोदर माधवेति |

वक्तुं समर्थः अपि न वक्ति कश्चित्

अहो जनानां व्यसनाभिमुख्यम् ||



Vaikuntanathar – Kanchipuram

Thiruvengadamudayan

Ananta -The Infinite / Endless one

Vaikuntha - The Lord of Vaikuntha (the spiritual abode)

Mukunda - The Giver of Liberation (*Mukti*)

KRshNa - Lord Krishna

Govinda - The Protector of Cows / The Lord of Senses

DAmOdara - One who was tied with a rope around the waist

Madhave-iti - "O Madhava" (Lord of Lakshmi) — **iti** marks the end of the address

Vaktum - To say / To utter / To chant

samartha: - Capable / Able

api - Even though / Although

na vakti - Does not say / Does not chant

kaścit - Anyone / Someone

aho - Alas! / Oh! (an expression of wonder or sorrow)

janānām - Of the people

vyasana-abhimukhyam - Inclination toward misery / Preoccupation with worldly troubles

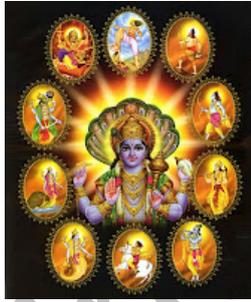


The above 2 verses recite the names of Lord Sriman Narayana and Azhwar asks all of us to recite the names of the Divya Dhampathi instead of being engaged in temporary worldly affairs.

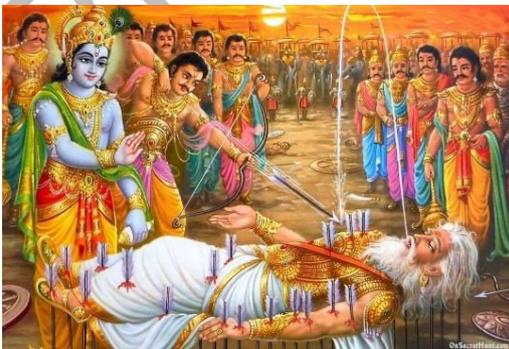
38. Sloka 38

dhyAyanti yE vishNum anantam avyayam
hRt-padma-madhyE satatam vyavasthitam |
samAhitAnAm satatAbhaya-pradam
tE yAnti siddhim paramAnca vaishNavIm ||

ध्यायन्ति ये विष्णुम् अनन्तम् अव्ययम्
हृत्-पद्म-मध्ये सततम् व्यवस्थितम् |
समाहितानां सतताभय-प्रदम्
ते यान्ति सिद्धिं परमान्च वैष्णवीम् ||



Dasavatharam of Vishnu “DO NOT BE AFRAID – I’M HERE TO PROTECT YOU”



Appears to those who are his TRUE
bhakthas – Bhishma



Meditating on Vishnu



1. Ye dhyAyanti – Those who meditate
2. VishNu – That Vishnu
3. anantam - Endless
4. avyayam – imperishable
5. hRt-padma-madhyE – Center of the lotus like heart
6. satatam vyavasthitam – Uninterruptedly sitting
7. samAhitAnAm – For the Yogis who in a state of Samadhi
8. satata abhaya-pradam – One who utters “DO NOT BE AFRAID”
9. tE yAnti – They attain
10. paramAnca vaishNavIm – Ultimate superior place of Vishnu – Vaikuntam

The explanation of a true Vaishnavite is given in this verse by Azhwar - He who meditates on the name of Vishnu, who is everything and speckless, who has the helping nature in his heart, he comes instantly to the rescue of his bhakthas, and he who worships Vishnu will be a real Vaishnavite.

39.Sloka 39

kshIra-sAgara-taranga-SikarA
sAra-tArakita cAru-mUrtayE |
bhOgi-bhOga-SayanIya-SAYinE
mAdhavAya madhu-vidvishE nama: ||

क्षीरसागरतरङ्गशीकरा-

सारतारकितचारुमूर्तये ।

भोगिभोगशयनीयशायिने

माधवाय मधुविद्विषे नमः ॥



Sriman Narayana in Kshira Saagara

1. kshIra-sAgara- Milky ocean
2. tarangaraSikarA- small tides
3. tArakita- Star spangled
4. CAru-murtayE – beautiful form Narayana
5. bhOgi-bhOga-sayanIya-sAyine – The one who is happily lying down
6. MadhavAya - KRshNa
7. Madhu vidviSE – One who killed the asura Madhu
8. Nama: – Salutations

I bow to thee the most beautiful one who is lying on the Adhiseshan in the milky ocean with Goddess Lakshmi by his side and the droplets of water that fall on thee from the waves of the ocean looks like pearls studded on thy self

40.Sloka 40

**yasya-priyau Sruti-dharau kavi-lOka-vIrau
mitrE dvi-janma vara-padma-SarAvabhUtAm |
tEnAmbujAksha-caraNAmbuja-shaT-padEna
rAjn~A krutA kRtiriyam kulaSEkharENa ||**



यस्य प्रियौ श्रुतिधरौ कविलोकवीरौ
मित्रे द्विजन्मवरपद्मशरावभूताम् ।
तेनाम्बुजाक्षचरणाम्बुजषट्पदेन
राजा कृता कृतिरियं कुलशेखरेण ॥



Kulasekara Azhwar

1. yasya – For that Kulasekara
2. Sruti-dharau – Those who are well versed with the Vedas
3. kavi-lOkA-vIrau – the best among the poets
4. dvi-janma-vara-padma – The two distinguished brahmins – Padman and Saran
5. priya mitrau sarAvabhUtam - Loving friends
6. tEnAmbujAksha- caraNAmbuja-shaT-padEna – Like the bee that is attracted to the lotus feet of the lord
7. KulasekharENa RAjn~A – Raja Kulasekara
8. Iyam kriti: kruta - This stothram has been written by

This last verse the Kulasekara Azhwar puts his name stamp and acknowledges two of his friends Padman and Saran.



Kulasekara Azhwar Thiruvadigale Charanam



Brindhavan Japam