



Sri Ranganatha Divyamani Padukabhyam Namah |
Srimate Srinivasa Ramanuja Mahadesikaya Namah |

Śrīman Nigamānta Mahādeśikan's

மும்மணிக் கோவை
(*Mummaṇi Kovai*)

Sanskrit ślokas, word-by-word meaning and commentary

By

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English Translation

By

Beḷakavāḍi Rāmaprian

|| Śrīḥ ||

Śrīmatē Nigamānta Mahādēśikāya ṇamaḥ |

Mummaṇi Kovai

Śrīmannigamānta Mahādēcikan composed seven prabandhams about “Śrī Dēvanāyaka” of TiruvahIndrapuram; these are “Ūcal Ēcal, Pand, Kaḷal, Ammāṇai, Mummaṇikovai, and Navamaṇimaalai”. “Mummaṇikovai” is one of those. According to Tamil Prabhandams requirement, there should have been 30 Pācurams in this composition. Instead, there are only 10 pācurams that we have been able to find. The remaining 20 pācurams of this work, and all of the five other Prabandhams, such as “Ūcal”, etc, have unfortunately been lost.

“Mummaṇikovai” consists of three types of meters (viz, Agaval, Veṇṇpaa, Kalitturai) like a garland containing three types of precious gems. In this composition, Svāmi Dēcikan first describes the glory of Śrīdēvi, and performs the Puruṣakāra Prapatti (Surrender to the Facilitator) through six meanings of the “Śrī” Śabda (word). After this, he extols the auspicious qualities of Śrī Dēvanāyaka and points out with supporting reasons that He is “Every Thing” and “Every kind of Relative”. Our “Dēśikēndra” has thus proclaimed that those who surrender at His Feet will reach a State of Equality (“Sāmya”) with Him.

Since Svāmi Dēcikan had supreme devotion towrds Śrī Dēvanāyaka, some of the pācurams have been sung as the words coming out of the girl-friend or mother of a girl, while fantasizing himself to be that girl (Nāyaki) having Him as

her Lover (*Nāyaka*). These *Pācurams* will particularly delight the readers with an artistic taste.

Śhubhakṛt
1962

Vidvān H. *Gōpālācāryaḥ*
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|| Śrīḥ ||

|| Śrīmatē Ṇigamānta Mahādēśikāya ṇamaḥ ||

Mummaṇi Kovai

Original:

அருள் தரும் அடியவர் பால் மெய்யை வைத்துத்
 தெருள் தர நின்ற தெய்வநாயகநின் !
 அருள் எனும் சீர் ஓர் அரிவையானதென
 இருள் செக எமக்கொர் இன் ஒளி விளக்காய்
 மணிவரை அன்னநின் திரு உருவில்
 அணி அமர் ஆகத்தலங்கலாய் இலங்கி
 நின் படிக்கெல்லான் தன் படி எற்க
 அன்புடன்நின்னொடவதரித்தருளி
 வெண்டுரை கெட்டு மீண்டவை கெட்பித்து
 ஈண்டிய வினைகள் மாண்டிட முயன்று
 தன் அடி செர்ந்த தமர் உனை அணுக
 நின்னுடன் செர்ந்துநிற்குநின் திருவெ

(1)

aruḷ tarum aḍiyavar pāl meyyai vaittut
 teruḷ tara niṇṇa teyvanāyaga! niṇ
 aruḷ eṇum cīr ōr arivaiyāṇadeṇa
 iruḷ cega emakkōr iṇ oḷi viḷakkāy
 maṇivarai aṇṇa niṇ tiru uruvil
 aṇi amar āgattalaṅgalāy ilaṅgi
 niṇ paḍikkellān taṇ paḍi ēṭka
 aṇbuḍaṇ niṇṇōḍavadarittaruḷi
 vēṇḍurai kēṭṭu mīṇḍavai kēṭpittu
 īṇḍiya viṇaigaḷ māṇḍiḍa muyaṇṇu
 taṇ aḍi cērnda tamar uṇai aṇuga
 niṇṇuḍaṇ cērndu niṇku niṇ tiruvē

(1)

Meaning: *teyvanāyaga!* = Hey! *Śrī Daivanāyaka* (Lord of the gods)! *aruḷ tarum* = You, the One exuding compassion *aḍiyavar pāl* = towards His devotees and *niṇra* = One, Who is standing there *vaittu* = establishing *meyyai* = *Satya* (Truth) (or the *Divya MaṅgaLa Vighram* [Divine and Auspicious Form (in the form of a *Vighram*)] *teruḷ tara* = and bestowing *Jñāna* (Knowledge)! *niṇ tiruvē* = It is indeed your *Lakṣmī* Herself *niṅku* = standing there *niṇṇuḍaṇ cērndu* = accompanying You (so as never to be separated from You), *eṇa* = as though *niṇ cīr* = an auspicious quality *aruḷ eṇum* = known as Your *Karuṇā* (Compassion) *ōr arivai āṇadu* = has manifested in a Female Form *ilaṅgi* = shines *ōr iṇ oḷi* = as a unique and delightfully bright *viḷakkāy* = lamp *cega* = destroying *iruḷ* = the darkness called ignorance *emak* = for us, *alaṅgalāy* = like an ornamental garland on *aṇi amar* = the bejeweled *āga* = chest *niṇ tiru uruvil* = of Your beautiful (body) Form *maṇivarai aṇṇa* = that can be compared to a Gem-Mountain; Who *aṇbuḍaṇ* = lovingly *avadarittaruḷi* = descends on earth *niṇṇōḍu* {*uṇṇōḍu*} = with You *ēṛka* = matching *taṇ paḍi* = Her particulars *niṇ paḍikk ellām* = with all Your particulars; and *kēṭṭu* = listens to *vēṇḍu urai* = the words of request *kēṭpittu* = and makes (You) hear *mīṇḍu avai* = them again *muyanṇu* = and thus tries to see *iṇḍiya viṇaigaḷ* = that the mass of sins *māṇḍiḍa* = may be destroyed (so that) *taṇ aḍi cērnda tamar* = the devotees that have fallen at Her feet *aṇuga* = may attain *uṇai* = You.

Summary: Hey, *Śrī Dēvanāyaka*, You, the One, Who having earned the title “*Dāsa-satya*” (“True to the Devotees”) in respect of shining the light of knowledge on One’s devotees, graces us by bestowing on us the divine eyes of knowledge! *Śrīdēvī*, though bedecked with divine

ornaments, yet not being able to be ever separated from You, and desirous of attaining a matching complexion with You, resides shining like a divine garland all the time in the chest region of Your Auspicious Form, which is like a Mountain of sapphire. Whenever You descend on this earth, She also descends with You with a Form that is appropriate to Your Divine Form. Shining like a divine gem-lamp within us, She dispels the darkness in our heart. She will listen to the prayers of the devotees and placing them before You, She helps in warding off their sins. By enabling those that seek Her protection to attain You, She is like One, Who has come down as the Personification of Your compassion itself. That *Mahālakṣmī* Herself, Who shines always with You and Who has enhanced Your own Greatness, will be pleased with this *Prapatti* of ours and will grace us in all ways by shining on us the Divine Light.

सत्यं रूपं निधाय स्वक मिह करुणादायिषु स्वाश्रितेषु
 ज्ञानं दातुं स्थित श्रीदिविषदधिपते सद्गुण स्ते कृपाख्यः ।
 एकं स्त्रीरूप मन्यादृश मिव गतवानज्ञतोच्छित्तये नः
 भूत्वान्तर्दीप्तदीपो मरिधर इव ते विग्रहे दिव्यभव्ये ॥
 आविर्भूय त्वया या सह वृतवच आकर्ण्य भूय स्तदेव
 प्रश्राव्योन्मूलने ये स्वदुरितनिचयस्योद्यता स्वाङ्घ्रिरक्ताः ।
 त्वा मेवाप्ता यथा स्युर्भगवदनुगुणा स्त्वत्सनाथा तदर्थं
 दीव्यन्ती सुस्थिता सा भवति भगवती त्वत्प्रिया पद्मसद्मा ॥ १ ॥

satyaṃ rūpaṃ nidhāya svaka miha karuṇādāyīṣu svāśritēṣu
 jñānaṃ dātuṃ sthita śrīdiviṣadadhipatē sadguṇa stē
 kṛpākhyah |
 ēkaṃ strīrūpa manyādṛṣa miva gatavānajiñātōcchittayē
 naḥ
 bhūtvāntardīptadīpō maridhara iva tē vigrahē
 divyabhavyē | |
 āvirbhūya tvayā yā saha vṛtavaca ākarṇya bhūya stadēva
 praśrāvyōnmūlanē yē svaduritanicayasyōdyatā
 svāṅghriraktāḥ |
 tvā mēvāptā yathā syurbhagavadanugūṇā stvatsanāthā
 tadarthaṃ
 dīvyantī susthitā sā bhavati bhagavatī tvatpriyā
 padmasadmā || 1 ||

Original:

திருமால் அடியவர்க்கு மெய்யனார் செய்ய
 திருமாமகள் என்றும் செரும் திருமார்பில்
 இம் மணிக்கொவை உடன் ஏற்கின்றார் என் தன் இம்
 மும்மணிக்கொவை மொழி (2)

tirumāl aḍiyavarkku meyyaṇār ceyya
 tirumāmagal eṇṛum cērum tirumārbil
 im maṇikkōvai uḍaṇ ēṛkiṇṛār eṇ taṇ im
 mummaṇikkōvai molī (2)

Meaning: *tirumāl* = *Śrīmannārāyaṇa meyyaṇār* = Who
 never strays from Truth {or, Who displays His *Nijarūpam*
 (original Form)} *aḍiyavarkku* = towards His *bhaktas*
ēṛkiṇṛār = will accept and enjoy *im mum maṇik kōvai molī*
 = this composition called “*Mummaṇikkōvai*” *eṇ taṇ* = of
 mine *im maṇik kōvai uḍaṇ* = along with the garland made of

these gems *tirumārbil* = in His beautiful chest *ceyya tiru mā maga!* = where the rosy *Mahālakṣmī cērum* = is *present eṇrum* = all the time.

Summary: *Śrī Dēvanāyaka*, Who is *Satya-svarūpa* (Embodiment of Truth) for His followers will rejoice by accepting eagerly, this *Divyaprabandham (Mummaṇikkōvai)* composed by this humble servant, and will rejoice just as He is adorned with ornaments like *Kaustubha* etc, in His Chest where *Mahālakṣmī* resides all the time. (It means that, since *Śrī Dēvanāyaka* affectionately listens to this composition, there should be no doubt that it will be very enjoyable to His Great *bhaktas* as well).

श्रीलोल स्स्वपदाश्रितेषु सततं सत्यानपेतोक्तिमान्

ऋज्व्या रत्त्तरुचा च शोभितमहावक्षस्स्थले हि श्रिया।

रम्यै रत्नवरैर्युता मिह महामाला मिवेमां स्वकां

मालामप्युररीकरोति सुवचस्त्रैविध्यक्लृप्तां मुदा ॥ २ ॥

śrīlōla ssvapadāśritēṣu satataṃ satyānapētōktimān
ṛjvyā ratktarucā ca śōbhitamahāvākṣassthalē hi śrīyā |
ramyai ratnavarairiyutā miha mahāmālā mivēmāṃ svakāṃ
mālāmapyurarīkaroti suvacastraidhyaklaptāṃ mudā

||2||

Original:

மொழி வார் மொழிவன மும்மறை ஆகும் அயிந்தையில்
வந்து

இழி வார் இழிக என்று இன் அமுதக் கடலாகிநின்ற

விழி வார் அருள் மெய்யர் மெல்லடி வெண்டிய

மெல்லியல் மெல்

பொழி வார் அனங்கர் தம் பூங்கரும்புந்திய பூ மழையெ
(3)

moḷi vār moḷivaṇa mummaṛai āgum ayindaiyil vandu

ili vār iliga eṇṇu iṇ amudak kaḍalāgi niṇṇa

viḷi vār aruḷ meyyar mellaḍi vēṇḍiya melliyaḷ mēl

poḷi vār aṇaṅgar tam pūṅgarumbundiya pū maḷaiyē (3)

Meaning: *aṇaṅgar* = *Manmatha poḷi vār* = rains *pū maḷaiyē* = veritably a shower of flowers *tam pūm karumb undiya* = released from his beautiful bow of sugar cane *mel iyaḷ mēl* = on this delicate beautiful girl *vēṇḍiya* = who is craving for *mel aḍi* = the very soft lotus feet *viḷivār aruḷ* = of compassionate-looking *meyyar* = *Śrī Dēvanāyaka*, Who presents Himself as *Satya-Rūpa* (to His *bhaktas*), and *niṇṇa* {*iṛka*} = Who is {stands} *iṇ amudak kaḍalāgi* = like the *Amṛtasāgara* (Ocean of *Amṛta*) (for those who are able to enjoy that experience), *iliga eṇṇu* = as though saying *iliga* = “Come and enjoy” to *vandu* = those who want to come *ili vār* = and enjoy the experience *ayindaiyil* = at *Tiruvahīndrapuram*, where *moḷi vār* = whatever the speakers *moḷivaṇa* = utter *mummaṛai āgum* = seem to become the three *Vēdas*.

Summary: The utterances of all the living beings residing at *Tiruvahīndrapuram* are far from being just ordinary words. All of them represent the essence of the *Vēdas*. *Śrī Dēvanāyaka* will come to this *Divya Kṣētra* (Divine Place) and present Himself to all the people so that they have His *Darśanam* and enrich their lives. He will also beam towards His devotees His *Kṛpā Kaṭākṣa* (Compassionate Glance out of the corner of His eyes) that is

like an Ocean of *Amṛta*. The girl friend of the *Nāyaki* (the Heroine) is feeling sorry for her friend that just when she (the *Nāyaki*) with uncommon devotion is still unable to win over such a Handsome and Compassionate Youth, even though she is pining for Him with intense desire, that *Manmatha* has taken this as an opportune time for him to torture her by shooting his floral arrows at her.

This is a special state that *Svāmi Dēcikan* is experiencing by placing himself in the position of a girl in love for her hero. The words in this *Pācuram* are like the words of the girl friend who sees her friend in this state. The *Ālvārs* also have experienced the same state of being a girl in love for her hero. In this cases, *Bhakti* (devotion) takes the form of the feeling of extreme love for one's beloved. *Śrī Dēśika* has, in fact, himself said “*bhaktiṃ śṛṅgāravatyāpariṇamati*” and also “*bhaktiṃ nijāṃ praṇaya bhāvanayā grṇantaṃ*” (in *Gōdāstuti*). There are three such *pācurams* in this composition. Apart from this *Pācuram*, the sixth and the ninth *pācurams* are also set in the same mood. These three seem to be representing the three states of, *Parabhakti*, *Parajñāna*, and *Paramabhakti*. (This *pācuram* denotes the words of the *Sakhī* (girl friend)).

यत्रोदीरयतां व्रजन्ति समतां त्रय्युक्तिभिश्चोक्तयः

तत्राहीन्द्रपुरेऽवतीर्य भगवान् आत्मानुभूत्युत्सुकाः ।

आस्तेऽत्रानुभवन्ति ह्यमृतवाराशेर्दयालोकिनः

तस्यैतस्य मृदूपदा वभिलषन्त्याः कोमलाङ्गाः तनौ ॥ ३ ॥ १ ॥

अनङ्गं स्त्वात्मरम्येक्षुचापनिस्सृतमार्गणान्।

पुष्पवर्षैर्निर्विशेषां प्रवर्षति मुदा सदा ॥ ३ ॥ २ ॥

yatrōdīrayatām vrajanti samatām trayyuktibhiścōktayah
tatrāhīndrapurē'vatīrya bhagavān ātmānubhūtyutsukāḥ |
āstē'trānubhavantviti hyamṛtavārāsēdayālōkinaḥ
tasyartasya mṛdūpadā vabhilaṣantyāḥ kōmalāṅgyāḥ tanau

|| 3 || 1 ||

anaṅga stvātmaramyēkṣucāpanissṛtamārgaṇān |
puṣpavarṣairnirviśēṣāṃ pravarṣati mudā sadā || 3 || 2 ||

Original:

மழையில் எழுந்த மொக்குள் பொல் வையம்
அழிய ஒன்றழியா அடியவர் மெய்ய
அரு மறையின் பொருள் ஆய்ந்தெடுக்குங்கால்
திருவுடன் அமர்ந்த தெய்வனாயக{ன்நீ}
நின் திருத் தனக்குநீ திருவாகி
இந்து தன்னிலவுடன் இலங்கு தன்மையினை
நந்துதல் இல்லாநல் விளக்காகி
அந்தம் இல் அமுத ஆழியாய்நிற்றி
பாற்கடல் தன்னில் பன்மணி அன்ன
சீர்க் கணம் செர்ந்த சீலம் எல்லை இலை
அடியவர் பிழைகள்நின் கருத்தடையாது
அடைய ஆண்டருளும் அரசனும்நீயெ
உயர்ந்தநீ உன்னை எம்முடன் கலந்தனை
அயிந்தை மாநகரில் அமர்ந்தனை எமக்காய்ச்
சித்திர மணி எனத் திகழு மன் உருவில்
அத்திரம் அணி என அனைத்தும்நீ அணுகி

விண்ணுள் {விண்ணினுள்} அமர்ந்த வியன்
 உருவதனால்
 எண்ணிய ஈர் இரண்டுருக்களும் அடைதி
 பன்னிருநாமம் பல பல உருவாய்
 இன் {என்} உரு எங்கும் எய்திநீநிற்றி
 மீனொடாமை கெழல் , கொளரியாய்
 வானார் குறளாய் மழுப்படை முனியாய்ப்
 பின்னும் இராமர் இருவராய்ப் பாரில்
 துன்னிய பரம் தீர் துவரை மன்னனுமாய்க்
 கலி தவிர்த்தருளும் { தவிர்த்தளக்கும்} கற்கியாய்
 மற்றும்
 மலிவதற்கெண்ணும் வல்வினை மாற்ற
 நானா உருவம் கொண்டுநல் அடியொர்
 வானார் இன்பம் இங்குற வருதி
 ஓர் உயிர் உலகுக்கென்னுநீ திருவொடு
 எர் உயிர் எல்லாம் எந்தி இன்புறுதி
 யாவரும் அறியாதெங்குநீ கரந்து
 மெவுருச் சூழ்ந்து வியப்பினால் மிகுதி
 கொண்டிட எம்மை அடைக்கலம் உலகில்
 கண்டிலம் கதி உனை அன்றி மற்றொன்றும்
 பல் வகைநின்றநின் படி அனைத்தினும்
 தொல் வகை காட்டும் துணிந்து தூ மறையெ

(4)

maḷaiyil eḷunda mokkuḷ pōḷ vaiyam
 aḷiya onṛaliyā aḍiyavar meyya
 aru maraiyiṇ poruḷ āyndeḍukkuṅgāl
 tiruvuḍaṇ amarnda teyvanāyaga{ṇ nī}
 niṇ tirut taṇakku nī tiruvāgi
 indu taṇ nilavuḍaṇ ilaṅgu taṇmaiyiṇai
 nandudal illā nal viḷakkāgi
 andam il amuda āḷiyāy nirri

pāṛkaḍal taṇṇil paṇmaṇi aṇṇa
 cīrk kaṇam cērnda cīlam ellai ilai
 aḍiyavar pīlaigaḷ niṇ karuttaḍaiyādu
 aḍaiya āṇḍaruḷum aracaṇum nīyē
 uyarnda nī uṇṇai emmuḍaṇ kalandāṇai
 ayindai mā nagaril amarndaṇai emakkāy
 cittira maṇi eṇat tigaḷu maṇ uruvil
 attiram aṇi eṇa aṇaittum nī aṇugi
 viṇṇuḷ {viṇṇiṇuḷ} amarnda viyaṇ uruvadaṇāl
 eṇṇiya īr iraṇḍurukkaḷum aḍaidi
 paṇṇiru nāmam pala pala uruvāy
 iṇ {eṇ} uru eṇḡum eydi nī niṛṛi
 mīṇōḍāmai kēḷal , kōḷariyāy
 vāṇār kuṛaḷāy maḷuppaḍai muṇiyāyp
 piṇṇum irāmar iruvarāyp pāril
 tuṇṇiya param tīr tuvarai maṇṇaṇumāyk
 kali tavirttaruḷum {tavirttaḷkkum} kaṛkiyāy marṛum
 malivadarkēṇṇum valviṇai māṛra
 nāṇā uruvam koṇḍu nal aḍiyōr
 vāṇār iṇbam iṇḡura varudi
 ōr uyir ulagukkeṇṇu nī tiruvoḍu
 ēr uyir ellām ēndi iṇburudi
 yāvarum aṛiyādeṇḡu nī karandu
 mēvuruc cūḷindu viyappiṇāl migudi
 koṇḍiḍa emmai aḍaikkalam ulagil
 kaṇḍilam kadi uṇai aṇṇi marṛonṛum
 pal vagai niṇra niṇ paḍi aṇaittiṇum
 tol vagai kāṭṭum tuṇindu tū maṛaiyē

(4)

Meaning: *aḍiyavar meyya* = Hey *Dēvanāyaka*, the
satya-svarUpi (The Embodiment of Truth) for the devotees,
 Who *onṛaliyā* = is not even a bit destroyed *vaiyam* = while
 the entire universe *aliya* = perishes *mokkuḷ pōl* = like bubbles

maḷaiyil eḷunda = formed on rain water! *āynd eḍukkum kāl*
 = While trying to sift through and find the essential Entity
aru maṇaiyiṇ poruḷ = from the very intricate statements of
 the *Vēdas*, *tiru uḍaṇ amarnda* {*nī*} = You accompanied by
Mahālakṣmī = are the One *teyvanāyaga*{*n*} = Who stands
 out as the Leader of all the *Dēvas*. *nī* = (Such a Person as)
 You *nirri* = are standing

- *tiru āgi* = as the One being responsible for the greatness of *niṇ tirut taṇakku* = Your Prime Consort (Whose association in the first place, earned You the status as “*Dēvanāyaka*”),
- like *ilaṅgu taṇmaiyyiṇai* = a shining *nal viḷakkāgi* = auspicious Lamp like *indu* = *the Moon taṇ nilav uḍaṇ* = with its moonlight,
- *andam il* = like an infinite *amuda āḷiyāy* = Ocean of *Amṛta* and
- *paṇmaṇi aṇṇa* = like the various kinds of gems *pārkaḍal taṇṇil* = in the *Kṣīrasāgara* (The Ocean of Milk).

aracaṇum nīyē = You are also the King,

- Who, *ellai ilai* = possesses without bounds *cīlam* = the special quality of *Sauśīlya* (the quality of being accessible to and ready to mix, without any hesitation, with even the lowliest of people) *cīrk kaṇam cērnda* = present among a large collection of other auspicious qualities, and

- Who *niṇ karuttaḍaiyādu* = without paying Your attention *aḍiyavar pīlaigaḷ* = to the transgressions of Your devotees *āṇḍ* = protects *aḍaiya* = every one *aruḷum* = by extending Your Grace.
- *uyarnda nī* = You, the Most Exalted One, *kalandaṇai* = to have been very gracious to associate Yourself *emmuḍaṇ* = with the lowliest people like us.
- *amarndaṇai* = You are permanently residing *ayinda mā nagaril* = in the City of *Tiruvahīndirapuram emakkāy* = for our sake.
- *aṇugi {aDidi}* = You have worn *aṇaittum* = all *attiram aṇi eṇa* = the *astrams* (guided weapons) as jewellery *maṇ uruvil* = on Your Eternal *Divyamaṅgaḷavigraha* (Your Divine Auspicious Body) *tigaḷum* = which shines *chittira maṇi eṇa* = like a wonderful sapphire Gem.
- *aḍaidi* = You possess *viyaṇ uru* = the uncanny *Paravāsudēva* Form *viṇṇuḷ {viṇṇinuḷ}* *amarnda* = that is ceremoniously manifested at *Śrī Vaikuṇṭham*, as well as *īr iraṇḍu urukkaḷum* = the Four (2 x 2) Forms (namely, *Vāsudēva* - *Śaṅkarṣaṇa* - *Pradyumna* - *Aniruddha*).
- *nī niṛṇi* = You stand *eydi* = occupying *iṇ {eṇ}* *uru eṇḡum* all parts of this {my} body *pala pala uruvāy* = assuming various different Forms *paṇṇiru nāmam* = with twelve different names (like, *Kēśava*, *Mādhava*, etc.).

- *varudi* = You also descend (manifest) on earth *koṇḍu* = by taking *nāṇā uruvam* = several different Divine Forms such as *Matsya* (The Fish), *āmai* = *Kūrma* (The Turtle), *kēḷal* = *Varāha* (The Boar), *kōḷariyāy* = as *Narasimha*, *vāṇār kuṛaḷāy* = as *Vāmanarūpi* (the Dwarf), *maḷuppaḍai muṇiyāy* = as *Paraśurāma*, *piṇṇum* = and additionally, as *irāmar iruvarāy* = the two *Rāmas* (namely, *Dāśarathi Rāma-Balarāma*), *tuvarai maṇṇaṇumāy* = also as *Dvārakādhīs Śrī Kṛṣṇa*, and *kaṛkiyāy* as the Form known as *Kalki kali tavirttu aruḷum* {*tavirttu aḷikkum*} = that protects the world by removing the evil things that happen under the influence of *Kali*, *maṛrum* = and *koṇḍu* = taking *nāṇā uruvam* = various Divine Auspicious Forms *malivadaṛku* = for being easily accessible to every one and for *māṛra* = removing *val viṇai* = the powerful sins (of the devotees) *nal aḍiyōr* = so that Your good devotees *ura* = may experience here on this earth itself *vāṇār iṇbam* = the *Paripūrṇa Ānanda* (Total Bliss) that is found in *Śrī Vaikuṇṭham*.
- *nī* = You, *ōr uyir eṇṇum* = said to be the Amazing *Antaryāmi* (In-Dweller) *ulagukku* = of all the *Cētanās* and *Acētanās* (Living and Inert Beings) in the universe *iṇb uṛudi* = derive special happiness *ēndi* = by being present in Your (*Antaryāmi*) Form *tiruvoḍu* = along with *Lakṣmī ēr uyir ellām* = inside the entire magnificent community of the Living and Inert Beings of the universe.
- *nī karandu* = While remaining invisible [like the ghee (butter) inside the milk] *eṇḡu* = every where *yāvarum aṛiyād* = so that no one knows about Your

presence, (but at the same time) *cūlndu* = by pervading (Every thing) *mē uru* = with Your Macro Form *migudi* = You have demonstrated Your Greatness *viyappiṇāl* = with that amazing feat.

- *emmai aḍaikkalam koṇḍiḍa* = For accepting us as ones to be protected, *kaṇḍilam* = we haven't seen *aṇṇi marṛonrum kaḍi* = any other Means (source of support) *uṇai aṇṇi* = except You *ulagil* = in this world.
- *tū maraiyē* = It is only the sacred *Vēda tol vagai* = that has come through the unblemished well established tradition *tunindu* = that can boldly (surely) *kāṭṭum* = show (us) *nin paḍi aṇaittiṇum* = all Your actions (manifestations) *pal vagai ninra* = that exist in various Forms.

Summary: Hey *Śrī Dēvanāyaka* Who is considered to be “*Dāsa-satya*” (True to His Followers)! Unlike these worlds which are annihilated during times of *PraLaya* (Deluge) like bubbles on the surface of water that are formed when the rain falls but perish within moments after that, You shine there eternally without Your *Svarūpa* (Intrinsic Nature), *Rūpa* (Form), *Guṇas* (Attributes), etc undergoing any change or distortion. Wherever one looks inside the vedas and *Upaniṣats*, one finds that You alone, the *Śrīvallabha* have been proclaimed as being, without doubt, the *Paratattva* (the Supreme Entity). As the One, Who brings “*Śrī*” (prosperity) even to *Śrīdēvī*, Who in turn imparts greatness to You, You are shining all the time together with Her, inseparable from each other like the Moon and its moonlight. Shedding the *Jñānajyōti* (The Light of Knowledge) to the world and shining like an ever-shining Lamp of Gem, You are the Ocean of *Amṛta* easily accessible to the devotees. Just as

there are various types of precious gems shining under the ocean, You shine with several *Kalyāṇaguṇas* (auspicious attributes); however, You seem to manifest the Greatest of them, namely the quality of *Sauśīlya*, (Ease of Availability to devotees) which transcends all limits. Like a King who protects his subjects and pardons their transgressions, You protect your devotees forgiving all their transgressions with the utmost kindness. Though being the greatest of all in all respects, yet you have been co-existing with the lowliest of beings like me and have come down to *Tiruvahīndirapuram* and are manifesting as *Arcāmūrti* (Image Form that can be worshipped) to bestow the gift of noble thinking on me. You are displaying the entire set of *Tattvas* (fundamental principles) as *astras* (weapons) and ornaments on Your Divine Body which is like a sapphire mountain. You manifest as *Paravāsudēva* in *Śrī Vaikuṇṭham*. To facilitate the contemplation by the devotees, You manifest not only in the *Vyūha* Form such as *VAsudēva*, *Aniruddha*, etc, but also as *Dvādaśanāma Mūrti* (Form with twelve different names such as *Kēśava*, *Mādhava*, *Dāmōdara*) and also, with the same names, at twelve different positions in the body of the devotee. You descend in different *Avatārams* (incarnations) such as *Matsya*, *Kūrma*, etc to save the *Cētanās* caught in *Samsāra* and enable the greatest of your devotees to experience here itself on this earth the *Paramānanda* (Supreme Bliss) that they can expect to experience in the *Paramapadam*. Conveying that there is one and only one *Ātman*, (namely the *Paramātman*) for the entire universe, You accompanied by *Śrī*, exhibit the *Virāṭ-Svarūpa* (the Macro-Form) of Yours, in which the entire universe of the *Cētanās* and *Acētanās* (Living and Inert Beings) is huddled in one corner of it. At the same time, You also exhibit Your Micro-Form (*Sūkṣmarūpa*) by being the *Antaryāmin* (Indweller) in every thing in the universe in a way that is too

subtle to comprehend for most of us except the realized great souls. I do not know any means other than You, Who has this kind of greatness that can save us. Therefore it is no wonder that only the *Vēda* which is *Anādi* (which has no beginning) and *Apauruṣēya* (Not created by any human being) has courageously gone ahead to describe Your Nature, Form, Attributes, Manifestations, etc. Who else is there that has the ability to do this?

वर्षोत्था इव बुद्बुदाः प्रविलयं याताश्च लोका अमी

यो नैवेषदपि प्रयाति विकृतिं सत्याकृतिर्भेजुषाम्।

दुर्ज्ञेयागमवेदनीयविषये सश्रीक एवेष्यते

तादृग्वैभवदेवनायक भवानेकोऽस्ति तत्तादृशः ॥ ४ ॥ १ ॥

श्रीस्त्वं ते श्रिय एव चन्द्र इव सज्योत्स्नः स्वभावान्वितः

सदीप स्त्वविनाश्यभा निरवधिः पीयूषपाथोनिधिः।

क्षीराब्धिर्विविधैर्यया मणिवरै रापूरितो भ्राजते

त्वं कल्याणगुणवलिप्रविलसच्छीलप्रभावान् सदा ॥ ४ ॥ २ ॥

भक्तानां दुरितानि नेयु रपि ते स्वान्तं यथा तान्यहो

सर्वार्ण्यप्यनुशास्य रक्षसि तथा त्वं चैव तादृक् प्रभुः।

त्वं सन्नप्यसम स्समं च कृतवान् त्वां सक्त मस्मादृशैः

स्थित्वाहीन्द्रमहापुरे करुणया संदृश्यसे नः कृते ॥ ४ ॥ ३ ॥

चारुश्यामलरत्नवत्प्रविलसन्नित्याग्र्यमूर्तौ हि ते

अस्त्रालङ्कारणारव्यत स्त्व मखिलं तत्त्वं बिभर्ष्यन्वहम्।

वैकुण्ठे परवासुदेवतनुतो धत्से चतूरूपतां

नामद्वादशनैकरूपमहितो व्याप्तोऽसि देहं च मे ॥ ४ ॥ ४ ॥

मत्स्यः कूर्मो वराहो नरहरि रमराधिष्ठिते स्सम्प्रमाता

मायावी वामनोऽसौ परशुधरमुनि स्तौ द्विधाभूतरामौ।

उर्वीभारापनेता यदुकुलतिलको द्वारकाधीशकृष्णः

कल्की कल्युग्रपापप्रशमननिपुण स्सर्वसन्त्राणदक्षः ॥ ४ ॥ ५ ॥

varṣōtthā iva budbudāḥ pravilayaṃ yātāśca lōkā amī
yō naivēśadapi prayāti vikṛtiṃ satyākṛtirbhējuṣām |
durjñēyāgamavēdanīyaviṣayē saśrīka ēvēpyatē
tādṛgvaibhavadēvanāyaka bhavānēkō'sti tattādṛśaḥ | |

4 || 1 ||

śrīstvam tē śrīya ēva candra iva sajoyōtsnaḥ svabhāvānvitah
saddīpa stvavināśyabhā niravadhiḥ pīyūṣapāthōnidhiḥ |
kṣīrābhdhīrvividhairayā māṇivarai rāpūritō bhrājatē
tvam kalyāṇaguṇavalipravilasacchīlaprabhāvān sadā | |

4 || 2 ||

bhaktānām duritāni nēyu rapi tē svāntam yathā tānyahō
sarvāṇyapyanuśāsyā rakṣasi tathā tvam caiva tādṛk
prabhuḥ |

tvam sannapyasama ssamam ca kṛtavān tvām sakta
masmādrśaiḥ

sthitvāhīndramahāpurē karuṇayā samdṛśyasē naḥ kṛtē | |

4 || 3 ||

cāruśyāmalaratnavatpravilasannityāgryamūrtau hi tē
astrālaṅkaraṇāravayata stva makhilam tatvam
bibharṣyanvham |

vaikuṇṭhē paravāsudēvatanutō dhatsē catūrūpatām

nāmadvādaśanaikarūpamahitō vyāptō'si dēhaṃ ca mē ||
 4 || 4 ||
 matsyaḥ kūrṃō varāhō narahari ramarādhiṣṭhitē
 ssampramātā
 māyāvī vāmanō'sau paraśudharamuni stau
 dvidhābhūtarāmau |
 urvībhārāpanētā yadukulatilakō dvārakādhiśakṛṣṇaḥ
 kalkī kalyugrapāpaprāśamananipuṇa
 ssarvasantrāṇadakṣaḥ || 4 || 5 ||

स्थातुं सौलभ्यतोऽत्राप्यतिबलदुरितोन्मूलनार्थं सदा त्वं
 नानारूपाणि गृह्णन् स्वचरणशरणा स्साधुचर्या महान्तः ।
 वैकुण्ठे दिव्यधामन्यतिशयमहिमा शोभिते सर्वभोग्यं
 तं चानन्दं महान्तं त्वनुभवितु मिवेहावतीर्य स्थितोऽसि ॥ ४ ॥ ६ ॥
 विश्वात्मैकान्तरात्मा ह्यनितरसदृश स्त्वं सदा श्री समेतः
 अन्तर्यान्तात्मवर्गं सुरुचिरमखिलं धारयन् मोदसे त्वम् ।
 सर्वत्रान्यैः खेद्यो घृत मिव पयसि व्यापृत स्सनू समस्तं
 कुर्वाणोऽत्युत्तमं त्वं समधिकमहिमा व्याप्यचाश्चर्यभूम्ना ॥ ४ ॥ ७ ॥
 संरक्ष्यत्वेन चास्मान् जगति परिगृहीतुं समर्थविनात्वं
 पश्यामो नैव चान्यां वय मिह सुगतिं प्रोक्तनानाप्रकारैः ।
 सर्वं विद्योतयन्तं प्रतनतमपथा त्यन्तशुद्धाः प्रसिद्धाः
 धैर्येणाग्रप्रवृत्ता निगमफणितयश्चैव सन्दर्शयन्ति ॥ ४ ॥ ८ ॥

sthātum saulabhyatō'trāpyatibaladuritōnmūlanārthaṃ
 sadā tvam
 nānārūpāṇi grhṇan svacaraṇaśaraṇā ssādhucaryā
 mahāntaḥ |
 vaikuṇṭhē divyadhāmanyatiśayamahimā śōbhitē
 sarvabhōgyam
 taṃ cānandaṃ mahāntaṃ tvanubhavitu mivēhāvatīrya
 sthitō'si || 4 || 6 ||
 viśvātmaikāntarātmā hyanitarasadrśa stvaṃ sadā śrī
 samētaḥ
 antaryāntātmavargaṃ suruciramakhilaṃ dhārayan
 mōdasē tvam |
 sarvatrānyaiḥkhēdyō ghṛta miva payasi vyāpṛta ssan
 samastaṃ
 kurvāṇō'tyuttamaṃ tvam samadhikamahimā
 vyāpyacāścaryabhūmnā || 4 || 7 ||
 samrakṣyatvēna cāsmān jagati parigrhītum
 samarthavinātvam
 paśyāmō naiva cānyāṃ vaya miha sugatiṃ
 prōktanānāprakāraiḥ |
 sarvaṃ vidyōtayantaṃ pratanatamapathā tyantaśuddhāḥ
 prasiddhāḥ

dhairyēṇāgrapravṛttā nigamaphaṇitayaścaiva
 sandarśayanti || 4 || 8 ||

Original:

தூமறையின் உள்ளம் துளங்காத் துணிவு தரும்
 ஆம் அறிவால் ஆர்ந்தடிமை ஆகின்றொம் பூ
 மறையொன்
 பாராயணத்தில் பணியும் அயிந்தை எனக்
 னாராயணனார்க்கெ னாம்

tūmaṛaiyiṇ uḷḷam tuḷaṅgāt tuṇivu tarum
 ām aṛivāl ārndaḍimai āgiṇṛōm pū maṛaiyōṇ
 pāṛāyaṇattil paṇiyum ayindai nagar
 nārāyaṇaṇārkkē nām (5)

Meaning: *ārnd* = Filled with *ām aṛivāl* = the appropriate special knowledge *tuṇivu tarum* = that can bring conviction *tuḷaṅgā* = without any doubt *uḷḷam* = about the meaning *tūmaṛaiyiṇ* = of the blemishless *Vēda*, *nām* = we *aḍimai āgiṇṛōm* = will become the servants *nārāyaṇaṇārkkē* = of only that *Bhagavān* denoted by the name “*Nārāyaṇa*”, *ayindai nagar* = Who has been a resident of *tiruvahIndirapuram* and *paṇiyum* = Who is worshipped *pāṛāyaṇattil* = in the recital *pū maṛaiyōṇ* = by *Brahma*, born from a lotus.

Summary: Having become well-grounded in the *Upaṇiṣats* (*Vēdānta*), we have acquired very firm *Jñāna* (spiritual understanding) that cannot be shaken in any way. We have attained the glowing honor of being permanent residents at the Lotus Feet of shrI *Dēvanāyaka*, Who is worshipped and serenaded through the same vedas by *Brahma*, who recites them all the time.

तात्पर्यं परिशुद्धवेदनिहितं निस्संशयं निश्चितं

वेदान्तप्रविवोधनातिशयत स्संप्राप्य पूर्णा वयम्।

अम्भोजासनवेदपाठसमये वेद्याय वन्द्याय हि

श्रीनारायणनान्म एव नियता दासा अभूम ध्रुवम्॥ ५॥

tātṭparyam pariśuddhavēdanihitam nissamśayam niścitam
 vēdāntapravivōdhanātiśayata ssaṃprāpya pūrṇā vayam |
 ambhōjāsanavēdapāṭhasamayē vēdyāya vandyāya hi
 śrīnārāyaṇanānma ēva niyatā dāsā abhūma dhruvam | |
 5 ||

Original:

ஆர்க்கும் கருணை பொழிவான் அயிந்தையில்
 வந்தமர்ந்த
 கார்க்கொண்டலைக் கண்ட காதல் புனமயில் கண்
 பனியா
 வெர்க்கும் முகிழ்க்கும் விதிர்விதிர்க்கும் வெள்கி
 வெவ்வுயிர்க்கும்
 பார்க்கின்றவர்க்கிதுநாம் என் கொல் என்று
 பயிலுவமெ (6)

ārkkum karuṇai poḻivāṇ ayindaiyil vandamarnda
 kārkkonḍalaik kaṇḍa kādal puṇamayil kaṇ paṇiyā
 vērkum muḡilkkum vidirvidirkkum veḷgi vevvuyirkkum
 pārkkīṇravarkkidu nām eṇ kol eṇru payiluvamē (6)

Meaning: *puṇamayil* = This “garden peacock” (This heroine, who is pretty as a peacock) *kaṇ paṇiyā* = has her eyes filled with tears *kādal* = out of love (*Bhakti*) *kaṇḍa* = on seeing that *kārkkonḍalai* = the “*Nilamēgha*” (The “Dark Cloud”) *poḻivāṇ* = that spreads *karuṇai* = compassion (i.e., rains compassion) *ārkkum* = on any one (i.e., every one) *vand amarnda* = has come and firmly settled down *ayindaiyil* = in tiruvahIndrapuraM; *vērkum* = she perspires; *muḡilkkum* = she gets goosebumps; *vidir vidirkkum* = she trembles *veḷgi* = gets bashful *vevvuyirkkum* = and has heavy breathing. *nām* = What can we *payiluvamē* = say indeed

pārkkīṇṇavarkk = to those who watch this, *idu eṇ kol eṇṇu* = as to what kind of state she is in (we really cannot say for sure)?

Summary: Seeing *Śrī Dēvanāyaka*, like a dark rain-bearing cloud, pouring down the rain of Compassion by revealing His intrinsic *Svarūpa* (Nature), *Rūpa* (Form) and *Guṇas* (Attributes) (at *TiruvahIndirapuraM*) to all His devotees irrespective of how high or low their status in life may be, my girl friend, the naayaki (Heroine) (*Śrī Dēśika*, in this case) who is like a beautiful peacock enjoying the rainy hill-side, falls in love with this *Nīlamēgha*. When she momentarily loses sight of her Beloved, she begins to cry being unable to bear the separation from her Beloved, perspires, gets goosebumps all over, and begins to tremble, blush and experience hot and heavy breathing. What explanation can I give to those who see her in this condition and ask me the reason for this?

When *Śrī Dēvanāyaka*, who earlier was showing her His beautiful Form, etc, momentarily goes out of sight, while the heroine is happily enjoying it, she becomes unable to bear the pangs of separation from her beloved. Her friend describes the girl's ordeal in this *Pācuram*. Once again here, *Svāmi Dēcikan* compares the devotee's yearning for God to the state of heightened emotions of a naayaki for her Beloved from whom she is momentarily separated.

वर्षन्तं यस्य कस्या प्यहिपतिपुर मास्थाय कारुण्यवर्षं

नीलं तं प्रेक्ष्य मेघं वनरुचिरमयूर्युत्कटप्रेमभावा।

जाताशु सिस्वन्नगात्री पुलकिततनु रुत्कम्पमानात्तलज्जा

किं चास्ते निश्वसन्ती किमिदमिति वयं पश्यतां वा वदाम ॥ ६ ॥

varṣantaṃ yasya kasyā pyahipatipura māsthāya
 kāruṇyavarṣaṃ
 nīlaṃ taṃ prēkṣya mēghaṃ
 vanaruciramayūryutkaṭapremabhāvā |
 jātāśru ssvinnagātrī pulakitatanu rutkampamānāttalajjā
 kiṃ cāstē niśvasantī kimidamiti vayaṃ paśyatāṃ vā
 vadāma|| 6||

Original:

பயின் மதிநீயெ பயின் மதி தருதலின்
 வெளியும்நீயெ வெளி உறநிற்றலின்
 தாயும்நீயெ சாயை தந்துகத்தலின்
 தந்தையும்நீயெ முந்திநின்றளித்தலின்
 உறவும்நீயெ துறவாதொழிதலின்
 உற்றதும்நீயெ சிற்றின்பம் இன்மையின்
 ஆறும்நீயெ ஆற்றுக்கருள்தலின்
 அறமும்நீயெ மறநிலை மாய்த்தலின்
 துணைவனும்நீயெ இணை இலையாதலின்
 துய்யனும்நீயெ செய்யாள் உறைதலின்
 காரணம்நீயெநாரணன் ஆதலின்
 கற்பகம்நீயெநற்பதம் தருதலின்
 இறைவனும்நீயெ குறை ஒன்றிலாமையின்
 இன்பமும்நீயெ துன்பம் துடைத்தலின்
 யானும்நீயெ யென்னுள் உறைதலின்
 எனதும்நீயெ உனதன்றி இன்மையின்

நல்லாய்நீயெ பொல்லாங்கிலாமையின்
வல்லாய்நீயெ வையம் உண்டுமிழ்தலின்
எங்ஙனம் ஆகும் மெய்யநின் வியப்பெ
அங்ஙனெ ஒக்க அறிவதாரணமெ

(7)

payiṇ madi nīyē payiṇ madi tarudaliṇ
veliyum nīyē veli ura niṟraliṇ
tāyum nīyē cāyai tandugattaliṇ
tandaiyum nīyē mundi niṇṟaḷittaliṇ
uravum nīyē turavādolīdaliṇ
urṟadum nīyē cirṟiṇbam iṇmaiyiṇ
ārum nīyē āṟṟukkaruḷdaliṇ
aṟamum nīyē maṟa nilai māyttaliṇ
tuṇaivaṇum nīyē iṇai ilaiyādaliṇ
tuyyaṇum nīyē ceyyāḷ uraidaliṇ
kāraṇam nīyē nāraṇaṇ ādaliṇ
karṟagam nīyē narṟadam tarudaliṇ
iṟaivaṇum nīyē kurai oṇṟilāmaiṇ
iṇbamum nīyē tuṇbam tuḍaittaliṇ
yāṇum nīyē yeṇṇuḷ uraidaliṇ
eṇadum nīyē uṇadaṇṟi iṇmaiyiṇ
nallāy nīyē pollāṅgilāmaiṇ
vallāy nīyē vaiyam uṇḍumiḷdaliṇ
eṇṇaṇam āgum meyya niṇ viyappē
aṇṇaṇē okka aṟivadāraṇamē

(7)

Meaning: *payiṇ madi tarudaliṇ* = Since You bestow on us the knowledge to experience and enjoy (You), *payil madi nīyē* = You are also the rising Moon casting its light;

veli ura niṟraliṇ = since (all the things) are brightened by You alone, *veliyum nīyē* = You are also the *Jyōti* (Sun);

cāyai tand ugattaliṇ = since You delight (us) by casting the shadow of (Your) Lotus Feet on us, *tāyum nīyē* = You are also the Mother;

mundi niṇṇu = since You are the One behind *Sṛṣṭi* (Creation), You are also the Father;

tuṛavādu oḷidalin = since You have the habit of not forsaking us, *uṛavum nīyē* = You are also the close Relative;

cirr inbam inmaiṇ = since You are One, Who is not influenced by the trivial pleasures of this world, *uṛradum nīyē* = You are also the *Puruṣārtha* (Desired Goal) of mine;

aruḷ taliṇ = since You grant the *Phalam* (the Fruit) *āṛrukku* for Path (I follow), *ārum nīyē* = You are also the *Upāyam* (the Means);

iṇai ilaiyādalin = since You are the One without an equal, *tuṇaivaṇum nīyē* = You are also the Facilitator (that I have found);

ceyyāḷ uṛaidalin = since *Mahālakṣmī* resides all the time [in Your *Vakṣasthalaṃ* (chest)], *tuyyaṇum nīyē* = you are also the *Pariśuddha* (The Purest);

nāraṇaṇ ādalin = since You are *Nārāyaṇa*, *kāraṇam nīyē* = You are also the *Kāraṇa* (The Cause of everything in the universe);

naṛpadam tarudalin = since You offer the best of all positions, *Vaikuṇṭham*, *kaṛpagam nīyē* = you are also the *Kalpa Vṛkṣa* (The heavenly Tree that grants all wishes);

kuṛai onṛu ilāmaiṇ = since You have nothing inaccessible to You, *iraivaṇum nīyē* = You are also the *Sarvasvāmi* (Supreme Master);

tuṇbam tuḍaittalṇ = since You are the Eradicator of all misery, *iṇbamum nīyē* = You are also the *Ānandasvarūpa* (Personification of Supreme Bliss);

yeṇṇu! uṛaidaliṇ = since You reside as *Antaryāmi* inside me, *yāṇum nīyē* = You are also me in the sense that You are not different from the *Ātmavastu* which I generally refer to as “I”;

uṇadanṛi iṇmaiṇ = since there is nothing (in this world) that does not belong to You, *eṇadum nīyē* = You alone are also the Thing that I can appreciate (regard) as mine;

pollāṅgu ilāmaiṇ = since You are free from any kind of *Dōṣa* (blemish), *nallāy nīyē* = You are also the Best of the best;

vaiyam uṇḍu umiḷdaliṇ = since You devour the entire universe during *PraLaya* (The Deluge), and bring it forth again during *Sṛṣṭi* (Creation), *vallāy nīyē* = You are also The Omnipotent;

meyya = Hey *Satyarūpī* (Personification of Truth)!, *eṇṇaṇam āgum* = whatever form *niṇ viyappē* = Your uncanny Greatness is *aṇṇaṇē okka* = it can only be compared to itself, *āraṇamē* = only the *Vēdas aṛivad* = can understand it (No none else can understand it).

मत्याः प्रदानात् प्रतिभान्वितायाः

मतिर्नवोन्मेषवती त्वमेव।

त्वत्तो हि सर्वाणि चकासते ततः

त्वमेव तेजोवसतिः प्रभाकरः ॥ ७॥१॥

छायाप्रदानाहितसंप्रमोदात्

माता त्वमेवापि समेत्य पूर्वम्।

संरक्षितत्वाच्च पिता त्वमेव

त्वमेव जात्वप्यविसृष्टबन्धुः ॥ ७॥२॥

अशाश्वतात्यल्पसुखेतरत्वात्

त्वमेव नित्यः पुरषार्थभूतः।

फलानपेक्षाकरणादुपायः

त्वमेव सर्वार्थपुमर्थ रूपः ॥ ७॥३॥

अधर्ममार्गप्रविमोचकत्वात्

त्वमेव धर्मः परमोऽसमश्च।

त्वमेव चान्यादृशरूपवत्वात्

त्वमेव लक्ष्मीवसतेर्विशुद्धः ॥ ७॥४॥

नारायणेति व्यपदिष्टनाम्नः

त्वमेव वेदोदितसर्वकारणम्।

अनन्यलभ्योत्तमधामदानात्

त्वमेव सर्वप्रदकल्पवृक्षः ॥ ७॥५॥

matyāḥ pradānāt pratibhānvitāyāḥ
 matirnavōnmēṣavatī tvamēva |
 tvattō hi sarvāṇi cakāsatē tataḥ
 tvamēva tējōvasatiḥ prabhākarah || 7 || 1 ||
 chāyāpradānāhitasampramōdāt
 mātā tvamēvāpi samētya pūrvam |
 samrakṣitatvācca pitā tvamēva
 tvamēva jātvapyavisrṣṭabandhuḥ || 7 || 2 ||
 aśāśvatātyalpasukhētaratvāt
 tvamēva nityaḥ puraśārthabhūtaḥ |
 phalānapēkṣākaraṇādupāyaḥ
 tvamēva sarvārthapumartha rūpaḥ || 7 || 3 ||
 adharmamārgapravimōcakatvāt
 tvamēva dharmāḥ paramō'samaśca |
 tvamēva cānyādṛśarūpavatvāt
 tvamēva lakṣmīvasatēviśuddhaḥ || 7 || 4 ||
 nārāyaṇēti vyapadiṣṭanāmnaḥ
 tvamēva vēdōditasarvakāraṇam |
 ananyalabhyōttamadhāmadānāt
 tvamēva sarvaprada kalpavṛkṣaḥ || 7 || 5 ||

अन्यूनभावात् किल सर्वथापि
 त्वमेव सर्वाधिपतीश्वरश्च ।
 दुःखापनोदैकसमर्थ भावात्
 त्वमेव चानन्दमहागुणाकृतिः ॥ ७ ॥ ६ ॥
 मय्यन्तरात्मभिधया निवासात्
 त्वमेव चाहं पदवाच्य आत्मा ।
 न किञ्चिदस्तीति विनात्वदीयं

त्वमेव सर्ववसु मामकीनाम् ॥ ७॥७॥

कस्याप्यभावादसतश्च कर्मणः

सत् शब्दवाच्यः सुमहान् त्वमेव।

अन्तर्निवेशात् जगता मथैषां

त्वं सर्वशक्तश्च बहिर्निवेशात् ॥ ७॥८॥

सत्य त्वदीया भवतीह यादृशी

माया तयैवोपभितास्ति नान्या।

तादृक्प्रभावानुभव प्रवृत्ताः

आम्नायवाचः खलु निर्विशङ्काः ॥ ७॥९॥

anyūnabhāvāt kila sarvathāpi
 tvamēva sarvādhipatīśvaraśca |
 duḥkhāpanōdaikasamartha bhāvāt
 tvamēva cānandamahāguṇākṛtiḥ | | 7 | | 6 | |
 mayyantarātmabhidhayā nivāsāt
 tvamēva cāhaṃ padavācyā ātmā |
 na kiñcidastīti vinātvadīyaṃ
 tvamēva sarvaṃvasu māmakīnām | | 7 | | 7 | |
 kasyāpyabhāvādasataśca karmaṇaḥ
 sat śabdavācyāḥ sumahān tvamēva |
 antarnivēśāt jagatā mathaiṣāṃ
 tvam sarvaśaktaśca bahirnivēśāt | | 7 | | 8 | |
 satya tvadīyā bhavatīha yādṛśī
 māyā tayaivōpabhitāsti nānyā |
 tādr̥kprabhāvānubhava pravṛttāḥ
 āmnāyavācaḥ khalu nirviśaṅkāḥ | | 7 | | 9 | |

Original:

ஆரணங்கள் தெட அயிந்தைனகர் வந்துதித்த
 காரணராய்நின்ற கடல் வண்ணர்நாரணனார்
 இப்படிக்கு மிக்கன்றெடுத்த பாதம் கழுவ
 மெய்ப் படிக்கம் ஆனது பொன் வெற்பு (8)

āraṇaṅgaḷ tēḍa ayindainagar vanduditta
 kāraṇarāy niṇṇa kaḍal vaṇṇar nāraṇaṇār
 ippaḍikku mikkanṇeḍutta pādam kaḷuva
 meyp paḍikkam āṇadu poṇ verpu (8)

Meaning: *nāraṇaṇār* = Śrīmannārāyaṇa, *kaḍal vaṇṇar* = Who has a Form that is blue like the ocean, *ayindainagar vanduditta* = and Who even came down to stay at *Tiruvahīndrapuram* (as Śrī Dēvanāyaka, the “Satyarūpi” to His devotees), *āraṇaṅgaḷ tēḍa* = while the *Vēdas* were searching for Him (not being able to see Him) *kāraṇarāy niṇṇa* = (once) stood as the Cause of the entire universe. *aṇṇu* = At that time (of *Trivikrama Avatāram*), *kaḷuva* = as (*Brahma*) washed *pādam* = His foot *eḍutta* = that was lifted *ip paḍikku mikku* = upwards from the earth (up to *Brahmalōkam*) *poṇ verpu* = the *Mēru*, the golden Mountain *meyp paḍikkam āṇadu* = became the *Pratigrahapātrm* (the Special Receptacle) used for receiving the *Pādatīrtham* (the *Abhiṣēkam* water falling from His feet).

Summary: When the *Dāsa-satya Dēvanāyaka*, during His *Trivikrama Avatāram*, scaled the entire earth with His one foot and extended His other leg upwards up towards the *Brahmalōkam*, *Brahma* performed *Abhiṣēkam* to that foot. At that time, *Mēru* Mountain itself had to become the

Pratigrahapātram (receptacle) to hold the *Abhiśēkam* water. This is an indication of the extent of His Greatness. While even the *Vedas* are struggling all the time to find Him and understand His *Mahimā* (Greatness), He has come down to stay at *Tiruvahīndrapuram* to save His devotees living on this earth, which is the *Karmabhūmi* (the Place where one has the opportunity to pursue activities that lead one to *Mōkṣa*). He is standing there granting every one all their wishes. His quality of *Saulabhya* (to be so easily available to His devotees) is truly amazing!

आम्नायेषु गवेषयत्स्वहिपुरी मेत्यावतीर्य स्थितः

पाथोनिध्युपमो निदान मखिलस्यापीह नारायणः ।

ऊर्ध्वं पादमुदक्षिपच्च तमिमं प्राक्षालयत् विश्वसृष्ट्

तत्तीर्थग्रहणैकपात्र मभवन्नूनं सुवर्णाचलः ॥ ८ ॥

āmnāyēṣu gavēṣayatsvahipurī mētyāvatīrya sthitaḥ
pāthōnidhyupamō nidāna makhilasyāpīha nārāyaṇaḥ |
ūrdhvaṃ pādāmudakṣipacca tamimaṃ prākṣālayat viśvasṛṣṭ
tattīrthagrahaṇaikapātra mabhavannūnaṃ suvarṇācalaḥ
|| 8 ||

Original:

வெற்புடன் ஒன்றி அயிந்தையில் வெவ்வினை தீர்
மருந்தொன்று

அற்புதமாக அமர்ந்தமை கெட்டு {அதைக் கொண்டு}

அருள் வெண்டிநிற்கப்

பற்பில் அமர்ந்த செய்யாள் படி காட்டிய பண்புடை எம்
விற்புருவக் கொடிக்கு ஓர் விலங்கா மயல் பெற்றனமெ
(9)

verpuḍaṇ oṇṇi ayindaiyil vevviṇai tīr marundoṇṇu
arṇudamāga amarndamai kēṭṭu {adaik koNDu} aruḷ vēṇḍi
niṛkap
paṇṇil amarnda ceyyāḷ paḍi kāṭṭiya paṇbuḍai em
virṇuruvak koḍikku ōr vilaṅgā mayal perṇaṇamē (9)

Meaning: *oṇṇu marund* = One incomparable “Medicine” (called *Dēvanāyaka*) *vevviṇai tīr* = that can destroy the most vicious sins *arṇudamāga* = amazingly *amarnda(du)* = has settled down to reside *ayindaiyil* = in *Tiruvahīndrapuram* *verpu uḍaṇ oṇṇi* = blending as one with the (medicinal) mountain (called *Ōṣadhādri*). *perṇaṇamē* = We have *em vil puruvak koḍikku* = our daughter, with bow-shaped eye-brows and looking pretty as a creeper, *amai kēṭṭu {adaik koNDu}* = on hearing about that *vilaṅgā ōr mayal* = has (developed) a unique and irresistible longing (to be with Him) and *paṇb uḍai* = exhibits the behavior *paḍi kāṭṭiya* = that follows the footsteps of *ceyyāḷ* = *Mahālakṣmī* *paṇṇil amarnda* = born and residing in a lotus *aruḷ vēṇḍi niṛka* = seeking His Grace. (These are the words of the *Nāyakī*’s (Heroine’s) mother.

Summary: The medicines that are found in an ordinary mountain will cure the diseases that afflict the body. On the other hand, the “Medicine” called *Dēvanāyaka* that shines in the *Ōṣadhādri* at *Tiruvahīndrapuram* is very unique. It directly removes the sins that are the root cause for the disease-prone body to be acquired (again and again) by the *Jīva*. It will thus save the *Jīva* from acquiring another body. It will also give the *Jīva* the *Amṛta* that will provide the *Jīva*

Śāsvata Ānandam (Permanent Bliss). “Hearing about these amazing qualities and actions (of this “Medicine”, *Dēvanāyaka*), my daughter also yearns for It and is distressed because of not being able to get it. Just like *Mahālakṣmī*, the *Padmavāsini* (Lotus-Dweller), my daughter too cannot remain separated from *Bhagavān*, Who is truly committed to His devotees. Her bow-shaped eyebrows and golden creeper-like body will surely attract any one. But, right now, my daughter, who is so much yearning to be with that *Dāsa-satya*, is very distressed. How can she be helped?” Thus, laments the helpless mother of the *Nāyakī*.

அடாவோஷதமோஷதே ரஹிபுரே க்ரூராக்ஷனிர்மூலன

ஸ்ருத்வாச்வரீ மிஹோஷிதம் ததமிதப்ரேமேப்சுயோஷிந்மணே: |

பத்மாஸா விவிதானுபூதிநிவஹான் சதர்சயந்த்யாச்வ ந:

சாபப்ஹ்ருவரததே ஸ்ஸுதுஸ்த்யஜபரோத்கண்தாஸஸவிராஸாதுலா || 9 ||

adrāvauṣadhamōṣadhē rahipurē krūrākṣhanirmūlana
śrutvāścarya mihōṣitaṁ tadamitaprēmēpsuyōṣinmaṇēḥ |
padmāyā vividhānubhūtinivahān sadarśayantyāśca naḥ
cāpabhrūvratatē ṣsudustyajaparōtkañṭhā"virāsātulā

|| 9 ||

Original:

பெற்றறனைநீயெ மற்றுளதெல்லாம்
பெறுவதுநின்னை உறுவது கொள்வார்
நின்னால் அன்றி மன்னார் இன்பம்
நின் பொருட்டுநீ என் பொருட்டில்லை
நின் உருகின்ற மின் உருத் தொன்றும்

நின் தனக்குநிகர்நின்னடி அடைவார்
 நின் பால் அன்றி அன்பால் உய்யார்
 வாரணம் அழைக்க வந்த காரணம்{ன்}எ (10)

perṛaṇai nīyē marṛuḷadellām
 peruvadu niṇṇai uṛuvadu koḷvār
 niṇṇāl aṇṇi maṇṇār iṇbam
 niṇ poruṭṭu nī eṇ poruṭṭillai
 niṇ uruniṇṇu miṇ urut tōṇṇum
 niṇ taṇakku nigar niṇṇaḍi aḍaivār
 niṇ pāl aṇṇi aṇbāl uyyār
 vāraṇam alaikka vanda kāraṇam{ṇ}ē (10)

Meaning: *kāraṇam{ṇ}ē* = Hey, *Paramātman*, the Cause of everything in the universe, *vanda* = Who came (appeared) *vāraṇam* = when *Gajēndra* alaikka = called You (helplessly)!

perṛaṇai nīyē = Aren't You the One Who begot *marṛu uḷad ellām* = all the remaining *Cētana*s and *Acētana*s (Living and Inert things)? *uṛuvadu koḷvār* = Isn't it that those Who want both the means and the result *peruvadu niṇṇai* = get (attain) You only? *niṇṇāl aṇṇi* = Except from You, *maṇṇār* = they cannot find anywhere lasting *iṇbam* = happiness. *nī* = You *niṇ poruṭṭu* = are for Yourself only (to accomplish Your *Sankalpam* only) *eṇ poruṭṭu illai* = and not at all for me. *miṇ urut tōṇṇum* = Indeed this ephemeral universe of Living and Inert beings that appear momentarily like lightening *niṇ uru niṇṇu* = come only from Your Divine Auspicious Form! *niṇ ṇaḍi aḍaivār* = Those who attain Your Feet *nigar* = become equal *niṇ taṇakku* = to You. *aṇbāl aṇṇi* = By no means other than *Bhakti* (devotion) *niṇ pāl* = towards You *uyyār* = is it possible to ennoble one's spiritual life.

Summary: At one time, when the *Gajēndra* caught in the jaws of the crocodile cried out for help with the words, “Hey, *Ādimūla* (The Original Cause of the Universe)”, didn’t You rush immediately to save him and preserved Your reputation as “The Cause of the Universe”? Hey *Dēvanāyaka*, the “*Dāsa-satya*”! The *Prapannas* (those who have performed *Śaraṇāgati* at Your Feet) consider You alone as the Means to attain their Goal as well as the Goal. You are the only One that can bestow *Mukti* that is known as “*Nissamānanda*” (“Unequalled Bliss”); no one else has that power. Whatever You do for others will come back to You only as “Reward”. Everything evolves from Your Body only. Those who fall at Your Feet and serve You will become just like You. There is obviously no other way for those who have no devotion towards you to progress in their spiritual journey.

समाह्वयति वारणे सपदि कारणोपागतः

त्वमेव हि ससर्जिथ त्वदितराणि सर्वाण्यपि।

उपायफललिप्सव स्समुपयन्ति च त्वां परं

प्रयन्त्यमितसम्मदं भवत एव न त्वन्यतः ॥

त्वदर्थमिह ते कृतिः ममकृते कथं वापि न

त्वदीयवपुषा जगत्समभवत्तटिच्चञ्चलम्।

भवत्पदसमाश्रिताः खलु भवत्समानाश्च ते।

त्वयि त्वकृतभक्तयो जगति ते च नोज्जीविताः ॥ १० ॥

samāhvayati vāraṇē sapadi kāraṇōpāgataḥ
 tvamēva hi sasarjitha tvaditarāṇi sarvāṇyapi |
 upāyaphalalipsava ssamupayanti ca tvāṃ paraṃ
 prayantyamitasammadaṃ bhavata ēva na tvanyataḥ | |
 tvadarthamiha tē kṛtiḥ mamakṛtē kathaṃ vāpi na
 tvadīyavapuṣā jagatsamabhavattaticcañcalam |
 bhavatpadasamāśritāḥ khalu bhavatsamānā śca tē |
 tvayi tvakṛtabhaktayō jagati tē ca nōjjīvitāḥ | | 10 | |

(This is all that is available now. Unfortunately, the rest of the work is lost.

||Śrīmatē Nigamānta Mahādēśikāya Namaḥ ||

वे वेदान्तार्यः कवीन्द्रो गुरुमणि रिह यां मुम्मणिक्कोवै नान्नी।
 चक्रे मालाम् प्रकृतां त्रिभिरिव मणिभिः द्राविडीं सूक्तिमालाम्।
 श्रीमत्त्रय्यन्तरामानुजगुरुकरुणापात्रगोपालसूरिः
 कर्णाटोक्या विवव्रे त्रिदशभणितिभि श्लोकयामास मोदात्॥

vēdāntāryaḥ kavīndrō gurumaṇi riha yāṃ mummaṇikkōvai
 nāmniṃ |
 cakrē mālām prakṛptāṃ tribhiriva maṇibhiḥ drāviḍiṃ
 sūktimālām |
 śrīmatrayyantarāmānujagurukaruṇāpātragōpālasūriḥ
 karṇāṭōkyā vivavrē tridaśabhaṇitibhi ślōkayāmāsa
 mōdāt | |

Śrī Vēdāntārya, the King among Poets and the Jewel among the Gurus created this Garland of Words called “*Mummaṇikkōvai*”, which is as if arranged in place with three different gems. *Gōpālācārya*, who is the recipient of the kindness of *Śrīmat Vēdānta Rāmānuja Mahādēcikan* has happily rendered these into Kannada Language and converted into *ślōka*s in Sanskrit.

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