

# ACHAARYA VRUKSHAM

E MAGAZINE OF SRIRANGAM SRIMATH ANDAVAN ASRAMAM



## SPECIAL SUPPLEMENT ON PERIAZHWAR

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# 1. Salutations to PeriyAzhwAr

by Oppiliappan Kovil VaradAchAri Sadagopan



I will start my salutations to PeriyAzhwAr with the recollection of Swami Desikan's tribute to him in the ninth verse of his work revered as Prabhandha Saaram :

pEraNintha VilliputtUrAni tanniR  
perunjyothi taniRROnRum perumAnE mun  
seeraNintha pAndiyanRan nenju tanniR-  
riyakkaRamAl paratthuvatthaithh tiRamAsseppi  
vAraNamEn Mathuraivalam varavE vAnin  
mAl garuda vahananAitth tOnRa vAzhththu  
mEraNipallANdu mudaR paattu nAnUR-  
Rezhupatthuon RiraNdumenakkudhavu neeyE

( Padha/VakhyArtham ) :

per aNindha : famous , known for its glory  
Villiputthur : in the city of Sri Villiputthur ( then puduvai )  
aani tannil : in the Tamizh month of Aani  
prunjyothi tannil : during the asterism , SvAthi  
thOnRum perumAnE : O great one , who incarnated  
nee mun : once upon a time , you  
seer aNindha paandiyan than nenju tannil : In the mind of the celebrated  
Pandyan king  
thiyakku aRa mAl paratthuvatthai tiramA seppi : You inscribed effectively  
the supremacy of Sriman NaarAyaNA(in the king's mind )so that he had no  
doubt whatsoever over that unassailable doctrine

vAraNam mEl valam vara : (then ) you ascended the back of the royal  
elephant and went around the streets of southern Mathuraiat the behest  
of the king in a celebratory ride

vaanil mAl Garuda VahananAi thonRa : (at that time ) , Lord Sriman  
NaarAyaNA appeared on the back of His vAhanam, Garudan (to witness)  
the scene of "Brahma ratham" for you

vAzhtthum : (you responded to the Lord's grace ) through your  
benedictory verses and performed mangaLAsAsanam for Him out of your  
prEma paravasam and concern that there is no dhrishti  
dhOsahm for your Lord and His consorts

yEr aNi pallANdu : ( you blessed us with) the most beautiful paasurams  
known as ThirupallANdu

(pallAndu) mudal paattu nAnURRezhupatthu onRu irandum :  
The 473 verses starting from ThiruppallAndu

yenakku udhavu : please bless me with the knowledge of them .

PeriyAzhwAr was born during a Aani SvAthi at SrivilliputthUr .He was  
GarudAmsam . He was given the name of VishNucchithar ,to suggest that he  
had Lord VishNu on his mind always . He was a sahaja daasyar and considered  
that kaimkaryam perormed by the florist in Vada Mathurai to Sri KrishNA was

the example that he should follow in his life as the kaimkaryam for the Lord of SrivilliputthUr , Vata pathra Saayee . He established a nandavanam and performed flower garland and Tulasi maalai kaimkaryam to the Lord .

One day , the king of the land , Sri Vallabha Paandyan was going around incognito in the streets of his capital city ,Southern Mathurai at night . He saw a Brahmin seated on a pial and asked him as to who he is and what does he do . The Brahmin replied that he is a traveller engaged in theerthAdanam and was on his way to bathe in the sacred GangA river. The king asked the Brahmin to recite a verse .

The obliging Brahmin responded with a verse that starts with " VarshArthamashtou prayathEtha maasAn " { One should accumulate what one needs for the rainy season in the other eight months of the year ( chaathur Maasyam ) , one should collect what one needs for the night during the day , one should store things needed for the old age during one's youth and one should seek what one needs for the other world ( maRumai ) during the stay in this world ( Immai ) . The king was stunned to the quick by the wisdom incorporated in this slokam recited by the Brahmin . He said to himself : " I do not have any wantings in this world . I must now begin to do what is needed for the other world .

The king returned to his palace and consulted with his PurOhithA ,Selva Nambi , who recommended that the king assemble learned scholars and learn from their debate about the supreme doctrine that he wanted ot know , which would be of help to him for maRumai .

The king invited the leading scholars of the alnd and requested them to establish the parataathva nirNayam based on VedAntha siddhAnthams. He set aside a major purse for the winner of the debate and displayed it on the top of a pole in his darbhAr.

That was to serve as the sambhAvanai and VidhyA sulkam .

The Lord of Srivilliputthur ( VadaperumkoviludayAn) decided to demonstrate his Parathvam through His servant , VishNucchithA .

He appeared in the dream of His servant and commanded him to go to the king's court and bring down the purse from the pole , where it was hanging .

VishnucchithA was overwhelmed with the Lord's command and pointed out that he has no formal education of any kind and therefore was totally unqualified to engage in any discussion with the learned scholars at the king's special sadas .

The Lord replied : " My dear child ! you go to the court . I will be there with you " . VishNucchithar proceeded to the court and was welcomed by Selva Nambi and the king . The assembled scholars did not want to engage VishNucchithA in debate , since he had no training in VedAs and SaasthrAs. The king requested VishNucchithar to debate the scholars on Para Tattva NirNayam .

Just as the hunter VaalmeeKi was blessed by the blessings of BrahmA , Just as child Dhruvan became sarva~jnA through the contact of the Lord's conch on his face , VishNucchitha became proficient in all aspects of VedAnthA and VedAs and established without any doubt that the AkAravaachyaAna Sriman NaarAyaNan

is sarvasmath paran " . He defeated the arguments of all the other scholars and proved that Sriman NaarAyaNan is the supreme God . At that time , the purse attached on top of the tall pole bent over and came to the level of VishNucchithA for him to take hold of it .

The impressed and grateful king bowed before VishNucchithA and placed him on the back of the royal elephant and named him " Bhattar PirAn " . The Lord with His consorts wanted to witness this scene honoring his servant and appeared in the sky seated on His vahanam , GarudaN . Bhattar PirAn was overwhelmed by

the Lord's dayA , anugraham and incomparable beauty and omniscience ( Sarva~jnthva , Sarva sakthithva , Sarva Raksha-thva , Soundharya , SoukumArya , LaavaNyadhi guNams) . Before he could salute the omnipotence , omniscience and omnipresence and bhaktha rakshakthvam aspects , Bhattar PirAn was overcome with a fear about any "evil eye " that may befall the Lord during the occasion of appearing before the jealous mortals in person . Bhattar PirAn grabbed the bells attached to the neck of the elephant on which he was riding and used them as the tALam and sang with great affection the twelve verses of ThiruppallAndu . This parivu and kanivu born out of Bhattar's worry about any inauspiciousness coming the way of the Lord is the basis of the origin of these 12 moving verses that arose spontaneously from this great bhakthA . Sri

MaNavALa Maamuni referred to this pongum parivu in his salutation to Bhattar PirAn

during the occasion of explaining how he got the name of PeriyAzhwAr : " MangaLAsAsanathin maRRuLLa AzhwArgaL , tangaLArvatthaLavu taananRi -- ponghum parivALE VilliputthUr Bhattar PirAn peRRAN , PeriyAzhwAr yennum peyar " in his Upadesa Rathna Maala paasuram .

Bhattar PirAn returned to SrivilliputthUr and placed the purse that he won at the feet of the Lord and spent his life immersed in thoughts about KrishNAvathAram and decribed to us in sweet paasurams the baala kreetAs of the Gopi ManOharan . He blessed us with 473 verses through his Periya Thirumozhi of the MudalAyiram

He was the foster parent for AanDAL ( SakshAth Kshama /Bhumi Devi) and became the father-in-law of Sri RanganAthA . In the house of PeriyAzhwAr and AanDAL resides even today , the Lord of Srirangam as RangamannAr . Such is the glory of PeriyAzhwAr !



# 1A. SAAYA RAKSHAA OR ANTHIK KAAPPU

(Part 1 of the E Book Krishna Anubavangal  
by Oppiliappan Koil Varadachari Sadagopan)



(Periazhwar's 10 pasurams commencing with Indiranodu biraman and ending with pothamar chelva kozhundhu)

In this decad, AzhwAr takes on the role of the concerned mother (YasOdhA), who wants to protect her precious son from Drushti DhOsham. The evening (sandhya kaalam ) was approaching. YasOdhA as the doting mother had already bathed her dear son and decorated His lovely tresses with flowers of different kinds. He looked beautiful. She became worried about any drishti dhOsham ( KaNN Yecchil) affecting the well being of her beautiful son. She told her son that all the devAs had assembled to enjoy the beauty of their supreme Lord. At the same time, she told Him that the ferocious spirits (Ugra DevathAs) have also assembled at the junctions of the streets of the village at sunset. She appealed to her son not to venture out there at that hour, when the ugra devathAs were rampantly roaming about to do harm to people.

YasOdhA wanted to protect her son against the evil spirits and wished to perform a ritual known as "anthik- kAppu ". She called on her son to accept the "anthik- kAppu " to ward off the evil effects that may befall Him in the absence of the armor of that protective ritual.

PeriyAzhwAr once again takes on the role of YasOdhA and performs the " Saaya RakshA or Anthik kappu " for the Lord just like a concerned mother worried about her son's well being.

Great devotees including PeriyAzhwAr and Thyga Brahmam have performed rakshA for the Lord to ward off the effects of evil eye (dhrushti dhOsham) and the adverse effects of ugra devathAs. It was PeriyAzhwAr, who sang PallAndu for the Lord, when he had His darsana sowbhAgyam over the skies of Mathurai after he won the contest in the king's court with the blessings of the Lord.



Saint ThyagarAja sang in raagam Bhairavi his famous song, "Raksha BettarE ". He was moved by PeriyAzhwAr's Pallandu and burst forth in song: "Raksha BettarE Doraku Vakshasthalamuna velayau Lakshmi RamaNuniki Jaya Raksha bettarE, ---Sangeetha Priya Sri ThyagarAjukEyudaina Dorakaiswarya Raksha sadagopan.org sadagopan.org 4 BettarE ". This is an echo of PeriyAzhwar's pallaNdu : " VadivAyi nin vala mArbinil Vazhinra Mangayum pallAndu ".

YasOdhA and PeriyAzhwAr went through the emotions of protecting the Sarva rakshakan out of their fear about something untoward happening to their dear one! PeriyAzhwAr addresses these ten paasurams to the Lord of ThiruveLLarai (Lord PundareekAkshan of SvEtha Giri). ThiruveLLaRai is the fourth of the 108 dhivya dEsams, where YengaLAzhwAn, the sisyyar of Thirukkuruhai PirAn PiLLAn had his home. AchArya RaamAnuja stayed at this dhivya dEsam for an extended period of time. The web site for ThiruveLLaRai can be accessed at the URL : [http://www.srivaishnavam.com/divyadesam108/virtualtour/vt\\_thiruvellarai.html](http://www.srivaishnavam.com/divyadesam108/virtualtour/vt_thiruvellarai.html)



**Moolavar & Utsavar at Thiruvellarai**

## 2. "Sleep Not, Sudarshan!"

By K Sadagopan Iyengar

(SriRangaSri List Archive: Message 00153 Oct 2003)

Srimate SrivanSatakopa Sri Vedanta Desika Yatindra Mahadesikaya nama:

Among all the Azhwars, Sri Periazhwar occupies a unique position. He is the only one who could claim a close familial relationship with the Lord, having given his daughter in marriage to Sri Rangaraja ("Svasuram...Ranganathasya sAkshAt"). He is the only one who could claim to be from the family which gave the world two Azhwars. He is the only one to devote almost his entire composition to a delightful description of Sri Krishna's infancy and teenage. In fact, he created a new genre of Tamizh literature known as "PiLlai Tamizh", dealing with the childhood exploits of the principal character. It was only he who was afforded an opportunity to establish the Lord's supremacy before the whole world, in a gathering specially convened for the purpose by the PAndya rAjA. It was Sri Vishnuchitta who displayed an almost maternal concern for the Lord's welfare, wishing Him billions of years of a happy, fun-filled lifespan, in the company of those near and dear to Him ("PallANdu, pallANdu pallAyiratthANdu, pala kOti noorAyiram"). It is thus no accident that his Prabandam TiruppallANdu occupies pride of place among the Divine Four Thousand, being recited ahead of the works of all other Azhwars and that Sri Vishnuchitta is reverentially known as "Peria" Azhwar.

Though this Azhwar's overwhelming concern for Emperuman's eternal wellbeing shines through in almost all of his pasurams, there are some which are extremely moving and inspiring. It is beyond our conception that anyone could have so much affection for the Lord as to wish Him well at every step, be it while playing, sleeping, herding cows or at play. Azhwar not only recounts, but practically lives through the struggles Yasoda went through in bringing up an uncooperative brat, who wouldn't bathe to wash off the overpowering odour of dairy products and bovine company, wouldn't let His mother comb His black locks, had difficulty in recognising property rights relating to milk, butter, etc., was an unashamed liar when it suited Him and a forerunner of Casanova and Don Juan, as far as the hapless Gopis were concerned, leaving a trail of broken hearts wherever He went.

Sri Nammazhwar and Sri Tirumangai Mannan affected feminine roles in enjoying the Lord, hovering at the heights of ecstasy when in the company of the beloved and touching the trough of despair when separated from Him. Donning the role of an ardent lover appears much less painful, compared to that of a doting mother, who has to contend with the pangs of anxiety that she is cursed with. With all those minions of Kamsa out to get Him and the spirited Sri Krishna refusing to limit His activities to the secure confines of NandagOkulam, Yasoda must have died a thousand deaths everyday, till she sighted the triumphant return of cowherds with Krishna in the lead, in the late evening. It is the mother who goes through extremely anxious moments, during the birth, infancy and adolescence of her offspring

and this concern never leaves her even when the infant grows into a mature adult, well capable of fending for himself. Such too is the concern of Yasoda, and by proxy, that of Sri Periazwar, putting him on an entirely different pedestal from that occupied by other Azhwars, who merely courted the bewitching Lord when He was in the full bloom of youth, without experiencing any of the anxieties associated with the process of His growth. One might say that Sri Periazwar is in the position of a mother, who lavished all her love and affection on her son and brought him up with an overwhelming concern for his welfare, only to lose him to the wife (represented by the ParAnkusa and ParakAla nAyakIs), after his marriage. Thus if we agree that the "MATHru bhAvam" is more painful, difficult and demanding (though having its moments of delight too) than that of the "nAyikA bhAvam", we must accord pride of place to Sri Vishnuchitta, among the elite community of Azhwars.

It is this anxiety of Sri Periazwar that makes him burst into benediction (in the form of the ThiruppallANdu) at the enthralling sight of the magnificent Lord, resplendent on the Garuda vAhanam, with the Divine Consorts at His side, on that holy day in the month of Ani, adorning the streets of Madurai. He fears that the evil eye would befall the Paramapurusha and might cause Him harm. Laughable, isn't it? As if any evil force, however potent, could ever approach Emperuman, leave alone affect Him!

To you and me, looking at the matter with the clinical detachment our stony hearts are capable of, Azhwar's anxiety might appear unwarranted-however, if we look at the matter with the eyes of a doting mother that Sri Periazwar was, we find ourselves racked by worry that all this brilliance and beauty that the Lord displays should not attract the jealous and ill-meaning glance of detractors. Going especially by the innumerable threats to His life the infant Krishna had to face, any mother would naturally fear for her child's welfare, which is what Sri Vishnuchitta did. Pointing out the fallacy of judging the actions of great people through our own faulty perceptions, Sri Nammazhwar asks us to look at the same through the eyes of love, affection and devotion displayed by Azhwars-"en nenjinAl nOkki kANeer". When we do so, the apparent rantings and ravings of Azhwars appear perfectly in order, given their emotionally surcharged hearts, athrob with boundless devotion.

The elderly mother of a mature adult still warns him to be careful while driving or merely walking on the road. Does she not realise that the son can very well take care of himself and doesn't need her homily? She does, but is still unable to shake off the worry of his coming to some harm en route.

Similar is the predicament of Periazwar, who realises fullwell that no harm can befall the Paramapurusha from any source, however powerful, but still performs mangalAsAsanam to ensure His continued welfare. To those who might find this conduct of Azhwars incongruous, given the unblemished wisdom they were blessed with, I can only repeat Sri Satakopa Muni's entreaty, "en nenjinAl nOkki kANeer".

In the first pasuram of ThiruppallAndu, Sri Periazhwar showers his benediction not only upon the Lord, but also on His inseparable Consort, the Divine Discus Sudarsana on His right hand and the Cosmic Conch PAnchajanya adorning His left.

One might wonder-if it his maternal concern for the Lord that makes Azhwar voice the wish that the former thrive and prosper for billions of years, why rope in the Shankham, Chakram etc.? Does his anxiety cover these worthies too?

Does he consider them too to be subject to potential threats from sources unknown?

I do not know the official explanation offered by illustrious commentators, but to an uninformed and lay person like me, it appears as though the benediction to Sudarsana and Panchajanya too to flourish for an eternity, is simply to ensure that they continue to offer the Lord protection and pampering for all time to come. It is not out of any special concern for the welfare of these worthies that Sri Periazhwar extends the benediction to them, but to guarantee the Lord the constant and continued attention of "tirumEni arivargal" -those who can bear no harm befalling the Lord, however improbable such an event might be. This appears clear from the following pasuram, in which Azhwar exhorts SudarsanAzhwan, PAnchajanyAzhwan, anantAzhwAn and even Peria Tiruvadi, to eschew sleep, not to close their eyes even for a micro-second, for fear that their moment of inattention might bring the Lord some harm-

"uragal uragal uragal oN sudarAzhhiyE! ShankhE!  
araveri nAndaka vALE! azhagia SarngamE! TandE!  
iravu padAmal irunda eNmaru ulOkapAleerkAL!  
Paravai arayA! uragal paLLiyarai kurikkoNmin"

In this beautiful pasuram, Azhwar tells all those around the Lord not to sleep a wink-His magnificent Mace, the Bow SARngam which spells instant and ignominious death to foes, the long, broad and deadly Sceptre nAndakam-all these worthies are urged not to close their eyes ever, but to be ever vigilant and patrol the bedroom of the Lord, who is forever in YOga nidrA. Azhwar appears to tell the PanchAyudhAs that their Master might sleep, but not they.

And the repetition of the word "uragal" (short for "urangEl"-don't sleep) not once, but four times in the same pasuram, indicates the emphasis placed by Azhwar and the degree of his anxiety.

Azhwar really has some nerve, it would appear to us, telling nitya SUriS, who themselves are forever on their guard, not to fall asleep. Even the Shruti attests to the fact that the Celestials never even blink, for fear of missing out on a second of bhagavat anubhavam, leave alone sleep. Their very name, "imayOr" indicates that they never let their eyes close even for a second.

Knowing their nature fulwell, if Azwar feels it necessary to warn them to be vigilant, one can guess the depth of love, affection and maternal concern that Sri Vishnuchitta has for the Lord and His welfare.

There appears to be some significance in asking the Celestials to guard the Lord's sleeping place-"paLLiyarai". Though this is appropriate even if taken literally, it would appear that something else is meant here. In the same decad of which this "uragal" pAsuram is the ninth, Azhwar tells us that the Lord reclines in the Azhwar's mind itself, forsaking His favourite TiruppArkkadal-

"aravinda pAvayum tAnum agampadi vandu pugundu  
paravai tirai pala mOda paLLi koLgindra PirAnai  
paravugindrAn Vittuchitthan"

Pani kadalil paLLikOlai pazhaga vittu-Odi vandu en  
Mana kadalil vAzha valla mAya MaNALa nambI!"

All the aforesaid pasurams indicate that the Lord's bedroom is indeed the Azhwar's heart and none other. Emperuman lies there in absolute comfort, having forsaken His other celestial abodes. And it is this unique bedroom that Azhwar wants the nitya sUrIs to guard ("paLLiyarai kurikkoNmin"). Being human, Azhwar is afraid of his senses allowing undesirable thoughts to enter the heart and pollute the sacred space occupied by Emperuman. It is to guard against this that he seeks the assistance of the PanchAyudhAs, so that they stand vigilant against any inappropriate thought or notion worming its way into Azhwar's sacred heart. Obviously, Azhwar considers the waywardness of the mind and its penchant for thinking the unthinkable to be such powerful foes, that he calls upon for assistance, not one but all the Lord's illustrious attendants.

If this is how Sri Periazhwar, with his heart filled solely with thoughts of the Lord, feels, we are speechless and baffled as to how we mortals, with our absolutely fickle minds, unable to concentrate for even a full second on Emperuman, His form and auspicious attributes, should feel. If Azhwar finds himself in need of the five divine weapons to stand guard against evil thoughts entering his mind, we wonder if the entire body of Celestials would be adequate to do sentry duty in our case, for such is the number and frequency of unholy thoughts buffeting our minds, turning it into a raging sea with choppy waves, refusing to be calmed.

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### 3. Sri Peri Āzhwār

He was born in ஸ்ரீ வில்லிப்புத்தூர் (*Sri Villipputhūr*) on ஸ்வாதி (*Swāthi Nakshatram*) in the month of ஆனி (*āni*). He was known as Vishnu Chittar. He was considered the amsa of the Lord's chariot. He had a special honour of being the father of Sri Godhā (*Āndāl*) whom he found as a child in his *Tulasi* garden. He used to do flower garland service to the Lord வடபத்ரசாயி (*Vatapatra Sāyi*) in *Sri Villipputhūr*. Since Āndāl eventually was wedded to Lord Sri Ranganathā, Sri Peri Āzhwār became the father-in-law of the Lord. The Āzhwār's love of the Lord is like that of mother Yashodā's love of the child Sri Krishna. In fact many of the Āzhwār's *pāsurams* convey the mother's வாத்ஸல்ய (*Vātsalya*) feeling towards the Lord. நீராட்டம் (*Nīrāṭṭam*) beginning with வெண்ணெயளந்த (*Vennaiṇṇaṇṇa*) that is recited during the Lord's *Thirumanjanam* is one example of this. In addition, The Āzhwār had sung the famous benedictory *pāsuram* of திருப்பல்லாண்டு (*Thiruppallāndu*) on the Lord Himself when He appeared to him mounted on Garuda. It is for these reasons he is called பெரியாழ்வார் ("Great Āzhwār") and *Thiruppallāndu* has been made the beginning of the *Nālāyiram* by the Āchāryās.



## 4. PeriAzhwar & Andal

<https://sriramanujar.tripod.com/periya.html>

Before getting into periyAzhwAr charithram, let us have a glance at the Great Villiputthoor charithram, where periyAzhwAr hailed from. In "Then PAndya" kingdom, there is a small town called putthoor, where great sholars pundits were residing. Nearby there is a forest where there were hunters living in it. The chief of these hunters had two sons named villi and kaNdan.

One day these two guys villi and kaNdan went inside the forest for hunting as usual. They spotted a tiger and it escaped the arrows from their bows. KaNdan started chasing vigorously and went deep inside the forest. After som time, the tiget hid behind a tree and pounced on kaNdan and killed him. Villi waited for kaNdan for along time and started seraching for him with a worried look on his face about his dearest brother. When he spotted the dead body of kaNdan, his heart almost stooped with grief and cried heavily and fell unconscious on his darling brother's body.

During his unconsciousness, he had a scene in front of his eyes; Sriman NarAyaNan with His consort VishNu pathni MahAlakshmi appeared and uttered opening His "pavaLachchevVAi" thus:"O villi, Do not lament and cry. Do not worry. We will get back your brother's life. And you both go to find out the Big Banyan tree in the midst of this forest where my moorthy has been lying for quite a long time. You both will also find a cave nearby the tree where there is lots and lots of Golden jewels and coins and treaure available. You can take them as much as you wish. using that wealth, you both need to deforest that place and build a temple and surrounding town." Then the Lord disappeared.

When villi came back to consciousness, he did not know whether what he saw (in his unconscious state) was true at all and was confused. But suddenly kaNdan got up alive as if he just woke up from sleep (without any wound even). Villi explained the whole thing to his darling brother and both of them hugged each other for having been blessed by the Lord and having been chosen by the Lord to establish the temple for Sriya: pathih. (I wish we too had been just hunters like villi and kaNdan, rather than studying all sorts of degrees and leading a life which in now way helps us reach towards the Lord.)

Then they did exactly as was told and with great enthusiasm built the temple with the co operation of all his people (who were pleasantly surprised at the Lord' mercy on their kulam). The place became an excellent sthalam and the temple looked majestic with VadabhathrasAyee as the moorthy. The place even today is being referred as Villiputthoor (named after the brother Villi).

Great scholars, BhaktAs, pundits migrated from putthoor to this holy place and started residing in this place. One of them was Mukunda Bhattar and he was a VaishNava GnAni and his wife was Padmavalli, a GuNavathi and a perfect match for Mukunda Bhattar. Both of them were parama bhaktAs of VadabhatrasAyee. On an auspicious day they were blessed with a male child and they named the child as VishNu chittar; means the one who thinks of VishNu always in his mind. The kid lived upto his name fully and always was contemplating on ways and means to achieve the Lord's DayA. He did not wish to spend and waste his time on education (vEdAs and SasthrAs) and concentrated only on praising the Lord. (PoiginRa Gnanamum pollA ozhkkamum... ). He knew that when Lord KrishNa appeared he had a liking for wearing Garlands made from variety of flowers. He chose that kainkaryam to pluck flowers in the early morning and make an excellent garland out of it to adorn the idol of Sri VadabhatrasAyee. He even sold some of his property and bought a small place near his home (and the temple) and converted that into a beautiful Nandavanam (a Garden). He grew all kinds of creepers and plants for various flowers and the Holy Thulasi. The place also housed a small beautiful pond where there was a clear crystal like water as pure as VishNuchittar's heart and mind. His time was wholly spent on cultivating this garden only and beatify them in order to get more and more and flowers for the Lord. (What a superb life! What a great Bhakti!) The flowers bloomed; Tulasi plant became bigger and bigger; The entire Garden looked divinely beautiful and had an exquisite sugandham (smell) due to jasmine, rose, lotus, pArijAtham, alli, Thulasi, etc., etc.. Every morning, before the Sun rises VishNu chittar took bath completed his NityakarmAnushtAnangal, went to his garden and plucked all kinds of flowers to prepare garlands and garlands of various types for the Lord, while he sang songs in praise of the Lord. He used to take them to the temple and enjoy the scene of Lord wearing all his garlands. He got an immense satisfaction and great amount of blissful happiness in that. He was also blessed with a spouse Vrajai who also had similar taste for performing service to the Lord. (Never complain about your wife (or husband); If she had been better, she would have got a better husband!)

During those times (9 th century A.D?), there was a king by name "VallabhadEvan" ruling that area (Then madurai). He was a good king and was ruling excellently; He was a great VishNu BhaktA and wished to know the meaning of vEdAs and the glory of the Supreme truth. He enquired his chief minister on his desire and as to how to go about pursuing his interests. The minister said " Let us bring vEdic scholars and ask them your questins and seek clarifications from them; Whoever furnishes good, satisfactory reply and clarifies you can be greatly rewarded, O mighty king." The king agreed and the announcement was made throughout the kingdom and it was also told that there will be a bag containing Golden coins hanging at the top and with the power and truth of the vEdic statement/principle, it shall fall automatically. There



were many scholars, pundits, vEdic viRpannargaL, arguments, discussions, seminars, pArAyaNams, etc, etc.; But the bag still was hanging! The true vEdic underlying principle/statement was known to anybody; The king was terrible disappointed. The Lord now plays! Sriman NarayaNan, Sri Vadabhatra sAye appeared in VishNuchitthA's dream and said" O BhaktA, I am impressed with your poomAlai kainkaryam. Tomorrow you go the palace and speak vEdic principles and get the reward". VishNuchitthar said" I am not at all well versed in vEdAs; I did not even study them; I wasted(!) my time without learning all these vEdAs; I have doing only a simple Garland preparation for you, Lord. I can not tell any vEdic truths, since I do NOT know.". The Lord smiled; O VishnuchittA, You are only an instrument. We will speak through you. Not to worry; Just proceed. (ennE BhagawAn's vAtsalyam to bring His BhaktA to the limelight!)

The Lord appeared in the Chief minister's dream too and asked him to arrange to bring VishNuchittar the next day in the palanquin with full honours(GREAT!). The Next day VishNuchittar prayed the Lord and boarded the pallakku (palanquin) and came to the palace with full honours. The scholars laughed at his greed for they knew his limited (or no) knowledge on vEdAs. They made sarcastic statements at him loudly. But once our VishNuchittar started his explanation (after a small prayer) the murmurs stopped; The sarcasm disappeared; People sharpened their ears. The king, the ministers the people and the scholars, everybody could follow the simple statements which were full of deep meanings and were coming as if the waves were coming out of the great ocean; The entire meaning of his statement was clearly understood by one and all and when VishNuchitthar made a concluding statement that Sri MahAvishNu, the Sriya: pathih, is the only paramporuL who is protecting and blessing the whole Universe and all beings and is the only underlying principle of all four vEdAs, the bag FELL by itself! and fell into the hands of VishNuchitthar. The king got up immediately with full of tears in his eyes and prostrated at the feet of VishNuchitthar. He appreciated "I am now clear. You have clarified all my doubts. Sriman NarAyaNanE paramporuL. I have NEVER heard such deep meanings in such simple explanation". All scholars lowered their heads in utter shame and removed their pride and celebrated VishNuchittahr's victory. The king gave away further more lots of prizes and addressed him "BhattarpirAn". VishNuchitthar said "O king, I am dumb. I never spoke. It is HE who spoke here thorough me. He is the flutist. I am only a bamboo stick. I am only a plant. He is the one who bloomed the flower. I am only a puppet. He is the karthA and a puppetter. Please do not say anything to me. Please do not prostrate at my feet. Let us all prostrate at HIS FEET. Come." and he said this deeply moved, hands shaking and shivering due to the Lord's mercy on his lowly self.

The king made VishNuchitthar sit on the Royal Elephant and arranged for a great procession in the streets of his kingdom. Everywhere people thronged to see the

blessed soul and everywhere people were shouting "BhattarpirAn vAzhga! BhattarpirAn vAzhga!". VishNuchitthar was all the time crying with Anandha kaNNeer and was having his palms glued together with his mind fully thinking of him and His mercy. When all these festivities were going on, Do you think our Lord will lie down in PARKADAL. No! He has also wished to see this great scene and enjoy His BhakthA being admired and appreciated. He along with MahAlakshmi appeared on Garuda in the sky and the whole lot of crowd, the king the ministers, the jealous scholars everybody SAW HIM AND HIS CONSORT ON GARUDA! (What a blessed place and blessed people. Were we not even insects in that place during that time?). Seeing the Lord VishNuchitthar was ecstatic and using the bells which the elephant was wearing he made THALAMS and sang "pallaaNdu, pallaaNdu PallAyirathAndu PalakOdi NoorAyiram" (Long live for many years, Long live for many years for Hundreds of thousands of years!) He is giving AsirvAdhams to the Lord! for living eternally and for ever!. That is why he is called PERIYA AZHWAR - The eldest AzhwAr because he greeted the Lord himself!

After being conferred "Bhattar pirAn", periyAzhwAr continued on his mAlai kankaryam, while he enjoyed singing pAsurams on kannan. He sang as if he became His mother, yasOdha. He bathed him, fed Him, dressed Him; played with him; and enjoyed and imagined all thollai inbam which yasOdha had undergone. The Child's azhaghu, mischiefs, leelAs, were all sung by periyAzhwAr. All his pAsurams are to be read, re-read and enjoyed. All were bhakti laden pAsurams and taste like Grape fruit soaked in Honey.

One such day (on Adi pooram day) when he was plucking flowers and thulasi leaves in his beautiful nandhavanam, he heard a faint cry of a baby, which appeared as an incarnation of BhoomAdEvi. He was pleasantly surprised to find a little bundle of joy with beautiful pretty limbs and a divine golden face with great amount of tEjas, he immediately picked up the female child with both the arms lovingly and showered her with lots of kisses. His wife vrajai was extremely thrilled to hug the God-given child in their nandhavanam and melted with vAtsalyam for the kid. When they hugged the child they felt as if it is Lord BalakrishNan himself whom they were holding; They were getting tremendous amount of joy by bringing up this blessed pretty girl, whom they named "kOdhai".

Kodhai with their love, affection, and bhakti laden pAsurams and Bhagavadh kankaryam grew up with a GREAT amount of Bhakti for kannan (not surprisingly, since, kannan was also brought up by periyAzhwAr in the same house through his pAsurams). KOdhai grew up with "koLLai azhaghu", and with lots of intellect and GnAnam on bhagavadh vishayangaL. She also developed a great amount of affinity to kannan while she helped her father in his kankaryam. She also used to pluck flowers

and prepare garlands along with her father. Her talks and thoughts were always on kannan. With the garlands, she used to accompany her father to VadapathrasAyee temple to have His darshan.

Years rolled by and kOdhai grew up like a beautiful mullai creeper(kodi); Along with that, her bhakti for kannan too exponentially grew up and she longed to see him and be blessed by him. Her love fir the Lord was so much that she even wished to marry him. She took a vow to marry him only and could not think of getting married to any other person. She even dreamt of him coming to her like a male elephant adorned with pattu and peethAmbharam for the Great marriage with kOdhai. She spent her time always with such dreams of SenkaN thirumAl holding her hands and "agni valam". PeriyAzhwAr seeing all this got worried as to how he could make his darling daughter accomplish her wish( when it is not just impossible for anyone to marry the Lord).

Once, periyAzhwAr as usual prepared garlands of flowers and thuLasis and kept them in a safe, clean place and came out. KOdhai, seeing such beautiful garlands, thought for a while, "If I am going to marry only him, why should I not wear these garlands before He does?" and she did wear them. ( What an apachAram for an ordinary person! But our kuzhandhai is sAkshAt BhoomAdEvi and is there any thing wrong in wearing His garlands?) She saw herself wearing the garlands one by one and admired her beauty by looking at the mirror. When she heard some footsteps, she immediately removed them and placed them as usual. When periyAzhwAr adorned the Lord with those garlands, that day the Lord looked exquisitely beautiful and there was even a smile on his lips. The garlands were spreading an excellent sughandham throughout the temple and every one was talking about the speciality of garlands that day. PeriyAzhwAr did not know why on that day it was so different and special when there was nothing extraordinary he did on that day. It was same flowers; same thuLasi and same way of preparations. Why then all this good smell and beauty? He did not know. (We know.).

This continued everyday. Kodhai wore them secretly and saw herself; Lord enjoyed wearing them with great amount of happiness and satisfaction with good smell. No one knew why. One day on a krishna jayanthi day, periyAzhwAr saw kOdhai wearing the garland and he got terribly angry and depressed; felt very much sad and hurt and with lots of sorrow and "vEdhanai" asked her" kOdhaiyE, my child, why did you do such a mahA pApam? Is it not meant for the Lord, Sriman nArAyaNan? How can you impurify by your wearing them, my child?". Kodhai replied with regret and justification" appA, When there is Sriman NarayaNan is in my heart I wished to see him wearing them; Will the Lord get angry by a bhakthA wearing it?". She was welled with tears with the feeling of guilt and periyAzhwAr's heart melted seeing his darling

child crying. He lightly hugged her and consoled her saying "Not that, kOdhai, This is meant for the God our Lord, Will it not become impure by our wearing it, kaNmaNi.. Okay. Do not worry.. Do not do this again. Today I will make another garland. Let it become waste. Don't cry." He made another set of garland and adorned the Lord and that day there was no smell; no beauty and no brightness on His face; nor there was any smile on His lips, too. The bhattars (archakAs) were also confused.

PERiyAzhwAr felt sad that he became angry with his sweet child that day for the first time and the Lord also did not look well with the second set of garlands. He had a restless sleep and just before dawn, Govindhan appeared in his dream. He opened His red beautiful coral lips and said" My dearest vishNuchittarE! PeriyAzhwArE!, BhattarpirAn!, For singing paamaalai(pAsurams) and wearing my poomaalai(garlands) only, kOdhai appeared as your daughter and that is what I love to wear, too. She has ruled over me with her paamaalai and poomaalai and hence, shall be called "AnndAL" hereafter. Do not try to stop her from wearing the garlands. She should continue wearing them." PeriyAzhwAr woke up and realised kOdhai's perumai and greatness. He became excited greatly thrilled to know that she is the one who ruled the Lord and called her " ANdALE!". He explained everything to her and AndAL's face became red with "vedkam"(shyness) and blushed. She became widely known as "Soodikkoduttha sudar kodi".

AndAL wrote TiruppAvai (30 verses) as a nOnbu to perform prapatti to the Lord and seek refuge at His Lotus feet. There were great seers who came later appreciated the depths of this philosophical composition of AndAL. When periyAzhwAr brought marriage discussion to kOdhai, she mentioned only Govindhan's name as Her groom. PeriyAzhwAr knew well of her intentions, since he himself was the culprit for his bringing her up only with kannan's thinking at all times. He also knew that Sri AranganAthana was her heartthrob who stole her heart. He was rightfully worried as to how it is possible to get her married to the Almighty. His worry and burden increased day by day as much as Sri AndAL's love for the Lord increased.

The Lord appeared in periyAzhwAr's dream and asked him to come to Sri Rangam the next day. He also appeared in the king Pandyan vallabhan's dream and asked him to arrange to bring AndAL and periyAzhwAr to Sri Rangam with full honours. Next day the King along with his parivArangal, Srirangam kOil archakAs, the chief officers, ministers, all people of Sri villiputthoor, thronged at periyAzhwAr's house. Palanquin, kudai(umbrella), kavari, temple elephant and Royal elephant were all brought to bring the blessed great father and the daughter. The ladies beautified the already beautiful lloking AndAL with pattu, ponnagai, maNI, etc.,. PeriyAzhwAr and vrajai brought kOdhai slowly lovingly and affectionately to the palanquin. Sri AndAL boarded and sat down in the palanquin, symbolifying "peNmayin ilakkaNam".

Throughout the way there were arches of flowers and decorations and festive looks. People thronged to see the blessed Beauty of Villiputthoor. (How nice it would have been, sister and brothers.- How great our Sri AndAL would have looked in such an attire with the pretty face getting prettier with "nANam".) They reached Sri Rangam and the temple. They were guided straight to the Sanctum sanctorum, the sannidhi of Thiruvarangan. Our kOdhai stepped into the inner court, looked at him and His face and immediately merged and united with the Lord as a JOTHI (a light).

PeriyAzhwAr and Vrajai were saddened with terrible grief and were crying heavily for having missed their darling daughter to the Lord. Even though periyAzhwAr knew all bhakti and vEdha poruL, etc., etc., he could not control his tears for the separation from his dearest kOdhai.

"Oru magalai udaiyen; ulagam niRaindha pugazhai |

Thirumagal poi valarthEn senkanmai dhAn konDupOnAn ||"

(meaning: Only one daughter I had; The one who became very famous (with her love for Lord); I brought her up like mahAlakshmi; (Now I have lost her;) That Red lotus eyed Lord has snatched her from me) (Poor periyAzhwAr. We can really feel his feelings and sadness. Those who have sisters and daughters will know the feelings; More so when the daughter will not even come home for thalai DeepAvali or delivery, etc., She has gone for ever!)

periyAzhwAr and vrajai felt old suddenly for having lost the child. With the help of the king, he consecrated an AndAL statue in Sri Villiputthoor and till last day he was doing his usual kanikaryam of Malai to Sri VadabhathrasAyeE but with a heavy heart thinking of kOdhai always.

pAthagangaL theerkkum paramanadi kAttum\*/  
vEdham anaitthukkum vitthAgum \*- kOdhai thamizh/  
ayyaindhum ainshum aRiyAdha manidarai/  
vaiyam sumappathum vambhu./

(The one which removes all our sins and shows the feet of The Lord; Equal to all vEdAs and even the essence of all vEdAs; they are the THIRTY verses of ThiruppAvai sung by kOdhai; and if one does not know that, he (or she) is a BURDEN to the earth.- Oh my dearest sisters and brothers, Please make it a point to recite these excellent 30 verses every morning and be blessed by Sri ANdAL, who is none other than Bhoomi pirAtti and can only save us from our samsaarc afflictions.)

PeriyAzhwAr thiruvadigale saraNam

AndAL thiruvadigale saraNam

## 5. SRI PERIYAZHWAR

by Smt. Radha Muralidhar From THE LIFE AND WORKS OF ALWARS

Periyazhwar occupies a special place among Azhwars as he became the father-in law of Sri Ranganatha when his daughter Andal married Him. His avathara took place in Srivilliputhur on Swathi Nakshatram of Tamil Aani month. He is believed to be the amsa of Garutman. Historically he is placed around the later part of 6th century A.D. He belonged to a family of devout vaishnava brahmins and was named "Vishnuchitta". True to his name, his mind dwelt constantly on the form and leelas of the Lord. He did not show much interest in learning scriptures and constantly enjoyed the Lord as little Krishna.

He wanted to perform some kainkaryam of which the Lord was specially fond of. With this objective, he set up a beautiful garden with great variety of flowers and Tulasi leaves. He used to prepare specially decorated garlands and offering them to the Lord at the "Vatapathra Saayee" temple.

Once, the king of Madurai named Vallabha Deva came to Srivilliputhur in disguise and was going around the villages to know the welfare of his citizens. He saw a brahmin sleeping on the front porch of a house and stopped to enquire about him. The brahmin told the king that he was a pilgrim returning south after a tour of many temples in the gangetic plains. The king asked him to teach some slokas that will lead to his enlightenment.

The pilgrim recited a sloka, the substance of which runs as follows:

***"One has to gather everything necessary for the rainy season when the sun shines. One has to save for old age by working hard during the younger days. Similarly, one has to search for the ultimate reality in this birth to benefit in the next birth."***

The king was greatly impressed by the sloka and honoured the brahmin. His mind dwelt on the futility of his past life and he constantly worried over what is the ultimate reality. He could not choose his faith from the various paths offered by different religions. He called his family preceptor named Selvanambi and asked him to call scholars and philosophers of various faiths to a contest which will determine the reality.

The king tied a big bag of gold coins to a long vertical pole and announced in the contest that the booty will go to the scholar who can bring it down with his faith. For many days, number of scholars tried in vain to do this with their scholarly works, eloquent speeches and heated debates. One night the Lord appeared in Vishnuchitta's dream and asked him to go to the king's court and win the contest. Vishnuchitta woke up in the morning and proceeded to the king's palace according to the Lord's directive. However he was well aware of his limitations, as he had never shown any interest in scriptural learning. He was confident that the Lord's will always prevails.

In the King's court, he proceeded to talk on 'Sriman Narayana' as the ultimate reality. The words started flowing as a torrent as he went on quoting the Vedas, the Upanishads and the Puranas. Selva Nambi, the king and the entire gathering were thrilled to the core by his conviction in his faith and were astounded to see the bag of coins fall on its own accord into Vishnuchitta's palms.

The whole court acknowledged that Vishnuchitta had the special grace of the Lord. The king honoured him with the title "Bhattar Piran".

பாண்டியன்கொண்டாடப் பட்டர்பிரான் வந்தானென்று \*  
ஈண்டிய சங்கமெடுத்தாத \* வேண்டிய

**வேதங்களோடு விரைந்து கிழியறுத்தான் \***

**பாதங்கள் யாமுடைய பற்று.**

The above pasuram brings out the episode of how the Azhwar came to be called Bhattar Piran. That evening, the king took Vishnuchitta on a ceremonial parade around the city on his elephant. Sriman Narayana, delighted to see all these honours being showered on the Azhwar, appeared in the sky on His Garuda Vahanam with Sri Mahalakshmi. Vishnuchitta was dazed to see the splendour of the Lord and since he always enjoyed Krishna as a child, blessed the Lord with a long life imagining himself as the Lord's mother and sang his "Thiru Pallandu" pasuram. He came to be called "Periyazhwar" as he thought of himself as elder to the Lord Himself to bless Him. From that day of his victory in the king's court, he started offering garlands of his verses along with floral garlands to the Lord. He has enjoyed Krishna Leelas as much as mother Yashoda would have done earlier. It is impossible to capture his anubhava in words other than his own. His "Pallandu" and "Neerattam" pasuras are part of Aaradhana Kramam and are recited without fail while performing Aaradhana and Thirumanjanam to the Lord. His pasuras (461 verses) in the Nalayiram are called "Periyazhwar Thirumozhi".

To Periyazhwar, the various avatharas of the Lord are not recollections of the past depicted by the puranas. They are dramas enacted right before his eyes and he bestows a benediction on the Lord for the feats that He performed as Nrisimha, Rama and Krishna.

**“இலங்கை பாழாளாகப் படைபொருதானுக்குப் பல்லாண்டு”**

**“அந்தியம்போதிலரியுருவாகி அரியையழித்தவனை  
பந்தனைதீர்ப் பல்லாண்டு “**

**“மாயப்பொருபடை வாணனை ஆயிரந்தோளும் பொழிகுருதிபாய  
சுழற்றிய ஆழிவல்லானுக்குப் பல்லாண்டு”**

Once, while he was collecting flowers and tulasi from his garden, he saw a small baby girl under a tulasi plant. Periyazhwar carried this baby home to his wife Vraja. The couple who were till then childless were delighted to receive this divine grace of the Lord and showered their love on this child. They named her "Godha" meaning daughter of mother earth in Sanskrit. The child had the great fortune of growing up in this family of great bhaktas and turned out to be a great Krishna Premi whose experience is unparalleled in history. Even among the Azhwars, Godha's anubhavam surpasses that of all the others. The Jnana and bhakti came to her at a very young age.

**anju kudikku oru santhathiyAy AzhvArgal**

**tham seyalai vinji niRkum thanmaiyaLai – pinjAip**

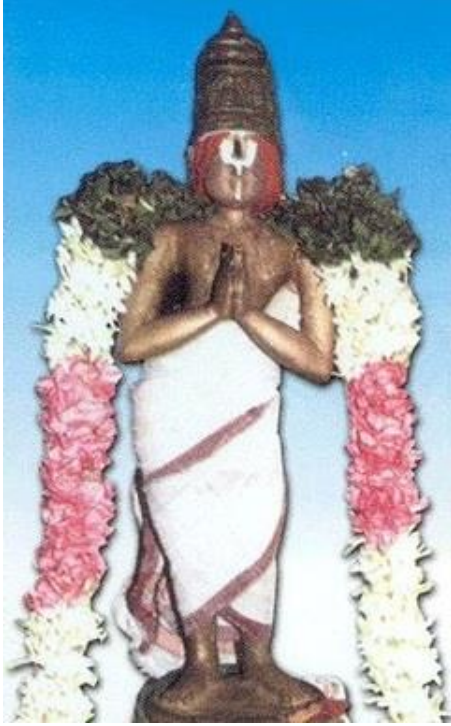
**pazhuththALai ANdALaip paththiyudan nALum**

**vazhuththAi manamE magizhndhu. ( Upadesa ratnamalai 24)**

Godha pays homage to her father's influence by referring to herself as "Bhattar Piran's Godha" in all her verses. One can trace a lot of parallels between her verses and that of her father. It is said that Periyazhwar sang all his verses on the Lords of divya deshas at Godha's request as she wanted to choose and marry one among them. In his verses, Periyazhwar refers to his only daughter, her love for Krishna and her later marriage to the Lord.

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## 6. About Periazhwar



**Period : 9th C. AD**

**Place : Sri Villiputhur**

**Month : Aani**

**Star (Nakshatram) : Swathi**

**Day : Monday**

**Father: Mukuntar**

**Mother: Patumavalli**

**Other Names : Vishnu Sittar, Patta**

**Naadan, Bhattar Piraan,**

**Sri Villiputthooraar,**

**Sriranganaatha Svasoorar**

**Hi works : Periyalvar tirumozhi**

**Pasurams : 473**

**Hamsam : Garuda**

Before getting into periyazhwar charithram, let us have a glance at the Great Villiputthoor charithram, where periyazhwar hailed from. In "Then Pandya" kingdom, there is a small town called putthoor, where great scholars pundits were residing. Nearby there is a forest where there were hunters living in it. The chief of these hunters had two sons named villi and kandan. One day these two guys villi and kandan went inside the forest for hunting as usual. They spotted a tiger and it escaped the arrows from their bows. Kandan started chasing vigorously and went deep inside the forest. After some time, the tiger hid behind a tree and pounced on kandan and killed him. Villi waited for kandan for a long Time and started searching for him with a worried look on his face about his dearest brother. When he spotted the dead body of kandan, his heart almost stooped with grief and cried heavily and fell unconscious on his darling brother's body.

During his unconsciousness, he had a scene in front of his eyes; Sri man Narayanan with His consort Vishnu pathni Mahalakshmi appeared and uttered opening His "pavalachchevvai" thus:"O villi, Do not lament and cry. Do not worry. We will get back your brother's life. And you both go to find out the Big Banyan tree in the midst of this forest where my moorthy has been lying for quite a long time. You both will also find a cave nearby the tree where there is lots and lots of Golden jewels and coins and treasure available. You can take them as much as you wish. Using that wealth, you both need to deforest that place and build a temple and surrounding town." Then the Lord disappeared.

When villi came back to consciousness, he did not know whether what he saw (in his unconscious state) was true at all and was confused. But suddenly kandan got up alive as if he just woke up from sleep (without any wound even). Villi explained the whole thing to his darling brother and both of them hugged each other for having been blessed by the Lord and having been chosen by the Lord to establish the temple for Sriya: pathih. (I wish we too had been just hunters like villi and kandan, rather than studying all sorts of degrees and leading a life which



in no way helps us reach towards the Lord.

Then they did exactly as was told and with great enthusiasm built the temple with the co operation of all his people (who were pleasantly surprised at the Lord' mercy on their kulam). The place became an excellent sthalam and the temple looked majestic with Vadabhathrasayee as the moorthy. The place even today is being referred as Villiputthoor (named after the brother Villi).

Great scholars, Bhaktas, pundits migrated from putthoor to this holy place and started residing in this place. One of them was Mukunda Bhattar and he was a Vaishnava gnani and his wife was Padmavalli, a gunavathi and a perfect match for Mukunda Bhattar. Both of them were parama bhaktas of vadabhatrasayee. On an auspicious day they were blessed with a male child and they named the child as vishnu chittar; means the one who thinks of vishnu always in his mind.

The kid lived up to his name fully and always was contemplating on ways and means to achieve the Lord's daya. He did not wish to spend and waste his time on education (vedas and sashtras) and concentrated only on praising the Lord. (poiginra Gnanamum polla ozhkkamum... ). He knew that when Lord krishna appeared he had a liking for wearing Garlands made from variety of flowers. He chose that kainkaryam to pluck flowers in the early morning and make an excellent garland out of it to adorn the idol of Sri vadabhatrasayee. He even sold some of his property and bought a small place near his home (and the temple) and converted that into a beautiful Nandavanam (a Garden). He grew all kinds of creepers and plants for various flowers and the Holy Thulasi. The place also housed a small beautiful pond where there was a clear crystal like water as pure as vishnuchittar' s heart and mind.

His time was wholly spent on cultivating this garden only and beatify them in order to get more and more and flowers for the Lord. (What a superb life! What a great Bhakti!) The flowers bloomed; Tulasi plant became bigger and bigger; The entire Garden looked divinely beautiful and had an exquisite sugandham (smell) due to jasmine, rose, lotus, parijatham, alli, Thulasi, etc., etc.. Every morning, before the Sun rises vishnu chitthar took bath completed his nityakarmanushtanan gal, went to his garden and plucked all kinds of flowers to prepare garlands and garlands of various types for the Lord, while he sang songs in praise of the Lord. He used to take them to the temple and enjoy the scene of Lord wearing all his garlands. He got an immense satisfaction and great amount of blissful happiness in that. He was also blessed with a spouse who also had similar taste for performing service to the Lord.

During those times (9 th century CE), there was a king by name "vallabhadevan" ruling that area (Then madurai). He was a good king and was ruling excellently; He was a great vishnu bhakta and wished to know the meaning of vedas and the glory of the Supreme truth. He enquired his chief minister on his desire and as to how to go about pursuing his interests. The minister said " Let us bring vedic scholars and ask them your questions and seek clarifications from them; Whoever furnishes good, satisfactory reply and clarifies you can be greatly rewarded, O mighty king.". The king agreed and the announcement was made throughout the kingdom and it was also told that there will be a bag containing Golden coins hanging at the top and with the power and truth of the vedic statement/principle , it shall fall automatically. There were many scholars, pundits, vedic virpannargal, arguments, discussions, seminars, parayanams, etc, etc,; But the bag still was hanging! The true vedic underlying principle/statement was known to anybody; The king was terrible disappointed. The Lord now plays! Sriman narayanan, Sri Vadabhatra sayee appeared in vishnuchittha' s dream and said" O bhakta, I am impressed with your poomalai kainkaryam. Tomorrow you go the palace and speak vedic principles and get the reward". Vishnuchitthar said" I am not at all well

versed in vedas; I did not even study them; I wasted(!) My time without learning all these vedas; I have doing only a simple Garland preparation for you, Lord. I cannot tell any vedic truths, since I do NOT know.". The Lord smiled; O vishnuchitta, You are only an instrument. We will speak through you. Not to worry; Just proceed. (enne bhagawan's vatsalyam to bring His bhakta to the limelight!)

The Lord appeared in the Chief minister's dream too and asked him to arrange to bring vishnuchittar the next day in the palanquin with full honours(GREAT! ). The Next day vishnuchittar prayed the Lord and boarded the pallakku (palanquin) and came to the palace with full honours. The scholars laughed at his greed for they knew his limited (or no) knowledge on vedas. They made sarcastic statements at him loudly. But once our vishnuchittar started his explanation (after a small prayer) the murmurs stopped; The sarcasm disappeared; People sharpened their ears.

The king, the ministers the people and the scholars, everybody could follow the simple statements which were full of deep meanings and were coming as if the waves were coming out of the great ocean; The entire meaning of his statement was clearly understood by one and all and when vishnuchittar made a concluding statement that Sri maha vishnu, the Sriya: pathih, is the only paramporul who is protecting and blessing the whole Universe and all beings and is the only underlying principle of all four vedas, the bag FELL by itself! And fell into the hands of vishnuchittar. The king got up immediately with full of tears in his eyes and prostrated at the feet of vishnuchittar. He appreciated "I am now clear. You have clarified all my doubts. Sriman narayanane paramporul. I have NEVER heard such deep meanings in such simple explanation" . All scholars lowered their heads in utter shame and removed their pride and celebrated vishnuchittahr' s victory. The king gave away further more lots of prizes and addressed him "bhattarpiran" . Vishnuchittar said "O king, I am dumb. I never spoke. It is HE who spoke here through me. He is the flutist. I am only a bamboo stick. I am only a plant. He is the one who bloomed the flower. I am only a puppet. He is the kartha and a puppetter. Please do not say anything to me. Please do not prostrate at my feet. Let us all prostrate at HIS feet. Come." and he said this deeply moved, hands shaking and shivering due to the Lord's mercy on his lowly self.

The king made vishnuchittar sit on the Royal Elephant and arranged for a great procession in the streets of his kingdom. Everywhere people thronged to see the blessed soul and everywhere people were shouting "bhattarpiran vazhga! Bhattarpiran vazhga!". Vishnuchittar was all the time crying with Anandha kanneer and was having his palms glued together with his mind fully thinking of him and His mercy. When all these festivities were going on, Do you think our Lord will lie down in parkadal. No! He has also wished to see this great scene and enjoy His bhaktha being admired and appreciated. He along with mahalakshmi appeared on garuda in the sky and the whole lot of crowd, the king the ministers, the jealous scholars everybody saw him and his consort on garuda! (What a blessed place and blessed people. Were we not even insects in that place during that time?). Seeing the Lord vishnuchittar was ecstatic and using the bells which the elephant was wearing he made THALAMS and sang

"pallaandu, pallaandu pallayirathandu palakodi noorayira  
live for many years, Long live for many years for Hundreds of thousands of years!

(Long

He is giving asirvadhams to the Lord! For living eternally and forever!. That is why he is called periya azhwar - The eldest azhwar because he greeted the Lord himself!

After being conferred "Bhattar piran", periyazhwar continued on his malai kankaryam, while he enjoyed singing pasurams on kannan. He sang as if he became His mother, yasodha. He bathed him, fed Him, dressed Him; played with him; and enjoyed and imagined all thollai inbam which yasodha had undergone.

The Child's azhaghu, mischiefs, leelas, were all sung by periyazhwar. All his pasurams are to be read, re-read and enjoyed. All were bhakti laden pasurams and taste like Grape fruit soaked in honey.

One such day (on Adi pooram day) when he was plucking flowers and thulasi leaves in his beautiful nandhavanam, he heard a faint cry of a baby, which appeared as an incarnation of bhoomadevi. He was pleasantly surprised to find a little bundle of joy with beautiful pretty limbs and a divine golden face with great amount of tejas, he immediately picked up the female child with both the arms lovingly and showered her with lots of kisses. When they hugged the child they felt as if it is Lord bala krishnan himself whom they were holding; They were getting tremendous amount of joy by bringing up this blessed pretty girl, whom they named "kodhai".

Kodhai with their love, affection, and bhakti laden pasurams and Bhagavadh kankaryam grew up with a GREAT amount of Bhakti for kannan (not surprisingly, since, kannan was also brought up by periyazhwar in the same house through his pasurams). Kodhai grew up with "kollai azhaghu", and with lots of intellect and gnanam on bhagavadh vishayangal. She also developed a great amount of affinity to kannan while she helped her father in his kankaryam. She also used to pluck flowers and prepare garlands along with her father. Her talks and thoughts were always on kannan. With the garlands, she used to accompany her father to vadapathrasayee temple to have His darshan.

Years rolled by and kodhai grew up like a beautiful mullai creeper(kodi); Along with that, her bhakti for kannan too exponentially grew up and she longed to see him and be blessed by him. Her love for the Lord was so much that she even wished to marry him. She took a vow to marry him only and could not think of getting married to any other person. She even dreamt of him coming to her like a male elephant adorned with pattu and peethambharam for the Great marriage with kodhai. She spent her time always with such dreams of senkan thirumal holding her hands and "agni valam". Periyazhwar seeing all this got worried as to how he could make his darling daughter accomplish her wish (when it is not just impossible for anyone to marry the Lord).

Once, periyazhwar as usual prepared garlands of flowers and thulasi and kept them in a safe, clean place and came out. Kodhai, seeing such beautiful garlands, thought for a while, "If I am going to marry only him, why should I not wear these garlands before He does?" and she did wear them. ( What an apacharam for an ordinary person! But our kuzhandhai is sakshat bhoomadevi and is there anything wrong in wearing His garlands?) She saw herself wearing the garlands one by one and admired her beauty by looking at the mirror. When she heard some footsteps, she immediately removed them and placed them as usual. When periyazhwar adorned the Lord with those garlands, that day the Lord looked exquisitely beautiful and there was even a smile on his lips. The garlands were spreading an excellent sughandham throughout the temple and everyone was talking about the speciality of garlands that day. Periyazhwar did not know why on that day it was so different and special when there

was nothing extraordinary he did on that day. It was same flowers; same thulasi and same way of preparations. Why then all this good smell and beauty? He did not know.

This continued every day. Kodhai wore them secretly and saw herself; Lord enjoyed wearing them with great amount of happiness and satisfaction with good smell. No one knew why. One day on a krishna jayanthi day, periyazhwar saw kodhai wearing the garland and he got terribly angry and depressed; felt very much sad and hurt and with lots of sorrow and "vedhanai" asked her " kodhaiye, my child, why did you do such a maha papam? Is it not meant for the Lord, Sriman narayanan? How can you impurify by your wearing them, my child?". Kodhai replied with regret and justification " father" When there is Sriman narayanan is in my heart I wished to see him wearing them; Will the Lord get angry by a bhaktha wearing it?".

She was welled with tears with the feeling of guilt and periyazhwar' s heart melted seeing his darling child crying. He lightly hugged her and consoled her saying "Not that, kodhai, This is meant for the God our Lord, Will it not become impure by our wearing it, kanmani.. Okay. Do not worry.. Do not do this again. Today I will make another garland. Let it become waste. Don't cry." He made another set of garland and adorned the Lord and that day there was no smell; no beauty and no brightness on His face; nor there was any smile on His lips, too. The bhattars (archakas) were also confused.

Periyazhwar felt sad that he became angry with his sweet child that day for the first time and the Lord also did not look well with the second set of garlands. He had a restless sleep and just before dawn, Govindhan appeared in his dream. He opened His red beautiful coral lips and said" My dearest vishnuchittare! Periyazhware! , bhattarpiran! , For singing paamaalai (pasurams) and wearing my poomaalai(garlands) only, kodhai appeared as your daughter and that is what I love to wear, too. She has ruled over me with her paamaalai and poomaalai and hence, shall be called "anddal" hereafter. Do not try to stop her from wearing the garlands. She should continue wearing them." periyazhwar woke up and realised kodhai's perumai and greatness. He became excited greatly thrilled to know that she is the one who ruled the Lord and called her " andal!". He explained everything to her and andal's face became red with "shyness and blushed. She became widely known as "Soodikkoduttha sudar kodi".

Andal wrote tiruppavai (30 verses) as a nonbu to perform prapatti to the Lord and seek refuge at His Lotus feet. There were great seers who came later appreciated the depths of this philosophical composition of andal. When periyazhwar brought marriage discussion to kodhai, she mentioned only Govindhan's name as Her groom. Periyazhwar knew well of her intentions, since he himself was the culprit for his bringing her up only with kannan's thinking at all times. He also knew that Sri aranganathan was her heartthrob who stole her heart. He was rightfully worried as to how it is possible to get her married to the Almighty. His worry and burden increased day by day as much as Sri andal's love for the Lord increased.

The Lord appeared in periyazhwar' s dream and asked him to come to Sri Rangam the next day. He also appeared in the king Pandyan vallabhan's dream and asked him to arrange to bring andal and periyazhwar to Sri Rangam with full honours. Next day the King along with his parivarangal, Sri rangam koil archakas, the chief officers, ministers, all people of Sri villiputthoor, thronged at periyazhwar' s house. Palanquin umbrella , kavari, temple elephant and Royal elephant were all brought to bring the blessed great father and the daughter. The ladies beautified the already beautiful looking andal with pattu, ponnagai, mani, etc.,.

Periyazhwar and vallabhan brought kodhai slowly lovingly and affectionately to the palanquin. Sri andal boarded and sat down in the palanquin, simplifying "penmayin ilakkanam". Throughout the way there were arches of flowers and decorations and festive looks. People thronged to see the blessed Beauty of Villiputthoor. (How nice it would have been, sister and brothers.- How great our Sri andal would have looked in such an attire with the pretty face getting prettier with "nanam".) They reached Sri Rangam and the temple. They were guided straight to the Sanctum sanctorum, the sannidhi of Thiruvarangan. Our kodhai stepped into the inner court, looked at him and His face and immediately merged and united with the Lord as a JOTHI (a light).

PeriyAzhwAr were saddened with terrible grief and were crying heavily for having missed their darling daughter to the Lord. Even though periyAzhwAr knew all bhakti and vEdha poruL, etc., etc., he could not control his tears for the separation from his dearest kOdhai.

"Oru magalai udaiyen; ulagam niraindha pugazhal  
thirumagal pol valartthen senkanmal dhan konduponan "

meaning:

Only one daughter I had; The one who became very famous (with her love for Lord); I brought her up like mahalakshmi; (Now I have lost her;) That Red lotus eyed Lord has snatched her from me) (Poor periyazhwar.

Periyazhwar felt old suddenly for having lost the child. With the help of the king, he consecrated an andal deity in Sri Villiputthoor and till last day he was doing his usual kanikaryam of Maalai to Sri vadabhathrasayee but with a heavy heart thinking of kodhai always.

pAthagangaL theerkkum paramanadi kAttum\*/  
vEdham anaitthukkum vitthAgum \*- kOdhai thamizh/  
ayyaindhum ainshum aRiyAdha mAnidarai/  
vaiyam sumappathum vambhu./

meaning:

The one which removes all our sins and shows the feet of The Lord; Equal to all vEdAs and even the essence of all vEdAs; they are the THIRTY verses of ThiruppAvai sung by kOdhai; and if one does not know that, he (or she) is a BURDEN to the earth.- Oh my dearest sisters and brothers, Please make it a point to recite these excellent 30 verses every morning and be blessed by Sri ANdAL, who is none other than Bhoomi pirAtti and can only save us from our samsaaric afflictions.



## 7. பெரியாழ்வார்

உ.வே.நாவல்பாக்கம் ரங்கநாதன் ஸ்வாமி

தாய், தந்தையர் : பதுமையார் - முகுந்தாச்சாரியார்  
அவதாரம் : க்ரோதன; ஆனி; ஸ்வாதி; ஞாயிற்றுக்கிழமை  
அம்சம் : ஸ்ரீகருடாம்சம்  
அவதார ஸ்தலம் : பாண்டியநாட்டில் உள்ள ஸ்ரீவில்லிபுத்தூர் (தமிழ்நாடு)  
அருளிச் செயல் : பெரியாழ்வார் திருமொழி - 473 பாசுரங்கள்  
மற்றைய திருநாமங்கள் : விஷ்ணுசித்தர், பட்டர்பிரான், புதுவைபட்டன்.  
வில்லிபுத்தூர்பட்டன்.

மங்களாசாஸனம்: ஸ்ரீரங்கம், திருவேங்கடம், திருக்கண்ணபுரம், திருமாலிருஞ்சோலை, திருவள்ளறை திருக்குறுங்குடி, திருக்கண்டமெனும் கடிநகர் (தேவப்ரியாகை) முதலான 20 தீவ்ய தேசங்கள்.

ஜ்யேஷ்டேஸ்வாதீபஜம் விஷ்ணுரதாம்ஸம் தந்விந: புரே |

ப்ரபத்யே ஸ்வசுரம் விஷ்ணோ: விஷ்ணுசித்தம் புரஸ்ஸிகம் ||

சோராதகாதல் பெருஞ்சுழிப்பால் தொல்லைமாலையொன்றும்

பாராது அவனைப் பல்லாண்டென்று காப்பிடும்

பான்மையன்தாள் பேராதவுள்ளத்திராமானுசன் தன் பிறங்கிய சீர்  
சாராமனிசரைச்சேரேன் எனக்கு என்ன தாழ்வினியே?

(இராமானுச நூற்றந்தாதி - 15)

பொருள்: பாண்டியராஜனுடைய பண்டித சபையில் எழுந்தருளி எம்பெருமானே பரதத்துவம் என்று ஸ்தாபித்த பெரியாழ்வாருக்கு பகவான் ஒருவித குறைக்கும் ஆளாகான் என்ற உண்மையறிந்திருந்தும், அவன் ப்ரத்யக்ஷமானவுடனே என்ன தீங்கு வருமோ என்ற அச்சமும் உடன் அபிமானமும் ஏற்பட்டது. இதனால் ரக்ஷயபூதரான தம்மையும் ரக்ஷகனான அவனையும் எண்ணி அவனுக்குப் பல்லாண்டு பல்லாண்டு பல்லாயிரத்தாண்டு என்று தொடங்கி மங்களாசாஸனம் செய்து அருளினார். அப்படிப்பட்ட பெரியாழ்வாருடைய திருவடிகளையே எப்போதும் த்யானித்தருளும் எம்பெருமானாருடைய குணங்களைச் சிந்திக்கக்கில்லாத மனிசரோடு நான் ஸஹவாஸம் செய்யமாட்டேன். இந்நினைவு பிறந்தபின் இனி எனக்கு ஒரு குறையுமில்லை என்கிறார். இதுவன்றோ இவ்வுலகில் பெறவேண்டும் பெருங்குணம்.

## 8. ஸ்ரீபெரியாழ்வார் திருநகூத்ர வைபவச் சிறப்புப் புதிர்கள்

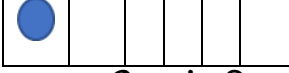
**புதிர்: 1:** ஸ்ரீ பெரியாழ்வார் தொடர்புடைய மற்றும் அவரது பாசுரங்கள் பற்றிய வார்த்தைகளை சரி காண்க. எழுத்துக்கள் இடம் மாறி பொருள் மாறி இருக்கின்றன. முதலில் சீரமையுங்கள்.



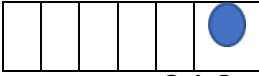
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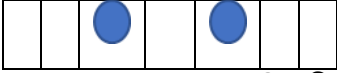
2.டாண்ஆள்



3.சோஞ்லிலைருமா



4.குனிங்செயோன்



5.ஆகரைடுசெகீங்



6.லாடூல்பண்



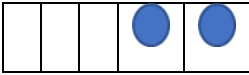
7.பூடச்சூல்



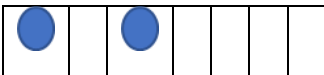
8.பில்காடப்



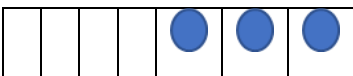
9.வர்னத்தோதம்



10.அம்ளயாடை



11.தூலித்புர்ல்வி



12.நான்பம்மருனி

**புதிர்; 2:** இந்த ● வட்டத்தில் உள்ள 20 எழுத்துக்களையும் கீழ்க்கண்ட குறிப்புகளும் வைத்து குறுக்கெழுத்துப் புதிரை விடுவியுங்கள். ;

இடமிருந்து வலம்	மேலிருந்து கீழ்	கீழிருந்து மேல்
2. திகழும் (5)	1. ஆலயத்தில்(4)	4. தேடும், (3)
3. மையல், அழகு (2)		
5. பார்க்க (3)		
6.உள்ளம் (3)		

**குறுக்கெழுத்துப் புதிர் குறிப்புகள் (எழுத்துக்கள் எண்ணிக்கை)**

	1				
	2				
3					4
		5			
6					

**புதிர்; 3:** மேலே கிடைத்த குறுக்கெழுத்துப் புதிர்ச் சொற்களை கீழே நிரப்புக;

6					4					5				1					2						5		
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சுபம்

புதிராக்கம் ;க்ருஷ்ணகுமார தாத தாஸன், புண்ணியபுரி(பூனா)





“ஸ்ரீ”

## 9. “அடியவர்க்கொரு நீதி; ஆய்மகனுக்கொரு நீதி”

காயார் கோமடம் சேஷாத்ரிதாஸன்

நம் ஸ்வாமி தேசிகனைக் “கலியன் உரை குடிகொண்ட கருத்துடையோன் வாழியே!” என்று ஸ்வாமியினுடைய வாழிதிருநாமம் கொண்டாடுகின்றது.

நம் தேசிக ஸம்பந்தாயத்தின் விஜயத்வஜத்தை உயர்த்திப் பிடித்த நம் ஆசார்ய ஸார்வபௌமராகிய ஸ்ரீமத் திருக்குடந்தை ஆண்டவன் ஸ்ரீவேதாந்தராமாநுஜ மஹாதேசிகனும் கலியை விரட்டும் கலியனாகிய அத்திருமங்கையாழ்வாரின் திருவுள்ளத்தை ஓட்டியே தாமும் யோசித்திருக்கின்றார்.

எப்படி என்று பார்க்கலாமா?

திருவள்ளூர் ஸ்ரீவீரராகவன் விஷயமாகப் பாசுரமிட்டருளிய திருமங்கையாழ்வார் எடுத்த எடுப்பிலேயே இப்படிப் பாடுகின்றார் –

“காசையாடை மூடியோடிக் காதல் செய் தானவன் ஊர்  
நாசமாக நம்ப வல்ல நம்பி நம்பெருமான்  
வேயின் அன்ன தோள் மடவார் வெண்ணெயுண்டான் இவன் என்று  
ஏசவல்ல எம்பெருமான் எவ்வள் கிடந்தானே!”

திருவள்ளூரில் எழுந்தருளியிருக்கும் பெருமானின் திருநாமமோ ஸ்ரீவீரராகவன். ஸாக்ஷாத் சக்ரவர்த்தித் திருமகனுடைய திருநாமம் கொண்டவன். அப்பெருமான் விஷயமாகப் பாசுரமிடும் பொழுது ஸ்ரீமத்ராமாயண ஸாரமாக முதலிரண்டு அடிகளைப் பாடியது ந்யாயமே. எதற்காக அடுத்த இரண்டு அடிகளை ஸ்ரீக்ருஷ்ணாவதார விஷயமாகப் பாட வேண்டும்?

அதுவும், “இவன் எங்கள் வீடுகளிலுள்ள வெண்ணையெல்லாம் விழுங்கியவன்” என்று அப்பெருமான் ஆய்ச்சியர்களால் ஏசப்பட்டதையா நம் ஆழ்வார் பாட வேண்டும்? எம்பெருமான் ஏசும் பேசும் கேட்டதெல்லாம் ஒரு பெருமைக்குரிய விஷயமா என்ன?” என்று அடியேனுடைய மந்த புத்திக்கு முதன்முதலில் தோன்றத்தான் செய்தது.

அதற்குச் சரியான ஸமாதானம் ஸ்ரீமத் திருக்குடந்தை ஆண்டவனின் ஆசார்யராமாமந்தம் பாலகாண்டத்தை அடியேன் வாசிக்கும் பொழுது கிடைத்தது.

ஸ்ரீமத்வால்மீகி ராமாயணத்தில் ஸ்ரீராமாவதாரத்தைப் பற்றிப் பேசிய ஸ்ரீவால்மீகி மஹர்ஷி, ஸ்ரீராமலக்ஷ்மணாதிகளின் பால்ய சேஷ்டிதங்களைப் பற்றி ஒன்றுமே சொல்லாமல் “ஸ்ரீராமனைக் கொடு!” என்று விச்வாமித்ரமஹர்ஷி வருவதாகச் சொல்லி விடுகின்றாராம். ஸ்ரீக்ருஷ்ணாவதாரத்தின் பால்ய சேஷ்டிதங்களைப் பற்றி ஸ்ரீமத்பாகவதத்தில் விஸ்தாரமாகப் பேசப்படும் பொழுது ஸ்ரீராமனின் பால்யசேஷ்டிதங்களைப் பற்றி ஒன்றுமே பேசாமல் விட்டதற்கு “யோக்யனுக்குச் சரிதரம் சுருக்கமாக இருக்கும்; விஷமக்காரனுடைய சரிதரம் விஸ்தாரமாக இருக்கும்” என்பதாக ஒரு புதிய காரணத்தை ஸாதிக்கின்றார் நம் ஸ்ரீமதாண்டவன்.

இப்பொழுது அடியேனுக்குப் புரிந்து போயிற்று –

ஸ்ரீவீரராகவனைப் பற்றிப் பேசும் பொழுது கூடவே ஸ்ரீக்ருஷ்ணனுக்குக் கிடைத்த ஏச்சுகளைப் பற்றிப் பாடிய திருமங்கைமன்னனைப் போலவே நம் ஆசார்ய ஸார்வபௌமரும் ஸ்ரீமத்ராமாயணத்தின் பாலகாண்டத்தைப் பற்றி

உபன்யஸிக்கின்ற நேரத்தில் ஸ்ரீக்ருஷ்ணாவதார சேஷ்டிதங்களையும் சேர்த்தே தம்முடைய ஆசைதீர அனுபவித்திருக்கின்றார்.

ஆக, ஸ்வாமி தேசிகள் மட்டுமல்ல, ஸ்ரீமத் திருக்குடந்தை ஆண்டவனும் கூட “கலியனுரை குடிகொண்ட கருத்துடையவராகவே” நம்மிடயே எழுந்தருளியிருக்கின்றார்.

அதற்குக் காரணம் ஸ்ரீக்ருஷ்ண சரித்ரம் நம் மஹான்கள் அனைவரின் மனங்களையும் கட்டிப் போட்டிருப்பதுதான்.

ஆயிரம்தான் பகவத்கீதையின் அருமை பெருமைகளைப் பற்றிப் பேசினாலும், நம் ஸ்ரீவைஷ்ணவ ஸமுஹத்துக்கு ஸ்ரீக்ருஷ்ணனுடைய பால்ய சேஷ்டிதங்களைப் பேசுவதில் உள்ள சுகமே தனி.

ஸ்ரீக்ருஷ்ணாவதாரத்தில் விளைந்த பால்ய சேஷ்டிதங்களில் தமது திருவுள்ளத்தை முழுமையாக ஈடுபடுத்திக் கொண்டவர் ஸ்ரீபெரியாழ்வார். அவ்வாழ்வாரைப் போன்று க்ருஷ்ணானுபவத்தில் திளைக்க மற்றொருவரால் இயலாது என்னுமளவுக்குப் பாசுரங்களைப் பொழிந்து தள்ளியவர் ஸ்ரீபெரியாழ்வார்.

ஸ்ரீபெரியாழ்வார் திருமொழியின் இரண்டாம் பத்து ஒன்பதாம் திருமொழியில் “ஏச நின்ற எம்பெருமான்” ஆகிய அக்கண்ணனின் ஏற்க இயலாத குறும்புகளைப் பற்றி ஆயர்பாடிப் பெண்டிர் ஒவ்வொருவராகப் புகார் தெரிவிப்பதும், அவற்றை ஏற்க மறுக்கும் யசோதைப் பிராட்டி தான் பெற்ற இளஞ்சிங்கத்தை “நீ என்னோடு வந்து விடு!” என்பதாகக் கொஞ்சி அழைப்பதும் அந்த த்வாபர யுகத்தின் ஆயர்பாடிச் சேரியை அப்படியே நம் கண் முன்பு கொண்டு நிறுத்துவதாக இருக்கின்றது.

ஆய்ச்சியின் புகார், யசோதைப்பிராட்டியின் எதிர்வினை என்பதாகச் செல்லும் இந்தத் திருமொழியின் இறுதியில் “கண்ணன் பொல்லாதவனே” என்பதை ஸ்ரீபெரியாழ்வார் மிகவும் ஸுகுமமாக வெளிப்படுத்தியிருப்பதை இவ்வெளியவன் அனுபவித்தபடியே இங்கே விஜ்ஞாபிக்க விரும்புகின்றேன்.

முதலில் ஓர் ஆய்ச்சி வருகிறாள் –

“வெண்ணெய் விழுங்கி வெறுங்கலத்தை வெற்பிடையிட்டு அதனோசை கேட்கும்

கண்ணபிரான் கற்ற கல்விதன்னைக் காக்ககில்லோம் உன் மகனைக் காவாய்

புண்ணில் புளிப்பெய்தாலொக்கும் தீமை புரைபுரையாய் இவை செய்யவல்ல

அண்ணற்கண்ணனோர் மகனைப் பெற்ற அசோதை நங்காய் உன் மகனைக் கூவாய்!”

“யசோதைப் பிராட்டியே! எனது வீட்டில் வைத்திருந்த வைந்திருந்த வெண்ணையை மிச்சம் வைக்காமல் உண்டதோடு நில்லாமல், அந்த வெண்ணெய்ப்பாத்திரத்தைத் தரையில் வீசி எறிந்து அந்த சப்தத்தை சந்தோஷமாக ரசிக்கிறானம்மா உன் குழந்தை. என் ஒருத்தியின் வீட்டில் மட்டுமல்ல, இவ்வாய்ப்பாடியில் உள்ள ஒவ்வொரு வீட்டிலும் புகுந்து இப்படிப்பட்ட விஷமங்களைச் செய்யும் உன் மகனைக் கொஞ்சம் அழைத்துக்கொள்ளேன்!” என்று நீண்டதொரு புகாரை வாசிக்கின்றாள்.

தன் செல்லக்குழந்தை கண்ணனைப் பற்றி இன்னொருவர் பேசினால் யசோதைப்பிராட்டிக்குக் கோபம் வராதா என்ன

“வருக வருக வருக இங்கே வாமன நம்பீ! வருக இங்கே

கரிய குழல் செய்யவாய் முகத்துக் காகுத்த நம்பீ! வருக இங்கே

அரியவன் இவன் எனக்கு இன்று நங்காய்! அஞ்சனவண்ணா! அசலகத்தார்

பரிபவம் பேசத் தரிக்ககில்லேன் பாவியேனுக்கு இங்கே போதராயே!”

“இங்கே வா என் கண்ணா, உடனடியாக என்னிடம் வந்து விடு! நீயன்றோ உலகளந்த பெருமகன்? நீயன்றோ சென்ற யுகத்தில் ஸ்ரீராமனாகத் தோன்றியவன்?” என்றெல்லாம் கூறிய கையோடு, அந்தப் புகார் வாசித்த பெண்ணிடம், “இவன் என்னுடைய அருமையான பிள்ளை தெரியுமா?” என்று சீறி விட்டு, “ஏன் அஞ்சன வண்ணனே! இப்படி ஊரார் எல்லாம் உன்னைப் பழிப்பதை என்னால் தாங்க முடியவில்லையப்பா, உடனே என்னிடம் வந்துவிடு!” என்று அழைக்கின்றாள்.

அடுத்தபடியாக ஓர் ஆய்ச்சி வந்து, “ஏங்கள் வீட்டில் ஒரு பாத்திரத்தில் வெண்ணெய் உருகிக்கொண்டிருக்கும்பொழுதே உன் பிள்ளை அதனை குடித்துவிட்டான்” என்று கூறுகிறாள்.

கொஞ்சமும் அசராத யசோதைப்பிராட்டியோ, “திருவரங்கத்தில் பள்ளி கொண்டவனே, திருப்பேர்நகரில் எழுந்தருளியிருப்பவனே!” என்றெல்லாம் தன் குழந்தையை வாரி நெஞ்சுடன் அணைத்துக்கொள்கிறாள்.

இன்னுமோர் ஆய்ச்சி வந்து நின்று, “ஏங்கள் வீட்டுச் சமையலறையில் பால் நிரம்பிய பாத்திரத்தை அடுப்பின் மேல் வைத்து விட்டு, அடுப்பு மூட்ட நெருப்பு வாங்கி வரலாமென்று பக்கத்து வீடு வரை சென்றிருந்தேன். நான் வருவதற்குள் வீட்டிலிருந்த என் மகளுடைய கவனத்தைத் திசைதிருப்பி, அந்தப் பால் முழுவதையும் குடித்து விட்டான்” என்று புகார் கூறுகின்றாள்.

அதைக் கேட்ட யசோதைப் பிராட்டியோ, “கோவர்த்தன மலையை எடுத்தவனே, என் குடமாடு கூத்தனே” என்றெல்லாம் தன் குழந்தையைக் கொஞ்சுவதுடன், இந்தப் பெண்களெல்லாம் உன்னைப் பழித்துப் பேசுவதை என்னால் பொறுக்க முடியவில்லையப்பா, உடனே என்னிடம் வந்துவிடு!” என்று அழைக்கின்றாள்.

அடுத்து வருகின்ற ஓர் ஆய்ச்சி, “திருவோண நன்னாள் கொண்டாட்டத்துக்காக நான் செய்து வைத்திருந்த விதவிதமான பக்ஷணங்களையெல்லாம் உன் மகன் தின்றுவிட்டு, இன்னமும் வேண்டும் என்று சொல்கிறான் பார்!” என்கிறாள்.

அதற்கு நம் யசோதைப்பிராட்டி, “என் கண்ணா, கேசவா, எனப்பா நீ இப்படி உன் மேல் சிறிதும் நேசமில்லாதவர்கள் வீட்டுக்கெல்லாம் சென்று ஏச்சும் பேச்சும் பெறுகின்றாய்? இந்த அம்மா சொல்லுவதைக் கேட்டு உடனடியாக என்னிடம் வந்துவிடு!” என்கிறாள்.

கண்ணன் செய்த லீலைகள் கொஞ்சமா என்ன? ஐந்தாவதாக ஓர் ஆய்ச்சி வந்து சேர்கின்றாள்.

“நான் செய்த லட்டு, சீடை, எள்ளுருண்டை எல்லாவற்றையும் என் வீட்டில் பத்திரமாக ஓரிடத்தில் வைத்துவிட்டுச் சற்றே வெளியில் சென்றுவந்தேன். நான் வருவதற்குள் அவற்றைத் தின்று தீர்த்துவிட்ட உன் பிள்ளை அவை போதாவென்று எங்கள் வீட்டு உறியில் இருந்த வெண்ணெய் மீதும் கண் வைக்கின்றான்” என்று பட்டியலிடுகின்றாள்.

இதற்கடுத்தபடியாக என்ன நடக்க வேண்டும்? நம் யசோதைப் பிராட்டி இன்னொரு முறை அந்தப் பொல்லாத கண்ணனைக் கூவியழைத்துக் கொஞ்சுவாள் என்றுதானே நாம் எதிர்பார்ப்போம்?

இங்கேதான் நம் பெரியாழ்வார் ஓர் எதிர்பாராத திருப்பத்தை வைக்கின்றார். ஆங்கிலத்தில் “twist” என்று கூறப்படும் ஓர் எழுத்து உத்தியை இவ்விடத்தில் ஸ்ரீபெரியாழ்வார் கையாள்கின்றார்.

ஆம். அந்த ஐந்தாவது ஆய்ச்சி கூறிய புகாருக்கு நம் யசோதைப் பிராட்டி பதிலளிக்க நேரமே கொடுக்காமல் ஆறாவதாக ஓர் ஆய்ச்சி ஒரு புகாருடன் வந்து சேருகின்றாள்.

அவளுடைய புகார்தான் என்னவாம் –

“சொல்லில் அரசிப்படுதி நங்காய்! சூழலுடையன் உன் பிள்ளைதானே  
இல்லம் புகுந்து என் மகளைக் கூவிக் கையில் வளையைக் கழற்றிக்கொண்டு  
கொல்லையில் நின்றுக் கொணர்ந்து விற்ற அங்கொருத்திக்கு அவ்வளை கொடுத்து  
நல்லன நாவற்பழங்கள் கொண்டு நானல்லேன் என்று சிரிக்கின்றானே”

இதுவும் ஒரு சாப்பாட்டுச் சமாசாரம்தான். கூடவே இன்னொரு பெரிய விவகாரமும் சேர்ந்து கொள்கின்றது.

ஸ்ரீக்ருஷ்ணனுக்கு நாவற்பழங்கள் உண்பதில் மிகவும் ஆசை. அவன் கையிலோ நாவற்பழம் வாங்கக் காசில்லை. ஆனால், அதற்கு ஒரு வழியையும் கண்டுபிடிக்கின்றான் நம் கண்ணன். இதோ புகார் கூற வந்திருக்கும் அந்த ஆறாவது ஆய்ச்சியின் மகளிடம் நைச்சியமாகப் பேசி அவள் அணிந்திருந்த கைவளையல்களை வாங்கிக் கொண்டு போய் நாவற்பழம் விற்பவளிடம் கொடுத்துப் பழங்களை வாங்கித் தின்றதோடு மட்டுமில்லாமல், அந்த வளையல்களை நாவற்பழக்காரியிடம் கொடுத்தது நானில்லை என்று சாதிக்கவும் செய்கின்றான் என்பதுதான் அந்த ஆறாவது ஆய்ச்சியின் புகார்.

என்னதான் ஒரு தாய் தன் பிள்ளையின் பொல்லாதானங்களைக் கண்டுகொள்ளாமல் இருந்தாலும், அதற்கெல்லாம் ஓர் எல்லை உண்டு அல்லவா? கண்ணன் செய்த சேஷ்டிதங்களுக்கு ஓர் அளவு வரையில் ஆதரவு கொடுத்த யசோதைப் பிராட்டியால் அதற்கு மேல் ஆதரிக்க முடியாமல் போகின்றது.

அதனால்தான் அந்த ஐந்தாவது ஆறாவது ஆய்ச்சிகளுடைய புகார்களுக்கு எதிராக ஏதும் சொல்லாத நம் பெரியாழ்வார் (யசோதைப் பிராட்டியார்), “ஏதேது இந்த புகார்களின் எண்ணிக்கை வளர்ந்துகொண்டே போகும் போல் இருக்கின்றதே?” என்ற சங்கையுடன் பலச்ருதி ஒன்றைப் பாடியருளியதுடன் இந்த ஒன்பதாம் திருமொழியைச் சட்டென்று முடித்துக் கொள்கின்றார்.

இதனை நாம் இந்த விதமாகவும் பார்க்கலாம் –

“தன்னடியார் திறத்தகத்துத் தாமரையாள் ஆகிலும் சிதகுரைக்குமேல்  
என்னடியார் அது செய்யார் செய்தாரேல் நன்று செய்தார் என்பர் போலும்  
மன்னுடைய விபீடணற்கா மதிளிலங்கை திசைநோக்கி மலர்க்கண் வைத்த  
என்னுடைய திருவரங்கற்கன்றியும் மற்றொருவர்க்கு ஆளாவாரே?”

என்று பாசுரமிட்டருளிய பெரியாழ்வார், எம்பெருமானின் அடியார்களாகிய பாகவதர்களைப் பற்றி ஸாக்ஷாத் ஜகன்மாதாவாகிய ஸ்ரீமஹாலக்ஷ்மியே புகார் அளித்தாலும் அதனை எம்பெருமான் கணக்கில் கொள்ளாமல், அவ்வடியார்களை ஆதரிக்கின்றான் என்று கூறியுள்ளார்.

அதே பெரியாழ்வார் (யசோதைப்பிராட்டியின் வடிவிலிருந்தாலும் கூட), எம்பெருமான் ஸ்ரீக்ருஷ்ணபரமாத்மாவின் மீது ஸாதாரண ஆய்ச்சியர்கள் அடுத்தடுத்துப் புகார் அளிக்கும் பொழுது அப்பெருமானை ஓரளவுக்கு மேல் ஆதரிக்க முடியாமல் திகைத்து நிற்கின்றார்.

இவ்விதம், அலகிலா விளையாட்டுடையவனாகிய நம் எம்பிரானுடைய இந்த லீலா விபூதியில் அடியவர்களுக்கு ஒரு நீதியும், ஆய்க்குலத்தில் அவதரித்து அவ்வெம்பெருமானுக்கே இன்னொரு நீதியுமாக விளங்கிய வண்ணத்தை ஸூக்ஷ்மமாகவும் சாதூர்யமாகவும் இத்திருமொழியில் நம் பெரியாழ்வார் விளக்குகின்றார்.

“வண்டுகளித்திரைக்கும் பொழில் சூழ் வருபுனல் காவிரித் தென்னரங்கள்  
பண்டவன் செய்த கிரீடையெல்லாம் பட்டர்பிரான் விட்டுசித்தன் பாடல்

கொண்டிவை பாடிக்குனிக்க வல்லார் கோவிந்தன்தன் அடியார்களாகி

எண்திசைக்கும் விளக்காகி நிற்பார் இணையடி என் தலை மேலனவே”

நாமும் எண்திசைக்கும் விளக்காகி நிற்போம். அதே சமயம், இப்படிப்பட்ட அத்யத்புதமான ஸ்ரீக்ருஷ்ணானுபவத்தை நமக்கெல்லாம் வாரி வழங்கியுள்ள ஸ்ரீபெரியாழ்வாரின் திருவடியிணையினை நமது சென்னியின் மீது பூக்களெனச் சூடி நிற்போம்.

ஸ்ரீபெரியாழ்வார் திருவடிகளே சரணம்!

காயார் கோமடம் சேஷாத்ரிதாஸன்  
11, ஸ்ரீயதோக்தகாரி ஸந்நிதித்தெரு,  
திருவெஃகா, காஞ்சீபுரம்-631501

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## 10. பெரியாழ்வார் திருநகூத்தரம்

ஸ்ரீமதே ராமாநுஜாய நம: ஸ்ரீ பாலதந்வி குரவே நம:

தனியன்

மிதுநே ஸ்வாதிஜம் விஷ்ணோ ரதாம்ஸம் தந்விந: புரே|

ப்ரபத்யே ஸ்வஸூரம் விஷ்ணோ: விஷ்ணுசித்தம் புரஸ்ஸிகம்||

அர்த்தம்

ஆனி மாதம் ஸ்வாதி நகூத்திரத்தில், ஸ்ரீவில்லிபுத்தூரில், விஷ்ணுவின் வாஹனமான கருடனின் அம்சமாய், பூர்வஸிக ஸ்ரீ வைஷ்ணவ ப்ராஹ்மண குலத்தில் அவதரித்தவராய், ரங்கநாதனுக்கு மாமனாரான விஷ்ணு சித்தர் என்னும் பெரியாழ்வாரை ஸரணடைகிறேன்.

இவர் குரோதந வருடத்தில் ஆனி மாதம் ஸூக்லபகூ ஏகாதசியில், ஸ்வாதி நகூத்தரத்தோடு கூடிய ஞாயிற்றுக்கிழமையன்று, ஸ்ரீவில்லிபுத்தூரிலே பூர்வஸிக ஸ்ரீவைஷ்ணவ குலதிலகராய், வேதப் பொருள் வல்லவரான முகுந்த பட்டருக்கும் பத்மா என்னும் பதிவ்ரதாஸிரோமணிக்கும் ஐந்தாவது புத்திரராக வேதஸ்வரூபனான கருடனின் அம்ஸமாக அவதரித்தவர் ஸ்ரீ பெரியாழ்வார்.

பெரியாழ்வாருடைய இயற்பெயர் விஷ்ணு சித்தர். வடபெருங்கோயிலுடையானுடைய நிர்ஹேதுக கடாகூத்தாலே எம்பெருமான் திருவுள்ளத்துக்கு எந்த கைங்கர்யம் உகப்போ, அதுவே நாம் செய்யத்தக்கது என்று உறுதி கொண்டு திருநந்தவனம் அமைத்து வடபெருங்கோயிலுடையானுக்கு திருமாலை கட்டிச் சாத்தி வந்தார்.

அந்தக் காலத்தில் மதுரையை ஆண்டு வந்த வல்லபதேவன், நற்கதி அடைய வழியைச் சிந்தித்து தம்முடைய புரோஹிதரான செல்வநம்பியின் உபதேசத்தினால் பல வித்வான்களை ஒன்று திரட்டிப் பரதத்வ நிர்ணயம் பண்ணவேண்டி அனைத்து பண்டிதர்களுக்கும் அழைப்பு விடுத்தான். ஸ்ரீவில்லிபுத்தூர் எம்பெருமான் விஷ்ணுசித்தரைக் கொண்டு பரதத்வ நிர்ணயம் செய்ய திருவுள்ளம் கொண்டு, அவருடைய கனவிலே இவருக்கு நியமித்து, ஸர்வஜ்ஞராமபடியான விசேஷ கடாகூமும் செய்தருளி வித்வத் சபைக்கு எழுந்தருளச் செய்தார்.

விஷ்ணுசித்தரும் அங்கு எழுந்தருளி ஸ்ரீமந் நாராயணனே பரமபுருஷன் என்பதை ஸ்ருதி, ஸ்மிருதி, இதிஹாஸ புராணாதிகளைக்கொண்டு பலவாறாக உபந்யசித்து பரதத்வ ஸ்தாபநம் பண்ணினவளவிலே, வல்லபதேவனும் செல்வநம்பியும் அவருடைய ஞான வைபவத்தைக் கண்டு கொண்டாடி ஸாஷ்டாங்கமாக விழுந்து சேவித்தனர். அரசனால் ஒரு கம்பத்தின் உச்சியில் கட்டப்பட்டிருந்த பொற்கிழி தானாகவே ஆழ்வார் முன்னே தாழ வர, பகவத் க்ருபை என்று ஆழ்வாரும் உவந்து அதை அறுத்துக் கொண்டருளினார்.

பரதத்வ நிர்ணயம் செய்தருளின ஆழ்வாரை ஸ்ரீ வல்லபதேவன் தன் பட்டத்து யானையின் மேலேற்றி மஹோத்சவம் செய்விக்க, தனயனின் சிறப்பைக் காணவந்த தந்தையைப் போலே பரமபதனான எம்பெருமான் கருடாருடனாய், ஸங்க சக்ர தரனாய், ஸ்ரீ பூமி ஸமேதனாய் வேதாந்த விழுப்பொருளின் மேலிருந்த விளக்கான ஸ்ரீமந் நாராயணன் இப்பூமியில் உள்ள அனைவரும் காணும்படி ஆகாயத்தில்

தோன்றினான். ஆழ்வாரும் எம்பெருமானை சேவித்து வியந்து யானைமணிகளைத் தாளமாகக் கொண்டு எம்பெருமானுக்கு திருப்பல்லாண்டு பாடினார்.

பின்னர் ஸ்ரீவில்லிபுத்தூருக்கு எழுந்தருளி கிழியிற் கிடைத்த பொருள்களை எல்லாம் வடபெருங்கோயிலுடைய பெருமாள் திருமுன்பே வைத்துத் தெண்டன் ஸமர்ப்பித்து, பழையபடி நந்தவன கைங்கர்யத்தில் ஈடுபட்டு வருகையில், க்ருஷ்ண அவதாரத்திலே மிகவும் ஈடுபட்டு அனுபவித்து இருக்கையில், அந்த அனுபவத்தால் உண்டான ஆனந்தம் உள்ளடங்காமல் பெருகவே கிருஷ்ண அவதாரம் தொடங்கி பால்யலீலைகளை ஒன்றும் விடாமல் அனுபவிக்கும்படி பெரியாழ்வார் திருமொழியை அருளிச்செய்தார்.

திருப்பல்லாண்டுக்கு பெரியவாச்சான் பிள்ளை அருளிச்செய்த வ்யாக்யானத்தின் மூலமாகவும், பெரியாழ்வார் திருமொழிக்குப் பெரியவாச்சான் பிள்ளையும், அவருடைய வ்யாக்யானத்தில் லோபம் அடைந்த முதல் நானூறு பாசுரங்களுக்கு மணவாளமாமுனிகள் அருளிச்செய்த வ்யாக்யானத்தின் மூலமாகவும், பெரியாழ்வார் திருமொழிக்கு திருவாய்மொழிப்பிள்ளை அருளிச்செய்த ஸ்வாபதேஸ வ்யாக்யானத்தின் மூலமாகவும் பெரியாழ்வார் உலகய்ய அருளிச்செய்த இப்பிரபந்தங்களின் பொருளை நாம் உணரலாம்.

**வாழித்திருநாமம்**  
நல்லதிருப் பல்லாண்டு நான் மூன்றோன் வாழியே  
நானூற்று அறுபத்தொன்றும் நமக்குரைத்தான் வாழியே  
சொல்லரிய வானிதனில் சோதிவந்தான் வாழியே  
தொடைகுடிக்கொடுத்தவள் தன் தொழுந்தமப்பன் வாழியே  
செல்வநம்பி தன்னைப்போல் சிறப்புற்றான் வாழியே  
சென்று கிழியறுத்து மால் தெய்வமென்றான் வாழியே  
வில்லிபுத்தூர் நகரத்தை விளக்கினான் வாழியே  
வேதியர்கோன் பட்டர்பிரான் மேதினியில் வாழியே

<https://vainavam.wordpress.com/2021/06/22>



## 11.பெரியாழ்வார் விஷயமாக வினாடி வினா:-

(கோதைலக்ஷ்மி ஸ்ரீநிவாஸன், ஓசூர்)

**சரியான விடையைத் தேர்ந்தெடுக்கவும்:-**

1/ கண்ணனது திருமேனி வர்ணனையாக, பாதாதிகேச வடிவழகை பெரியாழ்வார் பாடிய பதிகத்தில் மொத்தம் எத்தனை பாசுரங்கள்?

அ) 11 ஆ) 21. இ) 10. ஈ) 12

2]. 'மாமதீ! மகிழ்ந்தோடிவா!', 'சந்திரா! சலம் செய்யாதே!', 'நிறைமதீ' ..... என்றேல்லாம் அழைத்து பெரியாழ்வார் அன்புடனே கண்ணனுக்காக பாசுரங்கள் அமைத்த குழந்தைப்பருவம் எது?

அ) செங்கீரைப்பருவம் ஆ) தாலப்பருவம் இ) அம்புலிப்பருவம் ஈ) சப்பாணிப்பருவம்,

3]. 'பெருஞ்சோதி தனில் தோன்றும் பெருமானே!' என பெரியாழ்வாரை மிகவும் சிறந்த பதத்தால் தன் ஸ்ரீஸூக்தியில் போற்றிய ஆசார்யர் யார்?

அ) ஸ்வாமி தேசிகன் ஆ) ஸ்ரீ நாதமுனிகள் இ) குமார் வரதர் ஈ) பராசரபட்டர்

4]. 'கற்றிவை பாடவல்லார் கடல்வண்ணன் கழலிணை காண்பார்கள்!' என அற்புதமாக பலனைக்கூறும் பெரியாழ்வார் திருமொழிப்பதிகம் எது?

அ) நீராட்டம் ஆ) வெண்ணெய்விழுங்கி இ) சீதைக்குதம்பை, அட்டுக்குவி,

5]. '... இமவந்தந் தொடங்கி இருங்கடலளவும் இருகரை உலகிரைத்தாட, கமையுடைப் பெருமை ...' கொண்டதாக, பெரியாழ்வார் எந்த நதியைப் பற்றி பாடுகிறார்?

அ) கங்கை ஆ) காவிரி இ) கோதாவரி ஈ) யமுனை

6]. 'நன்றும் கொடிய நமன்தமர்கள் நலிந்து வந்தென்னைப்பற்றும் போது அன்றங்கு நீயென்னைக் காக்க வேண்டும் ' என பெரியாழ்வார் எந்த பெருமான் திருவடிகளில் சரணம் புகுகிறார்?

அ) பெரிய பெருமாள் ஆ) தேவாதி ராஜன் இ) கள்ளழகர் ஈ) திருவெள்ளறை எம்பெருமான்

7]. 'நித்யானுசந்தானத்தில் இடம்பெற்ற பெரியாழ்வார் திருமொழியின் ஆச்சரியமான கடைசிப்பதிகம் எது?

அ) பூச்சூட்டல் ஆ) காப்பிடல். இ) சென்னியோங்கு ஈ) நெய்க்குடத்தை,

8] பெரியாழ்வார் எழுதியுள்ள மொத்த பாசுரங்கள் எத்தனை? அவர் மங்களாசாசனம் செய்துள்ள திவ்யதேசங்கள் எத்தனை?

அ) 463 , 16 ஆ) 473 , 20. இ) 473 , 18. ஈ) 512 , 20



9) 'அவனைப் பல்லாண்டு என்று காப்பிடும் பான்மையன்...' என பெரியாழ்வாரின் மேன்மையை அழகாக தனது பாசுரத்தில் குறிப்பிட்டுக் கூறிய ஆசாரியர் யார்?

அ) ஆண்டாள் ஆ) ஸ்வாமி தேசிகன் இ) அமுதனார் ஈ) கலியன்,

10) பெரியாழ்வார் எந்த நித்யசூரியின் அம்சமாக அவதரித்தார்?

அ) விஷ்வக்சேனர் ஆ) குமுதர் இ) விஜயன். ஈ) கருடன்

+++++சரியான விடைகள்-37 வதுபக்கத்தில் பார்க்கவும்.

## 12. பெரியாழ்வார் வாழித்திருநாமம்



நல்ல திருப்பல்லாண்டு நான்முன்றோன் வாழியே  
நானூற்று அறுபத்தொன்றும் நமக்குரைத்தான் வாழியே  
சொல்லரிய லானிதனிற் சோதிவந்தான் வாழியே  
தொடை சூடிக்கொடுத்தாளைத் தொழுமப்பன் வாழியே  
செல்வநம்பி தனைப்போலச் சிறப்புற்றான் வாழியே  
சென்று கிழியறுத்து மால் தெய்வமென்றான் வாழியே  
வில்லிபுத்தூர் நகரத்தை விளங்கவைத்தான் வாழியே  
வேதியர்கோன் பட்டர்பிரான் மேதினியில் வாழியே.

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## 13.பெரியாழ்வார் விஷயமாக வினாடி வினா:-

(கோதைலக்ஷ்மி ஸ்ரீநிவாஸன், ஓசூர்)

விடைகள்:-

- 1] ஆ) 21
- 2] இ) அம்புலிப்பருவம், ( பெரி திரு- 1-4),
- 3] அ) ஸ்வாமி தேசிகன். ( ப்ரப ஸா - 9),
- 4] இ) சீதைக்குதம்பை, ( பெரி திரு - 3-3-10)
- 5] அ) கங்கை,(பெரி திரு - 4-7-4),
- 6] அ) பெரிய பெருமாள், ( பெரி திரு- 4-10-9),
- 7] இ) சென்னியோங்கு, (பெரி திரு - 5-4)
- 8] ஆ) 473 , 20
- 9]. இ) அமுதனார், ( இரா நூற் - 15)
- 10] ஈ) கருடன்.

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**பெரியாழ்வார் திருவடிகளே சரணம்**