

'ரதஸ்தம் கேஸவம் த்ருஷ்ட்வா புநர்ஜந்ம நவிந்ததி' என்பர். நீயும் திருத்தேரில் — கல்லாலான திருத்தேர் உருவான கருவறையில் — கண்வளர்கிராய். நானும் உன் திருத்தேருக்கு உரிய பாட்டு ஸமர்ப்பித்துள்ளேன். எனக்கு மறுபடியும் கருவறை வாழ்வு இல்லாது செய்யவேணும்!

St. Thirumangai azhvar received initiation of Thirumantra (Ashtakshara) from the Lord direct. It was like a document detailing all wealth he was heir to. Then he saw that wealth in all holy shrines, in the divine charm of the different deities, starting from the Northern end. Peria Thirumozhi incorporates these experiences. Even if there be pathetic appeals in between, the work is, by and large, a record of his blissful experience of Divyadesas. In his next work, Thirukkurunthandagam, he cries in agony from this worldly grief. He could only secure some consolation by singing of the Lord thereby.

With aggravated agony, he approaches, in this work, Lord Aravamuthan of Thirukkudanthalai and performs a clean surrender, so as to get relief from griefs and to join the Lord.

1 Oh Lord! Day 1 of reckoning! On your large navel, you generated Brahma, Earlier you had given out Matter (Prakriti), let it evolve into Mahan, Ahamkara, the five elements, etc., They were inanimate. But from your point of view, there would be no great difference between those earlier creations and Brahma; you then let Brahma carry on further the creation process.

6 Your role did not cease thereat! To save the world from Ravana, you had to come. He had made Lanka a place out of bounds for the sun and the moon and to any one else also by reason of three-fold strong fortress (waters, mountains and forests); you sent your fiery arrows to destroy all the things there. Then you could take over Sita, your consort. You should do something to secure me too!

To help Indra secure all the worlds back from Mahabali, you took a lovely dwarfish Brahmin boy's form, with sacred thread and deer-skin-piece on it as a characteristic of a Brahmachari. You sought three feet of earth, placed two feet and won all the worlds; thus beguiling him by your charm. When you scaled the worlds, you placed your feet on all, but was it to my exclusion?

10 It was a more impressive act of your kindness, that you rendered to an elephant, Gajendra, which cried in distress. When you came in haste, very much perturbed, on the speeding Garuda, the whole world was aghast in fear. You killed the crocodile, caressed and fondled Gajendra in a unique way of sacrificing your own for others' comfort.

12 It is all right that you helped an elephant from a crocodile. What are you going to do and when, to help me caught by the crocodiles of the (five) senses, that too, from time immemorial?

You are the sure resort to sacred souls, who resort to you without any ulterior want, who consecrate and maintain the three-fold fire, who are well-versed in the Vedas four; who are dedicated to the five-fold worship or homage — namely, to gods, manes, beings, humans, and Brahman —, who are wedded to six-fold activity —

15 namely, performing sacrifice, helping that performance; learning Veda and teaching it; giving of and accepting gifts —; When such holy men resort to you for your own sake, you are pleased.

15 You are difficult of comprehension to anyone but Yogis, who have complete control over the five senses; who have abandoned the fourfold common characteristic features of man — namely, eating, sleeping, fear and sex —, who are of pure sattva guna, who have acquired the so-called Sadhana-chatushtaya and who have an unquenchable longing for Moksha.

19 You are incomprehensible even to Siva, notwithstanding his great points of strength — namely, three eyes, broad shoulders numbering four, Ganga on his locks of hair, garland of five-hooded serpent on his shoulder, etc.

22 I recall that you spontaneously come down to help, even unsought; whether the recipient of the help is able or disabled. In Varaha avatara you dived deep into deluge waters to retrieve the worlds. Yes; could you not raise myself too — just one person — out of waters of the samsara deluge?

23 As the Veda has declared, you are the essence of the six tastes of the tongue. You are so delectable. Your four lovely weapons, as if a total charm had been divided and distributed; your lovely blue complexion like that of the sea — all these would captivate me.

25 I have set my whole heart on your feet. I have hopes of commendation from the two consorts — Sri and Bhoomi — whose palms — albeit sensitive and delicate to the extreme, are yet to be described flower-like, though incomparable — are engaged in caressing

28 the feet of the Lord who is in a yogic slumber. The slumber is not like the one we have. His vision and mind are quite active in vigil. He is cogitating on world-protection;

- 29 You are the four Varnas (castes), regulated by the sastras; You direct and dictate their order and behaviour. You are also the soul of the five elements.
- 31 You quelled seven mighty bulls in order to win the hand of Nappinnai, of great reputation for her extra-ordinary possession of unique hair-locks; what are you going to do to secure me?
- 32 How do the heretics, aliens to our Vedic system, view you? They cannot gauge your greatness, quite naturally so. You hold, fast to your chest, the consort, Mahalakshmi, of locks of hair famed for five features (softness, coolness, fragrance, length and black colour). Her presence there is one that adds the feather, of Sriyahpatitva, to your cap, so to say.
- 34 You are the grantor of the four goals of man. You constitute the Trinity of gods, you yourself being the conscience—mover to Brahma and Siva
- 36 into whom you have distributed yourself and your duties. You are both the well-being and grief that result from acts done.
- 36 You transformed from abstruse, abstract first form into the evolved concrete universe.

You lie reclined at Thirukkudanthai, surrounded by groves that have plants and flowers, ever green as in spring, with honey never abating, with fertile betel-groves and paddy fields all around, into which the Gold-river, Kaveri, throws out gems brought from the upper regions; the fields shine with rich paddy crops.

- 41 Strong well-built walls adorn the shrine. Or we can say the city abounds in pandits ever devoted to learning. Houses are built of gold; banners on their tops rise so high as to touch the moon on its path, making it to wane to a digit, in sheer shyness that it (the moon) did not have the virtues (of coolness, beauty, god-contact, etc.) of that city.
- 42 That shrine, sweet Thirukkudanthai, is rich in wealth. Brahmins therein worship the Lord with Vedic texts which are rich in abstruse import. They do so without asking for any reward. That is their greatness. The Lord receives their homage and enjoys it, while reclining on Anantha, the Divine Serpent. Whose hoods spread wide on contact with the Lord; whose inhalation and exhalation provide a swing-like rocking oscillation to the Lord to aid His calm slumber of active consciousness.
- 45 Oh Lord of all! Your vision now reminds me of the Day 1 when you created Brahma on the navel. You are my Supreme Goal. I am surrendering unto your two feet.

Though you are one, excelling all gods in your stature, powers, etc., you make yourself easy and accessible to the lowliest. It is
46 you who should eliminate the obstacles that stand in the way of my enjoying you in this manner. Only if the obstacles are removed, your bliss of contact would be vouchsafed to me. Just as my surrendering is an act befitting my nature and stature. You may please act befitting yourself.

They say 'Seeing the Lord on the chariot removes re-birth'. You have the sanctum sanctorum in a chariot of brick and stone. My work too is a dedication to your chariot in wood. You have to see that I reach you in this birth.

