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e-book

Perumal Tirumozhi

- English translation of Pasurams

Thillasthanam-Swamy



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Dedicated to
Sri Satagopa Ramanuja Maha Desikan
(Sri Thillasthanam Swamy)

By

**SRI THILLASTHANAM SWAMY KAINKARYA SABHA,
148 , 7th Main Road , 5th Block Jayanagar
BANGALORE.-560 041**

Web Site : <http://www.thillasthanamsabha.freehosting.net>

E-mail : tsksabha@yahoo.com

PERUMAL TIRUMOSHI
[of Kulasekara Alwar]

[English Translation of Pasurams]

Introduction

Kulasekara Alwar was an emperor of par excellence, a great warrior, and also a great devotee of Lord Ranganatha. Even amidst his kingly duties, he would not miss his services to God and Baghavatas. He was greatly devoted to Baghavatas.

There was a king by name Dhritavrata ruling Kukutikodu. He had no children. On the advise of the wisemen of his court, he prayed to Lord Vishnú to bless him with a child. In due course, his wife delivered a male child. The king asked the wisemen of his court to suggest a suitable name for the child. After observing the features of the child, the wisemen felt that he would bring glory to his family and hence suggested the name **Kulasekara**. Kulasekara grew into a beautiful youngman. He received training in Vedic Scriptures and also in the martial arts. He was later crowned as King's deputy. He fought wars with Cholas and Pandyas and acquired their kingdom. Kulasekara's father, later crowned him as King and left for Penance. Kulasekara administered his empire very well and followed righteous path. There was prosperity in his kingdom. He later married and got a son and a daughter.

Kulasekara had everything one desires and yet he was restless. He cultivated friendship with Baghavatas and through their association

acquired deep knowledge of Vedas and Scriptures. He realised that Sriman Narayana was the only absolute reality and He alone can save one from 'Samsara'. Having thus realised, Kulasekara practiced the tenets of Srivaishnavism. He became an ardent devotee of Lord Ranganatha.

His love for God was very deep. On one occasion, Kulasekara was listening to Ramayana. The lecturer referred to the episode of Ravana carrying away Seetha. On hearing this, Kulasekara became emotional and marched with weapons towards Lanka to bring back Seetha. In this process, he entered the sea also. Seeing his deep devotion, the Lord appeared as Rama and escorted him back to the capital. In this way, Kulasekara won the grace of the Lord through his pure devotion and became an Alwar.

Kulasekara had great desire to visit Srirangam and other holy places. He entrusted the administration of his empire to his son and left for these holy places.

'Perumal Tirumoshi' (celestial songs in praise of the Lord) has 105 songs in Tamil, divided into ten groups, each of approximately ten songs. Each group is called Dasakam and is devoted to one subject. The subjects chosen in the various dasakams more or less conform to his life experience. The first Dasakam is devoted to the description of Lord Ranganatha at Srirangam. The description is very lucid and takes one to Vaikuntam. The second and third dasakams bring out the importance of association and devotion towards Baghavatas. The fourth dasakam is devoted to Lord Srinivasa and the sanctity of Tirumala. The fifth

dasakam brings out beautifully the essence of Saranagathi with similies and illustrations. In the sixth dasakam, the Alwar brings out the agonies of a devotee when the Lord does not respond. The experience of different Gopis are described. The seventh dasakam brings out the agony of Devaki as she could not see and enjoy the childhood days of Krishna. In the eighth dasakam, the Alwar sings Lullaby to Lord Rama as Kausalya would have done it. The ninth dasakam brings out the agony of King Dasaratha on being separated from Lord Rama. The tenth and last dasakam is a beautiful summary of Ramayanam including Uttara Ramanayam.

The whole work is a beautiful literary work, with similies and metaphors, for a clear understanding. In the tenth dasakam particularly, various events in Ramayanam has been condensed in just a single word.

Every effort has been made to see that the english translation is as close to the original as possible.

Sri Thillastahnam Swamy Kainkarya Sabha was formed in 1956 in memory of Sri. Thillastahnam Swamy who played a great role in promotion of Srivaishnavism in Karnataka. This Sabha celebrates its functions at Sri Prasanna Krishnaswamy temple at Thulasitottam, Bangalore. Sri Ramanavami Kainkarya Sabha has been celebrating Sri Ramanavami at Prasanna Venkataramana Swamy Temple, Fort, Bangalore, for the past 85 years. The resources at the command of both these Sabhas are very meagre. However, both these Sabhas have combined for the first time to do their humble service for the cause of Srivaishnavism. But for some

donations and advance payment for the purchase of books, it would not have been possible for the Sabhas to bring out this publication.

With salutations to Kulasekara Alwar, let us go through the translations in English of the Pasurams of Perumal Tirumoshi.

Srimate Srinivasa Desikaya Namah
Srimate Nigamantha Mahadesikaya Namah
Srimate Ramanujaya Namah
Srimate Kulasekaraya Namah

* * *

(These translations of the Pasurams is for the Lay-man. It conveys the meanings of the Pasurams so that they can experience the same while reciting them).

There are two Tanians praising Kulasekara Alwar. A Tanian is an invocation song in praise of a great teacher in Srivaishnava philosophy. Prayers to all Alwars and Acharyas are done through a Tanian. In Srivaishnava philosophy, a Tanian has an important place. It is said that God has special liking to those who remember their Gurus or Acharyas. It is customary in Srivaishnava philosophy to recite the Tanians of their Acharyas before doing anything. It may be mentioned here that this procedure need not be limited to religious activities only. Even in regard to our normal worldly activities, remembering our Acharya through a Tanian and God through any one of his names, will fetch us their support in our activities. The world in which we now live also belongs to God, and here He is in "Leela Vibhuti" or playful mood. Therefore, all our worldly activities also has a bearing towards God.

There are two Tanians praising Kulasekara Alwar. Let us offer our Prayers to him through these.

Taniam 1

Oh! Beautiful parrot, please, come here. I shall feed you with nectar. A noble and great person who is engrossed in singing the glory of Srirangam; one who attracts ladies with beautiful eyebrows; King of Kerala is our Kulasekara, please always be calling him (1)

Notes : Kulasekara Alwar is a devotee of Lord Rama. He had a pet - a bird, which was trained to utter the name of Rama. When the bird uttered "Rama", he would enjoy. Likewise, Kulasekara Alwar is a great devotee. The reference to the bird in this Taniam is possibly the reference to the bird that was his pet.

Parrot repeats whatever it is taught. Likewise, a disciple uttering what is taught to him by his teacher, will also get nectar- that is Paramathman or God.

Another opinion is that this human body resembles a tree with a cavity (namely heart) wherein Jeevathma (Parrot) resides enjoying the good and bad fruits of this life. It is this parrot that is addressed to come out and asked to recite the name of Kulasekara to get the nectar of Vaikuntam.

Taniam 2

I bow to Kulasekara Alwar, a jewel amongst emperors, a great archer and administrator, who to prove that Baghavatas (devotees of God) have not stolen the pearl necklace of the Lord, put his hand in a pot containing Snake (2)

Notes : Kulasekara Alwar was an emperor par excellence, a great warrior and also a great devotee of Lord Ranganatha. His devotion towards Baghavatas (devotees of God) was more than that towards Lord himself. As a result Baghavatas used to meet him freely everywhere or whenever they wanted. This greatly irritated ministers and other officials. So, they thought of a plan. On one occasion when Lord's Abisekam was planned, these people hid a costly necklace of the Lord and put the blame on the Baghavatas who used to frequent the palace. The king ordered to bring a pot containing a snake and said "I know the Baghavatas will not steal. If by any chance, they have taken the necklace, let the snake bite me". The snake did not bite the king and the ministers accepted their fault.

Kulasekara Alwar a true devotee of Lord Ranganatha and lead a great spiritual life. At the same time, he was a benovelent, able and dynamic ruler and also a great warrior. He has thus demonstrated that even amidst worldly activities, one can realise God.

Perumal Tirumoshi - First Dasaka

Kulasekara Alwar is a great devotee, always thinking of the Lord. His moksham was certain, but he could not wait till the end of his life. He wanted to experience the bliss of Vaikuntam here itself, by experiencing the Archamurthy Swaroopa of the Parabrahman in Vaikuntam. In the first ten pasurams of Perumal Tirumoshi, he praises Lord Ranganatha as under.

Note : Pasuram means song.

Pasuram 1 : In this Pasuram, the Alwar describes Lord Ranganatha at Srirangam. In the

great city of Srirangan, Lord Ranganatha reclining on the white, broad and beautiful Ananta (Adishesha), king of serpents with thousand hoods, the jewel in each hood shining brightly to dispel darkness (meaning dispelling our ignorance), the scales in the hood appearing like bright dots. The cauvery river with it's waves resembling hand, is touching the feet of the Lord. When will I have the opportunity to see the beautiful form of the Lord with my eyes (meaning Lord of Vaikuntam)?

Pasuram 2 : Adishesha, with his white body and scales like dots, is emitting from his thousand mouths, flames of poison, to protect the Lord against enemies (like Madhu kaitaba). These flames red in colour from Adishesha resembles a canopy decorated with flowers. Beneath this canopy Lord Ranganatha is reclining on Adishesha, decorated with fragrant flowers, thinking about those, who have surrendered to Him. When will I have the chance to stand by the pillar in the "Garbhagriha" and sing songs in praise of the Lord?

Pasuram 3 : Brahma, with his four faces, singing hymns in praise of the Lord from his four tongues and reciting four Vedas from his four faces, is having Darsan of the Lord in different positions through his eight eyes. The Lord at Srirangan with Brahma seated on a lotus from His "Nabi", is reclining on Adishesha, while his devotees are worshipping Him by placing flowers at His feet. When will I have the opportunity to be in the company of those devotees?

Pasuram 4 : In this pasuram, the Alwar sings the deeds of the Lord to protect his devotees, bringing out his kindness and omnipotency.

Krishna became the Lord of cowherds, killed a demon "Kesi" in the form of horse, protected the cows and cowboys by holding up "Govardana giri". He is the one sung in Vedas (Sanskrit), as also in Dravida Vedas (Hymns sung by Alvars). When will I have a chance to pluck fresh flowers in different seasons and offer it with folded hands at the feet of Lord Ranganatha, reclining on Adishesha at Srirangan, abode of devotees?

Pasuram 5 : In this pasuram, the Alwar recollects the services of Tumburu and Narada with their melodious veena, and Brahma reciting Vedas. Tumburu and Narada, playing on their veena singing melodiously are experiencing great happiness. Brahma, seated in Lotus, after prostration is reciting the great Vedas continuously, to praise Lord Ranganatha (reclining on Adishesha) at Srirangan, with buildings studded with gems. When will I have a chance to see the Lord and bow my head in reverence ?

Pasuram 6 : Brahma born in a lotus flower flooded with bees; Rudhra, Indra and other devas, Rambha and other Apsaras, group of saints with sharp intellects, push one another collecting flowers in different directions to reach Srirangan, a place full of gardens with juicy flowers, to have a darshan of Lord Ranganatha, blue in colour, reclining on Adishesha, eyes resembling lotus, face like bright moon, and pray. When will my mind have an opportunity to enjoy such a pleasure ?

Pasuram 7 : Having given up desires, having given up envy, having conquered the powerful senses, having given up all that cause sadness, always meditating without interruption, firmly

practicing the principles given in Shrutis, Baghavatas for whom Lord Ranganatha reclining on Adishesha at Srirangam, made beautiful by Cauvery, is the sole objective. When can my eyes have a darshan of the Lord with tears of joy flowing from my eyes ?

Pasuram 8 : Surrounded and protected by big bow called Sri Sharanga with arrows, the conch known as Panchajanya experiencing proximity, Sudarshana wheel capable of dispelling the ignorance, mace known as Kamodaki capable of destroying enemies, sword known as Nandaka lustrous and always victorious, king of birds known as Garuda who can fly very fast, on all the four sides, Lord Ranganatha is reclining on Adishesha at Srirangam with large beautiful paddy fields and tall protection walls. When can I, a great sinner, see the Lord with my eyes and live happily ?

Pasuram 9 : What pleasure it will be to sing a few hymns praising the qualities of the Lord, with tears of joy flowing like rain arising as a result of great mental satisfaction, remain deeply absorbed in the day long prayers of the Lord, in the company of Srivaishnava Bhagavathas who have unsatisfiable love and mental attachment to the Lord. In Srirangam, the sound of instruments resemble the sound of sea (khshirabhdi) and the Lord is reclining on Adishesha with Sudarshana in His hand. When will I serve the Lord by singing, dancing and rolling on the ground.

Pasuram 10 : The Lord is reclining on Adishesha at Srirangam to the benefit of Devas living in Brahma loka that does not get destroyed during pralaya; to the benefit of people on this earth, so that sins causing

sorrow are destroyed and true happiness not mixed with sorrow can be had by those who worship Him. Out of affection for Vibhishana, Lord Ranganatha is looking towards Sri Lanka in the South and in the sancto-sanctum large group of Srivaishnava devotees have assembled and are enjoying exquisite bliss. When will I be one amongst those Srivaishnava devotees in the service of the Lord ?

Pasuram 11 : To help people to see the beautiful idol of Lord Ranganatha reclining on Adishesha at Srirangam, a highland island in Cauvery, and experience happiness of God-realization, Sri Kulasekara Alwar, with the honour of white royal umbrella, commander of a strong army, armed with sword, a charitable person, king of the people of Madurai, has composed these ten poems with all the requirements of a "kavya" in Tamil. Those who read these, will have a place at the bottom of the feet of Sriman Narayana and will enjoy good things.

Perumal Tirumoshi - Second Dasaka

In this second set of 10 pasurams, the Alwar brings out the importance of devotion to Bhagavathas (devotees of God).

Pasuram 1 : Bhagavathas, who by the grace of the Lord derive strength to achieve God's experience, meditating always on Lord Ranganatha whose chest (vaksha sthala), the abode of Mahalaxmi, decorated beautifully with garlands; Bhagavathas attracted greatly towards the Lord, desire to sing and dance, praising Him by

chanting His various names; cannot stand separation from the Lord even for a moment. Can there be a greater pleasure for the eyes than to see a group of such Bhagavathas ?

Pasuram 2 : Praising the valours of the Lord, as Rama to win the hands of Mahalakshmi (Seetha); shooting an arrow piercing seven trees to demonstrate His Prowess (to kill Vali); as Krishna protecting cows and cowherds; Bhagavathas singing and dancing with great happiness uttering "Oh! Ranga", are immersed in the God's experience. Bathing in the dust of their feet, gives all the benefits (curing disease, prosperity and help to overcome difficulties) of a bath in Holy river Ganga.

Pasuram 3 : Praising the qualities of Lord Ranganatha to protect those who have surrendered to Him, Bhagavathas singing and dancing in front of Lord Ranganatha's temple with tears of joy, remembers the episode of the Lord to tame seven buffalos to marry Nappinai; the episode of Varaha Avatar to bring earth from the bottom of sea; the episode of Parasurama to tame haughty Kshyatrias; the episode of Rama destroying Ravana; the episode of Vamana recovering earth from Bali and handing it over to Indra, who had surrendered to the Lord. May I put the dust beneath their legs on my head (for their blessings).

Pasuram 4 : (Lord Krishna) Eating at the same time curds, butter and milk, when observed by his mother Yasodha, tied his hands with rope. Lord Ranganatha subjected himself to this punishment and thus bringing out his noble qualities and high traditions of the group amongst whom he was born. Bhagavathas who are

part (sesha) of the Lord (seshi), uttering Narayana and His other names, prostrating in full length, deriving immense pleasure, my mind always thinks of these Bhagavathas and wants to do "Mangalasanam" after worshipping their feet.

Pasuram 5 : Lord, you destroyed the seven buffalos making a frightening sound and attacked Kalinga (snake) to save those who had surrendered to you. Now, you are residing at Srirangam as our protector in the bright and elegant temple with tall and strong stone walls with seven prakaras. Your body resembles a dark (blue) cloud and your eye brows resemble rainbow. The Bhagavathas who are meditating on you at Srirangam are excited after realising you in their heart. When I meditate on these Bhagavathas, my mind also gets excited.

Pasuram 6 : In this Pasuram, the Alwar brings out that service to Bhagavathas is essentially service to the Lord himself.

You are the cause of the universe. During delusion, you take within you all "Chetana" and "Achetana". You are both cause and effect. You are also the Lord of the great Devas. Bhagavatas roam around to help even sinners, the benefit of benevolence of your lotus feet on their heads. The Bhagavatas meditating always on Lord Ranganatha not only preach the dharms in various Shastras, but also show it by practice. My (Alwar's) mind longs to serve these Bhagavatas in life after life.

Pasuram 7 : Bhagavatas, practicing meditation to experience the presence of Lord Ranganatha in their heart, the Lord who is

exclusive (unique) and bright, with a body resembling blue cloud, lustrous, smiling with pearl like teeth visible, red lips, a pearl necklace covering His chest. After God-experience, they are both happy and sad with tears in their eyes. My mind experiences the same kind of devotion (bhakthi) when I see the feet of the Baghavatas.

Pasuram 8 : Baghavatas devoted to Lord Ranganatha, reclining in Ksheera Sagara (milky ocean) wearing a fragrant garland of Tulasi with bees hugging to it; having a broad and elevated chest; having eyes resembling beautiful red lotus; (bhagavatas) are unable to stay at one place due to their total devotion. They sing and dance exotically praising the great qualities of the Lord at Srirangam. My mind is deeply attached to the life style of these Baghavatas who are under the influence of true devotion to the Lord.

Pasuram 9 : With tears of joy flowing freely, with body unconsciousness, remembering the divine deeds, the Baghavatas sometimes standing still, sometimes singing and dancing, sometimes prostrating before Lord Ranganatha, our Creator and Lord, are exhibiting their Dasathwa (sub-ordination) and are mad about God. They are not mad but only those who have no devotion towards Baghavatas are mad.

Pasuram 10 : True devotees of the Lord (Ranganatha) of the Lady on lotus (Ranganayaki) are always subordinate to Lord and are always thinking of the Lord. Whoever reads these ten songs in Tamil composed by Kulasekara, protector of "kolli", Lord of Madurai and king of Uraiyur, will have the blessings of Baghavatas who are blessed by Lord Ranganatha.

Perumal Tirmoshi - Third Dasaka

In this third ten pasuras, Sri Kulasekara Alwar brings out the importance of association with people who are devotees of Lord Ranganatha. Association with like minded people will greatly help God realisation.

Pasuram 1 : Persons who believe that this body from panchabhutas (five elements namely, earth, water, light, air and ether) and nature are permanent, I would not like to join these people. People who are mad after Lord Ranganatha and always saying "Oh! Ranga", I am also mad after such people.

Pasuram 2 : Persons who are interested in frail and beautiful ladies and other worldly matters, I will not associate. I am mad after those who dance uttering the words "Oh! Ranga".

Pasuram 3 : Persons who are worldly and are slaves of the accurate bow of Manmatha, I will not associate. I am mad after Lord Ranganatha, with shining necklace on His chest, Lord of universe with infinite qualities (Ananta), who protects His devotees from hell (Naraka).

Pasuram 4 : Persons in this world who run with glee to get food and clothes not minding the sufferings, I will not associate. I am mad after Lord Ranganatha, who is worshipped by Brahma and others; who sucked the life of demon Putani while sucking the poisoned milk from her breast.

Pasuram 5 : While paths for God realisation exist, those who instead of these paths, resort to others, I will not associate. I am mad after

Ranganatha, who as Krishna created this universe and is the Lord of Mahalakshmi residing in beautiful lotus.

Pasuram 6 : I do not associate myself with those who are not of any use. I do not consider the pleasures of Devas as something. I am always mad after my Lord at Srirangam, easily accessible, who is Lord of immortals (Nitya Suris).

Pasuram 7 : Lord Ranganatha has attracted my mind by showing me His beautiful lotus like eyes. My mind does not show any interest to join worldly people even if they say that the association may help in God-realisation. I am, therefore, mad with my Lord, always chanting "Oh! my Lord", "Oh! Ranga".

Pasuram 8 : Persons desiring petty, temporary worldly benefits and not God-realisation, appear mad to me. For those people, I am also a mad man. Of what use is my explaining my experience. I call Him "Krishna, the easily accessible", "Oh! Ranga" always and in regard to my attachment to my Lord, I live like a mad man.

Pasuram 9 : These pasurams are sung by Kulasekara Alwar, king of kongu, who has set his mind firmly at the feet of Lord Ranganatha; who is madly devoted to the Lord holding "Sudarshanam" in His beautiful hand. Those who recite these songs will have no hindrance in God-realisation even in this world.

Perumal Tirumoshi - Fourth Dasaka

In this Dasaka (10 songs), the Alwar sings in praise of Tirupati Srinivasa and feels that any form of life in the seven hills will be a great blessing, as it helps him to serve the Lord. In each pasuram, he desires one form of life in Tirumala to serve the Lord Venkatachalapathi and changes to serve better.

Pasuram 1 : I am interested only in the service of Lord Srinivasa who in Krishna Avatar conquered seven bulls to get the hand of Nappinai and not interested in a human life with wealth, providing body comforts which are not permanent. The conch "Panchajanya" held by the Lord of Tirumala has opened (to express God's experience). I would like to be born a crane residing in the lake (pushkarini) reserved exclusively for the Lord.

Pasuram 2 : I am not interested in a life in which I am surrounded by youthful and beautiful Apsaras, or the lordship of the heavens or the lordship of this earth itself. Instead, I prefer to be a fish in the hill streams of Venkatachalam with creepers full of flowers with nectar.

Pasuram 3 : How I wish to hold the golden spit bowl of Lord Venkateswara with Sudharsana in his hand at Tirumala. The door of garbhagriha resembling that at Vaikuntam, difficult to enter and even Rudra with scattered hair, Brahma and Indra vie with one another to enter this door to have the darshan.

Pasuram 4 : I want to see and serve the lotus feet of Lord Venkateswara who is in yoga

mood at the cool **Khshirabdi** at whose shore are scattered precious jewels. How I wish to be a champaka tree in Tirumala (whose flowers are offered at the Lord's feet) whose flowers are visited by bees singing in tune with the music in the air at Tirumala.

Pasuram 5 : I do not aspire for the wealth and pleasures of a monarch riding on an elephant. Even the present kingdom, I do not aspire. I would like to do penance to be a tree in the beautiful Venkatachalam (Tirumala) to serve the benevolent Lord Srinivasa.

Pasuram 6 : I am not interested to hear the music or see the dance of beautiful Urvasi or Menaka or other Apsaras with beautiful waist and figure. Instead, I would do penance to be a peak in Venkatachalam listening to the humming music of the bees.

Pasuram 7 : I do not consider it great to be an emperor displaying his wealth, occupying a huge area, walking under a royal umbrella white like moon (symbol of greatness-chatra), getting praised by courtiers or kings. I would like to be a hill stream (to serve the Lord) in Venkatachalam hill with creepers full of flowers with nectar.

Pasuram 8 : Rudhra with moon on his head and scattered hair, Brahma and Indra have got their positions by performing big yagas and Lord Srinivasa gives them their positions as desired. I would like to be a path or road traversed by **Baghavatas** in the Venkatachalam hills with cool gardens of fragrant flowers.

Pasuram 9 : Oh! Lord of Venkatachala, with Goddess Lakshmi (seated in your chest) bestowing

her grace, you give preferential support to those who have surrendered to end (remove) their sins that have grown like a wild hedge. I would like to be a threshold in the temple door, stamped by your devotees, **Devas** and **Apsaras** like **Rambha**, while at the same time have a glimpse of your lips looking like a pearl.

(Even now the entrance step to sancto-sanctum is known as "Kulasekara Padi").

Pasuram 10 : Even if I get the kingship of the entire world or even the place where **Urvasi** dances with full complement of golden ornaments (Indra loka), I do not consider it as anything. I would like to be something in the golden Tirumala hills, where my Lord (Srinivasa) with lips like red pearl resides.

Pasuram 11 : These garland of Tamil poems, meeting the requirement of Sastras, recited with understanding and respectfully to realise the cool and beautiful golden feet of the Venkatachalapathy of the north (composed) by King Kulasekara, possessing sharp trident to kill enemies. Those who recite these poems will become devotees and will please the Lord.

Perumal Tirumoshi - Fifth Dasaka

Before one surrenders to Lord (Saranagathi), it is essential for him to understand and practice "**Akinchanya**" and "**Ananyagathithwa**". By "**Akinchanya**", it is meant that the individual should plead with the Lord his inability to perform **Karma**, **Gyana** and **Bhakti** yoga, after

fully realising his weakness. By "Ananyagathithwa", it is meant that the individual understands and pleads with the Lord, that he has no alternative except surrendering at the feet of the Lord and look to the Lord only for his protection. In this Dasakam, the Alwar pleads before the Lord "Ananyagathithwa" in various ways.

Pasuram 1 : Oh! Lord of Tiruvithakodu, a place surrounded by flower gardens with fragrant flowers, I have no alternative except surrendering at your feet to get rid of miseries you give (according to karma in various births). Even when an angry mother pushes aside her child, the child remembers only the affection shown by the mother in the past and cries (clinging to the mother). I am also like this child.

Pasuram 2 : Like a chaste woman, who does not think of any person other than her husband, even though the husband inflicts on her uncivilised acts, Oh! Lord of Tiruvithakodu, a place surrounded by sky-scraper gopurams, I will always think of your feet decorated with ornaments, even if you do not accept me as thy servant.

Pasuram 3 : Oh! Lord of Tiruvithakodu, a place surrounded by paddy fields with ponds inhabited by fish, even if you do not grace me, I would not look to someone else for protection except you. A king instead of protecting the people, gives them trouble, the people still live following his orders.

Pasuram 4 : Even though a doctor cuts with a knife, or burns with electricity, a patient

experiencing pain only respects him. Oh! Lord of Tiruvithakodu, through your maya you might have given me unbearable sorrow, yet I, who is your servant, look forward to your immeasurable kindness.

Pasuram 5 : Oh! Lord of Tiruvithakodu, you tamed the elephant (named "kuvalayapida" arranged by Kamsa to kill Sri Krishna) with fierce eyes that wanted to kill you. Oh! Lord where else can I go and live, without the support of your feet. Just as a big bird perched on the post (pillar) of a boat on sea, comes back to the same post (pillar) as it cannot see a shore around.

Pasuram 6 : A red hot fire, though gives heat, a red lotus will not bloom without the heat from the sun in the sky (meaning not the heat from fire). Oh! Lord of Tiruvithakodu, even if you do not remove my burning sorrow, I will not have mental happiness without (praising) your infinite benevolent qualities.

Pasuram 7 : Food crops even when forgotten by clouds several times in the past, looks forward to only black clouds in the sky. Oh! Lord of Tiruvithakodu, even when you do not remove my bodily sorrows, I, thy servant, will still make my mind think of you only.

Pasuram 8 : Rivers flow, flood and jump fast only to join deep sea. It will not stop elsewhere. Oh! the one shining brightly with a body resembling clouds! Oh! Lord of Tiruvithakodu! Oh! the embodiment of dharma! Like rivers when I am immersed in the sea of your benevolent qualities, my mind will not think of others.

Pasuram 9 : The great wealth I desire is yourself. The worldly wealth (health, wealth etc.) that I do not desire, come on their own. Oh! Lord of Tiruvithakodu, holding always Sudarshana Chakra shining like lightning, even if you subject me to your maya, I, thy servant, will be desiring you only.

Pasuram 10 : Oh! Lord of Tiruvithakodu, even if you do not want me, I shall not seek the protection of others. These ten poems in chaste Tamil is composed by Kulasekara Alwar, who desired nothing except the feet of the Lord and who possessed army and victory spear. Those who practice these poems will not enter Naraka (Hell).

Perumal Tirumoshi - Sixth Dasaka

In the previous Dasaka, the Alwar has explained that Saranagathi (surrendering) is essentially a deep and unbound affection or attachment to the Lord. He has also brought out that a Saranagatha (surrendered) is like a chaste woman (pathivratha) dedicated to the service of the Lord. In this Dasaka, the Alwar brings out the relation between Gopikas and the Lord in his Krishna Avatar. The Gopikas were deeply attached to Lord Krishna and wanted to experience him as Nayaka - Nayaki (love and loved). Often Krishna makes promises to Gopis only to break them (only to tease) and this brings anguish in the minds of Gopis. Their attachment to Krishna is so much that they cannot leave him. At the same time, his deceit hurts them and angers them. In the pasurams of this Dasaka, the Alwar brings out the feelings of the Gopikas in Krishna Avatar by

himself assuming the role of Gopis - a different Gopi in each Pasuram. In this way, he brings out the feelings of a Saranagatha, when the Lord does not respond immediately.

Note : It is difficult to bring out the full spirit of these verses in this translation. "Saranagathi" is essentially a deep attachment or pure love towards the Lord. Even a Saranagatha cannot escape the webs of His maya. Therefore, sometimes he feels let down or feels others are getting more and not he and so on. The Alwar brings out this aspect by doing the roles of various Gopis.

Pasuram 1 : Oh! Vasudeva, in this town (meaning Nandagokula) there are a number of Gopikas, with attractive hair, wearing beautiful fully bloomed flowers and like me have a desire to embrace you. Even after knowing you well, I believed your false promises and waited for you under mental tension (that someone may see me) till next morning on the sands of Jamuna, shivering in cold while the fog was coming down like rain.

Pasuram 2 : Oh! Damodara, seeing a lady with fish like attractive eyes near our house, churning butter, (you said) "I also can churn butter very fast". Then you mesmerised her with your attractive eyes and your hair, decorated with flowers attractive bees, loosened (during churning). Your bright attracting face made her sweat in her face and her red lips quiver. Do you think I do not know the episode of your churning the cool butter.

Pasuram 3 : Oh! Lord! destroyer of (Malakoobara and Manigriva in the form of trees) two Arjuna trees! you gave a side glance to one Gopi with black hair wearing flowers, while at the same time you showed your interest to another Gopi, for yet another (Gopi) you said that you are her servant; for still another innocent girl you told a lie to meet her alone; then you embraced a lady (another Gopi) with attractive hair and telling her a lie also. With your age, your deceitfulness is also growing.

Pasuram 4 : Even though there was tasty milk in the mother's breasts, you skid from her (mother's) lap, crawled and put your mouth in the breasts of the deceitful woman (Putani) and drank the poisoned milk. Oh! Lord, will not others call you mad? While I am waiting with deep love thinking of you only, you enjoyed all pleasures with the messenger I sent to you with a message to you. I suppose even this act fits with your mischief.

Pasuram 5 : Taking with you a lady with a frail waist like lightning in the darkness of the night along our street covering your faces with a silken cloth, I was standing seeing you both. On this occasion also you cast your look on another lady and bound her with your attractive look, giving some code message with your hand, I was standing seeing you. Why did you then come here leaving her? Oh! embodiment of all qualities! please go there in future also.

Pasuram : Oh! Vasudeva! Oh! strong shouldered one! I, the sinned one while sleeping, you left me alone in the midnight on

the cosy bed and went away. You did the same thing the next night also. During this time you were happy in the company of others. This being so, why did you come near me now. Oh! my Lord! you may go somewhere else.

Pasuram 7 : Oh! Lord reclining on the beautiful bed of serpent king Adishesha! we are not Gopikas of the past. As you think, we neither have a beautiful and attractive body nor have eyes like deer. Why come near us? Seeing your beautiful head gear, your beautiful face, your attractive mouth playing flute, we believed your falsehood one day and that is enough. Do not speak falsehood. Oh! Lord please go away.

Pasuram 8 : Having asked me to come to the specific spot with a canopy of jasmine creeper full of flowers, you were embracing another waiting for you there and after seeing me stepped aside agitated. Holding the silken cloth in your hand, you pretended like one frightened that day. If I catch you here some day coming to me, I shall settle my score with you then.

Pasuram 9 : Oh! Lord with benevolent grace with a garland shining in your chest, wearing a peacock feather in your head, tying a beautiful silken cloth in your waist, a bunch of flowers hanging from your ears, you are coming in the company of ladies (Gopies) who have decorated their hair with fragrant flowers, playing your flute melodiously. To play flute for us even for a day, it appears that the sound does not come out of your flute.

Pasuram 10 : The young Gopies who deeply loved Krishna, the Lord of Mahalakshmi, said

these poems after having experienced love-sting and separation in the night. These poems are composed by Kulasekara Alwar, Lord of Kolli, King of Madurai, in chaste Tamil with melodious tunes. Those who recite these ten poems will not experience sorrow.

Perumal Tirumoshi - Seventh Dasaka

In this Dasakam, the Alwar dons the role of Devaki, who, though delivered the child, could not see the childhood days of Krishna.

Pasuram 1 : Lullaby to you resembling a long sugarcane fixed in a cane crusher; lullaby to you with broad eyes resembling lotus; lullaby to you with an attractive body resembling the colour of sea; lullaby to you with a gait resembling that of a small elephant; lullaby to you oh! my son, with a long and sweet hair; reciting these words now and then, I say lullaby to you to my hearts content. I am the unluckiest amongst the unlucky mothers.

Pasuram 2 : Gazing intently at a toy tied above the cradle with your lotus like eyes made more beautiful by kajal; folding your tiny feet like lotus and the dark upper portion resembling dark clouds ready to rain; folding your beautiful little fingers in your palm; the beauty of your posture lying in the cradle like a tiny elephant, oh! I was not fortunate to see and enjoy, oh! Kesava what a sinner I am.

Pasuram 3 : It has been the tradition that the ladies in the family take the child turn by turn in their waist or lap with love. Oh! my God! bright jewel of our family! Oh! the one with a beautiful body like a cloud ready to

rain! Oh! one resembling a lion! If asked, who your father is, your beautiful fingers and your side look will point at Nanda. My husband Vasudeva, having not done adequate good deeds, did not have this privilege.

Pasuram 4 : Oh! Krishna! your face comparable to the beautiful moon light of full moon, with well grown hands and chest, strong hands, your face shining in the back ground of black curly hairs with fresh flowers, eyes resembling large lotus, I am absorbed in seeing your beauty now as a youth. How unfortunate I have been that I did not have the opportunity to see you in your childhood when a child does not leave its mother. Being cheated thus, sinner that I am, cannot bear this life.

Pasuram 5 : (As a child) Movement of your natural curly hair over your face; kissing with your beautiful mouth; beauty of your body resembling that of your father; seeing your childish pranks, feeling elated internally; putting your fingers in your small reddish mouth; uttering words stammering when you get angry; I, the unfortunate one, have not experienced or enjoyed any of the above. Yasoda, equal to a celestial lady experienced all of them.

Pasuram 6 : Oh! Lotus eyed Krishna! your unsteady walking, falling down and getting up (as a child); your playing in the red dust and embracing me immediately after, I did not experience. Oh! your taking food with all the five fingers of your little hand and putting it in your mouth; I was not fortunate enough to eat the food left by you in the plate. I am a great sinner. Oh! why did my mother give birth to me.

Pasuram 7 : Oh! kind hearted one! Oh! my beautiful child! Oh! Govinda! when I hold you in my right hand, you skid like a flood of beauty (to my lap), with your one tender hand rubbing the tip of one of my breasts while your mouth is in my other breast and in between you smile looking at my face. I lost the opportunity of the benefit of your sacred grace by sending you away immediately after birth.

Pasuram 8 : You were found licking your hands after dipping it in a pot of butter. When you were beaten with a rope on your small and soft hand, you were standing with a guilty look; your face was smeared with white curds; you were sobbing; you had a frightened look; your beautiful red lips quivering; you were apologising with folded hands; Yasoda who saw these with her own eyes, realised "Parabrahma" and enjoyed the eternal bliss.

Note : This pasuram has great philosophical significance. A detached soul is like milk, while an attached soul is like curd. When milk and curd are mixed, the resultant is curd. In the same way, a soul that has entered a body is like curd and forgets its entity. When curd is churned, we get butter. So, if a chetana is tied by a rope - namely advise of a teacher - and churned by buddhi or intellect, like butter separating from curds, he also will realise his true form. Then he will surrender himself to the God and will spend his time in His service even though the body continues.

Pasuram 9 : Holding Govardana hill as an umbrella; your playing Rasakrida with Gopis;

your dancing with a calf (Vatsasura in the form of a calf); throwing a bela fruit (Kapisthasura in the form of bela fruit) both of them got killed; trodding on the head of Kalinga; thinking of your childish deeds as above, earning you victory makes my mind elated. I have not been fortunate to see any of your deeds. Please bless me in case there are any opportunities to see your deeds in future.

Pasuram 10 : Demoness Putani came to you with a mind to cheat you and you made her muscles come out and nerves weakened (through sucking her breast). Oh! what a wonder! you sucked her round breast full of poison as if it is tasty (by your grace poison becomes tasty) and grew up. You took away the life of Kamsa. Oh! my Lord! resembling dark clouds! by having purposeless breasts, I stand condemned. Except my life, I have nothing useful. You have got mothers (Yasoda and Putani) befitting you.

Pasuram 11 : Lord in Krishna avatar helped Kamsa, the king of wealthy and great Madura, to attain heavenly bliss. In this avatar Krishna's limitless and extraordinary exploits could not be seen by Devaki even though she delivered him. These Tamil songs bringing out the melancholy of Devaki was sung by Kulasekara Alwar, king of Kolli, who adores the feet of the Lord as an ornament on his head, in a sweet tune. Those who recite these songs with understanding will attain the Vaikuntam, abode of Lord Narayana.

Parimal Tirumoshi - Eight Dasaka

In the previous Dasaka, the Alwar brings out the melancholy of Devaki. In doing so, he has

taken the frolics of Krishna in his childhood (from Bhagavatha). In this Dasakam he dons the role of Kausalya, mother of Lord Rama. Unlike Devaki, Kausalya had the privilege of seeing the childhood days of Rama. Childhood days of Rama has not been elaborated by Valmiki or any others. In a unique way Kulasekara Alwar sings lullaby to Rama, as Kausalya would have done it. In doing so, he refers to incidents of Ramayana and they would not have happened in his childhood. In these songs, he preserves the motherly affection of Kausalya coupled with these incidents.

Pasuram 1 : Oh! one born in the beautiful womb of eternally famous Kausalya! Oh! one who removed the heads of the King of Lanka of the south! Oh! the blue jewel of **Tirukannapura**, a place surrounded by large number of hills and valleys in all directions! oh! my nectar! oh! Raghava! May you have pleasant sleep.

Pasuram 2 : Oh! one with Brahma, creator of world, on the lotus from your naval! oh! one shooting an arrow through the body of the strong Tataki! oh! one who makes those seeing Him surrender! oh! the blue jewel of **Tirukannapura**! oh! one who is the Lord of all eight directions! oh! Raghava! May you have pleasant sleep.

Pasuram 3 : Oh! the first child of the family born to Kausalya with black and fragrant hair! oh! the important son-in-law of Janaka with great fame and admirable qualities! oh! son of Dasaratha! oh! the blue jewel of **Tirukannapura** with lakes more sacred than Ganga! oh! the nectar of our family! oh! Raghava! May you have pleasant sleep.

Pasuram 4 : Oh! one with four headed Brahma on the lotus from your nabhi (naval)! oh! the eldest son of Dasaratha! oh! the lord of Mythili! oh! the blue jewel of **Tirukannapura** with the humming music of bees! oh! one holding a bow (sharangya) decorated with arrows! oh! Raghava! May you have a pleasant sleep.

Pasuram 5 : Having given a big empire with abundant wealth to Bharata - a great Seer of godly knowledge, oh! one who entered dense forest along with your younger brother, Lakshmana, who has great love for service! oh! one with a big chest (vakshasthala) - the abode of Lakshmi! oh! king of **Tirukannapura**! oh! Dasharathi with long hair and a garland! May you have a pleasant sleep.

Pasuram 6 : Oh! one who entered dense forest even as people (of Ayodya) was following! oh! one who serves as medicine for the sorrows of the Sages! oh! Lord of Ayodya! oh! my blue jewel of **Tirukannapura**, abode of Vedic Scholars! oh! Sri Rama, obedient follower of the words of your aunt (Kaikeyi)! May you have a pleasant sleep.

Pasuram 7 : Oh! one who as a child on a leaf swallowed the entire world at the time of the great deluge! oh! one who after killing Vali gave the kingdom to his brother Sugriva! oh! blue jewel of **Tirukannapura**, a place abundant with jewels! oh! Lord of **Tiruvali Tirumagar**! oh! Lord of **Ayodya**! May you have a pleasant sleep.

Pasuram 8 : Oh! one who constructed a bridge from the stones in the hill and destroyed Lanka with fort! oh! one who graced the Devas with

nectar obtained after churning the sea (kshirabdhī) with waves! oh! my blue jewel of **Tirukannapura**, abode of many artists! oh! one holding the bow (sharangya)! oh! one served by all! oh! Sri Rama! I sing lullaby to you.

Pasuram 9 : Oh! one with hair emitting great fragrance; oh! one upholding the great traditions of Dasaratha's family! oh! one who destroyed the highly protected Lanka by using a single bow (a bow capable of using various astras like Brahmastra, etc.)! oh! my blue jewel of **Tirukannapura** - a place with fertile land where weeds and other unwanted plants grow wherever they are thrown, likewise kalhara flower grows everywhere! oh! one showing great affection to younger brothers (Bharata, Lakshmana etc.)! oh! Raghava! I sing lullaby to you.

Pasuram 10 : Oh! one who created Devas, Asuras and directions! oh! one reclining in yoga at Srirangam to help one and all to surrender at your feet! oh! my blue jewel of **Tirukannapura** where the cauvery river flows! oh! one holding a beautiful bow loaded with arrow creating fear in enemies! oh! Raghava! I sing lullaby to you.

Pasuram 11 : These Tamil songs are lullaby songs for the feet of **Kakusta** (Lord Rama) of **Tirukannapura**, with tall and beautiful walls on all the four sides. These ten songs are composed according to Shastras by Kulasekara Alwar, a great warrior admired even by his foes and who had a distinction of a white umbrella (denoting his emperorship). Those who sing these songs will become devotees to realise God.

Perumal Tirumozhi - Nineth Dasaka

In this dasaka, the Alwar dons the role of Dasaratha and brings out his pangs of separation from Rama, when he was sent to forest. It is believed that Kulasekara Alwar is incarnation of "Kaustubha" (the gem of Lord Vishnu). Thus he had the opportunity of worshipping Lord Vishnu continuously in Vaikuntam (place where the Lord is in Nitya Vibhuti). This opportunity will not be there for him in this world (where Lord is in His Leela vibhuti). Persons like Devaki and Dasaratha, though born at a time when the Lord also had come down to earth in His Vibhava Avatar, had to experience separation from the Lord. The Alwar feels that he is no different as he is not born at a time, when the Lord also comes to this earth. The pangs of separation of Dasaratha is brought out in this dasakam.

Pasuram 1 : Oh! my Rama! oh! my virtuous son! you were ready for coronation, with people of decorated Ayodhya praising you and saluting with their head bent, your feet, the protector of the surrendered; you were ready to sit on the throne; at that time by listening to the words of your step mother Kaikei asking you to go to dense forests, not traded by anyone, see how I made you to rule the earth very well! (This is a satire).

Pasuram 2 : After hearing harsh words from my cruel mouth, the people (of Ayodhya) who could not bear your separation, even without your expectations, quickly gave up victorious and huge mountain like elephants; gave up their chariots; gave up their horses; and instead desired to go to forest with an undiminishing look of sadness like a spear smeared with oil.

With broad eyed Seetha wearing costly ornaments and Lakshmana following you, how did you walk? Oh! my Rama! oh! my Lord! What can I do?

Pasuram 3 : Oh! one with broad and black eyes and eyebrows resembling a war-sword; oh! one who is the first in the family of Kausalya; oh! one holding a bent bow; oh! one with shoulders robust like a hill; you have learnt the method of softening the mind of persons like me who has done great sins. Oh! my son resembling a blue jewel; oh! one born in the family of kakusta; you have been so far sleeping on a soft bed. Have you now learnt to sleep on stones in the shade of trees in the thick forests!

Pasuram 4 : I was asking you to come and then ask you to go. Sometimes, I would tell you to see me at least once. Oh! one with hair decorated with flowers! oh! one with a flexible arm like bamboo; oh! one who broke the bow of Lord Shiva (to win Seetha); oh! my son who brings compassion even in the heart of a sinner like me; today as you go into the dense forests treaded by elephants, my heart has not broken into two pieces, instead, it has remained firm!

Pasuram 5 : With blood coming out of your soft feet as a result of walking on stones as sharp as swords held by enemies; with heat of the sun felt from above; with pains of hunger troubling; yet, oh! son of this great sinner, today you went willingly to the forest where no one would like to go. I listened without any reaction the words of the wicked daughter of the king of Kekaya (Kaikeyi). Alas! what shall I do.

Pasuram 6 : I could not hear your uttering "Oh! Father", with affection and regard; I could not embrace you with your chest full of ornaments, sticking to mine; I could not kiss you; I could not smell the top of your head; I could not see your majestic gait resembling that of a big elephant nor your lotus like face; oh! my Lord, even after losing my son like water flown out (in a stream), I am alive!

Pasuram 7 : The hair which once was decorated with ever fresh flowers is now an ugly twisted one; the waist which once wore beautiful apparels, now wears cloths made out of wood-fibres fit only for an exhibition (not for wearing); due to the absence of ornaments, the limbs have changed their complexion; in this way, my son with strong shoulders has entered the forest which I should have entered at this stage of my life. Oh! sages with profound knowledge of Vedas, please tell me is this correct? Oh! **Sumanta**, Oh! **Vasishta**, you please tell me.

Pasuram 8 : **Kaikeyi!** by sending to forest my eldest son studying great Vedas under eminent teachers, his brother (Lakshman) and my daughter-in-law with a soft body like a flower and with a slender waist beyond comparison even with lightning and soft natured (Seetha); by creating a situation whereby the son whom you delivered will be charged as "a traitor to his brother"; also making me to go to the great heavens, what did you gain? Are you happy to live in this great world?

Pasuram 9 : Once you took the bow of Parasurama and through that destroyed the power of his penance. You set aside the considerations of yourself, your prestige and the agony of your mother, to establish my greatness and my promise and entered the forest. Oh! my emperor with long shoulders, I would like to have you as my son even if I have to take seven births.

Pasuram 10 : Oh! King amongst the Kings of Manu dynasty! bringing sadness to Kausalya and Sumitra who have their hairs decorated with full bloomed fragrant flowers; accepting with respect the words of heartless Kaikeyi who in turn was advised by the cruel hunch backed servant; you have now gleefully chosen to live in the forest. I also would like to reject the decorated town rejected by you and go to heaven with pleasure.

Pasuram 11 : King Dasaratha with broad and raised shoulders wearing garlands, unable to bear separation, lamented when the Lord, blue in colour and with infinite qualities born as Rama entered forests. These high quality tamil songs describing the above (feelings of King Dasaratha) was composed by Kulasekara Alwar, king of Uraiyur, expert in using sharp spears, enjoying the honour of a white umbrella. Those reciting these songs will not be attracted towards worldly things.

Perumal Tirumozhi - Tenth Dasaka

In this dasakam of ten songs, Kulasekara Alwar summarises the epic Ramayanam of Valmiki. Kulasekara Alwar was born under star punarvasu- the birth star of Lord Rama. He was reading Ramayanam regularly every day.

In Treta yuga, Lord Rama spent time at "chitra kuta" hills in north India. In Kali yuga, the Lord is residing at many places as "Archa murthy". One such place in south India is Chidambaram - also known as "Thillai Chitra Kuta". These songs of Kulasekara Alwar are addressed to Lord Govindaraja at this place.

Pasuram 1 : There was a town known as Ayodhya surrounded on all four sides by beautiful and tall forts. One who made Ayodhya a shining beauty in the whole world; one who was a guiding light in the dynasty of Sun; one who had the valour to protect devas; was Lord Rama with lotus like eyes and a body like a dark cloud, and He is now (in Kaliyuga) in Thillainagar also known as Tiruchitrakuta (in Archa roopa). When will I have the opportunity to see the Lord, the cause of the whole universe, to my hearts content.

Pasuram 2 : In Thillainagar Tiruchitrakuta with beautiful shady gardens of champaka trees with fully bloomed flowers amidst buds, some three thousand Sree Vaishnavas praying to the Lord seated on an **Aasanam** (throne) studded with costly gems. Is it not this Lord who in His childish days tore the chest of Tataki who attacked him, the flood of blood oozing (from her) solidified like a hill; who by the use of a single arrow killed strong rakshasas (Subahu, etc.) to protect the yaga (sacrifice) of the sage (Vishwamitra) - master of Mantras and Vedas.

Pasuram 3 : One who broke the bow of Lord Shiva (one who rides a wild bull) to win the hand of red complexioned and beautiful Seetha with dark big eyes; one who conquered the axe weaponed Parasurama by taking from him the powerful and attractive bow (Vishnu Dhanus);

one who displayed his valour by destroying all wicked persons enemical to kings (Khasthrias); is Lord Rama holding in his broad hand the unconquerable bow at Tillainagar Tiruchitrakutam, with tall walls and buildings all round creating fear in the minds of enemies. I bow at the feet of those praying to the Lord.

Pasuram 4 : One who left the traditional family town (Ayodhya) respecting the words of Kaikeyi with curly hairs wearing bunch of fully bloomed flowers; one who used the services of devoted Guha to reach the other shore of Ganga; one who entered forest; one who gave Bharata - "the Padukas" (sandals) and the kingdom; one who stayed at Chitrakuta (north India); that Rama today lives in Tillainagar Tiruchitrakutam. The eyes can see Him to full satisfaction. Are not the devotees in this world equal to Nityasuris (in Vaikuntam)?

Pasuram 5 : Lord Sri Rama who killed Virada stretching his heavy and long arms to destroy his enemies; who took the sacred bow from sage Agasthya, promoter of pure Tamil; who cut the nose of demoness Surpanaki wanting to show her charm; who killed demons Kara and Dhusana; who killed the deer (Maricha in the form of deer) by using the bow; (That Sri Rama) is now in Tillainagar Tiruchitrakutam in Archa roopa. People moving about after praying to Him with bent heads and folded hands, has made this earth sacred.

Pasuram 6 : Lord Rama who experienced agony due to the separation from Seetha with beautiful breasts; who sent Jatayu to Vaikunta; who made friendship with king of monkeys (Sugreeva) hiding in forests; who killed Vali; who got

Lanka burnt by Hanuman to humble the anger of Ravana, the king of Rakshasas; is now in Tillainagar Tiruchitrakutam in a beautiful Archa form. How proud I am, to sing in praise of the feet of those praising Lord Rama.

Pasuram 7 : Lord Rama who made roaring sea repentent by the use of a fearful arrow and subsequently built a bridge through which He reached the other shore; who killed fiery Rakshasas holding big spears and the king of Lanka (Ravana); who gave the kingdom to Ravana's brother (Vibhishana); who got the wealth of reuniting with Seetha (after forgetting all that happened); is now ruling the Tillainagar Tiruchitrakutam. The kingdom of placing His lotus feet on my head is the only Kingdom. All others I do not consider as kingdom.

Pasuram 8 : One who was seated on the throne in Ayodhya with multi-storey building decorated beautifully with costly stones and gems, administering the empire; who listened directly from Sage Agasthya the prestigious back ground stories of his earlier deeds like killing Ravana and others; who listened to his own story from the mouth, resembling an open red pearl, of children (Lava and Kusha) born to daughter of king of Mithila (Seetha); that Lord Rama is now in Tillainagar Tiruchitrakutam. Those who experience the story of the Lord through ears and eyes, will not consider even nectar as something.

Pasuram 9 : My Lord Rama, who searched for Sambaka doing penance and killed him (for violating rules of varnashrama); who saved the life of a brahmin vedic scholar; who, wearing

precious diamond necklace presented by sage Agasthya, got Lavanasura killed by his brother Shatrugna; who got separated from unconquerable and valiant Lakshmana as a result of insistence (to get entry to see Rama) by sage Dhurvasa; is now staying permanently at Tillainagar Tiruchitrakutam. We, whose minds are permanently set in Him, shall not have future miseries.

Pasuram 10 : Lord Rama who then (in Treta Yuga) made every chetana and achetana to reach Vaikuntam; who after defeating rakshasas, climbed the strong Garuda - the enemy of snakes (to go to Vaikuntam); who shone with His four strong and victorious hands; who after being received by those in Vaikuntam, sat in His place (in Vaikuntam). This Lord today to bring forth His glory has permanently stayed at Tillainagar Tiruchitrakutam to enable us to surrender to Him. Oh! devotees! by praising Him in this way or in another way everyday, you will always be blessed.

Pasuram 11 : In Tillainagar Tiruchitrakutam, Lord Rama along with valiant Hanuman is residing permanently. The story of this Lord with immeasurable benevolent qualities starting from His being a son of Dasaratha and ending with His reaching His own world (Vaikuntam) was composed in sweet and chaste tamil poems by Kulasekara Alwar, king of Kolli, possessing sharp and bright sword; king of Uraiyur; honoured by white umbrella. Those who recite with understanding these ten poems, will attain the benevolent feet of Lord Narayana.

[Here ends the english translation of Kulasekara Alwar's Perumal Tirumoshi]

["This translation is placed at the feet of Kulasekara Alwar with respects"]