

# **A Short Note On Sri. Madhurakavi Alwar**

( English Version )



**Sri. Madhurkavi Azhwar**

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### A brief on Sri. Madhurakavi Azhwar

There were the twelve Azhwars immersed in deep devotion to the Paramaathma Sriman Narayana and in singing His glory, guiding the entire humanity to attain His illustrious abode, Sri Vaikuntha, as a permanent goal, cutting off the samsara chain of rebirth. Among them, five were born in the previous Dwaapara yuga and the youngest of the five was Madhurakavi, born towards the end of that Yuga. Not much is known about the personal life, details of these five. So also about Madhurakavi, except that he was born in the deep south of Bharatha Varsha in a Brahmin family. ( birthplace - thirukkOLUr , thirunakshatram chithirai ) . His Acharyan was nammAzhwAr . Madhurakavi was well versed in Vedas and Vedangas in Sanskrit, and was also a poet of sweet Tamil and hence the appellation - Madhurakavi.

As he was getting old, and as Kaliyuga was setting in, he embarked on a pilgrimage of the holy places, "Theerthayathra". While thus he was in Ayodhya, he saw a very illustrious light in the sky visible only to him night after night. With conviction that this is a call of the divine, he followed the light traveling southwards back to a place next to his own, known as Kurugur, where the light disappeared. Convinced that there was something special and unique in the place, he enquired with the locals, only to be told that a child, immediately after birth, crawled to a big hole in the tamarind tree nearby and was sitting with closed eyes, but without food or water, has grown since the few years, to be a youth. He was called Maaran, meaning he was different from others.

Approaching the tree, being a Yogi himself, it dawned on Madhurakavi that the youth, since birth kicked away the layer of ignorance called "Shata", which engulfs every child at birth, and so he called the latter as Shatakopa or Shatari. Madhurakavi also realized that Shatakopa was the completely emancipated Yogi waiting to give out to the world a storehouse of knowledge to transcend the Samsarik (existential) cycle and attain the permanent abode of Sri Vaikunta. Therefore, he distracted the young Yogi from his deep silence and asked him the question about the existential state and purpose of the Jeeva trapped in this world. Pat came the reply in a short aphorism in Tamil, which may be interpreted in two ways namely:

1. If the sentient chooses to indulge in enjoyment of earthly pleasures, it will circulate in the cycle of birth and rebirth without an end ;

or

2. If the sentient chooses to indulge in devotion to Him, it will attain emancipation from the cycle of Samsara and end up enjoying the permanent bliss

It was immediately then that Madhurakavi, the grand old Brahmin, accepted Shatakopa ( a.k.a Nammazhwar ) as his Acharya and became the one and only disciple. To him the latter poured out in Tamil four Prabandhams which are the quintessential synopsis of the four Vedas. His four Prabandhams also served as the Ankusha for annihilating the evil opponents denying the authority of the Vedas or misrepresenting them. So Madhurakavi called him Parankusha (fettering hook for the opponents).

Even after Shatakopa shed his mortal coil to end the purpose of his Avatara, Madhurakavi survived to sing the glory of his Acharya in a short Prabandham of eleven verses called Kanninunchiruthambu. Therein he avers that more than recalling the divyanamams of the Lord, his tongue is sweeter in uttering the names of his Acharya, such as Kurugur Nambi, Kaari Maaran, Shatakopan etc. This Prabandham is as much an exception and exceptional as, though glorifying only Nammazhwar, is part of Naalayiram besides the collection of twenty-three other Prabandhams sung by the rest of the eleven Azhwars praising only Sriman Narayana. So Madhurkavi was accepted as an Azhwar.

Truly, Madhurakavi is a shining example of Acharya-Bhakthi, superseding the Bhagavath-Bhakthi or Bhaagavatha-Bhakthi . He fully surrendered to nammAzhwAr and was fully serving him. For him, NammAzhwAr was both the goal and the process to attain that goal. That is what is established by Madhurakavi AzhwAr in his works .

For further reading please visit web sites below :

<https://guruparamparai.wordpress.com/2013/01/17/madhurakavi-azhwar/>

[http://azhwar.org/documents/Kanninun\\_ChirutthAmbu\\_text\\_meaning.pdf](http://azhwar.org/documents/Kanninun_ChirutthAmbu_text_meaning.pdf)

<http://thehistoryofsrivaishnavam.weebly.com/madhurakavi-alvar.html>