

**SRIMATHEA RAMANUJAYA NAMAH:**

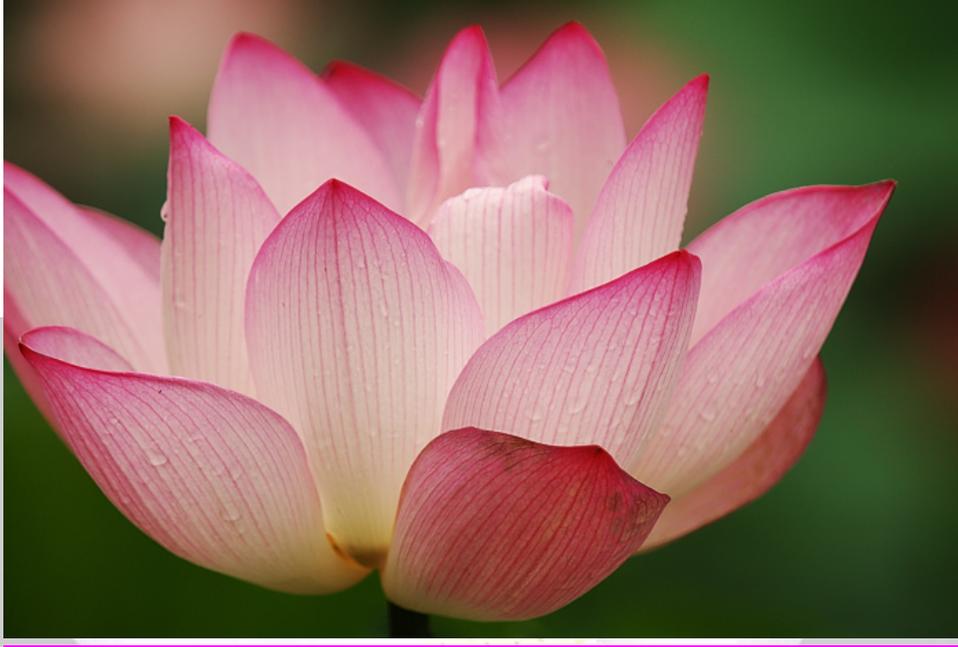
**TamizhmaRaiyil thAmarai**

**A Divine anubhavam of**

**Sri Vanamamalai Padmanabhan**



## Lotus (thAmarai) - Part - 1



### ThAmarai

#### A symbol of Notional Comparison

One SrIvaishNavA mentioned that like **elephant** -the word **thAmarai** also has different words representing the same import and widely used by AzhwArs.

Indeed so. He also writes to me that Sri K.Sadagopan Iyengar has already written on this subject titled '*Finest of Flowers*'. Therefore, when I commence a series on this subject,I should try not to repeat what has already been discussed earlier.

ThAmarai - has been used by AzhwArs for various purposes. Common usage is of course, comparison with the eyes of the Almighty.

ThAmaraik kADu malar kaNNodumAi sevvAi - Says Sri Nam-AzhwAr in ThiruvAsiriyam-5.

'adithaLamum thAmaraiyEa -angagaLum pangayamEa ' are the sweet words from Thriumangai mannan from the Periya ThiruMozhi 8-1-5; drawing a simile for the feet, arms of ThirukkaNNapuram Sourip-perumAL.

'..aNaiithulagumudaiya aravindha lOchanan ' Sri NAM AzhwAr makes this aravindham as a proper noun of EmperumAn of tholaivillimangalam.

'' .thiru-kamala-pAdham vandhu..' Proclaims Sri ThriupANazhwAr declaring that the lotus feet of the Lord comes and rests in his mind and eyes.

'pAmaRu mUvulagum aLandha paRpa pAdhA O!' ThiruvAi mozhi 7-6-1; The divine feet of the Lord measuring the worlds is now compared to the soft lotus.

thAmarai-aravindham-pangayam-kamalam-padhman--all these are used to compare the eyes, arms, hands and feet of EmperumAn.

Does the lotus really make a true comparison ? No. Definitely not. No way.

It is just for the sake of the comparison this takes place. In fact, AzhwaR later realising that having lowered the dignity of EmperuMAN by such comparisons - [paranjOthi-nin-igazhndhu pin-3-1-3](#) of ThiruvAi-mozhi; determines not to draw similarities with His characteristics thereafter. - [en paranjothi GOvindhA paNburaikka mATTEAnEa 3-1-3 ThiruvAiMozhi](#).

'[kaTTuraikkil ThAmarai nin-kaN-pAdham kai ovvA..](#)' ThiruvAi mozhi 3-1-2.' declares svAmi nam-AzhwaR confessing that though he has compared these terms to the organs of the Lord, they do not any way come up to the expectations of the similarity.

Therefore, all these words, says mARAN, are only a

[A symbol of Notional Comparison.](#)

## Lotus (thAmarai) - Part - 2



### A Symbol of Creation/Supremacy

AzhwAr-s have liberally correlated creation to '**ThAmarai**'. That the cosmic creation took place from the divine naval is well known but the lotus in which brahmA was placed from where the creation continued is the nexus of **aravindham** and **kAraNathvam**.

'**.vundhi-mAmalar mEmisaip padaithvan, vugandhinidhuRai kOil**'' is the line from the verse dedicated to vaN purudOthamam - 4-2-9 of Periya Thriumozhi.

The Second ten of ThriuvAi mozhi extensively talks about EmperumAn being the cause of one and all.- **kAraNathvam**. In the seventh ThiruvAimozhi of the iraNdAm pathu SwAmi Nam-AzhwAr spells out the twelve divine names of the Lord and the words '**paRpa nAbhan** ' is also included in this. The fact

that this name itself cannotes the creation and the association with padhmam is indeed a feather in the cap of lotus.

The sixth thiruvAi mozhi first pAsuram also clearly states this aspect 'pAmaru mU vulagum padaitha paRpa nAbhA vO!'

Here comes of course where SwAmi Nam AzhwAr takes the creation to the logical conclusion and associates the thAmari to Supremacy. One of the best pAsuram-s in determining the Supremacy which has made me again and again wonder the greatness of parAnkusan. This is from Periya ThiruvandhAdhi.

'mudhalAm Thriuvuruvam mUnRenbar, onREa mudhalAgum mUnRukkum enbar-mudhalvA nigar ilagu kAr vuruVA nin agathathAnREa pugar ilagu ThAmaraiyin pU' -72;

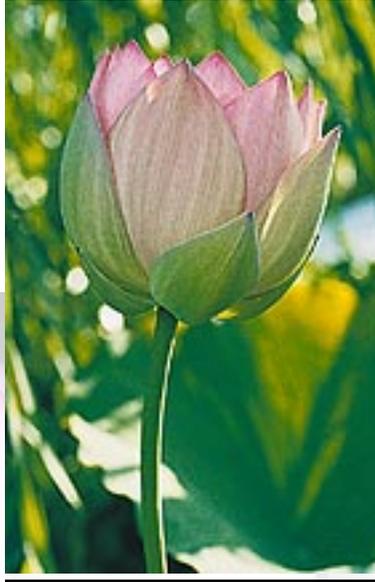
Some say that the supreme entity is in three forms-- mudhalAm thiruvuruvam mUnRenbar

Some Say that there is an entity supreior to these three--onREa mudhalAgum mUnRukkum enbar. Here is the overwhelming evidence.

Let them see with their own eyes. Oh! Lord dont they realise that the ThAmarip pU has sprung from Your naval from which the creation took place? mudhalvA-nigar ilagu kAr vuruVA nin agathathanREa pugar ilagu.

ThAmaraiyin pU

## Lotus (thAmarai) - Part - 3



### A Symbol of Pride and Ego

We see people possessed with fame, name, wealth and position are also full of ego. If we are so, what will happen to one who is having the real wealth- The nearness to the God. Being a symbol of comparison -even though notional, being a symbol of creation and supremacy is definitely fame, name, wealth and position.

Sri PeriyAzhwAr sees this very flower in two different perspectives. One angle makes this 'lotus' really proud, the other full of ego.

Pride: As we know AzhwAr-s do ~~not~~ have a knack of seeing the Lord in all natural phenomenon. It is in their blood.

PeiryAzhwAr is observing the rich lush

fields of thriruvarangam. He sees the lotus in full bloom with its richness and colour, it is flying high rising and springs up waving here and there. What does he say/

He compares this with that of the thrivikramA whose divine feet sprung up in a jiffy towards the skies. Here you see, this lotus goes up on the air, like the divine feet of vulagaLandha perumAL who measured all the worlds and the sagging weight of the paddy is bowing down towards the towering lotus similar to srEvaishNavites falling at the feet of the Lord.

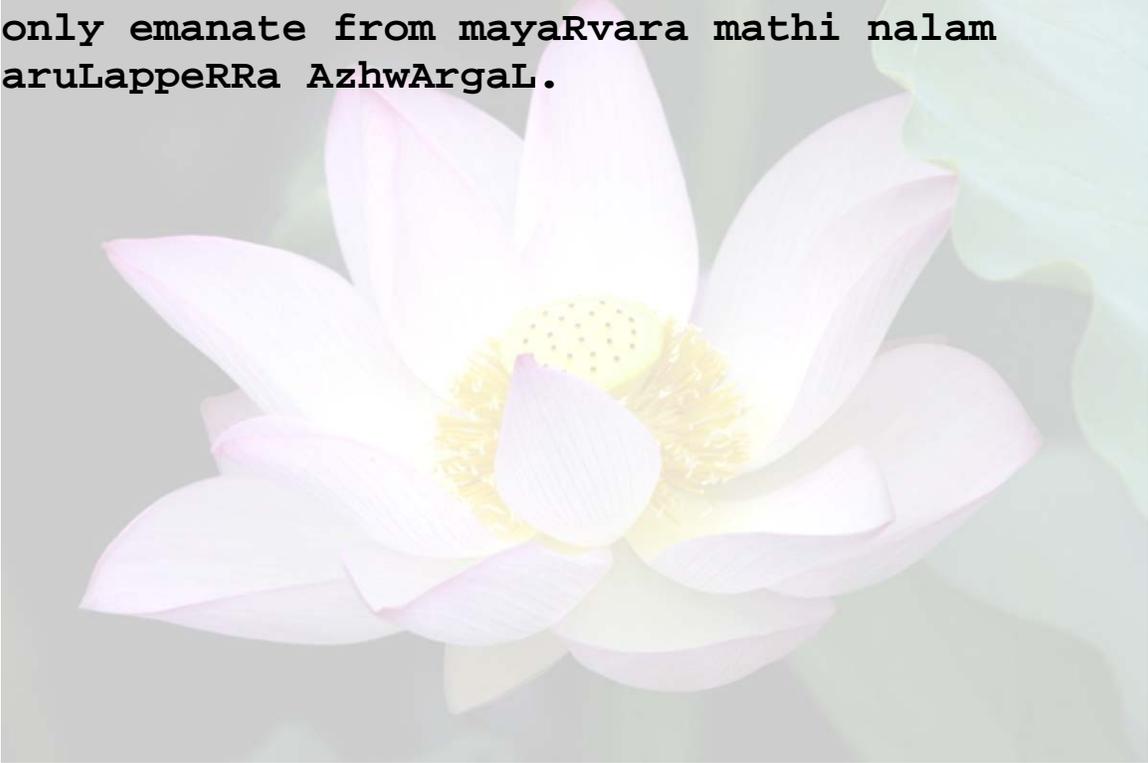
' vuram peRRa malar kamalam vulagaLandha  
sEavadi pOle vuyarndhu kATTa,  
varam peRRa kadhira sennel thAL saiyndhu  
thalai vaNangum than arangamEa" PeriyAzhwAr  
Thirumzohi 4-9-8;

**Ego:** It is but natural and will make anybody proud for having been compared to that of the towering Almighty. It is also not unnatural to understand the particular lotus springing up from the divine naval having a nexus with creation and supremacy. The field effect however spreads like plague. The euphoria catches up and blossoms into ego. It makes the fresh lotus raise its collar with pride and ego. The new lotus in the vicinity which has just come up, also mimes itself to be from the golden stomach of EmprumAn and feigns Supremacy with bloated ego and deems itself as beatuy

than other thAmarai-s. This is also  
PeriyAzhwAr

'pudhu nAN malar kamalam-emperumAn pon  
vayiRRil pUvEA pOlvan, podhu nAyakam  
bhAvithu irumAndhu pon sAikkum punal  
arangamEa' 4-9-4;

These thoughts are simply superb and can  
only emanate from mayaRvara mathi nalam  
aruLappeRRa AzhwArgaL.



## Lotus (thAmarai) - Part - 4



A symbol of Defeat and Victory

".Adich chOdhi nE ninRa thAmaraiyAi  
alarndhadhuvOA? Thiru vAi Mozhi 3-1-1; asks  
swAmi nam-AzhwAr?

Oh! Lord did the thEjas of your divine feet  
blossomed as lotus ?

The Competition: There was a competition  
between the feet of the Almighty and the  
lotus. The subject was

" who is softer?' The challenge was ' the  
loser should bear on him, the other'

The Divine feet of EmperumAn emerged  
victorious being very soft and therefore,  
the ThAmari became the seat of the feet of,  
none other than EmprumAn.

Thus goes the story of lotus being defeated but how come can we call it a story of victory also?

By virtue of being a loser, the lotus eternally carries the 'thiruvadi' of EmperumAn. Can anybody else possess this enviable wealth. Therefore, it is indeed a victory story also.

I am not just reeling it off just like that. Let us refer EDu

'kulirthiyAlum,  
parimalathAlum,sevviyAlum,thAmarai  
thiruvaDigaLukku thORRuch sumakkiRAp pOLEA  
AyIRRu irukkiRAdu "

In all respects, be it scent, temperature, freshness, the lotus loses to the divine feet and appears to be carrying the divine feet, as a loser.

This is for the pAsuram

.thAN thAmarai sumakkum pAdhap perumAnai" 4-5-8 of ThriuvAiMozhi again from Sri ParAnkusan.

## Lotus (thAmarai) - Part - 5



### A Symbol of Simple Worship.

Sri krshNA declares in the divine gospel 'pathram, pushpam, palam-thOYam' as simple elements of worship. A leaf, a flower, water etc, with sincerity suffices for worship.

In fact, GajEndhrAzhwAn went in pursuit of this flower -the lotus-  
kadi kol pUm-pozhil kAmaru poizgai -vaigu  
thAmarai vAngiya vEzham' 5-8-3 of Periya  
thirumozhi and desired to place at the feet  
of the Lord the fresh lotus.

The ThiurvAi mozhi dedicated to  
Thiruvananthapuram also speaks on this very  
aspect

' sAndhodu viLakkam dhUpam, thAmarai  
malargaL nalla,  
Aindhu koNdu yEatha vallAr avar andhamil  
pugazhinArEA' 10-2-10;

It is pertinent to note that the lotus becomes an indispensable form when it comes to worship even in an elementary fashion.

However, it is from bhUthathAzhwAr's iraNdAm thiruvandhAdhi, can we clearly understand this point.

'ThAm vuLarEa, tham vuLLam vuL vuLadhEa, thAmaraiyin pU vuladhEa,yEathum pozhudhuNdEA- vAman thirumaruvu thAL maruvu senniyarEa sevveEA aru naragam sEArvadhu aridhu' 21;

Is it very difficult to worship Him? Not at all. It is we we have to do it. Need not go out. It is the mindset that matters. No extra efforts needed. The flower is nearby - the lotus. Instead of being involved in mundane and materialistic pursuits, the ample time at our disposal can be placed at the disposal of EmpurimAn. What next, just worship HIM with this.

All these go to prove that indeed thAmarai is

**'A Symbol of Simple Worship'**

## Lotus (thAmarai) - Part - 6



A Symbol of Elite Class

"Tell me your friend, I will say Whom you are?" goes a saying. One's class, quality, pedigree and characteristic is not just determined by one's behavior but is also fathomed by one's group or the class in which he is categorised. Now, the question comes up-Who is to categorise this? AzhwAr-s of course, who are blessed by EmperumAn Himself -[mayarvaRa mathi-nalam aruLap peRRavargaL](#). Therefore, AzhwAr-s words comes up undoubtedly unequivocal and crystal clear and supersedes anything else.

Coming to the topic of discussion, let us discuss to which class this flower belongs.

ThiruvAi-mozhi

'enganEyOa annai mErgAL.. sanginOdum,  
nEamiyOdum, thAmarik kaNNinOAdum" 5-5-1.

'kangulum pagalum kaN thuyil aRiyAL, kaNNa  
nEr kaigaLAl iRaikkum,  
sangu chakkaram enRu kai kUppum thAmarai-k -  
kaN enREA thaLarum" 7-2-1;

'veLLaich suri sangodu Azhi yEAndhi -  
thAmraikk kaNNan en nenjin vUdEa" 7-3-1;

ThiruppAVai

' sangodu chakkaram yEAndhum thadak kaiyan  
pangayak kANNAnai..' 14



One can decipher the common thread here. The  
SudharasanAzhwAn and Sri Panchajanyam always  
reminds the divine eyes of the Lord.  
However, the divine eyes is correlated to  
thAmarai. The class is clearly thus  
underlined, sangu , chakkaram and kaNgAL  
with lotus.

Indeed a divine category.

I hope all of you will acknowledge me into  
yahoogroups class which enables  
bhagavath/bhAgavatha anubhavam-s

A Symbol of Elite Class Indeed

## Lotus (thAmarai) - Part - 7



### Thamarai - A Symbol Contraction and Expansion

The contraction and Expansion

Sri Poizhgai AzhwAr in the mudhal thiruvandhAdhi 66, indicates the nature of Lotus, being looking for the sun to blossom in the morning

" oN pU vuyarum kathiravanEA nOakkum' and

corroborated by

Sri Kula-sEkarAzhwAr in PerumAL thirumozhi declaring that 'come what may, the lotus does not blossom, unless it sees the sun's rays"

".senkamalam andharam  
sEAR venkathirOaRKallAl alarAvAl" 5-6;

It is said that science is universal and does not change from place to place in the earth. True, the lotus does blossom on looking up at the sun, be it in India or in the US or in Singapore.

This is the general rule.

Here is the **exception to the rule.**

The Lotus on the divine naval of the Lord can view Sri SudharsANazhwAn and Sri Panchajanyam on the shoulders of the Lord. It blossoms on seeing the SudharsanAzhwAn and closes itself when it sees the pAnchajanyam. Apparently, Sri ChakrathAzhwAr is brighter than the sun and the pAnchajanyam plays the role of the moon resulting in opening and closing of the 'thAmarai'. This is the Expansion and Contraction.

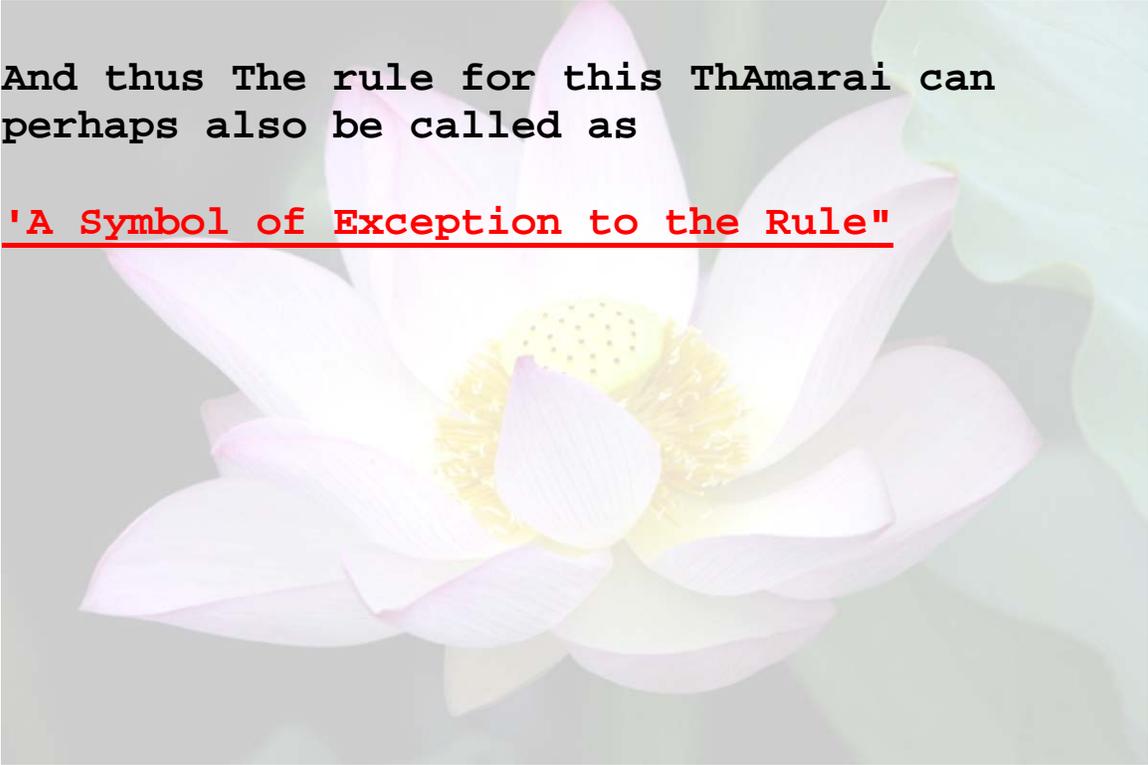
This is not just an imagination from my side but described by sAKshAth Thamizhth thalaivan in the mUnRAM ThriuvandhAdhi

'Angu malralum kuviyum-mAl vundhi-Vai-  
ONgu kamalathin oN podhu, Angai thigiri  
sudar ennum  
veN sangam vAnil pagarum mathi enRum  
pArthu" 67;

This is the Exception to the rule and exceptions do occur only when the lotus in the nAval of EmprumAn who is adorned by Divine Conch and Mace.

And thus The rule for this ThAmarai can perhaps also be called as

'A Symbol of Exception to the Rule"



## Lotus (thAmarai) - Part - 8



A Symbol of

### a. Exalted Example

The vuvamai Agu peyar

When does the example gets elevated. When it is substituted for the original itself. This is called 'vuvamai Agu peyar' i.e The name itself gets converted from the example in tamil grammar. For example, we observe that moon is compared to the face of beautiful maidens. Instead, when the moon itself is stated, instead of the face, then we can say that the example gets elevated.

The ThAmarai, we have seen, has been compared to various divine organs of EmperumAn.

Sri Nam AzhwAr elevates it to the highest state by just putting the word thAmarai and

does not mention the organ at all. Here, the ThrivikramAvathAram is being narrated.

' ..maN vin muzhudhum aLandha oN thAmarai"  
8-5 ThiruvAi Mozhi. The earth and sky was measured by the feet of EmperumAn. However, mARAn declares that it is the thAmarai which has so extended its form up above the world so high. This is thus a case of Exalted Example.

SwAmi Nam AzhwAr has used this same vuvamai Agu peyar in ThriuvAi mozhi and exactly in the same context of thrivikraman

'thAvi vaiyam koNda thadam  
thAmarai gatkeEa..:" 6-9-10.

b. The God Shadow Area

When the hills are situated in a particular region or plateau, it is geographically determined that rains gloss over the area and is termed as 'rain shadow area'.

Similarly, Sri Poigai AzhwAr describes bhrAmhA who is so near to the Lord inside the thAmrai could not see the divine feet of EmperumAn. So near but too far.

' nEAreEA kadi-k-kamalthu irundhum kANkilAn  
kaNNan adi-k-kamalam thannai ayan' mudhal  
thiruvandhAdhi 56;

A God Shadow Area Indeed.

## Lotus (thAmarai) - Part - 9



### A Symbol of PirATTi

They say that pirATTi was on the soft flower and then migrated to the chest of the Lord and thenceforth the flower became prickly - refer EDu vyAkyAnam for [agala killeAn](#).

However, the fact that the flower has been identified with pirATTi cannot be refuted and this is one of the greatest credits for the flower. As Thriumangai AzhwAr's sAys 'Thriuvukkum ThiruvAgiya selvA" -This is the finest of flowers perhaps for thAmarai among all.

'pUvinai mEAViya dhEavi maNALan' are the words of SwAmi nAm AzhwAr from Thriuvirutham.

'ThAmarik kEALvan ennum..' are the words of Sri Kaliyan 4-8-2; of Periya Thirumozhi.

" .ON ThAmaraiyAL kEALvan oruvainaiyEA nOakkum vuNarvu" This is Poizhgai AzhwAr from mudhal thiruvandhAdhi.

" vEArI mARAdha pUmEAL iruppAL vinai thErkkumEA" 4-5-11 of ThriuvAi mozhi is the most appropriate pAsuram wonderfully narrating the role of pirATTi is making EmperumAn condone the jEVathma by suppressing His swAthanthric natures and precipitating His kalyAna guNangaL -refer mumUkshupadi.

All these with the association of the finest of flowers

" poRRamaraiyAL kEALvan puLLam puDham kudi"

## Lotus (thAmarai) - Part - 10



### ThAmrai ThADAgam and EmperumAn

"ThAmrai nEL vAsath thadam pole varuvAnEa -  
oru nAL vandhu thOnRAYEa' Thriu-vAi Mozhi 8-  
6-1;

Sri kAnchi swAmi has given a detailed  
Similarities between EmperumAn and  
ThAmarai thADAKam.

**THAMARAI TH THADAKAM**  
**LOTUS POND**

**EMPERUMAN**  
**THE LORD ALMIGHTY**

Full of Lotus	EmperumAn's Organs completely are like Lotus
Full of fishes	EmperumAn's Eyes are like fishes
Petals of Lotus	EmprumAn's physique is like petal -akkamalathu

	ilai pOlum -TVM 9-7-3)
Capable of destroying one's hotness thApathrayam harikkum	SamsArath thApath thryam pOkkum
Will have steps to get in it.	Will have several methods to attain Him.
Will have several places dedicated for different purpose -thuRaigaL	EmperumAn -dhyAnam - archanam-sangErthanam are some thuRaigaL.
Full of water	Full of Grace
Water and Pond - Inseparable	Rasa-swarUpi.
If entered wrongly, may devour the victim.	If not gone through AchAryan may doom him to births for ever.
The pond becomes wider and wider with waves.	EmperumAn expands Himself with shoulders to cherish the devotees - thOlgaL AyirathAi.
The pond is for the welfare of several but some also get themselves killed here.	EmperumAn is for the welfare of good but is a terror for bad.
Multi-purpose - snAnam-vandhanam- anushtAnam etc.	EmperumAn can be experienced either by words, mind or actions - vAkkinAl, karumam thannAl , mnathinAl sirathai thannAl -thirukk kuRun thANdakam 4.

## Lotus (thAmarai) - Part - 11



### ThAmarai 11 A Recap

A Symbol of Notional Comparison -- pangayam  
- pangaya nEL nayanathu anjana mEaniyanEa --  
PeriyAzhwAr Thirumozhi

A Symbol of Creation ---- ThAmarai vundhi  
thani-p- peru nAYAkA --ThriuvAsiriyam 1;

puNdarEka malar adhan mEal bhuvani ellAm  
padaithavanEa - PerumAL ThiruMozhi.

A Symbol of Pride Exalted Example -  
ThAvi vaiyam koNda Thadam ThAmarai 6-9-10 of  
Thiru-vAi-mOzhi

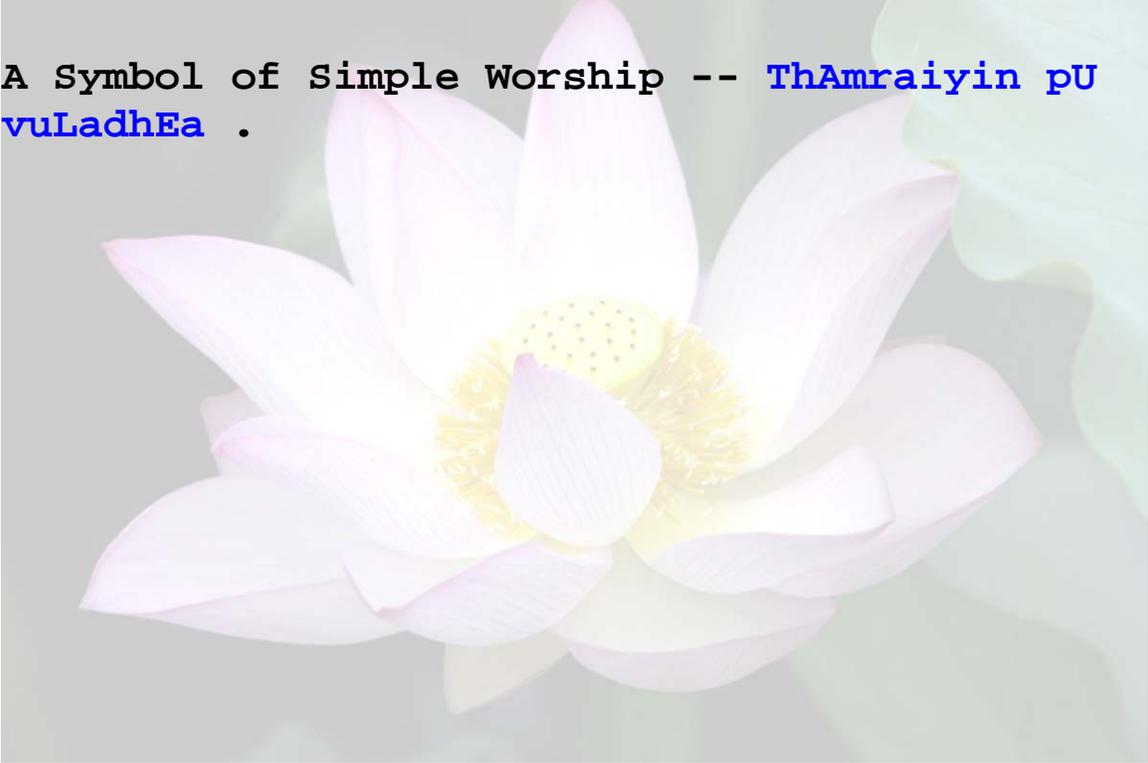
A Symbol of EmperumAn -- puNdarEkanEa -  
Thiruc chandha vrutham.

A Symbol of pirATTi -- aravindhap pAvai --  
PeriyAzhwAr Thriumzohi 5-3-10;

A Symbol of Defeat and Victory -- ThaN  
thAmarai sumakkum pAdha p perumAn.

A Symbol of Elite Class -- sangodu  
chakkaram kaNdugandhum thAmraik kangatku  
aRRuth thErndhum 7-3-3 of ThiruvAimozhi.

A Symbol of Simple Worship -- ThAmraiynin pU  
vuLadhEa .



## Lotus (thAmarai) - Part - 12



ThAmarai -The Flower

Having commenced with a notional comparison let us talk a bit about the flower.

The ThAmarai flower is filled in the pond. A person goes and take bath in it and gets all his pains and agoines relieved. No, we are not talking of medicinal properties. This reminds me of ThirunedunthANDakam pASuram

" poRRAMarai-k kayam nErADap pOnAL'

.Tamilians kalavaiyai nErADal enbargaL.The acnient tamil literature mentions bath in the context of mingling with EmperumAn also. The immersion in ganges if it cleanses all the sins, the immersion in the thAmarai pond is analogous to the embracement with EmperumAn.

'mannu mudhu nEr aravindha malar mEal vari vandisai pAda" narrates sri kaliyan enjoying the natural beauty of SiRu puliyUr witnessing the beetle whining around the lotus.

Here comes the description of the flower

"nURRidhazh koL aravindham nuzhaindha paLLathu " 4-4-1 of Periya ThiruMozhi.

One of the names of lotus is sadhathram - hundred petalled flower.

It is said that the lotus has one hundred petals. I have not counted in a full blossomed lotus.

'..nayappudai nA En thodaik kiLavi vuL podhivOam nar pUvaip pU EnRa vaNNan pugazh ' Periya ThriuvandhAdhi 1.

AzhwAr EmprumAnAr jEyar ThiruvadigaLEa SharaNam.

