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The Concept of Bakthi (Devotion) as Advocated by Abirami Bhattar in the Abirami Anthati Composed by him – A Conspectus Research Paper Pertaining to Indian Philosophy

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Keywords: bhattar (abirami bhattar), bakthi (devotion), parabrahmam (eternal brahmam), emancipation, vedas, bhagawan, bhakta (devotee), pasurams, naalayira divya prabandham, alwars, nayanmars.

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+ presently no more

Dear Dr. Manikandan, we have discussed about this work and your comments on many of the intersection in this research work amazed me.

Your sudden demise is rather unexpected and unfortunate and put us all in great distress.

I was humbled by the presence of many of your students and the sentiments vindicated by them during your funeral.

My prayers to the great Siddhars so that your soul rests in peace.

Your loving cousin – Sarvaharana.

I. Introduction

The *Bhakti movement* was a medieval religious reform movement that preached direct devotion to God without the mediation of a priest. It aimed to reform society by removing the boundaries of caste, creed and sex between the *devotee (bhakta)* and *God (bhagwan)*. Bhakti is rooted in the Sanskrit word *"Bhaj"*, meaning to serve. 'Bhakti' literally means fondness for, homage, faith or love, devotion, worship, and piety. The central theme of the Bhakti movement is that when devoted to God, a person must forget all distinctions and boundaries. Bhakti saints travelled to several places writing poems in *languages of their mother toungh*, attracting many people under their fold. It was reported that the term 'Bhakti' itself originated in the *Vedas* and was extensively used in the *Bhagavat-Gita by the great*

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sage Veda-Vyasa. However, Bhakti movement as a socio-cultural phenomenon started much later in the *6th century CE.*

The *Bhakti movement* first emerged in South India in the *6th to 10th century CE,* mainly in the poems of *Alvars* and *Nayanmars.* Later, it spread all over India, especially in North and East India, through the *puranic literature* such as *Bhagavata-Purana* and *Bhagavad Gita.* It reached its peak between the 14th and 17th centuries CE (1).

In this paper attention is not paid to the causes of bhakti movement; however, historians denote Religious, Social, Political, Economic, Influence of Sufism and Solace in violent times are the main reasons for the cause of bhakti movement. In the wonderful book authored by Swami Vireshwarananda "Brahma Sutras" brought out by Advitha Ashrama says Vedas are the scriptures of the Hindus, to whatever sect or denomination they may belong. They are the earliest extant religious literature today and form the corner-stone of the Indo-Aryan cultural edifice (2).

Apart from the four Vedas, the Upanishads and the Bagavat Gita etc., one can find bakthi literatures in the South India (Tamil Nadu) such as the Nalayira Divya Prabandam written by the 12 Alwar's. The Thiruvaimozhi which was written by Nammalwar was believed to have lived five thousand years ago which can be found at Alwar Thirunagari (existing between Tirunelveli and Thiruchendur) where the famous Vishnu temple exists even today and Nammalwar who had meditated under a tamarind tree which is still in existence in the temple.

It is said that suddenly the great Prabandam had vanished may be just before the birth of Nada Muni. Nathamuni is born in 823 CE and died in 951 CE. His birth name was Aranganathan (3). Though there is difficulty in identifying Nathamuni's date of birth and age, he is considered to have lived during the lifetime of Madhurakavi Alvar's *parampara* (lineage) (4). The story goes that Nathamuni, while at the Vishnu temple at Kattumannar Koil, Tamil Nadu, South India, his native place, heard some Brahmins from the Southern end of the Peninsula recite Tamil verses of Satakopa addressed to the Vishnu God of Kumbhakonam and was astonished with their diction. He also found that these verses concluded with the words "These ten out of the thousand, composed by Satakopa". With sheer determination Nathamuni visited Thirukurgur, birth place of Nammalvar. He enquired about the Prabandhams written by Nammalvar to Madhurakavi's direct descendants who lived at Thirukurgur at that time. There, the descendants of Madhurakavi gave 10 pasurams written by Madhurakavi entitled "Kanninun Cirutampu". They also informed Nathamuni that whoever sings these 10 pasurams with dedication would meet Nammalvar himself at the shrine in the city. Natha Muni determined to chant these verses and started chanting the pasurams with dedication under the tamarind tree at the same place where Nammalvar himself believed to have sat during his lifetime. Once he had completed the count 12,000 times, Nammalvar appeared in front of Nathamuni and asked him what he wanted. Nathamuni requested that all the verses of Thiruvaimozhi written by Nammalwar to be given to him but Nammalwar showed all the 4000 pasurams so that Nathamuni could write them. In this way Nathamuni had revived Naalayira *Divya Prabandham*, hence becoming the first acharya of the Sri Vaishnava tradition. Therefore, Nalayira Divya Prabandam came in to existence in the 9th CE is incorrect and it was retrieved by the great saint Nathamuni in 9th CE and thereby Nalayira Diva Prabandam definitely dates back well before the incarnation of Nathamuni.

Upon restoring the verses, Nathamuni undertook the monumental task of systematizing the hymns. He categorized them according to each Alwar's authorship and the temples they praised, creating a coherent structure that facilitated learning and recitation. By restoring the sacred Tamil hymns of the Alwars, he not only enriched temple worship but also championed the spiritual dignity of the vernacular. His legacy continues to guide countless devotees, artists, and scholars, ensuring that the vibrations of those four thousand verses reverberate through time. In honoring Nathamuni's achievement, future generations embrace a tradition that celebrates the universal capacity for devotion, inviting every soul to participate in the eternal dialogue between the human and the divine (5).



Nayanmars:

The Nayanmars, were a group of 63 Tamil Hindu saints living during the 6th to 8th centuries CE who were devoted to Lord Shiva (6). Along with the Alvars indicated above their contemporaries who were devoted to Vishnu, they influenced the Bhakti movement in early medieval South India (7). The names of the Nayanars could be found in the works of Sundarar. The list was expanded by Nambiyandar Nambi in his compilation of *Tirumurai*(8). *Nalvar* the great four seers who are the three foremost Nayanars i.e. Appar, Sundarar,

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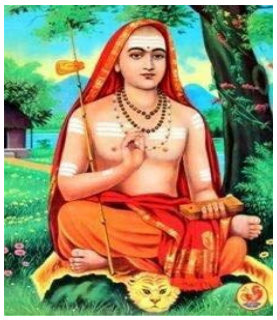
Sambandar along with Manikkavacakar made great contributions by way of their immaculate poem praising Lord Siva (9). The details about the lives of the saints can be found in *Tevaram*. (10). The credit of unearthing the volumes of these great hymns goes to King Raja Raja Chola-I (11). The king's priest Nambiyandar Nambi compiled the hymns into a series of volumes called the *Tirumurai*. He arranged the hymns of three saint poets Sambandar, Appar and Sundarar as the first seven books which he named as *Tevaram*. He compiled Manikkavasakar's *Tirukovayar* and *Tiruvasakam* as the eighth book, the 28 hymns of nine other saints as the ninth book, the *Tirumandiram* of Tirumular and 40 hymns by 12 other poets as the tenth book. In the eleventh book, he created the *Tirutontanar Tiruvanthathi* (also known as *Tiruṭoṇṭar Antāḍi*, Necklace of Verses on the Lord's Servants), which consists of 89 verses, with a verse devoted to each of the saints. With the addition of Sundarar and his parents to the sequence, this became the canonical list of the 63 saints (12). In the 12th century, Sekkizhar added a twelfth volume to the *Tirumurai* called *Periya Puranam* in which he expands further on the stories of each of 63 Nayanars.

Both Alvars and Nayanmars never struck to any caste; equality among the casts prevailed in them because they promoted universal love that never new separation of human beings in the name of caste as their ultimate aim is to attain salvation through bakthi. There were women saints among the Nayanmars and one among the Alvars i.e. Andal. Apart from Tamil Nadu we can find number of saints promote Bakthi movement in Karnataka they are namely *Basavanna of 12th Century and Akka Mahadevi* (most prominent woman poet) as well as *Allama Prabhu all belong to 12th century the trump-card holder of Veera Saivam. Before them Madara Chennaiah,* an 11th-century cobbler-saint (during Western Chalukyas), is regarded as the *"father of Vachana poetry".*

In the north we could find great names like Jnaneswar of 13th Century, Chokhamela and Namdev of 14th Century, Eknath of 16th Century and Saint Thukaram of 17th Century besides them Janabai, Purandara Dasar also belong to this group. These bunch of great and noble souls belong to Maharashtra and their sole God was Vittala of Pandarpur. It seems there were numerous saints lived in and around Vittala Temple and attain emancipation. These great devotees enacted many poems in praise of Vittala and these poems were called abangam which means faultless verses. We will be failing in our duties if we cannot remember the great works done by Adi Sankara Acharya (Advaida Philosophy), Ramanuja Acharya (Vashistatvaida), Madvacharya (Duvaidam), Chaitanya Mahaprabhu and Sri Vallabacharya. The list is endless as the concept of bakthi is deep and enchanting.

The above is only a bird's eye view about bakthi movement to deal them in detail will fill many pages and the authors would like to only indicate about bakthi movement to a limited extent to the premise that the readers of the research paper should be made aware of the bakthi movement in India that had really transformed the socio-cultural pattern of the society by large that promote one-ness among the devotes tearing the veil of ignorance of caste, creed and colour.

Vedantic Bhakti Schools:



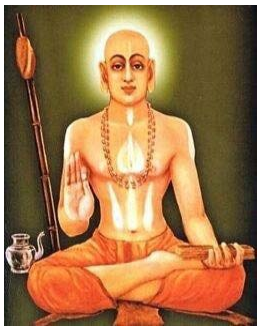
Shankaracharya
(8th century CE)

Advocated the Philosophy of Advait (Non-dualism) and established shun-matha .i.e. *Shiva, Vishnu, Sakthi, Surya, Ganesha and Skanda.*



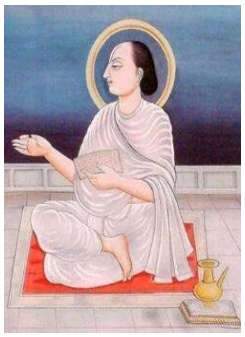
Ramanujacharya
(1017-1137)

Founder of *Bhakti marg* – a new stand of Bhakti developed in India. *Philosophy of Vishishta Advait* (Qualified non-dual)



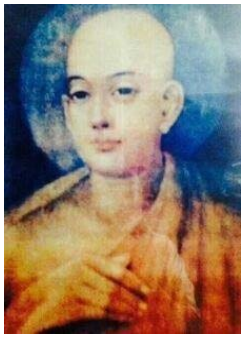
Madhavacharya
(1238–1317)

Philosophy of Dvait (Dualism)



Vallabhacharya
(1479-1531)

Philosophy of Shuddha Advait (Pure Non-dualism). The Maya is not unreal, and everything is *Krishna's Leela.* He founded the *Pushti Marg.*



Chaitanya Mahaprabhu
(1486-1534)

Philosophy of Achintya-bhed-abheda Founded *Gaudiya Vaishnavism.* He popularised the chanting of *Hare Krishna*

Source: Wikipedia

The Concept of Bakthi:

Swami Vivekananda in his Bakthi-Yoga says, Bhakti-Yoga is a real, genuine search after the Lord, a search beginning, continuing, and ending in love. One single moment of the madness of extreme love to God brings us eternal freedom. "Bhakti", says Nârada in his explanation of the Bhakti-aphorisms, "is intense love to God"; "When a man gets it, he loves all, hates none; he becomes satisfied for-ever". "This love cannot be reduced to any earthly benefit", because so long as

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worldly desires last, that kind of love does not come; "Bhakti is greater than karma, greater than Yoga, because these are intended for an object in view, while Bhakti is its own fruition, its own means and its own end." He also states that the one great advantage of Bhakti is that it is the easiest and the most natural way to reach the great divine end in view; its great disadvantage is that in its lower forms it oftentimes degenerates into hideous fanaticism (13).

In the Bagavat Gita Bagavan Sri Krishna enunciates the qualities of a Baktha in the 12th Chapter verse 13 to 20 (14). The 35 qualities of a true devotee that are mentioned in the verses 13 to 20 of Chapter XII of Bhagavad Gitaare given below: (15)

1) Not hating any being; 2) Friendliness; 3) Compassionate; 4) Free from attachment; 5) Free from egoism; 6) Balanced in pleasure and pain; 7) Forgiving; 8) Contentment; 9) Yogi One uniting with the Self; 10) Selfcontrolled; 12) Having Firm conviction; 13) Surrendering the mind and intellect to God; 14) The world not being agitated by him. 15) He being unagitated by the world; 16) Absence of joy, envy, fear and anxiety; 17) Desire-lessness; 18) Purity; 19) Competence in action; 20) Indifference; 21) Freedom from anxiety; 22) Renunciation of the fruits of action; 23) Absence of elation, hatred, fear and desire; 24) Renunciation of good and evil; 25) Equal-mindedness towards friends and enemies; 26) Equanimity in honor and dishonor; 27) Equanimity in heat and cold; 28) Equanimity in joy and sorrow; 29) Non-attachment; 30) Equalmindedness in praise and blame; 31) Silence; 32) Contentment with what-so-ever obtained by chance; 33) Absence of attachment to home; 34) Firmness in decision; 35) Devotion to God

In the great epic Mahabharatha, in Yaksha, Prasna of Vana Parva the God of Death the Dharma during the conversation on ethics with King Yudhisthira put the following question- to the King– "What is THE WAY? By whom it is constituted?

King Yudhisthira answered that "those that are good constitute THE WAY".

Dharma again asked Yudhisthira as to "What is the PATH?" to this Yudhisthira answered, "Arguments lead to no certain conclusions. The Shrutis are all different, one from to other. There is not even one Rishi whose opinion can be accepted as infallible. The truth about religion and duty is hidden in the caves. Therefore, THAT alone is THE PATH along which the Greats have trod.

Therefore, it should be simply understood that religious practice is walking towards the path set forth by the greats with faith. In other words, one has to humbly set their steps towards the path shown by the greats. And there is no use in fighting for the identity of a particular Rishi or a particular religion, so long as there exist only one goal in the religious pursuit.

Let us also understand the concept of bakthi as enunciated by the great Acharya Adhi Sankara in his timeless wisdom in the Baja-Govindam. Shri Sankara had produced great many works of knowledge and rituality. One such very interesting work is the famous "Baja-Govindam". The first word of the first stanza Baja means "worship" and Govindam means "Vishnu". It simply means the worship of Lord Vishnu. As a whole this book contains 31 slokas. The Aacharya in his opening sloka itself emphatically proclaimed that "it is a foolish thing to merely repeat meaningless grammatical words, instead of this, one should do service to the God by way of thought, speech and action. True worship is a total subjective surrender, in love and devotion at the altar of the Lord. This process of self-liquidation at the feet of the Lord is classified in the following manner:

1. Listening to the glory of the Lord (sravanam)
2. Singing the glory of the beloved (God) (keertanam)
3. Constantly thinking about his nature and beauty (saranam)
4. Adoring the feet of the Lord in a spirit of self-obliteration (paadesevam)
5. With the help of selected mantras and sacred vedic hymns, worship the Lord (archanam)
6. To pay obeisance to Lord (vandanam)
7. Serving the Lord (daasyam)
8. To invoke the Lord affectionately and to discuss with Him as a friend (Sakhyam) and family.
9. To offer oneself in total self-surrender to the Lord, as a humble gift at His alter (aatmanivedanam).

In all the above nine process we can find the spirit of worship i.e. Baja enshrined in it (16).

It is the belief of the researcher that Bhattar in the Abirami Antati emphasized the above nuances in a very lucid manner and the sacred stanzas are dealt with one by one. Care has been taken not to compare the concepts identified by Bhattar with any other school of thought or work thus enables the reader to fully imbibe with the nectar produced by Abirami Bhattar in his Abirami Antati. Now let us see the life history of Abirami Bhattar and the consequences that lead for the composition of Abirami Antati.

History of Abirami Bhattar (Bhattar):

Three hundred years ago in Tanjore district where the river called Ponni flows in the city called Thirukadaiyur. Abirama Bhattar was born to an orthodox brahmin family who are devotees of Abirami Devi. Very near to his birth place the ancient temple known as Kalasamhara Moorti exist. Bhattar is well versed in music, and composing poems. He was deeply devoted to Abirami Devi right from his childhood days and could see Devi in the light form. However, many people considered him as a lunate because of his attire and attitude. Bhattar never mind such careless comments of people.

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Legend of Abirami

Pattarhttps://en.wikipedia.org/wiki/Amritaghateswarai-Abirami_Temple



https://in.search.yahoo.com/yhs/search?hspart=sz&hsimp=yhs-002&p=Abirami+Bhattar+photos&type=type80260-1079751294&param1=1059868121

During those days Tanjore was ruled by king Saraboji who hailed from Maharastra. He is devoted and visited Thirukaiyur temple in the Tamil month called "Thai" on a new moon day. Bhattar was deeply engrossed in meditation when the king came to worship mother Abirami and did not noticed the arrival of the king. People went to the king and talked about the disrespectful behavior of Bhattar. The King decided to check the attitude of Bhattar and went near him and woke him up from his meditation and asked him what his duties are; to which Bhattar replied, I used to tell the panchangam. The king then asked Bhattar what is the "thithi of the day". Bhattar replied, it was full moon day. The king again asked the same question; Bhattar after seeing the glowing form of mother's face replied that it was full moon day. The king then got wild and ordered that Bhattar should be made to sit on a wooden plank that should be hanging on a rope under neath fire should be burnt. The rope should be lowered gradually and by the evening if whatever Bhattar had said did not appear true he should be lowered to the fire to die.

Bhattar then begun to compose the great hymens of Abirami Anthati with great devotion. When he reached the 79th verse Abirami Devi appeared before Bhattar and swung her ear-ring on the sky that caused great commotion in the sky and suddenly full moon appeared on the sky to the utter bewilderment of everyone assembled there. The king realized that Bhattar is a great saint and wanted to lower the hanging wooden plank and requested Bhattar to continue and complete the remaining poem. Bhattar wrote twenty-two more verses and completed the Abirami Antati. People came to him and begged for forgiveness. The king gave many gifts of gold and also large portions of land. However, Bhattar refused to accept them. But the king insisted Bhatter's relatives and his wife to accept them. Even today the inscriptions made on the copper plate denoting the measures of land given by the king is available with the relatives of Bhattar as reported in Dinamalar (17). Bhattar's parent named him as Subramaniya Iyer the King Saraboje named him as Abirama Bhattar. In this research work we reverentially call him Bhattar.

Methodology of the Study:

Any research work is based on the methodology followed. In this research work a Novel methodology is adopted to narrate and describe the concept of devotion enunciated by Abirami Bhattar (Bhattar) in his priceless work on Abirami Anthati. The origin of the work is narrated above, it is true that Bhattar on a trying, difficult and dangerous situation composed the Abirami Anthati. It has been decided to bring each stanza under a "Context" and each context will contain the original verse written by Abirami Bhattar in Tamil, and translation of the stanza in English as well as a critical analysis wherein the sum and substance of what Bhattar wishes to state in the particular stanza has been summarized. As a whole this methodology is aimed to cover the gamut of what Bhattar intend to state as far as devotion is concerned.

Limitations of the Research Work:

Many may say that critical analysis is devoid in terms of wonderful narration Bhattar has made about the form, attitude and attire of Abirami Devi - to a great extent it is correct and it is requested that the readers to leave it to the consciousness of the researchers.

Bhattar has written Abirami Antati in Sen-Tamil (i.e. poetical Tamil) only few people know Sen-tamil throughout Tamil Nadu and therefore the researcher referred several books where explanation has been given on the verses of Abirami Antati and would like to acknowledge the books here under:

- https://aanmeegam.in/slogas/abirami-anthathi/
- Sri Abirami Antati Moolamum Uraiyum (Tamil) The little flower Company. Chennai-600017 (2003).
- Abirami Anthati Moolamum Uraiyum (Tamil) Sri Vanni Vinayagar Book Stall, Meenakshi Amman Kovil, Madurai. (2009).

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Now, let us see the stanzas as written by Abirami Bhattar one by one under each context:

Context- 1

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

தார் அமர் கொன்றையும் சண்பக மாலையும் சாத்தும் தில்லை
ஊரர்தம் பாகத்து உமை மைந்தனே உலகு ஏழும் பெற்ற
சீர் அபிராமிஅந்தாதி எப்போதும் என் சிந்தையுள்ளே
கார் அமர் மேனிக் கணபதியே நிற்கக் கட்டுரையே

Translation in English

Lord Siva (who wore two garlands made out of wild flowers and the flower called shenbagam) who is situated at the pace called "Thillai i.e. Chidambaram" whose consort "Parvati Devi who is half of the Lord and their son who resembles like dark cloud Lord Ganesa. This poem rather known as Antathi is in praise of the grace and bliss of Abirami Devi who has yielded all the fourteen worlds. Let it be in my mind for ever – this is my prayer.

Critical Analysis

This is a prayer offered by Abirami Bhattar before composing this wonderful poem in the form of antati to Lord Ganesa so that his endeavour in composing the poem completes without any hurdle.

Context- 2

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

உதிக்கின்ற செங்கதிர், உச்சித் திலகம், உணர்வுடையோர்
மதிக்கின்ற மாணிக்கம், மாதுளம்போது, மலர்க்கமலை
துதிக்கின்ற மின்கொடி, மென்கடிக் குங்கும தோயம்-என்ன வி
திக்கின்ற மேனி, அபிராமி என்றன் விழுத்துணையே.

Translation in English

Abirami Devi's tilak on her forehead appears as a rising sun; she also appears as a diamond and the bud of pomegranate flower; even Goddess Lakshmi who resides on the Lotus flower adores mother Abirami. She appears to me as lean light of a thunder and has a red like form just as the red colour of tilak from where sweet smell emerges. She alone is my great guide.

Critical Analysis

In this stanza Bhattar describes the form of Abirami Devi as he has seen and he takes shelter under the blessed feet of mother Abirami as his last resort. Generally great devotees dedicate all their actions and the results obtaining unto their chosen God. Here Bhattar shows how dedicated he is towards mother Abirami and vindicates devotion as the foremost in the religious pursuit.

Context- 3

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

துணையும், தொழும் தெய்வமும் பெற்றதாயும், சுருதிகளின்
பணையும் கொழுந்தும் பதிகொண்ட வேரும்-பனிமலர்ப்பூங்
கணையும், கருப்புச் சிலையும், மென் பாசாங் குசமும், கையில்
அணையும் திரிபுர சுந்தரி-ஆவது அறிந்தனமே.

Translation in English

I have realized Abirami Devi. She alone is my guide, the worshiping deity, mother who yielded me. She alone is the root of the Vedas, the branch of Vedic tree. She bears arrow made out of flowers, bow made out of sugarcane, a lean rope and a weapon called angusa. This Tiripura Sundari alone is my abode and guide.

Critical Analysis

Battar states in this stanza that he had realized the form of Abirami Devi and thus taken shelter unto the blessed feet of mother as his only abode and guide. Battar also brings home the sacred book which was regarded as a holy book by every sincere seeker of truth belong to Indian Philosophy. Battar exclaims that mother Abirami is the root cause of the Vedas and the resultant

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Upanishads thereby declares himself as the learned devotee of the old school of thought of Vedas.

Context- 4

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

மனிதரும், தேவரும், மாயா முனிவரும், வந்து, சென்னி
குனிதரும் சேவடிக் கோமளமே, கொன்றை வார்சடைமேல்
பனிதரும் திங்களும் பாம்பும், பகீரதியும் படைத்த புனிதரும்
நீயும் என் புந்திஎந் நாளும் பொருந்துகவே.

Translation in English

Human beings, the Gods in the heaven and the saints who had dispelled their thought of fear of death adore your blessed feet oh Devi Abirami you are ever younger. Yourself and Lord Siva who wear the crescent moon and Ganga Devi on his mated hair, the deadly serpent on his neck the purity personified should ever remain in my mind effervescingly.

Critical Analysis

In this stanza Bhattar describes the supreme power of Abirami Devi who is adored by the Gods in the heaven and the flawless saints on the earth. One of the essential qualities of a devotee is that his mind should constantly think of his chosen deity. Here Bhattar offers his prayer that both Devi and her Lord should remain in his mind forever. That means Bhattar has cleansed his mind from all impurities and made the mind to focus on the form of Devi uninterruptedly. Such a great devotees would alone qualify to see the form of the God and realize Brahman. In other words, the condition precedent to realize God is to make the mind pure from all impurities and there are no desires left over in the mind. Bhattar is such an exalting personality who is going to list out all the great qualities of pure devotee who will qualify to become saint in his Anthati here after too.

Context- 5

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

பொருந்திய முப்புரை, செப்புரை செய்யும் புணர்முலையால்,
வருந்திய வஞ்சி மருங்குல் மனோன்மணி,
வார்சடையோன் அருந்திய நஞ்சமு தாக்கிய அம்பிகை,
அம்புயமேல் திருந்திய சுந்தரி அந்தரி, பாதம் என் சென்னியதே.

Translation in English

For the living being Abirami Devi does threefold tasks i.e. creation, sustenance and destruction and therefore called Tiripura Sundari. She wore costly jewels such as diamond and the like and has a lean waist thereby known as Manonmani. She turned the poison into nectar consumed by Lord Siva and gained the name of Uma Devi. She is beauty personified, I bear your blessed feet on my head which is softer than the lotus flower on which you reside.

Critical Analysis

In this stanza Bhattar states that Abirami Devi is the cause for creation, maintenance and dissolution of the worlds and thereby called Tiripura Sundari. Bhattar further states that because she looks beautiful with all adorned jewels, she is called Manonmani. As mother Abirami turned the poison into nectar consumed by Lord Siva she is called Uma Devi. Bhattar finally states that he bears her blessed feet on his head which is softer than the lotus flower on which she resides. Who would dare to declare that he bears the blessed feet of the mother other than Bhattar? This signifies that as mother kept her blessed feet on Bhattar's head he has become the fountain head of wisdom that had resulted in composing the wonderful Abirami Antati which is the great gift granted by mother Abirami to Bhattar out of eternal compassion on her devotee.

Context- 6

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

சென்னியது, உன் பொன் திருவடித் தாமரை,
சிந்தையுள்ளே மன்னியது, உன் திரு மந்திரம்,
சிந்துர வண்ணப் பெண்ணே, முன்னிய நின்அடியாருடன் கூடி,
முறைமுறையே பன்னியது, என்றும் உந்தன் பரமாகம பத்ததியே.

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Translation in English

Oh Abirami Devi your blessed feet are there on my head forever. I chant your sacred mantra in my mind always. Oh beautiful mother you resemble like the red colour safron. I always mingle with your devotees and do all my activities in consonance with them. My daily routine is what has been enunciated in your sacred book.

Critical Analysis

The great Bhattar in this stanza brings home the essential quality of a devotee. Bhattar says that he is always in the company of the devotees of mother Abirami and perform action in accordance with what they do and his daily routine would be to adore mother Abirami in consonance with the nuances prescribed in the sacred book (i.e. the Vedas). If anyone calls himself as a devotee of mother Abirami they should introspect with what Bhattar says in this stanza – whether they had associated themselves with the true devotees of mother and do their religious pursuit in accordance with what was contemplated in the sacred book. Otherwise, they are not the real devotee of mother Abirami.

Context- 7

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

தியுறு மத்திற் சுழலும் என் ஆவி, தளர்விலதோர்
கதியுறு வண்ணம் கருதுகண்டாய் கமலாலயனும்,
மதியுறு வேணி மகிழ்நனும், மாலும் வணங்கி,
என்றும் துதியுறு சேவடியாய், சிந்து ரானன சுந்தரியே.

Translation in English

As the curd travels up and down when it is churned, my life too is also experiencing birth and death in the world. Kindly grant your grace so that I escape from this life of ignorance and I shall not be born in this world again. Oh Abirami Devi you are worshipped by Brahma who resides on the Lotus flower, Lord Siva who bore the crescent moon on his head and Thirumal.

Critical Analysis

In this stanza Bhattar brings home the concept of birth-lessness or deathlessness which is known as moksha (i.e. emancipation). Bhattar also gives sane example of ordinary, monotonous and routine life - end of such life one witness death and death leads to re-birth in accordance with the past deeds in this and the previous life. This sorrowful life continues as a vicious circle, only those who understand the ignorance of life looks beyond it and indulge themselves in religious pursuit as enunciated in the Vedas and crave the mercy of mother Abirami who alone has the grace to grant wisdom so that there will be no re-birth to the exalting devotee who will enjoy bliss absolute because of their absolute devotion to Devi Abirami as they cleansed their mind from all impurities and adore Devi alone forever.

Context- 8

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

சுந்தரி எந்தை துணைவி, என் பாசத் தொடரைஎல்லாம் வந்தரி
சிந்துர வண்ணத்தினாள், மகிடன் தலைமேல்
அந்தரி நீலி, அழியாத கன்னிகை, ஆரணத்தோன்
கந்தரி கைத்தலத் தாள் மலர்த்தாள் என் கருத்தனவே.

Translation in English

The best of beauty my father's consort kindly destroy my bondage with your grace which are the cause of sorrow and joy. Possessing saffron colour due to the fact that you wore the tilak. You stand on the head of demon Mahisasura and finally destroyed him. Oh, Durga Devi you also have a blue-coloured body. Though you are the mother of this universe you remain a young maiden. You create Bhrahma who holds the Vedas in his hand – I adore your blessed feet for ever which are like flowers.

Critical Analysis

In this stanza Bhattar requests mother Abirami to destroy his bondage that creates ignorance and in that man experiences pleasure and pain and that makes one to believe whatever sufferings and enjoyments undergone by him alone are real thereby the bondage becomes a stumble block restricting man to look beyond ignorance. Bhattar understands the whims and fancies of the so-called bondage, the vicious circle that causes both joy and sorrow of the mundane existence of the world and requests mother Abirami to destroy this bondage. Only on destruction of bondage, wisdom could be attained that will put an end to rebirth so that the devotee can attain emancipation. Bhattar indirectly points out to the sincere devotees to pray to mother Abirami to destroy the bondage of life thereby they can cross the ocean of sorrowful samsara (life).

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Context- 9

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

கருத்தன எந்தைதன் கண்ணன, வண்ணக் கனகவெற்பிற்
பெருத்தன, பால் அழும் பிள்ளைக்கு நல்கின, பேரருள்கூர் தி
ருத்தன பாரமும் ஆரமும், செங்கைச் சிலையும்,
அம்பும் முருத்தன மூரலும், நீயும், அம்மே, வந்தென் முன்னிற்கவே.

Translation in English

Oh Abirami Devi you bore the colour of dark and stand as the tendency and the eyes of my father Lord Siva. You stand like a golden mountain bigger than the Meru. To show that you are the mother of all the beings in the world you gave milk to Gnanasambandar that made him a wisdom full saint. Your grace and the chain you wore on your neck and the bow and arrows on your red like hands and the eternal smile on your face – thus grant your form to my vision.

Critical Analysis

In this stanza Bhattar makes it clear that Abirami Devi is the power behind Lord Siva and grace personified. Bhattar points out that mother Abirami due to unexplainable mercy came down to earth along with her consort and gave milk of wisdom to Gnanasambandar, similarly he requests her to grant the vision of wisdom so that he can see mother through his physical eyes.

Context- 10

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

நின்றும், இருந்தும், கிடந்தும், நடந்தும் நினைப்ப துன்னை,
என்றும் வணங்குவ துன்மலர்த் தாள், எழு தாமறையின்
ஒன்றும் அரும்பொருளே, அருளே உமையே
இமயத் தன்றும் பிறந்தவளே, அழியாமுத்தி ஆனந்தமே.

Translation in English

Whatever state I am in, whether standing, sitting, sleeping and walking I am thinking of yourself alone. At all states, I adore only your blessed feet. You reside in the Vedas which has not been written by any authority but realized its meaning alone. You are the grace personified and born as the daughter of Himavan. You are ever non-destructible "immortal bliss".

Critical Analysis

In this stanza Bhattar states that he always thinks about Abirami Devi in all walks of life and always adore the blessed feet of mother. Bhattar declares that Abirami Devi resides in the Vedas and Vedas are not written by any authority and Devi is the source of emancipation (Moksha) or immortal bliss. Bhattar gives a wise advice that the mind should be tuned to think of Abirami Devi in all the states whether walking, sitting, sleeping (in the dream) that will lead one to true devotion and result in attaining Moksha.

Context- 11

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

ஆனந்தமாய், என் அறிவாய், நிறைந்த அமுதமுமாய்,
வான் அந்தமான வடிவுடையாள், மறை நான் கினுக்கும்
தானந்தமான சரணார விந்தம் தவளநிறக் கானந்தம்
ஆடரங்காம் எம்பிரான் முடிக் கண்ணியதே.

Translation in English

Abirami Devi alone is the reason for my joy, my knowledge and the bliss in me. She alone is in the form of the five elements. She is the end of the four Vedas. Such a grand mother whose blessed feet appears as garland on the head of Lord Siva who performs eternal dance at Thiruvenkadu.

Critical Analysis

In this stanza Bhattar declares that Abirami Devi alone is the cause for his joy, the knowledge of wisdom gained by him and the bliss he enjoys out of the wisdom he gained. A devotee who dispels his ego and regards everything that he has, is owing to the grace of mother alone is a true devotee. In the subsequent verse of the sloka Bhattar explains the greatness and superior power of Abirami Devi.

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Context- 12

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

கண்ணியது உன்புகழ், கற்பது உன் நாமம்,
கசிந்து பத்தி பண்ணியது உன் இருபாதாம் புயத்தில்,
பகல் இரவா நண்ணியது உன்னை நயந்தோர் அவையத்து
நான் முன்செய்த புண்ணியம் ஏது? என் அம்மே புவி ஏழையும் பூத்தவளே.

Translation in English

The song I would like to sing is in praise of you alone. What I learn is to utter your name. The devotion, I have is to adore unto your blessed feet alone. The company I wish to always have is with that of your devotees alone. I know that I do all these only due to your mercy alone and I do not know what noble deeds I did in the previous births to attain this state Oh Abirami Devi you have yielded all the seven worlds.

Critical Analysis

In this stanza the great Bhattar enunciates what is true devotion? Devotion should come from the mercy of the Devi alone; this is the secret of devotion. A man or woman can by hard and fast rule try to show that they have devotion towards mother, to them Bhattar indirectly asks whether they sing in praise of mother always? Whether they would like to be among the company of her devotees always? The only mantra is to chant the name of devi. This is the extraordinary power of devotion and it should come from the mercy of Devi alone.

Context- 13

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

பூத்தவளே, புவனம் பதினான்கையும் பூத்தவண்ணம் காத்தவளே
பின்கரந்தவளே, கறைக் கண்டனுக்கு மூத்தவளே,
என்றும்மூவா முகுந்தற் கிளையவளே, மாத்தவளே,
உன்னை அன்றிமற் றோர்தெய்வம் வந்திப்பதே?

Translation in English

Abirami Devi you create all the fourteen worlds. As you benevolently create the worlds you sustain them; thereafter you destroy them within yourself. You are foremost even to Lord Siva who got the name of Neelakantar in view of the fact that he had consumed the poison while churning the milk sea. You are the younger sister to the ever-young Thirumal. You possess incessive tapas within yourself - how can I adore other deities other than you.

Critical Analysis

In this stanza Bhattar declares that Abirami Devi is superior to all the Gods and she is the creator, sustainer and then destroyer of all the fourteen worlds and thereby adore her alone. The duty of a devotee is adoring his chosen deity at all times and Bhattar wonderfully describes his devotion to mother Abirami in this stanza.

Context- 14

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

வந்திப்பவர் உன்னை, வானவர் தானவர் ஆனவர்கள்,
சிந்திப்பவர், நற்றிசைமுகர் நாரணர், சிந்தையுள்ளே
பந்திப்பவர், அழியாப் பரமானந்தர், பாரில் உன்னைச்
சந்திப்பவர்க்கெளிதாம் எம்பிராட்டி, நின் தண்ணளியே.

Translation in English

Oh Abirami Devi, the Devas and Asuras adore you forever. The four faced Brahma and Thirumal think of yourself and meditate upon you forever. Lord Siva who binds you out of his love for you who is the nondestructible Brahman. However, what is bewildering Oh foremost, is that leaving the above great Gods you grant your mercy on your devotees on the earth.

Critical Analysis

In this stanza Bhattar wonders about the mercy of mother Abirami; though the Gods of heaven adore her unswervingly but she grants her mercy on the mankind who worships her and thereby confirms that persons who worship mother Abirami would certainly receive her blessing, grace above all protection from evils occur due to their past deeds or karmas. In the

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previous stanzas Bhattar emphasizes the necessity of self-surrender and pure devotion that should be part of the devotee, however, in this stanza Bhatar comes one step down and informs that mother Abirami grants her blessings to those who worship her. There is a difference between mere worship and self-surrender unto the blessed feet of Mother by her devotees.

Context- 15

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

தண்ணளிக் கென்று, முன்னே பலகோடி தவங்கள் செய்வார்,
மண்ணளிக் கும் செல்வமோ பெறுவார்? மதி வானவர் தம்
விண்ண ளிக்கும் செல்வமும் அழியா முத்தி வீடுமன்றோ?
பண் ணளிக்கும் சொற் பரிமள யாமளைப் பைங்கிளியே.

Translation in English

In order to attain your blessed feet devotees, undertake various austerities. Indeed, they not only obtain the wealth of the world but also the boon of taking birth as Devas to live in the heaven among the Gods and finally attain eternal bliss - Oh Abirami Devi the consort of Lord Siva uttering words of grace and blistering grandeur around you ever.

Critical Analysis

In this stanza Bhattar explains the objective and scope of undergoing tapas (meditation) upon Abirami Devi. Such extraordinary devotees obtain all the wealth of the world and qualify to born in the heaven; finally attain immortal bliss so that they will not be born again in this sorrowful world again.

Bhattar wants the devotees of Devi to understand the purpose of meditation and practice of religion. Undertaking austerities and practicing meditation should not be construed as part time pass time as many of us do but the single pointed devotion and endeavor that will take the devotees to the next stage. Having undergone such an exalting practice of austerity and tasting bliss absolute in this very life and seen the form of Devi, Bhattar shows the path to the sincere seeker of truth through his trumpet voice – that is the greatness of Bhattar.

Context - 16

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

கிளியே, கிளைஞர் மனத்தே கிடந்து கிளர்ந்தொளிரும் ஒளியே,
ஒளிரும் ஒளிக்கிடமே, எண்ணில் ஒன்றும் இல்லா வெளியே,
வெளிமுதல் பூதங்கள் ஆகி விரிந்த அம்மே,
அளியேன் அறிவளவிற்கள வானத திசயமே.

Translation in English

You are like a beautiful parrot. You are the atman that glows in the heart of your devotees forever. Thinking about you, you are ever pervading space. You pervade beyond the five elements too. Appearing before me an ordinary being is a wonder oh merciful Abirami Devi.

Critical Analysis

In this stanza Bhattar declares Abirami Devi is the atman that glows in the heart of her devotees. It is a fact atman or brahman exists in every being and pervades the universe. What Bhattar wanted to emphasize here is that atman glows in the heart of the devotees, is due to the fact that they perform austerities unlike others. Atman pervades the universe less to say about the five elements. Such an exalting personality appears as a form before great devotees like Bhattar is a wonder indeed.

Context- 17

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

அதிசய மான வடிவுடை யாள், அர விந்தமெல்லாம்
துதிசய ஆனன சுந்தர வல்லி,
துணை இரதி பதிசய மான தபசய மாகமுன்
பார்த்தவர்தம் மதிசய மாக அன் றோவாம பாகத்தை வவ்வியதே?

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Translation in English

Abirami Devi who is beauty personified possess a victorious flower like face which has been admired by the flowers including lotus and adore her. What is bewildering is that Abirami Devi occupies half of Lord Siva who had destroyed the husband of Rathi Devi and made all victory of Manmatha futile.

Critical Analysis

In this stanza Bhattar describes the beauty, the grandeur and the foremost power of mother Abirami who is half of Lord Siva who destroyed Lord Manmatha and made all his effort futile.

Context-18

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

வவ்விய பாகத் திறைவரும், நீயும் மகிழ்ந்திருக்கும்
செவ்வியும், உங்கள் திருமணக் கோலமும் சிந்தையுள்ளே
அவ்வியம் தீர்த்தென்னை ஆண்டபொற் பாதமும்
ஆகிவந்து வெவ்விய காலன் என் மேல்வரும் போது வெளிநிற்கவே.

Translation in English

I wish to see yourself occupied at the right side of Lord Siva and also your marriage outlook when the God of Death approaches me Oh Abirami Devi as you have already dispelled the darkness of ignorance from my mind by placing your blessed feet on my head so that I can attain the highest position of Brahma Gnanam (immortal bliss).

Critical Analysis

In this stanza Bhatar prays to Abirami Devi to grant a boon that both Lord Siva and Abirami Devi to appear before him at the time of his demise so that he will attain the state of birthless-ness; because his mind has already been cleansed from all impurities by Devi and he has no more desires of the world of things and beings and even the thought of living in this world any further. Who will get such a feeling – many people at the time of death would think of their wealth, children, near and dear but only great devotee like Bhattar who will think of Abirami Devi at the time of death because there are no desires in his mind as it had attained serenity.

Context- 19

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

வெளிநின்ற நின் திருமேனியைப் பார்த்தென் விழியும் நெஞ்சும்,
களிநின்ற வெள்ளம் கரை கண்டதில்லை கருத்தினுள்ளே தெளிநின்ற ஞானம்
திகழ்கின்றதென்ன, திருவுளமோ?
ஒளிநின்ற கோணங்கள் ஒன்பதும் மேவி உறைபவளே.

Translation in English

Devi you have appeared on the sky when I prayed unto you. Due to this fact my eyes and heart attained boundless joy and wisdom alone prevail in me. Your grace is such that you had granted both joy and wisdom to me – Oh Devi you reside in the Shree Chakra effervescingly.

Critical Analysis

In this stanza Bhattar states that Abirami Devi appeared on the sky and was visible to his naked eyes when he prayed to Devi. That wonderful sight brought joy of bliss and wisdom to his heart and he was bewildered to the grace of mother who had granted this wisdom due to her mercy. Bhattar introduces the concept of idol worship in this stanza that Devi resides in the Shree Chakra. This famous Chakra was designed by Jagat Guru Adhisankara Acharya for the worship of Sakthi.

Context- 20

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

உறைகின்ற நின் திருக்கோயில் நின் கேள்வர் ஒருபக்கமோ,
அறைகின்ற நான் மறையின் அடியோ முடியோ,
அமுதம் நிறைகின்ற வெண் திங்களோ, கஞ்சமோ,
என்றன் நெஞ்சகமோ, மறைகின்ற வாரிதியோ? பூரணாசல மங்கலையே.

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Translation in English

Oh Abirami Devi the temple you reside is the left part of Lord Siva the ever incomparable? Or you are the foremost of the four vedas which are being chanted by the noble saints or its end, the Upanishads. Or you are the moon that emits the white nectar or the lotus flower or my heart or the milky sea which contains all the wealth or the atman that pervades everywhere.

Critical Analysis

In this stanza Bhattar denotes Abirami Devi as the one that occupies the left part of Lord Siva, the prime of the four vedas that are being chanted by the noble brahmanas etc., and finally, he founds Abirami Devi as all-pervading Brahman. It is said that saints through their single pointed devotion and meditation realize brahman that resides in their heart is also pervading everywhere. This is what has exactly happened to Bhattar who proves to be a great devotee of Abirami Devi in this stanza.

Context- 21

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

மங்கலை, செங்கலசம் முலையாள், மலையாள்,
வருணச் சங்கலை செங்கைச் சகல கலாமயில் தாவுகங்கை
பொங்கலை தங்கும் புரிசடையோன் புடையாள்
உடையாள் பிங்கலை, நீலி, செய்யாள், வெளியாள், பசும் பெண்கொடியே.

Translation in English

Abirami Devi is a married maiden and possess great outlook and known as the daughter of Himavan the Lord of Hills. She is master of all arts and wears bangles made out of sea-couch which are going up and downwards in her hands. She is part of Lord Siva who has the Ganges on his mated hair. She is the head of everyone and possess everything. She possesses a body which is golden; blue and black in color just like a creeper.

Critical Analysis

In this stanza Bhattar describes the form of Abirami Devi and reiterates the fact that Devi is the part of Lord Siva in this stanza also.

Context- 22

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

கொடியே, இளவஞ்சிக் கொம்பே, எனக்கு வம்பே
பழுத்த படியே மறையின் பரிமளமே,பனி மால்
இமயப் பிடியே, பிரமன் முதலாய தேவரைப் பெற்ற அம்மே,
அடியேன் இறந்திங் கினிப்பிற வாமல்வந் தாண்டுகொள்ளே.

Translation in English

Oh Abirami Devi you are like a creeper and a growing stick. You have granted wisdom to this unqualified devotee. You are the flavor of Vedas. You are just like a female elephant that resides at the snow-clad Himalayas. You have yielded the foremost Gods like the Brahma. Grant me the highest boon of not to be born again after my demise from this body.

Critical Analysis

In this stanza Bhattar emphasizes two significant things: (i) he was so humble in declaring the grace of Abirami Devi who had granted wisdom to him whether he is qualified to receive it or not. (ii) Secondly, he prays to Abirami Devi to grant freedom from rebirth since Devi had already granted wisdom and Bhattar tried to walk in the path of renunciation and freed himself from all impurities and waiting for the exit from the body and thus qualifies to obtain the grace of Devi from being born again in this sorrowstricken world.

Context- 23

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

கொள்ளேன், மனத்தில் நின் கோலம் அல்லாது,அன்பர்கூட்டந்தன்னை
விள்ளேன், பரசமயம் விரும்பேன், வியன் மூவுலகுக்கு உள்ளே, அனைத்தினுக்கும்
புறம்பே, உள்ளத் தேவிளைந்த கள்ளே, களிக்கும்களியே, அளியஎன் கண்மணியே.

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Translation in English

Oh Abirami Devi, I will not think of forms other than you and will not depart from the company of your blessed devotees. I will not adore other religion apart from yours Oh blessed Devi who rules all the three worlds from its inner as well as outer self and pervading everywhere. You are the bliss of the heart and the enjoyer too. Oh Devi who had showered mercy of glory on this poor devotee and like the eye led to me.

Critical Analysis

In this stanza Bhattar reassures to his mind that he will not disassociate from the company of the noble devotees of Abirami Devi and shall not also approach other religion because it is not necessary for him to do so as he had already achieved the purpose of austerity and the object of practicing meditation. Such self-analysis and self-introspection are necessary for a devotee to walk in the right path. Bhattar again reiterates in this stanza that Abirami Devi pervades everywhere in all the worlds who is within and outside everything and without a doubt she is para-Brahman praised by the Vedas and realized by him.

Context- 24

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

மணியே, மணியின் ஒளியே, ஒளிரும் மணிபுனைந்த அணியே,
அணியும் அணிக்கழகே, அணுகாதவர்க்குப் பிணியே,
பிணிக்கு மருந்தே, அமரர் பெருவிருந்தே,
பணியேன், ஒருவரை நின் பத்ம பாதம் பணிந்தபின்னே.

Translation in English

Oh Abirami Devi, you are the diamond, its rays and the ornaments made out of diamond. You are the beautifying factor of all the ornaments in the universe. You are the disease that threatens to those who do not adore you in accordance with their sins. You are the medicine to those who adore you that protect and guard them from disease attacking due to their past karmas. You are adored by the saints who attained the boon of birth-lessness (i.e. moksha). How can I think of other Gods after adoring to your blessed feet apart from you!

Critical Analysis

In this stanza Bhattar after glorifying the beauty of Abirami Devi declares one certain thing i.e. Devi to protect the devotees from the sins attacking them and thus they can meditate upon Devi relentlessly. Bhattar also declares that the saints who attained immortality adore her.

Context- 25

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

பின்னே திரிந்து, உன் அடியாரைப் பேணிப் பிறப்பறுக்க முன்னே
தவங்கள் முயன்று கொண்டேன், முதல் மூவருக்கும் அன்னே,
உலகுக் கபிராமி என்னும் அருமருந்தே,
என்னே? இனி உன்னை யான் மறவாமல் நின் றேத்துவனே.

Translation in English

I went along with your devotees and did service to them and thus obtained the fortune of birth and deathlessness owing to the ere long austerities I did Oh Abirami Devi the one who yielded the three foremost Lords. You are the greatest drug that cures all the diseases of the world; your fame and grace indeed are incomparable; I adore you forever.

Critical Analysis

In this stanza Bhattar brings out an old cannon of devotion of the scripture i.e. serving the elder one gets wisdom. Bhatar emphasizes here that he had travelled along with the noble devotees and did service to them and thereby his mind has been freed from the urge for joy and sorrow of the world and thereby obtained the wisdom of not to be born and die again. This is the great secret of devotion. The association with the noble ones would lead to practice renunciation of action and attain wisdom.

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Context- 26

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

ஏத்தும் அடியவர், ஈரேழுலகினையும் படைத்தும்,
காத்தும், அழித்தும் திரிபவராம், கமழ்பூங்கடம்பு
சாத்தும் குழல் அணங்கே, மணம் நாறும் நின்
தாளிணைக்கென் நாத் தங்கு புன்மொழி ஏறியவாறு, நகையுடத்தே.

Translation in English

Oh Abirami Devi those who adore you are the three Lords (Brahma, Vishnu and Siva) who create, sustain and destroy all the fourteen worlds. Oh Godly maiden you wore a garland made out of wild flower from which emerges sweet smell. It is a wonder that my words in the poem as accepted by you really praise you as you were adored and praised by the primeval three Lords.

Critical Analysis

In this stanza Bhatar declares that the Lords who create, sustain and destroy the fourteen worlds of the universe adore and praise the fame of mother Abirami. In such a case Bhattar wonders how the words contain in the Antati composed by him that has been accepted by Abirami Devi could praise and adore her.

Context- 27

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

உடைத்தனை வஞ்சப் பிறவியை, உள்ளம் உருகும் அன்பு
படைத்தனை, பத்ம பதயுகம் சூடும் பணி எனக்கே
அடைத்தனை, நெஞ்சத்து அழுக்கை எல்லாம் நின் அருட்புனலால்
துடைத்தனை, சுந்தரி நின் அருள் ஏதென்று சொல்லுவதே.

Translation in English

Oh Abirami Devi you had destroyed the enemies of mind such as desire, anger, ignorance, pride and aversion and thereby put an end to my life leading to rebirth. You had created a thought of love and the attitude of thinking about you alone forever. You gave me the action of thinking about your lotus like blessed feet alone. You cured all the impurities of my mind with your grace and mercy. How can I praise your grace and mercy Oh Devi!

Critical Analysis

In this stanza Bhattar declares that Abirami devi had destroyed the desire, anger, ignorance etc. and also granted a boon that he could think of the blessed feet of Devi un-interruptedly; through these two covetous boons of Devi enabled Bhattar's life immortal and there could be no rebirth to him henceforth.

Through the above, Bhattar indicates two things i.e., (i) one should destroy desire, anger etc., t hat will cleanse the mind from all impurities (ii) enable one to think of God alone and thereby put an end to the concept of rebirth. This is the secret of performing austerity and meditation.

Context- 28

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

சொல்லும் பொருளும் என, நட மாடும் துணைவருடன்
புல்லும் பரிமளப் பூங்கொடியே, நின் புதுமலர்த்தாள்
அல்லும் பகலும் தொழும் அவர்க்கே அழியா அரசும்
செல்லும் தவநெறியும், சிவலோகமும் சித்திக்குமே.

Translation in English

Oh Abirami Devi you are united like the word and its meaning with your husband Lord Siva who enact eternal dance. Those devotees who adore your lotus like blessed feet day in and out, you grant them not only the wealth of this world like the kings but also enable them to attain the path of austerity and gain immortal bliss to live in the abode of Lord Siva.

Critical Analysis

In this stanza Bhattar states that Abirami Devi is united with Lord Siva in one body. Devi grants wealth of the world to her blessed devotees who adore her blessed feet day in and out and show the path of meditation to attain immortal bliss the objective of austerity or tapas or meditation.

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Context- 29

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

சித்தியும், சித்தி தரும் தெய்வம் ஆகித் திகழும்பரா சத்தியும்,
சத்தி தழைக்கும் சிவமும், தவம் முயல்வார் முத்தியும்,
முத்திக்கு வித்தும், வித்தாகி முளைத் தெழுந்த புத்தியும்,
புத்தியினுள்ளே புரக்கும் புரத்தையன்றே.

Translation in English

Oh Abirami Devi you are the siddhi i.e. that which grants all the welfare. You are Parasakthi i.e. the abode from which all the great powers emerge including Lord Siva. You are the immortal bliss to those who meditate on yourself and the cause of the thought of the immortal bliss including the guardian of such thought.

Critical Analysis

In this stanza Bhattar declares that Abirami Devi is (i) the abode of the siddhi from which all the great powers emerge including Lord Siva; (ii) the objective and scope of meditation of her devotees (iii) she creates such a thought of immortal bliss in the minds of her devotees and guard it till they achieve it.

Context- 30

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

அன்றே தடுத்தென்னை ஆண்டு கொண்டாய்,
கொண்டதல்ல என்கை நன்றே உனக்கினி நான் என் செயினும்,
நடுக்கடலுள் சென்றே விழினும், கரையேற்றுகை நின் திருவுளமே,
ஒன்றே, பலஉருவே, அருவே, என் உமையவளே.

Translation in English

Oh Abirami Devi you have chosen me as your devotee right from my childhood days thereby enabled me to walk in the path of devotion without indulging in sins or sinlessness in my life. Thus, making me your devotee long ago and letting me down indeed is right? Whatever I do now – though I fell in the ocean of samsara - is it not your grace to save me from bother? Oh mother you are the sole God to those who worship you and the idol of millions who worship in their mind and formless to those who adore you from their inner self.

Critical Analysis

In this stanza Bhattar declares that Abirami Devi had chosen him as her devotee from his childhood days just like Gnana Sambandar who attained wisdom when he was a baby. Due to this fact both Sambandar and Bhattar practiced renunciation of action right from their childhood days and never indulged in either sin or sinlessness in their lives and practiced devotion alone. It is said that one should attain wisdom right from the childhood days that is the reason why Brahmins are made to wear the sacred thread at a very young age and advised to recite Gayatri mantra. When Bhattar attained wisdom at a very young age and walked in the path of devotion how can he degrade himself to indulge in action that will result in sin or not is the question.

Context- 31

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

உமையும், உமையொரு பாகனும் ஏக உருவில்வந்திங் கெமையும்
தமக்கன்பு செய்ய வைத்தார், இனி எண்ணுதற்குச்
சமயங்களும் இல்லை, ஈன்றெடுப்பாள் ஒரு தாயும் இல்லை,
அமையும் அமையுறு தோளியர் மேல்வைத்த ஆசையுமே.

Translation in English

Both Abirami Devi and Lord Siva came in a single form to the lowest person in the world and granted their grace so that I have become their devotee. I therefore need not think of any other religion and there is no one to beget me henceforth and the urge for worldly affairs cease to exist in me.

Critical Analysis

In this stanza Bhattar emphatically declares that both Abirami Devi and Lord Siva came in one form and made him their devotee; thereby he attained wisdom and the urge to enjoy the worldly affairs cease to exist in him and therefore he will not be born again and will attain eternity after he leaves the body. This goes to say

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that a person who attained realization there is no religion for him the path shown by him becomes religion to his followers.

Context- 32

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

ஆசைக்கடலில் அகப்பட்டு, அருளற்ற அந்தகன் கைப்
பாசத்தில் அல்லற்பட இருந்தேனை, நின் பாதம் எனும்
வாசக் கமலம் தலைமேல் வலியவைத்து, ஆண்டுகொண்ட
நேசத்தை என் சொல்லுவேன்? ஈசர் பாகத்து நேரிழையே.

Translation in English

Oh Abirami Devi, I was about to plunge in the ocean called samsara of desire-stricken life and experience distress resulting in death. You came to me on your own and placed your blessed feet on my head and made me your devotee – how can I praise your mercy on me oh Abirami Devi who reside at the left side of Lord Siva.

Critical Analysis

In this stanza Bhattar declares that it was Abirami Devi who saved him from plunging in to the sorrow stricken painful life of the world and made her devotee and emphasizes the fact that mercy of Devi is must to attain devotion. In other words, devotion cannot be gained by simply straining oneself but through the mercy and grace of mother Abirami alone.

Context- 33

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

இழைக்கும் வினைவழியே அடும் காலன், எனைநடுங்க
அழைக்கும் பொழுது வந்து, அஞ்சல் என்பாய், அத்தர் சித்தம் எல்லாம்
குழைக்கும் களபக் குவிமுலை யாமளைக் கோமளமே,
உழைக்கும் பொழுது, உன்னையே, அன்னையேஎன்பன் ஓடிவந்தே.

Translation in English

Oh Abirami Devi you make my father Lord Siva's mind into a trance by your grandeur, I consider you as my mother. Oh Devi, when the God of death approaches me with a view to take away my life in accordance with my sins, I implore you to save me and grant me birth-lessness.

Critical Analysis

In this stanza Bhattar implores Abirami Devi to save him when the God of Death approaches him to take away his life according to his sins. Bhattar doubts whether he can remember mother Abirami Devi when death approaches and thereby makes his prayer now so that she can save him at the time of death.

Context- 34

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

வந்தே சரணம் புகும் அடியாருக்கு, வானுலகம் தந்தே
பரிவொடு தான்போய் இருக்கும் சதுர்முகமும்,
பைந் தேன் அலங்கல் பருமணி ஆகமும் பாகமும்,
பொற் செந் தேன் மலரும், அலர் கதிர் ஞாயிறும், திங்களுமே.

Translation in English

Abirami Devi grants emancipation to her devotees who take shelter under her blessed feet. The same Abirami Devi resides as Saraswathi of Lord Brahma who recites the four Vedas; as a garland consisting of blistering jewels on the chest of Lord Vishnu; as a part of Lord Siva's body; as a golden flower and as the light of both sun and moon.

Critical Analysis

In this stanza Bhattar declares that Abirami Devi grant's emancipation (immortal bliss or birthless-ness) to her devotees who adore her feet. Devi resides in all the three primeval Gods such as Brahma, Vishnu and Lord Siva and grants light to both sun and moon. In other words, according to Bhattar Devi Abirami is the all-pervading Brahman and that which has to be realized by her devotees.

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Context- 35

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

திங்கட் பகவின் மணம்நாறும் சீறடி சென்னிவைக்க
எங்கட்கு ஒருதவம் எய்தியவா, எண் இறந்த விண்ணோர்
தங்கட்கும் இந்தத் தவம்எய்துமோ? தரங்கக் கடலுள்
வெங்கட் பணிஅணை மேல்துயில் கூரும் விழுப்பொருளே.

Translation in English

I do not know how we got your blessed feet on our head that enabled us to perform meditation on you when numerous Gods in the heaven wish to perform such tapas oh Abirami Devi you rest on the five headed white snake on the milky ocean as paramatma (supreme soul).

Critical Analysis

In this stanza Bhattar wonders how could he obtain the boon of Abirami Devi placing her blessed feet on his head thereby enabled him to perform meditation on the form of Devi such an opportunity has not been granted even to the Gods of heaven. What is important here is that Bhattar declares Abirami Devi as *paramatma* who rests on the five headed snake on the milky sea.

Context- 36

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

பொருளே, பொருள் முடிக்கும் போகமே, அரும் போகம்
செய்யும் மருளே, மருளில் வரும் தெருளே, என் மனத்து
வஞ்சத்து இருள் ஏதும் இன்றி ஒளிவெளி ஆகி இருக்கும் உன்தன்
அருள் ஏது, அறிகின்றிலேன் அம்புயாதனத்து அம்பிகையே.

Translation in English

Oh Abirami Devi you are the wealth and the pleasure arising out of enjoying the wealth. The ignorance that caused owing to enjoying the pleasure and the fact of clear understanding after enjoying the pleasure. You are the grace that saves me from the distress caused by ignorance – how can I express my gratitude to you oh Devi who resides on the lotus flower.

Critical Analysis

In this stanza Bhattar declares that Abirami Devi is the wealth, the enjoyment and the experience caused by enjoying the wealth. However, Abirami Devi saves Bhattar from such temporary enjoyment caused by enjoying wealth and enable him to go beyond the state of ignorance and thereby remain grateful to Devi forever.

Context- 37

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

கைக்கே அணிவது கன்னலும் பூவும், கமலம் அன்ன மெய்க்கே
அணிவது வெண்முத்து மாலை, விட அரவின்
பைக்கே அணிவது பண்மணிக் கோவையும், பட்டும்,எட்டுத்
திக்கே அணியும் திரு உடையானிடம் சேர்பவளே.

Translation in English

Oh Abirami Devi you possess sugarcane at your hand; for the lotus like body of yours, you wore milky pearl; for your waist you wore silk cloth and jewels consisting of diamonds and you reside at the left side of Lord Siva whose body consists of all the eight sides of the universe and its wealth too.

Critical Analysis

In this stanza Bhattar describes the form of Abirami Devi and the various ornaments she wore. Bhattar also states that Devi forms the left side of the body of Lord Siva and it is difficult to imagine how big the body of Lord Siva as Bhattar describes that it consists of all the eight sides of the universe; just imagine the viswaroopa of Lord Siva and Abirami Devi; indeed, form the whole of this Universe and such a grand spectacle has been seen by Bhattar from his human eyes, that is why Bhattar is superior and can be compared with great and noble saints of ancient era.

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Context- 38

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

பவளக் கொடியில் பழுத்தசெவ் வாயும், பனிமுறுவல்
தவளத் திருநகையும் துணையா, எங்கள் சங்கரனைத்
துவளப் பொருது, துடியிடை சாய்க்கும் துணை முலையாள்
அவளைப் பணிமின் கண்டீர், அமராவதி ஆளுகைக்கே.

Translation in English

Abirami Devi has lips like the red coral; her form is like the cool breeze; her enchanting smile with her tooth appears like Peral beads that makes our Lord Siva to forgo his tapas and admire her grandeur – those who adore her blessed feet will surely reach the heavens.

Critical Analysis

In this stanza Bhattar describes the beauty of Abirami Devi that makes even Lord Siva to admire leaving his austerities. Bhattar also says that those who adore Devi's blessed feet will certainly reach the heavens and live among the Gods.

Context- 39

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

ஆளுகைக்கு, உன்தன் அடித் தாமரைகள் உண்டு,
அந்தகன்பால் மீளுகைக்கு உன்தன் விழியின் கடைஉண்டு,
மேல்இவற்றின் மூளுகைக்கு என்குறை, நின்குறையே அன்று,
முப்புரங்கள், மாளுகைக்கு அம்பு தொடுத்த வில்லான், பங்கில் வாணுதலே.

Translation in English

Oh Abirami Devi! to rule me your lotus like blessed feet are there; to save me from the grip of Lord of Death your graceful vision is there; Oh Abirami Devi, you possess glittering forehead as you reside at the left side of Lord Siva who once destroyed Tripura! Indeed, it may be my fault that your graceful vision has not fallen unto me.

Critical Analysis

In this stanza Bhattar adores that the blessed feet of Abirami Devi alone are his guiding principle; the graceful vision of Devi would certainly save him from the grips of death; in all circumstances, if the grace of Abirami Devi has not fallen on anyone else (or him), it is due to their (his) fault not anything else.

The above wonderful and humble attitude alone would lead one to attain devotion nothing else.

Context- 40

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

வாணுதற் கண்ணியை, விண்ணவர் யாவரும் வந்திறைஞ்சிப்
பேணுதற் கெண்ணிய எம் பெரு மாட்டியை, பேதைநெஞ்சிற்
காணுதற் கண்ணியள் அல்லாத கன்னியைக் காணும் அன்பு
பூணுதற் கெண்ணிய எண்ணமன்றோ, முன்செய் புண்ணியமே.

Translation in English

Oh Abirami Devi you possess a third eye which is glittering indeed; the Gods in the heaven would like to take birth on earth to adore our leader, Abirami Devi; mother will not be visible to the ordinary mortal. The very thought that I wished to see the form of mother is the result of the accumulated noble deeds of mine in the previous several lives.

Critical Analysis

In this stanza Bhattar emphasizes that it is not possible for an ordinary person to view the form of Devi Abirami, as even the Gods in the heaven wanted to take birth on earth to adore the blessed feet of mother. To such an exalting personality, I wanted to visualize – this very thought is the result of several of the noble deeds I did in the previous lives. What Bhattar wanted to indirectly state in this stanza is that "even to think of Abirami Devi one would have done austerities in their previous lives - what to say about getting a vision of Devi".

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Context- 41

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

புண்ணியம் செய்தனமே மனமே, புதுப் பூங்குவளைக் கண்ணியும்,
செய்ய கணவரும் கூடி, நம் காரணத்தால்
நண்ணி இங்கே வந்து தம் அடியார்கள் நடு இருக்கப் பண்ணி,
நம் சென்னியின் மேல் பத்ம பாதம் பதித்திடவே.

Translation in English

Oh mind what good deeds you did in the several of your pervious births so that our Devi and her husband came down on their own to place us among their devotees and also keep their blessed feet on our head.

Critical Analysis

In this stanza Bhattar wonders what noble deeds he had done in the previous many lives so that both Abirami Devi and Lord Siva placed him among the devotees and also placed their blessed feet on his head and granted wisdom to realize Brahman the absolute.

Context- 42

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

இடங்கொண்டு விம்மி, இணை கொண்டு இறுகி, இளகி,
முத்து வடங்கொண்ட கொங்கை மலைகொண்டு இறைவர்
வலிய நெஞ்சை நடங்கொண்ட கொள்கை நலம் கொண்ட நாயகி,
நல் லரவின் படங்கொண்ட அல்குல் பனிமொழி, வேதப் பரிபுரையே.

Translation in English

Oh Abirami Devi you hail from a place that brings pride; you wore a wonderful garland made out of pearls that covers your beautiful upper body that appears as huge mountain and make the mind of Lord Siva to whirl to your tune. Oh Leader! you have an attitude to protect your devotees and showering your grace to them. You wore anklet in your legs from where emerges the incantation of Vedas.

Critical Analysis

In this stanza Bhattar describes the beauty and grandeur of mother Abirami. The noteworthy thing that should be understood here is that Devi always protect her devotees; the Vedas emerge from the sound of her anklets and thereby it becomes evident that Abirami Devi is sum and substance of Vedas from her alone all the four Vedas emerge and indeed she is the one Brahmam that which should be reached by her undisputed devotees.

Context- 43

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

பரிபுரச் சீறடிப் பாசாங்குசை, பஞ்சபாணி, இன்சொல்
திரிபுர சுந்தரி, சிந்துர மேனியள் தீமைநெஞ்சில்
புரிபுர, வஞ்சரை அஞ்சக் குனிபொருப்புச்சிலைக் கை,
எரிபுரை மேனி, இறைவர் செம்பாகத் திருந்தவளே.

Translation in English

Abirami Devi wears anklets in her beautiful legs; in her hands she holds unfailing deadly weapons. She also holds five kinds of arrows made out of flowers; when utters she utters kind words alone and she is most beautiful in all the three worlds. Her body resembles red colour like sindur. Those giants who had ill-will towards the Gods in the heaven known as Tripurars; in order to destroy them Lord Siva who has fire like fiery body, took mount Meru as bow at his blessed hands as Devi Abirami formed part of the left side of his body.

Critical Analysis

In this stanza Bhattar describes the divine form of Abirami Devi with all the ornaments and weapons who formed part of the left side of Lord Siva's body when he took mount Meru to destroy the Tirupuras and that is why Devi is known as Tripurasundari.

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Context- 44

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

தவளே இவள், எங்கள் சங்கரனார் மனை மங்கலமாம் அவளே,
அவர்தமக் கன்னையும் ஆயினள், ஆகையினால்,
இவளே கடவுளர் யாவர்க்கும் மேலை இறைவியுமாம்,
துவளேன், இனிஒரு தெய்வம் உண்டாக மெய்த்தொண்டு செய்தே.

Translation in English

Our mother Abirami Devi is the consort of Lord Siva and the begetter of all the prosperity of the house of Lord Siva. She alone is Adiparasakthi the foremost and the mother of Sankarar, I therefore need not adore any other Gods and get disoriented.

Critical Analysis

In this stanza Bhattar identifies mother Abirami Devi as the foremost among all the Gods and it is therefore imperative to adore her feet to attain emancipation rather than slipping in to any other religion.

Context- 45

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

தொண்டு செய்யாதுநின் பாதம் தொழாது, துணிந்திச்சையே
பண்டு செய்தார் உளரோ, இலரோ? அப் பரி சடியேன்
கண்டு செய்தால் அது கைதவமோ, அன்றிச் செய்தவமோ?
மிண்டு செய்தாலும் பொறுக்கை நன்றே, பின்வெறுக்கை அன்றே.

Translation in English

Oh Abirami Devi, there may be certain person who in the past existed without doing service and also did not adored your blessed feet – suppose I happen to go in that manner, I implore unto you Oh Devi; is it not your duty to protect and save me from degradation.

Critical Analysis

In this stanza Bhattar implores Abirami Devi to correct him in case he derails from devotion unto the blessed feet and put him back to the right track as Abirami Devi alone is the only way to attain birthlessness and go beyond the sorrowful human life.

Context- 46

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

வெறுக்கும் தகைமைகள் செய்யினும், தம்அடியாரை
மிக்கோர் பொறுக்கும் தகைமை புதியது அன்றே, புது நஞ்சை உண்டு
கறுக்கும் திருமிடற்றான் இடப்பாகம் கலந்த பொன்னே,
மறுக்கும் தகைமைகள் செய்யினும், யான் உன்னை வாழ்த்துவனே.

Translation in English

Oh Abirami Devi, though I do actions that bring infamy, it is not new that the elders forgive the mistakes of the lesser ones – you too forgive me, oh golden Devi, you reside at the left side of the Lord who once consumed the dangerous poison and thereby his neck had become black – though I do infamous action, I will not fail to adore you.

Critical Analysis

In this stanza Bhattar pleads to Abirami Devi though he intends to commit actions that might bring infamy to him but he will never stop his chosen path of adoring the blessed feet of Devi and thus seeks the grace of Devi even at the bad times of his life.

Context- 47

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

வாழும் படிஒன்று கண்டு கொண்டேன், மனத்தே ஒருவர்
வீழும்படிஅன்று, விள்ளும்படிஅன்று, வேலை நிலம்
ஏழும் பரு வரை எட்டும், எட்டாமல் இரவுபகல்
சூழும் சுடர்க்கு நடுவே கிடந்து சுடர்கின்றதே.

Translation in English

I have understood Abirami Devi is permanent in life (i.e. bliss absolute); those who discovered that will never falter. Those who had attained that path will find it difficult to explain the nature to others. That exist beyond the seven islands surrounded by oceans and the eight

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mountains too– however, it could not be attained. That great glow; glows during days and nights, the sun and the moon derives power from it and exist because of it (i.e. Abirami Devi).

Critical Analysis

In this stanza Bhattar emphatically declares the nature of Brahman which he defines it as permanent and it is Abirami Devi. Indeed, it exists beyond everything in the universe, those who could trace it, find it difficult to explain its nature. Indeed, the stars, the moon, the sun and everything else in this universe functions due to its power and therefore, it is profitable to be a devotee to Abirami Devi indeed.

Context- 48

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

சுடரும் கலைமதி துன்றும் சடைமுடிக் குன்றில்
ஒன்றிப் படரும் பரிமளப் பச்சைக் கொடியைப் பதித்து
நெஞ்சில் இடரும் தவிர்த்து இமைப்போதிருப்பார், பின்னும் எய்துவரோ
குடரும் கொழுவும் குருதியும் தோயும் குரம்பையிலே.

Translation in English

Lord Siva who bore the half-curved moon on his matted hair whose body looks like a small mountain - Abirami Devi appears as a creeper that spread over the mountain – those who meditate on this resplendent form in their mind for ever with a tendency of treating sorrow and joy as equal will not attain human body which is consisting of flesh and blood in their next life.

Critical Analysis

In this stanza Bhattar describes Abirami Devi as a green creeper on a small mountain of Lord Siva. Bhattar emphatically declares that those who meditate on the blessed form of mother Abirami Devi will not be born again in the human form and remain one with para-Bramham enjoying bliss absolute.

Context- 49

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

குரம்பை அடுத்துக் குடிபுக்க ஆவி, வெங்கூற்றுக்கு இட்ட
வரம்பை அடுத்து மறுகும் அப்போது, வளைக்கை அமைத்து,
அரம்பை அடுத்த அரிவையர் சூழவந்து, அஞ்சல் என்பாய்
நரம்பை அடுத்த இசைவடிவாய் நின்ற நாயகியே.

Translation in English

Oh Abirami Devi when the life force that tries to ebbs out of the body, at the call of the God of Righteousness – I implore you oh Devi to point your blessed hand towards me and come along with your personal guards (i.e. the seven demigods) and say do not worry son – Oh you are like the music that emerges from the strings of great instrument called Veena.

Critical Analysis

In this stanza Bhattar implores Abirami Devi that in case he forgets the name and form of Abirami Devi at the time when death approaches, Abirami Devi should descend from the Heavens and save him from certain rebirth. Because it is a rule said in the scriptures that the devotee will remember and utter the incantation of God when death approaches so that he will not be born again. Bhattar rightly points out this important nuance and establishes himself as the best among the ancient sages embraced the Vedas.

Context- 50

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

நாயகி, நான்முகி, நாராயணி, கை நளின பஞ்ச சாயகி,
சாம்பவி, சங்கரி, சாமளை, சாதி நச்சு வாய் அகி
மாலினி, வாராகி சூலினி, மாதங்கி என்று ஆய கியாதி
உடையாள் சரணம் அரண்நமக்கே.

Translation in English

Abirami Devi is the Goddess of all the universe – She is the power behind Brahma and Vishnu – She possess five arrows made out of flowers in her lotus like hands. She is also the power behind Lord Siva and the provider of joy and wears various garlands around her

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neck and the protector of the universe thereby known as Varahi – She holds a great weapon called "Trishul" – she obtained the name Mathangi as she was the daughter of Mathanga Muni – She wore a deadliest snake around her neck and possess various such fame - her blessed feet alone are guardian to her beloved devotees.

Critical Analysis

In this stanza Bhattar narrates the fame of Abirami Devi and concludes that the foremost God of the Universe is Abirami Devi alone. Her blessed feet would guard her devotees.

Context- 51

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

அரணம் பொருள் என்று, அருள் ஒன்று இலாத அசுரர் தங்கள்
முரண் அன்று அழிய முனிந்த பெம்மானும், முகுந்தனுமே,
சரணம் சரணம் என நின்ற நாயகி தன் அடியார்,
மரணம் பிறவி இரண்டும் எய்தார் இந்த வையகத்தே.

Translation in English

Those asuras who are known as Tripuras never had any mercy towards anyone and only creating havoc, thought their place of residence that they built with the use of gold, silver and iron is non-destructible and permanent. But Lord Siva destroyed it using Lord Vishu as the arrow. However, these Lords adore the blessed feet of Abirami Devi regarding her as foremost. She grants emancipation to her devotees and will not make them to born and die again and again in the world.

Critical Analysis

In this stanza Bhattar declares that Lord Siva and Lord Vishnu together destroyed the great place belong to the Tripuras who were asuras and creating havoc among the devas. Even such powerful Gods adore the blessed feet of Abirami Devi as the foremost and Devi grants emancipation to her devotees and never allow them to be reborn again in this sorrow-stricken world.

Context- 52

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

வையம், துரகம், மதகரி, மா மகுடம், சிவிகை
பெய்யும் கனகம், பெருவிலை ஆரம், பிறை முடித்த
ஐயன் திருமனையாள் அடித் தாமரைக்கு அன்பு முன்பு
செய்யும் தவம் உடையார்க்கு உளவாகிய சின்னங்களே.

Translation in English

To rule the vast earth, to go round it with powerful horses, big elephants, crown, palanquin, the gifts of gold from the lesser kings and costly chains made out of gold and diamond indeed would surely be attained by those who had meditated (in their previous lives) on the blessed feet of Abirami Devi whose consort is Lord Siva who wore the rising moon on his matted hair.

Critical Analysis

In this stanza Bhattar gives a picture that devotees of Abirami Devi who will attain luxurious life as a king and rule over the earth due to the fact that they would have meditated upon the blessed feet of Abirami Devi in their previous lives and perhaps missed the factor of attaining emancipation. This factor emphasizes that not all those who adore the blessed feet of Abirami Devi would qualify as the perfect devotee like the Bhattar who attained all the nuances of devotion and enjoyed bliss absolute in the present life itself.

What are the nuances of devotion is the question mark and can it be found in the Abirami Andati written by the great Bhattar ? Yes to give few clues please read stanza's 37, 39, 40, 42 and 45.

Context- 53

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

சின்னஞ் சிறிய மருங்கினில் சாத்திய செய்ய பட்டும்,
பென்னம் பெரிய முலையும், முத்தாரமும், பிச்சிமொய்த்த
கன்னங்கரிய குழலும், கண் மூன்றும், கருத்தில் வைத்துத்
தன்னந்தனி இருப்பார்க்கு, இது போலும் தவமில்லையே.

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Translation in English

Oh Abirami Devi, the silk cloth you wore on your slim waist, the broad chest, the chain that you wore which is made out of pearls, your black colored hair on which you bore the famous wild flower, the two eyes and the third one on your forehead - those who visualize the above form and meditate unswervingly upon it, indeed is considered as the best meditation among the ascetics in the world.

Critical Analysis

In this stanza Bhattar enunciates the concept of meditation which is to visualize the form of Abirami Devi (as indicated above) unswervingly indeed is the best among all the meditations in the world. Who can do it? Only a person renounced all the enjoyments in the world and has no desires in his mind and longing only for emancipation indeed is the best among the devotees.

Context- 54

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

இல்லாமை சொல்லி, ஒருவர் தம்பாற் சென்று, இழிவுபட்டு
நில்லாமை நெஞ்சில், நினைகுவிரேல், நித்தம் நீடு தவம்
கல்லாமை கற்ற கயவர் தம்பால் ஒரு காலத்திலும்
செல்லாமை வைத்த திரிபுரை பாதங்கள் சேர்மின்களே.

Translation in English

Seeking financial support from the rich due to poverty who treats you with contempt – Oh listen to me fellow being, just adore the blessed feet of Thirupura Sundari, who is the Lord of the three worlds, as I do, you will never be humiliated by such thieves who hoards their wealth.

Critical Analysis

In this stanza Bhattar advises fellow human beings that instead of approaching the wealthy people for financial assistance and being humiliated by them, it is advisable to adore the blessed feet of Abirami Devi as Bhattar was doing and never get humiliated by wealthy humans.

Context- 55

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

மின்ஆயிரம் ஒரு மெய்வடிவாகி விளங்குகின்ற அன்னாள்,
அகமகிழ் ஆனந்தவல்லி, அருமறைக்கு முன்னாய்,
நடு எங்குமாய், முடிவாய முதல்வி தன்னை உன்னாது ஒழியினும்,
உன்னினும், வேண்டுவது ஒன்றில்லையே.

Translation in English

Abirami Devi possess a form of lightening grace which consists of thousand twinkles appear together– she is joy personified and is the beginning, middle and end of Vedas – even the people of the world did not adore her it never bothers her.

Critical Analysis

In this stanza Bhattar declares the lightening form of Abirami Devi who is the beginning, middle and end of Vedas whether the multitude adores her or not that will not affect her.

Context- 56

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

ஒன்றாய் அரும்பிப், பலவாய் விரிந்து, இவ் உலகு எங்குமாய் நின்றாள்
அனைத்தையும் நீங்கி நிற்பாள் என்றன்,
நெஞ்சினுள்ளே பொன்றாது நின்று புரிகின்றவா, இப்பொருள் அறிவார்
அன்று ஆலிலையில் துயின்றபெம்மானும், என் ஐயனுமே.

Translation in English

Abirami Devi is the primeval Soul that pervades everywhere in all the things and beings of the universe. Indeed, she is above all the above things and beings – that grand soul resides in me too and the cause for what I do. This secret of the fact is known to both Lord Vishnu who sleep as a baby end of destiny of the universe after universe on a single lotus leaf guarding the whole universe in his stomach and Lord Siva too.

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Critical Analysis

In this stanza the great Bhattar establishes the fact that Abirami Devi is the para-brahma that pervades everywhere in the Universe in the things and beings and above them too and thereby it also resides in the heart of Bhattar and rules him. The secret of this truth is known to both Gods Lord Vishnu and Lord Siva.

Context- 57

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

ஐயன் அளந்தபடி இரு நாழிகொண்டு, அண்டம் எல்லாம்
உய்ய அறம்செயும் உன்னையும் போற்றி, ஒருவர் தம்பால் செய்ய
பசுந்தமிழ்ப் பாமாலையும் கொண்டு சென்று, பொய்யும் மெய்யும்
இயம்பவைத்தாய், இதுவோ உன்தன் மெய்யருளே.

Translation in English

Oh Abirami Devi with the two measures of rice Lord Siva had given, you establish righteousness in all the universe and rule them too and I praise you with this anthathi. Kindly do not place me in a situation wherein, I praise the rich people with my Tamil prowess granted by you – such is not your grace Devi and therefore grant me emancipation at once.

Critical Analysis

In this stanza Bhattar requests Abirami Devi that he does not wish to enact poem in praise of the rich with the Tamil wisdom granted by Devi. Thereby he indirectly asks Devi to grant emancipation as he does not wish to live long after completing this antati knowing fully well that he will attain fame of the world after composing this antati.

Context- 58

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

அருணாம்புயத்தும், என் சித்தாம்புயத்தும் அமர்ந்திருக்கும்
தருணாம்புயமுலைத் தையல்நல்லாள், தகை சேர்நயனக்
கருணாம்புயமும், வதனாம்புயமும், கராம்புயமும், சரணாம்புயமும்,
அல்லால் கண்டிலேன், ஒரு தஞ்சமுமே.

Translation in English

Oh, best among the women in the Universe you reside on the lotus which lounges for the sun during the night and blossoms at the dawn and you also reside in my mind and lotus like your eyes from which only grace of mercy emerges – your lotus like face – lotus like blessed hands and foot are my abode nothing else oh Abirami Devi.

Critical Analysis

In this stanza Bhattar takes shelter under the blessed feet of Abirami Devi who is grace personified. Bhattar emphatically declares that there is nothing in the world that he relies and denotes he is the best among the devotees of Abirami Devi.

Context- 59

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

தஞ்சம் பிறிது இல்லை ஈதல்லது என்றுன் தவநெறிக்கே நெஞ்சம் பயில
நினைக்கின்றிலேன், ஒற்றை நீள் சிலையும்
அஞ்சு அம்பும் இக்கு அலராக நின்றாய் அறியார் எனினும்
பஞ்சு அஞ்சும் மெல்லடியார் அடியார் பெற்ற பாலரையே.

Translation in English

Though I know that your blessed foot alone is my abode – I did not practice that eternal austerity of adoring your blessed feet, Oh Abirami Devi you stood with your famous bow made out of sugarcane with five arrows made out of flowers – Do not punish me as the noble mothers who possess flower like soft foot forgive the mistakes of their children.

Critical Analysis

In this stanza Bhattar impleads Abirami Devi to forgive his mistakes i.e. even though the blessed feet of Devi alone would yield emancipation, he did not practiced the tapas of adoring the blessed feet of Devi relentlessly earlier in his life.

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Context- 60

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

பாலினும் சொல் இனியாய், பனி மா மலர்ப் பாதம் வைக்க
மாலினும், தேவர் வணங்க நின்றோன் கொன்றை வார் சடையின்
மேலினும், கீழ்நின்று வேதங்கள் பாடும் மெய்ப் பீடம்
ஒரு நாலினும் சால நன்றோ அடியேன் முடை நாய்த்தலையே?

Translation in English

Oh Abirami Devi your words indeed are sweeter than the milk. Your blessed feet are adored by Thirumal, the four Vedas and Lord Siva who is adored by all the Gods in the heaven. Your feet therefore are noble and sacred, how than can you place them on my head which is the lowest, this certainly shows your mercy.

Critical Analysis

In this stanza Bhattar extols the greatness of Abirami Devi whose blessed feet are adored by the foremost of the Gods including the Vedas and he wonders such a sacred foot has been placed on his head indeed is shear mercy of mother Abirami Devi and nothing else.

Context- 61

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

நாயேனையும் இங்கு ஒரு பொருளாக நயந்து வந்து,
நீயே நினைவின்றி ஆண்டு கொண்டாய், நின்னை உள்ள வண்ணம்
பேயேன் அறியும் அறிவு தந்தாய், என்ன பேறு பெற்றேன்
தாயே, மலைமகளே, செங்கண்மால் திருத்தங்கச்சியே.

Translation in English

Oh Abirami Devi, you granted a boon to this lowest among the dogs out of grace and mercy so that I forget myself and made me to realize that you are the foremost of mercy personified. To attain this wisdom out of your grace - what good deeds did I do in all my pervious lives - Oh great mother, the daughter of Himavan and the sister of Vishnu who is the granter of grace to his devotees.

Critical Analysis

In this stanza Bhattar states that mother Abirami Devi granted a boon through which he can realize ParaBrahmam and wonders what great deeds did he do in his previous lives that made mother to grant him the wisdom.

Context- 62

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

தங்கச் சிலைகொண்டு, தானவர் முப்புரம் சாய்த்து,
மத வெங்கட் கரி உரி போர்த்த செஞ்சேவகன்
மெய்யடையக் கொங்கைக் குரும்பைக் குறியிட்ட நாயகி,
கோகனகச் செங் கைக் கரும்பும், மலரும் எப்போதும்என் சிந்தையதே.

Translation in English

Oh Abirami Devi, Lord Siva your husband took Meru Mountain as the bow and destroyed the three giants of Tripura; thereafter wore the skin of the mad elephant and become red colored and you are part of such grand Lord. I meditate the bow on your blessed hands and your graceful eyes forever.

Critical Analysis

In this stanza Bhattar states that Abirami Devi is part of Lord Siva who destroyed the three giants of Tripura using Mount Meru as his bow and Bhattar meditates on the form of Devi Abirami forever. Visualizing the form of Devi once and meditating itself is a difficult process and Bhattar states that he meditates on the form of Abirami Devi forever confirms that he is the best among the foremost of ascetics of ancient India.

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Context- 63

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

தேறும்படி சில ஏதுவும் காட்டி, முன் செல்கதிக்குக் கூறும் பொருள்,
குன்றிற் கொட்டும் தறி குறிக்கும் சமயம் ஆறும் தலைவி
இவளாய் இருப்பது அறிந்திருந்தும் வேறும் சமயம் உண்டு
என்று கொண்டாடிய வீணருக்கே.

Translation in English

Knowing fully well that among the paths shown by Abirami Devi six are foremost and Devi is the primeval deity. However, those hypocrites who exclaim that some other religion is better is trying to crush a mountain with the help of a wooden stick.

Critical Analysis

In this stanza Bhattar exclaims that Abirami Devi had shown various paths for her devotees to follow among them six are foremost and Devi is the presiding deity; however, those who claim that there are other paths better than this is foolishness to the core.

Context- 64

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

வீணே பலி கவர் தெய்வங்கள்பாற் சென்று, மிக்க அன்பு பூணேன்,
உனக்கன்பு பூண்டு கொண்டேன் நின்புகழ்ச்சியன்றிப்
பேணேன், ஒருபொழுதும் திரு மேனி ப்ர காசமின்றிக் காணேன்,
இரு நிலமும் திசை நான்கும் ககனமுமே.

Translation in English

Oh Abirami Devi, I will not adore other deities that takes the offerings and cannot grant what they want. I chose you as my only abode and praise your fame as I see your form alone everywhere (both on the earth and above in the sky).

Critical Analysis

In stanza Bhattar declares that he chose Abirami Devi alone as his abode and cannot worship other deities as he sees the form of Abirami Devi everywhere.

Context- 65

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

ககனமும் வானமும் புவனமும் காண, விற் காமன்
அங்கம் தகனம் முன் செய்த தவப்பெருமாற்கு,
தடக்கையும் செம் முகனும், முந்நான்கு இருமூன்று எனத் தோன்றிய
மூதறிவின் மகனும் உண்டாயது அன்றோ? வல்லி, நீ செய்த வல்லபமே.

Translation in English

Lord Siva to the utter bewilderment of those on the earth and the heaven too absolved the God of Love who held a bow made out of sugarcane sheerly by his power of austerity – to that Lord you had granted power to create Lord Muruga (who is also called Thagapan Swami) who possessed long and powerful twelve hands; graceful six faces and eternal fame of the Universe – Alas what wonder is your power - Oh Abirami Devi.

Critical Analysis

In this stanza Bhattar praises the power of Abirami Devi who was responsible in creating Lord Muruga by Lord Siva who once absolved the God of Love.

Context- 66

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

வல்லபம் ஒன்றறியேன் சிறியேன், நின் மலரடிச்
செம் பல்லவம் அல்லது பற்றொன்றிலேன், பசும் பொற்பொருப்பு
வில்லவர் தம்முடன் வீற்றிருப்பாய் வினையேன் தொடுத்த
சொல் அவமாயினும் நின்திருநாமங்கள் தோத்திரமே

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Translation in English

Oh Abirami Devi, I do not have intelligence and a lowest person. I do not have any other attachment excepting your blessed feet. Oh Abirami Devi you sit along with Lord Siva who once took mount Meru as his bow – kindly accept this poem (antati) enacted by me, as it consist of your name at many places though the words are infirmity than that of your undisputed fame.

Critical Analysis

In this stanza Bhattar doubts his composition of Abirami Antati and pleads Devi to accept it as it consist of Devi's name at many places, however, it can be regarded as a scholarly stotra and is equivalent to that of the ancient Upanishads.

Context- 67

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

தோத்திரம் செய்து, தொழுது, மின் போலும் நின் தோற்றம் ஒரு மாத்திரைப்
போதும் மனத்தில் வையாதவர் வண்மை, குலம்,
கோத்திரம், கல்வி, குணம், குன்றி, நாளும் குடில்கள் தொறும் பாத்திரம் கொண்டு
பலிக்கு உழலாநிற்பர் பார் எங்குமே.

Translation in English

Oh Abirami Devi those who do not adore you and did not meditate even for a minute on your lightening form will lose their philanthropy, fame of their heritage, scholarship and good tendency day by day and would roam from place to place in search of alms.

Critical Analysis

In this stanza Bhattar warns those who do not adore the blessed feet of Abirami Devi will lose their pride and would lead to a situation of roaming from place to place for alms.

Context- 68

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

பாரும், புனலும், கனலும், வெங் காலும், படர் விசும்பும்,
ஊரும் முருகு சுவையொளி யூறொலி ஒன்றுபடச் சேரும்
தலைவி, சிவகாம சுந்தரி, சீறடிக்கே சாரும்
தவமுடையார் படை யாத தனம் இல்லையே.

Translation in English

Oh Abirami Devi the five elements such as earth, water, fire, air and ether; the resultant five effects i.e. smell, taste, sight, touch and sound – all these rests at your blessed feet and thereby you are known as Sivagama Sundari. Those who adore your blessed feet are the most fortunate ones and they will certainly attain all the wealth in the world.

Critical Analysis

In this stanza Bhattar declares that all the five elements and their resultant effects emerge from the blessed feet of Abirami Devi – therefore those who adore the blessed feet of Devi are fortunate though they attain all the wealth in the world but never dissuade from the path of devotion.

Context- 69

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

தனம் தரும், கல்வி தரும், ஒருநாளும் தளர்வறியா மனம் தரும்,
தெய்வ வடிவும் தரும், நெஞ்சில் வஞ்சம் இல்லா இனம் தரும்,
நல்லன எல்லாம் தரும், அன்பர் என்பவர்க்கே கனம் தரும்
பூங் குழலாள், அபி ராமி கடைக்கண்களே.

Translation in English

Abirami Devi's merciful look will provide: - wealth, scholarship, determination, an outlook of divinity, friends who never knew malice, whatever goodness that is in the world, eternal love and humbleness owing to devotion.

Critical Analysis

In this stanza Bhattar declares that a merciful look of Abirami Devi alone would provide wealth, scholarship etc., One should understand from this stanza that even devotion resulting to eternal love would be granted by Abirami Devi alone not straining by oneself in the disguise of devotion.

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Context- 70

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

கண்களிக்கும்படி கண்டு கொண்டேன் கடம்பாடவியில்
பண்களிக்கும்குரல் வீணையும், கையும் பயோதரமும்
மண்களிக்கும்பச்சை வண்ணமும் ஆகி மதங்கர்குலப்
பெண்களில்தோன்றிய எம்பெருமாட்டிதன் பேரழகே

Translation in English

Oh Abirami Devi, I have seen you to the fullest satisfaction of my eyes as you dwell in the forest called Kadambavanam; your graceful voice even attracted by music; holding the Veena; your beautiful attire with green color was liked by the mother of earth; with all these combined together you have born in the family known as mathanga.

Critical Analysis

In this stanza Bhattar states that he had seen the form of Abirami Devi at Kadambavana forest and describes the beauty of Devi who has born in the family of Mathanga Muni.

Context- 71

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

அழகுக்கொருவரும் ஒவ்வாத வல்லி
அருமறைகள் பழகிச் சிவந்த பதாம் புயத்தாள்,
பனி மாமதியின் குழவித் திருமுடிக் கோமள யாமளைக் கொம்பிருக்க
இழவுற்று நின்ற நெஞ்சே இரங்கேல், உனக்கென் குறையே?

Translation in English

Our leader Abirami Devi who is beauty personified and no one is equal in this universe. The Vedas adore her blessed feet effervescing-ly and thereby her feet on the lotus appears to be red in colour. The full moon appears just behind her head like a baby and she bore green colour. Therefore, oh mind though you think that you have lost something in the mundane life, when our mother is there, there will be no void.

Critical Analysis

In this stanza Bhattar warns his mind that it need not worry for any loss of enjoyment in the mundane world as it thinks, when the all-conquering mother Abirami Devi's grace and mercy is there, there should be no question for despondency.

Context- 72

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

என்குறை தீரநின் றேத்துகின்றேன், இனி யான் பிறக்கின்,
நின்குறையே அன்றி யார்குறை காண்?
இரு நீள்விசும்பின் மின்குறை காட்டி மெலிகின்ற நேரிடை மெல்லியலாய்,
தன்குறை தீர, எங்கோன்சடை மேல்வைத்த தாமரையே.

Translation in English

Oh Abirami Devi, I adore and praise you so that my sins are to be absolved. In case I have to be born again, it is your fault not of mine. Oh Devi you have a waist thinner than the lightening of the sky and your blessed feet on the head of Lord Sankara would get all his sins get absolved.

Critical Analysis

In this stanza Bhattar pleads Abirami Devi to get all his sins appeased and show mercy so that he is not born again in this world. Bhattar quotes that Abirami Devi has got the power even to appease the sins accrued to Lord Siva.

Context- 73

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

தாமம் கடம்பு, படைபஞ்ச பாணம், தனுக் கரும்பு,
யாமம் வயிரவர் ஏத்தும் பொழுதெமக் கென்றுவைத்த
சேமம் திருவடி, செங்கைகள் நான்கொளி செம்மை,
அம்மை நாமம் திரிபுரை, ஒன்றோ டிரண்டு நயனங்களே.

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Translation in English

Oh Abirami Devi the garland you wore is made out of different kinds of fragrant flowers; you possess five kinds of arrows made out of flowers and the bow you hold is made out of sugarcane; your devotees offer oblations unto you during mid-night; my only wealth is your blessed feet; four graceful hands; and the glittering form; your name is Tripura-sundari and your merciful eyes are three.

Critical Analysis

In this stanza Bhattar describes the blissful form of Abirami Devi and declares that his only wealth is the blessed feet of Devi and thereby he desires nothing in this world as he had kept his mind beyond the pale of mundane existence of the world.

Context- 74

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

நயனங்கள் மூன்றுடை நாதனும், வேதமும்,
நாரணனும், அயனும் பரவும் அபிராம வல்லி அடியிணையப்
பயனென்று கொண்டவர், பாவையர் ஆடவும் பாடவும்,
பொன் சயனம் பொருந்து தமனியக் காவினில் தங்குவரே.

Translation in English

The three eyed Lord Siva who is the foremost; the Vedas; the all-pervaded Lord Narayana and the Brahma who creates all the worlds adore Devi Abirami's blessed feet. Those devotees who uphold the blessed feet of Abirami Devi as their lost resort, will never turn their eyes towards heaven wherein the damsels dance and the bed made out of gold.

Critical Analysis

In this stanza Bhattar declares that all the three primordial Gods adore the blessed feet of Abirami Devi and the best among the devotees who regard the blessed feet of Devi as their lost resort will never fall down to heaven and its enjoyment even if that comes on their way to the path of emancipation.

Context- 75

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

தங்குவர், கற்பக தாருவின் நீழலில், தாயர் இன்றி மங்குவர்,
மண்ணில் வழுவாப் பிறவியை மால்வரையும் பொங்குவர்
ஆழியும், ஈரேழ் புவனமும் பூத்த உந்திக்
கொங்கிவர் பூங்குழலாள் திரு மேனி குறித்தவரே.

Translation in English

Abrami Devi who is possessing big many mountains; great many oceans; fourteen worlds in her stomach and beautiful long hair and flowers on it - those who meditate on the above form for ever will live under the tree called Karpa-tree located in the world belong to Abirami Devi and will not be born again and there will be no mothers to beget them on the earth.

Critical Analysis

In this stanza Bhattar describes the form of Abirami Devi and declares that those who meditate on the form for ever will not be born again on the earth and attain emancipation and live in the world of the mother.

Context- 76

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

குறித்தேன் மனத்தில் நின் கோலம் எல்லாம்,
நின் குறிப்பறிந்து மறித்தேன் மறலி வருகின்ற நேர்வழி,
வண்டு கிண்டி வெறித்தேன் அவிழ் கொன்றை வேணிப் பிரான்
ஒரு கூற்றை, மெய்யில் பறித்தே, குடிபுகுதும் பஞ்ச பாண பயிரவியே.

Translation in English

Oh Abirami Devi I am able to think of your form at all the times; because of this, I am able to stop the God of death approaching me and therefore there will be no death to me. Lord Siva who wore a kind of garland made out of wild flowers which is attracted by the bees and Abirami Devi is part of him holding five arrows made out of flowers which are responsible for the mundane existence of mankind in the world.

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Critical Analysis

In this stanza Bhattar declares that as he was able to meditate on the form of Abirami Devi and he could stop death approaching him and enjoying bliss absolute in the very existence with the human body. Abirami Devi is responsible for the beings to experience the worldly affairs.

Context- 77

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

பயிரவி, பஞ்சமி, பாசாங்குசை, பஞ்ச பாணி,
வஞ்சர் உயிர் அவி உண்ணும் உயர் சண்டி, காளி,
ஒளிரும் கலா வயிரவி, மண்டலி, மாலினி, சூலி, வராகியென்றே
செயிர்அவி நான்மறை சேர்திரு நாமங்கள் செப்புவரே

Translation in English

Oh Abirami Devi you create havoc in the minds of the bad elements; you are the presiding deity of the five elements; you hold deadly weapons and the five arrows made out of flowers; you are called Chandigai as you destroy the lives of bad elements; you are also called Maha Kali; you grant all the fine arts; you reside in the Sun and the Moon thereby you are called Mandali; as you wear great garland and you are known as Malini; as you hold a kind of weapon called Soolam you are known as Soolini; as one of your form is Varaha you are called Varahi; your devotees chant your names as contain in the Vedas and attain purity.

Critical Analysis

In this stanza Bhattar enunciate the different names and forms of Abirami Devi adoring it in the sense it was described the devotees will attain purity of mind.

Context- 78

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

செப்பும், கனக கலசமும் போலும் திருமுலைமேல்,
அப்பும் களப அபிராம வல்லி, அணிதரளக் கொப்பும்,
வயிரக் குழையும், விழியின் கொழுங்கடையும்,
துப்பும், நிலவும் எழுதிவைத்தேன், என் துணைவிழிக்கே.

Translation in English

Oh, Abirami Devi your upper body resembles like a tiny golden pot, from it spread sweet smell of sandal paste; the chain you wore made out of pearls around your neck, the ear rings made out of diamonds; your merciful and graceful glance and the moon like face of yours – I visualize in my eyes forever.

Critical Analysis

In this stanza Bhattar describes the form of Abirami Devi, visualize and meditate on the same forever. This shows the extraordinary devotion of Bhattar who is second to none of the foremost of devotees of Abirami Devi.

Context- 79

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

விழிக்கே அருளுண்டு, அபிராம வல்லிக்கு.
வேதம்சொன்ன வழிக்கே வழிபட நெஞ்சுண்டு
எமக்கு, அவ்வழி கிடக்கப்பழிக்கே சுழன்று, வெம் பாவங்களே செய்து, பாழ்நரகக்
குழிக்கே அழுந்தும் கயவர்தம் மோடென்ன கூட்டினியே.

Translation in English

As Abirami Devi's graceful look is there on me and I have the tendency to worship mother as per the path shown by the Vedas - why should I have relationship with the evil minded who indulge in sinful acts and dwell in the mundane existence alone.

Critical Analysis

In this stanza Bhattar is of the opinion, when Abirami Devi's merciful look is on me I should not indulge with people who commit sins and lead a life regarding bodily pleasures alone as final.

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https://in.search.yahoo.com/yhs/search?hspart=sz&hsimp=yhs-002&p=Abirami+Bhattar+photos&type

Context- 80

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

கூட்டியவா என்னைத் தன் அடியாரில், கொடிய வினை ஓட்டியவா,
என்கண் ஓடியவா தன்னை உள்ளவண்ணம் காட்டியவா,
கண்ட கண்ணும் மனமும் களிக்கின்றவா,
ஆட்டியவா நடம் ஆடகத் தாமரை ஆரணங்கே.

Translation in English

Oh Abirami Devi, you attached me with your devotees; you have dispelled my dreadful sins; grant me your grace and also show your form to me. To see me dance in ecstasy upon seeing your form indeed is your mercy alone oh Abirami Devi who sits on the golden flower.

Critical Analysis

In this stanza Bhattar praises the grace and mercy of Abirami Devi who at the outset made him to be among the devotees of Devi, then removed the dreadful sins and made his mind to constantly worship Devi and finally shown the form to him thereby made him to go to the state of dance in ecstasy - such fortune could be attained through the mercy of Abirami Devi alone.

Context- 81

Original verse written by Abirami Bhattar in Sen-Tamil (i.e.Poetical Tamil)

அணங்கே, அணங்குகள் நின் பரிவாரங்கள் ஆகையினால்,
வணங்கேன் ஒருவரை, வாழ்த்துகிலேன் நெஞ்சில்,
வஞ்சகரோ டிணங்கேன், எனதுன தென்றிருப்பார் சிலர் யாவரொடும் பிணங்கேன்
அறிவொன்றிலேன் எண்கண் நீவைத்த பேரளியே

Translation in English

Oh Abirami Devi you are the only God I worship though other Gods belong to you as courtier, I will not adore them. I will not praise other Gods in my heart; I will not be friend with the cowards at heart; I will not breakup the friendship with those nobles who regard everything is yours; though I am not intelligent you have granted your mercy on me; how can I praise you.

Critical Analysis

In this stanza Bhattar shows what is single pointed devotion?

It is to adore the ista-deivam (deity of liking) and do not have friendship with cowards; never go off the track with that of the devotees who regard everything as given by Devi. However, matured one may be a devotee should not nurture pride in his attitude. In the foregoing many stanzas Bhattar declared that he had seen the form of Abirami Devi yet in this stanza he pleads innocence as far as the divine grace of Devi is concerned; such humbleness and steadfastness are hall marks of noble devotees who go near to Devi's blessed feet every moment.

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Context- 82

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

அளியார் கமலத்தில் ஆரணங்கே அகிலாண்டமும்
நின் ஒளியாக நின்ற ஒளிர்திருமேனியை உள்ளுதொறும்
களியாகி அந்தக்கரணங்கள் விம்மிக் கரைபுரண்டு
வெளியாய் விடின் எங்ஙனே மறப்பேன் நின் விரகினையே.

Translation in English

Oh Abirami Devi you sit on the lotus flower which is surrounded by the bees; all the worlds are reflected by the glow that emanate from that glow; upon seeing such a grand glow, I am enthralled with boundless joy both inward and outwardly. How can I forget the path of virtue shown by you oh incomparable intellectual?

Critical Analysis

In this stanza Bhattar describes Abirami Devi as a formless glow that lights the whole universe. Seeing such a great glow Bhattar experienced eternal bliss forgetting his own body.

Context- 83

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

விரவும் புதுமலரிட்டு, நின் பாத விரைக்கமலம்
இரவும் பகலும் இறைஞ்சவல்லார், இமையோர்
எவரும் பரவும் பதமும், அயிராவதமும், பகீரதியும்,
உரவும் குலிசமும் கற்பகக் காவும் உடையவரே.

Translation in English

Oh Abirami Devi those who worship your blessed feet by fresh flowers day in and out will attain the position of Indra which is admired by the Gods in the heaven; White elephant called the Ayravadham; Ganges belong to the heaven; the great weapon called Vajra; the all providing tree called the Karpagatharu.

Critical Analysis

In this stanza Bhattar describes the great many things that could be achieved by the devotees of Abirami Devi who worship her blessed feet day in and out. However, these are not the final goal of worship or devotion. They should cross all these impermanent attainments that may come on the way in their pursuit of devotion and reach the blessed feet of Abirami Devi and attain immortality mercifully granted by Devi.

Context- 84

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

உடையாளை, ஒல்கு செம்பட்டுடையாளை, ஒளிர்மதிச்செஞ் சடையாளை, வஞ்சகர்
நெஞ்சடை யாளைத், தயங்கு நுண்ணூல் இடையாளை,
எங்கள் பெம்மான் இடையாளை, இங்கென்னை இனிப் படையாளை,
உங்களையும் படையாவண்ணம் பார்த்திருமே.

Translation in English

Abirami Devi possess all the worlds and its beings; she wears red colour silk cloth which glitters; she wears the moon on her mated hair; she never tries to enter into the hearts of the cowards; she possesses lean waist and resides on the left side of Lord Siva; she alone can grant me birth-lessness and she will definitely make you all birthless Oh blessed devotees of Devi.

Critical Analysis

In this stanza Bhattar after describing the form and power of Abirami Devi states that it is Abirami Devi alone can grant one the highest goal of meditation or devotion i.e. birth-lessness which can also be called emancipation wherein the devotee after leaving the body reaching the blessed feet of Devi experience bliss absolute.

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Context- 85

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

பார்க்கும் திசைதொறும் பாசாங்குசமும், பனிச் சிறை வண்டு
ஆர்க்கும் புதுமலர் ஐந்தும், கரும்பும், என் அல்லல் எல்லாம்
தீர்க்கும் திரிபுரையாள் திரு மேனியும், சிற்றிடையும்,
வார்க் குங்கும முலையும் முலைமேல் முத்து மாலையுமே.

Translation in English

Oh Abrami Devi, wherever I see I witness you hold your weapons, arrows made out of flower that are surrounded by the honey-bees and bow made out of sugarcane. The grand form of Devi that could dissolve all my struggles with her grace, and the upper body that was smeared by kum-kum (saffron) and glistering chain made out of pearls.

Critical Analysis

In this stanza Bhattar describes the form of Abirami Devi as seen by him that could dissolve the sorrows and struggles, he had marveled to reach the blessed feet of Devi.

Context- 86

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

மாலயன் தேட, மறை தேட, வானவர் தேட நின்ற காலையும்,
சூடகக் கையையும், கொண்டு கதித்த கப்பு வேலை வெங் காலன்
என்மேல் விடும்போது, வெளி நில் கண்டாய்
பாலையும் தேனையும் பாகையும் போலும் பணிமொழியே.

Translation in English

Oh Abirami Devi, Thirumal, Brahma, Vedhas and the Gods in the Heaven searched for your blessed feet and hands with bangles but in vain. When the God of Death approach me with his deadly weapon to take away my life, I implore you to appear before me and save me from re-birth again - Oh Devi possessing voice as sweet as milk and honey.

Critical Analysis

In this stanza Bhattar implores Abirami Devi to appear before him when death approaches and grant birthlessness thereby he will reach the blessed feet of Devi that could not be achieved even by the Gods in the heaven.

Context- 87

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

மொழிக்கும் நினைவுக்கும் எட்டாத நின் திருமூர்த்தி,
என்றன் விழிக்கும் வினைக்கும் வெளிநின்றதால்
விழியால் மதனை அழிக்கும் தலைவர், அழியா விரதத்தை
அண்டமெல்லாம் பழிக்கும்படி, ஒரு பாகம் கொண்டாளும் பராபரையே.

Translation in English

Oh Abirami Devi, it is bewildering that I could not conceive in my mind nor express it in terms of words, I see your form which stands beyond my sight and sins. Lord Siva who is our leader destroyed Manmatha through his third eye coming out from his long meditation. Abirami Devi occupies the left side of the Lord and the world praises her as the foremost.

Critical Analysis

In this stanza Bhattar was bewildered to see the form of Abirami Devi which cannot be described by thoughts or words and Devi is the foremost.

Context- 88

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

பரமென்று உனைஅடைந்தேன், தமியேனும்,
உன்பத்தருக்குள் தரமன் றிவன் என்று தள்ளத் தகாது
தரியலர்தம் புரமன் றெரியப் பொருப்புவில் வாங்கிய,
போதில் அயன் சிரம்ஒன்று செற்ற, கையான் இடப் பாகம் சிறந்தவளே

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Translation in English

Oh Abirami Devi among your devotees I am here depending on your grace and mercy alone; please do not let me down treating as a failing devotee. Oh Devi you occupy the left side of Lord Siva who once destroyed the Rakshasas taking Mount Meru as his bow thereafter plucked one of the head of Brahma who sat on the lotus flower.

Critical Analysis

In this stanza Bhattar impleads Abirami Devi not to let him down treating him as not a devotee as his life depends only on the mercy and blessings of Abirami Devi alone nothing else.

Context- 89

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

சிறக்கும் கமலத் திருவே, நின்சேவடி சென்னிவைக்கத்
துறக்கம் தரும்நின் துணைவரும் நீயும் துரியம் அற்ற
உறக்கம் தரவந்து, உடம்போடு உயிர்உற வற்றறிவு
மறக்கும் பொழுதென் முன்னே வரல்வேண்டும் வருந்தியுமே.

Translation in English

Oh Abirami Devi, you reside on the lotus flower, when I thus forget all my sense and ready to leave the body, I implore you Devi yourself along with Lord Siva to appear before me and place your blessed feet on my head thereby grant me emancipation.

Critical Analysis

In this stanza Bhattar implores Abirami Devi to appear before him at the time when his life-force ebbs out and place her blessed feet on his head and grant him immortality.

Context- 90

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

வருந்தாவகை, என்மனத்தாமரையினில் வந்து புதுந்து,
இருந்தாள், பழைய இருப்பிடமாக, இனி எனக்குப்
பொருந்தா தொருபொருள் இல்லை விண் மேவும் புலவருக்கு
விருந்தாக வேலை மருந்தானதை நல்கும் மெல்லியலே.

Translation in English

Oh Abirami Devi – Due to your grace and mercy you entered and made my mind as your permanent residence. Therefore, I need not worry about the vicious circle of birth and death anymore and I do not aspire for anything else in the world. Abirami Devi who got the impossible nectar for the Gods of the Heaven from the ocean which cannot be achieved by anyone.

Critical Analysis

In this stanza Bhattar exclaims that as Abirami Devi entered in to his mind due to her mercy thereby he is saved from the vicious circle of birth and death and he need not aspire for anything else in the world.

Context- 91

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

மெல்லிய நுண்ணிடை மின் அனையாளை விரிசடையோன்
புல்லிய மென் முலை பொன் அனையாளைப், புகழ்ந்துமறை
சொல்லியவண்ணம் தொழும் அடியாரைத் தொழுமவர்க்குப்
பல்லியம் ஆர்த்தெழ வெண்பகடூரும் பதம் தருமே.

Translation in English

Oh Abirami Devi you possess lean waist like the lightening, you are just like molten gold and mingled with Lord Siva. Those who worship the devotees of mother who adore Devi as enunciated in the Vedas will be granted the position of Indra by Abirami Devi who will be entitled to travel in the heaven on the white elephant called Iyravatham with the bards and music enacted by the Gods in the heaven.

Critical Analysis

In this stanza it is bewildering that Bhattar declares, those who worship the beloved devotees of mother Abirami Devi who adore mother in accordance with Vedas will be granted the position of Indra by Devi.

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Context- 92

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

பதத்தே உருகி, நின் பாதத்திலே மனம் பற்றி,
உன்றன் இதத்தே ஒழுக, அடிமை கொண்டாய்
இனியான் ஒருவர் மதத்தே மதிமயங்கேன், அவர் போன வழியும் செல்லேன்,
முதல் தேவர் மூவரும் யாவரும் போற்றும் முகிழ்நகையே.

Translation in English

Oh Abirami Devi, you made me to melt in to trance by chanting your name and placed my mind on your blessed feet forever and adhere what you think as your devotee, therefore I will not think about other religions and go according to what they say. Oh Devi, the eternal smile on your face is being adored even by the three primeval Gods (i.e. Brahma, Vishnu and Lord Siva).

Critical Analysis

In this stanza Bhattar declares that it was Abirami Devi who made his mind to think about Devi and rest his mind on her blessed feet and this faith cannot be shacked by any other religion or its philosophy.

Context- 93

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

நகையே இஃதிந்த ஞால மெல்லாம் பெற்ற நாயகிக்கு,
முகையே முகிழ் முலை, மானே, முது கண் முடிவில்,
அந்த வகையே பிறவியும் வம்பே, மலைமகள் என்பது நாம்,
மிகையே இவள்தன் தகைமையை நாடி விரும்புவதே.

Translation in English

Abirami Devi who had yielded all the worlds however, people try to compare her eyes with that of the deer's and her form which cannot be described in words but call her as the daughter of the king of mountain and further trying to describe her limitless mercy are mere hypocrisy by the Pundits who could not realize the real nature of mother.

Critical Analysis

In this stanza Bhattar criticizes the Pundits who did not realize the real form of mother calling and comparing with that of mundane things are mere exaggeration and hypocrisy. Bhattar indirectly advises them instead they should surrender at the blessed feet of mother and seek her mercy that alone will help them to become her devotee.

Context- 94

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

விரும்பித் தொழும் அடியார், விழிநீர் மல்கி,
மெய் புளகம் அரும்பித் ததும்பிய ஆனந்தமாகி அறிவிழந்து
சுரும்பிற் களித்து, மொழி தடுமாறி முன் சொன்ன எல்லாம்
தரும் பித்தர் ஆவரென்றால், அபிராமி சமயம்நன்றே.

Translation in English

When the devotion to Abirami Devi matures, the devotee will experience tears in their eyes, forget their body and go in to a trance of excitement, forgetting their sense and the mind they enjoy bliss just like tasting the juice of sugarcane and will be unable to explain the above experience in terms of words and perhaps behave like a lunate – such is the indication of real devotion unto Abirami Devi.

Critical Analysis

In this stanza Bhattar explains the experience of a devotee who tamed his mind in to null in terms of expectations of mundane existence and focused his attention unto the blessed feet of mother Abirami Devi that made him to enjoy bliss absolute even when he is alive in the world, such an experience will qualify him to attain immortality when he leaves the body.

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Context- 95

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

நன்றே வருகினும், தீதே விளைகினும்,
நான் அறிவது ஒன்றேயும் இல்லை, உனக்கே பரம்,
எனக்குள்ள எல்லாம் அன்றே உனதென் றளித்து விட்டேன்,
அழியாத குணக் குன்றே, அருட்கடலே, இமவான் பெற்ற கோமளமே.

Translation in English

Oh Abirami Devi, whether good or bad happens to me, I will not distinguish them because you know that I have renounced everything unto your blessed feet long ago Oh mercy personified mother! the daughter of Himavan.

Critical Analysis

In this stanza Bhattar clearly explains the fact that he had renounced both good and bad that would come on his way towards devotion. Therefore, he will not worry when sorrow comes and happy when good thing happens. In other words, he will treat both sorrow and joy as equal and keep his mind in equanimity and engage his mind adoring mother Abirami such is the concept of true devotion.

Context- 96

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

கோமள வல்லியை, அல்லியந் தாமரைக் கோயில் வைகும்
யாமள வல்லியை, ஏதம் இலாளை, எழுதரிய
சாமள மேனிச் சகல கலாமயில் தன்னைத், தம்மால்
ஆமளவும் தொழுவார் எழுபாருக்கும் ஆதிபரே.

Translation in English

Abirami Devi is ever young just like a creeper, she resides in the temple which is made out of lotus and water-lily; she stands as part of Lord Siva most beautiful like a peacock and knows all the arts in the universe – those who adore Devi adequately will attain fame wherever they go.

Critical Analysis

In this stanza Bhattar not only describes about the grandeur of Abirami Devi but the fame obtained by those who adore her.

Context- 97

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

ஆதித்தன், அம்புலி, அங்கி, குபேரன், அமரர் தங்கோன்,
போதிற் பிரமன், புராரி, முராரி பொதியமுனி,
காதிப் பொருபடைக் கந்தன், கணபதி, காமன்
முதல் சாதித்த புண்ணியர் எண்ணிலர் போற்றுவர், தையலையே.

Translation in English

The sun, the God of fire, Moon, the head of all wealth i.e. Lord Gubera, Lord Indra who has no demise, Lord Brahma who sits on the lotus flower, Lord Siva who destroyed Tripura, Lord Vishnu who destroyed demon Murasuran, Sage Agastiya who lives in the mountain known as Pothigai, Lord Muruga who has great army of power to destroy any demon; the head of the five elements Lord Ganapathy, Lord of Love, have all obtained great benefits by adoring Abirami Devi.

Critical Analysis

In this stanza Bhatar establishes the fact that Abirami Devi is the foremost and the Gods derive powers from Devi.

Context- 98

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

தைவந்து நின் னடித்தாமரை சூடிய சங்கரற்குக்
கைவந்த தீயும், தலைவந்த ஆறும், கரந்ததெங்கே
மெய்வந்த நெஞ்சின் அல்லால், ஒரு காலும் விரகர்
தங்கள் பொய்வந்த நெஞ்சில், புகலறியா மடப் பூங்குயிலே.

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Translation in English

Abirami Devi is best among the women, Lord Siva appeared in front of Devi and she kept her blessed feet on his head then where did the fire on his hand and Ganges on his head gone? Abirami Devi will reside only in the hearts of pure and noble devotees not in the hearts of covetous, Devi is just like the coocoo bird.

Critical Analysis

In this stanza Bhattar adoring the glories of Abirami Devi emphatically states that Devi will reside only in the hearts of pure and noble devotees not in cowards.

Context- 99

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

குயிலாய் இருக்கும் கடம்பாடவியிடைக், கோலவியல்
மயிலாய் இருக்கும் இமயாசலத்திடை வந்துதித்த
வெயிலாய் இருக்கும் விசும்பில், கமலத்தின் மீதன்னமாம்
கயிலாயருக்கன்று இமவான் அளித்த கனங்குழையே.

Translation in English

Abirami Devi is like a coocoo bird in the forest called Kadambavana, she also resides as a peacock at the coolest place of Himalaya, she is there as the sun in the sky, she is also like a swan sitting on the lotus flower, Devi is just like the lovely ear-ring presented by Himavan to Lord Siva of Kailasa.

Critical Analysis

In this stanza Bhattar means to say that Abirami Devi is like a Coocoo Bird at Madurai, Peacock at Himalayas, Sun of wisdom at Chidambaram and Swan sitting on the lotus at Thirvaroor as was the custom.

Context- 100

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

குழையைத் தழுவிய கொன்றையந் தார் கமழ் கொங்கைவல்லி
கழையைப் பொருத திருநெடுந் தோளும், கருப்புவில்லும்
விழையப் பொருதிறல் வேரியம் பாணமும் வெண்ணகையும்,
உழையைப் பொருகண்ணும், நெஞ்சில் எப்போதும் உதிக்கின்றவே.

Translation in English

Oh Abirami Devi the garland you wore that touches your ear-rings, your shoulder is similar to the well grown bamboo, your blessed hands hold the bow made out of sugarcane and arrows made out of flowers, the eternal smile on your face and your graceful eyes are equivalent to that of deer's - all are could be seem by my mind again and again just like the rising sun.

Critical Analysis

In this stanza Bhattar describes the graceful form of Abirami Devi that could be seen by him again and again like a rising sun. Thus, Abirami Devi had shown her form to Bhattar who was her undisputed devotee.

Context- 101

Original verse written by Abirami Bhattar in Sen-Tamil (i.e. Poetical Tamil)

ஆத்தாளை, எங்கள் அபிராம வல்லியை,
அண்டமெல்லாம் பூத்தாளை, மாதுளம் பூ நிறத்தாளை,
புவிஅடங்கக் காத்தாளை, அங்குச பாசாங்குசமும் கரும்பும்அங்கை
சேர்த்தாளை முக்கண்ணியைத் தொழுவார்க்கு ஒரு தீங்கில்லையே.

Translation in English

Abirami Devi who is our sole mother, who had yielded all the worlds and the universe, whose colour is that of the pomegranate flower, the protector of all the worlds and the Universe, possessing in her hands - arrows made out of flowers, the bow made out of sugarcane (which are important for the maintenance of the universe) and the deadly weapons, with her three eyed face - those who adore her distress will not recur.

Critical Analysis

In this final stanza Bhattar declares the benefit accruing out of reading and rendering the Abirami Antati as written by him.

II. Conclusion

Thus, in this paper the concept of bakthi as authoritatively enunciated by Abirami Bhattar in his Abirami Antati has been summarized without altering the

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real meaning of what Bhattar wished to say about devotion. This research paper is devoid of comparison with any other work with a view not to divert the attention of the reader and they should enjoy the nectar directly from each stanza of the great work of Abirami Bhattar. As a whole this research paper gives a glimpse of bakthi (devotion) that a sincere seeker of truth wishes to attain and would guide them for greater perfection of their mind towards devotion to Devi Abirami the foremost of all Gods. Just wish to reiterate what the great Bhattar emphasized in his work under context-27 above:

Context– 27

Oh Abirami Devi you had destroyed the enemies of mind such as desire, anger, ignorance, pride and aversion and thereby put an end to my life leading to rebirth. You had created a thought of love and the attitude of thinking about you alone forever. You gave me the action of thinking about your lotus like blessed feet alone. You cured all the impurities of my mind with your grace and mercy. How can I praise your grace and mercy Oh Devi!



https://in.search.yahoo.com/yhs/search?hspart=sz&hsimp=yhs-002&p=Abirami+Bhattar+photos&type=type80260

In the above stanza Bhattar declares that Abirami Devi had destroyed the desire, anger, ignorance etc. and also granted a boon that Bhattar could think of the blessed feet of Devi un-interruptedly; through these two covetous boons of Devi enabled Bhattar's life immortal and there could be no rebirth to him henceforth.

The researchers would like to conclude this research endeavor with humble prayers to Abirami Devi to grant such purity of mind to her dedicated devotees who reads this research work so that the cannon of devotion which is time immemorial should continue forever.

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Motivation

I wish to quote what was said by Einstein in his letter to Carl Seelig dated 11th March 1952 (Einstein Archieves 39-013):

"*I have no special talents, I'm only passionately curious*"

From the above invaluable wisdom of Einstein, we learnt that no one can make contribution (even academically) without the help of millions of others directly or indirectly. These various others may be numerous and it is a fallacy in belief to construe that we have done this research work without anyone's help.

Finally, we bow before the great and noble Abirami Bhattar who had given this philosophical Antati touching all the nuances of devotion towards the immaculate deity Abirami Devi so that posterity to follow his line of devotion towards Devi.

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