



THIRUPPAVAI



**COMMENTARY BY HIS HOLINESS
POUNDARIKAPURAM SRIMAD ANDAVAN
SRIMATH GOPALADESIKA MAHADESIKAN**

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CONTENTS

| | |
|--------------|----|
| Samarpanam | 3 |
| Introduction | 7 |
| Thaniyan | 9 |
| Pasuram 1 | 10 |
| Pasuram 2 | 12 |
| Pasuram 3 | 15 |
| Pasuram 4 | 18 |
| Pasuram 5 | 20 |
| Pasuram 6 | 23 |
| Pasuram 7 | 26 |
| Pasuram 8 | 29 |
| Pasuram 9 | 32 |
| Pasuram 10 | 35 |
| Pasuram 11 | 38 |
| Pasuram 12 | 41 |
| Pasuram 13 | 44 |
| Pasuram 14 | 47 |
| Pasuram 15 | 50 |
| Pasuram 16 | 53 |
| Pasuram 17 | 58 |
| Pasuram 18 | 61 |
| Pasuram 19 | 64 |
| Pasuram 20 | 68 |





CONTENTS

| | |
|------------|-----|
| Pasuram 21 | 72 |
| Pasuram 22 | 76 |
| Pasuram 23 | 79 |
| Pasuram 24 | 82 |
| Pasuram 25 | 86 |
| Pasuram 26 | 89 |
| Pasuram 27 | 92 |
| Pasuram 28 | 95 |
| Pasuram 29 | 99 |
| Pasuram 30 | 102 |
| Conclusion | 107 |
| Nigamanam | 110 |





॥ श्रीः ॥

॥ श्रीमतेलक्ष्मीहयवदन परब्रह्मणे नमः ॥

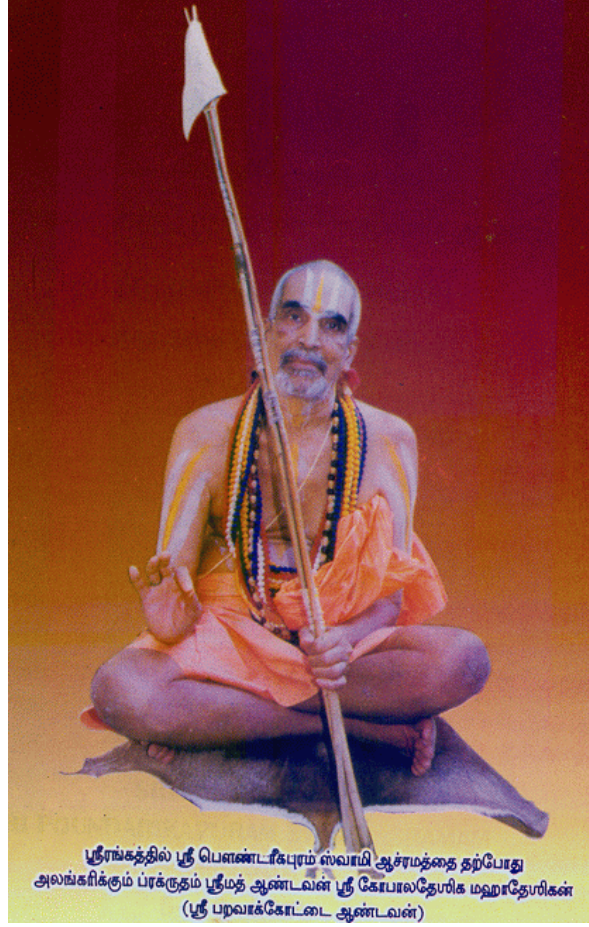
॥ श्री गोदायै नमः ॥

॥ श्रीमतेवकुळभूषण महा देशिकाय नमः ॥

॥ श्रीमतेरामानुजाय नमः ॥

॥ श्रीमतेनिगमान्त महा देशिकाय नमः ॥

॥ श्रीमतेगोपालार्यमहा देशिकाय नमः ॥



புதூங்கத்தில் பூ பௌண்டரீகபுரம் ஸ்வாமி ஆச்சாரத்தை தற்போது
அலங்கரிக்கும் பரக்ருதம் பூமத் ஆண்டவன் பூ கோபாலதேவரிக மஹாதேவரிகள்
(பூ பறவாக்கோட்டை ஆண்டவன்)

•
**ORIGINAL TAMIZH COMMENTARY RENDERED BY
HIS HOLINESS PARAMAHAMSETYADI PARAVAKKOTTAI SRIMATH ANDAVAN,
SRIMATH GOPALA DESHIKA MAHA DESHIKAN
[PANGUNI-ROHINI]**

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॥ श्रीः ॥

ज्ञानानन्दमयं देवं निर्मलस्फटिकाकृतिम् । आधारं सर्वविद्यानां हयग्रीवमुपास्महे ॥

श्रीमते लक्ष्मीहयवदन परब्रह्मणे नमः ॥

॥ श्री गोदायै नमः ॥

श्रीमते वकुलभूषण महा देशिकाय नमः ॥ श्रीमते रामानुजाय नमः ॥

श्रीमते निगमान्त महा देशिकाय नमः ॥ श्रीमते गोपालार्य महा देशिकाय नमः ॥

श्रीमते वेदान्तरामानुज महा देशिकाय नमः ॥ श्रीमते श्रीनिवासरामानुज महा देशिकाय नमः ॥

श्रीमते श्रीनिवास महा देशिकाय नमः ॥ श्रीमते नारायण महा देशिकाय नमः ॥

श्रीमते श्रीनिवास महा देशिकाय नमः ॥ श्रीमते रङ्गनाथ महा देशिकाय नमः ॥

श्रीमते श्रीनिवास महा देशिकाय नमः ॥ श्रीमते गोपाल देशिक महा देशिकाय नमः ॥



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SAMARPANAM

Srimath Poundarikapuram Andavan Ashramam at Srirangam is known for its austerity and is extolled as a place where Kali has not yet set in. Glorified by an illustrious Achaarya paramparai, the high seat is at present being held by H.H Paramahamsetyadi Paravakkottai Srimath Poundarikapuram Srimath Andavan Sri Gopala Deshika Maha Deshikan. Prakrutham Swamy is veritably held as Abhinava Vasishta, having known for his strictest conformance to anushtaanam. His precincts of knowledge are boundless and he beams resplendently as the central gem amongst all the Achaarya sarvabhoomars of present day. He has been tirelessly working towards the betterment of Sri-sampradaayam for nearly twenty five years now, after he took to the Achaarya Peetam.

Swamy is verily the incarnation of Gitaacharya or Kannan, the Yadava cowherd, who gave us one of the Prasthaana-traya namely the Bhagavad Gita. He has come back again in this Kali Yuga as Srimath Gopala Deshika Maha Deshikan Swamy to uplift mankind from the samsaaric mire and to complete his imparts that were not possible during the Dwaapara Yuga. Kannan always adorned a musical flute in His hand. This flute that could not bear His separation, has manifested itself as 'tridandam' or staff and now decorates the hand of asmad acharyar Srimath Gopala Deshika Maha Deshikan. We, his disciples, are all Gopis indeed, awaiting his benediction.

Thiruppavai of Andal needs no introduction. Though they are only thirty in number, they are acclaimed to be the seed to the entire imperial collect of the Vedas. A minute seed that sprouts into a huge tree, gives refuge to the likes of kings and emperors. Similarly, Thiruppavai enshrines in itself the finest truths of Vedantha. Thiruppavai has been embellished with many authentic commentaries by the Poorvacharyas. Out of Swamy's infinite mercy, His Holiness had assented to give a series of concise and succinct lectures on the topic of the most delectable Thiruppavai of Andal. These lectures were broadcast on Radio Trichy. The same was later brought out in a printed edition from the illustrious house of 'Sri Kanchi Perarulalan'. This tamizh treatise was





released during the occasion of Swamy's shatabhishekam during Vikrama-Panguni-Rohini, year 2001. The original tamizh treatise has now been translated to English for the benefit of a wider audience. This tribute of words is placed at the divine feet of Sri Andal Rangamannar, during the auspicious month of margazhi. This translation is presented to Asmadacharyar as a mark of respect for Swamy's infinite mercy and upakaaram.

The author of this translation is the thiruvadi of the 35th pattam Parakala matam Jeeyar, H.H Srimath Abhinava Ramanuja Brahmatantra Swatantra parakala Yatindra Maha Deshikan. The author is also the recipient of Swamy's abundant grace and anugrahams and has obtained initiation into Shrimath Rahasyatrayasaaram of Swamy Deshika at the lotus feet of Shrimath Paravakkottai Andavan. It is only the parama kataaksham and anugraham of Swamy on the author that has made him attempt to celebrate the glories of the Lord as told by Andal and as celebrated by asmad Swamy. Swamy's anugraham is so powerful that it can even make an unworthy being like this author attempt to write on the greatness of this divine work. The author has composed this work within the limits of his intellectual prowess and qualifications.

The original tamizh monograph of asmad Swamy is blemishless and is one of the most profound commentaries that are available on Thiruppavai. The original tamizh treatise is an outstanding example of asmad Swamy's profound knowledge. Its lilting style and power of expression makes it endearing to the peruser. The author takes responsibility for all the mistakes present in this translation work and at the same time requests the merciful indulgence of asmad Swamy and Bhaagavathas in forgiving the same. With these words adiyen humbly presents this work at the feet of his master, Srimath Gopala Deshika Maha Deshikan.

At this time adiyEn would like to record my sincere thanks to Sri B. Senthil for the beautiful images of soodikoduttha naacchiAr maargazhi neerAtta utsavam at Srivilliputthur. adiyEn must also acknowledge the wonderful





contribution of Smt. Kala Lakshminarayanan for assembling this e-book and Sri Varadachari Sadagopan of Oppiliappan Sannidhi for kindly editing this monograph.

வாழி வ்யாக்யா முத்திரக் கை

॥ वेदान्तसूरि चरणौ शरणम् प्रपद्ये ॥

Achaarya-charanaambuja-daasa:

Vyaya Maasi KrishNa paksha DhvAdasi (14th Feb 2007)

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namperumAL - SriRangam



॥ श्री गोदायै नमः ॥

॥ श्रीमतेवकुळभूषण महा देशिकाय नमः ॥

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॥ श्रीमतेनिगमान्त महा देशिकाय नमः ॥

श्रीनिवासं परंब्रह्म तन्नाम्नश्च गुरुत्तमान्

नारायणं रङ्गनाथो प्रणमामि पुनः पुनः ।

॥ श्रीमते श्रीनिवास महा देशिकाय नमः ॥

॥ श्रीमतेगोपालदेशिक महा देशिकाय नमः ॥

திருப்பாவை THIRUPPAVAI

INTRODUCTION

Andal, like Sita Piratti was born at Rangamannar's nandavanam, just like the ethereal fragrance of the tulasi growing nearby. After she attained a marriageable age, when Periyazhwar was searching for a groom, Andal said, "I f you get me married to mere mortals, I shall not wish to live, I shall not allow you to do so, I shall get wed to Paraman alone". Whenever Azhwar used to sing the glories of the Perumals of the hundred and eight divya deshams, and whenever he mentioned about Arangan, His divine form and the beauty of His thirumeni, she used to feel mesmerized and shed tears of joy and at the same time feel thrilled. She, like the gopikas of Nandagokulam, decided to get married to Kannan alone and adorned Herself with attire similar to that of the Gopis and would talk hours together like them and observed the "Paavai" nombu or festival. These actions were sung by her as Thiruppavai. This is also referred to as Godai Tamizh that is "ஒரு பெண்ணின் தமிழ்" a girl's tamizh. The Tamizh sung by those born as a female. Other divyaprabandhams are tamizh, which have been basically sung by Azhwars who were male with naayaka -naayaki bhavam or bridal mysticism.

Thiruppavai can give one a divine experience of unity with Bhagavan.





“மதுரையில் சங்கப்பலகை ஏற்றுக்கொண்ட பாக்களைக் கொண்டது” - It is based on those pasurams which were accepted by the changa palakai at Madhurai, that is Thiruvaimozhi. Kodai says “சங்க தமிழ் மாலை முப்பதும் தப்பாமே”, one who sings this garland of pasurams in changattamizh, shall definitely get the divine blessings of Thirumal. There are certain periods for Vedam, when it should not be recited, but for a few days, Thiruppavai can be recited at all other times. The shastras taught to us by our parents are two in number. The first one being Geethai taught by our father Kannan. The other one being taught to us is by our mother, which is Thiruppavai. Its glory is said thus “வேதம் அநைத்துக்கும் வித்தாகும்”, that is Vedam is the basis for everything. And so it is said that one who does not know these (5 x 5 + 5 = 30) thirty pasurams of Thiruppavai is a burden to the earth. There are six main topics in Thiruppavai -

1. Paavai nombu - The observance of paavai festival
2. Going together for observing the paavai nombu
3. Awakening Kannan
4. Singing the glories of Kannan
5. Preaching
6. Sharanagathi or Self surrender

Andal talks about the above in the same order mentioned.

Andal becomes an acharya to Bhagavan for having taught him of his own duties. The shastras proclaim that a pupil can eat the left overs of his acharya. It is for the same reason as to why Rangamannar wishes to adorn the flower garland of Andal after her having worn it. This is conveyed by her name “சூடிக்கொடுத்த நாச்சியார்”. Just like Gopis, Andal takes all her friends and others to observe the festival of paavai and having preached them the ultimate truths, helps everyone to perform sharanagathi at the lotus feet of the Lord to attain the eternal bliss of moksham.





॥ श्रीः ॥

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திருப்பாவை

THIRUPPAVAI

அன்ன வயற்புதுவை ஆண்டாள் அரங்கற்கு(ப்)
பன்னுதிருப்பாவை(ப்) பல்பதியம்
இன்னிசையால் பாடிக்கொடுத்தாள் நற்பாமாலை
பூமாலை சூடி(க்) கொடுத்தாளை(ச்) சொல்லு
anna vayarpu dhuvai aandaal arangaRku(p)
pannu thiruppaavai(p) palpadhiyam
innisaiyaal paadikkoduththaaL naRpaamaalai
poomaalai soodi(k) koduththaaLai(ch) chollu

சூடி(க்) கொடுத்த கடர்(க்) கொடியே தொல்பாவை
பாடி அருளவல்ல பல்வளையாய்
நாடி நீ வேங்கடவற்கு என்னை விதி ஒன்ற இம்மாற்றம்
நாங்கடவா வண்ணமே நல்கு.
soodi(k) koduththa sudar(k) kodiye tholpaavai
paadi aruLavalla palvalaiyaay
naadi nee vEngadavaRku ennai vidhi onRa immaatram
naangadavaa vaNNamE nalgū.





PASURAM 1

மார்கழி(த்) திங்கள் மதி நிறைந்த நன்னாளால்
நீராட(ப்) போதுவீர் போதுமினோ நேரிழையீர்
சீர் மல்கும் ஆய்ப்பாடி(ச்) செல்வ(ச்) சிறுமீர்காள்
கூர்வேல் கொடுந்தொழிலன் நந்தகோபன் குமரன்
ஏரார்ந்த கண்ணி யசோதை இளம் சிங்கம்
கார் மேனி செங்கண் கதிர் மதியம் போல் முகத்தான்
நாராயணனே நமக்கே பறை தருவான்
பாரோர் புகழ(ப்) படிந்தேலோர் எம்பாவாய்

maargazhi(th) thingaL madhi niRaindha nannaaLaal
neeraada(p) pOdhuveer pOdhumino nErizhaiyeer
seer malgum aayppaadi(ch) chelva(ch) chiRumeergaLa
koorvEl kodundhozhilan nandhagOpan kumaran
Eraarndha kaNNi yasOdhai iLam singam
kaar mEni cengaN kadhira madhiyam pOl mugaththaan
naaraayaNa nE namakke paRai tharuvaan
paarOr pugazha(p) padindhElOr empaavaai

Having decided to observe the paavai nombu, providence paved the way for an auspicious day and that was the month of margazhi. This month of margazhi is very divine as Kannan in His geethai says, "Amongst the months, I shall be margazhi". The Margazhi sky that is beautiful with a full moon is the dawn of the day to all the Devas. On an auspicious day like this, she along with her friends bathes in the river and sets out to meet Kannan and sing about Him.

Andal says, "Dear girls, you were earlier playing joyfully with Kannan. But, after you grew up to a certain age your parents stopped you from doing so. But, now they have given you their permission to go with Kannan and observe this festival". The young maids, looking bright and decked with beautiful





ornaments, set out in great delight, taking with them all that was necessary for the travel. "Our Aayarpadi is full of great herds of cattle. You are about to beget the rare treasure of divine communion with our Lord Kannan, who is totally blemishless".

"Before the birth of our Kannan, Nandagopar was very mild and submissive. But now he has become very strict and vigilant. The reason for this is because he does not want our Kannan to get hurt in any way whatsoever. He even drives away flies and ants with a sharp spear. You might be thinking that Kannan who at present has such a tight security and luxury might not be allowed to come with us to perform the nombu. But, do not fear. He is the little lion cub of Yashoda. Just as Kausalya has great fame for being Lord Sri Rama's mother, so does Yashoda for being Kannan's mother. When Kausalya could permit Sri Rama to go to the forest upon the request of a sage, Yashoda might not object to us taking Kannan only for the observance of a nombu. Is He not a lion, the Nrusimhaavataaram of Lord Sriman Narayana? The beauty of His thirumeni which is of the color of a water bearing cloud, the beauty of His eyes which look like a bloomed lotus are mesmerizing us and inspiring us to observe this nombu with Him. His face looks like a beautifully lit sky with pournami chandra (full moon). His face is as powerful as the rays of the Sun, which punishes evildoers. For bhaktas (devotees) like us, he presents Himself as a beautiful bright moon. So let us shed all fears and go with Him and observe the nombu. He shall provide great music in soft tones to our nombu. ("உன் தன்னோடு உற்றோமே ஆவோம் உனக்கே நாம் ஆட்ச்செய்வோம்"). Let us achieve the ultimate by worshipping Lord Kannan who is Sriman Narayana and so come quickly all of you" said she.





PASURAM 2

வையத்து வாழ்வீர்காள் நாமும் நம்பாவைக்கு(ச்)
செய்யும் கிரிசைகள் கேளீரோ பாற்கடலுள்
பைய(த்) துயின்ற பரமனடி பாடி
நெய்யுண்ணோம் பாலுண்ணோம் நாட்காலே நீராடி
மையிட்டு எழுதோம் மலரிட்டு நாம் முடியோம்
செய்யாதன செய்யோம் தீக்குறளை(ச்) சென்றோதோம்
ஐயமும் பிச்சையும் ஆந்தனையும் கை காட்டி
உய்யுமாறெண்ணி உகந்தேலோர் எம்பாவாய்.

vaiyaththu vaazhveergaaL naamum nampaavaikku(ch)
cheyyum kirisaiGaL kELeerO paaRkadalul
paiya(th) thuyinRa paramanadi paadi
neyyuNNOm paaluNNOm naatkaalE neeraadi
maiYittu ezhudhOm malarittu naam mudiyOm
seyyaadhana seyyOm theekkuRaLai(ch) chenROdhOm
aiyamum pichchaiyum aandhanaiyum kai kaatti
uyyumaareNNi ugandhElOr empaavaai.

Having dipped herself in the ever-full pond of Bhagavad anubhavam, she makes everyone drink the divine anugraham of Kannan, which is like cool potable water and begins to speak of the means of surrender to attain moksha and also about the divine qualities of noble people. She also invites all those who are interested in seeing Kannan and experiencing Him. She speaks of the means to attain Bhagavan here. She says, "Having heard of our grievances and shortcomings, He shall come running to protect us, but we should still perform our ordained duties regularly. Those that should not be done and should be avoided are six. During the time of observance of the vratham, one shall not consume ghee, one shall not drink milk, one shall not use things that attract





others towards them like applying collyrium (mai) to the eyes or using fragrant materials, one shall not adorn flowers, one shall not perform any forbidden acts, one shall not hurt others by their words and should conduct themselves with discipline. One shall dip oneself in the holy water, dance and sing in praise of the Lord, shall give alms to those who ask as well as to those who do not, shall perform their ordained duties well and should happily sing and contemplate on the glories of Paraman who is reclining at Thiruppaarkadal. Contemplate on the lotus feet of the Lord and surrender unto them and that shall give us moksham". The Azhwars sung the holy feet of the Lord and surrendered unto them. Andal's father Periyazhwar praised the lotus feet of the Lord by singing "உன் சேவடி செவ்வித்திருக்காப்பு". Swamy Deshikan sang Thiruvengadamalai as "கண்ணன் அடியிணை எமக்குக்காட்க்கும் வெற்பு". Bhagavad Ramanuja in his gadyam preached to contemplate on the dvaya manthra, which showed the way of surrendering at the Lord's feet.

Why is it that Godai here refers to the Paraman reclining on the milky ocean (paarkadal)? It is because when Paraman is in His reclining posture, only then can one enjoy His beauty to the fullest extent. Vishvamitar, who tried to wake Sri Rama up, dipped himself in His beauty and totally forgetting his purpose, stood admiring Sri Rama thinking that Kausalya has been blessed really to experience this divine beauty of the Lord everyday for twelve years. Andal, who experiences this divine "bhoga nidra" of the Lord, wishes that everyone should be blessed with the same bhagam. She therefore sings in praise of the Lord's lotus feet to spiritually elevate His subjects. She assures them that if they wake up early in the morning and take a bath, then they shall definitely be the recipients of Bhagavad anugraham. What is hunger in front of Bhagavad anubhavam? Once you are immersed in Bhagavad anubhavam, you would not have the appetite to consume ghee or drink milk. After that, the food you take, the beetle leaves you eat or the water you drink shall all be Kannan alone.

Here Paarkadal also means Gokulam. In each house, healthy cows give lots of milk and the pots get filled and overflow. Is it not to awaken Kannan who is





reclining in Nandagopa's house that Andal is calling all of her friends to join her? Also during the time of observance of the festival, if an acharya or a brahmachari or sanyasi come to us, then we should honor them by giving them whatever we have with us. If we have nothing with us to offer, then at least we should help them by sending them to those have the capability to give them something.

In this way Andal preaches the means to attain moksham to everybody in this samsaara and helps him or her to spiritually elevate themselves. She preaches the means of sharanagathi, that is the jivatma after having lost itself, decides to relinquish all the evil ways and to accept the right path and, with full confidence and belief in Paraman, pleads at His feet for protection and submits itself at His feet along with the burden of its protection.





PASURAM 3

ஓங்கி உலகளந்த உத்தமன் பேர் பாடி
நாங்கள் நம் பாவைக்கு(ச்) சாற்றி நீராடினால்
தீங்கின்றி நாடெல்லாம் திங்கள் மும் மாரி பெய்து
ஓங்கு பெறும் செந் நெல் ஊடு கயலுகள(ப்)
பூங்குவளை(ப்) போதில் பொறி வண்டு கண் படுப்ப(த்)
தேங்காதே புக்கிருந்து சீர்த்த முலை பற்றி
வாங்க குடம் நிறைக்கும் வள்ளல் பெரும் பசுக்கள்
நீங்காத செல்வம் நிறைந்தேலோர் எம்பாவாய்

Ongi ulagaLandha uththaman pEr paadi
naangaL nam paavaikku(ch) chaatri neeraadinaal
theenginRi naadellaam thingaL mum maari peydhu
Ongu peRum senN nel oodu kayalugaLa(p)
poonguvaLai(p) pOdhil poRi vandu kaN paduppa(th)
thEngaadhE pukkirundhu seerththa mulai patri
vaanga kudam niRaikkum vaLLal perum pasukkaL
neengaadha selvam niRaindhElOr empaavaai

In this verse Andal speaks about the results obtained after observing the act of Sharanagati. The fruits are basically two fold. The first one being the eternal bliss of moksham. Attaining divine communion with Kannan is a unique achievement for girls of Aayarpadi alone. The other fruits experienced by all the folks of Aayarpadi are a good harvest due to good rains and lots of food, cattle and wealth. Having sung Srivaikunthanathan in the first verse, she then moves on in the second verse to sing Ksheeraabhdhinathan in His yoganidra, who has come down a little from Srivaikuntham to hear to the pleads of His subjects and to protect them. From there, Andal embarks on singing the third verse on Vamanan, who lived on this Earth amongst us during His incarnation.





Mahabali ruled over all the worlds that belonged to the Devas. The Devas prayed to the Lord to free their worlds from the hands of Mahabali. Though Mahabali had occupied the property of others, He still was a very pious man and lived like a sage. Due to this, Paraman did not wish to kill him to free the lands of Devas. Mahabali once performed a yaga and gave lots of gifts in charity to many pious people who had come there. Paraman having known this incarnated as the son of Kashyapa Rishi and attended the yagam of Mahabali as a small boy and asked him to give three feet of land as dhaanam (charity). Though Shukracharya tried to prevent Mahabali from giving this dhaanam, Mahabali was so pleased knowing that Paraman Himself is asking for something from him and said, "You are given the land you asked for". Vamanan then grew as Trivikraman and measured the whole earth with one step and the entire sky with the second step; finding no place for the third step, Mahabali with folded hands requested the Lord to place His foot on his head and gave away all the land of the Devas he was ruling over.

"In this way, just like the way He protected the Devas, Paraman shall unfailingly protect us who, (after bathing in the holy river) perform Sharanagathi at His lotus feet. So let us sing the divine glories of Uththaman, the Lord who protects others at His own expense. Singing the names of Keshavan is capable of giving more fruits of benefit than by worshipping Him. Just like how the subjects of Ayodhya attained great benefits in this world and in the higher worlds by singing Rama Rama Rama, let us do so and attain the same bliss".

"One rainfall for the great knowers of Veda, one rainfall for the virtuous (chaste) character of the womenfolk and one rainfall for the King who upholds law and justice. Similar to this saying, due to these three kinds of rainfall in the month, the land is free from the evils of floods and drought, it is rich and wealthy with crops and the cattle are healthy and give abundant milk. Along with this we also get our eternal treasure, Kannan. So let us sing the names of Kannan and take a dip in the Holy River and go to meet Him". So saying she called all of her friends and moved along.



Just like how a cow gives milk to its calf, acharyas feed Brahmajnanam to the pupils who surrender at their feet. This is the gist of this pasuram.





PASURAM 4

ஆழி மழை(க்) கண்ணா ஒன்று நீ கை கரவேல்
 ஆழி உள் புக்கு முகந்து கொடு ஆர்த்து ஏறி
 ஊழி முதல்வன் உருவம் போல் மெய் கறுத்து(ப்)
 பாழிய் அம் தோளுடை(ப்) பற்பனாபன் கையில்
 ஆழி போல் மின்னி வலம்புரி போல் நின்று அதிர்ந்து
 தாழாதே சார்ங்க முதைத்த சர மழை போல்
 வாழ உலகினில் பெய்திடாய் நாங்களும்
 மார்கழி நீராட மகிழ்ந்தேலோர் எம்பாவாய்

aazhi mazhai(k) kaNNaa onRu nee kai karavEl
 aazhi uL pukku mugandhu kodu aarthu ERi
 oozhi mudhalvan uruvam pOl mey kaRuththu(p)
 paazhii am thOLudai(p) paRpanaaban kaiyil
 aazhi pOl minni valamburi pOl ninRu adhirndhu
 thaazhaadhE saarnga mudhaiththa sara mazhai pOl
 vaazha ulaginil peydhidaay naangaLum
 maargazhi neeraada magizhndhElOr empaavaai

In this pasuram the greatness of the devotees of the Lord are being told. When Andal, along with Her friends set out to take a holy dip, the Lord of rain comes and stands in front of them. All the other celestials would be waiting to perform some service to the devotees of Paraman. Even Yama says to his followers, "Do not go near people who recite the holy name of Paraman". Such is the greatness of Bhaagavathas.

Andal, the very incarnation of mother Earth after having seen the Lord of the rains in front of her ordered him thus "You should make sure without exception that the entire land gets a good uniform rainfall regularly". Piraatti's compassion has no discrimination. When the demons set fire to the tail of





Hanuman, she had ordered "Fire, you shall not harm Hanuman with your scorching flames, but shall give him a pleasant cooling effect". When Ravana was making adverse remarks at Sitai and though she had the power to burn him into ashes, she did not use it. Andal's compassion is similar in nature. "Oh! Lord of rain, take lots of water from the ocean, and become dark in hue like Paraman, who is the sole savior and the material and instrumental cause of this universe. Shine like the discus in His right hand, reverberate like the valamuri conch in His left hand and rain down like the arrows shot from His bow", says Andal. Valmiki says, "When Sri Rama killed around fourteen thousand demons at Janasthanam, then nobody ever looked at Him take His bow, fix an arrow and drag the string till His ear and shoot it at lightening speed. Everyone just watched the demons fall down. It was Andal's wish that a dry Aayarpadi should be getting lots of rains, that is an acharya and his deeds are being talked about in this pasuram.

Acharyan is the one who has full knowledge of Brahman (Brahma jnanam), who has totally dissociated himself from anything other than Paraman. He is the one who performs the ordained duties without fail (nithya naimittika karma), one who has dipped himself in the ocean of divine attributes of Paraman, one who constantly contemplates on these divine attributes of the Lord and sheds tears of joy. Just like how a cloud takes away pure water from the salty waters of the ocean and showers it as cool potable water, an acharyan preaches the Bhagavad vishayam and tatvams (truths), which are the most distilled essence of the Vedas. Similar to how the clouds tend to move with breeze and cause rains at different places, so does an acharyan move from place to place and cause (jnana mazhai) rain of wisdom and truths.

Just like a water bearing cloud, an Acharya is one who gives knowledge but does not expect anything in return. This pasuram teaches us that it is only through an Acharyan's anugraham that one could ever attain Paraman.





PASURAM 5

மாயனை மன்னுவட மதுரை மைந்தனை(த்)
தூய பெரு நீர் யமுனை(த்) துறைவனை
ஆயர் குலத்தினில் தோன்றும் அணி விளக்கை(த்)
தாயை(க்) குடல் விளக்கம் செய்த தாமோதரனை(த்)
தூயோமாய் வந்து நாம் தூமலர் தூவி(த்) தொழுது
வாயினால் பாடி மனத்தினால் சிந்திக்க(ப்)
போய பிழையும் புகுதருவான் நின்றனவும்
தீயினில் தூசாகும் செப்பேலோர் எம்பாவாய்.

maayanai mannu vada madhurai maindhanai(th)
thooya peru neer yamunai(th) thuRaivanai
aayar kulaththinil thOnRum aNi viLakkai(th)
thaayai(k) kudal viLakkam seydhha dhaamOdharanai(th)
thooyOmaay vandhu naam thoomalar thoovi(th) thozhudhu
vaayinaal paadi manaththinaal sindhikka(p)
pOya pizhaiyum pugudharuvaan ninRanavum
theeyinil thoosaagum cheppElOr empaavaai

This pasuram speaks of ways to remove all sins. One of Andal's friends says, "We are going to observe a festival. But are you sure we will not have any impediments that will prevent us from observing the nombu. It is said that a good deed has a thousand impediments while a bad one has none. It was sage Vasistha who had fixed a day for the crowning ceremony of Sri Rama, All His subjects prayed to their ishta devathai (favored God) for the ceremony to go without any impediment. Even Sri Rama and Sita prayed to Lord Aranga throughout the night. But still, the crowning ceremony never took place. Why?"

Another friend of Andal says, "Good things begin to happen if the Lord is contemplated upon always. Bad things begin to distance themselves farther. It





is similar to drinking thick pure cow's milk that gives great pleasure and at the same time drives away pitta. If Paraman is prayed with all sincerity, not only can we finish our nambu but also the impediments in its way will automatically get driven away. But then how come Sri Rama's crowning ceremony was stopped? Sri Rama never heeded to his own interests. Maayan is very strange. He stopped his own crowning ceremony (pattabishekam) so that the crowning ceremonies for his devotees namely, Padukai, Sugreevan and Vibhishanan can be done first. All His deeds and actions are strange. He converted a stone into a woman (Ahalya episode). Even as a crawling baby, He killed Shakatasuran. He made the waters consecrated by His feet (padateertham) as the sacred Ganga. He created Parikshit in Uttara's womb. He is a person performing strange lilas.

Not only this. He was born in Mathura (vada madurai) one of the seven kshetrams like Kanchi, which provide Mukti to aspirants. He joyfully took dips in the holy river Yamuna and sanctified it and would play happily on its banks enjoying the food given to Him by His mother. Our devotion increases towards Him after hearing to His playful lilas with Gopis there.

When Vasudevar was taking Kannan to Gokulam, Yamuna gave him way having known who, Kannan was and His greatness as well. Just to get Bhaagavatha thiruvadi sambandham, Yamuna had a small amount of water flowing in the way. Kannan out of mercy allowed Yashoda to tie Him up with a rope. It left marks on His stomach. These marks vouched that their bearer was Kannan, the son of Yashoda. If such great a Lord were to be worshipped with purity of mind, soul and body, and with pure fragrant flowers and thulasi, by singing His names and contemplating on His glories and by surrendering ourselves at His lotus feet, then all the sins committed by us till today, the sins that we are committing now and the sins that shall be committed by us in future shall disappear similar to the way a piece of cotton gets burnt in the fire. We also get the fruit of our bhakti. Our nambu will also get completed without any impediments".

Our mind, body and words should always mean the same thing. That is one who thinks of something in His mind and speaks of the same and does the same





thing with his hands is called a mahatma or a noble soul. At the same time one who thinks of something, says some other thing and does something else is called a duraatma or an evil one. Tradition says that Paraman should be contemplated upon in the mind, praised in words and worshipped with hands. If this tradition is not followed, then after contemplating on the Lord, during the singing of His glories or during worshipping Him, our mind tries to get diverted and starts thinking of something else. This can be experienced. Andal has shown us a way to avoid this. Having said "தூமலர் தூவி தொழுது"- worshipping with pure fragrant flowers, depicting our act of worshipping, "வாயினால் பாடி" -singing verbally, depicting our verbal praise and "மனத்தினால் சிந்திக்க" - contemplating on Him through our mind, depicting our mental contemplation of the Lord. But why does she say so? That is because Andal feels that if one can get associated with the Lord by work and words, then a mental association with the Lord follows automatically.





PASURAM 6

புள்ளும் சிலம்பின காண் புள்ளரையன் கோயிலில்
 வெள்ளை விளி சங்கின் பேரரவம் கேட்டிலையோ
 பிள்ளாய் எழுந்திராய் பேய் முலை நஞ்சுண்டு
 கள்ள(ச்) சகடம் கலக்கழிய(க்) காலோச்சி
 வெள்ளத்தரவில் துயிலமர்ந்த வித்தினை
 உள்ளத்து(க்) கொண்டு முனிவர்களும் யோகிகளும்
 மெள்ள எழுந்து அரி என்ற பேரரவம்
 உள்ளம் புகுந்து குளிர்ந்தேலோர் எம்பாவாய்

puLLum silambina kaaN puLLaraiyan kOyilil
 veLLai viLi sangin pEraravam kEttilaiyO
 piLLaay ezhundhiraay pEy mulai nanchundu
 kaLLa(ch) chakatam kalakkazhiya(k) kaalOchchi
 veLLaththaravil thuyilamarndha viththinai
 uLLaththu(k) kondu munivargaLum yOgigaLum
 meLLa ezhundhu ari enRa pEraravam
 uLLam pugundhu kuLirndhElOr empaavaai

Andal wishes to worship Bhagavan and experience His glories by going with many of her friends and others. Why? There is an old saying, which states, "One shall not go alone and try to attain something most desirable". She wanted to make sure that everyone is an equal recipient of Paraman's anugraham. Such is the heart of a mother. It is sweeter to experience Paraman when our near and dear ones are with us. And so, Andal wakes up one, who has not joined their group yet, by saying, "It is already morning. Get up and come with us". "What is the proof?" asked the maid. "We all have woken up and come here." Says Andal. "Do you have any other proof," asked her maid. "Yes" says Andal. "Don't you hear the chirping sounds of the birds? We are also hearing the sound of the





conch that is blown in the temple during the (திருப்பள்ளியெழுச்சி) awakening of Paraman, the Lord who has Garudan as his vahanam". Andal is now thinking of that Lord who heard the plead of a helpless elephant, when it prayed to Him thus "Come Oh Narayana! Manivanna! Lord on the serpent bed, free me from this pain and difficulty" and she is enjoying the beauty of Bhagavan coming in a flash to save His bhaktas.

"Sages who always contemplate on the Lord and ascetics who perform meditation and yoga, get up from their bed during the early hours of the day slowly, without causing any disturbance to the Lord who resides in the lotus of their hearts, and sing his names after waking up. After waking up in the morning, one should recite the name "Hari:" seven times and that shall remove all our sins. In a calm atmosphere, they sing His name "Hari:" slowly in a way of performing aradhanam to the Lord. We are able to hear this divine sound so melodiously. Are you still in doubts?", says Andal.

"Is it right to remain asleep yet? Wake up Oh Child! Let's go and have a holy dip". It is said that in ten pasurams starting with this one, Andal is awakening the ten Azhwars. As per that, this Pasuram awakes Poygai Azhwar. This Azhwar has sung the episodes of Putana vadham and Shakatasura vadham beautifully. Kamsa sent Putana to kill Krishna. She had come in the guise of a mother who would feed the baby and had applied poison to her feeding parts, thinking of killing Kannan by feeding Him. She took Kannan on her lap and pretending to play with Him started feeding Him with poisoned milk. It seems Kannan found that milk very tasty. He drank the milk joyfully. But milk needs sugar. It is said that life is sweet as jaggery. So Kannan drank the milk along with her life. "Those who think of this strange episode of giving milk to a baby will not wish to have another life term as a feeding mother", says Swamy Deshikan. Kannan gave moksham to Putana for having given Him poisoned milk. "Get up and come Oh child, like the sages who worship Kannan, who is responsible for the destruction of the evil and protection of the good and who is the causal factor for everything. Let us go to the banks of Yamuna and worship Kannan and achieve eternal bliss", says Andal.





Here the birds are acharyan. The two wings are knowledge (Jnanam) and performance of ordained duties (Karmanushtanam). The white conch denotes pranavam. The acharyas, who have jnanam and anushtanam, preach the purport of pranavam and help their pupils to attain moksham.



Neeraatta kuLam (ThirumukkuLam) in Srivilliputhur





PASURAM 7

கீசு கீசு என்று எங்கும் ஆனை(ச்) சாத்தான் கலந்து
 பேசின பேச்சரவம் கேட்டிலையோ பேய்(ப்) பெண்ணே
 காகம் பிறப்பும் கலகலப்ப(க்) கை பேர்த்து
 வாச நறும் குழல் ஆய்ச்சியர் மத்தினால்
 ஓசை படுத்த தயிரரவம் கேட்டிலையோ
 நாயக(ப்) பெண் பிள்ளாய் நாராயணன் முர்த்தி
 கேசவனை(ப்) பாடவும் நீ கேட்ட கிடத்தியோ
 தேசமுடையாய் திறவேலோர் எம்பாவாய்

keesu keesu enRu engum aanai(ch) chaaththaan kalandhu
 pEsina pEchcharavam kEttilaiyO pEy(p) peNNE
 kaasum piRappum kalakalappa(k) kai pErththu
 vaasa naRum kuzhal aaychchiyar maththinaal
 Osai paduththa thayiraravam kEttilaiyO
 naayaga(p) peN piLLaay naaraayaNan moorththi
 kEsavanai(p) paadavum nee kEtta kidaththiyO
 dhEsamudaiyaay thiRavElOr empaavaai

Andal's friend becomes the leader of the group here. She had made plans with her fellow Gopis to wake up early in the morning and go to worship Kannan. In spite of knowing about the tatvams, one of Andal's friends seems sleepy and does not wake up to join them. They go to her doorstep and start awakening her. Andal says, "Oh lady, please get up". "Let it dawn. What's the hurry?" says the maid. "Of course it is bright day already". "Really?" "Are you not hearing the chirping (keesu keesu) sounds of the birds (valiyan or bharadhvaja sparrows)? These sparrows are now flying out of their nest in search of food after staying in the nest together during the night. They are making loud chirping noise feeling sad about separating from their friends" says Andal.





"They keep chirping even before dawn" says the maid. "Is it so? Even after knowing the fact that Bhaagavathas are greater than Bhagavan Himself, you are making us wait at your doorstep. Oh spellbound girl! The sound of the curds being churned by our fellow woman folk in Aayarpaadi is so clearly audible. The sound of jingling of their achchu thali, aamai thali, bangles and other jewels during churning of curd to get butter is so clear. Have you come under the spell of any spirit? The women folk of Aayarpadi apply fragrant oil to their hair and have groomed their hair beautifully before grinding curds. That fragrant smell has permeated everywhere. Are you not noticing this either? Are you affected by a sense of superiority because you are our leader? The Gopis during churning sing the glories of Kannan so beautifully".

"After Kannan came to Gokulam, all the cows due to His association have started giving lots of milk three times a day. Milking cows most of the time and churning curds has now become our job. So, just because somebody is churning curds into butter, how can you say it's already dawn? I have not been affected by any spirit or by ghost", says one of her friends still drowsy with sleep.

They all then think of telling the dangers that had befallen on Kannan, so as to make her get up in a flash and come along with them. "Oh lady! Listen. A demon by name Keshi has come in the guise of a horse and is fighting with Kannan". There was no response for this. When Sita who was in a cave in Janasthanam, after hearing that Sri Rama had won over fourteen thousand demons, came running to Him joyfully and hugged Him. Having known this, they thought a similar thing will happen here and said "Kannan has won over Keshi and has brought him down". But there was no response still. They then see through the window and observe that her face was bright and joyful after having heard of Kannan's victory. "Oh! What a beauty is yours. Shouldn't we see it?" says Andal. After hearing this, the maid immediately got up and came out.

This pasuram teaches us that Vedams are the curds that have been churned by the Acharya to get the divine Ashtaksharam and Dvaya mantram, which is





preached. It is said that Bhoothathaazhwar is being awakened here.



"Veetrirunda Thirukolam" : Neeraatta Utsavam





PASURAM 8

கீழ் வானம் வெள்ளென்று எருமை சிறு வீடு
மேய்வான் பரந்தன காண் மிக்குள்ள பிள்ளைகளும்
போவான் போகின்றாரை(ப்) போகாமல் காத்து உன்னை(க்)
கூவுவான் வந்து நின்றோம் கோதுகலம் உடைய
பாவாய் எழுந்திராய் பாடி(ப்) பறை கொண்டு
மாவாய் பிளந்தானை மல்லரை மாட்டிய
தேவாதி தேவனை(ச்) சென்று நாம் சேவித்தால்
ஆவாவென்று ஆராய்ந்து அருளேலோர் எம்பாவாய்

keezh vaanam veLLenRu erumai siRu vedu
mEyvaan parandhana kaaN mikkuLLa piLLaigaLum
pOvaan pOginRaarai(p) pOgaamal kaaththu unnai(k)
koovuvaan vandhu ninROm kOdhugalam udaiya
paavaay ezhundhiraay paadi(p) paRai konu
maavaay piLandhaanai mallarai maattiya
dhEvaadhi dhEvanai(ch) chenRu naam sEviththaal
aavaavenRu aaraayndhu aruLElOr empaavaai

Andal speaks of the greatness of Kannan's flood of mercy in this pasuram. She preaches everyone to perform Sharanagati at the feet of Paraman and to obtain the eternal bliss of moksham.

One of Andal's friends is very close to Kannan and Kannan adores her a lot as she is a very great person. Andal thinks that if this friend of hers were to be in their group, they could attain Kannan's anugraham faster and so knocks at the door of this friend to invite her.

"Dear friend, the east is already lit up and you are still asleep!" says Andal. "I don't think the eastern sky is already bright", says her friend. "You might get up and see the brightness for yourself", says Andal. "Brightness? It is not





brightness on the eastern sky. All of you are eagerly watching the eastern sky wishing it to dawn soon. The brightness on your faces is getting reflected there. You all have faces as bright as a beautiful moon. The night might have got shattered being afraid of dawn", says her friend. "Say we are speaking without knowing. But how do you know it is not sunrise yet?" says Andal. "Let me explain. Listen to me", says her friend.

"Out of the five lakh women folk of Aayarpadi, you might be a thousand of them, who have come here now. The absence of others proves that it is not dawn yet". Andal says, "No, all those cattle of Gokulam have already been let out on the vast fields grazing the most refreshing dew grass". Her friend replies, "That is not cattle. It is night which lies shattered after seeing your bright faces". Andal says, "You said that the others have not come yet. But, here they are. Come out and have a look. They left in a hurry being unable to stay without Kannan. Just to take you along with us, we have kept them waiting."

Her friend says, "So what if they are going ahead of us?" Andal replies, "Going together in a group on a pilgrimage itself is a great deed in itself. But with your absence, the ensemble loses its charm. We have kept them waiting here after having decided that it is improper to leave you here and go. We are waiting here at your doorstep only to take you along with us".

"It is great pleasure for everyone to attain Kannan. He shall be waiting for me", says her friend. "You are a beautiful lady who has the saamudrika lakshanam that should be present in every woman. Kannan is so favorable to you. He is the very abode of love and affection and does not know about a woman's despair. And you, do not know our despair. If you shall wake up and come along with us, then we will be greatly elated and proud. If we go to attain Kannan with you in the forefront, then we are sure of success", says Andal

"Let us worship Him by singing His glories along with the vadyams of the nombu festival. That great Lord! Who, killed Keshi in the guise of a horse and Mushtika and protected the subjects shall definitely heed to our pleadings and



shall protect us", says Andal. Acharyas remove the darkness of ajnanam and cause the dawn of knowledge. If we go to worship Paraman, with such great devotees in the forefront, then it is definite that Paraman will shower us with his anugraham. This is the inner meaning of this pasuram.



KaNNAdi sEvai - Srivilliputthur NeerAttam



PASURAM 9

தூமணி மாடத்து சுற்றும் விளக்கெரிய(த்)
 தூபம் கமழ(த்) துயிலணைமேல் கண் வளரும்
 மாமான் மகளே மணி(க்) கதவம் தாழ் திறவாய்
 மாமீர் அவளை எழுப்பீரோ உன் மகள் தான்
 ஊமையோ அன்றி செவிடோ அனந்தலோ
 ஏம(ப்) பெருந்துயில் மந்திர(ப்) பட்டாளோ
 மாமாயன் மாதவன் வைகுந்தன் என்றென்று
 நாமம் பலவும் நவின்றேலோர் என்பாவாய்

thoomaNi maadaththu sutrum viLakkeriya(th)
 thoopam kamazha(th) thuyilaNaimEl kaN vaLarum
 maamaan magaLE maNi(k) kadhavam thaazh thiRavaay
 maameer avaLai ezhuppeerO un magaL thaan
 oomaiyO anRi sevidO ananthalo
 Ema(p) perunN thuyil mandhira(p) pattaaLO
 maamaayan maadhavan vaikundhan enRenRu
 naamam palavum navinRElOr empaavaai

In this pasuram, Andal establishes that Bhagavan's holy names are more powerful than Bhagavan Himself and they can grant the wishes of the devotees faster. Draupadi in order to get liberated from the offence thrust upon her, pleaded to the Lord chanting His divine names "Shankha-chakra-gadaa-paani! Dwaraka-vaasa! Achyutha! Govinda! Pundarikaksha! I have surrendered unto you" and in no time even as DucchAsana kept pulling her saree garment, they just kept coming. Kannan was deep in worry when he was ready to go back to Srivaikuntham after having hit by an arrow. He was worried thinking that He could not help Draupadi, who had such a strong belief in Him. When he was told not to worry as He had protected her maanam by providing an unceasing supply





of clothing (saree), He said that it was only His divine names, which had done that deed and He who was the owner of all those holy names had done nothing.

Likewise, the elephant that was caught in the jaws of the crocodile cried out His divine names, Narayana! Manivanna! NaagaNaiya! Aadhimoolam and obtained protection from Him.

The Gopis move to another house, which was that of a wealthy lady. One could see things enmeshed in precious gemstones (ratna and mani). Mangala deepams were lit all around and the glitter of the wealth resembled sunshine. Seats and beds that were prepared for Kannan were beautifully decorated. Since it was brightly decked, they could see their friend inside the house. Amidst the surroundings filled with rich fragrance.

“Oh girl! How could you take pleasure by sleeping on a soft cushion, while we, suffering from the pangs of separation from Kannan are sensing this fragrance to be very unpleasant and the soft bed of flowers seems like a burning one. She is the one who has suffered separation from Kannan out of a playful indignation. She now expects Kannan to come and take her with Him. Don't you understand this you girl! Open the latch of the door”, said they.

“Why don't you open the door for yourselves”, said she from inside. “We are not able to see the latch properly in this glitter”, said they. Then her mother wakes up and says “Get up oh child. How could you be asleep when so many people are calling you from outside?” Having heard this voice, her friends standing outside started shouting “Oh! Aunt, could you kindly wake her up? But they were not successful in waking her up yet.

One of her friends with anger said, “Aunt, is your daughter dumb? Why doesn't she speak?” while another one said “Oh! are you deaf?”, A third one then said, “No, no, I feel she has been with Kannan joyfully all the time and has come just now perhaps and so is taking some rest to ease her strain”. A fourth one then said “I think someone must have cast a spell on her by using ammaanpodi or sukku podi, that has made her sleep so long.”





To this Andal says, "Sing the names of the Lord to wake her up."

"Is that so? Maamaayaa – One who can attract girls with his magic, Madhava – One who is the consort of Lakshmi, Vaikunthaa

– One who resides in a supreme place." They could not wake her up yet. They then started to sing the thousand holy names of the Lord, and soon her friend was out of her sleep and joined them happily.

Here Andal remains blind in seeing the mistakes of others, remains dumb when it comes to accusing others and remains deaf when it comes to hearing ill about others and preaches that if the sahasranamam of the Lord is recited everyday, then that shall increase one's devotion towards Paraman and bring in all round happiness, at the same time driving away all evil deeds.

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Yennai kaappu





PASURAM 10

நோற்று(ச்) சவர்க்கம் புகுகின்ற அம்மனாய்.
மாற்றமும் தாராரோ வாசல் திறவாதார்
நாற்ற(த்) துழாய் முடி நாராயணன் நம்மால்
போற்ற(ப்) பறை தரும் புண்ணியனால் பண்டு ஒரு நாள்
கூற்றத்தின் வாய் வீழ்ந்த கும்ப கரணனும்
தோற்றும் உனக்கே பெருந்துயில் தான் தந்தானோ
ஆற்ற அனந்தல் உடையாய் அருங்கலமே
தேற்றமாய் வந்து திறவேலோர் எம்பாவாய்.

nOtru(ch) chuvarkkam puguginRa ammanaay!
maatramum thaaraarO vaasal thiRavaadhaar
naaRRa(th) thuzhaay mudi naaraayaNan nammaal
pOtra(p) paRai tharum puNNiyanaal pandu oru naal
koot Raththin vaay veezhndha kumba karaNanum
thOtrum unakke perunthuyil thaandhaanO
aatra anandhal udaiyaay arungalame
thEtramaay vandhu thiRavEIOr empaavaai

In this pasuram, the greatness of Sharanagati (self-surrender) has been brought out. After one performs sharanagati at the feet of Paraman, Paraman Himself will look after all his needs and welfare. And so after having performed sharanagati, we place all the responsibility of our protection at His feet. After this the sharanagathan can be relieved of all worries and can concentrate on serving Him and can obtain happiness and the bliss of moksham.

The house of the maid of this pasuram is close to Nandagopan's house. Kannan used to pay visits to her house once in a while and she performed Sharanagati at the feet of Kannan. Now that there is no other upayam to be performed, she is asleep free of all worries. Not having realised this, they are trying to





wake her up. When she lay asleep even after dawn they said “Oh dear girl! Our Mistress! How do we observe the nombu, if you remain asleep like this? As if you would get the benefits of this nombu without observing it. (In reality she was not interested in observing this nombu as she had already performed sharanagati at the feet of Kannan). Oh girl! We feel that you could be our guide and our companion and so are we inviting you, but alas you are still asleep”.

But this girl never spoke a word. Just as how Sita matha at Ashoka vanam was enjoying the glories of Sri Rama sung by Hanuman, so was this girl enjoying the glories of Kannan being talked about by her friends at the door. She remained silent as she was also a little indignant owing to the fact that her friends addressed her as “our mistress (Yajamani)”, while she considered herself to be a slave of Kannan and his devotees.

Her friends remained at the door blinking. They said to each other “Let alone the locked door. She is silent too. If she is a rich girl, then she should welcome bhaktas and guests who come to her door and exchange pleasantries with them. If she has given herself to Kannan, she could give us her words at least. Oh Friend, should our eyes and ears starve for not having been able to see you or hear from you?

The maid who was inside, now speaks, “Oh my dear friends! You are putting blame on me. Do you think Kannan is here?”

Her friends then spoke, “Do you think you will be able to keep the fragrance of the temple (chandanam) sandalwood paste away from us?” To which, she replied “just because you smell the fragrance of chandanam and thiruththuzhaai (tulasi), does it mean Kannan should be here?”

“Yes my dear maid, if Kannan held you close even once, then the fragrance won’t go off even after half a dozen baths.” said they. “How can Kannan get into a house that is so well guarded”, said she in anger. Her friends then replied, “Should Kannan try to get the door opened, like us? He only cannot find his way out once he gets in”.





Having thought that it is useless to continue this dialogue anymore, she started to act asleep and began to snore aloud. "Oh friend! Do you listen? Did Kumbhakarana give you his sleep before departing from this world? He just separated one, and how could you sleep having separated all of us? Why do you feel so lazy at the crack of dawn?" Not willing to take this blame, she immediately woke up and came down. Seeing her coming down her friends said, "You were talking to us from upstairs till now and be careful when you step your way down. Let's go to take a holy dip".



Pinnazhagu after Yennai Kaappu





PASURAM 11

கற்று(க்) கறவை(க்) கணங்கள் பல கறந்து
செற்றார் திறலழிய(ச்) சென்று செரு(ச்) செய்யும்
குற்றம் ஒன்றிலாத கோவலர் தம் பொற்கொடியே
புற்று அரவு அல்குல் புனமயிலே போதராய்
சுற்றத்து தோழிமார் எல்லாரும் வந்து நின்
முற்றம் புகுந்து முகில் வண்ணன் பேர் பாட
சிற்றாதே பேசாதே செல்வ பெண்டாட்டி நீ
எற்றுக்கு உறங்கும் பொருளேலோர் எம்பாவாய்

kaRRu(k) kaRavai(k) kaNangaL pala kaRandhu
setraar thiRalazhiya(ch) chenRu seru(ch) cheyyum
kutram onRilaadha kOvalar tham poRkodiye
putru aravu alkul punamayilE pOdharaay
sutraththu thOzhimaar ellaarum vandhu nin
mutram pugundhu mugil vaNNan pEr paada
siRRaadhe pEsaadhE selva peNdaatti nee
eRRukku uRangum poruLElOr empaavaai

After the birth of Kannan, it is believed that even the old cattle turned back to the younger days. It is said that king Dasharatha, found himself back in his youth after the birth of Sri Rama. Such is the effect of one's association with the Lord. It is difficult to keep count of the cattle individually. It is also difficult to keep track of them in herds. Taking this advantage, the celestials descended on the earth in the form of cattle and endeared themselves to Lord Krishna. Kannan is popularly upheld as a master cowherd who milked the entire herd. He made the livestock flourish with richness. The cowherds would not continue with their trading of milk and ghee. They proclaimed that they followed their practice of milking the cows, only to free them off their





soreness. They were determined to fight the offenders like Kamsa and the like, who would dare touch upon the pristine glories of Kannan. They would not harm one who had put their weapon down. They were akin to Sri Rama and showed the magnanimity of allowing their opponents to retire and came back the next day. Andal continues addressing one of her mates "Oh illustrious! The one who is upheld as the celebrity of the town, oh beauty personified! Your bewitching charm makes the women folk lament for not having been born as men. Your grace and the beauty of your tresses that resemble the feathers of a peacock do enchant Lord Krishna and us. Arise therefore and join us in our journey."

The maid questions from inside "Have the others joined you yet?" To this, comes the reply "You do know well about the entire habitation of AyarpAdi. We have all come and gathered in front of your dwelling now". The maid replies, "Why did you choose mine? That place is reserved for my Kannan when he comes to meet me." Andal replies, "It is indeed to sing the divine names of the Lord who has the hue of the rain bearing cloud and who is the object of your choicest delight". Having heard of the mention of the Lord with the dark hue of the cloud that referred to Kannan, the maid plunged into a delightful ecstasy immersing herself in Kannan's glories and withdrew herself back to her bed even without taking notice of the breaking day.

Andal replies, "You are his favourite wife. Your heart is now filled with the bliss of having heard the glories of Kannan and you have immersed yourself in his virtues. It would be our fortune if we get to go to our morning showers in your company. You have retired back to your bed, refusing our invitation. Is this really worth a thing? The greatest bliss is indeed to join in the celebration along with the Lord's sub-servants. Why are you acting like a recluse in self-experience? Why are you still in a slumber forgetting your ambition, failing to consider our desperate pleas and at the same time overlooking the possibility of the wonderful fortune of joining with Kannan. Had Kannan not been in your house, and then you too would have participated in our observances of nombu. Is it not?





Inner purport – Preceptors who are like the cattle impart the milk of divine teachings to their disciples who are like the calves. Wealth does not join a Jeevan in his spiritual journey. It only bestows momentary material pleasure. The divine names of the Lord, on the other hand bestow one with the eternal wealth of beatitude.



Sowri Thirumanjanam





PASURAM 12

கனைத்து இளம் கற்றெருமை கன்றுக்கு இரங்கி
நினைத்து முலை வழியே நின்று பால் சோர
நனைத்து இல்லம் சேறாக்கும் நற் செல்வன் தங்காய்
பனித் தலை வீழ நின் வாசற் கடை பற்றி(ச்)
சினத்தினால் தென் இலங்கை(க்) கோமானை(ச்) செற்ற
மனத்துக்கு இனியானை(ப்) பாடவும் நீ வாய் திறவாய்
இனித்தான் எழுந்திராய் ஈதென்ன பேர் உறக்கம்
அனைத்து இல்லத்தாரும் அறிந்தேலோர் எம்பாவாய்

kanaiththu iLam kaRRerumai kanRukku irangi
ninaiththu mulai vazhiyE ninRu paal sOra
nanaiththu illam sERaakkum naR chelvan thangaay
panith thalai veezha nin vaasaR kadai patri(ch)
chinaththinaal then ilangai(k) kOmaanai(ch) cheRRa
manaththukku iniyaanai(p) paadavum nee vaay thiRavaay
iniththaan ezhundhiraay eedhenna pEr uRakkam
anaiththu illaththaarum aRindhEIOr empaavaai

kanaiththu – Andal goes to the house of one by name Sudama, in order to see her friend who had not yet joined them in spite of repeated invitations. Sudama is to Kannan as Lakshmana is to Sri Rama. They are never to be separated and Sudama considers it his greatest fortune to be always with Kannan in his servitude. Kannan blessed him with immense opulence. The cattle of AayarpAdi had equal numbers of cows and buffaloes as well. He had immense number of buffaloes under his roof. Having none to milk them, the buffaloes were left to think of their calves, and in no time their milk started flowing out similar to a big shower of rain. The floors were drenched with milk and it soon assumed the looks of slush. Just as how Lakshmana followed Sri





Rama to the forests, to be in his servitude, similarly Sudama considered, being in the servitude of Kannan as his biggest fortune and kept following him neglecting his household completely. Andal along with her mates goes to the house of Sudama, to wake his sister up. The doorstep is drowned in a slush flow of milk while the misty dew makes its way from the skies. Amidst the floods of milk below and the dew on top, the damsels with the flood of love for Kannan in their hearts, Andal and her friends call their friend out by holding firmly to the door grip. They say aloud "Oh gracious sister of the wealthy Sudama, come out at once and participate with us in observing this nambu in order to behold our beloved Kannan".

To this, the maid from the house replies, "To behold Kannan? Oh I would never come. He knows not the lament of a lady's heart. He tries more with his mischief. Shukacharya and the Azhwars have elucidated Kannan to have incarnated in thirty-six ways. He is one who came as a tortoise, fish and lion. But has he ever taken the guise of a damsel once? No. How would he know of the lament of a lady's heart? A few quote his incarnation as Mohini, the celestial beauty. But he deceived everyone only by his attire and not by taking an incarnation." Thus she was adamant in not joining them for the spiritual observances.

To this the maids said that Kannan and Sri Rama were the incarnations of the same supreme Lord and said that they were indeed praying to avail an epiphany of Sri Rama and not Kannan. They continued saying that Sri Rama had vowed to monogamy and had struggled his ways through the dense forests in search of his wife and finally with the assistance of the king of monkeys was able to lay siege to the beautiful city of Lanka and unfettered his queen from the evil Ravana's clutches. He even liberated Ahalya into a beautiful woman, who, stayed earlier as a stone. Having listened to all these renditions, the maid from inside finally gave her approval to join the ensemble. Andal had equal love for Sri Rama too and hence addressed him as her beloved "manaththukku iniyaanai". Sri Rama and his legend are indeed great sources of solace for the mind. Kannan and his deeds are likewise to the eyes. The thievery of curd,





clothes and the like only denote the purport that Kannan steals all the sins from those who surrender unto him completely. The incarnations of Sri Rama and Krishna are indeed of remarkable importance. Many a hermits have lost their hearts to the beauty of Sri Rama and have lamented for not being born as women. It is said that these hermits assumed their next births as the womenfolk of Aayarpadi when Sri Rama descended as Kannan. "Dispose off your sleep and join us to sing of the beloved Sri Rama" said they all inviting their friend to join them.

Preceptors out of their compassion impart the milk of knowledge to deserving disciples and effect their upliftment. Such an Acharya is therefore more beloved to a disciple when compared to Paraman Himself. As Swamy Madhurakavi says "நண்ணித்தென்குருகூர் நம்பி என்றக்கால். அண்ணிக்கும் அமுதூறும் என் நாவுக்கே"



Naachiyar pinnazhagu after sowri thirumanjanam





PASURAM 13

புள்ளின் வாய் கீண்டானை(ப்) பொல்லா அரக்கனை(க்)
 கிள்ளிக்) களைந்தானை(க்) கீர்த்திமை பாடி(ப்) போய்(ப்)
 பிள்ளைகள் எல்லாரும் பாவை(க்) களம்புக்கார்
 வெள்ளி எழுந்து வியாழம் உறங்கிற்று
 புள்ளும் சிலம்பின காண் போதறி(க்) கண்ணினாய்
 குள்ள(க்) குளிர(க்) குடைந்து நீராடாதே
 பள்ளிக்) கிடத்தியோ. பாவாய். நீ நன் நாளால்
 கள்ளம் தவிர்ந்து கலந்தேலோர் எம்பாவாய்.

puLLin vaay keendaanai(p) pollaa arakkanai(k)
 kiLLi(k) kaLaindhaanai(k) keerththi mai paadi(p) pOy(p)
 piLLaigal ellaarum paavai(k) kaLampukkaar
 veLLi ezhundhu viyaazham uRangiRRru
 puLLum silambina kaaN pOdhari(k) kaNNinaay
 kuLLa(k) kuLira(k) kudaindhu neeraadaadhE
 paLLi(k) kidaththiyO! paavaay! nee nan naaLaal
 kaLLam thavirndhu kalandhElOr empaavaai.

In the previous verse, Andal sung about the beloved Sri Rama. AayarpAdi is the place where Kannan incarnated and would perform his joyful deeds that were the objects of adulation of each and every inhabitant. Is it agreeable to praise Shiva at the abode of Thiruvarangan, the crown jewel of Vaishnavism? Having taken the name of Sri Rama, many were moved to a state of mild disagreement. Andal therefore begins to laud Kannan, who killed the demon Bakasura sent by Kamsa in the guise of a crane. One of her mates who intimately adored Sri Rama was then moved to a state of melancholy. To soothe her, Andal continues with the words "pollaa arakkanai(k) kiLLi(k) kaLaindhaan" -lauding Sri Rama as one who plucked out the ten heads of the





evil Ravana in one attempt. Sri Rama and Krishna were one and the same to her. The killing of Bakasura who was in the guise of a crane and the killing of the evil Ravana were one and the same. Both were demons of superlative evilness. The term ❖ may also be attributed to the tearing of the demon Hiranyakashipu by Narasimha. Sri Rama's valour, beauty and virtues inspire one to celebrate Him. Ravana admired the valour of Rama, his sister Shurpanakha fell for his beauty while his brother Vibhishana dwelled upon Rama's auspicious virtues.

Andal continues saying "Enjoying and celebrating thus, our ensemble has already reached the banks of Yamuna, where we would be blessed with the epiphany of Kannan. But you alas, are still in a state of slumber." The maid replies "Oh well it is still not day-break". Andal replies back saying "Oh that was anything but intelligible. Shukran has already ascended the horizon while Guru has set". The mate replies, "Oh they might have got themselves deceived by mistaking some other celestial objects to be Guru and Shukran"

Andal replies saying, "Oh dear friend, you adorn the eyes of a beautiful deer. Your eyes also resemble the flowers of Kuvalai. They are like beautiful flowers. You seem to be avoiding the holy dip in the river before daybreak being afraid of losing your beauty of the eyes. You are indeed capable of enthralling Kannan with the beauty of your eyes. He adorns the eyes of lotus and is the refuge in which all the worlds reside. We are indeed captivated by the beauty of both of your eyes and thus derive great delight from it. All our expeditions are greatly assisted by your beauty. The couch on which Kannan would have rested would give out the fragrance of Brahma gandham. You have now privileged yourself to cuddle on such a couch. Do you not hear the chirping of birds? Our elders have also decided to go with Kannan and observe this nombu and have already assembled. Do not give up this opportunity. This is the day when we will play water sport with Him in the Yamuna and then would rest ourselves on his laps listening to His sweet music and enjoying his virtues. If you give up this, then the days to come would be separating us out. Do not miss out relishing something that has come to your clasp. Do not end up on the bed in a reclusive





conversation of Krishnan. Come out and join us in celebrating the Lord together"

The samsara is an ocean of high tides. Amidst this is our body with its physical faculties like the island of Lanka. It is reined by an evil mind like Ravana with its ten heads of iniquitous attributes. The Seetha like Jeevathma is tormented by the vicious influences of the demons that are the iniquitous virtues of the evil mind. In such a situation, a Hanuman like preceptor imparts us with the essentials of esoteric knowledge (tattvopadesham) and makes us attain the holy confluence with our Lord Sriman Narayana and his eternal service in beatitude. This is the hidden purport that goes with the phrase "pollaa arakkanai(k) kiLLi(k) kaLaindhaan".

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Thaayaar before Mookkutthi sEvai





PASURAM 14

உங்கள் புழக்கடை(த்) தோட்டத்து வாவிyுள்
செங்கமுனீர் வாய் நெகிழ்ந்து ஆம்பல் வாய் கூம்பின காண்
செங்கற் பொடி(க்) கூரை வெண்பல் தவத்தவர்
தங்கள் திருக்கோயில் சங்கிடுவான் போதன்றார்
எங்களை முன்னம் எழுப்புவான் வாய்பேசும்
நங்காய் எழுந்திராய் நாணாதாய் நாவுடையாய்
சங்கோடு சக்கரம் ஏந்தும் தடக்கையன்
பங்கய(க்) கண்ணானை(ப்) பாடேலோர் எம்பாவாய்.

ungaL puzhakkadai(th) thOttaththu vaaviyul
sengazhuneer vaay negizhndhu aambal vaay koombina kaaN
sengaR podi(k) koorai veNpal thavaththavar
thangaL thirukkOyil sangiduvaan pOdhanRaar
engaLai munnam ezhuppuvaan vaaypEsum
nangaay ezhundhiraay naaNaadhaay naavudaiyaay
sangOdu chakkaram Endhum thadakkaiyan
pangaya(k) kaNNAanai(p) paadElOr empaavaai.

The young womenfolk of AayarpAdi had decided to observe the ritual nombu for the well being of the entire community. The lady in this house had agreed to join the ensemble early in the morning and had taken up the responsibility of waking up the rest of the group. But she sleeps tight having forgotten the same. Andal and her maids try to awaken this friend of theirs in this verse. They say, "Oh dear friend, flowers like lotus and senkazhuneer bloom in splendor at day-break under the rays of the rising sun. Flowers like Aambal (night queen) bloom while the moon is in rise and remain so until daybreak. While on our way, we have seen the bloom of senkazhuneer and the droop of the Aambal into a bud. You may see the same among the flowers too." Thus did





they try to wake her up giving here all the signs of dawn. Andal continued saying "You might accuse me of manually flowering the beautiful bud. Let me give you a more satisfactory elucidation".

"Are you not able to hear the rhythm of the conch that is being blown from the temple, by the populace, who have freshened up themselves into a neat holy attire after having spent an enchanting night relishing on beetle leaves and nuts? It is also the time now for preceptors of the monastic order to take the holy bath, perform their penances, their ordained duties and the worship of the Lord. Wake up now immediately and join us"

These pleas also went unheard. With an air of indignation, Andal continues, "Oh friend, well. You told us yesterday to be ready to go to the Yamuna early in the morning and that it would be your responsibility to wake up all those who would still be asleep. It is indeed a noble virtue to do, what one speaks. But it is acceptably a difficult virtue too. It is easy for everyone to make statements. It has come true in your case that people do not do what they promise to. You have spent devoted loving moments with our Kannan. It would therefore not befit you to be a liar".

"Since you have been very intimate to Kannan and you have been privileged to receive him and his glories completely in your heart, we are determined not to go to the nombu ritual without you. Kannan would come only if you do so. Arise therefore and quench our cravings for Kannan" said they. These pleas went with the wind as before. Continuing with indignation, they said "We are not ashamed of you for having wronged on your word. Do not question the fact that when so many of us are going, what is your necessity to be there. You are privileged with the most wonderful art of speech. Just as how Sri Rama was enthralled with Hanuman's words in his very first meeting, so will Kannan fall to your words. We request you therefore to help us in uplifting ourselves by singing the glories of Kannan, who dwells in the love filled heart of yours and who captivates us by His divine form adorning the conch and the discus and who entralls us with his beautiful eyes that are like the lotus in full bloom and





whose eye lashes are drawn long and neat" Having listened to these words, the damsel immediately rushed out from her house to join the ensemble to Yamuna.

The preceptors who are well-versed in the shastras, who are blessed with the wealth of erudition, who are endowed with auspicious virtues, who behold inherent virtues like compassion and who have won over the faculties, impart to the subjects of the Lord, the ways and means to emancipate from the cycle of transmigrating samsara and to attain the eternal bliss of beatitude.



Mookuththi sevai





PASURAM 15

எல்லே! இளம் கிளியே இன்னம் உறங்குதியோ
சில் என்று அழையேன் மின் நங்கையீர் போதருகின்றேன்
வல்லை உன் கட்டுரைகள் பண்டே உன் வாய் அறிதும்
வல்லீர்கள் நீங்களே நானே தான் ஆயிடுக
ஒல்லை நீ போதாய் உனக்கென்ன வேறுடையை
எல்லாரும் போந்தாரோ போந்தார் போந்து எண்ணிக்கொள்
வல் ஆனை கொன்றானை மாற்றாரை மாற்றழிக்க
வல்லானை மாயனை(ப்) பாடேலோர் எம்பாவாய்

eIIe! iLam kiLiyE innam uRangudhiyO
chil enRu azhaiyEn min nangaiyeer pOdharuginREn
vallai un katturaigal paNdE un vaay aRidhum
valleergal neengaLE naanE thaana aayiduga
ollai nee pOdhaay unakkenna vERudaiyai
ellaarum pOndhaarO pOndhaar pOndhu eNNikkoL
val aanai konRaana maatraarai maatrazhikka
vallaanai maayanai(p) paadElOr empaavaai

In this verse, Andal and her mates awaken one of their friends who had a sweet voice like that of a parrot. In the previous verse Andal sung about the Lord who adorned the conch and the discus. Having heard of this, the maid contemplating upon Kannan and extolling his glories went into a devotional trance. Having heard of their friend's devotional lyrics, Andal and her ensemble came about to awaken her. They began with their sweet words "Oh sweet parrot! Having been separated from Kannan, we have lost our sleep and have come to take you along with us with the fond hope of being able to reach Him again. Is it then right for you to enjoy your slumber. All of us have been blessed to receive His company today". When many of them had finished saying





similar things, the concentration with which the maid was contemplating upon Krishna was broken. With indignation she got back "Oh what a disturbance. I have been awake all the time". The folks outside replied "Is that so? We do know about your sharp temper". To which the maid says "Oh friends, it is you who are miffing my mind with your words. Why should there be a need for unnecessary exchange of words? It is indeed I who is at fault" and apologised for her harsh words. This conduct is of much importance. If a true Srivaishnava is reprimanded by another, then the former should take the blame on him, apologise for the offences and beseech the feet of the Lord for having reminded him of his sins. Bharata was such a great bhagavatha. He said that it was only due to his sins because of which his brother Sri Rama had to go to the forests and neither Mandhara nor his mother Kaikeyi may be held responsible for this.

If we are to get rebuked by others, then we should feel thankful to them and should treat it as a reminder from the Lord for all our sins. We should then approach the lotus feet of the Lord and should beseech his grace to relieve us off those transgressions. The maid of this house is indeed a good Srivaishnavite of such an order. And so she says, "naanE thaana aayiduga". This is indeed the decorum of a true Srivaishnava.

Knowing well, the fact that when the devotees of the Lord are awaiting at the doorstep, even the contemplation of the Lord is an act of transgression, for the devotees should not be made to wait, the maid rushes from inside and opens the door and respectfully inquires as to in what way could she be of any service to them. To this the ensemble replies that they would treasure her company to the Yamuna for taking a holy dip. The maid continues "Oh is that so? I shall be with you in moments. But have the others already joined the group? If yes, please conduct them into my house" To this the ensemble replies, "We are delayed. Why don't you come and take count? Kannan relieves us from our ego and pride just as how he trounced upon the elephant Kuvalayapeeda. Just as how He mystified the evil Chanura and Mushtika, similarly He has changed the mindset of the elders at home who were averse





to our meeting Kannan. He has thus immensely supported us and let us all therefore make it quick to sing his glories during the nombu ritual and be blessed with the bliss of his divine epiphany and communion. Come therefore immediately. Having taken everybody into their ensemble in this way, they finally reach the palace of Nandagopa, where Kannan joined them and they all made it merrily to the banks of the Yamuna.

In this world, some do not accept their mistakes. Some accept it reluctantly after having lost all means of evading. While there are some who accept their mistakes gracefully even without others bidding for it. They are indeed the most outstanding of human populace like the maid in this verse who had the sweet voice of a parrot.

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Sri Andaal Pinsevai





PASURAM 16

நாயகனாய் நின்ற நந்தகோபன் உடைய
கோயில் காப்பானே. கொடி தோன்றும் தோரண
வாயில் காப்பானே. மணி(க்) கதவம் தாள் திறவாய்
ஆயர் சிறுமியரோழுக்கு அறை பறை
மாயன் மணி வண்ணன் நென்னலே வாய் நேர்ந்தான்
தூயோமாய் வந்தோம் துயில் எழ(ப்) பாடுவான்
வாயால் முன்னம் முன்னம் மாற்றாதே அம்மா. நீ
நேய நிலை(க்) கதவம் நீக்கேலோர் எம்பாவாய்

naayaganaay ninRa nandhagOpan udaya
kOyil kaappaanE! kodi thOnRum thOraNa
vaayil kaappaanE! maNi(k) kadhavam thaaL thiRavaay
aayar siRumiyarOmukku aRai paRai
maayan maNi vaNNan nennaE vaay nErndhaan
thooyOmaay vandhOm thuyil ezha(p) paaduvaan
vaayaal munnam munnam maatraadhE ammaa! nee
nEya nilai(k) kadhavam neekkeIOr empaavaai

naayaganaay ninRa - In the ten pasurams that we have seen so far, Andal and her friends went to the doorsteps of all their friends who were still asleep awakening them one by one. The ensemble then went to Nandagopan's palace. They awakened the sentries who stood on guard outside the palace and at the doors of the palace. Archakars when coming out of the sanctum-sanctorum after having finished the Lord's worship, would pray to the weapons like the discus, conch and would also entreat the Dwarapalakas for the safety of the Lord. The Lord is the servient of His sub-servients and is most easily accessible. Nandagopa had shielded Kannan impregnably as if one would fortify a treasure of immeasurable value. The ensemble of Gopis asked the guards "Oh palace guards of the noble Nandagopa, who is our master, pray let us in".





Having passed through this entrance, they then bowed and entreated the guards of the main doorstep to let them through. The Gopikas approached Kannan as per protocol, just as how, when we enter the temple, we first pray at the dhvajastambham, then to the Dwarapalakas, to Vishwaksenar and then do we ascend the steps to the sanctum sanctorum of the divine mother and the Lord. If one attempts to reach the Lord without the espousal of the Lord's intimate, then one may have to endure the situation that befell on Shurpanakha for having transgressed the protocol. Andal and her friends supplicated the sentinels at the doors of the palace just as how Vibheeshana along with his band, pleaded the devotees of Sri Rama that he and his men be allowed to see Sri Rama immediately. They extolled the guards as envoys capable of bringing their desires to fulfilment. Those that are bestowed with the grace of an Acharya are the ones who are capable of attaining the Lord. And so they referred to the sentinels as guards of Nandagopan's temple and not as guards of Kannan's temple. The Lord is the subservient of his subservients and is at the disposal of his servants. Since the Lord here has assumed the form of a child and since he is today obediently in the parental control of Nandagopa, Andal and her friends, pay their first respects to Nandagopa. They bow down to everyone submissively entreating them with reverence in order to alleviate possible hindrances of every kind.

maNi(k) kadhavu signifies a beautiful door with artistic aesthetics enmeshed with choicest pearls. It would enthrall its passers by with its charm holding them back with amazement. The passers by would stop a moment to praise the artistry and exquisiteness of the mansion's furniture. Kannan too would bind one by their movements keeping them captivated at his visage and charms. The maids plead to the guards to open the padlock of such a door.

The doorkeepers reply, "Kannan is in danger from the vile designs of Kamsa. Who are you, who seek an audience with Him at this hour of the early morning?"

The Gopis reply "He at whose contemplation, the fears of birth, old age, death





would take to their heels, why then is there a need for fear in the presence of such a Lord? Moreover we are females who would do no harm".

The sentry replies "Shurpanakha was a female. Wasn't she?" The maids reply, "She was a demon. We are the womenfolk of AyarpAdi. The progenies of the noble Yadavas who are always thoughtful of the safety of Lord Krishna." The guard promptly came back saying "But, after Putana, even the womenfolk of AayarpAdi are to be looked with suspicion." The maids came back saying "But Putana wore a guise. Is it not?" The guard then says, "How are we to know that you have not disguised yourselves deceptively?". The maids pleaded, "The womenfolk of AayarpAdi are not known to such unscrupulous thinking." The guards reply, "Vatsasuran also came in a noble garb". Gopi replies, "Kannan is the supreme Lord. We are subjects who have understood our essential nature of subserviency." This was well understood by the sentries as the Gopis used the term "siRumiyarOm" that reverberated the Pranavam and its purport The guard then asks them the purpose of their visit. The Gopis replied that they had come there seeking Kannan's assistance in observing their nombu ritual and to get the fruits of its observances thereby. The guards promptly told them that they would submit this request to Kannan, once he wakes up and requested the Gopis to wait until then.

maayan maNi vaNNan nennaIE vaay nErndhaan- The Gopis replied "You need not submit this request to him today. He has already consented to this. He stands humbly amongst the womenfolk of AayarpAdi and has consented to all their pleadings".

maNi vaNNan -One is never able to take his eyes off the beautiful visage of Kannan. His smile looks like the repeated blossoming of a beautiful fragrant Lotus flower. Oh guards, awake that Lord of ours." When the guard still looked at them with suspicion, they continued, "Kannan had told Draupadi, 'My words shall never fail, even if the sky comes down, the Earth breaks open, the misty mountains are reduced to pieces or the entire ocean dries up' When His words proved true for Draupadi, why would it prove false to us? The guard replied,





"Draupadi had always contemplated upon Kannan. But you have come with a different intention. Is it not so?" The Gopis replied together "No. Asking for assistance and the fruits of our observances thereof is only a pretext. Our true intention is to behold him, to extol him with or songs and to pray at His lotus feet. We have come here as we expect to see him now".

thuyil ezha(p) paaduvaan- "We have come here to sing him the song of dawn and to see his beauty when he wakes up and comes down to see us. Even when the evil Kakasuran pursued Sita, forgetting all her inflictions, she still admired the beauty of Sri Rama who reclined peacefully and lauds the beauty of the opening of his eyes when awakened. The great Vishwamitra too, craved to see the beauty of Sri Rama waking up to the morning bloom. We share the same desire too". To this the guards welcomed and went ahead to throw open the doors for them.

vaayaal munnam munnam maatraadhE - The Gopis humbly acknowledged the guards telling them "When Vibheeshana sought refuge in Sri Rama, the likes of Sugriva strongly opposed the idea and plunged forward for an attack. But after having learnt the wishes of Sri Rama, they took Vibheeshana as one of their most intimate friend and ally, thus achieving glory for them. Oh Guards, may you also be the worthy recipients of such unsullied glories".

The guards now in a fit of anxiety said, "We get weary thinking of the fate of Jaya and Vijaya. Pray open the door yourselves".

nEya nilai(k) kadhavam neekkEI- We are unable to open the doors. Alike you, the doors too seem to be worried about the safety of their master. Pray open the door please". Lord Sriman Narayana, extolled as Nayakan, Nandan, Gopalan, who resides in the Vaikuntam, who reclines on the milky ocean, who plays around in AayarpAdi and who takes His manifold forms as Para, Vyuha and Vibhava incarnations, is realised through the esoterical purports portrayed by the esoterical triad of Ashtakshara, Dvaya and Charama shloka. Our preceptors are the caretakers of these esoterical aphorisms. These preceptors open the doors letting out the sins and iniquitous attributes that



stand as impediments to us. They then make us go through the aisle of bliss to attain the bliss of beatitude. It is only natural for the caretakers to be suspicious of their surrounding keeping in mind the object in their care. Sri Rama - Lakshmana - Guhan is a notable example.



Nachiyaar Thanga Kavacham



PASURAM 17

அம்பரமே தண்ணீரே சோறே அறம் செய்யும்
எம்பெருமான் நந்தகோபாலா எழுந்திராய்
கொம்பனார்க்கு எல்லாம் கொழுந்தே குல விளக்கே
எம்பெருமாட்டி யசோதாய் அறிவுறாய்
அம்பரம் ஊட அறுத்து ஓங்கி உலகு அளந்த
உம்பர் கோமானே உறங்காது எழுந்திராய்
செம் பொற் கழலடி(ச்) செல்வா பலதேவா
உம்பியும் நீயுன் உறங்கேலோர் எம்பாவாய்.

ambaramE thaNNeerE sORE aRam seyyum
emberumaan nandhagOpaalaa ezhundhiraay
kombanaarkku ellaam kozhundhE kula viLakke
emberumaatti yasOdhaay aRivuRaay
ambaram ooda aRuththu Ongi ulagu aLandha
umbar kOmaanE uRangaadhu ezhundhiraay
sem poR kazhaladi(ch) chelvaa baladhEvaa
umbiyum neeyun uRangElOr empaavaai.

The guards, after having realised that the ensemble of Gopis was very dear to Kannan, threw open the palace doors for them conducting them into the corridors. The ensemble then plans to wake up Nandagopan, Yashoda, Balarama and Kannan. Fearing that some Gopi might take away Kannan, Nandagopan was asleep in the first couch. But is such a thing possible? Yes it is. The land of Shonitanagara was ruled by Banasura, the son of Bali chakravarthi. He had a daughter by name Usha. She lost her heart to Aniruddha, the grandson of Kannan having seen Him in her dream. Her maid Chitraloka, using the power of Yoga, brought Aniruddha in his sleep along with his couch and presented him to Usha. Being wary of such situations, Nandagopa therefore slept in the first





couch.

ambaramE thaNNeerE sORE aRam seyyum emberumaan nandhagOpaalaa ezhundhiraay— “Oh generous Nandagopa, who, during the times of drought, gave away in charity, clothing, food and water to the subjects of AyarpAdi, awake to bestow upon us the supreme Lord Kannan, who is the delectable most of foods and the relishable most of potable water, that satiates our hunger and thirst. In this world, different relations like father, mother, brother, son, friend et al, give us delight and make us happy in their own ways. Kannan on the other hand gives us pleasure and delight in every way. You, who shall be bestowing upon us such an objects of bliss is indeed our Lord (). Wake up Oh Lord, wake up.” Next they approach towards Yashoda.

kombanaarkku ellaam kozhundhE kula viLakke emberumaatti yasOdhaaya aRivuRaay - “The branches of vanchi tree bend themselves to offer support during times of torrential floods. Similar to this, Yashoda gave happiness to everybody, overlooking the effort and weariness on her part. Kozhundu -She was like the maid in command to all. She was intuitive of the difficulties that might come upon her folks and would always help them in alleviating the same. Kulavilakke -She stood bedazzling as the light of the entire woman community. Having begotten Kannan, Yashoda was like a sovereign to the whole universe. When Nandagopa, who bestows grace and benevolence upon us that do good to us in turn (hitam), is already awake, is it correct for Yashoda, who bestows upon us the fruits of all our desires (ishtam), to be asleep still? Will there be any despair for the womenfolk, while the knowledgeable Yashoda is awake?” Having taken her permission, they then behold, through the window, the divine visage of Kannan, who is reclining in the next couch.

ambaram ooda aRuththu Ongi ulagu aLandha umbar kOmaanE -When the Devas sought back from you, the kingdom that they had lost to Bali, you assumed a magnificent form, so huge, that rose over the skies. The shadow of your lotus foot took everything in its shade. With your other foot, you blessed everyone with munificent grace just as how a mother would caress her baby's head with





drops of oil. You also adorned the celestials, daily votaries and all the worlds as embellishments to your lotus feet and made one and all Srivaishnavas.

uRangaadhu ezhundhiraay- You have bestowed your lotus feet to those who knew you not and even without their bidding. Arise oh Kannan, to bestow your lotus feet upon us who are aware of your essential nature (svarupam) and who have sought you as our refuge and our object of delightful contemplation.

Hanuman says to Seetha, "Sri Rama who is now separated from you is always awake and never sleeps. If at all he sleeps for a while, he takes your name sweetly while waking up" Andal says "Is it correct on your part to lay asleep while you have actually incarnated to wake us up from sleep with your holy names on our lips?". Kannan then directs them to Balaraman. As per protocol, Balarama should have been awakened first and then Kannan. He is the incarnation of Adisheshan a great devotee and preceptor. Since he is the subservient and also the reclining couch for Perumal, he incarnated prior to Kannan. Having realised their oversight they approach Baladeva now.

sem poR kazhaladi(ch) chelvaa baladhEvaa- Lakshmana was born later to Sri Rama and engaged himself in Sri Rama's servitude. But, Balarama was born before Kannan and stayed in His servitude. Balarama housed himself in Devaki's womb before Kannan. He had purified Devaki's womb with the touch of his feet. It is because of this reason that the eighth child of Devaki did not have the same fate as the six that were born before Balarama. The touch of his feet brought prosperity and auspiciousness.

umbiyum neeyun uRangEI- Your brother Kannan is obedient to you and so are you to him. Pray arise from your slumber, heeding to our prayers. At times when Kannan would disappear, Balarama would console the weeping Gopis who had lost their hearts to Kannan, with sweet and soothing words of joy.

Subjects, who embark upon worshipping the Lord, should begin the same contemplating upon their preceptors and should then seek their approval for the same. This purport gleams forth through this verse.





PASURAM 18

உந்து மத களிற்றன் ஓடாத தோள் வலியன்
நந்தகோபன் மருமகளே நப்பின்னாய்
கந்தம் கமழும் குழலி கடை திறவாய்
வந்து எங்கும் கோழி அழைத்தன காண் மாதவி(ப்)
பந்தல் மேல் பல் கால் குயிலினங்கள் கூவின காண்
பந்து ஆர் விரலி உன் மைத்துனன் பேர் பாட(ச்)
செந்தாமரை(க்) கையால் சீரார் வளை ஒலிப்ப
வந்து திறவாய் மகிழ்ந்தேலோர் எம்பாவாய்.

undhu madha kaLiRRan Odaadha thOL valiyan
nandhagOpan marumagaLE nappinnaay
kandham kamazhum kuzhali kadai thiRavaay
vandhu engum kOzhi azhathithana kaaN maadhavi(p)
pandhal mEl pal kaal kuyilinangaL koovina kaaN
pandhu aar virali un maiththunan pEr paada(ch)
chendhaamarai(k) kaiyaal seeraar vaLai olippa
vandhu thiRavaay magizhndhElOr empaavaai.

In this verse, Andal and her friends awaken Nappinnai, the Lord's consort, who is also the intermediary between the Jeevas and the Lord, who persuades the Lord accept us to His holy abode. Shurpanakha disregarded Sita and tried to attain Sri Rama while Ravana disregarded Sri Rama and tried to win over Sita. Both of them met with similar fates while Vibhishana who beseeched both prospered. Since the awakening of Kannan went in vain, they surrendered to Balarama, the preceptor and then attempted to awaken Nappinnai, the Lord's consort. Is it then not necessary to have an intermediary between Piraatti and us? Yes, there is. Her compassion itself does this job. Water is needed to put down fire and water is sufficient to put down water.





undhu madha kaLitran Odaadha thOL valiyan- The ensemble now awakens Nappinnai, the daughter in law of Nandagopa. Nandagopa was as strong as an elephant in high. His strength matched that of an elephant and held a herd of them in his possession. He held great strength in his arms and would never take a step back in retreat. None had to worry about the evil despicable plans of Kamsa as Nandagopa had the power to shield Kannan from each and every one of Kamsa's evil designs. Nappinnai is the daughter in law of such great a noble man. She is the daughter of Kumba, but yet Nandagopa the father in law was referred and not her father. This is similar to the Ramayana episode. Sita talks to Hanuman proudly associating herself to the solar dynasty. She introduces herself as the daughter in law of Dasharatha, whom she adored more than her father.

kandham kamazhum kuzhali kadai thiRavaay - Nappinnai is addressed as one having a rich flow of tresses and one who has devoted her heart to Kannan alone who has a divine form that disseminates a collective fragrance of all the flowers. They entreat her to throw open the door and let the torrential flood of the fragrance of their divine unison permeate the air around. Nappinnai then says, "What is the hurry. Let the day break."

vandhu engum kOzhi azhaiththana kaaN - The day breaks and there's the croak of the rooster. Nappinnai replies - "Will the mimicked croaking of one Gopi, make the Sun rise?" The Gopis then say "No. Several roosters are croaking as if to brush the sunlight on one and all". Nappinnai then says, "Some roosters croak as soon as they wake up. The sleeping ones are the real ones that croak at day break." The Gopis continue, "Is that so?"

maadhavi(p) pandhal mEl pal kaal kuyilinangaL koovina kaaN - "The cuckoos that slept on the jasmine beds are awake and chirping. You hold familiarity with each other. They look up to you for your compassionate glances as their life beat. Unable to reach you in flocks, they have resorted to their sweet coo." Having received no response from Nappinnai, the ensemble of Andal and her maids continued to extol her saying "pandhu aar virali" - "It seems that during





the night before, Nappinnai and Kannan were engaged in a game of ball and Kannan lost the game. Oh Nappinnai the one who is holding on to Kannan with one hand in a tight embrace and the ball in the other hand, you have been the chosen object of enjoyment of Kannan. You are the go-between in the ballgame with Kannan. On one hand you hold the Jeevans while on the other you hold on to the Supreme Narayana. You therefore are the divine mother who guides and walks the Jeevans and Sriman Narayana as well, on their paths."

Nappinnai now questions the reason for their assembling there, to which the Gopis reply, "It is to be with you. When you and the Lord have a joyful rift, we would like to stay on your side and sing the Lord's playful defeat. We would then fill your ears with all his misdoings playfully. (When parents are together, the children follow them. When the two are in rift, the children stay with the mother)" Nappinnai then invited them all inside.

The Gopis then replied "**chendhaamarai(k) kaiyaal seeraar vaLai olippa vandhu thiRavaay**" – Pray you come and open the door for us delightfully. Your hands are the ones that have won the eternal association of the beautiful, fragrant and blossomed lotus. They are the objects of adoration of none but the Lord Himself. They are the benefactors of all fruits of attainment. They have acquired a red hue being engaged due to the clasping and throwing of the ball, during the game with Kannan. When you are in stride, your hands echo out an auspicious reverberation of jingling sounds due to the brush of the bangles that adorn them. You, with Kannan should bejewel us at the end of our observances. Pray come to us and open the door with your beautiful hands and bless with the vision of seeing your exquisite bearing.

Being subsumed by the joy of attaining Kannan, a Jeevan, in order to reach the Supreme Lord, needs the divine Mother as the go-between after having resorted to the lotus feet of a sadacharya.





PASURAM 19

குத்து விளக்கெரிய கோட்டு(க்) கால் கட்டில் மேல்
 மெத்தென்ற பஞ்ச சயனத்தின் மேல் ஏறி(க்)
 கொத்தலர் பூங்குழல் நப்பினை கொங்கை மேல்
 வைத்து(க்) கிடந்த மலர் மார்பா வாய் திறவாய்
 மை(த்) தடம் கண்ணினாய் நீ உன் மணாளனை
 எத்தனை போதும் துயிலெழ ஒட்டாய் காண்
 எத்தனையேலும் பிரிவு ஆற்றகில்லாயால்
 தத்துவம் அன்று தகவேலோர் எம்பாவாய்

kuththu viLakkeriya kOttu(k) kaal kattil mEI
 meththenRa pancha sayanaththin mEI ERi(k)
 koththalar poonguzhal nappinai kongai mEI
 vaiththu(k) kidandha malar maarbaa vaay thiRavaay
 mai(th) thadam kaNNinaay nee un maNaaLanai
 eththanai pOdhum thuyilezha ottaay kaaN
 eththanaiyElum pirivu aatragillaayaal
 thaththuvam anRu thagavEIOr empaavaai

When Nappinnai stood up to open the door, she was dragged back by Kannan into a tight embrace. The ensemble therefore now attempts to awaken Kannan. As Kannan was unwilling to speak, the ensemble again uses Nappinnai as their intermediary. The ensemble now tries to wake Nappinnai up again and reminds her to wake up Kannan. One might learn the concern that the Lord and His consort have for their subjects. Once, the divine mother thought of testing the Lord's compassion. She accused one of the devotees of some wrongdoing. Immediately the Lord came back saying that His devotees would never do any wrong, and if they were to do it then it was for good. If the Lord were to embark on punishing a devotee, then His consort would immediately come in





saying that there was nobody in this world, who did not commit a sin. It may be learnt that both of them are equally and passionately concerned about their subjects.

kuththu viLakkeriya- The ensemble of Andal and her friends entreat Kannan with the words “**vaay thiravaay**” to open His mouth and speak. They immersed themselves in the beauty of the communion of the Lord and His consort and forgetting the purpose of their visit, did not entreat Kannan to wakeup. The maids say “Why is it necessary to stay on the couch, admiring the beautiful visage of Kannan, in the shade of the brightly lit oil lamp, when it is already daybreak? It is said “**athiivaraamah shushubhe adhikaa mayaa**” – Sri Rama shone forth with lustre amidst the brilliance of Sita’s divine beauty.

Similarly, where is the need for the oil lamp when you have the glittering aura of Nappinnai’s beauty around?”

kOttu(k) kaal kattil mEl -It is indeed fortunate to recline in company of a valiant consort, on a luxurious couch that is dressed up with the fragrant tresses of seven yaks and has the ivory tusks of Kuvalayapeeda for its stands.

meththenRa- The Gopis question “Is it correct on your part to continue sleeping and appraising the luxurious couch without speaking to us, when so many of us are waiting here for you.

pancha sayanaththin mEl ERi- The couch bed has the five fold characteristics of being beautiful, pleasant, soft, fragrant and bright. Your couch is a soft cushion that has five layers. You are reclining on one such. For us who are being tormented by your separation, even a couch of lotus seems like a bed of thorns.

koththalar poonguzhal nappinai kongai mEl vaiththu(k) kidandha malar maarbaa- Nappinnai is now in the divine company of Kannan. She has bedecked herself with a fine garland of fresh jasmine buds.

The buds in her tresses have blossomed and are spreading the fragrant aroma everywhere.





Sita says to Hanuman – “I am very tired and shall find some sleep on the lap of my dear beloved Sri Rama. He shall later rest on my lap.” Likewise you are taking turns to rest on each other’s lap. Seeing the divine couple together and enjoying the scene of their communion who are both the object and the means of attainment and being unable to force themselves as a disturbance, the maids plead with Kannan to open his mouth and speak to them using the words “malar maarbaa vaay thiRavaay”

“Sri Rama said to Sugriva that He shall protect those who seek refuge in Him even at the cost of His own life. But you Nappinnai, on the other hand are neither allowing Kannan to speak out nor are you speaking to us. Is this correct? Even if Nappinnai were to stop you from coming to us, you should have strengthened our hopes assuring us protection and should have at least spoken words of relief.” Having said so, Kannan gets ready to speak.

Immediately Nappinnai stopped Kannan and spoke to Him with her eyes indicating that in her presence, there was no need for Kannan to wake up and answer the call of Gopis. The Gopis having realised this, addressed Nappinnai as “mai(th) thadam kaNNinaay”.

You have captivated Him inside your beautiful eyes that have blossomed like a beautiful lotus. He would come to us only if he were to be freed from the confines of those beautiful eyes. Sri Rama, who was separated from Sita spoke to Lakshmana that he would not live for more than a month. My plight is like “na jiiveyam kshaNamapi vina thaam asiithekshaNam”!– Bereft of the beautiful Sita who had beautiful eyes of black, I shall not live even for a single moment.

maiyittu ezhudhOm malarittu naam mudiyOm– In presence of we, the devotees, Oh Nappinnai, help us in completing our observances, make us adorn the streak of collyrium and then should you adorn one for yourself. Would a mother ever take to eating when her child is starving? We had assumed that your beauty and your glories would help us in our observances. But it has not happened so. Is it correct on your part to be stopping Kannan from coming to us when you should have actually helped us attain Him?





un maNaaLanai eththanai pOdhum thuyilezha ottaay kaaN- Sita said "kausalya loka bharthaaram sushuve", Sri Rama is not only my master but the master of the entire world. But you on the other hand have made Kannan yours alone and have not let him go even for a moment. Seems like you fear to leave him to us.

eththanaiyElum pirivu aatragillaayaal thaththuvam anRu thagavu - You would not even bear a moment of separation from Kannan. You are like the saying "அகலகில்லென் இறையும்". He also maintains an equal disposition towards you. He believes that in your absence, He would not be drawn towards any other damsel. It is due to this that we came to you with the fond hope that you would bring us all close to Kannan. But that has not happened at all. It is not righteous for you to have ignored our pleadings.

The Lord bestows us with fruits that befit our past deeds. Our preceptors impart us with artha panchakam -the five fold truths and sacrament us with the rites of pancha samskaram. They make us observe Prapatti the final means of deliverance that has five fold tenets and make us attain the divine communion with the Lord in His eternal servitude. Therefore Andal and Her maids, chose Nappinnai as their preceptor as well as go-between, and prayed to her in order to win the communion of Kannan. It is as per the Vaishnava tenets to chose the divine mother only as the intermediary while both the Lord and His consort are to be chosen together as the object and the means of attainment.





PASURAM 20

முப்பத்து மூவர் அமரர்க்கு முன் சென்று
 கப்பம் தவிர்க்கும் கலியே துயில் எழாய்
 செப்பம் உடையாய் திறல் உடையாய் செற்றார்க்கு
 வெப்பம் கொடுக்கும் விமலா துயில் எழாய்
 செப்பென்ன மென் முலை(ச்) செவ்வாய்(ச்) சிறு மருங்குல்
 நப்பின்னை நங்காய் திருவே துயில் எழாய்
 உக்கமும் தட்டொளியும் தந்து உன் மணாளனை
 இப்போதே எம்மை நீராட்டேலோர் எம்பாவாய்

muppaththu moovar amararkku mun senRu
 kappam thavirkkum kaliyE thuyil ezhaay
 seppam udaiyaay thiRal udaiyaay seRRaarkku
 veppam kodukkum vimalaa thuyil ezhaay
 seppenna men mulai(ch) chevvaay(ch) chiRu marungul
 nappinnai nangaay thiruvE thuyil ezhaay
 ukkamum thattoLiyum thandhu un maNaaLanai
 ippOdhe emmai neeraattElOr empaavaai

This paasuram and the previous paasuram propagate that the Lord and His consort need to be upheld together as our final objects of adoration and attainment. In the previous verse, Andal and Her maids plead to Nappinnai and remind her that it is her essential nature to act as the intermediary between the Lord and His subjects and that she should have helped them in that direction. They further blame her for not even showing a bit of compassion, if not for helping them.

Nappinnai on the other hand was trying to learn the Lord's volition and was waiting for a choice moment to forward this plead to Kannan. Being unaware of this and thinking that Nappinnai was indignant towards them, they again set





out to awaken Kannan.

muppaththu moovar amararkku mun senRu kappam thavirkkum kaliyE thuyil ezhaay- Eight Vasus, eleven Rudras, twelve Adityas and two Ashwini kumarars. This is the classification of the 33 crore celestials. You save these celestials by taking various incarnations. When the celestials were tormented heavily by the demon Hiranyakashipu, you heeded to their pleas and took the incarnation of Nrusimhan and brought an end to the evil demon, thereby securing peace for the celestials. When you heard the words "Narayana! Oh Manivanna! NaagaNayaay" from the elephant that was in the clutches of the mighty crocodile, then you hurried to its rescue even without informing your consort. You killed the vile crocodile and protected the elephant.

You have engaged yourself busily in protecting countless celestials. That being so, is it difficult for you to heed to our pleas who are so small in number and who have come to your doorstep craving for your protection? Moreover the celestials live an undying life. But we would cease to exist if not for your grace. The celestials supplicate to you only for material pleasures and pursuits. We on the other hand do not desire any material fruits. We seek you alone as our sole object of attainment and have been observing this nombu ritual for the past nineteen days and have been staying at your doorstep eagerly awaiting your grace. Could you not speak a word to us?

kaliyE thuyil ezhaay-Unlike the celestials who sought you only to have their lives and kingdom that they had lost to Bali, reinstated, we seek only the benevolent and benign glances of grace from your lotus like eyes on us.

seppam udaiyaay -Cheppam means protection. Sri Rama, as per the phrase "rakshithaa jiivalokasya" pursued the general path of protecting one and all. He also pursued a specific path of righteousness as per the phrase "sva janasya cha rakshithaa" and protected everyone who belonged to him. Why don't you at least follow Rama and pursue at least the path of protecting us who belong to you.

thiRal udaiyaay -You have in you the power and strength that protected the





Pandavas from every possible danger from their enemies.

Setraarkku veppam kodukkum vimalaa thuyil ezhaay-You are known to have bestowed punishment to those who torment your devotees. But, this act of yours has inflicted punishments on your own devotees for no fault of theirs. Why this delay my Lord in blessing us with your grace?

When all these words failed to get any favourable response from Kannan in terms of waking Him up and making Him speak, they again plead unto Nappinnai their go-between and the consort of the Lord as well.

seppenna men mulai(ch) chevvaay(ch) chiRu marungul nappinnai nangaay thiruvE thuyil ezhaay-Oh Nappinnai, the consort of the Lord who holds the heart of the Lord with Her always, who is the most beautiful in the universe and who owns the magnificent of features, pray you wake up and protect us craving souls. You need not be like Sita Piratti, who, for the sake of sub-servients, stayed in confinement for ten months without sleep and underwent lot of torments. It is sufficient if you just wake up and bless us with your benign glances.

Nappinnai now asks as to what should she be doing once she wakes up.

ukkamum thattoLiyum thandhu un maNaaLanai-Oh Nappinnai, bring with you the articles for ritual observances like fan, mirror and your beloved Lord who performs according to the dancing steps of your eyebrows.

ippOdhE emmai neeraattu-The throngs of separation have withered us totally. We pray you to give us an auspicious shower along with Kannan.

Though Sita was very dear to Sri Rama, He loved her more for the fact that Dasharatha had overseen Her marriage to Him. Likewise, though Kannan was of exquisite beauty and grace, the Gopis loved him more for the fact that He was bestowed to them by His consort Nappinnai.

No matter who tries to dissuade, the Lord always rescues those who have performed Sharanagathi at His lotus feet. If the dissuaders are enemies, He





punishes them for their offence and if they are friends, He makes them assent to his volition taking them into His fold. This is the hidden purport of this verse.



Naachiyaar Pinazhagu





PASURAM 21

ஏற்ற கலங்கள் எதிர் பொங்கி மீதனிப்ப
மாற்றாதே பால் சொரியும் வள்ளல் பெரும் பசுக்கள்
ஆற்ற(ப்) படைத்தான் மகனே அறிவுறாய்
ஊற்றம் உடையாய் பெரியாய் உலகினில்
தோற்றமாய் நின்ற சுடரே துயில் எழாய்
மாற்றார் உனக்கு வலி தொலைந்து உன் வாசற் கண்
ஆற்றாது வந்து உன் அடி பணியுமா போலே
போற்றியாம் வந்தோம் புகழ்ந்தேலோர் எம்பாவாய்

ERRa kalangaL edhir pongi meedhaLippa
maaRRaadhE paal soriyum vaLLal perum pasukkaL
aaRRa(p) padaiththaan maganE aRivuRaay
ooRRam udaiyaay periyaay ulaginil
thORRamaay ninRa sudarE thuyil ezhaay
maaRRaar unakku vali tholaindhu un vaasaR kaN
aaRRaadhu vandhu un adi paNiyumaa pOIE
pORRiyaam vandhOm pugazhndhElOr empaavaai

When the Gopis continued waking up Nappinnai, she finally woke up and came out to speak to them. She said, "Oh Gopis, in enjoying a blissful communion with Kannan, I shall be one amongst you. So let us all unite together and plead unto Kannan."

Etra kalangaL edhir pongi meedhaLippa maatraadhE paal soriyum vaLLal perum pasukkaL aatra(p) padaiththaan maganE- In AyarpAdi, the huge vessels that were used to receive the milk from the cows, were overflowing.

How many ever vessels be used, the result remained the same. The cows too had the virtue of munificence and generosity similar to Kannan. The cowherds would take the fills of milk in vessels, but even if they did not do that, the





cattle out of abundance would continue to give milk continuously. These cows that give floods of milk in great opulence are similar to the rivers that give sweet potable water to the habitats and like the trees that bestow delicious fruits. Due to the divine touch of Kannan, these cows looked as gigantic as elephants. Nandagopan was one such chieftain who had received innumerable cows of such kind free of cost. Oh Kannan! The son of the noble Nandagopa! If not for becoming the heir to Nandagopa, how would all this assets and chattels be inherited by you? Andal says that though the Lord is the master of the entire universe that is in his possession, yet, the most befitting thing about Kannan is that He is the master of the entire chattels of Nandagopan.

maganE aRivuRaay – “It is surprising that the all-pervasive and the all-knowing like you should be made to realise it with such difficulty. You are perhaps waiting for all those people who are yet to come and so are enjoying a good sleep. Are you still in your slumber Oh Lord! Wake up”.

Here Andal uses the term “**aRivuRaay**” instead of “**ezhunthiRaay**”. The inherent virtues of the Lord like compassion, humility, forbearance was worth nothing at places like Srivaikuntham, the supreme abode and Ksheerasagaram, the milky ocean. “You incarnated amongst us just to make sure that you had an opportunity to exhibit all these noble virtues. If you do not come to us and exhibit those virtues, then they would be as good as being absent. Think it over Oh Lord!” says Andal.

ooRRam udaiyaay – “Oh Kannan, you are a servant to the subservient. Out of compassion for all of us, you have taken this form in this world. All the petals of a lotus are always facing each other. You know that you are indeed the final purport that is put forth by the imperial Vedas. You therefore are “**periyaay**”, the supreme one whose limits are not known even by the mighty Vedas”.

ooRRam udaiyaay periyaay – “Whoever resorts to your lotus feet, have been assured of your protection. You dissuaded the likes of Sugriva and others from hindering the granting of refuge to Vibhishana. You therefore have the capacity to bring your words to fruition. Though you bestow everything upon





your subjects, you are yet dissatisfied with it. Your glories are crowned many times when you bestow on them the fruits of goodness that befit your immense glories. When the soiled water is made free of mud and dirt, then what remains below is the pure potable water. Similarly if we remove the vision of our physical eyes that is replete with the blemishes of desire, anger, greed, passion, pride and jealousy and see only through the eyes of our unsullied knowledge, then it is possible to see you in everyone's heart in your complete divine and magnificent form."

Ulaginil thORRamaay ninRa sudarE- "You may be grasped by the profound teachings and esoterical purports put forth by the imperial Vedas, Itihasas and Puranas. You are also the brightest light that may be realised by all the sentient orders like the humans, animals, birds etc".

sudarE - "Your incarnation amidst us resembles a blemishless jewel stone that lies amidst a heap of cow dung. **thuyil ezhaay** - If you do not come to us now, will not all those glories be of no value?"

maatrar unakku vali tholaindhu un vaasaR kaN aaRRaadhu vandhu un adi paNiyumaa pOIE pORRiyaam vandhOm pugazhndhu - The adversaries of your devotees, under the flood of your unfavourable grace, after finding no other resort, would come to your lotus feet finally. We on the other hand have resorted to the shadow of your lotus feet having fully realised your inherent divine attributes like compassion, mercy and unassuming humble nature. Unlike Kakasura, who sinned towards Piratti and finding no refuge and solace even after rounding all the three worlds, resorted to your lotus feet finally, we have been drawn towards you by the power of your divine virtues and glories. We came here to sing you a song of dawn like Periyazhwar, who sang you the famous Thiruppalandu. Our unwavering faith in you brought us to you with no doubts in our minds as to the fulfilment of our goals.

A preceptor imparts all the essential purports of the esoterical knowledge to a true disciple who resorts to his feet and takes up his servitude. This is the hidden purport of this verse.





Araiya Sevai



PASURAM 22

அம் கண் மா ஞாலத்து அரசர் அபிமான
பங்கமாய் வந்து நின் பள்ளி(க்) கட்டிற் கீழே
சங்கம் இருப்பார் போல் வந்து தலைப்பெய்தோம்
கிங்கிணி வாய்(ச்) செய்த தாமரை(ப்) பூ(ப்) போலே
செங்கண் சிறு(ச்) சிறிதே எம்மேல் விழியாவோ
திங்களும் ஆதித்தனும் எழுந்தாற் போல்
அம் கண் இரண்டும் கொண்டு எங்கள் மேல் நோக்குதியேல்
எங்கள் மேல் சாபம் இழிந்தேலோர் எம்பாவாய்

am kaN maa NYaalaththu arasar abimaana
pangamaay vandhu nin paLLi(k) kattiR keezhE
sangam iruppaar pOl vandhu thalaippeydhOm
kingiNi vaay(ch) cheydha thaamarai(p) poo(p) pOIE
sengaN chiRu(ch) chiRidhE emmEI vizhiyaavO
thingaLum aadhiththanum ezhundhaaR pOl
am kaN irandum konu engal mEI nOkkudhiyEI
engal mEI saabam izhindhEIOr empaavaai

In the previous verse, Andal having spoken of the denial of self-pride and ownership, reinstates in this pasuram with clarity that the entire ensemble of Gopis are sub-servients to Kannan alone and none else.

am kaN maa NYaalaththu arasar abimaana pangamaay vandhu nin paLLi(k) kattiR keezhE sangam iruppaar pOl vandhu thalaippeydhOm - "In this vast universe, a few picturesque realms were captured by men thinking high of themselves to be the paramounts on land. In the course of time, having lost all their possessions, they soon parted with their pride and lustre. The once kings who, came with a feeling of 'soham' now came to you in a state of solitude and with utter humility and subserviency reflecting the feeling of 'daasoham'. They





attained a mature state of mind by which they refused to accept the royal throne if bestowed again. They came and found their final place of refuge beneath your reclining couch of Adishesha. We, similarly, after having unshackled all our faculties from their worldly leanings, have assembled here at the foot of your reclining couch to surrender them unto your service and to be in your servitude. The nobles surrendered unto you after having found no other means. We on the other hand have surrendered unto your lotus feet after having been drowned in the flood of your inherent auspicious attributes, similar to Lakshmana, who set out to the forest accompanying Sri Rama, having been overwhelmed by his divine auspicious attributes".

To this Kannan asks, "Alright now, what do you seek of me?"

kingiNi vaay(ch) cheydha thaamarai(p) poo(p) pOIE sengaN chiRu(ch) chiRidhE emmEI vizhiyaavO- You should grace us with your divine glances. Your eyes resemble a lotus bud now. During the sunrise, the lotus buds bloom slowly. Initially, it would bloom a little and would resemble a pearl. In a similar way, you should open your eyes slowly. Only then would we be able to experience the vision of your exquisite beauty. Your lotus like eyes would blossom once they see the torments that we are going through. It would definitely bloom seeing the ensemble of devotees waiting. The fields of crop that has seen enough draught, at a time need to be irrigated in measured quantities only, taking measures to see that they are not flooded. Similarly, to us who have broken down completely having been bitten by the pangs of your separation, your merciful glances filled with the waters of your grace need to be allowed in slowly. You should see us first when you wake up. That would delight us just as how it would delight the crops that have been showered with munificent rain after a rough draught.

thingaLum aadhiththanum ezhundhaaR pOI am kaN irandum kondu engaL mEI nOkkudhiyEI- One of your eyes is like the blazing Sun, that does not allow the vicious and the vile to near you, and would turn them down to ashes. The other eye is like the cool moon, showering its cool glances of mercy and bringing





delight into everyone's hearts. Pray see us with both these eyes of yours.

engaL mEl saabam izhindhu- Your glances of grace on us, who have been craving for it, would reduce the torments on account of having been bitten by the pangs of your separation. Just the mere glances of the accomplished, who own the powers of mantrasiddhi is said to be sufficient to free one from the effect of poison. Similarly, we pray unto you, to cast your glances on us and to free us from the iniquitous influences that impede us from attaining the bliss of beatitude. You should free us of our torments and should bring delight to us similar to Nrusimhan, who, with one eye, showered rage and fury on Hiranyakashipu while with the other showered munificent and compassionate anugrahams on Prahlada. Though a lion always battles the elephant, it still feeds its calf with utmost affection. Similar should be your anugrahams towards us. A disciple due to the benevolence of his preceptor showered on him realises that the body is essentially different and distinct from the soul and prays unto the lotus feet of the Lord to grant him the eternal bliss of beatitude.



Aaraatthi before Neeraattam





PASURAM 23

மாறி மலை முழைஞ்சில் மன்னி(க்) கிடந்து உறங்கும்
சீரிய சிங்கம் அறிவுற்று(த்) தீ விழித்து
வேறி மயிர் பொங்க எப்பாடும் பேர்ந்து உதறி
மூரி நிமிர்ந்து முழங்கி(ப்) புறப்பட்டு(ப்)
போதருமா போலே நீ புவைப்பூ வண்ணா உன்
கோயில் நின்று இங்ஙனே போந்தருளி(க்) கோப்புடைய
சீரிய சிங்காசனத்து இருந்து யாம் வந்த
காரியம் ஆராய்ந்து அருளேலோர் எம்பாவாய்

maari malai muzhainchil manni(k) kidandhu uRangum
seeriya singam aRivuRRu(th) thee vizhiththu
vEri mayir ponga eppaadum pErndhu udhaRi
moori nimirndhu muzhang(p) puRappattu(p)
pOdharumaa pOIE nee poovaippoo vaNNaa un
kOyil ninRu iNj~anE pOndharuLi(k) kOppudaiya
seeriya singaasanaththu irundhu yaam vandha
kaariyam aaraayndhu aruLElOr empaavaai

In this verse, Andal seeks to celebrate and enjoy, the exquisite beauty of Kannan's reclining posture, the beauty of His waking up, the beauty of His stride and the beauty of seeing Him seated majestically. In the Ramayana, Tara and Mandodari were blessed with the vision of the standing bearing of Sri Rama. Valmiki showed the beauty of Sri Rama's reclining posture at Darbhashayanam. Sita enjoyed the reclining posture of Rama at Chitakootam so intensely that she even failed to notice Kakasura having wounded her. The hermits and recluses of the forest enjoyed the semblance of Sri Rama being seated majestically.

Here the Gopis stand aspiring to enjoy and imbibe the beauty of Kannan in its





entirety. The Azhwars took great delight in enjoying the beauty of Kannan sleeping as a baby in His cradle, the beauty of Kannan waking up and the beauty of Kannan trying to stand holding on to the cradle. They also celebrated and extolled the reclining, standing and sitting postures of the Lord at various divya kshetrams.

During the ceremonial processions of the Lord of Thiruvarangam, one gets to see his valorous gait on top of a horse, His bewitching and majestic march on an elephant, His furtive and fuming stride on top of a tiger and His regal semblance on top of a lion, that is enough to send shivers down anybody's hearts. The Gopis say that similar to this, they have enjoyed the beauty of Kannan's sleep and His waking up. They request Him to present Himself on the throne in the grand hall. Only then would it be possible for them to enjoy and celebrate the beauty of His stride, the beauty of His divine form from all sides and the beauty of His sitting posture. Kannan immediately ushers Himself into the grand hall.

That was a feast for the eye. Andal gives a panoramic description of this wonderful vision. She says, "A lion resides in the depths of his mountain cave amidst the pouring showers. It rouses itself and thinks of moving out of the cave. It sends out a frightening roar stretching its legs and body. It warms up its body shaking its mane and standing high it sees its surroundings completely. It majestically paces ahead and places itself head high on top of a short cliff. Kannan strides majestically, similar to such a lord of the jungle. He is indeed the cub of Yashoda. The Azhwars have variedly celebrated Kannan as a lion in many of their sayings like தேவகி சிங்கமே தாலேலோ, சிற்றாயர் சிங்கமே, ஆயர்குலச்சீரியசிங்கமும் தேவகீ சிங்கத்தைப்பாடிப்பற".

Kannan empathises with the Gopis who had come walking in the dark of the rising Sun under a showering mist, waking up the damsels of AyarpAdi, the guards on duty at the palace and his parents. He requests them to ask of their needs and assures that he shall abide by to bestow it on them.

The Gopis say, "Oh Lord, you are dark hued with the colour of the kaayam





flower (poovaippoo vaNNaa).

Un kOyil ninRu iNj~anE pOndharuLi(k) kOppudaiya seeriyā singaasanaththu irundhu yaam vandha kaariyam aaraayndhu aruL- You have awakened from your slumber. Pray seat yourself on the throne in the grand hall. We shall tell you all about us. The throne shall then make sure that we are conferred. The statement at the seashore -"I shall grant refuge to one and all" and the statement on the chariot- "If surrendered to me alone, then I shall emancipate one from all his torments" are definitely true. But we cannot believe your words when you are still on your couch. Pray take the throne, for then your words will become trustworthy and decree.

Kannan then adorned the throne in a majestic gait. Having satiated themselves with the beauty of Kannan's stride and His majestic seating stance, the Gopis began to extol Him with their songs like garlands. Kannan then requested them to express their desires. The Gopis then requested, "Oh Lord, we need your munificent benedictions. It is possible for one to win over anything with the Lord's benedictions on his side. Asking for anything else would only bestow momentary affluence.

The hidden purport is that a jeevan should always pray only for the Lord's benedictions without any self-motives. If done so, the Lord comes out of his cave at Ahobilam and bestows upon the soul the fruits of all his desires.





PASURAM 24

அன்று இவ்வுலகம் அளந்தாய் அடி போற்றி
சென்றங்கு(த்) தென் இலங்கை செற்றாய் திறல் போற்றி
பொன்ற(ச்) சகடம் உதைத்தாய் புகழ் போற்றி
கன்று குணில் ஆவெறிந்தாய் கழல் போற்றி
குன்று குடையாய் எடுத்தாய் குணம் போற்றி
வென்று பகை கெடுக்கும் நின் கையில் வேல் போற்றி
என்றென்றும் உன் சேவகமே ஏத்தி(ப்) பறை கொள்வான்
இன்று யாம் வந்தோம் இரங்கேலோர் எம்பாவாய்

anRu ivvulagam aLandhaay adi pORRi
senRangu(th) then ilangai seRRaay thiRal pORRi
ponRa(ch) chakatam udhaiththaay pugazh pORRi
kanRu kuNil aaveRindhaay kazhal pORRi
kunRu kudaiyaay eduththaay guNam pORRi
venRu pagai kedukkum nin kaiyil vEl pORRi
enRenRum un sEvagamE Eththi(p) paRai koLvaaan
inRu yaam vandhOm irangElOr empaavaai

Heeding to the entreaties of the Gopis, Kannan came and seated Himself on the throne. Captivated by the beauty of His stride and the beauty of His sitting stance, the Gopis forgot the reason for their visit and sung Him a song of pallandu.

anRu iv ulagam aLandhaay adi pORRi – You incarnated as Vamana and later took the gigantic form of Trivikrama, measuring all the celestial worlds and sanctifying them all with the sacred waters from your lotus feet and consecrated them with the shadow of your lotus feet. With the second measure you placed your foot on the crowns of one and all without any bias relieving them off their sins. You thus upheld your inherent virtue of





souSeelyam, by associating yourself equally well, with the high as well as the low ones. Having made the Lord take steps with such great a thiruvadi, the Gopis deemed this to be a transgression and sought forgiveness from the Lord and sung him a song of pallandu. The Gopis said with delight, "Oh Lord! You had once walked into the sacrificial arena displaying the beauty of your pace and had reclaimed the worlds from Bali in the name of generous offerings. Today, by bestowing on us the vision of the same exquisite gait, you have reclaimed us all, who had withered in your separation. That day, Indra got back his lost kingdom from you. The subjects won the association of your lotus feet on their heads. But today, we have won you!"

senRangu(th) then ilangai seRRaai thiRal pORRi- Periyazhwar sung the glories of the Lord in his pallandu as "உன் சேவடி செவ்வித்திருக்காப்பு" (un sevadi sevvu thirukaappu). Similarly Andal sung a mangalashasanam to the Lord to prevent His lotus feet from being tainted by the devouring looks of humans. Sri Rama was extolled by His father. He sung him a song of praise wishing Him overwhelming success against the evil. Similarly, Andal sings a song of praise in favour of the valour of Sri Rama, who fought triumphantly with the evil demons in Lanka.

senRu- Signifies the moving of the army of Sri Rama on the bridge that was built by them across the ocean. The very sight of it would nullify all our sins.

Here Andal extols not only the hands that have adorned the bow, but also the lotus feet. To keep Kannan away from thinking that they have started to praise Rama and not Him, she sings "ponRa(ch) chakatam udhaiththaay pugazh pORRi" - The cart guised Shakatasura, received a ghastly kick, and was bestowed with the same fate as that of Maricha. "Oh Kannan, the measuring of the worlds and the winning over of Lanka, were all accomplished after reaching manhood. But you vanquished the evil Shakatasura, even as a toddler. Without even the support from your mother, you playfully kicked him and saw his end. Long live, such glory and such greatness".

kunRu kudaiyaay eduththaay guNam pORRi- "One demon came in the guise of a





calf and tried to kill Krishna. Another one tried to hit him hard in the guise of a fruit called 'vilaampazam'. Having known this, you threw the calf into the air and killed the evil Kapithhasuran as well. What a wonder! Just as how a thorn is pricked out by another, you sent one asura into a whirl and smashed the other. Glory to your brave and strong shoulders that have accomplished such a feat", says Andal.

kunRu kudaiyaay eduththaay guNam pORRi– For seven days in a row, you held aloft the mighty Govardhana on your little finger and protected the entire populace of AayarpAdi along with their cattle from the onslaughts of the incessant rains. You fed the cattle and the folks with fodder and food. Having seen stacks of grass, you imparted the nectar to the folks of AayarpAdi and made their hunger disappear. You thus subdued the pride of Indra, who had inflicted such torments on your devotees. Your glories are immeasurable and beyond reach of mere words. Andal thus extols the infinite auspicious attributes of the Lord with special mention of his compassion and mercy.

venRu pagai kedukkum nin kaiyil vEl pORRi– Kannan adorns the spear in His hand, in order to protect the cattle and the cowherds from any impediments, when they set out to graze their cattle in the forest. Also, the discus in His hand has many sharp spikes similar to His spear. Sri Rama was a royal prince and so adorned the bow in His hands. Since Kannan is "**koorvEl kodundhozhilan nandhagOpan kumaran**", He adorned the spear perhaps. Andal thus sang in praise of the spear and the discus that is Sudarshana Azhwar.

enRenRum un sEvagamE Eththi(p) paRai koLvaan – Having painted the picture of all your adventurous accomplishments on the canvas of our hearts, we have come here singing praises and have assembled here today to relish and celebrate your glories. We pray you to bestow your compassion and to shower your benevolence on us.

The purport here is that the Lord unfailingly protects those who seek refuge at His feet. It may also be taken as songs of glories in favour of the preceptors. Preceptors like Bhagavad Ramanuja, travelled far and wide,





imparting spiritual and esoterical knowledge to deserving disciples, dispelling the iniquitous attributes in them like pride and selfishness that were as vicious as the ruler of Lanka and thereby showed them all, the path to deliverance. Andal sings the glories of the lotus feet of such an Acharya. This pasuram is the singing of glories of an Acharya, who lights the lamp of knowledge in us and dispels the darkness of nescience, thereby giving us supreme bliss.



Neeraattam





PASURAM 25

ஒருத்தி மகனாய்(ப்) பிறந்து ஓர் இரவில்
 ஒருத்தி மகனாய் ஒளித்து வளர(த்)
 தரிக்கிலான் ஆகி(த்) தான் தீங்கு நினைந்த
 கருத்தை(ப்) பிழைப்பித்து(க்) கஞ்சன் வயிற்றில்
 நெருப்பென்ன நின்ற நெடுமாலே., உன்னை
 அருத்தித்து வந்தோம் பறை தருதியாகில்
 திருத்தக்க செல்வமும் சேவகமும் யாம் பாடி
 வருத்தமும் தீர்ந்து மகிழ்ந்தேலோர் எம்பாவாய்

oruththi maganaay(p) piRandhu Or iravil
 oruththi maganaay oLiththu vaLara(th)
 tharikkilaan aagi(th) thaana theengu ninaindha
 karuththai(p) pizhaippiththu(k) kanchan vayitril
 neruppenna ninRa nedumaalE!, unnai
 aruththiththu vandhOm paRai tharudhiyaagil
 thiruththakka selvamum sEvagamum yaam paadi
 varuththamum theerndhu magizhndhElOr empaavaai

oruththi maganaay(p) piRandhu Or iravil oruththi maganaay oLiththu vaLara-
 Kannan was born as the son of Devaki, but was brought up as the son of
 Yashoda without the knowledge of the world. Without making a specific
 reference, Andal uses the word "oruththi", to refer collectively to both, the
 mother who gave birth to Krishna and the mother who brought Him up. Her
 devotion was so overwhelming that she does not refer to Kannan's name for the
 fear of Kamsa and his evil intentions. She addresses Him as Madhusudana, the
 son of Devaki. He is extolled by the Vedas themselves as the one who killed
 the wicked Madhu and restored the imperial Vedas back to their pristine glory.
 He enshrines Himself in all sentient and non-sentient as the in-dweller and the
 inner-controller. The sacrificial oblations of Dasharatha bore fruit and a noble





son was born to Him and Kausalya and also three other sons to his other two wives making it four in all. Kannan on the other hand was born as the only son to the foursome Devaki-Vasudeva and Nandagopa-Yashoda. Devaki asked for a boon to stay away from her son for fear of Kamsa. Though Krishna was born with a divine and most beautiful form with four hands adorning the conch, discus and with a bejewelled attire, the couple could not take delight in such a wonderful vision long enough due to the fear of Kamsa. Kannan therefore bestowed the bliss of seeing His incarnation to Devaki-Vasudeva and the bliss of seeing His playful antics to Yashoda-Nandagopa who, fed Him affectionately with milk, rocked His cradle and cuddled Him with love.

piRandhu – Out of compassion, He took to Himself, all the grief from us who are destined to face the samasric gale. He stayed in the womb of Devaki for twelve months instead of ten.

Or iravil – On a chosen night, that was destined later to be called as Srijayanthi, for it was the day chosen by the Lord to incarnate. If he were to be born during the day, then it would not have been possible for bringing the female child to Mathura in exchange for Kannan to Gokula.

oLiththu vaLara – He was brought up without the vile glances of the evil Kamsa from falling on Him.

Oh Kannan! Who is now sitting majestically in the grand hall, pray fulfil our wishes and protect us.

tharikkilaan aagi(th) thaana theengu ninaindha karuththai(p) pizhaippiththu(k) kanchan vayitril neruppenna ninRa nedumaalE! – Kamsan made up his mind to set out and kill the eighth child of Devaki after being told by a voice from the heaven that the eighth child of Devaki would slay him. He started killing all the babies in the land, who were born on the day Kannan was born. The elders lived a life of fear, always thinking of the possible dangers to Kannan from Kamsa. Kamsa sent the likes of Putana, Shakatasura and others to kill Kannan. Krishna however killed them all even when he was just a baby. Kamsa was struck with terror and fear, as he knew that as the boy grew older, he would one day come





and slay him too. Kannan brought fear in Kamsa similar to the way he had brought in the minds of the dwellers of Gokula. Upon His birth, He brought a great deal of peace to Devaki and blessed her womb similar to a flow of pure cool water. He blessed Yashoda's womb similar to a flow of nectar and milk. At the same time, He kindled fire in Kamsa's stomach, punishing him for all his transgressions.

Andal and her maids address Kannan as the divine one who would dispel all vicious influences and bestow all-round goodness on them. Kannan then addressed them asking of their wants and the reason for their nombu observances. The Gopis replied that they have come seeking Him alone. Kannan again asks them of their aspirations and to the object of their desire. The Gopis reply "unnai aruththiththu vandhOm paRai tharudhiyaagil" – Our aim is to attain you alone. That is the reason for our nombu ritual. To attain you as our goal with you as our means is our desire.

thiruththakka selvamum sEvagamum yaam paadi- The reason for us having chosen to attain You is because you have been the object of attainment of Sri, your divine consort. The devas and the asuras churned the ocean in search of nectar. It was then that Thirumagal emerged verily as the nectar from the ocean. She chose you over everyone else and took Her lotus throne in the cosmos of your heart. It was then that you became the Lord of Sri. Pray you take us into your fold today and become the Lord of Gopis and the beloved of Gopis.

varuththamum theerndhu magizhndhu- We pray you, who is the object of adulation and desire of Sri, to end all our torments due to separation from you and to bestow us with the bliss of attaining your divine communion.

The Lord inflicts punishment on those who commit transgressions towards Him or towards His devotees. He at the same time bestows the nectar like bliss on those who seek His lotus feet as their refuge.





PASURAM 26

மாலே. மணிவண்ணா. மார்கழி நீராடுவான்
மேலையார் செய்வனகள் வேண்டுவன கேட்டியேல்
ஞாலத்தை எல்லாம் நடுங்க முரல்வன
பால் அன்ன வண்ணத்து உன் பாஞ்ச சன்னியமே
போல்வன சங்கங்கள் போய்(ப்) பாடுடையனவே
சால(ப்) பெரும் பறையே பல்லாண்டு இசைப்பாரே
கோல விளக்கே கொடியே விதானமே
ஆலின் இலையாய் அருளேலோர் எம்பாவாய்

maale! maNivaNNaa! maargazhi neeraaduvaan
mElaiyaar seyvanagaL vEnduvana kEttiyEl
NYaalaththai ellaam nadunga muralvana
paal anna vaNNaththu un paancha sanniyamE
pOlvana sankangaL pOy(p) paadudaiyanavE
saala(p) perum paRaiyE pallaandu isaippaarE
kOla viLakke kodiye vidhaanamE
aalin ilaiyaay aruLElOr empaavaai

In this verse, Andal and her maids seek from Kannan all the prerequisite materials for their nambu ritual that was being observed on the banks of the river Yamuna. Having obtained Kannan, their only wish was to have a blissful time with Him. They decided then to continue with the nambu and prayed for the materials from Kannan.

To spend the time delightfully with Kannan, a serene place of solitude is of much need. On the pretext of performing the nambu ritual, they planned to take Him to the outskirts of the city to the banks of the river Yamuna, which is a place of solitude and serenity. The nambu ritual helped them to behold the visage of Kannan in front of their dwellings. It helped them to recite the





infinite names of Kannan with devotion and also enabled the elders to accept the Gopis mingling so freely with Kannan.

The Gopis say, "Oh Maale! Who preserves limitless affection for those who seek Him. Oh Manivanna! Whose divine form is of a dark bluish hue. Sri, who was born in a beautiful lotus stood captivated by your charm and took Her throne in the cosmos of your heart. Similar to the preserving of the precious stone in the tresses of one's attire, you have so humble a nature that enables others to rule you over so easily."

Kannan then requests them to speak out their wants. The Gopis reply "maargazhi neeraaduvaa" - It is considered fortunate to take a holy dip in the sacred rivers during the months of thula and maasi. Similarly, in the month of margazhi, it is prescribed to bathe very early in the morning and to observe this nombu ritual.

Kannan then questions them about the authority of this practice, as He was unaware of it. The Gopis reply "mElaiyaar seyvanagaL" - We are only following the footsteps of our wise ancestors. Have you forgotten your statement in the Bhagavad Geetha, that the practices followed by posterity based on the footsteps of their ancestors is to be considered as authoritative.

Kannan then says "vEnduvana kEttiyEl" - Fine. Please ask your needs and it shall be bestowed.

NYaalaththai ellaam nadunga muralvana paal anna vaNNaththu un paancha sanniyamE pOlvana sankangaL - We need conches similar to the milk white conch Panchajanya that you hold in your hand. But we do not need the conches whose resound shivers the whole universe. Especially we do not need the kind of conch that you made use of on the battlefield of Kurukshetra that had sent shivers down Duryodhana and his allies. We only need a conch that may be used to awaken everybody from their morning slumber.

pOy(p) paadudaiyanavE- We need percussion instruments that are wide and well sounding. They may be used during processions.





pallaandu isaipparE- We need savants who would sing the songs of Pallandu.
kOla viLakkE - We need auspicious lamps for everyone to carry along on the path.

kodiyE vidhaanamE- We need tall flag posts to let know that we are observing the nombu. To keep us away from the showering mist we need a pandal to be erected. Pray grant us with all these requistes.

Kannan then says that he does not have all these in His possession.

The Gopis reply "aalin ilaiyaay" - You donned the guise of a small baby and swallowed the entire universe and reclined on the palm leaf. Is there anything that you do not possess?

Kannan then says "Fine. Here it is. I have given you all. Take it and retire back.

Gopis say "aruL" - Retiring back? Where would we go without you? Just as how, a day without the Sun, a night without the moon and cattle without the ox, do not have any appeal and do not bear any exquisiteness, similarly we are nothing without Kannan. We therefore pray unto you to bless us with your benign grace and to come along with us to the banks of the Yamuna for the nombu.

The Gopis reinstate with clarity that without His volition, not even an atom would move.





PASURAM 27

கூடாரை வெல்லும் சீர் கோவிந்தா உந்தன்னை(ப்)
 பாடி(ப்) பறை கொண்டு யாம் பெறும் சம்மானம்
 நாடு புகழும் பரிசினால் நன்றாக(ச்)
 சூடகமே தோள் வளையே தோடே செவிப் பூவே
 பாடகமே என்றனைய பலகலனும் யாம் அணிவோம்
 ஆடை உடுப்போம் அதன் பின்னே பாற் சோறு
 மூட நெய் பெய்து முழங்கை வழி வார(க்)
 கூடி இருந்து குளிர்ந்தேலோர் எம்பாவாய்

koodaarai vellum seer gOvindhaa undhannai(p)
 paadi(p) paRai kondu yaam peRum sammaanam
 naadu pugazhum parisinaal nanRaaga(ch)
 choodagamE thOL vaLaiyE thOdE sevip poovE
 paadagamE enRanaiya palagalanum yaam aNivOm
 aadai uduppOm adhan pinne paaR chORu
 mooda ney peydhu muzhangai vazhi vaara(k)
 koodi irundhu kuLirndhElOr empaavaai

The Gopis had stumbled upon their biggest ever accomplishment having obtained the company of the invaluable supreme soul, Kannan in solitude. They answer to the question from Kannan as to their needs.

koodaarai vellum seer gOvindhaa – You should shower your affection on us similar to the way you shower compassion on the cattle. We should indeed drown in the ocean of your compassion without reaching the shore. Even in your previous incarnations, you have won over all those who have been your sworn enemies, those who ran against you with the might of their strength or the might of their penance. You have given yourself to us after all this. Many a suitors tried in vain to win the hand of Sita by stringing the mighty





Shivadhanus. You came as Sri Rama and strung the bow with power, only to break it and bring the heads of the other suitors down in shame. Oh Krishna, who won the hand of Sita during Raamaavathaaram, pray shower your benevolence on us.

The adversaries quote that the world is a delusion. The reality is void alone. There are no celestial worlds. There are no Jeevathmans. The supreme exists neither. Everything perceivable is only an illusion. You by means of your imparts through the Bhagavad Githa, have refuted all these adversaries thoroughly. Oh Govinda! You have affirmed with clarity that everything perceivable is absolutely true and real. You are one who has won over your adversaries with arrows and weapons. At the same time, with your affection, mercy, beauty and high-mindedness you have also won those devoting themselves to your lotus feet. We have been observing this nombu ritual for the past twenty-six days. You are our sole object of attainment and means of attainment. We pray to you along with your consort Nappinnai to bestow upon us the highly acclaimed merit that befits us duly. undhannai(p) paadi(p) paRai kondu yaam peRum sammaanam naadu pugazhum parisinaal nanRaaga, they said.

Kannan then asks as to what merits are they aspiring for.

The Gopis reply, "When Sri Rama was about to be crowned, Sita came down till the doors and garlanded Him with her beautiful glances and saw Him through. Sri Rama then removed His garland and decorated Sitha with it. We seek such merits from you Oh Kanna".

choodagamE thOL vaLaiyE thOdE sevip poovE paadagamE enRanaiya palagalanum yaam aNivOm- The wonderful hands that do service to your lotus feet, need to be bejewelled with bangles that are enmeshed with the finest of all the nine gems. The hands that cuddle you need to be adorned with the finest of shoulder jewelry. You adorn the makarakundalas (ear rings) on your ear. To match the greatness of these, you should bestow a pair of diamond earrings to the beautiful ears that listen to your sweet flute all the time. These ears should be decorated with flowers (chevippoovu) as well. You would





touch our feet during the observance of ammi midiyal during our holy matrimony. Such legs need to be decorated with the ornament of jingles (paadagam). You should thus grant us with all the jewellery that we seek. Women decorate themselves with jewels before clothing themselves. For this we need finest and fragrant most silk attires worn by you.

Kannan then says "But I do not possess so much to be given to all of you".

The Gopis say, "Pray get us our attires from the same place from where you granted Draupadi with rolls and rolls of attire, when she pleaded unto you taking your holy names like Krishna, Govinda".

adhan pinnE paaR chORu mooda ney peydhu muzhangai vazhi vaara(k) koodi irundhu kuLirndhEIOr – Until we attained you, we were determined not to take ghee or milk and not to decorate our tresses with fragrant flowers. But we have won you now. From now on, we shall bejewel ourselves, wear grand silk attire, get our tresses decorated by you with flowers and we shall relish the sweetness and delicacy of ksheeraannam (milk rice) and take great delight in enjoying your unending company with us. The milk rice should look like as if being taken out after having dipped in a trough of ghee. While relishing it, the ghee should drip down the wrist till the elbow. We should enjoy the supreme bliss with you here, similar to that which is enjoyed by the nityas and the muktas in Srivaikuntham with you Oh Sriman Narayana.





PASURAM 28

கறவைகள் பின் சென்று கானம் சேர்ந்து உண்போம்
அறிவு ஒன்றும் இல்லாத ஆய்(க்) குலத்து உந்தன்னை(ப்)
பிறவி பெறுந்தனை(ப்) புண்ணியம் யாம் உடையோம்
குறை ஒன்றும் இல்லாத கோவிந்தா உந்தன்னோடு
உறவேல் நமக்கு இங்கு ஒழிக்க ஒழியாது
அறியாத பிள்ளைகளோம் அன்பினால் உந்தன்னை
சிறு பேர் அழைத்தனமும் சீறி அருளாதே
இறைவா நீ தாராய் பறையேலோர் எம்பாவாய்

kaRavaigal pin senRu kaanam sErndhu uNbOm
aRivu onRum illaadha aay(k) kulaththu undhannai(p)
piRavi peRundhanai(p) puNNiyam yaam udaiyOm
kuRai onRum illaadha gOvindhaa undhannOdu
uRavEl namakku ingu ozhikka ozhiyaadhu
aRiyaadha piLLaigalOm anbinaal undhannai
siRu pEr azhaiththanamum seeRi aruLaadhE
iRaivaa nee thaaraay paRaiyElOr empaavaai

In the first verse Andal says "naaraayaNanE namakkE paRai tharuvaan" – The Lord is one who is to be attained by us. He is also the means of this attainment. Andal elaborates on this in this verse and the verse to follow. The path of sharanagathi has been told here on the pretext of nambu observance.

Kannan says, "I have already accepted to give you all those things that you have asked me for, starting from "choodagamE". But yet, it seems you have something else to ask me of. What is it?"

The Gopis reply, "Our earlier pleads were meant for our own. You also consented to observe the nambu ritual with us. But now our sole aim is to attain the bliss of your divine communion."





Kannan asks, "That fruit is indeed deliverance. In order to attain that, one should follow the paths of either bhakti or sharanagathi. What path have you chosen? One should perform the sacrificial oblations without fail, as per one's status and should refrain from seeking the fruits of the actions thereof. One should realise the essential nature of the self and should behold the supreme soul that is the in-dweller in all sentient and non-sentient orders. Such a supreme soul needs to be incessantly meditated upon and at His lotus feet should a soul surrender itself. Now, what have you done?"

The Gopis reply, "kaRavaigaL pin senRu kaanam sErndhu uNbOm" – The unwise is often compared to a cow. We do not possess a good mind like that of a cow. We only follow the cows and take them to the forest to graze. We take our food there and come back with the cattle in the evening."

Kannan continues, "That aside, not being knowledgeable is not a big issue. Have you at least sought imparts from a noble teacher?"

The Gopis say, "To us, the cattle are like the revered preceptors Vasishta and Vishwamitra. We partake the milk that is given by these cattle. Where else could we get a more relishing fodder? Moreover, we do not live in the lands that are the habitat of noble souls who would bestow their fellowmen with all good and auspicious things. We live in the dense grasslands. Moreover we hail from the ancestry of the naïve and the unintelligent cowherds.

Kannan says, "Set that aside. At least you should have grazed your cattle in the forests of my liking like Ahobila, Naimisharanya, Badarikashramam and Veeksharanya in order to aspire for moksham.

The Gopis say, "Oh we were not choosy about the forests that we took our cattle to graze. We just followed the cattle and the day as it went by".

Kannan comes back, "Do you at least have any good merits (punyam) on your side. How will I be able to give moksham to you, with no good merits of any sort?

Gopis come back, "We do not know the purports of the shastrams. But we know





"undhannai(p) piRavi peRundhanai(p) puNNiyam yaam udaiyOm" – We have done such good deeds to have made you, the supreme Lord to take birth in our lineage. Is it not our merit that we are bestowed with the fortune of being able to say that Kannan, the Lord, belongs to our Yadavakulam? Though we are not deserving, yet, you are the unblemished and the unsullied –"kuRai onRum illaadha gOvindhaa". You are perfect and absolute. Whatever be the want of the devotees, you bestow it on them plentifully. Have you not taken your birth amongst us to relieve us from all our torments and to grant us with the wealth of emancipation?"

undhannOdu uRavEI namakku ingu ozhikka ozhiyaadhu– The Gopis say, "You are our close relative. Our relation may neither be disowned by you nor may be renounced by us. It is also not plausible for both of us to relinquish this relation. In the master-servient relationship, the master is the one who ordains and the servient does it to the delight of his master. We have many such bindings between us. Oh Naaranane! I am not there without you and you are not there without me. This is established beyond doubt.

aRiyaadha piLLaigalOm anbinaal undhannai siRu pEr azhaitthanamum seeRi aruLaadhE– Having forgone your virtue of supremacy, you have come and taken birth amidst us in the lineage of the Yadavas. You have endeared yourself to us unassumingly. Apart from your supremacy, you are the in-dweller, the supporter, the inner-controller, the object of attainment and the means of attainment. We had addressed you with the term "Narayana", that reflects all these purports completely. Have you been made indignant?

Moreover your supremacy is unmatched and we have been addressing you singularly as Yadava, Krishna and others. Has that made you indignant? If that is so, with your abundant mercy, kindly forgive us for all those transgressions. We might have committed many transgressions out of our unbounded love for you. If one's hands and legs commit mistakes, then is it correct for him to punish them? If the teeth bite the tongue, then do we tear the tongue off? Is it not your responsibility to bear with all the transgressions of your dim-witted





sub-servients? We therefore surrender ourselves unto you for forgiveness."

iRaivaa nee thaaraay paRai- Oh Lord, pray bestow on us the object of our desire.

Though we adore and worship the Lord with utmost devotion, at the end of it we should seek His forgiveness and express our gratitude to Him for bearing with all those transgressions that we might have committed in the name of Bhagavad-aradhanam. This is the hidden purport of this verse.



Dhivya Dampathis in Muthangi





PASURAM 29

சிற்றம் சிறு காலே வந்து உன்னை சேவித்து உன்
பொற்றாமரை அடியே போற்றும் பொருள் கேளாய்
பெற்றம் மேய்த்து உண்ணும் குலத்தில் பிறந்து நீ
குற்றேவல் எங்களை(க்) கொள்ளாமல் போகாது
இற்றை(ப்) பறை கொள்வான் அன்று காண் கோவிந்தா
எற்றைக்கும் ஏழ் ஏழ் பிறவிக்கும் உன் தன்னோடு
உற்றோமே ஆவோம் உனக்கே நாம் ஆட்செய்வோம்
மற்றை நம் காமங்கள் மாற்றேலோர் எம்பாவாய்

siRRam siRu kaalE vandhu unnai sEviththu un
potRRaamarai adiyE pORRum poruL kELaay
peRRam mEyththu uNNum kulaththil piRandhu nee
kuRREval engalLai(k) koLLaamal pOgaadhu
iRRai(p) paRai koLvaaN anRu kaaN gOvindhaa
eRRaikkum Ezh Ezh piRavikkum un thannOdu
uRROmE aavOm unakke naam aatcheyvOm
maRRai nam kaamangaL maaRREIOr empaavaai

In this verse, the Gopis seek the supreme fortune of being in eternal service to the Lord.

siRRam siRu kaalE vandhu unnai sEviththu un poRRaamarai adiyE pORRum poruL kELaay- Oh Kanna, early in the morning, you would embark on your journey to accomplish all those deeds in your volition. During the day, it then becomes impossible to see you in solitude. Hence we have come here to pray at your lotus feet during the early hours of the morning without heeding the showering mist. It is the time when the sounds due to the churning of the curd by the cowherd ladies may be heard. It is the time when saints would wake up chanting the holy name 'Hari' continuously. It is the time when the tamogunam





and the rajogunam see their lows while the satvagunam, responsible for stimulating the contemplation of the Lord, stands head high. This is the most appropriate time to serve you and worship you with devotion. Thus we have come for the same. Devotees, singing and dancing have been thronging your doorsteps. You should have in fact come to meet us out of your own accord, just as how you went to Guha, the great sages of Dandakaranya, Shabari and Sugreeva. But we have come to you out of our own yearning. It is natural for the female genre to have a liking for gold and flowers. Your divine feet are like the finest gold that is of the purest form, brightest in hue and superlative in quality. They are like the flowers that are most delicate, fragrant and beautiful. We have extolled such great feet with as 'anRu ulagam aLandhaay adi pORRi chakatam udhaiththaay pugazh pORRi'. We do so now also". When Kannan was not paying too much attention to their words and was engrossed in observing who all had come and was observing the expressions on each one of their faces, Andal says, "poruL kELaay"- We have come seeking an object of desire. Pray lend your ears and listen to the same".

peRRam mEyththu uNNum kulaththil piRandhu nee kuRREval engaLai(k) koLLaamal pOgaadhu- We seek to be in your servitude for the rest of our time. So far, we have been running through the cycle of transmigration. We seek an end to this and wish to be in your eternal servitude. This fortune shall definitely be ours. Oh Lord! How were you before and how are you now? You are the Lord of Vaikuntham and the Lord of ubhayavibhuti. You are the consort of Sri, the goddess of all wealth. You are inherently virtuous with infinite auspicious attributes that are the object of praise of everyone. Your essential nature is of infinite bliss. You are the superlative of all orders. But you have chosen to incarnate in as low a lineage as that of ours, the cowherds. Our lineage is a poor one where the cowherds graze the cattle all day long only to win a few measures of grain. Why have you incarnated in such a lineage? Only to uplift and enlighten the impoverished ones like us. We do not eat our daily bread until the cattle are satiated. We unfailingly protect everything that we are supposed to. You are also therefore obligated to protect us, who consider





you to be the food we partake, the water we imbibe and the (vetrilai) beetle leaves that we chew. Pray we therefore unto you to bestow on us the wealth of your unstinted service.

Kannan then says, "You already asked me for 'saala perumparaiyE', the percussion instrument with a well reverberating sound. Here it is, take it all. I have one per person."

iRRai(p) paRai koLvaaN anRu kaaN gOvindhaa- Kannan, when we said 'paRai', did we mean this instrument? No. Never. Please take a look at our faces. You seem to be too naive.

eRRaikkum Ezh Ezh piRavikkum un thannOdu uRROmE aavOm unakkE naam aatcheyvOm- Not only in this birth, but even if we were to take many more births, then in all those births we would wish to be in your service alone. If you bless us with the bliss of beatitude, then we would be in your eternal service at your supreme abode of Srivaikuntham. The Vedas proclaim that a liberated soul can attire itself with many sharirams. Even if we happened to do so, then in every one of those bodies we would continue to serve you alone and none else.

Kannan says, "In that case are you not interested in any other material pleasures?"

matrai nam kaamangaL maatru- Pray bless us to have no other desire other than you.

Andal, in this pasuram is elucidating that, having surrendered unto the Lord, the soul should only ask for the fruit of performing unstinted service to the Lord always, similar to Lakshmana. This is the hidden purport of this pasuram.





PASURAM 30

வங்க(க்) கடல் கடைந்த மாதவனை கேசவனை
 திங்கள் திருமுகத்து சேய் இழையார் சென்று இறைஞ்சி
 அங்க(ப்) பறை கொண்ட ஆற்றை அணி புதுவை(ப்)
 பைங்கமல(த்) தண் தெரியல் பட்டர் பிரான் கோதை-
 -சொன்ன சங்க(த்) தமிழ் மாலை முப்பதும் தப்பாமே
 இங்கு இப்பரிகரைப்பார் ஈரிரண்டு மால் வரை தோள்
 செங்கண் திருமுகத்து(ச்) செல்வ(த்) திருமாலால்
 எங்கும் திருவருள் பெற்று இன்புறுவர் எம்பாவாய்

vanga(k) kadal kadaindha maadhavanai kEsavanai
 thingaL thirumugaththu sEy izhaiyaar senRu iRainchi
 anga(p) paRai konda aaRRai aNi pudhuvai(p)
 painkamala(th) thaN theriyal battar piraan kOdhai-
 -sonna sanga(th) thamizh maalai muppadhum thappaamE
 ingu ipparisuraippaar eerirandu maal varai thOL
 sengaN thirumugaththu(ch) chelva(th) thirumaalaal
 engum thiruvaruL peRRu inbuRuvar empaavaai.

This pasuram signifies that those who learn and recite Thiruppavai will be the recipients of the choicest benedictions of the Lord and His consort. They would attain the fruits of all their desires similar to Andal and the Gopis.

The Ramayanam says that both Sri Rama and Sita spent delightful days in the forests of Panchavati. Lakshmana, who was in their servitude, was also in a state of great bliss. Andal concludes Her Thiruppavai, saying that, by means of being in Kannan's servitude, we too would attain a similar state of delight.

vanga(k) kadal kadaindha maadhavanai kEsavanai thingaL thirumugaththu sEy izhaiyaar senRu iRainchi- Kannan, who was so far extolled by Andal, is now addressed as Keshavan by Her. Keshavan is the father to Brahma, Rudra and





other celestials. Andal eulogised Kannan, who is the supreme soul and the Lord of all celestials. Kannan was the most beautiful from head to toe. As the Azhwars say, "அவன் தாள் கண்டார் தாளே கண்டார்" -People looking at his lotus feet would stay captivated seeing His lotus feet forever. Andal addresses Kannan as Keshavan, having been captivated by the beauty of His tresses. Keshavan denotes one who has beautiful hair. The female genre has a liking for beautiful flowing hair and well-polished nails. Andal enjoys the flowing tresses during the act of churning. Madhava is the Lord of Lakshmi. How did He beget Lakshmi? It was during the churning of the great ocean. The milky ocean has many boats in it. Why? It is to ferry us from the ocean of samsara to the banks of Srivaikuntham. The Lord is Himself a ferryboat. He is the ferryboat for those who surrender at His feet. He takes them from the ocean of sin to the bliss of beatitude. During the churning of the ocean, the Lord as a tortoise (Kurma) bore the mighty mountain Mandara steadily on His back. He held on to the tail of Vasuki and made the churning possible. The poison that arose from this churning was received by Shiva. The horse, the elephant and the nectar were received by Indra. Sri Mahalakshmi was received by Paraman. Because of this, He came to be known as Madhava, the consort of Lakshmi. Shiva took the poison, celestials the nectar and you Lord took the hand of Sri. Oh Lord, pray accept me and take me into your fold as you did before.

thingal thirumugaththu sEy izhaiyaar senRu iRainchi anga(p) paRai konda aaRRai - The Lord has the most beautiful face, similar to the full moon. With Andal and Kannan having adorned all their finest jewellery, the Gopis, sing and extol that they shall remain in the Lord's servitude forever even if it meant many more births before beatitude. Andal remembers the attainment of the kingdom of kainkaryam thus. Due to the pretext of the nombu ritual followed by the Gopis and due to the anugrahams of Kannan, the elderly cowherd folks of AayarpAdi received rains throughout the month and also a great opportunity for relaxation. The Gopis on the other hand attained the divine communion with Lord Krishna. Godai in Her Thiruppavai has indeed told such wonderful a





biography.

aNi pudhuvai(p) painkamala(th) thaN theriyal battar piraan kOdhai-sanga(th) thamizh maalai muppadhum - In this world, Srivillipuththur, stands out majestically as the central gem in a priceless pendant of nine gems. Vishnuchitta also known as Bhattar piraan Periyazhwar was born in this place. He adorned on his self a garland of lotus flowers and a garland of tulasi beads that are recognised as the traits of a true Srivaishnava. Everyday, he would present garlands of lotus flowers to Sri Vatapatrasaayi, the temple deity. His daughter is Godai and Her song is Thiruppavai. This is a garland of the chastest tamizh. It is a work that will give us an association with Emperuman. It is a work that enshrines thirty verses in it and should be enjoyed and experienced by us.

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muppadhum thappaamE ingu ipparisuraippaar - The loss of a single gem in a gem studded necklace makes the necklace of no value. The loss of a single stone in a diamond earring brings its value down. Similarly all the thirty verses need to be recited without fail.

eerirandu maal varai thOLsengaN thirumugaththu(ch) chelva(th) thirumaalaal- Kannan shone with four hands after the slaying of Kamsa. He had the most beautiful and benevolent eyes that resembled a lotus stalk. He is the Lord of ubhayavibhuti and is always in the company of Sri, His consort, with not even a single moment of separation. With the benevolence of such a Lord, Kannan, "engum thiruvaryl petru inbuRuar" - the Jeevans would take delight in this world and the celestial worlds, having been bestowed with the choicest anugrahas of Piraatti and Her consort Paraman.

வாழி திரு நாமம்

கோதை பிறந்த ஊர் கோவிந்தன் வாழமுந்

சோதி மணி மாடம் தோன்றும் ஊர்

நீதியால் நல்ல பத்தர் வாழும் ஊர் நான்மறைகள் ஓதுமுந்

வில்லிபுத்தூர் வேதக் கோனார்

பாதகங்கள் தீர்க்கும் பரமன் அடி காட்டும்

வேதம் அனைத்துக்கும் வித்தாகும் கோதை தமிழ்

ஐயைந்தும் ஐந்தும் அறியாத மானிடரை

வையம் சுமப்பது வம்பு.

திருவாடிப் பூரத்து செகத்துதித்தாள் வாழியே

திருப்பாவை முப்பதும் செப்பினாள் வாழியே

பெரியாழ்வார் பெற்றெடுத்த பெண் பிள்ளை வாழியே

பெரும்புதூர் மாமுனிக்குப் பின்னானாள் வாழியே





ஒரு நூற்று நாற்பத்து முன்றுரைத்தாள் வாழியே
உயரரங்கற்கே கண்ணியுகந்தருளிதாள் வாழியே
மருவாரும் திருமல்லி வள நாடி வாழியே
வண்புதுவை நகர்க் கோதை மலர்ப் பதங்கள் வாழியே

ஸ்ரீ பரமஹம்ஸேத்யாதி பறவாகோட்டை ஸ்ரீமதாண்டவன்
ஸ்ரீ கோபாலதேசிக மஹாதேசிகன் அருளிய
திருப்பாவை வியாக்யானம் முற்றிற்று

Thus concludes the commentary on Thiruppavai rendered by His Holiness
Paravakottai Poundarikapuram Srimath Andavan Sri Gopaladeshika
Mahadeshikan.





॥ श्रीः ॥

॥ श्री गोदायै नमः ॥

॥ श्रीमतेवकुळभूषण महा देशिकाय नमः ॥

॥ श्रीमतेरामानुजाय नमः ॥

॥ श्रीमतेनिगमान्त महा देशिकाय नमः ॥

॥ श्रीमते श्रीनिवास महा देशिकाय नमः ॥

॥ श्रीमते गोपालदेशिक महा देशिकाय नमः ॥

CONCLUSION

The translation of this wonderful work has been possible only due to the divine grace of Poorvaachaaryas and asmad Swamy, Poundarikapuram Paravakkottai Srimath Andavan Sri Gopala Deshika Maha Deshikar. This work is presented as a mark of respect to asmadacharyan Paramahamsetyadi Paravakkottai Poundarikapuram Srimath Andavan Sri Gopala Deshika Maha Deshikan, who beams as the manifestation of Bhagavad Ramanuja and Swamy Deshika.

We, his shishyas can with great pride say that it is indeed our greatest fortune that we all have been blessed to take birth on this Earth during the time of Srimath Gopala Deshika Maha Deshikan, our Achaarya saarvabhoma. To be recipients of his kataaksham and anugraham and to have the darshana bhagyam of this great Achaarya saarvabhoma is indeed the fruit of all our penances.

As Swamy Deshikan says in his Subhashita Nivi, "An artist can paint the picture of the Sun, but can he give it the same radiance?" Similarly our Swamy has infinite auspicious attributes like Paraman himself. It would be impossible for any work on this earth to fully exemplify his kalyana gunams.

Let us plead at the feet of divya-dampathis for the glories of our Achaarya Gopala Deshika who is our monarch, to reach everlastingness. Let us beseech the holy feet of our paramount saviour Srimath Gopala Deshika Maha Deshikan





who is also glorified as Vasishta and Vamadeva. It is our sincere prayer that he lives to a Vedic span of one hundred years with good health and may his benign anugrahams be like the cool waters to yearning seekers of salvation on the sands of time. It is our heartfelt prayer that he continues to bless us worldly souls with his benevolent grace for many years to come. We submit ourselves at his feet to resign and transcend from this world and to attain the divine bliss and communion with the Lord. We prostrate at his thiruvadi that are so sanctified and pray to him to grant the dust from his holy feet as our lasting refuge.

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Let us sing his glories and sanctify our lives. His taniyan is as follows –

श्रीवास रङ्ग परकाल मुनित्रयास्त लक्ष्मात्म रक्षण यतित्व युगागमान्तम् ।

आचर्यक्ति परि पूतंअनर्घशीलंगोपाल देशिक मुनिंगुरुंआश्रयामः ॥

श्रीमतेगोपाल देशिक महा देशिकाय नमः ॥

We seek refuge at the sacred feet of our revered Acharyan, Sri Gopala





Deshika Maha Deshikan, who received the sacred rites of Samashrayanam, Bhara Samarpanam from the great Acharya, Sri Srinivasa Maha Deshikan (Srimath Poundarikapuram Andavan), Thuriyaashramam from Sri Srinivasa Maha Deshikan (Srimath Vennatrankarai Andavan) and the wealth of Ubhaya Vedaantham from Srimath Abhinava Ranganatha Brahmatantra-Swatantra Parakaala Yatindra Maha Deshikan. He shines with illustrious sadaachaaram and is resplendent with his limitless Acharya Bhakthi. Glory to the great preceptor Srimath Gopaala Deshika Maha Deshikan.

Mangalam to Swamy the sadaachaarya!

Mangalam to Swamy adored by the virtuous!

Mangalam to Swamy the glorious Achaarya of Ramanuja darshanam!

Mangalam to Swamy the manifestation of Gitaacharya!

Mangalam to Swamy the incarnation of Yatiraja!

Mangalam to Swamy who is bhushanam to Jnana, Anushtana and Vairagyam!

Mangalam to Swamy who dispels nescience from the minds of the Lord's subjects!

Mangalam to Swamy the beacon light on the path to deliverance!

Mangalam to Swamy the unconquerable!

May our minds as a garland of flowers enchant our master Gopala Deshika!

May his vigraham adore the temple of our minds!

May his lotus feet adorn the waters of our hearts!

May his thoughts begin our day!

May his grace ennoble our deeds!

May his words keep us on the right path!

May his wisdom make us knowers of Brahman!





May his footsteps be our guiding lamps!

May his glories enlighten this world!

॥ वेदान्तसूरि चरणौशरणमूप्रपद्ये ॥



Andal Kalyanam, Sri Ranganatha Temple NY

Note: For additional meanings and commentaries on the

Divya Prabhandams of Sri AndAL

Please refer to:

<http://www.sundarasimham.org/ebooks/ebook62.htm> - For ThiruppAvai

<http://www.sundarasimham.org/ebooks/ebook54.htm> - For nAcchiAr

Thirumozhi

