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Thiruppavai explanation using Naachiaar Thirumozhi excerpts

Preface

This is an attempt to learn, understand, appreciate and enjoy Shri Andal's one of the greatest literary compositions viz., Thiruppavai using her magnum opus "Naachiaar Thirumozhi (NT)". Shri Andal is one among the 12 azhwars who were none other than a form of Shriman Narayanan's various amsams. They were born in this

earth to help the samsaris to reach the Lotus feet of Shriman Narayanan by showing them the path to Moksham.

When Shriman Narayanan took the Varaha avataram (the form of a wild boar), he saved the mother earth (Bhoomi piraati) from the clutches of a demon called "Hiranyakshakan". Shri Andal, in her Naachiaar Thirumozhi talks about this in "Paasi thoorthu kidandha paar magatku maasu udambil neer vaara manamila pandriyam thesudaya thevar thiruvarama chelvanar pesi irupana gal perkavum peraave (NT 11, 8). Just after the avataram, Bhoomi piraati asked, "Ennai idarndhu eduthu vitter, ivulagatharai eppozhodu idarndhu eduka pogindreer", i.e., at last, You had saved me but when will You save our innocent samsaris in the leela viboothi? Lord Shriman Narayanan replied, "It is easy to reach me if you do the following: Vaayinaal paadi manathinal sindhithu thoo malargalal thoovithozha vendum". When translated in English it suggests the samsaris to chant His name with the mouth, thinking about him with pure heart and doing prayers with pure / fresh flowers. "This is the essence to reach me", said Shriman Narayanan. Shri Bhoomi piratti realized that, to impart this message to the samsaris, she will have to be reborn in the earth and preach these divine words uttered by none other than Shriman Narayanan.

She was born under a tulasi plant in the month of Aadi and in the star of Pooram in Kaliyugam. Periyalzhwar alias Vishnuchittan, her father, was collecting flowers in his garden to do pooja for Shri Vatapathrasayee, the presiding deity at Shrivilliputtur. Shrivilliputtur is located 72 kms south of Madurai. To his astonishment, he found a baby girl under the tulasi plant. The small, beautiful girl with thick matted hair was sporting a divine, cherubic appearance that he could not believe his own eyes. He named his darling child as "Kothai" and began to raise her with so much care and affection. Kothai was none other than the avataram of Shri Bhoomi piratti herself. Periyalzhwar fostered bakthi in the heart of Shri Andal by narrating the stories of Shri Krishnan. Shri Andal was so fond of Shri Krishnan that she wanted to marry Him. She used to decorate herself with the garland of flowers that was originally reserved for Shri Vatapathrasayee. However, she used to do this in her father's absence. Suddenly, one day her father caught Shri Andal when he returned early. On that particular day, when Periyazhwar went to the temple to garland Shri Vatapathrasayee, he would not accept the garland given by Periyazhwar and instructed him to get the garland that was adorned by Shri Andal. For this very act, Kothai

was given a special name called “Soodi kodutha sudarkodi”. Also because she had ruled over emperuman, she is called as “Andal” or “the one who ruled”. This name was given by none other than the Shri Vatapathrasayee himself.

At this moment, she wanted to have a darshan of Shri Krishnan. It is in this regard, she decided to perform a viratham. At this juncture, Shri Andal composed one of the greatest works in tamil literature called “Thirupaavai”. It is also called as the “Seed for all the Vedas” or “Vedam anaithukum vithu”.

Let me take you back in time to ayarpadi, during the time of Shri Krishnaavataram. When Shri Krishnan was a small boy, He used to play with all the gopikas. They used to relish the time whenever they met. They played all sorts of games and Shri Krishnan used to mesmerize the gopikas with His mellifluous tunes with the flute. Everyone in the company of Shri Krishnan was enjoying it. As time passed away, Shri Krishnan as well as the gopikas grew up. The parents of the gopikas told their daughters, “Look! You have been so intimate with Shri Krishnan all these days. Now that you have grown up, it is time for you girls to stay at home and do the household chores rather than playing with Shri Krishnan. The gopikas did not want to hear this any further and were trying to come up with an action plan to meet Shri Krishnan. They hit upon an idea. They went to their guru and told him, “The whole country is bereft of any rainfall. So the crops are not prospering. As a result, the cattle are suffering. Thus the economy as a whole is suffering. Hence we would want to perform a viratham in the name of Shri Karthikayani so that she would bestow us with good rainfall and consequent well being”. The guru was quick to realize their ulterior motive of meeting Shri Krishnan in the viratham that they are going to perform under the umbrella of doing good to the country. The guru accepted their wish and asked them to go ahead.

The viratham had some rules that did not allow enjoying their day to day luxuries. For example, they were used to eating and drinking milk related products like ghee, butter etc. They were not used to waking up early in the morning and do bathing. They used to decorate themselves with flowers, kanmai (decorative item for eyes) etc. However, for the sake of viratham they decided to refrain from these kinds of pleasures so that they can develop “vairagyam”.

Now Shri Andal imagined herself to be one of the gopikas and her other friends as the other gopikas. Shri Vatapathrasayee's house was regarded as Shri Krishnan's house and the thirumukulam was the equivalent of river Yamuna. This viratham or nonbu was performed by gopikas or paavai. Hence it is called "Thiruppavai".

As Kothai grew up, Periyazhwar was looking for a suitable bridegroom for her daughter. Shri Andal could not bear these kinds of acts by her father. She was born and destined to marry Lord Krishnan and not an ordinary mortal. "Maanidavarkendru pechu padil vazhagillen kandai manmadane (NT 1, 5) is what she exclaims in Naachiaar Thirumozhi. Translated loosely, it means, if someone said that she would be married to a person, she would not live any longer. As the only female azhwar among the 12 azhwars, she wrote an interesting and gripping sequel to "Thiruppavai" called "Naachiaar Thirumozhi". We will be using excerpts from Naachiaar Thirumozhi throughout this explanation for Thiruppavai.

The first five Paasurams of "Thiruppavai" are regarded as introductory Paasurams that associate themselves with the five different forms of Shriman Narayanan viz., "para vasudevan", "vyooaha vasudevan", "vibhava avadharangal", "antharyaami" and archai forms. In the next ten Paasurams, she awakens 10 of her friends. This could be thought of waking up the ten azhwars. Then, she goes ahead and asks permission from the guard of Shri Krishnan's house. She awakes balarama, yasodhai, nappinai piratti and then Shri Krishnan. After this, she requests some boon from Shri Krishnan. Finally in the last few Paasurams she deciphers her identity as the daughter of Periyazhwar and elaborates on the saranaagathi and pala sruthi.

Thaniyan

In our sampradhaayam, before reciting any stothram, the author of the text is lauded for providing the samsaaris of this world their great works. This laudatory praising of the author is referred to as the "thaniyan". The other connotation for this term is "thanithu (separate) nirpadhinaal (to stand out) adharku thaniyan endru porul (meaning)" that means one that stands out separately from the main text. There are totally four thaniyans for Shri Andal: 2 for Thiruppavai and 2 for her Nachchiar Thirumozhi. The first thaniyan in Thiruppavai is composed by Sri Paarasara Bhattar in Sanskrit. The second one is given in Tamil by Sri.Uyyakondar. Whenever we

recite / sing our divya prabandhams we should sing the thaniyan first before moving on to the actual work

**Thiruppavai Thaniyan #1:
Composed by Sri Paraasara Bhattar in Sanskrit**

ni:la:thunga sthanagiri thati: suptham udbo:dhya krushnam
pa:ra:rdhyam swom sruthi satha siras siddham adhya:payanthi:
swo:chchishta:ya:m sraja nivalitham ya:bala:th kruthya bhungkthe:
go:da: thasmai nama idamidam bhu:ya e:va:sthu bhu:yaha

Meaning

ni:la:thunga sthanagiri thati: suptham udbo:dhya krushnam:
Swami Parasara Bhattar sings praise of Godha Devi who was awakened (udbo:dhya) Krishna (krushnam) who was sleeping on the lofty, mountain like (sthana giri) like breasts (tunga) of Nila Devi. The same thing has a second meaning that can be interpreted in this way. Krishna has also another connotation that means black which goes ahead to signify agnyanam / irul / ignorance. Since Shri Andal had shown the samsaaris of this materialistic world the path needed to reach them, the path they should follow to come out from their ignorance, Parasara bhattar praises her.

pa:ra:rdhyam swom sruthi satha siras siddham adhya:payanthi: In this line, Swami Parasara bhattar praises Kothai for instructing (adhya:payanthi) Krishnan about his duties that He needs to do that includes protecting the jeevathmas. Andal was HIM to get up from Neela Devi and go ahead showing HIS Sesha – Sayee sampandham. She reminded herself that she is a seshi to HIM (swom pa:ra:rdhyam adhya:payanthi).

swo:chchishta:ya:m sraja nivalitham ya:bala:th kruthya bhungkthe: Here Swami Parasara Bhattar talks about how she tied Krishnan with her tulasi garland (soodi kodutha sudar kodi). Swami says that she forcefully (bala:th kruthya bhungkthe) tied HIM with the tulasi garland that she used for her decoration (swo:chchishta:ya:m sraja nivalitham).

go:da: thasmai nama idamidam bhu:ya e:va:sthu bhu:yaha: Swami Parasara Bhattar concludes by saying that I salute Godha Devi who had the aforementioned attributes. This line should be read first to understand the meaning. Swami says, “I salute / offer my praises to Godha Devi who has all these qualities”. The qualities that we saw earlier. He says “let me offer all the pranamams given in the

scriptures in ascending order and let those pranamams be repeated in an increasing order of significance (nama idamidam) again and again (bhu:ya e:va:sthu bhu:yaha) to Andal alone (go:da: thasmai) ”.

**Thiruppavai Thaniyan #2:
Composed by Thiru Uyyakondar in Thamizh:**

anna vayarpu dhuvai aandaal arangaRku(p)
pannu thiruppaavai(p) palpadhiyam
innisaiyaal paadikkoduththaaL naRpaamaalai
poomaalai soodi(k) koduththaaLai(ch) chollu

soodi(k) koduththa sudar(k) kodiE tholpaavai
paadi aruLavalla palvaLaiyaay
naadi nee vEngadavaRku ennai vidhi onRa immaatram
naangadavaa vaNName nalgU.

In this thaniyan, Sri Uyyakondar describes about two perumals: Sri Ranaganaathan and Thiruvengadamudayaan. He offers his salutations and praises Shri Andal for two of her acts namely (i) padikoduthal (sing) and (ii) soodi koduthal (to give the garland after her wearing it). He says “Let us sing about the great Andal from Pudhuvai land (Sriivilliputhur) that has abundance of swan (anna). Shri Andal herself describes Shrivilliputhur in her Nachchiar Thirumozhi as “mennadai annagaal parandhum vilayaadum villiuputhoor (NT 5, 5). Swamo continues “Let us sing about the great Kothai who sang (paadikkoduththaaL) all her many paasurams (pal padhiyam) for Sriranganaathan (arangarku). Let us sing about Andal who sang Thiruppavi with her sweet voice in a musical form (innisaiyaal)”. Narpaamaalai is nar + paa + maalai. “nar” is great, “paa” is paasuram and “maalai” is garland. Thiruppavai is a beautiful collection of 30 paasurams. Shri Andal tied Shri Ranganaathan using this beautifully arranged garland. In addition she also tied Him with the garland (poomaalai) that she wore prior to offering Shri Vatapathrasayee. For this act she is often referred to as “soodi koduththa nachchiar”. “poomaalai soodikoduthal” is to offer garland after she wearing it. She used to do this just to test herself if she is a correct fit for her Krishnan.

In the first half of the last four lines of this thaniyan, Swami describes Andal. He says, “Andal is like a crepper (kodi) that is bright and resplendent (sudar). She is the one who offered her garland to Perumaal (soodi koduththa). He says “Andal who is

decorated with a multitude (pala) of bangles (vaLaiyaay) in her hand had come to this earth just to shower her blessings and compassion (aruLavalla) on us by singing (paadi) Thiruppavai with utmost sincerity, devotion, aachaaram or shradhai (tholpaavai)". He finally concludes by requesting Shri Andal "Oh! Godha devi. You (nee) went ahead (naadi) and requested Manmadhan, the God of Love to help you to unite with Thiruvengadamudayaan. You had asked Manmadhan "Please make sure that my (ennai) destiny and fate (vidhi) is only with Perumaal". Similalry (vaNName), we request you that you come and request you that you should shower (nalgu) your blessings on us for this thiruppavai nonbu".

Paasuram 1

Raagam - NAATAI

MAARGAZHI THINGAL

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

paarOr pugazha(p) padindhElOr empaavaay

(maargazhi(th) thingal madhi niRaindha nannaaLaal). In the full moon day in the month maargazhi, Shri Andal says that they (she and her friends) are very fortunate because they are endowed with the knowledge that makes them learn more about Shriman Narayanan. She says “good knowledge” because a thought had occurred to Shri Andal and her friends that let them to go ahead and take bath early in the morning to meet Shri Krishnan. This very thought needs a lot of anugraham from Perumal. Hence Shri Andal considers herself and her friends to be fortunate enough to have the knowledge that meeting Shri Krishnan during the morning times in the maargazhi month would be the best thing to do. In Naachchiar Thirumozhi, she starts with “Thai oru thingal tharai vilaki NT (1, 1). She does not say that the day is very auspicious unlike margazhi. It is because she begs Manmadan, the god of love to unite her with Shri Krishnan. But since she addresses Manmadan there is no such thing as “Thai oru thingal madhi niraindha nann nallal”. But in Thiruppavai, it can be inferred that the day has been a good day because they think about Shri Krishnan. The month of margazhi is considered as the best among all the twelve months. So Shri Andal chose the right month for the viratham. It is a common misconception that margazhi is an inauspicious month or peedai masam. But the true reason is that it is the month when one should always think about God and do activities that are related to Him. You cannot start a new project like a marriage or building a house because you do not have time except to think about God. Hence this month is the most suited for spiritualistic activities. Even in other religions it is the time where religious events are celebrated.

(neeraada(p) pOdhuveer pOdhumino nErizhayeer). She urges her other friends to awake soon so that they can go to the river for bathing. So she says that whoever is interested in taking bath in river Yamuna can come along with her. (seer malgum aayppaadi(ch) chelva(ch) chiRumeergaal). The small girls in ayarpadi are full of wealth. “seer” can be thought of wealth that is in the form of dowry or any other form of inheritance. “malgum” is migundhu irukum. “chelva(ch) chirumeergal” – small girls with lot of wealth. The gopikas in ayarpadi are full of wealth because of the kind of business they do: milk and milk related business. They do have a lot of cattle. Another connotation to their being rich is that they are always in touch with Shri Krishnan. They talk about Him, play with Him, listen to his madhura gaanam and enjoy the pranks

that He would play with them. It is due to this constant unison with the Lord that the gopikas are considered wealthy and not simply because they are rich by money.









(**koorvEl kodundhozhilan nandhagOpan kumaran**). Shri Krishnan is the son of Nandagopan who protects the cattle with his sharp edged spear in his hand. Koor is sharp and vel is spear. In Naachiaar Thirumiozhi, Shri Andal says, "Kurumbu seyvanor maganai petra Nandagopalan (NT 12, 3). (**Eraarndha kaNNi yasOdhai iLam singam**). The eyes of Yasodhai, the mother of Shri Krishnan becomes wide open after seeing the innumerable exploits of Shri Krishnan who is like a little lion (cub - ilan chingam).

(kaar mEni cengaN kadhira madhiyam pOI mugaththaan). Shri Krishnan's body is as black as darkness. His eyes are red in color. One of his eyes is like the Sun and the other is like the moon. One may wonder how could it be. If Shri Krishnan sees any rakshasas, the eyes burn like the Sun. But the same eyes become as cool as the moon if they chance to meet any gopikas or nappinai piraati. The same analogy is sanskritized by Bheeshmaachaarya as "Chandra sooryoscha netree" in Vishnu Sahasranaamam. This particular analogy is dealt in detail in the 22nd paasuram of Thiruppavai (Angan maa nyaalathu). (naaraayaNanE namakE paRai tharuvaan). Now Shri Andal uses the same word to mean two different things. Parai has two meanings. One is being the stick that is used to beat the drums and the other being Moksham. Only Shriman Narayanan can give us the moksham and no one else can grant this. For the viratham they are encountering, the gopikas need a "parai" to beat the drum. (paarOr pugazha(p) padindheLor empaavaay). Shri Andal exclaims here, "Come on my friends, let us do this viratham by immersing (padindhu) ourselves in water. Let us do this with utmost sincerity so that rain will be there and consequently the people in this world (paaror) would appreciate (pugazha) our deeds.

Paasuram 2

Raagam - GOWLA

VAIYATHU VAAZVEERGAAL

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 pichchayum aandhanaiyum kai kaatti
 uyyumaaR eNNi ugandhEIOr empaavaay

(vaiyaththu vaazhveergaal naamum nampaavaikku(ch) cheyyum kirisaigal kELeerO). In the previous paasuram, Shri Andal talked about the beautiful day in the month of marghazi when they are going to start the viratham. In this paasuram, she lays down the rules that need to be adhered to in the viratham. All the things / items and feelings that the gopikas regard as "favorites" are to be abandoned during this month long viratham. Shri Andal calls out the people in the world (Vaiyam – world, vazhveergal- the people who inhabit the world, kirisaigal – things that needs to be

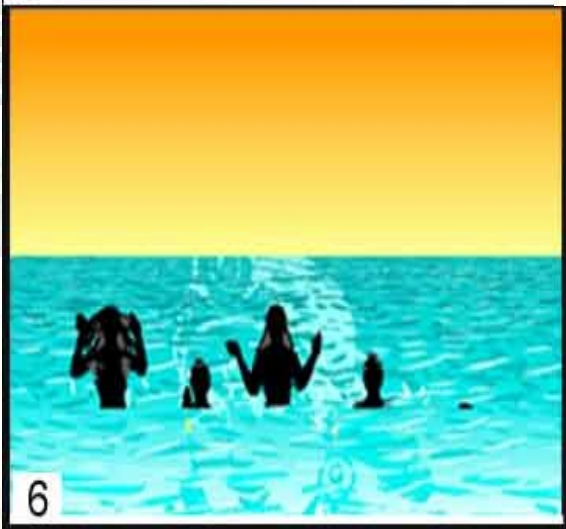
done/rules) to address the basic rules of the viratham. Shri Andal says, "Oh! The people, who live in this world, listen to the rules of our paavai nombu". One may question, "Well, the viratham is going to be performed only by the gopikas and Shri Andal. But why does Shri Andal wants the worldly people to know about this"? Well, whose daughter is she? She is the daughter of the azhwar who sang, "Pallandu, pallandu palairathandu palakodi noorayiram un sevadi sevvu thirukaapu." (Thirupallandu, 1, 1). Periyazhwar is one person who is always thinking about him and wants Him to be safe for which he earned the name "Periya (great)" azhwar among all azhwars. According to him, all the activities that encircle perumal have to be done in a grand way. He is known for enjoying perumal in the company of others."Ungal kuzhu vinil pugudho lottom (Thirupallandu, 3) and Yedu nilathil iduvadana mun vandhu ungal kuzham pugundhu (Thirupallandu, 4). Hence there is no surprise in Shri Andal addressing the people of the world. She addresses the people of the world in Naachiaar Thirumozhi, when she says that the people of the world would not respect Perumal if He does not come to see her (Oru pen kodiyai vadai seydan ennum sol vayagathar madhiyarae (NT 8, 9).

(paaRkadalul paiya(th) thuyinRa paramanadi paadi) We will sing in praise of lotus feet of the Lord who is reclining on the serpent bed of "Aadishesan" in the milky ocean. (neyyunnOm paalunnOm naatkaale neeraadi). Shri Andal continues, "We would restrain ourselves from eating ghee and drinking milk. We would take bath very early in the morning".

In Naachiaar Thirumozhi Shri Andal says "kozhi azhipadhan munnam kudaindhu neeraduvaan pondhom (NT 3, 1). Shri Andal and her friends are going to the pond before the hen would coo. The cooing of the hen suggests that the dawn is going to come soon. Hence "naatkaale neeraadi" is primarily before the sunrise which is the brahma muhurtam. This is dealt in detail in the 29th paasuram.









(maiyoutu ezhudOm malarittu naam mudiyOm) We would not decorate our eyebrows with “kanmai”, nor we would ornate our hair with colorful flowers. (seyyaadhana seyYOm theekuRaLai(ch) chenROdhOm) We would not do the things that are condemned by our ancestors. In addition, we would not talk ill of others nor we would complain about others which is very important for a Shri Vaishnavite. When the gopikas used to play with Shri Krishnan, he used to tease them in some form or the other. For example, he used to break their pots which contained milk. He used to steal the butter from their houses. He used to destroy the beautiful kolams that they would have laid in front of their houses (Sitreelodu engal sindhayum sidaika kadavayo govindha, NT, 1, 9). They used to complain these pranks played by Shri Krishnan to his mother Yasodha. When Yasodha would not take any corrective action

against Shri Krishnan, the gopikas would complain “Anja uraipal asodai, aanada vittitu irukum vanjaga pechi paal unda, NT 3, 9). In addition, they used to regard Nanadgopalan as “Kurumbu seyvanor maganai petra nandagopalan (NT 12, 3)”. Shri Andal says that we would not do all these kind of complaining activities in this month of “paavai nonbu”.

(aiyaamum pichchaiyum aandhanaiyum kai kaati) Iyam – deserving people, Pichayum – the needy and Andanaiyum – the ascetic people. Shri Andal says, “If someone were to come for yachagam for either money or food, we would certainly give whatever we have. If we do not have then we would show our hand (Kai Kaati) to the person whom we think would have things that he/she can give to the person who is in need of”. It is interesting to note this word in Naachiaar Thirumozhi, when she uses it in “machchani maada madhilarangar vaamanaar pachchai pasundhevar thaam pandu neeretra pichchai kuraiyagi ennudaiya pei valai mel ichchiai udaiyarel iththeruve podhaare? (NT, 11, 4). Shri Ranganatha came and begged for Shri Andal’s bangles which He desired the most. (uyyumaar eNNi ugandEIOr empaavaay) Shri Andal says, “Henceforth, these are the rules that we need to abide by during the viratham that will make us happy and take us to the path of salvation”.

**Paasuram 3
Raagam - AARABHI**

ONGI ULAGALANDHA

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 niRaindhEIOr embaavaay
(Ongi ulagalandha uthaman per paadi

This paasuram is dedicated to Ulagalandha perumal who is the presiding deity at Thirukovalur, a nadu naatu divya desam near Villupuram. There are totally three paasurams that are dedicated to Ulagalandha perumal in Thiruppavai. Those include the paasuram numbers 3, 17 and 24. An interesting point to be noted here is that during the Thiruvikrama avataram, Shriman Narayanan measured the whole earth as well as the sky with His two feet. He

placed His third feet on the head of Bali chakravarthy. Everyone craves to reach the Lotus feet of Shriman Narayanan. But Bali chakravarthy is so blessed that Shriman Narayanan himself, in Thiruvikrama avataram, has come to Bali's kingdom and had placed His "Thiruvadi" on Bali chakravarthy's head. Here, in Thiruppavai, Shri Andal gives moondru adi (three feet) to commemorate the events in "Vamanaavataram".

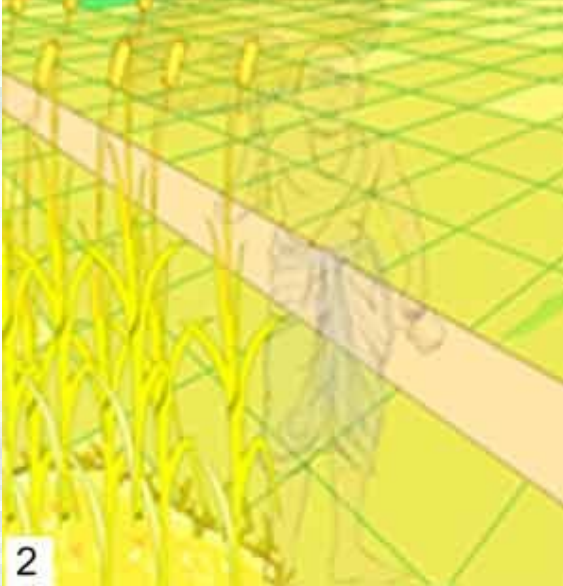
She sings in Naachiaar Thirumozhi too praising this (kaayodu nellodu karumbamaithu kattiarisi avalamaithu vaayudai maraiyavar mandhirathaal manmadhane unnai vanangugindren desam munnaladhavan thiruvikraman thirukaigalaal ennai theendum vannam saayudai vayirumen thada mulaiyum tharaniyal thalai pugazh tharakitriye (NT 1, 7). Mutra mannidam thaavi vinnorra neendu alandhu kondai (NT 2, 9). (Konda Kola Kural uruvai chendru pandu maavali than peru velviyil andamum nilanum adi ondrinal kondavan varil koodidu koodale (NT 4, 9), Andru ulagalandhani ugandhu (NT 5, 10), Vinura neendu adi thaaviya maindanai (NT 5, 11), "Unbadhu sollil ulagalandhaan vaai amudham (NT 7, 8)", Maani urivaai ulagu alandha (NT 12, 2) and "Kootil irundhu kili eppodhum govinda govinda endrazhaikum oota kodadhu serupaanagil ulagalandhaan endru uyara koovum (NT 12, 9)".

Vamana avataram reserves a special place in Shri Andal's heart. In Shri Ramaavataaram and Krishnaavataram the Lord has punished the evil doers by killing them. But in Vamanaavataram, He does not kill anybody, or does He uses any weapons. Piratti always like this aspect of Shriman Narayanan when he does not use his weapons to punish His enemies. Hence, Vamana avataram is so special to Shri Andal.

(Ongi ulagaLandha uththaman pEr paadi naangaL nam paavaikku(ch) chaatri neeraadinaal) Shri Andal sings in praise of Thiruvikraman by addressing Him as ongi ulagalandha uthaman per paadi and says if we can perform the viratham by chanting the name of ulagalandha perumal, then we would accrue a lot of benefits. She goes ahead and lists the benefits. (Theengindri naadellam thingal mummari peidhu). "A country should neither have drought nor should it have rain that would wash everything away. It should rain in the optimum quantity for the people to enjoy its benefits. The rain should pour thrice in a month."

(Ongu peRum senN nel oodu kayalugaLa (p) Chennel can be split into chen (chezhumayaana) and nel (Raw rice/ paddy). The paddy grains will be soaked in the rain water and will grow to great heights. Fish (Kayal) will swim in between these grains. (poonguvaLai(p) pOdhiL poRi vandu kaN paduppa) The vandu (small bees) will sit in the stalk of the poonguvlai flower and sleep. (thEngaadhE pukkirundhu seerththa mulai patri vaanga kudam niRaikum vaLLal perum pasukaL). Valhal is magnanimous. The cows were magnanimous those days when there would be no force to stop the cow from giving milk through its udder. (neengaadha selvam niRaindhEIRr embaavaay). The whole country would be bestowed with wealth and prosperity – of what kind: permanent wealth and prosperity.







Paasuram 4
Raagam - VARAALI

AAZHI MAZHAI KANNAA

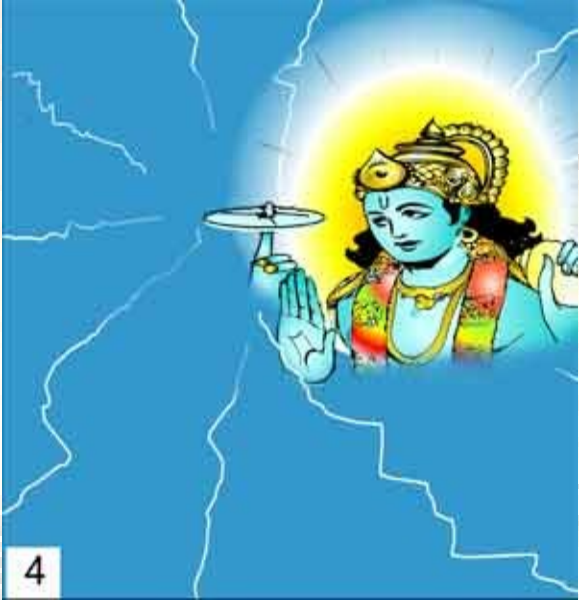
aazhi mazhai(k) kaNNaa onRu nee kai karavEl
aazhi uL pukku mugandhu kodu aarthu ERi
oozhi mudhalvan uruvam pOI mey kaRuththu(p)
paazhiy am thOLudai(p) paRpanaaban kaiyil
aazhi pOI minni valamburi pOI ninRu adhirndhu
thaazhaadhE saarnga mudhaiththa sara mazhai pOI
vaazha ulaginil peydhidaay naangaLum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

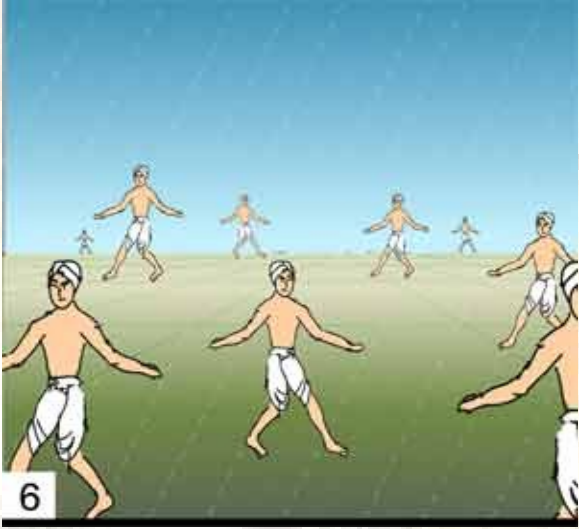
In this paasuram Shri Andal specifies how it should rain when it pours thrice in a month (thingal mummari peydhu). Azhwargal and Acharyas have the prerogative to order Perumal because they are so intimate to Him. Here, Shri Andal asks for a request from Shri Krishnan to rain in the country.

Shriman Narayanan is the Almighty. He is the antaryami to all living and nonliving objects. He is the antaryaami to all the lower level gods. There are different stages in which people (jeevatma) are actually in, in their spiritual journey to attain the Paramathma Shriman Narayanan. At the first level, there are atheists who deny the very existence of God. At the second level, there are people who say all gods are equal (Hariyum sivanum onnu ariyadhavan vaayil mannu). These are statements that are developed in a social context to create unity in the already decaying Kali yugam. If we look up two towers from a fairly large distance, both of them may appear to be of equal height. However, on going nearer to the towers, people will unearth the fact that one tower is actually larger than the other. So it depends on at what point are you looking at and this point metaphorically represents the stage a person is in his kaarmic cycle. At the third stage, there are people who are able to see the difference in heights between the towers because of their advancement in their spiritual journey. Shriman Narayanan is the primordial cause for everything and anything. If a person is blessed by Him to go further in the spiritual journey, then he could see that Shriman Narayanan is the tower standing tall amidst all other lesser towers. At the last stage, are azhwars and acharyas who have mingled with the Paramathma. They will not worship anyone except Shriman Narayanan.









People in the second stage often criticize Shri Vaishnavites because they are considered to be short sighted for their act of worshipping none other than Shriman Narayanan. Whenever a marriage takes place, the bridegroom will be treated as Vishnu and will be addressed as “Vishnu roopaya”. It means that is the bridegroom is Vishnu and the woman is married to Him. Infact, there is only one pururshan (Shriman Narayanan) and we all are females. We share a special relationship with him called the “Husband – wife relationship”. After the marriage is over, then the wife is for that husband and the husband is for that wife and to no one else. Well, if a wife is loyal to her husband, then she should be praised for it rather than saying, “That female is always with her husband only and is not thinking about anyone else”. The argument does not hold good and one need to be cognizant of this.

In this Kali yugam, a majority of the people are in the first and second stage. If somebody says that all gods should be given equal respect and that no one particular god is superior, then he is correct from his frame of reference. If somebody in the third stage says that he will not worship anyone except Shriman Narayanan, he too is correct from his point of reference. The worshipping nature of the azhwars and acharyas are very different from those in other stages. I would like to tell the story of Koorathazhwan. When there was a vedhi ula (procession) of other gods (not Shriman Narayanan), someone asked Koorathazwan, “Well. How do you worship those gods”? Koorathazwan replied “I would not answer this question. Please change your question to “How will the other gods treat me when they come in vedhi ula?” The answer that Koorathazwan’s gave was in the form of a question. It is the

other gods who needs to treat him with respect and not the vice-versa. It is because he is related to Shriman Narayanan and not to any lesser gods. He can order even Shriman Narayanan because He is so affectionate and intimate to His bhaktas that He will do anything for them. Similarly, Thirumangai azhwar threatens Kalyana Jaganadha Perumal in Thirupuulani by saying that he will pray /worship Him. This is a form of a threat because for a person of Thirumangai ahzwar's stature Perumal would get a bad name if he comes and worships. Rather He has to go and protect the azhwars. If Shriman Narayanan has to abide by the requests of His bagavathas, then the lesser gods will have to obey his requests, pleas and orders. Shri Andal pleads to Shri Krishnan / Indran for rainfall. Indra is nothing compared to Shri Krishnan. Indran will have to obey her orders.

(aazhi mazhai(k) kaNNaa onRu nee kai karavEI) Aazhi is ocean. Mazhaikanna can be split up into two different ways. One is Mazhai + Kanna and the other is Mazhaiku + anna. The former split up means "Oh! Lord Krishnan of ocean (aazhi) and rain (mazhai). The latter split refers to Indran (the lord for rains – mazhaiku anna). Shri Andal requests that when they ask for something, He should not turn off His hand (ondru nee kai karavel). She goes ahead and says, "What we are going to ask is good rainfall. However, the rain should occur in the following manner. (aazhi uL pukku mugandhu kodu aarthu ERi) You should dive deep (ul pukku) into the ocean (aazhi) and fetch the water (mugandhu kodu), cause thunder (aarthu) and rise up in the sky (eri). (oozhi mudhalvan uruvam pOI mey kaRuththu). "oozhi mudhalavan" refers to the Lord when He is going to create the universe afresh. Shri Andal continues her requests and says "You should sport His color when you are impregnated with large quantities of water". A rain bearing clouds will be black in color. In Naachiaar Thirirumozhi Shri Andal uses the word "oozhi" in "ooragam salavam serthaal oozhi ellam unarvane" (NT 3, 7).

(paazhiy am thOLudai(p) paRpanaaban kayil). Paazhi – broad and am – beautiful. Padmanaban is the one who has broad and beautiful shoulders. (aazhi pOI minni valamburi pOI ninRu adhirndhu) He has in His hand, a conch (sangu) and a disc (chakram). Aazhi also means chakram. Shri Andal says "You should shine like His chakram and resonate like His conch". (thaazhaadhE saranga mudhaltha sara mazhai pOI). She does not want his process to get delayed (thazhadhae). You should shoot down (udaitha) continuously like the arrows (sarangam) from the quiver

of Shri Raman. Shri Andal in Naachiaar Thirumozhi says “Maayan ravanan mel saramari thaai thalai attratru veezha thodutha thalaivan NT (5, 3) that means Shri Raman removed all the heads of Ravana and killed him when his primary head (thaai thalai) was shot down by Rama’s uninterrupted flow of arrows. (Vaazha ulaginil peydhidaay naangaLum margazhi neeraada magizhndhElor embaavaay). “However, you should pour in such a way that we can live and not in a manner bywhich everything gets washed away. If you do this, then we can happily have our bath for our margazhi viratham”.

**Paasuram 5
Raagam - SRI**

MAAYANAI MANNU

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
theyinil thoosaagum cheppElOr embaavaay

This paasuram is one of the most important paasurams in Thirppaavai. As outlined in the preface, Bhoomi piraati inquires Perumal about the various ways a samsari has, to reach the Lotus feet of Shriman Narayanan. He replies the best and the simplest way to reach Him is to think about Him with pure heart when the mouth is chanting and the hands are offering flowers. After listening to this, Bhoomi piraati takes the avataram of Shri Andal to spread the message. Sita piraati and Rukmani piraati’s goal was to reach Perumal, whether He is in the form of Shri Raman or Shri Krishnan. However, Shri Andal is magnanimous and goes one step further than Sita and Rukmani piratty. She wants to disseminate the information to all the people in the world (vaiyaathu vazhveergal). This is one of Andals’e yetram.

(Maaynai mannu vadamadurai maindanai) Shri Krishnan grew up in Mathura. Mathura is considered to be the best among the ten places that can give moksham (mokshapuris). There was a difference of opinion between Ayodhya and Mathura as to who is the greatest of all. “If you consider yourself to be the greatest just because Shri Krishnan was there”, then I am great too because Shri Raman was born in Ayodhya” was Ayodhya’s argument.

Mathura recollected the incidents of Chitrakoot. The events at Chitrakoot are the only happiest part in Shri Ramaayanam. Shri Raman and Sita spent their life peacefully on the banks of river Mandakini. Sita was enjoying the cuckoos, parrots and peacocks and commented, "Lord! Do you see how beautiful are these birds? Shri Raman replied, "I am not interested in the birds. I am interested in seeing you enjoying the nature."

Shri Andal in Naachiaar Thirumozhi talks about cuckoos and peacocks (Paadum kuyil gal, eedhenna paadal, nalla vengada naadar namaku oru vazhvu thanthal vandhu paadumin, aadum garuda kodi udayaar vandhu arul seydhu kooduva rayidil, vandhu paadumin (NT 10, 5) and Kanaa mayilgal (NT 10, 6) and Nadamadi thogai virikindra maa mayilgal (NT 10, 8). She is longing to see Shri Krishnan and all these birds like cuckoo and peacocks are singing and dancing. She is not able to enjoy that. She can enjoy these things only with the company of Shri Krishnan. All she wants is Shri Krishnan and nothing else. Such is the intimate relationship between kothai and Shri Krishnan.

In Chitrakoot, Shri Raman and Sita were together. Hence Sita was enjoying these birds. Sita could not have enjoyed these if Shri Raman had not been there. They used to play the ludo game. Enjoying Sita's beauty, Shri Raman would make wrong moves and loose the game. Then Sita would tie Shri Raman in a tree using a garland and later would untie him. Hence, in chitrakoot, they were spending their life peacefully in a natural environment. Later in Ramayana, Sita discusses these events with Hanuman in Lanka. When Hanuman meets Shri Raman after traveling from Lanka, he tells Shri Raman about Sita discussing these events with him. Shri Raman remarks, "Yes. I like Chitrakoot very much. I do not want Ayodhya. I would like to go to Chitrakoot. Now Mathura says "Your Shri Raman did not like you at one point of time and preferred Chitrakoot over you. But our Krishnan would not do a job of that sort at any point. He would not give up Mathura for any cause. Hence I am greater than you. Ayodhya accepted the defeat. Such is the glory of Mathura.

(**maayanai mannu vada madhurai maindhanai (th)**) maayan – refers to Shriman Narayanan himself. He is the mayaavi. The whole universe is His Maayai. She refers Him as maayan in 16th Paasuram (Maayan manivannan nennale vaai nerndhan), Madhuvin Thuzhai mudi maale, mayanae (NT 3, 2), Nindru ooral arukindra maayarku en nadalai noi seppumine (NT 10, 9), Maani uruvai ulagalandha

Maayanai kaanil thalai mariyum (NT 12, 3). She uses the same term “maayan” to refer to Ravanan (Maathali Ther munbu Kole kola, maayan ravanan mel, NT 5, 3). Ravanan is a person who has a black inside. He is referred to as maayan because he is a real mayavi.

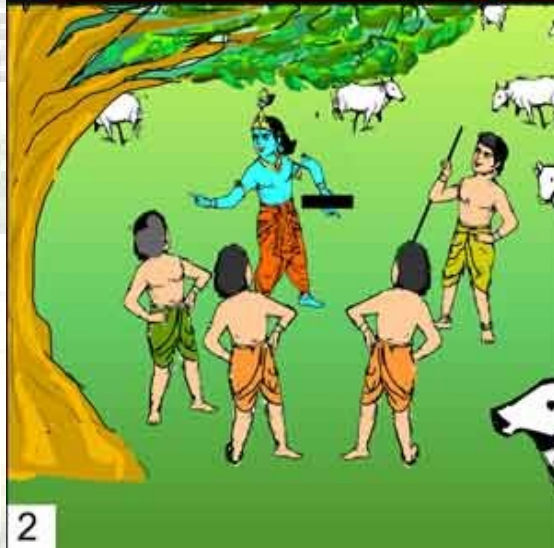
Shri Andal refers to Shri Krishnan as maayan because He does not keep His promises and deceives her (yela poigal uraipaanai, NT 14, 3). When Shri Krishnan was with Shri Andal He would say, “Unnai vittu piriye, pirindhal uyir thariye!”. But after having parted her, He does not keep His promises. He not only tells lies but also does mischieves like stealing gopika’s clothes when they take bath, stealing the butter from their houses etc. So she says Shri Krishnan’s heart is black too akin to his exterior (porutham udaiya nambiyai puram pole ullum kariyanai, NT 14, 7). Shri Andal uses the term just to tease Shri Krishnan so that He will come to meet her and ask her “Why did she refer Him as maayan? But she means literally when it used in connection with Ravanan. One should be aware of this difference and should not construe as to even Ravanan got the name of Shri Krishnan by Shri Andal. The same word means the same but the contextual meaning is apparently different for different persons. This is one of the beautiful aspects of Shri Andal’s poetry. Mannu is everlasting (Nithyamaaga). Hence Shri Krishnan is everlasting in the glorious city of Mathura. Shri Andal uses the term “manu madhurai in Naachiaar Thirumozhi when she gives the pala sruthui for her 12th set of paasuram “mannu madhurai thodakamaga (NT 12, 10).

(thooya peru neer yamunai(th) thuRaivanai) One who was brought up on the banks of the holy river Yamuna. Yamuna is very fortunate because Shri Krishnan has taken bath in it, cleaned His mouth in it. Shri Andal had mentioned about River Yamuna in Naachiaar Thirumozhi. She says that she wants to be transported to the various places that had been blessed by Shri Krishnan’s thiruvadi. In this context, She says “Yamunai karaiku ennai uyithudumin (NT 12, 4)”.

(Aayar kulathinil thondrum ani vilakai). Ani – beauty. Vilaku – lamp. He is the beautiful vialaku in the aayar kulam who earn their living by grazing cows and doing business with the dairy products. In Naachiaar Thirumozhi, Shri Andal reiterates that Shri Krishnan is the Aayarpadi’s light when she says “Komala aayar kozhundae! Kurundhidai koorai paniyaai (NT 2, 8)” and “allal vilaitha perumaanai aayar paadiku ani vilakai NT (13, 10).

(**Thaayai kudal vilakam seydhā damodaranai**). Shri Krishnan is the eighth child of Devaki and Vasudevar. Their previous children had vanished due to Kamsan's ill deeds. Devaki's womb as well as her heart has been suffering from this act of Kamsan. But He could not do the same act with Shri Krishnan. Thus, Shri Krishnan brought coolness to Devaki's heart and womb. That is why Shri Andal says "Thaayai kudal vilakam". The next part of the line refers to Yasodhai. Shri Andal refers to both Devaki as well as Yasodhai in the same line. Shri Krishnan was being tied with a rope by Yasodhai in a tree. Udaram refers to the navel part. Damodaran, the 12th and the last of His 12 names, refers to the incidence where Shri Krishnan unties the damam from the twin trees and comes out. "Katrīnam meykilum meyka petran, Kaadu vazh sadhyimuga petran patri ural idai yaapum undan (NT 12, 8)" and "Chandira mandalam pole damodaran kayil (NT 7, 4). His sowlabhyam (accessibility) is described whenever the name "Damodaran" is referred. We will see examples of this name towards the final few paasurams.









(**Thooyomai vandhu naam thoo malar thoovithozhudhu vaayinal paadi manathinal sindhika**). We should come with a pure heart and chant his name and offer pure flowers to Him. Talking about “thoo malargal”, we see that Shri Andal uses it in Naachiaar Thirumozhi when she pleads to manamadan “Thoozhudhu moopodhum unnadi vanagni thoomalargal thooithozhudhu ethugindren (NT 1, 9) in order to take her to meet Perumal. (**Theeyenal thoosagum seppelor empavai**). If we are able to do this then the past, present and future Karmas will be vanished as a dirt would be vanished in the fire.

Paasuram 6

PULLUM SILAMBINA

Raagam-

SHANKARAABARANAM

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 kuLirndhEIOr embaavaay

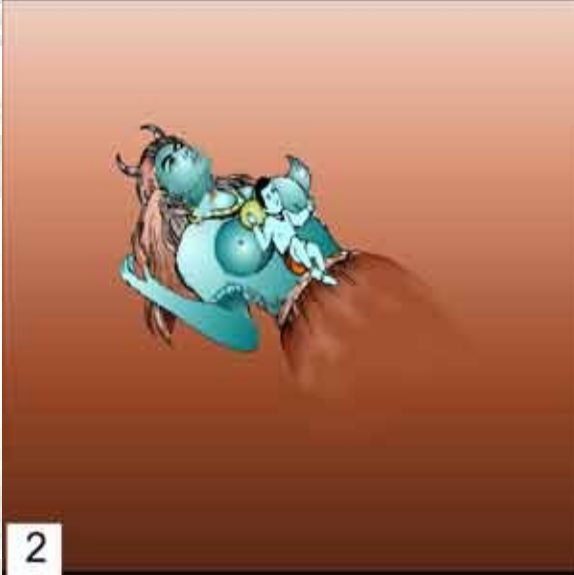
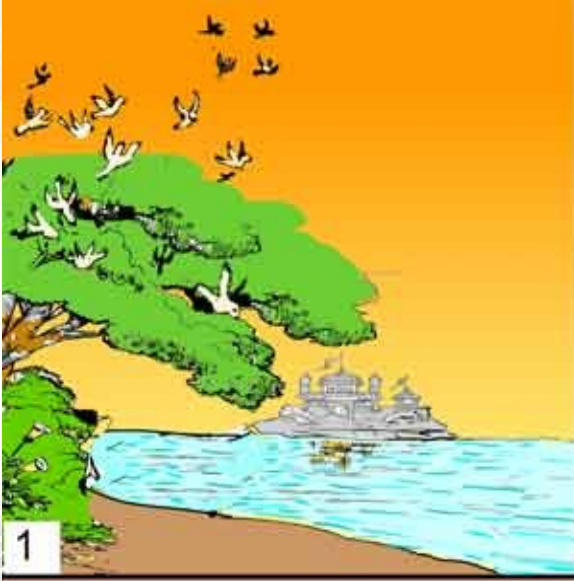
Paasurams 1 – 5 are the introductory paasurams that addresses the five different stages of Perumal namely “Para Vaduevan”, “Vyooaha Vasudevan”, “Vibhavavatarangal”, “Antaryami” and “Archai”. From Paasurams 6 – 15, Shri Andal wakes up 10 of her friends and invites them to join her to go to Shri Krishnan’s house, pray and request Him the parai or Moksham.

(puLLum silambina kaaN puLL araiyan kOyilil) – Pull refers to birds. Shri Andal says, “The birds have woken up and started chirping (silambina). “Please look at them (kaan) my friend”. Arayan refers to king. Pull arayan means the king of birds.

(veLLai viLi sangin pEraravam kEttilaiyO) She says, “Can’t you hear the loud sounds that emanate from the conches blown in the temple for the king of birds? She uses the phrase “Maduthu oodiya sangolium (NT 9, 9) to refer to the sound that arises when Shri Krishnan blows His conch in the battle field. Shri Andal, in Naachiaar Thrumozhi says “Vellai vili sangu idangayil konda vimalan enaku uru kaataan (NT 5, 2)”.

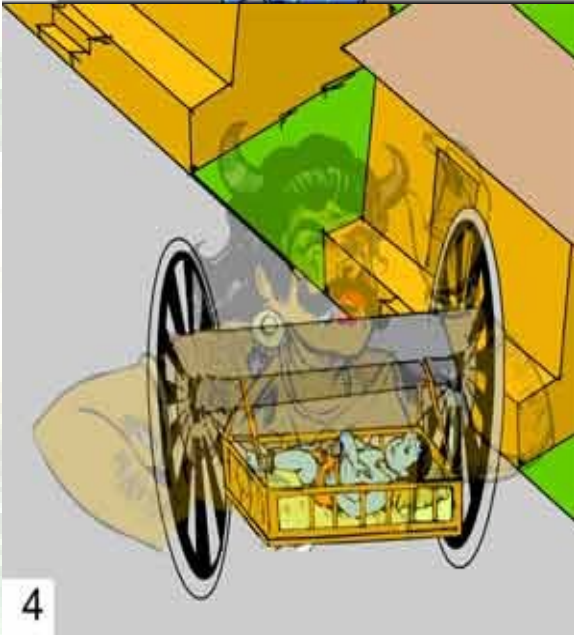
(piLLay ezhundhiraay pEy mulai nanchundu) “pEy” refers to ghost. Shri Andal uses this word here because she wants to threaten her friend who is sleeping inside the bedroom without listening to Shri Andal’s words thus far. So Shri Andal uses the term “Pey” to distract her attention. The term can also used to refer to Putana who came to ayarpadi to kill Shri Krishnan with poison (nanchu) smeared to her breasts (mulai). But Shri Krishnan ate (undu) the poison and sucked the breath to kill her.



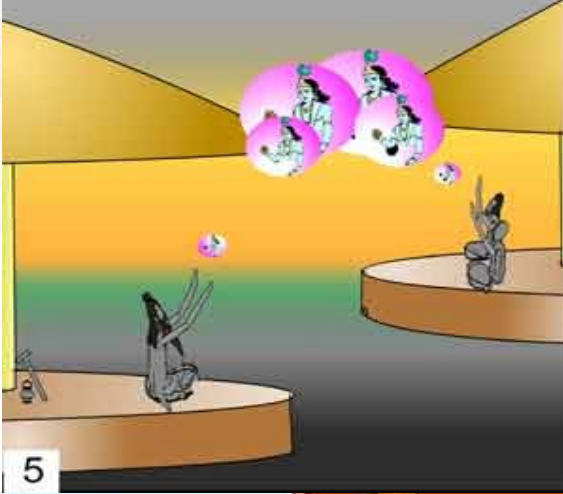




3



4



(kaLLa(ch) chakatam kalakkazhiya(k) kaalOchchi) In Naachiaar Thirumozhi, Shri Andal says “Vanchaga peychi paalunda magimayilayee koorai tharai (NT 3, 9). A rakshasan by name, “Sakatasura” came in the form of a fake (kaLLa) wheel (chakatam) to kill Shri Krishnan. But Shri Krishnan kicked (Ochchi) the wheel with His legs (kaal) to destroy (kalakaliya) him too.

(veLLaththaravil thuyilamarndha viththinai) The seed (vithu) for all living and non living things, is sleeping (thuyil amarndha) on the serpent (aravu) bed of Aadishesha in the milky ocean (vellam). **(uLLaththu(k) kondu munivargaLum yOgigaLum meLLa ezhundhu ari enRa pEraravam)** When the munivargal and yogigal (sages) awake slowly (meLLa ezhundhu) they think in their heart (ulaththuu(k) kondu) and chant the name of “Hari” making a loud noise (pEraravam). **(uLLam pugundhu kuLirndhEIOr embaavaay)** Their heart (uLLam) and mind get coolness (kuLirndhEIOr) after

this act. Thus, Shri Andal gives various evidences to prove the fact that it had dawned.

Paasuram 7

KEESU KEESU

Raagam - BHAIRAVI

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 thayiravam kEttilaiyO
naayaga(p) peN piLLaay naaraayaNan moorththi
kEsavanai(p) paadavum nee kEtta kidaththiyO
dhEsamudaiyaay thiRavEIOr embaavaay

Shri Andal wakes up another friend of her in this paasuram. (keesu Keesu enRu engum aanai(ch) chaaththaan kalandhu pEsina pEchcharavam kEttilaiyO) “aanai(ch) chaaththaan” is a type of bird. These birds have started chirping and are speaking among themselves (kalandhu pEsina pEchu) by uttering the sound “keesu keesu”. Birds do have a language for them. “Pakshi (birds) shastram” reveals that birds do communicate among them with coded languages. Shri Aadishankaracharya has mentioned about this in his “Soundarya Lahari”. Shri Andal in Naachiaar Thirumozhi says to a cuckoo in her own garden that she will make the cuckoo and her parrot as friends if the cuckoo is able to coo the name of “Ulagalandhaan” when she says, “en kola kiliyai unnodu thozhami pannuvan kuyilae ulagalandhan vara koovai” (NT 5,5). This suggests that birds do have a sort of language. The parrot is known for repeating whatever is told before and cuckoo is known for its sweet voice. Shri Andal says, “These aanai chaatan birds are now everywhere (engum). “Are you not able to hear their sounds?” (aravam kEttilaiyO). Shri Andal calls her friend who is sleeping inside as “pEy(p) peNNE”. The friend who is sleeping inside is not aware of the happenings of the world outside and thus she calls her “pEy(p) peNNe”.



(kaasum piRappum kalakalappa(k) kai pErththu vaasa naRum kuzhal aaychchiyar maththinaal Osai paduththa thayiraravam kEttilaiyO). Shri Andal goes ahead and says, “Are you not able hear the splashing sounds (aravam) of the curd (thayir) and the jingling (kalakalappa(k) kai pErththu) sound (Osai) of the achu thaali (kaasum) and aamai thali (piRappum)?” Are you not able to smell (naRum) the fragrance (vaasa) that emanate from their hair (kuzhal) when the aaychchiyar churn the curd with the help of a mathu? Shri Andal has sung the wealth and the beauty of these aichiyar in her Naachiaar Thirumozhi as “Ani aichiar sindai ul (NT 4, 10) and “needu nindra nirai pugazh aichiar” (NT 4, 11). (naayaga(p) peN piLLaay naarayaNan moorththi kEsavanai(p) paadavum nee kEtta kidaththiyO dhEsamudaiyaay thiRavEIOr embaavaay) The friend who is sleeping inside is the leader of the crowd and thus earns a name “Nayaga pen pillai”. Shri Andal refers her friend as “naayaga peN piLLaay” and says, “Don’t you want to come out and sing in praise of Shriman Narayanan, moorthy or kesavan? Shriman Narayanan has earned the name “kEsavan” because he killed a rakshasan called “Kesi” who was in the form of a horse. There is one more reason for this name. “kEsavan” can be split up into Ka + Eesan. Ka is associated with Brahma and Eesan with Shivan. Shriman Narayanan is the antharyami for both Brahma and Shivan. Shri Andal uses the word “kEsavan” in Naachiaar Thirumozhi when she says, “Kesavan nambiyai kaal pidipaal ennum ipper enaku arul kandaai (NT 1, 8), “alla madhavaa kesava un mugathana kangal allave (NT 2,5). When Shri Krishnan

destroyed the beautiful kolams that the gopikas have laid, Shri Andal remarks, “Oh! Shri Krishnan! You are a cheat. You do not have any eyes to appreciate our beautiful kolams”. In another instance, she says, “Kesava nambiyai kaal pidipaal ennum ipper enakarul kandai (NT 1,8) requesting manmadan that she wants to be remembered as the one who caught the thiruvadi of Kesavan. The friend is ensconced in her bedroom. So Shri Andal says, “Instead of confining yourself to your bedroom (thesam udaiyai) come on and open the door for us (thiRavEIOr embaavaay).

Paasuram 8

KEEZH VAANAM

Raagam - DHANYASI

keezh vaanam veLLenRu erumai siRu veedu
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 aruLEIOr embaayaay

(keezh vaanam veLLenRu erumai siRu veedu mEyvaan parandhana kaaN) keezh vaanam refers to kizhaku (east) vaanam. Sun rises in the east. The eastern sky which was black until then is now whitened because the sun has risen. During this time, there would be dew drops in the grass. Normally cows would not prefer to graze this grass. But the buffaloes (erumai) would relish to do this. The term “siRu veedu” is associated with the buffaloes to refer to this act of relishing the grass. It is the slang of the aichiyars. However, Shri Andal has caught the slangs. How? It is all due to the highest state of bhakti that she is in. She has acquired the idai, udai, nadai and bhavanai of the aayichchiyars. As mentioned in the preface, she imagines Shrivilliputur to be aayarpadi and Shri Vatapathrasayee’s temple as Shri Krishnan’s temple. Her bhakti goes to the extent that she gets the smell of the aichiyars. Shri Andal’s hair smells like that of the gopikas which has the fragrance of milk, curd, ghee etc. Such is the state of bhakti for Shri Andal. Shri RamaKrishna paramahansa when he thinks about Hanuman, he would start developing tail from his back. Such is the real state of bhakti for a real bhaagavata. Hence, Shri Andal uses the term “siru veedu” that the aichiyars use. Yet another meaning of “siRu veedu” is that the buffaloes have been led to graze the grass that are close (siRu) to their houses (veedu).

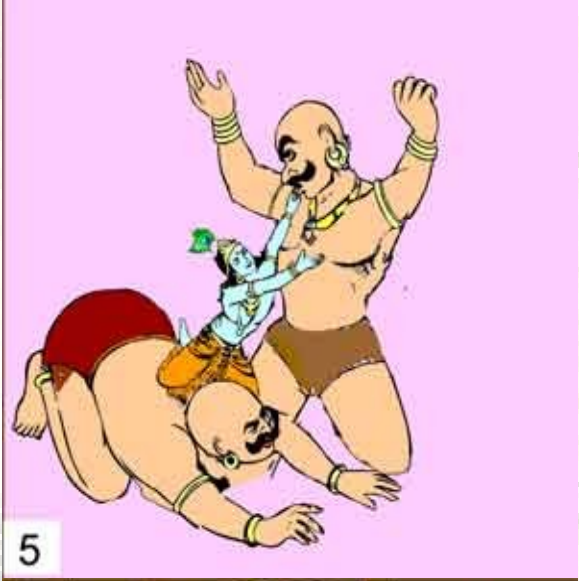
In Naachiaar Thirumozhi, Shri Andal describes Shri Krishnan as “Katrinam meikilum meika petran (NT 12, 8)” to mean that Shri Krishnan’s duty is to make the cattle graze. Shri Andal regards the cattle (cows and the buffaloes) as very fortunate because they are in constant supervision, touch, control and affection of Shri Krishnan. She wants to feel all these things that a cow or a buffalo is enjoying with its Master Shri Krishnan. Moreover, Shri Krishnan is very much fond of taking the cattle to the grazing field. He would even teach the calves to drink water from a pond by enacting the act Himself and then helping the calves to take the water from the pond. This shows his sowlabhyam. He totally relishes this act because He is free in ayarpadi. For this reason, He always prefers ayarpadi to Shrivaikuntam. While in Shrivaikuntam, He is constrained with innumerable things, if He comes to ayarpadi He enjoys every moment of it because He is able to cut loose. Yet another reason Shri Krishnan enjoys this is: He used to have a good time with the gopikas who too enjoy His company. He would not notice that He is late to His house and He has to return. As Shri Krishnan is known for telling lies (yella poigal uraipaanaai (NT 14, 3), He would use the cattle as a pretext. He would explain to Nandagopan and Yasodhai that some of the cattle got lost and He had to search for it. Thus, He used to be happy for the cattle which had not only saved Him from His parents’ scoldings but also had enabled Him to have a nice time with the gopikas. Shri Andal is very happy for the cows and buffaloes that are so blessed that they are in constant companionship with Shri Krishnan who too is enjoying grazing the cows and the buffaloes. In Naachiaar Thirumozhi, she summarizes these in “Ittamana pasukalai, inidhu marithu neerooti, vittu kondu vilayada virundhavanathe kandome (NT 14, 1)”.

The whitening of the eastern sky, the grazing of buffaloes are the indications that Shri Andal gives as evidences to her friend who is sleeping inside her house. In Naachiaar Thirumozhi, Shri Andal uses “Aazhiyan Chelvan ezhundan aravanai mel palli kondai (NT 3, 1) to refer to the dawning of the sun.” Shri Andal is asking her friend to come out and see (Kaan) the grazing (meivan) act by the buffaloes that are dispersed through out (parandhana).









(mikkuLLa piLLaigaLum pOvaan pOginRaarai(p) pOgaamal kaaththu unnai(k) koovuvaan vandhu ninROm). While the rest (mikkuLLa) of Shri Andal's friends (piLLaigaLum) are ignoring this friend who is sleeping inside and going (pOvaan), Shri Andal stops them (pOginRaarai pOgaamal kaaththu) and tells them that we need to awake this particular friend too. So Shri Andal says that, "Oh! My dear friend! Look! Everyone else is urging me to neglect you and proceed to the temple but I want you too to join us. So I have made them stop just because of you. We are now here just to awake you (koovuvaan vandhu ninROm). Shri Andal says, "Oh! My friend! The lady with high enthusiasm (kOdhugalam udaiya paavay) please awake (ezhundhiraay). In Naachiaar Thirumozhi,

Shri Andal is desperate to unite with Shri Krishnan. She tries various means to unite with Him like requesting manmadan, koodal izhaithal, requesting her cuckoo to invite Him etc. All the efforts went in vain. At this instance one of her friend who really cares for her suggests some kind of solace to her. Shri Andal remarks that the relationship that Periyazhwar shares with Shriman Narayanan would certainly make Shri Andal and Shri Krishnan unite. Here, Shri Andal is happy for her friend who has cared for her though, given solace to her and addresses her as “Nalla en thozhi, naganai misai namparar selvar periyar, siru maanidivar naam seyvadhen, villi pudhuvai vittu chithar thangal devarai valla parisu vara viruparel adhu kaandume NT (10, 10). Shri Andal always does not want any one of her friends to be missed out. Her intention is everyone should enjoy Perumal (Koodi irundhu kulirndhelor empavai (Thirupaavai 27).

(maavaay piLandhanaai mallarai maattiya dhEvaadhi dhEvanai(ch) chenRu naam sEviththaal aavaavenRu aaraayndhu aruLEIOr embaavaay). There was a rakshasan by name “Kesi” who came in the form of a horse to kill Shri Krishnan. However, Shri Krishnan killed him by opening his mouth wide (maavaay piLandhaanai). Shri Krishnan is the only who emerged victorious having defeated (maattiya) all the wrestlers (mallarai). If we (naam) go (senRu) and pray (sEviththaal) to “The Lord for all devas “(dhEvaadhi dhEvanai), then he will analyze/examine (aaraayndhu) our requests for truthness (aavaavenRu). After that He will bless (aruLEIOr) us with His divine grace and grant our wishes.

**Paasuram 9
HAMIR KALYAANI**

THOOMANI MAADATHU

Raagam –

thoomaNi maadaththu sutrum viLakkeriya(th)
thoopam kamazha(th) thuyilaNaimEI 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
naaman palavum navinREIOr enbaavaay

(thoomaNi maadaththu sutrum viLakkeriya) In this paasuram, Shri Andal awakens her uncle’s daughter who is Shri Andal’s friend too. She is sleeping in a palace (madam) that is made of pure (thoo)

jewels (mani). This kind of description can be found in Shri Krishnan's palace in Vatamathura, as Shri Andal says in Naachiaar Thirumozhi "Maada maligai soozh madhurai padhi naadi (NT 4,5). The bedroom is illuminated (eriyai) by lamps (vilaku) all around (sutrum). (Thoobam kamazha thuyil anai mel kan valarum) Shri Andal's friend is sleeping in the bedroom that is fragrant (kamazha) because of the incense sticks that has been used. Shri Andal's uncle's daughter is sleeping (kan valara) on (mel) the bed thuyilanai can be split into thuyil + anai where thuyil refers to sleep and anai can be thought of as a base. (Maamaan magalae manikadhavum thazh thiravaai) Shri Andal is pleading her uncle's (maamaan) daughter (magalae) to open (thiravai) the latches (thaazh) of the door (kadhavam) that is made of jewels (mani). (Maameer avalai ezhupeero un magal than oomaiyo andri chevido ananthalo). But her friend is not at all responding. This made Shri Andal to inquire her friend's mother (mameer) as to whether her daughter (un magal) is indeed (than) dumb (oomiayo) or (andri) deaf (chevido) or lazy (ananthalo). Shri Andal questions maami whether her daughter is dumb or deaf. Shri Andal is in such a kind of trance at a later point in her life. She tried many a different number of ways to meet Shri Krishnan. All of them proved futile. In utter desperation to meet Shri Krishnan, she requests her friends and relatives who are nearby to carry her to Mathura. In Naachiaar Thirumozhi, Shri Andal says "mattru irundheer gatku ariyalaaga madhavan enbadhor anbu dhannai utru ireendhenuku uraipadhellam oomaiyarodu sevidar vaarthai petru irundhaalai ozhiyave poi perthu oru thaayil valartha nambi marporundhaamar kalamadaindha madurai purathuku ennai uyithidumin (NT 12, 1)". (Yema perunthuyil mandhira pattalo) Shri Andal also questions the reason for her long sleep (yema perunthuyil). She asks her friend if it is due to any magic (mandhira) spell that has been cast on her (pattalo). The concept of casting a spell has been dealt in Naachiaar Thirumozhi too "engalai maiyyal etri mayaka un mugam maya mandira than kolo (NT 2, 4)". The gopikas were mesmerized by Shri Krishnan's face. They question Him, "What spell did You cast on us? We are traumatized whenever we see Your face". Shri Andal uses the word "maami" in many places in Naachiaar Thirumozhi. She says, "Maami maar makkale ellam matru ingu ellarum (NT 3, 8)". Shri Krishnan took the clothes gopikas wore before they took bath, and was sitting on the top of a tree. They pleaded Him to give back their clothes. But he turned a deaf ear to them. So they say. "Our friends and relatives (maami mar makkale) would soon come to this place if they happen to know that it has been a long time since we left. Hence, please give us our clothes".

While in Thiruppavai, Shri Andal talks about maami's daughter, in Nachciar Thirumozhi, Shri Andal talks about maami's son when she says, "Narayana narane unnai maami than maganaga petral emaku vaadhai thavirume ... theemai seyyum siridhara engal sitril vandhu sidhaiyele (NT 2,1)". Shri Andal says that if our maami would beget You as her son, then we thought you would take care of our sufferings and there would be no problems at all for us. But, as the son of our maami (Yasodhai), you had given all kinds of discomforts (kurumbu seiyyaanor magan (NT12,3) and Kollai kolli kurumbanai (NT 13,8)) to innocent people like us (mutilladha pilaigalom, mulai pondhila thomai (NT 2,6), yaadhum ondru ariyaadha pilaigal (NT 2,7). The discomforts include destroying the kolams that the gopikas have laid, stealing the butter from the houses, so on and so forth.





(Maamaayan madhavan vaikunthan endru endru naamam palavm navindrelor empaavai). Shri Andal concludes this paasuram by saying that, “Oh! My dear friend. We would be chanting His names that include Maamayan, Maadhavan, Vaikunthan etc. and would be reaping the benefits of this nama sankirtanam”. The use of the name “maayan” in Naachiaar Thirumozhi was dealt in detail in the 5th Paasuram under the context “maaynai mannu”.

The name “Madhavan” is a very beautiful name that refers to Shriman Narayanan with His consort Shri Devi. Shri Andal has referred to this name in many places in Naachiaar Thirumozhi (Kalla madhava kesava (NT 2, 5), manniya madhavanodu vaikuntham pukkirupare (NT 3, 10) mannu perum pugala madhavan (5,1), Kolari madhavan govindhan enban (6,2), Madhavan than vai amudham podhuvaga unbadanai (NT 7,9), Matruindheerku ariyalaaga madhavan enbadhor anbu thannai (NT 12,1) and Madhavan en maniyinai valaiyil pizhaitha panri pol (NT 14,5). With regards to the name “Vaikunthan”, Shri Andal says in Nachciar Thirumozhi, “Thunba kadal pukku vaikunthan enbadhor thoni peradhu uzhalgindren (NT 5, 4). Shri Andal uses this metaphor to mean that she is stuck in an ocean of grief (thunba kadal) and is

fighting hard to get a rescue ship (that is none other than Vaikunthan).

Shri Vishnu Sahasranamam deals with His thousand names. Thousand is just a number and should not be taken in the strictest sense. We cannot measure the immeasurable. He is being described as “Sahasra sheer sha purusha ha sahas rakshas Sahasrapath” in “Purusha Suktham”. If he has 1000 heads (sahasra sheer sha) then He should have 2000 eyes and 2000 legs. But it is said that He has sahasrapath or 1000 legs. Hence it should be noted that the number “1000” is just to give an impression that He cannot be measured. But we can chant His names that we know of. This is known as “Nama sankirtanam” and it has important implications in this day of “Kali yugam” when dharma would slowly loose its grip until “Kalki bhagavaan” would come to the rescue. Shri Andal calls her friend to come out and join the nama sankirtanam that she and her friends are going to do as a part of this viratham. Shri Andal has mentioned many of His names, thus far (till the 9th Paasuram) like Kesavan, Narayanan, Moortthy, Uthaman, Paraman, Kanna, Nandagopan kumaran, Yasodhai ilan chingam, Oozhi mudhalvan, Padmanabhan, Maayan, Hari and Devaadhi devan. She is going to sing about some more of His names in the paasuram to ensue. In Naachiaar Thirumozhi, Shri Andal mentions “Naamam ayiram etha nindra narayana narane (NT 2,1)”. All these points out the fact that we have with us an abundance of names of the Almighty. It is upto us to chant His names that He has bestowed us with His innumerable exploits. So Shri Andal invites the people of the world to do nama sankirtanam.

**Paasuram 10
THODI**

NOTRU CHUVARKAM

Raagam -

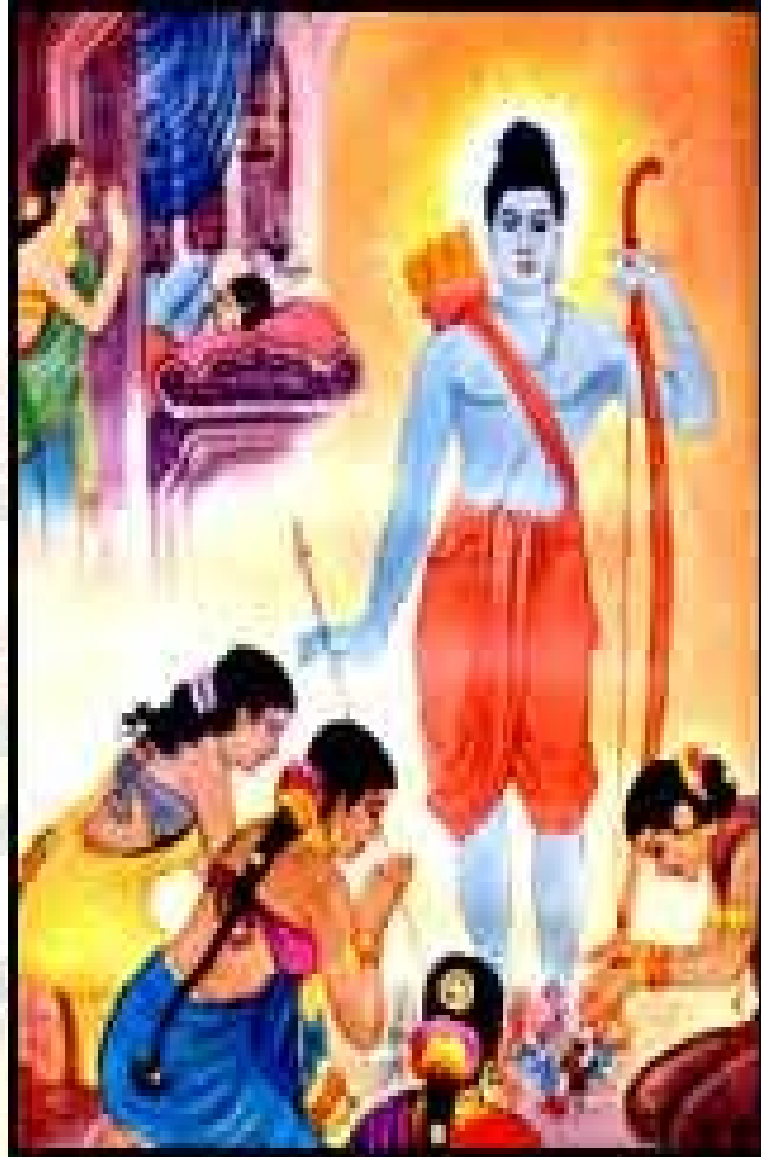
nOtru(ch) chuvarkkam puguginRa ammanaay!
maatramum thaaraarO vaasal thiRavaadhaar
naatra(th) thuzhaay mudi naaraayaNan nammaal
pOtra(p) paRai tharum puNNiyanaal pandu oru naaL
kootraththin vaay veezhndha kumba karaNanum
thOtrum unakke perunthuyil thaan thandhaanO
aatra anandhal udaiyaay arungalamE
thEtramaay vandhu thiRavEIOr embaavaay

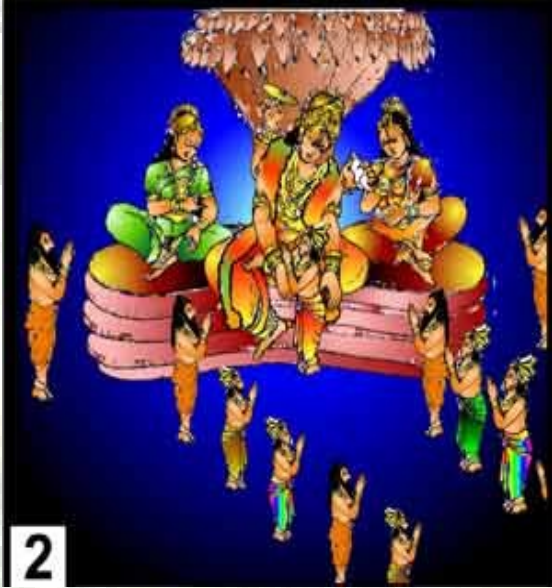
(nOtru(ch) chuvarkkam puguginRa ammanaay! Shri Andal awakens a friend who had the “Krishnanubavam” the whole night. She got this bhagayam by the way of doing a nonbu (nOtru).

“Chuvarkkam” does not refer to the heaven that people commonly associated with. For gopikas, chuvarkkan is nothing but being with Shri Krishnan or Krishnanubhavam. So Shri Andal calls this lady (amman) as “nOtru(ch) chularakam puguginRa ammanaay” or the one who, by her nonbu, entered / got (puguginRa) the Krishnanubhavam. (maatramum thaaraarO vaasal thiRavaadhaar). Shri Andal wants that particular friend to join their company. One may question if that friend already had the Krishnanubhavam then why does she has to go and observe the viratham. But this viratham is for the betterment of the country that behooves everybody’s participation. Shri Andal opines that Perumal should be enjoyed in the company of all and not in solitude. She mentions this in her Naachiaar Thirumozhi too when the Pancha chaniyazhwan (conch) is always drinking the nectar from Shriman Narayanan’s mouth (padhinarayiram devimar parthirupa madhuvaayil kondarpole madhavanthan vaayamutham podhuvaga unbadanai pukku nee undakaal sidhaiyaro unnodu selva perunchange (NT 7, 9). Shri Andal questions the act of the divine conch of Shriman Naaraayanan. The conch is drinking the nectar from the lips of its Master, while 16,000 devis are waiting for that divine act. The conch does not understand their desires and continues to drink the nectar. Shri Andal says that it is not fair and everyone should have thir share too since, Perumal is common for everyone. (naatra(th) thuzhaay mudi naaraayaNan) Hence Shri Andal wants that friend to join their company eventhough she had the Krishnanubhavam. But her friend is not at all replying. So Shri Andal remarks, “You are not giving (thaaraarO) any response/change in reaction (maatramum) as well as not opening (thiRavaadhaar) the front door (vaasal). Even though you had the Krishnanubhavam you will have to join us. The friend inside says that Shri Krishnan was not there inside with her and what Shri Andal and other friends has assumed was wrong. This friend, however, is lying. She just did not want to get up and sp she is lying. To this, Shri Andal says, “Well. The fragrance (naatra) from the tulasi (thuzhaay) in His hair (mudi) has revealed Shriman Naarayanan’s presence. Shriman Naarayanan likes tulasi plant and He is always identified with the fragrance of tulasi (Madhuvin thuzhaai mudi maale (NT 3, 2) and (thannan thuzhaaiennum maalai kondu (NT 12, 7).

(nammaal pOtra(p) paRai tharum puNNiyanaal) Shriman Naarayanan is the punniyan who is being praised (pOtra) by us and who gives (tharum) moksham (paRai). In Naachiaar Thirumozhi, Shri Andal says “punniyanai vara koovai” (NT 5, 4), i.e she asks her

cuckoo to call the name of the punniyan. (pandu oru naal kootraththin vaay veezhndha kumba karaNanum thOtrum unakke perunthuyil thaan thandhaanO) The friend is not giving any answers thus far. Shri Andal says, "Once upon a time (oru naal) in the olden (pandu) days Kumbhakarnan fell as a prey (vaay veezhndha) to the death (kootram). Did he give (thandhaanO) his wealth of great (perum) sleep (thuyil) only to you (unakke) after loosing (thOtrum) in the sleeping competition?" Whenever there is a competition between two people, the loser has to give up his/her properties to the winner. Shri Andal questions, "In this manner, did you get the sleep after winning Kumbhakarnan in the sleeping competition"? The phrase "Pandu oru naal" is used in Naachchiaar Thirumozhi. Long time ago (pandu oru naal) Shriman Narayanan saved the Bhooma Devi (paar magal) when He took the Varaha avataram. Whatever the Bhoomi piraati had learned from Varaha perumal to attain His lotus feet, she communicated the same to the samsaaris in the leelaviboodhi through Thiruppavai and Naachiaar Thirumozhi. Shri Andal is the avataram of Bhooma Devi who was born in Shrivilliputur under the tulasi plant.







In Naachiaar Thirumozhi Shri Andal sings about how she was saved by Shriman Narayanan. She says “Paasi thoorthu kidandha paar magatku pandu oru naal maasu udambil ... peraave NT (11, 8). (aatra anandhal udaiyaay arungalamE thEtramaay vandhu thiRavElOR embaavaay) Shri Andal says, “You had (udaiyaay) a nice deep (aatra) sleep (anandhal). You have dresses that are made of rare (arum) jewels (galam). However since you were with Shri Krishnan the whole of yesterday, we request you not to come in the same condition. Adjust (thetramaai) your dresses and come (vandhu) open (thiravelor) the door my girl (empaavai). In Ramayanm, when Lakshmanan wants to meet Tara, she comes from the bedroom of Sugreevan. She did not adjust her dresses and comes out. But Shri Andal suggests that she should not come in that fashion because there are lot of small girls (chirumeergal), who does not want to see her (the friend) in that fashion.

**Paasuram 11
HUSSENI**

KATRU KARAVAI

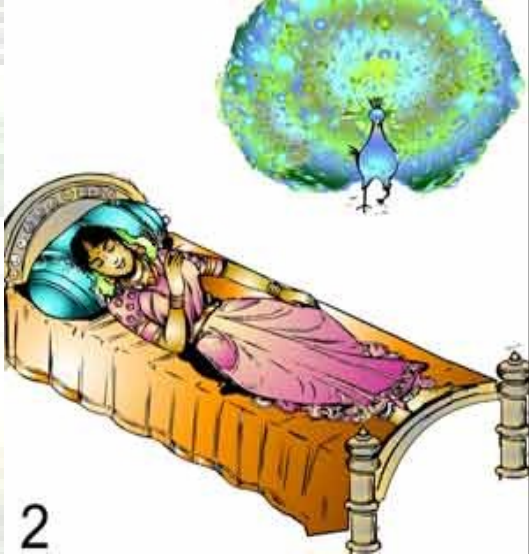
Raagam -

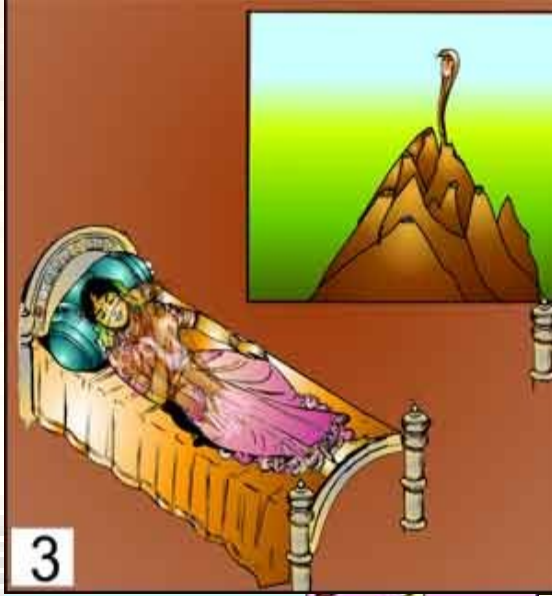
katru(k) kaRavai(k) kaNangaL pala kaRandhu
setraar thiRalazhiya(ch) chenRu seru(ch) cheyyum
kutram onRilaadha kOvalartham poRkodiye
putru aravu alkul punamayilE pOdharaay
sutraththu thOzhimaar ellaarum vandhu nin
mutram pugundhu mugil vaNNan pEr paada
sitraadhE pEsaadhE selva peNdaatti nee
etrukku uRangum poruLElOR embaavaay

(Katra karavai kanangal pala karandhu setraar thiral azhiya sendru seru cheyyum kutram ondrum illadha kovalar tham porkodiye). In this Paasuram, Shri Andal awakens a friend whom she refers as “Kovalar tham porkodiye”. Kovalar is the group of people looking after the cows and earn their livelihood through dairy products. They raise the cows (Ko) and milk them. They milk multiple herds (pala) of cattle. Shri Andal attempts to count the number of calves. She categorized a large number, say a 1000 in a batch. This refers to karavai kanangal. There were a large number of such batches in the ayarpadi. How much ever large is the batch size, Shri Krishnan would milk them all. Shri Krishnan, being the Govindhan is the Paramatma in this case and we people are the jeevatma who are getting milked by Him. These batches represent the various categories of jeevatma. On a broader scale, the jeevatmas could be classified into three. The first is the “badhathma” who are

people that are in the samsara sagaram fighting always to reach Him in one form or the other. Then there are the “Mukthathmas” who have reached the acharyas and got the moksham. The last group is the “Nithyathma” who are the nithyasuris in the Shri Vaikuntam who do permanent service to the Lord. These include Vishwaksenar, changu, chakrathazhwan, naradar, periya thiruvadi, siriya thiruvadi etc etc. They do not even wink their eyes because they believe that if they wink their eyes they would loose sight of the Paramatma for a second which they cannot bear (Sadaa pashyanthi sooryahah, Purusha sooktham). In the large number of cows that are in the batches, Shri Krishnan always likes youthful calves. Shri Krishnan always likes small and young girls. He would always relish each and every moment of His time with them. People do get a suspicion as to why does he always has a soft corner for the young girls and not to married girls and grown males. Is it because of some Kamarasam that He likes to enjoy? This is the question many people might have in their mind. The reason is that if they are grown up males they have a feeling that they can take care of themselves. If they are married girls, then they have a feeling that their husband would take care of themselves. Shri Krishnan prefers one which has been specially made for Him. In this regard, the young innocent gopikas (mutriadha pillaigalom mulaipondhila naal dorum (NT 2, 6) who know nothing but Shri Krishnan. He likes this sort of attitude and always go to protect them. He likes anything and everything that is customized for him. Likewise, He would always protect the ones who regard Him as the only protector and knows none other than Him. In Mahabharatam, when Duchchasanam pulled Draupadi’s saree, she was trying to cover her body. At the same time she weeped chanting the name of Shri Krishnan. But Shri Krishnan did not come to her rescue when she pleaded for help in this situation. The reason is that when she covered her body with her own hand, there was a small belief in her that she could save herself all by herself. But when that venture was in vain, she raised both her hands and cried the name of Govinda in despair. Shri Krishnan immediately gave her sarees. It goes to prove the point that Shriman Narayanan is quick to help those who had abandoned their ego and have surrendered Him as the sole protector. They are supposed to be calm and composed of saathva gunam.









One more interesting point to be noted is the significance of the word “Katru”. Katru refers to youthfulness. Shri Andal says that the bhagavat bhakti should start from the early stages of the life. Let me take you to a scene in Ramayanam, when all the four, Shri Raman, Lakshmanan, Bharatan and Shatrughnan are put in a thotil. Firstly, Lakshmanan was put up in between Bharatan and Shatrughnan that the order was Shriraman, Bharatan, Lakshmanan and Shatrughnan. The baby Lakshmanan was crying still. Then the order was changed and Lakshmanan was put up in the last thotil that the order was Shri Raman, Bharatan, Shatrughnan and Lakshmanan. Still he would not stop weeping. Then the order was changed to Shri Raman, Lakshmanan, Bharatan and Shatrughnan. The baby Lakshmanan immediately stopped crying. This shows that the Rama-Lakshmana relationship (Sesha – Sayee sambandham) did not start late in their life. It

started when they were infants. Poigaiazhwar reiterates the same point when he says, “andru karuvarangathul kidandhu kai thozhudhen kanden thiruvarangan meyan disai (Mudhal thiruvandhaadhi, 6). The cows in the ayarpadis have started realizing the “Krishnanubhavam” right when they are young. One more thing to be noted is that the older cows also retained their youth because Shri Krishnan was looking after them. Similarly in Ramayanam, Dasarathan says that he is always young because whenever he see Shri Raman’s beauty from the front side, he would go 2 years back and whenever he sees His walking style from the back, He would go another 2 years.

These kovalar group of people flawless (kutram ondr u illadha) by their inherent nature. But if it comes to war, they will go ahead (sendru), fight in the war (seru cheyyum) and destroy (azhiya) the army/skills (thiral) of the enemies (setraar) . Katri - youthful. Karavai - cow. Kanangal – cowherds pala – many. Karandhu – to milk. These are the attributes of the “Kovalar” people. Shri Andal’s friend is not only one among the Kovalar people, but regarded as their (tham) golden (por) creeper (Kodiye). (Putraravalkul punamayile podharai) Putru – nest, Aravu – snake and alkul – navel. Shri Andal compares (podharai) the waist of this porkodi to that of the navel of a snake that is resting in the nest. Punamayil is a peacock (mayil) found in the forest (puna). In Naachiaar Thirumozhi, Shri Andal refers to peacock in several places: Kana maa mayilgal kann a piran thirukolam pondru ... idhu Kaanmine (NT 10,6). When she is in a very desperate situation to meet Shri Krishnan, the peacocks in her garden starts to dance. She tells them, “Your dance is like that of my Shri Krishnan’s dance. But it would be really nice if you peacocks can come and dance before me when I would in unison with Him. However, the peacock does not seem to stop the dances. So she says,” nadamadi thogai virikindra maa mayilkaal (NT 10,7) that means all her senses have been lost with Shri Krishnan. Her eyes, her nose, everything have gone behind Shri Krishnan that she is unable to invest anything in the dances that peacock do. She includes the peacocks as one of the five things that she finds guilty of. “Paim pozhil vazh kuyil kaal, mayil kaal, on karuvilai kaal, vamba kalangani kaal and van poovai narumalar kaal. These five things reminds her about Shri Krishnan’s attributes that exacerbates her pain after missing Shri Krishnan. She terms these five things as the “Aiym perum padargal” or the five sinners (Suttrathu thozhimaar ellarum vandhu nin muttram pugundhu mugil vannan per paada). All (ellarrum) the friends (thozhimaar) from the neighbourhood (sutrathu) have

assembled (vandhu) entered (pugundhu) your (nin) living room/hall/front part of the house (muttram) to sing (paada) the names (per) of the One who has the color (vannan) of a rain bearing cloud (mugil). In Naachiaar Thirumozhi, Shri Andal sings this name as “Peyyum maa mugil pole vanna (NT 2, 4). There is a set of 10 Paasurams that are devoted to Thiruvengadamudayan in Naachiaar Thirumozhi where Shri Andal sends the clouds as the messenger to Thiruvengadamudayan. She addresses the clouds in many places: Maamutha nidhi soriyum maa mugilkaal (NT 8,2), Vaankondu kilarndhezhundha maamugilkaal (NT 8,5), salangondu kilarndhezhundha thanmugilkaal (NT 8,6), Sanga maa kadal kadaindhan, thanmugilkaal (NT 8,7), Kaarkalathu ezhugindra Kaar mugikaal (NT 8,8), Madha yanai polezhundha maa mugilkaal (NT 8,9). She also says “muttradhudu pugundhu nin mugam kaati pun muruval seydhdu (NT 2, 9)” when Shri Krishnan enters the place where they have laid their kolams (sitriil) for manamdhan and destroys it. Talking about pugundhu, in Naachiaar Thirumozhi Shri Andal sings about Thirumaaliruncholaimalai azhagar. She says that there is a case pending between her and Azhagar who have entered her bangles (vallyal) “vari vallyil pugundhu vandhi partum vazhaku uladhe (NT 9, 3). In another instance, she says, “Idhu enn pugundhadhu ingu andho” (NT 3, 2) when Shri Krishnan enters the area near the pond in which the gopikas take bath. In the vaaranm ayiram pasurm, she says “Kolari madhavan govindhan enban ore kaalai pugudha kanaa kanden thozhi nan (NT 6, 2). (Sittradhe pesadhe selva pendaati nee etruku uragum porulelor empavaai). You are neither moving (sitradhe) nor talking (pesadhe). You are a prosperous (selva) married woman/ wife (pendaati). Please tell us the reason (porulelor) behind why (etruku) you are sleeping (urangum).

**Paasuram 12
KEDARAGOWLA**

KANAITHILAM

Raagam -

kanaiththu iLam katrerumai 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) chetra
manaththukku iniyaanai(p) paadavum nee vaay thiRavaay
iniththaan ezhundhiraay eedhenna pEr uRakkam
anaiththu illaththaarum aRindhElOr embaavaay

(Kanaithilam katrerumai kandruku irangi) This paasuram is dedicated to Shri Raman. There are a few Paasurams in Thiruppavai that talk about Shri Raman. There are some other Paasurams that are related to Ramayanam but not to Shri Raman. For example in Paasuram 10, "Notru chuvargam", Shri Andal talks about Kumbhakaranan who appears in Ramayanam. Shri Raman is not referred here. In some other Paasurams some slight references are made. For example, in Paasuram 4, "Aazhi mazhai kannu", Shri Andal says, "Sarangam udhaitha sara mazhai pole", where she requests Kanna/Indira to rain in the country in the manner in which the array of arrows dispel from Shri Raman's quiver. But there are Paasurams that talk directly about Shri Raman avataram. This Paasuram is one example of such. The other include Paasuram 24, "Sendringu then ilangai chetrai thiral potri". In this Paasuram, Shri Andal awakens a friend who is the sister of "Narchelvan". Kanaithu – to bellow. Katru –to cry. Ilam- young, Kandru – calf, irangi – to come down out of own's passion or interest. The buffaloes, out of sheer passion wants to give milk to the calves that keeps on bellowing. (Ninaithu mulai valiye nindru paal sora) The buffaloes think (ninaithu) about the younger ones, stand up (nindru) and yield (sora) them with milk (paal) through (vazhiye) their breasts (mulai). (Nanaithu illam serakum narchelvan thangai). The milk gets flooded so much that it forms a muddy composition known as "cher"(serakkum) and wets (nanaithu) the whole house (illam) that belongs to "Narchelvan" or the one who does only good (Nar). Shri Andal, in this Paasuram, addresses the sister of Narchelvan. (Pani thalai veezha nin vassal kadai patri) Shri Andal says "We are standing and holding (patri) on to your (nin) front door (vasal kadai) where snow (pani) is pouring (veezha) on our heads" (thalai). In Thiruppavai, Shri Andal mentions that they have got together in her friend's front door, in Naachiaar Thirumozhi, she requests her friends and relatives to take, carry and put her in the night to the front door of Nandagopan's house to quench her thirst to see Shri Krishnan. She says "Nandagopan kadai thalaikke nallirutin kan ennai uyitidumin" (NT 12,3). She specifically mentions the time as night because if they drop her in the morning Shri Krishnan would not be able to come and see her because her parents would question him. But in the night everyone would be asleep so that it would be easy for them to see each other. Even if someone wakes up in the nights, He can handle the situation deftly because He can speak lies at ease.



(sinathinal thenilangai komaanai chetra manathuku iniyaanai paadavum nee vaai thiravaai). Narchelvan thangaai questions the other people including Shri Andal who are standing outside in the front door. Narchelvan thangaai says, "You are devotees of Shri Krishnan. He himself is the Greatest liar (yelaai poigal uraipaanaai (NT 14, 3). Then how can I believe your words that it is snowing outside? You may be telling lies just to awaken me". For this question, Shri Andal replies, "Well! Shri Krishnan may be a liar. But we are going to sing in praise of none other than Shri Raman who is an embodiment of truth. We would not tell lies if we are going to worship Shri Raman. Can't you open (thiravaai) your mouth (vaai) to sing in praise (paadavum) of the Lord, the One who is so sweet (iniyaanai) to our mind (manathuku), who destroyed (chetra) the ruler (Komanaai) of southern (then) Lanka (ilangai) with anger (sinathinal)? In Naachiaar Thirumozhi, Shri Andal says the same thing, "Adalai adaithu arakar kulangalai muttravum setru ilangaiyai poosalaakiya sevaga, emmai vaadhiyel" (NT 2, 6) and "Villal ilangai azhithaai" (NT 3, 3), "Irakkame melondrum ilaadhai ilangai azhitha piraane" (NT 3,4). In Naachiaar Thirumozhi, Shri Andal refers Shri Krishnan too as "setravan" in "Kanjanaai vanjanayil setravan (NT 4,6)". (Inithaan elunidiraai edhenna perurakkam anaithu illathaarum arindhelur empaavai). Shri Andal says, "Can't you wake (elunidiraai) up atleast now (inithaan). What's this (eedhenna) great (per) sleep (urakam)?"

This Paasuram is dedicated to Peyazhwar, the last of the mudhal moondru azhwargal. He was born in Mylapore, Chennai. He was the one who corrected Thirumazhisai azhwar who was not into Shri Vaishnavam until he met Peyahwar. Thirumazhisai azhwar was involved with other faiths such as Jainism, Shaivism etc. Peyazhwar knew about this and realized that he needs to be corrected. One day, Thirumazhisai azhwar met Peyazhwar who was doing some activity. Peyazhwar was planting a tree upside down with its tip submerged in the soil and roots facing the sky. Thirumazhisai azhwar asked "Hello! What is that you are doing? If you are going to plant the tree in this fashion, how can the tree grow? It would never grow". Peyazhwar replied, "Well! If a created Shiva, a created Brahma can grant moksham or sayujyam then why can't this plant grow? Thirumazhisai ahwar realized this and was totally involved with Shri Vaishnavism from that day. He wrote "thiruchandha virutham" that is included in the Nalaayira dhivya prabandham. He also got a name "Bhakti saara" from Shivan. Thus Peyahwar was the one who transformed Thirumazhisai azhwar into Shri Vaishnavism. The phrase, "inithaan elundhirai" could be related to Peyazhwar's teaching to Thirumazhisai azhwar as in "Now that you have realized that Jainism or Shaivism cannot grant you the moksham, why can' you wake up atleast now (inithaan elundhiraai)? Later, Thirumazhisai ahwar says that, "Saathiyam katrom, samanam katrom sangaranaar aaki vaitha agama nool katrom...." i.e he says that he learnt Jainism, shankara's agamam (advaitam). But the only one who can grant me moksham is none other than Shriman Narayanan".

**Paasuram 13
ATAANA**

PULLIN VAAI

Raagam -

puLLin vaay keendaanai(p) pollaa arakkanai(k)
kiLLi(k) kaLaindhaanai(k) keerththi mai paadi(p) pOy(p)
piLLaigaL ellaarum paavai(k) kaLambukkaar
veLLi ezhundhu viyaazham uRangitru
puLLum silambina kaaN pOdhari(k) kaNNinaay
kuLLa(k) kuLira(k) kudaindhu neeraadaadhE
paLLi(k) kidaththiyO! paavaay! nee nan naaLaal
kaLLam thavirndhu kalandhEIOr embaavaay.

puLLin vaay keendaanai(p) pollaa arakkanai(k) kiLLi(k)
kaLaindhaanai(k) keerththi mai paadi(p) pOy(p) In this Paasuram,
Shri Andal awakens her friend who has eyes that parallels a honey
bee. Shri Andal says "We will go ahead (pOyi) and sing praise of

the Lord who killed the dangerous (pollaa) and bird (puLL) shaped rakshasan (arakaannai) by tearing apart his mouth (vaay). In Nachciar Thirumozi, Shri Andal says, “pullin vaai pilandhan enbadhor ilakinil pugavennai eikitriye (NT 1, 2). Shri Andal requests manmadhan, the god of Love, to enable Shri Andal and Shir Krishnan to meet. She uses the phrase “pullin vaai pilandhan” to refer to Shri Krishnan who destroyed the rakshasan who came in the form of a crane to kill Him. In another instance, she says “marupinai osithu pull vaai pilandha manivannan” (NT 1, 10).

We will sing (paadi) glories (keerththi mai) of the One who plucked out (kiLLi kaLaindhagnai) the rakshasan. Ravanan had 10 heads. Shri Raman destroyed all the 10 heads one by one until his soul departed his body. Shri Andal sings this particular incident in Naachiaar Thirumozhi when she says “saramaari thaai thalai attratru veezh thodutha thalaivan” NT (5, 3). The rakshasan mentioned could be also regarded as Kamsan who was killed by Shri Krishnan (“Kanjanaai vanjanaiyil setravan” NT (4, 6).



(piLLaigaL ellaarum paavai kaLambukkar) Shri Andal continues, “All (ellarum) the girls (piLLaigal) have entered (pukkar) your place (kalam). (veLLi ezhundhu viyaazham uRangitru). The planet Venus have risen and the Jupiter have arisen. (puLLum silambina kaan pOdhari(k) kaNNinaay) Look (Kaan)! Even the birds (puLLum) have started to chirp (silambina). You have eyes that are like (kaNNinaay) a honey bee (ari) which sits on a flower (pOdhu)”.

(kuLLa kuLira(k) kudaindhu neeraadaadhE). Shri Andal exclaims, “You are sleeping inside your house without diving (kuLLa) and having a bath (kudaindhu neeraadudhal) in the chill water (kuLira neeraadaadhE)”. In Naachiaar Thirumozhi she says “Kozhi azhaipadhan mun kudaindhu neeraduvaan pondhom (NT 3, 1)”. Shri Andal and her friends would go to the pond before the hen would coo. In other words they would go to the pond for taking bath before the sunrise. The significance of this is dealt in detail in the 29th paasuram. They would dive in the water (kudaindhu neeadeuvan) to have a complete bath. The pond is one that is suitable for taking a complete bath for many people. She says “palar kudaindhaadum sunaiyil (NT 3, 4)”. (paLLi kidaththiyO! paavaay! nee nan naaLaal) Shri Andal continues, “In this auspicious (nan) day (naaLaal) you, my girl (paavaay) are laying asleep in your bed (paLLi kidaththiyO). (kaLLam thavirndhu kalandhEIOr embaavaay). Shri Andal says, “Come out. Come out and throw your guilt (thavirndhu) or ignorance (kaLLam) and join (kaladhEIOr) in our team”.

Paasuram 14 UNGAL PUZHA KADAI Raagam -
AANANDHA BHAIRAVI

ungaL puzhakkadai(th) thOttaththu vaaviyuL
sengazhuneer vaay negizhndhu aambal vaay koombina kaan
sengaR podi(k) koorai venbal thavaththavar
thangaL thirukkOyil sangiduvaan pOdhanaRaar
engaLai munnam ezhuppuvaan vaaypEsum
nangaay ezhundhiraay naaNaadhaay naavudaiyaay
sangOdu chakkaram Endhum thadakkaiyan
pangaya(k) kaNNAanai(p) paadEIOr embaavaay

(Ungal puzha kadai thotathu vaaviyul sengazhuneer vaai negizhndhu aambal vaai koobina kaan) Shri Andal says to her friend “Look (Kaan)! In the pond (vaaviyul) that is present in the garden (thotathu) in your (ungal) back yard (puzha kadai), the red (sen) lilies (kazhuneer) have bloomed (vaai negizhndhu) and the water lilies (aambal) have closed (Koombina) their mouth” (vaai). (sengal podi koorai venpal thavaththavar) The ascetics (thavaththavar) wear robes (koorai) that are ash (venpal) or saffron in color (sengal podi).





(thangal thirukovil sangiduvaaan podhandraar). They are going (podhandraar) to their respective (thangal) temple (thiru kovil) to blow the conch (sangiduvaaan).(engalai munnam ezhupuvaan vaai pesum nangai elundiraai naanaadhaai naavudayaai). You are the one who usually wakes (ezhupuvaan) us (engalai) up first (munnam). You are the lady (nangaai) who would talk well (vaai pesum). But today you are sleeping. So please get up (ezhindiraai). Don't feel ashamed (naanaadhaai) my dear lady who has a good vocal skills (naavudayai).

All the ladies are supposed to possess the four basic attributes that characterize a woman. They include acham, madam, naanam and payirupu. In this Paasuram Shri Andal refers to naanam that equates to shame (vetkam). In Naachiaar Thirumozhi, Shri Andal was so desperate to meet Shri Krishnan. All her previous attempts did not yield the results that she desired, i.d., Krishnanubhavam. The previous attempts included pleading manmadhan, koodal izhaithal, requesting her cuckoo to sing His name, asking the clouds to act as the messenger etc. Now the state in which Shri

Andal is presently in becomes so desperate that she wants herself to be transported to the areas that had the Krishnanubhavam like the mathura, aarpadi, brindhavanam and bhakatavilochanam. Everyone in the surrounding areas become aware of this state of Shri Andal. She feels that now that everyone knows about his condition she did not have to feel ashamed. She says “Naani iniyor karumam illai (NT 12, 2). (Sangodu sakkaram endhum thada kayan pangayna kannanai padelor empaavai). Shri Andal finishes this Paasuram by saying, “Come on! Wake up. Let’s go to sing (paadelor) in praise of the Lord who has the disc (chakaram) and (odu) the conch (sangu) in his wide/broad (thada) arms (kaiyan) and He who has eyes (kanaanai) that of a lotus (pangayam). In Naachiaar Thirumozhi Shri Andal says to her cuckoo to sing the name of Shriman Narayanan who has the disc and the conch in His hand when she says “sangodu sakkaran vara koovudhal (NT 5, 9). In Naachiaar Thirumozhi, Shri Andal says “Seyya thaamarai kanninai engal sitril vandh sidhaiyele (NT 2,4)”. All the parts of Perumal are compared to a lotus. In the naalayira divya prabandham, all the azhwars have sung about the comparison of his parts to that of a lotus. Being the only female azhwar, it would be only surprsing if Shri Andal did not sing about his lotus eye.

Paasuram 15 ELLE ILAM KILIYE
Raagam - BEGADAA

(elle! iLam kiLiyE innam uRangudhiyO
 chil enRu azhaiyEn min nangaiyeer pOdharuginREn
 vallai un katturaigaL paNdE un vaay aRidhum
 valleergaL neengaLE naanE than aayiduga
 ollai nee pOdhaay unakkenna vERudaiyai
 ellaarum pOndhaarO pOndhaar pOndhu eNNikkoL
 val aanai konRaanaai maatraarai maatrzhikka
 vallaanai maayanai(p) paadElOr embaavaay

(Elle ilam kiliye innum urangudhiyo): This Paasuram is regarded as “Thiruppavai’s Thiruppavai”. Shri Andal awakes her friends from 6th to 15th Paasuram. All the Paasurams from 6 to 14 had monologues, i.e. there would be just one person who will do the talking. In the explanations thus far, we assumed that the friend who is sleeping inside also talks. But in the true sense, it is only in this Paasuram, Shri Andal has composed the lines that have dialogues instead of the monologues. She exclaims with a word “Elle” that is associated with surprise. Shri Andal says to her friend in a surprise, “Hello my dear friend who is like a young (ilam)

parrot (kiliye)! Are you still (innum) sleeping (urangidhiyo)? (Sil endru azhayen min nangayeer podhu arukinren) The friend inside replies "Hey ladies (nangayeer)! Don't call (azhayen) me with mind (min) chilling words (sil endru)". (Vallai un katturaigal pande un vaai aridhum) Shri Andal says "Well! You are the one who can talk well (vallai). But we know (aridhum) about this nature of your (un) mouth (vaai) and the stories (katturaigal) that it can tell for a very long time (pande). (Vallergal neengale naane dhan aiyuduga)

The reply that the friend inside gives is very important for a Shri Vaishnavite. She says "Okay! I have to accept that you (neengale) are the one who can talk well (vallergal) and also let (aiyuduga) me (naane dhan) be the loser". It is essential for a Shri Vaishnavite to not to create enmity with others. He / She should maintain a congenial relationship with everybody. If someone argues with him, then he should politely adjust with him by saying "Okay. Let me be what you want to be. You are the one who knows everything about anything. I do not anything. I take blame for whatever had happened". He should not counter argue with that person because one can never win an argument. If one thinks that he/she had won an argument, then he is misunderstood because by winning an argument, the person had made the other person to accept the defeat. Thus the loser of the argument is not at a comfortable situation. Always an argument should lead to a "win-win" situation. If there emerges a loser, then it is no a "win-win" situation. It is a "win-loose" situation that is not desired by atleast one person involved in the argument. Hence this particular line in Thiruppavai "Vallai un katturaigal pande un vaai aridhum) is very important and significant line in the whole of Thiruppavai. This line defines one of the main attributes of a Shri Vaishnavite.







(Ollai nee podhaai unaku enna veru udaiyai). Shri Andal replies "Okay! You (nee) please come (podhaai) soon (ollai). What (enna) other (veru) work do you (unaku) have (udaiyai)? In Naachiaar Thirumohi Shri Andal pleads to Manamadan in the first ten Paasurams to make her unite with Shri Krishnan. She says that right from her childhood, she had fostered her breast only for the Lord who resided at Dwaraka. She requests Manmadan to fulfill her wish soon (ollai) of uniting with Shri Krishnan. (avarai pirayam thodangi endrum aadharithu ezhundha en thada mulaigal thuvarai piraanuke sangarpithu thozhudhu vaithen ollai vidhikitriye (NT 1,4). Ollai is soon. Anything that is good should be done immediately. That is why Shri Andal says in this Paasuram in Thiruppavai, "ollai nee". The job of singing praise of the Lord is a very good gesture for not only for them but also for the country as a whole. Hence for this good job, there should not be any procrastination from anyone. Therefore Shri Andal asks her friend to come immediately. The word "piraanuke" in this Paasuram of Naachiaar Thirumozhi says that Shri Andal will marry only Lord Shriman Narayanan and no one else. In the first Paasuram in Thiruppavai, she says "Narayanane namake parai tharuvaa". This means that Lord Shriman Narayanan is the only one who can grant moksham and no one else. Similarly when she says "piraanuke" she means that she will marry only Shriman Narayanan and not any one else. Shri Andal uses the "e" after the word so that it should not be construed as Lord Shriman Narayanan is also in the list of people who can grant moksham or Lord Shriman Narayanan is one among the probables that Shri Andal would marry. It is only one and He (Shriman Narayanan) is the only one who can grant moksham or He (Shriman Narayanan) is the only one whom she will marry. A sequel to this line in Nachciar Thirumozhi is the next Paasuram in which she says that if there is even a talk that Shri Andal may marry an ordinary mortal, she will not live anymore. She says "Maanidavarku endru pechu padil vazha kilen kandaai manmadane (NT 1, 5). (Ellarum pondharo pondhaar pondhu enni kol). The friend asks Shri Andal whether all (ellarum) of their friends have come (pondhaaro). Shri Andal affirmatively replies "Yes. All our friends had come (pondhaar). If you want you come out (pondhu) and count it (enni kol) for yourself. (Val aanai kondraanai maatraarai maatrzhika vallanai mayanai paadelor empaavaai). Shri Andal adds "Let us go and sing (sing) in praise of the valourous (valanaai) Lord (maayanai) who killed (kondraanai)

the powerful (val) elephant (aanai), the One who killed (azhika) the enemies (maatrarai) in the war.

Paasuram 16 NAAYAGANAAI NINDRA

**Raagam –
DARBAR /
MOHANAM**

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

(Nayaganaai nindra nandhagopanudaiya koyil kaapaane kodi thondrum thorana vaayil kaapaane manikadhavam thazh thiravaai). After having awakened her friends, Shri Andal and her friends go together to Shri Krishnan's house to sing in praise of him. There is a guard who is standing in front of His house. He stops the gopikas and questions about them. Shri Andal says "Oh! The temple guard (koyil kaapaane) of (udaiyaa) the Lord Nandagopan who stood (nindra) as our hero (nayaganaai)! The guard (kaapaane) for the arched, ornamented (thorana) door (vaayil) that is well decorated (thonrum) by garlands (kodi)! (mani kadhavam thaazh thiravaai) Shri Andal says "Please open (thiravaai) the latch (thaazh) of the door (kadhavam) that is made of jewels" (mani). In Naachiaar Thirumozhi, the 10 Paasuram following "Varanamayiram" is quite famous. Shriman Narayanan comes in her dreams in which the wedding ceremony between her and Shriman Narayanan is beautifully described. She sings about the various activities that go ahead in a wedding. She says "Varanamaayiram soozha valam seydhru narana nimbi nadakindran en edhir poorana porkudam vaithu puram engum thoranam naata kanaa kanden thozhee naan (NT 6, 1). She means that the place is well decorated and ornamented with thoranams that take the shape of an arch. She mentions about the wor "thornam" and says that in this situation she sees Shriman Narayanan surrounded by an army of elephants. (Aayar sirumiyaromuku aria parai maayan manivannan nennele vaai nerndhaan). The great Lord (maayan manivannan) has himself (nennele) promised (vaai nerndhaan) yesterday to us, the little girls (sirumiyaromuku) in aayarpaadi (aayar), that he would give us the drum (parai) for beating (arai)". The gopikas or the aayar paadi

girls are very innocent that they do not know which is left hand and which is right hand (“Idakai valakai theriyadha ayarpadi gopigal”). All they know is Krishnan bhakti. In Naachiaar Thirumozhi, Shri Andal says “mutrilaadha pilaigalom mulai pondhilaa naadroum (NT 2, 5)” and “Yaadhum ondru ariyadha pilaigalomai (NT 2, 6). In the katru karavai Paasuram we discussed about why Shri Krishnan prefers the innocent young girls compared to all others. The drum is to be used for the viratham that the gopikas adopt. The word “parai” that is associated with the word drum has another connotation. As discussed in the first Paasuram, it could mean moksham too. (Thooyomaai vandhom thuyil ezha paaduvan vaayal munnam munnam maatradahe amma nee) Shri Andal says “We have come (vandhom) up with pure (thooyomaai) heart to sing (paaduvaan) in praise so that He would get up (thuyil ezha).





(Vaayal munnam munnam maatraadhe amma nee) Shri Andal says "Ah (amma)! Firstly (munnam munnam), please open the door. Do not deny (maatraadhe) or discuss (vaayaal) our request and open the door. The significance of this Paasuram is that it mentions about the role of acharya. We should not try to reach Shriman Narayanan directly. It should be through a way of the acharyas. He prefers this method rather than one's own bhakti. There may be many obstacles and hinderances in this path according to one's own karma. But the role of acharya is to see that the jeevatma reaches the Paramatma. The guard who was standing, obstructing the path of the gopikas, represented one such obstacle. However, we should not be perturbed by these and should constantly seek to reach Him through the acharyas. The guard can also be thought of as an agent that recommends to Him that there are people waiting to see Him just like Shri Andal and her friends were waiting outside His temple to see Him. The guard performed the role of an acharya by examining the people who enter His abode.

**Paasuram 17
KALYAANI**

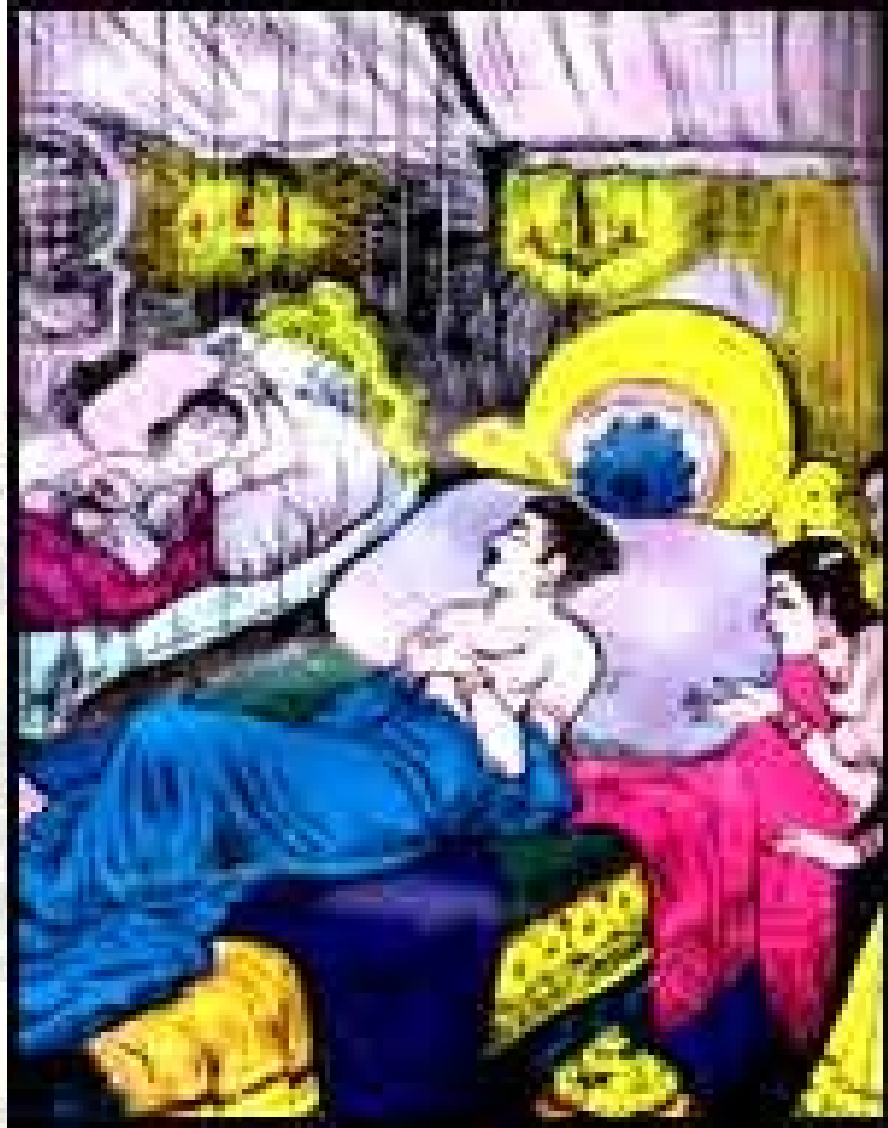
AMABARAME THANEERE

Raagam -

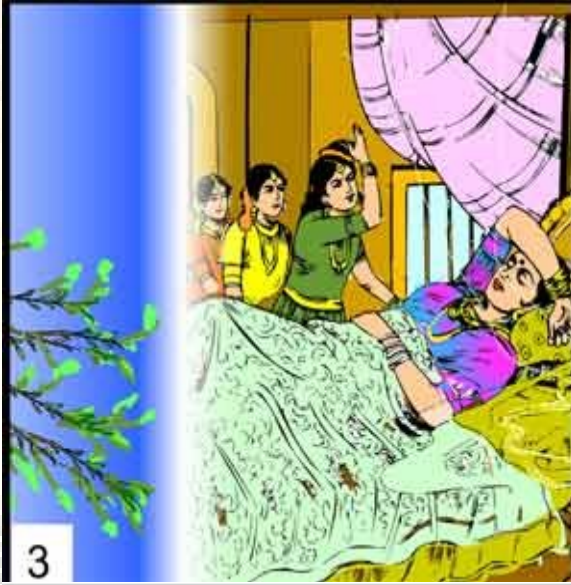
ambaramE thaNNeerE sORE aRam seyyum
emberumaan nandhagOpaalaa ezhundhiraay
kombanaarkku ellaam kozhundhE kula viLakKE
emberumaatti yasOdhaay aRivuRaay
ambaram ooda aRuththu Ongi ulagu aLandha
umbar kOmaanE uRangaadhu ezhundhiraay
sem poR kazhaladi(ch) chelvaa baladhEvaa
umbiyum neeyun uRangEIOr embaavaay.

(Ambarame thannere sorae aram cheyyum emperumaan nandagopala ezhundhirai) This is the second Paasuram in Thiruppavai that is attributed to Ulagalanda perumal who is the presiding deity in Thirukovalur. In this Paasuram, Shri Andal awakens Nandagopala, Krishnan, Yasodha and Baladeva. First she

calls Nandagopalan by describing his qualities. Nandagopalan is known for doing a lot of charity. Shri Andal says that Nandagopalan would give clothes (ambaram), cool (thann) water (neer), food (sora) in charity (aram cheyyum). She calls out "Oh! Our Great Lord Nandagopalan! Please get up (ezhundirai). (Kombanaarku ellam kohundae kula vilake emperumaati yasodhaai arivuraai) Then she wakes up Yasodha. Yasodha is the leader (kozhundhu) of all (ellam) woman (kombanaar) community. She is the light (vilaku) of the entire family (kulam). Shri Andal says "Oh! Emperumaati Yasodha! Please come to your senses and be aware (arivuraai) that it is dawning now and it is time for you to get up". Shri Andal says "arivuraai" to Yasodha. It is because as a dutiful woman of the household, if she wakes up then she would make sure that she will awake all other family members. Moreover Yasodha is a bit older. Hence, it would just suffice if Shri Andal and her friends uses the word "arivuraai" instead of "ezhundhiraai" that is used for all the male members of this household. In Naachiaar Thirumozhi, Shri Andal addresses Shri Krishnan as "Komala aayar kozhundhae! Kurundhidai koorai paniyai (NT 3, 8). When the gopikas were taking bath in the pond, Shri Krishnan would take off their clothes that they had placed in the banks. He would then climb the top of a nearby tree which would give Him a good view of whoever is coming to the pond as strangers apart from the gopikas. When he would not give their clothes, Shri Andal uses the word "Kozhundhae".









She mentions that He is the leader for all the ayarpadi and requests Him to give their clothes. It is interesting to note a line in Naachiar Thirumozhi that criticizes Yasodha. Shri Krishnan is known for committing innumerable mischiefs and speaking innumerable lies. There has not been a day without any complaints in Shri Krishnan's house by the ayarpadi girls. They would complain about His stealing the butter, taking away their clothes so on and so forth. To mention a few in Naachiar Thirumozhi, Shri Andal says "yella poigal uraipanai" (NT 14, 3), "dharumam ariyaa kurumbanai" (NT 14, 6), "porutham udaiya nambiyai puram pole ullum kariyaanai" (NT 14, 7), "kollai kolli kurumbanai" NT (13, 8). These girls get fed up of complaining to Yasodha. They think that this mother does not know to raise a child and that she is afraid to tell Shri Krishnan about his mischieves. In this context, Shri Andal

in Naachiaar Thirumozhi says “Anja uraipal Aasodhai aanada vititirukum vanjaga pechi paalunda magimayelee koorai thaarai (NT 3, 9). Nandagopan, the father of Shri Krishnan is also criticized by the girls. Shri Andal says “kurumbu seyvanor maganai petra nandagopalan kadai thalake nallirutinkan ennai uyithudumin (NT 12, 3)” and “nandagopan magan ennum kodiya kadiya thirumaalal (NT 13, 6). Shri Andal requests her friends and relatives to take her to the place of Shri Nandagopan who had begetted a mischievous child by name Shri Krishnan.

(ambaram oodu aruthu ongi ulagalandha umbar komane urangadhu ezhundhiraai) Shri Andal exclaims “Oh! The King (komane) of the devas (umbar)! The One who split open (oodu aruthu) the sky (ambaram) and became a giant (ongi) to measure (alandha) the world (ulagu)! Please wake up (ezhundhiraai) without sleeping (urangaadhu). (Sempor kazhaladi selvaa baladevaa umbiyum neeyum urangelor empaavaai) The last to be awakened here is Baladeva. She says “Oh! Baladeva! The one who wears pure (sem) gold (pon) anklets (kazhal) in your feet (adi)! Prosperous (chelva) Baladeva! Please you (neeyum) do not sleep (urangelor) along with your brother (umbiyum). In Naachiaar Thirumozhi, Shri Andal had referred to Baladevan in some places. She says “patti meyndhu kaareru bala devarku oru kezha kandraai (NT 14, 1). She mentions that He is the younger brother of Baladevan who is none other than Aadishesan. In Ramayanam, he is the Lakshmanan who cut Soorpanagai’s nose. Shri Andal says “kollai arakiyai mooku eerndhita kumaranaar sollum poi aanal naanum pirandhamai poi andre (NT 10, 4)”. When Shri Andal and Shri Krishnan was together, Shri Krishnan would tell her that He would never part her, if He parts her, He would never live anymore. “unnai viitu piriell, pirindhaal uyir thariyeel”. But soon after their meeting, Shri Krishnan had to part her due to some reason or the other. Shri Andal waits for His arrival. She believes in His words and out of utter desperation she says that if the words from the Lord, who took the Rama avataram, verily the embodiment of truth, is false, then the thought that she is born is also false. In reality, it is Lakshmanan who cut the nose of Soorpanagai. Shri Andal considers that eventhough it is Lakshmanan who cut Soorpanagai’s nose, the credit would go to Lord Rama only. Later she realizes that it is Shri Krishnan who had uttered the words. In another instance, she says “thannan thuzhaai ennum maalai kondu soota thaniyum pilambam thannai pann azhiya baladevan vendra paandi vadathu ennai uyithidumin” (NT 12, 7). She mentions about a place called “Paandi vadam” where Baladevan had won a battle. In the first

Paasuram in Naachiaar Thirumozhi, she pleads Manmadhan and her brother to help her to unite with Shri Krishnan. She says “unnaiym umbiyaiyum thozhuden (NT 1, 1)”.

Paasuram 18 UNDHU MADHA KALITRAN SAAVERI

Raagam -

undhu madha kaLitran Odaadha thOL valiyan
nandhagOpan marumagaLE nappinnaay
kandham kamazhum kuzhali kadai thiRavaay
vandhu engum kOzhi azhaththana 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 embaavaay.

This paasuram is one of the most beautiful paasurams in Thiruppavai. It is dedicated to Shri Ramanujachaaryar, the foremost propounder of “Vishistadvaita” philosophy. In this paasuram and the next two paasurams, Shri Andal awakens Nappinai and her consort Shri Krishnan. Nappinai, a relative of Nanadagopan, is now his daughter- in-law.

(undhu madha kaLitran Odaadha thOL valiyan nandhagOpan marumagaLe nappinnaay) Shri Andal describes Nandagopan’s valor in the first line. He is one who would not run away (Odaadha) even if a violent (madha) elephant (kaLitran) would come and show (undhu) its power. He has such powerful (valiyan) shoulders (thOL) to resist even this kind of opponent. Nappinai is the daughter-in-law (marumagaLE) of such a powerful Nandagopan. Often times, elephant is used as a metaphor or a similie in literature to reflect powerfulness. Shri Andal had referred to elephant in various places in Naachiaar Thirumozhi. To describe Shri Krishnan’s attributes, Shri Andal uses the following phrases that are related to elephants. “Maripinai osithu (NT 1, 10)”, “kundu neer urai kolari! Madha yaanai kole viduthaai (NT 2, 2)”, “madha yaanai udhathavan (NT 3, 5)”, “madham ozhugu vaaranam (NT 4, 10)”, “vaaranam ayiram soozha valam seydhru (NT 6, 1)”, “kaaichina maakaliru (NT 6, 7)”, “angu avanodum udan sendru angu aanai mel manjanam maata kanaa kanden (NT 6, 10)”, “marupu ositha madhavan than vaai chuvaiyum naatramum (NT 7, 1)”, “madha yaanai pole ezhundha maa mugilkaal (NT 8, 9)”, “pore kaliru porum maalirunjolaiyam poompuravil (NT 9, 2)”, “portha muthin kuppaya pugar maal yaanai kandre pole (NT 14, 4)”,

“kalirum pullum udan madiya vetai aadi varuvaanai virundha vanathe kandome NT (14, 9)”, “parundhaar kalitiriku arul seydh paraman thannai (NT 14, 10)”.







3



4



(kandham kamazhum kuzhali kadai thiRavaay) Shri Andal says “Oh! Nappinai! You have a beautiful hair (kuzhali) that is fragrant (kandham) with good smell (kuzhali). Please open (thiRavaay) the door (kadai)”. Shri Andal talks about the beautiful hairstyle (kuzhal azhagu) of Shri Ranganathan in “Thaamgugakum” set of paasurams in Naachiaar Thirumozhi. She says, “ezhil udaiyaa ammanai meer en arangathin amudhar kuzhal azhagar vaai azhagar kann azhagar kopoozhil ezhu kamala poovazhagar (NT 11, 2)”.

(vandhu engum kOzhi azhaitthana kaaN) Shri Andal adds “Look! (kaaN) The hens (kOzhi) have come (vandhu) all around (engum)

and have started cooing (azhaththana)". (maadhavi(p) pandhal mEl pal kaal kuyilinangaL koovina kaan). Shri Andal adds one more evidence for Nappinai. She says "Look (kaan)! Different varieties (inangal) of cuckoo birds (kuyil) have started to coo many (pal) a number of times (kaal) on the (mel) frame (pandhal) of the kurukkathi creeper (maadhavi)". Shri Andal has dedicated 10 Paasurams to cuckoo in Naachiaar Thirumozhi. She pleads the cuckoo in her garden to act as a messenger between her and Shriman Narayanan by cooing, singing and calling His names. She mentions about the various trees in the garden in which the cuckoo resides. Kurukkathi creeper (maadhavi) is one such tree. She says "Oh! My dear cuckoo who sits in the punnai, kurukkathi creeper and serundhi trees! Please call out with your sweet voice, the names of Shriman Narayanan". In the first paasuram of "Mannu perum pugazh" in Nachchiaar Thirumozhi she says "punnai kurukkathi nyazhal serundhi podhumbinil vazhum kuyile panni eppodhum irundhu viraindhu en pavazha vaayan vara koovaai (NT 5, 1).

(pandhu aar virali un maiththunan pEr paada(ch) chendhaamarai(k) kaiyaal seeraar vaLai olippa vandhu thiRavaay magizhndhElOr embaavaay). Shri Andal concludes this paasuram by saying "Oh! Nappinai! Please come (vandhu) and open (thiRavaay) the door cheerfully (magizhndhElOr) with your red (chen) louts (thaamarai) hand (kaiyaal) beautiful (seerar) bangles (vaLai) jingle (olippa). If you do this, we can sing (paada) the various names (pEr) of your (un) husband (maiththunan) who has a ball (pandhu aar) in his hands (virali)".

This particular line has an interesting connection with Shri Raamaanujaachaaryar. Chronologically, Shri Raamaanujaachaaryar is placed much after Shri Andal. Shri Raamaanujaachaaryar is referred by various names like "Emperumaanaar", "Chella pillai" etc. He also has a name called "Thiruppavai Jeeyar". He likes Thiruppavai very much and would be fully immersed in Thiruppavai. Thiruppavai, on the face value, has a primary meaning. In addition, it has many many inner meanings for which it had earned the name "Vedam anaithukum Vithu" or the "Seed for all the Vedas". Shri Raamaanujaachaaryar did not write any commentaries on Thiruppavai because he wanted people to explore Thiruppavai. If Shri Raamaanujaachaaryar, who is considered to be the most prominent and influential personalities of Shri Vaishnavism, had written a commentary, it would be considered as "final and the comprehensive". He did not

want that to happen and wanted people to explore the nuances of Thiruppavai and enjoy it.

Often times, he used to recite Thiruppavai. Shri Ramanujacharya had 6 gurus. Periya Nambigal was one of Shri Raamaanujaachaaryar's gurus. He had a sweet, little and a beautiful daughter whom he had named "Athuzhaai". She used to wear bangles in her small hand. Whenever she walked or did some activity, the bangles would produce a jingling sound. This would be very pleasant to hear to anyone and the fact that it came from a small child makes the sound even more appealing. One day, Shri Raamaanujaachaaryar came to see his guru at his residence. On the way he was reciting Thiruppavai. When he was about to enter the door, he started reciting "Undhu mada kalitran" paasuram. The little girl "Athuzhaai" came to open the door. When she opened the door for Shri Raamaanujaachaaryar, he was totally mesmerized. The reason is that he was chanting the line "Sendhamarai kaiyal seerar valai olipa vandhu thiravaai magizhndhelor empaavai". What he was chanting and what he was seeing coincided exactly. The small girl was exactly the way Shri Andal had asked Nappinai to come and open the door. As we saw above, Shri Andal requested Nappinai to cheerfully come out and open the door with her bangles jingling in her red lotus hands. Now, Athuzhaai was strikingly similar to the description given by Shri Andal that Shri Raamaanujaachaaryar could not believe his own eyes and he immediately prostrated before the small child, imagining her as "Nappinai". Thus, this particular paasuram in Thiruppavai is very special to Shri Raamaanujaachaaryar.

The number "18" and Shri Raamaanujaachaaryar are connected in another way. Thirukotiyur is one of 108 divya desams of Shriman Narayanan. It is located in the "Paandya" kingdom in Tamil Nadu. There was a person called "Thirukotiyur Nambi" who happened to be one of the gurus for Shri Raamaanujaachaaryar. Before Shri Raamaanujaachaaryar was accepted as a student by Thirukotiyur Nambi, he had to struggle hard. Whenever, Shri Raamaanujaachaaryar used to go to guru's house, he would say "Naan Raamaanujan vandhu irukindren" or "I, Raamanujam have come". The guru would turn a deaf ear to Shri Raamaanujaachaaryar. This happened time and again. The 17th time, the guru replied Shri Raamaanujaachaaryar, "Naan setha pin varuga" or "Come after I die". Shri Ramanujacharya understood the purport of his guru's words. The 18th time, Shri Raamaanujaachaaryar said "Adiyen Ramanujan vandhu

irukindren". The real meaning of the guru's words is that one should not have the "ahankaaram" and "mamakaaram" which was revealed to Shri Ramanujacharya on his 18th visit. "Ahankaaram" refers to one's character that manifests itself through "I", "Me". A person having ahankaaram would consider him / her to be the most important thing in life. "Mamakaaram" refers to that character that manifests itself through "mine", "my", etc. A person having mamakaaram would consider his possession, assets and values to be the most important thing in life. Often times, these two go hand in hand. The guru gladly accepted Shri Ramanujacharya later who went ahead to propagate the Vishishtadvaita philosophy. Thus the "Undhu mada kalitran" Paasuram is special to Shri Ramanujacharya for a different reason.

Shri Andal dedicated this paasuram exclusively for Shri Raamaanujaachaaryaar. Shri Andal is referred as "Perumboothur maamuniku pin aanal vaaliye". Shri Raamaanujaachaaryaar was born in Shriperumboothur. He is also called as "perumboothur maamuni". He is regarded as the elder brother of Shri Andal. In Naachiaar Thirumozhi, Shri Andal sings about Thirumaalirunjolamalai perumal in the 9th set of Paasurams. The flowers, the butterflies, the insects and the birds, everything seems to remind her about Perumal. She says "Nooru narum pozhil maal irunjolai nambiku naan nooru thadaavil vennai vaai nerndhu paraavi vaithen nooru thada niraindha akaravadisil sonnen eru thiruvudaiyaan indru vandhu ivai kolungalo (NT 9, 6)" and "indru vandu ithanayum amudhu seydhida peril naan ondu nooraayiramaaga koduthu pinnum aluvan seyvan thendral manam kamazhum thirumaalirunjolai thannul nindra piraan adiyen manathe vandhu ner padile (NT 6, 7)". She says that she would make akara adisil for Sundhara thozhudaiyan of Thirumaalirunjolamalai. It is a type of sweet, akin to sakarai pongal, made with pure milk and smeared with butter. She says that she would make 100 containers of akara adisil for Him and whenever He is done with those, she would make another hundreds of thousands for Him. This was her desire. But He did not come and fulfill her desire. Later, when Shri Ramanujacharya was reading this literature, he was very much moved by Shri Andal's passion towards Shriman Narayanan. By Shri Raamaanujaachaaryaar's time, Shri Andal and Shri Rangamannar's wedding was over and the couple was living in Shrivilliputhur. Shri Raamaanujaachaaryaar thought he would fulfill Shri Andal's desire and he made akara adisil for Thirumaalirunjolamalai Nambi. After this, he immediately went to Shrivilliputhur to have a darshan of

Shri Andal and Shri Rangamannar in the temple. Shri Andal was very much pleased by Shri Raamaanujaachaaryar's acts that she came out from the idol form (archaa samaadhiyai kulaithu kondu) and embraced him. For this very reason, Shri Andal is considered as the younger sister of Shri Ramanujacharya or "Perumboothur maamuniku pin aanal vazhiye". Such is the heart of Shri Andal who understands the real needs and desire of a bhaagavata because she had experienced various difficulties when she missed Shri Krishnan many a number of times before her marriage.

**Paasuram 19
SAHAANA**

KUTHU VILAKERIYA

Raagam -

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

(kuthu vilaku eriya kotu kaal kattil mel) This Paasuram is considered to be the tamil version of the "neela tunga stangiri thathi sputa mupodhya Krishnanm...bhooyahah" that is chanted before Thiruppavai. Napinnai is sleeping with Shri Krishnan in the bed and the ayaarpaadi girls along with Shri Andal awaken them. Shri Andal says "Oh! Shri Krishnan! You are sleeping on top of a cot (kattil) whose legs (kaal) are made of ivory (kotu) and with lamps (kuthu vilaku) burning (eriyai) all around! (methendra panja sayanathin mel eri) Oh! Shri Krishnan! You are sleeping in a bed (sayanathin) with a soft (methendra) pillow that is made of cotton (panju). (kothu alar poonguzhal napinnai kongai mel vaithu kidandha malar maarba vaai thiravaai) Oh! Shri Krishnan whose chest is adorned (marbaa) by flowers (malar) and who is resting near the chest (kongai) of Nappinnai with a bunch (kothu) of flowers (alar) on her hair (kuzhal)! Speaking of poonkuzhalgal, in Naachiaar Thirumozhi Shri Andal says "kali vandu engum kalandhaar pole kalam poonkuzhalgal thadam thol mel milira nindru vilayaada virundhaavanathe kandome (NT 14, 8). Please open (thiravaai) your mouth (vaai). Shri Andal has talked about "kongai" (chest) in a few places in Naachiaar Thirumozhi. "pongiya paarkadal palli kolvaanai punarvadhora aasaiyinaal en kongai kilirndhu kumaithu kudhukalithu aaviyai aagulam seyum anguyile

unaku enna maraindhu uravu (NT 5, 7)". Shri Andal pleads the cuckoo in her garden to sing the names of Shirman Narayanan. She says that her chest has blossomed and had become enthused in an exited state to meet Shriman Narayanan sleeping in the milky ocean. She has been waiting for the cuckoo to sing His names. But the cuckoo is doing some other activity with its family mates. So Shri Andal says "Why are you doing something in secrecy when I want to meet Shriman Naryanan. In another instance she says "minnagathezhugindra megengaal vengadathu thannaga thirumangai thangiya seer maarvarku ennaga thilankongai virumbi thaam naadorum ponnagam pulgadharku en pirividumai seppumine (NT 8, 4)". "Kongai mel kungumathin kuzhambazhiya pugundhu oru naal thangu mel enaavi thangumendru uraiyeere (NT 8, 7)". "kongai thalavimavai noki kaaneer govindhanukalaal vaayil pogaa enguthai vaazhvai ozhiyave poi yamunai karaiku ennai uyithidumin (NT 12, 4)" Shri Andal says that her chest would not go anywhere else except for Govindan. "ulle urugi naivenai ulalo ilalo ennadha kollai kolli kurumbanai govardhananai kandakaal kollum payan ondrilaadha kongai thanai kizhangodum alli parithitu avan maarvil erindhu en azhalai theervene (NT 13, 8)". Shri Andal asks her friends and relatives nearby to pluck out her chest from her body and throw it in His chest because her chest has become useless since she did not have a chance to meet Him. He does not even care if she is still alive or no more. She had mentioned about "malar maarba" too in Naachiaar Thirumozhi. She says "anjel ennan avanoruvan avan maarbanindha vanamaalai vanjiyadhe tharumaagil maarbil konarndhu purateere (NT 13, 3). "thannan thuzhai ennum maalai kondu soota thaniyum pilambin thannai (NT 12, 7)". In both these Paasurams, Shri Andal requests her friends and relatives to bring the garland which He had worn in His chest for her to survive.







(Mai thadang kanninaai nee un manaalanai) Napinnai is having eyes (kaninaai) that are decorated (thadam) with mai (mai). In Naachiar Thirumozhi, Shri Andal says “kothalar kaavil manithadam kanpadai kollum ilankuyile en thathuvanai vara koogitriyaagil thalaiyallal kai maarilene (NT 5, 6)”. The young cuckoo would sleep in the garden decorated (thadam) by fresh flowers (kothu alar). If the cuckoo does this great help of cooing His names, Shri Andal says she would not forget it forever. (ethanai yelum pirivatra killayaal) You do not want (illayal) to be separated (pirivaatra) from Shri Krishnan even for a little while (ethanai yelum) When Shri Krishnan and Napinnai hear the gopika’s voice, they wrestle with each other to bless them. There seems to evolve

a small fight between them as to who would go first and bless them. They literally fight with each other that they collide with each other. It is due to this collision that Shri Krishnan's is near Nappinnai's chest. This is to reinforce the point that whenever Shriman Narayanan is with piraaty, one can be sure that He will protect us. In Ramayanam, there was a rakshasan by name Kakaasuran. He was in the form of a crow and plucked Seetha Devi's chest. When Shri Raman heard this He immediately sent an arrow that chased him. Finally, kakaasuran surrendered before the Lotus feet of Seetha Devi and Rama and prostrated before them. However, he did not know how to prostrate properly. Seeing this, Seetha Devi taught kakaasuran how to prostrate. He realized his mistake and Shriman Narayanan and Shri Lakshmi (Shri Raman and Seetha Devi) blessed him. In another instance in Ramayanam, Ravana did not even touch Seetha Devi. He took the whole land in which Seetha Devi was there. However, he was killed by Shri Raman in the Shri Rama – Ravana war. At this point, Seetha Devi was not there. Had she been there, Ravana would have got the mercy and would not have been killed. Thus it is the piraaty who had made the difference. It is she who always showers her kaarunyam on the jeevatmas how much ever mistakes they make. She recommends to Perumal about us as the "purusha kaara boothai". In the case of Shri Ramanujachaarya, he chose the right day and right time for requesting moksham. "Panguni uthram" is the day in which Shri Ranganaathan and Shri Ranaganaayaki thaayar in Shri Ranagam would meet. This is the only day in the 365 calendar days in which they both appear together in unison and are taken for purapaadu in the streets by the bhagavataas. When she is there, Perumal would not reject anything and would always try to please her. Shri Ramanujaacharya, on this day requested moksham from the divine couple. He was granted moksham and was asked to spend the remaining part of his life in Sri Rangam). (thathuvam indri thagavelor empavaai). Thus, Perumal always protects the jeevatmas when piraaty is with Him. In this union, they remain united and see each other in their eyes. Momentarily, they are not able to hear the girls' voices. Hence to remind them, Shri Andal says "This act is not (andru) good nature (thathuvam) nor is it fair (thagavel)".

**Paasuram 20
SENJURUTI**

MUPATHU MOOVAR

Raagam -

**mupaththu moovar amararkku mun senRu
kappam thavirkkum kaliyE thuyil ezhaay**

seppam udaiyaay thiRal udaiyaay setraarkku
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 embaavaay

In this Paasuram, Shri Andal asks Nappinai to prepare Shri Krishnan for his daily morning rituals. (Muppathu moovar amararku mun sendru kappam thavirukum kaliye thuyil ezhai) Shri Andal describes Shri Krishnan as the black one (kaliye) Who goes himself (mun sendru) to save (kappam thavirukum) the 33 crores (muppathu moovar) devas (amarar). Shri Krishnan is the only One who always protects the devas from the asuras. Incidents like the gajendrazwan vaibhavam, matsya, korma and varaha, narasimha, Rama, Krishnan avataram are to prove this point. So the devas are always in debt to Shriman Narayanan for the valuable help He had rendered them. As a means of paying respect, the devas have come to attend the divine wedding of Shri Andal and Shri Ranganathan. Before the wedding could ever happen, Shri Andal had dreamt about in her dreams. She says to her friends that in her dream she saw all the devas including Indiran, their leader, flocking together at her marriage. In one of the sixth set of Paasurams in Naachiaar Thirumozhi that start with "Vaaranamaayiram", Shri Andal says "Indiran ullita devar kuzhaam ellam vandhirindhu ennai magatpesi madhirithu mandhirakodi uduthi manamaalai andhari soota kana kanden thozhi naan (NT 6, 3)". (Seppamudayaai thiraludaiyaai settraaruku veppam kodukum vimala thuyil ezhaai) You are the one who is verily the embodiment (udaiyaai) of purity (vimalan) and perfection (seppam) as well as valor (thiral).). Whenever your enemies think about you they feel like they are burning, i.e., You burn up (veppam) the enemies (settraaruku). Please get up (ezhaai) from Your sleep (thuyil). Vimalan means the One who does not have any dirt, i.e. the One who is perfection personified. The word "Vimalan" is used in Naachiaar Thirumozhi too. In the 5th set of Paasurams where Shri Andal requests her cuckoo to coo the names of her Shri Krishnan, she says, "Vellai vizhi sangu idangayil konda vimalan enaku uru kaataan ullam pugundhu ennai naivithu naalum uyir peydu koothaatu kaanum kazhavizh shenmbaga poomlar kodhi kalithisai paadum kuyile mella virundhu mizhatri mizhatradhu en vengadavan vara koovaai (NT 5, 2). In the penultimate Paasuram of Naachiaar Thirumozhi, Shri Andal uses the name "vimalan" again when she says, "Naatai padai endru ayan mudhala thandha

nalir maamarundhi veetai panni vilayaadum vimalan thannai
kandeere (NT 14, 9).





Then Shri Andal awakens Nappinai by calling and glorifying her. She says Oh! Lady (nangaai) Napinnai!! Consort of Shri Krishnan (thiruve)! You have red lips, slender (siru) waist (marungul) and soft (men) breasts (mulai) like a perfect vessel (seppena)! Please get up from your sleep (Thuyil ezhaai). She has referred to *mulai* in many places in Naachiaar Thirumozhi. To quote a few: “aazhi sanguthamar kendru unni thezhundha en thada mulaigal (NT 1, 5)”, “saayudai vayirumen thada mulaiyum (NT 1, 7)”. However, there are a couple of instances that in which the *mulai* is described with respect to its attributes as here in this Paasuram of Thiruppavai. In Nacchiar Thirumozhi, she says “kuttramatra *mulai* thannai kumaran kola panai tholgalodu atra kutram avai theera anaiya amuki kattere (NT 13, 7) and “mutrillaadha pilaigalom *mulai* pondhela naadurum (NT 2, 6)”. In the former instance, she requests her friends and relatives to tie her breasts with that of Shri Krishnan so tight that He cannot get separated from her. In the

latter reference, Shri Andal pleads Shri Krishnan to give back their clothes. She and her friends are very small girls that her breasts are not at all mature. (ukkamum thatolium thandhu un manalanai lppodhe emmai neeratelor empaavai). The term “manaalan” is used in Naachiaar Thirumozhi too when she says “Maalaa pirandha nambiyai male seyuum manalanai yelaa poigal uraipaana inga podha kandeere (NT 14, 3)” Shri Andal requests Nappinnai to give (thandhu) a fan (ukkam) and a mirror (thatolium) to your (un) husband (manaalanai). Please wake up your husband right now (ippodhe) so that he can cleanse (neeraatalor) us (emmai)

**Paasuram 21 YETRA KALANGAL Raagam -
NADANAMAKRIYA**

Etra kalangaL edhir pongi meedhaLippa
maatraadhe paal soriyum vaLLal perum pasukkaL
aatra(p) padaiththaan maganE aRivuRaay
ootram udaiyaay periyaay ulaginil
thOtramaay ninRa sudarE thuyil ezhaay
maatraar unakku vali tholaindhu un vaasaR kaN
aatraadhu vandhu un adi paNiyumaa pOIE
pOtriyam vandhOm pugazhndhElOr embaavaay

(Yetra kalangal edhir pongi meedhalipa maatraadhe paal soriyum vallal perum pasukal) In this Paasuram, Shri Andal awakens Shri Krishnan who is about to get up from His bed. Shri Andal addresses Shri Krishnan by referring to His father and his wealth. Shri Nandagopan, the father of Shri Krishnan has lots of wealth in the form of cattle. He has cows (pasukkal) in large number. Each one of them are so great (perum) and generous (vallal) that the containers (kalangal) that are destined to hold (yetra) their milk (paal) cannot hold the copious overflow (edhir pongi) of milk from their udder. The milk would start to overflow and would spill all over the place from the top (meedhalipa). They do not do this just one time. Whenever, they yield milk (soriyum) they give in such manner (maatraadhe paal soriyum). The same kind of comparison could be seen with respect to the clouds of Thiruvengadam and their generous nature of giving rain. In Naachiaar Thirumozhi, Shri Anday says “Maamutha nidhi soriyum maa mugil kaal vengadathu chaamathin niram konda thaadalan vaarthai enne (NT 8, 2)”.









(Aatra padaithaan maganae arivuraai). Shri Nandagopan has such kinds of cattle in large number (aatra padaithaan). Shri Andal says “Oh! Shri Krishnan! Please get up from your bed and come to your senses (arivuraai)!! She does not have to preach Shri Krishnan what to do and what not to do. He is the creator, protector and the destroyer of this whole universe (Jagathpathi). In the earlier Paasurams when Shri Andal used to awake her friends, she used to explain in detail the benefits of getting up early and doing nama sankirtanam. She is doing this because her friends need to be taught. But when it comes to Shri Krishnan, the geethachaaryan does not have to be taught. This is the reason for her to use the term “arivurraai” instead of anyother word.

(Ootram udaiyaaai periyaaai ulaginil thotraamaai vandha sudare thuyil ezhaai). Shri Andal says, "Oh! Krishnan! You have (udaiyaaai) a lot of power (ootram)! You are the greatest (periyaaai). You are the One who stood (nindra) as the visible (thotraamaai) light (sudare) in this world (ulaginil) to us! Please get up (ezhaai) from you sleep (thuyil). In Naachiaar Thirumozhi, Shri Andal talks about Shudarshana chakrathaazwan that emits a glorious light. She says "sudar chakaram kaiyil yendhinaai (NT 2, 8)". In another Paasuram she says "Mel thondri pookaal! Mel ulagangalin meedhu poi mel thondrum sodhi vedha mudhalvar valangaiyil mel thondrum aazhiyin ven sudar pole sudaadhu emmai maatrelai patavar kootathu vaithu kozhgitreere (NT 10, 2)".

This Paasuram shows the "Paratvam" of Shri Krishnan. There are some other instances that would talk about his "Saulabhyam" too. As an example, the "Maayanai mannu Paasuram" talks about His "Saulabhyam" – the quality or characteristic of Shriman Narayanan that allows him to mingle freely with the ordniray people to regard Him as one among them. Shri Krishnan has mingled freely with His friends. They have taken bath in the holy river Yamuna. All these goes to prove his "Saulabhyam". On the other hand, "Paratvam" means the characteristic or that attribute that makes Him the Greatest of all. This Paasuram talks about this particular character of Shri Krishnan. (Maatraar unaku vali tholaindu un vasar kan aatraadhu vandhu un adi panyumaa pole potri yaam vandhom pugazhdhelor empaavai). Shri Andal uses a beautiful metaphor here to illustrate the concept of complete or total surrender to His lotus feet. She says "The enemies realize that they cannot battle with You anymore and surrender all their valor before you. All of them come (vandhu) flocking without controlling themselves to surrender (pani) (aatraadhu) Your (un) Lotus feet (adi). Just like this we have come all the way from our houses singing in praise (pugazndhelor) of You and Your deeds. This particular metaphor is described in the next Paasuram too. We should realize that we cannot achieve anything without His interference. We should not have the feeling that we can do anything without His necessity. It is He Who had made one to think and act in a certain fashion. We should not think that whatever is happening today is all because of me. This is not correct at any point of time. All we have to do is do our duty and leave the rest to Him. Doing our duty is the only thing that we are eligible and destined to do. The process of fructification of these duties depends on His wish. So we should completely surrender to His lotus feet. This is what Shri Andal did. However,

the means of doing this may be different. We shall discuss about this in the 28th Paasuram “Karavaigal pin sendru”.

**Paasuram 22 ANGAN MAA Raagam – YAMUNA
KALYAANI**

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 kondu engaL mEI nOkkudhiyEI
engaL mEI saabam izhindhEIOr embaavaay

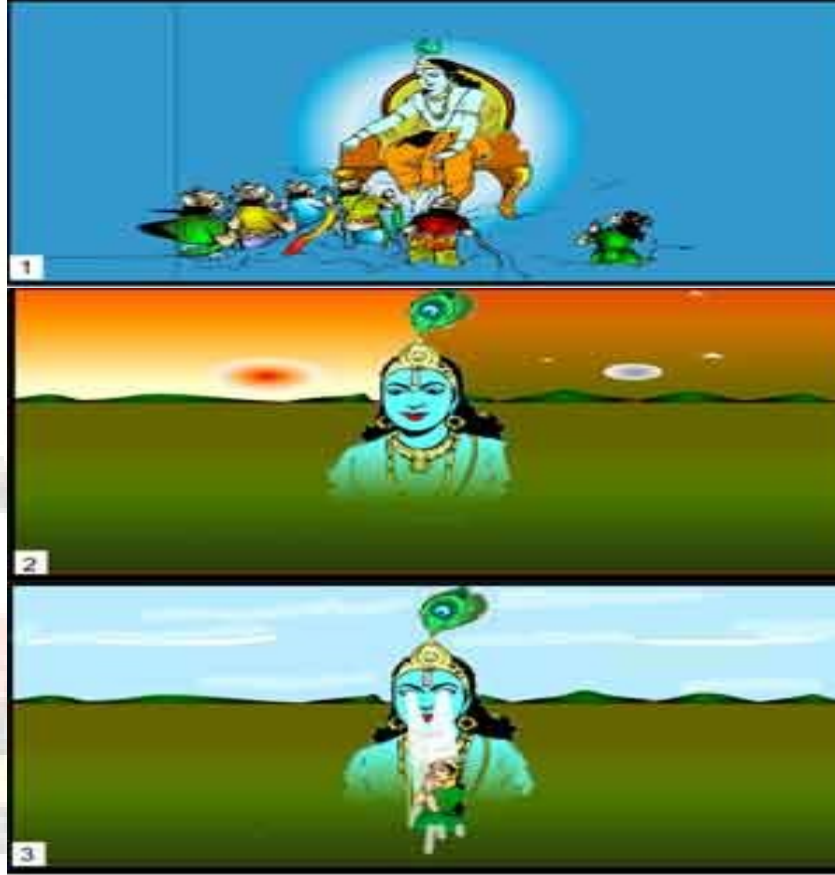
(Angan maa nyalathu arasar abimaana pangamaai vandhu un palli katir keezhe sangam iruppaar pole vandhu thalai peydhom) This Paasuram can be treated as a sequel to the previous Paasuram. Shri Andal says, “The kings (arasar) of this (kan) beautiful (am) and big (maa) world (nyalathu) have come (vandhu) and sat under (keezhe) your bed (palli kattir) after surrendering (panagamaai) their ego and prestige (abimaanam). It is not that just one king from a kingdom have come to You. All the kings from this great world had come unto You surrendering their ego. They have come in large numbers. Just like them (pole), we too had come in large numbers (sangam iruppaar) and approached (eydhom) your bed (thalaipu)”. (Kinkini vaai cheydha thaamarai poo pole sengan siru siridhe emmel vizhiyaavo). Shri Andal asks Shri Krishnan to open His sweet sounding (kinkini) mouth (vaai cheydha) and utter some words. Kinkini is a toy for children that has some bells inside it. When the child shakes it, it would produce a jingling sound that would be very sweet. Shri Andal takes this and compares it to the words uttered by the Lotus (thaamarai poo pole) mouth of Shri Krishnan. Shri Andal further adds, “Oh! Shri Krishnan! Please open (vizhiyaavo) Your red (sem) eyes (kan) very slowly and little (siru siridhe) at us (emmel). The term siru siridhe has some implications. Shri Andal does not ask Shri Krishnan to open His eyes suddenly. She asks him to open very slowly. The reason is that if He opens His eyes at once, we cannot see His eyes. It is so powerful. It is for this reason that eyes of Thiruvengadamudayan of Thirumalai are partly covered with Thiruman kaapu. We do not have the rights / privilege to receive see and receive his blessing suddenly. This is why Shri Andal says “sen kan siru siridhe”.

A parallel analogy could be drawn in the sixth Paasuram of Thiruppavai when Shri Andal says “Mella elundhu ari endra per aravam ullam pugundhu kulirndhelor empaavai”. We should not get up so quick or at once from the bed. It is not good for the brain and the mind. Whenever we get up from the bed, we should get up very slowly chanting loudly the name “Hari” seven times. Shri Andal and her friends requests Shri Krishnan to slowly open His mouth and utter some words with His sweet sounding mouth. Whenever we talk about His mouth, the first thing that comes to our mind is the Paanja sanniyam that is always in constant touch with His mouth. Shri Andal glorifies Shri Paanja sanniyam in the 7th set of Paasurams in Nachciar Thirmuozhi. Paanja sanniyam is the conch that Shriman Narayanan always has in His hands. All the ladies including Shri Andal are very envious and at the same time happy for Paanja sanniyam. This particular conch never gets separated from its Master. Shriman Narayanan also has other things in His hands like the chakram, gathai, sword etc. But all these would leave His hand sometime and come back. If He wants to kill an asura, the chakram would leave His hand and would destroy the asura and return. But the paanja sanniyam would never leave Him. This is the significance and greatness of Paanja sanniyam over all others. For this reason, Shri Andal said “Sangodu chakaram endhum thada kayyan (Thiruppavai, 14)”. She gives preference and priority to paanjasanniyaaazwan over chakraathaazhwan. The paanja sanniyam always drinks the sweet nectar from Shriman Narayanan’s mouth and is safely ensconced in His hands. Shri Andal and all others from the lady community seek to be born as the paanja sanniyam for its blessed nature. In the 7th set of Paasurams in Naachiaar Thirumozhi, Shri Andal inquires Paanja sanniyam about the attributes of Shriman Narayanan’s mouth when she says “Karupooram naarumo, kamala poo naarumo, thiru pavala chevvai than thithithu irukomo (NT 7, 1)”.

(Thingalaum aadithyanum ezhundaar pole angan irandum konu engel mel nokudhiyel engal mel saabam izhindhelor empaavai). Oh! Shri Krishnan! Please open both of Your eyes! One of Your eyes is like the sun (aadithyanum) and the other is like a moon (thingalum). If you would open Your two (irandum) beautiful (am) eyes (kan), it would be like (pole) the sun and the moon rising (ezhundhaar) at the same time. If you would look (nokudhiyel) with Your eyes at us (engal mel) in this manner, we would be relieved (izhindhelor) from the death (saabam). Shriman Narayanan’s eyes are always compared to sun and moon. One of His eyes is as hot as

the sun and the other is as cold as the moon. One may wonder as to how it could be possible to have the characteristics of both sun and the moon at the same time. If He looks at the asuras or the rakshasas it would burn them just like the sun would burn anything with its heat. On the other hand, if He sees Shri Devi it would be so cool. This comparison was illustrated in the first Paasuram of Thiruppavai "Margazhi thingal" when Shri Andal says "Kadhir madhiyum pole mugathan Naarayanane". In Vishnu Sahasranaamam, Shri Bheeshmacharyar says "Chandra Sooriyoscha netre".





There is an interesting story associated with this comparison. Shri Vayalaali Manavaalan is the presiding deity at Thiruvaali - Thirunagaari, one of the chola divya desams. The story / sthala puranam of this divya desam is that one day Shri Devi came from Thirupaarkadal due to some reason, leaving Shriman Narayanan alone. Shriman Narayanan was not able to bear this separation of his Shree and was on a mission to search His wife. He searched for Shri Devi in many places but could not find her unfortunately. At last he came to Thiruvaali - Thirunagari kshetram. There was a lotus pond (thaamarai poigai) in this kshetram. Shri Devi was hiding herself in a lotus flower. There are some flowers that would bloom with the sight of the sun and there are some others that would bloom only in the night on the arrival of the moon. We saw this in the 14th Paasuram of Thirupaavai "Ungal puzhakadai" when Shri Andal says "Sengazhuneer vaai negizndhu aambal vaai koombina kaan", i.e. the aambal flowers that blooms only in the night had closed whereas the red lilly flowers had blossomed because the sun had come in the morning hours. Now, the Lotus flower comes in the category that would bloom only in the night.

We saw that one of the eyes of Shriman Narayanan is like the moon and the other is like the sun. Now, Shri Devi was hiding herself in the Lotus flower. Shriman Narayanan opened one of His eyes. All the Lotus flowers thought that the moon had already come. So they blossomed out beautifully welcoming the night. But they didn't know that Shri Devi would be exposed to Shriman Narayanan. Finally, Shriman Narayanan was able to find Shri Devi and the divine couple lived in this kshetram happily thereafter. It is this Vayalaali Manavaala perumal who taught the meaning of the ashtaakshara mantram (Om Namoh Naaraayanaaya Namaha) to Thirumangai aazhwar in this kshetram.

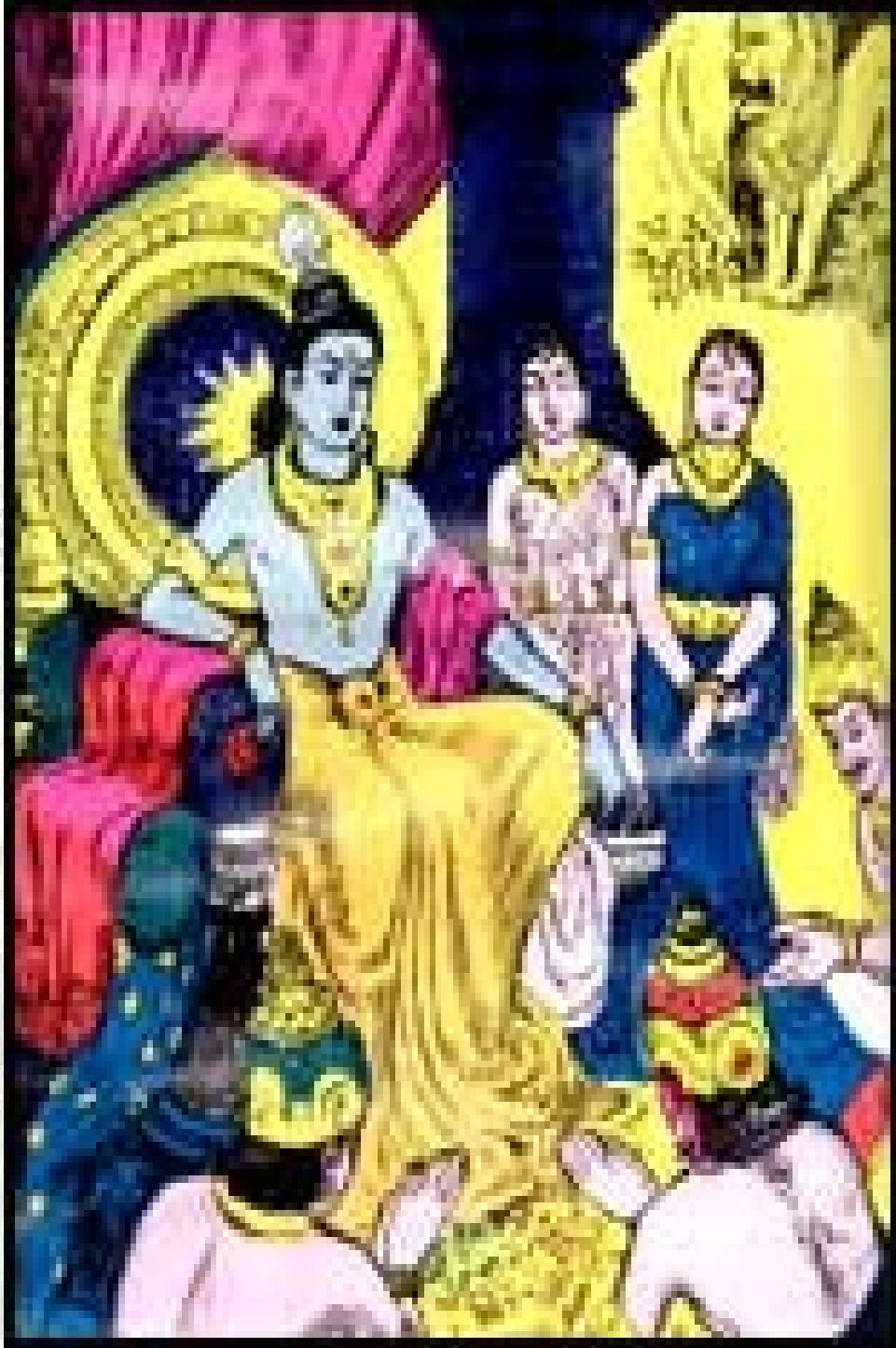
There are two flowers that are typically used when describing Shriman Narayanan and his attributes. They are the Tulasi flower and the Lotus flower. Where ever there is tulasi flower, there is Hari there. Shri Andal was found in a tulasi plant. It would be interesting to note that Lotus would be normally associated with Shri Devi and Tulasi with Bhooma Devi. Thirukannamangai aandan says in his Naachiaar Thirumozhi thaniyaan "Alli naataamarai mel aaranang in thunaivi". All the body parts of Shriman Narayanan are compared to that of Lotus flower. Swami Nammazhwar says "Kan paadham kai kamalam" in his Thiruvaaimozhi (2, 5, 3). In Naachiaar Thirumozhi, Shri Andal had referred to Lotus flower in many places. "karuudai mugil vannan kaaya vannan karu vilai pole vannan kamala vannan thiruvudai mugathinil thiru kangalaal thirundhave nokenaku arul kandaai (NT 1, 6)", "Seyya thaamrai kaninnaai (NT 2, 4)", "thadathaavizh thaamarai poigal thaalgai em kaalai kadhuva (NT 3, 6)", "Karupooram naarumo kamalapoo naarumo thiru pavala chevvai than thithithu irukumo (NT 7, 1)", "Paanja sanniyathai padmanabhanodum (NT 7, 10)", "ezhil udaiyaa ammanai meer enarangathin amudhar kuzhal azhagar vaay azhagar kan azhagar kopoozhil ezhu kamala poovazhagar (NT 11, 2)", "Kaarthan kamala kannan ennum nedum karyiru paduthi (NT 14, 4)".

Paasuram 23 MAARI MALAI Raagam - BILAHARI / MANIRANGU

maari malai muzhainchil manni(k) kidandhu uRangum
seeriya singam aRivutru(th) thee vizhiththu
vEri mayir ponga eppaadum pErndhu udhaRi
moori nimirndhu muzhangi(p) puRappattu(p)
pOdharumaa pOIE nee poovaippoo vaNNaa un
kOyil ninRu iNGNGanE pOndharuLi(k) kOppudaiya
seeriya singaasanaththu irundhu yaam vandha

kaariyam aaraayndhu aruLElOr embaavaay

(Maari Malai muzhangil manni kidandhu urangum seeriya singam)
In the last paasuram, we saw that Shri Andal and her friends were awaking Shri Krishnan in his bed. In this paasuram, they describe how they expect Shri Krishnan to come out of the bed to see and grace them. Shri Andal uses an analogy of a lion that sleeps during the rainy season and comes out with all its majesty. Shri Andal wants Shri Krishnan to come out like a lion. She says that the brave (seeriya) lion (singam) lies (manni kidandhu) and sleeps (urangum) during the rainy season (maari) inside a cave (mulainjil) in a mountain (malai). (arivutru thee vizhithu veri mayir ponga eppadum perndhu udhari moori nimirndhu muzhangi purapattu). The next line describes how the lion comes out from its sleep. Shri Andal says it would come to its senses (arivutru) and open its eyes (vizhithu) like a fire (thee). shake its manes. It would shake (ponga) its manes (veri mayir) on all sides (eppadum) and would bend (perndhu) and stretching its body to get into its shape (moori). After this it would stand erect (nimirndhu) to make a loud roar (muzhangi) to start its' day.









(podharuma pole nee poovai poo vanna un koyil nindru ingane pondu aruli kopudaya seeriya singaa sanathilirundhu yam vandha kaariyam araindhu arulelor empaavaai) Shri Andal says "Just like this (podharumaa pole) You (nee), who have the eyes with the color (vannaa) of the bilberry (poovai) flower (poo). We have come up (pondharuli) to Your (un) beautifully decorated (koppudaiya) house (koyil) thus far and we are standing (ninru) before You. Now what we want is You to get up and sit in your majestic throne (singaasanam), examine (aaraaindhu) the reason (kaariyam) for our (yam) coming (vandha) and bless (arulelor) us if You think we really deserved what we wanted.

This paasuram is the 23rd paasuram in Thiruppavai. If we add 2 and 3 we get 5. This is the number for Mruga seersham nakshatram. This is characterized by having the head of an animal and the body of a human being. Thus it refers to Narasimha avataaram (Nara – man and simham - lion). Varaha avataaram and Hayagrivan have the same characteristics. But Shri Andal refers to the Narasimha avataaram only. The Mruga seersham referred here is Lakshmi Narasimhan who is also regarded as the Maarga seersham. He is regarded as Marga seersham because He shows that complete surrender / prapatti is the best way to attain salvation through His greatest devotee ever – Prahaladan.

In this paasuram, we saw that Shri Andal refers to His color as the color of the bilberry flower, after seeing Him. In Naachiaar Thirumozhi, when she is longing to see Him, she comes across a lot of things that makes her nostalgic about His identity in one form or

the other. She see the birds, flowers and the fruits. All of them reminds her about Shri Krishnan's color, appearance, voice and many more attributes. She is able to bear with these things and accuses them as the five greatest sinners in this world. The number five here refers to the different types of flowers, cuckoo etc. It would be interesting to note that the same number "five" was used to sing the color of Shri Krishnan in Thiruppavai (23rd paasuram). The exact lines in Naachiaar Thirumozhi that refers to the above mentioned fact is "paimpoozhil vaazh kuyilgaal mayilgaal one karuvilaigal vamba kalanganigal vannapoovai narumalargaal iymperum paadhagargaal ani maalirunjolai nindra emperumaanudaiya niram ungaluku en seyvadhe (NT 9, 4)".

Shri Andal refers to Narasimhan in Naachiaar Thirumozhi in the following lines , "Kundu neerurai kolari (NT 2,3)", "Kolari maadhavan govindhan enban ore kaalai pugudha kanaa kanden thozhi naan (NT 6, 2)", "Arimugan acchutan kai mel en kai vaithu pori muganthatta kanaa kanden thozhi naan (NT 6, 9)". Achchutan refers to the One who will never lets His bhaktan down. Narasimha avatram is the classic justification to the name "Achchutan". Narasimhan was there wherever his bhaktan Prahaladan wanted Him to be. "thoonilum irupaan thurumbilum irupaan" was Prahaladan's answer to his father Hiranyakasipu who wanted to defeat Shriman Narayanan. The Narasimha avataaram was not taken just to kill Hiranyakasipu, an asuran who was torturing the whole world through the boons he got from Brahma. The very aim of Narasimha avataaram is to go ahead and prove the point to the world that "Shriman Narayanan is always at the disposal of His bhaktas". Prahaladan is a human being. One may question if this quality of Shriman Narayan would hold good only in the case of human beings. The answer is no as could be evinced in the case of Gajendraazhwan moksham and numerous other examples. So the point is that we should worship Him with pure heart, as Shri Andal puts is "Vaayinaal paadi, manathinaal sindithu thoomalar thoovi thozhudhu (Thiruppavai, 5)". If we are able to do this, then He would be there for our help always.

**Paasuram 24 ANDRU IVVULAGAM
SINDHU BHAIRAVI**

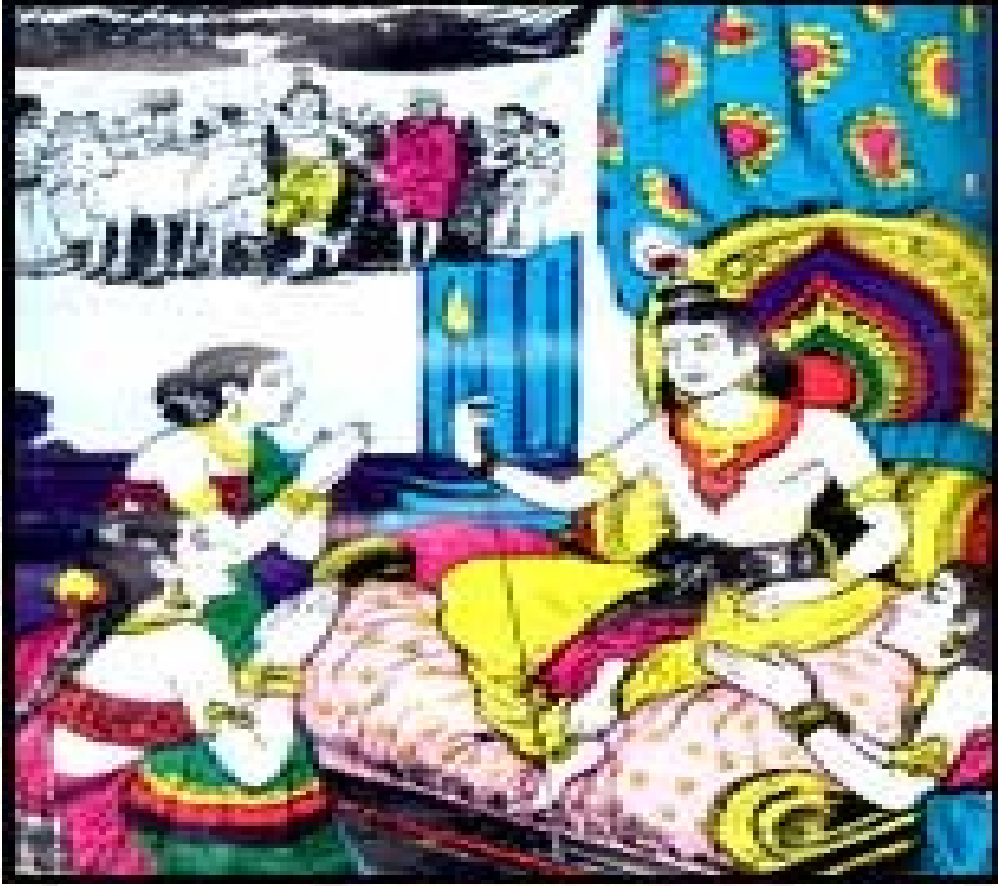
Raagam -

anRu iv ulagam aLandhaay adi pOtri
senRangu(th) then ilangai setraay thiRal pOtri
ponRa(ch) chakatam udhaiththaay pugazh pOtri

kanRu kuNil aaveRindhaay kazhal pOtri
kunRu kudaiyaay eduththaay guNam pOtri
venRu pagai kedukkum nin kaiyil vEl pOtri
enRenRum un sEvagamE Eththi(p) paRai koLvaan
inRu yaam vandhOm irangElOr embaavaay

(anRu iv ulagam aLandhaay adi pOtri) This paasuram talks about Shri Vamana avataram. This is the third of the three Paasurams that talk about Shri Vamana avataram. The 3rd Paasuram “Ongi ulagalandha uthaman per paadi” and the 17th Paasuram “Ambaram oodu aruthu ongi ulagalandha umbar komane” hail the glory of Shri Thiruvikrama perumal. In this paasuram, Shri Andal reiterates His valor when she says “andru ivvulagam alandhai adi pOtri”, i.e. “We worship (pOtri) Your feet (adi) that measured (aLandhaay) this (iv) whole world (ulagam) on a particular day (anRu) some time before. (senRangu(th) then ilangai setraay thiRal pOtri) Shri Andal adds, “We worship (potri) Your valor (thiRal) with which You went (senRu) there (angu) to Southern (then) Shri Lanka (ilangai) and conquered (setraay) the place”. In Naachiaar Thirumozhi, Shri Andal captures this in “Adalai adaithu arakar kulangalai mutravum setru ilangaiyai poosal aakiya sevaga unnai vaadhiyel (NT 2, 6)” and “villaal ilangai azhithai (NT 3, 3)” and “irakame ondrum ilaadhai ilangai azhitha pirane (NT 3, 4)”.

(ponRa(ch) chakatam udhaththaay pugazh pOtri) Shri Andal says, “We worship (pOtri) your fame (pugazh) that You got after kicking (udhaththaay) off the rakshasan who came in the form of a golden (ponRa) wheel (chakatam)”. (kanRu kuNil aaveRindhaay kazhal pOtri) “We worship (pOtri) Your feet (kazhal) with which You threw (eRindhaay) an asura by name “Vatsaasuran” in the form of a calf (kanRu). This calf acted as a sling (kuNilaay) to destroy another asuran by name “Kapithasuran” in the form of an ebony tree. This story is reflected in Naachiaar Thirumozhi when Shri Andal says, “Andru inaadhana sei sisubaalanum nindra neezh marudhum erudhum pullum vendri vel viral kanjanum veezha mun kondravan varil nee koodidu koodale (NT 4, 7)”.



(**kunRu kudaiyaay eduththaay guNam pOtri**) “We worship You who took the Govardhana mountain and protected us from uninterrupted rains”. Shri Andal sang about this particular event in Naachiar Thirumozhi too. She says “kaaligal uyya mazhai thaduthu kotra kudaiyaaga endhi nindra govardhanuthuku ennai uyithidumin (NT 12, 8)”. She is very desperate to meet Shri Krishnan. All her previous attempts to meet and mingle with Shri Krishnan were futile. In the 12th set of Paasuram in Naachiar Thirumozhi, she asks her friends and relatives who are standing besides her to console her, to take her to the place where Shri Krishnan lifted the Govardhana mountain to save the people from uninterrupted rains that were caused by Indran.

(**venRu pagai kedukkum nin kaiyil vEl pOtri**) “We worship (pOtri) the spear (vEl) that You have in Your (nin) hand (kaiyil) to win over (venRu) the enemies (pagai) by destroying (kedukkum) them”. The spear (vEl) is a unique weapon that can be used to describe both a man as well as woman’s attributes. It is often used in conjunction with valor, bravery and victory when describing a man. She says

“Andru inadhana sei sisubalanum nindra neezh marudhum erudhum pullum vendri vel viral kanjanum veezha mun kondravan varil nee koodidu koodale (NT 4, 7)” and “velaal thunnam peydhaar pole veditrellaam pesaadhe (NT 13, 2)”. On the flip side, an eye of a woman is often compared to that of the end of a spear (vel). Shri Andal is very beautiful and possesses dazzling eyes that parallel a spear (see image below). She says “Vinura neendu adi thaaviya maindanai ver kan madandhai virumbi kanura en kadal vannanai koovu karunguyile endra maatram panooru naan maraiyor pudhuvai mannan battar piraan kodhai sonna nanooru vaasaga maalai vallar namo naarayanaa enbaare (NT 5, 11). Shri Andal uses both connotations in Naachiaar Thirumozhi.



(enRenRum un sEvagamE Eththi(p) paRai koLvaan inRu yaam vandhOm irangElor embaavaay) “We are always there for Your (un) eternal (enRenRum) kaingaryam /service (sEvagamE). We (yaam) have come (vandhOm) all the way to request moksahm from You today (inRu) Please show mercy (irangElor) on us grant us the parai (moksham).

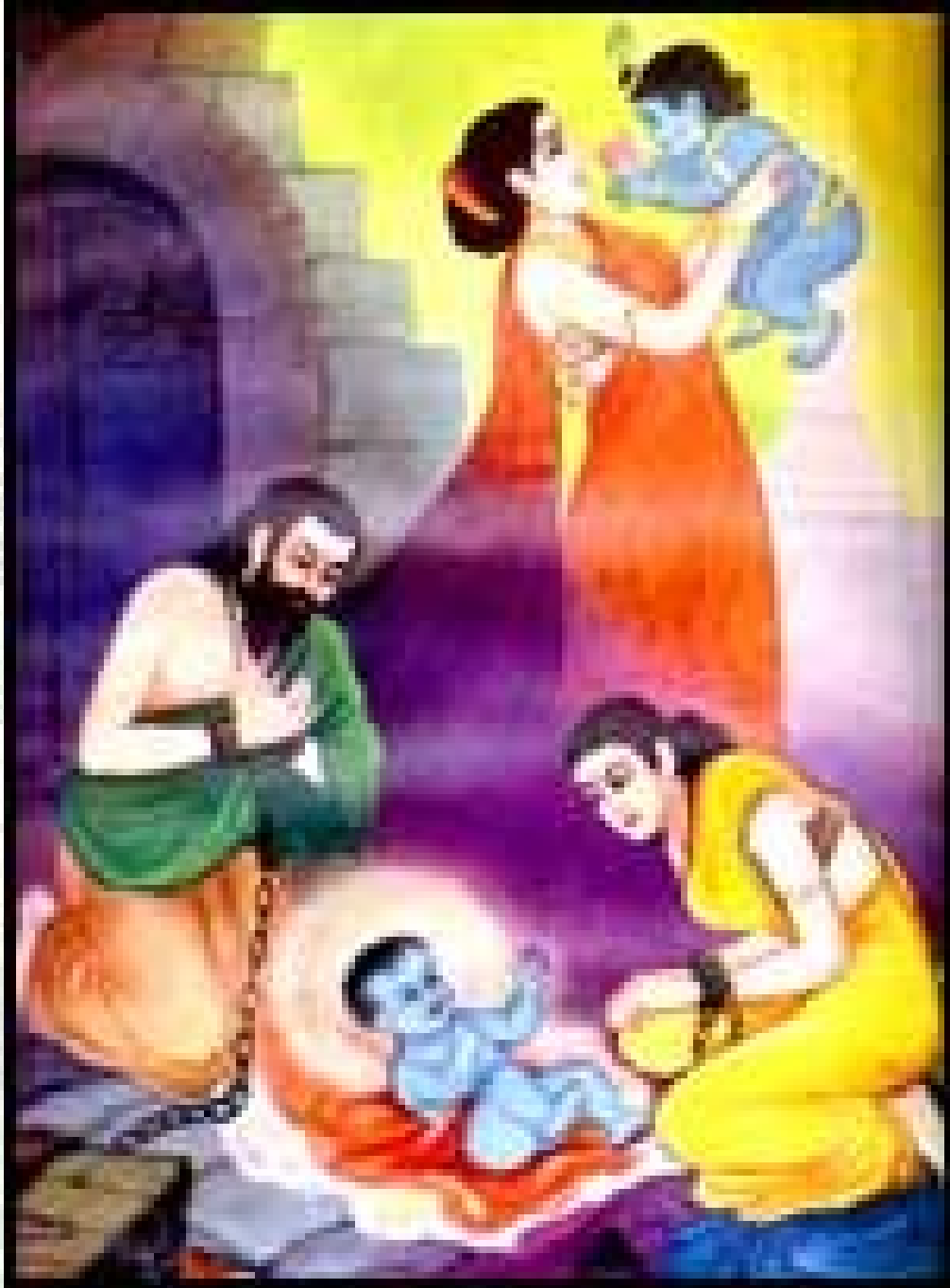
**Paasuram 25
BEHAG**

ORUTHI MAGANAAI

Raagam -

oruththi maganaay(p) piRandhu Or iravil
oruththi maganaay oLiththu vaLara(th)
tharikkilaan aagi(th) thaan theengu ninaindha
karuththai(p) pizhaippiththu(k) kanchan vayitri
neruppenna ninRa nedumaale!, unnai
aruththiththu vandhOm paRai tharudhiyaagil
thiruththakka selvamum sEvagamum yaam paadi
varuththamum theerndhu magizhndhEIOr embaavaay

(oruththi maganaay(p) piRandhu Or iravil oruththi maganaay
oLiththu vaLara(th)) This paasuram glorifies Shri
Krishnaavataaram. Shri Krishnan was born in the prison to Devaki
and Vasudevar as their 8th son. Kamsan, the then dangerous king
killed all their children until then. Just before Shri Krishnan was
born, Shri Durgai was born as their 7th child, who flew unscathed
from Kamsan's evil deeds. So, Kamsan was very bent upon killing
the next child that Devaki and Vasudevar would beget. He made all
possible arrangements to kill the child in the prison. Shri Krishnan
was born as their 8th child. The whole avataraam of Shri Krishnan is
completely "maaya personified". Shri Raman took birth in this
world to show the mankind the way a man should lead ideally. He
was obeying all the laws that could be applicable to an ordinary
human being. He did not use any magical powers to kill any one.
But Shri Krishnan's avataraam is in complete contrast to Shri
Ramaavataaram. Everything from the birth of Shri Krishnan till the
very end was "maaya personified". When he was born in the jail
that was full of soldiers waiting to kill Him, His maaya made them
unconscious. The Yamuna river paved way for Vasudevar to take
the child to Gokulam for Shri Yasodhai and Nandagopar to take
care of Shri Krishnan. In Gokulam, Shri Krishnan performed
numerous wonders. These wonders continued in Mathura, Dwaraka
and Kurukshetra. In effect, Shriman Narayanan wanted to exploit
his full deeds in one of his avataaram. He choose Shri
Krishnanavataaram for this and did whatever He wanted to do,
whatever He missed in any of His other avataarams.









Shri Andal heard about these deeds from her father, Periyazhwaar and had developed a deep love for Him. At one stage, she even wanted to marry Him. In this paasuram, Shri Andal talks about some of His deeds that He performed during Shri Krishnaavataaram. She says “You were born (piRandhu) as a son (maganaay) of a mother (oruththi) on a night (Or iravil). But you grew (vaLara) as a son (maganaai) of another (oruthi) mother in secrecy (oLiththu). Shri Andal reiterates this story in Naachiaar Thirumozhi when she says, “petru irundhaalai ozhiyave poi perthu oru thaayil valarndha nambi marporundhaamar kalamadindha madurai purathu ennai uyithidumin (NT 12, 1)”.

There is an interesting explanation to this paasuram of Nachciar Thirumozhi. When Shri Krishnan and Shri Andal were alone, Shri Krishnan would say “Unnai vittu piriyeen pirindhaal uyir thariyel”. Translated loosely, it means that He would never part her. If He parts, He would not live anymore. He would also add that in case He departs her, He would be back with her during the rainy season. Shri Andal would believe in Shri Krishnan’s words. But Shri Krishnan is notorious for telling lies. He would not come soon. He would not come so soon because He would want Shri Andal to sing paasurams about Him. Out of sheer passion and desperation to meet Shri Krishnan, Shri Andal would sing many paasurams. She would refer to the mischives and pranks He had performed. This particular line “petru irundhaalai ozhiyave poi perthu oru thaayil valarndha nambi” has some interesting connotations. Shri Andal suggests that even from His birth, He had started cheating people. He had cheated the innocent Shri Devaki and Shri Vasudevar. He

left them in the jail and went to Gokulam while His parents were always thinking about Him. When Shri Krishnan would not come to meet her still, she says that He had got this habit right from His birth.

Shri Andal mentions about Shri Devaki, Shri Vasudevar, Shri Yashodhai and Shri Nandagopar in various places. We have seen the instances in Naachiaar Thirumozhi where Shri Andal talks about Shri Yasodhai and Shri Nandagopar. She talks about the divine couple who had begetted Him too. She says, “Poo magan vaanavar potrudhar kaamagan ani vaanudhal devaki maamagan migu seer vasudevar tham komagan varil koodidu koodale (NT 4, 3)”.

(tharikkilaan aagi thaan theengu ninaindha karuththai(p) pizhaipiththu kanjan vayitril nerupena nindra nedumaale) Shri Andal exclaims, “You falsified (pizhaipiththu) the thought (karuththai) of Kamsan (kanjan) who was not able to withstand (thaikilaan aagi) You and had plans (ninaindha) to do all kind of evil deeds (theengu) against You (thaam). Oh! Shriman Naraayanaa (nedumaale)! You stood (nindra) as a fire (nerupena) in his belly (vayitril). Shri Andal talks about the episode of Kamsan in a few places in Nachchiaar Thirumozhi. She says, “Kanjan valai vaitha andru kaarirulil pizhaithu nenju dhukkam seyya pondhaai nindra ikkaniyaromai (NT 3, 9)”. Shri Krishnan would take the clothes of the gopikas and would seat Himself in the top of a tree. Shri Andal and her other friends would plead Him to give back their clothes. But Shri Krishnan would turn a deaf ear to them. So in this Paasuram in Naachiaar Thirumozhi, Shri Andal refers to Kamsan and says, “Did You escape from Kamsan just to trouble us. Oh! Krishnan! Please give back our clothes”. However, Shri Andal always has full of love for Shri Krishnan. There are many instances like this in Naachiaar Thirumozhi where she would criticize Shri Krishnan, Shri Yasodhai and Shri Nandagopar. She is very intimately connected to them that she has the right and authority to say so. Moreover, she would only glorify Shri Krishnan even if the paasurams appear to criticize Him. In another instance she says, “atravan marudham muryiya nadai katravan kanjanai vanjanayil setravan thigazhum madurai padhi kotravan varil koodidu koodale (NT 4, 6)”.

Shri Andal has referred to many names of Shriman Narayanan. The name “maal” means “piththu (crazy)”. He would make any of his followers crazy. In Nachchiaar Thirumozhi, she uses the name “maal” in “Thirimaalai aangu viraindhollai koogitriyaagil avanai

naan seyvana kaane (NT 5, 8)”, “Vineela melaapu virithaar pole megangaal thinner paai vengadathu en thirumaalum pondhaane (NT 8, 1)”, “Karu vilai on malargaal kaaya malar gaal thiru maal uruvoli kaatugindreer enaku uy vazhaku ondru uraiyeer NT(9, 8)”, “Maalin varavu solli marul paadudhal NT (9, 8)” and Nedumaal oodhi vaugindra NT (13, 5)”. (unnai aruthithu vandhom parai tharugi yaagil thiruthaka selvamum sevagamum yam paadi varuthamum theerndhu magizhdhelor empaavai). Shri Andal says, “We have come (vandhom) with a burning desire (aruthithu) to get moksham (parai). If you grant us the moksham (parai thaugi yaagil), we would be wiped of from our sorrows and would happily sing in praise of Your service (sevagam) and Your suitable match (thakka) namely Shri (thiru) Lakshmi.

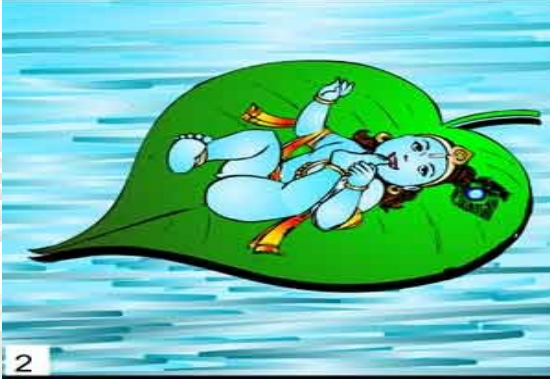
Paasuram 26 MAALE MANIVANNA Raagam - KUNTALA VARAALI

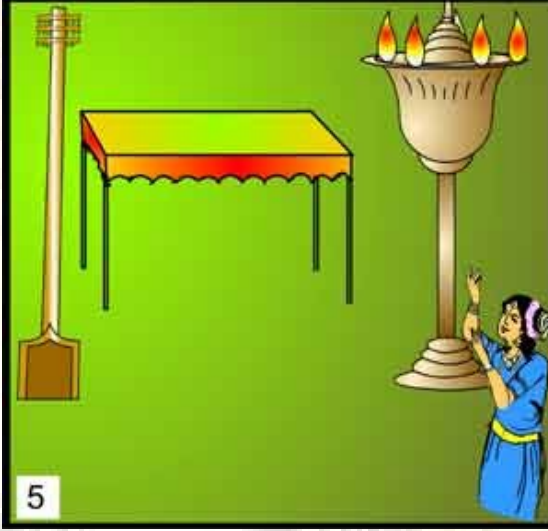
maale! maNivaNnaa! maargazhi neeraaduvaan
mElaiyaar seyvanagaL vEnduvana kEttiyEl
NYaalaththai ellaam nadunga muralvana
paal anna vaNNaththu un paancha sanniyamE
pOlvana sankangaL pOy(p) paadudaiyanavE
saala(p) perum paRaiyE pallaandu isaippaarE
kOla viLakke kodiye vidhaanameE
aalin ilaiyaay aruLEIOr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

START FROM HERE (maale! maNivaNnaa! maargazhi neeraaduvaan mElaiyaar seyvanagal vEnduvana kEttiyEl) In this paasuram Shri Andal requests Shri Krishnan the items that are necessary for performing their penance during the month of Maargazhi. She says “Oh! maale! maNivaNnaa! We need (vEnduvana) some items for our penance during the auspicious month of maargazhi. Those are nothing more than what our ancestors and forefathers (mElaiyaar) have used traditionally (seyvanagal). Please hear (kEttiyEl) those.” Shri Andal uses the name “maNivaNnaa” in Naachchiaar Thirumozhi in the following instances, when she says “karupu vil malar kanai kaama velai kazhalinai panindhu angu ore kariyalara marupinai osithu pull vaai pilandha manivannarku ennai vaguthidendru (NT 1, 10)”, “Mannu perum pugazh maa mani vannan mani mudi maindhan thannai ugandadhu kaaranamaga en sangizhakum vazhakunde (NT 5, 1)”. (nyalathai ellam nadunga muralavana paal anna vannathu un paanja sanniyame polvana sangangal poi paadu udaiyanave saala perum parayae pallaandu isai pare kola vilake

kodiye vidhaaname aalin ilaiyai aruleror empaavai) Shri Andal begins to enlist the items. She says, "Shri Krishnan! The items we are going to request from You include: Your milky white colored paanja sanniyam that would produce a thundering effect (nadunga muralvana) on this whole (ellam) word (nyaalam). We need conches (sangangal) of that nature (polvana). We need such equivalently powerful (poi paadu udaiyanave) very (saala) big (perum) drums (parai). We need people who can sing verses (isaipaare) like the Thirupallaandu (pallaandu). We need decorative (kola) lamps (vilake). We need flags (kodiye) and a canopy (vidhaaname) for decorations. Oh! Shri Krishnan! You were asleep as "aalai ilai Krishnan". Please bless us with all these".







Shri Vatapathrasaayee is the presiding deity in Shrivilliputur. Vata – banyan pathram – leaf. The name means the One who is sleeping in the banyan leaf. The tamil equivalent is “Aalai ilai Krishnan”. Shri Andal mentions this name in Naachiaar Thirumozhi. She says, “Andru paalaganaagi aalilai mel thuyindra em aadhiyaa endrum undhanaku engal mel irakkam ezhaadadhu em paavame”. When Shri Krishnan would not give their clothes, Shri Andal calls Him by this name she believes that He would give back their clothes because a kid sleeping on a banyan leaf would not do such kind of acts. In another paasuram she says, mennadai annangaal parandhu vilayaadum villiputur uraivaan than ponnadi kaanbadhor aasaiyinal (NT 5, 5)”, “Solaimalai perumaan duvaraa padhi emperumaan aalinal perumaam avan vaarthai uraigindradae (NT 9, 8)”, Paal aalilaiyil thuyil konda paraman valai pattu irundhenai (NT 13, 2)”.

Paasuram 27 KOODARAI VELLUM RAAGAM - POORVIKALYANI

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

The following three paasurams are very special in Thirupaavai. In each of these paasurams, Shri Andal mentions the name of Govindha. In this particular paasuram, she elaborates on the benefits the people of this country would get as a result of the penance they are undertaking. Shri Andal says to Shri Krishnan "Oh! Govindha! You are the Great (seer) One who would conquer (vellum) the heart of Your enemies (koodaarai). (Koodaarai vellum seer govindha). (undhannai paadi parai kondu yaam perum sammanan) Shri Andal further adds, "The primary benefit of this penance is obtaining (kondu) moksham (parai). The secondary benefits (sammanam) that we (yaam) would be getting (perum) as a result of singing (paadi) praise of You (undhannai) are follows". (naadu pugazhum parisinaal nandraaga) "We would get those items that would be praise (nandraaga pugazhum) worthy (parisinaal) by the people of this country (naadu)". Those items include bracelet (soodagame) shoulder (thozh) ornaments (valayae) (ear rings) thode, ear(sevi) maatal/kammal (poove) and anklets (paadagame). We (yaam) would also wear (anivom) many (pala) other (anaya) ornaments (kalanum) of the like (endru) pala kalanum yaam anivom. We would decorate (udupom) ourselves with new clothes (aadai). Following this / later (adhan pinne) we would have the milk (paal) and rice (choru) smeared with (mooda) ghee (nei) dripping (peydhu) and flowing (vazhi vaara) till our elbow (muzhangai). We would not do this alone. We would enjoy this with everyone in our company (koodi irundhu kulirndhelor empaavai).





The name Govindha is a very significant name. This name is given to Shri Krishnan who used to take the cattle for grazing, feed them, water them and take care of them in every possible means He can. He is the Go (cow) paalan (protector). Shri Krishnan is very much fond of taking the cattle to the grazing field. He would even teach the calves to drink water from a pond by enacting the act himself and then helping the calves to take the water from the pond. This shows his sowlabhyam. He totally relishes this act because he is free in ayarpadi. For this reason, he always prefers ayarpadi to Shri vaikuntam. While in Shri vaikuntam, he is constrained with innumerable things, if He comes to ayarpadi He enjoys every

moment of it because He is able to cut loose. Shriman Narayanan possesses an extraordinary character of conquering the enemies. While talking about this particular character/attribute, Shri Andal uses the choicest of names – Govindha. Thiruvengadamudaiyan of Thirumala is also known by this name (Govindha). He is known for granting the wishes of the samsaris in the kaliyugam. As they put it in tamil “thirupathiku ponal thirupam undagum”, i.e., If you go to Thirupathi you will get a turn in your life for a bright future. This way, Govindhan of Thirumala would conquer the hearts of millions of people who would come to Him with sincere heart, those who come with some doubt, those who come to Him with minimal hope and finally those who would want to experiment about the existence of God. He would conquer them at the same time. He would even enter the heart of one who does not believe in God and would finally bless him with His blessings. Such is the glory of Thiruvengadamudayan or Govindhan. This is the reason Shri Andal uses the line “Koodaarai vellum seer Govindha”.

Shri Aadishankaracharya in his bhaja govindham had said “bhaja govindam bhaja govindham govindham bhaja moodamathe”. He dictates to the foolish (moodamathe) people of this world as to chant the “Govindha” naamam. Today, it is very unfortunate that the name “Govindha” is being misinterpreted by the people as “things would be lost”. However relatively a very few people know the full purport of its meaning. The name “govindha” means all our sins would be lost and would never return to us, if we chant the “govindha” naamam. It behooves the people to take cognizance of this information and not to use the word in a negative way.

Shri Andal mentions about the name “Govindha” in the following context in Naachiaar Thirumozhi. “kothalar poonganai thoduthu kondu govindhan enbadhor perezhudhi NT (1, 3)”, “mutrathodu pugundhu nin mugam kaati pun muruval seydhru sitrilodu engal sindhayum sidhaika kadavayo govindha (NT 2, 9)”, “oli vannan valai sindhai urakathodu ivai ellam elimayaal ittu ennai eedu azhiya poyina vaal kulir aruvi vengadathu en govindhan gunam paadi aliyatha megangaal aavi kaathirupene (NT 8, 3)”, “kudamaadu koothan govindhan komirai seydhru emmai udai maadu kondaan ungaluku iniyondru podhume (NT 10, 7)”, “Kongai thalamivai noki kaaneer govindhanukallaal vaayil poga ingutha vaazhvai ozhiyave poi emunai karaiku ennai uyithidumin (NT 12, 4)”, “kootil irundu kili eppodhum govindha govindha endru azhaikum oota kodaadhu serapaangail ulagalandaan endru uyara koovum (NT 12, 9)”, “Komma mullaigal idar theera govindharku ore

kutrael immai piravi seyaadhe ini poi cheyyum thavam than en (NT 13, 9)".

Shri Andal says "Koodi irundhu kulirndherlor empaavai". One may wonder as to why does she say "Koodi irundhu" instead of she being alone. Well, the answer lies in the great lineage she was brought up in. She is the daughter of none other than Periyaazhwar. He got the name because of his nature and attitude for Perumaal. He is the one who told Shriman Narayanan to live many long years. He is the one who said "engal kuzhuvini pugudhal ottom (Thirupallaandu 3)", "yedy nilathil idavadhan munnam vandhu engal kuzhaam pugundhom (Thirupallaandu, 4)". Thus it is not a wonder that she sang "Koodi irundhu kulirndhelor empaavai". Even in "Karupooram naarumo kamalapoo narumoo" padhigam, Shri Andal would tell Paanja sanniyaazhwan not to enjoy the Shriman Narayanan alone. She would suggest enjoying Him when everybody is there since He is everybody's wealth and not any one particular person's possession.

In the second paasuram, "Vaiyathu vaazh veergaal", Shri Andal said "Ney unnom paal unnom naatkaale neeraadi". But in this paasuram she says, "mooda nei peidhu muzhangai vazhi vaara". This might seem apparently contradictory. But it has to be pointed out that these are the benefits that accrue as the result of them performing the penance in the month of Maargazhi. We saw that the aayar paadi girls used to consume milk, ghee and other dairy products daily. As a part of this penance, they take a vow that they would not touch these things without which it is very difficult to live for them. Since they have done so without consuming these dairy products, they consider they have performed the penance successfully, adhering to the rules. So, they want to celebrate that by eating those products. Shri Andal says they would consume such large quantities of ghee that it would overflow and drip till the elbow. During the month of Maargazhi, on the 27th day, they would cook akkara adisil (a sweet dish made of excess milk and ghee) and would offer to Shriman Narayanan. This is also known as "Koodaravalli" in some places of Tamil Nadu.

Paasuram 28 KARAVAIGAL PIN SENDRU RAAGAM - KAAMBODHI

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
uRavEI namakku ingu ozhikka ozhiyaadhu
aRiyaadha piLLaigaLOm anbinaal undhannai
siRu pEr azhaitthanamum seeRi aruLaadhE
iRaivaa nee thaaraay paRaiyEIOr embaavaay

(karavaigal pin sendru kaanam serdhu unbom) Shri Andal says “We will follow (pin sendru) the cows (karavaigal) that would take us to the forest (kaanam). After this, we would eat (unbom) there. (arivondrum illaadha aai kulathu undhannai piravi peruthanai punniyam yam udaiyom) She continues, “We belong to aayar family (kulam) that do not have (illaadha) any (ondrum) enlightenment (arivu). But it is a blessing (punniyam) that You (undhannai) were born (piravi) in our aayar kulam. We (yam) are very creditable (udaiyom) to have (perundhanai) You in our family. (kurai ondrum illaadha govindha undhannodu uravel namaku ingu ozhika ozhiyaadhu) Shri Andal reiterates the Govindha naamam in this paasuram here. She says, “Oh! Govindha! You are impeccable (kurai onrum illadha). (ariyaadha pilaigalom anbinaal undhannai siru per azhaithanavam seeri arulaathe) “We are innocent (ariyaadha) aayarpadi gilrs (pilaigalom) who lack knowledge. We would have called (azhaithanavam) You (undhannai) with short (siru) names (per). Please do not get angry (seeri arulaadhe) at us. (iraivaa nee thaarai parayelor empaavai). Oh! God! Please grant us the moksham (parai)”.

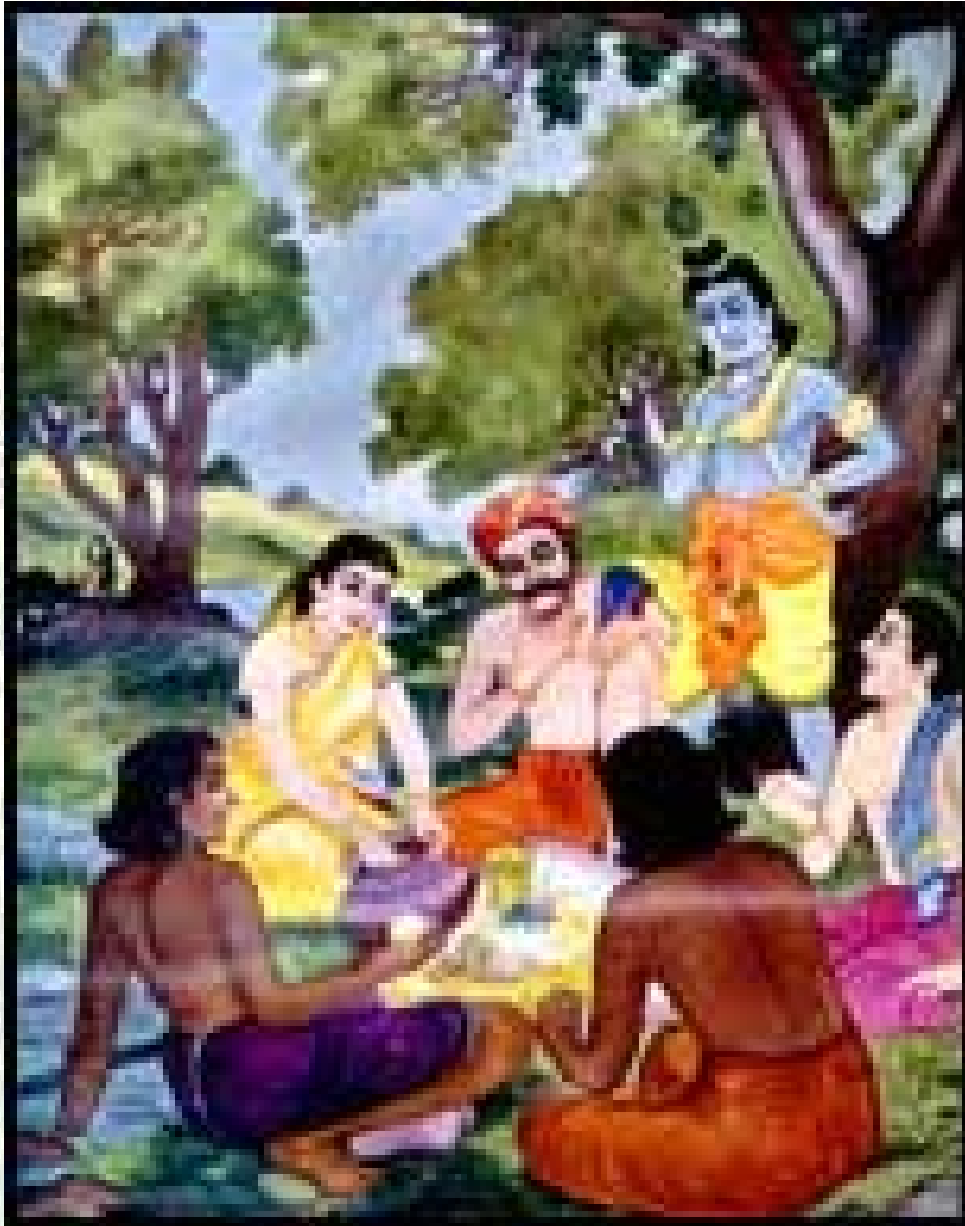
This is a very important paasuram in Thirupaavai because Shri Andal does “saranaagati” in this particular paasuram. “Saranaagati” is the total surrender to Shriman Narayanan. There are two ways to reach him. One is to put his own efforts in the path to reach Him. This path would be typically chosen by the Brahmaas, the devas and the Rudraas. The other way, the way that Shriman Narayan prefers is the one where a person would have to realize that he/she cannot do anything without His divine interference and everything in this world is catalyzed by Him and only Him. Having realized this, one has to do the saranaagati. The aachaarya (guru) plays a very important role in this process. It is he who performs the mediator role between the jeevaathma who is performing saranaagati and Paramaatma Shriman Narayanan. The role of Piraati is very vital. If she performs the “purushakaaram”, then He has to accept the saranaagati and grant moksham to the jeevaathma. Swami Ramaanujachaarya performed saranaagati on the “Panguni uthiram” day. This is the only day in Shrirangam where thaayar and Perumaal would be taken

to procession in unison. This is the only day in a 365 calendar day year, where they have an “eka simhaasanam”. Swami Ramanujacharya chose this particular day and surrendered before the Lotus feet of Periya piraati and then to Ranganaathan. Perumal would not refuse and will not reject anything if He is there with His consort. Thus, Swami Ramanujacharya was very wise in choosing this particular day to carry out saranaagati.

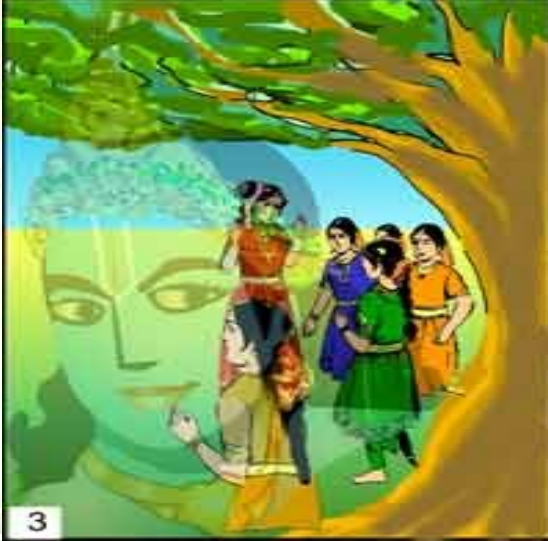
Among the twelve aazhwaars, Shri Andal and Shri Madhurakavi aazhwar accepted their guru as everything to them. Shri Madhurakavi aazhwar says, “thevu matru ariyen kurugoor nambi paadi ninisai paadi thirivane (Kanninum Siruthaambu, 2). Shri Andal would say “Battar piraan kodhai sonna” at the end of every 10 paasurams in Naachiaar Thirumozhi and also in the last paasuram in Thirupaavai. Thus, these two are the ones who regard their aachaaryan as everything. It is for this reason, that aazhwars are sometimes counted as ten in number because Shri Andal and Shri Madhurakaviaazhwar were considered an intrinsic part of their gurus periyaaazhwar and Swami Nammaazhwar respectively. In Ramayanam, Shatruganan regarded his brother Barathan to be everything for him. Shri Raman is everything for Barathan as well as Lakshmanan. However, there is a fine line of discrimination between the bhakti level of these two. When Shri Raman would order Lakshmanan to stay in the kingdom and not to accompany Him to the forest, Lakshmanan would refuse. He would still want to join Shri Raman in His exile along with Seeta Devi. Lakshman’s ultimate aim is to do kaingaryam to Shri Raman. So he rejected Shri Raman’s order. When Shri Raman told Barathan the same thing, he did not say a word. All he wanted was Shri Raman to be happy. Thus, he obeyed His words and did not worry about the consequences. Thus, the service of Barathan is more special and has higher significance than that of Lakshmanan. Now, Shatruganan chose this Barathan to be his guru. He did not know anyone and anything other than Barathan. Thus he chose the second path of doing sarnaagati where one realizes that he cannot do anything and surrenders to Shriman Narayanan through aacharayan. Thus, compared to Lakshmana, Shatruganan chose a superior path in performing saraanagati.

The 12 aahwars can be grouped into 2 categories. The first group is the group that surrenders to Him through their own efforts. The second group is the group that goes via his/her aacharyan. Now, Shri Andal and Shri Madhurakavi aazhwar can be categorized into

the second group, while all the other ten aazhwars can be grouped in the first set. This is one of Shri Andal's superior qualities.







Shri Andal says “karavaigal pin sendru kaanam serndhu unmbom”. This is an excellent analogy to the second way of doing saranaagati as mentioned above. The karavaigal can be thought of as the “aacharyan”. The gopikas who go after the cows (karavaigal) can be regarded as the “jeevaathma”. The aacharyas take the jeevaathma to Shri Vaikuntam that can be equated to the forest here in this analogy. After reaching Shri Vaikuntam, one would do eternal service/kainkaryam to Shriman Narayanan along with the company of other bhagavataas. This is akin to serndhu unbm.

There is an equivalent phrase in Naachiaar Thirumozhi to “arivondrum illadha” “Pedha nangu arivaargalodu ivai pesinaal peridhin suvai yaadhun ondu ariyaadha pilaigalom nee nalindhu

en payan NT (2, 7)". When Shri Krishnan would take the innocent gopika's clothes, they say to Him, "We are innocent girls. You have taken our clothes and now You are arguing with us. We do not have the intelligence to talk with You. We do not anything (yaadhum ondru ariyaadha). It would be a real treat to watch, if all talk like this to the people who are wise and know the differences (bedham)."

The gopikas consider them to be very blessed because Shri Krishnan was born in their clan – "aayar". Shri Andal mentions about this "aayar" kulam in a few places in Naachiaar Thirumozhi. She says "Komala aayar kozhundae (NT 3, 8)", "aachi maargalum aayarum anjida pootha neel kadamberi puga paaindhu vaaytha kaaliyan mel nada maadiya koothanaar varil koodidu koodale (NT 4, 4)", "ani aichiyar sindaiyul kuzhaganaar varil koodidu koodale (NT 4, 10)", "aayanukaaga thaan kanda kanavinai veyar pugazh villiputhur kothai sol thooya thamizh maalai eeraindhum vallavar vaayum nan makkalai petru maghizhvare (NT 6, 11)", "aaipaadike ennai uyithudumin (NT 12, 2)", "aare ulagathu aatruvaar aayar paadi kavarnthu unnum (NT 13, 4)", "allal vilaitha perumaanai aayar paadiku ani vilakai (NT 13, 10)", and "anunga ennai pirivu seydhru aayar paadi kavarnthu unnum (NT 14, 2)".

We are going to have a recap of the name "Govindha" as seen in the previous paasuram. Shri Andal says about "siru per azhathanavam seeri arulaadhe". This has a very beautiful connotation. Shri Krishnan's friends in aayarpadi used to call him "Krishna", "Govindha" or "Manivanna". Now in this viratham, they have used the name "Narayana" which is His most significant name that do not have any equals. We saw in the first paasuram "Naarayanane namake parai tharuvaan". The name "Naarayanan" is mostly associated with His paratvam. We saw in one of the earlier paasuram that Shri Krishnan prefers to be in aayarpadi and gokulam rather than the Shrivaikuntam. It is because in Shrivaikuntam, He is constantly surrounded by nithyasuris, thereby limiting His degree and flexibility to move. Whereas in Aayarpaadi, He does not have these problems. He happily grazes the cows, plays with the gopikas, His friends. Thus He likes aayarpaadi more than Shrivaikuntam. Extrapolating on these lines, He likes "Govindha" namam more than that of the "Narayana" namam. So having understood His liking, Shri Andal says that we have called you using one of your less significant names like "Narayana" when in actuality You do not prefer us calling You that way. You would want us to call You as "Govindha". Thus the name of "Govindha"

has a special significance. So Shri Andal pleads him “siru per azhaithanavam seeri arulaadhe”.

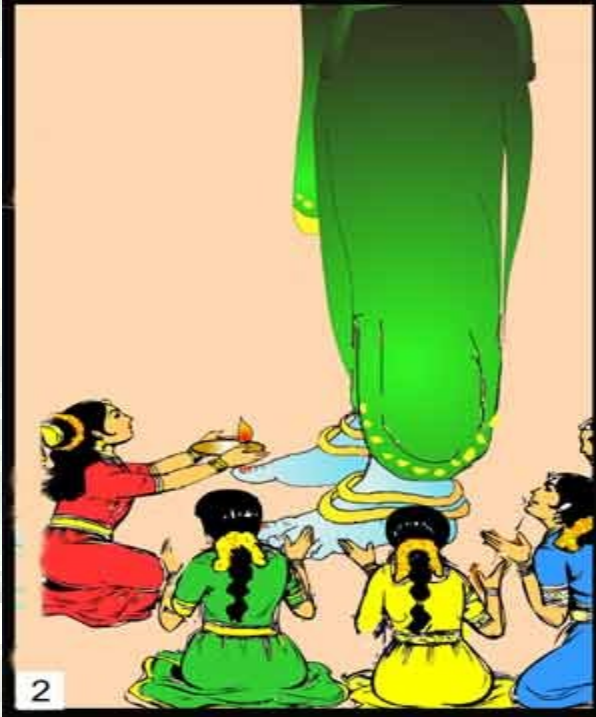
Paasuram 29 SITRAM SIRU KAALE Raagam - MALAYAMAARUTHAM

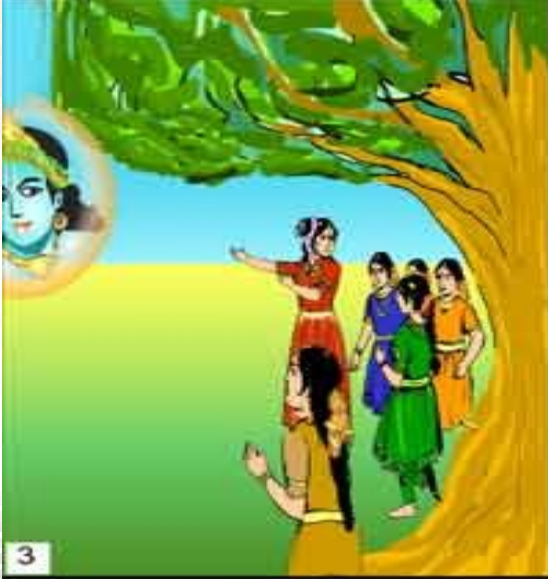
sitram siRu kaale vandhu unnai sEviththu un
potraamarai adiyE pOtrum poruL kELaay
petram mEyththu uNNum kulaththil piRandhu nee
kutru Eval engalLai(k) koLLaamal pOgaadhu
itrai(p) paRai koLvaaN anRu kaaN gOvindhaa
etraikkum Ezh Ezh piRavikkum un thannOdu
utrOmE aavOm unakke naam aatcheyvOm
matrai nam kaamangaL maatrEIOr embaavaay

(sitram siRu kaale vandhu unnai sEviththu un potraamarai adiyE pOtrum poruL kELaay) This paasuram is the most important paasuram in Thirupaavai. It has very high significance (yetram) and importance in Shri Vaishnavam because it is impregnated with the essential meaning of the religion. In the last paasuram, we saw that Shri Andal did saranaagati along with her friends. In this paasuram, she mentions the things they seek for. Shri Andal says “Oh! Shri Krishnan! We came (vandhu) during the early hours of morning (sitram siRu kaale) to pray / worship (sEviththu) You (unnai). Please listen (kELaay) to the objective (poruL) behind our coming during this early morning hours singing praise of Your (un) golden (pon) lotus (thaamarai) feet (adiyE)”. (petram mEyththu uNNum kulaththil piRandhu nee kutru Eval engalLai(k) koLLaamal pOgaadhu). “You (nee) were born (piRandhu) in a caste (kulaththil) that had their livelihood (uNNum) by grazing (mEyththu) the cows (petram). You should not go away (pogaadhu) refusing (koLLamal) our (engalLai) offerings/service (kutru Eval). (itrai(p) paRai koLvaaN anRu kaaN gOvindhaa etraikkum Ezh Ezh piRavikkum un thannOdu utrOmE aavOm unakke naam aatcheyvOm) Shri Andal continues, “Oh! Govindhaa! Look (kaan). We are not (anRu) requesting (koLvaaN) the moksam (paRai) just for today (itrai). It is forever (etraikkum), for the sevens (Ezh Ezh) of our births (piravikum). We will be (aavOm) in peace (utrOmE) with you (un thannOdu). We will always vote for you (umakke) so that only You should rule us (naam aatcheyvOm) forever. (matrai nam kaamangaL maatrEIOr embaavaay) Please convert (maatrEIOr) all our (nam) desires (kaamangaL) to bhaagavata desire”.

We saw that “sitram siRukaale” refers to the early morning. This is the best time to think about Shriman Narayanan. Although, whatever time that we think about Shriman Narayanan is regarded as the best time, it is during the early morning hours that our mind is extremely peaceful. We should chant the name “Hari” seven times when we get up, the name “Madhavan” when we go to sleep in the night and the name “Govindha” when we start to eat. We should get up during the early morning hours, take bath and involve ourselves in bhagavat bhakti. The recommended time is between 3 a.m to 5 a.m. which is considered as the “Brahma muhurtam”. Shri Andal used to wake up during these early hours and wake her friends. The mind would be composed of more of “saathvagunam” during this time. “Saathvagunam” refers to our attribute that manifests itself in peaceful, calm and pious nature. “Thamogunam” refers to our character that is typified by anger and “Rajo gunam” refers to the character that is full of activity. During the early hours, we tend to have more of satvagunam that is ideally suited for meditation about Shriman Narayanan. As we saw earlier, one human year is equivalent to one normal living day for the devas. The Maargazhi month for the humans coincides with 3:00a.m – 5:00 a.m for devas. This is a two hour gap. The 12 months in a human year is equivalent to one normal living day for the devas that is composed of twelve 2hr period. These twelve 2 hr periods corresponds to the twelve months of a human year. The devas too get up early during this time (the month of Maargazhi for humans) and think about their Master – Shriman Naarayanan. It is said that the devas come to the earth during this time and worship Shriman Naarayanan in the temples. It is for this reason that we have the habit of putting “Kolams” before our house daily. By this act, the devas are made happy on their route to the temple. The practice of putting Kolam also has scientific reasons which makes us to do it 365 days a year and not just during the month of Margazhi. The reasons include – driving off the germs and giving food for ants and other small insects.







Shri Andal talks about this early morning hours in Naachiaar Thirumozhi when she says “Kozhi azhaipadhan munnam kudaindhu neeraaduvaan pondhom aazhiyan selvan ezhundhaan aravanai mel palli kondai ezhamai yaatravam petrom ini endrum poigaiku vaarom thozhiyum naanum thozhudhom thugilai panithu arulaai (NT 3, 1)”. She means that she and her friends have come to the pond for taking bath before (munnam) the hen (kozhi) coos (azhaipadhan). The hen is regarded as the harbinger of the day as it is the first one to get up and wakes all others in the world. Shri Andal says that they have got up so early that even the hens have not got up. The practice of putting kolams is described in the first two sets of 10 paasurams in Naachiaar Thirumozhi viz., “thai oru

thingal tharai vilaki” and “naamam aayiram”. In the former, she talks about the various decorations (in the form of kolam) for Manmadhan. This is done just to please manmadan (the god of love) to enable her to unite with Shri Krishnan. In the latter set of paasuram (naamam aayiram) Shri Andal talks about the quarrel between her and Shri Krishnan who happens to destroy their decorations.

Every Shri Vaishnavite should chant the “sitram siRukaalE” paasuram atleast thrice a day. It is equivalent to chanting the whole Thirupaavai because it is impregnated with a multitude of meanings. The kaingaryam to Shriman Narayanan should not be just for one day. It should be eternal. This is the last paasuram in Thirupaavai where Shri Andal sings with the “gopika bhaavam”.

Paasuram 30 VANGA KADAL KADAINDHA
Raagam - SURUTI

vanga(k) kadal kadaindha maadhavanai kEsavanai
thingal thirumugaththu sEy izhaiyaar senRu iRainchi
anga(p) paRai konda aatrai aNi pudhuvai(p)
painkamala(th) thaN theriyal battar piraan kOdhai-
sanga(th) thamizh maalai muppadhum thappaamE
ingu ipparisuraippaar eerirandu maal varai thOL
sengaN thirumugaththu(ch) chelva(th) thirumaalaal
engum thiruvaryl petru inbuRuvar embaavaay

This is the last paasuram in Thirupaavai, where Shri Andal comes back from the trance and identifies herself in Shrivilliputtur as the darling daughter of Periyazhwar. She concludes by saying “battar piraan kodhai sonna sanga thamizh maalai mupadhum thapaame”.

(vanga(k) kadal kadaindha maadhavanai kEsavanai thingal thirumugaththu sEy izhaiyaar senRu iRainchi) The moon-faced (thingal – moon and thirumugam – face) gopikas (sEy izhaiyaar) went and surrendered (senRu iRainchi) to the Great Madhavan, also called as “Kesavan” who churned (kadaindha) the milky ocean (vanga(k) kadal). (anga(p) paRai konda aatrai aNi pudhuvai(p) painkamala(th) than theriyal battar piraan kOdhai) This “Thiruppavai” describes the way in which the gopikas obtained (konda) salvation (parai) there (anga). Shri Andal (kothai) wears fresh (pai) and cool (thaN) lotus (kamala) flowers (theriyal). She is the daughter of battar piraan Periyazhwar who is the leader of the

beautiful (ani) place called Shrivilliputtur (pudhuvai). (sanga(th) thamizh maalai muppadhum thappamE ingu ipparisuraipaar) Shri Andal composed the Thiruppavai in chaste literary (sanga) tamil (thamizh). Those of us who will recite (ingu ipparisuraipaar) the collection (maalai) of those 30 (muppadhum) beautiful verses without fail (thapaamE) will get the divine blessing from Shriman Narayanan (maalal) and Shri Lakshmi (chelva) and would be happy (inbuRuvAr) forever. (eerirandu maal varai thOL sengaN thirumugaththu(ch) chelva (th) thirumaalaal engum thiruvArUL petru inbuRuvAr embaavaay) Shriman Narayanan has a beautiful face (thirumugam) with red (sen) eyes (kan) that stretch till the mountain (maal) like shoulders (thozh) that are four in number (eer irandu)



Vanga kadal refers to Thirupaarkadal or the divine milky ocean. This is the place Shriman Narayanan sleeps in His serpend bed of Aadishesan. He enabled devas and the asuras to churn this milky ocean in an effort to get amirtham. During this process of churning, Shri Mahalakshmi came out to occupy the right chest of Shriman Narayanan (vadivaai nin vala maarbinil vaazhgindra mangaiyum pallandu (Thirupallandu 2). The other things that came include Iraawadan the elephant, Dhanvanthiri the father of medicine, paarijaatham flower and so on. Thus Thirupaarkadal has so much glory associated in it. It is located in the leelaa viboothi and acts as the intermediate station for the jeevatma who attains moksham and goes to Shri Vaikuntam (Nithya viboothi) from this materialistic world. "Nithya Viboothi" is the place which would never be destroyed at any stage. Unlike the "Leelaa Viboothi" that will be destroyed during the pralayam and the mahaa pralayam, the nithya viboothi is a place where the nithyasooris reside and enjoy Shriman Narayanan eternally. They do not even wink their eyes for the lack of fear that they might miss enjoying Perumaal's beauty (Sadaa pashyanthi sooryahah (Vishnu Sooktham). Thirupaarkadal is in itself the 107th of the 108 Vaishnava Divya desams. Shri Andal talks about Thirupaarkadal in Naachiaar Thirumozhi. She says, "pazhudhu indri paar kadal vannanuke pani seydhru vaazha (NT 1, 9)", "then thirai kadal palliyaaai engal sitril vandhu sidhaiele (NT 2, 4)".

At the end of every 10 paasuram in Naachiaar Thirumozhi, Shri Andal would identify herself as the daughter of Periyaazhwar, the leader of ShriVilliputur and would describe the benefits that one begets as a result of reciting that set of paasurams. In Thiruppavai, she does this in this paasuram as this is the last paasuram.

Thirupaavai is considered as the essence of all the vedaas (Vedam anithukum vithu). It is a beautiful masterpiece in simple chaste tamil that is easily understandable and yet impregnated with multitude of layers. We request everyone to get up early during the month of maargazhi to learn, understand and recite the paasurams. Our mouth should sing the names of Shirman Narayanan, our mind should think about Him and our hand should do justification to what we think and speak. We can offer flowers to Perumaal when we chant this. This is what Shri Andal says, "thoomalar thoovi thozudhu vaayinaal paadi manathinaal sindhithu (Thirupaavai 5)" If we can do this, all our present, past and future

karma vinaigal would be burnt just like a piece of dust would be burnt in the fire.

SHRI ANDAL SAMETHA RANGANAATHAN THIRUVADIGALE SARANAM!!!

SHRI RAMAANUJAR THIRUVADIGALE SARANAM!!!

SHRI RANGANAAYAKI SAMETHA RANGANATHAN THIRUVADIGALE SARANAM!!!