



THIRUPPAVAI



**Meanings & Commentary by
Sri U.Ve. Anbil Ramaswamy Swamy**

ANDAL'S LIFE AND WORKS - AVATAARIKAI- AN INTRODUCTION

These are excerpts from the series of my lectures on Andal's life and works delivered through conference call from Atlanta, Georgia and arranged by Bhaktas in U. S. A. These are based on the KaalakshEpams listened by me while in India over a whole lifetime from Achaaryas and eminent scholars of our Siddhantam.

A concentrated study of these, will help you to have insight into rare and new interpretations that you might not have come across earlier.

Dasoham

Anbil Ramaswamy

As Swami Desikan has mentioned. "mounAn mukharayanthi GuNAs TvadheeyAh", the perennial spring of Anubhavams that gushes forth when we experience the profound esoteric content of Andal's works , even a mute person like me feels compelled to place before you a few ramblings on the subject!

Anything that is correctly stated is due to the grace of my AchAryas, HH. Srimad Gopala Desika Maha Desikan Swami of Pundarikapuram Andavan Ashramam and Prakritam HH. Azhagiya Singhar of AhObila Mutt who initiated me into these studies.

All errors of commission and omission are entirely mine and I seek your indulgence in forgiving me for the same.

An Introduction

As I commenced talking about Andal, I was so daunted by the explosion of informational, inspirational, and interpretational material gathered over a whole lifetime

(i) from the 'in camera closed circuit' KaalakshEpams from our AchAryas like H.H. the Jeeyar, Ahobila Mutt, Srirangam Srimad Andavan (Tirukkudantai) and Andavan Swami of Paundarika puram Ashramam (both in their Purva ashramam and after their Sannyasa Sweekaranam) explaining the inner meanings

(ii) from the religious Pravachanams of scholars like Abhinava Desika Uttamur Swami, Srivtasaangaachar, Santhana gopalachar, Tirukkallam Swami, Prathivaadi Bhayankaram Swami, Velukkudi Vardachariar Swami and

(iii)) through the more open ended Hari Katha Kalakshepams of Srirangam Sada gopachar, Embar, Annaswami Bhaga vatar (with Chapplaakattai, Jalra, Harmonium / Tamboor, Assistant singer Pinnpaattukkaarakar et al).

It is impossible to cover all of the above due to the vastness of resource and absolute lack of my capacity, it is proposed to bring to light some of the nectarine Nirvahams of Poorva and Prakritam Acharyas on the nuances contained in this masterpiece of spiritual outpouring.

While Tiruppavai can be recited in full or on the "One-a-day" basis, it is difficult to stick to this schedule in a write up like this and may spill over several postings.

Diwali and Holi may be the time for revelry and merriment but the whole of Margazhi is surcharged with an aura sober and serene, and an era of spiritual awakening and awareness.

Come Margazhi! In almost all temples in every county of every town or city in the whole of the Tamil speaking world, the morning air is filled with a spiritual resurgence, what with the recitation of Tiruppavai (and as a late and perhaps an 'after thought addition', of Tiruvembavai also) reverberate through loudspeakers, broadcasts and telecasts and Bhajans by groups of devotees moving from street to street in the neighborhood.

Regarded as a ' Sunya Maasam' when routine study of scriptures is suspended, only Tiruppavai is exceptionally allowed. Breathtaking expositions of the esoteric meanings of the work explained by experts fill the day deep into the late hours. Students of our religious classes would form into groups to attend these discourses in various locations and overlapping timings with tape recorders, notebooks etc (like news reporters), pool the materials and compare the information in joint studies. That is real and fruitful utilization of one's time REAL Kala Kshepam.

O! How we miss the thrill and joy of these experiences?

Tamil literature bristles with love lores employing techniques such as Thoodu and Madal. Mutholl Aayiram and Sanga literature which depict the distinguishing feminine aspects as Acham (fear), Naanam (shyness), Madamai (Innocence) and Payirpu (Exclusive single minded devotion), the physical changes wrought by the joys of union with and the pangs of separation from the beloved etc and even Srimad Valmiki's Ramayanam take a back stage in relation to the portrayal in the Divya Prabandhams which exalt love and ennoble the soul, combining linguistic, scenic and sense effects and blending the mundane with the divine.

Devotional poetry spontaneously emerging from a God infatuated heart like that of GOdha, the sweetheart of Krishna, is sure to contain much more than what appears on the surface .In Tiruppavai and Nachiar Tirumozhi, generations of Acharyas and other scholars have been and still are seeing new meanings and fresh beauties. And, the two provide an inexhaustible goldmine of such delectable material and an incomparably rich fare.

What is said of Valmiki applies with equal force to Godha .

"Tad Upagatha Samaasa Sandhi Yogam, Sama Madhuropana Artha Vaakhya badham"

For her, the words fall in place so inimitably, that you cannot alter even a comma or a semicolon without damaging the beauty and style of poetry or the depth and sense of the sentiments expressed.

We are simply carried away by the torrential flow of Nachiyar's expressions into the unfathomable depths of her love; She not only loved but she also wedded the Lord.

Nachiyar sways our emotions so much that

when her heart throbs, our hearts throb too in unison!

when her mind melts, our minds melt with empathy!

when she entreats the Lord, we entreat too!

When she enjoys the Lord, we share the enjoyment equally!

Here was an Andal, where comes such another?

Godha indeed stands out as the outstanding exponent of bridal mysticism and in this is regarded as setting a model for the Alwars themselves. Unlike the other Alwars who were all males and had to simulate a ' Nayaki bhava' (the role of a lady love), since she was herself a woman, the bhava came to her naturally. Her only ambition was to marry Lord Ranganatha.

While Nammalwar's four works are said to be the essence of the four Vedas, these 30 verses of Andal constitute the very seed of ALL the Vedas (vEdam anaithukkam vithu Aagum)

What it does?

It can destroy all our sins (pAthakangal Theerkkum).

It can show us the way to Moksham (Paraman aDi kATTum) – all in simple, chaste, Tamil.



Sreerangasree

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Maarghazhi 1 December 16 2021

Thirupavai Pasuram 1

Meanings by Anbil Ramaswamy

TIRUPPAVAI Paasuram 01

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Dasoham

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=====
*maargazhith thingaL madhi niRaindha nannaaLaal
neeraadap pOdhuveer pOdhumino nErizhaiyeer
seer malgum aayppaadich chelvach chiRumeergaal
koorvEl kodundhozhilan nandhagOpan kumaran
Eraarndha kaNNi yasOdhai iLam singam
kaar mEni cengaN kadhira madhiyam pOI mugaththaan
naaraayaNanE namakke paRai tharuvaan
paarOr pugazhap padindhElOr empaavaay*

This PASuram refers to 'PARAM'-Transcendental abode of 'Narayana'

mArgazhi thingaL the month of mArgazhi (December-January)

When one gets something one values as valuable, more than the thing itself, it is customary to hail the time one gets it. The Gopis hail the time of the NONbu. This is the month presided over by KESava —It is said "kEsava KLEsa nAsanaha"- Kesava who dispels our distress. The period is neither too cold nor too warm; the ideal time for the kind of activity they were planning.

Kannan says in Bhagavad Gita "that among the months He is Margazhi.

44th Pattam Azhagiya Singhar's NirvAham in SobhOdhini:

This month is called "Dhanur" which refers to the bow wielded by the Lord; the very name of the month will yield the results we pray for through this NONbu observed during this month"

madhi niRaindha nann nALLAI: full moon Sukla paksha Pournami day; auspicious day; Only that day is auspicious when one comes to realize one's 'sEshatvam' (Subordination) to the Lord, when wisdom blossoms like the full moon. Azhwar also said- "SaraNallAI sellAtha SenkaNmAI ennALum nannALE"

neerADa : to bathe; also means immersing in the GuNAnubhavam of KrishNa. Since there are several similarities between Bhagavaan and waterfront, NeeraaTTam here refers to Bhagavad Anubhavam. NammAzhwaR brings out these similarities thus:- "ThAmarai neer vAsa ThaDam" and Dayarathan petra maragatha maNi ThaDam"

pOdhuveer : those who desire to thus get immersed may come. This represents the "UpAya Swaroopam"

pOdhumino: Come one, come all those so interested. Like PeriyAzhwaR who says- "VAzhATpaTTU ninruLLeerEl vandhu maNNum maNamum kolVeer"

TnEr izhaiyeer: you who are adorned with jewels; the jewels here also refer to Tvarai of Bhagavad Bhakti; Ornaments adorning the physical body and the ornaments adorning Atma are different; here the word refers to AtmaguNas like Santhi etc as the ornaments.

seer malgum : full of wealth, glory, plentitude

aaypaadi: TiruvaippADi. Andal transforms herself and her mates as GOpakannikas and, in fact, the entire Srivilliputtur, her birthplace to TiruvaippADi where KrishNA staged His leelas as a BAla (BAIakrishNan)

Selva : The wealth that we enjoy in this world is evanescent. They are illusory and will vanish. Bhakti is the wealth that is permanent. Here "Selva" refers to the wealth of Gnana and Vairaghyam. What constitutes "Selvam" is indicated by expressions like " Antharikshah Gathah SreemAn", "LakshmaNo Lakshmi SampannO", "sa Thu nAgavara SreemAn" etc.

SiRumeergaal: O! Young, beautiful, and prosperous lasses matching the handsome lad, KrishNa (kumaran)

Andavan Nirvaham: "By this, Andal addresses all BhAgavatha srEshTas whose ornaments are GnAna, Bhakti and VairAghya to join the nOnbu of Prapatti. Hence, "Nammai AandAL"- our Savior."

koor vEl kodum thozhilan: wielding a sharp spear and being cruel to those who harm Krishna. Like PeriyAzhwAr, NandagOpa, apprehensive of potential danger to child KrishNa, he always guarded the cradle with a sharp spear in his hand. He would kill even an ant that dared to approach KrishNa. Hence, cruel- "KoDum Thozhilan"

- 44th Pattam Azhagiya Singhar's NirvAham in his SubOdhini:

Anyone who stand between us and the Lord is our enemy. NandagOpan out of "Putra Vatsalayam" is paranoid about even us, innocent girls, and does not allow us anywhere near Baby KrishNa. Hence, he is "KoDum thozhilan"- cruel to us and therefore, our enemy. So, if we pray to KrishNa with the realization that he is NARayaNa, the Supreme Lord, He will certainly take us to Paramapadam where there will be no enemies at all"

nandagOpan: Nandagopa, Krishna's father and chief of the cowherds. The implication is that NandagOpan is the one who ventured to protect the one who protects everyone! "Nanda" also means "joy". Though the enjoyment is mutual, NandagOpan's love for Kannan seems to be more than Kannan's love for NadagOpan because we see him as a "koDum Thozhilan" The implication here is that NandagOpan is the one who ventured to protect the one who protects everyone! "Nanda" also means "Joy". Here the enjoyment is mutual. We do not know whether NandagOpan's love for KrishNa weighs more than KrishNa's love for NandagOpan or vice versa!

kumaran : young lad. The Paramapada nAthan is "Nitya Yuva". It is this Nitya Yuva who is born as KrishNA

Eraarndha kaNNi : bewitching eyes of YasOdha

yasOdhai : YasOdha, the name reminds one of "YasasA jwalantheem" She shines by her fame. What fame? Andal explains this in Verse 17: "kombanArkkellAm kozhundhE, Kula viLakke"- YasOdha was famous for her support to the 5 lakhs Aayarkula lasses like a 'Pandal' that yields itself to support the creeper. The 'Kozhundu' or the tender outer leaf at the tip of the branch is the first to show off its distress when anything affects the plant.

iLam singam: lion cub; What 'Tapas" did she do to beget the leonine lad (Singa kutti). Though DEvaki gave birth to KaNNan, it was YasOdha who had the bhAghyam of rearing the child. Did not DEvaki wail through the PAsuram of Kulasekhara Azhwar " Thollai Inbathin irudhi Deivanangai YasOdhai kanDALE".

- 44th Pattam Azhagiya Singhar's Nirvaham in his SubOdhini:

"Andal avers that it is the same Nrisimha who barged out from the pillar in an earlier AvatAra, is now appearing as the leonine cub. Did not Rukmani address KrishNa in her billet doux as "kaAIE Nrisimha"?"

kaar mEni : The Lord's body is dark like rain bearing cloud.

Sen kaNN : red eyes; Why red eyes? Because of the depth of concern and compassion for the Gopis, He seems to keep His eyes wide awake all the time.

kadhir madhiyam sun and moon: One with "Sasee Soorya nEtram". Eyes scorching the enemies like the hot Sun (HiraNyakasipu) and cool like the moon to those who are friendly (PrahAdha). In the case of Gopis, He goes one step further in that He conducts Himself like a "JaDavasthu" and seems to long for their affection and carrying out their bidding (iTta VazhakkAi). To them He shows the farthest limit of His "Soulabhyam". Why was He so partial towards them? This is because of the total dependence they showed Him (Ananya gathitvam, Anaya SaraNatvam etc. When they learned that KrishNa jumped into the pond of KALinga, the Gopis found no meaning in living thereafter and wanted to jump into the "maDu". Such was their "PrEmai"; Such was His "Soulabhyam"> We do not know which was the cause and which the effect!

pOl mugaththaan with a face like; The moment they started comparing with Sun and moon, the thought came to her mind that they were also subject to faults like being attacked by Rahu and Ketu, and more so in the case of moon with a permanent blot on its face and its losing its shape progressively, she hastened to clarify that only in the aspect of scorching and coolness the simile was implied. So, she modified her statement as "Like" the Sun and moon.

nArAyaNaNE: Narayana himself; The elongation of "E" suggests the Omnipotence, Omniscience and Omnipresence of the Lord- In other words His "Paratvam"- the object to be attained – "ParamAtma Swaroopam."

namakke: even to us, the elongation "E" here shows how this "Paratvam" is pitted against the pitiable plight of the Jivas (Aakinchanyam, KarpaNyam, Ananya Seshatvam, Ananya SaraNatvam etc which are the characteristics of "Jeeva Swaroopam").

Also, the "VirOdhi Swaroopam" as the Jiva is its own enemy by its "Sambandham" with the "Sareeram". Also shows how, despite this, the Lord condescends to "save our souls" by virtue of His "Soulabhyam"

paRai tharuvAn: The general meaning is that it is a percussion instrument like the drum; It may also mean Conch, light etc. This is only a pretext (VyAjam); In SwApadEsa, it is the desire to do eternal Kainkaryam. The real object is Moksham. Thus, this represents "Phala Swaroopam.

paarOr pugazha : (so that) the people of the world will celebrate²⁵. padindhu : follow, get involved (in our nonbu) without any thought of other phalas.

El-Or: "El" is exclamatory. It also means 'accept' "Or" means "Know this". AndAl seems to ask the Gopis to understand and accept. In other words, she seems to say "Don't do this 'NONbu' just because I ask you. You will yourself understand and accept if you consider the "Phalan"

Em pAvAi: A reference to her mates like "My dear friends" a refrain with which she concludes the last line of all the verses.

ParakAla Jeeyar NirvAham: "As this is 'KAtyAyani Nonbu", it is addressed to MahAlakshmi. The word "Pavai" is a general term. It denotes PirAtti who is as worshippable as PerumAL. So, EmpAvAi should be taken to mean " Oh! PirAtti! As this is a vratam addressed to you, only you should see to its successful completion"

44th Pattam Azhagiya Singhar's NirvAham in his SubOdhini:

Though the upadEsam in this appears to be addressed to the womenfolk, we must take it that it applies to all because of the statements-'PumnAma BhagavAn Harih' and 'Stree prAyam Itharah SarvE'. She advises that those who are capable of Bhakti yOGa may resort to it; others who are incapable of this may resort to SaraNagathi"

In this PASuram-
 NARAYANANE refers to Paramaatma Swarupam.
 NAMAKKE refers to Jeevaatma Swarupam.
 PODUVEER suggests UpAya Swarupam.
 PARAI suggests Phala Swarupam.
 NAMAKKE again refers to VirOdhi Swarupam.
 Thus, the first verse briefly indicates the ARTHA PANCHAKAM.

Azhagiya Singhar's Nirvaham:

"TiruppAvai is the essence of Gita (Gitaiyin Saram) How? The one who was born to DEvaki and was brought up by YasOdha (oruthi maganAi pirandhu oruthi maganAi oLithu vaLara) is none other than Sriman Narayana who is the 'Paramapurusha'. This paratvam made Himself easily accessible to NandagOpan. YasOdha and the GOpikais in His Vibhavam. Those who could not worship Him in Vibhavam can now worship Him in His Archa in the manner those did in His Vibhavam. Do surrender to Him. He will grant Moksha SamrAjjyam that you desire"

Andavan's Nirvaham:

"In subsequent verses, Andal was going to indicate NandagOpan as AchArya and YasOdha as the Tirumantram, the Swaroopa gnAnam of Sriman Narayana is preserved by the AchArya and being brought to light by Tirumantram"

The first Verse briefly indicates the "Artha Panchakam" conveyed by the stanza "PrApyasya BrahmaNo roopam" etc.



WARLI ARTWORK BY MALATHY BALAJI



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Thirupavai Pasuram 2

Meanings by Anbil Ramaswamy

TIRUPPAVAI Paasuram 02

***vaiyaththu vaazhveergaaL naamum nampaavaikkuch
cheyyum kirisaigaL kELeerO paaRkadalul
paiyath thuyinRa paramanadi paadi
neyyuNNOm paaluNNOm naatkaalE neeraadi
maiyittu ezhudhOm malarittu naam mudiyOm
seyyaadhana seyyOm theekkuRaLaich chenROdhOm
aiyamum pichchayum aandhanaiyum kai kaatti
uyyumaar eNNi ugandhElOr empavaay.***

This refers to Vyuham- Vyuha VASudEvan who reclines in the milky ocean. "ParkaDaLuL paiya thuyinra paraman". It is also said to refer to Dwayam. It is significant to note that the DhyAna SIOkam of Dwayamantram starts with the words-"KheerAmbO nidhi" meaning milky ocean

vaiyaththu vaazhveergaaL:

Oh! You who have come to live and prosper in this World!
Andal seems to suggest that those who live in this world are really blessed because it is here that we can enjoy the Soulabhyam of the Lord whereas even in Paramapadam, there is no scope for the display of this quality of the Lord. AnjanEya declined to go to Paramapadam with Rama saying "BhAvo nAnyatra gachathi"- "I will not get this BhAvam there". KavithArkika Simham also expressed " VaikunTavAsEpi na mE abhilAshah". Thondar aDippoDi Azhwar declared "Achuvai Perinum vEnDEN"

KELeerO: Listen; Let me tell you.

It is only 'SravaNam' that is important because even the Vedas were only 'heard' in the first place!

KirisaigaL: the procedure for the observances

naamum : we

seyyum : must follow

nam paavaikku : for our vow (nOnbu)

paadi : We will sing the glory of

adi: the feet.

The SwApadEsa Artha of "aDi pADi' is the anusanthAnam of Dwaya mantram.

Paraman:

of the supreme person. The word "Paraman" is significant. He is the one without any "hEyaguNas" and is full of KalyANaguNas.-It is this Paraman (NarayaNa) who leaving His Sayanam on Adhishesan in the milky ocean came down to MathurApuri as KrishNan cf.

*"Yesha NarayaNa;SreemAn KsheerArNava nikEthanah/
nAga paryankam utsrujya AagathO mathurApureem"*

paiya : gently; Why gently? This is to indicate that he does not really sleep but is in just a reverie ('kaLLa nidrai')

thuyinRa : sleeps; It is not the sleep induced by TamOguNa. It is "Yoga nidra" for contemplating how to save the Jeevas.

paal kadalul: on the milky ocean.

uNNOm : we will not eat whatever is 'nishiddham' in this context

ney : clarified butter (ghee)

uNNOm: we will not drink

pAl: milk

neeraadi :we will (wake up and) take our bath

naatkaalE: in the early hours of the morning

ittu ezhudhOm : we will not adorn (our eyes) with

mai : collyrium (black eye makeup)

ittu nAm mudiyOm: we will not decorate our hairs with

malar: flowers

SeyyOm: we will not do

Seyyaadhana : what is proscribed in the Sastras. It also includes doing what is prescribed in the Sastras because both are the commands of the Lord.

SenRu OdhOm : we will not go about carrying tales and spreading

thee kuRaLai : vain gossip

kai kaaTTi : we will give; "Kai Kaatti" implies that when one is not able to offer any gifts, they themselves being so poor. In this context, it may mean that they can point to someone who would be able to provide the seekers what they want.

aandhanaiyum : to the best of our capacity; "Aanthanaiyum" would mean 'to the extent of one's capacity'. In Tamil, it is "Eyanravarai".

aiyam: alms to those who do not ask (but need or deserve)

refers to Bhagavad Arpanam (Dedication to Bhagavaan)

"Aiyam" is said to mean gifting to great Mahans who make no efforts for their livelihood but are content to live on whatever they get as a Prasadam of Bhagavan Vide "Somber" used in connection with Prapannas (Kritakrityas) who have nothing else to do;

piccaiyum : and alms (bhiksha) to those who seek.

Refers to BhAgavata Arpanam (Dedication to Bhaagavatas) and Athithi Satkaara- one of the Pancha Maha Yagnas of a Grihasta ; Also, indicates 'Goptrutva Varanam' and 'Karpanyam' "Pitcahi" indicates the "Bikshai" offered to Brahmacharis and Sannyasis who are supposed to live by procuring rice and grains by way of 'alms' only.

ENNi We will always consider

AaRu: ways

Uyyum: of our spiritual upliftment.

refers to ' Bhara Samarpanam'.

Ugandhu : and be happily. reveals " MahaViswaasam'

Unlike the penance of Indrajit and others performed for destruction of life, the penance of the Gopis is for 'soul saving'. This is said to refer to Dwaya Mantra consisting of 6 words (Aaru).

Uttamur Swami explains that the 6 items to be followed as Anukulya Sankalpam are Aadi. Paadi, Neeraadi, Aiyam Ittu, Pitchai Ittu, and Ugandu. The 6 items to be avoided as Patikulya Varjanam are Nei UnnOm, PAI UnnOm, Mai Ittu EzhudhOm, Malar Ittu NAm MudiyOm, Seyyaadhana SeyyOm, Theek Kuralai Senru OdhOm.

Swapadesa Artha: (Underlying meaning)

According to our AchAryas the entire Verse is said to denote all the five angas of Prapatti thus:-

- 1. Anukulya Sankalpa as evidenced from the words "Aadi", "Paadi", Neeraadi" etc**
- 2. Pratikulya Varjanam as indicated by the expressions "Seyyaathana SeyyOm" and "Thekkurlai SenrothOm" etc.**
- 3. Mahaviswasam as brought by the word "Uganthu" which means the great faith that the Lord will never forsake SaraNAgaths.**
- 4. Aakinchanyam as gleaned from the word AIYAM which in Tamil is equated with "Kai Mudhal IIAmai" The 'doubt' or 'suspense' which are the ordinary meanings of Aiyam are said here to refer to the state of mind in which one feels one's incapacity or helplessness, which goes by another expression viz. KArpaNyam and**
- 5. Goptrutva Varanam as revealed by the word "Pichai" where the Prapanna is said to be begging. Begging what? Begging to be saved from Samsaram- a formal request.**

Sookshma Artha : (Subtle Meaning)

"Aiyam" and "Pichai" are taken as Paryaya Padas (equivalents) and said to mean just the gifting to the deserving. The word Aiyam is said to refer to the testing of the supplicant to see if he/she deserves the gift. "Pichai" refers to the actual gifting after the suitability of the recipient is determined.

What is gifted?

It is nothing but "Krishna Anubhavam" In this context, it is said to refer to an Acharya who is expected to test the would be Sishya before imparting this Anubhavam. This is indicated by "Aiyam"

Who deserves? The one who approaches the Acharya in the spirit advised by Lord Krishna when he said

"Tad Viddhi PratipAdena Pari Prasna SEvaya" (BG.4.34) and in which Arjuna sought instruction by pleading *"Sishyas Thae Aham Saadhi MAM TvAm Prapannam"*(BG2.6).

Once satisfied, the Acharya is expected to impart "Atma GnAnam" to the best of his knowledge and ability without any reservation which is what the word "Aanthanaiyum" indicates. If the AchArya feels he has not been able to convey as effectively as he desired, he may direct the Sishya to another AchArya who will be better able to explain- and this is indicated by the term "Kai Kaatti"

Para Artha (Deeper meaning): "Aiyam" is said to refer to "Bhagavad Vaibhavam" and "Pichai" to "Bhaagavata Vaibhavam" A Prapanna is expected to remember constantly his SEshatvam to BhagavAn and BhAgavatas.

43rd Jeeyar's Nirvaham:

He calls those who consciously realize and practice these SEshatvams as "Dharmishtas"

- 44th Jeeyar's Nirvaham in his "Subodhini":**

"Aiyam" Gifts bestowable on the highly deserving folk; dedicating to the great whatever one can WITHOUT EXPECTING ANY RETURN

"Pichai" Gifts bestowable on ordinary folk. We should offer food without saying no because hunger is the same for all irrespective of caste or other distinctions "Aanthanaiyum" To the heart's content of all kinds of folks mentioned above.

"Kai Kaatti" Even pointing to a source of resource is deemed equal to gifting directly.

This aspect of Kaikaatti can arise in different circumstances:

- When one has the intent to give but does not have the means, one can point to another.

- When one has both the intent and the means, yet does not feel having given adequately, one can point to another who will be able to complement
- When one in either case recommends to another that a gift to the deserving supplicant will ultimately please the Lord and thus induce another to contribute.
- When one has the means but not the intent, one can point to another
- When such a one directs the supplicant to another only with the intent of making that 'another' to 'spend and in the process get impoverished' to that extent.

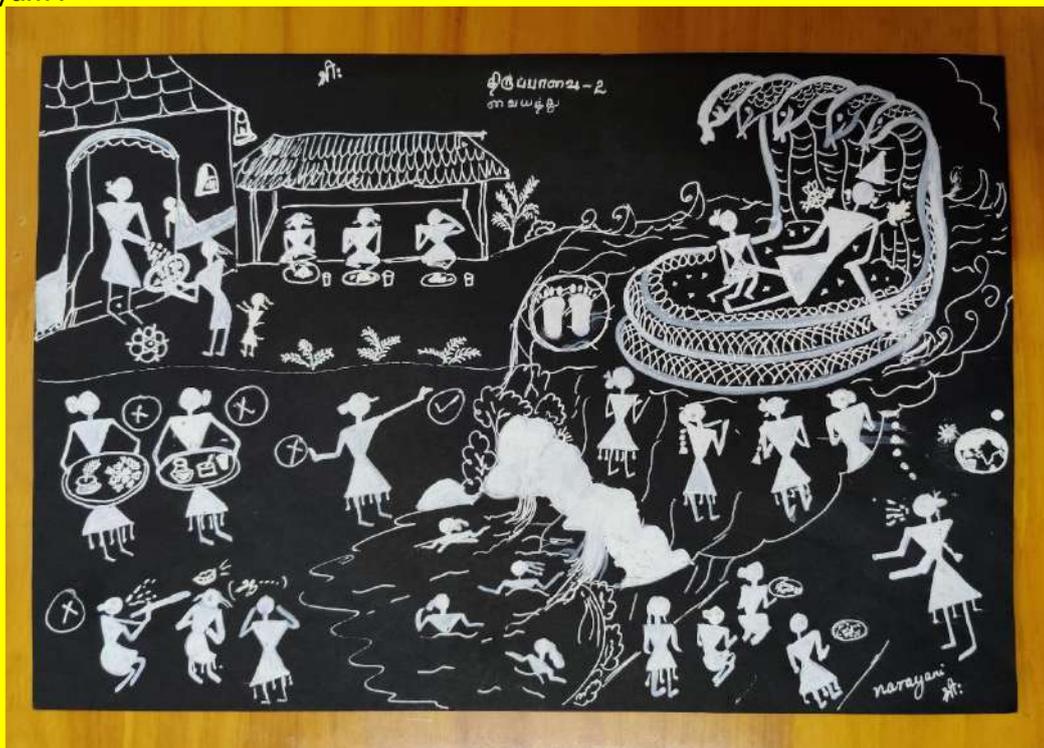
This "Kai Kaatti" is illustrated by a story. When someone asked Dharmaputra some water to slake his thirst, Dharmaputra did not have water ready on hand. So, he pointed his index finger towards a nearby body of water. The supplicant proceeded to the source and quenched his thirst. When Dharmaputra was 'walked through' the Narakas, he felt intense thirst and asked for some water. Yama, the Lord of death who was his tourist guide, asked him to suck his index finger. And, mysteriously, Dharmaputra sensed water flowing from his finger into the throat and got satiated. The moral of the story is that when one is not able to help, even pointing to a source of help is a 'punyam' that can save a person in times of need. That is also "Dharmam" which can perform the act of 'Thalai Kakkum"

- **Srimad Andavan Swami's Nirvaham:**

While gifting the Prapanna should not have the AhamkAram implicit in the thought that 'he is the giver' but should have the 'bhAvam' or attitude that it is the Lord who gives and that he is only an instrument in the act; Give to whom? "To Adiyars" says Andavan

- **Sri Prathivadi Bhayankaram Annangarachariar Swami's Nirvaham:**

"Aiyamaavadhu Bhagavad Sannidhiyil BhAgavata Vaibhavamum, BhAgavata Sannidhiyil Bhagavad Vaibhavamum Yathaa Sakti Solla VEnDiyathu" meaning that one should remember and relate the glory of the BhAgavatas while in the precincts of BhagavAn and the glory of Bhagavaan amid Bhaagavatas. While explaining "Aiyam", he asks what is in 'doubt'? And, answers saying that one should entertain doubt constantly that in spite of offering gifts to the best of one's capacity and to those worthy of gifting that what he had given is so meager and inadequate- another dimension of 'Aakinchanyam'!



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Maarghazhi 3 December 18 2021

Thirupavai Pasuram 3

Meanings by Anbil Ramaswamy

Tiruppavai Pasuram 03

**Ongi ulagaLandha uththaman pEr paadi
naangaL nam paavaikkuch chaatri neeraadinaal
theenginRi naadellaam thingaL mum maari peydh
Ongu peRum senN nel oodu kayalugaLap
poonguvaLaip pOdhil poRi vandu kaN paduppath
thEngaadhE pukkirundhu seerththa mulai patri
vaanga kudam niRaikkum vaLLal perum pasukkaL
neengaadha selvam niRaindhElOr embaavaay**

This Pasuram refers to refers to VIBHAVAM

pEr paadi: Let us sing the name of Trivikrama
uththaman: the best, the highest One who
Ongi : grew so tall
aLandha: as to measure
ulagu : the three world(s)

Why VAMANA is invoked?

It is Vamana who released the flow of water by pricking the hole in the ' Gindi ' vessel. As they were praying to Rain god (Parjanya Deva) for rains, it was appropriate to invoke one who facilitated free flow of water by removing impediments.

Why UTTHAMAN?

One who harms others and also harms himself in the process is Adha Adhaman (Worst of the Worst); One who harms others but gains thereby is Adhaman (Worse); One lives and lets others live is Madhyaman(Neither good nor bad) and One who saves others even at personal risk is Uthaman (The Best).Vamana belittled himself as a dwarf and begged Bali - for saving Indra and saving Bali himself. Hence, Uthaman.

naangaL : we
nam paavaikku: for our paavai vow
SatRi : observing, in the name of (lit. wearing)
neeraadinaal : bathe
theengu: evil
inRi : without
naadu ellaam: whole country
thingaL : (every) month
mum maari : triple rainfall; The proverbial triple showers every month representing Ananya Seshatvam, Ananya Upaayatvam and Ananya Prayojanatvam. The triple rains are deemed to shower in honor of
(i) Brahmins who recite the Vedas
(ii) Chastity of womenfolk and
(iii) Kings who uphold justice.
" Vedam Odhiya Anthanarkku Onru; Maathar Mangaiyar Karpinukku **Onru;** Neethi Ninridum Mannavarkku Onru"
peydhu : will fall (rain)
Ongu: tall, overgrown
perum : big
sennel : high-quality paddy crops; Fields with tall grown plants (indicates prosperity)
oodu : amidst
kayal : a type of small fish
ugaLa : will playfully swim around; Fish roaming here and there (indicates abundance)
poom : beautiful
kuvaLai: a Tamil poetic landscape (neydhal); a type of flower
pOdhil : in that flower

poRi : shining, beautiful

vaNdu : bees; Both the Lord and the Acharyas are always described as

Vandu also called ' Shadpada'- six footed. The six feet are Gnaana, Sakti, Bala, Aiswarya, Veerya and Tejas. Acharyas are also compared to cows because of their infinite compassion.

"Anraikku Eenra Kanrukku Irangum Dhenuvaip Pola Nam Acharyarka!"-

Like the cow that gives milk profusely as if the calf was ' just born', If we fall at the feet of the Acharyas, they would unstintingly feed us with the Rahasya Arthas- secrets contained in Sri Bashyam, Bhagavad Gita Bashyam, Bhagavad Vishayam, Rahasya Traya Saram etc.

kaN paduppa : sleeping; Bees disturbed from the flower beds where they were sleeping

thEngaadE: without moving (without any fear)

pukku : go inside

irundhu: staying

seerththa: bountiful

mulai : udders

paRRi : grasp

vaanga : extracting

kudam : pots

niRaikkum: fill up; It is the paucity of vessels to hold, - not the dearth of the ever-flowing milk of Acharya's Upadesa.

vaLLal : generous; The prosperity that rains bring is brought out graphically by reference to cows that yield milk incessantly having been tickled by the fish that swim in the water filled fields and the bees disturbed from out of their flowerbeds.. Hence, VALLAL:(Munificent)

perum pasukkaL: big cows

neengadha : unremitting, un-decaying

selvam : wealth

niRaindhu: (the land will be) full of

Result? NEENGAATHA SEVAM refers to Brahma Gnaanam



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Maarghazi 4 December 19 2021

Thirupavai Pasuram 4

Meanings by Anbil Ramaswamy

Tiruppavai Pasuram 04

*aazhi mazhaik kaNNaa! onRu nee kai karavEI *
aazhiyuL pukku mugandhu kodu aarththERi *
oozhi mudhalvan uruvam pOI mey kaRuththup *
paazhiyam^ thOLudaip paRpanaaban kaiyil **

*aazhi pOI minni valamburi pOI ninRadhirndhu *
thaazhaadhE saarngam udhaiththa saramazhai pOI *
vaazha ulaginil peydhidaay * naangaLum
maargazhi neeraada magizhndhEIOr embaavaay.*

Here is a beautiful and scientific description of how the clouds gather waters and shower them on land for the benefit of humanity.

aazhi circular; ocean-like in expansiveness

mazhai rain

kaNNaa Oh! Dear god!

Andal addresses the indwelling (antaryami) deity of rain here who is KaNNan and NOT Parjanaya dEvatai)

Uttamur Swami says that due to their intense and inalienable attachment to KaNNan, they invoked KaNNan, the Adhyakshan.

Another interpretation is that when they desired rain, the rain god hastened to them on his own accord and begged to be commanded and they commanded.

OnRu (m) even a little bit

nee you

kai karavEI do not withhold. The Gopis ask KrishNa not to act like the stentorian father who does not readily yield to requests but to act like PiraaTTi who out of overflowing compassion is quick to respond.

aazhiyuL into the deep oceans

pukku entering

mugandhu kodu fetch

aarththu thunder

ERi climb

oozhi primordial

mudhalvan First One

Who is "Oozhi Mudhalvan"?

He is the one who creates, sustains, and absorbs (at the time of deluge), the 7 worlds above the Earth, the Earth itself and the 7 worlds below the Earth. It is thus NOT the proverbial "14 IOkams" as popularly held but the count works out to 15! Nammaazhwaar says that when there was nothing at all, it is He (Sriman Narayana) who gave birth to one and all including the celestials (dEvum), the earthly world (ulagum) and the four faced Brahma, breathed life into them all along with their respective worlds..

"Onrum dEvum ulagum uyirum yaadumillaa anru

Naan mugan tannODu dEvar ulagODu uyir paDaithaan »

uruvam pOI like the form

mEy body

kaRuththu become black

The color black is always associated with mercy, compassion etc."mega syaamam" is the color of the Lord

paazhi great

am beautiful

thOL Beautiful shoulders: Did not Kamban say "thOL kaNDAar thOLE kanDaar?

udai with these

paRpanaaban the one who has a lotus navel, Lord Vishnu (Sanskrit: PadmanAbha)

Why mention Padmanabhan here?

When a son is born to a majestic emperor after a long time, his sheer majesty would not let him demonstrate his happiness. But, his friends, relatives and servants would dance with joy and exhibit their happiness. Brahma was born to the Lord after a whole Kalpa. In his majesty, the Lord did not reveal his joy. But, Chakrathaazhwar held in his hand shone with a brilliance, thus demonstrating his joy on his master's progeny.

kaiyil in that person's hand:

When the Sudarsana Chakram was out of Lord's hands and was in the air it did not shine. Jayadratan had to be killed before sunset. When it left the hands of the Lord during Mahaabhaarata war for hiding the Sun, it resulted in an enveloping darkness. Thinking that the Sun had set, Jayadratan came out from his haven. And, when the disc came back into the hands of the Lord, everyone realized that the Sun had not set yet. And, Jayadratan got killed.

aazhi pOI like the discus

minni shine

valamburi pOI like the conch

It may be noted that Andal refers to the Conch in several contexts in Tiruppavai itself (e.g)

"valampuri pOle" in this 4th verse

"veLLai viLi sangin" in the 6th verse

"sangoDu Chakkaram yEndum taDakkaiyan" in the 14th verse

"paalanna vaNNathu unn paancha janniyamE" in the 26th verse.

She devotes a whole decad (7th decad) in her Nachiyaar Tirumozhi (NT) where she addresses the Conch variously as 'aazhi veNN sangE', "narr sangE", perum sangE', "valam puriyE", "paancha janniyamE", "Sangaiayyaa" etc. in "Karpooram naarumO, kamalappoo naarumO?"

ninRu residing

adhirndhu resound (the sound of blowing a conch)

The sound of the conch brought joy to the hearts of the faithful and instilled fear in the hearts of the foes.

Unlike in that war when the conch was blown once and then stopped, Andal asks the thunder to sound incessantly.

thaazhaadhE without tarrying, instantly.

Unlike Devatantaras, the Lord does not hasten to bestow boons unthinkingly.

She seems to have a dig at the Lord who delayed succor on three occasions previously and suffered remorse (NirvEdam) later.

1. Gajendra

2. Draupadi

3. Vibheeshana

Andal says that there is no need for testing their eligibility and so pleads with the Lord not to put them to test and delay His granting His grace.

saarngam Lord Vishnu's bow

udhaththa shoot forth (lit. kicked)

saramazhai pOI like the shower of arrows.

Sri Rama and Arjuna are known as the greatest archers. But the difference is that when Sri Rama sends out one arrow, it multiplies itself and returns to his quiver only after destroying the target.

Andal asks the Lord to shower His blessings unceasingly and multifold like Sri Rama's bow (Sarngam is probably the same as KodaNdam) and Not like Arjuna's GaaNDeepam bow.

Rain bearing clouds have 4 attributes: Blackness, Lightning, Thunder, Showers. Andal has brought out all these in this Pasuram

Mei karuthu: The dark black color reminds the color of the Lord

aazhipOI minni: reminds of the brightness of the Lord's disc

valamburipOI ninradirndu: Thunder reminds of the shrill sound of the Conch and

saramazhai pOI: reminds of the mighty bow of the Lord

vaazha flourish, prosper

Unlike when the rains lashed in trying to destroy the citizens and livestock of the Gopas out of anger, Andal asks that the rains now prayed for should be benevolent and help them flourish. She prays for torrential rains but not destructive ones.

ulaginil in this world

pEydhidaay rain!

naangaLum we too

maargazhi neeraada: bathing during margazhi

magizhndhu will be happy, exult

The letter "zha" is peculiar to the Tamil language. Andal uses the same 11 times in this Pasuram thus:

Aazhi, mazhai, aazhiyuL, oozhi, paazhiyan, aazhi pOl, thaazhaadhE, saramazhai, vaazha, maargazhi, magizhndhElOr

There are several similarities (Saamyam) between Clouds and Acharyas:

1. Clouds absorb salt waters from the Ocean and convert them into potable drinking water. Acharyas absorb the hard to understand nuances and explain esoteric significance of the Saastras to the understanding of lay ignorant folk
2. Clouds move from place to place to yield rains. Acharyas also move from place to place to convey their message.
3. Clouds when they yield rains do not do so expecting any returns for benefits conferred. Acharyas do not expect any rewards for their teachings. What Sishyas offer to Acharyas is nothing but a token of their gratitude and not to recompense them for their efforts to teach them
4. The Achaarya is expected NOT to demand anything, even under the pretext of Bhagavad, Bhaagavata, Achaarya Kaimkaryams. It is the duty of Sishyas to offer (to their Achaaryaas) to their utmost capacity without being asked to do so.
5. When anything is offered by the Sishyas the Achaarya is expected to satisfy himself that the offer is not done with any ulterior motives. And, only AFTER satisfying himself in this regard, he may accept the offer and as 'Bhagavad Prasaadam".
(I have seen Srimad Andavanm, Poundarikapuram Swami Asramam, Srirangam doing this).
6. If the clouds do not yield rains on time, there will be drought and famine. If Acharyas do not impart their instructions, there will ensue moral degradation.

P.B. Annangarachariar's Nirvaham:

* PerumaaL: is like the Ocean where there is "water, water everywhere but no water to drink!"

* Nammaazhwar: is like the rain bearing clouds that absorb water and convert them into pure water

* Daya: is like the downpour of pure rainwater

* Nathamunigal: is like the huge mountain on which the rainwater falls

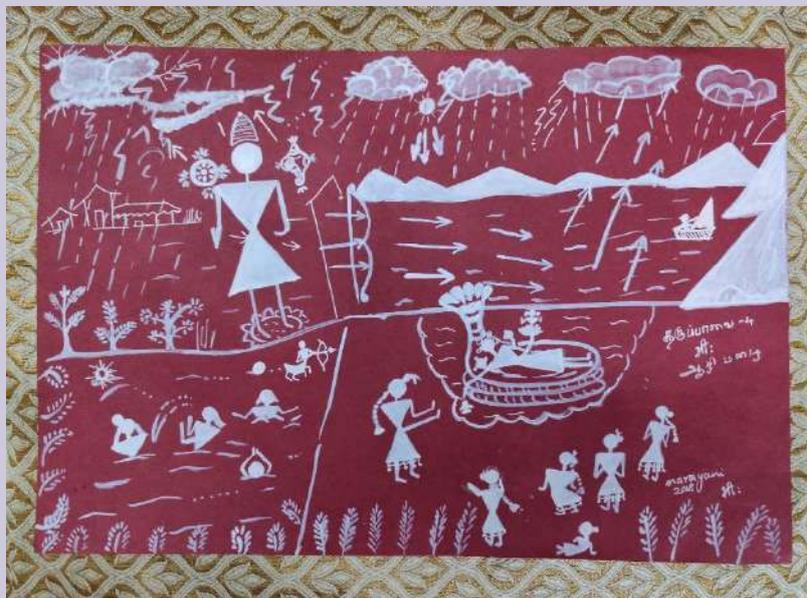
* UyaakkoNDAar and MaNakkaal Nambi: are like the twin waterfalls carrying the water down.

* AaLavandaar: is like the fast-flowing river carrying this water

* Emperumaanaar: is like a vast lake, where this water gets stored

* 74 Simhaasana Adhipatis: are like as many sluices carrying the waters from the lake to the fields.

* Jivas: are like the fields that benefit ultimately by the abovementioned water.

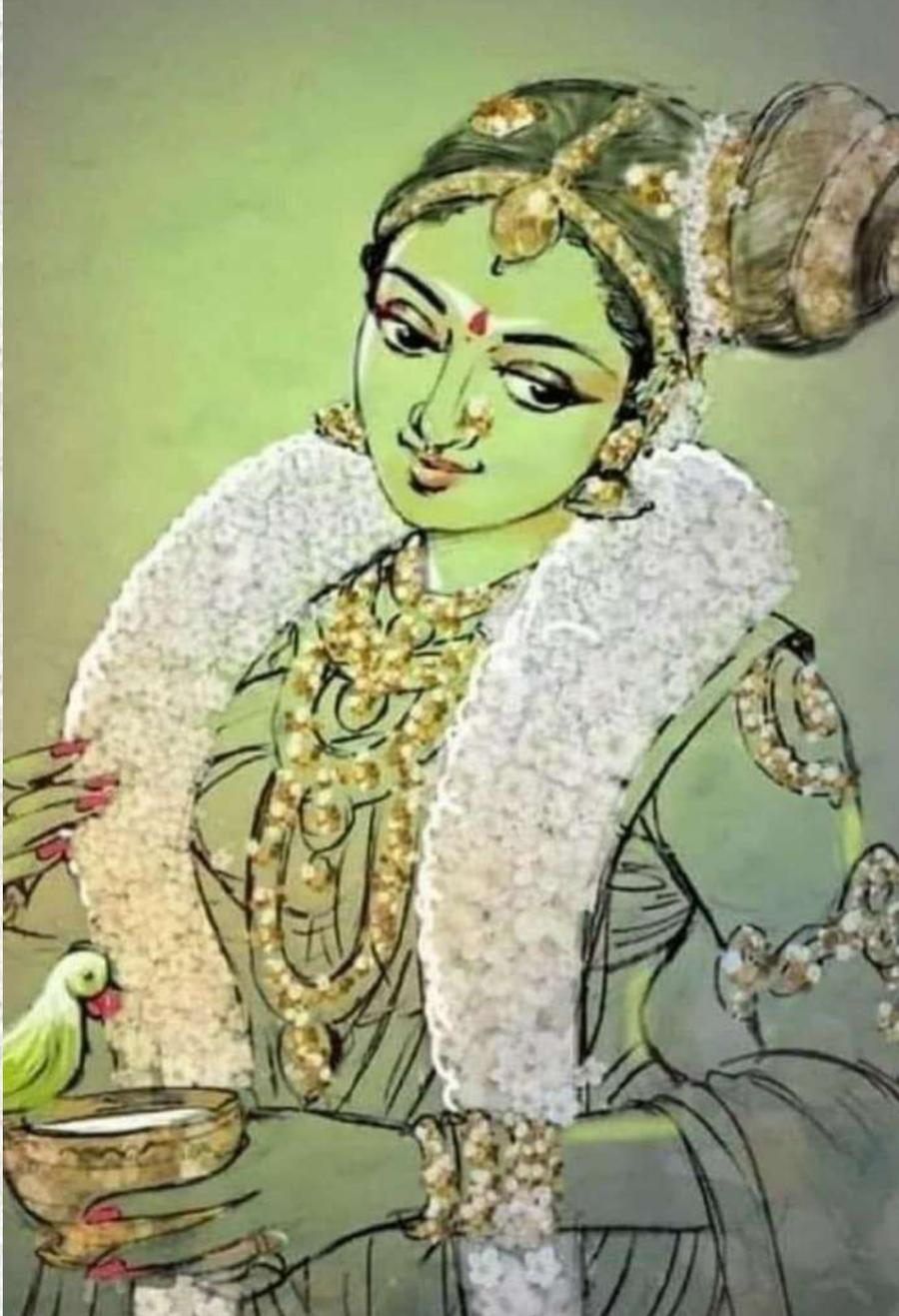


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Maarghazhi 5 December 20 2021

Thirupavai Pasuram 5

Meanings by Anbil Ramaswamy

Tiruppavai Pasuram 05

*maayanai mannu vada madhurai maindhanai *
thooya peru neer yamunaith thuRaivanai *
aayar kulaththinil thOnRum aNi viLakkaith *
thaayaik kudal viLakkam seydhā dhaamOdharanaith *
thooyOmaay vandhu naam thoomalar thoovith thozhudhu *
vaayinaal paadi manaththinaal sindhikkap *
pOya pizhaiyum pugudharuvaan ninRanavum *
theyinil thoosaagum ceppElOr embaavaay.*

It may be seen that -

- The first 4 lines refer to Tattvam (i.e) who is Paramaatma
- The next 2 lines to Hitam (i.e) the means for the Jeevan to attain Him and
- The last 2 lines to Purushaartam (i.e) the ultimate achievement

maayanai One of wondrous deeds; Mystic

What is Maaya?

It is not illusion or delusion, as Maayavaadis would have us believe.

The word means "wonderful"

Who was this "Maayan" and what "wonderful" deeds did this "Maayan" perform to be so called?

Ask Koorathaazhwaan.

He says that they are too numerous to be enumerated.

But, let us see a few examples:

- He was born with 4 hands holding His insignias like Sangu, Chakra etc.
- He contrived to shift the fetus of Balarama from the womb of Devaki to that of RohiNI, another wife of VasudEva and commanded His "Maaya Sakti" to be born as the daughter of YasOda to be interchanged with Himself in the prison cell where VasudEva and Devaki were languishing.
- He transformed by mere treading on the ground, the thorny Brindavanam into a worthy habitat.
- He drank the milk and life together of Pootana.
- He lifted the GOvardhan Mountain by His little finger and protected His peers for a whole week from the raging rains unleashed by Indra.
- He danced on the hoods of the terrific poisonous snake, KaaLinga.
- He brought back to life the 4 dead children pf Saandeepani as Guru Dakshina.
- He brought back to life the 4 dead children of the Brahmin, who complained to him about their untimely death.
- He made YasOda to witness in His mouth the entire world including herself!
- He protected Pareekshit from harm when the fetus was turned into a piece of charcoal and brought it back to life as a full-blown baby.
- He defeated BaaNaasura and PoundraVasudEva who were in league with Lord Siva and his retinue.

Who performed all these wonderful feats?

He is none other than our Lord KrishNa.

Swami Desika referred to the "KaaLinga Narthana" incident and summed up the rest in his "Dasaavataara StOtram" as "this and similar feats"- thus: "dhuraa paryaaya charyaayatE"

mannu associated with

vada madhurai northern Mathura

- There are two Mathuras. Sri Satrugna established the northern Mathura.
- It is here that Dhruva is said to have performed penance.

maindhanai prince (lit. son)

The word carries several meanings like Child, King and one who is smart.

As baby boy, he was smart enough to break the chains that bound the feet of VasudEva for "baby changing" with YasOda's baby girl?

thooya pure

peru great, deep
neer water(s)

- Unlike Samudra Raja who did not respond to Sri Rama's call with alacrity and unlike Godavari river that out of fear of Ravana did not reveal the abduction of Sri Sita by the Raakshasa, River Yamuna parted to allow VasudEva in his mission of interchanging baby KrishNa with the baby girl born to YasOda.
- Yamuna was pure and unsullied in comparison to Ganga
- Yamuna had "Deha Sambandam" with KrishNa when He played "Jala kreeDa" with Gopis.

yamunai the river Yamuna
thuraivanai one who has his abode on the banks

Lord KrishNa himself was a boat to carry Samsaris across Samsaara Saagaram" and take them to His Paramapadam. It is a subtle suggestion that VasudEva carried on his head this boat of KrishNa!

aayar kulaththinil in the cowherd community

thOnRum appeared

Andal uses the word "thOnrum" meaning "appeared" deliberately because the Lord was not "born" (pirappu) because of Karma (Karma vasaath) like us but took the Avatar out of His own free will "Sankalpam" (aavirbhaavam)

aNi auspicious, sacred **viLakkai** liamp

What is this lamp?

The lamp that sheds light in the form of compassion - a trait that has no scope in Paramapadam. This light has value only on earth filled with sinners who need it all the time to save themselves

thaayai mother

kudal womb

viLakkam seydha polish, brighten

On the face of it, the reference is to YasOda. But it was NOT YasOda who gave birth to KrishNa but Devaki. So, it can more appropriately apply to Devaki.

dhaamOdharanai Damodara, the one who's belly was tied with a string
(An epithet of Krishna)

Dhaama means rope. Udara means belly. Hence, he is known as DamOdarana

- By allowing Himself to be tied, he proved the adage "patruDai aDiyavarkku yeLiyavan"- One who easily submits Himself to the dictates of and punishments by His devotees, while being elusive to the intelligence of the non-believers.
- Even today, we can see three welt marks on the belly of Periya PerumaaL, Lord Ranganatha indicative of this episode.
- We all know how Nammaazhwar swooned and was in a trance for 6 months when he mediated on the episode in which YasOda tied baby Krishna to a mortar.
- It is said mere meditation on this episode of KrishNa being tied down, will relieve us from another kind of tying up - the getting enmeshed in Samsaara.
- The question arises how this will be possible when the scriptures declare that only Bhakti and Prapatti are the only means for liberation. The answer is that since we mediate on the Lord in this role, He would present His Darsanam in the same role, when we reach moksham through Bhakti or Prapatti.

thooyOm pure

aay becoming

This purity has been interpreted to mean "without Devatantara Sambandam"

vandhu coming

naam we (includes gopas and gOpis)

thoo pure

malar flowers

What is "thoo malar"?

- Flowers that have no fragrance at all and flowers that smell too strong should be avoided while offering to the Lord.
- Flowers grown in one's own flower gardens and plucked with one's own hands are best suited "uthamam"; Flowers bought from the market are considered only a poor substitute (Madhyamam); Flowers borrowed from others are deemed the worst of all (adhamam)

- Once, when I took some TuLasi and flowers bought in the flower bazaar for submission to the Lord in the Ashramam, asmad Acharyan, H.H. Srimad Andavan of Poundarikapuram Swami Asramam would not accept because the flowers strung with cotton thread was not acceptable and only those strung with threads made out of plantain trunk barks were to be used. As for TuLasi, he said only TuLasi from his backyard garden were to be used for Perumaal in the Asramam.
- It may be noted that careful nurturing TuLasi plants is especially important. No indiscriminate rearing of TuLasi plants is allowed. Only on certain days could Tulasi leaves be plucked and even then, with only appropriate mantras
- Ladies going through their monthly periods should not go near "TuLasi MaaDam" and pollute the atmosphere. Tulasi is said to be so sensitive to "TheeTTu" that it will wither if exposed to such pollution.

thoovi offering (lit. sprinkling)
thozhudhu worshipping
vaayinaal with the mouth (verbally)
paadi singing

While "PaaDi" is enough, why should she say "vaayinaal"

Andal seems to emphasize the purpose "prayOjanam" of having a mouth. In other words, God has bestowed us with a mouth, and we should put it to proper use viz, singing the glory of the Lord.

manaththinaal with the mind (mentally)

sindhikka thinking

Usually, we say "Manasaa, Vaachaa, KaayEna" meaning "Mind, word and deed". It is worth noting that Andal has reversed this order in this verse.

- First "Thoovi thozhudu"- the deed.
- Next, she mentions "Vaayinaal PaaDi"- word and
- Last "manaththinaal sindikka"- mentally meditating.

pOya past

pizhaiyum sins

This refers to "Sanchita Karma", the Himalyan load of sins we have committed over several lives

pugutharuvaan yet to come

ninRanavum are

This refers to those sins that have started to yield results, otherwise known as "Praarabda Karma"

theyinil in fire

thoosu cotton

aagum will become

Both Sanchita Karma and Praarabda Karma upto the point of doing Prapatti will be obviated like dirt consigned to fire.

The question arises:

What about the Post-Prapatti sins (i.e) sins committed after doing Prapatti?

Our Scriptures lay down that Post-Prapatti sins will be dealt with as follows:

1. Those that were committed without intent or knowledge will not cling to a Prapanna like water drops not clinging to the Lotus leaf
2. Those that are done knowingly will be absolved either by "NirvEdam"- Repentance or by Parayaschittam" – rituals of atonement
3. If one does not take recourse to either and is remorseless, will be awarded punishments like disease etc to be suffered in this life itself.
4. In any case, there is no denial of mOksham for a Prapanna since all his karmas (both good and bad) will be obliterated before shedding the mortal coil.

ceppu (therefore let us) say (his names)

This is like "Sarva Praayschittam" – "sarvam Sri KrishNaarpaNam astu"

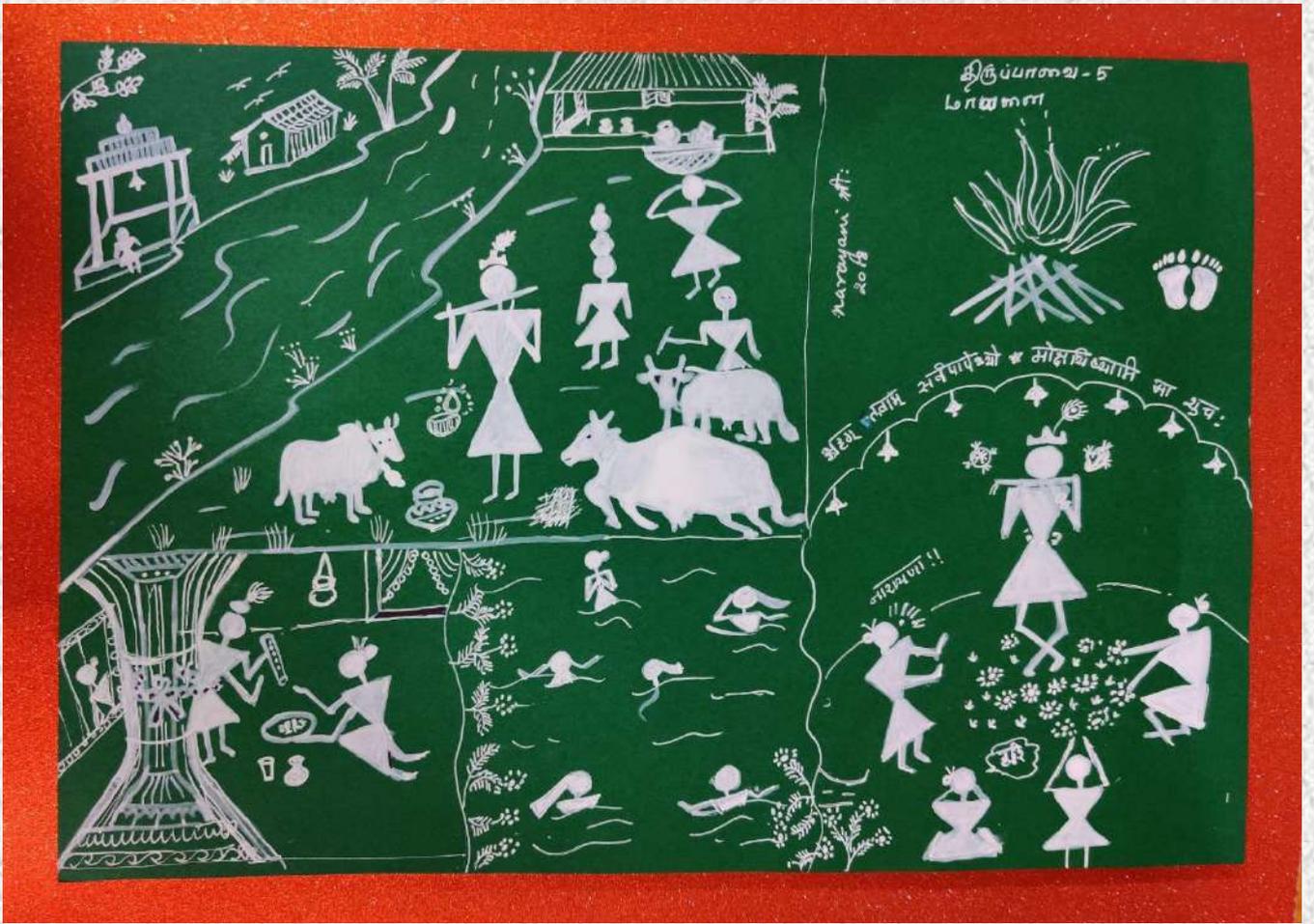
Special Points:

Acharyas say the expressions denote the 5 abodes of the Lord.

Maayan= Param. Thuraivan= Vyuham. Madurai maindan= Vibhavam.

ViLakku=Antaryaami and

DamOdaran= Archa



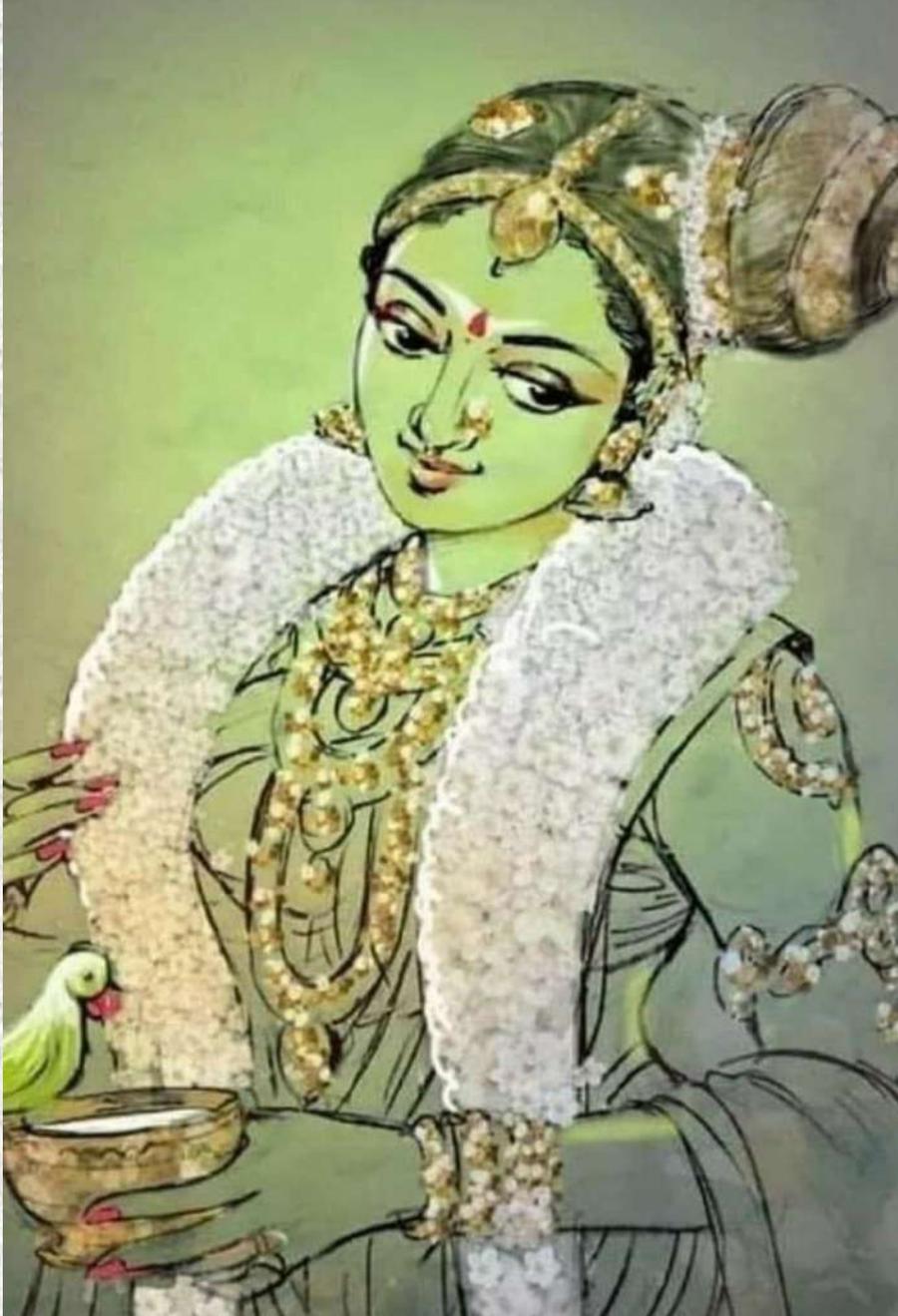
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Maarghazhi 6 December 21 2021

Thirupavai Pasuram 6

Meanings by Anbil Ramaswamy

Tiruppavai Pasuram 06
puLLum silambina kaaN

=====

**puLLum silambina kaaN puLLaraiyan kOyilil *
veLLai viLisingin pEraravam kEttilaiyO *
piLLaay ezhundhiraay pEy mulai nancundu *
kaLLac cakatam kalakkazhiyak kaalOcci *
veLLaththaravil thuyilamarndha viththinai *
uLLaththuk kondu munivargaLum yOgigaLum *
meLLa ezhundhu "ari" enRa pEraravam *
uLLam pugundhu kuLindhElOr embaavaay.**

This Paasuram is a "*Bhaagavata TiruppaLLi Ezhuchi*".

Why call all Bhagavatas when one could enjoy KrishNa all alone?

- It is because "*Ekam na svaadu Bhunjeeta*"- Good things should not be enjoyed alone like crane eating fish. The crows invite all their peers whenever they have something to share in eating.
- In enjoying KrishNaanubhavam, we should be like crows, not cranes!
- In Srimad RamayaNa, Bharata makes a solemn assertion in his "*Pratigjna*" that he would go to the hells reserved for one who enjoys tasty things all alone without sharing with others if he were instrumental in Sri Rama's banishment.
- Also, the gOpis are so broadminded as to share the anubhavam with "like minded" peers.
- Like VibheeshaNa when he surrendered to Sri Rama, he appealed to the Vaanaras "*nivEdaya maam kshipram*", it is through "*purushaakaaram*" that one should approach the Lord.
- We see this in the case of Sri Alavandaar who prayed for the grace of the Lord to accept him, by invoking the name of his grandfather, Sri NaathamunigaL. "*pitaamaham naathEna muninaa*"
- It shows that "*Purushaakaaram*" (the mediation of an Acharya) is necessary.

puLLum: the birds too

This Paasuram is said to be the "wake up call" for a gOpikai who is like her father and Achaarya, Periya AzhwAr.

How?

- The word "puLL" means "bird". Periya AzhwAr was the incarnation of "GaruDa", the "big bird".
- "PuLLaraiyan kOvil" that follows is also said to refer to the temple of "GaruDaazhwar".

By this, she first offers her obeisance to her Acharya before all the others.

It is also said that the word "puLL" refers to the earliest Avatara of the Lord namely, "Hamsa Avatara".

- The suffix "um": Not only us, but even the birds also (U)

silambina: Chirping:

- Humans may have so many other faculties that animals and birds do not possess. But they have a sixth sense by which they can presage the onset of seasons and onslaught of natural calamities. We saw how animals retired to safer places and escaped destruction, when the Tsunami struck the Indian Ocean! So, the birds have sensed the dawn of dawn and started chirping.
- They seem to say that even the birds that have nothing to do with the Nonbu have woken up so early. But you seem to be blissfully unaware that you are committed to observe this Nonbu!

kaaN look!

The sleeping beauty says that due to the noise made by them the birds woke up not because of the dawn. For that, they give further evidence for her to see!

puL araiyan: the king of the birds (GaruDa, Lord Vishnu's vehicle)

kOyilil: in (GaruDa's) palace

- In Svapadesam, Koil is said to refer to Tirumantram
- When it is said that God is everywhere, why should we go to temple? When we know that electric power is everywhere, we do not experience it until we turn on the switch. Temple is like this switch in our realization of spirituality.

VeLLai: white- denotes purity and auspiciousness, SattvaguNa

viLi sangin: calling of the conch.

- This is a special conch that gives out loud sounds.
- GaruDadwani is auspicious.
- Also reveals Andal's partiality for the Sangu

pEr aravam: great noise: The temple bell's sound is louder than Lord's Paanchajanya!

KEttilaiyO: Didn't you hear? We are sEshas and the Lord is THE Seshi

piLLaay: Oh! Girl! Denotes a novice, childish, one who had not yet realized, piLLaithanam. Also means "guileless"

ezhundhiraay get up!

pEy: demon

- Pootana, the female rAkshasi sent by Kamsa to kill the baby Krishna by having him drink from her poisoned breasts
- She was the sister of Bhakaasura
- The pEy of Tamarind tree story.
Old one brought sesame seeds, the new one brought oil.

Mulai: breast.

- In Svapadesam, they represent "Buddhi" and "ahamkaaram"

nancu undu: ate poison

- KrishNa closed his eyes while drinking lest his Kataaksham should spare her!
- Also, he drank milk with her life as sugar for taste! Cf: Siva's drinking poison.
- NilakanTa did NOT drink poison. It was Narayana who drank making him a vessel to drink with.
- If we mediate on KrishNa's stanyapaanam, we will not be born again to do stanyapaanam!

kaLLa evil

cakatam: SakaTAsura (lit. wheel),

- An Asura who came in the form of a cart to kill Krishna.
- SakaTam represents 'ManOratam' and "manas" is said to be a thief "stEna mana:"
- If the wheels go in undesirable path, it will lead us to undesirable ends.
- Do not pass!- Story

kalakku azhiya destroy

kaal feet

Occi kicked

veLLaththu aravil: in the waters (the milk ocean) on the snake

Why **VeLLam?**

- In Malayalam, it means water.
- Here it indicates that the Lord was lying not on the shores but amid the deep sea.
- PaarkaDal is like "Baalaalayam" and this world is His "Mahaalayam". After the Lord moves to *Mahaalayam*, the *Baalaalayam* loses its value!

thuyil amarndha: asleep, resting, seated

Why rest?

- After the Pootana and Sakatasura episodes, He retired to his bed!
- Also, there will be no such disturbances in the milky ocean. So, He could take rest.
- This is to show that in this reclining posture that He killed both Pootana and Sakataasura and now at PaarkaDal.
- Did He really sleep? He was doing Yoga nidra

Viththinai: the cause, seed (of the universe).

- Farmers used to soak seeds before planting.
- He soaked Himself in PaarkaDal before starting His next exploit!

uLLaththu in the heart

kondu keeping

munivargaLum: sages, those who think about the Lord all the time

(Sanskrit: mounam) Those who meditate (Jnaanayoga)

yOgigaLum: ascetics, those adept in performing karma (karmayoga)

meLLa ezhundhu: getting up gently

- Pregnant ladies are advised to get up gently.
- The Lord is in the heart
- PradakshiNam should be done only slowly, not in a hurry.
- Prahlada when he was rolled down from the mountaintop was concerned about the safety of the Lord and sang "HaryashTakam"
"hridayEnodvaham Harim"

ari **Hari, a name of Lord Vishnu**

enRa saying

pEr aravam: great noise:

- When 5 lakhs Gopis recite the name of Hari in chorus, it can only be loud and clear!
- "calling names", this?

uLLam our hearts

pugundhu kuLirndhu: entering cool.

- Cold enters through ears and the underside of feet. That is why we wear earmuffs and socks to keep our body warm.
- But this sound not only enters the ears but also the heart itself.

In this Paasuram:

Vithu. Param,

VeLLatharavil. Vyuham,

Kaaloachi; Vibhavam

ULLathukkoNDu: haardam, Antaryaami and

PuLLaraiyan Koil: Archa

A question might arise as to how she can wake up Azhwars who came after her lifetime?

The answer is that –

- She was the incarnation of Mother Earth (Bhoodevi)
- Her *BhOga rasam* of the Lord was more intense and natural than that of the other Azhwars
- She was a *Sarvagjnai* (all knowing)



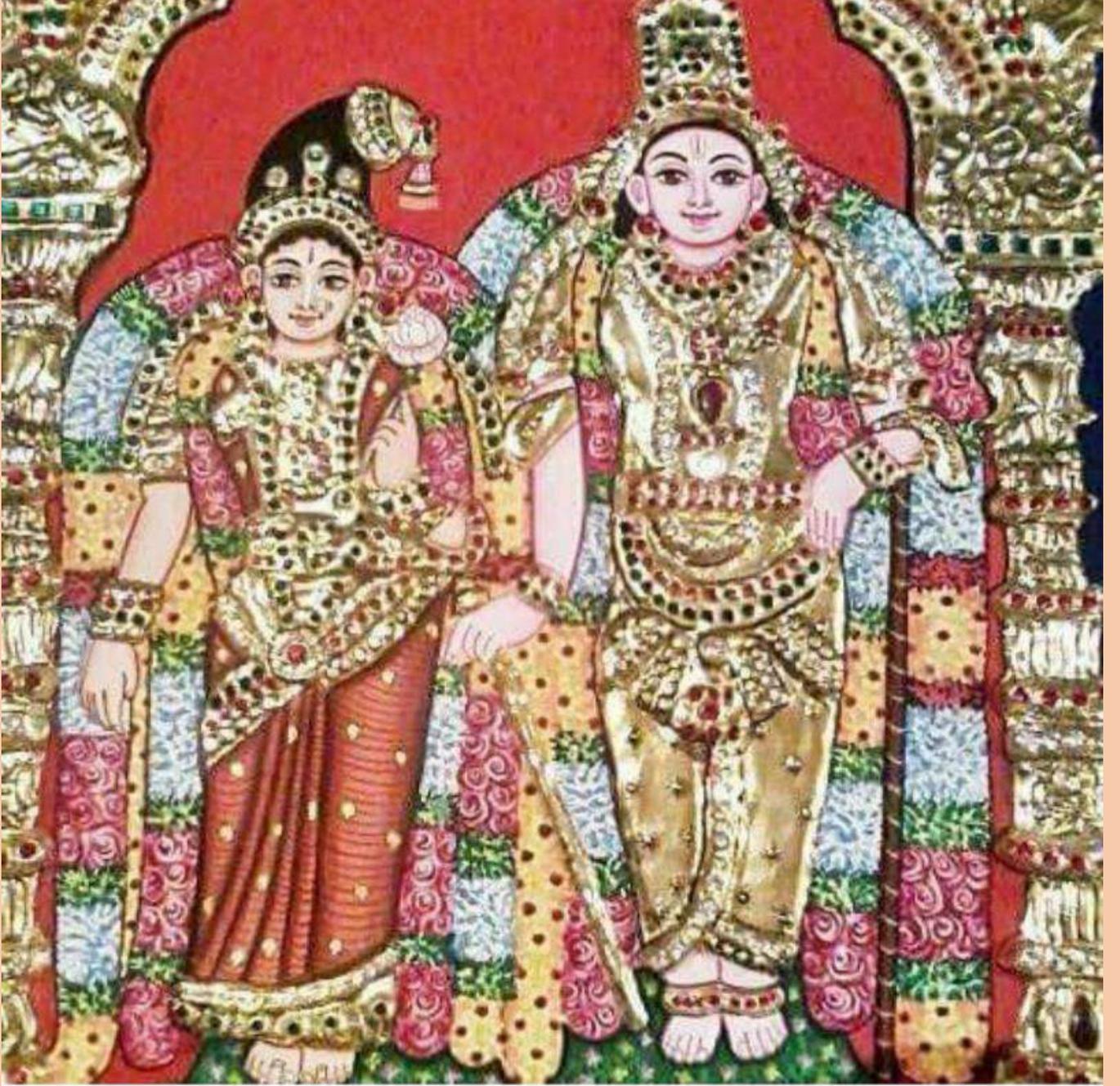
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Maarghazhi 7 December 22 2021

Thirupavai Pasuram 7

Meanings by Anbil Ramaswamy

Tiruppavai – Pasuram 07

keecu keecu

*keecu keecu enRu engum aanaic caaththan * kalandhu
pEsina pEccaravam kEttilaiyO pEyp peNNE *
kaasum piRappum kalakalappak kai pErththu *
vaasa naRuNGkuzhal aaycciyar * maththinaal
Osai paduththa thayiravam kEttilaiyO *
naayakap peN piLLaay naaraayaNan moorththi *
kEsavanaip paadavum nee kEttE kidaththiyO *
thEsamudaiyaay thiRavEIOr embaavaay.*

This Paasuram is said to be a "wake up" call to KulasEkara Azhwar.

He says:

- "Empiraanukke pEyanaai ozhindEn" and "pEyarE yenakku yaavarum, yaanum Ore pEyanE"
- Jadabharata was a great Sage after whom our country is named as "Bhaaratavarsha". He was like a recluse and was a pEy by many in his time.
- It refers to a person who knows that "Bhaagavata abhimaanam" is more important than "Bhagavad abhimaanam" and yet does not join the company of Bhaagavatas. Hence, they call her "pEy peNNe"

keecu keecu enRu: chirping sound (an [onomatopoeia](#))

engum: everywhere.

- We know how mosquitoes swarm and do "reengaaram" in unison!

Aanaiccaaththan: birds of a type, known as "valiyan" in Tamil and "bharadvAja" in Sanskrit

Kalandhu: together.

* It is not a solitary bird. Birds are everywhere and they have started conversing

pEsina pEccu: saying words, talking

aravam kEttilaiyO: didn't you hear the sound?

- Let alone the talk. Don't you hear at least the sound?

What do they talk about?

- Probably, who among them should do "baby sitting" while both were out searching for food.
- Can we make out what the birds were talking about?
Kekaya Raja is reported to have known the language of ants and was amused on hearing some conversation. His wife insisted on his revealing the content of their conversation, but he refused because there was a curse on him that if he revealed, his head would break to pieces.

pEyp peNNE: hey spellbound girl!

- Ghosts do not sleep at night. They sleep only in the early morning like "pEy".
- It might also mean one who is disinterested or one who has lost her mind or one who is adamant.
- In the earlier Paasuram they called Pootana as "pEy". Here, they call their peer herself as "pEy"

In the earlier Paasuram, they referred to the chirping (*silambina*).

In this, they say that the birds have started talking to one another (*pEtcharavam*)

Thinking that the sleeping gOpi who wished to be woken up with "Suprabatam" might be unwilling to get up on hearing mere "bird talk", they proceed to give further evidence.

Kaasum: (garlands of) auspicious coins (that which is worn subsequently)

piRappum: cylindrical golden jewelry (that which is worn from the time of birth)

- In Svapadesam, these two are also said to represent "sama" and "Dama" atmaguNas

Kalakalappak: the jingling sound of "kala kala"(another [onomatopoeia](#))

- It may be noted that there is no mention of "maangalaya DaaraNam" in Valmiki RamayaNam or in Andal's Naachiyaar Tirumozhi where she narrates her dream about the wedding ceremony.
- The most important events in wedding are "PaaNigrahaNam" and events like "saptapathi". "Maangalyam", "MeTTi Oli" etc. appear to be later additions and are only secondary.

kai pErththu: moving hands up.

- Like Vyaasa asserting after studying all Vedas, "Satyam, Satyam Punah Satyam, utsrujya bhujam uchyatE"

vaasa naRum: very fragrant - about the "sarvagandhan"

kuzhal: hair

aaycciyar: cowgirls (gopikas)

maththinaal: using the churning rod. Churndashery.

- Do you know that Lord KrishNa at Udipi is known as "paasa manthaana paaNI"? He holds a rope in one hand and a "mathu" on the other.

Osai paduththa: making noise.

- The sound of churning, the jingling sound of the bangles and other ornaments and their singing aloud the names of KrishNa raise the decibels to a high pitch to reach the very heavens. And, it is strange that you do not hear it!

Thayir: yogurt

aravam kEttilaiyO: don't you hear the sound?

- It is not as if the churning is done in some distant house. Since you are the daughter of a rich and prosperous Gopa, even within your own house a lot of damsels are engaged in this churning job. So, this sound is extremely near to you. How can you not hear it?
- Also, the yogurt is so thick like "hard rock" that it requires a lot of effort to chisel it, may be with a hammer. So, the sound should be too loud to be ignored.
- When Sri Rama broke the "Siva dhanus", it is reported to have created a deafening sound. The breaking of the curd was even louder. How can you not hear it?

The sleeping gOPi seems to say "OK! This churning is done all day long. How can I take it from this that the morning has dawned? They reply that they are singing the praise of Kesava in chorus and this should be sufficient proof.

Nayaka peN piLLaay! : Oh! Girl! Oh! Leader

- Even if we give so much of evidence you refuse to believe, probably because of your pride in belonging to a prosperous family
- It might also mean that if you who should be our leader do not even follow, what kind of leadership you can provide us?

NaaraayaNan: Narayana's

moorththi: descent (Avatara) (lit. form)

- This is none other than Sriman Narayana

KEsavanai: about Kesava (one of the principal names of Narayana / Lord Vishnu)

The word Kesavan is derived differently thus:

- He has beautiful locks of hair (kEsa)
- He is the one who killed the Asura "Kesi" who came in the form of a horse
- He is the Lord of both Ka: =Brahma and Isa= Siva
- He is the controller of senses which are like the wavered runaway horse
- Kesava is the deity presiding over "Margazhi"
- Vyaasa said "na deivam kEsavaath param"

Paadavum: singing

Nee: you

kEtte kidaththiyO: are you lying down even after listening?

- On hearing, there is a story of a king who offered rewards depending on the distance traversed by the participating poets. One poet was so greedy to earn a lot claimed that he came from VaikunTam. The king consulted his ministers who said that vaikuntam is "within hearing distance" (*koopidu dooram*) because they remembered the call of Draupadi and Gajendra. The Lord heard and rushed to help. The King gave the poet just the "bus charge" to the nearest point and sent him away!

Why the mention of Pootana, Sakataasura, Kesi etc?

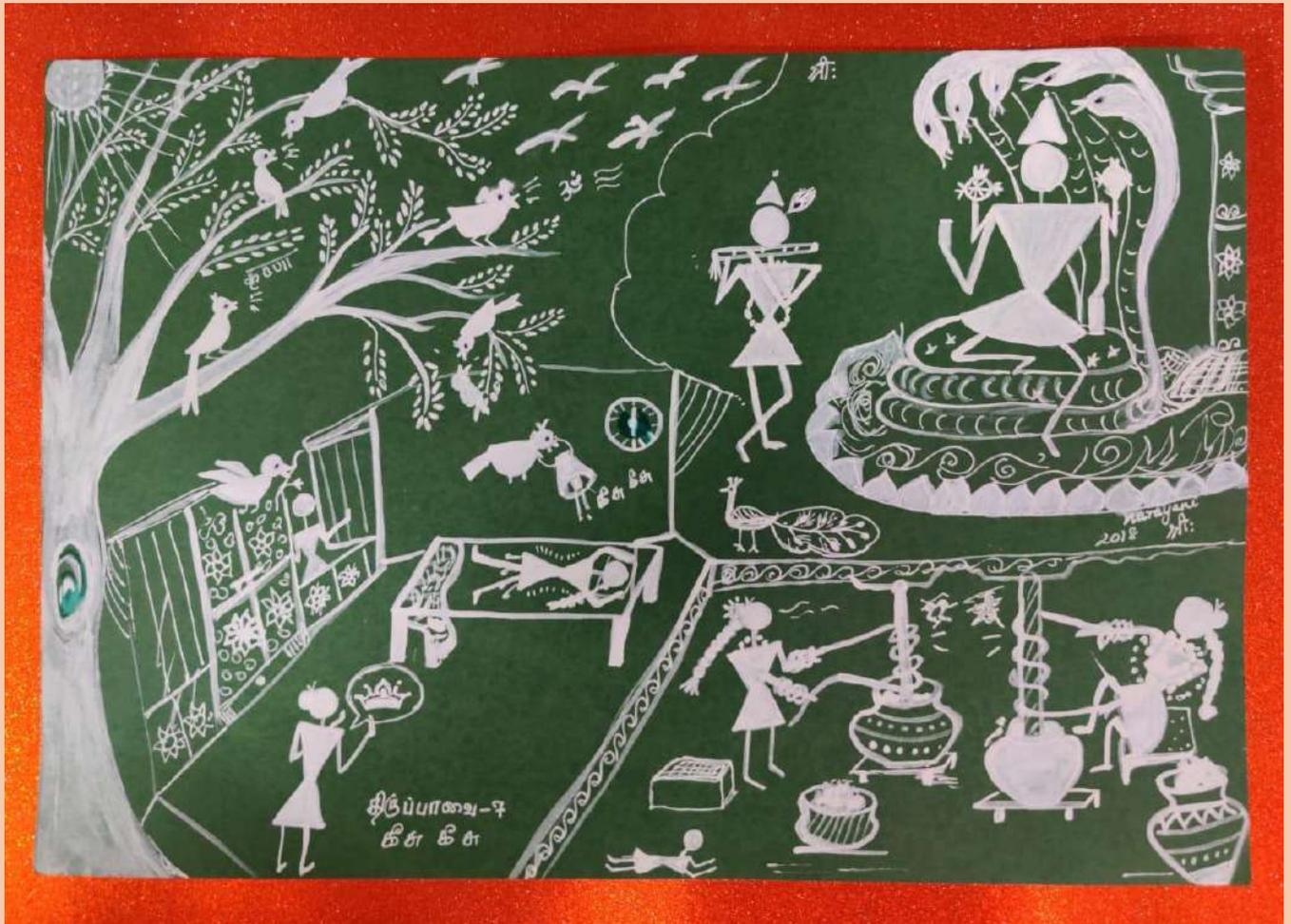
- We thought that on hearing about all these dangers that KrishNa encountered, you would hurry up like KulasEkara Azhwar who ordered his army to proceed to help Sri Rama in his fight against Kara dhoosana. But you do not seem to be moved by these episodes.

ThEsam udaiyaay: you who are with splendor (Sanskrit: tejas)

- They peeped through the window and found the gOPi's face beaming with KrishNa japam. Hence, they called her "ThEsam uDaiyaai"- "Oh! Smart one!"

- Smart because, she had realized the Paradevata aspect of the Lord as well as the Tattva, Hita, Purushartas and thereby became the leader of the "gOshTi"

ThiRa: open (the door)



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Maarghazi 8 December 23 2021

Thirupavai Pasuram 8

Meanings by Anbil Ramaswamy

Tiruppavai – Pasuram 08
keezh vaanam

=====

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 kondu *
maavaay piLandhaanai mallarai maattiya *
dhEvaadhi dhEvanai(ch) chenRu naam sEvithhaal *
aavaavenRu aaraayndhu aruL EIOr em paavaay!

This Paasuram is said to be a "wake up call" to a gOpi who is like ThoNDaraDippoDi Azhwar.
This is a gOpi who has secured the love of KrishNa and is like a "mukta jivan"

keezh vaanam: eastern sky

Keezh Vaanam is Samsaram; mEl vaanam is Paramapadam (PC)

keezh Vaanam is *Dahara puNdarikam* (Heart Lotus). Only if this is pure and nirmalam, will it be fit to be occupied by the Lord who is the mEl Vaanam (PBA)

veLLenru: brightening

The sleeping gOpi says: " Because, you are looking east with your moonlike faces, the eastern sky is emblazoned with the brilliance radiated by your brightness. This whiteness (*veLL enru*) cannot be allowed as evidence of dawn!

This is called "*anyataa jnaanam*"

TAP Azhwar also says: "*SuDaroLi parantana soozh disai ellaam*"

The "*Samsaram*" is likened to the long night "*KaaLaraatri*". The moment a *mumukshu* gets initiated in the mantras, he arrives at dawn. This dawn continues till "*dEhaavasaanam*". After the fall of this body, when he reaches Paramapadam, it is a whole and never-ending day of brightness. "*Sadaa Pasyanti soorayah*"

erumai : buffaloes

Why buffaloes?

- Their movement is slow. They would relish soaking in muddy ponds on the way and take long to reach their destination. The reference in Svapadeasam is that Bhaktas are like the buffaloes, since they do not mind delay in reaching Paramapadam (ViLambam)
- Cows, on the other hand, move faster and Prapannas who cannot tarry to reach the kingdom of God are likened to cows.
- Another suggestion is that buffaloes would like to graze the grass covered with the early morning dew (nunippul mEyvadu). The cows do not relish this.

siRu veedu: let go for a short time (buffaloes and cows are let go to graze for a short time in the morning before they are milked)

SiruveeDu: is Samsaram; Peru VeeDU is Paramapadam ((PC)

MEyvaan: to graze

Parandhana: spread

KaaN: See!

mikkuLLa piLLaigaLum: those remaining girls

The sleeping girl asks:

- " There are 5 lakhs of Gopis in our place. I see only a few of them. What about the rest?"

They reply:

- "All of them have already commenced their journey but we have deliberately tarried them from proceeding for the sake of acquiring your company"

pOvaan: those who want to go

- The joy is in the "Going" itself.
- Akrura, when he was asked to fetch KrishNa was happy even at the very thought of "going" to KrishNa.
- In our daily prayers, we are advised to meditate on the "Archiraadi maarga"- the path of light that leads to God. The very thought of traversing through this path of light gives immense

pleasure to the Prapanna because it gives a foretaste of the actual route, he/ she would take when shedding this mortal coil.

POginRaarai: who are going

POgaamal: without going

Kaaththu: waiting

Unnai: you

Koovuvaan: to call

Vandhu: have come

NinROm: we are standing

The Gopis seem to say-

- "Like VibheeshaNa who stood in mid air seeking to surrender at the feet of Sri Rama, we are standing at your doorstep to gain your favor"

kOdhugalam udaiya: Oh! Girl of happy disposition!

- "You have the desire. It is, however, intriguing why you have not joined us yet"
- Kuduhalam might also mean the mutual love between the sleeping gOpi and KrishNa (PC)
- It also means one who is desired by KrishNa- a Jnaani, who is dear to KrishNa (priyO hi jnaaninO) – (BG 7.17)
- Another reading is "kOdu kulam uDaiya" "kOdu"=defects, kulam= the group, uDaiya= one who broke. (i.e) One who has broken the group of defects. In other words, "blemish less"

Paavaay:

- "Why are you lying like a doll?" (U)
- Also refers to her beauty like that of a "Pratimai"- a doll

Ezhundhiraay: get up!

Paadi: sing.

- **In Svapadesam, it also refers to the recital of Achaarya Tanians**
- Did not Madhurakavi spend his life constantly reciting the name of his Acharya, Swami Nammaazhwar?
- Tiruppaavai is replete with this concept of "singing" or musical rendering

paRai kondu: to get the drum

maavaay piLandhaanai: he who split the big mouth

- The demon Kesi came in the form of a horse and KrishNa put his hand inside the throat of the horse. The arm became so huge that the horse got choked and fell dead foaming and frothing at its big mouth.

mallarai maattiya: vanquished the wrestlers

- While the Lord finished the mountain like ChaaNoora, Balarama fisted MushTika to death.
- This also may refer to the two wrestlers who were set up to kill KrishNa when he came to the Court of DuryOdhana for peace parleys as "PaaNDava tooda" and the Lord crushed both.

dhEvaadhi dhEvanai: God of gods

There are several interpretations for this term

- Some say that this refers to Kaanchi Varadar who is known as Devarajar
- In fact, some cite Nammaazhwar's expression "ayarvarum amararkku adhipathi" in support of their view.
- Others hold that this refers to Devanaatha PerumaaL of Tiruvaheendrapuram.
- Some say that it might mean Tirunaarayanap PerumaaL of MelkOte.
- In Svapadesam, "God of gods" is also said to refer to Achaaryas who are greater than Bhagavaan Himself

ChenRu: having gone

The Gopis seem to say-

- Like KuchEla who "went" to KrishNa and got what he desired even without asking, if we also "go" to KrishNa, He will fulfill our desires even without our asking" (PC)

naam: we

sEviththaal: if we serve, worship

If we fall at the feet of Achaaryas, they will instruct - cf

"Tad viddhi pratipatEna pariprasnEna sEvayaa

Upadesyanti tE jnaanam jnaaninah tattva darsinah"

Aa aa enRu: (saying "Ah, ah!") with great compassion, concern

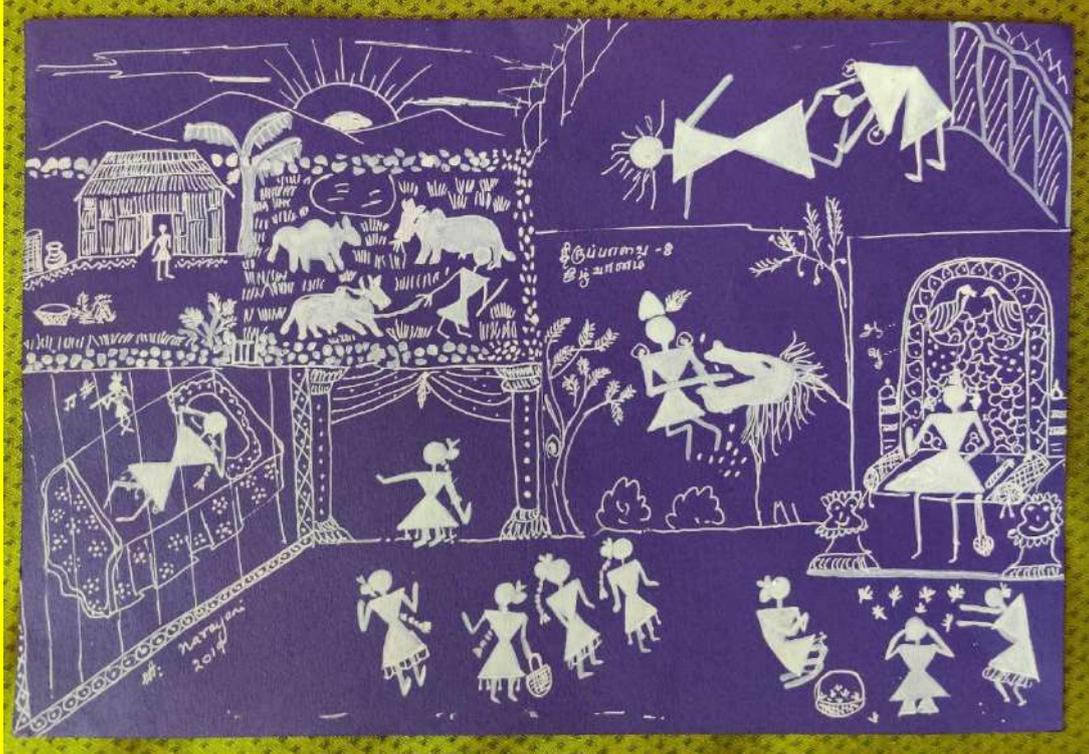
- Why "aa-aa" twice? To represent His "nirvEdam" and His "Daya"
- Sri Rama felt that if VibheeshaNa had surrendered while at Lanka, He would have to go to him to bless. Since VibheeshaNa had come to His place, He felt like a lame person to whom a drop of honey had come down to his tongue without any effort on his part and where he was!

Aaraayndhu: having investigated

- **In Svapadesam, The Lord will weigh whether the Prapanna is an "aartha prapanna" or a "dripta prapanna" and bless suitably (PC)**

AruL: grace "kripa" on hearing the "aartha dwani" of the Prapanna.

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Maarghazhi 9 December 24 2021

Thirupavai Pasuram 9

Meanings by Anbil Ramaswamy

Tiruppavai – Pasuram 09

thoomaNi maadaththu

***thoomaNi maadaththuc cuRRum viLakkeriyath *
Dhoopam kamazhath thuyilaNaimEl kaN vaLarum *
maamaan magaLE! maNik kadhavam thaaL thiRavaay *
maameer! avaLai ezhuppeerO * un magal thaan
oomaiyO? anRic cevidO? anandhalO? *
Emap perunthuyil mandhirap pattaalO? *
maamaayan maadhavan vaikundhan enRenRu *
naamam palavum navinRElOr embaavaai****

- This Paasuram is said to be “wake up call” for Tirumazhisai Azhwar. The allusion is to the incident in which the Brahmins stopped reciting Veda on seeing the Azhwar. Sensing this the Azhwar tried to move out. When the Brahmins recommenced recital, they did not know where they stopped. The Azhwar through “body language” split a grain of paddy. And, the exact context where they stopped contained a reference to the “splitting of a grain of paddy”. “krishNa naama varhiNeem nakhah nirbinnam”. The Brahmins realized that he was a great soul and requested him to forgive. The Azhwar did not speak but showed by body language. So, the words “OomaiyO anri seviDO anantalO” is said to refer to this incident.
- In this Paasuram, they are said to wake up a gOpi who is like a “Nityamuktar” (Jananyachar). One who has clear comprehension of Vedas, Gita, PuraaNas, Itihaasas and other UpabraahmaNas that declare Sriman Narayana as totally blemish less (akhila hEya pratyaneekan) and full of innumerable auspicious qualities (kalyaaNa guNa gaNa Svaroopan)
- In other words, a gOpi who is sleeping without any care (nischinta, nirbharatayaa) in the confidence that KrishNa would Himself come to her and she had nothing to do to obtain Him.

thoo maNi : wonderfully ornamented (i.e) without blemish.

- It is said that the Lord built the mansion for her selecting only the best gems (Ratnam) using less than perfect ones to build his own mansion. (PC)
- Whereas His mansion is just “maNi maaDam” her’s is “thoomaNi maaDam” (U)
- VishNu PuraaNas is known as “PuraaNas Ratnam”. So also, her mansion is thoomaNi Ratnam studded one. “NirdOsha nigama soudam” says Swami Desika.

Maadaththu: mansion

cuRRum viLakku eriya: with lamps burning all around

Refers to Jnaana deepam

- cf “*ezhil Jnaana viLakku*” and “*Jnaana suDar viLakku yEtrinEn*”

Dhoopam kamazha: wafting incense.

- This is said to refer to “*AnushTaana poorthi*”
- Even if there were a slight diminution in the fragrance, she would not be able to sleep.
- “Jnaanam” without “AnushTaana” is like the tail of a dog that cannot hide even its private parts (sunah puchchamiva anartham paaNdityam dharma varjitam). Those who strut about the world claiming to disseminate knowledge of scriptures are like this dog, if they do not back up their knowledge with appropriate Aachaaram and anushTaanam prescribed in the Sastras.
- The fragrance relates to the 6 angas of Vedas (U)
- Also, may be taken to refer to the triple requisites of “Jnaana, AnushTaana and Vairaaghya” – that an Acharya should possess to be fit to be called an Acharya (U)

thuyil aNai mEl: on your sleeping bed

kaN vaLarum: asleep (lit. your eyes asleep).

- It is a euphemistic way of honoring Bhaagavatas by using the words “kaN vaLarum” instead of “sleeping”
- They seem to ask, “How can you sleep when separated from KrishNa?”

maamaan magaLE : Oh! daughter of our uncle!

- They are now invoking the “dEha sambandam” by calling her “Uncle’s daughter”
- In Svapadesam, “maaman” refers to “sadaachaaryan” and “magan” or “magaL’ an “antharanga sishya” –confidant (U)

maNi kadhavam: gem-studded door

- It is said that in Koorathaazhwaan's mansions, the doors were gem studded and with hanging bells which were rung during the "Thadeeya araadhanai" to Bhaagavatas that used to go on incessantly. The sounds of the bell would ring continuously till late midnight when all had been fed!

thaaL thiRavaay: open the latches

- In Svapadesam, Acharyas are said to keep the esoteric scriptures under lock and key to be released only when a deserving disciple came along with a request to unbolt (PC)

Maameer: Dear Aunty! Again "dEha sambandam"

avaLai ezhuppeerO: Will not you please wake her up!

un magalL thaan: your daughter, indeed

oomaiyO? : Has she been struck dumb (speechless)?

AnRi: or,

cevidO? is she deaf?

- Even if she were mute, she could at least hear our pleadings and open the door. Maybe, she is also deaf.

anandhalO? : Or is she exhausted (and therefore unable to get up)?

- Has somebody put a muzzle to her mouth?
- "Ananthal" might also mean "garvam" (vain pride)
- "Ananthal" also means "laziness" cf

"KaDaithalai irundu vaazhum sOmarai ugathi pOlum"

Emaperun^ thuyil: long sleep or Swoon

- This can happen due to extreme joy or extreme sorrow

mandira pattaalO? Has she been placed under some spell? (Sanskrit: mantra)

- In Svapadesa, mantram here refers to AshTaaksharam

maa maayan: great magician

- Maayan is a Tamil word for Vishnu
- This also means one who has mystical wonderful powers
- Andal uses the word "maayan" in several places (e.g.) Maayanai mannu, maamaayan maathavan, maayanaip paaDElor, araiparai maayan etc.
- He is not merely an "aayan" (aayar kulathan) only. He is Naara+ayaNa= NaaraayaNan Himself

Maathavan: a name of Vishnu meaning consort of Lakshmi

- Maa=Mahaalakshmi and ayan= associated. Spouse of Mahaalakshmi
- Maa+Thavan= In Svapadesam, a great Tapasvi
- Cf: "tapah svaadhyaaya niratam"

vaikundan:

- Lord of Vaikuntha, the supreme place where the Nityas and Muktas live.
- Vaikunta pradan –One who can grant "vaikunta praapti"

enRu enRu: saying

- They seem to say: "if you go on sleeping here, He will go to sleep in His eternal abode.

naamam palavum navinRu: We recite many of His names (to ward off her spell of sleep and wake her up)

- Like 'Sri Rama Rama RamEti' is equal (tulyam) to "sahasranaamam" these three sambOdanams taken together are equal to reciting the Vedas in full (PC)

Acharya LakshaNam

An Acharya is supposed to be blind, deaf, mute and more:

Para rantrEshu jaatyantah (Like one born blind, with respect to others' faults)

ParivaadEshu yEmukhaah (Totally indifferent to gossip- deaf and dumb)

ParadaarEshu apumsakaah (Like a eunuch with reference to others' wives)

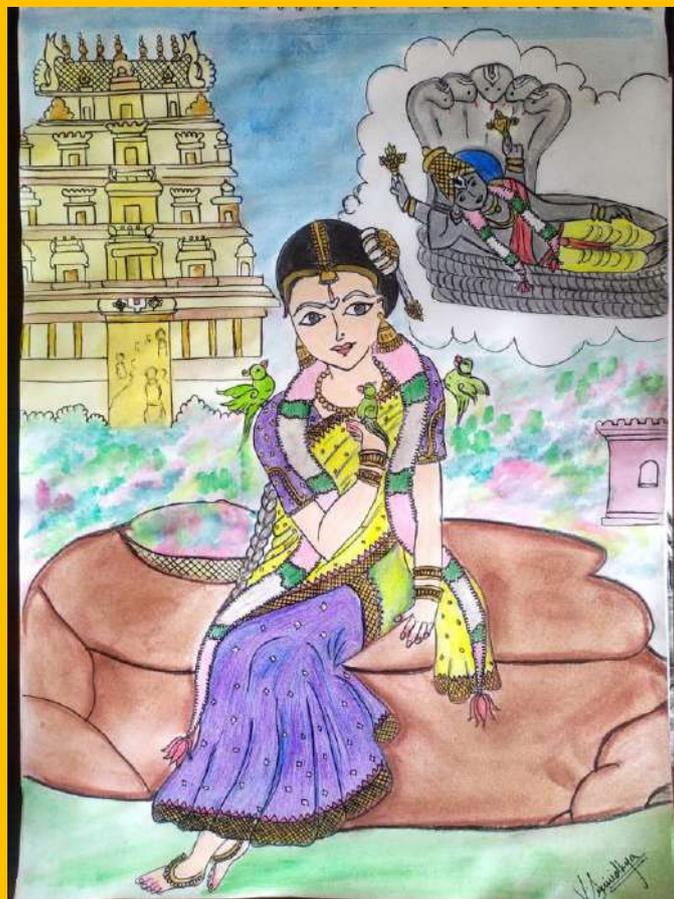
But, how are we?

ParivaadE dasavadanah: We have 10 mouths for gossip

PararantranireekshaNE sahasra akshah: we have 1000 eyes for faults in others

Satvritta vittaharaNE baahu sahasraarajana: pisunah: We have 1000 hands in misappropriating the wealth of others!

WARLI AT BY MALATHY BALAJI





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Maarghazhi 10 December 25 2021

Thirupavai Pasuram 10

Meanings by Anbil Ramaswamy

Tiruppavai – Pasuram 10
nORRu cuvarkkam

***nORRuc cuvarkkam puguginRa ammanaay! *
maaRRamum thaaraarO vaasal thiRavaadhaar *
naaRRath thuzhaay mudi naaraayaNan * nammaal
pORRap paRai tharum puNNiyanaal * pandu oru naal
kooRRaththin vaay veezhndha kumbakarNanum *
thORRum unakke perunthuyil thaan thandhaano *
aaRRa anandhal udaiyaay! arungalame *
thERRamaay vandhu thiRavElOr embaavaay.***

- This Paasuram is said to be a "wake up call" to a gOpi who is like "PEy Azhwar". The allusion is taken from the words "Vaasal tiravaadaar"
- This is said to wake up one who has done "bharanyaasam", a "kritakrityaI" One who has done what ought to be done- A uthama adhikaari (PBA)

nORRu: performing (the paavai) vow

cuvarkkam: heaven (Sanskrit: svarga) This is NOT Indira's heavens as popularly believed

- What is Svarga? Being in the company of Bhagavaan.
- What is Naraka? Being separated from Bhagavaan
- Did not Sri Sita say "Wherever Sri Rama is, that is AyOdhya for me"

Puguginra: entering

- You wish to enter Svargam. How can you do so if you go on sleeping like this?
- If we do not do the Nonbu properly, it will lead to undesirable results
- Tithi and 7 Maruths story.

Thithi wanted to beget a son who would conquer Indra. Her husband instructed her on certain procedures for a Nonbu to achieve her objective. Due to some "asuddhi", she could not complete the Vratam properly. Indra took advantage of this and struck her fetus with his Vajraayuda and broke it into 7 pieces. Thus, were born 7 babies to her. Indra asked them not to cry – "maa ruta". That is how they came to be known as "Sapta marutah"

- You cannot do anything properly if you are so sleepy!

ammanaay. Oh! Dear girl.

- Also means "Swaamini" or "Yajamaanyai"
- **Who is "Yajamaana"?**

Not just because one is a husband!

One who performs **Yajna** is a **Yajamaana**.

As only husbands performed Yajnas, they came to be called "Yajamaanas"

MaaRRamum: Even a reply

thaaraarO? should not give?

Vaasal: doors

ThiRavaadhaar: those who do not open

- You have bolted your door. Should you bolt your mouth also? At least, open your mouth and give us a reply
- When one acquires too much wealth, one would not care for friends and relatives. Are you like this? (PC)

naaRRa thuzhaay: fragrant Tulasi

- Among flowers mentioned in the list below, the one that follows is considered 1000 times more auspicious than the one preceding: *Karuneidal, padmam, taamarai, puNDareekam, swarNapushpam, TuLasi*. Thus, *TuLasi* tops the list of flowers.
- TuLasi was born during the churning of the milky ocean.
- Andal appeared in the TuLasi pit.
- RukmiNi placed one bunch of TuLasi on one side of the scale and it was equal in weight to that of KrishNa, who was on the other side of the scale. Such is the glory of TuLasi when offered with at most devotion.

- They seem to say: "Even if you want to hide him, the fragrance of fresh TuLasi betrays his presence. This freshness of fragrance is different from that of our experience" (PC).
- It is said that a dhobi identified by smelling the garment as belonging to Lord Ranganatha. That is why, to this day in Srirangam during "Tirumanjanam" to PerumaaL. a dhobi is honored.
- TuLasi will be fragrant even when it is dry but this fragrance coming from your room smells fresher, indicative of His presence.
- The Lord appeared wearing TuLasi and wet cloth soaked in turmeric powder when He vowed and entered an imaginary argument with BhaTTar as described in "tvam mE, aham mE" dispute.

Some specialties about TuLasi:

- It can be reused any number of times unlike other flowers
- We should not pluck single leaves of TuLasi but in bunches of 3 or more.
- TuLasi is exclusively used only for Emperumaan and cannot be used for Devatantaras.
- Conversely, "Vilvam" that is associated with Siva parivara is used in the archana of SaarangapaaNi in Kumbakonam.
- Mahaalakshmi is described as "Vilava nilayaam varaaroohaam yasaswineem"

Mudi: (bearing on his) head

NaaraayaNan: Narayana

nammaal: by us Namm+Maal=Our lord, Narayanan

pORRa: praised

paRai tharum: gives the drum

puNNiyanaal: by He who is virtue itself - Dharma Swaroopi (PC)

paNdu oru naal: One day, long ago, Once upon a time

kooRRaththin: into Death's

KooRRam= separating the soul from the body= death

Vaay: mouth

Veezhndha: fell into

kumbakarNanum: Kumbhakarna

- known for his long and deep sleep. He wanted "nityatvam" but asked for "nidratvam"
- At least, KumbakarNa when he slept, was not aware of and did not have any chance for sensual enjoyments. In your case, you have this enjoyment. In this regard, he seems much better than you.
- It is said that VibheeshaNa, RavaNa, and KumbakarNa represent Sattva, RajO, and TamO GuNas, respectively.
- For waking him up, a lot of force was applied. In your case all our force and efforts have proved futile.

thORRum: having been defeated

- When defeated, the vanquished surrender their weapons to the victor.
- When defeated in the game of dice, the PaaNDavas surrendered all their possessions to the Kauravas.
- When defeated, Parasu Rama surrendered to Sri Rama, his bow.
- When defeated, Tirugnana Sambandar surrendered his spear (vEI) to Parakaalan.

Unakke: just to you

perun^ thuyil: deep sleep- Story

- Nidradevi is said to be the wife of KumbakarNa. She is called "nidrapriyE". When she got widowed on the death of KumbakarNa, she wanted a place to go to. She was asked to go to those who were listening to PuraaNas and prevent them from hearing! That is probably, why, people nod their heads when listening to PuraaNa stories!
- Here is another story about long sleep:
A couple started preparing dosas. There was batter for only 3 dosas. Each one of them wanted to take two and there ensued an argument. It was agreed that both would go to sleep and whoever slept longer would take 2 pieces and the other one will be left with only one.

When after a long time, the neighbors who suspected foul play, peeped through the window, and tried to wake them up. Neither the wife nor the husband would get up, for fear of losing the extra one and pretended to sleep. The neighbors decided that both had died and arranged

for their cremation. The husband could not bear the heat of the fire. So, he started crying "AiyO!"

The wife gleefully screamed, "naa naa boo boo! You have lost the bet. I will eat the two of them. You can have only one". Not knowing that it was a fight about dosas, the three guards in the crematorium thought that the dead ones had turned into ghosts and were trying to devour them.

The moral of the story is that you can wake up a person who is really sleeping but it is difficult to one who pretends to sleep but is wide awake.

Thaan: indeed

thandhaanO: has he given it?

AaRRa: utterly

anandhal udaiyaay! one who is overcome with sleep

arum kalame! you who are the priceless ornament among us!

ThERRamaay: having understood

- Be clear in mind (U)
- Unlike Taara who came to LakshmaNa with a disheveled appearance, come after wearing your dress properly.

Vandhu: come

ThiRa: open

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Maarghazi 11 December 26 2021

Thirupavai Pasuram 11

Meanings by Anbil Ramaswamy

**Tiruppavai –Pasuram 11
kaRRu kaRavai**

**kaRRuk kaRavaik kaNangaL pala kaRandhu *
ceRRaar thiRalazhiyac cenRu ceruc ceyyum *
kuRRam onRillaadha kOvalartham poRkodiye *
puRRaravalkul punamayile pOdharaay *
cuRRaththu thOzhimaar ellaarum vandhu * nin
muRRam pugundhu mugilvaNnan pEr paada *
siRRaadhe pEsaadhE celvap peNdaatti * nee
eRRukkuRangum poruL EIOr embaavaay.**

- This Paasuram is said to be a "wake up call" to a gOpi who is like **Budat Azhwar**. "*PorkoDiyE*" is the key word here. He described himself as a creeper seeking support from the tree.
"KOIE tEDi Odum kozhundE pOnratE maal tEDi Odum manam"
- In the previous Paasuram, they referred to a girl who did the Nonbu to obtain KrishNa. Here is a girl to obtain whom, KrishNa is observing "nOnbu". The inference is that this one is like KrishNa Himself.

kaRRu kaRavai: cows that are with calves (milk cows), or young cows

- There were no old cows in Aypadi due to the grace and presence of KrishNa. Did He not save cows threatened by
 - Agaasura, when he tried to devour the cattle
 - Brahma, when he hid the cattle and the gOpas and
 - Indira, when he unleashed thunderstorms during Govardana Giri incident
- Before a calf is weaned, the mother cow would be pregnant with the next one so that they would always be "*karakkum Karavai*" and therefore, no paucity of milk at any time.
- This is seen even in humans. Before the earlier ones have their first birthday, the mother is ready to deliver the next!
- **In Svapadesam, it refers to Acharyas who learn true to the saying "bhahubhya: srOtavyam, bahudaa srOtavyam". Like the honeybees that gather honey from different flowers, these Acharyas learn from several of the Poorvacharyas to pass on the esoteric to posterity.**
- Acharyas are described as "milk cows". "*karakkum karuthuDai dEsikar kanrena nammai eNNi surakkum surabigaL pOl soriginranar*" says Swami Desika.
- Saastras prohibit milking a cow when the calf is not around. Swami Desika in his "Aahaara niyamam" lays down rules on consumption of milk that include, inter alia, this stipulation.
- Probably, this is the reason why, in these days, they show the stuffed dead calf to the cows to induce them to yield milk!

pala kaNangaL kaRandhu: milked many herds

- There are certain things that are countless:
 - The bunches of auspicious qualities of the Lord (*asankhyEya kalayaaNa guNa gaNas*)
 - The number of Avataaras of the Lord (*Avataaraa hi asankhyEya:*)
 - The number of sentient beings (Chetanas)
 - The number of lives we have taken so far and will take in future
 - The groups of cows and buffaloes in AypaaDi.
- Earlier she used "*Parandana kaan*"; they were spreading out to go; now, she says it is already time for milking them.
- **Why do they milk?**
Everyone had cows. There were no buyers and therefore, no occasion to sell. It is only to relieve the cows from strain resulting from not milking.

ceRRaar: enemies

Who is enemy?

- For Bhaktas, Bhaagavata dvEshis and for Bhagaavataas Bhagavad dvEshis are enemies. - (i.e) Veda Baahyas and kudrishTis. In other words, those who deny Eeswaran (possessor) Himself and those who deny His Aiswaryam (possessions)

thiRal azhiya: that wipes out, destroys strength

- The intention is not to destroy the enemies but to eliminate their ego and power to do evil

- Vaali told Tara that he was going to fight Sugreeva not to kill him but to quell his ego in coming back to fight after a total defeat.
- AnjanEya told RaavaNa his intention in burning Lanka was not to decimate the Raakshasas but to teach them a lesson.
- Trivikrama's intention was not to kill Mahaabali, but only to "show him his place"

cenRu ceru ceyyum: by going and doing battle

- Going to war not because they want to, but because they must.
- **In Svapadesam: Acharyas out of their concern for humanity, go out on digvijayam to propagate Siddhanta and in the process they do not hesitate to expose the defects in other systems.**

kuRRam onRu illaadha kOvalar: cowherds without a single fault

- **What is KuRRam?**

- Going to war without adequate weapons
- Going to examine a patient without basic tools like stethoscope
- Going to perform wedding without taking the necessary infrastructures like *Maangalya sutram*
- Acharyas going to disseminate knowledge expecting name, fame, or money (*khyati, pooja, laabha*). If, however, any SamarpaNa is offered, they would not decline but accept as Bhagavad Prasaadam.
- Doing karma with an eye on the fruits
- (*karmaNyEva adhikaarastE maa phalEshu kadaachana*)

- **When one would become faultless?**

When one is concentrated on the Lord, attachment to other sense objects will automatically fall off.

"paramaatmani yO raktah: viraktO aparamaatmani"

- *kO* means Vedam Those who protecting it with its angas are "Kovalar".

tham pon kodiE: Oh! You (who are like a) golden creeper!

"PorkoDi" Indicates "Samudaaya Sobhai"- the wholesome beauty

puRRu aravu alkul: waist that looks like the nest, a mound that is a resting place for a snake

- This indicates "*avayava Sobhai*"- the beauty of the personality.
- When the cobra is in its nest and shows its hood, it will look majestic and charming
- When it enters its long and broad body into the nest, it will bow as in utter humility.
- This also shows the beauty of the waist of an ideal woman (*iDai azhagu- Saamudrikaa lakshaNam*). - Her peers who saw Draupadi taking bath were so charmed by the beauty of her waist that they are said to have longed to be masculine.
- The Rishis who saw the handsome Sri Rama wished and petitioned their desire to enjoy Him as their husband and it is said that these Rishis came to be born as gOpis during KrishNavataara. (*pumsaam drishTichiontaapahaariNam- Valmiki*) and (*aaDavar peNmaiyai avaavum tOLinaai- Kambar*)
- The word "*aravu*" means snake- a cobra. This indicates that the gOpis were of such staunch "*paativratyam*" so that none could approach them with vicarious intentions.

puna mayile: Oh! You (who is like a) forest peacock!

- When they mentioned about snake, they were reminded of peacock, the archenemy of snakes. The gOpi was also beautiful like peacock in full bloom. Thus, she had "*seraa serthi*" (an oxymoron!) a combination of incompatibles!
- **In Svapadesam, it is customary to compare Acharyas with peacocks because there are many similarities between Peacock and Acharya.**
 - Venomous insects will not be near peacock; Acharyas keep away from venomous thoughts.
 - Peacock do not yield feathers easily; Acharyas do not part with the esoteric unless the Sishya prove worthy
 - Snakes flee from peacock; kudrishTis flee from Acharyas
 - Peacock dances on seeing dark clouds; Acharyas dance with joy on meditating on the cloud colored Lord (*mEgavarNan*)

pOdharmaay: Come out!

- In 1st Paasuram, they said "pOdhuveer pOdhumino". Here: "pOdharaay"
By this they mean that they wished to ogle the beauty of her gait

cuRRaththu thOzhimaar: relatives (near and dear girlfriends)

ellaarum vandhu: all are here

nin muRRam pugundhu: have entered inner courtyard of your house

What is "mutram"?

- The place most desired and desirable for Bhaagavatas. (*Divyadesams*)
- Swami Desikas's "Sthaana VisEsha Adhikaaram"
 - Srirangam: Aaraada aruLamudam podinda koil
 - Tirupati: KaNNan aDiyiNai kaaTTum verpu
 - Kaanchi: Uthamaamarthalam etc.
 - He also mentions that any place where Bhagavatas live and perform their Nitya karmas would become a Divyadesam due to their presence.
- Cf: "Tiruvarangan Triumutrattu aDiyaargaL"

mugil vaNNan pEr paada: singing the divine names of the One who is colored like a dark rain cloud. He is like cloud not only in color but also in munificence (*Oudaaryam*)

siRRaadhE pEsaadhE: without stirring and without speaking Instead of singing and dancing on hearing the names of the Lord

- "aaDiyaDi aham karaindu isai

paaDi Paadi", Why are you lying still?

celvap peNdaatti nee: You are a fortunate girl

Who is "PenDaaTTI"?

- While presenting the grand "Koorai puDavai" to the bride, a mantram is recited thus: "uduttaram arOhanti"- meaning that the bride would have an upper hand over her husband and her in-laws. Whether other blessings of Brahmins come true or not, this one has proved true to this day!
- One who makes her husband dance to her tunes! (*aaTTI vaippavaL*) May be, the modern woman prefers to make him and treat him no better than the pillow with the backrest that goes by the name of "husband"!
- Andal also did this to KrishNa, and probably, she started this game!
- May be, the husband is the one who orders his wife to dance to his tunes and then also she can be called "peNDaaTTI"
- The term "peNdaatti" applies to one who is rich in "Bhagavad anubhavam"

eRRukku uRangum poruL: for what reason or purpose you are sleeping

- One can sleep out of exhaustion but not out of laziness

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Maarghazhi 12 December 27 2021

Thirupavai Pasuram 12

Meanings by Anbil Ramaswamy

Tiruppavai Pasuram 12
kanaiyththiLam kaRRerumai

kanaiyththu iLaNG kaRRerumai kanRukku iraNGki *
ninaiththu mulai vazhiyE ninRu paal cOra *
nanaiththu illam cERaakkum naR celvan thaNGkaay *
panith thalai vIzha nin vaacaR katai paRRic *
cinaththinaal thennilaNGkaik kOmaanaic ceRRa *
manaththukku iniyaanaip paatavum nI vaay thiRavaay *
iniththaan ezhun^thiraay Ithenna pEruRakkam *
anaiththu illaththaarum aRin^thu EIOr empaavaay.

This Paasuram is said to be a "wake up call" to one who is like **Poigai Azhwar**.

- He said "*pazhudE pal pagalum pOyina enRu anji azhudEr*" "I shed tears uncontrollably on having lost many a day without thinking of the Lord".
- May be the tears were generated by the overflow of emotion in the *guNaaubhavam* of the Lord. However, it is, the fact remains that his tears (of joy or sorrow) made the ground slushy.
- We should remember that he appeared in a pond (*poigai*). No wonder, it was slushy.
- The wake-up call is for a gOpi who is like "*ILaiyaperumaal*"
- She is the younger sister (*Thangai*) of Sridhaaman, a close friend and *antaranga Sishya* of KrishnNa.

kanaiyththu iLam kaRRu erumai: buffaloes crying for the young calves

- Sridhaaman prioritized *antaranga kainkaryam* (private service) to the Lord and so postponed doing Nityakarmas ordained in the Saastras.
- He did not give up due to laziness (*aalaasyam*)
- This takes us to the topic on "*Ajnaa kainkaryam*" and "*Anujnaa kainkaryam*"
- While the *Nitya* and *Naimittika* karmas like Sandhyavandanam are to be done as the very commands of the Lord and cannot be given up under any circumstances lest paapam should accrue, the *anujnaa kainkaryam* like offering flowers to temples, decorating the temple precincts, lighting lamps etc are done out of interest and NOT as commands. Not doing them will not entail in any sin but are done for the pleasure of the Lord.
- **If one is not able to perform Sandhya on any day for some reason, the arrears must be pulled up at the next occasion with the praayaschitta Sankalpam "*PoorvEdhyu: ananushTitam praatah/ maadhyahnika/saayam sandhyaam adhya aham upaasishyE*".**
- Another saying says "*kaaNaamal, kONaamal, kaNDu koDu*" meaning that the Praatah Sandya, Madhyahnika and Saayam Sandhya should be done immediately before Sunrise, when the
- Sun is at the zenith and again just before Sunset, respectively. If this is not possible, one should adopt the *praayaschitta Sankalpam* and pull up arrears.
- The bottom line is that they cannot be skipped under any circumstances.
- **Azhagiya singhar used to say that OT (Overtime) could have any meaning only in the context of "duty". One cannot claim to do OT when one has not done one's duty in the first place. Ajnaa is duty and anujnaa is OT.**

kanRukku irangi: calling out showing motherly affection

- The calves of buffaloes have fewer digestive powers than the calves of cows. So, milkmen used to keep the buffalo calves away lest they should get literally "fed up". The mother buffaloes imagine them to be around even though they were not so and would out of concern let milk flow from their udders,
- On the other hand, cows would not be amenable to yielding milk if they do not actually "see" their calves. That is probably why, milkmen "show" the dead "stuffed calves" to prompt cows to yield milk!
- Let us see the story of Baby KrishNa asking His mother for milk:
Maatah! Kim yadunaatha! DEhi chasahakam. Kim tEna? Paatum paya. Tannaasti. Kadaasti? Nisi. Nisaa kaa vaa. AndhkarOdayae. "On hearing this KrishNa closes his eyes and says the darkness had come and insists on being breastfed.

ninaiththu mulai vazhiyE ninRu paal cOra: thinking (of those calves) even as they were standing, milk flows from their udders.

* **Ninru:** milk flowing uninterruptedly

nanaithth illam cERaakkum: Wetting all the way to their homes and making them swampy.

- With rain flooding from above (*Neer veLLam*), with flood of milk down below (*paal veLLam*) and flood of *Naama Samkeertanam* (*Maal veLLam*) in between, the gOPis are drowned in *KrishNanubhavam*.
- Cf kamar's description of VeNNai nallur, the place of his mentor, Sadaiyappa vaLLal.
Metterumai vaavi puga, muTTuvaraal kanrenru, veeTTaLavum paal soriyum veNNaiyE naaTTil

naR celvan thangaay (Oh you) good prosperous cowherd sister (of Lord Krishna's friend)!

- The gOpis seem to say: Do not be ashamed to call yourself the sister of one who has not completed his *nityaanushTaanam*. Because, he was engaged in *kainkaryam*, he had just postponed it. He will make it up!
He is "*narselvan*"
- *SelvaN*; means wealth.
- **What is the wealth?**
- *Jnaanam* is real wealth.
- **Thangai:** You know who is Akka? Elder sister is *JyEshTai* known as "*MoodEvi*". "Thangai" is younger sister. Mahaalakshmi is "*Thangai*"
- "SahOdara" is another word to denote fraternity. It is derived from "saha + udara". Born from the same mother. But this need not be the case all the time.
 - Did not Rama say: You can find wives and relatives in all countries. But I do not see a place where you can find a brother (sahOdara) like LakshmaNa. Remember that he was not really a Saha+ udara. He was born to Sumitra and Not to Kousalya!
*dEsE dEsE kaLatraani, dEsE dEsE cha baahndvaah/
thum tu dEsam na pasyaami yatra braathaa sahOdarah//*
 - He further claimed a few more brothers in Guhan and VibheeshaNa (*guhanudan aivaraanOm, ninnodum ezhuvar aanOm*)
 - When Dharmaputra was asked to choose one more brother to be brought alive, he named Nakula because he himself was there as the son of Kunti and he wished to have the son of Madri, Nakula to be brought alive.

pani ththalai vIzha: dew is falling on our heads

- Because it is so slushy on the ground that we are not able to enter and therefore are standing at the entrance

nin vaacaR kadai paRRic :(and we are) holding on to. the outside entrance of your house

cinath thinaal thenn ilangaik kOmaanaic ceRRa: One who destroyed Southern Lanka's ruler out of anger

cinath thinaal Out of anger:

- **Is anger good?**

In fact, it I ranked as one of the evil tendencies of *Kaama*, *KrOda*, *mOha*, *IObha*, *mada*, *maatsarya*. But anger became a virtue in the case of Sri Rama because of the circumstances in which he got angry.

thenn ilangaik

- "Thenn" denotes "*yamapuri*". Those who hold sway there are *ahamkaaram* (*Dehaatma bramam*) and *Mamakaaram* (Thinking what belongs to Bhagavaan jivaatma, as belonging to one's self)
- **Setra:** means decimated completely. This is because, Sri Rama had vowed to do away with RavaNa and his clan completely _
(*sa putra poutram sa amaatyam*)

manath thukku iniyaanaip: who is sweet to the mind

- When they had assembled to sing paeans of praise of KrishNa, how come they call Sri Rama as "*manathukku iniyaan*"- One who is pleasing to the mind? Andal seems to have a dig at KrishNa. She seems to ask:
"All the troubles and tribulations in building a bridge, transporting an entire battalion of monkeys, giving fierce battle etc that Sri

Rama underwent were for the sake of one woman, Sri Sita. But what are you doing? When we, the 5 lakhs gOpis are pining with intense devotional love for you, you do not seem to care to lift even your little finger for our sake, Is not Sri Rama manathukku iniyaan?

- Further the name Rama itself is derived from "*Ramayati iti RamaH*" One who pleases.
- He was pleasing even to his enemies. Taara, Mareecha, Vaali, Soorpanakha and finally RavaNa himself vie with each other and take turns to praise Sri Rama. Did he not ask RavaNa to "Go today and come tomorrow to fight" (*inru pOi naaLai vaa*)? "*ripooNaamapi vaatsalya:*" says Valmiki.
- Other gOPis interfere and mediate saying that it is the same Sri Rama who is now presenting Himself as Sri KrishNa and the dispute is settled amicably.
- Once when YasOda was narrating the story of Sri Rama to baby KrishNa, the baby was listening intently. But, when she started telling about the abduction of "Sri Sita by RavaNa, it seems the baby called "LakshmaNa! Bring my bow and arrows. Someone is abducting my wife". This is a story by PouraaNikas to show that Sri Rama and Sri KrishNa are one and the same.

paadavum nI vaay thiRavaay: As we are singing open Your mouth
ini ththaan ezhundhiraay: Now at least wake up

- It is a sin to sleep after daybreak
- One of *Bharata pratigjnai* is that he would go to the hells to which the lazy sleeper sleeps after Sunrise.

eedh enna pEr uRakkam What is this big sleep?

- There are two kinds of sleep "Dheerga nidra" which means death and "GaaDa nidra" which means deep dreamless sleep

anaithth illathaarum aRindhu: Other house people - none (of them have) forgotten (They are awake)

Your sleeping so long has become known to all and sundry.

WARLI AT BY MALATHY BALAJI





Sreerangasree

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Maarghazhi 13 December 28 2021

Thirupavai Pasuram 13

Meanings by Anbil Ramaswamy

Tiruppavai Pasuram 13

puLLin vaay

*puLLin vaay kINtaanaip pollaa arakkanai *
kiLLik kaLain^thaanaik kIrththimai paatip pOyp *
piLLaikaL ellaarum paavaikkaLam pukkaar *
veLLi ezhun^thu viyaazham uRaNGkiRRu *
puLLum cilampina kaan pOtharik kaNNinaay *
kuLLak kuLirak kutain^thu nIraataathE *
paLLik kitaththiyO? paavaay! nI nannaLaal *
kaLLam thavirn^thu kalan^thu EIOr empaavaay.*

- This Paasuram is said to be a "wake up call" to a gOpi who is like **ThoNDAR aDip poDi Azhwar**.
- "*kaLLam tavirndU*" are the key words here. He described himself as a cheat, a con artist. (*kaLLan soodanaI, kaLvan aagi, kaLLamE kaadal seidu, kaLLathEn naan unn toNDaai toNDukKE kOlam pooNDu*)
- This Paasuram is addressed to a gOpi whose eyes are bewitching and who feels that KrishNa would come to her drawn by her irresistible eyes and that she was not obliged to go to him. Were KrishNa's eyes any less beautiful? Was he not "*anaithulagaum uDaiya aravinda IOchanan?*" - the Lotus eyed one who lords over the entire universe?
- Sri Sita sent word through AnjanEya that she would not live for more than 2 months. Sri Rama replied that he could not bear Sri Sita's separation even for a single moment. Reason: Her bewitching and sharp knife-like eyes (*asitEkshaNa*)

puLLin vaay kINtaanaip: The Lord who split the mouth of the bird

An Asura called "Bakaasura" came in the form of a crane. KrishNa tore its mouth by slitting its beaks. This Bakaasura is different from Bakaasura whom Bheema killed.

pollaa arakkanai: The wicked demon

- "Asura" is different from "arakka". While HiraNya was an asura, Kamsa was an arakka meaning "Raakshasa"
- Even among Asuras, while HiraNyakasipu was a bad guy, his son Prahlada was a good Asura.
- The usage of the word "*pollaa arakkanai*" shows that there was a "*nalla arakkan*" also. In fact, VibheeshaNa was also a Raakshasa but he was a good one.
- RaavaNa was "*pollaa*" in the sense that he made the *Navagraha devatas* (Planetary deities) as doormats to the steps to his throne.

kiLLik kaLain^thaanaik: The Lord who nipped off the heads of RavaNa.

- First, RavaNa appeared with 10 heads and 10 crowns. Sri Rama cut them off one by one. Finally, he came with one head. When Sri Rama nipped that, another head grew up and after several times, he was made headless. Possibly, it was by way of punishment to each of the crimes committed by him to several virtuous people like Umadevi, Nandikeswaran, Ramba, VaruNa kannikas, Brahma, Vedavati etc that the heads had to be mutilated one by one.
- But, Swami Desika says that all his heads were nipped in one bunch all at once. "*Athiravarakkan muDipathum oru kothena udira thiralOn*"
- The arrow of Sri Rama searched his entire heart to find out if he still retained the evil idea of spoiling Sri Sita's modesty.
- In Nrisimhavatara also, the Lord embraced HiraNyakasipu before finishing him only to see if he had at least an iota of remorse for the cruelty shown to Prahlada.
- Many similarities are mentioned as between RavaNa and our mind
 - RavaNa had 10 faces Our mind has 10 indriyas
 - RavaNa lived in Lanka. Our mind lives in our body that is like Lanka.
 - Lanka was surrounded by Sea. Our mind is surrounded by the ocean of "*Samsaara*"
 - RavaNa separated Sri Sita from Sri Rama. Our mind tries to separate the Lord (*Paramaatma*) from us (the Jivaatmas)

- In this connection, it is worth noting that whether one seeks to separate the Perumaal from PiraaTTi or PiraaTTi from Perumaal, the result will be damaging
 - Ravana who wanted Sri Sita by separating her from Sri Rama met with an ignoble death. **We are, therefore, advised not to wear SrichurNam alone without TirumaNN.**
 - Soorpanakha who wanted Sri Rama by separating him from Sri Sita was humiliated by getting her nose and ears cut out. **So, we are advised not to wear TirumaNN alone without wearing SrichurNam.**
 - Also, this kind of wearing is done only when the last obsequies (considered inauspicious) are performed by the karta.
- Another esoteric significance is that just wearing the *UrdvapuNDram* without the appropriate mantras will be no better than decorating a wall.

kIrththimai paatip pOyp: praising (him and) singing while going

piLLaikaL ellaarum: all children (girls)

- Even small girls who are ignorant of the purpose of *nOnbu* have already left for the venue of the *nOnbu*. Only you have not even woken up. Don't you feel ashamed of yourself?

paavaik kaLam pukkaar: reached the place for the *Paavai nOnbu*

- Earlier they said "*pOgaamal kaathu*"- stopping them from going. Now, "*pukkaar*"- they have reached the venue.

- **In Svapadesam, it also refers to reaching the place of the Acharya for Sad upadesam (Sadaachaarya Sambandam)**

veLLi ezhun^thu viyaazham uRaNGkiRRu: Venus has risen (and) Jupiter has slept (set)

- It is said that Venus is said to usually rise before the setting of Jupiter and there will be some time gap between the two events. They seem to tell the sleeping *gOpi* that even if she does not get up before the rise of Venus, she should do so at least before the setting of Jupiter.
- They would seem to have planned to commence the *nOnbu* procedures during the conjunction of Thursday night and Friday dawn. They say that Thursday was already over, and Friday had set in.

puLLum cilampina kaaN: See! Birds (are) chirping

- To further support this argument, they say that the birds have started chirping again.
- What is the purpose of using the same words "*puLLum silambina KaaNN*" occurring in Paasuram 6?

Is it not "*punarukt?*"(Repetition)

- The earlier reference was before the birds leaving their nests; Now, the chirping relates to the sounds heard when they were out on their quest for food.
- The sleeping *gOpi* seems to reply -"For you, everything seems like the setting of Jupiter and rising of Venus because you are always thinking of it like saying "*nirkinradellaam neDumaal*". The *gOPis* give further evidence:

pOth arik kaNNinaay. (You who have a) flower (with) honeybee (on top) (like) eyes!

- "*POdu*" means "time" and "ari" is spending like saying "*kaalkshEpam*" wherein "Kaala" means "time" and "*kshEpa*" means spending" Spending time in Bhagavad vishayam is *KaalakshEpam*.
- "ari" also means doe, bee etc. She has the eyes like those of does and bees lying on the flowers. Cf "*hariNeem hEmamaalineem*"

kuLLak kuLirak kutain^thu nIraataathE: Without dipping into/ bathing in the cool waters

- Thinking of God = *NeeraaTTam*.
- Having darsanam in Archa = *kuDaintu neeraaTTam*.
- Thinking of Vibhava avataaram = *kuLir neeraaTTam*
- Having Darsanam in SrivaikunTam = *kuLLak kuDaintu neeraaTTam*

paLLik kitaththiyO: (but are) (and) lying on bed and sleeping

- "Will anyone go after grains already used and lying scattered when freshly harvested grains are readily available? Do not revel in nostalgic memories of the *sangamam* that you had previously but join us right now for a fresh experience"

paavaay! nI: Oh! Girl

It is understandable when someone does not move while in deep sleep. But, being awake why do you not even stir out but lie like a *Pratimai* (doll)?"

nan naaLaal :(on this) good day

- In Paasuram 1, "It was "*mathi nirainda nannaLL*" but then there was "*visEsham*"(Separation) when we commenced our *nOnbu*.
- But, now, we are going to join KrishNa. Therefore, this is a different kind of *NannaLL*' Get up!"

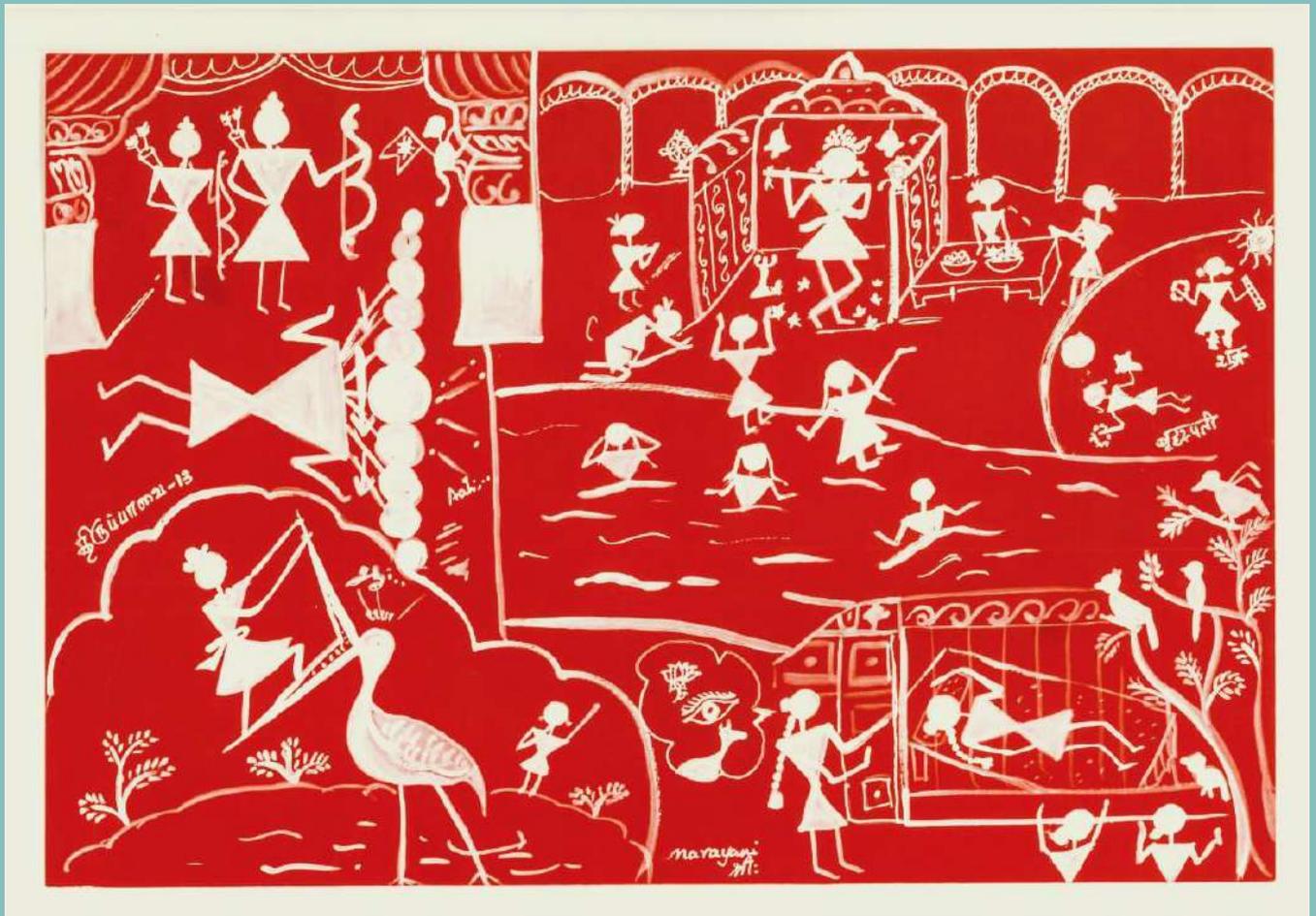
kaLLam thavirn^thu kalan^thu. Do not play games with us but join us

- Give up the stealthy thought of secretly enjoying KrishNa all alone
- **In Svapadesam, "Kallam" means "theft"**

What is theft?

Thinking what belongs to others (Bhagavaan here) as our own is theft. Thinking that our "Atma' which belongs to Bhagavaan as belonging to us – is theft.

WARLI AT BY MALATHY BALAJI



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Maarghazhi 14 December 29 2021

Thirupavai Pasuram 14

Meanings by Anbil Ramaswamy

Tiruppavai Pasuram 14
uNGkaL puzhaikkataith

*uNGkaL puzhaikkataith thOttaththu vaaviyuL **
*ceNGkazhunIr vaay nekizhn^thu aampal vaay kUmpina kaan **
*ceNGkal potikkUrai veNpal thavaththavar **
*thaNGkaL thirukkOyil caNGkituvaan pOthan^thaar **
*eNGkaLai munnam ezhuppuvaan vaaypEcum **
*naNGkaay ezhun^thiraay naaNaathaay naavutaiyaay **
*caNGkOtu cakkaram En^thum thatakkaiyan **
paNGkayak kaNNAanaip paatu EIOr empaavaay.

- This Paasuram is said to be a "wake up call" to a gOpi who is like **TruppaaN Azhwar**. When asked to climb and sit on the shoulders of Lokasarangamuni, as commanded by Lord Ranganatha, he did not do so out of ego but obeyed saying "*aDiyaarkku ennai aaTpaduthia vimalan*".
- This is said to be addressed to a gOpi who is like "*Sirya TiruvaDi*" known for his "silver tongued oratory" (*sollin selvan*)

uNGkaL puzhaikkataith thOttaththu vaaviyuL ceN GkazhunIr vaay nekizhn^thu aampal vaay kUmpina:

In garden pond of your own backyard the mouth/petals of red lilies have blossomed, and the mouth/petals of water lilies have closed.

- Anticipating her disbelief saying that because your eyes blossomed when you came, you think that the red lilies have opened up, they proceed to respond by saying "No. We actually saw this not elsewhere but in your very own garden pond.
- **In SvapadEsam: Veedu: Moksham; puzhakkaDai= samsaaram; thOTTam= tree; Vaavi= Hridayam (heart)**

kaan: See! See for yourself!

ceNGkal poti kkUrai veNpal thavaththavar: Saffron robed ascetics with white teeth brushed with white ashes

- "*Koorai*" is robe, ochre robe. The ascetics wearing ochre robes

Thavaththavar: ascetics, those doing Tapas

Who is a Tapasvi or Sannyaasi?

- "*Kshamaaroopam tapasvinaam*" is a great saying meaning that a Sannyaasi is not supposed to get angry. Patience is the hallmark of a true Sannyaasi.
- Story of even a thief who did not get angry on some occasion.

A thief caught red handed hid himself behind a bush. The owner pretending to brush teeth spat the spittle water right on the face of the thief. Out of fear, the thief did not stir. But, when the owner's wife chided him for repeatedly doing this crazy spitting exercise, he spat at her but once. She got upset and demanded an explanation. He replied "This thief has not uttered a single word all the while, but you are making a big deal about spitting at you just for once". The wife went round and called all the neighbors and they caught hold of the thief!

- But, a Sannyaasi should never ever get angry.

thaNGkaL thiru kkOyil caNGkituvaan pOthan^thaar: are going to their sacred temples to blow their conches:

- "*Sangu*" means both conch and key
- Even those who are known to be of *TaamasaguNa* have left for commencing their prayers in their temples says BhaTTar
- Embaar and Tirumalai Nambi say that Andal being a *Paramaikanti* would not have mentioned about Taamasa Sannyaasis. She must have meant only SrivaishNava Sannyaasis who are governed by Sattva guNa.
- "*Thiru*" is Mahaalakshmi.

How can temples of Taamasa people be called *TirukkOvi*?

The answer is that "**in their view**"

It is *TirukkOvil* in the sense "*Thiru*" also means "beautiful"

- When PraNavam contains "a" denoting PerumaaL, "u" denoting `PiraaTTi" and `ma" denoting Jeevan as the sEsha of PerumaaL and Thaayaar, how come others outside the pale of VaishNavam prefix "Sri" to the names of demigods whom they worship? Sri Anantanarasimhachar, Srikaryam Swami of His Holiness Srimad Andavan, Poundarikapuram Swami Asramam, once mentioned jocularly "They have mentioned PraNavam first. This is a tacit acceptance of their Seshatvam to Bhagavaan. Why should we bother about whatever names they add after that?" He explained "**in their view**, they feel it appropriate to prefix PraNavam. So, be it"

eNGkaLai munnam ezhuppuvaan vaay pECum: You boasted through your own mouth that you would wake us up first

- "*Vaai pesum*"- The sleeping gOpi explains: "Because, I promised to wake you up, I did not sleep throughout the night and felt sleepy only in the morning"
- For this the gOpis say "You say one thing but do differently" *Uthama adhikaaris* (Noble ones) do not act like this. All your promises are just empty words and you never seem to have meant them"

naNGkaay ezhun ^thiraay: Hey girl Wake up!

- Uthama purushan is "*Nambi*"; Uthama stree is "*Nangai*"
- They seem to tell her that the period for "*upaadaanam*" was over and the time for "*Ijya*" had arrived".

• **What is Upaadaanam and what is Ijyai?**

A day is divided into 5 periods called "Panchkaala prakriyai" lasting approximately 2 ½ hours each from Sunrise.

1. "*Abhigamanam*"- The first period allotted for praying to the Lord that the day's activities should go on smoothly.
2. "*Upaadaanam*" is the second period of the day reserved for getting ready the articles for use during Tiruvaradhanam.
3. The third period is "*Ijyai*", the time of the actual Tiruvaradhanam.
4. "*Svaadhyaaya*" is the fourth period reserved for study of scriptures
5. "*YOga*" is the last period for mediation and concentration on the Lord.

Naanaathaay: shameless one!

- "*naaN*" means "*ahamkaaram*" and "*mamakaaram*" (i.e), the feeling of "I" ness and "mine-ness".
- **In Svapadesam, true Acharya will never have the feeling of this "I" ness and "mine ness"**

Naavutaiyaay: talkative girl

- Even when you are harsh, your words are so sweet that we enjoy the same.
- **In Svapadesam, everybody has tongue but it is Acharyas who can be said to have tongue really because they only use the faculty for the purpose for which tongue has been granted to us (i.e) constantly praising the Lord.**
- Since the sleeping gOpi did not refute what they said earlier, they characterize her as having "double tongued"- saying one thing at a time and saying another at another time!
- You seem to specialize in empty talk, not in following it up with appropriate deed.

caNGkOtu cakkaram En ^thum thata kkaiyan:

wide armed Lord who bears the Conch and wheel (disc)

We know that the Lord wields His Conch, disc etc always and is known as '*Sanga Chakra Gadaathy Aayuda Dhaaraka*' and "*Sarva PraharaNa ayudah*".

1. When He was born to Devaki, He bore them even at birth.
2. When He faced Bheeshma, He took up these weapons even after taking a vow not to use them.
3. When He converted day into night to beguile Jayadrata, He used His Chakra.
4. When He showed His Viswaroopa to Arjuna and to Brahma.
5. When He vanquished the imposter PoundravaasudEva.
6. When He protected the fetus of Parikshit, He used His Chakra.
7. When Ambareesha was tested by Durvaasa

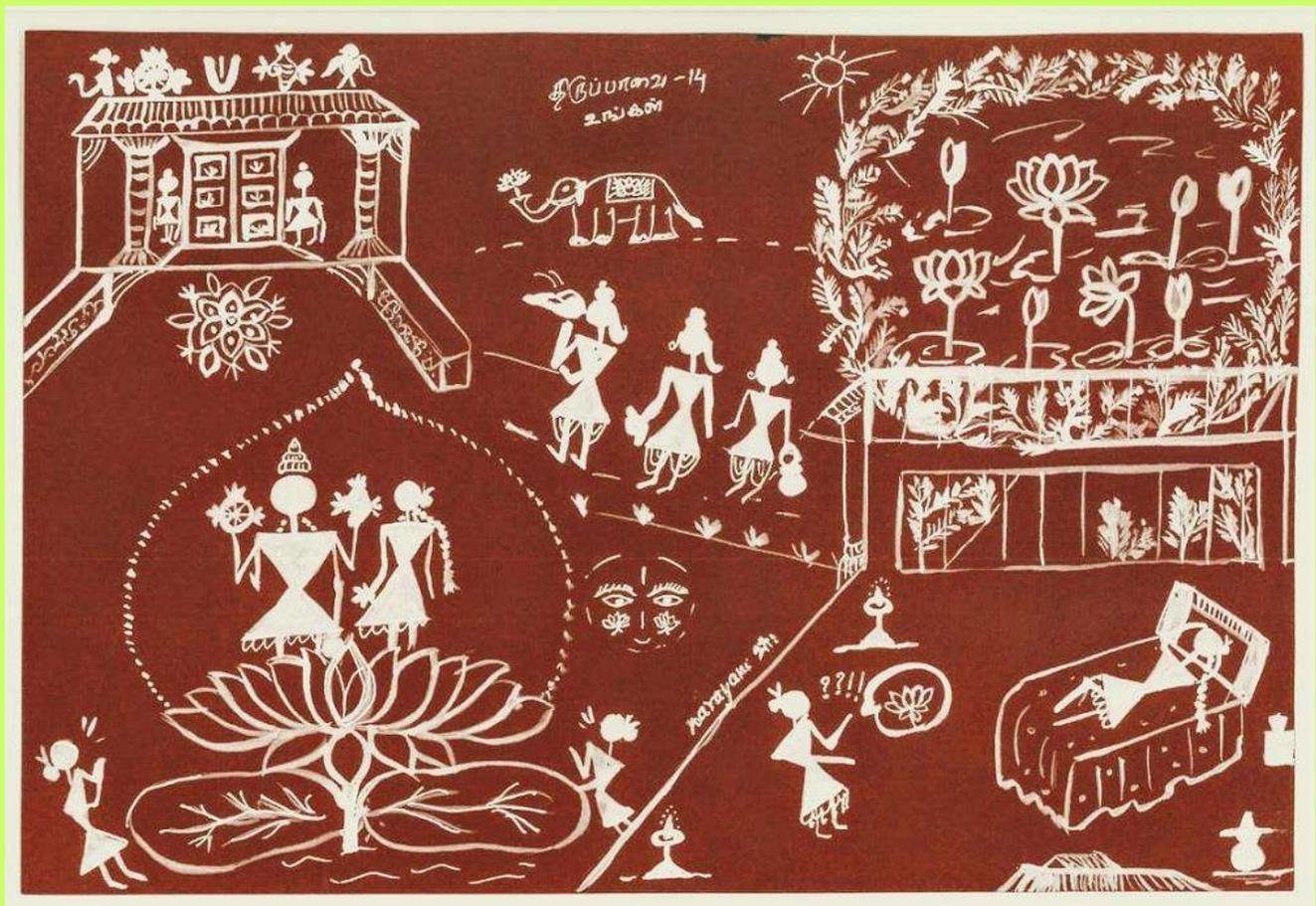
paNGkayak kaNNaanaip: who has eyes like Lotus

Whatever role He took in His various Avataaras, He could not conceal the beauty of His lotus eyes. His eyes are so captivating that they are praised by His devotees and even by his sworn enemies.

- AnjanEya while describing Sri Rama to Sri Sita in Ashokavana made special references to His enchanting eyes
- Surpanaka even while complaining to RavaNa about her humiliation at the hands of Rama, was so enthralled as to mention the magnetic charm of His eyes.
- Do you know why Sri Rama cut the ears and nose of Surpanaka?
Even after the humiliation, she came back to Sri Rama and begged Him to marry her. When asked why she came back, she replied-
" I know why you cut my nose and ears. It is because I am so beautiful that when you marry me, it is quite likely that someone might wish to attain me. Since you have already lost one wife, you would not like to lose me also. You probably thought that by disfiguring me, you could dissuade others from wanting me. That is why you did this to me. See! Inspite of this, I have not lost my charm that is now enough to attract you and at the same time enough to dissuade others. Now, you can freely go about your wish to marry me!"

paatu. (we will) sing about (Him).

WARLI AT BY MALATHY BALAJI



Sri Aandaal Thiruvadigalae saranam



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Maarghazhi 15 December 30 2021

Thirupavai Pasuram 15

Meanings by Anbil Ramaswamy

Tiruppavai Pasuram 15
eIlE iLaNGkiLiyE

***eIlE iLaNGkiLiyE! innam uRaNGkuthiyO! *
cillenRu azhaiyEnmin naNGkaimIr pOtharukinREn *
vallai un katturaikaL paNtE un vaay aRithum *
vallIrkaL nINGkaLE naanE thaan aayituka *
ollai nI pOthaay unakkenna vERutaiyai *
ellaarum pOn^thaaR pOn^thaaR pOn^thu eNNikkoL *
vallaanai konRaanaI maaRRaarai maaRRazhikka
vallaanai * maayanaip paatu EIOr empaavaay.***

- **This is the most important Paasuram. In fact, it is known as "Tiruppaavaiyil Tiruppaavai".**
- **It is considered to bring out the basic trait of a true SrivaishNava (SrivaishNava LakshaNam)**
- This Paasuram is said to be a "wake up call" for **Tirumangai Azhwar**", the junior most of all Azhwars (**KaDai kuTTi Azhwar**)
- This Paasuram is designed as a kind of dialogue in which a discussion ensues as between the Gopis who have come to wake up and the one being woken up.
- This Paasuram is addressed to a gOpi who feels that seeing the group of Bhaagavatas itself is the very purpose of having eyes.

eIlE iLaNG kiLiyE: What Surprise! You sing like a young and beautiful parrot

- "eIlE" is an ethnic expression peculiar to the cowherd community in AypaaDi and the rustic folk in Srivilliputtur, her birthplace.
- In response to the call from the outside gOpis, the gOpi within started singing the praise of KrishNa so melodiously, the gOpis outside exclaimed "eIlE"
- Uttamur Swami feels that "eIlE" represents censure and "IlamkiLiyE" as making fun of her because instead of starting, she started singing!
- BhaTTar was giving a discourse, when Selva Perumaal (in His Archa) was coming in procession on His rounds. BhaTTar remarked that the visit of Perumaal was an interruption to the enjoyment of the discourse and an impediment to the enjoyment of *KaalakshEpams*.
- A reference says that the ornaments a wife wears for enhancing her beauty becomes for her husband an impediment at the time of enjoyment "Azhagukku iTTa aabharaNam bhOga vELaiyil taDangal aagumaap pOle")
- This is an instance in which "Vishayam" (ornament) becomes "Visham" (impediment)
- However, while "Visham" (poison) would kill only when consumed, "Vishayam" (attachment to sensual feelings) can ruin even when thought about!
- The reference to parrot is quite common in our literature.
 - Sukabrahmam who gave us Bhagavatam was called a parrot
 - Swami Desika calls himself a parrot that repeated whatever was taught by his Acharya.
- The gOpis outside seem to say, "At least, parrots repeat what they are told. You are not even responding to us but go on singing!" So, you are an "Ilam kiLi"- too young to repeat!
-

innam uRaNGkuthiyO: Are you still sleeping?

cillenRu azhaiyEn min: Don't call me to be with such Chilly (harsh) words

naNGkaimIr: Hey girls!

The moment she said this, she realized that they might go away leaving her behind. So, she pacifies them saying "nangaimir"

POth arukinREn : I am coming in a little while

vallai un katturaikaL: smart (are) your stories

- "KaTTurai" also means 'meaningful'. So, live up to your words. "Walk the talk" they say.

paNtE un vaay aRithum: We know about you and your promises since long time.

- We have heard your assurances a million times. There is no time to delay. Start at once" *vallIrkaL nINGkaLE naanE thaan aayituka:* So be it - that only you are all smart and I am the loser
- This is the crux of the entire Tirppaavai bringing out in bold relief what is "SrivaishNava LakshaNam"

What is this "SrivaishNava LakshaNam"?

- Most people would react angrily and be in denial when anyone accuses them of any inappropriate utterance or behavior
- Some others would admit, with much hesitation, when caught red handed and have no recourse to prove their alibi.
- Yet others may admit instantly their faults
- The rare specimen is the ones who admit to faults readily, even when they were not guilty of the same. This is the characteristic of "Sri VaishNava" as exemplified by Andal's statement "NaanEdaan aayiDuga"
- *Rooksha-aksharaaNi sruNvan*"- even while accused with the most damaging accusations
- This is the hallmark of "absolute humility" as TiruvaLLuvar would recommend "Adakkam amararuL uyikkum"
- Bharata invited the ministers to determine who was responsible for the banishment of Sri Rama
 - Some accused Mantarai as the one who induced Kaikeyi to demand his banishment
 - Some pointed Kaikeyi as the culprit. They argued that she should not have yielded to Mantarai's persuasion.
 - Some blamed Dasaratha for compromising his status without refusing to abide by the demand of Kaikeyi
 - Some even felt that Sri Rama should have protested and refused to obey his father's orders.
 - Did Dasaratha really order him out? Ask Kamban:

*Aazhi soozh ulagamellaam BharatanE aaLa
Nee pOi Taazhirum saDaigal thaangi
thaangarum tavam mErkoNDu
Oozhi venkaanam naNNi puNNiya Thuraigal aaDi
YezhiranDu aaNDil vaa enRu iyambinan arasan enraal"*

- She says that the Emperor ordered meaning that it was not as father but as the ruler that Dasaratha gave the marching order (iyambinan arasan)
- She camouflages the scheme by saying you go to the forest for visiting holy places and taking bath in holy waters.
- Lest Sri Rama should get scared if the length of banishment is mentioned as 14 years, she says two times seven - as if this would take away the sting like taking a straw from the camel's back and making it believe that a huge burden had been taken off its back!
- Finally, Bharata said none of them was responsible and even though he had nothing to do with the scenario, he took the blame on himself saying: "It is my sin that brought about this situation (*math paapamEva nimittam aaseeth*). Kamban also echoes this saying "tunbathukku yEtuvaanEn"
- **This, our Acharyas say is "SrivaishNava LakshaNam"**
- **Another SrivaishNava LakshaNam is that when an apachaaram is done to a Bhaagavata, the sin can be requited only by begging the pardon of the same Bhaagavata. This is exemplified in the following incident:**
- When Sri Rama sent LakshmaNa to inform Sugreeva that the path by which Vaali was sent to the valley of death was not closed and that if he did not rush to help Sri Rama, he will have to tread the same path. Sugreeva hastened to beg pardon for his delaying help to Sri Rama. LakshmaNa realized Sugreeva as a Bhaagavata to whom he had spoken so harshly. So, he hastened to beg pardon of Sugreeva saying:
*yascha sOkabhibhootasya srutvaa raamasya baashitam/
Mayaa tvam parushaaNyukta: tancha Kashantum arhasi //*

"Because of his extreme sorrow, Rama sent me. I am sorry for uttering some harsh words to you. Please forgive me"

This is the attitude that we, as Bhaagavatas, must emulate in our dealings with fellow Bhaagavatas.

ollai nI pOthaay, unakk enna vERu utaiyai:

you start quickly. **What other work is there for you?**

- What is the purpose of this taunting even after she said she was coming? The purpose is to test whether her realization of "*Swaroopa Jnaanam*" was firm.
- A man got incredibly angry with his wife and threatened he was going to become a Sannyasi. His wife said "OK. Go ahead". The man immediately started consulting the almanac for an auspicious day to take to *Sannyasam*. Taking *Sannyasam* is an event that must be decided in a flash, not one to be done after great deal of deliberation because the resolve might soon get dissolved when the anger subsided. So, they seem to say, "Start right now. If you delay, something might happen, and you may change your mind"

ellaarum pOn^thaarO: Have all of them gone?

- The gOpi enquires if all of them have gone already because as mentioned earlier she feels that "seeing" the gOshTi of Bhaagavata is itself a blessing and she does not want to miss it.

pOn^thaar pOn^thu eNNikkoL: Yes, take it from us that they have all gone out

- They have all gone. If you want, you can come out and see for yourself. You can count those present on the fingers of your hand (eNNikkoLL)
"Are you not ashamed to ask this question?" they seem to ask her.
- When Bharata came to take back Sri Rama to AyOdhya, Lakshmana suspected the intention of Bharata that not being satisfied with driving out Sri Rama from AyOdhya and dispossessing him of his right of primogeniture in ruling the kingdom, Bharata had come to drive Sri Rama out of the forest itself.
Sri Rama chided Lakshmana saying:
"Bharata is not such an avaricious person. To prove it, shall I ask him to hand over AyOdhya to you? If I ask him, he will gladly offer it to you" On hearing this, Lakshmana realized the innuendo implied that he himself desired the kingdom and felt ashamed of himself. "Are you not ashamed like Lakshmana? They seem to ask.

vall aanai konRaana: He who killed the powerful elephant

- This refers to KrishNa's killing the huge elephant "*kuvalayaapeetam*"
- In this connection, one may be reminded of the couplet "*Oraana kOmbosithu, Oraana kOL viDutha seeraan*" meaning the Lord broke the tusk of one elephant and saved another elephant.

Who are these elephants?

Kuvalayaapeetam whom he killed and GajEndran whom He saved.

maaRRaarai maaRR azhikka vallaana: He who is capable of conquering enemies

- He is the one who would convert enmity of the enemies into friendship. The intention is not to destroy but to correct.
- **In Svapadesam, this is the role of Acharyas**
- KrishNa changed the inimical tendencies on several occasions (e.g.)
 - During GOvardhana giri incident, he quelled the ego of Indra
 - During KurukshEtra war, KrishNa changed the mind of Arjuna from giving up fight and resorting to fight the enemies
 - He did not kill KaaLingan but made him vacate the pond and get into the seas
 - In Trivikrama Avataara, he spared Mahaabali and made him the Lord of the nether world.

Maayanaip: Lord Maayan

- We have already seen some of His wonderful deeds. Let us see a few more:
 - Naarda wanted to test how KrishNa was managing with his umpteen wives in *Grihastaasrama*. He saw KrishNa with a wife playing chess with him; in another house,

- he saw KrishNa helping his wife out in her culinary chores; in yet another house, KrishNa was enjoying *JalakreeDa* with yet another wife. Thus, he was seen everywhere, and all His wives seemed happy and enjoying His company. Was this not "*maayam*"?
- When YasOda was giving shower to baby KrishNa, she had used water that was a bit too warm. As if unable to bear the heat, KrishNa held Himself tight to her feet. The one whose feet everyone wishes to fall at and hold on was Himself holding on to the feet of YasOda. How lucky she was! Was this not "*maayam*"?
 - Do you know why Baby KrishNa put His toe into His mouth?
Acharyas used to say, in lighter vein, that the Lord thought:
"How come people are falling at my feet?
What is so great about my own feet?
Why not chew my toe and find out?"
And so, he put His toe into His mouth and chewed it! What a "*maayam*, this?"
 - The Lord, who defeats His enemies, appears defeated at the hands of His devotees. Is this not "*maayam*"?
 - Mahaakavi SubrahmaNya Bharatiyaar did something more daring than what Azhwars did. Besides considering other relationships with KaNNan, he also visualized KaNNan as His servant. (*KaNNan en Sevagan*). While visualizing as his Student (*KaNNan en SeeDan*), the poet says that having been exasperated at his own inability to correct the truant student, he gave up in utter despair saying - "I failed" KaNNan says "The very moment you realized that you have failed You have indeed won". This is "*maayam*"
 - Sri PerukkaraNai Swami narrates a funny situation here:
When Abhimanyu was killed Arjuna could not bear the sorrow at the loss of his dear son. He started crying pathetically. KrishNa who was nearby also started crying even more poignantly and louder than Arjuna.
Arjuna asked KrishNa "Instead of comforting me, why are you crying? It is but natural for me to be more affected. After all, Abhimanyu is my own son whereas he is only your nephew. Why do you feel more bereaved than my-self?"
KrishNa replied: "I am not crying for the loss of Abhimanyu. But I am crying because you have not acquired *Tattva jnaanam* even after listening to all the 18 chapters of my *UpadEsam* in Bhagavad Gita. I am sorry that all my efforts to educate you have proved so futile.

paatu: (let us) sing (His praise)

In "*Vaayinaal PaaDi*"- the Avatara kramam is mentioned

In "*KesavanaippaaDavum*", "*PaaDIpparai KoNDu*" and "*keerthimai PaaDippoi*": the stories of destroying enemies are considered.

In "*MugilvaNnan Per paaDI*": His handsome form is referred to.

In "*sangoDU Sakkaram enthum Tadakkaiyan KaNNanaip Paada*"; the charming way he handles His weapons is described.

In "Sitram Sirukaale"- "*Bhagavad Daasyam*" is emphasized;

In this Paasuram, "*Bhaagavata Daasyam*" is emphasized.

PerukkaraNai Swami likens this dialogue to an imaginary one between Mahaalakshmi (ML) and Paarvati Devi (PD) thus: Instead of asking where her husband was, ML asks PD:

ML: "Where is the one who roams about with a skull as his begging bowl??

PD: May be, he has gone to Mahaabali to beg for something

ML: OK. But where is his drum (*uDukkai*)?

PD: Probably, he has gone to the one who dances for butter by keeping the beats.

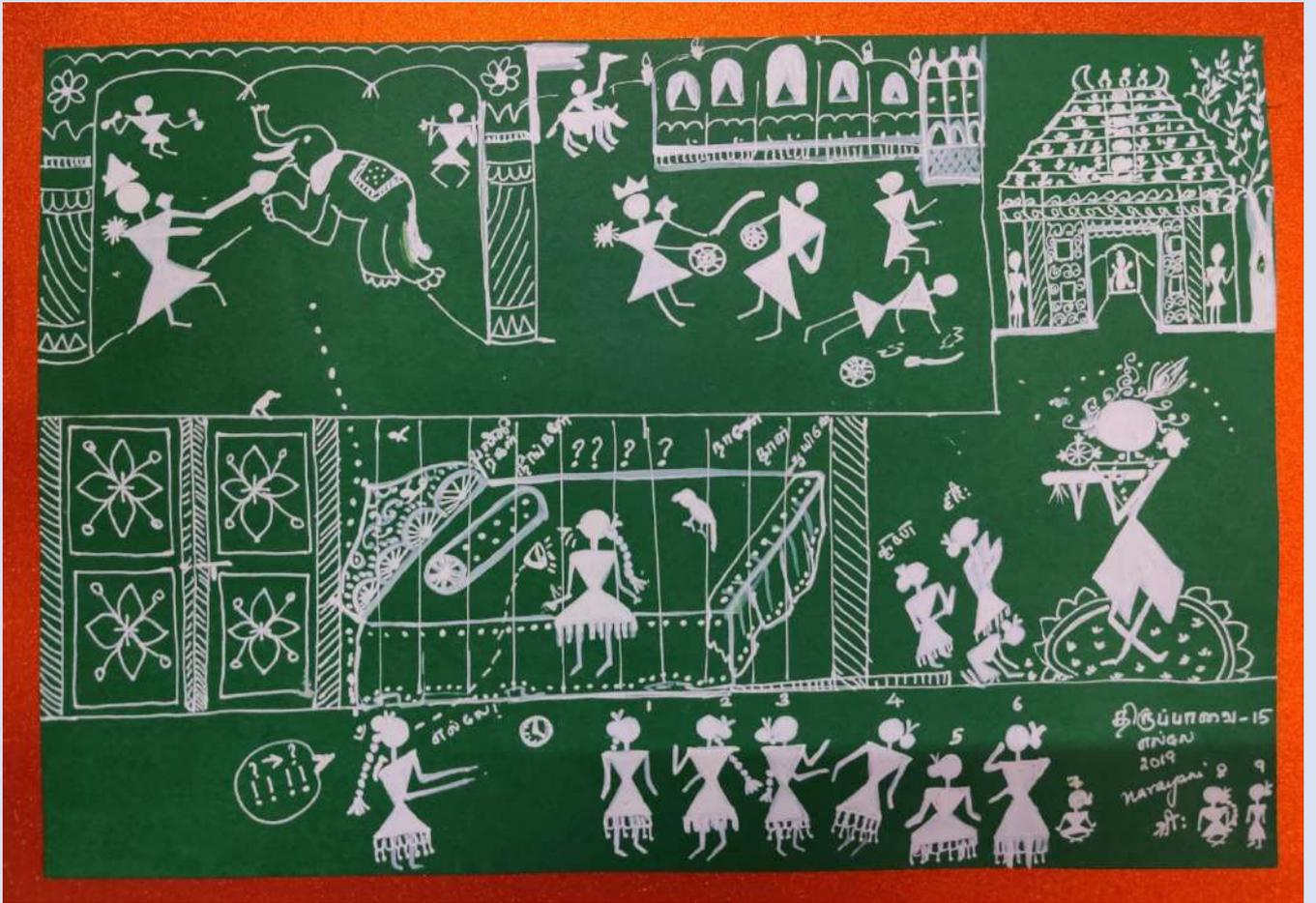
ML: What happened to the moon and the hare he used to sport on his head?

PD: Only the big boar (*Varaaham*) may know

ML: He was riding an old and decrepit bull. Even that seems missing.

PD: Only the one who takes cows, buffaloes, bulls, and calves for grazing may know where the bull is.

WARLI AT BY MALATHY BALAJI



Sri Aandaal
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Maarghazi 16 December 31 2021

Thirupavai Pasuram 16

Meanings by Anbil Ramaswamy

TiRUPPAVAI Pasuram 16

naayakanaay ninRa

*naayakanaay ninRa nan^thakOpan utaiya
kOyil kaappaanE! * kotith thOnRum thOraNa
vaayil kaappaanE! * maNik kathavam thaaL thiRavaay *
aayar ciRumiyarOmukku * aRai paRai
maayan maNivaNNan nennalE vaay nErn^thaan *
thUyOmaay van^thOm thuyilezhap paatuvaan *
vaayaal munnamunnam maaRRaathE ammaa! * nI
nEya nilaik kathavam nIkku EIOr empaavaay. (2) 16.*

- After waking up the gOpis, they reach the mansion of NandagOPa and wake up the guard.
- **In SwaapadEsam, it is said that the 10 verses from 6 to 15, they addressed the 10 Indriyas. This is a wake up of the 11th Indriya, "Manas" (Mind).**

Why?

Because mind is responsible for binding to Samsaara as well as releasing the soul from its shackles.
"mana: Eva manushyaaNaam kaaraNam bandha mOKshayO:"

Naayakanaai

Who is Nayakan?

- *Nayakan* is the Lord. Sriman NarayaNa is the Lord.
- On some occasions, other dEvatas who are appointed by the Supreme Lord to be the Lord to hold specific periods and for specific purposes, when they are so appointed.
- But Sriman NarayaNa is the ONE and ONLY Lord – forever and for all.
- They call the guards by their occupation – by the service to the Lord. When someone works for a great master, they would deem it an honor to be identified as such.
- For example, someone who works in the High Court (even perhaps as a peon), one would like to identify oneself as working in the "High Court of Judicature", as if that would enhance their status!
- **In SwaapadEsam, "Naayakan" is one who protects: *PramaaNams*" from "*Kuyuktis*"**
 - *PramaaNam: Vedas to Brahma Sutram*
 - *PramEyam: Param, Vyuham, Vibhavam Archa, Antaryaami*
 - *Pramaatha: Azhwars and Achaaryas.*

ninRa

- It used to be said that no one has suffered for more than 30 years at a stretch and no one has enjoyed continuous felicity for 30 years at a stretch. This does not apply to our "Nayakan". He is unaffected by joy or sorrow and stays put in that state FOREVER.
- Namm Azhwar gives a thumbnail picture about the transient nature of enjoyment in the world by citing the case of an Emperor who on losing his kingdom to an aggressor, wishes to visit his old kingdom in disguise at the dead of night. As he jumps over a wall, he stamps on a black dog. Bitten by it, he trips over a heap of mud pots that break with a bang. This awakens his old subjects whom he wished to avoid!

*Oru naayakamaai Oda ulaguDan aanDavar
karunaai kavarnada kaalar Sidagiya Paanaiyar/
PerunaaDu KaaNa iummayilE
Pichai taan kaLvaar//*

Nan^thakOpan utaiya Koil

Why NandagOpan and why Koil?

- Nanda saved KrishNa from Kamsa. The "*Sarva Rakshakan*" put the burden of protecting himself on the shoulders of Nanda.
- We know how Nanda protected KrishNa by being "*Koor vEl KoDum Thozhilan*"

- Also, it is Koil where the Lord resides. As KrishNa was residing in Nanda's house, it became "Koil".
- *Jnaana dasayiLE Rakshya Bhaavam thun PakkalilE kiDakkum. prEma dasaiyLE taTTu maari KiDakkumn"*
- When one understands one's relationship with Lord, one would realize the Lord as the "Protector". But when one is overwhelmed by love, this thought would become topsy-turvy. cf. Periyazhavar's "*PallaaNDu, PallaaNDu*" that issued forth from his concern for the Lord (*Pongum Parivu*)

kOyil kaappaanE! *

- It is always fruitful to approach the benefactor through some one whom he cannot turn away,
- This is how ALavandaar cited his connection with NaathamunigaL. SrivaishNavas are not supposed to cite their connections to their place or relations but they take pride in their role as VaishNavas only. In Tiruvaradhana also, we invoke first the Dwaarapaalakas.
- When we go to temples, we take permission of *KshETra-patis* and *Dwaara-patis*.
- In Srirangam, we find Dwaarapaalakas as follows:
 - *East: ChaNDa and PrachaNDa*
 - *South: Badra and Subadra*
 - *West: Jaya and Vijaya*
 - *North: Daata and Vidaata*
- As different guards would change duties, they do not call by the name but by the generic identification as "*KaappaanE*"
- In SringibErapuram, we see how Guha and LakshmaNa take turns to guard the sleeping Rama and how each of them suspected the other as a potential danger to Sri Rama!
- **In SwapadEsam, our heart is the Koil for PerumaaL. Vide "*BrahmapurE Daharam PuNDareekam vEsma*"**
- Also, it is mind (mana:) is our guard (ChaaNDoghya UP. 3.127)

kotith thOnRum

- We see flags and banners to indicate the places where important functions are held.
- In Mithila, the flags in Mithila seemed to wave an invitation to Sri Rama saying "Here is Sri Sita"
- On the contrary, the flags atop KrishNa's mansion seemed to dissuade Duryodhana from entering.
- You will notice the image of Hanumaan on Arjuna's chariot turning away his face as if he did not like to witness what was happening. Do you know why he turned his face away? Hanumaan had earlier seen *Dharma Yuddham* during *TrEtaa Yugam*. But during *Dwaapra Yugam* in *KurukshETra* war, the war was replete with *adharmam*, right from the beginning. It was revolting for him to witness this happening!
- **`In SvaapadEsam: Refers to Acharyas who raised the flag to show Emperumaan to ChEtanas**

thOraNa vaayil kaappaanE! maNik kathavam

- The door was beautiful. Even when his subjects were having "*thoomaNi MaaDam*", it is no wonder the doors of his mansion were gem studded "*MaNIkkadavam*"
- The temple doors are so beautiful, that enchanted by them, people may forget to go inside and have Darshan of the Lord.
- **In SvaapadEsam, "*MaNIkkadavam*" refers to "Kaivalyam" or "Atma avaLOkanam"-enjoying one's own soul- an impediment to reaching "MOKsham"**

thaaL thiRavaay *

- **In SvaapadEsam "please remove the obstacles to our enjoying "*ParipoorNa Brahmaanubhavam*"**

aayar ciRumiyarOmukku *

- When the guards hesitate, they assure him saying "Don't worry! We are just small children unlike Pootanai who came to harm KrishNa". The guards reply that even Vatsaasura was small. They reply: "We have come with "*Svaroopam*" See! We suffixed "*Om*" – "*SirimiyOm*"

aRai paRai

- *What will you do if I let you in?" asks the guard. They reply that they would seek "Parai"*
- **In SvaapadEsam, VaadhyagOsham at the time of Tiruvaradanai is "Parai"**

maayan maNivaNNan:

already explained

nennalE vaay nErn^thaan *

- The guard says "You can meet him after he gets up"
- The girls reply: "He already promised us an audience at the time of waking up". This is because we approached him in the manner "*Tad Viddhi pratipaadEna priprsnEna Sevayaa*" and he agreed.
- He is "*Meyyanukku meiyam, poyyanukku poyyam*".
- He is "*Asrita Mayyam*"
- "*Daaya Vibhaagam*" is done only once. Similarly, "*Vara Daanam*" and "*Vaak Daanam*"
- Once promised, he will not change stance to his devotees.

thUyOmaay van^thOm

- Did you come with a pure mind?" asks the guard.
- They reply "Yes We are without blemish"
- We are too small and young to breastfeed like Pootanai"
- Our *sthanyams* are too tiny to give milk. No question of breast-feeding!
- We came to wake up. We will not touch him but just sing "*PaaDuvOm*"
- Sugreeva promised help as quid pro quo for a return help from Sri Rama in his fight against Vaali. We have not come with any "quid pro quo"
- Viswaamitra did not want to call "Rama" a name given by his arch-rival, VasishTa. But he could not coin any better name. So, he came back to "Rama"
- Rama's beauty in waking up was available to him only for a short while. But Kousalya had that *Bhaaghyam* all her life. Hence, "*Kousalya Supraja Rama*"

thuyilezhap paatuvaan *

- **What is Thuyil"?**
- Ignorance (sleep) is *Thuyil*
- Please do not delay! Think of Jaya and Vijaya.
- Think of Sugreeva who first said "*vadhyaaham*" and changed it to "*asmaabhi: ThulyO Bhavatu*".

vaayaal munnamunnam maaRRaathE

- Usually, the master is merciful, but the servants may not be.
- Even if *Deivam* grants a boon, the *Poojaari* should deliver it!"

ammaa! * nI

- **In SvaapadEsam:**
- **You are not Sastra paaNi but "Saastra PaaNi"**
- **As you are our mother, bestow us with "Jnaana Piravi"**

nEya nilaik kathavam nIkku

- You yourself open the door.
- Doors are "*achEtanam*" How can they have "*nEsam*"?

- They are "Nityasooris" cf: "paDiyyai kiDantu Unn Pavazha vaai"
- These doors are impediments to "nEsam". So, unbolt.
- "nEsam" means friendship, devotion, attachment.
- Let our minds be not distracted.
- "**Nilai**" a doorstep. During rainy season, wooden doors bulge and cannot be opened easily. For humans, there is attachment to *Samsaaram*, and it is very stable at that (*nilai*) This attachment is created by "Karma" which verily prevents us from reaching Emperumaan.
- If the doors are opened, we can reach Emaperumaan.
- The Lord has "nEsam" for us, but these doors prevent that "nEsam" from reaching us.
- **In SvaapadEsam, Ahamkaaram and mamakaaram are the two doors**
- *Kadavu*: also represents "Kaivalyam" This is so attractive that it distracts our mind from enjoying "ParipoorNa Brahmaanubhavam"
- **In SvapadEsam,**
 - **Koil is moola Mantram**
 - **Vaasa kaappaan is Dvayam and**
 - **Vaai nErndaan is Charama SIOkam**

WARLI AT BY MALATHY BALAJI



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Maarghazhi 17 January 1 2022

Thirupavai Pasuram 17

Meanings by Anbil Ramaswamy

TIRUPPAVAI Pasuram 17
AmparamE thaNNIrE

amparamE thaNNIrE cORE aRaNYceyyum *
emperumaan nan^thakOpaalaa ezhun^thiraay *
kompanaarkku ellaam kozhun^thE kulaviLakKE *
emperumaatti yacOthaay aRivuRaay *
amparam UtaRuththu ONGki uLaku aLan^tha *
umpar kOmaanE uRaNGkaathu ezhun^thiraay *
cem poR kazhalatic celvaa palathEvaa *
umpiyum nIyum uRaNGkEI Or empaavaay.

- Now, they wake up Nanda (1-2), YasOda (3-4), KrishNa (5-6) and Balarama (7-8). This is the order in which they were lying.
- Why Nanda first?
- Nada was the first ever ready to protect YasOda, KrishNa, and Balarama.
- Lest someone should abduct KrishNa like Aniruddhan who was abducted by ChitraEkha, friend of Usha, daughter of BaaNasura.

amparamE

- "am" = Beautiful. "Param" = Narayanan
- "amparam" also "vastram" or clothing
- *vastrENa vapushaa Vaaachaa Vidhyayaa VinayEna cha/ vakaarE panchabhi: heenO narO na yaati gouravam.*

In a party, an invitee was not respected as he was in rags. He left the party and returned after wearing new dresses. He was received with royal honors. When food was served, he did not eat but poured it on his dress. When questioned, he replied that he was not respected earlier when he was in rags but was welcomed when he presented himself with a decent apparel. So, it was the new dress that deserved the food, not himself!

- "Amparam" = That which envelops like the skies

thaNNIrE

- We wash our selves (our palms)- *arghyam* before taking food, water is mentioned first.
- In Dharmaputra's "*Rajasooya Yaagam*", KrishNa gave "*Paadhyam*" to guests to wash their feet.
- In Mahabhaarata war, KrishNa gave showers and water to drink for the horses, by piercing a rock
- In KeraLa, they would offer tea first to be followed by snacks (*KaDi-chukka*)

cORE

- When the kitchen was already closed and Durvaasa and his retinue arrived at Draupati's place demanding food, and went out for a bath, KrishNa took one bit of green leaf sticking to the vessel. Instantly, the entire group of Durvaasa felt "fed up" as if they had their bellies full.

aRaNYceyyum *

- Give water when water is scarce, food when food is scarce and clothing when clothing is scarce.
- This is what NandagOpa did.
- He did this out of his compassion, not expecting a return.
- A mother who breastfeeds her baby does not expect a return

emperumaan nan^thakOpaalaa

- **Why Nanda is called "Emperumaan"?**
- It is because, he gave not only food but also KrishNa himself who is Emperumaan, the Parabrahmam. **So, he was Emperumaan to Emperumaan!**
- The GOpis seem to say " We are not standing before a miserly person. You are so munificent"
- Is it your training that your son called "beggars" as "*Udaara*"?

- There are certain things that are done only once in life – *Kanyaadaanam, SaraNaagati for mOKsham.*
- There is no such thing as “*Vara Daanam*”. You give this KrishNa to us as “*Vara Daanam*”

ezhun^thiraay *

- It is enough if you just get up.
- You do not have to take pains to measure the world like you did in *Trivikrama Avataaram*”

kompanaarkku ellaam kozhun^thE

- yasOda had a slim frame.
- *Saamudrika LakshaNam* is that ladies should have slender midriff- like the hourglass!
- Ravana describes Sri Sita as one without a midriff!
- Sri Rama while furnishing IDs of Sri Sita to Hanumaan says that one cannot see the midriff of Sri Sita but can only imagine it.
- **Why KozhundE?**
It is the tender shoot of a creeper that gets affected first whenever any harm befalls the creeper itself. If even 1 out of 5 lakh gOpis feels any discomfort, YasOda would feel sorry.

kulaviLakke *

- The entire cowherd community brightened because of YasOda. She is “*aNiviLakku*”because she brought forth KrishNa as her son.

emperumaatti

- If Nanda is “*Emperumaan*” naturally YasOda can only be “*EmperumaaTTi*”

yasOthaay

- “*Yasas*” is another name of Emperumaan.
- *Tasya naama mahat yasa: (Upanishad)*
- “*YasO Brahma*” says *Vedam*
- “*Yasasaa Jwalanti*” is how Sri Sooktam describes Mahalakshmi.
- **What is “Yasas”?**
It is the quality of empathy one feels on seeing the distress of others. YasOda had this fully. She is therefore “YasOda”

aRivuRaay *

- “*Mantram*” holds Emperumaan. YasOda bore KrishNa.
- **Why Arivuraai?**
- Realize. Does she not have “*Arivu*”? (Commonsense). How blasphemous!
- Even after seeing the whole world including herself in the mouth of KrishNa, YasOda did not have the commonsense to realize that KrishNa was Emperumaan. She still considered him as her child only! That is the beauty of “*Vaatsalyam*” (Maternal affection). Hence, “*Arivuraai*”

amparam UtaRuththu ONGki uLaku aLan^ta

- **Why Trivikrama reference again?**
It is because, as Trivikrama, he blessed all without exception by offering his feet to one and all. Why not us? The GOpis seem to ask.
- The “*paadhyam*” of Brahma was not enough. So, he marshalled Dharma Devata to flow like water. The foot pierced through “*aNDa kaDaaham*”, the shell enveloping space. Water flowing therefrom proved sufficient.
- “*Ambu = Water*” *aram*” is the sluice. It is this sluice or door that prevents “*aNDa KaDaaham*” waters from flooding the Universe.
- When Trivikrama grew the galaxy of stars first appeared as gems decorating his crown.
 - When he grew further, they appeared as pearl necklace.
 - Then, as waistband (ODDiyaaNam)

- Finally, as anklet Noopuram (Silambu) around his feet!

- **In SvaapadEsam,**
 - **Vaamana represented "Om"**
 - **Trivikrama represented Naaraayanaa**
 - **Quelling Mahabali represented "nama:"**

umpar kOmaanE

- The one who made himself broad enough to give room for this Trivikrama himself! Here "*Umbar kOmaanE*"

uRaNGkaathu ezhun^thiraay *

- Can a protector fall asleep?
- In the case of Draupati, you grieved "*RuNa pravridham iva*". What happened to you now?
- You did so much for *PaaNDavas* without food or sleep. Why not for us?
- Is it not said "*mei varutham paaraar, pasi nOkkaar, kaNN thunjaar*" *KarmamE kaNNaaayinaar*
- So, you will help only the ungrateful Devas and not us?

Sem pon kazhal aDi Selvaa BalathEvaa *

- "*Sem pon*"The Lord wears red and gold colored footwear.
- "*kazhal*" "*Veera KaDagam*"The one denoting valor.
- Addressing BaladEva, they say " you are doing all kinds of services to Emperumaan – "*Pala dEva*"
- It is because you cleaned up Devaki's womb first that the fate of the 6 earlier children did not befall KrishNa. Therefore also "*sempon Kazhal aDi*"
- A couple who go through loss of children, do a "*Naaga PrathishTai*"to ward off the evil spell. Devaki who lost 6 children probably installed Balarama (AdisEsha) for this purpose.
- He was "*bala- dEva*"Strong Deva because he drew River Yamuna and Hastinaapura with the tip of his plough.
- "*Selva*": *LakshmaNO "Lakshmi sampanna:"*.
- **What is this 'Selvam' or wealth? It is "Kainkaryasri"**
- **BaladEva got this "Kainkarya Sri" even before KrishNa was born**
- Trivikrama was a colossus. You are elder to him.

umbiyum neeyum

- After praising KrishNa, they say "You are superior to KrishNa"
- You are the one who recommends us to the grace of the Lord.
- You introduced Guhan- Hanumaan- VibheeshaNan
- When shops competed, one advertised that
 - his shop was the biggest in the world
 - Another one advertised that his hop was biggest in the town
 - Yet another advertised that his shop was the biggest in the same street.
 - Now, which is really the biggest?

uRaNGkEI

- It is not proper to wake them up one by one.
 - Rama and LakshmaNa used to sleep together in a cradle. When they were separated, it forebodes misfortune.
 - Without Balaraman, KrishNa had to contend with Kaliyan.
 - Without LakshmaNa, Rama's wife, Sri Sita was abducted by Ravana.
 - Without LakshmaNa, Rama's sojourn on earth came to an end.

Or empaavaay. The usual refrain
Some General observations:

- "Ambaram" Nanda, the father and Achaarya
- "Kombanaarkku: YasOda, the Mother and Mantram
- *Achaaryan Kai puguntavaarE Mantram kai pugum, Mantram kai PuguntavaarE Eeswaran kai pugum*
- Achaarya secures for us Brahma anubhavam and protects Vedas
- "Ambaram" – *Atma Svaroopam: PraNavam*
- *ThaNNeer*: Mind that nourishes this: *Nama:*
- *SOru: Kainkaryam: NaaraayaNaaya*

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Maarghazhi 18 January 2022

Thirupavai Pasuram 18

Meanings by Anbil Ramaswamy

TIRUPPAVAI Pasuram 18

un^thu mathakaLiRRan

*un^thu mathakaLiRRan Otaatha thOL valiyam *
nan^thakOpaalan marumakaLE nappinnaay *
kan^tham kamazhum kuzhali katai thiRavaay *
van^thu eNGkum kOzhi azhaiththana kaan * maathavip
pan^thal mEl palkaal kuyilinaNGkaL kUvina kaan *
pan^thaar virali un maiththunan pEr paatac *
cen^thaamaraik kaiyaal cIraar vaLai olippa *
van^thu thiRavaay makizhn^thu ElOr empaavaay. (2)*

- In the previous verse, they woke up the Achaaryan. This is appropriate because, without Acharyan's grace, even PiraaTTi will not come to our rescue.
- Now, they wake up the "Pradaana Naayaki"
- Why?
- This is because she acts as the Mediatrix who does "Purshaakaaram"
- **What is "Purushaakaaram"?**
- It is making the Lord "Purusha" or "Rakshaka"
- The following instances prove this
 - The famous SIOkam :
*NamOstu Raamaaya sa LakshmaNaaya,
DEvyai cha Tasmai Janakatmajaayai//*
 - While requesting Rama to let him accompany him in exile, LakshmaNa addresses Sri Sita "Sitaam Uvaacha"
 - When AnjanEya wants to punish the Raakshasis who tortured her in Ashoka vana, Sri Sita intervened and dissuaded him saying "Vadaarham api Kaakustha kripayaa Prayapaalayata"

un^thu (lit) to push.

One who pushed aside the intoxicated elephant, one who destroyed even such an elephant.

mathakaLiRRan

"KaLiru" Elephant.

*Otaatha thOL valiyam **

- **In SvaapadEsam: Acharyas never give up and turn their back while dealing with KudrishTis" and "Kuyuktas"**
- Here both Nanda and Gopala have this trait of Acharyas.

nan^thakOpaalan marumakaLE

- After KrishNa's birth, all girls in AyarpaaDi considered themselves as the daughter-in-law of Nanda. So, Nappiinnai did not heed.

*nappinnaay **

- That is why they call her by her name "Nappinnai". Nanda was lucky in having KrishNa as son and Nappinnai as daughter-in-law.
- **What is luck? "AdrishTam"-**
- That blessing which arrives unseen. Fortune favors whom it pleases (*Adan+ IshTam*) for example, KuchEla, Dhruva, Ambarisha.
- **Do you know who is this "Nappinnai"?**
- Nanda's brother-in-law was "Kumbhan" Kumban's daughter is Nappinnai.
- "*nam Pinnaal Vaarum*": So, saying, she came down to the world. Hence, "Nappinnai"
- Another interpretation is "Nalla + Pinnai"

- "Pinnai" is younger (*ILayavaL*). Then, who is "elder"?
- "MoodEvi"
- Someone was praying to Lakshmi but did not get any benefit. Someone suggested that he should pray to "MoodEvi" instead. This, he did and MoodEvi appeared. He addressed her "Oh! Great Lady. I had Darsan of your back. If the back is so charming, how much more charming your front will be. Please show me your front. MoodEvi turned away. Instantly, Mahalakshmi rushed to the spot and appeared before the person with attendant benefits!
- Husband will feel elated if someone praises him in the presence of his wife. Conversely, he will feel humiliated if someone uses derogatory remarks against him in the presence of his wife.
- When YasOda cajoled baby KrishNa to take bath, he refused. But when she said "*Nappinnai KaNil sirikkum*" no more persuasion was needed. Instantly, KrishNa rushed to take bath!

kan^tham kamazhum kuzhali

- The fragrance of your lock of hairs betray your presence.
- If KrishNa is "*Naatra Thuzhaai muDi naaraNan*" you have matching fragrance. You cannot deceive us.

kaDai thiRavaay *

- "KaDai" is bolt.
- All others have opened their doors and let us in. Your door is the last one – Open it!

van^thu eNGkum kOzhi azhaththana kaan *

- This is NOT "*Jaama-kOzhi*" that calls every hour but the one that wakes up only at daybreak.
 - **In SvaapadEsam: Like these cocks, Acharyas wake up early morning to attend to their rituals.**
 - Once, BhaTTar's disciple enquired what is "*Bhaagava LakshaNam*"?
 - BhaTTar sent him to his friend Anathaazhwaan.
 - First, he was warmly welcomed and was seated next to the Acharya.
 - Later, he was sifted to a back seat.
 - Still later, he was placed in the outermost fringe of the gathering.
 - When he was taking leave of the Acharya, it was explained to him that a true Bhaagavata will be like-
 - a crane (*Kokku*)
 - a cock (*KOzhi*)
 - salt (*Uppu*) and
 - *Ummaip* (You) *Pol iruppan*
- Meaning That he will not mind being placed anywhere.

madthavip pan^thal mEl palkaal kuyilinaNGkaL kUvina kaan *

- *Madhavi Pandal mEl*: Upanishads
- *Kuyilgaal*: Acharyas like Naathamuni
- Cuckoos sing melodiously but they cannot do "*aDai Kaathal*"
So, they leave their eggs in the nest of crows which nurse them till the arrival of Spring.
Vasntha KaalE sampraaptE kaaka: kaaka: Pika: Pika:

pan^thaar virali

- Holding KrishNa in one hand and ball in the other.
- *Barthaavin PaDukkaiyiyum Kuzhandaiyin ThoTTilaiyum eKa Kaalthil kaN kaaNippar Thaayaar.*
- KrishNa ; *BhOgOpa karaNam* Ball: *LeelOpa karaNam*
- *BhOghyam* in one hand. *BhOgasthaanam* in the other
- KrishNa: *Nitya Vibhooti*. Ball: *Leelaa Vibhooti*
- ChEtanas are playthings to KrishNa and Nappinnai.
- GOpis yearn to be like balls to enjoy the "*sparsam*" of the Lord.
- Cf: KulasEkara Azhwar: *PaDiyai kiDantu / AndaL: Karpooram NaarumO*

un maiththunan pEr paatac *

- If you let us in, we will act as umpires and declare you as the winner in the game with KrishNa.

cen^thaamaraik kaiyaal

- Her palms are naturally red like lotus. Hitting the ball, they became redder still.
- ThamaraiKai: also refers to several "Mudras"
 - Jnaana Mudra: Bhaashyakaarar
 - Vyaakhyaa Mudra: Swami Desikan and Hayagrivar
 - Varadaana Mudra: Kaaanchi Varadarajan
 - Abhaya Mudra: Ranganatha
 - Paada Mudra: Parthasarathi and Srinivasa
 - Anjali Mudra: AnjanEya

cIraar vaLai olippa *

- VaLai: Bangles
- When the husband told her that he was leaving town on business, the wife became so emaciated that her bangles dropped; when he said that he was taking her with him, her arms bulged and the bangles started breaking!
- Olippa: The jingling sound of bangles in the arm and anklets at the feet .
- A pativrata is said to have removed all her bangles except one on each arm and started pounding paddy, to avoid heir making noise.

van^thu thiRavaay

- Come and open. Do not use "Remote Control" as they do for operating TV, Fan etc.

makizhn^thu

- Bhagavad Ramanuja was an ardent Rasika of Andal's Tiruppavai. Once as he was reciting this verse as he reached the front door of the house of Periya Nambi while on his "Uncha Vritti" rounds, suddenly the door flung open and Athuzhaai, daughter of Periya Nambui stood there. For Ramanuja, it looked as if Nappinnai herself was standing in the form of Athuzhai. **Bhagavad Ramanuja is known as "Tiruppaavai Jeeyar"**

EIOr empaavaay. (2) The usual refrain.

General Observations:

- This is the 18th Paasuram. The number 18 is significant,
- In Ramayana, the 18th Sargams in each KhaaNda have some significant twists.
- The Lord may don a woman's garb. But PiraaTTi never dons a male attire. Do you know why?
- Because, if someone at that time falls at the feet of Emperumaan, he, being a "DaNDa dharan" may not forgive that person. So, she always remains in her natural attire as a compassionate mother.

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Maarghazhi 19 January 3 2022

Thirupavai Pasuram 19

Meanings by Anbil Ramaswamy

TIRUPPAVAI Pasuram 19
kuththu viLakkeriyak

**kuththu viLakkeriyak kOttuk kaal kattil mEI *
meththenRa paNYcacayanaththin mEI ERi *
koththalar pUNGkuzhal nappinai koNGkai mEI *
vaiththuk kitan^tha malarmaarpaa vaay thiRavaay *
maiththataNG kaNNinaay nI un maNaaLanai *
eththanai pOthum thuyilezha ottaay kaan *
eththanaiyElum pirivu aaRRakillaayaal *
thaththuvam anRu thakavu EIOr empaavaay. 19.**

- KrishNa and Nappinnai compete in preventing each other from opening the door.
- "Me first" both say. Why? both have the same view. "*Eka Lakshyam Dayaayaa:*"
- Oh! Mother! You said "*na kaschit, na aparaadyati*" after saying this, can you delay?
- Oh! KrishNa! You said "*ennaDiyaar adu seyyaar*" After saying this, can you delay?
- "*AasraNayathukku munn avaL vaadaaDuvaal;*
pinn avan vaadaaDuvaan"
- "*Sidagu Uraikkum: Sugreeva GoshTi*
- "*EnnaDiyaar: ILaya Perumaal GoshTi*
- "*nanru seidaar*" SaraNa kartyam

kuththu viLakkeriyak

- Do not sleep without light.
- **In SvaapadEsam; it denotes the illumination of knowledge (*Jnaana Prakaasam*)**
- Kasi Rajan's wife was a mouse in previous birth. The mouse ran up the lamp. In the process, it triggered the wick and the lamp started to illuminate brightly. Though it did not do this deliberately, the very action secured the mouse the position of being the queen of Kasi Raja in the next birth.

kOttuk kaal kattil mEI *

- The 4 legs of the cot were made of ivory.
- Is it not said "*naaga Paryankam utsrujya Maturaam pureem*"?
- KuchEla was given "*Paada Pooja*" by seating him on "*paryankam*"
- **In SvaapadEsam, Acharyas advise on the 4 Purusharthas.**
- The bed should have all the 5 qualities: Beauty, Softness, Cool, Fragrance and Whiteness.

meththenRa paNYcacayanaththin mEI ERi *

- **Why repeat "Methenra" when "Pancha Sayanam" includes it?**
- Because, Softness is the most important aspect in a bed.
- **In SvaapadEsam, it represents "Saartha Panchakam" or the 5 abodes of the Lord.**
- As Rama, you were lying on "hard rock". So, you want to take rest now? That is why, you do not want to give up the comfort of "*Pancha Sayanam*"?
- Aa Rama, you walked a lot - "*NaDanta KaalgaL nondavO*"?
- Is that why you want to lie down? "*YEn PaLLIk KONDeer Aiya*"?

koththalar pUNGkuzhal

- Flowers in bunches

nappinai koNGkai mEI *

- Reference to Tanian: "*neeLaa Tunga Sthangiri taDee suptam udbOdhya...*"

In SvaapadEsam: Jnaana and Bhakti

vaiththuk kitan^tha

- When you drank poison at Pootanai's breast, you did not swoon. Now you have not tasted poison But, you seem to be in swoon. Why?
- Because he won NeeLa through a wager, he was attracted more to her. He lent his arm as her pillow.

malarmaarpaa

- They enjoyed each other's chest.

vaay thiRavaay *

- At least, open your mouth and say "Maa Sucha"
- Give your broad chest to Nappinnai. For us, at least give your word!

maiththataNG kaNNinaay

- Oh! Nappinnai! We thought that due to your eyes with collyrium, KrishNa would invite us. But, the very same collyrium filled eyes have monopolized his attention and would not let him come to us! Can you please advise him to do the needful?

nI un maNaalanai *

- Do not think that Krishna is only your hubby. He is "LOKa Bhartaaram"
- You cannot enjoy all by yourself what belongs to all of us.
- Is "Asrita RakshNam" for all except us, poor GOpis?

eththanai pOthum thuyilezha ottaay kaan *

- You have been in his close embrace all through. Are you not still satisfied?
- Please, please, wake up; wake him up also for our sake.
- One who wants to recover a loan first
 - stands at your door,
 - then sits at the step and then
 - lies down in protest to get back his possession of what belongs to him.

Would you like us to do likewise?

eththanaiyElum pirivu aaRRakillaayaal *

- "agalakillEn iraiyum enru alarmElmangai urai maarbaa"
- Is it because of this that you do not want to give him up for us?

thatthuvam anRu

- This is repugnant to your *Svaroopam* of *Kripa and Purushaakaaram*
- "na thath": You are not like him. He is merciless but you are merciful.
- "Tattvam": *Svaroopam*

thakavu

- "Takavu": Mercy, *Svabhaavam*
- **In SvaapadEsam: Oh! Acharaya! Emperumaan's quality is giving fruits according to Karma. You are not like that. That is why, we are appealing to you**

ElOr empaavaay : The usual refrain

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Maarghazhi 20 January 4 2022

Thirupavai Pasuram 20

Meanings by Anbil Ramaswamy

TIRUPPAVAI Pasuram 20
muppaththu mUvar

***muppaththu mUvar amararkku mun cenRu *
kappam thavirkkum kaliyE thuyilezhaay *
ceppam utaiyaay thiRal utaiyaay * ceRRaarkku
veppam kotukkum vimalaa thuyilezhaay *
ceppenna menmulaic cevvaayc ciRu maruNGkul *
nappinnai naNGkaay thiruvE thuyilezhaay *
ukkamum thattoLiyum than^thu un maNaaLanai *
ippOthE emmai nIraattu EIOr empaavaay.***

In **A**mbaram" "a"
in **U**nthu "u"
in **M**uppattu "m"

muppaththu mUvar amararkku

- By the numbers:
- Vasus 8
- Rudras 11
- Adityas 12
- ViswEdEvas 2 (some substitute Indra and Prajaapati)
-
- Total 33
-

In SvaapadEsam: You are "Antaryaami" of 33 Crores Devatas.

- When Gajendra cried "*Adi MaolamE*" all these Devas side stepped saying "I am not *Adi moolam*"
- Who is "*Amarar*"? Those who do not get destroyed. Is this correct?
- No. It is only comparatively.

mun cenRu *

- Do you help only the selfish, numerous, men, Devas only?
- Why not you help us who are your devotees, smaller in number, womenfolk and not celestial?
- If you do not help us, you will forfeit your glories.
- Devas come to you while in need. When their work is done, they will claim "*IswarOham*"
- We always say "*DasOham*"
- As Upendra, even before they call, you go to them.
- You are known to "go and fight" "*senru seru seyyum*"
- You should rush before misfortune befalls to us.

kappam thavirkkum

- In Mahakavi Subhramnya Bhaartaiyaar's "Paanchaali Sabatam" Draupati in pleading to KrishNa says : "Hari! Hari! Hari" *enraaL. Abhayam UNAKKU abhayam enraaL*"
- **Why "Unakku"?**
- Because if he failed to help his devotee at the crucial moment, he will forfeit his claim to being "*Aabath Bhaandavan and Anaatha Rakshakan*"
- **What is "Kappam"?**
- It means "trembling". You relieved the trembling (out of fear) of 33 crores of Devas
- When Asuras objected to your chasing them, you replied to them "*Soham vO nihanishyaami rasaatala gataanapi*". Even if they go to Rasaatala to escape, I will pursue them and destroy them. When such is your resolve, how can you be indifferent in chasing our tormentors?
- **In SvaapadEsam: Remove "ajnaanam"**

kaliyE

- **In SvaapadEsam Oh! *AntaryaaamiyE!* Lit. "*MiDukkanE!* Majestic – No one to compare your valor.**

thuyilezhaay *

- **Why again "Thuyil EZhaai"?**
- It is because he was forcing Nappinnai down on the bed from getting up to open the door.

ceppam utaiyaay

- **Seppam:** Enthusiasm, Honesty, Desire, Straightforward, Being the same on thought, word, and deed

thiRal utaiyaay ceRRaarkku veppam kotukkum

- Capability. You are capable.
- Protecting enemies is bad, protecting us is good.
- Your enemies are *Bhagavad DvEshis* – NOT us.
- Only if desire and capability combine, one can achieve.
- It is no big deal if a weak person remains tolerant. You should have power to perform. Then, desire can be meaningful.
- Wealthy man with *Vairaaghyam* and a hungry man foregoing food
- Dasaratha had desire to prevent Rama from exile but he had no power.

vimalaa

- Blemishless.
- "na mEdvEShyOasti na Priya://
- *Ripushu nihatErEva hitataa//*

thuyilezhaay *

- Those who said "Tattvam anru" now realize they were really sleeping. So, they say "Thuyil Ezhaai"

ceppenna menmulai

- Breasts that look like golden domes were also equally soft, so soft that it is doubted whether even the soft "Pancha Sayanam" would hurt.

cevvaayc

- He has nectarlike mouth. She is shining red.
- *Kinnararas* have human face and horse's bodies. *Gandharvas* have horse faces and human bodies. And, they were jealous of each other!
- Regarding lips, KaaLidasa says in Kumara Sambhavam "BimbaashTam bahumaanatE"
- To make lips red, the bride was chewing paan. At one stage, she asked her mother whether she could swallow it!

ciRu maruNGkul *

- She was like a streak of lightning.
- KaaLidasa described his wife:
"mEru Parvcata samaana madhyamaa tintrineeta samaana IOchana/
Arkaa sushka phala kOmala sthane Vridhdha vaanara mukham RaaajasE//
You shine with a mountain like midriff, your eyes are like the leaves of Tamarind tree
Your breasts are like the dried fruits of madar plant, your face is like that of an aged monkey.

nappinnai naNGaay thiruvE

- The GOpis saw that they were waking up. So, "Nangaai"
- *Nangai:* she is "Nitya yuva" like the Lord
- **How one gets old?**
- A sLOka explains:

*Atvaa jaraa manushyaaNaam, anatvaa vaajinaam jaraa/
Amaitunam jaraa streeNaam vastraaNaam aatapa jaraa//*

Meaning:

Men become old by too much walking, horses by not walking, women by not being with their husbands and clothes by being dried up in sunlight.

thuyilezhaay *

- You suffered sleepless for 10 months in protecting those who surrendered to you. Now, it is enough if you just wake up. You do not have to suffer for us.

ukkamum

- "AlavaTtam" made of khus khus
- **In SvaapadEsam: This is "Dvayam"**

thattoLiyum than^thu

- Akaasa, Mirror
- **In SvaapadEsam: this is "Tirumantram"**
- In those days, only bell metal plate was used a mirror. Even today, in Srirangam, only such mirror is used while offering "Suprabaatam". Mirror is auspicious to be seen when waking up.

un maNaaLanai ippOthE emmai

- Right here and Now!
- We said "Mai iTTU EzhudOm". It is now your turn to make us wear "Mai"

nIraattu

- Relieve us from "Viraha Taapam"- pangs of separation. Please do the needful.

ElOr empaavaay. Usual refrain

General.

Muppattu: The valor of the Lord

Seppenna: LakshaNam of womenfolk

Thiru: Dayaavatvam

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Maarghazhi 21 January 5 2022

Thirupavai Pasuram 21

Meanings by Anbil Ramaswamy

Tiruppavai Pasuram 21
Etra kalangaL

ERRa kalaNGkaL ethir poNGki mIthaLippa *
maaRRaathE paalcoriyum vaLLal perum pacukkaL *
aaRRap pataiththaan makanE aRivuRaay *
URRam utaiyaay periyaay * ulakinil
thORRamaay ninRa cutarE thuyilezhaay *
maaRRaar unakku valitholain^thu un vaacaR kaN *
aaRRaathu van^thu un ati paNiyumaa pOIE *
pORRi yaam van^thOm pukazhn^thu EIOr empavaay.

=====

When they praised the physical beauty and qualities of Nappinnai by saying "TiruvE thuyilezhaai", she wakes up and tells them that she was one with them and all of them should now proceed to perform the nOnbu.

=====

ERRa kalaNGkaL ethir poNGki mIthaLippa maaRRaathE paal coriyum:

- However, many vessels were placed, the cows more than filled them up to the extent of overflowing
- The vessels should be matching to the gigantic size of the cows.
- Also, it is not that they would stop yielding milk after one vessel gets filled up. It would be necessary to change vessels to keep pace with the speed and incessant flow of milk yielded.
- Nor would they make any difference as to who is milking them- whether young kids or adults, whether a novice or a seasoned milkman, whether a man or a woman.
- **In Svapadesam: The word "ERRa" has 3 meanings: Fit, Great and Accepted. In SwapadEsam: The word "kalangaL" refers to Bhaktas.**
- It would mean that the Lord would act exactly as per the wishes of the Bhaktas.
- If we take the meaning as "great", it will denote that Acharyas could advise even the Lord Himself - Vide: "kurippu unakku aDaiyumaanaal neeyum karkalaam kavi" says Tirumangai Azhwar.
- It is not the paucity of milk but the paucity of vessels to fill the milk that is at fault.
- **ERRa also indicates that one should not beg from a great benefactor something trifle that would demean him. In the case of Bhagavaan, it would be better not to ask for anything because, we do not know what is good and what is bad for us ultimately. It would also be a slur on Bhagavaan as if He does not know what we want! That is why KrishNa advised "karmaNyEva adhikaaras tE, maa phalEshu kadaachana" – "Action is thy duty; Fruit is not thy concern"**
- We love money not for its sake but for our sake. Our relationship with the Lord is not of this type. We should love Him as "swayam prayOjanam"

ethir poNGki

- When one surrenders to the Lord, He blesses not only him but also all those connected to him.
 - The Raakshasas who accompanied VibheeshaNa were also granted refuge.
 - DadhipaaNdan got mOksham also for the mudpot

MaaRRaathE:

- Mahaabali never went back on his word to offer what he had promised to give to Vaamana. So, no going back on promises.
- KarNa when approached not only gifted his *Kavacha kuNdalam* but also the only thing he was left with namely the "puNyam" he had accumulated, when KrishNa desired it, at the risk of his life!

Do you know who is this KarNaN?

- There was a king called Sahasrakavachan. He got a boon that he could be killed only when all the thousand kavachams (shields) were cut asunder. It would take 2000 years to do this. So, the Lord took the twin forms of Nara and NarayaNa and did penance. When one was engaged in penance, the other would fight and engage in breaking just one sheath and they took turns. When the last sheath was to be tackled, it fell to the turn of "Nara", The King escaped and took refuge in Sun god. Sun god devoured him. And, it is this Sahasrakavachan who was born to Kunti as KarNa, the son of Sun.
- When begging of Mahaabali, the Lord had no prior experience in begging. So, he asked Bali as if he was ordering him to give "koLvan naan moovaDi nilam taa" But, by the time of begging from KarNa, he had learned the art of begging so that he approached KarNa with due modesty!

- As there was no water, KarNa did *arghyam* with his own blood and this blood made the Lord to realize that He should also give without hesitation. Have you forgotten this? They seem to ask.
- But, unlike other petty deities, he does not give what is not "*hitam*" to the recipient. A person got a boon that whatever he thought should come true. He was tired of walking in the hot sun. He wanted to sleep. Immediately, a beautiful bed appeared. As he was lying on the bed, he thought what would happen if a lion were to appear. The moment he thought of the lion, it did appear and did what it is wont to do. It devoured him!

VaLLal perum pacukkaL:

- **In Swapadesam: Acharyas are munificent with their UpadEsams. (CT)**
- "*VaLLal*" is one who gives even without being asked to give. And without expecting any return. (SJ)
- It used to be said that a person imbibes the qualities of those with whom he is cast. Since your cows are huge and munificent, you must be likewise.
- Another word for "*vaLLal*" is '*Udaaran*'
- In SwapadEsam, "*u*" is PiraaTTI and "*Daaram*" is "wife". In other words, one who has PiraaTTI as wife (*HreeschatE, lakshmi cha patnyou*)

AaRRap pataiththaan makanE:

- Earlier they said "*KaRRuk Karavaip pala kaNangaL*". Now, they suggest that the number of cows far exceeded their wildest imagination.
- *AaRRa* means numerous, too many.

aRivuRaay:

- The suggestion is to remind Him (arivuraay) that His Soulabhyam had no occasion to shine in His abodes in *Paramapadam* and in the milky ocean and that is why he came "down to earth" to exhibit these qualities. And, the very purpose of His *Avataaram* will be laid waste if he did not grant them His grace.
- "Remember who you are and why you are here", they seem to say.
- When even the ignorant cows have this quality of munificence, should you not have this quality? They seem to ask.
- "Did not Viswamitra wake you up saying "*kartavyam deivam aahnikam*"
Is it not your nityakarma to grant us your blessings? Wake up and do your duty"

URRam utaiyaay:

- Were you not born in this cowherd hamlet out of your concern for us?
- You are known for your keen desire in "*aasrita rakshaNam*"-
- "Did you not act as the chauffer for Arjuna and as the messenger for the *PaaNDavas*?"
- It is not that you have only the desire to bless us, but you also have the power to do so. A person with desire but no capacity cannot perform. A person with capacity but not the mind will not perform. You have both.
- When Sugreeva met with Sri Rama, he extended courtesies to Sri Rama only and not to LakshmaNa, thus incurring "*Bhaagavata apachaaram*". That is why; Vaali humbled him when he first went to fight. Sri Rama comforted him saying that he could not distinguish between them, as they looked alike. He made LakshmaNa to put a garland on his neck to tell him apart from Vaali. At that time Sugreeva bowed and this relieved him of "*Bhaagavata apachaaram*".
- RavaNa swore that even if he were to be torn into pieces, he would not bow to anybody and that is why he met with ignoble death.
- Do you know that even such "*vaNangaamuDis*" among us do have to bow and this happens daily? This may not be in the Pooja room in front of PerumaaL.
But, like it or not, everyone does bow in front of the washbasin when we brush our teeth!
- **In SwapadEsam: the Acharyas' grace is even greater than that of Bhagavaan.**

periyaay:

- "Even the Vedas returned crestfallen unable to comprehend your auspicious qualities fully" (*yathO vaachaa nivartantE apraapya manasaa saha*)
- Also, "*mahatO maheeyaan*"
- You are "*periyaay*" because You create all the worlds as ParavaasudEva and evolutes like SamkarshaNa, Pradhymna, Aniruddha etc, maintain it by personal supervision taking several Vibhava avataaras, stand in archaa murtis for the benefit of all, enter as *Vaisvaanaraagni* in all Jivas and devour the worlds at the time of deluge. Thus, all the 5 abodes of the Lord are hinted in this one word.

"aavaraNa jalam pOloe paratvam,
 paarkaDal pOle Vyuham,
 Bootaka jalam pOle antaryaamitvam,
 perukkaaru pOle vibhavangaL,
 adil tangina maDukkaL pOle archaavataaram"

• **Who is great?**

The one who gives and yet feels that he had not given enough. The Lord is great because He has this quality.

ulakinil thORRamaay ninRa cutarE :

- "Even though you are here in this mundane world available for the view of lay folk in this very world, your brilliance remains unaffected and you shine in your pristine glory ever and anon"
- Because, He Himself has declared "*deivee hi yesahaa guNamayee mama maayaa duratyayaaa*" and there is no diminution in His Jnaana and Sakti on this score.
- "*thORRam*" means "appearance" and not "birth" (pirappu) because others like Brahma, Siva etc are born out of their karma while the Lord appears as per His *Samkalpam*.
- **In SwapadEsam: Acharyas though they are in this world living amongst us in flesh and blood, are full of "Suddha Sattvam" quality, perhaps better than Bhagavaan Himself!**

thuyilezhaay maaRRaar:

Who is "maaRRaar"?

He has no friends or enemies as such. Those who are against His devotees are His enemies. They are "*maaRRaar*" for Him.

unakku valitholain^thu un vaacaR kaN *

"The Kings came to you having been humbled by your valor: But we have come to you attracted by your guNas and to praise the same"

aaRRaathu van^thu un ati paNiyumaa pOIE :

This is the expression of "kaarpaNyam"

pORRi yaam van^thOm

- "We were steeped in *agjnaanam, ahamkaaram and mamakaaram*. Due to the blessings of Acharyas, luckily, we have shed them and graduated from "sOham" to "*DasOham*"
- " We have come attracted by your qualities like LakshmaNa who said "*guNair daasyam upaagatah*" (SJ)

WARLI AT BY MALATHY BALAJI



Sri Aandaal Thiruvadigalae Saranam



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Maarghazhi 22 January 6 2022

Thirupavai Pasuram 22

Meanings by Anbil Ramaswamy

Tiruppavai 22
angaN maa NYaalaththu

**angaN maa NYaalaththu arasar * abimaana
pangamaay vandhu nin paLLik kattIR keezhE *
sangam iruppaar pOI vandhu thalaippeydhOm *
kinkiNi vaaych cheydha thaamaraip poop pOIE *
sengaN chiRuch chiRidhE emmEl vizhiyaavO *
thingaLum aadhiththiyanum ezhundhaaR pOI *
angaN irandum kondu engaL mEl nOkkudhiyEl *
engaL mEl saabam izhindhElOr embaavaay**

KrishNa was sorry that they were comparing themselves with the defeated kings.
And, when He told them that they are dear to Him as His very life (*jnaani tu aatmaiva mE matam, praaNEbhyOpi gareeyasi*), they submit that they had come shedding their "abhimaanam" and as "ananyasEshas"

angaN (am + kaN) maa Nyaalaththu arasar:

Like the kings of this big and beautiful, world

Abimaana pangamaay vandhu

Having come with our pride destroyed,

Who does not have ahamkaaram and mamakaaram that translates into pride?

Everybody has it.

- A few dollars more, securing any new acquisitions, some landed property, ruling over a kingdom, earning a few more degrees and diplomas, acquiring a beautiful spouse, being a youth in life (albeit, for a short while) - all lead to ahamkaaram and mamakaaram.
- Did not Aadhi Sankara say "maa kuru dhana jana youvana garvam, harati nimEshaa kaalah sarvam"?
- Remember Nammazhwar's "oru naayakamaay" pasuram
- When we surrender our "bhaaram" to PerumaaL, He takes care of our welfare. (yOgakshEmam Vaahmyaham) Therefore, there is "abhimaanabhangam" for us.
- See, how we are attached to this perishable body that is made up of all sorts of scum and dirt like excreta, sweat etc.
- Nammaazhwar refers to "azhukku uDambu"
- A person was cursed to be born as a pig in the next birth. He, however, got a boon whereby he and his friends would know when and where he would be born as pig. He asked his peers to locate his birth and kill him instantly. When they tried to kill as requested, he protested saying that he relished the pig's life! Such is the attraction that our *Sareeram* gives us!
- Make an incision say of the size of a quarter and see how it stinks. Yet, we like to relish this body!

nin paLLik kattIL keezhE

under, your sleeping bed

sangam iruppaar pOI

Just like they have gathered

* When DuryOdhana and Arjuna came to Sri KrishNa seeking His help to their sides, two rivals took position at the feet (Arjuna) and near the head (DuryOdhana)

Vandhu thalaippeydhOm

We have come and approached

- Earlier they said "vaasar kaDai patri". Now, *ThalappeidhOm*. In other words, they had shed "Swatantraatma bramam" and "anyasEshatva bramam". In other words, they were rid of thoughts like being independent and being dependent on some other entity.

kinkiNi vaay cheyda

Your mouth looking like small bell

"kinkiNi" is a kind of anklet that has small openings in the metal covering that would not let the gems encased from falling out. When the wearer walks, it will create a tiny sound like the rattler.

thaamarai poo pOIE

like the lotus flower

That the eyes of the Lord are reddish like the red lotus has been referred to in several contexts.

sengaN (sen + kaN)

Red eyes

siRu siRidhE em mEl vizhiyaavO

Please look at us bit by bit

- When the Lord thinks of our *aparaadams*, He feels like punishing. But, when He hears our pathetic pleadings, He opens His eyes a little out of compassion and mercy.
- A person, who has gone on a long fasting, would feel choked if he were to be fed a lot all at once. Likewise, the gOpis have been longing for KrishNa for long and if he were to look at them with full view, they may not be able to digest it.
- In the *Raajasuya yaga* done by Dharmaputra, BheemasEna oversaw feeding the guests. He thought that the guests would eat as much as he himself would eat. So, he forced them to eat more and more. They swooned due to overeating suddenly!

Thingal aadhiththiyam ezhundhaal pOI

Sun and the moon. as if rising

- *Chandramaa manasO jaatah ChakshOr sooryO ajaayata, and Chandra Sooryou cha nEtrE*
- Earlier, they said "*kadir madiyam pOI mugathan*". The same face that looked fierce for HiraNyakasipu appeared incredibly soft and enjoyable for Prahlada.

In SvaapadEsam

- **6 causes are mentioned for acquiring an Acharya- The first one is "VishNOOr kaTaaksham" This is known as "karuvilE thiryu"**
- **If one is seen by VishNu, he will be born as "saatvik"; If by Brahma or Siva, he will be of Raajasic and Taamasic quality, respectively.**

pOI

- On second thoughts, they realized that the simile was not quite apt because of the saying

"na tatra suryO bhaati, na Chandra taarakam, na Imaa VidyutO bhaanti kutOyam agnih/

TamEva bhaantam anubhaati sarvam tasya bhaasa sarvam idam vibhaati//

"Neither the Sun nor the moon nor the stars shine on their own, not to speak of fire. They all shine basking in the brightness of the Lord".

But how else one could compare? It is only with reference to what is known could anything unknown be explained

angaN (am + kaN) irandum kondu

with two beautiful eyes

In SvaapadEsam: Acharyas have both agakkaNN (inner eye) and outer eye (purakkaNN) In SvaapadEsam, this also refers to Bhakti and Prapatti

engaL mEl

at us

- It is considered auspicious to wake up seeing first one's right palm, a mirror, flower, gold coin or the face of beloved. "Since we are your beloved ones, we demand that when you wake up, your eyesight should fall on us"

nOkkudhiyEl

If you look

engaL mEl saabam izhindhu

Curses on us will be removed

- **They did not use the word 'Paapam' but used "Saapam" Why?**
- Curses are different from sins. Prapatti can requite sins. But Curses cannot be obviated except by experiencing like *Durvasa Saapam, Brahma Saapam, Daksha Saapam, Goutama Saapam etc*
- This is the 22nd Paasuram that deals with Ahamkaaram. In our philosophy, "ahamkaaram" is the 22nd entity of the Tattvas.
- It is said that if one recites this Paasuram daily, one will get rid of all sins that prevent our enjoying good health. timely marriage, wealth etc.

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Maarghazhi 23 January 7 2022

Thirupavai Pasuram 23

Meanings by Anbil Ramaswamy

TIRUPPAVAI Pasuram 23
maari malai muzhainchil

**maari malai muzhainchil mannik kidandhu uRangum *
seeriya singam aRivuRRuth thee vizhiththu *
vEri mayir ponga eppaadum pErndhu udhaRi *
moori nimirndhu muzhangip puRappattup *
pOdharumaa pOIE nee poovaippoo vaNNaa * un
kOyil ninRu iNGNGanE pOndharuLi * kOppudaiya
seeriya singaasanaththu irundhu * yaam vandha
kaariyam aaraayndhu aruL EIOr embaavaay**

- This Paasuram is said to refer to the episode of HiraNyakasipu. The story goes that when he learned that Bhagavaan had killed his brother HiraNyaakshan, he got wild and wanted to wreak vengeance. When the widows of HiraNyaakshan wailed, he comforted them saying that life on earth was transitory and death should not be taken too seriously. It is like the "living dead lamenting over the dead dead" Having said all this, he changed his mind and prepared to fight it out with Bhagavaan and started doing intense Tapas to acquire sufficient immunity. As Narasimha, he killed HiraNyakasipu and sat on his throne. The gOpis ask KrishNa to sit on his Simhaasanam and listen to them.
- Having heard them, KrishNa feels for having made them come so far and asks them what they want. They do not wish to articulate their desire in the bedroom. They ask him to come to his Royal throne and listen to their request.
- Here is a picturesque pen portrait of how a wild lion would emerge out of its cave after a long period of hibernation.
- Here they are describing the charming gait of KrishNa coming to deliver the goods.

=====

maari malai muzhainchil During the rainy season in a mountain cave

- This is the season when even warring kings would like to give up fighting and take rest forgetting for the nonce their duty to fight.
- Raghava Simham, Sri Rama was staying in Maalyavaan to let Sugreeva enjoy with his wives during the rainy season.
- **In SvaapadEsam: Even during heavy rains, the Mountain will not get destroyed. So also, Vedas that are like mountain will not get affected by the onslaught of kudrishTis.**

mannik kidandhu urangum sleeping with his wife

- We have not disturbed you for a long time for helping us. So, you started sleeping happily in your bedroom in the company of your Nappinnai. So, you need some warming up now. Please wake up and get ready.
- It is said that well water, shade of the banyan tree, *paan (thaamboolam)* and the bodies of young womenfolk would appear warm during winter and cool during summer.

*"koopOdakam vaTaschaayaa thaamboolam taruNeesthanam
Seetha kale bhavEt ushNam ushNa kale tu seeTaLam /
hasantheem cha hasantheem cha hasantheem vaama IOchanaam
yEmantE yE na sEvantE tE naraah purushaadhamaah //*

So, it is best to enjoy them in the respective seasons

- An example of how this "mannikkiDantu" – (*EeruDal Ore uyir*) concept operates.
- Siva had given the left half of his body to Parvati and thus became "ardha-naareeswara". A poet asks "How come, Siva takes credit for what he had not done and what you have done? The reference is to his kicking yama with his left foot to save MarkaNDEya. As the left foot belonged to Parvati, only she should take credit for this kicking and not Siva!

Seeriya singam: great lion

- As KrishNa was "YasOdai iLam singam", there is a comparison with the wild lion in the cave.
- The lion is like an ornament to the mountain cave. The Lord also is reclining on the lap of Nappinnai keeping His head on the pillow of her breasts. In this posture, He appears like an ornament to her.
- **In SvaapadEsam: Acharyas are like the lion (Bhagavad Simhams)**

aRivuRRu coming to senses

* People wake up in the morning. But when does the Lord wake up? Even while sleeping, the moment he hears the shrill and pathetic wail of His devotees, He gives up His bed (*Naaga sayanam*) and rushes to their rescue.

thee vizhithu: opening his fiery eyes

- When at the spring break, it hears any animals the lion would immediately be startled into waking up letting out a terrific roar to find who was disturbing his habitat.
- It will be enjoyable for us to see you frowning with fiery eyes at our enemies but show your benign grace on us like you did to Prahlada.
- When Nrisimha came out of the pillar, He appeared so fierce that even Mahaalakshmi was so scared saying " I have not seen Him in such a state. He is quite unlike my husband"
- While only one Rama and only one KrishNa was born at the behest of **many**, Nrisimha took His Avatara for the sake of just **one small boy** and was keeping himself ever ready to emerge from any point which HiraNyakasipu might point to. Thus, He had multiple appearances all at the same time! Swami Desika describes this thus: "*sthambaika varjam... Nrisimha-garbham*"
- **Why was He so ready?**
- It is to make the word of His Bhakta come true. (*nija-britya bhaashitam*).
- **Who is this Britya?**
- Not only Prahlada but also Brahma who had conferred boons indiscriminately. And, the Lord had to kill HiraNyakasipu without violating the myriad opposite conditions that were granted by Brahma to HiraNyakasipu as immunity against death, one such being that he should not be killed by any weapon. Nrisimha discarded all His old weapons and used his fingernails to kill him
- *PratyaadishTa puraadana...* discarding the old weapons
- And, since he was born to a pillar, the pillar became a *Paitamaha*. Brahma who is known as Pitamaha was the son of Narayana having been born out of His navel and, now, this Narayana was born as Nrisimha from the Garbham of the pillar! Says Swami Desika.
- Swami Desikan describes this thus:
"*SaTaa paTala bheeshaNEsarabha saaTTahaasOdbhaTE
spuratkruddhi parispuTat bhrukuTakEpi vaktrE kritE*" (*kaamaasikaashTakam*) and
"*dayE vrishagireessitah danuja Dimbha datha sthanaa sarOja sadrusaa drisaa samuditaakriti
drisyasE*"
- * A question may be asked why there has been no Avataara in Kaliyuga despite its being the most wicked period. The reason perhaps is that while there are lots and lots of HiraNyakasipu type of wicked people, none has yet born with the kind of real Bhakti that Prahlada had. So, the time relating to "protecting the virtuous" (*paritraaNaaya Saadoonaam*) had not arrived!
- In SvaapadEsam: Fire is compared to Knowledge

vEri mayir ponga shaking his fragrant mane

Eppaadum pErndhu udhaRi: shaking his body on all sides to move

moori nimirndhu muzhangI puRappattu starts out stretching and roaring

- **In Svapadesam: The way in which the worlds that cling to Bhagavaan like iron filings to magnet during PraLayam in (KaaraNa dasa) would become widespread and varied (vikaasam) in Kaarya dasa. This is like the emergence of the lion from its cave on the arrival of spring.**
- There are several beautiful gaits for NamperumaaL like Simha-gati, Rishabha-gati, Mattha Gaja-gati etc.

MuzhangI: When Nrisimha emerged out of the pillar, He let out a terrific roar that instilled fear in the heart of HiraNyakasipu who started trembling." The word "*kambam*" means pillar and "*kampam*" means "trembling" So, *Kambam* gave *kampam* to HiraNyakasipu!

pOdharumappOle comes in the above fashion

nee: you

poovai poo vaNNaa having the color of poovai flower

- Though KrishNa was like a wild lion, he was never-the-less like a soft flower while dealing with His devotees.
- **In SvaapadEsam: Acharyas are so full of Kripa and soft like the soft flowers.**

un kOyil ninRu: starting from your palace

INGNGanE pOndhu aruLi coming and gracing in this manner

- The following four KshEtrams are famous as follows:
 - KuDai (umbrella) Kaanchipuram
 - NaDai (gait) Srirangam, Lord's different gait styles
 - VaDai (**pepper cake snack**) - Tirumalai and
 - MuDi (the crown))- MelkOtE VairamuDi Seva

kOppu udaiya seeriy singaasanaththu irundhu

Seated on your great decorated throne (*Tiru-maa-maNi mantapam*)

- It should not be like "pillow talk" that cannot be relied upon.
- After a judge gives (from his seat as a judge), a verdict of death sentence on a convict whose guilt had been proved, he cannot go back on subsequently discovering that the accused was his friend. So, the pronouncement from the judicial seat is sacrosanct.

• **singaasanaththu irundhu**

- The speech from the throne (*Dharma-asanam- Dharmaadi-peeTam*) is majestic and reliable unlike word given on the chariot and at the Seashore in the middle of tumult of battle.

yaam vandha kaariyam our purpose of coming

* They are not going to spell out the purpose of their visit now. They reserve it for a subsequent *Paasuram* "*Sitram siru kale*". This is because, there is always an appropriate time and an appropriate place for revealing the purpose.

aaraayndhu aruL examine and grace us

- "You say you are thinking. Think again!"
- Think of all the troubles we have gone through in waking up all our peers, then your guards, then your father, mother, Your brother and your darling Nappinnai and finally You yourself- and arrive at the correct determination

ElOr embaavaay; The usual refrain

WARLI AT BY MALATHY BALAJI

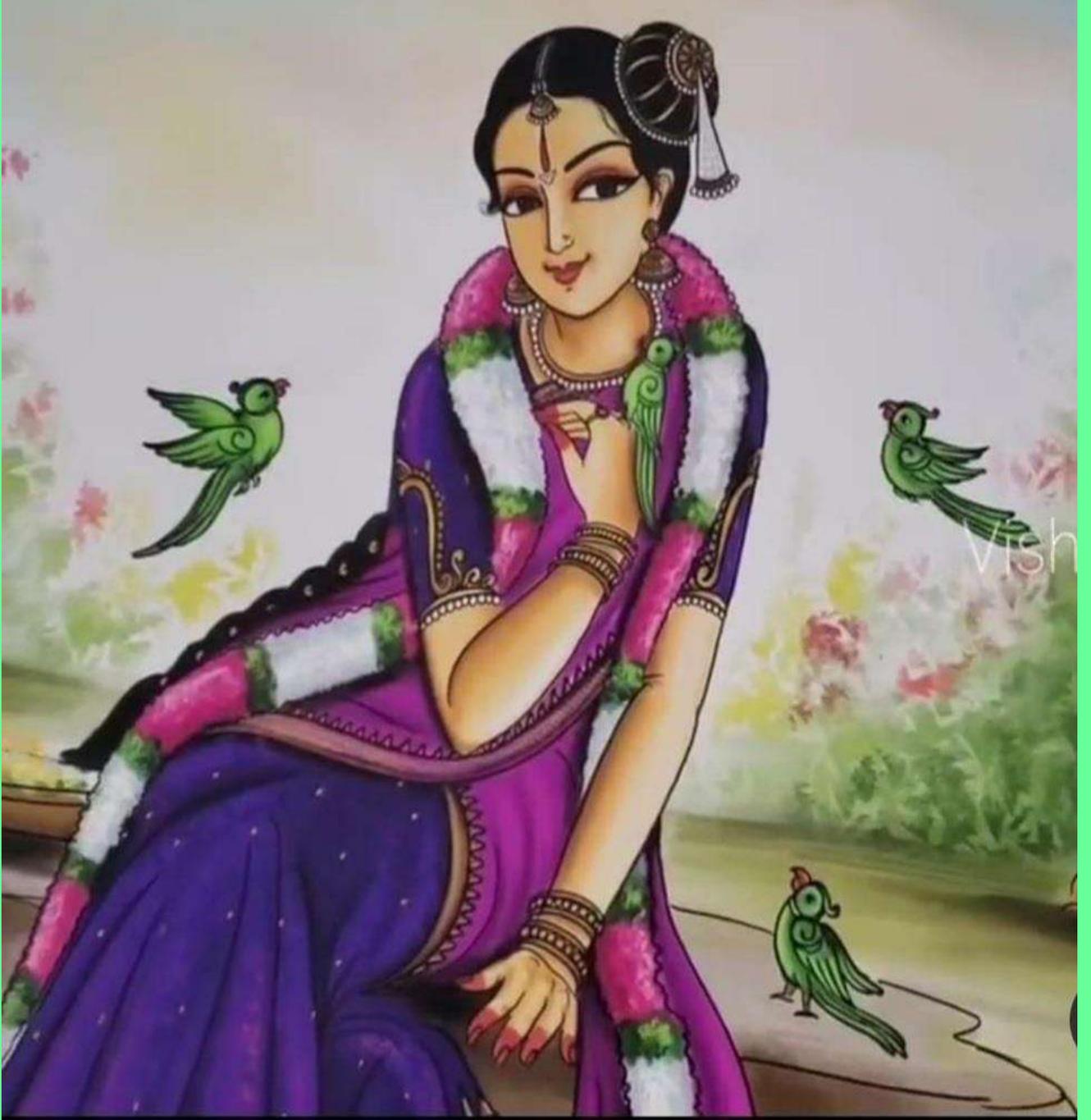


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Maarghazhi 24 January 8 2022

Thirupavai Pasuram 24

Meanings by Anbil Ramaswamy

Tiruppavai Pasuram 24
anRu iv ulagam

anRu iv ulagam aLandhaay adi pORRi *
senRanguth then ilangai seRRaay thiRal pORRi *
ponRach chakatam udhaththaay pugazh pORRi *
kanRu kuNil aaveRindhaay kazhal pORRi *
kunRu kudaiyaay eduththaay guNam pORRi *
venRu pagai kedukkum nin kaiyil vEl pORRi *
enRu enRu un sEvagamE Eththip paRai koLvaan *
inRu yaam vandhOm irang EIOr embaavaay

This is said to be the MangaLaasaasanam of Andal.

The first line praises the Lord's feet. The second line praises His hands.

- When Arjuna without realizing the greatness of KrishNa ordered him to stop the chariot right in the middle of the two armies, KrishNa obeyed. Will He not heed the pleadings of poor gOpis who knew nothing other than KrishNa Himself to come and occupy the "seeriyā sngaasanam"?
- They start doing *MangaLaasaasanam* to KrishNa as he proceeded to His throne. The Devas who were saved by Trivikrama did not care to perform *MangaLaasaasanam* to him. The gOpis seem to be making good this default.
- Andal is the daughter of Periyāazhwar who sang "pallāNdu pallāNDu" to the Lord. No wonder, his daughter follows his footsteps in offering "pORRi, pORRi"
- When we go to have darshan of TiruvenkaTamuDaiyaan, we go there with lot of aspirations and the list of our petitions for relief seems never ending. But, once we are face to face with PerumaaL, we forget everything and start to do *MangaLaasaasanam*. Likewise, the gOpis start praising KrishNa almost forgetting what they had come there for.

anRu iv ulagam aLandhaay you strode these worlds then, long ago
In SvaapadEsam, it is Acharya who revealed the extent of lord's glory in measuring the worlds.
In SvaapadEsam: This also refers to Acharya, Bhagavad Ramanuja who did digvijayam right upto Kashmir (tadapi paramam gatah- Yatiraja Saptadhi)

Adi pORRi: We sing, "All Hail, all glory!" to your feet

- We already saw how the gOpis were so enamored of *Trivikrama Avataaram*. They mention this three times in *Ongi uLagaLanda*, *ambaram ooDaruthu Ongi ukagaLanda*, and *anru ivvulagam aLantaai*.
- There is a subtle point here. Andal seems to say that since as Trivikrama had measured all the three worlds with his two feet already "thriNee padam vichakramE", (which included Mahaabali) he did not get the third foot he had asked for. That is why she mentioned him thrice.

Why aDi pORRi?

- For this, we must see why he came to *Maduraapuri* leaving his snake bed.
"Naagaparyankam utsrujya aagatO maduraam pureem".

Is it for learning how to milk?

- He already knew this having shown His Paratvam even at birth. There was however a wild cow that he had to tackle. This needed lot of tact and exercise. **What cow is that?**
- It is "sarvOpanishadO gaava:" – He had to milk the Vedas for feeding Arjuna, the calf (*vatsa*). The gOpis feel sorry how the Lord had to place his soft feet to wade through thorny and hard land for doing this. That is why this *MangaLaasasanam* to the feet.
- They seem to bemoan the fact that while as Rama, he at least wore his footwear when proceeding to the forest but the Bharata had taken away even this, making him walk barefooted over the harsh and inhospitable terrain. That is why this *MangaLaasasanam* to the feet.
- There is another reason why Rama had to walk and not use a chariot. How else could he relieve Ahalya from her curse, which was possible only when his foot touched the stone?
- Also, he desired to pay obeisance to the *Maharishis* in the forest. It would not be courteous for him to go them in a vehicle. So, he preferred to walk up to them.
- Once an Acharya and his Sishya were on the banks of a river. Suddenly there was a flood. The Sishya had so much of Acharya Bhakti that saying "Aachaaryan TiruvaDigaLe SaraNani" he swam to

the other side. The Acharaya saw this and was surprised at the power of his own feet. So, he said "My TiruvaDigaLe SaraNam" and started swimming and got drowned!

AnRu:

- It was then (long ago) that you measured. Her *MangaLaasaasanam* is like building a dam after the waters had flowed! She seems to say "I couldn't do it then. So, I am doing it now"

senRu angu then ilangai seRRaay: you went and destroyed Ravana's city of southern Lanka "kaanakamellaam evvaaru naDantanai emmiraamaavO" –

- Dasaratha bewailed: "How did you walk on the rough ground in the forest?"
- Why did he do that?
- All for the sake of a woman.
- Now, He is doing the same for the sake of 5 lakhs of gOpis.
- **In SvaapadEsam: This refers to how Acharya takes efforts to rid the Jivan from the shackles of the 10 Indriyas and lead it to liberation.**
- Did Rama destroy Lanka?
- No.
- If he had done that, how could he hand over Lanka to VibheeshaNa as promised? That is why Periyaazhwar sang "ilangai paazh aaLaaga" which means the killing of the hostile denizens of Lanka. That is why Andal also said "sinathinaal thennilangaik 'kOmaanai' seRRa"

Thiral pORRI We sing, "All Hail, all glory!" to your vigor

Thiral means capacity, Vigor. *Tejas, Prataapam* etc. Swami Desika started his "Raghuveera Gadhyam" with the words "Jaya Jaya Mahaaveera"

ponRachakatam udhaitthaay: You destroyed by kicking the demon that came as a cartwheel

- Only the kids came to know of this kicking of SakaTaasura, while KrishNa was in His cradle and they described with gusto about the event. Only later, others came to know. Hence, "pugazh pORRI"
- **In SvaapadEsam: "SakaTam" refers to this shell of body, which the Acharya reveals as the cause of all misfortunes.**

Pugazh pORRI: We sing, "All Hail, all glory!" to your fame

kanRukunilaa eRindhaay: You used as a stick, the demon that came as a calf and threw it against another demon

- They sing the glory of His feet when He bent his feet while aiming Vatsaasura and shooting him at Kapittaasura!

kazhalpORRI We sing, "All Hail, all glory!" to your feet

- **For throwing something at something, only the hands are used. But, why do they praise feet instead of hands in this act?**
- It is because when he bends to position himself in the appropriate posture, the "kazhal" or the ankle shows up. And the feet took precedence.
- When the right leg is stretched and the left is bent, it is called "aleeDam" and when the left leg is stretched and the right is bent it is called "pratyaleeDam" Here, they enjoyed both and thus enchanted by the postures and started praising them.

kunRukudaiyaay eduththaay: You lifted the Govardhana hill as an umbrella

- **How did He lift the mountain?**
- Contrary to popular belief that He held the mountain at its base, it is by making it an inverted pyramid (*adhOmukham*) and holding its tip by the tip of his pinky finger that KrishNa lifted the mountain.
- It should be remembered that when KrishNa lifted the Govardhanagiri, He was hardly 7 years old.
- **In SvaapadEsam: The Lord lifts the mountain like Vedams as an umbrella to protect us from the rains of avivEkam.**

guNam pORRI: We sing, "All Hail, all glory!" to your good nature

- It is no big deal to help those who helped. It takes character to help those who have knowingly harmed. KrishNa helped Indra by quelling his ego in trying to destroy Gopas through torrential rains.
- **What is guNam here?**
- *GuNam* in our *Sampradaayam* refers to *Souseelyam*.
- It is the excellent blend of *Paratvam* and *Souseelyam* of the Lord that is revealed in lifting the Govardhana Mountain and assigning the credit of protecting the gOpas to the mountain instead of appropriating it to himself! This differentiates Him from the rest of us who would like to grab credits even when not due to us.

- When asked "Who you are?" he replied that he was just *bandhu* (relative)
"aham vO bhaandavO jnaatah mat sambandE na lajjaa chEt aham bhandurvibhaachyataam"
- Usually it is only the servants who would hold umbrella for the King, their master. Here, the master was holding an umbrella for his subjects!

venRupagai kedukkum: You destroy enemies by winning them over

- It is not his intention to destroy his enemies. All he wants to do is to correct them by removing the cause of their enmity. He waits patiently giving a chance to the enemies to have a change of heart, if not in this life at least in the future births so that ultimately, they might reach the Kingdom of God.
- It is this sentiment that Andal expressed in "*maaRRaaraI marrazhikka vallaanaI*"

nin kaiyil vEl pORRi: We sing, "All Hail, all glory!" to the spear in your hand

- **How spear (vEl) in KrishNa's hands? Is it not the weapon of Skanda?**
- It should be remembered that spear is one of the *shOdasa aaydams* of the Lord
- Also, His Sudrasana Chakram has many sharp orbs (*koor*) like the spear
- Moreover, it is traditionally accepted that the vanquished surrender their weapons to the victor. There were any number of enemies whom KrishNa subdued and He would have secured one from anyone of them.
- Was not Nanda described as "*koor vEl koDum thozhilan*"?
- Like father, like son, KrishNa also wields a spear.
- The Lord has 6 enemies: for example, *Kaama* (*Ravana*), *krOdha* (*HiraNyaaksha* and *HiraNyakasipu*), *mOha* (*sakaTaasuran*), *IObha* (*Indra*), *madha* (*vatsaasuran*) and *maatsarya* (*kapittaasuran*).

enRu enRu un sEvakamE Eththi: Praising your greatness in all these ways

paRai koLvaaN: to get the drum

InRu yam vandhOm: We have come today

Irangu: have mercy on us

ElOr embaavaay; The usual refrain

In SvaapadEsam:

- In this Paasuram, Andal uses the word "pORRi" 6 times because she is paying tribute to his 6 qualities of Jnaana, Bhala, Aiswarya, Veerya, Sakti and tEjas.
- It used to be said that this also corresponds to the 6 asanas we offer to the Lord during Tiruvaradana, namely, Mantraasanam, Snaanaasanam, Alankaaraanam, BhOjyaasanam, Punar mantraasanam and Paryankaasanam.



WARLI AT BY MALATHY BALAJI



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Maarghazhi 25 January 9 2022

Thirupavai Pasuram 25

Meanings by Anbil Ramaswamy

Thirupavai 25

**oruththi maganaayp piRandhu * Or iravil
oruththi maganaay oLiththu vaLarath *
tharikkilaan aagith thaan theengu ninaindha *
karuththaip pizhaippiththuk kanchan vayiRRil *
neruppenna ninRa nedumaale! * unnai
aruththiththu vandhOm paRai tharudhiyaagil *
thiruththakka selvamum sEvagamum yaam paadi *
varuththamum theerndhu magizhndh EIOr embaavaay.**

- The *Avataara rahasyam* of Emperumaan is referred to in this *Paasuram*
- It is customary to celebrate the birth of Avatars like Varaaha Jayanti, Vaamana Jayanti, Nrisimha Jayanti, Sri Rama Navami, KrishNa Jayanti etc. based on "thithi" but when it comes to birth of Acharyas we celebrate are based on their birth star. In the case of KrishNa, as he is both Avataara and Acharya, we celebrate both as GokulaashTami based on Thithi and Sri Jayanti based on star, RohiNi.
- While other births are mentioned by the name of the *Avataara*, in the case of KrishNa, we call it just as "Sri Jayanti"

=====
oruththi maganaay piRandhu: born as a son of one lady (Devaki)

- How come. You who are birth less (pirappili) came to be born of a mother?
- Vedas describe " *brahmaNyO dEvakee putrah BrahmaNyO madhusoodanam*"; thereby praising Devaki over YasOda.
- Deavaki, VasudEvar, YasOdai and NandagOpalan- all of them did Tapas for this one son. So, he became the son of all the four. Whereas Dasaratha did penance and begot four sons.
- **What is the specialty of Devaki?**
- She bore him not for 10 months like other mothers but for 12 months.
- **Who is "magan"?**
- **"one who takes care of parents and listens to them when they are alive and does the pitrukaaryams after their death is really "magan"?**
- When he was born, he appeared not only with Sangu, Chakram, Gadha etc. But Devaki saw 5 heads for the baby. On closer look, she found out that 4 other heads were those of Brahma who blossomed out of the navel of her own baby! Along with other *chinnams*, KrishNa hid the *Chaturmukha Brahma* also and relieved her anxiety.
- VasudEva had 7 wives named *VrikadEva, upadEva, dEvarakshita, SridEva, SaantidEva, sahadEva* and *Devaki*. They were all sisters. But, KrishNa chose to be born in the womb of Devaki only.
- Rama listened to his father after he came of age but KrishNa listened to his parents by hiding *Sangu and Chakram* as soon as they asked him to hide.

Or iravil: for one night

- on the same night on which KrishNa was born to Devaki, he became the son of YasOdai.

Oruththi maganaay oLiththu vaLara : Hiding while growing a son of one lady (Yashoda)

- **How come also, you became the son of another mother on the same night?**
- But it is " *Devanangari yasOdai*" who was blessed to enjoy your childhood pranks.
- **Why were you in hiding like the "antharyaam" that you are?**
- Why "Oruthi" and not Devaki or YasOda? It is out of respect for elders that she does not call them by their names.
- The concept of biological mother and **Sveekaara** mother started with the birth of KrishNa.
- It is said that Nammaazhwar was " *eenra thaay*" (biological mother) for Sri Rama Navami whereas Sri Ramanujar who took pains to nurture this was the " *idaththaaY*"

" *Vaan thigazhum sOlai madiL arangar vann pugazh mEI*

Aanra tamizh maraigal aayiramum eenra mudal thaay sadagOpan

Moy paal vaLartha idath thaay iraamaanusan"

VaLara:

How did he grow?

He grew by eating lots and lots of butter, not only from his home but also by stealing from the homes of other gOpis.

tharikkilaan aagi: unable to bear

- **In SvaapadEsam: Acharyas could not tolerate the plight of the Sishya jivan languishing in Samsaara for so long and take steps to save it**

thaan theengu ninaindha: One who thought of harming you

- Whereas KrishNa was the one to whom "*MangaLaasasanam* should be done, Kamsa developed only jealousy towards him.
- KrishNa after advising Arjuna his Bhagavad Gita cautioned him not to reveal the tattvams to anyone who was envious of KrishNa.

karuththai pizhaipiththu: Falsifying his intentions

- *pizhaippithal* does not mean creating. It means changing or misdirecting, falsifying

kancan vayiRRil: in the belly of Kamsa

Neruppenn ninra: standing like a fire

- By being born in the womb of Devaki, you created the ailment of fear in the heart (in Tamil, in the tummy) of Kamsa.
- It is not as if Kamsa did not know that KrishNa was in Gokulam and constituted his nemesis. This became confirmed when one by one all those whom Kamsa deputed to finish off KrishNa got finished off!
- He had to spend sleepless nights always thinking of the potential danger from KrishNa.
- They seem to say that if such a one could attain mOksham by being slain by KrishNa, why would they not get mOksham since they were also always thinking of KrishNa out of love and affection.
- AnjanEya is said to have taken the fire of Sri Sita's sorrow and with that he burned Lanka. KrishNa converted the jealousy of Kamsa into a raging fire and burned him.

Nedumaale: Great Lord of all

- You are "*maal*" which means soft hearted. How did you become so fiery?

unnai aruththiththu vandhOm : we have come towards you begging

- KrishNa Avataaram was the last among those that have taken place so far.
- **Andal called him three times and expressed her desire. It is said that when one first called his name, one is assured of mOksham. The other two calls felt ashamed that they had nothing more to give!**
- A man accidentally dropped his golden vessel in a well. To redeem it, he jumped into the well 8 times but could not salvage it, when he jumped for the 9th time only, he could retrieve it. Likewise, the Lord came into this abysmal depth of *Samsaara* to redeem the souls lost therein. It was in the 9th Avataara as KrishNa that he could convey the practical advice of Bhagavad Gita and resurrected suffering humanity.

paRai tharudhiyaagil: to get the drum

thiru thakka selvamum: appropriate wealth or Thiru (Lakshmi)

- **In SvaapadEsam, what is real wealth is that which is made use of for Bhagavaan, Bhaagavatas and Acharyas.**

sEvakamum: service

yaam paadi: we will sing

varuththamum theerndhu magizhndhu: be happy being **relieved** of our sorrows (because of separation from you)

- These denote both "IshTa praapti" and "anishTa nivritti"
- Some philosophers held that the demise of sorrow was mOksham. Andal challenges this by saying that we should not only get rid of sorrow but should also acquire happiness.

ElOr embaavaay. Usual refrain

In SvaapadEsam:

- **Oruthi maganaai pirandu Oruthi maganaai vaLara is said to refer to the famous quote: "Tirumantrathil pirandu dvayathil vaLarndu"**
- **Only when one attains the knowledge that one is sEshan to Bhagavaan, the sEsha can be deemed to be born. Vide "anru naan pirandilEn; piranda pin marandilEn"**

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WARLI AT BY MALATHY BALAJI



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Maarghazhi 26 January 10 2022

Thirupavai Pasuram 26

Meanings by Anbil Ramaswamy

Tiruppavai Pasuram 26
maale maNivaNna

**maale! maNivaNnaa! maarkazhi nIraatuvaan *
mElaiyaar ceyvanakaL vENTuvana kEttiyEI *
NYaalaththai ellaam natuNGka muralvana *
paal anna vaNNaththu un paaNYacanniyamE *
pOlvana caNGkaNGkaL pOyp paatutaiyanave *
caalap perum paRaiyE pallaaNtu icaippaarE *
kOla viLakke kotiyE vithaaname *
aalin ilaiyaay aruL EIOr empaavaay.**

=====

In the first Paasuram Andal referred to His *Paratvam*.
Here, she refers to His Soulabhyaam

=====

maale! Oh! My dear!

- You have greater affection towards us than what we have for you.
- When Sri Sita said that she will not live for more than a month without you, (maasaad oordvam na jeevishyE), you said that you will not live for more than a split second without her? "*na jeevEyam kshaNamapi!*"
- Did not KrishNa say "*priyO hi JnaaninOthyartham aham sa cha mama priya:*"

maNivaNnaa! One who has the brilliance of emerald

- "You are a gem that could be held secure in the palm of one's hand and one that can be secured at the tip of a garment (*puDavai talaippu*)"
- "You are a gem that is fit to be worn as an ornament on one's head"
- **"How do we identify you as a gem?**
What is in your mind is truly reflected in your face" Did we not already say "*maNivaNnan nennaLE vaai nErndaan?*".
We are thus familiar with your gem like appearance.
- **By "maLE", they refer to His love for them; By "maNivaNna", they refer to their love for Him.**
- maNivaNnaa! also refers to the resplendent color of the body of KrishNa (*Deha kaanti*)
- This gives a lie direct to the claim of advocates of NirguNa, Niraakaara, Niravayava Brahman and to prove that the Lord has a "*Subha Aasraya TirumEni*"
- **In SvaapadEsam: Acharya is like the precious gem staying always in the heart of the Lord like koustuba maNi.**

maarkazhi nIraatuvaan *: For this vratam

- **In Svaapadesam: "NeeraDal" means performing SaraNaagati at the feet of the Lord.**

mElaiyaar ceyvanakaL vENTuvana kEttiyEI: What our elders have observed

- KrishNa asked "Is there any *pramaaNam* for your observing this nOnbu?"
- No doubt, we must do as prescribed in the Sastras because the Lord has declared:
"*Sruti and Smriti* are my commands. One who transgresses them is a traitor. Even if one claims to be my devotee, I will not consider one as a VaishNava fit for my grace"
Sruti smriti mamaiva agjnaa yah Tad ullanghya vartatE
Agjnaa chEti mama drOhi mama bhaktOPi na vaishNava:
- It is not proper to do any thing as we like.
 - Bheeshma was a great Jnaani. When he did Sraaddham for his father, the father came in person with outstretched palm to receive the piNDam. But, Bheeshma refused to hand over but placed the piNDam on the floor because that is what is prescribed in the Sastras.
 - During Ekaadasi, one must recite the appropriate mantra after Tiruvaradhana and then only proceed with the fasting for the day. Just going on a fast, without the mantra does not constitute "upavaasam". This is also laid down in the Sastras.

- What is "Upa vaasam"? It means "upa" together and "vaasa" staying with". On Upavaasm days, we are supposed to constantly stay tuned in mediation with the Lord. This is said to be "staying with God"

But, the gOPis say:

- "We are just cowherd girls. We know no Saastrams or PramaaNams. All that we know is the precedent set by elders (SishTaachaaram).
- Is it not said "dharma gjna samaya: pramaaNam vEdaasa cha"? meaning "the "achaaram" of elders (Sishta agrEsar) carry the same force as what is prescribed in the Vedas?"
- In Svapadesam, the practices by SsishTas are far more valid than PramaaNams (Authority).
- "AnushTaanam" based on such scriptures like Vedas, Gita etc is valued higher than "PramaaNam"
- Even in following SishTa Aachaaram, one must be discreet "VivEkam". In a Sraddham, to prevent a pet cat from polluting the offerings, a father caged it with a basket with openings enough for it to breath while not "letting the cat out of the bag". Without knowing why his father did what he did, when his turn came to do Sraddham for his father, the son took to task the priest why he had not brought a cat and not covering it with a basket! The son obviously thought that the covering of the cat in a basket was part of the ritual! If he had used his vivEkam, he would not behave in this fashion.

kEttiyEl *: If you listen

- This is like Nammazhwar who asked the Lord "hark! Listen to my petition"
- This is also like Mark Antony's : "Friends! Romans! Countrymen! Lend me your ears"
- When KrishNa asked what they wanted based on the anushTaanam they cited, they draw out a long list of things they need.
 - For waking up (TiruppaLLi ezhuchi), they want huge white colored Sangu that can bring out deafening sound (Jnaalathai ellam naDunga murlvana paalanna vannathu paanchajnniyamE)
 - For setting out in procession, they want huge drums (saalap paerum poaraiyE)
 - For singing the praise (PallaaNDu), they want Araiyaars well versed in the art
 - For brightening the atmosphere, they want bright lamps (Kola viLakke)
 - For signaling to those at a distance, they want flags atop
 - For protecting the Lord in procession from Sun and rain, they want an impressive canopy.
- The first three are based on sounds; the latter three are based on visual effects. Thus, the "sone-et-lumire" aspects have been brought out to publicize the event.
- Among the instruments of sound,
 - Sangu represents "Omkaaram".
 - Parai represents "Naada brahmam"; and
 - PallaaNDu represents "Veda gOsham"
- Among the visual objects,
 - viLakku represents "Jnaanam"
 - KoDi represents "Kainkaryam"
 - Vidaanam represents "vairaghyam"
- "I can understand that you asked for "parai" earlier. But, how come, now you come up with a long wish list?"
- The gOPis reply "These are nothing new or extraordinary. They are strictly in accordance with the practice of our forefathers. And, we are asking for just that only. You cannot deny us."

NYaalaththai ellaam: The whole earth

natuNGka muralvana *: making a shattering sound

paal anna vaNNaththu : white like milk

- In Svapadesam: Like "Kseera annam", the white color of the conch is very dear to PerumaaL.
- Also, like the swan that can separate milk from water, the Acharyas extract the essence of the scriptures and make it available to us.

un paaNYacacanniyamE *: Your special conch

- This Paanchajanyam conch was born in the ocean, grew up in the body of Panchajanan and became a weapon in the hands of the Lord. Similarly, KrishNa was born in Madurai, grew up in AyarpaaDi and moved to Dwaraka to rule.

pOlvana caNGkaNGkaL

- In Svapadesam: PraNavam is like the Sangu (Conch) that dispels all inauspiciousness and bestows "sEshatva jnaanam"

pOyp paatutaiyanavE *: Round and big in size

caalap perum paRaiyE : Noticeably big percussion instrument (drum)

pallaaNtu icaipparE *: Those who praise

- Andal gives so much importance to the instruments of sound because, for all happy occasions, we see Naada swaram, Mridangam etc that resound auspiciousness used to stave off undesirable background noises.

kOla viLakkE : Auspicious lamps

kotiYE : flags

vithaanamE *: Canopies

aalin ilaiyaay : You who recline on the leaf of banyan tree

- KrishNa asks: "You could have told me yesterday itself. (nennalE)"
- Also, are you kidding? I have only one Sangu. You are all 5-lakh strong. How can I give one Sangu to each one? And, you stipulate that each Sangu should be as white and as big as my "Paanchajanyam". How is this possible?
- To this, the gOpis reply: What is not possible for you? You have "agaTita gaTanaa Saamarthyam". You are the one who can accomplish what others cannot even imagine. Did you not deposit for safekeeping all the 14 worlds in your tiny tummy when you were reclining on a tinier banyan leaf as Baala mukundan during the Mahaa praLayam? You can do all these by the dint of your Sankalapam and effortlessly. You can duplicate, triplicate and multiply yourself, let alone a Sangu. Now, only you seem to be kidding"
- Shall we tell you how you can do these?
 - Your one Sangu can become many so each one of us can get one Sangu
 - Your Saarngam bow can become as many Parais
 - Your arrows issuing forth from your bow can act as so many beating rods
 - Your "Koustubham" that represents "Jeeva abhimaani" can multiply to represent all Jivatmas who can sing paeans of praise (paloaNdu isaippar)
 - Your "Sudarsana Chakram" is so brilliant that it can act as so many bright lamps
 - You have GaruDa on your flag. He can multiply to provide as many flags as needed
 - Your "Adi sEsha" who is your canopy can enlarge himself sufficiently to cover the vast expanse that represents the "Yaaga bhoomi" the place of vow sufficient to protect the 5 lakh gOpis.
- The expression "aalin ilaiyaa" is said to refer to "VaTa patra sayee" of Srivilliputtur. whom Andal visualized as Krishna and dedicated her Prabandham.
- There is an interesting point here: A poet imagined that the Lord became curious to know what was so great and enjoyable about His own feet that devotees were vying with one another to fall at His feet and experience them. So, He chose a private location and a private occasion (not open to public view) to test this. What better place and time to do this than at the time of the great deluge when none would be around? So, He leisurely reclined on a banyan leaf floating on the vast seas as Baala mukundan and put His foot toe into His mouth and enjoyed the nectar flowing out from there.
- You measured the three worlds with! Two feet. Now, you are, perhaps, trying to measure with one foot!
- We cannot measure with our finite and faulty vision the unimaginably infinite capacity of the Lord. We can at best marvel but can never question how and why.
- In Charama sIOkam, "aham" denotes "Paratvam" and "maam" denotes "Soulabhyam". In this Paasuram, "maNivaNna" denotes His "Soulabhyam" and "aalinilaiyaa" denotes His "Paratvam"

aruL : Please grace us

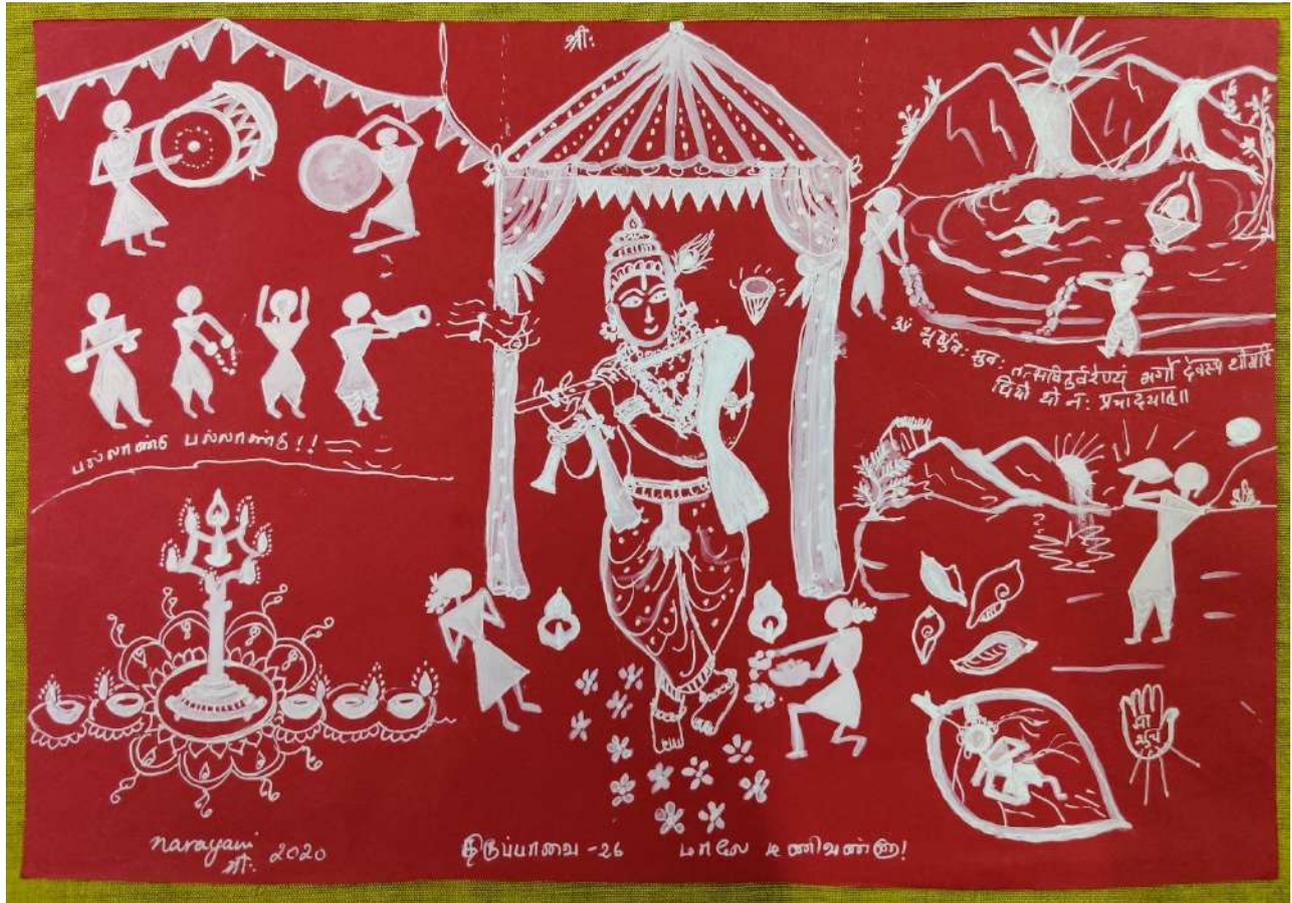
EIOr empaavaay.

- In Svapadesam, this Paasuram is said to denote Baahya Yaagam i.e. Aaraadhana performed after "hrid yaagam" or Maanaseeka Aaraadhana.
- In Tiruvaaraadhana, we offer 6 Aasanas and offer the appropriate "upachaaras". The six articles requested represent these six upachaaras -
 - In Mantraasana, we blow the conch (Sangu)
 - In Tirumanjanam (snaanam), we play several "mangaLa vaadhyams" (Parai)
 - In Alankaaraasanam, we recite several stotras and Prabandhams (pallaaNdu isaippar) and offer "mantrapushpam"

- In BhOjyaasanam, the act of offering "neivEdhyam" is figuratively referred to as lighting the lamp (ViLakku)
- In Punar mantra Aasanam, we are supposed to enquire whether PerumaaL intends (Tiru uLLam) to go on "sanchaaram" by offering Flag upachaara (koDi)
- In Paryankaasanam, we place PerumaaL in a bed under a canopy.
- This Paasuram denotes the all the five angas of Prapatti:
 - "saalap perum pariyE" denotes "Anukulya Sankalpam"
 - "poippaaDu udayanavE" denotes "Pratikulya varjanam"
 - "PallaaNdu IsaippaarE" denotes " Mahaaviswasam"
 - "KoDi" denotes "kaarpaNyam"
 - "Vidaanam" denotes " Goptrutva varaNam"

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Maarghazhi 27 January 11 2022

Thirupavai Pasuram 27

Meanings by Anbil Ramaswamy

**Tiruppavai Pasuram 27:
kUtaarai vellum**

**kUtaarai vellum cIrk kOvin^thaa * un^thannaip
paatip paRai koNtu yaam peRucammaanam *
naatu pukazhum paricinaal nanRaakac *
cUtakamE thOL vaLaiyE thOtE cevip pUvE *
paatakamE enRanaiya palkalanum yaam aNivOm *
aatai utuppOm athan pinnE paaR cORu *
mUta ney peythu muzhaNGkai vazhi vaarak *
kUti irun^thu kuLirn^thu EIOr empaavaay. (2)**

=====

- Andal, after describing the omnipotence (*Paratvam*) and easy accessibility (*Soulabhyam*) of the Lord proceeds to describe the phalan (*mukta aiswaryam*), the honors awaiting the jeevan on its onward march to Paramapadam at the hands of *Adhi vaahikas* (divine guides)
- "*Satam maalaa hastaah, satam anjana hastaah, satam choorNa hastaah, satam vaasO hastaah, satam phaNa hastaah*" Groups of one hundred apsaras each holding garlands, collyrium, fragrant powders, dresses and ornaments are said to receive the mukta jivan on the march through the shiny path (*archiraadi maarga*) These are alluded to in the five objects enumerated in this Paasuram.

kUtaarai vellum cIrk: You have the quality of winning those who are opposed to you

- KrishNa asks: "Do you have any more demands?"
- GOpis: "Yes. We need some more awards from you".
- KrishNa: "How come, I am the victor all the time and you are ordering me as if you girls have won over me?"
- GOpis: "Your victories are over your opponents. But we are only your friends.
- Where is the question of defeating us?
- You are the one who is prepared to submit to the orders of your dear ones"
- Is it not said that Rama wins all hearts?
 - *satyEna IOkaan jayati: He wins the whole world by truthfulness of his utterance.*
 - *deenana daanEna Raaghava: He wins over the needy by gifts*
 - *guroon sishrooshayaa*

He wins over this Acharyas by his service to them

- *dheeraah dhanushaa yudhi cha astravaan: He wins over enemies through his weapons like his bow.*
- This *Govinda Tirunaamam* can bring together even those who are stationed poles apart like Draupadi in Hastinapura while Govinda was in Dwaraka.
"avan doorangatan aanaalum avanuDaiya naamam arugil irundu karyam seidadu" says (*EeDu*)
- This *Naamam* can convert even those who are so ego centered like RavaNa who declared that he would not bow to anyone.
- **Rama humbled Parasurama who opposed him, and the latter left the field saying that he was indeed a brahmin and could not offer fight to Rama. Later, Rama requested Parasurama to forgive him. "RaaghavOpi charaNou tapOnidhE Kshamyataam". This is the hallmark of great minds.**
- Rama won the hearts of Rishis by his beauty and fulfilled their desire to attain him as their husband during KrishNaavataara.
- Lakshmana acknowledged that he was enslaved by the auspicious qualities of Rama.
- KrishNa won Sanjaya by giving his darsanam at Dwaraka.
- KrishNa himself lamented that four categories of people are in this "*kooDaar*" group:
*na maam dushkritinO mooDaah prapadhyantE naraadhamaa: /
maayayaa apahrita jnaanaah aasuram baavam aasritaah//*
It is the Lord who takes the trouble to correct even them and bring them on to the mainstream of devotion.

GOvin^thaa * : Oh! Lord GOvinda!

- "It is Govinda naamam that saved PaaNDavas in all their travails. By singing your name we will also be blessed with your grace exhibiting at once *your Paratvam, Soulabhyam, Souseelyam, aanrusamsam, KaaruNyam* etc and relieve us of our sorrows"

- "We are not saying "HiraNyaayai namah". We are only calling you for help."

un^thannaipaatip : Praising you with devotional music

- **Who in the world is not moved by praise?**
- Bhagavaan is, indeed, known as "Sthava: Stava priya:". As soon as the gOpis praised him as "maale MaNivaNNa" etc. he became inclined to grant whatever they wanted.
- A bald headed but wealthy man gifted one bag of paddy to a beggar who praised him. As the beggar was returning, another beggar friend accosted him and asked how he got the bag of paddy. To this, the first one replied "Only that bald guy (moTTai thalaiytan) gave. The second beggar straight made it to the donor and reported what the first beggar told him. The donor got mad and rushed to take back the bag. When the first beggar saw him coming, he understood the situation. Again, he started praising him saying "How come! In your concern for me, you have rushed with another bag of paddy unmindful of your discomfort and losing the remarkable volume of hair on your head?" The donor was mesmerized by this full-throated compliment and gave him not one but two more additional bags.

paRai koNtu: Obtaining the instruments needed

yaam peRucammaanam *: what we gain as reward

- "Your reward should be such as to be acknowledged by all for all time to come saying that KrishNa helped the gOpis to successfully complete the nOnbu and it was KrishNa who gave them the appropriate rewards"
- Andal signifies in this Paasuram that since the Prabandham is coming to its grand finale, appropriate "Sanmaanam" should be offered to the Upanyaasaka. The "Sanmaanam" should be such that it would be useful to the recipient.
- **What is the use in offering ice cold drink to one who is suffering from cold and throat infection?**

naatu pukazhum paricinaal : worthy of praise by all

- Nappinnai's maiden name was "sathya" as per Srimad Bhaagavatam. Her father Nagnajit imposed a wager that the suitor who was able to control seven wild bulls alone could marry her. KrishNa could accomplish this impossible task and won the hand of Nappinnai. This was acclaimed all over the world.
- "After his coronation, Rama gave his pearl necklace to Sita and asked her to present it to whomsoever she found worthy of it by dint of character, valor, intelligence etc. She put the necklace on the neck of AnjanEya. This is being praised by the world even to this day. Your reward for us should be of this kind"

nanRaakac: well

cUtakamE : bangles

- An important point to note is that it is Andal's Tiru uLLam that jewelry should be given to the bride only by the bridegroom. The inference is that receiving "varadakshiNaii" is not contemplated in our anushTaanam. Accepting VaradakshiNai is like buying a cow on sale and treating the bride as "maaTTup peNN". The correct interpretation as per H.H Srimad Andavan, Poundarikapuram Swami Asramam is that the bride is "MaaRRUp peNN"- she should be treated as alternate daughter.
- Bangle is also interpreted by some Acharyas as the Pavitram that is worn on the pointer finger during religious rites.

thOL vaLaiyE : Shoulder ornaments

- Refers also to the IDs SrivaishNavas wear on their shoulders in the form of Lord's Sangu and Chakram

thOtE : Lower ear ornaments (KarNabhooshaNam)

- This refers to **Tirumantram** with eight syllables that confers "Aatma Svaroopaa jnaanam" (i.e. Realization of Jivan's "Sesha- Seshi bhaavam" in relation to Bhagavaan

cevip pUvE: Upper ear ornaments

- This refers to **Dvayam** that bestows "anushTaana poorva kainkaryam"

paatakamE: ornaments worn at feet

- This refers to "Bhandaka nivritti" (i.e. Jnaanam) breaking of the shackles denoted by **Charama sLOkam**. In other words, "Vairaaghyam"

enRanaiya: etc

palkalanum: many such ornaments

yaam aNivOm: we will adorn

aatai utuppOm: we will dress up

athan pinnE: After that

paaR cORu *: *Ksheeraannam*

mUta ney peythu : *overflowing with pure ghee*

- "mooDa" means not only covering but also that the ghee was just melted out of butter (*putturukku ne*)

muzhaNGkai vazhi vaarak *: flowing down the elbow

- The ghee was poured in abundance so much that one had to search for the individual particles of *annam* from the flood of ghee'
- **Why did they allow the ghee to flow over through their hands?**
- It is because they were drinking the amrutam of KrishNa's *soundaryam* through their eyes that they forgot to put the morsels of food in their mouth and the ghee freely flowed down their elbow.

kUti irun^thu kuLirn^thu : *enjoy in the company of all*

- Earlier, they said that they would not eat ghee, milk etc (*neyyuNNOm, PaaluNNOm*). Now, because they have joined KrishNa, they wish to celebrate with gusto.
- This refers to "*saha bhOjanam*"

ElOr empaavaay: Usual refrain

=====

In SvaapadEsam:

- **SooDakam and ThOLvaLai** are two ornaments worn on the arms that represent *Tirumantram* that bestows knowledge.
 - **ThODu and Sevippoo** are two ear ornaments that represent *Dvayam* that is "*KarNa bhOghyam*"
 - **PaaDagam** is worn at the feet and represents *Charama sLOkam* that prescribes *SaraNaagathi* to be done only once. Hence, mentioned in singular.
 - Since *Tiruvaaradhanam* or "*Ijya kaalam*" has already been completed, this Paasuram is said to refer to "*anu yaagam*" or "*antaryaami aaraadhanam*". After performing *Tiruvaaraadhanam*, we consume *Bhagavad Prasaadam*. This is known as "*Antaryaami aaraadhanam*". Did not KrishNa say that he digests food by being the *Vaiswaanara* i.e. *JaaTaraagni*)?
 - Also, this brings out the *Saastra artham* that *Bhagavad guNa anubhavam* should be enjoyed by sharing with likeminded devotees. (*kooDi yirundu kuLirndu*)
- =====

WARLI AT BY MALATHY BALAJI



Sri Aandaal Thiruvadigalae Saranam



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Maarghazhi 28 January 12 2022

Thirupavai Pasuram 28

Meanings by Anbil Ramaswamy

Tiruppavai Pasuram 28
kaRavaigaL pin

**kaRavaigaL pin senRu kaanam sErndhu uNbOm *
aRivu onRum illaadha aayk kulaththu * undhannaip
piRavi peRum thanaip puNNiyam yaam udaiyOm *
kuRai onRum illaadha gOvindhaa * undhannOdu
uRavEl namakku ingu ozhikka ozhiyaadhu *
aRiyaadha piLLaigaLOm anbinaal * undhannai
siRu pEr azhaiththanavum seeRi aruLaadhE *
iRaivaa! nee thaaraay paRaiyElOr embaavaay.**

- In this Paasuram, the gOpis set forth the qualifications for one who desires to attain mOksham through Prapatti.
- Such a one should be unable to adopt any other means and have no goal other than Sriman NarayaNa.
- They declare in no uncertain terms that they have these qualifications.

=====

KaRavaigaL pin cenRu: following the cows

- "Since we just go behind the cows, they are our only Acharyas. If we have these cows as acharyas, you can imagine what kind of knowledge we would have learned from them"
- "We did not even learn to milk the cows. That is the duty of our men folk. We learned only how to eat the moment we reach the forest! We do not have time even to sit. We just start eating even as we walk being led by the cows. Where is the question of *Tiruvaradhanam* when we do not even have time to take showers?"
- **The *Tattvaartham in anushTaanam* here is that one should not eat or drink while standing or walking (as we do in buffet lunch or dinner). In fact, one should not drink even water while standing, let alone Coffee or tea, (which were not even thought of in those days). That is why SishTas used to keep one foot on a wall nearby, if for any reason they could not drink in a sitting posture.**
- **What do we eat?**
- We eat the "*paryushita annam*", the rice cooked on the previous day and soaked in water (*Pazhayadu*) and with buttermilk.
- **The subtle point on anushTaanam in this is that while we can add rice to water for making pazhayadu, the reverse practice of adding water to annam is considered "nishiddham" (prohibited)**
- **How does one get a qualified Acharya?**
- "*Eeswarasya cha sohardam, yadruchchaa sukritam tathaa*". It is by the grace of the Lord or by some accidentally done good deed.
- Thus, going behind the cows may be taken as this "*yadruchchaa sukritam*".
- What better Acharyan could be there than KrishNa Himself who is the Universal Guru. "*KrishNam vandE Jagat gurum*"?
- **In SvaapadEsam: karavaigaL means Kaamyaa karmas.**
- **In SvaapadEsam: A person without knowledge is equal to an animal.**
"JnaanEna heenah pasubhih samaanah"

Kaanam sErndhu uNbOm having reached forest we will eat

- **"What do we do after reaching the forest led by the cows?"**
- We do not go there to do any penance. We just start eating whatever food we had brought from home"

- It may be questioned how gOpis are said to have taken the cows for grazing. Is it not the duty of men folk? The answer is that no distinction is made based on sex, but it is the practice of their clan (*kula dharma*).

aRivu onrum illaadha aay kulaththu: a cowherd community without any knowledge

- We do not have the chance to meet with or mingle with Acharyas. Therefore, there is no question of our securing any knowledge much less "*aatma jnaanam*" that can lead to *Karma yOgam, Jnaana yOgam* etc.
- "Our clan (*kulam*) is totally ignorant of all these disciplines"

undhannai piRavi peRum thanai puNNiyam yam udaiyOm: we have good deeds to have your birth in our community

- "You may ask, if this were so, how we aspire to attain you"
 - "We have, however, one single qualification, that more than makes good all our deficiencies. We have you, the *Dharma svaroopi*."
 - "*KrishNam dharmam sanaathanam*" He is the verily the eternal Dharma
 - **What is Dharma?**
 - It is that which sustains. By taking birth amidst us, it is incumbent on you to sustain us as you are the personification of Dharma.
 - We have this good fortune (*puNNiyam YaamuDaiyOm*) of your being born in our midst.
 - We are the ones who have nurtured this *puNNiyam*.
 - **The suggestion is that they were Sages in Rama avataara who were reborn with KrishNa as gOpis.**
 - If we are coeval with you, it is not our mistake. You probably made the mistake of being born in our midst that makes it incumbent on you to take care of us!
 - puNNiyam yam udaiyOm:
 - **We have puNNiyam?**
 - What do we see in the world in this regard?
- PuNNyasya phalam ichchanti puNNyam na kurvanti maanavah/
Paapasya phalam na ichchanti paapam kurvanti yatnatah//*

We desire the fruits of *puNNiyam*, but we never do anything to deserve it.

We do not like the effects of *Paapam*. Yet, we indulge in all paapams withy great effort.

kuRai onrum illaadha govindhaa: Oh! Govinda! Who is without any fault!

- May be, we are without merit. But, then, you are here totally blemish less
 - Even if we are not with you, you lose nothing but out of our utter helplessness, we come to you begging to be taken under your care.
 - While eating we are required to utter the name of gOvindan. We not only utter but we also see gOvindan with our physical eyes.
 - Bhagavaan had three deficiencies in Ramavataara. As KrishNa, he rectified those
1. As Rama, He killed Vali, Indra's son and coronated Sugreeva, son of Surya. In Krishna avataara, he got KarNa, son of Surya killed and installed Arjuna, son of Indra
 2. As Rama, He sent Hanumaan as messenger, a job entrusted to a lowly person. As KrishNa, He himself went as PaaNDava thooda.
 3. As Rama, he was not as famous as Sita because it is "*Sitaayah Charitam mahat*" and in Tamil "*Sirai senravaL Etram*". As KrishNa, he was born in the prison cell.

Thus, KrsihNa removed all blemishes clinging to him from his previous avataara.

So, now he is "*kurai onrum illaada gOvindan*"

undhannOdu: your

uRavE namakku ingu ozhikka ozhiyaadhu : Our relationship cannot be broken by *either* of us

- **What is Uravu?**
- It is of nine kinds as between Paramaatma and Jevaatma:

Pillai Lokacharya answers:

- Parent- Child = Mata-Pita
- Protector-Protected = Rakshakah-Rakshya
- Master-Servant = Seshi- Sesa
- Husband-Wife = Bhartru-Bhaaryaa

- Knowledge-Knower = GnEya- Gnaatru
- Possessor- possession = Swami- Swam
- Life-Body = Atma-Sareera
- Supporter-Supported = Adhaara- AadhEya
- Enjoyer-Enjoyed + BhOkta- BhOghyam

Namakku: to us

- This is a key word here. None can sever our relationship, **not even you!**
- Our body-soul relationship of "*Sareera atma bhaavam*" cannot be cut asunder at any time by anybody.
- The relationship with others in the world is accidental "*oupaadikam*" based on Kulam, Gotram etc. But, our mutual relationship with the Lord is unconditional "*nirupaadikam*" They imply that this will be so forever even in Paramapadam.
- "In SvaapadEsam: Bhagavaan may have his lack of a true devotee as when he said "*sa mahaatmaa sudurlabhah*"
- But the devotees have no such handicaps since their relationship with the Acharya is eternal and cannot be negated.

ARiyaadha piLLaigaLOm: We are ignorant, innocent children, girls

- Like one who confides in the doctor one's problems, they project their *Doshams* and ask for his pardon.
- They already called him "maalE" and "maNivaNna" You are the medicine and you are the doctor for our ailment. (*maNI mantra oushadam*) Kulasekara Azhwar in Mukundamaalai, brings this aspect very touchingly.

Anbinaal: out of love

Undhannai: you

- **Why instead of "unnai", they use the word "unthannai"?**
- It is because they had earlier called names while waking up his dear peers as pEyppeNNE, Paavai, piLLaai, NandagOpaala, kaliyE etc. They now realize that such name calling might rouse his ire, they crave his indulgence in forgiving them.

siRu pEr azhaitthanavum: We addressed you with nicknames, pet names (literally small names)

- The name NarayaNa is *sirupEr* when compared to gOvinda because the former is made up of "NaraaNam ayanam" which means the resting place of all naras, including those who hate him. This, indeed, is a *dOsham* whereas gOvinda does not suffer from such infirmity.

seeRi aruLaadhE: do not get angry

- When the Avataaram itself was meant to exhibit Bhagavaan's "Soulabhyam", it is inappropriate to call the Lord as NarayaNa instead of Govinda, a name dear to him.
- Therefore, they pray that he should not become angry on this score.
- **In SvaapadEsam: they might have considered him as a fellow human being and would not have realized his Vaibhavam because of which they might have used names that were less than dignified. Cf "Familiarity breeds contempt"**
- **Why arulaadE?**
- Even his anger is filled with grace.
- We do not consider that you are protecting us because of our supplication. You do that out of your natural disposition.

IRaivaa nee thaaraay paRai : Oh! Lord! You grant us drum

=====
karavaigal pin senru kaanam serndu uNbOm: denotes the lack of good karma (*karmayOgam*)

Arivonrumillatha: denotes lack of qualification of *Jnaana yOgtam* (The "um" suffixed is significant.

Aaykulam: KarpaNyam

Kurai onrumillaatha Govinda: "*Eeswara guNa poorthi*" *Swamitva Sambandam* (Again the suffix "um" here is significant matching the earlier "um"

UravEl ingu Ozhikka ozhiyaadu: "*Apritak siddham*" - Inseparability of Jivan and Paramaatma, "*Nitya seshatva anusantaanam*"

Siru pEr azhaitthanavum: Praatikoolya varjanam

Seeri aruLaadE; Begging pardon

Taaraai Parai: *Goptrutva varaNam*



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Maarghazhi 29 January 13 2022

Thirupavai Pasuram 29

Meanings by Anbil Ramaswamy

Tiruppavai Pasuram 29
siRRam siRu kale

**siRRam siRu kaalE vandhu unnai sEviththu * un
poRRaamarai adiyE poRRum poruL kELaay *
peRRam mEyththu uNNum kulaththil piRandhu * nee
kuRREval engaLaik koLLaamal pOgaadhu *
iRRaip paRai koLvaan anRu kaaN gOvindhaa *
eRRaikkum Ezh Ezh piRavikkum * un thannOdu
uRRomE aavOm unakke naam aatcheyvOm *
maRRai nam kaamangaL maaRREIOr embaavaay.**

- =====
- This is the last Paasuram in Tiruppavai in which Andal speaks in her role as a Gopi in ayarpaaDi. The next one "vangak kaDal" is in her own words (*taanaana tanmai*)
 - In the previous Paasuram, they explained the *Svaroopam* of a Prapanna. In this, at long last, they spell out what exactly they want.
 - **In other words, they explain what they mean by the oft repeated term "Parai"**
 - They now make it clear that what they need is the constant, continuous, faultless service in the company of and at the feet of the Lord forever (*pErinbam*) and absolute and total detachment to sensual enjoyments (*sitru inbam*)
- =====

siRRam siRu kale vandhu unnai sEviththu: having come here in the early hours of the morning and worshipped, adored, served you

- This reveals their "*tvara*" or eagerness to express their intense love to KrishNa that made them come so early in the morning unmindful of the snowfall.
- It also suggests that "Now that we have reached you, the time has arrived for our union with you and **there is very little time** to remain separated anymore"
- They seem to say: "you will be shortly leaving for Madurai. So, **the time left for our samsIsham here is "siru kaalam"**
- Considering the long and numerous lifetimes we have undergone so far with the **time that we now spend together, the latter seems to be "siru kaalam"**
- When we go to Tirumalai, the waiting time in the line seems unending but while we go near the Bangaaru vaasal paDi, the time we are allowed amid "jerugu, Jerugu" is but a split second! (**siru kaalam**)
- May be, she suggests that **the time taken for performing Prapatti is done within a truly short (siru kaalam) compared to Bhakti.**
- **What is "sitram siru kaalai"?** –
- It is morning - only when we secure Bhagavad Jnaanam.
- The period from the moment of doing Prapatti to the moment of leaving this mortal coil is "*Ushat kaalam*" for the Prapanna. Thereafter, it is all bright day when Nityasooris watch the Lord unabatedly "*sadaa pasyanti soorayah*"
- Do we not say "Good morning" to friends whom we meet for the first time of the day, whatever the actual time we meet them?
- **"vandhu unnai sEviththu":**
"Do you remember how during Ramaavataara, you felt sorry for making the Rishis walk up to you for requesting protection and you told them that you should have taken the initiative to go to them. See! We have come likewise now (*vandu*). You don't let go this opportunity and then regret!"
- "Should you not show the same sense of urgency that you showed to Gajendra and VibheeshaNa? Hurry up!"
- **"Unnai":** "You.
- **What** kind of you? You said that you would even give up your life and even PiraaTTi, if need be, in rushing succor of *Aasritas*. Remember this!"
- **"Seviththu":**
- "You expect only friendship (*mitra bhaavEna sampraaptam*). You do not expect even "*sEvithu*". But we have done this also. What are you waiting for?"

un poRRaamarai adiyE pORRum poruL kELaay: listen! Our purpose in praising your golden lotus feet

- **"kELaay":**
- Like Acharyas who command the Sishyas to listen carefully, the gOpis command KrishNa to lend His ears to their submission of their *seshatvam* to Him.
- That is why BhaTTar in his Tanian said: "*paaraarthyam svam sruti satas sira siddham adhyaapayantee*"
- **"un poRRaamarai adiyE":** The golden lotus like feet: Even if we give up His feet, His feet will not let us down.
- **"pORRum poruL":** "The very praising is its own reward. We have not come to ask for anything else. We have come to do "*mangaLaasaanam*" for you"

peRRam mEyththu uNNum kulaththil piRandhu:

Having been born in the clan (of cowherds) and subsisting by rearing cattle and eating

- "Remember", they say: "Why leaving your *Param* abode, you came all the way down to be born amidst the cowherd community engaged in tending cows?"
- "Like a farmer who improvises a hut in or near the field where he is farming, you have come to live amidst us for doing your duty of protecting us"

nee kuRREval engalai koLLaamal pogaadhu: you should not reject our selfless, loving, personal service

- "If, having come to us, you do not accept our *kainkaryam* here, the very purpose of your *Avataaram* will be laid a total waste. Think about it", they seem to say.
- On hearing this, KrishNa offered a drum to them.
- **What is "kuRREval"?**
- As per Uttamur Swami, it is *kuru+ Eval i.e. Sakhyam*: That which is capable of being done and what ought to be done. In other words, "*aagjnaa kainkaryam*"
- **It is only doing what the master orders that can be called *kainkaryam*, not what we like to do.**
- **Initially, Lakshmana seems to have regretted his finding fault with KaikEyi for sending Rama to forest for 14 years. Later, however, he regrets why she had not banished Rama for 100 years because he himself would have the opportunity to do all kinds of services to Rama exclusively and for long** - whether Rama was awake or whether he slept. "*aham sarvam karishyaami jaagrato svapatOpi vaa*". He would be missing this opportunity in AyOdhya because, lot of others would be there to do Rama's bidding and he would have to share *kainkaryam* with them.
- But whether he did as promised is another question. For example, He did not stay with Sita as ordered.
- **"koLLaamal pogaadhu":**
- KrishNa expresses a doubt that if He being Purusha, and girls are around, he might slip from his resolve - like Arjuna for whom Subadra came to do service and Viswamitra when Menaka came to do service for him. The gOpis reply that since He is Paramapurusha and all others are feminine in relation to him (*sarvEtaraah stree svabhaavaah*) and attaining him is the only Purushartham for all, there was nothing repugnant about their coming to serve him and his accepting their service.
- "Did you not create an Oorvasi from your thigh to humble Indra who sent apsaras to entice you when you were doing Tapas as Nara and Narayana? You are not the one to be distracted by such silly temptations. So, do not reject us (*koLLaamal pOgaadu*)"

iRRai paRai koLvaaN anRu: it is not to get the drum for today

- "Oh! KrishNa! Can you not comprehend what we mean by "parai"? Take it from us that it is NOT the drum that you offer now that we want. When someone asks for water, does it mean water alone? **Does it not mean that they need food also to go with water?"**
- "Because you were born in our midst as a cowherd, may be, you have become one like us, unable to understand what we actually want. Take it, it is not drum that we are going to take from you!"
- "If you were Rama you will have "*ingitani*" mental alertness to know what we want. (*ingitaas cha kOsalaah*). **After all, you seem to have imbibed the ignorance being one with us as cowherds"**

kaaN govindhaa: Look! Govinda!

- * "See! "Parai" is only a pretext to meet with you. What we want is constant, continuous, faultless service in the company of and at your feet forever (*pErinbam*) and absolute and total detachment to sensual enjoyments (*sitru inbam*)"
- Govinda! has several meanings: The main meaning is Protector, Preserver**
 - He preserved the Vedas by separating the essence in Hamsa avataara
 - He brought to light the greatness of the Vedas in Hayagriva avataara
 - "Go" means Protector (rakshakan). He is also Veda Rakshakan in Matsya avataara
 - He protected the celestials at the churning of the milky ocean in Koorma avataara
 - He resurrected Bhooma devi in Varaaha Avataara
 - He protected Prahlada in Nrisimha avataara
 - He protected Mahaabali and Indra all at once in Vaamana Avataara
 - And, many more.
- "Govinda!": This is a favorite name for Andal. Do you know why?**
 - **It is because, the word Go+vin+daa includes her name also Go+daa**
 - Because, Godavari has Goda in its name, it has become auspicious and got rid of the odium attached to it for not revealing the whereabouts of Sita when Rama specifically asked for the same

eRRaikkum Ezh Ezh piRavikkum: for ever -seven upon seven (i.e., endless) births

- "**Ezh Ezh piRavikkum**": does not mean 7 x 7 Or 7+7. It means "*ezhum ezhum piravikkum*" i.e. the countless series of births that arise incessantly, and forever.
- It is said-

*Soorya syaiva tu yO bhaktah sapta janmaantaram narah
Tasyaiva tu prasaadEna rudra bhaktah prajaayatE/
Sankarasya tu yO bhaktah sapta janmaantaram narah
Tasyaiva tu prasaadEna vishNu bhakah prajaayatE //*

Meaning that "One has to spend several seven lives like worshipping Soorya, graduating to worshipping Rudra and finally graduating to the worship of VishNu before securing mOKsham. "Please do not let us go through this laborious process. Accept us directly right here and now"

un thannOdu uRRomE avOm: we will be related with you

- "Like PiraaTTi who appears with you always, we also desire to be in your company and like to do our *Kainkaryam* incessantly "*dEvatvE dEva dEhEyam, manushyatvE cha maanushee*"
- "*maataa pita bhandu braataa nivaasa charaNam suhrid gathir naaraayaNah*"
- We have already seen the nine kinds of our relationship with the Lord -
- It should not be as if you gave your grace because of our bidding ; It should be like your giving on your own accord out of your own "nirhetuka kripa"- Causeless mercy.
- "**un thannOdu uRRomE avOm**": "When Rama went on exile, all the citizens followed him, and none remained in AyOdhya. There were, however, some who remained back.
- **Who were they?**
- They were the trees and shrubs that could not move because they were immobile says Kamban. We are not like these *Staavarams*. We will be one with you and follow you wherever you are"

unakke naam atcheyvOm: we will be your slaves (aaL = slave) only to you

- **How? -**
- "ozhivil kaalamellaam uDanaai manni vazhuvillaa aDimai seyya vENDum" "sarva dEsa, Sarva kaala sarva avasthaa kainkaryam" is what we seek"
- "**kainkaryam**" is derived from "**kim kriyataam iti maam vada**" order me as to what service can I do for you". That is the meaning of "**kinkaran**", not what is popularly believed.

unakke :

- It should be noted that she does not use the word "*unakkUm naam aaT seivom*" but "*unakke*" The elongation of "ke" is significant. "ONLY YOU" and "EXCLUSIVELY YOU". No sharing with other *dEvatas*. (*Paativratyam*)
- It does not, however exclude, Bhaagavatas who are dear to PerumaaL.

maRRai nam kaamangaL maaRRu: change our other desires

- "Not only this. But we also pray that you redeem us from all other desires that are truly hindrances (*virOdis*) to our association with you as stated - like artha and kaama" – "*Seyal nanraaga thiruthip paNi koLvaaN*"

- **What are "virOdis"?**

- They are identified as -
 - *Svaroopam virOdi: Dehaatma bramam*, Thinking of only sensual pleasures
 - *Saadana virOdi or Upaaya virOdi*: Seeking other means
 - *Praapti virOdi*: Thinking other deities as equal to or superior to Perumaal
 - Purushaarta virOdi: Imagining other *kainkaryams* as superior to Bhagavad-Bhaagavata kainkaryam
 - *Praapya virOdi*: Imagining-
- Avataras in Vibhavam as mere humans
- Archaa moorthis are made of stone and metal and that they are not capable of saving the soul and
- Acharyas as being as human as we ourselves, just because they appear in flesh and blood and live in our midst.
- Those who have "*kaamam*" (desire) will not have detachment (*vairaaghyam*) even if they live in a forest in seclusion; On the contrary, those having *Vairaaghyam* will not be affected even amid temptations.
- *A hermit living opposite the house of a prostitute was always thinking of her lowly occupation by taking pity on her. The dancing girl despite her occupation was always admiring the virtuous life of the hermit. This constant remembrance of mutual situations had the effect of effecting a "transfer entry" of *puNnyam* and *Paapam* as between them!

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- **In SvaapadEsam: There are 5 things that we ought to know. They are -**

1. **Svaroopam of Paramaatma**
2. **Svaroopam of the Jeevaatma**
3. **The means for the Jeevaatma to obtain Paramaatma**
4. **The result of such coming together and**
5. **The obstacles that stand in the way of such coming together.**

Our Poorvachaaryas have succinctly put these concepts as

- "*praapyaasya brahmaNO roopam, praaptus cha pratyak aatmanah, praapti upaayam, phalam chai va tathaa praapti virOdhi cha vadanti sakalaa vEdaah sa itihaasa puraaNaa cha*"
- And, in Tamil –
"*mikka irai nilayum, meyyaam uyir nilayum, thakka neriyum, thaDaiyaagi thokkiyalum, oozh vinaiyum vaazhvinaiyum*"
- Andal brings out all these thus -
 - *unakke: Brahma svaroopam*
 - *un thannOdu uRROmE aavOm: Jeeva Svaroopam*
 - *nee kuRREval engaLai koLLaamal pogaadhu : Upaaya Svaroopam*
 - *unakke naam aatcheyvOm: Phala Svaroopam*
 - *maRRai nam kaamangaL maaRRu: VirOdhi Svaroopam*
- Another interpretation is-
 - *UnthannOdu utrOmE aavOm*: denotes "Om"
 - *Matrai nam KaamangaL maatru*: denotes "namah"
 - *Unakke naam aaT seivOm*: denotes "NaraayaNaaya"Thus, this *Paasuram* reveals "*Moola mantra artham*"
- In this *Paasuram*, as per 6000 paDi vyaakhyaanam-
 - "*Govinda*" denotes "*akaara artham*"
 - "*unakke*" denotes "*ukaara artham*"
 - "*naam*" denotes "*makaara artham*"

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WARLI AT BY MALATHY BALAJI





Sreerangasree

(<https://www.anbilramaswamy.org>)



Maarghazhi 29 January 13 2022

Thirupavai Pasuram 30

Meanings by Anbil Ramaswamy

Tiruppavai Pasuram 30
vangak kadal kadaindha

**vangak kadal kadaindha maadhavanai kEsavanaith *
thingaL thirumugaththuc cEy izhaiyaar cenRiRainchi *
angap paRai kondavaaRRai * aNi pudhuvai
painkamalath thaNderiyal battar piraan kOdhaionna *
cangath thamizh maalai muppadhum thappaame *
ingip parisuraippar eerirandu maal varai thOL *
sengaN thirumugaththuc celvath thirumaalaal *
engum thiruvaruL peRRu inbuRuv ar embaavaay.**

- Andal assures that those who recite these 30 verses would derive the same benefits that the observance of the *nOnbu* would bestow
- "*Kanru izhanda talai naagu tOl kanrukkum kanrai madukka atukku irangumaappOIE*" says BhaTTar i.e. "like the cow that has lost its calf shows the same affection to a stuffed calf"
- **In the first Paasuram, Andal brought out Moolamantram.**
- **In this, she brings out Dvaya mantram**

vangak kadal kadaindha: the wavy ocean was churned by

- Vangam means "waves" and also "ships"

maadhavanai: The Lord of Lakshmi

- Do you know why the Lord helped in churning the milky ocean?
- That was a pretext for securing for himself Mahaalakshmi.
- **Tirumangai Mannan has exposed the Lord's plan thus:**
- "*viNNavar amuduNna amudil varum peNNamudai uNDa perumaanE*"
- That is why he is called "*maadhavan*" *Maa+ Lakshmi Dhavan*= one who wears. Similarly, here his participation in the *nOnbu* is for attaining the *gOpis*.
- **In SvaapadEsam: The wave filled ocean of Vedas are churned by Acharyas to collect the nectar of Knowledge and make it available to us.**
- *Maa thavan* also means a great *Tapasvi*.
- **When we wear punDram on the chest, we invoke "Maadhavan", to indicate that we have in our heart the Lord together with PiraaTTi**

kEsavanai: Kesava or Krishna

- **SvaapadeEam: The chariot of dEham is being drawn by Indriyas as horses. Acharyas control these horses like KrishNa who controlled the horse by name Kesi.**

thingaL thiru mugaththu: the beautiful moonlike faces

- PiraaTTi was born with moon from the milky ocean. The luster of moon could be seen in her face. The suggestion is that Andal and her peer *gOpis* also reflect this luster.

cE izhaiyaar: splendidly ornamented (cowherd) maidens

- "*sE*" means "righteous" and "*izhai*" means "ornaments"- the girls who wore the right kind of ornaments i.e. *Krishna bhakti*

cenRu iRainchi: having reached and worshipped (that Lord)

angu: there (in *Brindavana / thiru aayppaadi*)

ap parai konda aaRRai: the grand story of their receiving the drum that they desired

aNi pudhuvai: beautiful Srivilliputtur's

painkamala thaN theriyal cool, fresh lotus garlanded

battar piraan: by the best of priests, Periyalvar

- When BhaTTarpiraan (Periyaaazhwar) was dumbstruck by Andal's merging with Ranganatha, the Lord comforted him saying that he would come to Srivilliputtur and marry her formally. Accordingly, the wedding was conducted with all paraphernalia in which the Pandya king offered "*seervarisa*".
- Periyaaazhwar made "*kannikaa daanam*" in the SrivaishNava Brahmin tradition and Andal appeared as RukmiNi.
- TiruvenkaTam uDaiyaan and Solai malai Sundara rajan arrived a little too late when the function had just concluded.
- **Even today, if you go to Srivilliputtur, do not miss the Sannidhi of TiruvEnkatam uDaiyaan on top of the hill called "TiruvANNaamalai" in the vicinity of Srivilliputtur.**

**(Not to confuse with the other TiruvaNNaamalai associated with RamaNa Maharishi).
It is a sight for Gods to see.**

- Why does Andal mention about BhaTTar Piraan? It is to let the world know that she could compose this Prabandham only because of grace of her Father who was also her Acharya.

kOdhai sonna:(daughter) Goda / Andal said

cangam tamizh maalai: beautiful Tamil garland

- The word "sangam" has several connotations:
 - This is a Prabandham that must be recited in a gOshTi like the 5 lakh gOpis did.
 - This is Prabandham that must be recited with great interest and wholeheartedly.
 - This Prabandham is best suited to be sung set to music with meter, beats etc.
 - This Prabandham is fit to be placed with great reverence in "*Sangappalagai*".
- **In SvaapadEsam: "Sam" means that which confers auspiciousness and "Gam" means Aakaasam (i.e) VaikunTam. Those who recite these verses are sure to attain the auspicious aakaasam (vaikunTam)**

muppadhum thappaamE ingu i parisu uraippaar:

those who recite the 30 verses without fail

eer irandu maal varai thOL: four shoulders like huge hills

- Koorathaazhwaan's Sundarabaahu Sthavam describes the beauty of Lord's shoulders

sem kaN thirumugaththu: red eyes and holy countenance

selvathirumaalaal: glorious because of this Lord Sriman Narayana

- This expression is said to denote Sri Srinivasan – TiruvEnkaTam uDaiyaan
- When Rama was returning to AyOdhya by *Pushpaka vimaanam* along with Sita, he asked her to look at Lanka down below, so that the kingdom given to VibheeshaNa might prosper by her glance. This is "*Selva thirumaalaal*"

Engum thiru aruL peRRu: receiving (His) holy grace everywhere

- Unlike what Nammaazhwar said "*angutrenillai, ingutrEn illai, engutrEnum ilklai*", Andal says we will enjoy divine bliss everywhere., both in *Leela vibhooti* and *BhOga vibhooti*.
- **Do you know how to get the kaTaaksham of Thaayaar (thiru aruL)?**

PerukkaraNai Swami gives the recipe:

A person was reciting the Stotram of Mahaalakshmi for long but without any effect. He continued to languish in penury. His friend came along and told him how to make a fast buck. He advised him to pray to MoodEvi, the deity of poverty. MoodEvi, elder sister of Mahaalakshmi. She appeared before him and asked what he wanted. "Oh! Devi! I have seen your frontal sEvai. I have only one request to make. I wish to enjoy your back sEvai"

As MoodEvi turned her back on him, Mahaalakshmi came rushing in to bless him. Thus, he became an instant billionaire!

inpuRuvar: will enjoy bliss.

- **Why does Andal mention about the "phalam"?**
- This is because, one would be interested in doing something only when one knows what benefit could be derived by doing it.
- When KrishNa said "*karmaNyEva adhikaaras tE, maa phalEshu kadaachana*", "Action is thy duty, fruit is not thy concern", he cautioned Arjuna against expecting the fruits of his actions, so that it will be "*nishkaamya karma*" (desireless action)
- **Andal realizes that we folks have not matured to the level of acting on the advice of KrishNa. In her infinite compassion for us, she mentions the phala sruti to encourage us to turn to God.**

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"Madhavanai irainji"

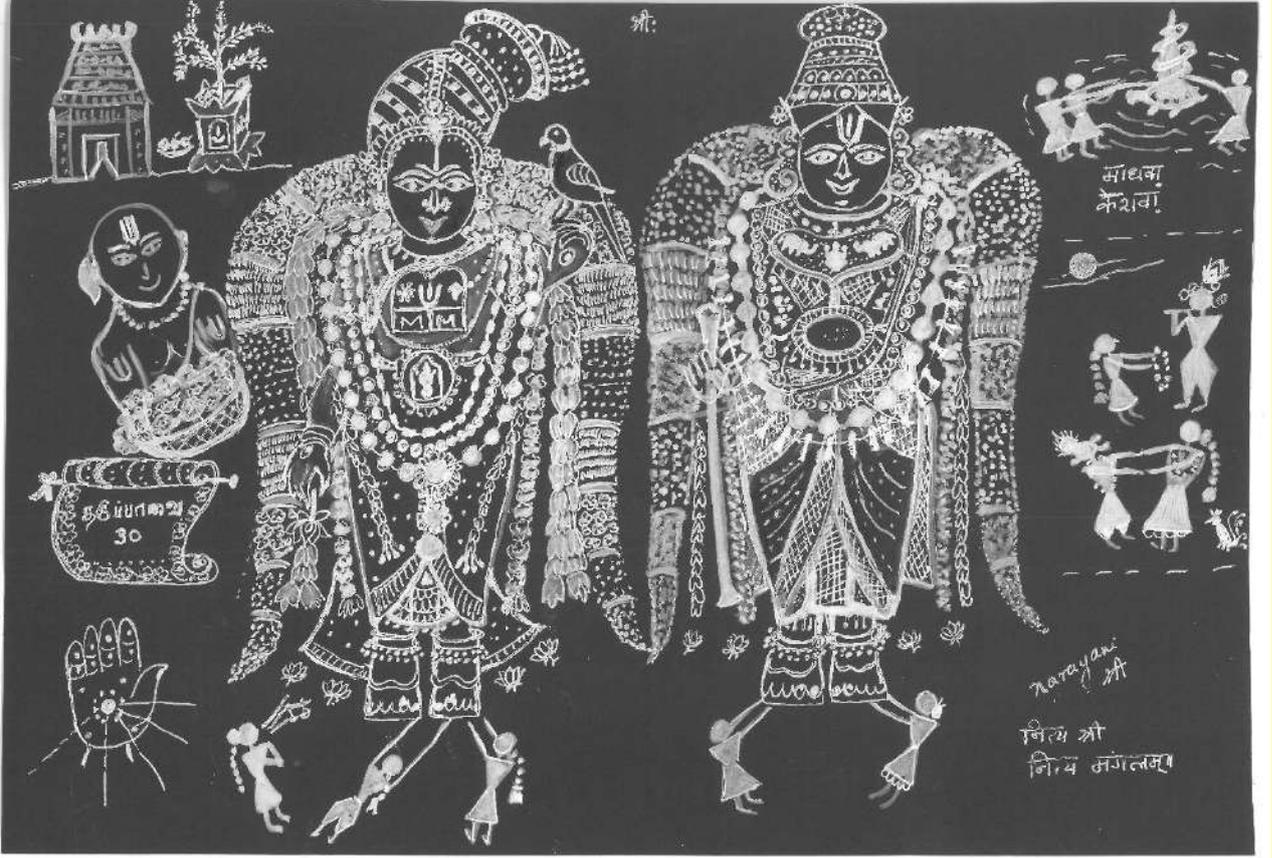
denotes the "*srimath*" in first part of *Dvayam (poorva khaNDa artham)*

"Tirumaalaal inburuvar" denotes the "*Srimath*" in the second half of *Dvayam (uttara khaNDa artham)*

- **It may be noted that Andal uses the word "Thiru" four times in this Paasuram to emphasize the primary position occupied by Thaayaar as Purushaakaaram (Upaayam) and upEyamin Dvaya mantram**
- This Paasuram brings out what is known as "*anubanda ChatushTayam*" – The greatness of the composition namely
 - By "*VangakkaDal... parai koNDavaatrai*" the "*Prabandha vilakshanYam*"

- By "aNi Pudevai sonna" etc, the "Vaktaa VailakshaNyam" the author- (Andal)
- By "SangaTamizh maalai" the "Valla VailakshaNyam" (the esoteric contained in the Vedas expressed in a language easily understandable by all including those who do not know Sanskrit)
- By "Inburuvar" the "PrayOjana VailakshaNyam" (the result of acquiring the ParipoorNa grace of the Divya dampathis)

WARLI AT BY MALATHY BALAJI



Sri Aandaal Thiruvadigalae Saranam