

SRI ANDAL'S THIRUPPAVAI



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SrI:

SrImathe NArAyaNAya nama:

SrImathe SathakOpaya nama:

SrImathe RAmAnujAya nama:

ஸ்ரீ ஆண்டாள் அருளிய திருப்பாவை

SRI ANDAL'S THIRUPPAVAI

We will cover two topics in this and the subsequent posting to which Swamy invites our attention:

- 1) The importance of Hari Naama SankIrthanam revealed by the Sri Haryashtakam of Bhaktha-PrahlAdan dear to MalOlan.
- 2) VarNanai of the limbs of the Lord and the girls (Bhakthais) of AaypADi in the various paasurams of ThiruppAvai.

ANDAL's ThiruppAvai is well accepted that it contains an ocean of items ranging from artha panchakam to the glories of Naama sankIrthanam.

ANDAL is Sri Devi's amsAvathaaram. Sri Devi incarnated in the form of SeethA and performed upadEsam to people of this earth on Tatthvams. Out of Her DayA and KshAnthi (forbearance), She performed upadesam even for RaavaNan, who had committed mahA-aparAdhams to Her. RaavaNan did not pay attention to Her Upadesam, but in his next birth as SisupAlan, he got himself redeemed according to Swamy Desikan. ANDAL is the amsam of Periya PirAtti, who nourished the jeevans with the milk of Jn~Anam and fulfilled Her duties by becoming AchAryai to one and all including Her Lord. Through Her ThiruppAvai Prabhandham, She showed the way for us to reach Her Lord.

Swamy says that ANDAL showed the people of Kali yugam that Hari Naama SankIrthanam is the prime upAyam leading up to the anushtAnam of Prapatthi at Her Lord's feet to gain Moksham.

In this section we will cover the glory of Hari Naama Sankeerthanam, where we seek Sri Hari Lakshmi SamEtha Sriman NaarAyaNan as our Sarva Rakshakan as revealed by ANDAL.

In a subsequent sections, we will reflect on the Manthram of ThiruppAvai serving as an omnipotent Hari Kavacham for us all in the spirit of Sri Sudarsana Kavacham and DwAdasa Naama SthOthram (PurasthAth Kesava: Paathu--).

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HARI NAAMA SANKIRTHANAM

ANDAL recorded this UpadEsam on the importance of Hari Naama Sankeerthanam in many of Her ThiruppAvai Paasuram sections as indicated by U. Ve. MahA VidwAn ChakravarthyAcchAr Swamy:

Paasuram 2 -- Paiyyat-thuyinRa Paramandi PAADI

Paasuram 3 -- Ongi Ulahalantha Utthaman pEr PAADI

Paasuram 5 -- ThUmalar thoovi Thozhuthu, VaayinAl PAADI

Paasuram 6 -- MeLLa ezhunthu HariyenRa pEraravam

Paasuram 7 -- Kesavanaip PAADAVUM

Paasuram 8 -- PAADIP-PaRaikoNdu

Paasuram 11 -- Muhil VaNNan pEr PAADA

Paasuram 12 -- ManattukkiniyAnaip PAADAVUM

Paasuram 13 -- KiLLIk KiLainthAnai Keerthimai PAADI

Paasuram 14 -- Pankayak KaNNanaip PAADELorempAvAi

Paasuram 15 -- maaRRazhikka VallAnai, Maayanaip PAADA

Paasuram 16 -- ThUyOmAi VanthOm, Thuyilezahap PAADUVAAN

Paasuram 25 -- Thirutthaka selvamum Sevakamum Yaam PAADI

Paasuram 25 -- Unthannaip PAADI PaRaikoNDu

(The inner meaning of the Hari Naama SankIrthanam is identified with PrArthanA-Poorvaka Bhara SamarpaNam--V. S)

This is an appropriate stage to introduce the 8 sLOkams (without the 2 Phala Sruthi SIOkams) of Bhaktha PrahlAdan known as Sri Hari Ashtakam:

BraahmE MuhUrthE SamprApthE NidhrAm thyakthvA Prasanna dhe:

Hari: Hari: Haririthi vyAharEth VaishNava PumAn -- (1)

When the dawn (Brahma MuhUrtham dear to the devAs) arrives, the VaishNava SrimAn should cast sleep aside and with awakened mind recite the name of Hari seven times.

HarirHaririthi PaapAni Dhushta chitthairapi smrutha:

anicchayApi samsprashta: dahathyEvahi paavaka:--(2)

Even if is one of mean mind, their paapams are burnt completely by reciting the name of Hari, just as the fire burns anyone even if they touched it by accident.

Sa GangA Sa GayA Sethu Sa Kaasi Sa Pushkara:





JihvAgrE vardhathE yasya Haririthyakshara dhvayam--(3)

For the One, who grows (recites repeatedly) the twin lettered name of Hari (Ha plus Ri as the two aksharams), He is the equivalent in sacredness to GangA, GayA, Raama Sethu, Kaasi, and Pushkaram lake.

GavAm kOti sahsrANi Hema kanyA sahasrakam

Dhaattham syAth tEna yEnOktham Haririthyakshara dhvyam--(4)

The recital of the twin lettered Hari Naamam is equivalent to the puNyam arising from the dhAnam of crores of Milk Cows or thousands of golden kanyAs in marriage.

VaaraNAsyAm Kuru KshEthrE NaimisAraNya yEva cha

Dhattham syAth tEna yEnOktham Haririthi akshara dhvyam--(5)

The equivalence of the puNyam obtained by giving dhAnam in Kaasi, KurukshEthram and NaimisAraNya is realized by the utterance (singing) of the name of Hari made up of two aksharams.

RgvEdhO Yajur vEdho Saama vEdhoapyadharvaNa:

athIthasthEna yEnOktham Haririthi akshara dhvyam--(6)

The recital of the twin-lettered name, Hari is greater in sacredness than Rg, Yajus, Saama and Atharva Vedhams.

asvamEdhai: MahA Yaj~nai: VaajabhEya: SadakshiNai:

Ishtam syAth tEna yEnOktham Haririthi akshara dhvayam--(7)

The fruits arising from the singing of the name Hari will yield fruits far greater than those obtained from the performance of great yaj~nams like AsvamEdham, VaajabhEyam et al with appropriate dakshiNais to the priests.

PruthIvyAm yaani theerthANi PuNyAnyA dhanAni cha

Thaani sarrvANyasEshANi Haririthyakshara dhvayam--(8)

What ever sacred waters, puNyams and wealth etc there is in this earth, they are all the twin lettered name of Hari (i-e) they derive their sacredness from the power of the name of the Lord, Hari.

(THE ENDING OF THESE SLOKAMS WITH THE WORD DHVAYAM IS NO ACCIDENT IN ADIYEN'S OPINION-V. S)

Thus ends the Hari Ashtakam revealed to us by Bhaktha PrahlAdhan as he understood it from Sage NaaradhA (translations are by adiyEn and hence any mistakes there are mine alone).

ADDITIONAL OBSERVATIONS BY V. SADAGOPAN

Hari's naamams are the Sahasra NaamAms of VishNu. Lord Siva went ahead and revealed that another twin lettered Naamam of the Lord (Raa+ma) as being equivalent to the entire set of





Sahasra Naamams of VishNu:

“Sahasra Naama tas-tulyam Raama Naama VarAnanE”

The Phala sruthi section of Sri VishNu Sahasra Naamam ends with the glorious celebration of Hari Naama SankIrthanam:

aarthA: VishaNNA: sithilAsccha BheethA:

gOrEshu cha vyAdhishu varthamAnA:

Sankeerthya naaraayaNa Sabdha maathram

Vimuktha dukkhA: SukinO Bhavanthi

MEANING:

People may be in distress or in the grip of grief or in frightening confusion or in fear or affected by terrific diseases; if they only sing the name of NaarAyaNa-Hari, they get rid of all their troubles and attain happiness.

GODHA SOOKTHI PRABHAVAM

1. THIRUPPAVAI IS THE MEANING OF “NAMO NAARAYANAYA”

PeriyAzhwAr revealed the meaning of PraNavam through his PallANdu Prabhandham. His daughter, ANDAL revealed the meaning of “Namo NaarAyaNaya” through ThiruppAvai. The Father and the Daughter revealed together the meaning of the AshtAkshara Manthram. Therefore, we recite ThiruppallANdu and ThiruppAvai every day of the year. Marghazhi month is not an exclusive month for the recitation of ThiruppallANdu and ThiruppAvai, since they are of AshtAkshara manthra Japa Roopam. We recite them during AarAdhana kaalam at every house as SaaRRumuRai. During SaaRRumuRai, there is prominence for ThiruppAvai (SiRRam SiRu kaalE) after reciting ThiruppallANdu. During AzhwAr, AchArya Thirunakshathrams, ThiruppAvaihas prominence as established through the divine command of AchArya RaamAnujA (RaamAnuja DhivyAaj~nA).

2. THE EQUALITY OF (SAAMYAM OF) THIRUPPAVAI WITH UPANISHADS

The Veda Siras is revered as Upanishads. Bhagavath GithA is known as GithOpanishad just as ThiruppAvai is recognized as GODhOpanishad. ThiruppAvai is therefore a celebrated Upanishad. Just as the Upanishads of Sruthis are not recited at night; ThiruppAvai is not recited at night.

3. ANDAL'S ANUGRAHAM TO SRI RANGARAMANUJA MUNI

Sri Ranga RaamAnuja Muni (16th Century A. D and a disciple of pancha Matha bhanjana Taatha Desikan) is the well known commentator of the ten prominent Upanishads. It is typical to address one as BhAshyakArar if they have commented on Brahma Soothram or Upanishads. Sri RangarAmAnuja Muni was not however called as BhAshyakArar for Upanishads. He was disturbed about this lack of recognition and fell asleep one night with these sad thoughts in





mind. ANDAL appeared in his dream and told him that he will get the title of BhaashayakArar, if he wrote a commentary on Her ThiruppAvai. In the morning after the blessed dream, Sri RanganAmAnuja Muni completed a Sanskrit commentary for ThiruppAvai and Godhai conferred on him the title of Upanishad BhAshyakArar, a title that has lasted. From this episode, we get proof for the declaration that ThiruppAvai is also an Upanishad.

4. GREATNESS OF ANDAL EXCEEDS THAT OF SRI DEVI

ThuLasi Devi is the Mother of ANDAL. PeriyAzhwar is Her Father. EmperumAnAr is Her Elder Brother (GOdhAgrajar). Lord RanganAthA is Her Husband (BharthA). We are Her children. We are nourished by Her Sri Sookthi, which is the Sthanyam (Breast Milk) for us. Because of these multiple connections, ANDAL's glories exceed those of Sri Devi.

5. VEDAM/UPANISHADS AND THIRUPPAVAI

When VedAdhayanam is done, it starts and ends with PraNavam. When we recite Tamizh MaRai of AzhwArs, we start and end with ThiruppAvai (SaaRRumuRai). Thus ThiruppAvai becomes equal to the sacred PraNavam.

Sanskritic Vedams are like an earthen pot. It has asuddhi when used by any one outside the Thrayi-VarNikAs. ThiruppAvai and AzhwAr's prabhandhams are like Golden pot. They have no asuddhi if used by every one, independent of their VarNams. Every member of the four VarNams are adhikAris for Dhivya prabhandham in general and ThiruppAvai in particular.

KatOpanishad wakes up every one with the declaration:

“Utthishtatha, PrabhOdhatta, Jaagratha”.

Vedam states that the Vinais of Prapannan gets burnt without any trace just as cotton bale, the thorny shrub thrown in the fire. ANDAL gives us the same Vedic/Upanishadic message: “pOya pizhayum, puhu taruvAn ninRanavum, Theeyinil Thoosu aahum”.

6. THIRUPPAVAI AND SANATHANA-SASTHRA DHARMAM

In Our dharmam, we invoke the name of Hari, when we get up; we invoke the name of Kesavan, when we walk; we recite the name of GovindhA, when we eat; we go to sleep with the name of Madhavan on our lips. ANDAL refers to these anushtAna Dharmas in Her ThiruppAvai:

“Hari yenRa pEraravam”, Kesavanaip Paadavum”, “GovindhA unn Tannaip paadi”, and “Vangak kadal Kadaintha Maadhavanai”.

We will cover the SvApadEsam aspects of ThiruppAvai here.

SVAPADESAMS AND ANYAPADESAMS

ThiruppAvai is an AdhyAthmika Prabhandham (i-e) it deals with the relationship between the Supreme Being and the Jeevan. It took avathAram to celebrate the indestructible and eternal



relationship between the two (sEsha-sEshi bhavam: uRavu Ozhikka OzhiyAthu). Therefore, ThiruppAvai is not just a story of the Vratham (nOnbhu) of the Gopa Kannikais to gain the Lord as their husband. Beyond this story, It takes on the form of Vedic doctrines and those of UpabruhmaNams such as IthihAsams and Saathvika PurANams. Hence, there are abundant references to VedAnthic matters in a natural form inside ThiruppAvai of ANDAL. These inner thoughts dealing with VedAnthic doctrines and AdhyAthmika Saasthrams are known as SvApadesams.

The SvApadEsam is closely connected to any ApadEsam, which refers to literary and superficial meanings (mElezhuntha VaariyAna arthangaL). AnyApadEsam also is a way of referring to some thing tangentially, while having some thing else in mind. For instance, some one will say in the middle of an assembly of people: "The Sun has set". Among those who hear this statement, there will be many different interpretations. The Vaidhikar will think that the time has come to perform Saayam Sandhya Vandhanam. The visitor will think: "Oh! It is getting late; I must return home before night fall". The thief in the group will think: "Sun has set; darkness will come soon. Where can I go to steal tonight?" Thus there are many meanings for "The Sun has set" statement based on one's life experiences. These multiple meanings are called "vyngyArthams or Dhvanyarthams".

The Person who made the statement, " The Sun has set" is making anyApadesam. That person making the anyApadEsam however had some thing else in mind (svApadEsam / inner meaning). That SvApadesam is more like SvAdhyAyam or "inner thoughts or recitation of VedAs" in the context of ThiruppAvai. SvApadEsam is therefore more like Sva upadesam.

SvApadesam is not Sva+apadesam (apdEsam=VyAjam or Saakku in Tamil). SvApadesam is also not SvApa+dEsam (a sleeping place associated perhaps with the rigors of upanyAsam listening). SvApadesam really means inner VedAnthic meanings behind anyApadesam (literary meanings).

Our PoorvAchAryALs have come up with brilliant SvApadesams for each word and groups of words of ThiruppAvai in their many commentaries. Therefore, it is important to understand the SvApadesams besides the literary meanings (padha arthams). SvApadesams are therefore Vissha VedArthams. ThiruppAvai is therefore saluted as "Vedam anaithukkum vitthAhum" (Thiruppavai is the seed for all VedAs). ThiruppAvai is all about the Sessa-Seshi-Bhaava-Roopa Sambhandham (YeRRaikkum yEzhEzh piRavikkum unthannOdu uRROmEyAvOm, unakkE naamAtccheyvOm).

INTRODUCTORY REMARKS BY V. SADAGOPAN

ThiruppAvai's glories are celebrated by the THREE Taniyans (Mughdhakams), which are composed by ParAsara Bhattar (b. 1074 A. D) in Sanskrit (NeeLA Thunga Sthana Giri--) and two more in Tamil by UyyakkoNDAR (826-937 A.D), the direct disciple of AchArya Naathamuni. Swamy UyyakkoNDAR's Taniyans are:



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

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

There are number of other celebratory verses on ANDAL's ThiruppAvai or Her avathAra Sthalam by PoorvAchAryAs although the above three are the only ones recognized as Taniyans for ThiruppAvai. Some of the other verses in Tamil celebrating ANDAL's Vaibhavam are:

1. vEyar Pukazh VillipputthUr -- Swamy Desikan
2. inRo AadippUram ---- Swamy MaNavALa MaamunigaL
3. PeriyAzhwAr PeNN PiLLayAi--
4. Anjukkudikku oru SanthathiyAi --
5. paathakangaL Theerkkum Paramandi Kaattum
6. Vedam anaitthukkum VitthAhum -- Vedap PirAn Bhattar
7. Godhai PiranthavUr -- Vedap PirAn Bhattar
8. ThiruvAdip Pooratthil-- Vaazhit ThirunAmam

We will focus on the first of the three Taniyans in this section:

SRI PARASARA BHATTAR'S SANSKRIT TANIYAN:

It is considered as the essence Of (SaArArtham of) ThiruppAvai takes this grand form:





नीळा-तुङ्ग स्तनगिरि-तटी सुप्तम् उद्धोध्य कृष्णम्
 पारार्थ्यम् स्वं श्रुति-सत-शिरस्-सिद्धम् अध्यापयन्ती
 स्वोच्छिष्टायाम् स्रजि निगळितम् या बलात्कृत्य भुङ्क्ते
 गोदा तस्यै नम इदमिदम् भूय एवास्तु भूयः

NeeLA-Tunga sthanagiri-taDI Suptham udhbhOdhya KrishNam
 PaarArTyam svam sruthi-satha-siras-siddham adhyApayanthI
 svOcchishtAyAm sraji nigalitham yaa balAthkruthya bhunkthE
 GODhA Tasyai Nama idhamidham bhUya yEvAsthu BhUya:

MEANING ACCORDING TO DR. V. N. S. RAGHAVAN:

May I offer my obeisance again and again to Goddess ANDAL alias GODhA --to her alone-- who awakened Lord KrishNA (taking rest and) sleeping on the mountain-like lofty breasts of Goddess NILA alias Nappinnai PirAtti; GODhA, who has imparted to Him (Lord KrishNA) Her dependence (on Him) as established in the hundreds of the texts of the crown of the VedAs (Viz. the VedAnthA or the Upanishads); and GODhA, who forcefully enjoys Him after binding Him with flower-wreaths that were already worn by Her.

SrimAn U. Ve. M. A. VenaktakrishNan Swamy has explained in detail the avathAram of this Taniyan at ThirukkOshtiUr which appeared at the request of a sishyar of ParAsara Bhattar, who was at this dhivya dEsam in self-exile from Srirangam as a result of his anguish over the apachAram of a local king. Sri M. A. V. Swamy explained the significance of the words “PaarArthyam” at length in his UpanyAsam.

We will take up the SvApadEsArthams of this taniyan as revealed by PoorvAchAryALs in general.

RELATIONSHIP OF THE TANIYAN TO THIRUPPAVAI PAASURAM

Parasara Bhattar's Taniyan arose from reflections on “the Kutthu ViLakkeriya” 19th ThiruppAvai Paasuram, where ANDAL's PurushakAra prapatthi to NeeLaa Piraatti is covered.

NeeLA devi has utmost importance in KrishNAvathAram and AzhwArs have celebrated this sambhandham in their NaalAyira Dhivya Prabhandhams (NDP):

“AayanAhi Aayar Mangai vEya ThOLL VirumpinAi” (Thirumazhisai)

“Soottu nann maalaikalL (Thiruviruttham)



“VaLa VEzh MuRuval PinnaikkAi(ThiruvAimozhi 1. 5. 1)

NAMASKARAM TO ANDAL BY PARASARA BHATTAR

“GodhA Tasyai idham idham nama:”

To that Godhai, all SaasthrA-ordained namaskArams be!

SaasthrAs prescribe SaashtAnga praNAmam, DhaNDavath PraNAmam, Anjali PraNAmam (vide: Anjali Vaibhavam of Swamy Desikan's ChillaRai Rahasyam postings) et al. There is one kind of praNAmam known as “Sukrutha praNAmam”, which has the phalan of hundreds of AsvamEtha Yaagams and yields Moksha Siddhi (Prapatthi!). Parasara Bhattar performs PraNAmam to Godhai repeatedly and in many ways.

“BhUya yEvAsthu BhUya:”

May those PraNAmams be repeated in ascending order and be repeated!

Bhattar is guided here by the directions given by AchAryAs, Smruthi and Sruthi:

1. “UtthAya UtthAya Puna: Puna: PraNAmya” -- SaraNAgathy Gadhyam Passage by AchArya RaamAnujA
2. “BhUyishtAm tE nama ukthim vidhEma” -- Vedam/Sruthi
3. “NamO namasthEsthu sahasra kruthva” -- ArjunA in Geethai

Who Is this Godhai receiving such adulation?

Why is GodhA being saluted profusely by Bhattar? It is because of what She did for us:

1. She woke up Her Lord, KrishNan (udhbhOdhyA KrishNam), who was sleeping blissfully on the vale of the hillock-like breasts of Nappinnai and instructed (reminded) Him (adhyApayaNTHI) about His sworn duties attested in hundreds of Upanishads about His Sarva Seshithvam and His Seshi-Sesha relationship to Jeevans. She became the AchAryan to GeethAchAryan Himself and reminded Him to wake up and go about His sworn duties instead of lazing away comfortably enjoying the Sukham of the lofty breasts of Nappinnai.
2. She also reminded Him whether He with the name KrishNan (**Krishir BhUvAchaka: Sabdha Nasccha nivrutthi Vaachaka:** / You are the One, who gives aanandham to BhUmi). Have You forgotten that I am Your other consort, BhUmi in ANDAL form while You rest joyously with NeeLai? She reminded KrishNA about their Sambhandham (UtthamUr Swamy's anubhavam). She questioned Him about His special Moham (infatuation) for NeeLai, while He should be equally attentive to all the Three Devis including Herself (“**Hreesccha tE LakshmiSccha Pathnyou**”).
3. She reminded Him of Her Seshathvam to Him (Svam PaarArthyam adhyApayanthI). She reminded Her Lord that all the chEthanams of the land (BhUmi) are Sesha BhUthars to Him and that He should wake up and accept their preethi-poorvaka kaimkaryams and bless them as



their Sarva Seshi. With rights as the compassionate AchAryan, She instructed Him on His sworn duties. She is SaakshAth BhUmi PirAtti (SaakshAth KshamAm --Swamy Desikan), who pleaded for the boon of a Laghu UpAyam from Her Lord for us, the suffering Jeevans (VarAha Charama SIOkam). That is what She was instructing the Lord about His relationships and responsibilities (PaarArdhyam AdhyApayanthI) in the spirit of “Thvanm mE, aham mE” of Bhattar's Thirumanjanakkattiyam, where the Lord in wet clothes adorned by TuLasi garland vouches for His sarva Swamithvam to an arrogant jeevan. This is the Sruthi satha sira siddham PaarArdhyam. This PaarArdhya Tatthvam is incorporated in the meaning of Pranavam. This is Sruthi Sira Siddham. She as BhUmi Piratti (NDP: 614, 1100 and 3772) reminded Her Lord of this fundamental tatthvam and awakened Him from His deep slumber to perform His sworn duties.

How did She plead for us?

She tied Him (Lord KrishNA) down with the TuLasi Maali that She adorned (svOcchishtAyAm sraji nigaLitham) and enjoyed Him forcefully (balAthkruthya BhungthE). Just as Neela Devi tied down the Lord with Her Dhivya Soundharyam of Her Tunga Sthana Giri, ANDAL tied Him down with her TuLasi Maalai and instructed Him to go about His duties. He was powerless to resist Her and later married Her and settled down at His father-in-law's house at SrivilliputthUr and stays there to do His duties.

SECOND TANIYAN: ANNA VAYAL PUTHUVAI ANDAL--

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

UyyakkoNDAR visualizes SrivilliputthUr as a special djivya dEsam, where the Hamsam (Anna Pakshi) known for its power to separate milk from water are abundant. It is also a reference to HamsAvathAra BhagavAn, who instructed Brahma on the meanings of Vedams. Parama Hamsa ParivrAjAkAs also adorn this dhivya desam (Tathra KaashAyiNO VruddhAn-- as stated by Sumanthran in Srimath RaamAyaNam). She is the Soodikkoduttha NaacchiAr for Vatapathra Sayee. She married (garlanded) Sri RanganAthAn. Both garlands of ANDAL are saluted by UyyakkoNDAR. For Sri RanganAjan, She offered the garland of ThiruppAvai verses (“ArangaRkkup Pannu ThiruppAvaip Palpathiyam innisayAl Paadik kodutthAL NaRRppAmalai”). For Vatapathra Saayee, She offered TuLasi Maalais that She adorned and sent with Vaadhyam and parisaram through the sacred hands of Her father, PeriyAzhwAr.





UyyakkoNDAR asks us to sing about Her (Godhai's) glories (SoodikkodutthALai sol).

THE OTHER TANIYAN OF UYYAKKONDA: SOODIKKODUTTHA SUDARKKODIYE

சூடி(க்) கொடுத்த சுடர்(க்) கொடியே தொல்பாவை

பாடி அருளவல்ல பல்வளையாய்

நாடி நீ வேங்கடவற்கு என்னை விதி ஒன்ற இம்மாற்றம்

நாங்கடவா வண்ணமே நல்கு.

soodi(k) koduththa sudar(k) kodiye tholpaavai

paadi aruLavalla palvaLaiyaay

naadi nee vEngadavaRku ennai vidhi onRa immaatram

naangadavaa vaNNameE nalgu.



In his first Taniyan, UyyakkoNDAR said that the Naama SankIrthanam of ANDAL alone is enough to be blessed. Here, He states that we should also follow the path shown by Her





through Her observance of Vratam to attain the anugraham of Her Lord.

ANDAL declared: “uRavEI namakku ozhikka ozhiyAthU” and “Unn tannOdu uRROmEyAvOm, UNAKKE naamm aatccheyvOm”. UyyakkoNDAR prays to Godhai to bless us to emulate her and to study and follow the meanings of Her “Thol Paavai”. Godhai's Vaak was “VenakatavaRkku yennai Vithi” (Make me the Sesham for Thiru Venkatavan). UyaakoNDAR prays to Her to be near Him (Her Lord) and us so that we can follow Her path (Maarga darsanam) without transgression (“imARRAM naam kadavA vaNNam naadi nalhu”). UyyakkoNDAR asks Her to come near us with her EmperumAn and help us to perform this vratam of ThiruppAvai nOnbhu. AchArya Seshathvam is also implied here.

Dhivya: kanyAvratha Para SudhAsyanthi Sookthi PrabhandhO

Devi GodhA dhadhathu Gurava: Srinidhiscca Sriyam na:

--- (Sri UtthamUr Swamy's PraNAMam to GODhai)

Note: adiyEn will provide a short Introduction on MahA PravEsam (Grand Entry) to ThiruppAvai and cover the highlights of the First sIOkam. adiyEn will cover the literary meaning and follow it by the section on Inner Meanings by Sri PerukkAranai Swamy. In view of the very limited space to cover these articles, adiyEn will be very brief with respect to references to other commentaries.

MAHA PRAVESAM (GRAND INTRODUCTION)

“Every one of us is an ANDAL and like Her must long for union with the Lord. This is SiddhAntha-SiddhAntham, the doctrine of King's harem, the doctrine of Bridal mysticism. ANDAL was born as a girl and it was easy for Her to become a bride for the eternally youthful Bridegroom, Sri RanganAthAn. Other AzhwArs were males and they had to adopt the sentiments, language and dress of ANDAL to become the bride, which they did successfully (as Parankusa Naayaki/Swamy NammAzhwAr and ParakAla Naayaki/Thirumangai AzhwAr) to a large extent. THAT MUST BE OUR GOAL; we must acquire right knowledge sitting at the feet of a SadAchArya; The AchAryan will transform us as a bride and offer us to the Lord, who is eager to accept us. So long as we are in this world, we must try to do KAIMKARYAM to BhagavAn and His devotees, which is like the foretaste of what we are going to enjoy ultimately in the Transcendent World”-- Professor A. SrinivAsa Raaghavan (1986)

There are many, many commentaries for ThiruppAvai. They are classified into different groups based on their length. Twenty four padhams (grantham in Sanskrit and PaDi in Tamil) are the units of measurement. For instance, MoovAyirappadi commentary (that of Swamy PeriyavAcchAn PiLLai) has 3000x24 Padhams. The various ThiruppAvai commentaries are:

1. OrAyirappadi - (1000x 24 padhams)
2. IrAyirappadi of JananyAcchAr of Melkote - (2000x24)
3. MoovAyirappdi of Swamy PeriyavAcchAn PiLLai - (3000x24)





4. NalAyirappadi of JananyAcchAr of Melkote - (4000x24)
5. EiyAyirappadi (5000x 24 padhams)
6. ArAyirappadi of Azhagiya MaNavALa PerumAL NaayanAr - (6000x24)
7. Upanishad BhAshyakAra Sri RangarAmAnuja's Sanskrit commentary
8. Sri UtthamUr Swamy's Prabhandha Rakshai - (1986)
9. Sri PrathivAdhi Bhayankaram Swamy's ThiruppAvai NaRu manam - (1983)
10. Sri PerukkAraNai Swamy's SudhA SvAdham commentary - (2000 A. D)

The Saint-poetess ANDAL, the avathAram of BhUmi Devi observed Paavai Nonbhu (Paavai vratham) to attain Lord KrishNA as Her Husband (BharthA). She observed a Vratham, which is a variation of the KaathyAyini Vratham described in Srimath BhAgavatham. The Month chosen for the vratham was Marghazhi or Dhanur Maasam. This vratham takes a whole Month to complete. ANDAL became one of the Gopis of Gokulam -- who observed the Marghazhi Vratham --and joined Her young friends to obtain the PurushArtham (the choicest /Highest boon) of Nithya Kaimkaryam (eternal service to the Lord)and to have Him as their BharthA. ANDAL addresses Her play mates and fellow Vratham observers as “yElOrempAvAi”. Sri UtthamUr Swamy has explained that this “yElOrempAvai” refrain found in the 29 of the 30 paasurams of ThiruppAvai as Yel+ ohr+YempAvAi (Oh My dear friend! I will describe the facets of this Paavai Nonbhu and please understand them, accept their meanings and practice them).



The words “NeerAdap pOthuveer” in this paasuram and elsewhere has nothing to do with





taking a bath in the YamunA river at early morning as an essential preparatory step of the Vratham. NeerAttam (Bathing) means really the KrishNa samsLesham (or Union with Lord KrishNa). Sunai Aadal is an ancient expression denoting the same and has been used from Sanga Kaalam.

ANDAI considered SrivilliputthUr of South as the AayarpAdi of North, the girls of Her birth place as Gopis and Herself as one of the Gopis and the temple of Vatapathra Saayee as NandhagOpar's (father of KrishNa at Aayar Paadi) house and Lord VatapathrasAyee as Lord KrishNa Himself and performed the Vratham. This feeling state (Bhavaanai) ripened and yielded the sought-after fruits of that Vratham. She blessed us to follow this vratham and be blessed.





FIRST PAASURAM: "MARGHAZI THINGAL MATHI NIRAINTHA NANNALAL"

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





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

LITERAL MEANING BY DR. V. K. S. N. RAGHAVAN:

“It is the good full Moon day of the month of Marghazhi. Oh the well ornamented maidens! Those desirous of taking the bath (in the Yamuna) may please come on. Oh the prosperous young girls of AaypAdi (Gokulam) that is rich and grand (in beauty and wealth)! Lord NaarAyana will surely yield to us alone the drum (paRai). He is the son of King NandagOpa, of cruel deeds (towards the enemies), and holding a sharp spear in his hand always. He (KrishNa) is the young lion-cub of Queen YasOdha with very charming eyes. He (Lord NaarAyaNa) has a dark cloud-like divine complexion, (lotus like) reddish eyes and (lustrous) face (shining) like the bright Sun and Moon. (This Lord NaarAyaNan alone is the Saviour). (Let us) resort (to Him) performing the Paavai-Nonbhu and get the benefit of praise from the people of the world. (Oh dear friend, may You recite and learn this)- know the purport of this hymn}. Mention may be made of the sLOkam of Bhagavath GitA: “mAsAnAm mArga-sirshOham”--X. 35); “Lord NaarAyanan alone will grant Moksha SaamrAjjam to the individual soul” is indicated in the seventh line of this First paasuram”.

SVAPADESARTHAM (INNER MEANINGS) OF THE FIRST PAASURAM

There are many inner meanings to every word used by ANDAL in this and every paasuram of ThiruppAvai. For reasons of brevity, we will give only the condensed meanings for the words of the paasuram as revealed by Sri U. Ve. PerukkAraNai Swamy:

Seer malhum: The place where those blessed ones, who comprehend fully the anantha kalyANa GuNams of the Lord reside

AaypADi: In this dark SamsArice world

nErizhaiyeer: Oh People with the noble traits of Samam and dhamam (auspicious Aathma GuNams of Tranquility and Control over the senses)!

NiRaintha- Thingal Mathi: On this day, which is like the Moon with all its sixteen digits (kalai) just as the ShAdgunya SampoorNa BhagavAn Himself

NannALAI: Since it is such an auspicious day





Maarghazhi Neerada pOthuveer pOdhumino!: Those who wish to follow the most noble upAyam (means) of Prapatthi (self-surrender)! Please join us!

Koor vEl: The one with the sharp-pointed sankalpam similar to the tip of a well honed spear or javelin

kodum Thozhilan: One who destroys our sins

NandhagOpan Kumaran: and is the eternal Youth, who is the BrahmAnandha Svaroopan, who initiated Brahma into the Vedams and their meanings.

yErArnth KaNNI: the One, who adorns the beautiful flower garland known as Vaijyanthi

Yasodhai: the One, who has attained unquestionable fame (Yasas) by granting us
BrahmAnandham

iLam Singham: One, who is like the powerful Lion chasing away our sins and enemies

KaarmEni: One who has the hue of a dark blue rainy cloud

SenkaNN: and has lotus like beautiful eyes

Kadhir madhiyam: One who has the lustrous face like

pOl MuhatthAn: the radiant Sun and the cool Moon

NaarAYaNanE: That SarvEsvarn, who has incarnated as Krishnan now amidst us

pArOr Puhazha padinthu: who is compassionate towards us and who is lauded by the world for
His sensitivity about not failing in His duties to protect us always

NamakkE Parai TharuvAn: for us, BhaagavathAs, who have performed Bhara NyAsam
(Aathma Samarpanam, Prapatthi) at His sacred feet HE WILL READILY GRANT US
MOKSHA SUKHAM.

OTHER THOUGHTS ON SELECTED KEY WORDS OF PAASURAM 1:

- (1) The sacred Month of Marghazhi has Kesavan (the first of the 12 Upa-VyUha Moorthys) as the presiding deity. Therefore, any Vratham, charity (dhAnam), SnAnam, AarAdhanam performed in Marghazhi will quickly yield fruits according to Swamy Desikan (Taathparya Chandrikai). That desired fruit is Parai or nithya kaimkaryam in His SaamrAjyam (Sri Vaikuntam).
- (2) Swamy JnaanyaachAr summarizes the significance of the message of this paasuram as “PrApya PrApakangaL iraNDum NAARAYANANE”.
- (3) “yElOremAvAi” --This refrain is the Chandas for the Nonbhu according to Swamy JananAycchAr. Upanishad BhAshyakArar recognizes this Makutam of ThiruppAvai as “Paadha PoorNArtham”.
- (4) “PaRai TaruvAn”: As the Purushan with the greatest affection for His Pathivrathai wife, Sriman NaarAyaNan will bless us with the requirements (tools) for Kaimkaryam and Ubhaya anushtAnam such as Jn~Anam, Seelam and other auspicious Aathma GuNams (Sri





Abhinava Desikan).

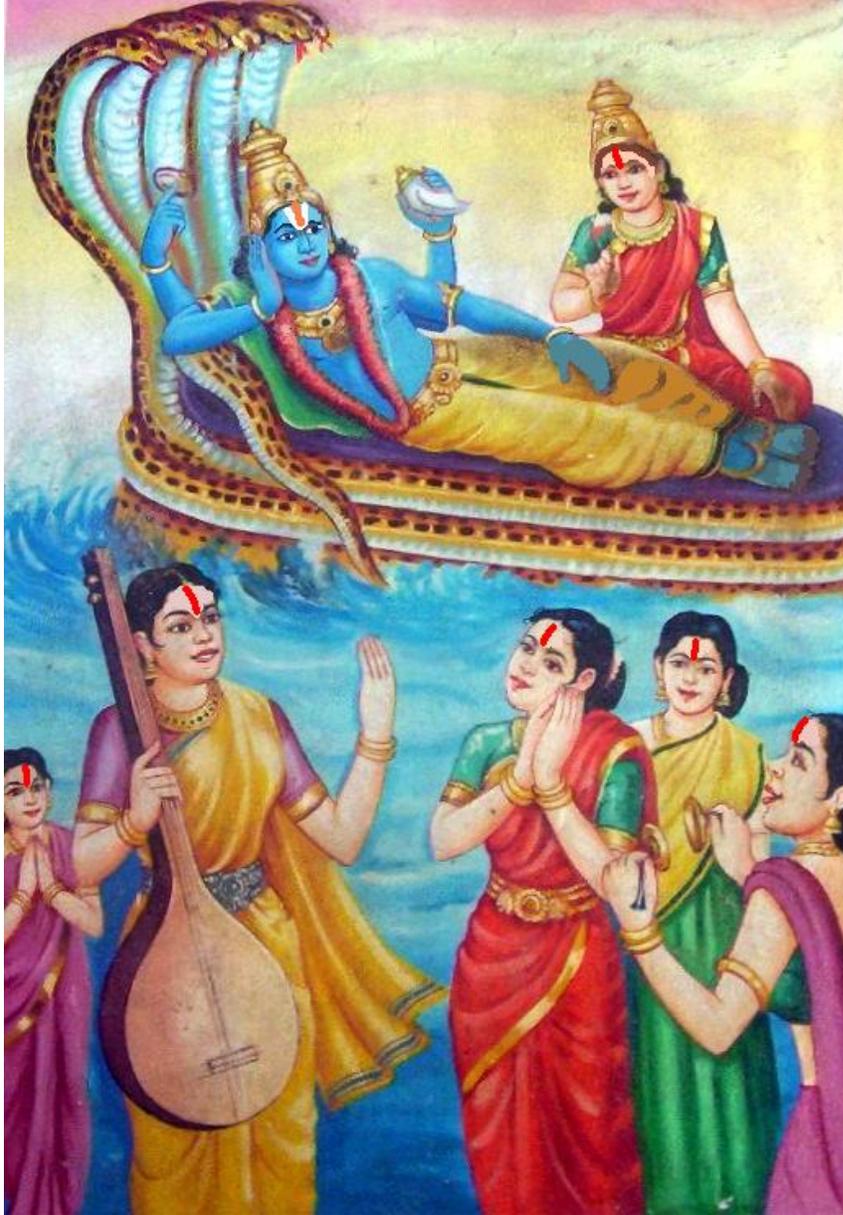
- (5) **“NaarAyaNanE--TharuvAn”**: Lord NaarAyaNan Himself, the inner meaning of Thiru AshtAksharam, will bless the ChEthanams (MakArArtha Jeevans)-- after being pleased with their AshtAkshara Japam -- will perform UpAya anushtAnam for them (through a SadAchAryan). . . (Sri Abhinava Desikan).
- (6) The yEkAram in **“NaarAyaNanE”** and **“Namakke”**: This yEkAram asserts that **“SadhArchanE TantharuLa Vallan; SathsishyanE PeRatthahunthavan”** (The SadAchAryan ALONE can bless us; the sath-sishyan alone is qualified to receive that rarest of blessings) (Sri PBA Swamy).





SECOND PAASURAM

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





vaiyaththu vaazhveergaaL naamum nampaavaikku(ch)
 cheyyum kirisaigaL kELeerO paaRkadaluL
 paiya(th) thuyinRa paramanadi paadi
 neyyuNNOm paaluNNOm naatkaalE neeraadi
 maiyittu ezhudhOm malarittu naam mudiyOm
 seyyaadhana seyyOm theekkuRaLai(ch) chenROdhOm
 aiyamum pichchaiyum aandhanaiyum kai kaatti
 uyyumaaReNNi ugandhElOr empaavaay.

INTRODUCTION TO THE SECOND THIRUPPAVAI PAASURAM

In the first Paasuram, ANDAL described that Sriman NaarAyaNan ALONE is our Saviour with the statement: “NaarAyaNaE Namakke ParaiTharuvAN”. Our Lord's Thiruvadi was revealed by ANDAL as “PrApya PrApaka Sangraham”, the essence of the means and the ultimate goal (PurushArtham) for our Moksham in the spirit of Swamy NammAzhwAr's Paasuram set in KuraL VeNNpA (KuraL Metre):

KaNNan kazahliNai-- naNNUm manamudayeer
 YeNNUm ThirunAmam-- tiNnam NaaraName

--ThiruvAimozhi: 10. 5. 1

MEANING:

Oh People of the World (Vyatthu-VaazhveerkAL) aspiring to reach as the Supreme goal of this life on Earth, the sacred feet of Lord KrishNA, meditate on His most important naamam, NaarAyaNA. Do it without fail. That meditation will be rewarded most assuredly by Sriman NaarAyanan.

In the second Paasuram (Vaitthu VaazhveerkAL), ANDAL describes about what is KARTHAVYAM (to be done) and what is THYAAJYAM (to be discarded). ANDAL mentioned in the first paasuram, what the Lord will do for the ChEthanams and in the second Paasuram, She lists what chEthanams should do to qualify for His grace.

THE MEANING OF THE SECOND PAASURAM BY SR. V. K. S. N. RAGHAVAN

Oh People who reside in this world! May You listen to our austerities, which we are to follow during our Paavai Nonbhu. (We will observe this routine). We will sing in praise of the holy feet of Paraman (the Supreme Purushan) that has taken to sleep (YoganidhrA) merrily on the milky ocean. We will refrain from consuming ghee and milk (till the end of our Nonbhu). At the early small hours of the day (dawn), we will bathe (getting ourselves immersed) in the river; we will refrain from applying collyrium (anjanam) to our eyes; we will not decorate our locks of hair (lit. bind our hairs) with flowers; (we will abide by the holy text books (ShaasthrAs); we will refrain from performing proscribed duties; we will not speak painful untruth; we will give





liberally alms to those people, who seek for it and even to those, who do not seek for it (to SanyAsis); we will always contemplate upon the fair method to achieve the aim of purposeful life (Bhagavath-BhAgavatha-AchArya Kaimkaryams); and we will (thus) live a contented life. (This way, Oh dear girl, You may know our routine). {Refraining from doing wrong acts, through the path of VairAgyA (dispassion) one should adore the feet of KshIrAbdhisAyin (PaaRkkadaluL paiya-thyuinRa Paramandi paadi) is what is prescribed/insisted upon in this second paasuram)}.

KARTHAVYAM AND THYAJYAM: KAAYAKAM, VAACHIKAM & MAANASAM OBSERVANCES TO BE PRACTISED DURING MARGHAZHI NONBHU

- (1) ANDAL refers to KIRISAIGAL (Observances) in this paasuram. Karthavya kirisaikaL to be performed are of three kinds: Vaachikam, Kaayikam and Maanasam (by one's speech, limbs and mind). Singing /naama Sankeerthanam (paadi) is Vachika kaaryam; taking bath, giving alms are kaayikam kaaryams; thinking about Him (yeNNi/reflecting on Him) is the maanasika kaaryam.
- (2) “eiyyamum Picchayum Andhanayum kai kaatti UyyumARuyeNNI Uhanthu” Here the power of DhAnam (charities and giving away wealth and time in spirit of Kaimkaryam) is described in the context of Marghazhi Vratham.

“eiyyam” refers to samarpanams to AchAryan. “Picchai” refers to samarpaNams to SanyAsis and charities to BrahmachAris. SanyAsi can also be an AchAryan in many cases like Srimath Azhagiya Singar, Srimath ANDavans, Sri VaanamAmalai Jeeyar, Sriman NaarAyaNa Jeeyar and many other YathivarAs.

It is also said that description of BhagavAn's glories to His BhaagavathAs is “eiyyam” and the sharing of BhagavathA's glories with the Lord is “Picchai”.

“Aandhanayum Kai Kaatti UyyumARu YeNNI”: To share our wealth to the limit of our capacity is what is intended here (“SradhdhayA dhEyam” and “asradhdhayA dEyam” of Taittiriya Upanishad is the context). “Illai yennAthu eethalE nanRU” is the Old Tamil proverb. “arthina: prathamE tasya charamAn paryapUrayan” is Swamy Desikan's description of King Yathu, when it came to giving dhAnams to the limit to those who sought them.

“UyyumARu YeNNI”: Our reason for sustenance (Ujjeevanam) is immersion in the limitless, auspicious GuNams of our Lord in the spirit of Upanishadic statement: “RasO Vai Saha”.

“UyyimARu YeNNI” has also been split this way “Uyyum+aaRu+ yeNNI” and commented upon. Uyyum means the way to Moksham. “aaRu YeNNI” means repeated reflections on those six doctrines that Lord VaradarAja gave to AchArya RaamAnujA through Thirukkacchi Nambi. We seek the life of ParamaikAnthi through conductance of our lives with these six guidelines given by Lord VaradarAja of Kaanchi to AchArya RaamAnujA.

The “aaRU” referred to by ANDAL to Her fellow gopis are the six mangaLa vasthus for women:





- (1) Mettu in toes (Silver aabharanam for the toes)
- (2) Valai (bangles) in hands
- (3) Nose screw
- (4) ThirumAngalyam or sacred thread on the neck
- (5) Tilakam on the forehead and
- (6) Pushpam in their hair.

ACTS TO BE DISCARDED DURING THE MARGHAZHI NONBHU

Vaachika, Kaayika, maanasika thyAjyams (acts to be abandoned/rejected) are:

- (1) “**TheekkuRalaic-chenROdhOm**” (we will not speak painful untruth and engage in purposeless talk) is vaachika ThyAjyam (to be abandoned by our speech).
- (2) “**SeyyAthana seyyoM**”: We will not think on subjects that will lead us astray. (PraathikUlya Varjanam of SaraNAGathi anushtAnam is referred not only here but in all thyAjyams referred to above and below).
- (3) “**NeyyunnOm PaaluNNom**”: We will not consume ghee and milk, which are day to day items in the lives of Gopis. (It is easy to reject exotic items in our lives rather than some thing that is part of “the pleasures of daily life”). Bhagavan Naama Sankeerthanam takes the vratham observers's appetite away in the spirit of ANDAL's father's (PeriyAzhvAr's Paasura Vaakhyams) statements: “**uNNA nALL PasiyAvathu onRillai**” (NDP:438) and “**nedumayAl ulahEzhum aLanthAi--KooRai sORivai VeNDuvathillai.**” (NDP: 436). Before, Ghee and Milk were Taarakam (nourishment) for them; now Bhagavan Naama SankIrthanam and Hari KathA PaarayaNam is their Taarakam.

The guidance here is: “EkAdasyAm Jaagaranam tathA (One has to be wide awake in following the prescriptions and the proscriptions of EkAdasi Vratham). Similar to observing the rites and rejecting those that are not prescribed the Vratham is undertaken and completed. Here, ANDAL connects such Karthavyam and ThyAjyam to ThiruppAVai Vratham (Nonbhu).

As additional thyAjyams, ANDAL vows that She and Her fellow observants will not beautify themselves with flower in their hair and collyrium in their eyes (**Mai ittu yezhuthOm, Malarittu naam mudiyOm**).

“SeyyAthana SeyyoM” (Avoiding UpAya VirOdhis)

ANDAL vows that during the Marghazhi Vratham, She and her friends will avoid Saasthra-Viruddha Kaaryams (Those five acts prohibited for PrapannAs):

- (1) Akruthya KaraNam: Para Himsai, Para sthOthram, Para ThAra parigruham, Para dhavya apahAram, asathya Kathanam and abhakshya BhakshaNam / Mental-Physical injury to others, praising human beings, coveting other's wives, stealing other's property, telling untruth and eating items prohibited by ShAsthAs.





(2) Kruthya akaraNam: Abandoning the prescribed duties (according to their ability) ordained by ShAsthAs.

(3) Bhagavath apachAram: DevathAnthara worship and equating the glory of Sriman NaarAyaNA to other Gods, thought that Raama-KrishNa avathArams are human births, UpAdhAna NirUpaNam in ArchAvathaaram of our Lord, AthmApahAram (thinking of Jeevan as our property and dEhAthma Brahamam, Stealing of the property of the Lord (temple wealth set aside for His worship), taking money from those, who steal from BhagavAn's temples.

(4) BhAgavatha apachAram: Offending the hearts and minds of the dear devotees of our Lord.

(5) asahyApachAram: intolerance to matters relating to BhagavAn and His devotees; AchArya apachAram.

“ Seyyum KirisaikaL kELIrO”:

ANDAL appeals to the fellow-gOpis in the spirit of “Bhadram karNEbhi: SruNuyAma:” (Listen to the glories of the Lord as an integral part of the Vratham)and asks them to observe the anushtAnams. These listening & observances are of three kinds: (1) Through Ears (2) Through Vaak (3) Through Mind

In the first paasuram, ANDAL advised us that we should perform SaraNagathi at our Lord's feet with the utterance of Dhvaya manthram. Here, She points out who qualifies for such anushtAnam (observance) and Uttara kruthyams (the code of life after Prapatthi/ SaraNagathi through a SadAchAryan).



WHO SHOULD WE REFLECT UPON?

ANDAL points out that we should meditate upon the Lord Sriman NaarAyaNan, who is sleeping joyously (with UllAsam) in the middle of Milky Ocean (MadhyE Ksheera PayOdhi Sesha SayanE).

THAT SRIMAN NAARAYANAN IS “PARAMAN”

The Greatest of the greatest One is our Lord, who performs Yoga Nidhrai on Adhi Seshan in





the midst of the Milky Ocean reflecting on ways to come to our rescue. “**Na Tath sama: Nabhyadhikasccha**” (There is none Equal to Him or Superior to Him). With Sri MahAlakshmi's sambhandham, He shines as Param JyOthi there and becomes Parama Purushan and PurushOtthaman.

ANDAL addressed us as “Vaitthu VaazhverkAL” or the BhAgyasaalis, who got the difficult-to-obtain Nara Janmam (Human birth) to observe the Vratham of SaraNAGathi and follow the life of Prapanna afterwards and qualify for Nithya Kaimkaryam in the transcendent world of Sri Vaikuntam.

THE CONTEXT & CONNECTION BETWEEN THE FIRST THREE PAASURAMS

In the First Paasuram of ThiruppAvai, ANDAL focused on AshtAkshara manthram and celebrated it. She covered the three meanings incorporated in AshtAksharam in Her first paasuram (ananya Seshathvam/, unalloyed servitude to Sriman NaarAyaNA ALONE, ananya SaraNathvam/ seeking refuge at the feet of Sriman Narayana ALONE, and ananya PrApyathvam / Reaching Him ALONE as the supreme goal). Her MahA VisvAsam (Her unshakable trust--NaarayaNanE Namakke PaRai TharuvAn--) is most comforting to us.

In the second Paasuram, She shifted Her attention to Dhvayam, the Manthra rathnam. In the third Paasuram to be covered today, She elaborated on the powerful message of Charama SIOkam of GeethAchAryan (**MaamEkam CharaNam vraja-MokshayishyAmi-Maa Sucha:**).

AshtAksharam, Dhvayam and Charama SIOkam of GeethAchAryan, the subject of the first three paasurams respectively, have been described as “**Taarakam, BhOgyam and POshakam**”. Taarakam is like annam (Food); BhOgyam is like Milk and Ghee; Poshakam is like sandal paste and betel leaves (TaambhUlam). With these three, we have every thing that we need for our spiritual nourishment and enjoyment of the ananatha kalyANa GuNams of the divine couple and gain Moksha siddhi.

Another view is that ANDAL invited every one through the first paasuram (Maarghazhi Thingal--) to come and join in the enjoyment of AchArya GuNa anubhavam (the celebration of the glories of AchAryan). In the second Paasuram (Vaiyatthu VaazhverkAL), She stressed the importance of the participants to have the qualifications to obey the dictates of ShAsthAs (Saasthra-Vasya Yoghyathai).

In the third paasuram (Ongi UlhaLantha--), She declared that AchArya Kula Sambhandham (Connection and involvement with AchArya Kulam starting from Sriman NaarAyaNA to the present AchArya in that lineage) will give the Mumukshus (Those who desire the boon of MOKsham) immense SrEyas (auspiciousness).

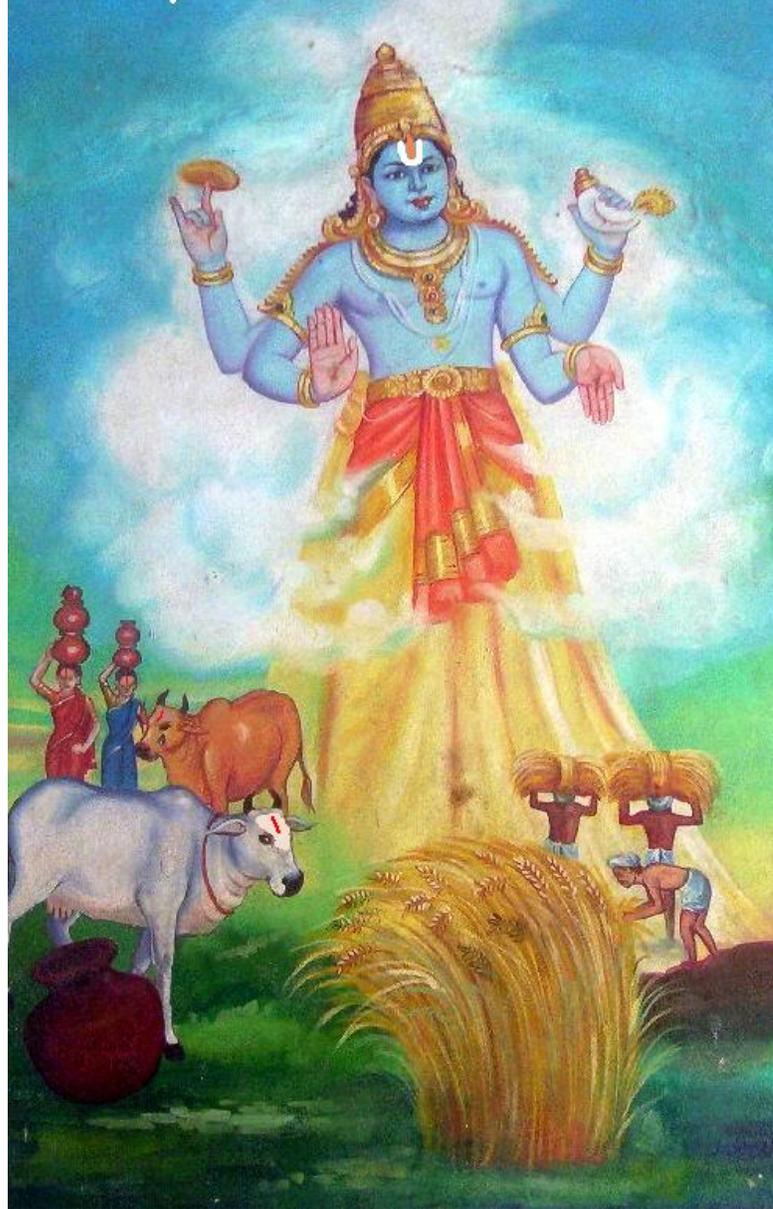
Yet another view by Sri Upanishad BhAshyakArar, Sri Ranga RaamAnuja Muni is that ANDAL invites Her friends for the Vratham observance (Sakhi JanAn aahvayanthi). In the second paasuram, She spells out the rites to be observed and the deeds to be abandoned (Karma Phalam upadisanthi). In the third Paasuram, She describes the fruits of the Vratham (Vrathasya Phalam Vadanthi).





PAASURAM THREE:

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





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

MEANING OF THE THIRD THIRUPPAVAI PAASURAM (DR. V. K. S. N. RAGHAVAN)

If we (who adhere to the Vratam-Paavai nOnbhu) sing in praise of the holy names of the Utthaman, Lord Thrivikraman (the most benevolent Lord), who grew to a cosmic form and measured the three worlds in two strides and put His third step on the head of Emperor MahABali, and then if we take the bath (in sacred Yamuna) in the name of our Vratam, then there will be three timely showers (of rain) throughout the country and there will be no harm at all (i. e., no drought, nor any famine). The country will be rich and plentiful (because of the copious rains); the fish (kayal) will roam about amidst tall stalks of large red paddy crops (drinking sufficient honey from fallen-pollen and becoming dazed); the bees with spots (all over their bodies) will fall asleep amidst the petals of KuvaLai-flower (Blue Lotus/ NeelOthpalam) and the great, profusely milk-giving, generous cows will yield milk just while being touched on their stout udder filling up a number of milk-cans very quickly; because of plenty of milk, only skillful people could undertake to milk these cows. Thus, the whole country will be filled with undecaying wealth and prosperity (Richness in fields, lands and villages is assured if the good people take to righteous path and sing the glory of Lord Thrivikrama).

THRIVIKRAMAVATHARAM: THE INCARNATION DEAR TO ANDAL

In Her third Paasuram, ANDAL addresses the Lord as “Ongi Ulahu aLantha UTTAMAN” (The Greatest One, who reached out and measured the Universe with His two steps).

WHY IS THIRUVIKRAMAN ADDRESSED AS “UTTHAMAN”

The salutation of the Lord as Utthaman deserves study. Utthaman is One who stands at a height, where Paapams can not touch Him. ChAndhOgya Upanishad called such a lofty personage as “UTH”. A Chethanan after SaraNagathi and after leading the prescribed life after SaraNagathi / Prapatthi can also become an “UTH” at Sri Viakuntam. The eternally liberated (Nithya Mutha Jeevans) like Garuda and VishvaksEna have a higher level than “UTH” and are revered as “Utthara”. Even beyond them is the “Utthaman” or PurushOtthaman (Sriman Narayanan) celebrated in the GithOpanishad of our Lord.





In ANDAL's visualization, Thrivikraman appeared as that "Utthaman" and She addressed Him as "Ongi Ulahu-aLantha Utthaman" and She invited Her friends to sing about the glory of that Utthaman's Naamam (Utthaman pEr Paadi) as an important part of the Paavai Nonbhu sankalpam to attain the desired fruits (Phalans) of the Vratham. Thrivikraman is "PurushOtthaman" because His sacred feet touched devotees and dhvEshis (enemies) all alike (Samastha Janthus) during this avathAram and blessed them all with His anugraham.

ANDAL hints that the Lord's name is grander than Him and hence She says "Utthaman pEr Paadi" (Naama sankIrthanam of Utthama name). She invites Her fellow-gOpis to sing about the Naama Mahimai of Thrivikraman and His deeds. She recommended that they do this Naama sankIrthanam and observe the Vratham with Sankalpam that it is for Bhagavath-Preethi (SaaRRI NeerAdinAL). Then she describes what kind of phalans will result from such an observance.

PHALAN I: "THEENGINRI NAADELLAM TINGAL MUMMARI PEYTHU"

The Vratham observers will be free from the DhOsham of ananya Seshathvam (Theenginri NaadellAm). MummAri or the three monthly rains in recognition of the Vedic scholars, the righteous king and the pathivrathA women will fall. The three rains are also linked to the water poured on the hand of Vaamanan by Bali Chakravarthi as dhAnam, the Kamandalu Jalam of BrahmA, when He washed the ascending feet of the Lord and the GangA jalam that flowed from the sacred feet of Lord Thrivikraman. Those waters will make the lands fertile and samrutthi (prosperity) will result (Ongu Perum Sennel/ tall crops of rice plant). Because of this jala samrutthi and fertility of the land, the fish in the paddy fields have grown to big sizes and jump hither and thither with joy.

PHALAN 2: MUMMARI OR THE TRIMONTHLY RAIN

In Raama Raajyam, there were 9 days of Sunshine and one day of abundant rain. This cycle repeated itself every month. Thus, there were three periods of rain each month. The land was fertile and there were no inauspiciousness caused by water shortage. Such prosperity will arise from the proper observance of ThiruppAvai Vratham.

Grantha NirmANam (writing about VedAnthic topics), instructing others about them and performing MangaLAsAsanam at our Lord's Dhivya desams are also described as the three benevolent monthly showers.

PHALAN 3: ONGU PERUM SENNEL--VALLAL PERUM PASUKKAL

Abundant crops of red rice from the plentiness of rain would result. Tall stalks of rice waving their heads as if they are saluting the Thiruvadis of Thrivikraman will be seen. In those paddy fields, there will be fat fish jumping joyously about; and in the blue lotus flowers of that field, the well-fed honey bees would be sleeping comfortably. The cows that have grazed from the rich meadows would yield huge amounts of milk from their udders on mere touch. Abundance





and prosperity is seen everywhere from the Vratham (Japam of the three Sri VaishNavite sacred manthrams and singing of the glories of Sriman Thrivikrama NaarAyanan).

THE INNER MEANINGS OF THE THIRD PAASURAM

“SaaRRi NeerAdinAl” here refers to the UpadEsam of SaraNagathi rahasyam by SadAchAryAs and the observance of it by SadhsishyAs.

“MummAri” here refers to the benefits of attaining the fruits of the Vratham (SaraNagathi) through Upadesam, through study of AzhwAr's Prabhandhams and enjoyment of the ArchA moorthis at their dhivya desams through pilgrimages.

“Ongu peru-sennalUdu Kayal ukaLa” refers to the tall stalks of PrapannAs thriving in the land rich with AchAryAs; the strong fishes jumping with joy in the paddy fields are the happy AchAryAs, who recognize that their efforts through Ukthi and AchArya Nishtai (to perform SaraNagathi) have borne fruit.

“PoomkuvaLai pOthil PoRi VaNDu kaNN Paduppa” refers to Sriman NarAyaNa sleeping without worry in our heart lotuses (Hrudhaya Kamalams) that His work through His AchAryAs has been successful. He sleeps like a content farmer, who has realized abundant crops.

“TengAthE pukkirinthu seertha Mulai paRRi Vaangak kudam” refers to the sishyAs, who have flocked to the AchAryan pulled closer by the affection (vaathsalyam) of their AchAryans.

“VaLLal perum pasukkaL” refers to the most generous AchAryAs, who do not expect any returns. They use the equivalent of the four fingers of the udders of the abundant milk giving cows to impart knowledge about the three parama rahasyams of Sri VaishNavam. The four fingers of the udder through which this milk of Knowledge (Jn~ana milk) flows are: Vedam, Smruthi, Saathvika PurANams and AzhwAr Paasurams.

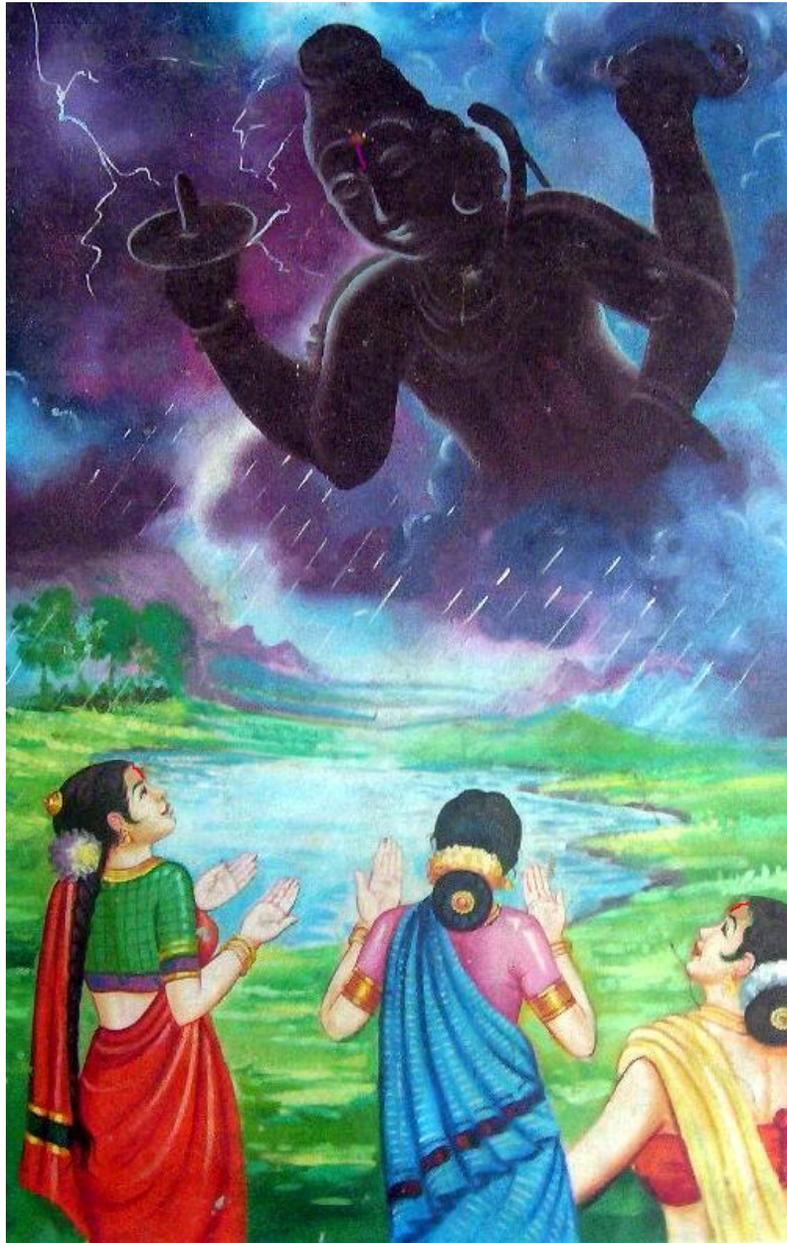
“NeengAtha Selvam NiRainthu” refers to the undiminishing wealth of Jn~Anam at all times during our stay on His Leela VibhUthi (Earth) and in His Transcendent world of Sri Vaikuntam.





PAASURAM FOUR

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





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

On this fourth day of ThiruppAvai Vratam, adiyEn will Cover “Azhimazhaik KaNNA” paasuram, where Godhai and Her friends sing in praise of “God VaruNA, the God of rains” and request Him to bless them with copious rains for the Maargazhi vratham observance.

THE MEANING OF THIS PAASURAM (DR. V. K. S. N. RAGHAVAN)

Oh Lord VaruNA who is the presiding deity of ocean-like burst of rains! (We pray to you so that) you please do not make your gift very small (i. e. be bounteous towards us). We request you (in the form of clouds) to pour plenty of rains in the world; first you should get into the womb of the deep seas and take excessive water (so that even the sea becomes bereft of water), make thunder (uproar), and go higher up (in the sky); (the color of) your body should become as dark as that of the primordial cause of the world (Oozhi Mudalvan= Jagath Kaarana BhUthan); you should become resplendent with lightning, just as the dazzling discus (Aazhi=Chakram) held on the hand of Lord PadmanAbha with broad shoulders; you should make a thunderous roar like the conch (Paanchajanyam) held on the hand of the Lord; you should bring forth rains in abundance without any cessation, --the rains just like the shower of arrows coming forth in succession from the bow (Saarangam) of the Lord; your rains should be for the good of the world so that the world flourishes; and, through your rains, we will have plenty of water and also happily take the ceremonial bath during Maargazhi month. (Lord VishNu's important weapons--discus, conch and bow are cited here, in a form of invocation as it were; and Lord PadmanAbha is indicated as the JagathkAraNan-- the primordial cause).

THE INNER MEANINGS OF THIS PAASURAM

Aazhi Mazhaik KaNNA: Oh Venerable AchAryAs, who pour down the rain of Jn~Anam and whose eyes are flodded with the showers of aanandham (bliss) through Bhagavath anubhavam!

Nee onRu kai karavEl: Please bless us with all the meanings of the three rahasyams without holding back any

Aazhiut-pukku: after entering the milky ocean of Upanishads

muhanthu kodu: taking the quintessential meanings

aarthu yERi: and roaring like a lion





Oozhi mudalvan uruvam pOl mey karutthu: You (AchAryAs) who have the dark hue of the Lord due to your constant meditation of that dark-complexioned Lord and You who are filled with infinite dayA similar to that of the Lord and who are the embodiment of His compassion (Tanmayathvam)

Paazhiyam thOLudai PaRpanAbhan kaiyil Aazhi pOl minni: You who have the radiance arising from your dhivya Jn~Anam

Valampuri pOl ninRu athirnthu: You roaring like HayagrIva ghOsham (Jn~Anandha maya vijaya ghOsham)

thAzhAthE: thinking that there will be inauspiciousness, if You (as AchAryAs) do not perform upadEsam to your sishyAs

Saarngam Udaittha Sara Mazhai pOl: showering the Jn~Ana varsham (torrent of Jn~Anam) like the bhANa Varsham (the torrent of arrows leaving KodhanDa Raaman's Saarangam bow)

Ulahinil Vaazha: For the people of the world to survive and live

Mahinzthu peythidAi: please rain (of Jn~Anam) with joy

naangaLum mahizhnthu Maarghazhi neerAda: so that we will engage in the most exalted Maargha seersham /thalai siRantha) act of Prapatthi/SaraNagathi at Your sacred feet!

SUMMARY:

In the Ongi UlahanLantha Utthaman Paasuram, ANDAL equated AchAryAs to “VaLLal Perum PasukkaL” or the most generous and lofty milk cows. The sishyAs through the anugraham of these AchAryAs drink the milk of Jn~Anam. In the 4th (next) paasuram, the AchAryAs are compared by ANDAL to the dark, rain-bearing, monsoon clouds that pour down Jn~Anam on those, who seek their refuge and uplift them from the taapams of samsAram and prepare them for Moksha Siddhi through the sacred rite of aathma-samarpaNam.

SADACHARYAS SERVING AS KAARUNYAMRUTHA MEGHAMS

Sri P. B. AnnangarAcchAr Swamy (PBA) has given us ten pramAnams from purAnams and AzhwAr paasurams that effectively compares SadAchAryAs to rain bearing clouds. At the end of that discourse, Sri PBA Swamy has quoted the Sanskrit sIOkam, (**LakshInAthAkhyA Sindhou Sataripu jalatha: praapya KaaruNya neeram---DesikEndhra pramoukai;**); this sIOkam describes how the KaaLa Megham named Swamy NammAzhwAr plunged deep into the ocean of DayA known as LakshInArAyanan and showered copiously on the mountain peak (Naathamuni) and how those auspicious waters flowed from there in the form of two fountains (UyyakkoNDAR and MaNakkAl Nampi), which joined to form the river (AaLavanthAr) and which entered into the immense lake of RaamAnujA; That lake overflowing with Jn~Ana theertham exited through 74 sluices (74 SimhAsana adhipathis) to bless the samsAris continuously.





ACHARYA RAAMANUJA AS A DAYA-LADEN RAIN CLOUD

adiyEn is reminded of the many passages in Swamy Desikan's YathirAja Sapthathi that eloquently compare AchArya RaamAnujA to the rich daya-laden cloud cooling us (SamsAris) with and uplifting us through the downpour of divine Jn~Anam:

Sruthi Surabhaya: SuddhAnandha abhivarshuka VaaridhA:

--SIOkam 47

(These clouds have the fragrance of VedAs and shower the purest of pure bliss all around).

udhgruhNItham upanishadsu nigUDam arTam --

---SIOkam 25

(Here AchArya RaamAnujA's hands dipping into the deep ocean of Upanishads and bringing out their essential meanings (SaarArthams) is described)

SIOkams 30 (paanIya Sindhu:), 32 (anthyam varNam prathayathi), 60 (nirucchEdhA Yathipathi DayA dhivya taDinee --samAplaavayathi/that never drying GangA pravAham known as YathirAja's Daya immerses me in it).

ABHINAVA DESIKAN'S INSIGHTS

One Illustrative example of the brilliant insights backed up by Ubhaya VedAntham of Abhinava Desikan is given below:

The ThiruppAvai vratham observers are ParamaikAnthis (Those who will not worship anyone other than Sriman NaarAyaNan and will not ask anything for themselves); hence, they will not pray to the rain god VaruNan (DevathAntharam) for boons to bless them with abundant showers. The Gopis addressed therefore the God of rain as "Aazhi Mazhaik KaNNan". KaNNan is the name for the adhyakshakan /nirvAhakan (commander) of the rain clouds. He is the antharyAmi of the Meghams. The gopis addressed Him as Jn~Ana VairAgya KaaruNya KalyAna guNa samudhram and Sarva Tanthra Svathanthran and invoked HIM for the copious rain for the Subhiksham (well being) of the world.

THE GREATNESS OF ANDAL'S REVERENCE FOR TAMIZH LANGUAGE

Sriman PerukkAraNai Swamy points out that ANDAL has used the unique Tamizh letter (Zha) ELEVEN TIMES in this paasuram: Aazhi, Mazhai, OOzhi, Paazhiyam, thAzhAthE, Vaazha, Maarghazhi, Mahizhnthu --. The use of letter "Zha" is unique for Tamizh BhAsah (language) ANDAL's father used it (ZHA) TEN TIMES in 285th Paasuram of Dhivya prabhandham (Kuzhal IruNDu--). It looks like the daughter went beyond him in this matter!

This paasuram is a great one that celebrates the glories of SadAchAryans and their KaaruNyam.





The total thirty paasurams of ThiruppAvai have been grouped in to six sets of five by AchAryAs (5x5+5=30). These six sets of five focus on the following six topics:

- (1). First Five: The ways/steps to perform NOnbhu are described.
- (2). Second Five: Maidens, who have recently fallen in love with the Lord are awakened.
- (3). Third Five: Those, who are deeply in love with KrishNa for a long time and born in great kulam are awakened.
- (4). Fourth Pentad: At NandhagOpan's house, DhWara PaalakAs, NeeLai and KaNNan are awakened.
- (5). Fifth Pentad: The Maidens prepare KrishNa to a state in which He can listen to their appeal.
- (6). Sixth Pentad: Krishnan is ready and the Gopis reveal the purpose of their visit and pray for the boons of eternal kaimkaryam.

These sets of six paasuram pentads have also been described to carry five sets of other meanings:

- (1). Laksha panchakam (pentad) to salute the five laks of maiden at AaypAdi, who participated in the vratham.
- (2). AvathAra panchakam dealing with the five states of the Lord (Param in First Paasuram, VyUham in second, Vibhavam in the third, AntharyAmi in the fourth and ArchAvathAram in the Fifth paasuram of today.
- (3). The third set of meanings relate to artha Panchakam (The Lord, The Jeevan, the means, the Phalan of SaraNAgathi and the obstacles that stand in the way of attaining that Moksha Siddhi).
- (4) The fourth set of meanings focus on the Karma, Jn~Ana, Bhakthi Yogams and the two ways of Prapatthi Yogam (Sva Nishtai and AchArya Nishtai).
- (5) The fifth level of meanings comes under the title of Kaala panchakam, which is the five divisions of time of the day for a Sri Vaishnavan: Abhigamanam, UpAdhAnam, Ijyai, SvAdhyAyam and Yogam.
- (6) The sixth level of meanings focus on BhAgavatha Svaroopam panchakam:
 - (a) SathkAra Yogya PradhAnar
 - (b) SallAbha Yogya PradhAnar
 - (c) SahavAsa Yogya PradhAnar
 - (d) Bheethi Yogya pradhAnar
 - (e) Preethi Yogya PradhAnar (Bhakthi paravasara)





The above are five different kinds of BhaagavathAs known for one or other unique features in Bhagavath-BhAgavatha Bhakthi.

In view of these glories, ThiruppAvai has assumed the role of a rare dhivya prabhandham. It contains the quintessence of the meanings of the Major Upanishads.

The Vratham has begun. The Gopis were worried about completing it without any hindrance (vignam). One of the knowledgeable Gopi pointed out that the Vignams will be banished, if the Vratham is performed with Bhagavan Naama UccharaNam (recitation of the name of the Lord). The Gopis therefore invoked the name of NaarAyanan, KshIrAbhdhi Naathan, Vaamanan, Thrivikraman, DhAmOdharan and concluded that all those names are that of KrishNan, who is Aapath BhAndhavan and anAtha Rakshakan. In this fifth paasuram, the Gopis invoke the name of DhAmOdharan and reflect in the subsequent paasurams on the Maayams (mysterious, wonderful acts) of KrishNan as celebrated by Swamy NammazhwAr (PiRanthavARum VaLarnthavARum--seyuthu pOna MaayankaLum).





PAASURAM FIVE

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





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

THE MEANING OF THE FIFTH PAASURAM: DR. V. K. S. N. RAGHAVAN

(All of our sins vanish like a blade of grass thrown into fire, when we sing in praise of KrishNan and worship Him). Him--the mysterious Lord; the young courageous Lord born at north MathurA, the One who sports in the pure waters of the great river, YamunA; the emerald-like shining Lamp that has risen from the race of cowherds; and the Lord DaamOdharA (the One bound by the rope around the waist) who has brought high esteem to His mother YasOdha (literally, who illumined the mother's womb)--Him let us approach with sincerity (purity--physical and mental); let us worship Him with fresh and fragrant flowers; let us pay our obeisance to Him; let us sing in praise of Him, by words of mouth; let us think of Him in our mind; if we do so (approaching, worshipping, obeying, singing and thinking of Him alone), our sins of past, present and future will vanish like straw put into fire. Therefore let us sing His glory.

THE INNER MEANINGS OF THIS PAASURAM

Maayanai: Of the One who is the Swami of Moola Prakruthi as LeelA VibUthi Naathan

Mannu: Of the Para VaasudEva MURthi

Vada Mathurai: Of Sri VaikunTanAthana from whose

Mainthanai: sacred feet the nectar of bliss flows

Thooya Peru neer Yamunai ThuRaivanai: Of the One, who resides at the bank of VirajA river (in Sri Vaikuntam)

ThAyai Kudal: Of the One, who explained

ViLakkam seytha: the "nama: Bharga" section of Gaayathri manthram, which is equal in sacredness to one's own Mother during His avathAram as NaarAyaNA at BadrikAsramam to perform upaEsam for Naran

DhAmOdharanai: Of the One, who got Himself tied up with a small rope by a cowherd woman because of the Bhakthi of that devotee

ThUyOmAi Vanthu: if we approach that One (BhagavAn) with purity of Vaak, Manas and KaraNams





ThUmalar thoovi: and offer auspicious flowers (TuLasi) dear to Him (aanUpura paryantham)

Thozhuthu: and perform archanai with them

vAyinAl paadi: and control our Indriyams so that Vaak,

ManathinAl: mind and body will be fulfilled with

Chinthika: respect to their saasthrEic functions

pOya pizhayum: (then) all of our accumulated sins

puhu taruvAn: (and) the ones (sins) acquired after

ninRanavum: SaraNAgathi consciously

theyinil thUsAhum: all of them will be destroyed like cotton thrown into the fire.

SPECIAL COMMENTS ON INDIVIDUAL WORDS OF PAASURAM

(1) “MaayOnai”: Our Lord is a MaayAvi. He hinted that much in Githai: “sambhavaami aathma maayaya”. All the Maaya ChEstithams from His avathAram at Vada Mathurai to growth in Aayarpaadi, many leelais in Gokulam and BrundhAvanam, His serving as the charioteer for ArjunA, converting day into night in the battle field of Kuru KshEthram, taking the disc in His hand inspite of His vow not to use weapons in that war, are examples of the MaayA of the MaayOn. Abhinava Desikan describes Maayai as Moola Prakruthi and SankalpAthi Jn~Anam. As the Controller, commander of this Maayai, through His sankalpa visEsham blesses the DevAs and incarnates as PadhmanAbhan in the milky ocean and later jumps out of the pillar as Lord Narasimhan, goes to the Yaaga saalai of Bali as Vaamanan and transforms into Thiruvikraman and now incarnates as KaNNan, the MaayOn or adhbhuthan.

Swamy NammAzhwAr celebrates this Maayam of the Lord, which He performs through His AchAryAs, who remove the “Poy ninRa Jn~Anam” of ours and makes us qualified to receive SadAchAra Jn~Anam through the wonderous act of “Irumbai ponnAkkuthal” (SaraNAgathi) according to Sri PBA Swamy. Our Lord stands on top of this AchArya Paramparai and is therefore MaayAthi Maayan.

ANDAL appropriately addresses Him next this MaayOn as “Mannu Vada Mathurai Mainthan”. Mannu stands for the place most desired and where the Lord has blessed through His long residence there. That place is Vada Mathurai with Bhagavath Saaniddhyam. Mainthan means kumAran of VasudEvar and Devaki.

(2) “Thooya peru neer Yamunai”: YamunA is most sacred and pure. Infact, it is more sacred than GodhAvari, which failed to describe what it saw (SeethAbahranam by RaavaNan) to Raama, when He asked whether it had anything to say as to what had happened there. YamunA on the other hand cleaved and let VasudEvar walk across its sandy bed, when he was transporting baby KrishNan on His head during the dark rainy night of JanmAshtami. Yamunai also had deha sambhandham with the Lord through His Jala kreedais there with Gopis. Our Lord came to be called Yamunai ThuRaivan or the Lord of Yamunai for these reasons.



(3) “Aayar Kulatthinil thOnRum aNi viLakkai”: Our Lord was born in Raaja Kulam with the parents of King VasudEvA and queen Devaki. He surfaced in the community of cowherds (AaypAdi). Lord has mentioned to ArjunA that He has had many janmams. ANDAL does not agree. She says therefore here: “ThOnRum” instead of “PiRanthum” deliberately. “ThOnrum” means “aavirbavithAn” /appeared instead of being born. Next, ANDAL saluted Him as “ThOnRum aNi ViLakkai” or the most beautiful, lustrous lamp that appeared amidst the aayar kulam. Another AzhwAr (KulasEkarar) has commented in a similar way about Lord Raamachandran's appearance in Soorya Kulam as a beautiful, bright lamp (VemkathirOn kulatthiRkku Ohr aNi ViLakkAi).

(4) “ThAyai Kudal Vilakkam seytha DhAmOdharanai”: KaNNan was caught by YasOdha in the act of stealing butter and she wanted to punish Him by tying Him up with a rope to a mortar to keep Him stationary. YasOdhai was His mother and a Bhakthai. Hence, the Lord out of His Bhaktha paara-tanthryam permitted Himself to be bound (KaNNinuNN SiRutthAmpinAL KattuNNupatta peru Maayan). He is adiyavarkku yeLiyavan and therefore got Himself tied up with a DhAmam (rope) around His waist (udharam). This UdhAra Utthama Moorthy carried the welt marks (Thazhumpu) from that happening and came to be known as “DhAmOdharan”. YasOdha got all credit for managing Her “wild” son. AzhwArs described the glory of YasOdha's role as His Mother this way:

“Ivanai peRra VayirudayAL”

“MaNi Vayiru VaaythavaLE”

“Unnaik KaNDAR yenna nOnbhu nORRArkaLO”

This helplessness of the Lord in being tied up by a human (mother) moved Swamy NammazhwAr so much that He stayed in a state of trance for six months. Such is His MaayA (MaayOn). Even today, One can see the three welt marks on the waist of Lord RanganAtha (Moolavar) bearing witness to this incident. ParAsara Bhattar refers to these welt marks in periya PerumAL's Udharam. It is generally accepted that the Moolavar at Srirangam is KrishNan and the Uthsavar is Raaman.

(5) “ThUyOmAi Vanthu”: If we approach Him (DhAmOdharan) with suddhi(purity) through observance of nithya karmAs, abandoning proscribed acts (nishitthangaLai vittu), avoiding BhaagavathApachArams and knowing that SaraNagathi done at His feet is only for attaining His grace, then we will be cleansed of all dhOshams.

(6) “ThUmalar thoovi tozhuthu, VaayinAL paadi, ManathinAl chinthikka”: Suddha pushpAnjali as at Thirumalai is Thoomalar Thoovuthal; Among the flowers, Utthama pushpam is the one grown by one in one's own garden (nandhavanam) for the Lord like periyAzhwAr and ThoNDaradippodi); madhyama pushpam is one grown in common ground; the adhama pushpam is one, which are collected through yaachakam from others. TuLasi Pushpa samarpanam and manthra Pushpa samarpaNam are very dear to our Lord's heart. Hence ANDAL recommends them here. After PushpAnjali, the naama sankIrthanam (VaayinAL paadi) has to be conducted. Bhagavath guna dhyAna Chinthanai (dhyAnam) follows next. AmbharIsha chakravarthy's dhyAnam of KrishNan (Sa vai Mana: KrishNa:) is the way to



follow.

(7) “**ManathinAl chinthikka, pOya Pizhayum, puhu taruvAn ninRanavum theyinil thUsAhum CHEPPU**”: If we offer pushpAnjali with a suddha manas, sing the glory of His naamAs and meditate on Him, all of our accumulated sins as well as the ones accrued after prapatthi will be burnt to ashes like the bale of cotton thrown into a blazing fire.

(8) “**Cheppu**”: The paasuram ends with the command, “cheppu” (say). When we perform a rite (sandhyAvandhanam, Yaagam, AarAdhanam et al), there are deficiencies such as KriyA lobham, Dhraya LObham and Niyama IObham. To overcome this deficiencies, we do prAyachittha hOmam. Even there, deficiencies may occur. To banish that too, we say “**Sri KrishNAnu smaraNam Param**” as saathvika Thyaagam (KrishNArpanam). That KrishNa dhyAnam removes all aparAdhams and blesses one with auspiciousness. Therefore ANDAL ended the fifth Paasuram (from the first set of Sextet) dealing with the methods to perform nOnbhu with the word “Cheppu” to remind Her friends to utter the name of Lord KrishNA for suhdhi (KrishNAnu Smaranam param).





From the sixth to the fifteenth paasuram, Bhaagaavtha ThirupaLLiyezucchi (awakening of the devotees of Lord Krishna) are covered. Ten important bhakthais deeply involved with KrishNa anubhavam are woken up to participate in the Paavai nOnbhu. Each of the Ten important devotees of KrishNa are awakened with one paasuram (6-15). In this sixth paasuram, the first one to be awakened is a young Gopi, who is a novice in devotion to and love for KrishNa. She does not know the difference between Bhagavath and Bhaagavatha anubhavam due to her youth (JananyAcchAr).

“yEka svAdhu bhunjItha, bhunjItha cha dasabhi: saha” says Saasthram. The parama bhOgya vasthus should not be enjoyed alone. They must be enjoyed with tens (many) people. If that were so for worldly pleasures, then the enjoyment of the greatest of pleasures -- enjoyment of the anantha kalyANa guNams of the Lord-- must be done with thousands of like-minded adiyArs of the Lord. Swamy NammAzhwAr refers to the same, when he describes the aananthAnubhavam of perumAL sEvai at Sri Vaikuntam:

“vanthavaethir koLLa maamaNi maNTapatthu,
anthamil pErinbatthu ADIYORADI IRUNTHAMAI”

(Sri PBA Swamy anubhavam).

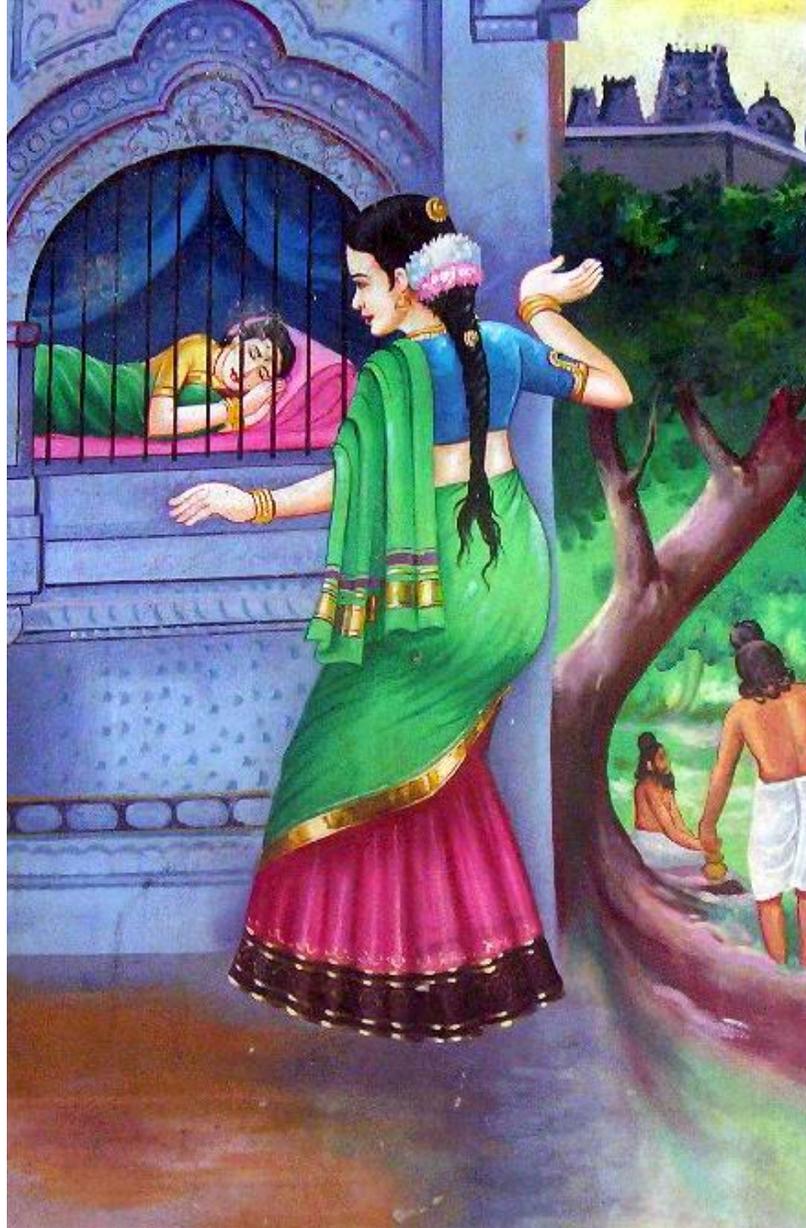
Therefore ANDAL and Gopis awaken many represented by the level of spiritual perfection of this Gopi to join in the enjoyment of Bhagavath GuNAnubhavam and Kaimkaryam to Him.





PAASURAM SIX

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





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

THE MEANING OF THE SIXTH PAASURAM (V. SADAGOPAN)

Awaken, Oh Young girl! Even the birds have woken up and are chirping about the arrival of the morning. Don't You hear the loud and sacred sound from the white conch being blown at the temple of our Lord, who rides on the divine Garuda? Oh Young girl! Wake up!. The Yogis and Sages with minds known for uninterrupted contemplation of our great Lord celebrated for His adhbhutha leelais such as:

- (1) destroying evil Poothanai by suckling her poisonous milk-bearing breast and at the same time sucking her life away
- (2) destroying a cunning asuran, who came in the form of a cart by splintering him into pieces with a swift kick from His tiny (baby) toe.

He (Our Lord) is the primal cause of the whole Universe. He sleeps on AdhisEshan in Yoga NidhrA at the milky ocean. The Yogis and sages have now come out of their meditation slowly and are reciting the name of Lord Hari loudly for seven times. The crescendo of that Hari Naama UccharaNam resounds like thunder and enters into our hearts and pleases us. Does itn't that aravam enter your heart too? Oh Young girl! Please Awaken and join us in the nOnbhu!

THE INNER MEANINGS OF THIS PAASURAM

PuLLum Silampina KaaNN: The Lord who took HamsAvathAram and the bird like AchAryAs (Parama HamsAs), who have received His anugraham, are performing upadEsam for us now.

PuLLarayan Koil: For us like Pakshis (little birds) and Patus (helpless Janthus), that one, (white conch) present in the ashtAkshara roopa temple of the Lord (is blowing)

veLLai viLi Sankham: That one (Sankham), which is the embodiment of sathva guNam and which instructs us on all the rahasyArthams (is sounding).

pEr aravam kEttilaiyO? Haven't you heard of that majestic naatham of the white conch ? Its sound delivers us the message: (1) EmperumAn is Sarva-Seshi, the Supreme Lord (Swami) of us all (2) We, the chEthanams, are His seshans (eternal servants). Haven't you heard that uplifting message?





PiLLAI YezhunthirAi: Please discard your childish attitude that the Supreme Lord and You are one and the same and gain true knowledge about Your Master-servant relationship with Him and awaken!

pEy mulai nanjunDu: Of those (AchAryAs), who destroy the avidhyai named Poothanai, which is the cause of ahankAram and mamakAram in us

kaLLa chakatam: Of those (AchAryAs), who control and

kalakka azhiya kaal Occhi: prevent our body (cart) drawn by the indriyAs from running in destructive directions thru their intervention

VeLLattharavil Thyuil amarnta: Of those (AchAryAs), who do not have any desire of swimming in the samsAra saagaram full of fierce snakes (Taapams)

Vitthinai: Of those great (AchAryAs), who set us on our journey in the Moksha maargam (path) by being the seed of AchAram & anushtAnam

uLLatthil koNDu: meditating on them (on those AchAryAs),

MunivarkaLum YogikaLum: the two kinds of prapannAs recognize

mella Yezhunthu: clearly their insufficiencies to practice Bhakthi Yogam (One kind of prapannan is known for Bhagavath guNAnubhavan and the other known for Kainkarya anubhavam or Karma yOga nishtai).

Hari YenRa pEraravam: approach the Lord and loudly request Him to eliminate the Paapams and PuNyams, which are the seeds of SamsAric afflictions (approach AchAryan as Moksha bheeja BhUthan)

uLLam Puhunthu: That aartha naatham (sufferer's loud cry) of the PrapannAs entered through the Lord's(AchAryA's) ears and reached His (their) heart(s).

KuLirnthu: That sound reaching the Lord's heart made Him happy and contented; That anubhavam of the Lord (Achaaryan) made Him PrasAdha-Visishtan for us. Hearing this uplifting message and its effect on our Lord (AchAryan), Oh Girl, please awaken and join in the Nonbhu!

ADDITIONAL MEANINGS FOR INDIVIDUAL WORDS

A. THE ADDRESSING OF THE GOPI HERE AS “PiLLAI” — FOUR VIEWS:

- (1) This Gopi being awakened is a novice in Bhagavath-BhAgavatha anubhavam. The highest among the bhakthAs of the Lord is the One, who has Bhaagavatha Bhakthi (devotion to the Lord's devotees). This Gopi is not there yet and She has PiLLaitthanam (attributes of a novice). Her BhAgavatha Bhakthi is not ripe and needs growing. Hence, She is addressed as PiLLAI (Sri PeruKKaraNai Swamy).
- (2) The young ones do not know kapatam; they are not adept in the wily ways of life. It is a guNa visEsham of youngsters. Therefore, this Gopi is addressed as “PiLLAI”. . . Sri PBA





Swamy.

- (3) Our AchAryAs are also addressed as Vadakku Thiruveethi PiLLai, Periya VaacchAn PiLLai, NampiLLai. In this context, this Gopi who is good as a youngster in grasping, preserving and growing Bhagavath anubhavam (**GrahaNa DhAraNa pOshana padur Baala:**) is given a place of respect by being addressed as “PiLLai”. . . Sri PBA Swamy
- (4) Oh Gopi! You are new to Bhagaathanubhavam. Therefore this sleep has enwrapped you. Please cast aside this slumber of PiLLaittanam (youth) and make an effort to grow further in Bhagavath anubhavam. Please grow up in anubhava rasam and become adhikAri in Bhagaavth anubhavam by joining this group singing the Lord's ThirunAmams. --Sri UtthamUr Swamy

B. INNER MEANINGS OF THE OTHER PHRASES OF THE 6TH PAASURAM ACCORDING TO ABHINAVA DESIKA SRI UTTHAMUR SWAMY

- (1) PuLLarayan Koil= Thirumanthram (AshtAksharam), the place of preferred residence (Koil) of the Lord.
- (2) Sanghu = The Conch there (at that temple) is PraNavam.
- (3) Inn (ViLi Sankhu+inn) = Iniya(Sweet) sound of NaarAyaNa padham in AshtAksharam.
- (4) VeLLai= Sathva guNam.
- (5) “**VeLLai ViLi sankhin Peraravam KettilayO?**” = Haven’t you heard yet the rahasyArthams of the sweetest manthram arising from the sankha dhvani?
- (6) **pEy mulai najunDu**= pEy is Moola prakruthi; its mulai (breasts) are bhuddhi and ahamkAram;
- (7) **nanju** = the dhOshams arising from them.
- (8) **KaLLa sakatam kalakkazhiya KaalOcchi**= Sakatam is manOratham (abhilAshai); That sakatam unless directed towards the Lord is stealthy and defective (**sthEna mana: anrutha vaadhini vaak--Vedam**). Kalakkazhippathu in this context is the growth of vairAgyam to eliminate the KaLLatthanam (stealthiness) of anrutha Vaak (untrue talk).
- (9) **VeLLattharavu** = SamsAra BhOga pravAham.
- (8) **Thyuil amarvathu** = directing the mind away from those dhukkham causing Bhogams.
- (9) **Vithtinai ULLatthu kONdu** = by treasuring that Koota-sthAna AchAryan/Bhagavaan deep in mind and meditating with preethi. “ULLatthuk KoNDu”: When we get up, we utter the name of Hari, when we start travel, we say Kesava, when we eat we say GovindhA and when we are about to sleep, we say Madhava. Lord is kept in the heart and meditated upon by Munis and Yogis.
- (10) **meLLa Yezhunthu: Hari yenRa pEraravam** = arising slowly with the recitation of the name





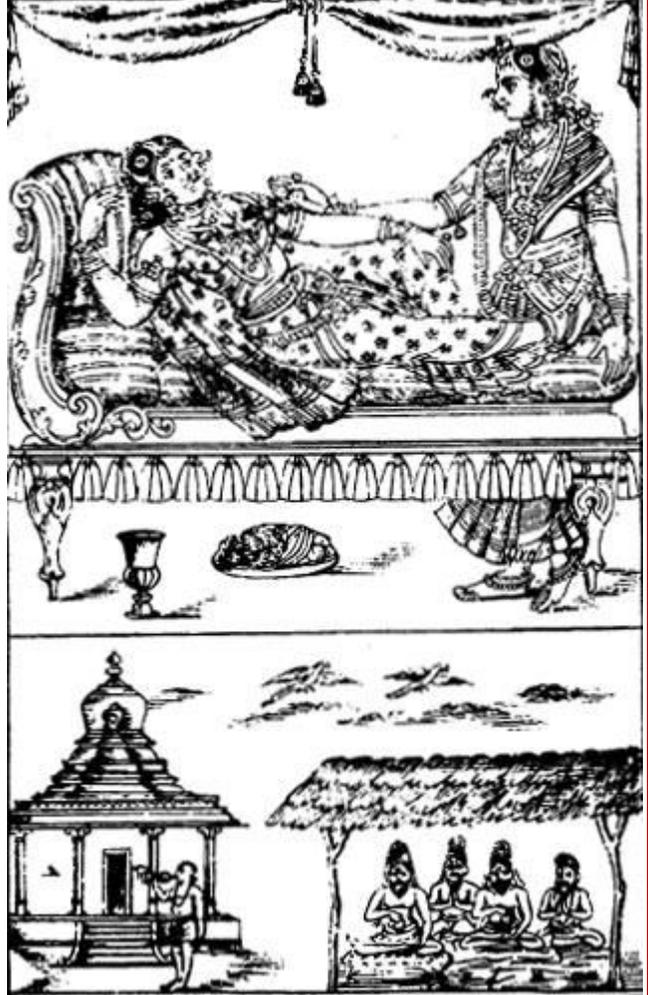
of Hari (One who removes our aj~nAnam and Viparitha Jn~Anam completely). That Hari naama sankIrthanam has swelled up to a loud ghOsham. Hari's naama mahimai has been celebrated by Haryashtakam of PrahlAdhan: “**Taani sarvANi asEshANi Harir ithi akshara Dhvyam**”.

In the previous ThiruppAvai Paasuram, ANDAL and Her fellow gopis made Pancha Moorthy vandhanam during the occasion of waking up a novice devotee:

- (1) “Vitthinai”--> Para VaasudEvan at Sri Vaikuntam
- (2) “VeLLattharaviRRuyil amarantha”-->VyUham at Milky Ocean
- (3) “Sakatam Kalakkazhiya KaalOcchi”--> Vibhavam (KrishNan)
- (4) “PuLLarayan Koilil”--> Archai (Sri VilliputthUr)
- (5) “ULLatthu KoNDU”--> Haarthan or antharyAmi Brahmam

In this seventh Paasuram, ANDAL pays tribute to Sriman NaarAyaNan as the Para Devathai (Supreme One).

The girl who is being awakened here is not a novice but one devoted to KrishNa, but she is now engaged in wild sleep (Murattu thUkkam) in a state of indifference to Him. She is sleeping away at a time (Brahma muhUrtham), when people of saathvic tendency would be up and offering their prayers to the Lord. Therefore, the gopis outside the house address her first as “pEy peNNE” or the girl with TamO guNam. Later, they address the sleeping girl as “Naayaka peNNpiLLAi and tEsamudayAi” in recognition of her rank in AaypAdi and her lustre as a parama Bhaagavathai.





PAASURAM SEVEN

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





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

MEANING OF THE SEVENTH PAASURAM (V. SADAGOPAN)

Oh pEy peNNE (deluded girl)! don't you hear the noise raised by the Aanai Saatthan birds (BharadvAja Birds in Sanskrit and Valiyans in Tamizh)? Doesn't your sleep get affected by the Keesu-Keesu sabdham (avyaktha madhura sallAbham) of these busy birds outside your sleeping chambers? The dawn is advancing. There are signs of the world awakening all around you. Don't you hear the sound made by the busy churning of the curd by the other gopis with symmetric movement of their churning rods? The body movement (exertions) of these beautiful gopis sends out fragrances from their flower-adorned locks of well combed hair. Their engagement in the churning act makes their bangles and other aabharaNams around their neck (acchu thAli, Aamai thAli et al.) collide against each other and result in a rhythmic musical sound (mangaLa naadham). Don't you hear that auspicious jingling sound? Aren't you awakened yet by the sloshing of the curd as a result of the strong movement of the churning rod in your neighbor's houses during this still hour of the morning? Oh crown gem among gopis! How can you be so indifferent and sleep away even after hearing us singing the nAmams of our Lord Kesavan, who destroyed the demon Kesi appearing in disguise as a horse? Please awaken and get up! Oh Luminous one! Come and open the door so that we could sing together about the mahimai of our Lord with you.

INNER MEANINGS OF “KEESU KEESU” PAASURAM

aanai saatthAn: Our Lord, who defeated our indhriyams (having the strength of the elephants), and stimulated us to perform Prapatthi at His lotus feet

Kalanthu: That Lord joining His Dharma Pathnee in conversation

Keesu Keesu yenRu: Haven't you heard their sweet dialog,

yengum pEsina pEccharavam kEttilaiyO?: where PirAtti says “asthutE dayayaiva sarvam sampathsyatE” (Oh Prapanna! You will realize all your wishes as a result of your performing prapatthi) and the Lord responding with the blessing “May you perform all Kaimkaryams for us in all places (sarva desam) and all times (sarva kaalam)?”

pEy peNNE!: Oh Maiden, who is deeply lost in Bhagavathanubhavam and as a result look like a deluded one!





Vaasa NaRum Kuzhal Aacchiyar: VyAsar and other AchAryAs who have researched on the fragrant tresses like Upanishads, which contain inside them the Sarvaghandhan, Sriman NaarAyaNan

kaasum piRappum: of the wealth of Brahmins, Vedhams and the smruthis born out of them

kalakalappa kalanthu: and describing the VedArthams with the help of smruthis and UpabrahMaNams

kai pErththu: VyAsar and AchAryAs raise their hands

matthinAl osai- after churning with their intellect

paduttha thayir : the curd (annam) like BhOgya NaarAyaNan

aravam kEttilayO?: and declare (assert) without doubt that Sriman NaarAyaNan is Para DEvathai (There is no god, who is equal to or greater than Him). Oh pEy peNNE! Haven't you heard that loud declaration?

Naayaka peNN piLLAi: Oh smart one, who understands fully the Para dEvathA aspect of our Lord and thereby have become the leader of our ghOshti



NaarAyaNan Moorthy Kesavanaip paadavum: when they declare (sing) that NaarAyaNan is the One, who created Brahma and Sivan.

nee kEtte kidatthiyO?: even after hearing that powerful message, how can you stay without performing SaraNagathi at Sriman NaarAyaNan's sacred feet?

tEsam udayAi: Oh Maiden with such a wealth of Jn~Anam about Tattva-Hitha-PurushArtham!

ThiRa: Please seek the upAyam of Prapatthi to reach Him.

OTHER ANUBHAVAMS OF COMMENTATORS

A. ABHINAVA DESIKAN'S ANUBHAVAM

This paasuram describes the status of those BhAgyasAlis involved with Ubhaya VedAntha vimarsanam and invites those, who are adept in other SaasthrAs to follow the way of the former group. The end result of Ubhaya-VedAntha nishkarsham (evaluation) is the unassailable conclusion that Sriman NaarAyaNan is the Para Devathai.





B. SRI P. B. ANNANGARACCHAR SWAMY'S ANUBHAVAM

(1) pEy peNNE: Swamy quotes two dhivya prabhandham passages to interpret the deep devotion of the maiden (utthama adhikAri) of this paasuram:

“atthA ariyE yenRu unnai azhaikka,
pitthAvenRu pEsuhinrar piRar yennai”

---Thirumangai: periya Thirumozhi:7. 1. 8

“Arangan adiyArkaLukkAhi AvanukkE pittharAmAvar
pittharalkarhaL maRRayAr muRRum pittharE”

---KulasEkarar: PerumAL Thirumozhi--> 2. 9

(2) “Kaasum piRappum kala kalappa”: Inner meaning is that the two abhAranams (Aathma guNams) are Samam and dhamam. They compliment each other to enhance the stature of the adhikAri.

C. UPANISHAD BHASHYAKARAR'S OBSERVATIONS

(1) pEy peNNE!: hE BhrAntha Baalike!

(2) Naayaka peNN PiLLAi! hE KanyA MaNi!

(3) tEsamudayAi hE Tejasvini!

Sri RangaraamAnuja Muni quotes GithA passage “BhOdhayantham Parasparam”. He points out that “paraspara BhOdhanam” is BhAgavatha kruthyam and that the KanyA MaNi is awakened to come out and join in the mutual lessons befitting her role as an illustrious (tEjasvini) devotee.

D. PERUKKARANAI SWAMY'S OBSERVATIONS

(1) aanai-chaathAn: This name refers to EmperumAn, who killed one Yaanai (elephant KuvAlayapeetam) and protected another (GajEndhran). Saattuthal means killing. Saathuthal (SaaRRuthal) also means honoring.

(2) NaarayaNa Moorthy Kesavanaip paadavum: Kesavan is the abhimAna dEvathai for the month of Marghazhi. He is one of the Upa-vyUha Moorthy of Sriman NaarAyaNan. Hence in this month Kesavan has to be worshipped.

(3) In Sri BhAshyam, AchArya RaamAnuja did not use the Naamams of NaarAyanan, VaasudEvan, KrishNan, Raaman et al. He used the saamAnyA sabdhams like ParamAthma, Para Brahmam instead. Vyasara, the Brahma- SootthrakArar used NaarAyanan sabdham only in Linga bhUyasthvAthi adhikaraNam. ANDAL invoked the name of NaarAyaNA thrice in ThiruppAvai just as the Moola Manthram and dhvaya manthram uses thrice NaarAyanan sabdham between themselves. One such use of NaarAyanan sabdham is in this ThiruppAvai Paasuram.





PAASURAM EIGHT:

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





keezh vaanam veLLenRu erumai siRu 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 sEviththaal
 aavaavenRu aaraayndhu aruLElOr embaayaay

In this paasuram, ANDAL awakens another Utthama adhikAri (kOthUkalamudaya Paavai) and asks her to join the BhAgavatha GhOshti.

In Gokulam, the Cowherds had three kinds of wealth: Cows, Sheep and Buffalo (JananyAcchAr). Here ANDAL adopts the language of the cowherdess and refers to the early morning scene, where Buffalos are let out for their first grazing (Panip pull mEyththal).

LITERAL MEANING OF THE PAASURAM: (V. SADAGOPAN):

Oh beautiful girl full of uthsAham (kuthUhalam) for the Lord! Day break is approaching as seen by the whitening of the Eastern sky from the earlier red hue linked with AruNOdhayam. Awaken! The hungry buffalos have been led to the pastures close to home (siRu Veedu mEyvAN) for their “breakfast” of dewy grass. We have detained the other Gopis, who were ready to go to the place of vratham so that you can join with us all. We have assembled in front of your house to awaken you and take you with us. Please get up. If we sing about our Lord's glory together, He will give us the vrathOpakaranams (Drum and other saamagriyAs to observe our vratham). When we approach our Lord—who destroyed the asuran Kesi by tearing his mouth apart, and killed the wrestlers of KamsA's court--and prostrate before Him in all humility, that Lord (KrishNa), the Lord of all gods (Devaathi Devan) will be moved and have DayA for us and will inquire about our yOga KshEmam with great interest (aavA yenRu=haa haa yenRu)/(V. Sadagopan).

THE INNER MEANING OF THE WHOLE PAASURAM

Oh Joyous Maiden, who is very dear to the Lord! Please come and join this ghOshti. We have come to take you with us on our journey to AchAryan, who protects our Indhriyams from entering into destructive ways and who by the power of Jn~Anam and anushtAna sakthi destroys Naasthikan as well as Kudhrushtis (Those who have viparItha Jn~Anam and interpret Veda Manthrams wrongly). That AchAryan is greater than even sarvEsvaran for us. We should sing his praise through his taniyan and get our minds cleared by the anushtAnam of Prapatthi and understand well the mode of behavior after prapatthi and practise it; afterwards, placing





AchAryan in front, if we arrive at Bhagavath SannidhAnam and prostrate before The Lord of Lords, He will be elated and inquire carefully into our qualifications as aartha prapannan (One who is desirous of Moksham without delay) or dhruvtha Prapannan (One who wishes MoKsham at the time of falling of this body) and grant us the appropriate prapatthi phalan.

THE INNER MEANINGS OF THE DIFFERENT WORDS OF THIS PAASURAM

- (1) The maiden in this paasuram is addressed as “**kothukala udaya paavai**” (One who is very much desired by KrishNa). Why So? In Bhagavath Githai, Lord says “**priyOhi jn~Ani nOthyarthamaham sa cha mama priya:**”(GitA 7. 17). He says here that the Jn~Ani is ever dear to Him; I am very dear to him and he too is very dear to Me. “Even I, the Omniscient and Omnipotent, is unable to express how much dear the Jn~Anin is to me, since there is no such limit (as this much) for this love (that I have for him /Jn~Anin)”. This maiden is one such Jn~Ani, who has the greatest preethi for the Lord and He for her. The Gopis feel that meeting KrishNa with this Gopi (Jn~Ani) in front (Puraskruthya) will make it easy for them to obtain Lord's grace.
- (2) **Keezh vaanam veLLeRu**: Vaanam means AkAsam or Gaganam. KoorathAzhwAn has stated in Sundhara Baahu Sthavam, “**yamm tamm Vidhur daharam ashtaguNopajushtam AkAsam oupanishadheeshu Sarsavatheeshu**” based on the Brahma Soothram (dahara UttharEbhya:). The Upanishadic statement is: “**Dahram vipApmam paravEsma-bhUtham yath PuNDareekam puramadhyasamstham, tathrapi dahram gaganam visOkas tasmin yathanthas tadhupAsithavyam**”. We have daharAkAsam inside us. There are two interrelated aspects to DaharAkAsam (paravEsma bhUtham): (a) One is the aadharam/ base for Parama Purushan, Dahara puNDareekam, which is referred to as Keezh Vaanam (b) on that Keezh Vaanam sits the daharAkAsa sabdha-vaachyan, EmperumAn, who is recognized as mEl Vaanam. If the Keezh Vaanam (Dahara PuNDareekam) does not have purity, then EmperumAn wont sit on it. It has to be spatika suddham (“**veLLeRu Keezh Vaanam Irukka vENDum**”) (View of Sri P. B. AnnangarAcchAr Swamy). The connection between Dahara VidhyA upAsanai and other upAsanais covered in Upanishads ending up with “**DevAthi dEvan**”, Sriman NaarAyaNan is referred to here.
- (3) Abhinava Desikan points out that the increasing whiteness (veLLeRu) denotes a key transformation for a Mumukshu (One desires Moksham). Until the time of AchArya sambhandham, it was a dark night for the Mumukshu; after gaining AchArya anugraham through Prapatthi, it is the onset of the bright dawn (Brahma muhUrtham) for the Prapannan. Sri PerukkAraNai Swamy as a great admirer of Abhinava Desikan's “**SarvathO mukha PaaNDithyam**” takes off often from his “**mentor's**” Sri Sookthis. We will see this again and again.
- (4) **Yerumai SiRu veedu mEyvAn paranthana kaaNN**: Abhinava Desikan has a telling explanation regarding the inner meaning of this paasura Vaakyams. The Buffalo (yerumai) has a slower gait than the Cow. They take their own time to get to their destination (Moksham). On the way, they soak in ponds and canals, enjoy themselves and therefore are





delayed further to reach their place of intent. Bhakthi nishtars are so deeply entranced in Bhagavath anubhavam that they are delayed in getting Moksham. In this matter, their lot is like that of the afore-described buffalos. PrapannAs (Those who have pereformed Prapatthi) are like cows that move faster like an arrow leaving the bow and attain MOksham (SiRu Veedu) without delay and enjoys the nectar at Sri Vaikuntam. SiRu veedu has also been interpreted by other commentators as “siRRibham” Compared to the “anthamil pErinbham” (Sri Vaikuntam) and also as Kaivalyam.

- (5) “Paadi” = with anusandhAnam (recital) of AchArya Taniyan
- (6) “parai KoNDu” = praising AchAryan's mahimai all over the world like Madhura Kavi AzhwAr or comprehending well Prapatthi Vidhyai.
- (7) “MikkuLLa PiLLaikaLum”: Those Mumukshus, who know well that they do not have the qualifications to pursue Bhakthi Yogam and hence choose Prapatthi Maargam.
- (8) “pOvAn pOhinrAraip pOhAmal kaathu unnaik koovuvAn vanthu ninROm”: Sri P. B. A Swamy quotes the mangaLa SIOkam of NyAya parisuddhi to illustrate the unique greatness Of Sri RaamAnujA as a ParamAchAryan: “tath Paadha kODirayOs sambhandhEna samitthyAmAna VibhavAn”. EmperumAnAr (Udayavar) has this rare distinction of uplifting (utthIrNam) those who went before him with his Thirumudi Sambhandham and those who came after him with his Thiruvadi sambhandham.
- (9) dEvAthi dEvan: ANDAL's usage of this naamam to salute the Lord has been interpreted to refer to Kaanchi VaradarAjan (“ayarvarum amararkaL adhipathi” salutation of Swamy NammAzhwAr) or to DEva Naatha PerumAL of ThiruvahIndhrapuram.
- (10) Mallarai Maattiya: The subjugation and destruction of ahankAra-mamakArams are referred to here (“ahankaaram- mamakAram pOnRavarkaL iru malai pOl yethirnthu vantha mallarai saava tavirttha” is the paasuram passage to recall).
- (11) MaavAi piLanthAnai: literally, the Lord, who tore apart the mouth of the asuran Kesi (“anru thuraka vaai keeNDa mudiyAi, nangaL naraka vaai keeNDAnum neeyE” are the words of AzhwAr). The inner meaning here is the salutation to the AchAryan, who makes the dumb speak. We are like Jn~ana heena pasus (mruga saamAnyams) and are dumb creatures. The Lord in the form of AchAryan intervenes and opens our mouth to speak well and sing in praise of the Lord. Prakrutham AchAryan is a living example of such a miracle. He did not speak from birth and AchArya KatAksham transformed him and placed him in an eminent position as an AchAryan to guide the others.
- (12) AarAynthu ARULAL: The use of “aruL” here means the arousal of KrupA in the Lord on hearing our Aartha dhavani (screaming in pain of samsAram for help).
- (13) senRu naam sEvitthAl: “AchAryAthiha dEvatham samadhikAmanyAm namanyAmahE” establishes the unmatched glory of the AchAryan in Swamy Desikan's Sri Sookthi. We have to approach (senRu) and offer our prostrations (naamm sEvitthAl/sa GurumEvAbhigacchEth). We have to fall at this AchAryan's feet and get our doubts cleared





with humility (“praNipAdhEna pariprachnEna SEVAYAA”).

(14) **Aavenru aaraaynthu aruLum** (AchAryan): When we approach this AchAryan in all humility, then he will welcome us with open arms and examine us for sishya lakshaNa poorthi and bless us with great dayA.

(15) In addition to the deep spiritual insight gleaned from the passages of this paasuram, one can not but fall at the sacred feet of ANDAL for Her immaculate poetic skills in the description of the advancement of dawn. Those who have seen the red hue of dawn shifting slowly into different degrees of whiteness as the Sun climbs up can relate well to Her choice words “**Keezh Vaanam VeLLenRu**”. ThoNDardippodi's ThirupaLLIyezhucchi paasura Vaakhyams alos echo in our minds: “**SudaroLi paranthana Soozh disai yellAM thunniya thAtakai minnoLi surungi**”.





PAASURAM NINE:

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





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

In the eighth paasuram, ANDAL and Gopis awakened a Gopi, who is like a Muktha Jeevan. In the ninth paasuram of the day, they awaken one, who is like a nithya mukthar (JananyAchAryar).

LITERAL MEANING ACCORDING TO DR. V. K. S. N. RAGHAVAN

(The cowherd women folk practicing the Srivratham (Paavai Nonbhu) awaken another maiden, who has self complacency in her earnest devotion to the Lord). Oh the daughter of our uncle! You are taking rest and sleeping on the soft bed, while the lamps are lit all round the dazzling hall (with inlaid gem stones) of your mansion filled with aroma of the incense. Please (get up) and open the lever-lock of the shining doors (with inlaid gems) of your chambers. (As the inside of the chambers is apparent, these gopis could see within the enclosure and so call the aunt, the mistress of the house). Dear Aunt! Could you please awaken your daughter? Is She dumb or deaf or exhausted and tired out? Or has She been cursed with long spell of sleep? (may be, that is the reason for her sleeping without responding to us). To awaken her from this hypnotic sleep, (let us) recite as remedy, the numerous names of the Lord as” God of the Supreme magical power (MahAmAyan), the Lord of Goddess MahA Lakshmi (Maadhavan) and Vaikuntan (the Lord of Sri Vaikuntam).

INNER MEANINGS OF THIS PAASURAM

“MaamAn mahaLE”: Here a very subtle SaasthrArtham is revealed. By addressing the sleeping girl as the daughter of the uncle, dEha sambhandham (bodily relationship as a Bandhu) is indicated. BandhUs are of two kinds: anukoolars and prathikoolars. anukoola BhandhUs are supportive of Bhagavath-BhAgavatha-AchArya Kaimkaryams. Prathikoola BhandhUs are against such kaimkaryams and interfere with the performance of such kaimkaryams. One has to seek the company of the anukoola BhandhUs and reject the company of Prathikoola BhandhUs. The Gopi who is being awakened is an anukoola BhandhU and hence she is awakened with ardour. (Sri PBA Swamy)

“MaamAn MahaLE”: MaamAn is the SadAchAryan, who is more important than Father,





Mother and all BhandhUs. MaamAn MahaL is the antharanga sishyan of that AchAryan (Sri UtthamUr Swamy) adiyEn is reminded of the relationship of Prakrutham Azhagiya Singar as antharanga sishyan to HH the 42nd Pattam Azhagiya Singar of blessed memory.

1st PAADHAM “ThoomaNi maadatthu suRRum ViLakkeriya”. ThoomaNi Maadam is the eternal, defect free, all revealing Vedam (Nigama Soudham). “SuRRum” refers to the six angams (limbs) of Vedam like SeekshA et al. “ViLakku” is Jn~Anam or UpabrumhaNams like Smruthi, PurANas that explain the esoteric meanings of the VedAs. (Sri UtthamUr Swamy)

Sri PBA Swamy interprets this first Paadham of eight lined paasuram this way: The place from where there is an unhindered view of the environs is called Maadam. This is also described as “Praj~nA PrasAdham” by sages.

MaNi Maadam connotes the Maadam made luminous with nava vidha (nava rathna) sambhandhams. These nine kinds of relationships are: Pithru-Puthra BhAvam, sEsha-sEshi BhAvam, Bharthru-BhAryA BhAvam, sva-SvAmi BhAvam, Jn~Athru-Jn~yea BhAvam, AadhAra-aadhEya BhAvam, Rakshya-Rakshaka BhAvam and SarirAthma BhAvam. The intellect (consciousness) that comprehends these relationships is ThoomaNi Maadam.

“SuRRum ViLakku Yeriya” refers to the Jn~Ana dheepams shining in that ThoomaNi Maadam. AzhwArs have referred to this Jn~Ana dheepam (ViLakku) often: “Jn~Anac Chudar ViLakku yERRinEn, uytthuNar-vennum oLi koLL viLakkERRi, mikkAnai maRayAi virintha ViLakkai” et al. All of these paasuram passages relate to the Sakala Saasthra Bheeja Bhutha “AkAra Vaachyan”, Sriman NaarAyanan. For the YajamAnan of the ThoomaNi Madam, these sublime meanings of Moola Manthram are shining all around.

PerukkAranai Swamy describes the ThoomaNi Maadatthu adhikAri as the one who has the clear comprehension of the UpabrumhaNams of Vedam like Githai, Manu Smruthi, Saathvika PurANams, which elaborate on the Lord saluted by the Vedams as Akhila hEya prathyanIkan (full of all Utthama GuNams) and anantha KalyANa GuNa Svaroopan (embodiment of limitless auspicious attributes).

2nd PAADHAM: “DhUpam kamazha Thyuil anai mEl kaNN VaLarum”: Abhinava Desikan refers to three things with respect to “DhUpam Kamazha”: (1) Jn~Anam (2) AnushtAnam and (3) VairAgyam. This adhikAri is resplendent with the practice of Nithya, naimittika KarmAnushtAnams and has dispassionate view (VairAgyam) towards life's happenings.

“Thyuil aNai mEl kaNN vaLarum”: This adhikAri has the aanandhAnubhavam of a Brahma Jn~Ani. “mEl KaNN VaLarum” has been interpreted by Sri PBA Swamy as the adhikAri blessed with Jn~Ana chakshus that is expanding day by day (mEIE mEIE Valarum KaNN).

Third Paadham: “MaamAn MahaLE! MaNik Kathavam ThALL thiRavAi”: The inner meaning of MaamAn MahaLE has been covered earlier. The most precious esoteric meanings are kept under lock and key by SadAchAryAs until the Sadh-sishyan earnestly begs for their Upadesam. Then, the SadAchAryan unbolts the lock of the gem-studded door blocking that jn~Anam. PerukkAranai Swamy interprets the KarmAs as the lock for the door (sarIram) hiding the AathmA (Kousthubha MaNi).



4th and 5th PAADHAMS: “MaamIr avaLai yezhuppIrO? Unn MahaL thaann UmayO? anRic cheviDO? ananthalo?: PerukkAraNai Swamy identifies “MaamIr” as an address to MahA Lakshmi (Lakshmi SambhOdhanam).

MaamIr also stands for AchAryAs and their AchAryAs. The appeal is made to them to instruct this adhikAri on Brahma Vidhyai and prepare them for kaimkaryam. After receiving this parama MangaLa UpadEsam from AchAryAs, the adhikAri becomes deaf, dumb and blind.

Sri PBA Swamy quotes a Neethi Saasthra Vachanam in this context: “parivAdhEshu yE MookhA:, pathirAccha parOkthishu, pararanthrEshu jAthYAndhAs dhairjitham bhuvana thrayam” This blessed adhikAri benefiting from AchArya UpadEsam will be dumb when it comes to nindhanam (criticism) of others, deaf to other's blaming them, blind when it comes to seeing the dhOshams of others according to the above Neethi Saasthra Vaakyam.

“Unn mahaL thAnn ananthalo?” is the concluding line of the fifth Paadham. “MahaL” is related by Sri PerukkAraNai Swamy as Prapannan, who is Lakshmi puthran.

Abhinava Desikan interprets “ananthal” as matham or Gharvam or IrumAppu or justifiable pride based on the knowledge that this Uttham adhikAri being keenly aware of his aakinchanyam (helplessness), ananya gathithvam (having no one else for succor and recourse except the Lord) and MahA VisvAsam (Total faith in the Lord as SaraNagatha Rakshaka Achyuthan).

SIXTH PAADHAM: “yEma perum thuyil manthirappattaaLo?” Are You under the spell of incantation of a Manthram? Are You bound still by a Manthra PrayOgam? This Utthama adhikAri is under the spell of ashtAksharam (SvarakshaNE svAnvaya nivruthi nyAyam according to Sri PBA Swamy). That AshtAkshara manthram has caused this adhikAri “Yema Perum thuyil” as AzhwAr stated: “peyyumA muhil pOI VaNNA ---mayyal yERRi mayakka unn mukam maaya manthiram thaaNN kolo?”.

7th and 8th PAADHAMS: “maamaayan maadhavan vaikundhan enRenRu naaman palavum navinRu”. PerukkAraNai Swamy has beautiful interpretations of the word chosen by ANDAL: “MAAMAAYAN”. He gives three interpretations: (1) Maa+aayan = the Big Gopa KumAran (2) Maa+ aayan = that Gopa Kumaaran associated with MahA Lakshmi (Maa sabdham of MaalOlan, Maadhavan); He is thus Sriya: Pathi (3) maa+ aayan = maa being “not” and aayan meaning “a cowherd boy”. Our Lord is not a Aayan (not born in the cowherd clan) but is MahA VishNu incarnating as GopAlan for Dharma Samrakshanam.

“Maadhavan Vaikunthan yenrenRu naama palavum navinRu”:

EmperumAn's sankalpam makes us remember Him or forget Him (Mattha Smruthi: of Geethai). When the Sahasra-Naamams of the Lord are recited, all anishtams (inauspiciousness) are removed. AzhwAr says in this context: “pErAyiramudayer pEr kaNDeer nunn mahaLai theerA nOy seythan”. His sankalpam is behind Subham and anishtam. Hence learning about and reciting His many Naamams (Naamam palavum naavinRu) like MaamAyan, Maadhavan, Vaikunthan and others gives one the parama sukham of immeresion in the blissful ocean of Bhagavath anubhavam in a state of “anyath kimchith karthum dhrashtum smarthum” (not



being able to do anything, see anything or think of anything).

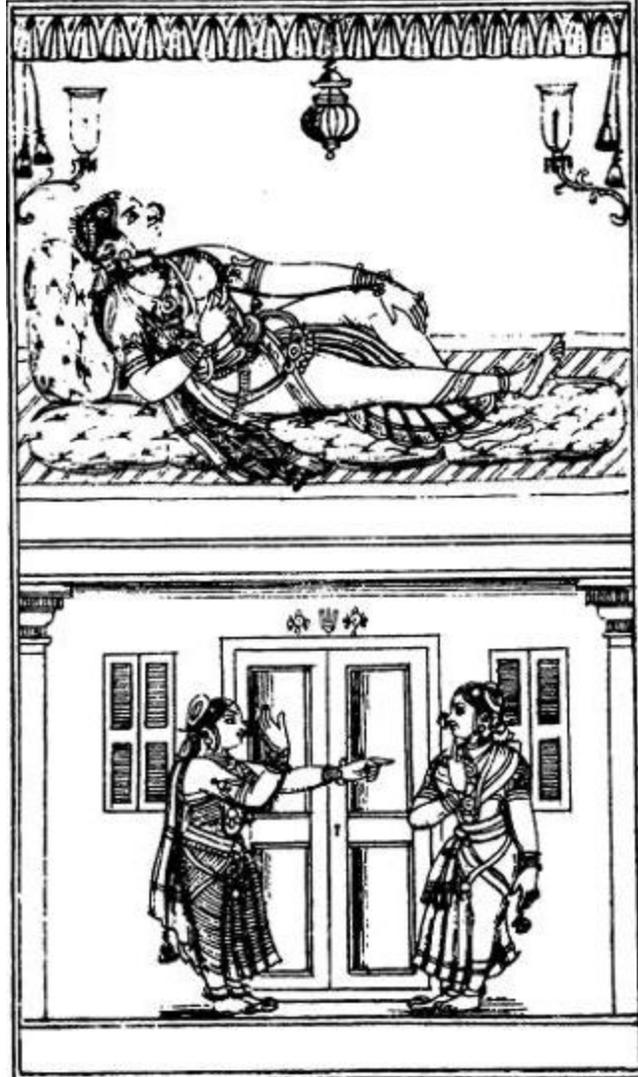
Sri PBA Swamy suggests that the naamams of “**MaamAyan, Maadhavan, Vaikunthan--**” will fit the SadhAchAryan as well since AchAryan is a MaamAYan, who performs many wonderous deeds (alchemist who transforms Iron (us) in to Gold through His Upadesams), Maatavan or MahA Tapasvi (tapa: **SvAdhyAya Niratham tapasvi**) and Vaikuntan (Vaikunta-prathan, who helps us to reach Vaikuntam through Prapatthi maargam).

Prior to the coverage of today's Paasuram, adiyEn would like to refer to a SampradhAyam observed by PurvAchAryAs in their commentaries. That is ANDAL's suprabhAtham for AzhwArs.

AZHwARS' THIRUPALLIYEZHUCCHI BY ANDAL

Now From the Sixth to the Fifteenth Pasurams, ANDAL is said to have awakened Her “Fathers”, the Ten AzhwArs excluding Madhura Kavi, who is adakkam in Swamy NammAzhwAr. These ten ThiruppAvai Paasurams (6-15) are considered the AzhwArkaL ThirupaLLi Yezhuchci Paasurams.

The First Azhwar to be awakened according to this view is Her Own AchAryan and Foster Father PeriyAzhwAr in “**PuLLum Silambina KaaNN PULLARAYAN KOIL**” paasuram. “**Keesu Keesu YenRu**” Paasuram is linked to KulasEkharar and “**Keezh Vaanam VeLLenRu**” is associated with Swamy NammAzhwAr, “**ThUmaNi Maadatthu**” is connected to Thirumazhisai in this sampradhAyam. Srimath PeriyANDavan described the connection between Thirumazhisai and the Utthama Naayaki of “**ThumaNi maadatthuu**” in one of his recent Tele-UpanyAsam. The three Mudal AzhwArs' ThirupaLLiyezhucchis are connected to the 10th, 11th and the 12th Paasurams. With Her Jn~Ana Dhrushti, ANDAL is said to have awakened the remaining Three AzhwArs, who incarnated after Her (viz.), ThoNDaradippodi, ThiruppANar and Thirumangai in her 13th, 14th and 15th paasurams.



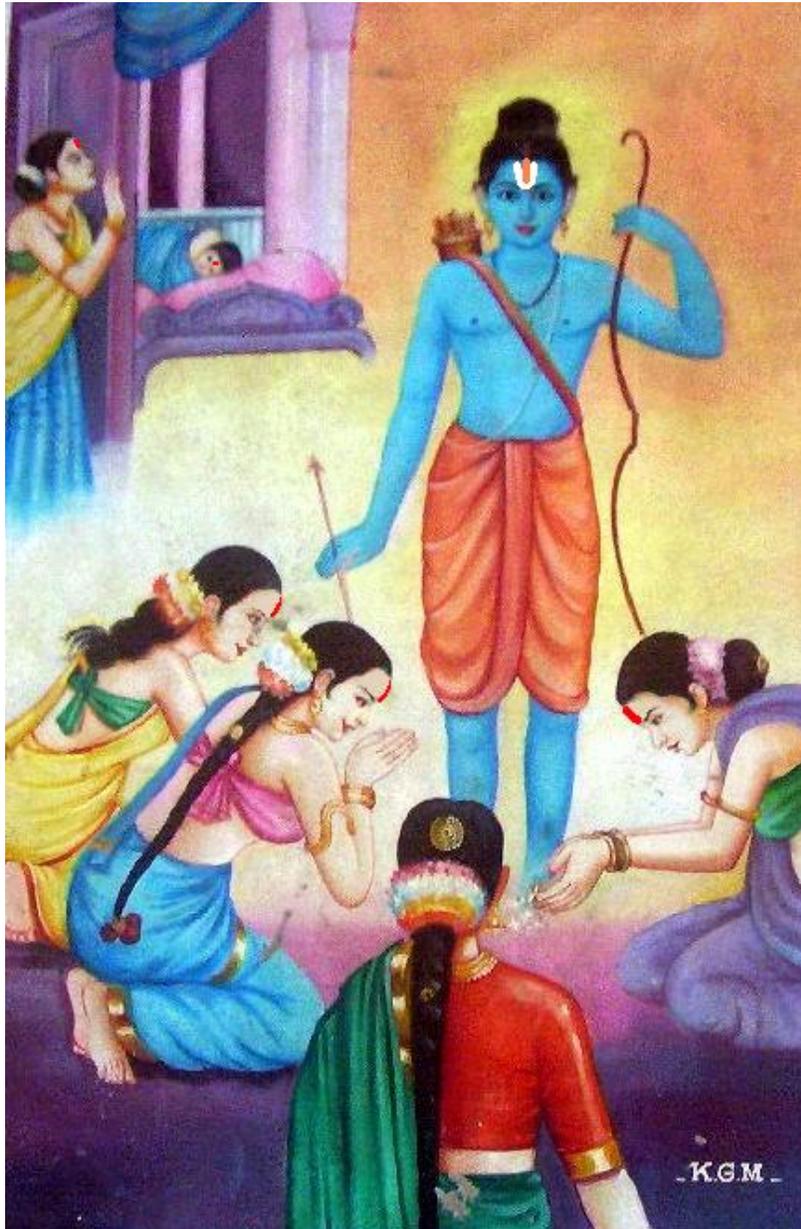
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PAASURAM TEN:

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





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

THE IDENTITY OF THE GOPI BEING AWAKENED HERE

Here a Gopi, who thinks of herself as one deeply immersed in Bhagavath Bhakthi (Who has always followed the divine path and sought BhagavAn's Thiruvadi as the sole UpAyam) is being awakened. She belongs to the category of “krutha--Kruthyai” and is therefore an UtthamAdhikAri. Sri PBA Swamy describes this Utthama adhikAri as “Saaraj~nar” or Utthama-sathpAthram.

LITERAL MEANING OF THE PAASURAM (DR. V. K. N. S. RAGHAVAN)

“Oh Dear girl, who is very much confident of practicing nonbhu (KanyA vratham) and entering heaven (Svargam)! Is it your custom not to open the doors and not even respond to our calls ? (Without getting any reply from her, the Gopis assembled outside her door try to make her listen to their talk as follows): If we sing in praise of Lord NarAyaNA (viz. , KrishNA, contextually) adorning the fragrant TuLasi garland on His head, He will surely bless us with the drum for our Vratham. (So, you also wake up and come with us). Is it that KumbhakarNan--who was, in days of yore, made to leap to his death by Lord Ramachandra, the embodiment of Dharamam--has ceded his long spell of sleep to you after he was defeated (by you in a sleeping contest)? O Girl overpowered by heavy dose of (spellbound by) sleep! You are however the precious jewel of our group. Hence, Kindly (get up) and come to the door with clear mind and open it.”

THE INNER MEANINGS OF THE PAASURA VAAKYAMS: TWO KEY WORDS

(1) **Svargam:** Sri U. Ve. BhUvarAhAcchar Swamy focuses on two key words used by ANDAL in this Paasuram: “Svargam and ArumkalamE”. Svargam here is not Indra’s heaven, but union with God. The Gopi here has completed all her rites of self-surrender to the Lord and hence is enjoying His company. This situation is similar to that of a Sri VaishNavA; for him/her, nothing remains to be done by way of “upAyA” after accepting our Lord as the sole refuge and protector (SaraNagathi). The word Svargam can also be split into SU+Vargam (Nalla GhOshti or the Sri Vaishnava Saadhu GhOshti)). That GhOshti is Sushtu GhOshti according to Sri PBA Swamy. The members of Sushtu GhOshti will not mingle with those, who chase worldly





matters and will run away from them. Abhinava Desikan points out that Svargam is not Indra Lokam but Bhagavath anubhavam associated with Moksham. Being without the Lord is narakam and being with Him is Svargam (YasthwayA saha sa SVARGHO nirayO yasthwayA vinA).

ArumkalamE: Regarding “ArumkalamE”, Sri BhUvarAhAcchAr Swamy gives two meanings: (1) a vessel and (2) an ornament. A Sri VaishNavA is the vessel to contain His grace. A Sri VaishNavA possesses superior ornaments in the form of Aathma GuNams; or he himself is the best ornament embellishing the sathsangams of Sri VaishNavAs. Sri BhUvarahAcchAr Swamy seems to follow mostly Periya VaacchAn PiLlai's and 6000 paDi commentaries.

Abhinava Desikan points out the reason for the usage of the address of this Gopi as “arumkalamE”. The Gopis waiting outside and appealing to the UtthamAdhikAri inside to wake up are happy that latter woke up finally heeding their appeals. Hence they praise her by addressing her as “arumkalamE” or the one with adhbhutha GuNams and adhbhutha Soundharyam.

INNER MEANINGS OF OTHER WORDS OF THIS PAASURAM

PerukkAranai Swamy observes that the 9th and 10th Paasurams of ThiruppAvai suggest that those who perform auspicious deeds will enjoy sukham here as well as in the other world. This goPi is one, who gives aanandham to KrishNan. She vowed to observe the Vratham and yet she is “sleeping” now (observing Mouna Vratham). The other gOpis make fun of her (this gOpi) by reminding her of her earlier resolutions. The gOpis outside address the sleeping gOpi semi-seriously as “ammanAi” (YajamAni or Swamini). The door still did not open after requesting her (MaRRamum thArArO Vaasal ThiRavAthAr).

THULASI MAHATHMYAM

Salutation to Sriman NaarAyaNan and His glories are housed in the passage “NaaRat thuzhAi mudi NaarAyaNan” Here the Lord is invoked in the form of wearing the sacred ThuLasi on His Siras to assure us that His Vratham is to give the boon of Moksham for those, who perform SaraNagathi at His feet (nammaI pORRa Parai tharum PuNNiyan).

ThuLasi's glory is also indicated in this Paasuram (nARRa ThuzhAi Mudi NaarAyanan). “nARRa Thuzhai” is fragrant ThuLasi adorning His Siras (over the Kiritam). It has been presented by Soodikkoduttha NaacchiAr earlier. Lord KrishNA says in this context in MahA BhAratham: “Among Pushpams, ThuLasi flower is the most sacred”.

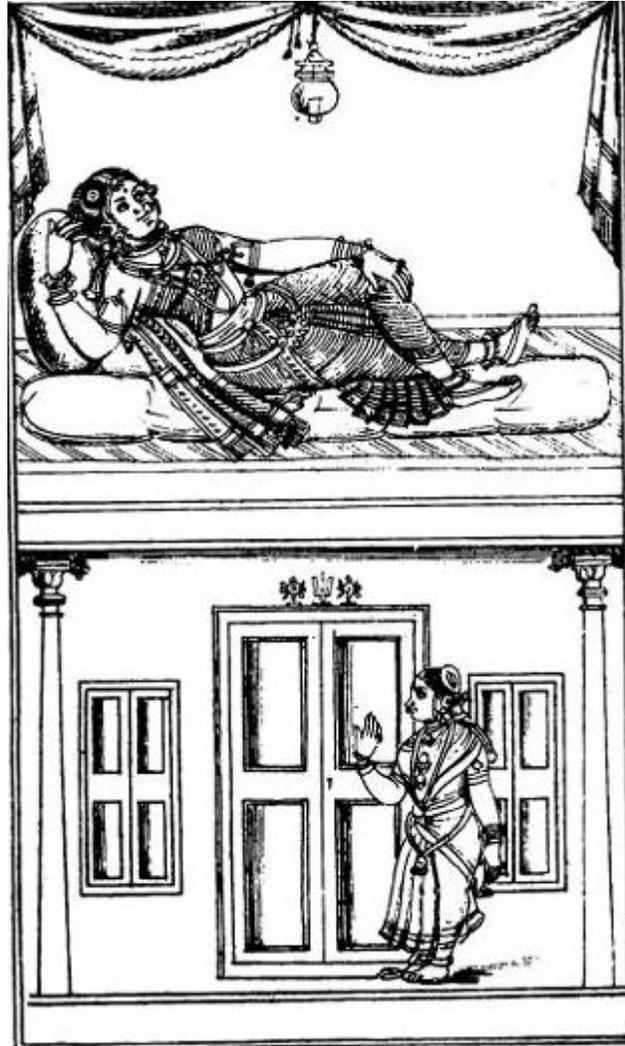
Blue Lotus is lofty in status, when it is used in Bhagavath AarAdhanam; Red Lotus flower is loftier than blue lotus; the hundred petaled red lotus is loftier than the ordinary red lotus with fewer petals; PuNDarIkam (1000 petaled lotus) is more venerable than the 100 petaled variety of red lotus. SvarNa Pushpam is loftier than the PuNDarIkam; even loftier in hierarchy of





venerable flowers is ThuLasi. It tops the list.

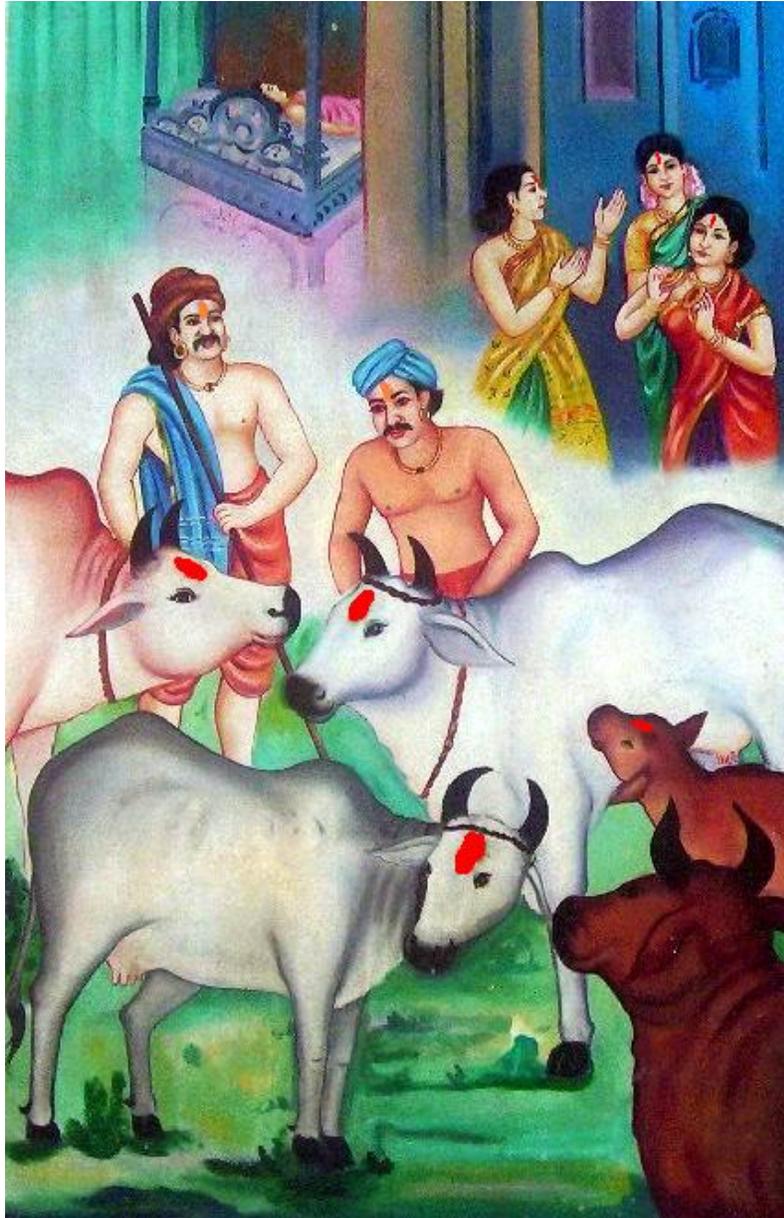
ThuLasi was born during the time of the churning of the milky ocean (amrutha Matanam) by the Lord. The Thulasi flower, leaves, kattai/log (Kaashtam) and root are all important in Bhagavath AarAdhanam, Pithru SrArdham and Yaagams/Yaj~nams. At Oppiliappan Koil, SravaNa dheepam has at its center ThuLasi Kaashtai covered by rags. This KshEthram is ThuLasi Vanam. At SrivilliputthUr, ANDAL incarnated at the foot of a ThuLasi plant. During the month of Marghazhi, any one performing Pongal naivEdhyam for our Lord cooked in the fire made from ThuLasi Kaashtai obtains indescribable auspiciousness; so does one, who is cremated with Thulasi Kaashtai sambhandham. He ascends to Vaikuntam. In Maasi Ratha Sapthami and EkAdasi, naivEdhyam for PerumAl with food cooked over ThuLasi Kaashtai gives the phalan of 1000 year long AarAdhanams. Infinite indeed are the glories of TuLasi and the TuLasi Vana Sudari, SaakshAth Kashama (Godhai).





PAASURAM ELEVEN:

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





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

Dear BhakthAs: In this paasuram, a Gopi known for her extraordinary beauty (Golden creeper/ PoRRk Kodi) and distinguished lineage is being awakened. Her relatives are known well for the way in which they discharge the duties of the Aayar Kulam. Sri BhUvarahAcchAr Swamy observes in this context: “These duties entail milking an endless number of cows. So ANDAL seems to be saying that performance of one's duties as enjoined in the scripture (varNASram dharmam) will bring happiness to the Lord and thereby fall into the category of His service. One should hence never discard one's duties”.

JananyAcchAr describes this UtthamAdhikAri as belonging to a noble lineage (AabhijAthyam) and as “Oorukku-oru PeNN PiLLai”.

LITERAL MEANING OF THIS PAASURAM: DR. V. K. S. N RAGHAVAN

Oh Golden Creeper of a girl (the scion among the maidens of this group)! You are a jewel among the cowherds, who are: (1) master craftsmen in the milking of ever so many groups of young milch cows (at a stretch) (2) skillful in warfare, namely, very much able to go against and destroy their (strong) opponents and routing their strength and (3) thoroughly blemishless! Oh Charming peacock-like (beautiful) damsel with the hips resembling the hood of a cobra! May You come (and join our fold). When we--Your kinswomen and friends --have come and entered the open front yard (without roof) of Your house, and when we are singing (in chorus) the names of the Lord of dark cloud-like hue, what are you fast asleep for, without even moving or giving any response, Oh rich and young girl ?

THE INNER MEANINGS OF THE PAASURAM

KaRRuk KaRavaik kaNangaL Pala KaRanthu: Having drunk the milk of Jn~Anam from all Upanishads, smruthi, IthihAsa PurANams independent of their size or complexity

seRRAr thiRalazhia chenRu seruc cheyyum: Having won over naasthikars and aasthika abhimAnis in saastrEic debates

KuRRam onrilAtha kOvalar tamm poRRk kodiye: Oh Sathsishyan, who has been blessed with a sadAchAryan, with mastery over the blemishless VedAs!



puna MayilE: Oh sathishyan, who dances like a happy peacock (that has seen the rainy clouds) while singing the many naamAs of our Lord!

pOdharAi: May Thou be engaged in this aanandha anubhavam!

SuRRathu ThOzhimAr: The aadhivAhikars, who display yellAm vanthu freindship to You, the Prapannan have come now.

ninn muRRam puhunthu: They have entered the front gates of Your (of the one, who has cast aside the gross body and entered into the subtle body/sookshma sarIram) house.

Muhil VaNNan pEr paada: They are reciting the Lord's names and are ready to lead you to His supreme abode at the final stages of your journey via archirAdhi maargam, like BhaagavathAs reciting manthrams into your ear.

siRRAthE: You should cast away any concerns about committing sins consciously or otherwise.

pEsAthE: You should speak of nothing except Bhagavan naamAs.

nee selavap pendAtti: You become thus the one appreciated by BhagavAn Himself.

uRangum poruL yeRRukku?: You have no more vinais to worry about? Why then this sleep rooted in fear and brahmam (delusion)?

INNER MEANING OF SPECIAL WORDS AND PASSAGES

- (1) Sri PBA Swamy points out that the three sambhOdhanams (addresses) as “**Kovalar tamm poRRkkodiyE, puRRaraval-puna mayilE and Selvap peNDAtti**” are noteworthy. These three identifications suggest that this Gopi is like a dependent creeper on the supporting rod of AchAryans and is distinguished for her fragrance of Paaratantryam. She is thus a qualified UtthamAdhikAri.
- (2) Sri PBA Swamy comments further on the word “**PuRRaravaL**” to bring out the supremacy of Bhakthi among the triad of Jn~Anam, Bhakthi & Virakthi. When a cobra with majestic form enters its home under earth, it will shrink its big form humbly. When Bhakthi is dominant, it will yield Jn~Anam and Virakthi readily. Swamy quotes Sanjayan's Upadesam to the deluded DhruthrAshtran: “**Maayam na sEvE bhadram tE na vruthA dharmamAcharE, Suddha bhAvam gathO BhakthyA SaasthrAth Vedhmi JanArdhanam**” Bhakthi is thus the saadhanam for Jn~Anam aand Virakthi. Sri PBA Swamy also quotes Swamy AlavanthAr's sIOkam praising his grandfather Swamy Naathamuni in the context of Jn~Ana-Bhakthi-Virakthi triad: “**Namochinthya adhbhudha aklisha Jn~Ana VairAgya RaasayE, NaathAya munayE aghAtha Bhagavath Bhakthi SindhavE**”. The importance of Bhakthi over Jn~Anam and VairAgyam is again alluded here, when Swamy Nathamuni is saluted here as the bottomless Ocean of Bhagavath Bhakthi.
- (3) **PunamayilE:** Sri PBA Swamy compares the equivalence of the Peacock to a SadAchAryA in six ways. Two such comparisons are as follows: (a) The poisonous insects would stay away



from the peacock for fear of their lives. AchAryAs through their prabhAvam chase away all anishtams: “visAthi pahai pasi theeyanavellAm ninri ivvulahil kadivAn Nemip PirAn Tamar pOnthAr” is AzhwAr's Sri Sookthi. (b) When the peacock is happy, it will stretch its tail feathers and dance. AchAryAs will exhibit their Jn~ana vikAsam, when they experience a sath sishyan.

- (4) **SuRRatthu ThOzhimArellAm vanthu:** Aathma and dEha Bhandhus will flock around mahAns. One can see that with Udayavar with EmpAr, Mudali AaNAN (dEha Bhanthus) and KurEsar, KidAmpi Aacchan et al (aathma Bhandhus) serving him (Sri PBA Swamy).
- (5) **Ninn MuRRam puhunthu muhil VaNNan pEr Paada:** MuRRam is where the adiyArs of the Lord assemble (vide: KulasEkarar paasuram: “aNiarangan THIRUMURRATTHU ADIYAR tankaLinbha perumkuzhavu kaNdu”) (Sri PBA Swamy).
- (6) **SIRRATHE PESAATHE:** AndaL's pasura Vaakhyam has the echo of Swamy NammAzhwAr's counsel AND command (ThiruvAimozhi:9. 1. 7):

“siRRa vENDA chinthippEyamayum kaNDIrkaLanthO!”

MEANING ACCORDING TO DR. V. N. VEDANTHA DESIKAN:

“I have nothing else to say (to you, the people of the world) and I have said everything briefly. For all beings in this vast universe, without any need for exertion (siRRa vENDA) or exercise. A simple technique is available for survival and salvation. Lo, people do not catch my point and get doomed. The Lord, KrishNA, was born in MathurA to protect the cows, almost as their Mother. His boundless grace, simplicity and similar qualities --all flawless -- are a pleasure to ponder over and spend one's life with. I say that this is the easiest and practicable-to-all way of life!

- (3) Abhinava Desikan's description of Inner meanings:
 - (a) **KARAVAIKAL:** AchAryAs, who yield abundant milk of Jn~Anam
 - (b) **KARRUKKARAVIAKAL:** AchAryAs with abundant wealth of SishyAs.
 - (c) **PALA KARANTHU:** AchAryAs, who have absorbed from many sources and from many poorvAchAryAs (bahubhya: srOthavyam, bhaudhA srOthavyam) and store them for the benefit of many sishyAs.
 - (d) **SERRAAR:** Veda Baahyars and Kudhrushtis (their foes, who do not accept Vedam as PramANam and those, who misinterpret Vedam for their benefit.
 - (e) **SERRAR THIRALAZHIYA SENRU:** Going on Dhig Vijayams (Vijaya Yaathrais) to defeat the views of Veda Baahyars and Kudhrushtis and to establish parama Vaidhika matham on its solid footing.
 - (f) **KURRAMONRILAATHA KOVALAR:** These AchAryAs engaged in the blemishless act of spreading sath-sampradhAyam by defeating the views of Veda Baahyars and Kudhrushtis. They do it not out of ahankAra-MamakAram (which will be full of blemish), but do it out of compassion to spread the true meanings of Tatthvam, Hitham and PurushArtham.



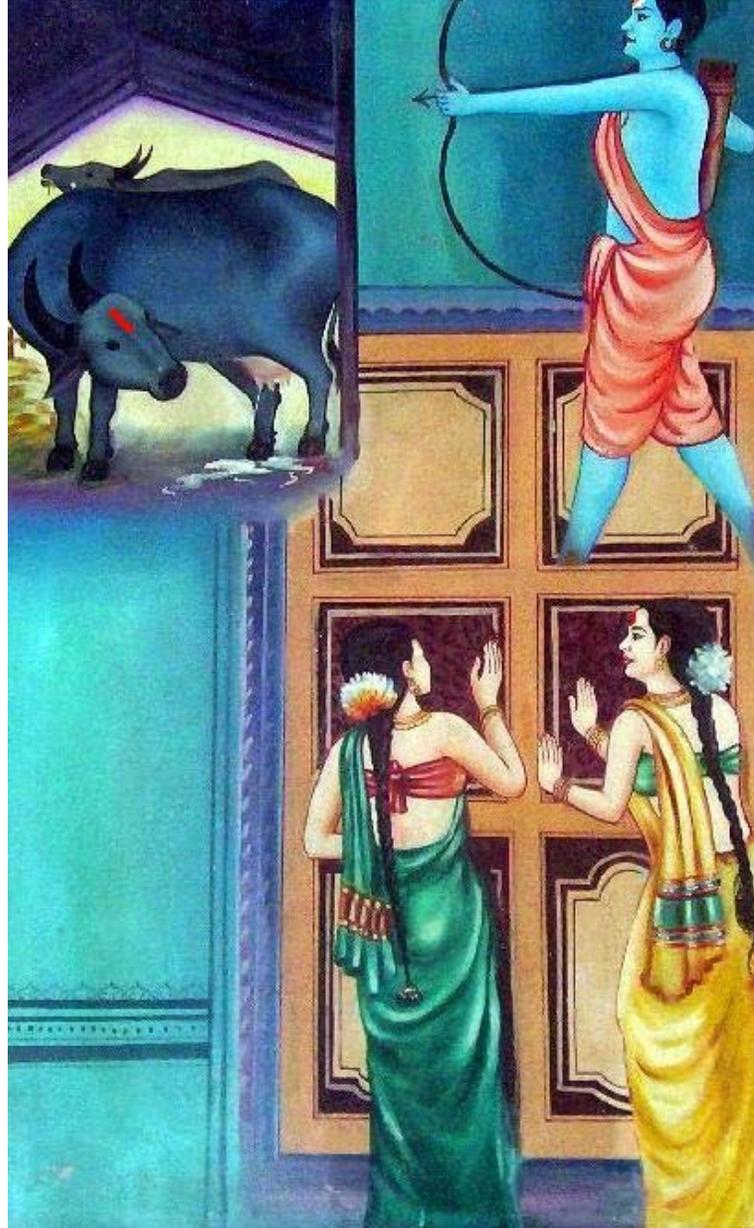
- (g) **KOVALAR**: “gO” is Vaaku or Vedam; gOvalar is the One, who protects veda Vaaks (with VedAngams).
- (h) **KOVALAR TAMM PORRKKODIYE**: That beautiful golden creeper, which survives through supporting itself on such Kovalars. These AchAryAs are the Kozhu Kompu for the PoRRkkodi (Utthama adhikAri).
- (i) **PURRARUVU**: This Utthama adhikAri will be full of humility like a snake inside its home underground.
- (j) This Utthama adhikAri will sing and dance like a joyous peacock from Bhagaavth anubhavam.
- (k) **siRRAthE pEsAthE**: because of humility and freedom from ahankAra-mamakAram, the Utthama adhikAri stays motionless and without speaking.
- (l) **YERRUKKU URANGUM PORUL**: You (Utthama adhikAri) is our great wealth. Your aruLiccheyal is our property. Can one, who is both our wealth and property sleep? Please join us and remove the guNa dhOshams in our anubhavams.





PAASURAM TWELVE:

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





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

In the previous paasuram, ANDAL awakened the sleeping Gopi with her father in mind (KOVALAR tamm poRRkkodiyE); here She awakens the Gopi with her brother in mind (NaRRc-chelvan TangAi). This brother is the one, who watches over KrishNa from getting into trouble and accompanies KrishNa every where like His shadow (JananyAcchAr Swamy).

Who is this Brother of the Gopi ?

Abhinava Desikan paints a marvelous portrait of this naRRc-chelvan, who is the brother of the Gopi. He is an antharanga daasan for KrishNa like ILaya perumAl to Raamachandran with great kaimkarya Sri (LakshmaNO Lakshmi Sampanna:). He is a “naRRc-Chelvan” in the sense that he possesses Jn~Ana sampath as well as BrahmAnubhavam and anubhava parivAha Kaimkarya Sampath. PoorvAchAryAs have suggested that this “NaRRc Chelvan” is SridhAman. He is engaged in Ajn~A and anujn~A kaimkaryam and prioritizes the two and accommodates them as per the directions of AchArya paramparai (manishi vaidhikAchAram manasApi na langayEth). AjnA (Kaimkaryam commanded by the Lord as a must) can not be abandoned ever. anujn~A kaimkaryam (virumpi cheythal) produces BhagavAn's preethi. If one could not do anuj~nA for understandable reasons, the Lord is not angry at the chEthanam. If the same chEthanams casts away the Ajn~A Kaimkaryam, which are his command, then the Lord will be angry.

On this day, the brother of this Gopi had to attend to a kaimkaryam for KrishNa and was out of his house. This was a prabhala nimmittham (Special event). To attend to this visEsha kaimkaryam, the brother left the buffalos un milked. The rules of the Saasthram are to perform Bhagaavth Kaimkaryam, if it happens to come in between even nithya (Ajn~A) kaimkaryam, and then go back to that nithya kaimkaryam.

That was what this brother of the Gopi was doing by letting the buffalos unattended, while performing the Lord's kaimkaryam. He belonged to the group of Kaimkarya ParALs described by PeriyAzhwAr: “Unakku PaNi seythirukkum tavam udayEn”. ANDAL performs DharmOpadesam for us here on the importance of conducting nithya-Naimitthika KarmAs and the rules to prioritize them, if Bhagaavth-BhAgavatha kaimkaryam comes into focus in between.





This Gopi has the family attributes of her brother, who is a VivEki and Saasthraj~nan (Expert in Saasthra Jn~Anam). Hence, she is being addressed as “naRRc-Chelvan TangAi”. She is hence an Utthama adhikAri.

LITERAL MEANING OF THE PAASURAM (DR. V. K. S. N. RAGHAVAN)

Oh Younger sister of the rich cowherd, whose house is rendered muddy and slushy by the profuse milk flowing from the udders of the (unmilked) She-buffalo, who thinks of her calf, and with great affection spots out abundant milk! Even when we have come all the way to the entrance of your house, unmindful of the heavy dew-fall on our head, and even when we sing (in chorus) to our heart's content, the glory of the dear Lord (viz)., RaamA, who has slain angrily the emperor of LankA in the south, nevertheless, you do not respond to us at all and have not opened your mouth. Atleast, kindly get up now! Why do you prolong your sleep? People in all other houses have already woken up.

THE INNER MEANINGS OF THE PADHA VAAKYAMS

- (1) **NaRRc Chelvan TangAi** (Sri PBA Swamy): We have to group together the eleventh and twelfth ThiruppAvai paasurams (kaRRuk KaRavai and KanaitthiLam KaRRerumai) to comprehend the Visesha SaasthrArtham on Aj~na and anuj~nA kaimkaryams. For the GopAs, “kaRavik KaNaNangal pala KaRanthu” (milking the cows referred to in the 11th Paasuram) is their kruthyam. In the 12th Paasuram that is not mentioned; the she-buffalo is not being milked. The Gopan (naRRc Chelvan) has gone to attend to Lord's kaimkaryam interrupting his nithya kaimkaryam of his kulam. He has gone on a Kaimkaryam commanded by KrishNa. This act of kaimkaryam to KrishNa is captured by PeriyAzhwar (3. 4. 3): “surihayum terivillum seNDu kOlum mElAdayum thOzhanmAr koNDO, oru Kaiyaal oruvan tann thOLai oonRi”. This Gopan is with the Raaja GopAlan at His command and therefore has difficulty in performing the karmAs prescribed for his jaathi (viz)., milking the cows and buffalos at appropriate times. The AchArya Hrudhaya Soothram, “JaathyAsrama dheekshaikaLil bhEthikkum dharmangal pOIE” refers to this sookshmam. Here, the VishNu PurANa sLOkam and its commentary by PeriyavaachAn PiLlai is also referred to:

“Yathi sakhOshi gaccha thvam athi-sanchala chEshtitha
ithyukthvA atha nija karma saa chakaara kudumbini”

As per this sLOkam, YasOdha tied up BalakrishNan to control His roaming and then only went about Her duties.

- (2) **MULAI VAZHIYE PAAL SORA** (Abhinava Desikan): Yerumai's udder has four Kaampus. The Jna~na paal that flows through the four these outlets have been interpreted as either the essence of Four Vedams or the essence of Sruthi, Smruthi, PaanchrAthra and dhivya-Prabhandham milk (Abhinava Desikan). Sri PBA Swamy has identified this overflowing milk as Sri BhAshyam, GeethA BhAshyam, Bhagavath Vishayam and rahasyams.
- (3) **VAASAL KADAIP PARRI**: The Gopis outside say that they could have come inside and awakened the sleeping Gopi but they could not do so because the muRRam was slushy and



muddy with the overflowing milk. Hence, they stay outside holding the door step with the dew falling on their heads (Abhinava Desikan).

- (4) **MANATTHUKKU INIYAANAI:** This is addressed to Raaman and therefore is Raama sabdham. “RamayathI ithi Raama:” is the definition of His name. KaNNan, who was with the Gopis in Gokulam is “KaNNukku IniyAan” (Sweet to the eyes). Raaman, who has completed His Vibhava avathAram could not be seen by the Gopis; they can only think about His oudhAryam and “ripuNAmapi Vathsala” gunam (affection even towards His enemies). Hence, they have Raaman in mind, when they use the word “manattukku iniyAnai” (Abhinava Desikan).



- (5) **NARR CHELVAM**(Abhinava Desikan/A. D): This means auspicious wealth. That wealth is Prapatthi (Saadhya Bhakthi), which is superior to UpAya Bhakthi. NaRR-Chelvan is that PuNyasaali (tapasvi) who is blessed with Moksha Siddhi by an anushtAnam that is KshaNa karthavyam (Saadhya Bhakthisthu saa hanthri prArabdhasyaApi bhUyasI).



- (6) **EETHENNA PERURAKKAM?:** How can you have ajn~Anam, when you are the sister of this “NaRRc Chelvan”? (A. D)

- o **ANAITTHILLATTHARUM ARINTHU:** That which should not only be enjoyed by the mind, but should also be talked about, since every one is eligible to perform that rite. That rite is Prapatthi (A. D).

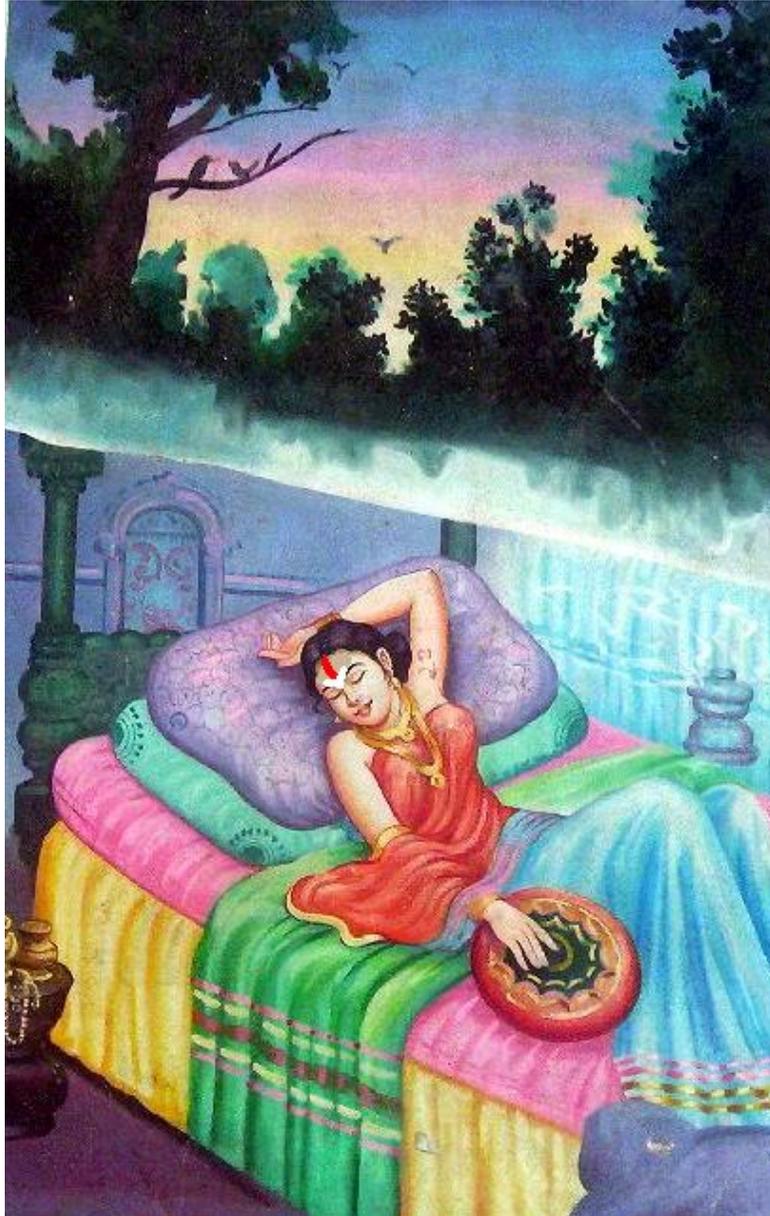
SUMMARY OF SRI PERUKKARANAI SWAMY'S SVAPADESAM

Mother MahAlakshmi thinks about Her young children (chEthanams) and She has nirvEdham for them because of their suffering and takes great pity (daya) on them. She feeds them the milk of JnA~na through Her breasts (mulai vazhiyAha) copiously until the heart of the chEthanam is drenched (“ninRu sOra nanaitthu seRu aakkum”) and the chEthanam becomes the possessor of limitless, evergrowing Jn~Ana sampath. Oh beautiful lady, the sister of the possessor of such visEsha Jn~anam! Please achieve through pancha samskAram the vivEkam banishing dEhathma bramam and take refuge at the sacred feet of the Lord, who is the embodiment of Sathyam, Jn~Anam, anantham, amalam and Aanandam. That prapatthi removes ancient prArabdha karmAs. It is easy to practice by anyone. Knowing how easy it is to practice, please awaken. The BhagavathAs around You have known the KshaNa phala daayakam of Prapatthi and have performed Prapatthi. Why you alone have the tendency to stay in the darkness of SamsAra kaaLa Raathri?



PAASURAM THIRTEEN:

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





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

In this Paasuram, a Gopi known for the beauty of her eyes is being awakened. The Upanishad BhAshyakArar translates the “pOtharikkaNNinAi” address of ANDAL as: “Pushpa SoukumArya HARI NayanE!”. The beauty of this Gopi's eyes is bewitching. That attracted KrishNan in the first place to her. She is lying in her bed reflecting sweetly on the heroic exploits Krishnan. She is also going over nostalgically in her mind about the sambhOgam she had with KrsihNan in that very same bed, which still retains His fragrance (dhivya Gandham of this Sarva Ghandhan).

Outside her bed chamber, a shrill argument has broken out as a result of one gopi addressing Raaman as “manatthukkiniyAn” in the previous Paasuram. The assembled group has broken into equal groups. One half maintains that Raaman is superior and the other insists that KrishNan is way ahead of Raaman in KalyANa GuNams. A senior gopi steps in as a mediator and points out that both Raaman and KrishNan are one and the same Sriman NaarAyanan and peace is restored. The united Gopis now invite the Gopi inside enjoying KapaDa Nidhrai to join them.

LITERAL MEANING OF THE PAASURAM (DR. V. K. S. N. RAGHAVAN):

(It is portrayed here that the Gopis, performing Paavai nOnbhu awaken another girl, who has earlier had a glimpse of Godly bliss, and who generally keeps aloof, avoiding association with others). All our friends have now reached the designated place for assembly (Paavaik-KaLam pukkar). They went there singing the praise of our KrishNan, who tore open the mouth of BakAsuran (the demon, who in the form of a crane, came to assault Him), and who, in His earlier avathAram as RaamA, chopped off the ten heads of the treacherous demon king (RaavaNA) and destroyed him. The Venus has now arisen and the Jupiter has already set. Harken, many birds (have gotten up) and are chirping. Oh Young and beautiful girl with charming eyes resembling a flower and that of a doe! all of us should go to the river and plunge deeply in the water that makes us shiver; instead you are wiling away the time lying on the bed, --is this proper? Oh dear girl! it is truly a great day for us. Kindly leave your restraint (and aloofness) and join us freely.





SAPDESARTHAMS (INNER MEANINGS): ABHINAVA DESIKAN

This paasuram is about a sishyan, who is sitting apart without going to his AchAryan's side during KaalakshEpa vrutthi (the activity of learning).

The AchAryan is saluted as “puLLin Vaaik keeNDAn and pollA arakkanai kiLLik kaLainthan” since he has controlled the ten IndriyAs and manas; he has destroyed further the Bhaka Vrutthis (Crane like, pretending naasthikAs and dhurvAdhis). This sishyan is invited to sing the praise of the AchAryan like the other sishyAs, who have already reached the side of the AchAryan for absorbing the visEsha arthams of Sri Sookthis from him. This KaalakshEpa kootam is described as “Paavaik kalam”. The sishyAs are enjoined to sit still like statues (padhumaikaL pOl) in a state of rapture absorbing the special meanings of Sri Sookthis that are being explained by the AchAryan. This is the blessed day of SadAchArya sambhandham (nannAL). You must join us and share with us fully all your knowledge obtained through deep reflections over the AchArya UpadEsams that you have been blessed to receive.

PERUKKARANAI SWAMY'S SVAPADESARTHAMS

Oh Gopi with serious intent on spending your time on sadh Vishayams! Some members of our group have already reached the AchAryan's house to attend to his KaalakshEpa intended for gaining Moksha siddhi as adhikAris for performing prapatthi. They have arrived at the AchArya Peetam singing the AchAryan's glories during their journey there.

Jn~Anam (VeLLI=Venus) has arisen (udhayam); Ajn~Anam (ViyAzhan=Jupiter) has disappeared (asthamann). The AchAryAs as GatakAs (one who unites the chEthanams with BhagavAn through aathma samarpaNam) are actively performing upadEsams on SaasthrArthams. It is strange to see you sitting still (in samsAram) like a statue instead of aspiring for Moksha Sukham of being with the Dhivya Dampathis and Nithya, Muktha Jeevans in Sri Vaikuntam. On this auspicious day to acquire the covetable wealth of divine jn~Anam, please discard your activities relating to AathmApahAram and goals of just being satisfied with Kaivalyam and enjoy the company of the Lord with the help of the AchAryan in the spirit of “avibhAgEna dhruhstathvAth”.

ADDITIONAL THOUGHTS OF PERUKKARANAI SWAMY

- (1) This gopi is firm about her assessment that it is the Lord, who has to come to her because of her most beautiful eyes. She does not think that she should go to Him.
- (2) “PuLLin Vaaik keeNDAnai” is about KrishNa's valor. After He cleaved the beak of Bakaasuran and killed him, then, the young gOpAs plucked the feathers of the bird-shaped asuran and hung them (feathers) up like a thOranAm to remind all about what would happen if some one commits unpardonable apachAram to the Lord (YaadhavAbhudayam of Swamy Desikan).
- (3) “pollA arakkan” is Raavanan; saadhu arakkan is his saathvik brother, VibhishaNan. His saathvik tendency and gratefulness to Raamachandran for accepting his Prapatthi is described by Kamban as: “panju yena sivakkum menkAl Deviyai pirittha paavi Vanchahanukku-ILaya yennai, varuha yenRu aruL seythAnE”.



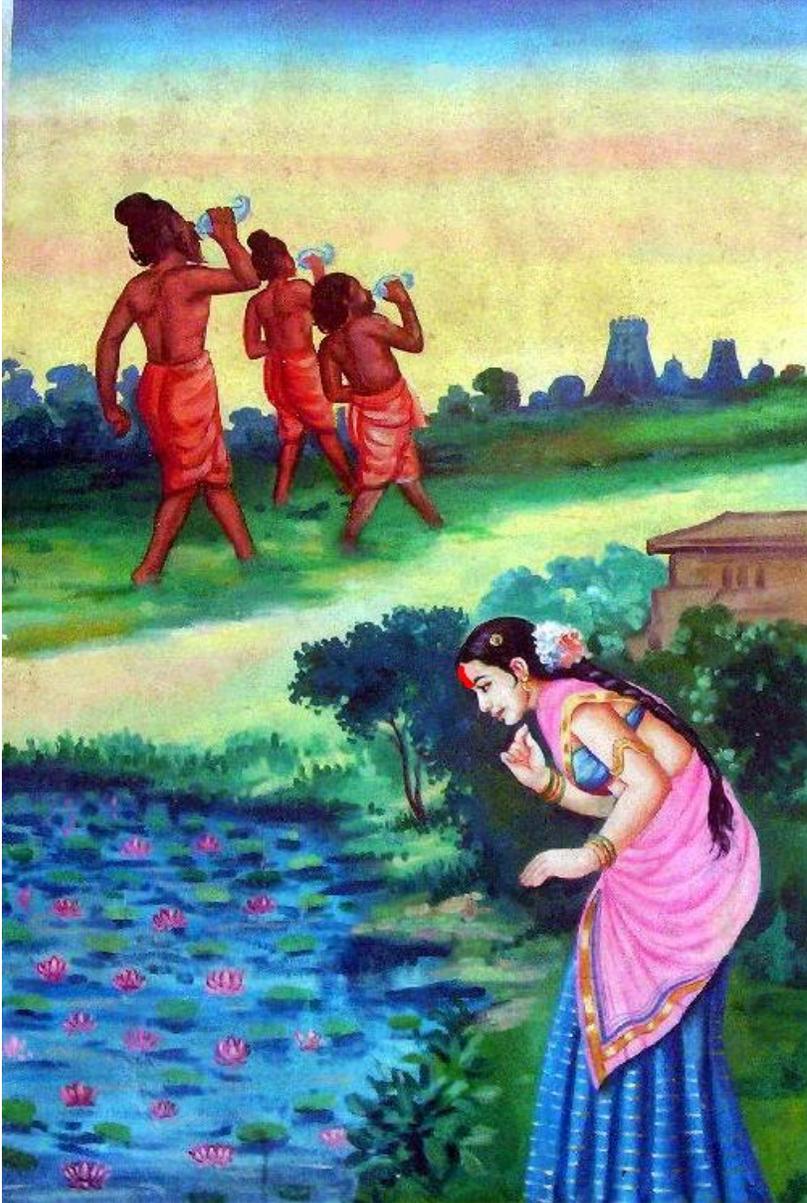
- (4) “pOtharikkaNNinAi”: Swamy gives 10 interpretations to this lovely address of the gOpis.
- (5) **KuLLakkuLira Kudainthu NeerAdAthE**”: This deep immersion in the pond of Bhagavath anubhavam is KuLLak kuLira NeerAduvathu (yEsha Brahma pravishtOsmi). KulasEkarar in Mukuntha Maalai referred to this aanandha anubhavam as: “Hari Sarasi vighAhya”. Dipping for snAnam in the water upto the neck is “Kudainthu neerAduvathu”; performing snAnam with BhagavAn (as in theerthavAri or avabrutham) is “KuLirak kudainthu neerAduvathu”. Bathing in sacred YamunA with BhagavAn and BhAgavathars is “kuLLak kuLira kudainthu neerAdukai”. The SnAnam performed without Bhagavan naama smaraNam and uccharaNam is like crows and elephants taking bath in the river. The snAnam performed with Bhagavath smaraNam and VaruNa manthra Japam involving VaruNAntharyAmi, BhagavAn, is the Utthama snAnam referred to by ANDAL here.
- (6) “PaLLikkidatthiyO?”: The gOpi being awakened is really not sleeping. She is chewing in her mind over her blissful anubhavam of union earlier with the Lord on that bed. She had KrishNa sparsam before. The gopis say: “You are like a Paavai (Bhommai) and as such do not have the skills to understand that the MaayAvi has left and that he is no longer at your side. Please desist from the act of picking fallen grains from the field instead of accessing the grains stored in the granary (ViLaintha nell kidakka, udhir nell pRukkuiRAyO?)”.
- (7) “kaLLam Tavirnthu”: It is not permitted to enjoy sweet things by oneself (self-gratification); they have to be shared with other bhakthAs of the Lord. This Paasura vaakyam has led some commentators to connect this paasuram to AchArya RaamAnujA, since he did not keep the UpadEsams on rahasyArthams that he received from ThirukkOshtiyUr nampi just to himself, but spread it through AchArya paramparai for the ujjeevanam of limitless samsAris. “KaLLam tavithavar RaamAnujar” is the statement recognizing his oudhAryam.
- (8) Another thought about neerAttam: Thinking of the Lord is NeerAttam; ArchAvathAra sEvai is “kudainthu neerAttam”; Thinking of Vibhava avathAram (RaamA and KrishNA) is “KuLira NeerAttam”; the darsanam of Sri VaikuntanAtham is “KuLLak KuLira NeerAttam”, the ultimate bliss.





PAASURAM FOURTEEN:

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





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

In this paasuram, a silver tongued leader of the Gopis is being awakened. This young Gopi had loudly proclaimed the evening before that she will wake up first and then wake all the other Gopis. Now, she has forgotten all about that promise and is sleeping cozily. The Gopis waiting outside are annoyed and yet want to have this silver tongued Gopi with them, when they go to meet KrishNan, since She has the powerful persuasive skills to influence Krishna to grant the boons that they desire. They remind the sleeping Gopi about signs of advancing dawn (**PrabhAtha chihnam: Raktha-PadmAni vikasithAni, Kumudha mukhAni cha sankuchithAni**).

BhuvarAhAcchAr Swamy points out the UpadEsam that ANDAL houses in this Paasuram: “Use your tongue not merely for tasting delicious dishes, but for singing about the lotus-eyed Lord. That is the main purpose for which it (the tongue) was gifted to you in the first place”.

LITERAL MEANING (DR. V. K. S. N. RAGHAVAN)

(The maidens awaken another group-leader). Already it is day-dawn, for even the Senkazhuneer flowers (red lotuses) have bloomed and Aambal flowers have closed their buds, in the small tank of your back-yard garden. The saints with ochre-ropes and white teeth have started to visit their respective holy shrines for blowing the conch. Oh our Lady who boasted (by word of mouth) yesterday that you will come and awaken us at first! now, please get up. You are not ashamed; you are but a chatterer. Let us sing the glory of the Lord of lotus-like eyes (pankayak kaNNan), who holds aloft on His mighty hands, the Conch and the discus (the symbol of His supremacy among all gods).

“NangAi, NaaNathAi, NaavudayAi”

“NangAi”: The Gopis address the sleeping Gopi with above three chosen names and their import is explained by Sri PBA Swamy. Utthama PurushAs are addressed as Nampi and Utthama Sthrees are referred to as Nangai. Nampi is the one, who has advanced skills in all fields (Sakala Paandithyam) and anushtAna sampath. That Nampi is the Swamy as well. The ladies of such outstanding attributes are recognized as Nangai (Swaamini). This Gopi is one such Nangai.

NaaNathAi: NaaN not only means modesty (adakkam) but also ahankaaram in an esoteric





context. For instance, Swamy Desikan has stated at the end of one chillaRai Rahasyam (?), “nANN periyOmallOm” (We do not have ahamkAram/nANN (egotism, conceit, haughtiness, self-love). Swamy Desikan describes himself as one devoid of ahamkAram. This Nangai is free of the dhOsham of ahamkAra-mamakArams and hence the name “nANAthAi” fits her well.

“NaavudayAi”: Every one in the world has a tongue (Naakku). Naaku produces Vaak or speech. Those tongues producing Vaak that nourishes the universe (like AchAryAs) are the true possessors of Naaku (naavudayavar). SithA pirAtti addresses HanUmAn and says in this context: “VachA dharmam avApnuhi” (May You obtain the phalan of having Vaak/ Vaai padaittha prayOjanma peRuvAyAha!). That is the blessed Vaak, which is used to eulogize the Lord (Saa jihvA yaa Harim sthouthi). AchArya RaamAnujA has been saluted as “Jayathi Sakala VidhyA Vaahini janma saila:” He is the Naavudayava Nampi, whose Vaak is fragrant with sakala saasthrams and Vidhyais.

Sri PBA Swamy observes further that one should take note of the “PramANa NirdhArana-roopa SaasthrArthams” housed in this paasuram. VedAnthi accept as PramANam three entities: Prathyaksham, anumAnam and sabdham. These three pramANams are illustrated in this paasuaram. Please refer to Sriman Hari's excellent postings on the above three pramANams in his postings on SaraNagathi journal. Here, the matter of “Ungal Puzhakkadai--” is anumAna PramANam. “Tavatthavar tankaL ThirukkOil SankiduvAn pOhinrAr” is Prathyaksha PramANam. “YenkaLai munnam yezhupuvAn Vaai pEsum NangAi”, the aaptha vaakyam (sabdham) is sAsthra pramANam. Thus all pramANams are covered here.

THE INNER MEANINGS FOR PAASURA VAAKYAMS (PERUKKARANAI SWAMY)

1. “UngaL Puzhakkadai thOttatthu vaaviyuL Senkazhuneer vaai nehizhnthu”:= Jn~Anam has blossomed in the heart of the tree in SamsAram allocated for the chEthanams.
2. “Aambhal vaai Koombina”:= The flowers like Kaamam, mathsaram et al associated with aj~nam have closed their petals.
3. “SenkaRk kodikkURai veNN pall tavatthavar tankaL thirukkOil sangiduvAn pOhinrAr”= Many wearing the sacred clay (ThirumaNN) originating from SvEtha dhvIpam, wearing red bordered vasthrams and possessing the power of great penance are meditating on the Lord in their Hrudhaya PuNDarIkam through PraNavOpAsanam.
4. “YenkaLai munnam yezhupuvAn vaai pEsum NangAi YezhunthirAI”= May You as UtthamAdhikAri, who stated to wake us immersed in the timeless samsAram, get up and bless us!
5. “NaaNathAi NaavudayAyai” Oh Uthama AdhikAri, who is not reticent about instructing us on sadh Vishayams! Oh Nangai who is blessed with sadh-Vaak to recite the names of our Lord!
6. “Sankodu Chakkaram yEntum Tatakaiyaan Pankayakkananai paada”= Please instruct us on the margam of UpAsanai of the Lord who holds the unique symbols like Sankam and chakkaram in His hands to denote His Parathvam.





This Paasuram is considered by our AchAryAs as “ThiruppAvayilum ThiruppAvai”. Among the dhivya prabhandhams, Godhai's Prabhandhams are the most exalted; even among Her two Prabhandhams, ThiruppAvai has the loftiest position. In all the thirty paasurams of ThiruppAvai, this paasuram is the most important. Even in this paasuram, the passage “naanE thana aayiduha” is the supremely important one with depths and depths of meaning.

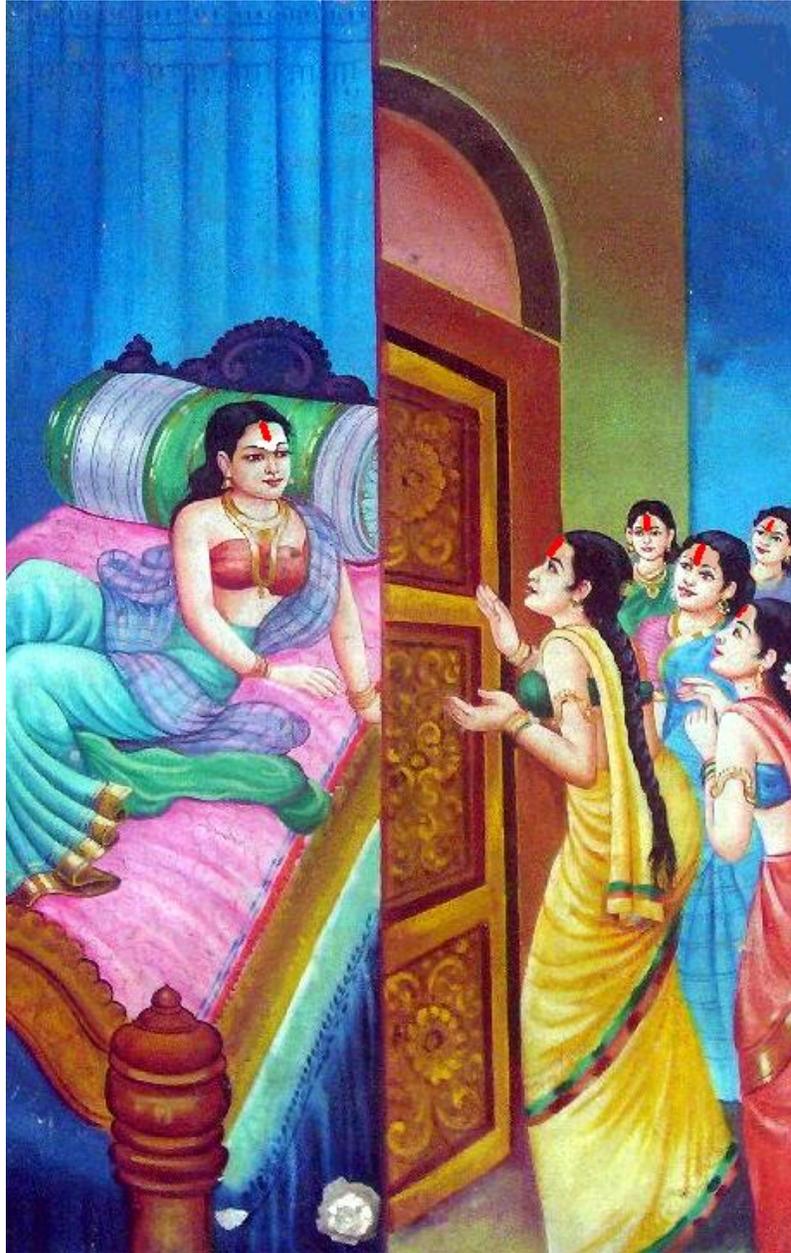
PerukkAraNai Swamy has elaborated on the deeper meanings of the paasurams for almost 25 pages based on the four pages of Abhinava Desikan. We will cover the highlights of this abiding message of “naanE thAnn aayiyudaha” briefly due to the restrictions of space and time. This message can see us through many storms and controversies that we face during our lives as Sri VaishNavAs, when it comes to BhAgavatha daasyam, an essential prerequisite among the codes of conduct for a true Sri VaishNavan.





PAASURAM FIFTEEN:

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





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

This paasuram unlike the other “awakening Paasurams” is set in Paraspara SamvAdham (mutual dialog) pattern/mode to heighten the rasAnubhavam about the importance of BhAgavatha Daasyam over Bhagavath daasyam.

Bhagavath daasyam is celebrated by ANDAL in “SiRRam SiRukAIE vanthunnai sEvithtu” paasuram. In the “eIlE iLankiLiyE” paasuram, which precedes the “siRRam siRukAIE --” paasuram, ANDAL points out that “Bhagavath daasyathtukku ellai nilam is BhAgavatha daasyam” and sings about the latter first in “eIlE iLankiLiyE” and then goes on to sing about Bhagavath daasyam (later) in “SiRRam siRukAIE” paasuram.

Those who understand the importance of BhAgavath daasyam and stay away from the unpardonable apachArams to the servants of the Lord are very, very dear to Him. That is why our Lord says in His upadEsam: “Jn~Anithu aathmaiva” and “mama bhaktha bhakthEshu”. Another utthama Sri VaishNavaR wants the boon of being the Lord's servant's servants seven times over (Thvath Bhruthya Bhruthya--). Swamy NammAzhwAr celebrates the importance of BhAgavatha-daasyam in His paasuram: “nedumARkkadimai--”. ThiruppANar instructs us in this context: “adiyArkku yennai aatpaduthum Vimalan”. Swamy NaammAzhwAr referred to saptha parva daasyathvam in his paasurap pahuthi: “adiyAr adiyAr tamm adiyAr adiyAr--”.

This concept of BhAgavatha daasyam can not be explained successfully by upadEsam; it can only be understood through anushtAnam of BhAgavatha daasyam. ANDAL blessed us with this paasuram so that one can emulate the practice of utthama Sri VaishnavAs. She enhances the efficiency of the instruction by setting this paasuram in the “Ukthi-prakyukthi” (Q&A) mode. Offering our salutations to BhagavAn as a part of the sathsangam of BhAgavathAs is the most exalted way to worship Him; therefore, PeriyAzhwAr addressed the Utthama adhikAris as “yengaL kuzhaam puhunthu koodu manamudayer!”.

CHARACTERISTICS OF UTTHAMA SRI VAISHNAVAAS

BhUvarAhAcchAr Swamy sums up the TEN distinguishing codes of conduct for our interaction with UtthamAdhikAris (BhaagavathAs/BhakthAs of BhagavAn) as instructed by ANDAL through the “ukthi-prayukthi” lines of this very important paasuram:





1. “**ellE ilankiLiyE**”: the implied sense is that the speech of the devotee (BhagavathA) is most welcome.
2. “**innam uRangudiyO?**”: it is wrong to indulge in other things (vishayams) when the company of BhagavathAs is available.
3. “**chil yenRu azhayEnmin**”: Not a single harsh word should be used in conversation with BhAgavathAs.
4. “**nangaim eer pOdarhinREn**”: BhAgavathAs should be addressed most respectfully with utter/sincere humility.
5. “**Vallai un katturaigal**”: even the chastisement by a BhAgavathA (which will always be constructive) should be accepted gracefully.
6. “**Valleergal neengaLE naane thaana aayiduga**”: Owning others' mistakes as one's own is the hallmark (LakshaNam) of a true Sri VaishNavan. For example, BharathA holds himself responsible for Raama's exile to the forest.
7. “**ollai nee pOdhAi**”: separation from the BhAgavathAs even for a second is unbearable.
8. “**unakenna vERudayai**”: The path laid down by one's poorvAs need to be followed, not what is dictated by one's own mind.
9. “**ellArum pOndhArO pOnthAr ponthu yeNNikkoL**”: seeing a congregation of BhAgavathAs (and being part of that group) is the most desired fruit in this life. The enjoyment is not complete even if one BhAgavathA is missing. Their sight (darsana soubhAgaym) and touch (adorning the dust from their sacred feet) are all vital factors to change one's purpose in this life and acquire lasting soubhAgyams.
10. “**VallAnai konRAnai mARRArAi mARRazhikka vallAnai Mayanai paadu**”: Singing His (Lord's) virtues, valour, victory and other kalyANa guNAs are vital to a Sri VaishNavA as means of pleasing other Sri VaishNavAs; as such, it results in the service of BhAgavathAs (BhAgavatha daasyam), which is the boundary limit of Bhagavath Kaimkaryam.

These ten golden rules are to be cherished by us says ANDAL, the avathAram of BhUmi Devi for our ujjeevanam (salvation) after Her own dialog on Laghu Upayam with Her Lord BhU VarAhan to redeem us.

INNER MEANINGS ACCORDING TO PERUKKARANAI SWAMY

iLam KiLiye! Oh ChEthanams, who are locked up in the cage of SamsAram and thus unable to spread your wings and have sanchAram to perform Bhagavan-mukhOIIAsa Kaimkaryams!

innam uranguthiyO? Oh ChEthanams, who have taken so many births and have not succeeded in acquiring Jn~Anam about Tattva-Hitha- PurushArtham from a SadAchAryan!

yelle! What a wonder ?Even now you can get up and join the BhAgavatha GhOshti observing



this Paavai nOnbhu!

Nangaimeer: As the Ones, who are enjoying the poorna Sukham as true BhaagavathAs.

chil yenRu: Please do not address adiyEn (aparAdhi) azhayEn in an unbearable (asahya) manner.

pOtharhinREn adiyEn will awaken and engage in sadh-vishayams (Bhagavath-BhAgavatha- AchArya Kaimkaryams).

vallai unn katturaikaL pandayunn vAiaRithum: adiyEn remembers well the stories about sages Rishyasrungar and Soubhari heard from mahAns

valleerkaL neengaLE: all of You have also shared these vrutthAnthams with adiyEn.

naanE thAnn aayiduha: adiyEn stays (however) enjoying Vishaya Sukhams without VairAgyam.

ollai nee pOthAi (bhAgavathAs outside say): Oh iLam kiLiyE! Please retain VairAgyam, abandon the taste for vishaya sukham and abandon the proclivity for the anubhavam of kaivalyam (in favor of Moksham).

yellOrum pOntharO (iLam KiLi inside): Are all the chethanams of our Lord's world engaged in performing kaimkaryam to Him ?

pOndhAr pOndhu yeNNikkoLL: Most of them (BhaagavathALs) knowing the futility and purposelessness of chasing vishaya sukham are engaged in Bhagavath-BhAgavatha Kaimkaryams. Please come out and count (see) for yourself!

VallAnai konRAnai mARRazhikka VallAnai, Maayanaip Paadu!: (BhAgavathALs outside say): Oh iLam kiLI! Please sing of our Lord, who changes the world-enchanting MaayA inside us and rules over it in our favor! Please sing the keerthi of our Lord, who controls the strong indhriyams that lead us astray and reorients them to serve Him and His BhAgavathAs!

adiyEn dedicates this posting to a great BhaagavathOtthma here, Sriman Venkat Kanumalla Swamy, who has dedicated his whole life and property to the service of Sri RanganAthA and Srimath Azhagiya Singar, our ParamAchAryan. May the SaraNya Dampathis and our AchAryan bless him with all Kaimkarya SoubhAgyams!

Our AchAryans are our “nadamAdum Dhaivams” and are MaayAvis in that they transform us from the status of nithya samsAris (Iron) to Nithya Soori (Gold) Paksham. We become aware of our SvaroopA Nishtai by singing about the greatness of our AchAryans and meditating on their Taniyans.





LITERAL MEANING ACCORDING TO DR. V. K. N. S. RAGHAVAN:

(In the group of the awakening songs of ten maidens, namely paasurams (6-15), this paasuram is the last one and is set in the form of conversation between the maidens at the threshold of a house and the God-intoxicated maiden inside the house.

{The girls at the threshold}: Hello! young parrot-like damsel! are you fast asleep even now ?

(The maiden within answers): Don't be harsh (lit. chilly) in calling me; Oh girls of higher strand! just now I am coming.

{The group outside}: You can talk well.; we know it (skill in speech) already.

(The girl inside): As it is, you (all) are strong (in wordy combat); does not matter, let me be the one (in harsh speech); (my apologies to you for my harshness).

(The group outside): Come quickly and join us. with whom else are you so engaged (being separated from us)?

(The girl inside): Have all (our friends) come already ?

(The girls outside): Oh Yes. they have come. May You come out and take the roll call (lit. count for yourself). We would like to hear you sing in praise of our Lord, who vanquished the unassailable elephant (Kualayaapeedam, the court elephant of Kamsan) and who is highly powerful in destroying the enmity pertaining to His enemies.

After the awakening of the ten maidens, the prabhandham of ANDAL gets "thought provoking".

THE TEN CODES OF CONDUCT FOR A UTTHAMA SRI VAISHNAVAN

In yesterday's posting, adiyEn referred to "the Ten Commandments" of ANDAL as summarized by Sri BhUvarAhacchAr Swamy based on the original commentary of Sri Azhagiya MaNavALa PerumAL NaayanAr (AMP NaayanAr) in his 6000 Padi grantham.

One of the keen students of ThiruppAvai from Chennai, who also gives upanyAsam this season invited my attention to the additional message identified by AMP NaayanAr. adiyEn is pleased to acknowledge that information point and share it with you.

Sri BhUvarAhacchAr Swamy gave the combined meaning for the Vaakyams: "ellArum pOndhAro pOndu yeNNikkoL" AMP NaayanAr splits the above into two separate groups: "ellArum pOndhAro + pOndu yennikkoL". This way the 11th message emerges according to the input adiyEn has received from Chennai Bhakthar. adiyEn's many thanks to our bhakthar from Chennai for enriching the anubhavam further.

The commandments are as follows:

(10) "YellArum pOndArO"?: Sri VaishNavarkaL yellOrum uddesyar (eligible). irrespective of caste etc, all Sri VaishNavAs are to be respected and are not to be ill treated (or discriminated in the Bhaagavatha GhOshti).

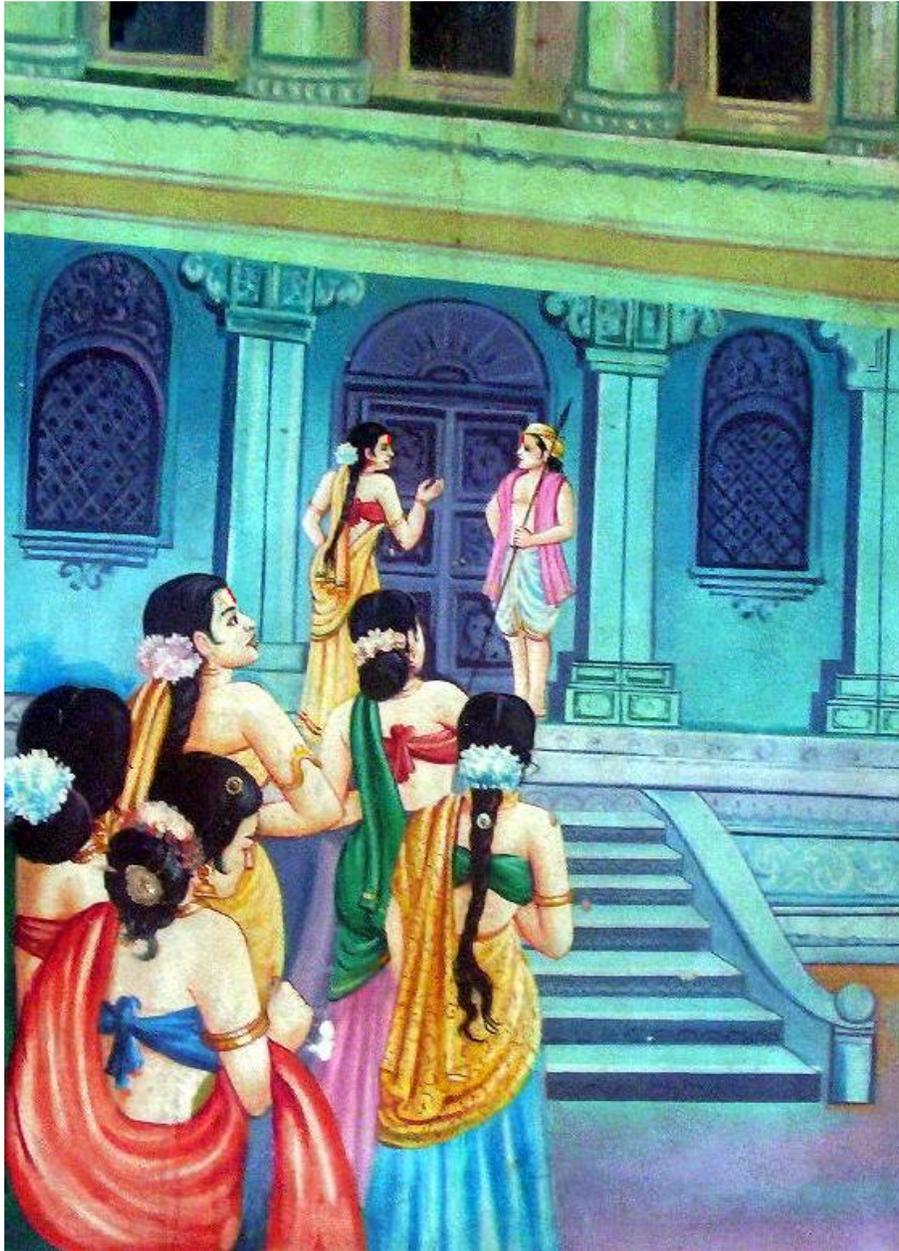
(11) "pOndu yeNNikkoL": oruvar kuRainthAlum there is deficiency (kuRai) in Bhagavadh anubhavam.





PAASURAM SIXTEEN

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





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

Dear BhakthAs: The ten girls symbolizing “the pancha-Laksham gOpis” of Gokulam are awakened now and proceed together to NandagOpan's palace to awaken the residents of that mansion. They start with the awakening of the guards at the flag-staff gate first. Here is the literal meaning of this paasuram according to Dr. V. K. N. S. Raghavan:

“Oh the guard at the entrance of the mansion of our overlord NandagOpan! Oh the guard at the flag-staff decorated with festoons! May you please release and open the lever bolt of the bejewelled doors with bells! (let us submit to you that) the Lord, Sri KrishNA --who is very charming with the color of blue-sapphire gem (maNi vaNNan), and who is of mysterious deeds (Maayan)-- has assured us even yesterday that He would give the announcing drum (paRai) to us, the young maidens of the cow-herd clan (gOpis of Gokulam). We, who are pure in heart and soul, have come here to sing in praise of, and awaken, the Lord. Please, Oh Mother-like compassionate guard, for the first time (munnam munnam) without refusing, kindly open the giant-like heavy doors (and grant us entry).

Upanishada BhAshyakAra Swamy sets the scene for this paasuram in the following way: “SarvA gOPakanyaA udhbbOdhya milithA:, sadhyO Nanda bhavana dhvAram aagathya, dhouvArikam yAchanthE”. (after having woken up all the gOpa KannikaikaL, and with that assembly, they arrive at the front gate of NandagOpan's mansion and appeal to the gate keepers to open the door and to let them in).

The awakening of the ten gOpis is Upalakshanam for awakening the gOpis of the five lakh (Pancha Laksham) house holds of Gokulam.

THE INNER MEANINGS OF PAASURAM BY PERUKKARANAI SWAMY

PramANam, PramEyam and PramAthA are of three kinds. Vedam, Smruthi, PurANam, IthihAsam, dhivya prabhnadhams, Brahma soothram are PramANams. Lord Sriman NaarAyaNan in Parama padham, vyUham, Vibhavam, Archai and antharyAmi are PramEyams. AchAryAs lie Naathamuni are PramAthAs. Similarly, Rahasya-Thrayams (The three manthrams) are PramANams; PerumAL is PramEyam; the AchAryan initiating us into these manthrams is PramAthA.





In the context of this Paasuram, “Koil KaappAnE” denotes Moola manthram; “**kodit thOnRum --vaasal KaappAnE**” refers to Dhvayam; **nennalE vaai nErnthAn**” stands in for Charama sIOkam of the Lord. The Gopis describe themselves as the ones that have arrived with MukkaraNa suddhi (Vaak, Manas, Kaayam) at the Lord's door. MukkaraNa Suddhi here also refers to that they have come with paripoorNa visvAsam in the holy triad--Manthram, Devathai and AchAryan-- for liberation from the deep sleep of SamsAram and to gain MokshAnandham.

There are two sections to the door defended by the guards: One door of Moola Manthram is made up of the two linked doors of (1) “praNavam and Nama:” and (2) NaarAyaNAya. The two doors of Dhvayam in this connection are: (1) Sriman NaarAyana --PrapadhyE and (2) srimathE--Nama: These are the poorva and utthara KaanDams. The charama sIOkam is also constituted by its two doors of PoorvArtham (**Sarva DharmAn--SaraNam vraja and aham thvA - -maa sucha:**). These twin doors of each of the three manthrams/rahsyams reveal the Lord with affection (nEsamudan) to us. Thus manthram, EmperumAn and AchAryan are covered in this paasuram as PramANam, PramEyam and PramAthA respectively.

INNER MEANINGS OF PADHA VAAKYAMS

NaayakanAi ninRa Of the Lord, who is the Swamy for all

NandagOpanuadya Of the Lord, who is the embodiment of Aanandham and who protects us (the cows/pasus) as a Cowherd

Kovil KaappOnE Oh protector (of the gate) of the Lord's Sri Vaikuntam and who initiate us into the Moola manthram that reveals the Lord to us. Oh MahOpakAri who bless us with the gift of AshtAksharam and its meanings!

Kodit thOnRum ThOraNa Vaasal KaappAnE! Oh initiator of Dhvaya manthram that grants us Sri Vaikuntam with festoons, thOraNams and gates (vaasal).

MaNik Kathavam ThALL thiRavAi: Please perform upadEsam for us about the meanings of these manthrams, which are like powerful doors.

Aayar siRumiyOmukku Maayan MaNivaNNan nennalE: For us without discriminating Knowledge, the Lord who has performed many adhisaya- seyalkaL (many avathArams) befitting His name as MaayAvi at the ocean side as Raamachandran and on the front of ArjunA's chariot as ParthasArathy has assured us that He will protect one and all, who seek His RakshaNam.

aRai paRai vaai nErnthAn (He has) performed with joy this UpadEsam of Charama SIOkam such a long time ago!

Thuyilezha paaduvAn: singing about His mahimai to get release from the deep sleep of SamsAram

thUyOmAI vanthOm we have arrived here with thrikaraNa suddhi

VaayAl munna munnam mARRAthEyammA: Oh Most merciful AchAryan! Please don't turn us





back from our quest through rigorous tests to ascertain our qualifications as proper adhikAris to receive such upadesams. We are simple cowherd folks, who are standing in front of You with thrikaraNa suddhi.

nee nEsa nilai Kathavam neekku: (Oh AchAryAs) please initiate us into the myriad and powerful meanings of the rahasyams, which are like the doors that describe the DayA Saagan, our Lord!

SRI UTTHAMUR SWAMY'S ANUBHAVAM:

Abhinava Desikan has correlated the awakening of the ten Gopis to the different steps constituting the Saasthram-prescribed pancha Kaala Prakriyai of a Sri Vaishnavan. Swamy Desikan in his VaishNava Dinahari following that of the nithya grantham of AchArya RaamAnujA has blessed us with a Sri Sookthi, which describes step by step the five assigned ways of dividing the day of a Sri VaishNavan. adiyEn has written an article on these five divisions of time: Abhigamanam, UpAdhAnam, Ijyai, SvAdhyAyam and Yogam, which can be accessed in Vaidhika Anushtanam section. Abhinava Desikan maps this sIokam with the activities of a VaishNavan, who after UpAdhAna Kaalam performs his snAnam and gets ready to perform Ijyai (AarAdhanam).

Abhinava Desikan has also commented that the awakening of the ten Gopis to the dialog with ten Indhriyams (Five karmEndhriyams and Five Jn~AnEndhriyams). He identifies this paasuram to that of the eleventh indhriyam: Manas; latter is the most important among Indhriyams since, it is the reason (Karaanam) behind bondage as a SamsAri and release as a Mumukshu (**Mana yEva manushyANAm kaaraNam Bhandha-mOkshayO:**). IsAvAsyOpanishad states that the Manas is like a golden vessel, which is hidden with a shroud of ajn~Anam (Rajas and Tamas), which prevents it (manas) from enjoying the Lord. ChEthanam's (dharma BhUtha) Jn~Anam is prevented by this aj~nam from experiencing the SaakshAthkAram of the Lord. The Upanishad prays for the removal of the shroud of aj~nam to reveal Mukhya Jn~Anam.

Abhinava Desikan reminds us that our hrudhaya pundarIkam as the temple of the Lord (**BrahmapurE dhaharam PundarIkam vEsma-ChAndhOgyam**). Manas protects that temple. The Upanishad establishes five dhvArams in the heart and describes their connections to the five PrANans, Five Indhriyams and the associated devathais and recommends the UpAsanai of the dhvAra-paalakAs there for BrahmOpAsanam. This thought is associated with the identification of Manas with this Paasuram. We pray to the Lord resident at the heart lotus to intervene on our behalf and bless us as prescribed by the Upanishad.

“Maayan MaNivaNNan nennalE Vaai nErnthAn”: The moment one seeks the AchAryan's feet and receives the UpadEsam from Him, Lord commits to protect us.

“nEsa nilaik Kathavam”: nEsam means snEham and Bhakthi.

“nilai” means the one that grows without interruption.

“neeku”: please remove all that stands in the way of ever growing **“preethi roopApanna smruthi**



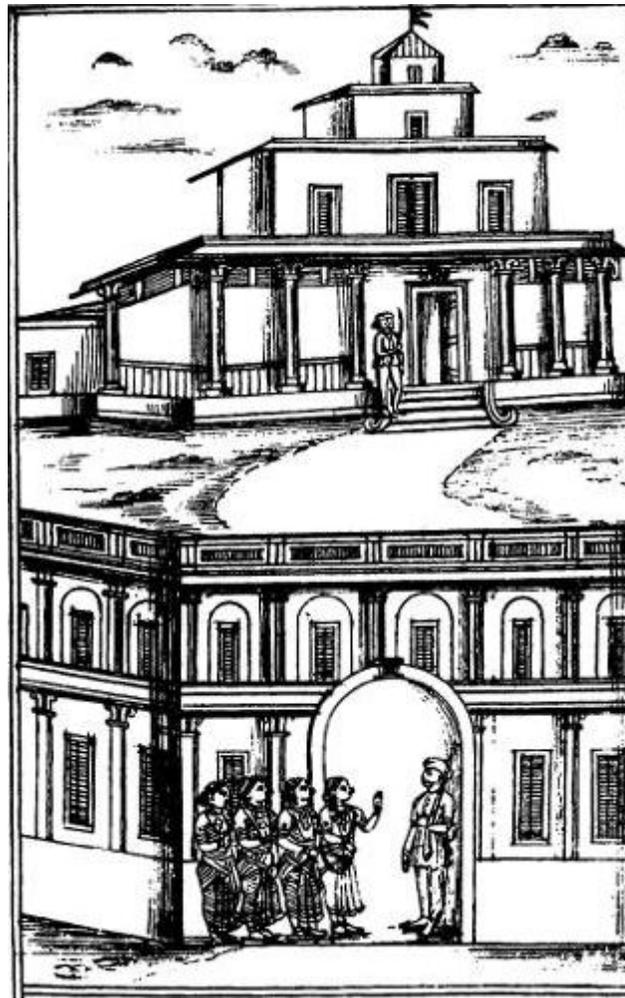


sandhathi” (dhruva Smruthi /uninterrupted smaraNam of the Lord through banishment of all other vishayams that keep us tied to samsAram).

ILLUSTRATIVE EXAMPLES OF PADHA VAAKHYAMS

“kOil KaapAn and Vaasal KaappAn”: Two kinds of gate keepers (DhvAra PaalakAs) are referred to here as SaamAnyA and VisEshAdhikAris guarding the gates of the Lord's temple. Bhattar refers to the way in which one has to seek the permission of the two kinds of gate keepers (KshEthrAdhipathi and dhvAra adhyakshAdhipathi) to enter the temple to worship the Lord in Srirangaraaja Sthavam. These (seeking the permission of the dhvAra PaalakAs) are the commands of Saasthram.

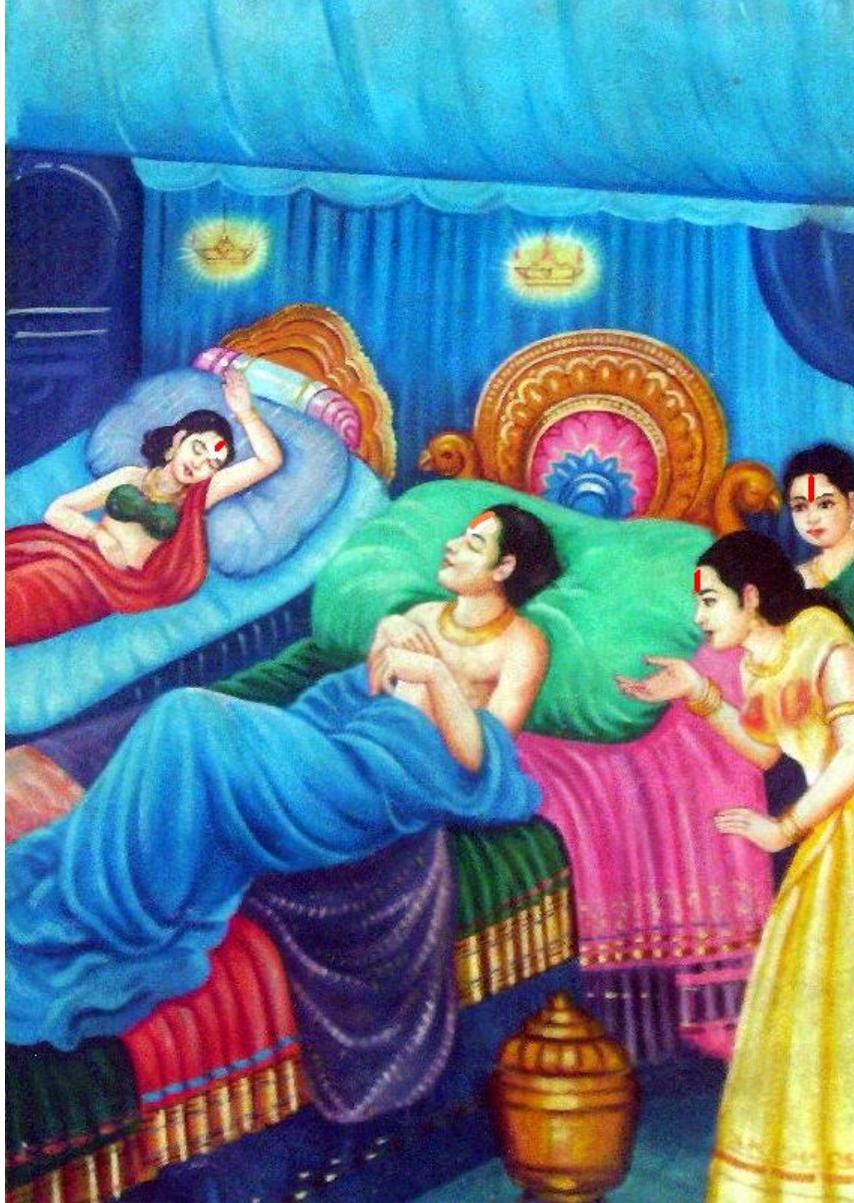
At Srirangam, Chanda-Prachandar guard the eastern temple gate; at the southern gate, Bhadra-Subhadras preside. At the western gate, Jaya-VijayAs have guard duty. The Northern gate is protected by DhAthA-VidhAthAs. This called **“TadhIya puraskaaram”** before Bhagavath Sevai. The gate keepers permit entry by “anukoolars” and turn away the “prathikoolars”. Seeking permission from them is an important step to enter devAlayams.





PAASURAM SEVENTEEN:

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





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

In the previous Paasuram, the gatekeepers were requested to open the doors of NandagOpan's palace so that the Gopis can get inside and wake up King NandagOpan, Queen YasOdha, Lord KrishNA and Prince BaladEvan, the elder brother of Sri KrishNA. The gatekeepers obliged and the Gopis stand now in front of the bed chambers of each of them and appeal to them to awaken.

LITERAL MEANING OF THE PAASURAM (DR. V. K. S. N. RAGHAVAN):

Oh King NandagOpA, Our Sire and the one reputed for high charity in giving away many clothes, abundant water, and large quantity of food! Kindly awaken! Oh Queen yasOdha, the foremost scion among women of sterling character (lit. who are slim and firm like Vanjik Kombhu)! Oh Devi, who is the beacon light (of the whole woman kind! Please rise up! Oh Lord of Gods, who grew (into a gigantic form) and pierced through the space, and measured (with two steps) all the worlds! Please refrain from sleep and get up! Oh Prince BaladEvA (the strong and powerful Lord) adorning the golden anklets of a Hero! May Your younger brother and yourself get up without prolonging your sleep (uRangEl).

THE INNER MEANINGS OF THE PAASURAM (SRI PBA SWAMY)

Here NandagOpar, YasOdhai, KrishNan and BalarAman are sequentially awakened as symbols of AchAryan, Thiru Manthiram, the Meaning of Thiru Manthiram and the Essence of Thiru Manthiram (AshtAsharam, Moola Manthram).

The ascendance of NandagOpar in this order of salutation (EmperumAN NandagOpAlA) may sound odd, but he is the NiyAmakan (commander) of even the Sarva NiyAmakan (Our Lord, the controller and commander of one and all).

In this paasuram EmperumAn NandagOpan is identified as performing dhAnam of Amparam, TaNNIr and sORu. Amparam stands for AakAsam (Sri Vaikuntam: ParamAkAsa sabdha Vaachya pradesam /"nalamanthamillAthOr Naadu"). NandagOpan is invoked FIVE times in ThiruppAvai (Paasurams 1, 16, 17, 18 and 21) to perform MangaLAsanam for His generosity, parAkramam and wealth.





YasOdhai is awakened next as “kompanArkellAm kozhundhE KulaviLakkE”. She is the One, who has the bhAgyam of having the Lord as Her son (ThiruvilEn yEnonRum peRRilEn, yellaam dhaiva nangai yasodhai peRRaaLe). YasOdha is the brightest lamp of the GopAla kulam (Kula ViLakku) for enhancing the radiance of “Aayar kulatthinil thOnRum aNi viLakku” (Lord KrishNA). NandagOpan and YasOdha are extrapolated to the ranks of the Lord and His PirAtti here.

Next KaNNan (YasOdhai iLam singam) is awakened with the appeal (ampara mooDaRutthu Ongi ulahaLantha Umbar kOmAnE! urangAthu yezhunthirAi). Here, the link between KrishNan and His earlier ThrivikramAvatharam is made. Thrice in ThiruppAvai, ANDAL refers to ThrivikramAvatharam (Paasuram 3, 17 and 18) as “Ongi UlahaLantha Utthaman, UlahaLantha Umbar KomAnE and anRivvulaham aLanthAi adip pORRI”. YasOdhai herself warns the people of Gokulam not to mistake the Kuttik KaNNan as helpless One and asks them to go find out about His power and soulabhyam from MahA Bali Chakravarthy (SiRiyan yenRu yenniLam singatthai ihazhEl KaNDai, siRumayin vaarthayai Maavaliyidaic-chenRu kEL”. In ThrivikramAvathAram, His sacred feet touched every one in the Universe independent of their rank, status, education or tapas. KaNNan at Gokulam mingled with the cowherd girls and boys as well as with kings and sages later at BrundhAvanam and DhvArakai. Thus, this ease of access (Soulabhyam) is common both to KrishNAvathAram and ThrivikramAvathAram and the Gopis celebrate this aspect of BhagavAn's kalyANa guNams.

The Gopis awaken KrishNA; He does not stir. They recognize that He has to be awakened through His elder brother, BaladEvan and address latter as the heroic one (SempoRRk Kazhaladi SelvA Bala dEvA”). They ask the brothers to awaken together and bless them (Umpiyum Neeyum uRangEl). The combined appeal to the BhAgavathOtthaman BalarAman (AdhisEshAvathAram) and BhagavAn is for reminding us that BhAgavatha Seshathvam and Bhagavath Seshathvam are inseparable.

Sri P. B. A. Swamy referred to “Amaparam” earlier as AakAsam or Sri VaikuNTam (ParamAkAsam). The next dhAnam that NandagOpan is known for is the giving away of water (TaNNIr) for those, who are thirsty. TaNNIr here stands for Virajai, the sacred river in Sri VaikuNTam. The One, who bathes people in Virajai is recognized as NandagOpan. “sORu” is the annam identified in Upanishad (annam BrahmEthi vyajAnAth). AchAryan is the One, who helps us experience BrahmAnubhavam with Saama GhAnam (ahamanAthOham annAthOham). As Swamy NammAzhwAr recognized (“Yeduttha pErALan NandhagOpan”), the king of Gokulam is equatable to AchAryan. He had the incomparable wealth of KaNNan as his child and had ParipUrNa BrahmAnubhavam.

INNER MEANINGS: ABHINAVA DESIKA UTTHAMUR SWAMY

In the pancha kaala PrakriyAs, this paasuram is linkable to the stage of Bhagavath AarAdhanam, where AdhisEshan and other Nithya Sooris are invoked to join the AarAdhanam for BhagavAn. “SempoRRk Kazhaladi” identifies with the samarpaNam of Paadhukai for the Lord (AdhisEshan) during one stage of the AarAdhanam.





When one proceeds to perform AarAdhanam, the first salutation goes to AchAryans. In Sri Vaikuntam itself, the first salutations are to AchAryAs before approaching the Lord and His dEvis. The awakening (salutation) of the AchAryan in Bhagavath sannidhAnam is covered in this “AmparamE TaNNIrE sORu” paasuram.

Amparam can be split into am+Param. am means beautiful and Param means ParamAthma Vasthu. Therefore amparam means altogether the sarva VyApi Lord, Sri VishNu-NaarAyaNan, the AkAra Vaachyan. “TaNNIr” or water is absolutely essential to grow annam. Hence, “TaNNIr” is UpAyam or Bhakthiroopa DhyAnam. sORu is parama purushArtham as described in Upanishad Vidhyais (Aanandhamaya, Samvarga and VaisvAnara Vidhyais): the parmaanna Parama Purusha Prabhu is the PurushArtham (Ultimate goal and end).

INNER MEANINGS BY PERUKKANAI SWAMY (SELECTED EXCERPTS)

The gopis say: “Oh NandagOpA! You give away generously food, clothing and water to all those, who seek them. These are anithya (perishable items) vasthus. Please grant us as DhAnam, the food known as Kuttik KaNNan. He is “uNNUm sORu, Paruhu neer, Thinum VeRRilai” for us. He is our Taaraka, Posahaka BhOgya Nithya vasthu.

The AaypAdi girls had great attachment to ThrivikramAvathAram. That is why they referred thrice in ThiruppAvai the mysterious deeds of Thrivikraman (Ongi UlahaLantha, amparam oodarutthu Ongi ulhaLantha and anRi ivvulaham alanthAi adip pORRI). When One has reverence and attachment for an object, we invoke its name thrice The peace invocation for instance is made thrice in vedhams (PraNavam ShAnthi: ShAnthi:ShAnthi:).

“SempoRRk Kazhaladi BaladEvA”: the Paadhukai, which is embellished with Gold (Kaanchana/SvarNa Paadhukai) of the Lord (PadhukE Hema BhUshithE) is saluted here.

In the previous Paasuram, the three Sri VaishNava Rahasyams were referred to. In this Paasuram, the MEANINGS of the three rahasyams are alluded to. Amparam is PraNavam; sORu is “NaarAyaNaya”; TaNNIR is Nama: Sabdham of the Moola manthram. ANDAL uses “Am”, the





BhIjAksharam as a woman through choice of the word Amparam. TaNNIr can be split into TaNN + Neer (Cool water fall). The UpAyam of Bhakthi that flows like Tila Thail TAArai is implied here. Nama: sabdham includes SaraNagathi. SaraNagathi is an angam for Bhakthi and therefore the two upAyams of Bhakthi and Prapatthi are included by use of the word, "TaNNIr". Our Lord is "SORu" in the spirit of Swamy NammAzhwAr's anubhavam (UNNum SORu, Paruhu neer ---).

From "AmparamE--NandagOpAlA", AchAryan, who stands in the form of PithA is invoked. From "KompanArkkellAm-- --YasOdhA", the Manthram that stands in the role of Mother is invoked. YasOdhA is the Yasas giving Mother. The Vedam says in this context: "YasO Brahma:" In "SempoRRk Kazhaladi--Umpiyum Neeyum uRangEL", anugraham from the Lord and His Tamar (BhAgavathAs) are beseched.





PAASURAM EIGHTEEN:

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





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

In this Paasuram, an esoteric doctrine of Sri Vaishnavism is included. According to this doctrine, the Lord and Sri Devi are inseparable and they serve together as UpAyam (means) and UpEyam (Ultimate goal). This fundamental doctrine is known as “Yeka Seshithvam”. With this in mind, ANDAL wakes up Goddess Nappinnai, the consort of the Lord now and appeals to Her.

LITERAL MEANING OF THE PAASURAM

Oh daughter-in-law of King NandagOpA, who has the proud gait of elephants and who is known for His valiant shoulders with invincible strength (that he would never leave a battle field without victory). Oh Nappinnai with enchanting fragrant black tresses! Kindly unlock Your door. Hearken, the cocks have awakened now everywhere and are making loud noises. Hearken, even the group of cuckoos, sitting on the bower of Maadhavi (Kurukkatthi) flowers, have cooed gently many times. Oh Young Lady holding the sporting ball with Your fingers as BhOgOpakaraNam! As we wish to sing about Your Lord's names, please come with joy and open the door with Your red lotus-like soft hands, which create a pleasant sound (sunAdham) from the movement of Your bracelets adorning Your forearms. (This is the famous Paasuram associated with AchAryA RaamAnujA's swoon, when he identified AthtuzhAi, the daughter of his AchAryAn, with Nappinnai, when she (Athtuzhai) opened the door of her house with jangling bangles to offer Bikshai to RamanujA).

INNER MEANINGS ACCORDING TO ABHINAVA DESIKAN

In our AarAdhanam, we awaken (invoke) AchAryan and Ananatha-Garuda-VishvaksEnar (nithyasooris) first and then awaken PirAtti. Here through the awakening of Nappinnai, all the three parties are awakened.

In KrishNavathAram, until the time of the Lord's residence in Gokulam, Nappinnai PirAtti was PradhAnam (chief wife) and enjoyed the andharangam of the Lord. Nappinnai is the incarnation of NeeLA dEvi. Therefore, the Gopis approach Nappinnai seeking her intercession (PurushakAram). Without PurushakAram of PirAtti, Saasthrams say that one should not approach BhagavAn. Even PirAtti would not intervene unless that the chEthanam has sath





sahavAsam and SadAchArya sambhandham. Therefore as poorvAngam (preliminaries), the Gopis related to the gate keepers, and NandhagOpan. Nappinai's close relative is NandhagOpan. Therefore, the Gopis address Napinnai cleverly as “NandhagOpAlan MarumahaLE” here.

NandhagOpan's Isvaryam is indicated with “Unthu mathakaLiRRin OdAtha ThOlvaliyan” in this paasuram. Besides his wealth of cattle, NandagOpAlan is known for the herd of elephants befitting his role as the king of GopAs. His Bhuja bala parakramam is also indicated by the reference to the elephants in rut, which NandhagOpan is able to subjugate.

INNER MEANINGS BY PERUKKANAI SWAMY

Here the PrAdhAnyam of PurushakAra BhUthai, Nappinnai is saluted.

“vanthengum KOZHI azhaitthana KaaNN”: The reference to kOzhi (Cock) is a reference to one of the Vaishnava LakshaNams. VaishNavAs are said to be like (1)Kokku (Crane), (2)kOzhi, (3) Uppu (salt) and (4) Oomai (dumb). In the case of kOzhi, it wakes up in the morning and wakes others up by crowing three times. The reasons for crowing thrice are given as: (1) to remind us about thrikAla sandhyAvandhanam (2)To remind us about the japam of three rahasyams: Thirumanthiram, Dhvayam and charama sIOkam (3) to remind us that We need the three lakshaNams: BrAmanathvam, VaishNavathvam and Prapannathvam.

kOzhi also stirs up the dirt and picks the essentials and discards the rest (kuppai kiLaruthal). It is hence a Saara-grAhi.

INNER MEANINGS OF INDIVIDUAL PASSAGES

Unthu madha KaLLiRRin: One who has got Ubhaya VibhUthi and therefore does not pay heed to others

OdAtha thOL valiyan: One with unobstructed sankalpam

NandhagOpAlan marumahaLE: Oh MahA Lakshmi, who embraces that Lord of Ubhaya VibhUthi and unobstructed sankalpam!

ghandham kamazhum Kuzhali kadai: Please banish the obstacles that stand in the way of attaining Kesavan (Your Lord of fragrant tresses). Please remove our sins and say “asthu tE dayaiva sarvam sampathsyathe”

kOzhi vanthu yengum azhaitthana kANN: SaaragrAhis like us (like kOzhi) are going everywhere you are and performing our prapatthi. Please take note of this.

Maadhavi pandhal mEl pal kaal kuyil Koovina KaaNN: Valmiki, Sukhar and other sages are sitting on the VedAntha SaakhAs and are singing Your Lord's glories.

panthAr virali unn maitthunar pEr paaDa: For converting us, who are like instruments of play (LeelOpakaranam) for Him into bhOgOpakaraNam for Him





senthAmarai olippa: Please create sunAdhams (auspicious dhvani) from the ornaments that You are wearing

Vanthu thiRavAi: and remove the anger of Your Lord at us!

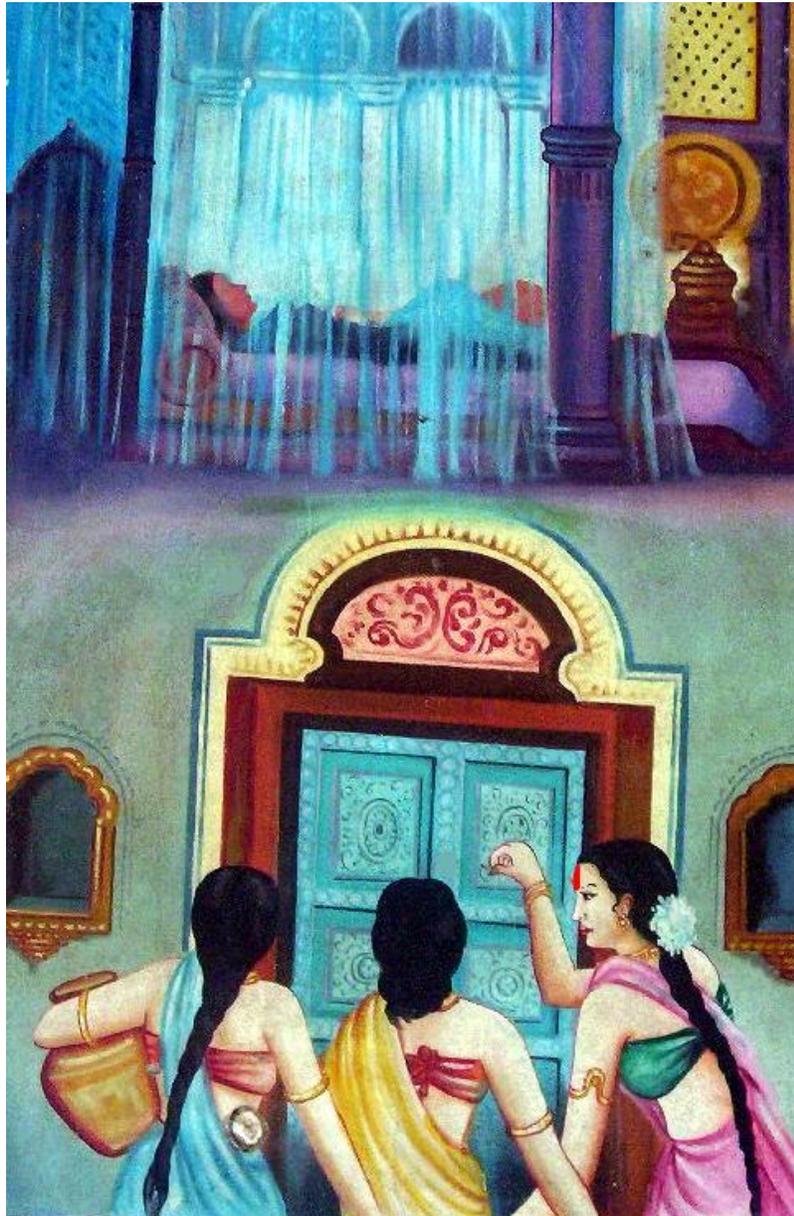
This paasuram is the second of the three Paasurams, where the most merciful Mother of ours and the PirAtti of Lord KrishNA, Nappinnai (ILaya Piratti) is being awakened by the assembled Gopis.





PAASURAM NINETEEN:

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





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

In the previous ThiruppAvai Paasuram, She was addressed as “NandhagOpAlan MarumahaLE NappinnAi”. In this paasuram, She is addressed as “Maitthatam kaNNinAi and Kotthalar Poonkuzhal Nappinnai”. In the next Paasuram, She will be addressed as “Seppenna menmulaic chevvAi SiRu-marunkal Nappinni NangAi”. Ilaya PirAtti is thus addressed thrice like the proverbial three crowings of the Cock to remind us of the importance of PurushAkara Prapatthi in one's SaraNAgathi to the dhivya dampathis. Their SvabhAvam is described AzhwAr as “Ninn Thiruvarulum PankayatthAL ThiruvaruLum”. Both (PerumAL and PirAtti are needed for successful prapatthi). Some times they compete with each other to rush to the side of the prapannan and in that haste create delay in opening the doors of their AasthAnam as in this case described by ANDAL. Both KrishNan and Nappinnai were delayed due to deferring on who should answer the call of the Gopis to open the door to let them in to perform Naama sankIrthanam about Them.

This is the Paasuram that formed the basis of Swamy ParAsara Bhattar's famous Taniyan: “NeeLA Thunga Sthanagiri taDi Supthm udhbhOdhya KrishNam”.

This Paasuram is also identified by JananyAcchAr Swamy as the summation of the second part (UttharArtham) of Dhvaya manthram, which prays for the boon of Kaimkaryam for Sriman NaarAyaNan in the company of Sri Devi.

LITERAL MEANING OF THE PAASURAM (DR. V. K. S. N. RAGHAVAN):

(Now the young gOpis try to wake up the dhivya dampathis, Nappinnai PirAtti and Lord KrishNA). As the cluster of lamps are glowing beside, Oh Lord KrishNA, You are lying on the very soft (silky) bed, on the ivory cot with Your broad chest resting on the bosom of Sri Nappinnai, who is adorned with blossomed bunches of flowers on Her tresses. (KrishNA! even if You are unable to get up) may You, at least open Your mouth. (Now turning to Nappinnai) Oh Young Lady with black and wide eyes (adorned with collyrium)! We think that You won't allow Your Lord to wake up from sleep even if it is late (or at any time); that is because You can not bear the separation from Him even for a short while. However, Oh Young lady, neither it is just on Your part (to keep the Lord only for Yourself), nor does it befit Your unbounded Mercy! (na Saasthram naiva cha Krama: according to JananyAcchAr Swamy).



INNER MEANINGS OF SELECTED PASSAGES (ABHINAVA DESIKAN):

Kutthu ViLakkeriya = AchArya Upadesam

kOttuk Kaal Kattil = Four PurushArthams (Dharma, Artha, Kaama, Moksham) representing the four legs of the Kattil

metthenRa pancha = This prapancham (universe) made of Sayanam Isvara GuNams

Pancha sayantthin mEIERi = The five entities can also be dEva-thiryak (animal)-Manushya-sthAvara (insentient) and aprANi roopa Jeevans and the Akshara Lord, who is above all Kshara entities.

Kotthalar poo = the assemblies of joyous nithya sooris

Malar MaarbhA = the PurushOththaman, who is the overlord of both nithya sooris and His PirAttis

pirivARRkillAyAl = according to “**adiyOmOdum ninROdum pirivinRi**” You who are always with us in the company of Your Lord can not abandon us.

TatthuvamanRu = it does not fit with Your Svaroopam as PurushakAra Svaroopai

Tahavu = since You are the DayA Moorthi

SELECTED INNER MEANINGS ACCORDING TO SRI PBA SWAMY:

MtthenRa Pancha Sayanam = the artha Panchakam

kOttukkAL kattil = Saasthra pramEyankaL (chathur-vidhA: dEha VarNASramahdikAra Phala Moksha- saadhana gathi yuga dharma vyUha roopa KriyA:)

MaitthadamkaNNinAI = the Utthama sishyan, who has got the special affection of AchArya Saarva- bhouman

neeyunn maNALanai yetthani pOthum thuyil yezhavottAi= MaNALan is AchAryan; You wont let his merciful KatAksham to fall on us since You have deflected towards You.

yetthanaiyElum pirivARkillAi = The status of Sath sishyan far away from his SadAchAryan and despondent over that separation

tatthvam tahavu anRu = the interpretation given by others (Kudhrushtis) for “Tathtvamasi” is to be rejected.

Sri PBS Swamy also interprets “kutthu ViLakku” as EmperumAnAr and contrasts with ThOrana ViLakku, who is ThirukkOttiyUr nampi. Kutthu ViLakku can be moved from place to place, where as ThOrana ViLakku like Nampi stayed put at ThirukkOttiyUr. In this context, Sri PBA Swamy elaborates on the special meanings of “**Yeriya, Kaal Kattil, mEIERi**” padhams of this paasuram to illustrate EmperumAnAr's 18 journeys to ThirukkOttiyUr to receive rahasyArthams and sharing them with qualified AdhikAris instead of holding them just to Himself as commanded by His AchAryan.



SPECIAL OBSERVATIONS OF PERUKKARANAI SWAMY

Kutthu ViLakku: It has five mukhams. When we add oil in one Mukham, it spreads evenly to the other four mukhams and produces illumination evenly. These five faces also represent the five states of our Lord and artha panchakam. Kutthu ViLakku is thus the Jn~Ana Dheepam, which removes the darkness of SamsAram.

Malar MaarbhA: One with a the most generous heart, who grants the boons all the way upto Moksham. This is perhaps the reference to the “Akhila hEya Prathyaneeka” svaroopam of the Lord celebrated in SaraNAGathi Gadhyam.

Vaai ThiRavAI: Sriman NaarAyaNAI I hold on to Your Thiruvadi. Please open Your mouth and say that You have accepted our SaraNAGathi as in AzhwAr's aruLiccheyal:

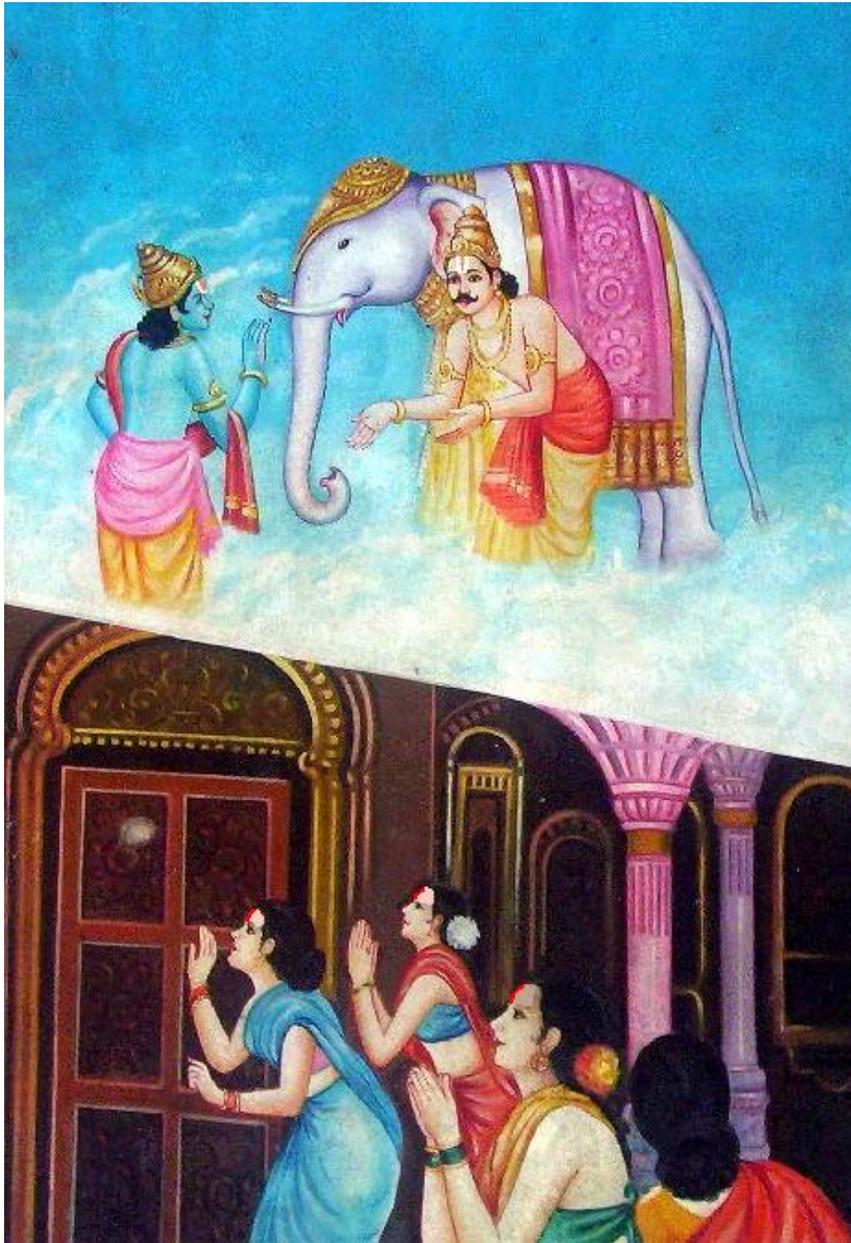
kudi Kudi vazhi vanthu aatccheyum
ThoNdarOrkku AruLic ChOthi Vaai thiRanthu
unn ThAmaraik KaNkaLAI nOkkAi --
ThiruppuLinkudi kidanthAnE”





PAASURAM TWENTY:

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





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

This Paasuram is the final one awakening Nappinnai. Lord is also awakened here along with Nappinnai this way:

“aasritha vishayE aarjava-saalin! sathru-jana bhaya dhAyin! svaccha svabhAva! Jaagruhi!” (SeppamudayAy ThiRaludayAy, SeRRARkku veppam kodukkum VimalA Thuyil-yezhAi). . . Upanishad BhAshyakArar's Sanskrit translation of the third and fourth lines of the 20th ThiruppAvai Paasuram.

“sampuDa sadhrusa virahAsaha maardhava-yuktha kucha sONAdhara-sookshma-madhyamE! NeeLE! Samatha guna poorNE! hE Sri:! thvam Jaagruhi!” (Seppenna menmulaic chevvAic-chiRumarungal, Nappinnai NangAi ThiruvE ThuyilezhAi) Upanishad BhAshyakArar's Translation of the Fifth and the Sixth lines of the 20th ThiruppAvai Paasuram.

LITERAL MEANING OF THE PAASURAM (DR. V. K. S. N. RAGHAVAN)

Oh Valiant Lord, who removes the tremblings of the thirty three (crores of) gods, by going to battles (on their behalf) and by being in front of them (in such battles)! Kindly awaken from sleep. Oh Lord, who cares about our protection, and is fully equipped with enormous strength and valour! Oh Lord, blemishless and pure, and the One who defeats with vigor Your enemies! Kindly awaken. (now turning to His consort, Nappinnai) Oh the great Lady Nappinnai, possessing a charming physique --with a jar-shaped soft bosom, enchanting rosy lips and slim waist! Oh the embodiment of Goddess Lakshmi! Be pleased to rise up. May You give us a fan, a mirror and Your Lord as well, and at this time itself, may You help us to take our (ceremonial) bath.

BACKGROUND COMMENTS ON THIS PAASURAM (PERUKKARANAI SWAMY)

This 20th Paasuram houses the thoughts of Upanishads and Geethai. The Paasuram starts with MakAram; in “ambaramE TannIrE” (the 17th paasuram), akAram was the starting aksharam; in “Unthumadha KaLiRRIN” (18th Paasuram, UkAram was the prathamAksharam. Thus together the first letters of the 17th, 18th and the 20th paasurams (A+U+M) constitute the sacred Pranavam, the essence of Vedam. The 19th paasuram (Kutthu viLakkeria) comes in between “U”(18th) and “M” (20th) paasurams. The 19th paasuram stands thus for the Vibakthi





over the combination of the letters “A” and “U”. Thus together the first letters of 17th to 20th Paasuram signify by integration the holy Pranavam, which houses the artha panchakam doctrines inside it.

This sacred PraNavam also contains the essence of three kinds of relationships between BhagavAn, PirAtti and the Jevans inside it (sEsha-sEshibhAva Sambhandham /Supreme Master-servant relation, adhAraadhEya Sambhandham/the supporter and that is being supported relationship, niyanthru-niyAmya sambhandham/ commander and that is being commanded relationship). Here niyanthru is the Lord and the niyAmyan is the bhruthyan (servant or Daasan).

INDIVIDUAL PASSAGES OF THE PAASURAM

Muppatthu Moovar: The 8 Vasus, 11 RudhrAs, the 12 AdhithyAs and the 2 Asvini dEvAs add up to the Thirty three (Muppatthu-Moovar) gods.

Munn senRU: Oh KrishNA! You should protect us even before harm comes our way, just as You do for the Muppatthu Moovar.

Kappam tavirkkum KaliyE!: Oh Proud and valorous Lord, who stops the tremblings of the dEvAs, who fear their enemies. Kappam is derived from the Sanskrit word, Kampanam (Trembling).

SeppamudayAi: this salutation recognizes the kalyANa guNam of Aarjavam (nErmai) of the Lord, the Sathya-parAkramasaali.

ThiRaludayAi: the Saamarthyam and competence of the Lord as SarvalOka Rakshakan is being celebrated here.

seRRArkku veppam kodukkum VimalA: BhagavAn has equanimity (Sama Buddhi) towards all in general, but when it comes to the enemies of the BhAgavathAs, He destroys latter. For instance, Lord NarasimhA did not kill HiraNyakasipu for displaying enmity towards Him, but for mistreatment of His Bhakthan, PrahlAdhan.

VimalA: There are Four interrelated words here: Amalan, Vimalan, Nimlan and Nirmalan. Amalan means the One who destroys our sins. Vimalan means the One without the dhOsham of Aj~Nanam. Nimalan means One who is fearsome to approach by His enemies. Nirmalan (Ninmalan) means the One, who does not have the dhOsham of looking for faults in those, who seek His refuge. The Usage of the Naamam for the Lord here as “Vimalan” means that He is AadhippirAn. Swamy Desikan explores in great detail the Significance of the Naamam of Vimalan in his commentary on ThiruppANar's AmalanAdhipirAN Paasuram (Muni Vaahana BhOgam).

Sepenna Menmulaic chevvAic chiRu marungal Nappinnai nangAi: This Paasuram paasage salutes the samudhAya anga soundharyam of Nappinnai PirAtti.

ThiruvE: Nappinnai is addressed as MahA Lakshmi avathAram here. Actually She has





involvement in PurushakAra kruthyam (the act of intercession with her Lord to protect the Jeevan) just as BhUmi and Sri Devi. That is why the AchAryAs say: “Samastha JananIm VandhE”.

ukkamum TattoliuM tanthu: Ukkam is fan for Bhagavath Kaimkaryam (ThiruvAlavatta Kaimkaryam done by Thirukkacchi Nampi for Lord varadarAjan). Tattoli is mirror, which is part of the ShOdasOpachAram for the Lord. Even today in Srirangam, the mirror is made of bronze and is shown before the Lord daily as a sign of wishing Him Subha Mangalam.

unn MaNALanai ippOthE yemmai neerAttu: Please help perform our vratham related ceremonial bath through Your dear husband, who is Sarva karma SamArAdhyan. He should bless us with Moksham. He should not treat us as AprapannAs, but recognize us with Your intercession as true PrapannAs and should bless us with kaimkarya PrApthi and Jn~Ana vikAsam (the kaimkarya SaamrAjjyam and blossoming of the Seshathva SvaroopA Jn~Anam). That is the NeerAttam, Bhagavath samsIEsha anubhavam that we are seeking. Please bless us (Thyuil YezhAi).





PAASURAM TWENTY-ONE:

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





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

Dear BhakthAs: In this paasuram, Gopis enjoy the sight of “NandhagOpAlan MarumahaL, Gandham kamazhum Kuzhali, panthAr-Virali” coming and opening the “MaNikkathavam” of Her bed chambers with Her “SenthAmaraik Kai” and with the accompaniment of the mangala dhvani of Her “SeerAr VaLai” sunAdham.

Nappinnai aligned Herself to the side of the Gopis and identified Herself as one of their own group and explained to them that She was not being indifferent to their earlier appeals. She pointed out that She was waiting for the right timing to advocate their cause to Her Lord. The joyous Gopis eulogize the Lord with heightened vigor and recognize the Lord of their desire as “OoRRamudayAi, PeriyAi, Ulahinil ThORRamAi ninRa SudarE”. They recognize Him as “Dhruda-tara PramANa Siddhan” (One who is comprehended with the help of the powerful VedA pramANams). They wake up the Lord along with Nappinnai with this praise-laden appeal:

“ Aasritha VishayE abhinivEsa Saalin, Mahathva guNa saalin,
 IOka prakAsamAna JyOthirmaya-vigraha yuktha! Jaagruhi”

(Sri Upanishad BhAshyaArar's translation of Paasuram passage:

“ OoRRamudayAi PeriyAi, Ulahinil ThORRamAi ninRa SudarE”).

The JyOthirmaya Vighraha-Yukthann shining as Param JyOthi and Svayam JyOthi (Ulahil ThORRamAi ninRa Sudar) is recognized as the Supreme One, even while He appears among the Gopis and GopAs as a ManushyAvathAran (ManushyathvE Parathvam).

LITERAL MEANING OF THE 21ST PAASURAM (DR. V. K. S. N. RAGHAVAN)

(In the strain of a true heroine's singing the praise of her hero, the young girls give expression to their humble prayer): “Oh Lord, Kindly get up; You are the son of Lord NandhagOpAn, who is the owner of innumerable, generous and big cows that pour forth, incessantly, copious milk into the vessels, kept (below their udder) in quick succession, so that in a trice, these vessels are filled up (and) are overflowing. Oh Lord, who is very much attached to us! Oh Supreme One! The effulgent streak of light arisen in this World! Be pleased to rise up. Just as Your





enemies come to You, in front of Your house, even so we have come to You singing Your praise and proclaiming Your greatness. (Kindly lend Your ears and fulfill our prayerful requests).

THE INNER MEANINGS OF THIS GLORIOUS PAASURAM (SRI PBA SWAMY)

Sri PBA Swamy identifies the theme of this paasuram as the blessed relationship between SadAchAryan and Sadh-sishyan described by Swamy Desikan in His NyAya Vimsathi SIOkams (“**Sidhdam SathsampradhAyE**” dealing with AchArya LakshaNam and “**Sadhbudhdi: Saadhu sEvi**” dealing with the Sadh-sishya LakshaNam). PBA Swamy identifies EmperumAnAr as that SadhAchAryan and KooratthAzhwAn, Mudali AaNDAAn, EmpAr and KuruhaippirAn as Sathsischyans. These mahAns are Sishya Lakshana SampannarkaL (Fully endowed with the ideals of a great sishyan of a SadAchAryan). These Utthama sishyaAls are “**AchAryaadhisaya prabhAvasaalis**” (the great disciples, who are the cause for the wonderment of the SadAchAryan himself due to their (Sath-SishyA's) extraordinary intellect and skills to absorb and develop the upadEsams and Sri Sookthis of the SadachAryan to raise aloft the vijaya dhvajam of the Sath SampradhAyam without any distortions.

Sri PBA Swamy covers further the theme of PoorvAchAryAs that Swamy AaLavanthAr is the creator of these “**VaLLal Perum PasukkaL**” the five AchAryAs for Swamy RaamAnujA to gain the title of “Pancha-AchArya PadhAsrithar”. These five AchAryAs raised (created well: “**AaRRap PadaithAN**”) by Swamy AaLavanthAr are: Periya Nampi, Thirumalai Nampi, ThirukkOttiUr Nampi and ThirumAlai AaNDAAn. “**AaRRap PadaithAn Mahan**” is identified with AchArya RaamAnujA in this nirvAham.

“**MaaRRAthE Paal sorium VaLLal Perum PasukkaL**” passage refers to the Sath-Sishyans pouring out their anubhavam of the anantha KalyANa GuNams of the dhivya dampathis in a manner consistent with their poorvAchArya Upadesams. These Sath-sishyAs reverence for the Sri Sookthis and interpretations of the PoorvAchAryAs is demonstrated through the strictest way in which they propagate them without changing them even an iota for the next generation sath-sishya paramparai.

AchArya RaamAnujA's introduction to Sri BhAshyam while stating his approach is a classical example of such strict and deliberate adherence to the poorvAchArya's well honed commentaries: “**Bhagavath BhOdhyana-Kruthaam, VistheerNAm, Brahma Soothra Vrutthim, PoorvAchAryA: Sanchikshipu:, TannmathAnusArENa SoothrAksharANi VyAkyAsyanthE**”. It is not allowed to interpret the holy tathvams according to one's own will. “MaaRRAthE” here means “**NishkrushtamAna poruLai nilai kulayAme solluthal**”. “MaaRRAthE” also means “**YEmARRAthE**” (not cheating/vnachitthal). Without Vipralipsai (the thought of injecting views not sustained by PramANams due to the human dhOshams of Brahmam, pramAtham and ego).

“**Paal Sorium**” stands for the suddha artham like the white hue of milk given by “**VaLLal Perum PasukkaL**” (SadAchAryAs). These great VaLLals holding AchArya Padhavi were Sath-sishyAs before of other “**VallaL Perum pasukkaL**”. Many generations are thus maintained in the SadAchArya SampradhAyam. In this 21st paasuram, four generations of AchArya-SishyA





lineage is hinted:

(1) The first talaimuRai is “yERRak KalangaL” (2) The second talaimuRai is “VaLLal Perum PasukkaL” (3) The third talaimuRai is “AaRRap PadaithAn” (4) The fourth talaimuRai is “MahanE” (AchArya RaamAnujA).

“MaaRRAr unakku vali tholainthu unn vaasark kaNN aaRRAthu vanthu Unnadi paNIyumAp pOIE”: MaaRRAr means those, who had strong differences of opinion with Sath-SampradhAyam at one point in their lives. These are mathAntharasthars, who misinterpreted the PramANams, PramEyams and PramAthA. They were defeated in fair debates later and sought the refuge of the AchAryAs, whom they opposed (Yaadhava PrakAsar, Yaj~na Moorthy et al). Some were jealous ones, who opposed SadAchAryaas although they belonged to the same Parama-Vaidhika Sri vaishNav SampradhAyam (KanthAdai ThOzhappar, Naduvil Thiruveethi PiLlai et al). The importance of the change in mind states of former dhvEshis and prathikoolars is referred to here as being better than the adhveEshis/abhimAnis and anukoolars flocking to the door steps of the Lord (just like the adoring Gopis at Nandha Bhavanam).

INNER MEANINGS: ANUBHAVAM BY PERUKKARANAI SWAMY

“OoRRamudayAi”: The Lord, who is magnanimous in forgiving the dhOshams of the one surrenders to Him, even if he had committed aparAdhams earlier. Our Lord is intense on removing these dhOshams. He is the “PeriyAi” or the Supreme one towering over all since He has the rare combination of DayA and Sakthi. Without the combination of DayA and Sakthi, all efforts at rakshaNam will be unfruitful. Just having DayA or Sakthi alone wont do so much good for a Rakshakan.

“Ulahinil thORRamAi ninRa”: PerumAL's avathAram as RaamA and KrishNA experienced with human eyes during their VibhavAvatharams is referred to here (sakala manuja Nayana vishayathAm gatha: (PaarthasArathy = naam paartha-Saarathy).

Vedam declares, “Sa U srEyAn Bhaavthi JaayamAna:”. “U” here stands for AvathAranam saluted by AazhwArs “nilavarambil PALA PIRAPPAl”, “YenninRa YoniyumAi PIRANTHAAI”. The five states (“avathArams”)/manifestations) of the Lord are also described here:

- (1) “OoRamudayAi” is linked to Para VasudEvan desirous of creating the beings of the world (Jagath Srushti).
- (2) “PeriyAi” is connected to VyUha roopa EmperumAn.
- (3) “Ulahinil” stands for the Vibhava avathArams like RaamA and KrishNA.
- (4) “NinRa” refers to His standing steadily as ArchAvathAran at dhivya dEsams amidst us.
- (5) “SudarE” means the JyOthi Svaroopam inside us as antharyAmi Brahmam.

“MaaRRAr”: We have abandoned all loukika, Vaidhika Chathrus (enemies /prathikoolars) such as dEhAthma abhimAnam, SvAtantriya abhimAnam, anya Seshathva abhimAnam and





attachment to bandhus and sought You alone as UpAyam in the context of our adherence to the doctrine of Your nirupAdhika sEshathvam (our unconditional status as Your Servants).

“MaRRAR Vali tholainthu unn Vaasark KaNN”: We the Gopis, who had ego earlier about our physical beauty have been defeated by Your dhivya Soundharyam and KalyANa GuNams and have now sought refuge at Your lotus feet in all humility.

“adi paNiyumAp pOIE”: just as Your enemies fall at Your feet after being defeated by Your arrows, we have fallen at Your feet after being defeated by Your KalyANa guNams.

“pORRIyOM VanthOm”: We have come to Your door steps singing Your glories just as PallANDU sayers. We have arrived in a state of celebration hailing Your Soulabhyaam and Soundharyam.

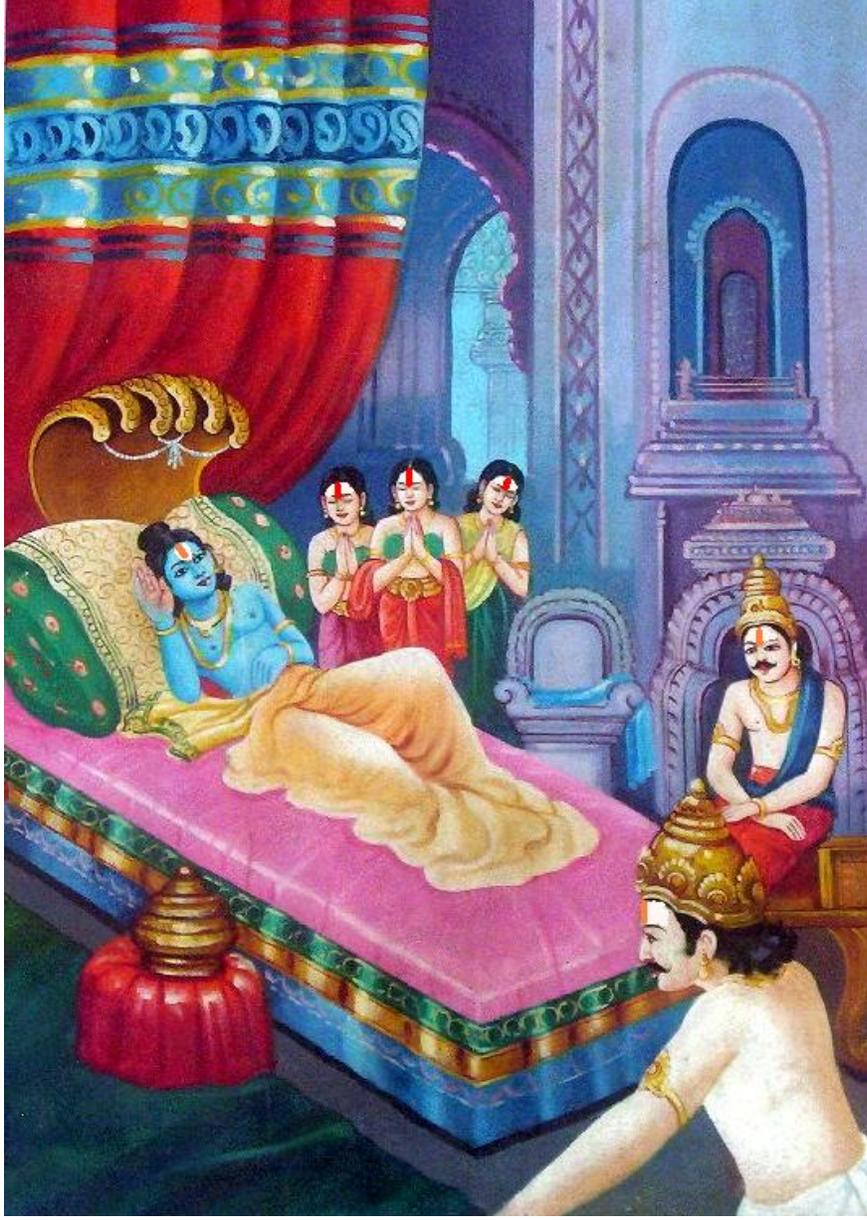
The stage is set for them (Gopis) to approach the foot of the Lord's bed (paLLik Kattil Keezh) as the ones free from ahankAra dhOshams of any kind (abhimAnabhnagars). Thus begins the next paasuram for the SRI VAIKUNTA EKADASI DAY of tomorrow, “ankaNNmAgyAlatthu arasar abhimAna bangamAI. . . “.





PAASURAM TWENTY-TWO:

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





am kaN maa NYaalaththu arasar abimaana
 pangamaay vandhu nin paLLi(k) kattiR keezhE
 sangam iruppaar pOl vandhu thalaippeydhOm
 kingiNi vaay(ch) cheydha thaamarai(p) poo(p) pOIE
 sengaN chiRu(ch) chiRidhE emmEl vizhiyaavO
 thingaLum aadhiththanum ezhundhaaR pOl
 am kaN irandum kondu engaL mEl nOkkudhiyEl
 engaL mEl saabam izhindhElOr embaavaay

Today is sacred Sri Vaikunta EkAdasi day. Our Lord at Srirangam would have blessed all those traveling with Him through the Sri Vaikunta Vaasal.

In the previous paasuram, the Gopis described to Lord KrishnA their “**abhimAna Soonyathai**” (their state with freedom from ahankAra-mamakArams). In this paasuram, the Gopis declare their “**ananhArya sEshathvam**” (exclusive servitude to the Lord and Lord alone) according to JananyAchArya Swamy.

With Nappinnai's niyamanam, the Gopis approach the foot of KrishNA's bed and assure Him that they have arrived in a state of freedom from SvathanthrAthma Bramam (delusion that they have the independence & power to act as their own protectors) and anya-sEshathva Bramam (delusion that other devathais can be obeyed as their Masters instead of Sriman NaarAyaNan alone). They reveal thus the perfection of their tattva Jn~Anam.

The Gopis tell KrishNA that it must be a curse (saapam) that stood in the way of receiving His anugraham, although they are fully qualified to receive that anugraham. They appeal to Him to look at them with both of His eyes to banish that Saapam and bless them with the boon of anushtAna poorthi.

SRI BHUVARAHACCHAR SWAMY'S DESCRIPTION OF THE CONTEXT OF PAASURAM

Sri Krishna (innocently) inquires with the Gopis the reason for their visit; and they reply:

“Oh Lord! even though You know very well that we have approached You as refugees, having no one else to give us protection, You have not condescended to cast Your nectarine glances on us. We are born of a family (of AzhwArs) whose constant prayer is for Your grace and that You should talk to us by moving Your coral-like lips. We, like the vanquished kings, have cast aside our ego and have assembled at the foot of Your bed seeking Your protection. Our sole ambition is to be the target of Your merciful eyes. Your inquiry regarding the purpose of our visit appears to be a new practice in Your relations with us. Know that we, who should be always united with you, are today pining in separation from You. This situation, which appears to be due to some curse, can be modified only by Your nectarine glances. It is only for this comforting look that we have come to You and not for any other favour. So open Your eyes slowly and steadily and





look at us”.

LITERAL MEANING OF THE PAASURAM (DR. V. K. S. N. RAGHAVAN):

(The Young girls pray to the Lord in the strain of defeated kings surrendering to the emperor, who is the Supreme Sovereign) Oh Lord! We have come to You just as the kings of the vast beautiful Earth, who stay contented in large groups at the foot of Your cot (throne) after renouncing their haughtiness and self-esteem. Oh Lord! Will You not look at us, with Your gentle and exquisite eyes, resembling the half-blossomed lotus similar to a small kinkiNi (jewel-like little bells) opening little by little (gradually)? If You direct Your glance at us, with Your pair of beautiful eyes that resemble the rising Sun and the Moon, we will be freed from the curse of sins (past, present and future).

UPANISHAD BHASHYAKARAR'S LITING SANSKRIT EXPLANATION

“-mahAmaNdaAdhipathaya: nirasthAbhimAna:santhO sangIbhUya thvadhIya manja adhasthAna pradEsE yatho Upavisanthi tathA thvadhguNa vivasA bhUthvA aagathya aasrithA:sma --(just as the great kings casting aside their ego have arrived at the foot of Your cot, we are also standing overcome by Your guNAdhisayam and have sought Your protection)”.

KinkiNi Vaai seytha thAmari-- “dhara-vikasitha puNDarIka sadhrusa raktha nayanAbhyAm mandham mandham asmAn aalOkaya” (with Your slowly opening red lotus like eyes, please look at us and bless us).

ThinkaLum --saapam azhinthu: “udhitha Chandra Soorya sadhrusAbhyAm athisundara nayanAbhyAm asmAn pasyasi chEth asmadhIyAni pApAni nasyanthi” (If You look at us with Your Sun and Moon-like, most beautiful eyes, all of our sins will be destroyed).

PERUKKANAI SWAMY'S ANUBHAVAM ON SELECTED PASSAGES:

1. abhimAna BhangamAi Vanthu = There are 8 kinds of delusions that a human beings have that interferes with their Tatthva Jn~Anam:
 - (a) Delusion that one's SarIram is AathmA
 - (b) Delusion that one is a svathanthran
 - (c) Thought that we are servants to some one other than the Lord.
 - (d) Delusion that there are bhandhus other than Sriman NaarAyaNan to help us.
 - (e) Delusion that one can attain purushArtham (mOksham) by seeking UpAyams other than Bhakthi & Prapatthi.
 - (f) deep desire to wallow in perishable pleasures.
 - (g) the delusion that we do everything by our own power.
 - (h) the tendency to commit apachAram to BhaagavathAs.

The release from these eight kinds of delusions is the conviction that one is Bhaagavatha



Seshan (the servant of the devotees of the Lord).

2. AngaNmA Gn~Ala paasuram is the 22nd one in Thiruppaavai. AhankAram is the 22nd Tatthvam in the hierarchy of Tatthvams. While talking thus about abhimAna Bhangam (ahankaram's banishment), ANDAL chooses the 22nd Paasuram to house the thoughts on AbhimAnam (ahankAram).

3. When seeking Lord KrishNA's help in the war to come at KurukshEthram, Arjunan stayed at the feet of the sleeping Lord and DuryOdhanan chose the position at the head of the cot. Once Lord KrishNa woke up, his nectarine glances fell on ArjunA and blessed him. ArjunA chose the Lord Himself and DuryOdhanA chose the army of KrishNA for help in the ensuing battle. The results of that choice are well known. It is better to be at the foot of the Lord's cot rather than at the other side. That is what the Gopis are alluding to here (SenkaNN yemmEl VizhiyAvO). The Gopis pray for the prathama KatAksham of the Lord.

4. ThingaLum Aadhithyanum: Chandran makes one joyous with his cool rays. Sooryan chases away the enemies with its power. Lord's eyes are like the Moon and the Sun. The Gopis pray for both the blessings ("prasanna Aadhithya varchasam Chandra kAnthAnanam Raamam atheeva Priya darsanam" is the description of the Lord in Srimath RaamAyanam).

5. AnkaNN iraNDum koNDu: Seeing with one eye or half eye (kaNN chimittal) generates base instincts (kaama VikAram). Hence, the Gopis pray for Him to look at them with both eyes like a caring Mother looking at her child with both eyes. This is the proverbial "VishNO: KatAksham". The Gopis remind Him that they are not there for half or one eyed glance that will lead to Madhana VikAram (Manmatha ChEshtai like in Raasakreedai). They want the two eyes of the Lord like Moon (cooling, comforting glance) and Sooryan (Removal of the darkness of aj~nanam) to bless them for Moksham.

6. When One recites the 22nd ThirupAvai Paasuram daily with niyamam, then all the sins committed by us will be eliminated according to PoorvAchAryAs. This is an appropriate thought for this Vaikunta EkAdasi day. ANDAL is indeed our Maarga Darsini.





PAASURAM TWENTY-THREE:

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





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

Dear BhakthAs: In this Paasuram, the Gopis describe the Majestic gait of KrishNa-simham. In the previous (angaNmA Gn~Alatthu) paasuram, they announced their arrival at the foot of His cot and appealed to Him to wake up and look at them and inquire about their mission. He obliges. Here, they salute the gambhIra Nadai azhahu of that “YasOdhai iLam singam”. The “Suka Suptha Paranthapan” (the blissfully resting scorcher of His enemies) has now arisen and the way in which He awakens-- like a Lion waking up in its cave during rainy season after a deep sleep-- is movingly captured by ANDAL in this Paasuram.

THE CONNECTION OF THE 23RD PAASURAM TO SRI NARASIMHAN

This Paasuram is considered to be dedicated to Sri Lakshmi Narasimhan by ANDAL. PerukkAraNai Swamy as the Aasthaana VidhvAn of Sri Matam gives this explanation for such a view. In the hills (caves) of AhObilam, MaalOlan, Sri Lakshmi Narasimhan, was in deep sleep (mannik Kidanthu uRanginAn). He is the “Seeriya SrimAnAna Singam”. He reflected on the unfortunate lot of the people of Kali age and their deep aj~nAnam and took pity on them and had the sankalpam to bless them. Hence, He came out of the caves of AhObilam Hills and went on SanchAram to the villages and towns all over BhAratha Varsham in the company of AadhivaNN SatakOpa Jeeyar and His successors to grow the tathva Jn~Anam of people and to bless them with the phalan of Prapatthi at His Thiruvadi.

THE SIGNIFICANCE OF NUMBER 23

This is the 23rd paasuram. When you consider 23 as 2+3, the sum is 5. The fifth nakshathram is Mruga Seersham or the One who has the head of an animal (Nrusimhan). Although HayagrIvan, VarAhar have the heads of animals, according to Vedam (mrugOrana Bheema: kuchara: giristha:), the Mrugaseershan referred to here is thus Nrusimhan. The Paasuram is then about Narasimha Moorthy showing us the Maarga Seersahm (Talai siRantha UpAyam), Prapatthi maargam for our salvation.

ACHARYA RAAMANUJA AND LAKSHMI NARASIMHAN

VisishtAdvaita Matha Pravarthakar, AchArya RaamAnuja's aarAdhya dhaivam was Lakshmi





Narasimhan. He appointed 74 peethAdhipathis and gave each of them the icon of Sri Lakshmi Narasimhan and asked them to spread the glory of our sampradhAyam and enhance its splendor through AarAdhanam of Lakshmi Narasimhan. Thiruvarangattu AmudanAr refers to this important niyamanam of AchArya RaamAnujA this way:

“Valarnta VenkOpa MadangalonRAi--kizhitthavan keerthi
payir yezhunthu viLainthidum chinthai RaamAnusan”.

NARASIMHA AARADHANAI BY ACHARYAS

In all AchArya's aasthAnam, it is interesting to note that Lord Narasimhan is worshipped (Uduppi, SrungEri, VaanamAmalai et al). Adhi SankarA sang the “Lakshmi Nrusimha KarAvalampa SthOthram”, when he was in deep distress. His moving cry was like the Gajendran's cry “AadhimoolamE”.

PERIAZHWAR AND ANDAL AS BHAKTHAS OF NARASIMHA

PeriyAzhwAr was a Narasimha Bhakthar and His daughter was also Narasimha Bhakthai. PeriyAzhwAr stated in His paasuram that he is “yEzhpadikkAl” Narasimha Bhakthan. For seven generations, He and His family are Narasimha BhakthAs. His daughter of the next generation is a natural Narasimha Bhakthai. She goes on to say in VaaraNamAyiram Paasuram dealing with Laaja Homam that Narasimhan is Achyuthan (One who never fails in His RakshaNa vratham of His BhakthAs: “arimuhan accuthan”). ANDAL through Gopis reminds us of the Achyutha Tatthvam of MalOlan and His aasritha PakshapAtham. One AzhwAr saluted this Nrusimham as “azhahiyAn thAnE! ariuruvan thAnE” and Kaliyan saluted Him as “Nammudai NamperumAn” in his Nallai nenjE paasuram.

ANDAL in Her 23rd Paasuram of ThiruppAvai sang about the Vaibhavam of Nrusimhan, when She chose the words, “Mannik Kidanthu uRangum Seeriya Singam”.

THE LITERAL MEANING OF THIS PAASURAM (DR. V. K. S. N. RAGHAVAN)

In the words of the Young girls, ANDAL describes how the Lord should majestically come out of His chamber). Just as the majestic lion (Seeriya Singam) crouching in sleep inside the mountain-cave during the rainy season, on becoming awake, opens its fire-emitting eyes, (looks all around as the King of beasts), sizes vigorously the locks of hairs of its fragrant manes standing erect, shakes itself up, gets up majestically, comes out of the cave with a loud roar (simha Naatham), even so, May You, the Lord of enchanting bluish hue of KaayAmpoo flower, emerge from Your holy shrine (aasthAnam) and come out this way--blessing us by the darsana-soubhAgyam of Your gait --and be seated on the perfectly suited and well-deserving throne; and then, May You kindly look into the aim and purpose of our coming here (and awakening You).



THE INNER MEANING OF THIS PAASURAM: PERUKKARANAI SWAMY

Maari malai muzhanjil Mannik kidanthuRungum seriya Sigham aRivuRRu Thee Vizhitthu = Receiving the blessing of dhivya Jn~Anam from Lakshmi-Narasimhan, who is the enduring principle of the rahasyams of Vedams (Upanishads), which pour down (knowledge about) PuNyams and Paapams and awakening as a result of His dhivya anugraham.

vEri mayir ponga yeppAdum pErnthu udhaRi moori nimirnthu nee muzhanki puRappattu yeppAdum povaip poo VaNNA= May you journey to Sri Vaikuntam to the sound of mangaLa vAdhyams! May You, who has not procrastinated about the performance of your nithya karmAs, spread the glories of that Lord of fragrant kEsams and supreme Buddhi VikAsam!

Pooaip Poo VaNNA = Oh Aathma Jn~Ani with blossomed Jn~Anam!

ninn kOil ninRum = leaving from the hrudh-puNdarIkam, where the Lord resides

injn~anE pOntharuLi = and proceeding in the path shown by AadhivAhikAs

kOppudaya seeriya SingAthanaatthirunthu = staying at the paryankam of the Lord at His command

yAmm vantha Kaariyam aarAyntharuL = Please intercede with the Lord for us to be blessed with sarva-vidha Kaimkaryam (nithya Kaimkaryam).

The ThiruvadikaL (feet) and the ThirukkaikaL (hands) of the Lord are the key limbs, which are behind His majestic gait and unparalleled generosity to bless us with what we seek according to Abhinava Desikan. Hence, the Gopis praise His gambeera Nadai and boon-granting hands. Indirectly, they praise His souseelyam, Soulabhyam and Paraakramam (valour). Since Thrivikrama, Raama and KrishnAvathArams are dear to them, they take instances from these avathArams to salute His nadai with Srimath GaambhIryam and His auspicious varadhAna hastham. His valor is also saluted separately.





PAASURAM TWENTY-FOUR:

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





anRu iv ulagam aLandhaay adi pOtri
 senRangu(th) then ilangai setraay thiRal pOtri
 ponRa(ch) chakatam udhaitthaay pugazh pOtri
 kanRu kuNil aaveRindhaay kazhal pOtri
 kunRu kudaiyaay eduththaay guNam pOtri
 venRu pagai kedukkum nin kaiyil vEl pOtri
 enRenRum un sEvagamE Eththi(p) paRai koLvaan
 inRu yaam vandhOm irangElOr embaavaay

BhagavAn has four kinds of gait (chathur-Vithaa gathi) according to JnaanyAcchAr Swamy with special attributes:

- (1) Rishabatthin serukku (majesty)
- (2) Mattha Gajatthin Thimirppu (the abandon of the elephant in rut)
- (3) Puliyin Urattu (Tiger's speed and control like a wound wire)
- (4) Simhatthinudaya parAbhibhavana saamarthyam (The confident and powerful gait of a Lion as the King of the jungle and conqueror of all beasts)

The Gopis want the Lord to walk to the throne from His bed side and make them blissful through the enjoyment of His different gaits as He takes the steps.

Lord KrishNaA accompanied by Nappinnai reaches the throne room, sits on the simhAsanam and the Gopis are overwhelmed by their darsana soubhAgyam and sing pallANDu for His Thiruvadi along the lines of PeriyAzhwAr (Unn sEvadi sevvit-thirukkAppu).

Their pallANDU for the Dhivya Dampathis seated on the throne is described by Upanishad BhAshyakArar this way: “Tatha: SimhAsanE upavishtam KrishNam aalOkya MangaLAni prayunjathE” (MangaLAsanam is performed by the Gopis to the Lord seated on His SimhAsanam). Then they take the next step of stating the purpose of their visit to seek saamagriyAs (accessories) for the observance of the Vratham of Paavai Nonbhu and pray for eternal kaimkaryam to Him (sarva Kaalam Tvath PadhAnamEva sthuthva, vrathOpakaraNam Vaadhya VisEsham icchantha: samAgathavAn, TathO dayAm Kuru).

LITERAL MEANING OF THE PAASURAM (DR. V. K. S. N. RAGHAVAN):

(Slowly and gradually, the young gopis could find Lord KrishNA (1) sleeping (2)getting up and (3) walking towards them. In the meanwhile, when He walks, they perform mangaLAsanam for His ThiruvadigaL: “Earlier--on that day (long ago) You measured this Universe (with this pair of feet); (now we hail) protection and glory to such a pair of Your feet. Earlier (long ago), You went there to LankA in the Southern region and killed RaavaNA, the aparAdhi; (we





proclaim) protection and glory to Your enormous vanquishing power. You gave a kick to sakatAsurA (the asuran, who came in the form of a cart to crush You) and You destroyed Him with Your Thiruvadi; (we hail) glory and safety to Your fame. (Bending Your feet in stiff posture) You threw the calf (vathsAsuran) like a fierce rock-like stick against another demon (KappittAsuran), who had taken the form of a wood-apple tree, so that both of them were killed simultaneously; (we hail) glory and safety to Your victorious anklet and feet (that performed this miracle). You have lifted aloft the GovardhanA mountain just as an umbrella; (we sing) hail and safety to Your pristine merits and grace. You hold in Your hand, a powerful spear that completely subjugates and eradicates Your enemies; (we sing) 'hail and glory to that spear in Your hand' --thus, indeed, do we hail and sing Your miraculous deeds, valour and auspicious ThiruvadikaL. We have come to Your side today now to offer our prayers and to seek the drum (paRai) from You, So Please be compassionate to us, who seek eternal Kaimkaryam to You”.

PERUKKARANAI SWAMY'S ANUBHAVAM

This Paasuram is one of the most auspicious one in ThiruppAvai. That is why we recite it twice. Since the prayer is in the form of a PallANDu, it can be recited many times more.

The gana prEmai (deep affection) of the Gopis for their Lord poured forth in the form of MangaLAsAsanam and PallANDu. They forgot what they came for. First, they hail the Thiruvadi that measured the Universes as Thrivikraman (anRivvulaham aLanthAi adip pORRi). This is the third time ANDAL refers to Thrivikraman's mysterious deed (Ongi UlaLantha, ambarmUdarutthu Ongi ulhalantha and anRivvulaham aLanthAi here). The anusandhAnam for three times is perhaps to remind us that Vaamanan begged for three feet of land from Emperor Bali. She seems to say that MahA Bali could not succeed in granting three feet of land, but She gave Him three feet/adis (Each ThiruppAvai Paasuram has eight feet or Yettadi). She devoted one adi in each of the above three paasurams to salute the magnificent deed of Thrivikraman, which is hailed by the VedAs as “ThrINi padhAn VichakramE”). The Gopis say: “anRu ivvulaham aLanthAi!adip pORRi! inRu Yaam vanthOm”. After saluting MahA Bali VrutthAntham, the Gopis saluted the valor of the Lord in destroying RaavaNan as Raaman, SakatAsura vadham and the wondrous deed of lifting Govardhana Giri to teach Indran, normally an anukoolan, an unforgettable Lesson.

THE INNER MEANINGS OF THIS PAASURAM (PERUKKARANAI SWAMY)

We have arrived today to sing pallANDu for Your valorous deeds in Vibhavam and to seek eternal kaimkaryam to You in Parama Padham (YenRenRum unn sEvakamE yEtthi parai koLLa inRu yaamm vanthOm). Please have dayA for us (irangu).

We hail the spear like, sharp-edged sankalpam of Yours, which banishes obstructions to gaining Moksha Siddhi (venRu pahai kedukkum ninn kaiyill vEL pORRi).

We hail Your lofty guNams as Sri VaikuntanAtham as the SarvEsvaran seated under the white umbrella (yEka ChakrAdhipathi with svEtha Chathram); {kunRu kudayAi yedutthAi guNam



pORRi} in Parama Padham.

We hail your heroic deeds that destroy like a powerful daNdam thrown at our PuNya Paapams (KuNiLA kanRu yeRinthAi, Kazhal pORRi).

“Sakatam ponRa uthaitthAi puhazh pORRi”:

we hail Your glories that destroy the manOrathams of Jeevans, which are the causes behind the naraga-Svarga anubhavams!

“angu senRu tenn Ilankai seRRAi thiRal poRRi”:

Hail to Your sakthi which is manifested through Your presence in the universe as antharyAmi, VibhavAtharan and AchAryan and for conferring the power of vivEkam to ward off the moksha virOdhis!

“anRu ivvulaham aLanthAi adip pORRi”:

Hail to Thee, who created all these Universes and their beings and for making Your Thiruvadi as UpAyam for our Prapatthi!

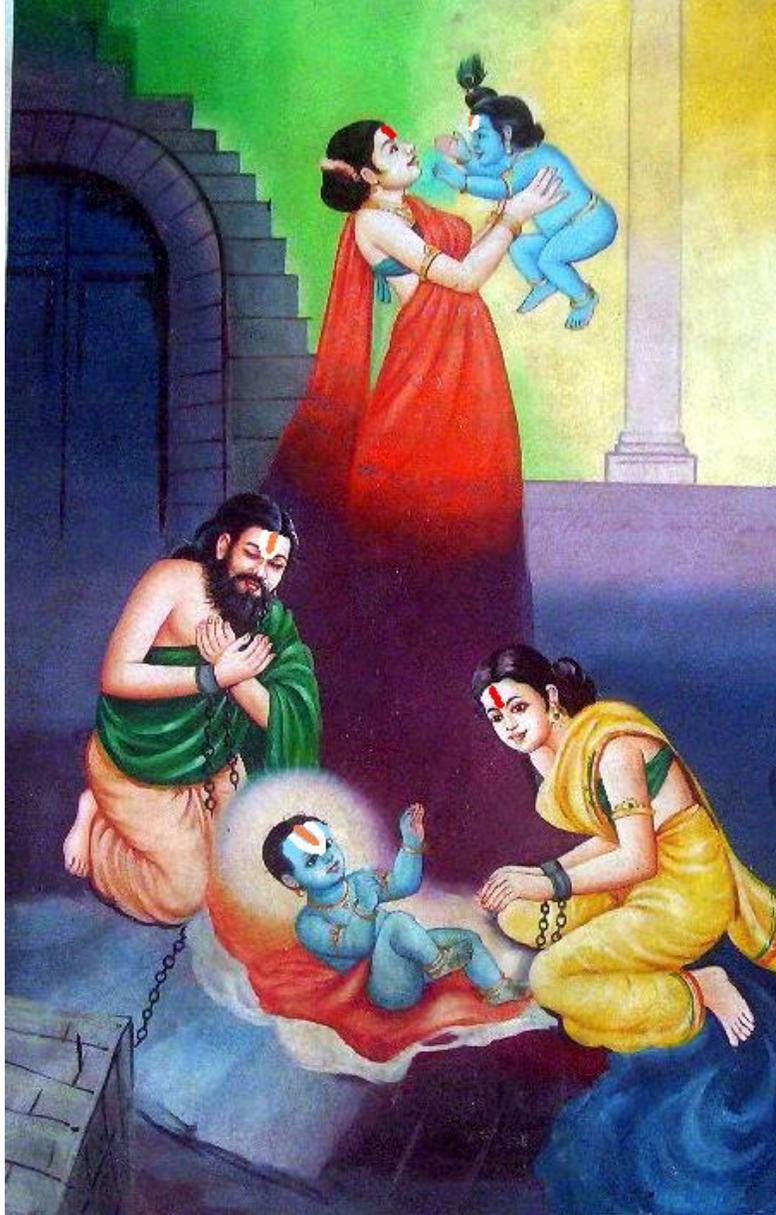
We are eulogizing Your powers of creation, power to control our sanchala manas, power of Your guNams that save us from enjoying the fruits of Paapa-puNyams, power to banish mOksha VirOdhis. We beseech You through our prayers to give us the VrathOpakaranams and to listen to our request for eternal kaimkaryam at Your holy feet; have mercy on us.





PAASURAM TWENTY-FIVE:

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





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

Lord KrishNA's avathAra rahasyam is being celebrated here. He is “ajAyamAno BahudhA vijAyathE” (He manifests Himself in many forms although He has no birth). “Devaki mahanAi piRanthu, YasOdhai mahanAi” vaLarnthAn. Swamy NammAzhwAr addresses Him as “piRantha MaayA” (A master-trickster taking birth in this world as one of us) in a ThiruvAimozhi paauram.

The avathAra rahasyam of this MaayAvi is hinted in another of Swamy NammAzhwAr's ThiruvAimozhi: “piRanthavARum vaLarnthavARum” (How You were born, How You grew up and what miracles You wrought --when I reflect on that, my soul melts). You were born in Vada Mathurai as the son of Devaki and grew up in Gokulam as the son of YasOdhai. Devaki did penance to have You (SarvEsvaran) born as her son and got her wish fulfilled. The Lord moved to Gokulam on the head of His father, VasudEvan on the same dark night of JanmAshtami (his birth thithi: ashtami) and grew up as the son of YasOdhai. The heart-broken Devaki cried out over missing the enjoyment of seeing her son grow up and perform all those miraculous deeds elsewhere, far far away from her: “ThiruvilEn onRum peRRilEn, yellam dhaiva nangai YasOdhai peRRALE” (I do not have any auspiciousness, I have not attained any soubhAgyam. All of those auspiciousness has been attained by the divine woman, YasOdhai). Thus complains Devaki.

In Her ThiruppAvai Paasuram, ANDAL does not mention explicitly the name of Devaki or YasOdhai, but refers to both of them as “oruthi”. Here “Oruthi” is a respectful reverence to the matchless ones (adhvidhyALs), who had the Bhaagyam of giving birth to Him and raising Him. SampradhAyam suggests that we do not call the great ones by their given names, but refer to them by their place of birth or vamsam (e. g: ThirukkOttiyUr nampi, Vangipuratthu Aacchi et al) Following this sampradhAyam, MaNavALa Maamuni refers to Swamy Desikan as “Ubhayukthar” (The great One). In this traditional way, ANDAL refers to both Devaki and YasOdhai respectfully as “Oruthi”. He was born to one (orutthi) and was raised by the other (orutthi).

That sarvasaktha-EmperumAn hid all His glories and power and grew up in Gokulam (oLitthu VaLara). He was definitely not hiding from Kamsan, while growing up at Gokulam. Because of His aasritha-VyAmOham (deep attachment to His beloved devotees), He chose to grow up in





Gokulam. ANDAL reminds us of these tathuvams with the first two lines of this Paasuram: “Orutthi mahanAi piRanthu, Oriravil Orutthi mahanAi oLitthu vaLara”. By choosing the word, “Oriravil”, ANDAL reminds us that the dark night of His birth is the same rainy night, when the waters of YamunA receded to let Him enter Gokulam to take residence (“piRantha nadu nisiyum, puhuntha nadu nisiyum onRE”) in Gokulam.

AchAryAs are said to be born in Gayathri and to grow up in AshtAkshari; they are also said to be born in Thrumanthiram and grow up in Dhvayam. This AchAryan, who is JagadAchAryan revealing His avathAra rahasyam was born to One and grew up with another. This JagadhAchAryan talks about those noble souls, who comprehend His avathAra rahasyam in the tenth chapter of His GithOpanishad:

yO maam ajamanAdhim cha vEtthi lOkamahEsvaram
asammUDa: sa marthyEshu sarva paapai: pramuchyathE

--Githai: 10. 3

(Meaning): “He who knows Me as unborn and without a beginning and the greatest Lord of the worlds--he among mortals is undeluded and is released from every sin”.

yEthAm vibhUthim yOgam cha mama yO vEtthi tathvatha:
sOavikampEna yOgEna yujyathE naathra samsaya:

--Githai: 10. 7

(Meaning): “He who in truth knows this supernal mainfestation and splendour of auspicious attributes of Mine, becomes, united with the unshakable YogA of Bhakthi. Of this, there is no doubt”.

As UttamAdhikAris, the Gopis knew of this Bhakthi/Prapatthi route to the Lord and declared in His presence “Unnai arutthithu vanthOm, parai taruthiyAhil, Thiruttakka selvamum sEvakamum yaamm paadi, vaarutthamum theernthu MahizhvOm” (We have woken up all the gOpis and we have come in a state of great purity to You seeking the greatest of purushArthams. If You would grant us the boons sought by us, we will sing about the great and matching wealth of You and Your PirAtti and engage in sEvaka vrutthi to You both and be rid of all of our dukkhams and attain bliss (BrahmAnandham). “uRREn uhanthu paNi seythu unn paadham peRREn” is One AzhvAr's Sri Sookthi (adiyEn became dear to You and joyfully performed kaimkaryam for You and attained the parama bhAgyam of Your sacred feet). The Gopis say in this context: “Thirutthakka Selvamum, sEvakamum yaam paadi, varutthamum theernthu mahizhvOm”.

Lord KrishNa talks about those born to divine destiny (dhaivI sampadhi) and the others born to demonic destiny (aasuri bhUthA:). The Gopis are the dearest to Him since they have dhaivI sampadhi. The Lord resides in their Hrudh puNDarIkams with great vaathsalyam. Kamsan and his ilk are the aasuri (demonic) type and the lord stays inside their stomach as huge fire (Kanjana karutthai pizhaipitthu vayiRRil neruppu yenna ninRa NedumAIE) to destroy them. Gopis arrive at the Lord's feet with prArthanA-poorvaka vijy~Apanam and are rewarded.





Kamsan and his ill approach with arrogance, pride and conceit and are destroyed like the firefly entering a blaze. Upanishad BhAshyakArar describes the Lord staying as fire in the belly of Kamsan and and as the cool beloved One in the minds of His devotees this way: “**Kamsasya JaDarE anala samAnatayA sTithavAn, aasritha vishayE dheerga vyAmOha-saalin**”.

The Gopis say: “**unnai aruththitthu vanthOm**”. We have come to Your court not to receive the PaRai (VrathOpakaraNams) but to get You as our boon. The wealth of parai that we seek is the supreme wealth of Bhagavath-BhAgavatha-AchArya Kaimkaryams.

The inner meaning here according to Abhinava Desikan is that the gOpis pray to the Lord to perform His Baahya AarAdhanam (external aarAdhanam) well. In the earlier paasurams, they had invoked the presence of the Lord (aavAhanam) for AarAdhanam, started with anthar-yaj~nam and eulogized next His SvaroopA-RoopA-guna-gaNaa-Aayudhams in “**anrivuulaham aLanthAi adip poRRi**”). Here, they pray for blessings to perform His BaahyArAdhanam to His satisfaction.



PERUKKANAI SWAMI'S SVAPADESAMS

Oruriavil = In this dark samsAric world
orutthi mahanAi piRanthu orutthi mahanAi vaLarntu
 = being born as the son of Gayathri and growing up (puthalvanAhi) as the son of Moola Manthram
oLitthu vaLara = and staying engaged in thoughts about the Supreme One and discarding all perishable pleasures (siRRinbhams)
tarikilAnAhi = (we) who can not bear with the SamsAric tApams
thaann ninaintha = thinking about our current and previous (sins)
theenku karutthai pizhaippitthu = thinking about Your ways to quell the power of those paapams and their phalans
kanjan vayiRRil neruppenna ninRa NedumALE!= thinking about the fierce nature of these sins being destroyed in those with demonic nature and thinking about You standing majestically like the JaadarAgni in

their stomach to destroy them. Oh Taapa thraya samanArthi! Oh Bhagavan!

unnai aruththitthu VanthOm = We have arrived at Your side seeking Moksham.

Parai taruthiyAhil = If You are pleased to grant us Moksham

Thirut takka selvamum yaamm paadi sevahamum yaamm paadi = we will do Saama GhAnam about Your heroic deeds and sing about the glories of You, the wealth of Your PirAtti (PirAttikku anugunamAna varam EmperumAn yenum nidhi)

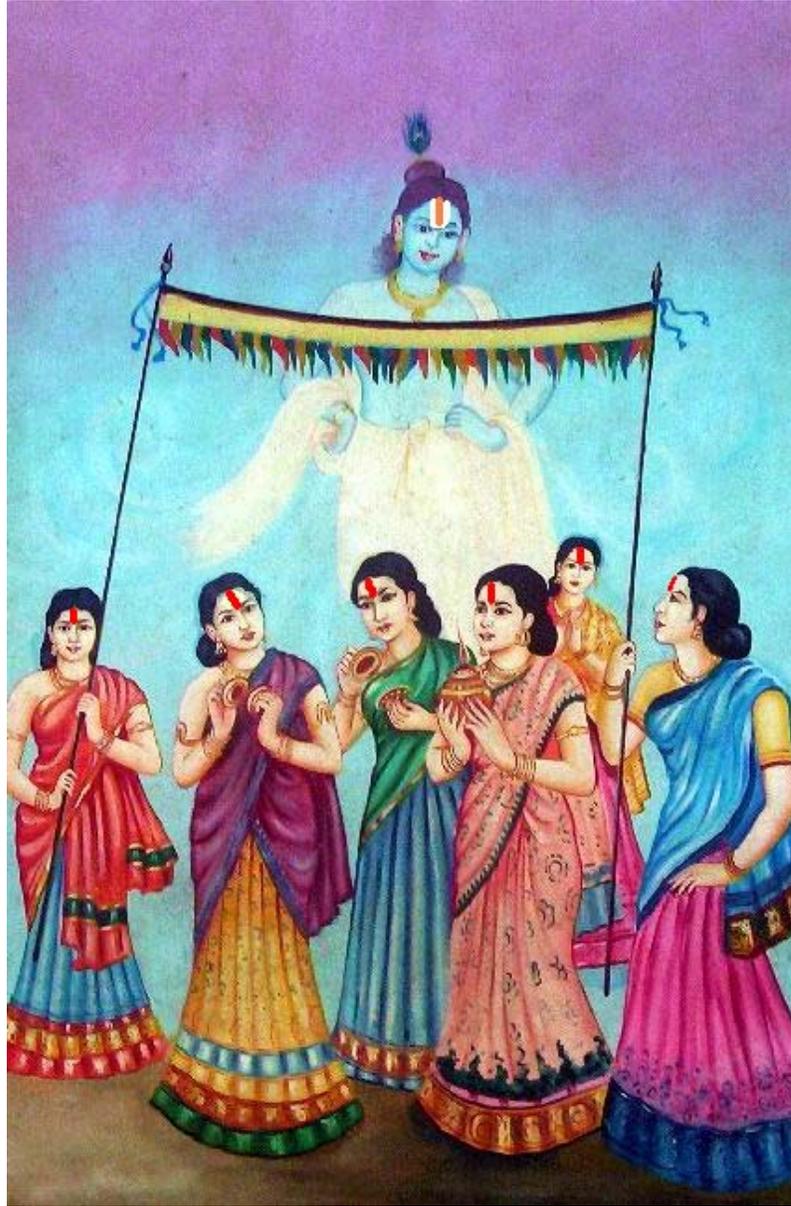
varuttham theerntu mahizhntu= and will be rid of the sorrows of samsAram and be immersed in paripoorna BrahmAnandham.





PAASURAM TWENTY-SIX:

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





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

SIGNIFICANCE OF THE 26TH PAASURAM

Dear BhakthAs: This 26th Paasuram is about Isvaran, the 26th Tattvam. The Upanishad points Him out as the 26th Tattvam (Tamm shat-vimsakam ithyAhu:). The importance of the number 26 among the Tattvams is seen at Hasthigiri of Lord VaradarAjan. The chEthanam (the Jeevan as the 25th tattvam) climbs the 24 steps (SarIram with 24 tattvams, which is an obstacle for mOksham) to get to the sannidhi of Isvaran on top of the Hasthigiri waiting for it (jeevan) patiently as the 26th and the Supreme Tattvam.

LITERAL MEANING OF “MAALE MANIVANNA” PAASURAM (DR. RAGHAVAN)

(Here, the young gOpis request the granting of drum, lamp, flag, canopy et al). Oh the embodiment of pure disinterested love! Oh Lord of wonderful colour of the blue sapphire gem! May You listen to us (1) who perform the “bathing during Maargazhi”, an observance the great ancient people followed and (2) who are in the need of following SIX things (for the vratham): (a) superior conches similar to Your great Paanchajanyam, which have the white hue of milk and which through their tumultuous sound shakes all the worlds (b) giant size drums/bhEris (c) PallANDu singers (d)decorative lamps (e) dhvajam-banner& flags and (f) a big canopy. Oh Lord MaayAvin! the One who just reposed as a baby on a banyan leaf (Vatapathra-saayin) in the waters of PraLayam! Kindly bless us with these six vrathOpakaraNams through Your limitless grace.

BHUVARAHACCHAR SWAMY'S OBSERVATIONS ABOUT HIS PAASURAM

Lord KrishNA seated on His simhAsanam asks the Gopis to explain the self-contradiction in their appeals:

“Oh Gopis! You say You have come to get materials from me for Your nOnbhu and in the same breath say that You have come to enjoy My company. Those who desire my company need to eschew all other desires. Moreover, What is this nOnbhu that You refer to? Who has prescribed it and what are the accessories recommended for that nOnbhu?”.

Gopis respond: “Oh Lord, the Cowherds proposed this vratham to gain auspiciousness. We





readily responded since it came handy to see Your face and sing about Your glories. We observe this nOnbhu also to express our gratitude towards those cowherds, who have brought about our union under this pretext”.

Although there is no direct Vedic injunction (to perform this nOnbhu), we do it because our ancestors have performed it (mElayAr seyvanagaL). We give more importance to our learned ancestors than to any other injunctions.

ANDAL is giving us the message (upadesam) that age old customs, traditions and practices of our AchAryAs are to be respected and observed with great care.

By enumerating all the accessories for the nOnbhu, ANDAL is speaking about SAAMYAPPATTHI --where the liberated soul gets emblems and insignias similar to that of the Lord, Sri VaikuntanAthan.

The address of the Lord as “MaalE” is to depict the Lord's unlimited love and concern for the Jeevan. It is the stand-in for the word” Maam” (MAmEkam SaraNam Vraja) in the Charama SIOkam.

The address of the Lord as “AalinilayAi” in the final paadham of this paasuram refers to His immense prowess as revealed by the word “AHAM” in the same charama sIOkam (AHAM thvaa sarva paapEbhyO MokshayishyAmi maa sucha:). “Maam” shows His easy accessibility (Soulabhyam) and “AHAM”, His omnipotence.

THE INNER MEANINGS OF THE PAASURAM (ABHINAVA DESIKAN)

We perform hrudh-Yaagam (mAnasIka aarAdhanam) first and then engage in BhAhyArAdhanam (external aarAdhanam). Latter has six steps (aasanams) as established by sishtAgresarars (done by the leaders of righteous conduct: mElayAr seyvanakaL). The word group “mElayAr seyvanakaL vENDuvana” is the essence of this paasuram, where sishtAchAram (Conductof the noble ones)is celebrated as the way to follow, whenever one is in doubt.

The six Aasanams are: (1) manthrAsanam (2) SnAnAsanam (3)alankArAsanam (4) bhOjyAsanam (5) punar-manthrAsanam and (6) paryankAsanam. We have to seat the Lord in each of the six aasanams and offer upachArams. The six accessories desired by Gopis for the AarAdhanam match with the six aasanams: (1) blowing of the conch (pranava nAtham) is manthrAsanam (2)Vadhya ghOsham is performed in SnAnAsanam/Thirumanjanam (3)during alankArAsanam, mantra pushpam and recitation of aruLiccheyalkaL & Vedic chanting. This is equivalent to singing PallANDu (4) The samarpaNam of NaivEdhyam for the Lord is known as lighting a lamp (5)During punar-manthrAsanam, vij~nApanam is made whether the Lord desires any sanchaaram on Garudan, His kodi (Dhvajam) and (6) in paryankAsanam, the vidhAnam (canopy) is spread over the Lord's bed. Thus, the six upakaraNams (Sankhu, Parai, PallANDU-isaippAr, Kola ViLakku, Kodi and VidhAnam) are mappable to the six Aasanams prescribed for the six stages of external AarAdhanam for the Lord. This Bhagavath AarAdhana Kramam is covered in detail in the AchArya RaamAnujA CD ROM released last year.



INNER MEANINGS BY SRI PBA SWAMY

The Gopis seek Maarga seersha AvagAhanam (Marghazhi neerAtam) as the most illustrious Bhagavath prApthi margam (the means to attain the Lord), namely, resting under the comforting doctrine of AchArya abhimAnam and total visvAsam in that AchAryan. Swamy Desikan's NyAsa Tilakam passages (viz), “**andhO anandha grahaNa vachaka:**” and “**dhatthE Rangi nijamapi padham DesikAdEsa kaankshi**” are cited as illustrations as how we should follow AchArya Niyamanam to attain full phalan of Prapatthi.

The Gopis driven by BhAva PradhAna nirdEsa nyAyam (revealing their dominant bhAvanai/ behavior of following AchArya Nishtai) want to become the six accessories that they seek: Sankhu (to become suddha Saathvikars and not to leave Lord's hand ever); PaRai (to become like sounding to celebrate the glories of achAryan and their paramparai); PallANDu isaippAr (like PeriyAzhwAr to sing PallANDu to Him); Kola ViLakku (to become endowed with Svayam PrakAsam); Kodi is Dhavajam (to hold the flag of “**Srimallakshmana YogIndhra siddhAntha Vijaya dhvajam**”); VidhAnam (Like the nithya-sUri, Garudan, who is equated to VidhAnam by Swamy AaLavanthAr in His sthOthra rathna sIOkam: **DaasassakhA vaahanamAsanam dhvajO vidhaanam vyajanam ThrayImaya:**. They seek like Garudan, “sarva desa, sarva Kaala, sarva avasthOcitha asEsha Kaimkaraya” anubhavam from KrishNA.

“mElayAr SeyvanakaL” is the jeeva naadi for this paasuram. ANDAL, received Upadesam from Her AchAryan, PeriyAzhwAr, the GarudAmsar, about the GithOpanishad sIOkam 3. 21 and She blesses us with that upadEsam:

**yadhyadhAcharathi srEshtastatthEvEtarO Jana:
sa YathpramANam kuruthE LokastadhanuvarthatE**

(Meaning): “Whatever a great man does, other men also do. whichever standard he sets, the world follows it. With regard to any duty, which is being performed with all its ancillaries by an eminent personage, the people with incomplete knowledge will do it with the same ancillaries”.

SVAPADESARTHAMS BY PERUKKARANAI SWAMY

MaalE MaNivaNNA! = Oh Lord of exquisite beauty and who has unlimited love for the chEthanams

Maarghazhi = for performing the superior act neerAduvAn of SaraNAgathi

mElayAr vENDuvana seyvanaikaL kEttiyEl = if You want to hear about the rites to be performed by us for that upAyam recommended by our noble ancestors, we will tell You about them.

pOlvana sankhangaL= The aanukoolya sankalpam arising from the sankha dhvani, which is like the Jn~Anam-giving Pranava nAdham

pOypAdudai paRayE = the prAthikoolya varjana sankalpam arising from the vast, apourushEya Vedam serving as the resonating BhEri (PaRai) naadham



pal aaNdu = for a long time

isaippArE = (accumulating) the pahala thyAgam arising from those with visvAsam

kOla VilakkE = having mahA visvAsam (in YOU)

kodi = experiencing utter helplessness about our ability (to protect ourselves) and seeking Your grace like a flag fluttering in the fierce wind (KaarpaNyam)

vidhAnam = (seeking) gopthruva varanam, all these angams of SaraNAgathi,

aruL = Oh Lord, please bless us with them.

PerukkAraNai Swamy has 30 pages of commentary on this paasuram. His elaborations on Karthavyam (that which must be done), ThyAjyam (That which needs to be abandoned), the daily duties of Men and Women as Sri VaishNavAs are very important areas for reflection. adiyEn can capture only a limited portion due to limits of space and time.





PAASURAM TWENTY-SEVEN:

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





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

SIGNIFICANCE OF THE 27TH PAASURAM

The Paavai Nonbhu is nearing completion. Andal thinks about SanmAnam (sambhAvanai) from the Lord for the Gopis, who observed this Vratham. Upanishad BhAshyakArar describes the prayer of Gopis of whom ANDAL is one, this way:

“ThvAmm gathvA vrathOpakaraNam sarvam sampAdhya
 sarva jana sIAganIya SambhAvanA-roopENa asmAbhi:
 prApthavyAn bahumAnAn vijn~yApamA:”

(We have arrived at the foot of Your bed and have received all the accessories for the celebration of the Vratham and seek the sambhAvanais that we should be eligible for, which are praised by all the people of the world).

Koodi irunthu kuLirnthElOrempAvAi: “SanghI-bhUya sthithvA hrushtai: ithyartha:, BhOgyam ithyartha:”

(Koodiirunthu aananthathudan bhujikka kadavathu is the prArthanai).

JnaanyAchAryAr points out that in the “MaalE maNivaNNA” paasuram that preceded today's paasuram, the Gopis referred to Svaroopaa Siddhi (AathmA's svaroopam to perform kaimkaryam always to the Lord as His servant). He says that in today's paasuram, the alankAram for them (who completed the Vratham) is described.

PBA Swamy explains that “MaalE MaNivaNNA” paasuram announced the Gopis receiving Sankham, PaRai, PallANDu-isaippAr, ViLakku, Kodi and VidhAnam. These five are a few of the many blessings that are attained in Parama Padham as revealed by Swamy NammAzhwAr in His “SoozhvisumpaNi Muhil” pathikam:

- (1) “KaaLangaL valampuri kalanthengum isaitthana”: Sankham
- (2) “ThUriyam Muzhakkina”: PaRais/ BhEri Vaadhyams
- (3) “Thodarntengum thOtthiram sollinar”: Vaazhthinar Mahizhnthe: PallANDu Isaippar
- (4) “NiRai Kuda ViLakkamum mathimuka madanthayar yEnthinar vanthE: kOla ViLakku





(5) “**MaamaNi MaNtapatthu**”: VidhAnam that hides the ceiling/sky

PBA Swamy points out that the “Koodarai Vellum” Paasuram elaborates further on the Upanishadic utterances regarding Muktha-BhOgAvalis (the items of enjoyment of a Mukthan in parama Padham of the Dhivya dampathis).

ADDITIONAL SIGNIFICANCE OF THIS PAASURAM (ADIYEN):

The Govindha Naama SankIrthanam starts first in this paasuram (Koodarai vellum SEER GOVINDHAN) and reaches a crescendo during the next two paasurams: “**kuraivondumillaatha govindaa**” in “**KaRavaikaL pin senRu**” paasuram and “**iRRai paRai KoLLvAnananRu kANN govindaa**” in “**SiRRam SiRukAIE**” Paasuram. The Phala Sruthi is sung in ANDAL's own words (Bhattar PirAn Godhai Sonna) in the FINAL, Vangak Kadal Paasuram. Until the final (30th) Paasuram, the Gopis were at the front end awakening their fellow Gopis, conversing with the occupants of Nandha Bhavanam and finally addressing the Lord Himself. The paasurams were Gopi-Mukham.

The greatness and the myriad meanings of the Name, GOVINDHAN is discussed in detail in an earlier posting along with the Mahimai of the Name, “Godhai” for ANDAL along Vedic lines can be accessed in Dhivya Prabhandam section.

LITERAL MEANING OF THIS PAASURAM (DR. RAGHAVAN):

(The exultation of the Gopis is expressed by them, when the Lord listens to their appeal and fulfills their desires). Oh Lord GovindhA! You have the benign supremacy of winning over Your opponents. We shall get the drum (paRai) from You, the sakthi to sing eulogies about You. Thus, we get the reward of great eclat and glory of all the worlds. We will adorn ourselves with many ornaments: bracelets, shoulder ornaments, ear-studs and rings, ornaments in the form of flowers (at the vertex of the ear), anklets et al. We will wear new clothes (as You give us Your divine company). (getting Your personal contact) we will be very joyous, eat food prepared using milk with sumptuous ghee -- (a) that envelops it, and (b) that is flowing so much as to spill over (through one's forearm) up to our elbows, when one eats a morsel of food (ksheerAnnam). (Through the contact with You) We shall ever be united and thus become cool in heart and stay joyous.

THE INNER MEANINGS OF PADHAMS (DIFFERENT COMMENTATORS)

In this paasuram, the Gopis request the boon of Saayujyam that is a boon beyond SaalOkyam, SaamIpyam and Saaroopyam. Upanishads describe Saayujyam as the highest of boons for a Mukthan and refers to it with “sOsnuthe” or saha BhOjanam of the aanandham of Sri Vaikuntam with the Lord.

KoodAr: These, who are not with the Lord are of four kinds: (a) those with no Jn~Anam at all about EmperumAn (b) Those who chase after material things/uNdiyE udayE uhanathavar (c)





Those who do not comprehend the soulabhyam (ease of access) guNam of the Lord and stay away from Him (d) those, who can not stand His vaibhavam and are resentful (**maayayA apahrutha Jn~AnA: aasurIm BhAvamAsthithA:**). These are dhvEshis like SisupAlan.

KoodArai vellum seer GovindhA: With His anantha kalyANa gunams (seer), the Lord wins them (vimukhAs)all over, one by one. He has different prescriptions as Viadhya Veera Raaghavan for each of the vimukhA patients though His The guNams like Souryam, Souseelyam, Soundharyam. Even IndrA, who sent a deluge of rain at Govardhanam ended up recognizing the Supremacy of the Lord & performed Govindha-PattAbhishEkam. Govindhan defeats the KoodAr and is defeated in turn by the Koodinavar through their Bhakthi/ prapatthi anushtAnams. He becomes YathOkthakAri to those devotees (Koodinavar).

Through the speech of Gopis, ANDAL points out that the Lord incarnates to bring back the erring Jeevans under His sway; they stayed away earlier from Him and suffered as a result of their separation from Him. He could not bear with their sufferings. They (vimukhAs) observe later (thru a sadAchAryan) upAya anushtAnam (prapatthi) and get rewarded with parisukaL (SammAnam) that are coveted by the people of world (**yaam perum sammAnam nadu puhazhum parisinAl**).

Loka VilakshaNa sanmAnams (Abhinava Desikan): Five objects are mentioned here, which have links to the SanmmAnams that a Muktha Jeevan obtains in Sri Vaikuntam:

The five hundred apsaraas women greeting the muktha Jeevan with five different presents (**satham mAIA hasthA: satham anjana hasthA; satham chUrNa hasthA; satham vAsO hasthA; satham phaNa hasthA:**) at the other side of VirajA river. Then the “palkalanum aNivOm” experience happens to the Muktha jeevan through absorption of the Lord's divine fragrance and Jn~Ana vikAsam (**tamm Brahma gandha:pravisathi, Brahma tEja: pravisathi, Brahma yasa: pravisathi**). The eight attributes are gained by them at this stage (**apahathapApmA vijarO vimruthu: VisOkha: vijigathsOapipAsa: sathya kAma: sathya sankalpa:**). They do not age, they conquer death and are freed from hunger, thirst et al. They enjoy BrahmAnandham (**paal SOru mooda ney peythu muzhankai vazhi vaarak koodiyirunthu kuLirnthu**). Associated with the nectar of anubhavam (paramAnnam) of the dhivya dampathis, they enjoy the company of other Muktha Jeevans. They enjoy this rarest of rare ShADguNyAnnam and accompanies the Lord, wherever He goes (**KaamAnnI Kaamaroopi anusancharan**). They enter the cool, nectarine pond of BrahmAnubhavam and are filled with bliss (**yEsha Brahma pravishtOsmi greeshmE seethamiva Hrudham**).

Until now, BhagavathArAdhanam (**maanasIka and Bahir AaarAdhanam: ijyai/yAgam**) were referred to in the paasurams. In this paasuram, the anuyAgam (antharyAmyAradhanam) is celebrated (**Bhunjan chinthaya GOVINDHAM**). Those who consume SaathvIka aahAram with the remembrance of Govindha naamam (according to aahAra niyamam) get the benefits of sathva-JnAnam and unceasing remembrance of the Lord (**Aaahara Suddhou sathva Sudhdi:, sathva suddhou dhruvA Smruthi:**). Govindhan, the GuNa Poornan (seer Govindhan) grants them that boon. The BhOgya-BhUthars (BhakthAs) join with the BhOkthA (the EmperumAn) and enjoy the Saha BhOjanam described by KoushidhIki Upanishad in a state of never ending





union with Him.

THE FEASTING REFERRED TO HERE (PERUKKARANAI SWAMY)

The first five paasurams of ThiruppAvai are about the rules of the nOnpu and the state of preparation. From the Sixth to Fifteenth, it is for the awakening of fellow-gOpis. The 16th paasuram is connected with the arrival of the gOpis at the Lord's house (NaayakanAi). In this count, "MaalE maNivaNNA" paasuram becomes the eleventh. It symbolizes EkAdasi, the day of UpavAsam (fasting). The Twelfth one (Koodarai vellum Seer GovindhA) denotes DhvAdasi, the day to break fast and feast. The nOnpu is for feasting on DhvAdasi day after observing the vratham. AndAI seems to be saying to the Gopis to present their naivEdhyam of KsheerAnnam (akkaara Vadisil) to the Lord (of ThirumAlirumchOlai):

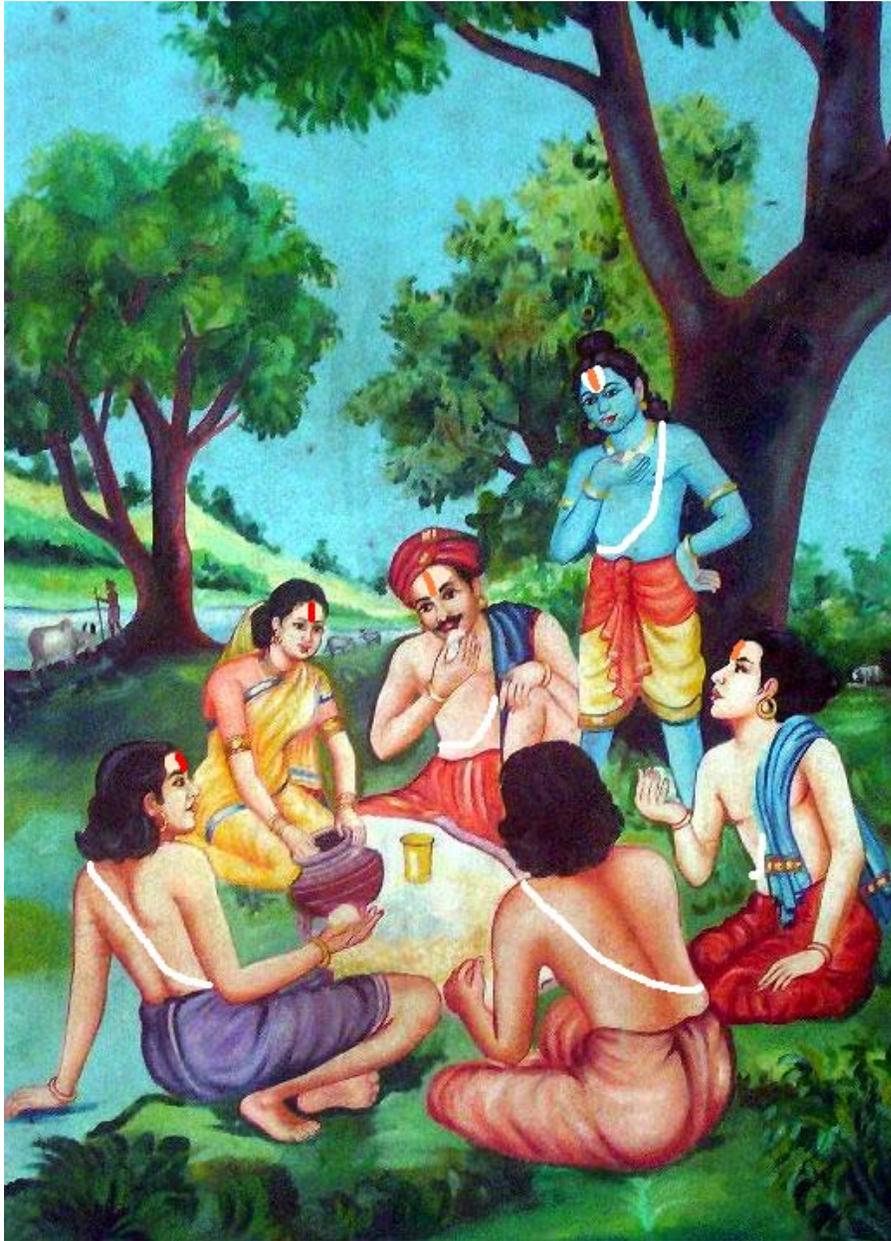
“nooRu taDA niRaintha AKKAARAVADISIL SonnEn
yERu ThiruvudayAn inRu vanthivai koLLUnkolO”





PAASURAM TWENTY-EIGHT:

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





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

SIGNIFICANCE OF THE 28TH PAASURAM

In the previous Paasuram (KoodArai Vellum Paasuram), the Gopis declared, “Unnai arutthithu VanthOm” and requested the blessings of “Paal, sORu, AbharaNams, Aadai” et al. That to Lord KrishNa looked like the Gopis were seeking from Him, the siRRinbhams (worldly pleasures). He was amused and Our Lord turned around and asked them: “Oh Gopis! Your mind seems not to be steady. Are you desiring the perishable pleasures or some thing higher than that from me?”. The Gopis recognized the situation and responded:” Oh Lord, we might have given You the impression that we are seeking sanmAnam that is commonly asked of You in a IOka reethi. Our true and inner wish is to have You and perform kaimkaryams to You always”.

Then the pleased Lord revealed to them His Isvaryam (MahA VibhUthis) and the Gopis were overwhelmed and sought His pardon (aparAdha KshAmanam) for taking liberties with Him and forgetting His SarvEsvarathvam. They say: “Oh Lord of the Universe! You are Self-complete (Svatha: PoorNan). We might have appeared to have offended You due to our Overwhelming sense of affection (PraNayam) or attachment (abhimAnam). For You. You are the most generous (parama OudhAryan). You are the most compassionate (parama DayALu). We are simple folks, who do not know the difference between our right hand and left hand (idathu kai, valathu kai aRiyAtha aai peNNkaL. We do not have the Jn~Anam, Bhakthi, anushtAnam, AachAram, Vidvath balam to seek You innately as SiddhOpAyam in the saastrA-ordained manner. We do NOT have therefore the seven requisites (states of mind) needed to approach You (the SarvEswaran) as a SaraNagathan:

- (1)Aakinchanyam (kai muthal inmai)
- (2)Naichyam (awareness of our lowliness to approach You)
- (3)awareness of Your Soulabhyam (ease of access by One& all
- (4)awareness of Your Parathvam (as the Supreme Lord)
- (5)awareness of knowledge about Sambhandham (Seshathva Jn~Anam: our uRavu to You, which is timeless & indestructible)





(6)awareness of the need to seek Your pardon for our trespasses (aparAtha KshAmanam).

(7)awareness of the importance of seeking You as the only rakshakan to provide the strength to seek Your lotus feet as refuge (“Unnadi sEr vaNNam aruLai, KaLai kaNN maRRilEn”).

PerukkAranai Swamy points out that the word “Unn” is used by the Gopis in an endearing manner THREE times in this paasuram:

(1) UNRRANNAI piRavi perumtannai puNNiyam yAmm udayOm

(2) UNRANNODU uRavEl nammakku ozhikka ozhivyAthu

(3) anbinAl UNRRANNAI siRu pEr azhaitthanavum

The Gopis address the Lord as “KuRai OnRum illAtha GovindhA!” and say “We are unsophisticated cowherdresses (aRiyAtha PiLLaikaLom) with the BhAgyam of having You born in our kulam (UnraNNai piRavi perumtannai puNNiyam yaamm udayOm). Out of affection, we have called you by inappropriate names (anbinAl unn tannai siRu per azhaitthanavum). We addressed You as NandhagOpan mahanE and other short names! Please do not be angry at us (seeRi aruLathE) for that. Our relationship is indestructible (unthannOdu uRavu ozhikka ozhivyAthu). You are sEshi and we are sEshans. Even if we do not have seshathva Jn~Anam, the sEshathvam will not disappear. Sarva Jeeva seshathvam is incorporated in Your Pranavam. Therefore, Oh SarvEswaran who has descended from Sri Vaikuntam in the form of a human being to be with us and bless us! Please grant us the nithya Kaimkarya purushArtham!”.

The Lord's identity as “PrApya-PrApaka Sangrahan” (essence as means and goal) was revealed succinctly in the First verse (NaarAyaNE namakke paRai tharuvAn) and that quintessential upadEsam is elaborated in detail in paasurams 28 and 29 (KaRavaikaL pinnsenRu and SiRRam siRukAIE vanthunnai sevitthu). Bhagavath daasyam through Sva-Svaami (servant-Master) relationship is pointed out here as the way for our liberation.

PBA SWAMY'S ANUBHAVAM

In the first Paadham (karavaikaL pinn senRu ghAnam sErnthuNpOm), the Gopis describe themselves as the ones, who seek their livelihood by tending to cattle in the forests and thus do NOT have sath-Kaarya Phalan.

In the second Paadham (aRivonRumilla Aaikkulatthu), they reveal their unfitness (apakarsha anusandhanam) to pursue Bhakthi, Jn~Ana Yogams. We are Tathva-Hitha-PurushArtha Jn~Ana Soonyars. “Jn~AnEna Heena: pasubhi: samAna:”

In the Third Paadham (piRavi peRumtannai puNNiyam yaam udayOm), they refer to the extraordinary BhAgyam of having KrishNA born as saJathIyan in their Kulam.

In the fourth Paadham, the Gopis address Him as “KuRaivonRumillatha GovindhA”. They celebrate here the moola Sukrutham (the fundamental, quintessential bhAgyam) of Isvara GuNa Poorthy (PrApya-Prapaka sangrahatvam and GuNa Thungathvam).



In the fifth Paadham (UnRannOduravEl namakku inku ozhikka ozhiyAthu), the Gopis celebrate the sambhandha Jn~Anam

In the sixth paadham (aRiyAtha piLLaikaLOm anbinAl), the Gopis identify themselves as the little country girls without awareness of IOka maryAdhai and without Bhakthi or Jn~Anam.

In the Seventh Paadham (UnraNNai siRu pEr azhaitthanavum sseRi aruLathE), the Gopis seek PoorvAparAdha KshAmanam (forgiveness for previous trespasses).

In the eighth paadham, the Gopis address te Lord as “IRaivA” and request for Kaimkarya sampath (Nee ThArAi parai). Here UpAya apEkshai is made.

THE ANUBHAVAM OF ABHINAVA DESIKAN

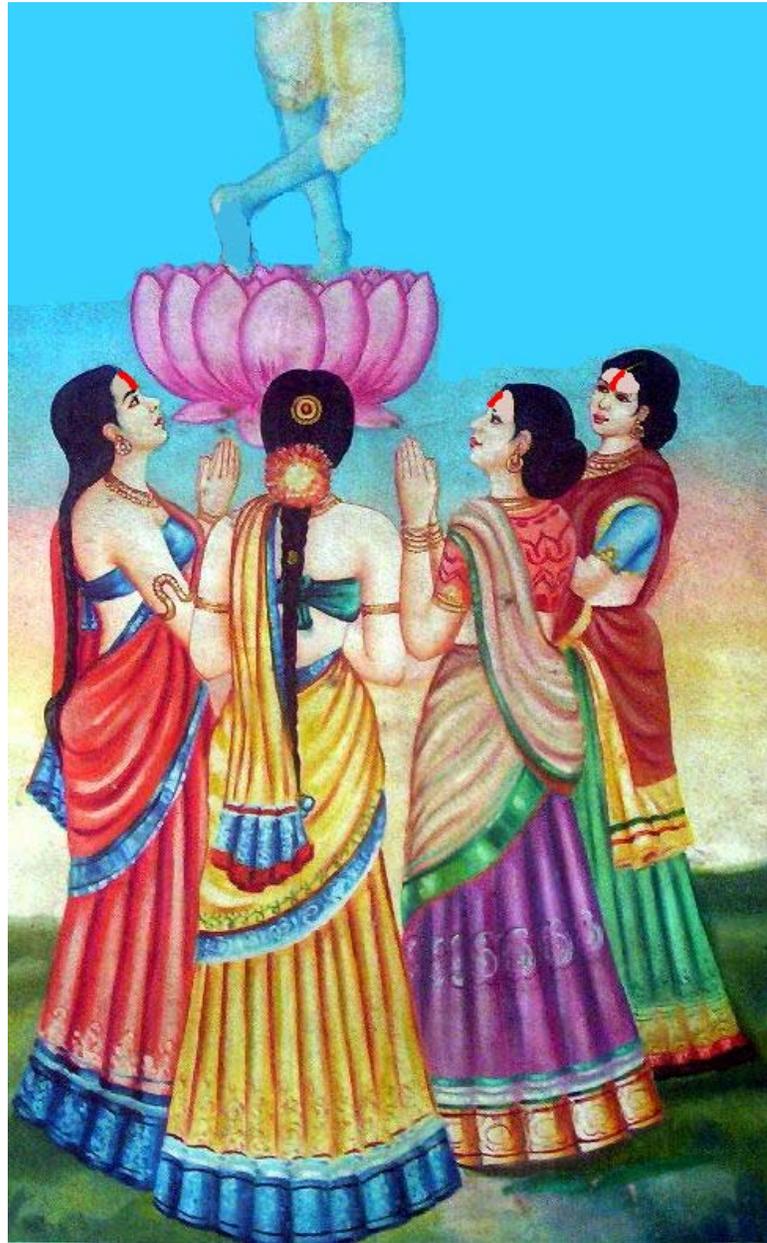
Until the 27th sLOkam, the VaishNava dinasaris up to the third stage (ijyA Kaalam) were described. In this paasuram, the activities of a Sri VaishNavan for the fourth and the fifth stages of the day (SvAdhyAyam and Yogam) are referred to. During the SvAdhyAya Kaalam, one should approach BhaagavathAs (who are like affectionate, milk giving Pasus) and study the Dhivya Sookthis with them. The PuNyam (Punniyam YaamudayOm) refers to the state of wakefulness (Jaagaram) or Yogam to have dhruva smruthi about the Lord. “anbinAl siRu pEr azhaitthanavum seeRi aruLathE” refers to AparAdha KshAmanam for deficiencies in upachArams during AarAdhanam. “Nee ThArAi paRai” refers to the prayer to grant vignarhitha aarAdhanam and performance of pancha kaala prakriyAs of a Sri VaishNavan.





PAASURAM TWENTY-NINE:

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





sitram siRu kaalE vandhu unnai sEviththu un
 potraamarai adiyE pOtrum poruL kELAay
 petram mEyththu uNNum kulaththil piRandhu nee
 kutREval engaLai(k) koLLaamal pOGaadhu
 itrai(p) paRai koLvaan anRu kaaN gOvindhaa
 etraikkum Ezh Ezh piRavikkum un thannOdu
 utrOmE aavOm unakkE naam aatcheyvOm
 matrai nam kaamangaL maatrEIOr embaavaay

SIGNIFICANCE OF THE 29TH PAASURAM

Dear BhakthAs: This is the Third of the PradhAna-BhUtha Thiruppavai PaasurankaLs (27, 28 and 29th), where the name of Govindhan is invoked for the third time. In Sankalpam, we invoke the name of Govindhan thrice: Sri Govindha Govindha GovindhA. This paasuram is like Sankalpam for Bhagavath DhAsyam. The name of “GODHA” is inside the name of Her lord: “GOvinDHA”. When we say Govindha, Govindha, Govindha three times, we invoke the name of GOdhA embedded in there.

This 29th paasuram is the last of the ThiruppAvai paasurams, where ANDAL concludes Her Prabhandham in the role of a Gopi describing the feelings of fellow Gopis performing Paavai nOnbhu. In the 30th Paasuram (Vangakkadal Kadaintha), ANDAL speaks with Her own voice/ThAnAna Tanmayil Paadiyathu.

Until now, the Gopis under the leadership of ANDAL were mentioning “paRai” and were seeking it from the Lord.

In this paasuram, they elaborate on the meaning of that paRai. They state the true purposes of their performance of the nOnbhu as threefold: (1) Our objective (uddhEsyam) is to perform nithya kaimkaryam at Your holy feet (2)We can not live away form You even for a second(3) Please banish any other thought or desire that might interfere with the fulfilment of the above two uddhEsyams (PBA Swamy).

SuddhAnandha Bharathi sums up the purport of this Paasuram as: “Let us always, even unto our 7th birth be with Thee, serving Thy will alone! Oh GovindhA! Change all other desires in us into this unique aspiration to be Thy humble servant”.

Upanishad BhAshyakArar describes the plea and goal of the Gopis this way: “Itha: Param, SarvEshu Janmasu thvath SwAmika yEva Bhavaama:, tavaiva Kaimkaryam karavAma:, asmAkam vishyAnthara spruhAm nivarthaya”. This is the summary of the meaning of “yeRRaikkum yEzhEzh piRavikkum unn-thannOdu uRROmEyAvOm, unakke naamAtcheyvOm, maRRai namm kAmangal mArrEIOr”.

In the previous paasuram, the angams of Prapatthi were alluded to. In this paasuram, the fruit





(phalan) of the Prapatthi is described and the Phalan is placed at the sacred feet of the Lord (Phala SamarpaNam).

THE LITERAL MEANING OF THE PAASURAM (DR. RAAGHAVAN)

Oh Lord GovindhA! May You listen to us (the cowherd girls) (1) who approach You at the very small hours of the day-dawn, and (2) who bow down to You, the purpose and aim of our singing in praise of Your golden, lotus-like pair of feet. You, who took birth in the race of us, -- the cowherds, earning our livelihood by grazing and rearing the herd of cattle, can not deny us the humble (divine) service (to be rendered unto You). Hearken, Oh Lord! it is not only that we desire to receive the drum (from You) today (lit. in this sojourn of birth), but we desire, in fact, that let us be ever --throughout the births, sevens of generations --the kith and kin of You, let us perform all kinds of Kaimkaryams to You alone; You make us rid of other desires!

THE COMMENTARIES ON INDIVIDUAL PAADHA VAKYAMS

(1) SIRRAM SIRU KAALAE VANTHU: AruNodhaya Kaalam chosen by the Gopis out of great desire to assemble and arrive at the mansion of the Lord is referred to here. They want KrishNA to know that the intensity that drove them to undertake this nOnbhu inspite of the cold and time.

The time at which the Jn~Anam about the Lord happens is the siRRam siRu Kaalam. AzhwAr says in this context:

“kaalai nann jn~Anat thuRai padinthAdi”. The dawning of the Jn~Anam about EmperumAn through SadAchArya Upadesam is this SiRRam SiRu Kaalai. The time from Prapatthi to the shaking of the mortal coils is the SiRRam SiRu Kaalam for the Prapannan. This is the time, when MunivarkaL and Yogis rise gently and start Hari nAma sankIrthanam.

Gopis seem to say that it is difficult to see You (KrishNA) once the day has dawned. You would go on to the pastures to graze the cows and that is why we have come to see You at the siRRam siRu Kaalai at Your mansion.

Andal reminds us of the KshaNa Karthavya upAyam of Praapthi (that which is done in siRiya kaalam) with the invocation of the words, “siRRam sIRu kaalE”.

(2) VANTHU UNNAI SEVITTHU: Gopis ask KrishNA to think about the way they came in that cold morning with dew drops on their heads. They remind Him that they have come driven by their fears about their aakinchanyam and ananya gathithvam and have come to worship Him and pray for Kaimkarya Sri. “Unnai” here reminds Him of His dayai towards aasrithAs forwhom He has declared earlier that he will forsake everything dear to Him to protect them (saraNagathAs). “Sevitthu” refers to the Veda Vaakyam: “BhUyishtAm tE NAMA Ukthim vidhEma”. We have come here with anjali bhaddha hasthams since we know about our mElayAr's saying: “Ohr anjaliyum uNDaRukka maattAthu”. You melt like sugar in water, when a Bhakthan stands before You with anjali mudhrA. That indeed is anjali Vaibhavam. Therefore we have come before You at the early dawn withfolded hands (sEvitthu).



(3) **UNN PORRAAMARAI ADIYE PORRUMPORUL KELAAI:** AzhwAr showed us the way: “KaRRinam mEyttha Yenthai KazhiLiNai paNimin neerE”. Your ThiruvadIs are Parama BhOgyam. “PoRRum” means the eulogy without expecting anything in return. “PallANDu paaduvuthaRkku PallANDu paaduvathE Phalan” (the fruit of singing pallANDu is the singing of pallANDu itself). With EmperumAn's anugraham, the one who sings pallANDu has the phalan of singing pallANDu (pORRi) many, many times. This is the poruL of our pORRuthal.

(4)**KURREVAL:** KuRREVal can be split into KuRu+yEval. This means sakyamAna-yEval or the Kaimkaryam commanded by the Lord. This is the “ozhivil kaalamellAm udanAi manni” seyyum Kaimkaryam. This is the “vazhuvila” kaimkaryam with out any blemish.

(5)**YENKALAI (KURREVAL YENKALAI):** Here the Gopis say that KrishNA should not reject their kaimkaryams (KurrEval yenkalai koLLAmaR pOhAthu). Gopis ask for five items: (1) You (The Lord) should accept our kaimkarayms (2) We have not come here seeking drums and Kodi, but we seek uninterrupted kaimkaryam to You (3) We should never ever be devoid of the relationship of Seshathvam (You as Swami and us as Your servants: uRROmEaavOm))(4) Because of this seshathva-sambhandham, we are seeking Kaimkaryam (5)Please bless us so that our minds will stay away from anything and everything other than You and permit us to perform Sarva dEsa, Sarva Kaala, Sarva avasthA kaimkaryams.

As parmaikAnthis, the Gopis do not expect any rewards other than Kaimkarya PrApthi. The Gopis remind Him that it is not a situation of “dEhi mE dadhAmi tE” (I will give You this and You will give me that). They seek kaimkaryam at “Srimathou Hari Charanou” without any bhEram pEsuthal.

(6) **MARRAI NAMM KAAMANKAL MAARRU:** Here, “Unn TannOdu uRRamOyAvOm” depicts the meaning of PraNavam in AshtAkshara Moola Manthram; “UnakkE aatcheyvOm” refers to NaarAyaNa Sabdham in Moola Manthram; “MaRRai Namm kaamankaL maaRRU” refers to the “Nama:” sabdham.

(7) **MAARRU:** Our Lord has the power to transform attachment of any kind and turn it towards Him. He is Sarva VasIkaranan. He will never abandon a Prapannan. He will correct them, when they stray and bring them back to His fold once again.



THE INNER MEANING OF THIS PAASURAM (PERUKKARANAI SWAMY)

“Oh Lord! Please listen to the fruits of performing SaraNagathi (KshaNa Kaala Saadhyam) at Your lotus feet and engaging in MangaLAsanam of those holy feet! You (who was born in our kulam to bless us) should accept our (pasu prAya Jeevans) kaimkaryams and grant us Moksham. We are not desirous of IsvaryaM of the world and Kaivalyam. Oh Lord! You as sarvaj~nar (Omniscient) should comprehend this clearly. We will always be cognizant of our Seshathvam to You as Sarva Seshi. We will perform Sarva desa, Sarva Kaala, Sarva avasthA Kaimkaryams. We will deflect the joy of our Kaimkaryam to You alone (Phala SamarpaNam).



PAASURAM THIRTY:

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





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

SIGNIFICANCE OF THE 30TH PAASURAM

Today is the day, when the MahA Prabhandam of Soodikkoduttha NaacchiyaAr comes to the stage of SaatthumuRai. It is UttharAyaNa PuNya Kaalam. It is Makara SankarAnthi dinam. May Subhiksham spread all over the lands, where ANDAL BhakthAs are there and May her endearing message for our upliftment to reach Her Lord's Lotus feet easily serve as a beacon light for us all! Today is indeed a Parama MangaLa Dinam for us all! The 30th paasuram has the benedictions for a Kaimkaryam-filled life, the fruits of Bhagavath Daasyam. BhAgavatha dAsyam is the yellai nilam for that Bhagavath dAsyam.

SRI PBA SWAMY'S SUMMARY OF THE THIRTY VERSES

To appreciate the context of the 30th verse, we should reflect on the summary of the 29 paasurams that preceded it.

In the first Paasuram, Andal celebrated the time for the nOnbhu, the adhikAris performing the nOnbhu and the Lord who is the object of this nOnbhu.

In the second paasuram, She mentioned about the Karthavyam and ThyAjam for the nOnbhu; in the third paasuram, She pointed out that for the successful performance of the nOnbhu, the aanushankika Varsha roopa phalan (Copious and timely rains for desa kshEmam) will be realized. In the fourth paasuram, She invited the parjanya devan, VaruNan to bless the land with the nourishing rains.

In the fifth paasuram, She pointed out that all the obstacles to the performance of the Paavai nOnbhu will be eliminated quickly, if we sing and reflect on the name of the Lord.

From the sixth to the fifteenth paasurams, ANDAL went around the streets of Gokulam and awakened the pancha laksham kudis of fellow Gopis to join the ghOshti to NandhagOpan's mansion.

In the 16th paasuram, Gopis wake up the dhvAra PaalakAs at the Lord's mansion and remind them about the earlier promise of KrishNan to grant them the PaRai; in the 17th pssuram, they awaken NandhagOpan, YasOdhai PirAtti, KaNNapirAn, Nampi Moottha PirAn (BalarAman)





in that order. In the 18th paasuram, they wake up Nappinnai PirAtti with reverence; they awaken (next) Nappinnai PirAtti and KaNNan together in the 19th and the 20th paasurams.

In the 21st and the 22nd Paasurams, the Gopis submit that they have arrived at the Lord's mansion after being defeated by the power of His GuNams in a state of AbhimAna bhangam and with expectation of receiving His katAksham as taarakam.

In the 23rd paasuram, They request Him to travel to His lofty simhAsanam; they perform mangaLAsAsanam for Him there in His throne room in the 24th paasuram.

In the 25th paasuram, they submit to Him that they have arrived in a state of ananyagathithvam (with no others to protect them) and in the 26th paasuram they spell out the VrataOpakaraNams needed for the nOnbhu. In the 27th paasuram, they describe the sanmAnams (rewards) desired after the completion of the Paavai nOnbhu.

In the 28th paasuram, they point out their lowliness and celebrate His loftiness and remind Him of their inseparable relationship with Him and seek aparAdha KshAmaNams for earlier trespasses. In the 29th paasuram of yesterday, they press Him for the granting of the desired boons and He agrees heartily.

In the 30th and concluding Paasuram, ANDAL comes to the fore and acknowledges the fulfillment arising from the observance of the paavai nOnbhu of the Gopis and declares that those, who recite Her ThiruppAvai paasurams would become the objects of Her Lord's grace and they would be filled with bliss. There will be bliss in Ubhaya VibhUthi for those, who recite the thirty paasurams of ThiruppAvai blessed by SaakshAth PirAtti Herself. This Phalan is for “ThiruppAvai KaRppAr”. They earn the lotus-faced Lord's ThiruvaruL and become Bhgyasaalis (SenkaNN Thirumuhatthu SelavththirumAlAl yengum ThiruvaruL peRRU InbhuRuvAr).

PARASARA BHATTAR'S UPADESAM

The great AchAryan, ParAsara Bhattar, has observed appropriately that we should get up early in the morning and recite the 30 paasurams; if that were not possible, we should atleast recite the “SiRRam SiRu Kaalai” paasuram; If even that were not to be possible, we should think of the the joy we had in reciting the paasurams and hearing the kaalakshEpam about them in earlier times.

ParAsara Bhattar, the creator of the great Taniyan for ThiruppAvai (NeeLA Tunga --), has also revealed to us that the grace of the merciful Lord is sure to fall on us from His listening to our recitation of His PirAtti's Thiruppaavai: “KanRizhantha Talai Naaku, thOl kanRai madukka, athukku irangumAppOIE, ippaasuram koNDu puha namakku palikkum”. He reveals that one gets this alabhya laabham (obtaining the wealth that is “unattainable”) in DhruishtAdhrushtam (here and in the other world) from the Lord through our recitation of the ThiruppAvai Paasurams (Sanga Tamizh maalai muppathum tappAmE) of His PirAtti.

LITERAL MEANING OF THE 30TH PAASURAM (DR. RAGHAVAN):

Approaching Him --the Lord Kesavan (of lovely curly locks of hairs), the Lord Maadhavan (the





husband of Goddess Sri) who (enabled the gods) to churn the seas abounding in ships, and praying to Him, the Young charming damsels (of Gokulam) with exquisite faces of Moon-like beauty and good ornaments, obtained the unparalleled drum.

Describing their observances, prayer and getting the drum (from the Lord), GodhA, the foster-daughter of Bhattar PirAn adorned with the cool garlands of fresh lotuses, and a resident of beautiful SrivilliputthUr has composed this ThiruppAvai --sangat Tamizh maalai (Garland of Tamizh songs, sung in group by the devotees of the Lord; or hailed as the lyric poem in Tamizh of the great Sangam poets and poetesses) consisting of thirty paasurams (equal to the number of Vowels and Consonants of the Tamizh alphabet). Whosoever recites this hymn --referring to the award of paRai, faithfully will get the divine bliss here and hereafter, through the benign grace of the Lord ThirumAl (Sriya: Pathi) endowed with a supreme, divine form, namely four strong mountain-like shoulders, beautiful face with eyes of reddish hue along with other prosperous glory.

adiyEn will conclude the series of postings on ThiruppAvai with a companion piece next.

The thirtieth paasuram is known as Thiru nAma Paattu or Phala Sruthi Paasuram. In this posting, we will enjoy together the padha-Vaakya arthams.

ANUBHANDHA CHATHUSHTYAM IN THE 30TH PAASURAM

The anubhandha chatushtyam are: (1)The excellence of the subject matter of this Sri Sookthi (2)the uniqueness of the author (vakthA) (3)the superior nature of the meanings of this prabhandham and (4)the excellent benefits (prayOjanam) of recitation of this Prabhandham.

The Four Prabhandha VailakshaNyam is celebrated this way:

- (1) “Vangak Kadal --angap paRai koNDavARRai” refers to the Vishaya LakshaNyam.
- (2) “aNiputhuvai--GODhai sonna” relates to the Superiority of the VakthA (GODhai).
- (3) “Sangat Tamizh Maalai” connects with the artha-VailakshaNyam of ThiruppAvai covering the VedAnthic doctrines.
- (4)Muppathum tappAmE--Selvat ThirumAlAl Yengum ThiruvuruL peRRu inbhuRuvAr” links up with the PrayOjana VailakshaNyam.

PADHA VAAKHYA VISHAYAM:

(1) Vangak Kadal Kadainthu:

Amrutha Mathanam (churning the Milky Oceans) is referred to here. It has been interpreted as NithyasoorIs arriving by ships to pay their salutations to their Lord reclining on AdhisEshan in the middle of the Milky Ocean. Vangam has also been translated as the foam and froth arising from the churning activity.





(2) Vangak Kadal Kadaintha Maadhavanaik Kesavanai

EmperumAn churned the Milky Ocean to gain nectar for the dEvaas and PeNNamuthu (MahA lakshmi) for Himself. KrishNan churned the ocean of curd in Gokulam and also churned the Ocean of the armies of Rukmi to gain RukmiNi. The Lord, who used the excuse of churning the milky ocean to gain MahA Lakshmi also used the ThiruppAvai nOnbhu as the VyAjam for gaining the Pancha Laksha Kudis (gOpis) of Gokulam.

ANDAL addresses the Vangak Kadal kadainthavan as “Maadhavan” and “Kesavan”. She addressed the Lord as “Maadhavan” following the Upadesam of Her AchAryan, PeriyAzhwAr: “Maarvam yenpathOr kOil amaitthu MAADHAVAN yenpathOr Dhaivatthai naatti”. While wearing Urdhva PuNDram, we adorn the Lord with His Piraatti (Maahdavan) in the middle of our chest in this context. The Lord is also addressed as “KESAVAN” here. Kesavan is the adhishta Devathai for Maarghazhi month. He is also the Lord of Brahma recognized by the “Ka” sabdham and Isan (Lord Sivan); both of them arose from our Lord's body. Parathvam of Our Lord is hinted this way by choice of the naamam, Kesavan. The Maadhava Naamam delineates the “Srimath” sabdhArtham. The reference to the act of churning the Milky ocean (Vangak kadal Kadaintha) by the Lord points out His Bhaktha Vaathsalyam and Omnipotence.

(3) “angu appaRai koNDavARRai”:

“angu” (there) refers to the incident of the Gopis winning paRai (there) at AaypAdi, (there) at Nandha Gruham and (there) at the throne room in presence of NeeLA PirAtti. “appaRai” is to be split in to antha-Parai, appERpatta, VisEsha paRai.

(4) “paimkamalat taNN teRiyal Bhattar PirAn Godhai Sonna”:

Godhai identifies Herself as Bhattar PirAn's (PeriyAzhwAr's) Godhai. He was Her foster father and also Her AchAryan. Thus her vaaku had AchArya Sambhandham and therefore has been described as “PaathahankaL Theerkkum Paraman adi Kaattum, Vedamanaitthukkum VitthAhum”. Through Her Vaak blessed from Upadesam of Her AchAryan, ANDAL sang about “sEsahthvam” (Sruthi satha Siras siddhamAna PaarArthyam). Her Sri Sookthi churned the essence of VedAs and became GodhOpanishad, just as Her Lord churned the milky ocean to gain amrutham. She chose Tamizh (instead of the difficult Sanskrit) as the language for Her uplifting prabhandham, since She wanted the ChEthanams to comprehend the meanings without problems.

Bhattar PirAn's Utthama VaishNava LakshaNam is also referred to here by Godhai. She describes him as the One wearing TuLasi and Lotus garlands around his neck. Sri Vaishnavas should wear the TuLasi bead and Lotus bead necklaces always. TuLasi Maalai signifies the Parathvam of the Lord and the Lotus bead maalai denotes the Parathvam of PirAtti. Thus, Sri VaishNavAs reveal themselves as the daasans of Dhivya Dampathis. The dried stems of TuLasi and Lotus are used to make the maalais. ANDAL follows the route of Madhura kavi, when She puts Her AchAryan in the front: “Bhattar PirAn Godhai sonna”. Madhura kavi put His AchAryan in the front, when describing His prabhandam: “Tenn KuruhUr nampikku anbhanAi Madhura Kavi sonna soll”, Thus Both Andal's and Madhura kavi's Prabhandhams are AchArya-para Prabhandhams and have unique distinction among all Prabhandhams.



(5) “SenkaNN Thirumuhatthu Selvat ThirumAlAI”

SenkaNN of the Lord has always had a fascination for AzhwArs because of their VasIkaraNa sakthi and beauty. ANDAL refers those ankaNN and SenkaNN many times including here in the ThiruppAvai Paasurams (KaarmEni SenkaNN kathir muham, PankayaRk KaNNanai, SenkaNN sirUcchirithE, ankaNN iraNDum koNDu). BheeshmAcchAr described the beauty of those lotus-like eyes as: “PullAmbhujA pathra nEthra:”; VaalmIki saluted them as “RaamO RaajIva nEthra:. RaamAnujA, the GodhAgrajar, showed the SenkaNN azhau of RanganAtham to PiLlai URangAvilli daasar.

(6) “Selva ThirumAl:

He is the SrinivAsan of immeasurable Isvaryam. He has both limitless DayA and immeasurable wealth. Thus He has Srimathvam. His Srimathvam also came about by wearing Soodikkodutha NaachiyAr's TuLasi garlands. He is thus Selva Thiru Naaranan. In this 30th Paasuram, Andal salutes “Maadhavan” first to offer Her salutations the “Srimath” sabdhAam of the Poorava KaNDam of Dhvayam (Sriman NaarAyana---); She salutes the Lord as “ThirumAl” at the end of the paasuram to offer Her salutations to the “SrimathE” sabdham of NaarAyaNan housed in the second section (utthara KaaNdham) of Dhvya Manthram. In this Paasuram, Srimath SabdhArtham is saluted both at the beginning and at end leading to the incorporation of the three Rahasyams in this pasuram.

(7) “Yengum ThiruvaruL PeRRU inbhuRuvAr:”

Yengum refers to Immai (LeelA VibhUthi) and maRumai (Nithya VibhUthi). EmperumAn with PirAtti will take nithya vaasam with those who perform UpanyAsams on ThiruppAvai. This is the ThiruvaruL. The Inbham arising from the recitation of Dhivya Prabhandhams in general has been pointed out by AzhwArs in general. One example of such citation is that of Swamy NammAzhwAr:

Ingum angum ThirumAlanRi inmai kaNDu

anganE VaNN KuruhUr SatakOpan

InganE sonna OrAyiratthu ippatthum

YenganE sollilum Inbham payakkumE

--ThiruvAimozhi: 7. 9. 11

(Meaning): KuruhUr SatakOpan realized that there is no protection (help) except Sriya: pathi, here, there or anywhere. The Lord blessed him to sing exactly in that vein a thousand verses. Of those, this decad can be read, sung, recited with proper understanding or not; that is also immaterial. It will reward the reader with bliss (inbham) in whatever manner recited.

(8) “InbhuRuvAr:”

Aathma Yaathrai is under the control of the Lord; dEha yAthrai is under the control of one's karmAs. Knowing that these are outside our control, we should recite and write about ANDAL's Prabhandham in the form of a Kaimkaryam. When done this way, the Lord confers



dEha aarOgyam, worldly wealth and Moksham for Prapannan. He removes all ThApams and grants sukhams and Aanandham. If we ask for Phalans for Kaimkaryam, we may end up asking for Kshudhra Phalans (alpa Phalans); If we leave the phalan granting to Him, in the spirit of His oudhAryam (Generosity), He will grant Phalans that we could not even dream about. The prapannan will enjoy the state of “Yengum ThiruvaruL PeRRu”. He knows what we need in the spirit of JithantE SthOthra Vaakyam:” Yath Hitham mama dEvEsa tathA aaj~nApaya”.

(9) Concluding Remarks:

ANDAL incarnated as the daughter of PeriyAzhwAr and blessed us with ThiruppAvai Prabhandham and immersed us in the ocean of Aanandham through that anugraham. In ThiruppAvai, She gave us the UpadEsam on the Laghu UpAyam (VarAha Charama SIOkam) that She had received from BhUVarAha perumAL for our UjjIvanam and Inbham.

With the blessings of ANDAL, ThiruppAvai Jeeyar and asmath AchAryan, Srimath NaarAyaNa YathIndhra MahA Desikan, adiyEn was able to share with You the scholarly commentaries of Sri U. Ve. PerukkArANai Swamy and other AchArya PurushAs. Due to limitation of space and time, these postings needed to be “short”. adiyEn hopes that you will acquire copy of Sri PerukkArANai Swamy's scholarly monograph of 600 plus pages and immerse yourselves in the aanandham of his ThiruppAvai VyAkhyAnam.

AdiyEn thanks you for your understanding of my deficiencies in covering adequately the subject matter of the commentary of the Illustrious ThiruppAvai.

AdiyEn places this Kaimkaryam at the Lotus feet of SenkaNN Muhatthu Selva ThirumAl and Godhai and offer my prayers for the growth of kaimkarya Sri for all of us at this time of UthtarAyaNa PuNya Kaalam.

SrI AndAl Thiruvadigale Saranam,
NamO VaasudEvAya,
NamO Naraka nAsanAya, NamO BhUmi VallabhAya!
NamO JyOthi SvaroopAyA! NamO Devaki NandanAya!

SrImath Azhagiya Singar Thiruvadi,
Oppiliappan Koil VaradAchAri Sadagopan

