

Selected Gems of Periazhwar's
KrishNa Anubhavangal



**Annotated Commentary in English By
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Part 1

Saaya Rakshaa or Anthik Kaappu

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SAAYA RAKSHAA OR ANTHIK KAAPPU

In this decad, AzhwAr takes on the role of the concerned mother (YasOdhA), who wants to protect her precious son from Drushti DhOsham. The evening (sandhyA kaalam) was approaching. YasOdhA as the doting mother had already bathed her dear son and decorated His lovely tresses with flowers of different kinds. He looked beautiful. She became worried about any drishti dhOsham (KaNN Yecchil) affecting the well being of her beautiful son. She told her son that all the devAs had assembled to enjoy the beauty of their supreme Lord. At the same time, she told Him that the ferocious spirits (Ugra DevathAs)were also assembled at the junctions of the streets of the village at sunset. She appealed to her son not to venture out there at that hour, when the ugra devathAs were rampantly roaming about to do harm to people. YasOdhA wanted to protect her son against the evil spirits and wished to perform a ritual known as "anthik- kappu ". She called on her son to accept the "anthik- kappu " to ward off the evil effects that may befall Him in the absence of the armor of that protective ritual.

PeriyAzhwAr once again takes on the role of YasOdhA and performs the " Saaya RakshA or Anthik kappu " for the Lord just like a concerned mother worried about her son's well being.

Great devotees including PeriyAzhwAr and Thyga Brahmam have performed rakshA for the Lord to ward off the effects of evil eye (dhrushti dhOsham) and the adverse effects of ugra devathAs.It was PeriyAzhwAr, who sang Pallandu for the Lord, when he had His darsana sowbhAgyam over the skies of Mathurai after he won the contest in the king's court with the blessings of the Lord.

Saint ThyagarAJA sang in raagam Bhairavi his famous song, "Raksha BettarE ". He was moved by PeriyAzhwAr's Pallandu and burst forth in song:"Raksha BettarE Doraku Vakshasthalamuna velayau Lakshmi RamaNuniki Jaya Raksha bettarE, ---Sangeetha Priya Sri ThyagarAJukEyudaina Dorakaiswarya Raksha





BettarE ". This is an echo of PeriyAzhwar's pallaNdu : " VadivAyi nin vala mArbinil Vazhinra Mangayum pallAndu ".

YasOdhA and PeriyAzhwAr went through the emotions of protecting the Sarva rakshakan out of their fear about something untoward happening to their dear one! PeriyAzhwAr addresses these ten paasurams to the Lord of ThiruveLLarai (Lord PundareekAkshan of SvEtha Giri). ThiruveLLaRai is the fourth of the 108 dhivya dEsams, where YengaLAzhwAn, the sishyar of Thirukkuruhai PirAn PiLLAn had his home. AchArya RaamAnuja stayed at this dhivya dEsam for an extended period of time.

The web site for ThiruveLLaRai can be accessed at the URL :

http://www.srivaishnavam.com/divyadesam108/virtualtour/vt_thiruvellarai.html





PAASURAM 1

இந்திரனோடு பிரமன்* ஈசன் இமையவர் எல்லாம்*
மந்திர மாமலர் கொண்டு* மறைந்துஉவராய் வந்து நின்றார்*
சந்திரன் மாளிகை சேரும்* சதிரர்கள் வெள்ளறை நின்றாய்*
அந்தியம் போது இதுவாகும்* அழகனே! காப்பிடவாராய்.

IndiranOdu Biraman Isan imaiyavar ellAm

manthira mAmalar koNdu maRainthu uvarAy vanthu ninRAR

santhiran mALigai sErum sathirarkaL veLLaRai ninRAY

anthiyam pOthu ithuvAgum azaganE! kAppidavArAy.

MEANING

O my beautiful one! The time now is sandhyA kaalam (Anthiyam pOthu). The Lord of DevAs, Indra, Brahma, Lord SivA are all assembled here and they are reciting Veda manthrams like Purusha Sooktham and are carrying celestial flowers (Kalpaka flowers) in their hands for Conducting your worship. They are present in an invisible form that can not be seen by the mortals of ThiruveLLarai and are waiting for Your command to appear before You one by one to receive Your blessings. O Lord presiding over ThiruveLLarai divya desam with its multi-storied mansions and the righteous ones, who are skilled at singing the praise of Your matchless beauty! Please come near me to perform the sandhyA rakshA for You.





PAASURAM 2

கன்றுகள் இல்லம் புகுந்து* கதறுகின்ற பசு எல்லாம்*
நின்று ஒழிந்தேன் உன்னைக் கூவி* நேசமேல் ஒன்றும் இலாதாய்!*
மன்றில் தில்லைல் அந்திப் போது* மதிள்திரு வெள்ளறை தின்றாய்!*
நன்று கண்டாய் என் தன் சொல்லு* நான் உன்னைக் காப்பிடவாராய்.

kanRukaL illam pugunthu kathaRukinRa pasu eIlAm

ninRu ozinthEn unnaik kUvi nEsamEl onRum ilAthAy!

manRil nillel anthip pOthu mathiLthiru veLLaRai ninRAy!

nanRu kaNdAy en than sollu nAn unnaik kAppidavArAy.

MEANING

O Lord presiding over Your divine residence surrounded by mighty walls at ThiruveLLarai! It is evening time. The Kshudra (ugra) devathAs are roaming around at the four corners of the street. Please do not go into the streets at this dangerous time. Please listen to my good counsel. By running away from me, You are not displaying any affection for me, not even that amount of affection shown by the calves towards their mothers. I am crying over Your safety and well being at this delicate hour like the cows missing their calves at evening time, when they want to shower their dear ones with nourishing milk flowing out of their full udders. Please do not get near the junction of the streets, where the four streets come together! Please come here so that I can perform rakshA for You against these lurking evil spirits.





PAASURAM 3

செப்போது மென் முலையார்கள்* சிறுசோறும் இல்லும் சிதைத்திட்டு*
அப்போது நான் உரப்பப்போய்* அடிசிலும் உண்டிலை ஆள்வாய்!*
முப்போதும் வானவர் ஏத்தும்* முனிவர்கள் வெள்ளறை நின்றாய்!
இப்போது நான் ஒன்றும் செய்யேன்* எம்பிரான்! காப்பிடவாராய்.

seppOthu men mulaiyArkaL siRusORum illum sithaiththittu
appOthu nAn urappappOy adisilum uNdilai ALvAy!
muppOthum vAnavar Eththum munivarkaL veLLaRai ninRAy!
ippOthu nAn onRum seyyEn empirAn! kAppidavArAy.

MEANING

O Lord of ThiruveLLarai! O Swami, who was born to rule over me! You are the one, who is eulogized during the three sandhis (dawn, noon and dusk) by the DevAs. When You destroyed the sand castles of the young girls, I got angry at You and shouted at You. When I became angry over Your mischievous pranks, You were afraid that I will catch You and punish You and You ran away from me. You stayed away from Your dinner. Now I won't speak any harsh words. Please come near so that I can perform sAyam rakshA for You.





PAASURAM 4

கண்ணில் மணல் கொடு தூவிக்* காலினால் பாய்ந்தனை என்றுஎன்று*
எண்ணரும் பிள்ளைகள் வந்திட்டு* இவரால் முறைப்படு கின்றூர்*
கண்ணனே! வெள்ளறை நின்றாய்!* கண்டாரோடே தீமை செய்வாய்!
வண்ணமே வேலைய தொப்பாய்!* வள்ளலே! காப்பிடவாராய்.

kaNNil maNal kodu thUvik kAlinAl pAynthanai enRu enRu
eNNarum piLLaikaL vanthittu ivarAl muRaippadu kinRAR
kaNNanE! veLLaRai ninRAY! kaNdOrOdE thImai seyvAy!
vaNNamE vElaiya thoppAy! vaLLalE! kAppidavArAy.

MEANING

O my KaNNA! O Lord standing at ThiruveLLarai! O the mischievous one, who engages in teasing every one, who crosses Your path! O my beautiful one with the enchanting complexion of the blue ocean! O generous one with Your profound anugrahams for Your devotees! O my Boy! The vast multitude of Your playmates assembled here complain that You threw sand in their eyes and kicked them further with Your legs. Please cease and desist from these unwelcome pranks of Yours and come here so that I can perform rakshA for You.





PAASURAM 5

பல்லாயிரவர் இவ்வூரில்* பிள்ளைகள் தீமைகள் செய்வார்*
எல்லாம் உன் மேல் அன்றிப் போகாது* எம்பிரான்! நீ இங்கே வாராய்*
நல்லார்கள் வெள்ளறை தின்றாய்!* ஞானச்சுடரே! உன் மேனி*
சொல்லார வாழ்த்தி நின்று ஏத்திச்* சொப்படக் காப்பிடவாராய்.

pallAyiravar ivvUril piLLaigal thImaikal seyvAr
ellAm un mEl anRip pOgAthu empirAn! nI ingE vArAy
nallArkaL veLLaRai ninRay! jnAnachchudarE! un mEni
sollAra vAzththi ninRu Eththich soppadak kAppidavArAy.

MEANING

O my little one who acts as a lightning rod for everyone's complaint! In this town of five lakhs of people, it is possible that there are a few thousand, who engage in harmful pranks. In spite of it, all the complaints of the citizens of ThiruveLLarai land at our door. Please do not expose Yourself to temptations to engage in mischief! O Lord who has elected to preside over the divya desam of ThruveLLarai, where the righteous ones live! O resplendent flame of true knowledge (Jn~Anam)! Please come here and accept this eulogy about Your kalyANA guNAs and subhAsrayam to ward off the lurking danger in the evening air.





PAASURAM 6

கஞ்சன் கறுக்கொண்டு நின்மேல்* கருநிறச் செம்மயிர்ப் பேயை*
வஞ்சிப்பதற்கு விடுத்தான்* என்பது ஓர் வார்த்தையும் உண்டு*
மஞ்ச தவழ் மணிமாட* மதிள்திரு வெள்ளறை நின்றாய்!
அஞ்சவன் நீ அங்கு நிற்க* அழகனே! காப்பிடவாராய்.

kanjan kaRukkoNdu ninmEl karuniRach chemmayirp pEyai
vanjippathaRku viduththAn enpathu Or vArththaiyum uNdu
manju thavaz maNimAda mathiLthiru veLLaRai ninRAy!
anjuvan nI angu niRka azaganE! kAppidavArAy.

MEANING

O Lord of ThiruveLLarai presiding over Your lofty temple where the high clouds brush against! Please come from Your divya desam to my side so that I can perform rakshA for You during this evening sandhi. I have heard that the evil Kamsan has ordered the red-haired demons, Puthanai, to kill You by taking on the guise of a caring mother intent on breast feeding You! Hence I am frightened over Your standing at the junction of the four roads, where she is most likely to appear. Please stay away from there and let me perform mangaLAratthi for Your rakshA. Please come here so I can protect You from these dangers.





PAASURAM 7

கள்ளச் சகடும் மருதும்* கலக்கழிய உதை செய்த*
பிள்ளையரசே!* நீ பேயைப் பிடித்து முலை உண்ட பின்னை*
உள்ளவாறு ஒன்றும் அறியேன்* ஒளிஉடை வெள்ளறை நின்றாய்!*
பள்ளி கொள் போது இதுவாகும்* பரமனே! காப்பிடவாராய்.

kaLLach chagadum maruthum kalakkaziya uthai seytha
piLLaiyarasE! nI pEyaip pidiththu mulai uNda pinnai
uLLavARu onRum aRiyEn OLiudai veLLaRai ninRAY!
paLLi koL pOthu ithuvAgum paramanE! kAppidavArAy.

MEANING

O Lord of matchless beauty presiding over the divya desam of ThiruveLLarai!
The evening time has come. The evil sakatAsuran came at the side of Your
cradle to kill You and You kicked him with Your tender feet and destroyed him;
next, You crawled between the pair of YamaArjunA trees and with Your legs,
thighs and shoulders pushed against them and brought them to ground and
removed their curse. After that You sucked the life out of PuthanA through
Your pretense that You are accepting the milk from her breast. These dangers
piled up one over the other. I do not know anymore as to what else is waiting
for me to be scared about. Evening sandhyA has approached. Ugra devathAs
are roaming about. Please come here so that I can perform the sandhyA
rakshA to protect You against any harm that might come Your way.





PAASURAM 8

இன்பம் அதனை உயர்த்தாய்!* இமையவர்க்கு என்றும் அரியாய்!*
கும்பக் களிறட்ட கோவே!* கொடுங்கஞ்சன் நெஞ்சினிற் கூற்றே!*
செம்பொன் மதிள் வெள்ளறையாய்!* செல்வத்தினால் வளர் பிள்ளாய்!
கம்பக் கபாலி காண் அங்குக்* கடி தோடிக் காப்பிடவாராய்.

inbam athanai uyaththAy! ImaiYavarkku enRum ariyAy!
kumbak kaLiRatta kOvE! kodungkanjan nenjiniR kURRE!
sempon mathiL veLLARaiyAy! selvaththinAl vaLar piLLAy!
kambak kapAli kAN anguk kadi thOdik kAppidavArAy.

MEANING

O Lord who has filled me with rapture over the thought of Your wondrous deeds during Your incarnation as my son! O Lord dear to the devAs, who constantly meditate about You! O the powerful one, who killed the mighty royal elephant of King Kamsa! O valorous one, who stood like the destroying fire in the frightened heart of Kamsa! O rich one basking under the radiant golden ramparts of Your beautiful temple at ThiruveLLArAi! O independent one, who does not take orders from anyone! The fearsome Goddess Durga is roaming about the junction of the four directions with the skull and trident in her hands at this time of evening sandhyA. Please do not roam outside now and come to the safety of my side. I will perform Saaya rakshA puja for Your protection.





PAASURAM 9

இருக்கொடு நீர் சங்கில் கொண்டிட்டு* எழில் மறையோர் வந்து
நின்றார்*

தருக்கேல்நம்பி! சந்தி நின்று* தாய் சொல்லுக் கொள்ளாய் சிலநாள்*
திருக்காப்பு நான் உன்னைச் சாத்தத்* தேசடை வெள்ளறை நின்றாய்!*
உருக்காட்டும் அந்தி விளக்கு* இன்று ஒளி கொள்ள ஏற்றுக்கேன்
வாராய்.

irukkodu nIr sangil koNdittu ezil maRaiyOr vanthu ninRAr
tharukkElnambi! santhi ninRu thAy solluk koLLAy silanAL
thirukkAppu nAn unnaich sAththath thEsudai vellARai ninRAY!
urukkAttum anthi viLakku inRu oLi koLLa ERRukEn vArAy.

MEANING

O Lord residing in the divya desam populated by the righteous ones known for their austerities! O Lord intent on performing pranks without cessation! Please do not go near the four junctions, where ugra devathAs are assembled at their appointed hour of sandhyaA kaalam. Please listen to the words of Your mother even for few minutes and pay heed! The Brahmins have assembled here with holy water in their conches to perform rakshA for You through the recitation of Veda manthrams like Purusha Sooktham. Please accept the protection that they are offering You. I will also light the evening lamp, which will reveal further Your Incomparable beauty.





PAASURAM 10

போதமர் செல்வக் கொழுந்து* புணர் திருவெள்ளறை யானை*
மாதர்க் குயர்ந்த அசோதை* மகன் தன்னைக் காப்பிட்ட மாற்றம்*
வேதப் பயன் கொள்ள வல்ல* விட்டுசித்தன் சொன்ன மாலை*
பாதப் பயன் கொள்ள வல்ல* பத்தருள்ளார் வினை போமே.

pOthamar selvak kozunthu puNar thiruveLLARai yAnai
mAthark kuyarntha asOthai magan thannaik kAppitta mARRam
vEthap payan koLLa valla vittusiththan sonna mAlai
pAthap payan koLLa valla paththaruLLAr vinai pOmE.

MEANING

MahA Lakshmi with Her traditional seat in the red lotus (Pankayacchelvi) is the treasure house of all wealth and she is the principal consort of PundareekAkshan of ThiruveLLarai. She is the one who abandoned Her normal place of residence, the red lotus and decided to stay in the chest region of Her Lord forever. PeriyAzhwAr enjoyed the blissful experience of YasOdha piratti pleading with her dear son to accept Saaya RakshA and described it in the form of the ten verses. These verses of PeriyAzhwAr, whose whole livelihood was about performing MangaLAsAnam for the Lord will chase away on recitation the enemies of bhagavad anubhavam for His devotees.





Part 2

Neeraattam
or
Manjanamaattal

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SrI Matam Dolai KaNNan Thirumanjanam





NEERATTAM OR MANJANAMATTAL

YasOdhA piratti wanted to bathe her child, KrishnA. She collected water for the thirumanjanam. She added cinnamon, cardamom and other fragrant powders in the water. She looked around for KrishNa and invited him to come to the bathing room, where she had lovingly prepared fragrant water at the right temperature. He heard her call, but tried to get away from her reach. YasodhA appealed to her son to come to her, described at length about the enormous efforts she took for him to have a most enjoyable bath, praised him and tried to lure him to take his bath with sweet and coaxing words.

PeriyAzhwAr took on the role of YasOdhA, the mother, to enjoy this scene. These verses are always recited during the Thirumanjanam (holy bath) of the ArchA murthys at the temples or the vigrahams or SaaLagramams at home.





PAASURAM 1

வெண்ணெய்ளாந்த குணுங்கும்* விளையாடு புழுதியும் கொண்டு*
திண்ணென இவ்விரா உன்னைத்* தேய்த்துக் கிடக்க நான்ஓட்டேன்*
எண்ணெய்ப் புளிப்பழம் கொண்டு* இங்கு எத்தனைபோதும் இருந்தேன்*
நண்ணலரியபிரானே!* நாரண! நீராடவாராய்.

veNNeyalantha kuNungum viLaiyAdu puzuthiyum koNdu
thiNNena ivvirA unnaith thEiththuk kidakka nAn ottEn
eNNeyppuLippazam koNdu ingu eththanaipOthum irunthEn
naNNalariyapirAnE! nAraNA! nIrAdavArAy.

MEANING

O my Lord who is not easily accessible! NaarAyaNA! Please come here for taking your bath. I have prepared the oil for your oil bath, the soap nut powder and have been waiting for you to come here for a long, long time. I will not let you dirty the bed tonight with the day's dust that is smearing your body from all of your playful activities and the unwelcome smell arising from the immersion of your hands all the way up to your shoulder into the pot, when you stole and ate butter during the day. This I shall not put up with. Please come and take your bath and cleanse yourself before you retire to bed.





PAASURAM 2

கன்றுகள் ஓடச்செவியில்* கட்டெறும்பு பிடித்திட்டால்*
தென்றிக் கெடுமாகில்* வெண்ணெய்திரட்டி விழுங்குமாகாண்பன்*
நின்ற மராமரம் சாய்த்தாய்!* நீ பிறந்த திருவோணம்*
இன்று நீ நீராடவேண்டும்* எம்பிரான்! ஓடாதேவாராய்.

kanRukaL Odachcheviyil katteRumbu pidiththittAl
thenRik kedumAgil veNNeythiratti vizungumAkANban
ninRa marAmaram sAyththAy! nI piRantha thiruvONam
inRu nI nIrAdavENdum empirAn! OdAthEvArAy.

MEANING

O Lord who knocked down the seven trees with the power of your arrow during RamAvathAram! Today is the day of SravaNam (ThiruvONam), when your birth star is in ascendance. Please do not try to escape from me. I am exasperated with your pranks. Earlier in the day, you ran after the frightened calves and placed the biting ants into their ears, which made them more panicky and they ran away. How am I going to milk the cows, when the calves have run away? If I do not milk the cows, how are you going to get the butter to steal and eat? Please do not run away. Come and take your bath.





PAASURAM 3

பேய்ச்சிமுலை உண்ணக்கண்டு* பின்னையும் நில்லாது என்னெஞ்சம்*
ஆய்ச்சியர் எல்லாங்கூடி* அழைக்கவும் நான்முலைதந்தேன்*
காய்ச்சின நீரொடு நெல்லி* கடாரத்தில் பூரித்துவைத்தேன்*
வாய்த்தபுகழ் மணிவண்ணா!* மஞ்சனமாடநீவாராய்.

pEychchimulai uNNakkaNdu pinnaiyum nillAthu ennenjam
Aychchiyar ellAmkUdi azaikkavum nAnmulaitanthEn
kAychchina nIrOdu nelli kadAraththil pUritthuvaitthEn
vAyththapugaz maNivaNNA! manjanamAdanIvArAy.

MEANING

O my precious one of auspicious glories! O my dear one with the hue of a blue jewel! When I saw you drink the poisonous milk from the fearsome PuthanA's breast and suck her life forces, I responded to the collective call of the fleeing neighbors and approached you and breast-fed you. I did not run away like them out of fear at the sight of the mighty corpse of PuthanA, whom you had dispatched to heavens. Today, I have prepared warm and comforting water containing broiled leaves of Nelli tree for sweetness. I have stored this lovely water for your bath in large vessels, so that you can enjoy a long and leisurely bath. Please do not escape me. Come hither and have your bath.





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PAASURAM 4

கஞ்சன் புணர்ப்பினில் வந்த* கடியசகடம் உதைத்து*
வஞ்சகப் பேய்மகள் துஞ்ச* வாய்முலை வைத்திரானே!*
மஞ்சளும் செங்கழுநீரின்* வாசிகையும் நாறுசாந்தும்*
அஞ்சனமும் கொண்டுவைத்தேன்* அழகனே! நீராடவாராய்.

kanjan puNarppinil vantha kadiyasagadam uthaiththu
vanjagap pEymagaL thunja vAymulai vaiththapirAnE!
manjaLum sengkazunIrin vAsigaiyum nARusAnthum
anjanamum koNduvaihthEn azaganE! nIrAdavArAy.

MEANING

O great helper, who destroyed the asuran in the form of the wheel sent by your evil uncle Kamsan with a swift kick of your tender feet! O Lord, who sucked the life out of the deceitful PUthanai! I have added turmeric powder, and enriched your bath water with petals of red lotus flowers. I have set aside fragrant sandal paste and black collyerium for decorating your eyes after your bath. O Beautiful One! Please do not run away from me. Come and take your bath without further hassle!





PAASURAM 5

அப்பம் கலந்த சிற்றுண்டி* அக்காரம் பாலில் கலந்து*
சொப்பட நான் சுட்டுவைத்தேன்* தின்னல் உறிதியேல்நம்பீ!*
செப்பிள மென்முலையார்கள்* சிறுபுறம் பேசிச்சிரிப்பர்*
சொப்பட நீராடவேண்டும்* சோத்தம்பிரான்! இங்கேவாராய்.

appam kalantha siRRuNdi akkAram pAlil kalanthu
soppada nAn suttu vaitthEn thinnal uRithiyElnambI!
seppiLA menmulaiyArgAL siRupuRam pEsichchirippar
soppada nIrAdavENdum sOththampirAn! ingEvArAy.

MEANING

O Lord of full perfection! O my Swami! My salutations to you. Please come here. Young girls with tender breasts will complain behind my back about your minor offenses and laugh over them. While they are busy that way, I have been busy dissolving cubes of jaggery in milk and flour to cook sweet tasting appam and other delicious luncheon items for You. If You want this lovely lunch, You must take a bath first. Please come and have your delightful bath first.





PAASURAM 6

எண்ணெய்க் குடத்தை உருட்டி* இளம்பிள்ளை கிள்ளியெழுப்பி*
கண்ணைப் புரட்டி விழித்துக்* கழகண்டு செய்யும்பிரானே!*
உண்ணக் கனிகள் தருவன்* ஒலிகடல் ஓதநீர்போலே*
வண்ணம் அழகியநம்பீ!* மஞ்சனமாட நீவாராய்.

eNNeyk kudaththai urutti iLampilLai kiLLiyezuppi
kaNNAip puratti viziththuk kazakaNdu seyyumpirAnE!
uNNak kanikaL tharuvan olikadal OthanIrpOIE
vaNNam azagiya nambI! manjanamAda nIvArAy.

MEANING

O Lord with the beautiful blue complexion of the waters of the ocean with noisy waves! O Swami who kicks the oil containing vessels around with your tender legs and who wakes up sleeping children with your pinching! I will give you sweet, hand-picked fruits. Please come here and take your bath without further delay!





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doddamaLLUr Sri KrishNa (Courtesy : Sri. Sridhar Lakshminarasimhan)





PAASURAM 7

கறந்தநற் பாலும் தயிரும்* கடைந்து உறிமேல் வைத்த வெண்ணெய்*
பிறந்ததுவே முதலாகப்* பெற்றறியேன் எம்பிரானே!*
சிறந்தநற்றய் அலர்தூற்றும்* என்பதனால் பிறர்முன்னே*
மறந்தும் உரையாட மாட்டேன்* மஞ்சனமாட நீவாராய்.

kaRanthanaR pAlum thayirum kadainthu uRimEl vaiiththa veNNey
piRanthathuvE muthalAgap peRRaRiyEn empirAnE!
siRanthanaRRAy alarthURRum enpathanAl piRarmunnE
maRanthum uraiyAda mAttEn manjanamAda nIvArAy.

MEANING

O My Lord! From the day you were born, I have not seen the likes of either milk or curds or the butter stored in the pots hanging from the ceiling. You have taken care of all of that! If I started to criticize you in front of others, they will be astonished at me as the mother complaining about the child that I bore! Hence, I am hesitant to criticize you because of fear about offending my neighbors. I will never belittle you in front of others. Please come here and take your bath!





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kaaLinga narthanam





PAASURAM 8

கன்றினை வாலோலை கட்டிக்* கனிகள் உதிரஎறிந்து*
பிந்தொடர்ந்து ஓடிஓர்பாம்பைப்* பிடித்துக்கொண்டு ஆட்டினாய்போலும்*
நின்திறத்தே நல்லேன்நம்பீ!* நீபிறந்த திருநல்நாள்*
நன்று நீநீராட வேண்டும்* நாரண! ஓடாதேவாராய்.

kanRinai vAlOlai kattik kanikaL uthira eRinthu

pinthodarnthu OdiOrpAmbaip pidiththukkoNdu AttinAypOlum

ninthirRaththE nallEnnambI! nIpiRantha thirunalnAL

nanRu nInIrAda vENdum nAranA! OdAthEvArAy.

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MEANING

O Lord of total perfection! I can not fully comprehend your limitless, auspicious attributes (anantha kalyANa guNams) or your power. One day, you tied the ribbons on the tail of the asuran, who took the form of a calf to kill you. What did you do? You took that calf by the tail, swirled him around and threw him at a wood apple tree. The fruits fell as a result of that impact and provided a feast for your play mates. Thereafter, you went to the banks of YamunA River and danced on the top of the hoods of the poisonous KaaLingan and danced there to your heart's content and subdued the serpent's arrogance. Today happens to be the day of your birth. Therefore you must take an enjoyable bath. O NaaraNA! Please come here! Don't run away.





PAASURAM 9

பூணித் தொழுவினில் புக்குப்* புழுதியனைந்த பொன்மேனி*
காணப்பெரிதும் உகப்பன்* ஆகிலும் கண்டார் பழிப்பர்*
நாணெத்தனையும் இலாதாய்!* நப்பின்னை காணில்சிரிக்கும்*
மாணிக்கமே! என்மணியே!* மஞ்சனமாட நீவாராய்.

pUNith thozuvinil pukkup puzuthiyaLaintha ponmEni
kANapperithum ugappan Agilum kaNdAr pazippar
nANeththanaiyum ilAthAy! nappinnai kANilsirikkum
mANikkamE! enmaNiyE! manjanamAda nIvArAy.

MEANING

O Lord without any modesty! My mANikkam! My blue sapphire! I enjoy seeing your beautiful limbs covered with dirt from your entering the cow sheds and playing in the mud there. But, those who see your body smeared with all that dirt blame me and call me an uncaring mother. O shameless Lord who puts me in such a dire spot! Nappinnai will laugh at you, if she sees you in this state. Let me help You. Please come here and cleanse yourself with the lovely bath that I have prepared for you.





PAASURAM 10

கார்மலி மேனி நிறத்துக்* கண்ணிரானை உகந்து*
வார்மலி கொங்கை யசோதை* மஞ்சன மாட்டியவாற்றை*
பார்மலிதொல் புதுவைக்கோன்* பட்டர்பிரான் சொன்னபாடல்*
சீர்மலி செந்தமிழ் வல்லார்* தீவினையாதும் இலரே.

kArmali mEni niRaththuk kaNNapirAnai uganthu
vArmali kongai yasOthai manjana mAttiyavARRai
pArmalithol puthuvaikkOn pattarpirAn sonna pAdal
sIrmali senthamiz vallAr thIvinaiyAthum ilarE.

MEANING

Those who recite these ten paasurams composed by PeriyAzhwAr--, the elder of the most ancient land known as Sri VillipputthUr -- on the way in which the full-breasted YasOdhA pirAtti bathed her son, KaNNapirAn of complexion far more beautiful than the clouds of the rainy season, will become completely free of any sins.





Part 3

PUcchUttal

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PUCCHUTTAL

In his Periya Thirumozhi 2.4 (neerattam) decad, PeriyAzhwAr pleaded with Bala KrishNan to come and have his fragrant bath. He obliged reluctantly and had a wonderful bath organized by YasOdhA with great affection and love.

After that, YasOdhA wanted to brush the Lord's beautiful curly black tresses. KrishNan was restless and wanted to escape to play with His friends. YasOdhA came up with a trick to make Him stand still, while she combed His hair. She distracted Him by calling for the crow to join with her to comb the Lord's hair. In the ten paasurams of decad 2.5, she engaged the attention of the restless son of hers. Combing was completed.

YasOdhA wanted thereafter to decorate the freshly combed tresses of the Lord with fresh and fragrant flowers. The restless son looked out of the window and saw His playmates getting ready to take the cattle to their grazing places. KrishNA was in a big hurry to join His playmates on their trip to the forest. He asked His mother for the shepherd's crook (stick). YasodhA once again tricked Him to keep Him at home to enjoy His Company. She said "O my son! The Crow that came to help me comb your hair has run off with your crook. Let me call it back and ask it to bring back your crook." KrishNan is persuaded to wait until the crow brought the stick.

After her cheating game went on, YasOdhA invited KrishNA to stay still so that she can enjoy decorating her son's shiny black hair with many kinds of fresh flowers. In decad 2.7 known as pUcchUttal, PeriyAzhwAr transforms himself into the fortunate mother, YasOdhA, and enjoys the experience of touching the silky hair of the Lord and decorating it with Jasmine, red Lilly, Hibiscus and other beautiful flowers.





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"aanirai mEyppan"



SeNpaga Flower (Image courtesy: TopTropicals.com)





PAASURAM 1

SENPAGA FLOWERS

ஆனிரை மேய்க்க நீபோதி* அருமருந்து ஆவதறியாய்*
கானகம் எல்லாம் திரிந்து* உன்கரிய திருமேனிவாட*
பாணியில் பாலைப் பருகிப்* பற்றுதார் எல்லாம் சிரிப்ப*
தேனில் இனியபிரானே!* செண்பகப்பூச் சூட்டவாராய்.

Anirai mEyokka nIpOthi arumarunthu AvathaRiyAy
kAnagam ellAm thirinthu unkariya thirumEnivAda
pAnaiyil pAlaip parugip paRRathAr ellAm sirippa
thEnil iniyapirAnE ! seNbakappUch chUttavArAy.

MEANING

O great helper, who is sweeter than honey and jaggery! The people of this world do not realize your grace (anugraham) is the sole curing medicine for destroying the disease of Samsaram and the elixir as well for the enjoyment of the nithya sUris in Sri Vaikuntam. My neighbors make fun of you for drinking fresh milk stored in their pots right out of them and yet they are delighted that You blessed them with Your visit to their houses. O the most beautiful one (SukumArA), You are ready to run off and follow the cattle in the forest through the rough and tumble and are going to be exposed to the harsh rays of the mid-day Sun. Let me first decorate first Your hair with freshly picked SeNpaka flowers. Please come here and stand still until I complete the decoration.





"ThiruvarangatthE kidanthAi" (Image courtesy: www.srivaishnavam.com)



Jasmine Flower (Image courtesy: TopTropicals.com)





PAASURAM 2

JASMINE FLOWERS AND SRI RANGANATHAN

கருவுடை மேகங்கள் கண்டால்* உன்னைக் கண்டால் ஒக்கும்கண்கள்*
உருவுடையாய்! உலகேழும்* உண்டாக வந்து பிறந்தாய்!*
திருவுடையாள் மணவாளா!* திருவரங்கத்தே கிடந்தாய்!*
மருவிமணம் கமழ்கின்ற* மல்லிகைப்பூச் சூட்டவாராய்.

karuvudai mEgangaL kaNdAl unnaik kaNdAl okkumkaNgaL

uruvudaiyAy! ulgEzum uNdAga vanthu piRanthAy!

thiruvudaiyAL maNavALA! thiruvrangaththE kidanthAy!

maruvimaNam kamazkinRa malligaippUch chUttavArAy.

MEANING

O my beautiful one! When I enjoy your unsurpassable beauty with my eyes, they become cool as if I am looking at the water-laden rainy clouds. O Lord with the incomparable beauty of eyes! O my Swami who redeemed this world with auspiciousness through your incarnation! O the auspicious principle behind your consort, who is the embodiment of all auspiciousness (MangaLAnAM MangaLam, Thiruvukkum ThiruvAhiya selvA)! You are resting at Sri Rangam in response to Your dear consort, MahA Lakshmi's prayer to rescue the samsAris of this world (LeelA VibhUthi). Please come near and wear the jasmine flowers of everlasting fragrance.





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"neel ThiruvEnkatatthu yenthaai"



Paathiri Flower





PAASURAM 3

PAATHIRI FLOWER & THIRUVENAKATAMUDAYAN

மச்சொடு மாளிகை ஏறி* மாதர்கள் தம்மிடம்புக்கு*
கச்சொடு பட்டைக் கிழித்துக்* காம்பு துகிலவைகீறி*
நிச்சலும் தீமைகள் செய்வாய்!* நீள் திருவேங்கடத்து எந்தாய்!*
பச்சைத் தமனகத்தோடு* பாதிரிப்பூச் சூட்டவாராய்.

machchOdu mALigai ERi mAtharkaL thammidampukku
kachchOdu pattaik kiziththuk kAmbu thugilavaikIRi
nichchalum thImaikaL seyvAy! nIL thiruvEngkadaththu enthAy!
pachchaith thamanagaththOdu pAthirippUch chUttavaRAy.

MEANING

O GovindhA who stands on top of the lofty peak of Thirumalai! O my dear one, who engages daily in so many pranks such as climbing the upper stories of neighbor's mansions and tearing to shreds the upper garments (kacchu) and gold bordered, silk saris of young girls stored in the women's quarters! Please come here and permit me to decorate your freshly combed hair with the ever green Maruk kozhunthu and the red paathiri flowers.





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"dark brows, enchanting forehead and black wavy tresses of hair"



maru and thamanakam





PAASURAM 4

MARU AND TAMANAKAM

தெருவின்கண் நின்று இளவாய்ச்சிமார்களைத்* தீமைசெய்யாதே*
மருவும் தமனகமும்சீர்* மாலை மணம் கமழ்கின்ற*
புருவம் கருங்குழல் நெற்றி* பொலிந்த முகிற் கன்றுபோலே*
உருவமழகியநம்பீ!* உகந்திவை சூட்டநீவாராய்.

theruvinkaN ninRu iLavAychchimArkaLaith thImaiseyyAthE
maruvum thmanagamumsIr mAlai maNam kamazkinRa
puruvam karungkuzal neRRi polintha mugir kanRupOIE
uruvamazakiyanambI! uganthivai sUttanIvArAy.

MEANING

(KaNNan responded to His mother's complaint about entering other people's houses and tearing up the garments of young girls. He said that he was never there, but was standing in the corner of the street playing with his friends. How come you accuse me falsely was the response of the "innocent One"? This paasuram is YasOdhA's response to her son "not pleading guilty").

O my precious one! It is at these street corners, you chase the girls and make them suffer with your pranks. Please do not kick and destroy their sand castles constructed during their play hours. Please do not deprive them of their toys and cease teasing them. O ParipUrNa Sundara RajA! (The perfect embodiment of beauty) noted particularly for your matchless dark brows, enchanting forehead and black wavy tresses of hair! This garland made up of Maru and Tamanakam is rich with fragrance. It is waiting to join your tresses and be blessed by that union. I dearly long to decorate you with this garland Please come here!





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"aLLi nee veNNai vishunga" (Courtesy : Sri. Sridhar Lakshminarasimhan)



Red Lilly Flower





PAASURAM 5

RED LILLY FLOWERS

புள்ளினை வாய் பிளந்திட்டாய்! * பொருகரியின் கொம்பொசித்தாய்! *
 கள்ளவரக்கியை முக்கொடு * காவலனைத் தலைகொண்டாய்! *
 அள்ளி நீ வெண்ணெய் விழுங்க * அஞ்சாது அடியேன் அடித்தேன் *
 தெள்ளிய நீரில் எழுந்த * செங்கழுநீர் சூட்டவாராய்.

puLLinai vAy piLanthittAy! porukariyin komposiththAy!
 kaLLavarakkiyai mUkkodu kAvalanaith thalaikoNdAy!
 aLLi nI veNNey vizunga anjAthu adiyEn adiththEn
 theLLiya nIril ezuntha sengkazunIr sUttavArAy.

MEANING

O Powerful One, who tore apart the beaks of the asuran (BakAsuran), who lay in wait for you to kill you at the banks of YamunA River! O victorious One, who pulled out the tusks of the royal elephant of Kamsan and killed it during the occasion of the sports at the court of the deceitful uncle, Kamsan, who wanted to see you destroyed by his mighty elephant! O Just One, who cut off the nose of the insulting SoorpaNakA and the heads of her brother RavaNA, when they offended you with their evil acts! O my Lord, What a terrible injustice have I done. While waiting to see you enjoy eating the stolen butter, I was overcome with anger at your brazen act and hit you. Fie me! After hitting you and suffering for my rash act, I wanted to protect you from slander through your engagement in similar butter stealing pranks in other people's houses. I want now to make up for my rash act and with overflowing affection for You; I am holding this lovely garland made up of red Lilly flowers. Please do not be angry at me, come near and wear this special garland on Your tresses.





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"poruthu varukinRa ponnE"



Punnai Flower





PAASURAM 6

GOLD-COLORED PUNNAI FLOWERS

எருதுகளோடு பொருதி* ஏதும் உலோபாய்காண் நம்பி!*
கருதிய தீமைகள் செய்து* கஞ்சனைக் கால்கொடு பாய்ந்தாய்!*
தெருவின்கண் தீமைகள் செய்து* சிக்கென மல்லர்களோடு*
பொருது வருகின்ற பொன்னே!* புண்ணிப்பூச் சூட்டவாராய்.

eruthukalOdu poruthi Ethum ulOpAykaN nambi!

karuthiya thImaikaL seythu kanjanaik kAlkodu pAynthAy!

theruvinkaN thImaikaL seythu sikkena mallarkaLOdu

poruthu varukinRa ponnE! punnaippUch chUttavArAy.

MEANING

O Lord who did not pay heed to the softness of your limbs while you were intensely involved in gaining the hand of Nappinnai through Your subjugation of the seven mighty bulls! You did not care at that time about what happens to your limbs or life. O Lord who has been fulfilled though your matchless love for Nappinnai! You responded to your uncle Kamsan's ill deeds and kicked him out of his throne with your powerful feet. On the way to killing your uncle, you killed the washer man, who insulted you and took possession of the lovely clothes that he had freshly prepared for Kamsan. You broke the bow of Kamsan, killed his royal elephant and smashed the mighty wrestlers of Kamsan's court, Who wanted to harm you? At that time of your mighty encounters at kamsan's court, your valor shone like freshly melted gold. I want to join that golden body of yours with the gold-colored Punnai flowers. Please come near and let me decorate your tresses with these lovely golden yellow flowers.





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"Kudanthai kidantha yemkOvE"



Kurukatthi Flower (Image courtesy: TopTropicals.com)





PAASURAM 7

KURUKKATHI FLOWERS

குடங்கள் எடுத்தேறவிட்டுக்* கூத்தாட வல்லஎம்கோவே!*
மடங்கொள் மதிமுகத்தாரை* மால்செய்யவல்ல என்மைந்தா!*
இடந்திட்டு இரணியன் நெஞ்சை* இருபிளவாக முன்கீண்டாய்!*
குடந்தைக் கிடந்த எம்கோவே!* குருக்கத்திப்பூச் சூட்டவாராய்.

kudangkaL eduththERavittuk kUththAda vallaemkOvE!

madangkoL mathimugaththArai mAlseyyavalla enmainthA!

idanthittu iraNiyan nenjai irupilavAga munkINdAy!

kudanthaik kidantha emkOvE! kurukkaththippUch chUttavArAy.

MEANING

{When the wealth of the Brahmins increases, they will show their joy by conducting Yaj~nAs for the well being of the universe and its beings. When the wealth of the shepherds increases, then they celebrate that blessing with "pot-dance" (kudak kUtthu). They place earthen pots on their head, hands and shoulders and dance with skillful steps without dropping the pots. This is a celebratory event).

O Lord who made the cowherd colony is blessed with undiminishing wealth through your association with them! You placed a row of pots on your head, held one pot in each of your hands and threw them up in the air and caught them while engaged in sporting intricate steps. Who can match your dance that surpassed all the rules of Bharatha Naatyam?

O Lord of our kulam! O my son who can enchant all the girls brimming with the beauty of full moon! O powerful One, who tore apart the mighty chest of HiraNyakasipu "protected" by the boons of lesser Gods! O GOpAlA resting as





ArchA mUrthy at Thirukkudanthai to bless us, who came after Your VibhavAvathAram as KrishNA! Please come and wear this garland of Kurukkatthi flowers.

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"aNiyarangam"



IruvAtchi Flower (Image courtesy: TopTropicals.com)





PAASURAM 8

IRUVATCHI FLOWERS

சீமாலிகன் அவனோடு* தோழமை கொள்ளவும் வல்லாய்!*
சாமாறு அவனை நீ எண்ணிச்* சக்கரத்தால் தலைகொண்டாய்!*
ஆமாறறியும்பிரானே!* அணியரங்கத்தே கிடந்தாய்!*
ஏமாற்றம் என்னைத்தவிர்த்தாய்!* இருவாட்சிப்பூச் சூட்டவாராய்.

sImAlikan avanOdu thOzamai koLLavum vallAy!

sAmARu avanai nI eNNich chakkaraththAl thalaikoNdAy!

AmARaRiyumpirAnE! aNiyarangaththE kidanthAy!

EmARRam annaiththavirththAy! iruvAtchippUch chUttavArAy.

MEANING

(Sri Maalikan was a boyhood friend of KrishNan and learned the handling of all kinds of weapons as KrishNa's play mate. He became arrogant over his skills in the use of weapons and caused harm to people. KrishNA was angry at him and at the same time did not wish to kill His friend. One day Sri Maalikan complained to his friend that He had not taught him how to handle the chakrAyudham. KrishNa replied that it is a tricky business and He Himself is not sure some times about how to handle that particular weapon.

Sri Maalikan insisted however on being taught the use of Sudarsanam. The Lord decided then that it was the most appropriate occasion to punish his friend for his erstwhile offenses. KrishNan threw the chakram in the air and received it back with one finger and warned His friend about the inherent dangers in handling that powerful weapon. Sri Maalikan did not heed the warning, threw the rotating chakram into the air and got ready to receive it on his finger just like his friend demonstrated. He held however his finger too close to his neck. The returning Sudarsanam landed on his finger, but cut off





his head that was too close to the receiving finger. PeriyAzhwAr recalls here, the deft way in which the Lord protected His aasritha janams and punished the offenders).

O Lord who taught a lesson to the offending friend, Sri Maalikan! You cut off His head with your chakram. O Lord resting at the beautiful temple at Srirangam and engaged in the bhaktha samrakshaNam and dushta nigraham (protection of your devotees and the destruction of their enemies)! You chose the great kshEthram of Srirangam, where the righteous people live. With that choice of Srirangam as Your place of residence, You allay my anxieties over any harm coming Your way. Please come and wear this freshly blossomed IruvAtchi flowers and make me happy!

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"OrAlilaiyil thuyilkoNdAy"





PAASURAM 9

KARUMUHAIP PUSHPAM

அண்டத்தமரர்கள் சூழ* அத்தாணியுள் அங்கிருந்தாய்!*
தொண்டர்கள் நெஞ்சிலுறைவாய்!* தூமலரான் மணவாளா!*
உண்டிட்டு உலகினையேழும்* ஓராலிலையில் துயில்கொண்டாய்!*
கண்டுநான் உன்னை உகக்கக்* கருமுகைப்பூச் சூட்டவாராய்.

aNdaththamararkaL sUza aththANiyuL angirunthAy!

thoNdarkaL nenjiluRaivAy! thUmalarAL maNavALA!

uNdittu ulginaiyEzum OrAlilaiyil thuyilkoNdAy!

kaNdunAn unnai ugakkak karumugaippUch chUttavArAy.

MEANING

O Lord seated in splendid Sri VaikunTam in the company of NithyasUris and Muktha Jeevans! O Emperor, who rules over all the worlds! O dear One who prefers the hearts of your devotees as even a better place for your eternal residence compared to the glorious Sri VaikunTam! O Lord of MahA Lakshmi seated on the Lotus flower! O MaayAvi who hid the Universes in Your tiny stomach and floated on the waters of the ultimate deluge (PraLayam) as a little baby resting on a pupil leaf! Please come near me and make me happy by accepting this KarumuhaippU garland for your dark tresses.





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"eNpagar pUvum sUttavA"
(Image Courtesy : Sri.Sridhar Lakshminarasimhan)





PAASURAM 10

SENPAGA FLOWER

செண்பக மல்லிகையோடு* செங்கழுநீர் இருவாட்சி*
எண்பகர் பூவும் கொணர்ந்தேன்* இன்று இவை சூட்டவாவென்று*
மண்பகர் கொண்டானை* ஆய்ச்சி மகிழ்ந்துரை செய்தஇம்மாலை*
பண்பகர் வில்லிபுத்தூர்க்கோன்* பட்டர்பிரான் சொன்னபத்தே.

seNpaga malligaiyOdu sengkazunIr iruvAtchi

eNpagar pUvum koNarnthEn inRu ivai sUttavAvenRu

maNpagar koNdAnai Aychchi magiznthurai seythaimmAlai

paNpagar villipuththUrkon pattarpirAn sonnaththE.

MEANING

O Lord I have assembled the SeNpaka flower that blossoms at early dawn, the others that blossom after sunrise (Senkazhu neer and IruvAtcchi et al) and the Jasmine flowers that blossom in the evening. I have assembled all these flowers prescribed by saasthrAs for your alankAram. I am desirous of decorating you, who took away the earth and the sky from MahA Bali through a ruse during Your incarnation as VaamanA and trivikramA. I would like to enjoy the bliss of Your mother YasOdha Piratti at AayarpAdi, when she decorated Your beautiful hair. The fruits of reciting these ten verses of mine -- celebrating the anubhavam of YasOdha decorating her son's tresses with beautiful flowers-- are the gaining of the blissful experience (RasAnubhavam) of the blessed foster-Mother of our Lord GOpAlan.

PeriyAzhwAr ThiruvadigaLE SaraNam

dAsan, Oppiliappn Koil VaradAchAri Sadagopan

