

PerriyAzhwAr Paasurams on  
**ThirukkoshTiyUr**



Sri nrusimha seva rasikan

**Oppiliappan Koil Sri VaradAccAri SaThakopan**



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# CONTENTS

PAsurams and Commentaries	3
PAsuram 1	5
PAsuram 2	7
PAsuram 3	8
PAsuram 4	10
PAsuram 5	13
PAsuram 6	15
PAsuram 7	16
PAsuram 8	17
PAsuram 9	19
PAsuram 10	21
nigamanam	22





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Periyazhwar - Thirukkachi

(Thanks: SrI V.C.Govindarajan)





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திருக்கோஷ்டியூர் பாசுரங்கள்

(முதல் பத்து - 2ஆந்திருமொழி)

PeriyAzhwAr PAsurams on

ThirukkOshTiyUr

(First Decad - 2nd Thirumozhi)

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## திருக்கோஷ்டியூர்

பெருமாள் : ஸௌம்யநாராயணன்

தாயார் : திருமாமகள்நாச்சியார்

விமானம் : அஷ்டாங்க விமானம்

தீர்த்தம் : தேவ புஷ்கரிணி

ப்ரத்யக்ஷம் : இந்திரன், கதம்ப ரிஷி



# Paasurams and Commentaries



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ThirukkOshtiyUr is Gokulam.







## PASURAM 1

In this Thirumozhi, PeriyAzhwar recreates the scene replete with the Ananda anubhavam of the citizens of AypAdi over the avatAram of the Lord in their midst. The utsavams that they conducted on that blissful occasion of the Thiru avatAram of the Lord form the theme of this Thirumozhi. PeriyAzhwAr transfers the avatAram of the Lord to ThirukkOshtiyUr in PaaNdiya Naadu in the south from Vada Mathurai/AaypAdi in the northern part of the country, where it happened.

வண்ண மாடங்கள் சூழ்திருக் கோட்டியூர்,

கண்ணன் கேசவன் நம்பி பிறந்தினில்,

எண்ணெய் சுண்ண மெதிரெதிர் தூவிடக்,

கண்ணன் முற்றம் கலந்தள றாயிற்றே (1)

vaNNa maaDangal soozhth thirukkOTTiyUr,

kaNNan kESavan nambi piRanthinil,

eNNai suNNam ethir ethir thUviDa,

kaNNan muRRam kalanthaLaRayiRRE (1)

### COMMENTARY:

ThirukkOshtiyUr is filled with mansions known for their architectural beauties and colors. Everywhere one turns around, one comes across lofty mansions painted in bewitching colors. Among them is the best and the brightest is Nanda bhavanam; here the Lord of infinite auspicious guNams and divya saundaryam marked by a full head of curly hair incarnated amidst cowherds and cowherdesses. The citizens of AypAdi were overcome with their joyous





emotions and applied on themselves fragrant oils and powders (unguents) to commemorate this extraordinary occasion. The oil and the powder that spilled over in collected in the courtyard of the mansion of NandagOpan and formed a muddy paste. The visitors who came to see the child at Nanda bhavanam were overwhelmed by their experience.

PeriyAzhwAr equates here ThirukkOshtiyUr with Gokulam, where the Lord Chose as a place to grow to remove the fears of His parents, VasudEvan and Devaki. "Oruththi makanAi piRanthu oruththi makanAi vaLarnthAn" according to ANDAL, the daughter of PeriyAzhwAr. Nandagopan and YasOdha had no idea that Vasudevan crossed the Yamuna river at the middle of the night to leave his child at their mansion and treated the Lord as their own child. In Gokulam, Yasodha, the wife of Nanda, was only aware that she had delivered a baby. She was tired and YogamAya placed her in to a state of sleep right away. Yasodha had therefore not known whether the child born to her was a boy or girl (Srimad BhAgavatam: X.3.53). When she woke up later, she found a beautiful child next to her and recognized him as the son she had given birth to.

Chapter X.5 describes in great detail the avatAra utsavam (birth festivities) at Gokulam. The gopAs decorated their cows and calves with turmeric and oil to denote the auspiciousness of the occasion (BhAgavatam X.5.7) and applied portions of those paste on themselves. The gopis wore special jewelry and applied saffron powder on their faces and collyrium to their eyes. They dressed themselves in the best of silk and arrived en masse at the bhavanam of NandagOpan and YasOdha to see the child and to wish the child a long life. They sprinkled turmeric powdered water over each other and sang. The courtyard became filled with the muddy yellow paste formed by turmeric and fragrant oil as they jockeyed for a good position to see their Lord.





## PASURAM 2

ஓடுவார் விழுவார் உகந்தாலிப்பார்,  
நாடுவார் நம்பிரானெங்குற் றானென்பார்,  
பாடுவார்களும் பல்பறை கொட்டநின்று,  
ஆடுவார்களும் ஆயிற்றாய்ப் பாடியே (2)

ODuvAr vizhuvAr ukanthAlippAr,  
nADuvAr nambirAn enguRRaan enbAr,  
pADuvArkaLum palpaRai koTTa ninRu,  
ADuvArkaLum AyiRRa AaypADiyE (2)

### COMMENTARY:

The joyous citizens of AaypAdi ran to their king's house out of joyful eagerness to see the new child (OduvAr). After they arrived at the courtyard of Nandan, they slipped and fell down in the slippery mud formed by turmeric and oil (VizhuvAr). They got up and embraced each other with joy (ukantu AalippAr). They ran here and there inside the house asking, where is the infant? Where is our Lord ? (nAduvAr nampirAn enguRRAn enpAr). They sang with a heart full of gratitude for the incarnation of the Lord amidst their midst (pAduvAr); they danced to the beat of the drums and horns (palpaRai kotta ninRu AaduvAr). The entire tumultuous Gokulam floated in a flood of bliss (ippadiyAka AyiRRu AypAdiyE).



Bala Krishna!





## PASURAM 3

பேணிச் சீருடைப் பிள்ளை பிறந்தினில்,  
காணத் தாம்புகு வார்புக்குப் போதுவார்  
ஆனொப் பாரிவன் நேரில்லை காண்,திரு  
வோணத் தானுல காளுமென் பார்களே (3)

pENi seeruDaip piLLai piRanthinil,  
kANat thAm pukuvArpukkup pOthuvAr  
AaNop pArivan nErillai KANN, thiru  
vONatthan ulakALum enpArkaLE (3)

### COMMENTARY:

When He was born inside the jail of Kamsan at Vada Mathurai, our Lord displayed His form with four hands with two holding Sudarsanam and Conch Paancajanyaam. At the request of His parents fearful of Kamsan's cruelties, He hid that roopam and transformed Himself into a child with two hands.

He became thus the subject of the pAsura Vaakyam section: "seerudaip-piLLai pENip-piranthinil". Seer means the KalyANa guNams. pENuthal means protecting Himself. He arrived at



Holding Sankham and Chakram!





Gokulam with a hidden identity to ease the minds of His parents about any harm coming to Him from the ill meaning Kamsan (pENi Seerudaip-piLLai piRanthinil). The pUrvAcArya commentary states that PeriyAzhwAr considered that the Lord had "born" only after He escaped from Kamsan's house of incarceration and entered AypAdi ("Kamsanukku pizhaitththu thiru AypAdiyil pukunta pinbu thAn, ivar (PeriyAzhwAr) avanai piRantAnAka ninaitththirikkiRathu").

The citizens rushed to see this wondrous child. They came back again from their homes to see His divya saundaryam once more. Those among the visitors, who were knowledgeable about SaamudhriKA lakshaNams commented that there is no one to match His masculinity in all the worlds(AaNoppAr ivan nErillai kaaN). Because of His superiority, they said that this child is going to rule over the Universe created by Sriman nArAyaNan with the janma nakshatram of SravaNam (thiruONaththAn ulakALum enpArkaLE).





## PASURAM 4

உறியை முற்றத் துருட்டிநின் றாடுவார்,

நறுநெய் பால்தயிர் நன்றாகத் தூவுவார்

செறிமென் கூந்த லவிழத் திளைத்து, எங்கும்

அறிவ ழிந்தன ராய்ப்பாடி யாயரே (4)

uRiyai muRRatthu uruTTi ninRu AaDuvAr,

naRu nEy pAl thayir nanRAkat thUvuvAr

seRi menkUnthal avaizhat thiLaitthu, engum

aRivazhinthanar AaypADi AayarE (4)

### COMMENTARY:

The blissful tanmayatva state of the citizens of AaypAdi is described here. They were head over heels with their joy about the Lord's avatAram amidst them. Gokula Baalan became their own (sva) Kula baalan (Kudi Kuzhanthai). The cowherds and the cowherdess of Gokulam did not know what they were doing and ran hither and thither to bring their wealth and present it to their Lord and to each other. They took from their house the curd, milk and ghee with their containers and



The divine child!





rolled them in the court yard of Nanda GopAlan, sang, danced and prayed there to all gods to keep this child hale and healthy for all times (uRiyai muRRaththu urutti ninRu AaduvAr, naRu ney paal thayir nanRAkath-thUvuvAr). They gave away as dhAnam their wealth (the dairy products, the products linked to their livelihoods). The gopis let down their dark and dense tresses and sang as well as danced and expressed their joy over the avatAram of their Lord (seRimenn kUnthal avizhththiLaiththu aadinar). They looked as though they had lost their senses (aRivazhinthanar AaypAdi AayarkaLE). Such was the height of their enjoyment !





Divine Cowherd!





## PASURAM 5

கொண்ட தாளுறி கோலக் கொடுமழு,

தண்டி னர்பறி யோலைச் சயனத்தர்,

விண்ட முல்லை யரும்பன்ன பல்லினர்,

அண்டர் மிண்டிப் புகுந்துநெய் யாடினார் (5)

kONDa thAL uRi kOLak koDu mazhu,

thaNDinar paRi Olai sayanatthar,

viNDa mullai arumbu anna pallinar,

aNDar miNdip pukunthu neyyADinAr (5)

### COMMENTARY:

This is a beautiful pAsuram describing the cowherds coming from night duty of guarding the cattle (**manthai kAval**) to see the Lord, who had incarnated amongst them as a cowherd. They had in one hand the rope stands for transporting dairy products and in the other hand they had a strong staff with an axe (**kOdAri**) at its top. They had over their heads the protection against rain made up of woven palm leaves. When they saw the beautiful child at Nandan's house, their smiles broadened and their rows of teeth looked like the blossoming Mullai flower buds. They jostled with each other to get a closer look at the beautiful child and joyously smeared butter and ghee over each other to celebrate this occasion.





Viswaroopa darSanam inside His mouth!



## PASURAM 6

கையும் காலும் நிமிர்த்துக் கடாரநீர்

பைய வாட்டிப் பசஞ்சிறு மஞ்சளால்,

ஐய நாவழித் தாளுக்கங் காந்திட,

வைய மேழுங்கண் டாள்பிள்ளை வாயுளே (6)

kaiyum kAlum nimirtthu kaDAra neer

paiyya vaaTTip pasunchiru manjaLAI,

Aiyya nAvazhit thALukkan kAnthiDa,

vaiyyam Ezhum kaNDAL piLLai vAy uLLE (6)

### COMMENTARY:

ViswarUpa darsanam inside the mouth of the infant was experienced by YasOdha PirAtti as she opened her child's mouth to place a protective turmeric coating over the tongue for medicinal purposes. The adoring mother, YasOdhai, wanted to perform Thirumanjanam for her infant. She assembled warm water in a vessel and added fragrant powders and medicinal ingredients in that Thirumanjanam water. She bathed her child, stretched the hands and legs of her infant gently. She smeared turmeric paste on the limbs of the child and asked Him to stretch His tongue so that she can place a thin paint of turmeric there for getting rid of any phlegm. As the child opened its mouth, YasOdha was astonished to see the seven Universes there. Perhaps, the Lord blessed His mother with a divine eye (Jn~Ana Chakshus) just as He did for Arjuna on the battle field to see His ViswarUpam.





## PASURAM 7

வாயுள் வையகங் கண்ட மடநல்லார்,

ஆயர் புத்திர னல்ல னருந்தெய்வம்,

பாய சீருடைப் பண்புடைப் பாலகன்,

மாய னென்று மகிழ்ந்தனர் மாதரே (7)

vAyuL vaiyagam kaNDa maDa nallAr

Aayar puttiran allan arunthaivam

pAya seeruDaip paNpu uDaip pAlakan

mAyan enRu makinzhathanar mAtharE (7)

### COMMENTARY:

There were cowherd girls standing next to YasOdha as she asked the child to open its mouth and stretch its tongue. They were also blessed to witness the seven Universes and their beings inside the mouth of the child. They were wonder struck at what they saw with the benefit of the divine eye blessed to them by the Lord in front of them. They concluded that this child could not be a son of their chieftain, Nandan. They became convinced that this child is the most lofty God with ananta KalyANa guNams, which could not be described adequately by anyone. They told each other that the child of YasOdhai is none other than the Parabrahman, who appeared in their midst to raise their sense of wonder, surprise and joy.





## PASURAM 8

பத்து நாளுங் கடந்த இரண்டாநாள்,

எத்தி சையும் சயமரம் கோடித்து

மத்த மாமலை தாங்கிய மைந்தனை,

உத்தா னஞ்செய் துகந்தன ராயரே (8)

patthu nALum kaDantha iraNDA nAaL

etthisaiyum sayamaram kODitthu

mattha mAmalai thAngiya mainthanai

utthAnam seythu ukanthar AayarE (8)

### COMMENTARY:

On the twelfth day after the birth of KaNNan, the citizens of Gokulam competed with each other to decorate all parts of the city with vijaya dvajams. They lifted the divine child, which lifted the hill of Govardhanam on its little finger and protected the cowherd clan and the animals against the rain of stones sent over Gokulam by the angry Indran. The ease of accessibility (saulabhyam) of the Lord, who lifted the mighty Govardhanam hill to be lifted by the simple cowherds is being saluted here. PeriyAzhwAr has not only transposed the later day happenings (lifting of the Govardhanam) to the infant days of the Lord but also transferred the lifting of the Govardhanam from north (near BrundhAvanam) to the south (ThirukkOshtiyUr).





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SrI Krishna and Yashoda!





## PASURAM 9

கிடக்கில் தொட்டில் கிழிய வுதைத்திடும்,

எடுத்துக் கொள்ளில் மருங்கை யிறுத்திடும்,

ஒடுக்கிப் புல்கி லுதரத்தே பாய்ந்திடும்,

மிடுக்கி லாமையால் நான்மெலிந் தேன் நங்காய் (9)

kiDakkil thoTTil kizhiya uthaitthiDum,

eDutthuk koLLil marungai iRutthiDum,

oDukkip pulkiluratthE pAynthiDum

miDukkilAmayiAl nAn melinthen nangAi (9)

### COMMENTARY:

YasOdhai sees the celebration of the beauty of her child by one and all and begins to worry about any evil eye falling on her child. She confesses to her dear friend standing nearby that her child is not a strong one in an unusual statement having double meanings. From one angle, she observes: My son has no match in strength. He kicked the cradle while he was lying in it and smashed it to pieces. I thought His feet might be hurting from that act and lifted Him up and placed Him in my waist. He wriggled and moved about strongly and broke my waist. I tried to comfort Him from any fatigue with all those violent movements by embracing Him. He tried to get away from me and kicked me in my stomach. All of these do not fit well with the gentleness and Sakti of my child!

From another angle, her statement reads this way: He is lying in the cradle because He is of feeble strength and does not have the strength to kick at the cradle and cause damage to it. When I place Him on my waist, he stays immobile





and feels light due to His feebleness. When I embrace Him, he does not push and kick back. He is so docile. I worry that my son is in such a poor state of inactivity and disinterest unlike kids of his own age.







## PASURAM 10

செந்நெ லார்வயல் சூழ்திருக் கோட்டியூர்,

மன்னு நாரணன் நம்பி பிறந்தமை,

மின்னு நூல்விட்டு சித்தன் விரித்த,இப்

பன்னு பாடல்வல் லார்க்கில்லை பாவமே (10)

sennelAr vayal soozh thirukkOTTiyUr,

mannu nAraNan nambi piRanthamai,

minnu nool viTTu citthan virittha, ip

pannu pADal vallArkillai pAvamE (10)

### COMMENTARY

AndAL imagined that SrivillipuththUr was Vada Mathurai; Her father imagined that ThirukkOshtiyUr was Thiru AaypAdi (Gokulam). He saw the arcAvathAra Murthy, Soumya nArAyaNan, as KaNNan and performed His MangaLAsAsanam there. He remembered the anugraham of ThirukkOttiyUr nambi for giving him the strength to establish VishNu Paratvam at the PaaNdyan King's court and addressed the Lord here as Kesavan and nArAyaNan.

He referred to the subject matter of this ten pAsurams as: "ThirukkOttiyUr mannu nAraNan nampi piRanthamai". He pointed out that they were all about the ParipUrNa avatAram of the Lord at Gokulam. He saluted the fertility of this divya dEsam surrounded by an abundant crop of red rice (sennalAr vayal soozh ThirukkOttiyUr). The AzhwAr described himself as "minnu nool vittuchiththan", the author of these pAsurams (the one with shining sacred thread, the mark of scholarship in the Veda-VedAngams. He revealed that





those who recite these pAsurams on the avatAra utsavam of the sampUrNa MangaLa svarUpa SrI KrishNan will be freed of all samsaric sorrows and be sinless just like him (ippannu pAdal vallArkillai pAvamE).



SrI SowmiyanArayana PerumAL of ThirukkoshTiyUr

பெரியாழ்வார் திருவடிகளே சரணம்

periyAzhwAr thiruvaDigaLe CaraNam

dAsan,

Oppiliappan Koil V.Sadagopan

