# Sree Seva

**Monthly Spritual e - Magazine**

Year : 1
Month : 10

# January Special

Happy Danurmasam

శ్రీ శ్రీ సేవా ఫౌండేషన్

H.No. 3-4-829/A/1, First Floor, Barkatpura Chaman, BJP Office Lane, Hyderabad.
Phone : 040- 27550134, 9849272353
E-mail ID: sreesevafoundation@gmail.com
www.sreeseva.org, www.manjulasree.com

## PASURAM 16

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
தூயோமாய் வந்தோம் துயில் எழ(ப்) பாடுவான்
வாயால் முன்னம் முன்னம் மாற்றாதே அம்மா. நீ
நேய நிலை(க்) கதவம் நீக்கேலோர் எம்பாவாய்

**naayaganaay ninRa nandhagOpan udaya**
**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 neekkElOr empaavaai**

naayaganaay ninRa - In the ten pasurams that we have seen so far, Andal and her friends went to the doorsteps of all their friends who were still asleep awakening them one by one. The ensemble then went to Nandagopan's palace. They awakened the sentries who stood on guard outside the palace and at the doors of the palace. Archakars when coming out of the sanctum-sanctorum after having finished the Lord's worship, would pray to the weapons like the discus, conch and would also entreat the Dwarapalakas for the safety of the Lord. The Lord is the servient of His sub-servients and is most easily accessible. Nandagopa had shielded Kannan impregnably as if one would fortify a treasure of immeasurable value. The ensemble of Gopis asked the guards "Oh palace guards of the noble Nandagopa, who is our master, pray let us in".

Having passed through this entrance, they then bowed and entreated the guards of the main doorstep to let them through. The Gopikas approached Kannan as per protocol, just as how, when we enter the temple, we first pray at the dhwajastambham, then to the Dwarapalakas, to Vishwaksenar and then do we ascend the steps to the sanctum sanctorum of the divine mother and the Lord. If one attempts to reach the Lord without the espousal of the Lord's intimate, then one may have to endure the situation that befell on Shurpanakha for having transgressed the protocol. Andal and her friends supplicated the sentinels at the doors of the palace just as how Vibheeshana along with his band, pleaded the devotees of Sri Rama that he and his men be allowed to see Sri Rama immediately. They extolled the guards as envoys capable of bringing their desires to fulfilment. Those that are bestowed with the grace of an Acharya are the ones who are capable of attaining the Lord. And so they referred to the sentinels as guards of Nandagopan's temple and not as guards of Kannan's temple. The Lord is the subservient of his subservients and is at the disposal of his servients. Since the Lord here has assumed the form of a child and since he is today obediently in the parental control of Nandagopa, Andal and her friends, pay their first respects to Nandagopa. They bow down to everyone submissively entreating them with reverence in order to alleviate possible hindrances of every kind.

maNi(k) kadhavu signifies a beautiful door with artistic aesthetics enmeshed with choicest pearls. It would enthral its passers by with its charm holding them back with amazement. The passers by would stop a moment to praise the artistry and exquisiteness of the mansion's furniture. Kannan too would bind one by their movements keeping them captivated at his visage and charms. The maids plead to the guards to open the padlock of such a door.

The doorkeepers reply, "Kannan is in danger from the vile designs of Kamsa. Who are you, who seek an audience with Him at this hour of the early morning?"

The Gopis reply "He at whose contemplation, the fears of birth, old age, death

would take to their heels, why then is there a need for fear in the presence of such a Lord? Moreover we are females who would do no harm".

The sentry replies "Shurpanakha was a female. Wasn't she?" The maids reply, "She was a demon. We are the womenfolk of AyarpAdi. The progenies of the noble Yadavas who are always thoughtful of the safety of Lord Krishna." The guard promptly came back saying "But, after Putana, even the womenfolk of AayarpAdi are to be looked with suspicion." The maids came back saying "But Putana wore a guise. Is it not?" The guard then says, "How are we to know that you have not disguised yourselves deceptively?". The maids pleaded, "The womenfolk of AayarpAdi are not known to such unscrupulous thinking." The guards reply, "Vatsasuran also came in a noble garb". Gopi replies, "Kannan is the supreme Lord. We are subjects who have understood our essential nature of subserviency." This was well understood by the sentries as the Gopis used the term "siRumiyarOm" that reverberated the Pranavam and its purport The guard then asks them the purpose of their visit. The Gopis replied that they had come there seeking Kannan's assistance in observing their nombu ritual and to get the fruits of its observances thereby. The guards promptly told them that they would submit this request to Kannan, once he wakes up and requested the Gopis to wait until then.

maayan maNi vaNNan nennalE vaay nErndhaan- The Gopis replied "You need not submit this request to him today. He has already consented to this. He stands humbly amongst the womenfolk of AayarpAdi and has consented to all their pleadings".

maNi vaNNan -One is never able to take his eyes off the beautiful visage of Kannan. His smile looks like the repeated blossoming of a beautiful fragrant Lotus flower. Oh guards, awake that Lord of ours." When the guard still looked at them with suspicion, they continued, "Kannan had told Draupadi, 'My words shall never fail, even if the sky comes down, the Earth breaks open, the misty mountains are reduced to pieces or the entire ocean dries up' When His words proved true for Draupadi, why would it prove false to us? The guard replied,

"Draupadi had always contemplated upon Kannan. But you have come with a different intention. Is it not so?" The Gopis replied together "No. Asking for assistance and the fruits of our observances thereof is only a pretext. Our true intention is to behold him, to extol him with or songs and to pray at His lotus feet. We have come here as we expect to see him now".

thuyil ezha(p) paaduvaan– "We have come here to sing him the song of dawn and to see his beauty when he wakes up and comes down to see us. Even when the evil Kakasuran pursued Sita, forgetting all her inflictions, she still admired the beauty of Sri Rama who reclined peacefully and lauds the beauty of the opening of his eyes when awakened. The great Vishwamitra too, craved to see the beauty of Sri Rama waking up to the morning bloom. We share the same desire too". To this the guards welcomed and went ahead to throw open the doors for them.

vaayaal munnam munnam maatraadhE – The Gopis humbly acknowledged the guards telling them "When Vibheeshana sought refuge in Sri Rama, the likes of Sugriva strongly opposed the idea and plunged forward for an attack. But after having learnt the wishes of Sri Rama, they took Vibheeshana as one of their most intimate friend and ally, thus achieving glory for them. Oh Guards, may you also be the worthy recipients of such unsullied glories".

The guards now in a fit of anxiety said, "We get weary thinking of the fate of Jaya and Vijaya. Pray open the door yourselves".

nEya nilai(k) kadhavam neekkEl– We are unable to open the doors. Alike you, the doors too seem to be worried about the safety of their master. Pray open the door please". Lord Sriman Narayana, extolled as Nayakan, Nandan, Gopalan, who resides in the Vaikuntam, who reclines on the milky ocean, who plays around in AayarpAdi and who takes His manifold forms as Para, Vyuha and Vibhava incarnations, is realised through the esoterical purports portrayed by the esoterical triad of Ashtakshara, Dvaya and Charama shloka. Our preceptors are the caretakers of these esoterical aphorisms. These preceptors open the doors letting out the sins and iniquitous attributes that

stand as impediments to us. They then make us go through the aisle of bliss to attain the bliss of beatitude. It is only natural for the caretakers to be suspicious of their surrounding keeping in mind the object in their care. Sri Rama – Lakshmana – Guhan is a notable example.

Nachiyaar Thanga Kavacham

## PASURAM 17

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 viLakkE**
**emberumaatti yasOdhaay aRivuRaay**
**ambaram ooda aRuththu Ongi ulagu aLandha**
**umbar kOmaanE uRangaadhu ezhundhiraay**
**sem poR kazhaladi(ch) chelvaa baladhEvaa**
**umbiyum neeyun uRangElOr empaavaai.**

The guards, after having realised that the ensemble of Gopis was very dear to Kannan, threw open the palace doors for them conducting them into the corridors. The ensemble then plans to wake up Nandagopan, Yashoda, Balarama and Kannan. Fearing that some Gopi might take away Kannan, Nandagopan was asleep in the first couch. But is such a thing possible? Yes it is. The land of Shonitanagara was ruled by Banasura, the son of Bali chakravarthi. He had a daughter by name Usha. She lost her heart to Aniruddha, the grandson of Kannan having seen Him in her dream. Her maid Chitraloka, using the power of Yoga, brought Aniruddha in his sleep along with his couch and presented him to Usha. Being wary of such situations, Nandagopa therefore slept in the first

couch.

ambaramE thaNNeerE sORE aRam seyyum emberumaan nandhagOpaalaa ezhundhiraay— "Oh generous Nandagopa, who, during the times of drought, gave away in charity, clothing, food and water to the subjects of AyarpAdi, awake to bestow upon us the supreme Lord Kannan, who is the delectable most of foods and the relishable most of potable water, that satiates our hunger and thirst. In this world, different relations like father, mother, brother, son, friend et al, give us delight and make us happy in their own ways. Kannan on the other hand gives us pleasure and delight in every way. You, who shall be bestowing upon us such an objects of bliss is indeed our Lord (). Wake up Oh Lord, wake up." Next they approach towards Yashoda.

kombanaarkku ellaam kozhundhE kula viLakkE emberumaatti yasOdhaay aRivuRaay - "The branches of vanchi tree bend themselves to offer support during times of torrential floods. Similar to this, Yashoda gave happiness to everybody, overlooking the effort and weariness on her part. Kozhundu -She was like the maid in command to all. She was intuitive of the difficulties that might come upon her folks and would always help them in alleviating the same. Kulavilakke -She stood bedazzling as the light of the entire woman community. Having begotten Kannan, Yashoda was like a sovereign to the whole universe. When Nandagopa, who bestows grace and benevolence upon us that do good to us in turn (hitam), is already awake, is it correct for Yashoda, who bestows upon us the fruits of all our desires (ishtam), to be asleep still? Will there be any despair for the womenfolk, while the knowledgeable Yashoda is awake?" Having taken her permission, they then behold, through the window, the divine visage of Kannan, who is reclining in the next couch.

ambaram ooda aRuththu Ongi ulagu aLandha umbar kOmaanE -When the Devas sought back from you, the kingdom that they had lost to Bali, you assumed a magnificent form, so huge, that rose over the skies. The shadow of your lotus foot took everything in its shade. With your other foot, you blessed everyone with munificent grace just as how a mother would caress her baby's head with

drops of oil. You also adorned the celestials, daily votaries and all the worlds as embellishments to your lotus feet and made one and all Srivaishnavas.

uRangaadhu ezhundhiraay– You have bestowed your lotus feet to those who knew you not and even without their bidding. Arise oh Kannan, to bestow your lotus feet upon us who are aware of your essential nature (svarupam) and who have sought you as our refuge and our object of delightful contemplation.

Hanuman says to Seetha, "Sri Rama who is now separated from you is always awake and never sleeps. If at all he sleeps for a while, he takes your name sweetly while waking up" Andal says "Is it correct on your part to lay asleep while you have actually incarnated to wake us up from sleep with your holy names on our lips?". Kannan then directs them to Balaraman. As per protocol, Balarama should have been awakened first and then Kannan. He is the incarnation of Adisheshan a great devotee and preceptor. Since he is the sub-servient and also the reclining couch for Perumal, he incarnated prior to Kannan. Having realised their oversight they approach Baladeva now.

sem poR kazhaladi(ch) chelvaa baladhEvaa– Lakshmana was born later to Sri Rama and engaged himself in Sri Rama's servitude. But, Balarama was born before Kannan and stayed in His servitude. Balarama housed himself in Devaki's womb before Kannan. He had purified Devaki's womb with the touch of his feet. It is because of this reason that the eighth child of Devaki did not have the same fate as the six that were born before Balarama. The touch of his feet brought prosperity and auspiciousness.

umbiyum neeyun uRangEl– Your brother Kannan is obedient to you and so are you to him. Pray arise from your slumber, heeding to our prayers. At times when Kannan would disappear, Balarama would console the weeping Gopis who had lost their hearts to Kannan, with sweet and soothing words of joy.

Subjects, who embark upon worshipping the Lord, should begin the same contemplating upon their preceptors and should then seek their approval for the same. This purport gleams forth through this verse.

## PASURAM 18

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 kaLiRRan 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 empaavaai.**

In this verse, Andal and her friends awaken Nappinnai, the Lord's consort, who is also the intermediary between the Jeevas and the Lord, who persuades the Lord accept us to His holy abode. Shurpanakha disregarded Sita and tried to attain Sri Rama while Ravana disregarded Sri Rama and tried to win over Sita. Both of them met with similar fates while Vibhishana who beseeched both prospered. Since the awakening of Kannan went in vain, they surrendered to Balarama, the preceptor and then attempted to awaken Nappinnai, the Lord's consort. Is it then not necessary to have an intermediary between Piraatti and us? Yes, there is. Her compassion itself does this job. Water is needed to put down fire and water is sufficient to put down water.

undhu madha kaLitran Odaadha thOL valiyan– The ensemble now awakens Nappinnai, the daughter in law of Nandagopa. Nandagopa was as strong as an elephant in high. His strength matched that of an elephant and held a herd of them in his possession. He held great strength in his arms and would never take a step back in retreat. None had to worry about the evil despicable plans of Kamsa as Nandagopa had the power to shield Kannan from each and every one of Kamsa's evil designs. Nappinnai is the daughter in law of such great a noble man. She is the daughter of Kumba, but yet Nandagopa the father in law was referred and not her father. This is similar to the Ramayana episode. Sita talks to Hanuman proudly associating herself to the solar dynasty. She introduces herself as the daughter in law of Dasharatha, whom she adored more than her father.

kandham kamazhum kuzhali kadai thiRavaay – Nappinnai is addressed as one having a rich flow of tresses and one who has devoted her heart to Kannan alone who has a divine form that disseminates a collective fragrance of all the flowers. They entreat her to throw open the door and let the torrential flood of the fragrance of their divine unison permeate the air around. Nappinnai then says, "What is the hurry. Let the day break."

vandhu engum kOzhi azhaitht hana kaaN – The day breaks and there's the croak of the rooster. Nappinnai replies – "Will the mimicked croaking of one Gopi, make the Sun rise?" The Gopis then say "No. Several roosters are croaking as if to brush the sunlight on one and all". Nappinnai then says, "Some roosters croak as soon as they wake up. The sleeping ones are the real ones that croak at day break." The Gopis continue, "Is that so?"

maadhavi(p) pandhal mEl pal kaal kuyilinangaL koovina kaaN – "The cuckoos that slept on the jasmine beds are awake and chirping. You hold familiarity with each other. They look up to you for your compassionate glances as their life beat. Unable to reach you in flocks, they have resorted to their sweet coo." Having received no response from Nappinnai, the ensemble of Andal and her maids continued to extol her saying "pandhu aar virali" – "It seems that during

the night before, Nappinnai and Kannan were engaged in a game of ball and Kannan lost the game. Oh Nappinnai the one who is holding on to Kannan with one hand in a tight embrace and the ball in the other hand, you have been the chosen object of enjoyment of Kannan. You are the go-between in the ballgame with Kannan. On one hand you hold the Jeevans while on the other you hold on to the Supreme Narayana. You therefore are the divine mother who guides and walks the Jeevans and Sriman Narayana as well, on their paths."

Nappinnai now questions the reason for their assembling there, to which the Gopis reply, "It is to be with you. When you and the Lord have a joyful rift, we would like to stay on your side and sing the Lord's playful defeat. We would then fill your ears with all his misdoings playfully. (When parents are together, the children follow them. When the two are in rift, the children stay with the mother)" Nappinnai then invited them all inside.

The Gopis then replied "chendhaamarai(k) kaiyaal seeraar vaLai olippa vandhu thiRavaay" – Pray you come and open the door for us delightfully. Your hands are the ones that have won the eternal association of the beautiful, fragrant and blossomed lotus. They are the objects of adoration of none but the Lord Himself. They are the benefactors of all fruits of attainment. They have acquired a red hue being engaged due to the clasping and throwing of the ball, during the game with Kannan. When you are in stride, your hands echo out an auspicious reverberation of jingling sounds due to the brush of the bangles that adorn them. You, with Kannan should bejewel us at the end of our observances. Pray come to us and open the door with your beautiful hands and bless with the vision of seeing your exquisite bearing.

Being subsumed by the joy of attaining Kannan, a Jeevan, in order to reach the Supreme Lord, needs the divine Mother as the go-between after having resorted to the lotus feet of a sadacharya.

## PASURAM 19

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 empaavaai**

When Nappinnai stood up to open the door, she was dragged back by Kannan into a tight embrace. The ensemble therefore now attempts to awaken Kannan. As Kannan was unwilling to speak, the ensemble again uses Nappinnai as their intermediary. The ensemble now tries to wake Nappinnai up again and reminds her to wake up Kannan. One might learn the concern that the Lord and His consort have for their subjects. Once, the divine mother thought of testing the Lord's compassion. She accused one of the devotees of some wrongdoing. Immediately the Lord came back saying that His devotees would never do any wrong, and if they were to do it then it was for good. If the Lord were to embark on punishing a devotee, then His consort would immediately come in

saying that there was nobody in this world, who did not commit a sin. It may be learnt that both of them are equally and passionately concerned about their subjects.

kutht hu viLakkeriya– The ensemble of Andal and her friends entreat Kannan with the words "vaay thiravaay" to open His mouth and speak. They immersed themselves in the beauty of the communion of the Lord and His consort and forgetting the purpose of their visit, did not entreat Kannan to wakeup. The maids say "Why is it necessary to stay on the couch, admiring the beautiful visage of Kannan, in the shade of the brightly lit oil lamp, when it is already daybreak? It is said "athiivaraamah shushubhe adhikaa mayaa" – Sri Rama shone forth with lustre amidst the brilliance of Sita's divine beauty.

Similarly, where is the need for the oil lamp when you have the glittering aura of Nappinnai's beauty around?"

kOttu(k) kaal kattil mEl -It is indeed fortunate to recline in company of a valiant consort, on a luxurious couch that is dressed up with the fragrant tresses of seven yaks and has the ivory tusks of Kuvalayapeeda for its stands.

metht henRa– The Gopis question "Is it correct on your part to continue sleeping and appraising the luxurious couch without speaking to us, when so many of us are waiting here for you.

pancha sayanatht hin mEl ERi– The couch bed has the five fold characteristics of being beautiful, pleasant, soft, fragrant and bright. Your couch is a soft cushion that has five layers. You are reclining on one such. For us who are being tormented by your separation, even a couch of lotus seems like a bed of thorns.

kot hthalar poonguzhal nappinai kongai mEl vaitht hu(k) kidandha malar maarbaa– Nappinnai is now in the divine company of Kannan. She has bedecked herself with a fine garland of fresh jasmine buds.

The buds in her tresses have blossomed and are spreading the fragrant aroma everywhere.

Sita says to Hanuman – "I am very tired and shall find some sleep on the lap of my dear beloved Sri Rama. He shall later rest on my lap." Likewise you are taking turns to rest on each other's lap. Seeing the divine couple together and enjoying the scene of their communion who are both the object and the means of attainment and being unable to force themselves as a disturbance, the maids plead with Kannan to open his mouth and speak to them using the words "malar maarbaa vaay thiRavaay"

"Sri Rama said to Sugriva that He shall protect those who seek refuge in Him even at the cost of His own life. But you Nappinnai, on the other hand are neither allowing Kannan to speak out nor are you speaking to us. Is this correct? Even if Nappinnai were to stop you from coming to us, you should have strengthened our hopes assuring us protection and should have at least spoken words of relief." Having said so, Kannan gets ready to speak.

Immediately Nappinnai stopped Kannan and spoke to Him with her eyes indicating that in her presence, there was no need for Kannan to wake up and answer the call of Gopis. The Gopis having realised this, addressed Nappinnai as "mai(th) thadam kaNNinaay".

You have captivated Him inside your beautiful eyes that have blossomed like a beautiful lotus. He would come to us only if he were to be freed from the confines of those beautiful eyes. Sri Rama, who was separated from Sita spoke to Lakshmana that he would not live for more than a month. My plight is like "na jiiveyam kshaNamapi vina thaam asiithekshaNam"!– Bereft of the beautiful Sita who had beautiful eyes of black, I shall not live even for a single moment.

maiyittu ezhudhOm malarittu naam mudiyOm– In presence of we, the devotees, Oh Nappinnai, help us in completing our observances, make us adorn the streak of collyrium and then should you adorn one for yourself. Would a mother ever take to eating when her child is starving? We had assumed that your beauty and your glories would help us in our observances. But it has not happened so. Is it correct on your part to be stopping Kannan from coming to us when you should have actually helped us attain Him?

un maNaaLanai etht hanai pOdhum thuyilezha ottaay kaaN– Sita said "kausalya loka bharthaaram sushuve", Sri Rama is not only my master but the master of the entire world. But you on the other hand have made Kannan yours alone and have not let him go even for a moment. Seems like you fear to leave him to us.

etht hanaiyElum pirivu aatragillaayaal thatht huvam anRu thagavu – You would not even bear a moment of separation from Kannan. You are like the saying "அகலகில்லென் இறையும்". He also maintains an equal disposition towards you. He believes that in your absence, He would not be drawn towards any other damsel. It is due to this that we came to you with the fond hope that you would bring us all close to Kannan. But that has not happened at all. It is not righteous for you to have ignored our pleadings.

The Lord bestows us with fruits that befit our past deeds. Our preceptors impart us with artha panchakam -the five fold truths and sacrament us with the rites of pancha samskaram. They make us observe Prapatti the final means of deliverance that has five fold tenets and make us attain the divine communion with the Lord in His eternal servitude. Therefore Andal and Her maids, chose Nappinnai as their preceptor as well as go-between, and prayed to her in order to win the communion of Kannan. It is as per the Vaishnava tenets to chose the divine mother only as the intermediary while both the Lord and His consort are to be chosen together as the object and the means of attainment.

## PASURAM 20

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 seRRaarkku**
**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 empaavaai**

This paasuram and the previous paasuram propagate that the Lord and His consort need to be upheld together as our final objects of adoration and attainment. In the previous verse, Andal and Her maids plead to Nappinnai and remind her that it is her essential nature to act as the intermediary between the Lord and His subjects and that she should have helped them in that direction. They further blame her for not even showing a bit of compassion, if not for helping them.

Nappinnai on the other hand was trying to learn the Lord's volition and was waiting for a choice moment to forward this plead to Kannan. Being unaware of this and thinking that Nappinnai was indignant towards them, they again set

out to awaken Kannan.

muppaththu moovar amararkku mun senRu kappam thavirkkum kaliyE thuyil ezhaay- Eight Vasus, eleven Rudras, twelve Adityas and two Ashwini kumarars. This is the classification of the 33 crore celestials. You save these celestials by taking various incarnations. When the celestials were tormented heavily by the demon Hiranyakashipu, you heeded to their pleas and took the incarnation of Nrusimhan and brought an end to the evil demon, thereby securing peace for the celestials. When you heard the words "Narayana! Oh Manivanna! NaagaNayaay" from the elephant that was in the clutches of the mighty crocodile, then you hurried to its rescue even without informing your consort. You killed the vile crocodile and protected the elephant.

You have engaged yourself busily in protecting countless celestials. That being so, is it difficult for you to heed to our pleas who are so small in number and who have come to your doorstep craving for your protection? Moreover the celestials live an undying life. But we would cease to exist if not for your grace. The celestials supplicate to you only for material pleasures and pursuits. We on the other hand do not desire any material fruits. We seek you alone as our sole object of attainment and have been observing this nombu ritual for the past nineteen days and have been staying at your doorstep eagerly awaiting your grace. Could you not speak a word to us?

kaliyE thuyil ezhaay-Unlike the celestials who sought you only to have their lives and kingdom that they had lost to Bali, reinstated, we seek only the benevolent and benign glances of grace from your lotus like eyes on us.

seppam udaiyaay -Cheppam means protection. Sri Rama, as per the phrase "rakshithaa jiivalokasya" pursued the general path of protecting one and all. He also pursued a specific path of righteousness as per the phrase "sva janasya cha rakshithaa" and protected everyone who belonged to him. Why don't you at least follow Rama and pursue at least the path of protecting us who belong to you.

thiRal udaiyaay -You have in you the power and strength that protected the

Pandavas from every possible danger from their enemies.

Setraarkku veppam kodukkum vimalaa thuyil ezhaay-You are known to have bestowed punishment to those who torment your devotees. But, this act of yours has inflicted punishments on your own devotees for no fault of theirs. Why this delay my Lord in blessing us with your grace?

When all these words failed to get any favourable response from Kannan in terms of waking Him up and making Him speak, they again plead unto Nappinnai their go-between and the consort of the Lord as well.

seppenna men mulai(ch) chevvaay(ch) chiRu marungul nappinnai nangaay thiruvE thuyil ezhaay-Oh Nappinnai, the consort of the Lord who holds the heart of the Lord with Her always, who is the most beautiful in the universe and who owns the magnificent of features, pray you wake up and protect us craving souls. You need not be like Sita Piratti, who, for the sake of sub-servients, stayed in confinement for ten months without sleep and underwent lot of torments. It is sufficient if you just wake up and bless us with your benign glances.

Nappinnai now asks as to what should she be doing once she wakes up.

ukkamum thattoLiyum thandhu un maNaaLanai-Oh Nappinnai, bring with you the articles for ritual observances like fan, mirror and your beloved Lord who performs according to the dancing steps of your eyebrows.

ippOdhE emmai neeraattu-The throngs of separation have withered us totally. We pray you to give us an auspicious shower along with Kannan.

Though Sita was very dear to Sri Rama, He loved her more for the fact that Dasharatha had overseen Her marriage to Him. Likewise, though Kannan was of exquisite beauty and grace, the Gopis loved him more for the fact that He was bestowed to them by His consort Nappinnai.

No matter who tries to dissuade, the Lord always rescues those who have performed Sharanagathi at His lotus feet. If the dissuaders are enemies, He

punishes them for their offence and if they are friends, He makes them assent to his volition taking them into His fold. This is the hidden purport of this verse.

Naachiyaar Pinazhagu

## PASURAM 21

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

**ERRa kalangaL edhir pongi meedhaLippa**
**maaRRaadhE paal soriyum vaLLal perum pasukkaL**
**aaRRa(p) padaiththaan maganE aRivuRaay**
**ooRRam udaiyaay periyaay ulaginil**
**thORRamaay ninRa sudarE thuyil ezhaay**
**maaRRaar unakku vali tholaindhu un vaasaR kaN**
**aaRRaadhu vandhu un adi paNiyumaa pOlE**
**pORRiyaam vandhOm pugazhndhElOr empaavaai**

When the Gopis continued waking up Nappinnai, she finally woke up and came out to speak to them. She said, "Oh Gopis, in enjoying a blissful communion with Kannan, I shall be one amongst you. So let us all unite together and plead unto Kannan."

Etra kalangaL edhir pongi meedhaLippa maatraadhE paal soriyum vaLLal perum pasukkaL aatra(p) padaiththaan maganE– In AyarpAdi, the huge vessels that were used to receive the milk from the cows, were overflowing.

How many ever vessels be used, the result remained the same. The cows too had the virtue of munificence and generosity similar to Kannan. The cowherds would take the fills of milk in vessels, but even if they did not do that, the

cattle out of abundance would continue to give milk continuously. These cows that give floods of milk in great opulence are similar to the rivers that give sweet potable water to the habitats and like the trees that bestow delicious fruits. Due to the divine touch of Kannan, these cows looked as gigantic as elephants. Nandagopan was one such chieftain who had received innumerable cows of such kind free of cost. Oh Kannan! The son of the noble Nandagopa! if not for becoming the heir to Nandagopa, how would all this assets and chattels be inherited by you? Andal says that though the Lord is the master of the entire universe that is in his possession, yet, the most befitting thing about Kannan is that He is the master of the entire chattels of Nandagopan.

maganE aRivuRaay – "It is surprising that the all-pervasive and the all-knowing like you should be made to realise it with such difficulty. You are perhaps waiting for all those people who are yet to come and so are enjoying a good sleep. Are you still in your slumber Oh Lord! Wake up".

Here Andal uses the term "aRivuRaay" instead of "ezhunthiRaay". The inherent virtues of the Lord like compassion, humility, forbearance was worth nothing at places like Srivaikuntham, the supreme abode and Ksheerasagaram, the milky ocean. "You incarnated amongst us just to make sure that you had an opportunity to exhibit all these noble virtues. If you do not come to us and exhibit those virtues, then they would be as good as being absent. Think it over Oh Lord!" says Andal.

ooRRam udaiyaay – "Oh Kannan, you are a servant to the subservient. Out of compassion for all of us, you have taken this form in this world. All the petals of a lotus are always facing each other. You know that you are indeed the final purport that is put forth by the imperial Vedas. You therefore are "periyaay", the supreme one whose limits are not known even by the mighty Vedas".

ooRRam udaiyaay periyaay – "Whoever resorts to your lotus feet, have been assured of your protection. You dissuaded the likes of Sugriva and others from hindering the granting of refuge to Vibhishana. You therefore have the capacity to bring your words to fruition. Though you bestow everything upon

your subjects, you are yet dissatisfied with it. Your glories are crowned many times when you bestow on them the fruits of goodness that befit your immense glories. When the soiled water is made free of mud and dirt, then what remains below is the pure potable water. Similarly if we remove the vision of our physical eyes that is replete with the blemishes of desire, anger, greed, passion, pride and jealousy and see only through the eyes of our unsullied knowledge, then it is possible to see you in everyone's heart in your complete divine and magnificent form."

Ulaginil thORRamaay ninRa sudarE– "You may be grasped by the profound teachings and esoterical purports put forth by the imperial Vedas, Itihasas and Puranas. You are also the brightest light that may be realised by all the sentient orders like the humans, animals, birds etc".

sudarE – "Your incarnation amidst us resembles a blemishless jewel stone that lies amidst a heap of cow dung. thuyil ezhaay – If you do not come to us now, will not all those glories be of no value?"

maatraar unakku vali tholaindhu un vaasaR kaN aaRRaadhu vandhu un adi paNiyumaa pOlE pORRiyaam vandhOm pugazhndhu – The adversaries of your devotees, under the flood of your unfavourable grace, after finding no other resort, would come to your lotus feet finally. We on the other hand have resorted to the shadow of your lotus feet having fully realised your inherent divine attributes like compassion, mercy and unassuming humble nature. Unlike Kakasura, who sinned towards Piratti and finding no refuge and solace even after rounding all the three worlds, resorted to your lotus feet finally, we have been drawn towards you by the power of your divine virtues and glories. We came here to sing you a song of dawn like Periyazhwar, who sang you the famous Thiruppalandu. Our unwavering faith in you brought us to you with no doubts in our minds as to the fulfilment of our goals.

A preceptor imparts all the essential purports of the esoterical knowledge to a true disciple who resorts to his feet and takes up his servitude. This is the hidden purport of this verse.

Araiyar Sevai

## PASURAM 22

அம் கண் மா ஞாலத்து அரசர் அபிமான
பங்கமாய் வந்து நின் பள்ளி(க்) 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 சாபம் 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) pOlE**
**sengaN chiRu(ch) chiRidhE emmEl vizhiyaavO**
**thingaLum aadhiththanum ezhundhaaR pOl**
**am kaN irandum kondu engaL mEl nOkkudhiyEl**
**engaL mEl saabam izhindhElOr empaavaai**

In the previous verse, Andal having spoken of the denial of self-pride and ownership, reinstates in this pasuram with clarity that the entire ensemble of Gopis are sub-servients to Kannan alone and none else.

am kaN maa NYaalaththu arasar abimaana pangamaay vandhu nin paLLi(k) kattiR keezhE sangam iruppaar pOl vandhu thalaippeydhOm – "In this vast universe, a few picturesque realms were captured by men thinking high of themselves to be the paramounts on land. In the course of time, having lost all their possessions, they soon parted with their pride and lustre. The once kings who, came with a feeling of 'soham' now came to you in a state of solitude and with utter humility and subserviency reflecting the feeling of 'daasoham'. They

attained a mature state of mind by which they refused to accept the royal throne if bestowed again. They came and found their final place of refuge beneath your reclining couch of Adishesha. We, similarly, after having unshackled all our faculties from their worldly leanings, have assembled here at the foot of your reclining couch to surrender them unto your service and to be in your servitude. The nobles surrendered unto you after having found no other means. We on the other hand have surrendered unto your lotus feet after having been drowned in the flood of your inherent auspicious attributes, similar to Lakshmana, who set out to the forest accompanying Sri Rama, having been overwhelmed by his divine auspicious attributes".

To this Kannan asks, "Alright now, what do you seek of me?"

kingiNi vaay(ch) cheydha thaamarai(p) poo(p) pOlE sengaN chiRu(ch) chiRidhE emmEl vizhiyaavO– You should grace us with your divine glances. Your eyes resemble a lotus bud now. During the sunrise, the lotus buds bloom slowly. Initially, it would bloom a little and would resemble a pearl. In a similar way, you should open your eyes slowly. Only then would we be able to experience the vision of your exquisite beauty. Your lotus like eyes would blossom once they see the torments that we are going through. It would definitely bloom seeing the ensemble of devotees waiting. The fields of crop that has seen enough draught, at a time need to be irrigated in measured quantities only, taking measures to see that they are not flooded. Similarly, to us who have broken down completely having been bitten by the pangs of your separation, your merciful glances filled with the waters of your grace need to be allowed in slowly. You should see us first when you wake up. That would delight us just as how it would delight the crops that have been showered with munificent rain after a rough draught.

thingaLum aadhiththanum ezhundhaaR pOl am kaN irandum kondu engaL mEl nOkkudhiyEl– One of your eyes is like the blazing Sun, that does not allow the vicious and the vile to near you, and would turn them down to ashes. The other eye is like the cool moon, showering its cool glances of mercy and bringing

delight into everyone's hearts. Pray see us with both these eyes of yours.

engaL mEl saabam izhindhu– Your glances of grace on us, who have been craving for it, would reduce the torments on account of having been bitten by the pangs of your separation. Just the mere glances of the accomplished, who own the powers of mantrasiddhi is said to be sufficient to free one from the effect of poison. Similarly, we pray unto you, to cast your glances on us and to free us from the iniquitous influences that impede us from attaining the bliss of beatitude. You should free us of our torments and should bring delight to us similar to Nrusimhan, who, with one eye, showered rage and fury on Hiranyakashipu while with the other showered munificent and compassionate anugrahams on Prahlada. Though a lion always battles the elephant, it still feeds its calf with utmost affection. Similar should be your anugrahams towards us. A disciple due to the benevolence of his preceptor showered on him realises that the body is essentially different and distinct from the soul and prays unto the lotus feet of the Lord to grant him the eternal bliss of beatitude.

Aaraatthi before Neeraattam

## PASURAM 23

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 aRivuRRu(th) thee vizhiththu**
**vEri mayir ponga eppaadum pErndhu udhaRi**
**moori nimirndhu muzhangi(p) puRappattu(p)**
**pOdharumaa pOlE nee poovaippoo vaNNaa un**
**kOyil ninRu iNj~anE pOndharuLi(k) kOppudaiya**
**seeriya singaasanaththu irundhu yaam vandha**
**kaariyam aaraayndhu aruLElOr empaavaai**

In this verse, Andal seeks to celebrate and enjoy, the exquisite beauty of Kannan's reclining posture, the beauty of His waking up, the beauty of His stride and the beauty of seeing Him seated majestically. In the Ramayana, Tara and Mandodari were blessed with the vision of the standing bearing of Sri Rama. Valmiki showed the beauty of Sri Rama's reclining posture at Darbhashayanam. Sita enjoyed the reclining posture of Rama at Chitakootam so intensely that she even failed to notice Kakasura having wounded her. The hermits and recluses of the forest enjoyed the semblance of Sri Rama being seated majestically.

Here the Gopis stand aspiring to enjoy and imbibe the beauty of Kannan in its

entirety. The Azhwars took great delight in enjoying the beauty of Kannan sleeping as a baby in His cradle, the beauty of Kannan waking up and the beauty of Kannan trying to stand holding on to the cradle. They also celebrated and extolled the reclining, standing and sitting postures of the Lord at various divya kshetrams.

During the ceremonial processions of the Lord of Thiruvarangam, one gets to see his valorous gait on top of a horse, His bewitching and majestic march on an elephant, His furtive and fuming stride on top of a tiger and His regal semblance on top of a lion, that is enough to send shivers down anybody's hearts. The Gopis say that similar to this, they have enjoyed the beauty of Kannan's sleep and His waking up. They request Him to present Himself on the throne in the grand hall. Only then would it be possible for them to enjoy and celebrate the beauty of His stride, the beauty of His divine form from all sides and the beauty of His sitting posture. Kannan immediately ushers Himself into the grand hall.

That was a feast for the eye. Andal gives a panoramic description of this wonderful vision. She says, "A lion resides in the depths of his mountain cave amidst the pouring showers. It rouses itself and thinks of moving out of the cave. It sends out a frightening roar stretching its legs and body. It warms up its body shaking its mane and standing high it sees its surroundings completely. It majestically paces ahead and places itself head high on top of a short cliff. Kannan strides majestically, similar to such a lord of the jungle. He is indeed the cub of Yashoda. The Azhwars have variedly celebrated Kannan as a lion in many of their sayings like தேவகி சிங்கமே தாலேலோ, சிற்றாயர் சிங்கமே, ஆயர்குலச்சீரியசிங்கமும் தேவகீ சிங்கத்தைப்பாடிப்பற".

Kannan empathises with the Gopis who had come walking in the dark of the rising Sun under a showering mist, waking up the damsels of AyarpAdi, the guards on duty at the palace and his parents. He requests them to ask of their needs and assures that he shall abide by to bestow it on them.

The Gopis say, "Oh Lord, you are dark hued with the colour of the kaayam

flower (poovaippoo vaNNaa).

Un kOyil ninRu iNj~anE pOndharuLi(k) kOppudaiya seeriya singaasanat hthu irundhu yaam vandha kaariyam aaraayndhu aruL– You have awakened from your slumber. Pray seat yourself on the throne in the grand hall. We shall tell you all about us. The throne shall then make sure that we are conferred. The statement at the seashore -"I shall grant refuge to one and all" and the statement on the chariot– "If surrendered to me alone, then I shall emancipate one from all his torments" are definitely true. But we cannot believe your words when you are still on your couch. Pray take the throne, for then your words will become trustworthy and decree.

Kannan then adorned the throne in a majestic gait. Having satiated themselves with the beauty of Kannan's stride and His majestic seating stance, the Gopis began to extol Him with their songs like garlands. Kannan then requested them to express their desires. The Gopis then requested, "Oh Lord, we need your munificent benedictions. It is possible for one to win over anything with the Lord's benedictions on his side. Asking for anything else would only bestow momentary affluence.

The hidden purport is that a jeevan should always pray only for the Lord's benedictions without any self-motives. If done so, the Lord comes out of his cave at Ahobilam and bestows upon the soul the fruits of all his desires.

## PASURAM 24

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 ஏத்தி(ப்) பறை கொள்வான்
இன்று யாம் வந்தோம் இரங்கேலோர் எம்பாவாய்

**anRu ivvulagam aLandhaay adi pORRi**
**senRangu(th) then ilangai seRRaay thiRal pORRi**
**ponRa(ch) chakatam udhaiththaay pugazh pORRi**
**kanRu kuNil aaveRindhaay kazhal pORRi**
**kunRu kudaiyaay eduththaay guNam pORRi**
**venRu pagai kedukkum nin kaiyil vEl pORRi**
**enRenRum un sEvagamE Eththi(p) paRai koLvaan**
**inRu yaam vandhOm irangElOr empaavaai**

Heeding to the entreaties of the Gopis, Kannan came and seated Himself on the throne. Captivated by the beauty of His stride and the beauty of His sitting stance, the Gopis forgot the reason for their visit and sung Him a song of pallandu.

anRu iv ulagam aLandhaay adi pORRi – You incarnated as Vamana and later took the gigantic form of Trivikrama, measuring all the celestial worlds and sanctifying them all with the sacred waters from your lotus feet and consecrated them with the shadow of your lotus feet. With the second measure you placed your foot on the crowns of one and all without any bias relieving them off their sins. You thus upheld your inherent virtue of

souSeelyam, by associating yourself equally well, with the high as well as the low ones. Having made the Lord take steps with such great a thiruvadi, the Gopis deemed this to be a transgression and sought forgiveness from the Lord and sung him a song of pallandu. The Gopis said with delight, "Oh Lord! You had once walked into the sacrificial arena displaying the beauty of your pace and had reclaimed the worlds from Bali in the name of generous offerings. Today, by bestowing on us the vision of the same exquisite gait, you have reclaimed us all, who had withered in your separation. That day, Indra got back his lost kingdom from you. The subjects won the association of your lotus feet on their heads. But today, we have won you!"

senRangu(th) then ilangai seRRaai thiRal pORRi– Periyazhwar sung the glories of the Lord in his pallandu as "உன் சேவடி செவ்வித்திருக்காப்பு" (un sevadi sevvi thirukaappu). Similarly Andal sung a mangalashasanam to the Lord to prevent His lotus feet from being tainted by the devouring looks of humans. Sri Rama was extolled by His father. He sung him a song of praise wishing Him overwhelming success against the evil. Similarly, Andal sings a song of praise in favour of the valour of Sri Rama, who fought triumphantly with the evil demons in Lanka.

senRu– Signifies the moving of the army of Sri Rama on the bridge that was built by them across the ocean. The very sight of it would nullify all our sins.

Here Andal extols not only the hands that have adorned the bow, but also the lotus feet. To keep Kannan away from thinking that they have started to praise Rama and not Him, she sings "ponRa(ch) chakatam udhaiththaay pugazh pORRi" – The cart guised Shakatasura, received a ghastly kick, and was bestowed with the same fate as that of Maricha. "Oh Kannan, the measuring of the worlds and the winning over of Lanka, were all accomplished after reaching manhood. But you vanquished the evil Shakatasura, even as a toddler. Without even the support from your mother, you playfully kicked him and saw his end. Long live, such glory and such greatness".

kunRu kudaiyaay eduththaay guNam pORRi– "One demon came in the guise of a

calf and tried to kill Krishna. Another one tried to hit him hard in the guise of a fruit called 'vilaampazam'. Having known this, you threw the calf into the air and killed the evil Kapitthasuran as well. What a wonder! Just as how a thorn is pricked out by another, you sent one asura into a whirl and smashed the other. Glory to your brave and strong shoulders that have accomplished such a feat", says Andal.

kunRu kudaiyaay edutthaay guNam pORRi– For seven days in a row, you held aloft the mighty Govardhana on your little finger and protected the entire populace of AayarpAdi along with their cattle from the onslaughts of the incessant rains. You fed the cattle and the folks with fodder and food. Having seen stacks of grass, you imparted the nectar to the folks of AayarpAdi and made their hunger disappear. You thus subdued the pride of Indra, who had inflicted such torments on your devotees. Your glories are immeasurable and beyond reach of mere words. Andal thus extols the infinite auspicious attributes of the Lord with special mention of his compassion and mercy.

venRu pagai kedukkum nin kaiyil vEl pORRi– Kannan adorns the spear in His hand, in order to protect the cattle and the cowherds from any impediments, when they set out to graze their cattle in the forest. Also, the discus in His hand has many sharp spikes similar to His spear. Sri Rama was a royal prince and so adorned the bow in His hands. Since Kannan is "koorvEl kodundhozhilan nandhagOpan kumaran", He adorned the spear perhaps. Andal thus sang in praise of the spear and the discus that is Sudarshana Azhwar.

enRenRum un sEvagamE Etthi(p) paRai koLvaan – Having painted the picture of all your adventurous accomplishments on the canvas of our hearts, we have come here singing praises and have assembled here today to relish and celebrate your glories. We pray you to bestow your compassion and to shower your benevolence on us.

The purport here is that the Lord unfailingly protects those who seek refuge at His feet. It may also be taken as songs of glories in favour of the preceptors. Preceptors like Bhagavad Ramanuja, travelled far and wide,

imparting spiritual and esoterical knowledge to deserving disciples, dispelling the iniquitous attributes in them like pride and selfishness that were as vicious as the ruler of Lanka and thereby showed them all, the path to deliverance. Andal sings the glories of the lotus feet of such an Acharya. This pasuram is the singing of glories of an Acharya, who lights the lamp of knowledge in us and dispels the darkness of nescience, thereby giving us supreme bliss.

Neeraattam

## PASURAM 25

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) thaan theengu ninaindha**
**karuththai(p) pizhaippiththu(k) kanchan vayitril**
**neruppenna ninRa nedumaalE!, unnai**
**aruththithiththu vandhOm paRai tharudhiyaagil**
**thiruththakka selvamum sEvagamum yaam paadi**
**varuththamum theerndhu magizhndhElOr empaavaai**

oruththi maganaay(p) piRandhu Or iravil oruththi maganaay oLiththu vaLara- Kannan was born as the son of Devaki, but was brought up as the son of Yashoda without the knowledge of the world. Without making a specific reference, Andal uses the word "oruththi", to refer collectively to both, the mother who gave birth to Krishna and the mother who brought Him up. Her devotion was so overwhelming that she does not refer to Kannan's name for the fear of Kamsa and his evil intentions. She addresses Him as Madhusudana, the son of Devaki. He is extolled by the Vedas themselves as the one who killed the wicked Madhu and restored the imperial Vedas back to their pristine glory. He enshrines Himself in all sentient and non-sentient as the in-dweller and the inner-controller. The sacrificial oblations of Dasharatha bore fruit and a noble

son was born to Him and Kausalya and also three other sons to his other two wives making it four in all. Kannan on the other hand was born as the only son to the foursome Devaki-Vasudeva and Nandagopa-Yashoda. Devaki asked for a boon to stay away from her son for fear of Kamsa. Though Krishna was born with a divine and most beautiful form with four hands adorning the conch, discus and with a bejewelled attire, the couple could not take delight in such a wonderful vision long enough due to the fear of Kamsa. Kannan therefore bestowed the bliss of seeing His incarnation to Devaki-Vasudeva and the bliss of seeing His playful antics to Yashoda-Nandagopa who, fed Him affectionately with milk, rocked His cradle and cuddled Him with love.

piRandhu – Out of compassion, He took to Himself, all the grief from us who are destined to face the samasaric gale. He stayed in the womb of Devaki for twelve months instead of ten.

Or iravil – On a chosen night, that was destined later to be called as Srijayanthi, for it was the day chosen by the Lord to incarnate. If he were to be born during the day, then it would not have been possible for bringing the female child to Mathura in exchange for Kannan to Gokula.

oLiththu vaLara – He was brought up without the vile glances of the evil Kamsa from falling on Him.

Oh Kannan! Who is now sitting majestically in the grand hall, pray fulfil our wishes and protect us.

tharikkilaan aagi(th) thaan theengu ninaindha karuththai(p) pizhaippiththu(k) kanchan vayitril neruppenna ninRa nedumaalE! – Kamsan made up his mind to set out and kill the eighth child of Devaki after being told by a voice from the heaven that the eighth child of Devaki would slay him. He started killing all the babies in the land, who were born on the day Kannan was born. The elders lived a life of fear, always thinking of the possible dangers to Kannan from Kamsa. Kamsa sent the likes of Putana, Shakatasura and others to kill Kannan. Krishna however killed them all even when he was just a baby. Kamsa was struck with terror and fear, as he knew that as the boy grew older, he would one day come

and slay him too. Kannan brought fear in Kamsa similar to the way he had brought in the minds of the dwellers of Gokula. Upon His birth, He brought a great deal of peace to Devaki and blessed her womb similar to a flow of pure cool water. He blessed Yashoda's womb similar to a flow of nectar and milk. At the same time, He kindled fire in Kamsa's stomach, punishing him for all his transgressions.

Andal and her maids address Kannan as the divine one who would dispel all vicious influences and bestow all-round goodness on them. Kannan then addressed them asking of their wants and the reason for their nombu observances. The Gopis replied that they have come seeking Him alone. Kannan again asks them of their aspirations and to the object of their desire. The Gopis reply "unnai arutthitthu vandhOm paRai tharudhiyaagil" – Our aim is to attain you alone. That is the reason for our nombu ritual. To attain you as our goal with you as our means is our desire.

thiruththakka selvamum sEvagamum yaam paadi– The reason for us having chosen to attain You is because you have been the object of attainment of Sri, your divine consort. The devas and the asuras churned the ocean in search of nectar. It was then that Thirumagal emerged verily as the nectar from the ocean. She chose you over everyone else and took Her lotus throne in the cosmos of your heart. It was then that you became the Lord of Sri. Pray you take us into your fold today and become the Lord of Gopis and the beloved of Gopis.

varuththamum theerndhu magizhndhu– We pray you, who is the object of adulation and desire of Sri, to end all our torments due to separation from you and to bestow us with the bliss of attaining your divine communion.

The Lord inflicts punishment on those who commit transgressions towards Him or towards His devotees. He at the same time bestows the nectar like bliss on those who seek His lotus feet as their refuge.

## PASURAM 26

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 vidhaanamE**
**aalin ilaiyaay aruLElOr empaavaai**

In this verse, Andal and her maids seek from Kannan all the prerequisite materials for their nombu ritual that was being observed on the banks of the river Yamuna. Having obtained Kannan, their only wish was to have a blissful time with Him. They decided then to continue with the nombu and prayed for the materials from Kannan.

To spend the time delightfully with Kannan, a serene place of solitude is of much need. On the pretext of performing the nombu ritual, they planned to take Him to the outskirts of the city to the banks of the river Yamuna, which is a place of solitude and serenity. The nombu ritual helped them to behold the visage of Kannan in front of their dwellings. It helped them to recite the

infinite names of Kannan with devotion and also enabled the elders to accept the Gopis mingling so freely with Kannan.

The Gopis say, "Oh Maale! Who preserves limitless affection for those who seek Him. Oh Manivanna! Whose divine form is of a dark bluish hue. Sri, who was born in a beautiful lotus stood captivated by your charm and took Her throne in the cosmos of your heart. Similar to the preserving of the precious stone in the tresses of one's attire, you have so humble a nature that enables others to rule you over so easily."

Kannan then requests them to speak out their wants. The Gopis reply "maargazhi neeraaduvaan" – It is considered fortunate to take a holy dip in the sacred rivers during the months of thula and maasi. Similarly, in the month of margazhi, it is prescribed to bathe very early in the morning and to observe this nombu ritual.

Kannan then questions them about the authority of this practice, as He was unaware of it. The Gopis reply "mElaiyaar seyvanagaL" – We are only following the footsteps of our wise ancestors. Have you forgotten your statement in the Bhagavad Geetha, that the practices followed by posterity based on the footsteps of their ancestors is to be considered as authoritative.

Kannan then says "vEnduvana kEttiyEl" – Fine. Please ask your needs and it shall be bestowed.

NYaalaththai ellaam nadunga muralvana paal anna vaNNaththu un paancha sanniyamE pOlvana sankangaL – We need conches similar to the milk white conch Panchajanya that you hold in your hand. But we do not need the conches whose resound shivers the whole universe. Especially we do not need the kind of conch that you made use of on the battlefield of Kurukshetra that had sent shivers down Duryodhana and his allies. We only need a conch that may be used to awaken everybody from their morning slumber.

pOy(p) paadudaiyanavE– We need percussion instruments that are wide and well sounding. They may be used during processions.

pallaandu isaippaarE– We need savants who would sing the songs of Pallandu. kOla viLakkE – We need auspicious lamps for everyone to carry along on the path.

kodiyE vidhaanamE– We need tall flag posts to let know that we are observing the nombu. To keep us away from the showering mist we need a pandal to be erected. Pray grant us with all these requistes.

Kannan then says that he does not have all these in His possession.

The Gopis reply "aalin ilaiyaay" – You donned the guise of a small baby and swallowed the entire universe and reclined on the palm leaf. Is there anything that you do not possess?

Kannan then says "Fine. Here it is. I have given you all. Take it and retire back.

Gopis say "aruL" – Retiring back? Where would we go without you? Just as how, a day without the Sun, a night without the moon and cattle without the ox, do not have any appeal and do not bear any exquisiteness, similarly we are nothing without Kannan. We therefore pray unto you to bless us with your benign grace and to come along with us to the banks of the Yamuna for the nombu.

The Gopis reinstate with clarity that without His volition, not even an atom would move.

## PASURAM 27

கூடாரை வெல்லும் சீர் கோவிந்தா உந்தன்னை(ப்)
பாடி(ப்) பறை கொண்டு யாம் பெறும் சம்மானம்
நாடு புகழும் பரிசினால் நன்றாக(ச்)
சூடகமே தோள் வளையே தோடே செவிப் பூவே
பாடகமே என்றனைய பலகலனும் யாம் அணிவோம்
ஆடை உடுப்போம் அதன் பின்னே பாற் சோறு
மூட 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 empaavaai**

The Gopis had stumbled upon their biggest ever accomplishment having obtained the company of the invaluable supreme soul, Kannan in solitude. They answer to the question from Kannan as to their needs.

koodaarai vellum seer gOvindhaa – You should shower your affection on us similar to the way you shower compassion on the cattle. We should indeed drown in the ocean of your compassion without reaching the shore. Even in your previous incarnations, you have won over all those who have been your sworn enemies, those who ran against you with the might of their strength or the might of their penance. You have given yourself to us after all this. Many a suitors tried in vain to win the hand of Sita by stringing the mighty

Shivadhanus. You came as Sri Rama and strung the bow with power, only to break it and bring the heads of the other suitors down in shame. Oh Krishna, who won the hand of Sita during Raamaavathaaram, pray shower your benevolence on us.

The adversaries quote that the world is a delusion. The reality is void alone. There are no celestial worlds. There are no Jeevathmans. The supreme exists neither. Everything perceivable is only an illusion. You by means of your imparts through the Bhagavad Githa, have refuted all these adversaries thoroughly. Oh Govinda! You have affirmed with clarity that everything perceivable is absolutely true and real. You are one who has won over your adversaries with arrows and weapons. At the same time, with your affection, mercy, beauty and high-mindedness you have also won those devoting themselves to your lotus feet. We have been observing this nombu ritual for the past twenty-six days. You are our sole object of attainment and means of attainment. We pray to you along with your consort Nappinnai to bestow upon us the highly acclaimed merit that befits us duly. undhannai(p) paadi(p) paRai kondu yaam peRum sammaanam naadu pugazhum parisinaal nanRaaga, they said.

Kannan then asks as to what merits are they aspiring for.

The Gopis reply, "When Sri Rama was about to be crowned, Sita came down till the doors and garlanded Him with her beautiful glances and saw Him through. Sri Rama then removed His garland and decorated Sitha with it. We seek such merits from you Oh Kanna".

choodagamE thOL vaLaiyE thOdE sevip poovE paadagamE enRanaiya palagalanum yaam aNivOm– The wonderful hands that do service to your lotus feet, need to be bejewelled with bangles that are enmeshed with the finest of all the nine gems. The hands that cuddle you need to be adorned with the finest of shoulder jewelry. You adorn the makarakundalas (ear rings) on your ear. To match the greatness of these, you should bestow a pair of diamond earrings to the beautiful ears that listen to your sweet flute all the time. These ears should be decorated with flowers (chevippoovu) as well. You would

touch our feet during the observance of ammi midiyal during our holy matrimony. Such legs need to be decorated with the ornament of jingles (paadagam). You should thus grant us with all the jewellery that we seek. Women decorate themselves with jewels before clothing themselves. For this we need finest and fragrant most silk attires worn by you.

Kannan then says "But I do not possess so much to be given to all of you".

The Gopis say, "Pray get us our attires from the same place from where you granted Draupadi with rolls and rolls of attire, when she pleaded unto you taking your holy names like Krishna, Govinda".

adhan pinnE paaR chORu mooda ney peydhu muzhangai vazhi vaara(k) koodi irundhu kuLirndhElOr – Until we attained you, we were determined not to take ghee or milk and not to decorate our tresses with fragrant flowers. But we have won you now. From now on, we shall bejewel ourselves, wear grand silk attire, get our tresses decorated by you with flowers and we shall relish the sweetness and delicacy of ksheeraannam (milk rice) and take great delight in enjoying your unending company with us. The milk rice should look like as if being taken out after having dipped in a trough of ghee. While relishing it, the ghee should drip down the wrist till the elbow. We should enjoy the supreme bliss with you here, similar to that which is enjoyed by the nityas and the muktas in Srivaikuntham with you Oh Sriman Narayana.

## PASURAM 28

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 empaavaai**

In the first verse Andal says "naaraayaNanE namakkE paRai tharuvaan" – The Lord is one who is to be attained by us. He is also the means of this attainment. Andal elaborates on this in this verse and the verse to follow. The path of sharanagathi has been told here on the pretext of nombu observance.

Kannan says, "I have already accepted to give you all those things that you have asked me for, starting from "choodagamE". But yet, it seems you have something else to ask me of. What is it?"

The Gopis reply, "Our earlier pleads were meant for our own. You also consented to observe the nombu ritual with us. But now our sole aim is to attain the bliss of your divine communion."

Kannan asks, "That fruit is indeed deliverance. In order to attain that, one should follow the paths of either bhakti or sharanagathi. What path have you chosen? One should perform the sacrificial oblations without fail, as per one's status and should refrain from seeking the fruits of the actions thereof. One should realise the essential nature of the self and should behold the supreme soul that is the in-dweller in all sentient and non-sentient orders. Such a supreme soul needs to be incessantly meditated upon and at His lotus feet should a soul surrender itself. Now, what have you done?"

The Gopis reply, "kaRavaigaL pin senRu kaanam sErndhu uNbOm" – The unwise is often compared to a cow. We do not possess a good mind like that of a cow. We only follow the cows and take them to the forest to graze. We take our food there and come back with the cattle in the evening."

Kannan continues, "That aside, not being knowledgeable is not a big issue. Have you at least sought imparts from a noble teacher?"

The Gopis say, "To us, the cattle are like the revered preceptors Vasishta and Vishwamitra. We partake the milk that is given by these cattle. Where else could we get a more relishing fodder? Moreover, we do not live in the lands that are the habitat of noble souls who would bestow their fellowmen with all good and auspicious things. We live in the dense grasslands. Moreover we hail from the ancestry of the naïve and the unintelligent cowherds.

Kannan says, "Set that aside. At least you should have grazed your cattle in the forests of my liking like Ahobilam, Naimisharanyam, Badarikashramam and Veeksharanyam in order to aspire for moksham.

The Gopis say, "Oh we were not choosy about the forests that we took our cattle to graze. We just followed the cattle and the day as it went by".

Kannan comes back, "Do you at least have any good merits (punyam) on your side. How will I be able to give moksham to you, with no good merits of any sort?

Gopis come back, "We do not know the purports of the shastrams. But we know

"undhannai(p) piRavi peRundhanai(p) puNNiyam yaam udaiyOm" – We have done such good deeds to have made you, the supreme Lord to take birth in our lineage. Is it not our merit that we are bestowed with the fortune of being able to say that Kannan, the Lord, belongs to our Yadavakulam? Though we are not deserving, yet, you are the unblemished and the unsullied -"kuRai onRum illaadha gOvindhaa". You are perfect and absolute. Whatever be the want of the devotees, you bestow it on them plentifully. Have you not taken your birth amongst us to relieve us from all our torments and to grant us with the wealth of emancipation?"

undhannOdu uRavEl namakku ingu ozhikka ozhiyaadhu– The Gopis say, "You are our close relative. Our relation may neither be disowned by you nor may be renounced by us. It is also not plausible for both of us to relinquish this relation. In the master-servient relationship, the master is the one who ordains and the servient does it to the delight of his master. We have many such bindings between us. Oh Naaranane! I am not there without you and you are not there without me. This is established beyond doubt.

aRiyaadha piLLaigaLOm anbinaal undhannai siRu pEr azhaiththanamum seeRi aruLaadhE– Having forgone your virtue of supremacy, you have come and taken birth amidst us in the lineage of the Yadavas. You have endeared yourself to us unassumingly. Apart from your supremacy, you are the in-dweller, the supporter, the inner-controller, the object of attainment and the means of attainment. We had addressed you with the term "Narayana", that reflects all these purports completely. Have you been made indignant?

Moreover your supremacy is unmatched and we have been addressing you singularly as Yadava, Krishna and others. Has that made you indignant? If that is so, with your abundant mercy, kindly forgive us for all those transgressions. We might have committed many transgressions out of our unbounded love for you. If one's hands and legs commit mistakes, then is it correct for him to punish them? If the teeth bite the tongue, then do we tear the tongue off? Is it not your responsibility to bear with all the transgressions of your dim-witted

sub-servients? We therefore surrender ourselves unto you for forgiveness."

iRaivaa nee thaaraay paRai– Oh Lord, pray bestow on us the object of our desire.

Though we adore and worship the Lord with utmost devotion, at the end of it we should seek His forgiveness and express our gratitude to Him for bearing with all those transgressions that we might have committed in the name of Bhagavad-aradhanam. This is the hidden purport of this verse.

Dhivya Dampathis in Muthangi

## PASURAM 29

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

**siRRam siRu kaalE vandhu unnai sEviththu un**
**potRRaamarai adiyE pORRum poruL kELaay**
**peRRam mEyththu uNNum kulaththil piRandhu nee**
**kuRREval engaLai(k) koLLaamal pOgaadhu**
**iRRai(p) paRai koLvaan anRu kaaN gOvindhaa**
**eRRaikkum Ezh Ezh piRavikkum un thannOdu**
**uRROmE aavOm unakkE naam aatcheyvOm**
**maRRai nam kaamangaL maaRRElOr empaavaai**

In this verse, the Gopis seek the supreme fortune of being in eternal service to the Lord.

siRRam siRu kaalE vandhu unnai sEvitthu un poRRaamarai adiyE pORRum poruL kELaay– Oh Kanna, early in the morning, you would embark on your journey to accomplish all those deeds in your volition. During the day, it then becomes impossible to see you in solitude. Hence we have come here to pray at your lotus feet during the early hours of the morning without heeding the showering mist. It is the time when the sounds due to the churning of the curd by the cowherd ladies may be heard. It is the time when saints would wake up chanting the holy name 'Hari' continuously. It is the time when the tamogunam

and the rajogunam see their lows while the satvagunam, responsible for stimulating the contemplation of the Lord, stands head high. This is the most appropriate time to serve you and worship you with devotion. Thus we have come for the same. Devotees, singing and dancing have been thronging your doorsteps. You should have in fact come to meet us out of your own accord, just as how you went to Guha, the great sages of Dandakaranya, Shabari and Sugreeva. But we have come to you out of our own yearning. It is natural for the female genre to have a liking for gold and flowers. Your divine feet are like the finest gold that is of the purest form, brightest in hue and superlative in quality. They are like the flowers that are most delicate, fragrant and beautiful. We have extolled such great feet with as 'anRu ulagam aLandhaay adi pORRi chakatam udhaitthaay pugazh pORRi'. We do so now also". When Kannan was not paying too much attention to their words and was engrossed in observing who all had come and was observing the expressions on each one of their faces, Andal says, "poruL kELaay"– We have come seeking an object of desire. Pray lend your ears and listen to the same".

peRRam mEyththu uNNum kulaththil piRandhu nee kuRREval engaLai(k) koLLaamal pOgaadhu– We seek to be in your servitude for the rest of our time. So far, we have been running through the cycle of transmigration. We seek an end to this and wish to be in your eternal servitude. This fortune shall definitely be ours. Oh Lord! How were you before and how are you now? You are the Lord of Vaikuntham and the Lord of ubhayavibhuti. You are the consort of Sri, the goddess of all wealth. You are inherently virtuous with infinite auspicious attributes that are the object of praise of everyone. Your essential nature is of infinite bliss. You are the superlative of all orders. But you have chosen to incarnate in as low a lineage as that of ours, the cowherds. Our lineage is a poor one where the cowherds graze the cattle all day long only to win a few measures of grain. Why have you incarnated in such a lineage? Only to uplift and enlighten the impoverished ones like us. We do not eat our daily bread until the cattle are satiated. We unfailingly protect everything that we are supposed to. You are also therefore obligated to protect us, who consider

you to be the food we partake, the water we imbibe and the (vetrilai) beetle leaves that we chew. Pray we therefore unto you to bestow on us the wealth of your unstinted service.

Kannan then says, "You already asked me for 'saala perumparaiyE', the percussion instrument with a well reverberating sound. Here it is, take it all. I have one per person."

iRRai(p) paRai koLvaan anRu kaaN gOvindhaa– Kannan, when we said 'paRai', did we mean this instrument? No. Never. Please take a look at our faces. You seem to be too naive.

eRRaikkum Ezh Ezh piRavikkum un thannOdu uRROmE aavOm unakkE naam aat cheyvOm– Not only in this birth, but even if we were to take many more births, then in all those births we would wish to be in your service alone. If you bless us with the bliss of beatitude, then we would be in your eternal service at your supreme abode of Srivaikuntham. The Vedas proclaim that a liberated soul can attire itself with many shariramms. Even if we happened to do so, then in every one of those bodies we would continue to serve you alone and none else.

Kannan says, "In that case are you not interested in any other material pleasures?"

matrai nam kaamangaL maatru– Pray bless us to have no other desire other than you.

Andal, in this pasuram is elucidating that, having surrendered unto the Lord, the soul should only ask for the fruit of performing unstinted service to the Lord always, similar to Lakshmana. This is the hidden purport of this pasuram.

## PASURAM 30

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–
–சொன்ன சங்க(த்) தமிழ் மாலை முப்பதும் தப்பாமே
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 aaRRai aNi pudhuvai(p)**
**painkamala(th) thaN theriyal battar piraan kOdhai-**
**-sonna sanga(th) thamizh maalai muppadhum thappaamE**
**ingu ipparisuraippaar eerirandu maal varai thOL**
**sengaN thirumugaththu(ch) chelva(th) thirumaalaal**
**engum thiruvaruL peRRu inbuRuvar empaavaai.**

This pasuram signifies that those who learn and recite Thiruppavai will be the recipients of the choicest benedictions of the Lord and His consort. They would attain the fruits of all their desires similar to Andal and the Gopis.

The Ramayanam says that both Sri Rama and Sita spent delightful days in the forests of Panchavati. Lakshmana, who was in their servitude, was also in a state of great bliss. Andal concludes Her Thiruppavai, saying that, by means of being in Kannan's servitude, we too would attain a similar state of delight.

vanga(k) kadal kadaindha maadhavanai kEsavanai thingaL thirumugaththu sEy izhaiyaar senRu iRainchi– Kannan, who was so far extolled by Andal, is now addressed as Keshavan by Her. Keshavan is the father to Brahma, Rudra and

other celestials. Andal eulogised Kannan, who is the supreme soul and the Lord of all celestials. Kannan was the most beautiful from head to toe. As the Azhwars say, "அவன் தாள் கண்டார் தாளே கண்டார் " -People looking at his lotus feet would stay captivated seeing His lotus feet forever. Andal addresses Kannan as Keshavan, having been captivated by the beauty of His tresses. Keshavan denotes one who has beautiful hair. The female genre has a liking for beautiful flowing hair and well-polished nails. Andal enjoys the flowing tresses during the act of churning. Madhava is the Lord of Lakshmi. How did He beget Lakshmi? It was during the churning of the great ocean. The milky ocean has many boats in it. Why? It is to ferry us from the ocean of samsara to the banks of Srivaikuntham. The Lord is Himself a ferryboat. He is the ferryboat for those who surrender at His feet. He takes them from the ocean of sin to the bliss of beatitude. During the churning of the ocean, the Lord as a tortoise (Kurma) bore the mighty mountain Mandara steadily on His back. He held on to the tail of Vasuki and made the churning possible. The poison that arose from this churning was received by Shiva. The horse, the elephant and the nectar were received by Indra. Sri Mahalakshmi was received by Paraman. Because of this, He came to be known as Madhava, the consort of Lakshmi. Shiva took the poison, celestials the nectar and you Lord took the hand of Sri. Oh Lord, pray accept me and take me into your fold as you did before.

thingaL thirumugaththu sEy izhaiyaar senRu iRainchi anga(p) paRai konda aaRRai - The Lord has the most beautiful face, similar to the full moon. With Andal and Kannan having adorned all their finest jewellery, the Gopis, sing and extol that they shall remain in the Lord's servitude forever even if it meant many more births before beatitude. Andal remembers the attainment of the kingdom of kainkaryam thus. Due to the pretext of the nombu ritual followed by the Gopis and due to the anugrahams of Kannan, the elderly cowherd folks of AayarpAdi received rains throughout the month and also a great opportunity for relaxation. The Gopis on the other hand attained the divine communion with Lord Krishna. Godai in Her Thiruppavai has indeed told such wonderful a

biography.

aNi pudhuvai(p) painkamala(th) thaN theriyal battar piraan kOdhai-sanga(th) thamizh maalai muppadhum – In this world, Srivillipuththur, stands out majestically as the cental gem in a priceless pendant of nine gems. Vishnuchitta also known as Bhattar piraan Periyazhwar was born in this place. He adorned on his self a garland of lotus flowers and a garland of tulasi beads that are recognised as the traits of a true Srivaishnava. Everyday, he would present garlands of lotus flowers to Sri Vatapatrashaayi, the temple deity. His daughter is Godai and Her song is Thiruppavai. This is a garland of the chastest tamizh. It is a work that will give us an association with Emperuman. It is a work that enshrines thirty verses in it and should be enjoyed and experienced by us.

muppadhum thappaamE ingu ipparisuraippaar – The loss of a single gem in a gem studded necklace makes the necklace of no value. The loss of a single stone in a diamond earring brings its value down. Similarly all the thirty verses need to be recited without fail.

eerirandu maal varai thOLsengaN thirumugaththu(ch) chelva(th) thirumaalaal– Kannan shone with four hands after the slaying of Kamsa. He had the most beautiful and benevolent eyes that resembled a lotus stalk. He is the Lord of ubhayavibhuti and is always in the company of Sri, His consort, with not even a single moment of separation. With the benevolence of such a Lord, Kannan, "engum thiruvaruL petru inbuRuvar" – the Jeevans would take delight in this world and the celestial worlds, having been bestowed with the choicest anugrahams of Piraatti and Her consort Paraman.

வாழி திரு நாமம்

கோதை பிறந்த ஊர் கோவிந்தன் வாழுமூர்

சோதி மணி மாடம் தோன்றும் ஊர்

நீதியால் நல்ல பத்தர் வாழும் ஊர் நான்மறைகள் ஓதுமூர்

வில்லிபுத்தூர் வேதக் கோனூர்

பாதகங்கள் தீர்க்கும் பரமன் அடி காட்டும்

வேதம் அனைத்துக்கும் வித்தாகும் கோதை தமிழ்

ஐயைந்தும் ஐந்தும் அறியாத மானிடரை

வையம் சுமப்பது வம்பு.

திருவாடிப் பூரத்து செகத்துதித்தாள் வாழியே

திருப்பாவை முப்பதும் செப்பினாள் வாழியே

பெரியாழ்வார் பெற்றெடுத்த பெண் பிள்ளை வாழியே

பெரும்புதூர் மாமுனிக்குப் பின்னானாள் வாழியே

ஒரு நூற்று நாற்பத்து மூன்றுரைத்தாள் வாழியே

உயரரங்கற்கே கண்ணியுகந்தருளிதாள் வாழியே

மருவாரும் திருமல்லி வள நாடி வாழியே

வண்புதுவை நகர்க் கோதை மலர்ப் பதங்கள் வாழியே

ஸ்ரீ பரமஹம்ஸேத்யாதி பரவாகோட்டை ஸ்ரீமதாண்டவன்

ஸ்ரீ கோபாலதேசிக மஹாதேசிகன் அருளிய

திருப்பாவை வியாக்யானம் முற்றிற்று

Thus concludes the commentary on Thiruppavai rendered by His Holiness Paravakottai Poundarikapuram Srimath Andavan Sri Gopaladeshika Mahadeshikan.

# డిసెంబర్ మాసంలో శ్రీసేవా ఫౌండేషన్ ప్రచార కార్యక్రమాలు . . . .

దత్త జయంతి సందర్భంగా మహేశ్వరంలోని

## శ్రీ సేవా ఫౌండేషన్ గోశాలలో గోపూజా కార్యక్రమాలు,

వివిధ పీఠముల గురువులచే ఆధ్యాత్మిక ప్రసంగాలు

శ్రీ తిరుప్పావై కోకిల మంజులశ్రీ

గారి ఆధ్వర్యంలో 05-12-2009 నాడు రాజమహేంద్రిలో (రాజమండ్రి)

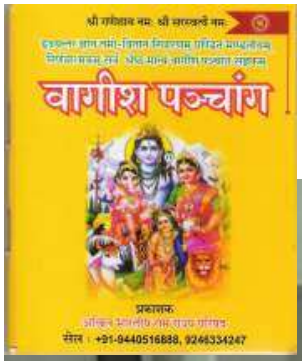
గో సంరక్షణ ప్రచారం నిమిత్తం పుర వీధులలో గోరక్షా ర్యాలీ,

గోపూజా కార్యక్రమాలు, ప్రవచనం, తులసి మొక్కల పంపిణీ.

కార్యక్రమంలో పాల్గొన్న నగర మేయర్ రాఘవమ్మ

13-12-2009 నాడు జాగృతి భవన్, భాగ్య నగరంలో
గోసేవ, గోసంరక్షణ సేవలకు విశ్వ మంగళ గోగ్రామ యాత్ర వారు
శ్రీ సేవా ఫౌండేషన్ కు సన్మానాన్ని అందించారు.

20-12-2009 శ్రీ బిందు మహరాజ్ ఆశ్రమంలో
ఆంగ్ల నూతన సంవత్సర ప్రవేశ సందర్భంగా శ్రీ రాగూర్ జీ ప్రచురించిన
వైదిక క్యాలెండర్ (పంచాంగం) ను ఆవిష్కరిస్తున్న
శ్రీ తిరుప్పావై కోకిల మంజులశ్రీ



28-12-2009 వైకుంఠ ఏకాదశి సందర్భంగా మహేశ్వరం, శ్రీనగరంలోని ఫ్యాబ్ సిటీలో కల శ్రీ వెంకటేశ్వర స్వామి ఆలయంలో సేవాకాలం చేసి ఉత్తర ద్వార దర్శనాన్ని ప్రారంభించిన శ్రీ తిరుప్పావై కోకిల మంజులశ్రీ గారు. ఈ సందర్భంగా ప్రవచన కార్యక్రమం, 108 జంటలతో శ్రీ సత్యనారాయణ స్వామి వ్రతములు, అన్నదానం జరిగాయి.

## 23-12-2009 ధనుర్మాస సందర్భంగా ప్రత్యేక లైవ్ ఇంటర్వ్యూ - ఆర్.కె ఛానెల్ లో.

**24-12-2009** సంప్రదాయ వ్యవసాయ విధానాన్ని ప్రోత్సహించే కార్యక్రమంలో భాగంగా బీద రైతులకు ఆవులు, ఎద్దుల పంపిణీ.

- శ్రీతిరుప్పావై కోకిల మంజులశ్రీ గారు, శ్రీ సేవా ఫౌండేషన్ వారి పర్యవేక్షణలో . . .

27-12-2009 ఆండాళ్ నిలయంలో తిరుప్పావై సదస్సు సందర్భంగా

శ్రీ తిరుప్పావై కోకిల మంజులశ్రీ

గారి తిరుప్పావై ప్రవచన కార్యక్రమం.

27-12-2009 భాగ్యనగరంలోని గోశాల నిర్వాహకుల సదస్సును నిర్వహించిన జైన్ సంఘం. నిర్వాహకులను ఉద్దేశించి ప్రసంగించిన శ్రీ తిరుప్పావై కోకిల మంజులశ్రీ, జి.హెచ్.ఎం.సి. వెటర్నరీ డైరెక్టర్ శ్రీ వెంకటేశ్వర రెడ్డి గారు, స్వామి స్వయం భగవాన్, జైన్ సంఘం ప్రముఖులు

# గమనిక :

తెలుగు ఆన్‌లైన్.కామ్ వారు **2010** విశిష్ట మహిళలుగా భిన్న రంగాలకు చెందిన వారిని ఎన్నుకోవడంలో భాగంగా, ఆధ్యాత్మిక రంగంలో
శ్రీ తిరుప్పావై కోకిల మంజులశ్రీ గారి పేరును ఉంచడం జరిగింది. ఈ సందర్భంగా భక్తులందరికి ఈ విషయం అందజేయమని వారు సూచించిన విషయమును మీ దృష్టికి తేవడం జరుగుతుంది. ఆసక్తి కలిగిన వారు ఈ కార్యక్రమంలో తమ ఓటును వినియోగించుకొనవచ్చును.

TOP 10 Telugu Women- 2010 Inbox X

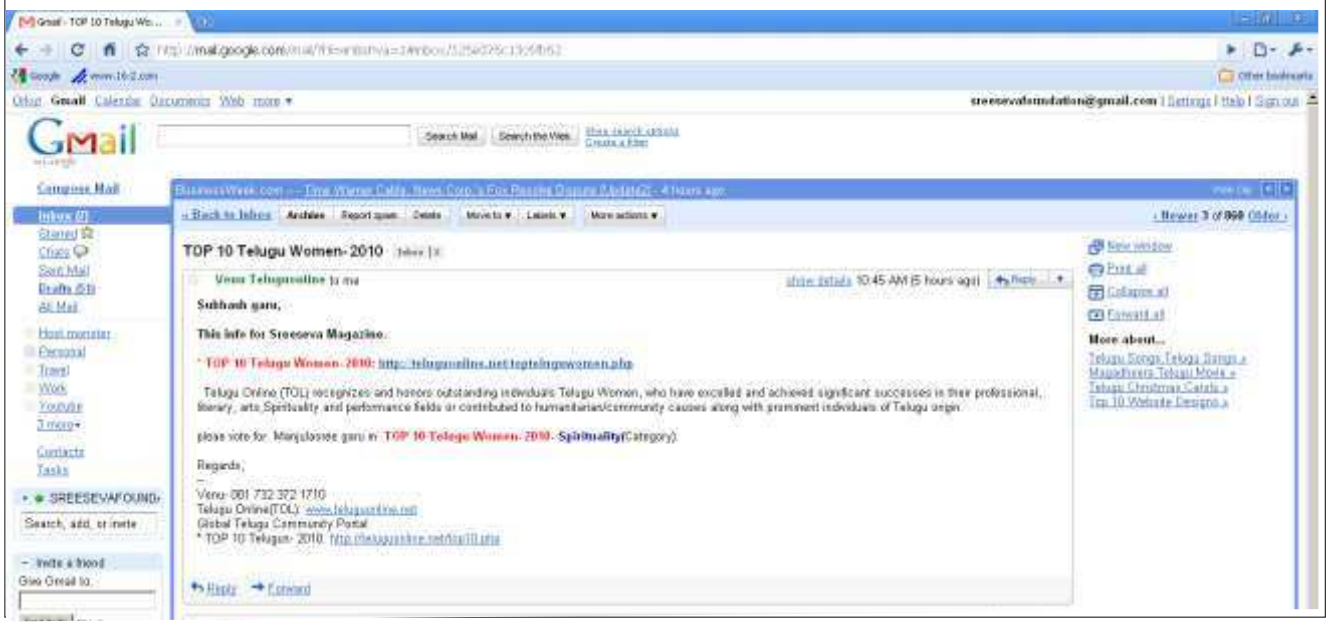
Venu Teluguonline to me
show details 10:45 AM (5 hours ago)
Subhash garu,

This info for Sreeseva Magazine.

* TOP 10 Telugu Women- 2010: http://teluguonline.net/topteluguwomen.php

Telugu Online (TOL) recognizes and honors outstanding individuals Telugu Women, who have excelled and achieved significant successes in their professional, literary, arts,Spirituality and performance fields or contributed to humanitarian/community causes along with prominent individuals of Telugu origin.

pleae vote for Manjulasree garu in TOP 10 Telugu Women- 2010- Spirituality(Category).



# ఈ కార్తీక / మార్గశిర మాసాలలో
# గోప్రాణదానం మరియు శ్రీ ఆండాళ్ ఆలయ జీర్ణోద్ధారణ
# కొరకు e-mails ద్వారా, ప్రత్యక్షముగా భక్తులు, గో ప్రేమికులు
# స్పందించి - ఇప్పటికి పంపించిన విరాళాల వివరాలు

| NAME | GOTRAM | DONATION | CITY |
|---|---|---|---|
| HARIPRASAD RAJYALAXMI KURELLA | | $2,000 | CHICAGO - US |
| ADEPU RAMAKRISHNAYYA&YASODA | POJASYA GOTRAM | 101/- | RAJAPETA |
| B.KOTESWARARAO&PADMAVATI | REGERLA GOTRAM | 101/- | RAJAPETA |
| BEJUGAM SRINIVASULU&LIMGAYYA | PUCHHAKULA GOTRAM | 1001/- | RAJAPETA |
| BUTCHAYYA VIJAYALAXMI TAMMALA | KALWALA GOTRAM | 1,116/- | PALAMOOR |
| CHANDRA SEKHAR KOTTA KARUNA | VEERA GOTRAM | 1,000/- | PALAMOOR |
| CHNDRAMOULI ANJAMMA.K | | 5,000/- | PALAMOOR |
| DAS PARAMESWARI | | 101/- | YADAGIRIGUTTA |
| HANUMANTHU MAREPALLI | MAHA NANDI GOTRAM | 1,000/- | PALAMOOR |
| KVS NAIDU ,VENKATA KUMARI, | VATTIVEL GOTRAM | 5,116/- | RAJAPETA |
| LAXMAN | AKSHANTALA GOTRAM | 52/- | RAJAPETA |
| LAXMI KANTAMMA PAREDDI | | 1,000/- | PALAMOOR |
| MALLESAM | CHAVANMOHANSI GOTRAM | 120/- | RAJAPETA |
| MARTHA JAGADISH | PEMDLIKULA GOTRAM | 1,116/- | RAJAPETA |
| MATTA KRISHNA&VIJAYA | PENDLIKULA GOTRAM | 116/- | RAJAPETA |
| MOTAMARRI Seshavataram&Premavathi | PUNAGASILA | 1,000/- | GANNAVARAM |
| NANGUNOORI SATYANARAYANA,JAGADAMBA | PADIGASILA GOTRAM | 116/- | RAJAPETA |
| PRATAPREDDY SUMATI.K | | 116/- | PALAMOOR |
| RAJESWAR&VIJAYA | KOUNDINYA GOTRAM | 116/- | RAJAPETA |
| RALAKONDA VISWANADHAM&SUGUNA | VISWAGNA GOTRAM | 116/- | RAJAPETA |
| RENUKA TIRUPATAYYA RAGIRI | RAGIRI GOTRAM | 1,000/- | PALAMOOR |
| SAKINALA SRINIVASULU | GALA MAHARSHI GOTRAM | 1016/- | RAJAPETA |
| SATTU TIRUMALESH&RAJANI | JALANEELA GOTRAM | 511/- | RAJAPETA |
| SIPPALASILA NARSIMHAM&RADHIKA | SENISETLA GOTRAM | 501/- | RAJAPETA |
| SRINIVAS,NAGABHUSHANAM,RAJESWAR | | 616/- | RAJAPETA |
| SUNANDA SRINIVASULU PAPISETTY | VENNAKULA GOTRAM | 1,000/- | PALAMOOR |
| TIMMANNA.G | | 116/- | PALAMOOR |
| UPPALA PEDDA POCHAYYA&RAMULAMMA | YENISETLA | 116/- | RAJAPETA |

| | | | |
|---|---|---|---|
| UMADEVI YADAYYA GUPTA | PALUTLA GOTRAM | 5,000/- | PALAMOOR |
| VENUGOPAL REDDY&VANAJA | ATUKULLULLA | 102/- | RAJAPETA |
| WANGA RAMASWAMY | | 111/- | RAJAPETA |
| YERRAGOKULA HANMANTHU&JHANCY | SATYABHINAVA | 101/- | RAJAPETA |
| YERRAGOKULA LAVANYA,JSWANTH | SATYABHINAVA | 116/- | RAJAPETA |
| YUGANDHAR SARMA ORUGANTI | SREE VATSA | 1,000/- | PALAMOOR |
| VIDYASAGAR.N | | 2,116/-, | SURYAPETA |
| SRI SANTOSHI ROOPA DEVI | | 2,116/-, | SURYAPETA |
| RAJU.K.V | | 100/- , | GUNTUR |
| RAJESWARI | | 102/-, | RAJAHMUNDRY |
| PRABHAKAR RAO.T | | 100/-, | DEVARAPALLY |
| JAMELLCOR.R.K | | 210/-, | RAJAHMUNDRY |
| BALU.M | | 201/- | RAJAHMUNDRY |
| SITA RAMARAO | | 1,000/- | SECUNDERABAD |
| RAMESH | | 101/- | HYD |
| DAMODARREDDY | | 1,00,000 | SURYAPETA |
| VENKATESH | | 15,000 | KURNOOL |
| SANJEEVA RAO.K.V | | 516/- | HYD |
| SURYA PRAKASH GANDHE | | 516/- | HYD |
| KISHORE | SRI VASITA | 6,000/- | HYD |
| SATHEESH BURAGADDA | | $30 | VIRGENIA |
| ALPA PATEL | | $30 | NEW JERCEY |
| NAGARAJU | | $30 | VIRGENIA |

- వీరందరి గోత్ర నామాలతో అమావాస్య, పూర్ణిమలలో గోపూజా కార్యక్రమములు జరుపబడును.
- విరాళాలు ఇచ్చినవారి వివరాలు సాంకేతిక లేదా ఏదేని లోపాల వల్ల ఇందులో లేకుంటే దయచేసి మీ పూర్తి వివరాలు, Mobile Phone Number, E-mail Address లతో సహా పంపకలరు.
-


ADDRESS

SREE SEVA FOUNATION

H.No. 3-4-829/A/1, Barkatpura Chaman, BJP Office Lane, Hyderabad -27

Ph. No. 040-27550134, 9849272353

**SREE NAMA CONSTRUCTIONS**

Cont : 9885944944

**SREE PUBLICATIONS**

*Bhakti Ante ?*

**Contact No.**
**9912577606,**
**9849272353**

ఆర్యవైశ్య సోదరులకు ఉగాది మరియు శ్రీరామనవమి శుభాకాంక్షలతో...

# గోపురం

కుంకుమ మరియు పసుపు పొడి

Manufactured by :

**Y.V.S. & CO.,**

138, Audiappa Street, CHENNAI - 1.

శ్రీ

॥o॥ శ్రీ సేవా ఫౌండేషన్ ॥o॥

H.No. 3-4-829/A/1, First Floor, Barkatpura Chaman, BJP Office Lane, Hyderabad.
Phone ; 040- 27550134, 9849272353
E-mail ID: sreesevafoundation@gmail.com
www.sreeseva.org, www.manjulasree.com