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AN ILLUSTRATED MUSICAL  
15 DEC TO 13 JAN 2020



## ANDAL'S THIRUPPAVAI

Join amazing Andal and friends  
on their 30 day sacred vow  
(thiruppavai) journey in  
quest for Krishna!



Andal Thiruvadigale Sharanam  
Shobha Char, Guru Yamuna Ramapriya's Ghoshti



# ABOUT ANDAL



Andal is the only woman and a favourite among the 12 saint-poets followed by Sri Vaishnavas. Her father Periyalwar was also one of the 12 Alwars, and he found her as a baby in his Tulasi garden in Vadapatrashayi Temple in Srivilliputhur, South India. He brought her up as his own daughter with great affection and told her stories of Krishna. She loved to wear the garland that her father strung every morning for the temple deity and enjoyed looking at her reflection. Periyalwar was very upset when he found her doing this, as the garlands for the Gods are not meant to be worn by anyone first. He forbade her from doing it. But the temple deity saw this and told Periyalwar that he only wanted him to offer the garland that Andal had worn first. Hence Andal is called 'Shoodi Kodutha Sudarkodi' . She was an ardent devotee of Sriman Narayana (Krishna) and shunned the notion of an earthly marriage with a human, choosing to marry Lord Narayana and merge with the deity in Srirangam instead. Andal is believed to be an incarnation of Goddess Bhudevi and is worshipped more as a Goddess.

Andal composed two Prabandhams . Thiruppavai (30 pasurams or verses) and Nachiyar Thirumozhi (143 pasurams in 14 poems).

Thiruppavai is the most popularly recited Prabandham.

Caring Bhudevi, the divine consort of Varaha (Vishnu) left the luxuries of her divine home in SriVaikuntam and descended to Earth in Srivilliputhur as Andal, just to ease the life of the millions of people on Earth. She gave us the clear message from Lord Varaha about the simplest way to reach salvation: 1. sing the Lord's praises: *vaayinaal paadi*, 2. dwell on His beauty and admirable character: *manathinaal shindhikka* 3. Offer flowers to Him: *thumalar thuvitholudu*.

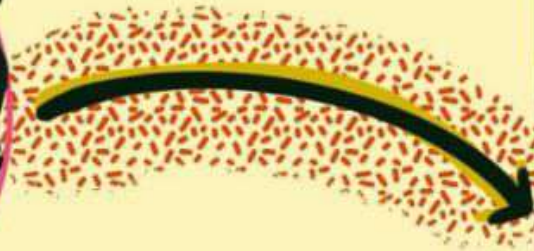


# THIRUPPAVAI

## The Storyboard



The Vow  
Pasurams 1 to 5



Andai wakes up the Gopis  
Pasurams 6 to 15



Andai's Ghoshti reaches  
Nandagopa's Palace  
Pasurams 16-20



Union with Krishna! Yayyyyy!  
Pasurams 26 to 30



On the right path  
Pasurams 21 to 25





# THIRUPPAVAI

Pasuram 1



## THE VOW

Who: Us 'Gopis'  
When: Margazhi month  
Pre dawn hours  
Where: River Yamuna  
How: All together  
Goal: Union with Krishna!





# THIRUPPAVAI

## Pasuram I

### Meaning:

**My dear friends of prosperous Ayarpadi  
On this beautiful full moon day of Margazhi  
Let's set out to have the holy bath in River Yamuna  
And sing the glory of much-loved Lord Krishna  
Ocean-hued, red-eyed and energising like mid-day sun  
The beloved son of protective Vel-wielding Nandagopa  
And the adorable lion-cub son of beautiful-eyed Yashoda  
For, He is the Creator and Protector of the universe  
The only one who can help us reach our goal**

Note: Commentators opine:

1. That this Pasuram describes the essence of Sri Vaishnava philosophy or Arthapanchaka. Lord Narayana (Paramatma) is the Creator and Protector of the Universe. His body is made of chethanas and achethanas. He is the only one who can show us the path (upaya) and remove obstacles (virodhis) to bestow freedom from rebirth (moksha/phala) to us (jeevatmas).

2. The month of Margazhi is Krishna's favourite (Bhagavadgita). A year is a day for celestials and Margazhi is the pre dawn hours for them. It is in this month that the moon is the clearest and can light up the path towards realisation of God. The prosperity of Ayarpadi (Gokulam) is not just the wealth but the sattvic or peaceful nature of its residents.

Pasuram from prapatti.com

‡mārgazi ttiṅgaḷ mādi niṟainda nannāḷāl\*  
nīrāḍa ppōduvīr pōduminō nēr izaiyīr\*  
śīr malgum āyppāḍi ccelva cciṟumīrgāl\*  
kūr vēḷ koḍun tozilan nandagōban kumaran\*  
ērārnda kaṅṅi yaśōdai iḷam śiṅgam\*  
kārmēni cceṅgaṅ kadirmadiyam pōḷ mugattān\*  
nārāyaṅanē namakkē parai taruvān\*  
pārōr pugaza ppaḍindēlōr em pāvāy (1)



# THIRUPPAVAI

Pasuram 2



**NO LIST**  
No milk  
No ghee  
No eyeliner  
No flowers on hair  
No inappropriate acts  
No harsh words

**YES LIST**  
Sing His praise  
Bathe early  
Give to charity  
Give alms  
Righteous thoughts  
Work on the goal



# THIRUPPAVAI

## Pasuram 2

### Meaning:

**My dear friends who are destined to have a good life  
We who have full faith in Lord Krishna  
Let's recollect our plan to reach Him  
Let's sing His glory as He rests on the milky ocean  
Lying on the firm yet soft serpent-bed Adishesha  
Waiting in case we go, to eagerly hear us out  
No milk or ghee, eyeliner or flowers while in vow  
No harsh words or gossip or talking ill of others  
An early bath and being charitable is the way  
Serving our fellow people shall be our pride  
Let's dwell on the lofty purpose of our soul  
And aim to reach Him for eternal service and bliss**

Note: Commentators opine:

1. That this Pasuram describes the vyuha form of the Lord as Aniruddha on Adishesha floating in the milky ocean. Andal or Goda, in the role of an AchArya, makes it easy for us to not digress from the chosen path of Saranagati by spelling out simple tactics- the Do and Don't lists. The Lord listens to those to those who utter good things and not talk ill of others (Bhagavadgita). The Gopis are considered blessed as they were contemporaries of Krishna and are hence endowed with knowledge, devotion and detachment.

Pasuram from prapatti.com

*vaiyattu vāzvīrgāl! nāmum nam pāvaikku\*  
cceyyum kiriśaigaḷ kēlīrō\* pārkaḍalul  
paiya ttuyinṛa paraman aḍi pāḍi\*  
ney uṇṇōm pāl uṇṇōm nāṭkālē nīr āḍi\*  
maiyiṭṭezudōm malaritṭu nām muḍiyōm\*  
śeyyādana śeyyōm tikkuraḷai śeṅṛōdōm\*  
aiyamum piccaiyum āndanaiyum kai kāṭṭi\*  
uyyumāreṇṇi ugandēlōr em pāvāy (2)*



# THIRUPPAVAI

Pasuram 3





# THIRUPPAVAI

## Pasuram 3

### Meaning:

My dear friends who ask about the benefits  
Of our vow, the early bath and oh I love this part-  
So much fun, singing His praises all together  
Our own Uttaman who measured the worlds  
In the guise of little Vamana and bust Bali's big ego  
Well you will be surely happy to know- rewards are plenty!  
There shall be rain, thrice a month, in the right measure  
To get the paddy grow tall in fields spread across the world  
Did I hear you say 'just like little Vamana to tall Trivikrama'  
Yes, you are right! The harvest will be bountiful  
Even the fish in the fields can't believe their eyes  
They jump up and down all day long, measuring the growth  
And the bees are drunk on the nectar in plenty, their buzz gone  
While they slumber enclosed in the soft abundant flowers  
The happy cows fed on the plentiful tall nutritious grass  
Are filling up clay pots in scores with milk from their udders  
Much to the delight and benefit of everyone concerned

Note: Commentators opine:

1. That this pasuram describes the vibhava form of the Lord as Vamana/ Trivikrama. This pasuram describes the benefits accrued by a shishya from an AchArya (compared to the cow) such as unlimited knowledge (milk). The 3 rains/ month= 3 ways in which AchArya blesses shishya: upadesha in ears, lectures and studying Vedanthic granthams. Also meant to be Ananyagathitva, Ananyaseshathva and Ananyasharanathva needed for His grace. Chanting the names of the Lord (Naamasankeerthane) is highly recommended and the easiest way to moksha (eternal place in His abode).

Pasuram below from prapatti.com

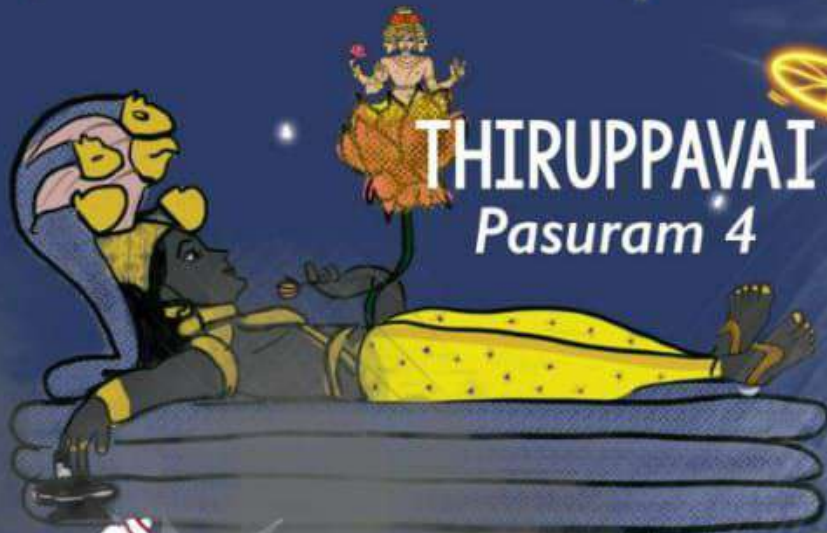
†ōṅgi ulagaḷanda uttaman pēr pāḍi\*  
nāṅgaḷ nam pāvaikku ccārri nīr āḍināl\*  
tīṅginṛi nāḍellām tīṅgaḷ mummāri peydu\*  
ōṅgu peruṅjennel ūḍu kayal ugaḷa\*  
ppūṅguvaḷai ppōdil porivaṇḍu kaṇ paḍuppa\*  
ttēṅgādē pukkirundu śirtta mulai parri  
vāṅga\* kkuḍam nīraikkum vaḷḷal perum paśukkaḷ\*  
nīṅgāda śelvam nīrainḍēlōr em pāvāy (3)

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# THIRUPPAVAI

Pasuram 4





# THIRUPPAVAI

## Pasuram 4

### Meaning:

Oh dear rain God Varuna, thanks for your offer to help us  
Intriguing to see you at work: you slide deep into the ocean  
Only to leap high up into the sky, super-loaded with water  
And store it in huge cloud tanks that resemble dark-hued Krishna  
And create lightning like the sunny discus of Lord Padmanabha,  
And thunder as though emanating from His moon-white conch  
Heralding the welcome arrival of rain, Oh what joy!  
Like a volley of water arrows shot from His bow  
Cleansing rain touches the ground to quench its thirst  
To hydrate the land that nurtures the plants to grow and produce  
A source of joy for other beings too and us Gopis to frolic  
While we observe our Margazhi vow!

### Note:

Commentators opine that this pasuram describes the Antaryami form of the Lord Krishna in the rain God Varuna. The archarupa Lord Padmanabha is also described. This pasuram tells us of the lofty position ascribed to an AchArya (teacher) in our sampradayam. An AchArya is like the rain bearing cloud that showers the Lord's mercy upon us. An AchArya sifts through the Vedas and imparts clear knowledge just like the cloud filters out the salt from the water and gives us rain. A teacher also travels just like clouds do spreading knowledge and expects nothing in return.

Pasuram below from prapatti.com

āzi mazaikkaṇṇā! onṟu nī kai karavēl\*  
āzi uḷ pukku mugandu koḍārttēri\*  
ūzi mudalvan uruvam pōl mey karuttu\*  
ppāziyan tōḷuḍai pparpanāban kaiyil\*  
āzi pōl minni valamburi pōl ninṟadirndu\*  
tāzādē śārṅgam udaitta śaramazai pōl\*  
vāza ulaginil peydiḍāy\* nāṅgaḷum  
mārgazi nīrāḍa magizndēlōr em pāvāy (4)



# THIRUPPAVAI

## Pasuram 5





# THIRUPPAVAI

## Pasuram 5

### Meaning:

*Oh our near and dear mayavi Lord, the pride of Mathura  
And the delight of the pure and welcoming River Yamuna-  
She was blessed to witness many events of the Your childhood and youth  
From when she made way for Your safe-crossing  
To Gokulam for safe-keeping with the able and loving Nandagopa family  
You became the darling of the entire cowherd clan and the pride of Yashoda  
Mingling and bringing smiles and fond complaints so very many  
Yashoda was ever busy finding ways to keep You out of trouble  
She tied You with a rope but You, Damodara, was unstoppable!  
We gopis are on a month long vow on the path to unite with You  
With pure hearts we sing Your praises and enjoy regaling Your stories  
We now come with beautiful flowers of Your choice  
To worship You and show our love for You  
We wish that our sins burn away clearing any obstacles  
Paving a clear path and happy journey for us to meet you soon!*

### Note:

Commentators opine that this pasuram carries the important and yet very simple 3-fold message (all of which the gopis do in this pasuram) from Andal as Bhudevi, as told to her by Lord Varaha, about the simplest way to reach salvation:

1. sing the Lord's praises that includes chanting His names: *vaayinaal paadi*
2. dwell on His beauty and admirable character: *manathinaal shindhikka*
3. Offer flowers to Him: *thumalar thuvitholudu*

All of these can be done at home or in a temple with a divine idol (archarupa). It is believed that the name 'Krishna' was seldom used lest it reached the ears of His evil maternal uncle King Kamsa's ears.

Pasuram below from sadagopan.org

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

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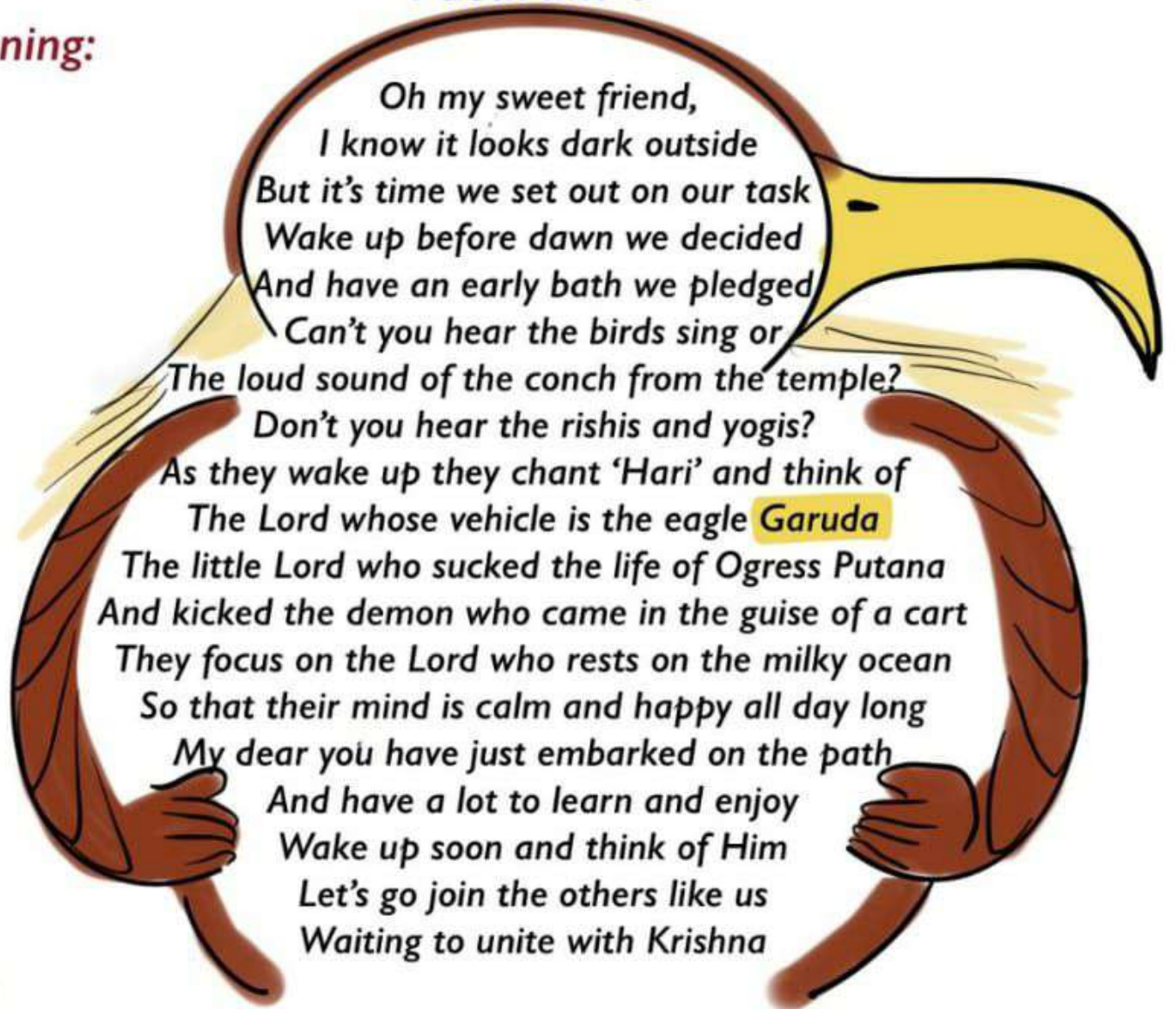
THIRUPPAVAI  
Pasuram 6



# THIRUPPAVAI

## Pasuram 6

### Meaning:



Oh my sweet friend,  
I know it looks dark outside  
But it's time we set out on our task  
Wake up before dawn we decided  
And have an early bath we pledged  
Can't you hear the birds sing or  
The loud sound of the conch from the temple?

Don't you hear the rishis and yogis?  
As they wake up they chant 'Hari' and think of  
The Lord whose vehicle is the eagle **Garuda**  
The little Lord who sucked the life of Ogress Putana  
And kicked the demon who came in the guise of a cart  
They focus on the Lord who rests on the milky ocean  
So that their mind is calm and happy all day long  
My dear you have just embarked on the path  
And have a lot to learn and enjoy  
Wake up soon and think of Him  
Let's go join the others like us  
Waiting to unite with Krishna

### Note:

In this and the following nine pasurams, ten gopis are woken up and represent people in different phases of understanding the path to God. This pasuram talks about a gopi who is a fresher and new to understanding the path to God. She is eager to learn but is not yet aware that it's more enjoyable when done together. The seniors are expected to awaken the fresher. Commentators ascribe each of the ten pasuram to waking up one of ten Alwars. This pasuram is meant to wake up Andal's father Periyalwar as he is an incarnation of 'Garuda' which is a word used in this pasuram.

Pasuram below from sadagopan.org

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

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# THIRUPPAVAI

Pasuram 7



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# THIRUPPAVAI

## Pasuram 7

Meaning:

Oh my learned friend,  
How come you are still asleep  
The birds are chirping away together  
Instructing each other on plans for the day  
It's such a racket, yet you don't hear  
You are so deep in thought of Krishna,  
As though possessed  
You can't hear the clinking sound of the necklaces  
As the gopis vigorously and noisily churn the curds  
Their bangles jingling in synchrony with the churner  
It's strange you didn't smell their fragrance  
Your eyes, nose and ears have gone for a toss  
Oblivious of the loss  
Lord Kesava in your thoughts  
Pray open the door our leader  
Best to dwell on Him together  
Please don't keep us waiting  
You of all, are surely aware  
Us Gopis as bhaagavathas  
Take precedence  
Over Kesava

Note:

Some commentators opine that this pasuram is meant to wake up Kulasekhara Alwar: as he is the middle/center one among the Alvars he is a leader; he took on Nayaki Bhava (peipenne- possessed); his first Pasuram talks of Kesi; he was extremely devoted to Rama and would go to his rescue at any cost, the birds chirping is related to his ministers conspiring against Srivaishnavas etc. Others suggest it's PeyAlwar. The churning of curds is compared to the way AchAryas bring out the essence in easily digestible form for shishyas.

Pasuram below from sadagopan.org

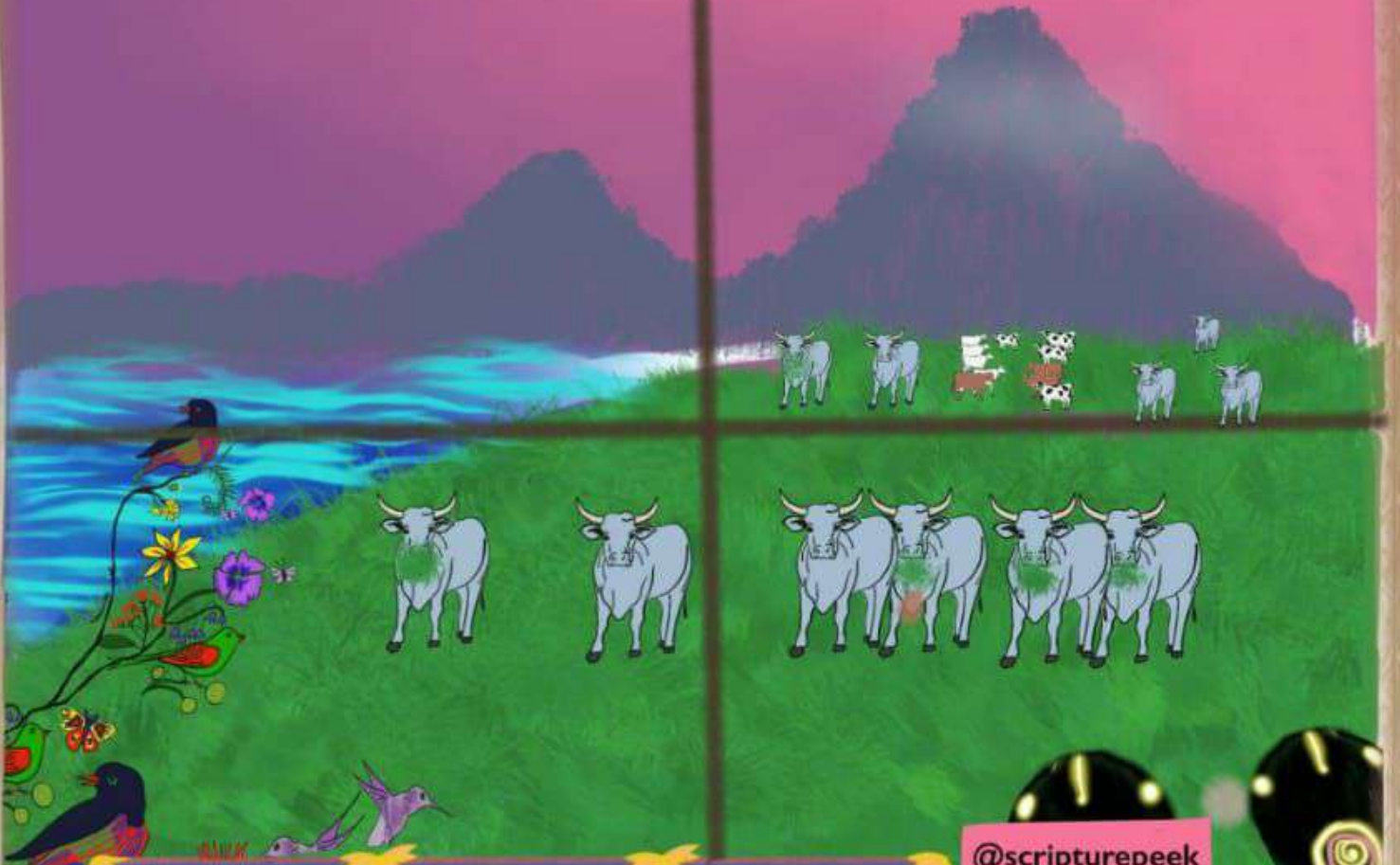
keesu keesu enRu engum aanai(ch) chaaththaan kalandhu  
pEsina pEchcharavam kEttilaiyO pEy(p) peNNE  
kaasum piRappum kalakalappa(k) kai pErththu  
vaasa naRum kuzhal aaychchiyar maththinaal  
Osai paduththa thayiraravam kEttilaiyO  
naayaga(p) peN piLLaay naaraayaNan moorththi  
kEsavanai(p) paadavum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

@scripturepeek



# THIRUPPAVAI

Pasuram 8



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Books



- Andal misses Krishna
- Thiruppavai
- Andal weds Krishna
- Krishna's Bath
- Krishna, the cowherd boy
- Krishna and the Moon



Does Krishna love me more than I love him?



# THIRUPPAVAI

## Pasuram 8

**Meaning:**

Oh our dear friend, beautiful inside out  
You are very special to us all  
Your love for Krishna is pure  
You are so full of devotion  
And want to learn all you can  
You always have a raging question or two  
That you are busy finding answers to  
It's going to be day break soon, let's hurry  
Can't you see the eastern sky lighting up?  
Why, even the buffaloes are out grazing  
The birds, animals and children are up  
You are on Lord Krishna's favorite list  
We have left the others waiting outside  
And come and fetch you, happy one  
He would be in a giving- mood  
By the presence of His favored ones  
Let's have fun singing of His wins  
Over the evil Keshi and Chanoora  
Our Lord the Supreme One  
The creator and protector of all  
Let's go request His grace

**Note:**

Some commentators opine that this pasuram is meant to wake up Nammalwar as one can relate to his pure devotion to Lord Krishna. The buffaloes are thought to denote tardiness this implying lateness.

Pasuram below from sadagopan.org

keezh vaanam veLLeRu erumai siRu veedu  
mEyvaan parandhana kaaN mikkuLLa piLLaigaLum  
pOvaan pOginRaarai(p) pOgaamal kaaththu unnai(k)  
koovuvaan vandhu ninROm kOdhugalam udaiya  
paavaay ezhundhiraay paadi(p) paRai konu  
maavaay piLandhaanai mallarai maattiya  
dhEvaadhi dhEvanai(ch) chenRu naam sEviththaal  
aavaavenRu aaraayndhu aruLEIOr empaavaai

@scripturepeek



# THIRUPPAVAI Pasuram 9

VAIKUNTAN



MADHAVAN



MAAMAYAN





# THIRUPPAVAI

## Pasuram 9

Meaning:

Oh my sweet enlightened cousin  
Why aren't you joining us?  
Oh what? You are waiting for Him?  
Its His duty to pick you up?  
No let's not wait for him dear  
Sleeping in your comfy bed  
In my uncle's gem-studded palace  
With lights so very bright  
You ought to be awake and hear us sing  
Of Him: Maamayan, Madhavan  
Vaikuntan- His many names  
Oh wait, 'AUNT' I shout  
Can you please send your daughter  
Who seems to be dumb, deaf  
Or under a sleeping spell  
We need to go meet Him soon!

Note: Commentators' opinion:

This pasuram is meant to wake up Thirumazhisai alwar as he referred to a palatial house lit with lamps and of Maamayan (Lord of magical acts), Madhavan (Consort of Lakshmi) and Vaikuntan (Lord of Vaikunta) in his Prabandham 'Nanmughan Thiruvandadi'. This pasuram reiterates the importance of chanting the names of the Lord (Naamasankeerthane). The lights signify this gopi's knowledge. The gem-studded house implies the 9 relationships with the Lord: 1. father:son 2. saviour: saved 3. principal: subsidiary 4. husband: wife 5. Knower: object of knowledge 6. proprietor: property 7. self: body 8. supporter: supported 9. enjoyer: enjoyed. Hints at 'Vak, Manasa and Kayika kainkaryam' .

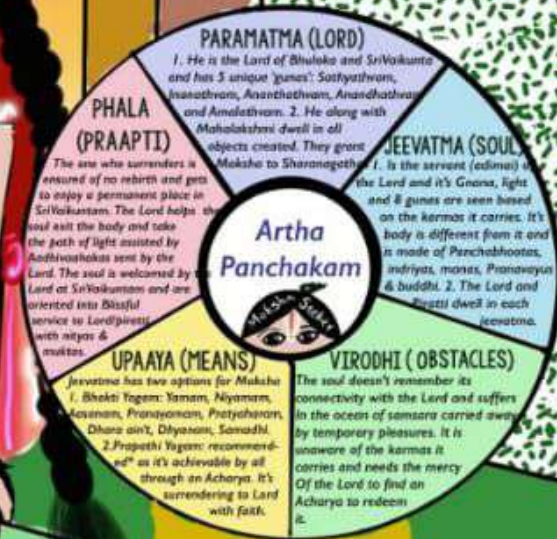
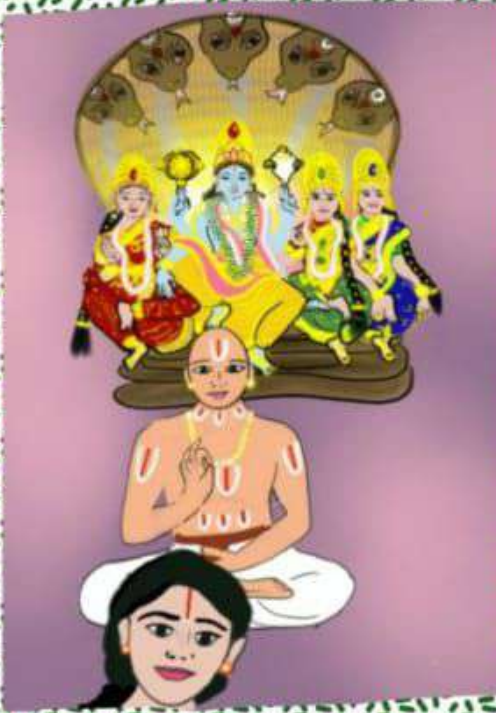
Pasuram below from sadagopan.org

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



# THIRUPPAVAI

## Pasuram 10

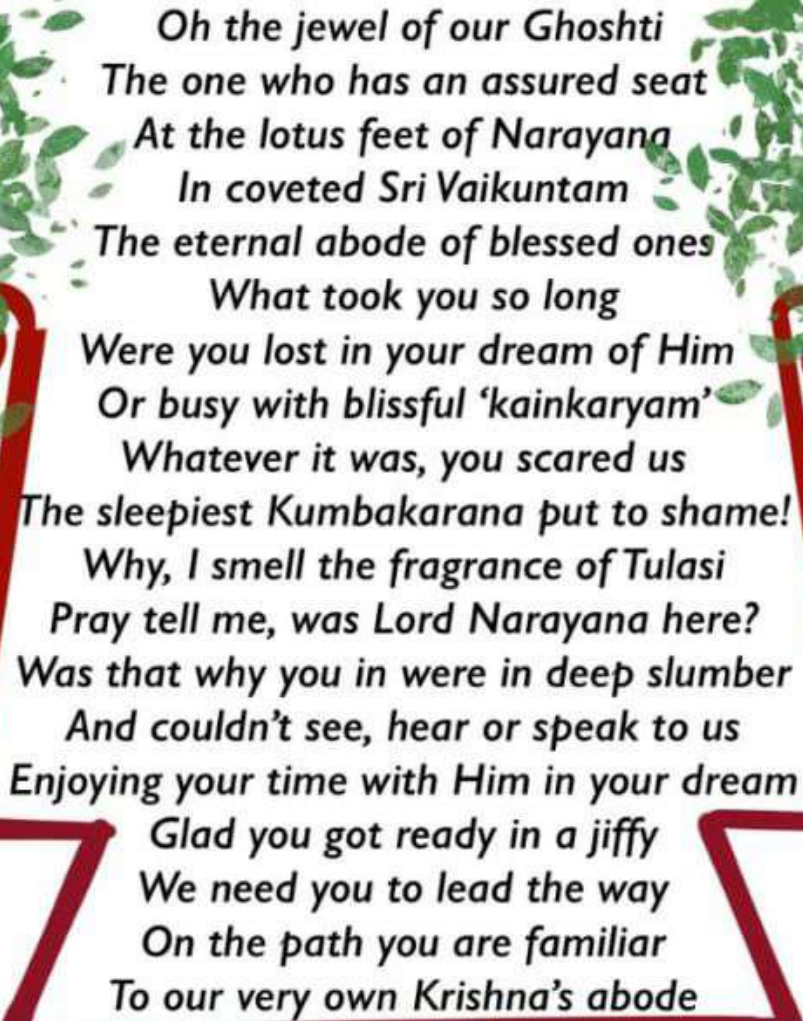




# THIRUPPAVAI

## Pasuram 10

### Meaning:



Oh the jewel of our Ghoshti  
The one who has an assured seat  
At the lotus feet of Narayana  
In coveted Sri Vaikuntam  
The eternal abode of blessed ones  
What took you so long  
Were you lost in your dream of Him  
Or busy with blissful 'kainkaryam'  
Whatever it was, you scared us  
The sleepest Kumbakarana put to shame!  
Why, I smell the fragrance of Tulasi  
Pray tell me, was Lord Narayana here?  
Was that why you in were in deep slumber  
And couldn't see, hear or speak to us  
Enjoying your time with Him in your dream  
Glad you got ready in a jiffy  
We need you to lead the way  
On the path you are familiar  
To our very own Krishna's abode

### Note:

Commentators opine that this pasuram is meant to wake up Pey Alwar as he begins his Prabandham 'Moonram Thiruvandadi' with the ecstasy of seeing Lord Lakshmi Narayana. This Gopi has done sharanagathi and is very immersed in absorbing all there is to know about her protector Narayana. She is like a valuable jewel in the Ghoshti who is eternally enjoying Lord Narayana's experience

Pasuram below from sadagopan.org

nOtru(ch) chuvarkkam puguginRa ammanaay!  
maatramum thaaraarO vaasal thiRavaadhaar  
naaRRa(th) thuzhaay mudi naaraayaNan nammaal  
pOtra(p) paRai tharum puNNiyanaal pandu oru naal  
kootraththin vaay veezhndha kumba karaNanum  
thOtrum unakkE perunthuyil than thandhaanO  
aatra anandhal udaiyaay arungalamE  
thEtramaay vandhu thiRavEIOr empaavaai







# THIRUPPAVAI

## Pasuram 11

Meaning.

Oh our dear Gopi who is without blemish  
The daughter of the kind and wealthy Gopa  
Who owns many natural breeds of cows  
For whom being righteous is second nature  
The calves get their fill of milk  
Before the cows get milked  
Fearless when it comes to enemies  
Who break the rules of dharma  
They get to see a display of his valour  
You are his golden creeper  
His charming Mahalakshmi  
With the beauty of a peacock  
And elegance of a snake so slim  
Why aren't you moving  
Wake up soon dear  
Don't keep us all waiting  
Let's go sing the praises  
Of rain-cloud-hued Krishna

Note:

Commentators opine that this pasuram is meant to wake up Bhudath Alwar who went to Kovalur, was blemishless, used 'mugil vannan' or rain-cloud-hued for the first time to describe Krishna, did not cry or complain (siRRaadhE pEsaade) in his pasurams. The different breeds of the cows are meant to represent the gunas or traits of the Lord. The Pasuram is meant to highlight varnasram dharma. If one is righteous they are fearless to go to the enemy's home like Srirama did.

Pasuram below from sadagopan.org

kaRRu(k) kaRavai(k) kaNangaL pala kaRandhu  
setraar thiRalazhiya(ch) chenRu seru(ch) cheyyum  
kutram onRilaadha kOvalar tham poRkodiye  
putru aravu alkul punamayile pOdharaay  
sutraththu thOzhimaar ellaarum vandhu nin  
mutram pugundhu mugil vaNNan pEr paada  
siRRaadhE pEsaadhE selva peNdaatti nee  
eRRukku uRangum poruLEIOr empaavaai

@scripturepeek





THIRUPPAVAI  
Pasuram 12





# THIRUPPAVAI

## Pasuram 12

Meaning:

Oh our dear Gopi who is close to Krishna  
Where has your blessed brother gone?  
I know, he is away with his bestie Krishna  
Look at all the milk out here flowing  
Making the floor ever so slippery!  
The buffaloes have been shedding milk  
With just the thought of their calves  
That have not yet come to them  
All of us are waiting outside for you  
As the cold morning fog descends on us  
Singing songs of your favourite Sriama  
'Manaththukku iniyaanai' He is, to many like us  
Springing to protect His devotees like Hanuman  
By vanquishing trouble-makers like ten-headed Ravana  
You do know you have a special place in the Ghoshti  
Being the sister of Lord Krishna's best friend?  
I see the neighbours peep  
Hurry up and get ready please  
Krishna is sure to grant us our wish  
When he sees you amongst us!

Note:

Commentators opine that the brother of the gopika in this pasuram is like Lord Srirama's brother Lakshmana who always put Rama first. It is said that this pasuram highlights Koormavatara as the tortoise mother feels her baby just by thinking, similar to the buffalo mother who lactated just by the thought of her calves. Apparently a cow mother feels her baby by seeing just like a fish does, so the previous Pasuram is said to highlight matsyavatara.

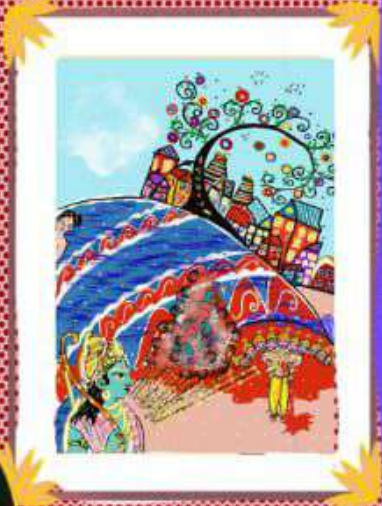
Pasuram below from sadagopan.org

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



# THIRUPPAVAI

Pasuram 13

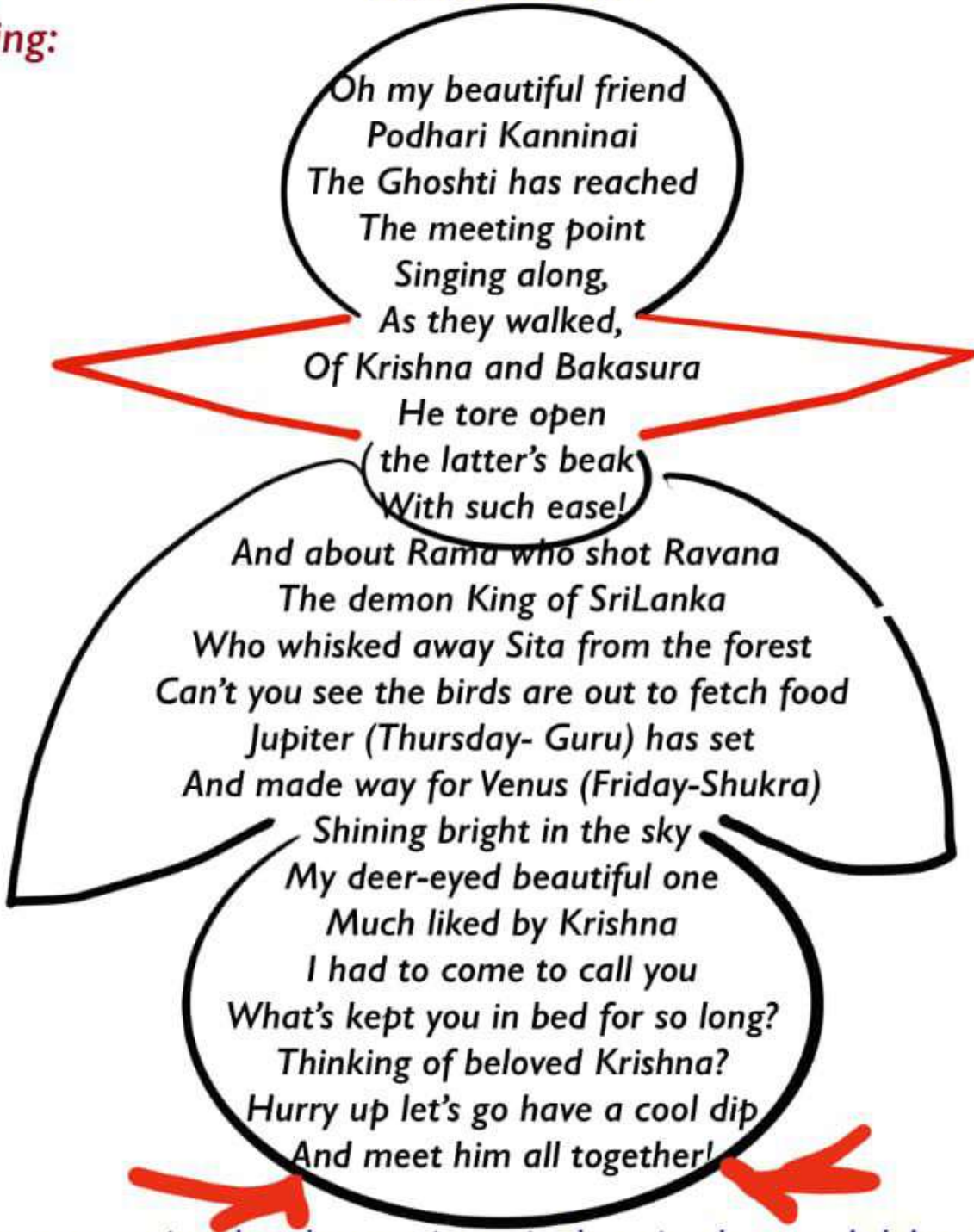




# THIRUPPAVAI

## Pasuram 13

Meaning:



Note:

Commentators opine that the meeting point here is where an Acharya has scheduled a kalakshepam or class. Having a dip is like immersing oneself in learning.

Pasuram below from sadagopan.org

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

@scripturepeek



# THIRUPPAVAI

Pasuram 14





# THIRUPPAVAI

## Pasuram 14

**Meaning:**

*Oh my bold friend  
The one we look up to  
You promised to wake us up  
'It's not yet time to wake up', you say  
Open the window and look out to see  
The beautiful pink lotuses in your backyard  
Blooming in response to the sun's touch  
Look at the moon-loving white blue lilies  
Closing their petals after a long night  
The holy men in saffron robes  
With their pearly white  
Conches and teeth  
Hurrying to the temple  
My dear, let's get moving  
And join the others  
To sing the glory of the lotus-eyed  
Lord with the conch and discus*

Commentators opine that this pasuram is meant to wake up Thiruppan Alwar who was born in Uraiyur, the 'backyard' of Srirangam. The Gopi in this pasuram is not shy, is good at speaking and is experiencing jnana (knowledge), bhakti (devotion) and vairagya (detachment from worldly things). According to Sri Ramanuja, sanyasis have to ensure that the following three things are white: teeth, sacred thread/yagnopaveetam and the cloth on the tridanda.

Pasuram below from sadagopan.org

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





**LOD-NARAYANA CONTROLS TIME, CREATION, SUSTENANCE AND DISSOLUTION OF THE UNIVERSE**  
 CREATION TEAM  
 10 Prajapatis  
 7 Rudras  
 12 Ashtikars  
 SUSTENANCE TEAM  
 32000  
 18 Mahas  
 DISSOLUTION TEAM  
 32000  
 Agni  
 Maya  
 ETERNAL ARCADE TEAM  
 42700000  
 32000000  
 TIME  
 The 4 papers 4,32 million times  
 4000000 Day + 16 weeks  
 Summer night : 2



Nachiyar Thirumozhi  
 Translation  
 V Sadagopan  
**SHARANAGATI**  
 48 Commentary



# THIRUPPAVAI

## Pasuram 15

Meaning:



Oh the youngest  
And the smartest  
Like an adorable parrot  
Our beautiful 'ilangiliye' with  
Winning looks and speech  
Deep into devotion And service  
We heard your melodious singing  
Are you awake now,  
We are at your door  
Oh Andal please don't be angry  
I shall come immediately  
Ok dear talented one  
Gifted with good speech  
Oh no, you are the ones  
Who are bestowed with that gift  
Are everyone already there?  
Yes of course, come and see  
What are the plans for the day  
Oh we plan to sing the glory of  
The one who slayed Kunalayapidam  
The able, valorous, knowledgeable and merciful Mayanai  
Come immediately  
Rightaway!

Commentators opine that this pasuram is the most important one among the 30 in Thiruppavai because of the attitude of accepting a mistake even if not yours, in the larger interest of peace 'naane than aayiduga'. The pasuram is meant to wake up the youngest among Alwars, Thirumangai Alwar.

Pasuram below from sadagopan.org  
elle! iLam kiLiyE innam uRangudhiyO  
chil enRu azhaiyEn min nangaiyeer pOdharuginREN  
vallai un katturaigaL paNdE un vaay aRidhum  
valleergaL neengaLE naanE than aayiduga  
ollai nee pOdhaay unakkenna vERudaiyai  
ellaarum pOndhaarO pOndhaar pOndhu eNNikkoL  
val aanai konRaanaI maatraarai maatrzhikka  
vallaanai maayanai(p) paadEIOr embaavaay

@scripturepeek





# NANDAGOPA'S PALACE





# THIRUPPAVAI

## Pasuram 16

Oh respected security guards  
And dear Dwarapalakas  
Of Chief Nandagopa's Palace  
We are Gopis from Ayarpadi  
Who have come with pure hearts  
To meet our dear Lord Krishna  
We have taken up a vow  
Have started at pre dawn  
And come together to see Him  
Our Manivanna and Maayan  
He knows of our arrival  
And is expecting us  
He has some musical instrument  
That he has promised to give us  
Kindly open the heavy gates  
And permit us to enter  
We have practised singing  
The suprabatam together  
And can't wait to wake Him up  
Thank you for your help gentlemen  
Now our vow is sure to succeed!

### Notes:

It is customary in our tradition to pay obeisances to the security guards and gate keepers. They play an important role especially here where Kamsa, the evil maternal uncle of Lord Krishna is out to get Him and doting father Nandagopa is doing all he can to protect Him.

Pasuram below from sadagopan.org

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



# THIRUPPAVAI

Pasuram 17





# THIRUPPAVAI

## Pasuram 17

*The Suprabatam Song*

Oh our Lord Nandagopala  
Who is generosity personified  
Rice, water and clothes  
You donate in plenty  
● To the needy ●  
Please wake up!

Oh our very kind Yashoda ma  
The light of the cowherd women  
Like the vanji flower tree  
You feel for the women of the clan  
Please wake up!

Our dear little Lord Kannan  
What we see  
Is not what we get  
Your three tiny steps  
Morphed to three gigantic steps  
Covering earth, sky and Bali's head  
Please wake up!

Oh dear Balarama Baladeva  
The one with pinkish thiruvadi  
Adorned with golden red anklets  
You adorable brothers  
Please wake up!

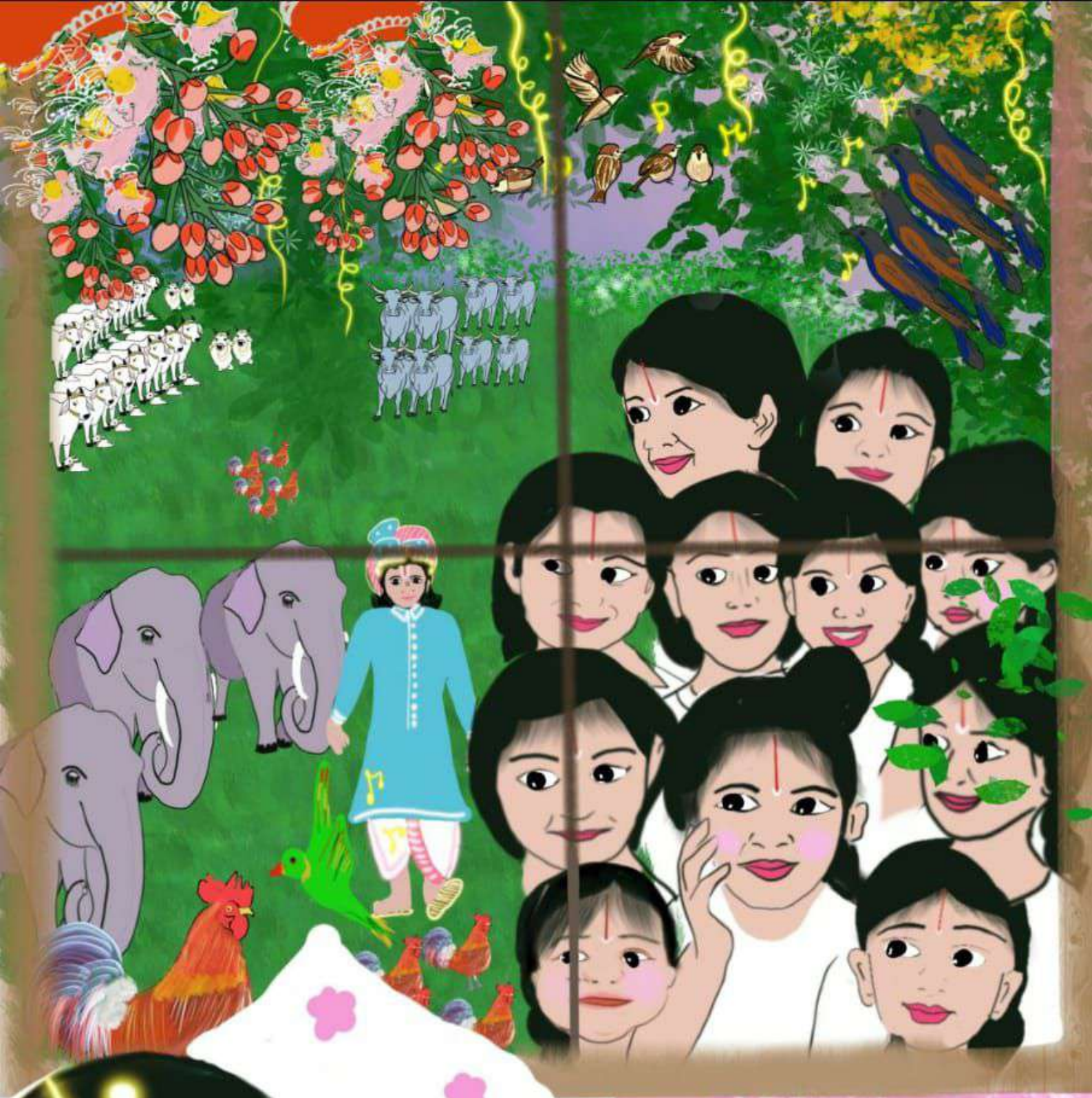
### Notes:

Commentators opine that Andal pays obeisances to Balarama's thiruvadi which happened to be lucky for mother Devaki. It is believed that when he kicked while in Devaki's womb she felt energised. Devaki lost six babies before him and she had Krishna after him.

Pasuram below from sadagopan.org

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 uRangEIOr empaavaai.







# THIRUPPAVAI

## Pasuram 18

*Oh the precious daughter-in-law  
Of our strong chief Nandagopala  
Who owns elephants that emit scent  
And employs strong wrestlers  
It's a lovely dawn today, filled with  
The sounds of the cocks crowing  
The cuckoos and sparrows chirping  
Nappinai Piratti,  
We are proud that you won the ball game  
How fragrant are your tresses  
We love your lotus-like petal-soft hands  
And the sound of your jingling bangles  
We gopis have arrived here  
To sing praises of your beloved Krishna  
Would you kindly open the door  
And let us in, please*

Commentators opinion: Pasuram 18 is considered important as it has an interesting connection with Sri Ramanuja. Once he happened to experience this pasuram and was so lost in it when he arrived at his AchArya Periya Nambi's house. It was such a coincidence that his AchAryas daughter opened the door with jingling bangles just as he was at that same point in the Pasuram that he fainted.

Sri or the Lord's consort Piratti holds an esteemed position of recommending devotees to be offered moksha. So it's customary to take her blessings before approaching the Lord. She is filled with love for the devotees and kind enough to overlook minor blemishes of the souls, unlike the Lord who would go strictly by the rules. This pasuram is therefore significant.

Pasuram below from sadagopan.org

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



THIRUPPAVAI  
Pasuram 19





# THIRUPPAVAI

## Pasuram 19



### COMMENTATORS

assign significance  
to the five lights  
in the  
kuthuvilakku

### 5 QUALITIES OF THE BED

Cool  
Beautiful  
Fragrant  
White  
Soft

### 5 FORMS OF THE LORD

Para  
Vyuha  
Vibhava  
Archa  
Antharyami

### 5 THINGS

4 Varnashrama dharmas  
4 types of creation  
4 eras  
4 purusharthas  
4 stages in life

### 5 BASIC KNOWLEDGE SOURCES

Vedas  
Smrithis  
Ithihasa/Purana  
Agamas  
Purvacharya sookthis

### ARTHAPNCHAKA

Paramatma  
Jeevatma  
Virodhis  
Upaya  
Phala

Pasuram below from sadagopan.org

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



# THIRUPPAVAI

Pasuram 20





# THIRUPPAVAI

## Pasuram 20

Oh our dear Lord Krishna  
Quick as lightning  
You rush to the rescue  
Of Devas, all of 33 crores  
And bhaktas like Gajendra  
Spelling fear to enemies  
And protection to devotees  
Won't you wake up  
To us devoted Gopis?  
Oh Nappinai piratti  
With rose red lips  
And an awesome waist  
Much like Sri Mahalakshmi  
You are both kind  
Please lend us  
Circular mirrors and fans  
And your Beloved too  
As we head for the bath  
That's part of our vow.

Commentators often quote the example of the Lord rushing to the rescue of elephant Gajendra caught by the crocodile (Gajendra Moksha)

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



# THIRUPPAVAI Pasuram 21

KAKASURA



PHOTOGRAPH BY POND LEE



@scripturepeek



# THIRUPPAVAI

## Pasuram 21

Oh our dear Lord Krishna  
The son of chief Nandapola  
The forebringer of abundance  
Kind owner of cattle in plenty  
Happy healthy cows and buffaloes  
Yielding milk in plenty  
Nurtured with love  
On green grazing grass aplenty  
The Vedas too are at a loss  
To describe Your greatness  
Your enemies turned devotees  
At Your door they wait  
To be blessed by You  
We Gopis too wait for you  
Having shed our egos .  
We totally surrender to You  
With immense faith  
In your ability to protect  
We know none else  
We sing your praise  
Do wake up soon

Commentators often quote the examples of Kakasura and Banasura as foes turned friends. The cows are likened to Acharyas (teacher) and abundant milk to knowledge.

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



THIRUPPAVAI  
Pasuram 22





# THIRUPPAVAI

## Pasuram 22

Oh our dear Lord Krishna  
At your feet are kings from all over  
Once filled with ego, power and wealth  
Now bereft of it and seeking Your grace  
We have come to you  
After taking a vow  
Knowing you are the only one  
Whom we can trust  
We are like Arjuna,  
Sharanagathas at your feet  
Not like Duryodhana  
Who was filled with pride  
And out of your sight  
Please open you eyes  
That resemble a blooming-lotus  
And moves like the dextrous anklet bell  
Creating ripples of pleasure  
Please open your eyes  
That hold the sun and the moon  
That can burn our sins  
And bless us with cool rays

Commentators often quote the example of Arjuna and Duryodhana who went to seek help from the Lord who was reclining. When the Lord opened His eyes Arjuna was in sight at His feet and Duryodhana out of sight at His head.

Pasuram below from Sadagopan.org

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



# THIRUPPAVAI

Pasuram 23



SUBHODAYA



# THIRUPPAVAI

## Pasuram 23

Oh our dear Lord Krishna  
The Lion King of the Universe  
We urge you to wake up now  
Like a majestic lion would  
After a long spell in the mountain cave  
In the rainy season, with family  
Open its fiery eyes, move on all sides  
Shake it's body and fragrant mane  
Rise up, stretch and straighten  
Give a resounding roar and exit the den  
Oh Krishna, soft as the petals of a flower  
With the hue of pongamia flowers  
We wait to welcome You  
As You stride out of the bedroom  
And walk down the stairs to the courtyard  
To sit on the majestic throne  
Gem-studded and with lions as arms  
That You may, now in a relaxed mode  
Finally give us Your undivided attention  
And fulfil our vow

Commentators opine that Andal refers to the Lords Narasimha avatar (half lion and half man form) in this Pasuram and alludes to the fiery nature when it came to dealing with demon Hiranyakashipu and the soft nature when it came to rescuing young bhakta Prahalad

Pasuram below from Sadasaoran.org

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 pOIE nee poovaippoo vaNNaa un  
kOyil ninRu iNj - anE pOndharuLi(k) kOppudaiya  
seeriya singaasanaththu irundhu yaam vandha  
kaariyam aaraayndhu aruLEIOr empaavaai



# THIRUPPAVAI Pasuram 24



gunam pOtri

adi pOtri

vel pOtri

thiRal pOtri

kazhal pOtri

ougazh pOtri





# THIRUPPAVAI

## Pasuram 24

Oh our dear Lord Krishna  
Your victories are innumerable  
And the benefits to us immeasurable  
We would like to sing today of a mere six  
And wish that You may live for infinity!  
Oh Vamana with tiny feet, to save the Devas  
Transformed to humongous Trivikrama  
The Universe but two of Your footsteps  
Adi Potri! long live Your Divine Feet!  
Oh Rama You tread all the way to Lanka  
Shot the demon King to save womenkind  
Thiral Potri! long live your Strength  
Oh Your baby foot  
I shattered the demon in cart-disguise,  
Pugazh Potri! long live Your valor!  
One throw of the demon in calf-guise  
Onto the fruit tree  
And two demons vanquished  
Kazhal Potri! Praise to You!  
Oh young Gopalakrishna, to save the clan  
You lifted the mountain to use as an umbrella  
Gunam Potri! long live your kindness  
Your spear (of Nandagopa) vanquished enemies  
Vel Potri! long live our protector!  
We seek Your Grace  
That our vow succeeds

Commentators opine that Andal composed this pasuram in the same style as that of her father Periyalwar who wished long life or Pallandu or Potri for the Lord in 'Thirupallandu'. On a lighter note, a good friend shared that in their childhood this was popular as sports pasuram: Long jump (ivvulagam aLandhaay), Archery (Ramavatar), Football (udhaiththaay), Discus throw (eRrindhaay), Weight lifting (edundhaay) and Javelin (Vel). Pasuram below from Sadagopan.org

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







# THIRUPPAVAI

## Pasuram 25

Oh our dear Lord Kriishna  
You are so unique  
Born to Ma Devaki  
One dark rainy night  
Fostered by Ma Yashoda  
From that same night  
All to keep You safe  
From Your evil uncle Kamsa  
Who feared Your greatness  
And sent a line of demons  
In various disguises  
A mother, a cart, a bird  
An elephant, a horse, a tree  
Name it, he had them all lined up  
To get rid of adorable You  
But of course You got rid of them all  
Much to the relief of all  
Loving and caring folks in Gopa-land  
You transferred their fireball of worries  
To evil Kamsa's belly, ha ha  
We proudly sing about your conquests  
And seek your Grace  
For you are the one  
To fulfill our vow

devaki

Yashoda

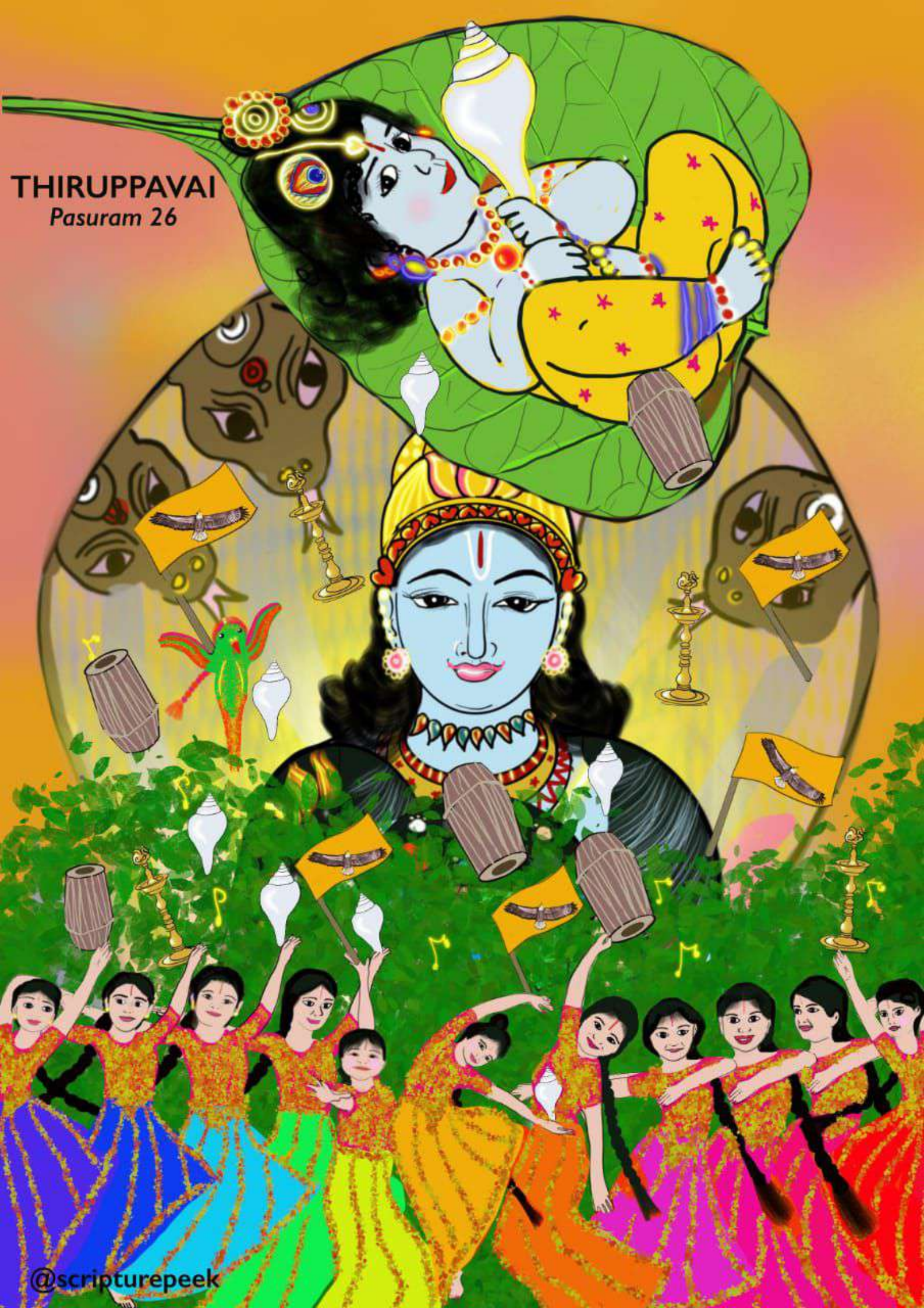
*Commentators opine that the time has atlast come for Andal to spell out what they want from Krishna but having obtained Him they are overwhelmed with joy and nothing else matters right now. The Lord takes us into His midst with love. Of course they seek to be eternally in His abode. The two mothers Devaki and Yashoda are blessed in unique ways with the Grace of Krishna.*

Pasuram below from Sadagopan.org

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  
aruththiththu vandhOm paRai tharudhiyaagil  
thiruththakka selvamum sEvagamum yaam paadi  
varuththamum theerndhu magizhndhEIOr empaavaai



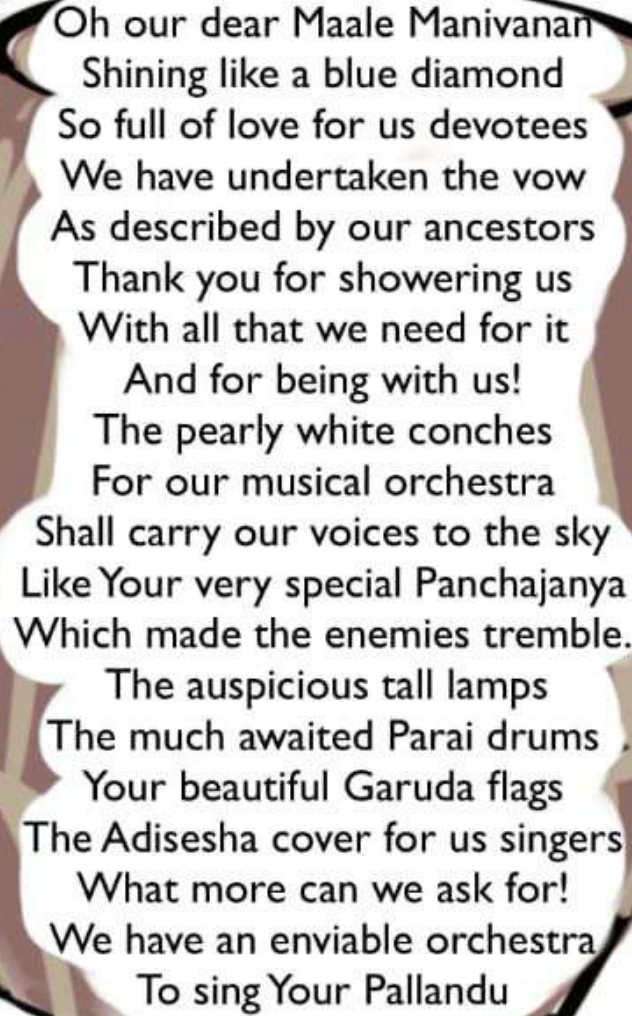
**THIRUPPAVAI**  
Pasuram 26





# THIRUPPAVAI

## Pasuram 26



Oh our dear Maale Manivanan  
Shining like a blue diamond  
So full of love for us devotees  
We have undertaken the vow  
As described by our ancestors  
Thank you for showering us  
With all that we need for it  
And for being with us!  
The pearly white conches  
For our musical orchestra  
Shall carry our voices to the sky  
Like Your very special Panchajanya  
Which made the enemies tremble.  
The auspicious tall lamps  
The much awaited Parai drums  
Your beautiful Garuda flags  
The Adishesha cover for us singers  
What more can we ask for!  
We have an enviable orchestra  
To sing Your Pallandu

*Commentators opine that this is one of the auspicious pasurams in Thiruppavai as Andal and the Gopis get to be with Krishna and are getting whatever they wanted from Him for the vow. The conch (produces the sacred 'Aum' sound, Narayana), Lamp (knowledge of the Lord, Nappinai), flags (sense of belonging to the Lord, Garuda), the Adishesha cover or pandal (enveloped in pure knowledge) and drums/parai (Vedas, symbolic of moksha, salvation).*

Pasuram below from Sadagopan.org

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 aruLEIOr empaavaai

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**THIRUPPAVAI**  
*Pasuram 27*



AKKARAADISIL  
Made with love  
Nappinai pirai

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Made with love  
Nappinai pirai



# THIRUPPAVAI

## Pasuram 27

Oh our dear Govinda  
The generous giver  
Winner of opponents  
Thank you for the musical parai  
That will attract the villagers  
So we can celebrate together  
Thank you for the gifts  
Ornaments for the arms  
Ornaments for the shoulder  
Ornaments for the ears  
And the upper part of the ears  
Beautiful anklets  
And...

The yummy paalchoru  
Sweet milk rice  
Made with love  
And full of ghee  
That flows down  
From hands to elbows  
Most of all we are excited  
To be with Piratti and You!  
Dressed in silken clothes  
Piratti and you gave us  
Let's enjoy our picnic together

*Commentators opine that the ornaments represent what is acquired on the path to moksha or salvation: Hand bracelet (protective kankanam), shoulder ornaments ( marks of shanks and chakra), ear ornament (Ashtakshari mantra), ornament above the ear (Dvaya mantra), anklets (charisma shlokas), new clothes (new body). Enjoying the sweet milk rice with the Divine couple is a taste of being in the Divine abode Sri Vaikuntam.*

Pasuram below from Sadagopan.org

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 peydhmu muzhangai vazhi vaara(k)  
koodi irundhu kuLirndhEIOr empaavaai



# THIRUPPAVAI

Pasuram 28

We are lucky  
You are born  
in our clan!

We are simple  
Cowherd  
Folks

GOPI'S  
SHARANAGATHI





# THIRUPPAVAI

## Pasuram 28



Oh our dear Govinda  
The blemishless one!  
How lucky we are  
That You were born in our clan  
All we do is go to the forest  
Let our beloved cattle graze.  
Enjoy eating lunch from our boxes  
And return home at sunset  
We are not endowed  
With higher knowledge  
All we have is You  
We are endowed with  
A pure undying love for You  
We share a unique relationship  
Of such closeness  
That we have called you  
By many trivial names  
Kindly forgive us  
And accept us  
So we can be with You  
For eternity



*Commentators opine that this pasuram highlights sharanagathy aspects: the helplessness (incapable of doing Karma/Gyana/Bhakti Yogas), understanding our relationship with Him, asking for forgiveness and surrendering to Him through an Acharya. If the last pasuram was about sweet rice this one is believed to be about curd rice or thairsadam: a panacea to all our worldly afflictions.*

Pasuram below from Sadagopan.org

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 azhaththanamum seeRi aruLaadhE  
iRaivaa nee thaaraay paRaiyElOr empaavaai



# THIRUPPAVAI

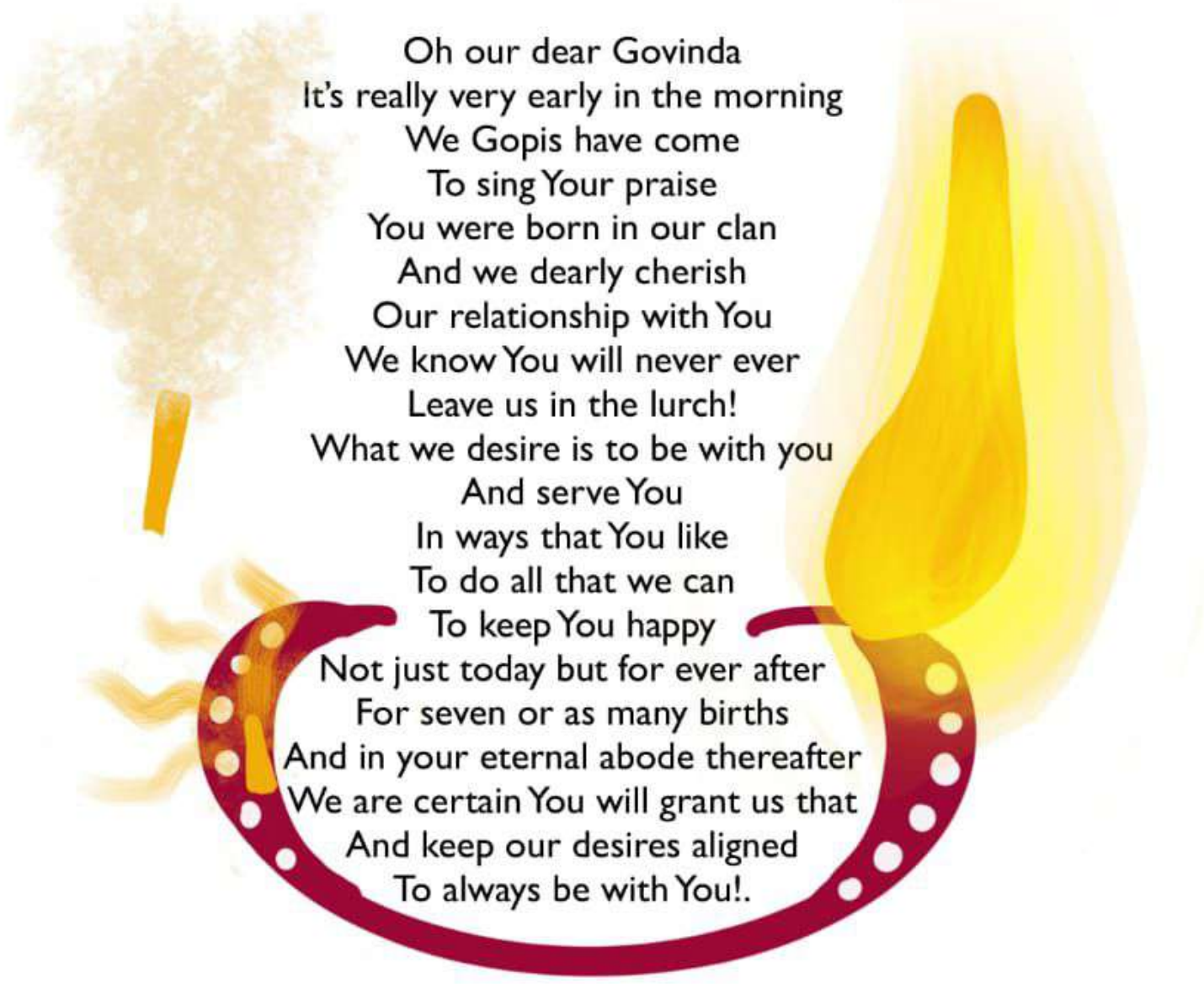
Pasuram 29





# THIRUPPAVAI

## Pasuram 29



Oh our dear Govinda  
It's really very early in the morning  
We Gopis have come  
To sing Your praise  
You were born in our clan  
And we dearly cherish  
Our relationship with You  
We know You will never ever  
Leave us in the lurch!  
What we desire is to be with you  
And serve You  
In ways that You like  
To do all that we can  
To keep You happy  
Not just today but for ever after  
For seven or as many births  
And in your eternal abode thereafter  
We are certain You will grant us that  
And keep our desires aligned  
To always be with You!.

*This 29th pasuram is the last of the 30 in which Andal addresses the Lord as a Gopi. In the 30th pasuram she is back to being Andal. It is believed that on this day, that is celebrated as Bhogi festival Andal united with Lord SriRanganatha (Krishna, Govinda...) in Srirangam.*

Pasuram below from Sadagopan.org

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 maaRREIOr empaavaai



MADHAVA

KESHAVA





# THIRUPPAVAI

## Pasuram 30

Phalashruthi

Oh Madhava Keshava

With Strong Chaturbhujha shoulders

Who churned the mighty ocean

To be gifted with Mahalakshmi

As Andal, daughter of Periyalwar

Born in beautiful Srivilliputhur

Says

Those who recite this Paamalai

Garland of songs

Of 30 pasurams

That follows the journey of

The pure- hearted Gopis

Of Ayyarpaadi

On their quest for Lord Krishna

Will win

The Grace

Of the Divine Couple

Ma and Madhava

Lakshmi and Narayana

And be blessed with

Wealth and peace

And live happily

In this world and SriVaikuntam.

*Andal Thiruvadigale sharanam*

Pasuram below from Sadagopan.org

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 inbuRuar empaavaai.

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