

SRI ANDAL'S NACCIYAR TIRUMOZHI



ANNOTATED COMMENTARY IN ENGLISH BY:

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Date :

Srimathe Rangaramanuja Maha Desikaya Nama ;

His Holiness Srimath Andavan is extremely pleased to go through some parts of the Commentary by Srimathi Kalyani Krishna machari in collaboration with Sri Apphiappan koval Varadachari Sadagopan on Sri Nachiyar Thirumozhi of Goda Piratti.


It is really a lucid commentary, running to some 380+ A4 size pages, containing and combining almost all the ideas of the great authors of the past. It will definitely help our youngsters to understand and appreciate not only Sri Nachiyar and the famed Alwars, but also our Sampradaya at large.

It is even more praiseworthy as it is rendered in English that will make our young people feel more at home than with any other language (including their own mother tongue). The paramount need of the hour is to get our youth involved and interested in the study of the great granthams of our Sampradaya.

This mammoth book will go a long way in helping all our friends in general and our youngsters in particular towards this goal.

Our Acharya Sarvabhoma is happy to bless this book and its authors. His Holiness also prays to the Padukas to motivate Smt. Kalyani Krishnanaachari and Sri Sadagopan to author many more English Vyakhyanas of our Granthams.

By order of His Holiness Srimath Andavan.


(S. NARASIMHA RAGHAVAN)
SRIKARYAN.



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nAcciyAr tirumozhi நாச்சியார் திருமொழி

INTRODUCTION

asmad AcAryan, SrImad SrI ra'ngarAmAnuja mahA deSikan, has blessed aDiyEn with enjoying the SrI sUkti's of kOdai nAcciyAr, especially nAcciyAr tirumozhi.



Srimad AnDavan Swami - with the backdrop of SIItA-nAcciYAr kalyANam



The motivation for this effort of translating nAcciyAr tirumozhi into English stemmed from SrI uppiliappan koil varadAcAri SaThakopan. Without his initiation and encouragement, aDiyEn would not have even embarked upon this major learning effort. He provided the only copy of his hand-written tamizh vyAkhyAnam for translation into English, and that has been the basis for this series. But when aDiyEn used his write-up as the nucleus, and took the liberty of including details of pUrvAcAryas' vyAkhyAnams, he encouraged this effort and gave ample opportunity for freedom and independence. His support was typical of that of a great guide and motivator. He had distilled all the pUrvAcAryas' anubhavams in his original write-up. aDiyEn has added additional details of our pUrvAcAryas' anubhavam-s and word-for-word meanings in this series. The anubhavam-s of SrI periyavAccAn piLLai (SrI PVP) as explained in simple tamizh by SrI puttUr kRshNasvAmi aiye'ngAr, SrI uttamUr vIrarAghavAcArya svAmi (SrI UV), SrI P.B. aNNa'ngarAcArya svAmi (SrI PBA), and SrI T.S. rAjagopAlan (SrI TSR - author of a book on nAcciyAr tirumozhi) have been used to form the basis for this write-up.

It should be noted that while most of the references above follow SrI periyavAccAn piLLai's vyAkhyAnam for the most part, SrI uttamUr svAmi's commentary gives us the benefit of a fresh look at nAcciyAr's divine composition. This is very evident in SrI UV's interpretation for the very first tirumozhi (tai oru ti'ngaL). While SrI PVP explains the tirumozhi on the basis that ANDAL is clearly indulging in anya devatA worship by falling at the feet of kAman, SrI UV, using svAmi deSikan's interpretation for this topic, argues that ANDAL is far from involved in anya devatA worship. The details are explained in the introduction to the 'tai oru ti'ngaL' tirumozhi, and it is a delight to read a fresh alternate interpretation. Another notable contribution is SrI UV's description of the vAraNamAyiram tirumozhi, to specifically emphasize that the current practice of our traditional marriage is essentially the same as it was in ANDAL's times. SrI UV continues to give alternate interpretations in all the other tirumozhi-s as well, even though not all of them have been captured in this write-up – partly because of aDiyEn's limitations in going into great in-depth analysis of tamizh grammar and syntax, and partly because the resulting write-up would have made this document even more voluminous.

nAcciyAr tirumozhi consists of 143 pASuram-s. That is why we praise ANDAL as "oru nURRu nARpattu mUnRuraittAL vAzhivE". The 143 pASuram-s are organized in 14 segments, each one called a tirumozhi. Thus, the first set of 10 pASurams – the first tirumozhi, is called "tai oru ti'ngALum", based on the first phrase of the first pASuram. Similarly, all the other tirumozhi-s are named based on the first few words of the first pASuram of that tirumozhi.

Each tirumozhi deals with one specific topic. For example, the 8th tirumozhi called "viNNiLa melAppu" deals with kOdai telling her plight to the clouds and sending them as her messenger to gOvindan, who is stationed in tirumalai.

The first tirumozhi starts with a plea by ANDAL to kAmadevan for his help in uniting her with her nAthAn, emperumAn. The remaining tirumozhi-s are dedicated to different efforts by



ANDAL to somehow speed up her union with perumAL. In the process, she goes through lots of impatient waiting, and finally in paTTi mEindOr kArERu tirumozhi, she is reunited with perumAL.

One can view nAcciyAr tirumozhi as godA devi's advice to us on how a jIva in this life should dedicate itself single-mindedly to attaining the paramAtman. What we see at display is the intensity with which this effort should be undertaken, and the impatience that the jIva should feel in achieving this objective at all costs, until the objective is realized. In samskRt, this is called tvarA - it means unbearable haste or speed. An example given to illustrate tvarA is a fish-out-of-water that tries to get back into the water one way or the other to save its life.

In the rest of this General Introduction we will briefly discuss a few of the many interesting aspects of nAcciyAr tirumozhi, with a view to enhancing the enjoyment of this great work of ANDAL. The sequence of topics chosen in the Introduction below is purely arbitrary.

I. ANDAL'S AVATARA RAHSYAM:

The question arises: Why does ANDAL, who is bhU devi herself, have to go through this kind of experience? The answer lies in an understanding of the avatAra rahsyam of ANDAL.

BhagavAn and pirATTi take incarnations in this world among us for several reasons. The main reasons given for the incarnations are to protect the good and destroy the evil - paritrANaya sAdhUnAm vinASaya ca dushkRtAm. In His vibhava incarnations, where He has taken a human form, one of the by-products of His incarnations is that, it shows us humans how to lead our life according to the sanAtana dharma. Even though in these incarnations He retains all His powers in full, He still does not use these powers, but leads a life as if He is just a human (AtmAnam mAnusham manye), and shows us in the process how to lead a life according to the SAstra-s, following the dhArmic path such as performing nitya karmas without fail, following the varNASrama dharma-s as prescribed in the SAstra-s, etc. His activities in this world during His vibhava incarnations are like His putting on a robe during an act, at the end of which He returns to SrI vaikuNTham. In Her incarnation as ANDAL, bhU devi is showing us how a jIva should strive to attain the paramAtman as the be-all and end-all of having a body in this birth.



“nAcciYAr avatAram”

Another anubhavam of ANDAL's incarnation among us is provided by SrI perukkAraNai cakravartyAcArya svAmi. After taking several incarnations and trying to unsuccessfully teach the jIva-s the true purpose of their having been given a body, emperumAn felt that His Consort will be able to accomplish what He could not successfully accomplish; the upadeSa



inimai and soft spoken advice coming from a woman will certainly go a long way in bringing salvation to His children. He chose bhUmi devi for this task. And this is why she took birth amongst us, and showed us how to devote our thought, word and deed to His kainkaryam.

ANDAL's incarnation in this world was meant for the purpose of showing us, the bound souls, how to live a life of dedication to Him and attain Him through pure devotion. So it was an incarnation she took for our benefit, and at the end of fulfilling her role, she returned back to emperumAn - kesava nambiyaik kAl piDIkka.

SrI vedAnta deSikar says: "dourgatya durvisha vinASa sudhA nadIm tVam". She was here to show us how to get out of this "koDiya visham" and to save us all even though we keep committing repeated and unforgivable apacArams - "ArdhrAparAdhini janepyabhirakshaNArtham".

SrI maNavALa mAmunigaL aptly extols kOdai's avatAram - "emakkAga anRO i'ngu ANDAL avadarittAL"; She came here to destroy the misery of our infinite cycle of birth and rebirth - our ploughing through samsAram.

SrI perukkAraNai svAmi gives the gist of ANDAL's avatAra rahasyam in terms of varAha purANam. When SrI varAhap perumAL rescued bhUmi devi from the bottom of the ocean after vanquishing hiraNyAkshan, She tells SrI varAhap perumAL: "I am your Sishyai - student, dAsyai - servant; and lover; Please instruct about the laghu upAyams or easy means for everyone to get salvation from birth. Out of kindness, I will take birth on earth and teach these upAyams to all the people". Here are three of the many upAyams that perumAL mentions:

1. Offer flowers to Him,
2. Sing about Him,
3. Recite His names with bhakti.

When she took avatAram as ANDAL, she precisely taught us these through her tiruppAvai and nAcciyAr tirumozhi.

As we go through the 14 tirumozhi-s, we see that ANDAL leads by example, and shows us that

- a. we should all worship Him with flowers,
- b. sing His praises and
- c. say His nAmams

Let's take these one by one:

1. Submitting flowers to Him: kOdai offered flowers of pA-mAlai to perumAL. SrI periyavAccAn piLLai exclaims about kOdai - "mAlAkArar magaLirE". She is the daughter of a malAkArar - periyAzhvAr. Just as kaNNan went looking for malAkAran



in mathurA and wore his garland, He will surely come to see malAkArar periyAzhvAr in SrI villiputtUr and get kOdai too. She is sUDikoDutta suDarkkoDi or sUDikoDutta nAcciyAr, and she has taught us tUmalar tUvit tozhudal, both in the form of the flower garland that she wore on herself, and also in the form of the sweet pASuram-s.

2. Singing pAmAlai – kOdai herself calls her tirumozhi “inniSaiyAl Sonna pAmAlai” in ‘kOzhi azhaippadan munnam’ tirumozhi. SrI periyavAccAn piLLai comments that, similar to SrImad vAlmIki rAmAyaNam- “pAThye geye ca madhuram” (rAmAyaNam bAla kANDam 4-8), ANDAL's songs are sweet whether they are chanted or sung.
3. Saying His nAmams: In nAcciyAr tirumozhi, she calls Him by His dvAdaSa nAma-s, namely, kESava, nArAyaNa, mAdhava etc.

She also calls her nAthana affectionately by many other names, thus providing a special nAmAvaLi for Him. Examples are:

guNDu nIruRai kOLari (guNDu means very deep – emperuman is lying on the very deep ocean and He is like a majestic male lion)

Seyya tAmaraik kaNNinAi (His eyes are like the red lotus)

peyyumAmugil pOl vaNNA (His hue is like that of the dark water-laden cloud)

mannu perum pugazh mAdhavan (He is mAdhavan who is ever-existing and has countless kalyANa guNams),

madurak kozhum cARu koNDa sundarat tOLuDaiyAn, (when the devas churned pArkkaDal, He accepted the most sweet nectar namely SrI MahAlakshmi and He has beautiful shoulders).

II. DEVELOPMENT OF A DEVOTEE FROM BHAKTI TO PARAMA BHAKTI:

SrI PVP's anubhavam is that bhagavAn is subjecting kOdai to extreme suffering because He wants to develop her bhakti all the way to the stage of parama bhakti before revealing Himself to her. He comments that if bhagavAn reveals Himself to a person who is not yet at the stage of parama bhakti, this person may just not be able to take the sudden shock of this extreme delight (refer to the vyAkhyAnam for fourteenth tirumozhi - paTTi mEyndOr kArERU). The parama bhakti stage is described as that stage where the devotee is unable to live without bhagavad anubhavam even for a moment. It is at that stage that bhagavAn chooses to reveal Himself to His devotee. This is illustrated nicely in the sequence of events in ANDAL's experience. She starts off with several attempts such as praying to kAman, kUDal izhaittal, sending messages through the cuckoo and through the cloud, trying to go to divya dESam-s, etc. Gradually her intensity of devotion keeps increasing, up to the point in tirumozhi 13, where she is clearly at a stage where she won't be able to sustain her life anymore unless there is some form of union with Him. It is then and only then that kaNNan reveals Himself to her.





The lesson for us mumukshu-s is that we should realize that whatever sufferings we are undergoing in this life, is all because He considers it in our best interest, so that He can lead us to His Feet. Throughout our sufferings and ordeals in this samsAra, we should never loose faith in our ultimate and only goal, namely the nitya kainkaryam at His feet here and hereafter (ingum, a'ngum, eppOdum, ekkAlattum).

III. ANYA DEVATA WORSHIP ISSUE:

This topic is covered in greater detail in the introduction to the first tirumozhi, but we will give a brief summary of this topic here. Sri PVP treats the worship of kAmadevan by ANDAL as a case of anya devata worship, but says that this is not for attaining some petty benefit in life, but for the purpose of attaining the parama purushan Himself. He says that the worship is justified because this resulted from the tvarai or extreme impatience on the part of ANDAL in attaining Him, and she became a person of confused mind while undertaking these actions.



Sri PVP quotes examples of nammAzhvAr, hanumAn, etc, who have also resorted to calling on anya devata-s in order to realize Him or to assist in His kainkaryam (note: not for their selfish benefits of enjoyment). HanumAn prays to rudran, indran, yaman, vAyu etc before attempting to look for sItai in aSOka vanam. nammAzhvAr, in the state of a love-lorn lady suffering from separation from emperumAn, calls all gods “deyva'ngAL! en SeygEn?” tiruvAimozhi 5.4.8.

“alankaram of ANDAL bommai”
-Thanks Smt. Padma Veeraraghavan

Sri UV argues that ANDAL was not involved in anya devata worship at all, but was just performing a naimittika karma prescribed in the SAstra-s for girls who might remain unmarried until after they reach puberty. In fact, he is reflecting svAmi deSikan's position on this issue in his explanation. Performing this SAstric naimittika karma would yield the benefit of removing the dosham of attaining puberty prior to marriage, and when the dosham is removed, the desired benefit also will be attained. Thus, ANDAL the paramaikAntin, was only performing a prescribed naimittika karma. When a paramaikAntin performs such a naimittika karma involving kAmadevan in this case, there are two ways of performing this without any violation of paramaikAntittvam. One is to perform the worship to kAmadevan, but offer the worship to the antaryAmi bhagavan who resides in kAmadevan. The other is to offer the worship to bhagavAn Himself while observing the





naimittika karma. In this context, it is pointed out that the terms kAma devan, ana'nga devan, manmathan, etc., can all be taken to refer to emperumAn Himself (the deva or Lord of kAman, the deva or Lord of ana'ngan, the manmathan of all manmatha-s namely emperumAn, etc.). Thus, in the first tirumozhi, kOdai was offering worship to either the antaryAmi bhagavAn in kAmadevan, or was worshipping bhagavAn Himself. SrI UV points out that everything in the context of the first tirumozhi can be understood in terms of "SR'ngAra samArAdhyanuguNa kRshNa rUpAntara vishayam", quoting the words of svAmi deSikan. In other words, impelled by her deep love for kRshNa, she was offering worship to a form of Lord kRshna, namely, madana gopAlan.

svAmi deSikan's superb analysis of the issue is something that cannot be translated easily into words.

IV. NINDA STUTI (PIRATTI'S RIGHT):

In several places, kOdai in her right as His pirATTi, indulges in ninda stuti; and in fact, she excels in it!

pAmbaNaiyArkkum tam pAmbu pOl nAvum iRaNDu uLa(10.3) (This emperumAn who is reclining on a serpent bed, is a double-talker who has acquired two tongues just like the serpent – He told me 'I will not separate from you, and if I do, I shall not live'; but, in reality, He has totally forgotten about me and keeps ignoring me),

koDiya kaDiya tirumAl (13.6) (This great Lord of all is wicked and harsh),

vEmbu (13.7) (He is sour like the neem fruit),

dharumam aRiyAk kuRumban (14.6) (He is a mischievous prankster who does not know what is right and what is wrong),

puRam pOl uLLum kariyan (14.7) (Just like He is dark outside, He is dark inside also).

Other examples:

tImai Seyyum SirIdhara (2.1), irakkamE onRum ilAdAi (3.4), maSumai ilee (3.9), peN koDiyai vadai SeydAn (8.9), peNNin varuttam aRiyAda perumAn (13.1), allal viLaitta perumAn (13.10), ElAp poygaL uraippAn (14.3), etc.

The question naturally arises: Why would a supreme devotee like kOdai indulge in calling Him names? This can be very easily understood by an understanding of the role of pirATTi in our tradition.

pirATTi's role in our sampradAyam is one of purushakAratvam - recommending to emperumAn to forgive our immense sins, and instead look at even the smallest good deeds we might have done, and based on that, to give us His protection. svAmi deSikan nicely describes how bhUmi devi controls Him purely by indicating her displeasure towards Him





through the movement of her eyebrows if He does not forgive her children irrespective of their sins.

gOde guNair-apanayan praNatAparAdhAn

bhrUkshepa eva tava bhoga rasAnukUla: |

karmAnubandhi phala dAna ratasya bhartu:

svAtantrya durvyasana marma bhida nidAnam || (gOdAstuti 25)

ANDAL's ninda stuti is the result of her impatience at her Consort for not bestowing His protection to the jIva-s right away, and instead waiting for developing their devotion to parama bhakti stage etc. ANDAL knows only too well how few of us will develop the kind of parama bhakti that He waited for in her. In gItA, Lord kRshNa Himself declares how few people can realize Him:

manushyANam sahasreshu kaScid yatati siddhaye |

yatatAm api siddhAnAm kaScin mAm vetti tattvata: || (gItA 7.3)

Among thousands of men, rarely a one strives for perfection; even among those who strive for perfection, maybe one individual knows Me; and among those who know Me, sometimes maybe only one alone knows Me in reality.

bahUnAm janmanAm ante j~nAnavAn mAm prapadyate |

vAsudeva: sarvamiti sa mahAtmA sudurlabha: || (gItA 7.19)



“gItAcaryan”





At the end of many births, the man of knowledge finds refuge in me, realizing that vAsudeva is all. It is very hard to find such a great soul.

V. CARAMA SLOKAM, ASHTAKSHARAM:

As an incarnation in the form of an AzhvAr, as a paramaikAntin, and as Our Mother who is giving us instructions on how to attain Him without fail, ANDAL is conveying the message of nArAyaNa parattvam, the SaraNagati SAstram, the three rahasya's, etc., through her tirumozhi to us. Just a few instances are given below:

ANDAL reminds us of the message of SrI varAha carama Slokam in the eleventh tirumozhi (tAm ugakkum-8):

pAsi tUrttuk kiDanda pAr magatkup paNDoru nAL
mAsuDambil nIr vArA mAnam illAp panRiyAm
teSuDaiya dEvar tiruvara'ngac celvanAr
pEsi irupanagaL pErkkavum pErAvE

“Once when tiru ara'ngan came as mahA varAhap perumAn to rescue BhUmi pirATTi who was lying moss-covered in the bottom of the ocean, He gave some instructions for His devotees; these words will never be forgotten”.

There He says:

sthite manasi susvasthe SarIre sati yo narah |
dhAtu sAmye sthite smartA viSvarUpam ca mAmajam ||
tatastam mriyamANam tu kAshTha pAshANa sannibham |
aham smarAmi mad-bhaktam nayAmi paramAm gatim ||

“if My bhakta remembers My cosmic form during his life, there is no need for him to think about Me when he is lying like a log and is about to die; I will come and take him to My abode”.

ANDAL also reminds us of the ashTAKshara mantram - at the end of 'mannu perum pugazh' tirumozhi. She declares that whoever chants this tirumozhi will get to say “namo nArAyaNA” - “namO nArAyaNA enbArE”. SrI periyavAccAn piLLai comments that the reference here is to attaining SrI vaikuNTham and chanting the namo nArAyaNa mantra in His constant presence.

That nArAyaNan is the sole parama purushan to be worshipped is a point that ANDAL has stressed over and over in her nAcciyAr tirumozhi. As our Mother, she has shown us how we should live like a fish out of water when separated from emperumAn, and the fervor with which we should all try to obtain His attention and His grace. She strengthens our faith by proclaiming: “immaikkum EzhEzh piRavikkum paRRAvAn nammai uDaiyavan nArAyaNan



nambi” (NT6.8). nArAyaNan is our marundu (NT 14.10); He is our aushadham for our samsAric life. This is what kOdai has strived to inculcate in us, so that jIvAtmA-s like us can use this marundu to be rid of the disease in the form of our repeated “piRappu” and become united with our emperumAn.

VI. ACARYA BHAKTI OF ANDAL:

The importance of AcArya sambandham in attaining emperumAn is stressed over and over again by kOdai throughout nAcciyAr tirumozhi. She refers to herself proudly as viTTu cittan kOdai in the concluding pASurams of almost all the tirumozhi-s. An example of the pride and devotion with which she considers the importance of AcArya sambandham in accomplishing her goal of attaining Him is NT pASuram 13.10, where she describes herself as “villi puduvai nagar nambi viTTu cittan viyan kOdai”.

This very important teaching that our AcAryan is to be worshipped by us as bhagavAn Himself, is elaborately described by svAmi deSikan in nyAsa vimSati (Slokam 2). SrImad nammANDavan’s (SrI tErzhundUr ANDAvan) vyAkhyAnam for svAmi deSikan’s pADuka sahasram (in simple tamizh for our benefit) repeatedly emphasizes this point also. Our Mother kOdai gives us this important instruction through her tirumozhi-s and through her life on this earth. She declares: “What can we do in the big universal scheme (siRu mAniDavar nAm Seyvadu en? ta’ngaL dEvarai valla pariSu varuvipparEl adu kANDumE? (NT 10.10) - Our only hope is for us to surrender to our AcAryan, and he will definitely bestow his blessings on us and take us to our perumAL”.

SrI PVP also emphasizes this point in his vyAkhyAnam for pASuram 10.10. He notes that paramAtmA abides by the recommendation of the AcAryas. The cetanan must fully realize that AcAryan is the sole means to reach emperumAn. Even though the cetanan and emperuman have the SEsha-SEshI sambandham, the reason why the cetanan has not yet reached emperumAn is because of the absence of a proper AcAryan. AcAryan should be thought of as purushAkAram to reach emperumAn; this is the teaching of our SAstra-s. Instead of just stopping with the understanding that the AcArya’s role is one of purshakArattvam, there are some great souls like madhurakavi AzhvAr who consider their AcArya to be their only God - dEvu maRRu aRiyEN (kaNNinuN SiruttAmbu - 2). ANDAL falls in that group – “ta’ngaL dEvarai” - which emphasizes her relationship with periyAzhvAr as the only upAyam to attain Him.

VII. VISITING DIVYA DESAMS:

We also learn that we should visit the places that have perumAL sambandham and/or divya dESam-s where He resides, with great ugappu. The ten pASurams of ‘maRRu irundIrgaTku’ tirumozhi deals with ANDAL’s plea to her elders to take her to the different divya dESam-s so that she can be with Him, rather than wasting her time in His absence. Not being able to make Him come to her through all the previous efforts, She becomes weaker

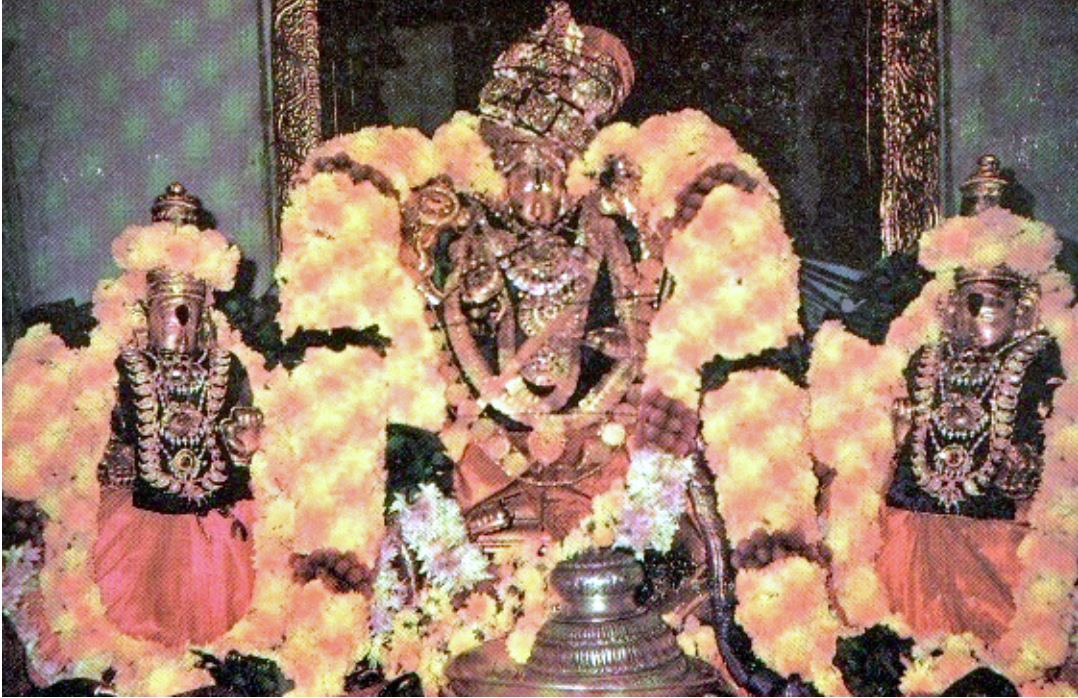


every second, and decides to try to reach Him by her own efforts, without waiting for Him to come to Her. Since she becomes too weak to undertake any effort by herself, she asks her elders to take her and leave her in any place which has His sambandham - maduraip purattu ennai uyttiDumin, AypADikke ennai uyttiDumin, tuvarA padikkennai uyttiDumin etc.

VIII. NACCIYAR TIRUMOZHI IN EVERYDAY LIFE:

I. Used in sARRumaRai in tirupati:

tiruvE'nkaTam uDaiyAn who is extolled as agalagillEn iraiyum enRu alarmEl ma'ngai uRai mArban is the kaliyuga pratyaksha daivam. After His tiruma'njanams every Friday, during SARRumaRai, the last two pASurams of the 14th tirumozhi (paTTi mEyndor kArERu) are being recited from early days on till today. The term vETTaiyADi varuvAnai is taken to denote emperumAn going for hunting and finding padmAvati tAyAr, then marrying Her and residing in tirumalai as SrInivAsan.



“vETTaiyAdi varum Govindarajan”

II. vAraNam Ayiram (nAcciyAr tirumozhi- 6):

This tirumozhi is a class by itself and has occupied a permanent and special place in all SrI vaishNava weddings. It has embedded in it various siddhAnta vishayams, and SrI UV discusses these in detail in his vyAkhyAnam for vAraNamAyiram tirumozhi.

a) kOdai describes in detail her dream of her marriage with kaNNan in this tirumozhi. SrI UV points out that according to our siddhAntam, just as what we see in the real world with our physical eyes is true, what we experience in our dreams is also true. The effects of



puNyam and pApam come as experiences in the dream as well as in real life, and thus they are related to the body. If one's dream involves committing a sinful act, when one wakes up, prAyaScittam is prescribed for that pApam. Thus, what happens in svapnam or dream is as true as what happens in the waking state, according to our siddhAntam. Since emperumAn has come and married kOdai in her dream, and since He is aware of that, from now on, they can both think and behave as if they are husband and wife.

It is our siddhAntam that experiences in the dream are a form of phalan for our good and bad deeds, and are just as real as are the experiences in the real world. The poet Sri Harshan describes in his work naishadha kAvyam, that according to the viSishTAdvaita siddhAnta, people will have anubhavams of special dreams according to their individual bhAgyam-s, just as they have anubhavams in their waking state.

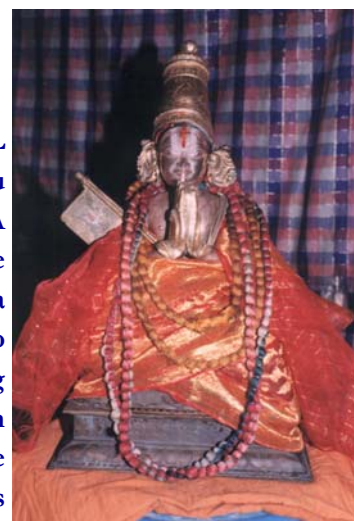
b) The steps and sequences involved in the Vedic marriage of today are not any different from the marriage ceremony that ANDAL describes in vAraNamAyiram. Arrival of the bridegroom for niscitArttam, mAppiLLai azhaippu, the actual function of niscitArttam, bridegroom's sister making the bride wear the kURaip puDavai, prOkshaNam, rakshA bandhanam, chanting of veda mantrams, mattaLam playing, women welcoming the bridegroom, pANigrahaNam, ammi midittal, saptapati, lAja homam or pori iDal are all wedding rites that have been followed from vedic times onwards till today.

It is a matter of great satisfaction that the sacred ceremony of marriage has retained its Vedic aspect unchanged for several centuries now (unlike many other practices such as sandhyAvandanam – not being performed at all in many cases, dress habits, sikhA etc., which have all changed on a mass scale).

SrI UV points out that while mA'ngaLya sUtram is just a sign that the girl is married, the true vedic rite of importance in marriage is the pANi grahaNam (kaittalam paRRak kanAk kaNDEn; pANi grahaNAt tu sahattvam karmasu tathA puNya phaleshu; saha dharma carI tava, pANim gRhNIshva).

III. nURu taDA veNNai, nURu taDA niRainda akkAra aDiSil:

Every SrI vaishNava housewife offers prasAdam to perumAL in the house every day by chanting NT 9.6 pASuram: nURu tADavil veNNai vAi nErndu parAvi vaittEn, nURu taDA niRainda akkAra aDiSil SonnEn. As we all know, ANDAL made this grand promise, but reached union with Him before getting a chance to fulfill this promise. Our beloved emperumAnAr, also known as tiruppAvai jeeyar, fulfilled kOdai's wish by offering nURu taDA veNNai and nURu taDA akkAra aDiSil in golden vaTTil's to tirumAlirum SOLai perumAL. We also recall that the title 'perumpUdUr mAmunikkup pinnAnAL' for ANDAL comes about because ANDAL came out of her arcA form and called out to emperumAnAr as "en aNNA". And thus ANDAL herself has



perumpUdur mAuni at thirupputkuzhi"



declared emperumAnAr is her elder brother because of his concern and love for her.

IX. THE GREATNESS OF KODAI IN HER INCARNATION AS A HUMAN BEING AMONGST US:

a. The nAyikA bhAvam reflected in ANDAL's works.

In their overflowing love and affection for emperumAn, the different AzhvArs try to place themselves in the position of a mother to Him, fondle Him, feed Him, decorate Him and play with Him (e.g., periAzhvAr), or in the position of a nAyiki to Him (e.g., parakAla nAyiki in case of tiruma'nagai AzhvAr, parA'nkuSa nAyiki in case of nammAzhvAr) etc. But it is to be noted that when nammAzhvAr or tiruma'nagai mannan try to place themselves in the position of a nAyiki to emperumAn, there is still a level of "adjustment" they have to get used to. A born woman knows the feelings of a nAyiki better than any of the other male AzhvArs could. svAmi deSikan had to imagine himself in the role of a female when he composed SrI acyuta Satakam on emperumAn in tiruvahindrapuram and set out to describe His immense beauty using the prAkRt language which was used traditionally by females and is associated with the sweetness which it echoes when it is read. In ANDAL's case, she did not have to pretend any of these, because it was natural for her to express her devotion without any role-play. No wonder that the SR'ngAra rasam comes out in its full, with no inhibition or imagination, in her devotional outpourings expressing her longing to be united with Him.

Enjoying the union with emperumAn and suffering when He leaves is a natural behavior for pirATTimAr. Based on SrI PVP's comment, in the case of ANDAL, "adu irrukiRa paDi AytTu". SrI kRshNasvAmi aiye'ngar expands further - "ANgaLAGap piRanda avargaLukku adu mETTtu maDaiyAi uLLadu. PeNNAna ivaLukku paLLa maDaiyAi iyalvAgave irukkiradu" – for other AzhvArs who are imitating nAyiki bhAvam, it is like "mETTtu maDai" – it is like attempting to store water on a tank up on a steep slope, and for ANDAL, it is like "paLLa maDai" – trying to store water in a tank that is below the ground level. Imagine trying to make water flow upwards on a steep slope (the effort needed for all the other AzhvArs to adopt the nAyiki role), compared to ANDAL for whom the effort involved was like making water flow downwards in a steep slope.

The intensity with which her feelings are expressed are thus orders of magnitude higher than that expressed by the other AzhvArs in their outpourings of their intense love to Him. Of course, added to this is the fact that unlike the other AzhvArs who are nitya sUri-s who have taken incarnation in this world, ANDAL is pirATTi who took incarnation in this world. So in addition to being born a woman, she is also the actual nAyiki of emperumAn, and so, if anything, ANDAL had the tough ordeal of acting out the human role, being separated from Him.

b. ANDAL and kaNNan's tiruviLaiyADalgaL:

Among ANDAL's great contributions is her description of kaNNan's tiruviLaiyADalgaL that are described in detail in SrImad bhAgavatam, but she has provided us this nectar in the



form of her anubhavam-s in easy-to-understand tamizh through her two SrI sUkti-s, tiruppAvai and nAcciyAr tirumozhi. SrI SaThakopan has captured the significance of ANDAL's contribution in this area by her assuming herself to be one among the gOpi-s, by reference to SrImad bhAgavatam itself:

Sruta mAtropi ya: strINAm prasahyAkarshate mana: |

urugAyorugIto vA paSyantInAm kuta: puna: ||

yAh samparyacaran premNA pAda samvAhanAdibhi: |

jagadgurum bhartR-budhya tAsAm kim varNyate tapa: || (bhaga. 10.90.26-27)

“kaNNan is the great Lord who forcefully entices the minds of those who have heard His name even once, or who merely sing His praise through stotra-s etc. Given that, what is the great wonder in His completely taking over the minds of the girls who constantly have the bhAgyam of seeing Him always?

How can the tapas and dedication of these girls - who considered Him verily their nAthan, and who were dedicating themselves to His antara'nga kankaryam such as comforting His Feet with their hands etc. – be described in words?”

Having learned about kaNNan through SrImad bhAgavata SravaNam and through her father periyAzhvAr's tirumozhi, ANDAL imagined herself as one of the gOpis in tiruvAippADi and experienced the samSlesham and viSlesham anubhavams and finally got to see her kaNNan in SrI bRndAvanam. Not being able to contain her extremely delightful anubhavam, she has shared this delight with all of us.

c. The Devotion and Respect of our pUrvAcArya-s to ANDAL:

1. uyyakkoNDAR:

SrI uyyakkoNDAR (also called SrI puNDARIkAkshar), a direct disciple of SrI nAthamunigaL, is one among the first AcArya-s who sang the praise of kOdai through the two well-known tiruppAvai tanians:

“anna vayal puduvai ANDAL ara'ngaRkup

pannu tiruppAvai pal padiyam – inniSaiyAl

pADik koDuttAL naRpAmAlai pUmAlai

SUDik koDuttALaiaic collu”

(ANDAL was born in SrivilliputtUr (puduvai) which has paddy fields swarming with beautiful swans. She dedicated to ara'ngar her sweet pAmAlai that has imbedded in it deep and significant meanings, and the poomAlai after adorning the same. Oh Mind! Let us contemplate on the fame and name of ANDAL.)



“SUDik koDutta SuDark koDiyE tolAvai
pADi aruLa valla pal vaLaiyAi – nADi nI
vE’nkaTavaRkku ennai vidi enna immARRam
nAm kaDavA vaNNamE nalgU”

(You have the greatness that emperumAn accepted the garland that had been worn first by you. You have the greatness of giving us your SrI sUkti in the form of tiruppAvai, that captures the essence of the eternal veda-s. Please bless us so that we will follow the path shown by you, and be as devoted to Lord vE’nkaTeSvara as you are.

2. bhagavad rAmAnuja:

tiruvara’ngattu amudhanAr, who composed the rAmAnuja nOORRantAdi, describes bhagavad rAmAnuja’s devotion to godA devi in the following pASuram:

ara’ngar mauli SUzhginRa mAlaiyaic-cUDik koDuttavaL
tol aruLAI vAzhginRa vaLLal irAmAnuSan ennum mAmuniyE.

“tiruvara’ngan wears on His head the flower that ANDAL first wore on her head. Such is her greatness. Our rAmAnuja mAmuni lives by the blessings of this great SUDik koDutta nAcciyAr”. And we all know that this composition was personally reviewed by bhagavad rAmAnuja and met with his stamp of approval.

SrI mahApUrNa nambi, one of the five AcArya-s of SrI rAmAnujar, gave his student a special title “tiruppAvai jeeyar” in order to recognize the deep devotion SrI rAmAnujar had for ANDAL’s SrI sUkti-s.

Readers will also be familiar with the incident when bhagavad rAmAnuja was performing his u’nca vRtti dharmam one day, and attuzhAi (the daughter of one his AcArya-s, periyambai), opened the door of the house and came to offer bikshA to him. bhagavad rAmAnuja was at that time doing anusandhanam of one of ANDAL’s pASuram-s (undu madakaLiRRan....SIRAr vaLai olippa, vandu tiRavAi). At the very sight of the young girl with jingling bangles opening the door, he thought that nappinnai pirATTi Herself had appeared before him (SIRAr vaLai olippa vandu tiRavAi), and prostrated in front of the girl. Such was the extent of devotion of bhagavad rAmAnuja towards ANDAL.

ANDAL has an equally high regard and attachment for rAmAnuja. The incident that illustrates this is the visit by rAmAnuja to SrIvilliputtUr, after fulfilling the previously unfulfilled offer (nURu taDA veNNai, nURu taDA akkAra aDisil) by ANDAL to tirumAlirum SOLai maNALan. As soon as bhagavad rAmAnuja was near the ANDAL sannidhi, ANDAL came out from her arcA samAdhi, and greeted rAmAnuja with the words “en aNNarE” – “My elder brother!”. This was in recognition of the fact that he fulfilled her promise to tirumAlirum SOLai maNALan, like an elder brother that fulfills the wish of the younger sister. From that day on, until now and forever to come, ANDAL is permanently giving sevai to all the devotees with ra’ngamannAr, from the ardha manDapam itself, in SrI villiputtUr. And, SrI rAmAnujar





came to called as “kOil aNNar”and “godAgrajar”. That is why, in SrI rAmAnujar’s ashTottara arcanai, we encounter these three names – godAgrajah, digvijeta, and godAbheeshThaprapUraka:.

3. SrI parAsara bhaTTar:

The well-known tiruppAvai taniyan that is chanted at the very beginning of tiruppAvai chanting, was composed by SrI parAsara bhaTTar, the son of kUrattAzhvAn who was a primary disciple of SrI rAmAnujar. He did ma’ngaLAsAnam to kOdai declaring his desire to serve her forever. This taniyan reveals the avatAra rahasyam of ANDAL:

nILA tu’ngastana giri taTI suptam udbodhya kRshNam
pArArthyam svam sRuti Sata Siras siddham adhyApayantI |
svOcchishTAyAm sraji nigaLitam yA balAtkRtya bhU’nkte
godA tasyai nama idamidam bhUya evAstu bhUyah ||

(Salutations again and again to godA pirATTI who woke up emperumAn Who was fast asleep on the mountain-like breasts of nILA pirATTi, reminded Him of her right to perform eternal kai’nkaryam to Him as declared in the upanishad-s, bound Him with the garlands that she had worn on herself, and enjoyed her Seshittvam to Him as she wished.)



“SaraNAgata rakshakan”

4. tirukkaNNa ma’ngai ANDAn, who did kai’nkaryam to SrI bhaktavatsalap perumAL by cleaning the temple using broomstick, has blessed us with a taniyan for nAcciyAr tirumozhi by ANDAL –





alli nATTamarai mEl AraNa'ngin in tuNaivi
 malli nADANDa maDa mayil melliyaAL
 Ayar kula vEndan AgattAL ten puduvai
 vEyar payanda viLakku.

(gOdA is the lamp with which the family of periyAzhvAr was blessed; She is the dearest companion to mahAlakshmi seated on the lotus with a thousand-petals, the beautiful peacock that ruled SrI villiputtur as its princess, with a sweet and soft disposition, and the one who is united inseparably with the prince of the Ayar kulam, namely kRshNan, (who grew up as the child of nandagopan))

5. svAmi deSikan:

The composition godA stuti, consisting of 29 Sloka-s, is a well-known composition praising the guNa-s of godA and pointing out how she is instrumental, along with periya pirATTi, in ensuring that bhagavAn forgives us no matter how much we are bent upon committing aparAdham after aparAdham. In prabandha sAram, svAmi deSikan again sings the praise of kOdai and her SrI sUkti-s in the pASuram “vEyar pugazh villiputtUr ADip pUram mEnmElum miga viLa'nga viTTuccittan tUya tirumagaLai...”.



“Srivilliputtur Swami
 Desikan”

In godA stuti, svAmi deSikan refers to the guNa of extreme compassion and purushakArattvam of godA towards us. It is because of the persuasion and intervention of mahAlakshmi on one side and godA pirATTi on the other side, that bhagavAn forgives the cEtana-s who seem to have taken a vow to commit sins against Him, and deserve punishment for several lifetimes for these sins. Periya pirATTi and godA pirATTi use whatever means they have (including their charm, their anger etc.) to lessen His anger towards the jIva. In godA's case, He is subservient to her because He was blessed with the garland that she wore on her head, and she also composed intensely devotional praise on Him through her SrI sUkti-s (tava mauLi dAmna, tantrI ninAda madhuraiSca girAm nigumbhai: niyamitah – godA stuti – 5). If none of this yields the desired result towards the sinner, then she expresses her displeasure by her facial expression that is beauty itself (bhoga rasAnukUlah tava bhrU-kshepah eva – godA stuti 25), and He gives in and does whatever she wants to protect the cetana.

SvAmi deSikan goes on to enjoy the glory of godA by pointing out that the whole of the southern part of the bhArata dESam was blessed in a special way thus far unknown, because of her birth in SrI villiputtUr. This is pointed out by svAmi deSikan again in SrI godA stuti:

“dik dakshiNApi paripaktrima puNyalabhyAt
 sarvottarA bhavati devI tavAvatArAt |



yatraiva ra'nga patinA bahumAna pUrvam

nidrALunA'pi niyatam nihitA: kaTAKhsA: ||”

Until kOdai was born in the southern part, everyone had implicitly believed that the northern part is the more blessed place by His kRpA – The sacred ga'ngA flows in the north, Lord kRshNa was born in the north (bRndAvana caram vallavI jana vallabham), Lord rAma was born in the north, He married sItA pirATTi in mithilA in the north, He incarnated as nara and nAraNa in badri in the north, and on and on. All this was true till godA decided to bless the south by being born in SrIvilliputtUr. By her birth, the south became the “northernmost” to everything that was considered “north” or blessed.

The birth of kOdai also earned the name “periyAzhvAr” for her dear father, vishNucittar (“tvan mouLi gandha subhagAm upahRtya mAIAm, lebhe mahattara padAnuguNam prasAdam”) – vishNucittar pleased emperumAn so immensely by offering to Him the garland that kOdai had first worn, that the Lord conferred on him the title “PeriyAzhvAr”.

“Sandamigu tamizh maRaiyOn tUppul tOnRum vEdAnta guru”, SvAmi deSikan, had extreme love for ANDAL and her tamizh SrI sUkti-s. When he came to SrI villiputtUr once, it was pradOsha kAlam and he was observing silence. He was sitting in somebody's front porch and indulging in godA dhyAnam. Suddenly, he heard the sound of nAdasvaram, drums etc. So, he got up from the porch and reached the street to see what it was. It was none other than the queen of SrI villiputtUr, ANDAL herself! It was her usual Friday routine of visiting the rAja veedi; because of some death that had occurred in that route, the temple authorities had arranged to go through the street where svAmi deSikan was meditating. It was godA's tiru uLLam to get ma'ngaLASasanam from Her parama bhaktar. svAmi deSikan, feeling ecstatic that even before he could go to the temple to worship godA, she appeared before him unexpectedly, broke his vow of silence and composed godAstuti containing 29 slokams. He wrote the phala Sruti for his composition as follows:

iti vikasita bhakter-utthitAm ve'nkaTeSA

bahuguNa ramaNIyAm vakti godAstutim ya: |

sa bhavati bahumAnyA: SrImato ra'ngabhartu:

caraNa kamala sevAm SASvatIm abhyupaishyan ||

(This composition, godAstuti, having depth in words as well in meaning, was composed because of my bhakti for godAdevi. Whoever recites this will receive complete blessings from SrI ra'nganAthar, who is an Ocean of kindness (sAndra vAtsalya sindhu:) always inseparably associated with mahAlakshmi, and will get the kai'nkarya sAmrAjjam of the divya dampati-s.)

6. SrI maNavALa mAmunigaL:

maNavALa mAmunigaL enjoys the greatness of godA through several of his compositions.



“inRO tiru AdippUram, emakkAga anRO ingu ANDAL avadarittAL –
kunRAda vAzhvAna vaikunta vAn bOgham tannai igazhndu AzhvAr tirumagaLarAi”

It is only for the sake of protecting us and recommending us to her nAthan that ANDAL gave up the bhogam of being with Him in Sri vaikuNTham and made her appearance on earth here.

Another of his compositions on the greatness of tiruvADip pUram is the taniyan

“periAzhvAr peN piLLaiyAi ANDAL piRanda
tiruvADip pUrattin Sirmmai – oru nALaik
kuNDO manamE uNarndu pAr, ANDALuk-
kuNDAgilAppidaRkkumuNDu”

“Only when someone else with the greatness of ANDAL is born, will there be another day which can compare in greatness to tiruvADip pUram, which is the birth star of ANDAL.”

While the above two sing the praise of the day on which ANDAL was born, the taniyan

“a’nju kUDikku oru SandadiyAi, AzhvArgaL
tam Seyalai vi’nji niRkum tanmaiyaLai – pi’njAip
pazhuttALai ANDALai bhaktiyuDan
vAzhtAi manamE magizhndu”

praises the greatness of ANDAL herself. The three attributes of kOdai that are praised here are:

-“a’nju kuDikku oru SandadiyAi” (She is a great and worthy descendant of the lineage of AzhvArs);

-“AzhvArgaL tam Seyalai vi’nji niRkum tanmaiyaLai” (she excelled the AzhvArs in her accomplishment of climbing on to the serpent-bed of Lord ra’nganAtha and becoming one with Him through her immense devotion), and

-“pi’njAip pazhuttALai” (she matured right in her very young childhood age without having to go through the immense experience of several stages of yoga etc.; she showed at an early age how to achieve bhagavad anugraham by giving us SaraNAgati SAstram; she woke up emperumAn and reminded Him of His duties)



“Periya Jeer”



Here, the phrase “a’nju kuDI” is given 3 interpretations:

1. viTTucittar’s father had five sons; godA was born as the only girl in those five sons’ kulam. She made their kulam shine and brought fame to them by wedding SrI ranganAthar.
2. The term refers to the following five: The first three AzhvArs (poigai, pEyAr, bhUtattAzhvAr), SrI tirumazhiSai AzhvAr, SrI kulasekhara AzhvAr, nammAzhvAr, and periyAzhvAr. ANDAL was born in periyAzhvAr’s garden; thus she is his santati; by extension, she is considered to be the santati for the five AzhvAr kuDigaL who praised sarveSvaran with their SrI Sukti-s and showed us the path for salvation.
3. The AzhvArs were afraid (a’njum kuDi) that emperumAn will get dRshTi dOsham; ANDAL was born in that ‘a’njum kuDi’.

7. SrI summApaTTi S. kRshNasvAmi aiya’ngAr svAmigaL:

SrI summApaTTi svAmigaL explains how godA’s name is famous like the vedams – “gobhi: deeyate iti godA” – she is veda sAram; she is the essence of all the tattva-s preached by veda-s. She is also the One who gave to the veda-s all the tattva-s that they preach and contain – “gA: dadAti iti godA”. SrI summApaTTi svAmi has mapped the nAma ‘godA’ to her name as “SuDikkoDutta gandham kamazhum tirukkuzhal nAcciyAr” - godA: go also means hair; dA means one who gives. dA, according to grammar rules, means “daip Sodhane”. So, dA can be taken to mean purity or beauty. Taking ‘go’ and ‘dA’ together in the above senses, one gets the meaning ‘SUDic-koDutta gandham kamazhum tiruk-kuzhal nAcciyAr’ to the word ‘godA’.

X. PHALA SRUTI:

We will be bestowed “vAyu nan maKKal” (good offsprings with great qualities, NT6.11); we will be cleansed of all sins (illai pAvame – NT 4.11) and will not be drowned in the sea of sorrow (tunbak kaDalul tuvaLArE – NT 13.10) and will be blessed with saying His tirunAmam for ever (namO nArAyaNa enbArE – NT5.11) and become “aNukkar” (NT 7.10) (get to live with Him closely) by being tirumAl aDiyAr. We shall live forever under His lotus feet (perum tAL uDaiya pirAn aDikkIzh piriyAdu enRum iruppArE – NT 14.10).

Chanting kOdai’s endearing outpourings for her “perum tAL uDaiya pirAn” will earn for us a place in SrI vaikuNTham - viNNavar kOn aDi naNNuvarE (NT 1.10), kuRaivu inRi vaikuntam ServarE (NT 2.10), vaikuntam pukku iruppArE (NT 3.10), iDam vaikuntame (NT 12.10).

With our Mother kOdai’s blessings and our AcAryan’s anugrahams, we will be blessed with nitya kainkaryam to perumAL and pirATTi – pallANDu, pallANDu, pallAyirattANDu.

ANDAL gives her final blessings to us in NT14.10: piriyAdu enRum iruppArE – “Unlike me, who had to ask everyone “kaNDIrE” (Have you seen Him?), the devotees who understand this tirumozhi as the final remedy for the bondage of samsAra (namely, meditate



on Him and Him alone as the Object to be attained and the means to be attained), will be permanently and inseparably united with Him, and will have the anubhavam of enjoying Him always. Meditating on Him and His glory will become their permanent pastime.

XI. ADDITIONAL INFORMATION:

Please also visit ANDAL's home page created by Sri venkaT iye'ngAr:

<http://www.geocities.com/Athens/Troy/7673/>

IN A NUTSHELL,

The following vAzhit tirunAmams on kOdai summarize all the attributes of ANDAL that we have discussed above:

kalamuDan villiputtUr viLa'ngavandAL vAzhiyE
kArAr naRRuzhAikkAnat tavadarittAL vAzhiyE
vimalamAm tiruvADip pUrattAL vAzhiyE
viTTucittan vaLartteDutta iLa'nkizhaiyAL vAzhiyE
amalat tiruppAvai aiyARu aLittaruLvAL vAzhiyE
Aga nURReNNaindu mUnRuraittAL vAzhiyE
amudanAm ara'nganukkE mAlaiyiTTAL vAzhiyE
ANDAL tam iNaiyaDigaL anavaratam vAzhiyE
tiruvADipUrattu jagattudittAL vAzhiyE
tiruppAvai muppadum SeppinAL vAzhiyE
periyAzhvAr peRReDutta peN piLLAi vAzhiyE
perumpudUr mAmunikkup pinnAnAL vAzhiyE
oru nURRu nARpattu mUnRuraittAL vAzhiyE
uyar ara'ngaRkE kaNNi ugandaLittAL vAzhiyE
maruvArum tirumalli vaLa nADi vAzhiyE
vaN puduvai nagark kOdai malarppada'ngaL vAzhiyE

aDiyEn submits this write-up with bowed head, at the sacred feet of asmad AcAryan, Sri ra'ngarAmAnuja mahAdeSikan.

SrImad ANDavan tiruvaDi,

kalyANi kRshNamAcAri





ABBREVIATIONS:

PVP= SrI periyavAccAn piLLai

PBA= SrI prativAdi bhayankaram aNNa'ngarAcAriyAr

UV = SrI uttamUr vIrarAghavAcAriyAr

TSR = SrI t.s. rAjagOpAlan

NT = nAcciyAr tirumozhi





SrI:

SrI ANDAL arulic ceyda divya prabandham

nAcciyAr tirumozhi

நாச்சியார் திருமொழி

THE SACRED UPADESAMS OF SRI ANDAL



“The Queen of tirumalli nAdu”

NACCIYAR TIRUMOZHI TANIANGAL

நாச்சியார் திருமொழி தனியன்கள்

TRANSLATION FROM SRI SATHAKOPAN'S INTRODUCTION FOR HIS TAMIZH TREATISE:

Two taniyans are associated with nAcciyAr tirumozhi. After a brief explanation of the taniyans, we will explore the 143 pASurams in nAcciyAr tirumozhi, wherein the young heart of kOdai pours out the love for the Lord profusely in so many different words and styles.

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NACCIYAR TIRUMOZHI - TANIYAN 1

tirukkaNNa ma'ngaiyANDAn's taniyan for ANDAL's nAcciyAr tirumozhi is a great gift for us:

allinATTamarai mEl AraNa'ngin in-tuNaivi

malli nADANDa maDa mayil - melliyaAL

Ayar kula vEndanAgattAL ten puduvai

vEyar payanda viLakku

அல்லிநாட் டாமரைமே லாரணங்கி னின்துணைவி

மல்லிநா டாண்ட மடமயில் - மெல்லியலாள்

ஆயர் குலவேந்த னாகத்தாள், தென்புதுவை

வேயர் பயந்த விளக்கு

allinATTamarai mEl AraNa'ngin in-tuNaivi: ANDAL is the closest friend (priya sakhi) of SrI mahAlakshmi, who gives sEvai as kanaka padmAsani on fresh-bloomed lotus in the forest of red lotuses with beautiful petals. svAmi deSikan prays to SrI mahAlakshmi (in SrI stuti), as She is seated on a golden lotus, which is amidst a forest of lotuses (sthAnam yasyA: sarasija vanam). As ramAdevI's dearest friend, ANDAL stands by the side of emperumAn, joins forces with SrI devi (AraNa'ngin tuNaivi) and both of them take turns to plead with emperumAn to save the jIva-s from the wrath of emperumAn for their sins and bless them. Like the drum that gets beaten on both sides, perumAL is stuck between SrIdevi on one side and bhUdevi on the other. When SrIdevi tries to plead with Him on behalf of Her sinning children, He tries to turn His face away from Her, and what does He see? bhUdevi is there on the other side continuing with the pleading for the errant jeevans!

malli nADANDa maDa mayil: ANDAL is like a female peacock that reigned supreme over the malli nADu - land that surrounds SrI villiputtUr.

melliyaAL: "Very soft-hearted". Even though, as Her children, we commit a lot of sins, being patient as bhUdevi and forgiving as kamalA (SrIdevI), they ignore our faults and give their hands to save us. SrI svAmi deSikan says (in godAstuti): "sAkshAt kshamAm kAruNaya kamalAmivAnyAm godAm ananya SaraNa: SaraNam aham prapadye". This reflects the spirit of the epithet 'melliyaAL', by which tirukkaNNa ma'ngaiyANDAn refers to ANDAL in this taniyan.

Ayar kula vEndanAgattAL: "She who has inseparably united with kaNNan - the Ayar kula vEndan". "peRRam mEyttuNNum kulattil" piranda ANDAL became one with rAjagOpAlan, who was also the king of Ayar kulam.

ten-puduvai vEyar payanda viLakku: "The guiding light that has been given to us by the





family of vishNu cittal, belonging to the vedic chanting class”. SrI tirukkaNna ma'ngaiyANDAn states next that ANDAL is the ma'ngaLa jyoti (auspicious lamp) that SrI vishNu cittal of SrI villiputtUr had. She longs for union with kaNNan, to whom she refers as “URRamuDaiyAi periyAi ulaginil tORRamAi ninRa SuDarE”. She prays to kAmadevan “vittagan vE'nkaTa vANan ennum viLakkinil puga ennai vidikkiRRiyE” and through Her SrI sUkti-s, ANDAL merges into “vE'nkaTa vANan ennum viLakku” (the lamp that is Lord vE'nkaTESvaran), and shines brilliantly as a double jyoti.

NACCIYAR TIRUMOZHI - TANIYAN 2

kOlac-curi Sa'ngai mAyan sevvAyin guNam vinavum
seelattinaL ten tirumalli nADi, sezhum kuzhal mEl
mAlait toDai ten ara'ngarukku eeyum madippuDaiya
sOlaikkiLi, avaL tooya naRpAdam tuNai namakke

கோலச் சுரிசங்கை மாயன்செவ் வாயின் குணம்வினவும்
சீலத் தனள், தென் திருமல்லி நாடி, செழுங்குழல்மேல்
மாலைத் தொடைதென் னரங்கருக் கீயும் மதிப்புடைய
சோலைக் கிளி, அவள் தூயநற் பாதம் துணை நமக்கே

(Composed by First vAnamAmalai Jeeyar)

This taniyan states emphatically that only the sacred feet of ANDAL, whose sweet words resemble those of a garden parrot, and who brought greatness to the vEyar kulam of periyAzhvAr, are the refuge for us (today, tomorrow and for ever).

What kind of “sOlaikkiLi” (garden parrot) is she? The author of the taniyan explains: She is “kOlac-curi Sa'ngai mAyan sevvAyin guNam vinavum seelattinaL”. (As we will see under the tirumozhi “karuppUram nARumO”), she is trying to find out the first-hand experience of (something that she is not blessed with, yet) the exquisite conch, pA'ncajanya, and asks:

“Oh! pA'ncajanya AzhvAnE! You are happily seated in the hand of vaDa maduraiyAr mannan vAsudevan; you are constantly enjoying bhaghavan's beautiful lips. Oh! kOlapperum Sa'ngaraiyA! You get to enjoy se'n-kaN mA's vAit- tIrtham (saliva in His mouth) when He blows on you; what do His beautiful, coral-like lips taste like? Do they smell like paccaik kaRpURam (edible camphor)? Or, do they smell like the beautiful, red lotus? Do they taste like kaRkaNdu (rock candy)?”

She is also “ten-tirumalli nADi, sezhum kuzhal mEl mAlait toDai ten-ara'ngarukku



eyum madippuDaiya sOlaikkiLi". She is the queen of tirumalli nAdu (land surrounding Sri villiputtUr); She decorated Her long, thick hair with kadamba mAlai (garland) and presented it to azhagiya maNavALan (ara'ngan).

madippuDaiya sOlaikkiLi: "ANDAL who is the divine parrot that was born and brought up in the gardens of vishNu cittar". It is interesting to note that piLLai IOkam jIyar in his "taniyan vyAkyAnam" for nAcciyAr tirumozhi tries to establish kOdai as a kiLi (parrot) in many ways: "periyAzhvAr tirumagaLennum madippuDaiya kiLi" - the parrot who had the honor of being periyAzhvAr's esteemed daughter; "AzhvAr ASramattil kiLi" - a parrot in AzhvAr's ASramam; "periyAzhvAr tEnum pAlum amudumAya tirumAl tirunAmattAIE vaLarttu eDutta kiLi" - the kiLi who was brought up by periyAzhvAr with the Lord's tirunAmam which is sweet like honey, milk and nectar; "vaLarttu eDuppArkkum kAlile vaNa'nga vENdum paDiyAna kiLi" - the kiLi, who exceeded Her father and thus became even worthy of worship by him (by becoming the Lord's consort).

[It is not the tradition in some temples to recite the above taniyan].

ANDAL is considered "nArInAm uttamA vadhU" (the most noble of all the women), since she declared "mAniDavaRkku enRu pEccuppaDil vAzhagillEn" (I will not live if I am betrothed to a human) and lived Her life with great, divine love for kaNNan. With extreme love for Her Lord, she goes to the extent of praying to kAmadevan to help her serve keSava nambi's Divine Feet, and failing in that attempt, tries to get the help of kuyil (a bird), the clouds, etc., as messengers to the Lord from her. ANDAL's Seelam (purity) and pAtivrata mahimai (chastity) are what makes her the most noble of all women. We will see next how this great treasure of womanhood enjoyed and experienced the samSlesham and viSlesham (kooDal and ooDal - sa'ngamam and false anger) with Her own Lord, whom she loved with all Her heart.



SrI

SrI ANDAL sameta SrI ra'ngamannAr tiruvaDigaLE SaraNam

ஸ்ரீ

ஸ்ரீ ஆண்டாள் ஸமேத ஸ்ரீ ரங்கமன்னார் திருவடிகளே சரணம்

NACCIYAR TIRUMOZHI I - TAIYORU TI'NGALUM

நாச்சியார் திருமொழி 1 - தையொரு திங்கள்

INTRODUCTION

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

Throughout mArgazhi month (mid-Dec to mid-Jan), ANDAL has conducted the pAvai nOnbu through her tiruppAvai pASurams, to get kaNNan as her husband. She has not yet been blessed with the anubhavam of uniting with Him. She becomes heart-broken. How will her wishes come true, and how can she acquire what she desires? She thinks and thinks. Then she has this idea: “Manmathan or kAman (love fairy) is said to have the power of uniting lovers together by aiming his flower arrows at them; why not try praying to him?”

B. ADDITIONAL THOUGHTS BASED ON SRI PVP:

In tiruppAvai, ANDAL declares with great firmness that serving emperumAn is the be-all and end-all of life; He is also our upAyam - “un tannaip piRavip perum tannai puNNiyam yAm uDaiyOm (tiruppAvai 28); kai'nkaryam to Him is the ultimate goal - “unakkE nAm AT SeyvOm”. All that a cetanan needs is this firm thought. ANDAL had this thought in all its fullness and emperumAn also had extreme desire to get her; still, He had not accepted her right away. godA analyses in her mind why He is delaying accepting her. If she had been practicing karma yogam etc, instead of resorting to Him alone to attain Him, she could at least think that once the karma yogam is over, she would attain Him; but she did not get involved with any such thing. Even though emperumAn, who was her sAdhanam, is a sure Bestower of benefits, she was not blessed with any. She loses her mental balance and loses the power to analyze any more. It was an ancient custom to start maDal eDuttal when lovers got separated, in order to become re-united with each other, even though this was totally against their svarUpa lakshaNam. ANDAL also does something similar; she indulges in an act that is against her svarUpa lakshaNam - she starts devatAntara samASrayaNam - praying to anya devatai. She starts her first tirumozhi with a prayer to kAman. When there are so many other devatA-s, why is she praying to kAman? It is because kAman is known to unite lovers who are separated; that is his nature; so, she uses that fact to pray to him for his help in uniting her with her emperumAn.

Has anybody else resorted to worshipping anya devatAs because of muddled mind? Yes,

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according to Sri PVP. The ayodhya vAsi-s, who knew none but rAma, prayed to all the deva-s to bless rAma –

“striyo vRddhAs taruNyaSca sAyam prAta: samAhitA: |
sarvAn devAn namsyanti rAmasyArthe yaSasvina: | |” rAmA. Ayodhya. 2.52)

(Those ayodhya women, old people and young girls, gathered together in the morning and evening and prayed to all the devatA-s to bless the well-renowned rAman.) In other words, for the sake of His welfare, they fell at the feet of the anya-devatA-s.

Hanuman, who had unshakable love towards Lord rAma (“bhAvo nAnyatra gacchati”), and would not even desire paramapada nAthAn in Sri vaikuNTham, prays to anya devatAs - “namo’stu vAcaspataye” (rAmA. Sundara. 32.14), for the fulfillment of his mission to help rAma..

In the same way, godA is confused and in an extreme state of despair, and ends up with kAma samASrayaNAm. godA’s love for emperumAn creates in her a confusion that makes her do things against her svarUpam.

She is brought up by the parama sAttvikar periyAzhvAr, and she should be resorting to emperumAn along with the other sAttvika-s; yet, she ends up falling at the feet of kAman who has a preponderance of rajo guNam. Even nammAzhvAr appeals to “deyva’ngAL” (tiruvAimozhi 5.4.8) because of his concern that he has not been united with emperumAn yet. So also, ANDAL falls at kAman’s feet because of her prApya tvarai to get to her emperumAn by hook or by crook. kAman is known to unite separated lovers even at the expense of destroying his own body (kumAra sambhavam). godA’s tvarai is such that while periyAzhvAr is involved in growing a tiru nandavanam for emperumAn with the objective that any flower that blossoms there is only for the tirumuDi of vaDa perum kOil uDaiyAn, godA collects “Umattam malar and murukka malar” for offering at kAman’s feet (“matta naRu malar murukka malar” (NT 1.3). Such is the extent of her tvarai.

C. ADDITIONAL THOUGHTS FROM SRI UV:

Sri UV rejects the position that what ANDAL has described in this tirumozhi is anya devatA worship. He bases his points on svAmi deSikan’s interpretation of ANDAL’s action as having nothing to do with anya devatA worship, and was in fact a case of “SR’ngAra samAdhyanaguNa kRshNa rUpAntara vishayam”. We will see what this term means, and how svAmi deSikan establishes that ANDAL was only worshipping kRshNa through these pASuram-s.

Sri UV discusses the issue of anya devatA worship by ANDAL in some detail. He first briefly points out the different arguments given by Sri PVP, suggesting that ANDAL did anya devatA worship, and then gives the pUrva paksha to justify this. Then he points out that some of these arguments are internally contradictory. For instance, the argument has been advanced above, that what she did was for attaining emperumAn, and she did these things





because she was mentally confused. SrI UV rhetorically asks the question that if what she did was okay because she wanted union with emperumAn (moksham), then why is it said that she was confused? If she did anya devatA worship for the purpose of getting Him to marry her without delay, how can it then be said that she did not do this as an upAyam or means to attain a personal end?

SrI UV then addresses the argument by some that the residents of ayodhya were paramaikAntin-s who worshipped anyadevatA-s because they were concerned about His welfare. They then group ANDAL with these residents of ayodhya, and justify her worship of kAmadevan. SrI UV points out that just because the people of ayodhya were attached to Lord rAma, that does not make them paramaikAntin-s. It is distinctly clear that they worshipped the anyadevatA-s, and so they are not paramaikAntin-s. He points out that when it is clearly declared that those who are devoted to Lord vishNu should not be worshipping any other devatA, the argument advanced by some that it is okay to worship anyadevatA-s in order to attain Him, is kutarkam or flawed logic. ANDAL was worshipping kAmadevan in order to get emperumAn to marry her. So it was not for the purpose of warding off any evil to Him, but purely for her benefit. The question is: Is this appropriate?

SrI dEsikan has quoted several instances from several pramANams like pA'ncarAtram etc., indicating that paramaikAntin-s should not ask for phalans other than bhagavad, bhAgavata samRddhi, j~nAnam, bhakti etc. Even those must be sought only from emperumAn or nitya sUri-s, and not from devatAntarams. emperumAn will not tolerate His devotee serving somebody other than Him, even though that situation might have arisen because of His devotee's vyAmoham (great desire to attain Him) towards Him.

This same kOdai, just prior to composing the nAcciyAr tirumozhi, had composed her tiruppAvai. Suspecting that the mArgazhi nIrATTam that the AyarpADi girls were doing was really devatAntara arcanai, kOdai changes the procedure for the nIrATTam. She declares - "nArAyaNanE namakkE paRai taruvAn", "eRRaikkum EzhEzh piRavikkum un tannODu uRRomE AvOm unakkE nAm AT SeyvOm maRRai nam kAma'ngaL mARRu". After doing this, the very next day, if she turns around, forgets what she said, performs anya devatA worship, and declares this to the whole world by writing pASuram-s to immortalize this - it cannot be reasonably said that she is doing this with the intent of anyadevatA worship.

SrI UV then presents the position of SrI deSikan on this issue, namely, that this whole incident can be explained as something different from anyadevatA worship. svAmi dEsikan explains this action of godA as a naimittika karma, performed by girls who are nearing puberty but have not yet been married. In ANDAL's days, it was considered a blemish on the family if a girl is not married before puberty. She did not want to be forced to marry anyone except emperumAn, and she did not want any blemish to come to her family because of her if she was not successful in attaining Him prior to attaining puberty. So she decided to perform the naimittika karma prescribed for the purpose of removing this blemish, and attaining her desired goal, by performing the ana'nga deva worship.

ANDAL's goal in attaining emperumAn is not the same as what the AzhvArs and other





bhaktas' thoughts were for attaining emperumAn. She wanted to be His bride and have Him as her husband. Marriage is a very important ceremony in a girl's life just as upanayanam is important for a boy. periyAzhvAr is a sadAcAra Seelar; if she says that she hates marriage, will her relatives agree to that? Feeling sad that she is not yet united with emperumAn before she reached her 10th year, she develops a desire to attain the parama purushan at least before she attains puberty. She analyzes the fault that will result if she does not get married at the right age. She has not wanted to marry anyone except emperumAn. periyAzhvAr says in periyAzhvAr tirumozhi 3.7.5 -

« nADum Urum aRiyavE pOi nalla tuzhAi ala'ngal
 SUDi nAraNan pOm iDam ellAm SODittu azhuginRAL
 kEDu vENDuginRAR palar uLar kEsavanODu ivaLaip
 pADu kAval iDum enRenRu pAr taDumARuginradE »

[We are going to see shortly in her first tirumozhi how she vehemently declares - "mAniDavarku enRu pEccup paDil vAzhagillEn kaNDai manmatanE".]

So, instead of listening to other folks and getting married to some ordinary man of this world, she determines in her mind to observe a vratam to attain emperumAn in such a way that she will not create a 'pazhi' from her delay in getting married in time. She comes to know of ana'nga vratam that girls who are afraid of the upcoming puberty (prior to marriage) observe. This is similar to the naimittika karma, an example of which is the vaiSvAnara yAgam called the jAteshTi yAgam that men do after getting a son; "pratyavAya parIhAre phalAntara samanvite, tatra samvaLitam parAhUradhikAram vicakshaNA:" - this karma removes the doshams and blesses one with the desired benefit also. Performing the naimittika karma that removes a particular dosham is to be necessarily observed. Since she needs to remove the dosham that might occur if she does not get married in time, and she is capable of observing the vratam, she decides to pursue this path. ParamaikAntin-s should not be doing kAmya karmas that are in opposition to nitya, naimittika karmas; however, this particular naimittika karma had to be observed. So, kOdai modifies this karma to be emperumAn's arcanai instead of devatAntara arcanai. There are two ways to do this:

1. Leaving devatAntaram out of the picture completely and taking the words 'ana'ngan, 'kAman', 'manmathan', etc to mean only emperumAn directly
2. Keeping the words to mean the devatAntara-s, but not stopping there, but think of emperumAn who is the antaryAmi in them and do the worship as emperumAn's arcanai.

Both these methods are acceptable for paramaikAntin-s. Just as ANDAL did her mArgazhi nonbu for kaNNan Himself (in tiruppAvai), she also does kRshNarUpa arcanai now when she does kAmadeva arcanai. Thus, SrI dEsikan's statement "SR'ngAra samAdhyanuguNa kRshNa rUpANtara vishayam" is to be understood as godA's offering worship to one of the forms of kRshNa viz. madana gopAlan, as a way of finding some expression for her intense love to Her kRshNa, and is perfectly apt here. madana gopAlan is a





form of kRshNa just as well known as His form as santAna gopAlan.

There is another alternative way of looking at godA's kAmadeva worship, without ascribing her action as anya devata worship. SrI PVP interprets the term "umbi" in "unnaiyum un umbiyaiyum" as a reference to SAman. If we take SAman as a reference to SAmban, then his elder brother kAman should be pradyumnan, the elder brother of SAmban. Pradyumnan is known as manmathAmSa prasiddhan. BhagavAn appears as vAsuDeva, sa'nkarshaNa, pradyumna and aniruddha rUpams that are all vyUha rUpams. SvAmi deSikan's words "SR'ngAra samAdhyanuguNa kRshna rUpAntara vishayam" could be understood as godA's worship of kRshNa in His pradyumna form. The term kAmadeva occurs also in SrI vishNu sahasranAmam ("kAmadeva: kAmapAla: kAmI") as a nAma of bhagavAn. When SrI bhaTTar wrote the vyAKyAnam for the nAmam 'kAman', he pointed out that manmathan received his ability to charm the beings of the world only because bhagavAn blessed him with a tiny fragment of His power. Thus, kAmadeva refers only to bhagavAn (The Lord of kAman). ana'ngadeva means the Lord of ana'nga. Manmatha refers to the manmatha of all manmatha-s, viz. bhagavAn Himself. In other words, all the terms ANDAL uses in tai oru ti'ngaL, namely, ana'nga deva, kAma deva, manmatha, etc., directly refer to emperumAn only. Thus, the interpretation that ANDAL either worshipped the anytaryAmi bhagavAn in kAmadevan, or that she worshipped kRshna in the form of madana gopAla mUrti, is consistent with these pASuram-s. Just like kAmadevan, madanagOpAla mUrti also has sugarcane bow, flower arrows, fish flag etc. The phalan or benefit that she is seeking is also not a kshudra phalan or trivial benefit. All she wanted to do was to seek the benefit of doing kai'nkaryam to Him with all her body and mind in this world itself, even as we seek this benefit in parama padam. There is no better purushArtam than this.

There are several steps in this kind of arcanai; she does them all in a day's work, but, talks about the steps little by little in each pASuram and shows how she prayed to Him.

PASURAM 1.1

tai oru ti'ngaLum tarai viLakki
tan maNDalam iTTu mASi munnAL
ayya nuN maNal koNDu teru aNindu
azhaginukku alangarittu ana'nga dEvA!
uyyavumAm kolO enru Solli
unnaiyum umbiyaiyum tozhudEn
veyyaDOOr tazhaL umizh cakkarakkai
vE'nkaTavaRku ennai vidikkiRRiyE



தையொரு திங்களும் தரைவிளக்கித்
 தண்மண் டலமிட்டு மாசிமுன்னாள்
 ஐயநுண் மணற்கொண்டு தெருவணிந்து
 அழகினுக் கலங்கரித் தனங்கதேவா
 உய்யவு மாங்கொலோ வென்றுசொல்லி
 உன்னையு மும்பியையும் தொழுதேன்,
 வெய்யதோர் தழலுமிழ் சக்கரக்கை
 வேங்கட வற்கென்னை விதிக்கிறியே



“kAmanai-vENDudal”

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

ANDAL thinks: “Throughout the month of tai (mid-Jan. to mid-Feb.), every day let me purify the place where I am going to worship kAmadevan and draw beautiful kolams (drawings). Then in the first half of mASi month (second half of Feb.), I will fill the street on



which he is going to walk over (to come and bless me) with smooth sand so that he will not feel any roughness on his feet. After he comes to my house and sits on the seat arranged for him, I will pray to him and to his brother, sAman, together. Both of them will be compassionate to me and bless me with the great opportunity to personally serve tiruvE'nkaTamuDaiyAn, who is carrying in His hand the cakrAyudham which is emanating hot fire sparks”.

Thus having decided to pray to kAmadevan for the privilege of being able to do antara'nga kai'nkaryam to tiruvE'nkaTamuDaiyAn, godA proceeds to outline her plans for her vrata anushTANam towards this objective in this pASuram.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

(Note: The topic of whether godA's offer of worship to kAma devan is in truth a case of anya devatA worship (as SrI PVP interprets), or a case of a true paramikAntin worshipping only Lord vishNu (as svAmi deSikan interprets), has already been discussed in the Introduction. Here we will proceed with the individual vyAkhyAna kartA's views under each section).

tai oru ti'ngaLum: In tiruppAvai, ANDAL and her friends observed nOnbu throughout the month of mArgazhi; now, she is talking about how they decorated the path for kAman throughout the month of tai.

mUnRAm tiruvantAdi - 17 declares: “Se'nkaNmAl e'ngaL mAl enRa nAL ennALum nALAgum” - if the cetanan shows his devotion to emperumAn such that He feels that the cetanan has shown his sincere devotion to Him, then his past, present and future days become special days for him. This is because emperumAn remembers that one day His devotee loved Him, and feels satisfied that this effort itself was a lot of effort on the part of His devotee. When such is the case, ANDAL is chasing the feet of kAman, because of her tvarai to attain emperumAn.

tarai viLakki: She decorates the path kAman is supposed to come through. She is doing to kAman the same thing tirukkaNNama'ngaiyANDAn did for the tirukkaNNama'ngai temple and her father is doing for vaThapatrasAyi temple. In spite of being born in the family that does kai'nkaryam to emperumAn's temple, she ends up doing this service to kAman instead.

taN maNDalam iTTu: Drew big and beautiful kOlam. tiruvAimozhi 9-3-9 says: “tozhudu mAmalar nIr cuDar dUpam koNDu ezhudum ennumidu migaiyAdalin”; emperumAn thinks that even the mention by a devotee that the devotee wishes to prostrate and then get up is already too much effort on the part of a devotee. GodA, who has resorted to this emperumAn, is now performing maNDala pUjai to kAman, again because she is frustrated by not attaining Him yet. 1) she does maNDalam - kOlam or, 2) does pUjai for one maNDalam (45 days). vaishNava-s would not fall at the feet of kAman to get to emperumAn. She does something that vaishNavas do not do; but her devadAntara samASryaNam becomes a noble act because of her intense bhakti to emperumAn.



mASi munnAL: She does this nOnbu for a maNDalam - for 45 days following the rule that if a phalan is required, the nOnbu needs to be done for a maNDala kAlam. MunnAL denotes the first 15 days - first paksham.

ayya nuN maNal koNDu teru aNindu: She decorates the street that kAman is supposed to come through with very nice silt so that it will not be rough on the soft feet of kAman.

azhaginukku ala'nkarittu: Decorating for the sake of decorating with her heart and soul. Imagining that kAman is asking her "Why are you praying to me with great fervor? Is it because of some greatness I have?" - kOdai answers him next.

ana'nga dEvA! : "One who is without a body – because Siva burnt him to ashes". "I am praying to you because one of your characteristics is to bring together lovers who have been separated even if you have to sacrifice your own body in the process". She is thinking of the incident where kAman got burnt by Sivan when the former tried to unite Sivan with pArvati, and thus got his name "ana'ngan" - one who lost his body.

uyyavumAm koIO enru Solli: Through the term 'Am koIO', kOdai is expressing her doubt as to whether she will achieve her goal or not. Her benefactor, kAman, is one who does not have 'sarva Sakti'; her emperumAn is one who can grant her boon without fail; but, because of her extreme haste to get to Him, she surrenders to kAman who cannot guarantee that boon. 'enRu Solli' denotes that she is thinking that she can hope to get the boon and so she is trying.

unnaiyum umbiyaiyum tozhudEn: When she prays to emperumAn, she is used to include His aDiyArgaL also; in the same tone, she includes kAman's younger brother, SyAman, also.

rAmAyaNam ayodhyAkANDam 31-2 shows how iLaiya perumAL prays to both rAghavan and sItApirATTi -

**"sa bhrAtuScaraNau ghADham nipIDya raghunandana: |
sItAm uvAcAtiyaSA rAghavam ca mahAvratam | |"**

In the same way, hanumAn prays to rAma, sItai and lakshmaNan at the same time -

"namo'stu rAmAya salakshmaNaya devyai ca tasyai janakAtmajAyai" (rAmAyaNam sundarakANDam 13-60.

kOdai, who is born in the kuDi that prays only to emperumAn "tOL avanai allAI tozhA" (mudal tiruvantAdi- 64), is praying to kAman and SyAman in a manner inappropriate for vaishNava-s.

hanumAn says in rAmAyaNam kishkindA kANDam 32-17 that if one commits any aparAdham (wrong), as a parihAram, an a'njali should be performed.

**"kRtAparAdhasya hi te nAnyat paSyAmyaham kshamam |
antareNA'njalim baddhvA lakhmaNasya prasAdanAt | |"**



(sugrIva, you did aparAdham to rAman; there is no prAyaScittam other than pleasing lakshmaNan with your folded hands). a'njali is something that removes the faults and bestows blessings. And godA does a'njali to kAman, who asks her why she is doing it. To him, she answers -

veyyadOr tazhaL umizh cakkarakkai vE'nkaTavaRku ennai vidikkiRRiyE: “Make sure I am destined to attain Him, and attain Him who has the cakra that is spitting venomous fire that destroys the enemies, in His hand”. He was displaying His entire splendor to the nitya sUris in SrI vainkuNtham and then He descended to this earth in order to let the samsAris also partake in the blessing; He is holding His conch that destroys the enemies of His devotees and is stationed in tirumalai; ensure that I attain that triuvE'nkaTam uDaiyan.

ennai vidikkiRRiyE: Please unite me. “Since I am very desirous of seeing the hand that is holding that conch, I am praying to you because you may be capable of uniting me with Him”. The reason for godA giving special importance to “veyyadOr tazhal umizh cakkarakkai” is to capture both the beauty of the cakra in His hand, and its ability to destroy the enemies, as a weapon. nammAzhvAr says in tiruvAimozhi 6-9-1: “kUrAr Azhi veN Sa'ngu Endi...vArAi”. ‘kUrAr Azhi’ indicates cakra as a weapon, and ‘Endi’ denotes the beauty of the cakra in His hands. Similarly, ‘veyyadOr tazhal umizh’ refers to the cakra as a weapon towards His enemies, and ‘cakkarak kai’ denotes the beauty of the cakra in His hands.

C. ADDITIONAL THOUGHTS FROM SRI UV:

(As pointed out earlier, Sri UV reflects svAmi deSikan's position on the issue of anya devatA worship by ANDAL - namely, that tai oru ti'ngaL has nothing to do with anya devatA worship at all).

tai oru ti'ngaLum : I am done with mArgazhi nOnbu; I am starting another nOnbu - this is godA's declaration to emperumAn. tai oru ti'ngaL denotes the whole of tai month.

mAsi munnAL: She is including the tai month along with the first part of mASi month (to make it a maNDalam or 45 days).

ayya nuN maNal: The reason for sprinkling the fine silt on the path for kAmadevan is so that the street dust will not deposit on his feet.

azhaginukku ala'nkarittu : The decoration for the street includes decorative stones, plants, toraNams, vAzhai maram, etc. The term ‘azhaginukku’, signifies that the decoration is for no other benefit than that of beautifying the street.

ana'nga dEvA! : “One without body- one who has lost his body)”. When kAman tried to instill the feeling of love in Sivan for pArvati, he lost his body from the fire from Sivan's third eye. Thus, he is known to destroy himself in the process of helping others; so, godA calls him ana'nga devan. It can also mean deva of anangan - namely, the Lord of ana'ngan, or a reference to emperumAn who is the antaryAmi of ana'ngan or kAman.



uyyavumA'nkolo: kOdai is doing this nOnbu because she is afraid that otherwise, she may incur the sin of not getting married before coming of age. Why is she using the phrase 'kol' denoting a doubt? Some say that since she is falling at the feet of a destroying dEvatai (mAran), she is unsure whether she will end up being destroyed, or be salvaged. The real meaning behind this is - I will not live if I have to marry an ordinary 'man'; at the same time, I do not want to incur any sin coming from others dishonoring me; I know that this anushThAnam by itself does not give a direct phalan. It is You (referring to emperumAn) who have to bless me with the right phalan.

enRu Solli: Since she is expressing doubt through the word 'kol', it cannot mean 'with the desire' (this seems to be a reference to Sri PVP's interpretation which was given earlier); it can only mean 'so saying'.

unnaiyum umbiyaiyum tozhudEn: It is not documented anywhere that manmathan had a brother. A plausible interpretation is that the term 'unnai' denotes pradyumnan (who is 'manmathAmSam' or the driving force of manmatha), and 'umbi' denotes his brother sAmban (jAmbavati's son). mAyAvati, who is rati's avatAram, was in deep love with pradyumnan; sAman fell in love with duryodhana's daughter, and kidnapped her during her svayamvaram. Just as rati made all attempts to get pradyumnan, and sAman forcibly took away duryodhana's daughter, godA feels that she is making efforts like rati, and wants pradyumnan and sAman to bless her such that kaNNan forcibly takes her.

veyyaDOOr tazhaL umizh cakkarakkai vE'nkaTavaRku: godA is asking for the right phalan in this phrase. As she is making the place 'cool' (taN maNdaLam iTTu), she is reminded of tirumalai appan, who is holding His tiruvAzhi (that spits hot fire) and destroys all bad karmams. vem is pApam or sin; kaTati = destroys; Thus vE'nkaTam is the mountain that destroys all sins. Sri UV gives an alternate interpretation for this phrase as well. Even as I am trying to make you (who became an ana'ngan (formless) because of the fire from the third eye of rudra) feel cool, this offering of mine will also make that param jyoti in tiruve'nkaTam feel cool. ("venkAro'mRta bhIjam tu kaTam aiSvaryam ucyate") - the mountain itself is an embodiment of amRtam and aiSvaryam; let us all get immersed in that form of His which is the nectar of all nectars, and let us enjoy that association.

vE'nkaTavaRku ennai vidikkiRRiyE: kiRRal denotes winning over or binding. Who is to be bound or made to do some thing by kAman? Is godA asking kAman to ensure that tiruve'nkaTamuDaiyan does something? No, since no one can ensure that emperumAn will do anything other than what He wants. At best, if at any time, emperumAn takes an avatAram in this world as an ordinary man and acts like one (hiding all His greatness), may be kAman can bind Him. So how do we understand the above phrase? First, godA is not asking kAman to bind emperumAn in anyway. Second, she is appealing to the antaryAmi in kAman, who is none other than emperumAn. She is asking Him to ensure or ascertain that she will unite with Him. Thus, it is emperumAn who is being prayed to, to ensure that she is going to be united with Him. This is perfectly consistent with our sampradAyic beliefs.



PASURAM 1.2

veLLai nuN maNaR koNDu teru aNindu
veL varaippadan munnam tuRai paDindu
muLLum illA cuLLi erimaDuttu
muyanRu unnai nORkinREn kAmadEvA!
kaLLavizh poo'nkaNai toDuttuk koNDu
kaDal vaNNan enbadOr pEr ezhudi
puLLinai vAi piLandAn enbadOr
ilakkinil puga ennai eykiRRiyE

வெள்ளை நுண் மணற்கொண்டு தெருவணிந்து

வெள்வரைப் பதன்முன்னம் துறைபடிந்து

முள்ளூமில் லாச்சுள்ளி யெரிமடுத்து

முயன்றுன்னை நோற்கின்றேன் காமதேவா,

கள்ளவிழ் பூங்கணை தொடுத்துக்கொண்டு

கடல்வண்ண னென்பதோர் பேரெழுதி,

புள்ளினை வாய்பிளந் தானென்பதோர்

இலக்கினிற் புகவென்னை யெய்கிறறியே

A. TRANSLATION FROM SRI SA'THAKOPAN'S TAMIZH TREATISE:

kAmadEva! I will spread pure, white hued silt from the riverbed and decorate the path that you are going to walk on and wait for your arrival. I will bathe in the river before sunrise, gather samit (wooden sticks) that are devoid of thorns and ants, and go home and offer them to agni (fire) with proper mantra-s to propitiate you. In return, you get ready with your flower arrows and sugarcane bow, write the auspicious name of kaDal vaNNan (neela mEgha SyAmaLa varNan, kaNNan) written in the arrow to indicate that I am desirous of union with Him, and aim me at Him so that I reach that target.

Here, kOdai indirectly says, if you direct me to that target - kaNNan, who burst open bakAsuran's (crane's) mouth, He will be very pleased with you.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

veLLai nuN maNaR koNDu teru aNindu: Because of her relationship with emperumAn who is the personification of sattva guNa, godA uses white sand (that reflects sattva guNa) to decorate the street for kAman who is dominated by rajo guNa.



veL varaippadan munnam tuRai paDindu: “Taking a bath before sunrise”. She is used to “nATkAIE nIrADI” (tiruppAvai 2) when she performed nOnbu dedicated to emperumAn; now she does the same for doing nOnbu for kAman. Just as she hurried earlier before sunrise “kIzh vAnam veLLeNRu” (tiruppAvai-8), she hurries now also to go and take a bath before sunrise.

tuRai paDindu: SrI bharaTAzhvAn takes his bath in the sarayu river late at night to heal from the virahatApam of being separated from his dear rAman –

atyanta sukha samvRddha: sukumAra: sukhocita: |

katham nu apara rAtrEshu sarayUm avagAhate || (rAmA. AraNya. 16-30)

Just like him, godA should be taking her bath at odd times to cool herself from being scorched by the vira tApam resulting from her separation from emperumAn; instead, she is now taking a bath for doing nOnbu for kAman.

muLLum illA cuLLi erimaDuttu: By adding the ‘um’ in muLLum, godA denotes leaving out the sticks that have thorns, ants etc. For homams, the sticks should not have insects in them. In addition, godA chooses sticks without thorn, since the homam is directed towards the ‘soft’ kAman.

erimaDuttu: May be, ANDAL offers the quality wood in the homam, with the desire that she will be blessed with a tight embrace with kaNNan. ANDAL is used to helping her father in collecting articles for his activities such as agnihotram; now, because of her confused mental state, she is using that talent to please kAman thinking that it would lead her to get to her emperumAn.

muyanRu: sItai says to hanumAn (rAmA. sundara. 39-40) -

“Saraistu sa’nkulAm kRtvA la’nkAm para balArdana: |

mAm nayet yadi kAkutstha: tat tasya sadhRSam bhavet ||”

(It is only suitable for His valor if SrI rAmapirAn, a destroyer of enemies, can come and take me after vanquishing la’nkai with His arrows). But godA, who is supposed to be determined that emperumAn is the sole upAyam for reaching Him, is now doing “muyaRci” (act) of falling at the feet of kAman.

unnai nORkinREn kAmadEvA!: “You know that the goal of my nOnbu is paramapurushan who is the greatest in all respects. Even though I am after Him, I am falling at your feet because I am not able to get to Him”. To kAman’s question as to what he can do for that, she answers next.

kaLLavizh poo’nkaNai toDuttuk koNDu: Your arrows are not like the other arrows that need to be sharpened; they are made of honey-laden flowers.

kaDal vaNNan enbadOr pEr ezhudi: “Writing the tirunAmam of emperumAn (whose ocean-hued-vaDivazhagu removes the fatigue of on-lookers) on your arrow”. “Write ‘ANDAL



loves kaDal vaNNan' on your arrow and aim it at Him; because of the greatness of your arrow, He will accept me". This phrase can also mean, "Write His name in your mind"; with that sa'nkalpam of yours, He will accept me".

puLLinai vAi piLandAn enbadOr ilakkinil puga ennai eykiRRiyE: ilakku = ilatciyam, lakshyam, goal. "Aim me at the target that destroyed bakAsuran by tearing its mouth wide open". BhagavAn proved to everyone that His nature is to destroy His enemies, by vanquishing bakAsuran who came in the form of a crane. Please unite me with Him.

Just as sItApirATTi embraced her husband rAman who destroyed His enemies and who gives great happiness to mahaRshi-s, can you make me embrace Him?

tam dRshTvA SatruhantAram maharshINAm sukhAvaham |

babhUva hRshTA vaidehI bhartAram parishasvaje || (rAmA. AraNya. 94-18)

C. ADDITIONAL THOUGHTS FROM SRI UV:

veLLai nuN maNal koNDu teru aNindu: In the first pASuram, she used almost the same words 'ayya nuN maNal koNDu teru aNindu'. Why is she repeating these words in this pASuram? In the first pASuram, these words are followed by 'azhaginukku ala'nkarittu' - those ala'nkArams or decorations could have been made by anyone other than godA as well; but, in this pASuram, the words are followed by "tuRai paDindu" - neerATTam - which implies that she herself did the designs, and not someone else.

tuRai paDindu: This refers to avagAhana snAnam - taking a deep bath in the river, immersing oneself deeply in the water several times. This kind of bath is very special, and prescribed.

muLLum: "um" here signifies that the samit-s that she picked are such that they do not have any of the flaws that are specified to be avoided per the SAstra-s.

muyanRu: Signifies that she underwent all the strains associated with getting up early in the morning, putting up with the smoke and heat that emanate from the sacrificial fire, etc.

kaDal vaNNan etc.: I am taking bath in the waters (nIr) in the rivers; you can write nIr vaNNan's (ocean-hued) name in your honey-showering flower arrows and hit me with them. I am picking sticks (samit) without any thorns; you can send me to the One who killed the crane that wanted to prick Him with its thorn-like nose and put Him in its fire-like stomach.

puLLin vAi piLandAn: The earlier reference to 'kaDal vaNNan' is a general reference to bhagavAn, but the specific reference to 'puLLin vAi piLandAn' identifies kaNNan as her goal.

PASURAM 1.3

matta nan naRu malar murukka malar

koNDu muppOdum unnaDi vaNa'ngi





tattuvamili enRu ne'nju erindu
 vAcakattazhittu unnai vaidiDAmE
 kottalar poo'nkaNai toDuttuk koNDu
 gOvindan enbadOr pEr ezhudi
 vittakan vE'nkaTa vANan ennum
 viLakkinil puga ennai vidikkiRRiyE

மத்தநன் னறுமலர் முருக்கமலர்

கொண்டுமுப் போதுமுன் னடிவணங்கித்

தத்துவ மிலியென்று நெஞ்செரிந்து

வாசகத் தமிழ்த்துன்னை வைதிடாமே,

கொத்தலர் பூங்கணை தொடுத்துக்கொண்டு

கோவிந்த னென்பதோர் பேரெழுதி

வித்தகன் வேங்கட வாணனென்னும்

விளக்கினிற் புகவென்னை விதிக்கிறியே

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE.

kAmadEvA, I worship your respected feet three times a day with white flowers such as oomattam and murukkam (palASam) flowers that please you. Please unite me with my lover. You have a reputation that you are the expert in uniting lovers together with your flower arrows; don't lose this reputation. Do not give room for anyone to be able to say that you are a powerless god and can't be trusted. Make an arrow with bunches of blossoming flowers, and, meditating on gOvindA's auspicious name, please make me merge with the light called Sri vE'nkaTa vANan, who is known for His soulabhyam and other kalyANa guNa-s.

Thus, in this pASuram, ANDAL is praying that kAman should quickly aim his arrow and unite her with the Light called tiruve'nkaTamuDaiyAn, and ensure that there is no room for kAman being called a powerless god who can't fulfill the prayers of those who worship him.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

In order to avoid my chiding you with angered heart, unite me with vE'nkaTavan.

matta nan naRu malar murukka malar koNDu: kOdai, born in the family of periyAzhvAr who is used to gathering tuLasi leaves for emperumAn, is now going after the kinds of flowers that are consistent with the rajo guNam typical of one in love.





muppOdum unnaDi vaNa'ngi: In vaishNava sampradAyam, it is considered that it is not necessary to worship Him even once in order to get His blessing. godA is now offering worship to kAman three times a day, resorting to him as a means to attain emperumAn. godA is born in the kulam that does kai'nkaryam to emperumAn by offering flowers and worshipping Him only –

“kAlai mAlai kamala malariTTu nIr mAlai naNNit tozhudezhuminO” - tiruvAimozhi 9.10.1; “kaLLa vizhum malariTTu nIr iRai'njumin” - tiruvAimozhi 9.10.1; “viNDu vAda maliTTu nIr iRai'njumin” - tiruvAimozhi 9.10.3; “pUSittum pOkkinEn pOdu” - nAnmugan tiruvantAdi 63); etc.

Now she is worshipping kAman three times in the day.

tattuvamili enRu ne'nju erindu vAcakattazhittu unnai vaidiDAmE: So far, you have been known as a good one for lovers; do not get a bad name by not helping me; try to avoid my coming down strong on you with anger, and making that anger spill out through my words as well, thereby letting the world know that you really do not have any powers that you are known for.

ANDAL demonstrates how powerful she can be with words when she gets angry with emperumAn: “darumam aRiyAk kuRumbanai” NT 14.6; “puRam pOl uLLum kariyAn” - NT 14.7; “ElAp-poygaL uraippAn” NT 14.3; “peNNin varuttam aRiyAda perumAn” NT 13.1; she is threatening kAman with similar adverse consequences if he does not do his job of uniting her with emperumAn.

kottalar poo'nkaNai toDuttuk koNDu: just as rAman showered tens and hundreds and thousands of arrows on the rAkshasa sainyaM, you should use bunches of flower arrows

gOvindan enbadOr pErezhudi: bearing the gOvinda nAmam in your heart or arrow

vittakan vE'nkaTa vANan: gOvindan, the Great and Merciful Lord residing in the tiruve'nkaTam Hills, could have remained in SrI vaikuNTham, where nitya sUri-s perform eternal kai'nkaryam to Him. Instead, He left all that, and is standing in tiruve'nkaTam Hills, giving darSanam to the forest animals, monkeys and hunters (“kAnagamum vAnaramum vEDumuDai vE'nkaTam” - nAnmugan tiruvantAdi 47).

vE'nkaTa vANan ennum viLakkiniL: “Into the Great Splendor called tiruve'nkaTamuDaiyAn”. His svarUpa guNams such as His saulabhyam, sauSilyam, etc., did not have any opportunity to be demonstrated in parama padam, in the midst of the nitya sUris- etc. They could be visibly demonstrated only after He came to tirumalai. tiruma'ngai AzhvAr declares that it is only after coming to tiruve'nkaTam that bhagavAn's infinite kalyANa guNa-s started shining like the Great Beacon on top of the Hills “kunRil iTTa viLLakku” (vEDAr tiruve'nkaTamEya viLakke” - periyA tirumozhi 4.7.5).

puga ennai vidikkiRRiyE: Make sure that I enter that Great Light.



C. ADDITIONAL THOUGHTS FROM SRI UV:

kOdai can chide not just manmathan for not doing what he is supposed to be doing, but emperumAn too for not ordering manmathan to do his job in her case. emperumAn is wearing the garlands presented by her and is waiting for her, but He is waiting till she is put to shame and starts doing this manmatha nOnbu.

Those who worship bhagavAn, use tulasi, lotus flowers etc. Those who are under the influence of SR'ngAra (the erotic sentiment of love), resort to flowers such as Umattam pU. There are five arrows of manmatha that are well known: tAmarai (in the context of kAman, it refers to unmattam pU according to the tamizh dictionary, wherein it is called vanajam - that which grows in the forest), aSokam (saraca indica), mango sprouts, jasmine, and karu neydal (blue Indian water lily).

unnai vaidIDAmE: Is ANDAL chiding manmathan, or is she chiding emperumAn? Both. Even though paramaikAntin-s worship only emperumAn, He commands the navagrahams to provide the karma phalan-s to them also. The devatA-s who give rain, heat etc to non-paramaikAntin-s, are the same ones that give rain etc. to the paramaikAntin-s also. So, even though ANDAL worships emperumAn, manmathan is the one who has been ordained the job of uniting all the other women with their lovers, and he is the one who has to unite godA with her kaNNan. That is why she is referring to kaLLavizh pU'nkaNai etc. If he does not do what he is supposed to do with his pU'nkaNai, then he is not doing his job. Unless he suffers adversely because of the failure to do his assigned job, he will not realize the real tattuvam - that he is assigned a function by emperumAn, and that it is his duty to perform that function. He probably has not seen the problems that devendran went through because he was jealous of gOvardhana pUjai done by AyarpADi people. If manmathan is not doing his job in godA's case on the pretext that she has not personally worshipped him, then godA can rightfully scold him as "tattuvam ili".

vASagattazhittu: 'Diminishing your greatness through my sUkti-s'. SrI UV comments here that may be it was not right to associate the terms anangan/kAman/manmathan with the anya devatA all along. He says that use of the rule "sAkshAtyapavirodham jaimini:" is the right way to interpret these.

- ana'ngan refers to bhagavAn - One who does not have a'ngam that is a result of karmam;
- The term kAman refers to bhagavAn again, because He is One who is desired (kAmaH in SrI vishNu sahasra nAmam, Slokam 32, nAma 298 - kamanIyatvAt kAmaH);
- The Lovable or manmatha.
- mano mathnAti iti manmathaH - One Who churns the mind, again a reference to bhagavAn (mantha - viloDane - to churn, to stir up)

Thus, this passage can be taken to be an admonishment of emperumAn Himself; He keeps wearing the garlands she makes, implying that she should reach Him; but He puts her through all this disgrace, and waits till she does all these nOnbus. godA blames emperumAn



as tattuvam ili, for it is He Who has not made manmathan do his job in her case.

kottalar: “If I submit one flower, manmathan must help me with a whole bunch of flowers”. That is ANDAL’s prayer to the antaryAmi in manmathan.

gOvindan: Everyone calls vE’nkaTavANan by the name “gOvindan”. He is none other than kaNNan. indra performed gOvinda paTTabhishekam to kaNNan and surrendered to Him, which again goes to show that ve’nkaTavan is none other than kaNNan.

PASURAM 1.4

Suvaril purANa nin pEr ezhudi
SuRava naRkoDigaLum tura’ngan’gaLum
Suvarip piNAkkaLum karuppu villum
kAttit tandEn kaNDAi kAmadEva!
avaraip pirAyam toDa’ngi enrum
Adarittu ezhunda en taDa mulaigaL
tuvaraip pirAnukke sankarPittu
tozhudu vaittEn ollai vidikkiRRiyE

சுவரில் புராணநின் பேரெழுதிச்

சுறவநற் கொடிகளும் துரங்கங்களும்,

கவரிப் பிணாக்களும் கருப்புவில்லும்

காட்டித்தந் தேன்கண்டாய் காமதேவா,

அவரைப் பிராயந் தொடங்கிஎன்றும்

ஆதரித் தெழுந்தவென் தடமுலைகள்,

துவரைப் பிரானுக்கே சங்கற்பித்துத்

தொழுதுவைத் தேனொல்லை விதிக்கிறியே

A. TRANSLATION FROM SRI SA’THAKOPAN’S TAMIZH TREATISE:

In the previous pASuram, godA had been a bit harsh to kAman; so she tries to appease him now. She informs kAman of all the things she has done to please him. She says: I have written your name on the wall of my house; I have decorated the wall with drawings of your flags bearing the images of sharks, and have surrounded these with figures of beautiful damsels who serve you by doing cAmara kai’nkaryam, horses, sugarcane bow, etc. on either side. I am doing all this with care and in detail just to please you, so that in return, you will ensure that I am united with the only One for whom I am born - the dvArakA-pati (the Lord of dvArakA) . Right from my early childhood, I have felt that I was only meant for Him, and it



is your duty and responsibility to ensure that this materializes. You are known for your skill in uniting people in deep love with each other, and it is your responsibility to ensure that this happens before I lose my feminine charm.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

Suvaril purANa nin pErezhudi... karuppu villum : As soon as she thinks about kaNNan, she will forget about kAman; so, she writes kAman's name on the wall.

SrI PVP compares ANDAL's thoughts on Lord kRshNa with all the things she is doing for kAman. Thinking of garuDa dvaja for emperumAn, she is drawing the makara dvaja for kAman. Thinking of SAR'ngam ("SAR'ngamennum vil ANDAn" - tiruppallANDu 12) of emperumAn, she is drawing the sugarcane bow for kAman. In the thoughts of the horse-drawn chariot of Lord kRshNa, she is drawing the horse for kAman. The gopikA-s are in her mind as she draws the damsels. And she is drawing all these for kAman on the wall lest she forgets worshiping kAman because her thoughts will be on kRshNa all the time. ANDAL is used to helping periyAzhvAr by giving him the vAhanam, flag, cAmaram etc during perumAL's tiru ArAdhanam; with that mind, she is mentally submitting the makara dhvajam, or the flag with the shark, etc. to kAman. She is really deploring her state of having to fall at the feet of kAman, who is after all her child, she being emperumAn's Consort.

C. ADDITIONAL THOUGHTS FROM SRI UV:

SrI PVP interprets the word "purANa" as a pronoun addressing kAman as "the ancient one", or "one who is known very well from the age-old days as one who unites the lovers together". SrI UV on the other hand, interprets the phrase "purANa nin pEr ezhudi" as referring to "writing your names that are well-known in the purANa-s, or from the age-old days"

The term 'kavarip piNA' is interpreted by SrI PVP as 'ladies who are offering the cAmara kai'nkaryam. Here, 'kavari' is taken to mean 'cAmaram', and 'piNA' is taken to mean a lady in general. SrI PVP then proceeds to point out that just as there are those such as vimalai, who perform cAmara kai'nkaryam for emperumAn, there are girls who do cAmara kai'nkaryam for kAman. SrI UV gives two alternate interpretations.

1. Since piNA is a generic term that can refer to 'a woman', kavarip piNAkkaL can be taken to mean 'ladies with beautiful locks of hair' (kabarI = locks of hair).

2. The term piNA can refer generically to a woman, but it also specifically refers to a kind of female species of animals. Since all the other references that follow are to horses, fish etc., it is most appropriate to take this second meaning for the term 'piNA', which is in the same category as the other animal species.



PASURAM 1.5

vAniDai vAzhum avvAnavarkku
maRaiyavar vELviyil vagutta avi
kAniDait tirivadOr nari pugundu
kaDappadum mOppadum Seyvadoppa
ooniDai Azhi Sa'ngu uttamaRku enru
unnittu ezhunda en taDa mulaigal
mAniDavarkku enru pEccuppaDil
vAzhakillEn kaNDai manmatanE!

வானிடை வாழும்வ் வானவர்க்கு

மறையவர் வேள்வியில் வகுத்தஅவி,

கானிடைத் திரிவதோர் நரிபுகுந்து

கடப்பதும் மோப்பதும் செய்வதொப்ப,

ஊனிடை யாழிசங் குத்தமார்க்கென்று

உன்னித் தெழுந்தவென் தடமுலைகள்,

மானிட வர்க்கென்று பேச்சுப்படில்

வாழகில் லேன்கண்டாய் மன்மதனே !

A. TRANSLATION FROM SRI SA'THAKOPAN'S TAMIZH TREATISE:

ANDAL declares to kAman that if there is any talk of marrying her off to a human, she will not live any more. She makes her determination known to him thus: I have surrendered my body and soul to dvArakA nAtham; if any talk arises about making my body belong to a human being, it would be equivalent to a forest fox smelling and licking the prasAdam that has been offered to the deva-s. Do not let this kind of apacAram happen anytime. If this untoward incident ever happens, I will not bear my life even for a second after that. Even you who are born to the Lord cannot tolerate this injustice. So, before anyone even so much as starts talking of marrying me off to a human without my knowledge or my Lord kaNNan's knowledge, please unite me with that Sa'nkha-cakra dhAri.

ANDAL declares here that jeevAtmA is subservient (Seshan) to, and belongs to, ISvaran, and should not be dedicated to the service of humans who are revolving in the Ocean of samsAra. Doing so would be equivalent to taking the sacred and pure havis (purODASa) from a ya'jna and offering it to a dog instead of to the deva-s for whom it is intended.



B. ADDITIONAL THOUGHTS FROM SRI PVP:

mAniDavarkku enru pEcchuppaDil vAzhakillEn kaNDai manmatanE: If there is a talk that I should be destined for an ordinary man, even if that talk does not enter my ears, I will not live anymore. (“unakkE nAm AT SeyvOm” - tiruppAvai -29). She does not have to hear the words that others talk in the world about her belonging to another worldly man; the very thought that there will be a talk is enough to kill her.

nampiLLai asked na’njIyar about sItA pirATTi’s condition - “When rAvaNan showed mAyA rAman’s head to sItai, pirATTi cried like other ordinary, worldly women, but did not die. Does this befit Her love for Him?”- na’njIyar responded thus - “The reason why pirATTi continued to live was not because She did not love perumAL; perumAL was in reality alive; that made her live also; because He was really without any danger, that was reason enough for Her to live”. Here, in the case of ANDAL, because the talk is about making her belong to someone else (not emperumAn), she is not able to bear that.

C. ADDITIONAL THOUGHTS FROM SRI UV:

Animals have a habit of smelling the food first, and then only eating them. Here, ANDAL is comparing the very talk by others about her belonging to someone other than emperumAn, as equivalent to an animal (fox) smelling the havis directly and shudders at that thought.

ANDAL is pointing out that she is not like every other woman of this world, and that she is really pirATTi, the Consort of emperumAn; in other words, she is pointing out her avatAra rahasyam here.

UniDai Azhi Sa’ngu: (UniDai – on His tirumEni). He Who bears the cakra and the conch in His tirumEni. He has four hands. With two hands, He is bearing the cakra and the Sa’nkham. My breasts are there only for Him to enjoy Himself with His other two hands. In other words, ANDAL is pointing out that Her breasts are of the status of nitya sUri-s, who live only for the service and kai’nkaryam of emperumAn.

mAniDavarkku: In plural, referring to all people of the human race. All people of the human race are unqualified to be talked about in the context of marriage to ANDAL, and so they are all equal in that respect.

pEccup-paDil: godA is only a small girl at this time. The relatives will accept the situation that she is not yet married. Her father is also enjoying her characteristics; so, he will also leave her alone. But when she attains the age of marriage, relatives will start pestering, start bringing several men and say insulting words - “Give her in marriage to one such person. What kind of blind faith is this? How can the Lord be her husband?”

PASURAM 1.6

uru uDaiyAr iLaiyArgaL nallAr

Ottu vallArgaLaik konDu vaigal



teruviDai edir koNDu pa'nguni nAL
tirundavE nORkinREn kAmadevA!
karuvuDai mugil vaNNan kAyA vaNNan
karuviLai pOl vaNNan kamala vaNNat
tiruvuDai mugattinil tirukkaNgaLAI
tirundavE nokku enakku aruL kaNDai

உருவுடை யாரினை யார்கள் நல்லார்
ஒத்துவல் லார்களைக் கொண்டு, வைகல்
தெருவிடை யெதிர்கொண்டு பங்குனி நாள்
திருந்தவே நோற்கின்றேன் காமதேவா,
கருவுடை முகில்வண்ணன், காயாவண்ணன்
கருவினை போல்வண்ணன், கமலவண்ணத்
திருவுடை முகத்தினில் திருக்கண்களால்
திருந்தவே நோக்கெனக் கருளுகண்டாய்.

A. TRANSLATION FROM SRI SA'THAKOPAN'S TAMIZH TREATISE.

ANDAL kept conversing with manmathan, and days rolled by. The month of mASi (mid-Feb. to mid-March) was over, and the month of pa'nguni (mid-March to mid-April) had already arrived. The 45-day maNDala pUjA that she started for kAmadevan was over already and she had not yet been blessed with the union with her kaNNan by kAman. godA suddenly gets a doubt - May be all these poojAs that she did for manmathan in her capacity as a girl, were flawed and were not done by following the proper rules. If she had done them properly, manmathan would have united her with kaNNan by now. She doesn't even know where kaNNan is. She might have missed certain poojA rules, because she is only a small girl. She will seek the advice of those with expertise in kAma SAstra so that they can advise her on the proper procedures as laid in the SAstra-s to achieve her ishTa kAmya prApti (getting her desires fulfilled). Those experts would be young people with a beauty that even kAman would admire. With their blessings, she will pray to kAman with a clear mind on this day of utara star in pa'nguni month. godA says: "Oh manmathA! In return for my vratam, please make the beautiful, red lotus-like eyes of my lover (whose appearance is like the dark clouds of the rainy season and whose color is like that of kAyAmpoo and who has the brilliance of kAkkaNampoo), turn towards me and bless me with His eyes".

B. ADDITIONAL THOUGHTS FROM SRI PVP:

Just as those who seek bhagavat-guNa anubhavam get together with other bhAgavata-s of



similar sAttvic inclination, exchange their anubhavam-s, sing His praise etc., ANDAL seeks the help of the experts in kAma-SAstra to seek the blessings of kAman who is the expression of rajo-guNa. In response to kAmadevan's question to her as to what exactly she wants him to do, ANDAL describes kaNNan's brilliance which removes the darkness from the innermost corners of our minds, and asks kAman to ensure that kaNNan just does not just turn His eyes towards her like someone surveying a beautiful garden, but looks at her with the special kaTAksham - that of bhagavAn who longs to have the darSanam of His bhakta. It is not just ANDAL who wants to have His darSanam, but bhagavAn also longs for the union with His devotee. So ANDAL is praying to kAman: (tirundavE nOkku aruL - Make Him look at me so that He fully enjoys every part of me to His satisfaction, since I am His devotee).

C. ADDITIONAL THOUGHTS FROM SRI UV:

uru uDaiyAr nallArgaL nallAr Ottu vallArgaL: Those who have good appearance, young, with good conduct, and who are proficient in the veda-s. The veda-s declare the virtue of having a strong body, strong mind, having youth, etc., as desirable virtues (yuvA syAt sAdhu yuvAdhyAyakaH} ASishTho dRDhishTho balishThaH | tasyeyam pRthivI vittasya pUrNA syAt | sa eko mAnushya AnandaH | - taittrIya. brahmAnanda mImAmsA) - "Suppose there is a youth who has studied well, most expeditious, strong in body, most strong mentally. Suppose he also is in possession of this Earth filled with wealth. This is one measure of human joy". ANDAL's words in this pASuram echo this vedic mantra here.

PASURAM 1.7

kAyuDai nelloDu karumbu amaittu
kaTTi ariSi aval amaittu
vAyuDai maRaiyavar mandirattAl
manmathanE! unnai vaNa'nguginREn
deSam mun aLandavan tiri-vikkiraman
tiruk-kaigALAl ennait tInDum vaNNam
SAyuDai vayiRum en taDa mulaiyum
taraNiyil talaip-pugazh tarakkiRRiyE

காயுடை நெல்லொடு கரும்பமைத்துக்

கட்டி யரிசி யவலமைத்து,

வாயுடை மறையவர் மந்திரத்தால்

மன்மத னே !உன்னை வணங்குகின்றேன்,

தேசமுன் னளந்தவன் திரிவிக்கிரமன்



திருக்கைகளா லென்னைத் தீண்டும்வண்ணம்,
சாயுடை வயிறுமென் தடமுலையும்
தரணியில் தலைப்புகழ் தரக்கிற்றியே

A. TRANSLATION FROM SRI SA'THAKOPAN'S TAMIZH TREATISE.

ANDAL calls for scholars well-versed in kAma SAstram, and has their help in reciting the mantrams meant for manmathan with proper svarams and pronunciations. She prepares the prasAdam favorite to manmathan, made out of raw rice kernels, sugarcane, jaggery, rice, and aval, and offers it to him. Then she prays to him: bless me to make trivikraman, who measured the three worlds with His auspicious feet once, hug me with His divine hands; let Him embrace this young body of mine, which has been protectively grown only for Him, and as a result make me attain immeasurable fame in this world.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

ANDAL continues to refine her prayer to kAman, in spite of the fact the he is after all her child.

deSam mun aLandavan tirivikkiraman tiruk-kaigALAI ennait tINDum vaNNam: Just as He measured the three worlds in His trivikrama incarnation, and without distinguishing between the different jIva-s, graced all of them with the touch of His Feet, ANDAL is asking kAman to make sure that He now will touch her taDa mualigaL with His hands.

taraNiyil talaip pugazh tarakkiRRiyE – “tarakkiRRi – May you give”. Make me well known and famous in this world through this association of emperumAn with me.

C. ADDITIONAL THOUGHTS FROM SRI UV:

During His avatAram as tirivikraman, that parama kAruNikan's feet touched everything even though no one was praying for His touch; now, I am praying for His touch; make me worthy of His greatness so that He can touch me; bless me with that limitless fame.

PASURAM 1.8

mASuDai uDamboDu talai ulaRi
vAippuRam veLuttu oru pOdum uNDu
tESuDait tiRaluDaik-kAmadEvA!
nORkinRa nOnbinaiK kuRik koL kaNDai
peSuvadu onRu uNDu I'ngu emperumAn
peNmaiYait talaiyuDaittu Akkum vaNNam





kESava nambiyaiK kAl piDippAL
 ennum ippERu enakku aRuL kaNDAi

மாசுடை யுடம்பொடு தலையுலறி
 வாய்ப்புறம் வெளுத்தொரு போதுமுண்டு,
 தேசுடைத் திறலுடைக் காமதேவா
 நோற்கின்ற நோன்பினைக் குறிக்கொள்கண்டாய்,
 பேசுவ தொன்றுண்டிங் கெம்பெருமான்
 பெண்மையைத் தலையுடைத் தாக்கும்வண்ணம்
 கேசுவ நம்பியைக் கால்பிடிப்பாள்
 என்னுமிப் பேறெனக் கருளுகண்டாய்

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE.

After asking for karum kaNNan's embrace, ANDAL proceeds to ask her next boon:

ANDAL wants to praise and please manmathan by calling him: “teSuDait tiRaluDaik kAmadEvA”. “You have the power to bring together males and females with the help of your flower arrows under the guise of manmatha prasthAnam. You also have the expertise to destroy all obstacles that may arise in the path of their uniting together. Oh, kAmadEvA! Please do not forget the pitiful plight I am in while I am observing this vratam to attain the karu'nkaDal vaNNan kaNNapirAn - I appear with body smeared with dirt, un-oiled, uncombed and undecorated hair, pale lips due to avoidance of tAmbUlam, and a thin body because of eating only once a day. I am thus a pitifully lean person because of the severity of my vratam, and do not decorate myself like normal women do. There is one and only one boon you can bestow upon me. Having been born a woman, I need your blessing to become the most blessed of women on this earth by having the bhAgyam to do pAda sevA for keSava”.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

nORkinRa nOnbinaiK kuRik koL kaNDAi: In your heart, you should make a note of this nOnbu that I am performing. Just as draupadi's cry for “gOvinda” found a permanent place in kRshNa's heart like a loan multiplying due to interest and He was forever indebted to her, my nonbu should find a place in your heart and drive you to action.

mahAbhAratam udyoga parva 47.22 -





govindeti yadAkrandat kRshNA mAm dUravAsinam |
RNam pravRddhamiva me hRdayAnnApasarpati ||”

Just like that, this fast of mine should never leave your heart.

peNmai yait talai uDaittAkkum vaNNam: “So that my behavior and conduct are consistent with my being born a woman”. Consistent with that, make sure that I get the fulfillment of doing pAda sevA kai’nkaryam to my emperumAn.

C. ADDITIONAL THOUGHTS FROM SRI UV:

peNmai yait talai uDaittAkkum vaNNam: One of the enjoyments of a woman dedicated to her husband is to behave in ways that are subservient to him, and to enjoy the kai’nkaryams to him such as comforting his feet etc. ANDAL is asking kAman to give this bhogam to her.

keSavan: ANDAL, who is doing penance with dry hair that has seen no oil etc. for a long time, is hoping that keSavan (meaning One Who has beautiful hair, One Who is the Lord of brahmA and rudra, One Who slew the asura by name keSi, etc.), will not bear to continue to see her with hair that is dry because no oil has been applied, etc.

D. ADDITIONAL THOUGHTS:

In the context of the nAmam keSavan meaning “One with beautiful locks of hair”, the nAmam can be understood as - SobhanAh keSA yasya sah keSavah - He who has beautiful hair. keSa means hair, and the suffix va is added to keSa to denote the “beauty” of the hair, by a grammatical rule - “keSAdvo'nyatarasyAm” iti praSamsAyAm vah (SrI BhaTTar). SrI aNNa'ngarAcArya svAmi, in his vishNu sahasra nAma bhAshyam, nicely translates the nAma ‘keSava’ in tamizh as “kuzhal azhagar”.

nammAzhvAr describes the beauty of the keSam of bhagavAn as well as its fragrance in 7.7.9 - tiruvAimozhi:

koLginRa kOLiruLaic cugirndiT'Ta kozhum SuruLin
uL koNDa nIla nan-nUI tazhai kol? anRu ...

“I thought may be the darkness of His hair can be compared to the thread made out of the darkness that results at the time of pralaya kAlam; but no, this is not a good enough comparison - there is no comparison. The comforting fragrance of tulasi that emanates from His kuzhal has completely stolen my AtmA, and only I can feel it and feel about it”.

PASURAM 1.9

tozhudu muppOdum un aDi vaNa’ngi
tUya malar tUit tozhudu ettuginREn
pazhudinRi pArk-kaDal vaNNanukKE





paNi seydu vAzhap peRAviDil nAn
 azhudu azhudu alamandu amMA vazhanga
 ARRavum adu unakku uRaikkum kaNDai
 uzhuvadOr eruttinai nuga'nkoDu pAindu
 UTTaminRit tuRandAI okkumE

தொழுதுமுப் போதுமுன் னடி வணங்கித்
 தூமலர் தூய்த்தொழு தேத்துகின்றேன்,
 பழுதின்றிப் பார்க்கடல் வண்ணனுக்கே
 பணிசெய்து வாழப் பெறாவிடில்நான்,
 அழுதழு தலமந்தம் மாவழங்க
 ஆற்றவு மதுவுனக் குறைக்குங்கண்டாய்,
 உழுவதோ ரெருத்தினை நுகங்கொடுபாய்ந்து
 ஊட்டமின் றித்துரந் தாலொக்குமே

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE.

ANDAL has been praying to kAmadEvan three times a day with all formalities and doing pushpA'njali and nAma samkIrtanam. Now she is not sure whether he is going to fulfill her wishes or not. She declares to him: "If my vratam for acquiring kaNNan (who has a hue like that of the sea that surrounds the earth) as my husband does not materialize, I will be heart-broken and start sobbing "ayyO, amMA, why do I have such a plight?" Just worrying about your refusal to help me, I am going to cry my heart out. Oh, manmatha! You will be cursed with a lot of peN pAvam (sin) if you drive me to this condition of pathetically crying like a helpless girl. This situation wherein you ignore all my worships by not blessing me, is similar to making a buffalo toil hard in the field, not giving water or food to it, and then beating it to death by smashing its neck with the big nugattaDi itself. All the sins of making me do vratams and then fooling me with promises of blessings, are going to affect you negatively."

B. ADDITIONAL THOUGHTS FROM SRI PVP:

kaNNan, who knows all too well the state in which His godA is, on the one hand, desires to be with her and quench her viraha tApam. On the other hand, He can't resist the desire to hear all the SrI sUkti-s that are going to result from her mental anguish of separation from Him. He decides that He will appear before her only a little later, and instructs His son, manmathan, not to heed to ANDAL's prayers for now. When someone surrenders to a





protector seeking protection, if that rakshakan fails to protect the surrendering person, the rakshakan will acquire all the sins of the one who sought protection, and all the puNyam of the rakshakan will go to the one who sought protection. This is as per the SAstra-s. So ANDAL warns manmathan that his sins will increase and his puNyam will decrease, and the resulting consequences for manmathan won't be pleasant.

ARRavum adu unaku uRaikkum kaNDai: If I end up crying and suffering because my wish is not fulfilled by my appeals to you, you will certainly suffer the consequences of that.

C. ADDITIONAL THOUGHTS FROM SRI UV:

In his interpretation, Sri PVP suggests that ANDAL has surrendered to manmathan (SaraNAgati). Sri UV points out that since ANDAL is performing a nOnbu directed at kAman, there is no question of prapatti here for the purpose of obtaining a benefit. If anything, one can say that she did prapatti for removal of the flaws in the nOnbu. He interprets the word 'tozhudu' as 'standing at a distance, and praying', and the term "vaNa'ngi" as 'with respect'.

uzhuvadOr eruttinai....adu unaku uRaikum: If you do not respond even after seeing my fasting, and instead, make me cry, people seeing me cry will think that this manmatha nOnbu will not bear fruit and will stop worshiping you; you will lose all your wealth. If a farmer starves the bullock that helped him pull the planting log and drives it away, he will lose his grain and all his wealth. ANDAL declares that manmathan will similarly lose all his wealth and fame if he leads her to a state of sorrow where she will not achieve her objective of serving emperumAn as His Consort.

Sri UV points out that since there is no new request to manmathan in this pASuram, and she is only repeating the same appeals she had made earlier, she is not addressing manmathan directly in this pASuram (by calling him as "Oh kAmadeva!, Oh manmatha! etc.).

PASURAM 1.10

karuppu vil malarkkaNaik kAma vELaik
kazhaliNai paNindu a'ngOr kari alaRa
maruppinai oSittup puL vAi piLanda
maNi vaNNaRku ennai vaguttiDu enRu
poruppanna mADam polindu tOnRum
puduvaiyar kOn viTTu cittan KODai
viruppuDai in tamizh mAlai vallAr
viNNavar kOn aDi naNNuvarE





கருப்புவில் மலர்க்கணைக் காமதேவனைக்
கழலிணை பணிந்தங்கோர் கரியலற
மருப்பினை யொசித்துப்புள் வாய்பிளந்த
மணிவண்ணற் கென்னை வகுத்திடென்று,
பொருப்பன்ன மாடம்பொ லிந்துதோன்றும்
புதுவையர் கோன்விட்டு சித்தன்கோதை,
விருப்புடை யின்தமிழ் மாலை வல்லார்
விண்ணவர் கோனடி நண்ணுவரே

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE

In this last pASuram of the first tirumozhi, godA presents all the ma'ngalAm-s that will arise out of reciting the ten pASurams sung in an attempt to get kAmadEvan's help in reaching her Lord.

ANDAL declares that those who understand the meanings of, and recite, these ten pASurams wherein she appeals to manmathan to unite her with kaNNan, will reach nAyakan nArAyaNan's SrI vaikuNTham and indulge in His kai'nkarya sAmrAjjam. These are the pASurams through which she worshiped manmathan who has the sugarcane bow and the flower arrows as his weapons, to unite her with her Lord who slew the big elephant named kuvalayApeeDam in front of kamsan's palace, and who tore open bakAsuran's mouth. godA, the daughter of VishNu cittal, the foremost of those from SrIvilliputtUr, says that those who recite these pASuram-s will be blessed with the bhAgyam to be united with Him in SrIvaikuNTham and to perform kai'nkaryam to Him for ever.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

godA's svarUpam is to meditate on bhagavAn's bow and arrow, and all other aspects of emperumAn.

- "SAr'ngam ennum villANDAn" (tiruppallANDU-12).

- « Sara'ngal ANDa taN tAmaraik kaNNanukku anRi en manam tAzhdunillAdu » (periya tirumozhi 7-3-4).

But instead, she is praising the bow and arrow of manmathan. The reason for this is her indescribable impatience in attaining bhagavAn (tvarai). Unlike kOdai, who, though born of sAtvikar (periyAzhvAr), ends up falling at the feet of kAman, those who learn this prabandham will be relieved of samsAram and get to enjoy nityAnubhavam of bhagavAn along with nityasUris. As tiruvAimozhi 4.1.11 says "vAnavarkkAvar naRkOvaiyE" - they will





perform nitya kai'nkaryam to paramapada nAthan, which will compare in every respect with kai'nkaryam performed by the nitya sUri-s to emperumAn.

C. ADDITIONAL THOUGHTS FROM SRI UV:

As had been pointed out earlier in the Introduction to this tirumozhi, SrI PVP interprets this tirumozhi as anyadevatA worship by ANDAL, and attributes the reason for this as her tvarai or the intense desire to attain Him without any delay whatsoever. However, SrI UV does not accept the concept of anyadevatA worship by ANDAL, and, using svAmi deSikan's interpretation for this episode, he points out that this appeal to kAman is a naimittika karma, and the terms kAman, ana'ngan, kAma devan, etc., all refer to bhagavAn only, and the worship to kAmadevan is to be understood as either the worship offered to antaryAmi bhagavAn in kAmadevan, or as the worship offered to bhagavAn Himself in His form as madana gopAlan.

ANDAL declares that she is offering her body and soul at the service of emperumAn and to Him alone, and concludes this tirumozhi declaring that those who learn this tirumozhi depicting this state of godA, will easily attain His feet.





SrI

SrI ANDAL sameta SrI ra'ngamannAr tiruvaDigaLE SaraNam

ஸ்ரீ

ஸ்ரீ ஆண்டாள் ஸமேத ஸ்ரீ ரங்கமன்னார் திருவடிகளே சரணம்

NACCIYAR TIRUMOZHI II- NAMAM AYIRAM

நாச்சியார் திருமொழி 2. நாமமாயிரம்

INTRODUCTION

In the ten pASurams of the second tirumozhi, ANDAL assumes the identity of a leader for the AyarpADi girls and argues with kaNNan, pleading with Him not to destroy the small houses (kOlams or designs) made for manmathan by them with the fine river silt.

kaNNan, who first thought He will not reveal Himself to godA right away, appears in her house, not being able to withstand His longing for her. godA wants to show her anger at Him for ignoring her for so long. She pretends that she is not aware of His appearance. Along with her friends, she keeps drawing small decorative houses with the white silt collected from riverbeds for kAmadevan. kaNNan gets angry now because ANDAL and her friends are honoring another god and continuing to pray to manmathan with their mazhalai words, totally ignoring Him. He starts destroying their small silt house designs made on the floor with His feet. So they have a back-and-forth argument and have a mini-mahA-bhArata battle, and ANDAL bursts into prayers for her kaNNan in the next ten pASurams, entreating Him not to get angry and not to destroy their small decorative houses (ciRRu il cidaiyEl - do not destroy our small houses).

PASURAM 2.1

nAmam Ayiram Etta ninRa
nArAyaNA naranE unnai
mAmi tan maganAkap peRRAl
emakku vAdai tavirumE
kAman pOdaru kAlamenRu
pa'nguni nAL kaDai pArittOm
tImai Seyyum SirIdharA e'ngaL
ciRRil vandu SidaiyEIE

நாமமாயிர மேத்த நின்ற

நாராயணாநர னே, உன்னை





மாமிதன்மக னாகப்பெற்றா

லெமக்குவாதை தவிருமே,

காமன்போதரு காலமென் றுபங்

குனிநாஸ்கடை பாரித்தோம்,

தீமைசெய்யும் சிரீதரா!எங்கள்

சிற்றில்வந்து சிதையேலே

A. TRANSLATION FROM SRI SA'THAKOPAN'S TAMIZH TREATISE

Oh, nArAyaNA! You are worshipped by the thousand names (sahasra nAma)! You appeared as naran and nArAyaNan and did penance in badrikASramam to set an example for the people of this world! You appeared in the form of a naran (man) as rAma and kRshna! How can we escape from your natural mischief, especially since our mAmi (aunt) yaSodhai got you as her son, because of which you are now related to us as our aunt's son? We drew all these small houses for manmathan because it is that time of the year when he favors those who worship him. And, you (who has lakshmi pirATTi on Your chest) are coming and disturbing us! Is this the right behavior? Please, do not destroy our small sand houses!

B. ADDITIONAL THOUGHTS FROM SRI PVP:

kaNNan is perturbed that these girls fall at the feet of a demi-god, instead of at His feet. He is reminded of how in AyarpADi, He could not bear to see His people doing pUjA for indra, and made them direct these offerings to Him in the form of the gOvardhana mountain. Just as He rushed to help the elephant (gajEndran), He decides to come and show Himself up in godA's house.

nArAyaNA naranE: This can be taken to refer to the nara-nARAYaNa avatAram of Lord vishNu in bhadri, for the purpose of instructing us on the Sishya-AcArya relationship. This is like a mother taking medicine when her breast-fed baby falls sick. The Lord came as nara-nArAyaNan and did penance for the sake of showing the cetana-s who are His children, the importance of the relationship between the Sishya and AcArya, and the manner in which it should be observed.

Alternatively, this term can be read as “nAmam Ayiram Etta ninRa nArAyaNa!”, and then “naranE”. In this interpretation, the first phrase refers to bhagavAn's nitya vibhUti in SrI vaikuNTham, and the word “naranE” refers to bhagavAn's leelA vibhUti in this world as a human being - the rAma incarnation.

tImai Seyyum SirIdhara: This refers to the kRshNa incarnation, where He is not in SrI vaikuNTham but amongst us, but where He also makes it clear that He is not a human being, but the Supreme Lord, during His incarnation itself.



SrI PVP describes how the exchange between the girls and kaNNan might have taken place, as follows:

Girls: We are all abalaigaL (helpless); You are by nature very mischievous and now You trouble us even more since You are related to us as our aunt's son.

kaNNan: I was just sitting unconcerned about you, and you are the ones who are doing mischief by attracting Me with all these designs you are drawing.

Girls: No, we are not doing it for you! We are doing it for kAman for this is the month and time he visits (pa'nguni).

kaNNan: What? This is not for Me? Then I will destroy all your designs.

Girls: This is not fair, kRshna!

kaNNan: Just watch Me destroy more!

Girls: Who do You think we are? Will You do the same to Your lakshmi pirATTi? She will not let You do this.

kaNNan: I am Sriya: pati. No one can question Me. I will destroy more of your designs.

Girls: We thought that our relationship with Her will be useful to us; if She has taught You to be useless for us, do not destroy e'ngaL (our) ciRRil; go and destroy Hers!

C. ADDITIONAL THOUGHTS FROM SRI UV:

nAmam Ayiram Etta ninRa: You are endowed with infinite kalyANa guNa-s, as expounded by the sahasra nAma-s. What kind of guNam is this act of Yours, coming and destroying our decorations?

While Your kalyANa guNa-s are praised by the thousand nAma-s by the great Rshi-s, Your behavior now seems fit to require that we scold You with a thousand nAma-s. Please don't act like this.

mAmi tan magan: sirIdharan: the girls are shy to say that they would like to have Him as their bharta (husband); so they say - instead of stealthily coming like this, without Your parents knowing about this, come after You become our mAmi tan magan (husband). Just like You are pirATTi's husband (sirIdhara), shouldn't you be protecting and supporting us as well?



“ciRRil-SidaiyEl”

SidaiyEl: You are beyond destruction by anything that ever existed, exists now, or will ever exist. Why are You performing this act of destruction?

We are drawing these kolam-s in order to get You. If you destroy these, we won't be able



to attain You. If we were doing these kolam-s for fun, then it is okay for You to come and destroy them. But now it is not appropriate for You to destroy these.

Sri UV comments that the pASuram deals with a collection of gopi-s, along with ANDAL, who are involved in the drawing of the ciRRil. While ANDAL is a paramaikAntin who is only worshiping Lord SrIman nArAyaNa, Sri UV notes that kaNNan is coming and destroying the designs because the others are indulging in anya devatA worship. ANDAL is clarifying that she is not involved in anya devatA worship through these pASuram-s.

PASURAM 2.2

inRu muRRum mudugu nOva

irundu izhaitta icciRRilai

nanRum kaNNuRa nOkki nA'ngaLum

Arvam tannai taNigidAi

anRu bAlakanAgi Alilai

mEl tuyinRa em AdiyAi!

enRum un tanakku e'ngaL mEl

irakkam ezhAdadu em pAvamE

இன்றுமுற்றும் முதுகுநோவ

இருந்திழைத்திச் சிற்றிலை,

நன்றும்கண்ணுற நோக்கிநாங்கொளும்

ஆர்வந்தன்னைத் தணிகிடாய்,

அன்றுபாலக னாகியாலிலை

மேல்துயின்றஎம் மாதியாய்

என்றுமுன்றனக் கெங்கள்மேலிரக்

கம்எழாததெம் பாவமே

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE.

ANDAL explains to kaNNan how much pain they all took to draw those designs. “We worked on them the whole day in half-bent positions, not minding the back pain; please let us enjoy our work by letting us take a good look at them after we complete them, and don't keep destroying them before we complete them. You are the Adi bhagavAn, who, taking the form of a baby boy, slept on an Alilai (leaf of Ala maram - banyan tree)! We love You and always



think about You; if You cannot feel sorry for us and shower your blessings, it is surely because of the sins that we have committed”.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

For One who has created the whole Universe by His sheer sa'nkalpam, the suffering and pain in just creating some small designs is probably not obvious! SrI PVP remarks that ANDAL is complaining about back pain hoping that He will stop destroying the designs and instead comfort her aching back. Or, that he will stop using His legs to remove the designs, and instead embrace her with His hands. The reference to His “irakkam” or mercy in not destroying the designs is in the larger context of His protecting the whole Universe (jagad-rakshaNam).

The girls tell kaNNan - You can do sRshTi just by sa'nkalpa mAtram; if we had created this ciRRil by our sa'nkalpam alone, we could accept Your destroying them, thinking that after we did not go through any great difficulty in creating them in the first instance. But, we really taxed our bodies to do this; so we cannot bear to see You demolish it.

An interesting conversation happens between the girls and kaNNapirAn:

Girls: Did You see how beautifully we had formed these small sand houses? Shouldn't You destroy them at least after seeing how they look? Anyone who has an intelligent mind will not mar these. So, You, who have great intelligence, should not destroy this also.

kaNNan: What do you lose if I destroy this ciRRil?

Girls: “nanRum kaNNuRa nOkki nA'ngaLum Arvam tannai taNigidAi” - We created these putting up with a lot of backache; if You destroy this, we will not even get a chance to look at it.

kaNNan: How is that possible? When you created the ciRRil, you did that by looking at it.

Girls: When we created it, we looked only at parts; we never got to see the whole after it was done. Please bless us so that we can get to see the whole.

kaNNan: I have seen it and I am happy. Isn't that enough?

Girls: We also want to see and quench our desire.

kaNNan: I am only a small boy; I do not have enough knowledge to know that I have to do paropahAram (give help to others)

Girls: anRu bAlakanAgi Alilai em pAvame When You were a baby, we were afraid that You would fall off the Ala ilai that You were lying on into the deluge, with no mother to protect you. Thus, you gave us fear to us even when You were a tiny baby. No wonder You are now trying to totally destroy our ciRRil. Because of the sins we have committed, You are not showing any compassion towards us.



C. ADDITIONAL THOUGHTS FROM SRI UV:

nanRum kaNNura nOkki nA'ngaLum Arvam tannait taNigiDAi: SrI UV analyzes this in some detail. He raises the rhetorical questions on who is looking (nOkki), whose Arvam is satisfied, etc. He observes that “nA'ngaL nOkki, nI taNikiDAi” does not sound logical. It makes more sense that the gopi-s say “You look at it, and You satisfy Your Arvam”. “We will also look at it” (nA'ngaLum nOkki) then becomes a separate sentence.

Or, it could also mean “You quench Your desire to look at it by letting us complete it first. When You feel satisfied, we will look at You and we will also feel satisfied”.

anRu bAlakanAgi: Don't say that You are only a small boy and cannot think so much. Even when You were a small baby, You showed a lot of dexterity - You were lying down on an Alilai in a huge ocean; You made yourself so light so that the tender leaf does not drown in the water. When the whole world got destroyed, You swallowed the whole world, kept it all into Your baby stomach and then created everything new. How can You be not able to analyze the current situation as a boy now? Thus, You do not have any issue; it is we - we are so sinful that You are not compassionate towards us.

PASURAM 2.3

guNdu nIruRai kOLarI! mada yAnai
kOL viDuttAi unnaik
kaNDu mAl uRuvo'ngaLaik kaDaik
kaNgaLAI iTTu vAdiyEl
vaNdal nuN maNal teLLi yAm vaLaik
kaigaLAI Siramap paTTOm
teN tiraik kaDal paLLiyAi! engaL
ciRRil vandu cidaiyEIE

குண்டுநீருறை கோளரீ!மத

யானைகோள்விடுத் தாய்,உன்னைக்

கண்டுமாலுறு வோங்களைக்கடைக்

கண்களாலிட்டு வாதியேல்,

வண்டல்நுண்மணல் தெள்ளியாம்வளைக்

கைகளாற்சிர மப்பட்டோம்,

தெண்டிரைக்கடற் பள்ளியாய்!எங்கள்

சிற்றில்வந்து சிடையேலே



A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE.

We have been drawing these designs using the white hued silt with our bangled hands, taking great effort. Oh, kshIrAbdhi nAthA, who is sleeping in the deep tirup-pARkaDal! You could not bear the hardship of gajEndran, and like a majestic male lion, You rushed to the lotus pond and killed the crocodile to save gajEndran! Please glance at us through the corner of Your eyes as we admire and love You. And please do not destroy our ciRRil!

B. ADDITIONAL THOUGHTS FROM SRI PVP:

ANDAL is reminding kaNNan that He rushed to save gajEndra AzhvAn even though He did not have to appear there in person, whereas He is torturing her by not glancing her even with the corner of His eyes when she desperately needs Him. The reference to the great effort she had to put in to draw the designs with her “bangled” hands refers to the weak state in which she finds herself longing for Him, and she can't even carry the weight of these bangles any more.

mada yAnai kOL viDuttAi .. kaDaik kaNgaLal iTTu vAdiyEl: Just as You saved the elephant from the alligator, save us also from Yourself. We are all mesmerized by You. Shouldn't you relieve us of our sorrow? You create things that do not have any desire to see You, but You protect them from their hardships. However, You create trouble for us, who, by just looking at You, become mad with love for You. How is this fair?

When kaNNan hears the terms “unnaik kaNDu mAi uRuvO'ngaLai”, He realizes that they are using words to expose their extreme love for Him, and He also expresses His love for them by looking at them through the corner of His loving eyes.

The girls tell Him - “Do not look at us stealthily through the corner of Your eyes and trouble us; look at us with Your full eyes and kill us”.

kaNNan - What is your problem that you are saying words like these?

Girls - We are already weaklings; we became weaker after we got separated from You. We are holding on to our bangles that You touched. We have no strength to even wear them, and we have been struggling to create these ciRRils with our bangled hands.

Even after this, He keeps playing with the ciRRils.

teN tiraik kaDal paLLiyAi! e'ngaL ciRRil vandu cidaiyEIE: The reason why You are lying down in tiruppARkaDal is to protect Your ciRRil - this world You created. Is it fair that You come and destroy our ciRRil? Your ciRRil is made out of fire and air; ours is just fine silt craft fully formed into a design. Go to tiruppARkaDal and protect Your ciRRil, the world; do not come and play with our ciRRil and destroy it.

C. ADDITIONAL THOUGHTS FROM SRI UV:

guNDu nIr uRai kOLarI!: The Lion Who resides in the deep Ocean (during praLaya). How come the Lion is referred to as residing in the Ocean? Sri UV points out that the avyakta



upanishad talks about Lord nRsimha residing in the ekodaka ocean.

mada yAnai kOL viDutta: We know that normally lions can overpower and destroy the elephant. But here we see the reference to the Lion (bhagavAn) removing the sorrow of the elephant (gajEndra AzhvAn), and protecting it - another wonder that only belongs to Him. Here the word 'kOL' is given the meaning 'sorrow'.

mada yAnai - Infatuated elephant. gajEndran fought with the crocodile for a thousand years before giving up and calling for help from the Lord. Hence he is called 'mada yAnai' by ANDAL.

(miDukku) yAnai kOL viDutta - SrI UV gives an alternate interpretation for the phrase, using the meaning 'strength, pride' for the word 'kOL' (as in kOLari). This can then refer to His ridding the kuvalAyApIDam of its pride and arrogance (similar to kombu oSittAn, now it is 'kOL viDuttAn', as applied to the elephant kuvalayApIDam in kamsan's palace). Thus, the elephant referred to here becomes kuvalayApIDam, instead of gajendran.

e'ngaL ciRRil vandu SidaiyEl - When You were building the bridge to SrI la'nkA, imagine how angry You would have become if someone had come and tried to destroy that structure as You were building it. Is it fair for You to come and destroy our ciRRil like this?

Instead of showing Your strength to the mighty elephant, You should not be coming and showing off Your strength to girls like us who are designing kolam with our banded hands. You, who are known as the compassionate Lord who protected gajEndran, should not now be making us suffer like this.

PASURAM 2.4

peyyum mAmugil pOl vaNNA! un tan
pEccum ceygaiyum e'ngalLai
maiyaL ERRi mayakka un mukam
mAya mandiram tAn kolO
noyyar piLLaigal enbadaRku unnai
nOva nA'ngal uraikkilOm
ceyya tAmarai kaNNinAi! E'ngal
ciRRil vandu cidaiyElE

பெய்யுமாழுகில் போல்வண்ணா!உன்றன்

பேச்சும்செய்கையும், எங்களை

மையலேற்றி மயக்கவுன்முகம்

மாயமந்திரந் தான்கொலோ,





நொய்யர்பிள்ளைக ளென்பதற்குன்னை

நோவநாங்க ளுரைக்கிலோம்,

செய்யதாமரைக் கண்ணினாயெங்கள்

சிற்றில்வந்து சிதையேலே

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE.

Oh kaNNA with the hue of the dark blue clouds of the rainy season that is about to drench one with welcome showers! Is Your enchanting face the magical entity (Sokku poDi) that drives our minds to a state of obsession over You in spite of Your lowly acts and speech? Oh my Lord with the lotus eyes! We are afraid to say anything caustic that may hurt Your feelings since we are overcome with the fear that You may dismiss us as insignificant little girls. Oh Lord! Please have mercy on us and do not destroy our little sand houses.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

kaNNan wears ornaments in His black-hued and beautiful tirumEni and struts before the girls. When they fall in love with His exquisite beauty and express their loving words, He says “aDiyEn, kuDiyEn” (words to show that He is very subservient) and keeps biting His fingers etc. The girls have now lost their minds.

So, now they say - un tan pEccum ceygaiyum e'ngaLai maiyal ERRi mayakka un mukam mAya mandiram tAn kolO. The subservient words that You use, as well as Your actions make us lose ourselves. Is your face “ammAn poDi”? (In those days, kidnappers used a powder that they sprinkled on the kids; the kids would then run after the kidnapper, calling him “ammAn ammAn” - “mAmA mAmA or uncle, uncle”. That poDi or powder is referred to here by the term ammAn poDi).

As usual, kaNNan says - Whatever that powder is, what can you do once you are caught in it?

The girls explain why they are not telling on kaNNan; if they do, the village folks will only place the blame on the girls. The village folks do not know that kaNNan is trying to mischievously play with the girls. They will say: “This bAlan is not able to live without the girls and He comes and tries to play with them, but these girls are not allowing that and instead, they are driving Him away; these girls are so immature”.

kaNNan, of course knows that they are not ratting on Him out of love for Him and keeps up His work of destroying their ciRRils.

C. ADDITIONAL THOUGHTS FROM SRI UV:

Even though Your words towards us are empty, and Your actions are causing sorrow to





us, still we only feel our love grow towards You. There must be a reason for that. Perhaps Your beautiful countenance is the magical formula (mAya mantiram) behind it.

noyyar, piLLaigaL enbadarKu unnai nOva nA'ngaL uraikkilOm - Even though You are treating us like weak, young girls, we are not reciprocating by using words towards You that can cause You to feel hurt. But, please do not destroy our ciRRil.

PASURAM 2.5

veLLai nuN maNal koNdu ciRRil
vicittirap paDa vIdi vAit
teLLi nA'ngaL izhaitta kOlam
azhittiyAgilum un tan mEl
uLLam ODi urugal allAI
urODam onRum ilOm kaNDAi
kaLLa mAdhavA! kESavA! un muga
ttana kaNgaL allavE

வெள்ளைநுண்மணல் கொண்டுசிற்பில்

விசித்திரப்பட, வீதிவாய்த்

தெள்ளிநாங்க ளிழைத்தகோல

மழித்தியாகிலும், உன்றன்மேல்

உள்ளமோடி யுருகல்லால்

உரோடமொன்று மிலோங்கண்டாய்,

கள்ளமாதவா ! கேசவா!உன்

முகத்தனகண்க ளல்லவே

A. TRANSLATION FROM SRI SA'THAKOPAN'S TAMIZH TREATISE.

Oh mischievous mAdhava! keSava! Even though You are destroying the beautiful designs we made in the streets with white-hued silt, and even though we may feel sad about it, we will not get angry with You. When we think of looking at Your eyes with anger, we become absorbed with the beauty of Your eyes and forget our anger, with our hearts melting with love for You. The eyes You have on your face are not normal eyes! How can we get infuriated with You after we see Your wonderful eyes?

B. ADDITIONAL THOUGHTS FROM SRI PVP:



vicittirappaDa nA'ngaL izhaitta - "This wonderful creation in the form of ciRRil that we have drawn". ANDAL is thinking of His vicittiram or wondrous act of creation etc., and is saying to kaNNan - Don't think that You are the only one who can do this wonder of creation etc. We can do, too, as You can see if only You look at our creation.

Even knowing that the girls are mad at Him, kaNNan is determined to bring down their ciRRils. But, He hides that determination and keeps walking this way and that way (as if showing off His ego that He is lakshmi nAthan), pretending that He is looking at something else, correcting His hair etc.

The girls then chide Him saying, "We thought You are mAdhava and that Your being with pirATTi would help us. Instead, it has only made You very proud. We thought You are keSava and that Your beautiful hair is for us all to enjoy; but, You are using that hair to pretend that You are doing some other work and You are false-acting. We thought Your eyes are for showing compassion to us, but, those eyes are like peacock eyes and useless for us; those eyes are like a net that catches all.

The reference to "un mugattana kaNgal allavE" suggests that ANDAL is asking Him why He is not enjoying the beauty of her wonderful creation (ciRRil) but instead, destroying it. His eyes are not normal eyes like those of others, but these are the eyes that hook anyone to Him and make them fall at His feet. (nAcciyAr tirumozhi 14-4 - kamalak kaN ennum neDum kayiRu - His eyes are like the rope that drag His devotee to Him).

C. ADDITIONAL THOUGHTS FROM SRI UV:

kaNgaL allavE - The term 'kaN' has meaning only if it is able to see things for what they are. Here, ANDAL and the other girls are creating the beautiful ciRRil, and He is going and destroying them instead of enjoying their beauty. Are they really eyes that He has, the girls ask. These girls are not angry at all with Him for all that He is doing, and still He does not see their love and affection to Him at all. They ask: "How is it You are called kaNNan when Your behavior is like this?"

On the other hand, You who are mAdhavan and keSavan - the Lord of rudra and brahma, and may be You are getting mad at the fact that we are performing kAma deva worship, and that is why Your behavior is like this.

PASURAM 2.6

muRRilAda piLLaigaLOm mulai pOn
 dilAdOmai nADoRum
 ciRRil mEliTTuk koNDu nI cirri
 duNDu tiNNena nAmadu
 kaRRIOm kaDalai aDaittu
 arakkar kula'ngaLai muRRavum



ceRRu ila'ngaiyai pUSal Akkiya
SEvakA! emmai vAdiyEI!

முற்றிலாதபிள் ளைகளோம்முலை
போந்திலாதோமை, நாடொரும்
சிற்றில்மேலிட்டுக் கொண்டுநீசிறி
துண்டுதிண்ணென நாமது
கற்றிலோம்,கட லையடைத்தரக்-
கர்குலங்களை முற்றவும்
செற்று,இலங்கையைப் பூசலாக்கிய
சேவகா!எம்மை வாதியேல்

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE.

“Oh, the great raghuvirA, who built the bridge across the ocean and made a battleground of Sri la'nkA! These acts of Yours, where You make the excuse of destroying our ciRRil, must have some inner reason for sure. However, we are too young to understand these hidden meanings. So please don't disturb us”.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

ANDAL suggests that it was okay for Him to create a battleground in Sri la'nkA where there were enemies, but asks kaNNan why He is starting a battle with them who are His friends. She says “You have already exhibited Your valor by battling the evil and powerful rAvaNa and slaying him. For You to come and start a battle with us who are just young girls who are not even grown up yet, does not sound right. So leave us alone!”

When kaNNan engages in playful actions with the girls, they protest and say that they are not grown up enough to understand all His plays. He turned la'nkA into a battlefield for a woman and vanquished rAvaNa and his army. Instead of destroying the enemies of these AyarpADi girls, He is coming and bothering them now. This is like making war with His lady (sItai), who belongs to our class (a woman).

ciRRil mEliTTik koNDu - Using the ciRRil (or destroying it) as a vyAjam or excuse

ciRidu uNDu – “There are some small things You are doing to us”. You have some other motive in indulging in erratic activities with us

nAm adu kaRRiOm - We are too young to understand Your actions, much less, indulge in them with You. We have not learned these things.





PASURAM 2.7

bEda nangu aRivArgaLODu ivai
pESinAl peridu in-Suvai
yAdum onRaRiyAda piLLai
gaLOm nI nalindu en payan?
Oda mA kaDal vaNNA! un maNa
vATTimAroDu SUzhaRUm
sEtu bandham tiruttinAi! e'ngaL
ciRRil vandu cidaiyEIE

பேதநன்கறி வார்களோடிவை
பேசினாற்பெரி தின்சுவை
யாதுமொன்றறி யாதபிள்ளைக
ளோமைநீநலிந் தென்பயன்,
ஓதமாகடல் வண்ணா!உன்மண
வாட்டிமாரொடு சூழறும்,
சேதுபந்தம் திருத்தினாயெங்கள்
சிற்றில்வந்து சிதையேலே

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE.

kOdai is now angry with kaNNan: “You built a marvelous bridge (sEtu bandhanam) across the ocean. The whole world is aware of all Your feats. Such a great warrior, You are trying to show off Your valor before us, who are innocent small kids, and You are destroying our ciRRil! Is this right? It makes sense if You fight with Your equals! On the names of Your wives, please do not destroy our ciRRil!”

B. ADDITIONAL THOUGHTS FROM SRI PVP:

bEdam nangu aRivArgaLODu ...pESinAl – SrI PVP interprets this phrase as meaning that kaNNan starts talking to them some words with double meanings. It is interesting that ANDAL talks about kaNNan's “double meanings” - bEdam pESinAl, but she herself seems to be talking with double meaning here. On the one hand she is talking about the rAmA incarnation - sEtu bandhanam, where He is known for His eka patni vratam, but then refers to His “many wives” - maNavATTimAroDu.

sEtu bandham tiruttinAi: “You built the great setu dam across the ocean”. You (as





rAman) were born in kshatriya kulam; after You came to age, you used bears and monkeys for soldiers and used stones and sand to build a bridge on the ocean (“kAna eNgum kura’ngum muSuvum paDaiyA” - periya tirumozhi 6.10.6). So, you know how difficult it is to build something. We are weak girls and we have built our ciRRils with fine sand; is our effort any less than Yours? Do not come and destroy our sand castles.

The implication is also that if He has to destroy the small sand houses, He can as well go and destroy His sEtu that is also made of sand (rocks) instead.

C. ADDITIONAL THOUGHTS FROM SRI UV:

SEtu bandham tiruttinAi....un maNavATTimAroDu: The way You are playing with us amorously, how is it possible that You could have been an eka-patnI vratan at that time? You must have had several wives at that time also.

SUzh aRum - One interpretation could be that the gopi-s are threatening Him saying that they will keep Him with themselves, and ensure that His association with His other wives is cut off once for all (SUzh - Your being surrounded by Your many wives, aRum - will be destroyed).

PASURAM 2.8

vaTTa vAi ciRu tUdaiyODu
ciRu cuLagum maNalum koNDu
iTtamA viLaiyADuvO’ngalLai
ciRRil IDazhittu en payan?
toTTu udaittu naliyEl kaNDai
cuDarc-cakkaram kaiyil EndinAi!
kaTTiyum kaittal innamai
aRidiyE kaDal vaNNanE!

வட்டவாய்ச்சிறு தூதையோடு

சிறுசுளகும்மண லுங்கொண்டு,

இட்டமாவிளை யாடுவோங்களைச்

சிற்றிலீடழித் தென்பயன்,

தொட்டுதைத்து நலியேல்கண்டாய்சுடர்ச்

சக்கரம்கையி லேந்தினாய்,





கட்டியும்கைத் தாலின்னாமை

அறிதியேகடல் வண்ணனே !

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE.

Oh ocean-hued kaNNA, who is having the brilliant sudarSana AzhvAn on Your hand! We are trying to play with silt brought in round-mouthed pots, and You are destroying our ciRRil and making them useless. Don't keep pestering us by kicking us and touching us. Don't You know that if You disturb us so much that we won't like You, even the sweetest person like You can become sour to us?

B. ADDITIONAL THOUGHTS FROM SRI PVP:

Girls - What do You gain by completely destroying our sand castles?

kaNNan – “The only benefit I have in mind is to destroy your sand-houses; We cannot look for a benefit out of a benefit”. So saying He touches them.

Girls chide Him with reddened faces -We do not know how many girls You touched like this. Why are You touching us?

kaNNan says - I do not care if you chide me - and He kicks them.

Girls - Do not do this mischief like touching and kicking.

kaNNan shows His Sa'nkham and cakram (tiruvAimozhi 6.9.1 “kUrAzhi veNSa'ngu Endi vArAi” - all His devotees love to see Him thus); and asks them: I am sarveSvaran. Does My touching you seem sour to you girls?

Girls - It looks fine; but, if hearts become sour, even rock candy will taste sour; don't You know? You have become thus; so saying, they call Him “kaDal vaNNanE” - just as ocean water cannot be used for washing the face or for drinking, You have become useless for us.

C. ADDITIONAL THOUGHTS FROM SRI UV:

vaTTam vAi Siru tUdaiyODu – “With the kalaSam or vessel with a round opening, used for collecting the sand”. When they say this, they are reminded of His cakra, and so they call Him as “SuDar cakkaram kaiyil EndinAi”. He also responds by revealing Himself with His cakrAyudha in His hand. Seeing this, they are not interested in devatAntara arcanai (anya devatA worship). They try to make it out that they are only playing with sand, using some toys such as the round-mouthed collection vessel etc. Still, they do not want Him to destroy the designs that they are making. So they are saying to kaNNan: It should be obvious to You that we are just playing. So please do not destroy our designs.

kaTTiyum kaittal innamai – “Even sweet stuff will lose its sweetness if the mind is driven to unhappiness”. Sweetness is natural for jaggery. Then, how is it that it can be sour?





For someone for whom everything is sour because of some physical disease, even jaggery will taste sour. Similarly, He is flawless and is full of enjoyable attributes; but if He keeps troubling them, then they may not be able to enjoy Him. Or, it may be because of some flaw with these girls, they are not able to enjoy Him fully.

PASURAM 2.9

muRRattUDu pugundu nin mugam
kATTip-punmuRuval Seydu
ciRRilODu e'ngaL cinTaiyum Sidaikkak
kaDavaiyO gOvinDA!
muRRa maNNiDam tAvi viNNURa
nINDu aLandu koNDai emmaip-
paRRi meip-piNakkiTTakkAl indap
pakkam ninRavar en SollAr?

முற்றத்தூடு புகுந்துநின்முகங்
காட்டிப்புன்முறு வல்செய்து,
சிற்றிலோடெங்கள் சிந்தையும்சிதைக்
கக்கடவையோ கோவிந்தா,
முற்றமண்ணிடம் தாவிவிண்ணுற
நீண்டளந்துகொண் டாய்,எம்மைப்-
பற்றிமெய்ப்பிணக் கிட்டக்காலிந்தப்
பக்கம்நின்றவ ரென்சொல்லார்?

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE.

“You didn't stop with destroying our ciRRil; You entered into the inside of our house (muRRam) and showing Your sweet face to us with a smile, destroyed our hearts also. Oh gOvinda! You measured this whole world with one foot, and with another, all the upper worlds! Wouldn't the folks in the house talk bad of us if they find out You embraced us and kissed us?”

B. ADDITIONAL THOUGHTS FROM SRI PVP:

ANDAL is pointing out to kaNNan that just as He pushed mahAbali into the pAtALA lokam after he gave the three feet of land to vAmana, He is going to get them in trouble after hugging them, if their mothers find out.





muRRattUDu pugundu nin mugam kATTi punmuRuval Seydu:

The girls think, “This boy is misbehaving with us girls when we are outside. Let us all get inside the house, and draw our designs in the yard inside our house”, and they all get into their “muRRam” (the courtyard inside the house), and lock the front door, back door etc., making sure kaNNan cannot come and tease them anymore.

But, He is sarva antaryAmi; He does not have to look for a way to enter the house. He is a kaLLan who stole butter without leaving any trace whatsoever. Hence, He caught them all when they were least expecting Him. He was in their midst in the “muRRam”!

While the girls thought that they were successful in getting away from Him, He uses this privacy inside the house as a great benefit for Him to play with them even more. The girls are looking for ways to escape from Him feeling ashamed that they could not dodge Him! Not knowing what to do, they all stand with faces down.

kaNNan lifts every girl’s face and tells each one separately “I came; did you see? I got left behind; I missed coming with you; which way did you take? Your feet must be aching after walking for a long distance”.

Accepting defeat, they all feel shy now.

kaNNan throws a smile of success.

emmaip-paRRi meip-piNakkiTTakkAl indap pakkam ninRavar en SollAr?

The girls try to pretend that they are not shy after losing to Him and start making new sand castles.

kaNNan starts doing things to hurt them and they all try to reason with Him - “You are gOvindan, who should be looking after cows; instead, You have become a mischief-maker for girls. You are the one who took everything from mahAbali as an offering, and then threw him into the nether land, even though he gave you the three feet of land.”

kaNNan now feels insulted; “This is the top-most insult one can get”; getting angry at them, He puts them to shame by pulling their clothes and forcefully hugging them; He says “You think it is unbearable if I embrace you? Great Rshis are all waiting to embrace Me, and You do not like this?”

emmaip-paRRi meip-piNakkiTTakkAl indap pakkam ninRavar en SollAr?: “What will keep people around us from saying anything they want if you keep seizing us, and embracing us like this?”

The girls try to say pleasing words to Him - “We like this; but, if others see us in this position, they will say it is shameful”.

nampiLLai was extremely impressed with the choice of soft words that ANDAL uses here. Male AzhvArs, who assume nAyakI bhAvam use angry words like “oru nAnRu taDi piNakke” (tiruvAimozhi 6.2.7), “pandum kazhalum tandu pOgu” (tiruvAimozhi 6.2.1), “en





Sinam tIrvan nAnE” (perumAL tirumozhi 6.8) etc. ANDAL is soft by nature and she is a girl; by now, she has started enjoying samSlesham (union) with Him and so, she uses very soft words.

PASURAM 2.10

sItai vAi amudam uNDai! e'ngaL
ciRRil nI cidaiyEl enRu
vIdi vAi viLaiyADum Ayar
ciRumiyar mazhalaic collai
vEda vAit tozhilALargaL vAzh villi
puttUr man vittu cittan tan
kOdai vAit tamizh vallavar kuRai
vinRi vaikuntam SErvarE



“seethai vAyamudam uNDai”

'சிதைவாயமுத முண்டாய்!எங்கள்
சிற்றில்நீசிதை யேல்!' என்று,
வீதிவாய்விளை யாடுமாயர்
சிறுமியர்மழ லைச்சொல்லை,





வேதவாய்த்தொழி லார்கள்வாழ்வில்லி

புத்தூர்மன்விட்டு சித்தன்றன்,

கோதைவாய்த்தமிழ் வல்லவர் குறை

வின்றிவைகுந்தம் சேர்வரே

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE.

This concluding pASuram of the second tirumozhi of ANDAL is the phala Sruti for this tirumozhi. “Oh, Sweet Consort of sItA! Those who learn the pASurams that are in the form of Ayar pADi girls saying in their innocent, child-like words 'Please do not destroy our ciRRil', composed by me, ANDAL, the daughter of SrI vishNucittan, who is the leader of all the paramaikAntins responsible for bringing austerities to SrI villiputtUr by chanting veda-s constantly, will receive the divine blessings of paramapada nAthan and attain SrI vaikuNTham”.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

Unlike the suffering that these AyarpADi girls are going through by not being able to unite with kaNNan, those who chant this tirumozhi (laden with bhagavad anubhavam) of nAcciyAr with devotion will be united with paramapada nAthan without doubt without any such suffering. When He embraces them, they do not have to feel afraid thinking “What will the others think of me”, or fall at the feet of kAman; they will get to be in SrI vaikuNTham where the nityasUri-s live, and get to enjoy emperumAn the same way that the nitya sUri-s do.

C. ADDITIONAL THOUGHTS FROM SRI UV:

sItai vAi amudam uNDai – “You, Who, as the Consort of sItA, had the privilege of tasting the nectar from sItA pirATTi's vAi amudam”. kOdai's use of this phrase here suggests that kaNNan was doing the same thing with the AyarpADi girls as He was indulging in His play with them..

vIdi vAi viLaiyADum Ayar ciRumiyar: “The young girls of AyarpADi who were involved in the play of ciRRil izhaittal”. It looks like the girls are building sand castles only like a fun game. If we look at the words “kAman pOdaru kAlam” in the first pASuram, it looks like they are doing nOnbu (vratam). What is the truth? They are all small girls; even doing nOnbu is like a play for them. Or, we can call them ‘playful girls’, who wanted to make sure that kaNNan does not come and destroy these designs, and so acted as if they were doing nOnbu to kAman to get kaNNan as their Consort. Or, we can say that some of the girls in that group did nOnbu; in order to help them, other playing girls made sand castles.





SrI

SrI ANDAL sameta SrI ra'ngamannAr tiruvaDigaLE SaraNam

ஸ்ரீ

ஸ்ரீ ஆண்டாள் ஸமேத ஸ்ரீ ரங்கமன்னார் திருவடிகளே சரணம்

NACCIYAR TIRUMOZHI III – KOZHI AZHAIPPADAN

நாச்சியார் திருமொழி 3. கோழியழைப்பதன்

INTRODUCTION

A. TRANSLATION FROM SRI SA'THAKOPAN'S TAMIZH TREATISE:

ANDAL and her friends, who just prayed to kaNNan not to destroy their ciRRil, arrive at a pond close to their village, very early in the morning before sunrise. Thinking that kaNNan would still be sleeping after becoming tired from all His mischief during the previous night, they decide to take a bath in the pond quickly and return to their homes before kaNNan gets up. They take off their clothes and place them under the kurundai tree, and take their baths, playing cheerfully. And lo! kaNNan was well up before them and was at the pond even before they had come and was sitting on the branch of the kurundai tree, watching carefully what is transpiring below. godA and her friends were still taking their baths as per the tiruppAvai call “nIrADappOduvIr, pOduminO nErizahiyIr”. kaNNan gets down from the tree very quickly, takes all the clothes from the ground and climbs up the tree again and sits on the tree branch as before .

When the girls finish their baths and come out to get their dresses, they can't find them and stand perplexed. They then listen to a sweet, melodious vENu gAnam coming from up the tree. They now understand this is one of kaNNan's pranks. Understanding that He has all their clothes, they get back into the water and with folded hands, try to appeal to Him, by submissive, praising, and chiding tones, to please give them back their clothes. Just like a pUrvAcAriyAr once said, they think “ivan nammai aDi piDittu vandAn; nAmum ivanai maDi piDittu” - “He came after us; we will also go after Him and fight for our clothes”. The outbursts of these girls are what godA is giving to us for our enjoyment, in the ten pASurams of the third tirumozhi.

The incident described in this tirumozhi comes from SrImad bhAghavatam tenth skandam - gopikA vastrApaharaNam. The gopis are observing kAtyAyani vratam, and go to the banks of the yamunA to take an early morning bath. kaNNan steals all their clothes and makes them all apologize for bathing without any clothes on and insulting varuNan, the water god. He makes them pray to Him and then returns their clothes, promising them that He will bless them all with rAsa krIDai that night as a boon from the kAtyAyani vratam they all observed.

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Till the days of periyAzhvAr and ANDAL, the youthful leelAs done by kaNNan in AyarpADi had not become famous in South India. Both periyAzhvAr and ANDAL expose to us all the playful pranks of the “karugiya nIla nanmEni vaNNan SentAmaraik kaNNan” in the eyes of mother yaSoda and in the eyes of a lover, through their tirumozhi-s. They reveal to us the SrImad bhAgavata sAram - the nine kinds of relations between paramAtmA and jIvAtmA. The third tirumozhi - “kaNNan's vastrApaharaNam” is one such attempt.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

The sneaky way kaNNan followed the girls to the pond is described sweetly by Sri PVP. The mothers try to imprison (kind of!) the girls in the cellars (after kaNNan embraces them - nAmam Ayiram pASuram end). The girls become thinner and thinner every day with viraha tApam; then the mothers decide that they can go to the pond to take early morning baths and do vratam to get married quickly. With their permission, the girls rush to the pond before even the cock starts crowing. Thinking that kaNNan will locate them if they go as a big batch making noise, they decide to go one by one, each girl trying to erase her own foot prints. kaNNan having “iRulanna mAmEni” (dark hued body!) is following each girl without being noticed in that dark of the night! He is not to be fooled like the people in tiru ayOddhi, who got misled in their paths (when rAma asked sumantran to drive the chariot the opposite way and destroy the tracks to mislead the people who were going to follow Him into the forest)!

C. ADDITIONAL THOUGHTS FROM SRI UV:

We had seen earlier that kaNNan came and destroyed the designs that the gopi-s were making, and an explanation for that was that He was not going to permit anya devata worship by some of the gopi-s. The incident that is being described in the current tirumozhi, namely vastrApaharaNam, is well known from SrImad bhAgavatam. An interpretation given for this incident is that kaNNan became angry that the gopi-s were doing kAtyAyani vratam, and this was His way of expressing His displeasure to them. Thus, the purpose of this tirumozhi is to bring out the fact that kaNNan would not be pleased with any devatAntara pUjA or worship.

D. ADDITIONAL THOUGHTS FROM SRI TSR:

Lord kRshNa declares that He will punish those who do not abide by dharma SAstrams - “na kshamAmi, .. kshipAmi AsurIshu yonishu - I will not tolerate (those transgressing the SAstra-s), I will throw them into demoniac wombs”. Then we see Him performing all these kinds of leelA-s. And the elders have supported these and supported these as moksha sAdhana-s. How is this to be understood? ParIkshit poses these questions to Sri Suka maharshi, and this is the explanation he gives in response. (SrImad bhAgavatam skandam 10, chapter 33, Slokams 30 - 40) ISvaran is great in all ways; His actions are not to be underestimated or viewed as lowly any time. His actions are not a result of His karma, like ours are. His love for gopi-s is not like the ordinary love that mankind experiences due to the senses. The explanation offered is that these gopi-s were great maharshi-s who had performed



intense tapas in their previous births with a desire to enjoy Him through all their senses. The great elders who have tried to introduce us to the importance of selfless bhakti have made these narrations more appealing by introducing these SR'ngAra rasa-s. Love towards bhagavAn is not to be compared to the bodily love between humans. The idea behind presenting these in the form of common day-to-day events is so that we first get interested in the topic of bhakti, and then slowly we will start understanding the deeper significance and underlying philosophy. Just as the elders give sour medicine with a piece of jaggery for swallowing, we are presented with some SR'ngAra rasam along with bhakti mArgam, just so that less intelligent mankind would enjoy the anubhavam first and learn to analyze the deeper meanings later.

PASURAM 3.1

kOzhi azhaippadan munnam
kuDaindu nIrADuvAn pOndOm
Azhiyan Selvan ezhundAn
aRavaNai mEl paLLi koNDai!
Ezhamai ARRavum paTTOm
ini enRum poigaikku vArOm
tOzhium nAmum tozhudOm
tugilaip paNittaruLayE

கோழி யழைப்பதன் முன்னம்

குடைந்துநீ ராடுவான் போந்தோம்,

ஆழியன் செல்வ னெழுந்தான்

அரவணை மேல்பள்ளி கொண்டாய்,

ஏழைமை யாற்றவும் பட்டோம்

இனியென்றும் பொய்கைக்கு வாரோம்,

தோழியும் நானும் தொழுதோம்

துகிலைப் பணித்தரு ளாயே

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

ANDAL appeals to kaNNan: "Oh, kaNNA, who is indulged in yoga nittirai on AdiSesha! My friends and I came to the pond to do snAnam for performing our vratam before even the cock would crow. The Sun has now risen. We have finished our baths, and now stand humiliated and very sad, finding that you have stolen all our clothes. It is getting very cold; we will not come to this pond ever again. My friend and I are praying to you: Please give us back





our clothes and protect us!”

B. ADDITIONAL THOUGHTS FROM SRI PVP:

As indicated earlier, this episode is based on the incidence described in SrImad bhAgavatam (skandam 10, chapter 22). There is more elaborate detail there about how Sri kRshNa won't give back the clothes as long as the girls were attempting to defend themselves, and only half-heartedly pleading with Him for His help. It is only when they ultimately gave up protecting themselves that He helped them. (This reminds one of draupadi's vastrApaharaNam by duryodhana's people, where as long as draupadi was trying to protect herself through her own efforts, there was no intervention by kRshNa, and it was only when she gave up trying to protect herself and completely depended on kRshNa that He came to her help).



“kOzhi azhaipadan munnam”-thanks www.stephen-knapp.com

kOzhi...pOndOm: We thought we can take our baths before the cock crows, because You would be sleeping at that time and won't bother us. (It is His practice to enjoy the company of the AyarpADi girls at night and to sleep during the early morning hours. That thought has been proven wrong now). This is the reason why we left before the cocks started crowing. kaNNan is asking - why did you girls come without my knowing - that is, before I woke up?

kuDaindu nIrADuvAn pOndOm: “We came with the intent of taking a bath immersing well in the cold waters”. rAman is concerned about bharatAzhvAn taking a bath in the sarayU river at very early hours of the morning.

atyanta sukha samvRddha: sukumAra: sukhocita: |

katham nu apararAtreshu sarayUm avagAhate || (rAmA. AraNya 16-30).

“I wonder how bharatan, who was brought up in very great comfort and who is a sukumAran, taking his bath in the sarayU river in late night hours”.





The AyarpADi girls tell kaNNan that just like bharatan, they wanted to take a bath to alleviate their pains of separation from Him. They did not think that He would follow them. They wanted to finish bathing before He could come.

kaNNan asks - Then why aren't you leaving? What is the delay? (ancient tamizh literature calls the union of nAyakan and nAyaki as 'SunaiyADal'; kaNNan suggests that the girls took their bath that early, only in preparation for SunaiyADal with Him, and so is asking the girls why they are delaying the next step).

Azhiyan Selvan ezhundAn: That is what You think. We did not think that way. You can see that the Sun is up now; so Your thoughts cannot come true anymore.

Azhiyan: The reference here is to the Sun. Azhi means Ocean. Since the Sun seems to rise from the Ocean in the morning, the term can refer to the Sun. Or, the term Azhi can be taken to mean 'a circle', and since the Sun appears as a circle, the term Azhian can refer to the Sun.

kaNNan says - It is good for me that the Sun came up; that will help me enjoy the beauty of your eyes, hands, fingers etc. When you left for the pond for bathing, you already knew that the Sun would rise before you could finish your baths; otherwise, you should have left during midnight time and returned back before the cocks crow. To whom did you want to show your beauty by leaving late?

aRavaNai mEl paLLi koNDai!: "We thought You were really sleeping well on AdiSeshan". How did the girls know this fact about Him? NT 14.3 talks about "vinataic ciruvan SiRagennum mElAppin pin kIzh varuvAnai". Just as they knew that He is garuDan's svAmi, they also know that He is the one Who reclines on AdiSeshan. BhagavAn's incarnation as kaNNan has traits of a human as well as emperumAn. They tell kaNNan: "We thought You would protect us also because You are sarva rakhsakan who is lying in tiruppARkaDal. But, we did not think you would completely destroy us like this".

paLLi koNDai: The girls would complain either way - if He keeps sleeping or if He wakes up.

kaNNan asks them: "So, what is your problem now that you have come here thinking that I am sleeping"?

Ezhaimai ARRavum paTTOm: We have been completely insulted.

kaNNan: So, what are you going to do to avoid this insult?

ini enRum poigaikku vArOm: "AypPADI elders have separated us from You. You cannot come to see us on Your own and bother us. We will never come to this pond for bathing anymore, from now on". Now, kaNNan is worried. He asks them to do a'njali to Him for having come without His knowing. When they try to do a'njali with one hand, He orders them to do it with both hands.

tozhiyum nAnum tozhudOm: Then two girls pair themselves and try to do the a'njali





together, one joining her one hand with that of the other. He says both have to do a'njali to Him with both their hands individually.

tugilaip paNittaruLayE: Having no compassion towards them, He is not giving their clothes to them, so they pray to Him - just as Your name gave sari to draupadi, please give our vastrams back.

C. ADDITIONAL THOUGHTS FROM SRI UV:

Azhiyan Selvan ezhundAn: sUriyan (Sun) who was behind the ocean (during the night) has now arisen.

Selvan – “The blessed Sun”. Sun is blessed because he is performing the function as ordered by emperumAn - (“bhIshodeti sUrya:” - He rises without fail at the prescribed time everyday, because he is afraid of the consequences of disobeying emperumAn’s orders. He is wealthy (blessed) because He is carrying out the orders of emperumAn.

There are two ways this phrase can be interpreted. 1. Why did this Sun (pAzhum sUriyan) rise now? We are going to be humiliated. 2. It is good that the Sun rose. Otherwise, this kaNNan will keep on pestering us; now, it is time the others will be coming to this pond.

aRavaNai mEl paLLi koNDai!: The girls thought - “We came here before the cocks started crowing thinking that kaNNan will not come here. Now our garments are missing; kaNNan, who is none other than SrIman nArAyaNan, must have taken them”. They did not see kaNNan on the tree first. So, they say aRavaNai mEl paLLi koNDai; then kaNNan calls out from the tree saying it is Him. So they start pleading to Him.

PASURAM 3.2

idu en pugundadu I'ngu andO!

ip poygaikku evvARu vandAi?

madhu in tuzhAi muDi mAIE!

mAyanE! E'ngaL amudE!

vidi inmaiyAl adu mATTOM

vittagap-piLLAi! viraiyEl

kudi koNDu aravil naDittAi!

kurundiDaik kURai paNiyAi

இதுவென் புகுந்ததிங் கந்தோ !

இப்பொய்கைக் கெவ்வாறு வந்தாய்,





மதுவின் துழாய்முடி மாலே !

மாயனே ! எங்க ளமுதே,

விதியின்மை யாலது மாட்டோம்

வித்தகப் பிள்ளாய் ! விரையேல்,

குதிகொண் டரவில் நடித்தாய் !

குருந்திடைக் கூறை பணியாய்

A. TRANSLATION FROM SRI SAṬHAKOPAN'S TAMIZH TREATISE:

Our ArAvamudE! Oh, gOpAlA, who danced merrily on kALiYan and destroyed his pride! Why do You come to the pond at this early hour and disturb us? How did You know that we came to this particular pond (we even erased our footsteps as we came)? O the Great Treasure of AyarpADi, with the tuLasi garland filled with the smell of honey! You are filled with such wonderful powers that do not exist in anyone else, such as Your greatness and at the same time Your soulabhyam or easy accessibility. Since we have not reached total anugraham (blessings), we cannot merge with You as You like. I have heard my father (SrI vishNucittar) do ma'ngaLASasanam as follows, based on the gopikA vastrApaharaNam in SrImad bhAgavatam.

“vaNDamar pU'nkuzhalAr tugil kaikkoNDu, viN tOy marattAnAl inRu muRRum vENDavum tArAnAl inRu muRRUM” (periyAzhvAr tirumozhi 2.10.2)

Today, You are enacting the same incident to my friends and me in this pond. kaNNA! maNi vaNNA! One with such delightful deeds! One who danced on the hoods of the venomous serpent kALiYa! Please do not belittle us by keeping our clothes on the kurundai tree! Listen to our prayers, and please give back our clothes”.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

BhagavAn is known to be a stava-priyah – (stavyah stava-priyah stotram stutih etc). Here the girls are praising Him as amudE, mAyanE, mAIE, vittagappiLLAi, aravil naDittAi, etc., hoping to please Him and persuade Him to give back their vastra-s.

ip poygaikku evvARu vandAi?_This is not the pond in which You and we play normally. We chose this pond today because this is not known to You. How did You come to this pond? We kept removing our footprints as we came here, hoping You won't find out.

The reference to “How did you come to this particular pond” is enjoyed by SrI PVP by remembering several incidents involving a pond and bhagavAn: the incident of gajendra crying for help from a pond, the enemy crocodile being present in a pond, or a pond where kALiyan was polluting the water with his venom. So the girls are asking Him why He came to this pond now, given that none of the above things are true now.



kaNNan - Why are You doing all this research? When you have Me as the phalan, why worry about how I came here? So saying, He starts talking and showing off His ego in His success over them. Since they are finding out that they are not going to win Him over by arguing with Him, and since they also know that the Lord is a stava priyan (One Who is pleased by the devotees' praise to Him), they resort to praising Him instead.

maduvin tuzhAi muDi mAIE: varadarAjastavam 25 "AdhirAjyam adhikam bhuvanAnAm ISa! te piSanayan kila mouLi:" - "Oh varada, who is the ISvaran of all the worlds! Your crown itself shows that You are the Lord of all the worlds". Your crown that has the honey-laden sweet tulasi mAlai shows that You are the sarvaloka cakravarti! You give Your divya darSanam in paramapadam to all the nitya sUri-s!

mAYanE: Even though You are vaikuNTha nAtham, because of Your sauSIlyam, You who are not subject to any karma, have chosen to take birth among us who are subject to karma-s and their effects, and are accessible to us always.

e'ngal amudE: Unlike Your state in the midst of nitya-s and mukta-s in Sri vaikuNTham, where everyone enjoys You equally, here You are amongst us who are illiterate - not knowing the difference between the right hand and the left hand, and behave with such ease of accessibility to us that we can feel free to command You to help us with whatever we need.

kaNNan retorts: "You now know My special nature. You said I belong to you. Knowing that, shouldn't you be doing something?" What is that something? (He wants them to glance at Him with cool eyes and please Him with samSlesham).

vidi inmaiAl adu mATTOM: "That is what we like too. But, because we are not that blessed, we cannot do that". Out of shyness, the girls call samSlesham as 'adu'.

kaNNan: "Okay, because I am not blessed (to have samSlesham with you), I will not give back your garments also." Taking the clothes, He starts climbing to the higher branches on the tree.

vittagap-piLLAi! viraiyEl: Please do not climb so fast and risk Your life by climbing faster and higher like this.

kaNNan: Did you ever see how fast I have performed My feats?

kudi koNDu aravil naDittAi! "When Your brother balarAman was away, You jumped on the kALiya serpent and performed a great feat. Climbing higher is nothing for You. Leave that topic. Please give us back our clothes".

kaNNan thinks - Only if I keep the sari-s in my hand, they will keep asking for them. So He places the garments on the branches of the tree and claps His hands and says - see, I do not have them to give them to you.

kurundiDaik kURai paNiyAi: Give us the vastrams that are on the tree branches.



svApadeSam for this pASuram is - any phalan anywhere is possible only if He has His tiru uLLam.

C. ADDITIONAL THOUGHTS FROM SRI UV:

idu en pugundadu i'ngu? - "What is the purpose of Your arrival here?" If you want samSlesham with us, that was done during the night. If you did not want us to come to this pond, You should have stopped us earlier. Or, if you want to do jalakrIDai with us, you should have taken off Your pItAmbaram and come into the pond with us. Why are you stealing our garments? We do not understand.

The girls use the word 'idu' (this; how did 'this' come here?) pointing to kaNNan; then, they pray further saying -please do not think we insulted You by saying 'idu'.

ip poygaikku evvARu vandAi? We had arranged for people to stop You; how did You manage to come here in spite of that? Did You come in a different path? Did You wear a different vEsham?

madu in tuzhAi muDi mAIE! - Even then, the fragrance of the honey-laden tiruttuzhAi in Your muDi would have identified you.

The girls imply that they like His coming there by calling Him e'ngaL amudE.

PASURAM 3.3

elle! Idu enna iLamai?
em manaimAr kANil oTTAr
pollA'ngu Idu enRu karudAi
pU'nkurundu ERi irutti
villAl ila'ngai azhittAi! nI
vENDiyadu ellAm taruvOm
pallArum kANAmE pOvOm
paTTaip paNittu aruLAyE

எல்லே யீதென்ன இளமை

எம்மனை மார்காணி லொட்டார்,

பொல்லாங்கீ தென்று கருதாய்

பூங்குருந் தேறி யிருத்தி,

வில்லா லிலங்கை யழித்தாய் !





வேண்டிய தெல்லாம் தருவோம்,
பல்லாரும் காணாமே போவோம்
பட்டைப் பணித்தரு ளாயே

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

In this pASuram, ANDAL reminds kaNNan that He is none other than Lord rAmA and asks Him if it is appropriate that a great mahAvIran like Him acts childishly and steals girls' clothes on the pond side and makes them stand naked. "Oh, rAmA, who destroyed la'nkA with Your great kOdaNDam! People will slight you if news spreads that You have humiliated us by taking away our clothes! Don't You ever think of honor or shame? If our mothers know about this, they will never let us come near You! At least, please think about that. Oh, kurumbA (mischievous boy), who is sitting on the kurundai tree! Please give us our clothes. We will give You anything You wish! We will run away before the village people come here. Oh, lotus eyed kaNNA! Enough of this test".

B. ADDITIONAL THOUGHTS FROM SRI PVP:

eIlE! Idu enna iLamai? What kind of boyish act is this?

kaNNan - Let me be a small boy; you all act like 15 year old girls. You are keeping all your clothes on the shore and taking a bath; there is no difference between us. Even then, you are not agreeing to embrace Me.

em manaiyAr kaNnil oTTAr - Not that we do not like that; but, our mothers and elders will not stand this; that is the reason why we are not agreeing.

kaNNan - Don't I have mother, father and other relatives? Did I jump from the sky like a fruit that falls from the tree branch? Even when I have so many relatives, I am desirous of embracing you girls. You do not have that kind of desire.

The girls point out the difference between them and Him.

pollA'ngu idu enRu karudAi: You are not thinking of loka apavAdam as a shame. You enjoy it when people talk ill of You. We are afraid of shame.

kaNNan is adamant because they are now calling Him shameless.

pU'nkurundu ERi irutti - You look like a flower in the flower-laden kurundai tree

villAl ila'ngai azhittAi! What happened to You now, that You behave like this? You had vanquished la'nkA for the sake of a girl in Your previous incarnation.

kaNNan - Nothing has changed; if you were all having attitudes like sItai, I would have been beneficial to you.





nI vENDiyadu ellAm taruvOm – “We are willing to do samSlesham with You”. Then, kaNNan shows His maDi (legs) and asks them to come and sit on them.

pallArum kANAmE pOVom- We cannot do this where everybody can see. Let us go to a place where no one else can watch.

paTTaip paNittu aruLAyE Please give us our garments so we can wear them and walk with honor.

C. ADDITIONAL THOUGHTS FROM SRI UV:

pU'nkurundu ERi irutti- You built a bridge and went all the way to destroy la'nkA, even though You did not have to go all the way there for destroying it. At least if it is a mal-yuddham (wrestling), You have to be personally present near the enemy. For throwing arrows, You can do that even from a distance. When samudra rAjan did SaraNagati to You, You were able to send Your arrow meant for him towards the maru-pradeSam; You could have destroyed la'nkai even by throwing arrows from kishkindai. But, you went all the way to where sItA was and then destroyed la'nkai. Now, instead of coming to us to the pond, You are sitting on the top of tree. How can we come there?

PASURAM 3.4

parakka vizhittu e'ngum nOkkip
palar kuDaindu ADum Sunaiyil
arakka nillAk kaNNa nIrgaL
alamaruginRavA pArAi
irakkamE onrum ilAdAi!
ila'ngai azhitta pirAnE!
kurakku araSu Avadu aRindOm
kurundiDaik kUrai paNiyAi

பரக்க விழித்தெங்கும் நோக்கிப்

பலர்குடைந் தாடும் சுனையில்,

அரக்கநில் லாகண்ண நீர்கள்

அலமரு கின்றவா பாராய்,

இரக்கமே லொன்று மிலாதாய் !

இலங்கை யழித்த பிரானே,





குரக்கர சாவ தறிந்தோம்

குருந்திடைக் கூறை பணியாய்

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

“Oh rAmA, who destroyed la'nkA! We are so scared that someone will find us in this shameful predicament in this pond, where a lot of people come to take their baths, and they will tell our mothers. Why don't You show your dayai to us? Our eyes are shedding tears without stopping. By climbing on to the kurundai tree, You have established without doubt that You are the head of all the monkeys that jump from tree to tree! Enough of your sAhasam! Please give our clothes immediately”.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

By repeatedly referring to His rAmA incarnation, godA is remembering His taking enormous effort to defend the self-respect of one woman, viz. sItA. The reference to His being the king of monkeys here outwardly refers to His skillfully jumping from branch to branch, but it also has the deeper meaning of referring to Lord rAmA who was the de facto king of all the monkeys in kishkindA.

parakka vizhittu e'ngum...pArAi - kaNNan now wants to scare the gopi-s out of their wits. He starts acting out - He looks in all directions and pretends that some people are coming from some direction and shrinks His body; then, pretends that some are coming from another side and tries to place some leaves etc. to hide Himself. Then, He keeps looking through holes to see who is coming. This scares the gopi-s. That pond was a public place where anyone could come at anytime. Since even males could come to that pond, the girls start crying now. Not wanting to cry before Him, they try to control their tears. They keep feeling scared that someone might come there, and keep shedding tears with great anxiety.

kaNNan pretends to have no compassion.

kurakku araSu Avadu aRindOm - kaNNan starts making some mischievous cEshTai like a monkey.

kurundiDaik kUrai paNiyAi - Please give us our clothes that are hanging on the tree. We cannot come there to get our clothes.

SrI PVP comments that the svApadeSam here is that emperumAn is the sole upAyam, and all the actions that the cetana-s undertake is not an upAyam to attain Him.

C. ADDITIONAL THOUGHTS FROM SRI UV:

Instead of being compassionate towards us who are crying, You are climbing from one





branch to another like a monkey. Your mind is like that of the unstable mind of a monkey. You made sugrIvan a king; hence it is easy for You to be a king of the monkeys. Because of Your moving with monkeys, Your character is also like that of a monkey. You are keeping our clothes on the kurundai maram branches and climbing on to the next tree. Even though our clothes are not on the tree You are in right now, give us our clothes that are on the kurundai tree.

PASURAM 3.5

kAlaik kaduviDuginra
kayaloDu vALai viravi
vElaip piDittu en-aimArgaL
OTTil enna viLaiyATTO?
kOlac-ciRRADai palavum
koNDu nI ERi irAdE
kOlam-kariya pirAnE!
kurundiDaik kURai paNiyAi

காலைக் கதுவிடு கின்ற
கயலொடு வாளை விரவி,
வேலைப் பிடித்தென்னை மார்கள்
ஓட்டிலென் னவிளை யாட்டோ,
கோலச்சிற் றாடை பலவுங்
கொண்டுநீ யேறி யிராதே,
கோலங் கரிய பிரானே!
குருந்திடைக் கூறை பணியாய்

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

“Oh dark-hued kaNNA! Since you took away all our clothes and are sitting on the tree, we are not able to come out of this cold water. The small and big fishes in the pond are biting our legs and bothering us. If our brothers learn about the mischief You are doing to us, they will rush here with spears in their hands to punish You. Just imagine what all your childish pranks will lead to. Please give us our clothes and save us from the biting of the fishes”.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

ANDAL is displaying iDaicci bhAvanai (acting like an AyarpADi girl), though she also





knows at the same time perumAL's tiru uLLam - after He saved gajEndran, He was feeling bad that He did not come to save him earlier and came only after he had suffered so much. So, she wants to remind Him of that.

“You came running (without even caring for the proper parivAram and paraphernalia), to save the elephant when a crocodile snatched his leg. Now, we are being hurt by fish”. The girls try to appeal to His kind heart, thinking that mentioning the fish nibbling at their feet will ring a bell for Him. “When an elephant was caught by the foot by a crocodile, You did not wait for sEnai mudaliyAr to give a helping hand to get on to the vAhanam, and did not care to wear maNi pAduka-s that You normally wear on Your feet etc., but rushed out to help in a hurry- (“atantrita-camUpati-prahita-hastam, asvIkRta-praNIta- maNipAdukam” - ra'ngarAja stavam 2-57). You felt that when Your ASrita bhaktan elephant was praying to You with his hurting foot, You should not be worrying about Your hands and feet. Thinking thus, You rushed to save the elephant”.

So, godA tries to remind Him of a similar plight for them, by pointing out that now it is not one but a multitude of these fish that are hurting them.

kaNNan - That was a sorrow that was inflicted by someone else; you brought this sorrow upon yourself by your own actions.

In addition to pleading with Him and praising Him, the girls also try to threaten Him simultaneously by pointing out that if He does not return their clothes, He will end up suffering at the hands of their brothers worse than they are suffering at His hands right now.

kaNNan – “Let them come; I will not give the garments I collected”. He starts wearing one cloth on His body, one on His head and one as His uttarIyam; He decorates Himself with colorful garments and says “Did you see how these are very fitting for Me? Can you still ask for these?” and keeps the rest on the tree branches.

Girls - They do fit you well; You do not have to give those garments You are wearing now; just give the ones on the tree branches.

PASURAM 3.6

taDattavizh tAmaraip poygait
tALgaL em kAlaik kaduva
viDattEL eRindaIE pOla
vEdanai ARRavum paTTOm
kuDattai eDuttERa viTTuk
kUttADa valla em kOvE!
paDiRRai ellAm tavarindu e'ngal
paTTaip paNittaruLayE



“vastra apaharaNam”-thanks www.kamat.com





தடத்தவிழ் தாமரைப் பொய்கைத்
தாள்களெங் காலைக் கதுவ,
விடத்தே ளெறிந்தாலே போல
வேதனை யாற்றவும் பட்டோம்
குடத்தை யெடுத்தேர விட்டுக்
கூத்தாட வல்லஎங் கோவே,
படிற்றையெல் லாம்தவிர்ந் தெங்கள்
பட்டைப் பணித்தருளாயே

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

“On the one side, the fishes are biting us and we try to escape by moving away. But then the stems of the lotus flowers rub against our legs and bother us. It feels like venomous scorpions stinging us. Oh, kuDam ADum kUttA (one who is adept at the art of throwing up kuDam-s (mud pots) in the air and catching them! Please do not bother us, who do not have the dexterity like You to move around. Give us back our silk garments.”

B. ADDITIONAL THOUGHTS FROM SRI PVP:

The girls plead that they cannot stay in the pond forever; the lotus stalks are pricking their legs like scorpions; kaNNan says - then get on the shore.

taDattavizh tAmarai poygai: But, even if they get on to the bank, they will only get caught by the lotus that is kaNNan who has “Sekkamala (se'nkamala) talar pOlum kaN kai kAl se'nkani vAi” - tiruvAimozhi 9.7.3. “kaNNA! kaN kai kAl tUya Seyya malargaLac cOdi sevvAi mugizhadA, SAyal SAMat tirumEni taN pASaDaiyA tAmarai nIL, vASat-taDam pOl varuvAnE” - tiruvAimozhi 8.5.1 - He Himself is like a lotus pond. In the pond where the girls bathe, the lotus stalks are pricking them; if they get on the shore, the other lotus pond will bother them.

viDat-tEL eRindaIE pOIE vEdanai ARRavum pattOm: The lotus stalks in the pond give trouble like poisonous scorpions; but, the lotus pond on the shore gives them sorrow like non-poisonous scorpions.

kaNNan - I have been sitting on this tree form the time you girls got into the pond. There is no count to the number of insects and worms on this tree. Is there a limit to the trouble I am going through? My sorrow is much bigger than yours. You are saying you are suffering when I have been suffering for a long time.

Girls: “How can you blame us kaNNA, when Your sorrow is the result of Your own action? You are the One who took our vastrams and got on the tree”.



kaNNan - Even though I did it, I am not interested in lessening your sorrow. I am going to stay on this tree with patience.

Girls: Is this the way to collect the crowd of girls? You have another method of doing that; You have a mischievous way of collecting girls by trying to show in the junction of four roads, that You can play with kuDam-s (vessels) by throwing them in the air and catching them.

kuDattai eDuttEra viTTuk kUttADa valla em kOvE!: “You Who specialize in shamelessly performing kuDak-kUttu at the junction of the four streets and thus gather a crowd of girls”.

paDiRRai ellAm tavrindu e’ngal pattaip paNittaruLAyE – “Instead of doing all kinds of pranks, give us our garments”. kaNNan offers His own vastram for them to wear, but the girls say that their parents will ask them how they got kaNNan’s vastram, and they will be in trouble any way.

How will kaNNan’s vastram be enough for so many girls? Just as His gOvinda nAmam produced a long sari for draupadi to cover herself in the midst of the kaurava-s, the girls can also say gOvinda nAmam and the one vastram will multiply into several.

C. ADDITIONAL THOUGHTS FROM SRI UV:

In response to their plea to give back their dresses, kaNNan says that He can’t find them. They point out: Just as you dance in the streets with a lot of kuDams on Your head, You are dancing with the bundles that contain our garments on Your head, standing on the tree branches.

e’ngal paTTai: kaNNan then offers His own vastram for them to wear. They say: “What we want is our own, old garments! We do not want new vastrams that You may create for us with Your sa’nkalam (just like You did for draupadi). If we wear the new ones You give us, our parents will ask us where we got them.

PASURAM 3.7

nIriLE ninRu ayarkkinROm

nIdi illAdana seyDAi!

Uragam sAlavum sEyttAI

Uzhi ellAm uNarvAnE!

Arvam unakkE uDaiyOm

ammanaimAr kANil o’TTAr

pOraviDAi e’ngal paTTai

pU’nkurundu eRi irAdE



நீரிலே நின்றயர்க் கின்றோம்

நீதியல் லாதன செய்தாய்,

ஊரகம் சாலவும் சேய்த்தால்

ஊழியெல் லாமுணர் வானே,

ஆர்வ முனக்கே யுடையோம்

அம்மனை மார்காணி லொட்டார்,

போர விடாயெங்கள் பட்டைப்

பூங்குருந் தேறியி ராதே

A. TRANSLATION FROM SRI SA'THAKOPAN'S TAMIZH TREATISE:

kaNNan is pretending that He is not hearing the pleas from godA, and is happily seated in the kurundai tree that is full of blossoms. In the next three pASurams, godA chides kaNNan for shamelessly committing atrocities by not returning back the girls' garments. "We are freezing in the water and can't come out because we have no clothes. But you are seated safe on the tree and doing all this mischief and unjust acts. We would like to wail loudly and call our relatives in the village, but that is not possible, because it is too far from here. Now, we are stuck with you. Our hearts are with You, but we can't be united with You because it won't meet with the approval of our mothers. Please give us back our clothes."

B. ADDITIONAL THOUGHTS FROM SRI PVP:

nIriLE ninRu ayarkkinRom - Look at the hardships we are going through in the water.

kaNNan not only ignores that but also acts out some mischievous pranks.

nIdi illAdana seyDAi! - Do not indulge in non-dharmic actions.

kaNNan - I am used to doing these because I am independent. You can go and complain to the village folks all the sufferings You are going through because of Me.

Uragam sAlavum sEyttu AI – alas! The village is far from here. Our houses are also far away. So, we cannot go and complain.

kaNNan - So, what do you intend to do?

Uzhi ellAm uNarvAnE! - When the whole universe was under deluge, You kept everything in Your stomach and protected it. You have to help when we suffer from sorrow inflicted by others and by ourselves. So, You have to tell us how we should escape from the suffering caused by You.



kaNNan - That universe did not stop Me from doing good. But you are all obstructing me from doing good.

Arvam unakkE uDaiyOm - You do not realize that we are not obstructing You from doing good; we all love You.

kaNNan - It is not enough if you just say you love Me; you are not acting your words.

ammanaimAr kaNil oTTAr - We would love to have samSlesham with You. But, our mothers will not let us. We will get their permission and then do the samSlesham.

kaNNan - I want You all to wear your garments, be happy, go home and play; but, My heart is not agreeing to give your clothes. I will make it agree and then give you.

The girls say it is enough if He gives the clothes even if His heart does not agree.

So, He says - okay catch and then places the clothes in His stick and keeps them in unreachable branches. He then turns His face towards some flowers and pretends to enjoy their beauty.

pOraviDAi e'ngaL pattai- Please place our garments on reachable branches.

C. ADDITIONAL THOUGHTS FROM SRI UV:

Uzhi ellAm uNarvAnE! - We came very early in the morning, thinking that You will be asleep. Now only we realize that You are the One who never sleep, and keep thinking how to go about the next cycle of creation, even at the time of praLaya, when there is nothing left to think about.

pU'nkurundu eRi irAdE - Please get down from the tree. If you stay on the tree, our people will be angry that it was because of You we were delayed in coming home. Please get down before we come out.

PASURAM 3.8

mAmimAr makkaLE allOm
maRRum i'ngu ellArum pOndAr
tUmalark-kaNgaL vaLarat
tollai irAt tuyilvAnE!
SemameI anRidu SAiac
cikkena nAm idu SonnOm
kOmaLa Ayar kozhundE!
kurundiDaik kURai paNiyAi



மாமிமார் மக்களே யல்லோம்

மற்றுமிங் கெல்லாரும் போந்தார்,
தூமலர்க் கண்கள் வளரத்

தொல்லையி ராத்துயில் வானே,
சேமமே லன்றிது சாலச்

சிக்கென நாமிது சொன்னோம்,
கோமள ஆயர் கொழுந்தே !

குருந்திடைக் கூறை பணியாய்

A. TRANSLATION FROM SRI SA'THAKOPAN'S TAMIZH TREATISE:

“We, the girls here, may be of the right age to be related to You as your devi-s, but, we are not the only ones in this pond. There are older people who could be Your aunts and mothers-in-law also. Do not insult them just like You are troubling us! KomaLak-kaNNA, normally You do all Your pranks in the earlier part of the night and then sleep soundly in the later part. Believing this, we came to the pond at this time, but now we are in this pitiable state. The prank that You play on us in return for all our love for You is not fair at all! Please give us the garments that You have placed on the kurundai tree.”

B. ADDITIONAL THOUGHTS FROM SRI PVP:

mAmimAr makkaLE allOm maRRum i'ngu ellArum pOndAr - Since this is a nOnbu by all the women of AyarpADi, there are other elders here who are fit to be Your aunts and mothers. If You keep doing these pranks, they will go and tell the others, and the village folks will come to know.

kaNNan - If I get that blame, then I will say - I am only doing these pranks with girls who are of marriageable age to Me. You know Me very well; why did you bring these elderly folks who will be a hindrance to our samSlesham?

tUmalark-kaNgaL vaLarat tollai irAt tuyilvAnE! - We thought you would be sleeping after having samSlesham with girls like us; that is why we brought the elders with us. We did not know that You would wake up before us and come here.

kaNNan - What is the use in saying that? You see Me here now.

Saying so, He starts indulging in some more pranks.

SemameI anRu idu SAla - What You are doing is not good for us. We wish to be always united with You. But, what You are doing now will make that not happen.





kaNNan - Who said so?

nAm idu SonnOm - We said so.

kaNNan acts as if He is scared - Oh, who can ignore AcArya vacanam? What you say is right, if it is you who said like that.

cikkena nAm idu SonnOm - Don't think this is a game. This is the truth; if You do not realize that, bad things will happen.

kaNNan – “Let me go to hell for having breached this AcArya vacanam”. He then wears some of their vastrams and places the rest on the tree branches, and declares: See how gracious they look on My soft body.

kOmaLa Ayar kozhundE! kurundiDaik kURai paNiyAi - Yes, yes, they look very beautiful on you; we are not asking for the vastrams You are wearing, but the ones on the tree branches.

PASURAM 3.9

ka'njan valai vaitta anRu

kAriRuL ellil pizhaittu

ne'nju dukkam Seyyap pOndAi

ninRa ik-kanniyarOmai

a'nja uraippAL asOdai

ANADa viTTiTtirukkum

va'njagap pEycci pAl uNDa

maSimai ill! kURai tArAi

கஞ்சன் வலைவைத்த வன்று

காரிரு ளெல்லிற் பிழைத்து,

நெஞ்சதுக் கம்செய்யப் போந்தாய்

நின்ற இக் கன்னிய ரோமை,

அஞ்ச உரப்பாள் அசோதை

ஆணாட விட்டிட் டிருக்கும்,

வஞ்சகப் பேய்ச்சிபா லுண்ட

மசிமையி லீ!கூறை தாராய்





A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

“Oh, shameless kaNNA! The pranks you play! Oh, dark-hued kRshNa! When kamsan wished to destroy You, You managed to survive by being born to one mother and being brought up by another mother (“orutti maganAi piRandu orutti maganAi vaLarndu”). Was that all for having this kind of fun by making us stand like this without any garments? For all the injustice You commit, Your mother is letting You grow with no discipline whatsoever. Instead of chiding You for the mischievous pranks You do, she delights in learning about them. To whom can we go and voice our grievances? Oh You who put up a show of deceit by drinking pUtanA's poisonous milk as if it was amRtam and sucked her life out of her! Kindly give us back our garments!

B. ADDITIONAL THOUGHTS FROM SRI PVP:

kaNNan does good to two kinds of people - He will do good to those who pray to Him, like the pa'nca pANDava-s; He will also do good to those who use insulting words towards Him, such as SiSupAlan. So far, the girls have praised Him and it did not help. Now they try to reprimand Him.

ka'njan valai vaitta anRu - The day kamsan was trying to throw a net on both the nitya vibhUti and leelA vibhUti by trying to destroy You.

“stanyam tad visha sammiSram rasyamAsIt jagad-guro:” - harivamSam vishNu parvam 6.39 - pUtanai's poison laden milk became nectar for kaNNan; after that the state of His being jagat svAmi became even more established. How did the poison become nectar for kaNNan? The rule that “Poison will destroy life, and nectar will sustain life”, was established only by Him. He being the One who set this rule, He can also decide that as far as He is concerned, poison is nectar for Him. nammAzhvAr says in tiruvAimozhi 1.5.9 - “tUya kuzhaviyAi viDap-pAl amudA amudu SeydiTTa mAyan”

kaRiruL ellil pizhaittu - “He Who survived as a result of the deep darkness of the night”. kamsan made plans for making sure kaNNan cannot escape. Still darkness protected Him. During the night vasudevar took kaNNan from mathurA to AypADi, kaNNan's tirumEni matched the darkness around; in the prison, the watchmen who were watching devaki and vasudevan fell asleep during the night; thus, darkness helped kaNNan escape from kamsan's plans. AzhvAr says in tiruvAimozhi 6.4.5 “vI'ngiruL vAi pUNDu anRu annai pulambap pOi a'ngor Ayk-kulam pukkadam”. piLLai uRa'ngAvillidAsar says: “Because kaNNan was a small baby, He could not protect Himself; there was no one to protect Him also with great compassion. kamsan and his servants were ready to destroy the child as soon as it was born. At that time, only darkness protected Him. We all should surrender to darkness”.

ne'nju dukkam Seyyap pOndAi ninRa ik-kanniyarOmai - Now, these girls hate this darkness that saved Him at birth, because of which He could humiliate them now. “You brought sorrow to Your father vasudevan and Your mother devaki because You left them soon after You were born; You came to Ayp-pADi to make the other women folk suffer. We



thought ‘this’ (idu – meaning ‘You’) that escaped from kamsan’s net will protect womenfolk; but that became a prime cause for making us suffer”.

a’nja urappAL aSOdai - If we go and complain to yaSOdai thinking that she will reprimand You because she is a woman like us, she does not do anything to make You feel scared. periya tirumozhi 10.7.11 - “a’nganam tImaigaL SeyvargaLO nambi! Ayar maDa makkaLai”. Yasodai just says to kaNNan - “Can you cause misery to Ayar pADi girls like this ?” - that too, not wholeheartedly, and does not strictly enforce any discipline. When we hear that, we feel like - why did we come to tell her? That kaNNan is better than her.

ANADa viTTiTirukkum - “You who have been left free to roam around like an uncontrolled male”. kaNNan who was already troubling the girls now sees that yaSOdai is not going to discipline Him and starts giving hundred times more trouble to the girls.

irukkum - Instead of reprimanding Him sternly, yaSodA feels proud, thinking that “our son is making so much mischief at a young age” - “tollai inbattiRudi kaNDALE” - perumAL tirumozhi 7.8. She thinks she has done her duty. kaNNan gets mad at the complainers - did you think You could control Me by complaining to others?

va’njagap pEycci pAl uNDa maSimai ill! - (maSimai - shame). “You are the shameless boy who drank the milk of a demoness, and did not know the difference between Your mother’s milk and the demoness’s milk

If it was rAman, He would know our sorrow. Lord rAma said to the Rshis -

“prasIdantu bhavanto me hRIreshA hi mamAtula |

yadIdRSair_aham viprair_upastheyair_upasthita: || “(ramA. AraNya. 10.9)

“Oh Rshis, be pleased. My father should have protected you earlier itself. At least, I should have come and protected you before you asked Me. I am ashamed that I waited till you asked for protection, and did not do My duty without being asked”. The girls now tell kaNNan: “You are peNNin varuttam aRiyAda perumAn” - You are the Lord who does not know the sorrow of women. You are One without any shame, unlike rAma.

kURai tArAi - Be whoever you want to be. Just give us our garments. We do not want any relation with you whatsoever.

C ADDITIONAL THOUGHTS FROM SRI UV:

Who can we complain to? There is no use complaining to enemies like kamsan; You escaped from him even when he had You (as a baby) in jail. Anyway, he is not going to leave from his town. There is also no use complaining to friends like yaSOdai; she will not chide you to create a fear in you. We cannot complain to those who were sent by kamsan, because we know the plight the demoness (who came to give milk) suffered .

yaSOdai a’nja uraippAL - yaSodA does not say anything that can scare You. In fact, she is



scared to tell You anything, because she knows that You sucked the life of putanA in the guise of drinking her milk. We can neither complain to Your enemies, nor to people who are Your well-wishers. If we think of going and complaining to kamsan, we know that You defeated him right at the time You were born. There is no one who is a greater well-wisher than yaSoda, and complaining to her is turning out to be useless also. She will be afraid of telling You anything negative - “aRindu koNDEn unakku a’njuvan ammam taravE”.

ANADuvadu - To roam around and indulge in all kinds of acts just because of being born a male.

PASURAM 3.10

kanniyarODu e’ngaL nambi
kariya pirAn viLaiyATTaip
ponniyal mADa’ngaL SUzhnda
puduvaiyar_kOn bhaTTan kOdai
inniSaiyAl Sonna mAlai
Iraindum vallavar tAm pOi
manniya mAdhavanODu
vaikuntam pukkiruppArE

கன்னிய ரோடெங்கள் நம்பி

கரிய பிரான்விளை யாட்டை,

பொன்னிய மாடங்கள் சூழ்ந்த

புதுவையர் கோன்பட்டன் கோதை,

இன்னிசை யால்சொன்ன மாலை

ஈரைந்தும் வல்லவர் தாம்போய்,

மன்னிய மாதவ னோடு

வைகுந்தம் புக்கிருப் பாரே

A. TRANSLATION FROM SRI SA’THAKOPAN’S TAMIZH TREATISE:

In concluding this third tirumozhi dealing with gopikA vastra apaharaNam, ANDAL outlines the phala-s to be derived by those who learn and recite the ten pASuram-s of this tirumozhi and indicates that they will reach SrI vaikuNTham and do service to the Lord eternally.



B. ADDITIONAL THOUGHTS FROM SRI PVP:

kanniyarODu: the term ‘kanniyar’ implies that the girls are all of the innocent age when they trust kaNNan’s words without knowing His mischief and they are of good matching age for Him.

kariya pirAn viLaiyATTai - godA is saying here that it is not really kaNNan’s mischief, but a game that paramAtmA played with jIvAtmA to become united.

inniSaiyAl Sonna mAalai - This composition that has been given to us by godA pirATTi, with the associated rAga-s etc. Sri PVP notes that even though the original composition has been given to us with the rAga-s etc., for us, whether this is read without any rAgam or sung with rAgam, it will be sweet for everyone like a garland for emperumAn.

rAmAyaNam bAla kANDam 4.8 “pAThye geye ca madhuram pramANais tribhir_anvitam” (rAmAyaNa kAvyam is sweet whether read or sung).

nammAzhvAr also points out about tiruvAimozhi: “e’nganE Sollilum inbam payakkumE” (7.9.11).

C. ADDITIONAL THOUGHTS FROM SRI UV:

tAm pOi: Just as kaNNan came to the place of the gopi-s to play this divine game with them, those who meditate on these will be blessed to go to His place - Sri vaikuNTham, and be united with Him forever, performing nitya kai’nkaryam.

The incident described in this tirumozhi - vastrApaharaNam, is well known through SrImad bhAgavatam. The subject of the previous tirumozhi - ciRRil SidaiyEl, while not as popularly known, should also be understood to be equally authoritative (since godA pirATTi is the One who is narrating it to us).

D. FROM SRI TSR:

gOdA and the girls feel that kaNNan made them all His own by His mischievous pranks. Even though they all chide Him with words like “irakkam onRum ilAdAi” (One who has no compassion - pASuram 3.4), “kurakku araSu Avadu aRindOm” (You are the king of the monkeys - 3.4), “nIdi allAdana seidAi” (You did all the wrongful things - 3.7), “ne’nju dukkam SeyyappOndAi” (You came to give grief to our heart - 3.9) etc., His beauty entralls them all and they surrender to Him. By referring to the gopi-s as “mAmimAr makkal - we are the daughters of your mAmimAr (3.8)”, Arvam unakkE uDaiyOm (3.7) etc., ANDAL is indicating the deep love that jIvAtmA should have towards the paramAtmA. Only an accomplished devotee like gOdA (pi’njAip pazhuttAL - one who realized bhagavan at a very young age) can relate to this intense love on a one-on-one basis with kaNNan.



SrI

SrI ANDAL sameta SrI ra'ngamannAr tiruvaDigaLE SaraNam

ஸ்ரீ

ஸ்ரீ ஆண்டாள் ஸமேத ஸ்ரீ ரங்கமன்னார் திருவடிகளே சரணம்

NACCIYAR TIRUMOZHI IV-TELLIYAR

நாச்சியார் திருமொழி 4. தெள்ளியார் பலர்

INTRODUCTION

A. TRANSLATION FROM SRI SA'THAKOPAN'S TAMIZH TREATISE:

godA and her friends who had just struggled and fought with kaNNan, finally got back their garments, and kaNNan disappeared after this. As soon as He was gone, they start worrying about how to be reunited with Him. They decide to do “kUDal izhaittal”. It is a method where a circle is drawn and then inside that circle, several arbitrary numbers of small circles are randomly drawn. The small circles are then paired together (two at a time). In the end, if all small circles are paired, then it means the person who drew them will have her/his wish fulfilled and be united with his/her lover; if a small circle is left alone, this is an indication of bad omen and the wish to be united with the lover will fail. kOdai uses this method to see if she will be reunited with her kaNNan.

In this fourth tirumozhi “teLLiyAr palar”, consisting of 10 pASurams, ANDAL indulges in the kUDal izhaittal hoping to get a good omen by getting all small circles paired inside the big circle. Praying for a successful outcome in this, she does ma'ngaLASAsanam to SrI sundararAjap perumAL of tirumAl irum SOLai, vE'ngatAcalapati of tiruppati, SourirAjap perumAL of tirukkaNNapuram, and kalyANa nArAyaNan housed in dvArakai temple.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

SrI PVP makes the following comments on kOdai's resorting to kUDal to reach kaNNan: By resorting to this kUDal method which is an appeal to acetanam, godA is looking for the desired result of pairing of the circles. Why is she doing these kinds of things, which are inconsistent with the actions of one for whom He is the only means? SrI PVP interprets this as the indication of ANDAL's extreme distress in not attaining Him. Recall that in the first tirumozhi she was pleading to kAman, a demi-god, seeking his help in being associated with kaNNan. A similar explanation was given there as well. SrI PVP also remarks that He who has been acting like a vRtta hInan (lacking discipline and morals), is now being sought by ANDAL who is a vRttavati (full of dharma and morals) through rigorous discipline and conduct.



C. ADDITIONAL THOUGHTS FROM SRI UV:

SrI UV notes that there is nothing in these pASuram-s to indicate that all the gopi-s were involved in this kUDal izhaittal, and it is his opinion that ANDAL was the only one involved



“kUDal-izhaittal”

in this. Instead of drawing small circles inside a big circle and then pairing them, kUDal izhaittal could be performed by picking up a handful of seashells, and then pairing them two at a time, or other similar pairing. Since ANDAL is addressing the insentient objects here, it is obvious that she is not expecting the circles to do the pairing themselves such that no residue is left behind, but that she is expecting the antaryAmi bhagavAn to make it happen. The same applies to the kAman worship that was described earlier.

D. ADDITIONAL THOUGHTS FROM SRI PBA:

SrI PBA points out that kUDal is referred to by tirumazhiSai AzhvAr also in nAnmugan tiruvantadi - “azhaippan tiruvE'nkaTattAnaik kANa izhaippan tirukkUDal kUDa”. Thus this was probably one of the accepted ways of expressing the intense desire in bhagavat samSlesham in AzhvAr's times.

PASURAM 4.1

teLLiyAr palar kai tozhum dEvanAr
vaLLal mAlirum SOLai maNALanAr
paLLi koLLum iDattu aDi kottiDak
koLLumAgil nI kUDiDu kUDalE .

தெள்ளி யார்பலர் கைதொழும் தேவனார்,
வள்ளல் மாலிருஞ் சோலை மணாளனார்,
பள்ளி கொள்ளு மிடத்தடி கொட்டிட,
கொள்ளு மாகில்நீ கூடிடு கூடலே !



A. TRANSLATION FROM SRI SA'THAKOPAN'S TAMIZH TREATISE:

kOdai does ma'ngaLASAsanam to tirumAl irum SOLai sundara rAjap perumAL thus: "Oh, kUDalE (the process of drawing small circles within a bigger circle and pairing them off to see if any small circle is left out without a pair or not) The Lord, who is worshiped by nitya sUri-s with pure minds is living in tirumAl irum SOLai. If I will be blessed with the bhAgyam of doing pAda sevA for my maNALan as He lays down for His divine sleep, please make sure all the circles are paired for me!

B. ADDITIONAL THOUGHTS FROM SRI PVP:

teLLiyAr denotes those with extremely pure minds. They are the nitya sUri-s who serve Him in SrI vaikuNTham without having to be separated from Him and without having to do 'kUDal" like kOdai, because they are not suffering from separation from Him like her.

vaLLal means donor; feeling sorry for the nitya-samsAri-s in the bhUlokam, He came to tirumAl irum SOLai and gave Himself fully to be enjoyed by bhaktas, in spite of having to give up being served through the nitya-kai'nkaryam by the nitya-suri-s in SrI vaikuNTham. Hence He is vaLLal.

SrI PVP interprets kOdai's choice of the word "maNALan" thus: Don't think of me (periyAzhvAr's daughter) like the gopi-s you went after in yamunA tIram in the dark and during night times; You have to marry me in a regular fashion and become my husband (maNALan).

kai tozhum:

muktAnAm lakshaNam hyetat yac-chveta dvIpa vAsinAm

nityA'njalipuTA hRshTA nama ityeva vAdina: (mahAbhA. SANti. 344.45)

"Just like the residents of the Sveta dvIpa, the mukta-s will always be doing a'njali to emperumAn; they are always happy about that; they will always be saying 'nama:; they are used to doing worship all the time".

vaLLal mAlirum SOLai maNALanAr: Even though He is shining with effulgence in parama padam among countless nita sUris there in His nitya vibhUti, He did not think much of that anubhavam; feeling sad for the people who have lost that kai'nkaryam, He appears pale like One who is starving, and comes to tirumAlirum SOLai to give that anubhavam to us. He is assuming the form of a bridegroom and waiting there for us cetana-s to go and embrace Him as His nAyaki-s. Why does He have to leave all His anubhavams in paramapadam and come here? A very wealthy person who has abundant riches may feel worried and sad even if he loses one rupee; just like that, emperumAn has countless cetanas whose company He is enjoying in paramapadam; but He feels sad about having lost the cetanas here, and comes in search of them. Mahopanishad says "sa ekAkI na rameta (that nArAyaNan, who was alone during praLaya kAlam, did not enjoy that state of being alone).





kOdai is not asking for just the bhAgyam to do kai'nkaryam to Him along with other bhakta-s; she is asking for the bhAgyam to do ekAnta kai'nkaryam to Him in the privacy of His chambers; she wants to be His ultimate servant.

paLLi koLLum iDattu: paLLi koLLum iDam here is tiruvara'ngam. piLLai azhagiya maNavALar araiyar has said that he has heard bhaTTar say: "paLLi koLLumiDam AgiRadu koil".

aDi koTTiDa: to do pAda sevA for Him. It is not enough if she does kai'nkaryam as His servant when He is awake; she wants to help Him sleep comfortably by massaging His feet. (tiruvAimzhi 9.2.10 "nilamagaL piDikkum mellaDi").

C. ADDITIONAL THOUGHTS FROM SRI UV:

teLLiyAr par: teLLiyAr are those who are of clear knowledge, with no confusion of any kind in their realization of the truth. This includes the nitya-s, the mukta-s, the Rshi-s, the devoted deva-s, etc.

kUDiDu kUDale -Doing kUDal kUDudal is not like the ana'nga devArcanai to pray for union with emperumAn. Thus, this is not the reason for her performing kUDal; this is an expression of her determination that she will unite with Him for sure and for her own happiness.

aDi koTTiDa: To hold both feet with both hands and do pAda kai'nkaryam. This is not indicative of just dAsyam of a servant, but it is the result of the deep devotion and enjoyment of the greatness of Her Lord that ANDAL wants the bhAgyam for this kai'nkaryam. An alternate interpretation is, looking at it from emperumAn's side, ANDAL's wish is that He should touch her feet with folded hands, and take her as His bride.

mAl irum SOLai maNALanAr, paLLi koLLum iDattu: The first part refers to mAl irum SOLai perumAL, and the second part is taken as a reference to SrIra'ngam perumAL in His reclining posture on AdiSeshan - the pair as it were in kUDidu kUDal. In the next pASuram, we will see that ANDAL does ma'nagaLASAsanam to the pair - tiruve'nkaTam and tirukkaNNapuram.

D. ADDITIONAL THOUGHTS FROM SRI PBA:

kOdai's use of words "kUDiDu kUDale" implies that she should be blessed to do attANic cevakam (kai'nkaryam in perumAL's maNDapam) in perumAL sannidhi.

PASURAM 4.2

kATTil vE'nkaTam kaNNapura nagar
vATTam inRi magizhndu uRai vAmanan
oTTarA vandu en kai paRRit tannoDum
kUTTumAgil nI kUDiDu kUDale





காட்டில் வேங்கடம் கண்ண புரநகர்,
வாட்டமின்றி மகிழ்ந்துறை வாமனன்,
ஓட்ட ராவந்தென் கைப்பற்றித், தன்னொடும்
கூட்டு மாகில்நீ கூடிடு கூடலே !

A. TRANSLATION FROM SRI SA'THAKOPAN'S TAMIZH TREATISE:

In the next pASuram, ANDAL prays to 1) vE'nkaTa nAthan of tiruvE'nkaTa giri (tirupati) which is praised as “tozhuvAr vinaic-cuDarai nanduvikkum vE'nkaTam” by poigai AzhvAr and 2) SrI SourirAjap perumAL, who is referred to as “kanni nan mAmadiL puDai SUzh kaNapurattu en karumaNiyE” by SrI kulaSekhara AzhvAr:

Oh, kUDal! If it is true that my Lord, who came as vAmanan and is living without any blemishes in the forest area of tiruvE'nkata and the civilized city area of kaNNapuram, will come running to me and hold my hand to marry me, please make sure that you give me a good omen.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

The reference to kADu and nagar in the same line suggests that bhagavAn adopts every possible means to be accessible to us - He is in the forests and He is in the cities.

vATTam inRi magizhndu uRai vAmanan - bhagavAn took His arca forms in divya kshetra-s such as tiruvE'nkaTam and tirukkaNNapuram without any hesitation and resides happily amongst us instead of enjoying His SrIvaikuNTha vAsam amongst nitya-sUri-s, just for our benefit.

kATTil vE'nkata: vE'nkaTam that is in a forest or kATTu il - home in a forest; His living in tiruve'nkaTam is likened to His being with Rshi-s in danDakAraNyam in rAmAvatAram, or in bRndAvanam in kRshNAvataram.

kaNNapura nagar: SrI SourirAjan being in tirukkaNNapuram is likened to His being in ayOddhi in rAma incarnation, or in tiru AyppADi in kRshNa incarnation.

“kAnamum vAnaramum vEDumuDai vE'nkaTam “ (nAnmugan tiruvantAdi 47) - emperumAn who is enjoyed by nitya sUri-s in parama padam, is standing in tirumalai so that all the lowly creatures of this world can enjoy His darSanam. And He does that “vATTaminRi” - without feeling the slightest remorse, and “magizhndu” - with happiness. And He is “uRai” - He is doing nityavAsam in tiruve'nkaTam, unlike in His vibhava incarnations, saying ‘ I will not leave till the bondage of samsAram is rooted out from the minds of My devotees’.

vAmanan OTTarA vandu: In His vAmana incarnation, bhagavAn came to this world to beg for three feet of land (maN in tamizh), that belonged to Him to start with, any way.





Should He not be coming running to get her, who is His property after all, if He could come running for collecting some maN earlier? (Earlier He came for maN; now she wants Him to come for peN). SrI PVP's words are: "oraDi maNNukku padaRum avan ivaLaip peRumpOdaikku ARi irAnirE; Asurap prakRti Ana mahAbali munnE kazha'nju maNNukku padaRi naDakkum avan, ivaL oru talaiyAnAl ARi irAniRE" (kazha'nju maN - a small amount of earth).

en kai - "na pramANikRta: pANi: bAlye bAlena pIDita: | (rAmA. yuddha. 119.16) - sItai says 'You are not thinking today about My hand that You grabbed tightly when I was of young age'. kOdai wants emperumAn to grab her hand also in the same way. "am kaNNan uNDa en AruyirkkOdidu" (tiruvAimozhi 9.6.6) - He should grab in such a way that no one else can come in between.

en kaip paRRit tannoDum kUTTumAgil - He should grab me with such force that when I become weak and loosen out, He should embrace me with His body.

C. ADDITIONAL THOUGHTS FROM SRI UV:

As cakravarti tirumagan, He was in daNDakAraNyam and ayoddhi; as kaNNan, He was in bRndAvanam and gOkulam. He does not like to be purely in nityavibhUti, nor purely in prakRti maNDalam. Now He does not want to be only in forest (ve'nkaTam), nor only in the city (tirukkaNNapuram); instead He happily resides in both places. After becoming happy that He got the earth that He begged for from mahAbali, should He not be standing in His rejoicing mode as trivikraman in tirupati? Instead, why is He standing as vAmanan in tirupati? ANDAL feels: "The reason is that He has not yet attained Me, bhU devi. He is sad that He has not gotten me yet. How can I go to the forests and big cities? He has to come to me and get me instead. Instead of walking slowly, step-by-step, as He did when He went to mahAbali, He has to come running to me. He should have the speed that He had when He ran to save gajEndran and rukmiNi; He has to come running and snatch my hand and embrace me with His tirumArbu".

uRai vAmanan oTTarA vandu -He went to request maN or land from mahAbali; it is said that when one goes to beg, the body becomes lighter than the blowing wind. Why can't He come running to ask for bhUmip pirATTi - ANDAL, from periyAzhvAr, with the speed of the wind? When He went to mahAbali to ask for land earlier, there was some uncertainty about the outcome. In my case, there is not the slightest doubt about the outcome. He can come without any hesitation.

It is godA's desire that vAmanan must come and get her in His brahmacaryam itself.

D. ADDITIONAL THOUGHTS FROM SRI PBA:

ANDAL feels that bhagavAn has come down seeking her, but is waiting in divya-kshetra- s like tiruppati and tirukkaNNapuram because He is not sure whether she will accept Him;





so she is praying that He should understand her mind and come running to her as fast as He can and embrace her and be united with Her.

PASURAM 4.3

poo-magan pugazh vAnavar pORRudaRku
Am magan aNi vAL nudal dEvaki
mAmagan migu SIr vasudEvar tam
kOmagan varil kUDiDu kUDalE

பூம கன்புகழ் வானவர் போற்றுதற்
காம கன்,அணி வாணுதல் தேவகி
மாம கன்,மிகு சீர்வசு தேவர்தம்,
கோம கன்வரிற் கூடிடு கூடலே !

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

In pASurams 3 to 8, kOdai extols kaNNan's bAla krIDai-s and prays to kUDal to give her a good omen if kaNNan will come to take her.

If kaNNapirAn, who is born to devaki with a bright and beautiful forehead, and to vasudevar who was an embodiment of all good virtues - if that kaNNa pirAn who is praised by brahma and the nityasUri-s, is going to come and get me, show me a good omen, oh kUDal!

B. ADDITIONAL THOUGHTS FROM SRI PVP:

poo magan, pugazh vAnavar pORRudaRku Am - poo magan is a reference to brahma, and an indirect reference to the leelA vibhUti. pugazh vAnavar refers to the nitya sUri-s, a reference to the praiseworthy nitya-sUri-s, who themselves praise and worship Him as their Lord, and thus an indirect reference to His nitya vibhUti. Thus, He is One Who is worshipped by those in His leelA vibhUti as well as by those who are in His nitya vibhUti. This is comparable to a boatman rowing his boat in the middle of the river, and being called for help by the people on both banks of the river. BhagavAn is sought by those in both the vibhUti-s, as the taittirIya samhita describes - "nAveva yAntamubhaye havante" (1.6.12.3).

devaki mA-magan, vasudevar tam ko-magan: Because of the pride with which devaki has brought Him up, He looks more like her brother than like her son. When it comes to vasudeva, He is both a king of vasudeva and the son of vasudeva (kO = king, and magan = son). For instance, on the day He was born, He was giving instructions to vasudevar to take Him from the prison, deposit Him in nandagopa's house, take the mAyA from that place and





put her in His place inside the prison, etc. In this sense, He is unlike Lord rAma who was a very obedient son to His father.

“varil” - refers to the majestic walk of kaNNan reflecting His lineage from devaki and vasudeva.

C. ADDITIONAL THOUGHTS FROM SRI UV:

pugazh vAnavar pORRudaRku Am - The nitya-sUri-s who are themselves praiseworthy, are praising Him - He is the Supreme Deity above all deities.

aNi vAL nudal devaki - devaki with the beautiful and lustrous countenance - all the deva-s came to offer their prayer when devaki was bearing kaNNan in her womb. When she knew that emperumAn was in her womb, her forehead and face became radiant.

D. ADDITIONAL THOUGHTS FROM SRI PBA:

BhagavAn came down from Sri vaikuNTham where the nitya-sUri-s are doing eternal kai'nkaryam to Him, in response to the request of the deva-s for Him to take incarnations in this world to remove their sorrows. ANDAL is hoping that He will now come one step further, to where she is in order to remove her sorrow.

PASURAM 4.4

AyccimArgaLum Ayarum a'njiDap
pUtta nIL kaDambu ERip pugap pAindu
vAitta kALiyan mEl naDam ADiya
kUttanAr varil kUDiDu kUDalE

ஆய்ச்சி மார்களு மாயரு மஞ்சிட,
பூத்த நீள்கடம் பேறிப் புகப்பாய்ந்து,
வாய்த்த காளியன் மேல்நட மாடிய,
கூத்த னார்வரிற் கூடிடு கூடலே !

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

Next, kOdai remembers kaNNan's nartanam on the venomous hoods of the serpent kALiyan: Once upon a time, even though all the AyarpADi people were scared, kaNNan





jumped onto to the hoods of kALiyan from the kaDamba tree branches and danced as if He was practicing His dance. If that kaNNan is going to bless me by uniting me with Him, show me a good omen!

B. ADDITIONAL THOUGHTS FROM SRI PVP:

pUtta nIL kaDambu: The kaDamba tree had been charred by the venomous breath of kALiyan, but started flowering the moment kaNNan's feet touched it. Given that the touch of His feet could relieve ahalyA of her curse and convert her from her stone form to her real form, it is no surprise that the contact with His feet could restore the dead kaDamba tree. The veda declares: vishNoH pade parame madhva utsaH (Rg ashTaka 2.2.24) - Divine nectar (that rejuvenates everything and gives eternal life) flows profusely from the Feet of Lord vishNu. No wonder the dead kaDamba tree came back to life at the very touch of kaNNan's Feet.

vAitta kALiyan: kALiyan was blessed because he got the bhAgyam of having kaNNan's feet touch his head. godA wishes that she should also be blessed with His touch. kALiyan did not wish for kaNNan's Feet to touch him, but he got it; ANDAL longs for His touch, and is unable to get it.

kUttanAr varil: kOdai wishes that kaNNan should come to her straight after His dance on kALiyan's hoods, with the associated exhaustion, and embrace her (so that she has a chance to comfort Him?)

C. ADDITIONAL THOUGHTS FROM SRI UV:

pUtta: The dead kaDamba tree coming back to life and flowering instantly, is comparable to the incident in SrImad rAmAyaNam, described by vAlmIki: When rAma left ayodhya, the trees and shrubs there became lifeless, whereas the trees and shrubs in the places to which He went, started becoming very much alive with lots of flowers and leaves etc. - api vRkshAH parimlAnAH; pushpitAgrANi madhyAni jagAma vadatAm varaH.

PASURAM 4.5

mADa mALigai Suzh mathuraip pati
nADi nam teruvin naDuvE vandiTTu
ODai mA mada yAnai udaitavan
kUDumAgil nI kUDiDu kUDalE

மாட மாளிகை சூழ்மது ரைப்பதி
நாடி, நந்தெரு வின்நடு வேவந்திட்டு,





ஓடை மாமத யானை யுதைத்தவன்,
கூடு மாகில்நீ கூடிடு கூடலே !

A. TRANSLATION FROM SRI SA'THAKOPAN'S TAMIZH TREATISE:

In this pASuram, ANDAL recalls how her kaNNapirAn walked in the streets of vaDamathurA, kamsan's capital city, adorned with lofty palaces, and how He killed the mad elephant, kuvalayApIDam, by kicking him with His legs and plucking his tusks. She prays to kUDal to give a good omen if that kaNNan will come to her to take her.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

mADa mALigai SUzh maduraip pati: kamsan has decorated the whole of mathurA with festive decorations with the intent of killing kaNNan. However, ANDAL, with her extreme love to kaNNan, imagines that all this decoration is for welcoming her kaNNan to mathurA.

nADi: “seeking her or searching for her”. kaNNan is invited by kamsan to come to the vil vizhA (bow festival organized by kamsan), with the evil intent of killing kaNNan once He arrives. But kOdai imagines that her house is in vaDamathurA, and that kaNNan is coming just to see her. While it might have been enough to just say “mathuraip pati nam teruvin naDuvE vandi'TTu”, she adds “nADi”. She fantasizes that kaNNan should not directly enter her house; He needs to ask everyone “Where is nAcciyAr's palace? Where is kOdai's house?” and then find her. She remembers kaNNan blessing the mAIAkArar by wearing the garland presented to Him. The mAIAkArar's house was not in a main street but on a small side lane, and He had to look for the mAIAkArar's house and find it. She herself is a mAIAkArar's daughter (referring to periyAzhvAr who did flower kai'nkaryam (“Senbagap pU cUTTa vArAi”, “malligaippU cUTTa vArAi”,) pAdirippU cUTTa vArAi” - pUccUTTal). By this reasoning, she wants Him to seek her house also and come to her.

C. ADDITIONAL THOUGHTS FROM SRI UV:

mADa mAligai: mADam means tall building. mALigai essentially refers to the same structure - those of kings etc. Perhaps because this is kUDal tirumozhi, ANDAL is pairing everything.

nam teruvil: the term ‘nam’ can be interpreted to give several meanings -

1. street in SrIvilliputtUr; kaNNan must come looking for her in SrIvilliputtUr;
2. street in vaDa mathurA. Just as she thought of tiruvAippADi as her village, she can think of vaDa mathurA as hers too.
3. Being bhUmi pirATTi, she could think of satyabhAmA's house as her own as well.
4. Because of the extreme love that trivakrai and mAIAkArar had for kaNNan, she can consider their streets as her street also.





PASURAM 4.6

aRRavan marudam muRiya naDai
kaRRavan ka'njanai va'njanaiyil
ceRRavan tigazhum maduraippaTik
koRRavan varil kUDiDu kUDalE

அற்ற வன்மரு தம்முறி யநடை

கற்ற வன்,கஞ் சனைவஞ் சனையில்

செற்ற வன், திக மும்மது ரைப்பதி,

கொற்றவன் வரிற் கூடிடு கூடலே !

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

In this pASuram, ANDAL recalls the leelA of kaNNan when He was a young baby (“taLLit taLar naDai iTTu iLam piLLaiyAi”) and pulled the mortar with Him and went through two maruDam trees and felled them. Later when He grew up to be a young boy, He killed kamsan - tarikkilAnAgit tAn tI'ngu ninainda, karuttaip pizhaippittu ka'njan vayiRRil neruppenna ninRa neDumAl, as kOdai refers to the incident (tiruppAvai). She prays to kUDal to give her a good omen if that kaNNan will come and get her.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

aRRavan: “One Who is unequivocally declared to be...”. ANDAL considers it unquestionable that He is for her and no one else – ERkkanavE enakku enRu aRRut tIrdavanAi - ERkkanavE “ANDALukkAnavan ivan” ennum paDi aRRut tIrdavan.. The support given is “paritrANaya sAdhUnAm” - He Who takes incarnations for the protection of the good - and since ANDAL is a ‘sAdhu’, He is born for her protection.

marudam muRiya naDai kaRRavan: He Who learned to walk while felling the two rAksahsa-s in the form of the marudam trees - “yamaLArjunayor madhye jagAma kamalekshaNa: (vishNu purANam 5.6.16).

ka'njanai va'njanaiyil SeRRavan - Unlike Lord rAma who resorted to dhArmic methods when killing His enemies, kaNNan resorted to deceitful methods to get rid of kamsan, as if He wanted to get rid of deceit itself with kamsan.

tigazhum maduraip patik-koRRavan: He Who is the King of mathurA with the tall and beautiful structures. How come ANDAL declares kaNNan to be the King of mathurA, when kaNNan Himself did coronation to ugrasena as the King of mathurA after killing kamsan? There was a curse from yayAti that the yAdava-s will not rule the kingdom of mathurA. But since it was because of her kaNNan that ugrasenan came to be king, kOdai wants to think of kaNNan alone as the king of mathura.



C. ADDITIONAL THOUGHTS FROM SRI UV:

aRRavan - One Who is unequivocally declared. He is declared (through “vinASaya ca dushkRtAm”) to be One Who is born for the destruction of the wicked and the evil. There was aSarIri vAkku - though less well known than the one for kamsan’s destruction, that predicted SiSupAlan’s death. dvArapAlaka-s came down as hiraNyAkshan-hiraNyakaSipu, rAvaNa-kumbhakarNan and again as SiSupAlan-dantavaktran. SiSupAlan was born with four hands and three eyes and AkASavANi said at the time of his birth that his extra hands and eye will disappear when the person who is destined to be his destroyer touches him. One time kaNNan touched baby SiSupAlan and the extra parts disappeared; so, He is aRRavan - aRRut tRndavan - destined - for killing SiSupAlan.

va’njanaiyil - through deceit. One can look at this word as va’njanai-il - The abode of deceit - va’njanai-il ka’njanaic ceRRavan - He Who destroyed kamsan who was the abode of deceit.

D. ADDITIONAL THOUGHTS FROM SRI PBA:

Sri PBA gives a possible alternate reading of the pASuram.

aRRa val marudam muRiya - (Instead of ‘aRRavan marudam muRiya...:’) One who made sure that the maruda trees that had taken shape only for the purpose of killing Him were destroyed. However, he also indicates that he does not support this alternate interpretation, since pUrvAcArya-s' vyAkhyAnam never mentions this as a possible interpretation.

E. ADDITIONAL THOUGHTS FROM SRI TSR:

aRRavan - bhagavAn who has unequivocally dedicated Himself for His devotees - “un aDiyArkku en Seyvan enRE irutti nI”.

marudam muRiya naDai kaRRavan - tiruma’ngai AzhvAr also refers to this incident - “iNai marudiRRu vIzha naDai kaRRa teRRal”.

maduraip-patik-koRRavan - ANDAL again refers to kaNNan as “maduraiyAr mannan” in vAranamAyiram.

PASURAM 4.7

anRu innAdana sei SiSupAlanum
nina nIL marudum erudum puLLum
venRi vEl viRal ka’njanum vIzha mun
konRavan varil kUDiDu kUDalE



அன்றின் னாதன செய்சிசு பாலனும்,
நின்ற நீள்மரு தும்எரு தும்புள்ளும்,
வென்றி வேல்விறற் கஞ்சனும் வீழ, முன்
கொன்ற வன்வரிற் கூடிடு கூடலே !

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

In the seventh pASuram, kOdai continues to praise the valorous deeds of kaNNan: He destroyed SiSupAlan, who had committed untold atrocities in his life. He felled the twin marudam trees that were in His way. He conquered the seven bullocks that stood in the way of marrying nappinai, and also bakAsuran who came in the form of a crane to devour young kRshNa. He destroyed the all-powerful kamsan in front of everyone. kOdai appeals to kUDal to give a good omen if it be true that kaNNan will be united with her.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

anRu innAdana sei SiSupAlanum: The reference here is that SiSupAlan did everything that was unpleasant to cause obstructions to rukmiNi's svayamvaram. Just as bhagavAn removed all those obstructions, ANDAL is now praying that all obstructions to her kUDal omen should be removed, and she should get a good omen.

ANDAL continues to describe the leelA-s of kRshNa in the next two pASurams. In the current pASuram she names some of the worst enemies whom He had overcome. In the next pASuram, she describes some of His qualities of dayA to His devotees.

C. ADDITIONAL THOUGHTS FROM SRI UV:

ANDAL lists the destruction of kamsan and SiSupAlan in same breath as the destruction of the marudam trees, the destruction of bakAsura in the form of a crane, and that of the seven bulls by kaNNan. This is to show that killing SiSupAlan and kamsan were as easy for Him as getting rid of the trees, birds and animals.

ninRa nIL marudu - The tall marudam trees that were standing at one place without the ability to move.

D. ADDITIONAL THOUGHTS FROM SRI PBA:

anRu innAdana Sei SiSupAlan: SiSupAlan's acts, words, and deeds were so distasteful that they have been described as "pala nAzhham Sollip pazhitta SiSupAlan", "kEtpAr Sevi SuDu kIzhmai vaSavugaLE vaiyum, SETpAl pazham pagaivan SiSupAlan", etc.





PASURAM 4.8

Aaval anbu uDaiyAr tam manattu anRi
mEvalan virai SUzh tuvarApatik
kAvalan kanRu mEyttu viLaiyADum
kOvalan varil kUDiDu kUDalE.

ஆவலன்புடை யார்தம் மனத்தன்றி
மேவ லன், விரை சூழ்துவ ராபதிக்
காவ லன், கன்று மேய்த்து விளையாடும்,
கோவ லன்வரிற் கூடிடு கூடலே !

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

In this pASuram, ANDAL recalls Lord kRshNa's love towards His devotees. kaNNan resides in the hearts of people who long to reach Him and who love Him intensely, and He does not belong anywhere else. He is the Lord of dvAraka, which is surrounded by fragrant gardens. He is the perumAn who appeared in Ayarkulam with great delight and played with the cows and calves. She prays to kUDal to give her a good omen if that kaNNan will come and get her.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

Aval : The intense desire to reach Him. These are the people who, like ANDAL, refuse to wait till He chooses to come and get them, but who, driven by their extreme impatience to wait (tvarai), still undertake activities such as doing nOnbu, worshiping kAman, drawing ciRRil, pani neerADal (taking bath in the running waters very early in the morning), doing kuDal etc.

anbu: Intense affection towards Him, to the point of worrying about the Supreme paramAtman's well being - such as periyAzhvAr singing "pallANDu", and also praying to the pa'ncAyudha-s etc. not to lose their guard (even though they never sleep), and keep their eyes open to take care of bhagavAn ("uRagal, uRagal, uRagal" - periyAzhvAr tirumozhi 5-2-9).

virai SUzh tuvarApati: kRshNa brought the exquisite, out-of-the-world, wonderful-smelling pArijAtam from deva lokam for satyabhAmA, thereby enhancing the smell that dvArakA already had. "maTTERu kaRpakattai mAdarkkAi vaN tuvarai naTTAn" - periya tirumozhi (6-8-7).

kanRu mEittu viLaiyADum kOvalan: balarAman and kaNNan, who are the Sustainers of the whole world, have become cowherds - because of their sauSIlyam "sarvasya jagata: pAlau vatsapAlo babhUvatu: " (VishNu purANam 5.6.35). They enjoy protecting the cows that are





incapable of protecting themselves, even more than protecting the human beings who can look after their own activities.

kAvalan - kOvalan: Instead of being the King of mathurA, He decided to come to AyarpADi and be a cowherd, grazing the cows in the meadows .

C. ADDITIONAL THOUGHTS FROM SRI UV:

tuvarApati - Just as kaNNan was fond of AyarpADi folks during his childhood years, He was fond of the folks of dvArakai during His years of youth. The reason was that the people of dvArakA were very attached to Him and were praying for His welfare.

Aval: SrI PVP interpreted the term as the tvarai, or the extreme impatience to attain Him, leading to activities such as the anya devatA worship etc. In other words, it is the actions of those who are interested in some personal benefit to them. Sri UV explains the term as the extreme desire to do kai'nkaryam to Him, to attain Him, to be so concerned about His welfare as to sing pallANDu to Him, etc.

anbu: SrI PVP interpreted this term as the extreme concern about His well-being, leading to actions such as singing pallANDu to Him. In other words, it leads to actions such as those of periyAzhvAr, who had no interest in anything except His welfare. SrI UV interprets the term as the deep and intense devotion and love to Him as a result of the Aval to do kai'nkaryam to Him.

D.ADDITIONAL THOUGHTS FROM SRI PBA:

kAvalan - kOvalan: kAvalan refers to His parattvam and kOvalan refers to His soulabhyam.

PASURAM 4.9

koNDa kOlak kuRaL uruvAic cenRu
paNDu mAvali tan peru vELviyil
aNDamum nilanum aDi onRinAl
koNDavan varil kUDiDu kUDalE

கொண்ட கோலக் குறஞரு வாய்ச்சென்று,
பண்டு மாவலி தன்பெரு வேள்வியினால்,
அண்ட மும்நில னுமடியொன்றினால்,
கொண்ட வன்வரிற் கூடிடு கூடலே !





A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

In this pASuram, ANDAL recalls the vAmanAvatAra incident. BhagavAn came as vAmana in the form of a brahmacAri; He wore the sacred thread, deerskin, pavitram and taNDu (stick) when He came to the great yAga bhUmi of mahAbali. He got three feet of land

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“aDi onRinAl koNDavan”





as a charity from mahAbali, and measured with His one foot the higher worlds and with another the lands below. ANDAL appeals to kUDal to give a good omen to her signifying that this trivikraman will be united with her.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

aDi onRinAl: “ovvOr aDiyAlE” - in other words, one foot for upper worlds and one for lower worlds.

koNDa kOlak kuRaL uruvAi: With His short and brilliantly shining form, with the sacred thread bearing the deerskin, His kamaNDalam, etc., He looked more beautiful than in His form in SrI vaikuNTham, decorated with all His ornaments, weapons etc. In fact, this is how kOdai must have felt, and this is why she is singing about vAmana here.

In vAmana incarnation bhagavAn asked for, and got three feet of land. This is referred to in “trINi padA vicakrame” - yajurveda 2-4-51 (He pervaded all the worlds with three measures of His feet) and periyAzhvAr's prabandham - “mUnRaDi nimirrtu” (periyAzhvAr tirumozhi 4-7-10). However, ANDAL is referring to only two, not three measures - aNDamum nilanum. This raises the interesting question as to why ANDAL talks of only two dimensions.

SrI PVP refers us to na'njIyar asking SrI BhaTTar this question. SrI BhaTTar quotes the yajurveda (2.8.16) in this context:

“paro mAtroyA tanuvA vRdhAna |
na te mahitvamanvaSnuvanti |
ubhe te vidma rajasI pRthivyA: |
vishNo deva tvam paramsya vitse |”

(Oh great Vishnu! You took a big form; but nobody was able to understand your greatness. We all know the two feet with which you measured the upper worlds and the lower worlds including the earth. But You alone know what You measured as the third dimension”).

This is explicitly declared in the Rg veda:

dve idasya kramaNe svardRSo'bhikhyAya martyo bhuraNyati |
tRtIyamasya nakirA dadharshati vayaScana patayantaH patatriNaH ||

(Rg ashTakam 2.2.24 - 154.11)

“Men know well about the two feet of land that Lord vishNu measured, and they sing the Glory of the Lord based on that knowledge. No one is ever capable of understanding the third Foot of land that He measured. Neither the wind that blows everywhere, nor the birds that fly everywhere, will ever know that”).

So what could it be that He measured as the third Foot of land? One possible



interpretation given is that out of His Great Mercy, He considered that His Foot on mahAbali's head was the third Foot of land. Since this level of Mercy and kindness is unknown, unknowable, indescribable, etc., neither air nor bird will ever know this.

The alternate interpretation is that bhagavAn just ended up measuring His nitya vibhUti as the third Foot, and this dimension is something that neither man, nor wind, nor birds, will ever comprehend. This is consistent with the Rg vedic declaration - tRtIyamasya nakirA dadharshati vayaScana patayantaH patatriNaH.

So it looks like ANDAL stops with describing the two dimensions that we can all comprehend.

peru-vELvi - The yAga that mahAbali performed could by itself deserve to be considered great, but what made it even greater was that bhagavAn blessed it by His personal appearance. This is what made it "peru" vELvi.

koNDavan - We are all His belongings, and He was not going to let anyone own His belongings, and would get them back by hook or crook. In this case He came as a dwarf brAhmaNa and "got" it all back from bali.

C. ADDITIONAL THOUGHTS FROM SRI UV:

ANDAL is describing just the greatness of His Feet here, leaving one to imagine His greatness with all His other divya avayam-s.

PASURAM 4.10

pazhagu nAn maRayin poruLai madam
ozhugu vAraNam uyya aLitta em
azhaganAr aNi Aicciyar SindaiyuL
kuzhaganAr varil kUDiDu kUDalE

பழகு நான்மறை யின்பொரு ளாய்,மதம்

ஒழுகு வாரண முய்ய வளித்த,எம்

அழக னாரணி யாய்ச்சியர் சிந்தையுள்,

குழக னார்வரிற் கூடிடு கூடலே !

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

He is the inner meaning of all the four ancient vedA-s. With great compassion, He protected the great gajEndra AzhvAn when he was in deep trouble. He attracts everyone with His exquisite beauty, and always resides in the hearts of the beautiful gopi-s who are His



great devotees. ANDAL prays to kUDal to make the circles pair up for her if it will become true that this kaNNapirAn will come to her.

B. ADDITIONAL THOUGHTS FRM SRI PVP:

vAraNam uyya aLitta em azhaganAr - In the context of His protecting gajendra AzhvAn, His beauty was expressed by the haste because of which He could not decorate Himself properly, caused by His overriding concern for the safety of His devotee. Thus, the beauty that ANDAL praises here is bhagavAn's great concern for the devotee.

aNi Aycciyar - The beautiful gopi-s. What is the beauty of the gopi-s, compared to His beauty that was described in the above paragraph? Their beauty is their intense devotion that makes them declare “ko'ngai mEl kunkumattin kuzhambazhiyap pugundu oru nAL ta'ngumEl en Avi ta'ngum” (nAcciyAr tirumozhi 8.7) - that they will not bear to live without being embraced by Him soon, that they will resort to kAmadeva worship, ciRRil, etc., to get to Him one way or the other, etc.

aNi Aycciyar SindaiyuL kuzhaganAr: One Who makes the minds of the gopi-s melt away at the very sight of Him. The love the gopi-s have for kRshNa is so intense that when He does not come as soon as they think of Him, they feel very sad. They decide that when kaNNan ultimately comes to them one day, they will teach Him a lesson and refuse to even show their face to Him. But all this determination goes to the winds when kaNNan decides to ultimately reveal Himself to them. This is His attribute of “SindaiyuL kuzhaganAr”.

C. ADDITIONAL THOUGHTS FRM SRI UV:

pazhagu nAn maRai -_SrI PVP interprets the term “pazhagu” here as “pazhaiya - ancient” - the ancient veda-s. SrI UV prefers to interpret the term as “pazhagappaDum - in use” - the veda-s that are accepted and in vogue.

pazhagu nAnmaRayin poruLai - While SrI PVP interpreted the phrase as “pazhagu nAnmaRaiyin poruLai - He Who is the Inner Meaning of the ancient veda-s”, SrI UV interprets the phrase as “pazhagu nAn-maRai, in poruLai - “He Who is the sweet nectar that is the inner meaning of the veda-s that are in vogue”.

em azhaganAr - While SrI PVP interprets the term ‘azhaganAr’ to refer to bhagavAn's beauty in a general sense, SrI UV takes the term to specifically refer to tirumAl irum SOLai azhaganAr - the emperumAn who resides in tirumAl irum SOLai. See the continuation of this interpretation in the next paragraph.

vAraNam uyya - Since the first pASuram started with tirumAlirum SOLai emperumAn, ANDAL finishes the tirumozhi with tirumAl irum SOLai azhagar again. Since these hills abounded with elephants, she is reminded of gajendran, and thus praises the gajendra moksham incident here. Recall that periyAzhvAr also sings the praise of tirumAl irum SOLai



malai by recalling the episodes involving bhagavAn and the elephants –

oru vAraNam paNi koNDavan poigaiyil, ka'njan tan

oru vAraNam uyir uNDavan SenRu uRaiym malai,

karu vAraNam tan piDi tuRandODak kaDal vaNNan

tiruvANai kURat tiriyum taN tirumAl irum SolaiyE (periyAzhvAr tirumozhi 4.2.5)

(emperumAn, who protected the elephant tortured by a crocodile, also killed kamsan's elephant. In tirumAlinruncOlai malai, the male elephant will swear on kaDal vaNNan and stop the female elephant that is running away because it is in an angry mood).

PASURAM 4.11

UDal kUDal uNardal puNardalai

nIDu ninRu niRai pugazh Aycciyar

kUDalaik kuzhaR-kODai mun kURiya

pADal pattum vallArkku illai pAvamE

ஊடல் கூட லுணர்தல் புணர்தலை,

நீடு நின்ற நிறைபுக ழாய்ச்சியர்

கூட லைக்குழற் கோதைமுன் கூறிய

பாடல் பத்தும்வல் லார்க்கில்லை பாவமே.

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

The curly-haired kODai (kuzhaR-kODai) completes her kUDal tirumozhi on the topic of the kUDal exercise played by her, with a phala Sruti. She declares that whoever sings these ten kUDal pASurams dealing with the gopis' acts of UDal-kUDal (being angry because they can't get Him right away when they want Him, and then uniting with Him), uNardal-puNardal (telling kaNNan that He has been unfair to them, and kaNNan telling them He is sorry and joining back with them), etc., will never be separated from Him.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

UDal-kUDal - Refers to the act of uniting with Him while still being angry as a result of the intense love for Him and the resultant inability to bear the separation from Him.

uNardal-puNardal - uNardal stands for uNarttal - letting Him know that what He is doing to them is wrong - leaving them and going away while they are longing for union with Him. puNardal is the response from Him, asking for forgiveness for His leaving them, and



saying that He did that only to increase the intensity of their relationship.

niRai pugazh Aycciyar - The gopi-s who are full of glory. What is their glory? Sri PVP quotes Sri embAr: Their glory is that one gopi makes Him fast for four days for Him to be with her, and some other gopi makes Him fast for ten days for Him to be able to get to her. Such is the intensity of love that kaNNan had for them.

kuzhal kOdai kURiYa - Composed by kOdai with the beautiful locks of hair. The beauty of godA's hair was such that it could make Him do kUDal izhaittal to get her. But these pASuram-s describe the kUDal izahittal that such a beautiful kOdai is doing for attaining Him.

illai pAvamE - ANDAL gives the phala Sruti for those who chant these kUDal pASurams with devotion, namely, that there is no need for them to go through the agony of 'kUDal izahittal', as ANDAL is going through, in order to attain His Feet and to do eternal kai'nkaryam to Him.

C. ADDITIONAL THOUGHTS FROM SRI UV:

UDal kUDal uNardal puNardal – There are apparently four acts listed here – UDal, kUDal, uNardal, and puNardal. Sri UV analyzes this phrase in some detail. He points that in ancient tamizh literature, there are three actions that are described between lovers - UDal, uNardal or uNarttal, and puNardal.

UDal – When the lovers are separated from each other for some time, then when the male counterpart returns, the female of the pair suspects him, and gets angry at him.

uNardal – The male lover explains to the female that he did not indulge in any extraneous activity with any other woman, and the woman realizes this.

puNardal – The two get together again, and enjoy themselves.

In this scenario, all three acts are attributed to the female member – UDal (her getting angry), uNardal (her realizing that her suspicions were unfounded), and puNardal (her getting back into the arms of her lover).

The second act in the above has also been described as 'uNarttal' instead of 'uNardal'; in this case, this second act is attributable to the male member (convincing the female of the pair that nothing untoward happened during their separation). In this case, one could say that the first act is attributable to the female, the second to the male, and the third to both.

Having thus accounted for UDal, uNardal, and puNardal, Sri UV feels that the first line of the current pASuram really refers to only the three steps discussed above. So what is the significance and the meaning of the fourth item – kUDal, in the middle? Sri UV gives a few explanations:

The three acts in the pASuram are “UDal kUDal”, “uNardal”, and “puNardal”; “UDal kUDal” here means “Living with UDal when the female of the pair suspects the male



member. In other words, “UDal kUDal” really refers to “UDal” stage. This corresponds to Sri PVP’s interpretation - “UDal kUDal” – “Living together during a love-fight”. However, Sri PVP does not get into the three stages between lovers etc.

The three acts in the first line are “UDal”, “kUDal uNardal” or “kUDal uNarttal”, and ‘puNardal’. The second step here can involve one of the following:

1. “kUDal uNardal” - The female does ‘kUDal izhaittal’ as described by ANDAL, and convinces to herself that she will be united with her lover.
2. “kUDal uNarttal” – The male member convinces his love that whatever he did during their separation was all with her in mind.

Among the different interpretations, Sri UV prefers 2(b) above, since this blends nicely with the spirit of this tirumozhi, and fits well with the word ‘kUDal’ that occurs in the third line of this pASuram.

mun kURiya pADal pattum - Sri PVP combines the word ‘mun’ with the words ‘nIDu ninRa naRai pugazh Aycciyar kUDalai’, and gives the meaning ‘the kUDal izhaittal by the gopi-s who had a long history of being famous for the alternate kUDal and uDal with kaNNan’. Sri UV prefers to use the word in the phrase ‘kUDalai mun kURiya’ - godA first describes the kUDal izhaittal; in other words, the UDal stage will come only after one is married to her lover. Right now, first kOdai is describing the kUDal at this stage.

D. ADDITIONAL THOUGHTS FROM SRI PBA:

Sri PBA comments that UDal and kUDal should not be viewed as two separate words, but should be considered as one phrase referring to “being associated with UDal” (same as Sri PVP). “pOdumaRittup puRamE vandu ninRIr, Edukkiduvuven iduvuven idu vennO?”, “ennukku avaLai viTTu i’ngu vandAi innam a’ngE naDa nambi! nIyE!” , “ennuDaiya pandum kazhalum tandu pOgu nambi”. UDal refers to the situation where He is told all the above words, and being told thus, emperumAn is not allowed to enter the house, and the door is closed on Him.



SrI

SrI ANDAL sameta SrI ra'ngamannAr tiruvaDigaLE SaraNam

ஸ்ரீ ஆண்டாள் ஸமேத ஸ்ரீரங்கமன்னார் திருவடிகளே சரணம்

NACCIYAR TIRUMOZHI V- MANNU PERUM PUGAZH

நாச்சியார் திருமொழி 5. மன்னு பெரும் புகழ்

INTRODUCTION

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

ANDAL has done her best to plead to kUDal to unite her with her kaNNan; the ultimate desired result has not happened. At that time, a cuckoo bird warbles sweetly in the grove, looking for its mate. Thinking that the cuckoo will very well realize her plight in looking for kaNNan, kOdai starts pleading with the cuckoo to call out to kaNNan and get her Lord to come to her.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

kOdai remembers the cuckoo that was singing when she and kaNNan were once spending time together in the grove. Thinking that the cuckoo might remember that, she falls now at the feet of the cuckoo to see if it will help in uniting her kaNNan with her.

sItAdevi even went to the extent of advising the wicked rAvaNan that it is best for him to make friends with rAma (which is equivalent to saying that he should return her back to rAma):

“mitramaupayikam kartum rAma: sthAnam parIpsatA |
vadham cA'nicchatA ghOram tvayA'sou purusharshabha: ||”(rAmA, sundara 21-19)

When sItA could seek this help even from the enemy rAvaNa, ANDAL requesting the friendly cuckoo to unite her with Her lord is not surprising at all. In addition, while the inanimate kUDal could not respond to her words, the cuckoo who was responding (“prativacanam”) when it heard the words exchanged between kOdai and kaNNan in the grove when they were together once, would definitely respond now to her pleadings to unite her with her kaNNan. This is another reason for the lovelorn ANDAL to look to the cuckoo for its help.

PASURAM 5.1

mannu perum pugazh mAdhavan mA maNi
vaNNan maNi muDi maindan
tannai ugandadu kAraNam Aga en
Sa'ngu izhakkum vazhakku uNdE





punnai kurukkatti nAzhAl Serundip
 podumbinil vAzhum kuyilE!
 panni eppOdum irundu viraindu en
 pavaLa vAyan varak kUvAi

மன்னு பெரும்புகழ் மாதவன் மாமணி
 வண்ணன் மணிமுடி மைந்தன்-
 றன்னை, உகந்தது காரண மாகளன்
 சங்கிழக் கும்வழக் குண்டே,
 புன்னை குருக்கத்தி ஞாழல் செருந்திப்
 பொதும்பினில் வாழும் குயிலே,
 பன்னியெப் போது மிருந்து விரைந்தென்
 பவளவா யன்வரக் கூவாய்

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

kOdai pleads with the cuckoo bird (“kuyil”): “Oh cuckoo living in the grove filled with all kinds of trees like punnai, kurrukkatti, kO’ngu and cerundi! emperumAn has countless great virtues and is blue-hued like the great nIla maNi; He wears the exquisite crown studded with navaratnams. Is it fair that I keep loosing my bangles (due to their getting loose) just because I love this emperumAn? You must do me a favor - please keep warbling sweetly day and night the tirunAmams of my coral-lipped perumAn from your grove right here and make it possible for Him to come to my side quickly.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

mannu perum pugazh: Sri PVP refers us to SaraNAgati gadyam (5) - “svAbhAvika anavadhika atiSaya asa’nkhyeya kalyANa guNa” - He who is endowed with kalyANa guNa-s that are natural to Him, infinitely great, and countless.

mAdhavan refers to pirATTi’s nAyakan or Sri vallabhan. ANDAL recalls pirATTi’s purushakAratvam here. When She had taken incarnation as sItAdevi, She protected even the rAkshasi-s in aSOka vanam by pointing out to hanumAn that it is not their fault that they were harsh to Her - na kaScit nAparAdhyati (yuddha kAndam-116-49). ANDAL is asking: How is it that pirATTi who is with Him always is not helping in my case?

mA maNi vaNNan: His rUpam is all for ANDAL -





“na te rupam na cAkAro nAyudhAni na cAspadam |
tathA'pi purushAkAro bhaktanAm tvam prakASase” - (jitante - 1-5)

His divya Atmasvarupa, His ma'ngaLa vigraham, His divine weapons, His dwelling SrIvaikuNTham, none of these are for His benefit; they are all for the benefit of His devotees, and He Himself belongs to His devotees.

Sa'ngu izhakkum vazhakku uNDE - because of my love for Him, my body is losing weight from viraha tApam and my bangles are falling loose; is this fair? Lord kRshNa declares - “na me bhakta: praNaSyati” (gItA 9-31) - “My devotee never gets destroyed”. He is given the credit that His bhaktas do not get aSubham even to the slightest extent - “na vAsudeva bhaktAnAm aSubham vidyate kvacit” (sahasranAmam). Given all this, ANDAL is asking - Is it fair that I, His devotee, keep getting thinner by the day longing for Him?

punnai... vAzhum kuyilE: when I am suffering from viraha tApam, how come you are enjoying in the flower beds on the trees?

C. ADDITIONAL THOUGHTS FROM SRI UV:

I have lost my bangles in an unfair way. If you ask me what I did, this is what I have been doing - I enjoyed every part of emperumAn's body. I never committed any mistake. First I admired His excellent characteristics like His vAtsalya guNam etc. In order to remove obstacles that stand in the way of His showing His vAtsalyam to me, I admired and felt happy looking at His being with periya pirATTi who is known for Her purushakArattvam. I then felt happy about His great tirumEni, His endless aiSvaryam and His strength in removing obstacles. When I am so joyous about all these, He should be decorating me with more bangles. Instead, He made me loose them all. So, call out each of His names from each tree.

PASURAM 5.2

veLLai viLi sa'ngu iDa'n-kaiyil koNda
vimalan enakku uruk-kATTAn
uLLam pugundu ennai naivittu nALum
uyir peidu kUttATTuk kANum
kaL avizh ceNbagap-pU malar kOdi
kaLittu iSai pADum kuyilE!
meLLa irundu mizhaRRi mizhaRRAdu en
vE'nkaTavan varak kUvAi.





“kuyil-kUvudal”



வெள்ளை விளிசங் கிடங்கையிற் கொண்ட
விமல னெனக்குருக் காட்டான்,
உள்ளம் புகுந்தென்னை நைவித்து நாளும்
உயிர்பெய்து கூத்தாட்டுக் காணும்,
கள்ளவிழ் செண்பகப் பூமலர் கோதிக்
களித்திசை பாடுங் குயிலே,
மெள்ள விருந்து மிழற்றி மிழற்றாதென்
வேங்கட வன்வரக் கூவுவாய்

A. TRANSLATION FROM SRI SA'THAKOPAN'S TAMIZH TREATISE:

Oh cuckoo (who drinks the nectar from honey-laden ceNbagam flowers and sings joyfully)! My Lord has the (pA'ncajanya) conch in His left hand. This pure white conch seems to have a sound that invites bhaktas to do kai'nkaryam to Him. This Lord of mine is not showing Himself before me. Not only that, He enters and stays in my mind and makes me suffer (in love) and tortures me alive, at the same time enjoying this drama. Without wasting your time near me by uttering your mazhalaic-col (child-like talks), go to my emperumAn who resides in tiruve'nkaTam Hills and ask Him to come to me!

B. ADDITIONAL THOUGHTS FROM SRI PVP:

veLLai viLi Sa'ngu iDam kaiyil koNDa vimalan - He Who holds the white conch that calls out to His devotees. The pure-white conch contrasts beautifully with bhagavAn's beautiful black tiruemEni that resembles the water-laden cloud. Neither bhagavAn's tirumEni nor His divya Ayudha-s are for His own benefit or protection, but they are for His devotees only, as we saw in the Introduction to this tirumozhi.

uruk-kATTAn - ANDAL laments that this parama-purusha who has His divya rUpa and divya-Ayudha-s only for the benefit of His devotees, is not revealing Himself to her, His great bhaktai.

tiruma'ngai AzhvAr gets angry when perumAL does not open the doors of the temple for him when he arrives at the temple at an inappropriate time when the temple is not normally open - "kASin oLiyil tigazhum vaNNam kATTIr emperumAn vASivallIr, indaLUrIrE! vAzhndE pOm nIrE" (periya tirumozhi 4-9-4).

May be bhagavAn thinks that His tirumEni is only for the nitya-surI-s in Sri vaikuNTham. This is like giving more and more water to the fish whose abode is water in the first instance, but He is not quenching ANDAL's thirst.



nALum uyir peidu kUttATTuk-kANum: ANDAL is living the life of hope against hope. She runs with great love to embrace Him with her hands stretched out, and then is hurting because He is not getting into her hands. She keeps dying (not being able to see Him) and coming back to life (in the hope of seeing Him). But then it appears that bhagavAn seems to be enjoying her plight, and is playing with her this way. This seems to be His pastime!

kaLLavizh cembagam ... kuyilE: ANDAL seems to say: “While I am saddened at the very sight of flowers because my Beloved vE’nkaTavan is not with me, you (referring to the cuckoo) are drinking the nectar in these same flowers and singing with glee.

en vE’nkatavan varak kUvAi: “Call out the name of tieurve’kaTattAn so that He will come to me”. rAma was stationed in the garden outside mithilai prior to His gaining the hands of sItA pirATTi. So also ANDAL feels that her empirAn is waiting in tiruvE’nkatam just to come and gain her hands. When He has come all the way from SrIvaikuNTham for her, she is pleading with the kuyil to make Him walk the few more feet and come and get her. kOdai thinks the reason why He left parama padam and is stationed in tiruvE’nkaTam is only for her svayamvaram.

C. ADDITIONAL THOUGHTS FROM SRI UV:

My kaNNan is standing in tiruve’nkaTam, calling out to the devotees to come to Him. But I am in no position to go there; instead, He has to come to me to see me. But He is torturing me by not showing Himself. It is not that He did not come, but He has entered into me already. It would be better if He totally destroys me; instead, He gives me life intermittently, and is enjoying the suffering that I am going through. When a criminal is supposed to get a certain amount of beatings, if he becomes weak in the middle, it is customary to sprinkle water on him to freshen him up and then continue the beating. In the same way, emperumAn shows Himself to me, makes me alive and then starts torturing me again by not showing Himself. When He shows Himself, I rejoice and try to embrace Him and when He disappears, I feel very distressed; He sees all this. It shows that He has love for me. So, oh cuckoo, you have to call Him to come to me.

When you call Him, do not drink a lot of honey and call like a drunkard; call out each syllable of His nAmam clearly. Otherwise, He will say ‘I cannot make out anything’.

vimalan: The Lord with no blemish of any kind. Just because He has a form, it does not mean that He is One with the body similar to ours, made of the decaying prakRti-s. Instead, He is One Who has a divya ma’ngaLa rUpam that is capable of removing all the sins of every one.

mizhaRRi mizhaRRAdE - The word mizhaRRal can mean incoherent talk, as well as kind and sweet talk. mizhaRRAdE meLLa mizhaRRi - Don’t use incoherent talk, but be clear and slowly and explicitly pronounce each aksharam of His nAma-s correctly, so that He does not have the excuse to say that He did not understand your words.



D. ADDITIONAL THOUGHTS FROM SRI TSR:

In the first pASuram, kOdai chides the cuckoo for sleeping in the nice flower beds while she is suffering, and in this pASuram, she points out that the cuckoo is enjoying itself eating and drinking heartily from these flowers.

PASURAM 5.3

mAtali tEr munbu kOl koLLa mAyan
irAvaNan mEl SaramAri
tAi talai aRRaRRu vIzhat toDutta
talaivan vara e'ngum kANEn
pOdalar kAvil pudu maNam nARap
poRi vaNDin kAmaram kETTtu un
kAdaliyODuDan vAzh kuyilE! en
karu mANikkam varak kUvAi

மாதலி தேர்முன்பு கோல்கொள்ள மாயன்

இராவணன் மேற், சர மாரி

தாய்தலை யற்றற்று வீழத் தொடுத்த

தலைவன் வரவெங்குங் காணேன்,

போதலர் காவிற் புதுமணம் நாறப்

பொறிவண்டின் காமரங் கேட்டு, உன்

காதலி யோடுடன் வாழ்குயி லே !என்

கருமாணிக் கம்வரக் கூவுவாய்

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

Oh cuckoo! You and your mate live in the grove enjoying the fresh fragrance from the budding flowers, and listening to the great tune “kAmaram” generated by the bees! When indiran's sArathi mAtali served as rAma's charioteer and drove it in front of the deceitful rAvaNa, my Lord used His powerful arrows to sever rAvaNan's primary head repeatedly several times. I don't see Him coming to me now from any direction. Please do warble sweetly so that my blue-hued Lord will come to me!

B. ADDITIONAL THOUGHTS FROM SRI PVP:

tEr munbu mAtali kOl koLLa: Whenever indra fought with rAvaNa, indra lost and ran



with his back to rAvaNa; so mAAtali never had the chance to face rAvaNa during the fight while driving indra's chariot. Now, the story is different; since rAma is fighting with rAvaNa, mAAtali is sitting boldly in the chariot facing rAvaNa and driving it.

mAyan irAvaNan: rAvaNa was a deceitful fighter. That was why sItA pirATTi said: "yadantaram simha sRgAlayor vane" (the comparison between rAma and rAvaNa is similar to the one between the lion and the fox in the jungle). (rAmA. AraNya 47-45) She also refers to rAvaNa as "tvam nIca SaSavat smRta:" (you are like the lowly rabbit compared to rAma who is like the mighty elephant). (rAmA. sundara. 32-16)

Sara mAri: The shower of arrows. vAlmIkI refers to this as "Saravarsham vavarsha ha" - He showered the rain of arrows - yuddha kANDam 92-18.

un kAdaliyODu uDan vAzh kuyilE: kOdai continues the contrast between her life of separation from the Lord and the life of the cuckoo which is enjoying life with its lover, smelling the beautiful flowers and listening to the melodious songs of the bees.

tAi talai aRRaRRu vIzhat toDutta - Lord rAma was aiming His arrows and severing rAvana's head which sprung back into life repeatedly because of a boon he had obtained. It looked as if it was rAma's pastime to keep severing rAvaNa's head repeatedly.

C. ADDITIONAL THOUGHTS FROM SRI UV:

tAi talai aRRaRRu vIzha - Lord rAma was aiming His arrows and severing rAvaNa's principal head as it kept falling down and sprung back up again to life on his body. This was as if rAma was punishing him repeatedly for severing the single fake head of mAya rAma that rAvana had created to instill fear in sItA.

talaivan - vIrasrEshTan; my nAyakan; He has talai (head) that is indestructible (unlike the fake head of mAya-rAman that rAvaNan showed to sItai).

PASURAM 5.4

enbu urugi ina vEl neDum kaNgaL
 imai porundA pala nALum
 tunbak kaDal pukku vaikuntan enbadOr
 tONi perAdu uzhalginrEn
 anbuDaiyAraip pirivuRu nOyadu
 nIyum aRidi kuyilE!
 pon purai mEnik karuLak koDiyuDaip
 puNNNiyanaI varak kUVai



என்பரு கியின வேல்நெடுங் கண்கள்
இமைபொருந் தாபல நாளும்,
துன்பக் கடல்புக்கு வைகுந்த னென்பதோர்
தோணி பெறாதுழல் கின்றேன்,
அன்புடை யாரைப் பிரிவுறு நோயது
நீயு மறிதி குயிலே,
பொன்புரை மேனிக் கருளக் கொடியுடைப்
புண்ணிய னைவரக் கூவுவாய்

A. TRANSLATION FROM SRI SA'THAKOPAN'S TAMIZH TREATISE:

Oh cuckoo! My sorrow has infiltrated even into my bones (and has caused them to melt). My eyes that can be compared to deep piercing spears (vEl) are not able to even close. I have been struggling in the ocean of sorrowful separation for a long, long time because I do not have the help of SrI vaikuNTha nAthan who will serve like a boat for me to cross the ocean of sorrow. Oh cuckoo! You know well the grief that arises from separation from the beloved one! Please do warble sweetly so that kaNNan who has a body that shines likes gold, who is the embodiment of dharma and who has garuDa flag, will come to me!

B. ADDITIONAL THOUGHTS FROM SRI PVP:

ina vEl neDum kaNgal imai porunda - My long and broad eyes that resemble piercing spears, are now unable to close because of my sorrow. sItA pirATTi's eyes were so captivating that Lord rAma was unable to sleep when He was separated from Her: "anidrah satatam rAmah" (rAmA. sundara, 26-44)- It is not that He could sleep only occasionally; He was without sleep always (satatam). ANDAL, who had such captivating beautiful eyes that could make bhagavAn lose sleep when He was separated from her, is now not sleeping because of separation from Him. "ik-kaNNukku ilakkAnAr paDuvadait-tAn paDA ninRAL Aittu" - I am going through the same misery and suffering that He should be undergoing because of the beauty of my eyes.

vaikuntan enbadOr tONi peRAdu uzhalginREn - I am suffering because I have not been able to get the boat that is emperumAn. I can't get my relief in the form of His arca tirumEni because He does not come and embrace me or comfort me in His arca form. I can't get comfort from His vibhava forms since they occurred long back, and are not accessible to me now. I can't get any comfort trying to access the boat in the form of the mUla mUrti for all these other forms - His form as SrI vaikuNTha nAthan, because my love for Him is like an ocean, and that boat is inaccessible and unavailable to me to quench my sorrow. So I am just struggling without any way to get to Him.





kaDalukku Or tONi - A small wooden construct (tONi). In the context of a great ocean, it refers to the plight of one who is caught in the huge waves of the ocean, sees the tONi, but is unable to get a grasp of it and climb on it and reach the shores. ANDAL is in a similar plight, is able to have mental anubhavam of bhagavAn constantly, but is unable to be with Him.

nIyum aRidi kuyilE - ANDAL says this to the cuckoo which is currently experiencing the joy of being together with its mate. This is because being together has always associated with it the prospect of being separated.

puNNiyan - “kaNNa pirAn who is the embodiment of dharma”. The dharma that is referred to here is explained by His words to sItA “AnRSamsyam paro dharmah” (rAmA. sundara. 38-41)- The best of dharma-s is to show mercy towards anyone who suffers for any reason. Given that this is His Nature, ANDAL feels that the cuckoo's invitation to Him to come to her will definitely bear fruit.

C. ADDITIONAL THOUGHTS FROM SRI UV:

pon purai mEni... puNNiyan - One Who has the tirumEni with the golden hue. When I am suffering to the point that my bones are melting, He with His golden tirumEni, is enjoying Himself in the company of the nitya-sUri-s. O cuckoo! Ask Him if this is the lakshaNam of a puNNiyan (embodiment of dharmam).

puNNiyan - The Sacred One; One Who lives by dharma. “rAmo vigrahavAn dharmAH”, “kRshNam dharmam sanAtanam”, etc., declare that He is One who is an incarnation of dharma. If rAmA and kRshNa are established in dharma, then SrI vaikuNTha nAthAn from whom these other incarnations originated, should be even more firmly established in dharma than the other forms. Please make an appeal to Him on my behalf.

PASURAM 5.5

men-naDai annam parandu viLaiyADum
villiputtUr uRaivAn tan
ponnaDi kANbadOr ASaiyinAl en
poru kayal kaN iNai tu'njA
in-aDiSiloDu pAl amudu UTTi
eDutta en kOlak kiLiyai
unnoDu tOzhamai koLLuvan kuyilE!
ulagaLandAn varak kUvAi.

மென்னடை யன்னம் பரந்து விளையாடும்

வில்லிபுத் தூருறை வான்றன்,





பொன்னடி காண்பதோ ராசையி னாலென்

பொருகயற் கண்ணிணை துஞ்சா,

இன்னடி சிலொடு பாலமு தூட்டி

எடுத்த வென்கோலக் கிளியை,

உன்னொடு தோழமை கொள்ளுவன் குயிலே !

உலகளந் தான்வரக் கூவுவாய்

A. TRANSLATION FROM SRI SA'THAKOPAN'S TAMIZH TREATISE:

In the desire to have the darSanam of the lotus feet of my Lord who resides in Sri villiputtUr with its abundance of the gentle-walking annam birds playing all over, my two beautiful fish-shaped eyes are fighting with each other and refuse to close for sleep. Oh cuckoo! Please warble sweetly so that the perumAn who measured all the worlds will come here. If you do that for me, I will let you be friends with my beautiful pet parrot who has been brought up by me with great care and affection, by being fed delicious food and sweet milk.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

mennaDai annam parandu viLaiyADum villiputtUr uRaivAn: BhagavAn has left SrIvaikuNTham where He is constantly served by the nityasUri-s and is in SrIvilliputtUr just to enjoy the beautiful sight of the anna-naDai of the annam birds that are all over the kshetram. ANDAL is no less comparable to these annam-s as far as her swan-like graceful gait is concerned. Given this, ANDAL wonders how He is not noticing her.

SrI nampiLLai posed the following question to SrI na'njIyar: "In the previous pASuram ANDAL laments that she is suffering because she is not able to get the tONi called SrIvaikuNThan - vaikuntan enbadu Or tONi perAdu uzhalginRen. This is understandable since SrIvaikuNTha nAthan is not within reach of everyone. Bur now emperumAn has left SrIvaikuNTham and come to SrIvilliputtUr as the arca mUrti SrI vaTa patra SAYi just for the



"villiputtthur uRaivAn"





sake of the likes of ANDAL. And ANDAL is still saying that she can't find Him and her eyelids are refusing to close, looking for Him. How is this to be understood?" Sri Jeeyar's aruLicceyal was: Unlike most of us who can go into the temple and worship and come out without any change, if ANDAL goes into the temple and has His darSanam, like bharatAzhvAr, she will be absorbed completely in Him and will become unconscious and be lost for ever in His guNANubhavam. Concerned about this, ANDAL's kith and kin have not allowed her to visit the temple. Thus, even though bhagavAn has come just for her to SrIvilliputtUr, she has not seen Him and is hurting.

In tiruvAimozhi 6-5-5 "izhai koL jyOti" – parA'nkuSa nAyaki says: "When I am sick, you, as my mothers, are supposed to find a cure for it; instead, you took me to tolaivilli ma'ngalAm and showed me the exquisite beauty of His eyes and His beautiful posture and have made me faint".

uRaivAn tan ponnaDi kANbadOr ASaiyinAl - BhagavAn comes in the arcA mUrti form and waits everywhere just so people can go and have the bhAgyam of the darSanam of His pAdAravindam. This is bhagavAn's parama kArUNyam.

en poru kayal kaN iNai tu'njA - The beauty of ANDAL's eyes are such that bhagavAn is the One who should be unable to wink His eyes after looking at her beauty. Instead, she is suffering the fate that He should be going through.

en kOlak kiLiyai unnuDan tOzhamai koLLuvan - ANDAL is asking for help from the cuckoo to reach bhagavAn. This is the role of the AcArya. If the cuckoo performs this role of an AcArya, ANDAL will surrender herself and all her belongings (in this case this is the reference to "en" kOlak kiLi) to the AcArya. This is the inner meaning of these words.

ulagaLandAn: When He measured the three feet, He gave the bhAgyam of the touch of His foot to everyone on this earth and gave everyone moksham without distinguishing between them as vaishTha (literally referring to the richest, best, a generic reference to the brahmin class), canDALa (literally referring to the worst, most despised) etc. BhagavAn's guNa is that He does not do guNa-aguNa nirUpaNam, but mingles with everyone with equal ease.

C. ADDITIONAL THOUGHTS FROM SRI UV:

godA asked the kuyil to call vaikuNTha nAthAn in the previous pASuram; her pet parrot is calling out vaTa patra SAyi's name as she had taught. Then, she thinks - why call for arcAvatAram in a different place or vibhava avatAram from a different time or vaikuntan from a very distant place; if the kuyil calls for vaTa patra SAyi who is very close by; He will hear the call.

Or ASaiyinAl - ANDAL is close to vaTa patra SAyi's temple, and worships Him every day in the temple (Note: this is different from SrI PVP's quote of na'njeeyar etc.). However, unlike the other mUrti-s such as other arcA incarnations in distant places, or the vibhava





incarnations, vaTa patra SAyi has a special place in her heart because she sees Him every day. But the temple is not open all the time, and closes at appropriate times So she is asking the cuckoo to call for Him.

varak kUvAi - godA is greedy - she does not want to go to Him; she want Him to break arcai and come to her with a graceful walk. This is SrI villiputtUr where a lot of swans walk around slowly and fly around. You can say they learnt their walk from me. I walk so slowly; with my slow walk, when can I go and see Him in the temple? I am not in a position to fly like these swans also. I am always bed-ridden. He should come and get me because I do not want to miss Him even for a second. He does not walk slowly. He is ulagu aLandAn. The second He received the water (tArai), His tiruvaDi passed over devalokam.

poru kayal kaN: The eyes are located in such a way on either side of the nose that they look like two fish that are fighting against each other to keep open, reflecting her sorrow in not attaining Him .

PASURAM 5.6

ettiSaiyum amarar paNindu Ettum
iruDIkESan vali Seyya
muttanna veN muRuval Seyya vAyum
mulaiyum azhagazhindEn nAn
kottalar kAvil maNit taDam kaN paDai
koLLUm iLam kuyilE! en
tattuvanai varak kUgiRRiyAgil
talai allAI kaimmARu ilEnE

எத்திசை யும்அம ரர்பணிந் தேத்தும்

இருடிகே சன்வலி செய்ய,

முத்தன்ன வெண்முறு வற்செய்ய வாயும்

முலையு மழகழிந் தேன்நான்,

கொத்தலர் காவில் மணித்தடங் கண்படை

கொள்ளு மிளங்குயி லே,என்

தத்துவ னைவரக் கூகிற்றி யாகில்

தலையல்லால் கைம்மாறி லேனே !



A. TRANSLATION FROM SRI SA' THAKOPAN'S TAMIZH TREATISE:

Oh young cuckoo, that sleeps in the beautiful grove with blossomed flowers! My Lord hRshikeSan has the glory of being worshiped by devas in all directions; He steals away the senses of everyone who sees Him, with the beauty of His limbs. He is making such a big fuss about showing Himself to me. Because of that, I am losing all the beauty of my white teeth and smile, my reddened lips and all my feminine charms. The sole reason for my living my life is that emperumAn. In return for your sweet warbling and calling Him here, I will place my head at your feet for the rest of my life. I can't think of any other better prati-upahAram to you.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

ettiSaiyum amarar paNindu Ettum - BhagavAn is the Supreme Lord whom all the other deva-s worship. The likes of brahma, rudra and indra, who are not used to bowing to anyone else normally because of their false pride, fall at the feet of BhagavAn at the very sight of Him, fully realizing that He is their Lord.

iruDIkESan - This nAma refers to BhagavAn being the controller of all our indriya-s - hRshIkAnAm ISah. In the case of ANDAL, He has taken complete control of her indriya-s.

vali Seyya, azhagu azhindEn nAn - "Because BhagavAn is refusing to reveal Himself to me and has totally taken control of my indriya-s, I am losing all my beauty and charm, while longing for Him. But it is His loss even more than mine". Lord rAma expresses His longing for union with sItA pirATTi when He is separated from Her -

kadA nu cAru bimboshTham tasyAh padmamivAnanam |
Ishadunnamya pAsyAmi rasAyanamivottamam || (rAmA. yuddha. 5.13)

kottalar kAvil kaN paDai koLLum iLam kuyilE - ANDAL contrasts her situation of suffering with that of the kuyil which is enjoying itself in the flower beds in the beautiful gardens.

tattuvanai - tattuvan here refers to His being the sole reason for her existence. This is why she is asking the kuyil to go and invite Him even though He is tormenting her by not revealing Himself to her. In this context, SrI PVP refers to a conversation between SrI nampiLLai and SrI na'njIyar. The question SrI nampiLLai posed to SrI na'njIyar was "How come sItA was just shedding tears when she was shown the severed (fictitious) head of Lord rAma by rAvaNa, and how was it that her life did not depart on seeing rAma's severed head?" SrI na'njIyar's response was "sItA pirATTi's life was not based on her knowledge (j~nAna) of rAma's condition, but she existed for the sake of rAma. As long as He exists, she will exist". So also here, in spite of all that ANDAL was undergoing because of BhagavAn not revealing Himself to her, and in spite of her being angry because of this, she is sending the kuyil to invite Him, because she existed only for Him.

talaiyallAI kaimmARu: While giving the vyAkhyAnam for this, SrI PVP illustrates the importance of learning the interpretations of Azhvar's tirumozhigaL through learned AcArya-



s rather than through one's own individual efforts. One of na'njIyar's students named peRRi was once asked by some people: "what is the meaning for 'talaiyallAI kaimmaRilEnE'?" He said: "if you call my emperumAn to come here, I will cut even my head and give it to you". But, he had his own doubts about his explanation. So he asked Sri nampiLLai: "What would Sri na'njIyar have explained for this phrase?" The answer was: "There is no way I can repay you for the help you have given me; so I will make my head belong to you and I will for ever keep praying to you with my bowed head". peRRi commented in response: "Knowledge of this kind cannot be acquired even through intense penance and getting a boon from someone. Such knowledge can only be obtained by hearing it from an AcArya".

C. ADDITIONAL THOUGHTS FROM SRI UV:

tattuvan - emperumAn is the root cause and Support for all in the Universe. He is the antaryAmi for everything. So, tell Him that He is responsible for my existence, and I exist only for Him, and ask Him to come to me.

talai allAI - "sarvasya gAtrasya Sira: pradhAnam" - even though she says talai - head - here, it should imply the whole body. "I will pray to you with my whole body".

PASURAM 5.7

po'ngiya pARkaDal paLLi koLvAnaip
puNarvadOr ASaiyinAI en
ko'ngai kiLarndu kumaittuk-kudUgalittu
Aviyai Akulam Seyyum
am kuyilE unakku enna maRaindu uRaivu
Azhium Sa'ngum oN taNDum
ta'ngiya kaiyavanai varak kUvil nI
SAlat tarumam peRudi.

பொங்கிய பாற்கடல் பள்ளிகொள் வானைப்

புணர்வதோ ராசையினால்,என்

கொங்கை கிளர்ந்து குமைத்துக் குதுகலித்

தாவியை யாகுலஞ் செய்யும்,

அங்குயி லே !உனக் கென்ன மறைந்துறைவு

ஆழியும் சங்குமொண் தண்டும்,

தங்கிய கையவ னைவரக் கூவில்நீ

சாலத் தருமம் பெறுதி





“pARkaDal paLLikoLvAn”

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

Oh beautiful cuckoo! I am very enthused over the thought of uniting with my PerumAL, whose abode is the way tiruppARkaDal. When I am suffering so much from the intensity of my desire for Him, what is the use of your hiding in the shady comfort of your home in the groves? You would have performed a great dharmam, if through your sweet warbling you brought my Lord adorning the disc, conch and the powerful mace in His hands, to me.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

po'ngiya pARkaDal: emperumAn has left His own abode of paramapadam and has taken



His place in tiruppARkaDal to entice everyone.

po'ngiya - The ocean normally rises even at the sight of the moon, which is not even perfect and is blemished. When this is the case, it is not at all surprising that the tiruppARkaDal is bubbling over profusely because now it has the darSanam of ten moons simultaneously in the form of the ten toenails in BhagavAn's Feet.

Also, as the purusha sUktam says: “candramA manaso jAta:” - The moon originated from the mind of bhagavAn; bhagavAn gave a tiny part of His mind's coolness to the moon, and this is how the moon feels cool. And the ocean rises at the sight of this moon with a tiny bit of coolness that it got from bhagavan. Now BhagavAn Himself is lying on this tiruppARkaDal. It is no wonder that the pARkaDal is rising profusely.

Azhiyum Sa'ngum oN taNDum: He is constantly carrying the weapons in His hand to protect His devotees instantly in case of need, instead of having to look for them when the need arises - “eppOdum kai kazhalA nEmiyAn” - periya tiruvantAdi 87.

nI SALat tarumam peRudi - ANDAL tells the kuyil that by performing the act of informing perumAL of ANDAL's longing for Him, the kuyil would have performed a great act of dharma. There is an analogous incident in SrImad rAmAyaNa, where sitA pirATTi tells hanumAn that by informing SrI rAma about how she is holding on to life just for Him, hanumAn would have performed a great act of dharma.

jIvantIm mAm yathA rAmas-sambhAvayati kIrtimAn |
tat tathA hanuman vAcyam vAcA dharmam avApnuhi || (rAmA. sundara. 39-10)

ANDAL is not just saying that the cuckoo will have done an act of dharma, but she says it would have done a GREAT act of dharma. The kuyil is not just saving ANDAL's life by this act of informing bhagavAn of her longing for Him, but in fact it is saving His life also by this act, since He can't live without His devotee. If the kuyil protects Him, it is the same as protecting this whole world, which cannot exist without Him. So, the cuckoo will get the GREAT puNyam (SAla dharmam) of saving the whole world.

Another similar incident occurs in SrImad rAmAyaNam. SrI rAma tells hanumAn that by having found sItA pirATTi, hanumAn has protected not only rAma, but also bharata and lakshmaNa.

aham ca raghu vamSasca lakshmaNaSca mahAbala: |
vaidehyA darSanenAdya dharmata: parirakshitA: || (yuddha 1.12)

ANDAL tells the cuckoo: “One time, a pigeon was staying on a tree along with its mate. A hunter came and caught the mate and when it became dark and cold, he came to that tree looking for shelter. Taking the role of a protector for the hunter, the pigeon grew fire for him and fell into the fire to become his food. You do not have to destroy yourself like that bird. One word to Him is all I need”.



C. ADDITIONAL THOUGHTS FROM SRI UV:

po'ngiya - The Milk Ocean in which emperumAn is reclining, is boiling over because of the special nature of His togetherness with pirATTi.

am-kuyilE - Oh beautiful cuckoo. You look beautiful because you are always hiding in this beautiful garden and enjoying yourself. But the physical beauty is of merit only if it is associated with good Atma guNam. Lord rAma was impressed with sItA's physical beauty only after He was very impressed with her Atma guNam - 'guNAt rUpa guNAccApi- - says Adikavi. So you have to come forward to help me.

PASURAM 5.8

SAr'ngam vaLaiya valikkum taDak-kaic
caduran poruttam uDaiyan
nA'ngal emmil irundu oTTiya kacca'ngam
nAnum avanum aRidum
tE'nkani mAm-pozhil Sen-taLir kOdum
Siru kuyilE! tirumAlai
A'ngu viraindu ollaik kUgiRRi Agil
avanai nAn Seivana kANE

சார்ங்கம் வளைய வலிக்கும் தடக்கைச்
சதுரன் பொருத்த முடையன்,
நாங்களெம் மில்லிருந் தொட்டிய கச்சங்கம்
நானு மவனு மறிதும்,
தேங்கனி மாம்பொழில் செந்தளிர் கோதும்
சிறுகுயி லே,திரு மாலை
ஆங்கு விரைந்தொல்லைக் கூகிற்றி யாகில்
அவனைநான் செய்வன காணே !

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

Oh my dear little cuckoo, that picks at new, red, tender, shoots with your beak in the mango grove! emperumAn has strong, valorous hands proficient in bending His great bow; He is well known for His quality of being under the control of those who love Him (Bhaktha paratantran). Only He and I will know what kind of agreement we have made between ourselves. If you are able to go to Him immediately and do your sweet warbling to persuade Him to get to my side, you will get to see how much He will be made to struggle from my



pranks!

B. ADDITIONAL THOUGHTS FROM SRI PVP:

SAR'ngam vaLaiya valikkum: Refers to the great valor of emperumAn who is adept in shooting the arrows from His bow. In SrImad rAmAyaNam, we have

aprameyam hi tat-tejo yasya sA janakAtmajA |

na tvam samarthas tAm harthum rAma cApASrayAm vane || (rAmA. AraNya. 37-38)

sItA is the vIra patni who is under the protection of the mighty bow of SrI rAma, and there is no way that rAvaNa will get away with abducting her.

Again in SrImad rAmAyaNam, SrI vAlmIki describes rAma's might and skill with His bow and arrow, which will make His enemies drop their bows from their hands in sheer fear:

yo vajra pAtASani sannipAtAt
na cukshubhe nApi cacAla rAjA |
sa rAma bANAbhithato bhRSArtha:
cacAla cApa'nca mumoca vIra: || (rAmA.
yuddha. 59-139)

(That rAvaNa who did not move when indira's vajrAyudham struck him or when thunder fell on him, totally got shattered and dropped his bow, when he was struck by rAma bhANAm.)



“Proficient in bending His bow”

poruttam uDaiyan: He is not just a warrior who is capable of performing valorous feats in the battlefield. He is even more capable of love to His devotee. Thus He is the greatest in valor and in love.

kacca'ngam: Word of promise. We have an agreement between the two that one won't live without the other. The devotee is as important for BhagavAn as BhagavAn is for the devotee. ANDAL says to the cuckoo: “We have made a secret pact that we will not live without one another. When He forgets this pact, isn't it your duty to go and remind Him?”



How is the kuyil supposed to know there was this pact, if it was made in secrecy? The kuyil is a messenger for both of them; both have told the kuyil separately that they cannot exist without the other. So, the kuyil knows that this is the secret pact they have made together.

rAma tells hanumAn - rAma dUtan - that He cannot live without sIta, and pirATTi tells hanumAn in aSOka vanam that She cannot live without Him. When they each give this kind of message to the messenger, wouldn't they have talked about it when they were both alone and made a pact?

tE'nkani mAmpozhil SentaLir kOdum: When the grove has ripe sweet mangoes, why is the cuckoo going and picking at the sour red sprouts? The cuckoo has eaten too much of the sweet mangoes and can't take any more sweet stuff. The cuckoo is so smart that it tries to pick at the sour shoots to offset the sweetness. ANDAL appeals to the cuckoo: Oh cuckoo! You have so much intelligence that you know how to adjust your taste buds; it behooves you to take care of my needs too.

tirumAlai A'ngu viraindu ollaik kUgiRRi Agil: "Oh cuckoo! All you have to do is to go to His abode very fast and call Him. periya pirATTi who is always with Him will ensure that He comes running to His devotee.

avanai nAn Seivana kANE: "If you go and get Him to me, you will be rewarded by the sight of what all I will do to Him"! What can ANDAL do to Him after all? As soon as He comes to ANDAL, and tries to embrace her with all the love, she is going to make Him suffer exactly as He made her suffer for such a long time, right in front of the cuckoo. When He comes to her to embrace her with great desire after having suffered from her separation, she is going to turn her face away from Him and deprive Him of that embrace; then He has to feel what she is going through right now. It will be equivalent to keeping food right in front of a person who has starved for a long time, but tying his hands so he cannot eat the food. BhagavAn will suffer intensely when He can't reach His devotee. The only way emperumAn's hunger will be appeased is by looking at her countenance. "vaNDAR pUmAmalar ma'ngai maNa nOkkam uNDAn" - tiruma'ngai AzhvAr in periya tirumozhi 8-10-1)

C. ADDITIONAL THOUGHTS FROM SRI UV:

SAR'ngam vaLaiya valikkum taDakkaic-caturan: He Who is adept at stringing the SAR'ngam bow with His mighty arms. ANDAL implies that for Him, there should be no known obstruction in coming to her right away.

nAn Seyvana kANE - I will do everything that women do for praNaya kalaham. I am like tirumagaL who does not leave Him even for a split second; how can He leave me? Will She bear this? I will ask Him questions that make Him think. I will torture Him with my spear-like eyes; if He wants to see me, I will pretend that I did not see Him.



PASURAM 5.9

pa'i'nkiLi vaNNan SirIdharan enbaDu Or
pASattu agappaTTu irundEn
po'ngoLi vaNDu iraikkum pozhiL vAzh
kuyilE! kuRikkoNDu idu nI kEL
Sa'ngoDu cakkarattAn varak kUvudal
pon vaLai koNDu tarudal
I'nguLLa kAvinil vAzhak karudil
iraNDattu onREI tiNNam vEnDum

பைங்கிளி வண்ணன் சிரீதர னென்பதோர்

பாசத் தகப்பட் டிருந்தேன்,

பொங்கொளி வண்டிரைக் கும்பொழில் வாழ்குயி

லே! குறிக் கொண்டிது நீகேள்,

சங்கொடு சக்கரத் தான்வரக் கூவுதல்

பொன்வளை கொண்டு தருதல்,

இங்குள்ள காவினில் வாழக் கருதில்

இரண்டத்தொன் றேல்திண்ணம் வேண்டும்

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

Oh cuckoo playing in the grove, where the radiant bees sing because of drinking the sweet nectar! Pay attention and listen to me! I am entrapped in my love for emperumAn, the Lord of Lakshmi, who is dark-hued like the green parrot and who is in love with tirumagaL. If you ever wish to continue to live in this grove, you have to do one of these two things: you must do your sweet warbling and get the Lord who has the Sa'nku and cakkaram here, or you can get me the golden bangles I lost because of my separation from Him. You are only going to stay well as long as you have me, who takes care of you.

B. ADDITIONAL THOUGHTS FROM SRI PVP AND SRI PBA:

pASattu agappaTTu irundEn: I cannot cure my sickness by myself. I am lost totally to His exquisite beauty and love towards Him. I have become sick and invalid, not being even able to walk. I have been caught in the net called SrIdharan (pASam denotes both net and love; so, it can mean here that kOdai is lovesick with SrIdharan).





po'ngoLi vaNDu iRaikkum pozhiL vAzh: You are spending time where the radiant bees sing after drinking the sweet nectar and in that noise, you will not even listen to all my wailings.

Sa'ngoDu cakkaratAn varak kUvudal, pon vaLai koNDu tarudal : You can do one of two things: Bring Him to me so that I can get the AbharaNams He has (namely, get Him under my control so that I have control of the Sa'nku and cakkaram), or, you have to make my golden bangles stay in my hands (by making Him come to me). Both are achieved if the cuckoo makes Him come to her.

i'nguLLa kAvinil vAzhak karudil: "if you plan to continue to live in this grove here".

1. ANDAL is telling the kuyil - If you want to live happily in this grove, hearing my wailing all the time is not going to be the best atmosphere for you. So do what is needed to end my suffering.

2. If I am destroyed, who is going to preserve this grove for you? Just as emperumAn is preserving paramapadam so that nitya sUri-s can live there, I am preserving the grove for you.

"vAnavar nATTaiyum nI kaNDu koL enRu vIDum tarum ninRu ninRE" - tiruvAizhmozhi 3-9-9)

C. ADDITIONAL THOUGHTS FROM SRI UV:

Sa'nku cakkaratAn varak kUvudal, pon vaLai koNDu tarudal: If the term 'pon vaLai koNDu tarudal' is taken to mean 'bring my bangles (back) to my hands, so that they will not keep slipping away', then it is the same as bringing Him by calling for Him (Sa'nku cakkaratAn varak kUvudal). Thus there seems to be redundancy. Sri UV gives an interpretation that removes this conflict - 'pon vaLai koNDu tarudal' refers to ANDAL asking the cuckoo to take her bangles and giving them to Him so that He knows that she is thinning away in separation, and realizing that, He will come to her. Between the two options given to the cuckoo, it is easier for the cuckoo to call out for Him than to go and give the bangles to Him. So ANDAL's hope is that it will do the former.

An alternative interpretation for the phrase 'pon vaLai koNDu tarudal' is that ANDAL is asking the cuckoo to pick up the bangles every time they slip away from her hands, and give them to her. Since this is the more difficult alternative for the cuckoo, the cuckoo might prefer the option of calling out for Him instead.

Sa'ngoDu cakkaratAn - When godA thinks about the bangles in her hands, she is reminded of the Sa'nku and cakkaram in His hands; so, instead of referring to Him as SirIdharan or any other name, she is referring to Him as 'Sangu cakkaratAn'.

D. ADDITIONAL THOUGHTS FROM SRI PBA:

Sa'ngoDu cakkaratAn varak kUvudal, poN vaLai koNDu tarudal: As indicated earlier,





SrI PVP interprets the two options given by ANDAL as essentially fulfilled by the same act on the part of the cuckoo. SrI PBA gives further explanation to explain SrI PVP's interpretation.

ANDAL gives the option to the kuyil to either get her lost bangles back, or to get the Sa'ngu and cakkaram of bhagavan. She tells the kuyil - "iraNDattu onREI tiNNam vENDum" - Do one of these two definitely for me. Obviously for her to get her bangles back to fit in her hands, He has to come; or if she gets His Sa'ngu and cakkaram, He has to come. So either way she gets what she wants. Why did kOdai imply the two identical actions as exclusive of each other? SrI PBA remarks that this is "camatkAram" - smartness or skillfulness on the part of ANDAL. He gives an example of this camatkAram through the story of the great pativrata SirOmaNi, sAvitri, who was trying, in vain, to plead with yamarAjan for the life of her dear husband, satyavAn. When yama refused to yield on this issue and refused to spare satyavAns' life, sAvitri kept talking skillfully with yama on many points of dharma, and he got mesmerized with this talk. Being a smart woman, she cleverly asks for a boon - to be blessed with several children from satyavAn instead of asking for his life, and yama grants the boon. The only way to get children from satyavAn would be to get him alive again, and so she gets her wish fulfilled. ANDAL's choices to the kuyil are essentially along the same line. Sri PVP calls this: "oru kAriyattAIE iRanDum talaik kaTTumiRE" - getting two jobs accomplished with one action (viz. His coming will get her bangles to fit, and will get her His Sa'ngu and cakkaram).

PASURAM 5.10

anRu ulagam aLandAnai ugandu aDi
maikkaN avan vali Seyya
tenRalum ti'ngaLum ooDaruttu ennai
naliyum muRaimai aRiyEn
enRum ik-kAvil irundirundu ennait
tagarttAdE nIyum kuyilE!
inRu nArAyaNanai varak kUvAyEl
i'nguRRu ninRum turappan

அன்றுல கமளந் தானை யுகந்தடி-
மைக்கண் அவன்வலி செய்ய,
தென்றலுந் திங்களு முடறுத் தென்னை
நலியும் முறைமை யறியேன்,





என்றுமிக் காவி லிருந்திருந் தென்னைத்
தகர்த்தாதே நீயும் குயிலே,
இன்றுநா ராயண னைவரக் கூவாயேல்
இங்குத்தை நின்றும் துரப்பன்

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

I am longing to do kai'nkaryam for the Lord who measured the three worlds, but He is plotting against my wishes. When I am already suffering from this pain, this sweet breeze and the rays of the full moon enter inside me, and torture me even more. I do not understand the logic of this added suffering. Oh cuckoo! You are my well-wisher; please do not stay in this grove and keep torturing me. I have already become so thin from my love for Him. If you do not call my SrIman nArAyaNan today, I will drive you away from this grove.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

All her sAma, dAna, bhEda upAyams do not bear fruit with the kuyil; now kOdai tries daNDam (punishment). She says "If you do not do what I say, I will drive you out of the grove".

anRu ulagam aLandAnai ugandu: He is so full of compassion that He placed His divine feet on the heads of even those who did not seek Him. His compassion is like that of a mother who feeds her baby even if it is sleeping and does not know that it needs to be fed. That is the reason for my longing for Him.

aDimaik-kaN - The kind of kai'nkaryam that I want to perform to bhagavAn is not any ordinary kind of kai'nkaryam; this is the kai'nkaryam that will keep me alive, and the absence of it will take away my life.

avan vali Seyya - emperumAn has deprived me of this great bhAgyam of kai'nkaryam.

tenRalum tingaLum ooDaruttu: The sweet breeze and the cool moon are piercing into me. As if it is not enough that I have been denied the kai'nkarya bhAgyam by BhagavAn, this tenRal (sweet breeze) and ti'ngaL (moon) are adding to my misery.

ANDAL laments why the tenRal and ti'ngaL don't even know a quarter (kAl) of what she has missed by way of not getting bhagavAn with the great Feet (kAl) that measured the three worlds. The action of the breeze and the moon are like those of rAvaNa who separated rAma and sItA and thus made her undergo great suffering and agony. She can't understand their behavior especially because the moon and breeze are created by bhagavAn and so are like her own children, and so it is their duty to unite her with bhagavAn rather than make this separation more unbearable. The son of vAyu (breeze), that is mAruti, went as a kind messenger between perumAL and pirATTi. ANDAL does not see in this breeze, even a





quarter (kAl vASi) of the compassion the son had. That the cool breeze is but a torture to separated lovers is obvious, as rAma tells lakshmaNa:

padma sougandhikavaham Sivam Soka vinASanam |
dhanyA lakshmaNa! sevante pampopavana mArutam || (kishkindA 1.105)

“Oh lakshmaNa! Only the blessed will enjoy this pure breeze which brings the sweet smell of the lotus flowers, and which comes floating over the groves in the banks of pampA river”.

rAma, when He was separated from pirATTi could not bear the breeze and felt tortured.

enRum ik kAvil irundu ennait tagarttAdE nIyum kuyilE! “Don’t remain in this grove all the time like this, and keep torturing me”. Breeze will blow only sometimes. The moon appears only sometimes in the night. So, they torture ANDAL only some of the times. But, the cuckoo is in the grove with ANDAL day and night and so causes her pain always.

i’nguRRu ninRum turappan: “I will drive you away from this grove”. ANDAL is too weak to take actions such as trying to drive away something she does not like, keep something she likes, etc. What she is saying is that she will lose her life if she is not united with bhagavAn, and there will be no one to protect the grove, and the cuckoo will be forced to leave.

C. ADDITIONAL THOUGHTS FROM SRI UV:

tenRalum ti’ngaLum ooDaRuttu - tenRal (vAyu) is the father of the uttaman (hanumAn) who helped sItai when she was pining in sorrow; but still, tenRal is not helping me. ti’ngaL (moon) is the brother of tiru (lakshmi); I thought he would think of me as his sister; but, he is like kamsan to devaki (he imprisoned his own sister). There is no end to the sorrow the tenRal and the moon cause me.

PASURAM 5.11

viNNuRa nINDaDi tAyiya maindanai
vER-kaN maDandai virumbi
kaNNuRa en kaDal vaNNanaik kUvu
karum kuyilE! enRa mARRam
paNNURu nAn-maRaiyOr puduvai mannan
paTTarpirAn kOdai Sonna
naNNuRu vASaga mAlai vallAr namO
nArAyaNAya enbArE





விண்ணுற நீண்டடி தாவிய மைந்தனை
 வேற்கண் மடந்தை விரும்பி,
 ' கண்ணுற வென்கடல் வண்ணனைக் கூவு
 கருங்குயி லே! ' என்ற மாற்றம்,
 பண்ணுறு நான்மறை யோர்புது வைமன்னன்
 பட்டர்பி ரான்கோதை சொன்ன,
 நண்ணுறு வாசக மாலைவல் லார்நமோ-
 நாராய ணாயவென் பாரே.

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

This is the concluding pASuram (phala Sruti) for this tirumozhi of ANDAL. In this pASuram, ANDAL says: “This tirumozhi was done by kOdai, who has exquisitely beautiful eyes (poetically compared to spears because they are so captivating and penetrating), who is endowed with all the good qualities befitting a good woman, and who is the daughter of periyAzhvAr, the leader of all the SrI vaishNava-s in SrIvilliputtUr who are well-versed in all the four illustrious Veda-s. The pASurams were composed with great love for the emperumAn who measured the three worlds with His tiruvaDi and are in the form of requesting the cuckoo: “Oh dark cuckoo! Do your sweet warbling so that my lover, the ocean-hued emperumAn will come to me!” Those who recite these pASurams will get to do kai'nkaryam to emperumAn personally (will reap the benefits of saying 'namO nArAyaNa ')”.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

viNNura nINDaDi tAviya maindanai: emperumAn Who has measured all the three worlds with His two great strides. The use of the words “nINDu” and “tAviya” signify that if He decides to take something from anyone, He will make sure that He gets everything, and will not leave anything behind for the previous owner.

vER-kaN maDandai virumbi: ANDAL's spear-like eyes alone are capable of defeating Him with just one glance (“ambanna kaNNAL”). In addition, she is an uttama strI (maDandai). But now she stands defeated by Him because of her intense love for Him (virumbi).

kaNNuRa: “Just so I can see Him”. Why? Because she wants to make Him the prey to her spear-like eyes.

en kaDal vaNNanai: His blue-hued tirumEni is capable of removing everyone's fatigue just like the cool waters of the ocean.





naNNuRu vASaga mAlai: naNNuru here means the ten pASurams have described BhagavAn very well. This is unlike even the veda-s that admit to not having been able to describe Him - Mind and words are unable to comprehend Him fully.

yato vAco nivartante | aprApya manasA saha |

Anandam brahamaNo vidvAn | na bibheti kutaScanEti | | (tai. AraNyaka 9-1)

namO nArAyaNAya enbArE: Literally this means that those who learn these ten pASurams will get to chant “namO nArAyaNAya”. The significance of this is brought out in the pallANDu pASuram given to us by kOdai's father who declares that whoever reads his pallANDu pASuram, will get to wish perumAL “pallANDu” through the ashTAKshara mantra in paramapadam for a long time (pallANDu):”namo nArAyaNAya enRu pallANDum paramAtmanaic cUzhndu irundu Ettuvar pallANDE” (tirupallANDu 12) i.e., they will get to do the parama purushArtha parArtha kai'nkaryam in SrIvaikuNTham.

The fact that both ANDAL and her father, periyAzhvAr, desire the bhAgyam to do parama kai'nkaryam to BhagavAn in SrIvaikuNTham confirms that this is a family tradition that ANDAL is reflecting.

C. ADDITIONAL THOUGHTS FROM SRI UV:

tAviya maindanai vER-kaN maDandai - He has measured the whole world. He should know that no one else has spear like eyes like I do. I have to entice Him with these spears.

D. ADDITIONAL THOUGHTS FROM SRI PBA:

By learning these pASurams, one gets the same benefits that one gets by the anusandhAnam of the tiru ashTAKshara mantra.





SrI

SrI ANDAL sameta SrI ra'ngamannAr tiruvaDigaLE SaraNam

ஸ்ரீ

ஸ்ரீ ஆண்டாள் ஸமேத ஸ்ரீ ரங்கமன்னார் திருவடிகளே சரணம்

NACCIYAR TIRUMOZHI VI - VARANAM AYIRAM

நாச்சியார் திருமொழி 6 - வாரணமாயிரம்

INTRODUCTION

A. TRANSLATION FROM SRI SA'THAKOPAN'S TAMIZH TREATISE

In spite of kOdai's constant pleas to the cuckoo to call her kaNNan (fifth tirumozhi), the cuckoo totally ignores her. kOdai's sorrow increases beyond limits. kaNNan now feels sorry for her plight and out of compassion, bestows a pleasant dream on kOdai, who is sleeping after crying for a long time. In this divine dream, He shows her the scenes that will take place in a wedding between Him and her. ANDAL in her ecstasy describes her dream to her friends, and thus emerges the sixth tirumozhi.

This tirumozhi, which starts with “vAraNam Ayiram”, is a very renowned tirumozhi Even today, this sixth tirumozhi is being sung in all the Vedic weddings during the time called “paccai pUSuthal”. Traditional belief is that when this ritual is performed, the newly wedded couple's lives will forever remain sweet. kOdai herself has declared that those who chant this tirumozhi will beget children with brahma j~nAnam and sattva guNam.

The wedding scenes that kOdai describes are full of beauty and superb in imagination, and have a divine vedic flavor. SrI Sa'Thakopan has summarized the aspects of a vedic wedding in his previous postings. Please refer to:

<http://www.ramanuja.org/sv/bhakti/archives/apr98/0063.html>

<http://www.ramanuja.org/sv/bhakti/archives/apr98/0067.html>

<http://www.ramanuja.org/sv/bhakti/archives/apr98/0083.html>

<http://www.ramanuja.org/sv/bhakti/archives/apr98/0088.html>

B. ADDITIONAL THOUGHTS FROM SRI PVP:

1. THE STAGES OF PARA BHAKTI, PARA J~NANA, AND PARAMA BHAKTI:

ANDAL is at the stage where she cannot continue to live without Him. It is not that He does not know this. But still He is not coming. Why?

SrI PVP explains that BhagavAn leads the jIvan through stages of para-bhakti, para-j~nAna, and parama bhakti, and then only unites the jIvAtmA with Him. This is what He did

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to nammAzhvAr, who had the j~nAnam and bhakti (mayarvaRa madi nalam aRuLinan - tiruvAimozhi 1-1-1) even when he started the first pASuram. But nammAzhvAr was awarded vIDu (paramapadam) only in the last pASuram of tiruvAimozhi (avAvaRRu vIDu peRRa kurugUr SaThakopan - tiruvAimozhi 10-10-11). SrI PVP compares this to gradually applying dye to a white cloth in several steps.

2. THE BLESSING OF SVAPNA ANUBHAVAM FOR ANDAL:

In the case of ANDAL, perumAL does not come, and this tortures her to the point that she finds it difficult to keep herself alive. Her suffering is so intense that now if BhagavAn presents Himself to her without warning, she may not be able to bear the shock of this, and life may part from her. So He decides to appear in her dream and give an anubhavam (namely that of marrying Him) that will make her happy and make her continue to live, so that He can take her to His abode at the appropriate time.

3. SITA PIRATTI'S AND ANDAL'S EXPERIENCES:

SrI PVP observes that in this anubhavam, ANDAL was more blessed than sItA pirATTi, who also suffered like ANDAL but who was not blessed with an interim dream of union with Lord rAma.

svapnepi yad-yaham vIram rAghavam saha lakshmaNam |
paSyeyam yadi jIveyam svapnopi mama matsarI || (rAmA. sundara. 34-21)

(I will live at least if I get to see rAma and lakshmaNa in my dream, but even the dream has become my enemy).

One can ask: How did sitA pirATTi continue to keep herself alive in the absence of even the anubhavam of svapna? BhagavAn blessed sitA pirATTi with a different kind of anubhavam, which would not have worked in the case of ANDAL. sItA pirATTi is blessed with the words of consolation from trijaTA, hanumAn, etc., which is what kept her alive. But kOdai will not just listen to someone's consoling words and live; so, emperumAn blesses her with the svapna anubhavam instead. This tirumozhi talks about the dream anubhavam that He gave her.

4. ANDAL'S SVAPNA ANUBHAVAM VS. OTHERS' SVAPNA ANUBHAVAM:

In the case of ordinary mortals, bhagavAn gives some dream experiences based on their karma, as a reward for their karma-s. The svapna anubhavam of ANDAL is not in this category viz., karma phalan. In her case, since she wishes to have the anubhavam of BhagavAn Himself, He gives her an anubhavam in the dream that is complete in every sense including all the steps involved in their marriage, and ANDAL in turn rejoices in narrating this experience to her friends and continues to be alive in the hopes of this dream coming true.





“VArANam Ayiram”

C. ADDITIONAL THOUGHTS FROM SRI UV:

kOdai consoled herself by doing “kUDal izhaittal (tirumozhi 4)”. Nothing happened. Then she commanded her cuckoo (kuyil) to call for Him to come to her (tirumozhi 5); still He had not come. Now she is grief-stricken. Seeing her intense suffering, kaNNapirAn wishes to





console her in some way. Desiring to make kOdai feel “He will become one with me only after He marries me”, He gives her a dream where He marries her in vibhavam. This tirumozhi (tirumozhi 6) is all about kOdai's gleeful rendering of the dream to her friend.

The following is a high-level compilation of the different steps in the marriage ceremony that ANDAL describes as part of the dream that she has about her marriage with kaNNan. The main point that can be noted from this write-up is that the different steps involved in a vedic marriage of today are not any different from those in the marriage ceremony that ANDAL describes in vAraNamAyiram. It is of great satisfaction that at least the sacred ceremony of marriage has retained its Vedic aspect unchanged for several centuries now. This write-up deals only with this one aspect of vAraNamAyiram. The detailed explanation of the individual pASuram-s is covered separately. The main purpose of the current write-up is to highlight the different activities that ANDAL describes as part of the vedic marriage. There are bound to be overlaps between this write-up and the write-ups for the individual pASuram-s.

PASURAM 1:

vAraNam Ayiram -arrival of the bridegroom to the stage for the niScitArtham.

SUZha valam vandu: The Urvalam (going around the village) is the function where the 'varan' (mAppiLLai) who is coming for the wedding is welcomed by the bride's family.

PASURAM 2:

nALai vaduvai maNam enRu nALiTTu - Bridegroom being seated for niScitArtham - date being fixed for marriage.

pALai kamugu pariSuDaip pandal - This refers to the decoration of the pandal with the stems of pAKku maram (kramuka - betelnut trees) with their branches. Nowadays, probably because we don't get the pAKku maram, vAzhai maram is used instead.

PASURAM 3:

indiran uLLiTTa - Description of all elders blessing the upcoming marriage (presence of indra, durgA, etc.); in other words, the niScitArtham etc., take place with the blessings of elders, and all arrangements are done in consultation between elders (mandirittu).

ANDAL is being decorated with the kUraip puDavai, which is being put on her by durgA (antari), the sister of kRshNa.

The decoration of the bride by nAttanAr during niScitArtham itself with puDavai is a procedure that is done just to give a chance to nAttanAr to know the lakshaNam-s of the bride.

Mandirak kODi is the sari that is given to the bride as a conclusion of the mandiram (AIOcanai). The mantra called “uduttaram Arohanti” is chanted by the vaidika-s and then the sari is offered to the bride, with the blessing that she should be held in great esteem by her husband-to-be, and as a result, that she should be held in great affection by her in-laws etc.



PASURAM 4:

- nAl tiSai tIrtham koNarndu - The prokshaNam with holy waters;
- nani nalgi - well sprinkled with these holy waters;
- kAppu nAN kaTTa - a reference to rakshA bandhanam

Even though the current practice is that rakshA bandhanam takes place only after the bridegroom arrives at the maNa mEDai, in the ancient times, it used to be performed separately for the bride and the bridegroom prior to the arrival of the bridegroom at the marriage pandal. SrI UV gives support for this from the grantha called gRhya ratnam. According to this, the sequence is as follows: 1) both a'nkurArpaNam and pratisara bandham take place for the bride and the bridegroom first, 2) then the bridegroom's party goes to the bride's place to seek her as the bride for the bridegroom, 3) after the elders of the bride give their consent, the bridegroom starts towards the bride's place in a procession, and 4) the bride's party comes forward to welcome the bridegroom. It is this sequence that is described by ANDAL. SrI UV comments that even if the bridegroom ties the rakshA bandhanam on the bride's hand, the procedure used to be that the bridegroom then returns to his place, and comes back again as implied in the pASurams here.

nAl tiSai tIrtham koNarndu: Even though pramANam is not found for bringing the sacred waters from the different holy rivers, still it is true that ma'ngaLa snAnam is performed for the bride and the bridegroom, and AvAhanam is performed through mantra-s, adding the holy waters from ga'ngA and other holy rivers prior to this; hence, whenever it is possible, SrI UV observes that it is desirable to bring the puNya tIrthams for ma'ngaLa snAnam.

pArppanac ciTTargaL: Refers to the brAhmaNa-s who are well-versed in the veda and vedAnta, practice the way of life prescribed for them, and have SraddhA associated with their way of life. SrI UV points out that while there may be many brAhmaNa-s who may be able to chant the mantra-s, the maximum phalan is obtained when the brAhmaNa-s are SishTa-s also (i.e., those who also practice their way of life as prescribed), and hence the reference to "ciTTargaL".

pallAr eDuttu Etti - A large number of such brAhamaNa-s with the right qualifications is emphasized. The term eDuttu can refer to chanting the mantra-s in ucca sthAyI, or it can refer to the selected and appropriate mantra-s.

PASURAM 5:

- kadir oLi dIpam kalaSam uDan Endi - With the lighted lamps inside kalaSa-s or kuDam,

- Sadir iLa ma'ngaiyar tAm vandu edir koLLa - the young women with their delicate walk from the bride's party welcome the bridegroom. SrI UV compares the Sadir naDai of these women with the "adir naDai" of the bridegroom. In other words, the women walk their lovely walk with bent heads, in order to carefully watch that the lamps remain lit, and also because of their modesty. The first two lines of this pASuram are also indicative of the acts undertaken



as parihAram for any dRshTi dosham.

- aDi nilai toTTu - The bridegroom is wearing the sandals that are given by the bride's side as He walks over from His place to the bride's place. From SrI UV's nAcciyAr tirumozhi vyAkhyAnam, it seems that it is prescribed for the bridegroom to walk into the marriage hall with the sandals, and it is not appropriate to remove the sandals and give them to someone else before entering the hall.

In the first five pASuram-s above, ANDAL has described the preliminaries prior to pANigrahaNam, which is the most important function in the marriage. The next pASuram describes the pANi grahaNam.

PASURAM 6:

- mattaLam koTTa vari Sa'ngam ninRu Uda - The mattaLam etc. start when the bridegroom arrives, and continue until the pANi grahaNam is completed. The word ninRu signifies this.

- kait talam paRRa - This refers to pANi grahaNam. SrI UV points out that while ma'ngaLya sUtram is just a sign that the girl is married, the true vedic rite of importance in marriage is the pANi grahaNam.

PASURAM 7:

The agni pradakshiNam is described here. Coincidentally, the seven steps around agni are described in the seventh pASuram of this tirumozhi.

- tI valam Seyya - The seven steps around the agni are taken, while the bride and bridegroom are united in pANigrahaNam together. With agni as the witness, this rite signifies that the relationship that is established through the pANigrahaNam is irrevocable for all future.

- vAi nallAr - Refers to the chanting of veda mantra-s by those who chant correctly. When the veda-s are chanted correctly with a certain benefit in mind, the power of this chanting is such that benefit will definitely be achieved.

- nalla maRai Odi - Some interpreters interpret the term nalla here to mean "excluding devatAntara mantra-s". SrI UV observes that the mantra-s that are already prescribed for devatAntara-s in the respective sUtra-s should not be eliminated. This is according to svAmi deSikan in SrImad rahasya traya sAram. However, additional devatAntara mantra-s that are not prescribed in the sUtra-s should not be included.

- pASilai nANal paDuttup paridi vaittu - The hOma is performed only after the tI-valam is performed - prAg hOmAt agnim pradakshiNam kRtvA. So at this stage, ANDAL is only referring to the laying of the nANal - grass (darbham) surrounding the agni - paridi vaittu, and then going around the agni.

PASURAM 8: AMMI MIDITTAL:

SrI UV points out that while the previous pASuram involved His holding her hand, this



pASuram deals with His holding her leg, and placing it on the ammi (ammi midittal). The tradition is that the bridegroom takes the foot of the bride and places it on the ammi, such that the toe touches the ammi.

The mantra involved is “aSmeva tvam sthirA bhava” - May you live long like this stone, wishing the bridegroom a very long life. The next, the lAja homam, is also to wish the bridegroom a very long life.

PASURAM 9: PORI IDAL:

This is the next event described by ANDAL. The brother(s) of the bride have a major role in this event. The pori (rice puff) is offered three times as hOmam, and if there is more than one brother, the different brothers help in performing this (the use of the plural en aimAr - my brothers, suggests this).

The details are given: The function performed by the brothers involves kindling the fire, seating ANDAL in front of the fire to do the homam, placing the bride's hand over the bridegroom's hand, and making them offer the nel pori as the offering in the fire.

niRutti: SrI UV comments that there must have been a practice to perform this homam while standing, instead of while being seated. Performing the homam while being seated is also common. The description is that the bride has the pori in both her hands, and then the bridegroom places both his hands on both sides of this a'njali by the bride, and then the bride and bridegroom make the offering.

PASURAM 10:

Up to this point in the marriage ceremony, the bride and the bridegroom have been kept to the standards of brahmacharya, with no decorations with sandal paste etc. At this stage, after they have been sitting near the hot fire for the homa etc. for prolonged intervals, being made to go back and forth, prostrate several times, etc., this final act involves applying kumkumam kuzhambu (kumkumam appi), Sandanak kuzhambu (kuLir SAndam maTTittu), etc., to cool down their bodies, and giving them a neerATTam with maNa neer (ma'njanam ATTa).

PASURAM 6.1

vAraNam Ayiram SUzha valam Seidu
nAraNan nambi naDakkinRAn enRedir
pUraNa poRkuDam vaittup puRam e'ngum
tOraNam nATTak kanAk kaNDEN tOzhi Nan

வாரண மாயிரம் சூழ வலம்செய்து,
நாரண நம்பி நடக்கின்றா னென்றெதிர்,
பூரண பொற்குடம் வைத்துப் புரமெங்கும்,
தோரணம் நாட்டக் கனாக்கண்டேன் தோழீநான்



A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

In the first pASuram of “vAraNam Ayiram”, kOdai starts describing beautifully to her friend, the divine dream that she just had of her marriage with kaNNan.

“Oh my dear sakhi! I had this wonderful dream; I saw nAraNan (SrI ra'nganAthan), surrounded by thousands of elephants, going around SrI villiputtUr. My father, periyAzhvAr, and the citizens of the village are ready to extend a grand welcome to Him with pUrNa kumbhams placed on their heads. The whole village is decorated with tOrANams (streamers) to mark the festive occasion.”

B. ADDITIONAL THOUGHTS FROM SRI PVP:

ANDAL is not just looking for the pleasure of His nearness after He comes to her; she wants to have the anubhavam of the scene of His coming to her, and so she sees in her dream all the preparations and decorations in the town to receive Him.

vAraNam: tiru AypADi has only cows and calves; where do the elephants come from? SrI PVP explains that vasudevar had these elephants as part of his army to defend against enemies - ANDAL herself says in tiuppAvai 18 “undu mada kaLiRRan”. Since nandagopan and vasudevan were close friends, they shared each other's wealth very freely. Their friendship was like that between rAmA and sugrIva - “ekham duhkam sukham ca nau -you are my very close friend; we will share our pleasures and sorrows alike” rAmA. kishkindA. 5-18). Also, kaNNan gets the wealth of both His natural father and His father who brought Him up.

vAraNam Ayiram: Why a thousand elephants? As periyAzhvAr said in his tirumozhi 3-1-1, “tannErAyiram piLLaigaLODu taLar naDai iTTu varuvAn” - kaNNan has these thousand friends, and will not bear to see any of them in any way less comfortable than Him. So here are the thousand elephants, one for each so that they can also ride the elephant with Him. emperumAn's soulabhyam is such that He will keep His devotees who reach Him in a position equal to His (periya tirumozhi 11-3-5 - “tammaiyE nALum vaNa'ngit tozhuvARkku tammaiyE okka Arul SeyvAr”).

valam Seidu: kOdai is guessing that He is coming around the village, from the sound coming from the vAdya gOshTi (nAdasvaram, drums etc.) that is preceding Him.

nambi nAraNan - nArAyaNa who is brimming with Supreme qualities. When kaNNan (the king of Mathura and tiru AypADi) is walking, it is like nArAyaNan (ubhaya vibhUti nAthan) walking. His supreme qualities are expressly visible only in avatAra kAlams, when He has to mix with imperfect and deficient samsAri-s. His soulabhyam (the ease with which He can be approached), His SouSilyam (the ease with which He mixes with others), and His Arjavam (open-heartedness) cannot be noticed in a setting like paramapadam where only the Realized great nitya mukta-s live. These great qualities of empirAn shine like the lamp in a dark room only when He gives Himself to the samsAri-s of the world.

naDakkinRAn: Just as hanumAn's word that rAmA was approaching ayodhya was



sufficient to keep bhArata alive, ANDAL is able to keep herself alive even by the thought that kaNNan was in town and walking towards her with His vAraNam-s (from Sri TSR). Also, in the case of rAma, viSvAmitra had to bring Him to sItA; in ANDAL's case, kaNNan is coming by His own free will, and so this is special.

tOraNam nATTa: When people from bhUlokam go to paramapadam, the residents of paramapadam welcome them with tOraNams (decorate with streamers) - "tOraNam niraittu en'gum tozhudanar" - tiruvAimozhi 10-9-2). Similarly, when paramapada nAthan comes here, the people of this world are welcoming Him with tOraNams.



"thOraNam nATTa kanA"

kanAk kaNDen: For sItA, trijaTA, in her dream, had to first see Lord rAma coming to sItA, and she had to then communicate that dream to sItA pirATTi. In ANDAL's case she did not have to depend on her tozhi or some other wellwisher to communicate their dream to her. She did not have to depend on her indriya-s to get this anubhavam, and it was all her experience through her own heart, to the extent that she could now communicate it to her tozhi.

C. ADDITIONAL THOUGHTS FROM SRI UV:

vAraNam Ayiram: Even though periyAzhvAr doesn't have so much wealth as to provide a thousand elephants to receive kaNNan, it is a dream that is coming from kaNNan's sa'nkalpam; so, He can arrange for it. And, they are all His elephants - all from His birth father ("mattak kaLiRRU vasudevar" - periyAzhvAr tirumozhi 1-3-6) and His foster father ("undu madakaLiRRan ... nandagOpAlan" - tiruppAvai 18), both of whom were wealthy enough to provide for the thousand elephants. In addition, after He killed kuvalayAPIDam and kamsan, He would have inherited several elephants. Even if He did not have elephants in His birth as kaNNan, He has had them in His previous incarnations. Having elephants is a sign of wealth; that is why kOdai is using the term here. We could include horses here too. Since kaNNan always comes with a thousand friends "tannEr Ayiram piLLaigaL" (periyAzhvAr 3-1-1), the thousand elephants are for carrying them. One can argue that during kOdai's time the thousand friends of kaNNan were not present. In that case, there is nothing wrong if we take this phrase to mean "thousand elephants came with Him".

Suzha valam vandu: The Urvalam (going around the village) is the function where the 'varan' (mAppiLLai) who is coming for the wedding is welcomed by the bride's family.

naDakkinRAN: It could mean that He is riding the elephant that is walking, or that He is walking by foot out of kRpai so that every one else can walk along with Him close by.

Sri UV comments further on this second meaning. Even people without wealth try to get some kind of vAhanam during marriage time. Even though He had thousands of elephants as



well as other vAhanam-s, He chose to walk by foot out of His soulabhyam. SrIman nArAyaNan has all kinds of vAhanams; yet, in order to bless the people who belong to Him, He chooses to walk because He is “nambi” - the Best among purusha-s. (He showed His soulabhyam by His incarnation as kaNNan “nambi piRandinil” - periyAzhvAr tirumozhi). By walking instead of riding, He is giving one example of His sakala kalyANa guNa pUrNattvam.

PASURAM 6.2

nALai vaduvai maNam enRu nAL iTTu
pALai kamugu pariSuDaip pandaR kIzh
kOLari mAdhavan gOvindan enbAn Or
kALai pugudak kanAk kaNDEn tOzhi nAn



“kALai puguda kanA”

நானை வதுவை மணமென்று நாளிட்டு,
பானை கமுகு பரிசுடைப் பந்தற்கீழ்,
கோளரி மாதவன் கோவிந்த னென்பான்,ஓர்
கானை புகுதக் கனாக்கண்டேன் தோழீநான்

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

kOdai continues describing the next scene in her dream: “Tomorrow is the day that has been fixed for the wedding; I saw a handsome youth, who goes by the names narasimhan, mAdhavan and gOvindan, enter the wedding dais decorated with betel-nut trees, in order to participate in the niScitArtha (finalization of the wedding between bride and groom) ceremony.”

B. ADDITIONAL THOUGHTS FROM SRI PVP:

nALai vaduvai maNam enRu nAL iTTu: What is the reason why the wedding is



tomorrow and not today or four days later? Sri PVP's aruLicceyal is that if it is today, kOdai will become too excited with happiness, and like a thirsty person who drinks water very fast and chokes and dies in the process, she cannot hold the excitement. If it is a few days later, it is too long a wait for her, and she cannot stand it either. Hence the day is fixed for tomorrow.

Here Sri PVP reminds us of the conversation between hanumAn and sItA pirATTi after Lord rAma's victory over rAvaNa: “praharsheNAravuddhA sA vyAjahAra na ki'ncana” – (rAmA. yuddha. 116-15,16). When hanumAn relays to pirATTi the news about rAma's great victory over rAvaNa, pirATTi is speechless and choking as a result of extreme happiness. In order to make her speak, hanumAn had to tactically try to lessen the extreme happiness in her and so asked her: “kim tvam cintayase devi” (What are you thinking? Is the news not to your liking? Please say something”. Immediately, sItA pirATTi's joy shrunk quite a bit, and she responded: “I started choking because of the happiness and could not talk”. But, kOdai, on the other hand, is not speechless; she shares her happiness with her sakhi.

kOLari: “like the majestic lion”. His majestic gait displays His pride in being the pati of Sri. “aprameyam hi tatteja: yasya sA janakAtmajA”- (rAmA. AraNya. 37-18) (janaka's daughter belongs to Him Whose tejas is immeasurable) - these are mArIca's words in describing rAma to rAvaNa. Since ANDAL belongs to emperumAn, His pride of this fact shows in His walk like a kOLari when He is walking towards the wedding dais.

mAdhavan: mAyAh dhavah mAdhavah - being periya pirATTi's nAthan, He is walking as if displaying His great taste.

gOvindan: Having such extreme soulabhyam as to treat cattle and Ayars with great love at their level. Sri PVP remarks that it is as if He is subdued and is treating everyone with the utmost respect and equality here, in order to ward off any obstruction to the wedding from anyone. He is trying to be pleasant to all and moves with them without any reservation.

kALai: Even in the absence of all the above greatness, the fact is that He is an extremely attractive young man with great soundaryam. kOdai's friends, relatives and parents cannot say “the bridegroom is not the right match for the bride”.

C. ADDITIONAL THOUGHTS FROM SRI UV:

nALai vaduvai maNam enRu nAL iTTu: kOdai has no confusion in her mind as to whether He is coming just to bless everyone, or whether He is coming to negotiate about the marriage, or whether He is coming to marry her right then and there. She is very clear about the words she uses - He is coming for the actual marriage.

The word “vaduvai” means “wedding” (kalyANam). Hence the word “maNam” that follows, is taken to mean “mahotsavam”; thus, “vaduvai maNam” means “vivAha mahotsavam”.

kOL ari: kOL means either majesty or obstacle. ari means lion, or the act of removing.



Thus, there are two possible interpretations given: kOL ari - the majestic lion that is mAdhavan; or kOL ari mAdhavan - mAdhavan who removes obstacles.

The phrases kOL ari, mAdhavan, gOvindan enbAn Or kALai, etc., collectively denote His majesty, His act of removing obstacles of His devotees, His beauty that attracts AyarpADi girls, and with all that, His youthful age for getting married.

gOvindan refers to His being bhUmidevi's nAthan, His taking the incarnation as gOvinda in this earth, His vanquishing indra and getting gOvinda paTTAbhishekam performed by the latter.

mAdhavan gOvindan: mAdhavan refers to His being the Consort of lakshmi; gOvindan refers to His being the consort of bhUdevi. “mAdhavan gOvindan” thus suggests that just as He loves SrIdevi and bhU devi, He treats us all as dear to Him. (“namakkum pUvinmiSai na’ngaikkum inban”).

D. ADDITIONAL THOUGHTS FROM SRI PBA:

The muhUrttam for the wedding has been fixed, and it has been decided that “tomorrow, kaNNapirAn and ANDAL will have the kalyANa mahotsavam”. This pASuram describes the SaDa’ngu-s that are done on the day before the wedding. kaNNapirAn makes His presence under the decorated pandal.

PASURAM 6.3

indiran uLLiTta dEvar kuzhAm ellAm
vandu irundu ennai magaL pESi mandirittu
mandirak kODi uDutti maNa mAlai
antari SUTTak kanAk kaNDEn tOzhi! nAn

இந்திர னுள்ளிட்ட தேவர் குழாமெல்லாம்,
வந்திருந் தென்னை மகட்பேசி மந்திரித்து,
மந்திரக் கோடி யுடுத்தி மணமாலை,
அந்தரி சூட்டக் கனாக்கண்டேன் தோழீநான்

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

ANDAL continues with the next part of her dream to her friend.

“indra and the other devA-s gather together and make the proposal to offer me in marriage to Lord ra’nganAtha. Then the sambandhi-s converse with each other to agree on all arrangements Then durgA, kRshNa's sister, helps me wear the kURaip puDavai (the sari



worn at wedding time) and I am also decorated with exquisitely smelling flower garland”.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

indiran uLLiTTa: Sri PVP comments that indra and all the other deva-s came to this earth to arrange ANDAL's marriage to kRshNa, because Sri kRshNAvatAra has aspects of both ISvaratvam and mAnushatvam. In fact, nammAzhvAr describes indra's appearance even at the time of kRshNa's birth - indiran tAnum ezhiluDaik kiNkiNi tanduvanAi ninRAn tAIEIO (reference from Sri TSR). Unlike this, in rAmA incarnation, rAmA had decided to present Himself as a “mere human”) - rAmA tells the devA-s that He considers Himself a human and as daSaratha's son - “AtmAnam mAnusham manye” – rAmA. yuddha.120-11. So indra avoided appearing before Sri rAmA in Sarabha'nga ASramam because it was not appropriate for him to present himself as a deva when bhagavAn is appearing in the form of a human being. BrahmA etc. came to the earth only after rAvaNa vadham to express their gratitude to Lord rAmA.

dEvar kuzhAm ellAm vandu irundu: In spite of their natural way of not touching the ground with their feet, they came and stood determined that they will not leave till the marriage is conducted.

mandirittu: The reference here is to the secret discussions that go on behind the scenes in a marriage arrangement. Note that ANDAL's dream is very detailed in all finer aspects of a marriage.

mandirak kODi uDutti: pArvati, nArAyaNa's sister, decorated ANDAL with the wedding sari right away because she wanted to ward off any delay as implied by the famous saying that good deeds are wrought with many obstacles - SreyAmsi bahu-vighnAni bhavanti - Sri kRshNasvAmi aiya'ngAr.

mandirak-kODi refers to the wedding sari sanctified by the chanting of the vedic mantra-s.

antari - The reference here is to durgA “who disappeared in the sky” - who became “antardhAna” in antara or antariksha - and declared to kamsa that he will be slain by devaki's eighth son. Because she was born to yasOda, she is the sister of kRshNa and thus the sister-in-law (nAttanAr) for ANDAL.

antari SUTTa: To godA, kRshNa's sister's sparSam (touch) itself is sweet, next to His own sparSam. She proudly declares to her tOzhi: “I got to wear the garland that His sister helped me wear by touching me.”

In koushItakI 1-34, there is a description of how a mukta jIvan is decorated by five hundred beautiful damsels in preparation for this mukta jIva's journey to SrIvaikuNTham: tam pa'ncaSatAnyapsarasAm pratidhAvanti ... tam brahmAla'nkAreNa ala'nkurvanti - “when the mukta purushan goes to heaven, five hundred beautiful women rush to him; hundred of them take garlands in their hands, hundred of them carry decorative eye ointment with them;



“andari sooTTa kanA”

hundred of them carry good-smelling powder, hundred of them take clothes with them and dress the mukta jIvan with divine ala'nkAram.

In the same way, durgai decorates ANDAL.

C. ADDITIONAL THOUGHTS FROM SRI UV:

In the previous pASuram, kOdai said “He and His whole troupe (kuzhAm) came”. Who are all His bandhus? vasudevar, nandan etc were not present in kOdai's days. So it is not the people who are dead and gone that came in kOdai's dream. (indiran uL paTTa dEvar kuzhAm ellAm) - The whole gang of deva-s including indra (whose feet normally do not touch the ground) came for the niScitArtham, descending on this earth.

In this whole tirumozhi, ANDAL very beautifully talks about the sequence of events that



take place in a typical wedding.

The dream that antari is helping kODai wear the sari should not be taken as the event where the nAttanAr (bridegroom's sister) helps the bride wear the kUraippuDavai during the actual wedding itself. Here, it should be taken to mean that the bridegroom's sister is helping her wear the niScitArtta puDavai (sari). The nAttanAr would have come for the niScitArtham and would have decorated the bride with the sari. It used to be the habit of elders to ask the nAttanAr to go and help the “to-be-bride” to wear the sari in order to find out the bride's lakshaNams.

mandirakkODi: As a token of the successful conclusion of mandiram or AIOcanai, the sari (kODi) is given. The priests chant the “uduttaramArohanti” mantram that blesses the “to-be-bride” to become a pleasing person so that all her in-laws are attracted to her and her “to-be-husband” will treat her with great affection.

maNamAlai: mAlai with maNam or sugandham; it could also mean bhushaNams - other necklaces - because it is not uncommon to present the “bride-to-be” with jewelry during niScitArtham.

Unlike rAma avatAram, in kRshNa avatAram, kRshNa always showed His divinity from the beginning; so the devas were openly behaving themselves as His bandhus. Why did she choose indiran as His bandhu when brahma and rudran had higher posts of sRshTi – creation, and samhAram - destruction? It is because indiran is responsible for protecting the three worlds and he is the principal one among the dikpAlaka-s. Not only that, when bhagavAn incarnated as upendran (vAmanan born to aditi), indiran was His elder brother.

ANDAL is a paramaikAntai; one can ask - how can she approve of indra, durgA and other anya-devatas? The answer is that she did not do upAsanam for these gods. They came by themselves and there is nothing wrong in welcoming them in a pleasant manner. It is the SAstram to pay respects to all the bandhus of the husband; otherwise it is like insulting the husband himself.

D. ADDITIONAL THOUGHTS FROM SRI PBA:

magaL pESudal: “Please give this girl as a bride” (tArai vArttal).

mandirutu: mantram is “AIOcanai” or thinking and deciding on something. Here, the AIOcanai is about bhUshaNams and pItAmbarams for the bride and bridegroom.

uDutti: Some read this as “uDuttu” which does not give the right meaning (uDuttu means one wearing something). Here, uDuTTi makes more sense because it would mean “make someone else wear”.



PASURAM 6.4

nARRiSai tIrtham koNarndu nani nalgi
 pArppanac ciTTargaL pallAr eDuttEttip
 pUppunaik kaNNip punidanODu en tannaik
 kAppu nAN kaTTak kanAk kaNDEn tozhi! nAN

நால் திசை தீர்த்தம் கொணர்ந்து நனிநல்கிப்,
 பார்ப்பனச் சிட்டர்கள் பல்லா ரெடுத்தேத்திப்,
 பூப்புனை கண்ணிப் புனிதனோ டென்றன்னைக்,
 காப்புநாண் கட்டக் கனாக்கண்டேன் தோழீநான்

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

“Several brAhmaNa SreshTha-s bring holy waters from all the four directions; brahmA, periyAzhvAr and the sapta-Rshis and vedic scholars take the tIrtham that has been purified with udakaSanti mantrams and sprinkle it on my head and chant ASIrvaAdam for me. I see Lord Ra'nganAtha, who stands like a sarvA'nga sundaran, decorated with colorful garland. I saw in my dream, my hand and His hand being tied together with ka'nkaNam.”



B. ADDITIONAL THOUGHTS FROM SRI PVP AND SRI PBA:

nARRiSai tIrtham koNarndu: Just as the vAnara-s brought water from the four oceans for SrI rAmapirAn's paTTAbhishekam, ANDAL in her dream sees that the holy waters are being brought for her marriage from all four directions.



“kAppunAN kaTTa kanA”

nani nalgi: This refers to the holy waters being sprinkled well. SAstra-s say that if holy water is sprinkled well, it will bring long life; so, the elders do tIrtha prokshaNam on kOdai.

pArppanac-ciTTargaL - The reference here is not just to brAhmins, but the best among them, who have learned the veda-s very well, and who are well respected by all.

pUp-punai kaNNip-punidan:. Unlike kOdai who is all dressed up with ornaments, kaNNan is wearing a single garland after His bath, and is coming for the vedic ceremonies wearing a pavitram in His finger; He is walking very carefully, holding His dress to make sure it does not come in contact with anybody. [He is trying to be what we call “maDi”!].



He even declares to everyone around “Don't come near me and touch me”, and with great AcAram, comes to kOdai with extreme purity. Why does kaNNan observe this much AcAram? He thinks if AcAram is not observed, periyAzhvAr might not give his daughter in marriage to Him.

ennaik kAppu nAN kaTTa - Even though ANDAL really wants to have the sparSam from kaNNan, and even though this has not materialized, she is happy that she had the touch of the purohita who had contact with kaNNan when he tied the ka'nkaNam for kaNNan.

C. ADDITIONAL THOUGHTS FROM SRI UV:

kAppu nAN kaTTa - a reference to rakshA bandhanam

kaNNan is yet to come to the maNa mEDai (next pASuram). But here we already see the description in pASuram 4, about rakshA bandhanam being described. Sri UV explains that even though the current practice is that rakshA bandhanam takes place only after the bridegroom arrives at the maNa mEDai, in the ancient times, it used to be performed separately for the bride and the bridegroom prior to the arrival of the bridegroom at the marriage pandal.

nARRiSai tIrtham koNarndu: Even though pramANam is not found for bringing the sacred waters from the different holy rivers, still it is true that ma'ngaLa snAnam is performed for the bride and the bridegroom, and AvAhanam is performed through mantra-s, invoking the holy waters from ga'ngA and other holy rivers prior to ma'ngaLa snAnam; hence whenever it is possible, it is desirable to bring the puNya tIrtham from the holy rivers for ma'ngaLa snAnam.

pArppanar: This word gets its root from the samskRt word “brAhmaNa”. Those who chant must have the veda vedAnta j~nAnam, the discipline and Sraddhai; they are considered the best choices for chanting because the full phalan (benefit) is obtained only when they chant with SraddhA, correctly with full knowledge, in the top of their voices.

eDuttu: This can refer to “kural eDuttu”, or, alternately, to selecting the appropriate mantra-s such as the punyAha vAcanam, madantI-japa mantra, etc., appropriately as the occasion demands.

pUppunaik kaNNi: kaNNi itself denotes mAlai; since the flowers have been arranged very close to each other beautifully to make the mAlai, it is pUppunaik kaNNi.

punidan: He is a holy purushan by svarUpam. Now He is even more holy because He has had the snAnam from the puNya tIrtham-s, and additionally because the elders have blessed Him with the mantra-s to remove any obstacles to His greatness.



PASURAM 6.5

kadiroLi dIpam kalaSam uDan Endi
SaDiriLa ma'ngaiyar tAm vandu edir koLLa
mathuraiyAr mannan aDi nilai toTTu e'ngum
adirap pugudak kanAk kaNDEn tozhi! nAn

கதிரொளி தீபம் கலச முடனேந்திச்,
சதிரிள மங்கையர் தாம்வந் தெதிர் கொள்ள,
மதுரையார் மன்ன னடிநிலை தொட்டு,எங்கும்
அதிரப் புகுதக் கனாக்கண்டேன் தோழீநான்

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

“In my dream I saw many beautiful young girls, carrying ma'ngala dIpam-s which shined like the bright Sun and golden kalaSams. They were welcoming mathurA mannan (kaNNan) who was walking with His sacred sandals (known for their majesty and firmness) that made the earth shake.

B. ADDITIONAL THOUGHTS FROM SRI PVP AND SRI PBA:

kadiroLi dIpam kalaSam uDan Endi: The ma'ngala dIpa-s are compared to the Sun because the Sun never loses its brilliance, and so also the ma'ngala dIpam is such that it will not lose its brightness and thus in any way infer any inauspicious omen. So also the reference to golden kalaSams suggests that they will never tarnish.

Sadir iLa ma'ngaiyar: ANDAL's reference to the beautiful young damsels welcoming kaNNan in this world is compared by SrI PVP to the way the beautiful young damsels welcome the mukta jIva-s to SrIvaikuNTham - “niRai kuDa viLakkamum madi muga maDandaiyar Endinar vandE” (tiruvAimozhi 10-9-10). Just like a muktAtmA is welcomed in paramapadam, emperumAn is given a grand welcome on earth.

mathuraiyAr mannan: mathurA has a special significance in that He left paramapadam to come and take over kingship here. ANDAL herself likes to call Him “mannu vaDa mathurai maindan” (tiruppAvai - 5). Here, SrI PVP narrates a story: a SrI vaishNava installed a kRshNa vigraham and was wondering what should be the name of this perumAL. perumAL came to him in his dream and said: Don't call me “aduvE, iduvE” (this and that); call me mathurai mannan”.

aDi nilai toTTu: SrI PVP explains that bhagavAn is coming with His sacred sandals as He walks to the wedding hall. An alternate interpretation is given by SrI TSR that kRshNa





removes His sandals as He approaches the wedding hall, and walks majestically such that the earth vibrates.



“maduraiyAr mannan athirappuga kanA”

e'ngum adirap puguda: Why is He walking making a noise that shakes the bhUmi? Sri PVP refers to a conversation between Sri BhaTTar and Sri na'njIyar. na'njIyar asked BhaTTar why the earth shook when BhagavAn came to mahAbali during the vAmana incarnation (referring to a Slokam in vishNu dharmam). BhaTTar explained that BhagavAn was very perturbed when He came to receive something from bali, since His Nature was only to give and never to receive anything. Sri PVP's anubhavam is that if He was so perturbed just to ask for some land, it is no wonder that He is very perturbed and walks such that the whole earth is shaking when He comes to ask for ANDAL.

Sri PBA gives yet another anubhavam for “adirap pugundu”. He points out that the earth was shaking because kRshNa was walking with great excitement and happiness to get ANDAL.

C. ADDITIONAL THOUGHTS FROM SRI UV:

kadir oLi dIpam kalaSam uDan Endi - With the lighted lamps inside kalaSa-s or kuDam,

Sadir iLa ma'ngaiyar tAm vandu edir koLLa - The young women with their delicate walk from the bride's party welcome the bridegroom. Sri UV compares the Sadir naDai of these women with the “adir naDai” of the bridegroom. In other words, the women walk their lovely walk with bent heads, carefully watching that the lamps remain lit, and also indicative of their modesty etc. The first two lines of this pASuram describe the acts undertaken as parihAram for any dRshTi dosham.

aDi nilai toTTu - The bridegroom is wearing the sandals that are given by the bride's side as he walks over from his place to the bride's place.





adira: When He went as vAmanan to beg from mAvali in his yAgam, He walked with such weakness thinking about the lowly situation of having to beg for three feet of land; even then the bhUmi - earth bent itself by the force of His walking (irunkaDal SUzhnda bhUmi aDa'ngalum aDi vaippil vaLaindu koDuttadu). What is the surprise if bhUmi is shaking when "mannan" is walking with great majesty to get married? Also, the earth will shake if one walks with hastiness. Here His hastiness in walking is to get married to kOdai very quickly, wasting no time.

PASURAM 6.6

mattaLam koTTa variSa'ngam ninRUda
muttuDait tAmam nirai tAzhnda pandal kIzh
maittunan nambi madhusUdan vandu ennaik
kaittalam paRRak kanAk kaNDEn tozhi! nAn.

மத்தளம் கொட்ட வரிசங்கம் நின்றூத,
முத்துடைத் தாம நிரைதாழ்ந்த பந்தற்கீழ்,
மைத்துனன் நம்பி மதுசூதன் வந்து,என்னைக்
கைத்தலம் பற்றக் கனாக்கண்டேன் தோழீநான்

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

"ma'ngaLa vAdyams were being played; conches were being blown; under the canopy that was decorated with low-lying pearl strands, madhusUdanan took my right hand into His and did pANigrahaNam; Oh dear sakhi! I saw this in my dream next."

SrI SaThakopan elaborately describes this pANigrahaNam scene in his write-up of the Vedic wedding between ANDAL and SrI ra'nganAthar. For details, visit the following URL:

<http://www.ramanuja.org/sv/bhakti/archives/apr98/0063.html>

B. ADDITIONAL THOUGHTS FROM SRI PVP AND SRI PBA:

mattaLam koTTa variSa'ngam ninRUda: Sri PVP raises the rhetorical question: "Why didn't ANDAL say that He did pANigrahaNam to the accompaniment of Vedic chantings, and instead says that maTTaLam and conch are being played? This sounds like a wedding where there are no veda mantra-s". SrI PVP's anubhavam is that may be kaNNan is marrying kOdai even before He learned vedam from sAndIpini mahA Rshi. KaNNan lived in tiruvAyppADi for a while before going to sAndIpini to do gurukula vAsam and learn veda-s. Thus it makes perfect sense that ANDAL, who imagines herself as an AyarpADi girl, sees kaNNan marrying her before He does gurukulam and learns veda etc.

maittunan nambi: (aunt's son); just as nappinnai is related to kaNNan (nappinnai is said to be the daughter of yasodai's brother), ANDAL wishes to think of herself as an



AyarpADi girl who is related to Him.

madhuSudan: He destroyed the demon, madhu (with his associate kaitabha), who took something that belonged to Him (the vedas). Sri PVP's anubhavam is that ANDAL chooses this name here to suggest - just like that, if anyone else claims any relationship with kOdai or in any other way lays claim for her, He will destroy him.

vandu ennaik kaittalam paRRa: She is the daughter of periyAzhvAr, whose thought is: "I am His property; so, it is only proper that He comes to get me"; so, she says: "He came and took my hand".

kaittalam paRRa: A reference similar to the above is found in SrImad rAmAyaNam - (yuddha kANDam 119-16). sitApirATTi tells hanuman: "na pramANikRta: pANi: bAlye bAlena pIDita:" - Did He forget that He held my hand when He was only 12 years old?" pIDitah here means that He "took my hand and held it tightly". Sri EmbAr was asked by some as to why the word "pIDita:" was used instead of an alternate word such as "pANigrahaNam"; He replied: "With the tight holding of the hand, He is showing her that she absolutely belongs only to Him. This is conveyed by nammAzhvAr - "a'nkaNNan uNDa en AruyirkkOdidu" (tiruvAimozhi 9-6-6) - When He owns something, He absolutely owns it, and nothing is left behind."

Sri PVP reminds us here of the very enjoyable Slokam from SrImad rAmAyaNam bAla kANDam 73-26: "iyam sItA mama sutA sahadharma carI tava, pratIcca cainAm badram te pANim gRhNIshva pANinA" - This sItA is my daughter; she will be Your sahadharmacAriNi; hold her hand with your hand".

C. ADDITIONAL THOUGHTS FROM SRI UV:

mattaLam koTTa vari Sangam ninRu Uda - The mattaLam etc. start when the bridegroom arrives, and continue until the pANi grahaNam is completed. The word ninRu signifies that the ma'ngaLa vAdyams continue without stopping.

maittunan: aunt's son or uncle's son; how can kaNNan be ANDAL's maittunan? Just as He was nappinnai's maittunan, kOdai desires that same relationship with Him. It could also mean that kOdai is saying to her friend: "Once I am married to Him, He becomes my husband; and since oh, sakhi, you are like a sister to me, He becomes your maittunan".

nambi: An eminent person among men. ANDAL refers to Him as nambi, because He is willing to take ANDAL as His consort even though she is not related to Him like nappinnai.

kaitalam paRRa - This refers to pANi grahaNam. Sri UV comments that when the bride and bridegroom are shy, they might just hold only the fingers of each other, instead of holding the palm of each other. The hands should be held fully, with the palm of the bridegroom gripping the palm of the bride, signifying that from then on, whatever dharma they perform will be jointly performed, and the benefits jointly shared. The hand is the



indriya that is used for action and for consumption. “pANi grahNAt tu sahattvam karmasu tathA puNya phaleshu”; “ saha dharma carI tava, pANim gRhNIshva”. Sri UV points out that while mA'ngala sUtram is just a sign that the girl is married, the true vedic rite of importance in marriage is the pANi grahaNam.

PASURAM 6.7

vAi nallAr nalla maRai Odi mandirattAl
pASilai nANal paDuttup paridi vaittu
kAi Sina mA kaLiRu annAn en kai paRRi
tIvalam Seyyak kanAk kaNDEn tOzhi! nAn

வாய்நல்லார் நல்ல மறையோதி மந்திரத்தால்,
பாசிலை நாணற் படுத்துப் பரிதிவைத்துக்,
காய்சின மாகளி றன்னானென்கைப் பற்றித்,
தீவலம் செய்யக் கனாக்கண்டேன் தோழீநான்

A. TRANSLATION FROM SRI SA'THAKOPAN'S TAMIZH TREATISE:

“Chanting the good veda-s and reciting the appropriate mantra-s, the professional vaidikA-s spread the green grass surrounding the agni and placed the samit (wooden sticks) on them. Oh dear friend! I saw kaNNan, who came majestically like an angry elephant, hold my right hand and circumambulate the agni walking slowly.”

The following is an extract from Sri SaThakopan's write-up on saptapati mantrams and their meanings (from the bhakti archives):

With each of the seven steps, a particular mantram is recited. Let us examine these mantrams:

First Step: “EkamishE vishNus tvANvEtu” - is the first mantram. This says: “O Dear girl! O ANDAL! You made the first step as my wife. May Lord Vishnu (Myself) follow your step to make sure that you have undiminishing food all your life (prayer for subhishTam, akshaya pAtram)”.

Second Step: “dvE UrjE vishNus tvANvEtu” - Here the groom prays once again to Lord Vishnu; he says: “O Dear girl! You have now taken the second step with me as my wife. May Lord Vishnu (Myself) follow your step and bless you with pushTi (strength) in your body (a prayer for disease-free life)”.

Third Step:”trINi vratAya vishNus tvANvEtu” - here again, the prayer is for Lord Vishnu





to follow kOdai's third step and to grant the boon of vraTAnushTAnam (performance of yaj~nams assigned to gruhastAs as dharma patnI) to her during her married life.

Fourth Step: “catvAri mAyO bhavAya vishNus tvANvEtu” - this prayer once again is to mahA Vishnu (Himself) to follow her during her fourth step and grant her the boon of conjugal happiness.

Fifth Step:”panca pasUbhyO vishNus tvANvEtu” - the prayer is: “may Lord vishNu follow your fifth step with me and grow your wealth of cattle (cows, horses, elephants and aisvaryams related to the four-footed)”.

Sixth Step: “shad rutobhyO vishNus tvANvEtu” - here mahA Vishnu is beseeched to follow her sixth step (be behind her and support her) for all auspicious rutos (six seasons) during her married life. SrI RanganAthar hints that He is going to be right next to her and make sure that vasantha rutu, ghrIshma rutu and all the other four are going to make her days with Him pleasant.

Seventh Step: This is the last of the seven steps. The prayer is: “saptas saptabhyO hOtrAbhyO vishNus tvANvEtu” - the Lord said: “aNi putuvai paimkamalat taNteriyal bhattar pirAn gOdE! When you recited the seventh mantram and took the seventh step, I, MahA Vishnu, the former resident of Srirangam will follow you to help you perform oupAsanam, Agni hOtram and other gruhastha homams and yaj~nams without deficiencies. You are the nAacciyAr of my house now. SrI VilliputtUr is your mAlikai (palace). This is your place of birth. Therefore, you have more power than me here. I will hence follow you and bless you to have all SoubhAgyams by moving over to your birth place and stay in my father-in-law's place, your house. We guess that periyAzhvAr was mighty pleased with the decision of his Son-in-law so that he could have the Anandam of seeing his daughter and the Lord, her husband right there in SrI villiputtUr next to him. Even today, we see ra'ngamannAr, ANDAL and periyAzhvAr (garuDan) on one peeTam at SrI villiputtUr.

The saptapati mantrams end with “sakhA saptapadAbhava” (Be a friend with these seven steps) and “sakhAyau saptapadAbhabhUva” (We both are friends now after these seven steps).

B. ADDITIONAL THOUGHTS FROM SRI PVP:

nalla maRai Odi: ANDAL is referring to “good” veda-s. Is there a difference in vedam called good vedam and bad vedam? SrI PVP explains this as follows: the first half of vedam describes the yAgams that are to be done to the Lord who is antaryAmi in the deva-s like indra. The second half, which has the mantrams like purusha sUktam, praise emperuman's svarUpa guNams directly. kOdai points to this second half as “nalla maRai”.

mandirattAl: When mantra-s like purusha sUkta praising bhagavan's svarUpa guNa-s are being chanted, why is there a reference to additional mantra-s? Again, ANDAL's reference here is to the mantra-s associated with the kriya-s prescribed in gRhya sUtra-s,





such as the paristaraNam around the fire, placement of samit, etc.

kAi Sinam mA kaLiRu annAn - When He came, He walked with the majestic gait of a mad elephant (matta gajam). However, once He came and held my hand, He walked slowly like a normal elephant when we went round the agni together.

kaip-paRRi - It is as if the mad male elephant came majestically and took the hand of the mad female elephant, which is now imprisoned (owned) by the male elephant.

tI valam Seyya - The reference here is to the sapta-pati which is the part of the basic marriage ceremony. SrI PVP refers us to the veda mantram that is recited during saptapati: “ekamishe vishNu: sakhA saptapadA bhava” (yajurvedam 3-3-89) Since He has held her hand with agni as the witness, He cannot leave her (hand) any more and she cannot leave Him (His hand) any more.

C. ADDITIONAL THOUGHTS FROM SRI UV:

The agni pradakshiNam, involving taking seven steps around agni are described in this pASuram.

vAi nallAr - refers to the chanting of veda mantra-s by those who chant correctly, and have the power in their word such that when they chant the mantra-s with a certain benefit in mind, it will certainly come to fruition right away without fail.

nalla maRai Odi - Some interpreters interpret the term nalla here to means “excluding devatAntara mantra-s”. SrI UV observes that the mantra-s that are already prescribed for devatAntara-s in the respective sUtra-s should not be eliminated. This is as prescribed by svAmi deSikan in SrImad rahasya traya sAram. However, additional devatAntara mantra-s that are not prescribed in the sUtra-s should not be included.

kAi Sinam: He came like a majestic angry elephant; This is a put-on by Him, since He probably thought that if He was easily approachable and appeared simple, He would become the scapegoat for naughty boys who play havoc during wedding times.

tI valam Seyya - It is significant that the seven steps around the agni are taken, while the bride and bridegroom are united in pANigrahaNam together. This is an important rite in the marriage ceremony. With agni as the witness, this rite signifies that the relationship that is established through the pANigrahaNam is irrevocable for all future. The significance here is that the couple are together taking a vow with agni as the witness, that they will be united in all their dhArmic activities for all future births (Ezhu Ezh janma'ngaLilum) , in all future worlds (Ezhu Ezh lOka'ngaLilum), always (eppOdum), everywhere (e'ngum).

[[However, please refer to SrI UV's commentary for “nammai uDaiyavan” in pASuram 6.8 below.]]





PASURAM 6.8

immaikkum EzhEzh piRavikkum paRRAvAn
nammai uDaiyavan nArAyaNan nambi
Semmai uDaiya tirukkaiyAl tAL paRRi
ammi midikka kanAk kaNDEn tozhI! nAn

இம்மைக்கு மேழேழ் பிறவிக்கும் பற்றாவான்,
நம்மை யுடையவன் நாராய ணன்நம்பி,
செம்மை யுடைய திருக்கையால் தாள் பற்றி,
அம்மி மிதிக்கக் கனாக் கண்டேன் தோழீநான்

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

kOdai describes the next part of her dream to her friend: “nArAyaNan, who is our Protector in this birth and all the forthcoming births, and who is filled with kalyANa guNa-s, held my right foot with His red-hued tiruk-kai and placed it on the ammi (stone).”

ANDAL declared in tiruppAvai “eRRaikkum EzhEzh piRavikkum un tannODu uRROmE AvOm unakke nAm At SeyvOm maRRai nam kAma'ngal mARRElOr empAvAi”, thus describing the SaraNagati tattvam. In this tirumozhi, she declares the same in a different form: “emperumAn is having a permanent, indestructible relation with us in this birth and the next and in all His avatArams”. In tiruppAvai, ANDAL declares - kuRai onRum illAda govinda! un tannODu uRavEl namakku i'ngu ozhikka ozhiyAdu”. Here she does ma'ngalASasanam to Him saying “immaikkum EzhEzh piRavikkum paRRAvAn, nammai uDaiyavan nArAyaNan nambi”.

For the mantram recited during “ammi midittal”, please go to the following URL:

[HTTP://WWW.RAMANUJA.ORG/SV/BHAKTI/ARCHIVES/APR98/0083.HTML](http://www.ramanuja.org/sv/bhakti/archives/apr98/0083.html)

B. ADDITIONAL THOUGHTS FROM SRI PVP AND SRI PBA:

immaikkum EzhEzh piRavikkum paRRAvAn: In the previous pASuram, kOdai had said that because of their holding hands in front of agni as the witness, they cannot part with each other. Here she says: “even if the witness agni tries to make us leave each other, He will not let go ever, in this birth and all future births”.

EzhEzh piRavikkum: There is no void in our lives, no matter how many times we will be born, as long as we get to enjoy Him. When yAgams are done for the sake of making it rain etc, the benefit would be that it will give the right fruit only once. But this is not the case with Him. As seen from rAma carama Slokam (“sakRdeva prapannAya”), it is enough for us to hold on to Him once as upAyam; that anubhavam will stick to us for as long as time





exists. nammAzhvAr shows us this sentiment in tiruvAimozhi 9-1-7 “kuRRamil SIr kaRRu vaigal vAzhdal kaNDIr guName”.

nammai uDaiyavan: He is our sarva-svAmi; we belong to Him, not to our own selves. Here SrI PVP quotes “choreNa Atma apahAriNA” (mahAbhAratam udhyoga parva 42-35) - this AtmA belongs to bhagavAn; whoever thinks it belongs to himself, is really stealing the AtmA. There is no greater thievery and sin than this.

nambi – “He who is full of unlimited kalyANa guNa-s”. [[This is the equivalent of akhila heyapratyanIka, asa'nkhyeya kalyANa guNa gaNaugha mahArNavan.]]

Semmai uDaiya tirukkaiyAl tAL paRRi: Semmai here refers to two attributes of His tiruk-kai. One is the beautiful red color of His palms. The other is His ASrita pAratantRyam - His becoming subservient to those who seek refuge in Him - or His great desire to hold His bhaktas' feet, 'Semmai’.

During weddings, normally, the bridegroom's relatives will say: “Don't touch the bride's foot”. The bride's relatives will say: “You will have to hold her foot”; when the two sides were arguing like this, He came on His own and held kOdai's foot with great desire. Even though He is our svAmi, normally we don't show any interest in resorting to His Feet; unlike us, He is very eager to hold the feet of those who resort to Him. This is what is conveyed by the word “Semmai”. Even though He tells us “mAm ekam SaraNam vraja”, which means we should hold His Feet and surrender to Him, in truth when we go and seek His Feet, it is He who holds our feet with great zeal.

ammi midikka: This is the aSma ArohaNam ceremony - stepping over the stone - ammi midittal. The bridegroom says to the bride - “Be strong in your loyalty to me, like this stone” - “aSmeva tvam sthirA bhava”. SrI PVP's anubhavam is that as He is trying to place kOdai's foot on the stone, she is worried about His foot touching the stone by accident. Why? Because, that stone might turn into a woman like ahalyai!

SrI PBA notes that there is a view that ammi midittal is done as a way of saying that the bride will not have infidelity like ahalyA, but will be a great pativrata instead.

tozhI nAn - kOdai tells her sakhi: Previously I have heard about His ASrita pAratantRyam from you; now I have myself experienced it.

C. ADDITIONAL THOUGHTS FROM SRI UV:

SrI UV points out that while the previous pASuram involved His holding her hand, this pASuram deals with His holding her leg, and placing it on the ammi (ammi midittal). SrI UV remarks that at this time, it is common that the bride's and the bridegroom's parties have a fun exchange on the “ethics” of the husband bending down and holding the foot of the bride.



The mantra involved is “aSmeva tvam sthira bhava” - May you live long like this stone - wishing the bridegroom a very long life.

nammai uDaiyavan: In married life, the role of the husband as the support for the wife is only true for this birth. This relationship is based on the two bodies of husband and wife; AtmA is not involved here. But, in the case of emperumAn, this relationship continues in all births. He is the One who is the Owner of all of us (“nammai uDaiyavan”). He is our svAmi. We are Sesha-s for no one else but Him. If we understand this tattvam and surrender to Him, we will have His anubhavam in all our future births, no matter what the birth is. “eRRaikkum EzhEzh piRavikkum un tannODu uRROmE AvOm, unakke nAm AT SeyvOm”.

paRRu AvAn: While I am holding (paRRu) on to His feet as His belonging; now He is holding on to my feet instead! There are no words to praise this nambi's guNam.

Semmai uDaiya tAL paRRi: Because of my searching for Him hither and thither, my feet have become hard and bony; when He touches my foot with His soft flower-like hands, His hands will become red; He does not mind that, and still holds my foot out of His love for me.

tiruk kaiyAl tAL paRRi - There are some who argue that it is inappropriate for the bridegroom to hold the feet of the bride, and that all that the bridegroom should do is say to the bride: “Touch the ammi with your foot”. From ANDAL's SrI sUkti, it is clear that holding the foot of the bride is the traditional practice.

ammi midikka: This involves touching the ammi with the tip of the toe.

PASURAM 6.9

variSilai vAL mugattu en aimAr tAm vandiTTu
erimugam pArittu ennai munnE niRutti
ari mukhan accutan kai mEl en kai vaittu
pori mugandaTTa kanAk kaNDEn tOzhi! nAn

வரிசிலை வாள்முகத் தெனனைமார் தாம்வந்திட்டு,
எரிமுகம் பாரித் தென்னைமுன்னே நிறுத்தி,
அரிமுக னச்சுதன் கைம்மேலென் கைவைத்து,
பொரிமுகந் தட்டக் கனாக்கண்டேன் தோழீநான்

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

“My brothers, who have attractive eye brows that look like bent bows, ignite the agni by



adding samit-s and make me stand before the agni. They place my hands on top of the hands of kaNNan (who has a majestic face like the lion's) and put rice puffs (pori) in the agni and help me do the homam. I saw this poriyiDal vaibhavam in my dream, oh sakhi!"

This ceremony is called lAja homam. The bride does the lAja homam praying that her husband should live forever with sarva ma'ngaLams. When the lAja homam is done, the wife keeps her two hands together; her brothers will place the rice puffs in her hands; the husband will place ghee on the rice puffs and saying the lAja homa mantram, pour the puffs into the fire, joining hands with the wife's hands. The husband tells agni: "my wife is doing this lAja homam, praying for a long life for me."

Please refer to the following URL for further details:

[HTTP://WWW.RAMANUJA.ORG/SV/BHAKTI/ARCHIVES/APR98/0083.HTML](http://www.ramanuja.org/sv/bhakti/archives/apr98/0083.html)

B. ADDITIONAL THOUGHTS FROM SRI PVP:

variSilai vAL mugattu en aimAr: The expression on the face of kOdai's brothers is indicative of the pride that they are the only ones who have the right to place the pori on the couple's hands for the lAja homam; thus, they come with shining faces and brows that are raised like bows.

ennai munnE nirutti: kOdai is so shy that she hesitates to come and stand in the front; her brothers have to persuade her to do so.

ari mukhan: Sri PVP's anubhavam is that kaNNan is keeping a serious face just so His brothers-in-law will not start indulging in jokes about Him and make everyone laugh, but instead will keep away from Him.



"pori mugam thaTTa kaNA"

acyutan: na cyutah iti acyutah - One who will never forsake His devotees. Sri PVP's anubhavam is that even after the pori has been placed in the fire and the brothers have removed their hands, acyutan is not letting go of kOdai's hands. This indicates to kOdai that He will never let go of her.

FROM SRI PUTTUR KRSHNASVAMI AIYA'NGAR:

kai mEl en kai: keeping kOdai's hand on top of His. This denotes that pirATTi has the upper hand in giving abhayam to the devotees.

C. ADDITIONAL THOUGHTS FROM SRI UV:

The next event described by ANDAL is poRi iDal. The brother(s) of the bride have a



major role in this event. From SrI UV's commentary, the pori is offered three times as homam, and if there is more than one brother, the different brothers help in performing this (the use of the plural en aimAr - my brothers, suggests this).

The function performed by the brothers involves kindling the fire, seating ANDAL in front of the fire to do the homam, placing the bride's hand over the bridegroom's hand, and making them offer the nel pori as the offering in the fire.

vari silai vAL mugattu: kOdai's brothers were very happy when they came to help her do the poRi iDal. vari silai - with bow like eyebrows. As svAmi deSikan says in SrI godA stuti “godE guNairapanayan praNatAparAdhAn bhrUkshepa eva tava bhoga rasAnukUlah” - kOdai's bow-like eyebrows remove the obstacles of her bhaktas and create bhoga rasam for bhagavAn. kOdai's brothers also have beautiful bow-like eyebrows. She herself declares that she is “villait tolaitta puruvattAL” (NT 13-10). Onlookers could clearly identify kOdai's brothers by just looking at their eyebrows.

vAn mukattu: (vAL mugattu) – with bright faces. Since kOdai succeeded in her efforts to marry emperumAn, her brother's faces are all bright and happy.

niRutti: SrI UV comments that there must have been a practice to perform this homam while standing, instead of while being seated. Performing the homam while being seated is also common. The description is that the bride has the pori in both her hands, and then the bridegroom places both his hands on both sides of this a'njali by the bride, and then the bride and bridegroom make the offering.

PASURAM 6.10

ku'nkumam appi kuLir Sandam maTTittu
ma'ngala vIdi valam Seidu maNa nIr
a'ngu avanODum uDan SenRu a'ngu Anai mEl
ma'njanam ATTak kanAk kaNDEn tOzhi! nAn

குங்கும மப்பிக் குளிர்சாந்தம் மட்டித்து,
மங்கல வீதி வலம்செய்து மணநீர்,
அங்கவ னோடு முடன்சென்றங் காணைமேல்,
மஞ்சன மாட்டக் கனாக்கண்டேன் தோழீநான்

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

“I dreamt that a lot of ku'nkumam and sandalwood were applied on our bodies, and kaNNan and I were placed on top of the majestic elephant and taken in procession along the



streets which had been decorated in celebration of our wedding, and then were given the holy bath with the sacred waters, oh sakhi!”

B. ADDITIONAL THOUGHTS FROM SRI PVP:

ku'nkumam appi kuLir Sandam maTTittu: Even though Sri PVP's interpretation in pASuram 4 was that kaNNan started off wearing a simple garland during rakshA bandhanam, this pASuram has been followed by subsequent pASurams that describe the marriage ceremony. Both kaNNan and ANDAL must have worn a lot of garlands and other decorations during the wedding; with all that heavy dressing, they were sitting in front of the agni and their soft tirumEni-s would have become very hot. So, in order to cool their tirumEni-s, decorations are removed and cool ku'nkumam and sandalwood paste are applied all over the tirumEni-s, and then the ma'ngala snAnam is given.



“AnaimEl manjanamATTa kanA”

Anai mEl: When He came to marry her, He came with a thousand friends on thousand elephants (“vAraNam Ayiram Suzha valam SeyDu”); now, after the marriage, kOdai gets to accompany Him on the elephant in a procession.

C. ADDITIONAL THOUGHTS FROM SRI UV:

ku'nkumam appi kuLir Sandam maTTittu: Till the Sesham homam is done, the bride and bridegroom have to observe brahmacharya niyamams. Because of sleeping on the floor, going here and there for various functions, doing homam near the agni etc, the body would have become very heated. In order to quell that heat, the ma'ngala snAnam is done.

a'ngu: in that place where in the beginning He came (without me) with thousands of elephants surrounding Him, now we are taken together in procession.

avanODum uDan: Sri UV's anubhavam is very interesting here; He reads this as “ODUm avanuDan” - when a lot of people are sprinkling vasanta turmeric water on them, He is “running” (Odum!) so that it does not fall on Him!

PASURAM 6.11

AyanukkAgat tAn kaNDa kanAvinai
vEyar pugazh villiputtUr kOn kOdai Sol
tUya tamizh mAlai Iraindum vallavar
vAyu nan makkaLaip peRRu magizhvarE



ஆயனுக் காகத்தான் கண்ட கனாவினை,
வேயர் புகழ்வில்லி புத்தூர்கோன் கோதைசொல்,
தூய தமிழ்மாலை ஈரைந்தும் வல்லவர்,
வாயுநன் மக்களைப் பெற்று மகிழ்வரே.

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

“kOdai, the tirumagaL of vEyar pugazh villiputtUr kOn periyAzhvAr, has sung this tirumozhi with ten pASurams in poetic tamizh, describing her divine dream about Ayar kulak kaNNan wedding her. Whosoever is able to learn and chant these pASurams, will be blessed with good progeny and prosperous lives with them.”

B. ADDITIONAL THOUGHTS FROM SRI PVP:

AyanukkAga – “Only for kaNNan the Ayar kulattan, and for no one else”. In tiruppAvai, we have “unakkE nAm At-SeivOm - 29. It is for that paramAtmA who will not bear to be separated from His devotee even for a moment - na jIveyam kshaNamapi vinA tAm asitekshaNAm (rAmA. sundara. 66-10).



“vEyarpugazh villiputhurkOn kOdahai”

vEyar pugazh - These pASuram-s are sung by none other than the daughter of the famed periyAzhvAr who is known to speak the truth and praised as such as by the vedic brAhamaNa-s of villiputtUr. (So the benefits accruing from chanting these pASuram-s as stated by ANDAL are guaranteed).

tUya tamizh mAlai: This was not sung like poems that are created with great effort by



planning the construction of words, forming and joining words together for poetic effect, etc. This is the spontaneous outpouring of the result of the great, wonderful anubhavam that ANDAL had in her dream, an anubhavam that she enjoyed so much.

vAyu nan makkaLaip peRRu magizhvarE: If girls in marriageable age chant this pASuram, they will be blessed with husbands who are handsome like kaNNan. If married women and men chant this pASuram, they will be blessed with children who are bhaktas like ANDAL. PeriyAzhvAr also offered a similar blessing in 1-7-11 periyAzhvAr tirumozhi - “mAyan maNi vaNNan tAL paNiyum makkaLaip peRuvargaLE”.

Iraindum - (SrI TSR) The first five of the ten pASuram-s deal with the experiences before the pANigrahaNam, and the later five are experiences after the pANigrahaNam.

C. ADDITIONAL THOUGHTS FROM SRI UV:

AyanukkAga: She belongs to vEyar kulam (a class of Brahmins); still, knowing the greatness of His incarnation, she married the Ayar kullattAn by going beyond caste and gOtram. So, Her tamizh mAlai - this tirumozhi - became holier; those who understand this holiness will beget holy children and live happily with them.

ANDAL prayed to kAmadEvan and believed strongly that she will definitely marry kaNNan, and He came and married her in her dream. Our siddhAntam is that - just as what we see in the real world with our physical eyes is true, what we experience in our dreams is also true. The effects of puNyam and pApam come as experiences in the dream (as well as in the waking state) and thus they are related to the body. If one does any pApam during a dream, when one wakes up, prAyascittam is prescribed for that pApam. Thus, what happens in svapnam is valid. Since emperumAn has come and married her in her dream, and since He is aware of that, from now on, they can both think and behave as if they are husband and wife. During damayanti's betrothal ceremony, devas had come disguised as naLan; if she had garlanded any of them, she would have to be that person's wife, even after they resume their normal form, by rule.

Iraindum: the first five pASurams and then the second five pASurams; those who master these two fives shall beget five boys and five girls. Sri UV again indulges in hAsyam - it is a great bhAgyam to get girls like ANDAL; not just one girl, even ten girls. There will be no expenditure, because bhagavAn Himself will come for girls like her with respect! kOdai's reason for singing 11 pASurams here is that with the ten children, the husband becomes the 11th child.

D. CONCLUSION:

It is said : “vishNu Alaye gRhe vApi godA kalyANam uttamam yo sevante mahAtmana: SrImantAste sadA bhuvi”- Those great souls who perform the noble ANDAL kalyANam at the temple or at homes will always be blessed with all soubhAgyams on this earth.





SrI

SrI ANDAL sameta SrI ra'ngamannAr tiruvaDigaLE SaraNam

ஸ்ரீ

ஸ்ரீ ஆண்டாள் ஸமேத ஸ்ரீ ரங்கமன்னார் திருவடிகளே சரணம்

NACCIYAR TIRUMOZHI VII - KARUPPURAM NARUMO

நாச்சியார் திருமொழி VII - கருப்பூரம் நாறுமோ

INTRODUCTION

A. TRANSLATION FROM SRI SA'THAKOPAN'S TAMIZH TREATISE

In the sixth tirumozhi, ANDAL described to her friend, her dream about marrying the “kUDArAI vellum SIr gOvindaN” and being happy with Him. The sleep is over and the dream is over too. When she wakes up from svapna anubhavam, she has a question now: who is the best authority on telling her about kaNNan's adharAmRtam (the nectar of the taste of His lips) . She remembers:

“vishNor mukhottAnila pUritasya yasya dhvanir-dAnava darpa hantA |
tam pA'ncajanyam SaSikoTi Subhram Sa'nkham sadA'ham SaraNam prapadye || “

(SrI pa'ncAyudha stotram). She gets an answer to her question: the big and famous Sa'nkham (conch - pA'ncajanyam), which is always decorating kaNNan's left hand, will know the taste and smell of His mouth. She then determines to ask this pA'ncajanyam, which is whiter than the whiteness of thousands of moons.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

SrI PVP compares kOdai's and sItA pirATTi's experience; sitA asked hanumAn, whom she had never seen or known before, “What does rAmA look like? What is His build like? How are His hands? What does lakshmaNa look like?” (rAmA. sundara. 35-4). kOdai's bhAgyam is much better; In order to attain emperumAn, she gets to ask pA'ncajanyam, who is like a deSikar - showing the way to reach Him.

In her dream about the wedding between kaNNan and herself, kOdai had His adharAmRtam only for a brief time. BhagavAn interrupted this experience in order to increase ANDAL's Arti or intense anguish because of not attaining Him. What she experienced in her dream is very small like a firefly flying; it will not be staying in her heart forever. But, at the same time, since the dream is a divine one involving emperumAn, it is not possible to forget Him also. Hence, she is asking SrI pA'ncajanya AzhvAn about the anubhavam that she is now missing, namely enjoying kaNNan's adharam.





Why is kOdai choosing SrI pA'ncajanyam, when there are the other nitya sUris like garuDan, vishvaksenar etc? SrI PVP gives seven reasons for this:

1. When an emperor is alone with his nAyaki behind the curtain, certain people like aged hunchbacks, short ones etc, are allowed to be inside as intimate servants. Just like them, pA'ncajanyam is always in emperumAn's hand.

2. Just like ANDAL, His nAyaki who enjoys His vAyamudam, pA'ncajanyam is enjoying the flavor of His mouth, by being very close to it.

3. Unlike her, who can mingle with Him only once in a while, pA'ncajanyam always has His sambandham .

4. Even though cakkarattAzhvAn is always seated on one of His hands, he leaves His hand if the need arises, and goes after the target - “karudum iDam porudu kai ninRa cakkarattan” (tiruvAimozhi 10-6-8). But, pA'ncajanyam will never leave His hand; instead, when occasion arises, he will start drinking His vAyamudam.

5. emperumAn likes to show Himself with Sa'nkhu and cakram to the girls who love Him. Sa'nkhu goes and sits on His tiruppavaLa vAi (mouth) and makes a huge noise, the loudness of which destroys all the enemies. The only time the Sa'nkhu disappears from emperumAn's hand is when He is requested to make His appearance without the four hands to hide His identity from the likes of kamsa by devaki.

upasamhara sarvAtman! rUpam etat caturbhujam |
jAnAtu mA'vatAram te kamsa'yam diti janmaja: || (vishNu purANam 5-3-13)

6. When everyone is enjoying emperumAn's dark-hued tirumEni, pA'ncajanyam with his extremely white color adds beauty to His black charm; so, it is only proper that he is to be enjoyed along with emperumAn. pA'ncajanyam has Suddha svabhAvam along with his extreme whiteness. That is why kOdai is always thinking about pA'ncajanyam - “tAmugakkum tam kaiyil Sa'ngamE pOIAvO” (nAcciyAr tirumozhi 11-1), “veLLai viLi Sa'ngu iDa'nkaiyil koNda vimalan” (nAcciyAr tirumozhi 5-2 kuyil pASuram), “pAlanna vaNNattu un pA'ncajanniyame pOlvana Sa'nkangaL” (tiruppAvai 26).

7. The sound of pA'ncajanyam is very sweet (PraNava nAdam) like emperumAn's words.

Because of these seven reasons, ANDAL asks pA'ncajanyam instead of going to the other nitya sUris.

C. ADDITIONAL THOUGHTS FROM SRI UV:

After her dream about her wedding with kaNNan, godA is expecting another dream the next day; since she is not getting that anubhavam, she becomes distressed and wants to at least talk to someone.





PASURAM 7.1

karuppUram nARumO kamalappU nARumO
tiruppavaLa SevvAi tAn tittittu irukkumO
maruppu oSitta mAdhavan tan vAic cuvaiyum nARRamum
viruppuRRu kETkinREn Sol Azhi veN Sa'ngE!

கருப்பூரம் நாறுமோ கமலப்பூ நாறுமோ,
திருப்பவளச் செவ்வாய்தான் தித்தித் திருக்குமோ,
மருப்பொசித்த மாதவன்றன் வாய்ச்சுவையும் நாற்றமும்,
விருப்புற்றுக் கேட்கின்றேன் சொல்லாழி வெண்சங்கே

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“karuppUram nARumO”

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

In the first pASuram of the seventh tirumozhi, kOdai asks pA'ncajanyam about kaNNan's adharAmRtam with great longing: “Oh, white conch, who has the blessing of getting the sambandham of kaNNan's beautiful lips. I would like to ask you this: please tell me how the taste of the adhara-s (lips) of kaNNapirAn (who killed the elephant, kuvalayApIDam, by breaking its tusks) is, since you are the most experienced one in this regard. Does the fragrance of bhagavan's mouth resemble that of kaRpUram (edible camphor - paccaik kaRpUram in tamizh)? Or, is it like the sugandham emanating from freshly blossomed lotus





flower? Do the mugil vaNNan's red lips taste sweet like rock candy? Please explain to me clearly how His mouth tastes and how it smells, for I am longing for the anubhavam of these.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

karuppUram nARumO kamalappU nARumO: The smell of kaRpUram (paccaik kaRpUram) is stinging and has a pungent taste (kAram in tamizh); lotus flower feels somewhat cold. kaNNan's tiruppavaLa SevvAi's smell will not have any of the defects of these two objects, but will have only the good aspects. He is described in the veda-s as sarva-gandhah sarva-rasah - (chAndogyA 3.14.2). These lips and mouth that ANDAL is longing for are the part of this great tirumEni.

tiruppavaLac-cevvAi tAn tittittu irukkumO: ANDAL gave two alternatives when she was asking about the smell of His tiru-adharam, but is now giving only one choice when it came to asking about the taste of bhagavAn's mouth. It is as if the person who is immersed in water can't think of anything else. Now kOdai is already lost in His anubhavam, and is not able to think of several things. So she is not asking whether His mouth tastes like honey or rock candy etc. In fact, the minute she saw His red lips, she has not been able to concentrate on anything else. He is the abode of the best of the sapta sparSa rUpa rasa ganda-s and so He is the food for all the indriya-s. (Note that He is hRshIkeSa or hRshIkAnAm ISah - He controls our indriya-s as He wishes).

maruppu oSitta mAdhavan - He Who broke the tusk of the elephant - kuvalayApIDam.

When rAma destroyed several rAkshasa-s including kara and dUshaNa single-handedly, sItA pirATTi could not control her great joy, and embraced rAma and hugged Him.

tam dhRshtvA satruhantAram maharshINam sukhAvaham |

babhUva hRshtA vaidehI bhartAram parishasvaje || (rAmA. AraNya. 30-40).

ANDAL has the same feeling and wants to embrace her kaNNan for His brave act of destroying kuvalayApIDam.

viruppuRRuk-kETkinREN: I am asking with the sincere desire to have the anubhavam myself.

In gItA 9.1, bhagavAn tells arjuna that the reason He is teaching the great secret about bhakti yoga and the knowledge to free oneself from all evil to arjuna, is because he (arjuna) is free from asUyA, and sees the qualities of bhagavAn as they are meant to be seen - as kalyANa guNa-s, and not find faults or defect in them instead. In gItA 18.67, Lord kRshNa tells arjuna that the SAstra that has been taught to him should never be revealed to anyone who is not austere, not a devotee, or does not wish to listen to the knowledge about Him, and certainly not to one who analyzes His qualities and finds faults in them. This last category is a definite NO-NO (idam te nAtapaskAya).

In the case of ANDAL, she does not need to be told that first she has to accept His



guNa-s without finding fault with them, and then only desire to know His qualities. She does not have to first get rid of her “jealousy” and then develop a love, thereby prolonging the time to get to emperumAn. One doesn't have to tell her about loving Him. kOdai doesn't have to be told, because she already has great love towards Him and thus she is proceeding to the next step viz. asking the Sa'nkham for the knowledge about bhagavAn.

Azhi veN San'gE: The veN-Sa'ngu is huge in shape; ANDAL says that now the conch has to behave in a broad-minded way, and respond to her questions. The Sa'ngu was born in the Ocean that serves to support a multitude of life forms; ANDAL expects the conch to now tell her all about bhagavAn and help support her life also.

The bright white color of the veN Sa'ngu is so striking that it registers in ANDAL's mind; she now expects the response from the conch such that it really registers in her mind and pleases her.

veN San'gE: The Sa'ngu keeps getting whiter and whiter (i.e., paler and paler) in spite of being constantly associated with Him (meaning Sa'ngam is having viraha tApam and is becoming whiter and paler from love, even though it has the constant accompaniment of emperumAn); so, the veN Sa'ngu should certainly understand ANDAL's pining in love for Him.

C. ADDITIONAL THOUGHTS FROM SRI UV:

SevVai tAn: The word 'tAn' (only) is significant, and suggests that neither karuppUram nor kamalappU will have the smell or taste anywhere near comparable to the taste of kaNNan's coral-red lips and mouth.

tittittiRukkumO - Will anything be more delightfully tasty than these? The veda-s describe bhagavAn as “sarva gandhaH sarva rasaH” - He is the abode of all the auspicious fragrance and tastes. Thus, everything about Him is full of supreme fragrance and taste. But ANDAL, who is His nAyaki, has the special anubhavam of His coral-red lips.

Azhi veN Sa'ngE! - You are pure and without any jealousy etc. I know you won't hide anything. So I am asking you.

Sol - You tell me. You are the prime source of the sound that emanates from His mouth. He uses you in the battlefield to scare the enemies, and He also uses you to call His devotees in a melodious way. Since I am one who is composing this garland for Him with my Sol (words), I am asking you.

PASURAM 7.2

kaDalil piRandu karudAdu pa'ncajanan

uDalil vaLarndu pOi UzhiyAn kait-talat

tiDarih kuDiyErit-tIya aSurar

naDalaip paDa muzha'ngum tORRattAi naR-ca'ngE



கடலில் பிறந்து கருதாது, பஞ்சசனன்
உடலில் வளர்ந்துபோ யூழியான் கைத்தலத்
திடரில், குடியேறித் தீய வசுரர்,
நடலைப் படமுழங்கும் தோற்றத்தாய் நற்சங்கே !

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

“Oh! Beautiful Sa’ngE! How lucky you are that even though you had a very ordinary birth and life initially (born in the salty ocean and growing up in the body of the rAkshasa by name pa’ncajanan), you have the bhAgyam of leading your life in the highest of places one can aspire for, viz. bhagavAn’s Hands, and you now induce terror in the hearts of the evil asura-s”.

Through the phrase “tIya asurar naDalaip-paDa muzha’ngum tORRattAi”, ANDAL echoes the meaning of the phrase “yasya dhvanir dAnava darpa-hantA” in pa’ncAyudha stotram, which means “the sound emanating from which (conch) puts an end to the pride of the asura-s”.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

ANDAL is appealing to pa’ncajanyam that just as he is inducing terror into the hearts of the evil asura-s, he should induce joy into the hearts of the devotees like her. Just as his sound destroys those who do not love emperumAn, he should make those who love Him, lead a good life. Instead of taking the reference to the birth of pa’ncajanyam in the salty ocean with a negative connotation, one can also interpret that pa’ncajanyam was born in the ocean that nurtures enormous forms of life and thus serves a selfless purpose for the sake of these life forms. ANDAL reminds pa’ncajanyam of the selfless nature of the place of his birth, and asks him to echo this and selflessly help others like her.

Just as the Sa’nkham grew up in the asura’s body in spite of his dosham, it must help kOdai also ignoring her faults.

pa’ncajanan uDalil vaLarndu: Sa’nkham earned the name pa’ncajanyam because of growing in the asuran pa’ncajanan’s body.

tIya aSurar naDalaip paDa muzha’ngum tORRattAi - In emperumAn’s battles with the wicked and the cruel asura-s, you have the distinction of making the sound that causes great pain and anguish to the asura-s.

SrI PVP draws a parallel between the life of kaNNan and that of pa’ncajanyam, and suggests that it is no wonder that pa’ncajanya AzhvAn has great similarities to perumAL (in one sense, even better than perumAL - see next paragraph). kaNNan was born in one place (in the prison to devaki), grew up in a different place (tiruvAippADi), settled in a third place



(dvArakA), and destroyed the asura by name kamsan and others. So also, pA'ncajanyam was born in the ocean, grew up in an asura's body, lived in bhagavAn's tiruk-kai, and terrorized the asura-s by its very sound. "sagoshO dhArtarAshtrAnAm hRdayAni vyadArayat" (gItA 1-19) - that pA'ncajanya sound tore apart the hearts of dhRtarAshtra's sons. "yasya nAdena daityAnAm bala hAnir-ajAyata" (vishNu purANam 5-21-29) - with pA'ncajanyam's sound, the asuras' strength completely dissipated.

nal Sa'ngE: In a sense, the Sa'nkham is one step better than emperumAn, who creates this world based on karma, calculating the good and bad that the created beings do, and rewarding the good and punishing the bad; the Sa'nkham treats even the bad as good (it grew in the body of an asura).

kOdai's talking about pA'ncajanyam as being born in one place, being brought up in another and doing something in a third place reminds SrI PVP of SrI na'njIyar, who left all his wealth, took to sanyAsa ASramam, and came to SrI BhaTTar to serve him. SrI anantAzhvAn told SrI na'njIyar that for the latter to have a real new birth, he should be born in tirumantram (get svarUpa j~nAnam - namely, he should realize that he belongs only to emperumAn and he should serve only Him), should grow up in dvayam (know that emperumAn who has pirATTi with Him is his only upAyam) and stay put in the meaning of dvayam (do all kai'nkaryams with this knowledge).

C. ADDITIONAL THOUGHTS FROM SRI UV:

naRcangE: pUrvAcAriyars (like SrI PVP) say that here, Sa'ngam is considered on par with bhagavAn. Since both were born in one place, brought up in another place and finally ended up in a different place, and thus share a commonality, emperumAn likes Sa'ngam very much. This is probably the reason why He likes us also. We also follow three rahasyams or secrets - tAraka, poshaka and bhogyams; we are born in tirumantram (we get our knowledge about Seshatvam; that gives us life and becomes tArakam), are brought up in carama rahasyam (that gives us hitam - it tells us about emperumAn's rule 'You follow the easy path of surrender to Me and I will protect you'; that becomes poshakam) and take abode in dvayam ('dvayam arthAnusandAnena saha sadaivam vaktA' - we indulge in dvayam and its meanings all the time). So, He thinks of us as His equals and protects us.

PASURAM 7.3

taDavaraiyin mIdE sarat kAla candiran
iDai uvAvil vandu ezhundAIE pOl nIyum
vaDa maduraiyAr mannan vAsudEvan kaiyil
kuDiyERi vIRRirundAi kOlappErum Sa'ngE!



தடவரையின் மீதே சரற்கால சந்திரன்,
இடையுலா வில்வந் தெழுந்தாலே போல்,நீயும்
வடமதுரை யார்மன்னன் வாசுதே வன்கையில்,
குடியேறி வீற்றிருந்தாய் கோலப் பெருஞ்சங்கே!



“vaDamaduraiyAr mannan vAsudEvan”

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

“Oh, big and beautiful Sa'ngE! Just as the moon rises on a pourNami day in the autumn season with eye-sparkling brilliant whiteness atop the eastern mountain, you also appear majestically in the hands of vaDa-maduraiyAr mannan, kaNNan”





In this pASuram, ANDAL is revealing the meaning of the third part relating to pA'ncajanyam in Sri pa'ncAyudha stOtram "tam pA'ncajanyam SaSi kOTi Subhram Sa'nkham sadA'ham SaraNam prapadye". The special luster of the Sarat-kAla candran is called "Sarat-candra DavaLam". kOdai prays to the Sa'ngam: "You are so lucky to live in the hands of vAsudEvan every day. How can I describe your bhAgyam? Without making a big fuss, please describe that vAsudEvan's triuppavaLa vaI-'s guNa viSeshams".

B. ADDITIONAL THOUGHTS FROM SRI PVP:

taDavaraiyin mIdE: kOdai's father, periyAzhvAr refers to emperumAn's shoulder as "taDavarait tOL" (periyAzhvAr tirumozhi 5-4-4) - Shoulders that are broad like the huge mountains. The scene of pA'ncajanyam sitting on His shoulder looks like the moon appearing on top of the mountain. During sarat kAlam (autumn), the sky is clear of clouds; thus, the moon appears extraordinarily white. kOdai compares the whiteness of the Sa'nkham to this extremely white moon.

vaDa-maduraiyAr mannan ...: The Sa'nkham's greatness is all the more pronounced because it has permanently and inseparably made as its dwelling the tiruk-kai of vAsudeva, the chief of the people in mathurA.

kOlap perum Sa'ngE: The Sa'nkham is not only beautiful by itself, it adds to the beauty of bhagavAn because of its presence in His hands.

vaDa maduraiyAr mannan vAsudEvan kaiyil: "vaDa maduraiyAr mannan" shows His greatness, vAsudevan (vasudeva's son) refers to His nIRmai (a composite word representing many of His kalyANa guNam-s) and kaiyil symbolizes His beauty. AzhvArs have the anubhavam of referring to these three together.

C. ADDITIONAL THOUGHTS FROM SRI UV:

iDai uvA - The term 'uvA' refers to both the amAvAsyA and the pourNami. The word 'iDai' is added by ANDAL to eliminate the amAvAsyA'.

vAsudevan - Refers to both para-vAsudevan - The Supreme Lord in Sri vaikuNTham, as well as kaNNan in His vibhava incarnation as the son of vasudeva.

vAsudevan kaiyil kuDiyERi vIRRirundAi - You are seated majestically on vAsudevan's hands. Prior to being seated on His hands, you did not have any fame worth mentioning. Similarly, the moon that majestically appears atop the udyagiri mountains, did not have any fame worth mentioning when it was inside the ocean. Now I am separated from him, and I need to be united with Him in order to get my natural color and shine again.

PASURAM 7.4

candira maNDalam pOl dAmOdaran kaiyil
andaram onRu inRi ERi avan Seviyil





mandiram koLvAyE pOlum valampuriyE
indiranum unnODu Selvattukku ElAnE

சந்திர மண்டலம்போல் தாமோதரன்கையில்,
அந்தர மொன்றின்றி யேறி யவன்செவியில்,
மந்திரம் கொள்வாயோ போலும் வலம்புரியே,
இந்திரனு முன்னோடு செல்வத்துக் கேலானே



“valampuriyE”

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

“Oh, valampuri Sa'ngE! When you are permanently seated in dAmOdarAn's divine hand, like the candra maNDalam, it appears as if you are murmuring some secret into emperumAn's ear. Your soubhAgyam is much higher than devarAjan's (indiran's) wealth; even indiran cannot vie with your luck.

BhagavAn has given you His adhara sambandham, and now He has given you karNa (ear) sambandham also.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

chandira maNDalam pOl dAmodaran kaiyil - The Sa'nkham in bhagavAn's hand makes it appear that He is carrying the candra maNDalam in His hand. His holding the brilliant conch in His hand is similar to the rich princes carrying a shining container (pani nIrk-kuppi in tamizh - a container of cold water) in their hands to comfort themselves periodically.

dAmOdarAn: (kaNNi nuN SiRuttAmbinAl kaTTuNNap paNNiya perumAyan) - The rope mark in His stomach suggests that He was a bhavyan (very obedient child) to yaSoda, and allowed her to tie Him up with no difficulty whatsoever. kOdai tells pA'ncajanyam: “Shouldn't you also be as respectful and obedient to His aDiyArgaL as He is, and help us?”

andaram onRu inRi ERi: You have climbed on to His hands without any interruption. Unlike even His nAyakis who may be away from Him intermittently, His Sa'nkham is with Him constantly without fail. We can also take this to mean that the Sa'nkham does not behave like unworthy relatives who cling to people when they are doing well and leave them when disaster strikes.

avan Seviyil mandiram koLvAyE pOlum: It appears as if you are doing secret mantra AIocanai in His ear, saying “there are several devotees who cannot bear any separation from You”. Please let Him know about me too.

valampuriyE: While most Sa'nkhams are iDampuri (with a circle that goes anti-



clockwise), you are valampuri (with a circle that goes clockwise) and thus you are special. You must show this speciality in your actions also viz. by uniting with Him the likes of me who have no other interest than Him.

indiranum unnODu Selvattukku ElAnE: Even indra won't compare with you in your wealth. Why would kOdai consider Indra to be a wealthy person to start with? kOdai is in the state of mind of a gopi. Indra was able to control the rain as he wished, giving the impression to the cowherd girls that he had such powers that he was to be considered an ArAdhya devatA, and deserved to have celebrations offering worship to him - "indiranukku enRu AyargaL eDutta ezhil vizhavu" (periyA tirumozhi 2-3-4). So she considers him a person who has enormous wealth.

An alternate interpretation that is consistent with ANDAL's upbringing as periyAzhvAr's daughter is more appealing. periyAzhvAr is a parama vedAnti "vEdAnta vizhupporuLin mElirunda viLakkai viTTucittan virittananE" (periyAzhvAr tirumozhi 4-3-11). ANDAL being the daughter of the great periyAzhvAr, knew the parattvam of perumAl and knew that the antaryAmi in indra was none other than bhagavAn, and so was fully aware that any reference to indra was really only a reference to bhagavAn directly or indirectly.

Taking the reference to indra as a reference to vishNu, how is it that the wealth of pA'ncajanym is still superior to that of bhagavAn's wealth? bhagavAn's wealth is His svAtantRyam or Total Independence. But this independence is lost the moment a prapanna surrenders to Him, because bhagavAn immediately becomes subservient to this prapannan. Thus His aiSvaryam is not permanent in this sense. However, the aiSvaryam of pA'ncajanya AzhvAn is purely in being subservient to bhagavAn, and so this is permanent and never ceases.

rAma ended up crowning bharata as the crown prince since lakshmaNa refused to budge no matter how much He tried to persuade him. But lakshmaNa is the one who is known as lakshmi-sampannaH (one who is endowed with enormous wealth) by vAlmiki. This is because when rAma had to forego His crown (before going to the forest), lakshmaNa wore his pAratantRya sAmrAjya crown (he was adorned by kai'nkarya lakshmi). Just like lakshmaNa, pA'ncajanym's pAratantRya wealth is special.

C. ADDITIONAL THOUGHTS FROM SRI UV:

avan Seviyil mandiram koLvAyE pOlum -Your position on bhagavAn's shoulders looks as if you are secretly instructing Him on something. Since you are a valampuri Sa'nkham, you have a natural sound in you. Is this the sound of your secret consultations to Him? If so, can you come to me and give me the secret about His coral lips and mouth as well?

indiran etc - SrI UV does not agree with the interpretations given by SrI PVP, namely, that ANDAL, like other gopi-s, thinks that indra is a very wealthy deva, or that she is really calling emperumAn by the term indra, because bhagavAn is the antaryAmi in indra. He feels that the term 'indra' in the current context should be taken as the reference to devendran



only.

But it is not necessary to take ANDAL to the level of an ordinary AyarpADi girl in order to stick with this meaning. After all, indra is the king of all the three worlds. In this sense, he is superior to the higher deva-s such as brahma and rudra. Even when he lost his wealth, he got it back by the Grace of mahAlakshmi.

How is Sa'nkham superior in wealth to that of indra? It is true that indra, being the elder brother of upendra (bhagavAn in one of His forms), does have the bhAgyam of muttering things into his Younger Brother's ears, like the Sa'nkham does. But he is one who gets angry sometimes, and does not communicate with upendran. So he is not as lucky as the Sa'nkham, which never leaves emperumAn under any circumstance. Nor does he have the bhAgyam being seated on bhagavAn's hands, or enjoying His vAi amudam. So Sa'nkham is the wealthier one, by all counts.

PASURAM 7.5

unnODu uDanE oru kaDalil vAzhvArai
innAr inaiyAr enRu eNNuvAr illai kAN
mannAgi ninRa madhuSudan vAi amudam
pannALum uNginrAi pA'ncaSanniyamE!

உன்னோ டுடனே யொருகடலில் வாழ்வாரை,
இன்னா ரினையாரென் றெண்ணுவா ரில்லைகாண்,
மன்னாகி நின்ற மதுசூதன் வாயமுதம்,
பன்னாளு முண்கின்றாய் பாஞ்சசன் னியமே

A. TRANSLATION FROM SRI SA'THAKOPAN'S TAMIZH TREATISE:

Oh pA'ncajanya! Countless number of other conches were born along with you in the same ocean; but nobody even gives as much as an independent name to them, or thinks about their svabhAvam as an independent entity. You are the most blessed of all, because since long you have been having the parama bhAgyam of tasting the vAi amudam of madhusUdan, who is the Lord of all.

kOdai tells pAncajanya: "You have the bhAgyam of staying permanently in the left hand of bhagavAn and you have given Him the tirunAmam "iDa'nkai Sa'ngam uDaiyAn".

B. ADDITIONAL THOUGHTS FROM SRI PVP:

mannAgi ninRa madhusUdan: BhagavAn is the King of all kings; He is the brahmasvarUpi; He is the ISvaran and the Father of all and the prajApati.





“rAjAdhi rAjas sarveshAm vishNur brahma mayo mahAn |
ISvaram tam vijAnIma: sa pitA sa prajApati: | | (bhAra - ASva 43-13)

madhusUdan - The Slayer of the asura by name madhu. This is not to be just seen as a name for this reason, but it signifies bhagavAn's guNa of removing the obstacles of His devotees always.

pannALum uNginRAi: It is as if ANDAL is telling pA'ncajanya - While it is I and the nAyaki-s of emperumAn who should be having His vAi amudam always, instead, you are enjoying it always, thereby depriving the anubhavam to us, His nAyaki-s, and making it available to us only rarely.

pA'ncaSanniyamE: kOdai, who is the daughter of periyAzhvAr, is falling at the feet of pA'ncajanya, born in the body of the asuran - pa'ncajanan! The saying “birth in a higher lineage will bring greatness, and in a lower lineage will bring lowliness” has been falsified now. The Sa'nkham born from pa'ncajanan's body is having nityAnubhavam of emperumAn, and ANDAL is struggling to get pA'ncajanya's attention.

C. ADDITIONAL THOUGHTS FROM SRI UV:

None of the other things that were born with you in the ocean got to be famous or special like you. You are a special being born in the ocean, but, you were also a lowly being inside the asuran's body. This is a strong dosham or lowliness for you. Still, no one else got your big bhAgyam. Even though I was born as periyAzhvAr's daughter, I never got even for one day, the vAi amudam of emperumAn, whereas you get it so many times.

PASURAM 7.6

pOit-tIrtam ADAdE ninRa puNar marudam
SAittu IrttAn kait talattE ERik kuDi koNDu
SEit tIrtthamAi ninRa Se'nkaNmAl tannuDaiya
vAit tIrttham pAindu ADa vallAi valampuriyE!

போய்த்தீர்த்த மாடாதே நின்ற புணர்மருதம்,
சாய்த்தீர்த்தான் கைத்தலத்தே யேறிக் குடிகொண்டு,
சேய்த்தீர்த்த மாய்நின்ற செங்கண்மால் தன்னுடைய
வாய்த்தீர்த்தம் பாய்ந்தாட வல்லாய் வலம்புரியே

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

“People make long trips to holy tIrttham-s (like ga'ngA, kAvEri etc) and do puNya snAnams hoping to be sanctified. Oh valampuri Sa'nkE! You do not even have to move from





your spot; you got easily blessed with tasting the most holy adharAmRtam (which is holier than all the the puNya tIrtham-s) of kaNNapirAn, who felled playfully the two marudam trees. There is no one in this world equal to you, who are a great bhAgyaSAli!

B. ADDITIONAL THOUGHTS FROM SRI PVP:

pOit-tIrtham ADAde: Without having to go to far-away places to take a holy bath. There are people in this world that will travel hundreds of miles to take a dip in salty water (oceans) to purify themselves, while you stay put in one place and enjoy the paramabhOgya tIrtham snAnam.

ninRa puNar marudam SAittu IrrtAn: He Who felled the twin marudam trees that were standing intertwined with each other. The gandharvA-s named naLa and kUbara were turned into twin maruda trees by the curse of sage nArada. The asuran who was ordered by kamsan to kill kaNNan merged into the twin maruda trees, and waited for the right moment to kill kaNNan. kuTTi kRshNan, who was tied to the mortar by yaSOdai, pulled the mortar and went between the twin trees, thus felling them (thereby killing the asura). kaNNan then gleefully looked back at the noise of the falling trees with great playfulness.

ERik kuDi koNDu: Because kaNNan took His incarnation as a human being, He did pitru-vAkya paripAlanam, and had to hide His conch, discus, etc., as ordered by His parents. Thus the Sa'nkham, cakram etc. became invisible (This occurred when vasudeva and devaki prayed to mahAvishNu to conceal His nArAyaNa svarUpam with His four hands from kamsan). Now it looks as though pA'ncajanya felt that it was because he was hidden out of sight that kaNNan was subject to so many dangers from kamsan. Having a strong determination not to leave Him any second from now on, SrI pA'ncajanya AzhvAn occupied a place on His hand and decided to stay there forever.

SEit tIrthamAi ninRa vAit-tIrtham: The sacred waters from the mouth of bhagavAn that the Sa'nkham is enjoying all the time are the best, sweetest and holiest.

His pAvanam or holiness is conveyed in the following Sloka-s:

- pAvanas sarva lokAnAm tvameva raghunandana - (rAmA. utara. 82-9) -
“raghunandana! You alone are the One who purifies all the worlds!”

-pavitrANam hi govinda: pavitram paramucyate |

puNyAnAmapi puNyosau ma'ngaLAnAm ca ma'ngaLam ||

(bhAratam - vanaparva-tIrtham yAttrA 88-26)

“gOvindan is considered to the purest of all that are pure; He is the best puNyam of all puNyams; He is the most austere of all austerities”.

nammAzhvAr refers to this parama-pAvanattvam of bhagavAn through the use of the word “tIrtham” in tiruvAimozhi (“tIrtham ulagaLanda SevaDi” 2-8-6). Needless to say that



His vAit-tIrtham is the best of all holy tIrtham-s.

Se'nkaNmAl tannuDaiya: "Se'nKaN" refers to bhagavAn's beautiful lotus-flower-like red eyes - puNDarIkAkshan. His two eyes look like two lotuses blossoming fresh at the site of the rising Sun.

vAit-tIrtham pAindu ADa vallAi - You who are able to repeatedly take deep dips in the sacred and holiest of waters from the mouth of emperumAn.

valampuriyE: The reference here is again to the special nature of the valampuri Sa'ngu. Not only is pA'ncajanya's anubhavam special, but his shape is also special.

C. ADDITIONAL THOUGHTS FROM SRI UV:

pOit tIrtham ADAde ninRa puNar marudam - Sri PVP interprets the phrase 'pOit-tIrtham ADAde' as an adjective that applies to the Sa'nkham (Oh Divine Conch! You don't have to go anywhere to take a sacred bath). Sri UV gives an alternate interpretation, using the phrase as an adjective for the marudam trees. The marudam trees, which are really two devas cursed by nArada to be the marudam trees till kaNNan would relieve them of their curse, failed to take bath in sacred waters according to SAstra-s, and so there are standing as marudam trees.

naLakUbaran and maNigrIvan (devas) went to a divya tIrtham, but instead of taking bath following SAstric injunctions, they bathed naked even when nAradar came there; so they were made to stand as maruda maram.

SEit-tIrtham - The holy waters that are far away, and not easily accessible to anyone. BhagavAn's vAit-tIrtham is SEit-tIrtham.

vAittIrtham - SEit-tIrtham - Only after one takes a bath in sacred rivers in the earth (like ga'nges etc) and is purified and absolved of all sins, one can reach emperumAn. He is not easily reachable; thus called SEit-tIrthan.

That He is a tIrthan (Purifier) is evident from AzhvAr's sUkti-s such as "tIrthan ulagaLanda SevaDi mEl". We have to take a bath in this tIrthan with SraddhA (genuine interest and desire), and He will gradually give His kaTAKsham through the corner of His eyes, and our sins will evaporate forever. svAmi deSikan says in his dayA Satakam (43):

"nAbhI padma sphuraNa subhagA navya nIlotpalAbhA
krIDA Sailam kamapi karuNe vRNvatI venkaTAKhyam |
SItA nityam prasadanavatI SraddadhAnAvagAhyA
divyA kAcit jayati mahatI dIrg'hikA tAvakInA" | |

bhagavAn is the tIrthan who is standing in tiruve'nkaTam Hills like a reservoir of water with the beautiful lotus-flower arising out of His navel, with His tirumEni's blue luster resembling the beautiful flowers all around, and with a cool and patient disposition towards



His devotees. He is waiting there for the interested devotees to go and prostrate, so that He can remove their sins and purify them.

But, Oh pA'ncjanya! You did not take a bath in any river; you just went to the SEit-tIrtham (His vAi amudam) that no one who approaches Him can get (even pirATTi-s get it only once in a while). You are not just getting a little of that. You are swimming in it. When emperumAn blows you, His vAi amudam gets into you along with the air from His mouth; thus you get not only amudam from His lips, but also the whole tiruvAi tIrtha amudam. You have emperumAn who is even better than the SeitIrtham.

The term SEit-tIrtham - the purifying waters that are far, far away, only refers to emperumAn's vAit-tIrtham, and nothing else.

PASURAM 7.7

Se'nkamala nAN malar mEl tEn nugarum annam pOI
Se'nkaN karumEni vAsudEvan uDaiya
a'n-kait-talam ERi anna vaSam Seyyum
Sa'ngaraiyA! un Selvam SALa azhagiyadE

செங்கமல நாண்மலர்மேல் தேனுகரு மன்னம்போல்,
செங்கட் கருமேனி வாசுதே வனுடைய,
அங்கைத் தலமேறி அன்ன வசஞ்செய்யும்,
சங்கரையா ! உன்செல்வம் சால வழகியதே !

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

Oh king of all Sa'nkhams! You get to take a nap on the hand of kaNNapirAn, who has red-hued, lotus-like eyes and dark-hued tirumEni. This is comparable to the white swan drinking nectar from the freshly blossomed red lotus flower. Your wealth is the greatest of all!

SrImad bhAgavatam expresses the same sentiments in first skandam chapter 11, Slokam 1:

sa uccakASE dhavaLOdara: daropi urukramasya adhara-SoNa-SoNimA |
dAdhmAyamAna: karaka'nja sampuTe yathA'bjakhaNDe kalahamsa utsvana: ||

(The white and fat-bowelled conch shell, being gripped by the hand of Lord kRshNa and sounded by Him, appeared to be reddened by the touch of His transcendental lips. It seemed that a white swan was playing in the stems of red lotus flowers.)



B. ADDITIONAL THOUGHTS FROM SRI PVP:

tEn nugarum annam pOl: Like a swan that is drinking the honey (from a freshly blossomed lotus-flower). One meaning for the word annam in tamizh is the swan or the beautiful white hamsa pakshi. Comparison is made between the beautiful white hamsa pakshi seated on the just-blossomed beautiful red lotus flower, and the beautiful white pA'ncajanyam seated on the beautiful reddish palm of BhagavAn vAsudeva. The honey that the hamsa pakshi is enjoying from the fresh red lotus flower is compared to bhagavAn's adharAmRtam from His beautiful reddish lips.

nammAzhvAr 9.7.3:"Sek-kamalatt-alar pOlum kaN kai kAl Se'n-kani vAi ak-kamalat-ilai pOlum tirumEni aDigaLukke". bhagvAn's tirumEni is compared to the green lotus leaf; all the parts of His body are like the dense beautiful lotus flowers that are so dense that they completely hide the water in the pond; and the beautiful white pA'ncajanyam switches from one hand to the other like the beautiful white hamsa bird that keeps switching its beak from flower to flower to taste the honey. In the case of pA'ncajanyam, it is the adharAmRtam from the beautiful reddish lips of bhagavAn. This beautiful white hue of pA'ncajanyam in the setting of the vibrant colors of bhagavAn's tiru-mEni and tiru-avayava-s is like it is adding to the beauty of the combination of these different colors (tiru-mEnikku para-bhAgamAna veNmai).

Se'n-kaN: Describes bhagavAn's lotus-flower colored reddish eyes. The reddish hue in bhagavAn's eyes expresses His vAtsalyam or affection to all His devotees. This is enjoyed as follows:

SrI PVP quotes the taiittirIya upanishad "ahm-annam aham-annam aham-annam; aham-annAdo'ham-ahamannAdo'ham-ahamnnAdah" -(I am like annam (food) for paramAtmA; I am paramAtmA's annam; I am paramAtmA's annam; I am the one who consumes annam, which is pleasing to paramAtmA; I consume annam; I consume annam.).

Using the word 'food' for the word 'annam', it declares in part that the devotee is the food for bhagavAn, and He enjoys the devotee as His food (sustenance).

It also can be because of the satisfaction that bhagavAn is getting from His contact with pA'ncajanyam who has had the adharAmRtam (annam in the meaning of food) to his heart's content. It also can be because of the satisfaction of bhagavAn having enjoyed the "food" (annam here being used in its second meaning of food) - pA'ncajanyam in this case - to His heart's content. Just as annam pleases one who is hungry, the sparSam of the great pA'ncajanyam is very pleasing to emperumAn and His red eyes show His vAtsalyam (compassionate love for all).

annavaSam Seyyum: People sleeping on a bed normally toss and turn from side to side in order for the food to digest. pA'ncajanyam also does the same thing, changing from one hand of bhagavAn to the other after tasting His adharAmRtam, as if to get to sleep. .

Sa'ngaraiyA: "Oh king of all Sa'nkhams!" How can ANDAL assign kingship to Sa'nkham? ANDAL confers this title on pA'ncajanya AzhvAn because of his closeness and



attachment to bhagavAn. This is analogous to vAlmIki conferring the title “vAnara rAjan” on sugrIva long before he is crowned by Lord rAma, for the same reason viz. his attachment and closeness to Lord rAma. Thus we have in bAla kANDam 1-6:

“tato vAnara rAjena vairAnugathanam prati |
rAmAyAveditam sarvam praNayAt du:khitena ca || “

Similarly, jaTAYu is referred to as the “gRdhra rAja” by Lord rAma -

“gRdhra rAjyam parityajya pitru paitAmaham mahat |
mama hetorayam prANAn mumoca patageSvara: || “ (AraN. 68.23)

C. ADDITIONAL THOUGHTS FROM SRI PBA:

The essence of this pASuram is captured by AzhvAn in Slokam 55 of sundara bAhu stavam:

srImad vanAdripati pANi-talAbja yugmam
ArUDhayor-vimala Sa'nkha-ratA'ngayostu |
ekobjam_ASrita ivottama rAjahamsa:
padmapriyorka iva tatsamito dvitIya: ||

srImad vanAdripati = thirumAlirum SOlai azhagar; paNitalam - palm of the hand; abjam - lotus (abja = born in, usually in water); yugmam - pair, couple; ArUDha - seated on.

ANDAL also refers to”UzhiyAn kaittalattu iDaril kuDiyERi ... tORRattAi nal Sa'ngE” (NT 7.2) and “vaDa mathuraiyAr mannan vAsudEvan kaiyil kuDiyERi vIRRirundAi kOlap perum Sa'ngE” (NT 7.3).

Like ANDAL, kUrattAzhvAn also sings about the Sa'ngu and cakram [the word yugmam denotes twins/pair] - vimala Sa'nkha rathA'ngayostu.

vimala - shining like silver; Sa'nkha - pa'ncajanya AzhvAn; ratA'ngah - cakkarattAzhvAn (literally, the wheel of a carriage); eka: abjam ASrita uttama rAjahamsa iva [One of the two - the conch, is seated on one of bhagavAn's hands like a faultless rAjahamsam that is seated on a lotus].

Se'n_kamala nAN malar mEl tEn nugarum annam pOl - like a swan that is drinking the honey on a beautiful lotus flower. dvitIyah tatsamita: padmapriya: arka ivaarka = The other one [i.e. cakram] is seated on the other hand of bhagavAn like the Sun on a lotus.

Summary: The two hands of thirumAliru'ncOlai azhagar are like lotuses. On one of those lotuses, the Sa'nkham is seated like a rAjahamsam, drinking the honey from the lotus flower. On the other lotus, sudarSana AzhvAn is seated like the Sun.





PASURAM 7.8

uNbadu Sollil ulagaLandAn vAi amudam
kaN paDai koLLil kaDal vaNNan kait talattE
peN paDaiyAr un mEl perum pUSal SaRRuginRAR
paNbu ala SeiginRai pA'ncaSanniyamE!

உண்பது சொல்லி லுலகளந்தான் வாயமுதம்,
கண்படை கொள்ளில் கடல்வண்ணன் கைத்தலத்தே,
பெண்படையா ருன்மேல் பெரும்பூசல் சாற்றுகின்றார்,
பண்பல செய்கின்றாய் பாஞ்சசன் னியமே !

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

“The food that you consume is the vAi amudam of the One who measured the three worlds with His Feet; the place where you sleep is the hand of emperumAn whose trimumEni has the hue resembling the Ocean. All the womenfolk are justifiably raising a hue and cry because of your actions that are causing great concern to them, because they are deprived of those pleasures.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

uNbadu Sollil ... kait talattE: Rich people in the world keep eating and sleeping all the time. You also do the same in a special way - you eat emperumAn's vAi amudam and sleep in His hand that is softer than the lotus flower.

All His devotees have one thing in common that they share - the worship of His tiruvaDi and surrendering at His Feet; not so for you - you get to feast on His vAi amudam, which is the special right and privilege of His nAyaki-s. emperumAn feeds you His vAi amudam, you get to keep always looking through the corner of your eyes at His tirumEni that drives away all fatigue, and you nap in His tirukkai. You are also like the sukhavAsi-s who eat the parama bhogya prasAdams given in the temples, wear the garlands they receive as prasAdams and just lie down on the temple prakArams.

peN paDaiyAr un mEl perum pUSal SaRRuginRAR: AypADi girls and womenfolk in SrImathurA, who depend for their survival on His beautiful tirumEni and His vAi amudam, are complaining about you (for taking away the Selvam that is to be enjoyed by them all).

paNbu ala SeyginRai: (paNbu allAdana SeiginRAi) - You are indulging in activities that are totally out of character. What you are doing is not characteristic or typical of what parama bhAgavata-s engaging in bhagavad-vishayam would do. They will never go and enjoy bhagavAn all by themselves and all for themselves. Those who are dear and close to Him





would not enjoy Him selfishly and “all by themselves”, but make sure all the other bhAgavata-s also share the same pleasure with them.

pA'ncaSanniyamE: No wonder your selfish actions are consistent with your background and birth - you were born in an asuran's stomach; your action is in accordance with your birth (meaning that is the reason why you are not sharing Him with us all).

This is not the behavior of a parama-bhAgavata, as shown by ANDAL's father and by ANDAL - ANDAL magnanimously calls everyone to enjoy Him with her (“pOduvIr pOduminO” - triuppAvai 1; ellArum pOndArO - tiruppAvai 15), and her father shows the same path and example (“vAzhATpaTTu ninRIr uLLIrEI” - tiruppallANDu 3). Thus she has the greatness of enjoying Him with all other bhAgavata-s; she is complaining now that pA'ncajanyam does not have even a trace of that magnanimity .

C. ADDITIONAL THOUGHTS FROM SRI UV:

ulagu aLandAn vAi amudam: The greatness of “ulagu ALandAn” is more immeasurable than the worlds He measured. There is no way to describe the greatness of His vAi amudam.

kaDal vaNNan kait-talattE - Similarly, it is impossible to describe the greatness of His hands also.

pA'ncaSanniyamE! - Even after having feasted on the greatest of tIrtha-s, and sitting on the hands of the Supreme Being, you are not getting even a trace of the character that is compatible with those bhAgyam-s. His vAi amudam is the common property of everyone, just as His tiruvaDi is. You do not even get down from His hand even when you sleep. It is said that people who live in divya kshetrams acquire good character; not so in your case.

paNbu ala SeiginRAi - This can be also be interpreted as “paN pala SeiginRAi - You are doing a lot of kai'nkaryam (in a mocking sense).

D. ADDITIONAL THOUGHTS FROM SRI PBA:

ANDAL is saying - “What you (pA'ncajanyam) do is patently unjust. Those who are truly involved in bhagavad-anubhavam do not enjoy Him by themselves - ekah svAdu na bhu'njIta - in_kani tani arundAn, but always gather all the others who have similar desire of enjoying Him.”

PASURAM 7.9

padinARAm Ayiravar dEvimAr pArttiruppa
madhu vAyil koNDAR-pOl mAdhavan tan vAi amudam
poduvAga uNbadanai pukku nI uNDakkAl
cidaiyArO unnODu Selvap perum Sa'ngE





பதினாறா மாயிரவர் தேவிமார் பார்த்திருப்ப,
 மதுவாயில் கொண்டாற்போல் மாதவன்றன் வாயமுதம்,
 பொதுவாக வுண்பதனைப் புக்குநீ யுண்டக்கால்,
 சிதையாரோ வுன்னோடு செல்வப் பெருஞ்சங்கே !

A. TRANSLATION FROM SRI SA'THAKOPAN'S TAMIZH TREATISE:

Oh prosperous great Sa'nku! Wouldn't all the sixteen thousand devI-s of kaNNan be antagonistic with you, if you keep single-handedly dominating the enjoyment of mAdhavan's vAi amudam as if you are drinking honey, when in fact all the bhAgavata-s are supposed to be together in enjoying Him?

Did you know that on the one side, ordinary girls from AypADi and mathurA are getting mad at you, and on the other, dvArakApati's sixteen thousand devi's are forming enmity with you? They who were competing between themselves to see when they can get maNivaNNan kaNNan's vAi amudam, now stand disappointed that you are having monopoly over their nAyakan nArAyaNan's vAi amudam.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

padinARAM Ayiravar dEvimAr pArttiruppa: ANDAL seems to be wondering aloud about pa'ncajanyam: "What a way to look after your own stomach at the expense of sixteen thousand others who are waiting on the side for a chance to have their share of His vAi amudam which is public property of all the bhakta-s!"

SidaiyArO unnODu: If they make you an outcaste saying "you do not belong to our gOshThi (group)", you will lose the great honor of having His vAi amudam and fall down to the level of eating mud and silt. What will you do if the sixteen thousand devi-s follow my father's words- "kUzhATpaTTu ninRIrgaLai e'ngaL kuzhuvinil pugudal oTTOM" (tiruppAllANDu 3), and expel you from their goshThi? These are a set of people who enjoy emperumAn only with the consent and permission of fellow-bAghavatas ("SADu kOTTiyuL koLLap paDuvArE" - periyAzhvAr tirumozhi 3-6-11), and you are making them mad.

Selvap perum Sa'ngE: (Just because you occupy a place in His Hand), you are acting with great ego without knowing the consequences of your actions. Little do you know that His aiSvaryam has as its basis our aiSvaryam, and you keep thinking your aiSvaryam is greater than ours.

C. ADDITIONAL THOUGHTS FROM SRI UV:

Selvap perum Sa'ngE! - Behave yourself in a responsible way so that you can continue to have the glory as "Selvap perum Sa'ngu". His vAi amudam is not like ordinary honey that is available everywhere.





PASURAM 7.10

pA'ncaSanniyattaip paRpanAbhanODum
vAinda perum cuRRam Akkiya oN puduvai
Eynda pugazh paTTar pirAn kOdai tamizh Iraindum
Ayndu Etta vallAr avarum aNukkarE

பாஞ்சசன் னியத்தைப் பற்பநா பனோடும்,
வாய்ந்த பெருஞ்சுற்ற மாக்கிய வண்புதுவை,
ஏய்ந்தபுகழ்ப் பட்டர்பிரான் கோதைதமி ழீரைந்தும்,
ஆய்ந்தேத்த வல்லா ரவரு மணுக்கரே

A. TRANSLATION FROM SRI SA'THAKOPAN'S TAMIZH TREATISE:

These ten tamizh pASurams were composed by the enormously famous ANDAL who was born in beautiful SrIvilliputtUr as the daughter of periyAzhvAr; they were meant to praise the very close relation that pA'ncajanya has with emperumAn. Those who learn and chant these pASurams in praise of Him, will become close to the Lord just like the pA'cajanya.

ANDAL sings here that the bhAgyam of the Sa'ngam ("uraga mellaNaiyAn kaiyil uRai Sa'ngam") is the greatest, since the Sa'ngam has the opportunity to establish an on-going relationship with emperumAn's adharam and it has the soubhAgyam of staying in vASudevan's tirukkai ("Se'nkaN karumEni vASudEvan's" kaittalam). paTTarpirAn kOdai ends the 7th tirumozhi stating that those who chant these ten pASurams will get the bhAgyam to do antara'nga kai'nkaryam to bhagavAn.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

aNukkarE: This term refers to intimacy and closeness (aNukkar = aNNiyar - those who are close and intimate). kOdai gets mad at pA'ncajanya for not answering her question and cuts off her relationship with pA'ncajanya, saying "whoever learns these ten pASurams will also get the right to get mad at pA'ncajanya by becoming very close to emperumAn". pA'ncajanya obviously was very intimate with bhagavAn and very close to Him. ANDAL declares in this pASuram that those who chant these ten pASuram-s with devotion will be as close to bhagavAn as pA'ncajanya is. Those who learn and chant these ten pASurams will be as near and dear to Him as kOdai is. Her nearness to Him is such that she can freely chide pA'ncajanya AzhvAn and get angry at him.

pA'ncajanniyattaip paRpanAbhanODum vAinda perum cuRRam Akkiya kOdai: kOdai who has created a close relationship between pA'ncajanya and emperumAn. This is because kOdai is angry at pA'ncajanya, and says that pA'ncajanya belongs to padmanAbhan, and does not want to have anything to do with the Sa'ngam anymore and



wants to cut off her relationship with the Sa'nkham.



“pAnchajanyam-thanks glimpseofkrishna.com”

paRpanAbhanODum: “One Who has a navel from which the lotus arises” – a reference to His great, exquisite beauty. kOdai says to pA'ncajanya: “We are helpless and you are usurping our food, namely emperumAn's vAi amudam and feeding on it all by yourself selfishly. Go ahead and enjoy this sundara vaDivam of the Lord also, without letting the other bhaktas and devi-s have any part of this anubhavam (nIyE anubhavittu vAzhndu pO - SrI kRshNa svAmi aiya'ngAr).”

oN puduvai Eynda pugazh paTTar pirAn kOdai: “kOdai, who made her appearance in the radiant SrI villiputtUr and one who is full of name and fame and who is the daughter of periyAzhvAr”. How famous is kOdai? Her fame is such that if people ask: “How can ANDAL get mad at SrI pA'ncajanya who is very close to emperumAn?”, the response will be: “Why not? She is the daughter of periyAzhvAr; so she has the right to chide even SrI pA'ncajanya, and if she is angry at pA'ncajanya it is justified”; that is how famous she is all over the world.

The phrases “oN puduvai” and “Eynda pugazh” can be used as adjectives for paTTarpirAn also. periyAzhvAr's Eynda pugazh is that he made emperumAn appear in front of himself by establishing the paratattva nirNayam in front of the pANDiyan king, and singing paLLANDu to emperumAn.



C. ADDITIONAL THOUGHTS FROM SRI UV:

padmanAbhanODum - The 'um' signifies parattvam. The name also signifies that He is the Lord of the likes of brahmA and rudra.

SuRRamAkkiya - ANDAL endeared pA'ncajanya to padmanAbhan in a special way, because of her deep and intense love of bhagavAn, and because pA'ncajanya was occupying a position close to His ears (to keep murmuring private words in His ears), and close to His lips (as if to keep drinking the vAi amudam). The purpose for which the nitya sUri - pA'ncjanya is in the hand of emperumAn is obviously for protecting the devotees.

aNukkar - aNugik kaLittiruppar - Those who can approach Him intimately and enjoy the bhAgyam of nitya kai'nkaryam.





SrI

SrI ANDAL samEta SrI RangamannAr tiruvaDigaLE SaraNam

ஸ்ரீ

ஸ்ரீ ஆண்டாள் ஸமேத ஸ்ரீ ரங்கமன்னார் திருவடிகளே சரணம்

NACCIYAR TIRUMOZHI VIII - VINNILA MELAPPU

நாச்சியார் திருமொழி - 8 - விண்ணீல மேலாப்பு

INTRODUCTION

A. TRANSLATION FROM SRI SA'THAKOPAN'S TAMIZH TREATISE

kOdai does not get any response from the great pA'ncajanya AzhvAn in spite of all the praise that she heaped on him. Month after month passed, ending in rainy season with the associated lightning and dark clouds. The dark, blue-hued clouds reminded kOdai of kaNNan and caused even more pain in her heart. At the time of vastrApaharaNam, He had made a promise to her that He will come back to her during the rainy season, and then left her. Now, ANDAL is suddenly sad that He has not kept His promise. She decided to tell her plight to the clouds and send them as her messenger to gOvindan, who is stationed in tirumalai.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

In the previous tirumozhi, ANDAL had conversed with pA'ncajanyam about emperumAm's vAi amudam. This brings her thoughts closer to emperumAn, and now she is sending the clouds as her messenger to Him. In this tirumozhi, ANDAL declares her love for tiruvE'nkaTam uDaiyAn. As has been pointed out earlier, ANDAL is in a special position (compared to the other AzhvAr-s who were born as males) to be able to express her extreme love towards bhagavAn in the role of a nAyaki. This natural expression of her feelings of love to Him as His nAyaki can be felt in these pASuram-s.

Sa'nkham has as its only reason for prominence, its being associated with Him. It is only a means to Him, like dharma being only the means to the dharmI who is the object to be attained through dharma. SrI pA'ncajanyam is only a SeshabhUtan, as he is dependent on emperumAn, and emperumAn is the dharmi (prAkAri) without whom the Sa'nkham does not have any existence or appearance. ANDAL is now directly addressing emperumAn through the clouds as her messenger.

In tamizh literature, there is a stage of separation between the nAyakan and nAyaki where the former promises the latter that he will be back during the rainy season, and the nAyaki suffers from separation when the nAyakan does not show up as promised. ANDAL is in this stage of separation from kaNNan who left her promising that He will return at the start of the





rainy season, and now she sees the clouds but not kaNNan. The color of the clouds reminds her of kaNNan, and their thunderous sound reminds her of the pA'ncajanyam in His hand. So she thinks her kaNNan has come, but lo! He is not there. She asks the clouds about emperumAn. Of course, they do not respond to her. She becomes very sad and sends them as her messenger since the clouds have a relationship with tiruvE'nkaTam uDaiyan by virtue of their living in the same mountain.

In rAmAvatAram, sItA sends hanumAn, who knew vyAkaraNams established by indiran and was a great scholar, as her messenger to rAma. Since in vibhavAtAram the Lord could talk, embrace, etc., this made sense. Now, in arcAvatAram, kOdai sends the clouds as her messenger, without even thinking that clouds cannot talk, and without realizing that all she can do is worship the arca mUrTi but not expect Him to embrace her etc. How do we explain ANDAL's actions? puttUr SrI kRshNasvAmi aiya'ngAr quotes a passage from meghadUtam (1.5) “ kAmArthA hi prakRti kRpANAS cetanA'cetaneshu “ which says that those who are scorched by love are unaware of their actions and try to send messages to their partners through animate or inanimate objects such as the cloud etc. Then the question arises: “How is it that a person like ANDAL subjects herself to kAmam like worldly people?” We should understand that in ANDAL's case it is her extreme bhakti to Him that expresses itself in this form. Just as ordinary mortals who are in love cannot bear to live when separated from their loved one, the bhakta cannot live in the absence of bhagavAn. This being the case with pirATTi, the AzhvArs who were born men assumed the role of pirATTi and expressed their devotion in their pASuram-s. ANDAL is doing nothing different, except that she does not have to assume any new role to be a nAyaki. By birth she is a woman, and she can naturally express her devotion to Him in the role of a nAyaki. SrI kRshNasvAmi aiya'ngAr describes this in the following terms: “Expressing the bhakti towards emperumAn using the language of a nAyaki is like “paLLa maDai” for ANDAL; the love of the AzhvArs who try to use nAyaki bhAvam towards emperumAn to show their extreme bhakti is like “ meTTu maDai”.

PASURAM 8.1

viNNiLa mElAppu virittARpOl mEga'ngAL
teNNIr pAi vE'nkaTattu en tirumAlum pOndAnE
kaNNIrGaL mulaik kuvaTTil tuLi Sorac cOrvEnaip
peNNIrmai IDazhikkum idu tamakku Or perumaiyE

விண்ணீல மேலாப்பு விரித்தாற்போல் மேகங்கள்,
தெண்ணீர்பாய் வேங்கடத்தென் திருமாலும் போந்தானே,
கண்ணீர்கள் முலைக்குவட்டில் துளிசோரச் சோர்வேனை,
பெண்ணீர்மை யீடழிக்கும் இதுதமக்கோர் பெருமையே?





A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

Oh clouds that cover the whole sky like a blue carpet! Did my emperumAn, who is stationed in tiruvE'nkaTam full of beautiful clear waterfalls, come along with you? His not coming with you is making me shed tears because of my suffering. Is destroying my femininity a great act of pride for tiruvE'nkaTam uDaiAn?



“viNNiIa mElAppu”

B. ADDITIONAL THOUGHTS FROM SRI PVP:

viNNiIa mElAppu virittARpOl: The clouds make it appear that a great canopy has been set up in the sky. kOdai feels that the canopy has been set up for her and her nAyakan to be seated together in the wide open space under this canopy. She thinks that one of the reasons for His creating the Universe is so that He can be seated with her under this beautiful canopy. For perumAL and pirATTi, the paramapadam (nitya vibhUti) and this world (leelA vibhUti) are meant for their enjoyment.





mEga'ngAL: Note the plural here. sItA pirATTi had only one messenger (hanumAn) to send to rAmA; kOdai is not constrained like that, and has many clouds to send as messengers.

Among all the thousands of vAnara-s who were searching for sItA, hanuman was the only one who had the bhAgyam of finding sItA and having her darSanam. In the case of the clouds, a lot of clouds can convey the message to bhagavAn in ve'nkaTam Hills. In rAmAyaNam sundara kANDam 30-3, hanumAn says:

yAm kapInAm sahasrANi subahUnyayutAni ca |
dikshu sarvAsu mArgante SeyamAsAditA mayA ||

(I found the one person, who is being looked for by thousands and ten thousands of vAnara-s in all the directions). HanumAn is sad in one sense that those other vAnara-s who wanted to find Her, did not get the bhAgyam to see Her; only he got that bhAgyam. Here, in kOdai's case, all the clouds are going to get to see emperumAn.

When a king goes for jala-krIDA (water sports), a set of people called "mEkar" precedes him and does jalakrIDA with him. In the case of the clouds (mEgham), it is kOdai's thought that these "mEga'ngAL" did jalakrIDA with emperumAn and because of His making them wet, they are now the water-bearing clouds.

teN-Nir pAi vE'nkaTattu: "In the tiruve'nkaTam Hills with falls that have continuous water flow with clear water flowing". The waterfalls in tiruvE'nkaTam are pure (not muddled), because of the sAnnidhyam of emperumAn stationed in tiruvE'nkaTam.

Unlike this, by comparison, in the place where ANDAL is right now, the rivers etc. have become dry because of the absence of emperumAn ("tirumAlum pOndAnE"). This is what happened when Lord rAmA left for the forest -

upataptodakA nadya: palvalAni sarAmsi ca |
pariSushka palASAni vanAnyupavanAni ca || (rAmA. AyodhyA. 59-5)

en tirumAlum pOndAnE - "Has My Lord also come following you?" In SrImad rAmAyaNam, we see that rAmA follows sItA pirATTi when they walk in the forest -

yadi tvam prasthito durgam vanamadyaiva rAghava |
agrataste gamishyAmi mRdnatI kuSa kaNtakAn || (rAmA. AyodhyA. 27-6).

Now ANDAL hopes that He has followed the clouds, and so asking the clouds whether Her tirumAl has followed them. The usage of the word "en tirumAl" shows her relationship to Him as His pirATTi and also her purushAkAram.

kaNNirgaL mulaik kuvaTTil: ANDAL has posed the question to the clouds: "Has my tirumAl come with you?", and expects a response without realizing that they are acetana. She thinks that they are not responding because He did not come with them. And tears start welling in her eyes. When sItA pirATTi's eyes started filling with tears because of her



separation from Lord rAma, at least she had hanumAn to notice her tears:

kimartham tava netrAbhyAm vAri sravati Sokajam |
puNDarIka palASAbhyAm viprakIrNam ivodakam (rAmA. Sundara. 33-4)

(“pirATTi! Why are your eyes shedding sorrowful tears which resemble water falling out of lotus leaves?”)

Since there is no one to notice kOdai's tears, she sympathizes with herself.

kaNNIrگاL mulaikkuvaTTil tuLi SOra: emperumAn is never leaving tirumalai because the clouds stationed on the mountain are always sprinkling water droplets (like the sweet-smelling pannIr). kOdai is simulating tirumalai on her own self here – “Just as rain water collects and falls over mountain tops in the form of waterfalls, tears from her eyes are collecting and falling over my chest”.

tuLi SOrac-cOrvEnai - This is not to be understood just as “As the tear drops (tuLi) are falling (SOra), kOdai is becoming tired (SOvEnai)”. She is not feeling tired just because tears are falling, but the tears that are falling are like sparks of fire, and so she is feeling even more tired.

peN nIrmai IDazhikkum idu: This is destroying my svarUpam as a woman who should be dependent on Him and Him alone for everything about me, without my making any effort on my own.

When hanumAn offers to carry sItA pirATTi on his shoulders and take her back to Lord rAma from la'nkA, pirATTi tells hanumAn that it is befitting to rAma if He Himself comes and gets her after destroying the rAkshasa-s.

Saraistu sa'nkulAm kRtvA la'nkAm para balArdanah |
mAm nayed-yadi kAkutsthah tat tasya sadRSam bhavet || (sundara. 39-30)

This should be the nature of strIttvam. It is feminine nature to wait for emperumAn's grace instead of using own power. Here bhagavAn is making ANDAL violate all this natural femininity and forces her to take the initiative of sending the clouds as her messenger etc., which is quite unnatural for a strI. So He is destroying her femininity. ANDAL's femininity is such that she will not live if she is to be associated with any other human - “mAniDavaRku enRu pEccuppaDil vAzhagillEn” (nAcciyAr tirumozhi 1-5); she will not bear to live if there is any anya sambandha prastAvam even. Such is the limit of ANDAL's pAratantRyam. His masculinity is such that His own paraphernalia, namely, vishvaksEnar, AdiSEshan, chatram, cAmaram, ornaments, weapons, j~nAnam, Sakti, SrI vaikuNTham, His own ma'ngaLa vigraham etc, exist purely for the benefit of His devotees. Such is the limit of His svAtantRyam. But in ANDAL's case He is not exhibiting his masculinity that way; He is making kOdai say “tirumAlum pOnDAnE” and making her send the clouds as messengers, thus destroying her femininity.

idu tamakkOr perumaiyE - “This not a matter of greatness for Him”. BhagavAn has His



greatness because He is Sriyah-pati. His tejas is because of His being with janakAtmajA or SrI - yasya sA janakAtmajA aprameyam hi tat-tejah. ANDAL, periyAzhvAr's own divine daughter, is an aspect of SrI, a part of SrI, and not different from SrI (avaLODu ananyarAi iruppAr), and here He is making her suffer. This is not greatness for Him, it can only be considered a deficiency instead. Only He can rectify this deficiency of His, and no one else can.

C. ADDITIONAL THOUGHTS FROM SRI UV:

teN NIr pAi vE'nkaTattu: In tiruve'nkaTam with its clear water falls. The waters in tiruve'nkaTam are cool (it is all dayA pravAham as svAmi deSikan points out in his dayA saTakam - 'kalikshobhonmIlat --- nirjaragaNA:'), but the tears from ANDAL's eyes are hot. She wants to unite with Him shedding cool, clear, happy tears instead of spending time away from Him while shedding cloudy, hot tears.

idu tamakku Or perumaiyE - "Is this a sign of greatness for Him?" Note that 'pOndAnO' is in singular, whereas 'tamakku' is in plural. It could be 'gaurava hAni' - making fun of Him for His pride. Or, it could mean that ANDAL has imagined that He has come with the clouds but has not yet made His appearance to her, and so she is directly addressing Him, assuming He is near her.

PASURAM 8.2

mAmutta nidhi Sorium mAmugilAL! vE'nkaTattuc
cAmattin niRam koNDa tALALan vArttai ennE!
kAmattI uL pugundu kaduvap paTTu iDaik-ka'ngul
Emattu Or tenRalukku I'ngu ilakkAi nAn iruppEnE

மாழுத்த நிதிசொரியும் மாழுகில்காள், வேங்கடத்துச்
சாமத்தின் நிறங்கொண்ட தாடாளன் வார்தையென்னே,
காமத்தீ யுள்புகுந்து கதுவப்பட்டு இடைக்கங்குல்,
ஏமத்தோர் தென்றலுக்கிங்- கிலக்காய்நா னிருப்பேனே

A. TRANSLATION FROM SRI SA'THAKOPAN'S TAMIZH TREATISE:

Oh clouds! You rain blessings on everyone without even being asked. Did the blue-hued, tiruve'nkaTamuDaiyAn send any message for me through you? The fire of kAmam I have for Him is torturing me inside out; I am also being tortured by the sweet breeze during midnights.

vArttai ennE?: ANDAL is suffering from viraha tApam and is enquiring the clouds: "Did vittakan vE'nkaTavANan tell you when He is coming here? Did "niccalum tImaigAL





Seyyum nIL tiruvE'nkaTattu nIlamEga vaNNan” send a message for me that He would come soon, knowing that I am suffering from love for Him?” Even though she is taking after her father and calling out: “vEdapporuLE, en vE'nkaTava, vittaganE in'gE pOdarAyE”, her vE'nkaTavan is not coming to her, but is staying put in tirumalai, totally ignoring her. Hence she is appealing to the clouds to give a message to Him about her condition.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

nidhi Sorium: The clouds are used to giving of themselves all the time, and that too, not waiting for anyone to ask, and not expecting anything in return. In fact, when the clouds can't shower like this, their body becomes all pale (white). SrI kRshNasvAmi aiya'ngAr refers us to the following tirukkuRaL - “kaimmARu vENDAk-kaDappADu mARI mATTennARRum kollo ulagu” - The clouds do not expect repayment for the favor they do to us by raining; that is how service to others must be given - without expecting anything in return.

vE'nkaTattu - The thought here is that the clouds share the Hills with tiruvE'nkaTamuDaiyan, and so they are very familiar with Him. Since they live in the same place as He does, they should know.

SAmattin niRam koNDa: The word SAmam here stands for the samskRt word SyAmam, meaning “dark-blue”. The clouds not only share the place with Him, but they also resemble Him in color (“Uzhi mudalvan uruvam pOl mey karuttu” – tiruppAvai).

tALALan: tAL refers to 'tiruvaDi'. 'tAL ALan' is One Who rules His tirumEni Himself.

ANDAL says to the clouds: “While you have your body for helping others, does He feel that His tirumEni is for Himself alone, contrary to what the pramANa-s say?

jitante stotram 1.5 declares:

na te rUpam na cAkAro nAyudhAni na cAspadam |
tathA'pi purushAkAro bhaktAnAm tvam prakASase | |

Or, tALALan can refer to His greatness, in the sense that He is waiting for those who are interested in Him to come to Him, rather than His going to them. He bears His tirumEni for the sake of others, but keeps aloof from them till they come seeking Him; He does not go and embrace everyone irrespective of their disposition to Him, unlike the clouds that shower for everyone.

vArttai enNE?: “What is the message from Him?”. Even though He didn't come here, if He felt that it is His own loss not to have responded to ANDAL's prayers, he must have said something to the clouds, and ANDAL is asking the clouds for this information. For instance, He could have felt bad that He did not come and help ANDAL by fulfilling her prayers, and told the clouds:

1. Find out what kOdai is doing and let me know.





2. I cannot live without ANDAL for even a second, just as rAmA could not live without sItai even for a second - “na jIveyam kshaNamapi” (rAmA. sundara. 66-10)
3. I don't even know that a girl named ANDAL is related to me - as dushyantAn said about SakuntalA.

kOdai is hoping to survive just listening to His words. How can words be enough to survive? In gItai, we find that arjuna was able to carry on just listening to bhagavAn's words:

nashTo moha: smRtir labdhA tvatprasAdAn mayA'cyuta |

sthito'smi gata sandeha: karishye vacanam tava” - gItA 18-73.

“acyuta! My moham got destroyed; I attained true knowledge; my doubts are all cleared; I will do as You say).

Additionally, SrI kRshNasvAmi aiya'ngAr quotes nammAzhvAr's tiruvAimozhi 4-7-3 to point out that even negative words from bhagavAn could have helped AzhvAr to continue to live: “pAvi nI enRu onRu SollAi pAviyEn kANa vandE” - nammAzhvAr wishes to at least listen to some chiding words from emperumAn - “Call me a great sinner, that is fine, as long as You come and talk to me”. Even though kOdai kept asking the clouds what His words were, they keep quiet and so, becoming depressed, she continues her outbursts.

kAmat-tI uL pugundu: “The fire of intense love for union with Him has got into me”. ANDAL wonders: “May be He thinks that the kAmat-tI or fire of intense love towards Him is like the ordinary fire of this world”. Think of naraka agni, which is several times more intense than the ordinary agni of this world. The kAmat-tI by which ANDAL is being tortured by longing for Him is several times more intense than the naraka agni also. This agni first scorched her external appearance, and now is finding its way to scorch her AtmA. Since the fire of this kAmat-tI originated from her AtmA to start with anyway, it is no wonder that it is now troubling the AtmA.

kaduvappaTTu: This fire of longing for Him is not only scorching her inside out, but now it is catching fire and burning her.

iDaikkan'gul Emattu: iDaik-ka'ngul - in the middle of the night; Emattu - In the yAmam - again referring to the deep midnight, in association with 'iDaik-ka'ngul'. Or, Emattu could be taken to mean 'in a protected place'. Thus, this phrase can be construed in 2 ways: 1. ka'ngul iDai yAmattu - During the middle of the night; 2. iDaik-ka'ngul - in the middle of the night, Emattu - with a lot of security in a lonely surrounding. Even though she is longing to be with Him all alone, now she is all alone without Him and with no one to even console her. Or tenRalukku:”That breeze that is particularly unique (in torturing me)”. ANDAL is wondering if He really is unconcerned because He does not realize how severe the effect of this breeze is on her. But then again, the fact that the tenRal (sweet breeze) is torturing to lovers who are separated is nothing new to Him. He knows exactly how it feels:





padma sougandhi kavaham Sivam Soka vinASanam |

dhanyA lakshmaNa! sevante pampopavana mArutam | | (kishkindA 1.105)

“Oh lakshmaNa! Only bhAgyavAns will enjoy this pure breeze that brings the sweet smell of the lotus flowers, and that comes floating over the groves in the banks of pampA river”.

rAma, when He was separated from pirATTi, could not bear the breeze and felt tortured. And since He knows this personally, should He not have come and offered His protection to me under His Feet? He should know that the only way the severity of this breeze will subside is if we are united and are together.

Sivam - Auspicious (Lord rAma calls the breeze ‘auspicious’, since it will destroy Him who is separated from sItA pirATTi, once and for all, and thus He will not have to continue to suffer); Soka vinASanam - relieve Him of His misery (again, by destroying Him once for all without slowly torturing Him); pampovana mArutam - the breeze from the pampo vanam (which in His case is like fire from an agni kuNDam).

nAn illakkAi iruppEnE: “Can I remain alive after being the target of this?” ANDAL is wondering why she has been targeted for this suffering. Is it because He thinks she should also suffer like Him or because He thinks that she is also capable of bearing this torture as He did? She is the type who trembles when she encounters breeze, and she won't live long under these circumstances. Or, does He want to live after she is gone?

PASURAM 8.3

oLi vaNNam vaLai Sindai uRakkattODu ivai ellAm
eLimaiyAl iTTu ennai IDazhiyap pOyinavAl
kuLir aruvi vE'nkaTattu en gOvindan guNam pADi
aLiyatta mEga'ngAL! Avi kAttu iruppEne

ஒளிவண்ணம் வளைசிந்தை உறக்கத்தோ டிவையல்லாம்,
எளிமையா லிட்டென்னை ஈடழியப் போயினவால்,
குளிரருவி வேங்கடத்தென் கோவிந்தன் குணம் பாடி,
அளியத்த மேகங்காள்! ஆவிகாத் திருப்பேனே

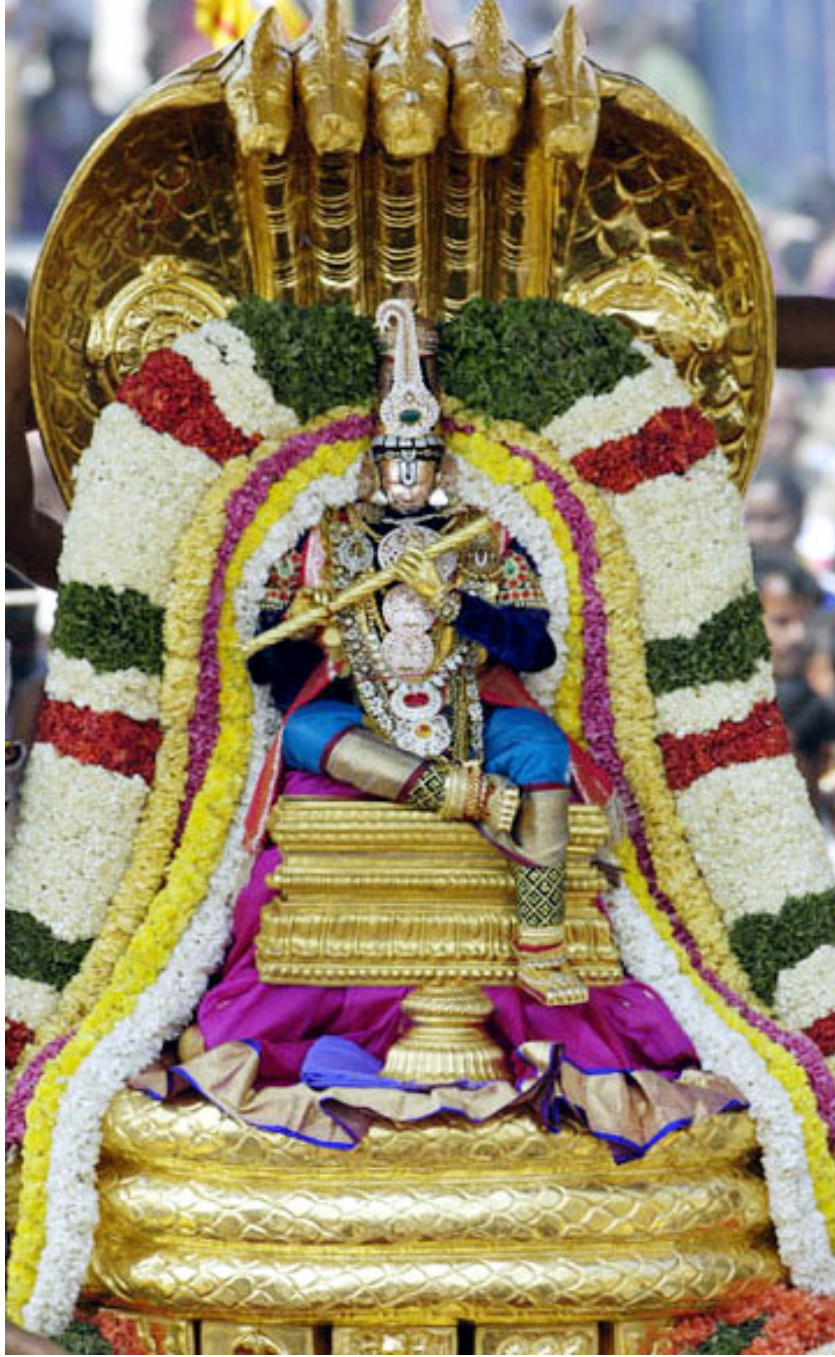
A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

Oh compassionate clouds! My tEjas, my color, my bangles (which keep falling because of my becoming thin by longing for Him), my sleep etc. have all forsaken me because of my being away from Him, and this has made me very weak. In this state, can I cling to my life just by singing the praise of kaNNapirAn of tiruvE'nkaTam? (I don't think this alone can





keep me alive).



“vEnkaTatthen gOvindan”

gOvindan guNam pADi: ANDAL is wondering - Can singing the praise of emperumAn through words like “kaDiyAr pozhil vE'nkaTava, karum pOrERE, SenniyOn'gu taN tiruvE'nkaTam uDaiyAi, ulagu tannai vAzha ninRa nambi, dAmOdara, acyuta, ananta, gOvinda, Ayar tam kozhundE, veLLai viLi San'gu iDa'nkaiyil koNDa vimala”, be sufficient

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to keep me alive, alone, without Him?

B. ADDITIONAL THOUGHTS FROM SRI PVP:

oLi vaNNam vaLai Sindai uRakkattODu ivai ellAm pOyina: “All the tejas, color, etc. that I got because of my earlier association with Him have now abruptly left me”. Not only the external things (removable decorations) that were her characteristics such as her bangles are leaving her, but also the internal attributes (non-removable things) such as her thinking faculty, sleep etc., are leaving her. The choice of the word “ellAm” means that these were not the only things that left her, but everything that can be conceived of have left her.

eLimaiyAl ennai iTTu: “May be they left me because I am in a deplorable state (eLimaiyAl)”. An alternative interpretation is: “May be they left me because of their lowly nature of forsaking one who is in a deplorable state, mercilessly”.

iTTu: “Just discarding me as if I was a mere lifeless object (acetana)”. They did not consider for a moment that they were an integral part of her all this time, and they now forsake her with no concern whatsoever. Luster, color and bangles left her not even thinking that they had mixed with her hand and her body intimately all this time. Sleep left her without even remembering that it associated itself with her eyes. That too, when they left, they left without any compassion (kaNNaRRup-pOittu).

IDazhiyap pOyinaVAI: “They drained me of all my strength and my greatness when they left me”. Unlike this, when kaNNan leaves her, He tells her that He is going to leave her, embraces her, tries to console her with His smile and lets her know that He really does not want to be separated from her. Instead, it looks like the vaLai, sleep, etc. were just looking for an opportunity to leave her, and abruptly left her. In vishNu purANam 5.18.29, we have:

anurAgeNa Saithilyam asmAsu vrajite harau |

Saithilyam upayAntyASu kareshu valayAnyapi | |

(When kaNNan leaves us, we become thin because of our love for Him; our bangles slip out of our hands).

kuLir aruvi vE'nkaTattu - This is in praise of the sacred tiruvE'nkaTa Hills, the mere thought of which can remove the greatest of our tApa-s.

en gOvindan - The stress is on “en” - my own gOvindan. Even though He has not blessed ANDAL yet with His presence in response to her prayers, it is an undeniable fact that He exists for His devotees.

guNam pADi Avi kAttu iruppEnE: “Can I just hold on to my life by just singing His guNa-s alone?”. A mukta indulges in the anubhavam of His kalyANa guNa-s when he is united with bhagavAn in meditation - so'Snute sarvAn kAmAn saha brahmaNA vipaScita (taittirIya upanishad Ananda..1-2). ANDAL is wondering aloud whether bhagavAn now thinks that those who meditate on Him, and are one with Him enjoying His guNAnubhavam,





will get to live by just guNa j~nAnam and guNa sankIrtanam when separated from Him. “Does He think she is like sItA who survived by just guNa j~nAnam?”:

**ASamseyam hariSreshTha kshipram mAm prApsyate pati: |
antarAtmA hi me Suddhas-tasminSca bahavo guNA: || (rAmA. sundara. 37-14).**

(“My mind is very clear now; I am sure He will come and get me; He has innumerable, good qualities”)

aLiyatta mEga’ngAL: “Oh compassionate clouds!”. Unlike Him who has left her in despair, and unlike her tEjas, color and bangles that have left her at this time, these clouds are so full of compassion that they at least came to see her.

Avi kAttu iruppEnE: “How can I hold on to my life?” ANDAL knows that as a devotee, she should have His guNAnubhavam as the sole objective of her life. It now looks like bhagavAn wants her to be responsible for sustaining her life. That is His responsibility, not hers. She is not her own prANa-nAthAn. Protecting her life is the responsibility of the sarva-Saktan, not hers.

C. ADDITIONAL THOUGHTS FROM SRI UV:

kuLir aruvi... gOvindan guNam: gOvindan’s guNa-s are as comforting as the cool waters of tiruve’nkATam.

D. ADDITIONAL THOUGHTS FROM SRI PBA:

It is the nature of bhAgavata-s that they have great enjoyment and happiness when they have bhagavad-anubhavam, and they feel very weak and desperate when they are separated from Him - “en ma’ngai izhandadu mAmAi niRame”. This is what ANDAL is going through.

PASURAM 8.4

**minnAgattu ezhuginRa mEga’ngAL! vE’nkATattut
tannAgat tiruma’ngai ta’ngiya SIr mArvarkku
ennAgattu iLam ko’ngai virumbittAm nAL tORum
ponnAgam pulgudaRkku en purivuDaimai SeppuminE**

மின்னாகத் தெழுகின்ற மேகங்காள், வேங்கடத்துத்
தன்னாகத் திருமங்கை தங்கியசீர் மார்வற்கு,
என்னாகத் திளங்கொங்கை விரும்பித்தாம் நாடோறும்,
பொன்னாகம் புல்குதற்கென் புரிவுடைமை செப்புமினே





A. TRANSLATION (MEANING) FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

kOdai decides that it might not be enough if she does gOvindanAma sa'nkIrtanam, and pleads with the clouds: “Oh clouds, who have lightning as part of your bodies! My emperumAn has periya pirATTi seated on His chest and hence named SrInivAsan. Please tell Him this: “kOdai is waiting with her heart and soul to be embraced by You and is waiting for Your arrival with the greatest love”.

Periya pirATTi, who looks radiant like a lightning, is seated on the chest of emperumAn, who is dark-hued. This can be compared to the lightning that the dark-hued clouds bear. So, He has a lot of liking for them.



“thirumangai thangiyaseer mArvan-malayappan nacchiyArkOlam”





B. ADDITIONAL THOUGHTS FROM SRI PVP:

Agattu min ezhuginRa mEga'ngAL: "Oh Clouds who have lightning as part of your bodies". Literally, Agattu - In your body, min - lightning. Because periya pirATTi is seated on bhagavAn's chest and shines like a lightning, ANDAL is reminded of Him when she sees the lightning in the dark clouds. The clouds resemble His tirumEni just as ubhaya veda-s point out:

"vidyullekheva bhAsvarA" (taitt. nArA. 11) - paramAtmA's tirumEni is radiant like the lightning appearing in the midst of the blue clouds.

nIlam uNDa minnanna mEnip perumAn" (tiruviruttam 29).

When ANDAL is separated from Him, the clouds are making sure that she doesn't forget Him. Now she is appealing to the clouds to unite them together.

Another way of interpreting minnAgattu ezuginRa mEga'ngAL is: min -lightening, nAgam - sky; and so the reference is to the clouds that rise in the sky with lightening, or the clouds that reveal their existence because of the lightning in the sky. Similarly, bhagavAn's tirumEni gets its importance because of the presence of periya pirATTi in His vaksha sthalam. It is as if the lantern in the form of mahAlakshmi reveals bhagavAn's dark hued tirumEni, just as the lightning reveals the dark clouds.

vE'nkaTattu... SeppuminE: "Convey my message to tiruve'nkaTamuDaiyAn". Unlike HanumAn who had to cross the Ocean to give Lord rAma's message to sItA, or fight with enemies in the process, these clouds don't have to go through any of these ordeals in delivering ANDAL's message to tiruvE'nkaTamuDaiyAn. She is not asking the clouds to go to SrIvaikuNTham ("kala'ngAp-perunagaram" - mUnRam tiruvantAdi 51) to deliver her message. All she is asking them to do is to go to the easily reachable, "ma'ngul tOi SennivaDa vE'nkaTam".

tannAgat tiruman'gai ta'ngiya SIr mArvarkku: BhagavAn's vaksha sthalam has the greatness in several ways:

This is the place chosen by mahAlakshmi to reside, without which she can't bear to live.

Even though She resides there already, She emphatically declares, lest She has to leave this place for some reason at some time - agalagillEn iRaiyum - There is no way I will leave this place to go back to the lotus flower (SrI V. N. vedAnta deSikan in his vyAkhyAnam for nammAzhvAr's tiruvAimozhi).

She permanently resides on His vaksha sthalam just so She is within reach whenever She is needed for the purushakAratvam for His devotees.

ANDAL is rhetorically asking the clouds - If periya pirATTi who always resides on His vaksha sthalam can't live away from it, how can anyone expect me, who is new to this experience to survive and cling to life being away from this tirumEni?





en Agattu iLam ko'ngai virumbi - ANDAL wants to be united with Him just as periyAa pirATTi is, permanently united with Him inseparably, so that she does not have anything of herself except for Him.

sItA pirATTi tells hanumAn:

yathA tam purusha vyAghram gAtrai: SokAbhikarSitai: |
samspRSe Yam sakAmA'ham tathA kuru dayAm mayi | |

(rAmA. sundara. 40-3)

“Do whatever is needed so that I will be able to embrace my Lord with my body which has become weak because of separation from Him”.

kOdai does not want to have another birth to get this union with emperumAn; She wants to get this desire fulfilled in this birth itself.

nAL tORum - This bhagavad-anubhavam that ANDAL so intensely desires is not something that is a one-time incident; she wants this anubhavam to be permanent, irreversible, and forever.

pon Agam - The golden tirumEni of emperumAn.

purivuDaimai: puri means desire. purivuDaimai here refers to ANDAL's having the desire to be united with Him. When kOdai and kaNNan were together, it was natural for Him to tell her how much He loved her, and as a woman she naturally listened to all this and enjoyed it. But as is consistent with feminine nature, she did not express outwardly that she was equally desirous of union with Him. But now He has forced her into this state where she has to send messengers to Him. It is normal for the owner to desire to have something he owns; but it is not normal for the “something” to desire to belong to the owner. kOdai is in such an awkward situation here; she is sending a messenger to let Him know of her pangs of separation. So, she says: “Tell Him that both our svarUpams stand destroyed”. This is contrary to rakshya-rakshaka bhAvam. This why ANDAL is asking the clouds to “go and tell Him” - SeppuminE, since He does not seem to understand this obvious situation.

C. ADDITIONAL THOUGHTS FROM SRI UV:

tan Agattu iru ma'ngai - “He who has Periya pirATTi as part of His body”. Note that Sri UV is interpreting the phrase differently from Sri PVP, as ‘iru ma'ngai’ - She who is, instead of as ‘tiru ma'ngai’. This supports the position that bhagavAn is not only the Support for pirATTi’s divya Atma svarUpam, but His Body is also the Support for Her body. They are an inseparable Duo. (Sri UV makes the point that the phrase ‘Agattu iru ma'ngai’ already identifies Her as tiru ma'ngai).

tan Agam - ANDAL says: I am part of Your body just as periya pirATTi is. She gets to be seated on Your vaksha sthalam. What do I get?





ponnAgam - “tirukkaNDen pon mEni kaNDen” “ApraNakAt sarva eva suvarNa:”.
When tiruma'ngai occupied His chest, He became gold-colored; Agam can refer to chest here.

D. FROM SRI KRSHNASVAMI AIYA'NGAR:

The purport of this pASuram is that kOdai is sending her plea to tiruvE'nkaTam uDaiyAn with due respect to pirATTi, who is our purushAkAram.

SeppuminE: According to tAtparya ratnAvaLi 3, (“deSikAs-tatra dUtA:”), clouds etc. are sent as messengers to denote AcArya-s in svApadESam. So, kOdai tells the pururshAkAra bhUta-s, “please rectify my separation from Him by telling Him what my state of affairs is”.

E. ADDITIONAL THOUGHTS:

Note the beautiful poetic use of the word Agam here in all four lines of the pASuram: min Agam - the sky with lightning; tan Agam - bhagavAn's tirumEni; en Agam - my SarIram; pon Agam - BhagavAn's golden tirumEni.

PASURAM 8.5

vAn koNDu kiLarndu ezhunda mA-mugilgAL! vE'nkaTattut
tEn koNDa malar cidaRat tiraNDERip pozhivIrgAL!
Un koNDa vaLLUgirAl iraNiyanai uDal iDandAn
tAn koNDa Sari-vaLaigAL tarumAgil SARRuminE

வாண்கொண்டு கிளர்ந்தெழுந்த மாமுகில்காள், வேங்கடத்துத்
தேன்கொண்ட மலர்சிதறத் திறண்டேறிப் பொழிவீர்காள்,
ஊன்கொண்ட வள்ளுகிரால் இரணியனை யுடலிடந்தான்,
தான்கொண்ட சரிவளைகள் தருமாகில் சாற்றுமினே

A, TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

In this pASuram, ANDAL makes one more request to the clouds: “Oh clouds that spread all over the skies of tiruvE'nkaTam and rain profusely such that the fragrant flowers from the trees fall all over the ground! Go and tell that Great Lord about my viraha tApam, and ask Him if He has any intent of returning to me the bangles that He has stolen away from me by making me lose my figure because of viraha tApam. He is the same Lord who tore apart hiraNyakaSipu to pieces with His strong and sharp nails”.



These clouds rain only for the good of others. Now ANDAL is asking them to convey her message to Him for her good. When these clouds make the honey-laden flowers in the trees in tirumalai fall all over tiruvE'nkaTam, their main purpose is to do tiruma'njanam to the tirumalai which has been made holy by His standing there. When the rains from these clouds cool Him all down, she is asking them to give her message to her vE'nkaTanAthan.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

vAn kONdu kiLarndu ezhunda mEga'ngAL: These clouds have occupied the whole sky as if they have swallowed the whole sky, without consideration that the sky is their place of living. The sky is described as limitless, but these clouds have devoured the whole sky.

vE'nkaTattut tEn koNDa malar Sidarat tiraNDErip pozhivIrgAL: ANDAL is asking the clouds: "What is the use in knocking down all the honey-laden flowers with your heavy rains? You can make yourselves more useful by going as my messenger and uniting us. It looks like a lot of you gather together and all you do is destroy all the flowers. Stop doing this and make me, who is like a garland and who is named the garland - kOdai, unite with my emperumAn".

An alternate interpretation is that kOdai is telling the clouds that just by knocking down these flowers for which she does not care much, they have not helped in fulfilling her real desire. Like sItA pirATTi who could neither see the beautiful flowers, nor the fruits, nor the trees around her but could only think of rAma, she is also only interested in union with her Lord.

naishA paSyati rAkshasya: nEmAn pushpa phaladrumAn |
ekastha hRdayA nUnam rAmam evAnupaSyati" - (sundara. 16-25)

(HanumAn says: This pirATTi does not see the rAkshasi-s; she does not see these flowers or fruits or trees; with a concentrated mind, she sees only rAman).

Then it appears that the vAn KoNDu kiLarndu ezhunda mega'ngAL are asking ANDAL: "What exactly do you want us to do?" She tells them what to do in the second half of the pASuram.

iraNiyanaI uDal iDandAn - "He Who destroyed hiraNyakaSipu". hiraNyakaSipu was the father of prahlAda and as such, normally the closest to his son. But when this closest relative to prahlAda turned out to be his enemy, bhagavAn became even closer to prahlAda and helped him. ANDAL tells the clouds: "When this was the case, can bhagavAn not come and help me when He Himself has become the enemy by refusing to reveal Himself to me?". This is the message she wants the clouds to carry to tiruvE'nkaTamuDaiyAn. When He came and helped prahlAda, He took a form of half-man and half-lion that was totally inconsistent with His stature as the devAdi-devan, just to eliminate an enemy to someone else. For helping ANDAL, He does not have to assume any such form that is inconsistent with His Greatness. All she wants is for Him to come with His svarUpam intact. If He could come and help a young boy, can't He come and help an equally young girl?



Un koNDa vaLLugirAl iraNIyanai uDal iDandAn: “Using the strong and sharp nails, He destroyed hiraNyakaSipu”. Unlike this help given to prahlAda, He does not have to either transform Himself into this unnatural form of lion and man, or destroy anyone with His own Hands. It is enough if He lets ANDAL have her belongings that He has stolen away from her.

Sari vaLaigaL - This term can be interpreted in two ways. Sari can mean “slipping”, and so Sari vaLaigaL can refer to the bangles that are slipping away from her hands because she has become very lean as a result of her separation from Him. It can also mean that ANDAL is so beautiful and slender that the bangles will keep slipping even when He comes. Another interpretation is that Sari is an ornament, and vaLai is another ornament (bangles), and Sari vaLaigaL refer to two different ornaments.

tarumAgil: “if He gives”. Since kOdai uses the word 'Agil', it shows that she is doubting whether He will fulfill her wishes. This is because He is sarveSvaran and hence sarva-svatantran; so, He may or may not comply with her wishes. Then, why send a messenger? Whether He comes or not, her desire doesn't leave her.

SARRuminE: “Go and inform Him”. The reference to Sari vaLai here is the desire to be united with Him.

C. ADDITIONAL THOUGHTS FROM SRI PBA:

tEn koNDa malar Sidara: kOdai is happy that the clouds are destroying the flowers that are torturing her during this time of her viSlesham; but, that is not enough; she wants the clouds to create conditions such that these flowers will become her bOgap-poruL by facilitating her samSlesham or union with emperumAn instead.

vaLaigaL tarumAgil: His giving her the bangles back just means that if He comes to kOdai, her health will pick up and the bangles will fit her well “San'gu tan'gu mun kai nan'gai” - San'gu is vaLai - bangle.

SARRuminE: ANDAL is asking the clouds to find out His disposition and let Him know her pathetic situation. The message to the clouds is: “Whether He gives me my bangles back or not, for your part you go and inform Him of my condition”. Or, alternatively, the message is: “Find out His tiruvuLLam and come back and let me know what His tiruvuLLam is”.

PASURAM 8.6

Salam koNDu kiLarndu ezhunda taN mugilgAL! mAvaliyai
nilam koNDAn vE'nkaTattE nirandu ERip pozhivIrgAL !
ula'ngunDa viLa'nkani pOl uL meliyap pugundu, ennai
nam koNDa nAraNarkku en naDalai nOi SeppuminE





சலங்கொண்டு கிளர்ந்தெழுந்த தண்முகில்காள், மாவலியை
நிலங்கொண்டான் வேங்கடத்தே நிரந்தேறிப் பொழிவீர்காள்,
உலகுண்ட விளங்கனிபோல் உள்மெலியப் புகுந்து,என்னை
நலங்கொண்ட நாரணற்கென் நடலைநோய் செப்புமினே

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

“Oh clouds that rise high carrying the cold and soothing waters and who then deliver these waters on the vE'nkaTa Hills that belong to the One who came in the form of vAmana and got the three Feet of land from mahAbali! Go and deliver the message to Him about the miserable state in which He has left me. He has totally entered into my thoughts and practically drained me of all my life, and I am like a viLAm-pazham that has been thoroughly drained of all its inner contents by mosquitoes that have eaten away the inside of the fruit leaving only the outside shell”.

In this pASuram, kOdai is narrating to the clouds the very weak state of her health because of her yearning for Lord vE'nkaTavan. She says: 'My vE'nkaTavan, who is called “vAmana, vipra, mAyA mANavaka and hari”, asked mahAbali - “trINi padAnyeva vRNe tvatvaradarshabhAt” - “I need only three feet of land”. mahAbali agreed and lost the three worlds. Just as He cheated mahAbali, entering into his yAgaSalai, He got into me and usurped all my strength. I have become like the viLA'nkani that have been eaten by big mosquitoes. I look fine on the outside, but without any strength left in me. He has completely depleted me of my health. I cannot even stand straight and am fainting constantly. Please inform Him on my naDalai nOi (disease caused by deception, or just general weakness); may be, then, He will come to see me”.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

Salam koNDu kiLarndu ezhunda taN mugilgAL: Just as some people add cardamom and other spices to water and keep selling in the streets, shouting “Elakkuzhambu, Elakkuzhambu”, these clouds are picking up the waters, and then they rise up and wander all over the sky. The implication here is: “You undertake so much pain to carry all the waters, and without expecting anything in return, you give to others. In the same way, you must help me by fulfilling my desire”.

taN mugilgAL: “Your appearance itself is soothing; do you have to rain in addition?” (SrI kRshNasvAmi aiya'ngAr: “You, who can soothe with just appearance, must ward away my difficulties”).

mAvaliyai nilam koNDAn vE'nkaTattE: “You clouds live in the place where He came to beg for the sake of the devA-s and help them. Shouldn't you be helping me? I am not sending you to an asuran such as mahAbali for getting anything for me. I am only sending you to “nammai uDaiyavan nArAyaNan”.





Erip pozhivIrgAL: In the taN-nIrp pandal, where water is offered to the thirsty on a very hot day, there will be a vessel called SAikarakam kept in a high place, and from the opening in the vessel, water will be falling down to the face level. This is in an indication to people coming from a distance that water is available there. Just like that, the clouds climb high up in the sky and pour down the rain.

ula'ngunDa viLA'nkani pOl uL meliyap pugundu: ulan'gu is a kind of huge mosquito. As it makes contact with the outside of the shell of vilAmpazham, it drains the juice inside completely. Similarly, emperumAn embraced kOdai and in the process stole away her health, her thoughts, her bangles and everything else from her.

nAraNarkku en naDalai nOi SeppuminE: If He had this naDalai nOi involving oscillating between standing, sitting, falling down, getting up, etc., because of the separation, He would not wait for me to have to send this message. So this is only MY naDalai nOi. Go and tell Him about my desperate state.

C. ADDITIONAL THOUGHTS FROM SRI UV:

Oh clouds, you and emperumAn have a lot of similarities. You rose up being water laden; cloud-hued emperumAn also rose (calam means 'an excuse') to get some ground from mahAbali. Both of you are cool. Both of you rain whatever is needed over tiruvE'nkaTam. The only difference between you and Him is - you are right before me and take away my health; nAraNan got into me and took away my health. My disease (naDalai nOi) will vanish if He can show Himself to me outside. Go and tell Him: "You - emperumAn, and we - clouds, have lot of similarities. Just as You begged mAvali for devas' lands, we are begging You for kOdai's nalam (happiness and womanly qualities). If You give Yourself to kOdai, it will give her health back to her".

PASURAM 8.7

Sa'nga-mA-kaDal kaDaindAn taN mugilgAL, vE'nkaTattuc-
ce'nkaN mAl SevaDik-kIzh aDi vIzhcci viNNappam
ko'ngai mEl kukumattin kuzhambu azhiap-pugundu, oru nAL
ta'ngumEl en Avi ta'ngum enRu uraiyIrE

சங்கமா கடல்கடைந்தான் தண்முகில்காள், வேங்கடத்துச்
செங்கண்மால் சேவடிக்கீழ் அடிவீழ்ச்சி விண்ணப்பம்,
கொங்கைமேல் குங்குமத்தின் குழம்பழியப் புகுந்து, ஒருநாள்
தங்குமே லென்னாவி தங்குமென் றுரையீரே



A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

Oh Great clouds that belong to tiruvE'nkaTam, which is the residence of the One who churned the great Milky Ocean studded with lots of conches! Please go and deliver this message at His Feet, that the only way kOdai will continue to live is if He comes at least for one day and blesses her with His tight embrace such that the kumkumam she has applied on her body gets disturbed.

Deciding that shyness and hesitation are of no use to her any more, kOdai sends a very serious message as above to tiruppati SrInivAsan who obtained the great treasure in the form of mahA lakshmi after churning the tiruppARkaDal filled with Sa'nkhams. It is only by His fulfilling her request that she will be rid of her naDalai nOi and get to live.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

Sa'nga mA-kaDal kaDaindAn: He strained His own tirumEni to give whatever His devotees desired, and churned the huge ocean such that all the Sa'ngams that were lying deep down in the bottom of the ocean rose up and spilled over.

kaDaindAn taN mugilgAL: "The cool water-bearing clouds that belong to the Hills where the One who churned the Milk Ocean resides". It is in the land of this Great emperumAn that these clouds belong. (The implication is that living in His land, the clouds should help kOdai in accomplishing her prayers - Sri kRshNasvAmi aiyangAr). These clouds are so soothing in showering their cooling waters that it is as if they are trying to comfort Him after His strenuous ordeal of churning the ocean.

vE'nkaTattuc-ce'nkaN mA: The Great Lord of tiruvE'nkaTam whose eyes resemble the red-hued lotus petal.

"He helped the deva-s, who were after material things. In order to offset that, He came to tirupati to show His vAtsalyam-filled eyes to those who required nothing but Him".

There is another reason why His eyes are so red. "Oh clouds! If you wonder why this kOdai is suffering so much for Him when He is not coming anyway, you can go to Him and look at His red eyes. It is because He has not been sleeping as a result of His great longing for me" (Just as rAma could not sleep after losing sItA - "anidrah satatam rAma:" - sundara kANDam 36-44, here tiruvE'nkaTamudaiyan is not sleeping because He does not have kOdai.)

SEvaDik-kIzh: "At His Feet". Go and prostrate at His Feet and deliver my humble message with humility. The message needs to be delivered because He being a man may not know the suffering of a woman under these circumstances.

ennAvi ta'ngum: "In case He thinks that it is too late and kOdai might not get to live even if He makes that special trip, tell Him that there is a way for me to live".

pugundu oru nAL ta'ngumEl en Avi ta'ngum: "Even for a day, even once, if He comes and embraces me with love, life will remain in my body". For all the pains she undertook in



applying kumkumam paste every day, is it enough if He comes and embraces her just for one day? The answer is that it is not enough for her bhOgam; but it is enough for her to live.

kuzhambu aziyap pugundu: He should embrace her such that all the decoration she has applied on her self is all mangled up. This is because all the kumkumam etc. that she has applied is ever wet. He is a svatantran, and it is difficult to say when He will come; on the other hand, she is a paratantrai, and so she keeps herself ready for Him by continuously decorating herself. She keeps applying it every day without losing hope. In pASuram 3, kOdai had declared: “gOvindan guNam pADi Avi kAttu iruppEnE” - that situation has now gone out of hand, and she will live only if He personally comes and embraces her.

C. ADDITIONAL THOUGHTS FROM SRI PBA:

aDi vIzhcci - ANDAL uses these words to refer to herself as His adiyAL. (The alternate meaning we saw earlier was that the clouds should prostrate at His Feet and make the request on ANDAL's behalf).

D. ADDITIONAL THOUGHTS FROM SRI TSR:

ANDAL says: BhagavAn worked so hard to get mahAlakshmi from pARkkaDal; He doesn't have to perform that great a feat to get me. All He has to do is to come and embrace me”.

PASURAM 8.8

kAr kAlattu ezhuginRa kAr mugilgAL! vE'nkaTattup
pOr kAlattu ezhundaRuLip porudavanAr pEr Solli
nIr kAlattu erukkil am-pazha ilai pOl vIzhvEnai
vAr kAlattu oru nAL tam vAcakam tandu aruLArE

கார்காலத் தெழுகின்ற கார்முகில்காள், வேங்கடத்துப்
போர்காலத் தெழுந்தருளிப் பொருதவனார் பேர்சொல்லி,
நீர்காலத் தெருக்கிலம் பழஇலைபோல் வீழ்வேனை,
வார்காலத் தொருநாள்தம் வாசகம்தந் தருளாரே

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

“Oh clouds that appear on the tiruvE'nkaTa Hills during the rainy season! I keep chanting with great viraha tAPam the various names of tiruvE'nkaTamuDaiyAn, who supports His devotees by even going to the battlefield and fighting for them. In this process, I have become weak and feeble like the dry, parched, summer leaves that fall down as soon as





the rain falls on them. Even if He doesn't come today, can He not give His word that He will come to me at least sometime in the near future?"

B. ADDITIONAL THOUGHTS FROM SRI PVP:

kAr kAlattu ezhuginRa kAr mugilgAL - Oh dark clouds that arise during the rainy season. "Even though He did not come in the rainy season as He had promised, I am glad that at least you came in that time bearing the color of His tirumEni. I am at least soothed by your hue that reminds me of His tirumEni. So you are most welcome here". Just as the clouds appear only at the appropriate (rainy) season with their dark hue, He also appears only when His devotees are in dire need of Him, and obtains His color (greatness) by helping His devotees and destroying their enemies.

pEr Solli..vIzhvEnai: " I thought that chanting His tirunAmam will lift me up in my hard times; but instead, this has only become the cause of my awareness of my intense despair because of separation from Him. Just as the parched leaves fall down immediately when the rain drops fall on them, I falter and fall down as soon as I utter His name."

vAr kAlattu - This refers to some time in the future. SrI kRshNasvAmi aiya'ngAr gives reference to the nighaNTu - vArdal, pOdal, ozhugal ivai neDumaiyAgum.

tam vAcakam tandu aruLArE: "Even though He is determined not to come to me and show His face, is He also determined not to utter even a word to me?". sItA pirATTi said to hanumAn that communicating her message to rAma will give hanumAn great puNyam "vAcA dharmam avApnuhi" - sundarakANDam 39-10 - "get puNyam by your words (conveyed to rAma)". kOdai is telling her messengers (the clouds) to attain puNyam by communicating her message to bhagavAn.

C. ADDITIONAL THOUGHTS FROM SRI PBA:

pOr kAlattu ezhundaRuLip porudavanAr: "He who took to the battlefield and came out victorious". Lord rAma took His incarnation in order to help His devotees who were suffering intensely because of rAvaNa, took to the battlefield and came out victorious by destroying the enemy of His devotees.

PASURAM 8.9

mada yAnai pOl ezhunda mAmugilgAL! VE'nkaTattaip
padiyAga vAzhvIrgAL! pAmbu aNaiyAn vArttai enNE!
gati enRum tAn AvAn karudAdu Or peN koDiyai
vadai SeydAn ennum Sol vaiyagattAr madiyArE

மதயானை போலெழுந்த மாழுகில்காள், வேங்கடத்தைப்
பதியாக வாழ்வீர்காள்! 'பாம்பணையான் வார்த்தையென்னே,





கதியென்றும் தானாவான் கருதாது, ஓர் பெண்கொடியை
வதைசெய்தான் !' என்னும் சொல் வையகத்தார் மதியாரே



“pAmbaNaiyan vArtthai”

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

“Oh clouds that rush like mad elephants and are stationed in tiruvE'nkaTam! What is the word from Seshasayi? If He doesn't care enough to remember that He is the Protector of His bhaktas, the world is going to say that He was the cause of the death of a girl and is not going to respect Him anymore”

B. ADDITIONAL THOUGHTS FROM SRI PVP:

mada yAnai pOl ezhunda mA mugilgAL - “Oh great clouds that rise like a mad elephant!”. The Sruti declares - esha hveyAnandayAti (taittirIya. Ananda. 7) - ParamAtmA gives happiness to the jIvAtmA. Here tiruvE'nkaTam uDaiyan has given lot of happiness to





these clouds by always showing them His tirumEni, and so these clouds behave like the infatuated elephants. Also they have enjoyed bhagavAn uninterruptedly, and again their behavior reflects this happiness (as declared in the Sruti - aham annam aham annam aham annam - tai. bhRgu10.6).

vE'nkaTattaip padiyAga vAzhvIrgAL: "You who live in tiruve'nkaTam as your dwelling place". "You are not like people visiting divyadeSams of tirunAL and leaving after the functions are over; you are so blessed that you live permanently in tiruvE'nkaTam. Thus, you are more special than the mumukshus, those desirous of moksha. You are even more blessed than the muktas who had to wallow for some time in the quagmire of samsAram before getting to enjoy paramapada nAthan; you are blessed like the nityasUri-s who have uninterrupted and constant bhagavad anubhavam". Here ANDAL considers that life in tiruvE'nkaTam is as blissful as life in SrI vaikuNTham. Later on, she refers to living in tiruvara'ngam as the life that is worth living - "nallArgaL vAzhum naLir ara'ngam" (nAcciyAr tirumozhi 11-5). A life devoted to emperumAn is what should be called "life".

pAmbaNaiyAn vArttai ennE: "What is the message from the One Who is reclining on AdiSeshan?". "You are very intimate with tiruvE'nkaTam uDaiyAn, just like the AdiSeshan on whom He is lying down; so, you should know what His words are".

gati enRum tAn AvAn: As Slokam 2 of the jitante stotra states,

devAnAm dAnavAnAm ca sAmAnyam adhidaivatam |
sarvada caraNa dvandvam vrajAmi SaraNam tava | |

BhagavAn's Divine Feet are the protection for the deva-s who are devoted to Him, as well as to the asura-s who are not devoted to Him.

enRum: Unlike jIvAtmA-s who are unpredictable, and sometimes say they will surrender to Him and sometimes say they will not be His aDimai, He is always predictable and will always protect them. As we see in nAnmugan tiruvantAdi 60 - "AL pArttu Uzhi taruvAi" - bhagavAn is eagerly looking out to find a cetana whom He can protect on some pretext or the other.

karudAdu - "Without being concerned". BhagavAn's svarUpam is to protect as we just saw; so if He does not protect ANDAL, it is a blemish on His svarUpam. But He does not seem to either be concerned about this or does not realize this.

Or peN koDiyai vadai SeydAn ennum Sol: "The talk that he deliberately killed a flowering shrub in the form of a girl". Making a vine grow on the ground instead of on a support is equivalent to killing the plant. Similarly, kOdai is like a koDi (vine) who needs to cling to the support in the form of emperumAn, but His not coming to her is destroying her. In rAmAyaNam AraNya kANDam 53-31, lakshmaNa declares that living without bhagavAn is as good as not living: "Oh, rAghava! sItai cannot exist separated from you; if I lose you, I will not exist also. Even if we live, we will live only for a muhUrtam like a fish out of water":





na ca sitA tvayA hInA na cAhamapi rAghava |
muhUrttamapi jIvAvo jalAt matsyAvivoddhRtau | |

vaiyagattAr madiyArE: “People of the world will not accept You as a rakshakan (Protector) any more”. It is well known in tamizh literature that a nAyaki is alive only because her nAyakan is alive, even though the nAyaki is temporarily separated from her nAyakan. This is termed “inRi amaiyAmai”. If kOdai is going to be destroyed because of His not coming to her in time, He is going to have apavAdam (disrepute); nobody will accept that He is the rakshakan, and this is bothering kOdai. Why should it bother her, even as she is destroyed? She is “periyAzhvAr peRRu eDutta peN piLLai”; so, even though she might be destroyed, she does not want any blemish to be associated with emperumAn because of this.

C. ADDITIONAL THOUGHTS FROM SRI UV:

pAmbaNaiyAn - He is reclining on the AdiSeshan who has thousand heads, with two tongues per head. So it is no wonder that He Himself is the Greatest among those who have two tongues (in other words, He will say something in front of me, and a different thing behind my back). ANDAL will say this more directly in a later tirumozhi (10.9).

D. ADDITIONAL THOUGHTS FROM SRI PBA:

pAmbaNaiyAn - “I was hoping that He would give me the privilege of kai'nkaryam to Him just as He gives the privilege to tiru anantAzhvAn (note: SenRAI kuDaiyAm irundAI Si'ngAdanamAm). I totally believed the words of kaNNan, who left His Sesha Sayanam and came to tiru mathurA and uttered the carama Slokam from the chariot. But, alas! Just like the AdiSeshan, He also has two tongues; He says something and does something else and thus has become a liar”.

PASURAM 8.10

nAgattin aNaiyAnai nan-nudalAL nayandu urai Sei
mEgattai vE'nkaTak-kOn viDu tUdil viNNappam
bOgattil vazhuvAda puduvaiyar kOn kOdai tamizh
Agattu vaittu uraippAr avar aDiyAr AgubarE

நாகத்தி னணையானை நன்னுதலாள் நயந்துரைசெய்,
மேகத்தை வேங்கடக்கோன் விடுதூதில் விண்ணப்பம்,
போகத்தில் வழுவாத புதுவையர்கோன் கோதைதமிழ்,
ஆகத்து வைத்துரைப்பார் அவரடியா ராகுவரே.

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:



These pASurams in tamizh sending the clouds as a messenger to bhagavAn and expressing her intense love towards tiruvE'nkaTam uDaiyAn who has tiruanantAzhvAn as His bed, have been offered by kOdai, the daughter of periyAzhvAr who is filled with extreme bhagavad anubhavam. Those who hold these pASurams dear to their hearts and chant them will get the bhAgyam to perform nitya kai'nkaryam to emperumAn.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

nAgattin aNaiyAnai: "He Who has tiru anantAzhvAn as His bed". ANDAL feels - "All that is left is for you, clouds, to go and give my message to emperumAn; He is expecting that I will come to Him, and is lying in His snake bed, waiting for me".

nannudalAL: nal-nuDalAL - She (ANDAL) who has such a beautiful and exquisite countenance fit enough to let her climb on this snake bed and do service to emperumAn.

mEgattai vE'nkaTakkOn viDu tUdil viNNappam: "ANDAL's humble request to tiruvE'nkaTam uDaiyAn in sending the clouds as her messenger". In rAmAvataram, sItai sent hanuman, who was proficient in vyAkaraNams established by indiran, as a messenger to rAma. Here, ANDAL sends the acetana clouds of tirumalai as her messengers. This is the only difference between the two. The similarity between the two is that both use as messengers, the ones that came to them from their nAyakan initially (rAma sent hanumAn to sitA first; the clouds came to kOdai from tirumalai where gOvindan is stationed).

vE'nkaTak-kOn: "The Lord of the vE'nkaTa Hills". It looks like emperumAn did not want to lose the experience of receiving messengers after His rAmAvatAra experience, and so came and stood in tiruvE'nkaTam Hills just to receive the messenger from kOdai.

bOgattil vazhuvAda puduvaiyar kOn kOdai: The adjective that kOdai uses to describe herself is significant. She is seeking bhagavad anubhavam that is inherited by her lineage. periyAzhvAr enjoyed emperumAn without any void, right from His tiru avatAram ("vaNNa mADa'ngaL"), starting with "kaNNan kESavan nambi piRandinil" leading through tirup pAdAdi keSa varNanam, tAIATTu, ambulip paruvam, Se'nkIraip paruvam, cappANip paruvam, taLar naDaip paruvam, accOp paruvam, puRam pulgudal, pUcci kATTudal, mulai uNNudal, kAdu kuttal, nIrATTam, kuzhal vAral, kOI koNDu vA, pU cUTTal, kAppu iDal, bAlak krIDAigaL, ammam tArEn ennal, feeling sorry about 'kanRin pin pOkkinEn', rejoicing on His coming back, etc. Being the daughter of such an AzhvAr, her intense desire for union with bhagavAn is naturally fed by this lineage.

Agattu vaittu uraippAr: The spirit with which we should chant these pASuram-s is indicated here. We should have it in our heart that this is the intensity with which one who desires bhagavAn will seek Him. They should feel in their hearts - "Oh, how intensely this kOdai seeks to unite with bhagavAn!"

aDiyAr AgubarE: Those who can chant these pASurams with this intensity in their heart need not go through the pain that she is going through, and the mere thought, understanding



and appreciation of this need for the deep desire towards Him will lead them to experience the joy of bhagavad kai'nkaryam that ANDAL is seeking by sending the clouds as her messengers.

In some people's minds, the word "aDiyAr" may evoke the sense of being a slave to someone else. Sri kRshNasvAmi aiya'ngAr gives references from manu smRti:

sevA Sva-vRttir-vyAkhyAtA tasmAt tAm parivarjayet (4.6) - Being a slave to someone else is the work of a dog; that should be avoided totally.

arvam paravaSam du:kham sarvam AtmavaSam sukham (4.160) - Any slavery to others is sorrow; all independence of self is happiness.

Some may read these statements from a superficial point of view and might think that being a slave of emperumAn is also to be avoided. In order to disprove this wrong notion, our AzhvArs appeared on the earth and showed that bhagavad Seshatvam is parama purushArtham. We see husbands being slaves of their wives, and enjoying it as a bhogam; do we have to say how sweet the slavery to sweet emperumAn will be? The said manu smRti pramANams are to be taken as referring to slavery to anyone other than emperumAn. In things that we desire, Seshatvam is the most enjoyable. It is only in other cases that Seshatvam should be avoided.

C. ADDITIONAL THOUGHTS FROM SRI UV:

nAgattin aNaiyAnai - One Who has anantAzhvAn as His bed. Shows ANDAL's desire to be united with Him in His anantAzhvAn bed as His Consort.

nal nudalAL - She who has a beautiful forehead. Describes the beauty of ANDAL's forehead as she is looking up at the clouds and praying to tiruve'nkaTamuDaiyAn.





SrI:

SrI ANDAL sameta SrI ra'ngamannAr tiruvaDigaLE SaraNam

ஸ்ரீ ஆண்டாள் ஸமேத ஸ்ரீரங்கமன்னார் திருவடிகளே சரணம்

NACCIYAR TIRUMOZHI IX - SINDURAC CEMPODI

நாச்சியார் திருமொழி 9 - சிந்துரச் செம்பொடி

INTRODUCTION

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE

ANDAL had always had a special liking to sundaraAjap perumAL stationed in tirumAliru'ncOlai. From her early childhood, she had heard her father's devotional pASurams expressing his anubhavam of this perumAL. In particular, the following pASuram where periyAzhvAr sings the words of the young girls of AyarpADi who are in deep love with kaNNan was fixed fresh in her mind always:

“cuRRi ninRu AyargaL tazhaigaL iDac
 curuL pa'ngi nEttirattAl aNindu
 paRRi ninRu Ayar kaDait talaiyE
 pADavum ADak kaNDEn anRippin
 maRRavaRkku ennai pESal o'TTen
 mAliru'ncOlai em mAyaRkku allAl
 koRRavanukku ivaLAm enRu eNNik
 koDumingaL koDirAgil kOzhambamE”

In this pASuram, periyAzhvAr becomes a tiruvAippADi girl and declares his love for kaNNan through her words; he describes how he as the AyarpADi girl watched through her window the scene of kaNNan's pals making umbrellas out of leaves and holding them over His head to protect Him from direct sunlight, decorating His dense hair with peacock feathers making Him stand in front of their houses and doing drRshTi SuRRal for Him, and dancing in glee around Him. Having seen such great beauty of kaNNan, the girl vishNucittai (the AyarpADi girl whose character periyAzhvAr has assumed), declares that she will marry only tirumAl irum SOLai mannan and no one else. She declares that if her parents try to marry her to anyone other than this Great Lord of tirumAl irum SOLai, the world will laugh at them saying that they are out of their mind and there will be a big confusion.

kOdai never forgot this pASuram; treading in her father's path, she also declares to the world through the ten pASurams of this tirumozhi that she will marry only tirumAl irum SOLai kaNNan. In the previous ten pASurams (viNNiLa mElAppu), she tried to send the clouds as her messenger to tirumalai, but they would not cooperate. Instead, as if to show how much they enjoyed her pASurams, they showered profusely in tirumAl irum SOLai and cooled the





ground. Butterflies started flying around; flowers started blooming; bees started singing after drinking the nectar in the flowers. Watching all this, kOdai becomes even more intensely aware of her separation from the tirumAl irum SOLai kaNNan. In the current tirumozhi, she declares her love for tirumAl irum SOLai kaLLazhagan in sundarat tamizh. The thoughts expressed by kOdai in these pASurams closely reflect the bhagavad anubhavams portrayed by kOdai's anju kuDi (ancestors) - periyAzhvAr, nammAzhvAr, kulaSekhara AzhvAr, tirumazhiSai AzhvAr, and pEi/bhUtam/poigai AzhvArs. Cross-references will be given as we go along.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

sItA pirATTi tells hanumAn as she sends him back to Lord rAma with her message - "prANAnAmapi sandeho mama syAt nAtra samSayah - I may not be alive by the time you come back". At least sItA pirATTi had hanumAn to go and give this message to rAma. Here ANDAL has no one who will go and give her message to bhagavAn. She pleads with the clouds to go and give her message to tiruvE'nkaTamuDaiyAn, but they don't listen. They stayed stubbornly where they were; not only that, they showered heavily right then and there, making the fragrant flowers blossom. Some flowers bloomed well, and some were just in the form of buds, and all this beauty around her only helped to remind ANDAL of bhagavAn, His tirumEni, and His beautiful eyes even more intensely, and made her suffering increase even more. This worsening state of ANDAL finds expression in the next ten pASurams. Even further deterioration, leading to a stage where ANDAL is unsure if she can continue to hold on to her life, is described in the tenth tirumozhi that follows. The ninth and tenth tirumozhis together reflect kOdai's state, which is similar to the state in which nammAzhvAr finds himself as expressed in tiruvAimozhi 9.5 - innuyirc cEvalum. (nammAzhvAr says that the cuckoos around him are enjoying themselves with their mates, and as if this is not enough, they keep cooing merrily, while he is suffering intensely because of his separation from kaNNan. It looks as though the cuckoos are doing all this only with the intent of making nammAzhvAr feel miserable, and in the process kill him through intense mental suffering).

B. ADDITIONAL THOUGHTS FROM SRI UV:

In the current tirumozhi and the next one, ANDAL continues to describe the things around her in the rainy season, that continue to remind her about her kaNNan, and thus make her feel her separation from Him even more unbearable.

PASURAM 9.1

Sindurac cempoDip pOl tirumAl irum SOLai e'ngum
indira kOba'ngaLE ezhundum parandiTTanavAl
mandaram nATTi anRu madurak kozhum SARu koNDa
sundarat tOL uDaiyAn Suzhalaiyil ninRu uydum kolO?





சிந்துரச் செம்பொடிப்போல் திருமாலிருஞ் சோலையெங்கும்,
இந்திர கோபங்களே எழுந் தும்பரந் திட்டனவால்,
மந்தரம் நாட்டியன்று மது ரக்கொழுஞ் சாறுகொண்ட
சந்தரத் தோளுடையான் சுழ லையினின் றுய்துங்கொலோ !

A. TRANSLATION FROM SRI SA'THAKOPAN'S TAMIZH TREATISE:

Butterflies are spread all over tirumAl irum SOLai Mountain like the red Sinduram powder applied on an elephant's forehead. The Hills remind kOdai of emperumAn who is huge like an elephant. She laments that this Lord, who long ago, at the request of the devas, made a mattu out of the mandara mountain, churned the ocean and obtained the sweetest amRtam, namely pirATTi, will neither appear in front of her nor let her forget Him. She wonders if she will ever be able to escape the mAyA net spread by the Lord of tirumAl irum SOLai.

tirumAl irum SOLai nAthan has another name - sundarabAhu. ANDAL refers to Him by this tirunAmam “sundarat tOL uDaiyAn” here. kOdai's father periyAzhvAr had described the beauty of tirumAl irum SOLai mountain thus:” appan malai indira kOba'ngal emperumAn kani vAi oppAn Sindum puRavil ten tirumAl irum SOLaiyE” (where he talks about the red color of the dense cloud of butterflies competing with the red hue of kaNNan's lips). The clouds with which kOdai conversed in the earlier pASuram have rained already; as soon as the rains stopped, the butterflies arise and cover the mountain; it looks like the mountain is clothed with red-hued cloth. Following her father's footsteps, kOdai starts painting the beauty of tirumAl irum SOLai. Thinking that if she uses her father's way of comparing the red butterflies to kaNNan's red lips, she would be tormented even more in viraha tApam, kOdai compares them to the red Sindurap poDi. Even this clever way of avoiding thinking of kaNNan's beauty does not help her; She then heaves a long sigh and reminds herself of how much this tirumAl irum SOLai nambi is tormenting her.

Just as tiruma'ngai mannan said “aNNAI Seydu, alai kaDal kaDaindu viNNavar amudil varum peNNamudu uNDA em perumANE”, kOdai describes how emperumAn supported the mandara malai in the form of a tortoise (kUrmam), churned the pARkaDal and took mahAlakshmi, who came out of the ocean, etc, and does ma'ngaLASAsanam to Him. With the words “mandaram nATTi”, ANDAL is referring to kUrmAvatAram. The following passage from bhAgavatam describes kUrmAvatAram: “krtvA vapuh kAcchapam adbhutam mahat praviSya toyam girimujjahAra “ (canto 8 chapter 7 verse 8) - Even though the mandara malai was being supported by the most powerful devas and asuras, it started drowning in the ocean, because of its own weight. At that time, bhagavan took a huge form of a tortoise, got into the ocean, carried the mandara malai on His back and brought it up above the ocean level (so that devas and asuras could continue to churn). The Mandara Mountain, which now had as a foundation emperumAn's back, was trying to test the strength of emperumAn's tortoise shell, and started growing and growing till it reached the skies. He vanquished the mountain's ego by appearing with thousands of hands and by pressing the mountain with just





one of His hands. bhAgavatam speaks of this beauty:

uparyagendram girirADivAnyA Akramya hastena sahasrabAhuh |
tasthou divi brahma bhavendramukhyaih abhiShTuvadbhiih sumano'bhivRshTah ||

B. ADDITIONAL THOUGHTS FROM SRI PVP:

Sindurac cempoDi... parandiTTanavAl: "The red-colored butterflies that have covered and enveloped the whole of the tirumAl irum SOLai malai". kOdai is hoping to hold on to life at least by having the darSanam of His abode, tirumAl irum SOLai malai; now that hope is also destroyed. Alas! All these butterflies are covering the hills.

Sindurac cempoDi pOl: the malai looks like a huge elephant. The red butterflies covering the mountain make it look like the sindurap poDi applied on the elephant's forehead. Sinduram here refers to the red color, and Semmai refers to its beauty. periyAzhvAr also talks about "Sinduram ila'nga tan tiru neRRi mEl" (periyAzhvAr tirumozhi 3-4-6). This red color also reminds ANDAL of His beautiful red lips.

tirumAl irum SOLai e'ngum parandiTTanavAl: The butterflies appear after a rain all over the world; why does kOdai talk about tirumAl irum SOLai as if this is the phenomenon that occurs only here? It is because, for her, thriumAl irum SOLai is the world, and all she can see is that tirumalai.

indira kOba'ngaLe: "These red-colored butterflies that have covered these mountains". ANDAL does not see these butterflies that have enveloped tirumAl irum SOLai as analogous to the bhAkta vAnara-s who had covered SrI la'nkA's walls all around; she was seeing them as analogous to the cruel rAkshasa-s who had enveloped the whole of SrI la'nkA.

ezhundum parandiTTanavAl: rAmAyaNam yuddha kANDam (26-20,22) talks about how naLan is being followed by monkeys who raise their bodies, sound like lions, and rise up and down with anger. Just like the vAnara troops, some of these butterflies appear on the ground, some keep rising up, some are flying.

mandaram nATTI anRu madurak kozhum SARu koNDa: He can agitate even the great tattva-s such as the ocean and extract everything out of it without leaving anything behind. Why is ANDAL referring to this here? She is pointing out that there is nothing that is not possible for Him. Because He destroyed any pride she might have had that she was a beautiful woman whom He could not take for granted, completely invaded her mind and is making her suffer the separation to the point that she is so weak that her bangles are slipping out of her hands.

madurak kozhum SaRu koNDa: When He thus churned the ocean, He kept the real sweet essence of the amRtam, periya pirATTi, for Himself, and gave only what was left behind, which by comparison is like the salty extract of the ocean. In this context, tiruma'ngai AzhvAr's periya tirumozhi 6.1.2 - refers to viNNavar amudu uNa amudil varum peN amuduNDa emperumAnE.





sundarat tOLuDaiyAn: Even though He tortures kOdai, she cannot leave Him, because of His beauty as reflected by His beautiful shoulders etc.

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“sundarat tOLuDaiyAn”

SuzhalaiyinRu uydum kolO: He is the Creator of the clouds, the waves in the ocean, the lightning, the movement in the winds, the moon's kalaigal, Sun's movement etc. These are all His mAyai or leela. If He has spread His net in the form of clouds to ensure we don't escape from Him, there is no way we are going to escape Him.

C. ADDITIONAL THOUGHTS FROM SRI UV:

madurak kozhum SARu - Note the use of the words ‘ madurak kozhum SARu’, not just ‘ madura SARu’ - The sweetest of all the sweet essences, a reference to periya pirATTi.

SuzhalaiyinRu – “From the net with which He has completely surrounded me”. He has used the red butterflies to completely take control of her mind by reminding her of His red lips, and is torturing her.

D. ADDITIONAL THOUGHTS FROM SRI PBA:

madurak kozhum SARu - madura SARu refers to the nectar that He got for the deva-s by





churning the Milk Ocean; madhurak kozhum SARu refers to periya pirATTi, as indicated earlier.

Suzhalai - A reference to His cunning and deceptive nature. Instead of coming in person, emperumAn makes the clouds resembling His hue appear before kOdai; He makes the indira kOba'ngaL (butterflies) spread all over and thus reminds her of His beautiful red lips. When such a great Magician is trying to catch kOdai, how can she escape?

SuzhalaiyininRu uydum kolO - ANDAL does not have the slightest hope to be able to escape from His net of deception and cunningness, and come out alive.

PASURAM 9.2

pORkkaLiRu porum mAlirum SOLai am pUmpuRavil
tArkkoDi mullaigaLum tavaLa nagai kATTuginRa
kArkkoL paDAkkaL ninRu kazhaRic cirikkat tariyEn
ArkkiDugO? tOzhi! Avan tAr Seyda pUSalaiyE

போர்க்களி றுபொரும்மா லிருஞ் சோலையும் பூம்புறவில்,
தார்க்கொடி முல்லைகளும் தவளநகை காட்டுகின்ற,
கார்க்கொள் படாக்கள் நின்றுகழ றிச்சிரிக் கத்தரியேன்,
ஆர்க்கிடு கோதோழி! அவன் தார்செய்த பூசலையே

A. TRANSLATION FROM SRI SA'THAKOPAN'S TAMIZH TREATISE:

“The majestic male elephants that are sporting on the corridors of tirumAl irum SOLai by fighting with each other, remind me of the majestic emperumAn. The Arabian jasmine (mullai in tamizh) flowers that decorate these paths remind me of the beautiful smile of bhagavAn. Another kind of creeper by name paDA is sprouting out with abundant flowers, and all these together look like they are laughing at my sorrowful plight. I can't bear this misery. Oh my dear friend! To whom can we go and appeal for remedy against this injustice that is resulting from our desiring the garland of this azhagar of tirumAl irum SOLai?”

The thought of the beautiful garland that decorates azhagar reminds kOdai of her dream “mandirak kODi uDutti maNamAlai antari SUTTa kanAk kaNDEn tOzhi”, and makes her feel even more lonely from the separation from Him.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

pORkkaLiRu porum mAl irum SOLai: “The tirumAl irum SOLai mountains where the elephants sport themselves by fighting with each other”. ANDAL feels: “The male elephants are roaming around and having fun like emperumAn, while the female elephants are



suffering from loneliness just like me”.

tArkkoDi mullai: “The Arabian jasmine (mullai) flowers with their nice buds”. The sight of the jasmine flowers is torturing me by reminding me of emperumAn's sweet smile just prior to His samSlesham with me. The jasmine creeper is another creeper that is delicate like me, a peN koDi. Even though we are both alike in many senses, these creepers are torturing me. It is unheard of that these things are tormenting someone who is of their type (sa-jAti).

kArkkoL paDAkkaL: “A kind of creeper or tree (Bedaly emetic nut) that is flowering such that the whole creeper or tree is enveloped by these flowers”. This is like emperumAn laughing whole-heartedly out of His svatantra Anandam after having mingled with me.

ArkkiDugO tOzhi: “My friend! To whom can I go and complain?” kOdai turns to her dear friend nearby to share her grief with her, but finds that the tOzhi is already overcome by sorrow because of kOdai's condition and is unconsciously lying on the floor. Thus the friend who shares kOdai's concerns is not available to listen to kOdai's suffering. kOdai is wondering aloud with whom she can share her grief, helplessness and despair, shame and disgrace, especially because these other people have their own concerns and worries, and it will be futile for kOdai to share her problems with these others.

nammAzhvAr conveys this state of the tOzhi-s in tiruvAimozhi 9-9-5 “yAmuDait-tuNai ennum tOzhimArum emmil mun avanukku mAivarAIO”)- All my dear friends who care for me and worry about my state are dying before me out of their sorrow at His lack of concern for me and at my pathetic state.

C. ADDITIONAL THOUGHTS FROM SRI UV:

tArk-koDi mullaigaLum...tavaLa-nagai kATTuginRa paDAkkaL - Seeing the pathetic state of ANDAL, the mullai flowers are laughing gently, whereas the paDAkkaL are bursting out openly with laughter at her condition.

avan tAr Seida pUSalaiyE - ‘tAr’ means the flower garlands. ANDAL is saying: To whom can I go and tell about the pathetic state to which the garland on His broad shoulders has driven me? If ladies alone make fun of me, I can complain to men, and if only men make fun of me, I can go to women to complain; now, both the women (mullai-s) and the men (paDa trees with their flowers) are making fun of me, and so there is no one to whom I can go for comfort.

tavaLa nagai kATTuginRa – ‘dhavaLa’ in samskRt means ‘white’. The gentle smile of the mullai-s smiling mockingly at her state reminds her of kaNNan’s gentle smile at her, with His beautiful white teeth.

PASURAM 9.3

karuviLai oN malargAL! kAyA malargAL! tirumAl
uru oLi kATTUginrIr enakku uy-vazhakku onRu uraiyIr



tiruvilaiyADu tiN tOL tirumAl irum SOLai nambi
varivalaiyil pugundu vandi paRRum vazhakku uLadE

கருவிளை யொண்மலர்காள்! காயா மலர்காள், திருமால்
உருவொளி காட்டுகின்றீர் எனக் குய்வழக் கொன்றுரையீர்,
திருவிளை யாடுதிண்டோள் திரு மாலிருஞ் சோலைநம்பி,
வரிவளை யிற்புகுந்து வந்திபற்றும் வழக்குளதே

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

kOdai addresses the beautiful kAkkaNam and kAyAm flowers: “Your hue reminds me of the color of the tirumEni of emperumAn who is always with pirATTi. You have to tell me a way for me to hold on to my life. Is it fair that this azhagar of tirumAl irum SOLai with the beautiful and strong shoulders that are the sporting grounds of periya pirATTi, enters my house and confiscates my beautiful bangles by force?”

ANDAL is telling these queens of flowers, the kAkkaNam and the kAyA malargaL, that the injustice that has been caused to her was committed by none other than sundarabAhu, the nAthan or Chief of the “kulamalai kOlamalai kuLir mAmalai koRRa malai, nIlamalai nINDa malai tirumAl irum SOLai malai”.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

tirumAl uru oLi kATTUginrIr: “You (the karuvilai - mussel-shell creeper flowers and the kAyA - ironwood tree flowers) are reminding me of emperumAn's hue that appears when He and periya pirATTi are together”.

enaku uy-vazhakku onRu uraiyIr: “Even though you have been created by Him just to make me suffer, you can try and help me too, instead of always remaining His loyal servants and torturing me. When two of us are involved, shouldn't you at least feel sorry for me since I am suffering also?”

Why are these flowers so intent on making her suffer? The flowers, as His creation, were just following their dharma, that of following His tiru uLLam. It is His Will that she should be tortured, and they are just doing that.

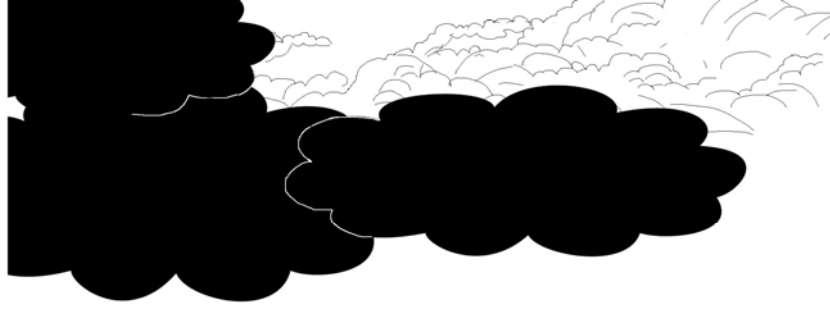
An example of why these flowers just followed perumAL's tiru uLLam irrespective of the consequences, is given based on the conversation between Sri nanjIyar and sundara pANDiyan. The discussion centered on vibhIshaNa AzhvAn. Sundara pANDian thought it inappropriate that vibhishaNa abandoned his brother when the latter was in danger. nanjIyar's explanation was: “When an elder brother and father (here referring to emperumAn





in the form of Lord rAma, who is the Father of all) have differences, a younger brother must follow only the father, not the elder brother. Since rAmapirAn is sarva loka pitA, as declared in mahA bhAratam, sarveshAmeva lokAnAm pitA mAtA ca mAdhavah, the only appropriate action for vibhIshaNa was to join Him”.

So these beautiful karuviLai and kAyA malargaL were doing their duty of following His tiru uLLam, and did not have any problem torturing ANDAL.



“karuviLai malargAL”





uy-vazhakku: ANDAL appeals to these flowers: “All you seem to know is how to finish me off; Why don't you learn to tell me how to live? Why don't you keep away from my sight and stop contributing to my misery? You have come as flowers (pU in tamizh), but you are performing the job of a tiger (puli)”.

onRu uraiyIr: ANDAL is pleading with these flowers - just utter one word to me on which I can anchor and hold on to my hope that He will come to me one day.

tiru viLaiyADu tiN tOL: These strong shoulders of emperumAn are the place of sporting for periya pirATTi - kOdai is aware that this is not the emperumAn who is unkind to His nAyaki. So she is wondering aloud why He is being unkind to her now.

tirumAl irum SOLai nambi: In the ancient days, when the southern part of India was just a wild forest, daNDakAraNyam, occupied by the asura-s, it was looked down upon by the Aryans from the north as the mleccha bhUmi. But the tirumAl irum SOLai nambi in the form of azhagar, showed His soulabhyam and souSilyam by sharing His presence even in the midst of the malaik kuRavargaL. periyAzhvAr sings about this in periyAzhvAr tirumozhi 5-3-3: “inak kuRavar pudiyaduNNum ezhil mAlirum SOLai endAi - You who accepts gladly the prasAdam offered to you by the kuRavargaL of tirumAl irum SOLai”.

vari vaLai il pugundu vandi paRRum: This is read as “il pugundu, vari vaLai vandi paRRum - “Entering my house, and taking away my bangles by force”. ANDAL's feeling of separation from Him is overpowering her. She is telling these flowers: “It is not as if I went to His place and got into trouble with Him. If this was the case, at least it may be justifiable for Him to torture me and make me suffer. I am just sitting in my place, and He is coming and occupying my mind and making me suffer like this. Is this justified?”

vandi paRRum: “Without my seeking Him, He is coming and taking a hold of me and my vaLai (here symbolically used to refer to our life or soul). I am holding on to this vaLai because I know it is dear to Him, and He is now taking it away and making it His own involuntarily; Now you flowers! Tell me an alternate way of surviving, now that He has taken hold of my life”.

C. ADDITIONAL THOUGHTS FROM SRI PBA:

The color and beauty of the flowers reminds ANDAL of emperumAn, and is destroying her even more. She is asking them if the only thing they know is how to destroy her, and asking them to tell her a way of survival instead. They are asking her what it is that has happened to her so bad that she has to come and ask them for a way to continue to live. She says she does not mind Him offering His tiN tOL only to periya pirATTi and enjoying Himself in the process; all she was doing was deriving consolation by holding on to her vaLaiyal-s that He liked very much the last time He was with ANDAL, and now He has forcibly come into her house and taken away that also. She is asking these flowers whether this is justified, fair, decent, and proper.





PASURAM 9.4

paimpozhil vAzh kulilgAL! mayilgAL! oN karuviLaigAL!
vambak kaLa'nkanigAL! vaNNap pUvai naRumalargAL!
aimperum pAdagargAL! aNi mAlirum SOlai ninRa
emperumAnuDaiya niRam u'ngaLukku en SeivadE?

பைம்பொழில் வாழ்குயில்காள்! மயில்காள்! ஒண் கருவிளைகாள்,
வம்பக் களங்கனிகாள்! வண்ணப்பூவை நறுமலர்காள்,
ஐம்பெரும் பாதகர்காள்! அணி மாலிருஞ் சோலைநின்ற,
எம்பெரு மானுடைய நிற முங்களுக் கென்செய்வதே ?

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

kOdai then looks at the cuckoos living in the grove, the peacocks, the beautiful kAkkaNam flowers, the fresh kaLAp pazha'ngaL (fruits) and the kAyAm flowers having fragrant smell and exquisitely pleasant hue. She is reminded of the dark, blue-hued kaNNan and so she brands them the five great sinners. "Did you take this hue, that reminds me of emperumAn, just to slight me and torment me?"

B. ADDITIONAL THOUGHTS FROM SRI PVP:

paimpozhil vAzh kuyilgAL: "You live in the grove that I planted and you are making me suffer; also, you do not realize that if I die because of you, there is no one to take care of this grove for you. You are hurting yourself in this process".

mayilgAL - Oh peacocks living in my grove!

oN karuviLaigAL - Oh lustrously shining flowers

vambak kaLa'nkanigAL: the kaLAp pazha'ngaL (fruits) appearing only once in a while are also causing her grief. Birds such as cuckoos and peacocks, that are permanent residents of the grove, are not the only ones troubling kOdai.

vaNNap-pUvai naru malargAL - The flowers that excel both in their colors and in their fragrance.

aimperum pAtagargAL: brahmahatti (dosham resulting from killing a brahmin), sura pAnam (drinking alcoholic drinks), svarNasteyam (hoarding of gold), coveting others' wives, and gambling are considered the five great sins (pa'nca mahA pAtaka-s) according to the SAstra-s. ANDAL identifies five objects here (listed above), and since they are five in number, and they torment her the same way the pa'nca mahA pAtaka-s will torment one who commits any of them, she calls them the aimperum pAtakargaL.





The word bAdhakan in samskRt means one who torments. A pAtaka in samskRt means a sinner. While bhagavAn is going all out in His act as a bAdhakan of ANDAL, these pa'nca mahApAtaka-s (five great sinners) are joining forces with Him to also be ANDAL's bAdhaka-s as well.

aNi mAlirum ... en SeyvadE: ANDAL pleads to these five beautiful things: “Oh peacock! You depend on me for your survival. Oh flowers! You are all like me in all ways - you are delicate like me, beautiful like me, etc. We are all His Sesha-s. We have everything in common between us. Thus it is your duty to join forces with me and protect me; instead you are joining forces with my tormentor and torturing me. We are all His servants and He is our Master. As someone's servant, we all should be united with each other and defend ourselves; instead, your behavior is like some laborers trying to be on the side of their masters instead of siding with their own kind.

An alternate interpretation is also given for this pASuram:

paim pozhil vAzh kuyilgAL etc.: “emperumAn is parama cetanan. The cuckoos and peacocks are moving creatures endowed with brains (alpa cetana-s). The karuviLai, kaLa'nkani and kAyAm flower are acetanas without a developed intellect. It looks like everything in this world, movable and immovable, have joined hands with Him to torment me. How can I, who am alone on the other side of these tormentors, survive this? There is one person who is separated from me, but there are several who have united together to torment me. Surely there is no way I can live through this”.

niRam u'ngaLukku en SeivadE: If you claim that you took His hue because He gave it to you, you could have said “We do not want this color of Yours”. But it looks like you took His hue only to torment me.

C. ADDITIONAL THOUGHTS FROM SRI UV:

ANDAL initially thought emperumAn gave their beauty and colors to the cuckoos, peacocks, flowers, etc. just so she could derive some comfort by looking at them while she was separated from Him. But they are misusing that gift, and tormenting her instead. So she is calling them the ‘five great sinners’.

PASURAM 9.5

tu'nga malarp pozhil Suzh tirumAl irum SOLai ninRa
Se'ngaT karumugilin tiru urup pOI, malar mEl
to'ngiya vaNDina'ngAL! togu pUm SunaigAL! Sunaiyil
ta'ngu Sem tAmarraigAL! enakku Or SaraN SARRuminE





துங்க மலர்ப்பொழில்சூழ் திரு மாலிருஞ்சோலைநின்ற,
 செங்கட் கருமுகிலின் திரு வருப் போல்,மலர்மேல்
 தொங்கிய வண்டினங்காள்! தொகு பூஞ்சுனை காள்,சுனையில்
 தங்குசெந் தாமரைகாள்! எனக் கோர்சரண் சாற்றுமினே

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

emperumAn is in His ninRa tirukkOlam in tirumAl irum SOlai, with His beautiful red eyes that resemble the beautiful red lotus flowers, and with His color that resembles the dark water-laden clouds. The bees that set down on the flowers blooming in tirumAl irum SOlai, the beautiful ponds that abound in this kshetram, and the lotus flowers that blossom in the ponds, all remind kOdai of the hue and beauty of emperumAn's tirumEni. Suffering from this pain, she asks them: “Will you tell me a refuge so that I can be relieved of this suffering?”

Instead of chiding the queens of flowers, kOdai now considers them as her friends and decides to get their help. She requests the lotus flowers to help her, but they are busy conversing with the bees that keep surrounding them. So, kOdai ends up praising the pond and the honey-tasting bees also.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

tu'ngam malar pozhil Suzh - “Surrounded by gardens with beautiful and well-grown rows of flowers”. For someone in ANDAL's position, who is suffering because of viraha tApam, this beautiful setting of nice, dense flowers is like walking into fire. When sItA pirATTi sees the trees full of flowers and fruits, she does not enjoy their beauty but instead suffers more by being reminded of Lord rAma:

naishA paSyati rAkshasyah nemAn pushpa phala drumAn |
 ekasta hRdayA nUnam rAmaevAnupaSyati || (sundara. 16-25)

ANDAL looks at these flowers in tirumAl irum SOlai and feels tormented as if she is seeing several rAkshasi-s.

Se'm kaN-karumugin: “Belonging to that emperumAn who has reddish eyes resembling lotus flowers, and with a tirumEni that resembles the water-laden clouds”. The compassion in emperumAn's tiruvuLLam is reflected in His lotus eyes. But, to reach Him, she needs to cross these gardens, which feels like crossing a fire for her.

vaNDina'ngAL: “A swarm of bees”. These bees are gathering in large numbers and enjoying themselves, while ANDAL is suffering in solitude. Shouldn't they be trying to relieve her solitude?

toгу pUm SunaigAL, Sunaiyil ta'ngu Sen-tAmaraiGAL - “Oh beautiful ponds that are





located close to each other! And the beautiful lotus flowers that are growing in these ponds!" The color of the waters reminds ANDAL of bhagavAn's tirumEni, and the beautiful red lotus flowers in the ponds remind her of His divya-avayava-s.

enakku Or SaraN SARRuminE: "Tell me the means to escape the torture that I am going through because of you". In mahAbhArata war, dharmaputra requested bhIshma and droNa to reveal to him the means to kill them so that he can win the war. bhIshma tells him to bring SikhaNDi to the battlefield, in which case bhIshma will consider it below his dignity to fight with him and throw away his bow and arrow, and arjuna can seize that opportunity and aim his arrow at bhIshma. Similarly drONa tells him that if he ever hears the news that his son aSvatthAmA died, he will stop fighting. Here kOdai seems to ask these flowers and bees to tell her a way to live in peace and escape being tormented by them. For instance she is hoping they may tell her of a place where beautiful ponds, flowers and bees enjoying the nectar from these flowers don't exist. Maybe she can go there and not be tormented by them. The extent of kOdai's viraha tApam is so intense that she has to now seek help from the flowers, bees and ponds.

C. ADDITIONAL THOUGHTS FROM SRI UV:

Sem kaN karumugilin tiru urup-pOl malar mEl. to'ngiya vaNDina'ngAL: The bees sitting on top of the flowers reminds ANDAL of emperumAn standing on top of tirumAl irum SOLai mountains.

Or SaraN SARRuminE - "Tell me where to seek surrender from this torture". It is not proper to do SaraNagati multiple times or to multiple people. So ANDAL is asking some of the pa'nca mahA pAtaka'nkaL to tell her to whom to surrender.

PASURAM 9.6

nARu naRum pozhil mAlirum SOLai nambikku nAn
nURu taDAvil veNNai vAi nErndu parAvi vaittEn
nURu taDA niRainda akkAra aDiSil SonnEn
ERu tiruvuDaiyan inRu vandu ivai koLLum koLO

நாறு நறும்பொழில்மா லிருஞ் சோலை நம்பிக்கு,நான்
நூறு தடாவில்வண்ணைய் வாய் நேர்ந்து பராவிவைத்தேன்,
நூறு தடாநிறைந்த அக்கார வடிசில்சொன்னேன்,
ஏறு திருவுடையான் இன்று வந்திவை கொள்ளுங்கொலோ !

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

To emperumAn, who is stationed in tirumAl irum SOLai surrounded by fragrant gardens,





I am offering (by word of mouth), 100 vessels filled with butter and 100 vessels filled with akkAra aDiSil (sweet po'ngal). Will azhagar (whose wealth keeps increasing day by day) come today and accept these two offerings?

ANDAL has tried sAmam (diplomacy) with the lotus, the bees and the pond (previous pASuram); thinking she is wasting her time, she now tries dAnam with tirumAl irum SOLai nambi.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

nARu naRum pozhil mAlirum SOLai: mAlirum SOLai has its own fragrance; but, it attains perfection only when it joins with the fragrance of ANDAL, who is the incarnation of the gandhavati, bhUmidevi.

nURu taDAvil veNNai: “Butter in 100 big vessels”. emperumAn is One Who does not have any wants or needs. Butter is the only means by which one can attract kaNNan. kOdai is still in the framework of an iDaicci or AyarpADi gopi; hence she wants to submit butter first.

vAi nErndu: “(Not just in thought, but) in words as well” - It is not enough if I think about doing it; I am openly declaring my desire to do this also.

Lord rAma asks lakshmaNa to find ‘a suitable place where sItA will be happy, and where both rAma and lakshmaNa will be happy as well, and build a hut for them to live’. He ‘thinks’ that laksmaNa will find the suitable place as He described. But lakshmaNa tells rAma in response: “I am Your servant. You don’t give me choices like this, but You just command me. It is not enough if You think in Your mind that I will find the place. You should tell me through Your own words, to build the hut in such and such a place’ (rAmA. AraNya. 15-7). Here, kOdai just does not stop with thinking of offering Him ‘nURu taDA veNNai’, but she openly says it through words.

On a side note, when emperumAnAr was doing nAcciyAr tirumozhi kAlakshepam on this particular pASuram, he felt: “ANDAL's desire was a kai'nkaryam that she could perform through word of mouth only, but it could not be fulfilled in action by ANDAL. We have to take care of that”. He immediately proceeded to tirumAl irum SOLai to fulfill kOdai's verbal commitment. After performing this kai'nkaryam, he went to SrIvilliputtUr, and ANDAL came out of her arcA samAdhi and embraced emperumAnAr, calling him “nam aNNarE!” - “My dear elder brother!”. This is the reason why she is hailed “perumpUdUr mAmunikku pinnAnAL vAzhiyE” - She made Herself the Younger Sister of emperumAnAr.)

In this context, nampiLLai asked na'njIyar: “He becomes satisfied even with the lowest amount of offering; so, why talk about submitting 100 vessels of butter and 100 vessels of sweet po'ngal? kRshNa does not need anything more to please Him than one pUrNa kumbham or one offering of water at His tiruvaDi or just an inquiry about His kshemam”. This is declared in mahA bhAratam, uttarakANDam 87-13:





anyat pUrNAd-apAm kumbhAt anyat pAdAvanejanAt |
anyat kuSala sampraSnAt na cecchati janArdana: ||

na'njIyar's aruLic ceyal was that compared to the wealth of tiru AypADi, a hundred vessels of butter and a hundred vessels of po'ngal are like a simple pUrNa kumbham, and nothing more.

There is another explanation offered for why ANDAL is offering 100 vessels of butter and hundred vessels of akkAra aDiSil to perumAL. The first half of dvaya mantram asks us to surrender to Him and pirATTi, and the significance is that emperumAn does not expect anything else from us (“svaprayatna IESamum aRRavargaL”) except this pretext in order to redeem us. All we have to do is wait for Him to rescue us as sItA pirATTi did when she was held by rAvaNa. In the second half, we are offering our kai'nkaryams to Him, just as iLaiya perumAL declares in rAmAyaNam ayodhya kANDam 31-25:

bhavAmstu saha vaidehyA girisAnushu ramsyate |
aham sarvam karishyAmi jAgratas-svapadaSca te ||

(You will be playing with vaidEhi on the mountain side; I will serve You when You are awake as well as when You are asleep) - “ozhivil kAlam ellAM uDanAi manni vazhuvilA aDimai Seyya vENDum nAm”

The follower of the first half of the dvayam will be like sItA pirATTi, and the follower of the latter half will be like iLaiya perumAL, and will be involved in uninterrupted kai'nkaryam to Him. kOdai is now in the second category, desiring to do permanent and uninterrupted kai'nkaryam to Him, and thus wants to offer hundreds of vessels filled with delicacies He likes.

ERu tiru uDaiyAn: His wealth only increases day by day, and there is no diminishing. He is not in need of anything from anyone, and thus He does not distinguish between someone who offers Him more and another who offers Him less.

kUrattAzhvAn in his sundarabAhu stavam interprets the term “ERu tiru uDaiyAn” as referring to ArUDha SrI: One who has SrIdevi stationed on His tirumArbu - chest.

inRu vandu ivai koLLum kolO: I have made this offering verbally. But will He make this come true, and will He come to me and accept my offering, like rAma who went to atri maharshi's ASramam one fine evening with sItA pirATTi and iLaiya perumAL and introduced Himself, declaring “I am rAma; she is mythili; he is lakshmaNan”, and accepted all that atri maharshi and anasUyA offered?

C. ADDITIONAL THOUGHTS FROM SRI UV:

ERu tiru uDaiyAn - “He Whose wealth keeps increasing day by day”. If He makes my offering to Him come true, and if He comes and accepts my offering, then His wealth will grow even more. tiru or mahA lakshmi who resides in His vaksha sthalam will also be happy.





Thus, I am offering this to both tiru and tiru mA!

nARum nambikku - If nARum is taken as an adjective to 'nambi', then it says that for kaNNan Who always smells of veNNai, I am offering hundred taDA-s of butter.

PASURAM 9.7

inRu vandu ittanaiyum amudu SeididappeRil nAn
onRu nURAyiramAk koDuttup pinnum ALum Seivan
tenRal maNam kamazhum tirumAl irum SOLai tannuL
ninRa pirAn aDiyEn manattE vandu nEr paDile

இன்றுவந் தித்தனையும் அமுதுசெய் திடப்பெறில்,நான்
ஒன்றுநூ றாயிரமாக் கொடுத்துப்பின்னும் ஆளும்செய்வன்,
தென்றல் மணங்கமழும் திரு மாலிருஞ் சோலைதன்னுள்
நின்ற பிரான்,அடியேன் மனத் தேவந்து நேர்படிலே

A. TRANSLATION FROM SRI SA' THAKOPAN'S TAMIZH TREATISE:

If azhagar from tirumAl irum SOLai with its fragrant breeze comes here today and accepts the 100 vessels of butter and 100 vessels of sweet po'ngal and stays in aDiyEn's heart for ever, for every vessel of akkAra aDiSil offered, aDiyEn will offer one hundred thousand vessels in place of each vessel that aDiyEn offered earlier, and, aDiyEn will do more and more kai'nkaryams of all kinds.



“mAlirumSOLai pirAn”





B. ADDITIONAL THOUGHTS FROM SRI PVP:

inRu vandu : can be interpreted as ' inRu vandu' or 'inRu uvandu' (liking). “If He comes and accepts my offerings with delight, with the feeling that without this He would not have been able to sustain Himself”. It is not enough if He comes and accepts what I offer just because He does not want to refuse my offer; He has to accept it with the bhAvam that He cannot live without accepting what I offer.

ittanaiyum: A hundred vessels of butter and a hundred vessels of akkAra aDiSil are nothing for Him; He is used to mountains of rice, ponds of yogurt and pools of butter (“aTTukuvi SoRRup paruppadamum tayir vAviyum nei aLaRum aDa'ngap poTTattuRRu” - periyAzhvAr tirumozhi 3-5-1).

amudu SeidiDap peRil: “If only He accepts my offering of butter and sweet rice”. This is all kOdai wants; she is not one who would want anything else in return, just like her father “kURai SORu ivai vENDuvadu illai” (peiryAzhvAr tirumozhi 5-1-4). She says that if He does this help of accepting her offering of a hundred vessels of butter etc., she will be so grateful that she will then offer one hundred thousand vessels for each vessel that she offered earlier. If in addition, after accepting her offerings He just does not go away but stays permanently in her heart, she will be so happy that she will do all flawless kai'nkaryam to Him as prescribed by the elders.

SrI kRshNasvAmi aiya'ngAr refers us to a saying that even a fool won't do anything without some benefit in return - prayojanam anuddiSya na mandopi pravartate. Then what does she gain by offering all these to emperumAn? His pleasure is the only thing she wants, and this is her gain. Or, she gets the kai'nkarya phalan that she so desperately longs for. What does emperumAn gain by accepting what she offers? For every vessel He accepts, He gets one hundred thousand in return; and He gets His aDiyAL's kai'nkaryam, for which He is longing and waiting. He gets His belonging back, which pleases Him immensely. This is His gain.

pinnum ALum Seivan: “In addition, I will perform eternal kai'nkaryam to Him”. There is only one thing she desires - to do kai'nkaryam to Him, just as nammAzhvAr declares in tiruvAimozhi 3-3-1: “vazhuvila aDimai Seyya vENDum nAm”; kOdai who is “a'nju kuDikkoru santati” is having the same desire her predecessors had.

More than the butter or sweet po'ngal, emperumAn is looking forward to the kai'nkaryam from His devotee for which He has been waiting for a long, long time. Thus, He is more pleased when He gets His aDimai back. All the butter He stole in His kRshNa incarnation was to endear the cetana-s to Him.

tenRal maNam kamazhum tirumAlirmSolaip pirAn nEr paDilE: His nature is to help His aDiyArgaL. The reason He has not blessed ANDAL yet is not because He did not want to; it is because as He was getting ready to leave tirumAl irum SOLai and come to kOdai, this sweet fragrance of the breeze in tirumAl irum SOLai attracted Him, and so He stayed behind! ANDAL says that if He is able to overcome this attraction and come to her, then she will do





even more kai'nkaryam to Him.

aDiyEn: This is the sole purpose of existence for ANDAL. She is not asking for anything new from Him.

PASURAM 9.8

kAlai ezhundirundu kariya kuruvik kaNa`ngaL
mAlin varavu Solli maruL pADUdal meimmai kolO?
cOlai malaip perumAn tuvarApati em perumAn
Alin ilaip perumAn avan vArttai uraikkinRadE

காலை யெழுந்திருந்து கரியகுரு விக்கணங்கள்,
மாலின் வரவுசொல்லி மருள் பாடுதல் மெய்ம்மைகொலோ,
சோலை மலைப்பெருமான் துவ ராபதி யெம்பெருமான்
ஆலி னிலைப்பெருமான் அவன் வார்த்தை யுரைக்கின்றதே

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

After inviting kaNNan to have her akkAravaDiSil, kOdai is waiting for His arrival; night passes and the Sun rises. In early dawn, the dark sparrows wake up and make noises, which, to ANDAL sound like they are singing and announcing the arrival of jagannAthan, the perumAn of tirumAl irum SOLai, the nAthan of dvAraka, the Innocent Baby lying on the Alilai. kOdai is wondering aloud if the sparrows' words will come true.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

kAlai ezhundirundu: Getting up in the morning. A question arises as to how these sparrows that are not intellectually highly evolved, can get up early in the morning and talk about the coming of emperumAn? na'njIyar narrates that SiRiya AccAn (the disciple of va'ngipurattu nambi) has given an explanation for this: "These birds were born in the place where kOdai was born. What else can birds born in her place do? Would they even have time to sleep? So, it is possible for them to get up early in the morning and talk about emperumAn's arrival". In tiruvAimozhi 6-7-2 we have: "Urum nADum ulagamum tannaip pOl avanuDaiya pErum tArgaLumE pidaRRa" - Even brainless creatures born in ANDAL's land would keep talking about emperumAn. va'ngipurattu nambi's nitya grantham says that a vaishaNava should wake up early in the morning and think thoughts that are good for him, and chant the name of hari three times:

brAhme muhUrte ca uttAya cintayet Atmano hitam |
harir-harir-hariti vyAharet vaishNavah pumAn | |

This is the SAstram meant for the vaishNavas gifted with knowledge, but in kOdai's





domain this seems to be the anushThAnam prescribed for the less intellectually evolved birds as well.

mAlin varavu Solli maruL pADUdal meimmai koIO?: “Can the singing of the song in “maruL indaLam’ melody by the birds, announcing the arrival of emperumAn, really come true?” kOdai is going through the same stage that sItA pirATTi went through (rAmAyaNam - sundarakANDam 34-23). When hanumAn appears before her with the message from her dear rAma, she keeps doubting whether it is all true, or whether she is just imagining things because of her state of mind. kOdai is similarly wondering aloud if it is all her imagination.

ANDAL refers to emperumAn by three of His many names in this pASuram - SOLai malaip perumAn, tuvarApati emperumAn, and Alin ilaip perumAn. The first refers to His determination to protect His devotees by being easily accessible to them through His arCA rUpam. The second can be taken as a reference to His sauSIlyam - that He was mixing with the 10,000 gopikA's at their level. The third refers to His aghaTita ghaTanA sAmarthyam - His ability to achieve the impossible. He swallowed the three worlds, kept them in His small stomach, and then went to sleep on a small leaf.

C. ADDITIONAL THOUGHTS FROM SRI UV:

SOLai malaip perumAn - The Lord of tirumAl irum SOLai, to whom this tirumozhi is dedicated.

tuvarApati emperumAn - kaNNan, who married ANDAL in her dream.

Alin ilaip perumAn - A reference to vaTa patra SAYee - ANDAL's kula daivam.

When the birds are announcing loudly that He is coming, ANDAL convinces herself that there is no need to doubt their words.

D. ADDITIONAL THOUGHTS FROM SRI PBA:

meimmai koIO - Two interpretations can be given for this phrase. The first is: Is it really true that the sparrows are singing the arrival of emperumAn or am I imagining this? The second interpretation is that the sparrows have been singing His arrival everyday for several days now, and He has not come. So their words have not been true so far; is it possible that today their words will come true?

PASURAM 9.9

kO`ngalarum pozhil mAlirum SOLaiyil konRaigaL mEl
tU`ngu pon mAlaigaLODu uDanAi ninRu tU`nguginREn
pU`ngoL tirumugattu maDuttu Udiya Sa`ngolium
SAr`nga vil nAN oliyum talaip peivadu e`nj~nAnRu koIO?





கோங்கல ரும்பொழில்மா-லிருஞ் சோலையிற் கொன்றைகள்மேல்
தூங்குபொன் மாலைகளோ- டுடனாய்நின்று தூங்குகின்றேன்,
பூங்கொள் திருமுகத்து மடுத் தூதிய சங்கொலியும்,
சார்ங்கவில் நானொலியும் தலைப் பெய்வதெஞ் ஞான்றுகொலோ !

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

I am lying useless like the golden hued garland-shaped flowers hanging from the conglomeration of kO'ngu trees in tirumAl irum SOLai. When will I reach the nearness of the sound emanating from the pA'ncajanyam blown by the beautiful lips of emperumAn, and the majestic sound of the bow by the name SAR`ngam?

B. ADDITIONAL THOUGHTS FROM SRI PVP:

kO`ngalarum pozhil.. tU`nguginREN: "I am lying wasted like the golden-hued garland-shaped flower formations hanging from the konRai trees in the gardens of tirumAl irum SOLai that are abundant with the kO'ngu trees". ANDAL is comparing herself to the "wasted" konRai flowers atop tirumalirum SOLai malai. The question naturally arises: Why are these flowers lying wasted? It is because the konRai flowers are used for worship of Siva, and not used for worship of vishNu. Since tirumAl irum SOLai is azhagar territory, the devotees of Siva don't come and get the flowers, and the devotees of emperumAn don't use the flowers, and so the flowers are lying wasted without being used. In ANDAL's case, she is meant only for vishNu and no one else. Being born of periyAzhvAr, kOdai is meant only for gOvindan ("gOvindanukkallAl vAyil pOgA" - nAcciyAr tirumozhi 12-4; "mAniDavaRkkenRu pEccuppaDil vAzhagillEn" - nAcciyAr tirumozhi 1-5). Since He has not come to claim her, she is lying wasted.

pU`nkoL tirumugattu maDuttu Udiya Sa`ngoliyum SAR`nga vil nAN oliyum e`nj~nAnRu kolO: "When am I going to be close to the sound of the pA'ncajanyam that emanates from the beautiful lips of kaNNan, and the grand sound emanating from the strings of His SAR`nga bow?" When rukmiNi pirATTi was being forced to marry SiSupAla, Lord kRshNa blew His conch as He was arriving to rescue her, and it was the sound of this pA'ncajanyam that kept her alive. When the evil rAvaNa tried to threaten and coerce sItA pirATTi by showing her the illusory head that looked like the head of Lord rAma, she continued to live after hearing the sound of Lord rAma's bow from a distance. Compared to the conditions of rukmiNi pirATTi and sItA pirATTi, ANDAL considers her plight infinitely worse. So only by hearing both the sound of Sa`ngam and Sar`ngam, she can hold on to her life.





PASURAM 9.10

SandoDu kAr agilum Sumandu taDa`ngaL porudu
vandu izhiyum SilambAru uDai mAlirum SOLai ninRa
sundaranai SurumbAr kuzhal kOdai toguttu uraitta
Sentamizh pattum vallAr tirumAl aDi sErvargalE

சந்தொடு காரகிலும் சுமந்துதடங் கள்பொருது,
வந்திழி யும்சிலம்பா_றுடை மாலிருஞ் சோலைநின்ற,
சுந்தரனைச், சுரும்பார் குழற் கோதை தொகுத்துரைத்த,
செந்தமிழ் பத்தும்வல்லார் திரு மாலடி சேர்வர்களே.

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

In this very last pASuram of this tirumozhi, ANDAL does ma'ngalASasanam to nUpura ga'ngai that flows in tirumAl irum SOLai: tirumAl irum SOLai is decorated by the river nUpura ga'ngai, whose force is so great that it carries the sandalwood logs and agil logs (used for yAgams) that are in its path as it overflows the banks on either side. kOdai's tiruvuLLam is that those who are able to recite these ten pASurams composed by her who has beautiful, curly hair that attracts the bees because of its fragrance, in praise of azhagar who is the Lord of this beautiful tirumAl irum SOLai, will be blessed to join emperumAn's tiruvaDigaL.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

SandoDu kAragilum Sumandu: "Carrying the sandalwood logs and the agil - eaglewood - logs". Just as girls going to the in-law's house carry SrIdhanam with them, the SilambAru that takes its birth in the mountain, rushes to its nAyakan's abode carrying sandalwood and agil logs with its waves.

taDa'gaL porudu vandu: "Eroding the banks of the river as it flows". As the river flows from the top of the mountain to emperumAn's abode, it is eroding the riverbanks on either side because of its speedy flow. This resembles a mad elephant poking at the banks with its tusks as it walks.

SilambARuDai mAlirum SOLai: "The divya kshetram called tirumAl irum SOLai with its river called SilambARu". SilambARu in tirumAl irum SOLai is like virajA nadi in paramapadam.

SurumbAr kuzhal kOdai: "kOdai with fragrant locks of hair that attract the bees because of their fragrance". The fragrance of kOdai's kUndal is such that the bees (Surumbu) mistake it for a bunch of flowers! kOdai is meant for none other than the Beauty called





azhagar who resides atop the beautiful hill of tirumAl irum SOLai. She is obviously beauty personified, but the beauty of her curly and fragrant locks of hair alone excels that of mAlirum SOLai and the beauty of azhagar. Yet, she has to go through this torture to get to Him.



“SurumbAr kuzhal kOdai”

toguttu uraitta: “Beautifully composed”. kOdai has created a garland of azhagar's kalyANa guNams by stringing together these pASurams which are each like a gem composing the garland.

Sem-tamizh: Sevviya tamizh - Sevviya here means correct, straightforward, direct, and accurate. Since these pASurams are a result of ANDAL's sincere and deep love for emperumAn, this turns out to be Sevviya tamizh.





tirumAl aDi sErvalgAlE: “Those who chant these pASuram-s with devotion, will attain the Lord’s divine Feet”. It is kOdai's desire to do kai'nkaryam to tirumAl and piraTTi together; she expresses her desire through this tirumozhi because she has not attained her goal. Those who do anusandhAnam of these pASurams do not have to feel tortured like her; they will be blessed with the kai'nkaryam automatically by the mere act of reciting these pASurams.

In SrI varAha purANam, bhUdevi (who has taken incarnation as ANDAL) has declared that She is bhagavAn's disciple, servant, and devotee all at the same time - “aham SishyA ca dAsI ca bhaktA ca puroshottama” (Oh purushottama! I am your student, servant and devotee). She is a Sishyai since she has learned everything that is to know, only from Him. By dAsI, bhUmidevi meant that she is His aDimai; her desire is to do whatever emperumAn and periya pirATTi bid her to do, such as “take this thing, keep this thing here” etc. She fulfilled the part of being a devotee of His by singing His praise in Her form as “a'nju kuDikku oru santati”. How is it possible for one person to be in so many different roles simultaneously? Just as an overflowing river spills over into many streams and canals, but all the water reaches the ocean undiminished in the end, the love of bhUdevi to bhagavAn is so abundant that it spills over into different forms but the end result of it all is that it remains undiminished in its intensity. As a matter of fact, it ends up assuming the size of the Ocean with which it merges ultimately.

C. ADDITIONAL THOUGHTS FROM SRI UV:

SandoDu kAr agilum Sumandu taDa'ngaL porudu vandu izhiyum - Just like the river that dashes with force all the obstructions while carrying the fragrant sandwood, agil etc., ANDAL's composition flows flawlessly with beauty and devotion while describing the kalyANa guNa-s of emperumAn who is always associated with pirATTi, through these pASuram-s in Seviya tamizh.

taDa'ngaL porudu - “eroding away the obstructions that are at a raised level”.

D. ADDITIONAL THOUGHTS FROM SRI PBA:

SurumbAr kuzhal kOdai: ANDAL is describing herself with this attribute just to make us realize the intensity with which we should long for Him - that this was what kOdai had to go through, even though the beauty of a single lock of her kUndal could have beaten out azahagar's beauty handily.





SrI:

SrI ANDAL sameta SrI ra'ngamannAr tiruvaDigaLE SaraNam

ஸ்ரீ ஆண்டாள் ஸமேத ஸ்ரீ ரங்கமன்னார் திருவடிகளே சரணம்

NACCIYAR TIRUMOZHI X - KARKKODAL PUKKAL

நாச்சியார் திருமொழி 10 - கார்க்கோடல் பூக்காள்!

INTRODUCTION

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE

Frustrated and despondent that she had not succeeded in her desire to be united with emperumAn, kOdai falls at the feet of the flowers, cuckoos, peacocks, the rain and the dark-blue ocean. She appeals to them to convey to her nAthan, nAraNan, how in her distress and solitude she is constantly saying His several names “mAmAyan, mAdhavan, vaikuNthan, mAyan, mannu vaDa mathurA maindan, tUya perunIr yamunait turaivan, tAyaik-kuDal viLakkam Seida dAmOdaran” etc., even though He totally ignored her and disappeared from her eyes. Her “nARRattuzhAi muDi nArAyaNan, Sa'ngODu cakkaram Endum taDakkaiyan” has vanished from her sight, instead of turning His “pa'ngayakkaN” (lotus-eyes) towards her. She cannot bear this atrocity any more and pleads with the flowers, fruits, the birds, the rain and the ocean, etc., one by one, to please unite her with her Selva maNALAn. These ten pASurams that fall under “kArkkODal pUkkAL” are full of beauty.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

Because she longed to live the life of union with emperumAn, ANDAL appealed to the bees etc. in the previous tirumozhi (Sindurac cempoDi) in the pASuram “enakkOr SaraN SARRuminE”, and fell at the feet of the clouds in the viNNiLa mElAppu tirumozhi, all in vain. The intensity of her longing for Him kept growing to such an extent that she felt she would live only if He presents Himself right in front of her, or at least shows some signs that He is going to come to her. The kAr kAlam (rainy season) in which He had promised to come has come and gone. The flowers that appeared during this season and other characteristics of the season reminded her of His beautiful tirumEni, color and His other attributes and made her come to life and faint alternately. Even though all these were torturing her, she still had two reasons to continue to live: The first was His repeated declarations that He will never give up any one who is devoted to Him.

mitrabhAvEna samprAptam na tyajeyam kata`ncana |
dosho yadyapi tasya syAt satAm etat agarhitam || “(rAmA. yuddha. 18.3)

“I will never forsake him (vibhishaNan) since he came to me seeking my friendship. Even if he has any dosham - fault, it is not inappropriate for noble people to accept him”.





- dyou: patet prthivI SIryet himavAn SakallI bhavet |
Sushyetyo yanidhih kRshNe! na me mogham vaco bhavet || (bhAra. uttara. 70-48)

“kRshNe! The sky might fall down, the Earth might shatter into pieces, the himAcala mountain might disintegrate, the ocean might dry out, but my words will never become vain”.

- sakRdeva prapannAya tavAsmIti ca yAcate |
abhayam sarva bhUtebhyo dadAmyetat vratam mama || (rAmA. yuddha.18.33)

“It is My vow to protect unconditionally from every living being, anyone that surrenders to Me even once, or seeks my protection saying “I am your servant”.

All the above declarations ensure that He will definitely take care of kOdai, and so she can continue to live in the definite confidence that He will fulfill her wish.

The second reason that kOdai feels justified to continue to hold on to her life is: she is confident that He will fulfill her wish because she is none other than the daughter of the great periyAzhvAr. If not based on her prayers, then because of her association with periyAzhvAr, there is no other course except for her to be taken to His Feet ultimately. Even though He is a svatantran and thus there is no one who can question Him if He fails to keep His word to her, yet the link between her and emperumAn is periyAzhvAr. Since periyAzhvAr is too dear to Him, this relationship will change His svAtantRyatvam if needed, and He will have no choice except to accept those who have association with periyAzhvAr at His Feet for kai'nkaryam to Him. This is what kOdai is conveying to us all in this tirumozhi.

The point brought about here is that even with bhagavAn's assurance that He will not fail to save those who surrender to Him, there is the need for purushakAratvam or the intermediary in the form of an AcArya. The example that SrI PVP gives is bhagavAn's own word:

Anayainam hariSreshTha: dattamasya abhayam mayA |
vibhIshaNo vA sugrIva! yadi vA rAvaNa svayam || (rAmA. yuddha. 18.34)

“Oh sugrIva! Bring him to me; whether it is vibhIshaNan or rAvaNan himself who has sought My protection, I have already assured him My protection”.

The key word here is “Bring him to Me”. Thus, even after bhagavAn has assured His protection, there is the purushakAratvam or intermediary involved.

Here SrI PVP quotes another incidence of the importance of purushakAratvam in attaining Him. When SrI parASara bhaTTar once was visiting a king named vANavadaraiyan, he stayed in a village called “SrIdevima'ngaLam”, all the SrI vaishNava-s in that village flocked to him and performed kai'nkaryam to him with intense devotion. Some people asked him “Why do these SrI vaishNavas come to you with such great devotion when they are supposed to seek perumAL instead with this kind of devotion”. SrI BhaTTar's aruLicceyal was: “His aDiyAr-s are the facilitators or ghaTaka-s in bringing about the union





between Him and His seekers. People are approaching me because of my association with AzhvAn, who they pray will be the ghaTaka who will help them attain Him”. [The reference to AzhvAn here is to kUrattAzhvAn, the father of SrI parASara bhaTTar].

[The importance of purushakAratvam is emphasized repeatedly by our pUrvAcArya-s in many places. In the vyAkhyAnam for kaNNiNuN SiruttAmbu pASuram 3, we find the analogy of an elephant and a person trying to mount on top of it. If the person tries to get on the back of the elephant with the mahout assisting in the process, the elephant willingly accepts the person on its back and carries him. But if the person tries to get on the elephant's back in the absence of the mahout, we all know the consequence. The role of the purushakAratvam by the AcArya is similar to that of the mahout in this analogy.]

PASURAM 10.1

kArkkODal pUkkAL kArkkaDal vaNNan em mEl ummaip
pOrkkOlam Seidu pOra viDuttavan e'nguRRAn?
ArkkO ini nAm pUSal iDuvadu aNi tuzhAit
tArkkODum ne`njam tannai paDaikka vallEn andO

கார்க்கோடற் பூக்காள் ! கார்க்கடல் வண்ணனென் மேல் உம்மைப்
போர்க்கோலம் செய்து போர விடுத்தவ னெங்குற்றான்,
ஆர்க்க்கோ இனிநாம் பூசலிடுவது, அணிதுழாய்த்
தார்க்கோடும் நெஞ்சந்தன்னைப் படைக்கவல் லேனந்தோ!

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

Oh dark-hued kArkkODal flowers! Where is my kaNNan who has the hue of the dark ocean, and who is aiming you at me as if you are all His warheads, by making you remind me of Him with your dark color? Where will I go and complain about this atrocious crime that He commits? What is the way out for me since I keep losing myself pining over His sugandha tuLasi mAlai?

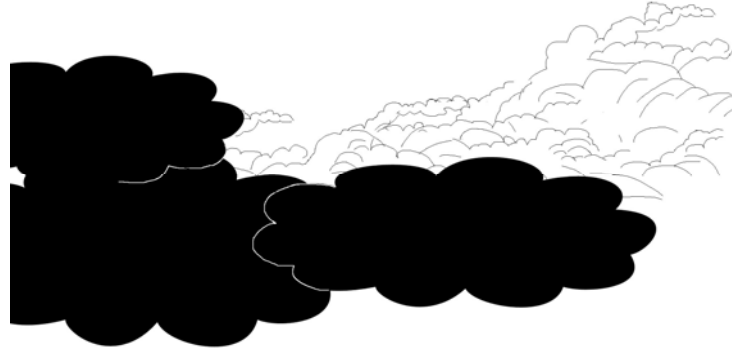
B. ADDITIONAL THOUGHTS FROM SRI PVP:

kArkkODal pUkkAL: The word kAr can mean the rainy season, the black color, or the greatness or hugeness of something. When it is taken to mean the dark color, the phrase can refer to the dark hue of the kAndaL flowers. The dark hues of the flowers are reminding kOdai of His tirumEni, and so they are torturing her by their color. If the word is taken to mean kAr kAlam-rainy season, the phrase can be taken to refer to the kAr kAlam in which kaNNan was supposed to come back to kOdai, or the kAndaL flowers that have flowered in





the rainy season. If kAr is taken to refer to the size, the reference is to the huge kAndaL flowers.



“kArkkODal pUkkAL”

pOrkkOlam Seidu pOra viDuttavan: Since the flowers are reminding her of Him, kOdai now thinks that He has created them only to make her feel miserable when she is separated from Him. Conventionally, it is said that the purpose of giving life to the beings in this world is so that they can be devoted to Him and thus attain moksham. ANDAL is beginning to feel that He created everything in this world so that they can torture her in every possible way. Just as the whole rAkshasa kulam became rAmapirAn's enemy after He got separated from sItai, the flowers, peacocks and cuckoos all became kOdai's enemies when she was separated from her emperumAn. Wherever kOdai looks, there are only things that torture her more and more. At least in the case of the clouds that tortured her (viNNiLa mElAppu - nAcciyAr



tirumozhi 8), there was a chance that they might disappear by being blown away by winds. But, these flowers do not disappear anywhere and are present everywhere.

pUkkAL: By their physical nature, the flowers are soft; but their behavior towards ANDAL is quite contrary to this nature of these flowers, and they are rough and rude on her instead, and are cruelly torturing her.

kArk-kaDal vaNNan: He has the dark hue like that of the Ocean. He can assume whatever hue He wants; why did He choose this one in particular? Just as He created by His own free will objects like the kArk-kODal flowers to torture Her, ANDAL feels that He assumed this beautiful dark-hued tirumEni also by His own free will just to torture her.

em mEl: By nature, I am a naturally soft woman and I have become so thin because of separation from Him; I cannot even bear His coming and hugging me; I am that weak.

ummai: Oh Flowers! You bear the color that seems to be intended purely for torturing me by reminding me of Him constantly! You are not soft like me; you are so strong that you are capable of bringing me back to life first from my dead state by showing me His hue, and then torturing me by reminding me constantly of Him.

pOrkkOlam Seidu: Just as rAmapirAn decorated lakshmaNan with the outfit for war prior to sending him to kill indrajit, emperumAn seems to have decorated these flowers to torture her and finish her off. cakravarti tirumagan sent people to destroy those who separated Him from His lover; this kaNNan seems to be dressing up these flowers to destroy His own lover.

Seidu: Emphasizes the Creator aspect of bhagavAn; He is the One who created everything including these flowers and gave them their attributes such as their beautiful hue that reminds kOdai of Him constantly.

kRshNa eva hi lokAnAm utpattirapi cApyayah |
kRshNasya hi kRte bhUtam idam viSvam carAcaram || (BhAratam SabhA. 38.23)

kRshNa is the One who is the Creator, Protector and Destroyer of this Universe; all things that move and don't move are created for His pleasure.

pOra viDuttavan: Thinking that these flowers are not fast enough in destroying her, kOdai feels that He is standing behind them and goading them to be faster. When kings attack their enemies' forts, if their warriors fail to fell those forts, they will send their paraphernalia like umbrella, cAmaram etc. to the battle front and instill encouragement in their warriors to succeed in the battle and fell the enemies' forts. Similarly, as an encouragement to these flowers to destroy her fast, He seems to have given His hue to them. If He didn't create these flowers to torture her, He could have at least stopped them from appearing in her sight!

e`nguRRAn: Where is He?. Why is kOdai asking this question to the flowers? Because she suspects that He is standing behind them and goading them. Their strength and power in torturing her clearly indicate to her that these flowers are not alone in their action, and are



backed by some power much stronger than them. When vAli heard the loud noise made by sugrIva backed by rAma, he immediately realized that sugrIva's voice was not cowardly as it used to be before. This indicated to him right away that sugrIva has someone to back him up. kOdai could similarly guess that someone is behind these flowers in their act of destroying her.

Why is she asking them where He is, when she knows He is out to destroy her? Her secret wish is that if they are anyway going to destroy her, she will at least get to see Him once before she gets destroyed. And if she sees Him, her desire gets fulfilled. If she dies after she sees Him, His desire also gets fulfilled.

Why is kOdai asking the acetana vastu where He is? kOdai hopes that they might respond to her question feeling sorry for her pitiable state. Is this ever heard of, namely, someone addressing the acetana vastu and asking questions like this? In rAmAyaNam AraNya kANDam 49-32, sIta prays to godAvari river to please tell rAma that rAvaNa is taking her -

hamsakAraNDavAkIRNAm vande godAvarIm nadIm |
kshipram rAmAya Samsa tvam sItAm harati rAvaNah | |

ArkkO ini nAm pUSal iDuvadu: The flowers are not responding. She does not realize that the flowers are not equipped to respond to her query. She thinks that the reason why they are not responding is because they are on His side. He created them and they are not in her favor. They are also slaves of His like she is, and they could have helped and cooperated with her, but this is not happening. Now, whom else can she go to and complain?

aNi tuzhAit tArkkODum ne`njam tannai paDaikka vallEn andO: ANDAL wonders aloud: While He and these flowers which are His creations and belongings team together to destroy me, my mind which belongs to me could cooperate with me in defending me. But alas! It just melts away in pursuit of Him and runs after the tiruttuzhAi mAlai that He wears on His tirumEni.

ne`njam tanniap paDaikka vallEn - It is my sin that I have the manas (mind) that runs after Him like this when He does not care for me. At least I could have got a body that does not house this kind of manas but then again, I am the one who did the karma that ended up with this body, and thus, this again is sadly my own creation.

andO: He is not for me; His Greatness and Glory are not for me; Even I am not for myself; I am such a sinner that even my mind is not for myself; there is no one to even look at me and feel sorry. Saying thus, kOdai ends up self-pitying - "andO".

C. ADDITIONAL THOUGHTS FROM SRI PBA:

Not only are all things that are created by His Glory not supporting kOdai, but even her own self, her own mind is not helping her; instead, it is going after Him unceasingly.





emperumAn's separation from kOdai is intolerable to her; yet, her mind runs only towards bhagavad vishayam; that is the aRuLic ceyal of kOdai in this pASuram.

PASURAM 10.2

mEl tOnRip pUkkAL! mel ulaga`ngaLin mIdu pOi
mEl tOnRum SOdi vEda mudalvar vala`nkaiyin
mEl tOnRum Azhiyin ve`ncuDar pOlac cuDAdu emmai
mARROlaip paTTavar kUTTattu vaittuk koLkiRRirE!

மேற்றோன்றிப் பூக்காள் மேலுல கங்களின் மீதுபோய்,
மேற்றோன்றும் சோதி வேத முதல்வர் வலங்கையில்,
மேற்றோன்று மாழியின் வெஞ்சுடர் போலச் சுடாது,எம்மை
மாற்றோலைப் பட்டவர் கூட்டத்து வைத்துக்கொள் கிற்றிரே

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

kOdai turns her eyes towards the sky trying to avoid the kAndaL flowers that remind her of emperumAn. She sees some other kANdaL flowers blossomed on top of the tall trees. The dark color of these flowers again reminds her of kaNNan's hue and kOdai feels all burned up. She appeals to them not to burn her as cakkarattAzhvAn (who is in the right hand of paramapada nAthan sung in the veda-s as the Prime Deity) burns up His enemies, but instead to cool her down by taking her to the crowd of aDiyArgaL (followers) of “em param SOdi gOvindan”.

kOdai's looking up after being reminded by the kAndaL flowers is suggestive of her looking up in the sky for the garuDa vAhanan to be coming to her.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

mEl tOnRip pUkkAL: Because kOdai could not stand to bear the tApam caused by the kAndaL flowers, she turns her eyes away from them and looks up. She is not spared the pain by this action, since she sees the mEl tOnRip pUkkaL, which belong to the same family as the kAndaL flowers, but grow on tops of the trees. It looked like the mEl tOnRip pUkkaL took a different name and grew on top of the trees just to finish kOdai off if she escaped the kAndaL flowers at the ground level. Out of the four varieties of life forms, namely, deva-s, manushya-s, animals and plants, kOdai feels that these flowers that belong to the plant family have been explicitly created by Him for her destruction.

mEl tOnRum SOdi: This is the reference to paramapadam. emperumAn's abode Sri





vaikuNTham is described in mahAbhArata as having a brightness far exceeding that of the Sun and the moon, and a blissful place from which those who are fortunate enough to go will never have to return back to samsAra, “tatra gatvA punarnemam lokamAyAnti bhArata” | | (rAmA. AraNya. 136-18, 23).

vEda mudalvar: He who is praised and revealed by the veda-s as the Supreme Deity. SrI kRshNasvAmi aiye`ngAr gives several quotes from paripADal declaring that bhagavAn is the vEda mudalvar; just to give few examples: “tolliyal pulava”, “kAla mudalvanai”, munnai marabin mudumozhi mudalva” etc.

Azhiyin ve`ncuDar: Having described the greatness of paramapadam and then the greatness of vEda mudalvan whose abode is paramapadam, now kODai comes to the greatness of the Azhi that is in His right hand. We know the Sun to be extremely bright. The tejas of indra and other deva-s is more than that of the Sun; brahmA's tejas is greater than that of the deva-s; much brighter than that will be tejas of mUla prakRti which is the cause of their bodies; the brightness of paramapadam will make this mUla prakRti look like darkness by comparison. The tejas of emperumAn's divyama`ngaLa vighraham is what gives the brightness to paramapadam. SrI PVP's anubhavam is that the tejas of the tiruvAzhi that He is carrying in His right hand is higher than that of emperumAn Himself - hence ve`njuDar Azhi.

Azhiyin ve`ncuDar pOlac cuDAdu – “Not scorching her like the tiruvAzhi in His right hand”. Could ANDAL have not said “Don't scorch me like the bright hot Sun” which we can all directly feel and see, and instead why is she using His tirvAzhi which we can only imagine? SrI PVP gives a couple of reasons. One is that for kODai, objects belonging to His nitya vibhUti are as visible as are the objects in this world, and so she can give the analogy of His tiruvAzhi just as easily as she can give the Sun as the example. In one sense, for kODai the nitya vibhUti is even closer since she can enjoy it to her heart's content, whereas she is unable to reach Him in this world. To her, the anubhavam of His nitya vibhUti is like a downward slope that she can easily maneuver whereas the anubhavam of Him in this world is like an uphill slope. SrI PVP notes that nammAzhvAr also first talks about emperumAn as “amarargaL adipati” in the first pASuram of tiruvAimozhi, and then only in the third pASuram he talks about bhagavAn's leelA vibhUti.

SuDAdu emmai: “tiruvAzhiAzhvAn will punish only those who do not have any love for emperumAn; he will bless those who are His devotees (“aruLAR tiruccakkaram” tiruviruttam 33 and “aruLAzhi” - tiruvAimozhi 1-4-6). But, you, mel tOnri pukkal, are destroying me even though I am His devotee”.

mARROlai paTTavar kUTTattu: The term mARROlaip paTTavar is given two different interpretations. One is that this term refers to those who are seeking only AtmAnubhavam and not bhagavad anubhavam. In this interpretation, the reference is to those who have been “designated” to not have bhagavad anubhavam. SrI tirumalai nambi's interpretation is as follows: “ANDAL is beginning to feel that she is undergoing this kind of suffering only because she is seeking bhagavad anubhavam; so now she feels she better join those who have



been designated to not have bhagavad anubhavam, and so will not seek bhagavad anubhavam any more, but instead seek to join the crowd of the kEvalargaL, who only seek AtmAnubhavam, and not the bhagavad kai'nkarya anubhavam". This is a stage that is somewhat intermediate between the state of the acetana-s and the parama cetana.

SrI embAr gives a different interpretation here: Since the word 'kUTTAm" or gathering is used, and kEvalargaL are those who seek AtmAnubhavam by intense meditation in isolation, we should not take it to refer to the kEvalargaL. kEvalargaL try to indulge in their own AtmAs individually, not in a crowd; so, here it should be taken to mean mukta-s. (like tiruvAimozhi 2-3-10 says "aDiyArgaL kuzhA'ngaL"). Thus here the term "mARROlaip paTTavar" refers to those who have been "designated" to be relieved from the bondage of samsAra and instead be in the crowd of mukta-s.

kUrattAzhvAn's disciple SrI AppAn gives yet another explanation; which is obviously a reflection of kUrattAzhvAn's thoughts. His explanation is: "sarveSvaran has sent you to destroy me; there are some whom He chooses, to be destroyed by Him. Please take me away from the crowd who are ordained to be destroyed by you and put me in the crowd, the mebers of which He plans to destroy personally Himself. If He asks you why you brought me in that crowd, tell Him that the Order document got mixed up (mARROlai). Even if He will destroy me anyway, at least I would get the satisfaction of seeing Him in person".

Another anubhavam is that ANDAL feels so tortured by these mEl tOnRip pUkkaL that she thinks it can only be less painful for her even if she is put in the crowd of those who are considered by Him to be His enemies.

C. ADDITIONAL THOUGHTS FROM SRI UV:

In the previous pASuram, we had the reference to kArkkODal pOOKkaL. kAr also means "cool". These flowers also resembled bhagavAn's tirumEni, and thus represent perumAL. In the current pASuram, we have the reference to the mEl tOnRip pUkkaL, which are hot like the tiru Azhi, who is a mahA bhAgavata. In our sampradAyam, a bhAgavata is worthy of even higher respect than perumAL. The reference to mEl tOnRip pUkkaL can be understood in this context as well.

emmai: The use of the plural here refers to ANDAL's request to include her tozhi-s also in the anukUlar kUTTAm along with her.

mARROlaip paTTavar kUTTattu: Sri UV interprets the term to mean the group of people that belong to "tiruc-cakkarattin poRiyAlE oRRuNDu ninRu kudi kuDiyAi vAzhATpaTTu ninRavar kUTTAm" – those who have dedicated themselves to His kai'nkaryam without any other benefit in mind, and thus have escaped being scorched by the scorching fire from His cakra.

Regarding the different explanations for the phrase "mARROlaip paTTavar kUTTattu", (we have seen the ones by PVP, embAr, AzhvAn, and UV so far), SrI UV points out that this is an instance which illustrates that pirATTi's SrI sUkti has a lot of inner meanings. Our



acAryAs have considered that these need to be deeply researched in order to have the full anubhavam of these SrI sUkti-s. The same is true of all of our AzhvArs' SrI sUkti-s.

In the first pASuram, the kAndaL flowers appeared to be decorated for war on her. In the second pASuram, the kAndaL flowers seem to be set to torture her like the Azhi. When someone is set for a war with someone else, the only way they will stop their onslaught is if the opponent surrenders. Here ANDAL seems to be surrendering to them so that they will all be on her side - she is going to befriend everything that has an aspect of bhagavAn in them.

D. ADDITIONAL THOUGHTS FROM SRI PBA:

Instead of reading the text as “maRROlaipaTTavar kUTTattu”, we can read it as “maRROlaip paTTu, avar kUTTattu”. Sometimes, even though yama specifically writes the order to his dhUta-s to get a person X, they may by mistake, get a different person Y. ANDAL is telling these flowers that even though these flowers have been given the order to torture ANDAL, they can make a mistake (maRROlaip paTTu - Olai mARRap paTTu), and instead, take her to the crowd of His devotees (avar kUTTattu).

PASURAM 10.3

kOvai maNATTi! nI un kozhum kani koNDu emmai
Avi tolaiviyEl vAyazhagar tammai a'njudum
pAviyEn tOnRi pAmbaNaiyArkkum tam pAmbu pOl
nAvum iraNDu uLavAittu nAN iliyEnukke

கோவை மணாட்டி ! நீயுன் கொழுங்கனி கொண்டு, எம்மை
ஆவி தொலைவியேல் வாயழகர்தம்மை யஞ்சுதும்,
பாவியேன்தோன்றிப் பாம்பணையார்க்கும்தம் பாம்புபோல்,
நாவு மிரண்டுள வாய்த்து நாணிலி யேனுக்கே

A. TRANSLATION FROM SRI SA' THAKOPAN'S TAMIZH TREATISE:

kOdai sees the kOvai fruits on the kOvai plant in her father's garden fence and exclaims: “amma, kOvaippirATTi! Do not torture me with your fully developed, reddish fruits! Your red fruits remind me of tirumAl irum SOLai mAmAyan's lips. As a result of my birth, a great mishap happened to that emperumAn, who is lying on the serpent bed; His tongue split into two just like the tiru anantAzhvAn's tongue. With this forked tongue, He started lying to me. With one tongue, He says that He will come and take me and with the other, He says that He never said anything like that before. Thinking that it is all because of my sin, I am pining for Him shamelessly. What can I do?



B. ADDITIONAL THOUGHTS FROM SRI PVP:

ANDAL saw the kArkkODal flowers, and they reminded her of His complexion; she saw the mEl tOnRi's, and they reminded her of His tiruvAzhI; now she sees the kOvai fruits, and they remind her of His red and beautiful lips.

kOvai maNATTi: The term “maNATTi” can be interpreted as referring to bhagavAn's pirATTi, or one that has good fragrance (maNam). How would a kOvaikkoDi (a vine) have a good fragrance? Since the kOvaippazham (fruit) resembles emperumAn's red lips, it will have the smell of the tiruppavaLac cevvai of emperumAn. She has just finished asking the Sa'nkham “karuppUram nArumO kamalappU nArumO tiruppavaLac cevvai tAn tittittu irukkumO” (nAcciyAr tirumozhi 7-1). (See also Sri UV's interpretation for “maNATTi” in the next section).

nI: Isn't it enough that kAndaL flower and mEltonRi flower torture me? Do you have to follow suit by appearing in the middle of a bush?

un: “You don't undergo the torture like me since you don't understand the feeling of separation from Him. But since you are a vine (koDi) yourself, if you only you understood that you are a female yourself, as one female to another, should you not desist from torturing me by not appearing in front of me and reminding me of His beautiful red lips?”

kozhum kani: These kOvai fruits are so beautifully red that they resemble His beautiful lips.

Avi tolaiviyEl: ANDAL wonders: It is not just that the kOvai fruits are torturing her mildly or outwardly, they are hitting at her “Avi” itself - her life's very roots. Already the kArkkODal flowers and the mEl tOnRi flowers have drained her life away from her - what else is there to drain for these kOvai fruits, and why are they torturing her even more now?

How can the acetana vastu like the kOvaik koDi understand all these words from kOdai and respond to her, and say things such as “I am not torturing you or destroying your Avi”? Still, it is a fact that kOvai fruits are reminding her of emperumAn's red lips and torturing her, and so she forgets that they are acetanam-s, and pleads with them to spare her.

SrI kRshNasvAmi aiya'ngAr quotes here from kALidAsan in mEghasandESam - “kamArtA hi prakRti kRpANAh cetanAcetaneshu” - those who are experiencing viraha tApam, will not know the difference between cetanam and acetanam.

vAyazhagar tammai a'njudum: “During the times I spent time with emperumAn, I was overwhelmed by the sweetness of association with Him, and kept closing my eyes with fear (that this would end sometime). When I am separated from Him, I keep my eyes closed because everything reminds me of Him. Even though I keep saying “I am afraid”, you (kOvaikkoDi) are not saying “mA Sucah” (gItai 18-66); you could have said “Don't be afraid; I will disappear from your sight.”

pAviyEn tOnRi: “It was only after I was born, that this plight of falling at the feet of



kOvaikkoDi has resulted. Before I was born, periyAzhvAr and emperumAn regularly shared all their secrets with each other and all that ceased only after I was born”.

pAviyEn tOnRinAvum iranDuLa vAittu: “With periyAzhvAr, bhagavAn used to always tell the truth, and there was no issue of double talk from Him. If He had indulged in any double talk, their relationship would have been cut off right away. He made periyAzhvAr praise Him as “onRE uraippAn oru SollE SolluvAn” (periyAzhvAr tirumozhi 2-6-4) since periyAzhvAr did not know His true nature. Now He is showing His true nature by His action towards me, and His behavior is: “I will keep talking as My mind dictates; let kOdai live or die”. kOdai is now lamenting: “All this is only because of my sinful birth”.

sItA pirATTi laments similarly when she is separated from Lord rAma: rAmAyaNam sundara kANDam 26-11 (“Sa’nkE madbhAgya sankshayAt” - rAma, who is known for His great knowledge and the quality of not forgetting the help done to Him, has become compassionless only because of my dur-bhAgyam). Also “mamaiva dushkRtam ki’ncit mahadasti na samSayah - There is not the slightest doubt that I must have committed very big sins since Lord rAma and lakshmaNa have ignored me” - sundara kANDam 38-48.

Similarly bharaAzhvAn considers it a result of his sins that Lord rAma had to go to the forest - “mat pApam eva nimittamAsIt vana praveSe raghunandanasya”. (rAmA. ayodhyA.).

pAmbaNaiyArkkum: “For one who is reclining on His snake-bed”. May be emperumAn is not by nature a double-talker; it may be all because of His sahaVAsa dosham with AdiSeshan. This sahaVAsam is two-fold: They both went to school together (as rAma and lakshmaNa, or kRshNa and balarAma) and He also has now AdiSeshan as His bed”.

tam pAmbu pOI: kOdai's anger with emperumAn is now flowing past Him to anantAzhvAn; even though he is a bed for kOdai (bhUdevi), she cuts off her relationship with him and associates him with only emperumAn (“tam pAmbu”). It is only because of this bhogam (which has two meanings - pleasure or snake) of “tam pAmbu” that He just ignores kOdai and still continues to live.

So also kOdai associates pA'ncajanyam with padmanAbhan and indirectly disassociates herself from pA'ncajanyam in nAcciyAr tirumozhi 7-10 - “pA'ncajanniyattaipaRpanAbhanODum vAinda perum cuRRam Akkiya kOdai”). In pASuram 10 of the current tirumozhi, she will be calling emperumAn as “ta’ngaL dEvar” - periyAzhvAr's perumAL! Why is kOdai consistently disassociating herself like this? (SrI kRshNasvAmi aiya’ngAr's anubhavam is that she is overwhelmed with anger and frustration.).

nAvum iraNDu uLavAittu: “He is talking contradictorily like a person having two tongues. No one else can do this kind of double-talking except one having two tongues”. All the words such as: rAma doesn't indulge in double-talk (“rAmo dvir nAbhibhAshate”); “na me mogham vAco bhavet” (“The sky may fall, the Ocean may become dry, but my words will never be false”); etc. have not been true in ANDAL's case. On the one hand He says “I cannot live without you - unnaip piriyEn, pirindAl tariyEn”, and then He makes it all a lie





and separates Himself from her. kOdai says He is double-tongued, especially because the rest of the world still believes and respects this double-talker's words as true.

nAN iliyEnukke: “On the one hand, periyAzhvAr, my father, selflessly devoted himself to His service, and without caring for any self interest such as even bhagavad anubhavam, was only concerned about the welfare of emperumAn and sang pallANDu for Him to overcome the fear of any harm to Him. On the other hand, I am bearing the name of periyAzhvAr's daughter, but shamelessly publicize His deficiencies and am only worried about getting Him. Oh! What a contradiction it is that I who was born to periyAzhvAr should shamelessly indulge in this act. Just because His nature has changed from One who speaks the truth always to One who is now a double-talker, I need not have changed my nature as periyAzhvAr's daughter. This is cause for shame”.

C. ADDITIONAL THOUGHTS FROM SRI UV:

SrI UV has yet another anubhavam of this pASuram:

maNATTi: SrI UV interprets the term maNATTi as one who has greatness (maTcimai). He is following the line of thought he presented for the previous pASuram viz. that kOdai is taking extreme care now not to antagonize anything or anyone. She is giving up her antagonistic attitude and is trying to treat everything with respect. kOvaik koDi becomes maNATTi and mullaik koDi (next pASuram) is going to be mullaip pirATTi. So also, she is changing her treatment of emperumAn from now on - whereas she addressed Him in singular earlier as “enguRRAn”, is now addressing Him with respect as “vAi azhagar” and “pAmbaNaiyAr”.

SrI UV also gives a new anubhavam for ANDAL calling emperumAn as double-tongued. He is known for His adherence to truth always, as evidenced by “rAmo dvir nAbhibhAshate”, and also as declared by His intimate devotee SrI periyAzhvAr. ANDAL now feels that He is not keeping up His word to her only because she started having the feeling that He can't live without her and there is nothing He can do to her. So it is the same tongue with which He is now telling her something different because of her sin of not being subservient to Him. If ANDAL does not tell this to kOvai maNATTi because of her shyness, then of course kovai maNATTI won't know the truth; so she is giving up all her shyness and declaring the truth. The reference to “His having two tongues” is thus not meant as an insult to Him or to make fun of Him. He assumed the double tongue only to make her give up her shame and admit that she is subservient to Him etc.

emmai: the plural is to include her tOzhi also - if her Avi is gone i.e., if she passes away pining for Him, her friend, will also loose her life as a result.

D. ADDITIONAL THOUGHTS FROM SRI KRSHNASVAMI AIYA'NGAR:

“I am kulakkoDi of vEyar kulam; you are the kOvaikkoDi; are you trying to pick up a cakkaLatti (another wife) fight with me?” The interpretation here is that kOdai is using the





word 'mANATTi' as emperumAn's Devi.

PASURAM 10.4

mullaip pirATTi! nI un muRuvalgaL koNDu emmai
allal viLaiviyEl Azhi na'ngAi! un aDaikkalam
kollai arakkiyai mUkku arindiTTa kumaranAr
Sollum poi AnAl nAnum pirandamai poi anrE

முல்லைப் பிராட்டி ! நீயுன் முறுவல்கள் கொண்டு,எம்மை
அல்லல் விளைவியே லாழிநங் காய்!உன் அடைக்கலம்
கொல்லை யரக்கியை மூக்கரிந் திட்ட குமரனார்
சொல்லும் பொய்யானால், நானும் பிறந்தமை பொய்யன்றே

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

Oh mullaip pirATTi! Do not torture me with your blossoms that remind me of emperumAn's beautiful white teeth! Please spare me this torture, and for this, I fall at your feet! The words of kOdaNDapANi who disfigured the nose of SURpaNakai when she exceeded her limits have become false in my case. He has declared that He will never forsake anyone who has even made the pretense of approaching Him in a spirit of friendship. This has not become true - my association with the great periyAzhvAr as his daughter is not going to help me in realizing Him either.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

mullaip pirATTi: just as one might be tempted to praise a wayside burglar in high terms just to escape from trouble, kOdai is praying to mullai, which is torturing her by reminding her of His beautiful teeth.

ANDAL had just been tortured by the kOvai by being reminded of His beautiful red lips, and now the mullai is following suit. She appeals to the mullaip pirATTi: "Instead of protecting me who just barely escaped from the kOvai, is it fair that you take your turn in torturing me?" (Sri kRshNasvAmi aiya'ngAr interprets kOvai alternately as referring to one among a string of torturers, viz. kArkkODal flowers, mEl tOnRi flowers, kOvai fruits, etc.)

emmai: "I have already been totally depleted by all the previous encounters with the kArkkoDal, mEl tOnri, kOvai, etc. Do you need to further drain me by torturing us even more?"

allal viLaiviyEl: allal is translated as distress; this is the stage where she is now feeling helpless and uncoordinated. "vAyum Sivandu kanindu uLLE vENpal ilagu"- tiruvAimozhi 8-



8-1; the beautiful, white mullai flowers remind kOdai of the white teeth of emperumAn inside His pavaLac cevvai and this is pushing her to a state of total helplessness and she is becoming uncoordinated.

Azhi na'ngAi: kOdai is going to refer to the ocean in the ninth pASuram; so here Azhi should not be taken as a direct reference to the ocean, but as an adjective for the mullai being majestic like the ocean. “Since you have the gAmbhIryam or majesty resembling that of the ocean, shouldn't you be helping those like me who beseech you for your help?”

Azhi also means a wheel or a circle; mullaik koDi's flowers blossom in a circle, and Azhi na'ngAi can be also interpreted to refer to this beautiful formation when the mullai grows.

un aDaikkalam: It is said that anyone who is of good character should protect even with his life an enemy who has surrendered out of fear for his life or otherwise - “ari: prANan parityajya rakshitavya: kRtAtmanA” (rAmA. yuddha. 18-28).

Will the mullaik koDi, which has no brain to understand kOdai's pleas and which is anyway torturing her, be able to protect her? When the rAkshasi-s requested protection from sItA pirATTi, She offered them abhayam even though they were still full of enmity towards her, just because they uttered the word 'SaraNam'. So kOdai thinks that her mere mention of the word 'aDaikkalam' is sufficient to make the recipient of this request, whether endowed with brain or otherwise, listen to her plea.

kollai arakkiyai: The rAkshasi who violated the norms. Instead of trying to reach perumAL through the purushakAratvam of pirATTi, SURpaNakhA tried to reach Him on her own by opposing pirATTi; thus she violated the norm, and this is what led to her being meted out the punishment by Lord rAmA.

mUkkarindiTTa: “He punished SURpaNakhA who stood in the way of His embracing sItA who knew none but Him; but now, He is sending several things to destroy me, who knows none but Him”.

kumaranAr: rAmA's yauvanam or youth was such that even though SURpaNakhA got insulted by Him, she praised His yauvanam when she described her sorrowful encounter with Him (“taruNau rUpasampannau” rAmA. AraNya.19-14). It is as though she was considering the blood marks on her nose in par with the nail marks that the nAyaki may have on her body after being with her beloved.

Sollum poi AnAl: “He is known to remove all obstacles that may arise when a devotee wants to reach Him; in my case He is not removing the obstacles for some reason. Even if He is not removing the obstacles, at least He need not have given me His word, and then forgotten it. Now it looks like even His words are not coming true”.

poi AnAl: kOdai does not really suspect that His words can become untrue; but in her case, because of her misfortune, she suspects that they may become false just in her case.

nAnum pirandamai poi anrE: In our sampradAyam, AcArya sambandham, bhAgavata



sambandham etc., are sure to lead to the realization of bhagavAn. kOdai has the great sambandham of periyAzhvAr. So she had expected that she was sure to attain Him. However, she has now seen for herself that the words of emperumAn Himself have not come true. Having seen this herself in her case, she is beginning to wonder if her association with periyAzhvAr may not also lead to the expected result.

C. ADDITIONAL THOUGHTS FROM SRI UV:

SrI UV continues to present his anubhavam of kOdai becoming more and more humble as time passes. Earlier, she said she was afraid and then she felt she had shamelessly thought He could not live without her. Now she is declaring she needs aDaikkalam. She looks at everything that emperumAn has created, with great respect.

un mURuval allal viLaiviyEl: “Your smile reminds me of emperumAn's smile; this causes great pain; please don't cause this pain, but instead, unite me with my emperumAn and remove this pain of mine”.

na'ngAi: “Instead of talking loud or laughing loud, you are showing your sweet smile majestically, which is commendable. The whole vine is covered with lots and lots of your flowers and you look like a na'ngai, who is clothed with flower fabric”.

kollai arakki: There are good rAkshasi-s who stay within the constraints of their house, and then there are those who are just out of control like SURpaNakhA who roam around wherever they want as they wish. She is “kollai arakki” in this sense. (kollai – one who crossed her limits).

SrI UV gives another explanation: kol arakki - kollum arakki (rAkshasi who kills), or kollappaDa vENDiya arakki - rAkshasi who deserves to be killed.

ANDAL is wondering aloud: He did not kill even this “kol arakki”, and spared her because she was a woman; but in my case, even this does not seem to matter!

Note that the chain of thought SrI U.V. is developing is that ANDAL who was antagonistic to whatever she saw earlier, is now turning around and is being friendly with everything that is His creation. For those who are devoted to His service, including pirATTi, when they get angry with Him for whatever reason, it does not last too long. Also, it is only natural that when too many obstacles are encountered in achieving something, we tend to become submissive to get what we want.

PASURAM 10.5

pADum kuyilgAL! Idenna pADal? nal vE'nkaTa
nADar namakkoru vAzhvu tandAl vandu pADumin
Adum garuLak koDi uDaiyAr vandu aruL Seidu
kUduvarAyiDil kUvi num pATTugaL kETTumE





பாடும் குயிகாள் ! ஈதென்ன பாடல்,நல் வேங்கட
நாடர் தமக்கொரு வாழ்வுதந் தால்வந்து பாடுமின்,
ஆடும் கருளக் கொடியுடை யார்வந் தருள்செய்து,
கூடுவ ராயிடில் கூவிநும் பாட்டுகள் கேட்டுமே

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

In the fifth pASuram, ANDAL looks at a cuckoo singing happily on top of a tree in tirumAl irum SOLai malai. The cuckoo's song sounds horrible to kOdai because of her state of mind. So, she gets mad at the cuckoo and says: Why do you make such a noise? What kind of song are you singing? Is this a song? If emperumAn, who is the Lord of tiruvE'nkaTam, comes and gives me a life, then, you can come and sing. If my tiruvE'nkaTamuDaiyAn, who is having garuDan in His flag, comes and unites with me out of compassion, then I shall call you and both of us will listen to your melodious music together and thus honor you.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

pADum kuyilgAL! Idenna pADal? You sang when He and I were together once. You have been singing ever since. But, from where did you choose this song today that falls in my ears like fire?

kuyilgAL: The plural here suggests that every one of the cuckoos is singing without exception. Even in rAvaNa s gOshThi, there was one exception that was a dharmAtmA viz. vibhIshaNa - vibhIshaNastu dharmAtmA na tu rAkshasa ceshTita: (rAmA. AryaNya.17-24). But in the gOshThi of the cuckoos, there is not a single cuckoo that is good, and that takes pity on kOdai by not singing while she is suffering.

Idenna pADal: Why are you singing the same song that you sang when I was together with Him earlier? Is this for torturing me even more intensely by reminding me of the time when I was united with Him? This is like applying sandalwood paste after setting fire on either side. In the previous pASuram, the sight of the mullai flowers was like fire being set on one side of kOdai. In the next pASuram, she will be tortured by the sight of the beautiful peacocks that will be like setting fire on the other side of kOdai. The song of the cuckoos in this pASuram is like trying to apply sandalwood on her body to appease her after setting fire on both sides of her.

Am I in a position to hear this song now? I am suffering from the pangs of separation from my beloved emperumAn. Just as fire will destroy the place it is in, in addition to anything else that is in that place, your song will destroy you also in addition to destroying me. You wicked birds! The fact that you are not yet destroyed suggests that you are short of hearing.

nal vE'nkaTa nADar namakku oru vAzhvu tandAl vandu pADumin: If they cannot sing





this song now, when can they sing? kOdai gives the answer: Just as small streamlets appear before full-fledged flooding occurs in a river, there are good signs that suggest that He is going to come; He has already left the hard-to-reach paramapadam and arrived at the easy-to-access tiruvE'nkaTam with His flying garuDakkoDi. This must be just a stopover before He arrives at SrIvilliputtUr to bless me. So, when He comes and gives me the life with Him that I seek, then you can come and sing.

namakku oru vAzhvu tandAl: My indriya-s are not in a position to enjoy music or any such entertainment at this time - (en aimpulanum ezhilum koNDu - periya tirumozhi 7.5.9). He has taken away the power of my indriya-s. If He gives me a life such that my ears can bear to hear music, then you can sing at that time.

vandu pADumin: "I cannot even stand your presence now; just get out of here. You can come back later when needed". Remember how kOdai threatened to drive the cuckoo out of her grove earlier if it does not get her vE'nkaTavan (mannu perum pugazh pASuram 5.9.)

ADum garuLak koDi uDaiyAr: ADum refers to both a joyous mood and motion. garuDa is moving with emperumAn all the time, and is happy to be united with Him all the time in his nitya vibhUti. Unlike this, kOdai feels that all His other creations around her, including her, in His leelA vibhUti, are meant to suffer because of separation from Him.



garuLak koDi uDaiyAr

(SrI kRshNasvAmi aiya'ngAr observes that this is similar to nammAzhvAr's feeling that all the other things in this world (like the nArai etc.), are also pining for Him and suffering like Him - "vAyum tiraiyugaLum" - tiruvAimozhi 2.1.1).

ADum garuLak koDi: In places where water is kept for public drinking, sometimes there will be a device (SAi karam) that brings water within the range of the mouth of the thirsty person. Similarly emperumAn has His garuDan who brings Him to those who thirst for Him.

vandu aruL Seidu kUDuvarAyil: Even though kOdai is longing for Him passionately, in kOdai's case the only appropriate event is that He should bless her by coming to her Himself, not the other way. Consistent with her paratantra svarUpam, she cannot be the one to initiate this union. He has to come out of great love and unite with kOdai. [Compare nammAzhvAr's tiruvAimozhi 8-8-3 "en uNarvin uLLE iruttinEn aduvum avanadu innaruLE"] If she initiates this union against His will, it is bound to not materialize anyway. Her initiating a union with Him against His Will is like someone who accepts a dAnam of gold whose purpose is to reduce the recipient's lifetime, and then making a gold ring out of it and enjoying this in the short time left before dying.



The proper way to reach Him is by performing kai'nkaryam to Him no matter what state we are in. This is what bhagavad rAmAnuja prays to Lord in SaraNAgati gadyam - that ultimately He wants the bhAgyam to do nitya kai'nkaryam to Him after doing prapatti and reaching paramapadam. Kai'nkaryam to perumAL is like the sweet sugarcane juice for a prapanna. Some may argue that SiSupAla committed lot of sins, and still ended up in paramapadam. But our AcAryas have clearly pointed out that this is not the way to get to paramapadam. SrI Alavandar's aruLicceyal is that SiSupAlan was thrown to the gates of paramapadam with His cakrAyudham just so SiSupAlan will be removed forever from this world and would not have the chance to ruin others by making them kRshNa-dveshi s. This is not the way to reach paramapadam; it should be because of our genuine and intense desire to reach Him and for Him to cause it by His Will and His Blessing.

Here SrI PVP gives another episode to show that our AcArya-s have indirectly blessed their Sishya-s sometimes to just avoid their causing harm to others. SrI BhaTTar had a student named periya dEvap piLLai, who was constantly chiding everyone in his house. Once SrI bhaTTar sent him to a nearby village on an errand. SrI na'njIyar remarked: Now that he has left the house for some time, the people in his house do not have to listen to his chidings any more for a while. SrI bhaTTar's aruLicceyal was: On second thoughts, rather than letting him loose and giving him a chance to chide everyone in the town under the guise of being our Sishyan and thus bringing dishonor to us, it is better to keep him with us here even though he belittles us through his actions. From then on, he kept this Sishya with him permanently.

kUvi: ANDAL says she will call these cuckoos when she needs them viz. when she is together with emperumAn.

C. ADDITIONAL THOUGHTS FROM SRI UV:

ANDAL had encountered flowers and fruits so far in this tirumozhi. She could not ask them to cease existing, nor could she tell them not to flower or grow. But she could tell these cuckoos to stop singing, and so this is what she is doing.

pADal: SrI UV continues to develop the anubhavam that ANDAL is becoming more and more friendly with everything around her. By the use of the word pADal, she is praising the cuckoos for their melodious voice.

Idenna pADal: Even though the cuckoo is singing, in ANDAL's state of mind, it does not appeal to her, and so she is asking what kind of song is this?

ADum garuLak koDi uDaiyAr: Sri UV chooses the pATHam "ADum garuDan, koDi uDaiyAr" – He Who has a flag adorned by garuDa who dances to music nicely.

SrI UV paints a beautiful picture here, playing with the word ADum. My emperumAn, vE'nkaTanAthan is a very good Lord; His abode, vE'nkaTam is also a good place. He has acknowledged me somehow and I am sure to get some good life because of His grace some day. Then, you can come here and sing for us. For now, you can go there and sing for Him. He has come to vE'nkaTam only to come to me in SrIvilliputUr. If you go where he is now,



and sing for Him, He will listen to your song and start dancing and faltering. garuDan will also be surprised at that and start dancing. garuDan will make Him get on top of himself and happily bring Him here. When He comes, He will definitely bless me and unite with me. Then, you can come here to sing. You can try to make Him come faster by your singing when He is coming. Even if you don't come, I will invite you to come and sing for us. We will listen to your song, enjoy and dance with delight.

D. ADDITIONAL THOUGHTS FROM SRI PBA:

Wherever ANDAL turned, she saw the flowers or fruits (kArrkoDal, Mel tOnRi, kOvai, mullai); so, she closed her eyes to avoid their himsai. But, now, she is hearing the sound of the cuckoos and she is asking them to stop singing because she cannot close her ears.

ADum garuLak koDi uDaiyAr vandu kUDuvar Agil: The cuckoos may ask how they will know when vE'nkaTanAthan will come and give her life and when they can come and sing. For this kOdai' s response is that they can know that just by looking at the dancing garuLak koDi indicating His arrival.

kUvi num pATTugaL kETTumE: Even if they do not recognize it, she will invite them and listen to their music.

PASURAM 10.6

kaNa mA-mayilgAL! kaNNapirAn triukkOlam pOnRu
aNimA naDam payinRu ADuginrIrkku aDi vIzhginREn
paNam ADu aravu aNaip paRpala kAlamum paLLi koL
maNavALar nammai vaitta pariSu idu kANminE

கணமா மயில்காள் !கண்ண பிராந்திருக் கோலம்போன்று,
அணிமா நடம்பயின் றாடுகின் றீர்க்கடி வீழ்கிறேன்,
பணமா டரவணைப் பற்பல காலமும் பள்ளிகொள்,
மணவாளர் நம்மை வைத்த பரிசிது காண்மினே

A. TRANSLATION FROM SRI SA'THAKOPAN'S TAMIZH TREATISE:

ANDAL next looks at a collection of peacocks, which are enjoying the water-laden clouds and dancing in the forests of tirumAl irum SOLai. She tells the peacocks: You have the vaDivazhagu that reminds me of kaNNapirAn both because of your beautiful appearance and because of your blue complexion. Here you are, dancing beautifully as if you have learned dancing for a long time and practiced for a long time. But because it only reminds of my separation from Him, it is unbearable for me to watch you and your dance. I fall at your



feet and beg you to stop this merry-making. How sad it is that I have been blessed with this gift of having to fall at your feet by the Grace of my azhagiya maNavALap perumAL, who is forever resting on tiru anantAzhvAn.

SrImad bhAgavatam describes kaNNan's beautiful dance on the heads of kaLeeyan. ANDAL is surmising that these peacocks must have learned their dancing from Him as He danced on the heads of kaLeeyan, and that these peacocks are now paying their homage to their teacher by showing their dancing skills. But since ANDAL is in no position to enjoy their dancing, she is telling them that their great teacher is the one who has now caused her to fall at their feet - such is the blessing that her AdiSesha Sayana nAyakan has given her. kOdai is making fun of kaNNan by doing a nindAstuti here.



“Dance on the heads of kaLeeyan”

B. ADDITIONAL THOUGHTS FROM SRI PVP:

kaNa mA-mayilgAL: Flocks of peacocks. kOdai really wanted to join mARROlai paTTavar kUTTAm (kArkkODal 2), namely the kUTTAm or gathering that consists of only good souls, but now she is in a kUTTAm that is totally full of her enemies kArkkODal, kOvai, mullai, kuyil and mayil (peacock). Why are these peacocks her enemies? periyAzhvAr says (in periyAzhvAr tirumozhi 4-8-9), ninRADu kAna mayil pOl niRam uDaiya neDumAl; these peacocks remind her of His hue and make her suffer.

kaNNapirAn tirukkOlam pOnRu: “ma’ngaLa nal vana mAlai mArbil ila’nga mayil tazhaip pIli SUDi, po’ngiLa ADai araiyil SAtti, pUm kottuk kAdil puNarap peidu “ (perumAL tirumozhi 6-9) kaNNan decorated Himself with vana mAlai, peacock feather, beautiful garments around His waist and colorful flowers in His ears. These peacocks look well decorated and this reminds one of kaNNapirAn decorating Himself well.

aNi mA naDam payinRu - bhArata SAstram deals with the complete set of all dances that are known to mankind. These peacocks seem to have exhausted all those, seem to have surpassed all that is known, and seem to now be dancing dances that are special and unknown hitherto to anyone.

aDi vIzhginREN: ANDAL is telling these peacocks that she is falling at their feet and



requesting them to stop their dancing. But the peacocks can tell her in return: We are the ones who should be falling at our pirATTi's (your) feet; it is not appropriate that you fall at our feet instead. She responds to this in the latter half of the pASuram: Everyone has to follow His wishes. Normally He protects those who surrender to Him. He gave the pleasure of the contact with His Body to anantAzhvAn, but refuses to give me the same privilege. In my case, it is His wish that I fall at your feet, and so it shall be.

nammai vaitta pariSu: In the name of being with me, He held my foot first and then left me; now He has made me hold your feet. What can I do? This is what He has done: You, who are supposed to be subservient to me, have to give your feet to me and I, who am your svAmini, have to hold your feet.

The peacocks, which are in Sishya sthAnam to kOdai, have to give their feet for her to hold because of their pAratantRyam (lack of independence) because it is His Will.

SrIvaikuNTha stavam 77 describes how each of the nitya-s in SrI vaikuNTham feels subservient to all the other nitya-s (nityAbhivAnchita paraspara nIcabhAvaih...).

It is SrIvaishNava svarUpam that all SrIvaishNava-s feel mutually subservient to all other SrIvaishNava-s. If a cetana gives oneself to the paramacetanan (emperumAn) unconditionally, then His aDiyar-s can use that cetana anyway they like. It is not uncommon for an AcAryan to hold the foot of his Sishyan. ammaNi AzhvAn used to prostrate at his Sishyan's feet. His triuvuLLam was: I prostrate to him because he is a SrIvaishNavan; he is one who knows my heart exactly. The bhAvam here is that the Sishya understands that he is just to be used by his guru as the guru pleases, and if this is what the guru wants to do, it is the Sishya's duty to accept it.

An instance where tiruma'ngai AzhvAr worshipped the parrot he created in his pASuram is comparable to ANDAL falling at the feet of her peacocks. "vehkAvil tirumAlaip pADakkETTtu vaLarttadanAl payan peRREn varuga enRu maDak kiLiyai kUpPi vaNanginALE (tiruneDum tANDakam 14) – AzhvAr is falling at the feet of his parrot because he feels that the parrot has grown listening to the praise of emperumAn all its life, and thus is devoid of any ahamkAram.

Yet another illustration of this concept that SrIvaishNava-s consider themselves to be the aDiyAr-s of other SrIvaishNava-s irrespective of age etc., is given by SrI PVP. Once SrI BhaTTar was discussing sat vishayam with SrI tirunaRaiyUr araiyar who was his elder by age, and quoted some of the above instances to araiyar. araiyar in turn praised him saying he had never heard such words from any AcAryan before. bhaTTar was feeling uncomfortable with the praise coming from a great man like tirunaRaiyUr araiyar. The latter comforted him saying that it was quite acceptable in our tradition for anyone to praise another SrIvaishNava irrespective of age etc., and quoted the instance of tiruma'ngai AzhvAr (parakAla nAyaki) who first taught his parrot the nAmam of emperumAn, and then fell at its feet when it uttered the name of emperumAn that he himself had taught.



C. ADDITIONAL THOUGHTS FROM SRI UV:

It is unique for kaNNan that He decorates Himself with the peacock feathers; so no wonder that He resembles the peacock in beauty.

paRpala kAlamum: “Always”, that is, irrespective of whether He is in yoga nidrA, or when He is with His periya pirATTi or when He is with His other consorts or during His avatAram-s.

pariSu idu kANminE: “Look at this reward that He has given me – namely, my falling at your feet”. How can kOdai fall at the feet of the peacocks? It is her maNALan’s (Semmai uDaiya tirukkaiyAl tAL piDittavan) present to her. When He is away from her, He makes the peacocks look exactly like Him in appearance and is now testing if she is paying respects to Him by falling at their feet. periya pirATTi drove Him to a state where He had to surrender to SugrIva. kOdai is not doing any such thing to Him, but still He is still showing her that He is capable of the same thing that sItA pirATTi did to Him.

nammai vaitta pariSu: “This what he has given us as His gift, or this is what He has ordained – namely, that I fall at your feet, and you are the recipient of my surrender”. sItA pirATTi had made Him surrender at the feet of sugrIva. Instead of showing His skills to sItA pirATTi, He is showing them to kOdai instead. kOdai tells the peacocks: “If it is proper for Him to touch my feet (tirukkaiyAl tAL paRRi), then there is nothing wrong with my falling at your feet. It is true that there are SAstric injunctions against who can prostrate to whom etc.; But you birds are not bound by SAstra-s, and no harm can come to you by my falling at your feet. Since it is for my sake that I am falling at your feet, it is okay. Anyway, this is His gift to us, and so we have to accept it.

D. ADDITIONAL THOUGHTS FROM SRI TSR:

Another anubhavam of phaNam ADu aravu - Adi Seshan is dancing with joy with his hoods spread, because he has been blessed with the sparSam of bhagavAn (as He is lying on him).

PASURAM 10.7

naDamADit tOgai virikkinRa mAmayilgAL! ummai
naDamATTam kANap pAviyEn nAnOr mudal ilEn
kuDam ADu kUttan gOvindan kOMiRai Seidu emmai
uDaimADu koNDAn u'ngaLukku ini onRu pOdumE

நடமாடித் தோகை விரிக்கின்ற மாமயிகாள், உம்மை

நடமாட்டங் காணப் பாவியேன் நானோர் முதலிலேன்,



குடமாடு கூத்தன் கோவிந்தன் கோமிறை செய்து,எம்மை

உடைமாடு கொண்டா னுங்களுக் கினியொன்று போதுமே ?

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

Oh happy peacocks! You are displaying your pleasure by dancing with your feathers spread out beautifully! Please understand that I am not in a state of mind blessed enough to enjoy your dance. The kuDamADu kUttan gOvindan has stolen all that I had (sarvasva apahAram) including my eyes (they don't have the desire to see anything but Him), my bangles, etc. Is it befitting of you to hurt my feelings even more by dancing in front of me?

B. ADDITIONAL THOUGHTS FROM SRI PVP:

naDamADit tOgai virikkinRa mAmayilgAL: In the previos pASuram (10.6 gaNa mA mayilgAL), the peacocks knew that kOdai fell at their feet and is thus very weak; so, it looks like they are thinking that there is no obstruction to finishing up their work of making her suffer, and they start dancing by spreading their beautiful feathers. By showing off the beauty of their feathers, they remind her even more of His beauty and thus achieve the objective of torturing her even more perfectly.

ummai naDamATTam kANap pAviyEn nAnOr mudal iEn: I do not even have the ability to see your dance, since my eyes that are needed for seeing your dance followed emperumAn and left with Him when He left me.

Note the analogous incident in SrImad vAkmIki rAmAyaNam. King Dasaratha told kausalyA after rAma had left for the vana vAsam:

rAmam me'nugatA dRshTiradyApi na nivartate |
na tvA paSyAmi kausalye sAdhu mA pANinA spRSa || (rAmA. ayodhya 42-43)

(Oh kousalyA! My eyes followed rAma when he left; they haven't returned back to me. I don't even see you. Please touch me well with your hands (so that I can feel whether I have the sense of touch left in me or not)).

nAnOr mudalilEn: It seems like kOdai will have eyes only if emperumAn is with her! The yajur Veda 4-6-5.2 declares cakshur devAnAm uta martyAnAm - He is eye of nityasUri-s and of people. He is her eye too.

gOvindan kO miRai Seidu: Even though He is gOvindan who is easily attainable to cows and cowherds, He is torturing me just like a king who can treat his people as he pleases.

emmai uDai mADu koNDAn: uDai means belonging and mADu means wealth; so, the one word uDaimADu means all the wealth.

1. He took my natural belongings such as my beautiful fair color;





2. He took away my nANam (shyness) which is my belonging, and also my other natural wealth such as my beautiful complexion and vaLai (bangle).
3. He took away everything that belonged to me with nothing left behind to claim as mine.

u'ngaLukku ini onRu pOdumE: It is His nature to torture me. Torturing is not your nature. Then, is it right that you dance before me and remind me of Him?

C. ADDITIONAL THOUGHTS FROM SRI PBA:

mudal iEn: Sri PBA gives reference to” en aim pulanum ezhilum koNDu” (He took control of all my five senses) .

emmai uDai mADu koNDAn: It can be interpreted in 2 ways:

1. emmai = our; uDai- dresses; mADu – wealth - He took away our dresses and all wealth
2. emmaiuDai = our, mADu = all the wealth; i.e., everything that we had - sarvasvattaiyum koNDAn.

I have already lost everything to Him (as in tiruvAimozhi “mAlukku vaiyam aLanda maNALarku”); you also do not join in troubling me.

PASURAM 10.8

mazhaiyE! mazhaiyE! maN puRam pUSi uLLAi ninRa
mezhuGU URRinARpOI URRu nal vE'nkaTattuL ninRa
azhagap pirAnAr tammai en ne'njattu agappaDat
tazhuva ninRu ennai tagaittuk koNDu URRavum vallaiyE

மழையே ! மழையே ! மண்புறம் பூசியுள் ளாய்நின்ற,
மெழுகூற்றி னாற்போல் ஊற்றுநல் வேங்கடத் துள்நின்ற,
அழகப் பிரானார் தம்மையென் நெஞ்சத் தகப்படத்
தழுவநின்று,என்னைத் ததர்த்திக்கொண் டூற்றவும்வல்லையே

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

Oh rainy clouds! In making vighraha-s etc., it is common to first make a figure of wax, then coat it outside with clay, and then melt the wax inside and pour it out. The azhagar of tiruvE'nkaTam has similarly embraced me outside, and is melting me inside out and





destroying me. Won't you first unite me with Him so that I can embrace Him closely just as I am imagining in my mind, and then shower your rains over both of us to your heart's content?

B. ADDITIONAL THOUGHTS FROM SRI PVP:

The clouds have rained and made the flowers (kArkkODal etc.) blossom, and the peacocks dance with joy, and have tortured ANDAL in whichever way they can. Now they have started showering on her as well, and thus continue to disturb ANDAL's mind even further. SrI tirumalai nambi is said to have become deeply engrossed with the meanings of this pASuram and the next one, and after chanting these pASurams, used to be filled with tears in his eyes (kaNNum kaNNIrumAi oru vArttaiyum SollAdE), and will become silent and not be able to proceed further for quite some time.

mazhaiyE mazhaiyE: The reason why kOdai is calling the clouds two times is that, they are all so far away and she wants to make sure they can hear her.

maN puRam pUSi uLLAi ninRa mezhugu URRInARpOl: People who make vighrams first make a wax figure, apply cold clay on the outside, then melt the wax inside and pour it out. When emperumAn embraced kOdai, it was like applying cold clay on the outside. When her heart melted and turned inside out, it was like heating up the wax to expel it outside.

azhagap pirAnAr tammai: He is endowed with the soundaryam that is so captivating to everyone, and I am totally out of my control.

en ne'njattu agappaDat tazhuva ninRu: I should embrace Him in the same form as He is in my heart, unlike the current state where He eludes me as soon as I stretch out my hands to embrace Him. When we are together thus embraced and together just as bANAsuran's daughter ushai and kaNNan's grandson aniruddhan were chained together in the same jail, then you pour your rain on both of us to your heart's content; not now when I am alone and depressed.

C. ADDITIONAL THOUGHTS FROM SRI UV:

SrI UV gives a couple of alternate interpretations for this pASuram.

One involves taking the phrase "maN puRam pUSi uLLAi ninRu mezugu URRiNARpOl URRu nal vE'nkaTattuL" together, and interpreting the phrase maN puRam pUSi to refer to tiruvE' nkaTam Hills, and mezugu URRinARpOl to refer to the pouring waterfalls over the divine Hills. The anubhavam here is that tiruvE'nkaTa malai looks like a huge rock coating over some object, and bhagavAn is pouring the waterfalls on these Hills like pouring the molten candle over this shape.

The second interpretation is that ANDAL is praying to the clouds that in addition to their pouring their waters on her, they should embrace Him and bring him over and shower Him





also on her (azhagap piRAnAr tammai URRavum). This way, He will be close to her (ennai tagaittuk koNDu) just as she imagines in her mind. There is a coating in her mind of the desire to be close to Him, like the wax coating on the figure referred to earlier. If the clouds bring Him and pour Him on her mind (en ne'njattu agappaDat tazhuvik koNDu ennait tagaittukkoNDu URRavum), the wax of desire will melt away because her desire would have been fulfilled.

ANDAL feels: Currently, I am looking at objects like you and my desire grows out of proportions because of my despair. If you rain Him on me in such a way that He is with me the way I imagine in my heart, then I will not have to look outside at objects like you any more.

“naishA paSyati rAkshasyo nemAn pushpa phaladrumAn |
ekasta hRdayA nUnam rAmamevAnupaSyati” || (rAmA. sundara.)

mazhiyE mazhaiyE: Can mean several rain clouds or clouds that are far away or for calling the clouds with love to request them for their help.

D. ADDITIONAL THOUGHTS FROM SRI PBA:

The raining clouds with whom kOdai had already talked in viNNiLa mElAppu, had been the cause of several things and events that have tortured her (like the flowers, fruits, the dancing of the peacocks etc). In addition to torturing her through these, the clouds have now started raining on her and directly hitting her. Rain during the viSlesha kaLam (viraha tApa kaLam) is not a welcome event for kOdai. Hence, she is requesting them to rain during the samSlesha kaLam, when the rain/varsham will be Anandakaram.

PASURAM 10.9

kaDale! kaDale! unnaik kaDaindu kalakkuRuttu
uDalul pugundu ninRu URal aRuttavaRkku ennaiyum
uDalul pugundu ninRu URal aRukkinRa mAyarkku en
naDalaigal elAm nAgaNaikke SenRu uRaittiyE

கடலே ! கடலே ! உன்னைக் கடைந்து கலக்குறுத்து,
உடலுள் புகுந்துநின் நூறல் அறுத்தவற்க்கு,என்னையும்
உடலுள் புகுந்துநின் நூறல் அறுக்கின்ற மாயற்குள்
நடலைக ளெல்லாம் நாகணைக் கேசென் றுரைத்தியே





A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

Next, kOdai appeals to the ocean: “Oh Ocean! You gave Him a place to lie down. But He ended up churning you with a mountain, penetrated your body, and extracted the nectar from within you. So also, He entered my body, and He is extracting my life out of me now. Since you have undergone the same kinds of sufferings that I am going through, won't you go and inform tiru anantAzhvAn who is His sacred bed, about all the misery I am going through (so that he can in turn intercede on my behalf?)”

B. ADDITIONAL THOUGHTS FROM SRI PVP:

kaDalE kaDalE: The kaDal (ocean) is not hearing when she calls once because of the alai muzhakkam (sound of the waves), so she is calling twice.

unnaik kaDaindu kalakkuRuttu: You helped Him by serving as His bed; He reciprocated by churning you inside out without even having a consideration for you who served as His bed. He is one who has demonstrated that He is capable of drilling a rock at the throat of one who gives Him a place to lie down, and draining out all his power and resources from him. I am suffering the same plight you went through; so, you should help me.

uDaluL pugundu ninRu URal aRuttavaRkku: He first embraced you as His bed, and then under the pretext of helping the devas, He drained you of all your resources.

ennaiyum uDaLuL pugundu ninRu URal aRukkinRa: Just as He did to you, He embraced me first, and then drained me of all that I possessed.

mAyaRkku: Even though He thus mistreated me, He is the Wonder that continues to draw me to Him uninterruptedly and incessantly (“koDiya en ne'njam avan enRE kiDakkum” - tiruvAimozhi 5-3-5).

en naDalaigaL ellAm: “All the sufferings that I am going through, which are similar to the ones you are going through (like going and coming aimlessly and ceaselessly all the time, not sleeping all through night and day, calling continuously, and not giving up no matter how long it takes)”.

nAgaNaikkE SenRu uRaittiyE: I know it is a difficult feat to approach Him, but if you go up to tiru anantAzhvAn who is our friend, he will make a recommendation on our behalf. So, our task will become easier. (“nAgaNai miSai nampirAn SaraNE SaraN namakku” - tiruvAimozhi 5-10-11 - nammAzhvAr had resorted to tiru anantAzhvAn for purushakAratvam as well).

C. ADDITIONAL THOUGHTS FROM SRI UV:

Sri UV points out that kOdai who had been calling emperumAn by respectful names [like vEda mudalvar, vAi azhagar, kumaranAr, vE'nkaTa nAthar, maNavALar, azhagappirAnAr], is now calling Him in singular “aRuttavaRkku”, “mAyaRkku”.



kOdai tried treating all the beings which were causing misery to her with all due respect, because she considered them to be all part of Him and having His amSam in them. That did not bear any fruit for her. Next, she tries to look for something that has gone through an experience similar to her, and is also close to Him. She thinks of the ocean as the best representative that fits this criterion, to help her who is drowned in the ocean of sorrow. So she now calls out to the Ocean. She calls 'kaDaIE' twice, just to make sure that the ocean realizes that she is calling out seeking its help, and not with any other motive.

kaDaIE kaDaIE: “Oh Ocean! I know you helped Lord rAma and kRshNa when they called out to you for help; you helped rAman to build a dam across you, and gave a place for residence in dvAraka when kaNNan decided to establish His city down below your waters. Now I need your help.

nAgaNaikkE SenRu uRaittiyE: Go and tell anantAzhvAn what my sufferings are. emperumAn is lying on you with AdiSeshan as His bed. Don't worry about how to wake Him up, or how to know when He is awake etc. AdiSeshan is very close to you and also to emperumAn; so, all you do is tell AdiSeshan, and he can take care of the rest, since he knows when emperumAn is asleep or awake. Tell AdiSeshan the following words: “Just as He who churned me inside out is always with me, lying on me, embracing me and giving me Anandam, He who churned kOdai's heart should embrace her and give her the same anubhavam of closeness and Anandam also”.

D. ADDITIONAL THOUGHTS FROM SRI PBA:

ANDAL is aware of the close relation between emperumAn and the Ocean:

“mAlum karum kaDaIE! en nORRAi! vaiyagam uNDu

Alin ilait tuyinRa AzhiyAn - kOlak

karumEnic ce'ngaNmAl kaN paDaiyuL enRum

tirumEni nI tINDap peRRu” - mudal tiru antAdi 19

nAgaNaikkE SenRu uRaitti: It looks as though tiru anantAzhvAn is the only one who is qualified to do kai'nkaryam to Him at all times and in all forms - “SenrAl kuDaiyAm irundAl Si'ngAsanamAm”. Go and let him know that we should also be given a chance to take part in His kai'nkaryam. He is not the only one who should be allowed to do kai'nkaryam for emperumAn.

PASURAM 10.10

nalla en tozhi! nAgaNai miSai nam parar

Selvar periyar Siru mAniDavar nAm Seivadu en

villi puduvai viTTucittar ta'ngaL dEvarai

valla pariSu varuvipparEl adu kANDumE



நல்லஎன் தோழி ! நாகணைமிசை நம்பார்,
செல்வர் பெரியர் சிறுமா னிடவர்நாம் செய்வதென்,
வில்லி புதுவை விட்டுசித் தர்தங்கள் தேவரை,
வல்ல பரிசு வருவிப்ப ரேலது காண்டுமே.

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

ANDAL concludes this tirumozhi by declaring that with AcArya kaTAKsham alone, the Sishya will get to the Feet of emperumAn. She tells her friend: “emperumAn who has for His bed tiru anantAzhvAn, is the Supreme Lord of all, One who is great in every respect; on the other side, we are the measly little creatures who are totally powerless. There is nothing we can do by ourselves to reach Him. But if periyAzhvAr who is dear to emperumAn intercedes and invites Him, then we will get to have His sevA definitely”. (The inner meaning is that to reach sarveSvaran, one needs AcAryan's blessing).

Where is pAmbaNaiyAn, whom my forefathers extolled as “kAyAm pU malar piRa'ngal anna mAlaik kaDi ara'ngattu aravaNaiyil paLLi koLLum mAyOn” and where is an ordinary



kOdai with tOzhimAr”





woman like me? Where is the kOmaLak karumaNi, who is sleeping in kShIrAbdi while His tiruppaAdams are being massaged by periya pirATTi and where is a small girl like me, who is unfortunate enough not to be blessed by Him? We are worlds apart. So, let us ask our periyAzhvAr, who has a close relation with Him, to call Him here.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

kOdai's tOzhi is even more sad than kOdai. There were only two things that gave some hope to kOdai: 1. Being born as periyAzhvAr's daughter and 2. The words of emperumAn that "He will not forsake those who love Him" - "anbu uDaiyArai viDEn". kOdai is constantly worrying : "kumaranAr Sollum poi AnAl nAnum piRandamai poi anRE" (NT 10.4). So the tOzhi is trying to think of some way to make kOdai live. kOdai realizes her tOzhi's sadness and consoles her: "Don't worry; there is a way out for us; periyAzhvAr who is our AcAryar will somehow get Him for us".

nalla en tOzhi: "Oh good friend, who feels sadder at my plight than even I do".

nAgaNai miSai nam parar Selvar periyar Siru mAniDavar nAm Seivadu en: What can lowly creatures like us do to that great emperumAn, tiru's nAyakan, who is lying on His serpent bed ? nammAvAr who did SaraNAgati with the words "aDik kIzh amarndu pugundEnE" (tiruvAimozhi 6-10-10), first sought the purushakAratvam from pirATTi and anantAzhvAn before His SaraNAgati to emperumAn: ("agalagillEn iRaiyum enRu alarmEl mangai uRai mArbA!" - tiruvAimozhi 6-10-10, and "nAgaNai miSai nampirAn SaraNE SaraN namakku" - tiruvAimozhi 5-10-11). But, kOdai feels that pirATTi and tiru anantAzhvAn, who were sought by nammAzhvAr as purushakAra bhUta-s, are both responsible for her not getting Him. She is in a coma with viraha tApam, and is at the point of slipping away from bhagavad vishayam.

nam parar: Only our great emperumAn and no one else is referred to as para brahmam, param poruL, param jyoti and paramAtmA:

**"nArAyaNa param brahma tatvam nArAyaNah parah |
nArAyaNa paro jyotir_AtmA nArAyaNah parah || (taittirIya upanishad)**

nam Selvar: He is tiruvin nAyakar: "aNaiyadu aravaNai mEl pUmpAvai Agam puNarvadu" (tiruvAimozhi 2-8-1). purusha sUktam declares: "hrISca te lakshmiSca patnyau" (Oh parama purshA! You have bhUmidevI and lakshmiddevI as your Consorts).

periyar: Because of the above-mentioned reasons, He is "periyavar" - a great personality. We are like the small atoms, and He is like a huge mountain.

Siru mAniDavar: We are not from deva jAti to stand anywhere in His vicinity; we are not jn~Ani-s to be close to Him; we are not like the great anantAzhvAn, who is all-knowing, yet acting as acit and laying down as His bed and thus getting to embrace Him; and we are not like the innocent AyarpADi girls who did not even know the difference between right hand and left hand, yet, were blessed enough to be embraced by Him. We are none of the above,





but just lowly, worthless humans.

nAm Seyvadu en? : Even though He gave His word: “I shall protect ASrita-s”, we are powerless to force Him to keep His word. Does that mean we have give up seeking Him? Not so, says kOdai.

villi puduvai viTTucittar ta'ngaL dEvarai: When we have the same Sesa-Seshi sambandam with emperumAn that the AcAryan has, why do we need the AcAryan in the middle? Even though our relation to Him is just the same as our AcArya's relation to Him, viz. we are Sesa-s to Him who is the SeshI, and our relation to bhagavAn is thus an ever-existing one, ANDAL is pointing out to us that we won't reach Him until there is the anugraham of the AcArya. The SAstrArtha that is being conveyed is that the role of the AcArya is absolutely essential in our effort to reach Him. ParamAtmA just will be subservient to whatever the AcArya wishes, and we need the AcArya's purushakAratvam in our SaraNagati to Him. There are those like madhurakavi who declare that they consider the AcArya as their God, and there is no other God they will ever seek - devu maRRu aRiyEn (kaNNinuN - 2).

ANDAL is indicating that she is not seeking Him directly any more, but she will seek her AcArya's blessing instead, and she is firmly establishing the AcArya in between her and Him - “ta'ngaL dEvarai” - she is now referring to Him as periyAzhvAr's devar, who will listen to what periyAzhvAr says. In fact, the only reason why she is running after emperumAn is because periyAzhvAr is fond of Him.

(SrI PVP reminds us here of an anecdote about tripurA dEviyAr, a disciple of emperumAnAr. Once she was asked why she is not worshipping anya devatA-s, and she replied: “Because emperumAnAr is not doing so. If He worships Sivan, then we will also worship Him”.)

valla pariSu varuvipparEl: periyAzhvAr has several ways of making Him come. He might get Him here by attracting Him with “SeNbagap pU SUTTa vArAi” (periyazhvAr tirumozhi 2-7-1) or by singing “paLLANDu paLLANDu” (tirupppalANDu) or by “vENDiya vEda'ngaL Odi viraindu kizhi aRuttu”. Or He might call “nAraNA nIrADa vArAi” (2-4-1) or for 'kuzhal vArA”. When he calls “andiyam pOdidu Agum azhaganE! kAppiDa vArAi “ (2-8-1), He cannot refuse the invitation. He made Him come for nIrADal by “veNNai aLainda kuNu'ngum” (2-4), for adorning flowers by “Anirai mEyokka nI pOdi” (2-8) or for kAppiDal by “indiranODu piraman” (2-8). Since he has so many ways of getting Him, kOdai calls it “valla pariSu”.

Another reason why it is called “valla pariSu”: just as kOdai is trying to have periyAzhvAr as purushAkAram, periyAzhvAr might have his AcAryAr as his purushAkAram and get Him.

SrI PVP gives another instance to bring out the importance of the purushakAratvam of AcArya in prapatti. In stotra ratnam Slokam 22, ALavandar first does prapatti directly to perumAL:



“na dhArma nishThosmi na cAtmavedI,
na bhaktimAmstavac caraNAravinde |
akincano'nyagati: SaraNya!
tvatpAda mUlam SaraNam prapadye ||”

(I am not steady in performing karma yogam as prescribed, nor do I have Atma j~nAnam; I do not have bhakti towards your tiruvaDit tAmaraiGaL; I do not have any means nor do I have any place to go; I consider your tiruvaDit tAmaraiGaL as my only refuge).

Probably because he felt that this surrender directly to bhagavAn without the involvement of AcArya will not fructify, in the last Slokam (65), he pleads to bhagavAn to bless him because of his connection with his grandfather nAthamuni, who is his parama AcArya and also dear to emperumAn:

“akRtrimat-tvac caraNAravinda
premaprakarshAvadhimAtmavantam |
pitAmaham nAthamunim vilokya
prasIda madvRttam acintayitvA ||”

“Without taking into account my behavior (which will disqualify me from your Grace right away), please bestow your blessings on me just because of my relation to my grandfather nAthamuni, who had utmost attachment to your tiruvaDitAmaraiGaL and who has realized the AtamsvarUpam”.

ANDAL's approach is just the same as that of ALavandar.

C. ADDITIONAL THOUGHTS FROM SRI UV:

This pASuram is considered by svAmi deSikan as a great illustration of AcArya nishThA, which is one form of prapatti, where the AcArya performs the prapatti on behalf of the disciple.

D. ADDITIONAL THOUGHTS FROM SRI PBA:

“ammAn Azhip pirAn avan avviDattAn yAnAr?” There is a world of difference between His greatness and our smallness. That periyavar (emperumAn) will behave like a kORkIzhkanRu (a calf subdued by a kOI or kambu) with periyAzhvAr.

kOdai did not give a phala Sruti for this tirumozhi. It is significant to note that the current pASuram stands in the place of phala Sruti, namely, that bhAgavata sambandham can lead to the realization of emperumAn.



SrI

SrI ANDAL sameta SrI ra'ngamannAr tiruvaDigaLE SaraNam

ஸ்ரீ

ஸ்ரீ ஆண்டாள் ஸமேத ஸ்ரீ ரங்கமன்னார் திருவடிகளே சரணம்

NACCIYAR TIRUMOZHI XI - TAM UGAKKUM

நாச்சியார் திருமொழி 11 - தாமுகக்கும்

INTRODUCTION

ANDAL had rested her hopes of attaining emperumAn on two counts: (1) kumaranAr Sol (10-4), and (2) the SaraNAgati that she has performed through her guru and father, periyAzhvAr. Time passes; there is no sign of kaNNan and her longing for Him increases. She becomes depressed and suffers from sickness of separation from Him. Everything around her uninterruptedly reminds her of emperumAn, and she is being hurt by everything just like bhIshmA was hurt by Arjuna's arrows in the mahAbhArata war. All the mothers in the neighboring households and her friends throng around her to find out exactly what is bothering her. She tells them about the pitiful plight her emperumAn has left her in. It is the same emperumAn who spent sleepless nights and starved without taking food when He had been separated from sItA pirATTi, and the same emperumAn who rescued rukmiNi from SiSupAlan. She declares to them that she firmly believes that He will not let her down, and she will still patiently wait for Him and will hold on to her life, because He had unfailingly helped others like her before.

PASURAM 11.1

tAm ugakkum tam kaiyil Sa'ngamE pOIAvO
yAm ugakkum em kaiyil Sa'ngamum EndizhaiyIr
tI mugattu nAgaNai mEl SErum tiru ara'ngar
Amugattai nOkkArAl ammanE! ammanE!

தாமுகக்கும் தம்கையில் சங்கமே போலாவோ,
யாமுகக்கு மெங்கையில் சங்கமு மேந்திழையீர்,
தீமுகத்து நாகணைமேல் சேரும் திருவரங்கர்,
ஆமுகத்தை நோக்காரால் அம்மனே ! அம்மனே !

sadagopan.org



A. TRANSLATION FROM SRI SA'THAKOPAN'S TAMIZH TREATISE:

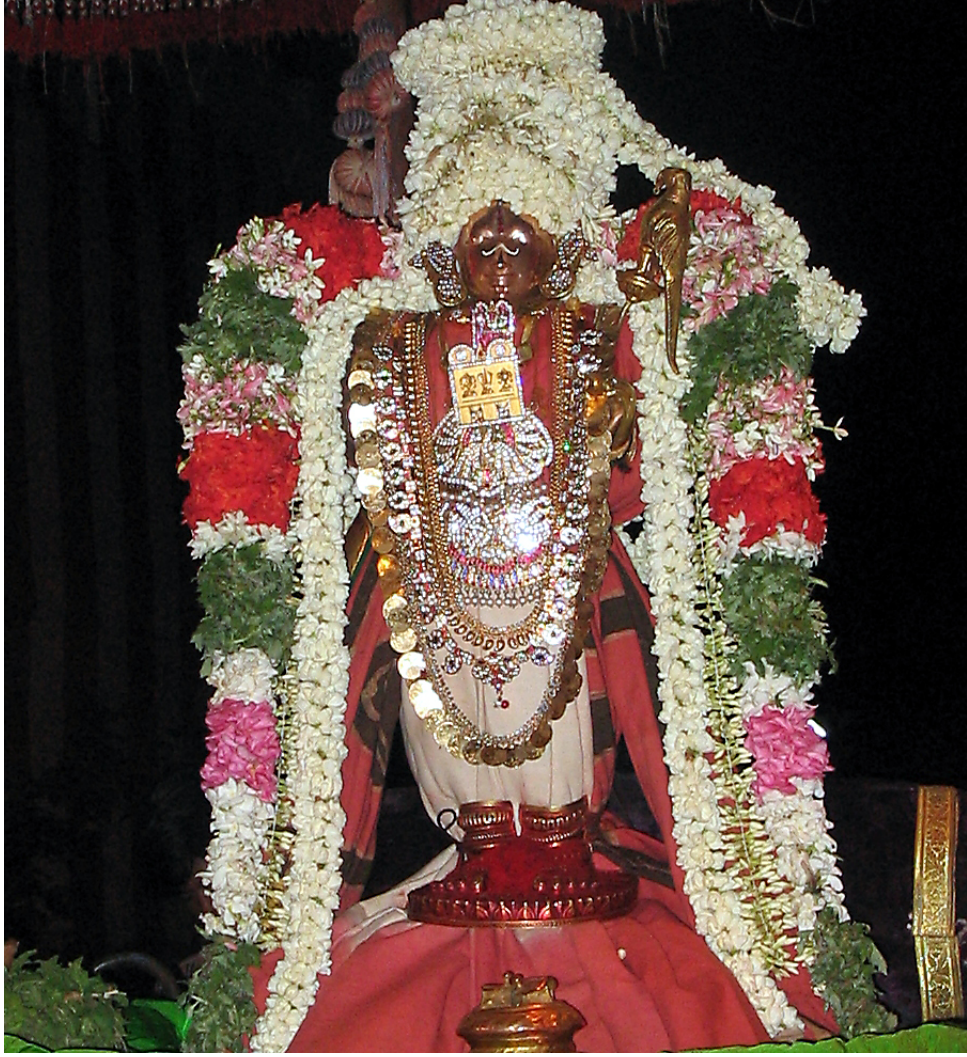
“Oh my friends, who are adorned with jewelry! Aren't the bangles that I used to wear in my hands as important to me as the Sa'nkham that emperumAn emperumAn is wearing in His hand is for Him? Then, why is it that He takes away my bangles (i.e., I keep pining for Him and my hands are becoming thinner and thinner, and the bangles keep slipping out)? By comparison, His Sa'nkham never leaves His hand. May be He thinks that it is enough if His Sa'nkham stays put in His hand, and it doesn't matter if I loose my bangles (Sa'ngam in tamizh also means bracelet). Alas! Alas! That tiru ara'ngan, who is lying on the fierce-looking, fire-spitting anantAzhvAn, is not even looking at my face.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

tAm ugakkum tam kaiyil Sa'ngamE pOIAvO yAm ugakkum em kaiyil Sa'ngamum: Just as He is fond of the Sa'nkham that He has in His hand, I also am fond of the Sa'nkhu vaLai (bangle) that I am wearing in my hand. If He takes away my Sa'nkhu vaLai, shouldn't He give me His Sa'nkham in return? If He says, 'You are a paratantrai; I am a svatantran; you shall obey what I ordain, but you cannot force Me', that does not sound right because He would be saying that without knowing my pining for Him and thus my weakness. If His response is: 'I shall not give anything I have in my hand; and I shall snatch away what others have in their hand', that would be unacceptable because it is not fair. If His response is: 'We men will do anything we want because it is purusha svabhAvam, and you women should just keep quiet like women and watch', I can say that I know how to make Him bend by doing “maDal Urdal” etc. To my question “Why do you refuse to give me my vaLai that you have in your hand”, if He says “Because I like it”, then can't I ask: “Just like that, I am also fond of the Sa'nkham that you have in your hand; so give that to me”? If He responds: “I am fond of my pA'ncajanya; how can I give it to you?”, kOdai's response would be: “That was not meant for You; all Your divya Ayudha-s were meant for Your devotees”. (“na te rUpam na cAkAro na AyudhAni na cAspadam” - jitante 1- 5)

ANDAL's words, 'tAm' and 'yAm' can be interchanged, resulting in a new anubhavam: tAm ugakkum em kaiyil Sa'nkhamE pOIAvO yAm ugakkum tam kaiyyil Sa'nkhamum. EmperumAn seems to take the position that He will not give up the Sa'nkham that is in His hand that is dear to ANDAL, nor will He will give back the Sa'ngam that is in ANDAL's hands that are dear to Him. If it is fair that those who like something should get it, just as you have my kai vaLai (bangle), your kai Sa'nkham must come to my hand. If it is fair that each owner should keep what he or she owns, my kai vaLai must stay with me. The only way these two conditions can simultaneously be fulfilled is if we are united (samSlesham). That is the parama tAtparyam conveyed in these words by ANDAL.

“veLLai viLi Sa'nkhu iDa'nkaiyyil koNDa vimalan” (NT 5-2), so saying kOdai aspired for only one of His AbharaNa-s, namely the Sa'nkham; Just because of this, He took away all her vaLaigaL - “tAn koNDa Sari vaLaigaL” (NT 8-5). “He did not leave even one vaLai for her to wear in the memory that it is dear to Him; He took everything”. If it be asked of ANDAL:



“nAchchiyAr during mutthukuri utsavam”

“Why can't you desire all His Sa'nkhams instead of only one”, the truth is that just as there is only one ISvaran, there is only one Sa'nkham that is unmatched by any other Sa'nkham.

Sa'nkham is an Ayudham in His hand; why did kOdai want the weapon of all the things that He possesses? It is because she does not see it as a weapon in His hand. Just as the bangles in her hand are jewelry for her who is the best among women (nArINAM uttamA vadhUh), she sees the Sa'nkham in emperumAn's Hand as the AbharaNam for the purushottaman. So, there is nothing wrong in desiring that.

EndizhaiyIr: ANDAL is addressing the other womenfolk around her as “you who are all wearing lots of jewelry”. For her who is without any jewelry because of her separation from Him, it is surprising that there are those who can manage to keep their jewelry still on themselves unlike her. It is as if these are people who have managed to escape from praLayam!





rAma finds Himself in a similar state when He loses sItA pirATTi in the forest. In that state, Lord rAma's thoughts are on how come rAvaNa left alone the mates of the male peacocks, since the peacocks were dancing together with their mates merrily.

“mayUrasya vane nUnam rakshasA na hRdA priyA |
tasmAn nRtyati ramyeshu vaneshu saha kAntayA | |” (rAmA. kishkindA. 1-40)

tI mugattu: ANDAL is using 'tI mugattu' to refer to Adi Seshan in a reprimanding tone. She feels: AdiSeshan knows my situation; yet, he is giving his body to serve as bed for Him. AdiSeshan might not know the pangs of separation, but he knows the taste of being with Him. Knowing that, he will also know what it means to be separated from Him. Given this, why is He giving his body to emperumAn when He has chosen to be separated from me? She is now referring to tiru anantAzhvAn as 'tI mukham', because he is not helping her to get her emperumAn and instead he is establishing a relationship with Him for himself.

tImugattu: Instead of feeling sorry for people suffering like me and showing compassion, this nAgaNai is having a face that looks like it is spewing out fire.

sErum tiru ara'ngar: It looks like emperumAn is having His association with tiru anantAzhvAn just to get instruction and training on how to be fierce, rude, without compassion, etc. Or, it can mean that when this tiru ara'ngan goes to sleep on His bed, no other Ayudham is needed but this tiru anantAzhvAn who has faces spewing out fire. emperumAn is ensuring that people like me who are out of His favor keep away from Him and do not approach Him, by associating Himself with this bed of fire-spewing tiru anantAzhvAn. Even if people manage to approach Him, He will destroy those whom He does not like - 'Eynda paNak kadir mEl vevvuyirppa vAi'nda madhu kaiDavarum vayiRu urugi mANDAr' (mUnRAM triuvantAdi 66) - He was lying on AdiSeshan, who is adorned with the lustrous pearls, and when madhu and kaiTabha approached Him, AdiSeshan breathed out a long breath and their very guts burned out completely, and they died instantaneously.

sErum: This aran'ganAthar's behavior is just opposite to what is considered normal behavior in this world. This bed was meant for Him and me, who is His nAyaki. And, He is lying there without me!

tiru ara'ngar: He came to tiru ara'ngam from SrIvaikuNTham to help bhaktas in distress. But after coming here, He forgot all that and is lying on tiru anantAzhvAn, falling in love with the softness and cool fragrance of the bed and is sleeping! It would have been all right if He did not help me when He was far away in parama padam, but it is inexcusable that He comes to tiruvaran'gam and then keeps ignoring me.

Amugattu : Alas! I am done! One can bear if a nAyakan foregoes his love for his nAyaki in separation. But, should He forego kaN nOkkam (looking at me)? Or His karuNai (compassion)?

ammanE ammanE: This word depicts fear. ANDAL's thoughts seem to be: “During separation, when I think of Him, it should be a sweet thought. Now He does not even look at





my face, and I am afraid to look at His face. It has come to the situation where now I get fear at His thought as if I have seen a snake or a tiger. Alas! How was He then, and how He is today?”

At least BhIshma could breathe his last by thinking of Hari in the last moment, just as all yogi-s successfully get thoughts about Him in their last moments. Even this may be only for the male folk like BhIshma, and not for womenfolk like me. I may not be able to think of His face even in my last moment.

C. ADDITIONAL THOUGHTS FROM SRI UV:

Sa'nkham: Sa'nkhu/conch or kai vaLai/bangle. kOdai wants to show that what is in her hand is equal to what is in emperumAn's hand; so, instead of choosing different terms to refer to His Sa'nkham and to her bangles, she chooses the same word “Sa'nkham” to denote the pA'ncajanya in His hand and the bangles in her hand. Both have sweet sounds to them.

EndizhaiyIr: ANDAL calls out to the other womenfolk around her: “Even though I have lost my bangles because of my longing for Him, at least you all hold on to your bangles and don't lose them because of your worry over me. How sad it is that I have become the object of your deep concern and worry”.

Sa'nkhamE pOIAvO: Those who don't normally wear jewelry but make their weapons look like jewelry know the importance of the AbharaNa-s. In this case, can't this emperumAn at least treat my bangles as important as His Sa'nkham?

tI mugattu: : I am here with my whole self scorched by viraha tApam, and He does not feel like even looking at my face. If you say that it is because my face is scorched by this fire that He does not want to look at me, then it does not make sense that He Himself is lying on this AdiSeshan who has a thousand faces spitting scorching fire. This does not seem consistent. If He comes and takes one look at my face, all the scorching on my face will go away.

If it can be said that He is attached to AdiSeshan because he is protecting Him, then by reverse logic, emperumAn should be attached to me because I need His protection.

Will you go to tiru ara'ngam and tell Him that it is only fair that He takes me to Him on this nAgaNai? Or, will you at least take away His Sa'nkham and bring it to me?

But then again, with the fire-spitting faces of tiru anantAzhvAn, no one can go near Him, no one can convey my suffering to Him, and no one can bring me His pA'ncajanya. Thus we are at a stalemate, where He won't look at my face, and no one else will look at His face to tell Him of my agony. AdiSeshan is supposed to spit fire from his face only during the praLaya kAlam to destroy the whole world, but it looks like tiru ara'ngan's nAgaNai mugattut-tI has been created for destroying me right now! Alas! Alas ! (ammanE! ammanE!)





PASURAM 11.2

ezhil uDaiya ammanaimIr! en ara'ngattu in amudar
kuzhal azhagar vAi azhagar kaN azhagar koppUzhil
ezhu kamalap pUvazhagar emmAnAr ennuDaiya
kazhal vaLaiyait tAmum kazhal vaLaiyE AkkinarE

எழிலுடைய வம்மனைமீர் ! என்னரங்கத் தின்னமுதர்,
குழலழகர் வாயழகர் கண்ணழகர், கொப்பூழில்
எழுகமலப் பூவழக ரெம்மானார், என்னுடைய
கழல்வளையைத் தாமும் கழல்வளையே யாக்கினரே

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

Oh my beautiful mothers! My emperumAn is lying beautifully in tiru ara'ngam and is the amRtam (insatiable nectar) for me; His beauty is well known - He is known for His dark blue locks of curly hair; He has the most beautiful mouth and eyes (pavaLa vAi kamal ce'nkaN); and is exquisitely beautified by the lotus flower that arises from His navel. He has made the bangle that is called a kazhal vaLai (because it can be taken out of the hand), into a kazhalum vaLai (the bangle that is slipping out of the hand) in my case.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

In the previous pASuram, kOdai described to those who were adorned with AbharaNams, her plight of having lost her AbharaNams. In this pASuram, she is talking to those who are blessed with beauty, about her plight of having lost her beauty.

ezhil uDaiya ammanaimIr: Because of their age and position of being elders, kOdai should not normally discuss her viraha tApam with the elderly woman. If anything, she should hide her having lost her beauty because of viraha tApam, and instead make it appear to them that she has not lost it. But instead, she is lamenting to them explaining that her beauty has been taken away (just as SrI rAmapirAn lamented about His pangs of separation to lakshmaNan, even though He should have hidden His feelings from His brother, who is also separated from his wife – rAmA. kishkindA. 1-3).

en ara'ngattu in amudar: This phrase can be enjoyed by looking at it as “en amudar”, “ara'ngattu amudar”, and “in amudar”.

en amudar: He is not just the amRtam that is common like common salt to all the devAs and shared alike by them. He is my own amRtam, special to me alone.

ara'ngattu amudar: This is not the amudam that is in SrI vaikuNTham, far removed from all of us; this is the amRtam that is here, near us, in tiru ara'ngam.





in amudar: This is not just the amRtam that gives strength to the body; it is the Ananda amRtam that strengthens the life source itself.

kuzhal azhagar, vAi azhagar, kaN azhagar, koppUzhil ezhu kamalap pUvazhagar: The beauty of the meaning of this string of words stands out if we rearrange the sequence as kaN azhagar, kuzhal azhagar, vAi azhagar, kopUzhil ezhu kamalap pUvazhagar. First, kOdai looks at emperumAn's eyes. Not being able to withstand looking at His eyes directly, (which appear to be piercing her like arrows), kOdai turns her eyes towards His beautiful wavy hair. These beautiful locks of hair naturally lead her to look at His beautiful mouth. Being subdued by the beauty of His mouth, her eyes wander to His triuvADit tAmaraiGaL; and on the way, His beautiful navel with the lotus arrests her attention.

How come ANDAL is not describing His svarUpa guNa-s, and instead describes the beauty of His tirumEni? Being lovelorn, instead of thinking about His svarUpa guNams, ANDAL falls in love with His tirumEni azhagu now.

Just as one is conquered by His beautiful lotus-like eyes- "jitante puNDarIkAksha namaste visvabhAvana, namastestu hRshIkeSa mahA purusha purvaja :"(jitante 1 - "Oh SentAmaraik kaNNA! You conquered my AtmA; it is not mine; it is yours"), kOdai is here conquered by His beauty even more than His Seshitvam.

emmuDaiya kazhal vaLaiyait tAmum kazhal vaLaiyE AkkinarE: It is not the fault of ara'ngan that my bangles are becoming loose and falling out. I am the one at fault; I chose to wear a kazhal vaLai (the bangle that can be taken out), but He interpreted it to mean that I chose to wear kazhalginRa vaLai (the bangles that are meant to slip out or fall out), and so He has made it come true. So it is not all His fault that my bangles are slipping out. If I had worn a kazhalAda vaLai (a bangle that cannot become loose and fall out), may be it would have stayed in my hand.

C. ADDITIONAL THOUGHTS FROM SRI UV:

ezhil uDaiya ammanimIr: kOdai recognizes that there are so many people who are beautiful all around, like the ammanaimIr around her. Some people are beautiful in some aspects and others in other aspects. But His beauty is something unique (kuzhal azhagar, vAi azhagar, kaN azhagar, koppUzhil ezhu kamalap pU azhagar), and is not comparable to anything else that is known. In addition to being beautiful in every aspect of His appearance, He is also 'in amudar', and above all He is her nAthan. How can she be separated from Him and still have her bangles stay in place?

Note that kOdai used the word Sa'nkham in the previous pASuram with two different meanings, and now she is using the word kazhal vaLai here with two different meanings.

PASURAM 11.3

po'ngu Odam SUzhnda bhuvaniyum viNNulagum
a'ngu Adum SOrAmE ALginRa emperumAn





Se'ngOl uDaiya tiru ara'ngac celvanAr
em kOl vaLaiyAl iDar tIrrvar AgAdE

பொங்கோதம் சூழ்ந்த புவனியும் விண்ணுலகும்,
அங்காதுஞ் சோராமே யாள்கின்ற வெம்பெருமான்,
செங்கோலுடைய திருவரங்கச் செல்வனார்,
எங்கோல் வளையா லிடர்தீர்வ ராகாதே !

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

tiru ara'ngattu SelvanAr is the sovereign ruler of this Earth surrounded by the mighty oceans, as well as SrI vaikuNTham, and is ruling all of these to the point of perfection and with righteousness. Doesn't He have enough wealth? Did He need to usurp my kOl vaLai (the bangle in my hand) also? I hope that this takes care of His poverty.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

po'ngu Odam SUzhnda bhuvaniyum: The oceans bound the earth on all four sides. Even though they are pounding the earth with powerful waves on all sides, still they do not exceed the bounds of the earth. Even though this is the rule for even the earth and the oceans, somehow He does not respect any bounds in my case, and freely exceeds them.

viNNulagum: paramapadam does not have any bounds like bhUmi does. So He can do whatever He wants there. Even then, He would not cross the bounds there (as He is doing here in the bhUmi which has bounds).

a'ngu Adum SOrAmE ALginRa: This Earth and SrIvaikuNTham are two aspects of His wealth (ubhaya vibhUti). He takes care of both His vibhUti-s without any letdown. When this earth is destroyed, He protects it in His stomach in the sUkshma form, and during sRshTi kAlam, He re-establishes it in a sthUla state. He protects His nitya vibhUti in SrIvaikuNTham by giving the permanent enjoyment of Himself to the nitya-s and muktAs.

emperumAn: He is treating me as a third vibhUti by making sure I am not protected as either part of His leelA vibhUti or part of His nitya vibhUti; instead, He treats me as His third vibhUti, and uses me to rule over me by giving me only pain and misery. I do not belong either here or there and am suffering in the middle.

Se'nkOl uDaiya tiruvara'ngac celvanAr: By His mere sa'nkalpam, He makes everyone in SrIvaikuNTham follow His Will; As if this is not enough, He came here and laid down in tiru ara'ngam. But it is not the periyA perumAL of tiru ara'ngam who is ruling over the leelA vibhUti and the nitya vibhUti; it is His mere Se'nkOl that is at His command that is taking care of the administration of the ubhaya vibhUti-s. It is not that He is going to get His wealth enriched just by having my vaLai. It is only to torture me that He is doing this.





C. ADDITIONAL THOUGHTS FROM SRI UV:

Adum SorAme: Earlier, we saw SrI PVP interpret this as “ruling the ubhaya vibhUtis without any let-down”. The interpretation given by SrI UV is that He is taking care of the bhuvani and paramapadam without ever being tired.



“thiruvaramba selvanAr”

SelvanAr: He is Sriyah pati, and is it not a great wonder that He still needs my vaLai for His sustenance?

iDar tIrvar: It is a wonder that He who rules over all the worlds and paramapadam needs my bangles to remove His poverty - to remove His iDar.

It can be argued: “emperumAn is the svAmi for these bangles also. He is using them as He wishes. What does it matter where my bangles fall out”? It is His tiru uLLam that He makes them fall and He enjoys the situation. He can take them whenever He wants. The ocean with its rising waves is all His. What could we have done if my bangles had fallen out in the ocean? He owns the viNNulagu also; even if He owned only tiru ara’ngam, we could not have retrieved my bangles. He might have given paramapadam to my bangles.

Another way to look at this is that the loss of this wealth is one more step in removing ANDAL's worldly belongings. If all attachment to worldly belongings is removed, this leads to removal of all obstacles - iDar tIrdal.

em kOl vaLai: The plural 'em' is used to denote that the bangle is common to both emperumAn and her. The greatness is that He has given her the bangle that is capable of removing even His own poverty.

em kOl vaLaiyAl iDar tIrvar AgAdE: In the previous pASuram, ANDAL made reference





to her “kazhal vaLai” or the bangle that is meant to be removed easily. Here she is referring to 'kOI vaLai'. Sri UV distinguishes the two by pointing out that kazhal vaLai-s are the ones that are loosely worn and make jingling sounds when coming into contact with each other, and the kOI vaLai-s are the ones that are worn tightly. In ANDAL’s case, these are also being lost to emperumAn.

iDar tIrvar AgAde: This can be taken to mean that there is nothing that He is going to achieve by having my bangle, and all that results is that you and I keep worrying about it.

D. ADDITIONAL THOUGHTS FROM SRI PBA:

ANDAL feels: Even though He is “avApta samasta kAman - He Who already has whatever He wants”, He made it appear that He was deficient in some way, and stole my bangles. So be it! Let His dAridryam be removed by this act of His!

PASURAM 11.4

maccaNi mADa madiL ara'nga vAmananAr
paccaip paSum dEvar tAm paNDu nIr ERRa
piccaik kuRai Agi ennuDaiya pey vaLai mEl
iccai uDaiyarEl itteruvE pOdArE

மச்சணி மாட மதிளரங்கர் வாமனனார்,
பச்சைப் பசுந்தேவர் தாம்பண்டு நீரேற்ற,
பிச்சைக் குறையாகி யென்னுடைய பெய்வளைமேல்,
இச்சை யுடையரே லித்தெருவே போதாரே?

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

ara'nganAr is living in tiru ara'ngam that has tall mAdam-s (houses) and forts; He incarnated Himself as vAmanan and is the purest paraman. He begged for, and got, three feet of land from mahAbali in His vAmana incarnation. If He feels that He is not satisfied with the wealth He usurped from mahAbali and feels that He needs my bangles as well, can't He at least walk through my street and come to me and ask for my bangles?

B. ADDITIONAL THOUGHTS FROM SRI PVP:

ara'nga vAmananAr: Just as He did in His vAmana avatAram, He is determined to get the possession of all the souls that really are His property, and is lying down in tiru ara'ngam patiently with this determination. It looks as if He is saying: “Unless my wish is fulfilled, I





will not leave this place”.

maccaNi mADa madiL ara'ngar: He knew how to build tall palaces for Himself, but He has not learned even the ABC of how to behave towards me who is His nAyaki! All He knows is how to decorate His Living place, tiru ara'ngam, with tall mADam-s and forts.

vAmananAr: This short person. (There is a saying in the world : “alpannukkuc celvam vandAl ardha rAttiriyil kuDai piDippAn” - Quote is from puttUr SrI kRshNasvAmi aiya'ngAr - when a lowly person attains enormous wealth, he will not know how to behave himself, and will start behaving stupidly and indulge in acts such as unfolding the umbrella in the middle of the night and walking around the streets to display his newly possessed wealth)! This vAmanan who is short in form acquired this huge wealth from mahAbali, and does not know how to conduct Himself towards me, with all this enormous newly possessed wealth at His disposal!

vAmananAr: ANDAL must have listened several times to her father saying “cattiram Endit tani oru mANiyAi, utara vEdiyil ninRa oruvanai, kattiriyar kANak kANi muRRum koNDa pattirAkAran (periyAzhvAr tirumozhi 1-9-6). So she must have got attached to this vAmanan naturally, and desires Him.

paccaip paSum dEvar: the most beautiful dEvar. In this sense, it is impossible to be at peace with oneself without having association with Him one way or the other. SrI bharatAzhvAn declares:

**megha SyAmam mahA bAhum sthira sattvam dhRuDa vratam |
kaDA drakshyAmahe rAmam jagatah Soka nASanam || (ayodhya. 83.8)**

An alternate interpretation for” paccaip paSum devar” is that He is the Supreme Divine Person with all the perfect guNa-s in fullness. Like the term paccaip paSum pon which refers to unadulterated pure gold, paccaip paSum dEvar refers to His quality of being the Supreme Person with all the divine guNa-s in perfection. nammAzhvAr says that when He takes His incarnations in human and other forms, He still has all His divine qualities like parattvam in fullness (“Adiya'njOti uruvAi a'ngu vaittu i'ngu piRanda” - tiruvAimozhi 3-5-5).

piccaik kuRai Agi ennuDaiya pei vaLai mEl iccai uDaiyarEl – If He desires my bangles because of the deficiency in His piccai from mahAbali. This can be interpreted in two ways:

1. He begged and got the land from mahA bali who was attached to his possessions, and did not get His bikshA from someone who had the realization that everything really belonged to Him anyway. So now, He wants to remove this deficiency in His piccai by getting the piccai from ANDAL who does not have any attachment to anything she possesses.
2. He had begged for the land from mahAbali in order to help the deva-s who were His aDiyargaL. So He had received bikshA FOR His aDiyargaL, but had not got bikshA FROM His aDiyargaL . In order to remove this deficiency, now He is getting





ANDAL's bangles and is thus removing this blemish.

itteruvE pOdArE: "nADi nam teruvE vandiTTu" (nAcciyAr tirumozhi 4-5); can't He come to our street to get this piccai from me? Can't He show me the naDai azhagu that He showed to the asura by name mahAbali in his yAgasAlai?

C. ADDITIONAL THOUGHTS FROM SRI UV:

When kOdai's friends and mothers tell her that emperumAn might enjoy her vaLaigal just as He enjoyed her pUmAlai, she says: That is fine with me; if He really wants to enjoy my vaLaigal, He can come to me in person and get them. Why is He feeling shy?

piccai kuRaiyAgi: He asked for three feet of land from mahAbali but received only two feet of land. So may be He feels His piccai has not been completely fulfilled, since He did not receive what He asked for. I am not like that asuran. Does He doubt that I would say no if He comes and asks me? If He comes and asks me to give me my vaLai, I will gladly give all my vaLaigal. And my sickness would have disappeared also.

paccaip paSum dEvar: This is like paccaip poi - Unadulterated, pure. He is pure deva unlike the other deva-s who have only temporary devattvam - when their karma expires, their devattvam also expires. Unlike that, He is the only deva who is deva always - divyo deva eko nArAyaNah.

D. ADDITIONAL THOUGHTS FROM SRI PBA:

If He feels that He did not get what He wanted from mahAbali and wants to remedy this shortfall by getting my vaLai from me, all He has to do is walk in front of me in my street just as He walked in the sacrificial ground in front of mahAbali, and get the vaLai from me.

PASURAM 11.5

pollAk kuRaL uruvAip poRkaiyil nIrERRu
ella ulagum aLandu koNDa emperumAn
nallArgal vAzhum naLir ara'nga nAgaNaiyan
illAdOm kaipporuLum eiduvAn ottuLanE

பொல்லாக் குறளுருவாய்ப் பொற்கையில் நீரேற்று,
எல்லா வுலகு மளந்துகொண்ட வெம்பெருமான்,
நல்லார்கள் வாழும் நளிரரங்க நாகணையான்,
இல்லாதோம் கைப்பொருளு மெய்துவா னொத்துளனே





A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

He came in the form of the deceitful dwarf form, begged three feet of land from mahAbali, received the bikshA from him on His beautiful hands and snatched all the worlds from him. This emperumAn, who is resting on His snake bed in beautiful tiru ara'ngam populated by noble people, is not only taking the bangles from me who has really nothing to start with; it looks like He is going to take away my body also.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

pollAk kuRaL uruvAi: Just so that vAmananAr will not get any dhRshTi dosham, kOdai refers to His form as “pollA”, thus doing dhRshTi parihAram.

Or, it may be because, if she says azhagiya kuRaL uru or beautiful vAmana rUpam, others may get confused and compare this with other ordinary things that are considered beautiful in this world; since this beauty has nothing comparable to it in this world, she is calling this ‘pollAk kuraL uru’.

kuRaL uruvAi: Just as milk when boiled down to one-eighth of its initial volume would taste very sweet, vAmana rUpam is a sweetened version of His true form.

poRkaiyil nIr ERRu: While normally those who offer bikshA offer it in a mud vessel, mahAbali had the great honor of giving bikshA to a golden vessel in the form of the golden hands of emperumAn (pORkalam, not maN kalam).

ella ulagum aLandu koNDa: It looks like it is His nature that if He gets something from anyone, He will get all that belongs to them in toto, and send them to the deepest netherworld in the process (sending that person to the lowest position possible). He is one who gets great pleasure by pushing those who give alms to Him in the deepest ditch/well possible (referring to mahAbali's case). As her father said He is “iRaippozhudil pAtALam kalavirukkai koDuttu uganda emmAn” (periyAzhvAr tirumozhi 4-9-7) - in a fraction of a second, He gave the ownership of



“pollAk kuRaLuru_edited”



pAtAla lokam to mahAbali and was very pleased in the process.

emperumAn: Because of this nature of His, He has put me in a position such that I cannot belong to anyone else but Him. “mUvaDi maN koNDaLanda mannan Saridaikke mAlAgip pon payandEn” (periya tirumozhi 9-4-2) - His aDiyAr-s become so enchanted and engrossed in these acts of His, and totally surrender to Him and lose all other interest in life. Knowing fully well that He will take away everything if she gives Him anything at all, instead of being careful with Him, she gladly gets engrossed in Him, and now is in the state of losing all her belongings including her body.

nallArgaL vAzhum: The significance that is associated with living in a divya deSam in our sampradAyam is brought out here by Sri PVP. Those who do not have any other interest in life except Him, live in divya deSam-s such as tiru ara’ngam. periyAzhvAr has said :” maRaip perum tI vaLarrtiruppAr varu virundai aLittiruppAr SiRappuDaiya maRaiyavar vAzh tiru ara’ngam enbaduvE” (periyAzhvAr tirumozhi 4-8-2); nAcciyAr communicates the same idea in “vE’nkaTattaip padiyAga vAzhvIrgAL” - NT 8-9.

naLir ara’ngam: The “cool” tiru ara’ngam. By living there and getting engrossed in the service of emperumAn, one will not be conscious of any of the tApa traya-s: AdhyAtmikam - ailments associated with the body and the mind, Adhibhoudikam - those that are caused by other bhUta-s such as animals, birds, etc., and Adhidaivikam - those caused by divine causes such as fire, water, heat, cold, etc.

nAgaNaiyan: He is lying on tiru anantAzhvAn, without me, His nAyaki!

illAdOm kaipporuLum: I do not have the bhAgyam to get on His bed; I have nothing that belongs to me or, unlike mahAbali, I do not have anything He likes or, I do not have any other savior but Him.

Sri PVP adds some alternate interpretations for this pASuram from an alternate source:

naLir ara’ngam: He who is living in such as a great place such as tiruara’ngam, but is now indulging in acts that only those who kill womenfolk will commit.

nallArgaL vAzhum ara’ngam: The place which attracts all the blessed folks who come here to live. It is a place where all the AzhvArs flocked to (aRRa paRRar suRRi vAzhum andaNIr ara’ngam- tiruccanda viruttam 52)

nallArgaL: “People who do not have to struggle doing any sAdhanA-s or anushThAnam”. Since the param poRuL (who is normally accessible only in paramapadam) is easily and readily accessible here, those who chose this place as their place of living, spend time in nothing else but bhagavad anubhavam. Is there anything else in life for them except enjoying periya perumAL in that tiruppati? They tremble at the thought of getting paramapadam - What will I do if I get paramapadam, and have to leave this bhAgyam of having tiru ara’ngan’s darSanam? As toNDar aDippoDi AzhvAr said: “iccuvai tavira yAn pOi indira lOkam ALum accuvai perinum vENDEn ara’ngamA nagar uLAnE” (tirumAlai 2)



A couple of examples of the greatness of trivura'ngam as extolled by AcArya-s and bhAgavata-s is given:

1. When Sri BhaTTar was suffering from sores in his back, periya perumAL asked him if he was scared. BhaTTar responded: Oh my Great Lord! Of course I am scared! You have already given me Your promise that I will go to paramapadam, and so this is no concern for me. But what else can I do except being scared at the thought that when I leave this world for paramapadam, I will miss Your cool face, the tazhumbu of Your tirumaN kAppu and Your enchanting smile?

Another instance cited:

2. SoTTai nambi (one of ALavandar's sons) said something offensive about tirukkOTTiyUr nambi, one of the important Sishya-s of ALavandar. tirukkOTTiyUr nambi asked SoTTai nambi to get away from him; so SoTTai nambi went to the SOzha king's palace and was doing rAja sevai and lived as a loukikar. When he reached his last days on earth, some people wanted to see if he is still holding firm belief in vaishNavam (even though he had been living as a loukikan) and asked him what was occupying his thoughts in those last days. He said: ALavandar's tiruvaDi sambandham will definitely earn me paramapadam. If I go there, I will check whether Sri vaikuNTha nAthan's face is as sweet and pleasant as namperumAL's tirumukha maNDalam. If it is not, I will break open the wall in vaikuNTham and come back to SrIra'ngam. The only concern I have is that in doing that, I would have transgressed the Vedic declaration that a mumukshu does not ever return to this earth after reaching SrIvaikuNTham.

nAgaNaiyan: Instead of reaching the ultimate goal of having His darSanam in SrIvaikuNTham in His seated posture, this beauty of His as He is lying down on the snake bed in tiru ara'ngam is even more beautiful.

illAdOm kaip poruLum: Since we and everything we possess are His anyway, we don't have anything of our own to start with. So He does not have to indulge in acts that make it appear that He is taking away all things from me.

C. ADDITIONAL THOUGHTS FROM SRI UV:

pollAkkuRaL uru: the deceitful vAmana avatAram.

poRkkaiyil: When emperumAn extended His hand, mahAbali is enchanted by its beauty and gives what is asked of him.

nallAr: Those who are best trained in j~nAna, anushThAna, vairAgya, etc.; they do not make others suffer and are not deceitful. ANDAL is thinking aloud: I thought the reason for their greatness comes from their living in the tiru ara'nga kshetram. But even though He is living in nallArgaL vAzhum ara'ngam, still it doesn't seem like He is having any nalla guNam; He only has nAgaNaiyan's two tongues (double-talker) and the na'nju (poison). Because the other residents of tiru ara'ngam are tolerating Him and keeping Him with them,





just for that reason they can be called nallArgaL. Look at His pollA'ngu; He is stealing things from us, who do not have anything. Is it fair if He usurps things without asking us? So, ara'ngan is much worse than vAmanan, who asked for things that mahAbali had in his possession and got them after getting his consent from him. He did not take away anything that He did not ask for. So, vAmanan is better in this sense compared to this ara'ngan.

SrI UV's anubhavam is that because kOdai is comparing vAmanan with tiru ara'ngan and feeling that vAmanan was at least fairer to mahAbali than ara'ngan has been to her, she uses only singular and not plural when she talks about ara'ngan (nAgaNaiyAn, eiduvAn, ottu uLan).

PASURAM 11.6

kaip poruLgaL munnameE kaik koNDAr kAviri nIr
SeippuraLa ODum tiru ara'ngac-celvanAr
epporuTkum ninRu Arkkum eidAdu nAn maRaiyin
SoRporuLai ninRAR en meip poruLum koNDARe

கைப்பொருள்கள் முன்னமே கைக்கொண்டார், காவிரிநீர்
செய்ப்புரள வோடும் திருவரங்கச் செல்வனார்,
எப்பொருட்கும் நின்றார்க்கு மெய்தாது,நான்மறையின்
சொற்பொருளாய் நின்றாரென் மெய்ப்பொருளும் கொண்டாரே

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

tiru ara'ngam is made wealthy by the waters of the river kAvEri which cause a rich growth of all kinds of crops. The Lord of this place makes Himself easily available to the lowliest of the devotees, and at the same time is unreachable even for the highest among us who try to reach Him by our own efforts. He is the essence of all the vedas. He has already taken away all my belongings, and now He has taken over my body as well.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

kAviri nIr SeippuraLa ODum tiru ara'ngac-celvanAr: Even the waters of kAvEi which have no intelligence of any kind, flow of their own accord to offer sustenance and enrichment to the crops in this kshetram. Why is it that tiru ara'ngap perumAL who has everything He needs, and who lives in this kind of great kshetram where even the acetana vastu is offering protection to other things, still takes away everything that belongs to me (instead of protecting me)?

epporuTkum ninRu: He is a great saulabhyan to His devotees - He made Himself easily





available to a hunter-woman like Sabari, a monkey like SugrIvan and an iDaicci like yaSODai. However, see the next sequence of words.

Arkkum eidAdu: He is unreachable even by those who have great knowledge and strive to reach Him through their own efforts. In the phrases Arkkum eidAdu and epperuTkum ninRu, kOdai is reflecting what nammAzhvAr said : ArumOr nilaimaiyan ena aRivariya emperumAn, ArumOr nilaimaiyan ena aRiveLiya emperumAn - (tiruvAimozhi 1-3-4).

nAn maRaiyin SoRporuLai ninRAR: He stood as the One meaning of all the words in the four veda-s (“vedaiSca sarvairahameva vedya:” I am the one who is known by all the veda-s-gItai 15-15). kOdai’s father also said in periyAzhvAr tirumozhi 4-3-11 vEdAnta vizhupporuLin mEl irunda viLakku.

en meyp poruLum koNDARe: He took away my AtmA and the body that belongs to it.

What follows is a vyAkyAnam that Sri PVP quotes from another source for kaip poruLgaL munnamE kaik koNDAR: munnamE can signify right from her early childhood, even when she was the age of being breast-fed. periyAzhvAr inculcated the love for emperumAn in her even when she was a baby.

There is similarity between the way lakshmaNa was brought up by sumitrA, and the way ANDAL was brought up by periyAzhvAr - both were brought up with emphasis on service to perumAL as their life’s objective. sumitrA kept instructing lakshmaNa right from his childhood:

sRshTas-tvam vana vAsAya svanuraktas-suhRj-jane |

rAme pramAdam mA kArshIh putra! bhrAtari gacchati || (rAmA. ayodh. 40-5)

“My child! You are born only to live in the forest; you are deeply attached to your brother rAma; serve Him well”.

SumitrA was feeding rAma bhakti to lakshmaNa side by side with the milk that she was feeding him. In bAla kANDam 18-27, we have sage vAlmIki declare that lakshmaNa was deeply attached to rAma from the early childhood –

bAlyAt prabhRti susnigdho lakshmaNo lakshmivardhanah |

rAmasya loka rAmasya bhrAtur-jyeshThasya nityaSah ||

Analogously, even as ANDAL was appearing in this world, she probably had already lost her bangles because of her separation from Him.

kAviri nIr SeippuraLa ODum tiru ara’ngac-celvanAr: The vyAkhyAna kartA draws a great analogy between the mercy of the water that voluntarily goes to the crops and making them grow, and the Mercy of tiru ara’ngam that automatically flows to His devotees with no reason that justifies His Mercy. The waters of tiru ara’ngam reach the crops on their own and make them grow without any effort whatsoever on the part of the crops; similarly tiru ara’ngap perumAn bestows His blessings on the jIva-s for no reason other than that He will not stop



short of blessing the devotee. Those who may resort to their own effort to reach Him do not necessarily achieve Him in the end, and so it is not their effort that gets them to Him; it is His own Mercy that gets Him to them. “kAviri nIr Seip puraLa ODuvadu” reminds one of all these qualities of emperumAn .

tiru ara’ngac-celvanAr: The mahimA of the kshetram is such that it is as if perumAL gets His greatness because He lives there, not the other way round.

epporuTkum ninRu: “Being accessible to everything easily”. The extent to which emperumAn’s soulabhyam goes is illustrated by the fact that He puts Himself in a position where He surrenders to sugrIva, and seeks Him as His master, while the truth is the other way round.

As sage vAlmIki says in kishkindA kANDam,

esha datvA ca vittAni prApya cAnuttamam yaSa: |
lokAnAtha: purA bhUtVA sugrIvam nAthamicchati || (kishkindA. 4-18)
pitA yasya purA hyAsIt SaraNyo dharmavatsalah |
tasya putrah SaraNyaSca sugrIvam SaraNam gatah || (kishkindA. 4-19)

(This rAmapirAn who bestowed His blessings on others infinitely, and who had the highest kIrti and was the leader of the whole Universe, today wishes to have sugrIvan as His nAthan).

emperumAn has both pAratantRyam and svAtantRyam; it might appear that the two do not go with each other; but, His svAtantRyam is such that He makes His pAratantRyam a great quality in Him. If one who does not have any leadership qualities stoops low, does it make it a great quality in him? No. So, svAtantRyam and pAratantRyam in the right quantities will always go together. He is one who does not have a nAthan (because He is the nAthan for everyone); it is common for one to crave for something one does not have; so, He craved for a nAthan for Himself and aspired to have sugrIvan as His nAthan. He made Himself so simple that He let Himself be beaten and tied up by the farm girl yaSODai [kaNNi nuN SiruttAmbinAl kaTTuNNap paNNiya perumAyan]. He let a forest girl like Sabari do antara’nga kai’nkaryam to Him (like iLaiya perumAl is always doing). All these are shown by the phrase epporuTkum ninRu.

One time, emperumAnAr was explaining parattvam (mEnmai), and soulabhyam (eLimai). embAr, who was listening to it, was so involved that he was full of tears. emperumAnAr blessed him saying when people find out His eLimai, they think that He is too low, ignore Him and keep away from Him; you, on the other hand are thinking that such a great an emperumAn is this easily approachable.

Arkkum eidAdu: While He is so easily accessible to His devotees, He is totally inaccessible even to the likes of brahma and Siva:

toNDar aDip poDi AzhvAr sings this aspect of emperumAn in the following pASuram:



peNNuAm SaDaiyinAnum piramanum unnaik kANbAn
eNNiLA Uzhi Uzhi tavam SeydAr veLgi niRpa,
viN uLAr viyappa vandu Anaikku anRu aruLai Inda
kaNNaRA! Unnai ennO? kaLaikaNAk karudumARE! - tirumAlai 44.

epporuTkum ninRu Arkkum eidAdu: An alternate interpretation is that though He is the antaryAmi in all the things, He cannot be known by anyone.

en meyp poruLum koNDArE: That paramAtmA, who is praised by veda-s, appeared before my eyes, and with a great loving relationship, took away my body. Just as His devotees who are trying to enjoy His svarUpam and guNam end up appreciating His tirumEni, He also does the same in respect to His devotees. Just as kOdai longs for the union with His tirumEni, He also wants her body and so takes it away.

C. ADDITIONAL THOUGHTS FROM SRI UV:

meip poruL: This term can be interpreted to refer to the soul instead of body: The poruL or the support behind the mei or the body or the object that is behind the body or residing in the body etc.

epporTkum ninRArkum eidAdu: Instead of looking at this collection of words as epportuTkum ninRu, Arkkum eidAdu, as Sri PVP interpreted it, Sri UV looks at it as epporuTkum ninRarkum - the likes of brahmA and rudra who stand as the abhimAna devatA-s for all objects around us, eidAdu - unreachable for these devatA-s.

Alternatively, epporuTkum ninRu can mean that He is the one who bestows everything to anyone who wishes it - koLLak kuRaivilan vENDiRRellAm tarum.

Is He suffering from poverty? He has the most prosperous tiru ara'ngam with the river kAvEri flowing everywhere and making all lands rich. PirATTi is always with Him, thus making Him very wealthy. He is one who is unreachable even for devas, who claim that they bestow boons to mankind. He has immeasurable aiSvaryam in His nitya vibhUti as well. He is above all things and all demi-gods. That is how all the veda-s extol Him; they all claim that He is the antaryAmi in all cetana acetanams. He is the meaning of all veda-s too.

With all this wealth, He had to come and take away all my wealth and my soul too, without even asking me. My soul became a big thing for Him, even though He is the wealthiest. In a sense, it is meaningless for me to grieve that I lost my bangles, when I do not even possess a healthy body.

PASURAM 11.7

uNNAdu uRa'ngAdu oli kaDalai UDaRuttu
peNNakkai AppuNDu tAm uRRa pEdellAm





tiNNAr madiL SUzh tiru ara'ngac-celvanAr
eNNAdE tammuDaiya nanmaigalE eNNuvarE

உண்ணா துறங்கா தொலிகடலை யூடறுத்து,
பெண்ணாக்கை யாப்புண்டு தாமுற்ற பேதெல்லாம்
திண்ணார் மதிள்கூழ் திருவரங்கச் செல்வனார்,
எண்ணாதே தம்முடைய நன்மைகளே யெண்ணுவரே

A. TRANSLATION FROM SRI SA'THAKOPAN'S TAMIZH TREATISE:

azhagiya maNavALan, the Lord of SrIra'ngam which is protected by strong walls that won't yield even during the mahA praLaya, fell in love with a woman, sItA, when He had taken the incarnation as rAma . Being lovelorn, He spent His time fasting and losing His sleep over her. He had to build a dam over the ocean to cross la'nkA. He has forgotten all the humiliations He went through for a woman and now thinks only of His greatness, and keeps torturing me in the process.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

The list of humiliations (tAm uRRa pEdu) is countless.

uNNAdu: After sItA was separated from Him, there was no one to feed rAma with great affection, and so He was not eating well. If you were to say that lakshmaNa was there, the answer is not so. As per periya tirumozhi 8-10-1, He was" mAmalar ma'ngai maNa nOkkam uDaiyan "- His food was to have sItA in front of Him, and when She was gone, there was no food for Him.

uRa'ngAdu: He did not sleep either.

anidras satatam rAma: suptopi ca narottama: |
sIteti madhurAm vANIm vyAharan pratibudhyate || (rAmA. sundara. 36-44)

oli kaDalai UDaRuttu: When He built the dam across the ocean, it was after becoming the Sishyan of a rAkshasa, namely vibhIshaNan, and surrendering to samudra rAjan under his instructions.

peNNakkai AppuNDu: He was so obsessed with the body of a woman (He was bound to the tirumEni of pirATTi). Akkai also denotes a creeper, and so perumAL who is the kaRpaga maram is bound by pirATTi who is the kaRpagak koDi.

tAm uRRa pEdellAm eNNAdE: He forgot all the humiliations He went through. He who is supposed to have the mental strength comparable to the Himalaya Mountain (samudra iva gAmbhIrye dhairyena himavaniva - rAmAyaNam bAlakANDa 1.17), lost all that mental





strength in that state, and does not remember that either. He had to resort to help from monkeys and squirrels, and does not recall that also.

tammuDaiya nanmaigaLE eNNuvarE: “He Who thinks only of His welfare”. He thinks that it is a sign of His greatness that those who are separated from Him have to really struggle hard to get Him by performing nonbu, falling at the feet of kAman, playing the kUDal game and sending messengers to Him. Forgetting all the sufferings that He went through when He was separated from sItA, and hot-headed by the wealth of the ubhaya vibhUti that He has as He is lying on His snake-bed in tiru ara’ngam, He watches the pangs of separation that I am going through, and thinks that it is a proof of His greatness.

SrI PVP gives the following interpretations from another vyAkyAnam:

uNNAdu etc: If I am not eating and not sleeping now, it is because He set an example for me by not sleeping and not eating when He was separated from His beloved sItA. So it is not my fault that I am not able to eat or sleep being separated from Him; it is entirely His fault.

Akkai AppuNDu: He kept thinking about pirATTi's tirumEni and was not able to see ANDAL's Atma svarUpam and Atma guNam.

tAm uRRa: He was the disciple of the great sage vasishTha, but could not get over His kAmam and suffered so much because of it. What else can be expected of a brainless girl like me except going through the suffering that I am going through. He even wailed to His own brother about how he was tortured by the separation from sItA, “Only those who are blessed (to be with their beloved) can enjoy pampA river's breeze” - dhanya lakshmaNa sevante pampo pavana mArutam” (rAmA. kishkindA. 1-115)

eNNAdE: How is He able to forget all His previous humiliation? It is the sheer possession of His immense aiSvaryam of being the Lord of tiru ara’ngam; nothing else.

C. ADDITIONAL THOUGHTS FROM SRI UV:

SelvanAr - He always has pirATTi in His vaksha sthalam - this was true in His vAmana incarnation, and it was true in His rAma incarnation also, and it is true always no matter what His incarnation is. Still, He could not bear the separation of a bodily form of pirATTi in the form of sItA. He ended up surrendering to sugrIva first. Then the same vibhIshaNa who first described Him as sarvaloka SaraNyan directed Him to surrender to samudra rAjan, and He complied with that. He fasted for three days and prayed to samudra rAjan without sleep, and when samudra rAjan did not comply, He had to resort to all kinds of efforts such as throwing rocks and stones, getting angry, building a dam, etc., before claiming victory. Such was His desire for a woman at that time. Why doesn't He have the same desire for me now? All because He now thinks of His greatness and nothing else. May be, He thinks that there is no rAvaNan to take me away, and so He can just lie down on His snake-bed and have me with no effort whatsoever.





Maybe, He will always be unable to bear the separation from the tirumEni of pirATTi no matter what form She assumes, because they are both one tattvam together. The SAstra declares : “eka tattvam ivoditau”. Or, one could argue that He might have gone to such a great length to get back sItA because this was His responsibility to His kulam. If it is argued that this does not mean that He has to be interested in ANDAL's tirumEni now, she explains further in the next pASuram.

D. ADDITIONAL THOUGHTS FROM SRI PBA:

ANDAL feels: People tell me that it is unfair for an ordinary human girl like me to accuse this Almighty emperumAn in these terms. Let me tell you all what kind of mEnmai this emperumAn had in His rAmAvatAam. He went around and behaved like a mad person (pEdu), sleepless and hungry, building dams across the ocean, etc., all because of desire for a woman. Is this consistent with His greatness? And if the answer is yes, then it is just as fine that He should now take efforts in my case as well. It is not fair that He now thinks that He is great and I have to suffer to get Him.

It is interesting to note the different meanings given for the same word “pEdu” - SrI PVP calls it “eLimai” (simplicity); SrI PBA calls it “paittiyam” (madness); SrI UV calls it “varuttam” (hardship)!

PASURAM 11.8

pASi tUrttuk kiDanda pAr magaTkkup paNDoru nAL
mASuDambil nIr vArA mAnam ilAp panRiyAm
tESuDaiya dEvar tiru ara'ngac-celvanAr
pESi iruppanagaL pErkkavum pErAvE

பாசிதூர்த் துக்கிடந்த பார்மகட்கு, பண்டொருநாள்
மாசுடம்பில் நீர்வார மானமிலாப் பன்றியாம்,
தேசுடைய தேவர் திருவரங்கச் செல்வனார்,
பேசி யிருப்பனகள் பேர்க்கவும் பேராவே

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

Having said how much He went through for SrIdevi in the previous Slokam, now she is referring to how much He went through for bhUdevi. At one time, when bhUmidevi was submerged in deep waters and accumulating moss all over her body (due to hiraNyAkshan's kidnapping), this great tiru ara'ngac-celvan took the form of a varAha (boar). Dripping with dirty waters all over His body, without even being ashamed of the form that He took that naturally revels in dirty waters, He immediately came to her rescue. I cannot get over the words that He has given before in the form of the varAha carama Slokam - that if anyone





remembered Him during his/her lifetime, He will remember that soul at the final moment and give moksham to that soul. (Alternate meaning: I cannot forget the words He spoke to me when we were together - I will not be separated from you, and I won't live if I am separated from you).

tiru ara'ngac celvanAr, who has great tejas, took a mAnamillAp paNRi rUpam that was covered with dirt, just to embrace bhUmidevi and rescue her from the ocean. The varAha carama Slokam, the great philosophy that was expounded to bhUmidevi by varAha mUrti, states the following: When at the end of life, His bhaktas lie flat like stone or wood without any smaraNai, He creates in them a thought about Himself and takes them to His abode through the arcirAdi mArgam.

sthite manasi susvasthe SarIre sati yo nara: |
dhAtusAmye sthite smartA viSvarupam ca mAmajam | |
tatastam mriyamANam tu kAshTa pAshANa sannibham |
aham smarAmi madbhaktam nayAmi paramAm gatim | |

Since varAha murti has gone back on His words, ANDAL is taking the liberty to declare a chiding ma'ngaLAsanam on Him as "mAnam ilAp panRi".

B. ADDITIONAL THOUGHTS FROM SRI PVP:

pAsi tUrttuk kiDanda pAr magatku: During praLaya kAlam, the bhUmi was under the ocean waters for a long time and thus was covered with green moss. It was only bhUmi or the world that got covered with moss; how can it be said that bhUmi pirATTi was covered with moss? The world or bhUmi is considered bhUmi pirATTi's body. Thus, the moss that covered the bhUmi is covering bhUmi pirATTi. Just as loving husbands will not worry about their own appearance when their beloved wives are not able to beautify themselves for whatever reason, when bhUmi pirATTi was covered with moss, emperumAn did not care about moss and mud, and took the form of a boar.

paNDu oru nAL: That was the day, the day of His embrace; today, when I am separated from Him, is this a day?

mASuDambil nIr vArA mAnam ilAp panRiyAm: The body He assumed in His varAha incarnation is worse than anything one can imagine. The mumukshu-s consider this human body as azhukku uDambu (nammAzhvAr in tiruviruttam 1), that is worth shedding. The body He assumed in the varAha incarnation was certainly inferior to this azhukku uDambu of the mumukshu-s. Then there are the samsAri-s who love this azhukku uDambu and keep purifying and decorating this worthless body. The form He assumed was even less than this low-level body. He assumed a form that revels in dirt and was not even ashamed that the body was full of dirt and filth. He took the form of a mAnam illAp panRi.

mAnam ilA: He completely forgets His greatness, and takes the form of a human being, nay, even worse, the form of a boar, and declares shamelessly: I am not a deva, nor a gandharva, nor a yaksha, nor an asura. I am born your relative. You cannot think of me of any





other way.

nAham devo na gandharvo na yaksho na ca dAnava: |
aham vo bAndhavo jAto naitat cintyamito'nyathA ||

(vishNu purANam 5-13-12)

He stooped so low that He took to lowly foods like bulbs (kOraik kizha'ngu) that are the staple foods of boars and became identified with them. When mArican came as the magic deer, the other deer smelled him and realized that he was not their kind and ran away with fear. But, when He came as a boar, He came shamelessly just like any other pig, and when other forest boars smelled Him, they thought He was one of them and came closer. He did not even distinguish Himself from them in any way.

'mAnam illa' can also mean 'without abhimAnam' - without the pride and self-respect that He is ISvaran.

panRiyAm tEsuDaiya dEvar: The luster that came because of His lowering Himself for His aDiyArgaL. It is not because of His karma that He took that form (tanakku vENDu uruk koNDu - tiruvAimozhi 6-4-7); He did that to protect what belonged to Him, and so the luster of rakshakatvam is associated with this form.

tiru ara'ngac-celvanAr: We could not serve Him when He came as varAham; in order to remove that void in us, He came to tiru ara'ngam and is resting there so that we can serve Him.

SelvanAr pESi iruppanagaL: Those who are rich do not care about what they say. Without even thinking what effects their words would cause, they will keep saying whatever comes to their minds. He has made declarations of His vow to protect His devotees through SrI varAha carama Slokam, SrI rAma carama Slokam and SrI kRshNa carama Slokam. I trusted all His words, and I am now suffering.



“tEsuDaiya dEvar”

pErkkavum pErAvE: I am trying to forget all those words of Him, but I am not able to remove them from my heart. Even though He does not remember all the suffering He went through when He fell in love with the body of a woman - sItA pirATTi, and even though He now chooses to forget me and thinks of His own welfare, I am not able to forget Him and continue to live - (koDiya en ne'njam avan enRE kiDakkum- tiruvAimozhi 6-4-7).

C. ADDITIONAL THOUGHTS FROM SRI UV:

mASu uDambil: All that He wanted to make sure was to avoid the mASu that He could not protect His wife - He did not care that He had to assume the mASu uDambu in order to retrieve her from the depths of the ocean moss.





pESi iruppanagaL: Soon after He retrieved bhUdevi from the depths of the ocean, she complemented Him on all the efforts He took on her behalf, and He told her how deeply He was in love with her etc. How can He be so different and uncaring now to her? If all those words He uttered to her at that time are lies, then His words through the varAha caram Slokam where He said that He will protect His devotees and take them to His abode can also be false in her case.

D. ADDITIONAL THOUGHTS FROM SRI PBA:

Just because He wanted to be seated next to bhUmidevi, He had to inherit a body. But did He have to inherit the body that even the likes of us who have azhukku uDambu feel revulsion for - that of a dirty pig, which does not even seem to feel shame that it has a dirty body?

panRiyAm teSuDaiya devar: No matter what form He takes, His powers are not diminished in any way. Even though He took the form of a pig, it is not the form that resulted out of any karma, and so the tejas that is natural to Him is still exhibiting itself in His varAha form [[svAmi deSikan lists this as one of the 6 avatAra rahasya-s in Sri SaraNAgati dIpikA 17 -

nAnAvidhaih akapaTaih ajahat-svabhAvaih

aprAkRtaih nija-vihAravaSena-siddhaih |

AtmIya-rakshaNa-vipaksha- vinASanArthaih

SamsthApayasyanagha janmabhir_Adyadharmam ||]]

Out of her intense praNaya rosham, ANDAL chides emperumAn as mAnam illap panRi; but, lest those who don't know His greatness misuse her words, she immediately reminds them that He is “tESu uDaiya dEvar”.

PASURAM 11.9

kaNNAlam kODittuk kanni tannaik kaip piDippAn

tiNNArndu irunda SiSupAlan tESu azhindu

aNNandu irukkavE A'ngu avaLaik kaip piDitta

peNNALan pENum Ur pErum ara'ngame

கண்ணாலங் கோடித்துக் கன்னிதன்னைக் கைப்பிடிப்பான்,

திண்ணார்ந் திருந்த சிசுபாலன் தேசழிந்து,

அண்ணாந் திருக்கவே யாங்கவளைக் கைப்பிடித்த,

பெண்ணாளன் பேணுமூர் பேரு மரங்கமே



A. TRANSLATION FROM SRI SA' THAKOPAN'S TAMIZH TREATISE:

In this pASuram, ANDAL reminds herself of the incident where Lord kRshNa saved rukmiNi from SiSupAlan. SiSupAlan was absolutely sure that he was going to marry rukmiNi, and had made all the marriage arrangements. In the meantime, rukmiNi cried out to Him - SrutvA guNAn bhuvana sundara.... (SrImad bhAgavatam 10.52.37). Even as SiSupAlan was hot-headedly gazing skyward with certainty of this futile dream of his - to marry rukmiNi, bhagavAn came like a lightning and rescued rukmiNi and married her even before SiSupAlan could realize what had happened. Here, ANDAL is praising this Lord of tiru ara'ngam for His demonstrated Mercy to those who seek His protection.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

In the first six pASurams of this tirumozhi, ANDAL was referring to His having taken ownership of all that belongs to her. In the seventh, she referred to the difficulties He went through for sItA pirATTi earlier, but the careless disposition with which He is enjoying her misery now, without even being aware of the miseries He went through earlier. In the eighth, she said that even if she wanted to forget Him, thoughts about Him haunted her and she could not forget Him. In the current pASuram, she recalls how He saved rukmiNi from SiSupAlan, and considers this to be an indication that He is the savior of all women in distress, and so still has the hope that He will come to her.

Being helped by Him without fail, all women can dance with joy in ara'ngam (the term for the dance stage). It is no wonder that the place where that emperumAn, who is a protector of womenfolk, is living is also called tiru ara'ngam. So ANDAL consoles herself that He will definitely come and help her.

Even though bhagavAn gave the carama Slokam to arjunan, we humans fondly trust that His word applies to all us and so we hold on to our lives with this trust that ultimately He will protect us. BhagavAn is common to all, and so if He says something to arjunan, it is like His saying the same thing to all of us. So also, ANDAL looks at the instance of His helping rukmiNi, and fondly hopes that this is sufficient proof that He will help her as well.

kaNNAlam kODittu: SiSupAlan spent all his wealth in the festivities for his proposed marriage with Sri rukmiNi. [kODittal is a word that is commonly used to explain elaborate preparations for anything]

kanni tannaik kaip piDippAn: Just like someone going through a lot of trouble to smell a fresh flower which has never been smelt by anyone before, SiSupAlan went through hoops to gain the hand of this kanni, rukmiNi.

tiNNArndirunda SiSupAlan: tiNNArndiruttal - to be of the firm belief, to be absolutely certain. Just as we go around leading our lives with the firm wrong belief that our AtmA belongs to us even though it truly belongs to emperumAn, SiSupAlan was of the firm belief that rukmiNi belonged to him, even though she truly belonged to emperumAn.

tESu azhindu aNNandu irukkavE: Two interpretations are given for this; one before



kaNNan came and took away rukmiNi, and the other after He came and rescued her.

Before kaNNan came, SiSupAlan had lost the luster that comes with humility (aDakkam) and thinking proudly of himself as maNavAlap piLLai, never looked down and was holding his head high looking at the sky.

After kaNNan came and took away rukmiNi and disgraced SiSupAlan, SiSupAlan could not dare look at anyone's face, and so was staring at the sky instead, filled with shame.

A'ngu avaLaik kaip piDitta: The quickness with which kaNNan came and took rukmiNi's hand looked like He thought it sufficient that all the pUrva'nga-s for the marriage



“A'ngu avaLaik kaip piDittaan”



have been already completed by SiSupAlan, and all He had left to do was to take her hand.

peNNALan: This action of His (namely rescuing His devotee who sought His protection) was not meant only for rukmiNi; ANDAL sees this act as a confirmation that He will protect all those who are born as women and who seek His protection.

pErum ara'ngamE: just as He is peNNALan, His place is also called SrIra'ngam - a place that periya pirATTiyAr enjoys living in (ara'ngam denotes a dancing place; pirATTi dances in glee in His place, thus hinting that all women can live in happiness here).

C. ADDITIONAL THOUGHTS FROM SRI UV:

In the previous pASuram, we saw to what extent bhagavAn went to protect bhUmidevi. kOdai's friends point out that emperumAn took great trouble to save bhUmidevi because she was His wife, and the whole world knew it, and so it was His duty to protect her; If He does not protect her, it will be a dishonor to Him, and so He had no choice except to protect her. But in kOdai's case, all that happened is that kOdai got married to Him in her dream; no one else in the world will accept this as proof that kOdai is married to Him. In this situation, if He doesn't come and save kOdai, He is not going to be dishonored. So the friends advise kOdai that she is wasting her time hoping that He is going to come and protect her. So kOdai is defending ara'ngam in this pASuram.

peNNALan: rukmiNi is not the only one He saved. He killed narakAsuran and married several girls. The AyarpADi girls did nOnbu to get Him as their husband and He fulfilled their wishes too.

ara'ngamE: What is special about ANDAL emphasizing tiru ara'ngam instead of say pARkaDal? When He is lying down in pARkaDal, He is useful only for bhUmidevi. Since He married many more girls, He decided pARkaDal is not the right place for Him and so He came to tiru ara'ngam. Unlike other mUrTi-s who are in standing or sitting postures and involved in taking care of the worlds' affairs, ara'ngam is lying down on painnAgaNai, a pose that all girls love to see. ra'ngam means the dancing stage. Does that sound like a place for an old man to be lying down? Far from it, this is the place for all to dance with joy thinking of this nitya yauvana mUrTi.

To show that tiru ara'ngam is young at heart, kOdai uses the word peNNALan. How did ANDAL who wanted be marrying kaNNan ended up marrying tiru ara'ngam? This pASuram is quoted as the support. Just like Him, she also can assume any form she wants, and all the rUpam-s He takes are pati rUpam-s for her.

D. ADDITIONAL THOUGHTS FROM SRI PBA:

The "um" suffix in "Urum ara'ngamE" emphasizes that not only He is peNNALan, but the place He lives is also the place where the women can dance with joy.



PASURAM 11.10

Semmai uDaiya tiru ara'ngar tAm paNitta
meimmaip peru vArttai viTTucittar kETTiruppar
tammai ugappArait tAm ugappar ennum Sol
tammiDaiyE poyyAnAl SAdippAr yAr iniyE

செம்மை யுடைய திருவரங்கர் தாம்பணித்த,
மெய்ம்மை பெருவார்த்தை விட்டுசித்தர் கேட்டிருப்பர்,
தம்மை யுகப்பாரைத் தாமுகப்ப ரென்னும்சொல்,
தம்மிடையே பொய்யானால் சாதிப்பா ராரினியே

A. TRANSLATION FROM SRI SA'THAKOPAN'S TAMIZH TREATISE:

tiru ara'nganAr, who says what He thinks and does what He says, has declared before that He will not give up anyone who has approached Him in a spirit of friendship, under any circumstance, even if that person has flaws in character. My father, periyAzhvAr, has absolute faith in His word, and so has absolutely no concern whatever and leads his life in peace. I, being his daughter, follow his footsteps. If this emperumAn does not keep up His word and makes a lie of the well-known ancient declaration (varAha carama Slokam), then who has the authority to go and correct Him? (All we can do for our part is to love Him and live without any worry and the complete belief and trust that He will take care of us).

B. ADDITIONAL THOUGHTS FROM SRI PVP:

Semmai uDaiya tiru ara'ngar: Semmai means nErmai. The cetana-s exhibit inconsistency in thought, word and deed (manasyanyat vacasyanyat karmaNyanyat durAtmanAm- SrI kRshNasvAmi aiya'ngAr). In order to redeem these types of cetana-s, He exhibits identity and consistency in His thought, word, and deed. This is the Semmai referred to here. As gItAcAryan claims in gItai 5-29, suhRdam sarvabhUtAnAm, He always wishes only good for every one in His heart. He is lying down in tiru ara'ngam carrying out His own words that He shall save even those who commit sins. He Himself said "na tyajeyam" when He took the incarnation as rAma - the declaration that He will not forsake anyone who seeks refuge in Him.

tAm paNitta: It is this great emperumAn who Himself has declared.

meimmaip peru vArttai viTTucittar kETTiruppar: His words are true (meimmai), they are great, unique, special, and easy to follow for anyone (peru vArttai). SrI kRshNa carama Slokam says, "Surrender all your burdens to me and I will take care of you; do not despair". He gave this advice to arjunan. Since emperumAn treats everyone equally, these words are





for everyone. periyAzhvAr would have heard these himself, and he has taught me all these. I have surrendered myself totally to Him. If He does not fulfill His words now, then whom can we blame for that?



“meimai peruvArthai kETTta vishNuchitthar”

viTTucittar kETTiruppar: My father, viTTucittar would have heard (from his AcAryar) kaNNan's words to arjunan: “I will take care of all your duties; do not worry about anything; leave all your burdens to me and be devoid of any worry”. And having listened to that, he lived his life accordingly.

tammai ugappArait tAm ugappar ennum Sol: “The saying that emperumAn loves everyone who is devoted to Him”. If one is asked: “Who will you be good to?”, one can respond - “I am good to those who are good”; this is a common practice in the world. It is also common to state it another way: nallavarukku tIyavan uNDO? - will there be enemies for good people? The term “Sol” refers to these two common, worldly statements.

If tiru ara'ngan starts making these statements false, is there anyone who can question Him and tell Him that He is not supposed to act like that? Can anyone force Him to like all those who like Him by telling Him: “ummai ugandavaLai nIrum ugakka vENum”?

C. ADDITIONAL THOUGHTS FROM SRI UV:

In the last pASuram, kOdai tells the folks around her that emperumAn is a savior of all women who need His help, and gives the examples of His acts in His vibhava incarnation. They counter by saying that may be He could do all that help because He was in His vibhava avatAram, in flesh and blood among the people who needed His help. It is futile for ANDAL to expect the same kind of help when He is lying down without uttering a word or even





moving, in His arcAvatAram. kOdai's reply is: Far from it. Don't you all remember my father periyAzhvAr's declaration - eyiRRiDai maN kONDa endai irAp pagal Oduvittu ennaip payiRRip paNi Seyyak koNDAn (periyAzhvAr tirumozhi 5.2.3)? My father declares that pArmagaL kELvan is keeping him at His service day and night. He told my father that He wants to wear everyday the flower garland that I wear first. Is this happening in vibhava incarnation or arcA incarnation? He is true to His words always, and He is the One who has declared through the varAha carama Slokam and gItA carama Slokam that He will always protect those who surrender to Him. That is why He is Semmai uDaiyavar. My father is a witness to all these.

My father also believes in the statement "tammai ugappArai tAm ugappar tiru ara'ngar". emperumAn reciprocates the love that one exhibits towards Him any time, in any birth, or anywhere.

priyo hi jn~Aninotyartham aham sa ca mama priyah (gItA 7.17)
ye yathA mAm prapadyante tAmstathaiva bhajAmyaham(gItA 4.11)
ye bhajanti tu mAm bhaktyA mayi te teshu cApyaham (gItA 9.29)

If He finds us not believing in His words and not loving Him, then, He can say, "you didn't love me; so, I don't love you", and so, all the above statements will still be true. But, we are all love for Him and if He still falsifies these, what can we do? It will just show that there is no guarantee that those who love Him will get back His love.

If I share with you folks all the promises He has made to me, you would brush them off saying these are the typical promises made by men to women. That is why I am sharing with you what He has told my father, viTTu cittar. If you don't believe that also, how can I prove beyond this? Unless He comes and proves His love to me in person, I have no way of proving it to you.

sAdippAr yAr iniyE: Who can punish Him, or who can advise Him (if He acts in such a way falsifying the statement that He will love those who love Him)?

D. ADDITIONAL THOUGHTS FROM SRI PBA:

Just as viTTucittar lived his life by following the words of bhagavAn kRshNa in the gItA, kOdai declares that she will live her life the same way, with the full confidence that He will not forsake her.





SrI:

SrI ANDAL sameta SrI ra'ngamannAr tiruvaDigaLE SaraNam

ஸ்ரீ ஆண்டாள் ஸமேத ஸ்ரீ ரங்கமன்னார் திருவடிகளே சரணம்

NACCIYAR TIRUMOZHI XII- MARRU IRUNDIRGATKU

நாச்சியார் திருமொழி 12 - மற்றிருந்தீர்

INTRODUCTION

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

kOdai continues to live based on two hopes:

1. His word that He will not forsake His devotee under any circumstance; and
2. Even if He slips from His word because He is svantantran and can do whatever He likes, He has another trait in addition to His svAtantRyam; He is subservient to His aDiyArgaL, and since she is periyAzhvAr's daughter, she can depend on this association; He cannot forsake periyAzhvAr and hence his daughter. So she is bound to reach Him.

But time flies and there is no sign of bhagavAn; kOdai's tApam increases by leaps and bounds, and she wants to reach Him immediately and wants to go to His temple and ask Him why He is torturing her like this. Since she does not have energy left in her body anymore to go anywhere by herself, she pleads with her folks to please take her to His places like mathura, AyarpADi, gOkulam, dvArakai etc., find where He is right now, and entrust her at His Feet. This is the topic of this tirumozhi - maRRu irundIrgaTku.

This tirumozhi describes the heartrending plea of ANDAL to Her Lord during her viSlesham. All of the cetanas' hearts should experience this anubhavam that kOdai is demonstrating to us. She starts appropriately with vaDa mathurA in search of her Lord. That is where it all started with His avatAram inside a prison as the child of vasudeva and devaki. AyarpADi came next in His life (orutti mahanAip pirandu--). The second pASuram therefore shifts to AyarpADi. The third pASuram says, please take me to the gates of nandagOpan's residence. The fourth pASuram takes her mind to the banks of yamunai. nandagopan's family moved closer to bRndAvanam after pUtana samhAram and other incidents, which made the parents afraid of staying in gOkulam (AyarpADi). The fifth one takes her to yamunA maDu, where kALiyan was conquered through kALi'nga nartanam. The 8th and the 9th take her to gOvardhanam and dvArakA. Final pASuram refers to SrIvaikuNTham. There is a logic in the flow of ANDAL's thoughts in tracing Lord kRshNa's life from His childhood to His bAla leLA-s and then His life at a later stage at dvArakA, and finally to His abode of SrI vaikuNTham as a result of chanting this tirumozhi .





B. ADDITIONAL THOUGHTS FROM SRI PVP:

perumAL has svAtantRyam, but He also is bound by ASrita pAratantRyam. When it comes to periyAzhvAr, His svAtantRyam will lose out to His subservience to His devotee, periyAzhvAr. Since ANDAL has taken refuge in periyAzhvAr, she is bound to attain Him. With this conclusion, she has taken refuge in periyAzhvAr. She chose periyAzhvAr's sambandham instead of directly depending on Him because she was not sure about how He will exercise His svAtantRyam, left to Himself. This is how she rested her hopes on her association with periyAzhvAr as her definite savior in the just concluded tirumozhi.

In the current tirumozhi, she is going back to approaching Him directly. Why? Because she is thinking aloud about His svAtantRyam again, and is concluding that it is because of His unquestionable svAtantRyam that He has no choice except to protect His devotees. Everything in the Universe is His property, He is the sole Owner of everything, and if He does not protect His belonging, He is the loser and no one else; so He has no alternative except to protect it. Because of His svAtantRyam, He can protect anything He wants any time He wants, and there is no one who can stop Him. So His svAtantRyam is the precise reason that He has no choice except to be the sole Protector of His belongings.

Normally, an owner doesn't do things to loose his belongings. Thus, His svAtantRyam becomes an upAyam for us to reach Him and not to loose Him. When we wish to do something, He makes sure that there is no obstacle in our path and this is made possible only because He is a svAtantRyam. Thus, feeling happy about her being periyAzhvAr's daughter, kOdai tries to hold onto emperumAn also in the eleventh (tAm ugakkum) tirumozhi.

In spite of her reaching to Him again, He did not come and solve her pangs of separation from Him. She could wait for Him till He comes; that is her svarUpam. But, her wish is to get to Him at the earliest possible moment. Now, she starts doing things that are contrary to her own svarUpam to attempt to reach Him without waiting for Him to come to her. She wants to go to Him and see His face herself; but she doesn't have the strength to walk and go to Him. She starts thinking that her folks, feeling sorry about her sad plight, will have to help her achieve her goal. Since she cannot walk and He will not come to her, she thinks it is the duty of her folks to take her to Him. She now pleads with them: please take me to mathurA, AyppADi and other places where my nAthan is.

C. ADDITIONAL THOUGHTS FROM SRI UV:

Listening to kOdai's firm belief in emperumAn's words, her folks tell her that she should rather try to wait patiently like periya pirATTi who waited in aSoka vanam. They are not able to explain kOdai's condition to the rest of the town folks, and are totally frustrated and exhausted. So they are advising kOdai to hide all her thoughts and act normal. She obviously is unable to do that, and unwilling to do it also. She contemplated on going to tiruara'ngam and try to relieve her folks of their predicament because of her, but she was worried that the





same story will repeat itself if she goes to tiruara'ngam. If emperumAn does not immediately accept her there, then the elders will be subjected to the same predicament in a different place. So she decides that it is best if she goes directly to kaNNan wherever He is, and considers this to be the best solution for all. So in the current tirumozhi, she is pleading with her people to take her to wherever kaNNan is, and leave her there.

D. ADDITIONAL THOUGHTS FROM SRI PBA:

kOdai tells her people: “You are not in a position to understand my condition; I am experiencing the intense desire to reach Him, and all the words you are telling me are in vain. I am not in a position to respond to words you tell me in the spirit of telling me what is good for me. Just take me to the vicinity of the places where kaNNan will be, and drop me somewhere in that region. This is the best you can do for me”.

PASURAM 12.1

maRRu irundIrgatku aRiyalAgA
mAdhavan enbadOr anbu tannai
uRRu irundEnukku uraippadu ellAm
UmaiyaROdu SeviDar vArttai
peRRu irundALai ozhiyavE pOip
pErttu oru tAi il vaLarnda nambi
mal porundAmal kaLam aDainda
maduraip purattu ennai uyttiDumin

மற்றிருந் தீர்கட் கறியலாகா

மாதவ னென்பதோ ரன்புதன்னை,

உற்றிருந் தேனுக் குரைப்பதெல்லாம்

ஊமைய ரோடு செவிடர்வார்த்தை,

பெற்றிருந் தானை யொழியவேபோய்ப்

பேர்த்தொரு தாயில் வளர்ந்தநம்பி,

மற்பொருந் தாமற் களமடைந்த

மதுரைப் புறத்தென்னை யுய்த்திடுமின்





A. FROM SRI SA^THAKOPAN'S TAMIZH TREATISE:

You can't understand the depth of love I have for kaNNan. All the advice and consolation that you are giving me saying I should be more patient and wait for Him, is like a conversation that happens between a deaf person and a dumb person. mathurA is the dwelling place of kaNNan, who was born to devaki but left her to live in nanda gOkulam and grew up as yasOdA's son. He bravely arrived at the fighting grounds ahead of the boxers who were deputed to kill Him, and waited to face them. The only fruitful service you can do for me now is to take me anywhere close to mathurA. I beg of you, please leave me somewhere near mathurA.



“maRRiruntheer”



B. ADDITIONAL THOUGHTS FROM SRI PVP:

maRRu irundIrgaTku: “All of you, who are different from me”. PuttUr SrI kRshNasvAmi aiya’ngAr points out that the difference between ANDAL and the rest is that the others are willing to wait for Him to bless them, whereas ANDAL cannot bear to live any longer without Him; such is the intensity of her devotion to Him.

irundIrgatku aRiyalAgA: “Even though you are living in the same place as me, still you will not be able to assess what my mind is going through”. Her position is like that of sa’njayan in mahAbhAratam (uttara kANDam 68-5). dhRtarAshTra asks sa’njayan: “I am as learned in the SAstra-s as you are; I am as intelligent as you are; and yet, it is only you who are able to understand the truth behind things, and I always have to learn the truth from you. Why is it so, sa’njaya?” sa’njaya replies: “I do not cheat anyone; I do not indulge in any act that is contrary to dharma, and am pure in my nature. You try to understand things based on the SAstra-s that you have studied, whereas I try to understand based on SAstra-s guided by devotion. Your position is like that of one who tries to see things that are hidden to the eye, using the eye as the means; my situation is that of one trying to see the things hidden to the eye by applying the collyrium (a’njanam) that reveals the things that are hidden to the normal eye”. Just like that, kOdai has the intense devotion to Him that cannot let her be separated from Him, and her folks are ordinary and are not able to understand or appreciate this special relationship.

mAdhavan enbadOr anbu tannai: If I had fallen in love with brahmacAri nArAyaNan, I might have reconciled to my situation and consoled myself; but the One I desire to be united with is mAdhavan - SrIman nArAyaNan - the One whom lakshmi Herself chose. He is not just the abode of Love; He is the personification of Love itself. He is Supreme in every respect. nammAzhvAr declares: “kOla malarp pAvaikku anbAgiya en anbEyO” (tiruvAimozhi 10-10-7). He makes everyone fall in love with Him, irrespective of whether they are children, youth, adults, or older people, by showering His love on them first. rAmAyaNam (ayodhyAkANDam 17-16) extols rAma as the One who bestows His love on the four varNa-s and the people in four stages of life like childhood, adolescence, youth and old age and to all others; so, they all love Him intensely in return.

“sarveshAm hi sa dharmAtmA varNAnAm kurute dayAm |
caturNAm hi vayah sthAnAm tena te tamanuvratA: | |

It is emperumAn's nature to love His aDiyArgaL first and create a love for Him in their minds.

anbu tannai uRRu: It can be interpreted as “she wants to reach mAdhavan who is the personification of love”, or “She has matured into bhakti or devotion that is the culmination of the intense love to Him” (“niRandanUDu pukku enadu Aviyai ninRu ninRu urukki uNginra” - tiruvAimozhi 5-10-1) - nammAzhvAr is intensely suffering, and unable to bear that suffering, at the thought of how much trouble bhagavAn goes through for our sake - such is the intensity of AzhvAr's devotion.



irundEnukku: “I am in a state where I cannot live without Him, but I have no energy left to even walk to His place; so I am staying fixed to this place”.

maRRu uraippadu ellAm - all the words that you are all saying in order to keep me from getting to Him, contrary to what I want.

UmaiyaROdu SeviDar vArttai: People who are dumb are limited in their ability to communicate by word of mouth, and people who are deaf are limited in their ability to hear. Since you all do not know my state, you are unable to communicate meaningfully to me (or, you are unqualified to talk to me), and so you are like people afflicted with the limitation of being dumb. Nothing that you say is getting through into my ears because this is not what I want to hear, and so I am like one who is deaf when you talk to me. So our conversation is like a dumb person trying to verbally communicate to a deaf person.

peRRu irundALai ozhiyavE: kOdai's folks ask her: “How can you say nobody knows your plight? He who caused you to be in this plight should certainly know”. kOdai responds: “He did not even care about His own mother's plight, and left her as soon as He was born. How would He know about His lover's plight?” devaki performed intense penance to get this child; she gave birth to a boy after much trouble. The boy, whom she gave birth to, left her on the day He was born.

pOip pErttu: Just as the saying goes “peRRa manam pittu” (SrI kRshNasvAmi aiy'ngar), devaki stood with tears rolling down her eyes as her child was leaving; and what did kaNNan do? Without ever drinking His mother's milk even once, He left her (“piLLai manam kal”).

pErttu oru tAi il vaLarnda: [“orutti maganAip piRandu Or iravil orutti maganAi vaLarndu”] He grew up in another mother's house - yaSoda's; While His own mother, devaki, was grief-stricken that her child parted from her, He just adopted yaSoda as His mother, and let her tie Him up and beat Him up [“kaNNi nuN SiruttAmbinAl kaTTuNNap paNNiya perumAyan”]. All devaki could say was: “tiru iEn onRum peRRilEn - ellAm deyva na'ngai yaSodai peRRALE” (perumAL tirumozhi 7-5); and yaSoda enjoyed the ultimate happiness (“yaSodai tollai inbattu iRudi kaNDAL” - perumAL tirumozhi 7-8).

peRRu irundALai ozhiyavE pOi: His natural tendency is to hurt especially those who cannot live without Him. kulasEkhara AzhvAr in his ooDal nilai says in perumAL tirumozhi 6-4, “tAi mulaip pAlil amudu irukkat tavazhndu taLar naDai iTTuc cenRu pEi mulai vAi vaittu na'njai uNDu pittan enRE piRar ESa ninRAi”. YaSodai is very particular in making sure that kaNNan drinks her milk, which sustains His body. Making her wait in sorrow (by not drinking her milk), childishly He goes and drinks the milk from pUtanai, who came to destroy Him. This led people to mock at Him as one who did not know the difference between those who love Him and those who are only bent on doing evil to Him.

nambi: Literally means “Eminent person among men”. Here it seems ANDAL is suggesting that He is “nambi” because He makes His indifference to those who love Him a



special quality of His.

mal porundAmal kaLam aDainda: Instead of choosing to unite with me and embrace me when I am here waiting for Him to embrace me with love, He leaves me and goes to embrace the fighters in mathurA. mal porundAmal means “not being together with me”. Or, the words could be read thus: mal porundA mal kaLam - meaning, even before the mallargaL (fighters) came to the fighting ground, He arrived there.

maduraip purattu ennai uyttiDumin: Before He embraces the fighters' bodies, please take me to vaDa mathurA and leave me there so that I can go to Him and embrace Him.

C. ADDITIONAL THOUGHTS FROM SRI UV:

maRRu irundIrgatku: “To all of you whose state of mind is very different from mine”. The love I have for Him is such that without Him, I cannot live even for a second. When periya pirATTi tried to end Her life in asOka vanam, the word sent to her by emperumAn helped her sustain for at least a month. He is ArAda amudam; That is why I am in love with that mAdhavan.

UmaiyarODu SeviDar vArttai: SrI PVP had interpreted ANDAL's position to that of a deaf person, and the elders' position to that of a dumb person. SrI UV reverses the role, and interprets ANDAL as feeling that the elders are like deaf people in not being able to understand what she is trying to tell them, and she is like a dumb person since she does not recognize what they are talking (SrI UV remarks that a dumb person does not talk, and does not recognize what others talk).

So, ANDAL tells them: “Instead of wasting my time, please take me close to His place, in mathurA, and leave me anywhere in that vicinity. If you object saying, “How can we leave you in such a far away place? How will we, who are like your mothers, live separated from you,” I have the answer for you. He left His mother and went to another place as soon as He was born; I, who am in love with Him, can I not be separated from my mothers now that I am old? Didn't His mother have life? Didn't she have milk? Why did He leave her? Even that mother told Him that all she wishes is His welfare, and even though she doesn't have the bhAgyam to see Him, all she cares for is that He is safe and well. In the same way, you should all seek my welfare and growth. Later on, when He is reunited with His parents in mathurA, I might have the bAghyam of seeing you all and living together also. He only behaved the way He did in order to do good to His parents, being such a kalyANa guNa pUrNan; I am also behaving like Him.

maduraip puRam: When He left AyarpADi and reached mathurA, He got off at the outskirts of mathurA. So also, you can leave me at the outskirts of mathurA, and I will find my way to Him.

mal porundA mal kaLam aDainda: When He returned to mathurA from AyarpADi, at least then, did He go straight to see His mother? Far from it; He went to the mal kaLam - fighting ground instead. “mal porundA mal kaLam” can be enjoyed in several ways:



1. He was there even before the designated boxers had arrived;
2. The fighting ground was not appropriate because the designated boxers were professionals, and kaNNan was a little kid, and so there was no “poruttam” or match in this fight;
3. After the fighting was over, still it was not a fair match because the designated boxers were so much inferior to kaNNan, that there was no “poruttam” anyway;
4. Before the boxers were going to have a chance to be in an embrace with kaNNan during the fight, kOdai wanted to go and embrace Him.

maduraip puRattu: SrI UV feels the correct pATHam should be maduraip purattu “in the city of mathurA”, rather than “maduraip puRattu” - in the vicinity of the city of mathurA [note the difference in the spelling of the mellinam and vallinam for “ra” and “Ra”, which results in the two different meanings].

Because of her pEr avA (great fondness) for kaNNan, even though kaNNan lived during His vibhava incarnation as Lord kRshNa there, kOdai thinks that kaNNan is still living in mathurA, AyarpADi etc. That is the spirit of this tirumozhi.

PASURAM 12.2

nANi iniyOr karumamillai
nAlayaArum aRinthozinthAr
pANiyAdu ennai marundu Seydu
paNDu paNDakka uRudirAgil
mANi uruvAi ulagu aLanda
mAyanaik kANil talai maRiyum
ANaiyAl nIr ennaik kAkka vENDil
AypADikkE ennai uyttiDumin

நாணி யினியோர் கருமமில்லை

நாலய லாரும் அறிந்தொழிந்தார்,

பாணியா தென்னை மருந்து செய்து

பண்டுபண் டாக்க வறுதிராகில்,

மாணி யுருவா யுலகளந்த

மாயனைக் காணில் தலைமறியும்,

ஆணையால் நீரென்னைக் காக்கவேண்டில்

ஆய்ப்பாடிக் கேயென்னை யுய்த்திடுமின்





“present day AypADi-nandagramam”

A. FROM SRI SA^THAKOPAN'S TAMIZH TREATISE:

There is no point feeling ashamed about the situation anymore. Everyone in this village now knows about my viraha tApam and me. Without delaying any further, make arrangements for me to join Him, if you really want to restore me to the state of physical health I was in before I got involved with Him. If you all really want to save me, take me to AypADi so that I can have the darSanam of the emperumAn who came in a dwarf form and measured the three worlds with His tirup pAdam. This is the only thing that will cure my disease.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

nANi ini Or karumam illai: What is the use any more trying to protect my femininity with nANam or shyness?

Shyness (nANam - “lajjai”) is one of the four qualities (fearfulness, tenderness, shyness and modesty) of womanhood. The shyness needs to be observed by a woman who is going to wait for a few days and then be united with her nAyakan. Such is not the case with ANDAL, who will be not be alive long enough for this union in the future. She has lost her interest in living at all and so she has lost all her shyness also. Being stung by the pangs of separation,





she has come to a stage where she feels she cannot live anymore; there is no point anymore in her feeling shy.

The 'dharmam' of nANam is to be observed by the observer of that dharmam (i.e., the dharmI) only when she is going to be alive in the future; in the case of kOdai, she is fading fast, and so there is no need to worry about protecting this dharmam.

ini: from now on. This phrase shows that she has tried her best so far to protect her nANam, but is feeling the futility of this approach at this point.

nAl ayalArum aRindu ozhindAr: If it would help me, I can feel shy so that others do not find out about my plight in being separated from Him. It would make sense to keep this a secret only when there are some people who are unaware of my plight. When the village folks did not know about me, I kept it a secret, but now you all know. Not only have the folks in our town known about me, but also those in the neighboring areas. So, what is the use of my having nANam anymore?

aRindu ozhindAr: Just as tirukkOTTiyUr nambi kept bhagavad vishyam a secret, kOdai tried to hide her plight from others. Just as that secret was exposed to the whole world by Sri emperumAnAr, kOdai's secret also got out of the bag.

pANiyAdu, ennai marundu Seydu: Without wasting more time, please take whatever steps you can in order to take care of my disease of separation from Him.

paNDu paNDu Akka uRudirAgil: "paNDu" here refers to the stage she was in before this stage. The first "paNDu" refers to the stage before the current viraha tApam, namely the stage she was in when she was united with Him and having that enjoyment; the other "paNDu" refers to the stage prior to that, namely when she got to know Him, when she was a kanni, and had the shine of the young girl. So this phrase says: "If you really want to bring me back to the stage in which I was before I knew Him". Even from the time she started having association with Him, she started going down because her union with Him was interspersed by periods of separation from Him. kOdai's luster has been diminishing day after day after she knew Him. Now that she is separated from Him, her "polivu" is going down even more drastically.

mANi uruvAi: in the form of the brahmacAri vAmanan; He took this form to beg; so, He took a form where He would keep a smiling face no matter whether anyone gave Him bikshA, or shut the door on His face and did not give Him any bikshA.

ulagu aLanda mAyanaik kANil: Only if I get to "see" that ulagaLanda perumAL. She is not any more in the stage where she can sustain her life by contemplating on His guNa-s alone. SrI kRshNasvAmi aiya'ngAr observes that she is not any more in the stage where she had declared earlier - "gOvindan guNam pADi Avi kattu iruppEnE" - NT 8-3.

ANaiyAl nIr ennaik kAkka vENDil: Two interpretations are given by SrI PVP depending on how the term "ANai" is interpreted here. The first is something like "On your word of



honor, if you really want to protect me”. The second is “If you want to protect me by bringing some clarity to my ability to understand your words and conduct myself according to your commands”.

AyppADikkE ennai uyttiDumin: Take me to AyppADi. Sri PVP's anubhavam here is one of wondering at all the leelA's of young kRshNa in AyarpADi, and how yaSoda must have really enjoyed all His bAla leelA's, and in fact supported Him in all His mischief, while outwardly making it appear that she was harsh to Him when people complained. He gives several examples of His “mischief” and yaSoda's mild rebukes to Him, which almost seem to prod Him to indulge in more mischief!

In periya tirumozhi 10-7-11, we see one of these mild rebukes of yaSoda: “a'nganam tImaigAL SeyvargaLO nambi! Ayar maDa makkaLai” - (My nambi! Should you be doing mischief with innocent AyarpADi girls like that?). The extent of His tImai makes yaSoda call Him as nambi (pUrNan).

According to ANDAL, yaSoda pretends to scold Him, but really encourages Him to show all these girls that He is the “man”, in NT 3-9 “a'nja urappAL aSodai ANADa viTTiTtu irukkum” - (yaSodai will not scold kaNNan to make Him feel afraid; she behaves as if she is enjoying His pranks and leaves Him to do more pranks).

Again, it is that yaSodai who said “un tam aDigaL munivar unnai nAn en kayyiR kOIAI nondiDa mOdavum killEn” (periya tirumozhi 10.4.8) - (If you keep committing pranks, your father will get mad; I do not even have the strength for taking a stick and beating you).

In periyAzhvAr tirumozhi 3-2-6, we have yaSoda declaring openly that she would have preferred Him to be around indulging in mischief rather than letting Him go in the hot Sun to manage the cows - “paDiRu pala Seydu ippADi e'ngum tiriyAmE - en piLLaiyaip pOkkinEn” (periyAzhvAr tirumozhi 3.2.6).

In this pASuram, ANDAL is asking the mothers around her to take her to yaSoda's place so that yaSoda can have first-hand view of the victim of His pranks and feel happy.

C. ADDITIONAL THOUGHTS FROM SRI PBA:

kOdai's folks tell her: “You should be a paDi tANDA pattini; if you leave the house and go out boldly, it will end up in a great shame for all. Everyone will say - what a shame that such a woman is from such a nice family. This is not good for you. You have to protect your prestige and that of your family “. kOdai responds: “There is no more secret in my life. My state is like that of a cow that goes and grazes grass from seven different places and drinks water from eight different places (“EzhUrp pullaiyum mey'ndu eTTUrt taNNIraiyum kuDittu varugiRa koNDip paSuvin nilai pOnRadanRO enadu nilai”). I do not have to feel ashamed of in front of anybody. Nor do I gain anything by feeling ashamed. If you really want to help me, take me to AyarpADi without any delay and leave me there, where He is present”.

pANiyAdu: “Without procrastinating”. Among the other AzhvArs, only periyAzhvAr uses



this phrase (“pANikka vENDA naDamin”) and ANDAL uses the term pANittal.

paNDu paNDakka: The stage prior to her samSlesham with Him was the stage where she did not have any interest in bhagavad vishayam, and just spent the time eating sumptuously and sleeping well (uNDiyE uDaiyE ugandirunda kAlam”. Obviously, she was in much better health at that stage than when she became associated with Him and started longing for Him.

PASURAM 12.3

tandaiyum tAyum uRRARum niRkat
tani vazhi pOyinAL ennum Sollu
vanda pinnaip pazhi kAppu aridu
mAyavan vandu uruk kATTuginRAn
kondaLam Akkip parakkazhittuk
kuRumbu SeyvAn Or maganaip peRRa
nandagopAlan kaDait talaikkE
naLLiruT kaN ennai uyttiDumin

'தந்தையும் தாயுமுற் றாரும்நிற்கத்

தனிவழி போயினாள் !' என்னும்சொல்லு

வந்தபின் னைப்பழி காப்பரிது

மாயவன் வந்துருக் காட்டுகின்றான்,

கொந்தள மாக்கிப் பரக்கழித்துக்

குறும்புசெய் வானோர் மகனைப்பெற்ற,

நந்தகோ பாலன் கடத்தலைக்கே

நள்ளிருட்க ணென்னை யுய்த்திடுமின்

A. FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

This mAyavan is constantly coming to me in my dreams and attracting me by showing His beautiful form. I cannot resist Him much longer. If I am forced to leave my mother, my father and all my relatives, and run away on my own to gOkulam, the defamation that will befall all of you cannot be erased after the fact. To avoid this defamation from happening, please take me to the front yard of nandagOpan's house in the middle of the dark night and





leave me there. This is where I will find the naughty boy who picks up fights with the young girls, plays naughty tricks on them, and gets them in trouble. (If you leave me in the darkness, the dark-hued kaNNan will come out without being noticed by His parents and embrace me. If you leave me during the daylight, He will not come out of His house because of fear of His parents, and I shall die. Then you will be blamed for that; but by leaving me in the middle of the night, all these problems can be avoided, and I can get to embrace Him).

B. ADDITIONAL THOUGHTS FROM SRI PVP:

ANDAL is saying: yaSOdai is also a woman like us; there is no point blaming her for not bringing up kaNNan right. nandagOpar has the duty as a father to bring Him up with strict discipline, yet could not do it in spite of having the power to do so. Take me to the front of nandagOpan's house and leave me there.

tandaiyum kAppu aridu: Once a pazhi or blame occurs, it is difficult to erase it. As my parents and relatives, you cannot just say, "Let the blame come; we won't worry". Instead of striving hard to erase the blame after it occurs, try to avoid it.

The "pazhi" would be - kOdai left her parents and relatives and went alone on her own way; that too, she did not follow her nAyakan; instead, she went all by herself on her own initiative. You might tell me: "You waited for so long; you can wait for some more time and avoid any pazhi for us". I waited for so long not because I could wait; but I waited hoping that all of you will do something to help. I cannot wait any longer. When rAmapirAn missed sItai, He did not console Himself thinking that He is going to be with Her anyway once He rescues Her; instead, He was sad for missing the samSlesham with Her for ten months.

na me duhkham priyA dUre na me duhkham hRteti vA |
etadevAnuSocAmi vayo'syA hyativarttate || (rAmA. yuddha. 5-5).

"I am not sad that My dearest one is too far away; nor am I sad that She has been abducted; I am sad that she is getting older while She is away from Me".

Make sure that His sorrowful stage does not occur to me.

kOdai's parents and relatives question her - "If you know that this would be a blemish that needs to be avoided, why can you not wait till He comes and make sure the blemish does not occur?" To that she says - His wonderful form and nIrmai guNam and other attributes come and torture me; how can I pacify myself by just looking at parents in place of Him?

SrI PVP gives some examples to illustrate ANDAL's state of mind. In SrI vishNu purANam (5.13.20 -22), an incident is described wherein a gopi hears the sound of kRshNa's flute, and wants to run to Him, but seeing her parents at the doorstep, feels constrained, and so just closes her eyes and meditates on Him. The pleasure she derives by enjoying Him, effaces all her puNyasa; the sorrow she feels at not being able to run to Him, effaces her pApas, and she instantly reaches mukti. (This is not the state in which ANDAL is). Instead, another gopi's mind just became dark at the thought that she could not run to kRshNa, and





when she lost the ability to think, this darkness of mind just made her run to Him without worrying about anything else around her, like her parents etc. This is the state in which ANDAL is. Her feeling is comparable to the state of mind of the gopi-s when akrUra was taking away kRshNa from nandagOpar's place to kamsan - they did not worry at all what their elders might think. When the gopi-s rushed to kRshNa to stop Him from going, they felt: What can these elders do to us when we are already scorched by separation from Him? They thus ignored their elders and went ahead after kRshNa. (vishNu purANa 5.18.22).

SrI PVP gives another anubhavam to illustrate ANDAL's state of mind, and refers us to periyAzhvAr's tirumozhi 3-6-1 - “tUvalampuri uDaiya tirumAl tUya vAyil kuzhal OSai vazhiyE, kOvalar Sirumiyar iLam ko'ngai kudUgalippa uDal uL avizhdengum kAvalum kaDandu”. Thinking that kaNNan might kidnap their girls, the Ayar-s keep the girls surrounded by all kinds of protection and safeguard them. KaNNan plays His flute and the vENugAnam reaches the ears of the gopis, crossing all the forts. As soon as their ears hear the kuzhal OSai, they immediately feel the longing to reach Him. Their breasts swell in anticipation of seeing Him. The gopis are afraid because the men folk who are guarding them might wake up. It seems like the raising breasts are telling the gopi-s: “Okay, you can wait till the elders fall asleep and then come, but we will go to Him first”. These are behaving like kids who don't obey their parents! When the waters in a river increase in quantity, they flow rapidly over stones and mountains fighting all obstructions. KaNNan's exquisite beauty entralls kOdai so much that she does not care about her parents anymore. This is her state now.

kuRumbu SeyvAn Or maganaip peRRa: SrI nandagOpar did nOnbu and got a son to defeat and conquer those who do mischief in his land. Because he did nOnbu and got kaNNan, he is not disciplining Him, and as a result kaNNan has become such an unruly kid doing mischief to girls.

nandagopAlan kaDait talaikkE: Sri PVP refers us to SrI bhaTTar's aRuLic ceyal on this term “kaDait talai”. The front of nanadagopan's house is full of girls hurt by kRshNan, and has the appearance of the front of a poison treatment facility where people who are stung by all kinds of poisonous insects are lined up for treatment. All the girls who got hurt by kaNNan became so weak that they could not walk. They had to be brought in stretchers and were placed in the front of nandagOpar's house in a row!

naLLiruL kaN ennai uyttiDumin: If you leave me during day time, He will feel shy to come out and embrace me in front of His parents, and so might not come out. But if you take me to His place in the dark night, His dark hue will blend nicely with the darkness of the night - “iruL anna mA mEni” (periya tiruvantAdi 26), and He will come out and embrace me.

maganaip peRRa nandagopAlan: He was the one who did the nOnbu. Let him personally enjoy the evil effect of his nOnbu, by leaving me in front of his house. If you take me in the middle of the night there, you won't get any blame. Also, if you take me there in the daytime,





even nandagopAlan himself may be ashamed to come out and meet me since his relatives and friends will notice the whole incident. So take me in the dark of the night.

C. ADDITIONAL THOUGHTS FROM SRI UV:

mAyavan ... This mAyan who is revealing Himself to me, will one day take me away without your knowledge. “illam veRi ODiRRaIO en magalai e'ngum kANen, mallarai aTTavan pin pOi mathuraip puRam pukkAL kollo” (periyAzhvAr tirumozhi 3.8,1). or “oru magal tannai uDaiyEn ulagam niRainda pugazhAl tirumagaL pOla vaLarttEn, Se'nkaNmAl tAn kONdu pOnAn” (periyAzhvAr tirumozhi 3.8.4). Then you will come searching in Ayar cEri. He is so full of mischief that He might even leave me in the middle somewhere and enjoy watching what you and I end up doing. Instead of waiting for all this to happen, please take me to AyarpADi in front of nandagopan's house.

PASURAM 12.4

am kait talattiDai Azhi koNDAn
avan mugattanRi vizhiyEn enRu
Sem kaccuk koNDu kaNNADai Arttu
Siru mAniDavaRaik kANil nANum
ko'ngait talam ivai nOkkik kANIr
gOvindanukku allAl vAyil pOGa
i'nguttai vAzhvai ozhiyavE pOi
yamunaik karaikku ennai uyttiDumin

அங்கைத் தலத்திடை யாழிகொண்டான்

அவன்முகத் தன்றி விழியேனென்று,

செங்கச்சக் கொண்டுகண் ணாடையார்த்துச்

சிறுமா னிடவரைக் காணில்நாணும்,

கொங்கைத் தலமிவை நோக்கிக்காணீர்

கோவிந்த னுக்கல்லால் வாயில்போகா,

இங்குத்தை வாழ்வை யொழியவேபோய்

யமுனைக் கரைக்கென்னை யுய்த்திடுமின்





A. FROM SRI SA'THAKOPAN'S TAMIZH TREATISE:

Every part of my body belongs to Him and to no one else. As evidence of that, even my breasts, which are covered with dark red clothes, shrink at the very thought of my having to look at any lowly human being, but rise with joy when the thought of gOvindan goes through my mind. I don't belong to anyone except emperumAn who has the cakra in His beautiful hand. Instead of my having to live in the midst of the current conditions, please take me to the banks of the YamunA River and leave me there.



“Present day Yamuna bank”

B. ADDITIONAL THOUGHTS FROM SRI PVP:

(In this pASuram, ANDAL conveys her deep feelings for Him by attributing all her thoughts and feelings poetically and figuratively to her breasts, and presenting them as cetana-s endowed with intelligence. She talks of their refusing to look at anyone other than gOvindan, closing their eyes tightly with dark red clothes so that they don't see anyone else, feeling proud and rising at His very thought and shrinking with shame at the thought of anyone else. Sri PVP presents them in the position of the suffering children of kOdai, and presents her as pleading with the mothers that at least for the sake of her suffering children, the mothers should take kOdai and leave her where gOvindan is. (Keep this poetic simile in mind as you read the vyAkhyAnam).

am kait talattiDai Azhi koNDAn avan mugattanRi vizhiyEn: This is a figurative



description of how every part of ANDAL feels at the thought of emperumAn vs. the thought of anyone else. kOdai's mulaigal seem to behave like cetana-s endowed with intelligence and seem to say they will not look anywhere else but emperumAn who has tiruvAzhi in His hand. They seem to say that they are particular about Him so much that they will welcome Him only if He comes with His Azhi in His hand, but may not welcome Him without His Azhi.

am kait talattiDai Azhi: Even His bare hands are beautiful enough to deserve dRshTi parihAram. Just as a kaRpa tree would look exquisitely more beautiful if it also blossoms, if He holds tiruvAzhi in His handsome hand, no words can describe that beauty. The beauty of His bare hands are enough to destroy kOdai; if He also holds tiruvAzhi in His hand, then His beauty increases many-fold, and causes even more longing in her for Him. It looks like His Azhi kills His enemies by going out of His hand, and kills His devotee (ANDAL) by remaining in His hand! Either way, it is a killer!

Siru mAniDavaraik kANil nANum: The term "Siru mAniDavar" denotes samsAri jIva-s. This suggests that purushottaman is peru mAniDavar. How can He be called "mAniDavar"? Lord kRshNa provides the support in the gItA (mAnushIm tanum ASritam param bhAvam - 9.11) - He takes the body of a human being without losing His Greatness.

kANil nANum: They will shrink with shame. SrI PVP compares this "shrinking with shame" to a scene in SrImad rAmAyaNam. When lakshmaNa sees bharata approaching citra kUTam, first he becomes angry at bharata, and declares to rAma that he will kill bharata (for the injustice of having accepted the kingdom). Lord rAma tries in vain to reason with lakshmaNa and tells him that bharata is innocent. When he fails in convincing lakshmaNa of the innocence of bharata, He gives up and tells lakshmaNa: "All right, I will just tell bharata to give the kingdom to you since you are so interested in it, and bharata will be delighted to get rid of it like unloading a heavy load from his head". On hearing this, lakshmaNa shrinks with shame at his incorrect assessment of bharata's devotion to rAma (lakshmaNah praviveSeva svAni gAtrANi lajjayA - rAmA. ayodhyA. 97-18, 19).

SrI PVP enjoys here the fact that normally in the world, brothers would fight for the kingdom; in the hands of these brothers, the kingdom is being treated as a ball that they want to discard {"ivargal kaiyilE paDugira paDirE idu!"}.

ko'ngait talam ivai nOkkik kANir: Just as sItA pirATTi wanted to embrace rAma with her sorrow-stricken body -

"yathA tam purushavyAghram gAtrai: SokAbhikarSitai: |

sampRSeyam sakAmA'ham tathA kuru dayAm mayi | |" (sundara kANDam 40-3),

kOdai wants to embrace emperumAn with her sorrow-stricken body. She tells her mothers, just like a mother who pleads on behalf of her starving children: "Look at how even my breasts are suffering and reacting at the very thought of Him; they are like my children crying. At least for their sake, try and get me to Him".

gOvindanukku allAl vAyil pOGa: These are meant only for gOvindan who went after cows



and who kept doing mischief after mischief; they are not even for the cakravartit tirumagan who was the ekapatni vratan.

pOgA: “Even if I wish otherwise, they won't have it any other way”. SrI PVP gives the example of the horses of sumantran when he took Lord rAma to the forest, and when he returned without rAma after leaving Him in the forest. sumantra is an expert in controlling horses as he willed, and they always behaved as he wanted them to behave. They were very much under his control in rAma's presence, but when he returned without rAma, the horses started shedding warm tears and started behaving erratically, and sumantra could not control them at all. kOdai's body is totally out of her control without gOvindan, just as sumantra's horses were out of his control without rAma.

“mama tvaSvA nivruTTasya na prAvarttanta vartmani |

ushNamaSru pramu'ncanto rAme samprasthite vanam || “ (ayodh. 69-1)

i'nguttai vAzhvai ozhiyavE pOi yamunaik karaikku ennai uyttiDumin: I am not really satisfied with this life of imagining His lotus feet from here; I want to be where I can actually see His lotus feet and enjoy them. So take me to the shores of yamunA and leave me there”. It is the same yamunai that kOdai called earlier “tUya peru nIr yamunai” (tiruppavai - 5). Maybe she is imagining about having jala krIDA with Him in yamunA!

C. ADDITIONAL THOUGHTS FROM SRI UV:

Siru mAniDavar: Those who were born as men because of their karma are Siru mAniDavar according to kOdai. kaNNan was special and different even though He appeared in human form in His incarnation.

PASURAM 12.5

Arkkum en nOi idu aRiyalAgAdu
ammanaimIr! tuzhadip paDAdE
kArkkaDal vaNNan enbAn oruvan
kai kaNDa yogam taDavat tIrum
nIrkkarai ninRa kaDambai Erik
kALiyan ucciyil naTTam pAindu
pOrkkaLamAga niruttam Seida
poigaik karaikku ennai uyttiDumin

ஆர்க்குமென் நோயி தறியலாகா

தம்மனை மீர் !துழ திப்படாதே,





கார்க்கடல் வண்ணனென் பானொருவன்

கைக்கண்ட யோகம் தடவத்தீரும்,

நீர்க்கரை நின்ற கடம்பையேறிக்

காளிய னுச்சியில் நட்டம்பாய்ந்து,

போர்க்கள மாக நிருத்தஞ்செய்த

பொய்கைக் கரைக்கென்னை யுய்த்திடுமின்

A. FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

Oh my mothers! None of you can understand or diagnose the sickness I have. Don't try to find cure or treatment for this disease yourselves and feel sad that none of your treatments are working. Instead, please take me to the pond where kaNNan jumped from the kaDamba tree on to the top of kALiyan's hoods and made a battlefield out of the dance that He performed there. If He so much as gently passes His hands over me that is all what is needed for curing me of my sickness, and it is guaranteed to work.

sadagopan.org



“Kadamba tree Vrundavanam”





B. ADDITIONAL THOUGHTS FROM SRI PVP:

Feeling sad about her pitiful plight, her relatives want to figure out what her disease is, and do appropriate parihAram to get her cured. kOdai tells them that the mere fact that they are her relatives does not give them the ability to figure out what her disease is.

Arkkum en nOi idu aRiyalAgAdu: It is not only her relatives who can't figure the cause of this disease; even the One who caused all this pain will not be able to measure the depth of kOdai's sickness. nammAzhvAr says that He, the Supreme One, and not any small god, caused this disease.

“idu mikka perum deyvam iSaippinRi nIr aNa'ngADum iLam deyvam anRu idu” (tiruvAimozhi 4.6.2).

The cause of ANDAL's disease is unknown and unknowable, as declared in kenopanishad 2-3:

“yasyAmatam tasya matam matam yasya na veda sa: |
avij~nAtam vijAnatAm vij~nAtam avijAnatAm | |”

“He who has realized that he cannot understand Brahman has indeed understood Brahman; and he who thinks he has understood Brahman has indeed not understood It. Men of true knowledge know this is what they do not know, and those who think they know It are those who are ignorant”.

His greatness is such that He Himself does not know it! When He is not capable of measuring His own greatness, how is He going to measure the depth of kOdai's suffering? (SrI kRshNasvAmi aiya'ngAr gives reference to periya tirumozhi 5-2-1 - “tAm tam perumai aRiyAr” - He does not know His own greatness).

en nOi: This is the nOi that only the likes of ANDAL can experience; this experience is not for ordinary people.

SrI PVP gives the parallel from SrImad rAmAyaNam. When bharatAzhvAn found out that he was going to be separated from Lord rAmA, he suffered intense viraha tApam, and fell down unconscious. But this did not induce the slightest feeling of viraham in the likes of kaikeyi and mantharA (kUni). Even kousalyA, who was facing the separation from rAmA, could not feel this separation with the same intensity that bharatAzhvAn was going through. So when bharatAzhvAn fell down unconscious, she could not comprehend that it was because of his intense viraha tApam, and was asking him: “Is your body being inflicted with some disease? The life of the royalty totally depends on you” -

“putra vyAdhir na te kaccit paribAdhate |
asya rAjakulasyAdya yat-tvad-adhInam hi jIvitam | | (rAmA. Ayodhya. 87-8)

On the other hand, even the trees were suffering in resonance to Rama's sorrow (“api vRkshAh” - rAmA. ayodhya. 59-4) and they were wilting, and shedding their flowers, buds and shoots. So, in this sense, it is no great surprise that bharatAzhvAn fainted.



en nOi: The phrase that kOdai uses here - “en nOi” is the kind of disease that only she can get. tiruvirttam 53 talks about - “deyva nannOi idu”; the sickness is the result of bhagavad vishaya kAmam -something that one should love to have. Because of this also, ANDAL may be using this term proudly - en nOi.

ammanai mIr: “The mere fact that you are my mothers is not sufficient for you to know and understand my disease”. Or it could mean that even though they are now old and so they might ask kOdai to wait till He comes, when they were younger and of her age, they also would have been as restless as she is now.

tuzhadip paDAde: tuzhadi means suffering. If you continue in your path of trying to find parihAram for my disease in the ways you know, all you will end up with is suffering in the end, because my illness is not something that can be cured in those ways.

To the question from her mothers as to what kOdai's suggestion is for a remedy, kOdai tells them what to do. They could have guessed that it is that kaNNan who has caused her all this trouble, but, since they are so distressed at her plight, they themselves are at a loss to think. kOdai has to first tell them who caused her disease, and then tells them what they should do to take care of her problem.

kArkkaDal vaNNan enbAn oruvan: The person responsible for my sickness is that One with the hue of the dark ocean.

oruvan: This term tells them that this person who is the cause of her disease is not someone whom they can comprehend or understand; He is beyond understanding. They can only try to do the parihAram that she tells them; they can't measure Him and know Him.

taDavAt tIrum: The only way my sickness will be cured is if He comes and gives His kara sparSam to my sick body.

And how does she know that?

kai kaNDa yogam: This is something that she has already experienced and found to be true.

yogam: can refer to (aushadha) prayogam - administration of medicine, or it can refer to upAyam, means that has been determined to be effective based on the experience of many (SrI kRshNasvAmi aiya'ngAr gives support from nighaNTu - yogah sannahana upAya).

That those who resort to Him will never suffer is supported by the experience of many. In fact, Lord kRshNa asks arjuna to convey this based on his first-hand experience as the true devotee of the Lord. This is bhagavad rAmAjuja's interpretation for the gItA Slokam 9.31: “kaunteya tvam eva asminnarthe pratij~nAm kuru”. Lord kRshNa's words are: “na me bhakta: praNaSyati” (gItai 9-31). That His devotees can suffer is like saying that one can get drenched and soaked wet with fire - “agninA sincet” (agni cannot be wet; it cannot soak; it can only burn) - a statement that is self-contradictory and can never become true.

pEyAzhvAr indicates the same in mUnRAM tiruvantAdi 27):



“ArE tuyar uzhandAr? tunbuRRAr ANDaiyAr?
kArE malinda karum kaDalai - nErE
kaDaindAnaik kAraNanai nIraNai mEl paLLi
aDaindAnai nALum aDaindu”

“Has anyone ever heard of any devotee who has surrendered at emperumAn's tiruvaDigaL, and then got separated from Him because of sins and fell into the narakam of samsAra for ever? Has anyone heard of a case where one has committed lot of sins, then surrendered to Him, and then still had to go through the suffering associated with all their karma phalan?”

BhagavAn takes care of the residual sins of those who surrender to Him through one of two ways: a) He either gives it to the enemies of His devotees (just as He aimed His arrows at varuNa first, but when varuNa surrendered, He just diverted the arrows at varuNa's enemies), or b) give them to Himself (as He did when He bore the brunt of bhagadatta's arrows by bearing them on His chest and shielding arjuna from being touched by those arrows).

Thus, His words - “my bhaktan will not get destroyed” - will never be false.

nIrkkarai ... uytDumin: Instead of creating unwanted results from doing useless and irrelevant parihArams for me, take me to the place where I can do things that can be supportive to Him.

nIrkkarai ninRa kaDambai Eri: Because the kaDamba tree had grown on the banks of the lake where the intensely poisonous kALiyan resided, it had become poisonous itself. Getting up on top of this poison-soaked tree is itself scary. He wakes up the kALiyan which was fast asleep with a big snore, climbs this poison-soaked kaDamba tree, and goes to the topmost branch of the tree so that He can get accurate aim at the hoods of this ferocious snake. The whole thing is scary right from start to end.

kALiyan ucciyl naTTam pAindu: He jumps and lands precisely with His feet right on top of the snake's hoods.

pOrkkaLamAga niruttam Seida poigaik karaikku: The interesting question arises: Which is the battlefield here? Is it the hood of kALiyan, or is it the lake in which kALiyan was living? “Neither” is the beautiful anubhavam that Sri PVP gives to us, conveying the narration of nampiLLai who in turn quotes BhaTTar. The term “pOrkkaLam” really refers to the shores of the lake, and not to the lake nor to kALiyan's head. How so? “As soon as the AyarpADI folks heard that kaNNan has gone to kALiyan's lake, they came running to stop Him. When they heard that kaNNan had jumped on kALiyan's head, they just swooned in the same place where they heard the news. There was no one who could stay alive to reach the lake and stop kaNNan; the whole lake bank looked like a battlefield strewn with dead bodies.”

A similar bhAvam is illustrated in another narration by Sri PVP. When emperumAnAr was close to leaving his mortal body, anantAzhvAn and nambi guha dAsar were coming from



tirumalai to have his darSanam. When they were almost close to the place of emperumAnAr, some people communicated the news to them that emperumAnAr had already reached tirunADu. On hearing this, nambi guha dAsar climbed a tree to jump from it and commit suicide. anantAzhvAn commented that if nambi guha dAsar could keep his life long enough to think of climbing a tree to commit suicide etc. after hearing that emperumAnAr had passed away, then he was not going to die even after jumping from the tree top, and so he might as well get down!

poigaik karaikku ennai uyttiDumin: One interpretation is: “Leave me on the river bank so that kArkkaDal vaNNan can give me His kara sparSam”. An alternate anubhavam is: “Instead of being here with a clear mind, I could go there and faint like the other AyarpADi folks; so, please take me there”.

C. ADDITIONAL THOUGHTS FROM SRI UV:

In the previous pASuram, ANDAL asked the elders to take her to a place where she can be seen by Him. In the current pASuram, she is asking them to take her to Him so that He can touch her and cure her of her disease. Even if this reservoir of water where kALiyan lived is not the place where she can do jala krIDai with Him, still it is better to be close to Him than where she is now. Even if she faints because of the poisonous atmosphere there, it is better than the life with full conscience that she is going through now.

tuzhadip paDAde: There is no need for the elders to be concerned of what will happen to her. The same kaNNan who rejuvenated the dead and dry kaDamba tree, the same one who spared kALiyan and did good for him, and the same kaNNan who helped all the gopas and gopis, will help her as well.

D. ADDITIONAL THOUGHTS FROM SRI PBA:

Sri PBA notes that the term naTTam that is used here is derived from the samskRt word “nATyam” or “nRttam”.

poigai: refers to a section of YamunA River(a maDu).

PASURAM 12.6

kAr taN mugilum karu viLaiyum
 kAyA malarum kamalap pUvum
 IrttiDuginRa ennai vandiTTu
 iruDikESan pakkal pOgE enRu
 vErttup paSittu vayiRu aSaindu
 vENDu aDiSil uNNNum pOdu IdenRu
 pArttu irundu neDu nOkkuk koLLum
 patta viloSanattu uyttiDumin



கார்த்தண் முகிலும் கருவிளையும்
காயா மலரும் கமலப்பூவும்,
ஈர்த்திடு கின்ற வென்னை வந்திட்
டிருடிகே சன்பக்கல் போகேயென்று,
வேர்த்துப் பசித்து வயிறசைந்து
வேண்டடிசி லுண்ணும் போது,ஈதென்று
பார்த்திருந்து நெடுநோக்குக் கொள்ளும்
பத்த விலோசநத் துய்த்திடுமின்

A. FROM SRI SA'THAKOPAN'S TAMIZH TREATISE:

“The dark, rainy cloud, karuviLai flower, kAyA flower and lotus flower keep reminding me of His exquisitely beautiful form and keep prodding me towards Him. Please take me to the ‘bhakta vilocana’ kshetram, where hungry kaNNan is eagerly waiting for the Rshi-patni-s to bring food to Him for eating after being tired from taking the cows for grazing”. (This incident is described in SrImad bhAgavatam 10.23 in detail).

B.ADDITIONAL THOUGHTS FROM SRI PVP:

kAr taN mugilum karu viLaiyum kAyA malarum kamalap pUvum: kOdai starts comparing His kariya tirumEni to the dark-hued clouds first, and finding that His beauty is beyond comparison through words, is groping for other comparisons like karu viLai flower and kAyA malar.

kamalap pUvum: ANDAL uses the lotus flower to describe His avayava-s: His eyes, hands, feet and red lips.

IrttiDuginRana ennai vandiTTu: “All these objects appear in front of me and forcefully pull me”. What do they say when they pull me towards Him? They say “iruDIkESan pakkal pOgE enRu” (go near kaNNapirAn's side). All these objects are telling ANDAL that once her indriya-s have gone after Him to whom they belong, she should also be going where He is.

rAmAyaNam utara kANDam (107-3) talks about the way rAma followed His beloved iLaiya perumAL, “adyaiva aham gamishyAmi lakshmaNena gatAm gatim” (SrI rAma is filled with sorrow when lakshmaNan departs and leaves to go to heaven, and says that He shall tread on the path that His brother has gone and He shall also depart). ANDAL's indriya-s have already left her in search of Him, and now she wants to follow their path, and go to Him.

After all, our jIva-s belong to Him. The upanishad-s declare that just as our SarIram is



the body for the jIvAtmA, the jIvAtmA is the SarIram for paramAtmA.- bRhad samhita 5-7-22: “yasya AtmA SarIram....” - He for whom the jIvAtmA is the body; SvetASvatara upanishad 6-9: “sa kAraNam karaNAdhipa adhipah, na cAsya kaScit janinA na ca adhipah” - He Who is the Origin and the Controller for the jIva who is the controller of our body, and He for whom there is no origin nor a controller.

vErttu paSittu uyttiDumin: The wives of all the Rshi-s go to young cowherd kRshNa to feed Him when He is looking for them to bring food for Him. If you take me and leave me there, no one will think ill of me as having sought Him and gone to Him voluntarily against my svarUpam as a woman. Make sure that I do not get any ignominy that I went to where He is just to quench my viraha tApam resulting from separation from Him. Take me to a place - bhakta vilocanam where He is waiting for food from the Rshi-patni-s, so that people would praise me saying I went to take food to Him to fulfill His hunger.

vErttu paSittu vayiRu aSaindu vENDu aDiSil uNNum pOdu IdenRu pArttu irundu neDu nOkkuk koLLum: kaNNan would take the cattle far into the forest for grazing. He will let them graze for a while in a place; when He and His friends start perspiring from the long walk and are tired and hungry, He will send His friends to the Rshis' Asramams that are close by to get food. They will ignore these cowherds asking for food, and instead, will continue to engage in their own yAgam works. Then, kaNNan would send His friends to the Rshi patnis to get food. They will bring food to Him with love; as soon as He receives the food, He will eat it with great fondness and finish it in a great hurry (indicating His great hunger). Since He ate it with great love, kOdai calls it “vENDu aDiSil” - food offered and taken with great love. Later on, when the Rshi-s would finish their yAga karma and offer Him the havir-bhAgam, and He would accept it as a matter of duty, not as vENDu aDiSil. This act of acceptance by Him of the havir-bhAgam which is done through kAmya karma is just like that of the svAmigaL who comes for pitR kAryam, washes his legs and eats the offered food for the sake of duty. The food that the Rshi-patnis offered was like the one periyAzhvAr's daughter offered - “inRu vandu ittanaikum amudu SeydiDap peRil nAn onRu nURu AyiramAk koDuttup pinnum ALum Seyvan” (NT 9-7). Being periyAzhvAr's daughter, she does not want to lose the bhAgyam of taking one paTTai cORu (cooked rice block) to patta vilOcanam where kaNNan is so lovingly waiting expecting food.

C. ADDITIONAL THOUGHTS FROM SRI UV:

Sri UV gives a crisp one-line summary of this pASuram thus: “ANDAL is asking her elders to take her to hRshIkeSan Who is eagerly waiting for the union with His devotees, and Who enjoys this association”.

“The dark-hued cloud etc remind me of emperumAn's tirumEni; when I see the cold clouds, I cry thinking of when I will get to embrace kaNNan. The flowers remind me of the softness of the pushpa sukumAran's tirumEni. The lotus flowers make me remember parts of His body like His face, eyes, red lips, His hands, His tiruvaDigaL etc and also tiruma'ngai who is for ever living in His tirumArbu. These thoughts arise and all my indriya-s push me



towards Him. It would be nicer if you, my mothers, who are supposed to take me to Him, do so with the same push my indriya-s are exerting on me. It is our duty to serve iruDIkEsan's indriya-s. You can offer me as “food” or “annam” to Him. He will also eat with great hunger saying “aham annAdah:” Don't you know how Rshi patnis like you got blessed by serving food to Him? If you had been like those Rshi patnis, my father would have sent me to Him long time back. He is there waiting for me, perspiring and all hungry for me. Instead of going to pukkaham (in-law's place), can I wait here and expect Him to come to me? Please take me to Him without procrastinating any further”. SrI UV's anubhavam here is: kOdai wishes that emperumAn should enjoy her with pURNAnubhavam.

D.ADDITIONAL THOUGHTS FROM SRI PBA:

SrI PBA explains in detail the above-mentioned story from the 10th chapter of SrImad bAgavatam and narrates SrI maNavALa jIyar's upanyAsam: The Rshipatnis brought food every day during noon time knowing that kaNNan would come to the banks of yamunai for grazing the cattle and would be hungry. Every day, during the exact time, kaNNan would be glancing over to the direction where they would come with food.

One meaning for the word bhakta in samskRt is cooked rice; vilOcanam means look, so bhakta vilocanam is the kshetram where He was waiting for the offering of food from the Rshi-patnis day after day at midday when He went with his cowherd friends.

PASURAM 12.7

vaNNam tirivum manam kuzhaivum
mAnam ilAmaiyum vAi veLuppum
uNNal uRAmaiyum uL melivum
Oda nIr vaNNan enbAn oruvan
taN am tuzhAi ennum mAlai koNDu
SUTTat taNiyum pilamban tannaip
paNNazhiya baladEvan venRa
pANDi vaDattu ennai uyttiDumin

வண்ணம் திரிவும் மனங்குழைவும்
மான மிலாமையும் வாய்வெள்ளுப்பும்,
உண்ண லுறாமையு முள்மெலிவும்
ஓதநீர் வண்ணென் பானொருவன்,
தண்ணந் துழாயென்னும் மாலைகொண்டு





சூட்டத் தணியும், பிலம்பன்றன்னைப்
பண்ணழி யப்பல தேவன்வென்ற
பாண்டி வடத்தென்னை யுய்த்திடுமின்

A. FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

The loss of color in my body, my mental weakness, my defamed femininity, the whiteness in my mouth, the loss of my appetite, my inability to think intelligently - all these will be cured only if I wear the cool, beautiful, tulasi garland that the ocean-hued kaNNan has worn on His body. (Since you cannot do that) at least please take me to the Ala maram (tree) called pANDIram, where balarAman destroyed pralambAsuran, so that I can join kaNNan when He is watching His brother's heroic feats.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

vaNNam tirivum: The paleness that has resulted from the separation.

manam kuzhaivum: The weakness of my heart that is normally strong and generally does not weaken because of having something or losing something.

mAnam ilAmaiym: the complete loss of accam, maDam, nANam etc that belong naturally to femininity, no matter what else - is all lost.

vAi veLuppum: kOdai's mouth is pale and white because she has avoided the pleasure items such as betel leaves. In NT pASuram 1-8, ANDAL has made references to a similar list of all that she is going through (mASuDai uDamboDu talai ulari vAippuRam veLuttu oru pOdum uNDu... Note in particular the reference to vAippuRam veLuttu).

uNNal uRAMaiym: "The lack of interest in eating". The lack of food consumption caused by the separation from kaNNan, and the resulting feebleness

uL melivum: the deterioration of j~nAnam.

Oda nIr vaNNan enbAn oruvan: "The incomparable Ocean-hued One". All this loss in my beauty resulted because of this most exquisitely beautiful kaNNan (see the contrast). Also the reference to "oruvan" signifies that He is One of a kind and there is no one else equal to Him or above Him.

taN antuzhAi ennum mAlai koNDu SUTTat taNiyum: Just as He is the best among everyone, His tiruttuzhAi mAlai is also the best among garlands in its fragrance, and in its being most cool and beautiful. If this best of garlands is taken from the tirumEni of kaNNan who has none else to compare with, and then put on my body, all the problems I have, such as vaNNam tirivu, manam kuzhaivu, etc., will vanish.





“thaNNanthuzhAi sooda thaNiyum”

pilamban tannaip paNNazhiya baladEvan venRa pANDi vaDattu ennai uyttiDumin: balarAman, the elder brother of kaNNan, killed the asuran pralamban in the vicinity of a tree called pANDiram. ANDAL is asking her elders to take her to the place where this incident took place.

(Pralamban was destroyed by balarAman when the former carried balarAman away with the intent of killing him, while kaNNan and balarAman were grazing the cows in their childhood).

C.ADDITIONAL THOUGHTS FROM SRI UV:

“oruvan mAlai koNDu” vs. “oruvan koNDu SUTTa”: Sri UV combines the words and forms the phrase “..oruvan tuzhAi ennum mAlai koNDu SUTTa”; that is how he explains the



pASuram. In other words, he explains that it is ANDAL's desire that He should come personally and decorate her with the tulasi garland after He has worn them. In the interpretation given by SrI PVP, the word “oruvan” was combined with `mAlai' -”oruvan mAlai” to refer explicitly to His mAlai, and ANDAL's request to the elders was that they should bring the tuzhAi mAlai that He has worn, and then put it on her. Since ANDAL wants to see Him and be with Him, SrI UV has chosen the interpretation that he has given, namely, that it is more appropriate to combine “oruvan” with “SUTTa”.

KoNDu: In SrI PVP's interpretation, koNDu means the elders bring the garland that He has worn; With SrI UV's interpretation, the term “koNDu” means He is bringing the garland Himself. “His receiving the mAlai that she has worn on her, wearing it Himself, and then bringing it and garlanding her with this mAlai Himself”.

[[Recall that she is “SUDik koDutta nAcciyAr”]].

D.ADDITIONAL THOUGHTS FROM SRI PBA:

It is sometimes claimed that the pralambAsura vadam done by balarAman was indeed done by kaNNan. PeriyAzhvAr says “tEnugan pilamban kALiyan ennum” and “karuLuDaiya pozhil marudum kadakkaLiRum pilambanaiyum kaDiya mAvum”. In reality, the reason for saying that kaNNan performed those feats is to show the inseparability between the two brothers. AzhvArs' anusandhanam that the SurpaNakA bha'ngam done by iLaiya perumAL is rAmapirAn's feat is in the same spirit.

[[This inseparability between kaNNan and balarAman is nicely captured in svAmi deSikan's SrI sUkti - SrI daSAvatAra stotram Slokam 9 - kshIram SarkaravA iva yAbhiih apRthak bhUtAh prabhUtair guNaih AkaumArakam asvadanta ...” - the two were inseparable especially in their childhood pranks like the inseparability of the sugar dissolved in milk]]

PASURAM 12.8

kaRRinam mEykkavum mEykkap peRRAn

kADu vAzh Sadiyum Agap peRRAn

paRRi uraliDai Appum uNDAn

pAvigAL u'ngaLukku Eccuk kolO?

kaRRana pESi vaSavuNAdE

kAligAL uyya mazhai taDuttuk

koRRak kuDaiyAga Endi ninRa

gOvardhanattu ennai uyttiDumin



கற்றினம் மேய்க்கிலும் மேய்க்கப்பெற்றான்
காடுவாழ் சாதியு மாகப்பெற்றான்,
பற்றி யுரலிடை யாப்புமுண்டான்
பாவிகாள் ! உங்களுக் கேச்சுக்கொலோ,
கற்றன பேசி வசவுணாதே
காலிக ளுய்ய மழைதடுத்து,
கொற்றக் குடையாக வேந்திநின்ற
கோவர்த் தனத்தென்னை யுய்த்திடுமின்

A. FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

The women folk try to advice kOdai against her wanting to go to kaNNan. They ask her: “Why are you pining for this kaNNan who has the livelihood of just looking after cows, who was born in the caste of cowherds living in the forest and away from home, and who got caught stealing butter and got punished by being tied to a mortar?” This makes kOdai very mad and she chides them in return: “Oh, sinners! Why are you looking at His guNams as faults? Is that all your intelligence level? Do not get any more chidings from me. Instead, please take me to the gOvardhana malai that He held like an umbrella to save the cows and Ayar kulam from the wrath of Indra”.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

kaRRinam mEykkavum Agap peRRAN: In truth, He is the Prince who is served and looked after by nitya sURis; He is “vAn iLavaraSu” (periyAzhvAr tirumozhi 3-6-3). But, as tiruvAimozhi 10-3-10 declares, He is “tivattilum paSu niraI meyppu uvatti se’nkanivAi e’ngaL Ayar dEvE” - He appeared in tiru AypADi and loved the grazing of the cows more than being in parama padam. Just as tiruneDum tANDakam - 16 declares (“kanRu mEyttu inidu uganda kALai”), He felt immensely happy looking after the cows that were incapable of looking after themselves. As if to remove the “deficiency” that He was never born, He took birth in the Ayar kulam, and went looking for grass and water in the forests and spent time with the cows.

At least in rAma avatAram, when Lord rAma ended up living in the forest, those who wanted to make adverse comments on Lord rAma could say that “He was driven away from the country by His father”. In my kaNNan's case, even this cannot be said, and His life in forest was His own choice.

paRRi: In order to destroy the marudam trees.





ural iDai Appum uNDAn: In truth, He is the One who binds the jIva-s in samsAra, and the Only One who can relieve them from this bondage also, as declared in the upanishads:

“pradhAna kshetraja~na patir guNeSah
samsAra bandha sthiti moksha hetu:” (SvetASvatara upa. 6-16)

(He is the svAmi for prakrti and the jIva; He is full of countless auspicious qualities; He is the paramAtmA who is the cause of the bondage of samsAra or release from it).

But He decided to let Himself be tied to a mortar by an Aycci, and pretended that He could not relieve Himself from that, just to please her.

He longed for the butter that had been touched by people who loved Him, and when He did not get it directly, He decided to take it Himself, and let Himself be tied and beaten. All this is His mahA guNam, and you ignorant beings consider all these as His blemish.

pAvigAL: Every single thing that you count against Him is in fact an example of His mahA guNam. What great sinners you are that you are not able to realize this simple fact!

u'ngaLukku Eccuk koLO: Since you think of good traits as bad ones, it looks like you are all born in the same muhUrtam as SiSupAlAn. Instead of being like ones born in our kuDi, who faint at the very thought of His being bound to the mortar - (tiruvAimozhi 1-3-1 “ettiRAM uralinODu iNaindu irundu E'ngiya eLivE), you are defaming Him instead!

kaRRana pESi vaSavu uNAde: Don't use all your “knowledge” to heap blame on Him, and get return-chidings from me.

kAligAL uyya mazhai taDuttuk koRRak kuDaiyAga Endi ninRa: In order to protect the cows and the equally ignorant cowherds (who do not even realize that they are being protected from the incessant rains), He took the mountain and held it as an umbrella; without thinking of His strain, He was bent on protecting the others! [He is “kunRu eDuttu Anirai kAtta pirAn” - periyAzhvAr tirumozhi 3-4-4 and “kunRam Endik kuLir mazhai kAttavan” - tiruvAimozhi 3-3-8; ANDAL pays tribute to “kunRu kuDaiyAi eduttAi guNam pORRI” in tiruppAvai 24].

koRRak kuDaiyAga Endi ninRa gOvarttanattu ennai uyttiDumin: Take me to the location of the gOvardhana mountain which He is holding single-handedly, so that I can give Him a hand and thus assist Him.

C. ADDITIONAL THOUGHTS FROM SRI UV:

“With your poor knowledge, all you can see is that He looked after cows, He lived away from home and in forest, that He was caught stealing butter and was tied to a mortar and beaten up. Since you are great sinners, you are not able to realize that even while looking after the cows, He easily destroyed vatsAsuran, He lifted the gOvardhana mountain with His one finger, and He killed the asura (who integrated himself in the two marudam trees in front of nanadagopan's house) even when He was just of crawling age. He corrected the gOkulam





“Present Day Govardhana Giri”

residents who were spending all their wealth in worshipping other devatA-s and made them do gOvardhana pUjA and thus worship Him alone instead. Perhaps, He makes sure that sinners like you will not see His greatness by design, by His mAyA”.

In this pASuram we have another instance of an alternate interpretation by SrI UV through a different grouping of words in the pASuram than the one used by SrI PVP.

SrI PVP looks at the first line of the eight lines in the pASuram as “kaRRinam mEykkavum mEykkap peRRAn – He took to the profession of grazing the cows out of His auspicious kalyANa guNa-s such as His extreme soulabhyam, sauSIlyam, vAtsalyam etc.,” and the elders are not able to see His greatness in this action. In other words, He chose this profession with no specific purpose behind His choice, other than His natural greatness. SrI UV uses the pATHam “kaRRinam mEykkavum Eykkap peRRAn”, and regroupes the words as “EykkA, kaRRinam mEykkavum (mEykkalum) peRRAn” – “In order to deceive the sinners and keep them from realizing Him, He intentionally took to the profession of grazing the cows”. Only those who are sinners will get the moham that He is involved in a lowly profession, but those who are gifted with puNyam will not be subjected to this moham – “ye tameva prapadyante na te muhyanti mAnavAH”. In other words, there was a purpose for which He took to this profession. ANDAL tells the elders: “Don’t talk ill of His profession without knowing the significance of it”.



SrI PVP interprets the phrase 'kADu vAzh Sadiyum Agap peRRAn' as "He Who chose to take birth in the Ayar kulam that lives in the forests", again because of His natural kalyANa guNa-s. Sri UV rearranges the words and looks at the phrase as "Aga, kADu vAzh Sadiyum peRRAn" – "With the explicit purpose of making these forests grow well, for the people of the forests to live well, and for the purpose of the virtuous people among them to enjoy Him, He chose to take birth among the people of the forest".

For 'paRRi ural iDai Appum uNDAn', SrI PVP gives the interpretation – "He got caught in the act of stealing the butter, and then got tied to the mortar", and this again is an example of His ease of access, simplicity, His ease of mixing with the lowliest of people, etc. SrI UV interprets the phrase to mean – "For the purpose of destroying an asura (paRRi), He ensured that he got tied to the mortar at a very early age as a child". Thus, the interpretation reflects again a specific purpose for which He did all the things He did, and only the devoted would understand the greatness behind these acts, while the sinners would not see the greatness, and thus find these as reasons to belittle Him.

These interpretations are chosen by SrI UV with the specific purpose of giving a reason for condemning the lowly insults that the elders are heaping on Him for each of His acts, and thus gives a stronger basis for telling the elders that they are wrong in talking ill of Him based on these acts of His.

koRRakkuDai: This is in remembrance of her father's statement "gOvardhanam enum koRRakkuDaiyE" (periyAzhvAr tirumozhi 3-5)

PASURAM 12.9

kUTTil irundu kiLi eppOdum
 gOvinda! govinda! enRu azhaikkum
 UTTak koDADu SeRuppan Agil
 ulagaLandAn enRu uyarak kUvum
 nATTil talaip pazhi eydi u'ngaL
 nanmai izhandu talai iDAdE
 SUTTuyar mADa'ngaL SUzhndu tOnRum
 tuvarApatikku ennai uyttiDumin

கூட்டி லிருந்து கிளியெப்போதும்

'கோவிந்தா ! கோவிந்தா !' என்றழைக்கும்,

ஊட்டுக் கொடாது செறுப்பனாகில்

'உலகளந் தான் 'என்றுயரக்கூவும்,

நாட்டில் தலைப்பழி யெய்தியுங்கள்



நன்மை யிழந்து தலையிடாதே,
சூட்டுயர் மாடங்கள் சூழ்ந்துதோன்றும்
துவரா பதிக்கென்னை யுய்த்திடுமின்



“Present day dvArakA”

A. FROM SRI SA'THAKOPAN'S TAMIZH TREATISE

My pet parrot is always calling out: “gOvinda, gOvinda”. Thinking that it is doing this in order to hurt me by reminding me of Him only because I keep it well fed, if I make it starve, it starts calling “ulagaLandAn” (emperumAn who measured all the worlds). These acts by the parrot are making me more lovelorn for my kaNNan. Before I lose myself in love and do anything to bring shame to myself and to you all, please take me to dvArakA with its tall and beautiful structures.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

kUTTil irundu kiLi eppOdum gOvinda! gOvinda! enRu azhaikkum: When kOdai was suffering alone separated from emperumAn, her pet parrot started saying emperumAn's tirunAmams that she had taught earlier; but, she is not in a position to listen to them now. So, thinking that the parrot is torturing her by saying His names only because it is free to roam around, she puts the parrot in a cage. The parrot started saying “gOvinda”, “gOvinda”.



gOvinda gOvinda: He has names like nArAyaNan also; it is kOdai who proclaimed “nArAyaNanE namakkE paRai taruvAn” (tiruppAvai 1) and she must have taught that name to the parrot. But, the parrot is not saying a name that ascertains His parattvam; it is saying a namam that shows His soulabhyam and sousIlyam. Knowing well that kOdai will be enchanted only by that name, it starts saying “gOvinda, gOvinda”, thus causing immense suffering to her soul (SrI TSR quotes an appropriate verse “kaNNan nAmamE kuzhaRik konRIr”) This kaNNan - “gOvindan” - is ignoring her and is going after the cows and taking care of them. Hence, she is pining in solitude. Knowing that, the parrot is calling out gOvinda nAmam.

UTTak koDAdu SeRuppan Agil ulagaLandAn enRu uyarak kUvum: kOdai stops feeding the parrot and starves it; it now starts calling out “ulagaLanda perumAnE” in a loud voice. When the parrot was saying gOvinda nAmam, kOdai thought that it was making her suffer because it was kept well fed, and was doing things that caused pain to her. Thinking of the adage “UN aDa’nga vIN aDa’ngum” (lack of food will result in lessening in muraTTuttanam), she starved the parrot; it happened to be the exact opposite of the adage. During adhyayanotsavam, araiyargaL starve and apply oil to their throat and sing in a low voice, but this parrot has started singing in a loud voice.

uyarakkUvum: It started spreading its voice wherever He spread His tiruvaDigaL; it is saying the tirunAmam that belongs to vAmanAvatAram, which is in many ways equivalent to krshNAvatAram, and is torturing me.

nATTil talaippazhi eydi: “By ending up with the greatest ill-fame all over town”. Now kOdai is addressing her elders again: You will become responsible for all the people starting to talk - “emperuman's tirunAmam is a life-giving source for everyone else in the world; but, the same tirunAmam is making kOdai swoon. Where is this going to end?”

u’ngaL nanmai izhandu talai iDAde: Don't spoil your good name and hang your head in shame. The blame on you would be that “kOdai did not follow her svarUpam and did not wait till He came to her; instead, she started going to her nAyakan's place on her own”. That will cause shame on your family and make you not be able to look at anyone's face.

SUTTuyar mADA'ngaL SUzhndu tOnRum tuvarApatikku ennai uyttiDumin: “Take me to dvArakA surrounded by tall structures”. In dvArakai, kaNNan's sixteen thousand devi-s have tall palaces; Take me there so that He will build a palace for me too, and I can also enjoy like them.

C. ADDITIONAL THOUGHTS FROM SRI UV:

The reason why kOdai is swooning (after the parrot cries out His name “ulagaLandAn”) is that even though the parrot's crying is spreading to all the places where His tiruvaDigaL spread, He is still not coming to her. The parrot is really trying its best to help kOdai. First it kept calling “gOvinda, gOvinda” and made her think about His great guNams. But ANDAL feels that in spite of being brought up by her, the parrot is not calling His name loud enough



for Him to hear. So she gets angry at the parrot and stops feeding it. It understands her thoughts and starts crying out loud: “ulagaLandAnE! Do I have to cry out for you who are present everywhere? Only if you come here, I will get some food”. What else can a parrot do? It is doing whatever it can. ANDAL asks the elders: “Even this parrot is trying to help me. You all belong to me; shouldn't you be doing whatever you can do for me?”

D.ADDITIONAL THOUGHTS FROM SRI PBA:

“talaip pazhi eydi u'ngaL nanmai izhandu talai iDAdE”: “taDi taDiyAgat tAimArgaL irundum oru peN piLLaikku nanmai seyyAmal teruvilE puRappaDap pArttu irundArgaLE!”

PASURAM 12.10

mannu mathurai toDakkamAga
vaN tuvarApati tannaLavum
tannait tamaruyttup peyya vENDit
tAzh kuzhalAL tuNinda tuNivaip
ponniyal mADam polindu tOnRum
puduvaiyar kOn viTTucittan kOdai
inniSaiyAl Sonna Se'ncol mAlai
Etta vallArkku iDam vaikuntamE

மன்னு மதுரை தொடக்கமாக
வண்துவ ராபதி தன்னளவும்,
தன்னைத் தமருய்த்துப் பெய்யவேண்டித்
தாழ்குழ லாஸ்துணிந் ததுணியை,
பொன்னியல் மாடம் பொலிந்துதோன்றும்
புதுவையர் கோன்விட்டு சித்தன்கோதை,
இன்னிசை யால்சொன்ன செஞ்சொல்மாலை
ஏத்தவல் லார்க்கிடம் வைகுந்தமே

A. FROM SRI SA'THAKOPAN'S TAMIZH TREATISE

Through this tirumozhi that we enjoyed, and that is set to music and filled with beautiful words with deep meaning, kOdai who is with loosely hanging hair (because she is not tying



them or decorating herself), and who is the daughter of periyAzhvAr, the leader of those in srIvilliputtUr that has golden terraced palaces, conveys to her relatives her firm resolve that she should be taken to all the divya dESams associated with kaNNan starting from mathurA and ending with dvArakai. Those who chant these pASurams will live forever in SrIvaikuNTham with emperumAn.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

mannu madurai toDakkamAga vaN tuvarApati tannaLavum: kOdai asks the elders to take her to the divya deSam-s starting from His birth place mathurA and ending in dvArakA, where He gave Himself to sixteen thousand devi-s. As far as she is concerned, the world comprises only of divya dESams that have her kaNNan's sambandham.

mannu mathurai: SrI kRshNasvAmi aiya'ngAr quotes from SrI PVP's mUvAyirappaDi vyAkhyAnam for tiruppAvai (5) to bring out the greatness of mathurai: "bhagavat sambandham mARAda dEsam. Munbu siddhASramamAi SrI vAmanan neDu'ngAlam tapas paNNi, SatrugnaAzhvAn vanniya maRuttup paDai vIDu Seydu, sarveSvaran eppOdum ippaDi avadarittup pOruvadoru dESam" (MathurA in the north has been a dESam that has constantly had bhagavat sambandham. Before emperumAn took trivikrama avatAram, He appeared as SrI vAmanan and did penance in siddhASramam - which happens to be the vaDa mathurA. This mathurA was established by Satrugnan after killing the asuran (Satrugnan was sent by Sri rAma to vanquish lavaNASuran)).

tannait tamar uyttup peyya vENDi: kOdai is too weak to walk by herself; She is asking her elders to physically carry her and take her to all these divya deSam-s. This should be kept in mind when we come to "Etta vallArkku iDam vaikuntamE" below.

tAzh kuzhalAL tuNinda tuNivai: She is not taking care of her hair and not keeping it combed; hence her hair is all hanging loose - tAzh kuzhal; she is determined to make Him come to her, and all else is irrelevant for her.

ponniyal mADam polindu tOnRum puduvaiyar kOn viTTucittan kOdai: The greatness of SrIvilliputtUr is to be enjoyed here - ANDAL's birthplace has gold-laced terraces on all its tall buildings, just like in dvArakA (see previous pASuram -SUTTuyar mADa'ngaL Suzhndu tOnRum tuvarApati).

inniSaiyAl Sonna Se'ncol mAlai: iniya Sol here refers not only to the sweet music of these pASurams; the more significant aspect is that the pASurams are full of love for bhagavAn. The words come out of kOdai's devotion-laden heart; it is her special garland to Him made out of sweet, melodious, devotional, love-laden words (Sol mAlai).

iDam vaikuntamE: Those who chant these devotional pASuram-s need not plead with anyone to take them to His abode, as ANDAL is doing through these pASuram-s; instead, they will be taken with no effort on their part, to SrI vaikUNtham through the arcirAdi mArgam by His appointed folks and they will enjoy Him and His aDiyArgaL forever after.



SrI:

SrI ANDAL sameta SrI ra'ngamannAr tiruvaDigaLE SaraNam

ஸ்ரீ ஆண்டாள் ஸமேத ஸ்ரீரங்கமன்னார் திருவடிகளே சரணம்

NACCIYAR TIRUMOZHI XIII- KANNAN ENNUM KARUM DEYVAM

நாச்சியார் திருமொழி 13 - கண்ணனென்னும் கருந்தெய்வம்

INTRODUCTION

In the previous tirumozhi, ANDAL pleaded with her elders to take her to all the places associated with kaNNan. In order to fulfill her wishes, first of all, they need to be strong enough to take her to all these places, given her condition. They need to physically carry her from place to place because of her weak condition; even then, they cannot be sure if in her condition she will be alive till they reach the destination. Knowing the cause of their hesitation, kOdai tells them “Knowing what trauma I am going through because of my separation from Him, if you really want me to be alive, as a minimum, bring me into contact with anything that has some association with His tirumEni. If I come in touch with things related to Him, I might survive this ordeal. If you keep on saying that I should not be bringing infamy to our kulam by pining for Him, that is not going to help me. Please get me in contact with something that He has touched, if your desire is to try to keep me alive under the circumstances”.

PASURAM 13.1

kaNNan ennum karum deyvam
kAtcip pazhagik kiDappEnaip
puNNil puLi peydARpOlap
puRa ninRu azhagu pESAdE
peNNin varuttam aRiyAda
perumAn araiyil pIdaka
vaNNa ADai koNDu ennai
vATTam taNiya vISIrE

கண்ணனென்னும் கருந்தெய்வம்

காட்சி பழகிக் கிடப்பேனை,

புண்ணில் புளிப்பெய் தாற்போலப்

புறநின் றழகு பேசாதே,

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பெண்ணின் வருத்த மறியாத

பெருமா னரையில் பீதக

வண்ண ஆடை கொண்டு,என்னை

வாட்டம் தணிய வீசீரே

A. FROM SRI SATHAKOPAN'S TAMIZH TREATISE

I am deeply involved with the dark-hued, divine kaNNapirAn, and am used to visualizing the scenes of my prior association with Him. When you keep advising me that my behavior is not right and that I should direct my mind towards things other than kaNNan, it is like pouring sour tamarind on a hurting wound. Even though kaNNan is very hard-hearted and does not know what a woman goes through in pining for Him, please do bring the beautiful pItAmbaram that He has worn on His sacred waist and use it to blow some air over me. Even the contact with the air that has association with His pitAmbaram will remove my viraha tApam or the torture of separation from Him.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

kaNNan ennum karum deyvam: Even though the name of “kaNNan” is accepted as synonymous with One Who becomes subservient to those who worship Him, He is turning out to be a karum deivam (cruel, heartless God) as far as I am concerned. The situation now is that, even though He appeared in a human form in order to be easily accessible to everyone, He has become an unapproachable para-deyvam. We were under the impression that “kaNNan” is one who loves His dEvimAr and one who worships them out of love; instead, He “makes” them all worship Him. We thought “kaNNan” would wait at the house entrance of His dEvimAr to get their glances; but He is now like the gods who are invisible but fill their stomachs. He is like indiran and other deva-s who do not land on their feet on this earth but come and get their havir-bhAgam and go away. Even though there is this so-called fame that “kaNNan” is One who belongs to those who love Him, the truth is that His parattvam is all that is making itself known.

karum deyvam: His dark hue has always been torturing me; that has not changed. That kRshNan is “kariyavan” - dark hued - that name is holding true. But He is kariyavan inside just as He is kariyavan outside. (He is “puRam pOl uLLum kariyAn” - NT 14.7). The saying that He belongs to those who love Him dearly has become as false as the false belief of those who feel that there are ghosts in Ala maram (banyan tree). He has been acting all along very nicely and has been faking it as if it is His Nature that He belongs to those who love Him.

kaTci pazhagik kiDappEnai: Thinking that I can survive by trying to remember the sweet memories of my past times with Him, I tried that. But that ended up in increasing my viraha tApam and now I am sick and in bed; so that path is useless now.





kiDappEnai: ANDAL is so sick and weak because of her viraha tApam that she is not even able to turn in her bed from one side to another. SrI PVP quotes a person by name akaLa'nka nATTazhvAn - “kiDanda kiDaiyilE pADODi (oru pakkamAgavE paDuttuk) kiDandALAgAdE”. Her sick condition has turned her priority from embracing emperumAn to being able to toss and turn to the left and right sides in bed.

This is similar to the situation SrI rAmApirAn's friends faced in ayodhyA when He was leaving for the forest.

“ye tu rAmasya suhRdas sarve te mUDha cetasa: |
Soka bhAreNa ca AkrAntA: Sayanam na jahus-tadA || (rAmA. ayodhyA. 41.20)

(When rAmApirAn was about to leave for the forest, all His friends were so grief-stricken and lost their minds that they could not even get up from their beds).

puNNil puLi peydARpOla: The preaching of morals to ANDAL by the elders, when she is already suffering intensely from her viraha tApam, is like applying tamarind at an open wound; such an act would only create an intensely irritating and burning sensation, instead of giving any relief.

puRam ninRu azhagu pESAdE: ‘puRam’ normally means ‘outside’; here it does not mean ‘don’t stand outside my door and talk’. The terms “agam” and “puRam” in our context are: agam refers to words that will lead to the union of ANDAL and kaNNan, and puRam refers to words that try to separate them away from each other. ANDAL is pleading with these elders not to talk words of “puRam”, and instead she would like them to talk words that would unite her with her kaNNan. She does not want to hear words that would kill her love for Him and separate her from Him.

azhagu pESAdE: The term “azhagu” normally refers to “soundaryam”. But these elders, who are trying to convince her to forget kaNNan, are not talking about kaNNan's soundaryam. The term “azhagu” in the context here is “what the elders consider as good for ANDAL”. ANDAL is pleading with the elders to stop talking what they think is good for her, and not to talk words to try to separate her from Him. This is only like pouring tamarind extract on a ripe wound, as she mentioned in the earlier line. By “azhagu pESAdE”, kOdai says: “do not keep telling me of the ‘good’ that you think will come to me if I stop loving Him”.

pESAdE: If you talk “azhagu” words to me, they will be words that fall in deaf ears, since I won't even consider thinking about the intent of your words.

In the second half of this pASuram, ANDAL tells them: “Instead of spending time in talking like this, spend the time usefully in doing pariHaram for my sickness”.

peNNin varuttam aRiyAda perumAn: ANDAL is intensely longing for His union, and He is delaying this union; she is unable to tolerate this delay, and so she is saying that “He is One who does not understand the sorrow and longing of a devotee”.





Because of His delay in coming to her, kOdai brands Him “peNNin varuttam aRiyAda perumAn”.

It should be noted that ANDAL uses the term “perumAn” even though she is very sad that He does not understand her sorrow. Sri PVP explains this with an analogy from SrImad rAmAyaNam.

In rAmayaNam sundara kANDam 15.53, hanumAn refers to rAma by the term “prabhu” and links His prabhuttvam to His doing an extraordinary feat by being able to sustain His body and not destroy Himself in sorrow even though He is separated from pirATTi:

“dushkaram kRtavAn rAmo hIno yadanayA prabhu: |
dhArayatyAtmano deham na Soke nAvasIdati ||

In the same way, ANDAL refers to kaNNan as “perumAn”, since He is able to keep Himself alive even though He is separated from her.

perumAn araiyil pIdaka vaNNa Adai koNDu ennai vATTam taNiya vISIrE: Since He is “perumAn”, He can live forever even though He is separated from us. But, we cannot sustain ourselves without Him; in fact, our very existence depends on Him. In order for me to enjoy His personal experience, He is physically needed; but, just for my existence or survival, it is enough if you can get me something that has had association with Him and throw it over me. What is that thing that is related to Him? In AyyppADi, when kaNNan used to go to the forest to graze the cows, He used to remove His pitAmbaram (and in the process, torment the gopi girls by wearing the garments made of skin like a cowherd). (Sri PVP gives reference to tirvAimozhi 4-8-4, where nammAzhvAr describes kaNNan dressed in skin garments while going to the forest to graze the cows, and looking like a sanyAsi - “kaRaiyinAr tuvar uDukkai, kaDaiyAvin kazhi kORkkac caRaiyinAr”). ANDAL tells the elderly women around her to get kaNNan’s pitAmbaram and blow the wind that has come in contact with that pitAmbaram all over her, so that she can feel somewhat comforted by that wind, even though she cannot have contact with Him physically.

araiyil pIdaka vaNNa ADai koNDu: ANDAL specifies that it is the pitAmbaram that He has worn around His waist (araiyil pIdaka ADai), and not just any pitAmbaram that He might have used as the upper garment etc. BhaTTar’s aruLicceyal is: “a loyal wife yearns for the smell of sweat from her husband’s body. Since kOdai is uttama nAyaki, she longs for the smell of kaNNan’s sweat (sveda gandha lubdhai - one who longs for the pleasure of the smell of her nAyakan’s sweat) and asks for the “araiyil sAttiya pItAmbaram”, because the svEda gandham may not be found in the upper garment”.

ennai vATTam taNiya vISIrE: ANDAL tells the elderly ladies: “You are not able to help in materializing my union with kaNNan; but, at least you can try to reduce my suffering by creating an association of His pitAmbaram with me, and thus breathe some temporary life into me.





C. ADDITIONAL THOUGHTS FROM SRI UV:

karum deyvam: karumai indicates black color or greatness. ANDAL says: “I thought kaNNan is One who would stand in front of His devotees happily. Only now I know that He is a “kiTTa oNNAda - inaccessible - deyvam”.



“kaNNan yenum karum deyvam”

kATci pazhagik kiDappEnai: “I have been longing for the time when I will get to see Him” or, “Having received His sight before, and suffering now for not getting to see Him”.

puNNil puLi : “When you know that I am severely being tortured by not being with Him, you are aggravating my pain by keeping on arguing with me instead of relieving my sorrow”.

puRam ninRu: “Instead of coming inside and sitting by my side (while I am lying down in agony) and thinking about how to help in solving my problem, you are talking casual talk to me just for the sake of enquiry, with the intent of leaving this place as fast as possible”.

azhagu pESAdE: “Don’t talk as if you have the best interest of me, my health and my welfare”.

aRiyAda: BhagvAn is sarvaj~nan, and still ANDAL refers to Him as “ariyAda perumAn”. How is this justified? ANDAL feels that even though He knows everything, His actions are inconsistent with His knowledge, and so it is as good as His being ignorant on this issue.

Or, He is “peNNIn varuttam ariyAda perumAn”, because He has never been born a woman, and never has He been separated from a husband, and so He has no way of understanding what her suffering is, and so He is “ariyAda emperumAn”.



D. ADDITIONAL THOUGHTS FROM SRI PBA:

“I am used to the constant thought of this Supreme Being, kRshNa; kAtshi pazhagik kiDappEnai). But you are all foreign to this (puRam ninRu), and instead of talking something that will comfort me (azhagu pESAdE), you are talking things that are equivalent to pouring the tamarind extract in a severe wound (puNNil puLi peidARp pOI). Instead, please go and get the pItAmbaram that He has worn on His waist (perumAn araiyil pIdaka ADai koNDu), and blow the wind with that on me, so that I will have some relief of my separation from Him (vATTam taNiya vISIrE)”.

PASURAM 13.2

pAl Alilaiyil tuyil koNDa
 paraman valaip paTTu irundEnai
 vElAl tunnam peydARpOI
 vENDiRRu ellAm pESAdE
 kOIAI nirai mEittu AyanAik
 kuDandaik kiDanda kuDam ADi
 nIAR taNNam tuzhAi koNDu
 en neRi men-kuzhal mEl SUTTIrE

பாலா லிலையில் துயில்கொண்ட
 பரமன் வலைப்பட்ட டிருந்தேனை,
 வேலால் துன்னம் பெய்தாற்போல்
 வேண்டிற் றெல்லாம் பேசாதே,
 கோலால் நிரைமேய்த் தாயனாய்க்
 குடந்தைக் கிடந்த குடமாடி,
 நீலார் தண்ணந் துழாய்கொண்டென்
 நெறிமென் குழல்மேல் சூட்டிரே

A. FROM SRI SATHAKOPAN'S TAMIZH TREATISE

In the second pASuram, ANDAL does man'gaLASasanam to ArAvamudan, who is lying on AdiSeshan on the banks of hEma pushkariNi in tirukkuDandai.

Once this emperumAn was lying on a tender banyan leaf, tasting His own toe and doing mAyA jAlam as if He is ignorant of everything else that is going on around Him. I am caught in the net of this paraman and there is no way for me to escape. Do not use words as you



please that painfully pierce my body like spears. That kaNNapirAn who played the role of a cowherd boy and played the kuDak-kUttu when He was in AyarpADi, is reclining in tiruk kuDandai on the AdiSeshan. Go there and have the darSanam of ArAvamudan/hEmara'ngan and then tell Him this. "Oh kaNNA, who performed the kuDak-kUttu! We have come all the way from srIvilliputtUr in the interests of kOdai's welfare; she has become unconscious because of unsurpassable love for You; she wants us to get from You the beautiful, green, cool, tulasi garland that You are wearing, and put it on her thick, soft hair. By this alone she can be saved."

B. ADDITIONAL THOUGHTS FROM SRI PVP:

pAl Alilaiyil tuyil kONDa: pAl ilai refers to the young tender sprouting leaf. tiruma'ngai AzhvAr also says in periya tirumozhi 2-10-1, "Alin mElOr iLantaLiril kaN vaLarnda ISan".

This wonder is described in BhAratam AraNya kANDam 188-94:

"katham nvayam SiSuh Sete loke nASam upAgate |
SAkhAyAm vaTavRkshasya pallave tu sucismita: ||

(Even after the whole world is destroyed, how is this baby with the sweet smile, lying down on the young leaf of the banyan tree?).

tuyil koNda: He is sleeping just as He was when yasOda put Him to sleep in a safe crib. Anyone else would have been scared to lie on a young leaf thinking what is going to happen next; but, He is sleeping on this tender banyan leaf that has no support, without the slightest fear whatsoever.

paraman: This vaTa patra SayI is far above par when compared with the aghaTita ghaTanA sAmarthyam of yaSoda's kaNNan. It is true that yaSoda's kaNNan did a lot of unbelievable things such as killing pUtanA, SakaTAsura, bearing the gOvardhana, etc. But what are those things compared to this young child sleeping peacefully on a tender, unsupported banyan leaf, after swallowing all the seven worlds?

poigai AzhvAr describes this wonder thus in mudal tiruvantAdi 69: "bAlan tanaduruvAi EzhulaguNDu Alilaiyin mElanRu nI vaLarnda mei enbar - AlanRu, vElai nIr uLLadO viNNadO maNNadO" - It is said that you were truly floating on the lonely tender banyan leaf, even though everything had been swallowed by You and nothing was left except this banyan leaf. We have to wonder whether this banyan leaf was supported by the waters, the earth, or the air.

valaip paTTu irundEnai: She is the daughter of peiryAzhvAr, who sang "pallANdu" to perumAL when there was no reason for him to be worried about His safety and welfare. Befitting this connection to periyAzhvAr, kOdai is worried about the safety of this Alilaip perumAn - who is lying on an Alilai that has no stability, and there is no one to sing "pallANdu" to Him. Since her heart is with this perumAn, she is not able to take her thoughts anywhere else and is thus entrenched.



vEIAl tunnam peydARpOl : Making it painful, as if by making a hole (causing a wound) with the vEI (spear).

Taking Al to mean “on top of” or “place”, it can mean “making a hole on the body of a sharp spear that has already penetrated the body, and that is lodged inside the body - thus causing even more intense pain. In the previous pASuram, kOdai talked about “hurting the wound more by placing tamarind on it”.

In this pASuram, she is describing the pain as even more severe - the pain of piercing the wound with a spear instead of just pouring tamarind extract on it. Here she is, worrying sick about His floating listlessly with no one to care for Him, and all that the old women folk do is talk whatever comes to their mind, unconcerned about her state of mind. That is causing her even more intense pain and suffering.

kOIAI nirai meyttu AyanAi: Instead of asking me to forget about Him, you should be comforting me, as I am concerned about His safety, by reminding me that He is His own Protector. After all, when He was protecting the cows in the forest, no one was protecting Him except Himself. He did not even have a bow and arrow like rAma when He was protecting the sages in the forest.

kuDandaik kiDanda kuDam ADi: My kaNNan also performed kuDam ADu kUttu, and let everybody enjoy His beauty, and to rest after the playing, He went to tirukkuDandai (kumbakONam) and is resting there on AdiSeshan. His kuDam ADu kUttu is described in SiRiya tirumaDal: “sIrAr kuDam iranDu Endic cezhunteruvE ArAr enac colli ADum”.

nIIAr taNNam tuzhAi koNDu en neRi men-kuzhal mEl SUTTIrE: Go and get the tiruttuzhAi from His tirumEni from tiruk kuDandai, and place this fresh, green tiruttuzhAi on my hair. The reference to “green” implies that those that seek no benefit from Him in return have offered the tiruttuzhAi to Him. Sri PVP distinguishes between three categories of toNDargaL - toNDar, SirttoNDar, and mikka SirttoNDar.

1. toNDar - those who love emperumAn for some favor in return - “kUzhATpaTTu ninRIrgaL” (tiruppallANDu 3).
2. SirttoNDar - upasaka-s who practice bhakti in order to obtain moksham.
3. Mikka SirttoNDar - those devotees like periyAzhvAr who do not even think about moksham and sing pallANDu to perumAL.

Sri PVP’s anubhavam is that ANDAL is referring to the “nIIAr taNNam tuzhAi” that can be fresh and bluish tinged only when it is offered by the mikka SirttoNDar, or the likes of periyAzhvAr. If it had been offered by someone less, such as the ones who make the offering with the attitude of “I will offer you this, and you give me that in return” - “dehi me dadAmi te” (yajur vEdam 5.3) (I will give you havis; give me the fruits of my labor), then the flaw associated with that kind of offering would have already tarnished the tiruttuzhAi, and it won’t be fresh anymore.



neRi men-kuzhal: The term “men” can mean either soft (menmai), or lean (melliya) - 1. Dense, soft hair or 2. The hair that has become thin because she did not take care of it due to her neRi (kaRpu).

C. ADDITIONAL THOUGHTS FROM SRI UV:

pAl Alilai: Even if the leaf was a thick, mature one, it would have been impossible for anyone to lie on it and make sure that it does not drown. This child is a Wonder that is lying on a very soft, young, tender leaf.

paraman: He is paraman because He is the Only One who remains after everything else is destroyed, and He is paraman because He is the Only One who has periya pirATTiyAr as His Consort - One who is equal to Him in all respects.

taN tuzhAi: Since the tuzhAi has the ability to remove her tApam, it is “cool”.

PASURAM 13.3

ka'njaik kAinda karuvilli
kaDaikaN ennum SiRaik kOIAI
ne'nju Uduruva vEvuNDu
nilaiyum taLarndu naivEnai
a'njEl ennAn avan oruvan
avan mArvu aNinda vanamAlai
va'njiyAdE tarumAgil
mArvil koNarndu puraTTIrE

கஞ்சைக் காய்ந்த கருவில்லி

கடைக்க ணென்னும் சிறைக்கோலால்,

நெஞ்ச டுருவ வேவுண்டு

நிலையும் தளர்ந்து நைவேனை,

அஞ்சே லென்னா னவனொருவன்

அவன்மார் வணிந்த வனமாலை,

வஞ்சி யாதே தருமாகில்

மார்வில் கொணர்ந்து புரட்டிரே





A. FROM SRI SATHAKOPAN'S TAMIZH TREATISE

One day, kaNNan looked at me with the corner of His eyes. His glances reached me like arrows, and pierced through my thoughts. The heat of passion from the thought of these arrows has been frying my thoughts ever since. My mind is totally devastated by not being able to reach Him, and this condition is further worsened since this destroyer of kamsan does not even care to talk to me and tell me not to grieve, and does not give any indication that He will be with me soon. That handsome emperumAn, who drowned me in the sea of sorrow, is now lying in vaThapatra SAyI temple, feeling ecstatic about having subjugated one more girl in His net. If you feel that tirukkuDanthai is too far for you, you do not have to go that far; you can go to the vaTha patra SAyI's temple nearby, and request Him to please give His vanamAlai that He is wearing on His chest without cheating. Then please carry the mAlai on your head, bring it to me and roll it over my chest so that the wounds that have been caused by His sight at me will be healed. As soon as anything that has had contact with His tirumEni comes into contact with me, I will recover.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

ka'njaik kAinda: kamsan arranged a "vil vizhA" as a pretext to kill kaNNan. He arranged for the elephant kuvalayApIDam, fighters like cANUra and mushTika etc., to destroy kaNNan so that he could pretend to grieve over kaNNan's "wrongful death", typical of a dear uncle. Instead, kaNNan killed kamsan, and along with it He killed kamsan's wicked dreams also.

karuvilli: A man with a great bow. Since kaNNan came to the vil vizhA, kOdai is describing Him as one with a big bow. The term "karu villi" can also be a reference by ANDAL to His bow-like eyebrows whose main purpose seems to be to cause suffering to girls like kOdai.

(The reference to bow is appropriate when taken with ka'njaik kAinda, and the reference to His eyebrows is appropriate when taken with kaDaik kaN ennum SiRai kOIAI).

kaDaikaN ennum: Those in love will only cast stealthy side-glances at those who are the objects of their love; they will look straight at the face of only those with whom they are not in love. kaNNan used surreptitious side-glances when He looked at kOdai.

SiRaik kOIAI: SiRai refers SiRagu or wings. kOI is a rod. SiRaik kOI here refers to the arrow with wings. When an arrow with spread-out wings is coming towards a target, it is not possible to see the arrow; one can only infer its existence after the target has been hit. Since it is not seen with the eye, it is not possible to stop it or avoid it. Similarly, since He is looking at her through the corner of His eyes, it is difficult for her to escape His glances; if He tried to look at Her straight, at least she can move away and thus escape His eyes.

ne'nju UDuruva - The arrow of His side glances did not just stop at ANDAL's skin level; it went right through her mind, and lodged inside.

EvuNDu or vEvuNdu - Evu refers to an arrow; vEvu refers to being scorched by intense





heat. Because of His side-glances, she is struck with an arrow that went deep into her mind (EvuNDu); Or, (vEvUNDu) - because of the arrow of His side glances, she is intensely tortured.

nilaiyum taLarndu: When one is hit with an arrow, sometimes this person may be able to struggle and cover a few feet before collapsing. The power of His glances is such that she could not walk even four steps, and is faltering right where she was hit. Just as there are upAsaka-s known as sad-vidyA nishTha-s, dahara-vidyA nishTha-s, etc., it seems like kaNNan is a practitioner of nOkku-vidyA-nishThai (practitioner or expert at felling His victim through nOkku-vidyA).

naivEnai: The word “nai” in tamizh means “to be crushed”. ANDAL describes her state as one who had been crushed and left with shattered bones as a result of the glances from Him.

a’njEl ennAn avan oruvan: As soon as He knew that I have been badly hurt because of His glances, should He not have rushed to me and embraced me and consoled me and told me not to be afraid? No, He did not do that. Contrast this with that great Lord rAma, who rushed to vAli after shooting an arrow at him, because He could not bear to see vAli’s suffering.

ityevamArtasya raghupravIrah
SrutvA vaco vAl-yanujasya tasya |
sa’njAta bAshpah para vIra hantA
rAmo muhUrtam vimanA babhUva || (rAmA. Kish. 24.24)

“On hearing the words of sorrow from vAli’s brother (sugrIva), rAma the conquerer of His bold enemies, had tears welling in His eyes, and for a moment felt extremely distressed”.

Contrast that with this merciless kaNNan who does not even say a word of comfort after hurting me thus, and instead feels joy at His accomplishment.

avan mArvu aNinda vanamAlai: It is not enough for her to get any mAlai; her desire is for the mAlai that He wore on His chest with great desire.

[The bees think otherwise though - they enjoy hovering over the kOdai-cUDikkoDutta-mAlai that has been first worn by kOdai, and then only reaches the tirumEni of emperumAn, reflective of His love for her: “tvatbhukta mAlya surabhI-kRta cAru mauLeh tava patyuh bhujAntara-gatAm vaijayantIm” (SrI dEsikar’s SrI godAstuti 14) - KK]

va’njiyAdE tarumAgil: He cheated me with His sweet smile and kaN pArvai; He might try to trick you and make you forget your goal of getting His vanamAlai. So be single-minded in your objective, and don't get tricked by Him.

mArvil koNarndu puraTTIrE: My heart has been severely wounded because of the arrows of His glances, and is scorched with pain (recall EvuNDu/vEvuNDu). Place His vanamAlai on my wounded heart and rub it back and forth like applying ointment to the





wound.

Sri PVP exclaims here: “tannuDAnE parimARa ninaittu ASaippaTTadellAm mAlaiyil iTTuc connApaDi en tAn!” - “Look at the nayam of ANDAL in conveying her desire to be in His arms and rolling to her heart’s content, by ascribing all that desire to His vanamAlai, and have His vanamAlai be rolled on her chest”.

C. ADDITIONAL THOUGHTS FROM SRI UV:

ka’njai: kOdai is referring to kamsan with contempt by using as little of his name as possible (note that ka’nju even sounds like a reference to something in neuter gender, instead of the word ka’njan, which refers to kamsan). Even as kaNNan slaughtered kamsan, kOdai is slaughtering kamsan’s name.

SiRaikkolAl: The eyelashes are compared to feathers of the arrow, since the eyes are compared to the arrows. (Conventionally, the eyebrows are compared to a bow, and the eyes to arrows. Here is an extension to the wings of an arrow).

a’njEl ennAn avan oruvan: You are all trying to comfort me saying “do not fear”; In reality, your kRpai has to come only through Him; He is the refuge for one and all. It is very sad that He doesn’t come and say: “Do not fear”.

vana mAlai: The use of the term “vana mAlai” by ANDAL is significant. Just the tulasi mAai is too short for decorating her chest, and is good instead only for decorating her hair. The long and thick vana mAlai is what is needed for rolling on her chest.

tarum Agil: He may be willing to part with a tulasi mAlai, but will He be willing to part with His vana mAlai? He seldom parts with His inseparable vana mAlai, but it is possible that He might be willing to give it out of love for me and out of respect for you.

SrI UV weaves a beautiful anubhavam using the words “kAinda”, vEvuNdu”, and “puraTTIrE” in this pASuram. Even the ever-fresh vana mAlai may get dried (kAindu) when it comes into contact with my body that is severely tortured and scorched (vEvuNDu) because of separation from Him. Because the vana mAlai will thus become dry as soon as it touches my body, you have to roll it front and back (puraTTIrE), and turn it around inside out, in order to cool my body using the vana mAlai.

PASURAM 13.4

ArE ulagattu ARRuvAr

Ayar pADi kavarndu uNNum

kAr Eru uzhakka uzhakkuNDu

taLarndum muRIndum kiDappEnai

ArA amudam anaiyAn tan





amuda vAyil URiya
nIr tAn koNarndu pularAmE
parukki iLaippai nIkkiIrE

ஆரே யுலகத் தாற்றுவார்
ஆயர் பாடி கவர்ந்துண்ணும்,
காரே றுழக்க வழக்குண்டு
தளர்ந்தும் முறிந்தும் கிடப்பேனை,
ஆரா வழத மனையான்றன்
அமுத வாயி லூறிய,
நீர்தான் கொணர்ந்து புலராமே
பருக்கி யி ளைப்பை நீக்கீரே

A. FROM SRI SA'THAKOPAN'S TAMIZH TREATISE

This dark-hued kaNNan, who has the pastime of attracting the AyarpADI girls by His beauty, is torturing me more and more (by not coming to me), and I am very sick and weak as a result. There is no one in this world that can console me and make me feel better. This ArAvamudhan is sweet like nectar, and no amount of enjoyment of Him can satiate the thirst of those who enjoy Him. If you can bring the fresh nectarine juice from this aparyAptAmRta svAmi's mouth and give it to me for me to drink, may be you can keep my body from being dehydrated, and I may feel a bit less exhausted as a result.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

ArE ulagattu ARRuvAr: There is no one in this world who can console me. Even sItA pirATTi cannot console me. She could hold on to Her life because She was very certain that rAma would come and vanquish la'nkA with His arrows and take Her with Him "tat tasya sadRSam bhavEt" (rAmA. sundara. 39-30). She was well aware of rAma's and lakshmaNa's determination and remained clear that they will save Her, just as ga'nges water remains clear even during rainy season, as declared by vAlmIki in the following Slokam:

rAmasya vyavasAyaj~nA lakshmaNasya ca dhImataH |
nAtyartham kshubhyate devI ga'ngeva jalADagame || (rAmA. sundara. 19.4)

She also knew His vratam to protect those who depended on Him ("Etat vratam mama" uddha kANDam 18-33). rAma Himself had told sItA, "I will never betray any one who has even a little love for Me" and "if I happen to betray them, I shall not live any



more” (“apyaham jIvitam jahyAm” - AraNya kANDam 10-19). But kaNNan is not like rAma, and as one who has borne the brunt of His mischief, I can't trust what He will do, and so I have no hope.

kAr Eru: He Who is like a charming black bull

uzhakka - He tortures me with all this charm.

uzhakkuNDu taLarndum muRindum kiDappEnai - I, who am thus tortured, broken down, and weak as He has stamped on my mind and totally destroyed it. Even my bones are brittle now and I look like I cannot be put together in one piece.

ANDAL is so attracted to kaNNan that its impact on her is as if He is directing all His love all at once towards her that He would otherwise direct towards the five lakhs of girls in AyarpADi. She is completely shredded to pieces, her mind is unable to bear His separation, and her body is falling apart.

ArA amudam anaiyan - He who is like the ArA amudam, the insatiable nectar

amuda vAyil Uriya nIr: The nectar from His sacred mouth.

In SrI rAmAyaNam, hanumAn brought the sa'njIvi malai which had two herbs, viSalyakaraNi and sandhAnakaraNi; viSalyakaraNi helped in removing the arrows that had pierced the bodies of the vAnara-s; sandhAnakaraNi healed the wounds caused by the piercing of the arrows. SrI PVP comments that ArAvamudan is like both the viSalyakaraNi and sandhAnakaraNi to ANDAL.

tan amuda vAyil Uriya nIr tAn koNarndu: In the previous pASuram, she wanted the garland that had the touch of several parts of His body to be placed on her chest. That has not happened. Now she is saying - at least try to get me something from one part of His body - namely the sacred water from His mouth.

pularAmE parukki: Before my body totally dehydrates and dries out, bring that water and sprinkle it on me and let me drink that. Just as umizh nIr (water spit from the mouth) becomes a medicine for snakebites, she wants her disease to be cured by water from kaNNan's mouth.

iLaippai nikkIrE: Ideally, He needs to be brought here in order to cure my disease. Since you are not able to do that, get me His tiruvAi amuda nIr and try to at least temporarily remove my distress.

C. ADDITIONAL THOUGHTS FROM SRI UV:

kAr Er uzhakka, uzhakkuNDu, talarndum muRindum kiDappEnai - The great majestic Bull is trampling on me, and so trampled, I am weak and broken to pieces.

Ayar pADik kavarndu uNNum: This can be interpreted in two ways: He gave Himself easily to everyone in tiruvAippADi; why can't He let Himself be enjoyed by me also? Or, He



loved AyarpADi; He loves me as much as the whole AyarpADi loved Him; still He is making me suffer like this.

kOdai's desire is to drink His tiruppavaLa vAi amudam; but, thinking that there is no one who will be able to fetch it for her, she says "ArE ulagattAr". When her folks say: "What do you need? We will try our best", then she expresses her desire in the coming lines. It is really her secret desire that they should bring Him to her.

PASURAM 13.5

azhilum tozhilum uruk kATTAn
a'njEl ennAn avan oruvan
tazhuvi muzhuSip pugundu ennaic
cuRRic cuzhanRu pOgAnAl
tazhaiyin pozhilvAi niraip pinnE
neDumAl Udi varuginRa
kuzhalin tuLaivAi nIr koNDu
kuLira mugattut taDavIrE

அழிலும் தொழிலு முருக்காட்டான்
அஞ்சே லென்னா னவனொருவன்,
தழுவி முழுசிப் புகுந்தென்னைச்
சுற்றிச் சுழன்று போகானால்,
தழையின் பொழில்வாய் நிரைப்பின்னே
நெடுமா லாதி வருகின்ற,
குழலின் தொளைவாய் நீர்கொண்டு
குளிர முகத்துத் தடவீரே

A. FROM SRI SATHAKOPAN'S TAMIZH TREATISE

This great emperumAn, kaNNan, does not reveal Himself to anyone just because they plead to Him with immense devotion, nor does He reveal Himself to those who pray fervently and surrender to Him, until He decides it is time to reveal Himself of His own will. He does not even console them by saying "do not despair". All I can think of are scenes of His embracing me tightly and being all around me, and He does not leave my thoughts ever. If this kaNNan, who plays His flute and looks after the cows in AyarpADi, does not willingly





give me anything that belongs to Him, at least get the droplets of water that accumulate in the holes of His flute, fall on the ground and go to waste, and apply it on my face so that I can be cooled down.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

azhilum tozhilum uruk kATTAn : Sri PVP gives the interpretation for this at two levels: the outward meanings of “azhudal” and tozhudal”, and also an interpretation based on the svApadESam - inner meanings of these terms.

The normal meaning for “azhudal” is to cry, and for “tozhudal” is to pray. ANDAL says that kaNNan won’t budge and make Himself available to us no matter what we do - we can cry and make a scene, or we can plead with Him and pray to Him, but nothing will make a difference with Him.

In the svApadESam interpretation, azhugai stands for bhakti, and tozhugai for prapatti. Of these, prapatti is like brahmAstra - guaranteed never to fail. ANDAL is saying that in the case of kaNNan, it does not matter whether we resort to bhakti yoga or prapatti mArga; He is not going to make Himself available to us unless He wants to.

tozhilum uruk kATTAn: Our soul is considered the property of emperumAn. Anyone who considers this soul as his or hers, is considered to be the greatest of thieves, and nothing is more sinful than this act of AtmApahAram in our sampradAyam.

yo’nyathA santam AtmAnam anyathA pratipadyate |
kim tena na kRtam pApam coreNa AtmApahAriNA || (mahA bhAra. udyoga. 42.35)

But look at what crime this kaNNan is committing. His tirumEni, and in fact everything that He possesses, including His precious SrI vaikuNTham, is all really for the benefit of His devotees, and thus they are all His devotees’ belongings. By refusing to share them with ANDAL, and by refusing to make Himself available to ANDAL no matter what she does, ANDAL charges that He is committing the worst of AtmApahAram, namely stealing His AtmA that legitimately belongs to her and to all the devotees.

na te rUpam na cAkAro nAyudhAni na cAspadam |
tathA’pi purushAkAro bhaktAnAm tvam prakASase || (jitante 1.5)

Neither His Forms, nor His weapons, nor SrI vaikuNTham itself, are for His benefit; they are all for the benefit of the devotees. His tirumEni really belong to us, His devotees. But by refusing to make it available to us, this kaNNan is committing AtmApahAram.

An alternate interpretation is: Even though bhakti and prapatti are considered two independent means for attaining Him in our sampradAyam, as far as the AzhvArs were concerned, all that mattered to them was the enjoyment of His tirumEni, the beauty of His divya ma’ngala vigraham. This was the be-all and end-all of their life. The differences between the approaches of bhakti and prapatti, etc., did not make a difference to them, because their bhakti was not directed towards attaining moksham. Their bhakti was a result





of their dismay at not being able to be with Him and enjoy His divya mangala vigraham constantly. Even though the SAstra-s say that both His divya Atma svarUpam and His divya ma'ngala vigraham are objects to be meditated on, as far as the AzhvArs were concerned, His divya ma'ngala vigraham (the meditation on His tirumEni) was par excellence the object to be attained. This is reflected in their going to the extent of assuming the nAyikA bhAvam and enjoying His beauty in their outpourings.

If this is the state of most of the AzhvAr-s who were males by birth, imagine the state of ANDAL who was born a woman, and had declared that she won't bear to live if anyone even raises a word of her belonging to a "mere mortal" - "mAniDavarkkenRu pEccup paDil vAzhagillEn" (NT 1-5).

Thus, through the phrase "azhilum tozhilum uruk kATTAn", ANDAL is reflecting the sentiment of all the AzhvAr-s, namely, that for her, His tirumEni is the only object to be attained (uruk kATTAn), and for her, bhakti and prapatti are all the same as long as they lead to this end (this is why she has talked of azhal and tozhal in the same breath). She, who is "a'nju kuDikku oru santatiyAi, AzhvArgaL tam Seyalai vi'nji niRkkum tanmaiyaL", is naturally reflecting the siddhAntam of her forefathers, the other AzhvArs.

a'njEl ennAn avan oruvan: It is one thing that He does not understand the suffering that people who are separated from Him undergo. But it is pathetic that He does not even understand the nature of His own tirumEni. Should He not at least know that His tirumEni is such that those who meditate on it cannot live when separated from It, and therefore come and embrace me right away?

avan oruvan: In the third pASuram, when godA used the same phrase - "a'njEl ennAn avan oruvan", she compared rAman and kaNNan and extolled the kindness of the former and the heartlessness of the latter. Here she is comparing kaNNan's behavior now with the kRshNa avatAram itself as we know it - the soulabhyam of moving with the gopis etc. His behavior with ANDAL shows that He does not even realize the greatness of the kRshNa incarnation. As we saw in pASuram 13.1, He is "kaNNan ennum karum daivam" - One Who only has the name "One with the beautiful eyes that charm everyone", but in reality He only shows His Supremacy - karum daivam.

tazhuvi : vishNupurANam 5-18-2 talks about how kaNNan embraced akrUrar "sugADham parishasvaje" - When kRshNa saw akrUra, He immediately drew akrUra close to Him and smothered him with His embrace such that akrUra could not even be seen. kOdai wants Him to come and embrace her like that.

muzhuSi: After the embrace, kOdai wants Him to smell her head with His nose and get caught in the locks of her hair.

pugundu ennaic cuRRic cuzhanRu: After that, He should not be able to indulge in anything else and should keep coming around and around and stand near her.

pOgAnAl: I have all these desires and He is not fulfilling them.



Or, He is inducing all these anubhavam in me, and causing more pain to me, and then He is not leaving my thoughts (pOgAnAl).

tazhaiyin pozhilvAi: He who has decorated Himself with plenty of peacock feathers, and gives the appearance that He is walking under a garden of peacock feathers. “tazhaigaLum to’ngalum tadumbi” - so says periyAzhvAr in his tirumozhi 3-4-1. He is keeping not just one peacock feather, but several, like a feather garden, on His head. This is to provide Him some shade and give Him some relief after all the work He has done the whole day from the morning, grazing all the cows. The decoration with the peacock feathers is for the evening, when He comes to visit the AyarpADi girls.

nirai pinne: He is walking behind the flock of cows. He is not coming in front of the cows; He is showing that He is herding them and so comes at the end.

neDumAl: His real interest is to watch the suffering of the girls who have been separated from Him throughout the day. But He wants to pretend that He is the One who is suffering from the separation. So He comes appearing like a greatly disturbed pool of water. His mouth will be uttering these words - “What can I do? I have responsibility to my mother and father, right? I went to graze the cows as per their command. I will not leave you anymore; if I leave you, I shall not live”.

Udi varuginRa: He will be playing His flute pouring all His love and longing for them into His tune so that they will run to Him and embrace Him.

kuzhalin tuLaivAi nIr kONDu: Water from His mouth will be falling down through the holes in the flute - kuzhal. Bring me this water.

kuLira mugattut taDavIrE - apply that water on my face and remove my fatigue.

C. ADDITIONAL THOUGHTS FROM SRI UV:

In the previous pASuram, godA asked the elders to bring His vAi amudam. “gOdE! His tirupavaLa amudam is only available for tirumagaL etc.; how can we get it for you” - so say her folks. She tells them an alternate way to get the same.

pOgAn: If He was going to vanish, He could have at least done all I wanted and then disappeared and I could have had the memories.

It could also mean this way: He used to keep coming around and around me and would not go anywhere (pOgAn); but not any more.

D. ADDITIONAL THOUGHTS FROM SRI PBA:

avan oruvan: kOdai has so much hatred for Him, she does not even want to say His name; this is meant to reflect His merciless treatment of kOdai.



PASURAM 13.6

naDai onRu illA ulagattu
nanda gOpan magan ennum
koDiya kaDiya tirumAlAI
kuLappuk kURu koLappaTTu
puDaiyum peyaragillEn nAn
pOTkan miditta aDippATTil
poDittAn koNarndu pUSIrgaL
pOgA uyir en uDambaiyE

நடையொன் றில்லா வுலகத்து
நந்த கோபன் மகனென்னும்,
கொடிய கடிய திருமாலால்
குளப்புக் கூறு கொளப்பட்டு,
புடையும் பெயர கில்லேன்நான்
போட்கன் மிதித்த அடிப்பாட்டில்
பொடித்தான் கொணர்ந்து பூசீர்கள்
போகா வுயிரென் னுடம்பையே

A. FROM SRI SA'THAKOPAN'S TAMIZH TREATISE:

There is no one in this world that can tell this nandagOpan kumaran kaNNan to stop the mistreatment He is meting out to me. He is behaving selfishly, is merciless, and is hurting me like a bull that keeps stampeding on the same ground over and over again. I am powerless to even move from one side to the other, and He has the nature of taking hold of other girls' minds after He is finished hurting me. All the same, please get at the least the dust from the place where His Holy feet have trodden, and apply it all over my body from which my life refuses to leave because He has control over it and I don't.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

naDai onRu illA ulagattu: naDai is like a rule or ordinance; already, in this world, the accepted rules for "who can and cannot do certain things" have been severely undermined. The world has become unruly. After this kaNNan was born and because of the way He tortures girls like me, this world order has totally gone astray. The world has become several times more unruly. At least now, when I am lying immobile because of His torture, if He shows up in front of me, it will seem like some remedial measure for His unruly behavior.





nanda gOpan magan ennum: How is it that such a cruel boy was born to a good person like nanda gOpan?



“nanda gOpan magan”

koDai has always thought of nanda gOpan as an instrument for getting to her kaNNan. She woke him up in tiruppAvai-17 with “emperumAn nandagOpAlA ezhundirAi” when she was not in praNaya kalaham, and called Him through His association with nandagOpan. Now, when she is in the UDal mood, she also recalls His association with nandagOpan - “This kind of a boy for that man?”, in an insulting tone pointing to kaNNan’s relation to him. Not long ago, she beseeched her folks to leave her in front of nandagOpAlan’s palace - “nandagOpAlan kaDait-talaikkE naLLiruT-kaN ennai uyttiDumin” (NT 12-3). This was because nandagOpan is “ambaramE taNNirE SOre aRam Seyyum emperumAn nandagOpAlan” (tiruppAvai-17) - one who was a great soul who was a parama-dhArman who supported everyone and made sure that their all kinds of needs were met properly. He was a great and noble person like SiriyAttAn, who would not bear even a small grass blade being stepped on.

koDiya: Heartless, cruel. When she called “nandagOpan magan”, she meant to pay a compliment to nandagOpan. But, when she wants to imply that kaNNan has become a torturer, she uses the word “koDiya” and indirectly attacks nandagOpan also; she says kaNNan has surpassed nandagOpan in wickedness. The feeling of hatred about kaNNan is now spilling over towards His parents also.

kaDiya: selfish. There are some selfish people who look after their own good but without harming others. This kaNNan is not like that. No matter how much the others are suffering,





He will proceed with doing whatever is of selfish interest to Him, without worrying about others' suffering.

tirumAlAI: As kOdai says: “an’ja urappAL aSOdai ANADa viTTiT’Tirukkum” (NT 3-9) and “peRRa tAi vEmbEyAga vaLarttALE” (NT 13-7), yaSOdai and nandagOPan have gotten a “koDiya kaDiya “magan. It is their fault that they brought Him up to be this kind of a child. Because ANDAL has been unsuccessful in attaining Him, she is assigning blame to everyone who has a role in attaining Him, including periya pirATTi, in her role of purushakArattvam. periya tirumozhi 8-10-1 talks about how periya pirATTi fed Him with her kamala nOkku “vaNDAR pUmAmalar ma’ngai maNanOkkam uNDAnE”. When kOdai uses the word ‘tirumAlAI’, she implies that periya pirATTi also has made Him grow with kaDumai and koDumai and so, there is no point in showing hatred towards kaNNan.

Since kOdai is crying out loud because of the pangs of her separation from her lover, she is directing her hatred towards all those who can be “purushakAra-s” - instrumental in getting to Him.

nammAzhvAr did the same thing in tiruvAimozhi 1-4-7 “en pizhaiyE ninaindaruLi aruLAda tirumAlArkku”; when referring to the lack of His blessings, AzhvAr refers to emperumAn through His association with tiru or periya pirATTi, whose role is one of purushakArattvam. So if He is not showering His blessings, the fault is with periya pirATTi. pUrvAcArya-s usually comment on this line thus: “when AzhvAr is saying tirumAl - he is talking about periya pirATTi’s purushakArattvam”. The interpretation is that nammAzhvAr is showing his displeasure at periya pirATTi’s role - or the absence of it, which has led to His not showering His blessings on AzhvAr.

SrI na’njIyar asked SrI piLLAn, “It does not sound right to talk about purshakAram when He is not showering His blessings - aruLAmAi; what is the idea behind this?” piLLAn said : “He learned to torture us like this by doing ‘gurukulavAsam’ with periya pirATTi and that is why nammAzhvAr is hating Her also”. When SrI na’njIyar conveyed this to SrI bhaTTar, the latter agreed with the interpretation saying “He (nammAzhvAr) is thinking of Her as the means of getting to Him; so he is hating Her for not being able to get Him, and is saying She is the reason for the same”.

kuLappuk kURu koLappaTTu: In the fourth pASuram, she has already said that He is harming her like a “kArERuzhakka uzhakkuNDu” - like an uncontrollable bull that is stampeding on her. Here, she is saying she does not have anyone else to turn to except that kALai, and He does not seem to have anyone else to torture; so this bull keeps on stamping on her in the same place with its toe and tears her apart.

puDaiyum peyaragillEn: Now, the top priority is not to see Him; instead, her pain is so severe that it is enough if she can at least turn from left to right when she is lying down.

nAn: “rAma suffered immensely when sItA was separated from Him; just like Him, I am going through suffering for this kaNNan”. It sounds as if her pain will all go away if only



someone tells her that kaNNan is also suffering equally immensely from separation from her! But, that kaNNan is not like rAman; He is One whose feelings are blunted. As if it is not enough that He has hurt us and inflicted pain on us, He will actively go and look for other people that He can hurt also.

pOTkan miditta aDippATTil poDittAn koNarndu pUSIrGaL: When He is going thus to hurt others, all He needs is His mAya mandira mugam (“maiyaL ERRi mayakka un mugam mAya mandiram tAn koLO” - NT 2-4) - all He needs for mesmerizing others is His sweet looks. All I need for sustaining my life is the dust under His feet for which He has no need or use. So, bring that dust under His feet to me.

aDippATTil poDi: His way is to go looking for girls and harm them. Her way is to go and look for the dust under His Feet for sustaining her life. In one sense, she follows kaNNan’s way or path.

pOgA uyir en uDambaiyE: Even if I want to, my life is refusing to leave my body. The great act of kindness that will be like nectar to me, is for someone to bring some weapon or poison and kill me. If you ask me why I cannot do it myself, the answer is this: this body belongs to Him; even if I want to, I do not have the independence to end it myself. I have to sustain this body for Him.

sItA pirATTi said in rAmAyaNam sundara kANDam 28-16: “I will kill myself with some sharp instrument or poison; but, who is going to give me either one in this place?” - She was feeling sad that no one was there to give her some poison to end Her life.

sA jIvitaM kshipramaham tyajeyam
visheNa SastreNa Sitena vApi |
vishasya dAtA na hi me’ssti kaScit
Sastrasya vA veSmani rAkhsasasya | |

But sItA pirATTi also tells hanuMan that She will sustain her life just until She comes to know that He is trying to recover Her from the rAkshasa (rAmA. sundara. 36-30). In other words, it is for Him that She sustained Her life.

tAvat-tvaham dUta jijIvisheyam
yAvat pravRttim SruNuyAm priyasya | | (rAmA. sundara. 36.30)

kOdai is reflecting the same feelings as sItai.

C. ADDITIONAL THOUGHTS FROM SRI UV:

naDai onRu illA ulagattu: While SrI PVP gave the interpretation that the world was full of violations of code of conduct, SrI UV gives his primary interpretation using this as a qualifier for our kaNNan - kaNNan is One who does not have any respect for any code of conduct. Or, if this adjective is used to qualify the world, then SrI UV’s anubhavam is that this applies to the elders who do not accept the responsibility to point out to Him that what He is doing is



unacceptable, and this is why the world is full of violation of code of conduct.

tirumAlAl: His prabhAvam of vanquishing His enemies came from tiru (periya pirATTi) - aprameyam hi tat-tejah yasya sA janakAtmajA. But now He is misusing this prabhAvam against me, treating me as one of His enemies.

pOgA uyir: This life of mine which has been mangled by Him as if it has been repeatedly stampeded under a mighty bull's feet is not leaving me. Maybe this is because it has the bhAgyam of still having His "aDippoDi" - dust under His feet.

pOTkan miditta – pOTkan = pOkkanAna avan – One Who roams around.

poDit-tAn koNarndu pUSIrgAL: if you apply the dust under His feet on my body, I will feel better. Everyone will feel sorry to look at my dirty body. He will also feel that I am here waiting to only serve Him; that dust has the strength to unite me with my nAthan just as it united ahalyai with her nAthan gouthamar. It will have the power to make Him voluntarily come to me.

D. ADDITIONAL THOUGHTS FROM SRI PBA:

SrI PBA nicely captures the sense of this pASuram: Already the world is full of unfairness and injustice. This great mahAnubhAvan - kaNNan has taken birth, as if things were not already bad enough. How could it happen that such a cruel son is born to such a noble nandagopan? I have been mangled by the repeated trampling of this cruel bull beyond recovery, and can't even turn from side to side anymore. The only remedy to help my recovery now is to get the dust from His Feet; there is no other medicine for me.

aDippATTil poDi: aDippADu denotes path or passage. SrI PBA's anubhavam is that ANDAL is not even asking for something that belongs exclusively to Him only (sAkshAt sambandham); she will be happy with the dust that has been walked on by Him sometime back, even if others might have since walked on it (paramparA sambandham).

PASURAM 13.7

veRRik karuLak koDiyAn tan

mImIdu ADA ulagattu

veRRa veRidE peRRa tAi

vEmbE Aga vaLarttALE

kuRRam aRRa mulai tannaik

kumaran kOlap paNait tOLODu

aRRa kuRRam avai tIra

aNaiya amukkik kATTIrE





வெற்றிக் கருளக் கொடியான்றன்
 மீமீ தாடா வுலகத்து,
 வெற்ற வெறிதே பெற்றதாய்
 வேம்பே யாக வளர்த்தாளே,
 குற்ற மற்ற முலைதன்னைக்
 குமரன் கோலப் பனைத்தோளோடு,
 அற்ற குற்ற மவைதீர
 அணைய வழக்கிக் கட்டிரே

A. FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

This kaNNan with garuDan on His victorious flag is declared by the veda-s as the One whose will cannot be violated by anything in this Universe. We were led to believe that yaSodA really gave birth to Him when we saw her feeding Him her milk, being harsh to Him when He stole butter, etc. But after all she was not His real mother, and she failed miserably in bringing Him up, with the net result that He is useless for anyone and causes only harm to everyone. Thus it is all her fault that He is like this. Unlike Him, I am blemishless, and have kept my body and my life only so that this youthful kaNNan with His broad and magnificent shoulders can embrace it. Even though He refuses to come and embrace me who belongs to Him, please take me and tightly bind me to Him so that He will be united with me.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

Even though He is not like rAman who declares “na jIveyam kshaNamapi “ (rAmA. sundara. 66-10), and so would not come and embrace me on His own, please take me and tie me up tightly with Him so that He is united with me.

veRRik karuLak koDiyAn tan mImIdu ADA ulagattu: He has garuDak koDi (His flag which has gauDan in it) to announce to the world His victory and sovereignty over everything in it. He is doing things to just keep proving His svAtantRyam (independence) and my pAratantRyam (subservience to Him); He never does anything to show His ASrita pAratantRyam (His subservience to His bhaktas) or His praNayitvam (being controlled by sheer love from His devotees).

But, since He is sarveSvaran, His rule governs me even though I am entitled to His love; just as parA'nkuSa nAyaki said in tiruviruttam 33:

.....agal viSumbum nilanum
 iRuLAr vinai keDa Sen'kOl naDAvudir; P'ngOr peNpAl
 poruLO enum igazhvO? ivaRRin puRattAL enReNNO?





“O Great emperumAn! You protect the worlds of devas and this world from all darkness and evil deeds. Is it not a disgrace that you don't protect this parA'nkuSa nAyaki of yours? Or, do you think that she is outside your domain of control?”

In fact, nothing can function out of His control anyway, including the wind, the Sun, etc. The taittirIya upanishad (Anandavalli 8-1) declares that the wind blows out of fear of Him, the Sun rises and sets on time out of fear of disobeying Him, and agni, indra and yama perform their assigned duties without flaw out of fear of Him.

“bhIshAsmAt vAta: pavate bhIshodeti sUrya: |
bhIshAsmAt agniScendraSca mRtyur dhAvati pa'ncama iti | |”

The SAstra-s also proclaim that the appearance of clouds, rising and subsiding of the ocean waves, the display and disappearance of the lightning, the blowing of winds, the waxing and waning of the moon, the passage of the Sun etc. are all vishNu's mAyai-s.

“meghodayas-sAgara sannivRttir- vidyud-vibha'ngah sphuritAni vAyoh |
indor-vibhAgo gatamushNa-raSmer- vishNor-vicitrAh prabhavanti mAyAh | |”

mImIdu ADA ulagattu: The phrase ‘mImIdu’ should be read as mIdu mIdu; the first mIdu denotes greatness; the second mIdu denotes ‘on top of’. Thus, the phrase means that nothing can operate over garuDakkoDiyAn's greatness.

veRRa veRidE peRRa tAi : A mother getting a son for no benefit for anyone, but only to harm others.

peRRa tAi : kOdai blamed His father (“nandagOpan magan”) in the previous pASuram; now, she is blaming His mother. On second thoughts, ANDAL feels that it may not be fair to blame nandagopan for the spoilt child, and the blame for the rotten behavior of this child rests squarely on yaSoda. After all, nandagOpan has the responsibility to look after a lot of cows, bulls, AyargaL etc. When He was with us, we could have set Him right, but we enjoyed ourselves in the anubhavam of His company, and so we failed to correct Him ourselves. Likewise, nandagOpan is also indulging in rakshaNa kAryam and could not correct kaNNan. But, such is not the case with yasOda; she has no other work except to bring Him up as a nice boy. We all thought she was the birth mother when we saw her tie Him up, beat Him up, feed Him her breast milk etc. But from the way she has brought Him up, it is very clear that she is just a stepmother who adopted Him. So, “peRRa tAi” is used sarcastically here by the frustrated ANDAL.

vEmBE Aga vaLarttALE: Instead of making Him a mixture of vEmbu (bitter) and karumbu (sweet), she brought Him up as vEmBE Aga (pure, unadulterated vEmbu - bitter entity only). So it is not His fault that He turned out to be so bad; it is all her fault.

kOdai's folks say: “Why are you insulting His mother who is in between? He is not



coming because may be you have some faults”.

kuRRam aRRa mulai : What fault do I have? Even though He is vEmbu, I am like the “vEmbin puzhu” - the worm of the vEmbu tree that won’t feed on anything but the vEmbu. “vEmbin puzhu vEmbanRi uNNAdu” (periyā tirumozhi 11-8-7). My breasts know none but Him. “avaraip pirAyam toDa’ngi enRum Adarittu ezhunda en taDa mulaigal tuvaraip pirAnukkE sa’nkalpittut tozhudu vaittEn” (NT 1-4). And they are for none but gOvindan (kongait talamivai nOkkik kANIr (NT 12-4).

SrI PVP comments that her devotion to kaNNan has as its basis His natural role as our svAmi or Lord (svarUpa-kRta-bhakti), and not based on how He treats her or what His character has been (guNa-kRta-bhakti). Again he draws the analogy between sItA pirATTi and ANDAL in this aspect. He narrates the following incident, showing that sItA had the same view as the basis for her devotion to Lord rAma, even though in rAma’s case, there was no issue with His treatment of Her. atri maharishi’s wife anasUyai tells sItai, when she comes to the ASramam : “a woman’s para deyvam is her husband”. sItai responds: “Since My husband is a great guNaSali, everyone thinks that I consider Him as my para deyvam for that reason. I have a natural love for Him because He is my Lord, which has nothing to do with His being a guNA-Sali. It is my loss that because He is of such exemplary character, people do not recognize my natural love to Him that is not a function of His character”.

kuRRam aRRa mulai: mulai has kuRRam if it is waiting patiently for Him to come whenever He comes. Mine are not patient like that. They are suffering immensely.

When her folks ask her “What should we do to ease your pain”, she continues further.

kumaran: He is the ‘kumaran’ - kALai - the one with youthful age for these mulaigal.

kOlap paNait tOLODu: Shoulders that are beautiful, and that are like the branches of a kaRpaka vRksham. “Even though His mother brought Him up like vEmbu and His heart is full of lies, His shoulders did not lose their beauty. I cannot sustain my life if I do not embrace them”. kaNNan has brought her to this condition - even when she is angry with Him, she is still talking about His “beautiful shoulders like the branches of the kaRpaka vRksham”, because this is how He has handled her before, embraced her before, and mesmerized her.

aRRa kuRRam avai tIra: Even though my mulaigal are physically part of my body, they really belong to His shoulders. So they are His, and belong on His shoulders. This separation from Him is a blemish for them. You have to see to it that this blemish for them is removed.

aNaiya amukkik kATTIre: Even if He refuses, make my mulaigal embrace His shoulders with force. Isn’t there someone to imprison my breasts with His shoulders together just as bANAsuran handcuffed and imprisoned his daughter ushai and kaNNan’s grandson aniruddhan together?

Why would her folks, who were trying to separate her from kaNNan so far, tie her with kaNNan? Even though they are trying their best to separate them, now, she is in a position



where she might not live anymore without Him; so, it will become their responsibility to make her live by tying her with Him.

C. ADDITIONAL THOUGHTS FROM SRI UV:

SrI PVP's anubhavam was that ANDAL felt that yaSodA failed in bringing Him up properly because after all she was not the natural mother. SrI UV gives the anubhavam that ANDAL feels that precisely because yaSodA thought that she was the natural mother, she ruined Him by giving Him freedom beyond limits, thinking that this was the way to bring up the child with affection. Also, because He revealed Himself to her as the Supreme Lord, she just was overwhelmed with the pride of having given birth to Him, and did not feel any responsibility to bring Him up properly, and ended up making a "vEmbu" out of Him.

But in this pASuram, ANDAL gives the remedy for this problem. If the elders make sure that her flawless breasts are brought into contact with the shoulders of this "vEmbu", the flaws of this vEmbu will all be removed. The flawless breasts of mine will transfer their flawlessness to Him, and the "vEmbU" will turn into "karumbu".

kuRRamaRRa mulai: Flawless breasts; those that do not have any flaw right from the time of birth. The sthanam that conforms to all the lakshaNa-s (sAmudrikA lakshaNams), and also that which does not feel the slightest sense of excitement on the thought of anyone but Him

kumaran: That One Who is of nitya yauvanam - Eternal youth, who does not age (a-jarah, a-marah, etc.).

aRRa kuRRam avai tIra: The kuRRam referred to here is the torture because of the separation from Him. If someone has to continually undergo this kind of torture, it can have the effect of turning this person against Him also (prAtikUlya buddhi); but the very sight of the paramAnanda svarUpam of the Lord will remove all traces of the feelings of prAtikUlyam completely. It is considered that the very first sight of emperumAn in SrI vaikuNTham is when the mukta-s lose all thoughts of their past.

D. ADDITIONAL THOUGHTS FROM SRI PBA:

veRRi veRidE, vEmbAgavE: "oruvarkkum payan inRiyE; payan illai enkira mAttiramEyO?, vEppam kAi pOI kaikkum paDiyAgavE") - Not only has yaSodA brought Him up as "good for nothing, useless, waste", but also "patently distasteful to everyone".

kumaran - "yauvanattODu tOL tINDiyAna ap-perumAn") - He Who embraces His devotees with His rejuvenating, youthful form.





PASURAM 13.8

uLLE urugi naivEnai

uLaLO ilaLO ennAda

koLLai koLLik kuRumbanai

gOvardhananaik kaNDakkAl

koLLum payan onRillAda

ko'ngai tannaik kizhangODum

aLLip paRittiTTu avan mArvil

eRindu en azhalait tIrvEnE

உள்ளே யுருகி நைவேனை

உள்ளோ இலளோ வென்னாத,

கொள்ளை கொள்ளிக் குறும்பனைக்

கோவர்த் தனனைக் கண்டக்கால்,

கொள்ளும் பயனென் றில்லாத

கொங்கை தன்னைக் கிழங்கோடும்

அள்ளிப் பறித்திட் டவன்மார்வில்

எறிந்தென் அழலைத் தீர்வேனே

A. FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

kOdai is at her wit's end; she is completely broken-hearted and declares with extreme passion and despair: "I am suffering deeply inside and am also blabbering sadly something with utmost pain. That evil kaNNan does not even ask if I am alive or dead. Everybody praises Him as gOvardhanan; His nature is to do special harm to girls; He has usurped all that belonged to me. If I ever see Him anywhere, I will get rid of all my bodily signs of femininity by even plucking my breasts that are of no use (like the breasts of the goats under their neck) and throw them at Him and thus get rid of my sorrow".

B. ADDITIONAL THOUGHTS FROM SRI PVP:

uLLE urugi naivEnai: I am deeply hurting internally, and my sorrow is spilling over. My sorrow is overflowing like the flooded rivers and rivulets, and can be seen in my uncoordinated actions and words. There are no words that can express my condition. It cannot even be said that He does not know that I am suffering immensely inside, because He





is sarva antaryAmi who knows everything.

(SrI puttUr kRshNasvAmi aiya'ngAr quotes tirumAlai 34, which declares: “uLLuvAr uLLiRRelAm uDan irundu aRidiyenRE”.)

naivEnai: Is it possible to gauge how much I am suffering? When the rivers and lakes get filled with water, only the extra water overflows out of them Just like that, because of my suffering, the pain that my heart is undergoing is being able to be brought out a little by my words and actions. You can only get a glimpse of the pain that I undergo. There is no way to express all the pain I experience.

uLaLO ilaLO ennAda: He does not even enquire “Is kOdai alive or not?” It is obvious that He has lost His love for me. Should He also lose the natural quality of basic kindness towards me as a woman?

koLLai koLLi: The great robber. Not only does He not show even the basic kindness; but He has also usurped everything that belongs to me - sarvasva apahAram. Is this fair?

kuRumbanai: The mischief-monger. nandagOpan has got himself a son to roam around in tiru AypADi without control and commit all kinds of mischief and play pranks at His will!

gO-varadhanai: He makes the cows (gO) grow (vardhana) a hundred-thousand fold, but He will make sure that the girls of AyarpADi suffer and perish without trace.

kaNDakkAI: “By chance if and when I find Him somewhere”. He is always going after the cows everywhere; it is difficult to catch Him. If I happen to find Him with great effort, this is what I will do.

koLLum payan onRillAda: Because of His ignoring me and going after the cows always, these mulaigAL which are really meant for Him have lost all their usefulness.

ko'ngai tannaik kizhangODum: the terms “ko'ngaikku kizhangu” here refers to her own AtmA. In svApadEsam, ko'ngai refers to bhakti that is intensely pleasing to paramAtman; the residence for that bhakti is AtmA. Learned people say: “This body which has several parts has an AtmA; that is permanent and is imperishable”.

Lord kRshNa says in the gItA:

“acchedyo'yam adAhyo'yam akIEdyo'Soshya eva ca |

nityas sarva gata: sthANuracalo'yam sanAtana: ||” (gItA 2.24)

(This AtmA) cannot be cleft; it cannot be burnt; it cannot be wetted and it cannot be dried. It is eternal, all-pervading, stable, immovable, and ancient.

Since kOdai has reached the pinnacle of her suffering, she is now ready to pluck her soul that is intangible by itself, by plucking her breasts along with her AtmA and throw them at Him in despair.



avan mArvil eRindu : She does not want throw them anywhere, but on His chest, just so He would also experience all the pain that she has experienced. The anubhavam here is that He will be endowed with the breasts of ANDAL on His chest, and He will experience their suffering.

en azhalait tIrvEnE: I will get relief from my suffering. The happiness would have been great if He had come and embraced me. By throwing my breasts on His chest, it will only take care of the tApam or suffering that I undergo (I will not get the pErAnandam of His embrace).

C. ADDITIONAL THOUGHTS FROM SRI UV:

gOvardhanan: it can on the one hand denote kaNNan who looked after the cows; it could also mean all the good acts He performed as the antaryAmi of the gOvardhana malai. Thinking that He would do a lot of good for me, I pined and pined for Him. If He doesn't even care about me, what is the use of this body?

kizha'ngODum - "with its roots". If the roots are left behind by chance, they may grow again and torture her. If she plucks them out with their roots, there is no chance of their growing and torturing her again. Also, perchance if they are thrown with roots at Him, they may flourish with Him at least.

avan mArvil eRindu :Because He is not having any love for me, He is not looking at my ko'ngaigaL; but these are refusing to be controlled by me and are trying to reach Him; just as He took away all my possessions, it would have been better if He had taken these also. Since He did not, I will pluck them with the roots and throw these that really belong to Him at His chest; He can do whatever He wants to do with them.

These are not meant for ordinary mortals, and so I can't afford to throw them anywhere where others may find them. They belong only to Him, and so I will throw them at Him.

D. ADDITIONAL THOUGHTS FROM SRI PBA:

kuRumban: He is not a mischief-maker for everyone; it is the girls that His mischief is all directed at - peNgaL tiRattilE pollA'ngu Seyyumavan.

PASURAM 13.9

kommai mulaigaL iDar tIra
 gOvindaRkOr kuRREval
 immaip piRavi SeyyAdE
 inip pOic ceeyum tavam tAn en?
 Semmai uDaiya tiru mArvil
 SErttAnElum oru nAnRu
 meimmai Solli mugam nOkki
 viDai tAn tarumEl miga nanRE



கொம்மை முலைக ளிடர்தீரக்

கோவிந் தற்கோர் குற்றேவல்,

இம்மைப் பிறவி செய்யாதே

இனிப்போய்ச் செய்யும் தவந்தானென்,

செம்மை யுடைய திருமார்வில்

சேர்த்தா னேலும் ஒருஞான்று,

மெய்ம்மை சொல்லி முகம்நோக்கி

விடைதான் தருமேல் மிகநன்றே

A. FROM SRI SAṬHAKOPAN'S TAMIZH TREATISE:

What is the greatness in performing kai'nkaryam in SrI vaikuNTham after reaching there through the arcirAdi mArgam, if I cannot do intimate kai'nkaryam to Him in this birth right now by embracing Him with all the desire that I have for Him? His sacred vaksha sthalam is meant only for being embraced by His close and intimate devotees. If He accepts me and takes me into His arms and embraces me, it will be well and good. Otherwise, if He looks at me straight at my face and speaks truthfully: "I don't want to have anything to do with you", that is fine with me as well. (All He has been doing is lying to me: He always said "I will not leave you, if I ever leave you, I shall die"; it will be good if He can at least speak the truth once).

B. ADDITIONAL THOUGHTS FROM SRI PVP:

ANDAL's folks ask her why she is resorting to serious thoughts like plucking her breasts and so on, instead of pursuing other spiritual observances to realize the Supreme Soul that is the antaryAmi of her soul that supports those breasts. To that kOdai responds that her sole desire is to serve Him here and now with the current physical body, and not wait to go to SrI vaikuNTham, take a different body (of Suddha sattva material) , and then do kai'nkaryam there.

kommai mulaigaL iDar tIra: These breasts of mine, which are like fully grown kids who pester their mother saying "give me food, give me food", keep pressing me and asking: "Show me gOvindan's vaksha sthalam which is the only thing for which we exist". Unless I show them His tirumArbu, the suffering they undergo will not subside.

gOvindaRkOr: These are not for SrI vaikuNTha nAtham; they are for gOvindan, who roams after the cows.

Or kuRREval: Intimate kai'nkaryam. Here it refers to the kai'nkaryam that men folks



cannot do; only women folks can do this kai'nkaryam through the tight embrace that ANDAL wants to perform. How can one say embracing Him with this intimacy is a kai'nkaryam? kuRREval (literally menial service), is interpreted by SrI PVP as "antara'ngamAna kai'nkaryam" - intimate kai'nkaryam - kai'nkaryam that can be performed with whatever means one has at one's disposal.

immaip piRavi SeyyAdE inip pOic ceeyum tavam tAn en?: If I cannot get to embrace kaNNan in this birth with this body of mine now, and if instead I have to wait to go to paramapadam, get another body and then hope to embrace paramapada nAthan, it is like the effort of the Rshis that do tapas in the midst of pa'ncAgni (fire on all four sides and the scorching Sun overhead) to accomplish something. sItAdevi wanted to have the same kind of experience of embracing rAmA with the current body that I wish to have:

"yathA tam purushavyAghram gAtrai: SOkAbhikarSitai: |

samsprSeyam sakAmA'ham tathA kuru dayAm mayi | |" (rAmA. sundara. 40-3)

("hanuman, help me in such a way that I can embrace with love that narasrEshThan rAmapirAn with all parts of my body that are suffering because of separation from Him").

Semmai uDaiya tiru mArvil: His vaksha sthalam that will not refuse anyone who wants to embrace Him.

Semmai uDaiya tiru mArvil SErttAnElum (nanRu): "It would be nice if He will accept my embrace with His vaksha sthalam which is meant for accepting the loving embrace of those that are dear to Him. However " - the word "Elum" denotes that she has some doubts that this will materialize.

oru nAnRu meymmai Solli: "If only He utters truth at least once - one day". He is "ElAppoigAL uraippAn" (NT 14-3). Even though He is used to telling lies all the time, He could say the truth at least one time, right? Let Him speak the truth at least one day. The usual lie that He says is: "I will not leave you; if I have to leave, I shall not live". Unlike this lie, He can say the truth.

oru nAnRu meimmai Solli, mugam nOkki, viDai tAn tarumEl, miga nanRE: If only He could look at me straight in my face once and say "I do not love you; I forsake you; leave me", that will be even better.

SErndAnEl nanRu, viDai tAn tarumEl miga nanRE: "If He embraces me with love, that will be good; instead, if He says, looking straight at my face, "I don't love you; go away", that is even better. How does this work? Even if He embraces me now as I desire, I will have to be separated from Him after that embrace, and my cycle of sorrow will continue. Instead, if He drives me away saying that He does not love me, I can leave this life and end my sorrow. This second situation is just like what sItApirATTi went through the second time of separation when rAmA left His pregnant wife in the forest after listening to what the washerman said: sItA's lament in utara kANDam 48 and final departure in utara kANDam 97 - "tathA me mAdhavI devi vivaram dAtumarhati" - 97.14-16 - "I do not know any one except rAmA, so the



earth-goddess may grant space to me”).)

C. ADDITIONAL THOUGHTS FROM SRI UV:

kOdai's folks tell her that everyone in the world should be trying to surrender his/her AtmA to Him and not consider the body as important; but, kOdai is trying to give importance to her body, and throw her body at Him and not worry about her soul. Instead, they are advising her to undertake austerities and penance, and attain Him over several births if that is what it takes. gItA says “bahUnAm janmanAmante j~nAnavAn mAm prapadyate” (gItai 7-19) - “At the end of many births, the man of knowledge directly reaches me, realizing “vAsudevA is all”. In response, kOdai reaffirms to them that her immediate desire is to perform immediate kai'nkaryam to Him in this birth with whatever means is available to her.

The purpose of doing penance is to get some phalan or blessing either in this birth or in future births. But in the case of ANDAL, she is not looking for phalan such as svargam in the next birth. She is looking for kai'nkaryam to Him right now. Kai'nkaryam can be performed in this birth, in the next birth, in SrI vaikuNTham, or anywhere for that matter. Why should we leave the opportunity for kai'nkaryam that we have right here, and instead go after it in another place? “ErAr muyal viTTuk kAkkaip pin pOvadEn?” (SiRiya tirumaDal-4). “Because I have not married Him in front of everyone, there are those who talk ill of me and you. But He has already come and married me in my dream. I need to prove this to you. So, He needs to come here for sure at least once.”

What is the penance that I have to do for this? At the end of taittiriya upanishad, it is declared that prapatti or nyAsam is the best form of penance, and is much superior to all other forms of penance such as satyam, mAnasam or bhakti yogam, and is a deva rahasyam. Even in that prapatti, it says “siddhir-bhavati vA neti samSayo'cyuta sevinAm; na samSayo'tra tad-bhakta paricaryAratAtmanAm” - “it is better to surrender to emperumAn through elders rather than by oneself”. I wanted to get to Him only through my father - “viTTucittar ta'ngal dEvarai valla pariSu varuvipparEl adu kANDumE” (NT 10.10). He is the most respected elderly person for me. There is no better prize than this that he can give me. So, there is no point in going after a penance in another world or birth.

viDai tAn tarumEl miga nanRE: He married some girls in mathurA, and He has let them stay with Him. But, He left the AyarpADi girls, who were totally dependent on Him, in lurch, after being with them for a few days. Later, when they came to meet Him in kurukshetram, He told them that it is better that He is separated from them. In the same way, He can tell me the same thing too. By using the terms “miga nanRE”, kOdai is saying that she is not interested in ciRRinbam.

PASURAM 13.10

allal viLaitta perumAnai

Ayar pADikku aNi viLakkai





villi puduvai nagar nambi
viTTu cittan viyan kOdai
villait tolaitta puruvattAL
vETkai uRRu miga virumbum
Sollait tudikka vallArgaL
tunbak kaDalul tuvaLArE

அல்லல் விளைத்த பெருமானை
ஆயர் பாடிக் கணிவிளக்கை,
வில்லி புதுவை நகர்நம்பி
விட்டு சித்தன் வியன்கோதை,
வில்லைத் தொலைத்த புருவத்தாள்
வேட்கை யுற்று மிகவிரும்பும்,
சொல்லைத் துதிக்க வல்லார்கள்
துன்பக் கடலுள் துவளாரே.

A. FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

kOdai, of exceptional and flawless character, with beautiful eyebrows that defeat the appearance of a bow, and the daughter of periyAzhvAr who is the leader of Srivilliputtur, has sung this song with intense and unquenchable bhakti to embrace that emperuman, who is famous for causing mischief and grief to everyone in AyarpADI but who is also the auspicious light for those in AyarpADI. Those who can chant this tirumozhi with devotion and sincerity will never have to suffer the misery of the ocean of samsara ever again.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

allal viLaitta perumanai: kaNNan became famous in tiruvAippADI by being known for His mischievous pranks. In contrast, in tiru ayodhi, rAma was well known for His kalyANa guNam-s:

“te tamUcur mahAtmAnam pourajAnapadais saha |
bahavo nRpa! kalyANa guNA: putrasya santi te ||” (rAmA.ayodhyaA. 2.26)

The people of the villages and towns informed daSaratha that his son was endowed with lots of kalyANa guNa-s. The people of ayodhya were immersed in nothing except the kalyANa guNa-s of rAma, and the people of AyarpADI were immersed in nothing but





“allal viLaitta perumAn”

kaNNan’s mischief. rAma was well known as one with sweet character, and kaNNan was famous for His wandering nature, His stealing butter and girls - “veNNai, peNgaL kaLavu kaNDAn” “pAlum padin kuDam kaNDilEn” (periya tirumozhi 10-7-2).

Ayar pADikku aNi viLakkai: Because of His mischief, He was shining like a ma’ngala dIpam for Ayar pADi; whenever He was not playing His pranks, the whole village was dark and dull!

aNi viLakkai: Since His pranks were being enjoyed by the village folks like sugar cane, He became like a decoration for those folks. In comparison, rAma’s guNam-s sounded like vEmbu (sour) - nothing to be thrilled about, and kaNNan’s pranks shone like a lamp for the whole village.

villi puduvai nagar nambi viTTu cittan viyan kOdai vETkai uRRu miga virumbum Sollai: kOdai’s determination to attain her desired goal resulted in this tirumozhi that is nearing completion; the reason for this great devotion of her to emperumAn is entirely because she is the daughter of periyAzhvAr.



villait tolaitta puruvattAL: The bow will fail in comparison to the shape of her eye brows.

vETkai uRRu miga virumbum Sollai: kOdai's love multiplied beyond limits and spontaneously overflowed in the form of this tirumozhi, since it could not be contained within her anymore - "bhagavad anubhavam vazhindu puRappaTTa Sol". This is similar to bhUdattAzhvAr's experience: "en tan aLavU anRAI yAnuDaiya anbu" (iranDAm tiruvantAdi - 100) - "The love that I have for you is something that cannot be contained in me".

Sollait tudikka vallArgaL: The jIva-s stuck in samsAra can never expect to attain her level of desire no matter how hard they try. But, for them to get the benefit of this experience, it is enough if they just chant her composition.

tunbak kaDalUL tuvaLArE: People who are suffering in the sorrowful ocean of samsAram, will not suffer any more; they will not be tortured like a young shoot being scorched by fire. kOdai, who is our Mother, has suffered for our sake also; so, it is enough if we just chant her pASuram, and we will get the same bhagavad anubhavam that she so much desired to get herself.

C. ADDITIONAL THOUGHTS FROM SRI UV:

The reason why "AyarpADikku aNi viLakku" gave me "allal" or sorrow is because He wanted me to get to this situation I am in. Even though I knew that He is enchanted with my eyebrows, I have realized that I need to depend on viTTu cittal for all my greatness. This tirumozhi that explains the means to reach the phalan - namely emperumAn - is the most special tirumozhi I like. People who understand this truth and become experts in chanting this tirumozhi will not be troubled by any sorrow.

D. ADDITIONAL THOUGHTS FROM SRI PBA:

SrI PBA takes the word as "tulaitta" instead of 'tolatta' in "villait tolaitta puruvattAL". If the word "tulaitta" is taken as derived from the samskRt term 'tulA' (balance, equal to), it would mean that she has eyebrows comparable to the bow. SrI PBA notes that SrI PVP did not accept this meaning. Instead, he chose to use the meaning "tiraskaritta - defeated, incomparable" for the word "tulaitta", since ANDAL's avaya lakshaNa-s were such that there was nothing that could be compared to them. So the bow was only a poor comparison to the beauty of her eyebrows. "tolaitta" is just pATha bhedaM - an alternate version.



SrI:

SrI ANDAL sameta SrI ra'ngamannAr tiruvaDigaLE SaraNam

ஸ்ரீ ஆண்டாள் ஸமேத ஸ்ரீரங்கமன்னார் திருவடிகளே சரணம்

NACCIYAR TIRUMOZHI XIV - PA'TTI MEYDOR KAREERU

நாச்சியார் திருமொழி 14 - பட்டி மேய்ந்து காரேறு

INTRODUCTION

A. FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

So far kOdai has used the nAyaka-nAyaki bhAvam to show that the sole purpose in life is for the jIvAtmA to seek union with the paramAtmA and attain brahmAnandam only after reaching paramAtmA. She has outlined in detail the sorrow that the jIvAtmA goes through until this union happens. This is the only and the supreme goal. SrI SaThakopan quotes SrI Justice rAmAnujam: “All the wealth in nature are God’s blessings; these are meant to be used by people as fertilizers in growing the bhakti in the society” - (i.e., to be used in His service and nothing else). That is what ANDAL is pointing out through her aRuL mozhigaL. kOdai who showed us that the only goal of life is to be united with emperumAn, sang the praise of “O’ngi ulagaLanda uttaman” and got the greatness of being permanently united with Him.

To show that reaching His kai'nkarya sAmrAjjam is a Herculean task, she sang the first one hundred and thirty three pASurams of nAcciyAr tirumozhi depicting the viraha bhakti (tApam), UDal (fight representing the temporary frustrations) etc. In the last 10 pASurams, she describes with great glee how her kaNNan, who was playing hide and seek with her, finally showed Himself up and gave her a sight where He revealed Himself to her and her friends in AyarpADi and removed all their despair. Thus ends the viSlesham (the separation and the longing associated with it), and we see the description of the samSlesham (the brahmaAnda anubhavam associated with realizing Him) that ANDAL attains..

B. ADDITIONAL THOUGHTS FROM SRI PVP:

kOdai started with the realization and declaration: “nArAyaNanE namakke paRai taruvAn” in the first pASuram of tiruppAvai. Here, nArAyaNanE refers to the upAyam or means, and “namakke paRai taruvAn” refers to kai'nkaryam as the benefit to be attained. Since she had not succeeded in attaining this, she proceeded in nAcciyAr tirumozhi with

1. Falling at the feet of kAman.
2. Performing ciRRil
3. Resorting to observances such as taking bath before dawn in the river
4. Playing kUDal game



5. Conversing with the cuckoo and desiring to see Him in person.
6. Since she did not succeed yet, she tried to live with just the dream of her marriage with kaNNan
7. Since the dream anubhavam was not enough, she asked pA'ncajanya AzhvAn for the means to attain Him
8. Then she was reminded of Him by the clouds because their color resembled His nIla mEni
9. She used the clouds as messengers just like sItA pirATTi who sent word through hanumAn to Lord rAma. Being reminded of His soundaryam because of the things she saw in the rainy season, she started losing herself
10. She starts the tenth tirumozhi with further expression of her intense pain of separation from Him, and in pASuram 10-4, she expresses her losing faith in His word "na tyajeyam" (I will not forsake My devotees). She then starts feeling that even her AcArya sambandham (association with periyAzhvAr who was very dear to Him) was not sufficient for her to reach Him. But by the end of the 10th tirumozhi (10.10), she reaffirms that even if His words (na tyajeyam) turn out to be false, her AcArya sambandham will definitely yield the result without fail.
11. By the end of the 11th tirumozhi, ANDAL again declares that His words cannot after all be untrue, because periyAzhvAr trusts in His words. Even otherwise, if He decides not to keep His word, there is no one in this universe who can question Him any way. But neither her trust in her AcArya sambandham, nor her trust in His words, has yielded the result as yet.
12. In the 12th decad, She is becoming weaker every second, and she decides to try to reach Him by her own efforts; and since she is too weak to undertake any effort by herself, she asks her elders to take her and leave her in any place which has His sambandham.
13. In tirumozhi 13, she pleads with her elders that if they cannot do that, then they should at least bring any material that has had association with Him, and establish a connection of that object with her self, so that she can sustain her life.

Thus, ANDAL's life was one of being born in a prapanna kulam that had nArAyaNa as the means to attain Him, as well as the end to be attained. Even so, she could not just sit around for Him to unite her with Him, and she resorted to all means at her disposal to attain Him, and could barely sustain her life until she attained Him.

While ANDAL was thus going through intense pain because of her separation from Him, emperumAn wished to transform her love for Him into parama bhakti - the stage where bhakti overflowed beyond limit and she could not see herself alive without Him even for a second any more, and then only He wanted to reveal Himself to her. The bliss of this union



with Him is such that the person who is not prepared to receive it will not be able to enjoy that experience. Just as food given to persons suffering from indigestion might result in danger to their life, the great bliss of union with Him might not be digestible if a bhakta has not matured to the stage of parama bhakti. Now that ANDAL's devotion to Him is at its ultimate limit, He decides to shower this great bliss of union with Him on her. Just as nammAzhvAr (tiruvAimozhi) received a blessing “en avAvaRac cUzhndAi”, kOdai also is showered with His Grace. Finally, her “kuRai onRum illAda gOvindan” shows Himself to her.

The parama bhakti that is needed for reaching Him, and the pErinbam that results from reaching Him are both limitless, and are beyond description by any one individual. ANDAL captures this anubhavam by presenting these two aspects through pASurams involving conversation between two sets of people in the current and last tirumozhi. It can also be said that it is difficult to find a cetanan who has both parama bhakti and also the pErinba experience at the same time in this world. For this reason also, one can say that the pASurams of this current tirumozhi (paTTi mEyndu) are presented in two parts - in the form of a conversation between two sets of people. The first part starts with the question from the seekers asking whether they have seen emperumAn - this represents the seekers' `parama bhakti`; the second part is the response of those who have had the pErAnandam of having attained Him - this represents the `pErinbam' of those that have attained Him after seeking Him with parama bhakti.

C. ADDITIONAL THOUGHTS FROM SRI UV:

kOdai decides to forsake all her own efforts “ciru mAniDavar nAm Seyvaden” and leaves it all to her father “villipuduvai viTTucittar ta'ngaL dEvarai valla pariSu varuvipparEl adu kANDumE” (NT 10.10). When vishNu cittar understands through kOdai's folks her pitiful plight of pining for her gOvindan, he decides to bring Him to her using his prabhAvam. To show that, kOdai uses the term “viTTu cittar viyan kOdai” (NT 13.10). In order to please periyAzhvAr, kaNNan shows Himself to her with His parivAram in bRndAvanam. Becoming ecstatic with the sight, kOdai shares her delight with all her friends and composes this last tirumozhi to describe that event.

Three interpretations are offered for the way the pASurams are arranged with “kaNDIrE” in the first half and “kaNDOmE” in the second half.

First interpretation: The tirumozhi is a dialog between two groups of gopi-s - one set representing the overflowing parama bhakti towards Him and the resulting search for Him, and the other set representing the resulting anubhavam on attaining Him. This is the way that Sri PVP has interpreted this tirumozhi.

Second interpretation: In the first two lines of each pASuram, seeing kaNNan and being excited by His sight, kOdai asks the gopi-s around her whether they are seeing Him the way she is seeing Him, and then in the next two lines, she describes what she is seeing - her anubhavam.



Third interpretation: ANDAL had pleaded with her elders to bring anything that belongs to Him and associate them with her so that her grief will be removed. Now she has found kaNNan, and she is showing Him to those surrounding her, and confirming that they see Him also, so that they will believe her at least now. In order to ensure that all those surrounding ANDAL trust her and heed her words in future, kaNNan reveals Himself to them also. She is repeating their responses in the affirmative - that they are also seeing kaNNan in bRNdAvanam in their midst, in the last two lines of each pASuram. This is similar to kaNNan showing His viSva rUpam to the deva-s also, in addition to showing the viSva rUpam to arjuna, to ensure that the deva-s will treat arjuna with the proper respect.

This third interpretation gains credibility because mostly in the first two lines of most pASurams, we find the words that refer to ANDAL (“ennai” etc.), whereas the last two lines invariably end with “virundAvanattE kaNDomE”. The reference to bRNdAvanam does not mean that the gopi-s are really in bRNdAvanam, but it means that kaNNan is showing Himself to them along with bRNdAvanam, with all the specialties of bRNdAvanam.

In pASuram 10.10 (“nalla en tOzhi”), we see the reference to “kANDumE” - in plural. The intent is that because of the blessing of, and association with, periyAzhvAr, not only ANDAL, but all the other gopi-s are blessed with His appearance. What kOdai wants to stress here with the plural of “adu kANDumE” is - with just her way alone, even she cannot see Him; but, if the same is a present from vishNu cittal, everyone can see Him.

PASURAM 14.1

paTTi mEyndOr kArERu
baladEvarKKu Or kIzhk kanRAi
iTTeeru iTTu viLaiyADi
i'ngE pOdak kaNDIrE
iTtamAna paSukkaLai
inidu maRittu nIrUTTi
viTTuk koNDu viLaiyADa
virundA vanattE kaNDomE

பட்டி மேய்ந்தோர் காரேறு

பலதே வற்கோர் கீழ்க்கன்றாய்,

இட்ட றிட்டு விளையாடி

இங்கே போதக் கண்டிரே?-

இட்ட மான பசுக்களை

இனிது மறித்து நீரூட்டி,



விட்டுக் கொண்டு விளையாட

விருந்தா வனத்தே கண்டோமே.

A. FROM SRI SAṬHAKOPAN'S TAMIZH TREATISE:

sundarA'ngan kaNNan gives kOdai several wonderful sights (sEvai) and gives her paramAnandam. In the first pASuram of this tirumozhi, kOdai indicates how kaNNan is freely roaming around in bRndAvanam area, while acting as a good brother to balarAman and being mischievous at the same time with the AyarpADi girls and pleasing all His friends.

- “Did you see a dark-hued, bullish personality, who is balarAman’s brother and who goes around playing and grazing cows to His delight?”

- “Yes, we did; we saw that gOpAlan in bRndAvanam, looking after His most beloved cows with great joy, lovingly calling them by their names, feeding them water and letting them graze the grass happily.”

B. ADDITIONAL THOUGHTS FROM SRI PVP:

Paramapada nAthan was like a “vAn iLa araSu” (periyAzhvAr tirumozhi 3-6-3), “appointed” by nitya sUri-s (“viN NATTavar mUduvar” - tiruviruttam -2) who were like wise, elderly ministers. He considered them dear to Him and accepted their offerings - “cUTTu nan mAlaigaL tUyana Endi” (tiruviruttam 21). Consistent with their true nature as His Sessa-s, they offered tiruma'njanam to Him daily and offered dhUpam etc. But then, one day, He found out that there was lot of butter stored in the houses of the gopi-s in AyarpADi, and that nappinnai had become of age. Suddenly, He lost interest in paramapadam and took incarnation in tiruvAippADi as kaNNan, started roaming around like a bull in AyarpADi at will, and attained great luster as a result of this incarnation. This is what is described in this pASuram.

paTTi mEyndu : When He was in SrI vaikuNTham, He was a Bull all right, but a tied Bull. BhaTTar used to say often: “In parama padam, SrI vaikuNTha nAthan is destined to be an Eternal Prince - growing on the lap of tiru anantAzhvAn, under the care of vishvaksEnar or sEnai mudaliyAr and under the wings of periya tiruvaDi (garuDan) - just as periyAzhvAr has said: vAn iLavaraSu”. Since He was constantly watched, He was like a bull that is tied, with the controlling rope always held by others. When He came to tiruvAippADi, He transformed into a new shiny hued bull that gallivants around as it wishes. After He made His appearance in gOkulam as kaNNan, He had no one to control Him, and so, He started performing mischief at His will like an elephant that has entered a sugarcane grove. In paramapadam, He could not do anything against His svarUpam and was acting “normal and decent”. Here, in tiruvAippADi, there is talk everywhere of “kaNNan stealing butter”, “such and such a girl has been abducted by kaNNan “ etc. He did not abide by any “accepted rules” or “norms”. This is what kOdai means by “paTTi mEyndu”.



kAr Eru: “Dark-hued Bull”. In Ayar pADi, He got His natural hue by running around hither and thither according to His own sweet will with a majestic gait, like an unrestrained bull. In contrast, He was probably pale white in color in paramapadam (“paramapadattil uDambu veLuttup pOIE kANum iruppadu”).

baladEvarckku Or kIzh kanRAi: He was willing to be under the control of baladEvan, who was His elder brother. In paramapadam, He was used to being pampered on the lap of tiru anantAzhvAn and because of that sweet memory, He is letting Himself be controlled by baladEvan now (who is the avatAram of tiru anantAzhvAn). Thus, even though He was full of mischief when it came to the young girls of AypPADI, when it came to balarAma, He behaved like a sweet little younger brother. Also, whenever the girls got mad at Him and refused to talk to kaNNan, balarAman acted as a mediator between the two parties and made them friends again; so, He always remained under the control of balarAman.

SrI PVP explains in detail the significance of the term “baladEvarckku Or kIzhk kanRAi”, by pointing out the intimacy of their relationship in their other incarnations as well.

During SrI rAma avatAram, when perumAL and pirATTi were resting in the parNa sAlai, iLaiya perumAL was standing guard without even winking, bow and arrow in hand, and protected them. It was as if lakshmaNa had an intimate part of, and was sharing in, whatever comfort rAma and sItA derived in being together.

“ramyamAvasatham kRtvA ramamANA vane traya: |
deva gandharva sa’nkASAs tatra te nyavasana sukham | |” (rAmA. bAla. 1-29)

Those three (rAman, sItai and lakshmaNan), who looked like deva gandharva-s, built a parNa sAlai and lived happily in the forest. iLaiya perumAL was sharing the happiness that rAma and sItai experienced by being together and helped them more and more to experience that happiness.

So also, in the balarAma incarnation, balarAma derived great satisfaction by increasing the happiness of kRshNa and the gopi-s by mediating between them, as and when the gopi-s were hurt because of the mischief of kRshNa.

“sandeSais sAma madhurai: prema garbhaih agarvitai: |
rAmeNa ASvAsitA gopyo hariNA hRta cetasa: | |” (vishNu purANam 5-24-20)

Those gopi-s who had their hearts stolen by hari (kaNNan) were consoled by balarAman’s sweet and kind words and thus felt comforted. periyAzhvAr in his tirumozhi 1-7-5 talks about how kaNNan normally acted subservient to His brother balarAman (“baladEvan ennum tan nambiyODap pin kUDac celvAn”). And balarAman always watched out for kaNNan and made sure that no danger befell Him.

iTTIRu iTTu viLaiyADi : This can be explained in many ways. “iTTu IRu iTTu” – SrI PVP explains the phrase as “playing to the heart’s content, and expressing joy comparable to that of the mukta on reaching parama padam”. Here, the idea is that kaNNan is making all kinds of noises expressing His extreme joy at having left parama padam and coming to



AyarpADi where He is able to roam around like a free bull. iTTu can also mean “on account of” - e.g., adai iTTu vandAn. (He came for that or on account of that). So in this pASuram, this phrase means that kaNNan did everything He could to create havoc to express His joy and happiness. He is making noises to show His happiness and independence. This is like a muktAtmA (a realized soul) going to SrI vaikuNTham and chanting sAma gAnam loudly to show his extreme delight and ecstasy on being able to do kai'nkaryam to bhagavAn eternally from then on.

“etat sAma gAyam nAste |

hA vuhA vuhA vu |

aham annam aham annam aham annam |

aham annAdo'hamannAdo'hamannAda: | |” (taittriya bhRgu. 10-6)

(muktAmA reaches paramAtmA and sings - ‘I am the food for paramAtmA; I am food; I am food; I am the enjoyer of food (in the form of paramAtma’s love); I am the enjoyer of food; I am the enjoyer of food).

In a similar fashion, paramAtma came here and because He gets a chance to show His sousIyam, soulabhyam etc by sharing Himself with folks, He becomes so ecstatic and makes noises.

SrI PVP refers to pUrvAcArya-s wondering aloud that the paramAtmA Whom the upanishad declares as “avAkyA anAdarah” (chAndogya. 3.14.2) - He Who does not talk to anyone (because of His gAmbhIryam) and has all the Glory - this para tattvam is now behaving in such a way that He has come to the “iTtIru iTTu viLaiyADum” stage.

viLaiyADi: Shows His leelA vyApAra-s. After all, the whole purpose of His incarnations is leelA.

i'ngE pOdak kaNDIrE: Have you seen the acts that we cannot get to see even if we go to paramapadam?

iTTamAna paSukkaLai: The cows that are dear to Him. It is only the AyarpADi girls who are very dear to Him; how is it that the cows are termed as dear to Him? Just as young lovers love the mediators who try to unite the lovers together very much, this kaNNan also loved the cows more than the gopi-s, because they gave Him the excuse to go after the girls. He will make sure the cows wander away towards where the girls are and then try to call for the cows by playing on His flute (with the hidden intention of calling His lovers!). tiruvAimozhi 6-2-2 talks about this “AgaL pOga viTTuk kuzhal Udu pOyirundE”. The cows helped Him in another way as well. When He returned home late in the evening after playing with the AyarpADi girls, if the parents enquire as to why He was late, He could say “These cows wandered away a long distance; I had to go and round them up and that is why I am late”! Thus, there were at least two reasons why the cows were very dear to Him.

In tiruvAimozhi 10-3-10, nammAzhvAr says that for kaNNan, looking after these cows is more enjoyable than being in His paramapadam : “tivattilum paSu nirai mEyppu uvatti”. SrI





PVP's anubhavam is that even in paramapadam, He only dreams about the cows he looked after in His kRshNa incarnation, and speaks incoherently about them, as in delirium, in His sleep.

inidu maRittu : Calling each cow sweetly by its name. How could He have remembered the thousands of names of those cows? Obviously, it is not difficult for Him who gives a name and form to countless cetana-s during the time of sRshTi (creation).

nIr UTti: When the cows and calves need water to drink, He will find a water pond of the right size for them and demonstrate to them how to drink the water - He will hold both His hands on His back , bend down to the water, and sip the water with His mouth; the cows and calves will imitate Him and thus quench their thirst. tiruma'ngai AzhvAr describes this in periya tirumozhi 2-5-3 - "varaimI kAnil taDam parugu karu mugil" (that cloud-hued perumAn pretended to drink water from the pond in order to make the young calves drink water).

SrI PVP continues his anubhavam of the term 'nIr UTti"', by referring to bhagavAn's words in the gItA, where He indicates that He believes in setting an example for the others (in this case, SrI PVP's anubhavam is that He is setting an example for the cows!).

"yad yad Acarati SreshTha: tat tadeva itaro jana: |
sa yat pramANam kurute lokas tad anuvartate ||" (gItA 3.21)

(People without the requisite knowledge will perform only those karma-s that those with knowledge will perform; they will perform the karma-s only to the extent that the knowing people perform). Consistent with this, kaNNan performed the act of drinking water from the pond, so that the cows could follow His example. And He enjoyed looking after these cows - "kanRu mEyttu inidu uganda kALai" - (tiruneDum tANDakam 3-16).



"vrundAvana gOvinda mandhir"





viTTuk koNDu viLaiyADa: Thus leaving the cows to graze (viTTuk koNDu), He went around sporting Himself (viLaiyADa). How can He play when the cows are grazing in the meadows? That is the whole purpose of His taking this incarnation. So He is relishing in that, without minding His greatness, ignoring the care of His hair, not washing His clothes, and wandering hither and thither according to His will. After the cows have finished grazing and had enough water to drink, there is nothing else to do. Then, there is only playing for Him. He appeared in the earth only to do leelA or playing.

virundA vanattE kaNDOMe: This kind of scene cannot be had in SrI vaikuNTham or even in tiruvAippADi; the anubhavam that kaNNan had in SrI bRNdAvanam is similar to the practice the kings had in building secret palaces in secluded spots so that they can enjoy time with their wives in seclusion.

C. ADDITIONAL THOUGHTS FROM SRI UV:

iTTIRiTTu: Recall that SrI PVP had interpreted this phrase as “As a result of the display of His happiness and joy”. SrI UV gives a different interpretation.

iDudal is ‘doing’ or ‘giving’; IRu is ‘finishing’; “iTTIRiTTu” means “Having fulfilled all that He was thinking about”. It can even refer to the jagad vyApAra leelan’s sRshTi, sthiti and samhAram.

i’ngE pODa: Has He come to this place where I am?

Sri UV has two different interpretations for the first two lines in this tirumozhi:

1. When the nAyakan is late in coming to her, the nAyaki usually is mad and uses chiding remarks. This anger is reflected in the first two lines of this pASuram. kOdai is referring to kaNNan as a ‘kArERu’ that has been gallivanting around stealthily, and the stealthiness is taking a dark-hued form. Compared to this, doesn't baladEvan make sure that He behaves in such a way that there is no blemish to His divine nature, even though He is strong as well? This kaNNan is subservient to baladEvan and yet is committing atrocities.
2. The second interpretation is that kOdai is full of respect for emperumAn, as reflected in her earlier reference to Him as “kaRRinam mEykkavum Eykkap peRRAn” (NT 12-8). Even though He is doing “paTTi mEyndu” now, He is One who has no comparison [oppilla appan] and one with no blemishes. He has so much soulabhyam that He raises even His subordinates to a level higher than Himself, and elevates the devotees who are dear to Him. This respect of kOdai to Him is reflected in the first two lines of the pASuram. Listening to this, kOdai’s elderly folks who did not have any interest in Him earlier, now form great respect for Him, which is reflected in the next two lines.

SrI UV notes that a similar bhAvam can be assigned to the remaining pASurams also.





PASURAM 14.2

anu'nga ennaip pirivu Seidu
Ayar pADi kavandu uNNum
kuNu'ngu nARik kuTTERRai
gOvardhananaik kaNDIrE?
gaNa'ngaLODu min mEgam
kalandAR pOla vanamAlai
minu'nga ninRu viLaiyADa
virundAvanattE kaNDOMe

அனுங்க வென்னைப் பிரிவுசெய்

தாயர் பாடி கவர்ந்துண்ணும்,

குணுங்கு நாறிக் குட்டேற்றைக்

கோவர்த் தனனைக் கண்டீரே?-

கணங்க ளோடு மின்மேகம்

கலந்தாற் போல, வனமாலை

மினுங்க நின்று விளையாட

விருந்தா வனத்தே கண்டோமே.

A.FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

“Did you happen to see that young bull by name gOvardhanan, who has made me suffer by leaving me alone, has completely taken over AypADi, is enjoying every bit of it, smells of butter all the time, and looks after the cows?” “Yes, we have seen that kaNNan who wears vanamAlai and plays with all His troupe in virundAvanam. Watching the beautiful vanamAlai on His dark-hued tirumEni is like watching the lightning in the midst of the clouds”.

gOpAla tApani upanishad talks about His garments which shine like lightning and His wearing the vanamAlai:

“sat puNDarIka nayanam me
ghAbham vaidyutAmbaram
dvibhujam j~nAna mudrADyam vanamAlinam ISvaram “

(“We should meditate on SrI kRshNa paramAtmA who has eyes resembling the blossomed red lotus flower, a hue like that of the blue color of the clouds, garments that shine like lightning, two hands, and who is rich in jn'Anam and is wearing a garland made out of forest flowers”).





B. ADDITIONAL THOUGHTS FROM SRI PVP:

anu'nga ennaip pirivu Seidu: anu'nga - such that I suffer intensely. He left me to suffer and die. When He was with me, He said "I will not separate from you, if I do, I shall not live". Saying thus, He left me. Because of this, I have to continue to live, in the hope that I will get to see Him yet, while suffering intensely because of the separation. Thus, I cannot totally destroy myself in sorrow. kOdai refers to this kind of a death-like torture "anu'nga".

ennai - Did He think that like Him, I will also grow with separation as the 'fertilizer' for my growth?

Ayar pADi kavarnudu uNNum: SrI PVP gives the meaning "Akramittu" - forcibly invading, seizing, for the term kavarnudu. He made girls like me (who loved Him) suffer in separation, but abducted those who did not have as much love for Him as I have, imprisoned them in their homes, and enjoyed spending time with them. If only I had stayed away from loving Him, I would not have had to experience this kind of pain.

anu'nga ennaip pirivu Seidu, Ayar pADi kavarnudu uNNum - He left me to suffer through separation, and He is enjoying Himself with the other girls in Ayar pADi.

kuNu'ngu nARi: 'kuNu'ngu' means "smell of cattle, butter, etc.". kOdai loves to enjoy the smell of butter on kaNNan.

Has there been anyone else who had such kind of a desire? sItApirATTi says :

**"dIkshitam vrata sampannam varAjina dharam Sucim |
kura'nga sR'ngapANim ca paSyantI tvAm bhajAmyaham || (rAmA. ayodhyA. 16-23)**

"I am devoted to You, wearing dIkshai and special deer skin, doing vratam, very pure and having a deer's antler in hand". When rAma was preparing Himself for the yAgam, sItai was very impressed with Her husband, who was wearing butter on His tirumEni and doing yAgam wearing deer skin. If His teacher vasishThar says that He has to observe fast for one day for the vratam, He will abstain for two days. If vasishThar says that He should not touch any one else but sItai, He will keep taking bath again and again even if He touches sItai.

kaNNan is the direct opposite of this AcAra picture! parA'nkuSa nAyaki falls in love with the anAcAra vEsham of kaNNan (tiruvAimozhi 4-8-4): "kaRaiyinAr tuvar uDukkai kaDaiyAvin kazhi kOl kaic caRaiyinAr kavaraAda taLir niRattAl kuRaivilame" (He is wearing a dress made out of tuvar - skin; that dress has a lot of stains! He is having a stick in His hand to manage the cows and wearing a string of bells - caragai maNi - around His waist in order to make the cows follow Him; what is the use of my fair hue if He does not look at me?").

In the same way, kOdai falls in love with the butter smell coming from kaNNan.

kuTTERRai: "kuTTERu" literally translates to "kuTTi ERu - Young bull". Since He has seized Ayar pADi at will and is enjoying everything as He pleases (Ayar pADi kavarnudu uNDu), He is acting like a young, proud bull.



gO-vardhananai: One who takes care of cows, and makes them grow from one to one-hundred-thousand. He is used to making sure girls do not survive, but at the same time takes good care of hundreds and thousands of cows.

Now we come to the response part.

gaNa'ngaLODu: With His thousands of friends. "tannErAyiram piLLaigaLODu taLar naDai iTTu varuvAn "(periyAzhvAr tirumozhi 3-1-1).

min mEgam kalandAR pOla vanamAlai minu'nga ninRu: The vanamAlai that He is wearing looks like lightening on the cloud-hued kaNNan. The vana mAlai on Him looks like the combination of the lightning and the dark cloud.

vanamAlai minu'nga ninRu: In mathurA, He searched for and located the mAIAkAran, who presented Him with a mAlai or garland with great enchantment; that is why the mAlai that He is wearing is shining. That mAIAkAran is like a "garbha dAsar one who is subservient to perumAl even in the womb of his mother". periyAzhvAr is also a mAIAkAran like him and kOdai thinks that since she is his tirumagaL, He will wear kOdai's garland and play happily.

viLaiyADa virundAvanattE kaNDOMe: If He wears that mAlai and comes to virundAvanam, the girls in tiruvAippADi would swoon because of His exquisite charm and so He cannot play there. Instead, He plays with His sakhA-s as long as He wants in Sri bRNdAvanam and enjoys leela rasam.

C. ADDITIONAL THOUGHTS FROM SRI UV:

anu'nga ennai pirivu Seidu Ayar pADi kavarndu uNNum - He left me, and instead went after the cowherd girls in the SEri (the locality where the cowherds live), just so that He can consume butter without being obstructed. He enticed the AyarpADi folks so that they will feel enchanted and not stop Him from eating butter.

kuNu'ngu: periyAzhvAr refers to this also in periyAzhvAr tirumozhi 2-4-1 "veNNai aLainda kuNu'ngum". He attracts the folks and eats the butter and yogurt and in that process obtains a distinctive smell on Himself.

PASURAM 14.3

mAlAip piRanda nambiyai

mAlE Seyyum maNALanai

ElAp poygaL uraippAnai

i'ngE pOdak kaNDIrE?

mElAl paranda veyil kAppAn

vinataic ciRuvan ciRagu ennum

mElAppin kIzh varuvAnai

virundAvanattE kaNDOMe



மாலாய்ப் பிறந்த நம்பியை

மாலே செய்யும் மணாளனை,

ஏலாப் பொய்க ஞரைப்பானை

இங்கே போதக் கண்டீரே?-

மேலால் பரந்த வெயில்காப்பான்

வினதை சிறுவன் சிறகென்னும்,

மேலாப் பின்கீழ் வருவானை

விருந்தா வனத்தே கண்டோமே.

A. FROM SRI SA' THAKOPAN'S TAMIZH TREATISE:

“Did you see the One who is the embodiment of Love, the one who entices all the girls with His soundaryam, the One who is meant to be my maNALan and the One who goes around throwing lie after lie, go this way?” “We saw a wonderful sight; we saw that kRshNan playing in virundAvanam. vinatai’s son, garuDan was flying up and down following His path just so that rAja-vENUGOpAlan will not be affected by the hot Sun’s rays”. (For a change, instead of SenrAl kuDaiyAm AdiSEshan being an umbrella for Him, here, periya tiruvaDi - garuDan feels happy that He gets to do this kai'nkaryam at least now, because AdiSEshan has made His avatAram as balarAman).

B.ADDITIONAL THOUGHTS FROM SRI PVP:

mAlAip piRanda: mAl = love. He was born as the incarnation of love (towards the girls of AyarpADi). The Sruti declares that in SrI vaikuNTham, bhagavAn is of the form of satyam, j~nAnam, etc., as we see in the following mantra from taittirIya AraNyaka 1.1:

“satayam j~nAnam anantam brahma |
yo veda nihitam guhAyAm parame vyoman |
so'Snute sarvAn kAmAn saha brahmaNA vipaSciteti | |

(Whoever sees in his heart-cave, the Brahman that has the form of truth and knowledge and is endless, that person enjoys in paramapadam, the association with that sarvaj~nan with all His kalyANa guna-s.) Thus, while the vEda declares that He is of the form of satyam, j~nAnam, etc. in SrI vaikuNTham, ANDAL declares that He is of the form of pure love in His incarnation here. She called Him “mAlE” in tiruppAvai-26 too.

nambiyai : The word nambi literally means “a person who is eminent among men”, and is used as a reference to bhagavAn. By referring to Him as “mAlAip piRandavan”, ANDAL only covered one attribute or guNa of kaNNan. Since He is full of endless kalyANa guNa-s, she now adds the word nambi.



mAlE Seyyum: One who was dedicated to showering His love on others. Lord rAma was known for showering His affection and love on all people of all age groups, young and old, men and women, spontaneously first, and this generated their love towards Him.

“sarveshAm hi sa darmAtmA varNANAm kurute dayAm
caturNAM hi vayassthAnAm tena te tamanuvratA: “ (ramA.ayodhyA. 17-16)

Our kaNNan similarly showered His love on the AyarpADi girls first, and thus ensured that it generated their love towards Him!

maNALanai: He is the only maNavALan who can rule over my feminine charm.

ElAp poygaL uraippAnai : He utters lies that do not make sense. One gopi saw kaNNan having turmeric and sandalwood on His tirumEni one time and asked Him “From which girl did you get these marks?” He lied through His teeth “Would I have gotten these from anyone else but you? Do I even know any other girl?” If one wants to listen to truth, one has to go to rAma avatAram. He is “priyavAdI ca bhUtAnAm satyavAdI ca rAghava:” (rAmA. ayodhyA. 2-32). rAman will speak very sweetly to all and He will speak only the truth.

perumAL’s words always reveal the truth and are good for everyone. Since rAma always spoke the truth, His words were always internally consistent, and were true even as they were uttered. kaNNan’s words were always contradicting each other and always appeared as lies. But, His lies also ended in good for everyone, and had the same effect as truths. Thus, for devotees, truth was the refuge in rAma avatAram and lie was the refuge in kRshNa avatAram.

rAma protected His devotees by coordinating His mind, body and words; kaNNan protected His devotees by lessening His own greatness and lying - if only it could protect His devotees. He said that He will not take up any weapon during the war, but took it anyway; He made daytime appear like night time, and protected the pANDavas by revealing to them the secret for killing duryodhana and other enemies.

poygaL uraippAnai: it is not just one or two lies; He has uttered hundreds of thousands of lies, and made them all sound like truth.

i’ngE pOdak kaNDIrE?: “Did you see this great liar go this way? “ ANDAL considers that His characteristic of lying should be obviously noticeable to everyone as a great way to identify Him!

Now comes the reply from the respondents.

mElAl paRanda veyil kAppAn vinataic ciRuvan ciRagu ennum mElAppin kIzh varuvAnai : garuDan was spreading his wings in the sky in such a way that kaNNan would be in the shadow of his wings and not be affected by the direct rays of the Sun. SrI nampiLLai used to enjoy the words “vinatai ciRuvan” used by ANDAL:

1. ANDAL has chosen the word “ciRuvan” to refer to garuDan in a very meaningful way clearly revealing that garuDan is Seshan for her also. (“What a wonderful choice



of words by ANDAL!” - SrI nampiLLai used to exclaim and enjoy). The one who serves as the umbrella for Him by birth is a dAsan for her also.

2. mahAbhAratam talks about kadru (garuDan’s step mother), who made vinatai (garuDan’s mother) her servant and made her stand in the direct sunlight. garuDan protected her at that time from the direct sunlight by giving her shade by spreading his wings in the sky. kOdai might be referring to that also by ‘vinatai ciRuvan’ - the ‘child’ of vinatai, who cared for his mother.

mElAppin kIzh varuvAnai virundAvanattE kaNDOmE: Just as sampAti protected his younger brother jaTAyu from the direct sunlight by spreading his wings, garuDan also made his wings into an umbrella and gave kaNNan shade from the Sun. We saw kaNNan as He was playing under those spread wings in bRndAvanam.

C. ADDITIONAL THOUGHTS FROM SRI UV:

mAlAip piRanda nambi - He is the incarnation of love and affection to His devotees without distinction; He showered His love and affection even to the uneducated and simple folks of AyarpADi (Our AcArya-s describe these folks as ones who do not even know the difference between the left and the right hands - such simple people). Thus this term is an indication of His guNa paripUrNatvam.

poygaL uraippAnai: A ‘good liar’ will lie such that it seems like he/she is telling the truth. All that is said should be internally self-consistent, so that the whole story sounds true. If someone is trying to go up a coconut tree and if he is asked “why are you going up the tree?” If he says “I am trying to get some grass from the top of the tree for my calf”, anyone can definitely determine that he is lying, and that his intent is to steal the coconuts. No one will believe him. Our kaNNan is a skillful elder brother to this kind of a liar (“avanukku aNNan ikkaNNan”). If kaNNan was going up the coconut tree, He can also say that He is looking for grass; and if asked to explain how He is looking for grass on a coconut tree, He would say “coconut trees are tRNa-vRksha (the name for a coconut tree in samskRt), and where else can you find tRNam (the term for grass in samskRt), if not on a tRNa-vRksham? kaNNan would skillfully play with words, will sound with all sincerity and feign truthfulness. If kaNNan is caught while stealing butter from the pot, and if asked: “What are you looking for in the pot?” kaNNan will say: “I am looking for my lost calf”. If somebody asks Him how a calf be found in the pot, He would say “I am not looking for the calf in a small pot; I am looking for it in a big pot which looks like a cave”. If some gopi confronts Him and asks Him why He is torturing her like this, He would say: “The woman who is on my chest is making me torture you like this; what can I do?”

PASURAM 14.4

kArt-taN kamalak kaN ennum

neDum kayiRu paDutti ennai





Irttuk koNDu viLaiyADum

ISan tannaik kaNDIrE?

pOrtta muttin kuppAyap

pugar mAl yAnaik kanRE pOl

vErttu ninRu viLaiyADa

virundAvanattE kaNDOmE

கார்த்தண் கமலக் கண்ணென்னும்

நெடுங்கயிறு படுத்தி, என்னை

ஈர்த்துக் கொண்டு விளையாடும்

ஈசன் றன்னைக் கண்டீரே ?-

போர்த்த முத்தின் குப்பாயப்

புகர்மால் யானைக் கன்றே போல்,

வேர்த்து நின்று விளையாட

விருந்தா வனத்தே கண்டோமே.

A. FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

“He has loving lotus-like eyes embedded in His kariya tirumEni, with which He enslaves me and pulls me here and there with His love and takes my mind with Him wherever He goes, as this is His sport. Did you see this ISan anywhere?”

“We saw Him playing in virundAvanam, with His body all perspiring. He looked like a huge, dark, shiny, baby elephant that is decorated nicely with pearl garment (because of His perspiration).” (He wouldn't perspire in SrIvaikuNTham or if He is inside nandagOpan's house, but we saw Him perspiring because of His playing around outside).

B. ADDITIONAL THOUGHTS FROM SRI PVP:

kArt taN kamalak kaN ennum:His having red eyes on His black hued body is like seeing refreshing, blossomed lotus flowers with a background of black-hued clouds. His tirumEni, which has the hue of the raining clouds, attracts the hearts and eyes of the on-lookers. Added to that, the beauty of His eyes enchants everyone who looks at Him even more.

BharatAzhvAn exclaims that seeing the beautiful form of rAma pirAn is the only way to get relief for his sorrow of having been born to kaikeyi:

“megha SyAmam mahA bAhum sthira sattvam dRDha vratam |
kadA drakshyAmahe rAmam jagata: Soka nASanam || “ (rAmA. ayodhyA. 83-8)





(He is dark-hued like the cloud; He has long arms; He has everlasting strength; He is steadfast in His vratams; He is the one who can relieve the world from sorrows. When will we get to see that rAmapirAn?)

kamalak kaN ennum neDum kayiRu paDutti ennai: He enslaved me through the long net of His beautiful eyes.

kamalak kaN ennum: His eyes are like the lotus flowers that are fully blossomed, beautiful, cool and refreshingly fragrant, and express His unbounded kindness towards everyone.

neDum kayiRu: His lovely eyes attract me and hold me like an infinitely long rope that follows me wherever I go, and ensures that I cannot escape. With His cool glances, He enslaves me so that I cannot escape, ensures that I am completely under His control and incapable of any independent action, and considers this as His main sport as a svatantran.

neDum kayiRu paDutti ennai IRttuk koNDu viLaiyADum ISan: Roaming around, showing off His beautiful tirumEni and attracting girls with His enchanting eyes is all that He does. He has taken over me completely with His beauty, and the net result is that I am completely out of control, and blabber senselessly in fear, and He enjoys this as His pastime, and is the svatantran who does not have to answer to anyone.

pOrtta muttin kuppAyap pugar mAl yAnaik kanRE pOl vErttu ninRu viLaiyADa: When He is playing, small drops of perspiration appear on His face, and they look like the pearl-laden garment (kuppAyam) placed on an elephant-calf.

vErttu ninRu viLaiyADa virundAvanatte kaNDOMe: There is no question of His perspiring in Sri vaikuNTham; In tiru AypADi, He is the young prince, and can't play and perspire for fear of His parents who want Him decorated with garlands all the time; but, in bRNdAvanam, no one constrains Him from playing and sweating, and this is how we found Him in bRNdAvanam.

C. ADDITIONAL THOUGHTS FROM SRI TSR:

yAnaik kaNRE pOl: Sri TSR notes here an interesting aspect in the choice of words that kOdai uses to describe kaNNan: In the first pASuram of this fourteenth tirumozhi, she used the phrase “kArERu” (one is who is like a proud, dark bullock); in the second, she used “kuTTERu” (He Who is like a young bull); in this forth pASuram, she uses “yAnaik kanRu” (He Who looks like a young elephant). The more and more she looks at Him, the more and more He appears new and novel to her (“kANak kANap pudumai koNDAdu”).

PASURAM 14.5

mAdhavan en maNiyinai

valaiyil pizhaitta panRi pOl

Edum onRum koLattArA





ISan tannaik kaNDIrE?
 pItaka ADai uDai tAzhap
 perum kAr mEgAk kanRE pOl
 vIdi Ara varuvAnai
 virundAvanattE kaNDOmE

மாத வள்ளன் மணியினை
 வலையில் பிழைத்த பன்றிபோல்,
 ஏது மொன்றும் கொளத்தாரா
 ஈசன் றன்னைக் கண்டரே ?-
 பீதக வாடை யுடைதாழ்ப்
 பெருங்கார் மேகக் கன்றேபோல்,
 வீதி யார வருவானை
 விருந்தா வனத்தே கண்டோமே.

A. FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

“Have you seen the Lord who is the Sriyah pati (The Lord of Sri or Lakshmi), my precious jewel, who is proud like a boar that skillfully escaped from the net that was thrown to catch it, and does not give away anything from His side except when one is devoted to Him unconditionally?” kOdai says that He is “eTTiyum eTTAdavan, kiTTiyum kiTTAdavan”. That mAdhavan is an ‘azhagan’ who is wearing the shining syamantaka gem. When kOdai is feeling proud that she has ensnared Him with her beauty, He is running away from her and is looking like a forest boar that has escaped from the net that the hunters laid for it.

“We saw that person walking in our street in bRndAvanam. He was wearing an exquisite pItAmabaram; it was so long that it was flowing on the ground as He was walking, moving this way and that way beautifully. He looked like a huge, dark colored cloud floating on the sky here and there. We saw Him not in the public places of AypADi where everyone can see, but in our own Sri bRndAvanam, which is meant for us to play with Him exclusively”.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

mAdhavan: lakshmi nAthan. Since He has for Himself SrIdevi, who is ma'ngaiyar tilakam, He is a great rasikan.

en maNiyinai: This great rasikan is also an exemplary bhavyan, whom I can tie like a maNi or gem at the end of my garment and control.





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valaiyil pizhaitta panRi pOl: But He has now run away like a wild boar that has escaped from its net. SrI puttUr kRshNa svAmi aiya'ngAr comments that while He gets tied by bhakti, He also escapes from this net temporarily so that He can develop this bhakti of His devotee into parama bhakti, and no matter how much the devotee tries, He won't be caught till He achieves His wish. He gives the reference from tiruccanda viruttam 83, where tirumazhiSai AzhvAr declares that even SrI vaikuNTham is nothing compared to the anubhavam of parama bhakti obtained by controlling the mind with bhakti:

maTTulAvu taN tuzhAyala'ngaLai! polan kazhal
vILvu ilAda bogam viNNil naNNi ERinum
eTTinODu iraNDu ennum kayiRRinAl manam tanaik
kaTTi, vIDu ilAdu vaitta kAdal inbam AgumE.

Edum onRum koLattArA: He does not give anything of Himself to these bhaktas; instead, He considers whatever they possess, including the devotees themselves, as His belonging.

pItaka ADai uDai tAzha: Hi tiruppItAmbaram is majestically and gracefully rolling on the ground.

perum kAr mEgag kanRE pOl: perum - huge; kAr - dark; megam - cloud; kanRu - the just-formed cloud fully laden with water (representing His dayA). He resembles the big, dark-hued, rain-laden cloud. SrI puttUr kRshNa svAmi aiya'ngAr describes His pItAmbaram as resembling lightening, and His tirumEni as resembling the dark cloud. The term 'kanRu' can also refer to His youth.

vIdi Ara varuvAnai: Just as the clouds occupy the whole sky, He is treating the whole street as His when He is coming. SrI puttUr svAmi quotes from kRshNa karNAMRtam which describes this beautifully:

“paScAt gavAm gopa sutai: parIto veNusvanAnandita viSvacetA: |
sampUrya vIthim savilAsa mAyAt gopAlabAla: kuladaivatam na: | |”

(“Let us pray that Our kula daivam gOpAlan comes in that street behind the cows, all surrounded by cowherd boys, delighting everyone by His vEnugAnam and filling in the whole street”).

virundAvanattE kaNDomE: We did not see Him in tiruvAIppADi, where everyone could see Him; but, we saw Him in SrI bRndAvanam, made especially for His playing with us.

C. ADDITIONAL THOUGHTS FROM SRI UV:

mAdhavan en maNiyinai: He is always easily accessible to periya pirATTi. So also, there once was a time when I could rule over Him, just as it is easy to take a gem and tie it in the end of the garment.



panRi pOI: It is very difficult to catch a boar through any part of its body very easily - not through the nose, or leg, or ears, or tail. So also, He is not giving me access to His tiruppavaLam (lips), tirukkai (hands) and tiruvaDi (feet). He doesn't realize that being accessible to me is for His benefit only. May be because He incarnated as a varaAham, He forgot that it would be for His benefit and He is acting as if He wants to escape from the net as any normal boar would do.

perum kAr mEgag kanRu - It is as if the huge cloud (perum kAr mEgam) has incarnated in a form that can walk on the street (kanRu). The inner meaning is that He removes all the tApam-s of His devotees and gives them the sweetness of His anubhavam.

D. ADDITIONAL THOUGHTS FROM SRI PBA:

valaiyil pizaitta panRi: kaNNan's innate pride is being referenced here. He is like a wild boar that has successfully escaped from the net through its might, ferocious and full of ego when it escapes. kaNNan is just like that haughty boar that has escaped its snare and can never be caught again.

Edum onrum - not even an iota.

koLat tArA - He won't give even a trace of anything of Him unless the person is totally devoted to Him. His durlabhattvam to those to whom He does not wish to reveal Himself is indicated here.

E. ADDITIONAL THOUGHTS FROM SRI TSR:

mAdhavan en maNiyinai: mAdhavan Who is very dear to me like a precious gem.

Edum onRum koLat tArA - One who does not give anybody what He has; we are the svam - property, and He is the svAmi - One Who owns this property, that is, everything including us.

perum kAr mEgag kanRE pOI: ANDAL follows periyAzhvAr's example here. He addresses kaNNan as "karu malaik kuTTan" - the Dark Baby Mountain" - (periyAzhvAr tirumozhi 1-8-5).

PASURAM 14.6

darumam aRiyAk kuRumbanait
tan kai SAR'ngam aduvE pOI
puruva vaTTam azhagiya
poruttam iliyai kaNDIrE?
uruvu karidAi mugam SeydAi
udaya paruppadattin mEl





viriyum kadirE pOlvAnai
virundAvanattE kaNDOmE

தரும மறியாக் குறும்பனைத்
தன்கைச் சார்ங்க மதுவேபோல்,
புருவ வட்ட மழகிய
பொருத்த மிலியைக் கண்டிரே ?-
உருவு கரிதாய் முகம்செய்தாய்
உதய பருப்ப தத்தின்மேல்,
விரியும் கதிரே போல்வானை
விருந்தா வனத்தே கண்டோமே.

A. FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

“Have you seen that kaNNan go this way - the One who does not have any mercy towards those who love Him, indulges in mischief towards everyone, and has beautiful eyebrows that resemble the SAR'ngam bow that He carries in His hand, but also does not know how to share this beauty of His with those who love Him?”

“We did see that kaNNan with a dark colored tirumEni and lotus-like face in virundAvanam. With His brilliant face in the background of His dark-hued body, He looked like the rising Sun in the background of the huge Eastern mountain”.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

darumam aRiyA: His behavior towards ANDAL clearly shows that He does not know even the ABC of darumam or dayai. This is quite contrary to what He told sItA pirATTi during His incarnation as rAma. In sundara kANDam 38.41, pirATTi tells hanuman that She has personally been told by Lord rAma that He considers dayA as the highest dharmam:

“AnRSamsyam paro dharmah tvatta eva mayA Srutah”

pirATTi laments: “This is not the word that I heard from hanumAn whom You sent as a messenger to me. I heard it from Your own mouth when we were together and You were ready to give anything I wanted. I asked You at that time - 'Of all the guNa-s, which is the one that You think as the best?' and You responded: 'I cannot withstand when someone is in pain; I consider dayA to be the best of virtues”.

The inner meaning of pirATTi's question is: “What happens if ever we become





separated?” SrI rAma’s answer for that is: “I will not let you grieve from separation from Me under any circumstance”. “mayA Srutah” - the reason why pirATTi is saying this is -”I know I heard these words Myself from Your mouth. Are these going to be just words that were uttered casually, and not meant to be followed by You in practice?” pirATTi is asking hanumAn to remind rAma of these words, and ask Him the same question - “Are You going to stand by Your words and show that dayA to me, or are they going to be just mere words?”

kuRumbanai: On second thoughts, ANDAL feels: “AnRSamsyam or dayA can be expected of Lord rAma who is cakravarti tirumagan, but after all kaNNan is just a kurumban - a mischievous cowherd, and dayA cannot be expected out of Him”.

tan kai SAR’ngam aduvE pOl puruva vaTTam azhagiya: He Whose eyebrows have the beauty that resemble the beauty of the SAR’ngam bow that He has in His hand. There is nothing in the world that is equal in beauty to His eyebrows except His own SAR’ngam - bow. Only these two can stand comparison to each other, and nothing else can be compared to either of these. If we see the bow in His hand, we can say - “That which is supposed to be on His face (namely the eyebrows) is in His hand”. On the other hand, if we look at His eyebrows, we could say, “How come the bow that is supposed to be in His hand, is now embedded in His face?” His eyebrows are so beautiful and curved, and thus resemble the beautiful SAR’ngam in all respects - including that of piercing others by their beauty.

poruttam iliyai: There is no match between this beauty of His on the one hand, and His cruel treatment of those who love Him, on the other. What is the use of the beauty of this unloving person? He does not show any affection to me, even though I am showering my love on Him.

kaNDIrE? Even though His love to us is not evident, it is our lot to love Him all the same. kOdai desires to see Him even as One not showing any affection for her.

Now follows the response:

uruvu karidAi - He with a dark hue.

mugam SeidAi - With a youthful, reddish, beautiful countenance. (SeidAi is interpreted as Semmai uDaiyadAi, where Semmai refers to redness as well as beauty). SrI puttUr svAmi refers to the lotus-like eyes, mouth, hands, feet etc., and the shining bright ornaments that adorn Him.

udaya paruppadattin mEl viriyum kadirE pOlvanai - paruppadam refers to parvatam. kaNNan, with His dark hue and reddish, youthful, beautiful countenance, is like the rising Sun in the background of the black mountain.

The rising Sun is such that it can be seen with bare eyes; it is red and lustrous and feels cool to the eyes. kaNNan also has dark tirumEni and is lustrous by His youth, lotus-like eyes, hands, feet and lips and is decorated with radiating beautiful jewelry. So, when He came in SrI bRndAvanam which was luscious green, He resembled the rising Sun.





In SrImad rAmAyaNam ayodhya kANDam 3-36, SrImad vAlmIki compares Lord rAma to the rising Sun:

“tadAsanavaram prApya vyadIpayata rAghava: |
svayaiva prabhayA merum udaye vimalo ravi: ||”

“When He reached that great Asanam, He made it shine with His own luster, like the mERu mountain that shines from the rising Sun’s bright rays”.

When rAma was getting ready for His paTTAbhishekam, He was wearing many shining, beautiful ornaments, and was talking to everyone who came to see Him with a smiling face. vAlmIki compares Lord rAma’s appearance at that time to that of the rising Sun. When kaNNan chose to reveal His pleasing appearance in SrI bRndAvanam to the gopi-s, ANDAL is using this same analogy to describe kaNNan. There is also a description of kaNNan to the “pleasing appearance of the Sun” in samskRt literature - “tatra gOvindam AsInam prasanna Aditya varcasam”.

virundAvanattE kaNDomE: ANDAL uses the analogy to describe the pleasing appearance of kaNNan as seen in bRndAvanam, like the beautiful and radiant rising Sun in the backdrop of the black mountains, and not the analogy of the “scorching Sun of mid-day” that He presented to her in AyarpADi!

C. ADDITIONAL THOUGHTS FROM SRI UV:

darumam ariyAk kuRumbanai: The inner meaning is that He behaves as One who does not conform to the world standards, but loves the cowherds of AyarpADi so much that He indulges in mischievous acts in playing with them.

tan kai SAR’ngam aduvE pOl puruva vaTTam azhagiya: To vanquish His enemies, He has the SAR’ngam (bow) in His hand. His eyebrows resemble the SAR’ngam; they are curved like the bow in shape. With their beauty, they have the quality to weaken anyone who looks at them; they torture His lovers too. Thus, He has one bow in His hand to vanquish His enemies and He has two bows in the form of eyebrows to give trouble to those who love Him; He is only bent on doing mischief and has no dayai. What else can we call Him except “darumam ariyAk kuRumban”? The inner meaning is that He is the azhagan who has no equal.

udayap parupadam - He is “kadir madiyam pOl mugattAn “ (tiruppAvai 1)

PASURAM 14.7

poruttam uDaiya nambiyaip
puRam pOl uLLum kariyAnaik
karuttaip pizhaittu ninRa
ak-karu mA-mugilaik kanDIrE?





aruttit tArA gaNa'ngaLAI
Arap perugu vAnam pOI
virtuttam peridAi varuvAnai
virundAvanattE kaNDOmE

பொருத்த முடைய நம்பியைப்

புறம்போ லுள்ளும் கரியானை,

கருத்தைப் பிழைத்து நின்றஅக்

கருமா முகிலைக் கண்டிரே ?-

அருத்தித் தாரா கணங்களால்

ஆரப் பெருகு வானம்போல்,

விருத்தம் பெரிதாய் வருவானை

விருந்தா வனத்தே கண்டோமே.

A. FROM SRI SA'THAKOPAN'S TAMIZH TREATISE:

“Have you seen that kaNNan who is “poruttam ili” in the sense that He does not know how to share His beauty with those who love Him as we saw in previous pASuram, but who is quite consistent (poruttam uDaiya nambi) in the sense that His mind is as cruel, merciless and dark inside as His hue is outside? He is also One who escapes our mental comprehension, and is huge and dark like the dark clouds.”

“Yes, we saw that emperumAn in bRndAvanam, surrounded by a big crowd of all His friends, and He looked like a bright sky studded with a huge collection of stars when He came surrounded by His friends”.

kOdai is using ninda stuti in the first half of this pASuram and in the second half shares her great happiness with her friends.

ANDAL has now reached “paramA gati” state.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

poruttam uDaiya nambiyai: In the previous pASuram, kOdai called Him “poruttam ili”. Now she says “What I said earlier was wrong in one sense. ‘poruttam ilAmai’ would apply to the people of this world who appear contradictory in the inside and outside. He is really “poruttam uDaiya nambi”, since He is dark outside, and He is also dark inside; His mind is cruel and He has no love for those who love Him”. Then again, He is ‘nambi’ - One Who is complete in all respects, and so there is no way that He can be called ‘poruttam ili’ any way.



puRam pOI uLLum kariyAnai: What is the poruttam that applies in His case? Just as He is dark-hued on the outside, He has a dark heart also. So He is uniformly dark inside and out. He is not inconsistent like cakravarti tirumagan, who was dark outside, but had a very kind heart that was far from dark. kOdai is reaching the peak of ninda stuti here!

karuttaip pizhaittu ninRa: He Who has falsified my belief and faith that He will not leave me thus. He is standing forgetting the memory of Himself and me. When He was with me, He said “I will not leave you; if I leave, I shall not live”. Even as I was beginning to believe in His words, He left me and made my thoughts false.

ak-karu mA-mugilaik kanDirE?: “Did you see that kaNNan who is like huge water-laden cloud?” Even after all that He did to me, I cannot even get mad at Him for leaving me, because of His exquisite and incomparable divine beautiful form resembling the dark-hued cloud.

Now follows the response:

arutti - This term means “a thing that is greatly liked”. ANDAL uses this word to qualify the “tArA gaNa'ngaL” or the collection of stars. SrI PVP explains the word as “spRhaNiya” - desirable. SrI kRshNasvAmi aiya'ngAr ascribes the ‘desirability’ of the stars (nava graha-s) because those who desire lesser benefits worship them.

aruttit tArA gaNa'ngaLAI Arap perugu vAnam pOI: Just like the sky that is flooded with innumerable collections of beautiful stars and planets.

viruttam peridAi varuvAnai : viruttam refers to the samskRt word ‘vRndam’, which means ‘a large collection (of kaNNan’s friends)’. periyAzhvAr describes the scene when kaNNan walks surrounded by His friends: “tannEr Ayiram piLLaigaLODu taLar naDai iTTu varuvAn” (periyAzhvAr tirumozhi 3-1-1). ANDAL’s description of this scene of kaNNan surrounded by His huge gathering of friends looks like the beautiful sky filled with the large collection of lustrous stars and planets.

SrI PVP gives an alternate pATHam also. Instead of “Arap perugum”, if we take the words as “Arap parugum”, then we have “aruttit tArA gaNa'ngaLAI Arap parugum vAnam pOI”. Then we have the anubhavam: When kaNNan is seen in the midst of his multitude of friends, He looks like the beautiful star-studded cloud that is fondly viewed (Arap parugum vAnam pOI) by a large number of people.

Yet another anubhavam given in SrI PVP's vyAkhyAnam is - aruttittu ArA gaNa'ngaLAI Arap parugum vAnam pOI. This gives another beautiful meaning - He is the cloud Who is surrounded by the large gathering of people who are never satisfied (ArA gaNa'ngaLAI) no matter how much they worship Him (aruttittu), and Who is enjoyed by them ever more, constantly (Arap parugum).

The identical analogy of people looking at the cloud without being satisfied, and people looking at kaNNan and not feeling satisfied, is also given by SrI valmIki in rAmAyaNam ayodhya kANDam 3-30 in the context of describing Lord rAma’s beauty. There SrI vAlmIki



describes how daSarathan was constantly looking at rAma's beauty without becoming satisfied, just like the people who keep looking longingly at the rain-bearing clouds after a summer drought.

“gharmAbhitaptA: parjanyaM hlAdayantamiva prajA: |
na tatarpa samAyAntam paSyamAno narAdhipa: ||”

virundAvanattE kaNDomE: When He is seen in tiruvAippADi along with His friends, because of the large number of other people around, one can only get a cursory glance at Him, like looking at a whole forest; but in bRndAvanam which is the exclusive place for His consorts, kOdai's friends are getting a good, close ekAnta SEvai of kaNNan.

C. ADDITIONAL THOUGHTS FROM SRI UV:

SrI UV gives an alternate interpretation that has a completely positive connotation by ANDAL, instead of the 'nindA stuti' interpretation of SrI PVP.

poruttam uDaiya nambi - He has 'all match' with me because He has now appeared before me.

karuttai - He Who has always been dear to my heart, and has dwelt in my heart.

kariyan: He Who will not create tApam to anyone.

pizhaittu ninRa akkaru mAmugilai: When He left me He said “na jIveyam kshaNamapi”; and He preserved His life just for me and came to me today.

arutti - The 'desirability' could also be attributed to their sheer beauty.

SrI UV also gives alternate interpretations for some of the terms in the pASuram:

tArA: wife; tArA gaNa'ngaL viruttam peridAi varuvAnai - He Who is coming, surrounded by all His consorts.

vAnam: One of the meanings for this word is 'rain'. The phrase 'tArA gaNa'ngaL Arap perugu vAnam' can then refer to “torrential rains”. SrI UV refers us to periyAzhvAr tirumozhi 3.4.1, where AzhvAr compares the arrival of gOvindan decorated with His peacock feathers etc., surrounded by His friends and accompanied by the sound of His flute and other instruments, to the arrival of rain accompanied by dense clouds. The description is of gopi-s rushing out of their houses thinking that huge rain clouds were approaching.

“tazhaigaLum to'ngalum tadumbi e'ngum
taNNumai ekkamattaLi tAzh pIli,
kuzhaLgaLum gItamum Agi e'ngum
gOvindan varuginRa kUTTAm kaNDu
mazhai kolO varuginRadenRu Solli....” (periyAzhvar tirumozhi 3.4.1)





PASURAM 14.8

veLiya Sa'ngu onRu uDaiyAnaip
 pItaka ADai uDaiyAnai
 aLi nangu uDaiya tirumAlai
 AzhiyAnaik kaNDIrE?
 kaLi vaNDu e'ngum kalandARp pOl
 kamazh pU'nkuzhaLgaL taDantOL mEl
 miLira ninRu viLaiyADa
 virundAvanattE kaNDOmE

வெளிய சங்கொன் றுடையானைப்
 பீதக வாடையுடையானை,
 அளிநன் குடைய திருமாலை
 ஆழியானைக் கண்டீரே ?-
 களிவண் டெங்கும் கலந்தாற்போல்
 கமழ்பூங் குழல்கள் தடந்தோள்மேல்,
 மிளிர நின்று விளையாட
 விருந்தா வனத்தே கண்டோமே.

A. FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

kOdai is done with her nindAstuti of emperumAn. At last He is coming to ANDAL displaying all His soundaryam, to remove all her sufferings because of her separation from Him forever. In this pASuram, ANDAL describes this scene as He is coming to her: “Did you see that Sriyah pati (tirumAl), who carries the exquisitely white hued Sa'nkham called SrI pA'ncajanyam in His one hand, wears the beautiful pItAmbaram on His body, carries a cakram in His other Hand and is the embodiment of compassion towards all?”

The response: “We saw that perumAn playing in virundAvanam; His beautiful, fragrant hair, which looked like dark bees flying around after drinking a lot of honey, was flowing on His big shoulders when He was playing.”

B. ADDITIONAL THOUGHTS FROM SRI PVP:

veLiya Sa'ngu onRu uDaiyAnai: He is having in His hand, the great SrI pA'ncajanyam - conch, that is white in color and adds beauty of color to His dark tirumEni. tiruma'ngai AzhvAr refers to His dark hue resembling the color of ink and of the great dark blue ocean, and His resting on the fig leaf, bearing the conch on His hand - periya tirumozhi 7.10.2 “kaiyil





Or Sa'nguDai mai niRak kaDal".

pItaka ADai uDaiyAnai: His red garment is adding more beauty to His dark tirumEni.

aLi nangu uDaiya: This is to be interpreted as "nangu aLi uDaiya" - He Who has deep Mercy in His heart (towards His devotees).

tirumAlai : SrI PVP enjoys the use of this word "tirumAlai", immediately following the phrase "aLi nangu uDaiya" - One Who has love towards His devotees, and points out that emperumAn has this great compassion towards His devotees because He is "tiru mAl" - One Who is ever associated with tiru or mahA lakshmi.

AzhiyAnai: He who has the cakkaram in His hand. It is common for AzhvArs to talk of bhagavAn's Sa'nkham and cakkaram in one breath - for example:

- kUrAr Azhi veN Sa'ngu Endi - nammAzhvAr tiruvAimozhi. 6-9-1

- Sa'ngu cakkara'ngaL enRu kai kUppum - nammAzhvAr tiruvAimozhi. 7.2.1

But here ANDAL starts the pASuram with "veLiya Sa'ngu", and then refers to His pItaka ADai, aLi, His being a tiru mAl, and then only refers to His having a cakkaram in His other hand (AzhiyAnai). SrI PVP sees the subtle significance in ANDAL not referring to His Sa'nkham and cakram in one breath - it is just to make sure that His beloved does not suffer "kaN eccil" - dRshTi dosham.

Now, follows the response:

kaLi vaNDu e'ngum kalandARp pOl kamazh pUnkuzhaLgaL taDantOL mEl miLira: ANDAL describes the beauty of the appearance of the locks of His hair, the beauty of His broad shoulders, and their fragrance. kaNNan's beautiful hair locks are floating on His broad ("maLLANDa tiN tOL") shoulders; this looks like the collection of bees buzzing around after being intoxicated with consumption of lot of honey from fragrant flowers. Again, this cannot be seen and enjoyed in tiruvAippaDi, because yaSOdai would have braided kaNNan's kuzhal and decorated it with flowers. So one cannot find His hair rolling around chaotically on His shoulders in beautiful wavy appearance. But ANDAL's friends now find kaNNan freely playing around with His lustrous locks flowing on His broad shoulders in SrI bRndAvanam.

C. ADDITIONAL THOUGHTS FROM SRI UV:

Sa'ngu onRu uDaiyAnai - Note the use of the word "onRu". SrI UV translates this term as "oppaRRa - incomparable". The word "onRu" specifically stresses that the Sa'ngu that He has is unique in that it is incomparable to any other Sa'ngu that has ever existed or will ever exist.

kOdai is presenting an extraordinary picture of kaNNan with four special attributes:

1. He is holding SrI pA'ncajanya - conch, in His left upper hand
2. Because He found kOdai and is attempting to come faster to her, His pItAmbaram is





slipping and He tries to hold that with His lower left hand

3. With His lower right hand, He is holding His Chief Consort - tirumagaL
4. On His upper right hand, He is holding tiruvAzhi - cakkaram.

And He is coming with great kARuNyam because of His association with SrIdevi.

aLi nangu uDaiya tiru mAi - Note that the adjective “aLi nangu uDaiya” applies to both tiru and mAi - to both pirATTi and to Him.



“ANDAL”

D. ADDITIONAL THOUGHTS FROM SRI PBA:

Other AzhvArs also have compared BhagavAn’s beautiful black fragrant locks of hair rolling on His broad shoulders to the buzzing crowd of intoxicated bees after they have consumed the honey from the fragrant flowers:

1) periyAzhvAr indulges in emperumAn’s “Se’nkamalap pUvil tEn uNNum vaNDE pOI pa’ngigaL vandu un pavaLa vAi moiPPa” - (periyAzhvAr tirumozhi 1.9.2) - The locks of hair rolling over Your reddish lips resemble the bees trying to drink honey from red lotus flowers).

2) tiruma'ngai AzhvAr also refers to the dark beautiful black locks of hair of emperumAn - mai vaNna naRum ku'njik kuzhal pin tAzha (tiru neDum tANDakam 21), where the color of His deep dark curly hair (ku'njik kuzhal) falling freely on His shoulders (pin tAzha), is





compared to the dark ink (mai vaNNam).

E. ADDITIONAL THOUGHTS FROM SRI TSR:

veLiya Sa'ngu onRu uDaiyAnai: The term "onRu" (unique) can be associated with the whiteness of the Sa'ngu that He has. The Sa'ngu that He carries in His hand is incomparable in its whiteness to any other Sa'ngu. In other words, this supreme and incomparable whiteness is adding to the beauty of the dark hue of emperumAn as He is revealing Himself to ANDAL and her friends.

kaLi vaNDu e'ngum taDam tOL mEl: The dark locks of hair flowing on the taDam tOLgaL (broad shoulders) are like a great garden where intoxicated bees are roaming around. Thus the comparison of the broad shoulders to a great garden, and the comparison of the fragrant locks of hair to the fragrance of the flowers in the garden, and the dark color of the flowing locks of hair to the swarming bees, is to be enjoyed.

PASURAM 14.9

nATTaip paDai enRu ayan mudalAt
tanda naLir mAmalar undi
vITTaip paNNi viLaiyADum
vimalan tannaik kaNDIrE
kATTai nADit tEnuganum
kaLirum puLLum uDan maDiya
vETTai ADi varuvAnai
virundAvanattE kaNDOmE

நாட்டைப் படையென்று அயன்முதலாத்

தந்த நளிர்மா மலருந்தி,

வீட்டைப் பண்ணி விளையாடும்

விமலன் றன்னைக் கண்டரே ?-

காட்டை நாடித் தேனுகனும்

களிறும் புள்ளு முடன்மடிய,

வேட்டை யாடி வருவானை

விருந்தா வனத்தே கண்டோமே.



A. FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

“Have you seen this blemishless emperumAn, who, through His leelA, first created the beautiful lotus in His navel, then created brahmA on this lotus, and ordained him to create the rest of the worlds?”

“We did see that kaNNan (in virundAvanam), who created the creator, but who did not then just leave the protection of the created beings to this creator alone or to the created beings themselves, but took it upon Himself to protect them also by getting rid of the evil beings in order to protect the good. We saw that kaNNan who, like a hunter who kills all the wild animals, got rid of dhErukAsuran, the elephant kuvalayApIDam and bakAsuran so easily.”

ANDAL is seeing Him as the Creator of the four-faced brahmA, who is in the sprouting lotus in bhagavAn’s nAbhIk kamalam. In SrImad bhAgavatam daSama skandam, in the fourteenth chapter, brahmA describes the leelA of His Creator, and the Creator of all. One of the Sloka-s that describes Him in brahmA’s words is:

“SrI kRshNa vRshNi kula pushkara joshadAyin
kshmA nirjara dvijapaSUDadhi vRddhi kArin |
uddharma Sarvarahara kshiti rAkshasa dhRk
Akalpam Arkam arhan bhagavan namaste | |”

“hEy kRshNa, You are like the Sun tht caused the lotus that is called vRshNi kulam to blossom! hEy kRshNa, You are like the moon that makes the ocean waves in the form of the earth, deva-s, brAhmaNa-s, animals, oceans, etc., rise up and flourish! You are the Sun that drives away darkness that appears in the form of false religions! You are the destroyer of the asura-s such as kamsa! You are the One who is worthy of worship always by the likes of the Sun! I prostrate to You”!

It is this kRshNan (who was praised by brahmA) that ANDAL finds in SrI bRndAvanam, that she is describing in this pASuram.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

“nATTaip paDai” enRu ayan mudalAt tanda: BhagavAn created brahmA and then told Him “Go ahead and proceed with the creation of others”. He first created the brahmANDam with all the requisites for brahmA to proceed with creation. This was creation at the samashTi level, or at the aggregate level. Then He ordained brahmA to proceed with the next level of creation - at the individual or vyashTi level.

ayan mudalAt tanda: SrI PVP enters into discussion on the issue of reconciling the singular used in bhagavAn’s command to brahmA “paDai - create”, and the following phrase in plural “ayan mudalAt tanda - by giving (creating) brahmA and others”. SrI PVP explains that even though bhagavAn created brahmA and other prajApati-s through him for the purpose of procreation, the specific function of creation was entrusted to brahmA alone, and hence the use of the singular “paDai”. The reference to prajApati-s is described in many



places, including vishNu purANam 1.7. The prajApati-s were created because the first sons of brahmA - sanandana and others, were completely estranged from the universe and devoid of desire for progeny, and dedicated themselves totally and absolutely to holy wisdom. Thus brahmA had to create the prajApati-s to continue with his creation. So the term ‘mudalA” in this context will mean - “by creating brahmA etc., and then asking brahmA to proceed with creation”. But the singular is justified by the fact that brahmA was the sole individual that was directly commanded by bhagavAn with the task of creation:

tatra suptasya devasya nAbhau padmam abhUt mahat |
tasmin padme mahAbhAga! Veda veda’nga pAragah ||
brahmotpannah sa tenoktah prajAh sRja mahAmate || (nArasimha purANam)

“Oh great One! When that nArANayan was sleeping, a great lotus was formed in His nAbhi. In that lotus appeared brahmA who was well versed in vEdams and vEdA’ngams. nArAyaNan told brahmA: “Oh great learned one, create the jIva-s”.

Note the words from bhagavAn to brahmA - “prajAh sRja” - “nAT’Taip paDai”.

Alternatively, SrI PVP comments that the pATham “ayan tannait tanda” has been favored by SrI nampiLLai, since this matches with the singular used in the original command “paDai”, and is thus more appealing in the view of SrI nampiLLai.

(SrI UV resolves the issue by giving the interpretation that “ayan mudalA” means “with brahmA as the principal or the first one” - “mudalvanAga”. See more discussion under SrI UV below).

naLir mAmalar undi vIT’Taip paNNi viLaiyADum: As part of His leelA (viLaiyADum), He created a place (vIT’Taip paNNi) in the lotus flower sprouting from His cool (naLir), deep, large, navel (mA malar undi) for brahmA to feel comfortable in his very difficult job. Every word chosen here is significant. naLir means “comforting, pleasant, cool”, to provide a comfortable accommodation for brahmA in his difficult job of creation. mA malar is “the big flower” - the lotus flower in His navel, that is big enough to accommodate this large brahmANDa. His tirunAbhik kamalam relieves tiredness because of being cool and has the broad area for creating the whole universe and other sRshTi-s; He has given a place for brahmA on this nAbhik kamalam and is enjoying this whole sRshTi game as His leelA rasam.

vimalan tannaik kaNDIrE?: He is pure of heart - vimalan. He is “vimalan” because He engages in creation only for the benefit of the jIva-s, and does not worry about the fact that brahmA and others are only interested in the ‘position and status’, and are not truly interested in attaining Him.

Now follows the response:

kaT’Tai nADit tEnuganum kaLirum puLLum uDan maDiya vET’Tai ADi varuvAnai : The friends of kODai respond that they see Him as One Who goes and searches after (nADi) the evil beings such as dhEnukan, kuvalayApIDam, bakAsuran, etc., like an aggressive hunter going in search of wild animals hiding in hard-to-find bushes.



SrI PVP gives a nice connection between the first part, where kOdai asks her friends whether they found the One who created brahmA and through him created all the prajA-s, and the response where the friends say that they found this great One Who hunts down and destroys the asura-s. BhagavAn could have left it as the responsibility of brahmA to protect and look after the jIva-s that he has created, or alternatively, He could have left the responsibility to jIva-s to take care of themselves. But the compassionate Lord vishNu does not absolve responsibility for the protection of His children. He makes sure that the Asuric people are hunted down and destroyed, so that the good ones can live in peace. The asura-s take all kinds of deceitful forms, but He hunts them down and gets rid of them for the welfare of the good - ["paritrANAYa sAdhUnAm vinASaya ca dushkRtAm | dharma samsthApanArthaya sambhavAmi yuge yuge" || - gItai]

He created this universe directly and then delegated further responsibilities to brahmA to create other sRshTi-s. Instead of leaving their maintenance and protection from evil forces to the created beings themselves, He feels attached as their Owner, takes avatArams and comes and helps them get rid of enemies.

virundAvanattE kaNDomE: We saw Him not in tiruvAippADi, but in SrI bRndAvanam, where we could hug Him to our heart's content with great love (just as sItai embraced SrI rAmapirAn after the vadam of karan and his troupe - "bhartAram parishasvaje" - rAmA. AraNya. 94-18)

C. ADDITIONAL THOUGHTS FROM SR I UV:

ayan mudalA: SrI UV also discusses the consistency issue between the singular form "paDai" and the possible plural form "ayan mudalA", and refers to the different possible explanations referred to by SrI PVP. In addition, he gives a very satisfactory explanation by giving the meaning "mudalvanAga - as the first one", referring to brahmA being the first one that bhagavAn created. If "mudalA" is taken as plural - brahmA and others, then he gives reference to tiruvAimozhi 10.10.3 "mEvittozhum piraman Sivan indiranAdikkellAm nAbhikamala mudal kizha'ngE", where nammAzhvAr refers to brahmA, Siva, indra, etc., all originating from His navel as the first place of origin with brahmA - in other words, bhagavAn created brahmA from His navel, and then brahmA created the others.

viLaiyADum: Having brahmA as His child and talking with him is leelA for Him; making madhu-kaiTabha-s steal the vEda-s and recovering them back is leelA for Him; keeping brahmA as a pretext and doing vyashTi sRshTi in the form of his antaryAmi, just as He performs samashTi sRshTi, sthiti and samhara is leelA for Him.

vimalan: akhila hEya pratyAnkan - Completely devoid of any limiting or defiling defects of any kind. He is vimalan because He provides a house (body) for the jIva-s for their benefit for the enjoyment of their karma-s purely out of His kRpA, does not have dosham such as discrimination, inequality, injustice etc. (vaishamyam); and, even though He is the antaryAmi in everyone, none of the defects of these jIva-s even remotely attach to Him.



kaLiRU: elephant. He killed kuvalayApIDam in mathurA. One can ask - how come ANDAL is referring to the killing of kuvalayApIDam in the forests of bRNdAvanam (kATTai nADi... virundAvanattE kaNDOMe) , when the elephant was actually killed in mathurA? The term 'kaLiRu' could be taken to mean any elephant that was slain in the forest instead of kuvalayApIDam. Alternately, Sri UV comments that mathurA was a 'forest' till kaNNan came there and slew kuvalayApIDam etc., because mathurA without kaNNan is a 'deserted forest' anyway. He gives reference to vAlmIki, who describes ayodhyA without rAmA as a "forest" - "ayodhyAm aTavIm viddhi".

uDan maDiya: Sri UV interprets the word 'uDan' to mean "together", and then discusses the relevance of this word in this pASuram. With this interpretation, this wording suggests that dhEnukan, kuvalayApIDam, bakAsuran, etc. died together or at the same time. Since all these asuras were killed when kaNNan was very young, in a short space of time, without much effort on His part, it can be said for practical purposes that they all died at the same time. It is also true that even if dhEnukan, kuvalayApIDam, and bakAsuran came together to attack kaNNan at the same time, He is capable of vanquishing them all at the same time.

In contrast, Sri PVP interprets the word 'uDan' to mean "uDanE" - immediately, on the spot, without effort on the part of kaNNan.

vETTai ADi varuvAnai - Reference was made earlier to vaidEhi embracing Lord rAmA after He returned from the battlefield after slaying kara, dUshaNa etc. Here, ANDAL is describing her kaNNan returning after hunting down and slaying the evil asura-s. The parallel is evident. This last pASuram before the final one, which is the phala Sruti, can be understood as the blessing of all of ANDAL's elders and friends for her to embrace her kaNNan and live happily in His service forever.

D. ADDITIONAL THOUGHTS FROM SRI TSR:

The main theme of this particular pASuram is ANDAL's description of bhagavAn's extreme kRpA in creating the universe for the benefit of the jIva-s, and His Infinite Mercy in protecting the created beings.

PASURAM 14.10

parum tAL kaLiRRUkku aruL Seyda
paraman tannaip pArin mEl
virundAvanattE kaNDamai
viTTu cittan kOdai Sol
marundAm enRu tam manattE
vaittuk koNDu vAzhvArgaL
perum tAL uDaiya pirAn aDik kIzhp
piriyAdu enRum iruppArE





பருந்தாட் களிற்றுக் கருள்செய்த

பரமன் றன்னை, பாரின்மேல்

விருந்தா வனத்தே கண்டமை

விட்டு சித்தன் கோதைசொல்,

மருந்தா மென்று தம்மனத்தே

வைத்துக் கொண்டு வாழ்வார்கள்,

பெருந்தா ஞடைய பிரானடிக் கீழ்ப்

பிரியா தென்று மிருப்பாரே.

A. FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

In the very last pASuram of nAcciyAr tirumozhi, SUDik koDutta nAcciyAr, ANDAL, declares the benefit or phalan that will accrue to those who chant the last tirumozhi that came out as a result of extreme happiness from seeing her kaNNan in virundAvanam.

kOdai, the daughter of viTTucittan, sang these pASurams narrating how she discovered in bRNdAvanam, right on this Earth, that very same Paraman who saved the elephant, gajEndran. Those who want to cross the ocean of samsAra should keep these pASurams in mind as their medicine for achieving the objective of having the nitya anubhavam of being associated with His Feet forever and inseparably.

There is no doubt, that with ANDAL's anugraham, bhaktas will be blessed with this great anubhavam of being forever at emperumAn's tiruvaDigaL.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

kOdai completes the prabandham by concluding that whoever does anusandhAnam of this tirumozhi will be blessed with eternal kai'nkaryam to emperumAn.

parum tAL kaLiRRUkku aruL Seyda paraman: He Who relieved the suffering of the elephant with fat, huge legs. The reference to the 'huge, mighty legs' here is to show that the misery and suffering that the huge elephant was subjected to was also proportionately huge, and He relieved that misery.

That elephant got stuck in an area that is not natural for it - in the water, where a crocodile caught its leg. When gajEndran could not get out of the clutches of the crocodile no matter how hard he tried, and ultimately called out His name for help, He just rushed out to help gajEndran, without properly adjusting His vastram, and without worrying whether His weapons (Sa'nkha, cakra etc.), were properly positioned. At the speed at which He was rushing out to relieve gajEndran of his suffering, bhagavAn's dress was flying in a disorderly fashion, as was His hairdo (arai kulaiya, talai kulaiya - are Sri PVP's words). His concern for





“muththangi sevai”

His devotee was such that like a mother, He started blowing out warm air from His mouth at the wounds of gajEndran to provide relief from the pain. His actions made it clear that there is no other rakshakan worth calling for, for those who need protection.

SrI PVP points out the significance for ANDAL recounting gajEndra vRttAntam here. She is pointing out that she underwent suffering of the magnitude of gajEndran, all because of separation from Him; and just as He appeared in front of the elephant and removed his suffering, now He has appeared before her and removed her sorrow also.

SrI PVP gives reference to vishNu dharmam, where the power of thinking of Him and meditating on Him is revealed in the following Sloka describing the gajEndra vRttAntam:

“param Apadam Apanna: manasA acintayat harim |
sa tu nAgavara: SrI nArAyaNa parAyaNa : | |” (vishNu dharmam 69-47)

“Even as he was facing extreme danger, the great gajEndra who was dedicated to kai'nkaryam to bhagavAn as his greatest wealth (kai'nkarya SrI), and who had the realization that nArAyaNa is the Sole Protector, contemplated on Hari in his mind”.

pArin mEl: He has been seen right here, in this bhU lokam itself, in His leelA vibhUti.

virundAvanattE kaNDamai: He has been seen in bRndAvanam in the solitude of His



exclusive devotees, and not in the midst of the multitude of people in tiru AypADi. He reveals Himself exclusively to His true devotees easily, but not to those who are not exclusively devoted to Him. He gives Himself to those who love Him dearly.

viTTu cittan kOdai: The key emphasis on AcArya being the necessary and essential intermediary in the realization of emperumAn is the principal point that is brought out by ANDAL here. ANDAL has been repeatedly pointing out that her great virtue and blessing is that she has the association with her AcArya in the form of periyAzhvAr. The reason why kOdai could see such divine scenes is the fact that she was viTTucittan's daughter. She has already confirmed this in NT 10.10 "viTTucittar ta'ngaL dEvarai valla pariSu varuvipparEl, adu kANDumE".

puttUr svAmi refers us to SvAmi dEsikan's nyAsa tilakam, Slokam 22, where the pride with which we should treasure our association with our AcArya, and the importance of our AcArya as a necessary intermediary in our receiving His protection, are revealed:

**"uktyA dhana'njaya vibhIshaNa lakshyayA te
pratyAyya lakshmaNa muner bhavata vitIrNam |
SrutvA varam tadanubandha madAvalipte
nityam prasIda bhagavan mayi ra'nganAtha | |"**

"Oh ara'nganagarappA! I am aware of Your promise to all prapanna-s through Your words to arjuna and vibhIshaNa, that You will always protect those who have surrendered to You unconditionally; I also know of the discourse You had with emperumAnAr, where You have promised to him that anyone who has association with emperumAnAr through any of the subsequent AcArya-s in his lineage, will automatically reach Your Divine feet at the end of this lifetime. Being thus assured of Your protection, I am proud of my association with emperumAnAr. I pray to You to bless me always for ever".

viTTu cittan kOdai Sol marundAm enRu: The pASuram-s thus composed by kOdai who is proudly associated with vittu cittan as her father and AcArya, are verily the medicine to get out of the bondage of samsAra.

manattE vaittuk koNDu vAzhvArgaL: Those who realize this great truth (namely, that the pASurams revealed to us by ANDAL are the medicine to cross the ocean of samsAra). These are the people that are described in taittirIya AraNyaka as

"Anandam brahmaNo vidhvAn na bibheti kutaScana |" (taitt. AraN. 9)

(One who has realized the Bliss of Brahman will not fear anything".)

What ANDAL is revealing to us here is the singing of His glory is equally a medicine, nay a better medicine, for the suffering of samsAra.

perum tAL uDaiya pirAn aDik kIzh priyAdu enRum iruppArE: These devotees will forever be blessed with being united inseparably with Him through kai'nkaryam at His Divine Feet. This is the be-all and end-all of life - the best of all the things to be obtained. His



tiruvaDigaL are the sweetest of all the sweet things in life; doing kai'nkaryam at His tiruvaDi is the greatest goal. kOdai said in tiruppAvai-29 also “unakke nAm AT ceyvOm” - (we shall serve only You).

ANDAL gives her final blessings to us: piriyAdu enRum iruppArE - “Unlike me, who had to ask everyone “kaNDIrE” (Have you seen Him?), the devotees who understand this tirumozhi as the final remedy for the bondage of samsAra (namely, meditate on Him and Him alone as the Object to be attained and the means to be attained), will be permanently and inseparably united with Him, and will have the anubhavam of enjoying Him always. Meditating on Him and His glory will become their permanent pastime.

C. ADDITIONAL THOUGHTS FROM SRI UV:

parum tAL: “parutta tALgaL” - signifies that the elephant put all its strength on its huge legs and tried to get out of the clutches of the crocodile. When it failed after long effort, the elephant called out for help “mudalE, mudalE” (the very First of all beings). All the deva-s and gods kept away, since they knew that they were not “mudal”. The next kshaNam, nampirAn, who is an ocean of love, left paramapadam and came flying to the earth to relieve the elephant of its sorrow. This is the story that ANDAL has been told by elders. In that story, gajEndran was trying to offer the flowers that he had gathered at the Feet of bhagavAn. Similarly, ANDAL was crying out to Him since she wanted to embrace Him with her “kommai mulaigaL” and wished to serve Him at His great feet. Just as He showed Himself to the elephant, He showed Himself before her and blessed her also. She got the grace of watching Him with glee forever.

viTTu cittan kOdai Sol: Her words through this tirumozhi are really the result of the anugraham of periyAzhvAr.

manattE vaittu koNDu vAzhvArgaL: These should be chanted with the full heart and soul.

perum tAL uDaiya pirAn aDik kIzh piriyAdu enRum iruppAr: emperumAn's anubhavam and kai'nkaryam will be had here (“i'ngum”), there (“a'ngum”) and everywhere (“e'ngum”) and at all times (“ekkaAlamum”).

paraman tannaip pArin mEl: If emperumAn leaves SrI vaikuNTham and descends down to this earth, how can we ever describe through words this kAruNyam of His?

pArin mEl virundAvanattE kaNDamai viTTu cittan kOdai: “It would have been possible to see Him very easily in bRndAvanam during His actual vibhava avatAram. But now I see Him myself as SrI bRndAvanak kaNNan in this world along with my friends. What great nIrmai on His part! And what greatness my father has, to make this happen!”

perum tAL uDaiya: perumai porundiya tALgaLai uDaiya - One Whose Divine feet are praiseworthy, famous etc. During His trivikrama avatAram, He spread His tiruvaDi-s in such a way that the whole universe could worship them at the same time; such is the greatness of





His Divine Feet. ANDAL praises them as “perum tALgaL” also because He came to her instantly from far away to bless her and save her.

D.ADDITIONAL THOUGHTS FROM SRI PBA:

pArin mEl: In this world itself. Recall that in NT-13.9, kOdai declared “kommai mulaigaL iDar tIra gOvindaRkkOr kuRREval, immaip piRavi SeyyAdE inip pOic ceyyum tavam tAn en?” (What is the greatness in performing kai'nkaryam in SrI vaikuNTham after reaching there through the arcirAdi mArgam, if I cannot do intimate kai'nkaryam to Him in this birth right here and now by embracing Him with all the desire that I have for Him?). She even hated paramapada anubhavam compared to kai'nkaryam right in this world. In this pASuram she is rejoicing that she at last got that bhAgyam in this world itself, through the use of the phrase “pArin mEl”.

perum tAL uDaiya pirAn aDik kIzh piriyAdu enRum iruppArE: ANDAL literally echoes the words of periyAzhvAr, her AcArya and father - “e'nj~nAnRum emperumAn iNai aDik kIzh iNai piriyAdu iruppar tAme” - (periyAzhvAr tirumozhi 4.9.11).

E. ADDITIONAL THOUGHTS FROM SRI TSR:

marundAm enRu: SrI TSR quotes several passages where bhagavAn is described as the medicine for the suffering resulting from the bondage of samsAra: “marundum poruLum amudamum tAnE” (mUnRAM tiruvantAdi-4);

“nirvANam beshajam bishak” - SrI vishNu sahasra nAmam

“oushadam” - SrI vishNu sahasranAmam

“vaidyo nArAyaNo harih” - SrI vishNu sahasranAmam



sarvam SrIman nArAyaNAyeti samarpayAmi.

SrI ANDAL sameta SrI ra' ngamannAr tiruvaDigaLE SaraNam.

ஸ்ரீ ஆண்டாள் ஸமேத ஸ்ரீ ரங்கமன்னார் திருவடிகளே சரணம்

SrImate SrI ra'ngarAmAnuja mahAdesikAya nama:

