



The Complete Gathering - Pasurams

11 to 15



Thiruppavai Pasurams Collection

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Description: Andal completes her mission of awakening all chosen maidens, celebrating divine avatars and preparing to approach Lord Krishna's palace

Tags: thiruppavai, andal, pasurams, avatars, devotion, rama, krishna, margazhi-vow

The following five pasurams (verses 11 through 15) conclude the second segment of the Thiruppavai, where Andal and her companions successfully awaken all the chosen maidens, preparing them to proceed to Nandagopala's palace to petition Lord Krishna.

Pasuram 11: Kattru Karavai Kaṇanga! - The Daughter of Wealth



In this verse, Andal addresses the daughter of an exceptionally prosperous man of the cowherd community, focusing on her family's immense material wealth and her own inherent spiritual qualities.

The Golden Creeper



Andal addresses the maiden as the "golden creeper" (porķodiyē). The family's wealth is gauged by their numerous herds of cows. The father possesses many groups (gaṇanga! pala karandhu) of mother cows that have recently calved (katrru karavai), indicating overflowing, continuous prosperity.

The Noble Father

The father is honored as a protector who ensures that his enemies' strength is destroyed (settār thiraļazhiya senru serichcheyyum). Furthermore, he is praised as being free from all faults (kuttram ondrum illādha).

Beauty and Chastity

The maiden is given unique physical attributes, connecting her to both beauty and chastity (pāthivirathiyam):

- She is likened to a forest peahen (punamayilē) in her grace
- Her waist (alkul) is described as being slender like the entrance of a serpent's termite mound (puttaravu alkul)
- This implies a profound chastity, as metaphorically, the fierce female serpent defends her purity even against a male serpent

The Morning Call

The gathered maidens (suttrattu thōzhīmār ellārum vandhu), having come to her doorstep (mutram pugundhu), are singing the name of the Lord who is the color of the rain cloud (mugil vaṇṇan pēr pāḍa).

Andal expresses frustration that the girl, who possesses beauty, intelligence, and character (a woman with beauty, brains and character), remains motionless and silent (sittrādhē pēsādhē), despite the morning call.

Avatar Connection: The relationship between the copious mother cow and the calf is linked to the **Matsya Avatar** (Fish incarnation) 

Pasuram 12: Kaṇaitthiḷam Kattrerumai - The

Ramānuvavam Devotee

In this verse, Andal addresses a maiden who is the sister (thangāy) of a prosperous family, urging her to wake up and sing the praises of Lord Rama.

Abundant Prosperity 🍶

The setting confirms the immense wealth of the community, illustrated by the buffaloes (erumai):

- The mother buffalo, hearing the sound (kanaikkinra) of its young calf, produces milk simply by thinking of it (ninaithu)
- The abundant milk streams from its udder (mulai vazhiyē ninru pāl sōra), flowing down to the earth and mixing with the sand (nanaithilam)
- This incredible prosperity shows the blessings of devotion

The Patient Maidens ❄️

Andal mentions that the maidens have been standing at the gate, enduring the morning chill, with frost falling on their heads (pani thalai vīzha nin vāsar kaḍai pattrri).

Singing of Lord Rama 🎵

This verse focuses strongly on the glories of Rama:

- The purpose of the visit is to sing about the Lord who, out of wrath (sinathināl), destroyed the King of Southern Lanka (Then Ilangai Kōmānai Setrra)
- Andal specifically refers to him as the one who is dear to her heart (manathukku iniyāṇai)
- She finds Rama's righteous anger appealing because it drove him to action against Rāvaṇa, protecting Dharma and avenging Sītā

The Astonishment 😲

Andal expresses astonishment that the girl, a known Rama devotee, refuses to open her mouth or the door (pāḍavum nī vāy thiṛavāy). She asks how the maiden can sleep through this profound experience (īdhenna pērūrakkam), especially since all neighboring households (anaithilaththārum) are aware of their gathering.

Avatar Connection: The buffalo's ability to nurture its young by thought (smaranam) links this pasuram to the **Kurma Avatar** (Tortoise incarnation) 🐢

Pasuram 13: Pullin Vāy Kīṇḍāṇai - The Dual Avatar Praise



This pasuram addresses a maiden who is known for her enthusiasm for the vow but suffers from excessive spiritual sloth (Anandhaluḍaiyāy).

Combined Divine Glory ⚡

Andal praises the Lord using magnificent deeds from both the Rama and Krishna Avatars:

Krishna's Deeds: - He is praised as the one who tore the beak of the bird-like demon Bakasura (Pullin Vāy Kīṇḍāṇai)

Rama's Deeds: - He is the one who destroyed the evil demon Rāvana (Pollā varakkānai) - The reference to destroying Rāvana with a claw or nail (kilik kaṭaīndhānai) evokes the simultaneous glory of the **Narasimha Avatar** 🐻

Celestial Signs ✨

The onset of the Brahma Muhurtham (auspicious dawn period) is confirmed by planetary positions:

- **Venus** (Veṇi), the star of the Asuras' Guru (Śukrāchārya), has risen (eṇundhu)
- **Jupiter** (Viyāzham), the star of the Devas' Guru (Bṛhaspati), has set/is sleeping (uṛāṅgitru)
- This indicates the perfect time for the vow

Auditory Confirmation 🐦

The chirping of the birds (puṇṇum silambina kāṇ) confirms the early morning hour.

The Gentle Rebuke 💐

Andal addresses the sleeping girl, who has beautiful, blooming eyes (Pōdharik kaṇṇināy—eyes like the Hari fish in a flower). She scolds the maiden for still lying in bed (paṇṇik kidathiyō) and encourages her to immerse herself fully in the cold water (kuṇṇak kuṇṭira kuṭaīndhu nīrāḍādhē).

The Call to Purity 💙

The maiden is urged to abandon all deceit (kallam thavirndhu) and join the group in pure devotion (kalandhēlōr Empāvāy).

Avatar Connection: The bird/touch reference links this pasuram to the **Hamsa Avatar** (Swan incarnation), who nurtures by touch (sparisham) 🦢

Pasuram 14: Ungaḷ Puḷakkadai - The Maiden of Broken Promises 🌸☀️

This pasuram addresses a maiden who had promised the previous night that she would be the first to rise and wake the others for the vow.

Nature's Testimony 🌊

Andal describes the natural signs visible in the maiden's prosperous backyard garden pond (puḷakkadai thōtthatthu vāviyul):

- The red lily (senkazhunīr) is beginning to open (vāi negizhndhu) 🌸
- The water lily (āmpal), which blooms at night, is closing its petals (vāi kūmbinakāṇ) 🌙

The Devout Procession 🚶 🙏

Andal points to the movement of devout ascetics and sages (thavaththar) heading to the temple (thirukōyil):

- They are going there to perform the ārādhanam (worship) and blow the holy conch (śangu iḍuvāṇ pōdhandhār) 🎵
- These ascetics, described as having white teeth (venpal) and wearing reddish-brown cloth (sengal poḍikkūrai), symbolize purity and readiness for service

The Broken Promise 😊

Andal reminds the girl that she had spoken boastfully the previous night, saying "We will wake everyone first" (eṅgaḷai munnam ezhupuvān vāy pēśum).

Andal calls the girl "shameless" (nāñādhāy) and one who only speaks (nāvudaiyāy).

Divine Weapons and Beauty

The maidens seek to praise the Lord who is characterized by His divine weapons and appearance:

- He who holds the **Conch and Chakra** (Śanguḍu Chakkaram ēndhum thaḍak kaiyan) 
- He who possesses eyes like the **lotus flower** (Pangayark kaṇṇāṇi) 

Ramanujar Connection: The phrase "Pangayark kaṇṇāṇi" (Lotus-eyed Lord) is especially significant, as it guided Ramanujar in correctly interpreting Vedic passages that described the Lord's eyes.

Pasuram 15: Yellē Ilangiliyē - The Conversation of Submission

This concluding verse of the waking section features a dynamic dialogue (vārthālāpam) with the final maiden, who is affectionately called the "Young Parrot" (Ilangiliyē). This verse is considered the essence, or the "**Tiruppavai of the Thiruppavai**".

The Playful Dialogue

The Dialogue Sequence:

- 1 Andal:** Calls the girl "Ellē Ilangiliyē, are you still sleeping?"
- 2 Maiden:** She chastises the group for their loud shouting (Śil enru azhaiyēl min) and asserts she is coming immediately (pōdharuginrēn)
- 3 Andal:** Accuses the girl of being exceptionally clever with words (vallē un kaṭṭuraiga!)
- 4 Maiden:** Returns the compliment, saying the group outside are the truly clever ones (vallīrga! nīngalē)
- 5 Andal (The resolution):** To end the debate, Andal accepts the fault: "**Nānē dhān āyiduga**" (Let it be I)

The Humility Lesson 🙏🌟

This line embodies humility, reflecting the **Bharatha Vākyam** (acceptance of fault for the sake of unity).

The Final Instructions 🎰

The maidens ask her to:

- Come out quickly (Ollai nī pōdhāy) 🚶
- Count the gathered devotees (pōndhār pōndhu eṇṇik kol) 👤
- Make sure she is properly adorned before coming out, ensuring her hair and ornaments are in place (thētrramāy vandhu thiravēlōr Empāvāy) 💍

Divine Glory Proclaimed 🌟

The ultimate purpose is to sing the glory of the Lord who:

- Is **all-powerful** (Vallāṇai) ⚡
- Destroyed His strong enemies and reduced their enmity to nothing (mātrārai mātra azhikka vallāṇai) 🗡️
- Is the **wondrous and mysterious one** (Māyan) ✨

The Ultimate Goal 🎯

They are seeking the **Parai** (liberation) by serving and singing the Lord's eternal deeds (Śēvagamē Ētthi Paṇai Koṇvān).

Conclusion 🌸

These five pasurams complete the gathering of the devotee group, transitioning the narrative from the domestic setting (waking the maidens) to the external setting (approaching the Lord's dwelling in Pasuram 16).

The increasing depth of the divine references—from general cloud color to specific combined avatars and key philosophical guides like the Lotus-eyed Lord—reflects the growing spiritual intensity of the group. 🙏🌟

[Thiruppavai Pasurams Playlist](#)



Acknowledgment & Disclaimer

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