

The Final Journey: Thiruppavai Pasurams

22-30 🙏



Thiruppavai Pasurams Collection

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Description: Exploring the concluding verses of Andal's divine vow, from surrender to eternal service

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Here is the detailed explanation for *Pasurams* 22 through 30 of the *Thiruppavai*, marking the conclusion of Andal's divine vow.

Pasuram 22: Anganmā ñālathu (The Surrender of Kings)



In this verse, the maidens, having arrived at the Lord's bedside, describe the nature of their surrender, comparing it to the defeated kings of the world, and beg for His awakening glance.

The Context of Surrender

Andal describes the kings of the vast, beautiful earth (*Anganmā ñālathu arasar*). These kings, once filled with pride and ego, have now lost their arrogance (*Abimāna baṅgamāy*) and have come to the foot of the Lord's bed. They wait in crowds (*Saṅgam iruppār pōl*), having realized that they have no other refuge. The maidens state that they, too, have come and gathered (*Thalaippeydhōm*) with that same sense of submission, shedding their ego.

The Divine Glance (The Analogy)

They request the Lord to open His eyes slowly. Andal uses a specific simile: **Kiṅkiṇivāy Seidha Tāmarai Pū Pōlē**. She compares His half-opening eyes to the small, bell-like opening of an anklet (*Kiṅkiṇi*) or a half-bloomed lotus. Just as the bells inside an anklet are visible through a slit but do not fall out, His eyes should open slightly, revealing the beauty within.

Sun and Moon

They ask for His beautiful red eyes (*Seṅkan*) to open little by little (*Siruchirudhē*) upon them. They pray that His gaze be like the rising of both the **Moon and the Sun** simultaneously (*Thīṅgalum Ādithanum Elundār Pōl*).

- If His eyes were only like the Sun, the heat (justice) might burn away their sins too harshly.
- If only like the Moon, it might be too cool (pure mercy) without removing their ignorance.
- They need the combination: the Sun to burn their sins and the Moon to cool them with grace.

The Goal

If the Lord looks upon them with those two beautiful eyes (*Aṅkaṇ iraṇḍum konḍu*), the curse or burden of sins upon them (*Enīga! mēl shāpam*) will be destroyed.

Pasuram 23: Māri Malai Muļañjil (The Lion Awakening)

Andal uses a majestic metaphor of a lion waking from hibernation to describe how the Lord should rise and proceed to His throne to hear their pleas.

The Lion Analogy (Narasimha/Krishna)

Andal describes a majestic lion (*Sīriya Singam*) that has been sleeping in a mountain cave (*Malai Muļañjil*) throughout the rainy season (*Māri*).

- **Awakening:** When the season ends, the lion wakes up (*Arivurru*), opens its fiery eyes (*Thī vilithu*), and its mane bristles and fluffs up (*Vēri mayir poṅga*).

- **Action:** It stretches its body to shake off lethargy (*Eppāḍum pērndhu udhari*), stands upright (*Mūri nimirndhu*), and roars (*Mulaṅgi*) before setting out.

Divine Application

Andal asks the Lord, who has the color of the **Kāyāmpū flower** (*Pūvai Pū Vanṇā*), to rise with the majesty of that lion. This highlights the Lord's ability to reconcile opposites (*Agaṭita Ghaṭanā Sāmarthyam*): He possesses the ferocity of a Lion (Narasimha) and the beautiful, soft complexion of a flower (Krishna) simultaneously.

The Request

They ask Him to leave His bedchamber (*Un Kōyil nīngi*) and come to the well-adorned, grand throne (*Sīriya Singāsanam*). Just as Rama would sit on his throne to patiently hear the grievances of his people, they ask Krishna to sit and inquire about the purpose of their arrival (*Yām vanda kāriyam ārāyndhu aru!*).

Pasuram 24: Andru Ivvulagam (The Praise of Deeds) ✨

This verse serves as a *Pōttri* (praise/stotra). The maidens realize that to get their request granted, they must sing the glory of His feet and His heroic deeds across avatars. This verse bridges the Krita, Treta, and Dwapara yugas.

Divine Avatars Celebrated:

- **Vamana/Trivikrama Avatar:** "Praise to the feet that measured the world that day" (*Andru Ivvulagam Alandhāy Ādi Pōttri*). The Lord measured the worlds without discrimination, touching the heads of all beings equally.
- **Rama Avatar:** "Praise to the valor that destroyed the King of Southern Lanka" (*Sendru Āṅgu Thennilaṅgai Serrāy Thirai Pōttri*). This honors His journey to Lanka to destroy Ravana.
- **Krishna Avatar:**
- **Sakatasure:** Praise to the fame of kicking the wheel demon (*Sakaḍam Uthaithāy Pugal Pōttri*).

- **Vatsasura/Kapithasura:** Praise to the foot that threw the calf-demon at the wood-apple tree (*Kandru Kunilā Erindhāy Kalal Pōttri*).
- **Govardhana:** Praise to the character/quality (*Guṇam*) that lifted the hill as an umbrella (*Kundru Kuḍaiyā Eduthāy*) to save the people from the rain.
- **Spear (Vel):** Praise to the spear in His hand that destroys enemies (*Vendru Pagai Keḍukkum Nin Kaiyil Vēl Pōttri*).

Purpose

They have come to praise his bravery (*Sēvagamē Ēthi*) and seek his grace (*Iraṅgi*) to grant the drum.

Pasuram 25: Oruthi Maganāy Piṇḍhu (The Cry to the Womb-Fire) 🔥

Andal highlights the dramatic birth and survival of Krishna, born to one mother and raised by another, to evoke His protective nature.

The Two Mothers 😊

The verse describes the Lord being born as the son of one matchless woman (*Oruthi Maganāy Piṇḍhu* - Devaki) and, in the same night (*Ōr iravil*), becoming the son of another (*Oruthi Maganāy Oḷiθu Vaṭara* - Yashoda) to hide and grow.

Kamsa's Terror

Kamsa (*Kanjan*) could not bear this (*Tharikkilān āgi*) and harbored evil intent (*Thīṅgu Ninainda*).

The Divine Response

The Lord frustrated Kamsa's intent (*Karuthai Piṭaippithu*) and stood as a **Fire in Kamsa's stomach** (*Kanjan Vayiṛril Neruppenna Nindra*). This "fire" represents the intense fear and anxiety Kamsa felt as Krishna destroyed his demons one by one.

The Plea

Addressing Him as the tall, supreme Lord (*Neđumālē*), the maidens state they have come begging/praying (*Aruthithu Vandōm*). If He grants the drum (*Parai*), they will sing of His wealth and bravery (*Thiruthakka Selvamum Sēvagamum Yām Pāđi*), and their sorrows will vanish (*Varuthamum Thīrndhu*).

Pasuram 26: Mālē Maṇivāṇṇā (The Request for Paraphernalia)

The maidens ask specifically for the objects required for their vow, citing the traditions of their elders.

Address

They call Him **Mālē** (One with great love for devotees) and **Maṇivāṇṇā** (The gem-hued one).

Tradition

They ask Him to provide what the elders practiced in previous times (*Mēlaiyār Seyvanaga!*).

The List of Requirements:

1. **Conch:** They want conches like His **Panchajanya**, which is milk-white (*Pālanna Vaṇṇathu*) and shakes the whole earth with its sound (*Ñālathellaām Nađuṅga Muralvana*). 
2. **Drums:** Very large drums (*Sāla Peru Paraiye*). 
3. **Singers:** Those who sing the "Pallandu" (Long Live) hymns (*Pallāṇḍu Isaippārē*). 
4. **Lamps:** Decorative lamps (*Kōla Vilakkē*). 
5. **Flags and Canopies:** *Kođiyē Vidānamē*. 

Divine Reference

They address Him as the one sleeping on the banyan leaf (*Ālinilaiyāy*), reminding Him of His power to contain the universe within Himself during the deluge, yet be accessible to them now.

Pasuram 27: Kūḍārai Vellum (The Feast of Victory)

This verse, often celebrated as *Kūḍāravalli*, describes the rewards and the great feast they will enjoy after the vow.

The Victor

Andal addresses the Lord as **Gōvindā**, the one who wins over even those who refuse to join Him (*Kūḍārai Vellum*). This refers to His ability to conquer enemies (like Ravana) but also to conquer devotees (like Bhishma) by submitting to their love.

The Rewards (Sammanam)

By singing His praise, they earn the gifts the country praises (*Nādu Pugalum Parisināl*). These include: - **Ornaments:** Bracelets (*Sūḍagam*), shoulder bands (*Thōl-valai*), ear studs (*Thōdu*), ear-flowers (*Sevi-pū*), and anklets (*Pāḍagam*). - **Dress:** New clothes (*Āḍai Uḍuppōm*).

The Feast

After adorning themselves, they will eat **Rice cooked in Milk** (*Pāl Sōru* or *Akkara Vadisal*).

Abundance

The dish will be covered in ghee (*Mūḍa Ney Peydhu*). The ghee will be so plentiful that when they eat, it will drip down their elbows (*Mulaṅgai Valivāra*).

Goal

To be together with Him and be cooled/refreshed (*Kūḍi irundhu kuḷirndhu*).

Pasuram 28: Kaṇavaigal Pin Sendru (The Prayer of Humility) 🐄

This verse is considered the essence of *Saranagati* (Surrender), where the maidens highlight their lowly status and intimate bond with Krishna.

Humility

They describe themselves as members of the cowherd clan who follow the cattle into the forest to eat (*Kānam Sērndhu Uṇbōm*). They possess no intelligence or wisdom (*Arivu Ondrum Illādha Āykulam*).

The Great Fortune ⭐

Despite their lack of qualifications, their only merit is that Krishna took birth in their clan (*Undannai Piṇavi Perunthanai Puṇṇiyam Yām Uḍaiyōm*).

Govinda

They address Him as **Govinda** (the perfect, blemish-less Lord), emphasizing His connection to the cows and earth.

The Bond ❤️

They assert that the relationship (*Uravu*) between Him and them cannot be broken or severed by anyone (*Olikka Oliyādhu*).

Apology

They ask Him not to be angry (*Sīri Arulādhē*) for calling Him by "small names" (*Sīru Pēr Alaithanamum*) out of love and ignorance, rather than His grand divine titles.

Request

They ask the Lord (*Iraivā*) to grant them the *Parai*.

Pasuram 29: Sirram Siru Kālē (The Ultimate Request)

In this penultimate verse, the maidens clarify their true purpose. They reveal that the "drum" was just a pretext; their real desire is eternal service.

The Timing

They have come very early in the morning (*Sirram Siru Kālē*), around 3:00 to 4:00 AM (Brahma Muhurtham), to worship His golden lotus feet (*Pon Tāmarai Ađiyē*).

The Connection

They remind Him that He was born in their cattle-herding clan (*Perram Mēythum Kulathu*) and thus cannot refuse their personal service (*Kur̄rēval En̄galai Kollāmal Pōgādhu*).

The Real Prayer

They clarify, "Do not think we came only for the drum today" (*Irrai Parai Kolvān Andru Kāñ*).

- **Eternal Bond:** They ask to be related to Him and serve Him for **seven times seven births** (*Ettraikkum Ēlēl Piravikkum*).
- **Service:** "We will become Yours; we will serve only You" (*Unakkē Nām Ātcheyvōm*).
- **Purity:** "Remove all other desires from us" (*Marrai Nam Kāmangaļ Māṭru*).

Pasuram 30: Vaṅga Kaṭal Kaṭaintha (The Phala Sruti)

The final verse is the *Phala Sruti* (Benediction). Here, Andal drops the persona of the cowherd girl and speaks as herself, the daughter of Periyalvar.

The Lord

She praises the Lord as **Madhavan** (Consort of Lakshmi) and **Kesavan**, who churned the wavy ocean of milk (*Vaṅga Kaṭal Kaṭaintha*).

The Maidens 🌙

She references the Gopis as the "jeweled women with moon-like faces" (*Thiṅga! Thirumugathu Sēyilaiyār*) who went and worshipped the Lord.

The Author 🖊

This garland of **Sangam Tamil** verses (*Saṅga Tamil Mālai*) was composed by **Kodai** (Andal), the daughter of **Pattarpiran** (Periyalvar), who hails from the beautiful Srivilliputhur (*An̄i Pudhuvai*) adorned with lotus ponds.

The Blessing 🙏

Those who recite these 30 verses without error (*Muppadhum Thappāmē*) will receive the grace of the **four-shouldered Lord** (*Iriraṇḍu Māl Varai Thō!*)—the wealthy Tirumal (*Selva Thirumāl*). They will receive His divine grace everywhere (*En̄gum Thiruvaru! Perru*) and live in eternal happiness (*Inburuvar*).

Reference 🎥

[Thiruppavai Pasurams Playlist - YouTube](#)



Acknowledgment & Disclaimer

These articles are based on discourses by **Sri Dushyanth Sridhar**, who renders discourses in English & Tamil on Rāmāyana, Mahābhārata, Bhāgavata, Vishnu Purāna, Bhagavad Gitā, Vishnu Sahasranāma, and Divya Prabanda in the upanyāsam, pravachanam, or kālakshepam style. Visit <https://desikadaya.org> for more information. These notes are presented solely for educational purposes to help viewers download and benefit from these teachings. Any incorrect interpretations or inaccuracies are mine and unintentional—please forgive me. For any feedback, please send an [email](#).
