



# The First 5 Pasurams of Thiruppavai



## Thiruppavai Pasurams Collection

**Date:** 2025-11-30

**Description:** Exploring the opening hymns of Andal's sacred vow - from the divine call to the promise of sin's destruction

**Tags:** thiruppavai, andal, margazhi, pasurams, krishna-devotion, paavai-nonbu

The Thiruppavai is a sacred compilation (divya prabandham) of 30 verses (pasurams) sung by Andal (also known as Gotha Devi). Andal, though living in the Kaliyuga, assumed the persona of a cowherd girl to perform the Paavai Nonbu vow, aiming to attain Lord Krishna, whom she intended to worship directly rather than through Goddess Ambhal (Katyayani).

### Pasuram 1: Mārgazhi Thingal - The Call to the Vow

This opening verse sets the stage by inviting the maidens of the prosperous cowherd settlement (Sīrmalkum Aayppādi) to join the observance of the vow.

#### The Gathering Call

Andal addresses her companions as those well-adorned with ornaments (**nērizhaiyīr**) and wealthy young women (**selva chirumīrgāl**).

#### The Auspicious Time

She notes that it is the auspicious month of **Mārgazhi** (a month the Lord Himself claims as his own) and a day graced by the **full moon** (madhi niraindha nannāl).

The purpose of gathering is to prepare for the **holy bath** (nīrāḍa pōdhuvīr) associated with the vow.

## Divine Praise of Krishna ❤️

Andal praises the glories of the Lord, Krishna:

**Son of Nandagopalan** - He is the son (Kumaran) of Nandagopalan, who is described as a fierce protector (**kūrvēl kodunthozhilan**) - Armed with a sharp spear, used even to protect Krishna from small creatures like ants

**Yashoda's Young Lion** - He is the **young lion** (ilam singam) of Yashoda - Possessing her beautiful eyes (ērārndha kaṇṇi)

**Divine Form** - His divine form (Tirumēni) is the color of a **dark rain cloud** (kār mēni) - He has **red eyes** (seṅkaṇ) - His face shines like the **sun and the moon combined** (kadhir madhiyam pōl mugathān)

## The Ultimate Goal

The ultimate identity of the Lord is given as **Narayana**. The vow is undertaken because Narayana is the one who will grant them the **Parai**, which signifies **Moksha** (liberation).

## Pasuram 2: Vaiyatthu Vaazhveergaal - The Rules of the Vow

Andal provides a detailed list of the actions (kiriyaigal or krisaigal) required and forbidden for the participants who wish to follow the Paavai Nonbu.

## The True Living

She addresses those who are truly "living" in the world (**Vaiyatthu Vaazhveergaal**), suggesting that immersion in the Lord's glory elevates life.

## Prohibitions - What NOT to Do

The maidens must observe austerity:

- They shall **not eat ghee** (Neyyūṇṇōm)
- They shall **not drink milk** (Pāluṇṇōm)
- They shall **not decorate their eyes with kohl** (Mai yiṭṭu eļudhōm)

- They shall **not adorn their hair with flowers** (malar iṭṭu nāmuḍiyōm) 
- They must **avoid harmful speech, gossip, or slander** (thīkuralai senru īdhōm) 
- They commit generally to **avoiding all prohibited actions** (seyyādana seyyōm) 

## Prescriptions - What TO Do

- They must **bathe early in the morning** (nāṛkālē nīrāḍi) 
- They must **sing the praise of the Lord's feet** (Paramaṇ aḍi pāḍi) 
- They must **engage in charity**, offering alms (aiyamum pichchaiyum) and inspiring others to do the same (āndhaṇaiyum kaikāṭṭi) 

## The Resting Lord

The Lord is referenced as **Paraman**, the Supreme Lord, who rests gently (paiyat tuyiṇra) upon the **Ocean of Milk** (Pārkaḍalu). He is capable of bearing the sorrows of all beings while still enjoying His rest. 

## Pasuram 3: Ōngi Ulagaṇḍha - The Blessings of the Vow



This pasuram serves to assure the maidens of the material prosperity and well-being that their observance of the vow will bring to the entire country.

## The Supreme Uthaman

The verse centers on the Supreme Lord, the **Uthaman** (Supreme Being/Good Person), who performed the act of measuring the worlds.

This refers to the **Vamana-Trivikrama Avatar**. Andal specifically calls him Uthaman because the Lord showed no distinction or partiality (vyathiyasam pēdha bhāvam) when His holy feet touched all regions of the earth. 

## Abundant Blessings

If the maidens observe the vow and praise the Lord's name (pēr pāḍi), great fortune follows:

**Weather and Rain**  - The country will experience well-being and be **free from harm** (thiṅginṛi nāḍellām) - It will **rain three times a month** (thiṅgal mummāri peydhu) 

**Agricultural Prosperity**  - The **rice fields** (sennel) will flourish - The **fish** (kayal) will be thick and healthy, gliding through the water 

**Natural Abundance**  - **Bees** (porivaṇḍu) will rest in the fragrant Kuvalai flowers (pūṇkuvalai pōdhil)  - The **cows** (vallal perum pašukkal) will be so generous that milk will overflow the pails (vāṅga kuḍam nīraikkum) when they are milked  - Ensuring **enduring wealth** (nīṅgādha selvam) 

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## Pasuram 4: Āli Mazhaik Kaṇṇā - The Command for Rain



In this verse, Andal directly addresses the rain god, though she directs her petition through the Lord, whom she recognizes as the inner divinity controlling the elements.

### The Divine Controller

The appeal is made to **Kannan** (Krishna), addressed as **Āli Mazhaik Kaṇṇā** (Lord of the Ocean Rain).

Andal knows that the elements like rain (Indra) and water (Varuna) are overseen by the Lord, who is their **inner controller** (Antaryāmi).

**Divine Identities:** - The **Primal Lord** (Ūli Mudhalvaṇ)  - **Pārpaṇābhan** (Padmanabha) 

### The Rain Command

Andal asks the rain cloud (represented by Krishna) to absorb water from the ocean and become dark like the form of the Primal Lord (Ūli Mudhalvaṇ uruvam pōl meykkāruttu).

**Divine Manifestations:** - The **lightning** (miṇṇi) should flash like the Lord's **Āli** (Sudarshana Chakra)  - The **thunder** (adhirndhu) should sound like the roar

of the **Valam puri** (Paanchajanya conch)  - The rain should fall continuously like a **shower of arrows** (sara malai) discharged from the **Shārnga bow** 

## The Purpose

The rain must descend upon the world such that life flourishes (vāla ulagiñil peydhiñā), enabling the maidens to perform the joyous Mārgazhi bathing ritual.

Andal frames this request as an assertion of their **right** (urimai), based on a historical covenant related to the Pandya King and Indra. 

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## Pasuram 5: Māyañai Maññu - The Eradication of Sins

This verse extols the virtue of worshipping the Lord with purity and enumerates the spiritual benefit: the total destruction of all sins.

### The Wondrous Lord

The verse focuses on praising the Lord's unique nature and form:

**Māyan - The Mysterious One**  - Referred to as **Māyan** because of his astonishing and unimaginable playful deeds (Līlā Chēshtithangal) - Such as dancing on the serpent Kalinga  - Or lifting Mount Govardhana like an umbrella 

**Lord of Northern Mathura**  - Born in the exalted city of Mathura (Maññu Vañamadhurai Maindhañai)

**Lord of the Yamuna**  - The one the sacred Yamuna River honored by giving way to him (Thūya Peru Neer Yamuñai Thuñaivañai)

**Lamp of the Cowherd Clan**  - The jewel-like light who appeared to illuminate the cowherd community (Āyar Kulatthiñil Thōñrum Mañi Viñakkai)

**Dāmōdhara - The Bound One**  - The one who was bound with a rope (dāma) around his stomach (udara) - Signifying his subjugation to the love of Yashoda 

**Mother's Pride** 🛡️ - The one whose actions brought great glory to his mother, Yashoda (Thāyai Kuḍal Vilakkam Seydha)

## The Path to Purity 🙏🌟

If the maidens approach Him with purity (Thūyōmāy vandhu nāam):

**The Sacred Offerings:** - Offering **pure flowers** (thūmalar thūvi thozhudhu) 🌸 - **Singing with their mouths** (vāyināl pādi) 🎵 - **Meditating with their minds** (manatthināl sindhikka) 🧘♀️

## The Promise of Liberation 🔥

Then all sins will be destroyed:

- **Past sins** (pōya pilaiyum) - already committed 🔍
- **Present sins** - currently happening 🔍
- **Future sins** (pūdhāruvān niññāñavum) - yet to come 🔍

All will be destroyed, becoming **mere dust in the fire** (thīyinil thūsākum). 🔥

## The Ultimate Freedom 🕊️

This collective act of devotion, focusing on the Lord's names and deeds, ensures **total freedom** from the consequences of all committed, ongoing, and impending sins.

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## Conclusion 🌟

These five pasurams establish the foundation of the Thiruppavai - inviting devotees, setting the rules of the vow, promising material and spiritual blessings, commanding nature itself through divine authority, and offering complete liberation through pure devotion. 🙏🌟

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## Reference 🎥

[Thiruppavai Pasurams Playlist](#)

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## 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](#).

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