tiruppAvai shlokAH with avatArikA

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SHRI ANDAL’s TIRUPPAVAI

Sanskrit Slokas

Author: S. N. Ramadesikan. (Siromani)

P R E F A C E

TIRUPPAVAI which consists of 30 songs is a small lyric, an expression of intense love for the Lord, by Shri Andal, one of the ten Vaishnavite saints of South India. Though it, has been translated into English, the need for a translation in Sanskrit, the language of the philosophy and religion of India, was felt very much, since such translation will make the non-Tamil knowing people understand the exquisite sweetness of the lyric and derive pleasure and profit by a daily chanting of it as the Tamil-knowing Shri Vaishnavas do. This versified translation of Tiruppavai first appeared in 1942, in a monthly Journal called “Desika Shri Sukti Samrakshani” published in Madras, together with an introduction in sixteen Sanskrit verses containing a short account of the origin of Tiruppavai and the life of Shri Andal.

The merit of this small work is borne out by the foreword and introductions by such eminent persons as Dr. B. Ramakrishna Rao-who is a poet himself both in Sanskrit and Telugu, who has translated Shri Jagannatha Pandita’s five laharis in Telugu poems, who is a Navabhasha Pandita and who has dived deep in the Visishtadvaita literature, Shri V. V. Giri-a born-leader, whose head and heart are noted for clarity and compassion, Shri
M. Patanjali Sastriar-a great scholar in Sanskrit, the President of the Central Sanskrit Board, and retired Chief Justice of the Supreme Court of India, and Tarkarnava Pandita Ratna Shri Uttamur T. Viraraghavacharya whose profound scholarship in the Sastras has been recognised by the Central Government through the Presidential award in 1959, and under whom I studied the Nyaya Sastras.

I expresss my sincere thanks to all of them. I shall certainly deem my labour of love fully recompended if the large circle of people for whose benefit this lyric has been prepared, read it and imbibe the spirit of Shri Andal.

S.N. SRIRAMADESIKAN.
25, Burkit Road, T. Nagar, Madras.

Shri M. PATANJALI SASTRI,
Chairman, Central Sanskrit Board,
Krishna Vihar,

The rendering in Sanskrit verse of the inspired outpourings of Shri Andal in the celebrated Tamil lyric Tiruppavai is a venturesome undertaking, but Pandit Shrirama Desikan has carried it through with notable success.

Using the Sragdhara and Sardoola Vikriditam metres, the longest known to Sanskrit prosody, the Pandit has been able to compress each pasuram of the poem within the framework of a single sloka, but not without squeezing out in the process some of the ideas here and there in the poem (e.g. pasurams 28 and 29). Such instances are, however, few, and, on the whole, the stanzas written in elegant and flowing Sanskrit keep commendably close to the original. The Avatarika (also in verse) gives a brief
account of Shri Andal and her manobhava in composing the poem. I congratulate the Pandit on his fine performance.

-M. PATANJALI SASTRI.

Tarkarnava Pandita Ratna Shri Uttamaur T. Viraraghavacharya, (Holder of the President’s Award in Sanskrit)
25, Nathamuni Street, T. Nagar, MADRAS-7.

I have gone through Pandit Shri Rama Desikan’s Sanskrit, Tiruppavai verses. The well known Tamil Divya Prabandha named Tiruppavai by the Great Andal Devi has been rendered into Sanskrit by Shri Rama Desikan, who has studied under me the whole Nyaya Siromani Course when I was the Senior Nyaya Professor in the Tirupati Venkateswara Sanskrit College. He passed his Nyaya, Siromani Examination in 1942. He has diligently studied the Nyya Sastra for four years and got some awards during his studentship. He possesses the teaching capacity in Nyaya and other subjects like Sahitya. He has studied Vedanta and written some articles in Sanskrit and Tamil. He has translated into Tamil some Sanskrit works also. His ability to speak fluently and to write verses in Sanskrit will be appreciated by every Sanskrit lover. This Sanskrit translation of the “Thiruppavai Prabandha” will clearly show his profound knowledge in Sahitya. His knowledge in Nyaya Sastra, his character, and his endeavour to study the Nyaya works critically and to analyse the facts stated in them are to be appreciated. He deserves all encouragement.

-T. Viraraghavacharya

FOREWORD BY

Dr. B. Ramakrishna Rao, (Governor of Uttar Pradesh)

I am exceedingly happy to introduce this translation into
Sanskrit of the exquisite poem “Thiruppavai” by Shri S.N. Shrirama Desikachari of Madras. “Thiruppavai” is a famous devotional poem composed by Andal, otherwise known as Godadevi, who was the foster-daughter of Shri Vishnuchittar or Perialwar, who is one of the famous twelve Shrivaishnava Saints called Alwars in the South. The Alwars and the Nayanmars have been famous Vaishnavaite and Shaivite saints in the South who were responsible for propagating the bhakti cult, which has made the people intensely devotional in their lives. The large number of temples in the South and the millions of people who are devoted to worship in the temples, their maintenance, construction, improvement etc., is an eloquent testimony to the background of the Bhakti Cult, which is popular throughout India, but particularly so in the South.

Andal is supposed to have been found by her foster-father in a Tulasi-garden which he had reared for making mAlAs for the worship of Vatapatra Shayi, the deity at Shri Villiputtur near Tenkasi. Shri Vishnuchittar brought up Andal like his own daughter, and reared in that devotional atmosphere, she grew up into beautiful womanhood coupled with a sense of devotion, which only reminds us of the great woman-saint, of Rajasthan, Mirabai. Vishnuchittar used to offer tulasi and flower garlands to the Deit every evening for worship. Young Andal used to adorn herself with the flower garlands daily before they were taken to the temple for offering without the knowledge of her father. She set to put them on and delight herself by looking into the glass and admiring her own beauty. She was once detected by her father with the garlands on her and looking into the glass. Vishnuchittar was naturally upset and did not take those garlands for offering. The Lord Vatapatrashayi appeared in the dream of Vishnuchittar that night, and was cross with him that
flower garlands were not offered to Him as usual. Vishnachittar with folded hands excused himself by pointing out that they were not offered because they had been polluted by being worn by his daughter. The reply of the lord was that it was that very garland which he loved and that if only garlands worn by Andal were offered he would accept them and not otherwise. This miraculous dream resulted in the recognition by Vishnuchittar of Andal’s greatness as a devotee and saintliness. It is believed that ultimately Andal who insisted on getting married only to the Lord Himself, became identified with Ranganatha, the Deity at Shrirangam. The temples of Shri Vatapatra-shayi and Andal are situated in Shri Villiputtur and the custom of sending flower garlands worn by Andal to the Deity of Vatapatrashayi temple, still continues to this day. This legend is one of the many which are characteristic of the bhakti cult and the particular form of upasana which is followed by devotees belonging to the Shrivaishnava Sampradaya of Shri Ramanuja.

This book “Thiruppavai” is a collection of thirty devotional songs said to have been composed by Andal. The songs celebrate the festival of Dhanurmasa, which is held every year in the month of Margashirsha, which has been declared by Shri Krishna to be a favourite with him in the Geetha. Masanan Margashirashomi is what Shri Krishna says and this month is devoted to early rising and worship of the Lord in a form which is peculiar to Shrivaishnavas. Men and women, particularly women, are anxious to rise very early, have their ablutions and bath and engage themselves in a vrata which seems to have been performed by the Gopis in order to win the affection of Lord Krishna. In this poem which is recited one on every day during this month by Shrivaishnava devotees, Andal exhorts the Gopis and other women to rise early, do their duties and join
in the worship of the Lord and win His affection. The poems are exquisite in their sweet Tamil and can compare with the best of devotional songs in any literature. The homely sentiments expressed in the Pashurams or stanzas and the beautiful language in which they are expressed constitute a true representation of what is called anuragabhakti or devotion in the relationship of divine love. This lovely poem has been translated into Telugu and English and probably into other languages. An attempt has been made by Shriramadesikachari to clothe it in simple Sanskrit, which is very faithful to the original Tamil composition. The author is a well-known Sanskrit Pandit, who has been serving the cause of Sanskrit learning for some years. He is a fluent, speaker in Sanskrit and has to his credit some compositions both in Telugu which is his mother-tongue and also in Sanskrit. He has translated many Sanskrit dramas like Mudrarakshasam, Avimarakam, Malathi-Madhavam etc., into Tamil. He has also published many articles in Tamil on Sanskrit writers and Sanskrit literature. As the Secretary of the South Indian Sanskrit Pandits Association for six years, he conducted many conferences and public meetings and organized free Sanskrit, classes for its propagation. I am glad that, Tiruppavai has been translated by him into Sanskrit. I gladly introduce this beautiful poem to readers outside Tamilnad and I do hope that it will rouse interest among lovers of Sanskrit in other languages of the South like Tamil, which has an inexhaustible store of great literature.

B. Ramakrishna Rao  
Governor’s Camp, UTTAR PRADESH.  

April 24, 1961  
Shri V. V. GIRI.  
Governor of Kerala
Kerala Governor’s Camp,
MADRAS.

19th April, 1961.

I am very happy to receive a presentation of the Sanskrit version of the poems written by Andal (Tiruppavai) and these thirty poems are a very valuable contribution to Tamil Literature. Shri Sreerama Desikan’s rendering of these poem into Sanskrit will help the whole of India to know the significance and the spirit underlying these poems and he has done a distinct service to that great Andal in getting these circulated throughout India in Sanskrit. Shri Sreerama Desikan is a Sanskrit scholar of very great eminence and he is a Nyaya, Siromani of the Madras University. He is a gentleman of character, integrity, ability and knowledge. I wish him every success in his trying to render his humble service to the country.

V. V. Giri.

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అమ్మకు దుస్తుల కొరకు మన్నాను ప్రతిపాదించటానికి
అస్థిత్వ పాటు ఒక్కోట్లు బాగా పోయినది ॥

మనం నాటికన మాత్రమే ఇద్దరు సుగంధం ప్రతిపాదించాలి
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రామాయణ కవితాత్మక ప్రదర్శనా - తాతా  అమలమైన రామాయణ
నీరి  ఎందుకంటే ప్రామాణిక రామాయణం ను చూసి చెలుతుంది ॥ ॥

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वा उत्सोखाद्वारे क्रियार्थक भावनासमाधेनां।
हृदयोपपसरसस्वप्नादिरस हृदयं भोजितापिताः
शुद्धस्वप्नोदति मा जानानं च श्रीवर्धनानुवायं ॥ ६१॥

dनन्दनं रसायनज्ञानं - हरि श्रीमं - तन ॥

श्रीवर्धन सन्नाते वर्धिनं तत्समाध भवनप्रत्येकं दानं
स्वप्नं लोकमं शूरासमाधुर्वधेनुक्षेत्रं ॥

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పచ్చి సృష్టి అభివృద్ధి ప్రారంభం

చర్చలో మాత్రమే సంచారాలు ఉన్నాం.

తూరు ఇంటూ చేసిన ప్రాంభంకారుడు తెలియజేసింది.

భారత దేశం నిర్మాణం చేసే కార్యకర్తలు తెలియజేసింది.

11 ఏప్రిల్, హంగారా డిఫిషన్ అంటే కారణం తెలియజేసింది.

ఎందుకంటే మనం ప్రస్తుతముగా ప్రాంభం చేసింది?

అనేకాలపై చేపట్టిన సంచారాలు తెలియజేసింది.

ప్రతి మంది ప్రతి దిక్కు తెలియజేసింది.

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అనేకాలపై చేపట్టిన సంచారాలు తెలియజేసింది.

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నామాచార్య స్నానము నామమని నామాన్ని
||

గోపినాథుడు కృష్ణం నామము ఉపాధిము మహావృతం
నామమని నామము కేసరాలు నామమని - యోగం - యోగం ।

పునరుద్ధరణ పాదాల పాథాల నామమని మహావృతని
నామమని నామమని - యోగం - యోగం ।

యోధం ధాన్యం సమాధివారికు పాదాల నామమని
భక్తంగం కేసరం కేసరమని - యోగం - యోగం ।

ధాన్యం సమాధిపతి పాదాల నామమని మహావృతని
నామమని నామమని - యోగం - యోగం ।

గోపింది రాతయాకరణం గుడిస్తుంది యోగం
నామమని భక్తంగం విస్తృతిని మహావృతని - యోగం - యోగం ।

గోపింది యోగం విస్తృతిని మహావృతని - యోగం - యోగం

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