

# Adiyongal Thirumadal

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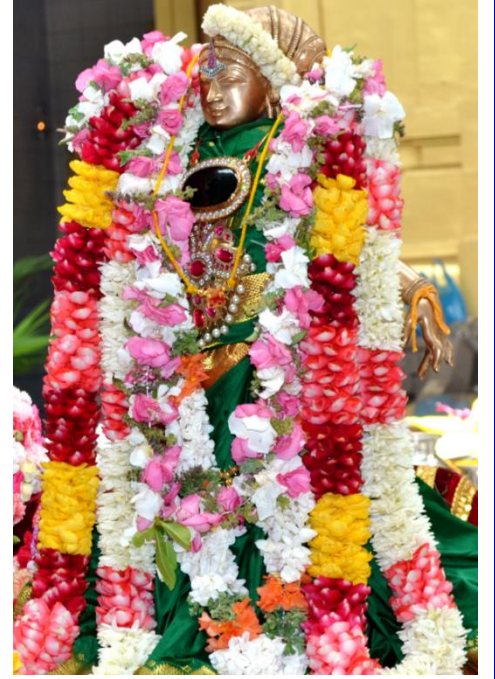
Welcome to the **TWENTY THIRD** issue of Adiyongal Thirumadal !

As part of Udayavar's 1000<sup>th</sup> thirunakshathiram, we have successfully organized Sri U Ve Devarajan swami's upanyasam in February, followed by the dance programme "Sharanagathi" by Nikhila Kiran in March. This month we have organized the musical programme "Sri Ramanuja Vaibhavam" coordinated by Smt Bhavani Govindan. Our sincere thanks to all those who put their dedicated effort towards this kainkaryam. Few photos from these events have been published in this madal at the end.

With the grand finale event of Udayavar's thirunakshathiram on Monday 1<sup>st</sup> May, we propose to celebrate this function in SVT temple starting around 9.30 to 10 am. Prior to this, there will be Thiruvoimozhi chanting on Saturday PM and Sunday AM. Details will be announced shortly.

Devotees may please note that regular Eramanusa Nootranadhi chanting is going on every Tiruvadirai day of each month on Skype. Regular monthly chanting of Thiruvoimozhi to celebrate Nammalvar Thirunakshatram, Visakam is taking place at bhaagavatha's thirumaaligai. If any devotee is interested to host at their place, please contact us

For any feedback please email us [sydney.andal@gmail.com](mailto:sydney.andal@gmail.com)  
Please visit our website [www.sriandalsydney.org](http://www.sriandalsydney.org) for latest updates.



## Note the dates in Apr 17

- 05 Sri Rama Navami
- 07 Ekadasi
- 08 Pradosham
- 09 Panguni Uthiram
- 14 Chitirai Varusha Pirappu



## Thiruppavai - Smt Vasumathi Harish

### Introduction

We covered the thirteenth pasuram in the last session. Let us continue with the fourteenth pasuram.

Andal's thirty songs contain the cardinal principles of Vaishnava dharma. These songs are sung to bring peace, prosperity and Divine Grace. Andal appears intent upon performing a religious vow to marry the Lord, thereby obtain His everlasting company, and inviting all her friends to join her.

### Overview

In the first pasuram of Tiruppavai, Andal focussed on the "Ashtakshara" mantram and celebrated it.

In the second pasuram, she shifts her attention to the Dwaya mantram (Mantra Rathnam) and points out who qualifies for such anushtanams (observance) and the code of life after Saranagati.

In the third pasuram, she elaborates on the powerful message of Charama SIOkam of Geethacharyan.

In the fourth pasuram, Godha and Her friends sing in praise of "God VaruNA, the God of rains" and request Him to bless them with copious rains for the Margazhi vratham observance.

In the fifth pasuram, it is explained that all our sins will vanish like a blade of grass thrown into fire when we sing in praise of Krishna and worship Him.

From the sixth to the fifteenth pasuram, Bhaagaavatha ThirupaLLiyezucchi (awakening of the devotees of Lord Krishna) are covered. Ten important bhakthais deeply involved with Krishna anubhavam are woken up to participate in the Paavai nonbhu. Each of the Ten important devotees of Krishna (the Azhwars) are awakened each with one pasuram (6-15).

In the sixth pasuram, the first one to be awakened is a young Gopi who is a novice in devotion to and love for Krishna.

In this seventh pasuram, Andal wakes up her second companion who is still in bed, though she is a Krishna devotee and has leadership qualities but has forgotten her responsibility temporarily.

In the eighth pasuram, the 3<sup>rd</sup> of the 10 wake-up pasurams, the gopika is one who is full of bhagavath abhimanam, who wishes for all the gopikas to come and wake her up, and who is sought by Krishna.

According to Sri P.B Annangaracharya swami of Kanchipuram, in the sixth pasuram, Andal wakes up Periazhwar and in the seventh pasuram it is Kulashekaraazhwar who is being woken up.

The eighth pasuram is supposed to wake up Nammazhvar, the leader of prapannas. Nammazhvar was the one who had the curiosity about Krishna. Parasara Bhattar, one of our earlier Acharyas, describes Nammazhvar as one who, soon after he was born, cried "Krishna! Krishna!". He was born with an impelling urge to have the darshan of Krishna – **Rishim Jushaamahe Krishna Trishna Tatva Mivoditam.**

The ninth pasuram is supposed to wake up Tirumazhaisai Azhwar from Dhyanyoga.

The tenth pasuram is said to awaken the first of the mudhal Azhwars, Pey Azhwar, who experienced the Supreme Being and exclaimed – **Tirukkanden ! Ponmeni Kanden!**

The eleventh pasuram is said to wake up Bhoothathazhwar. It also describes an Acharya, who feeds his disciples with the nectar of divine knowledge.

The twelfth pasuram is said to wake up Poigai Azhwar, who has said he wept fearing the many days were lost without seeing God.

The thirteenth pasuram is said to wake up Tondarodippodi Azhwar.

## Thiruppavai - contd

The fourteenth pasurams is said to wake up Tirupaan Azhwar.

### Pasuram 14 – Ungal Puzhakadai

Raga: Ananda Bhairavi Talam: Adi

uṅgaḷ puzaikkadai ttōṭṭattu vāviyuḷ\*  
śeṅgazunīr vāy negizndāmbal vāy kūmbina kāṇ\*  
śeṅgarpoḍi kkūrai venḇar tavattavar\*  
taṅgaḷ tirukkōyir caṅgiḍuvān pōdandār\*  
eṅgaḷai munnam ezuppuvān vāy pēsum\*  
naṅgāy! ezundirāy nāṇādāy! nāvudaiyāy\*  
śaṅgoḍu cakkaram eṇḍum taḍakkaiyan\*  
paṅgaya kkaṇṇānai ppāḍēḷor embāvāy (14)

உங்கள் புழைக்கடைத் தோட்டத்து வாவியுள்\*  
செங்கழுநீர் வாய் நெகிழ்ந்தாம்பல் வாய் கூம்பின காண்\*  
செங்கற்பொடிக்க கூரை வெண்பற் தவத்தவர்\*  
தங்கள் திருக்கோயிற் சங்கிடுவான் போதந்தார்\*  
எங்களை முன்னம் எழுப்புவான் வாய் பேசும்\*  
நங்காய்! எழுந்திராய் நாணாதாய்! நாவுடையாய்\*  
சங்கொடு சக்கரம் ஏந்தும் தடக்கையன்\*  
பங்கயக் கண்ணாளைப் பாடேலோர் எம்பாவாய் (14)

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பங்கயக் கண்ணாளைப் பாடேலோர் எம்பாவாய் (14)

In your backyard pond, the rose hued flowers smile open; and the lillies fold close, the austere monks in their brick-dusted robes move towards their sacred temple to sound the conches: you, who promised to wake us up, young maiden! Unabashed glib tongued one! Get up! He who bears the discus and the conch in His majestic arms, the Lotus eyed one, Sing unto Him, O my maidens!.

### Commentary (Swapadesam)

In the previous Tirupavai Pasurams, Andal and Her fellow gopis paid obeisance to the pancha (five) states of Bhagavan while waking up a novice devotee:

- (1)" Vitthinai"--> Para VaasudEvan at Sri Vaikuntam
- (2)"VeLLattharaviRRuyil amarntha-->VyUham at Milky Ocean
- (3) Sakatam Kalakkazhiya KaalOcchi--> Vibhavam (KrishNan)
- (4) PuLLarayan Koilil--> Archai (Sri VilliputthUr)
- (5) ULLatthu KoNDU--> Haarthan or antharyAmi Brahmam

In the seventh pasuram, Andal pays tribute to Sriman Narayana as the Para Devathai (Supreme One).

In the eighth pasuram, Andal awakens another Utthama Adhikari (Kothukalamudaya Paavai) who is like a Mukta jeevan and asks her to join the Bhagavatha goshti.

In the ninth pasuram, Andal is waking up another great devotee of Lord Krishna and who is like a nithya mukhtar and entreats her to join the group.

In the tenth pasuram, Andal awakens a Gopi, who thinks of herself as one deeply immersed in Bhagavath Bhakti, to join the group.

In the eleventh pasuram, a Gopi known for her extraordinary beauty and distinguished lineage is awakened.

## Thiruppavai - contd

In the twelfth pasuram, Andal awakens the Gopi with her brother in mind (narr-chelvan tangai) and entreats her to join them. This brother is the one, who watches over Krishna from getting into trouble and accompanies Krishna everywhere like His shadow.

In the thirteenth pasuram, Andal wakes up a maiden who is secretly enjoying the greatness of God and asks her to join in their vow. Godha asks the maiden to get over the tendency to be in solitude like a thief and join the group to share the benefit of companionship.

In the fourteenth pasuram, Andal wakes up a devotee who is deeply immersed in the mystic enjoyment of God's beauty.

### Pasuram Meaning

In this pasuram, a sharp-tongued leader of the Gopis is being awakened. This young Gopi had loudly proclaimed the evening before that she will wake up first and then wake all the other Gopis. Now, she has forgotten all about that promise and is sleeping cozily. The Gopis waiting outside are annoyed and yet want to have this Gopi with them, when they go to meet Krishnan, since she has the powerful persuasive skills to influence Krishna to grant the boons that they desire. They remind the sleeping Gopi about signs of advancing dawn. They tell her that the senkzhuneer flowers (red lotuses) have bloomed, the night queen (Aambal) flowers have closed their buds (they bloom while the moon is in rise) in the small tank of the Gopi's back garden. The saints with ochre-ropes and white teeth have started to visit their respective holy shrines for blowing the conch. They say to her "Let us sing the glory of the Lord of lotus-like eyes (pankayak kaNNan), who holds aloft on His mighty hands, the Conch and the discus".

BhuvarAhAcchAr Swamy points out the UpadEsam in this pasuram: "Use your tongue not merely for tasting delicious dishes, but for singing about the lotus-eyed Lord. That is the main purpose for which it (the tongue) was gifted to you in the first place".

Having listened to these words, the Gopi immediately rushed out from her house to join the ensemble to Yamuna.

### Inner Meaning of some key phrases:

1. "*UngaL Puzhakkadai thOttatthu vaaviyul Senkzhuneer vaai nehizhnthu*": Gyanam has blossomed in the heart of the tree in SamsAram allocated for the chEthanams.

2. "*Aambhal vaai Koombina*": The flowers like Kaamam, mathasaram etc associated with Agyanam (ignorance) have closed their petals.

3. "*SenkaRk kodikkURai veNN pall tavatthavar tankaL thirukkOil sangiduvAn pOhinRAR*": Many wearing the sacred clay (ThirumaNN), wearing red bordered vasthrams and possessing the power of great penance are meditating on the Lord in their Hrudhaya PuNDarkam.

4. "*YenkaLai munnam yezhuppuvAn vaai pEsum NangAi YezhunthirAI*": May You as UtthamAdhikAri, who stated to wake us immersed in the timeless samsAram, get up and bless us!

5. "*NangAi, NaaNAthAi, NaavudayAi*": "*NangAi*": The Gopis address the sleeping Gopi with above three chosen names and as explained by Sri PBA Swamy. Utthama PurushAs are addressed as Nambi(Guna Poornan, full of rich gunas) and Utthama Sthrees are referred to as Nangai. The ladies of such outstanding attributes are recognized as Nangai (Swaamini). This Gopi is one such Nangai. *NaaNAthAi*: NaaN not only means modesty (adakkam) but also ahankaaram. This Nangai is free of the dhOsham of ahamkAra-mamakArams and hence the name "nANathAi" fits her well. "*NaavudayAi*": Everyone in the world has a tongue (Naakku). Naaku produces Vaak or speech. Those tongues producing Vaak that nourishes the universe (like AchAryAs) are the true possessors of Naaku (naavudayavar).

6. “*Sankodu Chakkaram yEnthum Tatakkaiyaan Pankayakkananai paada*”: Please instruct us on the margam of UpAsanai of the Lord who holds the unique symbols like Sankam and chakkaram in His hands to denote His Parathvam.

This pasuram is considered by our acharyas as “**Thiruppavaiyilum Thiruppavai**” and is considered very important. In this pasuram the phrase “**Naane thaan Aayiduha**” is supremely important and is one which has a lot of depth and inner meaning. We will cover the indepth meanings of this phrase at a later time.

### Previous Articles

<http://sriandalsydney.org/index.php/literature/43-tiruppavai>

Andal tiruvadigale saraNam

Sri Krishnanin tiruvadigale saraNam

## Thirukkolor Pen Pillai Rahasyam – Sri Suresh Varadarajan

### Varththai 31

31. குடை முதலானது ஆனேனோ அனந்தாழ்வான் போலே

### 31. kudai mudhalAnadhu AnEnO ananthAzhvAn pOIE

AnanthazhvAn is the name for Adishesha on whom the Lord rests. There is another Bagavatha called by the same name who was a sishya of Sri Ramanuja. As all of us know, Ramanuja himself was Adishesha born in the kaliyuga. He is always with the Lord; even when He descends to this world, Adishesha accompanies Him in some form and performs services to Him. Since he is in eternal service and is the personification of service, he is called Adishesha.

Poygai Azhvar sings in his Mudhal Thiruvandhadhi about him thus:

senRAL kudaiyAm irundhAl singAsanamAm

ninRAI maravadiyAm nIlkadluL enRum

puNaiyAm maNi viLakkAm pUmpattAm pulgum

aNaiyAm thirumARku aravu

Alavandar too describes him in a similar fashion in his Stotra Ratnam. Azhvar says Thiruvananthazhvan is an umbrella when He walks; he is a seat when He

sits; he is the footwear when He stands up; he is the float when He is in the milky ocean; he is a lamp; he is a cloth and he is a pillow - thus he is everything when it comes to rendering service.

Thirukkolor Ammal is asking "Have I rendered any kind of service to Him like Adishesha does in various forms?" This is a very significant question asked to Adishesha ( Ramanuja) himself by Penpillai



## Varththai 32

### 32. கொண்டு திரிந்தேனோ திருவடியைப் போலே

#### 32. koNdu thirindhEnO thiruvadiyaip pOIE

The term thiruvadi refers to both Garuda (periya thiruvadi) and Hanuman (siRiya thiruvadi). They got this name because they both perform the service of carrying the Lord. Just as Adishesha does various services (see previous vArththai), so too Garuda acts as the Lord's friend, His servant, His conveyance, His seat, His flag, His umbrella, etc. Azhvars refer many times to the fact that the Lord rides Garuda and performs various acts.

During His avatar as Sri Rama, Hanuman carried Rama and Lakshmana on a few occasions. When they first arrive to meet Sugreeva, He talks to them and then carries them on his shoulders to Sugreeva. Later when Rama and Lakshmana wage a war against Ravana, he carries them again on his shoulders so that they do not have to stand on the ground and fight.

Thirukkolor Ammal is asking "Did I carry the Lord on my shoulders with affection like Hanuman did?"

tatra shrlrvijayobhUti: druvanIdirmatirmama

Before the war, Dritharashtra sent Sanjaya as his messenger to see Krishna. At that time, Krishna, His wife Satyabama, Arjuna and Draupadi were together in their private chambers having a discussion. No one was allowed in at that time. When they heard of Sanjaya's visit, Krishna said "Let's have him meet us here. Seeing how close we are, he will take back that message to the Kauravas. That itself will destroy them." And Sanjaya did take that message back to Duryodhana. Thirukkolor Ammal is asking "Did I get a private audience with Him like Sanjaya did?"

## Ramanuja's Life and Teachings Sri Ramesh Varadarajan

### Meeting Govindan

Ramanuja then left Ashta sahasram and went to Kanchi where he stayed for three days. He met Thirukachi Nambi and spent a happy moments with him. He then left for Kapila Theertham, where he had a dip in the holy pond and reached Thirupathi. He set up camp at the foot of the hills and sat there meditating on Thirvenkatam Udayan (Lord of Thirumala) and Alvars and tried to purify his mind and body. In order not to sully the pure abode of Lord Narayana and His consort Lakshmi, he decided not to set his foot on the hills and walk. He decided to crawl the distance. Knowing Udayavar's arrival, king Vittala Deva came and requested Ramanuja to accept him as his disciple. Ramanuja bestowed his blessings. The king gave lot of land for Udayar as offering to his guru (Guru Dakshina). Ramanuja inturn distributed all the lands to the needy brahmins.

All the ascetics and others living on the hills and Tirupathi came to have darshan of Ramanuja. They requested and perused Ramanuja to give up the idea of not walking on the hills. They said a lot was at stake because, if Ramanuja did not wish place his feet on the hills, others will hesitate and all

## Ramanuja's Life and Teachings - contd

the festivals and other things that require manpower will suffer. Ramanuja accepted their request and started to walk up the hills. He climbed steep slopes and at one point was feeling tired. At that time an old man came down from the hills and offered prasada of Lord Venkatesa. The old man was none other than his uncle Thirumalai Nambi (Srisaila Poorna). Ramanuja paid his respects to Srisaila Poorna and asked why should such a senior person come to receive him and offer prasada. Thirumalai Nambi being a very humble person said, he could not find anybody junior to him. Ramanuja and others took the prasada and climbed the hills and reached Thiruvankadam.

There Ramanuja had the darshan of Lord of Seven Hills and stayed there for three days. He met Ananthan and saw the services he was rendering to the Lord and the beautiful sprawling garden full of blooming fragrant flowers. Ramanuja



came to know that the garden itself was named Ramanuja by Ananthan. Ramanuja praised Ananthan's services and was happy that he have such a worthy disciple.

On the fourth day, Ramanuja came down to thirupathi and stayed with his uncle. There he learnt the deeper meanings of Ramayana. Srisaila Poorna's explanations were in simple style and deeper in meanings. Ramanuja stayed for an year learning the deeper meanings of the great epic. In Thirupathi Ramanuja met Govindan, his cousin. Both were happy to meet each other after a long time. Ramanuja was happy that he switched from saivism and also because he saved his life from the evil plans of Yadava Prakasa. Govindan who was Thirumalai Nambi's disciple stayed with him (his uncle) and served him. One day Ramanuja observed that Govindan lying down on Thirumalai Nambi's bed and informed of this to his uncle. When Thirumalai Nambi asked Govindan, if he knew that he was committing a sin and the consequences for it. Govindan replied that he knew he will be consigned to hell for that, but he said that he did the same thing everyday to ensure that the comfort of the bed was good for his uncle to rest comfortably and sleep peacefully. Ramanuja was very pleased to hear this explanation. Another day Ramanuja saw his brother Govindan, thrusting his hands into the mouth of a cobra. Ramanuja confronted him asking if it will not cause discomfort and hurt to the cobra. Govindan replied, that he put his hand in the throat to remove the thorn stuck in there. He then saw the cobra lying peacefully. Govindan's deep concern for all the living creatures impressed Ramanuja.

After learning everything from his uncle clearly, Ramanuja decided to leave Thirupathi and sought his uncle Srisaila Poorna's permission. Thirumalai Nambi asked Ramanuja to seek anything he would love to have. Ramanuja immediately asked for Govindan. Nambi asked Govindan to accompany Ramanuja. Ramanuja along with Govindan reached Kanchi via Gadikachalam and Thiruputkuzi.

(to be continued...)

## Whatsapp Vishayangal

Visishtaadvaitam 6

### Recap:

Thatvatriyam - three doctrines of reality - chit, achit and Iswara.

Chit - three types - badhaatmaa, mukthaathma, nithyathma

Iswara - five forms - para, vyuha, vibhava, archai and antaryami.

Types of Achit - two Prakruthi (matter) and kaala tathvam (time)

Prakruthi (eternal objective matter) which is the abode of satvam(light), rajas(motive) and tamas(dark) in equal proportion.

1. Avyaktha - By the will of God (sankalpam) the prakruthi acquires a kinetic (kaaryanumukha) state called Avyaktha (indiscreet)

2. Mahat - From the Avyaktha, Mahat (Great) is produced, also having the three fold state of satvam, rajas and tamas.

3. Ahamkara - From Mahat, Ahamkara (Individualising) is generated and has three divisions - Saatvika-Ahamkara, Raajasa-Ahamkara and Taamasa-Ahamkara.

From Saatvika-Ahamkara aided by Raajasa-Ahamkara engenders the Indria (Sense).

Indria is two fold -

Jnanendria (Knowledge sense)

Karmendria (Action sense).

Jnanendria is that by which knowledge is transmitted. It is six fold:

4. Manas - mind

5. Shabtham - hearing

6. Sparisam - touching

7. Roopam - seeing

8. Rasam - tasting

9. Gandham - smelling

Karmendria is the facility to act. It is five fold.

10. Vaak - speaking

11. Paani - holding

12. Paadam - moving

13. Paayu - evacuating

14. Upastham - generating

From Taamasa-Ahamkara fostered by Raajasa-Ahamkara spring the Tanmaatras (subtle elements) and Bhutas (gross elements)



## Whatsapp Vishayangal - contd

Thanmatra are five

- 15 Shabdha tanmaatras (sound)
- 16 Sparisa tanmaatras (touch)
- 17 Roopa tanmaatras (form)
- 18 Rasa tanmaatras (taste)
- 19 Gandha tanmaatras (smell)

Bhuta are also five.

20. Akaasam (Sky)
21. Vaayu (Air)
22. Agni (Fire)
23. Aap: (Water)
24. Prithivi (Earth)

Sky is characterised by sound (of cosmic)

Air is characterised by feel (of wind speed)

Fire is characterised by form (of flames)

Water is characterised by taste (sweetness)

Earth is characterised by smell (mann vasanai)

These are the:

24 thatvams of prakruthi (achit).

25th tathvam is the chit

26th tathvam is the Iswara

கீடுது யுகம்	-	17,28,000	வருடங்கள்
கீர்தூ யுகம்	-	12,96,000	வருடங்கள்
கீவாபர யுகம்	-	8,64,000	வருடங்கள்
கலி யுகம்	-	4,32,000	வருடங்கள்
மஹாயுகம்	-	<u>43,20,000</u>	<u>வருடங்கள்</u>
71 மஹாயுகம்	=	1	மன்வந்திரம்
14 மன்வந்திரம்	=	1	கல்பம்
2 கல்பங்கள்	=	1	நாள் (ப்ரஹ்மணுக்கு)
360 நாட்கள்	=	1	வருடம்
100 வருடங்கள்	=		ப்ரஹ்மணின் ஆயுள்



# Photos from "Sharanagathi" Dance Function





# Photos from "Sri Ramanuja Vaibhavam" Music Function

