

Adiyongal Thirumadal

ISSUE 15

A SYDNEY ANDAL GROUP NEWSLETTER

AUG 2016

Welcome to the **FIFTEENTH** issue of Adiyongal Thirumadal !

To celebrate Emperumaanaar's 1000th year, Sydney Andal Group has planned to organise upanyasam, dance and music as below. Devotees may please send their suggestions to us. Exact program dates will be announced closer to events.

Feb 11th - **Sri U Ve Devaraja swamy** - upanyasam

Mar 25th - **Smt Nikhila Kiran and group** – dance program

Apr 8th - **Smt Bhavani Govindan and group** – music program

May 1st Spl celebration for Udayavar 1000 Thirunakshathiram at SVT

Regular monthly chanting for August will be on the 13th August at 3 pm sharp

The chanting programme is

Podhu Thanians,

Thiru Pallandu.

Kanninum Siru Thambu

Aazhi Ezha Pasuram

Nachiar Thirumozhi

Tirukurundaandagam

Tirunedundaandakam

Ramanuja Nootrandadi

Devotees may please note that regular Eramanusa Nootranadhi chanting is going on every Tiruvadira day of each month on Skype. If any devotee is interested to take part in it, you may please send us an email to **sydney.andal@gmail.com** and we will send you the skype invite.

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 through the above email ID.

Please send us your feedback or comments to

Sydney.andal@gmail.com

Please visit our website **www.sriandalsydney.org** for latest updates.



Note the dates in Aug

06 Aug Andal Thiruvaadi Pooram

17 Aug Rig Upakarma

18 Aug Yajur Upakarma

19 Aug Gayathri Japam



“periAzhvAr peN piLLaiyAi ANDAL
piRanda tiruvADip pUrattin Slrmai – a
nALaik kuNDO manamE uNarndu pA
ANDALukkuNDAgilAppidaRkkumuND

“a'nju kUDikku oru SandadiyAi,
AzhvArgaL tam Seyalai vi'nji niRkum
tanmaiyaLAI – pi'njAip pazhuttALai
ANDALai bhaktiyuDan vAzhtAI
manamE magizhndu”

Introduction

We covered the sixth pasuram in the last session. Let us continue with the seventh 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 particular 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 paasuram, Bhaagaavtha 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 are awakened with one paasuram (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.

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.

Pasuram 7 – Keesu Keesenru

Raga: Bhairavi Talam: Misra Chapu

kiṣu kiṣenreṅgum ānaiccattan• kalandu
peṣina peccaravam kēṭṭilaiyō pēy ppenṇē•
kaṣum piṟappum kalakalappa kkaī pērttu•
vāṣa narum kuzal āycciyar• mattināl
ōṣai paḍutta tayir aravam kēṭṭilaiyō•
nāyaga ppenpillāy! nārāyaṇan mūrṭti•
keṣavanai ppaḍavum ni kēṭṭe kiḍattiyō•
teṣam uḍaiyāy! tiravēlor embāvāy (7)

கீசு கீசென்ரெங்கும் ஆனைச்சாத்தன்• கலந்து
பேசின பேச்சுவம் கேட்டினையோ பேய்ப் பெண்ணே•
காசும் பிழம்பும் கலகலப்பக் கை பேர்த்து•
வாச நறும் குழல் ஆய்ச்சியர்• மத்தினால்
ஒளசு படுத்த தயிர் அரவம் கேட்டினையோ•
நாயகப் பெண்பிள்ளை! நாராயணன் மூர்த்தி•
கேசவனைப் பாடவும் நீ கேட்டே கிடத்தியோ•
தேசம் உடைவாய்! திறவேலோர் எம்பாவாய் (7)

கீசு கீசென்ரெங்கும் ஆனையாத்தன் • கலந்து
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With shrill voices, The Bharadwaaja birds gather all around and screech, Cant thou hear them, bemused maid? Or with jingling chains and rapid hands the herdswomen of scenter hair turn the churns and the buttermilk swishes? Chief among girls! Can you listen to our song of Lord Narayana Kesava and still lie in bed? Lovely princess! Open the doors! 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 this seventh Pasuram, Andal pays tribute to Sriman NaarAyaNan as the Para Devathai (Supreme One). The girl that is being awakened here is not a novice but one devoted to KrishNa, but she is now engaged in a deep sleep in a state of indifference to Him. She is sleeping away at a time (Brahma muhUrtham), when people of sathvic tendency would be up and offering their prayers to the Lord. Therefore, the gopis outside the house address her first as "pEy peNNE " or the girl with TamO guNam. Later, they address the sleeping girl as "Naayaka peNNpiLLAi and tEsamudayAi" in recognition of her rank in AaypAdi and her lustre as a parama Bhaagavathai.

Inner Meaning

aanai saatthAn: Our Lord, who defeated our indriyams (having the strength of the elephants), and stimulated us to perform Prapatti at His lotus feet

Kalanthu: That Lord joining His Dharma Pathni in conversation

Keesu Keesu yenRu: Haven't you heard their sweet dialog,

yengum pEsina pEccharavam kEttilayO?: where PirAtti says "asthutE dayayaiva sarvam sampathsyatE" (Oh Prapanna! You will realize all your wishes as a result of your performing prapatti) and the Lord responding with the blessing "May you perform all Kaimkaryams for us in all places (sarva desam) and all times (sarva kaalam)?"

pEy peNNE!: Oh Maiden, who is deeply lost in Bhagavathanubhavam and as a result look like a deluded one!

Vaasa NaRum Kuzhal Aacchiyar: VyAsar and other AchAryAs who have researched on the fragrant tresses like Upanishads, which contain inside them the Sarvagandhan, Sriman NaarAyaNan

kaasum piRappum: of the wealth of Brahmins, Vedhams and the smruthis born out of them

kalakalappa kalanthu: and describing the VedArthams with the help of smruthis and UpabrahMaNams

kai pErtthu: VyAsar and AchAryAs raise their hands

matthinAl osai- after churning with their intellect

paduttha thayir : the curd (annam) like BhOgya NaarAyaNan

aravam kEttilayO?: and declare (assert) without doubt that Sriman NaarAyaNan is Para DEvathai (There is no god, who is equal to or greater than Him). Oh pEy peNNE! Haven't you heard that loud declaration?

Naayaka peNN piLLAi: Oh smart one, who understands fully the Para dEvathA aspect of our Lord and thereby have become the leader of our gOshti

NaarAyaNan Moorthy Kesavanaip paadavum: when they declare (sing) that NaarAyaNan is the One, who created Brahma and Sivan.

nee kEtte kidatthiyO?: even after hearing that powerful message, how can you stay without performing SaraNagathi at Sriman NaarAyaNan's sacred feet?

tEsam udayAi: Oh Maiden with such a wealth of Jn~Anam about Tattva-Hitha-PurushArtham!

ThiRa: Please seek the upAyam of Prapatti to reach Him.

Special Comments on salient phrases in the pasuram:

Sri P.B.AnnangarAcchAr Swamy's anubhavam

pEy peNNE : Swamy quotes two divya prabhandam passages to intrepret the deep devotion of the maiden of this paasuram:

"atthA ariyE yenRu unnai azhaikka ,
pitthAvenRu pEshinrar piRar yennai"

--Thirumangai: periya Thirumozhi:7.1.8

"Arangan adiyArkaLukkAhi Avanukke pittharAmAvar
pittharalkarhaL maRRayAr muRRum pittharE"

---KulasEkarar: PerumAL Thirumozhi--> 2.9

Kaasum piRappum kala kalappa": Inner meaning is that the two abhAranams (Aathma guNams) are Samam and dhamam . They complement each other to enhance the stature of the adhikAri.

PerukkAraNai Swamy's observations

(1) aanai-chaathAn: This name refers to EmperumAn, who killed one Yaanai (elephant KuvAlayapeetam) and

protected another (GajEndhran). Saatthuthal means killing. Saathuthal (SaaRRuthal) also means honouring.

(2) NaarayaNa Moorthy Kesavanaip paadavum: Kesavan is the abhimAna dEvathai for the month of Marghazhi. He is one of the Upa-vyUha Moorthy of Sriman NaarAyaNan. So in this month Kesavan has to be worshipped.

(3) In Sri BhAshyam, AchArya RaamAnujA did not use the Naamams of NaarAyanan, VasudEvan , KrishNan , Raman et al. He used the saamAnya sabdhams like ParamAthmA, Para Brahmam instead. Vyasara, the Brahma- SootrakArar used NarAyaana sabdham only in Linga bhUyasthvAthi adhikaraNam. Andal invoked the name of NarAyaNA thrice in TiruppAvai just as the Moola Manthram and dhvaya manthram uses NarAyaana sabdam thrice amongst themselves. One such use of NarAyaana sabdham is in this TiruppAvai Paasuram.

Previous Articles

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

Andal tiruvadigale saraNam

Sri Krishnanin tiruvadigale saraNam

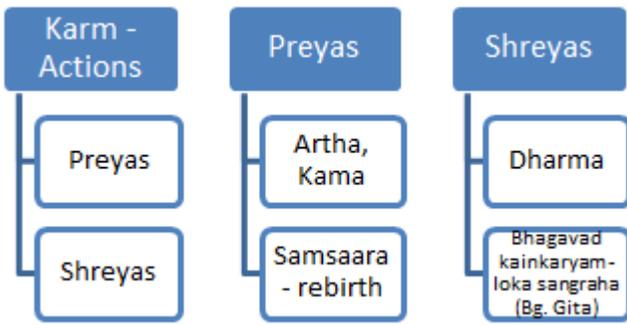
असत्रेव स भवति असद् ब्रह्मेति वेद चेत् अस्ति ब्रह्मेति चेत्वेद सन्तमेनम् ततो विदुरिति ।

The one who does not know about Brahman (Sriman Narayana) is as good as being non-existence (asat) where as the one accepts the presence of Brahman due to shraddA (Definition of shradda is not simply faith but it is the performance of an action heartfelt with sincerity, trust and belief) in the Veda, our mother, which provides shabda pramaanam (verbal testimony) of our father – Sriman Narayana, the Brahman, that person is awarded with सन्तमेनम् ततो विदुरिति – unpacking this:

Sa – the person; antam – in the end; eva – really/thus; tat – that; vidur – intelligent (in this context is Brahma vidhya); iti – so it seems

I.e. The person in the end attains knowledge and becomes skilled (in Brahma vidhya).

Here it is pertinent to explore why Veda is accepted as shabda pramaanam (verbal testimony) before moving forward with the rest of the Upanishad. Mimaamsa shastram provides the answer to the why Veda is accepted as shabda pramaanam.



All actions (karma) can be classified into either preyas (pleasant) or shreyas (universal good). Preyas is our default biological instinct of personal survival and self propagation. It is the materialistic path of basic needs, procreation, security, comfort, family, etc. It leads to samsaaram – rebirth. Whereas Shreyas – universal good, is Dharma – codana lakshana iti dharma – universally good conduct is defined as dharma in dharmashastram.

It is the action which will benefit many and sometimes at the expense of few individuals. It is the common and collective good for many and works for the welfare of all sentient beings. Sri Krishna says:

लोक सङ्गैवपि सम्पन्नुन् कर्तुम् अर्हसि।

Loka samgraha eva api sampashyan kartum arhasi (Bhagavad Gita 3:20) "Arjuna, you should act for the welfare of the entire universe in view (not just for your immediate family)". Sri Krishna expounds on kainkaryam as performing actions that will benefit the entire world.

Although Veda is 'trigunya vishya vedaah' i.e. it contains saatvikam, raajasikam and taamasikam vidhih, the Veda is revealed by our great Rishis to benefit the entire universe and for the welfare of all beings – propounds on dharma. Even though one (with wrong inclination) may start off using the Veda for wrong reasons, it is believed with time the wrong intentions of person will develop through the stages from lowest form of preyas to the highest form of shreyas. Veda does not speak about what can be known commonly, such as finding out the temperature of water at room temperature,

but the Veda reveals information on what **cannot** be known commonly – *agyaatam gyapanam shastram*. Thus the Veda also reveals about perumal – Sriman Narayana – for the welfare of all.

In addition to the above, Veda is apourusheyam – i.e. it is not a creation of one individual. An analogy using modern science to understand this is: Prior to Newton identifying through mathematical concept and calculation, gravitational force indeed existed; Newton developed a mathematical model for something that was already existent. Similarly, the Vedas are revealed to us by Rishis, Vedas are anantam / nityam – eternal. For eg: the Veda says: Sathyam vada, dharmam cara – Speak the truth and may good conduct by the way of life. These are universal principles of life, they have no start date and no end date. These values can be applied in Krita, Treta, Dvaapra and indeed Kali yugam. Due to these reasons, Veda is Shreyas (intended for the welfare of all), thus Dharma and hence it is accepted as pramaanam (authority).

Having thus understood why Veda is the authority let us return to the Upanishad:

Then, a doubt is ignited in the student's mind learning the Upanishad being instructed by the teacher – the student raises two questions –

1. Following death, where does the person who does not know the Brahman go?
2. And where does the person who knows the Brahman go?

This strategic placement of questions by the Upanishad is intended to engage the student learning the Upanishad and to provide logical answer to erase doubts about the presence of Brahman pervading all within and without:

*Yat kinchit jagat sarvam drshyatE surya te pi va,
antar bahisca tat sarvam vyapya narayanah sthitah (Narayana suktam)*

Whatsoever there is in this universe known through perception or reports; all that, is pervaded by Narayana within and without!

By asking the two questions, it can be inferred that lack of shradda in Brahman is acceptable for a beginner. This also provides guidance on student-teacher behaviours in questioning and standards maintained during Vedic times. The Upanishad expects students will question in order to erase doubts and have a clearer understanding. It promotes questioning (to understand however vidanda vaadam to be avoided) and is tolerant to presence of doubts even to a learner of Upanishad. A culture of progressiveness and open mindedness were the customs practiced during Vedic times is evident from this vaakyam.

The teacher clears the doubt by revealing in great details about the origin of srshti explained briefly in the first few verses of the Upanishad (adiyen touched on this with a flow diagram in part 1. This is the end of part 2. Part 3 will explain further on origin of Srshti in the Upanishad.

Varththai 15

15. ஏதேனும் என்றேனோ குலசேகரர் போலே

15. EdhEnum enREnO kulaseEkarar pOIE

Kulasekhara Azhvar's pasurams are called Perumal Thirumozhi. In this work, he has sung a padhigam on Thiruvengadamudaiyan - "UnERu selvaththu" - Perumal Thirumozhi 4. In these pasurams, he expresses his desire to be born as anything but it has to be on the divine mountain of Thirumalai. He asks that he be born as a bird, a fish, a tree, a pathway, a river, etc on this mountain. He also prays that he be born as the doorstep to the temple of the Lord. This is the reason why the inner doorstep of divyadesa temples is called "Kulasekaran Padi". He finally asks that he be born as anything on Thirumalai - "emperumAn ponmalai mEl EdhEnum AvEnE".

In this relation, Anandazhvan mentioned the following: "EdhEnum means Azhvar is ready to even lose his true nature of being subservient to the Lord and become the Lord Himself, if it means that he could be on Thirumalai hills."

Bhattar said "EdhEnum means, let Azhvar not know who or what he is, let even the Lord not know who or what he is, let no one know or praise him - just let him be something on Thirumalai".

Thirukkolor Ammal is asking "Did I wish to be always on Thirumalai like Kulasekhara Azhvar did?"

Varththai 16

16. யான் ஸத்யம் என்றேனோ க்ருஷ்ணனைப் போலே

16. yAn sathyam enREnO krushNanaip pOIE

It is said by our Purvacharyas that the truth spoken by Sri Rama and the lies uttered by Sri Krishna are our refuge. However, in this statement by Thirukkolor Ammal it is shown that Sri Krishna too spoke only the truth.

In his deathbed, when questioned by Yudishtra, Sri Bheeshma pointed to Sri Krishna as dharma personified.

Krishna's words uttered for the protection of His devotees, may appear false but they are not. When He went as the messenger for the Pandavas, Draupadi asked that He help her take her revenge on the Kauravas. At that time, Krishna stated that "The sky might fall down; the Earth may crumble; the Himalayas may break down into pieces; the oceans may become dry; even if all these improbable things were to come true, my words will never be falsified". Sanjaya too calls Krishna as truth personified.

When Uththarai's son was born lifeless like a black wooden piece, due to Ashvaththama's arrow, a voice was heard stating that if one who is a true brahmachari and a speaker of nothing but truth were to touch the baby, he would gain life. When no one stepped forward, Krishna did. With the touch of His divine lotus feet, the kid came alive. His words are always true.

Unless one has a deep understanding of the Krishna Charitram (History) it is not easy to understand this point. This is what is being established by Pen Pillai.

Initiation to a higher goal

Witnessing the straightening of Alavandar's three fingers, All people there realised that Ramanuja was the person to take the place of Alavandar. Ramanuja suffered from the pangs of Alavandar's passing away and a yearning of missed opportunity to spend a few days with him. When People requested him to stay on and have darshan of Sri Ranganathan, Ramanuja refused saying that Lord Ranganathan denied him the opportunity to meet Alavandar. He took leave of Peria Nambi and left for Kanchi.

After reaching Kanchi, he met Tirukachi Nambi and narrated everything that happened. Hearing this Tirukachi Nambi became very disturbed. Ramanuja was very sad and even avoided having pleasant time with his wife. He preferred to stay alone mostly. Only the company of Tirukachi Nambi gave him some solace. Ramanuja also lost his mother six months before Alavandar reached Vaikuntam.

Ramanujas' wife Tanjammal felt the loss of her mother in law much more because of the indifference of Ramanuja. After returning from Srirangam, Ramanuja showed no interest in household things. Though Tanjammal tried her best to do as much service to Ramanuja, she was internally very angry at his indifference. Ramanuja who spent more time with Thirukachi Nambi looked very worried and Thirukchi nambi tried his best to cheer him up.

He told Ramanuja not to be constantly sad. He said Gnyanis (realised souls) do not give place to difficulties or sadness in their heart. He further said that Alavandar had completed his life's mission and therefore left his mortal coils seeking permanent peace at the lord's feet. He asked Ramanuja to start things he promised to do and restart service to Lord Varadaraja.

After listening to this advice, Ramanuja fell at Thirukachi Nambi's feet requesting him to take him as his disciple to gain knowledge. Thirukachi Nambi lifted Ramanuja and said that a Vysya do not have the right to teach a Brahmin. He asked Ramanuja to remain at peace and the lord will soon send a fit guru for him. So saying he left for the temple to serve lord Varadarajan.

Ramanaja firmly believed that caste is no bar for people like Tirukachi Nambi who communicated directly with the lord. He therefore wanted to redeem himself by eating the remnants of food left by Nambi. With this intention, he approached Nambi and requested him to come for lunch to his house next day.

Nambi said that accepting the food provided by a great devotee like Ramanuja would help him to get rid of unwanted habits and thus Lord Varadaraja's grace. He further said he was fortunate to get the invitation. Ramanuja told Tanjammal about Tirukachi Nambi accepting his invitation for lunch.

Next day, Ramanuja set out through the South Chitra street to bring Tirukachi Nambi, whereas Nambi reached Ramanuja's house through the North Chitra street. Fearing that Ramanuja might have some intention like this, he told Tanjammal, that he was in a hurry and had to get back to the temple quickly to serve the lord. Tanjammal thinking Nambi is not a brahmin, served him food in the

verandah and cleaned the place immediately after he finished eating. She then took bath and cooked food fresh for Ramanuja. Ramanuja, who came back after searching for Nambi, saw Tanjammal freshly bathed. Surprised Ramanuja asked her for the reason for taking bath again. She told him that Nambi came as invited and she served him food. Since he was a vysya, she had to cook fresh food after taking bath for Ramanuja. Ramanuja felt dejected that his plan to take Nambi's remnant food did not materialise. He scolded Tanjammal and went to a secluded place and sat under the shade of a tree in deep contemplation.

Meanwhile Thirukachi Nambi during the conversation with the lord, told Him that Ramanuja wants to be his disciple and that he being a Vysya, how he can accede to such a request? He further said that he wish to be a servant to those who serve the lord and that he is not fit to be a teacher. He requested Lord Varadaraja to permit him to go to Thirupathi to serve Lord Venkatesa. When he was serving Lord Venkatesa, Lord Varadaraja asked Nambi to come for doing fan service, as it was hot and humid in Kanchi. Accordingly, Thirukachi Nambi came and continued the fanning service for the Lord.

Ramanuja was simmering with anger at the treatment to Thirukachi Nambi ignoring Alwar's dictum “

Alwar in his work says that even if a person is of lower caste, if he is a devotee of the lord, he is to be worshipped, provided for and take what he had to offer”. One day morning , when Ramanuja was taking oil bath, a begger came asking for food. Looking at him Ramanuja understood he did not have anything to eat for atleast a few days. He asked Tanjammal to give him food. Tanjammal said who will have food early in the morning and went to have her bath. When Ramanuja went to the kitchen, he found a large quantity of food still left from previous day. He happily gave the food to the begger.

Lord Varadaraja clearing Ramanuja's doubts.

When Ramanuja heard that Thirukachi Nambi had returned from Thirupathi, went to meet him. Both were happy to meet each other after a long time and spent time discussing many things. Ramanuja then told Thirukachi Nambi that he has few doubts in his mind and saught clarification from Nambi. Nambi said that he would request Varadaraja Perumal for clarification. That same day night Thirukachi Nambi communicated to Perumal Ramanuja's request. Merciful Varadaraja gave out six statements for communicating back to Ramanuja. They are:

1. **“ I am the foremost god and creator of this world”**
2. **“Living things (Jeevatma) is different from The Lord (Paramatma)”**
3. **“Ultimate surrender to the lord (Saranagathi) is the only means to reach the God (Vaikunta)”**
4. **“I will remember my devotees at the time of their death, even if they don't think of me”**
5. **“Once the devotee gets freed from the body, I will provide them shelter in Vaikunta”**
6. **“Ramanuja should seek the lofty Periya Nambi (Maha Poorna) as his Guru”**

Next day,when Nambi came out of his house early in the morning, he found Ramanuja was waiting for him. Thirukachi Nambi narrated the six statements provided by Perumal. Ramanuja was elated that he got the answers for all the questions that were in his mind and which he did not divulge to any one. He was so greatful to the divine Thirukachi Nambi (Kanchi Poorna) for getting his doubts cleared and repeatedly fell at his feet. Without returning home, he started for Thiruvarangam (Sri Rangam) to meet Periya Nambi.

Meeting Periya Nambi

After Alavandar reached Paramapadam, Thiruvarangar was made the pontiff. He was not as well versed like Alavandar and spent most of the time in pooja. He was however a very decent person and attracted a lot of people.

One day he called all his disciples and said that efforts should be made to bring Ramanuja to Srirangam. Based on the discussion, it was decided to depute Peria Nambi to bring Ramanuja. They knew that Ramanuja liked the company of Thirukachi Nambi. It was therefore decided that if Ramanuja was reluctant to come to Srirangam, Peria Nambi should stay in Kanchipuram and train Ramanuja. As decided Peria Nambi and his wife started for Kanchipuram. After two days they reached Madhuranthakam and went to the temple.

Ramanuja who was going to Srirangam, reached Madhurantakam and went to the temple. Near the temple tank, he saw Peria Nambi and his wife under the shade of a tree. He immediately went and prostrated before Peria Nambi and said that he was coming to Srirangam to meet him. Peria Nambi said it must be God's wish, because he was coming to Kanchipuram to meet Ramanuja. Ramanuja requested that he be initiated and taken as his disciple now and then. Peria Nambi told Ramanuja to accompany him to Kanchipuram and have the initiation there.

Ramanuja said, "Swami I wanted to have the darshan of Acharya Alavandar, did that happen? So please have the initiation here and now" Hearing this, Peria Nambi was very happy and started the initiation under the Medlar Tree (Magizam Tree). Peria Nambi started all the preparations, when Ramanuja requested him to do Pancha+ samskara for him.

Pancha Samskara involves,

- 1.Embossing the wheel and conch symbols on the right and left shoulder (taba samskara)**
- 2.Placing the vaishnavite marks by praying to the gods (Pundara samskaram)**
- 3.Taking the name as a servant (Nama Samskaram)**
- 4. Taking mantra from the guru for chanting(Mantra Samskaram)**
- 5. Knowing the method of doing pooja (Thiru Aradhanam) to Perumal (Yaga Samkaram)**

Those who gets the pancha samskaram are called Srivaishnavas and become eligible to become an Acharya (teacher). Peria Nambi did the pancha samskaram for Ramanuja and asked him to meditate on Alavandar.

After the initiation (Deeksha), Ramanuja sought the blessings of Sri Rama in Eri katha Ramar temple and started for Kanchipuram with Peria Nambi and his wife. Knowing of Peria Nambi's visit, Thirukachi Nambi met him with delight.

Ramanuja set up the first story of his house for Peria Nambi's family stay in Kanchipuram. He took care of all their needs. Ramanuja was grateful that Peria Nambi gave him a chance to live with him in the same house. Peria Nambi doing pancha samkara and initiating him to the Tiru Mandiram was etched in his memory.

(to be continued...)

Aazhwaargalum Andhaadhiyum

Andhaadhi is structuring the verses of a song or poem in such a way that, the ending of a verse (andham) connects with the beginning (aadhi) of the next verse. Sometimes this may even extend to the whole poem, where the ending connects with the beginning, making it as a poetic garland (paamaalai). The formation of the andhaadhi can be by using the last letter (akshara-andhaadhi aka anthaakshari) or last word (sol-andhaadhi) or its meaning (porul-andhaadhi) or its phonetics (shabdha-andhaadhi).

Aazhwaars were great exponents in composing their paasurams using andhaadhi.

The **Mudhal Aazhwaars** composed the Mudhal, Erandaam and Moonram Thiruvandhaadhi.

Thirumazhisai Aazhwaar composed Naanmugan Thiruvandhaadhi.

Nammazhwaar composed Peria Thiruvandhaadhi and Thiruvaaimozhi as andhaadhi. While it is mostly common to see sol-andhaadhi (last word of a paasuram becomes the first word in the next paasuram), Nammazhwaar has also composed porul- andhaadhi.

Thiruvaaimozhi 1-6-1, ends with "purivadhuvum pugai **poovae**" and 1-6-2 starts with " **madhuvaar** thannan thuzhaayaan". The word "poovae" meaning flower, has always in it - the "madhu" meaning nectar. Hence the last word is connected to the next first word by its meaning, making it a porul andhaadhi.

Madhurakavi Aazhwaar's Kanninum chiruthambu also is andhaadi.

The relation between **Periaazhwaar** and **Andal** was not only father and daughter, but also aacharyan and sishyai. Andal refers to Periaazhwaar in the final paasuram of her Thiruppavai as " **Pattarpiran** " " **Kodhai**" sonna.. (Pattarpuran is Periaazhwaar and Kodhai is Andal). Though Andal did not compose using andhaadhi in paasuram words, she continued from where her father (Periaazhwaar) left in terms of Krishna Kaamam.

While Periaazhwaar sang with care and affection on Sri Krishna thinking as a small child, Andal sang with love and affection for Sri Krishna thinking to get Him as her companion.

The tenth aazhwaar is **Thondaradipodi Aazhwaar**. In the last paasuram aazhwaar pleads as " thondaradipodi ennum adiyana aliyan enru aruli vun "adiyaarkku **aatpaduthaai**".. puts his request to Sri Ranganatha, while awaking Him through his Thirupalliyechuchi.

The eleventh aazhwaar is **Thirupaan aazhwaar**. This aazhwaar got from Sri Ranganatha what Thondaradipodi aazhwaar requested in his last paasuram. So in the first paasuram, Thirupaan aazhwaar starts with saying ..."adiyaarkku ennai **aatpadutha** vimalan..!!

Finally the last of the aazhwaar, **Thirumangai aazhwaar** has also sung the "Mannilangu" in Peria Thirumozhi (11-3) as an andhaadhi padhigam.

Included in the 4000 divyaprabandham is Eramanusa Noothrandhadi, which was also rendered as an andhaadhi padhigam by **Swami Thiruvarangathu Amudhanaar**.

Aazhwaars composed these in andhaadhi in order to rescue the samsaara jeevathmas and to show the eternal " **andham-il paerinbam** ".

Aachuvayum Ichuvayum

Little comparison between HIS Nithiavibhuthi (aachuvai) and Leelavibhuthi (ilchuvai) in terms of anubhavam (divine experiences)

1.Divya desam

Nithiavibhuthi : 1

Leelavibhuthi : 106 + 1

2.Perumal kolam:

Nithiavibhuthi: Irundha thirukolam

Leelavibhuthi: Ninra, Irundha, Kidandha, Nadandha thirukolangal

3.Utsavam

Nithiavibhuthi: not specifically known

Leelavibhuthi: Vasanthosavam, Koadai Utsavam, Brahmotsavam, Pavithrostavam, Pagal10, Raa10 etc etc

4.Kalyana-gunam

Nithiavibhuthi: Parathvam

Leelavibhuthi: Parathvam, sowlabhyam, sowseelyam, vatsalyam, karunyam, arjavam.. etc etc.

5.Pramaanam

Nithiavibhuthi: not required.

Leelavibhuthi: sruthi, smruthi, ithihasam, puraanam, prabandham

6.Avathaaram

Nithiavibhuthi: not applicable

Leelavibhuthi: Rama krishnaadhi dasavatharangal matrum pala avesha, gowna avathaarangal.

7. Nilai (Identity)

Nithiavibhuthi: Para and antharyami

Leelavibhuthi: Vyuham, Vibhavam, archai and antharyami

8. Sevai/darshan

Nithiavibhuthi: Vaikunta darbar sevai

Leelavibhuthi: Viswaroopa, Nijapaadha, Garuda, Thomala, sevai on various vaahanams, kalyana and ekaantha etc etc sevais

9.Kaikaryam

Nithiavibhuthi: to perumal only

Leelavibhuthi: to perumal, alwar, acharyas and bhagavathas

10. Prasadam

Nithiavibhuthi: Bhagavathanubhavam

Leelavibhuthi: Akkaraadisal, Chakrapongal, Dadhyodhanam, Laddu, Puliyotharai, Sundal, Vadai etc etc.

Let us experience and enjoy all **HIS** possible icchuvais.

As Alwar said, *aachuvai perinum vaendaen arangamaa nagarulaanae !*