

Adiyongal Thirumadal

ISSUE 27

A SYDNEY ANDAL GROUP NEWSLETTER

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

Sri U. Ve. Aravindhalochanan Swami is visiting Sydney from 3rd Nov to 6th Nov and will be performing morning and evening upanyasams. Further details will be posted as soon as they are finalised.

SrimaanTrust is conducting Sandhai class for kids and adults through 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.

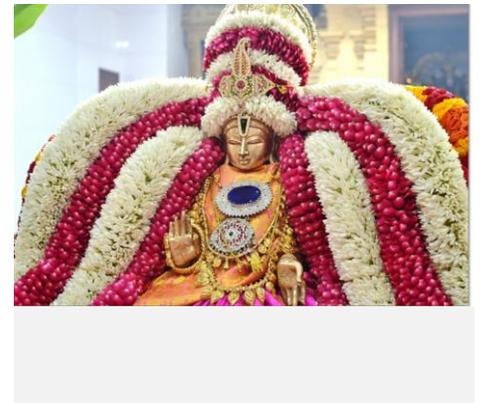
Regular monthly chanting of divya prabandham is taking place on every second Saturdays at 3pm at SVT Helensburgh and on every third Sunday at 11am at Namadwar 44, Oakes Road, Winston Hills We request all the baghavathas to participate and get the grace of Alwars and Divya Dhampathis.

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.



Note the dates in Aug 17

07 Rig / Yajur Upakarma
07 Chandra Grahnam
08 Gayathri Japam
18 Ekadasi



Please send us your feedback or comments to **Sydney.andal@gmail.com**
Please visit our website **www.sriandalsydney.org** for latest updates.

Varththai 39

39. அனுப்பி வையும் என்றேனோ வசிஷ்டரைப் போலே

39. anuppi vaiyum enREnO vasishtaraip pOIE

When Lord Rama was quite young, Vishvamitra maharishi came to Dasaratha and asked him to send Rama to protect the rishi's yaga from the rakshasas who were disturbing it. Dasaratha did not want to send Rama with the rishi, since He was young and Dasaratha could not bear separation from Him, even though he had promised the rishi anything he wanted. Vishvamitra was not pleased and became angry at Dasaratha. Dasaratha offered to go himself with the rishi but Vishvamitra wanted only Rama. At that time, Vasishtha who was the rajaguru of Dasaratha intervened. Seeing the future with his powers and that Vishvamitra was going to give weapons training as well as great weapons to Rama, he told Dasaratha to send both Rama and Lakshmana with Vishvamitra.

Thirukkolor Ammal is asking "Did I see the benefit for the Lord and ask the father to send his son with the sage like Vasishtha did?"

Varththai 40

40. அடி வாங்கினேனோ கொங்கிற்பிராட்டியைப் போலே

40. adi vAnginEnO kongiRpirAttiyaip pOIE

Here, the phrase "adi vAngudhal" refers to requesting and receiving acharya padukas.

Kongu Piratti's story is found in 6000padi Guru Parampara Prabhavam. Her original

name is Sumathi and she belonged to a town called Kollaikkalam in Kongu desam. There was a great famine in the land. So, she and her husband left their town and moved to Srirangam. At Srirangam, she heard and saw the greatness of Swami Ramanuja

and the quality of the people who were his disciples. She too desired to become his

devotee and did so. At that time, she received the name Kongu Piratti (or Kongil Piratti)

from Ramanuja. After some time, the famine lifted from the land and she desired to return to her home town. At that time, she approached Ramanuja, sought his blessings and also obtained his divine padukas for performing thiruvradhanam.

Several years later, due to the disturbance of the Chola king, Ramanuja had to leave

Srirangam and move to Thirunarayanapuram. On the way, he went through the town

where Kongu Piratti was living. She wanted to feed Ramanuja and his devotees but they refused to eat unless she can prove she is a Vishnavite and she had connection to Ramanuja by have Pancha samskaram. She proved to Ramanuja and his disciples that she had a connection to Ramanuja's divine feet by showing them his divine padukas and how she got them; then she hosted them at her place and made them happy.

Pen Pillai quotes this instance which is not common knowledge "Did I have the fortune of receiving acharya padukas lik Kongu Piratti did?"

Thiruppavai - Smt Vasumathi Harish

Introduction

We covered the fifteenth pasuram in the last session. Let us continue with the sixteenth 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, Bhagavatha 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 3rd 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 pasurams 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 Bhoodathazhwar. It also describes an Acharya, who feeds his disciples with the nectar of divine knowledge.

The twelfth pasurams 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.

The fourteenth pasuram is said to wake up Tirupaan Azhwar.

Thiruppavai - Contd

The fifteenth pasuram is said to awaken Tirumangai Azhwar. This concludes the Tirupalliyezhuchi pasurams of the azhwars.

Briefly, with pasurams 6–15 of the Tiruppavai, Andal awakens all the azhwars so as to invoke their grace. In pasuram 16, all the bhaktais who are awakened now join the rest of the group to arrive at the doors of Nandagopa's palace.

Pasuram 16 – Nayakanai Ninra

Raga: Mohanam Talam: Adhi

‡nāyaganāy ninra nandagōpanuḍaiya
kōyil kāppānē! * koḍittōrum tōraṇa
vāyil kāppānē! * maṇikkadavam tāl tīravāy *
āyar śīrumiyarōmukku * arai parai
māyan maṇivaṇṇan nennalē vāyēnrdān *
tūyōmāy vandōm tuyileza ppāḍuḅān *
vāyāl munnam munnam māṛrādē ammā * nī
nēya nilai kkadavam nikkēlōr embāvāy (16)

‡నాయకనాయ్ నిన్ర నన్దగోపనుడైయ
కోయిల్ కాప్పానే! * కొడిత్తోఱుం తోరణ
వాయిల్ కాప్పానే! * మణిక్కదవం తాల్ తిరవాయ్ *
ఆయర్ శిరుమియరోముక్కు * అరై పరై
మాయన్ మణివణ్ణన్ నెన్నలై వాయ్నేరన్దాన్ *
త్రయోమాయ్ వన్దోమం త్రయిలెఱుం బాఱువాన్ *
వాయాల్ మున్నం మున్నం మాఱ్ఱాతై అమ్మా * నీ
నేయ నిలై క్కదవం నీక్కేలొర్ ఎమ్బావాయ్ (16)

‡నాయగనాయ్ నిన్ర నందగోపనుడైయ
కోయిల్ కాప్పానే! * కోడిత్తోఱుం తోరణ
వాయిల్ కాప్పానే! * మణిక్కదవం తాల్ తిరవాయ్ *
ఆయర్ శిఱుమియరోముక్కు * అఱై పఱై
మాయన్ మణివణ్ణన్ నెన్నలై వాయ్నేరన్దాన్ *
త్రయోమాయ్ వన్దోమం త్రయిలెఱుం బాఱువాన్ *
వాయాల్ మున్నం మున్నం మాఱ్ఱాదై అమ్మా * నీ
నేయ నిలై క్కదవం నీక్కేలొర్ ఎమ్బావాయ్ (16)

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వాయిల్ కాప్పానే! * మణిక్కదవం తాల్ తిరవాయ్ *
ఆయర్ శిఱుమియరోముక్కు * అఱై పఱై
మాయన్ మణివణ్ణన్ నెన్నలై వాయ్నేరన్దాన్ *
త్రయోమాయ్ వన్దోమం త్రయిలెఱుం బాఱువాన్ *
వాయాల్ మున్నం మున్నం మాఱ్ఱాదై అమ్మా * నీ
నేయ నిలై క్కదవం నీక్కేలొర్ ఎమ్బావాయ్ (16)

Sentinel at the temple gates of our Lord Nandagopa! Guardian of the garlanded arch over which the pennant flies!
Unlock the dock with bells! To us cowherd girls the mystic, sapphire hued one has given his word yesterday, pure we
have come, to sing Him awake; Mouth not words of refusal, now we beg, But swing open those two doors in friendship
embraced. 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 amarantha-->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 entertains 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.

Thiruppavai - Contd

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

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 pasurams, 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.

In the fifteenth pasuram, which is the last of the awakening pasurams (pasurams 6 -15) Andal and the maidens have an interesting mutual dialog with the God-intoxicated maiden inside the house. The last 10 pasurams are referred to as "Azhwargal Tirupalli Yezhuchi Pasurangal", wherein Andal is said to have awakened her "Fathers" (The ten Azhwars).

In the sixteenth pasuram, having woken up the ten maidens (symbolizing "pancha laksham" gopis), Andal and the Gopis set out to Nandagopan's palace gates and appeal to the guards to let them in.

Pasuram Meaning

Andal goes about the streets of Srivilliputthur to wake up Her friends (Gopis) so that all of them can approach the mansion of Nandagopan, where the Lord is engaged in Yoga nidra (Pasurams 6-15) . In the sixteenth verse, Andal and friends make an appeal to the gatekeepers of Nandagopan's mansion to open the front door and let them in. This step is symbolic of the guidance of our Acharyas, who help us approach the domain of the Lord. "Thuyomaay vandhom" signifies purity both in body and mind as a stepping stone for the gopis to gain/demand entrance to the divine abode. Krishna was being brought up in the context of the atrocious days of the reign of Kamsa. So the maidens have to assure the guards that they are not the evil forces like Soorpananka or Putana. They identify themselves as the innocent maids of Gokulam. They also refer to the promise of God's grace in terms of the proceeds of the pavai (nonbu). They identify their mission with waking up God with their songs. So the song is a dramatisation of a situation of gaining admittance into the abode of God, the Divine presence.

Inner Meaning of some key phrases

NaayakanAi ninRa: The Lord, who is the Swamy for all

NandagOpanuadya: The Lord, who is the embodiment of Anandam and who protects us (the cows/ pasus) as a Cowherd

Kovil KaappOnE: Oh protector (of the gate) of the Lord's Sri Vaikuntam and who initiates us into the Moola manthram that reveals the Lord to us.

Kodit thOnRum ThOraNa Vaasal KaappAnE ! : Oh initiator of Dvaya manthram that grants us Sri Vaikuntam with decorations, thoranams and gates (vaasal).

MaNik Kathavam ThALL thiRavAi: Please perform upadesam for us about the meanings of these manthrams , which are like powerful doors.

Aayar siRumiyOmukku Maayan MaNivaNNan nennalE : For us without discriminating Knowledge ,the Lord who has performed many many avatharams befitting His name as Maayaavi at the ocean side as Ramachandran and on the front of Arjuna's chariot as Parthasarathy has assured us that He will protect one and all, who seek His protection

aRai paRai vaai nErnthAn: He has performed with joy this Upadesam of Charama Slokam such a long time ago!

Thiruppavai - Contd

Thuyilezha paaduvAn: singing about His mahimai to get release from the deep sleep of Samsaram

thUyOmAl vanthOm: we have arrived here having cleansed ourselves (both physically and mentally)

VaayAl munna munnam mARRAthEyamma: Oh most merciful Acharyan! Please don't turn us back from our quest through rigorous tests to determine our qualifications as proper to receive such upadesams. We are simple cowherd folks, who are standing in front of You.

nee nEsa nilai Kathavam neekku: Oh Acharyas, please initiate us into the many powerful meanings of the rahasyams, which are like the doors that describe the Daya Saagaran, our Lord! Please remove all the obstacles that stand in our way.

According to Perukaranai Swamy, there are 2 sections of the doors defended by the guards. One section is the "Moola/Ashtakshara" mantram and the other section is the "Dvaya" maha mantram. Each of these mantrams including the charama slokam have the poorva and the utthara bhaagams. These twin doors of each of these mantrams reveal the Lord to us.

According to Abhinava Desikan (Utthamur Swamy), the last ten pasurams that are associated with the awakening of the Gopis and their dialog are equivalent to the dialog with the ten Indhiriyams (5 karma and 5 Gyana Indhiriyams). This pasuram is the dialog with the eleventh indhiriyam, which is the Manas. This is the most important one as it is the reason for the samsaric bondage and release as a Mumukshu (*Mana yEva manushyANAm kaaraNam Bhandha-mOkshayO:*)

There is much to be said about many of these pasurams that adiyen is hoping to cover different meanings and interpretations at a later time.

Previous Articles

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

Andal tiruvadigale saraNam

Sri Krishnanin tiruvadigale saraNam

With mediation on the Supreme Blessed Lord – Srīman Narayana - we commence Sri Ramanuja Gita Basha. Srimad Bhagavad Gita (Songs of the lord) Chapter 1 (Arjuna vishada yoga – Arjuna's grief) is about the description of the battlefield (kuruksheetra), assembly of the great warriors and armies. More importantly for us it is also about how Arjuna is overcome by pity and grief, he is inclining towards giving up the fight. This way then parabrahman (Sri Krishna) starts his guidance in chapter 2 where we will commence our journey. Wherever Sri Ramanujar has provided bhashya, adiyen has included them in the original text in Sanskrit followed by English translation.

Chapter 2 – Sankhya Yoga – Communion through Knowledge

संजय उवाच

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।

विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥

2 – 1 Sanjaya said: To him who was thus overcome with sympathy, whose eyes were wet with tears, who was in sorrow, and who wore a panicky look Sri Krishna spoke:

श्री भगवानुवाच

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

अनार्यजुष्टमस्वर्ग्यं अकीर्तिकरमर्जुन ॥ 2 – 2

Sri Bhagavaan said: Whence comes this despondency on you in this crisis, O Arjuna? It is unfit for a noble person. It is disgraceful and it obstructs one's attainment of heaven

क्लैर्ब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥ 2 – 3

O Arjuna! Why give way to unmanliness? It does not become of you. Shake off such shameful effeminacy and stand up!

Sri Ramanuja Bhashya - एवम् उपविष्टे पार्थे कुतः अयम् अस्थाने समुत्थितः शोक इति आक्षिप्य तम् इमं विषमस्थं शोकम् अविद्वत्सेवितं परलोकविरोधिनम् अकीर्तिकरम् अतिक्षुद्रं हृदयदौर्बल्यकृतं परित्यज्य युद्धाय उत्तिष्ठ इति श्रीभगवान् उवाच ।

'What is the reason for your misplaced grief? Which has arisen in a critical situation, which can come only in men of wrong understanding, which is an obstacle for reaching the highest, which does not confer fame on you, which is very mean, and which is caused by faint-heartedness, stand up for battle, abandoning this grief.'

अर्जुनौवाच -

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।

इषुभिः प्रतियोत्स्यामि पूजार्हावरस्दिन ॥

Arjuna said: O'Madhusudanaaaa, O slayer of the enemies, how can I fight with the arrows in battle against Bhishma and Drona who are worthy of admiration/respect?

गुरून्हत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यम्पीह लोके ।

हत्वार्थकामांस्तु गुरूनिहैव भुञ्जीय भोगात्रूधिरपदिग्धान् ।

(Arjuna continues...) It is better even to live on a beggar's wage in this world than to slay these venerable teachers. If I slay my teachers even though they may be degraded for the desire of wealth and enjoyment, I would only be enjoying blood-stained pleasures.

Sri Ramanuja's Gita Bhashyam - Contd

Sri Ramanuja Bhashya - पुनरपि पार्थः स्नेहकारुण्यधर्माधर्मभयाकुलो बगवदुक्तं हिततमम् इदम् उवाच । भीष्मद्रोणादिकान् बहुमन्तव्यान् गुरून् कथम् अहं हनिष्यामि कथन्तरां भोजेष्वतिमात्रसक्तान् तान् हत्वा तैः भुज्यमानान् तान् एव भोगान् तद्रुधिरेण उपसिच्य तेषु आसनेषु उपविश्य भुञ्जीय ॥

Again Arjuna, moved by his love, compassion and fear, mistaking unrighteousness for righteousness and not understanding the beneficial words of Sri Krishna, says, "How can I slay Bhishma & Drona worthy of worship? After slaying those elders, though they are attached to enjoyments, how can I enjoy those very pleasures which are being enjoyed by them – because I will be reminded of killing them when I enjoy these very pleasures? "

(to be continued.....)

Ramanuja's Life and Teachings Sri Ramesh Varadarajan

Good Results From Good Nature

During the celebrations in Srirangam, as usual Veda exponents were chanting the Vedas and Divya Prapandam specialists recited to the specific meter and tune. Chanting of Narayana nama sankeethanam was also going on. The entire atmosphere had a divine experience. Presence of Lord Ranganatha and His consorts were a feast to the eyes for all those present. Priests were distributing of Prasad, holy water (Tirth) and conferring of Lords feet (Satari) on the devotees.

At that time, a very well built youth was passing with a damsel, totally unaware of the surroundings. He was carrying an umbrella over her head and fanning her from the heat. He wiped away her sweat on and off. He was totally absorbed in her beauty. People who saw this turned their head away in disgust. Ramanuja who surrounded by his disciples, was passing by, happened to see this and asked his disciples to bring the youth. His name was Danurdasar.

Ramanuja's disciples approached Danurdasar and conveyed to him, Ramanuja's orders. Danurdasar coming to his senses went with the damsel, Ponachi and fell at His feet and stood reverently. Ramanuja asked why he was carrying an umbrella and fanning Ponachi, who did not have any shame at this display in public. Danurdasar said that whenever he looks at her eyes, he loses himself by the sheer beauty of her eyes and that he had not seen anything more beautiful than her eyes.

Ramanauja asked Danurdasar as where he hails from? He said he was from Nigala Nagar and he was a professional wrestler. Ramanuja told Danurdasar, that he will be able to show the eyes of unmatched beauty, if he meets Ramanuja in his mutt that evening. Danurdasar agreed and reached Ramanuja's mutt in the evening. Ramanuja took Danurdasar and his wife to Srirangam temple to have darshan of Lord Ranganatha reclining on Adishesha. Priests in the temple, as soon as they saw Ramanuja welcomed him and did an aarthi with camphor. In that bright light, the Lord's lotus eyes sparkled with beauty and compassion. Looking at the unmatched beauty of the Lord and the oozing grace and benevolence, Danurdasar lost himself totally. With his eyes welling with tears of joy, he stood there for a long time.

Ramanuja's Life and Teachings - contd

When he came back to his senses, he fell at Ramanuja's feet and held it firmly. Ramanuja lifted him up and embraced him. Danurdasar thanked Ramanuja for showering his blessings on him and releasing him from his lustful mundane existence. Ponnachi also fell at Ramanuja's feet and both begged Ramanuja to accept them as His disciples. Ramanuja named him Pillai Uraga Villi Dasar.

After getting ordination from Ramanuja, Pillai Uraga Villi Dasar moved to Srirangam with his wife. Ramanuja felt very happy with Pillai Uraga Villi Dasar's devotion, mild demeanor, sweet words, humility and pure heart. Ramanuja who used to rest on MudaliAandaan while going for bath will rest on Pillai Uraga Villi Dasar after taking bath. Ramanuja's respect for Pillai Uraga Villi Dasar irked some of the fellow disciples. To prove Pillai Uraga Villi Dasar's worth, Ramanuja devised a plan.

One night, Ramanuja tore the inner garments of disciples who slandered about Pillai Uraga Villi Dasar. Next day morning those disciples quarreled among themselves accusing each other for the act. That day evening, Ramanuja told those disciples to go to Dasar's house and bring his wife's jewellery while he will retain Dasar in the Mutt. Ponnachi was lying down but did not sleep, she did not even lock the door and was waiting for Dasar's return. When the disciples came, they could easily get in and slowly tried to remove the jewellery. She did not resist or raise an alarm as she thought that these brahmins from the mutt were in dire need. As she was lying on one side, they removed the jewellery on one side. When she tried to roll over to the other side to enable them to take the jewellery on the other side, these disciples thought that she was waking up and ran back in fear. When they came back, Ramanuja allowed Dasar to go home. He then asked all those disciples to go to Dasar's house and observe what is happening and report back.

When Dasar reached home, Ponnachi related everything and said when she turned over to help them remove jewellery from the other side and they fled in fear. Dasar said, that she had the ego that she was helping them and thereby missed a chance to help the needy people fully. So saying he said that he is not prepared to live with her any more. She pleaded with him to help her get rid of her ego.

Watching all these, they came and related this to Ramanuja. Next day when all the 74 heads of Mutt and other prominent disciples were present, Ramanuja explained how people who had pride about their lineage, wealth and education will reach the lows of their life. He also cited the incident to highlight as to how badly they behaved towards each other at the loss of just their under garments.

He then cited how Dasar and his wife behaved calmly at the loss of the jewellery. He then asked them to decide as to who should be considered a brahmin, the ones who attacked each other or the one who behaved dignifiedly? The slandering disciples hung their head in shame. Ramanuja also asked Dasar to accept Ponnachi back as per his orders.

He then expounded that people should give up any pride they had about their lineage and try to develop good behaviour. He further said that all people who are born are equal and that people should try to understand Atman and try to realise it. He said developing good nature is far superior than acquiring money, education and status. All those gathered gained a valuable lesson out of this incident and explanation.

(to be continued...)

Whatsapp Vishayangal

Sri:

Srimate Ramanujaya Nama:

Visishtaadvaitam 8

Recap

☞ Thatvath-thryam - three doctrines of reality - Achit, Chit and Easwara

☞ Upaayam/Praapyam - the means

☞ Upaeyam/Praapakam - the destination

☞ Saadhanam - the aid

☞ Saadhyam - the desired outcome or result

Next we will see what is Thathvam, Hitham and Purushartham.

Thathvam, the doctrine of reality is also of two types. Dependent and independent. Chit and achit are dependent thathvams and Sriman Narayana is independent. The dependent chit and achit are the effect due to their respective karma and the independent thathvam Sriman Narayana is the cause. As stated by Kanchi Devaperumal, "Ahameva param tathvam" - He is the ultimate supreme reality.

Hitham is the means (like sharanagathi) by which the chit pursue to attain Sriman Narayana.

Purushartham is the goal for the chit to attain and do kankaryam to Sriman Narayana.

In summary,

☞ Thathvam is Sriman Narayana - the supreme reality

☞ Hitham is Sriman Narayana - for sharanagathi

☞ Purushartham is Sriman Narayana - for kankaryam

(to continue)