

Adiyongal Thirumadal

ISSUE 19

A SYDNEY ANDAL GROUP NEWSLETTER

DEC 2016

Welcome to the **NINETEENTH** 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 - **Sri U Ve Devaraja swamy** - upanyasam

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

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

May 1st Spl celebration for Udayavar 1000 Thirunakshathiram at SVT Sydney Andal bhagavathas took part in divya prabandha seva during the SVT Annual Brahmotsavam

Devotees may please note that regular Eramanusa Nootranadhi chanting is going on every Tiruvadirai 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.

Below is the Thiruvoimozhi chanting schedule for SVT Pavitrotsavam

Fri 09/Dec 5.30 PM – 1/10 to 3/10

Sat 10/Dec 1.30 PM – 4/10 to 8/10

Sun 11/Dec 9.30 AM – 9/10 to 10/10

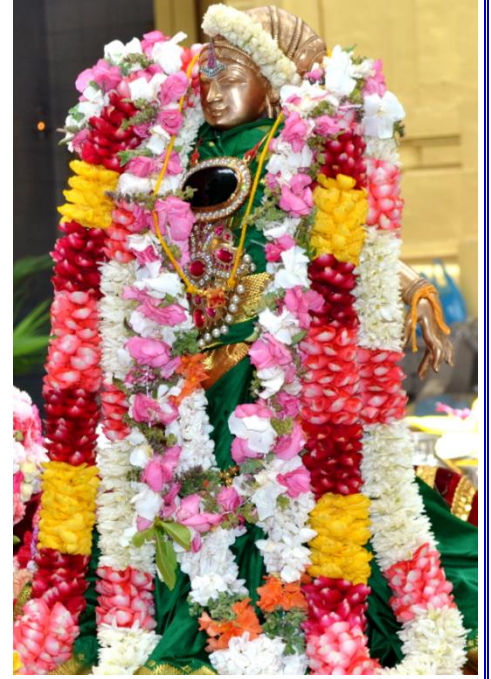
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Note the dates in Dec16

10 Kaisiga Ekadasi

12 Thirumangai Azhwar/Nampillai

13 Thiruppanazhwar

14 Karthigai Deepam

16 Dhanur Masam Starts

25 Visakam

28 Thondaradipodi Azhwar



Introduction

We covered the tenth pasuram in the last session. Let us continue with the eleventh 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 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 (the Azhwars) are awakened each 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.

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.

Pasuram 11 – Katru Karavai

Raga: Mukhari Talam: Misra Chapu

karru kkaravai kkaṇaṅgal pala karandu
 serrār tirāl aziya ccenru šeru cceyyum*
 kurram onrillāda kōvalar tam porkoḍiyē*
 purraravalgul punamayilē! pōdarāy*
 šurrattu ttōzimār ellārum vandu* nin
 murram pugundu mugilvaṅṅan pēr pāḍa*
 širradē pēšādē selva ppenḍātti* nī
 erukkuraṅgum porulēlōr embāvāy (11)*

கற்றுக் கறவைக் கணங்கள் பல கறந்து*
 செற்றார் திறல் அழியச் சென்று செருச் செய்யும்*
 குற்றம் ஒன்றில்லாத கோவலர் தம் பொற்கொடியே*
 புற்றரவல்குல் புனமயிலே! போதராய்*
 சுற்றத்துத் தோழிமார் எல்லாரும் வந்து* நின்
 முற்றம் புகுந்து முகில்வண்ணன் பேர் பாடச்*
 சிற்றாதே பேசாதே செல்வப் பெண்டாட்டி* நீ
 எற்றுக்குறங்கும் பொருளேலோர் எம்பாவாய் (11)

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The cowherds milk the herds of cows with calves; defeat thier enemies in war. You are the golden creeper of the cowherd clan! You are graceful like the peacock of the forest, with beautiful hind, like the cobra's hood, get up now! We have entered your portals and are singing the praise of the cloud-hued Krishna, you are the daughter of wealth. What is the reason for still sleeping? Join us, our vow will succeed.

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)" Vitthinaï"--> Para VaasudEvan at Sri Vaikuntam
- (2)"VeLLattharaviRRuyil amarantha-->VyUham at Milky Ocean
- (3) Sakatam Kalakkazhiya KaalOcchi--> Vibhavam (KrishNan)

Thiruppavai - contd

(4) PuLLarayan Koilil--> Archai (Sri VilliputthUr)

(5) ULLatthu KoNDU--> Haarthan or antharyAmi Brahmam

In the seventh Pasuram, Andal pays tribute to Sriman NaarAyaNan 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.

Inner Meaning

KaRRuk KaRavaik kaNangaL Pala KaRanthu : having drunk the milk of Gyanam from all Upanishads, smruthi, IthihAsa PurANams independent of their size or complexity

seRRAr thiRalazhia chenRu seruc cheyyum: having won over naasthikars and aasthika abhimAnis in saastrEic debates

KuRRam onrilAtha kOvalar tamm poRRk kodiye: Oh sishyan, who has been blessed with a sadAchAryan with mastery over the blemishles VedAs !

puna MayilE: Oh sishyan, who dances like a happy peacock (that has seen the rainy clouds) while singing the many naamAs of our Lord!

pOdharAi: May Thou be engaged in this aanandha anubhavam!

SuRRathu ThOzhimAr yellAm vanthu: the aadhivAhikars, who display friendship to You the Prapannan, have come now

ninn muRRam puhunthu : they have entered the front gates of Your (of the one , who has cast aside the gross body and entered into the subtle body/sookshma sarIram) house

Muhil VaNNan pEr paada: They are reciting the Lord's names and are ready to lead you to His supreme abode at the final stages of your journey via archirAdhi maargam, like BhaagavathAs reciting mantrams into your ear

siRRathE: You should cast away any concerns about committing sins consciously or otherwise

pEsathE: You should speak of nothing except Bhagavan naamAs

nee selavap pendAtti: you become thus the one appreciated by BhagavAn Himself.

uRangum poruL yeRRukku?: You have no more vinalis to worry about ? Why then this sleep rooted in fear and bhramam(delusion).

Inner Meaning of some key phrases

(1) Sri PBA Swamy points out that the three sambhOdhanams (address) as "**Kovalar tamm poRRkkodiyE ,puRRaraval- puna mayilE and Selvap peNDAtti**" are noteworthy. These three identifications suggest that this Gopi is like a dependent creeper on the supporting rod of AchAryans and is distinguished for her fragrance of Paaratantryam. She is thus a qualified UtthamAdhikAri.

(2) Sri PBA Swamy comments further on the word "**PuRRaraval**" to bring out the supremacy of Bhakthi among the triad of Gyanam , Bhakthi & Virakthi. When a cobra with majestic form enters its home under earth, it will shrink its big form humbly. When Bhakthi is dominant, it will yield Gyanam and Virakthi readily. Sri PBA Swamy also quotes Swamy AlavanthAr's sLOkam praising his grandfather Swamy Naathamuni in the context of Gyana- Bhakthi-Virakthi triad: "**Namochinthya adhbudha aklishta Jn~Ana VairAgya RaasayE , NaathAya munayE aghAtha Bhagavath Bhakthi SindhavE**". The importance of Bhakthi over Gyanam and VairAgyam is again alluded here, when Swamy Nathamuni is saluted here as the bottomless Ocean of Bhagavath Bhakthi.

(3) **PunamayilE**: Sri PBA Swamy compares the equivalence of the Peacock to a SadAchAryA in six ways. Two such comparisons are as follows:

(a) The poisonous insects would stay away from the peacock for fear of their lives. AchAryAs through their prabhAvam chase away all anishtams. (b) When the peacock is happy, it will stretch its tail feathers and dance. AchAryAs will exhibit their Gyana vikAsam, when they experience a sath sishyan.

(4) **SuRRatthu ThOzhimArellAm vanthu**: Aathma and dEha Bhandhus will flock around mahAns. One can see that with Udayavar(Ramanujar) with EmbAr , Mudali AaN DAN and KurEsar, KidAmpi Aacchan et al (aathma Bhandhus) serving him.

(5) **Ninn MuRRam puhunthu muhil VaNNan pEr Paada**: MuRRam is where the adiyArs of the Lord assemble.

(6) **Sirrathe Pesaathe**: AndaL's pasura Vaakhyam has the echo of Swamy NammAzhwAr's counsel AND command (ThiruvAimozhi:9.1.7): "**siRRa vENDA chinthippEyamayum kaNDIrkaLanthO !**"

Previous Articles

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

Andal tiruvadigale saraNam

Sri Krishnanin tiruvadigale saraNam

Varththai 23

23. ஆழி மறை என்றேனோ வசுதேவரைப் போலே

23. Azhi maRai enREnO vasudhEvaraip pOIE

When Sri Krishna was born to Devaki and Vasudeva, He came bearing His weapons such as Shanka (Conch) and Chakra(Discus). Devaki and Vasudeva prayed to Him to hide His form as they were worried that Kamsa would cause some harm to Him. This demonstrates their concern for Him without realizing His stature and ours. This concern has been demonstrated by others such as Periyazhvar.

Sri Krishna hid His form and changed into a normal human child. He then told them to carry Him to Gokulam and leave Him at Nandagopa and Yashoda's place, which they did. There He grew up as their son and performed His avatara activities.

Pen Pillai ponders and asks "Did I show great concern for Him like Devaki and Vasudeva did?". Almost all of us ask for things for our welfare and think He is Omnipotent and can take care of Himself

Varththai 24

24. ஆயனை வளர்த்தேனோ யசோதையாரைப் போலே

24. Ayanai vaLarththEnO yasOdhaiyAraip pOIE

After Sri Krishna was born to Devaki and Vasudeva, He told them to take Him across the Yamuna river to Gokulam and leave Him there at Yashoda and Nandagopa's place. Vasudeva followed those instructions. Krishna then grew up as the son of Yashoda and she did not know any different.

Even though He was born in a kshatriya clan, He grew up as a cowherd yadava (Ayan) in their house. There were many instances in the childhood of Krishna where He showed his paratva - such as the time He showed all the worlds in His mouth to Yashoda. However, she continued to treat Him as her son only - by sending Him to herd the cows, teaching him to play the flute, tying Him up with a rope when He was mischievous, etc.

When He lifted the Govardhana mountain to protect the yadavas from the anger of Indra, they asked Him if He was a deva. He told them that He was their relative and that they should never separate themselves from Him.

Thirukkolor Ammal is asking "Did I bring up Krishna like Yashoda did (as one of her own)?"

Govinda Jeeyar's change of heart

When Ramanuja was surrounded by dear ones like Koorathu Alwan, Periya Nambi, Mudali Aandaan, etc, Ramanuja missed His brother Govindan who had become a saivaite. He recalled how Govindan saved His life from the cruel plan of Yadava Prakasa. Ramanuja recognised Govindan's knowledge and talents and wanted to bring him into the Vaishnavite fold.

He thought that his uncle Periya Thirumalai Nambi (Sri Saila Poorna) will be able to carry out this task and sent a letter through a devotee. Peria Thirumalai Nambi went with a few of his disciples and went to Kalahasthi. He stayed in a hut near the well used by Govinda Jeeyar, where he used to propound the inner meanings of the scriptures. Govinda Jeeyar who came for his bath to the well was struck by the SriVaishnavas and their Thiruman Kappu. He took bath and was plucking the flowers from the tree nearby for his daily pooja. On the third day, he listened to the discourse of Periya Thirumalai Nambi's on Divya Prabantham. He decided to switch over to Vaishnavism and met Thirumalai Nambi and became his disciple. He went with him to Tirupathi where Thirumalai Nambi did pancha samskaram and accepted him as his disciple. When this news reached Srirangam, Udayavar was pleased.

Worldly Souls come! I guarantee!

Ramanuja remained in Srirangam and paid attention to reorganising the running of the Srirangam temple efficiently. Ramanuja enjoyed learning the deeper meanings of the Dwayam, Geethartha Sangraham, Siddhi trayam, Vyasa Sutram, Pancha Raathra ahamam etc.



One day Periya Nambi told Ramanuja about Thirukottiyur Nambi, a well versed poet who lives in Thirukottiyur which is not far from Srirangam. He further said that Alavandar had exclusively instructed the deeper meanings (Rahasya arthams) of some texts about which others don't know. He therefore asked Ramanuja to go to Thirukottiyur Nambi and learn from him the Rahasya arthams.

With great humility and reverence, Ramanuja approached Thirukotiyur Nambi and explained the purpose of his visit. Thirukottiyur Nambi dismissed him casually and asked him to come later. Undaunted, Ramanuja went to Thirukottiyur 18 times with very little success. Ramanuja spent his time in temple renovation, maintenance, reorganisation of distribution of Prasad among employees and those serving in the temple, setting up, maintenance and administration of medical clinics, libraries etc. A Chola Chiefton by name Agalanga Cholan stood by Udayavar in all these endeavours. Once the reorganisation was done, Udayavar left the maintenance and administration of those works to Agalanga Chola.

After turning away Ramanuja 18 times, Thirukotiyur Nambi heard from many people and sources about Ramanuja's knowledge, devotion, caring for the temples etc. He was pleased with what he heard and sent a messenger asking Ramanuja to come only with his *tridanda* (three sticks tied together) and *pavitram* (Durba grass worn on the finger). Ramanuja turned up with Koorathu Alwan and Mudali Aandaan. Thirukotiyur Nambi asked Ramanuja why he turned up with two people when he specifically instructed him to come alone with only his Dandam and pavithram. Ramanuja

explained that Kurathu Alwan was his Pavitram and Mudali Andaan was his Dandam and hence came as ordered by him. Nambi admired Ramanuja's intelligence. He then explained the deeper meanings of the Thiru Mandiram. He told the three of them, that this mantra will bestow on them a place in Vaikuntam. He further said that he gave them this mantram because he considered them fit to receive the instruction. He told them that they should not divulge this mantram and the meaning to any one else. After getting the instruction They glowed like the morning Sun.

After prostrating before Thirukoshtiyur Nambi, he walked to the perumal temple. He saw a big crowd waiting before the temple to have lord's darshan. Ramanuja's heart melted and called out aloud. He asked all of them to come and said that he is going to give them a rare diamond. All the people young and old, literate and illiterate , men and women gathered saying that a great saint has come and invited them to come to listen to him. Ramanuja then got on top of the temple tower and started to say in his sweet voice. He said that he is going to give them a mantra and wanted them to chant it three times along with him. Then Ramanuja also gave out the meaning of the Thirumantaram. They all repeated after Ramanuja and prostrated before Ramanuja. Koorathu Alwan and Mudali Andaan who were in the crowd and were moved beyond words. All the people in the crowd after receiving the mantra glowed like celestial beings.

Temple tower from where Ramanuja gave out the meaning of the secret mantra.

After this incident, Ramanuja wanted to pay his respects to Thirukotiyur Nambi before leaving for Srirangam. Word of Udayavar giving out the inner meaning to one and all reached Thirukotiyur Nambi and he was seething with anger. When Ramanuja went and prostrated before him, Nambi told him that he did not even wish to see him and asked if he knew what the consequences were for

violating the instructions of the Guru?

Ramanuja without any change of heart and with humility told Nambi that he was aware that he would be consigned to hell. He further said that because many

people benefitted from the mantra to reach Vaikunta, he alone was willing to rot in hell. Hearing this, Thirukotiyur Nambi had a change of heart and realised that his narrow mentality

was no comparison to that of the benevolent Ramanuja. He hugged Ramanuja and called him **Emperumanar**. People who witnessed this incident were thrilled. Thirukotiyur Nambi then made his son sowmya Narayana to become a disciple of Ramanuja and bid them good bye.

(to be continued...)

