

Adiyongal Thirumadal

ISSUE 43

SRI SYDNEY ANDAL GROUP NEWSLETTER

December 2018

Welcome to the **Forty third** issue of Adiyongal Thirumadal!

The month of Margazhi has already started and as usual we plan to celebrate the GGG (Koodaravalli utsavam), Sri Andal Thirukalyanam and Thiruppavai chanting at Namadwar.

GGG Utsavam:

Date: 12th Jan 2019 Saturday (time TBA)

Though it is normally celebrated on the day of Thirupavai 27th pasuram "kudaravellum seer govinda", as it falls on a week day, the following weekend has been chosen to celebrate.

Ten volunteers will cook the akkara adisil in the SVT temple premises and offer it in 100 tada to perumal, like how **Godhagrajar** offered to **Govindan** as per the wish of **Godha**

AT Kalyanam:

Date: 20th Jan 2019 Sunday 2pm

As usual we will be celebrating Sri Andal Kalyanam during the first Sunday of Thai month at SVT. The task list for Sri Andal Kalyanam has been uploaded in Google Docs.

Kindly update the available yellow cells using this link.

<https://drive.google.com/file/d/1ftPM95y3LkAAQCIYvXZcGG3IbZfONcqH/view?usp=sharing>

Namadwar – Thiruppavai Chanting

Date: 30th Dec 2018 & 6th Jan 2019 Sundays 11am – 12noon.

Like last year Thiruppavai chanting during the month of Marghazhi at Namadwaar, 44 Oakes Road, Winston Hills will continue this year also, as per the following schedule.

1. Pothu Thaniyankal; Thiruppavai followed by Sattrumurai

Sydney Andal group requests all bhaagavathaas to continue to participate in the chanting of Swami Desikan's stotramala and seek the blessings of Swami Desikan.

We encourage young and junior members of Sydney Andal Group to contribute articles to this madal in order to get them involved by contributing towards our sanaathana dharmam along with the path of "Emperumaanaar dharisanam"

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



108 Divyadesham – 09 Sri Villiputhur Andal Temple- Madhusudan Tatachar

Located 70 Kms South West of Madurai is Srivilliputhur, the birthplace of Andal and considered to be among the holiest of the 108 Divya Desams. This is the birthplace of not one but two Azhvaars and a father-daughter one at that- **Periyazhvaar and Andal**.

Legend has it that this town was built by two hunters Villi and Puttan and hence the name Villiputhur. The temple dates back to 1st Century AD. The 196 ft high temple tower is 2nd only to Srirangam's Rajagopuram (236 ft) among the Divya Desams. The 9 tier temple chariot is said to be the biggest in Tamil Nadu. It is the Srivilliputhur temple tower that is enshrined as the Tamil Nadu Government logo.



Periyazhvaar: Periyazhvaar, who was born as the 4th son of Mukunda, was a great devotee of Lord Vishnu. Pandya king Vallabadevan who wanted to know the Lord with the power to lead one to Paramapatham, the heavenly abode, sent out for Periyazhvaar of Srivilliputhur to provide a solution. Accordingly, Periyazhvaar was brought to the court of the Pandya King in Madurai. With several examples from Vedic scriptures as well as historical references, Periyazhvaar showcased to the Pandya King that Lord Vishnu was the one who could take one to the heavenly abode.

Confers title of VishnuChittar: A delighted Pandya king was impressed with the explanation of Periyazhvaar and conferred the title of 'Vishnu Chittar' on Periyazhvaar. So pleased was the king that he took Periyazhvaar on an elephant top through the streets of Madurai. Koodal Azhagar, along with the Goddess, came to witness this sight on his Garuda Vahana.

Elephant's bells as the beats for his Pallandu: Periyazhvaar was surprised at the presence of Koodal Lord and instantly showered praises on the Lord with his Pallandu. Periyazhvaar used Elephant's bells as the beats for the song. Periyazhvaar composed a total of 473 Paasurams, including the first 12 songs of the Divya Prabhandham called the Thiru Pallandu.



108 Divyadesham – 09 Sri Villiputhur Andal Temple- continued...

Finds Aandal in the Garden: PeriAzhvaar then returned to Srivilliputhur and continued his devotion for Lord Vishnu. One day, while he was performing his daily collection of flowers for the Lord, he found a small girl lying in the garden. Periyazhvaar named her as Aandal and brought her up as his own daughter.

Andal's Thiruppavai: Andal's Thiruppavai (30 verses in praise of Lord) is one of the most beautifully composed songs among the Nalayira Divya Prabhandham. It is believed that singing these 30 verses will bring peace and prosperity as well as God's grace. It was in the month of Maargazhi (mid December to mid January) that Andal composed Thiruppavai at the tender age of five.

Thiruppavai celebrates, in 30 songs, a certain simple ritualistic observance on the part of the devotees. While it appears in the early stanzas that Aandal's intention is to pursue the Lord to marry her, as one reads through the later verses, one finds that she is actually praying to be allowed the service of the lord. The first ten songs celebrate the fruits of the devotional observance, the second ten songs seem to wake up Lord Krishna to pray for their grace and the last ten songs inspire devotees to take the path of service to Lord.

During Margazhi, the Vishnu temples open very early, around 4am, and the entire 30 songs of Thiruppavai are chanted in a special rendition. It has been an age-old belief that unmarried girls who bathe in a pond and visit temples to recite the Thiruppavai with sincere devotion will attain spiritual husbands.

Letters in Maargazhi: It is said that one song of the 30 Thiruppavai verses is dedicated for each of the thirty days of Maargazhi. A unique feature in centuries gone by was that letters written during Maargazhi used to start with one Thiruppavai Paasuram (relevant to the day) that would serve as an indication of the date of the letter (The date itself was not written in the letter).



Thiruppaavai and Thiruvempaavai- Vaishnavism and Saivism acknowledging each other

An interesting facet of Thiruppavai and Thiruvembavai is that the first verse in Thiruppaavai begins with the Maa (Maargazhi Thingal), the syllable with which Maanikkavaachakar's name begins and the first verse in Thiruvembavai too begins with the syllable Aa (Aadhiyum ..), with which Aandal's name begins, an indication of the mutual respect the two great saint poets had for each other - a tale of Vaishnavism and Saivism acknowledging each other.



108 Divyadesham – 09 Sri Villiputhur Andal Temple- continued...

Unique Tradition: Into her teens, Aandal developed the habit of wearing the garland that Periyazhvaar had put together for the Lord. With garland around her neck, she began admiring and admire her own beauty in the mirror. From a very young age, she began to sing praise of Lord Krishna and began to see the Lord as her husband. This act shocked Periyazhvaar and he looked up to the Lord for solution. To Periyazhvaar's relief, the Lord indicated that he was happy to adorn the garland. To this day, this unique tradition is followed in this temple, not seen in any other Divya Desam. Lord Vatapatrasaayee adorns every morning the garland worn the previous evening by Andal (the Goddess).

As years passed by, Periyazhvaar was anxious and worried about the future of Aandal. Answering his prayers, Lord Ranganatha asked Periyazhvaar to bring Aandal to Srirangam. Periyazhvaar left for Srirangam in a Palanquin provided by Pandya King Vallabha Devan. On reaching the Cauvery, Andal suddenly disappeared. Periyazhvaar continued his trip across the Cauvery. On reaching the temple, he found Andal alongside Lord Ranganatha.

Periyazhvaar wanted to see this sight in his own place at Srivilliputhur and Lord Ranganatha is said to have made the trip on his Garuda Vahana and appeared in a wedding posture as Rangamannar.



Garuda alongside the main deities – A special feature

One finds Lord Garuda, the charioteer of Lord Vishnu, alongside the main deities. In all other temples, one finds Garuda standing opposite the main deity. It is believed that Garuda, brought Lord Ranganatha of Srirangam to Srivilliputhur faster than expected and hence he was accorded the special status here.

5 Garuda Sevas on the Birth day of Andal
On the birth day of Aandal in the Tamil Calendar month of Aadi, one witnesses 5 Garuda Sevas - Venkatachalapathy, Thiruthangal Appan, Vatapatrasaayee, Rangamannar and Kaatu Azhagar Sundararajan.

During the Chitra festival in Madurai, Kallazhagar (of Azhagar Koil) makes an important stop at Thallaakulam Perumal koil to collect the garland sent by Aandal of Srivilliputhur. Only after wearing the garland, does Azhagar get into the Vaigai River. During the Aadi Thiruvadi Pooram festival, marking the birthday of Aandal, Lord Azhagar of ThiruMaalirun Cholai sends his attire to Srivilliputhur as a 'return gesture' to her.

108 Divyadesham – 09 Sri Villiputhur Andal Temple- continued...

Araiyaar Sevai – A Big Attraction

A big attraction at the Srivilliputhur temple is the Araiyaar Sevai, the visual song and dance enactment of the Paasurams (4000 Divya Prabandham verses) that has been performed at Divya Desams for over 1000 years. Srivilliputhur remains one of the three Divya Desams in Tamil Nadu where Araiyaar Sevai is still being performed, the other two being Srirangam and Azhvaar Thirunagari (near Tirunelveli).

The famed Araiyaar Sevai is said to have originated from Thirukkurungkudi, the Divya Desam about 40kms from Tirunelveli. Legend has it that the Lord used to listen to Araiyaar's Abhinayam hiding behind a wall in Bashyam Street (South Mada Street).

Araiyaars (King of Music) are descendents of Nathamuni, who is believed to have introduced the Araiyaar Sevai. It is believed that Lord Ranganatha himself gave the Araiyaars the right to perform the unique musical chanting at the temples and presented them with the cone-like red cap, two cymbals and the sacred garland (which they wear around their neck when they perform).



The Araiyaars first recite the Paasuram, then explain its inner meaning and finally perform the Abhinayam, a unique art/dance performance with their hands and legs explaining the Paasurams with special musical effect.

This special explanation (Vyakyaanam) requires a deep knowledge and understanding of the Paasurams and its inner meaning. It is not an easy art, as can be seen from the fact that it takes one nearly 20 years to learn and perfect the

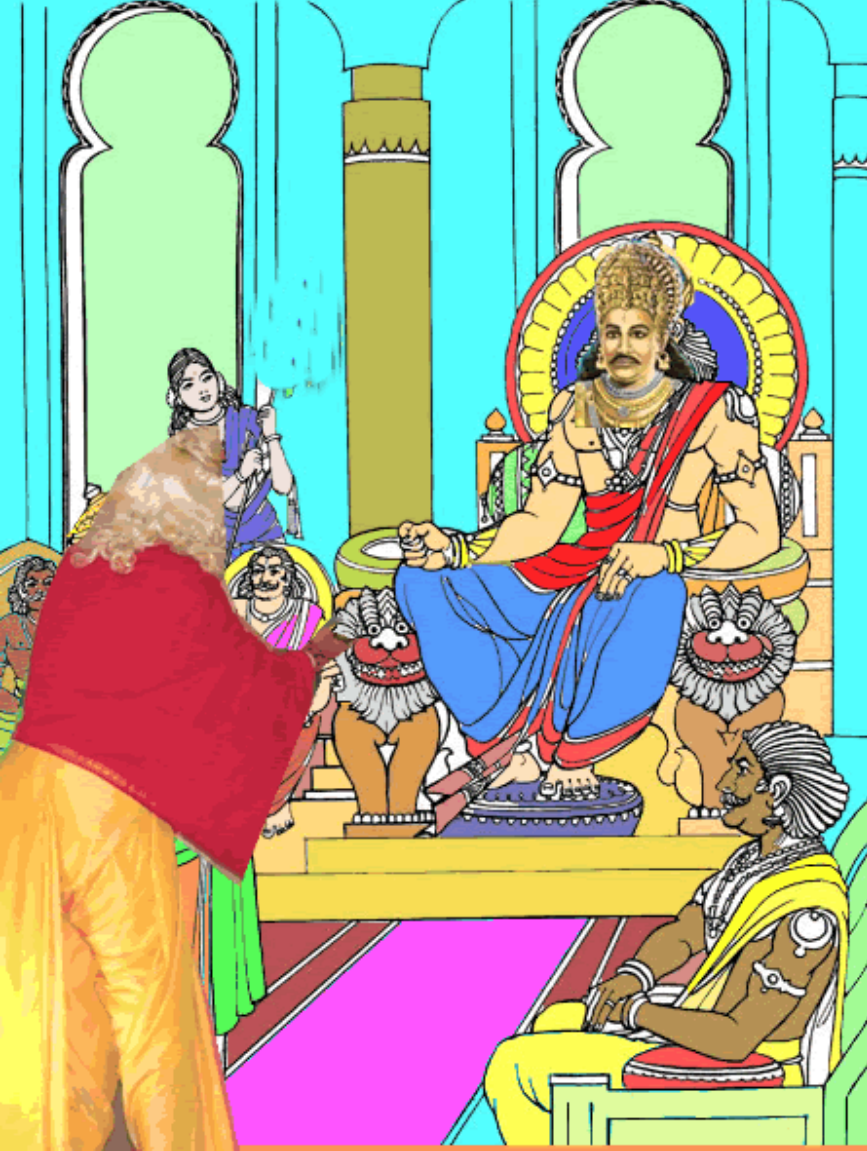
Abhinayam.

Story of Aandal through Araiyaar Sevai during Margazhi

One of the 'Araiyaar Sevai' occasions that is of particular significance is during Vaikunta Ekadesi - The Paghal Pathu (10 days) and the Era Pathu(10 days)- when one is treated to a real spectacle with the Araiyaars enacting the 'Story of Andal' growing into a young beautiful girl through their Abhinayam.

Varththai 67

67. அநுகூலம் சொன்னேனோ மால்யவாணைப் போலே



67. anukUlam sonnEnO
mAlYavAnaip pOIE

There were many people who gave good advice to Ravana, though he did not listen to them - such as Maricha, Sita Piratti, Vibeeshana, Kumbakarna and Malyavan. Malyavan was Ravana's grandfather. Due to his age, relationship, knowledge and worldly experience, he was in the right position to offer his advice to Ravana.

He told Ravana "O King! You should not go to war with Rama without knowing His strength. Amongst the boons you received, you never got one that protects you against men or monkeys. Now, both are standing together against you. In addition, this Rama does not appear to be an ordinary human being. It is Lord Vishnu Himself who has incarnated as Rama. Our entire clan will be destroyed in this war. So, send Sita back to Rama and make peace with Him". Ravana however, rejected this good advice.

Thirukkolor Ammal asked "Did I give words of good advice (that show the right path)like

Malyavan did?". So how does it matter whether I stay in Thirukkolor or leave.

Varththai 68

68. கள்வன் இவன் என்றேனோ லோககுருவைப் போலே

68. kaLVan ivan enREnO IOkaguruvaip pOIE

The name "kaLVan" is one of the many names of Sriman Narayana. He is known by that name in one His divyadesams also. It means one who steals or one who cheats/tricks others. He does this for the sake of His devotees in many cases.

In the yagasala of Mahabali, He arrived in the form of a small dwarf (vAmana), asked for and obtained three steps of land, grew up as Trivikrama and measured all the worlds with His divine feet. At that time, the asura guru, Sukracharya called Him as a "kaLVan".

ThirukOlur Penpillai Rahasyam – Sri Suresh Varadarajan.

However, it does not appear appropriate that this is the incident being referred to in this vArththai and that Sukracharya is being called a Loka Guru.

It would be appropriate to refer to Swami Nammazhvar as Loka Guru. In several pasurams, Nammazhvar refers to the Lord as "kaLvan". In Thiruvaymozhi 5-10-4, he says "kaLLa vEdaththaik koNdu pOyp puram pukkavARum" கள்ள வேடத்தைக் கொண்டு போய்ப் * புறம் புக்கவாரும் - here he refers to the Lord going amidst the asuras and taking away their faith in the Vedas.

In Thiruvaymozhi 3-8-9, Azhvar says "koLvan nAn mAvali mUvadi thA enra kaLvanE" - கொள்வன் நான் மாவலி! * மூவடி தா என்ற கள்வனே! referring to the Lord's vAmana avatara.

In Thiruvaymozhi 2-2-10, he says "kaLvA! emmaiyum Ezulagum nin uLLE thORRiya iRaivA" கள்வா! எம்மையும் * ஏழுலகும் * நின் உள்ளே தோற்றிய * இறைவ!



In this pasuram, it is Shiva who calls the Lord "kaLvA". This refers to the incident where Shiva obtained a boon from Narayana that He would ask for and get a boon from him. To fulfill that promise, during His Krishna avatara, He went on a kailasha yatra and asked Shiva to grant Him children. Shiva calls Him "kaLvA" because, it is He who is the father of all including Shiva and yet He is asking for the boon of a child. Since Shiva is known for the greatness of his knowledge it would be alright that he is referred to as the Loka Guru.

Thirumangai Azhvar in his Thirunedunthandagam, calls Him as "kaLvA!". Azhvar says it is His trickery that He is hiding and not showing Himself to Azhvar". Since this Azhvar invited the Lord Himself to learn from him, it would be appropriate to refer to him as Loka Guru.

Though we do not know which one Penpillai referred She mentioned to Ramanuja "Did I refer to Him as 'kaLvan' like the knowledgeable devotees who can be called as Loka Guru's?"

Pictures courtesy:

Mghariharaan.wordpress.com, quora.com

Kaisika Ekadashi significance – Smt. Srividhya Renganathan

We just finished the tamil month of Karthigai and approaching towards the month of Margazhi (Dhanur Masam).

In the month of Karthigai, we would have been fasting for Kaisika Ekadhasi (Sukla Paksham - Ekadhasi), the significance of this ekadhasi is explained in "Varaha Puranam" by Lord Vishnu himself. Once again, Vishnu explains how he adores worship through music and dance.

In a place called Thirukurugudi, Tamilnadu there lived a lowborn Vishnu devotee named by Varaha Perumal himself as "Nampaduvan (Nam + Paduvaan -> Our Singer)" born in Chandala family. In those days, devotees from downtrodden family were not allowed to enter the temple or offer prayers to lord. Nampaduvan ardently offers his prayers to Malaimel Nambi, Boodevi and Sridevi everyday by singing songs with his veena outside the temple and had a vow to follow Ekadhasi vritham. On every Ekadhasi day, he would fast, keep awake the whole night and on Dwadasi morning after, singing songs on lord Vishnu and Piratti return back in the morning before everyone else wakes up. To reach the temple Nampaduvan had to climb the hill covered with huge number of bush trees.

One night, in the month of Karthigai – Sukla Paksha Ekadhasi, Nampaduvan was fasting for the whole day and climbed the hill with his veena to do his usual offerings to Malaimel nambi. While climbing the hills, he was stopped by a Bramarakshashan who was very hungry and so happy to see a human flesh as a food to satisfy his hunger. Bramarakshashan wanted to kill Nampaduvan as a prey, while Nampaduvan place a request to Rakshashan to let him go and complete his Vritham to Malaimel Nambi. He also says that once the prayer is offered to my lord, I will come back to you and happily be your prey. Bramarakshashan is not ready to listen to Nampaduvan's request.

Then Nampaduvan makes several promises to make the Brahmaraksahsan believe he will be come back after the prayer. Nampaduvan gives 17 different oaths to Bramarakshashan, but he is not convinced. However, for the 18th oath Bramrakshashan trusts Nampaduvan and lets him go to do his offerings. The 18th oath given by Nampaduvan is that if I don't return after my offerings "I will get all the sins of a person who compares lord Vishnu to the demi-gods". This oath sparks a trigger to Bramarakshashan and he lets Nampaduvan to go to the temple.

Nampaduvan happily went to the temple and offered his music to Lord Malaimel nambi. When Nampaduvan sang, Nambi thought that the songs are so divine than usual. After completing the offerings, Nampaduvan started to go through the bushes down the hill to BramaRakshashan. At that moment, Lord Nambi disguised himself as an old man and asked him why he is going through bushes, for which Nampaduvan tells the truth. The old man shows a different route, but Nampaduvan refuses to go through the new route and goes back via the same route where the Bramarakshashan is waiting.

Nampaaduvaan reached the Bramarakshashan's place and the rakshashan is so happy that he is back. Seeing, Nampaduvan kept his promise, bramarakshashan explains " In my last birth my

name was Somasharma and I was a great yangya vidwan. "Due to ahankaram, I didn't follow the yangya rituals properly, hence I have been cursed to born as a bramarakshashan". He also adds" I have never seen a great Vishnu devotee like you; can I please request you to give me all the puniyas you have gained through your Ekadhasi prayers, which can let me out of this curse", for which Nampaduvan refused. Bramarakshashan fell at the feet of Nampaduvan and begs for the punyas attained only through kaisika note that is recited in front of Nambi today, for which Nampaduvan accepts and gave only the Kaisika puniya to him. Lord Nambi appeared in front of them and blesses both of them. This day is celebrated till today as "Kaisika Ekadhasi". Even today, in Thirukurugudi, during the Karthigai month, a drama is enacted to depict this story. Please do visit when you get a chance.

Sri Vaikunta Ekadashi significance

na GaayathryA para manthra: na Maathu para dhaivatham

na KaasyA: paramam theertham na EkAdasyA : samam vratham

(Meaning): There is no manthram that is superior to Gaayathri manthram ; there is no dhaivam superior to one's mother; there is no sanctifying theertham better than Kaasi and there is no vratham that is more sacred than EkAdasi Vratham .

Of all EkAdasis, the one connected with Dhanur Maasa Sukla Paksha EkAdasi is the most exalted and is known as Sri Vaikunta EkAdasi. There are number of reasons associated with the special significance of this EkAdasi:

This is the day of the churning of the Milky Ocean for nectar. Besides Amrutham, Kaamadhenu , Ucchaisravas ,Iraavatham , Kalpa Vruksham , Apsaras , Kousthubham ,and Paarijatha Pushpam appeared as a result of the churning .

The most exalted of auspiciousness that happened on this day is the appearance of MahA Lakshmi .She appeared with the golden color (HiraNya VarNam HariNlm SuvarNa rajathasrajAm) and shining with Her innate glory like a cool moon (ChandhrAm prabhAsAm YasasA jvalanthlm).Like a brilliant lightning bolt out of the sky , she incarnated right in front of the Lord engaged in churning the Ocean and made all the directions shine with Her glory (Ranjayanthi disa: kAnthyA Vidhyuth SoudhAmini YathA).

BhagAn Dhanvanthri appeared thereafter with the amrutha Kalasam (AmruthApUrNa Kalasam Bibhrath Valaya BhUshitha:).

According to one school, the day of the GitA Upadesam to Arjuna by the Lord on the battle field is said to be on Sri Vaikunta EkAdasi day. Some opine that it was on Vijaya dashami day.

Our Lord commented on the significance of GitA in VarAha PurANam this way:



Sri Vaikunta Ekadashi significance - continued...

GitA jn~Anam upAsrithya Thrln IOkAn PaalayAmyaham
GitA mE paramA vidhyA Brahma RoopA na Samsaya: et al

(Meaning): I am rooted in GitA. The passages of GitA are sections of my temple. Thru the Jn~Ana Saaram housed in GitA , I rule the three worlds. GitA is my supreme Vidhyai (UpadEsam/revealed knowledge to reach me). It points out to the way for Moksham . It cannot be separated from Me. It is beyond the limits of Desam, Kaalam and other limitations. This is the essence of VedAs and Upanishads. It is the key to open the lock of Athma VichAram and to gain Moksha Siddhi. That is why the day of birth of this sacred revelation, Sri Vaikunta Ekadasi day is considered the most sacred.

Lord Parthasarathy says further:

yOashtadasajapO nithyam narO niscchala maanasa:

Jn~Ana siddhim sa labathE tathO yAthi param padham

(Meaning): The One who reads all the 18 chapters of my GithOpanishad and meditates as well as comprehends the meanings of the verses, will come sthitha Praj~nan , achieve Jn~Ana sampath and finally reach the safety and comfort of the shadow of my feet and gets fulfilled in his life's purpose .

The tattvam behind Sri Vaikunta EkAdasi or MokshEkAdasi is the principles taught by Sri parthasarathy to us through Arjuna as an excuse. They are the essence of VedAs, Upanishads , AnushtAnAs , ashtAnga Yogam et al . Those who are not able to comprehend the esoteric doctrines of the Vedas, Upanishads or able to practise anushtAnams and Yogams can wake up in Brahma muUrtham on the month declared as the most holy by GitAchAryan (MaasAnAm margasrsham) , recite ThirupaLLIyezucchi, ThiruppAvai participate in the Thiru Adhyayana Uthsavam and on Sri Vaikunta EkAdasi day travel with the Lord thru parama padha Vaasal and get Moksha Siddhi . The Lord Himself enacts the role of a Mumukshu on this day.



AzhwArs and Thiru AdyayanOthsvam (Moksha EkAdasi): Swami Sri NammAzhwAr . In the last centum of his Thiruvaimozhi , he takes leave of many archA mUrthys with a heavy heart and describes his joyous plans to leave this earth at the end of his avathAra mission to reach the abode of his Lord , Sri Vaikuntam . Like ANDAL, who described in great detail Her impending marriage to Her Lord through a dream scene (VaraNamyiram Paasurams), NammAzhwAr similarly used Veda PramANams to describe his journey to Parama padam as revealed to us in Brahma sUthrams and Upanishads.

Few hundred years later, the last of the AzhwArs, Thirumangai , was standing in front of Sri Ranganaatha at Srirangam enjoying His divine beauty and was reflecting on the tenth ThirumAlai Paasuram of ThondaradipoDi :

" KaatinAn Thirubarangam Uyvharvarkku uyyum vaNNam --"

AzhwAr wondered about his own moksham . He broke out in a thought sequence, which took the form of the following paasuram passage:

" aNiyAr pozhil Aranga naharappA ! tuNiyEn

ini ninnaraulallAthu , naNiyE , MaNi MaaNikkamE ,
MadhusoodhA ! paNiyAi yenakku uyyum vahai ParamjyOthi "

Our most merciful Lord of Srirangam responded through Uttama nambi , His priest and showed the way for his salvation .

AzhwAr was thrilled with that revelation and organized the ThirukkArthigai Uthsavam to celebrate the immeasurable, tall Jyothi (anthar jyOthi: kimapi yaminAm anjanam Yoga dhrushtE : , as revealed later by Swami Sri Desikan) as Sriman NaarayaNa Tattvam reclining on the bed of Adhi sEshan at Srirangam . Thirumangai Azhwar understood now that was the same "tall" jyOthi tattvam revealed by Sri RanganaathA to NammAzhwAr earlier. Recognizing this as divine indication, Thirumangai brought Swami Sri NammAzhwAr's archA vighram from Azhwar Thirunagari with pomp and maryAdhai to Srirangam and placed nammAzhwAr's vighram in front of Sri Ranganathan . He begged the Lord and requested Him to instruct he world about the Veda Saamyam of Thiruvaimozhi through the conductance of an uthsavam to highlight the extraordinary relevance and greatness of Thiruvaimozhi as Tamil MaRai . Our Lord of Srirangam agreed and gave the orders for the initiation of Adhyayana Uthsavam ,which is also known today as MokshOthsavam as a result of Thirumangai Mannan's initiative and the continuation of that Kaimkaryam by our PurvAchAryas from AchArya Naatha Muni's time.

Acknowledgement: ramanuja.org

Aandal Vaibhavam – Haripriya Rangarajan

As we are in Marghazhi Masam, let's enjoy "Aandal Vaibhavam". Periya Aazhwar had a huge Premai for Lord Mahavishnu (Krishna) He thought evil eye (kandhirstii) may affect and sang "Pallandu Pallandu Palaayirhandu Palakodi Nooraiyram "hence he was named as Periya Aazhwar. He always chanted Sriman Narayanan Thirunamam (name) and had a big garden where he used to pick flowers and make a garland for Ranga Mannar Srivilliputhur. Once he was picking up the flowers, he heard a crying of a baby. He was so shocked hearing that cry. The cry of a baby is referred here as "Susswaram" (sweet voice) How could a baby's cry be so sweet to hear? Is because it's beautifully said "if we cry in the thought of him would be as sweet to hear where as if we sing a single word without his thought would be not as pleasant to hear (Aabaswaram)".

So, he followed the cry and he saw beautiful girl baby lying near Thulasi (basil) plant. He immediately got attracted by her and took her (Bhomma Devi) in his hands. He then named her "Kothai" who then grew as an ardent devotee of Sriman Narayana (Krishna) she inhabited the characteristic of Perumal inside her as Periya Aazhwar used to tell all his stories. She then starting loving him and wanted to marry him She used to send message to Sriman Narayana by Vaandu saying "you used to buzz (ooin) Go to Ranganathan and buzz (kothai kothai) in His ears so he won't forget there is Kothai waiting for his arrival Anadal used cloud as a messenger saying "oh! Cloud you used to drink Water from sea and pour as a shower now drink from my eyes (kan neer) and shower to Govindhan, He will ask you why the shower is burning instead of cooling us, then tell him "it's Kothai kan neer it's warm because of the love she had for you (viraha thabam) and waiting for you desperately.

Aandal Vaibhavam - Continued – Haripriya Rangarajan

Periya Aazhwar felt her love for lord so he told her to hold Marghazhi Nombu gathering all girls in Srivilliputhur thinking of them as Gopikas and think this place as Brindhavanam and once this is completed, he will definitely come for you. Periya Aazhwar was her Acharyan so she immediately did what was instructed by him happily. She gathered all the girls and started the nombu "Maraghazhi thingal mathi niraidha nan nallam" She then completed the Maraghzhi nombu, as she was thinking about Him every second and her marriage with Sriman Narayana. She wore the garland made by Periya Aazhwar for Vada Bhadra Sai and kept it back in the basket to be taken to him thinking that if he accepts that he would accept him as well.

Without knowing this periya aazhwar took that to the temple and gave that to bhattar. Bhattar then realized there is a hair in the garland and returned it back to Periya Aazhwar. He came back home and said Kothai "you have made a big mistake wearing his garland" He handed the garland back to her and made a new garland immediately as fast as he could and took back to the temple and handed to Bhattar. When Bhattar tried to offer this new garland Sriman Narayana refused to take the garland and demanded for Kothai's garland. Periya Aazhwar was so happy and returned home to share this with Kothai, meanwhile she was crying that if you couldn't accept the garland that she wore how he is going to accept her. Periya Aazhwar returned back and for the very first time, he called her "Aandal" meaning "if Lord Sriman Narayanan is Aandan (owner) of this whole universe, she is the one who owns Him"

She was confused when she heard the name Aandal and he then explained that Rangamannar accepted her love and wanted her garland She was so happy to hear that and ran to temple And Ranganathan happily accepted the garland. She was then named as "Sudi Kodutha Soodar Kodi" She then had a dream of marrying Him and it happened very soon in real as Rangamannar sent word for Periya Aazhwar to bring her in a palanquin to Srirangam. Periya Aazhwar could not able to follow them as they are very fast and when she entered the sanctum, Lord Sriman Naryana Merged and she believed that He is responsible for her as the Marriage and Thirumangalyam as witness, so She stepped on Perumal Lap and merged herself with Him forever. Periya Aazhwar when he reached temple, he couldn't see both. Periya Aazhwar cried to Lord "I was taking care and bringing up my only lovable daughter but "Sekanmal vandhu kondu Ponnann" Then he heard

Aasariri Instructing him "I will take you once you have finished all your responsibliteis I.e., to spread Sriman Naryanan Glory throughout the world" Referring to "Sekanmal vandhu kondu Ponnann" (Redeyed Narayanan took her away) showing us is ownership on each Aathma by using "kondu ponnann"

Aandal Rangamannar Thiruvadigale Charanam

Sri Mahalakshmi Ashtakam – Part 2 - Smt Radha Suresh

Starting 4th Verse onwards:

4) Siththi Butthhipradhe' Devi - Butthi Mukhthi Pradhaayini Mandhra Moorthe' Sadhaa Devi - Maha Lakshmi Namosthudhe'

She provides the spiritual divinity and the discriminative intellect. She gives the intellect for the liberation or moksha. She is the embodiment of all mantras. I worship Sri Maha Lakshmi with all devotion.

5) Aadhyantharahidhe' Devi - Aadhi Sakthi Maheswari Yohagjne Yogasambhoothe' - Maha Lakshmi Namosthudhe'

She is devoid of beginning and ending. She is the primordial energy of the cosmic creation. She is the divine fire (Cosmic will) of the all yogas and she dawns in the minds of yogis. I worship Sri Maha Lakshmi with all devotion.

6) Sthoola Sookshma Mahaaroudhre'- Maha Sakthi Mahodhare' Mahaa Paapa Hare' Devi - Maha Lakshmi Namoshudhe'

She is the one who manifests in the Gross Subtle Universal manifestation and is the deadly force of the Creation. She is the Supreme energy of the Cosmos. She elevates the individual from all the greatest pitfalls of progress (papa). I worship Sri Maha Lakshmi with all devotion.

7) Padhmaasana Sthidhe' Devi - Parabrahma Svaroopini Parame'si Jaganmaadhaah: - Maha Lakshmi Namosthudhe'

She is adored in the yogic posture of padmaasana. She is the symbol of Supreme Brahman, devoid of all attributes. She is the Supreme wealth of the cosmos and the Mother of all creation. I worship Sri Maha Lakshmi with all devotion.

8) Svethaambaradhare' devi - Naanaalankaara Bhooshithe' Jagathsthidhe' Jaganmaadhah - Maha Lakshmi Namoshudhe'

She is worshipped in white clothes symbolizing the Sudha Satva of Samkhya Darshana. She is adorned with all ornamentation symbolizing differential creations of cosmos. She is the genesis of all the Cosmos bound by time and space and the mother of all creations. I worship Sri Maha Lakshmi with devotion.

9) Maha Lakshmiyashtakastothram Yahpade' Bhakthimaan Narah: Sarva Sidhhi Mavaapnodhi - Rajyam Praapno'dhi Sarvadhah

This is the 8 slokaas of Sri Maha Lakshmi.

He who reads (understands) these slokaas with all devotion will obtain all the desires (physical, mental, spiritual), and the Spiritual Kingdom of Moksha.

10) Ekha Kaalam Pade' Nithyam - Mahaa Paabha Vinaasanam Dhvi Kaalam Yah:pade' Nithyam - Dhanadhaanya Samanvithah:

If these 8 slokas are recited once a day all pitfalls are removed. If these are recited twice a day all physical prosperity is achieved.

11) Thri Kaalam Yah:pade' Nithyam - Mahaa Sathru Vinasanam Maha Lakshmeer bave'nnithyam - Prasanna Varadha Subhaa.

If these 8 slokaas are recited thrice a day he will be devoid of all qualities of enmity and hatred. Let this Sri Maha Lakshmi manifest in us with all her pleasantness and fulfilling qualities.

Junior Madal - Quiz on Margazhi

Margazhi is an auspicious month that falls during Dec-Jan in the English calendar. Our scriptures say that spiritual activities performed during this month yields great fruit.

1. Name the Lord who said that he is indeed "Margazhi" among the months.

- A. Lord Shiva
- B. Lord Krishna
- C. Lord Rama

2. Which Azhwar is worshipped especially during the month of Margazhi?

- A. Andal
- B. Thirumangai Azhwar
- C. Thiruppan Azhwar

3. Which part of the day does the Margazhi month signify for the Devas?

- A. Midnight
- B. Afternoon
- C. Early Morning

4. One year on the Earth is equivalent to how many celestial days for the Devas?

- A. One Day
- B. Two Days
- C. Three Days

5. What is another name for 'Margazhi'?

- A. Shravana
- B. Dhanurmasa
- C. Ashad

6. People in South India, commemorate the birth-day of this ardent devotee of Lord Rama during the month of Margazhi

- A. Sugreeva
- B. Vibhishana
- C. Hanuman

7. Name the most auspicious Ekadasi day that falls during the month of Margazhi

- A. Vaikunta Ekadasi
- B. Ashada Ekadasi
- C. Bhisma Ekadasi

8. In which direction does the Sun starts to move at the end of Margazhi month?

- A. South
- B. North
- C. East

9. Which of the following is specially rendered every morning during the month of Margazhi?

- A. Tiruppugazh
- B. Tiruppavai
- C. Vishnu Sahasranamam

Please participate in the quiz by sending answers to sydney.andal@gmail.com. We will publish your names along the answers, in our next madal