

# Adiyongal Thirumadal

ISSUE 21

SRI ANDAL SYDNEY NEWSLETTER

FEB 2017

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

To celebrate Emperumaanaar's 1000<sup>th</sup> year, Sydney Andal Group has organised upanyasam, dance and music as below.

Feb 11<sup>th</sup> to 16<sup>th</sup> - **Sri U Ve K B Devaraja swamy** - upanyasams  
Mar 25<sup>th</sup> - **Smt Nikhila Kiran and group** – dance program  
Apr 8<sup>th</sup> - **Smt Bhavani Govindan and group** – music program  
May 1<sup>st</sup> Spl celebration for Udayavar 1000 Thirunakshathiram at SVT

H H Sri Sri Sri Tridandi Srimannarayana Ramanuja Chinna Jeeyar Swamiji is schedule to visit Sydney from 21<sup>st</sup> Feb to 26<sup>th</sup> Feb 2017. Please see details on the last page.

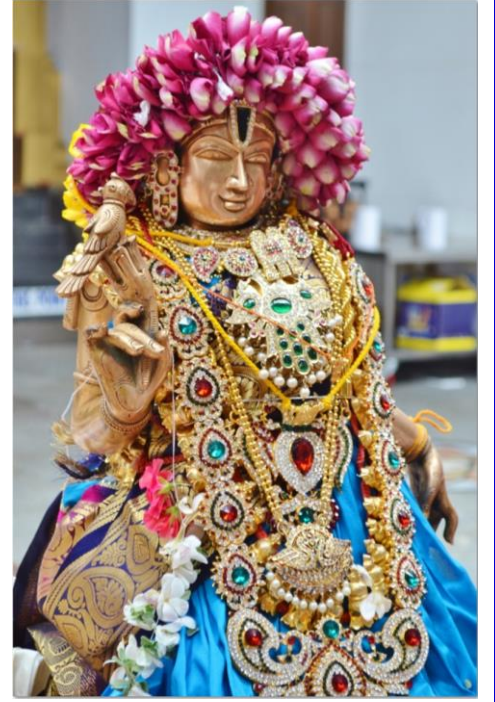
We have aligned the chanting of Divya Prabhandam at Namadwaar 44, Oakes Road, Winston Hills on the 3rd Sunday of every month from 10.30 am to 11:30am. The first session will now start on Sunday, 19th Feb 2017 at 10:30am with **1. Pothu Thaniyankal 2.Thirupallandu 3. Periazhvar Thirumozhi 1-10 followed by satrumurai.**

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

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



Andal Kalyanam 2017



## Note the dates in Feb 17

07 Ekadasi

08 Embaar / Thiruvaadirai

18 Visaakam

11 Thirumazhisai Alwar



### Introduction

We covered the twelfth pasuram in the last session. Let us continue with the thirteenth 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 Slokam of Geethacharyan.

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

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

From the sixth to the fifteenth pasuram, Bhaagaavatha ThirupaLLiyecchi (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 pasurams is said to wake up Tondarodippodi Azhwar.

### Pasuram 13 – Pullinvaay

Raga: Atana Talam: Misra Chapu

*pullin vāy kīṇḍānai ppollā arakkanai•  
kīḷi kkaḷainḍānai kkīrttimai pāḍi ppōy•*

*pillaigaḷ ellārum pāvai kkaḷam pukkār•  
velliyezundu viyāzam urāṅgirru•  
pullum śilambina kāṇ pōdari kkaṇṇināy•  
kulla kkuḷira kkuḍaindu nīrāḍādē•  
palli kkiḍattiyō pāvāy! nī nannālāl•  
kaḷḷam tavirndu kalandēḷōr embāvāy (13)*

పుళ్ళి వాయ్ కిండానై ప్పొల్లా అరక్కనై \*  
కీళ్ళి క్కళైందానై క్కీర్తిమై పాడి ప్పొయ్ \*  
పిళ్ళైగళ్ ఎల్లారుం పావై క్కళం పుక్కార్ \*  
వేళ్ళియేఱుండు వియాఱం టుఱంగిఱ్ఱు \*  
పుళ్ళుం శిలమ్మిన కాణ్ పోదరి క్కణ్ణినాయ్ \*  
కుళ్ళ క్కుళిర క్కుడైందు నీరాడాదే \*  
పళ్ళి క్కిడత్తియో పావాయ్ ! నీ నన్నాళాల్ \*  
కళ్ళం తవిరండు కలందేలోర్ ఎమ్బావాయ్ (౧౩)

పుళ్ళి వాయ్ కిండానై ప్పొల్లా అరక్కనై \*  
కీళ్ళి క్కళైందానై క్కీర్తిమై పాడి ప్పొయ్ \*  
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వేళ్ళియేఱుండు వియాఱం టుఱంగిఱ్ఱు \*  
పుళ్ళుం శిలమ్మిన కాణ్ పోదరి క్కణ్ణినాయ్ \*  
కుళ్ళ క్కుళిర క్కుడైందు నీరాడాదే \*  
పళ్ళి క్కిడత్తియో పావాయ్ ! నీ నన్నాళాల్ \*  
కళ్ళం తవిరండు కలందేలోర్ ఎమ్బావాయ్ (13)

పుళ్ళి వాయ్ కిండానై ప్పొల్లా అరక్కనై \*  
కీళ్ళి క్కళైందానై క్కీర్తిమై పాడి ప్పొయ్ \*  
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పుళ్ళుం శిలమ్మిన కాణ్ పోదరి క్కణ్ణినాయ్ \*  
కుళ్ళ క్కుళిర క్కుడైందు నీరాడాదే \*  
పళ్ళి క్కిడత్తియో పావాయ్ ! నీ నన్నాళాల్ \*  
కళ్ళం తవిరండు కలందేలోర్ ఎమ్బావాయ్ (13)

Singing the fame of the one who tore open the mouth of the bird demon; who weeded out the wicked Ravana; All the girls have reached the sacred enclosure; Thursday sleeps as Friday begins and the bird song has begun, O flower eyed one! Bathe you not in the fresh cold water, but lie you in bed, damsel? On this auspicious day, leave your secret rejoicing and join us, 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:

## Thiruppavai - contd

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

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

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

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

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

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

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.

### Pasuram Meaning

The Gopis, performing Paavai nOnbhu awaken another girl, who has earlier had a glimpse of Godly bliss, and who generally keeps aloof. All our friends have now reached the designated place for assembly (Paavaik- KaLam pukkar). They went there singing the praise of our Krishnan, who tore open the mouth of BakAsuran (the demon, who in the form of a crane, came to assault Him), and who, in His earlier avataram as Rama, chopped off the ten heads of the treacherous demon king (Ravana) and destroyed him. The Venus has now arisen and the Jupiter has already set. Many birds (have gotten up) are chirping and going about their work. Oh! Young and beautiful girl with charming eyes resembling a flower with honeybee on top, all of us should go to the river and plunge deeply in the water that makes us shiver; instead you are willing away the time lying on the bed. Is this proper? it is truly a great day for us. Kindly leave your restraint (and aloofness) and join us freely.

This pasuram is about a sishyan, who is sitting apart without going to his Acharyan's side during KaalakshEpam (the activity of learning).

## Thiruppavai - contd

The AchAryan is saluted as "puLLin Vaai keeNDAn and pollA arakkanai kiLLik kaLainthan" since he has controlled the ten IndriyAs and manas. This sishyan is invited to sing the praise of the Acharyan like the other sishyAs, who have already reached the side of the Acharyan for absorbing the visesha arthams like the other sishyAs. This is the blessed day of SadachArya sambandam (nannAL). You must join us and share with us fully all your knowledge obtained through deep reflections over the AchArya Upadesams that you have been blessed to receive.

### Inner Meaning of some key phrases

This gopi is firm about her assessment that it is the Lord, who has to come to her because of her most beautiful eyes. She does not think that she should go to Him.

**PuLLin Vaaik keeNDAnai:** is about Krishna's valor. After He cleaved the beak of Bakaasuran and killed him, then, the young gopas plucked the feathers of the bird-shaped asuran and hung the feathers up like a 'thoranam' to remind all about what would happen if someone commits unpardonable apacharam to the Lord.

**pollA arakkan:** is Ravana; saadhu arakkan is his saathvik brother, Vibhishanan.

**pOtharikkaNNinAi:** This is addressing the Gopi whose eyes are so bewitching and beautiful (You who have a flower with honeybee on top (like) eyes)

**KuLLakkuLira Kudainthu NeerAdAthE:** This deep immersion in the pond of Bhagavath anubhavam is KuLLak kuLira NeerAduvathu. Dipping for snanam in the water upto the neck is "Kudainthu neerAduvathu"; performing snanam with Bhagavan (as in theerthavAri) is "KuLirak kudainthu neerAduvathu". Bathing in sacred Yamuna with Bhagavan and Bhagavathas is "kuLLak kuLira kudainthu neerAdukai". The Snanam performed without Bhagavan naama smaranam and uccharanam is like crows and elephants taking bath in the river. This is the Utthama snanam referred to by Andal here.

**PaLLikkidatthiyO?:** The gopi being awakened is really not sleeping .She is thinking about her blissful anubhavam of union earlier with the Lord on that bed. She had Krishna sparsam before. The other gopis are reminding her that He has left and is no longer by her side.

**kaLLam Tavirnthu:** It is not permitted to enjoy sweet things by oneself; they have to be shared with other bhakthas of the Lord. This pasura vaakyam has led some commentators to connect this pasuram to Acharya Ramanuja, since he did not keep the Upadesams on rahasyarthams that he received from ThirukkOshtiyUr nambi just to himself, but spread it through Acharya paramparai for the ujjeevanam of limitless samsaris.

The samsara is an ocean of tides. Amidst this, is our physical body with faculties, like the island of Lanka. This body is controlled by the mind which is like the ten headed Ravana. The Seetha like Jeevatma is tormented by the vicious demons that are like the virtues of the evil mind. In this situation, a Hanuman like preceptor(Acharya) lifts us up from the ocean of samsara and imparts knowledge to us which helps us to achieve the Holy feet of Sriman Narayana and perform eternal service to Him.

**Thirukkolor Pen Pillai Rahasyam – Sri Suresh Varadarajan**

**Varththai 27**

**27. ஆயுதங்கள் ஈந்தேனோ அகஸ்தியரைப் போலே**

**27. AyudhangaL IndhEnO agasthiyaraip pOIE**

When Sri Rama entered the Dandakaranya forest, He went to the ashramas of several maharishi's and paid His respects to them. One of these rishi's was the sage Agastya (who is credited with being the one who put together the Tamil language). Agastya received Rama with honor. Knowing Rama's avatara rahasya and what was to come, he presented Him with several weapons. He told Rama "See this bow which belongs to Vishnu. It was made by Vishvakarma. Using this bow, Mahavishnu killed many asuras and helped the devas. These two quivers will always be full of arrows and this sword were given to me by Indra. Take these weapons." and gave his mangalashanas to Him.

Thirukkolor Ammal is asking "Did I help the Lord like Agastya did?"

**Varththai 28**

**28. அந்தரங்கம் புக்கேனோ சஞ்சயனைப் போலே**

**28. andharangam pukkenO sanjchayanaip pOIE**

Sanjaya was the charioteer for Dritharashtra and was also his close friend. They both learnt from the same guru in their young age. When the Kuaravas and Pandavas went to war in Kurukshetra, he acted as the eyes for the blind king and kept him up to date on the daily events in the war. He told the king that whichever side Krishna and Arjuna were on, that would be the side that would emerge victorious: In Vishnu Sahasranam you will read

yatra yogeshvara: krushNo yatra pArtho danurdhara:

tatra shrIrvijayobhUti: druvanIdirmatirmama

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

### **Heart filled with compassion**

Ramanuja immersed himself in the temple maintenance and administration. Srirangam temple covers a very large area with huge temple towers, towers covered by gold. Temple perimeter includes seven sections which include town roads etc. Temple precinct is large enough to accommodate the king and his battalion. This temple and its precincts was administered by special administrators called Thanikars. Ramanuja was entrusted with the administration of the temple functions, poojas and conduct etc by Lord Ranganatha himself. With Ramanuja predominantly discharging these functions, the importance of Thanikars declined over a period of time.

Thanikars therefore decided that the only way to become influential again was to get rid of Ramanuja. They therefore devised a plan to poison Ramanuja. Udayavar used to go for Bitchai (begging) to seven houses. They convinced one of the residents of the seven houses and offered him sizeable amount to offer poisoned food to Ramanuja. He inturn forced his wife to offer poisoned food, when Ramanuja came for Bikshai. She was not willing to do this sinful act and resisted her husband. When she could no longer resist him, she devised a plan. Normally, when Ramanuja came, she used to offer the food in his bowl. On that day, she kept the food aside and prostrated before him. Ramanuja being very intelligent, understood the significance and took the food and transferred it on to his bowl and went straight to the river and threw the poisoned food. He then fasted the whole day.

Thirukotiyur Nambi who came to know about the plot to poison Ramanuja, rushed to Srirangam. After hearing His Acharya is coming to visit him, Ramanuja went to welcome him and met on the river bed of the Cauvery. Seeing Thirukotiyur Nambi, Ramanuja prostrated before him on the hot river sand. Thirukotiyur Nambi did not ask Ramanuja to get up. Kidambi Aachaan who was one of Ramanuja's disciples got very agitated and asked Nambi if his heart was as hard as a stone that he did not ask Ramanuja to get up from the hot sand bed. He then fell on the sand and took Ramanuja over his body. Pleased with this act, Nambi then raised Ramanuja and hugged him. Nambi told Udayavar not to resort to Bitchai any longer and advised that he eat the food prepared by Kidambi Aachaan. Accordingly, Kidambi Aachaan will prepare the food and eat it first to ensure that it is not poisoned before offering it to Udayavar.

Thanikars were dejected that their plan to poison Udayavar failed. Ramanuja used to go to the temple and take the holy water offered. One day Thanikar offered this water after poisoning it. Ramanuja took it thinking of the merciful God. After taking this water, Ramanuja reached a stage of ecstasy and the Thanikar felt very happy that the poison had started to take effect. Next day, Ramanuja looked even more brighter. Realising his folly, Thanikar fell at Ramanuja's feet asking for them to be taken into his fold. Merciful Ramanuja pardoned them.

### **Debater becomes a disciple**

With Ramanuja's concerted efforts and his sharp intellect, Vaishnavism started to spread far and wide. This led to alarm and jealousy among a few and this included Yagyamurthy a resident of Kasi.

## Ramanuja's Life and Teachings Sri Ramesh Varadarajan

Yagyamurthy was a reputed Maya Vaadhi (spreading the theory that life is an illusion) and toured entire north India spreading his arguments favouring illusion. He was quite famous. He even took Sanyas on the banks of Ganga. He heard about Ramanuja spreading Vaishnavism and condemning the arguments about illusion. He started his journey to Srirangam to meet Ramanuja followed by a vehicle carrying all his books. He did this particularly to impress people and also to make them realise his scholarship. He met Ramanuja and invited him for a debate.

Ramanuja asked him as to why a debate was necessary to bring out the knowledge already articulated in the books. He further said that Yagyamurthy had already displayed his abilities in North India and wherever he went he was victorious. That being the case, Ramanuja asked what was the need for a debate?

Hearing this, Yagnamurthy asked if Ramanuja would forsake Vaishnavism and embrace the crystal clear concept of illusion.

Ramanuja argued that one becomes like a lunatic if they embrace the concept of illusion. Moreover the concept of illusion has in its fold arguments and strategies which are also illusive. That being the case, how can one embrace that concept?

Arguments like these went on for seventeen days without any conclusion. Ramanuja got concerned that his arguments are not making headway and could not convince Yagnamurthy. He appeared crestfallen. He fervently prayed to Lord Varadaraja asking why his arguments from scriptures and codifications praising superiority of surrender to the lord did not convince Yagyamurthy. Instead even the learned sometimes gets convinced by the concept of illusion, thereby taking them away from the Lord. So saying, He sought divine guidance.

Lord Varadaraja appeared in Ramanuja's dream and told him that when he was born to establish the superiority of devotion to lord, why he should feel concerned. He further said that the person debating with him will become his disciple and asked Ramanuja to take the arguments from of his beloved Guru Alavandar's book condemning the concept of illusion.

Next day after getting up, he prayed to Perarulaalan (Lord Varadaraja) and keeping his guru Alavandar in his mind went for the debate. He was glowing like a morning sun. When Yagyamurthy saw him Ramanuja's effulgence, he immediately realised Ramanuja's greatness. Udayavar's resurgence compared to his crestfallen demeanour the earlier day, convinced him that in comparison to Ramanuja's holiness, he was like a small pond in front of a mountain. He further realised that whenever he used harsh demeaning words during the arguments, Ramanuja never lost his cool and smiling manner. Because of past merits, Yagyamurthy's pride about his learning vanished giving way to humility. He immediately fell at Ramanuja's feet and held on to it. Ramanuja himself felt a bit embarrassed and asked why such a learned person should do this? He further asked as to why he hesitates to debate about the deeper meanings in texts that day.



Yagnamurthy said that he had wasted all these years debating and filled with pride in his learning. He asserted that he is putting an end to debating from that day and prayed to Ramanuja to accept him as his disciple.

## **Ramanuja's Life and Teachings** Sri Ramesh Varadarajan

Ramanuja realised that the turn of events was purely due to the grace of lord Varadaraja and hence, named him Arulala Perumanar. He then gave him the sacred thread and invested him with Thiruman kappu on his forehead and the wheel and conch on his shoulders. Yagyamurthy became totally devoid of any pride.

Ramanuja told Arulala Perumanar, that he was filled with knowledge and hence asked him to write a book bringing out all his knowledge for the benefit of the world and future generations. Bowing to that command Arulala Perumanar wrote books like Gyana Saaram, Prameya Saaram in pure Tamil. Ramanuja ordered construction of a mutt of Arulala Perumanar.

After some time, four scholars including Ananthlwan who were dejected in life sought Ramanuja's feet. Udayar told them about Arulala Perumanar's learning and expertise and asked them to become his disciples. They approached him and became his disciples. Arula Perumanar had shed his pride and was now living peacefully. He became restless at the thought of losing his progress to attain salvation by getting back the pride of becoming a guru.

He went to Empurumanar and asked him as to why Udayavar was trapping him to become proud by making him a guru? Udayavar became happy noticing the transformation of Arulal Perumanar and asked him to serve lord Varadaraja. Arulala Perumanar became very happy considered this order to serve perarulan as his fortune. He spent the rest of the days in the service to the lord.

Once two Sri Vaishnavas enquired in Srirangam "where is Emperumanar's mutt?" At that time, a local person asked "which empermanAr?" The srivaishnavas asked whether there were two Emperumanars? and the local person replied that there are Emperumanar and Arulala Emperumanar". The Srivaishnava finally said "Oh! we were looking for Udayavar's mutt" and the person pointed them towards the mutt. Arulala Perumal Emperumanar who happened to listen to this conversation became very upset that he was living in a separate mutt and with the same name causing confusion. He immediately he destroyed his mutt and came to Emperumanar and requested Ramanuja to allow him to stay with him. Emperumanar acceded to his request.

(to be continued...)

## Whatsapp Vishayangal

### Visishtaadvaitam 1

#### Atma

Every matter in this universe has the smallest constituent called the atom. It will have sub atomic particles called the positive protons or negative electrons or neutral neutrons. The physical and chemical properties of the matter depends on the atom's sub atomic counts.

Similarly every matter in this universe is made up of atma, being the finest constituent. Each atma will have an amount of knowledge or sentience, which is called gnanam or chaitanyam. The chaitanyam for an atma varies from 0% to 100%.

The atma that possesses chaitanyam (the sentience) it is referred as chit, the sentient. The atma that does not possess chaitanyam it is called achit, the insentient.

Few examples.

A stone - this has got no sentience. Hence it is an **achit**.

A book - this has got no sentience. Hence it is an **achit**.

A tree - this has got sentience but very limited. Since it possesses sentience, it is chit.

An elephant - this had got sentience (5 senses). Hence it is a chit.

Human beings - we all have sentience (6 senses). Hence we are all chit.

### Visishtaadvaitam 2

#### Classes of chit

The chit atma is also known as as **jeevathma**

The true nature of jeevatma is gnana mayam i.e it has full of chaitanyam. However it is the anaadhi kaala karma that masks this chaitanyam and thereby resulting in aggnanam. If the impact of karma is so high, then it may mask and reduces the gnanam to zero, making it an achit or "gnana-soonyam"

Depending upon the level of karma that masks the gnanam, jeevathma gets attached to a suitable shareeram (body) with the sole purpose of relinquishing the karma, to regain its natural state of gnana mayam ie full chaitanyam.

Such a jeevathma which has got attached to a shareeram is called a **badhaatma**.

Upon relinquishing the karma, the atma attains mukthi ie regains its full chaitanyam. Such an atma is called a **mukthaathma**

## Whatsapp Vishayangal

### Visishtaadvaitam 3

#### Nityasuri

Having covered badhatma and mukthaathma, the next category is **nithyathma** or also called the **nithiasuri**.

They always have complete gnanam and never had or will have any impact of karma. Hence with full of chaitanyam, they always see the reality as it is, and perform service eternally.

The vedic verses sada pasyanthi suurayaha confirms this:

sada - always

pasyanthi - sees

suurayaha - suris (seers)

Eg garuda, adishesan, divya-aayudhams, viswaksenar etc.

A question may arise - why are they not impacted by karma? It is due to the unquestionable eternal wish (sankalpam) of bhagavaan that these atmans will remain with full knowledge (chaitanyam) for ever and therefore, they does not get impacted by karma.

#### Recap:

☞ **Atma with chaitanyam** (gnanam) are called chit and atma without chaitanyam are achit.

☞ **Badhaatma** - jeevathma attached to a shareeram due to karma (ஸம்ஸாரத்தில் கர்மத்தால் கட்டுண்டு உழலும் ஜீவாத்மா)

☞ **Mukthaathma** - jeevathma after relinquishing the karma regainig to its default state (ஸம்ஸாரத்திலிருந்து கர்மம் தொலைந்து முக்தி பெற்ற ஜீவாத்மா)

#### ☞ Nityasuri

1. They are never bound by karma.

2. Since they have no karma, they do not exist in this samsara.

3. Since they have no karma, with their full knowledge (chaitanyam) they always see the reality as it is and do eternal service.

(to continue)



Andal Kalyanam 2017



Sri:  
Srimate Ramanujaya Nama:



## Sri Andal Sydney



Presents in commemoration of  
*Swami Ramanuja's 1000<sup>th</sup> thirunakshathiram year*

Spiritual Tamil discourses (upanyasam) by

**Pravachanarya Choodamani**

## SRI U Ve K B Devarajan Swami

### Venue details

Sri Venkateswara Temple Temple Road Helensburgh 2508	Sri Ram Krishna Temple 275 Fifteenth Ave Austral 2179	Banksia Centre 2 Lane St, Wentworthville 2145	1st WH Scout Hall 1B Edison Parade, Winston Hills 2153	Scout Hall 61A Good St, Westmead 2145	*For residential addresses, please check <a href="http://www.sriandalsydney.org">www.sriandalsydney.org</a> closer to the event date
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### Program details

Date	Morning			Evening		
	Time	Topic	Venue	Time	Topic	Venue
11 Feb Sat	11.00 - 12.30	Azhwargalum Thiruvengkathanum	SVT H'burgh	06.00 - 08.00	Sharanagathi Gadyam	Residence*
12 Feb Sun	07.30 - 09.30	Kamban Kazhagam Students Forum		04.00 - 06.00	Ramayan Saar (in Hindi)	SRKT Austral
13 Feb Mon	10.00 - 12.00	Ubhaya Vedantham	Residence*	07.00 - 09.00	Kaguththanum Kannanum	Banksia Centre
14 Feb Tue	10.00 - 12.00	Gopika Geetham	Scout Hall 2153	07.00 - 09.00	Archavathara Vaibhavam	Banksia Centre
15 Feb Wed	10.00 - 12.00	Thiruvaimozhi Saaram	Residence*	07.00 - 09.00	Krishna Sowlabhyam	Scout Hall 2145
16 Feb Thu	10.00 - 12.00	Karunaikkadal Ramanujar	Residence*	07.00 - 09.00	Vibheeshana Sharanagathi	Scout Hall 2145

Contacts: Mohan 0412 472806; Suresh 0407 839881; Prasanna 0413 993219

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Jai Srimannarayana



Srimathe Ramanujaya Namaha:



# COMING TO SYDNEY

H H Sri Sri Sri Tridandi Srimannarayana  
Ramanuja Chinna Jeeyar Swamiji

21<sup>st</sup> to 26<sup>th</sup> FEBRUARY - 2017

## PROGRAM SCHEDULE FOR HH SWAMIJI'S VISIT

## CONTACTS

HH Sri Chinna Jeeyar Swamiji's visit is to emphasise universal well-being and to conduct several events to benefit the community

### Pravachanams ( Discourses) in English

🕒 Tue, 21<sup>st</sup> & wed, 22<sup>nd</sup> Feb  
6.30 pm to 9.00 pm

📍 Redgum Function Centre,  
Wentworthville

### Sri Seetha Rama Kalyanam

🕒 Fri, 24<sup>th</sup> Feb  
6.00 pm to 9.00 pm

📍 Durga Temple.  
Regents Park

### HH Swamiji's 60th Thirunakshatram & Cultural event

🕒 Sat, 25<sup>th</sup> Feb  
5.30 pm to 9.00 pm

📍 Durga Temple.  
Regents Park

### Sri Lakshmi Hayagriva Mahayagam

Assists in accomplishing the goals of human life by awakening both our inner potential and the consciousness of the nation.

🕒 Sun, 26<sup>th</sup> Feb  
8.30 am onwards

📍 Shree Ram Krishna  
Temple, Austral

👕 Dhoti &  
Saree



**JET Australia Foundation - Sydney Chapter**

Serve all being as service to God. worship your own, respect all

📞 Dr Jyothi Marri  
0432 203 803

Navaneeth Reddy  
0421 307 659

Vasu Anjaneya  
0404 411 370

Krishnamurthi  
0433 747 367

Sumesh Reddy  
0413 569 073

Malar Vytheeswaran  
0430 181 150

✉️ jetsye@gmail.com

🌐 www.chinnajeeyar.org  
www.jaf.org.au

🕯️ Maha Prasadam will be  
served in all events

*"Please Come, Sponsor & Support us to share the divine moments to get the blessings  
from the embodiment of compassion, Sri Bhagavad Ramanuja"*