

Adiyongal Thirumadal

ISSUE 20

A SYDNEY ANDAL GROUP NEWSLETTER

JAN 2017

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

Please note our various events for January 2017.

Chanting of Thiruppavai in Namadwaar Temple, 44 Oaks Road Winston Hills on 8th January at 10.30am

GGG Utsavam at SVT on 7th January morning 9.30am. Though it is normally celebrated on the 27th day of Koodarai Vellum Thirupavai pasurams, as this falls on a week day the weekend has been chosen to celebrate. As per previous years there will be 10 bhaagavathas to cook the akkara adisil in the temple premises.

Raapathu Thiruvaimozhi chanting at SVT – 8th to 17th January

Sri Andal Kalyanam at SVT is celebrated on 15th January at 2pm.

All are welcome to attend and participate in these kainkaryams.

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

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

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

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

May 1st Spl celebration for Udayavar 1000 Thirunakshathiram at SVT

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.

Please send us your feedback or comments to
Sydney.andal@gmail.com

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



Note the date in Jan17

07/01 – GGG Utsavam

08/01 – Vaiikunta Ekadasi

11/01 – Thiruvaadhirai

14/01 – Sankaranthi

15/01 – Sri Andal Kalyanam

18/01 – Azhwan(Thai Hastham)

Thiruppavai - Smt Vasumathi Harish

Introduction

We covered the eleventh pasuram in the last session. Let us continue with the twelfth 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 pasuram 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 pasuram is said to wake up Poigai Azhwar, who has said he wept fearing the many days were lost without seeing God.

கனைத்திளங்கற்றெருமை கன்றுக்கிரங்கி*
 நினைத்து முலை வழியே நின்று பால் சோர*
 நனைத்தில்லம் சேறாக்கும் நற்செல்வன் தங்காய*
 பனித் தலை வீழ நின் வாசந் கடை பற்றிச்*
 சினத்தினால் தென் இலங்கைக் கோமாளைச் செற்ற*
 மனத்துக்கினியானைப் பாடவும் நீ வாய் திறவாய*
 இனித் தான் எழுந்திராய் ஈதென்ன பேர் உறக்கம்*
 அனைத்தில்லத்தாரும் அறிந்தேலோர் எம்பாவாய் (12)

kanaittilaṅgarrerumai kanrukkiraṅgi*
 ninaittu mulai vaziyē ninru pāl sōra*
 nanaittillam sērākkum narcelvan taṅgāy*
 pani ttalai vīza nin vāsar kaḍai parri*
 sinattināl ten ilaṅgai kkōmānai cceṛra*
 manattukkiniyānai ppāḍavum nī vāy tīravāy*
 ini ttān ezundirāy īdenṇa pēr urakkam*
 anaittillattārum arindēlōr embāvāy (12)

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The buffaloes call to their calves and in their young ones's thought make the whole house slushy with milk from their udders: O sister of one who possesses such wealth! With heads bedewed stand we grasping your door posts, singing of the one who to anger provoked, slew the king of Lanka, Of the sweet Lord Rama, and yet you remain silent, Wake up now at least! What means this great sleep? All the neighbours are up and alert, O my maidens!.

Commentary (Swapadesam)

In the previous Tirupavai Pasurams, Andal and Her fellow gopis paid obeisance to the pancha (five) states of Bhagavan while waking up a novice devotee:

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

In 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. 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.

Pasuram Meaning

kanaiththu - Andal goes to the house of one by name Sudama, in order to see her friend who had not yet joined them in spite of repeated invitations. Sudama is to Kannan as Lakshmana is to Sri Rama. They are never to be separated and Sudama considers it his greatest fortune to be always with Kannan in his servitude. The cattle of AayarpAdi had equal numbers of cows and buffaloes as well. He had immense number of buffaloes under his roof. Having none to milk them, the buffaloes were left to think of their calves, and in no time their milk started flowing out similar to a big shower of rain. The floors were drenched with milk. Just as how Lakshmana followed Sri Rama to the forests, to be in his servitude, similarly Sudama considered, being in the servitude of Kannan as his biggest fortune and kept following him neglecting his household completely. Andal along with her mates goes to the house of Sudama, to wake his sister and entreat her to get up.

To this, the Gopi from the house replies, "To behold Kannan? Oh, I would never come. He knows not the lament of a lady's heart.". She mentions that Kannan took so many avatarams such as tortoise, fish, lion, man but he has never taken the guise of a damsel. So he would never know a woman's anguish and thus she is adamant about not coming out. To this the Gopis outside said that Kannan and Sri Rama were the incarnations of the same supreme Lord. They continued saying that Sri Rama had vowed to monogamy and had struggled in many ways to free his queen from the evil Ravana's clutches. He even liberated Ahalya into a beautiful woman, who, stayed earlier as a stone. Having listened to all these renditions, the maid from inside finally gave her approval to join Andal's group. Preceptors(Acharyas) out of their compassion impart the milk of knowledge to deserving disciples and effect their upliftment. Such an Acharya is therefore more beloved to a disciple when compared to Paramatma Himself. As Swamy Madhurakavi says "நண்ணித்தென்குருகூர் நம்பி என்றக்கால். அண்ணிக்கும் அமுதாரும் என் நாவுக்கே" .

Inner Meaning of some key phrases

NaRRc Chelvan TangAi: Here the eleventh and twelfth pasurams need to be grouped together. For the Gopas milking the cows in the 11th pasurams is their kruthyam. In the twelfth pasurams the Gopa has gone to attend to the Lord's kaimkaryam thus interuppting his nithya kaimkaryam of his kulam. Mulai Vazhiye Paal Sora: According to Sri Abhinava desikan, the cow's udder has four outlets. The milk of knowledge that flows through these four outlets have been interpreted as either the essence of four Vedams or the essence of Sruthi, Smruthi , PaanchrAthra and divya-prabhandham milk. Sri PBA Swamy has identified this overflowing milk as Sri BhAshyam , GeethA BhAshyam , Bhagavath Vishayam and rahasyams. Vaasal Kadaip Parri: The Gopis outside say that they could have come inside and awakened the sleeping Gopi but they could not do so because the whole area was slushy and muddy with the overflowing milk. Hence, they stay outside holding the door step with the dew falling on their heads (Abhinava Desikan). Manathukku Iniyantai: This is addressed to Lord Rama and therefore is Raama sabdham. KaNNan, who was with the Gopis in Gokulam is "KaNNukku IniyAan" (Sweet to the eyes). Rama, who has completed His Vibhava avathAram could not be seen by the Gopis ; they can only think about His oudhAryam and affection even towards His enemies. Narr Chelvam: This means auspicious wealth. That wealth is Prapatti, which is superior to UpAya Bhakthi. Eethenna Perurakkam?: How can you have no knowledge, when you are the sister of this "NaRR Chelvan"? Anaithillatharum Arinthu: That which should not only be enjoyed by the mind, but should also be talked about, since everyone is eligible to perform that rite. That rite is Prapatti.

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

Andal tiruvadigale saraNam Sri Krishnanin tiruvadigale saraNam

Varththai 25

25. அனுயாத்திரம் செய்தேனோ அணிலங்களைப் போலே

25. anuyAththiram seydhEnO aNilangaLaip pOIE

After Sri Rama and Lakshmana assembled the army of monkeys along with vAnara king Sugriva, they marched toward Lanka in search of the abducted Sita and reached the ocean. In order to cross the ocean, they decided to build a bridge across it. The monkey army got busy in this activity by using rocks and boulders. At that time, the squirrels in the nearby forest also decided to help Sri Rama's endeavor. They jumped into the ocean and made their bodies wet; came back to the beach and rolled in the sand; then they went back on the boulders and shook the sand from their bodies in the gaps between the rocks. Their hope was to help drain the ocean by making their bodies wet and help build the bridge by adding sand to it. Thondaradippodi Azhvar celebrated their service to the Lord in his Thirumaalai pasuram: kurungugal malaiyai nUkka kuLiththuth thAm puraNdittOdi tharanga nlr adaikkaluRRa salamilA anilum pOIE

It is important to note it is not the magnitude of the kaimkaryam but the intention to do kaimkaryam however small it is that is appreciated and expected by Him. Hence Pen pillai asks Emperumanar "Did I do divine service by going behind the monkeys (anu yAtra) like the squirrels did?" so whether I stay here or leave should not matter.

Varththai 26

26. அவல் பொரியை ஈந்தேனோ குசேலரைப் போலே

26. aval poriyai IndhEnO kusElaraip pOIE

Sri Krishna learnt all the arts from the rishi Santhipini. His fellow student at that time was Sudama who was also known as Kushela. Kushela was a very poor brahmin. He had great knowledge and realised Krishna is Almighty para Bharhmam. As such he had great love for Him. After the end of their studies, Kushela went back home and married Suseelai and lived with her. He followed Brahmana dharma, survived on alms and was very poor. One time Suseelai approached Kushela and told him "Your childhood friend Krishna is now king and ruling Dvaraka. Go see Him. He will help us get rid of our poverty". Kushela did not want to ask Krishna for anything but he agreed to go to Him, because it would be an opportunity to meet Him again. He did not want to go empty handed though. So, Suseelai borrowed some aval (fluffed rice) from her friends and gave it to Kushela. With this small offering, Kushela left to see Krishna. Krishna received him with great honor and happiness at His palace. He sat him in His own seat and had Rukmini fan him. He then talked about the old days with Kushela. Then, He asked Kushela what he had brought for Him to eat. Kushela was ashamed to give Him the small amount of aval that he had brought. But Krishna would not leave him and forced him to give the aval to Him. With great pleasure and claiming that it was more dear to Him than the butter in Gokulam, He ate a handful of the aval. As soon as He did that, His full grace had fallen on Kushela. It is said that Rukmini stopped Him from eating any more of the aval. Kushela spent the night there at the palace and left the next day without asking Krishna for anything. However, on his return to his home, he found that his hut had become a mansion and that his family had received great wealth. He continued to live a simple life while praising His greatness.

Thirukkolor Ammal is asking "Did I take aval with great affection to the Lord like Kushela did?" teaching us we should offer even if it is simple food with love to Krishna

Ramanuja's Life and Teachings Sri Ramesh Varadarajan

Learning and Teaching

Ramanuja was instructed the inner meanings of Thiru Mantra after his repeated efforts, Thirukotiyur Nambi instructed the deeper meanings of Charama sloka (verse from Bagavat Gita Chapter 18, verse 66) on his own accord

*" Sarva Dharman Parid yajya Maam Ekam Charanam Vraja
Aham Twa Sarva papebyo Moksha Ishyami Masucha ha"*

Thirukotiyur Nambi asked Ramanuja to come alone for the instruction and therefore Udayavar went alone and prostrated (Dhandan Samarpathal) before Nambi. Nambi instructed the inner meanings and then said not to give out the meanings to anyone. Ramanuja assured that he won't reveal it to anyone but made a request for instructing Koorathu Alwan. Nambi gave permission with a rider that he can impart the instruction only after Koorathu Alwan does service to Ramanuja for a year. Ramanuja agreed to this and went.

On his return to Srirangam, Koorathu Alwan came and prostrated before Udayavar. Emperumanar, told Alwan what that he got the meanings from Nambi and that, he was allowed to instruct Alwan after one year of service to him. Koorathu Alwan thought that, where is the guarantee that those who live today will exist to see the next day? If this is the state of the world who knows about one year. He made a resolution to get the meaning as soon as possible. It suddenly dawned on him that scriptures prescribe that fasting for one month is equivalent to doing service for one year. He therefore fasted for one month before Ramanuja's dwelling and got the instructions from Emperumanar.

Coming to know that Udayavar had instructed Koorathu Alwan, Mudali Aandaan requested Udayavar for the instruction. Udayavar told Aandaan that he was given permission to only instruct Alwan and asked Aandaan to seek the meaning directly from Nambi.

Even after serving Nambi for six months, Aandaan did not get any instructions. One day Aandaan with great reverence told Nambi his request. Nambi said that since Aandaan had pride about his knowledge, lineage and wealth, Udayavar sent Aandaan to him. He further said that since Mudali Aandaan has become devoid of these he had become fit to get the instruction. He then asked Aandaan to get the instructions directly from Udayavar.

Aandaan went to Udayavar and stood reverently in his presence. At that time Athuzai, Peria Nambi's daughter came with a request and said "Anna, my mother in law asked me to get a person to serve their household and for cooking food, because of my inability. My father suggested that I approach you. " At this, Udayavar suggested to take Dasarathy (Aandaan) for doing that service. Despite his knowledge, Aandaan went for doing the household work as directed by Ramanuja.

One day a Sri Vaishnava, who was expounding the scriptures in that place was giving out wrong meaning to a sloka. Immediately, Aandaan said that was an incorrect meaning. The Vaishnavaites got angry and said how can a person who is working as a cook comment on this and asked him to confine himself to the kitchen.

Ramanuja's Life and Teachings contd

He further asked Aandaan to give out the correct meaning, if he knew. At this, Aandaan gave correct explanations with quotes. The Vaishnavaites realised that Aandaan was a very learned person. When he came to know that he was also a disciple of Udayavar, he fell at Aandaan's feet and sought his pardon. Coming to know of this, Ramanuja understood that Aandaan had attained a superior mental state and he himself came and took Aandaan back and instructed the meaning for the Charama Sloka. He also conferred the title of Vaishnava Dasar.

One day Thirukotiyur Nambi came to Srirangam to meet Ramanuja. Ramanuja received him with great reverence and prostrated before him. Nambi brought with him Thirumaalai Aandaan (Maaladharar) with him. He told Udayavar that Maaladharar was also a disciple of Alavandar and an expert in the deeper meanings of Thiruvaimozi. He asked Udayavar to learn the deeper meanings of Thiruvaimozi from him. As instructed by Nambi, Ramanuja started to learn and enjoyed the teachings of Maaladharar. During those learning sessions, Ramanuja gave out further explanations to some of the verses. Maaladharar did not like this and stopped the lessons. Coming to know of this, Thirukottiyur Nambi came and told Maaladharar that Ramanuja was a divine incarnation and all his explanations will be in line with Alavandar's thoughts. After this discussion, lessons started again. Maaladharar learnt a lot of explanations from Udayavar which he did not get a chance to learn from Alavandar. Emperumanar was happy to learn the deeper meanings of Thiruvaimozi.

Once the instructions from Maaladharar got completed, Peria Nambi told Ramanuja that he had to learn things for Tiruvarangathu Arayar as well. Perumal Arayar instructed the importance of Charama Parvam to Udayavar. ("Prapyathuku Prathama Parvam Acharya Kainkaryam; Madhya Parvam Bhagavath Kainkaryam; Charama Parvam Bhaghavatha Kainkaryam") Perumal Arayar did not have children and hence he made his brother Chottai Nambi to become the disciple of Ramanuja and rejoiced.

Emperumanar had a deep interest in Thirupavai and was called Thirupavai Jeer. Udayavar from his younger days learnt things quickly and his deep knowledge surprised his teachers. He also taught what he learnt. Though he learnt from many gurus, five teachers are considered very important. We already know that Peria Nambi (Maha Poorna), Thirukotiyur Nambi (Goshti Poorna), Maaladharar and Tiruvarangathu Arayar were his important teachers. He also learnt Ramayana from his uncle Thirumalai Nambi, which will be covered later. Alavandar taught the above five people different things and Ramanuja learnt all of Alavandar's teachings from these five teachers. He was therefore called "Pancha acharya Padhachridhar". Since he learnt from these five acharyas, Ramanuja possessed boundless knowledge and resembled like another Alavandar.

People who resorted to his feet got their difficulties and worries cleared. He became a person worthy of worship for people. Ramanuja who remained unparalleled in both learning and teaching took his followers on the path in attaining salvation. (to be continued)

Development of Value System in Hindu Culture

तत् सृष्टम् । तदेवानु पृविशत् । तदनुपृविश्य सच्च त्यच्चाभवत् । निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च । विग्यानं चाविग्यानं च । सत्यम् चानृतम् च सत्यमभवत् । यदिदं किंच । तत्सत्यमित्यचक्षते । तदप्येष स्लोको भवति ।

Having looked at how perumal becomes many, then projects universe forward, the common doubts arise if the above sanskrit verses are directly translated: "Having created it, He enters into it (the world having sent forth), Thus he became both the actual and beyond, the defined and the undefined, founded and the unfounded, knowledge and non-knowledge, true and untrue. He became everything there is here. That is why everything here is real - the world is very much real - This is the stanza". Without going deep into metaphysics such as Brahman as the material cause and other accessory causes, the verses open up two basic and relevant questions for us (addressed in Vedanta sutra of Sri Ramanujar):

Q1. In the beginning did the Brahman really enter the universe? What does it mean? Is the Brahman subject to change as He is now part of srushti?

Q2. The verse 'He became everything there is here', is the Atman same as Paramatman - i.e. Are we all Brahman or are we something other than Brahman?

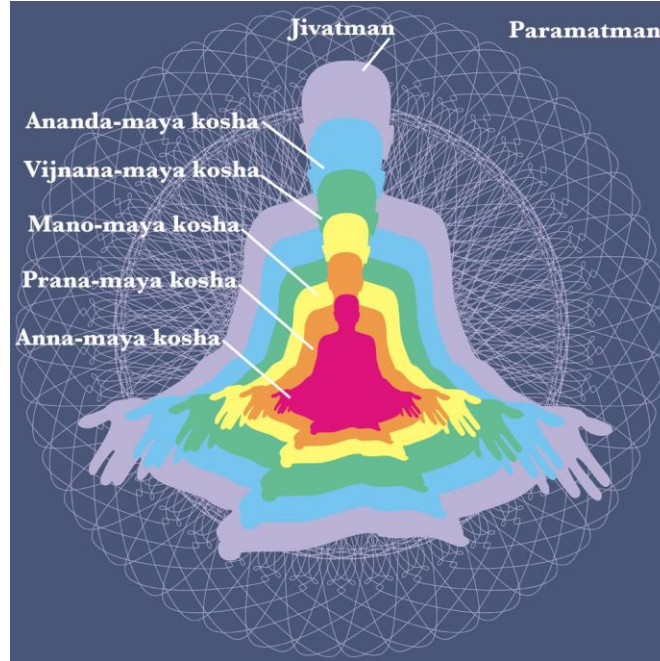
Note: This is one of many verses in the Veda where the advaitins, vishishtadvaitins and dvaitins refute each other by taking different perspectives and positions. In the Brahma sutra there is a long refutation - back and forth questioning by the opponent and defendant that are beyond the scope of this madal.

Answer 1. The answer is that the truth is figuratively represented by the sruthi as Brahman entering the universe because just as a clay-pot (the effect) is made of clay (the cause). If there was no clay the clay-pot cannot be made in the first place. Similarly, the vaakyam is only an illusion to explain to the students that Brahman has entered the creation - The truth is that He is pervading all before creation, in the process of creation and after creation. I.e. Brahman never left the creation neither before the materials/jiva came into forms, shapes and names, nor during the process of forming, shaping and naming and nor will the Brahman exit the creation at the time of mahapralayam - when the forms, shapes and names will be destroyed and removed.

The point to take away is not how Brahman entered into srushti or that how Brahman became many but that Brahman is inside everything in this world and without him none of it can exist just as removing the clay component from the pot will make it non-existent. Given that He is within all, a follower of sanatana dharma is to be compassionate to all beings and offer service to the world as a kaikaryam only to the Brahman - Sriman Narayana. And to if the Brahman changes, Vedanta sutra (116) declares: "अविकारसप्रुतयः स्वरूप परिणामपरिहारादेव मुख्यार्थाः" - Modification of substantive nature of Brahman is denied in shastras - 'Changelessness' is the primary nature of Brahman.

Answer 2. Vedanta sutras, refer the second question back to the first portion of the Upanishad in explaining the 5 sheaths - pancha kosha (please refer back to bagam 1 - see image below) - Annamaya, praanamaya, manomaya, vigyanamaya, aanadamaya, jiva and then the Paramatman (within all and without all - just as a thread holding all beads together to form a necklace). This is the position of vishishtAdvaitins.

Brahmaananda Valli - contd



References are provided in vedanta sutra (114) that Brahman is distinct from all, that all else is subordinate to it while it is the supreme ruler and the master- पृथगात्मानं प्रेरितारं चमत्वा and भोक्ता भोग्यं प्रेरितारं च मत्वा (श्वेताश्वतरोपनिशद)- "Knowing the self and the directing one as different" and "Comprehending the experiencer, the experienced and the directing one as different". In taititiya Aranyaka (3.29) – जन"अन्तः प्रविष्टश्चास्ता जनानां सर्वात्मा"त्मा- Having entered within, it rules and is the atman of the jiva - i.e. The paramatman. In BrhadAranyaka upanishad (5, 7, 3) - "एष त आत्मा अन्तर्यामिमृतः" - He is your atman, the inner controller - antaryaami

Conclusion: Brahman entering the universe is figurative only. He pervades all universe within and without. Brahman is Changeless. Brahman is distinct and is the Paramatman. The Jiva is subordinate to Paramatman.

Moral take away: This is a very vital position for all Hindus and our cultural value systems are derived from these verses. Hence it is pertinent to mention them here. Because Sriman Narayana is everyone's antaryaami - development of service mentality to the world along with intention to develop the following 8 atma guna prescribed in the shastra is the take away from - the **Value System of Hindu Culture:**

1. Daya: sarva bhoota daya (compassion for all beings, animals and birds)
2. Anasooya : lack of jealousy
3. Shuchi : mental and physical cleanliness
4. Anayaasa : an air of effortlessness- being highly efficient in handling distinguished work
5. Akaarpanya: lack of weakness, inferiority complexes, mental poverty - having great internal strength
6. Aspuha : untouched, lack of desire for fame, position and power, untouched by pulls of dualities - wealth/poverty, pleasure/pain, lack of pride, anger, infatuation, etc
7. Kshaanti: infinite forgiveness and patience
8. Mangala: an air of auspiciousness, being absorbed in the present moment