

# Adiyongal Thirumadal

ISSUE 26

A SYDNEY ANDAL GROUP NEWSLETTER

Jul 2017

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

Andal Thirunakshatram Thiruadi Pooram falls on 26th July 2017 and there is special thirumanjanam at Yatheendragiri SVT temple.

Sydney Andal group bhaagavathas are requested to join at 9.30am for chanting of Thirupallandu, Thirupalliezhuchi and Thiruppavai and satrumurai.

After this there will be thirumanjanam followed by chanting of Nachiyar thirumozhi.

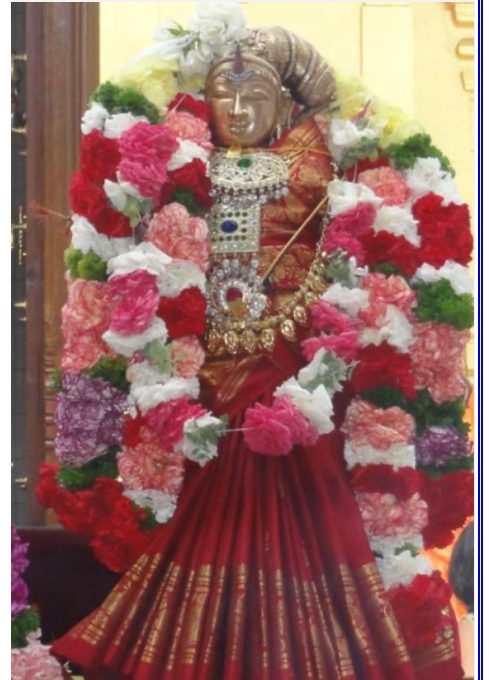
Regular monthly chanting of divya prabandham is taking place on every second Saturdays at 3pm at SVT Helensburgh and on every third Sunday at 11am at Namadwar 44, Oakes Road, Winston Hills We request all the baghavathas to participate and get the grace of Alwars and Divya Dhampathis.

Regular monthly chanting of Thiruvoimozhi to celebrate Nammalvar Thirunakshatram, Visakam is taking place at bhaagavatha's thirumaaligai. If any devotee is interested to host at their place, please contact us through below email address.

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



Thiruvadipuram – Wed 26<sup>th</sup> Jul



### Introduction

We covered the fourteenth pasuram in the last session. Let us continue with the fifteenth pasuram. Andal's thirty songs contain the cardinal principles of Vaishnava dharma. These songs are sung to bring peace, prosperity and Divine Grace. Andal appears intent upon performing a religious vow to marry the Lord, thereby obtain His everlasting company, and inviting all her friends to join her.

### Overview

In the first pasuram of Tiruppavai, Andal focussed on the "Ashtakshara" mantram and celebrated it. In the second pasuram, she shifts her attention to the Dwaya mantram (Mantra Rathnam) and points out who qualifies for such anushtanams (observance) and the code of life after Saranagati. In the third pasuram, she elaborates on the powerful message of Charama SIOkam of Geethacharyan.

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

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

From the sixth to the fifteenth pasuram, Bhagavatha ThirupaLLiyeczuchi (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 Periazhvar and in the seventh pasuram it is Kulashekaraazhvar 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 Jushamahe Krishna Trishna Tatva Mivoditam.

The ninth pasuram is supposed to wake up Tirumazhaisai Azhvar from Dhyana yoga.

The tenth pasuram is said to awaken the first of the mudhal Azhwars, Pey Azhvar, who experienced the Supreme Being and exclaimed – Tirukkanden ! Ponmeni Kanden!

The eleventh pasuram is said to wake up Bhoodathazhvar. 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 pasuramis said to wake up Tondarodippodi Azhwar.

The fourteenth pasuram is said to wake up Tirupaan Azhwar.

The fifteenth pasuram is said to awaken Tirumangai Azhwar.

Pasuram 15 – Elle Ilankiliye

Raga: BegadaTalam: Rupakam

elle! ilankiliyē! innam uraṅgudiyō\*  
sil enrazaiyēnmin naṅgaimir! pōdaruginrēn\*  
vallai un kaṭṭuraigaḷ paṇḍēyun vāyaridum\*  
vallirgaḷ nīṅgaḷē nānē tān āyiduga\*  
ollai nī pōḍāy unakkenna vērudaiyai\*  
ellārum pōṇḍārō pōṇḍār pōṇḍēṇṅikkol\*  
vallānai konṛānai mārrārai mārrazikka  
vallānai\* māyanai ppāḍēlōr embāvāy (15)

எல்லே! இளங்கிலியே! இன்னம் உறங்குதியோ\*  
சில் என்றையேன்மின் நங்கைமீர்! போதருகின்றேன்\*  
வல்லை உன் கட்டுரைகள் பண்டேயுள் வாயறிதும்\*  
வல்லீர்கள் நீங்களே நானே தான் ஆயிடுக\*  
ஒல்லை நீ போதாய் உனக்கென்ன வேறுடையை\*  
எல்லாரும் போந்தாரோ போந்தார் போந்தெண்ணிக்கொள்\*  
வல்லானை கொன்றானை மாற்றாரை மாற்றழிக்க  
வல்லானை\* மாயனைப் பாடேலோர் எம்பாவாய் (15)

ಎಲ್ಲೇ! ಇಳಂಕಿಳಿಯೇ! ಇನ್ನಂ ಉಙ್ಗುದಿಯೋ\*  
ಶಿಲ್ ಎನ್ರಾಝಿಯೇನ್ಮಿನ್ ನಾಂಗೈಮೀರ್! ಪೋದರುಗಿನ್ರೇನ್\*  
ವಲ್ಲೈ ಉಳ್ ಕಟ್ಟುರೈಗಳ್ ಪಂಡೇಯುಱ್ ವಾಯಱಿದುಂ\*  
ವಲ್ಲೀರ್ಗಳ್ ನೀಂಗಳೇ ನಾನೇ ತಾಱ್ ಆಯಿಡುಗ\*  
ಬಲ್ಲೈ ನೀ ಪೋದಾಯ್ ಉನಕ್ಕೆನ್ನ ವೇಱುಡೈಯೈ\*  
ಎಲ್ಲಾರುಂ ಪೋಂದಾರೋ ಪೋಂದಾರ್ ಪೋಂದೇಱೈಕ್ಕೊಳ್\*  
ವಲ್ಲಾನೈ ಕೊನ್ನಾನೈ ಮಾಱ್ಪಾರೈ ಮಾಱ್ಪಱೈಕ್ಕ  
ವಲ್ಲಾನೈ\* ಮಾಯನೈ ಪ್ಪಾಡೇಲೋರ್ ಎಮ್ಮಾವಾಯ್ (೧೫)

ಎಲ್ಲೇ! ಇಳಂಕಿಳಿಯೇ! ಇನ್ನಂ ಉಙ್ಗುದಿಯೋ\*  
ಶಿಲ್ ಎನ್ರಾಝಿಯೇನ್ಮಿನ್ ನಾಂಗೈಮೀರ್! ಪೋದರುಗಿನ್ರೇನ್\*  
ವಲ್ಲೈ ಉಳ್ ಕಟ್ಟುರೈಗಳ್ ಪಂಡೇಯುಱ್ ವಾಯಱಿದುಂ\*  
ವಲ್ಲೀರ್ಗಳ್ ನೀಂಗಳೇ ನಾನೇ ತಾಱ್ ಆಯಿಡುಗ\*  
ಬಲ್ಲೈ ನೀ ಪೋದಾಯ್ ಉನಕ್ಕೆನ್ನ ವೇಱುಡೈಯೈ\*  
ಎಲ್ಲಾರುಂ ಪೋಂದಾರೋ ಪೋಂದಾರ್ ಪೋಂದೇಱೈಕ್ಕೊಳ್\*  
ವಲ್ಲಾನೈ ಕೊನ್ನಾನೈ ಮಾಱ್ಪಾರೈ ಮಾಱ್ಪಱೈಕ್ಕ  
ವಲ್ಲಾನೈ\* ಮಾಯನೈ ಪ್ಪಾಡೇಲೋರ್ ಎಮ್ಮಾವಾಯ್ (15)

Hey there! Young bird! Sleep you still? Shout not harshly, girls! I'll be there this instant. Firm indeed are your phrases, we know them of old. The firm ones are you! But so be it, I argue not. Come Hither swiftly, what delays you? Yes, come and count yourself. Let us sing of Him who slew the mighty Kuvalaya and overthrew the wicked, of the valiant one, the enchanter! 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 Brahman

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 intotrouble and accompanies KrishNa everywhere like His shadow.

In the thirteenth pasuram, Andal wakes up a maiden who is secretly enjoying the greatness of God and asks her to join in their vow. Godha asks the maiden to get over the tendency to be in solitude like a thief and join the group to share the benefit of companionship.

In the fourteenth pasuram, Andal wakes up a devotee who is deeply immersed in the mystic enjoyment of God's beauty.

In the fifteenth pasuram, which is the last of the awakening pasurams (pasurams 6 -15) Andal and the maidens have an interesting mutual dialog with the God-intoxicated maiden inside the house.

Pasuram Meaning



This pasuram is a very "sirappu"(unique and exclusive) pasuram and has Andal and the maidens having a very interesting dialog with the lady inside the house. This pasuram belongs to a group of exclusive pasurams that highlight Bhagavatha Daasyam over Bhagavath Daasyam. There are 2 pasurams that exalt Bhagavatha Sathsangam. This is one of them. The pasuram takes on an interesting twist when it becomes a paraspara samvaadham between the gopis outside and the gopi inside the house. The key message from this pasuram is to: Offer our salutations to Bhagavan as a part of the sathsangam of Bhagavathas; This is the most exalted way to worship Him;

aDiyEn would like to dedicate this pasuram to our own Sydney Bhagavatha Ghoshti. May the Divine Dampathis and our Acharyas bless us so we can enrich ourselves together.

Inner Meaning of some key phrases

Elle Ilankiliye: Appreciate those who speak about the Lord and His divine qualities. Listen to anyone who speaks about the Lord with respect.

innam uRangudiyO: it is wrong to indulge in other things (vishayams) when the company of Bhagavathas is available.

chil yenRu azhayEnmin: Not a single harsh word should be used in conversation with Bhagavathas.

nangaimeer pOdarhinREn: Bhagavathas should be addressed most respectfully and with utter/sincere humility.

Vallai un katturaigal: Even the chastisement by a Bhagavatha (which will always be constructive) should be accepted gracefully.

Valleergal neengaLE naane than aayiduga: Owning others' mistakes as one's own is the hallmark (LakshaNam) of a true Sri Vaishnavan.

ollai nee pOdhAi: separation from the Bhagavathas even for a second is unbearable.

unakenna vERudayai: The path laid down by our poorvaacharyas need to be followed, not what is dictated by one's own mind.

ellArum pOndhArO pOnthAr ponthu yeNNikkoL: seeing a congregation of Bhagavathas (and being part of that group) is the most desired fruit in this life. The enjoyment is not complete even if one Bhagavatha is missing.

VallAnai konRAnai mARRARai mARRazhikka vallAnai Mayanai paadu: Singing His (Lord's) virtues, valour, victory and other kalyana gunas are vital to a Sri Vaishnava as means of pleasing other Sri Vaishnavas;

**Varththai 37**

### **37. அவன் உரைக்கப் பெற்றேனோ திருக்கச்சியார் போலே**

**37. avan uraikkap peRREnO thirukkachchiyAr pOIE**

Sri Kanchi Purna (Thirukkachchi Nambigal)'s name was Gajendra Dasa. He was born in a family of merchants near Poonamalli( Pooirundhavalli) . His father once gave him a large sum of money and asked him to invest it and grow it. Gajendra dasa spent it all in the service of the Lord and His devotees. After a couple of years, his father asked him about the money and where he had invested it. Nambigal said that he had invested it in the divine abode of the Lord. His father became angry with him and so Nambigal left his household and went to Srirangam, where he began to do service at the divine feet of his acharya Swami Alavandar.

Later, per his acharya's order, he went to Lord Ranganatha and offered to do kaimkaryam of fanning the Lord. But the Lord said he is lying in an island surrounded by cool water so it is not necessary. The he went to Tirumala and offered the kaimkaryam to Lord Venkatesa who also declined saying he lives on the hills which is cool almost the whole year. After this he returned to Kanchi and started doing fan service to SriVaradaraja Perumal who came from the fire during a yagna and also lives in a very hot place( Kanchi). When the two were alone, Sri Varadaraja would talk to him.

At that time, Ramanuja who was known as Ilaiyazhvar, was residing in Kanchi as well. He wanted to become Nambigal's disciple but Nambigal did not accept him as his disciple stating that as a Vaisya he could not accept Ilaiyazhvar who was a brahmin as his disciple. Ramanuja then asked Nambigal if he could ask Varadaraja about the questions in his mind. Nambigal agreed and that night placed Ramanuja's request to the Lord.

Varadaraja gave six answers to Nambigal and told him that those would answer the questions in Ramanuja's mind. The six replies (which are known as deva perumalin aaru varthaigal) were:

1. Sriman Narayana is supreme
2. The jlvAtma is different from the paramAtma
3. Complete surrender is the means to salvation
4. Moksham will be attained by one who has surrendered at the end of his birth
5. For one who has surrendered, remembrance of the Lord at his deathbed is not necessary
6. Ramanuja should take refuge with Maha Purna (Periya Nambigal) and take him as his acharya.

It is to be remembered here only based on these Ramanuja established Vishitadvaitam.

Thirukkolor Ammal is asking "Did I have the fortune of conversing with the Lord like Thirukkachchi Nambigal did?"

Varththai 38

38. அவன் மேனி ஆனேனோ திருப்பாணர் போலே

38. avan mEni AnEnO thiruppANar pOIE

Thiruppanazhvar was born as an ayonija( without contact of a womb) in a field in Uraiyur, near Srirangam. He was picked up by a person from the clan of Pana's (singers) and brought up. As he grew up, he would stand in the banks of Kaveri river on the other side of Srirangam with a veena in his hand, and sing the praises of Lord Ranganatha.

The Lord decided to get him to Srirangam and acted a play through His brahmin devotee Lokasaranga Muni. Lokasaranga Muni would go to the banks of Kaveri every day to fetch water for the temple. One day when he went to collect water for the temple Thiruppanazhvar was singing without noticing Lokasaranga Muni's arrival.

Lokasaranga muni tried to attract his attention to ask him to move away while he fetched the water, but as Azhvar was immersed in singing he did not take notice. So, Lokasaranga threw a stone at him to get his attention.

The stone hit Azhvar's head and caused him to bleed. Azhvar then realized what was happening and stepped away. Lokasaranga then returned to Srirangam but found the temple doors closed.

When he pleaded with the lord to open the door the Lord asked him to apologize to the great devotee Thiruppanazhvar and bring him into Srirangam. Lokasaranga returned to Azhvar and apologized to him for his conduct and told of the Lord's command to him.

When Azhvar refused to set foot in Srirangam, Lokasaranga Muni offered to carry him on his shoulders. As it was the Lord's command, Azhvar could not refuse.

When Lokasaranga brought Azhvar in front of Lord Ranganatha inside the Srirangam temple, Azhvar burst out with the magnificent Amalanadhi Piran pasuram enjoying the divine body of the Lord from feet to the head.

At the end of the ten pasurams, Azhvar disappeared from this world and attained to lotus feet of Lord Ranganatha.

Pen Pillai wonders "Did I become the target of His divine grace and attain His divine feet like Thiruppanazhvar did?" How does it matter whether I live in this place or leave?



**22 Udayavar and Koorathu Alwan** It was noted earlier that Koortahu Alwan's memory helped Udayavar get hold of the Bodayana Vruthi. Moreover It is also appropriate to say that Koorathu Alwan's knowledge supported Ramanuja in authoring SriBashya which provided explanation for Brahma Sutra. Ramanuja also authored other works Vedanta Deepam, Vedanta Saaram, Vedanta Sangraham and Geetha Bashyam. He also authored Saranagadhi Gadyam, Sriranga Gadyam and Vaikunta Gadyam. By establishing the Divya Prabantham (4000 hymns) as dravida Veda and equal in status with the sanskrit Vedas and Writing his Magnum Opus SriBashya, Ramanuja fulfilled two of the promises he made to Acahrya Alavandar. After completing, Ramanuja left for a tour of the temples along with the 74 Mutt heads and countless disciples. They went to Kumbakaonam, Madurai, Nammalwar's birth place of Thirukurugur and Thirukurungudi and prayed to the God there. Ramanuja with his skills spread the vaishnavite philosophy far and wide. Lord Narayana pleased with Ramanuja came to him and got the name Vaishnava Nabi and relished.



**SriRamanujacharya in Embar Mutt, Puri** Ramanuja then crossed TamilNadu and went to the capital of Kerala, Thirvanandapuram and prayed to Lord Anantha Padmanabhan. They then went north to Dwaraka, Mathura, Brindavan, Salagram, Saket, Badrinath, Naimisaranyam, Pushkar and worshiped the premier dieties there. Ramanuja then went to Kashmir and prayed at the Sharada Peet. Saraswati Devi praised Ramanuja for his explanation for "Kapyasam Pundari kaksham" (when Ramanuja countered Yadava Prakasar's explanation comparing Lord Narayana's eyes to that of the back of the monkey) and for writing the SriBashya. She then conferred the title Bashyakarar (one who wrote the explanation) on Ramanuja.

King of Kashmir and the pundidts there could not counter Ramanuja's arguments and became his disciples. After getting the blessings of Sharada Devi, he proceeded to Kasi and propogated



Vaishnavism. After leaving Kasi he went to Purushothamam (Puri) and prayed to Lord Jaganath. He established a mutt in the name of Embar. He then reached Thirupathi after having darshan of the lord at Srisailam and Ahobilam. When he reached Tirupathi, there was a dispute between Vaishnavaites and Saivaites as to the identity of the diety. While Saivaites claimed it was lord Muruga, Vaishnavaites claimed it was lord Vishnu. Ramanuja decided to find solution to that problem. He suggested that they keep the decorations of Lord Muruga and the decorations of lord Vishnu in the sanctum in the night. They should allow the lord to identify himself and that they will abide by that. They agreed to the solution and kept the Spear (Vel), Conch, Chakra etc in the sanctum in the night after the pooja. They all waited outside the sanctum the whole night praying. Next day when the sanctum doors were opened for Suprapadam (waking of the Lord), they found the lord wearing the Thiruman Kappu ( Naamam), with the Wheel and Conch in His hands. All those who heard this divine happening praised Udayavar and called him ("Appanukku Sangu azi Aruli thantha Perumal") the one who restored the wheel and the conch to the Perumal. Ramanuja established Vaishnavism and performed many miracles in his trip from North to south and returned to Srirangam. (to be continued...)



## Essense of Brahmaananda valli

स यश्चायम् पुरुषे । यश्चा सावादित्ये । स एकः । स य एवम् वित् । अस्मान्लोकात्प्रेत्य । एतमन्नमयमात्मानमुपसम्क्रामति । एतम् प्राणमयमात्मानमुपसम्क्रामति । एतम् मनोमयमात्मानमुपसम्क्रामति । एतम् विद्यामयमात्मानमुपसम्क्रामति । एतम् आनन्दमयमात्मानमुपसम्क्रामति । तदप्येष श्लोको भवति । यतो वाचोनिवर्तन्ते । अप्राप्य मनसा सह । आनन्दम् ब्रह्मणो विद्वान् । न विभेति कुतश्चनेति । एतम् ह वाव न तपति । किमहम् सधु नाकरवम् । किमहम् पाप्मकरवमिति । स य एवम् विद्वानेते आत्मानम् स्पृणुते । उभे ह्येवैष एते आत्मानम् स्पृणुते । य एवम् वेद । इत्युपनिषत् ।

It is said here that the one in the sun and the one in the human is the same. To understand this, Vedanta uses the analogy: Just like the gold that illuminates to both the gold necklace and gold bangle although their shapes and use are different, similarly the one inside the sun and the human is the same.

Recall previous bhaagam 6 – “भीषाऽस्माद्वातः पवते । भिषोदेति सूर्यः.....

Bhisha = fear.

It is due to the fear of him (the Brahman) the wind blows, sun rises, fire, Indra and death (Yama, the 5th) do their respective duties”.

Thus, again the one spoken of here is the Brahman (Sriman Narayana) who is the indweller, knows all, witness of all, illuminates and sustains all.

As per Sanskrit etymology, Narayana = nara + ayana = beings + where the beings are sustained = the ground of all brings. Narayana is the source and in whom all is sustained and into whom all is withdrawn. (Narayana pravarthante, narayane praliyante)

The Upanishad says that the one who believes it, internalizes it through the use of reasoning and logic (having questioned and questioned again and again to clear all doubts) and having internalized it then meditate upon it (Sri Ramanujar stresses upon the importance of meditation on the Supreme – Vedartha sangraha) attains the greatest. Once the student breaks ignorance (through repeated Upasanaa (meditation) on the Supreme) and sees Sriman Narayana in all, the dualities of the world do not worry the mind of student. The student continues to live in this world as normal but detached. Where the mind is detached without worries but acknowledges the dualities of the world as waves of ocean rise and fall, the state of fearlessness is achieved. Where due to repeated Upasana (meditation) the student sees Brahman in all and everywhere within and without and through heightened devotion attains the grace of Sriman Narayana– Naaraayana saayujyamavaapnoti Naarayana saayujyamavaapnoti (Narayana Upanishad) – It is said in Narayanopanishad that such a Jiva merges into Narayana and once merged, the following passage from Chandogyopanishad (8.15) suitably provides what happens after:

**न च पुनरावर्तते न च पुनरावर्तते ।**

“Never to return again, never to return again!” This ends Brahmaanandavalli