

# Adiyongal Thirumadal

ISSUE 22

SRI ANDAL SYDNEY NEWSLETTER

MAR 2017

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

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

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

Our regular monthly chanting on 11th March Saturday at SVT as usual sharp at 3 pm.

Podhu Thanians

Thirupallandu

Perialwar Thirumozhi 21-30

Mundram Thiruvandadhi

Peria Thirumozhi 21-30

Eramanusa Nootranadhi

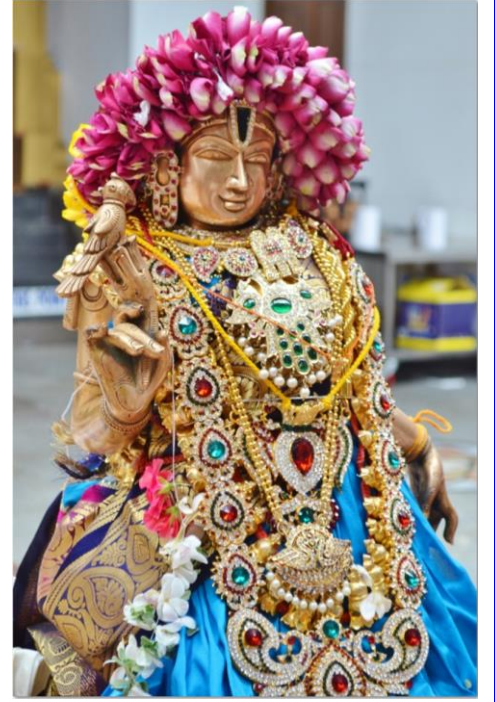
We have also aligned the chanting of Divya Prabhandam at Namadwaar 44, Oakes Road, Winston Hills on the 3rd Sunday of every month from 10.30 am to 11:30am.

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



Sri U VE K B Devarajan Swami upanyasam

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



## Note the dates in Mar 17

07 Tiruvadirai

08 Kulasekara azhwar

17 Visakam

29 Ugaadhi



## Varththai 29

### 29. கர்மத்தால் பெற்றேனோ ஜனகரைப் போலே

#### 29. karmaththAI peRREnO janakaraip pOIE

King Janaka, despite being the ruler of a kingdom, was a great karma yogi. He carried on the rules of the sastras with detachment, control of his senses, without ahankara and mamakara and without expecting anything in return. That is, he performed all his duties as per the sastras without taking ownership for the deeds and as a service to the Lord.

One time his teacher Yagyavalka wanted to show his greatness to his other disciples. When all of them were at his ashrama, due to his yogic power he made it appear that the kingdom of Mithila was completely on fire. When all the other disciples ran helter and skelter trying to save their meager belongings, King Janaka sat without moving in the state that nothing truly belonged to him. In Bhagavad Gita, when Sri Krishna explains the karma yoga, He says "karmaNyaivahi samsiddhim AsthitA janakAtaya:" - saying that rAjArishis such as Janaka attained siddhi through karma yoga. Pen Pillai takes this and quotes "Am I capable of being steady in karma yoga like Janaka?"

## Varththai 30

### 30. கடித்து அவனைக் கண்டேனோ திருமங்கையார் போலே

#### 30. kadiththu avanaik kaNdEnO thirumangaiyAr pOIE

Thirumangai Azhvar wanted to marry the beautiful Kumudavalli Nachchiyar. She demanded that he prove his worth by feeding 1000 devotees of Sriman Narayana every day. He spent all his wealth on that. After running out of funds, wishing to continue the service, he became a highway thief and used the stolen money for this purpose. In order to shower their grace on Azhvar, the Lord and His divine consort dressed themselves as a newly-wed young couple and wearing many ornaments appeared in front of Azhvar at a place called Thirumanankollai. Azhvar stopped them with a sword in hand and demanded all their jewellery.

They gave all the jewels but when it came to a ring worn on the feet of the Lord, he was unable to take it off. So, Azhvar used his teeth to bite the ring and take it off His feet. Then he put them all together into a sack and tried to pick it up, but it was too heavy for him. So, he demanded the Lord to tell him what mantra He had used to make it that heavy (Azhvar was wondering if such a slender young lad could carry these jewels on Him, why the strong Azhvar was unable to lift them). When he threatened the Lord with a sword, He spoke the great Thirumantra in Azhvar's ears.

That opened Azhvar's inner eyes and he truly saw the Lord. He became Thirumangai

Azhvar in that moment and began singing the magnificent "vAdinEn" pasuram.

Thirukkolor Ammal is asking "Did I get the opportunity to attain His grace by biting Him like Thirumangai Azhvar did?"

### Disciples' Superiority

Udayavar who had accepted Yagya Murthy as his disciple, taught him all the 4000 divya prapandams starting with Pallandu. Ramanuja who had learnt from five gurus instructed lot of his disciples the meanings of the various texts. Udayavar's explanations were very unique. One day he was explaining the significance of SriSailam and said it was considered as the Vaikundam on this earth. He further said that those who are born and lived all their life there were sure to attain the god's abode in the end.

One day when he was explaining the meaning of Nammalwar's Thiruvaimozi (*Ozivil kalam ellam 6<sup>th</sup> century 10<sup>th</sup> Thirumozi*) . He stopped midway and the disciples noticed a tear rolling down his eyes. Ramanuja then asked if any of them was man enough and willing to go to Thiruvenkadam to serve the lord and establish a flower garden. When all the disciples kept quiet, Ananthalwan, got up and said that he would do it, if Udayavar ordered. Ramanuja said that if a boy like this is born in every family,



the next seven generations will prosper. He got up and embraced Ananthalwan and said that he was a real man. From that day he was called Anantha aan pillai (brave man). Ananthalwan went to Thiruvenkadam bowed before the lord and then established a flourishing flower garden blossoming with fragrant. As they travelled, they chanted gods name (nama sankeerthanam) and stayed the first day in Idaikazi and travelled towards Ashta saharam. There were two brahmin families there, one a rich yangyesar and another an abjectively poor Varadachariar. Two of Udayavar's disciples went ahead to inform yangyesar about the visit of Udayavar. Yangyesar immediately swung into action to

receive Ramanuja and totally ignored the two disciples who were tired and hungry. Both the disciples returned and informed udayavar about what happened. Udayavar felt sad about treatment metted out to the disciples and decided to stay and have food in varadachariar's house.

When Udayavar went with his disciples to Varadacharyar's house, only Lakshmi was there in the house as Varadacharyar had gone for Bikshai (begging). Ramanuja threw the shawl inside the house to indicate, he had come. Lakshmi came out and told them to rest under the shade of the trees and she will get the food ready. Though she asked them to wait, she was in a fix as they were very poor and had nothing left in the house. A big trader in that place was eying Lakshmi with wrong intentions for a long time. Knowing this, Lakshmi decided to offer herself so as to get the things needed to provide good food for Udayavar and his disciples. When she told the trader, he felt happy and said he would send all the things she needed for cooking through his wife. Lakshmi offered to come and meet the trader after all this was over. As promised, the trader sent all the items and Lakshmi started to cook a

feast for Udayavar. Varadacharyar, who had gone for bikshai came back and saw Udayavar waiting. He went inside and saw Lakshmi busy preparing food. When He asked how she managed to get all these items, Lakshmi told him her plan. Normally anyone in that situation would have been irritated and angry, but Varadacharyar accepted her plan and praised her. They cooked up a good feat and offered the food to Udayavar. After he finished his food, Varadacharyar held his wife's hand and both prostrated before him. When he told Udayavar what happened, Udayavar was taken aback but told them not to worry. He asked them to eat the food and then take the remaining food as prasad for the trader. Lakshmi and Varadacharyar finished their food and took the remaining food as prasad for the trader. The trader was happy to take the prasad and when he finished eating, he was a changed person. All his evil intentions vanished and he apologised to Lakshmi. He wanted to meet Udayavar and requested Lakshmi to take him to Udayavar. Varadacharyar along with his wife took the trader to Udayavar. The trader fell at Udayavar's feet and asked him to be accepted as a disciple. The trader surrendered all his wealth under the feet of Udayavar. Udayavar then offered all that wealth to Varadacharyar. Varadacharyar refused to take the wealth and told Udayavar that by his grace, he was leading a contented life. Udayvar felt very happy.

When these happy incidents were taking place, Yangyesar came and fell at Udayavar's feet and lamented at his misfortune. Udayavar raised Yangyesar, hugged him and told him that not taking food in his house was only due to his disrespect for his disciples. He then told Yangyesar, that he himself saw how they were received and treated by the poor brahmin. When such being the case how can the proud rich people get this fortune. Yangyesar explained to Udayavar, that his purported indifference towards Udayavar's disciples was due to his anxiety to get things ready for Udayavar. Udayavar then pacified Yangyesar and said that he will partake food in his house on his return journey from Thirumalai.



Sri:  
Srimate Ramanujaya Nama:



**Sri Andal Sydney**

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

**Sharanaagathi**

(The ultimate goal of life is to find happiness within one self, which can be easily attained by following our guru's guidance just by completely surrendering to Srīman Narayana)



a nriya-naataka presented by Smt Nikhila Kiran and students of Natyanivedan  
at Sri Venkateswara Temple Helensburgh on Sat 25<sup>th</sup> March at 11am

All are welcome

Contacts: Mohan 0412 472806; Suresh 0407 839881; Prasanna 0413 993219 Ramkumar 0428 255 641 Nikhila Kiran 0433 125 337 [www.sriandalsydney.org](http://www.sriandalsydney.org)

### Visishtaadvaitam

A thatvam (தத்வம்) is a doctrine of truth or reality. **Achit** is a thatvam. **Chit** is also a thatvam. The third thatvam is called "**Iswara**". All the three together is called "**thatva-thrayam**", which is the strong basement on which our whole sampradayam stands.

Iswara is also a chit atma will full of gnanam (chaitanyam) forever as it not impacted by karma at all. Iswara is also called "Paramathma" "Brahmam", "Bhagavaan", "Sarveshwaran", "Sriman Narayana" etc etc.

By nature, paramathma is full of auspicious qualities known kalyana gunangal. Parathvam (supremacy), sowlabhyam (lowers Him down) sowseelyam (freely accessible to everyone), daya (compassionate) etc are a few of His innumerable auspicious qualities.

Differences between:

**Badhaatma and Paramathma** - Badhaatma gets born with a shareeram due to its karma in this samsara. Paramathma is beyond karma and takes any shareeram out of His wish (iccha).

**Mukthaathma and Paramathma** - Mukthaathma had once karma and lived in the samsara before it got wiped off. Paramathma never had any karma at all.

**Nithyathma and Paramathma** - Both never had karma, have full of gnanam and also have all auspicious qualities except those, which Paramathma only do solely possess:

1. Jagathkaarana-thvam (creator, protector and destroyer of the universe)
2. Sriyapathi-thvam (Sri Lakshmi ever as His consort)
3. Mokshaprada-thvam (provider of moksha)

### Five forms of Paramathma

**1. Para** - the form paramathma takes in Srivaikuntam, sitting posture on adishesha with His consorts.

**2. Vyuha** - the form paramathma takes in Thirupaarkadal, reclining posture on adishesha, with Lakshmi at His feet and Brahma from his navel

**3. Vibhava** - the form paramathma takes when He descends to this world during His incarnation (eg Rama, Krishna, Varaha etc)

**4. Archa** - The form paramathma takes as deity form in temples and houses for easy worship (eg. Peria perumal at Srirangam, thiruvencatamudayaan at Thirumala, salagrama perumal at houses etc)

**5. Antaryaami** - The form paramathma takes when He is dwelling inside every athma.

असद् वा इदम् अग्र आसीत् । ततो वै सदजायत । तदात्मानं स्वयमकुरुत । तस्मात् तत् सुकृतम् । रसो वै सः । रसो ह्येवायं लब्ध्वा नन्दी भवति । को ह्येवान्यात् कः प्राण्यात् । यदेष आकाश आनन्दो न स्यात् । एष ह्येवाऽऽनन्दयाति । यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते । अथ सोऽभयं गतो भवति । यद् ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वनस्य । तदप्येषसश्लोको भवति।

It is rather difficult to explain these passages without delving deep into philosophy - Sri Bhashyam Adhikaranam 3 Sutram 3 - 'sastra-yoni-tvAt' and adhikaranam 4 sutram 14 'kAranatva' can be referred to for those with in depth philosophical interest. I try to keep it very simple in line with vishishtadvaita darshana.

Asad va idam agra aasiit - Literal meaning is 'from the undifferentiated everything here came to manifest' - it means from the unmanifested (without name/form - naama/roopam) the manifested was projected. The created world is differentiated by Name and Form (Naama & Roopam).

Tato vai sadajaayata tadaatmaanam svayamkuruta - Without any external aid, the Brahman projected the achit & chit (a manifested universe) while maintaining his position as the in-dweller (of all). (for deeper philosophical debates on how various other schools of Indian philosophy take their position to this vakyam is best described in the above adhikaranam of Sri Bhashyam)

Tasmaat tat sukrutam - therefore the universe made by the Brahman is su-krita = well made or well done. The Brahman is being hailed here having projected the well made world

Raso vai saha - He is the essence of all that is here. He is the source of joy/bliss. I.e. This refers to the Brahman who is the in-dweller is the source of all knowledge in the Shastras - Sriman Narayana - The ground of all beings. He is within all and without all, He resides inside, outside and everywhere. Narayana is the essence, when known as the paramabhaktin, all else is known. When known, there is nothing left to know.

Rasags hyeva ayam labdhvaa Anandii bhavati (literal meaning - having made oneself firm and strong in the essence (Brahman), bliss is attained)

Explanation: To brahmanaas (King Yudhishtir says as per shastra - a brahmana is one who possesses the qualities of sathyam, audaarya (generosity), kshama, aachAram (good conduct and anushtaanam), karunaa & dama (self control). King Yudhishtir also says the only truth worth knowing is the Brahman. Now, comparing the two logical statements:

- Brahmana speaks the truth, and , - Truth worthy of knowing is the Brahman

Comparing the above statements conclusion is made that the wise-brahmana speaks of the truth which is none other than the Brahman, hence the sastras declare such a person as 'brahmana' - a devotee of the Brahman) their only joy is the Brahman. They do not work for happiness or any desires and are full of joy themselves as though they have obtained all pleasures of life, the wise-brahmins indeed seek the Brahman - the ultimate joy. In those Brahmins indeed rests the joy of Brahman. This is spoken of as the RASA - the essence, the joy and the bliss. The Brahman is the essence to be known

Ko hyevaanyaat kah praanyaat yadesha aakaasha aanando nasyaat esha hyevaandandayaati - The sky of bliss spoken here is not the space in reference to. It is the potential energy that is existent as prana vayu, apana vayu, vyana vayu, udana vayu & samaana vayu - being directed in/out and circulating in the body.

- Prana moves in both direction from the throat to the navel and back. It energizes and other vayus.
- Apana moves one way from navel to pelvis.
- Vyana moves from the centre of the body to each organ
- Udana moves upwards - throat to head
- Samana moves back from the organs to the centre of the body

Each one of the vaayus control a function of the body and these in turn affect our movement, feelings, emotions and sense. Hence when prana is controlled properly (as in sandhya vandanam) bliss is indeed experienced in the mind. To enable this experience - knowledge, bhakti and paramabhakti are to be developed as prapanna - as sung in saranaagati gadyam and communicated in the final passages in vedArtha sangraham.

Yadaa hyevaishaetasminrushyenaatmye~niruktenilayanebhayampratishThan vindate Athaso~bhayam gato bhavati yad hyevaiSha etasminnudaramantara kurute atha tasya bhayam bhavati tattveva bhayam videsho~manvanasya tadapyeshashloko bhavati - When the Jiva drops all logic and fluctuations of the mind to test the existence of Brahman and when the Jiva accepts that the Brahman only pervades all - as instructed by sastras alone - and understanding Brahman's nature (niraakaara, adrushya, etc) alone with complete faith in the sastras, fear ceases. As long as any form of fear exists in the heart, none of the above are well accomplished yet. This is the verse well established!