

# Adiyongal Thirumadal

ISSUE 18

A SYDNEY ANDAL GROUP NEWSLETTER

NOV 2016

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

To celebrate Emperumaanaar's 1000<sup>th</sup> 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.

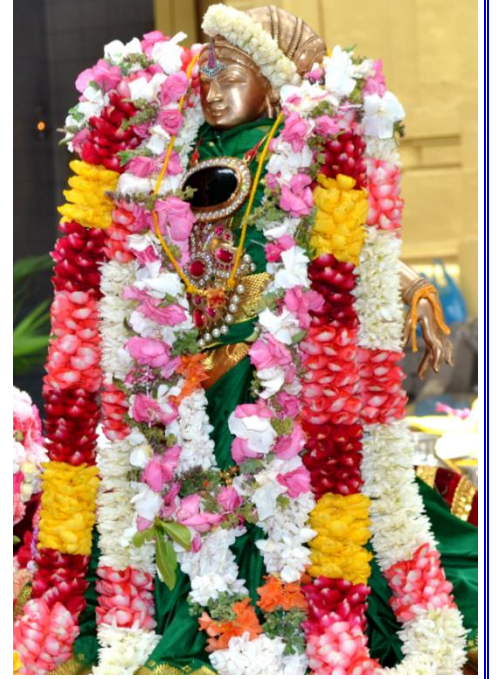
Feb - **Sri U Ve Devaraja swamy** - upanyasam

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

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

May 1<sup>st</sup> Spl celebration for Udayavar 1000 Thirunakshathiram at SVT

Sydney Andal bhagavathas took part in divya prabandha seva during the SVT Annual Brahmotsavam



## Note the dates in Nov16

04 Manavalamaamuni  
07 Pillai Lokachariar/PoigaiIwaar  
08 Bhoodathazhwar  
09 Peyazhvar

18 THIRUVADIRAI  
28 VISAKHAM



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.



Sri SailEsa dayA pAthram dhi  
bhakthyAdhi guNArNavam |

yathIndhra pravaNam vandhE  
ramya jAmAthram munim ||

### Introduction

We covered the ninth pasuram in the last session. Let us continue with the tenth 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 particular 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 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 of 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 Dhyana yoga.

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!

Pasuram 10 – Norru Cuvarkkam

Raga: Thodi Talam: Adi

nōrru ccuvarkkam puguginra ammanāy\*  
 mārramum tārārō vāsāl tiravādār\*  
 nārṛa ttuzāy muḍi nārāyaṇan\* nammāl  
 pōrra pparai tarum puṇṇiyanāl\* paṇḍorunāl  
 kūrrattin vāyviṇḍa kumbakaraṇanum\*  
 tōrrum unakkē perunduyil tān tandānō\*  
 ārra anandal uḍaiyāy! aruṅgalamē\*  
 tērramāy vandu tiravēlōr embāvāy (10)

నోర్రుశ్ కవర్కకమ్ పుక్కుకిన్ఱ అమ్మనాయ్ \*  
 మాఱ్ఱఱ్ఱమ్ తారారో వాశల్ తిఱవాదార్ \*  
 నాఱ్ఱఱ్ఱ త్తుఱాయ్ ముడి నారాయణన్ \* నమ్మాల  
 పోఱ్ఱఱ్ఱ పఱై తఱమ్ పుణ్ణియనాల్ \* పణ్డొరునాల్  
 కుఱ్ఱఱ్ఱఱ్ఱన్ వాయ్విన్ఱ కుమ్పకరణనుమ్ \*  
 తోఱ్ఱఱ్ఱమ్ ఉన్కకే పెరున్ఱుయిల్ తాన్ తన్తానో \*  
 ఆఱ్ఱఱ్ఱ అనన్దల్ ఉడైయాయ్! అఱ్ఱఱ్ఱకలమే \*  
 తేఱ్ఱఱ్ఱమాయ్ వన్ఱు తిఱవేలొర్ ఱమ్పావాయ్ (10)

నోఱ్ఱు శ్చెవర్కకం పుగుగిన్ఱ అమ్మనాయ్ \*  
 మాఱ్ఱఱ్ఱమ్ తారారో వాశల్ తిఱవాదార్ \*  
 నాఱ్ఱు త్తుఱాయ్ ముడి నారాయణన్ \* నమ్మాల  
 పోఱ్ఱు ప్పఱై తఱమ్ పుణ్ణియనాల్ \* పణ్డొరునాల్  
 కుఱ్ఱుత్తిన్ వాయ్విన్ఱ కుమ్పకరణనుమ్ \*  
 తోఱ్ఱు ఉన్కకే పెరున్ఱుయిల్ తాన్ తన్దానో \*  
 ఆఱ్ఱు అనన్దల్ ఉడైయాయ్! అఱ్ఱఱ్ఱకలమే \*  
 తేఱ్ఱుమాయ్ వన్ఱు తిఱవేలొర్ ఎమ్పావాయ్ (10)

నోఱ్ఱు శ్చెవర్కకం పుగుగిన్ఱ అమ్మనాయ్ \*  
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 ఆఱ్ఱు అనన్దల్ ఉడైయాయ్! అఱ్ఱఱ్ఱకలమే \*  
 తేఱ్ఱుమాయ్ వన్ఱు తిఱవేలొర్ ఎమ్పావాయ్ (10)

Oh, mother! You are enjoying the bliss of heaven by your wonderful penance; why are you quiet? Even though you may not open the gates, why do you not speak? Sriman Narayana, who wears the scented Tulasi garland, praised by us will grant our wishes. Long ago, Kumbhakarana was killed by Lord Rama and sent to Yama; Has he given his slumber to you? You are our fairest jewel! Do not sleep, but get up, open the door and join us; our vow will succeed.

**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 Paradevathai (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.

Inner Meaning

In this pasuram, the greatness of "Saranagati" (self-surrender) is brought out and in particular our Acharyas point out two key words:

- 1) Swargam: Swargam, here not does not refer to Indra's heaven, but union with God. The Gopi in question has completed all the rites of self-surrender and hence enjoys His company. This is similar to a Sri Vaishnava who after having done Saranagati has nothing more to do by way of Upaaya. Swargam can also be split into "Su + Vargam", i.e Nalla Goshti or Sri Vaishnava Bhagavatha Goshti.
- 2) ArumkalamE: 2 meanings are given: 1) a vessel and 2) an ornament. A Sri Vaishnava is the vessel to contain His grace. A Sri Vaishnava possesses superior ornaments in the form of Atma Gunas. So after the gopis outside appealed to the gopi sleeping, she wakes up and comes out. They are so happy to see her that they refer to her as "ArumkalamE", or the one with Adbutha gunas.

The Gopi that is being awakened in this pasuram is one who gives Aanandam to Krishna, She vowed to observe the vratam and yet she is "sleeping" now. The other Gopis make fun of her and address her as "ammanAi" (YajamAni). The door still did not open after requesting her (MaRRamum thArArO Vaasal ThiRavAthAr).

Salutation to Sriman Narayana is indicated in the lines following "NaaRat thuzhAi mudi NaarAyaNan". Here the Lord is referred to as wearing fragrant "Tulasi" on His mudi (over the Kireetam) thus assuring us that He will grant Moksham to those that perform "Saranagati" at His holy feet (nammaI pORRa Parai tharum PuNNiyan). TuLasi was born during the time of the churning of the milky ocean (amrutha Matanam) by the Lord. The Tulasi flower, leaves, kattai/log (Kaashtam) and root are all important in Bhagavath AarAdhanam, Pithru SrArdham and Yaagams. Infinite are the glories of Tulasi. Kumbhakarana is quoted as an example in this pasuram as one whose only predominant feature and wealth was sleep. When the gopis failed to get the gopi inside to respond to their call, they resorted to insult by asking her if while dying Kumbhakarana passed on his wealth(sleep) to her. The Gopis outside beseech the sleeping Gopi to get up and join in the vratam.

Previous Articles

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

Andal tiruvadigale saraNam

Sri Krishnanin tiruvadigale saraNam

## Varththai 21

### 21. தேவு மற்றறியேன் என்றேனோ மதுரகவியைப் போலே

#### 21. dhEvu maRRaRiyEn enREnO madhurakaviyaip pOIE

Madhurakavi Azhvar was born in the divya desam of Thirukkolor near Azhvar Thirunagari. Pen Pillai also belongs to this divya desam and this conversation with swami Ramanujar took place just at the outskirts of this divya desam. He was on a pilgrimage to the Northern part of India; many say he was looking for a suitable acharyan, when he saw a divine light in the southern sky. Following it for several days he reached Azhvar Thirunagari and found Swami Nammazhvar in the hole of the Tamarind Tree. He then asked a question with the intention of testing Nammazhvar. Nammazhvar who had not uttered a word till then for over 16 years answered his question. Madhura Kavi Azhvar immediately realized the greatness of Nammazhvar and fell at his feet and became his disciple.

He then considered his acharya Nammazhvar as everything - mother, father, acharya and God - to him ("annaiyAy aththanAy"). He expressed that in his divine work Kanninun Siruththambu - a work entirely dedicated to Nammazhvar.

In that work, in one of the pasurams: Madhurakavi Azhvar states that he knows no God other than Nammazhvar ("dhEvu maRRu aRiyEn"). He not only is renouncing the things of this world, but he is rejecting the other world and even Him, in favor of his acharya. This is the status of Sri Shathrugna who ignored even Sri Rama and was devoted only to Sri Bharatha.

The philosophy of following one's acharya as everything, demonstrated by Srivaishnava Acharyas ("AchArya abhimAnamE uththAragam") arose from Madhurakavi Azhvar's Acharya bhakti.

Thirukkolor Ammal says "Did I demonstrate Acharya bhakti like Madhurakavi Azhvar did?"

## Varththai 22

### 22. தெய்வத்தைப் பெற்றேனோ தேவகியார் போலே

#### 22. dheyvaththaip peRREnO dhEvakiyAr pOIE

During the time the Brahma's son Svayambhuvamanu ruled this earth, Sutapas and his wife Pruchni prayed to Narayana for a long time. When He appeared before them and asked what they wanted. Instead of asking for any other thing they asked for a son like Him to be born to them. He granted the request and He Himself was born to them as Pruchnigarba. When they were reborn as Kashyapa and Atiti, He came as their son Vamana. They were reborn for a third time as Vasudeva and Devaki. In that birth, Devaki was born as the younger sister of Kamsa. After their wedding, a divine voice was heard announcing that their eighth son would kill Kamsa. So, Kamsa put them both in jail and began to kill their children one by one as they were born. The eighth child was born inside the jail in the month of Avani in the star Rohini inAshtami thithi at midnight. That child was Krishna. He told them how He was born to them three times.

Thirukkolor Ammal is asking "Did I do severe penance and give birth to the Lord Himself like Devaki did?"

## Ramanuja's Life and Teachings Sri Ramesh Varadarajan

**Udayavar** - Ramanuja who took Sanyas focussing his mind on Alavandar and Varadaraja Perumal and immersed himself thrice in the Kanchi temple tank (Anantha Pushkarani), taking the vow that he has renounced everything that has to be renounced. His divine personality attracted people and many people took his blessings daily. Kuratau Alwan and Mudali Aandaan had their pancha samskaram done by Ramanuja. They learnt all the meanings in Sanskrit and Tamil scriptures during discourses along with the other devotees. During one of those discourses, Ramanuja felt the absence of his divine brother Govindan.

Meanwhile, in Thirvarangam there was no head for the mutt established by Alavandar. Though very learned disciples like Peria Nambi, Thirvarangathu Arayar who were fit to be the head, did not show any inclination to occupy their Acharya Alavandar's position. They recalled how Alavandar revered Ramanuja and wanted to bring him to head the Mutt. They all deputed Peria Nambi to fulfill their desire. Peria Nambi recalled the days he stayed with Ramanuja in his house in Kanchipuram to teach divya Prabandam. He was also very pleased to hear that Ramanuja had taken sanyas and his popularity has spread far and wide.

Periya Nambi went to the temple and prayed to Perumal, who takes care of all the problems of the seekers. He fervently prayed to accomplish his mission of bringing Ramanuja to Srirangam to serve Him and fulfill the desire of all the devotees. While he was praying, Perumal said in a voice heard by him. " Mahapoorna, you send Thirvarangathu Arayar who is an expert in melodiously singing divine songs to Kanchi. If Thirvarangathu Arayar sings fervently before Kanchi Perumal, He will ask what he wants. Make sure that he asks for Ramanuja and stays firm in that request. Except for the divine orders of Kanchi Perumal, Ethiraja will not leave Kanchi."



Having obtained the divine grace, Thirvarangathu Arayar who is the son of Alavandar was deputed to Kanchipuram. Arayar sang divyaprapandam songs in sweet melody before Varadaraja Perumal. Varadaraja Perumal was so pleased that He asked Arayar to request for anything other than Himself and His consort. Seizing the opportunity, Arayar requested Perumal to send Ramanuja, who was dear to Perumal with him to Srirangam. Perumal was in a fix, he regretted that he did not say, ask for anything other than Himself, His consort and Ethiraja. He asked Arayar if anything else will please him as Ramanuja won't leave Him and Kanchipuram. Arayar stood firm and said that he did not want anything else. At last Perumal relented and ordered Ramanuja to go with Arayar. Very reluctant Ramanuja with a heavy heart took leave of Varadaraja Perumal and Thirukachi Nambi and went with Arayar along with Koorathu Alwan and Mudali Andan. When Ramanuja was leaving, Thirukachi Nambi who was past eighty years old, cried like a child. Thirvarangathu Arayar was very pleased that his mission was accomplished and consoled Ramanuja that Nam

Perumal (Lord of Srirangam, Azagiya Manavalan) is a merciful lord like Varadaraja and was awaiting him. When He reached Srirangam, crowds gathered in the streets to see Ramanuja

## Ramanuja's Life and Teachings - contd

They all felt that He is the fit person to be the leader for the Vaishnavaites community. When He entered the temple, Nam Perumal ordered His priests to take Him in their hands to receive Ramanuja. Ramanuja fell flat at His feet at His grace. Perumal said that He has given him the power to decide who will go to Vaikunta (Ubayya Vibuthi) and called Him "Udayavar". He was taken with full honours to the Mutt and people from many countries thronged the mutt to seek His blessings. They considered themselves blessed for being able to see and be with Acharya Ramanuja.

Ramanuja looked gratefully at Periya Nambi and said that only because of his grace, Perumal has conferred the Ubaya Vibuthi on him and gave him a chance to do service to Nam Perumal. Periya Nambi blessed Ramanuja by explaining the meaning of the Dwaya Mantra, which is given out by a Guru to his disciple during Panch samskara. Periya Nambi said that the actions of Kali have come very far and time for alvar's dreams are coming to fruition, and asked Ramanuja to carry out the orders of Perumal and make necessary changes in the temple. Ramanuja looked at all the things to be done and initiated arrangements for things to be done every day (Nitya utsavam), every fortnight (Paksha Utsavam), every month (Masotsavam) and yearly (Samvatsara Utsavam). Agalanga Nattu Alwan served as a close associate in making all these arrangements.

One day, Thiruvarangathu Amudhanar came to Ramanuja and asked him to bestow his grace on him for he has made mistakes in the discharge of his duties in the temple. Ramanuja accepted him with his faults and asked Koorathu Alwan to mend him in the course of time. In a period of six months Alwan changed him to be fit to be with Ramanuja.



Amudhanar's mother who had the temple keys reached heavenly abode and Amudhanar requested Koorathu Alwan to come and partake food on the 11th day. The significance of 11th day is that, anybody who partakes food on that day cannot go for any other function for one year and it is the duty of the person who invites him for the 11th day to provide for him for the whole year. So when this request came, Koorathu Alwan sought Ramanuja's permission. Ramanuja advised Koorathu Alwan to get the temple keys for efficiently organising the temple administration. Koorathu Alwan went for the 11th day and

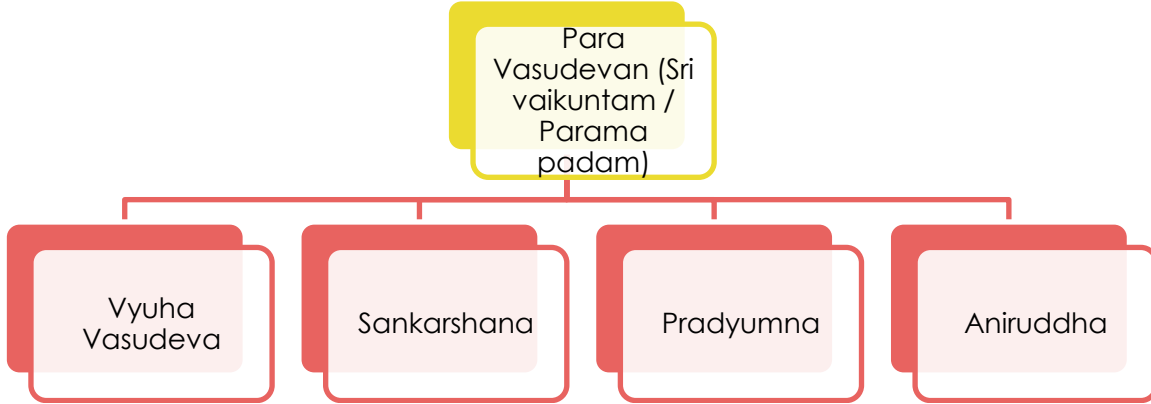
after food he had to say that he felt satisfied with the food and reception. The ceremony will remain incomplete if he does not declare his satisfaction. When asked that question, Koorathu Alwan did not declare his satisfaction to Thiruvarangathu Amudhanar's shock. When Amudhanar asked what was lacking, Koorathu Alwan said that if he gets the temple keys, he will feel satisfied. Amudhanar immediately offered the temple keys and this completed the ceremony. Alwan then placed the keys before Ramanuja. Ramanuja took over the temple administration and brought about many changes which are still in vogue.

(to be continued...)

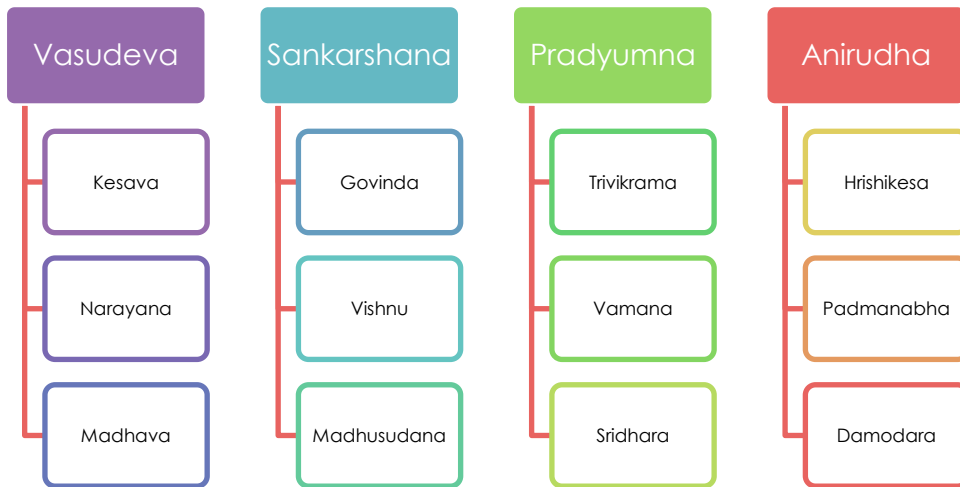
सो कामयत । बहुस्याम्प्रजायेयेति । स तपो तप्यता । स तपस्तप्त्वा । इदम् सर्वमस्रजत । यदिदं किण्च । तत् सृष्ट । तदनु प्रविश्य ।

The teacher answers the question asked by the student

The verse cannot be answered directly as 'he desired and became many...' because this will lead to samshayam and tarkam (doubts and arguments). The below diagram known as the 'Chatur Vyuha Brahman' explains the meaning of the above verse in greater detail:



The Vyuhantara (sub-vyuhas) are as below:



Each one of the catur vyuha perumal have a defined function in bringing about the manifested jagat:

(to be continued...)



## Brahmaananda Valli – Bhagam 3 -Shrshti - contd

Jnana & Balam  
(Wisdom & Strength)

Jiva tattva  
(Life principle)

**Sankarshana** (Embryonic phase) - Purusha/Prakriti

Role: Destruction

Provides knowledge of shastra

Aishvarya & Virya  
(Sovereignty & Vigour)

Mano tattva  
(Mind Principle)

**Pradyumna** (Group self/Primordial matter/subtle time)

Role: Preservation

Practice of shastra

Sakti and Tejas  
(Energy/Power and splendour)

Ahamkara  
(Ego)

**Aniruddha** (Individual selves/Material Particles/Grosstime)

Role: Creation

Phala dharanam - giver of fruits of actions performed as per shastra

## Brahmaananda Valli – Bhagam 3 -Shrshti - Sri Kandhadai Abhishek

This results in the manifested jagat that we see.

Each of the vyuhantara – the 12 forms – control parts of the body (because our body is made of prakriti coming from sankarshana vyuha)



Hence to mark respect and acknowledgement to our beloved perumal (and among other reasons and cultural practices), we mark our body with urdhva pundram (tiruman kaapu).

How do we mark our body with tiruman kaapu everyday living in Australia?

Agama provides prathinidhi (alternative). 'Ap' is the pratinidhi. Prior to sandhaya vandanam, touch 'ap' (water) with our right ring finger and apply the 12 + 1 urdhava pundrams on thirteen parts of our body mentioned above.

## Whatsapp Vishayam (A compilation of various Sampradhaya discussions / posts from our Whatsapp Group)

### Maa suchaha (Dont worry)

(Based on Swami Pillailokachariar's Thani Charamam)

Krishna told Arjuna in Bhagavath Gita, Ch 18 sloka 66, to surrender on to Him after abandoning all the dharmas and all your sins will go and gets you liberated. Krishna ends up this sloka with the phrase addressing Arjuna \_maa suchaha\_ meaning "don't worry" (சோகப்படாதே).

This phrase maa suchaha can be affixed with all other phrases of this slokam which will further strengthen the emphasis of Krishna saying don't worry.

**Sarva-dharmaan parityajya, maa suchaha:** Its Krishna telling to abandon all righteous paths, so don't worry!

**Maam, maa suchaha:** you will be holding on to me and not others, so don't worry!

**Maam ekam, maa suchaha:** it is enough if you hold on to me only and no one else, so don't worry!

**Sharanam, maa suchaha:** it is enough if you just surrender on to me and no need to do any karma yogam or gnana yogam etc, so don't worry!

**Vraja, maa suchaha:** no need to go anywhere searching for me, so don't worry!

**Aham, maa suchaha:** I am the path (praapakam) and I am the destination (praapyam), so don't worry!

**Tvam, maa suchaha:** You don't need to do anything further, so don't worry!

**Sarva paapaebhya, maa suchaha:** All your sins will be removed without leaving anything, so don't worry!

**Moksha ishyaami, maa suchaha:** This will fetch liberation by its own means, so don't worry !

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Prize winner of drawing competition conducted by our Sydney Andal (Bala kaimkarya seva program). Students of Westmead School participated with great enthusiasm. More than 150 students participated

