

Adiyongal Thirumadal

ISSUE 30

A SYDNEY ANDAL GROUP NEWSLETTER

Nov 2017

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

Sri U. Ve. Aravindhalochanan Swami visited Sydney from 3rd Nov to 6th Nov and gave house upanyasams in the mornings and public upanyasams in the evenings. There was a Q&A session and devotees got enlightened with swami's explanation to their various questions.

Thiruvaimozhi chanting at SVT on the occasion of Pavithrotsavam will be held from Fri 1st to Sun 3rd. Please refer to our emails for exact timings and contents of chanting.

Sydney Andal Group's flagship events GGG utsavam and Sri Andal Kalyanam will be held on Sat Jan 13th and Sun Jan 21st 2018 respectively.

All bhaagavathas are requested to attend these events with their families and friends and encouraged to take part in various kainkaryams associated with these events. Please refer to our emails for further details.

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.

Please email your feedback to Sydney.andal@gmail.com

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



Varththai 43

43. பூசக் கொடுத்தேனோ கூனியைப் போலே

43. pUsak koduththEnO kUniyaip pOIE

After accepting the invitation of Kamsa sent through Akrura, when Krishna entered Mathura along with Balarama He first met a washerman. He and Balarama asked for some new clothes, but the washerman, who worked for Kamsa, refused. So, they beat him, took some clothes, put them on and left. Next, they met a florist and accepted fragrant garlands from him (more on this in the next vArththai). Then, as they were walking in the main street, they saw young and pretty lass who had a hunchback. In her hand, she was carrying many types of fragrant sandal. Her name was Trivakrai (bent in 3 places).

Krishna looked at her and said "O beautiful girl! Who are you taking this sandal paste for?" She replied "O beautiful one! I am taking this sandal paste for Kamsa". Krishna and Balarama asked her for some sandal. She gave them some and they rejected it as artificially scented. She gave them a different variety and they rejected it as being meant for kings and therefore likely to build arrogance. Pleased that they were able to discern good fragrance from bad, she gave them sandal paste that matched their divine bodies. They wore it with pleasure. Then, Krishna placing His foot on her and two fingers under her chin, lifted her and removed the hunch from her back.

Thirukkolor Ammal is asking "Did I give fragrant paste to the Lord like the hunchback did without thinking about consequences?"

Varththai 44 - pUvaik koduththEnO mAIAkAraraip pOIE

44. பூவைக் கொடுத்தேனோ மாலாகாரரைப் போலே

As mentioned in the previous Varthai Krishna and Balarama entered Mathura to take part in the events organized by Kamsa. After the washer man incident wearing the new clothes, they wished to wear new and fragrant flowers. So, they entered a small street and reached the home of a florist. Bhagavatam says that his name was Sudama. Sudama was known to cover his own face to avoid being attracted to flowers in the fear of wearing them himself instead of selling them. Upon seeing them both, Sudama recognized their greatness and fell at their feet. The two, who looked like freshly blossomed lotuses themselves, asked him for flowers. Sudama at once praised them, fell at their feet and gave them wonderful flowers to wear. Our acharyas wonder at the fact that a florist who was so keen on selling flowers and making a profit would give the best garlands that he had due to the great love he felt for the Lord. Krishna was pleased by the affection shown by the mAIAkAra and gave him several boons.

Swami Ramanuja praises Sudama along with Akrura in his Gita Bashyam. It is due to this that many of our Azhvars and Acharyas sought to perform flower service to the Lord.

Thirukkolor Ammal is asking "Did I show the selfless love exhibited by mAIAkAra?"

Lord of Thirunarayana Puram (Melkote)

Ramanuja with his disciples stayed in different places to avoid detection and capture by the cruel Chola King for 12 years. During that period, he converted kings like Vittala Devan and others. He then moved with his disciples to Yadavagiri called as Melkote or Thiru Narayana Puram.

When he was staying there, he was wandering in a place with thick basil shrubs (Tulasi Van). He spotted a tip of the statue. He called people to dig the place and they found a beautiful form of Lord Narayana. Some old village enders recalled that when they were young, they saw this statue called Yadavadri Pathi in a temple which existed. During muslim invasion of the place, the temple priests hid the statue in the place now filled with basil shrubs. Muslim invaders took all the valuables, god statues and metal forms from the temple.



Ramanuja then took the statue out and did abishek with milk and other fragrant items and installed the idol on a specially constructed platform. All the village people were very happy at this discovery. Village people were thankful that Ramanuja came and got their god back. They prayed to both Perumal and Ramanuja.

A little later, at Ramanuja's request a temporary temple was constructed for perumal and Ramanuja installed the Perumal as per the proper procedure. Later a majestic temple for Yadavdri Pathi was constructed and a big temple tank was dug called Kalyani Thirtham. Water from the tank is used for Thirumanjanam (Abishek) and for the use of the devotees.

There is also a temple for Yoga Narasimhar in Melkote.



One day when Ramanuja was going around the area of the temple, he noticed white mud in a place fit for Thiruman kappu for vaishnavaites. From then, this mud was used by the people who were struggling to find the right mud for their thiruman kappu.

One day Yadavadri Pathi appeared in Ramanuja's dream and said that he was happy with Ramanuja's service in locating Perumal, for arranging the construction of a temple, digging of a beautiful tank and for solving the problems for Vaishnavaites in that area for Thiruman Kappu. He further said

Ramanuja need to fulfill one more task. He said there are people who can't make it to the temple because of their disability or fraility and that He would like to visit them during temple processions. He said his utsava (procession deity) form Ramapriyan used for temple processions is now in Delhi Sultan's palace. He wanted Ramanuja to bring Him back from Delhi.

Ramanuja's Life and Teachings Sri Ramesh Varadarajan

Next day, Ramanuja left for Delhi with his disciples. He reached Delhi in two months and met the King (Nawab). Seeing Ramanuja's divine form, He offered him a seat and asked what service he would require from him. He requested for Ramapriyan's return. Nawab readily agreed and said that a lot of idols taken from different places are stored in a place and asked Ramanuja to inspect them and

take Ramapriyan from there. Yadavadri Pathi had shown Ramapriyan's form in Ramanuja's dream and hence he looked for him. Ramapriyan was not found among the idols. Ramanuja told the king that God said he was here but could not be located among the idols kept in the store.



At that time Ramanuja prayed to Ramapriyan and in the open court Ramapriyan came and sat on Ramanuja's lap. Some of the courtier's said this idol was with the princess (Bibi). When the king heard this, he immediately asked Ramanuja to take Ramapriyan and leave. Ramanuja left with Ramapriyan and his disciples. On the way some robbers tried to take away the idol. Local people living in shanties stood by Ramanuja and chased away the robbers. They accompanied Ramanuja till Melcote and helped Ramanuja bring Ramapriyan safely. Ramanuja called them affectionately as "Thiru Kulathaar". Ramanuja further made arrangements for Thiru Kulathaars to visit the temple annually for three days. This practice is still in vogue.



Princess who had immense affection for Ramapriyan, looked for Him everywhere. She finally came to know that Ramanuja who had come to Delhi took him to Melkote. The princess immediately left for Melkote to retrieve Ramapriyan. She finally came to Melkote and wanted to go into the temple to see Ramapriyan. Ramanuja seeing her love for Ramapriyan, permitted her to go in though a muslim. When She saw Ramapriyan, tears welled in her eyes unable to bear His separation, she merged with Ramapriyan. To commemorate her love for Ramapriyan, Ramanuja set up a statue of the princess (Bibi Nachiyar) in the temple. Ramanuja lived in Melcote for approximately for 12 years.



(to be continued...)

Chapter 2 sankhya yoga (continued...)

सञ्जय उवाच

एवमुक्त्वा हृषीकेशं गुडाकेशःपरन्तप । न योत्स्य इति गोविन्दमुक्त्वा तुष्णीं बभूव ह ॥ ९ ॥
तमुवाच हृषीकेशः प्रहसन्निव भारत । सेनतोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

Sri Ramanuja bhashya: -

एवं अस्थाने समुपस्थितस्नेहकारुण्याभ्याम् अप्रकृतिं गतं क्षत्रियाणां यद्दं परमं धर्ममाप्यधर्मं मन्वानं धर्मबुभुत्सया च शरणागतं पार्थमुद्दिश्यात्मयाथात्म्यज्ञानेन युद्धस्य फलाभिसन्धिरहितस्य स्वधर्मस्यानत्मयथार्थप्राप्त्युपायताज्ञानेन च विन अस्य मोहो न शाम्यति इति मत्वा भगवता परमपुरुषेण अध्यात्मशास्त्रावतरणं कृतम् । तदुक्तम् "अस्थाने स्नेहकारुण्यधर्माधर्मधियकुलम् । पार्थ प्रपन्नमुद्दिश्य शास्त्रावतरणं कृतम् ॥ (गीताथसंग्रह ५) इति ॥

तम् एवं देहात्मनो यथात्म्यज्ञाननिमित्तशोकविष्टं देहातिरिक्तात्मकज्ञाननिमित्तं एवं अस्थाने समुपस्थितस्नेहकारुण्याभ्याम् अप्रकृतिं गतं क्षत्रियाणां यद्दं परमं धर्ममाप्यधर्मं मन्वानं धर्मबुभुत्सया च शरणागतं पार्थमुद्दिश्यात्मयाथात्म्यज्ञानेन युद्धस्य फलाभिसन्धिरहितस्य स्वधर्मस्यानत्मयथार्थप्राप्त्युपायताज्ञानेन च विन अस्य मोहो न शाम्यति इति मत्वा भगवता परमपुरुषेण अध्यात्मशास्त्रावतरणं कृतम् । तदुक्तम् "अस्थाने स्नेहकारुण्यधर्माधर्मधियकुलम् । पार्थ प्रपन्नमुद्दिश्य शास्त्रावतरणं कृतम् ॥ (गीताथसंग्रह ५) इति ॥

तम् एवं देहात्मनो यथात्म्यज्ञाननिमित्तशोकविष्टं देहातिरिक्तात्मकज्ञाननिमित्तं च धर्मं भषमाणं परस्परं विरुद्धगुणान्वितमुभयोः मध्ये अकस्मात् निरुद्योगं पार्थमालोक्य परमपुरुषः प्रहसन् एव इदमुवाच । परिहासवाक्यं वदनिवात्मपरमयाथात्म्यतत्प्राप्त्युपायभुतकर्मयोजज्ञानयोगभक्तियोजगोचरम्, "न त्वेवाहं जातु नासम्" इत्यारभ्य, "अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः" इत्येतदन्तमुवाच इत्यर्थः ॥

Thus, the Supreme Lord, introduced knowledge of the self for the sake of Arjuna – who lost his courage due to misplaced love and compassion, who considered this war to be unrighteous (due to his ignorance) even though as per kshatriya dharma it was his duty to fight and took refuge in Sri Krishna bhagavaan to know his right duty. The Supreme Lord thinking that Arjuna is enveloped in delusion would not come to an agreement except by the knowledge of the real nature of the self and that war to establish dharma is his prime duty without attachment to the fruits of action. Sri YAmunAcharya says: This introduction of the shastra was introduced for the sake of Arjuna, whose mind was disturbed due to misplaced love and compassion, and thus due to this delusion the righteous looks like unrighteous and who took refuge in Bhagavaan."

Bhagavaan smiled and spoke the words as if smiling looking at Arjuna who was overcome by grief due to ignorance about the real nature of the body and the self (jivAtma) yet spoke of duty as though he had an understanding of the distinction between the Self and the body. Arjuna who was torn between the contradiction presented in front of him became stationary lost in his contradiction standing between the two armies getting ready to fight. To him, Bhagavaan spoke, as if ridiculing, with words beginning with "There was never a time when I did not exist" and ending with "I will release you from all sins, grieve not" – which have the contents of knowledge of the self, the Supreme Being, of the different paths – Karma, Jnyana and bhakti yoga which constitute the means for attaining the highest. (to be continued.....)