

Adiyongal Thirumadal

ISSUE 29

A SYDNEY ANDAL GROUP NEWSLETTER

OCT 2017

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

Various Sydney Andal baagavathas actively participated in the Sri Venkateswara Perumal's Brahmotsavam held in Helensburgh. As part of day 7 celebrations, Sydney Andal Group sponsored anna daanam to devotees who attended the Brahmotsavam.

Sri U. Ve. Aravindhhalochanan Swami is visiting Sydney from 3rd Nov to 6th Nov and will be performing upanyasams in mornings and evenings (details on the last page).

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 send us an email to sydney.andal@gmail.com

Please send us your feedback or comments to the above email.

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



Note the dates in Oct 17

- 01 Swami Desikan
- 15 Ekadasi
- 18 Deepavali
- 28 Poigai Aazhvar / Pillai Lokachariar
- 29 Paey Aazhvar
- 30 Boodath Aazhvar



Thiruppavai - Smt Vasumathi Harish

Introduction

We covered the seventeenth pasuram in the last session. Let us continue with the eighteenth 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, Bhaagaavatha 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 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 abhimanaam, 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 Kulasekaraazhwar 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 Bhattachar, 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 Dhyanayoga.

The tenth pasurams 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 Bhoodath Azhwar. 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 pasuram is said to wake up Tondarodippodi Azhwar.

Thiruppavai - Contd

The fourteenth pasuram is said to wake up Tirupaan Azhwar.

The fifteenth pasuram is said to awaken Tirumangai Azhwar. This concludes the Tirupalliyezhuchi pasurams of the azhwars.

Briefly, with pasurams 6–15 of the Tiruppavai, Andal awakens all the azhwars to invoke their grace.

In pasuram 16, all the bhaktais who are awakened now join the rest of the group to arrive at the doors of Nandagopan's palace. The guards oblige.

in pasuram 17, Having sought the permission of the guards, Andal and the Gopis have now entered the inner bed chambers and are waking up Nandagopan, Mother Yashoda, Krishna and His younger brother Balarama. Each of them is praised in this pasuram.

In pasuram 18, Andal wakes up Goddess Nappinai, the consort of the Lord, and appeals to her.

Pasuram 18 – Undu Madakalitran

Raga: Saveri Talam: Misra Chapu

‡undu mada kalirran ödäda töl valiyan* தந்து மத களிற்றன் ஓடாத தோள் வலியன்*
nanda gópalan marumagalé! nappinnay!* நந்த கோபாலன் மருமகளே! நப்பின்னாய்! *
kandam kamazum kuzali! kađai tiraväy* கந்தம் கமழும் குழலி! கடைதிறவாய்*
vandeñgum kōzi azaittana kāñ* mādavi- வந்தெங்கும் கோழி அழைத்தன காண்* மாதவிப்-
ppandal mēl palgäl kuyil inaṅgal kūvina kāñ* பந்தல் மேல் பல்கால் குயில் இனங்கள் கூவின காண்*
pandär virali! un maittunan pēr pāđa* பந்தார் விரலி! உன் மைத்துனன் பேர் பாடச்*
sendāmarai kkaiyāl śirār valai olippa* செந்தாமரைக் கையால் சீரார் வளை ஒலிப்ப*
vandu tiraväy magizndēlōr embāvāy (18) வந்து திறவாய் மகிழ்ந்தேலோர் எம்பாவாய் (18)

‡லும்பு முத கஜ்ஜூ சிதாத தேலோ வலியூ* தங்கும் முத கடிஜூ சிதாத தேலோ வலியூ*
நங்஦ ஗ௌபொலூ முருமுகலே! நப்பின்னாய் ! * நங்஦ ரோபாலூ முருமுகலே! நப்பின்னாய் ! *
கங்஦ம் கமலும் குலை! கடைதிறவாய்* கங்஦ம் கமலும் குலை! கடைதிறவாய்*
வங்கெங்கும் கோழி அழைத்தன காண்* மாதவிப்-
பந்தார் விரலி! உன் மைத்துனன் பேர் பாடச்* வங்கெங்கும் கோழி அழைத்தன காண்* மாதவிப்-
செந்தாமரைக் கையால் சீரார் வளை ஒலிப்ப* செந்தாமரைக் கையால் சீரார் வளை ஒலிப்ப*
வந்து திறவாய் மகிழ்ந்தேலோர் எம்பாவாய் (18) வந்து திறவாய் மகிழ்ந்தேலோர் எம்பாவாய் (18)

Oh, daughter-in-law of King Nandagopa, who has the proud gait of elephants and who is known for His valiant shoulders with invincible strength. Oh,Nappinai with enchanting fragrant black tresses ! Kindly unlock Your door. Hear! the cocks have awakened now everywhere and are making lound noises. Hear, even the group of cuckoos, sitting on the bower of Madhavi (Kurukkathi) flowers, have cooed gently many times. Oh, Young Lady holding the sporting ball with Your fingers. As we wish to sing about Your Lord's names , please come with joy and open the door with Your red lotus-like soft hands , which create a pleasant sound from the movement of Your bracelets adorning Your forearms .(This is the pasuram that has a very interesting anecdote associated with it: As was customary, Swami Ramanuja went for Bhikshai and from one of the houses, his Acharyan's daughter came to open the door with her jingling bangles. Swami fell down in a swoon when he mistook her for Nappinai as Swami was thinking of this pasuram).

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)

Thiruppavai - Contd

- (4) PuLLarayan Koilil--> Archai (Sri VilliputthUr)
- (5) ULLatthu KoNDU--> Haarthan or antharyAmi Brahmam

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 into trouble and accompanies KrishNa everywhere like His shadow.

In the thirteenth pasurams, 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. The last 10 pasurams are referred to as "Azhwargal Tirupalli Yezhuchi Pasurangal", wherein Andal is said to have awakened her "Fathers" (The ten Azhwars).

In the sixteenth pasuram, having woken up the ten maidens (symbolizing "pancha laksham" gopis), Andal and the Gopis set out to Nandagopan's palace gates and appeal to the guards to let them in.

In the seventeenth pasuram, having sought the permission of the guards who obliged, Andal and the Gopis now stand in front of the bed chambers of King Nandagopa, Queen Yasodha, Lord Krishna and Prince Baladeva, the elder brother of Sri Krishna and appeal to them to awaken.

In the eighteenth pasuram, a very important doctrine of Sri Vaishnavism is included. According to this doctrine, the Lord is inseparable from His consort and together they serve as means and goal. This is called "Eka Seshatvam". With this in mind, Andal comes to wake up Nappinai, the Lord's consort, and appeal to Her.

Pasuram Meaning

In this pasuram, Nappinai, being the incarnation of Goddess Neela Devi, the Gopis approach her to do "Purushakaram" (mediation) on behalf of us Jeevas. Sastras say that Bhagavan should not be approached directly without the "Purushakaram" of Piratti (Universal Mother). The Gopis appeal to Nappinai by extolling the virtues of the relative closest to her, Nandagopan. Another meaning provided is that in the daily aradhanam for the Lord, first the Acharyan and then the Nityasooris are awakened before Piratti is awakened. In this pasuram by awakening Nappinai, all the three parties are included. One of the six actions performed by Thayar, is Shrayathe which means she performs prapatti at the Lord's feet on behalf of us. This is also mentioned in "Sri Suktham" and anyone who chants this pasuram gets the same benefit as that of chanting the "Sri Suktham".

Inner Meaning of some key phrases

Unthu madha KaLLiRRIIn: One who has got Ubhaya Vibhuthi and therefore does not pay heed to others

OdAtha thOL valiyan: One with unobstructed sankalpam

NandagOpAlan marumahaLE: Oh, MahA Lakshmi, who embraces that Lord of Ubhaya VibhUthi and unobstructed sankalpam! Here, Nappinai is addressed as Nandagopan's daughter-in-law and not as Kumban's daughter.

ghandham kamazhum Kuzhalii kadai: Please banish the obstacles that stand in the way of attaining Kesavan (Your Lord of fragrant tresses). Please remove our sins and say "asthu tE dayaiva sarvam sampathsyathe"

kOzhi vanthu yengum azhaitthana kANN: Saaragrahis like us (like kOzhi) are going everywhere you are and performing our prapatti. Please take note of this.

Maadhavi pandhal mEl pal kaal kuyil Koovina KaaNN: Valmiki, Sukhar and other sages are sitting on the VedAntha SaakhAs and are singing Your Lord's glories.

panthAr viralI unn maithunar pEr paaDa: For converting us, who are like instruments of play for Him into bhOgOpakaraNam for Him

senthAmarai olippa: Please create sunadham (auspicious dhvani) from the ornaments that You are wearing

Vanthu thiRavAi: and remove the anger of Your Lord at us!

Previous Articles

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

Andal tiruvadigale saraNam

Sri Krishnanin tiruvadigale saraNam

Buddhists turn Vaishnavaites

Before Koorathu Alwan left to meet the Chola King, Ramanuja wore white robes and travelled through forest to avoid capture by the king's soldiers. Ramanuja and his disciples all moved separately.



Govindan, Danur dasar, Mudali Aandaan and others met deep in the forest and out of the limits of Chola kingdom. They had walked for days and were very tired and did not get proper sleep. They all slept on a rock. That place was inhabited by hunters. They looked at the sleeping Vaishnavaites and wanted to help them quickly. They lit small fires to keep them warm and kept best of the fruits in baskets close by. They then stood at a distance and waited for them to wake up. Ramanuja and party felt better after catching up on some sleep. When they woke up they saw the fires lit up to keep them warm and ripe fruits ready for satisfying their hunger. They knew they were in a friendly territory. They

went and had bath and had the fruits kept for them. They were greatful to Perumal for getting them there and thanked all the good souls there who helped them and then left the place.

After some travel, they reached an Agraharam (place inhabited by brahmins). When they went to a house, the lady of the house Selasalambal was there and her husband Rangadasar had gone out. She received them and took care of them. By then Rangadasar also came and both of them made arrangements for their stay and food. They stayed in their house for two days. Rangadasar became Ramanuja's disciple and Ramanuja gave him mantra deeksha. They then travelled North west and reached a place called Vanni Pushkarni. They then bid good bye to Rangadasar, who ccompnied them. They then reached place called Salagram and met a virtuous brahmin called Vaduga Nambi also called Andhra poorna. He was a Bachelor and accepted Ramanuja as his guru. He considerd serving Ramanuja his fortune. After staying with him for a few days, Ramanuja went towards the abode of Lord Narasimha.

That place was ruled by a Buddist king called Vittaladevar. He fed thousands of Buddists every day. The princess of the place was possessed by a goast. The king asked all the buddists to get rid of the goast. They tried everything in their arsanel with little effect. The king heard about the arrival of Ramanuja and invited him to his palace. The moment Ramanuja set foot in the palace, the goast fled in fear and the princess became normal. The king realised Ramanuja's divine personality and prostrated before him and requested Udyavar to initiate him to Vaishnava philosophy.

King then summoned a religious summit and invited Ramanuja to his court. Some Buddist scholars in the summit made fun of Ramanuja by asking queer questions. Vittala Devan ejected those scholars. Ramanja established his philosophy by answering all the questions raised by the others scholars. When all their arguments were contered, one of scholar got up and hurled abuses at the hindu philosophy. Vittaladevan told him "oh the best among the scholars, if you can't counter Ramanuja's arguments with yours, don't hurl abuses, I am not sitting here to listen to them". He said the wise will identify which is the best and switch over to it. When the Buddist scholars realised they were no match for Ramanuja and the King had already converted to Vaishnavism were crestfallen. But they realised the wise words of the king and many of them converted to Vaishnavism. The King was also able to influence a lot of his subjects to convert to Vaishnavim. Ramanuja conferred the title of Vishnu Varadan on the king. Ramanuja with his arguments was able to spread his philosophy wherever he went.

(to be continued...)

Photos of SVT Brahmotsavam 2017









Sri:
Srimate Ramanujaya Nama:

Sri Andal Sydney



Presents

Spiritual Tamil discourses (upanyasam) by Sri U Ve Aravindalochanan Swami

A well respected spiritual speaker, hailing from Thenthirupērai, a Divya Dēsam. A disciple of Sri Vānamālai Mutt, he underwent training from several revered scholars including Sri U.Ve. Velukkudi Krishnan Swāmi. He is a Sanskrit scholar, is equally eloquent in Divyaprabandam. An Engineer by profession, he has dedicated himself to full-time spiritual service. Though relatively young, Swami engages devotees of all ages by his captivating spiritual lectures.

Date	Evening	Topic	Venue
3 Nov Fri	7:00 PM	GNANA VELVI*~ Thirumurai Sirappu - Elangai Jayaraj Divyaprabandha Mahimai - Sri Aravindalochanan Swami	Redgum Centre, 2 Lane St, Wentworthville 2145 *Joint event with Kamban Kazhagam Australia ~Admission fee \$10 per person for Sri Andal Sydney Group

Date	Morning	Topic	Venue (residence of)
4 Nov Sat	10.00 AM	Udayavarin Thirumeniyil Poorvacharyargal	Dr. Venkatesh Ramanna, 3 Coloseum Cr, Baulkham Hills 2153
5 Nov Sun	10.00 AM	Jagath Srushti	Mohan Vijayaraghavan, 3 Bodalla Crt, Wattle Grove 2173

Admission free. All are welcome!

Date	Evening	Topic	Venue
4 Nov Sat	7:00 PM	Navaneetha Chouryam	Scout Hall, 61A Good Street, Westmead 2145
5 Nov Sun	7:00 PM	Sri Panchajanyathin Perumai	Scout Hall, 61A Good Street, Westmead 2145

Admission free. All are welcome!

Contact: Mohan 0412 472806; Ramesh 0406 133233

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