

# Adiyongal Thirumadal

ISSUE 4

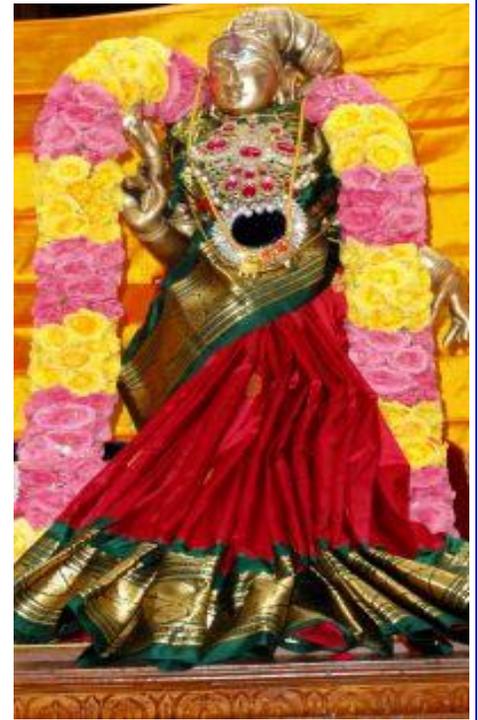
A SYDNEY ANDAL GROUP NEWSLETTER

SEP 2015

Welcome to the FOURTH issue of Adiyongal Thirumadal. Given that Sri Krishna Janmashtami is celebrated during this month, we are bringing out special articles on Sri Krishna in this issue.

For any feedback please email us using "sydney.andal@gmail.com"

## Sri Velukkudi Krishnan's Spiritual Tour of Australia



**Note the date in Sep:**

Sri Jayanthi – Sep6

SVT Brahmotsavam Sep 16-25

Date	Evening discourses		
	Time	Topic	Venue
24 Oct Sat	7 - 9 pm	Kaliyuga Dharma (Tamil)	Durga Temple Hall
25 Oct Sun	7 - 9 pm	Eternal journey of the Atma (Eng)	Durga Temple Hall
26 Oct Mon	7 - 9 pm	Places that get us Mukti (Eng)	Swaminarayan Temple
27 Oct Tue	7 - 9 pm	Why is Human birth so important (Eng)	Swaminarayan Temple
28 Oct Wed	7 - 9 pm	Rasa Leela (Eng)	Swaminarayan Temple

Durga Temple Hall  
21-23 Rose Crescent  
Regents Park, NSW 2143

Shri Swaminarayan Temple  
40 Eleanor Street  
Rosehill, NSW 2142

Shri Venkateswara Temple (SVT)  
Temple Road  
Helensburgh, NSW 2508

Date	Morning/afternoon discourses		
	Time	Topic	Venue
24 Oct Sat	-----	-----	---
25 Oct Sun	1:30 - 2:30 pm	Why do we visit Temples? (Eng)	SVT, Helensburgh
26 Oct Mon	11 am - 12:30 pm	Desikanum Andalum (Tamil)	Residence *
27 Oct Tue	11 am - 12:30 pm	Vaishnavan Evan? (Tamil)	Residence *
28 Oct Wed	11 am - 12:30 pm	Sriramanum Sriramanujarum (Tamil)	Residence *

\* For residential addresses, please check our website closer to the event date



Bala Kainkaryam Seva – Page 9

## Nammazhwarin Krishna Trishna Tatvam- Smt. Vasumathi Harish

Nammazhwar is the most celebrated and prolific mystic saint of the Srivaishnava tradition. Most of the earlier literature speaks of the 43rd day, after the onset of Kali Yuga, as being the birth date of Nammazhwar (3102 BC), who is regarded as foremost amongst the Srivaishnava Azhvars and Acharyas. He is referred to as "Prapanna Jana Kootasthar", head of the goshti of Prapannas (those who have surrendered to Sriman Narayana).

Sriman Nathamuni likens Nammazhwar to the Sun.

Yat gO sahasram apahanti tamAmsi pumsAm  
NarayanO vasati yatra sashankha chakra:  
Yan mandalam Shrutigatam praNamanti viprA:  
Tasmai namO VakuLabhooshaNa BhAskarAya

In brief, just like the sun generates thousands of rays and fills the entire world with light, Nammazhwar's outpouring of pasurams, laden with bhakti and devotion, illuminates and banishes the ignorance of souls.



Nammazhwar has sung over 1000 verses in his "TiruvAimozhi", expressing the glory of Sriman Narayana and his longing to be with him. These verses are comparable only to that of the verses of the Vedas, Upanishads and Bhagavad Gita. Nammazhwar poured the essence of the Vedas into his songs of scintillating Tamil and matchless poetry that emerged from his deep mystic experience. The subject matter was the five principles (Arthapanchaka Jnana), namely, the Lord, the jivAtma, the means, the end, and the obstacles to spirituality. Through all of this ran an underlying thread of devotion to Sri Krishna. The supreme object of life was to be at the Lord's lotus feet and to serve him eternally in blissful love. Therefore "seek Him all your life, praise Him, surrender to Him, speak of His glories and exploits and continue the recitation of His names". This was his message to the world at large.

enakKE Atchey ekkAlattum enRu en  
manakKE vandu iDaivIdu inRi manni  
tanakKE Aga enaikkoLLum IdE  
enakKE kaNNanai yAn koL chiRappE

(Makes me serve him all the time and everywhere; Anchors me thus by seating himself in my mind; Swerves me not by gracing me in his service alone; Krishna's wish is my wish, my pleasure, my glory.)

It is recorded in Nampillai's Eedu Vyakyanam(commentary), on TiruvAimozhi, that Nammazhwar lay motionless for three periods of six months each, when he experienced Krishna Avataram (Pathudai Adiyavar, Pirandavaarum Valarndavaarum, Kuravai Aaychhi). Nammazhwar's indulgence in Krishna Avataram earned him the name "Krishna Trishna Tatvam (i.e. one who is

## Nammazhwarin Krishna Trishna Tatvam (contd)

peerless in his indulgence in Lord Krishna) from Sri Parasara Bhattar. Trishna (insatiable thirst), because of his "Aasai/Moham" for Krishna, which is revealed as "uNNum sOru, parugam neer, tinnum vettrilai ellam Kannan Emperuman" (Everything is KrishNA - Food (eaten to satisfy the appetite), water (drunk to quell the thirst) and betel leaves (chewed for digestion after partaking of food) are all KrishNA). Lord Krishna lamented in Bhagavad Gita, "Vaasudevah Sarvam Ithi Sa Mahaathmaa Su Durlabhah", meaning rare indeed is that person, who believes that VaasudEvan is the essence of every purushArtham, the goal, the means, the nourishment and enjoyment, perhaps having in mind his ascend to His Nitya Vibhuti before the birth of Nammazhwar.

Similarly, Nammazhwar lamented on not being born a few days before, since he narrowly missed seeing Kannan who by then had ascended to his Parama Padam.

For Nammazhwar, all archavataras appear as Sri Krishna. His entire 'TiruvAimozhi' can be seen as devoted to Krishna. In the "Ivaiyum Avaiyum Uvaiyum" pathigam, he expresses how Sri Krishna has impacted him. He says that:

- Lord Krishna is in His surroundings
- Lord Krishna is closer to him
- Lord Krishna is with him
- Lord Krishna sat on his hip
- Lord Krishna is in his heart
- Lord Krishna is in his tongue
- Lord Krishna is in his forehead
- Lord Krishna is in his eyes
- Lord Krishna is in his head

Sri Parasara Bhattar, in his Sri Rangaraja Sthavam, bows to Nammazhwar as follows:  
rishim jushAmahe krshNa trshNaa tattvam ivOditam | sahasra SakhAm ya: adrAkshith drAViDeem  
brahma samhitaM

Meaning: We lovingly pay obeisance to the one, much-honoured, Rishi, who was a visible manifestation of the truth called 'krishna-trishna' (Intoxicated by love for Krishna) had taken, who 'saw' (as the vedic seers) and gave to the world, the Veda Upanishad of a Thousand verses in Tamil, as they were, a thousand shakhas of the Veda (TiruvAimozhi) that praises Brahman.

Nammazhwar tiruvadigale saraNam  
Sri Krishnanin tiruvadigale saraNam

## Tiruppavai- - Smt. Vasumathi Harish

From this month onwards, adiyen is undertaking the "sahasam" (courage) of trying to explain in simple English the meaning of Tiruppavai, the majestic garland of thirty verses that form part of the Nityanusandanam (daily ritual) for all Sri Vaishnavas, by Andal. adiyen does not profess to understand this 'magnum opus' at all but hopes and prays to Sri Andal/Godhadevi to give courage to this "siriya jnanathan" (little or no intellect) to undertake this task.

Tiruppavai is a glorious poetic composition of thirty verses by the only woman azhwar, Andal. She was the daughter of Periazhwar/Vishnuchittar, one of the twelve azhwars in Srivaishnava literature. Periazhwar was involved in daily Pushpa Kaimkaryam to Vatapatrasayin, the presiding deity of Srivilliputhur. From a very young age, Andal's love for Sriman Narayana was very strong and this devotion became so intense that she yearned to marry Him. To achieve this she resorted to the practice of Vrata (Katyayin Vrata) like the Gopis of Brindavan. The Vrata speaks of a religious rite observed by a bride-to-be in the month of Margasira to secure a person of one's choice as husband. Keeping Lord Krishna of Brindavan as her beloved bridegroom, Godha, in the guise of a 'Gopi' in love with Krishna along with other companions, implored the Lord to fulfil her cherished desire.

The thirty poems portray the ritual ceremony (nonbu) observed in the early winter morning, the awakening of companions from sleep, the waking of the people in the Lord's mansion including His consort, and finally imploring the Lord to grant them the boon. These hymns, as explained by all our Sri Vaishnava Acharyas, carry a much deeper significance of a spiritual nature. They speak of the nature of the Ultimate Reality (Purushartha) and the means of attaining (Hitha) the supreme goal.

Tiruppavai is also called 'Godhopanishad' and Godha Geetha. It can be said that she was the first ever organiser of women's association for a noble and purposeful cause. The 'Tiruppavai' breathes rural atmosphere. Andal chooses to live in Nandagokula, a prosperous village, where Sri Krishna is present. She speaks of timely rainfall, paddy fields, fishes playing in the ponds, bees sucking honey from the flowers and sleeping peacefully, Gopals milking the cows, and her prayer to the God of Rains to shower rains in time – all of this reflects the picture of prosperous rural life. Andal knew that villages in India form the backbone of the country. She also knew cows bring prosperity and since Sri Krishna himself was a cowherd boy protecting the cows, to protect and cherish cows forms a very big part of her prayer.

Godha had unshakeable faith in co-operation as well as social life based on dharma. She has never spoken about herself alone, but always in the company of friends (including us). All of us are equal and one in the Service of the Lord. In her Tiruppavai, she emphasises the importance of these essentials – food, shelter, clothing, water etc. Her friendships, social equality, social unity, large-heartedness, desire for rural upliftment, and prosperity are all reflected very well in her poems.

With the very brief introduction above, we will delve and dwell in the nectar of bliss that is 'Tiruppavai' in the coming months. In the spirit of having more members enjoy the Tiruppavai, adiyen will provide the script of the pasurams in Tamil, Kannada, Telugu and English. Explanations will be in English.

adiyen encourages members to provide feedback. Please support adiyen in this 'sahasam'.

Andal tiruvadigale saraNam

Sri Krishnanin tiruvadigale saraNam

It is said from history that Radha agreed to come down to Earth only if Giri-raj is first present. So that is the reason Sri Krishna had sent Govardhan from Vaikuntam to the Himalayan ranges near Meru and Sumeru. This mountain was full of caves /waterfalls and gardens and so unique that any rishi muni even if they had done tapas only for a short period of time, would get the siddhi and liberation. Having heard this, Pulasthiya Maharishi who was from Kasi, planned to bring Govardhan from Himalayas to Kasi by his tapo balam. In those times, mountains had wings and were able to fly...hard to imagine and believe in our times with our limited knowledge.

Indra later had taken away this privilege and cut all wings from the mountains.

Now, pulasthiya maharishi comes and requests Govardhan to come with him to Kasi.

Govardhan agrees, but on one condition that the maharishi should not stop anywhere/place the mountain down until they reach Kasi.

By any chance this happens, then Govardhan said that will be his home.

Remember this whole episode takes place in the Krita(sathya) yuga.

So both the rishi and Govardhan start from the Himalayas and while passing through Vrindavan, because of the sankalpam of bhagawan, Pulasthiya rishi gets carried away by the beauty and stops and places the mountain (govardhan) on the ground.

After some time when he is ready and comes back to normalcy, he tries to lift the mountain, but could not.

That's when Govardhan reminds the rishi muni of its earlier condition.

The risihi could not do anything but curses the mountain that every day, the mountain will reduce in size by the size of a mustard seed.

That is why the mountain which was miles and miles in length and height is only of the size found today in Kaliyuga.

Another incident from Treta yuga:-

As you all would have heard before, when Rama was trying to build the bridge to cross to Lanka, stones from all mountains were brought and on this occasion, Hanuman comes to Govardhan and tries to take one part of the mountain for this purpose.

At this time Akashvani announces to Hanuman that it is not necessary any more since the bridge has been completed and so Hanuman drops the stone back.

Now Govardhan had expected to get the Pada Sparsham of Sri Rama, is very sad that it is not going to happen anymore. At this point in time Hanuman consoles Govardhan and says, don't worry...In Dwarpara yuga you will get both the pada and kara sparsham of the Lord.

So as you see, Sri Krishna had played all over the mountains with his friends, grazed the cows, also lifted and kept the mountain in his little finger for 7 days and protected the whole of Brindavan (yadavas,gopis,cows etc) when Indra had continuously been pouring rain and sending water as though it was like pralaya..still not a drop of water entered under the mountain...

## Govardhan (Giri-Raj) (contd)

How?

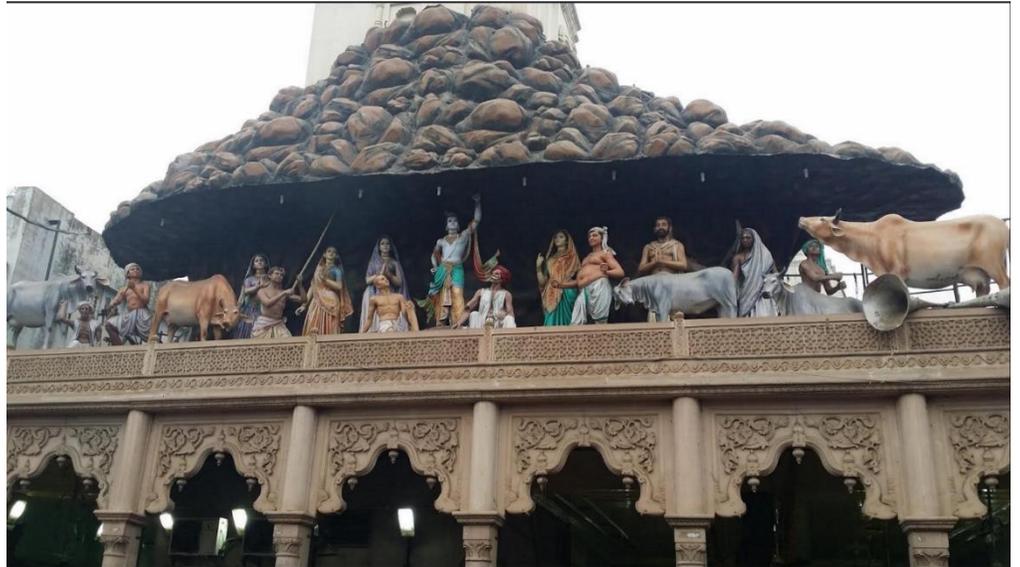
What probably one has not heard also is that Sri Krishna kept his sudharsan chakra on top of the mountain and Vasuki all round the mountain curled up to make sure water does not enter..

Indra also realizes his mistake later and recognizes it's all the leela of Sri Krishna.

This is why Govardhan is called as Giriraj, king among mountains and in those days all mountains (since they were flying) used to come and have dharshan of Govardhan every day.

As you can see, only Sri Krishna had given great importance to mountains.

Like the mountain reducing in size over the period of yugas, human intelligence and other factors as we can see are also reducing day by day. Garga rishi (kula guru of Sri Krishna) had seen in pratyaksham all these and had written these down in the book called "Garga Samhitai". One can also read the "Saints of Vraja". Another unique and often not heard of story about



Vrindavan (called Goloka Dhamam) and Govardhan. You got to imagine that this place Vrindavan is like a lotus flower first. That is, the stem is in water not the flower. So this Vraja bhoomi is here on earth but in a different dimension.

So I heard from people that when they do the parikrama of Govardhan in the morning, the 21km, they are able to finish within a little over 5 hours but if start your parikrama during mid-day then you seem to take more than 7 hours. So got to apply the idea of the lotus flower being closed in the morning and then when opens fully how it is and imagine the place also constantly is shrinking and expanding every day. Again, hard to imagine and believe by ordinary human beings, but only by the true bhakti and bhava is one able to understand and experience the true Vindavan which we including myself all hope that one day with the grace of Sri Radha and Krishna we also are able to see and experience the true Vrindavan in our hearts.

### Divyadesam #72

Name: **Thiru-vadamathura**; Naadu: **Vada**

Moolavar: **Govardhanagiridhari**

Thayar: **Satyabhama**

Vimaanam: **Govardhana vimaanam**; Theertham: **Yamunai**

Naamavali: **Sri Sathyabama nayiga samedu Sri Govarthanagiridhari parabramane namaha**

Location: This Divyadesam is on the way between Delhi to Agra railway line.

To reach this Temple, one has to get down in Mathura Junction and travel about 2 miles from there and this sthalam is also reachable from Brindavan by traveling 7 miles from Brindavan . About 2 miles away from Mathura, is the place called as "Janma Bhoomi", where a temple is built and this place is said to be the prison where Vasudeva and Devaki held prisoner and this prison only, Sri Krishna was born.

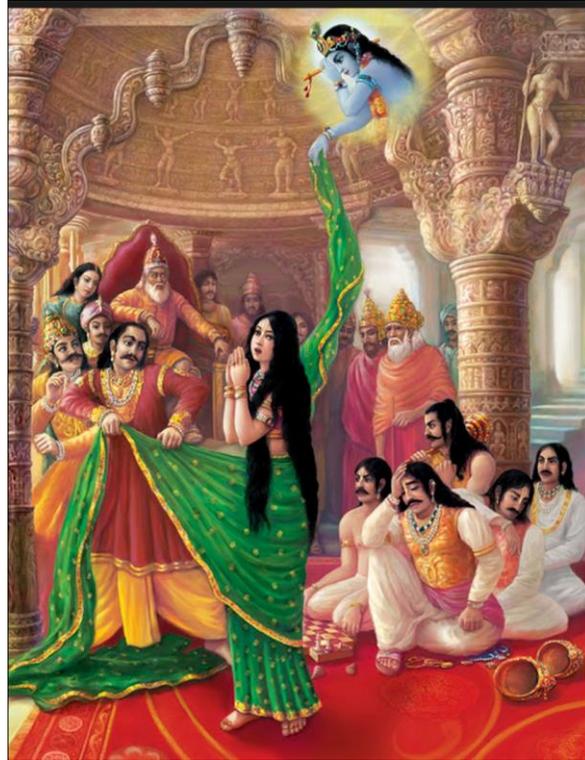
## Bhagavan Naama - Smt Viji Mohan

It is said that during the time of KrishnAvatAr, BhagavAn admitted to having one regret.

'What regret?' asked the people.

'On the day when the Kauravas tried to shame Draupadi by disrobing her, she cried for Me; I regret that I did not go there immediately and save her. That is My regret' said BhagavAn.

Surprised, the people asked, 'What? Did You not save Draupadi? Her saree kept lengthening and her honor was preserved, is it fair for You to say then that You did not save her?'



Sri Krishna replied, 'Indeed, I did not save her; it was only My name, Govinda, that saved her'. What can we glean from this vignette?

No matter how far we may feel that BhagavAn is from us, the very instant that we utter His name, His name will save us. That is why we should always utter BhagavAn's name. Sri Pillai LOkAchAriar speaks of this thus:

'avan (BhagavAn) durasthan AnAlum idhu (avan nAmam) kitti nindru udhavum'

('Even if BhagavAn is far from us, His Holy Name will help us')

(Source: Sri Thooppulmaal Sathsampradaya Sabha. <http://www.vdssabha.org/>)

## Theeradha vilaiyattu pillai – Kids Section – Smt Priya Prasanna

Krishna Jayanthi (can also call it as Sri Jayanthi) is celebrated as the birthday of Lord Shri Krishna. Lord Sri Krishna was born on the 'Rohini' nakshatram (star) on Ashtami day. The festival Sri **Krishna Jayanti** is also known as **Gokulashtami** and **Janmashtami**. Lord Krishna is the eighth incarnation (avatharam) of Lord Vishnu.

**Identify Lord Krishna in the below avathars**



As this auspicious day devotees believe small Krishna visits their house . So devotees mark small krishna's feet from the entrance of the house till perumal sannadhi.



On the day of Krishna Janmastami, People offer sweets like Vella Cheedai, Aval or Poha Payasam, Butter etc as these happen to be the Lord`s favorites.

A small cradle is placed with a miniature *Krishna's* idol in it as a symbol of his birth. Devotees swing the cradle joyously and celebrate the arrival of *Shri Krishna* by reciting [arti](#) (prayer) and [bhajans](#). Processions with children dressed as Sri Krishna, Radha and Gopis are held on the occasion.

The most important mantra recited on the day is 'Om Namo Bhagavate Vasudevaya.'

### **Slokam for Krishna**

*vasudeva sutam devam kamsa canamardanam |  
devaki paramanandam krishnam vande jagadgurum || 1 ||*

### **Meaning**

I offer my obeisance to Lord Krishna, the beloved son of Vasudeva, who killed the great demons Kamsa & Canura, who is the source of great joy to mother Devaki and who is indeed a world teacher and spiritual master of the universe.

## Bala Kainkarya Seva– Photos



Scenes from "Ananthazhvaan" drama



Devotional Song by Anitha & Shreya



Bhajans by Dr Venkatesh together with kids



Awards presented by Sri T A Narayanan swami



Audience

## Who Is the True Devotee Smt Priya Prasanna

Once Lord Sri Krishna wants to prove the love of His devotees for Him. One day, He pretended that he had a headache and told Narada that He would recover only if a devotee smeared the dust from his/her feet on Krishna's forehead. Hearing that Narada went to Krishna's wives for help.

Kishna's wives were in shock to hear about the remedy and they felt that Lord would curse them for this disrespectful act. Then Narada went to the gopikas and explained the purpose of his visit. He told them that Krishna's headache could be cured only with the dust from the feet of a true devotee. The gopikas immediately collected some dust from their feet and gave it to Narada.



Narada understood that the gopikas loved Krishna blindly, so much that they could even risk not getting salvation to save him.