

Adiyongal Thirumadal

ISSUE 16

A SYDNEY ANDAL GROUP NEWSLETTER

SEP 2016

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

To celebrate Emperumaanaar's 1000th 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 11th - **Sri U Ve Devaraja swamy** - upanyasam

Mar 25th - **Smt Nikhila Kiran and group** – dance program

Apr 8th - **Smt Bhavani Govindan and group** – music program

May 1st Spl celebration for Udayavar 1000 Thirunakshathiram at SVT

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 bhagavatha's thirumaaligai. If any devotee is interested to host at their place, please contact us through the above email ID.

Brahmotsavam chanting schedule is attached at the end of this madal. All Sydney Andal bhagavathas are requested to take part in this divya prabandha seva goshti.

Please send us your feedback or comments to
Sydney.andal@gmail.com

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



“periAzhvAr peN piLLaiyAi ANDAL
piRanda tiruvADip pUrattin Slrmai – a
nALaik kuNDO manamE uNarndu pA
ANDALukkuNDAgilAppidaRkkumuND

“a'nju kUDikku oru SandadiyAi,
AzhvArgaL tam Seyalai vi'nji niRkum
tanmaiyaLAI – pi'njAip pazhuttALai
ANDALai bhaktiyuDan vAzhtAi
manamE magizhndu”

Introduction

We covered the seventh pasuram in the last session. Let us continue with the eighth 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 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 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 are awakened 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.

Pasuram 8 – Keezh Vaanam (Raga: Dhanyasi Tala: Khanda Chapu)

kīzvānam vellenṛerumai śīru vīḍu*
 mēyvān parandana kāṇ mikkulla pillaiḡalum*
 pōvān pōḡinṛārai ppōḡāmal kāttu* unnai-
 kkūvuvān vandu ninṛōm* kōdugalam uḍaiya
 pāvāy! ezundirāy pāḍi pparai koṇḍu*
 māvāy piḡandānai mallarai māṭṭiya*
 dēvādi dēvanai ccenru nām śēvittāl*
 āvā enṛārāyṇdaruḷēlōr embāvāy (8)

కీழ்வానమ్ వెలన్లెన్ఱెరుమై శీరు వీడు*
 మేయ్వాన్ పరన్తన కాణ్ మిక్కుల్ల పిల్లైఱలమ్*
 పోవాన్ పోకిన్ఱారై పోకామల్ కాత్తు* ఉన్ఱై-
 క్కువ్వాన్ వన్తు నిన్ఱోమ్* కోతుకలమ్ ఉడైయ
 పావాయ్! ఱ్ఱున్ఱిరాయ్ పాడి పపరై కొన్ఱు*
 మావాయ్ పిన్ఱానై మల్లరై మాట్ఱియ*
 దేవాది దేవనై చ్చెన్ఱు నామ్ శేవిత్రాల్*
 ఆవా ఱ్ఱ్ఱారాయ్న్దరుఱ్ఱేలొర్ ఱ్ఱంబావాయ్ (8)

కిల్వానం వెళ్ళెన్ఱెరుమై శిఱు వీడు*
 మేయ్వాన్ పరందన కాణ్ మిక్కుళ్ళ పిళ్ళైఱలమ్*
 పోవాన్ పోకిన్ఱారై పోకామల్ కాత్తు* ఱ్ఱున్ఱై -
 క్కువ్వువాన్ వన్దు నిన్ఱోమ్* కోదుగలం ఉడైయ
 పావాయ్ ! ఎఱుందిరాయ్ పాడి ప్పఱ్ఱి కేండు*
 మావాయ్ పిళందానై మల్లరై మాట్ఱియ*
 దేవాది దేవనై చ్చెన్ఱు నాం శేవిత్రాల్*
 ఆవా ఎన్ఱారాయ్ందరుఱ్ఱేలొర్ ఎమ్బావాయ్ (౮)

కీళ్వానం వెళ్ళెన్ఱెరుమై శిఱు వీడు*
 మేయ్వాన్ పరందన కాణ్ మిక్కుళ్ళ పిళ్ళైఱలమ్*
 పోవాన్ పోకిన్ఱారై పోకామల్ కాత్తు* ఉన్ఱై -
 క్కువ్వువాన్ వన్దు నిన్ఱోమ్* కోదుగలం ఉడైయ
 పావాయ్ ! ఎఱుందిరాయ్ పాడి ప్పఱ్ఱై కొండు*
 మావాయ్ పిళందానై మల్లరై మాట్ఱియ*
 దేవాది దేవనై చ్చెన్ఱు నాం శేవిత్రాల్*
 ఆవా ఎన్ఱారాయ్ందరుఱ్ఱేలొర్ ఎమ్బావాయ్ (8)

The horizon has lightened, And the buffaloes let loose to graze; Behold! The other lasses who are ready to leave to bathe; I have stopped them so you can join us. To assist us we call you! Beloved image! arise! If we seek and worship the Lord of Lords. Who tore open the mouth of the horse-shaped demon and slew the wrestler sent by Kamsa, He will listen with compassion and grant us grace. O my maidens !

Commentary (Swapadesam)

In the previous Tiruppavai 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 this seventh Pasuram, Andal pays tribute to Sriman NaarAyaNan as the Para Devathai (Supreme One) In the eighth pasuram, Andal awakens another Utthama Adhikari (Kothukalamudaya Paavai) and asks her to join the Bhagavatha goshti.

Inner Meaning:

Kothukalam udaya paavai: The maiden, in question is one much desired by the Lord, she has the greatest preethi for the Lord and He for her. The Gopis feel that meeting Krishna with this Gopi in front will make it easy to obtain Lord’s grace

Keezh Vaanam Vellenru: Sky on the east side has brightened; Increasing whiteness denotes a key transformation for the mumukshu(one desiring moksham). Until the time of Acharya sambandham,

it will be a dark night for the mumukshu. After gaining Acharya anugraham through prapatti, it is the onset of bright dawn (Brahma Muhurtam) for the prapannan.

Yerumai Siru veedu meyvan paranthana kaan: Interesting Explanation: The Buffalo (yerumai) has a slower gait than the Cow. They take their own time to get to their destination(Moksham). On the way, they soak in ponds and canals, enjoy themselves and therefore are delayed further to reach their place of intent. Bhakthi nishtars are so deeply entranced in Bhagavath anubhavam that they are delayed in getting Moksham. In this matter, their lot is like that of the afore-described buffalos. PrapannAs (Those who have performed Prapatti) are like cows that move faster like an arrow leaving the bow and attain MOksham (SiRu Veedu) without delay and enjoy bliss in Sri Vaikuntam.

Paadi: with anusandhAnam (recital) of AchArya Taniyan

Parai Kondu: praising AchAryan's mahimai all over the world

Mikkulla Pillaigalum: Those Mumukshus , who know well that they do not have the qualifications to pursue Bhakthi Yogam and hence choose Prapatti Maarga

pOVAn pOhinrAraip pOhAmal kaathu unnaik koovuvAn vanthu ninROm: Acharyas greatness is illustrated here. Swami Ramanuja has this rare distinction of uplifting (utthlrNam) those who went before him with his Thirumudi Sambandham and those who came after him with his Thiruvadi sambhandham.

dEvAathi dEvan: ANDAL's usage of this naamam to salute the Lord has been intepreted to refer to Kaanchi VaradarAjan ("ayarvarum amararkaL adhipathi" salutation of Swamy NammAzhwAr) or to DEva Naatha PerumAL of ThriuvahIndhrapuram.

Mallarai Maattiya- The subjugation and destruction of ahankAra-mamakArams are referred to here.

MaavAi piLanthAnai:: literally, the Lord, who tore apart the mouth of the asuran Kesi

AarAyntu ARULAL: The use of "aruL" here means the arousal of KrupA in the Lord on hearing our Aartha dhvani

senRu naam sEvithAl: We have to approach (senRu) and offer our prostrations to our acharyas

Aavenru Aarayanthu Arulum: When we approach this AchAryan in all humility , then he will welcome us with open arms and examine us for sishya lakshaNa poorthi and bless us with great dayA

In addition to the deep spiritual insight gleaned from the passages of this pasuram, one cannot but fall at the sacred feet of ANDAL for Her immaculate poetic skills in the description of the advancement of dawn. Those who have seen the red hue of dawn shifting slowly into different degrees of whiteness as the Sun climbs up can relate well to Her choice words "Keezh Vaanam VeLlenRu". ThoNDardippodi's ThirupaLLIyechucchi paasura Vaakhyams also echo in our minds: "SudaroLi paranthana Soozh disai yellAM thunniya thAtakai minnoLi surungi".

Previous Articles

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

Andal tiruvadigale saraNam

Sri Krishnanin tiruvadigale saraNam

१. नान्नोदकसमं दानं न तिथिद्रवादशी समा ।

न गायत्र्याः परो मन्त्रो न मातुर्देवतम् परम् ॥

No donation is greater than food and water, no date is greater than dvadashi (12th day of lunar).
No mantra is greater than Gayatri mantra and no god is greater than mother

२. राजपत्नी गुरोः पत्नी मित्रपत्नी तथैव च ।

पत्नीमाता स्वमाता च पञ्चैताः मातरः स्मृताः ॥

The wife of the king, the wife of guru, the wife of friend, the mother of wife and one's own mother –
these five ladies deserve the status of mother

३. काष्ठपाषाणं धातूनां कृत्वा भावेन सेवनम् ।

श्रद्धया च तथा सिद्धिस्तस्य विष्णोः प्रसादतः ॥

If one worships even the wooden, stony or metallic deities with sentiment, emotion, devotion and
servitude then by Lord Vishnu's kindness one obtains the desired

४. अग्निर्देवो द्विजातीनां मनीषिणां हृदि दैवतम् ।

प्रतिमा स्वल्पभुद्धिनां सर्वत्र समदर्शिनः ॥

Fire is the deity of Brahmanas and the wise have the lord in their hearts. Lesser intelligent deem the
lord is inside an icon/deity and the one who is impartial to all beings sees the Lord everywhere

५. रंक करोति राजानं राजानं रंकमेव च ।

धनिनं निर्धनं चैव निर्धनं धनिनं विधिः ॥

It is one's fortune/fate that makes a beggar a king, a king a beggar, a rich man a pauper and a pauper rich

17. அடையாளம் சொன்னேனோ கபந்தனைப் போலே

17. adaiyALam sonnEnO kabandhanaip pOIE

In the vamsa of Dhanu Kabandha was born as the son of the king Sri. He was disrespectful to a rishi called Stulasiras and was cursed by him to have a very large body. Later he performed a severe penance toward Brahma and was blessed with a long life. He then went to war with Indra. Indra hit him with his Vajrayuda and pushed his thighs into his stomach and his head into his chest. Because he was blessed by Brahma with a long life, Indra could not kill him. Instead he gave Kabandha two long arms, a mouth with large canine teeth in his stomach and a single burning red eye. Indra also told him that when Sri Rama and Lakshmana cut his arms off, his curse would be lifted. Kabandha then lived in Krauncharanya forest. He stayed in one place and would catch anything that got within his arms reach and eat it.

After Ravana carried away Sita, Rama and Lakshmana came through Krauncharanya in search of Her. Kabandha caught them with his long hands and tried to eat them. When they cut off his hands, he realized that they were Rama and Lakshmana and asked that they burn his body. When they did that, he regained his original form. He then told them the following: "Sugreeva who is the son of Surya, is currently living in the Rishyamukha mountain, after having been chased away by his brother Vali. He is one with good qualities and will help You in Your search for Sita. Accept his friendship and through his help You will gain back Piratti." He then told Rama and Lakshmana how to reach and identify Sugreeva and went to heaven. Thirukkolor Ammal is asking "Did I give any help to the Lord like Kabandha did?" This also stresses the importance of kaimkaryam to HIM always.

18. அந்தரங்கம் சொன்னேனோ த்ரிஜடையைப் போலே

18. andharangam sonnEnO thrijadiyai pOIE

Trijada was the daughter of Vibhishana the brother of Ravana and one of the rakshasis that he had ordered to guard Sita in the Asoka Vanam. After Sita was kept under guard by Ravana for many months, not seeing Sri Rama coming to rescue Her quickly, She becomes broken hearted. At that time, She is unable to handle the harsh words and demands of the rakshasis around Her. Seeing that, Trijada tells them of a dream that she had early in the morning and chases them away. In that dream, she says, "I saw Ravana wearing a red dress and heading south while seated on a donkey. I also saw Rama wearing a white dress with white flowers and looking like Vishnu, fly in from the sky in a golden palanquin and carry Sita around on an elephant. Therefore, Rama will definitely defeat Ravana and take Sita away. If you all wish to survive, it is better to surrender to Sita and beg Her padron". Later, during the war between Rama and Ravana, she brought news of the many victories of Rama's army to Sita. When Indrajit made Rama and Lakshmana faint due to his nagastra, the rakshasas took Sita to the battlefield and claimed that they were dead. When Sita shed tears due to great sadness thinking them dead, Trijada consoled Her by saying "Do not fear. Rama and Lakshmana have only fainted. They cannot be killed by the arrows of these rakshasas". Thus, Trijada helped Piratti in many ways.

Pen Pillai /Thirukkolor Ammal mentions these incidents to Sri Ramanuja and asks "Am I capable of giving the kind of help Trijada did by being a confidante and giving timely advice?" I am like a rabbit dropping and it doesn't matter whether I live here or leave Thirukkolor

Ethi Raja

Daily Ramanuja sat with Peria Nambi and learnt chanting of Divya Prabantham in a proper format (Sandhai). In addition he also learnt the deeper meanings of Alwar's works. (Alwar's Aruli cheyal). Ramanuja who have been learning from Periyaya Nambi for six months mastered the divya Prabantham and the broad meanings as well within six months. One day, when Peria Nambi went out and Ramanuja was also not at home, Periya Nambi's wife went to the well to fetch water. At the same time Tanjammal was also at the well fetching water. Accidently water from the pot of Peria Nambi's wife spilled on to Tanjammal's pot. Tanjammal went wild with rage accused Peria Nambi's wife. She said that her father's side was superior in caste hierarchy than Periya Nambi's wife's side. She said she had to tolerate all this because Ramanuja was learning from Peria Nambi. Peria Nambi's wife being of soft nature sought apology, but Tanjammal carried on. Peria Nambi's wife couldn't control her tears and ran home sobbing. Peria Nambi who came back home noticed this and also heard what had happened. He decided to go back to Srirangam before Ramanuja returned. Knowing Ramanuja's humility, he realised Ramanuja will not let him go. So they packed and left quickly.

Ramanuja used to start his work only after paying obeisance to Peria Nambi and partake the food left by Peria Nambi. When Ramanuja returned, he searched for his guru and learnt from his neighbours what had happened. Ramanuja was shaken and asked his wife what had happened?

Tanjammal said agitatedly that she was insulted by his guru wife's behaviour. She further asked how his guru who is a supposed sadhu get angry? She informed that Peria Nambi went away taking his wife. Ramanuja got angry and told Tanjammal that even looking at her is a sin. He then took the fruits he brought for his guru for Perumal pooja (Thiru aradhanam) and went to the temple. On the way, he met an old brahmin who looked tired. He asked him to go to his house and get some food. At this, the old man said that he was coming from Ramanuja's house where his wife who was in a foul mood, turned him away with harsh words and that he came back without a word. Ramanuja took him to the market and bought a plateful of fruits and flowers. He then wrote a letter to himself, as if written by Tanjammal's father. He told the old brahmin to take the plate and the letter and go to his house saying that he had come from her father's house and see how the reception changes for him.

Ramanuja went later and found the brahmin seated and well cared for. Since she thought the brahmin had come from her father's place she was excitedly taking care of him. When Tanjammal saw Ramanuja, she gave the letter addressed to Ramanuja purportedly written by her father. Ramanuja enthusiastically took the letter and read it and said that Tanjammal's father has invited both of them for the marriage of her sister and had further requested to send Tanjammal to help her mother, if he was too busy to come. Tanjammal was excited at the prospect of going to her mother's place. Ramanuja asked her to go as requested. He also said that he being busy, won't be able to join her. Tanjammal finished her meals and with Ramanuja's permission left for her father's place happily. Ramanuja also walked towards the temple. He was thinking that his wife who should align and contribute to his goal was working at cross purposes. He went to the sanctum of Lord Varadaraja and fell at His feet in total surrender. He prayed to him and wore the saffron cloth and took on a tridanda. Perumal through His priests (Archaka mukena) ordered Ramanuja to take up the life of an ascetic (sanyas) and stay in the mutt near the eastern gate of the temple. Ramanuja glowed brightly like a Sun in his saffron robe and the tridanda (three sticks tied together representing the mind, word and deed). Ramanuja then walked out of the temple to the nearby tank. Thirukachi Nambi who also came there, saw Ramanuja in this form and said that he is the king of all the ascetics (Ethi Raja). From that day he was referred to as Ethiraja.

Here are the sanskrit names for all the items we offer to perumal..

appam – guda boopam
athirasam gula boopam
aval - brudhukam.
butter - navaneetham
camphor Neeraajanam
coconut rice – naarikela annam
cooked rice - suddha annam
curd – dadhi
curd rice - dhadyannam
Full sugarcane- Ikshu dhandam
ghee - aajyam; grudham
gingilly rice (ellorai) - thilannam
honey - madhu
idly – laddukam
jaggary - gulam
kalkandu - rasagandam
kolukattai – modhakam
kumkumam haridhra churnam
lemon rice - jambeera phala annam
manjal - haridhra
milk - gohksheeram
neermore (buttermilk) - dhakram
nel pori - laajam.
paal- payasam - ksheera payasam
paanakam – gulothakam
sakkurai pongal – gulannam
salt - lavanam
sambar rice - yanjannam
sandal - gandham.
sugar - sakkara
sugarcane piece - Ikshu kandam.
sundal – chanakam
tamarind rice (puliyorai) - thinthirenee annam
thirukkaveri (water) - amrutham
vadai (black gram ulundu) - maashaaboopam.
ven pongal – muthka annam

Sri:
Srimate Ramanujaya Nama:

Brahmotsavam 2016 - Divyaprabandham Chanting Schedule

Date	Day	After Thirumanjanam	Sevai	During Morning Purappadu	During Yagasalai	During Evening Purappadu
03-Oct	Mon	--	Dwaja Arahananam	--	Thirupallandu - Mudalayiram 2/10 [200]; Thiruvaaimeozhi 1/10 [110]	Sesha Vaahanam - Mudhal Thiruvandaadi [100]
04-Oct	Tue	Periazhar Thirumozhi [73] (SM);	Pallakku Utsavam	Irandaam Thiruvandaadi [100]	Thiruvaaimeozhi 2/10 [112]	Hamsa Vaahanam - Irandaam Thiruvandaadi [100]
05-Oct	Wed	Nachiar Thirumozhi [143] (SM);	Pallakku Utsavam	Moonram Thiruvandaadi [100]	Thiruvaaimeozhi 3/10 [110]	Muthu Pandal - Moonram Thiruvandaadi [100]
06-Oct	Thu	Perumal Thirumozhi [105] (SM) Thiruchanda Virutham [120] (SM)	Pallakku Utsavam	Naanmugan Thiruvandaadi [96]	Peria Thirumozhi 1/10 [100] Thiruvaaimeozhi 4/10 [110]	Sarva Boopala - Naanmugan Thiruvandaadi [96]
07-Oct	Fri	Peria Thirumozhi 2/10 [100] (SM) Thirumaalai [45] (SM); Amalanadhipiran [10] SM Mudal Aayiram SM	Mohini Avatharam	Thiruvirutham [100]	Peria Thirumozhi 3/10 [100] Thiruvaaimeozhi 5/10 [110]	Garuda Vaahanam - Thiruvirutham [100]
08-Oct	Sat	Peria Thirumozhi 4/10 [100]; <i>Paasurappadi Ramayanam</i>	Hanumantha	Tiruvaasiriam [7] Peria Thiruvandaadi [87]	Peria Thirumozhi 5/10 [100] Thiruvaaimeozhi 6/10 [110]	Gaja Vaahanam - Peria Thiruvandhaadi [87]
09-Oct	Sun	Peria Thirumozhi 6/10 [100]	Choorna Utsavam	--	Peria Thirumozhi 7/10 [100] Thiruvaaimeozhi 7/10 [110]	Surya Prabhai - Peria Thirumozhi 8/10 [100]
10-Oct	Mon	Peria Thirumozhi 9/10 [100]	Pallakku Utsavam	Peria Thirumozhi 10/10 [100]	Peria Thirumozhi 11/10 [84] SM Thiruvaaimeozhi 8/10 [110]	Ashwa Vaahanam - Thirukurunthandakam [20] SM Thiru Nedumthandakam [30] SM
11-Oct	Tue	--	Ratha Utsavam	Thiruvezhukootrarukai, Siria thirumadal [77] & Peria thirumadal [148]	Thiruvaaimeozhi 9/10; 10/10 SM Eramanusa Nootrandaadi [108] Upadesa Rathnamalai [74]	PERIA SATRUMURAI incl IYAL SAATHU
12-Oct	Wed	--	Kalyana Utsavam	--		Pushpa Pallakku