

Adiyongal Thirumadal

ISSUE 28

A SYDNEY ANDAL GROUP NEWSLETTER

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

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

Sri U. Ve. Aravindhalochanan Swami is visiting Sydney from 3rd Nov to 6th Nov and will be performing morning and evening upanyasams. Further details will be posted as soon as they are finalised.

Regular monthly chanting of divya prabandham is taking place on every second Saturdays at 3pm at SVT Helensburgh and on every third Sunday at 11am at Namadwar 44, Oakes Road, Winston Hills. We request all the baghavathas to participate and get the grace of Alvars and Divya Dhampathis.

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 our email ID, given below

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

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



SVT Brahmotsavam

23 – Sesa Vahanam

24 – Hamsa Vahanam

25 – Muthu Pandhal

26 – Sarva Bhoopala Sevai

27 – Garuda Sevai

28 – Hanumantha/Gajavahanam

29 – Chornautsavam/Suryaprabhai

30 – Ashwa Vahanam



Introduction

We covered the sixteenth pasuram in the last session. Let us continue with the seventeenth 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 Dwayamantram (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 CharamaSIOkam 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 Margazhivatham 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 Paavainonbhu. 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 KrishNadevotee and has leadership qualities but has forgotten her responsibility temporarily. In the eighthpasuram, the 3rd of the 10 wake-up pasurams, the gopika is one who is full of bhagavathabhimanam, 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 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. ParasaraBhattar, 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 – **RishimJushaamahe Krishna Trishna Tatva Mivoditam.**

The ninth pasuram is supposed to wake up Tirumazhaisai Azhwar from Dhyanyoga. The tenth pasurams is said to awaken the first of the mudhalAzhwars, PeyAzhwar, who experienced the Supreme Being and exclaimed – **Tirukkanden !PonmeniKanden!**

The eleventh pasuram is said to wake up Bhoodathazhwar. It also describes an Acharya, who feeds his disciples with the nectar of divine knowledge. The twelfth pasurams is said to wake up PoigaiAzhwar, who has said he wept fearing the many days were lost without seeing God. The thirteenth pasuramis said to wake up TondarodippodiAzhwar. The fourteenth pasuram is said to wake up TirupaanAzhwar. The fifteenth pasuram is said to awaken TirumangaiAzhwar. This concludes the Tirupalliezhuchipasurams of the azhwars. Briefly, with pasurams 6–15 of the Tiruppavai, Andal awakens all the azhwarsso as 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 Nandagopa's palace. The guards oblige. in Pasuram 17, Having sought the permission of the guards, Andal and the Gopishave now entered the innerbedchambers and are waking up Nandagopa, Mother Yashoda, Krishna and His younger brother Balarama. Each of them is praised in this pasuram.

Pasuram17 – AmbarameThanneere

ambaramē taṅṅīrē śōrē aram śeyyum*
emberumān nanda gōpālā! ezundirāy*
kombanārkellām kozundē! kula vilakkē*
emberumāṭṭi yaśōdāy! arivurāy*
ambaram uḍaruttōṅgi ulagaḷanda*
umbar kōmānē! uraṅgādezundirāy*
śemboṛ kazalaḍi ccelvā baladēvā!*
umbiyum niyumu uraṅgēlōr embāvāy (17)

అమ్మరమే తణ్ణీరే శోరే అరం శేయుమ్*
ఎమ్మెరమాన్ నంద గోపాలా! ఎఱుందిరాయ్*
కొమ్బనార్కెల్లం కొఱుందే! కుల విలక్కే*
ఎమ్మెరమాట్టి యశోదాయ్! ఆఱివురాయ్*
అమ్మరం ఊడఱుత్తోంగి ఊలగళంద*
ఊమ్బర్ కోమానే! ఊఱంగాదేఱుందిరాయ్*
శేమ్మొక్క కళలడి చ్చెల్వ బలదేవా!*
ఊమ్మియుం నియుం ఊఱంగేలోర్ ఎమ్బావాయ్ (౧౭)

అమ్బరమే తణ్ణీరే శోరే అరం శేయుమ్*
ఎమ్మెరమాన్ నంద గోపాలా! ఎఱుందిరాయ్*
కొమ్బనార్కెల్లం కొఱుందే! కుల విలక్కే*
ఎమ్మెరమాట్టి యశోదాయ్! ఆఱివురాయ్*

అమ్మరమే తణ్ణీరే శోరే అరం శేయుమ్*
ఎమ్మెరమాన్ నంద గోపాలా! ఎఱుందిరాయ్*
కొమ్బనార్కెల్లం కొఱుందే! కుల విలక్కే*
ఎమ్మెరమాట్టి యశోదాయ్! ఆఱివురాయ్*
అమ్మరం ఊడఱుత్తోంగి ఊలగళంద*
ఊమ్బర్ కోమానే! ఊఱంగాదేఱుందిరాయ్*
శేమ్మొక్క కళలడి చ్చెల్వ బలదేవా!*
ఊమ్మియుం నియుం ఊఱంగేలోర్ ఎమ్బావాయ్ (17)

అమ్బరం ఊడఱుత్తోఱుంకి ఊలకణంత*
ఎమ్బర్ కోమానే! ఎఱుంకాతెఱుత్తీరాయ్*
శెమ్బొఱు కఱులడిశ్ శెలవా బలతేవా!*
ఎమ్బియుం నియుం ఎఱుంకేలొర్ ఎమ్బావాయ్ (17)

Shelter, water, sustenance, does of right, My Lord Nandagopala! Arise! Flame of the cowherds, Light of their clan, My lady Yashoda, awake! He who pierced the sky and measured the world, Our own kind, awake and arise! Dear Baladeva of golden thongs, Are you and your young brother asleep still? O my maidens!.

Commentary (Swapadesam)

In the previous Tiruppavaipasurams, 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)"VeLLattharaviRRuyilamarantha-->VyUham at Milky Ocean
- (3) SakatamKalakkazhiyaKaalOcchi-->Vibhavam (KrishNan)
- (4) PuLLarayanKoili-->Archai (Sri VilliputthUr)
- (5) ULLatthuKoNDU-->Haarthan or antharyAmiBrahmam

In the seventh pasuram, Andal pays tribute to Sriman Narayana as the Para Devathai (Supreme One).

In the eighth pasuram, Andal awakens another UthamaAdhikari (KothukalamudayaPaavai) who is like a Muktajeevanand asks her to join the Bhagavathagoshti.

In the ninth pasuram, Andal is waking up another great devotee of Lord Krishna and who is like a nithyamukhtarand 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-chelvantangai) 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 "AzhwargalTirupalliYezhuchiPasurangal", wherein Andal is said to have awakened her "Fathers" (The ten Azhwars).

Thiruppavai - contd

In the sixteenth pasuram, having woken up the ten maidens (symbolizing "panchalaksham" 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.

Pasuram Meaning

Here Nandagopa, Yasodha, Krishnan and Balarama are sequentially awakened as symbols of Acharyan, ThiruManthiram, the Meaning of ThiruManthiram and the essence of ThiruManthiram (AshtAsharam, Moola Manthram). In this pasuram Emperuman Nandagopa is identified as performing dhanam of Amparam, Tannir and soru. Amparam stands for Aakasam. Nandagopais invoked five times in Tiruppavai (Pasurams 1,16,17,18 and 21) to perform Mangalasanam for His generosity, parakramam and wealth. Yasodha is awakened next as "kompan Arkell Amkozhundh EKulavi Lakke". She is the One, who has the bhagyam of having the Lord as Her son.

The Gopis then awaken Krishna who does not stir. They recognize that He has to be awakened through His elder brother, Baladeva and address latter as the heroic one (SempoRRk Kazhaladi SelvA BaladEvA"). They ask the brothers to awaken together and bless them (Umpiyum NeeyumuRangEl). The combined appeal to the Bhagavathottaman Balarama (Adhishesha avataram) and Bhagavan is for reminding us that Bhaagavatha Seshathvam and Bhagavath Seshathvam are inseparable.

Inner Meaning of some key phrases

Ambaramoodarathu Ongi Ulagalanda: The Gopis had great attachment for Trivikramaavatharam. This is why they invoke the mysterious deeds of Trivikraman three times in the Tiruppavai (Ongi Ulagalanda, Ambaramoodarathu Ongiulagalanda and anriivvulagamalanthai). When one has reverence and attachment for something, we invoke it thrice.

Semborkazhaladibaladeva: The Paaduka, covered in gold, is saluted here.

In this pasuram, the meanings of the three rahasyams are alluded to:

Ambaram: refers to the Pranavam.

Tannir: refers to Narayanaya

Soru: refers to Namaha of the Moola Manthram.

Ambarame -> Nandagopala: refers to Acharyan, who stands in the form of Pitha and is invoked.

Kombanarku Ellam -> Yasodhai: refers to mantram that stands in the role of Mother and is invoked

Semborkazhaladi -> Umbiyum Neeymurangel: Anugraham of the Lord and His Bhagavathas (Bhagavattotaman Balarama) is requested.

41. மண் பூவை இட்டேனோ குரவநம்பியைப் போலே

41. maN pUvai ittEnO kuravanambiyaip pOIE

Near Tirumalai there was a town called Kuravapuram and Bheeman, an ardent devotee of Lord Srinivasa lived there. He belonged to the potter class. He created an image of Srinivasa with mud and prayed to Him every day. He would make flowers out of mud and offer to the Lord each day. Our acharyas called this mud flower as "paNippU". Srinivasa enjoyed the great love of this devotee. Due to his great selfless love for the Lord, he came to be called as Kurumbaruththa Nambi and also as Kuravanambi (for his town). One time Srinivasa decided that the devotion of Kuravanambi should be brought to the notice of the world. So, when the devoted King Thondaiman presented Him with golden flowers, He kept the mud flowers on top of His head with the golden flowers below them. Seeing this, the king was surprised. King Thondaiman prayed to the Lord for an explanation. Srinivasa made him realize the greatness of Kuravanambi. So Thondaiman went to Kuravapuram hid himself and watched the activities of Kuravanambi and saw for himself the devotion of him and gave him his respects.

It is said that, unable to accept the fact that his private experience with the Lord had become public even though it was by the Lord Himself, Kuravanambi gave his life at that moment itself. Thirukkolor Ammal asked Emperumanar "Did I pray to the Lord using mud flowers with deep devotion and love like Kuravanambi did?" Hence it doesn't matter whether I stay here or leave.

Varththai 42

42. மூலம் என்று அழைத்தேனோ கஜராஜனைப் போலே

42. mUlam enRu azhaitthEnO gajarAjanaip pOIE

In the eighth skandam of Bhagavata Puranam, the story of Gajendra the elephant, is written. In the Trikuta Mountains, there was a beautiful lotus pond owned by Varuna. One day, a herd of elephants led by their king Gajendra and his consorts came there. They entered the pond, took a bath and played around (another version is he plucked a lotus and wanted to offer to Sriman Narayana). At that time, a crocodile caught the foot of Gajendra. Gajendra fought with all his strength but could not free himself. Later the other elephants too tried to help him but could not. The battle lasted for many years. Eventually, the elephant lost his strength and realized death was imminent. At that time, he also realized that neither could he save himself nor could he trust other beings like him and that the only true refuge was Sriman Narayana. He surrendered to the Lord and called out to the one who is the source of all (AdimUla).

Hearing this plea Sriman Narayana got on His Garuda and flew to the pond. There, He used His Sudarshana Chakra and cut the head of the crocodile, freed the elephant and using his Upper body cloth gave fermentation to console the elephant. He then personally accepted the flower that the elephant had plucked from the pond for Him. In their previous birth Gajendra was a king called Indradyumna and the crocodile was a Gandharva called Hoo hoo. Due to a curse, they were born as animals, and now both were freed from their curse. This event has been praised greatly by Azhvars and Acharyas in their works.

Pen Pillai recalls this episode and asks "Did I cry out to the supreme who is the cause for everything and attain His grace like Gajendra did?"

24. Maha Poorna attains Vaikundam

Pillai Uranga Villi Dasar considered doing service to Ramanuja as the sole purpose of his life and lived happily. Once Peria Nambi did the final rites for a person who is not a brahmin. This created so much hot feelings in the community, that they boycotted any relationship with him. Peria Nambi's daughter, Athuzai had to come to her father's place to take care of him. They also put thorns around his place to prevent people from meeting Peria Nambi. Coming to know of this, Ramanuja came to ascertain the facts.

When Ramanuja came, Peria Nambi told Ramanuja that as per the codifications (sastras), this act of a brahmin doing the final rites to a non brahmin is not permitted. But he further told Ramanuja, that dharma is something that the learned practiced, taking into consideration the situation and time for action. He further said that the person for whom he did the final rites was a far superior devotee and by doing his last rites, he has gained merits (punya) for his salvation. He also cited that Rama who was Shatria clan did the final rites for a bird Jatayu and Yudishtra, a Shatria fell at the feet of Vidhura who is born of the fourth Varna. Hearing all these arguments, Ramanuja was happy and satisfied and prostrated before Peria Nambi's feet for his enlightening explanation.

During the temple procession along his street, Athuzai prayed fervently to Ranganatha. The temple chariot which stopped in front of their house did not move with repeated attempts by the crowd. People realised their folly and removed all the thorn fences placed around Peria Nambi's house. Chariot then moved and the temple procession continued.

One day when Ramanuja was sitting with his disciples, Peria Nambi came and prostrated before Ramanuja and Ramanuja did not object to it. Seeing this, all present asked why he did not prevent Peria Nambi?. Ramanuja said that as a disciple, he had no right to question his guru and that is why he kept quiet. Disciples, not satisfied with udayavar's explanation went to Peria Nambi and requested him to enlighten them, the reason for his action. Peria Nambi said that he saw his guru Alavandar in Ramanuja and therefore prostrated before him. Hearing this, their respect for Ramanuja increased manifold.

One day Ramanuja observed Thirukotiyur Nambi in deep meditation behind closed doors. When he came out Ramanuja requested Thirukotiyur Nambi to bestow on him the mantra he was chanting and asked who was it directed at? Nambi said, he was only meditating on his guru Alavandar's lotus feet and his name is the mantra. After this explanation, Ramanuja considered Peria Nambi has his god and prayed to him.

During this period, a Chola king who was a rigid Saivait was ruling. He was advised that till Ramanuja was alive, there was no chance for Saivism to prosper. He therefore ordered his soldiers to bring Ramanuja. The soldiers reached Srirangam and asked for Ramanuja. Koorathu Alwan, who heard this, by his sharp intellect realised that this call was to harm his acharya Ramanuja. He therefore pleaded with Ramanuja not to go and for the sake of Vaishnavism go elsewhere quickly with his

Ramanuja's Life and Teachings Sri Ramesh Varadarajan

disciples. Koorathu Alwan wore Ramanuja's saffron cloths, his Tridandam and Kamandalu and told the soldiers that he was Ramanuja. Soldiers took Koorathu Alwan and Peria Nambi who accompanied him. Ramanuja who was heart broken left Srirangam with all his devotees.

Koorathu Alwan was presented in the court of the king. King realising Ramanuja's greatness offered him a seat and told him to acknowledge the superiority of Lord Siva. Meanwhile Nallooraan who was Koorathu Alwan's disciple identified him as Kuresa. Koorathu Alwar presented many quotes from the scriptures and Vedas to prove Vishnu as the only superior god. The king who was a staunch saivaite did not pay heed to this.

When the experts in the court could not counter Koorathu Alwan's arguments, the king declared that Lord Siva, tormentor of yama himself is the superior god. He wanted Koorathu Alwan to accept that as a fact and sign a letter acknowledge it. He warned of dire consequences if he refused to sign the document. When Alwan refused, the king ordered to pluck the eyes of Alwan and Peria Nambi.

Alwan who valued the life of his guru Ramanuja more than his eyes, plucked the eyes himself saying that this was a punishment for seeing the sinners like them. The guards took them to the forest and plucked Peria Nambi's eyes and tormented both of them. Alwan did not bear any ill will towards them saying they were only following the king's orders.

The guards realised they were tormenting two noble souls. They called a begger and gave him money and asked him to take them to Srirangam. On the way, Peria Nambi because of advanced age, could not bear the suffering and reached heavenly abode. Koorathu Alwan came to Srirangam and stayed there. When he wanted to go for temple worship, the guards knowing Alwan said he was free to go inside but refused permission to other vaishnavaites. Koorathu Alwan did not want any special privelege and went home heart broken.

The chola king who committed these sins soon developed a massive boil on his neck which was filled with worms. He suffered a lot and died. His son who came to power realised the sins committed by his father went and saught pardon from Ramanuja. He facilitated return of Ramanuja the srirangam and handed back the temple to Ramanuja's administration

(to be continued...)

Chapter 2 sankhya yoga (continued...)

न चैतद्विद्मः कतरत्रो गरीयो यद्वा जयेम यदि वा नो जयेयुः ।

यानेव हत्वा न जिजीविषामस्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २ – ६

We do not know which of the two is better for us – us vanquishing them or them vanquishing us. The sons of Dhrtaraashtra, whom if we slay, we do not wish to stay alive even though they are standing against us.

कार्पण्यदोषोपसतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः ।

यच्छ्रेयः स्यान्निसश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २ – ७

With heart filled with faults (of not performing the dutiful action of kshatriya standing in front of enemy army with intention to commence fight) of weak compassion, with my mind confused about my duty, I take refuge at your lotus feet to say what is good for me. I am your prapannan (taking refuge in you), show me the way.

न हि प्रपश्यामि ममापनुद्याद् यच्छोकमुच्छोषणमिन्द्रियाणाम् ।

अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥ २ – ८

Even if I should win unchallenged over earth or kingdom of lordship over the Devas, I do not feel that it would drive out the grief that weakens my senses.

Sri Ramanuja Bhashya:

एवं युद्धम् आरभ्य निवृत्ताव्यापारान् भवतो धार्तराष्ट्राः प्रसह्य हन्युः इति चेत अस्तु तद्वधलब्धविजयात् अधर्म्याद् अस्माकं धर्माध्मौ अजानद्भिः तैः हननम् एव गरीयः इति मे प्रभाति इति उक्त्वा यत् मह्यं श्रेय इति निश्चितं तत् सरणागताय तव शिष्याय मे ब्रूहि इति अतिमात्रकृपणो भगवत्यादाम्बुजम् उपससार ।

After beginning the war, if we withdraw from war, the sons of dhrtaraashtra will kill us forcefully. Then be it so. It is better to be killed by them who know not the difference between dharma (good conduct) and adharma than it is for us killing them. After saying thus, Arjuna took refuge at the feet of the Blessed Lord Sri Krishna, overcome with dejection. 'Teach me what is good, I am your disciple who has taken refuge in you'.

(to be continued.....)