

# Adiyongal Thirumadal

ISSUE 13

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JUN 2016

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

It was a double treat in May as we had the bhagyam of celebrating the Thirunakshatrams of both Swami Nammazwar (21<sup>st</sup> May) and Swami Ramanujar (10<sup>th</sup> May). This year Udayavar's Thirunakshatram was celebrated on 7<sup>th</sup> May at Westmead Scouts Hall with the chanting of Eramanuja Nootranadhi, Ethirja Vimshathi, Ethiraja Sapthathi and Sriranga Gadhyam. Azhwar Thirunakshatram was celebrated at SVT with the chanting of Podhu Thanians, Thiru Pallandu, Kanninum Siru Thambu, Thiruvai Mozhi and Eramanusa Nootrandadi. Both the events were well attended.

Commemorating Emperumaanar and Swami Nammazhwar's thirunakshatiram, we are bringing out few special articles in this madal for your reading pleasure.

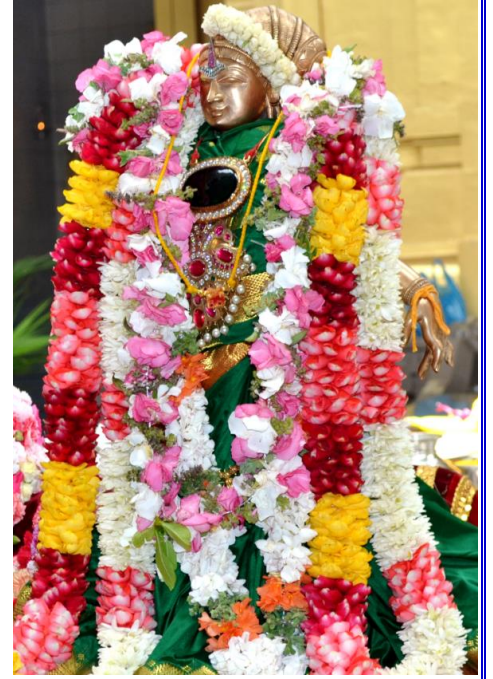
Devotees may please note that regular Eramanusa Nootranadhi chanting is going on every Tiruvadira day of each month on Skype. If any devotee is interested to take part in it, you may please send us an email to **[sydney.andal@gmail.com](mailto:sydney.andal@gmail.com)** and we will send you the skype invite.

Regular monthly chanting of Thiruvoimozhi to celebrate Nammalvar Thirunakshatram, Visakam is taking place at bhaagavatha's thirumaaligai. If any devotee is interested to host at their place, please contact us through the above email ID.

Please send us your feedback or comments to **[Sydney.andal@gmail.com](mailto:Sydney.andal@gmail.com)**

Please visit our website **[www.sriandalsydney.org](http://www.sriandalsydney.org)** for latest updates.

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## Note the date in Jun

Sriman Nathamunigal – 18 Jun



Eramanusa Nootrandadhi  
Chanting on Swami  
Ramanujar Thirunakshatram

We covered the fourth pasuram in the last session. Let us continue with the fifth 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 girl-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 SLOkam 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.

māyanai mannu vaḍamadurai maindanai\*  
tūya perunir yamunai tturaivanai\*  
āyar kulattinil tōṇrum aṇi viḷakkai\*  
tāyai kkuḍal viḷakkam śeyda dāmōḍaranai\*  
tūyōmāy vandu nām tūmalar tūvi ttozudu\*  
vāyināl pāḍi manattināl śindikka\*  
pōya pizaiyum pugudaruvān ninṇanavum\*  
tiyinil tūśāgum śēppēḷōr embāvāy (5)

மாயனை மன்னு வடமதுரை மைந்தனை\*  
தூய பெருநீர் யமுனைத் துறைவனை\*  
ஆயர் குலத்தினில் தோன்றும் அணி விளக்கைத்\*  
தாயைக் குடல் விளக்கம் செய்த தாமோதரனைத்\*  
தூயோமாய் வந்து நாம் தாமலர் துவித் தொழுது\*  
வாயினால் பாடி மனத்தினால் சிந்திக்கப்\*  
போய பிழையும் புகுதருவான் நின்றனவும்\*  
தியினில் தூசாகும் செப்பேலோர் எம்பாவாய் (5)

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If we stand cleansed and worship Him, with fragrant flowers; The mystic one, the son of immortal Mathura of the North, of the pure wide Yamuna, The lamp of the cowherd clan, Damodara, light and measuring of His mother's womb; with His thought in our hearts, our past sins and those lying in wait, will they not be destroyed as dust in fire! Speak, O my maidens!

## Commentary (Swapadesam)

In this pasuram, one among the assembled gopis expresses a doubt: "we are planning elaborately for getting the company of Krishna. But remember, we are sinners and our sins will throw obstacles in our path. It always happens when a good deed is contemplated. It is the way of the world. So what is the guarantee we will succeed. The answer is in this verse. Recite the name of Krishna; think of Him; offer flowers; and all obstacles will vanish. All sins committed before taking Refuge with Him, as well those unwittingly accruing after Surrender (Saranagati) will perish. The Purva Agha (earlier sins) will be burnt to ashes like cotton bales in a fire; and the Uttara Agha (Subsequent Sins) will not stick to the person like drops of water to a lotus leaf.

## Inner Meaning

Maayanai: Of the One who is the Swami of Moola Prakruthi as Leela VibUthi Naathan

Mannu: Of the Para VaasudEva MURthi

*Vada Mathurai Mainthanai:* Of Sri VaikunTanAthan from whose sacred feet the nectar of bliss flows

*Thooya Peru neer Yamunai ThuRaivanai:* Of the One, who resides at the bank of VirajA river (in Sri Vaikuntam)

*ThAyai Kudal ViLakkam seytha:* Of the One, who explained the "nama: Bharga" section of Gaayathri manthram, which is equal in sacredness to one's own Mother during His avathAram as NaarAyaNA at BadrikAsramam to perform upadEsam for Naran

*DhAmOdharanai:* Of the One, who got Himself tied up with a small rope by a cowherd woman because of the Bhakthi of that devotee

*ThUyOmAi Vanthu:* if we approach that One (BhagavAn) with purity of Vaak, Manas and KaraNams

*ThUmalar thoovi:* and offer auspicious flowers (TuLasi) dear to Him (aanUpura paryantham)

*Thozhuthu:* and perform archanai with them

*vAyinAl paadi ManathinAl Chintthika:* and control our Indriyams so that Vaak, mind and body will be fulfilled with respect to their saasthrEic functions

*pOya pizhayum:* (then) all of our accumulated sins

*puhu taruvAn ninRanavum:* (and) the ones (sins) acquired after SaraNAgathi consciously

*theeyinil thUsAhum:* all of them will be destroyed like cotton thrown into the fire.

#### **Special Comments on salient phrases in the pasuram:**

*"MaayOnai":* Our Lord is a MaayAvi. He hinted that much in Githai: "sambhavaami aathma maayaya". All the Maaya ChEstithams from His avathAram at Vada Mathurai to growth in Aayarpaadi, many leelais in Gokulam and BrundhAvanam, His serving as the charioteer for ArjunA, converting day into night in the battle field of Kuru KshEthram, taking the disc in His hand inspite of His vow not to use weapons in that war, are examples of the MaayA of the MaayOn. Swamy NammAzhwAr celebrates this Maayam of the Lord, which He performs through His AchAryAs. Our Lord stands on top of this AchArya Paramparai and is therefore MaayAthi Maayan. Andal appropriately addresses this MaayOn as "Mannu Vada Mathurai Mainthan".

*"Thooya peru neer Yamunai":* YamunA is most sacred and pure, indeed more sacred than Godhavari. Yamuna cleaved and allowed Vasudevar to walk with the baby KrishNan on His head during the dark rainy night of JanmAshtami. Yamunai also had deha sambhandham with the Lord through His Jala kreedais there with Gopis. Our Lord came to be called Yamunai ThuRaivan or the Lord of Yamunai for these reasons.

*"ThAyai Kudal Vilakkam seytha DhAmOdharanai":* KaNNan was caught by YasOdha in the act of stealing butter and she wanted to punish Him by tying Him up with a rope to a mortar to keep him still. He thus came to be known as "DhAmOdharan". YasOdha got all credit for managing her "wild" son. AzhwArs described the glory of YasOdha's role as His Mother this way:

*"Ivanai peRra VayirudayAL"*

*"MaNi Vayiru VaayttthavaLE"*

"Unnaik KaNDaR yenna nOnbhu nORRArkaLO" This helplessness of the Lord in being tied up by a human (mother) moved Swamy NammazhwaR so much that He stayed in a state of trance for six months. Even today, one can see the three welt marks on the waist of Lord RanganAtha (Moolavar) bearing witness to this incident.

"ThUyOmAi Vanthu": If we approach Him (DhAmOdharan) with suddhi(purity) through observance of nithya karmAs, not abandoning prescribed acts (nishitthangaLai vittu), avoiding BhaagavathApachArams and knowing that SaraNagathi done at His feet is only for attaining His grace, then we will be cleansed of all dhOshams.

"ManathinAl chinthikka, pOya Pizhayum, puhu taruvAn ninRanavum theeyinil thUsAhum Cheppu": If we offer pushpAnjali with a suddha manas, sing the glory of His naamAs and meditate on Him, all of our accumulated sins as well as the ones accrued after prapatthi will be burnt to ashes like the bale of cotton thrown into a blazing fire.

The pasuram ends with the command, "cheppu" (say). When we perform a rite (sandhyAvandhanam, Yaagam, AarAdhanam et al), there are deficiencies such as KriyA lobham, Dhruvya LObham and Niyama IObham . To overcome this deficiencies, Andal reminds her friends to utter the name of Lord KrishNA for sudhdi (KrishNAnu Smaranam param).

Previous Articles

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

Andal tiruvadigale saraNam

Sri Krishnanin tiruvadigale charaNam

## Satakoparum Kambarum - Sri Ramesh Raghuraman

ulagam yavaiyum thamula aakkalum  
nilai peruthalum neekalum neengala  
alagila vilayattudayar avar thalaivar  
annavarke saran naangalae

After composing Kamba Ramayanam, Kambar was planning to release his epic kaaviyam at Srirangam. He has chosen the court yard mandapam near thaayar sannidhi (now called Kambar Arangetra Mantapam) to do the arangetram.

He wanted to worship Peria Perumal, the presiding deity of Srirangam and get his blessings before the release. At the *sanctum sanctorum*, the archaka swamy first offered perumal theertham. Then while placing the perumal's Sri Sataari on Kambar, Sri Ranganatha, through the priest voice asked kambar, "nam satakopana paadinero?" (have you sung about our satakopan"?)

Kamban admitted he totally forgot and repenting his omission, he immediately composed "**Satakopar Andhaadhi**". The composition is based in kalithurai andhaadhi, praising the greatness of Swami Nammazhwaar following the steps of Sri Madhurakavi aazhwaar's Kanninum chiruthambu, revealing the acharya bhakthi nishtai.

Kambar inserted this composition before his Kamba Ramayanam and then released in front of assembled talented poets.

## Nammazhwarum Thiruvaaимozhiyum - Sri Ramesh Raghuraman

The greatness of Thiruvaaимozhi is such that it is not only comparable with Bhagavath Gita, but also comparable with the author of Bhagavath Gita, Sri Krishna. Here are a few...

Sri Krishna was born on the banks of Yamuna, Thiruvaaимozhi was born on the banks of Tamirabharani

Sri Krishna was born to Devaki, Thiruvaaимozhi was born to Nammazhwaar (*eenra mudal thaai satakopan*)

Sri Krishna was brought up by Yashoda, Thiruvaaимozhi was brought up by Eramanusan (*valartha idha thaai eramanusan*)

Bhagavath Gita was given by Sri Krishna sitting in the chariot of Arjuna. Thiruvaaимozhi is heard by Perumal chanted by bhaagavathas, both well seated during the seva kaalam and not during any purappadu.

Sri Krishna's Bhagavath Gita is about moksham through Karma, Gnana and Bhakthi yogams, Swami Nammazhwaar's Thiruvaaимozhi is about moksham through prapathi ie sharanagathi.

**Ayarvarum amararkal athipathi yavan avan sudaradi thozhuthu thuyar ara, avaa ara veedu petra Kurugoor Satakopan thiruvadigalae charanam.**

## Adaikalapathu- Sri Ravi Kilpakkam

The author pays his obeisance to Oppiliappan Koil Shri Varadachari Sathakopan, Shri U,Ve. Velukkudi Krishnan Swamy and Shri K.M.Sudarshan who have influenced this article by their incomparable works and commentary on Desika Prabandham including Adaikkalappathu.

seeronRu thUppul thiruvEngadamudaiyAn  
pAronRach sonna pazhamozhiyuL OronRu  
thAnE amaiyAdhO thAraNiyil vAzhvARku  
vAnErap pOmaLavum vAzhvu

Pasuram 7

umathadika LadaikinRE NenRorukA luraitthavarai  
amaiyumini yenpavarpO lanjalenak karamvaitthun  
thamathanaiththu mavarththamakku vazhangiyunthA mikaviLangu  
mamaivudaiya varuLALa radiyiNaiyai yadainthEnE.

### Meaning:

Swamy Desikan delightfully celebrates the meaning of Abhaya Mudra of Shri Varadan in this pasuram.

Swamy Desikan says that Varadan, through his Abhaya Mudra seems to be saying to the one who told that he would surrender to his feet (*aatmAnam nishiBhed budha:*) one day, He gracefully places his hand on him telling him not to be afraid and assures him that everything would be all right from that time. Whilst Varadan bestows everything He has upon the prapannan, he was happy doing that. Swamy Desikan avers that he surrenders unto the lotus feet of that great Lord.



The Lord is resplendent at the sight of the prapannaa and blesses him to enjoy all of His Isvaryam and looks at the prapannaa with great compassion and reveals through the gesture of Abhaya Mudraa that his (jeevan's) one-time prapatthi alone is sufficient to enjoy all of that bliss and Isvaryam of the Lord. Swamy Desikan says, adiyEn surrenders my aathmaa to that glorious and merciful Lord, who grants such matchless boons.

The Prapatthi Vaakyam (as instructed by one's Acharyan during pancha samskaram) equivalent is “**Umathu adikaL adaihinREn**”. The Prapatthi has to be done only once with the utterance of the Prapatthi Vaakyam. The Prapannan becomes known as “**orukkaal uraitthavar**”. Bhagavaan reveals through His abhaya mudhrai that it (the single utterance of Prapatthi Vaakyam) is enough to gain the Phalan of Moksham (**anjal yenRu karam vaiitthu --ini amayum yenpavar**). The satisfied Lord gives all of His Isvaryam for the prapannan to enjoy and is glowing with joy by doing so. (**Tamathu anaiththum avar tamakku vazhangiyum Thaamm miha viLangum amaivu udaya AruLaalar**).

#### Pasuram 8

**thiNmaikuRai yAmaikkum niRaikaikkun thlvinaiyA  
luNmaimaRa vAmaikku muLamathiyi lukakkaikkun  
thaNmaikazhi yAmaikkun tharikkaikkun thaNikaikkum  
vaNmaiudai yaruLaalar vAsakangal maRavEnE**

#### Meaning

Here, paramaachaaryaa Swami Desikan describes the conductance of one's life in the post-prapatthi period. This whole pasuram is about reflecting on the meaning of the Lord's charama sOkam and the assurances given by Him to the one who has performed prapatthi.

Literally translated this pasuram would go like this:

For not getting my faith diminished, for getting filled up with wisdom,

For not ever forgetting the truth due to the sins committed by me,

For filling up my mind with happiness due to the surrender,

For not forgetting about my disability, for continuing with this state of surrender,

And not to feel the problems of this normal life of the world,

I would not forget the teachings of the very powerful Lord.

Swamy Desikan reminds himself that as a Prapannan, He must have unshakable faith in the assured fruits of His prapatthi. He prays for the further enhancement of His bhakthi and Jnaanam. He says that He shall never forget His utter servitude to Shri Perarulu and to Him alone. Swamy Desikan says that He shall stay in a happy and tranquil mood with the knowledge of the essence of the rahasyaarthas. He continues that He will bear His days on the earth without agitation over the delay in realizing moksham. Further, He will forget the sorrows of Samsaaram that is inevitable during the days on this earth after performing prapatthi at the Lord's Sacred Feet. This would be the way, says Swamy Desikan, that adiyEn will spend my post-prapatthi life. Swamy Desikan sums up his vows after Prapatthi here. He says that He will not forget the utterances of the Lord (Charama sOkam) at the battle field of Kuru KshEthra (**AruLaalar vaachakangal maRavEn**). His post-prapatthi state of being is also summed up here:

1. **thiNmai kuRayAmi** — without diminution of his mahaa viswaasam
2. **niRaikai** — To be filled with jnaanam
3. **thee vinayAl uNamai maRavAmi** — not forgetting the truth due to paapams

4. **uLa mathiyil uhakkai** — Being joyous over the acquired thatthva thraya jnaanam from the

Achaaryas

5. **thanmai kazhiyAmai** — not losing the feeling of kaarpaNyam

6. **tharikkai** — Holding on as a dhruvtha prapannan until moksha siddhi results at the end of allotted life

7. **thaNikai** — Being oblivious of samsaarc thaapams.

For staying in this state of equilibrium during the post-prapatthi period, adiyEn would not forget the Lord's assurances housed in the charama SIOkam (aruLaalar vaachakangaL maRavEn).

**kavithArkika simhAya kalyANa guNa Saline  
Srimathe vEnkateSAya vEdhAntha guravE namaha**

**Thirukkolor Pen Pillai Rahasyam** – Sri Suresh Varadarajan

## **Varththai 12 emperumAn enREnO pattar pirAnaip pOLE**

### **12. எம்பெருமான் என்றேனோ பட்டர் பிராணைப் போலே**

Pattar Piran is another name for Periyazhvar. Periyazhvar lived in Srivilliputtur where he maintained a flower garden and offered garlands for Vatapatrasayee every day. The king of that area, Vallabha Deva arranged for a debate to determine the true Supreme Lord and announced that the winner would get a big prize of gold coins. Though many poets and philosophers tried to give an explanation the king was not satisfied. Lord Narayana appeared in Periyazhvar's dream and told him to go to the king's court and proclaim that He is the supreme and win the prize. Accepting His word as command, Periyazhvar, who had no formal education from a teacher, went to the court and proved with all pramANas that Sriman Narayana is the supreme being. Pleased by that, the king placed him on his own elephant and took him around the city with praises. Sriman Narayana then appeared on Garuda with His consorts to see Periyazhvar. In his bhava, forgetting Sriman Narayana is the all pervasive and all powerful master of the universe, concerned HE may be affected by evil eyes or by demons, Periyazhvar sang the magnificent Thiruppallandu pasuram.



In that pasuram, he said

"ennAL emperumAn! undhanukku adiyOm enRu ezhuththuppatta annALE ..." –

through that he confirmed His absolute supremacy and his natural servitude.

Thirukkolor Ammal is asking "Did I learn my true nature and call out to Him as my Lord like Periyazhvar did?"

## Varththai 13 ArAyndhu vittEnO thirumazhisaiyAr pOIE

### 13. ஆராய்ந்து விட்டேனோ திருமழிசையார் போலே

Thirumazhisai Azhvar was born to Bhargava maharishi and Kanakangi a divine damsel in the kshetram of Thirumazhisai on the way to Tirumala from Chennai. He was abandoned by his mother as soon as we were born and was picked up by a low caste person and was brought up as his own son. Due to the grace of Lord Jagannatha of Thirumazhisai and being the son of a great rishi, he grew up with great knowledge of the sastras. He began to join and analyze various sampradhayams and eventually settled in Shaivism. At that time, Peyazhvar met him and through debate won him back into the Srivaishnava sampradhayam. He gained fame as a great devotee of the Lord and after much yatra settled in the divyadesam of Thirukkudandhai, from where he attained the Lord's divine feet. Lord Himself listened to him in two instances 1. moved away from Kanchi to another village along with His Bed Sri Adhishesha and returned when Azhvar asked Him to come back 2. He asked Sri Aaravamudha Perumal why is he lying down when he has come to pray to HIM and when the Lord tried to get up and before he could sit up Azhvar asked Him to rest so He stays in half lying and half getting up posture still. He describes his journey into various religions and eventually reaching Srivaishnavam in his own words:

sAkkiyam kaRROm samaN kaRROm sankaranAr  
Akkkiya Agama nUl ArAyndhOm - bAkkiyaththAl  
sengatkariyAnaich sErndhOm yAm thIdhilamE  
engatkariyadhonRil

In Nanmugan Thiruvandhadhi, he talks about how he examined various religions and concluded that Sriman Narayana is the supreme Lord.

Remembering the greatness of this azhvar Penpillai asks "Did I analyze other religions and gave them up as false like Thirumazhisai Piran did?"

## Varththai 14 nAn (avan) siRiyan enREnO AzhvAraip pOIE

### 14. நான் (அவன்) சிறியன் என்றேனோ ஆழ்வாரைப் போலே

In this sentence the word Azhvar refers to Swami Nammazhvar. In spite of being given the flawless knowledge ("mayaRvaRa madhinalam") by the Sriman Narayana Himself, in many of his pasurams Azhvar expresses his lowliness to Him.

Thirukkolor Ammal is asking "Did I understood my true nature and practice naichyanusandhanam like Azhvar did?"

In Periya Thiruvandhadhi 75, Azhvar says:

puviyum iruvisumbum nin agaththa nI en  
seviyin vazhi pugundhu ennuLLAy - avivinRi  
yAn periyai nI periyai enbadhanai yAr aRivAr?  
Un parugu nEmiyAy! uLLu



In this pasuram, he shows the Lord to be the owner of everything - this world and

paramapadham. After acknowledging Sriman Narayana to be so big he then expresses his amazement that this Lord is inside him. Since HE resides within Azhvar, he asks the question, 'who knows if You are big or if I am big'.

This is also broken a little differently. It could also be said that Azhvar is saying 'yAn periyAn'; 'nI periyai enbadhanai yAr aRivAr?' – that is, 'I am big, who knows if you are big?' The unsaid is that 'He is small'.

He is amazed that One who swallowed everything has allowed Himself to be inside Azhvar forever. This only shows His greatness. Because of this pasuram, Azhvar is called by the name 'periyAn' in Azhvar Thirunagari. It is also said that this pasuram is the reason why this work is called Periya Thiruvandhadhi, even though it is made of only 87 pasurams, unlike other Andhadhis in the 4000 divya prabandham.

Thirukkolor Ammal may also be asking "Am I capable of speaking like Azhvar did?"

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## **Ramanuja's Life and Teachings** Sri Ramesh Varadarajan

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### **Alavandar's Call**

At that time a king was ruling over the Kanchi Region. His daughter was suddenly possessed by a fiery ghost (Brahma Raksash). Many priests with magical powers tried to drive the ghost with little success. Yadava Prakasar who had studied magic (Maya vata) was summoned to drive the ghost away. Yadava Prakasar asked the ghost as to who he was and what it requires to let go of the princess. The ghost which did not reply to any one so far, started laughing and said, "I know who I am and also who you are now and in your- earlier birth". It said that in the earlier birth, Yadhava Prakasar was a monitor lizard (Udumbu) living in an anthill near a lake in Maduranthakam. Because he had the fortune of eating the remnants of food left by the Sri Vaishnavaites, he was born in this life with knowledge to be well versed in sastras. Brahma Raksash further said that it was a Brahmin well versed in sastras and conducted many yagas (a ritual of offering accompanied by Vedic chants). It then asked, if Yadava Prakasar still thinks that it will run away for his mantras?"

Yadava Prakasar then asked the ghost as to what the demand was to free the princess. The ghost said that it has come there knowing what is doing. It said that if the handsome Ramanuja touches the head of the princess with His feet, it will free the princess. It further said that as a proof of freeing the princess, it will break a branch of the peepal tree right opposite.

Yadava Prakasar was embarrassed and asked Ramanuja to do ghost's bidding. The ghost requested Ramanuja to place his golden feet on the head of the princess to relieve him from the ghost form. Ramanuja taking Guru's orders touched the princess with his leg. The princess instantly came to her senses and moved away to her harem. The ghost broke the branch as promised and left. The King was pleased and paid his respects to Ramanuja. This news spread like wild fire.

Meanwhile Alavandar was constantly thinking about Ramanuja.

One day when he was expounding about Thirvaimozi (composition of the foremost alvar Nammalwar), he looked around the gathering and could not find anybody equal to Ramanuja to lead and propagate Vaishnavism. He also could not find a way to separate Ramanuja from Yadava Prakasar. He again sought

Lord Varadaraja's help to bring Ramanuja to His fold. He also mentioned his yearning for Ramanuja in that gathering. Time for fruition of Alavandar's desire for Ramanuja's separation from Yadava Prakasar had come. One day Yadava Prakasar was providing excellent explanations to the verses from the Upanishad and all his disciples including Ramanuja felt very happy. Ramanuja then added to that explanation with what was in his mind. He said everything came into existence from Brahman and therefore an integral part of Brahman. Like a fish which is born, live and die in water cannot become water, all the things in this world also cannot become Brahman. All the things in this world though appear different is united together by Brahman which runs like an invisible string under the necklace of pearls. He further said that the individual things do not lose their identity even when they are collectively called the world with Lord Narayana as the only lord.

Hearing this Yadava Prakasar who was already jealous of Ramanuja's popularity and intellect got very angry and told Ramanuja that he can only remain, if he is willing to listen to what he says or he can leave immediately. Because of the prayers of Alavandar to Lord Varadaraja, Ramanuja also felt that it was time for him to leave. He reverently told Yadava Prakasar that he would leave as per his order and left.

Being at home, he tried to learn the Vedas and about other religions. One day unexpectedly, Thirukachi Nambi came to Ramanuja's house. Ramanuja was so happy to see him, he received him and offered him a seat. He then and prostrated before him saying that he had come home only because of Lord Varadaraja's blessings. He told Thirukachi Nambi that His guru hated him and cast him aside. He requested Thirukachi Nambi to be his Acharyan and guide him.

Thirukachi Nambi refused saying that he belonged to the trader community and not a brahmin and also that he was not educated enough to teach Ramanuja who is well versed in all the sastras and was actually fit to teach him. He further said that because of his lack of education, he is only serving Lord Varadaraja. Ramanuja immediately pointed out that the Vedas and sastras categorically say that only Narayanan is the Lord and doing service to Him is the only way to attain him. People who are well educated and do not realise the greatness of the Lord, can only take pride in their useless knowledge and they can only be considered as equal to an animal carrying the burden of knowledge. He said that realised persons like Thirukachi Nambi are following the Vedic teachings and hence fit to be his teacher. So saying he fell at Thirukachi Nambi's feet and requested again to be his guru. Thirukachi Nambi was deeply moved at Ramanuja's humility. He embraced him and said that he had not so far seen anybody with such devotion to his Guru.

He then advised Ramanuja to fetch water from the well (Saalai Kinaru) for the bath of Lord Varadaraja and Perundevi Thayar (Thirumanjanam). One may recall this is the very well from where Ramanuja tried to get water for the hunter and his wife (Lord Varadaraja and Perundevi Thayar), when he was rescued by them from the forest. He further said that if Ramanuja did this service, Lord would be pleased to fulfil his heart's desire. A question may arise as to how a person who has not been embossed with the wheel and conch (Samasrayanam) can do this service for the Lord. One has to recall that when Periya Thirumalai Nambi visited Ramanuja when he was born he did this for Ramanuja using a tender flower.

Meanwhile Alavandar had become very frail. All his disciples were very worried. Even in this state he was clarifying doubts of his disciples like Tiruvarangathu Arayar. He expounded that even though Lord Narayana is beyond the reach of mind and words, he can be achieved by doing service to His followers. He added that Lord has no caste differences and have blessed true devotees like Thirupan Alwar. He further said that one who sheds his ego, will attain devotion and knowledge and become a true servant of God. When he was thus explaining, two disciples who returned back from Kanchi told Alavandar that Ramanuja was no longer associated with Yadava Prakasar. He immediately thanked Lord Varadaraja and asked his prime disciple Peria Nambi to bring Ramanuja immediately.

(to be continued...)



## Swami Ramanujar and Swami Nammazhwar Thirunakshatram 2016 Celebration Photos

