

Adiyongal Thirumadal

ISSUE 11

A SYDNEY ANDAL GROUP NEWSLETTER

APR 2016

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

This year Udayavar's Tirunakshatram falls on 10th May Tuesday. We usually celebrate it during the following weekend. However this year since 14th Saturday, Vaikasi month being born, we are planning to celebrate it earlier on 7th Saturday or 8th Sunday depending on hall availability. We will keep you posted as soon as we finalise the date and venue.

With the grace of Sri Sridevi Bhoodevi Padmavathy naayika sametha Sri Venkateswara Perumal, we are seeking your presence for the **Bala Kainkarya Seva** (a cultural program performed by kids, aged 4-12) on 23 Apr 16 at Scout Hall, 61A Good St, Westmead between 5.30pm to 7.30 pm.

Srimaan Trust, Srirangam has been working to reach Sri Ramayana to the masses since 2006. They conduct Sri Ramayana, an open book contest in which children of all ages participate. Several kids from Sydney Andal Ghoshti participated and benefitted in learning Balakaandam.

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** 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.

Our regular monthly SVT chanting is on Sat 9th April and the chanting list is as follows: Podhu Thanians, Thiru Pallandu. Kanninum Siru Thambu, Aazhi Ezha Pasuram, Thiruchanda Vritham, Thiruvasiriyam and Eramanusa Nootrandadi

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

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



Note the date in Apr

Sri Rama Navami – 15 Apr

Madhurakavi Azhwaar – 21 Apr



Kids undertaking Sri Ramayanam Competition

www.sriandalsydney.org

Thiruppavai – by Smt Vasumathi Harish

We covered the third pasuram last month. Let us continue with the fourth 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.

āzi mazaikkannā! onru ni kai karavēl.
āziul pukku mugandu kodartteri.
āzi mudalvan uruvam pōl mey karuttu.
pāziyan tōḷudai pparpanāban kaiyil.
āzipōl minni valamburipōl ninradirndu.
tazadē śārngam udaitta śaramazai pōl.
vāza ulaginil peydiḍayā. nāngalum
mārgazi niraḍa magizndēlor embavāy (4)

ஆழி மழைக்கண்ணா! ஒன்று நீ கை கரவேல்.*
ஆழி உன் புக்கு முகந்து கொடார்க்கேறி.*
ஊழி முதல்வன் உருவம் போல் மெய் கறுத்துப்.*
பாழியந் தோளுடைப் பற்பநாபயன் கையில.*
ஆழிபோல் மின்னி வலம்புரிபோல் நின்றநிந்து.*
தாழாநீ சார்க்கம் உறைத்த சரமழை போல்.*
வாழ உலகினில் பெய்திடாய்.* நான்குலும்
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Lord of the Rains, mighty as the oceans, Hide not your munificence, but dig deep into the sea and with thunder claps; ascend the sky, dark as the form of the Ruler, Like the Discus in the lissome hand of our mighty shouldered Padmanabha and vibrate like his conch blast! As arrows increasingly fly from His bow Saranga, Come with rain to revive this world and for us to bathe and rejoice; In the month of Margazhi, O my maidens!

Commentary (Swapadesam)

In this pasuram the greatness of the devotees of the Lord are being told. When Andal, along with Her friends set out to take a holy dip, the Lord of rain comes and stands in front of them. Oh Lord VaruNA who is the presiding deity of ocean-like burst of rains! Please do make your gift to us bounteous. We request you to pour plenty of rains in the world; first you should get into the womb of the deep seas and take excessive water (so that even the sea becomes bereft of water), make thunder (uproar), and go higher up (in the sky); (the colour of) your body should become as dark as that of the primordial cause of the world; you should become resplendent with lightning, just as the dazzling discus (Aazhi=Chakram) held on the hand of Lord PadmanAbha with broad shoulders; you should make a thunderous roar like the conch (Paanchajanyam) held on the hand of the Lord; you should bring forth rains in abundance without any cessation, --the rains just like the shower of arrows coming forth in succession from the bow (Saarangam) of the Lord; your rains should be for the good of the world so that the world flourishes; and, through your rains, we will have plenty of water and also happily take the ceremonial bath during Marghazhi month. (Lord Vishnu's important weapons--discus, conch and bow are cited here, in a form of invocation as it were; and Lord PadmanAbha is indicated as the JagathkAraNan--the primordial cause).

Acharyan is the one who has full knowledge of Brahman (Brahma jnanam), one who has dipped himself in the ocean of divine attributes of Paraman, one who constantly contemplates on these divine attributes of the Lord. Just like how a cloud takes away pure water from the salty waters of the ocean and showers it as cool water, an acharyan preaches the Bhagavad vishayam and tatvams (truths), which are the most distilled essence of the Vedas. Similar to how the clouds tend to move with breeze and cause rains at different places, so does an acharyan move from place to place and cause (jnana mazhai) rain of wisdom and truths. This pasuram teaches us that it is only through an Acharyan's anugraham that one could ever attain Paraman.

Inner Meaning

Aazhi Mazhaik KaNNA: Oh Venerable AchAryAs, who pour down the rain of Jnanam and whose eyes are flooded with the showers of anandham (bliss) through bhagavath anubhavam!

Nee onRu kai karavEl: Please bless us with all the meanings of the three rahasyams without holding back any

Aazhiut-pukku: after entering the milky ocean of Upanishads

muhanthu kodu: taking the quintessential meanings

aarthu yERi: and roaring like a lion

Oozhi mudalvan uruvam pOl mey karutthu: You (AchAryAs) who have the dark hue of the Lord due to your constant meditation of that dark-complexioned Lord and You who are filled with infinite dayA similar to that of the Lord and who are the embodiment of His compassion

Paazhiyam thOLudai PaRpanAbhan kaiyil Aazhi pOl minni: You who have the radiance arising from your Divya Jnanam

Valampuri pOl ninRu athirnthu: You roaring like HayagrIva ghOsham (Vijaya ghOsham)

thAzhAthE: thinking that there will be inauspiciousness, if You (as AchAryAs) do not perform upadEsam to your sishyAs

Saarngam Udaittha Sara Mazhai pOl: showering the Jnana varsham like the bhANa Varsham (the torrent of arrows leaving Lord Rama's Saarangam bow)

Ulahinil Vaazha: For the people of the world to survive and live

Mahinzthu peythidAi: please rain (of Jnanam) with joy

NaangaLum mahizhnthu Maarghazi neerAda: so that we will engage in the most exalted Maargha seersham /thalai siRantha) act of Prapatti/SaraNAGathi at Your sacred feet!

Previous Articles

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

Andal tiruvadigale saraNam

Sri Krishnanin tiruvadigale charaNam

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 Adaikkalappatthu.

**seeronRu thUppul thiruvEngadamudaiyAn pARonRach sonna pazhamozhiyul OronRu
thAnE amaiyAdhO thAraNiyil vAzhvARku vAnErap pOmaLavum vAzhvu
Pasuram 5**

**ukakkumavai yukanthukavA vanaiythumozhin thuRavukuNa
mikatthuNivu peRavuNarnthu viyankAva lenavaritthus
sakatthiloru pukalilAth thavamaRiyEn mathitkacchi
nakarkaruNai nAthanainal ladaikkalamA yadainthEnE**

Meaning

In this pasuram, Swamy Desikan reveals that he has performed bhara samarpanam at the lotus feet of Sri Varadarajan of Kanchi (mathitkacchi nakarkaruNai nAthanainal adaikkalamA yadainthEnE). Swamy Desikan says that he has performed saraNagathy in the proper way as prescribed by His Achaaryas following the five angams of prapatthi. **1. AnukUlya sankalpam** - ukakkumavai - that which is pleasing to the Lord, ukanthu - performing the above A prapanna is determined to act only in ways that will please the Lord. **2. PrathikUlya varjanam** - ukavAvanaitthum - all that displeases the Lord, ozhindhu - spurning such thoughts, deeds and actions. Equally, the prapanna is determined not to act in ways that will displease the Lord. **3. Mahaa visvaasam** - uRavu guNam uNarnNthu - realizing the nature of the relationship between jiva and paramaathma, miga thuNivu peRa - determined to receive His grace. The prapanna is sure, without a trace of doubt, of the fact that the lord will grant salvation. (Drowpathi let go of her hold on her vasthram and the Lord immediately came to her rescue.) **4. gopthruvha varaNam** - viyan kaaval ena varitthu - Pleading to the Lord that prapatti is the only maargam for our salvation Prapanna is convinced that the other upaayams (karma, bhakti, etc.) are beyond his capacity and prapatti is the only way. **5. kArpaNyam** - agatthil oru pugala illa - not knowing any way to reach His Lotus feet, thavam aRiyEn - unable to perform any other penance (viz. karma, gyana, bhakti yoga etc.) The prapanna pleads to the Lord with utmost humility to grant salvation.

Pasuram 6

**aLavudaiyA radainthArkku mathanuraiyE koNdavarkkum
vaLavuraithan thavanaruLE manniyamA thavaththOrkkuNG
kaLavozhivA remarena visainthavarkkuNG kAvalarAn
thuLavamudi yarulvarathar thuvakkilenai vaiiththEnE**

Meaning

Here, Swami Desikan refers to the four kinds of Prapatthi: Svanishtai, Ukthi nishtai, Achaarya nishtai and Bhaagavatha nishtai. Swami says that he has performed prapatthi at the lotus feet of Varadhan, who grants the boon of Moksham to anyone who has performed any one of the four kinds of Prapatthi.

The four kinds of prapatthi are:

1. Sva-nishtai: Direct self-surrender to the Lord with the clear knowledge of Prapatthi as angi and its corresponding angams. People with exceptional clarity about the nature of themselves, the Lord, the way to reach Him, etc., can perform Prapatthi on their own. Sri Ramanuja's Prapatthi at the lotus feet of the Divya Dampatis at Srirangam on Panguni Uttaram is an outstanding example of Svanishtta. **2. Ukthi Nishtai:** Performance of Prapatthi with the guidance of the Acharya, repeating the Saranaagati Mantra after him. Those without special knowledge about the angams of Prapatthi like Anukoolya sankalpam recognize their ananya gathithvam (not having recourse to anyone else as their protector) and pray to the Lord with mahaa Visvaasam in Him as their Rakshakan. They repeat the Prapatthi Vaakyams uttered by their Achaaryans and realize poorNa prapatthi. This is the tradition of Ahobila Matam Achaaryaas. **3. Achaarya Nishtai:** Those who stay within the fold of Achaaryaa's saraNaagathy to the Lord. The Achaaryan prays to the Lord for the acceptance of the surrender of the Jeevan. This is the tradition followed at Srimath Andavan Asramams. **4. Bhaagavatha Nishtai:** A Bhaagavata of good standing, other than the Acharya, with exceptional devotion, performs Prapatthi on our behalf.

SeerAr thUppul thiruvEngadamudaiyAn ThiruvadigalE Charanam

Varththai 8 thandhai engE enREnO dhuruvanaip pOIE 8. தந்தை எங்கே என்றேனோ துருவனைப் போலே

Svayambhuvamanu was born out of Brahma's body; he married Satharupai and had two sons called Priyamaratha and Uththanapadha. Uththanapadha became king and married two women called Suneethi and Suruchi. Through them he had two sons. Suneethi's son was called Dhruva and Suruchi's son was called Uththama. Uththanapadha was very fond of Suruchi and ignored Suneethi altogether. When Dhruva was five years old, he asked his mother to see his father. Suneethi told him about the king's palace and Dhruva went there to see him. Uththanapadha ignored Dhruva and in his presence took Uththama in his lap and was affectionate to him. When Dhruva tried to approach his father, Suruchi prevented him from doing so and said to have the privilege of sitting on his father's lap he should have been born to her not Suneethi and chased him away.



Feeling both sad and angry, Dhruva went back to his mother and told her what happened. Suneethi then consoled him and told him "Pray to the father of everyone in this universe, Vasudeva. If you do that and follow the path of Dharma, you will live a great life". Dhruva left for the forest to pray to Vasudeva. In the forest, he obtained the Vasudeva mantra (Dvadasakshari, 12 syllabled) from Narada and started meditating on Vasudeva. He kept the mantra in his mind and performed deep penance for a 6 months. Pleased with him, Sriman Narayana (Vasudeva) appeared before him. He gave Dhruva the divine knowledge by stroking his conch on Dhruva's cheeks and also a place amongst the stars. Thirukkolor Ammal is asking "Do I have the deep faith that Dhruva had and the great devotion he showed to the father of the Universe?"

Varththai 9 mUnRezhuththuch sonnEnO kshathrabandhuvaip pOIE 9. மூன்றெழுத்துச் சொன்னேனோ கூத்பந்துவைப் போலே

Kshathrabandhu was the son of King Vishvaratha. His real name is not known. Kshathrabandhu means the lowest person amongst Kshatriyas. Because of his lowly character, he was called Kshathrabandhu. Unable to tolerate his behavior the people of the kingdom chased him into the forest. Even in the forest he continued in his ways of torturing others. One time, a rishi came into the forest where Kshathrabandhu was staying. Due to the extreme heat, he became very thirsty. Seeing a pond he went there to drink the water, slipped and fell into the pond. When Kshathrabandhu saw this, somehow he felt pity on the rishi and pulled him out of the pond. Then he gave him something to eat and massaged his body. The rishi woke up and asked Kshathrabandhu his story and why he was living in such a forest. Kshathrabandhu told him his entire history without hiding anything. Wishing to correct him, the rishi gave him some very good advice. Kshathrabandhu replied "O Rishi! my bad nature was born with me and will not leave me. There is no point trying to make me a better person". The rishi then taught him the Lord's divine name Govinda which is made of three aksharas. He then told Kshathrabandhu to keep repeating this nama even if he continues in his bad ways.

From that day onward, Kshathrabandhu started repeating the Lord's name all the time. Because of that, after his death, he was reborn as a Brahmin and became an ardent devotee of the Lord. After that, he attained the Lord's feet. His story has been sung by Thondaradippodi Azhvar in his Thirumalai. Thirukkolor Ammal is asking "Did I spend my time saying the Lord's name made up of three aksharas, like Kshathrabandhu?"

Acknowledgement: Sri TCA Venkatesan's write up and Sri U Ve V V Ramanujam Swami (to be continued...)

THIRUVATAARU

The next halt was at Tiruvattaru, home to Sri Adikeshava Perumal, which is on the same Trivandrum Highway. The Lord is in Bhujanga Sayanam (Reclining posture), facing west. Sri Adikeshava Perumal is supposed to be the elder brother of Sri Anantapadmanabha Swamy in Tiruvanantapuram. It is as if Sri Anantapadmanabhaswamy is seeing the Sri Adikeshava perumal deity. It is also said that devotees visit Tiruvataaru first and then proceed to Tiruvanantapuram.

Adikeshava Swamy means "Foremost/First Friend". It is said that He defeated the demon Kesi. The demon's wife prayed to the River Ganga and to River Tamarabarani and created a destruction. But it was in vain and she surrendered to the Lord. Thus, the formation of the rivers made in a circle came to be known as Tiruvattaru. At the time we visited the temple, there was temple "Tiruppani" (temple work) that was underway, hence we could not see the Lord in His entirety. Adiyen found the "Tirumugamandalam" (face) of Perumal to be even more beautiful as he had no ornaments. It's as if His eyes were actually looking with a lot of expression. Adiyen is unable to describe this feeling.

The temple is noted for its carvings of stone and wood. The Ottakkal Mandapam (single stone hall) made of single stone 3 feet thick is a marvel. The inscriptions in the Balikkal mandapam belongs to the period of Rajendra Chozhan I (A.D 1013-1045). It refers the deity as the 'thiruvattaru pallikondur arulkindra perumal'. Udaya marthanda mandapam has exquisite wood carvings and the highlight is the wedding procession of Lord Ganapathi. The corridor has 222 salabhanjikas (feminine forms holding a lamp), and are unique. There is also a small shrine for Lord Lakshmi Narasimhaswamy near the river and opposite to the Adikeshava Perumal Temple. Nammazhvar has sung 11 pasurams on "Vattarthan Emberuman".



LOCATION	: About 50 km from Trivandrum
MOOLAVAR	: ADIKESAVA PERUMAL-BHUVANGA SAYANAM-FACING WEST
THAYAR	: MARAGATHAVALLI NAACHIYAR
TEERTHAM	: VAATARU, KADAL VAI THEERTHAM, RAMA THEERTHAM
VIMANAM	: ASHTAKSHARA VIMANAM (ASHTANGA VIMANAM)
PRATHYAKSHAM	: Lord Chandra, Parasurama
MANGALASAASANAM	: NAMMALWAR (Pasuram 3722-3732-11 Pasurams)
UTSAVAM	: 10 days –twice in a year during Oct-Nov, Apr-May

Divine Vision

Yadava Prakasar sometimes gave peculiar interpretations to some of the vedantic verses which did not gel with the true nature of the Lord. During such occasions, Ramanuja gave correct and more appropriate interpretations. Yadava Prakasar who inwardly felt they were more appropriate, did not like this and would use his authority to quieten down Ramanuja. One day Ramanuja was applying oil on Yadava Prakasar for his bath and Yadava Prakasar was providing explanations for one of the verses of Chandokya Upanishad. He equated Lord Narayana's eyes which were red to that of the monkey's rear. Hearing this Ramanuja eyes filled with tears and dropped on Yadava Prakasar's lap. Yadava Prakasar looked up at Ramanuja and asked, if he had any better explanation. Ramanuja provided word for word explanation as to how Lord Narayana's eyes were like that of a lotus flower with long petals. Yadava Prakasar however rejected that argument even though he knew it was correct. He asked Ramanuja to quit if he doesn't like his interpretations.

Similarly when Yadava Prakasar interpreted "Satyam, Gnyanam, Anantham Brahma" as Brahman was Truth, knowledge and infinite. Ramanuja said that these attributes were for the Lord and not Brahman. At this Yadava Prakasar was surprised, angry and scared and said that Adi Sankara did not provide such an interpretation. He also grew very Jealous of Ramanuja's knowledge and got worried that Advaita philosophy itself was at risk, if Ramanuja's stature grew. In his anger, he lost his senses and hatched a devious plan.

He planned a pilgrimage with Ramanuja and other disciples and decided to drown Ramanuja in the Ganges. Unaware of this plan, Ramanuja took leave of his mother and left with his brother Govindan and other fellow disciples. Within a few days they reached the Vindyas from Thiruputkuzhi. Govindan learnt of Guru's plan through some of the fellow disciples. He became restless and wanted to communicate this information to his brother and save him. Next day morning when Ramanuja went for his morning routine alone, Govindan met him narrated about the plan and requested Ramanuja to save himself by running away. Govindan then came back to join his other friends. When all of them met again to start the pilgrimage, they found Ramanuja missing and started to search in all directions. Yadava Prakasar was sort of happy that Ramanuja who is missing will be killed in the dense forest by some wild animal. They then continued their journey. Ramanuja walked long distance not knowing where he was going. When night started to fall, he was tired and scared. At that time a hunter came with his wife. He asked Ramanuja where he was going alone in the dense forest. Ramanuja said, he doesn't know the place and said he was lost. Ramanuja asked the hunter where they were going and they replied that they were headed for Satyavrita shetra (Kanchipuram). They asked Ramanuja to join them.

They walked long distance and were crossing the Vindyas all during the night time. They were asking Ramanuja to narrate about Rama and Ramanuja enthusiastically talked about Rama's valour. Early morning they reached a place and the hunter's wife said she was very tired and can't walk any more. She also said that she was very thirsty and needed water. When first light came, Ramanuja volunteered to go and get water from the nearby well. When he fetched the water, the hunter and his wife were not there. He searched for them and realised that they have gone.

Ramanuja did not know what that place was and asked a passer-by as to what place that was. That person pointed to the temple tower and said "can't you recognise Panyakoti Viman of Kanchi Varadan?" Ramanuja was surprised as to how he reached Kanchipuram in one night crossing the mighty Vindyas. He was certain that the hunter couple were none other than Lord Varadarajan and His consort Perundevi Thayar. He however did not narrate this incident to anyone. He started doing service of bringing water from that very well for the Thirumanjanam (abishek) of the Lord and His consort in the temple. One may wonder how Ramanuja can do the service without having the wheel and conch embossed on his shoulders (Samasrayanam). As mentioned earlier, His uncle Periya Thirumalai Nambi, did this initiation with flowers when he came to see baby Ramanuja.

(to be continued...)

Rama's Kalyana Gunas – Chi Sanjay Arun

Rama is one of the incarnations taken by Vishnu. This is about his gunas. You can ask whether we can finish completing one guna. Can we? No, we can't complete enjoying or finishing one guna. At least is there a limit to the amount of Gunas Sri Rama has? No. There is no limit to the amount of gunas. Sri Ramanuja in his Gadyathrayam says, "Asankeya Niravadeka". Asankeya is boundless gunas, Niravadeka means not able to finish one guna. But here are few gunas I know the meaning which Rama blesses me with to share with you all.

Parathvam

Parathvam is split into 4 parts.

- Sarvangnathvam -- knowing everything;
- Sarvashakthithvam -- ability to grant;
- Prapthi - rightful relationship with us;
- Poorthi – complete in everything

Sarvangnathvam

Sarvangnathvam is the guna, in knowing everything. I may go to Rama and have a long list with what I want. Before I even think about what I am going to say, Rama will know. Adding onto that, Rama will not grant what you want. He will only grant what is good for you.

Sarvashakthithvam

Sarvashakthithvam is the ability to grant. I may say I want to quench everyone's thirst on this world. But is that possible? No, because I don't have the power to do so. Rama, however has the ability to grant what we want. Thus, Sarvashakthithvam is one of Rama's qualities.

Prapthi

The next guna is Prapthi. Prapthi means, the person who has a rightful relationship with us. If you put it in this way, Ravanna could grant things and answer questions. can't I go and ask him to grant me things? Because, he doesn't have the rightful relationship with me. If I want something, I have to go to my master, not other people. A child would not go to a stranger, as they don't have any relationship is the same case here. Therefore, Rama's guna Prapthi means the rightful relationship

Poorthi

The last guna in the Parathvam section is Poorthi, to be complete in everything. If Rama is a person who can grant things, then he must be complete. He must be able to grant all things. So Poorthi is a major factor in Rama's Gunas.

You can see most of these gunas in action in 3 times. Jatayu Moksham, Vibishanan coronation and building a



bridge with monkeys. In the end of the battle between Ravana, Demigods said to Rama that he doesn't need to hide a human being. But did you know what Rama said? He stills says to the Demigods that he is son of Dhasaratha. However Rama sometimes trespasses being a human. In Jatayu Moksham, he suddenly says, "Oh Jatayu, I send you to Vaikundam". Can any human send someone to Moksham? Rama trespassed. Secondly, he coronated Vibishana as king of Lanka before crossing the ocean. They don't know who's going to win the battle, yet Rama coronated Vibhishana. He again trespassed. Another time, is when Rama built a bridge across the ocean with monkeys. Everyone knows that monkeys can't even do an activity. So building with monkeys is impossible. Rama did it. These times are when Rama showed his Parathvam.

Rama's Kalyana Gunas – contd

Soulabyam

In Soulabyam section there are 4 parts.

- Vathsalyam –care for
- Swamithvam – owner of this world
- Soushilyam -- accepting someone who is nonebefore him
- Soulabyam -- easily accessible

Vathsalyam

Vathsalyam means to care for. In Ayodhya, if any bad thing happens, Rama will be in the house before any relatives come. At that same time, if something good happens. Rama will be there at that house before any relatives come. This how caring Rama was. No wonder Rama is loved by everybody.

Swamithvam

Swamithvam means the owner of this whole world. But it means more than that. Take an example, if you owned land, would you allow someone to take 2 inches away? You would probably fight for it back. It is the same meaning here. Rama owns the world and will never let any athma go away from him. This guna is called Swamithvam.

Soushilyam

The next guna is Soushilyam. The attribute of accepting someone who is none before him. It is like a mother cow when it gives birth to a calf, the calf would be very dirty. The cow however licks the dirt off. It accepts the calf. You can see Rama accept people in 3 different times.

In Ganga Kula, he accepted Gugan as his fifth brother.

In Pampa theera, he accepted Sugreeva as his sixth brother.

In Samuthra theera (Rameswaram seashore), he accepted Vibhishana as his seventh brother.

It is because of Rama's Soushilyam that provided these bakthas with the opportunity of being Rama's brother.



Soulabyam

The last guna is Soulabyam. The easily accessible. As I said before Rama was accessible to Jatayu, Vibhishana, Sugreeva and Gugan. He is also accessible to us in Archa Murthi.

Remember that these are just a few gunas. Rama has many more. So now we all come to know what a great person Rama is through these gunas.

Welcome



Sri:
Srimathe Ramanujaya namaha

Dear bhaagavath bandhus,
With the grace of Sri Sridevi Bhoodevi
Padmavathy naayika sametha Sri Venkateswara
Perumal, we are seeking your presence for the

Bala Kainkarya Seva

(a cultural program performed by kids, aged 4-12)

On 23 Apr 16 at Scout Hall, 61A Good St,
Westmead between 5.30pm to 7.30 pm.

All are welcome!!

Programme

1. Devotional Songs
2. Drama and Dance
3. Thiruppavai chanting (few pasurams)
4. Slokam reciting
5. Ramayana Contest Prize Distribution
6. Audience Program
7. Bajans
8. Sathumurai
9. Prasadam