

Adiyongal Thirumadal

ISSUE 3

A SYDNEY ANDAL GROUP NEWSLETTER

AUG 2015

Welcome to the third issue of Adiyongal Thirumadal. Given that Andal's thirunakshathiram, Thiruaadipooram is celebrated on Aug 16, we are bringing out special articles on Andal in this issue.

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

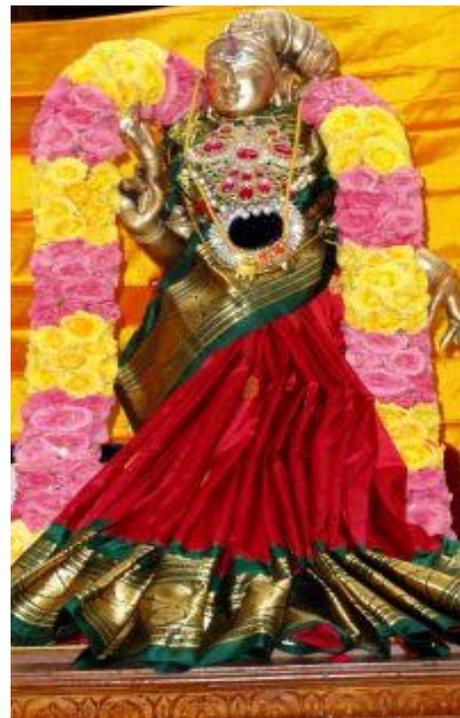
Kodhai Pirantha Oor



Birthplace of Sri Andal



Sri Andal Temple Srivilliputhur



Note the date in Aug:

August 16

Adi pooram – Andal
Thirunakshathiram



This month of Aadi marks the Tirunakshatram of our 'Andal' piratti (August 16), the only 'woman-saint' of the twelve Azhwars in the Srivaishnava Sampradayam.

This article and Andal especially has a very special place in adiyen's heart and adiyen would like to share an experience with all of you before proceeding with the rest of the article. When adiyen was around 7-8 years old, adiyen was part of the local bhajanai goshti in Bangalore. During Margazhi maasam, we would go around the streets of our suburb, singing bhajans as well as Tiruppavai. On one such occasion, our bhajanai teacher (Yadugiri Amma) requested that adiyen wear a nice pattu pavadai and come very early, for the goshti purappadu.

What this meant was adiyen would represent "Andal" on that day, by dressing up in finery, including the 'Andal Kondai', by carrying a large picture of Her in adiyen's hands while the others in the goshti sang and enjoyed the bliss of margazhi utsavam. We would stop in front of every house, which would have its porches washed clean with large, intricate 'Kolams' decorating them as well as people waiting to receive 'Andal' piratti's darshan. All the members of the house would come out with Mangalahaarathi, Pazham, Neivedyam, and pay their mariyadai to 'Andal'. Adiyen was treated as if Andal Herself had come to their house. Adiyen cannot express how blessed and divine she felt for being rewarded with the opportunity to undertake that kaimkaryam.

Andal was the beloved daughter of Periazhwar (also known as Bhattanatha or Bhattarpiran or Vishnuchithar) and Vrajai of Srivilliputhur in the Ramanad district of Tamilnadu. Periazhwar came from a pious Brahmin family and his sole occupation was in 'pushpa kaimkaryam' to the Lord in the form of Vatapatrasayin (sleeper on the Fig-Leaf). He tended a nanda vanam (flower garden) in his house where he grew the sacred Tulasi along with other flowers and wove these into fragrant garlands for the Lord.

One day (on Aadi Pooram), while working in his garden, he heard a faint cry and was pleasantly surprised to find a little bundle of joy with a divine face and 'tejas' (avataram of BhUdEvi). He immediately picked her up and rushed to show this divine child to his wife, Vrajai, who was equally ecstatic. They named her "kOdhai" (in Tamizh) or "Godha"(in Sanskrit).

Godha, also known as Andal (giver of cows, illumination and revelation), was raised with great love and devotion by her parents and she grew up listening to all the divine exploits of Lord Krishna. This resulted in such intense and ardent devotion to Lord Krishna that she wished to marry only Him and spent all her time dreaming about her marriage to Him.

As Godha grew, her love and devotion for Lord Krishna became even more intense and she imagined her friends to be the Gopis of old in Brindavan and resorted to the practice of Vrata. The way of this Vrata or Nombu (ie penance or the sacred vow) is sung by her in the thirty majestic and exquisite verses of "Tiruppavai". Periazhwar had a dream in which the Lord appeared and asked for his daughter's hand. So Periazhwar took Godha to Srirangam and there she entered the 'sanctum sanctorum' of Lord.

Bhattarpiran Kodhai (contd)

Ranganatha and merged with the Lord. The Azhwar returned to Srivilliputhur and continued with his 'pushpa kaimkaryam' to the Lord, constantly thinking of his beloved Godha. In his "Tirumozhi", he expresses:

"Oru magaLai udaiyEn; ulagam niRaindha pugazhAl |
ThirumagaL pOl vaLarthEn senkaNmAl dhAn koNdupOnAn | |"
(meaning: Only one daughter I had; The one who became very famous (with her love for Lord); I brought her up like mahAlakshmi; (Now I have lost her;) That Red lotus eyed Lord has snatched her from me)

Andal was a bridal mystic and she composed two hymns, "Tiruppavai" and "'Nacchiyar Tirumozhi". Tiruppavai, a garland of thirty songs, is recited by devotees in the month of Margazhi, and occupies a unique place in devotional literature. In this work, she awakens all from the slumber of ignorance, and invites them to join her in her vow of approaching the Supreme Lord and praying to Him to grant them the boon of doing eternal Service (Kaimkaryam) in Vaikuntam. "Nacchiyar Tirumozhi", of 143 stanzas, reveals her intense longing for the Supreme Lord. This work can be viewed as Andal's advice to us on how a Jeeva in this life should dedicate itself single-mindedly to achieve the Paramatma.

All the Acharyas held Andal and her poems in great esteem, the earliest being Uyyakondar (a disciple of Nathamuni). The two Tamil Taniyans (invocatory verse) for the Tiruppavai was sung by Uyyakondar and the Sanskrit Taniyan by Sri Parasara Bhattar. The Nachiyar Tirumozhi has the Taniyan sung by Tirukannamangai Aandan. Swamy Manavala Mamuni has sung three verses on Andal in his "Upadesa Ratnamalai". Swamy Ramanuja was known as 'Tiruppavai Jeeyar', a title so apt, as, according to Tiruvarangathu Amudhanar, Andal's hymns were the life-breath of Swamy Ramanuja. Andhrapurna's Ramanujashtakam confirms that Godha referred to Swamy Ramanuja as 'Elder Brother' (Godhagrajar). Swamy Vedanta Desikan composed the "Godha Stuthi", a lilting composition of 29 couplets bringing out the glory of Godha. Periavacchan Pillai, the 'Vyakyana Chakravarthi' amongst our Acharyas, explains that Periazhwar desired the welfare and prosperity of the Lord, while Andal desired the welfare and prosperity of His devotees. The Azhwars were awakened by God but Godha awakened the Lord and reminded him of the subservience of all the souls to Him.

Periazhwar tiruvadigale saraNam
AndaL tiruvadigale saraNam



Naachiyar tirumozhi sung by Sri Andal (Kodai) is a part of the 4000 Divya prabhandams, consisting of 143 pasurams. That is why we sing Andal Vazhi stotram praise ANDAL as "oru nutru narpathu munru uraithal vazhiye" The 143 pasurams are organized in 14 segments, each one called a tirumozhi. Thus, the first set of 10 pasurams – the first tirumozhi, is called "tai oru tingalum", based on the first phrase of the first pasuram. Similarly, all the other tirumozhis are named based on the first few words of the first pasuram of that tirumozhi.

The sixth tirumozhi, which starts with "varanam ayiram", is a very renowned tirumozhi. Even today, this tirumozhi is being sung in all the Vedic weddings In spite of Kodai's constant pleas to the bird to call her Kannan (fifth tirumozhi), the bird totally ignores her. Kodai's sorrow increases beyond limits. Kannan now feels sorry for her plight and out of compassion, bestows a pleasant dream on Kodai, who is sleeping after crying for a long time. In this divine dream, He shows her the scenes that will take place in a wedding between Him and her. ANDAL in her ecstasy describes her dream to her friends, and thus emerges the sixth tirumozhi.

In the case of Andal, perumal does not come, and this tortures her to the point that she finds it difficult to keep herself alive. Her suffering is so intense that now if Bhagavan presents Himself to her without warning, she may not be able to bear the shock and life may part from her. So He decides to appear in her dream and give an anubhavam (namely that of marrying Him) that will make her happy and make her continue to live, so that He can take her to His abode at the appropriate time.

In the case of ordinary mortals, Bhagavan gives some dream experiences based on their karma, as a reward for their karma-s. The svapna anubhavam (experience in dream) of ANDAL is not in this category viz., karma phalan. In her case, since she wishes to have the anubhavam of Bhagavan Himself, He gives her an anubhavam in the dream that is complete in every sense including all the steps involved in their marriage, and ANDAL in turn rejoices in narrating this experience to her friends and continues to be alive in the hopes of this dream coming true.

Given below is the meaning for each pasuram. This is a very high level meaning as several acharyars have given very in depth meaning for each one of them. (Acknowledgment: Treatise written by O V Sadagopan swamy.)

***vaaraNam aayiram suuzha valam seidhu naaraNa nambi nadakinraan enredhir
pooraNa porkudam veithu puramengum thoraNam naatta kana kanden thozhi naan (1)***

Oh my dear friend! I had this wonderful dream; I saw Naranan (Sri Ranganathan), surrounded by thousands of elephants (with his thousand friends on them), going around Sri Villiputtur. My father, Periyazhvar, and the citizens of the village are ready to extend a grand welcome to Him with purna kumbhams placed on their heads. The whole village is decorated with toranams (streamers) to mark the festive occasion.

***naaLai vadhuvai maNamendru naaLittu paaLai kamugu parisuDai pandarkizh
koLari madhavan govindan enbaanor kaalLai pugudha kana kanden thozhi naan (2)***

Kannak Kandaen Thozhi (contd)

Tomorrow is the day that has been fixed for the wedding; I saw a handsome youth, who goes by the names Narasimhan, Madhavan and Govindan, enter the wedding dais decorated with betel-nut trees, in order to participate in the Nischitartha (finalization of the wedding between bride and groom) ceremony.

***indiran uLlitta devar kuzhamellaam vandhirindhu ennai magal pesi
mandiriththu mandira kodi uduthi manamaalai andhari naatta kana kanden thozhi naan(3)***

Indra and the other devas gather together and make the proposal to offer me in marriage to Lord Ranganatha. Then the sambandhis converse with each other to agree on all arrangements. Then Durga, Krishna's sister, helps me wear the koorai pudavai (the sari worn at wedding time) and I am also decorated with exquisitely smelling flower garland".

***naaldhisai theertham konardhu naninalgi parpana chittargal pallaar eduthethi
poopunai kanni punidhanodendrenai kaappunaaN kaatta kana kanden thozhi naan(4)***

Several Brahmana sreshtas bring holy waters from all the four directions; Periyazhvar, all devas, the sapta rishis and Vedic scholars take the thirtham that has been purified with udakasanti mantrams and sprinkle it on my head and chant Aasirvadam for me. I see Lord Ranganatha, who stands like a Sundaran, decorated with colorful garland. I saw in my dream, my hand and His hand being tied together with Kankanam.

***kadhiroLi deepam kalasamudan yendhi chadhiriLa mangaiyar thaamvandhedhirkolla
madhuraiyaar manna aDinilai thottengum adhira pugudha kana kanden thozhi naan (5)***

In my dream I saw many beautiful young girls, carrying Mangala dlpams which shone like the bright Sun and golden kalasams. They were welcoming Mathura King (Kannan) who was walking with His sacred sandals (known for their majesty and firmness) that made the earth shake

***maththaLam kotta varisangam ninroodha muthuDai thamam niRainthazhandha pandharkeezh
maithunan nambi madhusudhan vandhennai kaithalam patra kana kanden thozhi naan (6)***

Mangala Vadhyams (auspicious sounding instruments) were being played; conches were being blown; under the canopy that was decorated with low-lying pearl strands, Madhusudhanan took my right hand into His and did Panigrahanam; Oh dear friend! I saw this in my dream next.

***vaai nallaar nalla marai odhi mandhirathaal pachilai naaNal paduthu paridhiveithu
kaaichinamaakaLiranran en kai patri theevalam seiya kana kanden thozhi naan (7)***

Chanting the great vedas and reciting the appropriate mantras, the Vaidikas spread the green grass surrounding the agni and placed the samit (wooden sticks) on them. Oh dear friend! I saw kannan, who came majestically like an angry elephant, hold my right hand and circumambulate the agni walking slowly."

Kannak Kandaen Thozhi (contd)

***immaikum ezhezhu piravikkum patravaan nammai udayavan naaraayaNan nambi
chemmai udaya thirukaiyaal thazh patri ammi midhikka kana kanden thozhi naan (8)***

Narayanan who is filled with Kalyana gunas, who is our protector in this birth and all the forthcoming births, held my right foot with His red thirukkai and placed it on the ammi (stone).

***varisilai vaal mugathu ennaimaar thaam vandhittu erimugam paarithu ennai munne nirutthi
arimugan achuthan kai mel en kai vaithu pori mugam thatta kana kanden thozhi naan (9)***

My brothers, who have attractive eye brows that look like bent bows, ignite the agni by adding samits and make me stand before the agni. They place my hands on top of the hands of Kannan (who has a majestic face like the lion's) and put rice puffs (pori) in the agni and help me do the homam. I saw this poriyidal vaibhavam in my dream, oh friend!

***kumkugam appi kuLirchandham mattithu magala vedhi valam seidhy maNaneer angavanodum
udanchenranganai mel manjanamaatta kana kanden thozhi naan (10)***

I dreamt that a lot of Kunkumam and sandalwood were applied on our bodies and Kannan and I were placed on top of the majestic elephant and taken in procession along the streets which had been decorated in celebration of our wedding, and then were given the holy bath with the sacred waters, oh friend!

***aayanukkaga thaan kanDa kanavinai veyar pugazh villu puththurkon kodai chol
thooya tamizh maalai eeraindum vallavar vaayum nan makkalai petru maghizhvare (11)
aAndal tiruvaDigaLE sharaNam***

Kodai, the tirumagal of Veyar pugazh Periyazhvar of Villiputtur, has sung this tirumozhi with ten pasurams in poetic Tamil, describing her divine dream about Ayar kulak (Yadava) Kannan marrying her. Whosoever is able to learn and chant these pasurams, will be blessed with good progeny and prosperous lives with them. It is said : "vishNu Alaye gRhe vApi godA kalyANam uttamam yo sevante mahAtmana: SrlmantAste sadA bhuvi" meaning Those great souls who perform the noble ANDAL Kalyanam at the temple or at homes will always be blessed with all soubhagyams on this earth.



Our group is blessed to do this kaimkaryam from 2006 in Yathindragiri at Helensberg.

Choodi kudutha Nachiar - Smt Priya Prasanna

We got to know more about Periazhwar in the last newsletter. This month (tamil) 'Aadi' is very special for Sri Vaishnavas as the only female and the youngest of all Azhwars, 'Andal' was found by Vishnichithar (Periazhwar) under Tulsi plant in Srivilliputhur. She was given a name 'Kodhai' by her father Periazhwar. Periazhwar brought her up in some and godly surroundings. Andal helps her father in making garland for lord 'Sri Vadabhatrasayee' every day. Andal developed a deep love towards Vadabhatrasayee and wanted to marry Him. Kodhai in her profound innocence would take out the garland daily without her father's knowledge, adorn herself and look into the mirror to check herself whether she was suitable bride to the lord. Then she would remove the garland and replace it in the basket in its original form.

One day Vishnichithar noticed Andal wearing the garland before he could take it to the temple. He was shocked and considered this as a great defilement, didn't offer the garland to the Lord. What a surprise? That night Lord came into Vishnichithar's dream and said that he enjoys only the garland wore by Kodhai and also in future He prefers garlands worn by Kodhai alone to be offered to Him.



Periazhwar realised the divinity in Kodhai and from then she was reputed as 'Sri Andal' and 'Choodi kudutha Nachiar'. As Andal reached the marriageable age, her father asked her to get married. She replied that she would marry only Sri Ranganatha. It is believed that after this incident, Vishnucitta again received a divine vision, in which the Lord instructed him to send Andal to Sri Ranganatha. At the same time, the priests at Sri Ranganatha Temple also received a vision where the Lord ordered them to prepare for the marriage. It is said that after reaching Sri Ranganatha Temple, Andal married the Lord. Lord Perumal likes who has more bhakthi & love towards Him. Lord will never disappoint bhaktas.

Kodhai Pirantha Oor - Smt Ramya Venkatesh

Divyadesan #99 Name of the Divya desam: **Srivilliputtur**; Naadu: **Pandya**

Moolavar: **Vadapathra sayee (Rangamannar)**, Bujangasayanam, east facing Thirumugamandalam

Thayaar: **Andal (Godha Nachiyaar)**; Theertham: **Thirumukkulam** ; Vimanam: **Samsana vimanam**

Prathyaksham: Mandoogamuni, Periyalwar Vishesham: Andal and Periyalwar avathara stalam

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Stala mahimai: (Glories of the Srivilliputtur stalam)

Birthplace of Andal and Periyalwar. Right side of Rangamannar is Andal and Left side Garudalwar, Garuda standing with perumal is the vishesham of this sthalam. You can see the tulasi madam, where Andal as a child was found is still there and there is a small Andal sannadhi next to it. Periyalwar performed Nandavana Kaimkariyam. It has got beautiful Nandavanam even till date. Like Srirangam we can see Arayar sevai in this sthalam even today. Andal became Soodi kodutha Nachiyar in this sthalam. This town was built by villi and Puttan, hence the Name Villiputtur and of course Thayaar resides here hence "Srivilliputtur". One can see Mirror well, within the main Sannadhi, where Andal saw her beauty wearing the Garland that was made for Perumal by Periyalwar. Andal thiruvaadi pooram (Avathara dinam) is celebrated during the Aadi masam for 11 days in a grand manner, which concludes with poom pallakku and chariot festival. Various Thadhiyaradhanai Kaimkariyam happens throughout Srivilliputtur to accommodate and greet all bhaktas who come for the aadi utsavam. This place has a festive look all year round, with various utsavams happening throughout the year.

AhamTva Sarva Paapebhyo (based on Swami Nampillai Eedu Vyakyanam on Swami Nammazhwar's Thiruvaimozhi)- Sri Ranganatha Yateendradasan

In the last issue we have seen the substance of the charama sloka "Sarva dharmaan parityajya maamekam sharanam vraja".

Bhagavan, through Nammazhwar's thiruvaimozhi, 5-6-9, says "kodia vinayum aavene yaane" meaning, He (also) becomes the bad actions (papa karma). Why He says so and what does it imply?

Let us see in simple terms what is punya karma and papa karma means, as described by our poorvaacharyas.

When one does a karma (including abstaining from what one should not do) as per dharma sashtra, it gives happiness (preethi) in bhagavan's mind. Such a karma called a punya karma and because of the preethi, bhagavan reciprocates with anugraham.

If done otherwise, it becomes papa karma. This upsets bhagavan (ap-preethi), who then reciprocates with nigrham.



Since bhagavan's preethi or ap-preethi is the result of the existence of punya or papa karma in Himself, He becomes the papakarma (by shareera-athma bhavam) and thereby saying "kodia vinayum aavene ennum". (Note: He doesn't say His papakarma).

"aham tva sarva papebhyo" - now here Krishna says, one who surrenders considering Him alone as both the upaayam (path) and upaeyam (goal), He then removes all obstacles in their path in attaining their goal. Here obstacles refers to one's papa karma (aka papams).

How does bhagavan removes all the papams, which is said to be the obstacles? When He does it and where He does it?

Earlier we have seen that papam is nothing but His ap-preethi, which results in His nigrham. When one performs sharanagathi (following sarva dharman parityajya maam ekam sharanam vraja),

He removes all His nigrhams against the sharanagathan. When He removes the nigrhams in His mind, His ap-preethi is also removed. When His ap-preethi is gone, then all the papams are gone.

Thus papams are removed. Neither bhagavan nor the sharanagathan need to do anything special to get rid of the papams. Mere removal of nigrhams from His mind is sufficient enough to get rid of papams automatically.

Let us see what are the papams, when and where and they are removed for one to attain the moksham. (contd)

All of us would have seen all our Acaharyas carrying pole with a flag at the top. All vaishanva acharyas carry actually 3 poles tied together which is called ThridaNDam because there is three poles. Adavaitah sanyasis like Shankaracharya will carry a single pole called Eka DhaNDam.

In our tradition, ThridhaNDam stands for the many things that three stands for in our Darsanam and particularly, the Tattva Thrayam and the three rahasyams. ChEtana-achEtana-lswara tattvams and their organic relationships thru Sareera-Saareeraka Bhavam is the core of VisishtAdhvaitham. We have three distinct real tattvams – the chit, achit and easwara

In Bhagavath RaamAnuja darsanam, the universe is real and not a myth; Jeevan is an amsam of Brahman (amsi); the three distinct entities have an organic relationship with one another. Brahman is the indweller (antaryAmin) of Jeevans and acEtanams . Jeevans and acEtanams serve as the body of Brahman. The three dhandams tied together symbolise this Sareera--sareeri bhavam (The organic relationship between Brahman and the universe of chith (sentients) and achith (insentients)).This bhAvam is central to Bhagavath RaamAnuja darsanam and hence is represented as thridhaNDam in the hands of the VaishNava SanyAsis .



ThridhaNDam is never laid on ground even when the Sanyasi bends and bows before PerumAL .At times needed, it is rested on a special stand next to the Sanyasi. Special wood is chosen to make the thridaNDam and special Mantrams are recited to assemble it .When it is lifted, the Sanyasi greets it as a friend and seeks its protection. ThridhaNDam helps the Sanyasi to control his speech, mind and body.

ThridhaNDam is raised to direct the sishyAs in the right path and to hit the PaashanDis and Kudhrushtis and Veda BhAhya mataVaadins like a thinderbolt(vajrAyudham)breaks up a mountain. The little piece of cloth on top of the thridhaNDam (Jala Vastram) is used during Mantra Japams and anushtAnams like daily Gayatri Japam during the sandhyA vandhana Kaalams .It is like a victory flag(Vijaya dhvajam) on top of the MukkOI (TridhaNDam) denoting the Sanyasi's conquest over his mind, speech and body.

Sri U Ve Mukkur Lakshminarasimhachariar Swamy was a mahAn, a great man, who lived in recent times. He conducted more than 100 Lakshminarasimha yagnas, delivered numerous upanyasams and wrote the books 'Kurai ondrum Illai' and 'Kothaiyin pAdhai'.

During the life of this Swamy, there was a town in Andhra Pradesh that had suffered from a prolonged drought for many years. The people of that town, having heard of this Swamy's greatness, approached him with a request to conduct a YAgA in their town in order to end the drought. Swamy agreed, and preparations for the YAgA began in earnest. Everything ran according to plan, and the YAgA was set to commence. But Swamy, instead of starting the YAgA, seemed to be waiting for someone. It turned out that the elderly gentleman in the town was a paramaBhAgavata, and Swamy was awaiting his arrival in order to begin the YAgA.



Back at his house, the elderly gentleman, ready to leave for the YAgA, summoned his 5-year old granddaughter who had previously agreed to accompany him to the YAgA. The little girl said, 'Wait, thAthA, let me get the umbrella'. ThAthA replied, 'Why do we need an umbrella? It is not raining!'

The little girl replied patiently, 'ThAthA, I know that it is not raining now, but where are we going? We are going to a YAgA being conducted by that Swamy for the purpose of getting rain. When the YAgA concludes, it is going to rain heavily. I don't want us to get a fever from coming back in the rain'.

On hearing this, ThAthA's old eyes filled with tears, and he stayed rooted to the spot for several minutes, overcome by emotion. When they reached the site of the YAgA, Sri Mukkur Swamy asked the elderly gentleman, 'Why the delay?', and heard the story of what transpired. Swamy appreciated the Great Faith, the mahA-viswAsam, of the little girl. He addressed the townsfolk who had assembled for the YAgA, 'Look at the mahA-viswAsam of this little girl who insisted on bringing an umbrella to the YAgA in this drought-stricken town! It is this mahA-viswAsam that we all need for SharanAgati!

At the end of the YAgA, the rain came down in sheets. Those without faith, who had come unprepared for the rain, were caught in the heavy downpour. The little girl who had demonstrated her massive faith skipped home happily, umbrella in hand. What message can we learn from this vignette?

It is extremely important for us to have mahA-viswAsam in Bhagavan.

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

Koopudu Dooram (Ear shot distance) - Sri Suresh Varadarajan

There was a king ruling in Kerala near Guruvayoor. He had lot of great scholars in his court. Once the king had a doubt and wanted to clarify with his scholars. His doubt was "How far is Vaikuntam ". So when he raised this in his durbar each one of the scholars came up with an answer like" it is far far beyond Satya lokam, Indra lokam etc". However the king did not get satisfied with the answers given. This went on for few days. Observing the happenings one of king's servants in private told the king that he has an Acharya and his Acharya will be able to definitely answer the king's question.

The servant's Acharya was actually a boatman who takes people from one shore to other shore which happens to be close to Guruvayoor. He was a great devotee of Lord Guruvayoorappan. He used to answer the servant's questions based on what he knew. So much so the servant assumed him to be his Acharya hence his recommendation to the king. The king who was keen to get the answer told him to get his Acharya and the servant said he will go and request his Acharya to come to the durbar. When the servant mentioned the happening to his Acharya, he became very worried and said I am an uneducated person and I was all this time advising you based on my experience and whatever Guruvayoorappan made me say. But the king's court has several scholars and if they cannot satisfy the king's doubt, he can definitely not do so. But after some heated discussion he agreed to go mainly because the king has ordered him to come and he cannot disobey the king's orders. He knew of Periyalwar story and consoled himself that he will go placing full trust on Him to save him.

The servant went and told the king he is pleased to inform his Acharya will visit the court and answer the question but the king should send a good palanquin, some gifts which the king readily agreed to and sent. The next day the boatman, well dressed arrived at the palace in the palanquin sent. When he entered the court there were many people who knew him and once they recognised they all burst out in laughter and made fun of him in front of the king. They said he is a boatman and how he can answer question which even the scholars like they are unable to answer to the satisfaction of the king.

The king asked all of the scholars again whether they had any new answers and each again came up with some answer or the other which did not still satisfy the king. Finally the king very respectfully requested the Acharya to answer the question. It was the servant's Acharya's turn to laugh at others and he said I am surprised these scholars do not know the answer to this simple question and went on to answer it himself. He said Vaikuntam is Koopudu Dooram (I have mentioned in Tamil for us to enjoy as he answered in Malayalam) and went on to explain that Gajerndra the elephant just called our Aadhi Moolame and Narayanan came in hurry to save him. Similarly Draupadi also just called out his name, though slightly delayed and He sent help from Vaikuntam.

So we should not worry about physical distance but know Vaikuntam is a just an ear shot distance away. The king was very satisfied with the answer and the explanation and rewarded the Acharya well.

Ariyaadha Maanidarai Vayyam Sumapathum Vambu

Sri Ravi K.N, Smt Radha Suresh & Smt Viji Mohan

- 1) What is the Birth star of Andal? Ans: Pooram that falls in the Tamil month of Adi (July-August).
- 2) What is the other name of Andal? Ans: 'Kodhai'
- 3) What is the meaning of 'Kodhai'? Ans: Garland
- 4) How many Paasurams did Andal sing and what are they? Ans: Thiruppavai 30; NaAchiyAar Thirumozhi 143
- 5) Who does Andal call as 'Koil Anna'? Ans: Swami Ramanujar
- 6) Andal is incarnation of which Divine consorts? Ans: BhUudEevi NaAchiyar
- 7) Andal has similarity with which Azhwar and what is the similarity? Ans: Madhurakavi
Azhwar and the similarity is both are devoted to their own Acharyans
- 8) Who establish the greatness of Andal? Ans: Peria VvachaAn Pillai in Thiruppavai 6000 padi VyAakyAanam
- 9) What Vow did Andal make and to which Perumal? Ans: 100 pots of butter and 100 pots of Akkaravadisal to be prepared to ThirumaAliruncholai Sunder Raja Perumal
- 10) Who fulfilled this vow of Andal? Ans: Swami Ramanujar
- 11) What is the one of most important goals that Andal is showing in her Paasuram? Ans: Kainkaryam (Service) that pleases EmperumAan
- 12) What is the uniqueness in Andal? Ans: She is the only female Azhwar among others who experienced Perumal and indulged in bliss.
- 13) Though born in a brahmin class, what does Andal long to be? Ans: Gopis – Cowherd girls
- 14) What does she imagine while composing 'ThiruppaAvai'? Ans: Vadabhadra SaAyi as Kannan; Nandagopan's ThirumAaligai as Temple; Srivilliputhur as ThiruVaAi PaAdi; Local friends as Gopis
- 15) Which Paasuram depicts her dream of marrying Ranganadha? Ans: VaAranamAayiram
- 16) How Godha came to be known as Andal? Ans: The one who ruled over Lord RanganAtha, '(Perumalai andaval)' through her determination to marry none other than the lord himself, to the extent that the Lord sent word for her through Periazhwar's and SriRangam priests' dreams.
- 17) Which acharyan describes Andal as having the colour of 'arugam pul'? Ans: Swamy Vedanta Desikan in gOdha stuti
- 18) Which acharyan fulfilled Andal's wish of serving 'venkatavan' by consecrating her idol on the right side of Govindaraja perumal (where normally Sridevi resides) and indicating that Andal is the principal deity in Keezh Thirupathi? Ans: Swamy Ramanujar
- 19) Which Andal pasuram is recited every Friday after Thirumanjanam in Tirupathi? Ans: The last two pasurams of the 14th Tirumozhi, paTTi mEyndor kArERu, during SaatrumaRai after Thirumanjanam.
- 20) Why Ramanuja was called "Thiruppavai Jeeyar"? Ans: The unchivritthi or BikshA seeking Yathis always recite Divya NamAs or sacred texts or sthuthis on the Lord and His consort but Swamy Ramanuja had the unique habit of singing Tiruppavai during Bhikshai due to his reverence to Andal and Tiruppavai
- 21) Which Thiruppavai pasuram being the reason for Ramanuja to be called as Thiruppavai Jeeyar? Ans: 18th pasuram – undhu madhagalitran