

# Adiyongal Thirumadal

ISSUE 6

A SYDNEY ANDAL GROUP NEWSLETTER

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Welcome to the SIXTH issue of Adiyongal Thirumadal. Recently, Sydney Andal Group jointly organised Sri Velukkudi Krishnan Swamy's upanyasams in both English and Tamil. It was a great opportunity for the Sydney bhagavathas to get spiritual enlightening listening to swamy's upanyasams both in English and Tamil. Swami's upanyasam audio recordings are available at our website.

<http://www.sriandalsydney.org>



## Note the dates in Nov:

Nov 15 – Swami  
Manavaalamamuni

Nov 16 – Senai Mudaliar

Nov 25 – Thirumangai azhwar

Nov 26 – Thiruppan azhwar



Rendering of Thirupallandu by sandhai kids and seeking blessings



With Bagavath and Acharya's krupai, we were able to contribute from our Bagavath Baagavatha Kaimkaryam Fund, Rs 25,000 towards thadeeyaradhanai during marriage for the daughter of bhagavathothama swamy descending from oran vazhi guruparamparai vamsam and doing avichina vaacha kaimkaryam to emperuman azhwar and acharyas in three Pandiya Nadu Divyadesams.

If you are interested in such kaimkaryams, need further information or for providing any feedback please contact us at "sydney.andal@gmail.com". **Wish you all a happy Deepavali !!**

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Thirumangai Azhwar, last of the Azhwar saints, was born in Thiruvaali Tirunagari, with Krittika as his birth star, in the month of Karthigai on a full moon day. His Taniyan is :

KarthikE KrittikA Jaatham chathushkavi SikhAmaNim  
ShaDprabhandha kruthaM Saarnga-mUrthim kaliyamAsrayE

His father was Ali nAdAr, army general of the chozhA king, mother was Vallithiru and he was named as Neelan, due to his dark colour (Neela mEgha). He was said to be an incarnation of the Lord's SARngam (Divine Bow). Neelan grew up learning Tamil and Sanskrit, became well-versed in sword-fighting (vAL payiRchi), vil viddhai, horse riding, archery etc. With all these accomplishments, it was no surprise that when Neelan's father became old, the chOzhA king appointed Neelan as the Army chief. He was agile, fearless, accomplished at battle and helped capture the neighbouring states for the chOzhA king. The king was extremely pleased and presented Neelan with a small portion of his kingdom called "Thirumangai". So he came to be known as "Thirumangai Mannan". The Azhwar is known by many names like Arulmari, Kaliyan, Parakalan and Thirumangai Mannan.

Subsequently, a beautiful girl by the name of Kumudhavalli caught the eye of Neelan. He was so mesmerised by her beauty that he wished to marry her. She was actually an incarnate of dEvamAdhu (who was performing the kaimkaryam of fanning the Lord). She stipulated two conditions for him to qualify before marrying him. The conditions were that:

1. He should be a Sri vaishNavA, wear TirumaNkappu and be a true bhakta of Sriman Narayana.
2. He should feed 1008 devotees daily.

Thirumangai Mannan immediately agreed, underwent panchasamKaram and they were married. As stipulated, he started the annadhAnam every day. Slowly, he found that he had to draw funds from the treasury in order to feed the devotees every day. This meant that he was unable to pay the taxes to the king and so he was imprisoned. Helpless, he prayed to the Lord who appeared in his dream and advised him about a treasure on the banks of river Vedavati. They retrieved the treasure and the King was pleased and released Thirumangai Mannan. Since he had to continue the kaimkaryam of feeding devotees daily and he had no other means, he resorted to highway robbery. He continued his kaimkaryam in this manner.

One day, Sriman Narayana and Sri Mahalakshmi appeared on the highway as a "just-married couple" adorned with lots of jewels. Thirumangai Mannan was ecstatic to see them with so much jewellery and demanded they hand them over to him. They collected all the jewels, put them into a bundle and placed them before him. He could not lift the bundle and was angry that perhaps the groom had cast a spell on the box. He drew his sword and demanded the spell from the groom. The groom laughed, addressed him as "Namm kaliyA" and whispered the manthram to Kaliyan's ears. This was the Moola manthram, and thus Kaliyan was initiated by Sriman Narayana himself. Thirumangai Mannan, at that instant, became "Thirumangai Azhwar" and performed SaraNAGathi at the sacred feet of the Dhivya Dampathis.

## Kaliyan Kanda Naarayana Ennum Naamam – (contd)

Enlightened, he renounced his old ways, dedicated himself to the service of the Lord by visiting the Lord in various temples and performing MangalAsasanam. He authored six prabandams extolling Bhagavath GuNAnubhavam, SaraNagathi and Bhagavatha Kaimkaryam. They are in a variety of verses Aasu kavi, Vistara kavi, Madhura kavi and Chithra kavi. The verses presented in a wide range of poetic meters reveal his command over the Tamizh language and earned him the title of Naalu kavi perumal. His works are:

1. Periya Thirumozhi
2. ThirukkuRunthANDakam
3. ThirunedumthANDakam
4. ThiruvEzhukkURRirukkai
5. SiRiya Thiumadal
6. Periya Thirumadal

Unlike Nammazhwar, Thirumangai Azhwar visited and performed MangalAsasanam for 86 out of the 108 dhivya dEsams. He performed many kaimkaryams, such as the building of the maDils of Srirangam temple, dasAvathara sannidhi at Srirangam and the start of the Tiruadhyayana utsavams at Srirangam. It is said that Thirumangai, on his deathbed, requested the Lord to show him the forms of His incarnations (Dashavataaras) to which the Lord obliged. These forms were transferred to ten icons and installed at Srirangam. Here is one of his periya thirumozhi pasurams:

vAdinEn vAdi varundhinEn manatthaal/  
perun thuyaridum idumbaiyil piRanNdhu/  
koodinEn koodi iLaiyavar thammOdu/  
avar tharum kalaviyE karudhi/  
OdinEn Odi uyvadhOr poruLaal/  
uNarvenum perumpadhan therindhu/  
naadinEn nAdi nadi nAn kaNdukoNdEn/  
nArAyaNA vennum nAmam.

Being born into this body, a reservoir of profound sorrow, I am repenting, melting and crying, I am filled with pathos and self-pity; I have let myself run after beautiful women, seeking the sensual pleasures from their union; Through the grace of our Lord I have now realized that there is a greater goal and That will deliver me into eternal happiness; I have been searching for this state and have now found it in THE SWEET NAME NARAYANA.

This pAsuram will bring tears to the eyes of any Vaishnava for Azhwar's Bhakti and love and his heart longing for the lotus feet of our Lord Narayana. The essence of Thirumangai Azhwar's life and his words can be summarized as devotion to Archa, Bhagavatas and the Arulicheyal of the Azhwar saints.

"Vazhi parakalan vazhi kalikanri  
Vazhi kurayaloor vazh vendan  
Vazhiyaro maayonai val valiyal Mandiram kol  
Mangayarkon tooyon sudar mana vel."

Thirumangai Mannan ThiruvadigaLE Saranam

Thirumangai Azhwar is the last among the 12 Azhwars and believed to belong to 8th century A.D. He was born in "Kallar" clan in the Tamil month Karthikai under the star Kritika in Thirukuraiyaloor in Alinadu. He was named "Neelan" by his parents as he was blue at the time of his birth. He was also known by many names depending on the roles he played. He was known as "Parakaalan" as he defeated the Chola King; Thirumangai as he was made a chieftain of a small place called Thirumangai. Nalukavi as he composed four different types of hymns. The four names of the hymns are Asukavi, Madhurakavi, Chitrakavi and Vistarakavi.

During a pilgrimage he cultivated four good friends who also became his disciples. They are Tala Uduvuvan, Thozha Vazzakkan, Nizhalai Mithippan and Neermel Nadappan.

He married Kumudhavalli. The background of her birth and their marriage is briefly given here. Once in a lake Deva Kannikas were playing in the water in Thiruvellakulam (one of 108 divya desams). When they got tired, they returned to their respective places leaving behind one deva kannika. A passerby (a Vaishnavite) saw her plight, took her home and brought her up as his own daughter. He named her Kumudhavalli. When she attained marriageable age, Thirumangai happened to see and instantly fell in love with her. So he approached her father for her hand in marriage. She rejected him as an "a-vaishNavan" as he was following Saiva Sampradhyam. However Thirumangai Mannan pointed out that he was born in a Saiva Paramparai and yet through Saasthra Gnanam, he is a Vishnu Bhakthan. He offered to get Pancha samskaram done and adorn Thiruman Kaappu and Kumudhavalli relented to take his hand in marriage. She put one more condition. She wanted Thirumangai to feed 1008 bagavathas of Sriman Narayanan every day for a year. Thirumangai agreed to this condition and married Kumudhavalli. He went to Thirunaraiyoor, where the Pancha Samaskara was done. Then he started feeding 1008 bhagavatas everyday as promised. He used his wealth to perform this kaimkaryam. Due to this his vault became empty.

He could not pay his dues to the king and the servants who came to collect taxes were sent away by him saying that he would pay the king in due course. The King got furious and sent the commander-in-chief of the army to arrest him. Thirumangai got on his horse called "Adalma" and drove them away. On hearing this, the Chola King became furious collected his army and staged a war with Thirumangai. But Thirumangai fought so fiercely that the king actually close to losing. But the king not willing to face defeat feigned a compromise with Thirumangai and arrested him. The king put Azhwar in a perumal koil where Thirumangai stayed for three days without water and food. On the fourth night, Kanchi Varadaraja Perumal appeared in Thirumangai's dream and ordered him to proceed to Kanchi where HE promised him great wealth. By cajoling the ministers, Thirumangai proceeded to Kanchi with the ministers. At Kanchi, he went in search but in avail. Out of sheer tiredness one day he swooned and while in that state Varadaraja Perumal again appeared before him and pointed out to a particular spot in Vegavathi river bed. He woke up and when he dug up that spot, he found a huge treasure. From the treasure, Thirumangai paid his dues to the king through the ministers, who were present with him. The ministers who were witness to what transpired went and reported to the king as to what all happened. The King now, afraid of receiving the dues returned the money to Thirumangai asking him to spend the same towards the Kainkaryam which he was already involved. The money so obtained also got spent on feeding. After he expended his wealth, he first approached rich people and asked them to part with some of their

wealth for this noble cause but not many supported him. So he accumulated wealth in many other ways including waylaying people and using their wealth to continue with the Bhagavadh-BhAgavatha AarAdhanams So he decided to take wayside robbery and rob the rich with the aid of his four trusted disciples. These four had miraculous powers, as stated earlier, such as breaking locks, walking on water, etc.; He continued his annadhana through wealth obtained by looting.

Then one day when Thirumangai with his wife were walking in a forest, when they saw a couple dazzling with ornaments. Thirumangai and his aids were very happy on seeing this couple as it meant huge bounty for them. Thirumangai threatened them and asked the couple to hand over all the ornaments, which they readily did. But the toe rings got stuck and would not come off easily. Thirumangai hence fell on the ground and tried to bite the ornaments on the Lord's feet. At this point of time, the Lord took this as Thirumangai's "SARANAGATHI", and decided to bless him. The Lord was also astonished at the extraordinary strength of Thirumangai and gave him the title "Kaliyan". Thirumangai then bundled all the ornaments and tried to lift it. To his surprise, the bundle had become so heavy that he could not lift the same. He felt that a mantra was cast on the bundle and hence became furious. He rushed to the couple and threatened to kill them unless they tell him the mantra they used to stop the bundle being lifted. The man called Thirumangai mannan to come close by to hear the mantra in his ear. The Lord in HIS infinite grace gave the Ashtakshara Mantra (Om Namō Narayana) to Thirumangai and thus showered HIS GRACE. Instantly gnana was born to Thirumangai and he burst into hymns.

Thirumangai was a wide traveler. Starting from Tiriprithu in North (now known as Joshimutt), he travelled down south to Thirukottiyoor in Tirunelveli District of Tamilnadu. At this stage it is to be remembered that Divya desams are the ones where Azhwars did mangalasanam (singing in praise of the Lord there) and Thirumangai Azhwar did mangalasanam in 86 places being highest amongst all the Azhwars. So we have to remember him for this special kaimkaryam in creating 106 Divyadesams on this earth (the other 2 are Paarkadal and Vaikuntam)

While on a pilgrimage along with his four disciples, he arrived at the temple of Ranganatha on the banks of river Cauvery. The temple was in a dilapidated condition and this upset him. So he decided to take up the construction of this temple. He begged donations from the rich who did not oblige him. He had therefore to take again to robbery. He sought his disciple's help who readily agreed to stand by him. Boundless wealth was acquired by him and stored in a secret place for the construction of the temple. Thousands of architects were invited and thousands of workers employed for the construction of the temple who worked day and night. The work was started from the inner wall surrounding the sanctum sanctorum, and then went on to the first circle; second circle, third, fourth, fifth and sixth. It took about sixty years to complete the construction of the Sri Rangan temple as it stands today.

Then he decided to build Vimana Gopura and compound called Praharas. He had no money left. Thirumangai then came to know of a golden Buddha Vighraha at Nagapattinam, where there was lot of wealth. However it had special security of a chakra (discus) rotating. The Azhwar came up with a clever idea and stopped the chakra rotating. Then he sent one of his disciples, bidding him to get down through the hole and get the Buddha made of gold. When the disciple tried to lift the idol, it started running all around. Thirumangai then through the hole taught the disciple a mantra

by reciting which the idol would stop running. On reciting this mantra, the idol fell on the ground; the disciple picked up and handed it over to Thirumangai. They then proceeded to SriRangam over night. On the way, when they reached Thirukannangudi, it was already dawn and hence they had to hide the idol somewhere. They came across a field ready for ploughing and they hid the idol there. Next morning, when the owner who was a farmer came to till the land, Thirumangai who was hiding behind a tree came running and stopped the ploughing stating that it was his land. He told the farmer that it was his land. He told the farmer that the related papers would be shown to him tomorrow and if he is unable to do so he could carry on with ploughing and that he would not lay any claim. The farmer was perplexed and he went back to his house. Immediately, Thirumangai got the place dug up, took the idol and proceeded as before. He got the idol melted and with the sale proceeds to build the gopura and the wall.

After the construction of the seven walled SriRangam temple again, no coin was left in the coffer. The band of robbers, who had assisted Thirumangai so far in his robbery, started demanding money from him. Seeing his predicament, his disciple called Neermel Nadapan took all of them in a boat across the river promising them their due payments. They were told of the treasure was on the other side of the river. They happily got on to the boat expecting huge returns. When the boat reached the middle of the river, strong winds started blowing. A huge thud with cries of distress was heard by Thirumangai and he could not decipher anything. After sometime he saw only Neermel Nadappan walking towards him on the waters. All those on the capsized boat were drowned. Thirumangai told his disciple Neermel Nadappan that all those who were drowned had reached Vaikuntam. That place is now called "Kollidam".

From then on he started on a spiritual journey to various Vaishnavite Divya Desams (86 in numbers). Wherever he went he sung in praise of Lord Narayana – HIS SOULABYA, SOW SHEELY and divine qualities. He also installed idols (archanamoothys) in various temples. He composed and sang Mangalasanam for the divine couple Paramapurushan – Parimalavalli on the banks of Manasaravar. This place is now known as "Tirupirithi". In Badrinath, where the Lord is both a disciple and guru (GOD), Thirumangai did Mangalasanam to Nara Narayanan. After doing, he came down to Cholanadu and other temples in the south.

He also went about conquering eminent philosophers. He is also said to have conquered Thirugnana Sambandar in a debate in Seerkazhi. As he won in the debate, Gnana Sambandar pleased with Thirumangai gave him the 'Vel' that he was carrying in his hand.

Thirumangai along with his wife Kumudhavalli spent his last days at Thirukurungudi as instructed by Lord Ranganatha. He reached HIS LOTUS FEET in Thirukurungudi where his Brindavan still stands. He is believed to have lived up to the ripe age of 105.

The Tiruppavai has 3 taniyans, one in Sanskrit by Parasara Bhattar and the other two tamil taniyans authored by Swami Uyyakondar. We had an introduction to the first Sanskrit Taniyan of the Tiruppavai in the October issue of the "Andal Tirumadal" newsletter.

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 girlfriends to join her.

Taniyans are those verses that stand apart from the main verses/pAsurams etc ie. "thaniththu iruththal". So, taniyans for 4000 divya prabandhams are those verses that are not a part of the pAsurams as such, but recited before them to meditate on the glories of the AzhwAr, to understand the gist of the upadEsam given by AzhwAr in that divya prabandham etc.

The first Taniyan was composed by Sri Parasara Bhattar. At one stage, Bhattar was unable to stay in Srirangam and thus he went to thirukkOshtiyUr and stayed there (the ruling king of Srirangam made bhAgavatha apachAram). Bhattar couldn't tolerate the separation from RanganAthar and was in intense viraha thApam. Nanjeeyar, the disciple of Bhattar told "Please forgive adiyEn; swAmi already knows; but kindly let adiyEn tell this. To get rid of this present suffering, we need PerumAL's aruL which will easily fall upon if we get the recommendation of AndAL and kUratAzhwAn" (Andal was also the name of Bhattar's mother). Thus, bhattar composed the first taniyan in sanskrit for tiruppAvai at that time. We covered the first taniyan in the last article.

Uyyakondar was the main disciple of Sriman Nathamunigal. He took avatharam at Tiruvellarai, near Tiruchi in the Tamil month of Chitrai under the constellation Kritthika. It was the year Prabhava (886 AD). He was an amsam of Jayasenar a nithyasuri. He was given the name of Pundarikaksha by His parents. There is an interesting anecdote as to how Pundarikaksha got the name Uyyakondar. One day Pundarikaksha was asked to escort Nathamunigal's Devigal (wife) Aravindapavai to her maternal home. Not knowing His worth Pundarikaksha was asked to sit in the courtyard and was served old rice soaked in water (pazhaiadhu). Pundarikaksha accepted it happily as Srivaishnava prasadam. When Nathamunigal came to know of this incident he appreciated Pundarikaksha's reaction and commended Pundarikaksha and exclaimed "yennai uyyakondero?" He wanted to take the entire human race to Moksham. So he befitted the title Uyyakondar. He did not author any other compositions except for the taniyans of Tiruppavai. Swami Desikan calls Him the embodiment of Shuddha Sattva.

Taniyan is a benedictory (standalone) verse which is a prelude to the main composition. The Tiruppavai has 3 taniyans, one in Sanskrit by Parasara Bhattar(covered in the last article) and the other two tamil taniyans authored by Swami Uyyakondar.

Anna vayarpudivvai aandaal arangaRku(p)  
pannu thiruppaavai(p) palpadhiyam  
innisaiyaal paadikkoduththaal naRpaamaalai  
poomaalai soodi(k) koduththaalLai(ch) chollu (2)

## Tiruppaavai (contd)

soodi(k) koduththa sudar(k) kodiE tholpaavai  
paadi aruLavalla palvaLaiyaay  
naadi nee vEngadavaRku ennai vidhi onRa immaatram  
naangadavaa vaNName nalgU. (3)

அன்னவயல் புதுவை ஆண்டாள்\* அரங்கற்குப்  
பன்னு திருப்பாவைப் பல்பதியம்\* இன்னிசையால்  
பாடிக்கொடுத்தாள் நற்பாமாலை\* பூமாலை  
குடிக்கொடுத்தாளைச் சொல்லு

குடிக்கொடுத்த கடற்கொடியே!\* தொல்பாவை  
பாடி அருளவல்ல பல்வளையாய்!\* நாடிநீ  
வேங்கடவற்கென்னை விதி என்ற இம்மாற்றம்\*  
நாங்கடவா வண்ணமே நல்கு

ಅನ್ನವಯಲ್ ಪುದುವೈ ಅಂಡಾಳ್\* ಅರಂಗಱು  
ಪನ್ನು ತಿರುಪ್ಪಾವೈ ಪಲ್ಪದಿಯಂ\* - ಇನ್ನಿಶೈಯಾಲ್  
ಪಾಡಿ ಕೊಡುತ್ತಾಳೆ ನರ್ಪಮಾಲೈ\* ಪೂಮಾಲೈ  
ಶೂಡಿ ಕೊಡುತ್ತಾಳೆ ಪೂಮಾಳೈ

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ಶೂಡಿ ಕೊಡುತ್ತ ಶೂಡಿಕೊಡಿಯೇ!\* ತೊಲ್ಪಾವೈ  
ಪಾಡಿ ಅರುಳವಲ್ಲ ಪಲ್ಪಳೈಯಾಯ್!\* ನಾಡಿನಿ  
ವೇಂಗಡವಱೈವೈ ವಿದಿ ಎನ್ನ ಇಮ್ಮಾಱುಂ\*  
ನಾಂಗಡವಾ ವಣ್ಣಮೇ ನಲ್ಲ

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ನಾಂಗಡವಾ ವಣ್ಣಮೇ ನಲ್ಲ

"O Mind ! Sing in the Praise of Andal, who incarnated in the sacred city of Srivilliputhur, Surrounded by paddy fields, providing shelter to beautiful swans, who composed and sang with melody, a garland of thirty hymns of Tiruppavai, dedicated to Lord Ranganatha, who is the presiding deity of Srirangam and who is none other than Lord Krishna, and who offered to the Lord garlands with which she had decorated herself."

Here "anna paRavai" known as "hamsa paRavai" has deep meanings. It can be interpreted to refer to "parama hamsAs" (sanyAsis ; eg: Azhagiyaasingar is given the title "parama hamsa parivrAjakAchArya ...") ie. SrivilliputtUr is filled with great mahAns (ie. parama hamsAs ). It is to be noted that Lord HayagrIva gives the sEvai (darSan) as that of a sanyAsi to chaturmukha brahmA ( SAnTi parvA , MahAbhAratham).

"Oh Andal ! you shine like a creeper of lightning; you adorned the garlands on yourself before offering them ton Him. You are bedecked with bangles of various designs; you have the gift of graciously singing the Tiruppavai; You prayed to Cupid to unite you with the Lord of Tirumalai; May you bless us so that we may follow in your footsteps and not transgress the examples set by you" The deeper meaning to the reference of AndAL's bangles is that even the sound of bangles of AndAL is very pleasing to RanganAtha, OR even the bangles of AndAL sing tiruppAvai.

Previous Articles

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

Andal tiruvadigale saraNam

Sri Krishnanin tiruvadigale saraNam

In Bhagavath Geetha, bhagavaan says “paritranaya sadhunam vinasaya ca duskrta dharma-samsthapanarthaya sambhavami yuge yuge” meaning in order to protect the good natured people and to annihilate the evil doers, as well as to reestablish the principles of dharma, I incarnate everytime, everywhere.

At one time the asuras captured few rishis who were well versed in vedic knowledge. On hearing the vedic chanting from these rishis, the asuras had a liking for the vedas and they were deeply absorbed and started following the vedic shrutis. On the other hand these asuras were still doing evil to the good natured noble souls. So all these pious people went to Sriman Narayana seeking refuge from these asuras.



Perumal doesn't want to kill these asuras as they were followers of veda but wanted to protect the good people from the evil doing of the asuras. So perumal took the beautiful Buddha avatharam and went to the asuras place. He then preached the asuras mostly about the vedas containing animal sacrifices during yagnam, mantrams, tantrams and other religious rites to remove evil spell caused by devils and demons as found in the atharvana veda – thereby making the asuras to develop hatred towards vedas. Once the asuras started hating the vedas, perumal requests Rudiran to perform thiripurasamharam to annihilate the asuras.

Nammazhwar in his Thiruvaaimozhi 5-7-5 Notranonbilen pathigam, describes this as “evvatheva thulaayumaai ninru kaithavangal seyyum karumeni ammane” meaning He stands inside the asura vargakam (group) and does fake tricks to remove their vaidikha ruchi in order to annihilate them.

Picture source:

[https://en.wikipedia.org/wiki/Gautama\\_Buddha\\_in\\_Hinduism#/media/File:Buddha\\_statue\\_at\\_Dwaraka\\_Tirumala\\_Temple\\_02.jpg](https://en.wikipedia.org/wiki/Gautama_Buddha_in_Hinduism#/media/File:Buddha_statue_at_Dwaraka_Tirumala_Temple_02.jpg)

Deepavali is one of the important Hindu festival. It is celebrated in the month of Aipasi (Tamil month). It is believed that there was a demon by name Narakasura who tortured good people and Devas. They all approached Sri Krishna to ask Him for a help. Krishna then killed the demon. Narakasura while in the death bed realized his mistakes and asked a boon to Sri Krishna. He wished that people should celebrated on the day of his death by wearing new dress, eat sweets and lighting lamps, crackers and get blessings from the elders . Also it means that people should get rid of bad thinking, bad habits and ego.



On the day of Deepavali, everyone in the family wakeup early in the morning before sunrise and take oil bath. On this occasion, all wear new dresses, eat sweets & savouries and meet their relatives and friends to share their joy. This is also a festival of sound and sights with fireworks and rangoli designs.





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