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Happy Danurmasam

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namperumAL - SriRangam

॥श्री गोदायै नमः ॥

॥ श्रीमतेवकुळभूषण महा देशिकाय नमः ॥

॥ श्रीमतेरामानुजाय नमः ॥

॥ श्रीमतेनिगमान्त महा देशिकाय नमः ॥

श्रीनिवासं परंब्रह्म तन्नामश्च गुरुत्तमान्

नारायणं रङ्गनाथो प्रणमामि पुनः पुनः ।

॥ श्रीमते श्रीनिवास महा देशिकाय नमः ॥

॥ श्रीमतेगोपालदेशिक महा देशिकाय नमः ॥

திருப்பாவை THIRUPPAVAI

INTRODUCTION

Andal, like Sita Firatti was born at Rangamannar's nandavanam, just like the ethereal fragrance of the tulasi growing nearby. After she attained a marriageable age, when Periyazhwar was searching for a groom, Andal said, "If you get me married to mere mortals, I shall not wish to live, I shall not allow you to do so, I shall get wed to Paraman alone". Whenever Azhwar used to sing the glories of the Perumals of the hundred and eight divya deshams, and whenever he mentioned about Arangan, His divine form and the beauty of His thirumeni, she used to feel mesmerized and shed tears of joy and at the same time feel thrilled. She, like the gopikas of Nandagokulam, decided to get married to Kannan alone and adorned Herself with attire similar to that of the Gopis and would talk hours together like them and observed the "Paavai" nambu or festival. These actions were sung by her as Thiruppavai. This is also referred to as Godai Tamizh that is "ஒரு பெண்ணின் தமிழ்" a girl's tamizh. The Tamizh sung by those born as a female. Other divyaprabandhams are tamizh, which have been basically sung by Azhwaras who were male with naayaka-naayaki bhavam or bridal mysticism.

Thiruppavai can give one a divine experience of unity with Bhagavan.

"மதுரையில் சங்கப்பலகை ஏற்றுக்கொண்ட பாக்களைக் கொண்டது" – It is based on those pasurams which were accepted by the changa palakai at Madhurai, that is Thiruvaimozhi. Kodai says "சங்க தமிழ் மாலை முப்பதும் தப்பாமே", one who sings this garland of pasurams in changattamizh, shall definitely get the divine blessings of Thirumal. There are certain periods for Vedam, when it should not be recited, but for a few days, Thiruppavai can be recited at all other times. The shastras taught to us by our parents are two in number. The first one being Geethai taught by our father Kannan. The other one being taught to us is by our mother, which is Thiruppavai. Its glory is said thus "வேதம் அனைத்துக்கும் வித்தாகும்", that is Vedam is the basis for everything. And so it is said that one who does not know these (5 x 5 + 5 = 30) thirty pasurams of Thiruppavai is a burden to the earth. There are six main topics in Thiruppavai –

1. Paavai nombu – The observance of paavai festival
2. Going together for observing the paavai nombu
3. Awakenning Kannan
4. Singing the glories of Kannan
5. Preaching
6. Sharanagathi or Self surrender

Andal talks about the above in the same order mentioned.

Andal becomes an acharya to Bhagavan for having taught him of his own duties. The shastras proclaim that a pupil can eat the left overs of his acharya. It is for the same reason as to why Rangamannar wishes to adorn the flower garland of Andal after her having worn it. This is conveyed by her name "தூடிக்கொடுத்த நாச்சியார்". Just like Gopis, Andal takes all her friends and others to observe the festival of paavai and having preached them the ultimate truths, helps everyone to perform sharanagathi at the lotus feet of the Lord to attain the eternal bliss of moksham.

॥ श्रीः ॥

॥श्री गोदायै नमः ॥

॥ श्रीमते वकुळभूषण महादेशिकाय नमः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीमते निगमान्त महा देशिकाय नमः ॥

திருப்பாவை

THIRUPPAVAI

அன்ன வயற்புதுவை ஆண்டாள் அரங்கற்கு(ப்)

பன்னுதிருப்பாவை(ப்) பல்பதியம்

இன்னிசையால் பாடிக்கொடுத்தாள் நற்பாமாலை

பூமாலை சூடி(க்) கொடுத்தாளை(ச்) சொல்லு

anna vayaRpudhuvai aandaal arangaRku(p)

pannu thiruppaavai(p) palpadhiyam

innisaiyaal paadikkoduththaaL naRpaamaalai

poomaalai soodi(k) koduththaaLai(ch) chollu

சூடி(க்) கொடுத்த சுடர்(க்) கொடியே தொல்பாவை

பாடி அருளவல்ல பல்வளையாய்

நாடி நீ வேங்கடவற்கு என்னை விதி ஒன்ற இம்மாற்றம்

நாங்கடவா வண்ணமே நல்கு.

soodi(k) koduththa sudar(k) kodiye tholpaavai

paadi aruLavalla palvaLaiyaay

naadi nee vEngadavaRku ennai vidhi onRa immaatram

naangadavaa vaNNamE nalgu.

PASURAM 1

மார்கழி(த்) திங்கள் மதி நிறைந்த நன்னாளால்
நீராட(ப்) போதுவீர் போதுமினோ நேரிழையீர்
சீர் மல்கும் ஆய்ப்பாடி(ச்) செல்வ(ச்) சிறுமீர்காள்
கூர்வேல் கொடுந்தொழிலன் நந்தகோபன் குமரன்
ஏரார்ந்த கண்ணி யசோதை இளம் சிங்கம்
கார் மேனி செங்கண் கதிர் மதியம் போல் முகத்தான்
நாராயணனே நமக்கே பறை தருவான்
பாரோர் புகழ(ப்) படிந்தேலோர் எம்பாவாய்

maargazhi(th) thingaL madhi niRaindha nannaaLaal
neeraada(p) pOdhuveer pOdhuminO nErizhaiyeer
seer malgum aayppaadi(ch) chelva(ch) chiRumeergaaL
koorvEl kodundhozhilan nandhagOpan kumaran
Eraarndha kaNNi yasOdhai iLam singam
kaar mEni cengaN kadhira madhiyam pOl mugaththaan
naaraayaNanE namakke paRai tharuvaan
paarOr pugazha(p) padindhElOr empaavaai

Having decided to observe the paavai nambu, providence paved the way for an auspicious day and that was the month of margazhi. This month of margazhi is very divine as Kannan in His geethai says, "Amongst the months, I shall be margazhi". The Margazhi sky that is beautiful with a full moon is the dawn of the day to all the Devas. On an auspicious day like this, she along with her friends bathes in the river and sets out to meet Kannan and sing about Him.

Andal says, "Dear girls, you were earlier playing joyfully with Kannan. But, after you grew up to a certain age your parents stopped you from doing so. But, now they have given you their permission to go with Kannan and observe this festival". The young maids, looking bright and decked with beautiful

ornaments, set out in great delight, taking with them all that was necessary for the travel. "Our Aayarpadi is full of great herds of cattle. You are about to beget the rare treasure of divine communion with our Lord Kannan, who is totally blemishless".

"Before the birth of our Kannan, Nandagopar was very mild and submissive. But now he has become very strict and vigilant. The reason for this is because he does not want our Kannan to get hurt in any way whatsoever. He even drives away flies and ants with a sharp spear. You might be thinking that Kannan who at present has such a tight security and luxury might not be allowed to come with us to perform the nombu. But, do not fear. He is the little lion cub of Yashoda. Just as Kausalya has great fame for being Lord Sri Rama's mother, so does Yashoda for being Kannan's mother. When Kausalya could permit Sri Rama to go to the forest upon the request of a sage, Yashoda might not object to us taking Kannan only for the observance of a nombu. Is He not a lion, the Nrusimhaavataaram of Lord Sriman Narayana? The beauty of His thirumeni which is of the color of a water bearing cloud, the beauty of His eyes which look like a bloomed lotus are mesmerizing us and inspiring us to observe this nombu with Him. His face looks like a beautifully lit sky with pour nami chandra (full moon). His face is as powerful as the rays of the Sun, which punishes evildoers. For bhaktas (devotees) like us, he presents Himself as a beautiful bright moon. So let us shed all fears and go with Him and observe the nombu. He shall provide great music in soft tones to our nombu. (**உன் தன்னோடு உற்றோமே ஆவோம் உனக்கே நாம் ஆட்செய்வோம்**). Let us achieve the ultimate by worshipping Lord Kannan who is Sriman Narayana and so come quickly all of you" said she.

PASURAM 2

வையத்து வாழ்வீர்காள் நாமும் நம்பாவைக்கு(ச்)
செய்யும் கிரிசைகள் கேளீரோ பாற்கடலுள்
பைய(த்) துயின்ற பரமனடி பாடி
நெய்யுண்ணோம் பாலுண்ணோம் நாட்காலே நீராடி
மையிட்டு எழுதோம் மலரிட்டு நாம் முடியோம்
செய்யாதன செய்யோம் தீக்குறளை(ச்) சென்றோதோம்
ஐயமும் பிச்சையும் ஆந்தனையும் கை காட்டி
உய்யுமாறெண்ணி உகந்தேலோர் எம்பாவாய்.

vaiyaththu vaazhveergaaL naamum nampaavaikku(ch)
cheyyum kirisaigaL kELeerO paaRkadalul
paia(th) thuyinRa paramanadi paadi
neyyuNNOm paaluNNOm naatkaalE neeraadi
maiyittu ezhudhOm malarittu naam mudiyOm
seyyaadhana seyyOm theekkuRaLai(ch) chenROdhOm
aiyamum pichchaiyum aandhanaiyum kai kaatti
uyyumaaReNNi ugandhElOr empaavaai.

Having dipped herself in the ever-full pond of Bhagavad anubhavam, she makes everyone drink the divine anugraham of Kannan, which is like cool potable water and begins to speak of the means of surrender to attain moksha and also about the divine qualities of noble people. She also invites all those who are interested in seeing Kannan and experiencing Him. She speaks of the means to attain Bhagavan here. She says, "Having heard of our grievances and shortcomings, He shall come running to protect us, but we should still perform our ordained duties regularly. Those that should not be done and should be avoided are six. During the time of observance of the vratam, one shall not consume ghee, one shall not drink milk, one shall not use things that attract

others towards them like applying collyrium (mai) to the eyes or using fragrant materials, one shall not adorn flowers, one shall not perform any forbidden acts, one shall not hurt others by their words and should conduct themselves with discipline. One shall dip oneself in the holy water, dance and sing in praise of the Lord, shall give alms to those who ask as well as to those who do not, shall perform their ordained duties well and should happily sing and contemplate on the glories of Paraman who is reclining at Thiruppaarkadal. Contemplate on the lotus feet of the Lord and surrender unto them and that shall give us moksham". The Azhwars sung the holy feet of the Lord and surrendered unto them. Andal's father Periyazhwar praised the lotus feet of the Lord by singing "உன் சேவடி செவ்வித்திருக்காப்பு". Swamy Deshikan sang Thiruvengadamalai as "கண்ணன் அடியிணை எமக்குக்காட்க்கும் வெற்பு". Bhagavad Ramanuja in his gadyam preached to contemplate on the dvaya manthra, which showed the way of surrendering at the Lord's feet.

Why is it that Godai here refers to the Paraman reclining on the milky ocean (paarkadal)? It is because when Paraman is in His reclining posture, only then can one enjoy His beauty to the fullest extent. Vishvamitar, who tried to wake Sri Rama up, dipped himself in His beauty and totally forgetting his purpose, stood admiring Sri Rama thinking that Kausalya has been blessed really to experience this divine beauty of the Lord everyday for twelve years. Andal, who experiences this divine "bhoga nidra" of the Lord, wishes that everyone should be blessed with the same bhagyam. She therefore sings in praise of the Lord's lotus feet to spiritually elevate His subjects. She assures them that if they wake up early in the morning and take a bath, then they shall definitely be the recipients of Bhagavad anugraham. What is hunger in front of Bhagavad anubhavam? Once you are immersed in Bhagavad anubhavam, you would not have the appetite to consume ghee or drink milk. After that, the food you take, the beetle leaves you eat or the water you drink shall all be Kannan alone.

Here Paarkadal also means Gokulam. In each house, healthy cows give lots of milk and the pots get filled and overflow. Is it not to awaken Kannan who is

reclining in Nandagopa's house that Andal is calling all of her friends to join her? Also during the time of observance of the festival, if an acharya or a brahmachari or sanyasi come to us, then we should honor them by giving them whatever we have with us. If we have nothing with us to offer, then at least we should help them by sending them to those have the capability to give them something.

In this way Andal preaches the means to attain moksham to everybody in this samsara and helps him or her to spiritually elevate themselves. She preaches the means of sharanagathi, that is the jivatma after having lost itself, decides to relinquish all the evil ways and to accept the right path and, with full confidence and belief in Paraman, pleads at His feet for protection and submits itself at His feet along with the burden of its protection.

PASURAM 3

ஓங்கி உலகளந்த உத்தமன் பேர் பாடி
நாங்கள் நம் பாவைக்கு(ச்) சாற்றி நீராடினால்
தீங்கின்றி நாடெல்லாம் திங்கள் மும் மாரி பெய்து
ஓங்கு பெறும் செந் நெல் ஊடு கயலுகள(ப்)
பூங்குவளை(ப்) போதில் பொறி வண்டு கண் படுப்ப(த்)
தேங்காதே புக்கிருந்து சீர்த்த முலை பற்றி
வாங்க குடம் நிறைக்கும் வள்ளல் பெரும் பசுக்கள்
நீங்காத செல்வம் நிறைந்தேலோர் எம்பாவாய்

Ongi ulagaLandha uththaman pEr paadi
naangaL nam paavaikku(ch) chaatri neeraadinaai
theenginRi naadellaam thingaL mum maari peydhu
Ongu peRum senN nel oodu kayalugaLa(p)
poonguvaLai(p) pOdhil poRi vandu kaN paduppa(th)
thEngaadhE pukkirundhu seerththa mulai patri
vaanga kudam niRaikkum vaLLal perum pasukkaL
neengaadha selvam niRaindhEIOr empaavaai

In this verse Andal speaks about the results obtained after observing the act of Sharanagati. The fruits are basically two fold. The first one being the eternal bliss of moksham. Attaining divine communion with Kannan is a unique achievement for girls of Aayarpadi alone. The other fruits experienced by all the folks of Aayarpadi are a good harvest due to good rains and lots of food, cattle and wealth. Having sung Srivaikunthanat han in the first verse, she then moves on in the second verse to sing Ksheerabdhinat han in His yoganidra, who has come down a little from Srivaikuntham to hear to the pleads of His subjects and to protect them. From there, Andal embarks on singing the third verse on Vamanan, who lived on this Earth amongst us during His incarnation.

Mahabali ruled over all the worlds that belonged to the Devas. The Devas prayed to the Lord to free their worlds from the hands of Mahabali. Though Mahabali had occupied the property of others, He still was a very pious man and lived like a sage. Due to this, Paraman did not wish to kill him to free the lands of Devas. Mahabali once performed a yaga and gave lots of gifts in charity to many pious people who had come there. Paraman having known this incarnated as the son of Kashyapa Rishi and attended the yagam of Mahabali as a small boy and asked him to give three feet of land as dhaanam (charity). Though Shukracharya tried to prevent Mahabali from giving this dhaanam, Mahabali was so pleased knowing that Paraman Himself is asking for something from him and said, "You are given the land you asked for". Vamanan then grew as Trivikraman and measured the whole earth with one step and the entire sky with the second step; finding no place for the third step, Mahabali with folded hands requested the Lord to place His foot on his head and gave away all the land of the Devas he was ruling over.

"In this way, just like the way He protected the Devas, Paraman shall unfailingly protect us who, (after bathing in the holy river) perform Sharanagathi at His lotus feet. So let us sing the divine glories of Uththaman, the Lord who protects others at His own expense. Singing the names of Keshavan is capable of giving more fruits of benefit than by worshipping Him. Just like how the subjects of Ayodhya attained great benefits in this world and in the higher worlds by singing Rama Rama Rama, let us do so and attain the same bliss".

"One rainfall for the great knowers of Veda, one rainfall for the virtuous (chaste) character of the womenfolk and one rainfall for the King who upholds law and justice. Similar to this saying, due to these three kinds of rainfall in the month, the land is free from the evils of floods and drought, it is rich and wealthy with crops and the cattle are healthy and give abundant milk. Along with this we also get our eternal treasure, Kannan. So let us sing the names of Kannan and take a dip in the Holy River and go to meet Him". So saying she called all of her friends and moved along.

Just like how a cow gives milk to its calf , acharyas feed Brahmajnanam to the pupils who surrender at their feet . This is the gist of this pasuram.



PASURAM 4

ஆழி மழை(க்) கண்ணா ஒன்று நீ கை கரவேல்
ஆழி உள் புக்கு முகந்து கொடு ஆர்த்து ஏறி
ஊழி முதல்வன் உருவம் போல் மெய் கறுத்து(ப்)
பாழிய் அம் தோளுடை(ப்) பற்பணாபன் கையில்
ஆழி போல் மின்னி வலம்புரி போல் நின்று அதிர்ந்து
தாழாதே சார்ங்க முதைத்த சர மழை போல்
வாழ உலகினில் பெய்திடாய் நாங்களும்
மார்கழி நீராட மகிழ்ந்தேலோர் எம்பாவாய்

aazhi mazhai(k) kaNNaa onRu nee kai karavEl
aazhi uL pukku mugandhu kodu aarthu ERi
oozhi mudhalvan uruvam pOl mey kaRuththu(p)
paazhii am thOLudai(p) paRpanaaban kaiyil
aazhi pOl minni valamburi pOl ninRu adhirndhu
thaazhaadhE saarnga mudhaittha sara mazhai pOl
vaazha ulaginil peydhidaay naangaLum
maargazhi neeraada magizhndhElOr empaavaai

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. All the other celestials would be waiting to perform some service to the devotees of Paraman. Even Yama says to his followers, "Do not go near people who recite the holy name of Paraman". Such is the greatness of Bhaagavat has.

Andal, the very incarnation of mother Earth after having seen the Lord of the rains in front of her ordered him thus "You should make sure without exception that the entire land gets a good uniform rain all regularly". Piraatti's compassion has no discrimination. When the demons set fire to the tail of

Hanuman, she had ordered "Fire, you shall not harm Hanuman with your scorching flames, but shall give him a pleasant cooling effect". When Ravana was making adverse remarks at Sita and though she had the power to burn him into ashes, she did not use it. Andal's compassion is similar in nature. "Oh! Lord of rain, take lots of water from the ocean, and become dark in hue like Paraman, who is the sole savior and the material and instrumental cause of this universe. Shine like the discus in His right hand, reverberate like the valamuri conch in His left hand and rain down like the arrows shot from His bow", says Andal. Valmiki says, "When Sri Rama killed around fourteen thousand demons at Janasthanam, then nobody ever looked at Him take His bow, fix an arrow and drag the string till His ear and shoot it at lightning speed. Everyone just watched the demons fall down. It was Andal's wish that a dry Aayarpadi should be getting lots of rains, that is an acharya and his deeds are being talked about in this pasuram.

Acharyan is the one who has full knowledge of Brahman (Brahma jnanam), who has totally dissociated himself from anything other than Paraman. He is the one who performs the ordained duties without fail (nithya naimittika karma), one who has dipped himself in the ocean of divine attributes of Paraman, one who constantly contemplates on these divine attributes of the Lord and sheds tears of joy. Just like how a cloud takes away pure water from the salty waters of the ocean and showers it as cool potable 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 (j nana mazhai) rain of wisdom and truths.

Just like a water bearing cloud, an Acharya is one who gives knowledge but does not expect anything in return. This pasuram teaches us that it is only through an Acharyan's anugraham that one could ever attain Paraman.

PASURAM 5

மாயனை மன்னுவட மதுரை மைந்தனை(த்)
தூய பெரு நீர் யமுனை(த்) துறைவனை
ஆயர் குலத்தினில் தோன்றும் அணி விளக்கை(த்)
தாயை(க்) குடல் விளக்கம் செய்த தாமோதரனை(த்)
தூயோமாய் வந்து நாம் தூமலர் தூவி(த்) தொழுது
வாயினால் பாடி மனத்தினால் சிந்திக்க(ப்)
போய பிழையும் புகுதருவான் நின்றனவும்
தீயினில் தூசாகும் செப்பேலோர் எம்பாவாய்.

maayanai mannu vada madhurai maindhanai(th)
thooya peru neer yamunai(th) thuRaivanai
aayar kulaththinil thOnRum aNi viLakkai(th)
thaayai(k) kudal viLakkam seydhha dhaamOdharanai(th)
thooyOmaay vandhu naam thoomalar thoovi(th) thozhudhu
vaayinaal paadi manaththinaal sindhikka(p)
pOya pizhaiyum pugudharuvaan ninRanavum
theyyinil thoosaagum cheppElOr empaavaai

This pasuram speaks of ways to remove all sins. One of Andal's friends says, "We are going to observe a festival. But are you sure we will not have any impediments that will prevent us from observing the nambu. It is said that a good deed has a thousand impediments while a bad one has none. It was sage Vasishtar who had fixed a day for the crowning ceremony of Sri Rama, All His subjects prayed to their ishta devathai (favored God) for the ceremony to go without any impediment. Even Sri Rama and Sita prayed to Lord Aranga throughout the night. But still, the crowning ceremony never took place. Why?"

Another friend of Andal says, "Good things begin to happen if the Lord is contemplated upon always. Bad things begin to distance themselves farther. It

is similar to drinking thick pure cow's milk that gives great pleasure and at the same time drives away pitta. If Paraman is prayed with all sincerity, not only can we finish our nambu but also the impediments in its way will automatically get driven away. But then how come Sri Rama's crowning ceremony was stopped? Sri Rama never heeded to his own interests. Maayan is very strange. He stopped his own crowning ceremony (pattabhishekam) so that the crowning ceremonies for his devotees namely, Padukai, Sugreevan and Vibhishanan can be done first. All His deeds and actions are strange. He converted a stone into a woman (Ahalya episode). Even as a crawling baby, He killed Shakatasuran. He made the waters consecrated by His feet (padateertham) as the sacred Ganga. He created Parikshit in Uttara's womb. He is a person performing strange lilas.

Not only this. He was born in Mathura (vadamadurai) one of the seven kshetrams like Kanchi, which provide Mukti to aspirants. He joyfully took dips in the holy river Yamuna and sanctified it and would play happily on its banks enjoying the food given to Him by His mother. Our devotion increases towards Him after hearing to His playful lilas with Gopis there.

When Vasudevar was taking Kannan to Gokulam, Yamuna gave him way having known who, Kannan was and His greatness as well. Just to get Bhaagavathathiruvadi sambandham, Yamuna had a small amount of water flowing in the way. Kannan out of mercy allowed Yashoda to tie Him up with a rope. It left marks on His stomach. These marks vouched that their bearer was Kannan, the son of Yashoda. If such great a Lord were to be worshipped with purity of mind, soul and body, and with pure fragrant flowers and thulasi, by singing His names and contemplating on His glories and by surrendering ourselves at His lotus feet, then all the sins committed by us till today, the sins that we are committing now and the sins that shall be committed by us in future shall disappear similar to the way a piece of cotton gets burnt in the fire. We also get the fruit of our bhakti. Our nambu will also get completed without any impediments".

Our mind, body and words should always mean the same thing. That is one who thinks of something in His mind and speaks of the same and does the same

thing with his hands is called a mahatma or a noble soul. At the same time one who thinks of something, says some other thing and does something else is called a duraatma or an evil one. Tradition says that Paraman should be contemplated upon in the mind, praised in words and worshipped with hands. If this tradition is not followed, then after contemplating on the Lord, during the singing of His glories or during worshipping Him, our mind tries to get diverted and starts thinking of something else. This can be experienced. Andal has shown us a way to avoid this. Having said "தூமலர் தூவி தொழுது"- worshipping with pure fragrant flowers, depicting our act of worshipping, "வாயினால் பாடி." -singing verbally, depicting our verbal praise and "மனத்தினால் சிந்திக்க" - contemplating on Him through our mind, depicting our mental contemplation of the Lord. But why does she say so? That is because Andal feels that if one can get associated with the Lord by work and words, then a mental association with the Lord follows automatically.

PASURAM 6

புள்ளும் சிலம்பின காண் புள்ளரையன் கோயிலில்
வெள்ளை விளி சங்கின் பேரவம் கேட்டிலையோ
பிள்ளாய் எழுந்திராய் பேய் முலை நஞ்சுண்டு
கள்ள(ச்) சகடம் கலக்கழிய(க்) காலோச்சி
வெள்ளத்தரவில் துயிலமர்ந்த வித்தினை
உள்ளத்து(க்) கொண்டு முனிவர்களும் யோகிகளும்
மெள்ள எழுந்து அரி என்ற பேரவம்
உள்ளம் புகுந்து குளிர்ந்தேலோர் எம்பாவாய்

puLLum silambina kaaN puLLaraiyan kOyilil
veLLai viLi sangin pEraravam kEttilalyO
piLLaay ezhundhiraay pEy mulai nanchundu
kaLLa(ch) chakatam kalakkazhiya(k) kaalOchchi
veLLaththaravil thuyilamarndha vitthina
uLLaththu(k) kondu munivargaLum yOgigaLum
meLLa ezhundhu ari enRa pEraravam
uLLam pugundhu kuLirndhEIOr empaavaai

Andal wishes to worship Bhagavan and experience His glories by going with many of her friends and others. Why? There is an old saying, which states, "One shall not go alone and try to attain something most desirable". She wanted to make sure that everyone is an equal recipient of Paraman's anugraham. Such is the heart of a mother. It is sweeter to experience Paraman when our near and dear ones are with us. And so, Andal wakes up one, who has not joined their group yet, by saying, "It is already morning. Get up and come with us". "What is the proof?" asked the maid. "We all have woken up and come here." Says Andal. "Do you have any other proof," asked her maid. "Yes" says Andal. "Don't you hear the chirping sounds of the birds? We are also hearing the sound of the

conch that is blown in the temple during the (திருப்பள்ளியெழுச்சி) awakening of Paraman, the Lord who has Garuda as his vahanam". And al is now thinking of that Lord who heard the plead of a helpless elephant, when it prayed to Him thus "Come Oh Narayana! Manivanna! Lord on the serpent bed, free me from this pain and difficulty" and she is enjoying the beauty of Bhagavan coming in a flash to save His bhaktas.

"Sages who always contemplate on the Lord and ascetics who perform meditation and yoga, get up from their bed during the early hours of the day slowly, without causing any disturbance to the Lord who resides in the lotus of their hearts, and sing his names after waking up. After waking up in the morning, one should recite the name "Hari:" seven times and that shall remove all our sins. In a calm atmosphere, they sing His name "Hari:" slowly in a way of performing aradhanam to the Lord. We are able to hear this divine sound so melodiously. Are you still in doubts?", says And al.

"Is it right to remain asleep yet? Wake up Oh Child! Let's go and have a holy dip". It is said that in ten pasurams starting with this one, And al is awakening the ten Azhwars. As per that, this Pasuram awakes Poygai Azhwar. This Azhwar has sung the episodes of Putana vadham and Shakatasura vadham beautifully. Kamsa sent Putana to kill Krishna. She had come in the guise of a mother who would feed the baby and had applied poison to her feeding parts, thinking of killing Kannan by feeding Him. She took Kannan on her lap and pretending to play with Him started feeding Him with poisoned milk. It seems Kannan found that milk very tasty. He drank the milk joyfully. But milk needs sugar. It is said that life is sweet as jaggery. So Kannan drank the milk along with her life. "Those who think of this strange episode of giving milk to a baby will not wish to have another life term as a feeding mother", says Swamy Deshikan. Kannan gave moksham to Putana for having given Him poisoned milk. "Get up and come Oh child, like the sages who worship Kannan, who is responsible for the destruction of the evil and protection of the good and who is the causal factor for everything. Let us go to the banks of Yamuna and worship Kannan and achieve eternal bliss", says And al.

Here the birds are acharyan. The two wings are knowledge (Jnanam) and performance of ordained duties (Karmanushtanam). The white conch denotes pranavam. The acharyas, who have jnanam and anushtanam, preach the purport of pranavam and help their pupils to attain moksham.



Neeraatta kuLam (ThirumukkuLam) in Srivilliputhur

PASURAM 7

கீசு கீசு என்று எங்கும் ஆனை(ச்) சாத்தான் கலந்து
பேசின பேச்சரவம் கேட்டிலையோ பேய்(ப்) பெண்ணே
காகம் பிறப்பும் கலகலப்ப(க்) கை பேர்த்து
வாச நறும் குழல் ஆய்ச்சியர் மத்தினால்
ஓசை படுத்த தயிரரவம் கேட்டிலையோ
நாயக(ப்) பெண் பிள்ளாய் நாராயணன் மூர்த்தி
கேசவனை(ப்) பாடவும் நீ கேட்ட கிடத்தியோ
தேசமுடையாய் திறவேலோர் எம்பாவாய்

keesu keesu enRu engum aanai(ch) chaaththaan kalandhu
pEsina pEchcharavam kEttilaiyO pEy(p) peNNE
kaasum piRappum kalakalappa(k) kai pErththu
vaasa naRum kuzhal aaychchiyar maththinaal
Osai paduththa thayiraravam kEttilaiyO
naayaga(p) peN piLLaay naaraayaNan moorththi
kEsavanai(p) paadavum nee kEtta kidaththiyO
dhEsamudaiyaay thiRavEIOr empaavaai

Andal's friend becomes the leader of the group here. She had made plans with her fellow Gopis to wake up early in the morning and go to worship Kannan. In spite of knowing about the tatvams, one of Andal's friends seems sleepy and does not wake up to join them. They go to her doorstep and start awakening her. Andal says, "Oh lady, please get up". "Let it dawn. What's the hurry?" says the maid. "Of course it is bright day already". "Really?" "Are you not hearing the chirping (keesu keesu) sounds of the birds (valiyan or bharadhvaja sparrows)? These sparrows are now flying out of their nest in search of food after staying in the nest together during the night. They are making loud chirping noise feeling sad about separating from their friends" says Andal.

"They keep chirping even before dawn" says the maid. "Is it so? Even after knowing the fact that Bhaagavathas are greater than Bhagavan Himself, you are making us wait at your doorstep. Oh spellbound girl! The sound of the curds being churned by our fellow woman folk in Aayarpaadi is so clearly audible. The sound of jingling of their achchu thali, aamai thali, bangles and other jewels during churning of curd to get butter is so clear. Have you come under the spell of any spirit? The women folk of Aayarpadi apply fragrant oil to their hair and have groomed their hair beautifully before grinding curds. That fragrant smell has permeated everywhere. Are you not noticing this either? Are you affected by a sense of superiority because you are our leader? The Gopis during churning sing the glories of Kannan so beautifully".

"After Kannan came to Gokulam, all the cows due to His association have started giving lots of milk three times a day. Milking cows most of the time and churning curds has now become our job. So, just because somebody is churning curds into butter, how can you say it's already dawn? I have not been affected by any spirit or by ghost", says one of her friends still drowsy with sleep.

They all then think of telling the dangers that had befallen on Kannan, so as to make her get up in a flash and come along with them. "Oh lady! Listen. A demon by name Keshi has come in the guise of a horse and is fighting with Kannan". There was no response for this. When Sita who was in a cave in Janasthanam, after hearing that Sri Rama had won over fourteen thousand demons, came running to Him joyfully and hugged Him. Having known this, they thought a similar thing will happen here and said "Kannan has won over Keshi and has brought him down". But there was no response still. They then see through the window and observe that her face was bright and joyful after having heard of Kannan's victory. "Oh! What a beauty is yours. Shouldn't we see it?" says Andal. After hearing this, the maid immediately got up and came out.

This pasuram teaches us that Vedams are the curds that have been churned by the Acharya to get the divine Ashtaksharam and Dvaya mantram, which is

preached. It is said that Bhoothaazhwar is being awakened here.



"Veetirunda Thirukolam" : Neeratta Utsavam

PASURAM 8

கீழ் வானம் வெள்ளென்று எருமை சிறு வீடு
மேய்வான் பரந்தன காண் மிக்ஞுள்ள பிள்ளைகளும்
போவான் போகின்றாரை(ப்) போகாமல் காத்து உன்னை(க்)
கூவுவான் வந்து நின்றோம் கோதுகலம் உடைய
பாவாய் எழுந்திராய் பாடி(ப்) பறை கொண்டு
மாவாய் பிளந்தானை மல்லரை மாட்டிய
தேவாதி தேவனை(ச்) சென்று நாம் சேவித்தால்
ஆவாவென்று ஆராய்ந்து அருளேலோர் எம்பாவாய்

keezh vaanam veLlenRu erumai siRu veedu
mEyvaan parandhana kaaN mikkuLLa piLLaigaLum
pOvaan pOginRaarai(p) pOgaamal kaaththu unnai(k)
koovuvaan vandhu ninROm kOdHugalam udaiya
paavaay ezhundhiraay paadi(p) paRai kondu
maavaay piLandhaanai mallarai maattiya
dhEvaadhi dhEvanai(ch) chenRu naam sEviththaal
aavaavenRu aaraayndhu aruLElOr empaavaai

Andal speaks of the greatness of Kannan's flood of mercy in this pasuram. She preaches everyone to perform Sharanagati at the feet of Paraman and to obtain the eternal bliss of moksham.

One of Andal's friends is very close to Kannan and Kannan adores her a lot as she is a very great person. Andal thinks that if this friend of hers were to be in their group, they could attain Kannan's anugraham faster and so knocks at the door of this friend to invite her.

"Dear friend, the east is already lit up and you are still asleep!" says Andal. "I don't think the eastern sky is already bright", says her friend. "You might get up and see the brightness for yourself", says Andal. "Brightness? It is not

brightness on the eastern sky. All of you are eagerly watching the eastern sky wishing it to dawn soon. The brightness on your faces is getting reflected there. You all have faces as bright as a beautiful moon. The night might have got shattered being afraid of dawn", says her friend. "Say we are speaking without knowing. But how do you know it is not sunrise yet?" says Andal. "Let me explain. Listen to me", says her friend.

"Out of the five lakh women folk of Aayarpadi, you might be a thousand of them, who have come here now. The absence of others proves that it is not dawn yet". Andal says, "No, all those cattle of Gokulam have already been let out on the vast fields grazing the most refreshing dew grass". Her friend replies, "That is not cattle. It is night which lies shattered after seeing your bright faces". Andal says, "You said that the others have not come yet. But, here they are. Come out and have a look. They left in a hurry being unable to stay without Kannan. Just to take you along with us, we have kept them waiting."

Her friend says, "So what if they are going ahead of us?" Andal replies, "Going together in a group on a pilgrimage itself is a great deed in itself. But with your absence, the ensemble loses its charm. We have kept them waiting here after having decided that it is improper to leave you here and go. We are waiting here at your doorstep only to take you along with us".

"It is great pleasure for everyone to attain Kannan. He shall be waiting for me", says her friend. "You are a beautiful lady who has the saamudrika lakshanam that should be present in every woman. Kannan is so favorable to you. He is the very abode of love and affection and does not know about a woman's despair. And you, do not know our despair. If you shall wake up and come along with us, then we will be greatly elated and proud. If we go to attain Kannan with you in the forefront, then we are sure of success", says Andal

"Let us worship Him by singing His glories along with the vadyams of the nambu festival. That great Lord! Who, killed Keshi in the guise of a horse and Mushtika and protected the subjects shall definitely heed to our pleadings and

shall protect us", says Andal. Acharyas remove the darkness of ajnanam and cause the dawn of knowledge. If we go to worship Paraman, with such great devotees in the forefront, then it is definite that Paraman will shower us with his anugraham. This is the inner meaning of this pasuram.



KaNNAdi sEvai - Srivilliputhur NeerAttam

PASURAM 9

தூமணி மாடத்து சுற்றும் விளக்கெரிய(த்)
தூபம் கமழ(த்) துயிலணைமேல் கண் வளரும்
மாமான் மகளை மணி(க்) கதவம் தாழ் திறவாய்
மாமீர் அவளை எழுப்பீரோ உன் மகன் தான்
ஊமையோ அன்றி செவிடோ அனந்தலோ
ஏம(ப்) பெருந்துயில் மந்திர(ப்) பட்டாளோ
மாமாயன் மாதவன் வைகுந்தன் என்றென்று
நாமம் பலவும் நவின்றேலோர் என்பாவாய்

thoomaNi maadaththu sutrum viLakkeriya(th)
thoopam kamazha(th) thuyilaNaimEl kaN vaLarum
maamaan magaLE maNI(k) kadhavam thaazh thiRavaay
maameer avaLai ezhuppeerO un magaL than
oomaiyO anRi sevidO ananthalo
Ema(p) perunN thuyil mandhira(p) pattaalo
maamaayan maadhavan vaikundhan enRenRu
naamam palavum navinREIOr empaavaai

In this pasuram, Andal establishes that Bhagavan's holy names are more powerful than Bhagavan Himself and they can grant the wishes of the devotees faster. Draupadi in order to get liberated from the offence thrust upon her, pleaded to the Lord chanting His divine names "Shankha-chakra-gadaa-paani! Dwaraka-vaasa! Achyutha! Govinda! Pundarikaksha! I have surrendered unto you" and in no time even as DucchAsana kept pulling her saree garment, they just kept coming. Kannan was deep in worry when he was ready to go back to Srivaikuntham after having hit by an arrow. He was worried thinking that He could not help Draupadi, who had such a strong belief in Him. When he was told not to worry as He had protected her maanam by providing an unceasing supply

of clothing (saree), He said that it was only His divine names, which had done that deed and He who was the owner of all those holy names had done nothing.

Likewise, the elephant that was caught in the jaws of the crocodile cried out His divine names, Narayana! Manivanna! NaagaNaiya! Aadhimoolam and obtained protection from Him.

The Gopis move to another house, which was that of a wealthy lady. One could see things enmeshed in precious gemstones (ratna and mani). Mangala deepams were lit all around and the glitter of the wealth resembled sunshine. Seats and beds that were prepared for Kannan were beautifully decorated. Since it was brightly decked, they could see their friend inside the house. Amidst the surroundings filled with rich fragrance.

"Oh girl! How could you take pleasure by sleeping on a soft cushion, while we, suffering from the pangs of separation from Kannan are sensing this fragrance to be very unpleasant and the soft bed of flowers seems like a burning one. She is the one who has suffered separation from Kannan out of a playful indignation. She now expects Kannan to come and take her with Him. Don't you understand this you girl! Open the latch of the door", said they.

"Why don't you open the door for yourselves", said she from inside. "We are not able to see the latch properly in this glitter", said they. Then her mother wakes up and says "Get up oh child. How could you be asleep when so many people are calling you from outside?" Having heard this voice, her friends standing outside started shouting "Oh! Aunt, could you kindly wake her up? But they were not successful in waking her up yet.

One of her friends with anger said, "Aunt, is your daughter dumb? Why doesn't she speak?" while another one said "Oh! are you deaf?", A third one then said, "No, no, I feel she has been with Kannan joyfully all the time and has come just now perhaps and so is taking some rest to ease her strain". A fourth one then said "I think someone must have cast a spell on her by using ammaanpodi or sukku podi, that has made her sleep so long."

To this Andal says, "Sing the names of the Lord to wake her up."

"Is that so? Maamaayaa – One who can attract girls with his magic, Madhava – One who is the consort of Lakshmi, Vaikunthaa

– One who resides in a supreme place." They could not wake her up yet. They then started to sing the thousand holy names of the Lord, and soon her friend was out of her sleep and joined them happily.

Here Andal remains blind in seeing the mistakes of others, remains dumb when it comes to accusing others and remains deaf when it comes to hearing ill about others and preaches that if the sahasranamam of the Lord is recited everyday, then that shall increase one's devotion towards Paraman and bring in all round happiness, at the same time driving away all evil deeds.



Yennai kaappu

PASURAM 10

நோற்று(ச்) சவர்க்கம் புகுகின்ற அம்மனாய்.
மாற்றமும் தாராரோ வாசல் திறவாதார்
நாற்ற(த்) துழாய் முடி நாராயணன் நம்மால்
போற்ற(ப்) பறை தரும் புண்ணியனால் பண்டு ஒரு நாள்
சூற்றத்தின் வாய் வீழ்ந்த கும்ப கரணனும்
தோற்றும் உனக்கே பெருந்துயில் தான் தந்தானோ
ஆற்ற அனந்தல் உடையாய் அருங்கலமே
தேற்றமாய் வந்து திறவேலோர் எம்பாவாய்.

nOtru(ch) chuvarkkam puguginRa ammanaay!
maatramum thaaraarO vaasal thiRavaadhaar
naaRRa(th) thuzhaay mudi naaraayaNan nammaal
pOtra(p) paRai tharum puNNiyanaal pandu oru naal
kootraththin vaay veezhndha kumba karaNanum
thOtrum unakke perunthuyil thaan thandhaanO
aatra anandhal udaiyaay arungalame
thEtramaay vandhu thiRavEIOr empaavaai

In this pasuram, the greatness of Sharanagati (self-surrender) has been brought out. After one performs sharanagati at the feet of Paraman, Paraman Himself will look after all his needs and welfare. And so after having performed sharanagati, we place all the responsibility of our protection at His feet. After this the sharanagathan can be relieved of all worries and can concentrate on serving Him and can obtain happiness and the bliss of moksham.

The house of the maid of this pasuram is close to Nandagopan's house. Kannan used to pay visits to her house once in a while and she performed Sharanagati at the feet of Kannan. Now that there is no other upayam to be performed, she is asleep free of all worries. Not having realised this, they are trying to

wake her up. When she lay asleep even after dawn they said "Oh dear girl! Our Mistress! How do we observe the nombu, if you remain asleep like this? As if you would get the benefits of this nombu without observing it. (In reality she was not interested in observing this nombu as she had already performed sharanagati at the feet of Kannan). Oh girl! We feel that you could be our guide and our companion and so are we inviting you, but alas you are still asleep".

But this girl never spoke a word. Just as how Sita mat ha at Ashoka vanam was enjoying the glories of Sri Rama sung by Hanuman, so was this girl enjoying the glories of Kannan being talked about by her friends at the door. She remained silent as she was also a little indignant owing to the fact that her friends addressed her as "our mistress (Yajamani)", while she considered herself to be a slave of Kannan and his devotees.

Her friends remained at the door blinking. They said to each other "Let alone the locked door. She is silent too. If she is a rich girl, then she should welcome bhaktas and guests who come to her door and exchange pleasantries with them. If she has given herself to Kannan, she could give us her words at least. Oh Friend, should our eyes and ears starve for not having been able to see you or hear from you?

The maid who was inside, now speaks, "Oh my dear friends! You are putting blame on me. Do you think Kannan is here?"

Her friends then spoke, "Do you think you will be able to keep the fragrance of the temple (chandanam) sandalwood paste away from us?" To which, she replied "just because you smell the fragrance of chandanam and thiruthuzhaai (tulasi), does it mean Kannan should be here?"

"Yes my dear maid, if Kannan held you close even once, then the fragrance won't go off even after half a dozen baths." said they. "How can Kannan get into a house that is so well guarded", said she in anger. Her friends then replied, "Should Kannan try to get the door opened, like us? He only cannot find his way out once he gets in".

Having thought that it is useless to continue this dialogue anymore, she started to act asleep and began to snore aloud. "Oh friend! Do you listen? Did Kumbhakarana give you his sleep before departing from this world? He just separated one, and how could you sleep having separated all of us? Why do you feel so lazy at the crack of dawn?" Not willing to take this blame, she immediately woke up and came down. Seeing her coming down her friends said, "You were talking to us from upstairs till now and be careful when you step your way down. Let's go to take a holy dip".



Finnazhagu after Yennai Kaappu

PASURAM 11

கற்று(க்) கறவை(க்) கணங்கள் பல கறந்து
செற்றார் திறலழிய(ச்) சென்று செரு(ச்) செய்யும்
குற்றம் ஒன்றிலாத கோவலர் தம் பொற்கொடியே
புற்று அரவு அல்குல் புனமயிலே போதராய்
கற்றத்து தோழிமார் எல்லாரும் வந்து நின்
முற்றம் புகுந்து முகில் வண்ணன் பேர் பாட
சிற்றாதே பேசாதே செல்வ பெண்டாட்டி நீ
எற்றுக்கு உறங்கும் பொருளேலோர் எம்பாவாய்

kaRRu(k) kaRavai(k) kaNangaL pala kaRandhu
setraar thiRalazhiya(ch) chenRu seru(ch) cheyyum
kutram onRilaadha kOvalar tham poRkodiye
putru aravu alkul punamayilE pOdharaay
sutraththu thOzhimaar ellaarum vandhu nin
mutram pugundhu mugil vaNNan pEr paada
siRRaadhe pEsaadhE selva peNdaatti nee
eRRukku uRangum poruLElOr empaavaai

After the birth of Kannan, it is believed that even the old cattle turned back to the younger days. It is said that king Dasharatha, found himself back in his youth after the birth of Sri Rama. Such is the effect of one's association with the Lord. It is difficult to keep count of the cattle individually. It is also difficult to keep track of them in herds. Taking this advantage, the celestials descended on the earth in the form of cattle and endeared themselves to Lord Krishna. Kannan is popularly upheld as a master cowherd who milked the entire herd. He made the livestock flourish with richness. The cowherds would not continue with their trading of milk and ghee. They proclaimed that they followed their practice of milking the cows, only to free them off their

soreness. They were determined to fight the offenders like Kamsa and the like, who would dare touch upon the pristine glories of Kannan. They would not harm one who had put their weapon down. They were akin to Sri Rama and showed the magnanimity of allowing their opponents to retire and came back the next day. Andal continues addressing one of her mates "Oh illustrious! The one who is upheld as the celebrity of the town, oh beauty personified! Your bewitching charm makes the women folk lament for not having been born as men. Your grace and the beauty of your tresses that resemble the feathers of a peacock do enchant Lord Krishna and us. Arise therefore and join us in our journey."

The maid questions from inside "Have the others joined you yet?" To this, comes the reply "You do know well about the entire habitation of AyarpAdi. We have all come and gathered in front of your dwelling now". The maid replies, "Why did you choose mine? That place is reserved for my Kannan when he comes to meet me." Andal replies, "It is indeed to sing the divine names of the Lord who has the hue of the rain bearing cloud and who is the object of your choicest delight". Having heard of the mention of the Lord with the dark hue of the cloud that referred to Kannan, the maid plunged into a delightful ecstasy immersing herself in Kannan's glories and withdrew herself back to her bed even without taking notice of the breaking day.

Andal replies, "You are his favourite wife. Your heart is now filled with the bliss of having heard the glories of Kannan and you have immersed yourself in his virtues. It would be our fortune if we get to go to our morning showers in your company. You have retired back to your bed, refusing our invitation. Is this really worth a thing? The greatest bliss is indeed to join in the celebration along with the Lord's sub-servants. Why are you acting like a recluse in self-experience? Why are you still in a slumber forgetting your ambition, failing to consider our desperate pleas and at the same time overlooking the possibility of the wonderful fortune of joining with Kannan. Had Kannan not been in your house, and then you too would have participated in our observances of nombu. Is it not?"

Inner purport – Preceptors who are like the cattle impart the milk of divine teachings to their disciples who are like the calves. Wealth does not join a Jeevan in his spiritual journey. It only bestows momentary material pleasure. The divine names of the Lord, on the other hand bestow one with the eternal wealth of beatitude.



Sowri Thirumanjanam

PASURAM 12

கனைத்து இளம் கற்றெருமை கன்றுக்கு இரங்கி
நினைத்து முலை வழியே நின்று பால் சோர
நனைத்து இல்லம் சேறாக்கும் நற் செல்வன் தங்காய்
பனித் தலை வீழ நின் வாசற் கடை பற்றி(ச்)
சினத்தினால் தென் இலங்கை(க்) கோமானை(ச்) செற்ற
மனத்துக்கு இனியானை(ப்) பாடவும் நீ வாய் திறவாய்
இனித்தான் எழுந்திராய் ஈதென்ன பேர் உறக்கம்
அனைத்து இல்லத்தாரும் அறிந்தேலோர் எம்பாவாய்

kanaitththu iLam kaRRerumai kanRukku irangi
ninaiththu mulai vazhiyE ninRu paal sOra
nanaiththu illam sERaakkum naR chelvan thangaay
panith thalai veezha nin vaasaR kadai patri(ch)
chinaththinaal then ilangai(k) kOmaanai(ch) cheRRa
manaththukku iniyaanai(p) paadavum nee vaay thiRavaay
iniththaan ezhundhiraay eedhenna pEr uRakkam
anaiththu illaththaarum aRindhEIOr empaavaai

kanaitththu – Andal goes to the house of one by name Sudama, in order to see her friend who had not yet joined them in spite of repeated invitations. Sudama is to Kannan as Lakshmana is to Sri Rama. They are never to be separated and Sudama considers it his greatest fortune to be always with Kannan in his servitude. Kannan blessed him with immense opulence. The cattle of AayarpAdi had equal numbers of cows and buffaloes as well. He had immense number of buffaloes under his roof. Having none to milk them, the buffaloes were left to think of their calves, and in no time their milk started flowing out similar to a big shower of rain. The floors were drenched with milk and it soon assumed the looks of slush. Just as how Lakshmana followed Sri

Rama to the forests, to be in his servitude, similarly Sudama considered, being in the servitude of Kannan as his biggest fortune and kept following him neglecting his household completely. Andal along with her mates goes to the house of Sudama, to wake his sister up. The doorstep is drowned in a slush flow of milk while the misty dew makes its way from the skies. Amidst the floods of milk below and the dew on top, the damsels with the flood of love for Kannan in their hearts, Andal and her friends call their friend out by holding firmly to the door grip. They say aloud "Oh gracious sister of the wealthy Sudama, come out at once and participate with us in observing this nambu in order to behold our beloved Kannan".

To this, the maid from the house replies, "To behold Kannan? Oh I would never come. He knows not the lament of a lady's heart. He tries more with his mischief. Shukacharya and the Azhwars have elucidated Kannan to have incarnated in thirty-six ways. He is one who came as a tortoise, fish and lion. But has he ever taken the guise of a damsel once? No. How would he know of the lament of a lady's heart? A few quote his incarnation as Mohini, the celestial beauty. But he deceived everyone only by his attire and not by taking an incarnation." Thus she was adamant in not joining them for the spiritual observances.

To this the maids said that Kannan and Sri Rama were the incarnations of the same supreme Lord and said that they were indeed praying to avail an epiphany of Sri Rama and not Kannan. They continued saying that Sri Rama had vowed to monogamy and had struggled his ways through the dense forests in search of his wife and finally with the assistance of the king of monkeys was able to lay siege to the beautiful city of Lanka and unfettered his queen from the evil Ravana's clutches. He even liberated Ahalya into a beautiful woman, who, stayed earlier as a stone. Having listened to all these renditions, the maid from inside finally gave her approval to join the ensemble. Andal had equal love for Sri Rama too and hence addressed him as her beloved "**manatht hukku iniyaanai**". Sri Rama and his legend are indeed great sources of solace for the mind. Kannan and his deeds are likewise to the eyes. The thievery of curd,

clothes and the like only denote the purport that Kannan steals all the sins from those who surrender unto him completely. The incarnations of Sri Rama and Krishna are indeed of remarkable importance. Many a hermits have lost their hearts to the beauty of Sri Rama and have lamented for not being born as women. It is said that these hermits assumed their next births as the womenfolk of Aayarpadi when Sri Rama descended as Kannan. "Dispose of your sleep and join us to sing of the beloved Sri Rama" said they all inviting their friend to join them.

Preceptors out of their compassion impart the milk of knowledge to deserving disciples and effect their upliftment. Such an Acharya is therefore more beloved to a disciple when compared to Paraman Himself. As Swamy Madhurakavi says "நண்ணித்தென்குருகூர் நம்பி என்றக்கால். அண்ணிக்கும் அமுதூறும் என் நாவுக்கே"



Naachiyar pinnazhagu after sowri thirumanjanam

PASURAM 13

புள்ளின் வாய் கீண்டானை(ப்) பொல்லா அரக்கனை(க்)
கின்னி(க்) களைந்தானை(க்) கீர்த்திமை பாடி(ப்) போய்(ப்)
பிள்ளைகள் எல்லாரும் பாவை(க்) களம்புக்கார்
வெள்ளி எழுந்து வியாழம் உறங்கிற்று
புள்ளும் சிலம்பின காண் போதரி(க்) கண்ணினாய்
குள்ள(க்) குளிர(க்) குடைந்து நீராடாதே
பள்ளி(க்) கிடத்தியோ, பாவாய். நீ நன் நாளால்
கள்ளம் தவிர்த்து கலந்தேலோர் எம்பாவாய்.

puLLin vaay keendaanai(p) pollaa arakkanai(k)
kiLLi(k) kaLaindhaanai(k) keerththi mai paadi(p) pOy(p)
piLLaigaL ellaarum paavai(k) kaLampukkaar
veLLi ezhundhu viyaazham uRangiRRru
puLLum silambina kaaN pOdhari(k) kaNNinaay
kuLLa(k) kuLira(k) kudaindhu neeraadaadhE
paLLi(k) kidaththiyO! paavaay! nee nan naaLaal
kaLLam thavirndhu kalandhElOr empaavaai.

In the previous verse, Andal sung about the beloved Sri Rama. AayarpAdi is the place where Kannan incarnated and would perform his joyful deeds that were the objects of adulation of each and every inhabitant. Is it agreeable to praise Shiva at the abode of Thiruvarangan, the crown jewel of Vaishnavism? Having taken the name of Sri Rama, many were moved to a state of mild disagreement. Andal therefore begins to laud Kannan, who killed the demon Bakasura sent by Kamsa in the guise of a crane. One of her mates who intimately adored Sri Rama was then moved to a state of melancholy. To soothe her, Andal continues with the words "pollaa arakkanai(k) kiLLi(k) kaLaindhaan" -lauding Sri Rama as one who plucked out the ten heads of the

evil Ravana in one attempt. Sri Rama and Krishna were one and the same to her. The killing of Bakasura who was in the guise of a crane and the killing of the evil Ravana were one and the same. Both were demons of superlative evilness. The term ❖ may also be attributed to the tearing of the demon Hiranyakashipu by Narasimha. Sri Rama's valour, beauty and virtues inspire one to celebrate Him. Ravana admired the valour of Rama, his sister Shurpanakha fell for his beauty while his brother Vibhishana dwelled upon Rama's auspicious virtues.

Andal continues saying "Enjoying and celebrating thus, our ensemble has already reached the banks of Yamuna, where we would be blessed with the epiphany of Kannan. But you alas, are still in a state of slumber." The maid replies "Oh well it is still not day-break". Andal replies back saying "Oh that was anything but intelligible. Shukran has already ascended the horizon while Guru has set". The mate replies, "Oh they might have got themselves deceived by mistaking some other celestial objects to be Guru and Shukran"

Andal replies saying, "Oh dear friend, you adorn the eyes of a beautiful deer. Your eyes also resemble the flowers of Kuvilai. They are like beautiful flowers. You seem to be avoiding the holy dip in the river before daybreak being afraid of losing your beauty of the eyes. You are indeed capable of entralling Kannan with the beauty of your eyes. He adorns the eyes of lotus and is the refuge in which all the worlds reside. We are indeed captivated by the beauty of both of your eyes and thus derive great delight from it. All our expeditions are greatly assisted by your beauty. The couch on which Kannan would have rested would give out the fragrance of Brahma gandham. You have now privileged yourself to cuddle on such a couch. Do you not hear the chirping of birds? Our elders have also decided to go with Kannan and observe this nambu and have already assembled. Do not give up this opportunity. This is the day when we will play water sport with Him in the Yamuna and then would rest ourselves on his laps listening to His sweet music and enjoying his virtues. If you give up this, then the days to come would be separating us out. Do not miss out relishing something that has come to your clasp. Do not end up on the bed in a reclusive

conversation of Krishnan. Come out and join us in celebrating the Lord together”

The samsara is an ocean of high tides. Amidst this is our body with its physical faculties like the island of Lanka. It is reined by an evil mind like Ravana with its ten heads of iniquitous attributes. The Seetha like Jeevat hma is tormented by the vicious influences of the demons that are the iniquitous virtues of the evil mind. In such a situation, a Hanuman like preceptor imparts us with the essentials of esoteric knowledge (tattvopadesham) and makes us attain the holy confluence with our Lord Sriman Narayana and his eternal service in beatitude. This is the hidden purport that goes with the phrase “**pollaar akkanai(k) kiLLi(k) kaLaindhaan**”.



Thaayaan before Mookutthi sevai

PASURAM 14

உங்கள் பழக்கடை(த்) தோட்டத்து வாவியுள்
செங்கழுநீர் வாய் நெகிழ்ந்து ஆம்பல் வாய் கூம்பின காண்
செங்கற் பொடி(க்) கூரை வெண்பல் தவத்தவர்
தங்கள் திருக்கோயில் சங்கிடுவான் போதன்றார்
எங்களை முன்னம் எழுப்புவான் வாய்பேசும்
நங்காய் எழுந்திராய் நாணாதாய் நாவுடையாய்
சங்கோடு சக்கரம் ஏந்தும் தடக்கையன்
பங்கய(க்) கண்ணாளை(ப்) பாடேலோர் எம்பாவாய்.

ungaL puzhakkadai(th) thOttatthu vaaviyuL
sengazhuneer vaay negizhndhu aambal vaay koombina kaan
sengaR podi(k) koorai veNpal thavaththavar
thangaL thirukkOyil sangiduvaan pOdhanRaar
engaLai munnam ezhuppuvaan vaaypEsum
nangaay ezhundhiraay naaNaadhaay naavudaiyaay
sangOdu chakkaram Endhum thadakkaiyan
pangaya(k) kaNNAanai(p) paadEIOr empaavaai.

The young womenfolk of AayarpAdi had decided to observe the ritual nambu for the well being of the entire community. The lady in this house had agreed to join the ensemble early in the morning and had taken up the responsibility of waking up the rest of the group. But she sleeps tight having forgotten the same. Andal and her maids try to awaken this friend of theirs in this verse. They say, "Oh dear friend, flowers like lotus and senkazhuneer bloom in splendor at day-break under the rays of the rising sun. Flowers like Aambal (night queen) bloom while the moon is in rise and remain so until daybreak. While on our way, we have seen the bloom of senkazhuneer and the droop of the Aambal into a bud. You may see the same among the flowers too." Thus did

they try to wake her up giving here all the signs of dawn. Andal continued saying "You might accuse me of manually flowering the beautiful bud. Let me give you a more satisfactory elucidation".

"Are you not able to hear the rhythm of the conch that is being blown from the temple, by the populace, who have freshened up themselves into a neat holy attire after having spent an enchanting night relishing on beetle leaves and nuts? It is also the time now for preceptors of the monastic order to take the holy bath, perform their penances, their ordained duties and the worship of the Lord. Wake up now immediately and join us"

These pleas also went unheard. With an air of indignation, Andal continues, "Oh friend, well. You told us yesterday to be ready to go to the Yamuna early in the morning and that it would be your responsibility to wake up all those who would still be asleep. It is indeed a noble virtue to do, what one speaks. But it is acceptably a difficult virtue too. It is easy for everyone to make statements. It has come true in your case that people do not do what they promise to. You have spent devoted loving moments with our Kannan. It would therefore not befit you to be a liar".

"Since you have been very intimate to Kannan and you have been privileged to receive him and his glories completely in your heart, we are determined not to go to the nambu ritual without you. Kannan would come only if you do so. Arise therefore and quench our cravings for Kannan" said they. These pleas went with the wind as before. Continuing with indignation, they said "We are not ashamed of you for having wronged on your word. Do not question the fact that when so many of us are going, what is your necessity to be there. You are privileged with the most wonderful art of speech. Just as how Sri Rama was enthralled with Hanuman's words in his very first meeting, so will Kannan fall to your words. We request you therefore to help us in uplifting ourselves by singing the glories of Kannan, who dwells in the love filled heart of yours and who captivates us by His divine form adorning the conch and the discus and who enralls us with his beautiful eyes that are like the lotus in full bloom and

whose eye lashes are drawn long and neat" Having listened to these words, the damsel immediately rushed out from her house to join the ensemble to Yamuna.

The preceptors who are well-versed in the shastras, who are blessed with the wealth of erudition, who are endowed with auspicious virtues, who behold inherent virtues like compassion and who have won over the faculties, impart to the subjects of the Lord, the ways and means to emancipate from the cycle of transmigrating samsara and to attain the eternal bliss of beatitude.



Mookut ht hi sevai

PASURAM 15

எல்லே! இளம் கிளியே இன்னம் உறங்குதியோ
சில் என்று அழையேன் மின் நங்கையீர் போதருகின்றேன்
வல்லை உன் கட்டுரைகள் பண்டே உன் வாய் அறிதும்
வல்லீர்கள் நீங்களே நானே தான் ஆயிடுக
ஒல்லை நீ போதாய் உனக்கென்ன வேறுடையை
எல்லாரும் போந்தாரோ போந்தார் போந்து எண்ணிக்கொள்
வல் ஆனை கொன்றானை மாற்றாரை மாற்றழிக்க
வல்லானை மாயனை(ப்) பாடேலோர் எம்பாவாய்

eIlE! iLam kiLiyE innam uRangudhiyO
chil enRu azhaiyEn min nangaiyeer pOdharuginREn
vallai un katturaigaL paNdE un vaay aRidhum
valleergaL neengaLE naanE thaan aayiduga
ollai nee pOdhaay unakkenna vERudaiyai
ellaarum pOndhaarO pOndhaar pOndhu eNNikkoL
val aanai konRaanaI maatraarai maatrzhikka
vallaanai maayanai(p) paadEIOr empaavaai

In this verse, Andal and her mates awaken one of their friends who had a sweet voice like that of a parrot. In the previous verse Andal sung about the Lord who adorned the conch and the discus. Having heard of this, the maid contemplating upon Kannan and extolling his glories went into a devotional trance. Having heard of their friend's devotional lyrics, Andal and her ensemble came about to awaken her. They began with their sweet words "Oh sweet parrot! Having been separated from Kannan, we have lost our sleep and have come to take you along with us with the fond hope of being able to reach Him again. Is it then right for you to enjoy your slumber. All of us have been blessed to receive His company today". When many of them had finished saying

similar things, the concentration with which the maid was contemplating upon Krishna was broken. With indignation she got back "Oh what a disturbance. I have been awake all the time". The folks outside replied "Is that so? We do know about your sharp temper". To which the maid says "Oh friends, it is you who are miffing my mind with your words. Why should there be a need for unnecessary exchange of words? It is indeed I who is at fault" and apologised for her harsh words. This conduct is of much importance. If a true Srivaishnava is reprimanded by another, then the former should take the blame on him, apologise for the offences and beseech the feet of the Lord for having reminded him of his sins. Bharata was such a great bhagavatha. He said that it was only due to his sins because of which his brother Sri Rama had to go to the forests and neither Mandhara nor his mother Kaikeyi may be held responsible for this.

If we are to get rebuked by others, then we should feel thankful to them and should treat it as a reminder from the Lord for all our sins. We should then approach the lotus feet of the Lord and should beseech his grace to relieve us off those transgressions. The maid of this house is indeed a good Srivaishnavite of such an order. And so she says, "naanE t haan aayiduga". This is indeed the decorum of a true Srivaishnava.

Knowing well, the fact that when the devotees of the Lord are awaiting at the doorstep, even the contemplation of the Lord is an act of transgression, for the devotees should not be made to wait, the maid rushes from inside and opens the door and respectfully inquires as to in what way could she be of any service to them. To this the ensemble replies that they would treasure her company to the Yamuna for taking a holy dip. The maid continues "Oh is that so? I shall be with you in moments. But have the others already joined the group? If yes, please conduct them into my house" To this the ensemble replies, "We are delayed. Why don't you come and take count? Kannan relieves us from our ego and pride just as how he trounced upon the elephant Kovalayapeeda. Just as how He mystified the evil Chanura and Mushtika, similarly He has changed the mindset of the elders at home who were averse

to our meeting Kannan. He has thus immensely supported us and let us all therefore make it quick to sing his glories during the nambu ritual and be blessed with the bliss of his divine epiphany and communion. Come therefore immediately. Having taken everybody into their ensemble in this way, they finally reach the palace of Nandagopa, where Kannan joined them and they all made it merrily to the banks of the Yamuna.

In this world, some do not accept their mistakes. Some accept it reluctantly after having lost all means of evading. While there are some who accept their mistakes gracefully even without others bidding for it. They are indeed the most outstanding of human populace like the maid in this verse who had the sweet voice of a parrot.



Sri AndaaL Finsevai

10th Paasuram

“Nothucchu Varkam...”

Q.1) In which Paasurams Lord Sri Rama was referred?

Ans. He was referred in 10th, 12th, 13th and 24th Paasurams

Q. 2) What was the speciality of Gopika awakened in this Paasuram?

Ans. The speciality is, she was appearing as though she completed the Vratam and enjoying the fruits of it (vrata phalam) whereas Andal and her companions were yet to start the Vratam.

Q. 3) What made the outside Gopikas think that the Gopika staying inside was enjoying the divine bliss all alone?

Ans. Because the inside Gopika was never giving response to the calls of the outside Gopikas. She was not answering even one word to their pleadings. Therefore they were under the impression that she was enjoying the heavenly happiness.

Q. 4) How is that they thought Srikrishna was also with the Gopika inside?

Ans. Because the fragrance of Tulasi leaves was spreading outside also indicating the presence of Lord Krishna.

(Andal categorically stated that wherever Tulasi is there, Narayana appears there. Therefore if we don't grow Tulasi plants in our house we are the losers of NARAYANA's presence in our house. Is'nt it?)

Q. 5) How to worship God if we want something, according to Andal in this Paasuram?

Ans. Andal says “as soon as you recite the Mangala sloka: ‘nammaal pottha parai tarum punniyanaal’, Lord Srikrishna gives you the instrument called ‘parai’

(If we are facing difficulties and mental tension, we should worship Lord Srikrishna with camphor-haarati and express our problems to him, and pray with clean mind, He solves all our problems); this is what Andal says.

Q. 6) Explain the way Gopika is sleeping inside.

Ans. Oh! she defeats even Kumbhakarna in sleeping.

(Kumbhakarna, brother of Ravana, sleeps for six months in a year and eats food for the rest of six months. He got a boon to this effect. What a peculiar mind?)

Q. 7) There is a sage (Maharshi) by similar name of Kumbhakarna. Can you tell about him?

Ans. He is Agastya Maharshi. Kumbham means pot.
As he is born out of a pot, he is called Kumbhakarna.

Q. 8) Where did Agastya live?

Ans. Kumbhakonam

Q. 9) What are the great deeds done by Agastya for the society?

- Ans. 1) Fixing Vindhya mountains in a slanting position.
2) Drinking the entire water of sea in one gulp
3) Killing the Rakshasas Vaatapi and Ilvala
4) Creating and developing Tamil language with grammar.

Q. 10) How is the sleeping Gopika addressed in this Paasuram?

- Ans. A) Aattha Anandaludaiyay (deep sleeping drowsy woman)
B) Arungalamey (an unavailable gem – this is addressed with lot of love and affection by Andal)

Q. 11) “theyttamai vandu thira” why outside Gopikas are uttering this?

Ans. When the Gopika was coming out hurriedly, the outside Gopikas uttered this sarcastically, to give an implied meaning that ‘at least take care of your disturbed saree before coming out. So far you were closely over-powered by Krishna.

Q. 12) Who are the Alwars remembered in this Paasuram and how?

Ans. In this Paasuram the last Alwar of First Order, by name Peyalwar was remembered

:

| Peyalwars | Gopika of this Paasuram |
|-----------|-------------------------|
| ===== | ===== |

- | | |
|---|---|
| a) The earth was made into a lamp, And Ocean was made into oil by Payagai Alwars; Knowledge (jnaanam) was used to Lit the lamp by Poodattalwars; and All of them happily took shelter from Lakshmi and Narayana | a) The Gopika in this Paasuram is enjoying divine happiness after completing Vratam |
| b) They were mentors of Tirumolisai Alwars | b) Andal was addressed as Ammanai by all her companions |

- | | |
|--|--|
| c) Peyalwars never opened the doors nor Gave response to any other Alwars | c) The Gopika inside, did not open the doors nor gave response. |
| d) In their third 'andaadi' they worshipped Narayana who was wearing Tulasi (paantoi maarvil pootulai tanttulaai maarban) | d) Narayana was described as 'naatthathulai mudi naaraayanan meaning Narayana wearing Tulasi |
| e) They allowed Thirumolisaialwaar To hold high position | e) The Lord was described as 'Nammaal potthavarai tarum as he Was blessing with 'parai'. |
| f) The sanctimonious position of Guru was held by Thirumolisaialwar. | f) The Lord was worshipped as 'punniyanaal' in this Paasuram |
| g) When other religions were growing Fast, he defeated all the other Alwars in the argument and made them his Servants saying 'pandorunal taan tandaano' | g) The Gopika who was in deep sleep defeated Kumbhakarna, an example of Tamoguna, and she was awakened |
| h) If all the alwars were like a gold chain, He was like precious gem in the chain. Because in the book written by him he began with the words 'thirukkannen' (I saw Goddess Lakshmi) and concluded with words 'poomel thiru' (Lakshmi in the Lotus). No other Alwar described like this in their scripts. | h) All the Gopikas were like gems in The necklace and she was the main gem described as 'arumkalame' She was a very special Gopika as she could retain Krishna with her. |

Q. 12) What is the book gifted to us by Peyalwaar and how many Paasurams Are in it?

Ans. He blessed us with his 'munraanthiruvandaadi (Iyarpalo bhagam) in which There are 100 Paasurams.

Visited the Site for Proposed Goshala at Mankal (vill) Maheshvaram (Man) Hyd.,



Talking with Sri Dattatreya
Asramam Committee
Members

Looking the Site for
Sree Gokulam and Goshala with
the Committe Members at
Mankhal Village Maheshwaram
Mandal



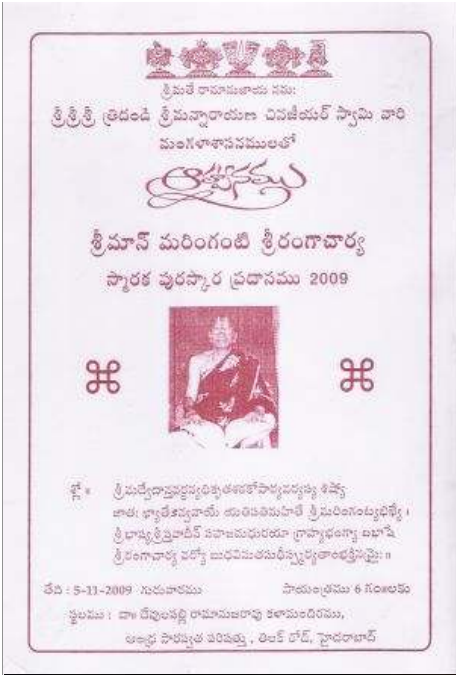
Discussing about the Sree Gokulam with
Committee members and Farmers

Organised By : VishwaHindu Parishad
Palamuru

Date : 02-11-09

Kaarteeka Deeparchana At
Sri Laxmi Narasimha Swami Temple
at Simha Giri, kottagunj, Palamuru.





Date : 05-11-2009

**Devulapally Ramanujam
Kalamandir,
Tilak Road, Hyd.,**



Programme of

**Sreeman Maringanti Srirangaacharya Smaraka
Puraskara Pradanam - 2009**



Giving the Memorandum to The Governor of Andhra Pradesh
Sri Tiwari by Tiruppavai Kokila Manjulasree Founder of
Sree Seva Foundation

Sub : Requesting for Recognition of the Cow as a National
Animal.

Date : 13-11-09

Place : Hyderabad.



Respected Govenor of Andhra Pradesh
Sriman Tiwari Garu asking Tiruppavai Kokila Manjulasree
about the Sree Seva Foundation,
reading the Slokas (Sticker) of Tulasi, Cow, Kumkum.



సంకల్పం...

Vartha Daily



గోవును జాతీయ పశువుగా ప్రకటించాలి... గోవును జాతీయ పశువుగా ప్రకటించాలి... గోవును జాతీయ పశువుగా ప్రకటించాలి...

13న గోవు

జాతీయ పశువుగా ప్రకటన
 కాచిగూడ, నవంబర్ 11 ప్రభాతవార్త: శ్రీవేణుగోపాలస్వామి మందిర గోశాల-శ్రీనంది గోశాల-ఆర్ధప్రతినిధి నభ సంస్థల సంయుక్త ఆధ్వర్యంలో ఈ నెల 13వ తేదీన నారాయణగూడలోని సరోవరభవనంలో గోవును జాతీయ పశువుగా ప్రకటించాలి, గోరక్షణ-గోపాలన-గోసంవర్ధన కార్యక్రమం జరుగుతుంది. నితెలిపారుజ్యోస్వినదశరభరామిరెడ్డి, నాగ రత్నంనాయుడు, వికల్ రావు ఆర్య, శశికారెడ్డి తదితరులు కార్యక్రమంలో పాల్గొంటారని తెలిపారు. నిర్వలానంద యోగ భారతి ఆధ్వర్యంలో శ్రీశ్రీశ్రీ త్రిదండి రామానుజ జియర్ స్వామిజీ (జగన్మూల మఠం), శ్రీశ్రీశ్రీ స్వామి బ్రహ్మనంద సరస్వతీజీ (కామధేను నిలయం), మంజూలక్ష్మి (శ్రీగోపం ఆధ్వర్యం) ఆధ్వర్యంలో ఈ కార్యక్రమం జరుగుతుందని తెలిపారు.

'గోవును జాతీయ పశువుగా గుర్తించాలి'

కాచిగూడ: గోవును జాతీయ పశువుగా ప్రకటించాలి కేసులో ఈ నెల 13వ తేదీ సాయంత్రం కాచిగూడ రాజమొలలోని సరోవర భవనంలో పూజీకం నిర్వహిస్తున్నట్లు గోశాల, ఆర్ధప్రతినిధి, ఆర్ధాధిక క్షేత్రం ప్రతి నియమ పట్టణాల గోశాల వేణుగోపాలస్వామి, శ్రీనంది గోశాల, మి.కృష్ణ ప్రసాద్ తెలిపారు. దీనికి గోశాల పునరుద్ధరణ ఆధ్వర్యం స్వామీమూల నిర్వహణ సంఘం భారతి ఆధ్వర్యం చేపట్టారన్నారు. దీనికి రామానుజజియర్ స్వామి (జగన్మూల మఠం), బ్రహ్మనందసరస్వతీజీ (కామధేను నిలయం), మంజూల తిరుప్పావై కౌశిం (గోపం ఆధ్వర్యం), ముఖ్య అతిథులుగా ఆఫీస్ దళరచరామిరెడ్డి, ఆత్మను ఆదర్శ వైకుంఠాచార్యులు, ఆర్ధప్రతినిధి రావు ఆధ్వర్యం నిర్వహించే ఆధ్వర్యం నాయక గోశాల ప్రతినిధి శశికారెడ్డి ప్రసంగిస్తారన్నారు.

గోవును జాతీయ పశువుగా ప్రకటించాలి

గోవును జాతీయ పశువుగా ప్రకటించాలి... గోవును జాతీయ పశువుగా ప్రకటించాలి... గోవును జాతీయ పశువుగా ప్రకటించాలి...

Andhra Prabha daily

Andhra Jyothi daily

Meeting Held on 13-11-2009 at Narendra Bhavan, Kachiguda, about the Cow to Recognise it as a National Animal

News coverage in Daily News Papers.

గోవును జాతీయ పశువుగా ప్రకటించాలి... గోవును జాతీయ పశువుగా ప్రకటించాలి... గోవును జాతీయ పశువుగా ప్రకటించాలి...

Sakshtidaily

Eendudaily



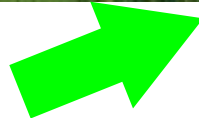
Sree Tiruppavai kokila Manjulasree at the Programme of Marriage for Sri Tulasi and Amla



Pravachanam and Puja



Meeting



Felicitation





Cows Caught by the Boinpally Police which are Sending to Slaughter House



**Sub Inspector of Police
Boinpally Mr. Sataiah at the
Press meet announcing the
Rescued Cows being
handovered to
Sree Seva Foundation**

**Cows Transporting to goshala of
Sree Seva Foundation
at Mankal (V) Maheshwaram (M), Hyd., with Police Protection**



గో శ్రావణం చెయ్యండి

భారతీయులందరికీ పాలిచ్చి పాలించే గోమాతకు కష్టకాలం కలిగింది. బక్రీద్ పండుగ సందర్భంగా వందలాది దేశీయ గోవులు, దూడలు, సంప్రదాయ వ్యవసాయానికి పట్టుకొమ్మలైన ఎద్దులు కబేళాలకు (Slaughter house) కు చట్ట విరుద్ధంగా తరలింపబడుతున్నాయి.



పోలీసువారి సహాయంతో గోవులను శ్రీ సేవా ఫౌండేషన్ గోశాలకు తరలిస్తున్న చిత్రం

శ్రీ తిరుప్పావై కోకిల మంజులశ్రీ గారి ఆశీస్సులతో శ్రీ సేవా ఫౌండేషన్ కార్యకర్తలు పగలనక, రాత్రనక ఆహార నిద్రల గురించి లెక్కచేయక అనేక చెక్పోస్టుల వద్ద అక్రమంగా తరలిస్తున్న 200 గోవులను (ఇప్పటికీ) కాపాడి మన మహేశ్వర మండలంలోని గోశాలలో సంరక్షణ బాధ్యత చేపట్టడం జరిగింది.

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First Floor, BJP Office Lane,
Barkatpura, Hyderabad, -27.

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**Programme of
Srimad BhagavathGeeta
Yagna Mahostavam
on Occassion of
Geeta Jayanti
at Raaja Peta, Nalgonda (D)
on Dated: 28-11-09**



SREE NAMA CONSTRUCTIONS

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