



Sri:



*Srlmate Srl lakshmi nrisimha parabrahmaNe namaH |
Srlmate Srl navanItakrshNa prabrahmaNe namaH|
Srlmate Srl SaThakOpAya namaH|
Srlmate Srl rAmAnujAya namaH|
Srlmate Srl nigamAnta mahAdeSikAya namaH|
Srlmate Srl AdivaN SaThakOpa yatIndra mahAdeSikAya namaH|
Srlmate Srl lakshmiNrsimha divyapAduKA sevaka SrlvaN SaThakOpa
Srl nArAyaNa yatIndra mahA deSikAya NamaH|
Srlmate SrlvaN SaThakOpa Srl ranganaTha yatIndra mahA deSikAya namaH|*



Sri Ahobila MaTham(USA)

welcomes you and your family & friends to the

**2009 AcAryA Day
and
SriKrshna Jayanti Celebrations**

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The Presentation of akkAra aDisil by AcArya rAmAnuja

As we prepare to celebrate the great and illustrious lineage of our AcAryAs, let us reflect on the wonderful kaimkaryam performed by our AcArya sArvabhauMar bhagavad rAmAnujA, on behalf of His sister Srl Godhaa pirATTi.

AcArya rAmAnuja presented many vessels of AkkAra aDisil to the Lord of ThirumAlirum ChOlai on behalf of ANDAL. His sankalpam to present the vessels of VeNNai and Akkara adisil is linked to the two Paasurams of NaacchiAr Thirumozhi/NTM (Sindurac-chempodi patthu: 9.6 and 9.7).

Once AcArya rAmAnuja was performing Kaalakshepam at Srirangam on NTM and when he came to the above two paasurams, he developed a doubt whether ANDAL was able to fulfill Her promise of offering the hundred vessels of VeNNai and AkkAra aDisil to KaLLazhagar of ThirumAlirum ChOlai. AcArya rAmAnuja left for ThirumAlirum ChOlai right away to present the many vessels of VeNNai and AkkAra aDisil to the Lord of ThirumAlirum ChOlai on behalf of ANDAL in case She did not get to present them Herself before She became the bride of Lord RanganAtha. After that samarpaNam, the AcAryan proceeded to NaacchiAr ThirumALigai at SrlvilliputthUr and was warmly greeted by ANDAL as Her elder brother, who came to Her rescue in fulfilling Her promise of the offer of the two naivEdhyams to KaLLazhagar.

The Meanings of the two Paasurams linked to the samarpaNam of the delectable NaivEdhyams are covered in the following pages. The entire prabandham with English Commentaries can be enjoyed at (<http://www.sundarasimham.org/ebooks/ebook54.htm>)



நாச்சியார் திருமொழி
Naacciyaar tirumozhi

திருக்கண்ணமங்கையாண்டான் அருளிச்செய்த

நாச்சியார் திருமொழித் தனியன்கள்

அல்லிநாள் தாமரைமேல் ஆரணங்கின் இன் துணைவி
மல்லிநாடாண்ட மடமயில் மெல்லியலாள்
ஆயர் குலவேந்தன் ஆகத்தாள் தென் புதுவை
வேயர் பயந்த விளக்கு

கோலச் சுரிசங்கை மாயன் செவ் வாயின் குணம்வினவும்
சீலத் தனன் தென் திருமல்லி நாடி செழுங்குழல் மேல்
மாலைத் தொடைதென் அரங்கருக்கீயும் மதிப்புடைய
சோலைக் கிளி அவன் தூயநற் பாதம் துணைநமக்கே

||ஆண்டாள் திருவடிகளே சரணம்||



Paasuram 9.6

நாறு நறும் பொழில்மா லிருஞ் சோலை நம்பிக்கு ,நான்
நூறு தடாவில் வெண்ணை வாய் நேர்ந்து பராவி வைத்தேன்,
நூறு தடாநிறைந்த அக்கார வடிசில் சொன்னேன்,
ஏறு திருவுடையான் இன்று வந்திவை கொள்ளுங் கொலோ!

nARu naRum pozhil mAlirum SOLai nambikku nAn
nURu taDAvil veNNai vAi nErndu parAvi vaittEn
nURu taDA niRainda akkAra aDiSil SonnEn
ERu tiruvuDaiyAn inRu vandu ivai koLLum koLO

A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

To emperumAn, who is stationed in tirumAl irum SOLai surrounded by fragrant gardens, I am offering (by word of mouth), 100 vessels filled with butter and 100 vessels filled with akkAra aDiSil (sweet po'ngal). Will azhagar (whose wealth keeps increasing day by day) come today and accept these two offerings? ANDAL has tried sAmam (diplomacy) with the lotus, the bees and the pond (previous pASuram); thinking she is wasting her time, she now tries dAnam with tirumAl irum SOLai nambi.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

nARu naRum pozhil mAlirum SOLai: mAlirum SOLai has its own fragrance; but, it attains perfection only when it joins with the fragrance of ANDAL, who is the incarnation of the gandhavati, bhUmidevi.



ThirumAlirumchOlai Srl KaLLazhagar

nURu taDAvil veNNai: “Butter in 100 big vessels”. **emperumAn** is One Who does not have any wants or needs. Butter is the only means by which one can attract **kaNNan**. **kOdai** is still in the framework of an **iDaicci** or **AyarpADi gopi**; hence she wants to submit butter first.

vAi nErndu: “(Not just in thought, but) in words as well” - It is not enough if I think about doing it; I am openly declaring my desire to do this also. Lord **rAma** asks **lakshmaNa** to find ‘a suitable place where **sItA** will be happy, and where both **rAma** and **lakshmaNa** will be happy as well, and build a hut for them to live’. He ‘thinks’ that **laksmaNa** will find the suitable place as He described. But **lakshmaNa** tells **rAma** in response: “I am Your servant. You don’t give me choices like this, but You just command me. It is not enough if You think in Your mind that I will find the place. You should tell me through Your own words, to build the hut in such and such a place’ (**rAma. AraNya. 15-7**). Here, **kOdai** just does not stop with thinking of offering Him ‘**nURu taDA veNNai**’, but she openly says it through words.

On a side note, when **emperumAnAr** was doing **nAcciyAr tirumozhi kAlakshepam** on this particular **pASuram**, he felt: “**ANDAL**’s desire was a **kai’nkaryam** that she could perform through word of

mouth only, but it could not be fulfilled in action by **ANDAL**. We have to take care of that”. He immediately proceeded to **tirumAl irum SOlai** to fulfill **kOdai**’s verbal commitment. After performing this **kai’nkaryam**, he went to **SrlvilliputtUr**, and **ANDAL** came out of her **arca samAdhi** and embraced **emperumAnAr**, calling him “**nam aNNarE!**” - “My dear elder brother!”. This is the reason why she is hailed “**perumpUdUr mAmunikku pinnAnAL vAzhiyE**” - She made Herself the Younger Sister of **emperumAnAr**.)

In this context, **nampiLLai** asked **na’njlyar**: “He becomes satisfied even with the lowest amount of offering; so, why talk about submitting 100 vessels of butter and 100 vessels of sweet **po’ngal**? **kRshNa** does not need anything more to please Him than one **pUrNa kumbham** or one offering of water at His **tiruvaDi** or just an inquiry about His **kshemam**”. This is declared in **mahA bhAratam, uttarakANDam 87-13**:

anyat pUrNAd-apAm kumbhAt anyat pAdAvanejanAt |

anyat kuSala sampraSnAt na cecchati janArdana: ||

na’njlyar’s **aruLic ceyal** was that compared to the wealth of **tiru AyppADi**, a hundred vessels of butter and a hundred vessels of **po’ngal** are like a simple **pUrNa kumbham**, and nothing more. There is another explanation offered for why **ANDAL** is offering 100 vessels of butter and hundred vessels of **akkAra aDiSil** to **perumAL**. The first half of **dvaya mantram** asks us to surrender to Him and **pirATTi**, and the significance is that **emperumAn** does not expect anything else from us (“**svaprayatna IESamum aRRavargAL**”) except this pretext in order to redeem us. All we have to do is wait for Him to rescue us as **sItA pirATTi** did when she was held by **rAvaNa**.

In the second half, we are offering our **kai’nkaryams** to Him, just as **iLaiya perumAL** declares in

rAmAyaNam ayodhya kANDam 31-25:

bhavAmstu saha vaidehyA girisAnushu ramsyate |

aham sarvam karishyAmi jAgratas-svapadaSca te ||

(You will be playing with vaidEhi on the mountain side; I will serve You when You are awake as well as when You are asleep) - “ozhivil kAlam ellAm uDanAi manni vazhuvilA aDimai Seyya vENDum nAm”

The follower of the first half of the dvayam will be like sltA pirATTi, and the follower of the latter half will be like iLaiya perumAL, and will be involved in uninterrupted kai'nkaryam to Him. kOdai is now in the second category, desiring to do permanent and uninterrupted kai'nkaryam to Him, and thus wants to offer hundreds of vessels filled with delicacies He likes. ERu tiru uDaiyAn: His wealth only increases day by day, and there is no diminishing. He is not in need of anything from anyone, and thus He does not distinguish between someone who offers Him more and another who offers Him less. kUrattAzhvAn in his sundarabAhu stavam interprets the term “Eru tiru uDaiyAn” as referring to ArUDha Srl: One who has Srldevi stationed on His tirumArbu - chest.

inRu vandu ivai koLLum koLO: I have made this offering verbally. But will He make this come true, and will He come to me and accept my offering, like rAma who went to atri maharshi's ASramam one fine evening with sltA pirATTi and iLaiya perumAL and introduced Himself, declaring “I am rAma; she is mythili; he is lakshmaNan”, and accepted all that atri maharshi and anasUyA offered?



Srl Godhaa pirATTi - SrlvilliputtUr

C. ADDITIONAL THOUGHTS FROM SRI UV:

ERu tiru uDaiyAn - “He Whose wealth keeps increasing day by day”. If He makes my offering to Him come true, and if He comes and accepts my offering, then His wealth will grow even more. tiru or mahA lakshmi who resides in His vaksha sthalam will also be happy. Thus, I am offering this to both tiru and tiru mAl”. nARum nambikku - If nARum is taken as an adjective to ‘nambi’, then it says that for kaNNan Who always smells of veNNai, I am offering hundred taDA-s of butter.

இன்றுவந் தித்தையும் அமுது செய் திடப் பெறில் ,நான்
ஒன்று நூறாயிரமாக் கொடுத்தும்பின்னும் ஆளும் செய்வன்,
தென்றல் மணங்கமழும் திரு மாலிருஞ் சோலை தன்னுள்
நின்ற பிரான் ,அடியேன் மனத் தேவந்து நேர் படிவே

**inRu vandu ittanaikum amudu SeididappeRil nAn
onRu nURayiramAk koDuttup pinnum ALum Seivan
tenRal maNam kamazhum tirumAl irum SOLai tannuL
ninRa pirAn aDiyEn manattE vandu nEr paDiLE**



A. TRANSLATION FROM SRI SATHAKOPAN'S TAMIZH TREATISE:

If azhagar from tirumAl irum SOLai with its fragrant breeze comes here today and accepts the 100 vessels of butter and 100 vessels of sweet po'ngal and stays in aDiyEn's heart for ever, for every vessel of akkAra aDiSil offered, aDiyEn will offer one hundred thousand vessels in place of each vessel that aDiyEn offered earlier, and, aDiyEn will do more and more kai'nkaryams of all kinds.

B. ADDITIONAL THOUGHTS FROM SRI PVP:

inRu vandu : can be interpreted as 'inRu vandu' or 'inRu uvandu' (liking). "If He comes and accepts my offerings with delight, with the feeling that without this He would not have been able to sustain Himself". It is not enough if He comes and accepts what I offer just because He does not want to refuse my offer; He has to accept it with the bhAvam that He cannot live without accepting what I offer.

ittanaikum: A hundred vessels of butter and a hundred vessels of akkAra aDiSil are nothing for Him; He is used to mountains of rice, ponds of yogurt and pools of butter ("aTTukuvi SoRRup paruppadamum tayir vAviyum nei aLaRum aDa'ngap poTTattuRRu" - periyAzhvAr tirumozhi 3-5-1).

amudu SeidiDap peRil: "If only He accepts my offering of butter and sweet rice". This is all kOdai wants; she is not one who would want anything else in return, just like her father "kURai SORu ivai vENDuvadu illai" (peiryAzhvAr tirumozhi 5-1-4). She says that if He does this help of accepting her offering of a hundred vessels of butter etc., she will be so grateful that she will then offer one hundred thousand vessels for each vessel that she offered earlier. If in addition, after accepting her offerings He just does not go away but stays permanently in her heart, she will be so happy that she will do all flawless kai'nkaryam to Him as prescribed by the elders. Srl kRshNasvAmi aiyangAr refers us to a saying that even a fool won't do anything without some benefit in return - prayojanam anuddiSyA na mandopi pravartate. Then what does she gain by offering all these to emperumAn? His pleasure is the only thing she wants, and this is her gain. Or, she gets the kai'nkarya phalan that she so desperately longs for. What does emperumAn gain by accepting what she offers? For every vessel He accepts, He gets one hundred thousand in return; and He gets His aDiyAL's kai'nkaryam, for which He is longing and waiting. He gets His belonging back, which pleases Him immensely. This is His gain.

pinnum ALum Seivan: "In addition, I will perform eternal kai'nkaryam to Him". There is only one thing she desires - to do kai'nkaryam to Him, just as nammAzhvAr declares in tiruvAimozhi 3-3-1: "vazhuvila aDimai Seyya vENDum nAm"; kOdai who is "a'nju kuDikkoru santati" is having the

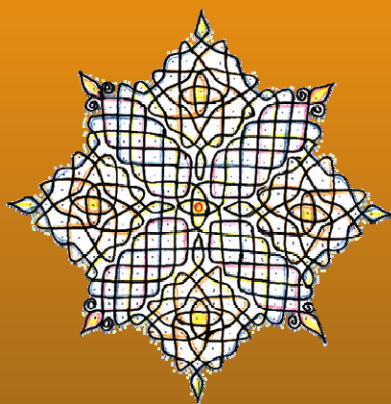
same desire her predecessors had. More than the butter or sweet po'ngal, emperumAn is looking forward to the kai'nkaryam from His devotee for which He has been waiting for a long, long time. Thus, He is more pleased when He gets His aDimai back. All the butter He stole in His kRshNa incarnation was to endear the cetana-s to Him. tenRal maNam kamazhum tirumAlirmSolaip pirAn nEr paDiLE: His nature is to help His aDiyArgaL. The reason He has not blessed ANDAL yet is not because He did not want to; it is because as He was getting ready to leave tirumAl irum SOLai and come to kOdai, this sweet fragrance of the breeze in tirumAl irum SOLai attracted Him, and so He stayed behind! ANDAL says that if He is able to overcome this attraction and come to her, then she will do



||ஆண்டாள் திருவடிகளே சரணம்||

namo Srl nrsimhAya

dAsan,
Oppiliappan Koil VaradAcAri SaThakopan



Srl:

Dear Srl MaTham sishyAs:

In the previous pages we read about the moving samarpaNam of akkAra aDisil by Bhagavad rAmAnuja which was very much appreciated by Srl Godhaa pirATTi that She gave AcArya rAmAnuja the honor of being Her brother!

Now is our golden chance to perform a similar kaimkaryam to our azhagan (Srl Dolai kaNNan) and earn the blessings of PerumAL, thAyAr and all AcAryAs.

During the annual celebration of the thirunakshatrams of SrlmaTham AcAryAs along with SrlJayanthi this year, there will be a special event planned for presenting 108 Vesels of akkAra aDisil to PAysAnna Priya Dolai KaNNan in the spirit of ANDAL's "presentation" of such samarpaNam to the Lord of ThirumAlirum ChOlai as promised in Her NaacciyAr Thirumozhi Paasurams.

The celebrations will take place on September 6th 2009, in a beautiful location at Morrisville, North Carolina (N.C), which is not too far from Research Triangle Park, Raleigh, N.C.

Many Families will be travelling to North Carolina site to participate in this most enjoyable utsavam for KuTTi KaNNan. We would like your family to join this VaishNava GhOshTi in offering our salutations to both our AcAryans and Dolai KaNNan.

The organizing committee has assembled an outstanding program for September 6 to celebrate both AcArya Thirunakshatrams and Srl Jayanti. Dolai KaNNan consecrated by Sri NArAyaNa YatIndra Mahaa DeSikan in 2001 C.E will preside over this KrishNANubhava utsavam in the sampradhAyic Manner with AarAdhanam, Thirumanjanam, Dolai and RathOtsavam.

You can sponsor one or more silver vessel full of AkkAra Vadisil to Dolai KaNNan on this occasion and take home the special silver vessel (s) in which your NaivEdhyam would be presented to Dolai KaNNan. A Maximum of 108 Silver Vessels of akkAra ADIsil will be presented to Dolai KaNNan during this occasion.



Silver Vessel for akkAra aDisil samarpaNam

Please be a sponsor of one or more vessels of this delicious samarpaNam for the Lord thru registration at the Ahobila MaTham portal (<http://www.Ahobilamutt.org>). The Utsava committee members are standing by to help you regarding the logistics to plan your family's participation at this annual event. Please make your travel plans and we all look forward to welcoming you at this grand Utsavam on September 6.

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Srl Ahobila MaTham 2009 AcAryA Day and Srl Krshna Jayanti Celebrations

Date:

Sunday, September 6, 2009

We have a full day of celebrations packed with events for kids and adults to immerse in a blissful KrishnAnubhavam.

Venue:

HSNC Main Hall
309, Aviation Parkway, Morrisville, NC 27560

Prasadam will be provided for breakfast, lunch and dinner.

RSVP:

Please visit <http://www.ahobilamutt.org> to view detailed program and register.

Volunteers are standing-by to take care of your logistics - airport pickup and accommodation.

Please register early and volunteer to support this event.

Several sponsorship opportunities are available to serve our Navaneetha Krishnar.

Srlmate Srl lakshmlnrsimha divyapAduka sevaka SrlvaN SaThakOpa
Srl nArAyaNa yatIndra mahA deSikAya NamaH|

Srlmate SrlvaN SaThakOpa Srl ranganaAtha yatIndra mahA deSikAya namaH|

aDiyEn

rAmAnuja dAsan