

nIngAdha selvam

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In the Ongi Ulagalandha pasuram, starting from the phrase "thInginRi nAdellAm", six phrases are used to show the wealth of the land. In svApadesam, this is shown to be the wealth attached to the Atma.

Let us enjoy the commentary by Sri U Ve P B Annangarachariar Swami on these.

1. thInginRi nAdellAm

What is the "thIngu" described here? There are many of them. Some are

- Thinking the body is the soul.
- Knowing that the Atma is different from the body, but thinking that it is completely independent.
- Knowing that the Atma is dependent on Him, but thinking that it is also dependent on others.
- Thinking that the Atma has the right to strive to protect itself.
- Gaining attachment to others.

These are removed completely.

2. thingaL mummARi peydhU

The three good causes for which the rains occur are: for the Vaidikas to do their learning and teaching; for the Kings to carry on a righteous rule; and for the protection of the women's chastity.

The inner meaning is that that this rain is the pouring out of the acharya's srIsUkti's.

Also, it could mean thre types of rain by the acharyas - delivering the Thirumantra upadesam in the ears; doing grantha kAlakshEpam after that; then encouraging thought.

The thingaL refers to the fact that acharyas deliver cool meanings.

Like the Moon that repeatedly grows, acharyas deliver these meanings continuously and repeatedly.

3. Onguperum sennelUdu kayal ugaLa

nel refers to the rice that is covered by the hull. This refers to the soul attached to the sthUla body. The hull is the sthUla dEham; the bran is the sUkshma dEham; the rice inside is the Atma. The soul sheds the sthUla dEham in this world; sheds the sUkshma

dEham at the Viraja river; and becomes the food for the Supreme ('ahamannam ahamannam ahamannam').

He is referred to as 'Ongu perum sennel' due to gnAna and other qualities.

Just as the rice grain bends down as it matures, so too bhAgavatas bend down their heads - losing the state of 'sOham' and attaining the state of 'dAsOham'.

kayal refers to fish. Since poets compare eyes to fish, this refers to turning the gaze toward the soul. While in this world, one has to see the body and the soul. Seeing the body is following the varNAshrama dharmam without fault. Seeing the soul is being in the states of sEshatvam and pAratantryam.

These are the fruits of 'thingaL mummARi'.

4. pUnguvalaip pOdhil poRivaNdu kaNpaduppa

Men's eyes are compared to lotus, while women's eyes are compared to lily (kuvalai). Therefore, here the phrase 'pUnguvalaip pOdhu' refers to the divine gaze of Sri Mahalakshmi.

poRi vaNdu and poru vaNdu both are used in reciting this pasuram. They mean, beautiful bees and warring bees.

It is appropriate to say that the bhAgavatas who enjoy the honey inside who is the Lord, are beautiful bees ('uLam kanindhrukum adiyavar thangaL uLLaththuL URiya thEn').

What does it mean to say 'warring bees'? As Nammazhvar said, 'piNangi amarar pidhaRRum guNam', one bhAgavata would praise one quality of the Lord; another would protest that and praise the greatness of another quality; and the debate would grow.

kaNpaduppa means being without any care. Those who have attained the merciful glances of Mahalakshmi, who does the purushakAram, have no care in this world.

5. thEngAdhE pukkirundhu

thEngudhal is the same as thayangudhal. That is, hesitation.

thengAdhE means that one should not hesitate in entering and staying at Acharyan's thirumALigai.

6. sIrththa mulai paRRi vAnga

Cows give milk through all four teats. Similarly, acharyas give out great meanings for four reasons:

1. Due to His command - He sent them to this world to uplift the disciples.

2. Due to the pleas of the disciples.
3. Even if the disciples don't request, acharyas cannot tolerate their suffering.
4. Acharyas cannot survive without doing upadesam.

paRRi vAngak kudam niRaikkum: Arjuna asked for just one thing and Sri Krishna gave him many great meanings in mutiple adhyAyams; Valmiki maharishi asked and Sri Narada gave the nectar that is Sri Ramayanam; Maithreya maharishi asked and Parasara Bhagavan gave him great meanings. Similarly, as soon as disciples ask for the way Acharyas pour out the meanings and fill vessel after vessel.

kudam refers to the disciples who are vessels. Filling the vessels means, acharyas making the disciples equal to themselves.

vaLLal perum pasukkaL refers to acharyas. Like cows, they are greatly generous by giving out meanings without expecting anything in return. Cows contain 14 worlds in them; acharyas have 14 vidyas within them. Like panchakavya, they use the artha panchakam to purify all souls.

nIngAdha selvam niRainthu: Understanding of one's self and the Supreme and the bhakti which results from it will grow and grow. Worldly wealth will be lost; the above said wealth will never leave.
