

# Adiyongal Thirumadal

ISSUE 35

SRI SYDNEY ANDAL GROUP NEWSLETTER

Apr 2018

Welcome to the **THIRTY FIFTH** issue of Adiyongal Thirumadal!

We are in the 4<sup>th</sup> month of our regular Skype chanting of **Swami Vedaantha Deskiar's** stothrams and prabandhams to mark swami's **750<sup>th</sup> Thirunakshathra year**. If any devotee is interested to take part in it, please send us an email to [sydney.andal@gmail.com](mailto:sydney.andal@gmail.com) and we will send you the skype invite.

In the current month's chanting on **10<sup>th</sup> April**, we will include **Ashtabujhashtakam, Kaamasikashtakam, Paramaartha Suthi**, and **Devanayaka Panchaasat** from **Desika Sthothraani** and **Meyvirada Maanmiyam, Adaikkala Pattu, Arutta Panchakam** and **Srivaishnava Dinasari** from **Desika Prabandham**.

Following this, on **8<sup>th</sup> May**, we will chant **Achyutha Sathakam** from **Desika Sthothraani** and **Thiruchinnamalai, Pannirunaamam, Thirumadirachurukku, Dvayachurukku** and **Charamasloka Churukku** from **Desika Prabandham**.

Regular monthly chanting of Thiruvoimozhi to celebrate Nammalvar Thirunakshatram, Visakam is taking place at bhaagavatha's thirumaaligai. If any devotee is interested to host at their place, please contact us through the above email ID.

Our regular monthly Naamadwar chanting will be on 15<sup>th</sup> April and the chanting details will be shared soon.

Please note we are celebrating this year's Sri Ramanuja Jayanthi on **21<sup>st</sup> April**. In view of the above, there will be no SVT monthly chanting on 14<sup>th</sup> April.

However, please note, to celebrate Ramanuja Jayanthi at **SVT**, there will be **Thiruvaimozhi** chanting from **18<sup>th</sup> April till 21<sup>st</sup> April**.

Please send us your feedback or comments to [sydney.andal@gmail.com](mailto:sydney.andal@gmail.com)

Please visit our website [www.sriandalsydney.org](http://www.sriandalsydney.org) for latest updates.



## What is in April 2018

**10<sup>th</sup>** - Monthly Skype chanting of Desikar Stothram and Prabandham

**14<sup>th</sup>** - Vilambi Varusha Pirappu

**21<sup>st</sup>** - Sri Ramanuja Jayanthi

**29<sup>th</sup>** - Madhurakavi Azhwar Thirunakshathram

## SVT Chanting Programme for Sri Ramanuja Jayanthi :

**18<sup>th</sup> Apr. Wed.** – 5.30 pm  
Thiruvaimozhi -1/10 & 2/10

**19<sup>th</sup> Apr.Thu.** – 4.30 pm  
Thiruvaimozhi 3/10 to 6/10

**20<sup>th</sup> Apr. Fri.** – 5.30 pm  
Thiruvaimozhi 7/10 & 8/10

**21<sup>st</sup> Apr. Sat.** – 9.30 am\*  
Thiruvaimozhi 9/10 & 10/10  
Eraamana Nootrandhadi followed by Sattrumarai.

\*to be confirmed with bhattar

### Answers to Quiz on Pages 9 & 10

1-d, 2-b, 3-c, 4-d, 5-a, 6-b, 7-d, 8-a, 9-b, 10-d

## 108 Divyadesam – Thirumalai – Sri Madhusudan Thathachar

**THIRUMALAI – a vadanadu divyadesam, Moolavar: Sri Thiruvekatamudayaan; Thaayar: Sri Alarmelmangai; Urchavar: Malayappaswami; Vimaanam: Anandanilaya vimaanam; Phuskarani: Swami Pushkarani**

**About the temple:** After traveling through the hills, we will come towards the temple of Lord Srinivasar. The entrance of the temple is so beautiful that it cannot be explained with words.

**The Moolavar:** The Moolavar of this divyadesam is said to be Swayambhu (originated on its own but not sculpted by humans). The Moolavar, Sri Thiruvekatamudayaan (aka Venkatachalapathy, Srinivasan) is found in Nindra thirukkalam on the petals of the Lotus. One can see and admire the beauty the Diamond Kireetam on the head of the perumal. On seeing his face to a closer look, we can see the smiling face of the perumal. His chin is covered with the Pachchai Karpooram and for the perumal, 4 hands are found. The upper two arms holds the Sangu and the Chakkaram. The lower right hand is in Varadha hasta pose which is said to be the pose where the perumal holds his hand with his palm facing the bhaktas and all of the fingers are pointed towards downwards (towards his divine feet). And his lower left hand is said to be in "Katya Valambitha" pose where the fingers of the hand rest on the left thigh of the perumal. Sri Lakshmi piratti is found on the right side of the Moolavar's chest in sitting position. And on his left chest is Padmavathi thaayar is found. The perumal is worn with lots of precious ornaments on his arms, he is worn with a kind of ornament which is like the Adhiseshan on his both the hands. He is also worn the Garland of Salagramam and his divine thiruvadi (Feet) is found on the Lotus flower.

**Bhoga Srinivasa Murthi:** Next to Moolavar is Bhoga Srinivasa Murthi is found who is similar as the Moolavar but the difference is the Sangu and the Chakkaram cant be removed (its fixed) and gives his seva as "Sangu Chakra thaari". It is said that he is the perumal who accepts all the dedications made by bhaktas and gives the varam.

**Ugraha Srinivasar:** In front of Moolavar is Ugraha Srinivasar is found who is also named as "Venkata Thuraivar" and the Vighram represents that he is in the angry mood. Due to an fire accident, he is used only on 3 occasions (ie) during Uttanna Ekadesi, Mukkoti Dwadesi and Dwadasa Aradhana. It is said that the rays of the sun should not touch the idol as it might bring harm to the world. Because of this before the sun rises, he is brought back to the Garbagriham. The Utsavar is called as "Malai Kuniya Nindran Perumal". He is also found in Nindra kolam and he is worn with lots of precious ornaments like diamonds and gold. Along his sides are Sridevi and Bhoodevi are found. On special days and on Utsavams like Kalyana Utsavam, Brahmotsavam, Teppa Utsavam, the Utsavar is decorated with a diamond ornament named as "Vajrangi" and a pearl ornament known as "Muthangi" next to ugra Narasimhar is Kolor Srinivasar is found. He is also named as "Dharbar Srinivasar". He is brought up to the Thirumaamani mandapam and the perumal's Kaanikkai are spread in front of him and are counted and finally the collection amount is said in front of him.

**Sri Navaneedha Krishnan:** Next to him is Sri Navaneedha Krishnan is found. He is found in dancing position along with Rukmanidevi. The Dhanur month (Maargazhi) utsavam is done for this perumal.

## 108 Divyadesam (contd.)

**Sri Ramar:** Next is 4 idols of Sri Ramar, Seetha devi, lakshmana and sugreevan are found. Next to them is Chakarattalwar (Sudarsana chakkaram) is found who is taken out before the utsavar taken out for Veedhi Purappaadu (Perumal is taken out through the streets). On Ratha Saptami, Chakkrattalwar is taken to Swammi Pushkarani and spiritual bath is given to him. **Mangalasanam:** Next to Sri Rangam divyadesam, only in this sthalam, Alvars have done more numbers of Mangalasanam here.

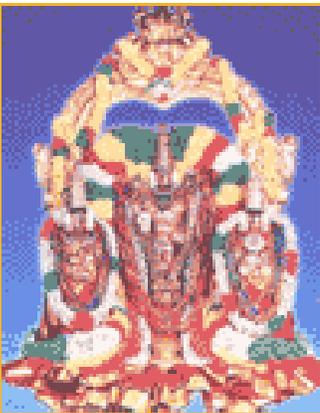
Perialwar-	7 Paasurams.
Andal-	16 Paasurams.
Thruppaanalwar-	2 Paasurams.
Kulasekaralwar-	11 Paasurams.
Thirumazhisaiarwar-	14 Paasurams.
Poigaiarwar-	10 paasurams.
Boothathalwar-	9 Paasurams.
Peialwar-	19 Paasurams.
Nammalwar-	52 Paasurams.
Thirumangaiarwar-	62 Paasurams.

**Total - 202 Paasurams.**

Manavala Maamunigal has stayed in this sthalam for a long time and have praised and sung mangalasanam on this perumal.



**Vimaanam:** One can see the beautiful and white Vimaanam, which is known as "Ananda Nilaya Vimaanam". This Tirupathi temple is about 400 feet in length and 250 feet width. There are two gopurams found to this perumal. One is the outer Gopuram and another is Inner Gopuram. For two Gopurams, there are two Pragharams. The worship done in between the two pragharams is referred to as "Sampangi Pradhakshanam". The worship in between inner pragharam and Garbhagriham is referred to as "Vimana Pradhakshanam".



### Entering into the Temple:

The outer entrance of the temple is called as "Mugha Dwaram" (entrance) and it is about 11 feet in width. Entering through this, we can see the Ranganayakikula mandapam, which is found on the left hand side. Next to it is the Pradhama mandapam is found.

On the North side of the Pradhama mandapam, a statue of Krishnadevarayar is found who is said to be a great Shiva bhaktan. He came to this Tirumala divyadesam in 16th century for about 7 times.

On the left side of Pradhama Mandapam, a big hall is found where Kalyana utsavam for the Perumal is done in a very grand manner. A small sannadhi for Sri Ranganathar is found and it is said that during the war of the Mughals on Sri Rangam, this Vighram (Idol) was taken from Sri Rangam and kept here in this sannadhi and proper poojas done for the perumal.

## 108 Divyadesham (contd.)

Next to this, is the Thirumalai Raja Mandapam is found. In this mandapam, there are three statues of Lala Khamanan, the Thodarmalla, his mother and his wife are found.

As we have seen that two types of Pradhakshanams are said to be done in this temple, one can see the Sri Varadharajar sannadhi as we cross the inner Gopuram. Next to Varadharajar sannadhi is the Madapalli. (Kitchen of the temple) is found. There are called as "Poturooms" and the Neivedhya prasadhams are prepared inside these rooms. The incharge of the kitchen is none other than Sri Vakula maligai the mother of the perumal. An idol is also found in the entrance of the Kitchen and because of this, she is called as "Madapalli Naachiyar".

To the front of Madapalli, a well called as Bangarubavi (Golden well) and the water from this well is taken for cooking the prasadhams, and for Thirumanjanam (spiritual bath given for the perumal).

After doing the Pradhakshanam, one can see the sannadhi of Sri Ramanujar, the Vaishnavite Acharyan. In this sannadhi, theertham and Satari are offered for the bhaktas. There is no sannadhi for any Acharyaas for any of the Alvars only sannadhi for the great Vaishnavite, Sri Ramanujar is found.

On the side of Sri Ramanujar sannadhi, a sannadhi for Yoga Narasimhar swamy is found. He is giving his seva in Yoga position holding Sangu and Chakkaram on his hands which is lifted upwards.

And after worshipping all these, we will come across Thirumaamani mandapam, where 'Garudan' is found. There is a small vimaanam found on top of Garudalwar Sannadhi.

To the west of Thirumaamani Mandapam, the Bangaru Vakili (the golden entrance) is found. And two Dwara Balagaas, jayan and Vijayan are found on the either side of the entrance. A custom by named "Thiruppaavadai" is done here during which large quantity of cooked rice are spread in this mandapam and Bhoga Srinivasamurthi is brought to this custom to accept it.

After crossing the Bangaru Vakili, we can enter into a mandapam by named Snapana mandapam. This mandapam is also called as "Thiruvilam Koil", where Bhoga Srinivasa murthi is found.

After crossing the Snapana Mandapam, we can find Ramar medai where statues of Hanuman, Angadhan and sugreev are found and to opposite of this medai, statues of Anantham, Garudan and Vishwa karma made of Panchalokam are found.

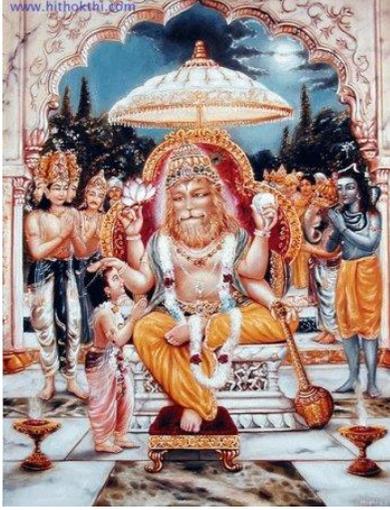
From Ramar medai, one can enter the Sayana mandapam, where the perumal is put to sleep in night (Ekantha seva). Behind the Sayana Mandapa is the Garbhagriham. (the moolavar sannadhi).

*Acknowledgment: Divyadesham.com*

Varththai 51

## 51. இங்கும் உண்டு என்றேனோ ப்ரஹ்லாதனைப் போலே

51. ingum uNdu enREnO prahIAdhanaip pOIE



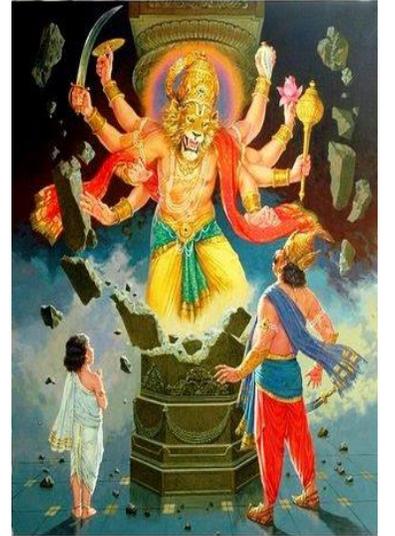
The asuras Hiranyaksha and Hiranyakashipu were brothers. They were both very cruel. Hiranyaksha hid the world under the ocean and Sriman Narayana took the Varaha avatara to restore it; after doing that, He also killed Hiranyaksha. Due to that, Hiranyakashpu developed great hatred toward Him. He performed great penance toward Brahma, obtained several boons from him mainly not to be killed by humans, animals, living creatures etc. and started ruling this world and Indraloka. He then put forth the command that no one should worship Sriman Narayana and instead everyone should worship him.

Prahlada was the son of Hiranyakashipu. Despite being born to this evil asura, Prahlada was a great devotee of Sriman Narayana as Narada had preached the moola mantram (Om Namō Narayana) when Prahalada was in his mother's womb. While the teachers of Hiranyakashipu's land taught all children that Hiranya was the supreme power, Prahlada prayed only to Narayana and also taught the same to the children in his guru kula. This infuriated Hiranya and he began many attempts at torturing and even killing Prahlada – such as using weapons, having poisonous snakes bite him, crushing him with elephants, throwing him from a mountain-top, throwing him in fire, into the ocean, etc. but Sriman Narayana saved him every time.

Prahlada's mind was always set on Narayana and as such Hiranya was unable to do anything to him. In spite of everything that Hiranya did to him, Prahlada showed no anger towards him. Instead he advised Hiranya "Vishnu is the antaryami to everything in this universe. Being that the case, where is the idea of considering some as friends and some as enemies? Just as He is inside me, so is He inside you. He is present everywhere."

At that time, Hiranya showed a pillar and asked Prahlada if He was in it. Prahlada answered that He was everywhere including that pillar. When Hiranya wrecked that pillar, Sriman Narayana appeared as Narasimha and killed Hiranya by ripping him with his finger nails. Narayana took an avatar that met all the boons Hiranayakasibu had obtained from Brahma!!!. Nrasimha avatar is a mixture of man and animal (not either). He killed him with his finger nails which could be classified a living or dead. He was killed in the twilight time (neither day nor night) in the doorstep (neither inside nor outside).

Pen Pillai asked Ramanuja "Did I say with great conviction that He is everywhere including here (in this pillar), like Prahlada did?" Does it matter whether I live in this town or move away?



Varththai 52

52. இங்கு இல்லை என்றேனோ ததிபாண்டனைப் போலே

52. ingu illai enREnO dhadhipANDanaip pOIE



The name Dhadhipanda means one who has a large yogurt pot.

Each day, a Dhadhipanda would take a large pot of yogurt and go about selling it. In the evening, he would come back with the empty pot and rest outside his home.

One day, Krishna was sitting in his mother Yashoda's lap and drinking milk. Suddenly she remembered leaving milk on the stove and she left Krishna and ran inside to take the milk before it got overheated. Krishna became angry at that and threw a stone on a pot containing ghee. When Yashoda returned, she saw the broken ghee pot while Krishna sat innocently nearby. She became angry at Him and called out to Him while brandishing a small stick. Krishna began to run crying and Yashoda started to run behind Him.

Lord Krishna gives Moksha to a pot

While running to escape from His mother, Krishna saw Dhadhipanda and his pot. So, he told him "O Dhadhipanda! My mother is angry with me and she is going to hit me. Please hide me in your pot and tell her that you did not see me". So, Dhadhipanda hid Krishna in his pot. When Yashoda came there and asked if he had seen Krishna and if He was hiding there, he lied "He is not here". Believing him, Yashoda left. Krishna then called out from inside the pot, "O Dhadhipanda! I am not able to breathe inside here. Please let me out". Dhadhipanda was graced at that time by the Lord and he realized that Sri Krishna was the supreme. So, he told Krishna, "O Krishna! Only if You promise to give me moksha, will I let you out". After a short argument Krishna agreed. Not satisfied, Dhadhipanda also asked for moksha for his pot and Krishna acquiesced. As promised, Krishna gave moksha to both Dhadhipanda and his pot.

No one can say, upon whom the Lord's grace would fall. In the previous varththai, one saw that His grace fell on Prahlada who told that He was everywhere; in this varththai, it is seen that He gave moksha to Dhadhipanda who said that He was not there (near him).

Thirukkolor Ammal wonders "Did I say a lie (that He was not present nearby) for His sake, like Dhadhipanda did?"

**Pictures courtesy:** Kazhiyur Varadan, Lord Krishna Gives Moksha to a pot, Hithokthi and Sathya Sai Students blogspot

## Whatsapp Vishayangal

In the days of Swami Vedantha Desikan, there lived a lot of "poet thieves", who would steal the literary works of one poet and would take them to the king claiming it as their original work and got petty rewards from the king.

But they did not dare touch the literary works of Swami Desikan, as these were secured by way of various in-built complex algorithms from various sastras and wrapped with hints and questions for which solutions were kept hidden elsewhere. This made it impossible to unwrap the algorithms to extract their meanings to steal them.

Here is an example:

**ekaya(1) dvau(2) viniscitya triim(3) chatur(4) bhirvaso kuru |**

**panca(5) jitva viditva shat(6) sapta(7) hitva suravi bhava | |**

Algorithm - Desikan's upadesam to the king using Raja Neethi Sashtam, wrapped through a numerical sequence.

**Using "the one" determine "the two", control "the three" using "the four", conquer "the five", know "the sixth" and go beyond "the seven" to become happy.**

Swami Desikan hadn't described or elaborated what were the seven to go beyond, what were the six to know and what were the five to conquer etc. The king had to refer to his Raja Neethi sashtam to unwrap and extract the meanings for the above count of numbers.

It is impossible to unwrap the meaning by a person who reads the normal sampradaaya granthams, as this specifically targeted the kings who followed the "Raja Neethi".

The king of Venkatagiri-Rajamahendram, "King Simhabhupalan", who himself was a great Srivaishnava scholar, was aware of Swami Desikan's glory and wanted to take some guidance from Swami Desikan. He then called a few of the scholars from his raja darbar and asked them to visit Swami Desikan at Srirangam to request him to write upon righteous principles for the common man and ethics for the rulers to abide by and follow.

This request resulted in Swami Desikan composing the kaaviyam **Subashitha Neevi**, educative verses of wise advice to people and rulers, from which the above example (sloka 9-1-2 from Nitimathpaddathi (Path of People of High Morale)) has been taken.

**Meanings if 1, 2, 3 etc:**

**ekaya(1)** - palar oppukollak-koodiya orae maathiriyaana thaelindha bhuddhiyaal (with a clear mind that others can agree)

**dvau(2)** - dharmam artham ivaigalai (on the two, moral values and economic prosperity )

**viniscitya** - nangu theermaanam seidhukondu (have a clear proposition)

## Whatsapp Vishayangal (contd.)

**triin(3)** - ediri, nanban, udaaseenan enru moonru vagai makkalayum ( the three types of person enemy, friend and unknown)

**chaturbhi:(4)** - saama dhaana bedha dhandanaigal enra naangu upaayangalil (using the four methods of political resolution - reconciliation, compensation, domination and enforcement)

**vasae kuru** - keezhae koorina moovagai makkalai un vasamadanginavargalaai seyvaayaaga (bring them under your control) |

**panca(5)** jitva - eim pulankalayum venru ( conquer the five senses - eyes, ears, tongue, nose and skin)

**viditva shat(6)** - aaru vagayaana paripaalana muraikalai arindhu (know the six types of governance). They are:

1. **Sandhi** - vittukodupadhu (to leave without persuasion)
2. **Vigraham** - sandai seyvadhu (to fight)
3. **Yaanam** - Naangu padaigaludan poorukku selvadhu (march with four type of armies)
4. **Aasanam** - poarai patri senadhipathigaludan alosanai (discuss war tactics with army commanders)
5. **Dwaideepaavam** - eithiri padaigalil kalahamootudhal (Destroying the unity within their enemy's army)
6. **Samasrayam** - Mahaangalidam nilamayai vilakki arul peruvadhu (seek blessings from spiritual gurus)

**sapta(7) hitva** - ezhu vidhamaana theeya pazhakangalai vittu (disown seven types of bad practices). They are:

1. **Mrugya** - vaettai aaduvathu (hunt animals)
2. **Aksha** - sokattan aduvadhu (gambling)
3. **Striya** - Stree sambhogam (relation with illegal women)
4. **Paanam** - kudi (consumption of alcohol)
5. **Vakrapaarushyam** - ketta vaarthaigalai pesi varudhal (using bad and foul language)
6. **Arthadweshanam** - theливаana sashtrathai dooshipadhu (disrespect to pure sashtras)
7. **Dandapaarushyam** – kutrangalukku thakkapadi dandanai alikaamal irupadhu (not punishing in relevance to the crime)

**suravi bhava** - magzhindhu irupaayaga (let be happy) | |

This is based on Kautilya's Arthasashthram.

# Junior Madal - Quiz on Sri Ramanujar

1. Sri Ramanujar was born in:

- a) Sri Rangam
- b) Mylapore
- c) Thirumazhisai
- d) Sri Perumbudur

2. His father's name was:

- a) Periya Thirumalai Nambi
- b) Asuri Kesavacharya
- c) Govindan
- d) Alavandar

3. What was the name given to him by his parents?

- a) Ramanujan
- b) Udayavar
- c) Ilaya Perumal
- d) Acharyar

4. Ramanujar's birth star:

- a) Chithirai
- b) Visakam
- c) Karthigai
- d) Thiruvadhirai

5. Who was his first guru after his father?

- a) Yadavaprakasar
- b) Alavandar
- c) Periya Thirumalai Nambi
- d) Koorathazhwan

6. What was his wife's name?

- a) Kanthimathi
- b) Tanjamambal
- c) Ponnachiyaar
- d) Andal

# Junior Madal - Quiz on Sri Ramanujar

7. Who sacrificed his eyes to protect Sri Ramanuja?
- a) Sri Parasara Bhattar
  - b) Mudali Aandan
  - c) Alavandar
  - d) Koorathazhwan
8. Where do you find Sri Ramanujar's "Thaanaana Thirumeni"
- a) Sri Rangam
  - b) Thirumalai
  - c) Sri Perumpudur
  - d) Thirunarayanapuram
9. Which one of the following is a name of Sri Ramanujar's cousin Govinda?
- a) Nampillai
  - b) Embar
  - c) Mudali Aandan
  - d) Yadavaprakasara
10. Which one of the following was not written by Sri Ramanujar?
- a) Sri Bashyam
  - b) Geetha Bashyam
  - c) Gadhyathrayam
  - d) Eramanusa Nootrandhadhi