

Adiyongal Thirumadal

ISSUE 39

SRI SYDNEY ANDAL GROUP NEWSLETTER

August 2018

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

Sydney Andal Group is organising a two-day discourse (upanyasam) of Guruji Gopalavallidasar as per details below:

Date	Morning	Topic	Venue (residence of)
27 Oct Sat	10.00 AM	Anjaneya Vaibhavam	Priya & Prasanna, 41 Gooden Drive, Baulkham Hills 2153
28 Oct Sun	10.00 AM	Paadhuka Prabhaavam	Kala & Arvind, Audine Avenue, Epping 2121
Date	Evening	Topic	Venue
27 Oct Sat	6.30 PM	Kaliyuga Yashodha	Scout Hall, 61A Good Street, Westmead 2145
28 Oct Sun	6.30 PM	Sambhavaami Yuge Yuge	Scout Hall, 61A Good Street, Westmead 2145

All are requested to participate and make the event a grand success.

The celebration of 750 thirunakshathiram of Swami Desikan has been planned on Sunday 23rd Sep. We will share further details as soon the venue and timings are finalized.

The annual brahmotsavam of Yatheendragiri Sri Venkateswara Perumal will be from 13th Sep to 22nd Sep. All goshti bhaagavathas are requested to participate in divya prabandham chanting. Chanting details will be shared close to the event date.

Because of brahmotsavam divya prabandham chanting there will not be our regular monthly chanting at SVT.

Please send us your feedback or comments to sydney.andal@gmail.com

Please visit our website www.sriandalsydney.org for latest updates.



What is in August 2018

25th August - Monthly

Skype chanting of Desikar Stothram and Prabandham

26th August – Yajur Upakarma

27th August – Gayathri Japam



**Answers to Quiz on Pages
1-B, 2-A, 3-C, 4-B, 5-A, 6-B, 7-C, 8-A**

108 Divyadesham – 05 Sri Azhagiya Manavala Perumal Temple, Trichy

- Sri Madhusudan Tatachar

This sthalam is situated in Urayoor, Trichy district in Tamil Nadu, which is between Trichy - Erode railway line, nearly 2 miles away from Trichy Junction. It is also near to Naachiyar koil, which is between Trichy and Main guard Gate.

Sthala Puranam:

Once upon a time, there was a discussion among the great rishis that among Trimurthies, who is the greatest. But they could not come to a conclusion. Finally, all the rishis decided to seek the great muni, Brighu's help to find the answer to their query. They all explained situation and sought Brighu muni's help to resolve the doubt in their mine. Brighu muni agree to find an answer that would clear all of their doubts.

First, he went to Kailasam where Lord Shiva and Goddess Parvathi reside. But, in the entrance itself, Brighu muni was stopped by the Dwara Palakaas

as the residing deities were all alone and didn't want to be disturbed. As he got this kind of answer in Kailash, he thought Siva could not be the right person who might help His devotees as He was not easily approachable. He was disappointed by this rejection; he then left to Sathya Lokam where Lord Brahma and Goddess Saraswathi reside.

There also he could not meet Brahma and had similar thoughts about Brahma as he did about Siva when he visited Kailasam. Finally, he went to Sri Vaikuntam where Sriman Narayanan and Goddess Sri Laksmi reside. As Brighu muni entered Vaikuntam, he was greeted in a good manner and this first action made him to think that Sriman Narayanan is the right person to whom all persons and rishis can seek help and can have a direct approach towards him. Sriman Narayanan offered him with the seat and did the Paadha Pooja for him. But, this action of Sri Vishnu made Sri Lakshmi to think bad and asked Him not to hold Muni's feet. But, this action of



Sri Lakshmi made Brighu muni get angry and cursed Her that she would be born in the world as an ordinary human. Sri Lakshmi was upset over the curse she got from Brighu muni but Sriman Narayanan said assured her the events that were happening were as they were meant to be and added that he will follow Her soon to the earth.

At the same time on the earth, a king by name Dharma Varman was ruling the Chozha Naadu with his base at Kumbakonam. Once he went out for hunting in a forest and saw some rishis who sought his help as they were disturbed by some demons. Dharma Varman agreed to protect them from the demons and he stayed in the forest for some time. The King had a very happy life except the fact that he had no child of his own. He requested the rishis to bless him with a child. So, the rishis did a Yagam to bless the king with a child. At that time, an Asareeri stated if he prayed to Sri Lakshmi to give him a child, Sri Lakshmi herself would be born as a child to him. Hearing this, he started to meditate on Sri Lakshmi and finally, a female child was born to his wife and he named her "**Vara Lakshmi**".



As the days went on, Dharma Varman started to seek a perfect groom for his daughter and announced a Swayamvaram for her. Many kings attended the swayamvaram which was also attended by Sriman Narayanan Himself. As Varalakshmi entered the swayamvara hall, she had a glance at everyone present in the hall and noticed Sriman Narayana amongst others. She went straight to Him without any delay and garlanded him. The King was very happy with the choice of groom and he conducted the wedding of his daughter with the God then and there. All those were present in the swayamvara hall witnessed the wedding of Sri Vishnu and Sri Lakshmi thaayar on that day and the extremely pleased Dharma Varman raised a temple for Sri Ranganathar in the Kalyana Thirukkalam.

The Utsavam done here starts in Panguni month and lasts for 10 days.

On the first day of Panguni Uthiram festival, Sri Ranganathar comes from Sri Rangam and stay at Urayoor. And on Panguni Uthiram day, he marries Kamalavalli Naachiyar and gives his Kalyana Kola Seva to his Bhakthas.



There is no Utsavar found in this sthalam as Sri Ranganathar of Sri Rangam came here to marry Sri Lakshmi and the Utsavar of Sri Rangam is considered to be the Utsavar of this sthalam too. In this sthalam, Periya Pirattiyar is giving her seva in two different ways. One is Irundha seva and the other one is Kidantha seva. Combining these both sevas, she is giving seva as "Urayum" (from sitting seva to sleeping seva) seva, this temple is called "Thiru Urayoor". There is no Brahmotsavam conducted in this divya desam.

Other Uthsavams:

Kodai Uthsavam – Vaikasi/Aani – 10 days

Vasantha Uthsavam – Vaikasi/Aani – 7 days

Navarathri Uthsavam – Purattasi – 9 days

Dolothsavam – Kaarthigai – 7 days

ThiruAdhyayana Uthsavam – Thai/Maasi – 11 days

Theppa Uthsavam – Maasi – 7 days

Sri Kamalavalli Naachiyar – Sri Azhagiya Manavalan Serthi – Panguni Aayilyam – 1 day.

Apart from the above uthsavams thaayar will have purappadau on every friday.

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Specials:

The Vimaanam is said to be found of Five Nillays with Seven Kalasams on it. The Five Nillays are:

- Ananda
- Pranava
- Pushpaka
- Sesa and
- Thaivagai vimanam



Acknowledgment: divyadesam.com

Varththai 59

59. நெடுந்தூரம் போனேனோ நாதமுனியைப் போலே

59. nedundhUram pOnEnO nAthamuniyaip pOIE

Nathamunigal's original name is Ranaganathamishrar. He is the primary acharya in Srivaishnava sampradhayam after Perumal, Thayar, Vishvaksenar and Nammazhvar. He is celebrated by Kooraththazhvan in his guru paramparai thaniyan as "lakshmlnAtha samArambhAm nAtha yAmuna madhyamAm ...". It was through his great effort that the 4000 divya prabandha verses that were lost were obtained. Nathamunigal was a great exponent of the Ashtanga Yoga. He meditated on Nammazhvar and chanted Kanninum Siru Thambu for 12000 times in Azhvar Thirunagari and obtained the Divya Prabandham from Azhvar.



He saw the Lord in everything in this world. One time, while he was in yoga, the Chola king came to his place with the women of his household to see him. After he left, Nathamunigal heard about the incident. He then left behind the king and walked all the way to the capital city of Gangai Konda Chozhapuram. His disciples followed him and met him there. They asked him why he had followed the king. Nathamunigal replied "I saw them as Sri Krishna and His gopikas and that's why I followed them". This is the Bhava (state) described by Nammazhvar ,

"thiruvudai mannarai kANil thirumAlaik kaNdEnEenum" - Thiruvaymozhi 4-4-8.

Another time, Nathamunigal was deep in meditation. When he came out of it, the people in his household told him that two men who catch and train animals, a woman and a monkey came to see him and left. Nathamunigal replied "They must be Sri Rama, Lakshmana, Sita and Hanuman" and started heading in the direction that they went. As he went, he asked the people in the way if they had seen this group. Thus enquiring he followed them all the way to Gangai Konda Chozhapuram. There when he made his enquiries about the group, people told him that they had not seen any such group. Hearing that, Nathamunigal became extremely sad, collapsed there itself and left for Vaikuntam. Thirukkolur Ammal quotes this incident and asked,

"Did I walk a long distance looking for the Lord, like Nathamunigal did?"

Acknowledgement:

Sri TCA Venkatesan's write up and Sri U Ve V V Ramanujam Swami

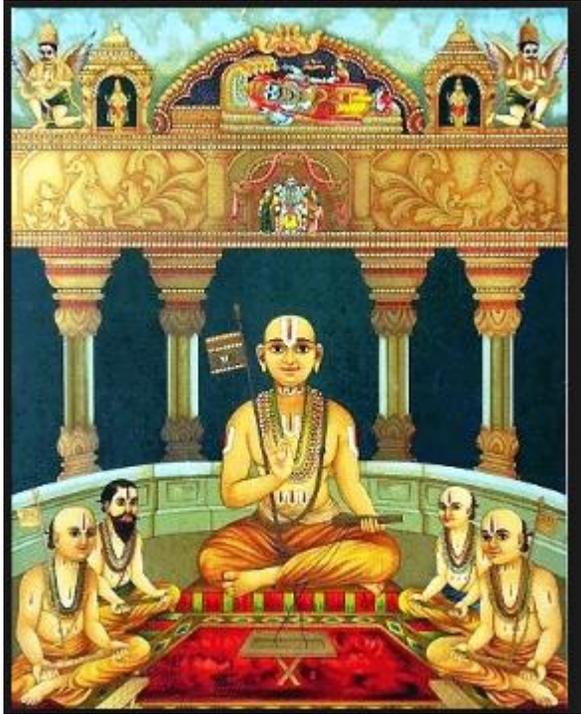
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60. அவன் போனான் என்றேனோ மாருதியாண்டான் போலே

60. avan pOnAn enREnO mAruthiyANdAn pOIE

Due to the troubles created by the Chola king, Ramanuja moved to Thirunarayanapuram (Melkote) in Karnataka and lived there for many years. While he was there, he would often remember Srirangam and Koorathazhvan and missing them both, he longed for his return. This chola king is called "avyapadeshya" by Srivaishnava acharyas – that is, one who is not worthy of being called by his name. He later died due to a festering wound in his neck and so was also referred to as "kirumi kaNdan".

Ramanuja had a disciple called "mARenRilla mAruthi siRiyANdAn" or "mAruthiyANdAn". He called this disciple and told him to visit Srirangam and bring back news about the temple, Kooraththazhvan, Periya Nambigal and others.



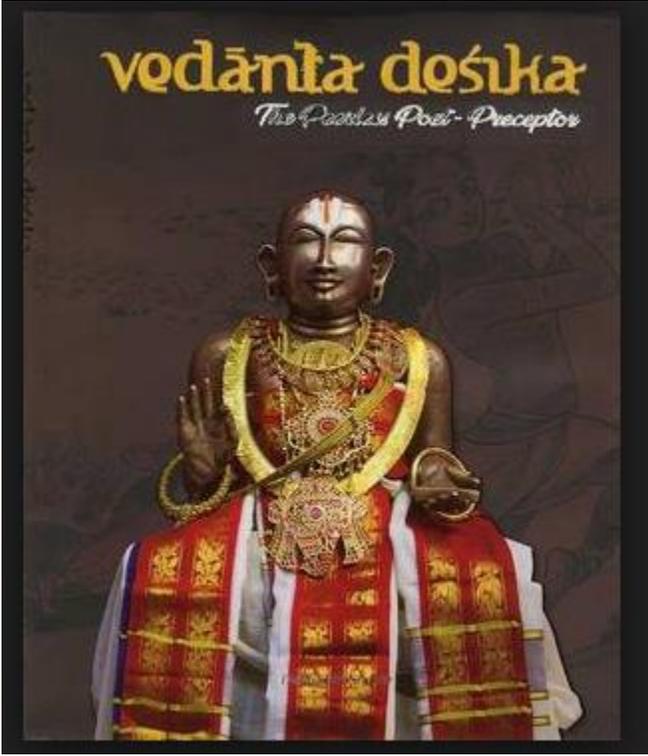
Maruthiyandan went to Srirangam and gave the news about Ramanuja to those there. He also heard about Periya Nambigal attaining the Lord's lotus feet and Azhvan losing his eyes and became very sad. At that time, he also heard about the king's death. He became happy on hearing this news (as it meant Ramanuja could return to Srirangam) and walked very quickly back to Thirunarayanapuram.

At Thirunarayanapuram, he met Ramanuja and said "avan pOnAn", meaning that the chola king was dead. Hearing that, Ramanuja too became happy that he could now go back to Srirangam and embraced Maruthiyandan and another disciple Ammangi Ammal who had gone with him. However, he too became very sad on hearing the news about Kooraththazhvan and Periya Nambigal. Afterward, he consoled himself and returned to Srirangam.

Thirukkolur Ammal is asked "Did I walk a long distance and give good news to the acharya like Maruthiyandan did?"

Acknowledgement:

Sri TCA Venkatesan's write up and Sri U Ve V V Ramanujam Swami



This article is based on a bigger tamil article in recent Shri Nrisimhapriya and just covers some interesting portions.

If you count the number of prabhandhams in the 4000 Divya Prabhandham the total count is 24. However a difference of opinion exists in the way it is counted to arrive at the same 24. One set of people count Thirupallandu and Periazwar Thirumozhi as 2 different prabahndhams but they leave out Eramanusa Nootranaadhi from the count. The total pasurams in this case does not come to 4000 but they argue it is close to 4000 so is called 4000 divya prabhandham.

However Shri Vedantha Desikar didn't agree with is argument. He also wanted to avoid further interpretations by miscreants later on. Hence in his Prabhandha Saram which is part of Shri Desika Prabhandham (or Shri Desika malai) he has clearly given details of the pasurams, sung by whom and the number of pasurams in each work, which in total

numbers are 24 and total pasurams of 4000. He counts Thirupallandu and Periyazwar thirumozhi as one and includes Eramanusa Nootranaadhi.

Sri Desika Prabhandam (which includes Prabhandha Saram) when he composed were 24 in number out of which 5 pasurams(Bandupaa, Kazharpa, Ammanaipaa, Usarppa, Yesarppa) are lost. Only the balance 19 are available today.

The greatness of this work Prabhandha saram is give below:

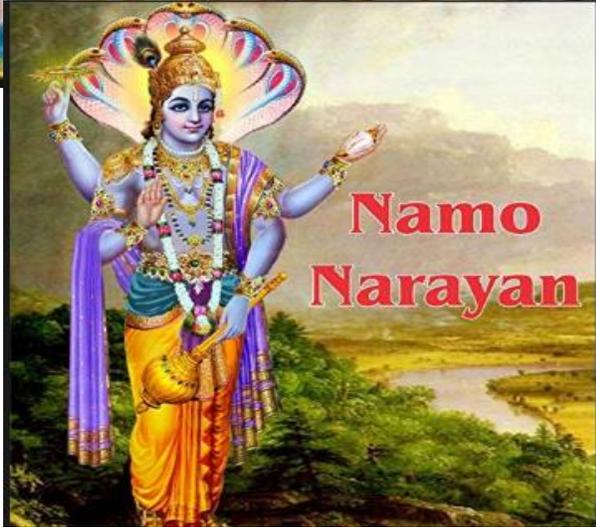
The dharma pathni of Shri Vedantha Desikar was named Nilamamagal and she was born in Thiruvendavandai, near Mahabalipuram. It is understood this ammangar (his pathini) used to recite all of the 4000 pasurams and then only have her food. Buot on a dvadasi day when she had to break the fast due to the early paranai time(time to break the fast) , she was at a faix as she could not finish his Vritham of reciting the prabhandhams. So Shri Vedantha Desikar composed the Prabhandha saram and told her if she recites the 18 verses in this work it is equivalent to reciting all the 4000 Prabhandhams.

So if time permits we also can follow this by chanting Prabhandha saram daily.

Shri Vedantha desikar Thiruvadigale saranam

Kettadhil Rasithadhu – Smt. Radha suresh (a.k.a Ranganayaki)

Once a sishya went to Kurugai Kaavalappan Swami and asked him " I want to remember Narayana all the time but I get deviated and keep forgetting Him during the day of my life". Also 'please give me tips or techniques as to how I can remember and when to remember Him'.



Kurugai Kaavalappan said smilingly 'Okay I shall teach what you wanted to know but in return you have to teach me something I don't know'.

Sishya agreed to this proposal. Then Swami went to ask 'please tell me how to forget Narayana when he is inside/outside of everything and pervades everywhere. Then Swami started to illustrate by quoting an example. There was a big mandapa and huge elephants were surrounding the mandapa on all directions. There came a man and he asked another man standing nearby in this way. 'I am looking for elephants and can you see any part of elephant anywhere nearby'. This is a silly question indeed as you can see big elephants everywhere and cannot be missed from anyone's vision.

Then Swami went to clarify further to his sishya saying 'If you lose a small pin you can ask someone to help search for the same but if you are looking for something big that you can see clearly, there is no need to ask for anybody's help. Similarly if you are able to see Narayana in all things around you and feel Narayana in everything that you see and touch then what is the need or where does the need arise to forget 'Him'. Once you realise this secret then it is easy to do 'Dhyan/meditate on any of His form and invoke His blessings and kindness. Hence you can

understand and follow that this is the only easy way to remember 'Narayana' who pervades everywhere, all times. Sishya thanked Swami and went away.

Junior Madal - Quiz on Andal

- 1) Sri Andal's birth place?
 - A. Madhurantakam
 - B. Srivilliputhur
 - C. Thirukurugoor
- 2) Who was Sri Andal's father?
 - A. Srivishnu Chiththar
 - B. Mahapoornar
 - C. Maaran
- 3) Who did she call "Annano":
 - A. Madhurakavi Azhwar
 - B. Kanikannan
 - C. Sri Ramanujar
- 4) Sri Andal was an incarnation of:
 - A. Sri Devi
 - B. Bhoo Devi
 - C. Durga
- 5) Who did Sri Andal marry?
 - A. Sri Ranganathar
 - B. Sri Srinivasa Perumal
 - c. Kallazhagar
- 6) Birth star of Sri Andal
 - A. Pooratathi
 - B. Pooram
 - C. Ayilyam
- 7) Thiruppavai consists of ---- Paasurams
 - A. 12
 - B. 143
 - C. 30
- 8) Who is the only female Azhwar?
 - A. Andal
 - B. Thirukkolur Pen Pillai
 - C. Kongu Piratti