

Adiyongal Thirumadal

ISSUE 32

A SYDNEY ANDAL GROUP NEWSLETTER

Jan 2018

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

As all of us are aware 2018 is the 750th Thirunakshatram year for one of the many great acharyars of our samprdayam Shri Vedantha Desikar who has written so many stotras and books in tamil, sanskrit and manipravalam. Our group celebrates his thirunakshatram every year and mostly it happens in the temple as it falls around Brahmotsvam time.

All over the world many baghavathas are celebrating his 750th year starting from January 2018 like what was done for Ramanujar's 1000th year. Our group also intends to celebrate this in a grand manner. We will continue to update you on this event through emails and forthcoming newsletters.

Sydney Andal Group's flagship events GGG utsavam and Sri Andal Kalyanam will be held on Sat Jan 13th and Sun Jan 21st 2018 respectively.

All bhaagavathas are requested to attend these events with their families and friends and encouraged to take part in various kainkaryams associated with these events. Please refer to our emails for further details.

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.

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

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

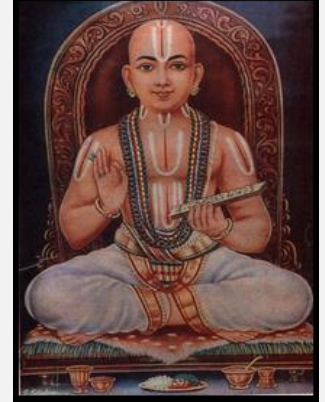


Note the dates in Jan

13 GGG Utsavam

14 Pongal

21 Sri Andal Kalyanam



rAmAnuja dhayApAthram jnAna
vairAgya bhooshaNam|
srImath vEnkatanAthAryam
vandhE vedhAntha dhESikam||

Varththai 45

45. வழி அடிமை செய்தேனோ லக்ஷ்மணனைப் போலே

45. vazhi adimai seydhEnO LakshmaNanaip pOIE

When Rama was asked to go to the forest based on the boons that Kaikeyi got from Dasaratha, Lakshmana too wanted to go with Him. Initially, Rama did not agree to that. However, Lakshmana pleaded with Rama thus: "Just as a fish would not survive out of water, so too mother Sita and myself cannot survive separation from You. Therefore, You have to take me with You." He then told Rama that when He and Sita live and play in the sides of mountains, he would perform all kinds of services to them "aham sarvam karishyAmi". Lakshmana's mother Sumitra also tells him that she gave birth to him to serve Rama. She also warned him that he should not lose his mind watching the beauty of Rama's walk and fail in his duties. Nammazhvar also mentions "Only due to Lakshmana following Him, Rama survived in the forest. Otherwise what might have happened to Him."

Pen Pillai [raises Lakshmana's service and asks "Did I stay always with Him and perform all kinds of services like Lakshmana did?" We also should do kaimkaryam to Perumal like the people mentioned in 43, 44 and 45

Varththai 46

46. வைத்த இடத்து இருந்தேனோ பரதனைப் போலே

46. vaiththa idaththu irundhEnO Baradhanaip pOIE

When Kaikeyi asked for the boons of making Bharatha the king and that Rama should go to the forest for 14 years, Bharatha was not in Ayodhya. He was at his uncles' place in the Kekaya kingdom. After Rama left for the forest and the king Dasaratha died due to the separation from Rama, the ministers of Ayodhya requested Bharatha to return to Ayodhya. When Bharatha returned and found about what had happened, he became very angry. He then made a decision to get his brother Rama back to Ayodhya and coronate Him as the king. After the final rites were completed for Dasaratha, Vasishtha and the ministers of Ayodhya requested Bharatha to become the king. He refused and said "Both I and this kingdom are the property of Rama. How can one property rule over another?"

He then took his mothers, ministers, pundits, army and a large number of people with him and went into the forest to meet Rama. There, he met Rama, told Him of Dasaratha's demise and prayed to Him "I along with the ministers bow my head to You. Please show mercy on me who is Your brother, disciple and slave".

Rama did not accede. He told Bharatha that they both must fulfill their father's command. He promised Bharatha that He would come back after 14 years in the forest and accept the kingdom, but that Bharatha should rule Ayodhya till that time. Bharatha agreed, but took Rama's padukas and told Him that he would rule on behalf of the padukas. Thirukkolor Ammal is asking "Did I show the state of pAratantrya - of accepting the Lord's wish, no matter whether it is agreeable or not - like Bharatha did?"

Kuresar regains eyesight

Kuresar who lost his eyesight came and stayed in Thirumilirumcholai (Azagar koil). At Thirumilirumcholai known as Azhagar Koil, Lord Sundarabahu enjoys the cool breeze from Vrushabha Giri and enjoys Thirumanjanam from the waters of Silambu aru (Noopura Ganghai). Lord is accompanied by Sundaravalli Thayar and resides under Somasundara Vimanam. The fragrant breeze from the Vrushabha Giri embraces the natural perfume of the Sandal Wood Trees, which is the Sthala Vrukshams (indigenous to every historical Hindu temple) at this dhivya desam.

Kuresar's ancestors were performing the special Service (kaimkaryam) performed in the main hall, (atthaani sevakam) to Sundarabahu and Sundaravalli Thayar for centuries before one of their descendants settled down in Kooram. Hence, Koorathu Azwan had ancestral links to Thirumalirumcholai.

During his stay, he authored Sri Sthavam, Sundarabahu Sthavan, Adhimanushya Sthavam, Vaikunta Sthavam and other books.



Ramanuja who was residing in Melokot, was constantly thinking about Koorathu Alwan. He heard through one of the Vaishnavaites who came from Srirangam as to what happened to Koorathu Alwan and Peria Nambi in the court of the Chola King. Ramanuja was heart broken and recalled the sacrifices made by Koorathu Alwan. He sent word through one of his disciples to Koorathu Alwan, asking him to go to Kanchipuram and pray to Perarulan for restoring his eyes. Koorathu Alwan went with his wife and prayed to Perulan fervently.

Perarulan told Kuresar that he has come to earth and standing there only to bless devotees like Kuresar. He further said that Kurathu Alwan lost his eyes only to save his guru Ramanuja and going forward, Kurathu Alwan whose divine vision is in full bloom will also be restored with his external vision. Kooratu Alwan requested that he did not want to see any body or thing other than Perumal and his guru, Udayavar. Koorathu Alwan who renounced his large wealth and went with his wife to serve his guru and gained the divine vision was hailed by one all.

(to be continued...)

Chapter 2 sankhya yoga (continued...)

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥ २-१२ ॥

There was never a time when I did not exist nor you nor any of the kings of people. Nor will there be any time in the future when all of us shall cease to be.

Shri Ramanuja Bhashya:

अहं सर्वेश्वरः तावदतो वर्तमानात् पूर्वस्मिन्नादौ काले न नासमपि तु आस्मि। त्वन्मुखा चेते ईशितव्याः क्षेत्रज्ञा न नासनपि त्वासन्। अहम् च युयं च सर्वे वयमतः परमस्मादनन्तरे काले न चैव न भविष्याम अपि तु भविष्याम एव। यथा अहं सर्वेश्वरः परमात्मा नित्य इति न अत्र संशयः तथैव भवन्तः क्षेत्रज्ञा आत्मान अपि नित्या एव इति मन्तव्याः।

एवम् भगवतः सर्वेश्वरः आत्मानां परस्परं च भेदः पारमार्थिक इति भगवता एव उक्तम् इति प्रतीयते। अज्ञानमोहितं प्रति तन्निवृत्तये पारमार्थिकनित्यत्वोपदेशसमये अहम् त्वम् इमे सर्वे वयम् इति व्यपदेशात्। औपाधिकात्मभेगवादे हि आत्मभेदस्यातात्त्विकत्वेन तत्त्वोपदेशसमये भेदनिर्देशो न संगच्छते। भगवदुक्तात्मभेदः स्वाभाविकः इति श्रुतिः अप्याह-नित्यो नित्यनां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान्। श्वेता० ६। १३ इति।

नित्यानां बहूनां चेतनानां य एकः चेतनो निथ्यः स कामान् विदधातीत्यर्थः। अज्ञानकृतभेदद्वैतवादे तु परमपुरुषस्य परमार्थदृष्टेः निर्विशेषकृत स्थनित्यचैतन्यात्मयाथात्म्यसाक्षात्कारात् निवृत्ताज्ञानतत्कार्यतयाज्ञानकृतभेददर्शनं तन्मूलोपदेशादिव्यवहाराः च न संगच्छन्ते। अथ परमपुरुषस्य अधिगताद्वैतज्ञानस्य बाधितानुवृत्तिरूपमिदं भेदज्ञानं दग्धपटादिवत् न बन्धकमित्युच्येत न एतदुपपद्यते मरीचिकाजलज्ञानातिकं हि बाधितमनुवर्तमानमपि न जलाहरणादिप्रवृत्तिहेतुः। एवमत्राप्यद्वैतज्ञानेन बाधितं भेदज्ञानमनुवर्तमानमपिमिथ्यार्थविशयत्वनिश्चयात् न उपदेशादिप्रवृत्तिहेतुः भवति। न च ईश्वरस्य पूर्वमज्ञस्य शास्त्राधिगततत्त्वज्ञानतया बाधितानुवृत्तिः शक्यते वक्तुम्-य सर्वज्ञः सर्ववित्-मु० उ० १। १। ९।

पारस्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च। श्वेता० ६। ८। वेदाहं समतीतानानि चार्जुन। भविष्याणि च भूतानि मां तु वेद न कश्चन॥-गीता ७। २६ इति श्रुतिस्मृतिविरोधात्। किं च परमपुरुषाश्च इदानीन्तनगुरुपरम्परा च अद्वितीयात्मस्वरूपनिश्चये सत्यनुवर्तमान्यपि भेदज्ञाने स्वनिश्चयानुरूपमद्वितीयमात्मज्ञानं कस्मै उपदिशतीति वक्तव्यम्। प्रतिबिम्बवत्प्रतीयमानेभ्य इति चेत् न एतदुपपद्यते नह्यनुमत्तः कोऽपि मणिकृपाणदर्पणादिषु स्वात्मप्रतिबिम्बेषु तेषां स्वात्मनः अनन्यत्वं जानन् तेषुः कमप्यर्थमुपदिशति। बाधितानुवृत्तिः अपि तैः न शक्यते वक्तुम् बाधकेनाद्वितीयात्मज्ञानेनात्म व्यतिरिक्तभेदज्ञानकारणस्य अज्ञानादेः विनष्टत्वात्।

द्विचन्द्रज्ञानादौ तु चन्द्रैकत्वज्ञानेन पारमार्थिकतिमिरादिदोषस्य द्विचन्द्रज्ञानहेतोः अविनष्टत्वाद् बाधितानुवृत्तिः युक्ता। अनुवर्तमानमपि प्रबलप्रमाणबाधितत्वेनाकिंचित्करम्। इह तु भेदज्ञानस्य सविषयस्य सकारणस्यापारमार्थिकत्वेन वस्तुयाथात्म्यज्ञानविनष्टत्वात् न कथंचिदपि बाधितानुवृत्तिः संभवति। अतः सर्वेश्वरस्य इदानीन्तनगुरुपरम्परायाः च तत्त्वज्ञानमस्ति चेद् भेददर्शनं तत्कार्योपदेशाद्यसंभवः।

भेददर्शनमस्तीति चेदज्ञानस्य तद्धेतोः स्थितत्वेनाज्ञत्वादैव सुतरामोपदेशो न संभवति। किं च गुरोः अद्वितीयात्मविज्ञानस्य सकार्यस्य विनष्टत्वात् शिष्यं प्रति उपदेशो निष्प्रयोजनः। गुरु तज्ज्ञानं च कम्पितमिति चेत् शिष्यतज्ज्ञानयोः अपि कल्पितत्वात् तदप्यनिवर्तकम्। कल्पितत्वेऽपि पूर्वरोधित्वेन निवर्तकमिति चेत् तदाचार्यज्ञानेऽपि समान्मिति तदैव निवर्तकं भवतीति उपदेशानर्थक्यमैव इति कृतमसमीचीनवागैः निरस्तैः।

(to be continued.....)

Perumal's sowlabhyam and sowseelyam – Sri Suresh Varadarajan

Instead of the title visit to temples in USA I chose above as we experienced above recently. Though He shows His kalyana Gunam everyday to everyone our "agyana" does not recognise this most of the time and rarely you recognise them and acknowledge His grace.

We visited Sunnyvale Hindu Community temple <http://www.sunnyvale-hindutemple.org> in California on the first day of Marghazi. This temple has several deities and for Srivaishnavas Lord Venkateshwara with garuda in front , Rama with his parivar, Radha and Krishna, Puri Jagannath, Subhadra, Balaram, Hanuman, Lakshmi Narasimhar and Lakshmi Narayanan are present as archa murthys.

We were pulled by Perumal to attend at the right time as ghosti was chanting Thirupavvai. On our request they willingly asked us to join in. After the sattrumurai we were informed about pagal pathu and raa pathu chanting and again the ghosti was large hearted to invite us to join in.

We strongly felt Perumal demonstrating his above mentioned kalyana gunams offered this opportunity. All acharyas advise us to take the first step towards Him and He immediately takes hundred steps towards us to take us Close to Him.

Since were on vacation with our daughters we could only attend 16 or seventeen days of the utsavam and join the ghosti. The ghosti consists of several well read and elderly ardent Sri Vaishnavas and we learnt dedication from them, as in spite of their physical issues due to age they did not miss a single day. One bagavatha had a cataract operation and joined in the next day for chanting!!! Several younger working people attended the ghosti most of the days like our Sydney younger bagahvathas amidst their work and frustrating traffic

Photo of the ghosti below.

