

# Adiyongal Thirumadal

ISSUE 44

SRI SYDNEY ANDAL GROUP NEWSLETTER

January 2019

Welcome to the **Forty fourth** issue of Adiyongal Thirumadal!

Several Sydney Andal group bhagavathas actively participated in the Group's main events GGG utsavam and Sri Andal Kalyanam Sat Jan 12th and Sun Jan 20th 2019 respectively.



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.



Sydney Andal group requests all bhaagavathaas to continue to participate in the chanting of Swami Desikan's stotramala and seek the blessings of Swami Desikan.

Devotees may please note that regular chanting of Divya Prabhandam at SVT will recommence in February on the second Saturday and in Namadwaar 44, Oakes Road, Winston Hills on the 3rd Sunday of every month.

- 1.Krishna's peacock feather
- 2.Krishna's angavastram
- 3.one tree missing
- 4.Number of flowers in front
- 5.Nappinnai's thiru padam
- 6.Design of fruit container

## 108 Divyadesham – 10 Thirupullani - Madhusudan Tatachar

This shrine has a hoary past dating back to the RAmAyaNam period. It is a village, situated 10 km away, on the outskirts of the town RamanAthapuram (which is the district headquarters) and 120 km from the city Madurai. It is 75 km away from RAmEshvaram, and 4 km away from SEthukkarai on the seashore---starting point for RAmA sEtu on the mainland. The portal tower (rAjagOpuram) is a 120 feet tall, 5-tiered structure. There are two enclosures around the sanctum. The temple is patronized and administered by the RamanAthapuram royal family and the accounts audited by the HR & CE department of the government of ThamizhnADu.



AdijagannAtha perumAL with Sridevi and BhUdevi



Temple tank (cakra tirtham)

**Temple Details:** The presiding deity is called Adi JagannAtha perumAL ( ) in a seated posture facing the east, with Sridevi and BhUdevi idols on either side. The festival idol goes by the name KalyANA JagannAtha ( ). The goddess in a separate sanctum has two names: KalyANavalli and PadmAsani ( , ). The crown structure over the sanctum has the name KalyANA vimAnam ( ), and the temple tank has two names: cakra tirtham ( ) and hEma tirtham. ( ). The adjacent sea is also considered sacred and has the name ratnAkara tirtham ( ). The resident temple tree located behind the back of the sanctum is an ashvattha tree ( Ficus religiosa; , அ ). KumbAbhishEkam (samprOkshaNam) was conducted in 2002. Six daily worship services are conducted. The temple is open from 7 Am to 12 noon and from 3:30 PM to 8:30 PM.



**Mention in epics and religious literature:** This shrine is mentioned as dharbashayanam and pullAraNyam in AgnEya purANam in 9 chapters. Naturally it finds descriptive mention in VAlmiki RAmAyaNam, and Raghuvamsam (authored by KALidAsa). The shaivite saint, Sambhandar,



**Rama in reclining posture**



**Goddess KalyANavalli**

refers to Rama's attempt to bridge the ocean as, "aNaiyil soozhkadal anradaithtu vazhi seydhavan" (he built a bridge across the sea to make a walkway). Another shaivite saint, appar, also mentions this place being the site for building the bridge. Thirumangai AzhwAr refers to the lord here as "deyvach chilaiyAr" ( )---one who gave a divine bow to Rama with which the latter killed RAVaNa. ThoNDaraDippoDi AzhwAr mentions the supposed work of squirrels in dropping sand between the rocks in the bridge-building effort. Thirumazhisai AzhwAr too has mentioned the bridge building feat in one of his pAsurams.

**Other Sanctums:** In addition to the presiding deity, other sanctums in the premises feature Dharbashayana Rama (in reclining posture) facing east in one sanctum on dharba grass spread on AdisEshan. The festival idols in the sanctum include KOthaNDa Rama with sItA, LakshmaNa, and Hanuman. This sanctum also includes VaruNa and VaruNi (the ocean god and his spouse), VibhIshaNa, and a couple of RavaNa's spies who took shelter with Rama. Another sanctum features PattAbhirAma (standing posture) with Lakshmana and sItA. It is said that Rama had his coronation celebrated here upon return from Lanka at the request of devotees and hence the separate sanctum was created later. There is another sanctum for SanthAna gOpala Krishnan which features baby Krishna in a cradle. This sanctum is visited by those who want a child of their own.

**Origin of the name:** Couple of stories float around the origin of the name of this shrine. The name dharbhashayanam (lying on dharba grass) is an ancient one referring to Rama resting on a bed of grass waiting for the ocean god to calm the seas for building a bridge. It is also believed that the place got the name "pullAraNyam" (forest full of flowering shrubs) as a result of the landscape that existed. There was also a sage by name "Pulva" who did penance here on the lord and accordingly the name pullAraNyam got attached to the place. In Thamizh "pul" means grass. "aNai" means bed. Together they represented the grass bed on which Rama slept there. Hence the place came to be known as "pullaNai" which got morphed into "pullANI". Thirumangai AzhwAr refers to this place in his pAsurams only as "pullANI".

**Legends:** This place is shrouded in many legends. At one time three sages Pulva, Kalava, and Kanva did intensive penance on Lord Vishnu. As a result, the lord appeared in the form of a peepal tree (ashvattha). Upon further request from the sages the lord appeared as Adi JagannAtha perumAL. It is also believed that king Dasharatha worshipped the PerumAL here and



PaTTAbhirama sanctum



ashwattha tree with snake idols

performed a sacrifice here seeking a boon from the perumAL for a male child and got four sons with Rama being the eldest after he gave the milk pudding to his three wives. In view of such a belief, childless couples visit here, take a bath in the sea, establish a snake idol under the ashvattha tree, worship the lord and consume the milk pudding hoping they would get progeny. It is believed that Rama came here and waited for three days after praying to the ocean god VaruNa to calm the seas to facilitate building a bridge across the sea. During the three days he slept on a bed of grass thereby causing the name dharbashayanam. After building the bridge Rama worshiped the perumAL and the perumAL gave a divine bow to Rama with which he fought and killed RAVaNa. This shrine also has gained the moniker “saraNagathi kshEtram” (sanctuary) as a result of the belief that Rama gave refuge to VibheeshaNa at this place. In addition, he gave refuge to two of Ravana's agents who came to spy on the strength of Rama's monkey brigade and who later sought refuge. In the shayanarAma sanctum there are images of VibheeshaNa, the two spies, VaruNa and VaruNi too.

**Festivals:** BrahmOtsavam is celebrated in the month of panguni (March-Apr) for Adi JagannAtha perumAL and a chariot procession is conducted on panguni uttiram day. The lord is taken to the seashore at SEthukkarai for an ocean dip. In the month of chittirai (Apr-May) BrahmOtsavam is celebrated for lord PaTTAbhirAman and a chariot procession is conducted on the full moon day in chittirai month. In addition, Vaikuntha EkAdasi, and Krishna Jayanthi are also celebrated.

**MangaLAsanam:** Thirumangai AzhwAr sang 21 pAsurams on this shrine (NDP 1768-87, and 2674). ANDAL, toNDaraDippoDi AzhwAr, and tirumazhisai AzhwAr have mentioned “Sethu” in their pAsurams. Musical composers Thyagaraja and Mththuswamy Dikshitar (MD) have sung about this shrine too. MD refers to the village known as Dharbashayanam in his kriti, “Shri rAmam ravikulAbdhi sOmam..” in the rAgam nArAyaNa gauLa. Let us look at what Thirumangai AzhwAr says in one of his pAsurams here.

## Sri Bhakta Vijayam - Ramesh Varadarajan

Saint Janabai: Seven-year-old Janabai came with her parents on pilgrimage to the Vittal Rukmani temple in Pandharpur when it was filled with Pilgrims. Sitting at the entrance of the temple, she told her parents that she wanted to spend the rest of her life in Pandhari worshiping Vittal. The other pilgrims were astonished when they heard this from seven-year-old girl. Unable to change her mind, her parents had to finally go leaving Janabai behind.

Namdev happened to see this little girl and asked her why she was alone. Janabai said that Vittal is her father and mother and that she has no one else. He took her home and told Gonai that Janabai was found in the temple after losing her parents and they have care for her. She would do all the house hold work in Nama's house and would call herself the maid of Nama. She used constantly chant Vittal's name while doing house hold chores and sing about Vittal and meditate upon him.

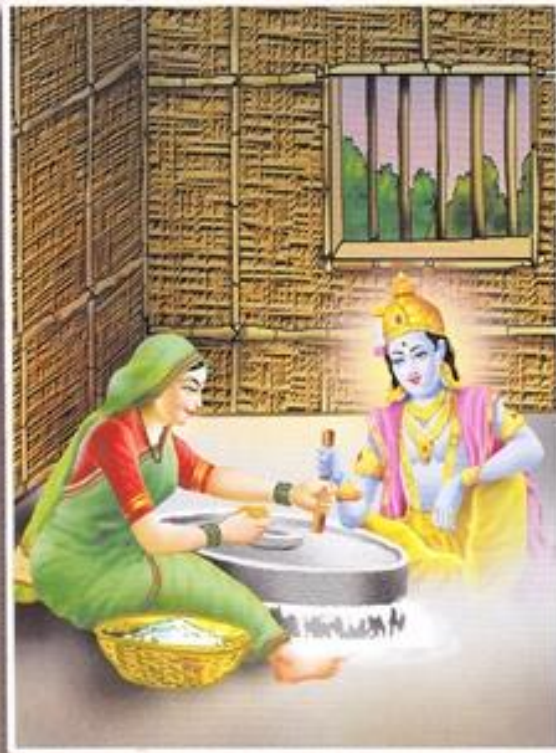
One stormy night, fierce winds blew away the roof of Nama's hut. Vittal sent his Sudarshana chakra to protect his hut so that Nama and his family could sleep. Vittal started to rebuild the roof when Nam saw Vittal's robe shining outside his hut and he came out running and fell at his feet. Nama then asked Vittal what he was doing late in the night. Vittal told him about the storm and his roof being blown away and he had come to rebuild it. Vittal then told Nama that if he



**Janabai temple at Gangakhed**

some food to Jani which

## श्री संत जनाबाई चरित्र



had not come, his children would have been cold and Gonai would have become very angry. When Jani saw that Vittal was fully wet, she rubbed his back with a dry cloth. Gonai bought some food and Nama, Gonai, Rajai and the children all sat down to eat. Jani became sad as Vittal did not call her. Vittal immediately stopped eating and told Nama that he was not enjoying the food and doesn't know why. Nama replied that it was because Jani was sad and standing outside. Gonai gave the plate in which Vittal had left



## Sri Bhakta Vijayam - Ramesh Varadarajan

she happily took to her hut. Nama and Vithhal were then sleeping in Nama's bed. Once Nama was asleep, Vittal went to Jani's hut and told her that he was hungry and that is why he had come to her. Jani hesitated and told Vittal that she had nothing other than the food he had left earlier. Vittal asked her not to hesitate and asked for it. He then asked Jani to sit beside him and had the food and said that he was happy and satisfied with what she had offered. When it was time, Vittal asked Jani to rise to grind the grains. He also told that he had

leaned the mill and is waiting for her to come to sing her abhangs and Vittal did the grinding by himself and filled the basket with the flour. (This mill is still there in Pandarpur and one can touch and see this when we visit Gopalpur temple). Vittal then slept in Jani's hut. And at dawn Jani woke up Vittal and told him that people would be coming to the temple and he has to go there immediately. Vittal left his necklace and

shawl in Jani's house and went to the temple with Jani's shawl. When the priest opened the temple door, he was surprised to see a different shawl on Vittal. One of the devotee's said that the shawl belonged to Jani and when they removed the shawl, they also found the necklace missing. A group of people then came to Jani's house and accused her of stealing the necklace and shawl. And on search found the necklace and the shawl. She was then taken for punishing by piercing in Chandrabhaga River and tied her to an Iron rod. When she prayed to Vittal helplessly, the iron rod suddenly turned in to water and all the people who had gathered were astonished. They



**Janabai grinding grains - Lord Vitthal**



**Lord Vitthal**

understood Jani's greatness and she started singing tha abhangs.

One day Vittal started writing down an abhang sung by Jani. Gyaneshwar entering the temple noticed this and asked Vittal what he was hiding and then Vittal told him that he was writing down the abhang composed by Jani. Gyaneshwar burst iout laughing and asked why he was noting down an abhang that is being sung in his praise. Vittal told Gyaneshwar that the verses of Jani are full of love. Gyaneshwar and Vittal went to Nama's house, where a lot of saints had already gathered. Vittal then asked Nama to call Jani. Jani who was doing house hold work immediately washed her hands and came there. Gyaneshwar told Nama about Vittal writing down the verses of Jani. Vittal said that he will bless anyone who reads her verses and that they will not suffer any calamities in their family life.

## Varththai 69

### 69. கடலோசை என்றேனோ பெரியநம்பியைப் போலே

#### 69. kadalOsai enREnO periyambiyaip pOIE

One of Alavandar's disciples was Maraneri Nambi who was born in a low caste. He was the target of Alavandar's grace and another disciple of Alavandar, Periya Nambi who was the acharya of Swami Ramanuja, had great affection for him as well. Because he had understood the true nature of his soul, Maraneri Nambi separated from his relatives who did not understand him, and lived separately. After Alavandar ascended to His divine abode, Maraneri Nambi became physically sick and was struggling alone. Periya Nambi took him under his care without looking at their caste difference, and gave him food from his own home.

When Maraneri Nambi was in his final stages of his life, he asked Periya Nambi that his

body not be given back to his relatives for final rites. He told Periya Nambi

"purOdAsaththai nAykkidAdhE nOkki aruLa vENum" – that is, do not give the offering

meant for devas to dogs. After Maraneri Nambi left this world, Periya Nambi followed

his words and performed all the final rites for him standing in his son's stead. Many

brahmins became very upset that an acharya and brahmin such as Periya Nambi

performed final rites for a low caste person and refused to interact with him.

At that time, Ramanuja talked to Periya Nambi and requested to him "When there are

many others who could have done these final rites, did you have to do them yourself?

Now so many are disrespecting you". Periya Nambi replied



"Come O Ramanuja! Am I greater than He who was born in the Ikshvaku family and lived as Dharma itself and is Maraneri Nambi any less than Periya Udaiyar (Jatayua)? Am I greater than Dharmaputra and is Maraneri Nambi any less than Vidhura?"

Periya Nambi referred to the fact that Sri Rama had performed the final rites for a vulture (Jatayu) and that Yudishtra had performed final rites for a low caste person Vidhura.

He added "Do we ask someone else to do our sandhyavandanam?" This was to answer Ramanuja's questions as to why he could not have had someone else do the final rites.

He also said "Are the words of Nammazhvar in the pasurams Payilum Sudaroli and Nedumarkkadimai nothing more than noise made by the ocean? Are these something that I have to explain and you have to understand?". These two decads of Thiruvaymozhi speak of the greatness of bhAgavatas. Periya Nambi was asking if Azhvar's words were not to be actually followed in real life and were empty like the noise of the ocean. Guru Paramparai records that Ramanuja immediately acceded to Periya Nambi's words. Thirukkolor Ammal is asking "Did I do great bhAgavata service and not treat Azhvar's words like mere noise, like Periya Nambi did?" This episode is also interesting, since Thirukkolor Ammal is reminding Ramanuja of the words spoken by Periya Nambi to Ramanuja himself.

## **Varththai 70**

**70. சுற்றிக் கிடந்தேனோ மாலையாண்டான் போலே**

**70. suRRik kidandhEnO mAlaiyANdAn pOIE**

Ramanuja had five main acharyas - Periya Nambi, Thirukkottiyur Nambi, Thirumaalaiyandan, Thiruvaranga Perumal Araiyar and Thirumalai Nambi. Periya Nambi was the one who performed samashrayanam for Ramanuja and is the first acharya for Ramanuja. By his order, Ramanuja learned the rahasyarthas from Thirukkotiyyur Nambi. And, based on the order of Thirukkotiyyur Nambi, he learned Bhagavad Vishayam (the meanings of Nammazhvar's Thiruvoimozhi pasurams) from Thirumaalaiyandan.



## ThirukOlUr Pen Pillai Rahasyam – Suresh Varadarajan

As Thirumaalaiyandan taught Ramanuja the meanings of Thiruvaymozhi per the



teachings of his acharya Swami Alavandar, at some places Ramanuja would propose a different explanation for the pasurams. At one point, Thirumaalaiyandan became upset with the alternate explanations proposed by Ramanuja and told him "These are not the meanings that I have heard from Alavandar. What you are doing is Vishvamitra srushti" ( Vishvamitra created a separate heaven for Thirusangu; creating which was not there originally) and stopped teaching Ramanuja.

When Thirukottiyur Nambi heard that the lessons had stopped, he came to Srirangam and enquired with Thirumaalaiyandan as to what happened. When Thirumaalaiyandan told him what happened and the meanings suggested by Ramanuja, Thirukkottiyur Nambi told him "I have heard these additional meanings from Alavandar. Ramanuja learning from you is similar to Krishna learning from Sandipani to show the world that you should learn from an

Acharyan. Ramanuja will not think of any meanings that was not in the mind of Alavandar. Do continue the teachings".

Hearing that, Thirumaalaiyandan became pleased that he was able to hear the meanings of the pasurams that he had missed hearing from Alavandar. He continued the teachings to Ramanuja. This teaching of Thirumaalaiyandan to Ramanuja as per the wishes of is referred here as "suRRik kidaththal' by Thirukkolor Ammal.

Thirukkolor Ammal is asking "Did I understand the avatara rahasya of Ramanuja and stay with him like Thirumaalaiyandan did?"

Another interesting episode where Thirukkolor Ammal refers to an incident in Ramanuja's life to himself.



# Andal Kalyanam and GGG Utsavam 2019





# Junior Madal

Find six differences in the two pictures:

