



# Adiyongal Thirumadal

ISSUE 51

SYDNEY ANDAL GROUP NEWSLETTER

Jan-Mar 2021

Welcome to the **51<sup>th</sup>** issue of Adiyongal Thirumadal!

Hope you have enjoyed our 50<sup>th</sup> madal and the earlier ones.

With the grace of the divine dampathis, our Group has successfully celebrated the flagship events GGG and Sri Andal Thirukalyanam in Jan 2021 at SVT Helensburgh.

This year Sri Ramanuja Jayanthi Utasavam will be celebrated as a two day utsavam. This will be a combination of both online and hall program celebration. This will give everyone an opportunity to chant and celebrate Udaiyavar Thirunakshatram both online and in person. We request you all to participate both days and enjoy the bliss of celebrating Udaiyavar Thirunakshatra Utsavam as a group.

On 17th April, the online chanting program is as follows:

- 1) Podhu Thaniyan
- 2) Gadyatrayam (all 3 Gadyams)
- 3) Yethiraja Saptati
- 4) Mangalam

Chanting will be online via FCC and will start at 6:30pm. We request all bagavathas to take this opportunity and participate in chanting the works of our great JagadAcharya.

On 18<sup>th</sup> April, the hall program celebration is as follows:

Venue: Main Hall, Pennant Hills Community Centre, Corner Yarrara Rd & Ramsay Rd, Pennant Hills

Time	Program details
6.00 PM	Program starts
6.15 PM	Laghu Thiruaaradhanam and Vedic Chants
6.30 PM	Ramanuja Astothra Naamavali
6:45 PM	Ramanuja Nootrandhadhi
7:40 PM	Ethiraja Vimsathi
8.00 PM	Ethiraja Mangalam
8.10PM	Sattrumurai, Theertham and & Goshti
8.20 PM	Maha Prasadam

All of you would have received the communication regarding Patashala with detailed curriculum for learning Divya prabhandham, Desikar stotrams and others for various levels. If you have not already expressed your interest to learn please take time to respond to assist in coordinating the classes.

<http://sydneyandalgroup.org.au>

[communication@sydneyandalgroup.org.au](mailto:communication@sydneyandalgroup.org.au)

## Know our Divyadesam - Thirukovilur (Sri Ulagalanda perumal)

By Sri Madhusudhan Tatachar

This temple marks the incarnation of Vamana Thirivikrama (Vamana Avatar). At this Divya Desam, the three first Azhwars, Poigai Azhwar, 'Boothathazhwar' and 'Pey azhwar' together had a darshanam of Perumal and Thayar and composed Three Thiruvandhathi. Moolavar (main idol) holds the conch in his right hand and the chakra on his left hand and measures the world with his raised right foot. This temple marks the quelling of the pride of Mahabali (the Kerala king). The pedigrees of Emperumanar Jeeyars have authority over this shrine. This is one among the Pancha Krishnaranya kshetrams. The others are : Thiru Kannankudi, Thiru Kannan Kavithalam, Thiru Kannapuram and Thiru Kannamangai. The body of Moolavar is made of wood. Such a gigantic Perumal can't be seen anywhere. There is a separate Sannidhi for Krishna who is made of Salagramam.



Sthalapuranam: King Mahabali was supreme in giving charity and dharma. He wished that none should exceed in fame. Hence, he performed a grand Yagna (Yaga) presided over by the asura Guru Sukrachariar. Vishnu who resolved to quell his pride appeared there in a miniature form (Vamana) and asked for 3 feet land as offering. Sukrachariar who understood that Vishnu had come there prevented the king from making the offering. However, Mahabali was ready to make the offer superseding the words of his guru. Maha Vishnu took his mighty form and placed one foot on the land and the second on the sky. He asked Mahabali where he should place the third. Mahabali who also understood that it was Maha Vishnu offered his head as the third place. Vishnu placed his foot on the head of Mahabali and pressed it hard

## Know our Divyadesam - Thirukovilur (Sri Ulagalanda perumal) (contd)

asking him to offer it by making on oath by pouring water as a ritual. Mahabali took the Kendi (a vessel) to pour water. Sukrachariar became a beetle and blocked the water coming out of the kinds. Vishnu used a Dharppai (a type of grass) to pierce through the blockage. As a sult, Sukrachariar became blind and he left the place. Mahabali offered the third feet and got himself sunk in the earth. After quelling Mahabali's pride Maha Vishnu absorbed him into Himself. So, goes the temple history.

The mudhal aazhvaars wanted to worship the Perumal in Thirukkiviloor, Sri Thiruvikraman. They started from their respective places to worship the Perumal, separately. First, Poigai Alwar wanted to worship, but since it rained heavily, he went to a Brahmin's house and asked for some place to stay for some time, since it was raining heavily. The Brahmin gave him a small place in the house (can be said as the small hall). Only one person can stretch his hands and legs and can feel somewhat comfortable with the place. At that time, Bhoothatalwar, who was drowned completely due to rain, came there and asked the place to stay for sometime. On seeing Bhoothatalwar, Poigai Alwar who was sleeping in the room, said that one person can sleep and if it is two persons, we can sit comfortably. And then Pei Alwar came there and all of his dress and he himself was drowned in rain asked for some place there. Then, Poigai Alwar said that if it is one person, he can sleep and if it is two persons, they can sit and since it is 3 persons, they can only stand. And it is explained as a slogan by Oruvar Padukka - Iruvar Irukka - Moovar Nirkalam. Like this way only, all these 3 Alwars got introduced among themselves and showed their affection and love towards each other. All these 3 Alwars, started to sing Andhadhees (song praise of God where the end of previous verse will be the beginning of next verse) and finally the Lord appears before them and Pei Alwar sings this as "Thiru kandaen".

**Moolavar:** The Moolavar of this sthalam is Thiruvikraman. The Perumal is also called as Dehaleesan. Moolavar in Nindra, Nandantha (Ulagalantha) kolam facing East direction and his right leg lifted upwards towards the sky. And the great and a special thing is that the Sangu, which will be usually on the left hand is on the right hand and the Chakkaram which will be on the right hand is on the left hand. Prathyaksham for Mahabali Chakravarthy, Mirugandar, Lord Brahma, Sownakar, Kaasyapar, Kaalavar, Indiran, (Kushi - Kusathwajan, Poigai, Bhutham and Pei Alwars, who are considered to be the first 3 Alwars.

**Thaayar:** The Thaayar of this sthalam is Poongoval Naachiyar. Utsavar: The Utsavar is Aayanaar, Govalan (Gopalan). The Utsavars show 3 sevas (Nindra, Kidantha and Veetiruntha (sleeping) Sevas). Utsavar Thaayar name is Pushpa valli Thaayar.

**Vimanam:** Srikara Vimanam. There is Gopuram in front and back of the temple. Two gopurams are found (i.e.) one in front and another at the back. Front Gopuram is big gopuram and chariot is found close to it. On the North side of the temple is found a small gopuram, which is built incompletely. Poigai Alwar wanted a small gopuram to be built with in a day and he himself wanted to build it. But, he could not build it since the daylight came. So, left the temple incompletely.

**Mangalasanam:** Thirumangai Alwar:18 Poigai Alwar:2; Boothathalwar:1 Total 21 Pasurams.

Acknowledgment: divyadesam,findmytemple.

## **Jeevatmas brought back to life with their bodies by Rama and Krishna**

Sri Suresh Varadarajan

We are familiar with Krishna bringing His Acharya Shantiupani's son back to life with his body as His guru dakshina. Let's see this in a bit more detail. Krishna around the age of 10, after He killed His uncle Kamsan was asked by His original father Vasudevar about His studies. Only then, He decided to go for formal education. He went to Shantipani's ashram in Ujjain and stayed there in gurukulam doing seva to His guru and Guru pathni. The studies went on day and night and He learnt all the 64 arts (kalaigal) in 64 days!!! His classmate there was Sudhama who came to be known as Kushela (one who wore torn clothes). After Krishna finished the studies in 64 days He humbly requested His guru to accept guru dakshina. Though Shantipani taught Paramatma Krishna Himself he was still immersed in Samsaram and did not ask for Vaikuntam!!! Instead he asked Krishna to speak to his wife and fulfil her wish. Her wish was to get back their son who was taken away by a Rakshasha (demon) when they went to take bath in the sea on a pilgrimage. Krishna agreed and went to the sea where the son was taken away and demanded the Samudra Raja (king of the ocean) to return the son. Samudra Raja said he was actually taken by a demon called Panchajanan. He had a conch in his body. He said he had already eaten the son hence he had gone to Yamapatnam (kingdom of yama). Krishna killed this demon and took the conch, hence His conch(sangu) is called Panchajanyam. Krishna then went to Yamapatnam and demanded Yama returns the boy with his original body. Yama refused though Sriman Narayanan Himself demanded. Hence a war ensued in which Yama was beaten, after which Yama returned the boy with his body when he died. Krishna returned the boy to His Guru and his pathni as Guru Dakshina. We will now see 3 more instances when this has happened. To make it interesting we will look at incidents involving Krishna and Rama alternatively.

After the war with Ravana was over, Indra came and thanked Rama for killing Ravana who was causing so much trouble to the Devas and offered to do whatever Rama commanded. Rama said His intention was to only kill the bad rakshashas and wanted Indra to bring back all the vanaras who died in the war and all the rakshashas who fought with Ravana because he ordered them to do so, to save himself due to bad deed of bringing Sita to Srilanka. Indra granted this and all the vanaras who died came back to life with their bodies intact. However the rakshashas who died could not be brought back because Ravana had thrown their bodies into the sea so that Rama, who he considered as his enemy will not know how many rakshashas he lost in the war.

When Krishna was ruling in Dwaraka one Krishna devotee came to Him and said someone stole 3 children within 3 or 4 days after their birth and requested Krishna to save their next child as his wife was pregnant. Krishna agreed and when the birth day was nearing Krishna was preparing to go to their house. Arjuna who was with Krishna at that time said Krishna need not bother and he himself will protect the child. He then, using his skill, built a fence around their house with his arrows so that even air cannot enter. He was confident no one can take the child away this time. However this time as soon as the child was born it disappeared. Arjuna was humiliated and had to report this to Krishna. The baktha complained Krishna did not keep His promise and let him down. Krishna, along with Arjuna and the devotee went in search of the children and couldn't locate them in heaven ,hell, Indra loka , sathya( Brahma) loka or any other lokas. Finally He went to Srivaikuntam and asking Arjuna and the devotee to stay on the other side of Viraja river He alone went into Vaikuntam and found the children there. They were playing on Shreedevi's lap. When Krishna asked Her why she brought them She said, having heard of all the leelas of Krishna She wanted to see Him hence she brought the children!!. We would never understand their leelas fully. Krishna then brought all the 4 children and handed them to the baktha. These incidents are covered in various puranas and Azhvar's aruli seiyals( Divya Prabhandham) .



## Jeevatmas brought back to life with their bodies by Rama and Krishna

(contd)

Now to the last one from Ramavatharam. When Rama was ruling Ayodhya, a poor Brahmin approached the court with grief and told everyone that his young son died and blamed Rama this happened because there is something wrong in the way Rama ruled the kingdom. Rama immediately called a meeting with all the great sages and asked them what is the cause of this. We have to remember here that Rama had even sent his pregnant wife Sita to the forest as he didn't want any blemish on his governance of the country. Narada explained to Rama that a person belonging to shudra varnam leaving his varana ashrama duties is practicing penances, and that is the cause of the child's death. In Krita Yuga only Brahmins were allowed to do the Penance. In Treta Yuga, two Varnas Brahmins and Kshatriyas are allowed, in Dwapara Yuga three Varnas including Vaishyas are allowed to do Penance. Only in Kali Yuga all the four varnas are allowed to perform the penance. Rama goes on a tour of inspection in his flying chariot ( Pushpaka Vimanam), and finds an ascetic named Sambukan doing penance hanging upside down from a tree. Rama demanded to know who he is and why he is doing penance. Sambukan, his head still hanging downwards answered:— "O Rama, I was born a Shudra and I am performing this rigorous penance in order to go to heaven with this body. Lord Rama killed him by cutting his head off for not following the sasthanas and thereby giving Sambukan Moksha. As soon as sambukan was killed the boy who had died earlier woke up. This is also mentioned in Perumal Thirumozhi.

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Sri Andal Kalyanam 2021

## Intricacies in Vaishnava Dharmā: A Practice Test

Dr V.G Sridharan

### ***Prelude:***

Before elaborating on this small article, I offer homage to my great Teacher of Srivaishnavam, Ubaya Vedānta Srimān Rāmaswamy Aiyangār Swāmy. This article derives its inspiration from the soul-fulfilling interpretations of erudite vaishnavite scholars in establishing our dharma, when people's actions contrive puzzling situations that are difficult to unravel. This article presents a few such puzzling situations for the readers' analysis and they can compare their responses with the solutions suggested by our Vaishnavite scholars in the next part. The solutions are provided in a different sequence in order to motivate the readers to derive their own views before checking them against the solutions.

### ***Context 1: Inappropriate rendering of hymns despite caution by learned scholars is sinful.***

A young boy, not trained in Sanskrit, was reading Bhagavad Gita with incorrect pronunciation and improper intonation at the banks of the holy river Cauvery. A few learned scholars who passed by the river-side advised him not to deliberately make mistakes because it would constitute a mark of disrespect to the Almighty and therefore sinful. The boy was neither able to correct his Sanskrit nor able to contain himself from reading the document. He therefore went to the other side of the river-bank and continued to read the document without intervention. When a saint approached him and asked him what he learnt from the document, the boy admitted that he did not understand anything but he knew that these words were uttered by God on the battlefield, while seated on the chariot, with His left-hand holding the horses' reins and His right-hand holding the whip and with His beautiful face turned half-way towards his disciple Arjuna. Even after knowing it is God's words, the boy continued to read Bhagavad-Gita incorrectly. He did not listen to the scholars. Clearly, the boy had committed a sin. What do you think?

### ***Context 2: Adhering to the dictum of Sāstram pleases God even if it transgresses Sampradāyam.***

Sāstram are dictums that are to be strictly followed in one's life. Sampradāyam comprise well-intended practices, whose underlying beliefs may vary among different classes of people. Sāstram ordain Sandyāvandanam as a series of reflective-prayers for all brahmin menfolk, who must adhere to stipulated times and directions in carrying out the duty. A brahmin boy, Gopal, went out to the backyard one evening to do Sandyāvandanam, but since it started raining soon, he rushed back into the house and continued his duty in the prayer-room but he ensured that he faced the same west direction as stipulated in the Sāstram. However, in following the Sastram, he had to show his back to the Sannidhi of God, which is not acceptable in Sampradāyam. Gopal thought about it for a while. He told himself that if he followed the Sastram in exactitude, God Himself will be pleased. Isn't Gopal right?

## **Intricacies in Vaishnava Dharmā: A Practice Test (contd)**

### ***Context 3: Kumbakarna was also a strong believer of righteousness.***

We now examine the behaviour of the two brothers of Rāvana in Ramāyana. Vibeeshana pleaded with Rāvana to hand back mother Sita to Lord Rāma. However, since Rāvana completely disowned him, Vibeeshana, who sought to respect Dharma, relinquished all his wealth and surrendered before Lord Rāma, without expecting any return favour. Kumbakarna, the other brother of Rāvana, also believed in righteousness. However, his decision was different. He pledged allegiance to his brother thinking that his duty was to not desert his brother who had nurtured him throughout his life, even though Kumbakarna believed that Rāvana had committed an offence. In the end, Rama protected Vibeeshana but killed Kumbakarna. Isn't Kumbakarna worthy of an iota of Lord Rama's sympathy?

### ***Scholar's solution to 1:***

Inappropriate rendering of Upanishadam is a sin; disobeying learned Vedic scholars is an added crime. However, one should see the underlying intentions of the young boy. He could not contain himself without chanting Bhagavad-Gita. He was visualizing the stunning image of God on the chariot with a face half-turned towards his discipline Arjuna. He was obviously enjoying the imagination and his own incorrect rendering was not significant but imagining those verses to be coming from God's own mouth completed his own fantasy journey. It is the form of guru bhakthi that is deeply engrained in the boy's actions, which in turn, are totally acceptable to the Almighty.

### ***Scholar's solution to 2:***

Gopal is not right. While following Sāstram definitely pleases God, Gopal must understand that God created these Sāstram to enable brahmin folk to develop a longing, respectful relationship with Himself and in turn use such relationship for the welfare of all humanity. Further, if following the dictates of the Sāstram comes in the way of offering a loving respect to the one who created the Sāstram, then the dictates of the Sāstram can be ignored.

### ***Scholar's solution to 3:***

Kumbakarna is undoubtedly a righteous person. His brother Rāvana had maintained him all through his life and therefore he was dedicated to him. Though he felt that his brother Rāvana was wrong, he felt the need to stand by his brother's side and to him deserting Rāvana at a crucial stage of warfare is not proper. The Manu Sāstram specify that while owing allegiance to people who protect you is deemed a good conduct, any direct or indirect support to the commission of a crime (such as stealing or abducting) is worse. If one has to forego a duty to offer allegiance to one who has offered protection in the process of not supporting a crime, then that is perfectly valid. Therefore, kumbakarna's righteousness carries far less virtuosity than Vibeeshana's.

# Youth Madal

## The Key Message

Ramesh Raghuraman

Ram and Shyam, after getting admission in a top ranked college, provided with lot of study materials to use once the college reopens after 4 weeks. To store their study materials, they were also allotted open lockers where they need to buy locks to secure them safely.

They both went to a hardware store. Ram bought a number lock whereas Shyam bought a normal lock with key. They have kept all the study materials in the locker and safely locked them.

After 4 weeks, Ram forgot the number combination for his lock and Shyam forgot where he has kept the physical key. So, they both went to back to the hardware store to check how they can open their locks.

The store man said to Ram, you have got a good chance of opening the lock. Since it is a number lock, the key to the correct combination is within the lock itself. You keep trying the combination one by one, and you got a positive chance of 1 from 000 to 999.

He then turned to Shyam and said, since you lost the physical key, you have ruined your chances of opening the lock. You now have to hit the lock hard to break open and the lock will be of no further use to you.

**Moral: The lock bears the suffering when its key is lost.**

Ps. If we compare lock to bhagavAn and opening of the lock to the state of attaing the moksham, then forgetting the number combination is like doing **bhagavath apachaaram**. As the key for the correct combination out of many combinations lies within the number lock itself, the remedy for bhagavath apachAram lies within bhagavaan Himself and using one of His kalyaanaguna "kshamaa" out of His countless kalyaanagunaas, He forgives the bhagavatha apachaaram and grants moksham.

On the other hand, losing the physical key is like doing **bhaagavatha apachaaram**. As there is no remedy available within the lock for a misplaced key, there is no remedy available within bhagaaaAn to forgive a bhaagavatha apachaaram. Just like one has to seek only the keys to open the lock, one has to seek only the bhaagavatha to get pardoned for any apachaaram committed against them. If not, this may lead up to the failure of opening the lock in case of the misplaced key and failure to attain moksham in case of the bhaagavatha apachaaram.

Hence abstain from any form of **bhaagavatha apachaaram**



## **Junior Madal**

### **Quiz on Swami Ramanuja**

1. Swami Ramanuja's thirunakshathiram is
  - a) Thiruvaadhirai
  - b) Thiruvonam
  - c) Visaakam
  - d) None of the above
2. The birth place of Swami Ramanuja is
  - a) Srirangam
  - b) Srivilliputhur
  - c) Sriperumbudur
  - d) Srisailam
3. Other names for Swami Ramanuja are
  - a) Udayavar
  - b) Emperumaanaar
  - c) Godhagrajar
  - d) All of the above
4. Ramanusa-nootrandhadhi was composed by
  - a) Thirukacchi Nambi
  - b) Thirukenkatamudayaan
  - c) Koorathaazhvaan
  - d) None of the above
5. Vedaartha Sangraham was composed in the shrine of
  - a) Thirukenkatamudayaan (Thirumala)
  - b) Thevaperumaal (Thirukachi)
  - c) Periaperaumaal (Thiruvarangam)
  - d) None of these

*[Answers 5-a; 4-d; 3-d, 2-c, 1-a]*