



Adiyongal Thirumadal

ISSUE 49

SYDNEY ANDAL GROUP NEWSLETTER

Jul-Sep 2020

Welcome to the forty-ninth issue of Adiyongal Thirumadal!

Covid-19 has changed everyone's life. Sriman Narayanan has protected all our members and their families as we haven't heard of any serious impact through Covid. Though we are confined to home more than pre Covid, we seem to have less time on our hands.

It has been six months since the last newsletter. The contribution through articles for the newsletter from our group members has put us in a situation to stop the newsletter temporarily. We are even contemplating to change the frequency of the newsletter to quarterly unless we receive more articles from our members/baghavathas outside the group. However, we tried to utilise this time to still continue with whatever kaimkaryam was possible. Our IT committee has done a stellar job in revamping our website, changed our internet address www.sydneyandalgroup.org.au and organising webmail issues.

All of you would have noticed we have been posting interesting clips and messages in our Facebook and YouTube channel. In this tough period, we managed to celebrate Sri Ramanuja Jayanthi using the technology available and by all accounts it was enjoyable and satisfying. The only thing we missed is to have personal interaction with baghavathas and the sumptuous prasadam, we normally used to partake.

We were advised by our respective Acharyas to chant Aruli seyals and various other stotrams to protect us and assist the world in general. Towards this end we celebrated Vaikasi Visakam, Thirunakshatram(TN) of Nammazhwar by chanting all his Prabhandams Aani svathi, TN of Periazhwar by chanting Periazhwar Thirumozhi and recently Aandal TN Thiruaadipooram by chanting Naachiyar Thirumozhi. In addition, there has been regular chanting of Shri Vedantha Desikar's works during every Sravanam.

Shri Manavala Mamaungial's 650 th Thirunakshatram falls on the 21 st of October and it is our duty to celebrate this Aahrayan's TN in the best manner possible for us during this tough time. So we will be chanting his works in August and September online and hopefully we can celebrate this occasion in a hall in October. If restrictions do not allow us we have to celebrate this too online.

Though few felt we as a group do lot of chanting, we really have to feel blessed that the chanting committee has kept organising these to keep us all active and engaged in this kaimkaryam as his vachikka kaimkaryam could be done from our homes with ease. To involve more members and younger baghavathas We recently announced a new initiative to upload songs, dance, group dance, skits etc, related strictly to SriVaishnava sampradhayam in our YouTube channel and Sydney Andal Facebook page.

Finally, we request you to take time and enthusiastically participate in our group activities by visiting our website, participating in chanting, sending videos of yours and your family members for our FB and YouTube channel. Please send us your feedback or comments to sydneyandalgroup@gmail.com.

Lord Sri Krishna's House of Dharma Dr. V. G Sridharan

Compassion is the foundation for Dharmic living.

But there are five pillars upon which the house of Dharma is built.

Wisdom, courage, love, sacrifice, and justice.

Each of these pillars hold a concrete beam on their heads, such that the ceiling can be protected.

These beams are as follows.

The pillar of:

- **wisdom** holds **knowledge** as its beam. Similarly,
- **courage** holds **mind** intact;
- **love** holds **heart** intact;
- **sacrifice** holds the **body** intact; and finally,
- **justice** supports the **soul** intact.

In summary, with compassion as the foundation, and the five concrete beams (that are ably fortified by the five pillars) of knowledge, mind, heart, body and soul, the house of dharma is able to stay strong.



Pandiyan Kondai of Namperumal By Suresh Varadarajan

In important utsavams in Srirangam Namperumal will always adorn Pandiyan Kondai (crown). He Himself ordained one of his bakthas to make and offer this ruby studded crown. The baktha is Alluri Venkatadhri Swami. He was very poor but by doing Uncha Vrithi (begging alms by singing songs in praise of Narayana) he made and offered this Kondai to Namperumal. Let's see who this baktha was. In Tamilnadu, Thyagaraja swamigal, Muthuswami Dikshidar and Shyama sasthanigal are considered the 3 stalwarts of Carnatic krithis. Similarly in Telugu there are 3 who are revered as the 3 Murthys. They are Thalapakam Annamacharya, Badrachalam Ramadas and the above mentioned baktha Alluri Venkatadhri.

Venkatadhri swami first was involved in doing kaimkaryam (service) for Thirumalaiappan (Venkatesa perumal) in Thirumalai. He then moved to Kanchipuram and through Uncha Vrithi whatever he received he converted into cash and did lot of renovation to Varadaraja perumal temple. He also did kaimkaryam to other Divya desam temples around Kanchipuram!!.

Using the funds he also bought some land in Mamandur and started a flower garden (nandavanam) and did garland kaimkaryam too. Once he was bitten by a snake. But he ignored it went to Perundevi Thayer sannidhi in Kanchipuram, did keerthana there but fainted and fell down. After sometime he woke up as though getting up from a slumber, went to get prasadam and carried on. The dangerous snake's venom did nothing to him!!!.

Arangan of Srirangam decided he must get this baktha to Srirangam. One day He appeared in Swami's dream in his Utsavar appearance and said the crown submitted by the Pandian King has worn and He needed a new one. As Venkatadhri swami was in Kanchipuram, he prayed to Varadaraja perumal and without any measurements prepared a model and took it to Srirangam.

Upon hearing swami's arrival the head priest and others welcomed him. When he took darshan of Arangan he went into trance and sang many keethanais (songs) on Him. Out of this "Ninukoriunna RaRe" is an important one. When they tried the model he brought and tried on Namperumal it fitted perfectly on his Thirumudi (Head).

The elders and the employees of the temple were surprised at his skill and knowledge. His fame spread throughout Srirangam. Now the model has to be made in real. He needed lot of funds for it. In those days the estimate was minimum 10 lakh rupees!!!. So Venkatadhri swami took a vow to fast till he gets Rs 10 every day. Some days he got that amount. Many days he didn't get anything.

His important disciples "Thare Veedu" Venkataswamy Naidu and Puducherry Appaswamy voluntarily gave Rs 10 each. As money started come slowly there was slow progress with the making of Pandian Kondai. There was need for a 1 inch square Emerald stone to set in the crown. Venkatadhri tries to acquire this emerald in many ways but without success. Arangan again came in his dream and informed that the emerald needed to be set in the crown is in an iron box in the north corner of the house of a seth called Madhava Seth.

Pandiyan Kondai of Namperumal contd

One of swami's disciples Kasidas Sowkar managed to get the address of Madhava Seth and wrote a letter to him requesting him to spare the emerald stone for the crown. Madhava Seth was surprised and shocked to receive this message.

He was surprised Arangan Himself requested for this stone to be set in the crown, from him of all people. He found the iron box, turned it upside down to search and found the Emerald stone left by his father. Till that time neither he nor his other family members knew about this. Ranganathar pointed its place only because HE knew it belonged to HIM. Madhava Seth immediately sent the stone to Srirangam and as his contribution also sent Rs 1000.

While the crown was getting prepared the gold smith became greedy and exchanged an ordinary green stone in place of the expensive emerald. Ranganathar didn't leave it like that. He again appeared in swami's dream and informed about the exchange by the goldsmith. When Venkatadhri swami along with his disciples confronted the goldsmith about this, the goldsmith originally denied it firmly but when Appaswamy Naidu and few others threatened him of dire consequences, he confessed about exchange and returned the stone.

The original stone was set and the crown got ready and was taken for offering to Arangan. Venkatadhri swamigal along with his disciples took the kondai in a procession and offered to Namperumal in the year 1863, Tamil Rudhroghari year, Marghazi month on the vaikunta Ekadesi or paramapadha ekadesi day. Till date the Pandian Kondai adorns Namperumal's thirumudi on all important occasions and on the Vaikunta Ekadesi day.



Acknowledgement: by Mrs. Nalini Gopalan, in Tamil , in the Shri Vaishnavism FB post.

anu-sandhAnam of AchAryan thanian - Is it nithya or kAmya or naimittika/prAyaschitta karma? By Ramesh Raghuraman

nitya karmAs are the prescribed obligatory duties which needs to be done daily. There are no specific benefits (punyams) attached for doing these, but will attract adverse impacts (pApams) if one fails to perform (just like obeying the green light and drive through at a traffic camera will not not earn any merit points but failure to stop at red light earns fine and demerit points. Eg. Sandhyavandanam.)

If a sishya fails to recite the AcharyAn thanian and thereby or by any means fails to glorify the AchAryan, it will result in decline of true knowledge (sampath) and retention of knowledge preached by AchArya and steadfastness on AchArya nishtai over lifetime (Ayushi) and will end up going to raurava narakam. As failure to do results in adverse impacts, **it falls under nitya karma**

kAmya karmAs are those which come with desired benefits when they are performed. (Eg. Performing jyOtishtoma yAgam to get swargam). The anusandhAnam of AchAryan thanian ensures the evolvment of guru bhakthi at the feet of AchAryAn, thereby takes all possible steps to glorify the AchAryan. As a result, the sishya is benefited in getting to know, grasp and comprehend all the intrinsic true meanings and insights of the supreme knowledge that were directly preached by the AchAryan himself along with those that would still remain in AchAryan's mind which he would intend to preach. Since benefits are attached, **it is a kAmya karma**

naimittika / prAyaschitta karmAs are those which are done on certain occasions or for certain occurrences, including those which gets rid off the pApams attached to non-performance of nitya karma. (Eg. Yajur UpAkarma - yagnopavItha DhAranam (naimittika); kAmOkArshEth japam (for akarana prAyaschittArtham))

A narrated true incident - there was a srivaishnava who is on his way to do prapatti with srimath thirukudanthai HH Andavan svAmi. He was travelling with few others in their vehicle to Srirangam. Suddenly the others decided first to go to samayapuram temple and therefore drove the vehicle there. Having unable to refuse to their request, he also went inside that temple. But he was feeling as though walking on fire, totally uninvolved. Finally, after reaching the Asramam, HH srimath Andavan svAmi called for bharanyasam. He confessed to HH Andavan svAmi that he had been to samayapuram temple before coming here. HH Andavan svAmi sympathetically asked, did you go there intentionally? Did you offer anything? Did you request for anything in favour? He firmly replied no to all. For that HH srimath Andavan svAmi said to him, if you happen to be there due to inevitable circumstances and not with any due intentions to visit, then anusandhAnam of AchAryan thanian and guruparampara slokam will be considered as a naimittika / prAyaschitam for this. Also, if we happens to unknowingly have a conversation with people, who are prohibited by sAstra to get them involved into a conversation sambhAshyo punyakrithO dhyAyeth asambAshya sambhAshanam, then prAyaschitam for this is the anusandhAnam of AchAryan thanian and guru paramparaA slokam. Therefore, **it is now falls under naimittika/prAyaschitta karma.**

Hence anusandhAnam of AchAryan thanian along with guru paramparaA slokam falls under all types of karmAs, viz nithya, kAmya and naimittika / prAyaschitta karmAs.

Birth of Ahobilamatam and glories of its first Jeeyar Adivan Satakopan

By Suresh Varadarajan

Srinivasacharya, son of Kidambi Kesavacharya was born on 18th August 1379 CE at Thirunarayanapuram (Melkote), Karnataka. Being a family of great orthodox views and of high literary cultural attainments, the boy showed a remarkable mental grasp and keen perception and so, his father Kesavacharya, himself a learned man, decided to send him to Kancheepuram to study at the feet of Ghatikasatham Ammal, a very great scholar of those days. The name Ghatikasatham Ammal (grandson of the famous Nadadoor Ammal) was given to this learned preceptor in honour of the fact that he could compose a hundred verses in a Ghatika (Nazhigai). His school was the famous and sought after during that period and no wonder Kesavacharya decided to put his son Srinivasacharya there so as to make him a brilliant scholar.

Srinivasacharya acquired all the knowledge In 1398 CE in Kanchipuram Srinivasacharya, when he was 20 years old had a dream. Lord Lakshmi Narasimha of Ahobilam appeared before him, commanding him to come to Ahobilam, don the robe of a sanyasi and be instructed in his future mission of life there. After finishing his morning ablutions he then hurried to his Guru the well known Ghatikasatham Ammal and told him of his vision. The old Master also known as Varadavishnavacharya told his disciple Srinivasacharya to obey the mandate. So he made his way to Ahobilam. Having arrived there, he climbed the hill amidst dense forest (which Thirumangai Azhvar describes as one which none can reach except God), had a dip in the river Bhavanasini and took up abode in that wilderness. Meanwhile Mukundaraya, the local chieftain also reached the, place to receive him on divine command. Lord Narasimha appeared before Srinivasacharya in the form of a sanyasi and initiated him with the "Preshmantra", gave him 'Sanyasa asrama'" and named him 'Satakopa Jeeyar'. Thus was born Sri Ahobila Mutt and its First Jeeyar. The Lord commanded him to take any one of the 'Utsava' Moorthis and said the Jeeyar's task henceforth would be, "Go from door to door taking me with you and minister to the, well being of the disciples. Be thier Guru, purify them with my (Vishnu's) emblems of the conch and the discus and instruct them in the Ashtaksharam, Dwayam, and Charama Sloka."

The Jeeyar though anxious to start on his mission right earnestly, could not decide on the 'Utsava' Moorthi he could take with him. He, therefore, went into a meditation and prayed that the most suitable Moorthi' should come and bless him. Immediately the 'Utsava Moorthi' of Malola Narasimha (LakshmiNarasimha) came flying from the temple and seated Himself on the outstretched hands of the Jeeyar. Mukundaraya on hearing of this miracle became his disciple and offered not only arrangements for permanent daily worship but also gave a palanquin and other paraphernalia to assist the Jeeyar in his sanchara (tour) along with the 'Malola' Moorthi. He also gave control of all the temples to this Jeeyar and henceforth Ahobila Kshetram came under the direct control of Ahobila Mutt whose pontiffs are even today the hereditary trustees.

The 'Malola' Moorthi wears a Paduka indicating that He is ready to proceed on tour and thus both the Jeeyar and his God fully equipped commenced their historic travel giving spiritual and material succour to all who prayed in the course of their travel. Bearing the name Satakopa as he was, it was natural that this first Jeeyar should be eager to visit Alwarthirunagari the holy place sacred to Nammalwar. Having reached Alwarthirunagari, he found to his dismay and grief that the temple of Nammalwar was completely changed to one wherein eleven images of siva (linga) had been installed and had come to be called Ekadasarudra Kshetra. The idol of Nammalwar was not to be found anywhere.

Birth of Ahobilamatam and glories of its first Jeeyar Adivan Satakopan

Contd.

Setting up his camp there, Satakopa Jeeyar went about his routine of preaching the doctrine of surrender (prapatti) and gradually his fame spread as a mystic saint of great powers and efficacy. Distressed at the loss of Nammalwar and his shrine, he constantly recited Madurakavi's stanzas when Nammalwar appeared before him in a vision, told him that his idol lay in the bed of a river adjacent to a ravine and that the Jeeyar should recover and restore it. It so happened that the Pandya King of that place was on a hunting trip around those parts and the Jeeyar's divine personality instantly attracted him. He fell at the Jeeyar's feet and solicited to become a convert to Vaishnavism. Accompanied by this king, the Jeeyar went to the spot of the difficult terrain and prayed to Nammalwar and the image slowly emerged from the river bed and settled on the outstretched arms of the Jeeyar just as 'Malola' Moorthi had done so earlier!! The King was spellbound and without hesitation, (on the orders of the Jeeyar), he straightway removed the saivite images and installed the Nammalwar's idol in the temple as before with due pomp and favour thus restoring the temple's pristine Vaishnavite glory.

The Pandya king built Mandapams etc., at the temple and also made other arrangements for worship at the instance of the first Jeeyar. The mandapam and other structures stand even today on the banks of the river Tamraparani as also a shrine for Vedanta Desika constructed by this saint. The king so adored this Jeeyar that he made a true image of this Adivan Satakopa Jeeyar and had it duly installed in the Nammalwar shrine 'in Alwarthirunagari. Pleased with the loving service of this Jeeyar, Nammalwar gave him the name Adi (first), Vann (powerful) Satakopa (Nammalwar's own name) by which the Jeeyar came to be called. Henceforth the successive Jeeyars have always the prefix "Vann Satakopa". Vedanta Desika for his part gave this Jeeyar the suffix Mahadesikan as also the various titles (i) Srimat Vedamarga Pratishtapanacharya, (ii) Paramahansa Parivraajaka, (iii) Ubhaya Vedantacharya, (iv) Sarvatantra Swatantra and (v) Bhagavat Ramanuja Siddhanta Nirdharana Sarvabhoma. It will be significant to note that even today, whenever and wherever the Jeeyars go, the air resounds with the cries of these names chanted loudly by the followers of the mutt. It is to be noted that the title "Yateendra" (best of saints) is applied very appropriately not only to this Jeeyar but to every successive Jeeyars. This term is not applied to any other holy order of which there are many. This Pandyan King's incident was heard by King Mukundadeva Raya of Orissa who was wandering in wilderness, having lost his kingdom to the Muslims. Keeping himself abreast of the times, the Jeeyar felt it was expedient to come to the rescue of this exiled monarch who had sought his help. The Guruparampara describes the miracle of Narasimha invaded Orissa and put to flight the philandering Muslims who in sheer fright handed back the kingdom to Mukundadeva Raya and fled never to return. While the Jeeyar was admiring the ways of his pet God Narasimha, the King fell at the feet of this Jeeyar in great gratitude and accorded him all honours befitting the occasion.

In Thirunarayanapuram (Melkote) on the banks of the Kalyani Pushkarani he taught Sreebasyam and Rahasyatrayasaram to many Srivaishnavas. One day, people were blessed to see a wonder of a five-headed serpent spreading its hood and listening to the exposition of the Jeeyar's lucid interpretation of Ramanuja's philosophy. The class was not perturbed and at the end of the session, the serpent glided slowly and disappeared. That Ramanuja was the incarnation of Adishesha impressed heavily on the audience who with one voice agreed that Ramanuja Himself gave darsan now in the guise of a serpent and gave his approval of Jeeyar's interpretations! The King of those parts sought the Jeeyar's benediction

Birth of Ahobilamatam and glories of its first Jeeyar Adivan Satakopan

Contd.

to get rid of his ailment and his cure came as soon as he renovated the Rajagopuram of the Thirunarayanapuram Temple at the instance of the Jeeyar, who also installed the Vighraha of Vedanta Desika there.

In fulfillment of the desire in a vision of Lord Venkatesvara, the Jeeyar then went to Thirupathi and camping there for sometime, he built a Mutt both at Thirumala and Thirupathi, where idols of Lakshminarasimha were consecrated by him. He also provided steps to climb the Thirumala Hills and constructed several Mandapams on the way so that the pilgrims could rest while negotiating the steep climb. The jiyar then reached Kancheepuram where he built a 1,000 pillared Mandapam in the Varadaraaja swami Temple and even now, one can witness a Lakshminarasimha image in one pillar opposite to which is the figure of the Jeeyar in another pillar. This mandapam was, constructed out of the wealth surrendered to the Jeeyar by a scholar by name Udayabhanu Misra who lost to the former in vedantic debate. It seems this debate lasted nearly a fortnight when Vedanta Desika appeared to the Jeeyar in a vision and told him to deal the matter by referring to his (Desika's) treatise Sathadooshani, with the result Udhayabhanu accepted defeat and became a disciple of the Jeeyar, who also built a frontal Mandapam and temple for Deepa Prakasa at Thooppul and also a mandapam and Sannidhi for Vedanta Desika whose idol was also duly installed there. In Srirangam, he renovated the saptaprakara walls as was done by Thirumangai Azhwar.. Then on divine command, he built a frontal mandapam at Dasavatharam Sannidhi (built by Thirumangai Azhwar). Again as per Ranganatha's wishes, he built a Sannidhi for Vedanta Desika in front of the Srirangam Nachiyar Sannidhi and made arrangements for the daily worship there. The northern Gopuram was built at his instance where his image can be seen even today.

It is significant after that sixty years of divine service in his Sanyasa asrama', and at an advanced age, the Jeeyar should come back to his place of birth where he shed his mortal frame so as to be in the constant company of Sriman Narayana in Srivaikunta. This happened in April 1458 C.E. and his Brindavan in Melkote is a beacon light to his followers even to this, day.

Sri Ahobila Matam is headed by a monastic holding the title of Srimad Azhagiya Singar. The present Srimad Azhagiya Singar is the 46th Azhagiya Singar of Sri Ahobila Matam, Sri Ranganatha Yatheendra Maha Desikan. All the Azhagiya Singars also hold the title of Srivan and Satakopa at the beginning of their names, and Yathindra Mahadesikan at the end. "Srivan" roughly translates to "majestic". "Satakopa" simply refers to Nammazhvar, the presiding saint for Sri Ahobila Matam. "Yathindra Mahadesikan" roughly translates to "king among monastic, the great teacher".

Each Azhagiya Singar adopts a monastic name at the time of entering monasticism. Thus, the divine name starts with the tile "Srivan Satakopa" at the beginning, the adopted name in the middle, and "Yathindra Mahadesikan" at the end. For example, the present Azhagiya Singar's adopted name is "Narayana". Further, some Azhjagiya Singars also include the phrase "Sri Lakshminrisimha Divya Paduka Sevaka" (Servant of the paadukais of Sri Lakshminrisimha. However, devotees affectionately say just, Azhagiya Singar.

Acknowldegemens: Source: Sri Nrusimha Priya and Ahobilamutt.org

JUNIOR MADAL

Bajji, Bonda and Vada by RRR

On a cold winter day, Raja, a small canteen owner, who has done vada in the morning, has now started to do bajji for evening, after finished doing bonda just earlier. Having fried the first set of bajjis, he was ready to fry the next.

One bajji out of the first set went to the bonda and said, oh great bonda! Can i ask you a small favour, I think today I am little bit less with salt and also not fried properly. Can you please show some mercy and make the other bajjis tastier and crispier.



The vada, which was done in the morning, got cold and soggy, looked at the bajji and said - oh bajji, the bonda cant able to give you what you have asked for. Only the owner can do the needful.



The bajji replied, hmm, oh soggy vada, what a waste you are! Our owner can't even sell you to make profit. So, why can't you better keep quiet?

The vada replied, even though I am not saleable, the owner will give me in the night to the beggars, who in turn will praise our owner. Thus I am somehow of use to the owner, even though not for profit, but at least to earn some punya for him.



It further said, please dont make the bonda uncomfortable, as it cannot help you on its own to what you requested. You better ask the owner's wife to taste you before she can ask the owner to do the needful.

Hearing this, the owner's wife tasted the bajji and requested the owner to add more salt to the batter and fry a bit longer. The owner did as recommended by his wife, and then turned the remaining bajjis into a sumptuous afternoon snack .

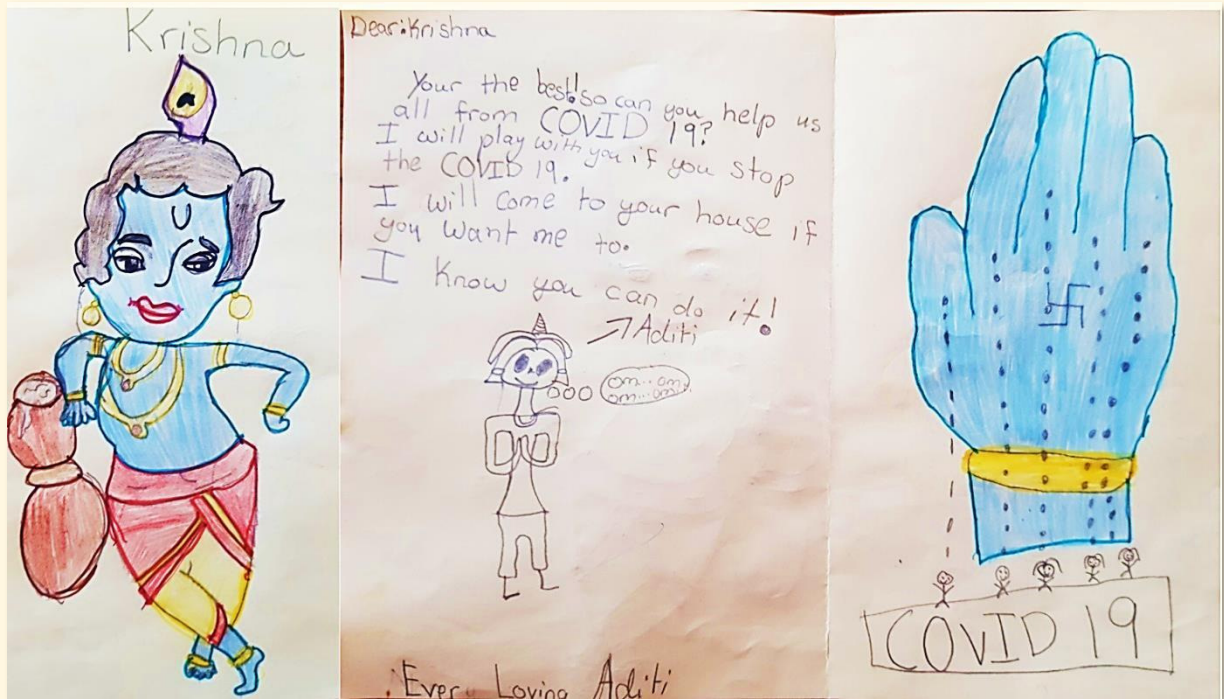
Moral: Help should be asked only from those, who are capable of giving it.

Ps 1. In our sampradAyam, worship of demi-gods (devathAntharam) is not practised, because they are by themselves not capable of giving what their devotees request. Just like bonda cannot give what bhajji has requested and only the canteen owner is capable of removing its shortfalls, only the Lord sriman nArAyaNA is capable of giving to His devotees all their needs and wants, including Himself, when duly recommended by pirAti.

Ps 2. Just like soggy vada, which could not serve its owner to earn profit, but atleast ensures him to earn enough punya - one should never look at what service they do to the Lord and His devotees, but to look at how they do their service to them.

Service should always be qualitative and not quantitative!

Letter to Dear Krishna by Aditi Prasanna



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YouTube Premier Event of SAGI

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We are pleased and excited to announce our first *YouTube Premier event*. SAGI understands how much stress everyone is undergoing in this lockdown and we want to cheer up all the bhagavathas by conducting this event. We received great responses from SAGI members. Please stay tuned on 15th August @5:30pm to watch the event. Would suggest to watch from big screen to enjoy all the performances. Hope this would really give a break to all of us from our routine life.

Please Subscribe to our channel to get notified about all our videos:

<https://www.youtube.com/channel/UCF8AG4YSNeWxWq4gZHtg5WA>

Calendar for Aug 2020

Sarvari / Dakshinayana / Grishma - Varsha

August 2020

Kataka-Simha / Adi-Avani

Sun-Bhanu	Mon-Indu	Tue-Bhouma	Wed-Sowmya	Thu-Guru	Fri-Bhrugu	Sat-Sthira
30 14 Dvadasi Paranai 06:21-08:44 Pradosham S.Dvadasi 14:34/20-32 U.Shada 20:38/35-42 SR 06:21 SS 17:32	31 15 Hayagriva Jayanti, Vamana Jayanti Sravana S.Trayodasi 14:26/20-15 Sravana 21:19/37-28 SR 06:19 SS 17:33					01 16 Dvadasi Paranai 06:52-09:15 Pradosham S.Trayodasi 03:12*/50-47 Moola 12:48/14-47 SR 06:52 SS 17:12
02 17 S.Chaturdasi 02:34*/49-14 P.Shada 12:38/14-24 SR 06:52 SS 17:12	03 18 Sri Alavandar, HH 14 Yajur Upakarma Pournami 02:26*/48-56 U.Shada 12:56/15-11 SR 06:51 SS 17:13	04 19 Rig Upakarma Gayathri Japam , Sravana K.Prathama 02:50*/49-59 Sravana 13:45/17-16 SR 06:50 SS 17:14	05 20 K.Dvithiya 03:42*/52-11 Dhanishta 15:04/20-36 SR 06:49 SS 17:15	06 21 K.Trithiya 05:01*/55-31 Satabhisha 16:50/25-3 SR 06:48 SS 17:15	07 22 K.Chaturthi 06:42*/59-46 P.Badra 18:59/30-28 SR 06:47 SS 17:16	08 23 K.Panchami Full/60-0 U.Badra 21:25/36-35 SR 06:46 SS 17:17
09 24 K.Panchami 08:36/4-35 Revathi 23:59/43-3 SR 06:45 SS 17:17	10 25 K.Shashti 10:32/9-28 Asvini 02:30*/49-23 SR 06:44 SS 17:18	11 26 K.Sapthami 12:28/14-21 Bharani 04:53*/55-23 SR 06:43 SS 17:19	12 27 K.Ashtami 14:09/18-36 Krithika Full/60-0 SR 06:42 SS 17:20	13 28 Rohini K.Navami 15:28/21-56 Krithika 06:58/0-41 SR 06:41 SS 17:20	14 29 K.Dasami 16:20/24-9 Rohini 08:39/4-56 SR 06:40 SS 17:21	15 30 Ekadasi Vratam K.Ekadasi 16:42/25-6 Mrigasira 09:51/7-59 SR 06:39 SS 17:22
16 31 Dvadasi Paranai 06:38-09:01 Pradosham K.Dvadasi 16:33/24-47 Ardra 10:32/9-44 SR 06:38 SS 17:22	17 01 Simha Ravi 09:46, Punyakalam K.Trayodasi 15:56/23-17 Punarvasu 10:43/10-14 SR 06:37 SS 17:23	18 02 Amavasya K.Chaturdasi 14:52/20-40 Pushya 10:29/9-42 SR 06:35 SS 17:24	19 03 Amavasya 13:22/16-58 Aslesha 09:47/8-0 SR 06:34 SS 17:25	20 04 Bhaadrapadam S.Prathama 11:34/12-31 Makha 08:47/5-33 SR 06:33 SS 17:25	21 05 S.Dvithiya 09:27/7-16 P.Phalguni 07:28/2-19 U.Phalguni 06:01*/56-22 SR 06:32 SS 17:26	22 06 HH 44 Sama Upakarma S.Trithiya 07:12/1-42 S.Chaturthi 04:49*/54-2 Hasta 04:25*/54-44 SR 06:31 SS 17:27
23 07 S.Panchami 02:23*/49-42 Chitra 02:46*/50-40 SR 06:29 SS 17:27	24 08 Svathi S.Shashti 23:59/43-45 Svathi 01:09*/46-40 SR 06:28 SS 17:28	25 09 S.Sapthami 21:42/38-6 Visakha 23:40/43-1 SR 06:27 SS 17:29	26 10 S.Ashtami 19:37/32-57 Anuradha 22:23/39-52 SR 06:26 SS 17:29	27 11 HH 2 S.Navami 17:48/28-27 Jyeshtha 21:23/37-25 SR 06:24 SS 17:30	28 12 HH 28 S.Dasami 16:19/24-48 Moola 20:42/35-45 SR 06:23 SS 17:31	29 13 Ekadasi Vratam S.Ekadasi 15:12/22-4 P.Shada 20:26/35-9 SR 06:22 SS 17:32

* Ends next day morning before sunrise / All times denote end times in 24 hr format for Australia/Sydney timezone at your_location /Nazhigai-Vinadi/ ~ Punyakalam present following day as well / + Check eclipses locally.

Calendar for Sep 2020

Sarvari / Dakshinayana / Varsha

September 2020

Simha-Kanya / Avani-Purataasi

Sun-Bhanu	Mon-Indu	Tue-Bhouma	Wed-Sowmya	Thu-Guru	Fri-Bhrugu	Sat-Sthira
		01 16	02 17	03 18	04 19	05 20
		S.Chaturdasi 14:48/21-13 Dhanishta 22:29/40-26 SR 06:18 SS 17:34	Pournami 15:41/23-29 Satabhisha 00:09*/44-39 SR 06:17 SS 17:34	Mahalaya Paksham Begins K.Prathama 17:02/26-55 P.Badra 02:13*/49-53 SR 06:15 SS 17:35	K.Dvithiya 18:44/31-13 U.Badra 04:35*/55-51 SR 06:14 SS 17:36	K.Trithiya 20:39/36-4 Revathi Full/60-0 SR 06:13 SS 17:36
06 21	07 22	08 23	09 24	10 25	11 26	12 27
K.Chaturchi 22:40/41-10 Revathi 07:06/2-15 SR 06:11 SS 17:37	Maha Bharani K.Panchami 00:35*/46-1 Asvini 09:41/8-46 SR 06:10 SS 17:38	K.Shashti 02:17*/50-20 Bharani 12:06/14-52 SR 06:08 SS 17:38	K.Sapthami 03:39*/53-48 Krithika 14:14/20-15 SR 06:07 SS 17:39	Perivachan Pillai, Kumara Varadhacharyar Sri Jayanti, Madhyashtami, Rohini K.Ashtami 04:34*/56-9 Rohini 16:01/24-46 SR 06:06 SS 17:40	K.Navami 04:58*/57-12 Mrgasira 17:18/28-2 SR 06:04 SS 17:40	K.Dasami 04:54*/57-6 Ardra 18:05/30-3 SR 06:03 SS 17:41
13 28	14 29	15 30	16 31	17 01	18 02	19 03
K.Ekadasi 04:18*/55-39 Punarvasu 18:24/30-54 SR 06:02 SS 17:42	Ekadasi Vratam K.Dvadasi 03:14*/53-3 Pushya 18:14/30-33 SR 06:00 SS 17:42	Dvadasi Paranai 05:59-08:22 Pradosham K.Trayodasi 01:48*/49-31 Aslesha 17:39/29-9 SR 06:59 SS 17:43	K.Chaturdasi 00:00*/45-5 Makha 16:43/26-52 SR 05:57 SS 17:44	Mahalaya Amavasya Kanya Ravi 10:39, Punyakalam Amavasya 21:58/40-3 P.Phalguni 15:30/23-53 SR 05:56 SS 17:45	Adhika Aashvayujam S.Prathama 19:42/34-27 U.Phalguni 14:03/20-19 SR 05:55 SS 17:45	S.Dvithiya 17:19/28-33 Hasta 12:27/16-23 SR 05:53 SS 17:46
20 04	21 05	22 06	23 07	24 08	25 09	26 10
S.Trithiya 14:54/22-34 Chitra 10:48/12-19 SR 05:52 SS 17:47	HH 33 Svathi S.Chaturchi 12:31/16-40 Svathi 09:10/8-17 SR 05:50 SS 17:47	S.Panchami 10:16/11-6 Visakha 07:39/4-33 SR 05:49 SS 17:48	Sri Advan Satagopan, Sri Kesavachariar S.Shashti 08:11/5-57 Anuradha 06:18/1-14 Jyeshtha 05:14*/57-20 SR 05:48 SS 17:49	HH 20 S.Sapthami 06:25/1-35 S.Ashtami 04:56*/56-17 Moola 04:27*/56-40 SR 05:46 SS 17:49	S.Navami 03:53*/55-19 P.Shada 04:06*/55-51 SR 05:45 SS 17:50	S.Dasami 03:17*/53-52 U.Shada 04:12*/56-10 SR 05:43 SS 17:51
27 11	28 12	29 13	30 14			
Ekadasi Vratam Sri Vedanta Desikan, Sri Kamalavasara, Srinivasara Sravana S.Ekadasi 03:10*/53-38 Sravana 04:45*/57-36 SR 05:42 SS 17:51	Dvadasi Paranai after 09:15 S.Dvadasi 03:33*/54-39 Dhanishta Full/60-0 SR 05:41 SS 17:52	Pradosham HH 17 S.Trayodasi 04:27*/56-58 Dhanishta 05:48/0-20 SR 05:39 SS 17:53	S.Chaturdasi Full/60-0 Satabhisha 07:21/4-16 SR 05:38 SS 17:54			

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