

# Adiyongal Thirumadal

ISSUE 23

A SYDNEY ANDAL GROUP NEWSLETTER

JUN 2017

Welcome to the **TWENTY FIFTH** issue of Adiyongal Thirumadal !

To celebrate Emperumaanaar's 1000<sup>th</sup> year, Sydney Andal Group had arranged upanyasams, dance and music programs which were well received by Sydney Bhagawathas.

Prapanna Jana Kootasthar Nammazhwar's Thirunkshatram was celebrated at Yatindragiri (Helensberg) temple on 07<sup>th</sup> June 2017 with Thiruvoimozhi chanting from 04 Jun 2017.

Photos of the occasion in the last page.

Devotees may please note that regular Eramanusa Nootranadhi chanting is going on every Tiruvadhirai day of each month on Skype. If any devotee is interested to take part in it, you may please send us an email to **sydney.andal@gmail.com** and we will send you the skype invite.

Regular chanting of Divyaprabandham is taking place at Nammadwar on 3rd Sunday of every month from 11 am to 12 pm in addition to the chanting in SVT on 2nd Saturday of every month from 3pm to 5pm. All devotees are requested to take part in these chantings.

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.

Based on the responses through questionnaire after the meeting in May, a voluntary annual subscription has been implemented to carry out Sri Ramanuja Jayanthi, Andal Thirukalyanam, GGG and we propose to do Thadiaradhanai one day during Brahmotsavam.

Though several new volunteers have come forward we seek more for the various activities and if you are interested please register your interest at [communication@sriandalsydney.org](mailto:communication@sriandalsydney.org)

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 Jun 17

05 Ekadasi

07 Nammazhwar Thirunakshatram

20 Ekadasi



## Varththai 35

### 35. இரு மன்னர் பெற்றேனோ வால்மீகியைப் போலே

#### 35. iru mannar peRREnO vAlmikiyaip pOIE

After the coronation at Ayodhya, Sri Rama ruled the kingdom for a long time. When Sita had become pregnant, Rama heard that a washer man spoke ill of the fact that He had brought back Sita who was imprisoned in Ravana's place for 10 months and made Her His queen. He then decided to send Her away to the forest. During this time, Sita asked a boon from Rama that She be allowed to live in the forest for a while. So, Rama asked Lakshmana to take Her to the forest and leave Her near

Valmiki Maharishi's ashrama permanently. Lakshmana followed the order of Rama and

did the same. Valmiki Maharishi took mother Sita to his ashrama and protected Her there. After a while Sita gave birth to the twins Lava and Kucha. When they were born, Valmiki blessed them by rubbing one child with the tip of the dharba grass and the other with its root - the tip of this grass is called Kucham and the root is called Lavam - thus the boys were named.

Valmiki acted as their guardian and brought them up as worthy sons of Rama. He taught them all vidya's and also the Ramayana story. Thirukkolor Ammal is asking "Did I do service to the Lord and brought up the two princes, like Valmiki did?"

## Varththai 36

### 36. இருமாலை ஈந்தேனோ தொண்டரடிப்பொடியார் போலே

#### 36. irumAlai IndhEnO thoNdaradippodiyAr pOIE

Thondaradippodi Azhvar lived in Srirangam and just like Periyazhvar at Srivilliputtur, he too maintained a garden there and performed flower service to the Lord. He would make beautiful garlands and present them to Sri Ranganatha daily. The word "iru" in this vArththai of Thirukkolor Ammal has two meanings - one is "great" and the other is "two".

If used in the first sense, then we can say that Azhvar provided great and wonderful flower garlands to the Lord. They were great because Azhvar considered himself as the dust under the feet of bhAgavatas – hence his namke thoNdar adip podi - and gave the garlands only as pure service to the Lord. Also, Azhvar wrote amazing word garlands to the Lord through his works Thirumaalai and Thiruppaliyezhuchchi. We can also say that Azhvar provided great word garlands to the Lord. There is a saying which states if you do not know Azhvar's work Thirumalai you will never know Thirumal (Vishnu) If used in the second sense - that is, two - then we can say Azhvar provided two wonderful garlands to the Lord. One was a pU mAlai – that is, a flower garland and the other was a pAmAlai - that is, a word garland. We can also say that the number two refers to the two word garlands that Azhvar wrote - Thirumaalai and Thiruppalli Ezhuchchi.

Pen Pillai remembers the great service done by Azhvar and works by him and asks "Did I provide the Lord with such great garlands, as Thondaradippodi Azhvar did?"

### Blessing the world with Sri Bashyam

Ramanuja lived in Srirangam. He had thousands of disciples and that included 74 Mutt heads called (Peeda Adhipathis)

Ramanuja had regular discussions with Koorathu Alwan, Sundara Tholar, Chottai Nambi, Sowmya Narayanan, Govindan, YangyaMurty and provided devotional and philosophical explanations, interpretations of codes (sastras) and lived contentedly.

Ramanuja remembered the vow he took before Alavandar and decided to start the work of writing Sri Bhasya, a detailed explanation for Brahma Sutra. He started to make preparations. It is next to impossible to write the SriBashya without getting the copy of Bodayana Vruthi, a treatise written by Badayana Maharishi. Ramanuja learnt that a copy of that text was available in Sharadha Peet in Kashmir. So he left for Kashmir with Koorathu Alwan and other disciples .

He reached Kashmir and became friends with the pandits at the Sharda Peet. After some time when he mentioned about Bodayan Vruthi, the pundit's demeanor immediately changed. The pandits there feared that if Ramanuja, who they considered as equal to Bodayana Rishi, gets his hand on that book, he can turn against advaita. They therefore said that the copy of the book had been lost to the white ants. Ramanuja who was dependent on that text to fulfil his promise, felt very sad and dejected. That day night Sharada devi (Saraswathi) appeared in his dream and blessed him with the book. She asked Ramanuja to leave immediately as his life will be in danger.

Ramanuja left immediately with his disciples. After a month, when the pundits were taking inventory of the books, they noticed that Bodayan Vruthi was missing. They immediately went after Ramanuja and seized the book. By then Ramanuja had read only half of the book. When Ramanuja lamented that he finished reading only half of the book, Koorathu Alwan told Ramanuja that he had completed reading the book the day before and have committed the same to his memory. Alwan said that If ordered by Ramanuja, he will reproduce it. Ramanuja felt very happy and praised Koorathu Alwan. Then and there they exchanged notes as to what Ramanuja had read and what Koorathu Alwan had committed to memory. When Ramanuja started to provide explanations,

Koorathu Alwan wrote them down . This way they completed writing Bodaya Vruthi. Ramanuja then hugged Koorathu Alwan for resurrecting the book through his ability. They then started towards Srirangam.

After reaching srirangam, Ramanuja then started to write the SriBashya. Ramanuja then dictated the explanations for Brahma sutra and Koorathu Alwan wrote them down. Through Sri Bashya, his magnum Opus, Ramanuja determined that Salvation can only be achieved through perseverance, dedication and devotion.

(to be continued...)

### Visishtaadvaitam 7

Recap

**Thatvath-thryam** - three doctrines of reality - \*Achit, Chit and Easwara\*

**Achit** - insentient - includes 24 thathvams of prakruthi.

**Chit** - sentient - jeevathma - 3 types - \*badhatma, mukthatma and nithyatma.\*

**Easwara** - paramathma - five forms - \*para, vyuha, vibhava, archai and antaryami.\*

These are the total **26 thathvams in Visishtaadvaitam.**

\*\*\*\*\*

Next we will see what is Upaayam, Upaeyam, Saadhanam and Saadhyam.

**Upaayam** is the method or means. It is also referred as **Praapyam** (□□□□□□□□). (Eg if a person wants to go to Sydney CBD from Parramatta, then "CityRail" is the upaayam/praapyam or means.). Similarly bhakthi or prapathi is the upaayam or means.

**Upaeyam** is the ultimate destination or goal. It is also referred as **Praapakam**. (In the above example, Sydney CBD is the upaeyam.). Srivaikuntam is upaeyam or the ultimate destination.

**Saadhanam** is the aid which will be used or instrumental for attaining the destination or goal (Eg train is a saadhanam). Bhakthi yogam or perumal thiruvadi is saadhanam.

**Saadhyam** is to achieve the purpose or get the result arising out of the use the saadhanam (Eg reaching Sydney CBD for work is the saadhyam or achieving the purpose from travelling by train). Doing nithya kankaryam after reaching srivaikuntam is the saadhyam.

Recap.

**Upaayam/Praapyam** - the means

**Upaeyam/Praapakam** - the destination

**Saadhanam** - the aid

**Saadhyam** - the desired outcome or result

Photos of Nammazhwar Thirnakshatram @ Helensberg 07<sup>th</sup> Jun 2017

