

Adiyongal Thirumadal

ISSUE 34

SRI ANDAL SYDNEY GROUP NEWSLETTER

Mar 2018

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

Our group has started the 750th thirunakshathiram year for Swami Vedantha Desikan with regular Skype chanting of his stothrams and prabandhams.

In this month's on 14th March we will be chanting **Varadharaja Panchasath, Vairaghya Panchakam and Saranagadhi Dheepika** from **Desika Sthothraani and Paramapadhabhangam** from **Desika prabandham**.

In the next month's chanting on 10th April, we will include **Asthabujha astakam, Kamaasikashatkam, Paramaartha stuthi, Devanayaka panchaashat** from **Desika Sthothraani** and **Meyvirada maanmiyam, Adaikkala ppattu, Arutta panchakam, Sriivaishnava dinachari** from **Desika Prabandham**.

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 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.

Our regular monthly chanting at SVT will be on 10th March at **2 pm**. We will be chanting **Podhu thanian, Thirupallandu, Thiruchanda virutham, Thirukurundandakam** and **Eramanusa Nootrandhaadhi**.

Also, our regular Naamadwar chanting will be on 18th March and we will forward you the chanting details soon.

We acknowledge the owner's copyright for the pictures we used in this madal. Our sincere thanks to Sri Madhusudan Tatachar and Smt Sudha Ramkumar for their service (kainkaryam) towards compiling our newsletter going forward and also our thanks to Sri Bharadwaj Chellappa and Sri Kandhadai Abhishek for their time and efforts in doing this kainkaryam till previous issue.

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

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



What is in March 2018

- 10th- Divyaprabandham chanting at SVT**
- 14th- Maamunigal Thiruvadhyayanam & Swami Desikan monthly Skype chanting**
- 18th – Ugaadhi & Divyaprabandham chanting at Naamadwar**
- 25th – Sri Ramanavami**
- 30th – Panguni Uthiram**



Sri Rama Navami 25th March

Answers to quiz on page 9

1-a, 2-d, 3-b, 4-b, 5-a, 6-b, 7-a, 8-d

108 Divyadesham (SriVaishnava Divyakshetram)

The Grace of Lord Vishnu is spread throughout the country, from the Himalayas to Kanyakumari. There are several temples dedicated to God Vishnu, which are also called Sthalams.

Divya desam Temples are the 108 Vishnu temples that are mentioned in the works of the Tamil Azhvars (saints).

"Divya" means "premium" and "Desam" indicates "place" (temple). Of the 108 temples, 105 are in India, one is in Nepal, and last two are outside the Earthly realms. The last two are Thirupalkaddal and Paramapadam. Tirupalkaddal is the ocean of milk and Paramapadam is the Srivaikuntam where lord Narayana presides. The Divyadesams are revered by the 12 Azhvars in the Divya Prabandha, a collection of 4,000 Tamil verses.

The Divyadesams can be divided into 7 categories:

1. Thondai Naadu temples
2. Chozha Naadu temples
3. Nadu Naadu Temples
4. Pandiya Naadu Temples
5. Malayala Naadu temples
6. Vadu Naadu Temples
7. Vinnulaga Thiruppathigal

The idols of Lord Vishnu in these Divyadesams can be found in 3 positions:

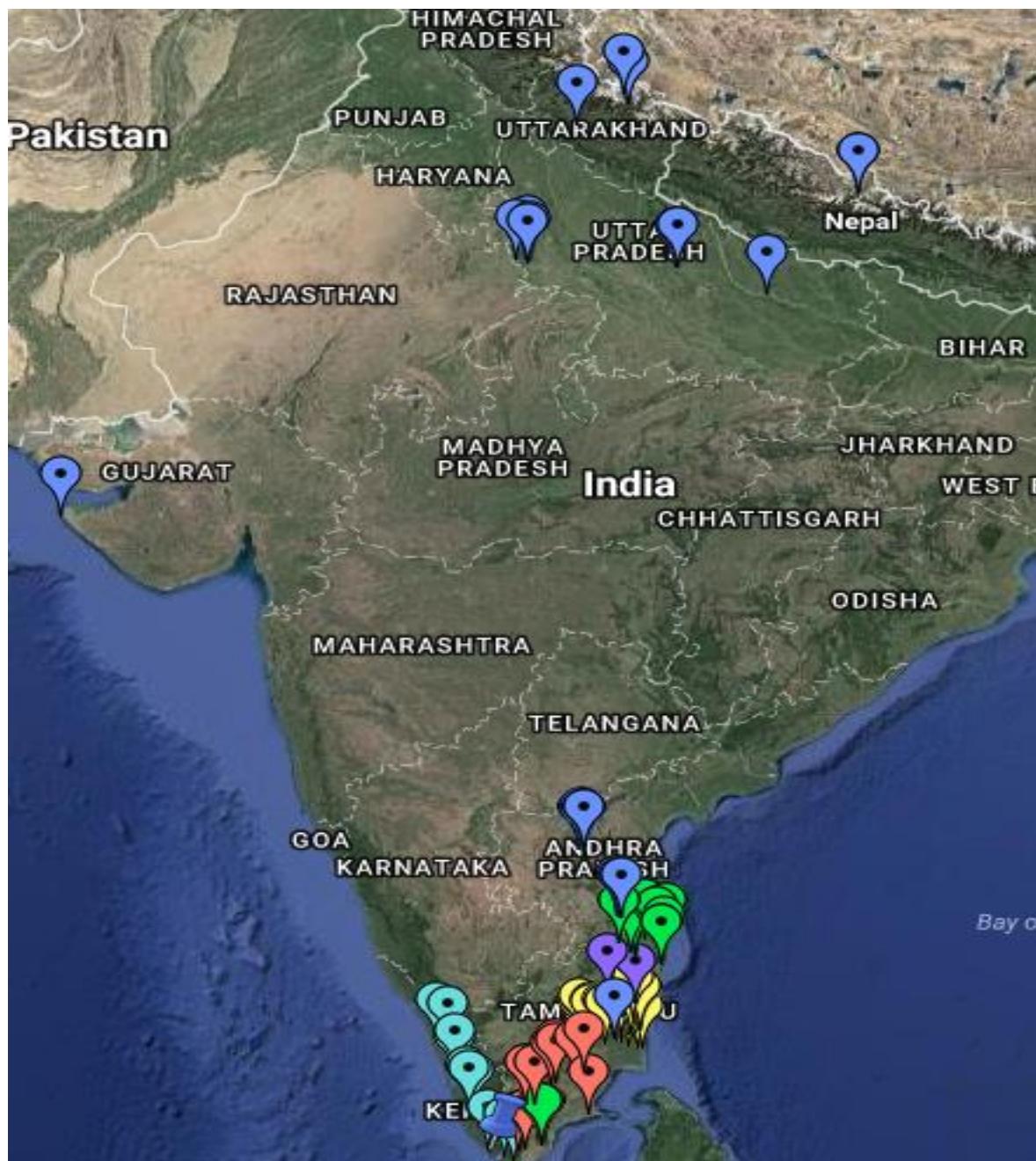
- Kidantha Thirukkolam (Sleeping Position) – 27 Divya desams
- Veetrirundha Thirukkolam (Sitting Position) – 21 Divya desams
- Nindra Thirukkolam (Standing Position) – 60 Divya desams



108 Divyadesham (SriVaishnava Divyakshetram) (contd)

In these 108 Divyadesams, the Lord Vishnu can be seen facing one of the four directions: east, north, south and west. On this basis, the Divyadesams can be classified as:

- Towards East direction – 79 Divya desams
- Towards West direction – 19 Divya desams
- Towards North direction – 3 Divya desams
- Towards South direction – 7 Divya desams



Source: www.templepurohit.com

Ramanuja's Life and Teachings Sri Ramesh Varadarajan

30. Showering His Grace in His Idol Form (Archa Avataram)

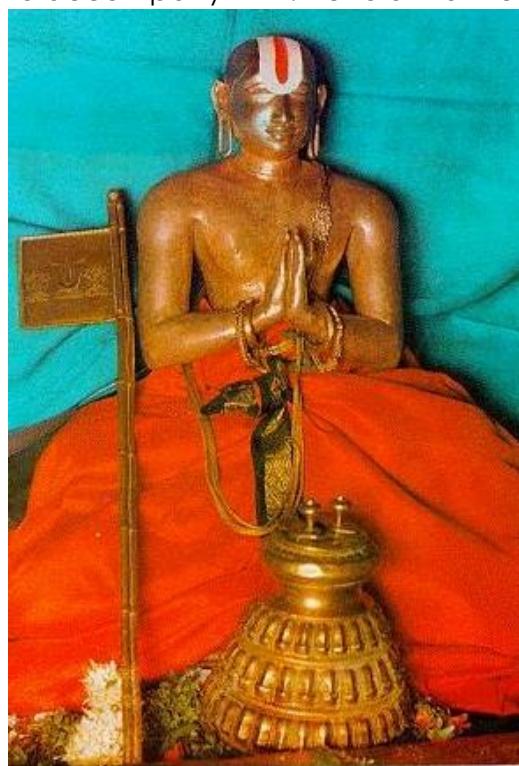
Ramanuja established the Vasistadwaita philosophy after understanding all the other philosophies and the 4000 divya prabandams, which included Namalwar's compositions. Namalwar's four

compositions are the essence of the four Vedas. He lived on this world for 120 years and wrote his Magnum Opus SriBashya, explanation for the Brahma Sutra. Ramanuja spent nearly half of his life in Srirangam. The name Udayavar was conferred on him by Lord Ranganatha in Srirangam temple. He organised the wealth of Srirangam temple and made arrangements to preserve it. He attained Moksham at Srirangam. As per the orders of the Lord Ranganatha, his mortal body is well preserved with saffron, turmeric and camphor and worshipped as an idol (Thanana thirumeni) in a separate

shrine within the Sri Rangam temple complex.



When Ramanuja decided to leave Thirunarayapuram to return to Srirangam, his disciples also wanted to accompany him. He told that he will be always be there in their midst and they should stay and not accompany him. To make them happy, He arranged for a Statue of him made and then he hugged the Idol and transferred all his power to that Idol. Even today it is there and is known as THAMARUGUNDHA THIRUMENI. Then he went to Srirangam after visiting some of the holy places.



People of Sriperumpudur his birth place (Avathara Sthalam) wanted to make an Idol and install in the temple. Then on an auspicious day they were installing the idol and doing life instilling ceremony (Prana Prathistai) to the idol. Ramanuja who was giving discourse to his disciples in Srirangam, suddenly froze maintained stone like Silence and looking like statue. Then after some time two drops of blood oozed out of his eyes and he became normal. His disciples pleaded with Ramanuja to know what happened.

Ramanuja replied that Just few minutes back in Sriperumpudur they have

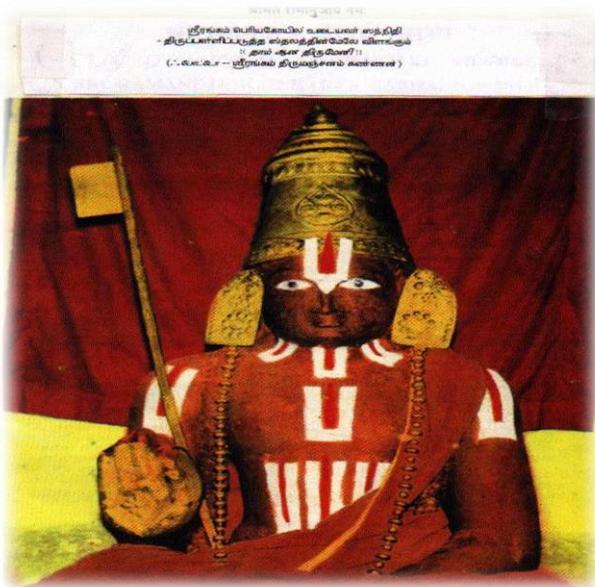
installed his Idol and they did Prana Prathistai and they did eye opening ceremony for the Idol. The Thirumeni at Sriperumpudur is known as THANUGANDHA THIRUMENI.



Ramanuja's Life and Teachings - Contd

After accomplishing what his life goal was, Ramanuja was in yoga and maintained silence. When the disciples got worried and were in shock . Ramanuja informed his disciples that it was time for Him to leave this world. Disciples like Mudalai Aandaan, Govindan, Vadugu Nambi and others were in shock and cried inconsolably.

Ramanuja told them not to behave like ignorant people (Aggyanis) and said that he also can't live without them. He said that it was time He should leave this world.



Their disciples said that His presence was required for the future generations whereas their own bodies will perish in time. They requested Acharya to live with hem for some more days. Then Udayavar told them that he will live with them for three more days. Disciples were not satisfied and so Yathirajar told them to get his Idol made. He then duly sanctified the idol, transferred all his powers into that moorthy by sniffing it.

He then concentrated on His Gurus and Alavandar , With his head on the lap of Embar and his feet on the lap of Vaduga Nambi. Ramanuja left his mortal coil and went to His heavenly abode in 1137 CE listening to the recitation of the Divya Prabhandam. It was Saturday, Maga Month Sukla Paksha Dasami Thi-Thi. This Idol is know as THAANA THIRUMENI

His physical body is preserved even today in a sitting posture in the Sannidhi (Sanctum Sanctorum) dedicated to him on the southwest corner on the fifth round opposite to Sudharshana Alwar Sannidhi, within the Srirangam temple Complex as ordered by Lord Ranganatha himself. Many Srivaishnavaas are not aware that here in Srirangam. their holiest place hailed as ' Bhooloka Vaikuntam' (Heaven on Earth) lies preserved body of Sri Ramanuja .There is no Thirumanjanam for this Idol. Yearly twice it is Thirumanjanam of Pachai Kalpuram (edible camphor) and Kumkuma Poo (Saffron).

**Srimathe Ramanujaya Nama: Srimathe Narayanyaya Nama:
Acharyan Thiruvadigale Charanam**



Varththai 49

49. இக்கரைக்கே சென்றேனோ விபீஷணனைப் போலே

49. ikkaraikkE senREnO vibIshaNanaip pOIE

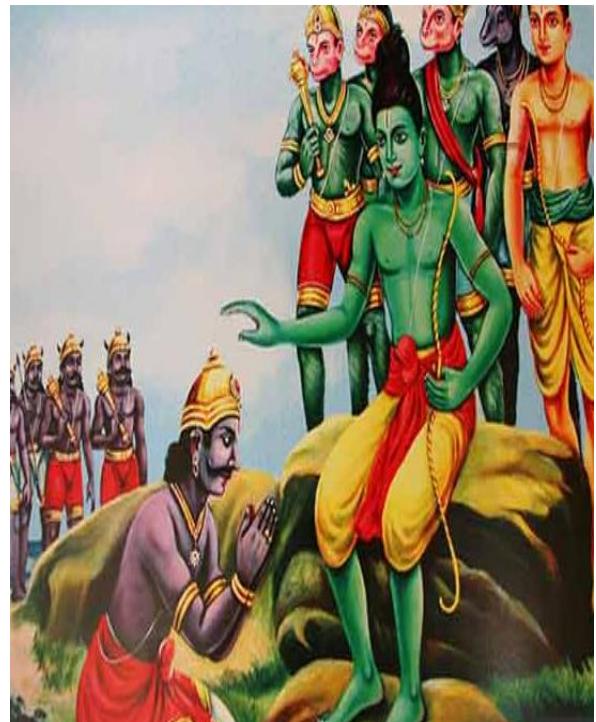
After Hanuman discovered the presence of Sita in Lanka, Rama came to the other shore from Lanka with a huge monkey army under the guidance of Sugreeva. At that time, Ravana called a

meeting in his rajya sabha and discussed the situation. His ministers and army leaders told him that their army would easily defeat the army of Rama and Sugreeva. They said "With Ravana and Indrajit on our side who defeated even the devas under Indra, how could we lose to a mere army of men and monkeys?"



The only one in the meeting who objected was Ravana's brother Vibeeshana. He said "It is not smart to come to a conclusion about another army without fully judging its capability. From the time Sita was

kidnapped and brought here, we have been seeing many inauspicious signs. Sita is a great pativrata. Rama and Lakshmana are incomparable warriors. At Janastana, Rama destroyed our huge army in no time by Himself. They have also killed rakshasas such as Virata and Kabanda. Therefore, it is best that we return Sita to Rama and discuss peace. That's our only path to survival. I am saying this because of my interest in what is best for our clan."



Ravana and Indrajit were not pleased with this talk and they abused Vibeeshana. When Vibesshana insisted again, Ravana got angry with him and asked him to leave Lanka. Vibeeshana left Lanka along with four of his close friends and flew across the ocean to where Rama and His army were camped.

There, he sought surrender at Rama's divine feet, the sarva loka sharaNya. Initially, Sugreeva and others objected to accepting Vibeeshana. Only Hanuman spoke in favour of accepting his surrender as Vibeeshana spoke for Hanuman to be spared his life as he was a emissary. Rama disagreed with other's recommendation, accepted Hanuman's opinion and accepted Vibeeshana, who fell at His feet and said "I have given up all my prior attachments. My life is now entirely in Your hands."

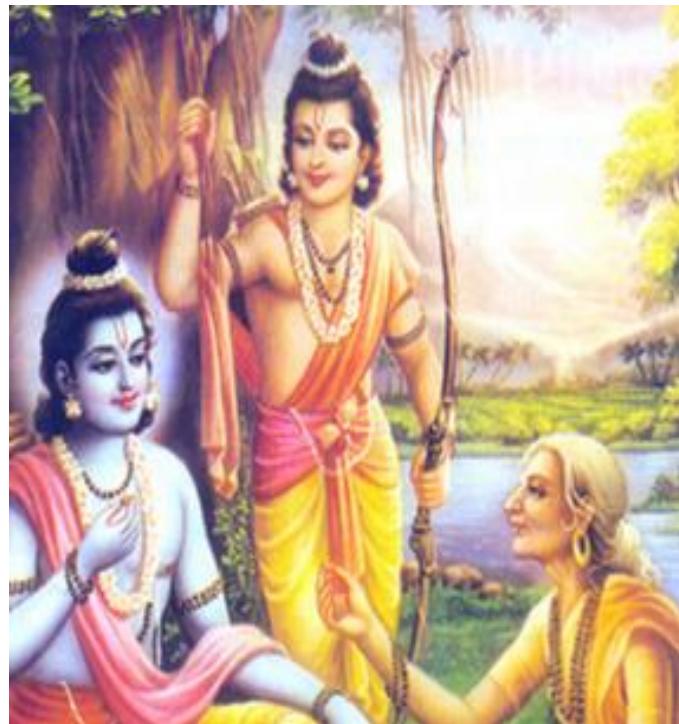
Thirukkolar Ammal is asking "Did I leave everything and go to where the Lord is, like Vibeeshana did?"

Varththai 50

50. இனியது என்று வைத்தேனோ சபரியைப் போலே

50. iniyadhu enRu vaiththEnO sabariyaip pOlE

In the ashrama of Mathanga rishi lived a woman called Sabari, who belonged to the hunter tribe. She served the rishi and his disciples and became the target of their grace. When they attained siddhi and left for the higher worlds, she wanted to go with them.



Sabari at the ashrama of Mathanga muni.

So, Rama and Lakshmana came to the ashrama of Mathanga and met Sabari there. She prayed to them and offered them the fruits that she had gathered and kept for them. Due to her pure devotion, Rama accepted her service. In turn, she lost her sins and attained the fruits of her acharya bhakti.

Pen pillai recalls this episode and questions "did I collect and keep anything for the Lord like Sabari?

Acknowledgement:

Sri TCA Venkatesan's write up and Sri U Ve V V Ramanujam Swami

However, Mathanga rishi told her "Sri Rama and Lakshmana will be coming to this area in the future. You should serve and worship them and by their grace you can reach us".

Obeying her acharya's words, Sabari stayed back looking forward to the arrival of Rama and Lakshmana.

Due to the greatness of Mathanga rishi, in the forest near his ashrama, plucked flowers would not wilt; plucked fruits would not age or lose their good taste. Sabari collected the fruits, tested them herself for sweetness, and kept them for Rama.

After the abduction of Sita, Rama and Lakshmana went in search of Her. On the way, they met and killed a rakshasa called Kabandha (see Varththai 17). Before he died, Kabandha told them to meet and gain the friendship of Sugreeva. He also told them to see

Whatsapp Vishayangal

Pramaanam & Pramaeyam (ப்ரமாணம் & ப்ரமேயம்)

Brahmam (Bhagavaan) is the ultimate destination. Sashtraas reveal the true nature of and how to reach the Brahmam. Therefore Sashtraas are referred as pramaanam (the true basis) and the subject matter stated in the pramanam, the Brahmam being referred as the pramaeyam.

Srirangam was under direct threat from the Muslim invasion from Malik Kafur. They plundered and looted all the temple properties. In order to protect the pramaeyam (Nammperumal and utsava murthis) and the pramaanams (which includes the manuscript of strutaprakaashika, an elaborate commentary on Udayavar's Sribashyam, a commentary establishing the philosophy of Vedantha based on Vedavyasar's Brahmasoothram), Swami Pillai Lokacharya took safety of the pramaeyam, Namperumal and His consorts to Tirupathi while Swami Desikan took the pramaanams to safety at Thirunaarayananapuram. At this time Swami Desikan composed "Abheethi Sthavam", to remove all the fears surrounding Srirangam and safety of peria perumal, the pramaeyam.

From this one can see the clear difference in their approaches, Swami Lokacharya towards pramaeyam and Swami Desikan towards pramaanam. The principles of their sampradayams were laid based on this. In other words Lokacharya sampradayam (aka Then Acharya Sampradayam) views from the angle of pramaeyam (bhagavath kripai), whereas Desika sampradayam views from the angle of pramaanam (veda sasthram).

Both sampradayams need pramaanam and pramaeyam. Where the emphasis determines the difference between the two.

For one who is capable, the sastram prescribes to do karma, gnana and bhakthi yogam to reach moksham. For one who is not capable, perform with a clear intent, the sharanagathi (aka bhara nyaasam) at bhagavaan for Him to grant moksham out of His mercy. **This is Desika sampradaya paksham based on view from pramaanam** thereby adhering to the compliance and in accordance with the sastras.

When one is subservient (seshan) and fully dependent (para thanthiran) to bhagavaan, they should leave it to the mercy of bhagavaan to decide and grant moksham. Indulging in karma, gnana, bhakthi yogams to attain moksham will jeopardize the status of seshatvam and parathanthriyam and also deem to impede bhagavaan's independence (nirankusa swaathsnthriyam). One attains moksham because of His mercy alone. **This is Pillai Lokachariar paksham which is based on view from the pramaeyam** giving importance to Bhagavaan's karunai.

For us both the views are important. Without bhagavan (pramaeyam) there is no benefit in learning the veda sastras. Without learning sastras (pramaanam) it is hard to get to know about and reach bhagavaan. **So both sampradaayams are complimentary to each other.**

Junior Madal – Quiz on Ramayana

1. Rama was born to:

- a) Kausalya
- b) Urmila
- c) Akalya
- d) Sumithra

2. The divine bow which Rama broke was called:

- a) Indra Dhanush
- b) Veera Dhanush
- c) Brahma Dhanush
- d) Siva Dnanush

3. How many boons did Kaikeyi asked Dasaratha?

- a) 1
- b) 2
- c) 18
- d) 108

4. Name the bird who fought with Raavana while carrying Sita?

- a) Kakasuran
- b) Jataayu
- c) Pakshiraajan
- d) None of these

5. Name the place where Sita was held by Ravana in Sri Lanka?

- a) Asokavan
- b) Brindhavan
- c) Tulasivan
- d) Madhuvan

6. Who set Lanka to fire?

- a) Lakshman
- b) Hanuman
- c) Jaambavan
- d) All of these

7. Who surrendered to Sri Rama?

- a) Raavana
- b) Maareechan
- c) Kumbhakarnam
- d) Vibheshanan

8. Rama returned to Ayodhya after?

- a) 14 days
- b) 14 months
- c) 144 months
- d) 14 years

Please see page 1 for answers.