

Adiyongal Thirumadal

ISSUE 40

SRI SYDNEY ANDAL GROUP NEWSLETTER

September 2018

Welcome to the **fortieth** issue of Adiyongal Thirumadal!

With Thaayar and Perumal anugraham and Achaaryans kaarunyam our monthly chanting of **Swami Vedaantha Deskiar's** stothrams and prabandhams to mark swami's **750th Thirunakshathra year** had been a great success. Sydney Andal group convey their gratitude to all who organized the chanting and the participants for their interest and commitment to the monthly chanting.

We are humbled by the grace of **Swami Raamanuja and Swami Desikan** who have blessed our generation to celebrate the great aacharyars' 1000th and 750th Thirunakshatrams respectively. Now, we look forward to the grand event of **Swami Desikar Jayanthi on 23rd September**; celebration details are on the right. Sydney Andal group requests all bhaagavathaas to participate in this rare celebration and seek the blessings of Swami Desikan. Link to the kaikaryam and chanting lists is here below:

<https://docs.google.com/spreadsheets/d/1CRQeEm38CqlwjWn8oxNAKLwc0j1teLIJmjsSp-ljbL8/edit#gid=1980254706>

Prior to this, we have the SVT Helensburgh brahmotsavam from 13th September to 22nd September, both days inclusive. Kindly refer to the google document that RRR swami had shared for Prabandham chanting schedules. This will be in lieu of our monthly chanting at the temple.

Please send us your feedback or comments to sydney.andal@gmail.com

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

**Answers to Quiz on Pages
1-C, 2-B, 3-A, 4-C, 5-A, 6-B, 7-C, 8-A**



Swami Desikar Jayanthi

VENUE:

Reg Byrne community
centre, Wentworthville

DATE: 23/08/2018

(Sunday)

TIME: 9 Am for a 9.30 AM
start.

What is in September 2018

11th Sep – Saama
Upakarma

13th – 22nd Sep – SVT
Brahmotsavam



108 Divyadesham – 06 Sri Devaadi Raja Perumal Temple (Thiruvazhunthoor)

- Sri Madhusudan Tatachar

Sri Devaadi Raja Perumal Temple, also known as Sri Devadirajan Temple is located at Thiruvazhunthoor, Therazhundur village, Tanjore district of Tamil Nadu and also revered as one of the 108 Divya Desam temples, dedicated to Lord Vishnu. Sri Devaadi Raja Perumal temple is also called by the names Azhundoor, Azhundhai, Therazhundoor. Sri Devaadi Raja Perumal temple is glorified in Nalayira Divya Prabandham, a Vaishnava canon, and mangalaasanam (devotional songs) were sung by the azhwar saints. The great Tamil poet Kambar, who wrote Kambaramayanam, the Tamil version of Ramayana, one of the great works of Indian literature, was believed to be born at this place.

The presiding deity of this Sri Devaadi Raja Perumal Temple is Lord Sri Devaadi Rajan, found in a standing posture, facing towards the east direction. The presiding deity stands at a height of 10 feet, gives Dharshan along with Garuda, the bull mount of Lord Vishnu, in His left and Prahaladha, the devotee of Lord Vishnu, and sage Markandeya Maharishi found to His right. The deity holds Gadhayudham, the weapon of Lord Vishnu, in His left hand and river goddess Cauvery is found kneeling at His lotus feet. The various mounts used for the deity at this temple are Adishesha, Surya Prabhai, Indra Vimanam, horse and elephant.



A closeup view behind the tower at Sri Devaadi Raja Perumal Temple

The Goddess of this Sri Devaadi Raja Perumal Temple is Sengamalavalli Thayaar. And the mounts used for the goddess are Surya Prabhai, Yali, Swan, elephant and lion. The festival deity of this temple is Amaruviappan (Lord Vishnu), and the other deities of this temple are Goddess Andal, azhwar saints, Lord Vasudeva, Lord Narasimha, Lord Rama, Goddess Sita, Lakshmanan, Lord Hanuman, Sri Vishwaksenar, the chief of Lord Vishnu's army).

108 Divyadesham – contd... Sri Madhusudan Tatachar

Avathara sthala of Kamban. The idols of Kamban and his wife are installed inside the temple. Inside the Rajagopuram also, poet kamban and his wives' images are beautifully carved. There are also many beautiful images which are unfortunately in a dilapidated state. Kamban is believed to have lived at Kamban Medu about a Km from the temple. Annual Kamban Conference is held.

There's a beautiful Unjal Mandapam (Unjal - Swing) in this temple.



The Vimanam (tower above the sanctum sanctorum) of the Sri Devaadi Raja Perumal Temple is called as Garuda Vimanam. The name of the vimanam has a story that the Garuda, the mount of Lord Vishnu, was presented a vimanam and a vairamudi (crown) by Dhevendran (Lord Indra). And Dhevendran asked Garuda to place it in a suitable Divya Desam. Garuda placed Vairamudi to Thirunarayanapuram and the Vimanam to Therazhundur temple. Since then the Vimanam is called as Garuda Vimanam. The Pushkarani (temple tank) of Sri Devaadi Raja Perumal Temple is called as Darshana Pushkarani.



Pooja Timings: The temple remains open from 7.30 AM to 12.00 noon in the morning and in the evening from 5.00 PM to 8.30 PM.

Festivals

- Sri Ramar Utsavam – April/May
- Brahma Utsavam – May/June
- Sri Andal Utsavam – July/August
- Sri Jayanthi Utsavam – August/September
- Deepa Utsavam – November/December
- Pagal Patthu Utsavam – December/January
- Thai Month Garuda Seva Festival – January/February
- Magam Utsavam – February/March

Varththai 61

61. அவன் வேண்டாம் என்றேனோ ஆழ்வானைப் போலே

61. avan vENdAm enREnO AzhvAnaip pOIE



Due to the trouble caused by the Chola king, Ramanuja had left Srirangam for Thirunarayanapuram. Periya Nambigal had given up his life and Kooraththazhvan lost his eyesight. After performing the final rites for Periya Nambigal, Azhvan returned to Srirangam.

One day, unable to bear the separation from Ramanuja, Azhvan was in deep despair. To console himself, he went to the Srirangam temple to have the darshan of Sri Ranganatha. However, due to his anger against Ramanuja, the Chola king had decreed that no one who was associated with Ramanuja should be allowed inside the

temple. Therefore, a gatekeeper at the temple stopped Azhvan from entering. Another gatekeeper said "Even though Azhvan is associated with Ramanuja, he is full of good qualities. Therefore, he can be allowed inside", and told Azhvan that he could go in.

Azhvan replied "I should be allowed to see the Lord because of my relationship with my acharya and not because I have good qualities. Seeing the Lord while breaking one's connection with one's acharya is not required". Saying so, he refused to go inside the temple and went back.

Pen pillai recalled this incident "Did I show interest in the relationship to my acharya to the extent of saying "no" to even Sriman Narayana, like Kooraththazhvan did?"

Acknowledgement:

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

Pictures courtesy: <http://www.mudaliandan.com/kooresa.php>



Varththai 62

62. அத்வைதம் வென்றேனோ எம்பெருமானாரைப் போலே

62. adhvaidtham venREnO emperumAnAraip pOIE

In explaining the meanings of the Vedas and Vedantas, three major sampradhayams came into being - Advaitam, Visishtadvaitam and Dvaitam.

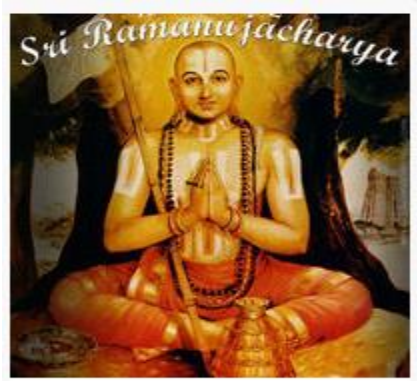


In these, Advaitam says that the Supreme Lord alone is the truth and that everything else is false. Even though the Jiva may appear to be different based on our experiences, it is not different from the supreme. This is the interpretation of Adi Shankara.

always different and separate. In the Vedantas, one can see statements that support the former (abheda sruti) and the latter (bheda sruti).



Dvaitam says that the Supreme and the Jiva are



Swami Ramanuja followed the teachings of Alavandar and purvacharyas and the words of Azhvars (Divya Prabhandham) and established Visishtadvaitam based on both bheda and abheda srutis thus explaining all the statements made in the vedas. The cornerstone of this sampradhayam is the sharIAtma bhava between the Supreme and the Jiva – that is, the Supreme acts as the antaryami of all souls.

NammaAzhvar establishes this in his first pasuram in Thiruvoimozhi as "udal misai uyir enak karandhu engum parandhu uLan". In his work Sri Bhashya, that is a commentary to the Brahma Sutra, Ramanuja condemns the mAyA vAda of the advaita sampradhayam. This is highlighted and celebrated in Dharti Panchakam and in Ramanuja Nutrandhadhi

Even when he was a student and learning from advaita teacher Yadavaprakasha, he had the courage to correct the statements made by him. Later, he debated the great advaita vidwan Yajnamurthi, defeated him and took him as his disciple (he would be renamed as Arulala Perumal Emberumanar). Interestingly Ammal not knowing who she is talking to mentions about Ramanujar to Ramanujar saying "Did I challenge and win the well-established siddhantam of Advaitam like Ramanuja did?"

Bhaktha Vijayam – Sri Ramesh Varadarajan

Saint Namadev:



Lord Narayana asked Uddhava to make an avatar in this world to bring people in to bhakti cult.

A pious tailor by name Dhamaji lived in the village of Pandharpur. Every day he would bathe in Chandrabaha river and then worship in the temple before his meals. His wife Gonai, was also pious and dutiful. They had no children and one day Dhamaji went to the temple and prayed to the lord expressing his wife's desire for a son. Vittal appeared in his dream and told him that wish for a son was granted and his son will come floating down the stream, when he goes for his bath next day. He narrated his dream to his wife and the next morning Dhamaji went early

to Chandrabagha, finished his bath and prayers and suddenly noticed a shell floating down the river. When he opened it, he found a baby boy inside and took it home to show Gonai. They named him Namdev.



Nama was very pious and used to go to the temple with his father. One day Dhamaji had to go to the market and so sent Nama to the temple with the offering. Nama came to the temple, prostrated before the god and then placed the offering and asked the god to eat it. Nama was under the impression that god always really eats whatever is offered to him. He waited for the god to eat. He then thought that the god was angry because he was late. He then told Vittal that his father had gone to the market and hence he was delayed. He then started crying asking Vittal, what wrong he had done and why He was not taking his offerings. Seeing Nama's pure love Vittal appeared in front of him and ate the offering given by Nama. Vittal then told Nama not to tell this

to anyone. When Nama came home and returned the empty plates, Gonai asked him what happened to the food and he said that Vittal ate it. Dhamaji and Gonai didn't believe this and asked Nama how is it that god ate and wanted to know what happened. Next day both went to the temple worshiped Vittal and then made the offering. Nama requested Vittal to take the offerings. Vittal told him that he would be visible only to him. Nama then pleaded with Vittal to reveal himself to his father so that his father could also see Him having the food. Dhamaji told the whole story to his wife.

When Nama grew up, he married Rajai and had a son Narayan. Nama spent all his time in the temple singing about Vittal. After Dhamaji's death the whole family suffered poverty and Rajai was complaining about this to Gonai and Vittal. Vittal went to their house as Keshav Seth and told Rajai

Bhaktha Vijayam – contd. Sri Ramesh Varadarajan.



that he was Nama's friend and had come to meet him. Rajai asked him to come later, since Nama was not there. She also complained that there is no food for people at home but Nama always brings Saadhus to have food. He then said that his name was Keshav Seth and knew about Nama's debts and living in poverty. He then gave some gold coins to her, saying that he brought it for him and asked Rajai not to trouble Nama and left. Meanwhile Gonai went out to get some grains complained to Vittal that Nama was not taking care of the family and spends all his time in the temple. She then shouted at Nama and brought him home. Nama and his mother were surprised when they reached home to see Rajai had cooked a feast and wearing new cloths and ornaments. Seeing all this wealth Nama felt sad and asked his mother how this had come about. When Gonai did not know, Rajai narrated what happened. Hearing this, tears rolled from Nama's eyes and asked Vittal as to why he took this trouble for him. He then called the brahmins and distributed his wealth.

Namdev's songs have been collected in Namdevachi Gatha which also includes the long autobiographical poem Tirathavah. His Hindi verse and his extended visit to the Punjab carried his fame far beyond the borders of Maharashtra. Sixty-one of his hymns in fact came to be included in Sikh Scripture, the Guru Granth Sahib. These hymns or sabdas share the common characteristic of lauding the One Supreme God distinct from his earlier verse which carries traces of idolatry and saguna bhakti.



Bolo Vittal Maharajki ... Jai!!

Namdev's Samadh at Vitthal Temple

Pictures courtesy:

https://www.google.com.au/search?q=Namadev&hl=en-AU&source=lnms&tbm=isch&sa=X&ved=0ahUKEWj2qv3mlavdAhVGdt4KHZAxCZ0Q_AUIDigB&biw=1366&bih=613#imgrc=Kh17fpYY0jUUTM:

Srimathe Raamanujaaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha

Kumara VaradAchAryA's PiLLaianthAdhi

Thaniyan on Desikan

*Seeronru Toopul Thiruvenkata Mudiyan
Par Onru Choona Pazhamozhiyul- OronRu
Thane Amaiyadho Dharaniyil Vazhvorkku
Vanerap PomaLavum Vazhu | |*



For a Jeevathma, who desires to ascend to Srivaikundam, even a single statement uttered for the benefit of humanity by this great Acharya, Toopul Thiruvenkadamudaiyan is sufficient.

PiLLai AnthAdhi is composed by SWAMI DESIKA'S son and successor, Sri NAYANACHARYAR (AKA) KUMARA VARADACHARYAR in a moving tribute of a sishya to his AchAryan. Swami Desika was succeeded by his son and disciple, Kumara Varadacharya also known as Nayanaracharya. A scholar, like his illustrious father, NayanarAcharya was an able exponent of Sri Visihtadvaita Vedanta. NayanarAcharya's chief objective in life was to celebrate his AchAryan and propagare his doctrines and writings. He classified the 120+ works of his father under 6 heads. He

composed Pillai AnthAdhi- a poetic tribute to his father in 20 stanzas. He has 8 works to his credit, namely, **Tattva Surkkam, Rahasya Surukkam, Adhikarana Chintaamani, Rahasya Traya Saaraartha Sangraha, Pillai Anthaathi, Abheda Khandanam, Avidyaa Khandanam and Prapancha Mityathva**. He composed the famous Tanian "**Srimaan Venkata Naathaarya**" which is always recited today before the Sanskrit hymns of Swami Desikan.

THE ESSENCE OF PILLAIANDHATHI: We cannot survive as Sri VaishNavAs unless we sing the glory of the compassion and genius of Swami Desikan. The SiddhAntham (Bhagavadh RaamAnuja SiddhAntham) strengthened by him is the only one upAyam for our survival as spiritual aspirants. Lord of the Seven Hills did indeed take birth as Swami Desikan. When we reflect upon the glory of Swami Desikan and the granthAs, which he has blessed us with and the way he showed us to Moksham (Prapatthi maargam), all of our sins will be washed away.

All auspiciousness will come about, when we take refuge at his sacred feet. There are no other means for our survival or spiritual advancement without his grace. Sri NayanarAchAryar goes on to pray to his AchAryA for the fruits of Moola Manthram and guile-free bhakthi and begs for the retention of the subhAsrayam (ThirumEni) of Swami Desikan in his mind always. Sri NayanarAchAryar then sings pallANdu to his AchAryA and concludes the prabhandham with the statement that those, who recite PiLLaiandhAthi with devotion, would have the distinction of having Swami Desikan's sacred feet on their heads as alankAram (SirO bhooshaNam) and protection (RakshaNam).

srArthUppul piLLaiyandhAdi yenRu sezhuththamizhAl
nErAga Vedanta dEsikar thALiNaikkIzh mozhindAn
erAr maRaipporuLelAmeduth thivvulakuyyavE
srAgiya varathArriyan pAtham thuNai namakke

MEANING: The pair of sacred feet of Sri NayanarAchAryAr are the refuge for us. He is indeed the embodiment of all auspicious attributes. He blessed the jeevathmas with this PiLLai AndhAthi, a work in impeccably pure Tamizh (Sezhum Tamizh), which is the essence of the distillation of the truths of vEdhAs resulting from his deep study of the scriptures under the holy feet of his acharya and parent, Sri Vedaantha Desikan. I seek as refuge the redeeming feet of Sri VaradAchAryAr, who was affectionately called as NayanarAchAryar.

mAmalar manniyamangai mahizhnthurai mArbaninanthAL
thUmalar sUdiya thollaruL mARan thuNaiyadikkIzh
vAzhvaiyukakkum irAmanusamunivaNmaipORRum
sIrmaiyan engal thUppulpiLLai pAthamensenniyathE

MEANING: Sri Maha Lakshmi resides in Sriman nArAyaNan's chest (ahalhillEn --). NammAzhwAr had the sacred feet of the Sriman nArAyaNan on his head. NammAzhwAr was merciful and was always thinking about the well-being all jeevathamas. Sri BhashyakArar sought the most blessed feet of NammAzhwAr as his means and fruit (upAyam and phalan).

Swami Desikan is the one, who praises whole-heartedly the generosity of that Sri RamAnujA who blessed us with his Sri Sookthis such as Sri Bahshyam, Gadhya trayams and other works. That Swami Desikan's sacred feet are the decorations for my head. This starting verse has same reference as the Thaniyan:



Lakshmi nAtha samArambAm nAtha
yAmuna madhyamAm
asmadhAchArya paryanthAm
vandhE guru paramparAm

லக்ஷ்மீநாத ஸமாரம்பாம் நாத
யாமுந மத்யமாம்
அஸ்மதாசார்ய பர்யந்தாம்
வந்தே குரு பரம்பராம்

I worship our guru paramparai which starts with Srlman nArAyaNan (who is the husband of Srl MahAlakshmi), has NAthamunigaL and YAmunAchAryar in the middle and ends with my own AchArya. For AzhwAn, asmadhAchArya means emperumAnAr (srl RAmAnujar) who was his own AchArya and for all of us its own samAsrayaNa AchAryan (the one who performs pancha samskAram to us).

COMMENTS: This paasuram is based on the first paasuram of RaamAnuja Noorandhaathi (poomannumaathu) according to our purvAchhAryAs. Some purvAchhAryAs also mention that the phrases, Mamalar ...sUdiya, thollaru ...ukakkum, irAma. .. seermian are also fit for Sri Desikan and he has direct sampantham to Srlman nArAyaNan and Azhwar.

Acknowledgement:

Based on Srirangam V. Madhavakannan and Oppiliappan Koil Varadaachari Sathakopan's write up on "Kumara VaradhArchArya's PillaianthAdhi". Retrieved from <https://www.sadagopan.org/pdfuploads/Pillai%20Andhadhi.pdf>

Picture Courtesy:

https://www.google.com.au/search?q=kumara+varadacharya+picture&tbm=isch&source=iu&ictx=1&fir=ehKpfaH8gGrz-M%253A%252Cvs7_a5ZIKuT8JM%252C_&usg=AFrqEzcalINNwMEDMnPOS5iAcAH7C2giNuW&sa=X&ved=2ahUKEwiAyZGioKvdAhXbFlgKHQW-C_AQ9QEwAXoECAYQBg#imgc=ehKpfaH8gGrz-M

Whatsapp Vishayangal - swarUpakrtha dAsyam

svAmi rAmAnujA at the ripe age of 92 was dictating sri bAshyam to kUrathAzhvAn, who was taking notes. At one point, svAami rAmAnujA said to write jEvAthmavirku jnAtruthvamE pradhAnam sEshathvathai vida" meaning that for jEvathma possession of knowledge (jnAtruthvam) ranks higher than possession of its servitude nature (sEshathvam). AzhvAn totally disagreed and kept his thUlikai (sort of pen to write in those days) down. He said to Swami, sAstram may say so, it's your concern. But for me, it is not according to our sampradAyam. Swami with a tone of order said "I am telling, so you write".

AzhvAn replied "I can't svAami, you only taught me that sEshatvamE pradhAnam, and now how can you ask me to write otherwise?" "For disobeying AchAryan words, you will get rouravAdhi narakam, go away" svAmi said. "dhanyOsmi" said AzhvAn and moved himself out and started staying in the "thinai" outside.

Two days passed. People started commenting about svAmi how meanful he was to AazhvAn. AzhvAn simply not bothered to over hear these comments and was staunch in his belief that what he was doing is exactly as per svAmi's wish. On the third day, svAami asked AzhvAn to come inside. svAami continued with sri bAshyam. Now svAami said to write "sEshatvamE pradhAnam". AzhvAn took the thUlikai and wrote exactly what Swami said.

Looking at this incidence,

- when svAmi said to go away, AzhvAn didnt question or say a word asking why should I go? Instead he simply obeyed what svAmi said.

- when svAmi asked to come inside AzhvAn didn't question or say a word asking why do you want me to come inside now? Instead he simply obeyed what svAami said.

- when svAami asked to write "sEshatvamE pradhAnam", AzhvAn didnt question or say a word asking why do you want me to write this now - when three days ago you told me to write jnAtruthvamE pradhAnam? Instead he simply obeyed what svAmi said.

From these we can see the height of AzhvAn's servitude towards svAmi rAmAnujA. He does pure service (kainkaryam) to svAmi not in any anticipation of his grace, but mere state that rAmAnujA is svAmi and AzhvAn is dAsan. This is swarUpakrtha dAsyam

A question will still linger in our minds, why did AzhvAn refuse to obey svAmi words when svAmi asked AzhvAn to write "jnAtruthvamE pradhAnam" ?

Our sampradAyam is built upon a strong foundation of doing service (kainkaryam) based on the relationship of 'sEsha-sEshE' or 'svAmi-dAsa' bhAvam. sAstra is very silent on this but our sampradAyam highlights its importance. When this foundation (i.e doing kainkaryam or even perception of doing kainkaryam arising out of sEsha-sEshE or svAami-dAsa bhavam towards bhagavAn, AchAryan or bhAgavathA) is under threat or attack, our whole sampradAyam begins to crumble and tries to fall apart. Our pUrvAcharyas will never let this to happen and challenge against it immediately.

If AzhvAn would have written that "jnAtruthvamE pradhAnam", then sEshatvam would have taken back stage. Kainkaryam may get impaired and will cause jEvAthma swarUpa nAsam. Hence AzhvAn refused to accept anything which will shake the foundation of our sampradAyam. Our pUrvAs have challenged and refused to accept actions of even be their own AchAryan, if their action can cause an impairment to kainkaryam arising out of swarUpakrtha dAsyam, which is the very foundation of our srivaishnava sampradAyam.

Junior Madal - Quiz on Sri Vedaantha Desikar

- 1) Birth place of Swami Desikar?
 - A. Kanchipuram
 - B. Srivilliputhur
 - C. Thoopul
- 2) Swami Desikan was an incarnation of:
 - A. Conch
 - B. Bell
 - C. Chakra
- 3) Birth star of Swami Desikan:
 - A. Shravanam
 - B. Pushyam
 - C. Revathi
- 4) Maternal uncle of Swami Desikan:
 - A. Ananthasoori
 - B. Anantha Somayaji
 - C. Kidambi Appular
- 5) Swami Desikar's wife's name:
 - A. Thirumangai or Kanakavalli
 - B. Thanjamaambaal
 - c. Andal
- 6) To swami Desikar Garuda Mantra was taught by
 - A. Thirumalai Nambi
 - B. Kidambi Appular
 - C. Ananthasuri
- 7) Who taught Sri Hayagreeva Mantra to Swami Desikan and where?
 - A. Sri Devaraja perumal at Kanchipuram
 - B. Appular at Kanchipuram
 - C. Garudazhwar at Thiruvahindrapuram
- 8) Where can we find the Sri Hayagreeva vighram worshipped by Swami Desikar ?
 - A. Thiruvahindrapuram
 - B. Kanchipuram
 - C. Sri Rangam