

Adiyongal Thirumadal

ISSUE 5

A SYDNEY ANDAL GROUP NEWSLETTER

OCT 2015

Welcome to the FIFTH issue of Adiyongal Thirumadal. Sydney bhagavathas witnessed the spectacular Brahmotsavam festival at Sri Venkateswara Temple in Helensburgh and we are happy to publish few photos from that. Sri Velukkudi Krishnan swamy's programme has been finalised and please see below the details of his upanyasam.

Sri Velukkudi Krishnan's Tour of Australia

Date	Evening discourses		
	Time	Topic	Venue
24 Oct Sat	7 - 9 pm	Kaliyuga Dharma (Tamil)	Durga Temple Hall
25 Oct Sun	7 - 9 pm	Eternal journey of the Atma (Eng)	Durga Temple Hall
26 Oct Mon	7 - 9 pm	Places that get us Mukti (Eng) Ayodhya/Mathura/Maya/Kasi/Avantika/Kanchi/Dwaraka	Swaminarayan Temple
27 Oct Tue	7 - 9 pm	Why is Human birth so important (Eng)	Swaminarayan Temple
28 Oct Wed	7 - 9 pm	Rasa Leela (Eng)	Swaminarayan Temple

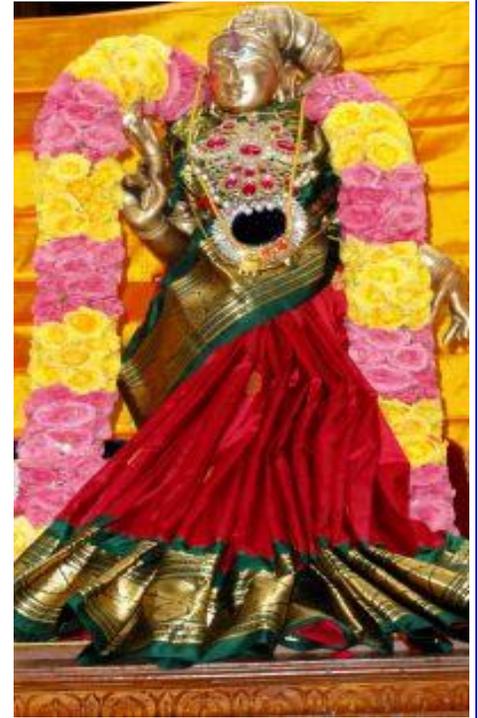
Durga Temple Hall 21-23 Rose Crescent Regents Park, NSW 2143	Shri Swaminarayan Temple 40 Eleanor Street Rosehill, NSW 2142	Shri Venkateswara Temple (SVT) Temple Road Helensburgh, NSW 2508
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Date	Morning/afternoon discourses		
	Time	Topic	Venue
24 Oct Sat	-----	-----	---
25 Oct Sun	1:30 - 2:30 pm	Why do we visit Temples? (Eng)	SVT, Helensburgh
26 Oct Mon	11 am - 12:30 pm	Desikanum Andalum (Tamil)	Residence *
27 Oct Tue	11 am - 12:30 pm	Sriramanum Sriramanujarum (Tamil)	Residence *
	1:15 - 2:30 pm	Spiritual Education and its relevance to life (followed by Q & A) (Eng) All students welcome	Macquarie University Building E5A Room 150
28 Oct Wed	11 am - 12:30 pm	Vaishnavan Evan? (Tamil)	Residence *

* For residential addresses, please check our website closer to the event date

For any feedback please email us using "sydney.andal@gmail.com"

www.sriandalsydney.org



Note the date in Oct:

Oct 21 – Poigai azhwar
Oct 22 – Boothathazhwar
Oct 23 - Peyazhwar

Velukkudi Sri Krishnan Swami
Upanyasams - Oct 24 - 28



Bhaagavathas rendering
divya prabandham during
brahmotsavam



Srimate Nigamanta Maha Desikaya Namaha.

Seerar Thoopul Thiruvencatamudaiyan Thiruvadigale saraNam

"Thiru Thanka", a small hamlet close to Kanchipuram, was occupied by devout Brahmins belonging to Vishwamitra kulam. A shrub of "holy grass" grew and pastured the place. In Tamil, the word "Thooya" means holy and "Pul" refers to grass. As such, this place was also called as "Thoopul", meaning "Place of holy grass". There is a temple dedicated to Lord Deepa Prakashan (Vilakkoli Emberuman). In this village lived a devout couple Sri Anantasuri, well-versed in vedas and sastras, and Thotharamba. Thotharamba was the daughter of a great Sri Vaishnavite named Kidambi Sri Rangarajacharyar and the sister of a very well-known scholar Kidambi Appular or Atreya Ramanuja. Being childless for a long time and intense devotees of Lord of Seven Hills, Thiruvencatamudaiyan, they prayed to the Lord to shower his blessings. Their prayers were answered when in the Tamil year "Vibhava", month of Bhadraprada (Purattasi), on the nakshatram of Sravana (Tiruvonam), they had a son on 27th September 1268 A.D. Incidentally this was also the birthday of Lord of Vengadam as well as the concluding day of Brahmotsavam at the Thirumalai Hills. They named him "Venkatanatha". He is said to be the incarnation of the divine bell of Lord Venkateshwara (His mother had a dream during her pregnancy in which she had swallowed the temple bell of Thirumalai i.e. Ghantavataara).

Even while young, he attended the kalakshepam discourses of Nadadur Ammal along with his maternal uncle, Kidambi Appular (descendant of Kidambi Aachhan – direct disciple of Swami Ramanuja). One day, when he was around 5 years of age, Sri Appular took Venkatanatha to temple of Devadirajan in kanchipuram. At that time, Sri Nadadur Ammal, a highly renowned Sri Vaishnavite Scholar, who occupied the seat of Sri Bhashyam at Kanchipuram, was conducting a kalakshepam at the temple. Sri Vadakku Tiruveedhi Pillai, another renowned Sri Vaishnavite scholar, astounded by the brilliant countenance (tejas) of the child, enquired about him. This interrupted the discourse of Ammal. Nadadur Ammal was so attracted by the divine boy that he embraced him. When he wanted to continue the discourse, he forgot the phrase where he had discontinued the sermon. Venkatanatha immediately picked up and indicated the phrase where the lecture was discontinued. This made Ammal marvel at the boy's intelligence so much that he expressed the fact that this boy would win over all scholars of all faiths and philosophies and establish Swami Ramanuja's doctrine.

Before the age of 20, Venkatanatha had mastered the Vedas, Divya Prabandams and sastras. He was married at the age of 21 and carried out his daily chores with Anushtanam appropriate to the life of a Gruhastha (householder). He lived by "Unchha Vritti" (begging for grains) true to the norms prescribed for a Srivaishnavite Gruhastha. By the time he was 27 years, he had become an Acharya, delivering discourses on Granthas and Mantras to his Sishyas. He is reputed to have delivered kalakshepam on Sri Bhashyam for over 30 times in his lifetime.

He was conferred the title of "Vedanta Desikan" by none other than our Namperuman, the presiding deity of Srirangam, Sri Ranganatha. Our divine mother, Ranganayaki Thayar, also wanting to show her appreciation, conferred upon him the title "Sarvatantra Swatantrar". His contribution to the establishment and propagation of Visishtadvaita Siddantam, through his works, is stupendous and unmatched. It is amazing that a person could write such glorious works consisting of Kavyas, Rahasyagranthas, Tatvaganthas, and Stotras during one's lifetime. In all his works, he never failed

Thirumalai-maal Thirumani (contd)

to convey the message of the efficacy of bhakthi and prapatti as propounded by our poorvacharyas. Titled Kavitarikasimha, Sarvatantraswatantra and Vedantacharya, Venkatanatha has authored more than 122 works, all considered as marvelous literary works. He has written in Sanskrit, Prakrit, Tamil and Manipravala (Tamil and Sanskrit) languages.

A brief list of his famous literary works are:

1. **RahasyaGranthas**
 - Magnum Opus – Srimad Rahasya Traya Saram
 - 28 smaller works such as Sarasaram, Rahasyasikhamani, Abhayapradanasaram etc
2. **Bhashya Granthas(Commentaries)**
 - Tatvateeka on Sribhashyam
 - Tatparyachandrika on Ramanuja's Gitabhashya
 - Gitarthasangraharakshe on Yamunacharya's Gitarthasangraha
 - Gadhyabhashya, Stotrabhashya etc
3. **Kavyas**
 - Hamsa Sandesam, Yadavabhyudayam, Sankalpa Suryodayam, pAduka sahasram
4. **Divyaprabandam works**
 - Dramidopanishadsaram and Dramidopanishad Tatparya Ratnavali
5. **Desika Prabandam**
 - 28 works including Prabandasaram, Amrutaranjini, Amrutaswadini, Adikarasangraham, Mummanikovai etc
6. **Stotra Granthas**
 - 28 stotras including Hayagrivastotram, Dasavatarastotram, RaghuveeraGadyam, Nyasadasakam, Sri Stuti, Bhu Stuti etc

It is a practice that when we start our daily prayers and Stotras, we start with the salutation to our swami as:

*"Sriman Venkata Natharyah Kavitarika Kesari!
Vedantacharya Varyo Mey Sannidhattam Sadaa Hridhi"*

When we complete the prayers, we recite:

*"Kavi Taarkika Simhaaya Kalyaana Guna Saaline!
Srimate Venkateshaaya Vedaanta Gurave Namah"*

Swami Desikan lived a full and fruitful life for 102 years. When he felt the time had come to return to the Supreme abode of Sriman Narayana, he went to Srirangam and took permission from Namperumal. His disciples and son were very sad as they came to know of their Acharya's imminent departure. Swami Desikan consoled them and instructed them to continue their divine works and follow Swami Ramanuja's path to salvation. In the year 1369, he rested his head on the lap of his son, Kumara Varadachariar, and left his mortal coil while listening to the chanting of Tiruvaaymozhi and Upanishads.

Swami Vedanta Desikan Thiruvadigale SaraNam

Tiruppavai- - Smt. Vasumathi Harish

We had a brief introduction to the Tiruppavai in the August issue of "Adiyongall Tirumadal" newsletter. Tiruppavai belongs to the Pavai genre of songs, a unique Tamil tradition sung in the context of the Pavai vow (Vratam or ritual) observed throughout the month of Margazhi.

Andal's thirty songs contain the cardinal principles of Vaishnava dharma. These songs are sung to bring peace, prosperity and Divine Grace. Andal appears intent upon performing a particular religious vow to marry the Lord, thereby obtain His everlasting company, and inviting all her girlfriends to join her.

Overview

The first five stanzas provide an introduction to the main theme, its principle and purpose. According to Andal one should give up luxuries during this season. Sincere prayers to the God would bring abundant rain and thus prosperity. Offering Lord Krishna fresh flowers would expiate sins committed earlier and those that may be committed in future.

In the next ten stanzas she describes the importance of community participation. She invites her friends to gather flowers. She essays the ambience at her village, the chirping of birds, colourful blossoms, the musical sound of butter-churning, herds of cattle with tinkling bells, the sounding of the conch from the temple.

She visits each household and awakens all her friends to join her for a bath in a nearby pond. She also praises the incarnations of the Lord. The next five stanzas describe her visit to the temple accompanied by her friends. She desires to render Suprabhata gently to wake up the Lord. The group appeases the temple guards, enters the temple and recites prayers extolling the parents of Lord Krishna and begging them to wake up Krishna and Balarama. Then they approach Neela Devi, the consort of the Lord, to have darshan.

The last nine stanzas are on the glories of the Lord. On receiving his blessings Andal lists her demands; milk for the vratam, white conch, lamps, flowers, and rich costume and jewellery, plenty of ghee and butter. The concluding stanza is the "phalashruti" identifying her as the daughter of Vishnucittar who made this garland of 30 pasurams and says those who recite with devotion will have Lord's blessings.

Taniyans

Taniyan is a benedictory (standalone) verse which is a prelude to the main composition. The Tiruppavai has 3 taniyans, one in Sanskrit by Parasara Bhattar and the other two tamil taniyans authored by Swami Uyyakondar.

Taniyan 1 - [ParAsara bhaTTar]

nllA tunga stana giri taTI suptam udbOdhyA kRshNaM
pArArthyaM svAM Sruti-Sata-Siras-siddham adhyApayantI
svOcchishTAYAm sraji nigalitam yA balAt kRtya bhunktE
gOdA tasyai nama idam idaM bhUya EvAstu bhUyaH

நீளாதுங்கஸ்தன கிரிதட ஸுப்தம் முத்போத்ய க்ருஷ்ணம்
பாரார்த்தயம் ஸ்வம் ச்ருதிசக கிரஸ் ஸித்தம் அத்யாப யந்தீ
ஸ்வேர்ச்சிஷ்டாயாம் ஸ்ரஜி நிகளிதம் யாவாத் க்ருத்ய புங்க்தே
கோதாதஸ்யை நமஇதமிதம் பூய ஏவாஸ்து பூய:

நீலாதுங்க ஸ்ரீநிரிதடீ ஸுப்தமுத்போத்ய க்ருஷ்ணம்
பாரார்த்தயம் ஸ்வம் ச்ருதிசக கிரஸ் ஸித்தம்
ஸ்வேர்ச்சிஷ்டாயாம் ஸ்ரஜிநிகளிதம் யாவாத் க்ருத்ய புங்க்தே
கோதாதஸ்யை நம இதுமிதம் பூய ஏவாஸ்து பூய: ||

நீலாதுங்க ஸ்ரீநிரிதடீ ஸுப்தமுத்போத்ய க்ருஷ்ணம்
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கோதாதஸ்யை நம இதுமிதம் பூய ஏவாஸ்து பூய: ||

May this salutation of ours to Sri Godha Devi continue forever – the saint who awakened Lord Krishna that cheerfully rested on the bosom of Sri Neela Devi, who made known her implicit faith in her sole dependence on Him, which fact is declared beyond doubt, in the most sublime portion of the Vedas and whose deep devotion enabled her to hold un-interrupted communion with the Lord, whose mind was lovingly entangled in the special garland first used by herself and then offered to Him!

Previous Articles

<http://sriandalsydney.org/index.php/literature/43-tiruppavai/71-tiruppavai-introduction>

Andal tiruvadigale saraNam

Sri Krishnanin tiruvadigale saraNam

It is believed that Brahma who first conducted this ceremony (utsavam) to Lord Venkateswara at Thirumala on the banks of Srivari Pushkarani. Hence this is called Brahmotsavam. Indra once killed a brahma-raakshasa and thereby incurred the sin of brahma-hathya dosham. Indra requested Brahma to relieve from this dosham. Brahma performed this ceremony in which Indra carried Sriman Narayana in his head and performed the sacred theerthavaari thirumanjanam (avaabritha snanam). This ritual became customary in temples and performed annually, as witnessing this Brahmotsavam event, especially the theerthavari will help to clean one's sins.

Followed by flag hoisting ceremony, it is also customary to take the utsava moorthis in procession on different divine vehicles (vaahanams. Prior to this procession, Vishvaksenar (Commander-in-chief of Sriman Narayana's army) will do a pre-procession check to ensure that there are no hindrances to perumal's procession.

The following are the few significant vaahanams in which perumal is carried during brahmotsavam.

Sesha Vaahanam

Alwars have praised adishesha as "sendraal kudayam irunthaal singasanamaam". Adishesha himself manifested as Thirumala when Lord Venkateswara descended from Sri Vaikuntam and stood on top in order to be worshipped by both naraas and daevars (vada venkata maamalai vaanavargal sandhi seyya ninraan). Here Perumal is carried on top of seven headed adisheshan during the first day of brahmotsavam.



Garuda Vaahanam

Garudan is called "peria thiruvadi" and is the chief carrier of Sriman Narayana. Garudan is also inscribed in the perumal's flag which is called the "garudak-kodi" or "putt-kodi. On the fifth day evening perumal is carried on the Garuda. Perumal in this thirukolam came to rescue Gajendran to give moksham and it is believed that one who watches this thirukolam, perumal will clear all his sins and will give mukthi.



Hanumantha Vaahanam

Hanuman is called "siria thiruvadi", the most trusted and self-less service to the Lord in His avathara as Sri Rama in Treta Yuga. Hanuman is the greatest devotee of Lord Sri Rama and was instrumental in finding Sita Pirati and bringing Her closer to Sri Rama. Hanuman is also called the "Rama dhoota". On the sixth day morning the Lord is taken out in procession on Hanuman as his vehicle.



Sources:

https://en.wikipedia.org/wiki/Srivari_Brahmotsavam;

<http://templenet.com/bhram.html> ;

Who is the Supreme Being? - Smt Viji Mohan

Sri ParAsara Bhattar used to teach his sishyas in his residence. One day a learned pandit passed Bhattar's residence, surrounded by his sishyas. But Bhattar did not pay any heed to the pandit; nor did he enquire about the pandit. He continued his lessons as if nothing happened.

A short while later, a Brahmin passed on his uncha vritti rounds, muttering some slokas with incorrect pronunciation. Bhattar invited him in, enquired after him and engaged him in a long conversation. Bhattar's sishyas, seeing this, were perplexed and amazed. They asked Bhattar, 'Swamy, you ignored the learned pandit, but paid scrupulous attention to an ordinary Brahmin, talking to him for such a long time. Bhattar replied, 'You won't understand now. I will help you understand tomorrow'.

The next day, Bhattar visited the Periya Koil with his sishyas and came to his home after having sevai of Periya PerumAL. In a little while, the learned pandit came through the street. Bhattar, paying his respects to the pandit, welcomed him to his home with the poorna kumbham. 'Please come, please sit down', said Bhattar, offering him a seat.

'Please permit me to ask something', said Bhattar. 'Ask away', said the pandit. Bhattar asked, 'Who is the Supreme Being?' The pandit replied, 'Your question is the same one on my mind. I have learnt all the sastras. But I am not able to determine who is the Supreme Being'.

Bhattar dismissed the pandit. 'Ok, you may take leave now'. In a short while the poor uncha vritti Brahmin came by. Bhattar welcomed the Brahmin with the poorna kumbham invited him inside and bade him sit on the asana.

Bhattar asked, 'I have a doubt, may I ask?' Hearing this, the Brahmin's frame shook nervously and he seemed ready to pass out. 'What do we know?' thought the Brahmin. 'Why does he want us to clarify his doubt? Could he have found mistakes in the slokas we uttered?' The Brahmin was gripped by fear.

Bhattar calmed him down. 'Please don't be nervous. Who is the Supreme Being? This is my question. Could you answer this question for me?' Hearing Bhattar's question, the Brahmin became irate. He flung his uncha vritti sombu against the wall in anger. 'How could you be teaching your sishyas for so many days without knowing the answer to this basic question? This Ranganatha who is lying in the Periya Koil is the Supreme Being!!! How could you have a doubt like this?' asked the Brahmin.

Bhattar, overjoyed, prostrated before the Brahmin over and over again.

The pandit who was well-versed in numerous sastras did not know who the Supreme Being was. But the ordinary unlettered man had this knowledge. The education that does not reveal the identity of the Supreme is a total waste. Swamy Desikan refers to this type of education as 'sumaiyAna kalvigaL' ('burdensome education'). Therefore, any amount of knowledge is useless if it does not teach us who the Supreme is. Knowledge of BhagavAn is the simple most important knowledge.

(Source: Sri Thooppulmaal Sathsampradaya Sabha. <http://www.vdssabha.org/>)

Who came for a bhakthar? – Kids Section – Sri Sanjay Arun Krishnan

You have all probably learnt about the popular ten avatarams taken by lord Vishnu to protect us. They are, Matsya, Kurma, Varaha, Narasimha, Vamana, Parasurama, Rama, Balarama, Krishna and Kalki avataram. These are the ten avatarams taken by Lord Vishnu to protect us. I believe that Vishnu has done more than just protecting us. The real intention of each avataram is to make us realise who is the supreme personality.

The avataram I liked the most was the, Narasimha avataram. Not only did he show that he is the supreme personality but he also showed the importance of showing respect towards bhagavathas.



In this avataram the demon king, Hiranya stops devotees of Vishnu from worshipping Him. When Hiranya gets a son called, Prahaladha he orders him to worship Him. When Prahaladha was in the mum's tummy he heard Narada talking about Vishnu. When Prahaladha was born he automatically became a devotee of Vishnu as he heard the names of Narayana. Although, Hiranya threatens Prahaladha to worship him Prahaladha refuses and only worships Vishnu.

Hiranya makes an elephant trample his son, put him in fire, give poison, throw him from a mountain and make a snake bite him. In the end Narashima comes out of a pillar and kills the demon. Before he kills the demon he searches in his heart to see whether he ever thought about Him (perumal). The eyes of the lord were like fire which already made half of Hiranya's body melt. When the lord looks at Prahaladha he becomes calm as Prahaladha is his true devotee.

This avataram is my favourite one because it shows that you must not harm any devotee, perumal is everywhere and Sriman Narayana is the supreme personality.